LIKKUTEI TORAH · THE CHASSIDISHE PARSHA

פרשת בהעלותך

Parshas Behaaloscha

The 7 maamarim of Likkutei Torah 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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Contents

PARSHAS BEHAALOSCHA

Maamar 1 — בהעלותך את הנרות אל מול פני המנורה יאירו שבעת הנרות — 3
"When you raise up the lamps, toward the face of the Menorah…" (Numbers 8:2)

Maamar 2 — ביאור על הנ"ל — 101
An explanation of the above

Maamar 3 — בהעלתך את הנרות וגו' — 128
"When you raise up the lamps"

Maamar 4 — וזה מעשה המנורה מקשה זהב עד ירכה עד פרחה — 177
"And this is the work of the Menorah: hammered gold, unto its base, unto its flowers"

Maamar 5 — אם את כל דגי הים כו' — 198
If All the Fish of the Sea

Maamar 6 — ראיתי והנה מנורת זהב כולה וגולה על ראשה… — 207
"I saw, and behold, a menorah all of gold, with its bowl upon its top…" (Zechariah 4:2)

Maamar 7 — לבאר הדברים הנ"ל — 311
To explain the matters mentioned above

בהעלותך את הנרות אל מול פני המנורה יאירו שבעת הנרות

"When you raise up the lamps, toward the face of the Menorah…" (Numbers 8:2)

Avraham's love rises from below, as the soul sees the world nullified before G-d; Aharon's great love works from above to below, a longing that G-dliness be seen in this world just as it is above. It is kindled through humility and bitterness over G-d's concealment, the crushed oil and the bitter olives, and through the laws of the Torah it draws down the "good oil" of G-d's own wisdom, turning the souls to G-d Himself, "opposite the face of the Menorah."

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

THE MAAMAR IN BRIEF

The Menorah is "the word of Havayah," the source of the souls of Israel; each soul is a lamp, and the seven lamps are seven paths of serving G-d. Aharon, one of the seven shepherds, kindles them with a fiery love. Avraham's love, ahavas olam, comes from contemplating in the Shema how heaven and earth, space and time, are nullified before G-d, so that one wants nothing but Him; it rises from below to above. Aharon's love, ahavah rabbah, comes from the same contemplation felt as pain: G-dliness is hidden, and the soul has fallen far from it. Bitterness and outcry awaken an arousal from above, until G-d is "seen eye to eye," below as above. This is why "Forgive us" follows the Shema, why Tikkun Chatzos has a fixed time, and why "my tears have been my bread." The Menorah's oil, crushed and drawn from bitter olives, is this humility and bitterness. Over the "hairs" of Aharon's beard, the laws of the Torah, runs "the good oil," G-d's inner wisdom, the supernal kodesh, which reaches below only through the Torah's physical laws. Yet one must seek G-d Himself, "opposite the face of the Menorah," and then all seven lamps shine.

OUTLINE

1 The Menorah and its seven lamps ¶1–2

Zechariah's vision shows the Menorah as "the word of Havayah," the root of the souls of Israel, and its seven lamps as seven paths of service, from love like water and love like fire to lowliness. Aharon, one of the seven shepherds, kindles them with an intense, fiery love.

2 Avraham's love, from below to above ¶3–7

Avraham climbed level by level "toward the south," the love of Chesed. The command "And you shall love" is a command to turn the will, the core of the emotions, toward G-d; the Shema leads there by showing that heaven and earth, space and time, which come only from His Malchus, are nullified before Him, so that one wants nothing but Him.

3 Aharon's love, from above to below ¶8–9

Aharon, "the groomsman of the Queen," longs for G-dliness to be revealed below as above. Bitterness over G-d's concealment and a cry to Him awaken an arousal from above, until He is "seen eye to eye" and even the cloud is seen as His: this is ahavah rabbah. An addition explains why tears, which arouse the supernal eyes, have this power.

4 Bitterness in prayer and at midnight ¶10

Rebellion comes from G-d's hiddenness, so after accepting His kingship in the Shema one is pained and asks "Forgive us." Bitterness must also have a fixed time, Tikkun Chatzos; through these tears one merits the "bread" of Torah that reveals G-dliness all day.

5 The crushed oil and the bitter olives ¶11

Crushed oil is humility, and the bitter olives show that the inner light can be drawn only through the outer. The "hairs" of Aharon's beard are the laws of the Torah, a parable and garment, and over them runs "the good oil," G-d's inner wisdom, reached through bitterness over the concealment.

6 The oil of holy anointing ¶12–14

The oil is the supernal kodesh, beyond the chain of worlds, which flows only through the Torah, and only onto its laws; so the mitzvos make Israel holy, and in the future the angels will draw holiness from the souls. As the physical drop carries the essence of wisdom more than speech, the physical laws carry the very kodesh.

7 Toward the face of the Menorah ¶15–16

Through the Torah and mitzvos G-d's attributes are revealed from above to below, the higher Chesed that is the source of ahavah rabbah. Yet one must seek "Him, and not His attributes": Aharon raises the souls toward the inner supernal will, "opposite the face of the Menorah," and then the seven lamps shine.

KEY CONCEPTS

love of the world (ahavas olam) אהבת עולם

Avraham's love, which comes from contemplating the world, space and time, and how it is nullified before G-d; it rises from below to above, from the Chesed called chesed olam.

great love (ahavah rabbah) אהבה רבה

Aharon's love, a longing that G-d's very essence be revealed below as above; it comes from the higher Chesed called rav chesed and works from above to below.

bitterness מרירות

Pain over G-d's concealment and the soul's distance from Him; it awakens an arousal from above and is likened to the bitter olives from which the oil comes.

"the groomsman of the Queen" (shushvina dematronisa) שושבינא דמטרוניתא

The Zohar's title for Aharon, who serves Malchus and brings G-dliness down from above to below.

"the good oil" שמן הטוב

Supernal Chochmah, G-d's inner wisdom, which runs down over the "hairs," the laws of the Torah.

kodesh and kadosh קדש / קדוש

Kodesh, written without a vav, is the supernal holiness beyond the worlds; kadosh, with a vav, is holiness drawn down into them. The oil of holy anointing is kodesh, reached only through the Torah.

"toward the face of the Menorah" אל מול פני המנורה

The face of the Menorah is the will of the souls; what faces it is the inner supernal will, G-d Himself, toward whom Aharon turns the souls.

SECTION 1 · ¶1–2

The Menorah and its seven lamps

1 בהעלותך[1] את הנרות[2] אל מול פני המנורה יאירו שבעת הנרות. הנה ענין המנורה נאמר בזכריה ראיתי והנה מנרת זהב[3] כו׳

"When you raise up the lamps, toward the face of the Menorah shall the seven lamps give light." Now, the matter of the Menorah is stated in Zechariah: "I saw, and behold, a menorah of gold," etc.

> The maamar opens with the verse in which Aharon is told to kindle the Menorah's lamps (Numbers 8:2); the Hebrew word for "kindle" literally means "raise up." Before explaining the verse, the Alter Rebbe turns to the prophet Zechariah's vision of a golden menorah, which shows what the Menorah stands for.

ואומר מה אלה אדוני ויאמר אלי[4] זה דבר ה׳ אל זרובבל

And he says, "What are these, my lord?" And he said to me, "This is the word of Havayah to Zerubbabel."

> Zechariah asks the angel what the vision means, and the angel answers, "This is the word of Havayah to Zerubbabel": Zerubbabel, a descendant of King David, led the Jews who returned from Babylon and laid the foundation of the Second Temple. The Alter Rebbe takes the answer as a definition: the Menorah is "the word of Havayah."

פי׳ כי ענין המנורה הוא בחי׳ דבר ה׳ שהוא מקור נש״י [נשמות ישראל] וכמאמר ואתה נפחתה בי[5] וכמ״ש ויפח באפיו נשמת[6] וגו׳

The meaning is that the matter of the Menorah is the level of "the word of Havayah," which is the source of the souls of Israel; as it is said, "and You breathed it into me," and as it is written, "And He breathed into his nostrils the soul of [life]," etc.

> The meaning: "the word of Havayah" is the source of the Jewish souls. Just as speech comes out of breath, the soul was "breathed" into man by G-d, as the morning blessing Elokai Neshamah says and as the Torah describes the creation of Adam; so the Menorah stands for the root of the souls of Israel.

(עמ"ש בד"ה והיה מספר בנ"י [בני ישראל])[7] וישראל נקראו בשם זרובבל על שם וזרעתיה לי בארץ[8] והם היו אז בגלות בבל גם הנשיא נק' זרובבל על שם זה.

(See what is written in the discourse beginning "And the number of the children of Israel shall be.") And Israel are called by the name Zerubbabel on account of [the verse] "And I will sow her for Me in the land," and they were then in the exile of Babylon; the prince, too, was called Zerubbabel on this account.

> The name Zerubbabel is read as zeru'a Bavel, "sown in Babylon," recalling Hosea's "I will sow her for Me in the land": the Jewish people, then exiled in Babylon, are G-d's seed, and their leader carried the same name for the same reason, so "to Zerubbabel" means to the souls of Israel. In Likkutei Torah, Bamidbar ("And the number of the children of Israel shall be"), the Alter Rebbe explains that the source of the souls, Knesses Yisrael, is called "earth," the level of His Malchus.

וזהו דבר ה' אל זרובבל והוא ענין המנורה כי הנשמה קרויה נר כמ"ש נר ה' נשמת אדם[9] וכללות נש"י [נשמות ישראל] נקרא מנורה ויש בה בחי' ז' נרות שהם ז' מדרגות בעבודת[10] ה' יש עובד מאהבה משוך כמים.

And this is "the word of Havayah to Zerubbabel," and it is the matter of the Menorah: for the soul is called a lamp, as it is written, "The soul of man is the lamp of Havayah," and the souls of Israel as a whole are called the Menorah. And it has the aspect of seven lamps, which are seven levels in the service of G-d: there is one who serves out of a love drawn like water,

> Each soul is a lamp, as Proverbs says, and all the souls together make up the Menorah. Its seven lamps are seven paths in serving G-d, and the first is a love that flows gently and steadily, "like water."

ויש מאהבה כרשפי אש (ע' [עיין] בד"ה כי תבאו[11] כו' ושבתה הארץ[12] ומענין אהבה משוך כמים בד"ה אז ישיר כו' עלי באר)[13,14]

and there is [one who serves] out of a love like flashes of fire (see the discourse beginning "When you come, etc. … the land shall rest"; and on the matter of a love drawn like water, the discourse beginning "Then [Israel] sang, etc. … Spring up, O well");

> The second path is a passionate love that burns "like flashes of fire." The parenthesis sends the reader to two discourses; in the one on "Spring up, O well" (Likkutei Torah, Chukas), the well's living water is a love without pause, steadier than the fiery love of prayer that passes afterwards: the quality of Avraham, "drawn after You like water."

ויש ע"י התורה קו הממוצע (ע' [עיין] בד"ה לסוסתי ברכבי[15,16] ובד"ה נאוו לחייך[17,18] ובד"ה למען תהיה תורת).[19,20]

and there is [service] through the Torah, the middle line (see the discourse beginning "To my mare among the chariots," and the discourse beginning "Your cheeks are comely," and the discourse beginning "So that the Torah of [Havayah] may be");

> The third path is service through the Torah, called "the middle line" because it stands between the two loves and joins them. In Likkutei Torah, Shir HaShirim ("Your cheeks are comely"), service is fire rising from below, acts of kindness are water flowing from above, and the Torah is the level between them.

ויש ע"י נצחון לנצח ולהתגבר בעבודת ה' בסור מרע[21] ועשה טוב (עמ"ש בד"ה והנצח זו ירושלים[22,23] ובד"ה למנצח על השמינית[24] ובד"ה אלה מסעי)[25,26] ויש ע"י הודיה[27] (עמ"ש בד"ה אתה הצבת[28] כל גבולות ארץ[29] ובד"ה יהודה אתה)[30,31]

and there is [service] through victory, to prevail and to overcome in the service of G-d, in "turning from evil and doing good" (see what is written in the discourse beginning "And Netzach, this is Jerusalem," and in the discourse beginning "For the conductor, on the Sheminis," and in the discourse beginning "These are the journeys"); and there is [service] through acknowledgment (see what is written in the discourse beginning "You set all the borders of the earth," and in the discourse beginning "Yehudah, you").

> The fourth path is victory: the resolve to prevail, both in refraining from evil and in doing good; in Likkutei Torah, Masei, Netzach is the strength to keep doing good by firm resolve even after its reason is no longer felt. The fifth is acknowledgment (hodayah), bowing before G-d, which Torah Ohr, Vayechi, finds in the name Yehudah, "this time I will acknowledge."

וכן יש עבודה ע"י התנשאות כמארז"ל [כמאמר רבותינו זכרונם לברכה] במשנה ס"פ י"ד דשבת כל ישראל בני מלכים הם[32] וכמ"ש ויגבה לבו בדרכי[33] ה' ויש ע"י שפלות כו':[34,35]

And likewise there is service through uplifting oneself, as our Sages, of blessed memory, said in the Mishnah at the end of chapter 14 of Shabbos, "All Israel are children of kings," and as it is written, "And his heart was lifted up in the ways of Havayah." And there is [service] through lowliness, etc.

> The last two paths are opposites. One is a holy sense of loftiness, since every Jew is royalty, as the Mishnah says, like King Yehoshafat, whose "heart was lifted up in the ways of Havayah"; the other is lowliness.

2 ב והנה אהרן הוא המדליק את הנרות הללו לפי שהוא משבעה רועים[36] הממשיכים חיות ואלהות לכללות נש"י [נשמות ישראל]

2. Now, Aharon is the one who kindles these lamps, because he is one of the seven shepherds who draw down life-force (chayus) and G-dliness to the souls of Israel as a whole;

> Aharon lights the lamps because he is one of the "seven shepherds," the great leaders who channel life and G-dliness to the whole Jewish people; Torah Ohr, Tetzaveh, counts Avraham as the first of them. The Kehot note traces this list of seven shepherds, which includes Aharon, to the Tikkunim printed in Zohar Chadash.

והוא ממשיך להעלות אהבה עזה לה', ולהגדיל מדורת אש האהבה כרשפי אש שלהבת[37] מתלהטת בקרב איש ולב[38] עמוק.

and he draws [this] down so as to raise up an intense love for G-d, and to enlarge the blaze of the fire of love, like flashes of fire, a blazing flame "within a man, and a deep heart."

> Aharon's particular gift is to raise up in the souls an intense, fiery love for G-d and to fan it into a great blaze. The phrase "within a man, and a deep heart" (Psalms 64:7) points to the innermost depths of the person, where this love burns.

SECTION 2 · ¶3–7

Avraham's love, from below to above

3 ויובן בהקדים ההפרש[39] ויתרון מעלת בחינת אהרן על מעלת ומדרגת אברהם אבינו ע"ה [עליו השלום] שנקרא אברהם אוהבי.[40]

This will be understood by first [explaining] the difference and the superior virtue of the level of Aharon over the virtue and rank of Avraham our father, peace be upon him, who is called "Avraham, who loves Me."

> To understand Aharon's love, the Alter Rebbe first contrasts it with the love of Avraham, whom the prophet calls "Avraham, who loves Me." In Torah Ohr, Tetzaveh, he draws the same contrast from the Zohar's two kinds of kindness, chesed olam and rav chesed, to which this maamar returns at its end.

כי באברהם אבינו ע"ה [עליו השלום] הוא אומר הלוך ונסוע הנגבה[41] פי' שהלך ממדרגה למדרגה[42] ממטה למעלה עד שנתדבק בבחי' הנגבה שהוא בחי' אהבת[43] ה' לדבקה בו בדביקה וחשיקה וצמאון כו'.

For of Avraham our father, peace be upon him, it says, "going on and journeying toward the south (hanegbah)." That is, he went from level to level, from below to above, until he cleaved to the level of "toward the south," which is the level of love of G-d: to cleave to Him with attachment, desire and thirst, etc.

> Scripture says Avraham went "going on and journeying toward the south," which the Zohar reads as rising level after level. The south stands for love, so Avraham's love climbs from below upward: a thirst and longing to cleave to G-d.

4 ועד"ז תקנו לומר ברוך שאמר תחלה ואח"כ פסוקי דזמרה עד שאח"כ מגיע למדרגת ואהבת[44] שבק"ש [שבקריאת שמע] וגו'

And along these lines [the Sages] instituted that one say Baruch She'amar first, and afterwards Pesukei deZimrah, until afterwards one reaches the level of "And you shall love" in the Shema, etc.

> The morning prayers are arranged the same way, as an ascent: first the blessing Baruch She'amar, then the psalms of praise called Pesukei deZimrah, until one reaches the Shema and its command "And you shall love."

כי ואהבת אינו ציווי על מדת האהבה טבעית שבלב כי הרי מדת אהבה זו הטבעית ודאי מוסתרת בלב כל אחד ואחד מישראל אלא ואהבת מלשון אבה שהוא פי' הרצון לפי שהרצון הוא פנימית המדות

For "And you shall love" is not a command concerning the natural attribute of love in the heart, since this natural attribute of love is certainly hidden in the heart of each and every Jew; rather, "And you shall love" (ve'ahavta) is from the term avah, which means will, because the will is the inner dimension (pnimiyus) of the emotive attributes (middos),

> That command cannot mean the natural love of the heart, for every Jew already has it hidden in his heart, and there would be nothing to command. Instead the Alter Rebbe connects ve'ahavta, "you shall love," with avah, "to be willing": the command is about the will, the innermost core of the emotions.

כמו שאנו רואים בחוש שהרצון מנהיג המדות של אדם שאפי' [שאפילו] אם יש לפניו דבר שיש בו תענוג לפי טבע המדות אם מסלק רצונו ממנו מפני איזה טעם ודעת אינו מקבל נחת ותענוג ממנו.

as we see tangibly that the will directs a person's emotive attributes: for even if there is something before him that holds delight according to the nature of the attributes, if he withdraws his will from it for some reason or consideration, he does not receive satisfaction and delight from it.

> Everyday experience shows that the will rules the emotions: something that would naturally give pleasure gives none once a person, for some reason, has stopped wanting it.

וכן להיפך אם יש לפניו חי"ו [חס ושלום] דבר של צער ויסורים והוא עושה רצונו לכך אינו מרגיש היסורים כ"כ [כל כך] והרי המדות תלוים ברצון והיינו שהוא פנימיותם וחיותם

And so too the reverse: if there is before him, G-d forbid, something of pain and suffering, and he sets his will toward it, he does not feel the suffering so much. Thus the attributes depend on the will; that is, it is their inner dimension and their life-force.

> The reverse is also true: pain that a person has chosen to accept hurts him much less. So the emotions depend on the will, which is their inner life.

(כי הרצון הוא בחי' כתר[45] ואית רצון ואית רצון[46] עמ"ש מזה בד"ה ויקהל משה.[47] עכ"פ גם [על כל פנים] רצון התחתון הנמשך מהשכל הוא למעלה מהמדות הנמשכים מהשכל.

(For the will is the level of Keser (the Crown), and there is will and there is will; see what is written on this in the discourse beginning "And Moshe assembled." At any rate, even the lower will, which derives from the intellect, is above the emotive attributes, which derive from the intellect.

> A parenthesis adds that the will is rooted in Keser, the level above intellect; Iggeres HaKodesh 29 explains that the supernal will is called "the supernal Keser," a crown, because it rises above and encircles the intellect. There is a higher and a lower will (as Likkutei Torah, Bamidbar, explains), and even the lower will, which comes from the intellect, stands above the emotions, which also come from it.

והוא ענין פני המנורה והוא כלי לבחי' רצון העליון שלמעלה מהשכל שזהו ענין העלאת הנרות שע"י אהרן).

And this is the matter of "the face of the Menorah," and it is a vessel for the level of the supernal will, which is above intellect; and this is the matter of the raising up of the lamps that is done by Aharon.)

> This lower will is "the face of the Menorah," and it serves as a vessel for the supernal will, which is above intellect. Drawing that higher will into it is what Aharon's "raising up" of the lamps means.

ועל זה מצוה הכתוב להפך רצונו ותשוקתו וחפצו לאהבה את ה' שלא יהיה לו חפץ ורצון אחר זולתו וכמ"ש מי לי בשמים[48] ועמך לא חפצתי בארץ כלה שארי ולבבי[49] וגו'.

And it is concerning this that the verse commands one to turn his will, his longing and his desire to loving G-d, so that he will have no other desire or will besides Him; as it is written, "Whom have I in heaven? And with You, I desire nothing on earth. My flesh and my heart are consumed," etc.

> So "And you shall love" means: turn your will, longing and desire entirely toward G-d, until you want nothing else. The Psalmist expresses this when he says that nothing in heaven or on earth matters to him besides G-d, and his flesh and heart are consumed in longing.

5 והאיך יהיה הדרך לאהבה זו ורצון זה הקדים הכתוב פסוק שמע ישראל[50] ה' אלקינו וגו' להתבונן היטב ולשום על לבו איך שהוא ית' אחד בשמים ובארץ

And what is to be the way to this love and this will? Scripture placed before it the verse "Hear, O Israel, Havayah is our G-d," etc.: to contemplate well and to take to heart how He, may He be blessed, is One in the heavens and on the earth;

> How does one come to such a love and will? The Torah places the Shema's declaration of G-d's oneness first: one must contemplate deeply how G-d is One in the heavens and on the earth.

דהיינו אפי' [אפילו] בהשתלשלות שמים וארץ רוחניים וגשמיים בחי' ו"ק [ו' קצוות] עולמות נפרדים הם מתאחדים ביחודו ית' מפני שהם בטלים אליו ית' דכולא קמיה כלא חשיב[51]

that is, even in the chain of descending worlds (hishtalshelus) of heaven and earth, spiritual and physical, the level of the six extremities (vav ketzavos), separate worlds, they are united in His unity, blessed be He, because they are nullified to Him, blessed be He, for "all before Him is accounted as nothing."

> G-d's oneness in heaven and earth means that even the separate worlds, spiritual and physical, called "the six extremities," are made one with Him, because they are utterly nullified before Him. In the Zohar's words, "all before Him is accounted as nothing."

כי למעלה מבחי' השתלשלות בחי' שמים וארץ לא שייך לומר עליו ית' לשון אחד כמ"ש במ"א ע"פ וארא אל אברהם[52, 53] כו',

For above the level of hishtalshelus, the level of heaven and earth, it is not fitting to use the term "One" of Him, blessed be He, as is explained elsewhere on [the verse] "And I appeared to Avraham," etc.;

> Above the chain of worlds the word "One" does not apply to G-d at all. In Torah Ohr, Va'eira ("And I appeared to Avraham"), the Alter Rebbe explains that His own essence is "singular" (yachid), and He is called "One" as He is One in the seven heavens, the earth and the four directions, which are nullified to the light within them.

ואפי' [ואפילו] במקור ההשתלשלות בחי' המחדש בכל יום תמיד מעשה בראשית נקרא הוי' אלקינו בחי' תרין ריעין[54] דלא מתפרשין כי תמיד מחדש כו'

and even at the source of hishtalshelus, the level of "Who renews each day, continually, the work of creation," it is called "Havayah Elokeinu" (Havayah our G-d), the level of "two companions who never part," for He continually renews, etc.

> Even at the source of the worlds, the power that "renews each day, continually, the work of creation" (in the words of the blessing Yotzer Or before the Shema), He is called "Havayah Elokeinu," two Names joined, "two companions who never part," and not "One"; for there He is constantly renewing creation.

ואין נופל לשון אחד כי"א בהשתלשלות בחי' שמים וארץ וכו' שהן בחי' ששה קצוות[55] רוחניים וגשמיים שהם מעלמא דפרודא כו'.[56]

And the term "One" applies only within hishtalshelus, the level of heaven and earth, etc., which are the level of the six extremities, spiritual and physical, which are of the world of separation (alma deferuda), etc.

> "One" fits only within the chain of worlds, the six extremities of the "world of separation" (alma deferuda), where separate things exist to be united in Him.

6 והוא יתי' אחד בהם לפי שהם מתייחדים ביחודו ובטלים אליו דקמיה כולא כלא חשיב.[57] ששה קצוות ר וחניים דכתיב לך ה' הגדולה והגבורה כו'

And He, may He be blessed, is One in them, because they are united in His unity and nullified to Him, for "before Him all is accounted as nothing." [These are] the six spiritual extremities, as it is written, "Yours, Havayah, is the greatness and the might," etc.,

> G-d is One within the six extremities because they are absorbed in His unity and nullified before Him. The six spiritual extremities are the six emotive attributes named in the verse "Yours, Havayah, is the greatness, and the might," and so on.

וגם ששה קצוות גשמיים שהם הכולל דבחי' מקום וכדכתיב הנה מקום אתי[58] שהמקום בטל אליו לפי שהוא יתי' סובב כל עלמין ואינו נקרא לפניו יתי' בשם מקום כלל

and also the six physical extremities, which make up the whole of the dimension of place, as it is written, "Behold, there is a place with Me": place is nullified to Him, because He, may He be blessed, encompasses all worlds (sovev kol almin), and before Him, may He be blessed, it is not called by the name "place" at all;

> The six physical extremities are the six directions that together make up space. The verse "Behold, there is a place with Me" is read as saying that place is nullified to Him: since He encompasses all worlds (sovev kol almin), before Him it does not count as "place" at all.

שהרי לפניו יתי' לא שייך שום מקום וזמן שהם הם נבראים מאין ליש ולכן אומרים אח"כ בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד]

for before Him, may He be blessed, no place or time whatsoever applies, since they themselves are created from nothing into something. And therefore one says afterwards, "Blessed be the Name of the glory of His kingdom forever and ever."

> Space and time are themselves created from nothing, so they have no hold on the Creator. This is why the first verse of the Shema is followed by "Blessed be the Name of the glory of His kingdom forever and ever," which the Alter Rebbe now explains.

פי' כי מבחי' מלכותו נמשך בחי' מקום וזמן[59] כמ"ש מלכותך מלכות[60] כל עולמים וממשלתך בכל דור ודור רק שאינו אלא מבחי' שם לבד

The meaning is that from the level of His Malchus (sovereignty) the dimension of place and time is drawn forth, as it is written, "Your kingship is the kingship of all worlds, and Your dominion is in each and every generation"; only that it is from the level of a name alone,

> The meaning: space and time come from G-d's Malchus, His sovereignty, as the psalm says, "all worlds" being space and "each and every generation" time. Yet this comes only from His "Name."

שאינה אלא התפשטות זיו והארה כדי להאיר ממנו לזולתו שיהי' [שיהיה] נקרא שמו עליו בלבד וע' מזה בסש"ב [בספר של בינונים] ח"ב [חלק ב'] פ"ז [פרק ז'], וכאשר יתבונן היטב בדברים האלה ויהיו נקבעים בלבו באמת אזי לא יחפוץ חפץ אחר ורצון זולתו ית'.[61]

which is nothing but an extension of radiance and illumination, to shine from Him to what is other than He, so that His Name will be called upon it, and that alone. And see on this in Sefer Shel Beinonim (Tanya), Part II, chapter 7. And when one contemplates these matters well, and they become truly fixed in his heart, then he will desire no other desire, nor any will apart from Him, may He be blessed.

> A name is nothing but a ray that goes out from its bearer so that others can relate to him; so the worlds receive only G-d's "Name." Tanya, Shaar HaYichud VehaEmunah, chapter 7 (to which the text refers), explains that space and time are nullified before His essence like the sun's light within the sun; one who truly takes this to heart will want nothing but G-d Himself.

7 וכמ"ש מי לי בשמים[62] שהם תענוגים רוחניים ועמך לא חפצתי בארץ שהם תענוגים גשמיים, לפי שהכל הוא בחי' מקום וזמן,

As it is written, "Whom have I in heaven," which are spiritual delights, "and with You, I desire nothing on earth," which are physical delights; because all of it is the dimension of place and time.

> The verse "Whom have I in heaven … on earth" now gains its full sense: heaven stands for spiritual delights and earth for physical ones, and both belong to the realm of space and time.

אפי' [אפילו] כל השגות שמשיגים בעוה"ז הם נופלים תחת מקום וזמן ואי לזאת כלה שארי ולבבי[63] להיות צור לבבי וכו' להיו' [להיות] בטל אליו ית' לדבקה בו לבדו ית',

Even all the perceptions that are attained in this world fall under place and time. And therefore, "my flesh and my heart are consumed," that there be "the Rock of my heart," etc.: to be nullified to Him, may He be blessed, to cleave to Him alone, may He be blessed.

> Even the spiritual insights one reaches in this world are bounded by space and time. So the soul longs, its "flesh and heart consumed," for G-d alone, "the Rock of my heart": to be nullified before Him and cleave to Him alone.

(ולכן היה הלוך ונסוע הנגבה[64] כי החסד הוא תחלת הוי"ק [הו' קצוות] וע"ז נאמר אתה כהן לעולם[65] והוא ג"כ בחי' יומם דאזיל עם כולהו יומין[66, 67] ע"כ ביטול הוי"ק [הו' קצוות] רוחניים וגשמיים במקורם הוא ע"י בחי' החסד בחי' כהן דמשמש תחותוי[68] בפ' יתרו דס"ז ע"ב,[69]

(And this is why it was "going on and journeying toward the south": for Chesed (kindness) is the beginning of the six extremities, and of it is said, "You are a kohen forever"; and it is also the level of "by day" (yomam), which "goes along with all the days." Therefore the nullification of the six extremities, spiritual and physical, in their source is through the level of Chesed, the level of a kohen, "who serves beneath Him," in Parshas Yisro, folio 67b;

> This is why Avraham's ascent was "toward the south": the south is Chesed, the first of the six emotive attributes, the quality of the kohen and of the "day" that includes all the days, and through it the six extremities are nullified into their source. The explanation that follows this maamar in Likkutei Torah (Beha'alotcha 31a) cites the same Zohar: Michael, "the great kohen" on the right, draws ahavas olam from Chesed to Avraham, while Aharon the High Priest kindles the Menorah with ahavah rabbah.

וכמו שהעלאת הקרבנות בהמות ששרשם מפני שור[70] הוא ג"כ דוקא ע"י אריה דאכיל קרבנין,[71, 72] גם הנגבה נק' ימין ועיקר הכח בימין[73] וצ"ל לאכללא שמאלא בימינא, ועמ"ש בד"ה צאינה וראינה[74, 75] בענין שאו ידיכם קדש[76] כו'):

just as the raising up of the offerings, animals, whose root is from "the face of an ox," is also specifically through "the lion that consumes the offerings." Also, "the south" is called the right, and the main strength is in the right, and it is necessary "to include the left in the right." And see what is written in the discourse beginning "Go forth and gaze" on the matter of "Lift up your hands [in] holiness," etc.)

> In the same way the offerings, animals rooted in "the face of an ox" on the left in Ezekiel's vision, are raised up through "the lion that consumes the offerings," whose face is on the right; the south is the right side, where the main strength lies, and the left must be included within it. The discourse "Go forth and gaze" (Likkutei Torah, Shir HaShirim) explains "Lift up your hands [in] holiness" as the first two verses of the Shema, through which Israel draw blessing from the supernal kodesh.

SECTION 3 • ¶8–9

Aharon's love, from above to below

8 ג והנה כ"ז [כל זה] מעלת ומדרגת בחי' אברהם אבינו ע"ה [עליו השלום] שאהבה זו נקרא אהבת עולם[77] כי נלקחה מבחי' עולם מקום וזמן,

3. Now, all this is the virtue and rank of the level of Avraham our father, peace be upon him. This love is called "love of the world" (ahavas olam), because it is taken from the level of the world, place and time:

> All of this describes Avraham's level. His love is called ahavas olam: the phrase usually means "everlasting love," but here olam is read as "world," for this love comes from contemplating the world, space and time.

איך שהם בטלים אליו יתי' ונקי' ממטה למעלה לפי שהוא עבודת האדם פולחנא דרחימותא ממדרגה למדרגה כנ"ל

how they are nullified to Him, may He be blessed. And it is called "from below to above," because it is the service of man, "the service of love" (pulchana dirchimusa), from level to level, as mentioned above.

> What one contemplates is how they are nullified before G-d. This love is called "from below to above" because it is a person's own effort, "the service of love," climbing step by step as described earlier.

אבל בחי' אהרן[78] הוא בחי' אחרת שהוא שושבינא דמטרוניתא[79, 80, 81] בבחי' מלמעלה למטה דהיינו שכל חפצו ותשוקתו להיות נגלה כבוד[82] ה' לעיני בשר שיהיה גילוי אלהותו יתי' למטה כמו למעלה

But the level of Aharon is a different level: he is "the groomsman of the Queen" (shushvina dematronisa), in the manner of from above to below. That is, all his desire and longing is that the glory of G-d be revealed to eyes of flesh, that there be a revelation of His G-dliness, may He be blessed, below as above.

> Aharon's love is of another kind. As "the groomsman of the Queen," the Zohar's name for him (the Queen being Malchus, the Shechinah), he works from above to below: all his longing is that G-d's glory be revealed to physical eyes, so that G-dliness is as manifest below as it is above. The Tzemach Tzedek (Or HaTorah, Tetzaveh) adds that this revelation below as above is the supernal union of the Holy One, blessed be He, and His Shechinah, a power that came to Aharon through the Giving of the Torah and that Avraham, who lived before it, did not yet have.

(וזהו כענין ההפרש בין רננה לשמחה[83,84] המבואר במ"א בד"ה רני ושמחי[85]) [86] (וע' בפ' קרח דקע"ז ב' ובפ' שמיני דף ל"ח ע"ב ודף ל"ט ע"א ובלק"ת [ובלקוטי תורה (להאריז"ל)] בפ' בהעלותך סד"ה מצות הדלקת נרות).

(And this is like the difference between rinah (joyous song) and simchah (joy), which is explained elsewhere, in the discourse beginning "Sing and rejoice.") (And see Parshas Korach, folio 177b, and Parshas Shemini, folio 38b and folio 39a, and the Likkutei Torah of the Arizal, Parshas Beha'alotcha, at the end of the discourse beginning "The mitzvah of kindling the lamps.")

> The difference is like that between rinah, joyous song, and simchah, joy: in Torah Ohr, Miketz ("Sing and rejoice"), rinah is the song of the angels, a yearning that rises from below to above, since they have no Torah and mitzvos that draw down from above to below. The other references are to the Zohar on Parshas Korach, where Aharon is called the Queen's groomsman, and on Parshas Shemini, and to the Arizal's Likkutei Torah.

וזהו איזהו חסיד המתחסד עם קונו[87,88] עם קן דיליה כו' ולא כדי לדבקה בו יתי לרוות צמאונו לבד[89] כו'

And this is [the meaning of] "Who is a chassid? One who acts kindly with his Maker (kono)," with "his nest" (kan dilei), etc., and not in order to cleave to Him, may He be blessed, to quench his own thirst alone, etc.,

> This is the meaning of the teaching "Who is a chassid? One who acts kindly with his Maker (kono)," read as "with his nest (kan)," the Shechinah. The chassid serves in order to benefit G-d, as it were, and not only to quench his own thirst for closeness.

כמ"ש בסש"ב [בספר של בינונים] פ' עשירי ופ' מ"א וע"ש פ"י [פרק י' / פרשה י'] דלכך נקראים בני עלייה מפני שעבודתם הוא לצורך גבוה[90] כו', ועפ"ז י"ל [ויש לומר] [ועל פי זה] פי' לשון בהעלותך.[91,92]

as is explained in Sefer Shel Beinonim (Tanya), chapter ten and chapter 41. And see there, in chapter 10, that they are therefore called "people of ascent" (bnei aliyah), because their service is for the sake of the Most High, etc. And according to this, one can explain the meaning of the expression "Beha'alotcha" ("when you raise up").

> Tanya explains that such people are called "people of ascent" (bnei aliyah) because their service is for the sake of the Most High. The Alter Rebbe suggests that this is the sense of the word Beha'alotcha, "when you raise up," which shares the root of aliyah, ascent.

9 ואהבה זו באה ע"י אותה ההתבוננות עצמה שבק"ש [שבקריאת שמע] באחד כאשר ישים מרירות בנפשו[93] על החשך המסתיר אלהותו שלא נראה לעיני בשר כ"א בחי' מקום וזמן והם רחוקים מאור פניו ית' דלית מחשבה תפיסא בי' [ביה][94, 95, 96] כלל

And this love comes through that very same contemplation in the Shema, on "One," when one brings bitterness into his soul over the darkness that hides His G-dliness, so that nothing is seen by eyes of flesh but the dimension of place and time; and they are far from the light of His countenance, may He be blessed, for "no thought can grasp Him at all."

> Aharon's love comes from the same contemplation of "One" in the Shema, but felt from another side: a person is pained that G-dliness is hidden and that physical eyes see only space and time. These are far from G-d Himself, whom "no thought can grasp at all."

ולא שייך בחי' מקום וזמן אלא בבחי' מלכותו ית' שאז[97] שייך לומר מֶלֶךְ מָלַךְ ימלוך כו'

And the dimension of place and time applies only to the level of His Malchus (sovereignty), may He be blessed, for then it is fitting to say "He is King, He was King, He will be King," etc.;

> Space and time relate only to G-d's Malchus, His sovereignty. Only of a king can one say "He is King, He was King, He will be King," words that already speak in terms of time.

וכדכתיב מלכותך מלכות[98] כל עולמים וממשלתך בכל דור ודור שהעולמי' [שהעולמים] שהם בחי' מקום דור ודור שהם בחי' זמן נמשכו מבחי' מלכותו ית' וממשלתו ית'

and as it is written, "Your kingship is the kingship of all worlds, and Your dominion is in each and every generation": the worlds, which are the dimension of place, [and] "each and every generation," which is the dimension of time, are drawn from the level of His Malchus and His dominion, may He be blessed.

> The psalm says the same: "all worlds" is space and "each and every generation" is time, and both flow from His Malchus and His dominion.

אבל ממהותו ועצמותו כבי' [כביה] רחוקים הם מאד בתכלית ואי לזאת יתמרמר נפשו[99] מאד כאשר ישים אל לבו[100, 101] ירידה זו וריחוק זה

But from His being and essence, as it were, they are exceedingly and utterly far. And therefore his soul will be very embittered when he takes to heart this descent and this distance:

> But from G-d's very being and essence, space and time are infinitely distant. When a person takes to heart how far his soul has fallen, he is filled with bitterness.

אשר ירדה נפשו מאד מאד בשפל המדרגות רחוק מה' בתכלית ויצעק אל[102] ה' בצר לו להאיר[103] לו אור ה' בתוך החשך ומסך המבדיל

that his soul has descended very, very low, into the lowest of levels, utterly far from G-d. And he will cry out to G-d in his distress, that the light of G-d shine for him within the darkness and the dividing screen.

> His soul has come down to the lowest of levels, utterly far from G-d. So he cries out to G-d in his distress, that G-d's light shine through the darkness and through the screen that divides him from G-d.

(וכמ"ש[104] במ"א[105, 106, 107, 108, 109] בד"ה להבין פי' יג"מ [י"ג מדות][110] מי אל כמוך כו' בפי' וענין תשובה קדמה לעולם)

(As is explained elsewhere, in the discourse beginning "To understand the meaning of the Thirteen Attributes, 'Who is a G-d like You,'" etc., on the meaning and matter of "teshuvah (return) preceded the world.")

> This refers to the discourse on the Thirteen Attributes of Mercy ("Who is a G-d like You") in Likkutei Torah, Rosh Hashanah. There "teshuvah preceded the world" is explained: when a person takes to heart that the whole world is under time, and time is like a moment before G-d, his soul yearns to cleave to Him, and such teshuvah is above time and the world.

וכמ"ש מי לי בשמים[111] ועמך לא חפצתי בארץ כלה שארי ולבבי צור לבבי וחלקי אלהים לעולם[112] (עמ"ש מזה בד"ה ביום השמיני עצרת) דהיינו שיהיה התגלות אלהותו לעולם כנ"ל.

And as it is written, "Whom have I in heaven? And with You, I desire nothing on earth. My flesh and my heart are consumed; the Rock of my heart and my portion is G-d forever (le'olam)" (see what is written on this in the discourse beginning "On the eighth day, an assembly"): that is, that there be a revelation of His G-dliness to the world (le'olam), as mentioned above.

> The verse from Psalms is now read to its end, "my portion is G-d le'olam," taking le'olam not as "forever" but as "to the world." The longing is that G-dliness be revealed in the world.

והנה ע"י אתעדל"ת [אתערותא דלתתא] במרירות וצעקה זו גורם אתעדל"ע [אתערותא דלעילא] עד שיערה רוח ממרום להיות נגלה כבוד[113] ה' וראו כל בשר[114] עין בעין וגו'[115]

Now, through the arousal from below (isarusa dilesata), in this bitterness and this outcry, he brings about an arousal from above (isarusa dileila), until "a spirit is poured out from on high," so that "the glory of Havayah is revealed, and all flesh shall see" "eye to eye," etc.

> This bitterness and outcry is an arousal from below, and it awakens an arousal from above: a spirit from on high, so that G-d's glory is revealed and all flesh sees it "eye to eye." The phrases come from Isaiah's prophecies of the redemption.

(וכמ"ש במ"א בד"ה בשעה שהקדימו ישראל נעשה לנשמע[116] וע' באדרא דקל"ז א') כשם שמלמעלה למטה כולא קמיה כלא חשיב כך ממטה למעלה יראה לעיני כל בשר כמו למעלה,

(As is explained elsewhere, in the discourse beginning "When Israel put 'we will do' before 'we will hear'"; and see the Idra, folio 137a.) Just as from above to below "all before Him is accounted as nothing," so from below to above it will be seen by the eyes of all flesh as above.

> From G-d's side, all is as nothing before Him; the hope is that from below, too, physical eyes will see this just as it is above. The parenthesis refers to a discourse on Israel's "we will do" before "we will hear," and to the Idra Rabba, the Zohar's account of Rabbi Shimon bar Yochai's great assembly.

וזהו בחי' אהרן אותיות נראה[117, 118] (כמ"ש בזהר פי'[119] אמור[120, 121] דק"ג תחלת ע"א ובמק"מ [ובמקדש מלך] ובהרמ"ז [ובהרב משה זכות] שם)

And this is the level of Aharon, [whose name has] the letters of nir'eh, "seen" (as is written in the Zohar, Parshas Emor, folio 103, at the beginning of side a, and in the Mikdash Melech and in the Ramaz there).

> This is Aharon's level: the letters of his name, אהרן, are the letters of נראה, "seen." The Zohar (Emor 103a) reads his name into the verse "eye to eye You were seen," for the clouds of glory came in his merit; the Mikdash Melech (Rabbi Shalom Buzaglo's commentary on the Zohar) and the Ramaz (Rabbi Moshe Zacuto) comment there.

וכמ"ש אשר עין בעין נראה אתה[122] ה' וענך עומד עליהם פי' עין בעין יראו גילוי אלהותו דכולא קמיה[123] כלא חשיב

And as it is written, "that You, Havayah, are seen eye to eye, and Your cloud stands over them." The meaning is: eye to eye they will see the revelation of His G-dliness, that "all before Him is accounted as nothing."

> Moshe, pleading for Israel after the spies, says that the nations have heard "that You, Havayah, are seen eye to eye, and Your cloud stands over them." The Alter Rebbe reads the first half as open sight: they will see with their own eyes that all is as nothing before Him.

והענן והחשך שמסתיר יראו שהוא ענך שממך הכל א"כ אין שום הסתר והעלם לפניו יתי' ח"ו [חס ושלום] שלפניו כחשיכה כאורה[124] ואהבה זו שבבחי' ראיה זו נקרא אהבה רבה שהיא למעלה מבחי'[125] אהבת עולם בחי' מקום וזמן כו'

And the cloud and the darkness that conceals, they will see that it is "Your cloud," for everything is from You. If so, there is no concealment or hiddenness at all before Him, may He be blessed, G-d forbid, for before Him "darkness is as light." And this love, which is in this level of seeing, is called "great love" (ahavah rabbah), which is above the level of "love of the world" (ahavas olam), the level of place and time, etc.

> The second half is read too: even the cloud and the darkness that hide Him will be seen as "Your cloud," coming from G-d Himself, so that before Him nothing is hidden, for "darkness is as light." The love born of such seeing is called ahavah rabbah, "great love," higher than the ahavas olam that comes from contemplating space and time.

והיא קרבת ה' ממש במהותו ועצמותו כביכול ונק' מלמעלה למטה וכו' והמשכיל יבין (ועמ"ש בפ' תצוה ע"פ ועשית בגדי קדש[126] לאהרן[127] כו').

And it is actual nearness to G-d, to His very being and essence, as it were, and it is called "from above to below," etc.; and the discerning will understand. (And see what is written in Parshas Tetzaveh on [the verse] "And you shall make holy garments for Aharon," etc.)

> This great love is real closeness to G-d's very essence, and it moves from above to below. Torah Ohr, Tetzaveh, to which the text refers, explains that Aharon, the man of kindness and High Priest, draws ahavah rabbah down to the souls of Israel, and his holy garments are garments for this love.

וזאת יהיה חפצו ותשוקתו של אדם ואחר זה ימשוך להיות עזה כמות אהבה[128] ורשפיה רשפי אש[129, 130] שלהבת יה רק לזאת שיהיה גילוי אלהותו יתי' וכאשר החשך מכסה ומסתיר ומעלים קדושתו יתמרמר מאד (ועמ"ש[131] סד"ה שימני כחותם[132] מענין כי עזה כמות אהבה):

And this shall be a person's desire and longing. And after this he will draw down [a love] that is "fierce as death," whose "flashes are flashes of fire, the flame of G-d," only for this: that there be a revelation of His G-dliness, may He be blessed; and when the darkness covers, hides and conceals His holiness, he will be greatly embittered. (And see what is written at the end of the discourse beginning "Set me as a seal," on the matter of "for love is fierce as death.")

> This should be a person's whole longing, and from it he draws down the love that is "fierce as death," blazing like fire, all for the sake of revealing G-dliness; whenever darkness covers G-d's holiness, he is deeply pained. The discourse "Set me as a seal" (Likkutei Torah, Shir HaShirim) explains that just as the soul finds it hard to leave the body, though the body darkens it, so Knesses Yisrael asks that her bond stay like a seal even in darkness, after the love of prayer has passed.

([הוספה: והטעם שע"י הדמעה והמרירות זוכה לאתעדל"ע [לאתערותא דלעילא] בבחי' עין בעין נראה כנ"ל היינו כמ"ש הרח"ו [הרבי חיים ויטאל] ע"פ מארז"ל [מאמר רבותינו זכרונם לברכה]) (פ"ה דברכות דל"ב ע"ב ופי"ד[133] דב"מ [דבבא מציעא] דנ"ט ע"א) ואע"פ [ואף על פי] ששערי תפלה ננעלו שערי דמעה לא ננעלו שנאמר[134] אל[135] דמעתי אל תחרש[136, 137] (תלים סי' ל"ט י"ג).

[Addition: And the reason that through the tears and the bitterness one merits an arousal from above, in the manner of "seen eye to eye," as mentioned above, is as Rabbi Chaim Vital wrote on the saying of our Sages, of blessed memory (chapter 5 of Berachos, folio 32b, and chapter 4 of Bava Metzia, folio 59a): "Even though the gates of prayer have been locked, the gates of tears have not been locked, as it is said, 'Do not be silent at my tears'" (Psalms, chapter 39, [verse] 13).

> A bracketed addition now explains why tears and bitterness bring the arousal from above that makes G-dliness "seen eye to eye." It starts from the Talmud's teaching (Berachos 32b, Bava Metzia 59a) that even when the gates of prayer are locked, the gates of tears are never locked, as the Psalmist says, "Do not be silent at my tears," and from what Rabbi Chaim Vital, the Arizal's chief disciple, wrote on it.

ופי' הרח"ו [הרבי חיים ויטאל] משום דבדמעה מעורר עינים העליונים שהם נו"ה [נצח והוד] דחכמה כו'.

And Rabbi Chaim Vital explained: because with a tear one arouses the supernal eyes, which are Netzach and Hod of Chochmah, etc.

> Rabbi Chaim Vital explains that tears arouse the "supernal eyes," which are Netzach and Hod within Chochmah.

וביאור הדברים היינו כמבואר לקמן פי' ראה סד"ה כי תשמע בקול[138] ענין לעשות הישר בעיני[139] ה'

And the explanation of these words is as is explained below, in Parshas Re'eh, at the end of the discourse beginning "When you hearken to the voice," on the matter of "to do what is right in the eyes of Havayah."

> For the explanation the addition points to a later discourse, in Parshas Re'eh, on "When you hearken to the voice of Havayah your G-d … to do what is right in the eyes of Havayah." There the aim of hearkening is that the Infinite Light be revealed upon the soul, which is "to do what is right in the eyes of Havayah."

היינו בחי' עיני הוי' אל צדיקים[140] כשם שמלמעלה למטה כולא קמיה כלא חשיב כך מלמטה למעלה יראה לעיני בשר כמו למעלה.

That is, the level of "the eyes of Havayah are toward the righteous": just as from above to below "all before Him is accounted as nothing," so from below to above it will be seen by eyes of flesh as above.

> Doing "what is right in the eyes of Havayah" draws down the level of "the eyes of Havayah are toward the righteous": what is true above, that all is as nothing before G-d, comes to be seen by physical eyes below as well.

והמשכה זו[141] זהו ע"י הדמעות שמוריד מעיניו במרירות על ריחוקו מה' כו' וע' במא"א [במאורי אור] אות דלת (סי"ז) מענין דמעה וב"נ שם ובאות מם (סצ"ב).

And this drawing down comes through the tears that he sheds from his eyes in bitterness over his distance from G-d, etc. And see in Me'orei Or, the letter dalet (section 17), on the matter of "tear," and in the Y.N. there, and in the letter mem (section 92).

> This revelation is drawn down by the tears a person sheds in bitterness over his distance from G-d. The references are to Me'orei Or, an alphabetical work of Kabbalistic terms, under "tear" and under the letter mem, and to a further source there abbreviated Y.N.

שעי"ז מעורר כביכול בחי' עינים העליונים להיות עיני ה' אל צדיקים פקח עיניך וראה[142] כו'

For through this he arouses, as it were, the level of the supernal eyes, that there be "the eyes of Havayah toward the righteous," "Open Your eyes and see," etc.

> Through the tears one arouses, as it were, the supernal eyes, so that "the eyes of Havayah are toward the righteous" and G-d is asked to "open Your eyes and see."

ועיין עוד מענין היתה לי דמעתי[143] לחם בספר עשרה מאמרות (מאמר חקור דין ח"א [חלק א'] ר"פ כ"ד)

And see further on the matter of "My tears have been my bread" in the book Asarah Maamaros (Maamar Chakor Din, Part I, at the beginning of chapter 24):

> The reader is also referred to Asarah Maamaros, the Kabbalistic work of Rabbi Menachem Azariah of Fano, on the verse "My tears have been my bread."

פי' שהלחם הוא בשומו ללבו שבחי' איה שהוא ג"ר [ג' ראשונות] כח"ב [כתר חכמה בינה] הוא אלקיך כו' ע"ש ועמ"ש בפ' שמות ע"פ איה סופר[144] כו'

the explanation is that the bread is when he takes to heart that the level of "Where" (ayeh), which is the first three [Sefiros], Keser, Chochmah and Binah, is "your G-d," etc.; see there. And see what is written in Parshas Shemos on [the verse] "Where is the scribe," etc.,

> There the "bread" is explained as taking to heart that "Where" (ayeh), the hidden level of Keser, Chochmah and Binah, is "your G-d": the mockers' question "Where is your G-d?" is read as a statement. The reader is also sent to the discourse on "Where is the scribe" in Parshas Shemos.

ובד"ה כי[145] על כל כבוד[146] בענין איה מקום כבודו כו' ועיין עוד מזה ברבות ס"פ מצורע פי"ט ובאיכה רפ"

בכה תבכה.][547, 546, 545, 544, 543, 542, 541, 540, 539, 538, 537, 536, 535, 534, 533, 532, 531, 530, 529, 528, 527, 526, 525, 524, 523, 522, 521, 520, 519, 3]

and in the discourse beginning "For over all the glory," on the matter of "Where is the place of His glory," etc. And see further on this in the Midrash Rabbah, at the end of Parshas Metzora, section 19, and in Eichah [Rabbah], at the beginning of the section "She weeps bitterly."]

> Further references are the discourse on Isaiah's "For over all the glory," on "Where is the place of His glory," and the Midrash Rabbah on Metzora and on Eichah. With this the bracketed addition ends.

SECTION 4 · ¶10

Bitterness in prayer and at midnight

10 ד ובזה יובן מה שתקנו בתפלת ש"ע [שמונה עשרה] סלח לנו כי חטאנו אחר ק"ש [קריאת שמע] שמקבל עליו עול מלכות שמים[548] ומצות ואהבת

4. And with this one will understand why they instituted in the prayer of Shemoneh Esreh "Forgive us, for we have sinned" after the Shema, in which one accepts upon himself the yoke of the kingdom of Heaven and the commandment "And you shall love."

> Section 4 applies all this to the order of prayer: why "Forgive us, for we have sinned," a blessing of the Shemoneh Esreh (the standing prayer of eighteen blessings), comes right after the Shema, in which one accepts G-d's kingship and the command to love Him. In Likkutei Torah, Shabbos Shuvah, the Alter Rebbe cites this very passage: only after accepting the yoke of Heaven and dwelling on "One" does a person understand that there is sin and transgression.

כי הנה כתיב אוילים מדרך פשעם ומעונותיהם יתענו[549] פי' על עונותיהם הם מתענים ועושים תשובה

For it is written, "Fools, because of the way of their transgression, and because of their iniquities, afflict themselves." The meaning is: over their iniquities they afflict themselves and do teshuvah (return).

> The psalm says that "fools" are afflicted "because of the way of their transgression" and because of their iniquities. The Alter Rebbe reads "afflict themselves" as fasting and teshuvah: over their iniquities, the ordinary sins, people do repent.

ופשעם שגדלה מעונותיהם. כי פשעים אלו המרדים[550] (ועמ"ש בד"ה כנשר יעיר מענין כי פשענו וזהו והם פשעו בי.[551] פי' בי היינו ע"ד מ"ש בפ' אחרי דס"ו ע"ב בפי' בי נשבעתי[552] ובפ' נשא דק"ל ע"א ועכ"ז [ועם כל זה] הם אוילים מדרך פשעם) אעפ"כ [אף על פי כן] הם אוילים מהם כי לא ידעו דרך פשעם

And as for their transgression, which is greater than their iniquities, for "transgressions (pesha'im) are the rebellions" (and see what is written in the discourse beginning "As an eagle stirs up," on the matter of "for we have transgressed," and this is "and they have transgressed against Me." The meaning of "against Me" (bi) is along the lines of what is written in Parshas Acharei, folio 66b, on the meaning of "By Myself (bi) I have sworn," and in Parshas Nasso, folio 130a; and even so, "they are fools because of the way of their transgression"): nevertheless they are fools about them, for they do not know the way of their transgression.

> But pesha, transgression, is graver, for the Talmud defines pesha'im as rebellions; and about these they remain "fools," because they do not recognize the way that leads to them. The parenthesis refers to the discourse "As an eagle stirs up" (Likkutei Torah, Ha'azinu), where "for we have transgressed" is read as failing to guard the G-dly spark in the soul, so that "they have transgressed against Me (bi)" means against the G-dly spark within them, and to passages of the Zohar on the meaning of bi, "by Myself."

ולא מפשעם ממש אלא מדרך פשעם

And [it says] not "from their transgression" itself, but "from the way of their transgression,"

> The verse says precisely "the way of their transgression," not the transgression itself: their folly lies in not seeing what leads to rebellion.

כי הדרך הגורם לפשע ומרד הוא פריקת עול מלכות שמים והיינו לפי שאינו נראה לעיני בשר כמו מלך בשר ודם,

for the way that causes transgression and rebellion is the casting off of the yoke of the kingdom of Heaven; and this is because He is not seen by eyes of flesh as a king of flesh and blood [is].

> That way is the casting off of the yoke of Heaven's kingship, and its cause is that G-d is not seen by physical eyes the way a human king is.

ולפיכך בק"ש [בקריאת שמע] שמקבל עול מלכות שמים ומאריך באחד[553] וע"ז מגיע לואהבת להיות חפץ בגילוי אלהותו ית' ושלא יחשיך החשך ממנו. ואזי יתמרמר הוא מאד ויבין שיש חטא ופשע שע"י זה החשך מחשיך שהוא רחוק מאור פניו ית' בתכלית ואזי אומר בש"ע [בשמונה עשרה] סלח לנו וכו'

And therefore, in the Shema, when one accepts the yoke of the kingdom of Heaven and lingers over "One," and through this reaches "And you shall love," to desire the revelation of His G-dliness, may He be blessed, and that the darkness not darken [it] from him, then he becomes very embittered, and understands that there is sin and transgression through which the darkness darkens, so that he is utterly far from the light of His countenance, may He be blessed; and then he says in the Shemoneh Esreh, "Forgive us," etc.

> In the Shema one accepts G-d's kingship, dwells at length on the word "One" (as the Talmud praises lengthening it), and so reaches "And you shall love": the desire that G-dliness be revealed and no longer hidden by darkness. Then he feels bitter, understanding that sin and rebellion bring on the darkness and leave him utterly far from G-d; so in the Shemoneh Esreh he asks, "Forgive us."

(ועמ"ש בד"ה מה טובו גבי והתשובה השלישית).

(And see what is written in the discourse beginning "How goodly," concerning "and the third answer.")

> The parenthesis refers to the discourse "How goodly" (Likkutei Torah, Balak), whose "third answer" is a still higher teshuvah: even one who has fully turned from evil and done good may still feel himself a separate "something," even in his love, and he returns from that distance to his source.

אך לא די במרירות זו מהתבוננות שבשעת ק"ש [קריאת שמע] ותפלה לבד רק שצריך לקבוע עתים ולכן תקנו עת קבוע בתיקון חצות לקבוע מרירות זו בנפשו.

But this bitterness, from the contemplation at the time of the Shema and prayer alone, is not enough; rather, one must set fixed times. And therefore they instituted a fixed time, in Tikkun Chatzos, to fix this bitterness in one's soul.

> Bitterness felt only during the Shema and prayer is not enough; it needs fixed times. That is why Tikkun Chatzos, the midnight lament over the exile, was established: to set a regular time for this bitterness, which, as the Kehot note reports, Sefer HaMaamarim 5562 describes as bitterness over the casting off of the yoke.

וזהו בזכרנו את ציון[554] שהיא נקודת מלכות שמים כמ״ש במ״א וע״י המרירות זוכה לבחי׳ גילוי אלהותו ית׳ כנ״ל,

And this is "when we remembered Zion," which is the point of the kingdom of Heaven, as is explained elsewhere; and through the bitterness one merits the level of the revelation of His G-dliness, may He be blessed, as mentioned above.

> Tikkun Chatzos mourns over Zion, "when we remembered Zion," and Zion is the point of Heaven's kingship. Through this bitterness one merits the revelation of G-dliness, as explained above.

ועמ״ש הטע׳ [הטעם] בזה בד״ה והנה מנור׳ [מנורת] זהב כי מרירות זו הוא ע״י בחי׳ בחכמה[555] אתברירו[556] הפך מבחי׳ אוילים מדרך פשעם כו׳ ובחכמה הוא גילוי אור א״ס הוי׳ בחכמה.

And see what is written on the reason for this in the discourse beginning "And behold, a menorah of gold": that this bitterness comes through the level of "through Chochmah (wisdom) they are refined" (bechochmah isbreru), the opposite of the level of "fools because of the way of their transgression," etc.; and in Chochmah is the revelation of the Infinite Light (Or Ein Sof): "Havayah, with Chochmah."

> The reason is given in the discourse "And behold, a menorah of gold": this bitterness comes from Chochmah, which "refines," the opposite of the folly of "fools because of the way of their transgression," and in Chochmah the Infinite Light is revealed, as in "Havayah, with Chochmah, founded the earth." In Likkutei Torah, Vayikra, "through Chochmah they are refined" is explained by rennet, which separates cheese from whey without leaving its own taste in either.

(ועמ״ש לקמן עוד טעם בזה שע״י המרירות זוכה לגילוי אלקות. וע׳ עוד מזה בד״ה והנה מנורת זהב).

(And see what is written below, another reason for this, that through the bitterness one merits the revelation of G-dliness. And see further on this in the discourse beginning "And behold, a menorah of gold.")

> The parenthesis notes that another reason for the power of bitterness will be given later in this maamar, and refers again to the discourse "And behold, a menorah of gold."

והנה הגורם לשכר מצוה היא המצוה בעצמה שהתורה והמצות הן הם המשכת גילוי אלהותו ית׳ למטה.

Now, what brings about the reward of a mitzvah is the mitzvah itself, for the Torah and the mitzvos are themselves the drawing down of the revelation of His G-dliness, may He be blessed, below.

> A further step: the reward of a mitzvah is the mitzvah itself, because the Torah and the mitzvos are themselves the drawing down of G-dliness into this world. Tanya, chapter 37, says it in nearly these words: in doing a mitzvah a person draws the Infinite Light down into the physical world.

וזהו היתה לי דמעתי לחם יומם ולילה באמור אלי כל היום איה אלהיך.[557] פי' שע"י הדמעה והמרירות הנ"ל זוכה ללחם שהיא התורה שנאמר בה והגית בו יומם ולילה.[558]

And this is "My tears have been my bread day and night, while they say to me all day, 'Where is your G-d?'" That is: through the tears and the bitterness mentioned above, one merits "bread," which is the Torah, of which it is said, "and you shall meditate in it day and night."

> Now the verse "My tears have been my bread" is explained: through tears and bitterness one merits "bread," which is the Torah, studied "day and night." The Midrash (Bereishis Rabbah 70:5) likewise reads "bread" as Torah, from "Come, eat of my bread."

לפי שהמרירות שאדם קובע בשעה זו בנפשו גורם להמשכת גילוי אלהותו על כל היום,

For the bitterness that a person fixes in his soul at this hour brings about the drawing down of the revelation of His G-dliness over the whole day.

> Bitterness fixed at a set hour draws the revelation of G-dliness over the whole day.

משא"כ אם ישים אליו לבו[559] רק בשעת תפלה לבד הנה אז הוא שעת הכושר למעלה שמתעורר למעלה מוחין דגדלות

Whereas if he sets his heart to Him only at the time of prayer alone, then that is the opportune time above, when the mature intellect (mochin degadlus) is aroused above;

> If a person turns his heart to G-d only during prayer, he has the auspicious time above, when "the mature intellect" (mochin degadlus), the full state of the divine intellect, is awakened on high.

אבל אחר התפלה כל היום אינו אלא ע"י התורה, וזהו באמרם אלי כל היום איה אלהיך כלומר איה כל היום אלהיך

but after the prayer, through the whole day, it is only through the Torah. And this is "while they say to me all day, 'Where is your G-d?'": that is to say, "Where, all day, is your G-d?"

> For the rest of the day, after prayer, the revelation comes only through the Torah. So the psalm's "all day, Where is your G-d?" is read as asking where G-d is through the whole day; in its plain sense the psalmist's enemies taunt him all day long.

שלא די בשעת תפלה לבד אלא צריך להיות לחם יומם ולילה ע"י התורה שהיא גילוי אלקותו יתי'

For the time of prayer alone is not enough; rather, there must be "bread day and night," through the Torah, which is the revelation of His G-dliness, may He be blessed.

> The time of prayer alone is not enough; there must be "bread day and night," the study of Torah, which reveals G-dliness.

ואין גילוי זה אלא אחר המרירות בנפשו מריחוקה מה' כי בלא"ה [בלאו הכי] הרי נשארת למטה כו' וע"כ צריך להקדים דמעתי שעה קבוע

And this revelation comes only after the bitterness in his soul over its distance from G-d; for otherwise it remains below, etc. And therefore one must first have "my tears" at a fixed hour.

> Yet this revelation through the Torah comes only after the soul's bitterness over its distance from G-d; without it, the soul stays below. So one must first set a fixed hour for "my tears," and then comes the "bread."

(ועמ"ש בד"ה ושבתה הארץ בענין כי נכמרו רחמיו[560] כו' שימו לחם[561] כו' ויבך שמה כו' ע"ש, וזהו ממש ענין היתה לי דמעתי לחם,

(And see what is written in the discourse beginning "And the land shall rest," on the matter of "for his compassion was stirred," etc., "Set out bread," etc., "and he wept there," etc.; see there. And this is exactly the matter of "My tears have been my bread."

> The parenthesis cites the discourse "And the land shall rest" (Likkutei Torah, Behar): Yosef's stirred compassion is compassion for the G-dly spark in one's soul that has come down so low, his weeping in the chamber is weeping in the chambers of the heart, and only then does he say "Set out bread," which is the Torah. Weeping before bread is exactly "My tears have been my bread."

גם כי י"ג מדות שהתורה נדרשת בהן נמשכים מי"ג מדה"ר [מדות הרחמים] וכמ"ש סד"ה אני לדודי גבי הרועה בשושנים[562] ששונים בהלכות ולעורר י"ג מדה"ר [מדות הרחמים] זהו ע"י בכיה ומרירות.

Also, [it is] because the thirteen measures (middos) by which the Torah is expounded are drawn from the Thirteen Attributes (middos) of Mercy, as is explained at the end of the discourse beginning "I am my Beloved's," concerning "who grazes among the roses" (shoshanim), [those] who study (shonim) the laws; and arousing the Thirteen Attributes of Mercy is through weeping and bitterness.

> Another reason: the thirteen rules by which the Torah is expounded (listed by Rabbi Yishmael at the opening of the Sifra) derive from G-d's Thirteen Attributes of Mercy, and the discourse "I am my Beloved's" reads "who grazes among the roses (shoshanim)" as those who study (shonim) the laws. Since the Attributes of Mercy are aroused by weeping and bitterness, tears lead to Torah.

ועניין להקדים המרירות בשעה קבוע יי"ל [יש לומר] שיהיה ע"י מים תחתונים בוכים[563] עמ"ש סד"ה במדבר סיני וסד"ה ענין הנסכים):

And the matter of putting the bitterness first, at a fixed hour, can be explained as being along the lines of "the lower waters weep"; see what is written at the end of the discourse beginning "In the wilderness of Sinai," and at the end of the discourse beginning "The matter of the libations.")

> Setting a fixed time for bitterness first may be likened to "the lower waters weep": at creation the waters separated below wept to be close to the King (Tikkunei Zohar, Tikkun 5; Rabbeinu Bachya on Leviticus 2:13). Two more discourses are cited.

SECTION 5 · ¶11

The crushed oil and the bitter olives

11 ה והנה עד"ז בענין היתה לי דמעתי לחם כו' ובענין איך שע"י המרירות דוקא נמשך בחי' אה"ר [אהבה רבה] דאהרן להיות עין בעין נראה כו' הנה כל זה הוא הקדמה לבאר ולהשכיל עד"ז ממש ענין הדלקת הנרות בשמן.

5. Now, along these lines, the matter of "My tears have been my bread," etc., and the matter of how it is specifically through bitterness that the level of Aharon's great love (ahavah rabbah) is drawn down, to be "seen eye to eye," etc.: all this is an introduction, to explain and make understood in exactly this way the matter of kindling the lamps with oil.

> Section 5 turns back to the Menorah. Everything said so far, about tears that become bread and about how bitterness draws down Aharon's great love so that G-dliness is "seen eye to eye," was a preparation for explaining the lighting of the lamps with oil.

כי כמו שהשמן כותתין תחלה כתית למאור[564] וגם עשוי מזיתים והזיתים הם מרים. כך הנה הדלקת והמשכת האהבה כרשפי אש שלהבת הבא' [הבאה] מבחי' ראיה הנ"ל להיות חפץ בגילוי אלהותו ית' הוא ע"י בחינת שמן כתית

For just as the oil is first crushed, "crushed for the light," and it is also made from olives, and the olives are bitter, so the kindling and drawing forth of the love like flashes of fire, a flame, which comes from the level of seeing mentioned above, to desire the revelation of His G-dliness, may He be blessed, is through the level of "crushed oil":

> The Menorah's oil was first crushed, "crushed for the light," and it comes from olives, which are bitter; in the same way, the fiery love that longs for G-dliness to be revealed is kindled through "crushed oil." Torah Ohr, Tetzaveh, explains the olive's bitterness from the dove's words, "Let my food be bitter as an olive," and compares the body and animal soul to the olive, crushed until its oil, Chochmah, comes out.

דהיינו ע"י השפלות להיות שפל רוח[565] וכמאמר ונפשי כעפר לכל תהיה[566]

that is, through lowliness, being humble of spirit, as it is said, "and let my soul be as dust to all."

> Crushed oil is lowliness and humility of spirit, the humility of "let my soul be as dust to all," from the prayer Elokai Netzor said at the end of the Amidah.

והיינו ע"י התבוננות השפלות של הנפש איך ירדה ממקום כבודה ואיך המקום והזמן הם רחוקים מאור פניו יתי' וגם שעי"ז יתמרמר על ההפך כנ"ל,

Namely, through contemplating the lowliness of the soul, how it has descended from its place of honor, and how place and time are far from the light of His countenance, may He be blessed; and also that through this he will be embittered over the opposite, as mentioned above.

> One reaches it by contemplating how far the soul has come down from its place of honor and how far space and time are from G-d, and from this comes the bitterness described above.

והענין דהנה כתיב כשמן הטוב על הראש יורד על הזקן זקן אהרן שיורד ע"פ מדותיו.[567]

And the matter is this: it is written, "Like the good oil upon the head, running down upon the beard, the beard of Aharon, that runs down over the edge of his garments (middosav)."

> The explanation rests on the verse in Psalms that compares the good oil running down Aharon's beard onto his garments. Its word for garments, middosav, can also mean "his measures" or "attributes," a sense the maamar will use later.

פי' זקן אהרן הוא דיקנא דכהנא רבא (והן דרך פרט י"ג ת"ד [תיקוני דיקנא] בחי' י"ג מדה"ר [מדות הרחמים] י"ג מדות שהתורה נדרשת בהן כנ"ל)

The meaning: "the beard of Aharon" is "the beard of the High Priest" (dikna dechahana rabba) (and in particular they are the thirteen tikkunim of the beard (tikkunei dikna), the level of the Thirteen Attributes of Mercy, [and] the thirteen measures by which the Torah is expounded, as mentioned above),

> Aharon's beard is "the beard of the High Priest" (in Aramaic, dikna dechahana rabba): its thirteen tikkunim (configurations) correspond to the Thirteen Attributes of Mercy and to the thirteen rules for expounding the Torah.

בחי' שערות שהן הן הלכות התורה שנקרא קווצותיו תלתלים[568] שהן הן המשכת גילוי אלהותו מלמעלה למטה בריבוי התחלקות לאין קץ ויש על זה בחי' שמן הטוב שהוא בחי' חכמה עילאה שנמשך עליהם.

the level of hairs, which are the laws of the Torah, called "His locks are curled" (kevutzosav taltalim), which are the drawing down of the revelation of His G-dliness from above to below in a multiplicity of divisions without end. And upon this there is the level of "the good oil," which is the level of supernal Chochmah (wisdom), drawn down over them.

> The hairs of the beard stand for the laws of the Torah, "His locks are curled" (taltalim), which the Talmud reads as tilei tilim, "heaps upon heaps" of laws on every stroke of the letters; they carry G-dliness downward into countless details. Over them flows "the good oil," supernal Chochmah.

(והענין י"ל [יש לומר] דהשערות הם דז"א קווצותיו תלתלים שחורות כעורב[569] והשמן שעליהם זהו חכמה עילאה דאצילות. אך עוד י"ל [יש לומר] דהכוונה ג"כ על שערות די"ג ת"ד [תיקוני דיקנא] דא"א וכמ"ש הזקן זקן אהרן נזכר ב"פ [ב' פעמים] זקן

(And the matter, it may be said, is that the hairs are those of Z'eir Anpin (the emotive attributes), "His locks are curled, black as a raven," and the oil upon them is the supernal Chochmah of Atzilus (Emanation). But it may further be said that the intent is also to the hairs of the thirteen tikkunim of the beard of Arich Anpin; and as it is written, "the beard, the beard of Aharon": "beard" is mentioned twice.

> A long parenthesis offers two readings: the hairs may be those of Z'eir Anpin, the black locks of the Song of Songs, with the oil as the Chochmah of Atzilus; or the higher beard of Arich Anpin, the outer level of Keser, since the verse says "beard" twice. In Likkutei Torah, Shir HaShirim, the Alter Rebbe cites this passage and explains the double "beard": the laws of the positive commandments, from Chesed, come from the supernal beard, white "as snow," and the laws of the prohibitions from the black locks.

והענין דהשערה יש בה חלל מבפנים שבו נמשך ומתלבש איזה חיות מהמוחין. והנה השערות עצמן הם ממותרי מוחין ולכן יכולים לחתוך את השערות ואין זה נוגע להמוח כלל.

And the matter is that a hair has a hollow inside, in which some life-force (chayus) from the brain (mochin) is drawn and enclothed. Now, the hairs themselves are from the surplus of the brain, and therefore one can cut the hairs and it does not affect the brain at all.

> A hair is hollow inside, and some life from the brain passes through it; yet the hair itself is only the brain's surplus, which is why cutting it does not hurt the brain.

והנמשל יובן ברוחניות דבחי' שערות נקרא לבושים כענין המשל שבו וע"י משיגים הנמשל אשר המשל זהו בחי' השערה עצמה ובחי' הנמשל המלובש בו זהו ענין החיות המלובש בתוך חלל השערה וכמ"ש כ"ז [כל זה] במ"א בפי' האל אב הרחמן המהולל בפה עמו.

And the application will be understood in spiritual terms: the level of hairs is called "garments," like a parable, in which and through which one grasps what it illustrates. The parable is the level of the hair itself, and what it illustrates, enclothed in it, is the life-force enclothed within the hollow of the hair; as all this is explained elsewhere, on the meaning of "the G-d, the merciful Father, praised by the mouth of His people."

> Spiritually, hairs are "garments," like a parable: the hair is the parable, and the life within its hollow is the meaning hidden in it. This is explained elsewhere, on a phrase from the prayer Baruch She'amar.

ועד"ז יובן בענין התורה שהיא בחי' שערות כי התורה נק' משל הקדמוני[570, 571] פי' שהיא בחי' משל ולבוש לבחי' קדמונו של עולם שכמו שע"י המשל יושג הנמשל כך ע"י התורה יהיה השגה באור א"ס ב"ה שהוא קדמונו של עולם וכמ"ש במ"א.

And in the same way one will understand the matter of the Torah, which is the level of hairs. For the Torah is called "the parable of the Ancient One" (meshal hakadmoni), that is, it is a parable and a garment for the level of the Ancient One of the world: just as through a parable what it illustrates is grasped, so through the Torah there will be a grasp of the Infinite Light (Or Ein Sof), blessed be He, who is the Ancient One of the world, as is explained elsewhere.

> The Torah is such a "hair": it is called "the parable of the Ancient One," a parable through which one comes to grasp G-d, the Ancient One of the world, as a parable conveys its meaning. Torah Ohr (Supplements, Tetzaveh) likewise roots the letters of the Torah in the hairs of Arich Anpin: as the brain's life shines out through the hollow of a hair, so the light is enclothed in the Torah's letters.

וזהו שהלכות התורה הן בחי' השערות עצמן ר"ל [רוצה לומר] שהם הנק' משל הקדמוני ויש עליהם בחי' כשמן הטוב שהוא בחי' חכמה דאור א"ס ב"ה ממש מבחי' קדמונו של עולם היינו חכמה דא"ק [דאדם קדמון] או חכמה דעתיק יומין הנמשך ומלובש בהם

And this is [what is meant] that the laws of the Torah are the level of the hairs themselves, that is to say, they are what is called "the parable of the Ancient One"; and upon them there is the level of "like the good oil," which is the level of the Chochmah of the Infinite Light, blessed be He, itself, from the level of the Ancient One of the world, that is, the Chochmah of Adam Kadmon or the Chochmah of Atik Yomin, which is drawn down and enclothed in them.

> So the laws of the Torah are the hairs, the parable itself, and over them is "the good oil": the very wisdom of the Infinite Light, of Adam Kadmon ("Primordial Man," the first emanation, before all the worlds) or of Atik Yomin, enclothed within them.

וזהו ענין השערות עצמן ובחי' כשמן הטוב היורד ונמשך עליהם והנה השערות עצמן הנק' י"ג ת"ד [תיקוני דיקנא] דא"א הם בחי' חיצוניות לגבי פנימיותן שהוא בחי' כשמן הטוב שהפנימיות נמשך מבחי' פנימית הכתר שהוא עתיק יומין.

And this is the matter of the hairs themselves, and of the level of "like the good oil," which runs down and is drawn over them. Now, the hairs themselves, called the thirteen tikkunim of the beard of Arich Anpin, are the level of the outer dimension (chitzoniyus) in relation to their inner dimension (pnimiyus), which is the level of "like the good oil"; for the inner dimension is drawn from the level of the inner dimension of Keser (the Crown), which is Atik Yomin.

> The hairs, the thirteen tikkunim of Arich Anpin's beard, are the outer dimension, and the oil is their inner dimension, drawn from the inner dimension of Keser, called Atik Yomin ("the Ancient of Days").

אך אי אפשר להמשיך הפנימי ת כ"א ע"י החיצוניות וזהו ג"כ ענין הנ"ל שהשמן נמשך מן הזיתים והזיתים הם מרים. כי הזיתים הוא בחי' צומח והוא ענין השערות עצמן די"ג ת"ד [תיקוני דיקנא] שהם בחי' צומח.

But it is impossible to draw down the inner dimension except through the outer dimension. And this is also the matter mentioned above, that the oil is drawn from the olives, and the olives are bitter: for the olives are the level of the vegetative (tzome'ach), and this is the matter of the hairs themselves of the thirteen tikkunim of the beard, which are the level of the vegetative.

> The inner can be drawn down only through the outer. That is why the oil comes from olives: olives belong to plant life, just as hair grows like a plant.

ולכן הזיתים הם ג"כ מרים כי כן השערות עצמן נק' דינים לגבי הפנימיות המלובש בהן וכמו שערות הדיקנא שהם תקיפין וקשים, וכן בהלכות התורה יש בחי' דינים וגבורות וכמ"ש קווצותיו תלתלים שחורות כעורב כמ"ש במ"א,

And therefore the olives are also bitter: for so too the hairs themselves are called severities (dinim) in relation to the inner dimension enclothed in them, like the hairs of the beard, which are strong and hard. And so too in the laws of the Torah there is the level of severities and Gevuros (restraints), as it is written, "His locks are curled, black as a raven," as is explained elsewhere.

> And the olives are bitter because the hairs are "severities" compared with the inner light within them, as beard hairs are coarse and hard. The laws of the Torah likewise contain severities, like the black locks of the Song of Songs.

ואף דבא"א השערות הם כתלג חיוור[572] עכ"ז [עם כל זה] קשישין אינון כו'.

And even though in Arich Anpin the hairs are "white as snow," nevertheless "they are hard," etc.

> Even the hairs of Arich Anpin, "white as snow" as in Daniel's vision of the Ancient of Days, are nevertheless "hard."

וכדי להמשיך בחי' זו זהו דוקא ע"י שהאדם טועם מרירות בנפשו מן החשך המסתיר ושורש דשרש ההעלמים נמשך מן הלבושים המסתירים שהן בחי' שערות כנ"ל ואזי ע"י אח"כ זוכה לגילוי בחינת הפנימית בחי' כשמן הטוב חכמה עילאה והחכמה תחיה[573] שלמעלה מבחי' צומח. וכמ"ש במ"א ומכ"ז [ומכל זה] יובן ענין מ"ש ע"פ כי תשמע בקול. בבחי' הפנימית המלובש בתוך הקול התורה כו':)

And drawing down this level comes specifically through a person's tasting bitterness in his soul over the darkness that conceals; and the root of the root of the concealments is drawn from the concealing garments, which are the level of hairs, as mentioned above. And then, through this, he afterwards merits the revelation of the level of the inner dimension, the level of "like the good oil," supernal Chochmah, and "wisdom gives life," which is above the level of the vegetative; as is explained elsewhere. And from all this one will understand the matter of what is written on [the verse] "When you hearken to the voice": in the level of the inner dimension that is enclothed within the voice of the Torah, etc.)

> To draw down the inner oil one must taste bitterness over G-d's concealment, whose deepest root lies in these concealing garments, the hairs. Then one merits the inner level, the good oil of supernal Chochmah, for "wisdom gives life" (techayeh), and life (chai) is above the vegetative level (tzome'ach) of the hairs and the olives. This also explains the discourse on "When you hearken to the voice," on the inner level within the voice of the Torah.

SECTION 6 · ¶12–14

The oil of holy anointing

12 קיצור. (ענין שמן כתית ומרירות הזיתים. כשמן הטוב יורד):ו והנה בחי' שמן זה נק' שמן משחת קדש[574,575] משיחותא דקדש עילאה דאית קדש בלא וי"ו ואית קדוש בוי"ו ועמ"ש מזה בד"ה צאינה וראינה גבי שאו ידיכם קודש.[576]

Summary. (The matter of crushed oil and the bitterness of the olives. "Like the good oil running down.") 6. Now, this level of oil is called "oil of holy anointing" (shemen mishchas kodesh), the anointing of the supernal kodesh (holy); for there is kodesh without a vav, and there is kadosh with a vav. And see what is written on this in the discourse beginning "Go forth and gaze," concerning "Lift up your hands [in] holiness (kodesh)."

> A short summary closes the previous section, and section 6 begins: this oil is "oil of holy anointing," anointing from the supernal kodesh. There is kodesh, written without a vav, and kadosh, written with a vav; as the cited discourse explains, the vav signifies a drawing down.

והנה בסדר ההשתלשלות א"א כלל שיומשך מבחי' זו דקדש ממש ע"י השתלשלות שאפי' [שאפילו] כל המשכות בעולמות עליונים הוא מבחי' קדוש בוי"ו וגם קדוש הוא מובדל כו'.

Now, in the order of the chain of descending worlds (hishtalshelus), it is entirely impossible for [anything] to be drawn from this level of the very kodesh by way of hishtalshelus; for even all the flows in the higher worlds are from the level of kadosh with a vav, and kadosh too is "separate," etc.

> Nothing from the true kodesh can flow down through the ordinary chain of worlds. Everything that reaches even the highest worlds comes from kadosh with a vav, which itself remains "separate."

אך אמנם ע"י התורה היא בחי' שמן משחת קדש משיחותא דקדש עילאה ממש כי התורה היא ממש המשכת חכים ולא בחכמה ידיעא[577] שהוא בחי' קדש ממש.

But through the Torah there is the level of "oil of holy anointing," the anointing of the supernal kodesh itself; for the Torah is truly the drawing down of "He is wise, but not with a knowable wisdom," which is the level of kodesh itself.

> Only the Torah carries the anointing of the supernal kodesh itself, because the Torah draws down G-d's own wisdom, "wise, but not with a knowable wisdom," and that is kodesh.

13 והוא היורד ונמשך על בחי' השערות דוקא שהן הן הלכות התורה ולכן מברכין אשר קדשנו במצותיו קדשנו ממש למדרגת קדש העליון ואנשי קדש תהיון לי.[578]

And it is this that runs down and is drawn specifically over the level of the hairs, which are the laws of the Torah. And therefore we bless "Who has sanctified us (kideshanu) with His commandments": He has made us truly holy, to the rank of the supernal kodesh, and "you shall be holy men (anshei kodesh) to Me."

> This highest anointing flows specifically onto the "hairs," the laws of the Torah. That is why the blessing over a mitzvah says "Who has sanctified us with His commandments": through the mitzvos we are made holy with the supernal kodesh, "holy men" to G-d.

ולכן עתידים צדיקים שיאמרו לפניהם קדוש[579] שהקדוש הוא מה שממשיכים מבחי' קודש כו'. כך ימשיכו המלאכים בחי' קדוש בוי"ו מהנשמות שנק' אנשי קדש ממש.

And therefore, in the future, "kadosh" will be said before the righteous, for kadosh is what is drawn from the level of kodesh, etc. Thus the angels will draw the level of kadosh with a vav from the souls, which are called truly "holy men" (anshei kodesh).

> So the Talmud says that in the future "kadosh" will be said before the righteous: kadosh is what flows from kodesh. The angels will then draw their holiness, kadosh with a vav, from the souls, who are the "holy men."

14 והנה ההמשכה זו דבחי' קדש ממש נמשך דוקא ע"י הלכות התורה המלובשות בגשמיות ממש משא"כ בעולמות עליונים

Now, this drawing down of the level of the very kodesh comes specifically through the laws of the Torah, which are enclothed in actual physicality, which is not so in the higher worlds.

> The drawing down of the very kodesh comes specifically through the laws of the Torah as they are clothed in physical things, which is not so in the higher worlds. An analogy follows to show how the lowest level can hold the highest.

וכמ"ש במ"א משל לזה ממה שהשכל המאיר ע"י הדבור שהוא רוחני אין זה רק הארת השכל אכן בהטפה הגשמיות מלובש עצמיות החכמה ממש, ועמ"ש מזה באג"ה [באגרת הקודש] סד"ה להבין מ"ש בפע"ח [בפרי עץ חיים] גבי ועוד זאת שהרי הדבור[580] כו' ע"ש.

And as is explained elsewhere, an analogy for this: the intellect that shines through speech, which is spiritual, is only a radiance of the intellect; but in the physical drop the very essence of Chochmah (wisdom) is enclothed. And see what is written on this in Iggeres HaKodesh, at the end of the discourse beginning "To understand what is written in Pri Etz Chaim," concerning "And furthermore, for speech," etc.; see there.

> Speech, though spiritual, carries only a ray of a person's intellect, while the physical drop that brings new life carries the very essence of his wisdom. The text calls the discourse where this is explained part of Iggeres HaKodesh; the Kehot note gives its page as Tanya 157a, which is in Kuntres Acharon.

ועד"ז יובן איך שע"י הלכות התורה שבגשמיות נמשך משיחותא דקדש העליון ממש מה שלמעלה מסדר ההשתלשלות כנ"ל.

And in the same way one will understand how, through the laws of the Torah in physicality, the anointing of the supernal kodesh itself is drawn down, that which is above the order of the chain of descending worlds (hishtalshelus), as mentioned above.

> In the same way, the laws of the Torah, clothed in the physical, draw down the anointing of the supernal kodesh, which is above the whole chain of worlds.

SECTION 7 · ¶15–16

Toward the face of the Menorah

15 והנה סיפיה דקרא שיורד ע"פ מדותיו[581] ר"ל [רוצה לומר] שיתגלו מדותיו של הקב"ה ואהבתו כו' מלמעלה למטה

Now, the end of the verse, "that runs down over the edge of his garments (middosav)," means that the attributes (middos) of the Holy One, blessed be He, and His love, etc., will be revealed from above to below,

> The end of the verse, "that runs down over the edge of his garments (middosav)," is now read with middos as G-d's attributes: His attributes and His love are revealed from above to below.

ולא כמדת בשר ודם ממטה למעלה בצמאון כו' כנ"ל רק שיהיה גילוי אלקות למטה כמו למעלה ממש ע"י התורה ומצות שהן הן המשכת מדותיו של הקב"ה י"ג מדות הרחמים כו',

and not in the manner of flesh and blood, from below to above, in thirst, etc., as mentioned above; but rather that there be a revelation of G-dliness below truly as above, through the Torah and mitzvos, which are themselves the drawing down of the attributes of the Holy One, blessed be He, the Thirteen Attributes of Mercy, etc.;

> This is unlike human love, which thirsts upward from below; the aim is that G-dliness be revealed below just as it is above, through the Torah and mitzvos, which draw down G-d's attributes, the Thirteen Attributes of Mercy.

וכמ"ש ושמן ימינו יקרא[582] (במשלי סי' כ"ז י"ו) פי' שע"י בחי' שמן נמשך ונקרא בחי' ימין זו הוא בחי' אהבה רבה וימינו זו הוא אהבתו של הקב"ה ורצונו

and as it is written, "and the oil of his right hand calls out" (in Proverbs, chapter 27, [verse] 16). The meaning is: through the level of oil, the level of the right is drawn down and called forth. This is the level of great love (ahavah rabbah), and "his right hand" is the love of the Holy One, blessed be He, and His will.

> A verse in Proverbs says "the oil of his right hand calls out": the oil draws forth the "right," which is ahavah rabbah, and "his right hand" is G-d's own love and will.

(והיינו כי אבא שהוא חכמה עילאה בחי' שמן מלביש חסד דא"א שהוא ימינו[583] של הקב"ה דהיינו בחי' סוכ"ע כמ"ש במ"א ע"פ וימיני טפחה שמים[584]

(That is: Abba, which is supernal Chochmah, the level of oil, enclothes the Chesed (kindness) of Arich Anpin, which is the right hand of the Holy One, blessed be He, that is, the level of sovev kol almin (the light that encompasses all worlds), as is explained elsewhere on [the verse] "and My right hand spanned the heavens";

> In Kabbalistic terms, Abba, supernal Chochmah, which is the "oil," clothes the Chesed of Arich Anpin, G-d's "right hand," the light that encompasses all worlds, as in "My right hand spanned the heavens."

ולכן שמן ימינו יקרא, והגם כי לפי מה שנת' [שנתבאר] השמן הוא חכמה דא"ס שלמעלה מחסד דא"א מ"מ גם חכמה עילאה דאצי' נק' שמן לפי ששרש מוחין דאבא נמשכים מלמעלה מעלה כו', ועמ"ש מזה בד"ה מצה זו.

and therefore "the oil of his right hand calls out." And although, according to what was explained, the oil is the Chochmah of Ein Sof, which is above the Chesed of Arich Anpin, nevertheless the supernal Chochmah of Atzilus (Emanation) is also called oil, because the root of the mochin (intellect) of Abba is drawn from very high above, etc. And see what is written on this in the discourse beginning "This matzah."

> Hence "the oil of his right hand." Although the oil was earlier identified with a wisdom higher than this Chesed, the Chochmah of Atzilus is also called oil, since its root reaches very high.

והנה חסד דז"א נק' חסד עולם[585] וממנו שרש בחי' אהבת עולם אבל חסד דא"א נק' רב חסד[586, 587] כי חפץ חסד הוא[588] ומשם נמשך בחי' אהבה רבה כו'

Now, the Chesed of Z'eir Anpin (the emotive attributes) is called "the kindness of the world" (chesed olam), and from it is the root of the level of "love of the world" (ahavas olam); but the Chesed of Arich Anpin is called "abundant in kindness" (rav chesed), "for He desires kindness," and from there is drawn the level of great love (ahavah rabbah), etc.;

> Two kinds of kindness match the two loves. The Chesed of Z'eir Anpin, chesed olam, is the root of Avraham's ahavas olam; the Chesed of Arich Anpin, rav chesed, "for He desires kindness," is the source of ahavah rabbah.

ונק' חסד דקשוט[589] פי' חסד של אמת[590] היינו להיות אמת הוי' לעולם והיינו שיהי' [שיהיה] הגילוי למטה כמו למעלה ממש. וזהו ענין היד הגדולה אשר עשה[591] ה' במצרים עמ"ש מזה בד"ה פי' נסכים).

and it is called chesed dikshot, that is, "kindness of truth" (chesed shel emes), namely that "the truth of Havayah is le'olam (to the world)"; that is, that the revelation be below truly as above. And this is the matter of "the great hand that Havayah performed in Egypt"; see what is written on this in the discourse beginning "The section of the libations.")

> This higher Chesed is called "the kindness of truth," meaning "the truth of Havayah le'olam": a revelation that reaches the world below just as it is above. This is the "great hand" G-d showed in Egypt: in Likkutei Torah, Sh'lach (the discourse on the libations), "great" is the Infinite Light extending without end, and "in Mitzrayim" means that it acts even within limits (meitzarim), enclothed in the Torah's laws about physical things.

דהיינו ע"י התורה והמצות שהן רצונו וחכמתו ית'.

That is, through the Torah and the mitzvos, which are His will and His wisdom, may He be blessed.

> This revelation comes through the Torah and mitzvos, which are G-d's will and wisdom.

אך גם בבחי' זו לא יחפוץ מדותיו של הקב"ה לבד בבחי' חיצוניותיו כמארז"ל [כמאמר רבותינו זכרונם לברכה] האומר אין לי אלא תורה אפי' [אפילו] תורה אין לו[592] אלא ישים אליו לבו ורוחו ונשמתו אליו יאסוף[593] מקרב איש ולב עמוק[594] לבקש את פניו פנימיות רצונו ית' מקור וחיות המדות.

But even at this level, one should not desire the attributes of the Holy One, blessed be He, alone, in their outer dimension (chitzoniyus), as our Sages, of blessed memory, said: "Whoever says, 'I have nothing but Torah,' does not have even Torah." Rather, "he shall set his heart to Him," and "his spirit and his soul he shall gather to Him," from "within a man, and a deep heart," to seek His face: the inner dimension of His will, may He be blessed, the source and life-force of the attributes.

> Yet one should not want G-d's attributes alone, their outer side, as the Talmud warns that one who says he has nothing but Torah does not have even Torah. Rather, one must turn heart, spirit and soul toward G-d Himself, from the depths of the heart, seeking His "face": the inner core of His will, the source and life of all the attributes.

(וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] אליו ולא למדותיו הוא אור א"ס ב"ה המלובש בהמדות ולא המדות עצמן. ואף גם בי"ג מדה"ר [מדות הרחמים] כבר נת' [נתבאר] שיש בהן חיצוניות ופנימיות כנ"ל).

(And as our Sages, of blessed memory, said, "to Him, and not to His attributes": that is, the Infinite Light (Or Ein Sof), blessed be He, which is enclothed in the attributes, and not the attributes themselves. And even in the Thirteen Attributes of Mercy, it was already explained that they have an outer dimension and an inner dimension (pnimiyus), as mentioned above.)

> As the saying goes, "to Him, and not to His attributes": the goal is the Infinite Light clothed in the attributes, not the attributes themselves, and even the Thirteen Attributes of Mercy have an outer and an inner side. In the Additions to Likkutei Torah, Vayikra, the Alter Rebbe brings it as the Sages' teaching on "whenever we call to Him" (Deuteronomy 4:7), "as quoted in the Pardes," Rabbi Moshe Cordovero's Kabbalistic work.

וזהו אל מול פני המנורה[595] דהיינו פנימית רצון העליון שהוא בחי' מול פני המנורה היינו כי פני המנורה הוא הרצון דכנס"י [דכנסת ישראל] כנזכר לעיל אות א',

And this is "toward the face of the Menorah," that is, the inner dimension of the supernal will, which is the level of what is opposite the face of the Menorah. That is: "the face of the Menorah" is the will of Knesses Yisrael (the Congregation of Israel), as mentioned above in section 1;

> This is the meaning of "toward the face of the Menorah." The face of the Menorah is the will of Knesses Yisrael, as said earlier (in the parenthesis on the two levels of will), and what stands "opposite" it is the inner dimension of the supernal will.

אך מול פני המנורה היינו בחי' הפנים עליונים המאירים בבחי' זו באור פני[596] מלך חיים[597] כמ"ש במדרש רבה כאן,

but "opposite the face of the Menorah" is the level of the supernal face, which shines upon this level, "in the light of the King's face is life," as is written in the Midrash Rabbah here.

> "Opposite the face of the Menorah" is the supernal face that shines upon the souls' will, "in the light of the King's face is life," as the Midrash says on this verse.

והיינו ע"ד כמים הפנים לפנים[598] והוא ענין יאר ה' פניו אליך[599] ישא ה' פניו אליך התגלות פנימית רצון העליון הנמשך ומאיר מול פני המנורה

And this is along the lines of "As in water, face [answers] to face," and it is the matter of "May Havayah make His face shine upon you," "May Havayah lift up His face toward you": the revelation of the inner dimension of the supernal will, which is drawn down and shines opposite the face of the Menorah.

> As a face is reflected in water, the supernal face answers the face below. This is the priestly blessing, "May Havayah make His face shine upon you … lift up His face toward you": the inner supernal will shining toward the Menorah.

וכמ"ש במ"א בד"ה כי תצא בענין לך אמר לבי בקשו פני את פניך הוי"ה אבקש.[600]

And as is explained elsewhere, in the discourse beginning "When you go out," on the matter of "Of You my heart said, 'Seek My face'; Your face, Havayah, I will seek."

> The same is explained in the discourse "When you go out" (Likkutei Torah, Ki Seitzei), on David's words "Of You my heart said, 'Seek My face'; Your face, Havayah, I will seek": "My face" is the hidden inner point of the heart, which must be sought out, and "Your face" is the inner dimension of Havayah, from which the Thirteen Attributes of Mercy are drawn.

ואהרן כה"ג [כהן גדול] היה מעלה הנרות נש"י [נשמות ישראל] שיהיה לבם מכוון לא"ס ב"ה ממש

And Aharon the High Priest would raise up the lamps, the souls of Israel, so that their heart be directed to the Infinite One (Ein Sof), blessed be He, Himself,

> Aharon the High Priest raised up the lamps, the souls of Israel, so that their hearts would be directed to the Infinite One Himself.

שהוא בחי' מול פני המנורה (וע' בחולין די"ט סע"ב [סוף עמוד ב] בענין מול ערפו כו') יאירו בחי' שבעת הנרות שהן ז' מדרגות שבנשמות עובדי ה' כנ"ל:[601, 602]

which is the level of what is opposite the face of the Menorah (and see Chullin, folio 19b, at the end of the side, on the matter of "opposite its nape," etc.): "shall give light," the level of "the seven lamps," which are the seven levels in the souls of those who serve G-d, as mentioned above.

> That is the level "opposite the face of the Menorah"; the Talmud's discussion of "opposite its nape" (Chullin 19b) shows that mul means "facing." Then "the seven lamps shall give light": all seven paths of service in the souls shine.

16 קיצור. (השמן נק' משחת קדש שלמעלה מבחי' קדוש בוי"ו ולכן אינו נמשך רק על הזקן שהן הלכות התורה. יורד ע"פ מדותיו. ומכל מקום צ"ל אם ישים אליו לבו מול פני המנורה):

Summary. (The oil is called "holy anointing," which is above the level of kadosh with a vav; and therefore it is drawn down only upon the beard, which is the laws of the Torah. "That runs down over the edge of his garments (middosav)." And nevertheless there must be "if he sets his heart to Him," "opposite the face of the Menorah.")

> A closing summary: the oil is the holy anointing above kadosh with a vav, drawn down only onto the "beard," the laws of the Torah; it runs down over G-d's attributes; and still a person must set his heart on G-d Himself, "opposite the face of the Menorah."

IN ONE'S AVODAH

The contemplation of G-d's oneness in the Shema should not stop at loving Him from below: a person should also feel the pain of G-d's hiddenness and of his own distance, and let it become a longing that G-dliness be revealed below as above. This bitterness needs a fixed time, as in Tikkun Chatzos, and it leads into Torah study through the whole day; and in the Torah and mitzvos one should seek G-d Himself, not only His attributes.

QUESTIONS FOR DISCUSSION

1. How does the same contemplation of "One" in the Shema produce two different loves, Avraham's and Aharon's?
2. Why does the maamar read "And you shall love" as a command about the will rather than about the natural love of the heart?
3. Why must bitterness have a fixed time, and how do tears lead to the "bread" of Torah?
4. What do the crushed oil and the bitter olives each teach about how the inner light is drawn down?
5. Why can the supernal kodesh reach below only through the physical laws of the Torah, and what does it mean to seek "Him, and not His attributes"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **בהעלותך**

Two other transcripts of this maamar are printed there, one written down by the Mitteler Rebbe and one by Rabbi Moshe, the Alter Rebbe's son.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי נדפס בסה"מ תקס"ב ח"א ע' רטו. הנחת הר"מ בן אדה"ז נדפס שם ח"ב ע' תנה. המאמר בשינויים ובתוס' הגהות נדפס באוה"ת בהעלותך ע' שכז. שלב. שלו. שמח. שנ. שנב. אוה"ת שם הוספות ע' אי'תעה. שם כרך ה' ע' אי'תקפב. בי'אור נדפס שם כרך ה' ע' אי'תקפב. הנחה אחרת עם הגהות אחרות באוה"ת במדבר כרך ו ע' אי'תשנב. קיצורים שם ע' אי'תשסו. המאמר באריכות מכ"ק אדמו"ר האמצעי במאמרי אדה"א במדבר-ג ע' תתפא.

2 **בהעלותך את הנרות**

Aharon is told: "When you raise up the lamps, toward the face of the Menorah shall the seven lamps give light." The whole maamar is an explanation of this verse.

Numbers 8:2 במדבר ח':ב'

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת׃

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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KEHOT'S NOTE

במדבר ח, ב.

3 **ראיתי והנה מנורת זהב**

Asked by the angel what he sees, Zechariah answers that he sees a menorah all of gold with its seven lamps. The Alter Rebbe uses the vision to show what the Menorah stands for.

Zechariah 4:2 זכריה ד':ב'

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

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

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KEHOT'S NOTE

זכרי' ד, ב.

4 The angel explains the vision: "This is the word of Havayah to Zerubbabel: not by might and not by power, but by My spirit." The Alter Rebbe reads "the word of Havayah" as the source of the souls of Israel.

Zechariah 4:6 זכריה ד':ו'

וַיַּעַן וַיֹּאמֶר אֵלַי לֵאמֹר זֶה דְּבַר־ה' אֶל־זְרֻבָּבֶל לֵאמֹר לֹא בְחַיִל וְלֹא בְכֹחַ כִּי אִם־בְּרוּחִי אָמַר ה' צְבָאוֹת׃

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

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5 **ואתה נפחתה בי**

The Talmud gives the blessing said on waking: "My G-d, the soul You placed in me is pure; You created it, You formed it, You breathed it into me." It shows the soul as G-d's own breath, the root of His word.

Berakhot 60b ברכות ס' ב

KEHOT'S NOTE

ברכת אלקי נשמה. ע"פ ברכות ס, ב.

6 **ויפח באפיו נשמת חיים**

G-d formed man from the dust and "breathed into his nostrils the soul of life." The verse is brought for the soul's origin in G-d's breath.

Genesis 2:7 בראשית ב':ז'

וַיִּיצֶר ה' אֱלֹקִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה׃

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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KEHOT'S NOTE

בראשית ב, ז.

7 **בד"ה והיה מספר בנ"י**

That discourse says that the source of the souls, Knesses Yisrael, is called "earth," the level of His Malchus, which is the source and life-force of all the worlds.

KEHOT'S NOTE

לקו"ת במדבר ה, ב.

8 **וזרעתיי לי בארץ**

G-d promises, "I will sow her for Me in the land." The name Zerubbabel, "sown in Babylon," is explained by this image of Israel as G-d's seed.

Hosea 2:25 הושע ב':כ"ה

וּזְרַעְתִּיהָ לִּי בָּאָרֶץ וְרִחַמְתִּי אֶת־לֹא רֻחָמָה וְאָמַרְתִּי לְלֹא־עַמִּי עַמִּי־אַתָּה וְהוּא יֹאמַר אֱלֹקָי׃

And I will sow her unto Me in the land; And I will have compassion upon her that had not obtained compassion; And I will say to them that were not My people: 'Thou art My people'; And they shall say: 'Thou art my G-d.'

drawn like water.

Numbers 21:17 במדבר כ״א:י״ז

אָז יָשִׁיר יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת עֲלִי בְאֵר עֱנוּ־לָהּ׃

Then sang Israel this song: Spring up, O well—sing ye unto it —

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15 **בד״ה לסוסתי ברכבי**

There the Torah and mitzvos are pictured as the horse that carries its rider: they draw the life-force and light of the Infinite One into the worlds, as food draws life from the brain to the limbs, and they raise a person up.

KEHOT'S NOTE

לקו״ת שה״ש יא, ד.

16 **לסוסתי ברכבי**

The beloved says to his bride, "To a mare among the chariots of Pharaoh have I likened you, my love." Here its words name a discourse on the Torah as the middle line.

Song of Songs 1:9 שיר השירים א׳:ט׳

לְסָסְתִי בְּרִכְבֵי פַּרְעֹה דִּמִּיתִיךְ רַעְיָתִי׃

I have compared thee, O my love, To a steed in Pharaoh's chariots.

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17 **ובד״ה נאוו לחייך**

That discourse divides the Torah and mitzvos into Torah, service and acts of kindness, likened to fire, air and water: service rises like fire from below to above, kindness flows like water from above to below, and the Torah is the level in between.

KEHOT'S NOTE

לקו״ת שה״ש יב, ד.

18 **נאוו לחייך**

"Your cheeks are comely with rows [of jewels], your neck with strings of beads." Here its words name another discourse on the Torah as the middle line.

Song of Songs 1:10 שיר השירים א׳:י׳

נָאווּ לְחָיַיִךְ בַּתֹּרִים צַוָּארֵךְ בַּחֲרוּזִים׃

Thy cheeks are comely with circlets, Thy neck with beads.

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19 **ובד״ה למען תהיה תורת**

There "so that the Torah of Havayah may be in your mouth, for with a strong hand" is explained through the rule that "hand" means the right hand, which is compassion (rachamim).

KEHOT'S NOTE

תו״א ס, ד.

20 **למען תהיה תורת**

"So that the Torah of Havayah may be in your mouth, for with a strong hand Havayah brought you out of Egypt."

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KEHOT'S NOTE

הושע ב, כה.

9 **נר ה׳ נשמת אדם**

"The soul of man is the lamp of Havayah, searching all the chambers of the belly." It is the basis for calling each soul a lamp of the Menorah.

Proverbs 20:27 משלי כ׳:כ״ז

נֵר ה׳ נִשְׁמַת אָדָם חֹפֵשׂ כָּל־חַדְרֵי־בָטֶן׃

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

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KEHOT'S NOTE

משלי כ, כז.

10 **ז׳ מדרגות בעבודת ה׳**

The seven levels in the service of G-d listed here are explained there.

KEHOT'S NOTE

נתבאר בד״ה בהעלותך תשל״ד (סה״מ מלוקט ח״ג ע׳ קפו ואילך).

11 **בד״ה כי תבואו**

There "When you come into the land" is read as the arousal of love in prayer, and the true love is said to come from above, though it needs a person's own arousal first; "the land shall rest" is the nullification of the soul's powers.

KEHOT'S NOTE

לקו״ת בהר מ, ג.

12 **ושבתה הארץ**

The opening of the laws of the Sabbatical year: "When you come into the land … the land shall rest." Here its words name a discourse on the love like flashes of fire.

Leviticus 25:2 ויקרא כ״ה:ב׳

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם וְשָׁבְתָה הָאָרֶץ שַׁבָּת לַה׳׃

Speak unto the children of Israel, and say unto them: When ye come into the land which I give you, then shall the land keep a sabbath unto the L-RD.

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13 **בד״ה אז ישיר כוי עלי באר**

In that discourse the well's "living water" is a love that has no pause, steadier than the fiery love of prayer that passes afterwards; this is the quality of Avraham, the man of kindness, "drawn after you like water." It is the love drawn like water named here.

KEHOT'S NOTE

לקו״ת חקת סג, א.

14 **עלי באר**

The Song of the Well: "Then Israel sang this song: Spring up, O well." Here its words name a discourse on the love

Here its words name a third discourse on the Torah.

Exodus 13:9 שמות י״ג:ט׳

וְהָיָה לְךָ לְאוֹת עַל־יָדְךָ וּלְזִכָּרוֹן בֵּין עֵינֶיךָ לְמַעַן תִּהְיֶה תּוֹרַת ה׳ בְּפִיךָ כִּי בְּיָד חֲזָקָה הוֹצִאֲךָ ה׳ מִמִּצְרָיִם׃

And it shall be for a sign unto thee upon thy hand, and for a memorial between thine eyes, that the law of the L-RD may be in thy mouth; for with a strong hand hath the L-RD brought thee out of Egypt.

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21 "Turn from evil and do good, and dwell forever." (The same words also open Psalms 34:15.) Here they name the two fields in which one prevails: refraining from evil and doing good.

Psalms 37:27 תהילים ל״ז:כ״ז

סוּר מֵרָע וַעֲשֵׂה־טוֹב וּשְׁכֹן לְעוֹלָם׃

Depart from evil, and do good; and dwell for evermore.

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22 **בד״ה והנצח זו ירושלים**

The note explains that "And Netzach, this is Jerusalem" is how the Tzemach Tzedek's references usually cite the discourse "Tzidkas Pirzono BeYisrael," which is printed there.

KEHOT'S NOTE

כן רגיל לציין בציוני כ״ק אדהצ״צ לד״ה צדקת פרזונו בישראל — נדפס בסה״מ תקס״ה ח״ב ע׳ תתקפט.

23 **והנצח זו ירושלים**

A baraita in the name of Rabbi Akiva expounds David's blessing, "Yours, Havayah, is the greatness …": "and the victory (vehanetzach), this is Jerusalem." Here its words name a discourse on service through victory.

Berakhot 58a:17 ברכות נ״ח א:י״ז

בְּמַתְנִיתָא תָּנָא מִשְּׁמֵיהּ דְּרַבִּי עֲקִיבָא: "לְךָ ה׳ הַגְּדֻלָּה" — זוֹ קְרִיעַת יַם סוּף. "וְהַגְּבוּרָה" — זוֹ מַכַּת בְּכוֹרוֹת. "וְהַתִּפְאֶרֶת" — זוֹ מַתַּן תּוֹרָה. "וְהַנֵּצַח" — זוֹ יְרוּשָׁלַיִם. "וְהַהוֹד" — זוֹ בֵּית הַמִּקְדָּשׁ.

In a Baraita it is taught in the name of R. 'Akiba : "Thine, O L-rd, is the greatness" — that refers to the division of the Red Sea. "And the power" — that refers to the smiting of the first-born. "And the glory" — that refers to the giving of the Torah, "And the victory" — that refers to Jerusalem. "And the majesty" — that refers to the Temple.

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

24 **ובד״ה למנצח על השמינית**

That discourse speaks of circumcision as drawn from a level above Shabbos and quotes the Tikkunei Zohar, "where there is circumcision, there is Netzach." It connects the attribute of Netzach with this service of victory.

KEHOT'S NOTE

לקו״ת תזריע כא, ב.

25 **ובד״ה אלה מסעי**

On that column the discourse explains Netzach and Hod, "outside the body," without taste or scent: Netzach, the branch of Chesed, is persevering in kindness by firm resolve even after its reason has gone, and Hod is the branch of Gevurah; a little further on it refers to the discourse "For the conductor, on the Sheminis" on Netzach.

KEHOT'S NOTE

לקו״ת מסעי צ, ג.

26 **אלה מסעי**

"These are the journeys of the children of Israel." Here its words name a discourse on service through victory.

Numbers 33:1 במדבר ל״ג:א׳

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאֹתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן׃

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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27 **ויש ע״י הודיה**

The Rebbe observes there that the maamar does not explain the attribute of Yesod, nor does its copy in Or HaTorah on this parsha, but that Yesod is found in the version of this discourse printed in Or HaTorah, p. 330.

KEHOT'S NOTE

"לא ביאר מדת היסוד (וכן לא בהעתקתו שבאוה״ת פרשתנו ע׳ שלז), אבל נמצא הוא בד״ה זה שבאוה״ת ע׳ של. ועוד" — משיחות ש״פ בהעלותך תשמ״ח הערה 56. וראה גם סה״מ תקס״ב ע׳ רטז. סה״מ תשכ״ח הנ״ל.

28 **בד״ה אתה הצבת**

The discourse "You set all the borders of the earth," cited for service through acknowledgment, is printed in the Siddur with Chassidic discourses.

KEHOT'S NOTE

סידור דש, א ואילך.

29 **אתה הצבת כל גבולות ארץ**

"You set all the borders of the earth; summer and winter, You formed them." Here its words name a discourse on service through acknowledgment.

Psalms 74:17 תהילים ע״ד:י״ז

אַתָּה הִצַּבְתָּ כָּל־גְּבוּלוֹת אָרֶץ קַיִץ וְחֹרֶף אַתָּה יְצַרְתָּם׃

Thou hast set all the borders of the earth; Thou hast made summer and winter.

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30 **ובד״ה יהודה אתה**

That discourse opens with "Yehudah, you, your brothers shall acknowledge you": Yehudah is named for "this time I will acknowledge," and he is the level of acknowledgment (hodayah) in the souls of Israel, as in "We acknowledge You" (Modim).

KEHOT'S NOTE

תו״א מה, א.

31 יהודה אתה

Yaakov's blessing: "Yehudah, you, your brothers shall acknowledge you." The verse plays on Yehudah's name and the root of acknowledgment, which is why a discourse on it is cited for service through acknowledgment.

Genesis 49:8 בראשית מ"ט:ח'

יְהוּדָה אַתָּה יוֹדוּךָ אַחֶיךָ יָדְךָ בְּעֹרֶף אֹיְבֶיךָ יִשְׁתַּחֲווּ לְךָ בְּנֵי אָבִיךָ׃

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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32 כל ישראל בני מלכים הם

The Mishnah allows princes to anoint their wounds with rose oil on Shabbos, since they anoint themselves so on weekdays, and Rabbi Shimon says, "All Israel are children of kings." Here it grounds a holy sense of loftiness as a way of serving G-d.

Mishnah Shabbat 14:4 משנה שבת י"ד:ד'

הַחוֹשֵׁשׁ בְּשִׁנָּיו, לֹא יִגְמַע בָּהֶן אֶת הַחֹמֶץ, אֲבָל מְטַבֵּל הוּא כְדַרְכּוֹ, וְאִם נִתְרַפֵּא נִתְרַפֵּא. הַחוֹשֵׁשׁ בְּמָתְנָיו, לֹא יָסוּךְ יַיִן וְחֹמֶץ, אֲבָל סָךְ הוּא אֶת הַשֶּׁמֶן, וְלֹא שֶׁמֶן וָרֶד. בְּנֵי מְלָכִים סָכִין שֶׁמֶן וָרֶד עַל מַכּוֹתֵיהֶן, שֶׁכֵּן דַּרְכָּם לָסוּךְ בַּחֹל. רַבִּי שִׁמְעוֹן אוֹמֵר, כָּל יִשְׂרָאֵל בְּנֵי מְלָכִים הֵם׃

[If] one has an ache in his teeth he may not rinse them with vinegar, but he may dip [his food] as usual [in vinegar and eat normally], and if he becomes healed, he becomes healed. [If] one has pains in his loins he may not anoint with wine or with vinegar; he may [however] anoint with oil, but not rose oil. Children of kings may anoint their wounds with rose oil, since they are in the habit of so anointing on weekdays. Rabbi Shimon says: All of Israel are …

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

33 ויגבה לבו בדרכי ה'

Of King Yehoshafat: "And his heart was lifted up in the ways of Havayah." It shows a loftiness of heart that is itself a way of serving G-d.

II Chronicles 17:6 דברי הימים ב י"ז:ו'

וַיִּגְבַּהּ לִבּוֹ בְּדַרְכֵי ה' וְעוֹד הֵסִיר אֶת־הַבָּמוֹת וְאֶת־הָאֲשֵׁרִים מִיהוּדָה׃

And his heart was lifted up in the ways of the L-RD; and furthermore he took away the high places and the Asherim out of Judah.

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KEHOT'S NOTE

דה"ב יז, ו.

34 ד"ה זה מבואר בד"ה זה בש"פ בהעלותך, שנת

The Rebbe explained this maamar in a discourse with the same opening words on Shabbos Parshas Beha'alotcha 5728.

KEHOT'S NOTE

תשכ"ח (תו"מ סה"מ תשכ"ח ע' רלד). תשכ"ט (סה"מ מלוקט ח"ה ע' רצה). תשל"ד (סה"מ מלוקט ח"ג ע' קפה). ובשנת תשמ"ח.

35 וכן יש עבודה ע"י התנשאות . . ויש ע"י שפלות כו'

The Rebbe adds there that the last two levels, uplifting oneself and lowliness, both belong to the Sefirah of Malchus.

KEHOT'S NOTE

ויש להוסיף בזה דב' המדריגות האחרונות — התנשאות ושפלות — שניהם שייכים לספי' המלכות — ד"ה בהעלותך תשמ"ח (הנחה).

PARAGRAPH 2

36 אהרן . . משבעה רועים

The note sends the reader to a lengthy discussion there, on Aharon as one of the seven shepherds.

KEHOT'S NOTE

תיקונים שבז"ח (קד, א). ראה בלקו"ש ח"כ ע' 643 בארוכה.

37 רשפי אש שלהבת

The beloved woman asks to be set as a seal on her lover's heart, "for love is fierce as death … its flashes are flashes of fire, a flame of G-d." The verse supplies the language for Aharon's fiery love. (context: Steinsaltz Tanakh)

Song of Songs 8:6 שיר השירים ח':ו'

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָהּ׃

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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38 David describes his enemies' schemes, hidden in "the inward part of a man, and a deep heart." The Alter Rebbe borrows the phrase for the innermost depths of the heart, where Aharon's fiery love burns. (context: Steinsaltz Tanakh)

Psalms 64:7 תהילים ס"ד:ז'

יַחְפְּשׂוּ־עוֹלֹת תַּמְנוּ חֵפֶשׂ מְחֻפָּשׂ וְקֶרֶב אִישׁ וְלֵב עָמֹק׃

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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PARAGRAPH 3

39 ויובן בהקדים ההפרש

There too Avraham is the first of the seven shepherds, who draws love to all the souls of Israel, and the difference between Aharon, "the man of kindness," and Avraham is explained from the Zohar: "there is chesed called chesed olam, and there is chesed called rav chesed." Avraham's kindness is identified with the natural love hidden in every Jewish heart.

KEHOT'S NOTE

ראה תו"א פב, א. מובא באוה"ת ויקרא-א ע' צה.

40 **אברהם אוהבי**

G-d addresses Israel as "the seed of Avraham, who loves Me." It is the source of the title "Avraham, who loves Me."

Isaiah 41:8 ישעיהו מ״א:ח׳

וְאַתָּה יִשְׂרָאֵל עַבְדִּי יַעֲקֹב אֲשֶׁר בְּחַרְתִּיךְ זֶרַע אַבְרָהָם אֹהֲבִי׃

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

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KEHOT'S NOTE

ישע״ מא, ח. ראה ד״ה ואברהם זקן סה״מ תרכ״ז ע׳ כג.

41 **הלוך ונסוע הנגבה**

"And Avram journeyed, going on and journeying toward the south." The Alter Rebbe reads the journey as Avraham's spiritual ascent.

Genesis 12:9 בראשית י״ב:ט׳

וַיִּסַּע אַבְרָם הָלוֹךְ וְנָסוֹעַ הַנֶּגְבָּה׃

And Abram journeyed, going on still toward the South.

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KEHOT'S NOTE

בראשית יב, ט.

42 **שהלך ממדרגה למדרגה**

The Zohar explains that Avram went "level after level, until he was crowned in the south, his portion." This is the source for reading the verse as an ascent from level to level.

Zohar I, 84a זח״א פד, א

KEHOT'S NOTE

ראה זח״א פד, א. ובתורת שמואל — תרכ״ז ע׳ כח.

43 **הנגבה שהוא בחי׳ אהבת ה׳**

There too Avraham's virtue is that he went "going on and journeying toward the south," from level to level, until he reached "the south," the attribute of supernal love.

KEHOT'S NOTE

וכ״ה בתו״א סו, ד.

PARAGRAPH 4

44 **ואהבת**

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." This is the command in the Shema that the Alter Rebbe explains as a command concerning the will.

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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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45 **הרצון הוא בחי׳ כתר**

There the supernal will is said to be called by the masters of the Kabbalah "the supernal Keser," from the word for a crown: it is above the level of Chochmah and surrounds the intellect, as a crown surrounds the head.

KEHOT'S NOTE

ראה אגה״ק סכ״ט (תניא קכט, סע״ב).

46 **ואית רצון ואית רצון**

That maamar explains that from the three intellectual powers comes the will that sustains and enlivens the emotions, and that "there is will and there is will": a lower will, and a higher one called the supernal will, which encompasses the intellect.

KEHOT'S NOTE

נסמן לעיל לבמדבר א, א. וראה (בנוגע לענייננו) המשך תער״ב ח״א ע׳ תצח.

47 **בד״ה ויקהל משה**

There the will and love that are born of the intellect come from contemplating G-d's greatness, how all before Him is as nothing; this, it says, is why "And you shall love" follows "Havayah is One," since contemplating His oneness in the heavens and the earth, spiritual and physical, brings the love.

KEHOT'S NOTE

תו״א פז, ד.

48 **מי לי בשמים**

Asaf says to G-d, "Whom have I in heaven [but You]? And with You, I desire nothing on earth." The verse expresses a will directed to G-d alone.

Psalms 73:25 תהילים ע״ג:כ״ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

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.

49 **כלה שארי ולבבי**

Asaf says that though his flesh and heart may fail, G-d is the Rock of his heart and his portion forever. The maamar takes "consumed" as the soul's longing for G-d alone, and later reads le'olam, "forever," as "to the world." (context: Steinsaltz Tanakh)

Psalms 73:26 תהילים ע״ג:כ״ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לְבָבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם׃

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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PARAGRAPH 5

50 **שמע ישראל**

"Hear, O Israel, Havayah is our G-d, Havayah is One." The Alter Rebbe explains the contemplation of this verse as the way to the love commanded in the next one.

Deuteronomy 6:4 דברים ו׳:ד׳

שְׁמַע יִשְׂרָאֵל ה׳ אֱלֹקֵינוּ ה׳ אֶחָד׃

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

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KEHOT'S NOTE

דברים ו, ד.

51 **דכולא קמי' כלא חשיב**

In its account of the mitzvah of awe, the Zohar says one fears G-d because He is the root of all the worlds and "all before Him is accounted as nothing," as in Daniel. Here it is the nullification that makes the worlds one with G-d.

Zohar I, 11b זח"א יא, ב

KEHOT'S NOTE

זח"א יא, ב.

52 **ע"פ וארא אל אברהם**

There the word "One" is said not to fit G-d's own essence, for He is singular (yachid); He is called "One" in the seven heavens, the earth and the four directions, the six extremities of separation, which are united in Him because they are nullified to the light that rests in them.

KEHOT'S NOTE

תו"א נה, ב. וראה גם באוה"ת בראשית-ז דף תתשנט, א ואילך.

53 **וארא אל אברהם**

"And I appeared to Avraham, to Yitzchak and to Yaakov …" Here its words name a discourse in which the Alter Rebbe explains that "One" does not apply above the chain of worlds.

Exodus 6:3 שמות ו:ג

וָאֵרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שַׁדָּי וּשְׁמִי ה' לֹא נוֹדַעְתִּי לָהֶם׃

and I appeared unto Abraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them.

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54 **בחי' תרין רעין**

On "Eat, O companions," the Zohar describes a supernal level where the two are always in oneness and joy and never part, and calls them "companions" (re'im). Here the phrase describes the pairing at the source of the worlds, "Havayah Elokeinu."

Zohar III, 4a זח"ג ד, א

KEHOT'S NOTE

ראה זח"ג ד, א. אוה"ת נצבים א'רכב.

55 **ששה קצוות . . שם מקום כלל**

The passage that follows here, on the six physical extremities as "place" nullified before Him, is copied there, and the Tzemach Tzedek adds that it does not mean that He Himself, sovev kol almin, is called "Place": "place" is that to which above and below apply, which does not fit sovev kol almin, so "Place" here is the level of memalei kol almin, where above and below apply in the spiritual sense.

KEHOT'S NOTE

בהעלותך את הנרות אל מול פני המנורה יאירו שבעת הנרות

נעתק באוה"ת נ"ך-א ע' תש ומוסיף "נשמע דאינו מפרש שהוא ית' בכבודו ובעצמו דהיינו סוכ"ע נקי מקום . . לפי שבחי' מקום זהו מה ששייך לו מעלה ומטה . . וזה אינו שייך בבחי' סוכ"ע . . ע"כ פי' מקום זהו בחי' ממכ"ע שבבחי' זו שייך מעלה ומטה ברוחניות" ע"ש בארוכה. וכ"ה בספר החקירה עו, א.

56 **המחדש בכי"ת מעשה בראשית**

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

KEHOT'S NOTE

ברכת יוצר.

PARAGRAPH 6

57 **דקמיה כולא כלא חשיב**

The Zohar says one fears G-d because He is the root of all the worlds and "all before Him is accounted as nothing." Here it explains why the six extremities are one with Him.

Zohar, Introduction 20:188–22:199 ספר הזהר, הקדמה כ':קפ"ח-כ"ב:קצ"ט

58 **הנה מקום אתי**

G-d tells Moshe, "Behold, there is a place with Me, and you shall stand upon the rock," a spot from which he may see as much of G-d's presence as he can bear. The Sages read it as "He is the place of the world" (Bereishis Rabbah 68:9), and the Alter Rebbe takes it to show that place itself is nullified to Him. (context: Steinsaltz Tanakh)

Exodus 33:21 שמות ל"ג:כ"א

וַיֹּאמֶר ה' הִנֵּה מָקוֹם אִתִּי וְנִצַּבְתָּ עַל־הַצּוּר׃

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

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KEHOT'S NOTE

שמות לג, כא.

59 **כי מבחי' מלכותו נמשך בחי' מקום וזמן**

The chapter the text cites explains that space and time, and their coming into being from nothing, come from the attribute of His Malchus, and that they are nullified before His essence. It is the fuller treatment of this paragraph.

Tanya, Sha'ar HaYichud 7:8–9 תניא, חלק שני; שער היחוד והאמונה ז':ח'-ט'

וְהִנֵּה, אַף־עַל־פִּי שֶׁהוּא יִתְבָּרַךְ לְמַעְלָה מֵהַמָּקוֹם וְהַזְּמַן, אַף־עַל־פִּי־כֵן – הוּא נִמְצָא גַּם לְמַטָּה בְּמָקוֹם וּזְמַן, דְּהַיְינוּ, שֶׁמִּתְייַחֵד בְּמִדַּת מַלְכוּתוֹ שֶׁמִּמְּנָּה נִמְשָׁךְ וְנִתְהַוֶּוה הַמָּקוֹם וְהַזְּמַן, וְזֶהוּ יְחוּדָא תַּתָּאָה [שִׁילּוּב הַוָּיָ"ה בַּאֲדנוּת בָּרוּךְ־הוּא], דְּהַיְינוּ, שֶׁמַּהוּתוֹ וְעַצְמוּתוֹ יִתְבָּרַךְ, הַנִּקְרָא בְּשֵׁם "אֵין־סוֹף" בָּרוּךְ־הוּא - מָלֵא אֶת כָּל הָאָרֶץ מַמָּשׁ בִּזְמַן וּמָקוֹם, כִּי בַּשָּׁמַיִם מִמַּעַל וּבָאָרֶץ וּלְדֹ' סִטְרִין, הַכֹּל מָלֵא מֵאוֹר־אֵין־סוֹף בָּרוּךְ־הוּא בְּשָׁוֶה מַמָּשׁ, כִּי כָּךְ הוּא בָּאָרֶץ …

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60 **מלכותך מלכות כ"ע**

"Your kingship is the kingship of all worlds, and Your dominion is in each and every generation." In its plain sense olamim means "all ages"; the Alter Rebbe reads it as "all

worlds," space, beside "every generation," time, both of which come from His Malchus. (context: Steinsaltz Tanakh)

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

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.

61 לך ה' הגדולה

David's blessing: "Yours, Havayah, is the greatness, and the might, and the beauty, and the victory, and the splendor, for all that is in heaven and on earth." Its attributes are the six spiritual extremities.

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

לְךָ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה' הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ׃

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

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KEHOT'S NOTE

דה"א כט, יא.

PARAGRAPH 7

62 מי לי בשמים

"Whom have I in heaven? And with You, I desire nothing on earth." Heaven and earth are read as spiritual and physical delights.

Psalms 73:25 תהילים ע"ג:כ"ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

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

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63 כלה שארי ולבבי

Asaf says that though his flesh and heart may fail, G-d is the Rock of his heart and his portion forever. Here "consumed" is the longing for G-d alone that follows the contemplation. (context: Steinsaltz Tanakh)

Psalms 73:26 תהילים ע"ג:כ"ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לִבָּבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם׃

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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64 הלוך ונסוע הנגבה

"And Avram journeyed, going on and journeying toward the south." The south is identified here with Chesed.

Genesis 12:9 בראשית י"ב:ט'

וַיִּסַּע אַבְרָם הָלוֹךְ וְנָסוֹעַ הַנֶּגְבָּה׃

And Abram journeyed, going on still toward the South.

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65 אתה כהן לעולם

In a psalm of David, G-d swears, "You are a kohen forever, after the manner of Malki-tzedek"; the Sages (Nedarim 32b) read it as the priesthood passing to Avraham, which links his Chesed with the kohen. In its plain sense kohen here may also mean a chief. (context: Steinsaltz Tanakh)

Psalms 110:4 תהילים ק"י:ד'

נִשְׁבַּע ה' וְלֹא יִנָּחֵם אַתָּה־כֹהֵן לְעוֹלָם עַל־דִּבְרָתִי מַלְכִּי־צֶדֶק׃

The L-RD hath sworn, and will not repent: 'Thou art a priest for ever After the manner of Melchizedek.'

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KEHOT'S NOTE

תהלים קי, ד.

66 בחי יומם דאזיל עם כולהו יומין

Kehot's note points to Zohar III, 103a for these words.

Zohar III, 103a זח"ג קג, א

KEHOT'S NOTE

ראה זח"ג קג, א-ב. קצא, ב. (הלי יומא דאזיל. ראה בע"ח שכ"ה דרוש ב. פע"ח שער חה"ס פ"א. שער מאמרי רשב"י פ' יתרו, תרומה ואמור. ועוד).

67 יומם דאזיל עם כולהו יומין

The Zohar reads "by day (yomam) Havayah commands His kindness" as Avraham's level, a day in which all the days are included, which is why it is called yomam and not yom. Here it shows Chesed as the level that goes along with all the six attributes.

Zohar, Balak 6:122–131 ספר הזהר, בלק ו':קכ"ב-קל"א

but day, that is Abraham (kesed) went before them by day, while the Bride went before them by night, as it is written, "and by night in a pillar of fire to give light to them"-each one at the fitting time. And as for you, Companions, may night and day ever be before you.' They kissed and blessed him as before and went their way.

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

68 כהן דמשמש תחותוי

In Parshas Yisro the Zohar says that in holiness there is a King and beneath Him a kohen who serves Him, the primordial light, called "great," the side of the right. The text cites this place itself.

Zohar, Yitro 1:8–18 ספר הזהר, יתרו א':ח'-י"ח

Observe this. In the mystic doctrine of the Holy Name we speak of King and Priest, both above and below. The King above is the mystic Holy of Holies,1Binah. and under him there is a Priest, the mystic Primeval Light, who ministers before him; he is the priest who is called "great" and is stationed at the right hand.

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

69 **בפ' יתרו דס"ז ע"ב**

The explanation that follows this maamar cites the same Zohar at the start of Parshas Yisro: there is the level of Michael, "the great kohen," and a higher level, the High Priest.

KEHOT'S NOTE

ראה לקמן לא, א. ובסה"מ הנחת הר"פ ע' טז. ועם הגהות בביאוה"ז להצ"צ-ב ע' תשפג.

70 **פני שור**

Each of the chayos in Ezekiel's vision has the face of a lion on the right and the face of an ox on the left. The offerings, which are animals, are rooted in the face of the ox.

Ezekiel 1:10 יחזקאל א:י

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

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.

71 **אריי דאכיל קורבנין**

The Zohar relates that when Israel brought offerings, the image of a lion came down from above and was seen crouching on the altar, consuming the offerings. Here it is the right side that raises up the offerings (the Kehot note also gives Zohar 2:278a).

Zohar I, 6b זח"א ו, ב

Zohar II, 278a זח"ב רעח, א

Zohar III, 17a זח"ג יז, א

KEHOT'S NOTE

ראה זח"א ו, ב. זח"ב רעח, א. זח"ג יז, א. ועוד.

72 **אריה דאכיל קרבנין**

The Zohar speaks of a lion of fire that came down to consume the offerings. It is another of the places the Kehot note gives for the lion.

Zohar, Vayikra 40:278–41:285 ספר הזהר, ויקרא מ:ער"ח-מ"א:רפ"ה

73 **ועיקר הכח בימין**

Kehot's note points to Menachot 37a for these words.

Menachot 37a מנחות ל"ז א

KEHOT'S NOTE

ראה מנחות לז, א.

74 **בד"ה צאינה וראינה**

This is the discourse the text names.

KEHOT'S NOTE

לקו"ת שה"ש כא, ב. לסעי' ג — ראה אוה"ת דרושים לסוכות ע' אתשמב.

75 **צאינה וראינה**

"Go forth and gaze, O daughters of Zion, upon King Shlomo." Here its words name the discourse to which the reader is referred.

Song of Songs 3:11 שיר השירים ג:י"א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

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

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76 **שאו ידיכם קדש**

"Lift up your hands [in] holiness and bless Havayah." It is the subject in that discourse to which the reader is sent.

Psalms 134:2 תהילים קל"ד:ב׳

שְׂאוּ־יְדֵכֶם קֹדֶשׁ וּבָרְכוּ אֶת־יְיָ׃

Lift up your hands to the sanctuary, And bless ye the L-RD.

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PARAGRAPH 8

77 **שאהבה זו נקרא אהבת עולם**

The encyclopedia of Chabad concepts treats ahavas olam there.

KEHOT'S NOTE

ראה ספר הערכים-חב"ד כרך א טור תקסח. קטע זה מובא גם במים רבים תרל"ו בע' שסז.

78 **אבל בחי' אהרן . . שיהי' גילוי אלקותו ית' למטה כמו למעלה**

The Tzemach Tzedek writes that the main superiority of Aharon's great love over Avraham's "going on and journeying" is that through it the revelation below becomes as above, the supernal union of the Holy One, blessed be He, and His Shechinah, explained in Likkutei Torah, Derushim for the Ten Days of Repentance, in the discourse on "Who is a G-d like You, Who pardons iniquity," chapter 2.

KEHOT'S NOTE

"מובן שעיקר ענין מעלת אה"ר דאהרן על בחי' הלוך ונסוע דאברהם הוא מה שע"י אה"ר דאהרן נמשך שיהי' הגילוי למטה כמו למעלה, והוא הנקי' יחוד העליון לשיקבה"ו ונתי' פי' יחוד זה בלקי"ת דרושי עשי"ת בד"ה להבין פי' הפסוק מי אל כמוך נושא עון ושם פ"ב וכח יחוד זה נמשך לאהרן ע"י מ"ת . משא"כ באברהם שהי' קודם מ"ת לא הי' בחי' זו עדיין" — אוה"ת תצוה ע' א'תרא.

79 **אהרן שהוא שושבינא דמטרוניתא**

The Raya Mehemna says that Moshe was the groomsman of the King, Tiferes, and Aharon the groomsman of the Queen (Matronisa), Malchus. It is the source of Aharon's title here.

Zohar III, 20a זח"ג כ, א

KEHOT'S NOTE

רע"מ זח"ג כ, א. קעז, ב. קפ, ב.

80 **שושבינא דמטרוניתא**

When Moshe saw the wrath, he turned to Aharon, the Queen's groomsman, for the incense goes up only through him, increasing peace in the world. This is the passage on Parshas Korach that the text cites.

Zohar, Korach 5:22–7:29 ספר הזהר, קרח ה׳:כ״ב-ז׳:כ״ט

So here, when Moses saw wrath impending he at once told Aaron, who was the "friend" of the Matrona, to take the incense, which increases peace in the world and binds the knot of faith, which is the joy of higher and lower and effects the removal of wrath. R. Eleazar said: 'It is written "Cut ye not off the tribe of the families of the Kohathites from among the Levites" (Num. 4, 18), because they are the main stock of the Levites, and further, "This do unto them that …

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81 **שושבינא דמטרוניתא**

The Zohar explains that the red heifer was given to Elazar and not to Aharon, for Aharon is the Queen's groomsman. It is another place where Aharon bears this title.

Zohar, Chukat 3:16–4:25 ספר הזהר, חקת ג׳:ט״ז-ד׳:כ״ה

82 **נגלה כבוד ה׳ לעיני בשר**

In Isaiah's prophecy of comfort: "And the glory of Havayah shall be revealed, and all flesh shall see together." Aharon longs for this revelation, to physical eyes.

Isaiah 40:5 ישעיהו מ׳:ה׳

וְנִגְלָה כְּבוֹד ה׳ וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי ה׳ דִּבֵּר׃

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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83 **ההפרש בין רננה לשמחה**

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

KEHOT'S NOTE

זח״א (רכט, ב). [כ].

84 **ההפרש בין רננה לשמחה**

On "Serve Havayah with joy, come before Him with song," the Zohar says simchah (joy) belongs to the morning and rinah (song) to the evening, matching the two daily offerings. Here it marks the difference between the two kinds of love.

Zohar, Vayechi 38:409–41:419 ספר הזהר, ויחי ל״ח:ת״ט-מ״א:ת״ט

These two activities of gladness and song correspond to the two prayers of morning and afternoon, and to the two daily sacrifices-gladness in the morning and singing in the afternoon.

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

85 "Sing and rejoice, O daughter of Zion, for behold, I come and will dwell in your midst." Here its words name the discourse on rinah and simchah.

Zechariah 2:14 זכריה ב׳:י״ד

רָנִּי וְשִׂמְחִי בַּת־צִיּוֹן כִּי הִנְנִי־בָא וְשָׁכַנְתִּי בְתוֹכֵךְ נְאֻם־ה׳

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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86 **בד״ה רני ושמחי**

That discourse opens with the Zohar's "simchah in the morning and rinah in the evening" and explains rinah as the song of the angels: the revelation of their longing to cleave to G-d and be absorbed in the Infinite Light, a yearning from below to above, since they have no Torah and mitzvos that draw from above to below.

KEHOT'S NOTE

תו״א לז, א. וראה גם סה״מ תקס״ג ע׳ שצב. יהל אור ע׳ שעג. ביאוה״ז להצ״צ-ב ע׳ תרעא.

87 **איזהו חסיד המתחסד עם קונו**

The Raya Mehemna tells one who kept the mitzvos for the sake of the Shechinah that he was given the attribute of Chesed, for "Who is a chassid? One who acts kindly with his Maker."

Zohar II, 114b זח״ב קיד, ב

Zohar III, 222b זח״ג רכב, ב

KEHOT'S NOTE

זח״ב קיד, ב. זח״ג רכב, ב. ת״ז בהקי א, סע״ב.

88 **איזהו חסיד המתחסד עם קונו**

The Tikkunim explain, "Who is a chassid? One who acts kindly with his Maker," as one who makes Him a nest (kan), His lodging, which is the Shechinah. This is the reading "with his nest" used here.

Tikkunei Zohar 1b:7 תקוני הזהר א׳ ב:ז׳

… נְבִיאִים צַדִּיקִים, חֲסִידִים מִסְטָרָא דְחֶסֶד דַּרְגָּא דְאַבְרָהָם, וְאוּקְמוּהָ עָלַיְהּ אֵין חָסִיד אֶלָּא הַמִּתְחַסֵּד עִם קוֹנוֹ, דְּעָבִיד לֵיקָהּ קַן דְּאִיהוּ אַכְסַנְיָא דִילֵיהּ, וְדָא שְׁכִינְתָּא דְאִיהִי

Tikkunei Zohar - Vocalized (Public Domain)

89 **ולא כדי לדבקה בו ית׳ לרוות צמאונו לבד**

Tanya teaches that one should serve out of a great love, to give G-d gratification alone and not to quench one's own soul's thirst, like a son who strives for his father and mother. The text cites this chapter as well.

Tanya, Likkutei Amarim 41:9 תניא, חלק ראשון; ליקוטי אמרים מ״א:ט׳

מַה שֶּׁאֵין כֵּן אִם לוֹמֵד וּמְקַיֵּים הַמִּצְוָה בְּאַהֲבָה לְבַדָּהּ, כְּדֵי לְדָבְקָה בּוֹ עַל יְדֵי תּוֹרָתוֹ וּמִצְוֹתָיו – אֵינָהּ נִקְרֵאת בְּשֵׁם עֲבוֹדַת הָעָבֶד, וְהַתּוֹרָה אָמְרָה: "וַעֲבַדְתֶּם אֵת ה׳ אֱלֹקֵיכֶם וגו׳", "וְאוֹתוֹ תַּעֲבוֹדוּ וגו׳"; וּכְמוֹ שֶׁכָּתוּב בַּזֹּהַר [פָּרָשַׁת בְּהַר]: "כְּהַאי תּוֹרָא דְיָהֲבִין עֲלֵיהּ עוֹל בְּקַדְמֵיתָא בְּגִין לְאַפָּקָא מִינֵּיהּ טַב לְעָלְמָא כוּ', הָכִי נַמֵּי אִצְטְרִיךְ לְבַר נַשׁ לְקַבָּלָא עֲלֵיהּ עוֹל מַלְכוּת שָׁמַיִם בְּקַדְמֵיתָא כוּ', וְאִי הַאי לָא אִשְׁתְּכַח גַּבֵּיהּ – לָא שַׁרְיָא בֵּיהּ קְדוּשָּׁה כוּ׳"; [וּבְרַעְיָא מְהֵימְנָא …

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Here it marks His essence as utterly beyond space and time.

Tikkunei Zohar 17a:10–12 תקוני הזהר י"ז א:י-י"ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

97 **אווזי . . לפי שבה יש הרמז להתפשטות וגילוי**

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

KEHOT'S NOTE

ראה ערכו בספר הערכים-חב"ד כרך ב ע' קצו ואילך.

98 **מלכותך מלכות כ"ע**

The words here quote Psalms 145:13; the passage is shown below.

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

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.

99 **נפש — בד"ה וידעת היום**

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

KEHOT'S NOTE

לקו"ת ואתחנן ד, ג.

100 **אם ישים אליו לבו**

Kehot's note points to Job 34:14 for these words.

Job 34:14 איוב ל"ד:י"ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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KEHOT'S NOTE

איוב לד, יד.

101 **ישים אליו לבו ורוחו**

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

KEHOT'S NOTE

איוב (לד, יד) ושם אי' "רוחו". [כ].

102 **ויצעק אל ה' בצר לו**

"And they cried out to Havayah in their distress; He saved them from their straits." The text uses the verse's words in the singular for the soul's outcry.

Psalms 107:6 תהילים ק"ז:ו

וַיִּצְעֲקוּ אֶל־יְהוָה בַּצַּר לָהֶם מִמְּצוּקוֹתֵיהֶם יַצִּילֵם׃

90 **נקראים בני עלייה מפני שעבודתם הוא לצורך גבוה**

Tanya says the complete tzaddikim are called "people of ascent" also because their service is for the sake of the Most High, not merely to quench their own thirst for G-d, as the Tikkunim explain "Who is a chassid." The text cites this chapter.

Tanya, Likkutei Amarim 10:7 תניא, חלק ראשון; ליקוטי אמרים י:ז

וְעוֹד נִקְרָאִים בְּנֵי עֲלִיָּה, מִפְּנֵי שֶׁגַּם עֲבוֹדָתָם בִּבְחִינַת "וַעֲשֵׂה טוֹב" בְּקִיּוּם הַתּוֹרָה וּמִצְוֹתֶיהָ, הוּא לְצוֹרְךָ גָּבוֹהַ וּמַעֲלָה מַעֲלָה עַד רוּם הַמַּעֲלוֹת, וְלֹא כְּדֵי לְדַבְּקָה בּוֹ יִתְבָּרַךְ בִּלְבָד לְרַוּוֹת צְמָאוֹן נַפְשָׁם הַצְּמֵאָה לַה', כְּמוֹ שֶׁכָּתוּב: "הוֹי כָּל צָמֵא לְכוּ לַמַּיִם", וּכְמוֹ שֶׁנִּתְבָּאֵר בְּמָקוֹם אַחֵר, אֶלָּא כְּדֵפֵירְשׁוּ בַּתִּיקוּנִים: "אֵיזֶהוּ חָסִיד - הַמִּתְחַסֵּד עִם קוֹנוֹ"; עִם קַן דִּילֵיהּ, לְיַיחֲדָא קוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ בַּתַּחְתּוֹנִים, וּכְמוֹ שֶׁכָּתוּב בְּרַעְיָא מְהֵימְנָא פָּרָשַׁת תֵּצֵא: ...

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91 **ג) — שאהבה זו נקרא אהבת עולם**

The Rebbe gives one meaning of ahavas olam: a love that comes from contemplating the matters of the lower world, "How many are Your works ... how great are Your works," a contemplation that stays within the limits of the world.

KEHOT'S NOTE

דאחד הפי' באהבת עולם הוא שהאהבה נמשכת מההתבוננות בעניני העולם התחתון, מה רבו מעשיך ומה גדלו מעשיך, דהתבוננות זו היא לפי גדרי העולם — ד"ה בהעלותך תשמ"ח (הנחה).

92 Kehot's note points to Psalms 18:26 for these words.

Psalms 18:26 תהילים י"ח:כ"ו

עִם־חָסִיד תִּתְחַסָּד עִם־גִּבֹּר תָּמִים תִּתַּמָּם׃

With the merciful Thou dost show Thyself merciful, with the upright man Thou dost show Thyself upright;

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PARAGRAPH 9

93 **מרירות בנפשו**

The note says that bitterness is explained there as akin to "the left hand pushes away," and refers the reader there.

KEHOT'S NOTE

ראה אוה"ת שה"ש ע' רלה שהמרירות הוא כענין שמאל דוחה, ע"ש.

94 **דלית מחשבה תפיסא ביי'**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

95 **לית מחשבה תפיסא ביי'**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

96 **לית מחשבה תפיסא ביי'**

In Eliyahu's opening prayer (Patach Eliyahu) the Tikkunim say to G-d, "No thought can grasp You at all."

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

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KEHOT'S NOTE

תהלים קז, ו (בלי רבים).

103 **יאר ה' . . ישא ה'**

Kehot's note points to Numbers 6:25 for these words.

Numbers 6:25 במדבר ו׳:כ״ה

יָאֵר ה' פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃

The L-RD make His face to shine upon thee, and be gracious unto thee;

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KEHOT'S NOTE

במדבר ו, כה-כו.

104 **משה . . שושבינא דמלכא**

Kehot's note points to Zohar III, 20a for these words.

Zohar III, 20a זח״ג כ, א

KEHOT'S NOTE

זח״ג כ, א. וס״פ שופטים. ועוד.

105 **כמ״ש במ״א**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה אוה״ת במדבר-ד ע' א'תפד.

106 **כמ״ש במ״א**

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

KEHOT'S NOTE

ראה לקו״ת שה״ש ו, ד.

107 **וכמ״ש במ״א . . המגביהי לשבת המשפילי לראות**

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

Psalms 113:5 תהילים קי״ג:ה׳

מִי כַּה' אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת׃

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

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KEHOT'S NOTE

תהלים קיג, ה-ו. ראה לקמן תצא מ, ב. שה״ש מא, א. ספר החקירה פב, ב.

108 **וכמ״ש במ״א ע״פ משה ידבר**

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

KEHOT'S NOTE

תו״א סח, ב ואילך.

109 **כמ״ש במ״א שבמצות יש ב' בחי'**

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

KEHOT'S NOTE

ראה לקמן שה״ש טז, ב ואילך.

110 **בד״ה להבין פי' יג״מ**

There "teshuvah preceded the world" is explained: not that it existed before creation, but that when a person takes to heart that the whole world is under time, which is like a moment before G-d, his soul expires to cleave to Him, and such teshuvah is above time and the world.

KEHOT'S NOTE

לקמן ר״ה סא, א ואילך.

111 **מי לי בשמים**

"Whom have I in heaven? And with You, I desire nothing on earth." The verse is quoted again for the longing for G-d alone.

Psalms 73:25 תהילים ע״ג:כ״ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

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-ו.

112 **כלה שארי ולבבי צור לבבי וחלקי אלהים לעולם**

Asaf says that though his flesh and heart may fail, G-d is the Rock of his heart and his portion forever (le'olam). The Alter Rebbe reads le'olam as "to the world": that G-dliness be revealed in the world. (context: Steinsaltz Tanakh)

Psalms 73:26 תהילים ע״ג:כ״ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לְבָבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם׃

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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113 **נגלה כבוד ה' וראו כל בשר**

"And the glory of Havayah shall be revealed, and all flesh shall see together." It is the revelation below for which Aharon longs.

Isaiah 40:5 ישעיהו מ׳:ה׳

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי ה' דִּבֵּר׃

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.

114 **יבא כל בשר**

Kehot's note points to Isaiah 66:23 for these words.

Isaiah 66:23 ישעיהו ס״ו:כ״ג

וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבַּת בְּשַׁבַּתּוֹ יָבוֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר ה'

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, Saith the L-RD.

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KEHOT'S NOTE

בהעלותך את הנרות אל מול פני המנורה יאירו שבעת הנרות

119 בזהר פ' לך לך (דפ"ח ע"א)

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

KEHOT'S NOTE

ראה לקמן פ' עקב יד, א.

120 בזהר פ' אמור (ד"ק ע"ב) . . ובבה"ז

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

KEHOT'S NOTE

לאדה"א פא, ד.

121 אמר — מי שרוצה לצאת

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

KEHOT'S NOTE

ראה סה"מ קונטרסים-א קסז, א.

122 אשר עין בעין נראה אתה ה'

Moshe pleads that the nations have heard "that You, Havayah, were seen eye to eye, and Your cloud stands over them." The Alter Rebbe reads both the open sight and the cloud as revelation.

Numbers 14:14 במדבר י"ד:י"ד

וְאָמְרוּ אֶל־יוֹשֵׁב הָאָרֶץ הַזֹּאת שָׁמְעוּ כִּי־אַתָּה ה' בְּקֶרֶב הָעָם הַזֶּה אֲשֶׁר־עַיִן בָּעַיִן נִרְאָה אַתָּה ה' וַעֲנָנְךָ עֹמֵד עֲלֵהֶם וּבְעַמֻּד עָנָן אַתָּה הֹלֵךְ לִפְנֵיהֶם יוֹמָם וּבְעַמּוּד אֵשׁ לָיְלָה:

they will say to the inhabitants of this land, who have heard that Thou L-RD art in the midst of this people; inasmuch as Thou L-RD art seen face to face, and Thy cloud standeth over them, and Thou goest before them, in a pillar of cloud by day, and in a pillar of fire by night;

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KEHOT'S NOTE

במדבר יד, יד.

123 דכולא קמי'

The Zohar teaches that "all before Him is accounted as nothing." Here it is what is true from above, which the soul longs to see below.

Zohar I, 11b זח"א יא, ב

KEHOT'S NOTE

זח"א יא, ב.

124 כחשיכה כאורה

"Even darkness does not darken for You … darkness is as light." Before G-d nothing is concealed.

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָה:

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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KEHOT'S NOTE

תהלים קלט, יב.

125 מאד — למעלה מבחי' פרסא

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

KEHOT'S NOTE

ישעי' סו, כג.

115 עין בעין וגו'

Isaiah: the watchmen of Jerusalem lift their voices, "for eye to eye they shall see Havayah's return to Zion." The Kehot note gives this verse for the words "eye to eye."

Isaiah 52:8 ישעיהו נ"ב:ח'

קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בָּעַיִן יִרְאוּ בְּשׁוּב ה' צִיּוֹן:

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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KEHOT'S NOTE

ישעי' נב, ח.

116 בשעה שהקדימו ישראל נעשה לנשמע

Rabbi Simai teaches that when Israel put "we will do" before "we will hear," ministering angels tied two crowns on each of them, and Rabbi Elazar adds that a heavenly voice asked who had revealed to them this secret of the angels. Here its words name the discourse to which the text refers.

Shabbat 88a:7–8 שבת פ"ח א:ז'-ח'

דָּרַשׁ רַבִּי סִימַאי: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" לְ"נִשְׁמָע" בָּאוּ שִׁשִּׁים רִיבּוֹא שֶׁל מַלְאֲכֵי הַשָּׁרֵת, לְכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל קָשְׁרוּ לוֹ שְׁנֵי כְתָרִים, אֶחָד כְּנֶגֶד "נַעֲשֶׂה" וְאֶחָד כְּנֶגֶד "נִשְׁמָע". וְכֵיוָן שֶׁחָטְאוּ יִשְׂרָאֵל, יָרְדוּ מֵאָה וְעֶשְׂרִים רִיבּוֹא מַלְאֲכֵי חַבָּלָה וּפֵירְקוּם, שֶׁנֶּאֱמַר: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל אֶת עֶדְיָם מֵהַר חוֹרֵב". אָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא: בְּחוֹרֵב טָעָנוּ, בְּחוֹרֵב פֵּרְקוּ. בְּחוֹרֵב טָעָנוּ — כְּדַאֲמַרַן, בְּחוֹרֵב פֵּרְקוּ — דִּכְתִיב: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל וְגוֹ'". אָמַר …

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117 אהרן אותיות נראה

The note refers there for the teaching that Aharon's name has the letters of nir'eh, "seen."

KEHOT'S NOTE

ראה סה"ש — תש"א ע' 152. ובספר הערכים-חב"ד כרך ב ע' ע הערה 681. ובמילואים שם ע' תרכט.

118 אהרן אותיות נראה

The Zohar teaches that the clouds of glory came in Aharon's merit and reads the verse as "that eye to eye (Aharon) You, Havayah, were seen." The text cites this place for Aharon as "seen."

Zohar, Emor 42:260–269 ספר הזהר, אמור מ"ב:ר"ס-רס"ט

1The first 6 lines of the Hebrew text are not found in our translation. When Miriam died the well was taken from them, as it is written, "And Miriam died, and there was no water for the congregation" (Num. 20, 1, 2). Another well which was with Israel also desired to depart, but when it saw six clouds that hovered over them it remained attached to them. When Aaron died the clouds departed and the cloud of the well with them, until Moses came and brought them back.' R. Isaac …

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

ראה לקו"ת תזריע כד, ג.

126 **ע"פ ועשית בגדי קודש**

That discourse says that Aharon is one of the seven shepherds who draw from the Infinite Light to the souls of Israel; as the man of kindness and High Priest he draws down ahavah rabbah, and his garments are garments for this love.

KEHOT'S NOTE

תו"א פב, א.

127 **ועשית בגדי קדש לאהרן**

"And you shall make holy garments for Aharon your brother, for glory and for beauty." Here its words name the discourse on Aharon's garments in Parshas Tetzaveh.

Exodus 28:2 שמות כ"ח:ב'

וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת׃

And thou shalt make holy garments for Aaron thy brother, for splendour and for beauty.

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128 **עזה כמות אהבה**

The beloved asks, "Set me as a seal upon your heart … for love is fierce as death … its flashes are flashes of fire, the flame of G-d." It describes the love that comes from longing for G-d's revelation.

Song of Songs 8:6 שיר השירים ח':ו'

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵי אֵשׁ שַׁלְהֶבֶתְיָהּ׃

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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KEHOT'S NOTE

שה"ש ח, ו.

129 **רשפי רשפי אש**

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

KEHOT'S NOTE

שם.

130 **לשון רשפי אש**

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

KEHOT'S NOTE

שה"ש ח, [ו]. [כ].

131 **(ועמ"ש — אהבה)**

The passage there explains that above the higher awe is ahavah rabbah, which does not come from a person's own service and toil but as a flow from above: when he reaches the higher awe, this exceeding love comes of itself, the soul's expiring into its root, love with delight.

KEHOT'S NOTE

הוספה לקמן צו, ג.

132 **ועמ"ש סדי"ה שימני כחותם**

There "Set me as a seal upon your heart, for love is fierce as death" is explained: just as the soul finds it hard to part from the body, its vessel, even though the body darkens its light, so Knesses Yisrael asks that her bond remain like a seal even in darkness and concealment, after the love of prayer has passed.

KEHOT'S NOTE

לקו"ת שה"ש מה, ג.

133 **פ"ד א'**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

"נגבה סט' דימינא שירותא דעלמא עילאה סתימא עמיקא לעילא עד א"ס" — אוה"ת בראשית-ז ע' תתתד, א. שם כרך ד דף תרצט, ב. שם תש, ב. יתרו ע' תשעה.

134 Rabbi Elazar says that since the Temple was destroyed the gates of prayer are locked, yet the gates of tears are not locked, as it is said, "Do not be silent at my tears." The addition builds its explanation on this saying.

Berakhot 32b:5 ברכות ל"ב ב:ה'

וְאָמַר רַבִּי אֶלְעָזָר: מִיּוֹם שֶׁחָרַב בֵּית הַמִּקְדָּשׁ נִנְעֲלוּ שַׁעֲרֵי תְפִלָּה, שֶׁנֶּאֱמַר: "גַּם כִּי אֶזְעַק וַאֲשַׁוֵּעַ שָׂתַם תְּפִלָּתִי". וְאַף עַל פִּי שֶׁשַּׁעֲרֵי תְפִילָּה נְנְעֲלוּ, שַׁעֲרֵי דִמְעָה לֹא נִנְעֲלוּ, שֶׁנֶּאֱמַר: "שִׁמְעָה תְפִלָּתִי ה' וְשַׁוְעָתִי הַאֲזִינָה אֶל דִּמְעָתִי אַל תֶּחֱרַשׁ".

R. Eleazar also said : From the day the Temple was destroyed, the gates of prayer were locked ; as it is said, "Yea, when I cry and call for help, He shutteth out my prayer" (Lam. iii. 8). But although the gates of prayer are locked, the gates of tears remain unlocked ; as it is said, "Hear my prayer, O L-rd, and give ear unto my cry ; keep not silence at my tears" (Ps. xxxix. 13).

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135 **ויאמר ה' אל משה היד ה'**

The words here quote Numbers 11:23; the passage is shown below.

Numbers 11:23 במדבר י"א:כ"ג

וַיֹּאמֶר ה' אֶל־מֹשֶׁה הֲיַד ה' תִּקְצָר עַתָּה תִּרְאֶה הֲיִקְרְךָ דְבָרִי אִם־לֹא׃

And the L-RD said unto Moses: 'Is the L-RD'S hand waxed short? now shalt thou see whether My word shall come to pass unto thee or not.'

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KEHOT'S NOTE

במדבר יא, כג.

136 The same saying of Rabbi Elazar appears here: "the gates of tears are not locked." The text cites both places.

Bava Metzia 59a:5 בבא מציעא נ"ט א:ה'

אָמַר רַבִּי אֶלְעָזָר: מִיּוֹם שֶׁנֶּחְרַב בֵּית הַמִּקְדָּשׁ, נִנְעֲלוּ שַׁעֲרֵי תְפִילָּה, שֶׁנֶּאֱמַר: "גַּם כִּי אֶזְעַק וַאֲשַׁוֵּעַ שָׂתַם תְּפִילָּתִי". וְאַף עַל פִּי שֶׁשַּׁעֲרֵי תְפִילָּה

נִבְעֲלוּ, שַׁעֲרֵי דְמָעוֹת לֹא נִבְעֲלוּ, שֶׁנֶּאֱמַר: "שִׁמְעָה תְפִלָּתִי ה' וְשַׁוְעָתִי הַאֲזִינָה, אֶל דִּמְעָתִי אַל תֶּחֱרַשׁ".

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137 אל דמעתי אל תחרש

"Hear my prayer, Havayah, and give ear to my cry; do not be silent at my tears." It is the verse the Sages bring for the power of tears.

Psalms 39:13 תהילים ל"ט:י"ג

שִׁמְעָה־תְפִלָּתִי ה' וְשַׁוְעָתִי הַאֲזִינָה אֶל־דִּמְעָתִי אַל־תֶּחֱרַשׁ כִּי גֵר אָנֹכִי עִמָּךְ תּוֹשָׁב כְּכָל־אֲבוֹתָי:

Hear my prayer, O L-RD, and give ear unto my cry; keep not silence at my tears; for I am a stranger with Thee, a sojourner, as all my fathers were.

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138 בד"ה כי תשמע בקול

This is the discourse in Parshas Re'eh that the text names.

KEHOT'S NOTE

לקמן פ' ראה כג, ד.

139 לעשות הישר בעיני ה'

"When you hearken to the voice of Havayah your G-d … to do what is right in the eyes of Havayah your G-d." This verse opens the discourse in Parshas Re'eh to which the text refers.

Deuteronomy 13:19 דברים י"ג:י"ט

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹקֶיךָ לִשְׁמֹר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי ה' אֱלֹקֶיךָ:

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.

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140 עיני הוי' אל צדיקים

"The eyes of Havayah are toward the righteous, and His ears toward their cry." Here the supernal eyes, aroused by tears, turn toward those below.

Psalms 34:16 תהילים ל"ד:ט"ז

עֵינֵי ה' אֶל־צַדִּיקִים וְאָזְנָיו אֶל־שַׁוְעָתָם:

The eyes of the L-RD are toward the righteous, And His ears are open unto their cry.

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141 ועל המשכה זו שבפנימיות נק' עושין רצונו של מקום

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה הנחת הר"פ ע' קנו ובאוה"ת ויקרא-ב ע' תרנז.

142 פקח עיניך וראה

Daniel prays, "Incline Your ear, my G-d, and hear; open Your eyes and see our desolation." Here it is the supernal eyes, aroused by tears, turned toward those below.

Daniel 9:18 דניאל ט':י"ח

הַטֵּה אֱלֹקַי אָזְנְךָ וּשְׁמָע פְּקַח עֵינֶיךָ וּרְאֵה שֹׁמְמֹתֵינוּ וְהָעִיר אֲשֶׁר־נִקְרָא שִׁמְךָ עָלֶיהָ כִּי לֹא עַל־צִדְקֹתֵינוּ אֲנַחְנוּ מַפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ כִּי עַל־רַחֲמֶיךָ הָרַבִּים:

O my G-d, incline Thine ear, and hear; open Thine eyes, and behold our desolations, and the city upon which Thy name is called; for we do not present our supplications before Thee because of our righteousness, but because of Thy great compassions.

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143 היתה לי דמעתי

The psalmist, far from G-d's house, says his tears are as constant as his daily bread while his enemies taunt him all day, "Where is your G-d?" The addition refers to an explanation of this verse in Asarah Maamaros. (context: Steinsaltz Tanakh)

Psalms 42:4 תהילים מ"ב:ד'

הָיְתָה־לִּי דִמְעָתִי לֶחֶם יוֹמָם וָלָיְלָה בֶּאֱמֹר אֵלַי כָּל־הַיּוֹם אַיֵּה אֱלֹקֶיךָ:

My tears have been my food day and night, while they say unto me all the day: 'Where is Thy G-d?'

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KEHOT'S NOTE

תהלים מב, ד. וראה ביהל אור שם ע' קסו שמציין לכאן.

144 איה סופר

"Where is the scribe? Where is the one who weighs?" Here its words name a discourse on the level called "Where."

Isaiah 33:18 ישעיהו ל"ג:י"ח

לִבְּךָ יֶהְגֶּה אֵימָה אַיֵּה סֹפֵר אַיֵּה שֹׁקֵל אַיֵּה סֹפֵר אֶת־הַמִּגְדָּלִים:

Thy heart shall muse on the terror: 'Where is he that counted, where is he that weighed? Where is he that counted the towers?'

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145 ובד"ה כי אתה נרי

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

KEHOT'S NOTE

תו"א ח, ד. וראה גם לקמן שה"ש טו, ג.

146 כי על כל כבוד

"For over all the glory shall be a canopy." Here its words name a discourse on "Where is the place of His glory."

Isaiah 4:5 ישעיהו ד':ה'

וּבָרָא ה' עַל כָּל־מְכוֹן הַר־צִיּוֹן וְעַל־מִקְרָאָהּ עָנָן יוֹמָם וְעָשָׁן וְנֹגַהּ אֵשׁ לֶהָבָה לָיְלָה כִּי עַל־כָּל־כָּבוֹד חֻפָּה:

And the L-RD will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be a canopy.

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147 שתקנו בתפילת ש״ע סלח לנו

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

KEHOT'S NOTE

ראה גם תו״א קיא, ד. לקמן שבת שובה סה, ג.

148 ק״ש שמקבל עול מלכות שמים

The words here quote Berakhot 13a:21; the passage is shown below.

Berakhot 13a:21 ברכות י״ג א:כ״א

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן קָרְחָה: לָמָּה קְדְמָה פָּרָשַׁת ״שְׁמַע״ לְ״וְהָיָה אִם שָׁמוֹעַ״ — כְּדֵי שֶׁיְּקַבֵּל עָלָיו עוֹל מַלְכוּת שָׁמַיִם תְּחִלָּה, וְאַחַר כָּךְ מְקַבֵּל עָלָיו עוֹל מִצְוֹת. ״וְהָיָה אִם שָׁמוֹעַ״ לְ״יַיאמֶר״ — שֶׁ״וְהָיָה אִם שָׁמוֹעַ״ נוֹהֵג בֵּין בַּיּוֹם וּבֵין בַּלַּיְלָה, ״יַיאמֶר״ אֵינוֹ נוֹהֵג אֶלָּא בַּיּוֹם בִּלְבַד.

R. Joshua b. Karhah said: Why does the section "Hear, O Israel" precede "And it shall come to pass if ye shall hearken"? So that a man shall first receive upon himself the yoke of the kingdom of heaven, and afterwards receive upon himself the yoke of the commandments. And why does "And it shall came to pass if ye shall hearken" precede "And the L-rd spake" ? Because the former applies both during the day and night, but the latter during the day only.

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KEHOT'S NOTE

ברכות יג, א.

149 אוילים מדרך פשעם

The words here quote Psalms 107:17; the passage is shown below.

Psalms 107:17 תהילים ק״ז:י״ז

אֱוִלִים מִדֶּרֶךְ פִּשְׁעָם וּמֵעֲוֹנֹתֵיהֶם יִתְעַנּוּ׃

Crazed because of the way of their transgression, And afflicted because of their iniquities—

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KEHOT'S NOTE

תהלים קז, יז.

150 פשעים אלו המרדים

The words here quote Yoma 36b:6; the passage is shown below.

Yoma 36b:6 יומא ל״ו ב:ו׳

פְּשָׁעִים אֵלּוּ הַמְּרָדִים, וְכֵן הוּא אוֹמֵר: ״מֶלֶךְ מוֹאָב פָּשַׁע בִּי״, וְאוֹמֵר: ״אָז תִּפְשַׁע לִבְנָה בָּעֵת הַהִיא״. ״לְכָל חַטֹּאתָם״ אֵלּוּ הַשְּׁגָגוֹת, וְכֵן הוּא אוֹמֵר: ״נֶפֶשׁ כִּי תֶחֱטָא בִּשְׁגָגָה״. וּמַאַחַר שֶׁהִתְרוּדָה עַל הַזְּדוֹנוֹת וְעַל הַמְּרָדִים חוֹזֵר וּמִתְרוֹדָה עַל הַשְּׁגָגוֹת?!

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KEHOT'S NOTE

יומא לו, ב.

151 בד״ה כנשר יעיר

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

KEHOT'S NOTE

לקו״ת האזינו עח, א.

152 והם פשעו בי

The words here quote Isaiah 1:2; the passage is shown below.

Isaiah 1:2 ישעיהו א׳:ב׳

שִׁמְעוּ שָׁמַיִם וְהַאֲזִינִי אֶרֶץ כִּי ה׳ דִּבֶּר בָּנִים גִּדַּלְתִּי וְרוֹמַמְתִּי וְהֵם פָּשְׁעוּ בִי׃

Hear, O heavens, and give ear, O earth, For the L-RD hath spoken: Children I have reared, and brought up, And they have rebelled against Me.

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KEHOT'S NOTE

ישע׳ א, ב.

153 ומאריך באחד

The words here quote Berakhot 13b:14–15; the passage is shown below.

Berakhot 13b:14–15 ברכות י״ג ב:י״ד-ט״ו

תָּנְיָא סוּמְכוֹס אוֹמֵר: כָּל הַמַּאֲרִיךְ בְּ״אֶחָד״, מַאֲרִיכִין לוֹ יָמָיו וּשְׁנוֹתָיו. אָמַר רַב אַחָא בַּר יַעֲקֹב: וּבַדָּלִית. אָמַר רַב אָשֵׁי: וּבִלְבַד שֶׁלֹּא יַחֲטוֹף בַּחִית. רַבִּי יִרְמְיָה הֲוָה יָתֵיב קַמֵּיהּ דְּרַבִּי [חִיָּיא בַּר אַבָּא], חַזְיֵיהּ דַּהֲוָה מַאֲרִיךְ טוּבָא, אֲמַר לֵיקָה: כֵּיוָן דְּאַמְלֵיכְתְּיהּ לְמַעְלָה וּלְמַטָּה וּלְאַרְבַּע רוּחוֹת הַשָּׁמַיִם — תּוּ לָא צְרִיכְתְּ.

There is a teaching : Symmachus says : Whoever prolongs the pronunciation of the word ehad "one," his days and years are prolonged for him. Rab Aha b. Jacob said : Especially the letter D. Rab Ashe said: Only he must not slur over the letter H. R. Jeremiah was sitting in the presence of R. Hiyya b. Abba, and noticed that he prolonged [the word ehad] exceedingly. He said to him : So long as thou hast proclaimed His Kingship above and below and the four winds of heaven, ...

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KEHOT'S NOTE

ראה ברכות יג, ב.

154 פריקת עול מלכות שמים

Kehot's note points to where this is explained further: Maamarei Admur HaZaken 5562.

KEHOT'S NOTE

בסה״מ תקס״ב ע׳ ריח כי שהמרירות בתיקון חצות הוא על פריקת עול. וכ״ה במאמרי אדה״א בהעלותך ע׳ תתפז.

155 בד״ה מה טובו

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

KEHOT'S NOTE

לקמן בלק עד, א.

156 בזכרנו את ציון

The words here quote Psalms 137:1; the passage is shown below.

Psalms 137:1 תהילים קל״ז:א׳

עַל־נַהֲרוֹת בָּבֶל שָׁם יָשַׁבְנוּ גַּם־בָּכִינוּ בְּזָכְרֵנוּ אֶת־צִיּוֹן׃

By the rivers of Babylon, There we sat down, yea, we wept, When we remembered Zion.

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KEHOT'S NOTE

תהלים קלז, א. ע' אוה"ת מקץ (שמז, ב). ובד"ה והשתי' כדת תקס"ג בפ' בהעלותך ע"ש [סה"מ תקס"ג ח"ב ע' תקסו — ע"ש]. [כ].

157 **בד"ה מנורת זהב**

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

KEHOT'S NOTE

ראה לקמן לה, ב.

158 **בחכמה אתברירו**

Kehot's note points to Zohar II, 254b for these words.

Zohar II, 254b זח"ב רנד, ב

Leviticus 4:1 ויקרא ד':א

וַיְדַבֵּר ה' אֶל־מֹשֶׁה לֵּאמֹר׃

And the L-RD spoke unto Moses, saying:

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KEHOT'S NOTE

ראה זח"ב רנד, ב. נסמן לעיל ויקרא ד, א.

159 **ה' בחכמה**

Kehot's note points to Proverbs 3:19 for these words.

Proverbs 3:19 משלי ג':י"ט

ה' בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה׃

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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KEHOT'S NOTE

משלי ג, יט.

160 **הגורם לשכר מצוה היא המצוה בעצמה**

The words here quote Tanya, Likkutei Amarim 37:2; the passage is shown below.

Tanya, Likkutei Amarim 37:2 תניא, חלק ראשון; ליקוטי אמרים ל"ז:ב'

כִּי הַגּוֹרֵם שֶׂכַר הַמִּצְוָה - הִיא הַמִּצְוָה בְּעַצְמָהּ, כִּי בַּעֲשָׂיָתָהּ, מַמְשִׁיךְ הָאָדָם גִּילּוּי אוֹר־אֵין־סוֹף בָּרוּךְ־הוּא מִלְמַעְלָה לְמַטָּה לְהִתְלַבֵּשׁ בָּעֲנָשְׁמִיּוּת עוֹלָם הַזֶּה, בְּדָבָר שֶׁהֶיָה תְּחִלָּה תַּחַת מֶמְשֶׁלֶת קְלִיפַּת נוֹגַהּ וּמְקַבֵּל חִיּוּתָהּ מִמֶּנָּה, שֶׁהֵם כָּל דְּבָרִים הַטְּהוֹרִים וּמוּתָּרִים שֶׁנַּעֲשֵׂית בָּהֶם הַמִּצְוָה מַעֲשִׂיִּית, כְּגוֹן: קְלַף הַתְּפִילִּין וּמְזוּזָה וְסֵפֶר תּוֹרָה, וּכְמַאֲמַר רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה: "לֹא הוּכְשַׁר לִמְלֹאכֶת שָׁמַיִם אֶלָּא טְהוֹרִים וּמוּתָּרִים בְּפִיךָ". וְכֵן אֶתְרוֹג שֶׁאֵינוֹ עָרְלָה,

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KEHOT'S NOTE

ראה תניא פל"ז ובליקוט פירושים ומ"מ שם.

161 **ללחם שהיא התו'**

The words here quote Bereshit Rabbah 70:5; the passage is shown below.

Bereshit Rabbah 70:5 בראשית רבה ע':ה'

ונתן לי לחם לאכול ובגד ללבוש - עקילס הגר נכנס אצל ר' אליעזר אמר לו: הרי כל שבחו של גר, שנאמר (דברים י): ואוהב גר לתת לו לחם ושמלה?! אמר לו: וכי קלה היא בעיניך, דבר שנתחבט עליו אותו זקן, שנאמר: ונתן לי לחם לאכול ובגד ללבוש, ובא זה והושיטו לו בקנה. נכנס אצל רבי יהושע אמרו לו תלמידיו: רבי! דבר שנתחבט עליו אותו זקן, את מושיטו לזה בקנה! התחיל מפייסו בדברים. לחם, זו תורה, דכתיב (משלי ט): לכו לחמו בלחמי. שמלה, זו טלית, זכה אדם לתורה, זכה לטלית, ולא ...

"And will give me bread to eat, and a garment to wear" (Genesis 28:20) - Akilas the proselyte entered to Rabbi Eliezer, he said to him: 'Is this all the benefit of the proselyte, as it is stated: "And loves the stranger, to give him food and a garment"?' (Deuteronomy 10:18). He said to him: 'Is it insignificant in your eyes, the item regarding which this elder pondered, as it is stated: "And will give me bread to eat, and a garment to wear"? But this proselyte comes and He ...

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KEHOT'S NOTE

ב"ר ע, ה.

162 **והגית בו יומם ולילה**

The words here quote Joshua 1:8; the passage is shown below.

Joshua 1:8 יהושע א':ח'

לֹא־יָמוּשׁ סֵפֶר הַתּוֹרָה הַזֶּה מִפִּיךָ וְהָגִיתָ בּוֹ יוֹמָם וָלָיְלָה לְמַעַן תִּשְׁמֹר לַעֲשׂוֹת כְּכָל־הַכָּתוּב בּוֹ כִּי־אָז תַּצְלִיחַ אֶת־דְּרָכֶךָ וְאָז תַּשְׂכִּיל׃

This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy ways prosperous, and then thou shalt have good success.

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KEHOT'S NOTE

יהושע א, ח.

163 **בד"ה ושבתה**

Kehot's note points to where this is explained further: Likkutei Sichos.

KEHOT'S NOTE

לקו"ת אחרי מ, ד. ראה לקו"ש חט"ו ע' 358.

164 **י"ג מדות שהתו' נדרשת**

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

KEHOT'S NOTE

תו"כ ר"פ ויקרא.

165 **י"ג מדות הרחמים**

Kehot's note points to Exodus 34:6 for these words.

Exodus 34:6 שמות ל"ד:ו'

KEHOT'S NOTE

שמות לד, ו-ז.

166 **מים תחתונים בוכים**

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

KEHOT'S NOTE

collar of his garments;

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KEHOT'S NOTE

תהלים קלג, ב.

173 **הלכות התו' שנק' קווצותיו תלתלים**

The words here quote Song of Songs 5:11; the passage is shown below.

Song of Songs 5:11 שיר השירים ה':י"א

רֹאשׁוֹ כֶּתֶם פָּז קְוֻצּוֹתָיו תַּלְתַּלִּים שְׁחֹרוֹת כָּעוֹרֵב׃

His head is as the most fine gold, His locks are curled, And black as a raven.

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Shir HaShirim Rabbah 5:7 שיר השירים רבה ה':ז'

מְצָאַנִי הַשֹּׁמְרִים הַסֹּבְבִים בָּעִיר, זֶה (עזרא ה, ג): תַּתְנַי פַּחַת עֲבַר נַהֲרָה וַחֲבֵרָיו. הִכּוּנִי פְצָעוּנִי, (עזרא ד, ו): כָּתְבוּ שִׂטְנָה עַל יֹשְׁבֵי יְהוּדָה וִירוּשָׁלָיִם. נָשְׂאוּ אֶת רְדִידִי מֵעָלַי שֹׁמְרֵי הַחוֹמוֹת, חוֹמוֹתֶיהָ שֶׁל יְרוּשָׁלַיִם. אָמַר רַבִּי אַבָּא בַּר כַּהֲנָא לְשֶׁעָבַר הָיְתָה נִבְנָה הַחוֹמָה אֶבֶן שְׁמוֹנָה אַמּוֹת, וְאֶבֶן עֶשֶׂר אַמּוֹת, בְּרַם הָכָא (עזרא ה, ח): וְהוּא מִתְבְּנֵא אֶבֶן גְּלָל, וְאֶבֶן דְּגַלְגּוּל. דָּבָר אַחֵר מְצָאַנִי הַשֹּׁמְרִים, שְׁבָטוֹ שֶׁל לֵוִי, דִּכְתִיב בְּהוֹ (דברים לג, ט): כִּי שָׁמְרוּ אִמְרָתֶךָ. הַסֹּבְבִים בָּעִיר, הֵיאַךְ …

"The sentries patrolling the city found me, they struck me, they wounded me; the guards of the walls took my mantle from upon me" (Song of Songs 5:7). "The sentries patrolling the city found me" – these are "Tatenai, the governor of Avar Nahara" (Ezra 5:3) and his associates. "They struck me, they wounded me" – "they wrote an accusation against the inhabitants of Judah and Jerusalem" (Ezra 4:6). "The guards of the walls took my mantle from upon me" – the walls of Jerusalem. Rabbi Abba bar Kahana said: …

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KEHOT'S NOTE

שה"ש ה, יא. ראה שהש"ר ה, ז.

174 **שמן . . שהוא בחי' חכמה**

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

KEHOT'S NOTE

מא"א אות ש' סמ"ח.

175 **נזכר ב"פ זקן**

Kehot's note points to Song of Songs 3:2 for these words.

Song of Songs 3:2 שיר השירים ג':ב'

אָקוּמָה נָּא וַאֲסוֹבְבָה בָעִיר בַּשְּׁוָקִים וּבָרְחֹבוֹת אֲבַקְשָׁה אֵת שֶׁאָהֲבָה נַפְשִׁי בִּקַּשְׁתִּיו וְלֹא מְצָאתִיו׃

'I will rise now, and go about the city, In the streets and in the broad ways, I will seek him whom my soul loveth.' I sought him, but I found him not.

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KEHOT'S NOTE

ראה לקמן שה"ש ג, ב. אוה"ת נצבים ע' א'רעח.

176 **התורה שהיא בחי' שערות**

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

KEHOT'S NOTE

167 **כתית למאור**

The words here quote Exodus 27:20; the passage is shown below.

Exodus 27:20 שמות כ"ז:כ'

וְאַתָּה תְּצַוֶּה אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר לְהַעֲלֹת נֵר תָּמִיד׃

And thou shalt command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually.

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KEHOT'S NOTE

שמות כז, כ.

168 **והזיתים הם מרים**

The words here quote Sanhedrin 108b:19; the passage is shown below.

Sanhedrin 108b:19 סנהדרין ק"ח ב:י"ט

אָמַר רַב חָנָא בַּר בִּיזְנָא: אָמַר לֵיהּ אֱלִיעֶזֶר לְשֵׁם רַבָּא, כְּתִיב: "לְמִשְׁפְּחֹתֵיהֶם יָצְאוּ מִן הַתֵּבָה". אַתּוּן הֵיכָן הֲוֵיתוּן? אֲמַרוּ לֵיהּ: צַעַר גָּדוֹל הָיָה לָנוּ בַּתֵּיבָה. בְּרִיָּה שֶׁדְּרָכָהּ לְהַאֲכִילָהּ בַּיּוֹם – הֶאֱכִילָתְהוּ בַּיּוֹם, שֶׁדְּרָכָהּ לְהַאֲכִילָהּ בַּלַּיְלָה – הֶאֱכִילָתְהוּ בַּלַּיְלָה. הַאי זְקִיפְתָּא לָא הֲוָה יָדַע אַבָּא מֵהּ אָכְלָה. יוֹמָא חַד הֲוָה יָתִיב וְקָא פָּאֲלֵי רְמוֹנָא, נָפַל תּוֹלַעְתָּא מִינַּהּ אֲכָלָה. מִיכָּן וְאֵילָךְ הֲוָה גָּבֵיל לַהּ חִיזָּרָא, כִּי מַתְלַע אָכְלָה.

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KEHOT'S NOTE

להעיר מעירובין יח, ב תוד"ה מרורין. ושי"נ. וראה חדא"ג מהרש"א סנהדרין קח, ב ד"ה יהיו. ראה תו"א פא, ג.

169 **להיות שפל רוח**

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

KEHOT'S NOTE

ראה אבות ד, י.

170 **ונפשי כעפר לכל תהי'**

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

KEHOT'S NOTE

תפלת אלקי נצור.

171 **דהנה כתיב**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

מובא באוה"ת בראשית-ד דף תשעט, ב.

172 **כשמן הטוב על הראש**

The words here quote Psalms 133:2; the passage is shown below.

Psalms 133:2 תהילים קל"ג:ב'

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו׃

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the

177 **התו' נק' משל הקדמוני**

Kehot's note points to I Samuel 24:13 for these words.

I Samuel 24:13 שמואל א כ״ד:י״ג

יִשְׁפֹּט ה' בֵּינִי וּבֵינֶךָ וּנְקָמַנִי ה' מִמֶּךָּ וְיָדִי לֹא תִהְיֶה־בָּךְ׃

The L-RD judge between me and thee, and the L-RD avenge me of thee; but my hand shall not be upon thee.

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KEHOT'S NOTE

ראה ש״א כד, יג. וברש״י שם. וברש״י משפטים כא, יג.

178 **כתלג חיוור**

The words here quote Daniel 7:9; the passage is shown below.

Daniel 7:9 דניאל ז:ט׳

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כִּתְלַג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק׃

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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KEHOT'S NOTE

דניאל ז, ט.

179 **והחכמה תחי'**

The words here quote Ecclesiastes 7:12; the passage is shown below.

Ecclesiastes 7:12 קהלת ז׳:י״ב

כִּי בְּצֵל הַחָכְמָה בְּצֵל הַכָּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְּעָלֶיהָ׃

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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KEHOT'S NOTE

קהלת ז, יב.

180 **שמן משחת קדש**

The words here quote Exodus 30:25; the passage is shown below.

Exodus 30:25 שמות ל׳:כ״ה

וְעָשִׂיתָ אֹתוֹ שֶׁמֶן מִשְׁחַת־קֹדֶשׁ רֹקַח מִרְקַחַת מַעֲשֵׂה רוֹקֵחַ שֶׁמֶן מִשְׁחַת־קֹדֶשׁ יִהְיֶה׃

And thou shalt make it a holy anointing oil, a perfume compounded after the art of the perfumer; it shall be a holy anointing oil.

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KEHOT'S NOTE

שמות ל, כה. לא.

181 **בד״ה צאינה וראינה**

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

KEHOT'S NOTE

לקמן שה״ש כא, ג ואילך.

182 **חכים ולא בחכי'**

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

KEHOT'S NOTE

ת״ז בהקדמה (פתח אלי׳).

183 **ואנשי קדש תהיון לי**

The words here quote Exodus 22:30; the passage is shown below.

Exodus 22:30 שמות כ״ב:ל׳

וְאַנְשֵׁי־קֹדֶשׁ תִּהְיוּן לִי וּבָשָׂר בַּשָּׂדֶה טְרֵפָה לֹא תֹאכֵלוּ לַכֶּלֶב תַּשְׁלִכוּן אֹתוֹ׃

And ye shall be holy men unto Me; therefore ye shall not eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.

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KEHOT'S NOTE

שמות כב, ל.

184 **עתידים צדיקים שיאמרו לפניהם**

The words here quote Bava Batra 75b:3–4; the passage is shown below.

Bava Batra 75b:3–4 בבא בתרא ע״ה ב:ג׳-ד׳

וְאָמַר רַבָּה אָמַר רַבִּי יוֹחָנָן: עֲתִידִין צַדִּיקִים שֶׁנִּקְרְאִין עַל שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁנֶּאֱמַר: "כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו, יְצַרְתִּיו אַף עָשִׂיתִיו". וְאָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹחָנָן: שְׁלֹשָׁה נִקְרְאוּ עַל שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, וְאֵלּוּ הֵן: צַדִּיקִים, וּמָשִׁיחַ, וִירוּשָׁלַיִם. צַדִּיקִים - דִּכְתִיב: "וְזֶה שְׁמוֹ אֲשֶׁר יִקְרְאוֹ ה' צִדְקֵנוּ". יְרוּשָׁלַיִם - דִּכְתִיב: "סָבִיב שְׁמֹנָה עָשָׂר אָלֶף, וְשֵׁם הָעִיר מִיּוֹם ה' שָׁמָּה", אַל תִּקְרֵי "שָׁמָּה" אֶלָּא "שָׁמָּה". ...

R' Shmuel bar Nachmani said in the name of R' Yochanan: three are called by the name of the Holy One, and they are: the righteous, the Messiah and Jerusalem. The righteous, as we said above. The Messiah, as it is written "...this is his name that he shall be called, The L-rd is our righteousness." (Jeremiah 23:6) Jerusalem, as it is written "All around it amounts to 18,000; and the name of the city from that day will be "The L-rd is There."" (Ezekiel 48:35)

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KEHOT'S NOTE

ב״ב עה, ב.

185 **באג״ה סד״ה להבין מ״ש בפע״ח**

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

KEHOT'S NOTE

דף קנז, א.

186 **חסד . . ימינו של הקב״ה**

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

KEHOT'S NOTE

ראה ת״ז בהקדמה (פתח אלי׳).

187 **חסד עולם**

The words here quote Isaiah 54:8; the passage is shown

below.

Isaiah 54:8 ישעיהו נ"ד:ח'

בְּשֶׁצֶף קֶצֶף הִסְתַּרְתִּי פָנַי רֶגַע מִמֵּךְ וּבְחֶסֶד עוֹלָם רִחַמְתִּיךְ אָמַר גֹּאֲלֵךְ ה'

In a little wrath I hid My face from thee for a moment; But with everlasting kindness will I have compassion on thee, Saith the L-RD thy Redeemer.

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KEHOT'S NOTE

ישעי' נד, ח.

188 רב חסד

The words here quote Exodus 34:6; the passage is shown below.

Exodus 34:6 שמות ל"ד:ו'

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת:

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

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Numbers 14:18 במדבר י"ד:י"ח

ה' אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד נֹשֵׂא עָוֹן וָפָשַׁע וְנַקֵּה לֹא יְנַקֶּה פֹּקֵד עֲוֹן אָבוֹת עַל־בָּנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים:

The L-RD is slow to anger, and plenteous in lovingkindness, forgiving iniquity and transgression, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation.

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KEHOT'S NOTE

שמות לד, ו. במדבר יד, יח.

189 כי חפץ חסד הוא

The words here quote Micah 7:18; the passage is shown below.

Micah 7:18 מיכה ז':י"ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא:

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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KEHOT'S NOTE

מיכה ז, יח.

190 חסד דקשוט

Kehot's note points to Zohar III, 133b for these words.

Zohar III, 133b זח"ג קלג,

KEHOT'S NOTE

זח"ג קלג, ב.

191 חסד של אמת

The words here quote Genesis 47:29; the passage is shown below.

Genesis 47:29 בראשית מ"ז:כ"ט

וַיִּקְרְבוּ יְמֵי־יִשְׂרָאֵל לָמוּת וַיִּקְרָא לִבְנוֹ לְיוֹסֵף וַיֹּאמֶר לוֹ אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ שִׂים־נָא יָדְךָ תַּחַת יְרֵכִי וְעָשִׂיתָ עִמָּדִי חֶסֶד וֶאֱמֶת אַל־נָא תִקְבְּרֵנִי בְּמִצְרָיִם:

And the time drew near that Israel must die; and he called his son Joseph, and said unto him: 'If now I have found favour in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt.

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KEHOT'S NOTE

ראה בראשית מז, כט.

192 אמת ה' לעולם

The words here quote Psalms 117:2; the passage is shown below.

Psalms 117:2 תהילים קי"ז:ב'

כִּי־גָבַר עָלֵינוּ חַסְדּוֹ וֶאֱמֶת־ה' לְעוֹלָם הַלְלוּ־יָהּ:

For His mercy is great toward us; And the truth of the L-RD endureth for ever. Hallelujah.

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KEHOT'S NOTE

תהלים קיז, ב.

193 היד הגדולה

The words here quote Exodus 14:31; the passage is shown below.

Exodus 14:31 שמות י"ד:ל"א

וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת־ה' וַיַּאֲמִינוּ בַּה' וּבְמֹשֶׁה עַבְדּוֹ:

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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KEHOT'S NOTE

שמות יד, לא.

194 בד"ה פ' נסכים

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

KEHOT'S NOTE

לקמן פ' שלח מא, א. ושם מציין גם לתו"א ד"ה וארא אל אברהם.

195 האומר אין לי אלא תו'

The words here quote Yevamot 109b:4–5; the passage is shown below.

Yevamot 109b:4–5 יבמות ק"ט ב:ד'-ה'

עֲרֵבֵי שַׁלְצִיּוֹן — דְּעָבְדִי שְׁלוּף דּוּץ. תּוֹקֵעַ עַצְמוֹ לִדְבַר הֲלָכָה — דְּתַנְיָא, רַבִּי יוֹסֵי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תּוֹרָה — אֵין לוֹ תּוֹרָה. פְּשִׁיטָא! אֶלָּא: כָּל הָאוֹמֵר אֵין לוֹ אֶלָּא תּוֹרָה — אֵין לוֹ אֶלָּא תּוֹרָה. הָא נָמֵי פְּשִׁיטָא! אֶלָּא דַּאֲפִילּוּ תּוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פָּפָּא, אָמַר קְרָא:

below.

Exodus 27:20 שמות כ״ז:כ׳

וְאַתָּה תְּצַוֶּה אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר לְהַעֲלֹת נֵר תָּמִיד׃

And thou shalt command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually.

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KEHOT'S NOTE

שמות כז, כ.

203 כי השמן הוא חכמה סתימאה

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

KEHOT'S NOTE

ראה המשך בששה״ק תער״ב ח״ב ע׳ תתצא.

204 שמן משחת קדש

The words here quote Exodus 30:25; the passage is shown below.

Exodus 30:25 שמות ל׳:כ״ה

וְעָשִׂיתָ אֹתוֹ שֶׁמֶן מִשְׁחַת־קֹדֶשׁ רֹקַח מִרְקַחַת מַעֲשֵׂה רוֹקֵחַ שֶׁמֶן מִשְׁחַת־קֹדֶשׁ יִהְיֶה׃

And thou shalt make it a holy anointing oil, a perfume compounded after the art of the perfumer; it shall be a holy anointing oil.

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KEHOT'S NOTE

שמות ל, כה.

205 שהוא מקור ושרש להתהוות החכמה

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

מובא באוה״ת בהעלותך ע׳ שלב.

206 קדש הוא חכ׳ דאצי׳

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

KEHOT'S NOTE

ראה מא״א אות ק׳ ס״ז.

207 כמ״ש באגה״ק סי׳ כח

Kehot's note points to where this is explained further: Iggeres HaKodesh.

KEHOT'S NOTE

ראה גם לקמן חוקת ס, ג. בלק סט, ג. שה״ש מח, א. ובליקוט פי׳ באגה״ק.

208 כשמן הטוב כו׳ יורד על הזקן

The words here quote Psalms 133:2; the passage is shown below.

Psalms 133:2 תהילים קל״ג:ב׳

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו׃

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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"וְלִמַּדְתֶּם וַעֲשִׂיתֶם" — כֹּל שֶׁיָּשְׁנוֹ בַּעֲשִׂיָּה יָשְׁנוֹ בִּלְמִידָה, כֹּל שֶׁאֵינוֹ בַּעֲשִׂיָּה אֵינוֹ בִּלְמִידָה.

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KEHOT'S NOTE

יבמות קט, ב.

196 מקרב איש ולב עמוק

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

KEHOT'S NOTE

תהלים (סד, ז) ושם אי׳ ״וקרב״. [כ].

197 אליו ולא למדותיו

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

KEHOT'S NOTE

הובא בפרדס של״ב רפ״ב בשם הספרי. ע׳ בד״ה להבין מ״ש באוצ״ח בהוספות (נא, ג) ודה״ק שם ״כהובא בפרדס בסופו״ עכלה״ט. ובכ״מ אי׳ ״בספרי״, ובאמת לי׳ שם. ושם בפרדס של״ב פ״ב הביאו ״מספרי״ אבל אדמו״ר בדיוק השמיט תי׳ ״מספרי״ מטעם הנ״ל ע״כ . . וכתב בלשונו הטהור כהובא בפרדס. [כ].

198 באור פני מלך חיים

The words here quote Proverbs 16:15; the passage is shown below.

Proverbs 16:15 משלי ט״ז:ט״ו

בְּאוֹר־פְּנֵי־מֶלֶךְ חַיִּים וּרְצוֹנוֹ כְּעָב מַלְקוֹשׁ׃

In the light of the king's countenance is life; And his favour is as a cloud of the latter rain.

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KEHOT'S NOTE

משלי טז, טו.

199 כמים הפנים לפנים

The words here quote Proverbs 27:19; the passage is shown below.

Proverbs 27:19 משלי כ״ז:י״ט

כַּמַּיִם הַפָּנִים לַפָּנִים כֵּן לֵב־הָאָדָם לָאָדָם׃

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

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KEHOT'S NOTE

משלי כז, יט.

200 בד״ה כי תצא

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

KEHOT'S NOTE

לקו״ת פ׳ תצא לו, ב.

201 ביאור על הנ״ל

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

KEHOT'S NOTE

בסה״מ — תקס״ב ע׳ רכא — הנחת כ״ק אדמו״ר האמצעי. שם כרך ב ע׳ תנח הנחה אחרת.

202 שמן זית זך כתית

The words here quote Exodus 27:20; the passage is shown

KEHOT'S NOTE

תהלים קלג, ב.

209 **תלי תלים של הלכות**

The words here quote Menachot 29b:6–7; the passage is shown below.

Menachot 29b:6–7 מנחות כ"ט ב:ו'-ז'

אמר רבא שבעה אותיות צריכות שלשה זיונין ואלו הן שעטנ"ז ג"ץ אמר רב אשי חזינא להו לספרי דווקני דבי רב דחטרי להו לגגיה דחי"ת ותלו ליה לכרעיה דה"י חטרי להו לגגיה דחי"ת כלומר חי הוא ברומו של עולם ותלו ליה לכרעיה דה"י כדבעא מיניה רבי יהודה נשיאה מר' אמי מאי דכתיב (ישעיהו כו, ד) בטחו ביי' עדי עד כי ביה יי' צור עולמים אמר ליה כל התולה בטחונו בהקב"ה הרי לו מחסה בעולם הזה ולעולם הבא

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KEHOT'S NOTE

מנחות כט, ב. רש"י שה"ש ה, טז. [כ].

210 **בלק"ת שעיקר ענין העלאת הנרות**

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

KEHOT'S NOTE

בטעמי המצות (בד"ה מצות הדלקת הנרות).

211 **המנורה הי' בדרום**

The words here quote Exodus 26:35; the passage is shown below.

Exodus 26:35 שמות כ"ו:ל"ה

וְשַׂמְתָּ אֶת־הַשֻּׁלְחָן מִחוּץ לַפָּרֹכֶת וְאֶת־הַמְּנֹרָה נֹכַח הַשֻּׁלְחָן עַל צֶלַע הַמִּשְׁכָּן תֵּימָנָה וְהַשֻּׁלְחָן תִּתֵּן עַל־צֶלַע צָפוֹן׃

And thou shalt set the table without the veil, and the candlestick over against the table on the side of the tabernacle toward the south; and thou shalt put the table on the north side.

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KEHOT'S NOTE

ראה שמות כו, לה.

212 **ועיין מ"ש לעיל מענין הנגבה**

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

KEHOT'S NOTE

כט, ג.

213 **ברכות לך לך פל"ט**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

בסוף הפ'. "מחקה והולך ומכוון כנגד בהמ"ק" — אוה"ת בראשית-ד דף תרצט, ב. יתרו ע' תשעו.

214 **ובזח"א שם (ד"פ ע"א**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

נעתק באוה"ת יתרו ע' תשעה.

בהעלותך את הנרות אל מול פני המנורה יאירו שבעת הנרות

215 **בזח"ב ר"פ יתרו (דס"ז ב')**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה לעיל ל, א. אוה"ת בראשית-ד דף תרצט, ב. יתרו ע' תשעה.

216 **בד"ה שוש אשיש**

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

KEHOT'S NOTE

לקו"ת נצבים מח, א.

217 **זח"ג פ' במדבר (דקי"ח ע"ב)**

Kehot's note points to where this is explained further: Biurei HaZohar.

KEHOT'S NOTE

ביאור המאמר — ראה ביאוה"ז להצ"צ-א ע' תנא. שם ע' תנו.

218 **ירושלים הבנוי'**

Kehot's note points to Psalms 122:3 for these words.

Psalms 122:3 תהילים קכ"ב:ג'

KEHOT'S NOTE

תהלים קכב, ג.

219 **בזהר וישב (דקפ"ג סע"ב)**

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

KEHOT'S NOTE

נתבאר ביהל אור ע' תפ.

220 **בד"ה אלה פקודי המשכן**

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

KEHOT'S NOTE

לעיל פקודי ד, א.

221 **בזהר פקודי (דף ר"ס סע"ב)**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה גם לקמן דרושים ליוהכ"פ עא, ב. אוה"ת בשלח ע' תרלו.

222 **בזהר ויחי (דרמ"א ע"א)**

Kehot's note points to where this is explained further: Biurei HaZohar.

KEHOT'S NOTE

ראה ביאוה"ז להצ"צ-א ע' תנג. נזכר גם לעיל פ' צו יז, א.

223 **ובפ' פקודי (דרכ"א ב'**

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

KEHOT'S NOTE

"פי' שם יי"ה הוא עדות לישראל" — יהל אור ע' תפג.

224 **דרכ"ט ב'**

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

KEHOT'S NOTE

"פי' עדות לישראל דא רזא דשמא קדישא דאקרי עדות כד"א ועדותי זו אלמדם" — יהל אור ע' תפג.

225 **בד"ה להבין מ"ש בהגדה מצה זו**

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

KEHOT'S NOTE

לעיל פ' צו יב, ב ואילך.

226 **ע"פ מאמר רז"ל**

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

KEHOT'S NOTE

סוף חגיגה. [כ].

227 **לכל נשיא קרבן בפ"ע**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה לקמן ברכה צח, ג. תו"א ח, ב. אוה"ת במדבר ע' לג. נשא ע' רנד.

228 **שנקרע הים לי"ב גזרים**

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

KEHOT'S NOTE

תנחומא בשלח יו"ד. פדר"א מ"ב.

229 **והניף ידו על הנהר**

The words here quote Isaiah 11:15; the passage is shown below.

Isaiah 11:15 ישעיהו י"א:ט"ו

וְהֶחֱרִים ה' אֶת לְשׁוֹן יָם־מִצְרָיִם וְהֵנִיף יָדוֹ עַל־הַנָּהָר בַּעְיָם רוּחוֹ וְהִכָּהוּ לְשִׁבְעָה נְחָלִים וְהַדְרִיךְ בַּנְּעָלִים:

And the L-RD will utterly destroy the tongue of the Egyptian sea; And with His scorching wind will He shake His hand over the River, And will smite it into seven streams, And cause men to march over dry-shod.

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KEHOT'S NOTE

ישע' יא, טו.

230 **ומבואר במ"א ע"פ זה**

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

KEHOT'S NOTE

לעיל פ' צו יז, א.

231 **שאוא"ס מלובש בחכמה**

Kehot's note points to Proverbs 3:19 for these words.

Proverbs 3:19 משלי ג':י"ט

ה' בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה:

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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KEHOT'S NOTE

כמ"ש ה' בחכמה (משלי ג, יט).

232 **ולפי שגילוי זה שבחכמה נמשך מבחי' ז"ת דעתיק**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

מובא באוה"ת תרומה ע' א'תפה.

233 **בעבר הנהר ישבו**

The words here quote Joshua 24:2; the passage is shown below.

Joshua 24:2 יהושע כ"ד:ב'

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם כֹּה־אָמַר ה' אֱלֹקֵי יִשְׂרָאֵל בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם תֶּרַח אֲבִי אַבְרָהָם וַאֲבִי נָחוֹר וַיַּעַבְדוּ אֱלֹקִים אֲחֵרִים:

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

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KEHOT'S NOTE

יהושע כד, ב.

234 **בביאור ע"פ יהודה אתה**

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

KEHOT'S NOTE

תו"א מה, ד.

235 **בהעלותך את הנרות**

Kehot's note points to where this is explained further: Maamarei Admur HaZaken 5563.

KEHOT'S NOTE

בסה"מ תקס"ג כרך ב ע' תקנג ב' הנחות. הנוסחא שני' הוא הנחת כ"ק אדה"א. להתחלת המאמר הפי' דרש"י ראה גם סה"מ תקס"ו ע' רמב. סה"מ תרל"ה כרך ב ע' שכט ואילך. סה"ת תרנ"ד ע' שיח ואילך. עוד הנחה נדפסה מגוכתי"ק הצי"צ באוה"ת במדבר-ו ע' א'תשדמ. שם כרך ה עא' א'תקפה. ראה באוה"ת פ' בהעלותך ע' שנג. מאמר כ"ק אדה"א שמיוסד על מאמר זה בסה"מ אדה"א ע' תתצד. ובהרחב הביאור שם ע' תתקיד. כמה ענינים מהמאמר נתבארו בד"ה לרוח שמניך — בסה"מ אדה"ז כתובים-ב ע' יא.

236 **בהעלותך את הנרות**

The words here quote Numbers 8:2; the passage is shown below.

Numbers 8:2 במדבר ח':ב'

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת:

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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KEHOT'S NOTE

במדבר ח, ב.

237 **חלשה דעתו**

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

KEHOT'S NOTE

נתבאר בשיחת ש"פ בהעלותך תשמ"ח.

238 **ועי' במדרש**

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

KEHOT'S NOTE

ריש הפרשה (טו, ג) ובאבהש"י.

below.

Ezekiel 1:26 יחזקאל א:כ״ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה׃

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

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KEHOT'S NOTE

יחזקאל א, כו.

247 שנקרא אדם א׳ הוא בחי׳ מחשבה ודי דבור מ׳ מעשה

Kehot's note points to where this is explained further: Maamarei Admur HaZaken.

KEHOT'S NOTE

וכ״ה במאמרי אדה״ז על התורה ח״ב ע׳ תתנ. ובביאוה״ז להצ״צ-א ע׳ שכח.

248 והנה הבשר הוא מבחי׳ גבורות

Kehot's note points to where this is explained further: Likkutei Sichos.

KEHOT'S NOTE

ראה גם לקמן פ׳ פנחס עז, ד שהתהוות הבשר מן הדם. וראה גם בלקו״ש חט״ו ע׳ 358 הערה 63.

249 בוערות כמראה הלפידים

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

KEHOT'S NOTE

שם א, יג.

250 ע״פ וגלחה את ראשה

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

KEHOT'S NOTE

לקמן לקו״ת כי תצא לו, ג.

251 אבל התלמיד חכם

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

KEHOT'S NOTE

ראה לקמן מטות פב, ב.

252 ונחנו מה

Kehot's note points to Exodus 16:7 for these words.

Exodus 16:7 שמות ט״ז:ז׳

וּבֹקֶר וּרְאִיתֶם אֶת־כְּבוֹד ה׳ בְּשָׁמְעוֹ אֶת־תְּלֻנֹּתֵיכֶם עַל־ה׳ וְנַחְנוּ מָה כִּי תַלִּינוּ עָלֵינוּ׃

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?'

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KEHOT'S NOTE

שמות טז, ז-ח.

253 סד״ה והיה מידי חודש בחדשו

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

KEHOT'S NOTE

לקו״ת ברכה צז, ד.

239 הצאן ובקר ישחט להם

The words here quote Numbers 11:22; the passage is shown below.

Numbers 11:22 במדבר י״א:כ״ב

הֲצֹאן וּבָקָר יִשָּׁחֵט לָהֶם וּמָצָא לָהֶם אִם אֶת־כָּל־דְּגֵי הַיָּם יֵאָסֵף לָהֶם וּמָצָא לָהֶם׃

If flocks and herds be slain for them, will they suffice them? or if all the fish of the sea be gathered together for them, will they suffice them?'

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KEHOT'S NOTE

במדבר יא, כב.

240 שכל נשיא העלה שבטו על ידי קרבנו

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה אוה״ת נשא ע׳ רנד.

241 ע״ה אסור לאכול בשר

The words here quote Pesachim 49b:3; the passage is shown below.

Pesachim 49b:3 פסחים מ״ט ב:ג׳

תַּנְיָא, רַבִּי אוֹמֵר: עַם הָאָרֶץ אָסוּר לֶאֱכוֹל בְּשַׂר, (בְּהֵמָה) שֶׁנֶּאֱמַר: ״זֹאת תּוֹרַת הַבְּהֵמָה וְהָעוֹף״: כָּל הָעוֹסֵק בַּתּוֹרָה מוּתָּר לֶאֱכוֹל בְּשַׂר בְּהֵמָה וָעוֹף, וְכָל שֶׁאֵינוֹ עוֹסֵק בַּתּוֹרָה אָסוּר לֶאֱכוֹל בָּשָׂר בְּהֵמָה וָעוֹף.

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KEHOT'S NOTE

פסחים מט, ב. ראה לקו״ש ח״ב ע׳ 455.

242 שאינו יכול להעלות את הבשר

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

KEHOT'S NOTE

ראה קונטרס אחרון ע׳ קנז. ולקמן פב, ב.

243 רפ״ו דברכות

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

KEHOT'S NOTE

מ, ס״א.

244 אר״נ עד דלא אכילנא

Kehot's note points to Bava Kamma 72a for these words.

Bava Kamma 72a בבא קמא ע״ב א

KEHOT'S NOTE

ב״ק עב, א. וראה ד״ה באתי לגני תשי״ב סע׳ א.

245 החיות נושאות את הכסא

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

KEHOT'S NOTE

שמו״ר ספכ״ג. ועל״ק פ׳ שלח (מא, סע״ד). ושי״נ. וע״ל במדבר (יד, רע״ב). [כ].

246 ועל הכסא . . כמראה אדם

The words here quote Ezekiel 1:26; the passage is shown

254 **ויאמר משה שש מאות אלף**

> The words here quote Numbers 11:21; the passage is shown below.

Numbers 11:21 במדבר י״א:כ״א

וַיֹּאמֶר מֹשֶׁה שֵׁשׁ־מֵאוֹת אֶלֶף רַגְלִי הָעָם אֲשֶׁר אָנֹכִי בְּקִרְבּוֹ וְאַתָּה אָמַרְתָּ בָּשָׂר אֶתֵּן לָהֶם וְאָכְלוּ חֹדֶשׁ יָמִים׃

And Moses said: 'The people, among whom I am, are six hundred thousand men on foot; and yet Thou hast said: I will give them flesh, that they may eat a whole month!

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KEHOT'S NOTE

במדבר יא, כא.

255 **שהיו ג״כ מבחי׳ יסוד אבא**

> Kehot's note points to where this is explained further: Likkutei Sichos.

KEHOT'S NOTE

בענין משה שהוא יסוד אבא, ראה בארוכה בלקו״ש ח״ו ע׳ 244 ואילך.

256 **ולכן צריכין שחיטה**

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

KEHOT'S NOTE

ראה מאמרי אדה״א במדבר-ג ע׳ תתקלד.

257 **(ועי׳ בלק״ת . . ובפ׳ שמיני)**

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

KEHOT'S NOTE

בטעמי המצות.

258 **לבי ובשרי ירננו**

> The words here quote Psalms 84:3; the passage is shown below.

Psalms 84:3 תהילים פ״ד:ג׳

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה׳ לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃

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.

259 **בד״ה ואדשתיך לו**

> Kehot's note points to Numbers 8:2 for these words.

Numbers 8:2 במדבר ח׳:ב׳

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת׃

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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KEHOT'S NOTE

לעיל במדבר ח, ב ואילך.

260 **ההרים רקדו**

> The words here quote Psalms 114:4; the passage is shown below.

Psalms 114:4 תהילים קי״ד:ד׳

הֶהָרִים רָקְדוּ כְאֵילִים גְּבָעוֹת כִּבְנֵי־צֹאן׃

The mountains skipped like rams, The hills like young sheep.

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KEHOT'S NOTE

תהלים קיד, ד.

261 **פסחים (דקי״ח ע״ב)**

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

KEHOT'S NOTE

צ״ל קיח, א (ברש״י ד״ה ההרים).

262 **ועמש״ל בד״ה ענין שניתנה תורה על הר סיני**

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

KEHOT'S NOTE

לעיל פ׳ במדבר טו, ג.

263 **והי׳ מדי חודש**

> The words here quote Isaiah 66:23; the passage is shown below.

Isaiah 66:23 ישעיהו ס״ו:כ״ג

וְהָיָה מִדֵּי־חׇדֶשׁ בְּחׇדְשׁוֹ וּמִדֵּי שַׁבַּת בְּשַׁבַּתּוֹ יָבוֹא כׇל־בָּשָׂר לְהִשְׁתַּחֲוֺת לְפָנַי אָמַר ה׳

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, Saith the L-RD.

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KEHOT'S NOTE

ישע׳ סו, כג.

264 **השומן — שמן הוא בחי׳ חכמה**

> The words here quote Menachot 85b:13-14; the passage is shown below.

Menachot 85b:13–14 מנחות פ״ה ב:י״ג-י״ד

גמ׳ (שמואל ב יד, ב) וישלח יואב תקועה ויקח משם אשה חכמה מאי שנא תקועה אמר רבי יוחנן מתוך שרגילין בשמן זית חכמה מצויה בהן: תנו רבנן (דברים לג, כד) וטובל בשמן רגלו זה חלקו של אשר שמושך שמן כמעין אמרו פעם אחת נצרכו להן אנשי לודקיא בשמן מינו להן פולמוסטוס אחד אמרו לו לך והבא לנו שמן במאה ריבוא

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Tanya, Likkutei Amarim 53:6 תניא, חלק ראשון; ליקוטי אמרים נ״ג:ו׳

וְזֶהוּ שֶׁאָמַר הַיְנוּקָא: ״דִּנְהוֹרָא עִילָּאָה דְּאַדְלִיק עַל רֵישֵׁיהּ״ הֵיא שְׁכִינָתָא – ״אִצְטְרִיךְ לְמִשְׁחָא״, פֵּירוּשׁ, לְהִתְלַבֵּשׁ בְּחָכְמָה, הַנִּקְרֵאת ״שֶׁמֶן מִשְׁחַת קׇדֶשׁ״, כְּמוֹ שֶׁכָּתוּב בַּזֹּהַר, וְ״אִינּוּן עוֹבָדִין טָבִין״ – הֵן תַּרְיַ״ג מִצְוֺת הַנִּמְשָׁכוֹת מֵחָכְמָתוֹ יִתְבָּרַךְ, כְּדֵי לֶאֱחוֹז אוֹר הַשְּׁכִינָה בַּפְּתִילָה, הֵיא נֶפֶשׁ הַחִיּוּנִית שֶׁבַּגּוּף, הַנִּקְרֵאת פְּתִילָה עַל דֶּרֶךְ מָשָׁל. כִּי, כְּמוֹ שֶׁבַּנֵּר הַגַּשְׁמִי, הָאוֹר מֵאִיר עַל יְדֵי כְּלִיוֹן וּשְׂרֵיפַת הַפְּתִילָה הַנֶּהְפֶּכֶת לְאֵשׁ, כָּךְ, אוֹר הַשְּׁכִינָה שׁוֹרֶה עַל נֶפֶשׁ …

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KEHOT'S NOTE

מנחות פה, ב. תניא פנ״ג.

לָהֶן, וְכִדְאִיתָא בַּתִּיקוּנִים דְּ"אִימָּא עִילָּאָה מְקַנְּנָא בְּתִלַּת סְפִירָן בְּכָרְסְיָא", שֶׁהוּא עוֹלַם הַבְּרִיאָה.

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KEHOT'S NOTE

ת"ז ת"ו (כג, א). ע"ח שער סדר אבי"ע פ"ג. שער דרושי אבי"ע פי"ג. תניא פל"ט.

273 אבא יסד ברתא

Kehot's note points to Zohar III, 248a for these words.

Zohar III, 248a זח"ג רמח, א

KEHOT'S NOTE

זח"ג רמח, א. רנו, ב.

274 שהחכמה היא בחי' אין

The words here quote Tanya, Likkutei Amarim 18:9-10; the passage is shown below.

Tanya, Likkutei Amarim 18:9-10 תניא, חלק ראשון; ליקוטי אמרים י"ח:ט'-י'

הִנֵּה, הַחָכְמָה הִיא מְקוֹר הַשֵּׂכֶל וְהַהֲבָנָה, וְהִיא לְמַעְלָה מֵהַבִּינָה שֶׁהוּא הֲבָנַת הַשֵּׂכֶל וְהַשָּׂגָתוֹ, וְהַחָכְמָה - הִיא לְמַעְלָה מֵהַהֲבָנָה וְהַהַשָּׂגָה, וְהִיא מָקוֹר לָהֶן. וְזֶהוּ לְשׁוֹן חָכְמָה - "כ"ח מ"ה", שֶׁהוּא מַה שֶּׁאֵינוֹ מוּשָׂג וּמוּבָן, וְאֵינוֹ נִתְפָּס בְּהַשָּׂגָה עֲדַיִין, וְלָכֵן מִתְלַבֵּשׁ בָּהּ אוֹר־אֵין־סוֹף בָּרוּךְ־הוּא דְּלֵית מַחֲשָׁבָה תְּפִיסָא בֵּהּ כְּלָל.

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KEHOT'S NOTE

ראה תניא פי"ח ובליקוט פי' לשם.

275 אבא דמקנן באצי'

Kehot's note points to where this is explained further: Sefer HaMaamarim 5703.

KEHOT'S NOTE

ראה ניצוצי אורות לזח"ג קיז, א. הערה בסה"מ תש"ג ע' 133.

276 עיין בלקו"ת

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

KEHOT'S NOTE

להאריז"ל.

277 ע"פ להקריב לי במועדו

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

KEHOT'S NOTE

לקמן פ' פנחס עו, ב.

278 בבה"ז ר"פ ויצא

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

KEHOT'S NOTE

לאדה"א טז, ג.

279 אהל בל יצען

The words here quote Isaiah 33:20; the passage is shown below.

Isaiah 33:20 ישעיהו ל"ג:כ'

חֲזֵה צִיּוֹן קִרְיַת מוֹעֲדֵנוּ עֵינֶיךָ תִרְאֶינָה יְרוּשָׁלַם נָוֶה שַׁאֲנָן אֹהֶל בַּל־יִצָּעֵן בַּל־יִסַּע יְתֵדֹתָיו לָנֶצַח וְכָל־חֲבָלָיו בַּל־יִנָּתֵקוּ׃

265 חכים ולא בחכי' ידיעא

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

266 יסוד אבא ארוך

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

KEHOT'S NOTE

ראה הנסמן לקמן תצא לו, א.

267 ע"פ כי אתה נרי ה'

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

KEHOT'S NOTE

תו"א

268 ובד"ה ת"ר מצות נר חנוכה

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

KEHOT'S NOTE

תו"א

269 משחרב ביהמ"ק שולחנו ש"א

Kehot's note points to Berakhot 55a for these words.

Berakhot 55a ברכות נ"ה א

KEHOT'S NOTE

ברכות נה, א.

270 י"ב בקר שלשה פונים צפונה

Kehot's note points to Zohar I, 259b for these words.

Zohar I, 259b זח"א רנט, ב

KEHOT'S NOTE

מ"א ז, כה. ראה זח"א רנט, ב. תו"א כח, א. קג, א.

271 ששם עלו שבטים

The words here quote Psalms 122:4; the passage is shown below.

Psalms 122:4 תהילים קכ"ב:ד'

שֶׁשָּׁם עָלוּ שְׁבָטִים שִׁבְטֵי־קָהּ עֵדוּת לְיִשְׂרָאֵל לְהֹדוֹת לְשֵׁם 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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KEHOT'S NOTE

תהלים קכב, ד.

272 ואימא מקננא בכורסייא

The words here quote Tanya, Likkutei Amarim 39:4; the passage is shown below.

Tanya, Likkutei Amarim 39:4 תניא, חלק ראשון; ליקוטי אמרים ל"ט:ד'

וְלָכֵן, זֹאת הִיא עֲבוֹדַת הַמַּלְאָכִים תָּמִיד, יוֹמָם וָלַיְלָה לֹא יִשְׁקוֹטוּ, לַעֲמוֹד בְּיִרְאָה וָפַחַד וְכוּ', וְהַיְינוּ, כָּל מַחֲנֵה גַבְרִיאֵל שֶׁמַּהַשְׁמאל, וַעֲבוֹדַת מַחֲנֵה מִיכָאֵל הִיא הָאַהֲבָה כוּ'. אֲבָל בְּעוֹלַם הַבְּרִיאָה מְאִירוֹת שָׁם חָכְמָתוֹ וּבִינָתוֹ וְדַעְתּוֹ שֶׁל אֵין־סוֹף בָּרוּךְ־הוּא, שֶׁהֵן מְקוֹר הַמִּדּוֹת וְאֵם וְשֹׁרֶשׁ

Look upon Zion, the city of our solemn gatherings; Thine eyes shall see Jerusalem a peaceful habitation, A tent that shall not be removed, The stakes whereof shall never be plucked up, Neither shall any of the cords thereof be broken.

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KEHOT'S NOTE

ישע' לג, כ.

280 **ויהי בערב ותעל השליו**

The words here quote Exodus 16:13; the passage is shown below.

Exodus 16:13 שמות ט"ז:י"ג

וַיְהִי בָעֶרֶב וַתַּעַל הַשְּׂלָו וַתְּכַס אֶת־הַמַּחֲנֶה וּבַבֹּקֶר הָיְתָה שִׁכְבַת הַטַּל סָבִיב לַמַּחֲנֶה׃

And it came to pass at even, that the quails came up, and covered the camp; and in the morning there was a layer of dew round about the camp.

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KEHOT'S NOTE

שמות טז, יג.

281 **חכמות בחוץ תרונה**

The words here quote Proverbs 1:20; the passage is shown below.

Proverbs 1:20 משלי א:כ

חָכְמוֹת בַּחוּץ תָּרֹנָּה בָּרְחֹבוֹת תִּתֵּן קוֹלָהּ׃

Wisdom crieth aloud in the streets, she uttereth her voice in the broad places;

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KEHOT'S NOTE

משלי א, כ.

282 **בפ' יתרו ע"פ זכור את יום השבת לקדשו**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

תו"א ע, א. וראה גם אוה"ת בראשית דף כט, א.

283 **קול קורא במדבר**

The words here quote Isaiah 40:3; the passage is shown below.

Isaiah 40:3 ישעיהו מ:ג

קוֹל קוֹרֵא בַּמִּדְבָּר פַּנּוּ דֶּרֶךְ ה' יַשְּׁרוּ בָעֲרָבָה מְסִלָּה לֵאלֹקֵינוּ׃

Hark! one calleth: 'Clear ye in the wilderness the way of the L-RD, make plain in the desert a highway for our G-d.

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KEHOT'S NOTE

ישע' מ, ג.

284 **הקל קול יעקב**

The words here quote Genesis 27:22; the passage is shown below.

Genesis 27:22 בראשית כ"ז:כ"ב

וַיִּגַּשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיְמֻשֵּׁהוּ וַיֹּאמֶר הַקֹּל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו׃

And Jacob went near unto Isaac his father; and he felt him, and said: 'The voice is the voice of Jacob, but the hands are the hands of Esau.'

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KEHOT'S NOTE

בראשית כז, כב.

285 **בזהר באדרא דנשא**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

מובא באוה"ת נ"ך-א ע' תקמו וכו' "ששם מבואר שהוא המשכה ממו"ס לזו"א".

286 **ובפ' תולדות (דקמ"א ע"ב)**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

"מאי חכמות אלין חכמה עילאה וחכמתא זעירא דאתכלילת בה בעלאה".

ובאוה"ת נ"ך-ג ע' תקמו "פי' חוץ זהו ענין קלא דאשתמע".

287 **ועמ"ש במ"א**

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

KEHOT'S NOTE

ד"ה ששים המה מלכות. [כ].

288 **ומעין מבית ה' יצא**

The words here quote Joel 4:18; the passage is shown below.

Joel 4:18 יואל ד':י"ח

וְהָיָה בַיּוֹם הַהוּא יִטְּפוּ הֶהָרִים עָסִיס וְהַגְּבָעוֹת תֵּלַכְנָה חָלָב וְכָל־אֲפִיקֵי יְהוּדָה יֵלְכוּ מָיִם וּמַעְיָן מִבֵּית ה' יֵצֵא וְהִשְׁקָה אֶת־נַחַל הַשִּׁטִּים׃

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

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KEHOT'S NOTE

יואל ד, יח.

289 **ע"פ הרע"מ פ' תשא אבנא למשקל**

Kehot's note points to where this is explained further: Biurei HaZohar.

KEHOT'S NOTE

ביאוה"ז להצ"צ-א.

וגו שלוים מן הים 290

The words here quote Numbers 11:31; the passage is shown below.

Numbers 11:31 במדבר י״א:ל״א

וְרוּחַ נָסַע מֵאֵת ה׳ וַיָּגָז שַׂלְוִים מִן־הַיָּם וַיִּטֹּשׁ עַל־הַמַּחֲנֶה כְּדֶרֶךְ יוֹם כֹּה וּכְדֶרֶךְ יוֹם כֹּה סָבִיבוֹת הַמַּחֲנֶה וּכְאַמָּתַיִם עַל־פְּנֵי הָאָרֶץ׃

And there went forth a wind from the L-RD, and brought across quails from the sea, and let them fall by the camp, about a day's journey on this side, and a day's journey on the other side, round about the camp, and about two cubits above the face of the earth.

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KEHOT'S NOTE

במדבר יא, לא.

ומלאה הארץ דעה את ה׳ 291

The words here quote Isaiah 11:9; the passage is shown below.

Isaiah 11:9 ישעיהו י״א:ט׳

לֹא־יָרֵעוּ וְלֹא־יַשְׁחִיתוּ בְּכָל־הַר קָדְשִׁי כִּי־מָלְאָה הָאָרֶץ דֵּעָה אֶת־ה׳ כַּמַּיִם לַיָּם מְכַסִּים׃

They shall not hurt nor destroy In all My holy mountain; For the earth shall be full of the knowledge of the L-RD, As the waters cover the sea.

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KEHOT'S NOTE

ישע׳ יא, ט.

או״ת מהמגיד . . ע״פ ומחץ פאתי מואב 292

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ס״פ בלק (בהוצאת קה״ת) מט, ד. וראה גם לקו״א להה״מ סקל״ח (בהוצאת קה״ת). מובא גם באוה״ת ויקרא-ב ע׳ שם ע׳ תקצח. יתרו ע׳ א׳ו. נ״ך-ב ע׳ א׳קיא.

ע״פ ויהי קול מעל לרקיע 293

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

אוה״ת במדבר א׳תכח.

יהי רקיע 294

Kehot's note points to Genesis 1:6 for these words.

Genesis 1:6 בראשית א׳:ו׳

וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם׃

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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KEHOT'S NOTE

בראשית א, ו.

רצוא ושוב 295

The words here quote Ezekiel 1:14; the passage is shown below.

Ezekiel 1:14 יחזקאל א׳:י״ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃

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

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KEHOT'S NOTE

יחזקאל א, יד.

וזה מעשה המנורה 296

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

משנת תקנ״ה — ראה רשימת המאמרים שבסו״ס מאמרים קצרים ע׳ תריג הערה 33 (וראה לעיל יט, ב בהערות וציונים מכ״ק אדמו״ר ולהלן ברשימת הכתבי-יד). וראה באוה״ת בהעלותך ע׳ שנז.

וזה מעשה המנורה מקשה זהב 297

The words here quote Numbers 8:4; the passage is shown below.

Numbers 8:4 במדבר ח׳:ד׳

וְזֶה מַעֲשֵׂה הַמְּנֹרָה מִקְשָׁה זָהָב עַד־יְרֵכָהּ עַד־פִּרְחָהּ מִקְשָׁה הִוא כַּמַּרְאֶה אֲשֶׁר הֶרְאָה ה׳ אֶת־מֹשֶׁה כֵּן עָשָׂה אֶת־הַמְּנֹרָה׃

And this was the work of the candlestick, beaten work of gold; unto the base thereof, and unto the flowers thereof, it was beaten work; according unto the pattern which the L-RD had shown Moses, so he made the candlestick.

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KEHOT'S NOTE

במדבר ח, ד.

מנורה נקראת כנס״י 298

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

KEHOT'S NOTE

ראה ילקוט צפני׳ רמז תקס״ז. תו״א מקץ לב, ב.

בדבר ה׳ שמים נעשו 299

The words here quote Psalms 33:6; the passage is shown below.

Psalms 33:6 תהילים ל״ג:ו׳

בִּדְבַר ה׳ שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם׃

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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KEHOT'S NOTE

תהלים לג, ו.

ויקרא לו א-ל אלקי ישראל 300

The words here quote Genesis 33:20; the passage is shown below.

Genesis 33:20 בראשית ל״ג:כ׳

וַיַּצֵּב־שָׁם מִזְבֵּחַ וַיִּקְרָא־לוֹ אֵל אֱלֹקֵי יִשְׂרָאֵל׃

And he erected there an altar, and called it El-elohe-Israel.

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KEHOT'S NOTE

בהעלותך את הנרות אל מול פני המנורה יאירו שבעת הנרות

ראה בקו"א בד"ה להבין מ"ש בפע"ח בתחלתו ובליקוט פי' לשם.

308 **בהיר בשחקים**

The words here quote Job 37:21; the passage is shown below.

Job 37:21 איוב ל"ז:כ"א

וְעַתָּה לֹא־רָאוּ אוֹר בָּהִיר הוּא בַּשְּׁחָקִים וְרוּחַ עָבְרָה וַתְטַהֲרֵם׃

And now men see not the light which is bright in the skies; But the wind passeth, and cleanseth them.

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KEHOT'S NOTE

ראה איוב לז, כא.

309 **רפידתו זהב**

The words here quote Song of Songs 3:10; the passage is shown below.

Song of Songs 3:10 שיר השירים ג':י'

עַמּוּדָיו עָשָׂה כֶסֶף רְפִידָתוֹ זָהָב מֶרְכָּבוֹ אַרְגָּמָן תּוֹכוֹ רָצוּף אַהֲבָה מִבְּנוֹת יְרוּשָׁלָ͏ִם׃

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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KEHOT'S NOTE

שה"ש ג, י.

310 **שבעה מיני דהבא בדיקנא**

Kehot's note points to Zohar II, 73a for these words.

Zohar II, 73a זח"ב עג, א

Zohar III, 84a זח"ג פד, א

KEHOT'S NOTE

ת"ז ת"ע (קכג, ב): דוד ז' מיני דהבא כו'. וראה גם זח"ב עג, א. זח"ג פד, א. אוה"ת תצוה ע' א'תרפח.

311 **דוד הוא רגל רביעי למרכבה**

Kehot's note points to Zohar I, 248b for these words.

Zohar I, 248b זח"א רמח, ב

Zohar III, 262b זח"ג רסב, ב

KEHOT'S NOTE

זח"א רמח, ב. זח"ג רסב, ב.

312 **מלכותך מכ"ע**

"Your kingship is the kingship of all worlds, and Your dominion is in each and every generation." In its plain sense olamim means "all ages"; the Alter Rebbe reads "worlds" as space and "generation" as time, both drawn from His Malchus. (context: Steinsaltz Tanakh)

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

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

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KEHOT'S NOTE

תהלים קמה, י"ג.

בראשית לג, כ.

301 **זרע אדם וזרע בהמה**

The words here quote Jeremiah 31:27; the passage is shown below.

Jeremiah 31:27 ירמיהו ל"א:כ"ז

הִנֵּה יָמִים בָּאִים נְאֻם־ה' וְזָרַעְתִּי אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בֵּית יְהוּדָה זֶרַע אָדָם וְזֶרַע בְּהֵמָה׃

Behold, the days come, saith the L-RD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

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KEHOT'S NOTE

ירמי' לא, כו.

302 **בטל רצונך מפני רצונו**

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

KEHOT'S NOTE

אבות ב, ד.

303 **זהב שהוא יראה כי כסף הוא אהבה**

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

KEHOT'S NOTE

ראה תו"א נח, א ואילך. ובכ"מ.

304 **נכספה**

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

Psalms 84:3 תהילים פ"ד:ג'

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה' לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃

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.

305 **מצפון זהב יאתה**

The words here quote Job 37:22; the passage is shown below.

Job 37:22 איוב ל"ז:כ"ב

מִצָּפוֹן זָהָב יֵאָתֶה עַל־אֱלוֹהַּ נוֹרָא הוֹד׃

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

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KEHOT'S NOTE

איוב לז, כב.

306 **וע"פ תקנו לנו אנשי כנסת הגדולה**

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

KEHOT'S NOTE

ראה לקמן ע, ד בענין תפלה.

307 **כמו במקדש ראשון**

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

KEHOT'S NOTE

313 שבעים נפש של יעקב

The words here quote Genesis 46:27; the passage is shown below.

Genesis 46:27 בראשית מ״ו:כ״ז

וּבְנֵי יוֹסֵף אֲשֶׁר־יֻלַּד־לוֹ בְּמִצְרַיִם נֶפֶשׁ שְׁנָיִם כָּל־הַנֶּפֶשׁ לְבֵית־יַעֲקֹב הַבָּאָה מִצְרַיְמָה שִׁבְעִים׃

And the sons of Joseph, who were born to him in Egypt, were two souls; all the souls of the house of Jacob, that came into Egypt, were threescore and ten.

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KEHOT'S NOTE

ראה בראשית מו, כו.

314 בזה״ק

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

KEHOT'S NOTE

ת״ז (ת״ו). [כ].

315 מקשה אחת זהב טהור

Kehot's note points to Exodus 35:26 for these words.

Exodus 35:26 שמות ל״ה:כ״ו

KEHOT'S NOTE

שמות לה, כו.

316 סימן לעבירה הדרוקן

The words here quote Shabbat 33a:10–11; the passage is shown below.

Shabbat 33a:10–11 שבת ל״ג א:י׳-י״א

אָמַר רַב אוֹשַׁעְיָא: כָּל הַמְמָרֵק עַצְמוֹ לַעֲבֵירָה — חַבּוּרוֹת וּפְצָעִין יוֹצְאִין בּוֹ, שֶׁנֶּאֱמַר: ״חַבּוּרוֹת פֶּצַע תַּמְרוּק בָּרָע״. וְלֹא עוֹד אֶלָּא שֶׁנִּנְדוֹן בְּהִדְרוֹקָן: שֶׁנֶּאֱמַר ״וּמַכּוֹת חַדְרֵי בָטֶן״. אָמַר רַב נַחְמָן בַּר יִצְחָק: סִימָן לַעֲבֵירָה הִדְרוֹקָן. תָּנוּ רַבָּנַן: שְׁלֹשָׁה מִינֵי הִדְרוֹקָן הֵן: שֶׁל עֲבֵירָה עָבָה, וְשֶׁל רָעָב תָּפוּחַ, וְשֶׁל כְּשָׁפִים דַּק.

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

KEHOT'S NOTE

שבת לג, א.

317 חדשים לבקרים

The words here quote Lamentations 3:23; the passage is shown below.

Lamentations 3:23 איכה ג׳:כ״ג

חֲדָשִׁים לַבְּקָרִים רַבָּה אֱמוּנָתֶךָ׃

They are new every morning; Great is Thy faithfulness.

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KEHOT'S NOTE

ע״פ איכה ג, כג.

318 המחדש בטובו בכי״ת

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

KEHOT'S NOTE

ברכת יוצר.

319 בכל יום אברכך

The words here quote Psalms 145:2; the passage is shown below.

Psalms 145:2 תהילים קמ״ה:ב׳

בְּכָל־יוֹם אֲבָרְכֶךָּ וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד׃

Every day will I bless Thee; And I will praise Thy name for ever and ever.

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KEHOT'S NOTE

תהלים קמה, ב.

320 גולל אור מפני חושך

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

KEHOT'S NOTE

ברכת ק״ש של ערבית.

321 אמת ממצרים גאלתנו

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

KEHOT'S NOTE

ברכת אמת ויציב.

322 מצרים נק' ערות הארץ

The words here quote Genesis 42:9; the passage is shown below.

Genesis 42:9 בראשית מ״ב:ט׳

וַיִּזְכֹּר יוֹסֵף אֵת הַחֲלֹמוֹת אֲשֶׁר חָלַם לָהֶם וַיֹּאמֶר אֲלֵהֶם מְרַגְּלִים אַתֶּם לִרְאוֹת אֶת־עֶרְוַת הָאָרֶץ בָּאתֶם׃

And Joseph remembered the dreams which he dreamed of them, and said unto them: 'Ye are spies; to see the nakedness of the land ye are come.'

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KEHOT'S NOTE

בראשית מב, ט. וראה קה״ר פ״א, ע״פ והארץ לעולם עומדת [כ].

323 נשים משלו בנו

The words here quote Isaiah 3:12; the passage is shown below.

Isaiah 3:12 ישעיהו ג׳:י״ב

עַמִּי נֹגְשָׂיו מְעוֹלֵל וְנָשִׁים מָשְׁלוּ בוֹ עַמִּי מְאַשְּׁרֶיךָ מַתְעִים וְדֶרֶךְ אֹרְחֹתֶיךָ בִּלָּעוּ׃

As for My people, a babe is their master, And women rule over them. O My people, they that lead thee cause thee to err, And destroy the way of thy paths.

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KEHOT'S NOTE

ישע׳ ג, יב.

324 בנים למקום

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

KEHOT'S NOTE

אבות ג, יד.

בהעלותך את הנרות אל מול פני המנורה יאירו שבעת הנרות

325 **אשר הרעותי**

Kehot's note points to Micah 4:6 for these words.

Micah 4:6 מיכה ד׳:ו׳

בַּיּוֹם הַהוּא נְאֻם־ה׳ אֹסְפָה הַצֹּלֵעָה וְהַנִּדָּחָה אֲקַבְּצָה וַאֲשֶׁר הֲרֵעֹתִי׃

In that day, saith the L-RD, will I assemble her that halteth, And I will gather her that is driven away, And her that I have afflicted;

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KEHOT'S NOTE

מיכה ד, ו.

326 **ואנכי נטעתיך שורק**

The words here quote Jeremiah 2:21; the passage is shown below.

Jeremiah 2:21 ירמיהו ב׳:כ״א

וְאָנֹכִי נְטַעְתִּיךְ שׂוֹרֵק כְּלֹה זֶרַע אֱמֶת וְאֵיךְ נֶהְפַּכְתְּ לִי סוּרֵי הַגֶּפֶן נָכְרִיָּה׃

Yet I had planted thee a noble vine, Wholly a right seed; How then art thou turned into the degenerate plant Of a strange vine unto Me?

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KEHOT'S NOTE

ירמי׳ ב, כא.

327 **סגולה מכל העמים**

The words here quote Exodus 19:5; the passage is shown below.

Exodus 19:5 שמות י״ט:ה׳

וְעַתָּה אִם־שָׁמוֹעַ תִּשְׁמְעוּ בְקֹלִי וּשְׁמַרְתֶּם אֶת־בְּרִיתִי וְהְיִיתֶם לִי סְגֻלָּה מִכָּל־הָעַמִּים כִּי־לִי כָּל־הָאָרֶץ׃

Now therefore, if ye will hearken unto My voice indeed, and keep My covenant, then ye shall be Mine own treasure from among all peoples; for all the earth is Mine;

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KEHOT'S NOTE

שמות י״ט, ה.

328 **אנכי ארד עמך**

The words here quote Genesis 46:4; the passage is shown below.

Genesis 46:4 בראשית מ״ו:ד׳

אָנֹכִי אֵרֵד עִמְּךָ מִצְרַיְמָה וְאָנֹכִי אַעַלְךָ גַּם־עָלֹה וְיוֹסֵף יָשִׁית יָדוֹ עַל־עֵינֶיךָ׃

I will go down with thee into Egypt; and I will also surely bring thee up again; and Joseph shall put his hand upon thine eyes.'

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KEHOT'S NOTE

בראשית מו, ד.

329 **שהקב״ה עוזרו**

Kehot's note points to Kiddushin 30b for these words.

Kiddushin 30b קידושין ל׳

KEHOT'S NOTE

קידושין ל, ב.

330 **בד״ה ויעש משה נחש נחשת**

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

KEHOT'S NOTE

לקמן פ׳ חקת סב, א.

331 **פטר כל רחם**

The words here quote Exodus 13:2; the passage is shown below.

Exodus 13:2 שמות י״ג:ב׳

קַדֶּשׁ־לִי כָל־בְּכוֹר פֶּטֶר כָּל־רֶחֶם בִּבְנֵי יִשְׂרָאֵל בָּאָדָם וּבַבְּהֵמָה לִי הוּא׃

'Sanctify unto Me all the first-born, whatsoever opens the womb among the children of Israel, both of man and of beast, it is Mine.'

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KEHOT'S NOTE

שמות י״ג, ב.

332 **ראשית חכמה**

The words here quote Psalms 111:10; the passage is shown below.

Psalms 111:10 תהילים קי״א:י׳

רֵאשִׁית חָכְמָה יִרְאַת ה׳ שֵׂכֶל טוֹב לְכָל־עֹשֵׂיהֶם תְּהִלָּתוֹ עֹמֶדֶת לָעַד׃

The fear of the L-RD is the beginning of wisdom; A good understanding have all they that do thereafter; His praise endureth for ever.

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KEHOT'S NOTE

תהלים קיא, י.

333 **שיפול ממדריגתו . . שנק' מיתה**

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

Zohar III, 135b זח״ג קלה,

KEHOT'S NOTE

ראה זח״ג קלה, ב. הובא בע״ח שער שבה״כ פ״ו ובכ״מ. ובב״ר ר״פ ויחי: ואין מות אלא השפלה.

334 **שיש בתפלה מטה כסא מנורה ושולחן**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה אוה״ת פרשתנו ד״ה וזה מעשה. סי׳ מאמרי אדה״ז — על ענינים ע׳ תמח ובהנסמן בהמ״מ שם. סה״מ תרנ״ד ע׳ קס ואילך. ד״ה נעשה נא תרצ״א (נדפס בסה״מ — קונטרסים).

335 **בזח״ב מ״ד א׳ קל״ג א׳**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה אוה״ת בהעלותך ע׳ שנז.

336 **ולכן תיקנו וידויים בכל יום בתפלה**

Kehot's note points to where this is explained further: Likkutei Sichos.

KEHOT'S NOTE

בהעלותך את הנרות אל מול פני המנורה יאירו שבעת הנרות

חולין קכז, א.

ורדו בדגת הים 342

The words here quote Genesis 1:28; the passage is shown below.

Genesis 1:28 בראשית א׳:כ״ח

וַיְבָרֶךְ אֹתָם אֱלֹקִים וַיֹּאמֶר לָהֶם אֱלֹקִים פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־הָאָרֶץ וְכִבְשֻׁהָ וּרְדוּ בִּדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה הָרֹמֶשֶׂת עַל־הָאָרֶץ׃

And G-d blessed them; and G-d said unto them: 'Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth.'

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KEHOT'S NOTE

בראשית א, כח.

נשמות . . נוני ימא 343

Kehot's note points to where this is explained further: Maamarei Admur HaZaken.

KEHOT'S NOTE

ראה מאמרי אדה״ז — פרשיות ע׳ רנו ובהנסמן לשם.

המן ירד בזכות משה 344

The words here quote Taanit 9a:9; the passage is shown below.

Taanit 9a:9 תענית ט׳ א:ט׳

מֵיתִיבִי, רַבִּי יוֹסֵי בְּרַבִּי יְהוּדָה אוֹמֵר: שִׁלְשָׁה פַּרְנָסִים טוֹבִים עָמְדוּ לְיִשְׂרָאֵל, אֵלּוּ הֵן: מֹשֶׁה וְאַהֲרֹן וּמִרְיָם. וְשָׁלֹשׁ מַתָּנוֹת טוֹבוֹת נִיתְּנוּ עַל יָדָם, וְאֵלּוּ הֵן: בְּאֵר, וְעָנָן, וּמָן. בְּאֵר — בִּזְכוּת מִרְיָם, עַמּוּד עָנָן — בִּזְכוּת אַהֲרֹן, מָן — בִּזְכוּת מֹשֶׁה. מֵתָה מִרְיָם — נִסְתַּלֵּק הַבְּאֵר, שֶׁנֶּאֱמַר: ״וַתָּמָת שָׁם מִרְיָם״, וּכְתִיב בָּתְרֵיהּ: ״וְלֹא הָיָה מַיִם לָעֵדָה״, וְחָזְרָה בִּזְכוּת שְׁנֵיהֶן.

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Bamidbar Rabbah 1:2 במדבר רבה א׳:ב׳

Zohar III, 102b זח״ג קב, ב

KEHOT'S NOTE

ראה תענית ט, א. במד״ר א, ב. זח״ג קב, ב. רפג, ב.

מזונא דחכמתא 345

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

KEHOT'S NOTE

זח״ב (סב, א). [כ].

בד״ה ואהיה אצלו אמון 346

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

KEHOT'S NOTE

לעיל פ׳ במדבר יז, ד.

כדאיתא בגמרא 347

The words here quote Yoma 75b:1; the passage is shown below.

Yoma 75b:1 יומא ע״ה ב:א׳

לֶחֶם שֶׁשָּׁאֲלוּ כֹּהֲנִים — נִיתַּן לָהֶם כֹּהֲנִים. מְכָאן לְמִדָּה תּוֹרָה דֶּרֶךְ אֶרֶץ שֶׁלֹּא יֹאכַל אָדָם בָּשָׂר אֶלָּא בַּלַּיְלָה. וְהָאָמַר אַבָּיֵי: הַאי מַאן דְּאִית לֵיקֹה

ראה ד״ה החלצו — תרנ״ט ע׳ 15 ״שכאו״א אומר הוידויים . . גם צדיק גמור כמו משה רבינו ע״ה״. ובסהמ״צ להצ״צ דף כח, א-ב בשם האריז״ל שהי׳ אומר פרטי הוידויים. וראה גם לקו״ש חכ״ה ע׳ 16. חכ״ז ע׳ 105.

שלא יביט ברעת חבירו 337

Kehot's note points to where this is explained further: Likkutei Sichos.

KEHOT'S NOTE

לקו״ש ח״י ע׳ 24 בשם הבעש״ט ״שכאשר רואה רע בזולתו הרי זה הוכחה ש(דוגמת) אותו הרע נמצא בו בעצמו״ ע״ש.

אם את כל דגי הים 338

Kehot's note points to where this is explained further: Maamarei Admur HaZaken 5567.

KEHOT'S NOTE

הנחת כ״ק אדמו״ר האמצעי נדפס בסה״מ תקס״ז ע׳ קצא. הנחה אחרת בסה״מ הנחות הר״פ ע׳ פב. וראה ג״כ בסה״מ תקס״ג ח״ב ע׳ תרצ. מאה שערים לג, א. ראה אוה״ת במדבר כרך ה ע׳ א׳תקפז.

אם את כל דגי הים 339

The words here quote Numbers 11:22; the passage is shown below.

Numbers 11:22 במדבר י״א:כ״ב

הֲצֹאן וּבָקָר יִשָּׁחֵט לָהֶם וּמָצָא לָהֶם אִם אֶת־כָּל־דְּגֵי הַיָּם יֵאָסֵף לָהֶם וּמָצָא לָהֶם׃

If flocks and herds be slain for them, will they suffice them? or if all the fish of the sea be gathered together for them, will they suffice them?'

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KEHOT'S NOTE

במדבר יא, כב.

ע״ה אסור לאכול בשר 340

The words here quote Pesachim 49b:3; the passage is shown below.

Pesachim 49b:3 פסחים מ״ט ב:ג׳

תַּנְיָא, רַבִּי אוֹמֵר: עַם הָאָרֶץ אָסוּר לֶאֱכוֹל בְּשַׂר, (בְּהֵמָה) שֶׁנֶּאֱמַר: ״זֹאת תּוֹרַת הַבְּהֵמָה וְהָעוֹף״: כָּל הָעוֹסֵק בַּתּוֹרָה מוּתָּר לֶאֱכוֹל בְּשַׂר בְּהֵמָה וָעוֹף, וְכֹל שֶׁאֵינוֹ עוֹסֵק בַּתּוֹרָה אָסוּר לֶאֱכוֹל בָּשָׂר בְּהֵמָה וָעוֹף.

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KEHOT'S NOTE

פסחים מט, ב. [כ]. ראה לעיל לא, ג. ושי״נ.

כל מה שיש ביבשה 341

The words here quote Chullin 127a:12-14; the passage is shown below.

Chullin 127a:12-14 חולין קכ״ז א:י״ב-י״ד

תנו רבנן כל שיש ביבשה יש בים חוץ מן החולדה אמר ר׳ זירא מאי קראה (תהלים מט, ב) האזינו כל יושבי חלד אמר רב הונא בריה דרב יהושע ביברי דנרש אינן מן הישוב אמר רב פפא בשמתא נרש תרביה משכיה ואליתיה (ירמיהו כב, כט) ארץ ארץ ארץ שמעי דבר ה׳ אמר רב פפא לא אבה נרש שמוע דבר ה׳

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KEHOT'S NOTE

סְעוֹדְתָא — לָא לְאַכְלֵיהּ אֶלָּא בִּימָמָא! כְּעֵין יְמָמָא קָא אָמְרִינַן. אָמַר רַב אַחָא בַּר יַעֲקֹב: בַּתְּחִלָּה הָיוּ יִשְׂרָאֵל דּוֹמִין כְּתַרְנְגוֹלִים שֶׁמְּנַקְּרִין בָּאַשְׁפָּה, עַד שֶׁבָּא מֹשֶׁה וְקָבַע לָהֶם זְמַן סְעוּדָה.

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KEHOT'S NOTE

יומא עה, ב.

348 **ראיתי והנה מנורת זהב**

Kehot's note points to where this is explained further: Maamarei Admur HaZaken 5568.

KEHOT'S NOTE

ראה להלן בהוספות ברשימת הכתבי-יד שמאמר זה הוא משנת תקנ"ה ומשנת תקס"ט (וראה בסה"מ תקס"ח ח"ב ע' תתמו. ובהנסמן להלן לה, ד בתחילת הביאור). הגהות באוה"ת בהעלותך ע' תטז. וראה ג"כ סה"מ תקס"ח ח"ב ע' תשי ואילך. נתבאר בד"ה זה — חנוכה תשל"ב.

349 **ראיתי והנה מנורת זהב**

The words here quote Zechariah 4:2; the passage is shown below.

Zechariah 4:2 זכריה ד':ב'

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ:

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

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KEHOT'S NOTE

זכריי ד, ב.

350 **נר ה' נשמת אדם**

The words here quote Proverbs 20:27; the passage is shown below.

Proverbs 20:27 משלי כ':כ"ז

נֵר ה' נִשְׁמַת אָדָם חֹפֵשׂ כָּל־חַדְרֵי־בָטֶן:

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

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KEHOT'S NOTE

משלי כ, כז.

351 **ועיין מענין שבעה רועים ברבות נשא**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה גם אוה"ת נ"ך-א ע' תעו שמציין למ"מ אלו.

352 **ע"פ והניף ידו על הנהר**

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

KEHOT'S NOTE

ראה לעיל פ' צו יז, ג.

353 **נחל איתן**

The words here quote Deuteronomy 21:4; the passage is shown below.

Deuteronomy 21:4 דברים כ"א:ד'

וְהוֹרִדוּ זִקְנֵי הָעִיר הַהִוא אֶת־הָעֶגְלָה אֶל־נַחַל אֵיתָן אֲשֶׁר לֹא־יֵעָבֵד בּוֹ וְלֹא יִזָּרֵעַ וְעָרְפוּ־שָׁם אֶת־הָעֶגְלָה בַּנָּחַל:

And the elders of that city shall bring down the heifer unto a rough valley, which may neither be plowed nor sown, and shall break the heifer's neck there in the valley.

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KEHOT'S NOTE

דברים כא, ד.

354 **שנת' במ"א נחל הנמשך מבחי' איתן**

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

KEHOT'S NOTE

ראה לקמן פ' ראה יח, ב.

355 **בעבר הנהר ישבו**

The words here quote Joshua 24:2; the passage is shown below.

Joshua 24:2 יהושע כ"ד:ב'

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם כֹּה־אָמַר ה' אֱלֹקֵי יִשְׂרָאֵל בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם תֶּרַח אֲבִי אַבְרָהָם וַאֲבִי נָחוֹר וַיַּעַבְדוּ אֱלֹקִים אֲחֵרִים:

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

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KEHOT'S NOTE

יהושע כד, ב.

356 **ע"פ אם בחקתי תלכו**

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

KEHOT'S NOTE

לקו"ת בחוקתי מה, ג. ראה גם פ' צו טו, ד.

357 **כולך יפה רעיתי**

The words here quote Song of Songs 4:7; the passage is shown below.

Song of Songs 4:7 שיר השירים ד':ז'

כֻּלָּךְ יָפָה רַעְיָתִי וּמוּם אֵין בָּךְ:

Thou art all fair, my love; And there is no spot in thee.

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KEHOT'S NOTE

שה"ש ד, ז.

358 **ברבות אמור ס"פ ל"ב . . אמר זכריה**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

מובא באוה"ת נ"ך-א ע' תקי ומוסיף "אמר זכריי אנא חמיתיה אלו כורסוון כולו דהב נקי ההי"ד ראיתי" ע"ש.

359 **וכ"ה בשה"ש רבה ע"פ כולך יפה רעיתי**

> Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

מובא באוה"ת נ"ך-א ע' תקיא ומוסיף "ושם הגירסא אנא חמיתיה אולו כורסין וכו' המ"כ שפיי הערוך אולו כולו כורסין פי' זהב טהור" ע"ש.

360 **שירמי' אומר כסף נמאס**

> The words here quote Jeremiah 6:30; the passage is shown below.

Jeremiah 6:30 ירמיהו ו':ל'

כֶּסֶף נִמְאָס קָרְאוּ לָהֶם כִּי־מָאַס ה' בָּהֶם׃

Refuse silver shall men call them, Because the L-RD hath rejected them.

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KEHOT'S NOTE

ירמי' ו, ל.

361 **ויחזקאל קורא אותם סיגים**

> Kehot's note points to Ezekiel 22:18 for these words.

Ezekiel 22:18 יחזקאל כ"ב:י"ח

KEHOT'S NOTE

יחזקאל כב, יח.

362 **מזה משמע דקאי ג"כ על זמן עכשיו**

> Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה באוה"ת נ"ך-א ע' תקו.

363 **מדוע ירמי' ויחזקאל אמרו כן**

> Kehot's note points to where this is explained further: The Rebbe's maamar "מנורת זהב" (5732).

KEHOT'S NOTE

ראה ד"ה ראיתי והנה מנורת זהב — תשמ"א. ובד"ה מנורת זהב תשל"ב (בהנחה בלתי מוגה) מקשה עוד יותר דמה שירמי' ויחזקאל דיברו בתכלית המוסר באותו הזמן בא זכרי' ואמר מנורת זהב. ועוד יותר דזכרי' הי' לאחרי ירמי' ויחזקאל שהם היו קודם החורבן בית ראשון, וחגי זכרי' ומלאכי היו בזמן בית שני שאז חסרו ה' דברים, ובכ"ז אמר מנורת זהב כולה ע"ש.

364 **שנקראו כנ"י מנורה**

> Kehot's note points to where this is explained further: Sefer HaMaamarim 5627.

KEHOT'S NOTE

נסמן לעיל לב, ד. ראה סה"מ תרכ"ז (הוצאת תשנ"ט) ע' סז.

365 **שע"י המקשה . . נעשה מה שלמעלה למטה**

> Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה לעיל לב, ד. וראה אוה"ת תרומה ע' א'תצ. קטע מכאן מובא בסה"מ תרל"ג-א ע' צב. ועי' רלב. סה"מ תרכ"ז (הוצאת תשנ"ט) ע' סז.

366 **כל ישראל ערבים זב"ז**

> The words here quote Sotah 37b:6; the passage is shown below.

Sotah 37b:6 סוטה ל"ז ב:ו'

אָמַר רַבִּי: לְדִבְרֵי רַבִּי שִׁמְעוֹן בֶּן יְהוּדָה אִישׁ כְּפַר עַכּוֹ שֶׁאָמַר מִשּׁוּם רַבִּי שִׁמְעוֹן, אֵין לְךָ כָּל מְצָוָה וּמְצָוָה שֶׁבַּתּוֹרָה שֶׁלֹּא נִכְרְתוּ עָלֶיהָ אַרְבָּעִים וּשְׁמוֹנָה בְּרִיתוֹת שֶׁל שֵׁשׁ מֵאוֹת אֶלֶף וּשְׁלֹשֶׁת אֲלָפִים וַחֲמֵשׁ מֵאוֹת וַחֲמִשִּׁים. נִמְצָא לְכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל שֵׁשׁ מֵאוֹת אֶלֶף וּשְׁלֹשֶׁת אֲלָפִים וַחֲמֵשׁ מֵאוֹת וַחֲמִשִּׁים.

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Shevuot 39a:21–22 שבועות ל"ט א:כ"א-כ"ב

וְכָל עֲבֵירוֹת שֶׁבַּתּוֹרָה נִפְרָעִין מִמֶּנּוּ, וְכָאן מִמֶּנּוּ וּמִכָּל הָעוֹלָם כּוּלּוֹ; שֶׁנֶּאֱמַר: "אָלָה וְכַחֵשׁ", וּכְתִיב: "עַל כֵּן תֶּאֱבַל הָאָרֶץ". וְאֵימָא עַד דְּעָבֵיד לְהוּ לְכוּלְּהוּ! לָא סָלְקָא דַּעְתָּךְ, דִּכְתִיב: "מִפְּנֵי אָלָה אָבְלָה הָאָרֶץ". וְכָל עֲבֵירוֹת שֶׁבַּתּוֹרָה - מִכָּל הָעוֹלָם לָא?! וְהָכְתִיב: "וְכָשְׁלוּ אִישׁ בְּאָחִיו" - אִישׁ בַּעֲוֹן אָחִיו; מְלַמֵּד שֶׁכָּל יִשְׂרָאֵל עֲרֵבִים זֶה בָּזֶה!

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KEHOT'S NOTE

סוטה לז, ב. שבועות לט, א. ראה גם לקמן שה"ש לה, ד. ובאוה"ת בראשית-ה דף תקפא, ב ואילך. סה"מ תרל"ג-א ע' צב.

367 **כלומר מעורבים זה בזה**

> Kehot's note points to where this is explained further: Sefer HaMaamarim 5633.

KEHOT'S NOTE

בסה"מ תרל"ג שם מציין לקורקדניציא ולס' בגדי ישע שער ב ועירוב משורש אחד הם ע"ש.

368 **אתם קרויים אדם**

> The words here quote Yevamot 61a:1–3; the passage is shown below.

Yevamot 61a:1–3 יבמות ס"א א:א'-ג'

קִבְרֵי גּוֹיִם אֵינָן מְטַמְּאִין בְּאֹהֶל, שֶׁנֶּאֱמַר: "וְאַתֶּן צֹאנִי צֹאן מַרְעִיתִי אָדָם אַתֶּם". אַתֶּם קְרוּיִין אָדָם, וְאֵין הַגּוֹיִם קְרוּיִין אָדָם. מֵיתִיבִי: "וְנֶפֶשׁ אָדָם שִׁשָּׁה עָשָׂר אֶלֶף"! מִשּׁוּם בְּהֵמָה. "אֲשֶׁר יֶשׁ בָּהּ הַרְבֵּה מִשְׁתֶּה עָשְׂרָה רִבּוֹא אָדָם אֲשֶׁר לֹא יָדַע בֵּין יְמִינוֹ לִשְׂמֹאלוֹ (וּבְהֵמָה רַבָּה)"! מִשּׁוּם בְּהֵמָה.

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KEHOT'S NOTE

יבמות סא, א. ושי"נ.

369 **בד"ה השמים כסאי**

> Kehot's note points to where this is explained further: Sefer HaMaamarim 5627.

KEHOT'S NOTE

תו"א פ' בראשית א, ב. וראה בסה"מ תרכ"ז הנ"ל ע' סז שמעתיק לשון התו"א.

370 **ובד"ה אתם נצבים**

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

KEHOT'S NOTE

לקמן פ' נצבים מד, א.

371 **יציץ ופרח ישראל**

> The words here quote Isaiah 27:6; the passage is shown below.

Isaiah 27:6 ישעיהו כ״ז:ו׳

הַבָּאִים יַשְׁרֵשׁ יַעֲקֹב יָצִיץ וּפָרַח יִשְׂרָאֵל וּמָלְאוּ פְנֵי־תֵבֵל תְּנוּבָה׃

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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KEHOT'S NOTE

ישע' כז, ו.

372 **כי שרית עם אלקים**

> The words here quote Genesis 32:29; the passage is shown below.

Genesis 32:29 בראשית ל״ב:כ״ט

וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָ כִּי אִם־יִשְׂרָאֵל כִּי־שָׂרִיתָ עִם־אֱלֹקִים וְעִם־אֲנָשִׁים וַתּוּכָל׃

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with G-d and with men, and hast prevailed.'

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KEHOT'S NOTE

בראשית לב, כט.

373 **חמוקי ירכיך כמו חלאים**

> The words here quote Song of Songs 7:2; the passage is shown below.

Song of Songs 7:2 שיר השירים ז׳:ב׳

מַה־יָּפוּ פְעָמַיִךְ בַּנְּעָלִים בַּת־נָדִיב חַמּוּקֵי יְרֵכַיִךְ כְּמוֹ חֲלָאִים מַעֲשֵׂה יְדֵי אָמָּן׃

How beautiful are thy steps in sandals, O prince's daughter! The roundings of thy thighs are like the links of a chain, The work of the hands of a skilled workman.

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KEHOT'S NOTE

שה״ש ז, ב.

374 **זבולון קודם לישששכר**

> The words here quote Deuteronomy 33:18; the passage is shown below.

Deuteronomy 33:18 דברים ל״ג:י״ח

וְלִזְבוּלֻן אָמַר שְׂמַח זְבוּלֻן בְּצֵאתֶךָ וְיִשָּׂשכָר בְּאֹהָלֶיךָ׃

And of Zebulun he said: Rejoice, Zebulun, in thy going out, And, Issachar, in thy tents.

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KEHOT'S NOTE

ראה דברים לג, יח.

375 **כל חד וחד לפום . . שיעורא דיליה**

> Kehot's note points to Zohar I, 103a for these words.

Zohar I, 103a זח״א קג, א

KEHOT'S NOTE

זח״א קג, א.

376 **כי נר מצוה ותו״א**

> The words here quote Proverbs 6:23; the passage is shown below.

Proverbs 6:23 משלי ו׳:כ״ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר׃

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

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KEHOT'S NOTE

משלי ו, כג.

377 **רמ״ח מ״ע שהם רמ״ח אברים דמלכא**

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

KEHOT'S NOTE

ראה ת״ז ת״ל.

378 **עם תרין דרועין הם גימי נר**

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

KEHOT'S NOTE

מאו״א אות נו״ן סל״א.

379 **בד״ה והי׳ לכם לציצית**

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

KEHOT'S NOTE

נ״ב הב׳ ובביאור פ״ב (מה, ד). והשלמה בפע״ח ש׳ השבת ספ״ד. [כ].

380 **נרות המערכה ואת כל כלי׳**

> The words here quote Exodus 39:37; the passage is shown below.

Exodus 39:37 שמות ל״ט:ל״ז

אֶת־הַמְּנֹרָה הַטְּהֹרָה אֶת־נֵרֹתֶיהָ נֵרֹת הַמַּעֲרָכָה וְאֶת־כָּל־כֵּלֶיהָ וְאֵת שֶׁמֶן הַמָּאוֹר׃

the pure candlestick, the lamps thereof, even the lamps to be set in order, and all the vessels thereof, and the oil for the light;

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KEHOT'S NOTE

שמות לט, לז.

381 **בהטיבו את הנרות**

> The words here quote Exodus 30:7; the passage is shown below.

Exodus 30:7 שמות ל׳:ז׳

וְהִקְטִיר עָלָיו אַהֲרֹן קְטֹרֶת סַמִּים בַּבֹּקֶר בַּבֹּקֶר בְּהֵיטִיבוֹ אֶת־הַנֵּרֹת יַקְטִירֶנָּה׃

And Aaron shall burn thereon incense of sweet spices; every morning, when he dresseth the lamps, he shall burn it.

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KEHOT'S NOTE

שמות ל, ז.

382 **וארז״ל נח״ר לפני**

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

KEHOT'S NOTE

מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חייא ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: 'Grow.' That is what is written: "Do you know the rules of the heavens? Will you establish its dominion [mishtaro] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

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Zohar I, 251a זח"א רנא, א

KEHOT'S NOTE

ראה ב"ר פ"י, ו. זח"א רנא, א. מו"נ ח"ב, פ"י.

388 צדיקים יושבים ונהנין

The words here quote Berakhot 17a:12; the passage is shown below.

Berakhot 17a:12 ברכות י"ז א:י"ב

מַרְגְּלָא בְּפוּמֵּיהּ דְּרַב: לֵיכָּא הָכָא הָעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֵיכָּא אֲכִילָה וְלֵיכָּא שְׁתִיָּה וְלֵיכָּא פְּרִיָּה וּרְבִיָּה וְלֵיכָּא מַשָּׂא וּמַתָּן וְלֵיכָּא קִנְאָה וְלֵיכָּא שִׂנְאָה וְלֵיכָּא תַּחֲרוּת, אֶלָּא צַדִּיקִים יוֹשְׁבִין וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְּׁכִינָה, שֶׁנֶּאֱמַר: "וַיֶּחֱזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

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

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KEHOT'S NOTE

ברכות יז, א.

389 מוטב דלדייני'

The words here quote Chagigah 15b:3; the passage is shown below.

Chagigah 15b:3 חגיגה ט"ו ב:ג

כִּי נָח נַפְשֵׁיהּ דְּאַחַר, אָמְרִי: לָא מֵידָן לִידַיְינֵיהּ, וְלָא לְעָלְמָא דְּאָתֵי לֵיתֵי. לָא מֵידָן לִידַיְינֵיהּ — מִשּׁוּם דַּעֲסַק בְּאוֹרָיְיתָא, וְלָא לְעָלְמָא דְּאָתֵי לֵיתֵי — מִשּׁוּם דַּחֲטָא. אֲמַר רַבִּי מֵאִיר: מוּטָב דְּלִידַיְינֵיהּ וְלֵיתֵי לְעָלְמָא דְּאָתֵי. מָתֵי אָמוּת, וְאַעֲלֶה עָשָׂן מִקִּבְרוֹ. כִּי נָח נַפְשֵׁיהּ דְּרַבִּי מֵאִיר סָלֵיק קוּטְרָא מִקִּבְרֵיהּ דְּאַחַר.

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KEHOT'S NOTE

חגיגה טו, ב.

390 שצריך לטבול . . ובכולם יש בחי' נהר דינור

Kehot's note points to Zohar I, 201a for these words.

Zohar I, 201a זח"א רא, א

Zohar II, 211b זח"ב ריא, ב

KEHOT'S NOTE

ספרי במדבר כח, ח. וראה ג"כ שם טו, ז.

383 בד"ה בהעלותך את הנרות

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

KEHOT'S NOTE

לעיל כט, ד.

384 בד"ה ואהי' אצלו אמון

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

KEHOT'S NOTE

לעיל פ' במדבר יח, א.

385 תחת אשר לא עבדת

The words here quote Deuteronomy 28:47; the passage is shown below.

Deuteronomy 28:47 דברים כ"ח:מ"ז

תַּחַת אֲשֶׁר לֹא־עָבַדְתָּ אֶת־ה' אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב מֵרֹב כֹּל:

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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Tanya, Likkutei Amarim 26:4–5 תניא, חלק ראשון; ליקוטי אמרים כ"ו:ד'-ה'

וּמִקְרָא מָלֵא דִּבֶּר הַכָּתוּב: "תַּחַת אֲשֶׁר לֹא עָבַדְתָּ אֶת ה' אֱלֹקֶיךָ בְּשִׂמְחָה וְגוֹ'", וְנוֹדָע לְכֹל פֵּירוּשׁ הָאָרֵי"י זְכוֹרוֹנוֹ לִבְרָכָה עַל פָּסוּק זֶה: וְהִנֵּה, עֲצָה הַיְעוּצָה לְטַהֵר לִבּוֹ מִכָּל עֵצֶב וְנִדְנוּד דְּאָגָה מִמִּילֵי דְעָלְמָא, וַאֲפִילוּ בְּנֵי חַיֵּי וּמְזוֹנֵי, מוֹדַעַת זֹאת לַכֹּל מַאֲמַר רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה: "כְּשֵׁם שֶׁמְּבָרֵךְ עַל הַטּוֹבָה כוי", וּפֵירְשׁוּ בַּגְּמָרָא: "לְקַבּוּלֵי בְּשִׂמְחָה", כְּמוֹ שִׂמְחַת הַטּוֹבָה הַנִּגְלֵית וְנִרְאֵית, כִּי "גַּם זוֹ – לְטוֹבָה", רַק שֶׁאֵינָהּ נִגְלֵית וְנִרְאֵית לְעֵינֵי בָּשָׂר, כִּי, הִיא מֵיעָלְמָא ...

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KEHOT'S NOTE

דברים כח, מז. וראה אוה"ת (יהל אור) לתהלים ק, ב. ושו"נ. רמב"ם סוף הל' לולב. שער רוה"ק — להאריזי"ל (אחר כוונת האפר לג, א). שער המצות להאריזי"ל בתחלתו. ראשית חכמה שער האהבה רפ"י. של"ה מט, א. ועוד. תניא פכ"ו. סידור רפ"א, א. הערה בסה"מ תש"ג ע' 180. המשך תער"ב ח"ג ע' ארסא ואילך. סה"מ תרצ"ט ס"ע 94 ואילך.

386 על ר"ע כשהי' ק"כ מילין

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

KEHOT'S NOTE

מכות כד, סע"א.

387 אין לך עשב מלמטה

The words here quote Bereshit Rabbah 10:6; the passage is shown below.

Bereshit Rabbah 10:6 בראשית רבה י':ו'

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגו'. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ורי סימון אמר: כימה מעדנת את הפירות, וכסיל

בהעלותך את הנרות אל מול פני המנורה יאירו שבעת הנרות

Rav Ḥama bar Ḥanina began: “Have you known this from [oldest times?]” (Job 20:4). Rav Ḥama bar Ḥanina said: This is analogous to a city that received its supplies by donkey drivers. They would ask one another: ‘What is the price of grain in the province today?’ The Friday ones would inquire of the Thursday ones; the Thursday ones of the Wednesday ones; the Wednesday ones of the Tuesday ones; the Tuesday ones of the Monday ones; the Monday ones of the Sunday ones. The Sunday one, whom would he …

Daat Bereshit Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

Midrash Tehillim 90:7 מדרש תהילים צ׳:ז׳

תשב אנוש עד דכא. אמר רבי אבהו גדולה תשובה שקדמה לבריאת עולם שנאמר בטרם הרים יולדו תשב אנוש עד דכא. א״ר הונא בשם ריש לקיש אלפים שנה קדמה תורה לברייתו של עולם שנאמר (שם ל) ואהיה אצלו אמון ואהיה שעשועים יום יום. ויומו של הקב״ה אלף שנה שנאמר כי אלף שנים בעיניך כיום אתמול:

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Zohar II, 49a זח״ב מט, א

KEHOT'S NOTE

ב״ר ח, ב. ויק״ר רפי״ט. מדרש תהלים צ, ד. תנחומא וישב ד. זח״ב מט, א.

397 **מאד עמקו מחשבותיך**

The words here quote Psalms 92:6; the passage is shown below.

Psalms 92:6 תהילים צ״ב:ו׳

מַה־גָּדְלוּ מַעֲשֶׂיךָ ה׳ מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ:

How great are Thy works, O L-RD! Thy thoughts are very deep.

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KEHOT'S NOTE

תהלים צב, ו.

398 **בזח״א ויצא דקנ״ו סע״ב**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

”יש דא עלמא דאתי דכתיב להנחיל אוהבי יש כ״ב נקודה עילאה דאעיל כל כ״ב אתוון רזא דכל אורייתא כו״. — אוה״ת כי תצא ע׳ תתקעח. וראה אוה״ת נ״ך-א ע׳ תקפג. אוה״ת בראשית-ג דף תקיא, א.

399 **ויחי רמ״ב ב׳**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

”מאי יש דא עלמא דאתי דלא פסיק מימוי” — אוה״ת בראשית-ב דף שיד, ב ואילך.

400 **עין לא ראתה אלקים זולתך**

The words here quote Isaiah 64:3; the passage is shown below.

Isaiah 64:3 ישעיהו ס״ד:ג׳

וּמֵעוֹלָם לֹא־שָׁמְעוּ לֹא הֶאֱזִינוּ עַיִן לֹא־רָאָתָה אֱלֹקִים זוּלָתְךָ יַעֲשֶׂה לִמְחַכֵּה־לוֹ:

זח״א רא, א. זח״ב ריא, ב. ועוד. וראה פע״ח שער התפילין פ״י. כנפי יונה ח״ו סכ״ט.

391 **ת״ח אין להם מנוחה**

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

KEHOT'S NOTE

סוף ברכות.

392 **וקדושים בכ״י יהללוך סלה**

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

KEHOT'S NOTE

ברכת אתה קדוש.

393 **קנה חכמה קנה בינה**

The words here quote Proverbs 4:5; the passage is shown below.

Proverbs 4:5 משלי ד׳:ה׳

קְנֵה חָכְמָה קְנֵה בִינָה אַל־תִּשְׁכַּח וְאַל־תֵּט מֵאִמְרֵי־פִי:

Get wisdom, get understanding; Forget not, neither decline from the words of my mouth;

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KEHOT'S NOTE

משלי ד, ה.

394 **ב״פ קנה בגימטריא ש״י**

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

KEHOT'S NOTE

פע״ח שי תפלת ר״ה פ״ג (קטז, ד). ד׳ קארעץ. [כ].

395 **עולם חסד יבנה**

The words here quote Psalms 89:3; the passage is shown below.

Psalms 89:3 תהילים פ״ט:ג׳

כִּי־אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה שָׁמַיִם תָּכִן אֱמוּנָתְךָ בָהֶם:

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.

396 **אלפים שנה שקדמה התו׳**

The words here quote Bereshit Rabbah 8:2; the passage is shown below.

Bereshit Rabbah 8:2 בראשית רבה ח׳:ב׳

… היום של ששי שואל של חמישי וכו׳, עד לראשון למי היו שואלין? לא לתורה, שקדמה לברייתו של עולם?! דאמר רבי שמעון בן לקיש: שני אלפים שנה קדמה התורה לברייתו של עולם, הדא הוא דכתיב (משלי ח): ואהיה אצלו אמון וגו׳. ויומו של הקדוש ברוך הוא אלף שנים, דכתיב: כי אלף שנים בעיניך כיום אתמול. הוי, הזאת ידעת מני עד וגו׳. התורה יודעת מה קודם לברייתו של עולם, אבל אתה אין לך עסק לדרוש, אלא (איוב כ): מני שים אדם עלי ארץ. ר׳ אלעזרבשם בן סירא אמר: בגדול ממך אל …

כי כל בשמים ובארץ 406

The words here quote I Chronicles 29:11; the passage is shown below.

I Chronicles 29:11 דברי הימים א כ״ט:י״א

לְךָ ה׳ הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ
לְךָ ה׳ הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ׃

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

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KEHOT'S NOTE

דה״א כט, י״א.

יקוו המים אל מקום אחד 407

The words here quote Genesis 1:9; the passage is shown below.

Genesis 1:9 בראשית א׳:ט׳

וַיֹּאמֶר אֱלֹקִים יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד וְתֵרָאֶה הַיַּבָּשָׁה
וַיְהִי־כֵן׃

And G-d said: 'Let the waters under the heaven be gathered together unto one place, and let the dry land appear.' And it was so.

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KEHOT'S NOTE

בראשית א, ט.

על המשכת השפע מהע״ס לבחי׳ יסוד 408

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

KEHOT'S NOTE

ראה לעיל ה, ג שמציין לזח״א יח, א.

וע׳ זח״א י״ח א׳ ב׳ 409

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

נעתק באוה״ת ויקרא-ב ע׳ תרנח.

בהאבות נאמר בכל מכל כל 410

The words here quote Sotah 5a:5–6; the passage is shown below.

Sotah 5a:5–6 סוטה ה׳ א:ה׳-ו׳

וְאִם חוֹזֵר בּוֹ — נֶאֱסָף בְּזִמְנוֹ כְּאַבְרָהָם אָבִינוּ, שֶׁנֶּאֱמַר: ״וְהָמְכוּ כַּכֹּל
יְקֻפְצוּן״. כְּאַבְרָהָם יִצְחָק וְיַעֲקֹב דִּכְתִיב בְּהוּ: ״בַּכֹּל״, ״מִכֹּל״, ״כֹּל״. וְאִם
לָאו — ״וּכְרֹאשׁ שִׂבֹּלֶת יְמָלוּ״. מַאי ״וּכְרֹאשׁ שִׂבֹּלֶת״? רַב הוּנָא וְרַב
חִסְדָּא, חַד אָמַר: כִּי סָאסָא דְּשִׁיבַּלְתָּא, וְחַד אָמַר: כְּשִׁיבּוֹלֶת עַצְמָהּ.
בְּשִׁלְמָא לְמַאן דְּאָמַר כִּי סָאסָא דְּשִׁיבַּלְתָּא — הַיְינוּ דִּכְתִיב: ״וּכְרֹאשׁ
שִׂבֹּלֶת״, אֶלָּא לְמַאן דְּאָמַר כִּי שׁוּבְּלְתָּא עַצְמָהּ, מַאי ״וּכְרֹאשׁ שִׂבֹּלֶת״?
אָמַר רַב אַסִי, וְכֵן תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: מָשָׁל לְאָדָם …

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

KEHOT'S NOTE

סוטה ה, א.

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׳ סד, ג.

כי הנה) 401

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

הגה זו מהדורא אחרת באוה״ת בהעלותך ע׳ תטז ואילך.

תרי״ג מצות דאורייתא . . מכתר 402

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

KEHOT'S NOTE

פרדס ש״ח, פ״ג. ע״ל בחוקותי (מז, ד). ושו״נ. [כן].

מן הארץ לרקיע מהלך 403

The words here quote Chagigah 13a:3; the passage is shown below.

Chagigah 13a:3 חגיגה י״ג א:ג׳

כַּמָּה שְׁנוֹתָיו שֶׁל אָדָם — שִׁבְעִים שָׁנָה, שֶׁנֶּאֱמַר: ״יְמֵי שְׁנוֹתֵינוּ בָהֶם
שִׁבְעִים שָׁנָה וְאִם בִּגְבוּרוֹת שְׁמוֹנִים שָׁנָה״. וַהֲלֹא מִן הָאָרֶץ עַד לָרָקִיעַ
מַהֲלַךְ חֲמֵשׁ מֵאוֹת שָׁנָה, וְעוֹבְיוֹ שֶׁל רָקִיעַ מַהֲלַךְ חֲמֵשׁ מֵאוֹת שָׁנָה, וְכֵן
בֵּין כָּל רָקִיעַ וְרָקִיעַ.

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

KEHOT'S NOTE

חגיגה יג, א.

ביו״ד נברא עוה״ב 404

The words here quote Menachot 29b:13–14; the passage is shown below.

Menachot 29b:13–14 מנחות כ״ט ב:י״ג-י״ד

מפני מה נברא העולם הבא ביו״ד מפני שצדיקים שבו מועטים ומפני
מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן
דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא
תיובתיה חדא הא דאמר רב ס״ת שיש בו שתי טעיות בכל דף ודף יתקן
שלש יגנז

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

מנחות כט, ב.

נש״ב 405

Kehot's note points to Rosh Hashanah 21b for these words.

Rosh Hashanah 21b ראש השנה כ״א ב

KEHOT'S NOTE

ר״ה כא, ב.

411 **עצם מעצמי ובשר מבשרי**

The words here quote Genesis 2:23; the passage is shown below.

Genesis 2:23 בראשית ב׳:כ״ג

וַיֹּאמֶר הָאָדָם זֹאת הַפַּעַם עֶצֶם מֵעֲצָמַי וּבָשָׂר מִבְּשָׂרִי לְזֹאת יִקָּרֵא אִשָּׁה כִּי מֵאִישׁ לֻקְחָה־זֹּאת׃

And the man said: 'This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.'

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KEHOT'S NOTE

בראשית ב, כג.

412 **בד״ה ואתה תצוה**

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

KEHOT'S NOTE

תו״א פ׳ תצוה.

413 **זח״א קי״ו א׳**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

נעתק באוה״ת תבוא ע׳ תתשו.

414 **קע״ז א׳**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

נעתק באוה״ת תבוא ע׳ תתשו.

415 **יפה שעה אחת בתשובה**

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

KEHOT'S NOTE

אבות ד, יז.

416 **א-ל דעות**

Kehot's note points to I Samuel 2:3 for these words.

I Samuel 2:3 שמואל א ב׳:ג׳

אַל־תַּרְבּוּ תְדַבְּרוּ גְּבֹהָה גְּבֹהָה יֵצֵא עָתָק מִפִּיכֶם כִּי אֵל דֵּעוֹת ה׳ וְלוֹ נִתְכְּנוּ עֲלִלוֹת׃

Multiply not exceeding proud talk; Let not arrogancy come out of your mouth; For the L-RD is a G-d of knowledge, And by Him actions are weighed.

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KEHOT'S NOTE

ש״א ב, ג.

417 **בד״ה את שבתותי תשמרו**

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

KEHOT'S NOTE

לעיל בהר מב, ב ואילך.

418 **אין עוד מלבדו**

The words here quote Deuteronomy 4:35; the passage is shown below.

Deuteronomy 4:35 דברים ד׳:ל״ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה׳ הוּא הָאֱלֹקִים אֵין עוֹד מִלְּבַדּוֹ׃

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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KEHOT'S NOTE

דברים ד, לה.

419 **בד״ה ואהיה אצלו אמון**

Kehot's note points to Numbers 18:3 for these words.

Numbers 18:3 במדבר י״ח:ג׳

וְשָׁמְרוּ מִשְׁמַרְתְּךָ וּמִשְׁמֶרֶת כָּל־הָאֹהֶל אַךְ אֶל־כְּלֵי הַקֹּדֶשׁ וְאֶל־הַמִּזְבֵּחַ לֹא יִקְרָבוּ וְלֹא־יָמֻתוּ גַּם־הֵם גַּם־אַתֶּם׃

And they shall keep thy charge, and the charge of all the Tent; only they shall not come nigh unto the holy furniture and unto the altar, that they die not, neither they, nor ye.

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KEHOT'S NOTE

לעיל במדבר יח, ג.

420 **אשרי יושבי ביתך**

The words here quote Psalms 84:5; the passage is shown below.

Psalms 84:5 תהילים פ״ד:ה׳

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ עוֹד יְהַלְלוּךָ סֶלָה׃

Happy are they that dwell in Thy house, they are ever praising Thee. Selah

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KEHOT'S NOTE

תהלים פד, ה.

421 **המלאכים אומרים ג״פ קדוש**

Kehot's note points to Isaiah 6:3 for these words.

Isaiah 6:3 ישעיהו ו׳:ג׳

Chullin 91b חולין צ״א ב

KEHOT'S NOTE

ישע׳ ו, ג. חולין צא, ב. ראה לעיל אמור לא, א.

422 **לקיחה ע״י ד״א שמה לקיחה**

The words here quote Sukkah 37a:7–8; the passage is shown below.

Sukkah 37a:7–8 סוכה ל״ז א:ז׳-ח׳

רָבָא אָמַר: כָּל לְנָאוֹתוֹ — אֵינוֹ חוֹצֵץ. וְאָמַר רַבָּה: לָא לִינָקוֹט אִינִישׁ הוֹשַׁעְנָא בְּסוּדָרָא, דְּבָעֵינָא לְקִיחָה תַּמָּה וְלֵיכָּא. וְרָבָא אָמַר: לְקִיחָה עַל יְדֵי דָּבָר אַחֵר — שְׁמָהּ לְקִיחָה. אָמַר רָבָא: מְנָא אָמֵינָא לַהּ דִּלְקִיחָה עַל יְדֵי דָּבָר אַחֵר שְׁמָהּ לְקִיחָה, דִּתְנַן: אֱזוֹב קָצָר — מְסַפְּקוֹ בְּחוּט וּבְכוּשׁ, וְטוֹבֵל וּמַעֲלֶה וְאוֹחֵז בָּאֱזוֹב וּמַזֶּה. אַמַּאי — "וְלָקַח" "וְטָבַל" אָמַר רַחֲמָנָא! אֶלָּא לָאו, שְׁמַע מִינַּהּ: לְקִיחָה עַל יְדֵי דָּבָר אַחֵר — שְׁמָהּ לְקִיחָה.

Rava said: Whatever is used to beautify it is not an interposition. Rabbah further stated: One should not hold the hoshanna with a scarf, for a whole "taking" is required, and in this case it is not. Rava said: Taking hold by means of

something else is also regarded as a valid "taking." Rava said: From where do I derive that taking hold by means of something else is also regarded as a valid taking? From what we have learned: If the hyssop is too short, he may provide it …

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KEHOT'S NOTE

ראה סוכה לז, א. שו"ע או"ח סתרנ"א, ז.

423 המלאכים שבקשו תנה הודך

The words here quote Shabbat 88b:7; the passage is shown below.

Shabbat 88b:7 שבת פ"ח ב:ז

וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: בְּשָׁעָה שֶׁעָלָה מֹשֶׁה לַמָּרוֹם אָמְרוּ מַלְאֲכֵי הַשָּׁרֵת לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, מַה לִּילוּד אִשָּׁה בֵּינֵינוּ? אָמַר לָהֶן: לְקַבֵּל תּוֹרָה בָּא. אָמְרוּ לְפָנָיו: חֶמְדָּה גְנוּזָה שֶׁגְּנוּזָה לְךָ תְּשַׁע מֵאוֹת וְשִׁבְעִים וְאַרְבָּעָה דוֹרוֹת קוֹדֶם שֶׁנִּבְרָא הָעוֹלָם, אַתָּה מְבַקֵּשׁ לִיתְּנָהּ לְבָשָׂר וָדָם? "מָה אֱנוֹשׁ כִּי תִזְכְּרֶנּוּ וּבֶן אָדָם כִּי תִפְקְדֶנּוּ"? "ה' אֲדֹנֵינוּ מָה אַדִּיר שִׁמְךָ בְּכָל הָאָרֶץ אֲשֶׁר תְּנָה הוֹדְךָ עַל הַשָּׁמָיִם"!

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KEHOT'S NOTE

שבת פח, ב.

424 ישראל עלו במחשבה

Kehot's note points to Bereshit Rabbah 1:5 for these words.

Bereshit Rabbah 1:5 בראשית רבה א:ה'

ר' הונא בשם בר קפרא פתח (תהלים לא, יט): "תאלמנה שפתי שקר וגו'" אתפרכן אתחרשן אשתתקן. "אתפרכן אתחרשן" - היך מה דאת אמר (שמות ד, יא): "או מי ישום אלם או חרש או פקח או עור הלא אנכי ה'" ואומר (בראשית לז, ז): "והנה אנחנו מאלמים אלומים בתוך השדה והנה קמה אלומתי" "אשתתקן" - כמשמעו. "הַדְּבֵרוֹת עַל צַדִּיק" חי העולמים "עָתָק" שהעתיק בבריותיו בגאוה אתמהה בשביל להתגאות ולומר אני דורש במעשה בראשית "וָבוּז" אתמהה מבזה על כבודי דא"ר יוסי בר חנינא כל המתכבד בקלון חבירו אין לו חלק לעולם הבא …

Rav Huna began in the name of bar Kapara: "May they be silenced [te'alamna], those lying lips [that speak harsh words against the righteous one with arrogance and contempt]" (Psalms 31:19) – may they be bound up, may they become mute, may they be silenced. can have all these three meanings, as the Midrash goes on to show. May they become mute – as it says: "Who gives a mouth to a person, or who renders one mute [ilem] or deaf, or sighted or blind? Is it not I, the …

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KEHOT'S NOTE

ראה ב"ר א, ה.

425 בד"ה הבאים ישרש

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

KEHOT'S NOTE

תו"א פ' שמות.

426 פי' קדשנו כמו הרי את מקודשת לי

Kehot's note points to where this is explained further: Maamarei Admur HaZaken 5568.

KEHOT'S NOTE

ראה תניא פרק מו (סה, ב). לעיל פ' במדבר ח, ג. לקמן שמע"צ פג, ג. סה"מ תקס"ח ע' טז. אוה"ת שלח ע' תרמד.

427 ז' רועים ואהרן בכללם

Kehot's note points to where this is explained further: Likkutei Sichos.

KEHOT'S NOTE

ראה לקו"ש ח"כ ע' 643.

428 בהעלותך את הנרות

The words here quote Numbers 8:2; the passage is shown below.

Numbers 8:2 במדבר ח':ב'

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת:

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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KEHOT'S NOTE

במדבר ח, ב.

429 כמ"ש במק"מ פ' פנחס

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

KEHOT'S NOTE

מובא גם בתו"א מ, ב.

430 כשמן הטוב על הראש

The words here quote Psalms 133:2; the passage is shown below.

Psalms 133:2 תהילים קל"ג:ב'

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו:

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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KEHOT'S NOTE

תהלים קלג, ב.

431 שאו ידיכם קדש

The words here quote Psalms 134:2; the passage is shown below.

Psalms 134:2 תהילים קל"ד:ב'

שְׂאוּ־יְדֵכֶם קֹדֶשׁ וּבָרְכוּ אֶת־יְהוָה׃

Lift up your hands to the sanctuary, And bless ye the L-RD.

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KEHOT'S NOTE

תהלים קלד, ב.

432 **בד"ה צאינה וראינה**

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

KEHOT'S NOTE

לקמן שה"ש כא, ג.

433 **שמן משחת קדש**

The words here quote Exodus 30:31; the passage is shown below.

Exodus 30:31 שמות ל:ל"א

וְאֶל־בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר שֶׁמֶן מִשְׁחַת־קֹדֶשׁ יִהְיֶה זֶּה לִי לְדֹרֹתֵיכֶם׃

And thou shalt speak unto the children of Israel, saying: This shall be a holy anointing oil unto Me throughout your generations.

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KEHOT'S NOTE

שמות ל, לא.

434 **בשעה שישראל עונין איש"ר**

The words here quote Berakhot 3a:14; the passage is shown below.

Berakhot 3a:14 ברכות ג א:י"ד

... חֲיֵיךְ וְחַיֵּי רֹאשְׁךָ, לֹא שָׁעָה זוֹ בִּלְבַד אוֹמֶרֶת כָּךְ, אֶלָּא בְּכָל יוֹם וְיוֹם, שָׁלֹשׁ פְּעָמִים אוֹמֶרֶת כָּךְ. וְלֹא זוֹ בִּלְבַד אֶלָּא, בְּשָׁעָה שֶׁיִּשְׂרָאֵל נִכְנָסִין לְבָתֵּי כְּנֵסִיּוֹת וּלְבָתֵּי מִדְרָשׁוֹת וְעוֹנִין "יְהֵא שְׁמֵיהּ רַבָּא מְבוֹרָךְ", הַקָּדוֹשׁ בָּרוּךְ הוּא מְנַעְנֵעַ רֹאשׁוֹ, וְאוֹמֵר: אַשְׁרֵי הַמֶּלֶךְ שֶׁמְּקַלְּסִין אוֹתוֹ בְּבֵיתוֹ כָּךְ, מַה לּוֹ לְאָב שֶׁהִגְלָה אֶת בָּנָיו, וְאוֹי לָהֶם לַבָּנִים שֶׁגָּלוּ מֵעַל שׁוּלְחַן אֲבִיהֶם.

Then he said to me, "My son, what sound didst thou hear in that ruin ?" I answered, "I heard a Bat Kol moaning like a dove, crying, 'Alas for My children for whose iniquities I destroyed My house, burnt My Temple, and exiled them among the nations ! '" He said to me, "By thy life and the life of thy head, not only at this hour does it so cry, but thrice daily it exclaims thus. Moreover, whenever the Children of Israel enter their Synagogues and Houses of ...

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KEHOT'S NOTE

ברכות ג, א.

435 **זקן שקנה חכמה**

The words here quote Kiddushin 32b:8; the passage is shown below.

Kiddushin 32b:8 קידושין ל"ב ב:ח'

תָּנוּ רַבָּנָן: "מִפְּנֵי שֵׂיבָה תָּקוּם" – יָכוֹל אֲפִילּוּ מִפְּנֵי זָקֵן אַשְׁמַאי? תַּלְמוּד לוֹמַר: "זָקֵן", וְאֵין זָקֵן אֶלָּא חָכָם, שֶׁנֶּאֱמַר: "אֶסְפָּה לִי שִׁבְעִים אִישׁ מִזִּקְנֵי יִשְׂרָאֵל". רַבִּי יוֹסֵי הַגְּלִילִי אוֹמֵר: אֵין זָקֵן אֶלָּא מִי שֶׁקָּנָה חָכְמָה, שֶׁנֶּאֱמַר: "ה' קָנָנִי רֵאשִׁית דַּרְכּוֹ".

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KEHOT'S NOTE

קידושין לב, ב.

436 **אורייתא מחכ' נפקת**

Kehot's note points to Zohar II, 121a for these words.

Zohar II, 121a זח"ב קכא, א

KEHOT'S NOTE

זח"ב קכא, א.

437 **הוי' בחכ'**

Kehot's note points to Proverbs 3:19 for these words.

Proverbs 3:19 משלי ג:י"ט

ה' בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה׃

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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KEHOT'S NOTE

משלי ג, יט.

438 **פי' אור הוא חכמה**

Kehot's note points to Zohar I, 30b for these words.

Zohar I, 30b זח"א ל, ב

Zohar II, 167a זח"ב קסז, א

KEHOT'S NOTE

כן הובא בכ"מ בשם הזהר (סידור עם דא"ח עדר, א. סה"מ תש"ג ע' 164. סה"מ תש"ד ע' 22. ועוד). וראה אמרי בינה ח"ג (קה"ת, תשמ"ה) פרק קנה (ע"פ זח"א ל, ב. זח"ב קסז, א). לקו"ת מטות (פב, רע"ג). וראה ס' הבהיר קמו.

439 **צדיק יסוד עולם**

The words here quote Proverbs 10:25; the passage is shown below.

Proverbs 10:25 משלי י:כ"ה

כַּעֲבוֹר סוּפָה וְאֵין רָשָׁע וְצַדִּיק יְסוֹד עוֹלָם׃

When the whirlwind passeth, the wicked is no more; But the righteous is an everlasting foundation.

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KEHOT'S NOTE

משלי י, כה.

440 **גדול תלמוד שמביא**

The words here quote Kiddushin 40b:8–9; the passage is shown below.

Kiddushin 40b:8–9 קידושין מ' ב:ח'-ט'

וּכְבָר הָיָה רַבִּי טַרְפוֹן וּזְקֵנִים מְסוּבִּין בַּעֲלִיַּת בֵּית נַתְזָה בְּלוֹד. נִשְׁאֲלָה שְׁאֵילָה זוֹ בִּפְנֵיהֶם: תַּלְמוּד גָּדוֹל אוֹ מַעֲשֶׂה גָּדוֹל? נַעֲנָה רַבִּי טַרְפוֹן וְאָמַר: מַעֲשֶׂה גָּדוֹל. נַעֲנָה רַבִּי עֲקִיבָא וְאָמַר: תַּלְמוּד גָּדוֹל. נַעֲנוּ כוּלָּם וְאָמְרוּ: תַּלְמוּד גָּדוֹל, שֶׁהַתַּלְמוּד מֵבִיא לִידֵי מַעֲשֶׂה. תָּנְיָא, רַבִּי יוֹסֵי אוֹמֵר: גָּדוֹל תַּלְמוּד שֶׁקִּדֵּם לְחַלָּה אַרְבָּעִים שָׁנָה, לְתִרוּמוֹת וּלְמַעֲשְׂרוֹת חֲמִשִּׁים וְאַרְבַּע, לִשְׁמִיטִּים שִׁשִּׁים וְאַחַת, לְיוֹבְלוֹת מֵאָה וְשָׁלֹשׁ.

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KEHOT'S NOTE

קידושין מ, ב.

441 למה קדמה שמע

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

KEHOT'S NOTE

ברכות פ"ב, מ"ב.

442 ע"פ אלה פקודי המשכן

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

KEHOT'S NOTE

לעיל פקודי.

443 בד"ה צאינה וראינה

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

KEHOT'S NOTE

לקמן שה"ש כב, א.

444 שכינה מדברת מתוך גרונו

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

KEHOT'S NOTE

על"ק בואתחנן (ג, ד). ושי"נ. [כ].

445 תען לשוני אמרתך

The words here quote Psalms 119:172; the passage is shown below.

Psalms 119:172 תהילים קי"ט:קע"ב

תַּעַן לְשׁוֹנִי אִמְרָתֶךָ כִּי כָל־מִצְוֹתֶיךָ צֶדֶק׃

Let my tongue sing of Thy word; For all Thy commandments are righteousness.

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KEHOT'S NOTE

תהלים קיט, קעב.

446 אדון הנפלאות

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

KEHOT'S NOTE

ברכת יוצר.

447 גאה גאה

The words here quote Exodus 15:1; the passage is shown below.

Exodus 15:1 שמות ט"ו:א'

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַיהוָה וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַיהוָה כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם׃

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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KEHOT'S NOTE

שמות טו, א.

448 בעטרה שעטרה לו אמו

The words here quote Song of Songs 3:11; the passage is shown below.

Song of Songs 3:11 שיר השירים ג':י"א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

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

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KEHOT'S NOTE

שה"ש ג, יא.

449 זו כנס"י

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

KEHOT'S NOTE

שהש"ר פי"ג ע"פ זה.

450 שמע לשון הבנה

Kehot's note points to Zohar III, 138b for these words.

Zohar III, 138b זח"ג קלח, ב

KEHOT'S NOTE

זח"ג קלח, ב. ראה לקמן פ' ואתחנן יא, א. ובכ"מ.

451 והנה קיום ואהבת

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

KEHOT'S NOTE

ראה תנ"א פרק מט.

452 בשמים ממעל ועל הארץ

The words here quote Deuteronomy 4:39; the passage is shown below.

Deuteronomy 4:39 דברים ד':ל"ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה' הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד׃

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

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KEHOT'S NOTE

דברים ד, לט.

453 וכל המאריך באחד

The words here quote Berakhot 13b:14–15; the passage is shown below.

Berakhot 13b:14–15 ברכות י"ג ב:י"ד-ט"ו

תָּנְיָא סוּמְכוֹס אוֹמֵר: כָּל הַמַּאֲרִיךְ בְּ"אֶחָד", מַאֲרִיכִין לוֹ יָמָיו וּשְׁנוֹתָיו. אָמַר רַב אַחָא בַּר יַעֲקֹב: וּבַדָּלִית. אָמַר רַב אָשֵׁי: וּבִלְבַד שֶׁלֹּא יַחֲטוֹף בַּחֵית. רַבִּי יִרְמְיָה הֲוָה יָתֵיב קַמֵּיהּ דְּרַבִּי [חִיָּיא בַּר אַבָּא], חַזְיֵיהּ דַּהֲוָה מַאֲרִיךְ טוּבָא, אֲמַר לֵיקָה: כֵּיוָן דְּאַמְלִיכְתֵּיהּ לְמַעְלָה וּלְמַטָּה וּלְאַרְבַּע רוּחוֹת הַשָּׁמַיִם — תּוּ לָא צָרִיכְתָּ.

There is a teaching : Symmachus says : Whoever prolongs the pronunciation of the word ehad "one," his days and

years are prolonged for him. Rab Aha b. Jacob said : Especially the letter D. Rab Ashe said: Only he must not slur over the letter H. R. Jeremiah was sitting in the presence of R. Hiyya b. Abba, and noticed that he prolonged [the word ehad] exceedingly. He said to him : So long as thou hast proclaimed His Kingship above and below and the four winds of heaven, ...

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

KEHOT'S NOTE

ראה ברכות י״ג, ב.

454 **ושכנתי בתוכם**

The words here quote Exodus 25:8; the passage is shown below.

Exodus 25:8 שמות כ״ה:ח׳

וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם׃

And let them make Me a sanctuary, that I may dwell among them.

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KEHOT'S NOTE

שמות כה, ח.

455 **בתוכו לא נאמר**

Kehot's note points to where this is explained further: Shelah (Shnei Luchos HaBris).

KEHOT'S NOTE

ראה ר״ח שער האהבה (בתחלתו). של״ה שער האותיות אות ל. מס׳ תענית רד״ה מענין העבודה, פ׳ תרומה חלק תו״א שכה, ב. שכו, ב. ע״ל נשא (כ, סע״ב). [כ].

456 **ישראל לי ראש**

Kehot's note points to where this is explained further: Derech Mitzvosecha.

KEHOT'S NOTE

דרמ״צ מצות ציצית (טו, ב) בשם הזהר. וראה שער הפסוקים — להאריז״ל — וישלח לב, כט. ספר הליקוטים — להאריז״ל — ויחי מז, כח. מח, ב.

457 **בזח״ב . . רישא דמנרתא**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

באריכות באוה״ת בהעלותך ע׳ תיח.

458 **מואהבת עד ובשעריך הם מ״ב תיבין**

Kehot's note points to where this is explained further: Maamarei Admur HaZaken.

KEHOT'S NOTE

ראה לקמן ואתחנן יד, ד. מאמרי אדה״ז — פרשיות ע׳ תשח ובהנסמן לשם.

459 **בשתים יכסה**

The words here quote Isaiah 6:2; the passage is shown below.

Isaiah 6:2 ישעיהו ו׳:ב׳

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד בִּשְׁתַּיִם יְכַסֶּה פָנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יְעוֹפֵף׃

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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KEHOT'S NOTE

ישע׳ ו, ב.

460 **נהר היוצא מעדן**

The words here quote Genesis 2:10; the passage is shown below.

Genesis 2:10 בראשית ב׳:י׳

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

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

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KEHOT'S NOTE

בראשית ב, י.

461 **בד״ה אם בחקותי**

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

KEHOT'S NOTE

לעיל פ׳ בחוקתי מה, ב.

462 **בד״ה שאו את ראש**

Kehot's note points to Numbers 1:2 for these words.

Numbers 1:2 במדבר א׳:ב׳

שְׂאוּ אֶת־רֹאשׁ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שֵׁמוֹת כָּל־זָכָר לְגֻלְגְּלֹתָם׃

'Take ye the sum of all the congregation of the children of Israel, by their families, by their fathers'houses, according to the number of names, every male, by their polls;

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KEHOT'S NOTE

לעיל במדבר א, ב.

463 **אין עומדין להתפלל אלא מתוך כובד ראש**

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

KEHOT'S NOTE

ברכות רפ״ח.

464 **ובפשעכם שולחה אמכם**

The words here quote Isaiah 50:1; the passage is shown below.

Isaiah 50:1 ישעיהו נ׳:א׳

כֹּה אָמַר ה׳ אֵי זֶה סֵפֶר כְּרִיתוּת אִמְּכֶם אֲשֶׁר שִׁלַּחְתִּיהָ אוֹ מִי מִנּוֹשַׁי אֲשֶׁר־מָכַרְתִּי אֶתְכֶם לוֹ הֵן בַּעֲוֹנֹתֵיכֶם נִמְכַּרְתֶּם וּבְפִשְׁעֵיכֶם שֻׁלְּחָה אִמְּכֶם׃

Thus saith the L-RD: Where is the bill of your mother's divorcement, Wherewith I have put her away? Or which of My creditors is it To whom I have sold you? Behold, for your iniquities were ye sold, And for your transgressions was your mother put away.

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KEHOT'S NOTE

ישע׳ נ, א.

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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KEHOT'S NOTE

ע"פ תהלים קלט, יב.

465 **העולמות נבראו שלא בעמל**

Kehot's note points to Bereshit Rabbah 3:2 for these words.

Bereshit Rabbah 3:2 בראשית רבה ג׳:ב׳

ברכיה בשם רבי יהודה בר סימון פתח (תהלים לג, ו): "בִּדְבַר ה' שָׁמַיִם נַעֲשׂוּ וְגוֹ'" לא בעמל לא ביגיעה אלא בְּדִבּוּר "ויאמר אלקים ויהי אור":

Rabbi Berekhya began in the name of Rabbi Yehuda bar Simon: "By the word of the L-rd the heavens were made" (Psalms 33:6). Rabbi Yehuda bar Simon said: It was not with toil and not with exertion that the Holy One blessed be He created His world, but rather, "by the word of G-d," and the heavens were already made. Here, too, "and there was [ve-haya] light" is not written here, but rather, "vayhi light" - it immediately came about.

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KEHOT'S NOTE

ראה ב"ר פ"ג, ב.

466 **במאמר א' יכול להבראות**

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

KEHOT'S NOTE

אבות רפ"ה.

467 **הוגעתם את ה' בדבריכם**

The words here quote Malachi 2:17; the passage is shown below.

Malachi 2:17 מלאכי ב׳:י״ז

הוֹגַעְתֶּם ה' בְּדִבְרֵיכֶם וַאֲמַרְתֶּם בַּמֶּה הוֹגָעְנוּ בֶּאֱמָרְכֶם כָּל־עֹשֵׂה רָע טוֹב בְּעֵינֵי ה' וּבָהֶם הוּא חָפֵץ אוֹ אַיֵּה אֱלֹקֵי הַמִּשְׁפָּט:

Ye have wearied the L-RD with your words. Yet ye say: 'Wherein have we wearied Him?' In that ye say: 'Every one that doeth evil Is good in the sight of the L-RD, And He delighteth in them; Or where is the G-d of justice?'

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KEHOT'S NOTE

מלאכי ב, יז.

468 **ואציעה שאול הנך**

The words here quote Psalms 139:8; the passage is shown below.

Psalms 139:8 תהילים קל״ט:ח׳

אִם־אֶסַּק שָׁמַיִם שָׁם אָתָּה וַאַצִּיעָה שְׁאוֹל הִנָּךְ:

If I ascend up into heaven, Thou art there; If I make my bed in the nether-world, behold, Thou art there.

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KEHOT'S NOTE

תהלים קלט, ח.

469 **גם חושך לא יחשיך ממך כחשיכה כאורה**

The words here quote Psalms 139:12; the passage is shown below.

Psalms 139:12 תהילים קל״ט:י״ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמְּךָ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָה:

470 **ומתחת זרועות עולם**

The words here quote Deuteronomy 33:27; the passage is shown below.

Deuteronomy 33:27 דברים ל״ג:כ״ז

מְעֹנָה אֱלֹקֵי קֶדֶם וּמִתַּחַת זְרֹעֹת עוֹלָם וַיְגָרֶשׁ מִפָּנֶיךָ אוֹיֵב וַיֹּאמֶר הַשְׁמֵד:

The eternal G-d is a dwelling-place, And underneath are the everlasting arms; And He thrust out the enemy from before thee, And said: 'Destroy.'

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KEHOT'S NOTE

דברים לג, כז.

471 **וימינו תחבקני**

The words here quote Song of Songs 2:6; the passage is shown below.

Song of Songs 2:6 שיר השירים ב׳:ו׳

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי:

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

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KEHOT'S NOTE

שה"ש ב, ו.

472 **רחמים גדולים**

The words here quote Isaiah 54:7; the passage is shown below.

Isaiah 54:7 ישעיהו נ״ד:ז׳

בְּרֶגַע קָטֹן עֲזַבְתִּיךְ וּבְרַחֲמִים גְּדֹלִים אֲקַבְּצֵךְ:

For a small moment have I forsaken thee; But with great compassion will I gather thee.

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KEHOT'S NOTE

ישע' נד, ז.

473 **סד"ה ועתה יגדל נא**

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

KEHOT'S NOTE

לקמן שלח לט, ג.

474 **ונגלו כספר השמים . . השמים החדשים**

The words here quote Isaiah 34:4; the passage is shown below.

Isaiah 34:4 ישעיהו ל״ד:ד׳

וְנָמַקּוּ כָּל־צְבָא הַשָּׁמַיִם וְנָגֹלּוּ כַסֵּפֶר הַשָּׁמָיִם וְכָל־צְבָאָם יִבּוֹל כִּנְבֹל עָלֶה מִגֶּפֶן וְכִנְבֵלָת מִתְאֵנָה:

And all the host of heaven shall moulder away, And the heavens shall be rolled together as a scroll; And all their host shall fall down, As the leaf falleth off from the vine, And as a falling fig from the fig-tree.

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KEHOT'S NOTE

ישעי' לד, ד. סו, כד.

475 **לחזות בנועם ה'**

The words here quote Psalms 27:4; the passage is shown below.

Psalms 27:4 תהילים כ"ז:ד'

אַחַת שָׁאַלְתִּי מֵאֵת־ה' אוֹתָהּ אֲבַקֵּשׁ שִׁבְתִּי בְּבֵית־ה' כָּל־יְמֵי חַיַּי לַחֲזוֹת בְּנֹעַם־ה' וּלְבַקֵּר בְּהֵיכָלוֹ׃

One thing have I asked of the L-RD, that will I seek after: That I may dwell in the house of the L-RD all the days of my life, To behold the graciousness of the L-RD, and to visit early in His temple.

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KEHOT'S NOTE

תהלים כז, ד.

476 **בגילוי זיו השכינה**

Kehot's note points to Berakhot 17a for these words.

Berakhot 17a ברכות י"ז א

KEHOT'S NOTE

ברכות יז, א.

477 **בד"ה קול דודי**

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

KEHOT'S NOTE

לקו"ת שה"ש יד, ד.

478 **רע ומר עזבו את ה'**

The words here quote Jeremiah 2:19; the passage is shown below.

Jeremiah 2:19 ירמיהו ב':י"ט

תְּיַסְּרֵךְ רָעָתֵךְ וּמְשֻׁבוֹתַיִךְ תוֹכִחֻךְ וּדְעִי וּרְאִי כִּי־רַע וָמָר עָזְבֵךְ אֶת־ה' אֱלֹקָיִךְ וְלֹא פַחְדָתִי אֵלַיִךְ נְאֻם־אֲד־נָי ה' צְבָאוֹת׃

Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: Know therefore and see that it is an evil and a bitter thing, that thou hast forsaken the L-RD thy G-d, neither is My fear in thee, Saith the L-rd GOD of hosts.

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KEHOT'S NOTE

ראה ירמי' ב, י"ט.

479 **כל מי שאין בו דעה**

The words here quote Berakhot 33a:19; the passage is shown below.

Berakhot 33a:19 ברכות ל"ג א:י"ט

וְאָמַר רַב אַמֵּי: גְּדוֹלָה דֵּעָה, שֶׁנִּתְנָה בֵּין שְׁתֵּי אוֹתִיּוֹת, שֶׁנֶּאֱמַר "כִּי אֵל דֵּעוֹת ה'". וְכָל מִי שֶׁאֵין בּוֹ דֵּעָה — אָסוּר לְרַחֵם עָלָיו, שֶׁנֶּאֱמַר: "כִּי לֹא עַם בִּינוֹת הוּא עַל כֵּן לֹא יְרַחֲמֶנּוּ עֹשֵׂהוּ".

R. Ammi also said : Great is knowledge which is placed between two references to the Divine Name ; as it is said, "For a G-d of knowledge is the L-rd" (I Sam. ii. 3). It is forbidden to have mercy upon one who does not possess knowledge ; as it is said, "For it is a people of no understanding, therefore He that made them will not have compassion upon them" (Is. xxvii. 11).

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KEHOT'S NOTE

ברכות לג, א.

480 **בד"ה בהעלותך**

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

KEHOT'S NOTE

לעיל ל, א ואילך.

481 **ימין ושמאל תפרוצי**

The words here quote Isaiah 54:3; the passage is shown below.

Isaiah 54:3 ישעיהו נ"ד:ג'

כִּי־יָמִין וּשְׂמֹאול תִּפְרֹצִי וְזַרְעֵךְ גּוֹיִם יִירָשׁ וְעָרִים נְשַׁמּוֹת יוֹשִׁיבוּ׃

For thou shalt spread abroad on the right hand and on the left; And thy seed shall possess the nations, And make the desolate cities to be inhabited.

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KEHOT'S NOTE

ישעי' נד, ג.

482 **ימין מקרבת . . שמאל דוחה**

The words here quote Sotah 47a:6-7; the passage is shown below.

Sotah 47a:6–7 סוטה מ"ז א:ו'-ז'

תָּנוּ רַבָּנָן: לְעוֹלָם תְּהֵא שְׂמֹאל דּוֹחָה וְיָמִין מְקָרֶבֶת, לֹא כְּאֵלִישָׁע שֶׁדְּחָפוֹ לְגֵחֲזִי בִּשְׁתֵּי יָדָיו, וְלֹא כִּיהוֹשָׁעַ בֶּן פְּרַחְיָה שֶׁדְּחָפוֹ לְיֵשׁוּ הַנּוֹצְרִי מִתַּלְמִידָיו בִּשְׁתֵּי יָדָיו. אֶלִישָׁע מַאי הֲיָא, דִּכְתִיב: "וַיֹּאמֶר נַעֲמָן הוֹאֵל קַח כִּכָּרָיִם", וּכְתִיב: "וַיֹּאמֶר אֵלָיו לֹא לִבִּי הָלַךְ כַּאֲשֶׁר הָפַךְ אִישׁ מֵעַל מֶרְכַּבְתּוֹ לִקְרָאתֶךָ הֲעֵת לָקַחַת אֶת הַכֶּסֶף וְלָקַחַת בְּגָדִים וְזֵיתִים וּכְרָמִים וְצֹאן וּבָקָר וַעֲבָדִים וּשְׁפָחוֹת".

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KEHOT'S NOTE

סוטה מז, א.

483 **ודברי אשר שמתיך בפיך**

The words here quote Isaiah 59:21; the passage is shown below.

Isaiah 59:21 ישעיהו נ"ט:כ"א

וַאֲנִי זֹאת בְּרִיתִי אוֹתָם אָמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרַי אֲשֶׁר־שַׂמְתִּי בְּפִיךָ לֹא־יָמוּשׁוּ מִפִּיךָ וּמִפִּי זַרְעֲךָ וּמִפִּי זֶרַע זַרְעֲךָ אָמַר ה' מֵעַתָּה וְעַד־עוֹלָם׃

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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KEHOT'S NOTE

ישעי' נט, כא.

484 **והנה ברכות ס"פ אמור שם**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

באוה"ת פ' בא ע' רעב מעתיק וז"ל "תרין אמוראין חד אמר גולה וחד אמר גאולה, מ"ד גולה ע"ש שגולה לבבל וגלת שכינה עמהון כדאמר למענכם שולחתי בבלה בישעי' סי מ"ג י"ד . . ומ"ד גאולה פרוקא שנאמר גואלינו ד' צבאות שמו". וראה גם באוה"ת נ"ך-א ע' תקי.

485 **ותוספת האלף שעל ידו נעשה מבחי' גולה בחי' גאולה**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה אוה"ת בהעלותך ע' תכג ואילך.

486 **סמיכת גאולה לתפלה**

The words here quote Berakhot 9b:14–15; the passage is shown below.

Berakhot 9b:14–15 ברכות ט' ב:י"ד-ט"ו

תַּנְיָא נָמֵי הָכִי: וְתִיקִין הָיוּ גּוֹמְרִין אוֹתָהּ עִם הָנֵץ הַחַמָּה, כְּדֵי שֶׁיִּסְמוֹךְ גְּאוּלָּה לִתְפִלָּה, וְנִמְצָא מִתְפַּלֵּל בַּיּוֹם. אָמַר רַבִּי זֵירָא: מַאי קְרָאָה — "יִירָאוּךָ עִם שֶׁמֶשׁ וְלִפְנֵי יָרֵחַ דּוֹר דּוֹרִים".

There is a teaching to the same effect : The Wetikin used to conclude it with the sunrise in order to unite the Geullah with the Tefillah, and consequently pray in the day. R. Zera said : What is the Scriptural authority foe this? "They shall fear Thee with the sun, and before the moon, throughout all generations" (Ps. Ixxii. 5).

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KEHOT'S NOTE

ברכות ט, ב. טושו"ע או"ח סס"ו, ח. רסקי"א.

487 **א"ת מה אלא מאה**

Kehot's note points to Menachot 43b for these words.

Menachot 43b מנחות מ"ג ב

KEHOT'S NOTE

ראה מנחות מג, ב רש"י ד"ה מה. ושם ד"ה א"ת [כ].

488 **ארוממך אלקי המלך**

The words here quote Psalms 145:1; the passage is shown below.

Psalms 145:1 תהילים קמ"ה:א

תְּהִלָּה לְדָוִד אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד:

[A Psalm of] praise; of David. I will extol Thee, my G-d, O King; And I will bless Thy name for ever and ever.

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KEHOT'S NOTE

תהלים קמה, א.

489 **שנגלה עליהם ממה"מ הקב"ה**

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

KEHOT'S NOTE

הגדה של פסח.

490 **המריקים מעליהם הזהב**

The words here quote Zechariah 4:12; the passage is shown below.

Zechariah 4:12 זכריה ד':י"ב

וָאַעַן שֵׁנִית וָאֹמַר אֵלָיו מַה־שְּׁתֵּי שִׁבְּלֵי הַזֵּיתִים אֲשֶׁר בְּיַד שְׁנֵי צַנְתְּרוֹת הַזָּהָב הַמְרִיקִים מֵעֲלֵיהֶם הַזָּהָב:

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

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KEHOT'S NOTE

זכרי' ד, יב.

491 **מצפון זהב יאתה**

The words here quote Job 37:22; the passage is shown below.

Job 37:22 איוב ל"ז:כ"ב

מִצָּפוֹן זָהָב יֵאָתֶה עַל־אֱלוֹהַּ נוֹרָא הוֹד:

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

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KEHOT'S NOTE

איוב לז, כב.

492 **ונתתי מטר ארצכם**

The words here quote Deuteronomy 11:14; the passage is shown below.

Deuteronomy 11:14 דברים י"א:י"ד

וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ:

that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

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KEHOT'S NOTE

דברים יא, יד.

493 **בגמרא רפ"ו דברכות**

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

KEHOT'S NOTE

לה, ב תוד"ה כאן.

494 **מקומו של עולם**

The words here quote Bereshit Rabbah 68:9; the passage is shown below.

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

ויפגע במקום - ר' הונא בשם ר' אמי אמר: מפני מה מכנין שמו של הקב"ה וקוראין אותו מקום? שהוא מקומו של עולם, ואין עולמו מקומו, מן מה דכתיב (שמות לג): הנה מקום אתי, הוי, הקדוש ברוך הוא מקומו של עולם, ואין עולמו מקומו. אמר רבי יצחק: כתיב (דברים לג): מעונה אלקי קדם, אין אנו יודעים אם הקב"ה מעונו של עולמו ואם עולמו מעונו, מן מה דכתיב (תהלים צ): ה' מעון אתה, הוי. הקדוש ברוך הוא מעונו של עולמו, ואין עולמו מעונו. אמר רבי אבא בר יודן: לגבור, שהוא רוכב על ...

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

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KEHOT'S NOTE

ב"ר סח, ט.

495 **כי הדם הוא הנפש**

The words here quote Deuteronomy 12:23; the passage is shown below.

Deuteronomy 12:23 דברים י"ב:כ"ג

רַק חֲזַק לְבִלְתִּי אֲכֹל הַדָּם כִּי הַדָּם הוּא הַנָּפֶשׁ וְלֹא־תֹאכַל הַנֶּפֶשׁ עִם־הַבָּשָׂר׃

Only be stedfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh.

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KEHOT'S NOTE

דברים יב, כג.

496 **ברבות פי תרומה**

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

KEHOT'S NOTE

לה, ה.

497 **וממצרים קראתי לבני**

The words here quote Hosea 11:1; the passage is shown below.

Hosea 11:1 הושע י"א:א'

כִּי נַעַר יִשְׂרָאֵל וָאֹהֲבֵהוּ וּמִמִּצְרַיִם קָרָאתִי לִבְנִי׃

When Israel was a child, then I loved him, And out of Egypt I called My son.

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KEHOT'S NOTE

הושע יא, א.

498 **ופרעה הקריב**

The words here quote Exodus 14:10; the passage is shown below.

Exodus 14:10 שמות י"ד:י'

וּפַרְעֹה הִקְרִיב וַיִּשְׂאוּ בְנֵי־יִשְׂרָאֵל אֶת־עֵינֵיהֶם וְהִנֵּה מִצְרַיִם נֹסֵעַ אַחֲרֵיהֶם וַיִּירְאוּ מְאֹד וַיִּצְעֲקוּ בְנֵי־יִשְׂרָאֵל אֶל־יְהוָה׃

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

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Shemot Rabbah 21:5 שמות רבה כ"א:ה'

… אמר רבי אלעזר בן פדת: כיון שיצאו ישראל ממצרים, היו נושאין עיניהן והיו המצרים רודפים אחריהם, שנאמר (שם יד, י): ופרעה הקריב (וגו'). נוסעים אינו אומר, אלא נוסע, כיון שיצא פרעה והמצריים לרדוף אחריהם, תלו עיניהם לשמים וראו שרן של מצרים פורח באויר, כיון שראו אותו נתייראו הרבה, שנאמר (שם שם, שם): וייראו מאד. ומהו והנה מצרים נוסע אחריהן? שרן של מצרים היה שמו מצרים, שאין הקדוש ברוך הוא מפיל אומה, עד שהוא מפיל שרן תחלה. וכן אתה מוצא בנבוכדנצר, שהפיל הקדוש ברוך הוא לשרו תחלה, שנאמר (דניאל ד, …

That is what is written: "My dove in the cleft of the rock" (Song of Songs 2:14). It should have said "a dove in the cleft of the rock." Why did it say "my dove?" It is as Rabbi Yoḥanan said: The Holy One blessed be He said to Israel: "My dove." See what is written: "Ephraim is like a foolish dove, with no understanding" (Hosea 7:11). The Holy One blessed be He said: To Me they are like a foolish dove; everything that I decree for them, they do …

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KEHOT'S NOTE

שמות יד, י. וראה שמו"ר כא, ה.

499 **צמאה לך נפשי**

The words here quote Psalms 63:2; the passage is shown below.

Psalms 63:2 תהילים ס"ג:ב'

אֱלֹקִים אֵלִי אַתָּה אֲשַׁחֲרֶךָּ צָמְאָה לְךָ נַפְשִׁי כָּמַהּ לְךָ בְשָׂרִי בְּאֶרֶץ־צִיָּה וְעָיֵף בְּלִי־מָיִם׃

O G-d, Thou art my G-d, earnestly will I seek Thee; My soul thirsteth for Thee, my flesh longeth for Thee, In a dry and weary land, where no water is.

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KEHOT'S NOTE

תהלים סג, ב.

500 **בד"ה להבין ענין יו"ט שני**

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

KEHOT'S NOTE

לקמן שמע"צ צב, א ואילך.

501 **שיאמרו ליצחק כי אתה אבינו**

The words here quote Shabbat 89b:4–5; the passage is shown below.

Shabbat 89b:4–5 שבת פ"ט ב:ד'-ה'

אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹנָתָן: מַאי דִּכְתִיב: "כִּי אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה ה' אָבִינוּ גּוֹאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ" — לְעָתִיד לָבֹא יֹאמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא לְאַבְרָהָם: בָּנֶיךָ חָטְאוּ לִי. אֹמֶר לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, יִמָּחוּ עַל קִדּוּשַׁת שְׁמֶךָ. אָמַר: אֵימַר לְקַהּ לְיַעֲקֹב דַּהֲוָה לֵקֵהּ צַעַר גִּידּוּל בָּנִים, אֶפְשָׁר דְּבָעֵי רַחֲמֵי עֲלַיְיהוּ. אֲמַר לֵקַהּ: בָּנֶיךָ חָטְאוּ. אֹמֶר לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, יִמָּחוּ עַל קִדּוּשַׁת שְׁמֶךָ. אָמַר לָא בְּסָבֵי טַעֲמָא וְלָא …

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KEHOT'S NOTE

בהעלותך את הנרות אל מול פני המנורה יאירו שבעת הנרות

בד"ה כי עמך מקור חיים בפי מקץ 506

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

KEHOT'S NOTE

תו"א לה, א.

ובפי שלח ע"פ ועתה 507

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

KEHOT'S NOTE

להלן לט, א.

הנסתרות להוי' אלקינו 508

The words here quote Deuteronomy 29:28; the passage is shown below.

Deuteronomy 29:28 דברים כ"ט:כ"ח

הַנִּסְתָּרֹת לַיהוָה אֱלֹקֵינוּ וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד־עוֹלָם לַעֲשׂוֹת אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת:

The secret things belong unto the L-RD our G-d; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law.

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KEHOT'S NOTE

דברים כט, כח.

הנסתרות הן דחילו ורחימו 509

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

KEHOT'S NOTE

זח"ג (קכג, ב). תי"ז (תי' ות"ע). [כ].

בד"ה ואלה פקודי 510

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

KEHOT'S NOTE

לעיל פ' פקודי ג, ג.

בד"ה ושבתי בשלום 511

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

תו"א כא, ב ואילך. ובאוה"ת בהעלותך ע' תכ מציין "בענין וישם אותה מצבה ויצוק שמן על ראשה".

ואם צדקת 512

Kehot's note points to Job 35:7 for these words.

Job 35:7 איוב ל"ה:ז'

אִם־צָדַקְתָּ מַה־תִּתֶּן־לוֹ אוֹ מַה־מִּיָּדְךָ יִקָּח:

If thou be righteous, what givest thou Him? Or what receiveth He of thy hand?

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KEHOT'S NOTE

איוב לה, ז.

ולעבדו 513

Kehot's note points to Deuteronomy 11:13 for these words.

Deuteronomy 11:13 דברים י"א:י"ג

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם:

שבת פט, ב.

לבאר הדברים הנ"ל 502

Kehot's note points to where this is explained further: Maamarei Admur HaZaken 5568.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי נדפס בסה"מ תקס"ח ח"א ע' תק. מאמר זה בתוס' הגהות נדפס באוה"ת בהעלותך ע' תכ. וראה שם ע' תטז.

החכמה תחי' את בעליה 503

The words here quote Ecclesiastes 7:12; the passage is shown below.

Ecclesiastes 7:12 קהלת ז':י"ב

כִּי בְּצֵל הַחָכְמָה בְּצֵל הַכָּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ:

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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KEHOT'S NOTE

ראה קהלת ז, יב.

למה קדמה פ' שמע 504

The words here quote Berakhot 13a:21; the passage is shown below.

Berakhot 13a:21 ברכות י"ג א:כ"א

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן קָרְחָה: לָמָּה קָדְמָה פָּרָשַׁת "שְׁמַע" לְ"וְהָיָה אִם שָׁמוֹעַ" — כְּדֵי שֶׁיְּקַבֵּל עָלָיו עוֹל מַלְכוּת שָׁמַיִם תְּחִלָּה, וְאַחַר כָּךְ מְקַבֵּל עָלָיו עוֹל מִצְוֹת. "וְהָיָה אִם שָׁמוֹעַ" לְ"וַיֹּאמֶר" — שֶׁ"וְהָיָה אִם שָׁמוֹעַ" נוֹהֵג בֵּין בַּיּוֹם וּבֵין בַּלַּיְלָה, "וַיֹּאמֶר" אֵינוֹ נוֹהֵג אֶלָּא בַּיּוֹם בִּלְבַד.

R. Joshua b. Karhah said: Why does the section "Hear, O Israel" precede "And it shall come to pass if ye shall hearken"? So that a man shall first receive upon himself the yoke of the kingdom of heaven, and afterwards receive upon himself the yoke of the commandments. And why does "And it shall came to pass if ye shall hearken" precede "And the L-rd spake" ? Because the former applies both during the day and night, but the latter during the day only.

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

KEHOT'S NOTE

ברכות יג, א.

תחת אשר לא עבדת 505

The words here quote Deuteronomy 28:47; the passage is shown below.

Deuteronomy 28:47 דברים כ"ח:מ"ז

תַּחַת אֲשֶׁר לֹא־עָבַדְתָּ אֶת־יְהוָה אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב מֵרֹב כֹּל:

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.

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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KEHOT'S NOTE

דברים יא, יג.

514 **סד"ה ואלה המשפטים**

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

KEHOT'S NOTE

תו"א עה, ד.

515 **ובד"ה לא תהיה משכלה**

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

KEHOT'S NOTE

תו"א עח, ד.

516 **ובד"ה לא הביט און**

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

KEHOT'S NOTE

לקמן פ' בלק ע, ג.

517 **וצ"ל גילוי . . השמים**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה אוה"ת יתרו ע' תתפא.

518 **הערת רוח קדשו ממרום**

Isaiah foretells desolation "until a spirit is poured upon us from on high, and the wilderness becomes a fruitful field." It describes the arousal from above that answers the outcry.

Isaiah 32:15 ישעיהו ל"ב:ט"ו

עַד־יֵעָרֶה עָלֵינוּ רוּחַ מִמָּרוֹם וְהָיָה מִדְבָּר לַכַּרְמֶל וְהַכַּרְמֶל לַיַּעַר יֵחָשֵׁב׃

Until the spirit be poured upon us from on high, And the wilderness become a fruitful field, And the fruitful field be counted for a forest.

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KEHOT'S NOTE

ראה ישעי' לב, טו.

519 **ההשתלשלות של הקו נמשך מבחי' עשי'**

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

KEHOT'S NOTE

ראה המשך בששה"ק תער"ב ח"ב ע' תתקכד ועד"ה.

520 **וכענין טורא חשוכא**

Kehot's note points to Zohar III, 208a for these words.

Zohar III, 208a זח"ג רח, א

KEHOT'S NOTE

ראה זח"ג רח, א. ראה אוה"ת קרח ע' תשכא. מובא ביהל אור ע' קצ.

521 **טורא חשוכא חג"ת**

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

KEHOT'S NOTE

ני"ב ע"ק שה"ש ד"ה קול דודי (טו, ג). ולעיל נשא (כג, א). [כ].

522 **(עיין בפרדס . . נוגע לעצמותו כו')**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

הגה זו באריכות באוה"ת בהעלותך ע' תכא.

523 **ובמ"א נתבאר**

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

KEHOT'S NOTE

תו"א קג, ג.

524 **ע"ס הגנוזות הנז' בפרדס**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ע' בתו"א נח ד"ה הן עם א' (שם בלק"ת [מהאריזי"ל] ע"ז סי' ה (טז, ג)) [ד"ה מהרחי"ו ז"ל]. וע' אוה"ת ויחי (שסז, א). ושם (שעג, ב) מציין משי' הצחצחות והלי "ע"ס הגנוזות" אות באות ל"מ — וע' ביאוה"ז ס"פ פקודי [נט, ב] ענוה שרשה מע"ס הגנוזות. וע' דרך מצותיך מאדמ"ו צ"צ נ"ע דרוש הלל בתחלתו [קמה, ב] ציין ע"ז בשי' הנ"ל בשם הגאונים. והוא בפ"א ובפ"ד שם אבל הלי אינו כן. [כ]. וראה לעיל בחקתי מו, ג. ראה פרדס שער מלמטה למעלה. וראה לקו"ת חקת סג, ג. [כ].

525 **הם ע"פ קבלת האריזי"ל**

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

KEHOT'S NOTE

ראה ד"ה לעולם יהא אדם — עזר"ת ע' פה.

526 **רצון . . מצחא . . באדרא**

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

KEHOT'S NOTE

[זהר] ח"ג (קכט, א. רפח, ב). [כ].

527 **וכנודע שיש ב' בחי' בכתר**

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

KEHOT'S NOTE

ראה ע"ח שמ"ב, פ"א.

528 **ארוכה מארץ מדה**

The words here quote Job 11:9; the passage is shown below.

Job 11:9 איוב י"א:ט'

אֹרְכָּהּ מֵאֶרֶץ מִדָּהּ וּרְחָבָה מִנִּי־יָם׃

The measure thereof is longer than the earth, and broader than the sea.

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KEHOT'S NOTE

איוב יא, ט.

529 **בביאור ע"פ מי מנה**

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

KEHOT'S NOTE

לקמן פ' בלק סט, ג.

530 בחכמה אתברירו

Kehot's note points to Zohar II, 254b for these words.

Zohar II, 254b זח"ב רנד, ב

Leviticus 4:1 ויקרא ד׳:א׳

וַיְדַבֵּר ה׳ אֶל־מֹשֶׁה לֵּאמֹר׃

And the L-RD spoke unto Moses, saying:

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KEHOT'S NOTE

זח"ב רנד, ב. ראה ע"ח שי"ח, פ"ה. וראה הערת כ"ק אדמו"ר בסה"מ תש"ח ע' 206. וראה לעיל ויקרא ד, א. צו ג, ב.

531 וז"ש בזהר

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ל"מ. וע' כתובות (נז, ב). נדרים (עג, ב) במתני' "הואיל ובעלה חייב במזונותי". וע' זח"א (שם) מח, סע"ב. [כ]. ראה אוה"ת בראשית-ג ע' תקמג, ב.

532 האדם — מכאן ואילך

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

KEHOT'S NOTE

וע' בע"ח ש' מ"ן ומ"ד דרוש א' ד"ה [— בהכת"י קרוע — כל ענין זה]. [כ].

533 אבל שרש מציאותה הוא מרצון העליון

Kehot's note points to where this is explained further: The Rebbe Rashab's maamar "(5652) כל הנהנה".

KEHOT'S NOTE

נתבאר בד"ה כל הנהנה תרנ"ב ע' קכג.

534 אשת חיל עט"ב

The words here quote Proverbs 12:4; the passage is shown below.

Proverbs 12:4 משלי י"ב:ד׳

אֵשֶׁת־חַיִל עֲטֶרֶת בַּעְלָהּ וּכְרָקָב בְּעַצְמוֹתָיו מְבִישָׁה׃

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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KEHOT'S NOTE

משלי י"ב, ד.

535 כמ"ש בלקו"ת

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

באוה"ת בהעלותך ע' תכג כי "לכאורה לא נמצא כלל בלקו"ת פי' בהעלותך שהמנורה הוא פרצוף פנימי דנוק' . . וצ"ל דמש"ש בלקו"ת דהמנורה היא נוק' דז"א והוא מע"ח שער תיקון הנוק' פי"ז".

536 בביאור ע"פ אחת היא יונתי

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

KEHOT'S NOTE

כנראה הכוונה להביאור לד"ה ששים המה מלכות לקמן שה"ש מ, א.

537 וע' זח"ב דף י"ד ע"ב

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה אוה"ת בהעלותך ע' תכג.

538 אם הבנים

Kehot's note points to Psalms 113:9 for these words.

Psalms 113:9 תהילים קי"ג:ט׳

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ׃

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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KEHOT'S NOTE

תהלים קיג, ט.

539 כד אתכפיא סט"א

Kehot's note points to Zohar II, 128b for these words.

Zohar II, 128b זח"ב קכח, ב

KEHOT'S NOTE

ראה זח"ב קכח, ב.

540 בארץ לא זרועה

The words here quote Jeremiah 2:2; the passage is shown below.

Jeremiah 2:2 ירמיהו ב׳:ב׳

הָלוֹךְ וְקָרָאתָ בְאָזְנֵי יְרוּשָׁלַם לֵאמֹר כֹּה אָמַר ה׳ זָכַרְתִּי לָךְ חֶסֶד נְעוּרַיִךְ אַהֲבַת כְּלוּלֹתָיִךְ לֶכְתֵּךְ אַחֲרַי בַּמִּדְבָּר בְּאֶרֶץ לֹא זְרוּעָה׃

Go, and cry in the ears of Jerusalem, saying: Thus saith the L-RD: I remember for thee the affection of thy youth, the love of thine espousals; how thou wentest after Me in the wilderness, in a land that was not sown.

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KEHOT'S NOTE

ירמי' ב, ב.

541 י"ה עם שמי הוא שס"ה

Kehot's note points to Zohar III, 110b for these words.

Zohar III, 110b זח"ג קי, ב

KEHOT'S NOTE

זח"ג קי, ב. וראה ת"ז בהקדמה ד, ב. ה, א.

542 שבזה לעומת זה

Kehot's note points to Ecclesiastes 7:14 for these words.

Ecclesiastes 7:14 קהלת ז׳:י"ד

בְּיוֹם טוֹבָה הֱיֵה בְטוֹב וּבְיוֹם רָעָה רְאֵה גַּם אֶת־זֶה לְעֻמַּת־זֶה עָשָׂה הָאֱלֹקִים עַל־דִּבְרַת שֶׁלֹּא יִמְצָא 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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KEHOT'S NOTE

ראה קהלת ז, יד.

שעבדו בחומר ובלבנים 543

The words here quote Exodus 1:14; the passage is shown below.

שמות א:י"ד Exodus 1:14

וַיְמָרְרוּ אֶת־חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה בְּחֹמֶר וּבִלְבֵנִים וּבְכָל־עֲבֹדָה בַּשָּׂדֶה אֵת כָּל־עֲבֹדָתָם אֲשֶׁר־עָבְדוּ בָהֶם בְּפָרֶךְ׃

And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigour.

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KEHOT'S NOTE

ראה שמות א, יד.

במדרש רבה ר"פ ואתה תצוה 544

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

נעתק באוה"ת בהעלותך ע' תכה "מה הזית הזה כו' מעלין אותו לגת ונותנין אותו במטחן כו' ואח"כ נותנין את שומנן כו'" ראה באוה"ת שם באריכות.

שמן וקטרת 545

The words here quote Proverbs 27:9; the passage is shown below.

משלי כ"ז:ט' Proverbs 27:9

שֶׁמֶן וּקְטֹרֶת יְשַׂמַּח־לֵב וּמֶתֶק רֵעֵהוּ מֵעֲצַת־נָפֶשׁ׃

Ointment and perfume rejoice the heart; So doth the sweetness of a man's friend by hearty counsel.

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KEHOT'S NOTE

משלי כז, ט.

בוצינא דקרדוניתא 546

Kehot's note points to Zohar I, 15a for these words.

Zohar I, 15a זח"א טו, א

KEHOT'S NOTE

ראה זח"א טו, א. ובמק"מ שם. ת"ז רת"ה ובכס"מ שם.

בלקו"ת פ' עקב 547

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

להאריז"ל, "ע"פ ארץ חטה כו' ארץ זית שמן כו' זית הוא יסוד כו' כי בחי' יסוד לעולם אינו נפרד" מובא באוה"ת בהעלותך ע' תכו.

PARAGRAPH 10

שמקבל עליו עול מלכות שמים 548

Rabbi Yehoshua ben Korchah explains that the Shema comes first so that one first accepts upon himself the yoke of the kingdom of Heaven and afterwards the yoke of the mitzvos. This is the acceptance that precedes "Forgive us."

ברכות י"ג א:כ"א Berakhot 13a:21

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן קָרְחָה: לָמָּה קְדְמָה פָּרָשַׁת "שְׁמַע" לְ"וְהָיָה אִם שָׁמוֹעַ" — כְּדֵי שֶׁיְּקַבֵּל עָלָיו עוֹל מַלְכוּת שָׁמַיִם תְּחִלָּה, וְאַחַר כָּךְ מְקַבֵּל עָלָיו עוֹל מִצְוֹת. "וְהָיָה אִם שָׁמוֹעַ" לְ"יֵיאָמֵר" — שֶׁ"וְהָיָה אִם שָׁמוֹעַ" נוֹהֵג בֵּין בַּיּוֹם וּבֵין בַּלַּיְלָה, "יֵיאָמֵר" אֵינוֹ נוֹהֵג אֶלָּא בַּיּוֹם בִּלְבַד.

R. Joshua b. Karhah said: Why does the section "Hear, O Israel" precede "And it shall come to pass if ye shall hearken"? So that a man shall first receive upon himself the yoke of the kingdom of heaven, and afterwards receive upon himself the yoke of the commandments. And why does "And it shall came to pass if ye shall hearken" precede "And the L-rd spake" ? Because the former applies both during the day and night, but the latter during the day only.

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אוילים מדרך פשעם ומעונותיהם יתענו 549

The psalmist speaks of the sick: "Fools, because of the way of their transgression and because of their iniquities, are afflicted." The Alter Rebbe reads "afflicted" as "afflict themselves," fasting in teshuvah, and distinguishes iniquity from rebellion. (context: Steinsaltz Tanakh)

תהילים ק"ז:י"ז Psalms 107:17

אֱוִלִים מִדֶּרֶךְ פִּשְׁעָם וּמֵעֲוֹנֹתֵיהֶם יִתְעַנּוּ׃

Crazed because of the way of their transgression, And afflicted because of their iniquities—

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פשעים אלו המרדים 550

In defining the words of the High Priest's confession, the Talmud says pesha'im are rebellions, avonos are deliberate sins and chata'im are unwitting ones. It shows that pesha is the gravest offense.

יומא ל"ו ב:ו' Yoma 36b:6

פְּשָׁעִים אֵלּוּ הַמְּרָדִים, וְכֵן הוּא אוֹמֵר: "מָלֹךְ מוֹאָב פָּשַׁע בִּי", וְאוֹמֵר: "אָז תִּפְשַׁע לִבְנָה בָּעֵת הַהִיא". "לְכָל חַטֹּאתָם" אֵלּוּ הַשְׁגָגוֹת, וְכֵן הוּא אוֹמֵר: "נֶפֶשׁ כִּי תֶחֱטָא בִשְׁגָגָה". וּמֵאַחַר שֶׁהַתּוֹרָה עַל הַזְּדוֹנוֹת וְעַל הַמְּרָדִים חוֹזֶרֶת וּמִתְרָה עַל הַשְׁגָגוֹת?!

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והם פשעו בי 551

"Children I have raised and exalted, and they have transgressed against Me." Here its words name the theme of a discourse on rebellion.

ישעיהו א:ב' Isaiah 1:2

שִׁמְעוּ שָׁמַיִם וְהַאֲזִינִי אֶרֶץ כִּי ה' דִּבֶּר בָּנִים גִּדַּלְתִּי וְרוֹמַמְתִּי וְהֵם פָּשְׁעוּ בִי׃

Hear, O heavens, and give ear, O earth, For the L-RD hath spoken: Children I have reared, and brought up, And they have rebelled against Me.

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552 בי נשבעתי

In Parshas Acharei the Zohar speaks of the alef hidden within the vav and not revealed, as it is written, "By Myself (bi) I have sworn." The text cites this place for the meaning of "against Me" (bi).

Zohar, Achrei Mot 29:182–31:193 ספר הזהר, אחרי מות כ״ט:קפ״ב-ל״א:קצ״ג

553 ומאריך באחד

Sumchus says that whoever lengthens the word "One" has his days and years lengthened. It is the source of dwelling at length on "One" in the Shema.

Berakhot 13b:14–15 ברכות י״ג ב:י״ד-ט״ו

תַּנְיָא סוּמְכוֹס אוֹמֵר: כָּל הַמַּאֲרִיךְ בְּ״אֶחָד״, מַאֲרִיכִין לוֹ יָמָיו וּשְׁנוֹתָיו. אָמַר רַב אַחָא בַּר יַעֲקֹב: וּבַדָּלִית. אָמַר רַב אָשֵׁי: וּבִלְבַד שֶׁלֹּא יַחֲטוֹף בַּחֵית. רַבִּי יִרְמְיָה הֲוָה יָתֵיב קַמֵּיהּ דְּרַבִּי [חִיָּיא בַּר אַבָּא], חַזְיֵיהּ דַּהֲוָה מַאֲרִיךְ טוּבָא, אֲמַר לֵיקָה: כֵּיוָן דְּאַמְלֵיכְתֵּיהּ לְמַעְלָה וּלְמַטָּה וּלְאַרְבַּע רוּחוֹת הַשָּׁמַיִם — תּוּ לָא צָרִיכְתָּ.

There is a teaching : Symmachus says : Whoever prolongs the pronunciation of the word ehad "one," his days and years are prolonged for him. Rab Aha b. Jacob said : Especially the letter D. Rab Ashe said: Only he must not slur over the letter H. R. Jeremiah was sitting in the presence of R. Hiyya b. Abba, and noticed that he prolonged [the word ehad] exceedingly. He said to him : So long as thou hast proclaimed His Kingship above and below and the four winds of heaven, ...

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554 בזכרנו את ציון

The exiles in Babylon say, "By the rivers of Babylon, there we sat and wept, when we remembered Zion." It is the theme of the midnight lament.

Psalms 137:1 תהילים קל״ז:א

עַל־נַהֲרוֹת בָּבֶל שָׁם יָשַׁבְנוּ גַּם־בָּכִינוּ בְּזָכְרֵנוּ אֶת־צִיּוֹן׃

By the rivers of Babylon, There we sat down, yea, we wept, When we remembered Zion.

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555 הויי בחכמה

"Havayah, with Chochmah, founded the earth; He established the heavens with understanding." It shows the Infinite Light revealed in Chochmah.

Proverbs 3:19 משלי ג׳:י״ט

ה׳ בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה׃

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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556 בחכמה אתבררו

The Zohar teaches that "through Chochmah they are refined." The Kehot note gives this place for the phrase.

Zohar, Pekudei 51:663–674 ספר הזהר, פקודי נ״א:תרס״ג-תער״ד

557 היתה לי דמעתי לחם יומם ולילה באמור אלי כל היום איה אלהיך

The psalmist, far from G-d's house, says his tears are as constant as his bread while his enemies taunt him all day, "Where is your G-d?" The Alter Rebbe reads the tears as the way to the "bread" of Torah, and "all day" as asking where G-d is through the day. (context: Steinsaltz Tanakh)

Psalms 42:4 תהילים מ״ב:ד׳

הָיְתָה־לִּי דִמְעָתִי לֶחֶם יוֹמָם וָלָיְלָה בֶּאֱמֹר אֵלַי כָּל־הַיּוֹם אַיֵּה אֱלֹקֶיךָ׃

My tears have been my food day and night, while they say unto me all the day: 'Where is Thy G-d?'

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558 והגית בו יומם ולילה

"This book of the Torah shall not depart from your mouth, and you shall meditate in it day and night." It links the "bread day and night" of the psalm with the study of Torah.

Joshua 1:8 יהושע א׳:ח׳

לֹא־יָמוּשׁ סֵפֶר הַתּוֹרָה הַזֶּה מִפִּיךָ וְהָגִיתָ בּוֹ יוֹמָם וָלָיְלָה לְמַעַן תִּשְׁמֹר לַעֲשׂוֹת כְּכָל־הַכָּתוּב בּוֹ כִּי־אָז תַּצְלִיחַ אֶת־דְּרָכֶךָ וְאָז תַּשְׂכִּיל׃

This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy ways prosperous, and then thou shalt have good success.

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559 אם ישים אליו לבו

Elihu says that if G-d set His heart against man and gathered back his spirit and breath, all flesh would perish. The words "if he sets his heart to Him" are used here for a person turning his heart to G-d. (context: Steinsaltz Tanakh)

Job 34:14 איוב ל״ד:י״ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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560 כי נכמרו רחמיו

Yosef hurried out, "for his compassion was stirred toward his brother," went into the chamber and wept there. The weeping comes first.

Genesis 43:30 בראשית מ״ג:ל׳

וַיְמַהֵר יוֹסֵף כִּי־נִכְמְרוּ רַחֲמָיו אֶל־אָחִיו וַיְבַקֵּשׁ לִבְכּוֹת וַיָּבֹא הַחַדְרָה וַיֵּבְךְּ שָׁמָּה׃

And Joseph made haste; for his heart yearned toward his brother; and he sought where to weep; and he entered into his chamber, and wept there.

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561 שימו לחם

After weeping, Yosef washed his face, restrained himself and said, "Set out bread." Bread follows tears, as in "My tears have been my bread."

Genesis 43:31 בראשית מ״ג:ל״א

וַיִּרְחַץ פָּנָיו וַיֵּצֵא וַיִּתְאַפַּק וַיֹּאמֶר שִׂימוּ לָחֶם׃

And he washed his face, and came out; and he refrained himself, and said: 'Set on bread.'

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562 הרועה בשושנים

The maiden says, "I am my Beloved's and my Beloved is mine, who grazes among the roses." The discourse on this verse reads shoshanim as those who study (shonim) the laws.

Song of Songs 6:3 שיר השירים ו׳:ג׳

אֲנִי לְדוֹדִי וְדוֹדִי לִי הָרֹעֶה בַּשּׁוֹשַׁנִּים׃

I am my beloved's, and my beloved is mine, That feedeth among the lilies.'

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563 מים תחתונים בוכים

Rabbeinu Bachya brings the Midrash that when the waters were divided, the lower waters began to weep, and they were promised to be brought on the altar in the salt and the water libation. The Kehot note cites this place.

Rabbeinu Bahya, Vayikra 2:13 רבנו בחיי, ויקרא ב׳:י״ג

PARAGRAPH 11

564 כתית למאור

"And you shall command the children of Israel to bring you pure olive oil, crushed for the light, to raise up a lamp continually." It is the oil of the Menorah.

Exodus 27:20 שמות כ״ז:כ׳

וְאַתָּה תְּצַוֶּה אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר לְהַעֲלֹת נֵר תָּמִיד׃

And thou shalt command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually.

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565 שפל רוח

Rabbi Meir says, "Be humble of spirit before every person." The Kehot note gives this place for humility of spirit.

Pirkei Avot 4:10 משנה אבות ד׳:י׳

רַבִּי מֵאִיר אוֹמֵר, הֱוֵי מְמַעֵט בְּעֵסֶק, וַעֲסֹק בַּתּוֹרָה. וֱהֵוי שְׁפַל רוּחַ בִּפְנֵי כָל אָדָם. וְאִם בָּטַלְתָּ מִן הַתּוֹרָה, יֵשׁ לְךָ בְּטֵלִים הַרְבֵּה כְנֶגְדֶּךָ. וְאִם עָמַלְתָּ בַּתּוֹרָה, יֵשׁ לוֹ שָׂכָר הַרְבֵּה לִתֵּן לָךְ׃

Rabbi Meir said: Engage but little in business, and busy yourself with the Torah. Be of humble spirit before all men. If you have neglected the Torah, you shall have many who bring you to neglect it, but if you have labored at the study of Torah, there is much reward to give unto you

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566 ונפשי כעפר לכל תהיה

Mar son of Ravina closed his prayer with "My G-d, guard my tongue from evil … and let my soul be as dust to all," the prayer said at the end of the Amidah. It is the humility likened to crushed oil.

Berakhot 17a:4 ברכות י״ז א:ד׳

מָר בְּרֵיהּ דְּרָבִינָא כִּי הֲוָה מְסַיֵּים צְלוֹתֵיהּ אָמַר הָכִי: ״אֱלֹקַי, נְצוֹר לְשׁוֹנִי מֵרָע וְשִׂפְתוֹתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְתַצִּילֵנִי מִפֶּגַע רָע, מִיֵּצֶר הָרָע, וּמֵאִשָּׁה רָעָה, וּמִכָּל רָעוֹת הַמִּתְרַגְּשׁוֹת לָבֹא בָּעוֹלָם. וְכָל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחְשְׁבוֹתָם. יִהְיוּ לָרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ ה׳ צוּרִי וְגוֹאֲלִי״.

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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567 כשמן הטוב על הראש יורד על הזקן זקן אהרן שיורד ע״פ מדותיו

David's psalm of brotherly unity compares it to the good oil poured on Aharon's head, running down his beard to the collar of his robes. The whole section is built on this verse, and the maamar later reads middosav, his garments, as G-d's middos, His attributes. (context: Steinsaltz Tanakh)

Psalms 133:2 תהילים קל״ג:ב׳

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו׃

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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568 קווצותיו תלתלים

Rav Chisda teaches in the name of Mar Ukva that "his locks are curled" (taltalim) means that on every stroke of the Torah's letters one may expound heaps upon heaps (tilei tilim) of laws. It is the basis for reading the locks as the laws of the Torah.

Eruvin 21b:23–25 עירובין כ״א ב:כ״ג-כ״ה

״[ן]אִיזֵן וְחַקֵּר תִּיקֵּן מְשָׁלִים הַרְבֵּה״ — אָמַר עוּלָּא אָמַר רַבִּי אֱלִיעֶזֶר: בַּתְּחִילָּה הָיְתָה תּוֹרָה דּוֹמָה לְכִפָּיפָה שֶׁאֵין לָהּ אָזְנַיִם, עַד שֶׁבָּא שְׁלֹמֹה וְעָשָׂה לָהּ אָזְנַיִם. ״קְווּצוֹתָיו תַּלְתַּלִּים״, אָמַר רַב חִסְדָּא אָמַר מָר עוּקְבָא: מְלַמֵּד שֶׁיֵּשׁ לִדְרוֹשׁ עַל כָּל קוֹץ וָקוֹץ תִּילֵי תִילִים שֶׁל הֲלָכוֹת. ״שְׁחוֹרוֹת כְּעוֹרֵב״: כְּמִי אַתָּה מוֹצְאָן — כְּמִי

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569 **קווצותיו תלתלים שחורות כעורב**

The maiden describes her beloved: "His head is finest gold; his locks are curled, black as a raven." The locks stand for the laws of the Torah.

Song of Songs 5:11 שיר השירים ה׳:י״א

רֹאשׁוֹ כֶּתֶם פָּז קְוֻצּוֹתָיו תַּלְתַּלִּים שְׁחֹרוֹת כָּעוֹרֵב׃

His head is as the most fine gold, His locks are curled, And black as a raven.

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570 **משל הקדמוני**

David tells Shaul, "As the ancient proverb says, from the wicked comes forth wickedness," and so he will not raise his hand against him. Rashi (on Exodus 21:13) reads "the parable of the Ancient One" as the Torah, G-d's parable, the source of the name used here. (Kehot: I Samuel 24:13)

I Samuel 24:14 שמואל א כ״ד:י״ד

כַּאֲשֶׁר יֹאמַר מְשַׁל הַקַּדְמֹנִי מֵרְשָׁעִים יֵצֵא רֶשַׁע וְיָדִי לֹא תִהְיֶה־בָּךְ׃

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

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571 **התורה נק׳ משל הקדמוני**

Rashi explains that "the parable of the Ancient One" is the Torah, the parable of the Holy One, blessed be He, who is the Ancient One of the world. The Alter Rebbe builds on this reading.

Rashi on Exodus 21:16 רש״י על שמות כ״א:ט״ז

וגנב איש ומכרו. לָמָּה נֶאֱמַר? לִפְי שֶׁנֶּאֱמַר כִּי יִמָּצֵא אִישׁ גֹּנֵב נֶפֶשׁ מֵאֶחָיו (דברים כ״ד), אֵין לִי אֶלָּא אִישׁ שֶׁגָּנַב נֶפֶשׁ, אִשָּׁה אוֹ טֻמְטוּם אוֹ אַנְדְּרוֹגִינוֹס שֶׁגָּנְבוּ מִנַּיִן? תַּ"לְ וְגֹנֵב אִישׁ וּמְכָרוֹ. וּלְפִי שֶׁנֶּאֱ' כָּאן וְגֹנֵב אִישׁ, אֵין לִי אֶלָּא גּוֹנֵב אִישׁ, גּוֹנֵב אִשָּׁה מִנַּיִן? תַּ"לְ גֹּנֵב נֶפֶשׁ, לְכָךְ הֻצְרְכוּ שְׁנֵיהֶם, מַה שֶּׁחִסֵּר זֶה גִּלָּה זֶה (סנהדרין שם): ונמצא בידו. שֶׁרָאוּהוּ עֵדִים שֶׁגָּנָבוֹ וּמְכָרוֹ, וְנִמְצָא כְבָר בְּיָדוֹ קֹדֶם מְכִירָה (שם): מות יומת. בְּחֶנֶק; כָּל מִיתָה הָאֲמוּרָה בַּתּוֹרָה סְתָם חֶנֶק הִיא (וְהִפְסִיק …

וגנב איש ומכרו AND HE THAT STEALETH A MAN, AND SELLETH HIM, [AND HE BE PREVIOUSLY FOUND IN HIS HAND, HE SHALL SURELY BE PUT TO DEATH] — Why is this statement made (how does the particular form of words used here tell us some point of law which is not contained in another text bearing upon the same subject)? Since it is said, (Deuteronomy 24:7) "If a man be found stealing any of his brethren … [then that thief shall die]", I might say that I have here only …

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

572 **כתלג חיוור**

In Daniel's vision the Ancient of Days sits, "His garment white as snow and the hair of His head like pure wool." Its words describe the white hairs of Arich Anpin here.

Daniel 7:9 דניאל ז׳:ט׳

חֲזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כְּתַלַּג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק׃

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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573 **והחכמה תחיה**

Koheles says that "the advantage of knowledge is that wisdom gives life to those who have it." Here "gives life" (techayeh) marks supernal Chochmah as above the level of plant life.

Ecclesiastes 7:12 קהלת ז׳:י״ב

כִּי בְּצֵל הַחָכְמָה בְּצֵל הַכָּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ׃

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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PARAGRAPH 12

574 **שמן משחת קדש**

"And you shall make it an oil of holy anointing, a perfume compounded by the perfumer's art." It names the oil of this section.

Exodus 30:25 שמות ל׳:כ״ה

וְעָשִׂיתָ אֹתוֹ שֶׁמֶן מִשְׁחַת־קֹדֶשׁ רֹקַח מִרְקַחַת מַעֲשֵׂה רוֹקֵחַ שֶׁמֶן מִשְׁחַת־קֹדֶשׁ יִהְיֶה׃

And thou shalt make it a holy anointing oil, a perfume compounded after the art of the perfumer; it shall be a holy anointing oil.

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575 **שמן משחת קדש**

"This shall be an oil of holy anointing to Me throughout your generations." The Kehot note gives both verses.

Exodus 30:31 שמות ל׳:ל״א

וְאֶל־בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר שֶׁמֶן מִשְׁחַת־קֹדֶשׁ יִהְיֶה זֶה לִי לְדֹרֹתֵיכֶם׃

And thou shalt speak unto the children of Israel, saying: This shall be a holy anointing oil unto Me throughout your generations.

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576 **שאו ידיכם קודש**

"Lift up your hands [in] holiness and bless Havayah." Here its words name the passage of "Go forth and gaze" on kodesh.

Psalms 134:2 תהילים קל״ד:ב׳

שְׂאוּ־יְדֵכֶם קֹדֶשׁ וּבָרְכוּ אֶת־ה׳

Lift up your hands to the sanctuary, And bless ye the L-RD.

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577 חכים ולא בחכמה ידיעא

> In Eliyahu's prayer the Tikkunim say of G-d, "You are wise, but not with a knowable wisdom." It describes the wisdom the Torah draws down, which is kodesh.

Tikkunei Zohar 17b:3–4 תקוני הזהר י"ז ב:ג'-ד'

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

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PARAGRAPH 13

578 ואנשי קדש תהיון לי

> "And you shall be holy men to Me; you shall not eat flesh torn in the field." Here it describes the holiness that the mitzvos give.

Exodus 22:30 שמות כ"ב:ל'

וְאַנְשֵׁי־קֹדֶשׁ תִּהְיוּן לִי וּבָשָׂר בַּשָּׂדֶה טְרֵפָה לֹא תֹאכֵלוּ לַכֶּלֶב תַּשְׁלִכוּן אֹתוֹ׃

And ye shall be holy men unto Me; therefore ye shall not eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.

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579 עתידים צדיקים שיאמרו לפניהם קדוש

> Rabbi Elazar says that in the future "kadosh" will be said before the righteous, as it is said before the Holy One, blessed be He. The Alter Rebbe explains it as the holiness that comes to them from the supernal kodesh.

Bava Batra 75b:3–4 בבא בתרא ע"ה ב:ג'-ד'

וְאָמַר רַבָּה אָמַר רַבִּי יוֹחָנָן: עֲתִידִין צַדִּיקִים שֶׁנִּקְרְאִין עַל שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁנֶּאֱמַר: "כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו, יְצַרְתִּיו אַף עָשִׂיתִיו". וְאָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹחָנָן: שְׁלֹשָׁה נִקְרְאוּ עַל שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, וְאֵלּוּ הֵן: צַדִּיקִים, וּמָשִׁיחַ, וִירוּשָׁלַיִם. צַדִּיקִים – הָא דַּאֲמַרַן. מָשִׁיחַ – דִּכְתִיב: "וְזֶה שְׁמוֹ אֲשֶׁר יִקְרְאוֹ ה' צִדְקֵנוּ". יְרוּשָׁלַיִם – דִּכְתִיב: "סָבִיב שְׁמֹנָה עָשָׂר אָלֶף, וְשֵׁם הָעִיר מִיּוֹם ה' שָׁמָּה", אַל תִּקְרֵי "שָׁמָּה" אֶלָּא "שְׁמָהּ". ...

R' Shmuel bar Nachmani said in the name of R' Yochanan: three are called by the name of the Holy One, and they are: the righteous, the Messiah and Jerusalem. The righteous, as we said above. The Messiah, as it is written "...this is his name that he shall be called, The L-rd is our righteousness." (Jeremiah 23:6) Jerusalem, as it is written "All around it amounts to 18,000; and the name of the city from that day will be "The L-rd is There."" (Ezekiel 48:35)

William Davidson, Vocalized Aramaic (CC-BY-NC) • Rabbi Mike Feuer, Jerusalem Anthology (CC-BY)

PARAGRAPH 14

580 ועוד זאת שהרי הדבור

> The essay "To understand what is written in Pri Etz Chaim" argues, "And furthermore, for speech" from supernal wisdom does not beget, while the drop drawn from the vessel of supernal Chochmah can bring something into being from nothing. It is the analogy used here.

Tanya, Part V; Kuntres Acharon 4:30 תניא, קונטרס אחרון ד':ל'

וְעוֹד זֹאת, שֶׁהֲרֵי הַדִּבּוּר מִדְּבְרֵי חָכְמָה עִילָּאָה אֵינוֹ מוֹלִיד, וְהַטִּפָּה שֶׁנִּמְשְׁכָה מֵהַכְלִי דְּחָכְמָה עִילָּאָה יֵשׁ בָּהּ כֹּחַ הַמּוֹלִיד וּמְהַוֶּה יֵשׁ מֵאַיִן. וְגַם הַמָּשָׁל חָכְמָה עִילָּאָה, כְּלוּלָה בָּהּ. וְהַטַּעַם, מִפְּנֵי שֶׁבָּהּ נִמְשָׁךְ מֵהוֹתָהּ וְעַצְמוּתָהּ דְּחָכְמָה עִילָּאָה.

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PARAGRAPH 15

581 שיורד ע"פ מדותיו

> In the psalm the oil runs down Aharon's beard to the collar of his robes (pi middosav). The Alter Rebbe now reads middosav as G-d's middos, His attributes, revealed from above to below. (context: Steinsaltz Tanakh)

Psalms 133:2 תהילים קל"ג:ב'

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו׃

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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582 ושמן ימינו יקרא

> Shlomo says that one who would hide a quarrelsome wife is hiding the wind, and "the oil of his right hand calls out": it cannot be concealed. The Alter Rebbe reads "calls out" as "calls forth": through the oil the "right," G-d's love, is drawn down. (context: Steinsaltz Tanakh)

Proverbs 27:16 משלי כ"ז:ט"ז

צֹפֵנֶיהָ צָפַן־רוּחַ וְשֶׁמֶן יְמִינוֹ יִקְרָא׃

He that would hide her hideth the wind, And the ointment of his right hand betrayeth itself.

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583 חסד דא"א שהוא ימינו

> In Eliyahu's prayer the Tikkunim describe the Sefiros as a body: "Chesed is the right arm, Gevurah the left arm." The Kehot note brings it for Chesed as G-d's right hand.

Tikkunei Zohar 17a:16–17 תקוני הזהר י"ז א:ט"ז-י"ז

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי' אלקינו.

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584 **וימיני טפחה שמים**

"My hand founded the earth, and My right hand spanned the heavens." Here G-d's right hand is the light that encompasses all worlds.

Isaiah 48:13 ישעיהו מ״ח:י״ג

אַף־יָדִי יָסְדָה אֶרֶץ וִימִינִי טִפְּחָה שָׁמָיִם קֹרֵא אֲנִי אֲלֵיהֶם יַעַמְדוּ יַחְדָּו׃

Yea, My hand hath laid the foundation of the earth, And My right hand hath spread out the heavens; When I call unto them, They stand up together.

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585 **חסד עולם**

G-d tells Israel, "In a little wrath I hid My face from you for a moment, but with chesed olam I will have compassion on you." In the verse olam means "everlasting"; here chesed olam is the lower kindness, the root of ahavas olam, the "love of the world." (context: Steinsaltz Tanakh)

Isaiah 54:8 ישעיהו נ״ד:ח׳

בְּשֶׁצֶף קֶצֶף הִסְתַּרְתִּי פָנַי רֶגַע מִמֵּךְ וּבְחֶסֶד עוֹלָם רִחַמְתִּיךְ אָמַר גֹּאֲלֵךְ ה׳

In a little wrath I hid My face from thee for a moment; But with everlasting kindness will I have compassion on thee, Saith the L-RD thy Redeemer.

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586 **רב חסד**

G-d proclaims His attributes to Moshe: "slow to anger and abundant in kindness and truth." It names the higher kindness of Arich Anpin.

Exodus 34:6 שמות ל״ד:ו׳

וַיַּעֲבֹר ה׳ עַל־פָּנָיו וַיִּקְרָא ה׳ ה׳ אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃

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

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587 **רב חסד**

Moshe repeats the attributes: "Havayah is slow to anger and abundant in kindness." The Kehot note gives this verse as well.

Numbers 14:18 במדבר י״ד:י״ח

ה׳ אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד נֹשֵׂא עָוֹן וָפָשַׁע וְנַקֵּה לֹא יְנַקֶּה פֹּקֵד עֲוֹן אָבוֹת עַל־בָּנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים׃

The L-RD is slow to anger, and plenteous in lovingkindness, forgiving iniquity and transgression, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation.

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588 **כי חפץ חסד הוא**

"Who is a G-d like You, Who pardons iniquity … for He desires kindness." It describes the Chesed of Arich Anpin.

Micah 7:18 מיכה ז׳:י״ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא׃

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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589 **חסד דקשוט**

The Idra Rabba says that the Chesed of the Ancient of Ancients is chesed dikshot, the kindness of truth, for the life of the soul and not of the body, and ties it to "for He desires kindness." It is the source of the term used here.

Zohar, Idra Rabba 15:134–17:147 ספר הזהר, האדרא רבא ט״ו:קל״ד-י״ז:קמ״ז

590 **חסד של אמת**

Yaakov asks Yosef, "Deal with me in kindness and truth; do not bury me in Egypt." Rashi explains kindness to the dead as true kindness, which expects no repayment. The Kehot note points to this verse for the phrase "kindness of truth."

Genesis 47:29 בראשית מ״ז:כ״ט

וַיִּקְרְבוּ יְמֵי־יִשְׂרָאֵל לָמוּת וַיִּקְרָא לִבְנוֹ לְיוֹסֵף וַיֹּאמֶר לוֹ אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ שִׂים־נָא יָדְךָ תַּחַת יְרֵכִי וְעָשִׂיתָ עִמָּדִי חֶסֶד וֶאֱמֶת אַל־נָא תִקְבְּרֵנִי בְּמִצְרָיִם׃

And the time drew near that Israel must die; and he called his son Joseph, and said unto him: 'If now I have found favour in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt.

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591 **היד הגדולה אשר עשה ה׳ במצרים**

At the sea, "Israel saw the great hand that Havayah performed in Egypt." It is cited as a revelation of the higher Chesed.

Exodus 14:31 שמות י״ד:ל״א

וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה׳ בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת־ה׳ וַיַּאֲמִינוּ בַּה׳ וּבְמֹשֶׁה עַבְדּוֹ׃

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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592 **האומר אין לי אלא תורה אפי׳ תורה אין לו**

The Talmud concludes that one who says he has nothing but Torah does not have even Torah, since study goes with doing. Here it warns against seeking only the outer side.

Yevamot 109b:4–5 יבמות ק״ט ב:ד׳-ה׳

עֲרֵבִי שַׁלְצִיּוֹן — דְּעָבְדִי שְׁלוּף דּוֹץ. תּוֹקֵעַ עַצְמוֹ לִדְבַר הֲלָכָה — דְּתַנְיָא, רַבִּי יוֹסֵי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תּוֹרָה — אֵין לוֹ תּוֹרָה. פְּשִׁיטָא! אֶלָּא:

597 **באור פני מלך חיים**

"In the light of the King's face is life, and his favor is like a cloud of the latter rain." It describes the supernal face shining toward the Menorah.

Proverbs 16:15 משלי ט״ז:ט״ו

בְּאוֹר־פְּנֵי־מֶלֶךְ חַיִּים וּרְצוֹנוֹ כְּעָב מַלְקוֹשׁ׃

In the light of the king's countenance is life; And his favour is as a cloud of the latter rain.

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598 **כמים הפנים לפנים**

"As in water, face answers to face, so the heart of man to man." The supernal face answers the face below.

Proverbs 27:19 משלי כ״ז:י״ט

כַּמַּיִם הַפָּנִים לַפָּנִים כֵּן לֵב־הָאָדָם לָאָדָם׃

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

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599 **ישא ה' פניו אליך**

"May Havayah lift up His face toward you and grant you peace." The Kehot note gives both verses of the blessing.

Numbers 6:26 במדבר ו׳:כ״ו

יִשָּׂא ה' פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם׃

The L-RD lift up His countenance upon thee, and give thee peace.

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600 **לך אמר לבי בקשו פני את פניך הוי״ה אבקש**

David says, "Of You my heart said, 'Seek My face'": his heart repeats G-d's call to seek Him, and he answers, "Your face, Havayah, I will seek." It names the theme of the discourse referred to. (context: Steinsaltz Tanakh)

Psalms 27:8 תהילים כ״ז:ח׳

לְךָ אָמַר לִבִּי בַּקְּשׁוּ פָנָי אֶת־פָּנֶיךָ ה' אֲבַקֵּשׁ׃

In Thy behalf my heart hath said: 'Seek ye My face'; Thy face, L-RD, will I seek.

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601 On "opposite its nape" (mimul orpo), the Talmud explains mul as facing what sees the nape. It shows that "opposite the face of the Menorah" means what faces it.

Chullin 19b:14 חולין י״ט ב׳:י״ד

מנהני מילי דתנו רבנן ממול ערפו מול הרואה את העורף וכן הוא אומר (במדבר כב, ה) והוא יושב ממולי ואומר (ירמיהו ב, כז) כי פנו אלי עורף ולא פנים מאי ואומר וכי תימא עורף גופיה לא ידעינן היכא דנדע מול דידיה היכא תא שמע כי פנו אלי עורף ולא פנים מכלל דעורף להדי פנים

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602 **אמת הוי׳ לעולם**

The psalmist calls on the nations to praise G-d, "for His kindness has prevailed over us, and the truth of Havayah is forever." The Alter Rebbe reads le'olam, "forever," as

כָּל הָאוֹמֵר אֵין לוֹ אֶלָּא תוֹרָה — אֵין לוֹ אֶלָּא תוֹרָה. הָא נָמֵי פְּשִׁיטָא! אֶלָּא דַּאֲפִילּוּ תוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פָּפָּא, אָמַר קְרָא: "וְלִמַּדְתָּם וַעֲשִׂיתֶם" — כֹּל שֶׁיֵּשְׁנוֹ בַּעֲשִׂיָּה יֵשְׁנוֹ בִּלְמִידָה, כֹּל שֶׁאֵינוֹ בַּעֲשִׂיָּה אֵינוֹ בִּלְמִידָה.

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

593 **ישים אליו לבו ורוחו ונשמתו אליו יאסוף**

Elihu says that if G-d set His heart against man and gathered back his spirit and breath, all flesh would perish. The Alter Rebbe turns the words around: a person should set his heart on G-d and gather his spirit and soul to Him. (context: Steinsaltz Tanakh)

Job 34:14 איוב ל״ד:י״ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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594 **קרב איש ולב עמוק**

David describes his enemies' schemes, hidden in "the inward part of a man, and a deep heart." Here it describes the depths from which one seeks G-d. (context: Steinsaltz Tanakh)

Psalms 64:7 תהילים ס״ד:ז׳

יַחְפְּשׂוּ־עוֹלוֹת תַּמְנוּ חֵפֶשׂ מְחֻפָּשׂ וְקֶרֶב אִישׁ וְלֵב עָמֹק׃

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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595 **אל מול פני המנורה**

The verse of the maamar: "toward the face of the Menorah shall the seven lamps give light." Its words are now explained in full.

Numbers 8:2 במדבר ח׳:ב׳

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת׃

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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596 **יאר ה' פניו אליך**

The priestly blessing, which Aharon and his sons were commanded to give Israel: "May Havayah make His face shine upon you and be gracious to you." It is the revelation of the inner supernal will.

Numbers 6:25 במדבר ו׳:כ״ה

יָאֵר ה' פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃

The L-RD make His face to shine upon thee, and be gracious unto thee;

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בהעלותך את הנרות אל מול פני המנורה יאירו שבעת הנרות

> **"to the world": a revelation in the world below. (context: Steinsaltz Tanakh)**

Psalms 117:2 תהילים קייז:ב׳

כִּי־גָבַר עָלֵינוּ חַסְדּוֹ וֶאֱמֶת־יְיָ לְעוֹלָם הַלְלוּ־יָהּ׃

For His mercy is great toward us; And the truth of the L-RD endureth for ever. Hallelujah.

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ביאור על הנ"ל

An explanation of the above

The oil of the Menorah is the hidden Chochmah, and it is drawn out only through "crushing": refinement above, and humility and bitterness in a person. Through it Aharon's great love comes down "over the edge of his middos" and raises Malchus herself by the light of Chochmah, beyond the ascent the twelve tribes make on their own.

THE MAAMAR IN BRIEF

The Menorah's oil is "crushed" olive oil, and the oil is the hidden Chochmah, Mocha Stima'ah, the source that "anoints" the Chochmah of Atzilus. Crushing separates waste from good, so the oil stands for refinement: above, "through Chochmah they are refined"; in a person, lowering oneself to the dust and feeling bitter over one's distance from G-d. Psalm 133 traces the oil's path: from the head to the beard, the hairs that are the halachos of the Torah, and then "over the edge of his middos," the seven lamps. Since G-d has no need of the worlds, His will to be King must be aroused from below, and Aharon's great love draws the Supreme Will into Keser of Malchus, transforming a person's own middos. That love must be preceded by ahavas olam, Avraham's love from the south, the right side of Michael. The tribes rise only to Malchus, "where the tribes went up," as the Nesi'im each raised his own tribe and the Sea split into twelve paths; Aharon raises Malchus herself through Chochmah, in seven lamps, like the River's future seven streams. The light's oil is rooted in the Supernal Keser.

OUTLINE

1 **The oil is the hidden Chochmah** ¶1–2

The heading presents the discourse as an explanation of the one before it. The oil of "crushed" olives is the hidden Chochmah, Mocha Stima'ah, which "anoints" the kodesh, the Chochmah of Atzilus, as its source.

2 **Crushing, refinement and the hairs** ¶3

Crushing is refinement, which takes place in Mocha Stima'ah; in service it is humility and bitterness, which draw the oil and the raising of the lamps. The hairs of the beard in Psalm 133 come from the returning light of the refinements and are the halachos of the Torah, as in "Let my soul be as dust… Open my heart to Your Torah."

3 The seven lamps and the will to be King ¶4–7

The oil running "over the edge of his middos" is the raising of the seven lamps, which draws light into Keser of Malchus. G-d has no need of the worlds, so Aharon's great love, the yearning for the Infinite Light to be revealed below, arouses the Supreme Will to be King; in a person it transforms the middos.

4 First the south: Avraham and Michael ¶8

The Menorah stood in the south: great love must be preceded by ahavas olam, Avraham's love, drawn from Chesed, the level of Michael, the great priest on the right; then Aharon the Kohen Gadol kindles the Menorah.

5 Why bitterness, and where the tribes went up ¶9

Bitterness and crying out are the crushing that draws the oil from Mocha Stima'ah, the root of Aharon's love in "abundant in kindness." "Where the tribes went up" is the ascent of the twelve tribes, boundaries in Beriah, to Yerushalayim, Malchus, where Imma joins with the Daughter.

6 Aharon raises Malchus herself ¶10

The tribes' ascent, like the ascent of Beriah's Holy of Holies into Atzilus, reaches only Malchus; Aharon raises Malchus herself by drawing into her the light of the Supernal Abba. This is the difference between the Nesi'im's offerings and the lamps, and Eden, the higher Chochmah, is the meaning of "when you raise up."

7 Twelve paths and seven streams ¶11–12

Each Nasi raised his own tribe and the Sea split into twelve paths, at the level of Malchus; the seven lamps raise all the souls together, like the future River, Binah, struck into seven streams that reveal Chochmah from the seven lower Sefiros of Atik, the Patriarchs and Matriarchs.

8 Two kinds of oil ¶13

The offerings raise each tribe to its own root in Atzilus, while the lamps bring the light of Chochmah, from above Binah, in seven lamps. The Ramaz distinguishes the oil for the light, from the Supernal Keser, from the anointing oil, from Mocha Stima'ah.

KEY CONCEPTS

Mocha Stima'ah (the hidden brain) מוחא סתימאה

The hidden Chochmah of Arich Anpin, the source from which the Chochmah of Atzilus comes into being; the maamar identifies it with the Menorah's oil and with the anointing oil.

Refinement (birur) בירור

The sorting of good from waste, like oil pressed from crushed olives; above it is the refinement of Tikkun from Tohu in Mocha Stima'ah, and in a person it is self-abasement and bitterness.

The crushing of the olives כתיתת הזיתים

In service, lowering oneself to the dust and feeling bitter over one's distance from G-d, which draws down the "oil" of the hidden Chochmah.

Great love (ahavah rabbah) אהבה רבה

Aharon's wondrous yearning that the Infinite Light be revealed below; it arouses the Supreme Will to be King and transforms a person's middos.

Everlasting love (ahavas olam) אהבת עולם

Avraham's love, drawn from Chesed, the level of the south and of Michael on the right; it must come before the great love.

Keser of Malchus כתר שבמלכות

The will within Malchus, the will to be King, into which the raising of the lamps "toward the face of the Menorah" draws the Supreme Will.

“Where the tribes went up” שׁשׁם עלו שׁבטים

The ascent of the twelve tribes, twelve boundaries in Beriah, to Malchus; it is the level of the Nesi’im’s twelve offerings, below Aharon’s raising of Malchus herself.

SECTION 1 · ¶1–2

The oil is the hidden Chochmah

1 ביאור על הנ"ל

An explanation of the above.

> The heading presents this discourse as a further explanation of the one just before it, the first discourse on Parshas Beha'alotcha. It returns to that discourse's themes, the oil of the Menorah and the great love of Aharon, and explains where they come from.

2 הנה השמן נמשך מכתיתת הזיתים כמ"ש שמן זית זך כתית[1]. והיינו כי השמן הוא חכמה סתימאה

Now, the oil is drawn out through the crushing of the olives, as is written, "pure olive oil, crushed." This is because the oil is the hidden Chochmah (Chochmah Stima'ah).

> The verse that commands oil for the Menorah calls it kasis, "crushed": the oil comes out only when the olives are crushed. The Alter Rebbe explains why: the oil is the hidden Chochmah (Chochmah Stima'ah), a concealed wisdom above revealed intellect, and crushing, as the next paragraph explains, is refinement, which takes place in Chochmah.

וכמ"ש שמן משחת קדש. פי' קדש הוא חכמה דאצילות והשמן מושח את הקדש והיינו לפי שהוא בחינת מו"ס [מוחא סתימאה] שהוא מקור ושרש להתהוות החכמה.

And as is written, "oil of anointing of the holy (shemen mishchas kodesh)." The meaning: kodesh (the holy) is the Chochmah of the World of Atzilus (Emanation), and the oil anoints the kodesh. This is because it is the level of Mocha Stima'ah (the hidden brain), which is the source and root of the coming into being of Chochmah (wisdom).

> A second verse supports this. The Torah calls the anointing oil shemen mishchas kodesh, plainly "holy anointing oil," and the Alter Rebbe reads it as "oil that anoints the kodesh"; since kodesh ("the holy") is the Chochmah of Atzilus, an oil that anoints it stands above it, and so it is Mocha Stima'ah, "the hidden brain," the source from which Chochmah itself comes into being.

SECTION 2 · ¶3

Crushing, refinement and the hairs

3 ומה שנמשך מכתיתת הזיתים הוא בחינת הבירורים כמו שע"י כתיתת הזית[2] נפרד הפסולת ונבדל בפני עצמו והטוב נמשך ממנו לעצמו והוא השמן. כן למעלה הוא ענין בחכמה אתברירו.

And that it is drawn out through the crushing of the olives is the level of the refinements (birurim): just as through the crushing of the olive the waste is separated and set apart by itself, and the good is drawn out of it by itself, and that is the oil. So too above, this is the concept of "through Chochmah they are refined."

> Crushing separates: the waste is set apart, and the good, the oil, comes out by itself. So oil drawn out by crushing points to birurim, "refinements," the sorting of good from waste; above, this is the Zohar's teaching that "through Chochmah they are refined."

ועיקר הבירורים הוא במו"ס [במוחא סתימאה] דהיינו בירור עולם התיקון מעולם התהו ושבירת הכלים שנפלו לבי"ע[3] כו' כמ"ש באגה"ק [באגרת הקודש] סי' כ"ח.

And the refinements are principally in Mocha Stima'ah, that is, the refinement of the World of Tikkun (Rectification) from the World of Tohu (Chaos) and the breaking of the vessels that fell into Beriah, Yetzirah and Asiyah, etc., as is written in Iggeres HaKodesh, section 28.

> The main refinement takes place in Mocha Stima'ah. The lights of the World of Tohu ("chaos") were too great for its vessels, which shattered and fell into the lower worlds of Beriah, Yetzirah and Asiyah; the rectified order, the World of Tikkun, is refined out of that breakage, as letter 28 of Iggeres HaKodesh (the Alter Rebbe's letters, printed as part of the Tanya) explains.

וכן בעבודת ה' ענין הבירור ע"י כתיתת הזית עיין במדרש רבה ר"פ תצוה

And so too in the service of G-d [there is] the concept of refinement through the crushing of the olive (see Midrash Rabbah, at the beginning of Parshas Tetzaveh).

> The same crushing has a counterpart in a person's service of G-d. The Midrash at the beginning of Parshas Tetzaveh compares Israel to the olive, which gives its oil only after it has been beaten and crushed.

והיינו שישפיל עצמו לעפר ויתמרמר על ריחוקו מהי' וע"י כתיתה זו ממשיך בחינת שמן שהוא מו"ס דא"א ומזה נמשך העלאת הנרות שהוא גילוי בחי' אהבה רבה דאהרן. [מוחא סתימאה]

That is, one should lower himself to the dust and feel bitter over his distance from G-d; and through this crushing he draws down the level of oil, which is Mocha Stima'ah of Arich Anpin, and from this is drawn the raising of the lamps, which is the revelation of the level of the great love (ahavah rabbah) of Aharon.

> A person's "crushing" is to lower himself to the dust and feel bitter over his distance from G-d. This draws down the "oil," Mocha Stima'ah of Arich Anpin (Arich Anpin, "the Long Countenance," is the outer level of Keser, the divine will above intellect, and its Mocha Stima'ah is the hidden wisdom within that will), and from it comes the raising of the lamps: the great love (ahavah rabbah) that Aharon kindles in Israel.

(ובד"ה כי אתה נרי[4] נתבאר דמבחינת השמן נמשך ג"כ יראה עילאה והיינו כי שורש יראה עילאה הוא ממו"ס [ממוחא סתימאה]) וזהו ענין כשמן הטוב כו' יורד על הזקן[5]

(And in the discourse beginning "For You are my lamp" it is explained that from the level of the oil there is also drawn the higher awe (yirah ila'ah); that is, because the root of the higher awe is from Mocha Stima'ah.) And this is the meaning of "Like the good oil, etc., running down upon the beard."

> A parenthesis adds that, as the discourse "For You are my lamp" explains, the higher awe (yirah ila'ah) also flows from this oil, because its root too is in Mocha Stima'ah. The text then turns to Psalm 133, where the good oil on the head runs down upon the beard, the beard of Aharon.

כי הנה ממותרי מוחין הנמשך ממו"ס [ממוחא סתימאה] יוצאין ובוקעין השערות

For indeed, from the surplus of the intellect (mochin) that is drawn from Mocha Stima'ah the hairs go out and break through.

> This is why the oil runs down onto the beard. In Kabbalah, hairs grow from the "surplus" of the intellect (mochin): light of the hidden brain that is more than the head can hold within, and so it breaks out through it as hair.

והתהוות השערות הוא מאור החוזר מן הבירורים הנ"ל שאין הכלי יכולה לסבול את האור החוזר מן הבירור ומזה יוצאין השערות (ועמ"ש בענין פי' מ"ש בזח"ג [בזהר חלק ג] קכ"ח ב' כחמר טב על דורדייה).[6]

And the coming into being of the hairs is from the returning light (or chozer) of the refinements mentioned above, for the vessel cannot bear the returning light from the refinement, and from this the hairs go out. (And see what is written on the meaning of what is said in the Zohar, Part III, 128b, "like good wine upon its lees.")

> The hairs come into being from the returning light (or chozer) of the refinements, the light that rises back up from what has been refined. The vessel cannot bear that light, so it comes out beyond it as hair; the parenthesis refers the reader to a discussion elsewhere of the Zohar's phrase about the hidden brain resting "like good wine upon its lees."

והנה ענין השערות הוא צירופי אותיות התורה. כמארז"ל [כמאמר רבותינו זכרונם לברכה] ע"פ קווצותיו תלתלים תלי תלים של הלכות.[7,8,9]

Now, the concept of the hairs is the combinations of the letters of the Torah, as our Sages, of blessed memory, said on the verse "His locks are curled (taltalim)": "mounds upon mounds (tilei tilim) of halachos."

> The hairs stand for the combinations of the letters of the Torah. The Sages read "His locks (kevutzosav) are curled (taltalim)" as tilei tilim, "mounds upon mounds" of halachos, expounded from every tip (kotz) of the letters.

וזהו ונפשי כעפר לכל תהי' [תהיה][10] בחי' כתיתת הזיתים ואח"כ פתח לבי בתורתך בחי' השערות והלכות התורה. שעליהם נמשך בחי' כשמן הטוב בחי' משחת קודש שהוא מושח את הקדש בחי' חכמה.[11]

And this is [the meaning of] "And let my soul be as dust to all": the level of the crushing of the olives; and afterwards, "Open my heart to Your Torah": the level of the hairs and the halachos of the Torah, upon which is drawn the level of "like the good oil," the level of "anointing of the holy," which anoints the kodesh, the level of Chochmah.

> The prayer at the end of the Amidah follows the same order. "Let my soul be as dust to all" is the crushing of the olives; "Open my heart to Your Torah" is the hairs, the halachos; and upon these flows "the good oil," the anointing oil of Chochmah.

SECTION 3 · ¶4–7

The seven lamps and the will to be King

4 ואח"כ שיורד ע"פ מדותיו.[12] והוא ענין העלאת שבע נרות המנורה.

And afterwards, "that runs down over the edge of his middos." And this is the concept of the raising of the seven lamps of the Menorah.

> After the oil reaches the head and the beard, the psalm says that it runs down "over the edge of his middos." Plainly middosav are Aharon's garments, the oil reaching the collar of his robe, but the Alter Rebbe reads the word as middos, the emotive attributes, and says this descent is the raising of the Menorah's seven lamps.

פי' כמ"ש בלק"ת [בלקוטי תורה (להאריז"ל)] שעיקר ענין העלאת הנרות אל מול פני המנורה[13] להמשיך מלמעלה לבחי' כתר שבמל' והוא להגדיל בנינה כו' והענין הוא שהקב"ה בעצמו הוא רם ומתנשא.

The explanation is as is written in the Likkutei Torah of the Arizal: that the essence of the raising of the lamps "toward the face of the Menorah" is to draw down from above to the level of Keser (the Crown) that is in Malchus (sovereignty), and this is to enlarge her structure, etc. And the matter is that the Holy One, blessed be He, in Himself is high and exalted.

> The Arizal's Likkutei Torah (his teachings on the Torah as Rabbi Chaim Vital recorded them; the Kehot note finds the passage in its companion volume, Taamei HaMitzvos, on kindling the lamps) explains that raising the lamps "toward the face of the Menorah" draws light from above into Keser of Malchus, the will within Malchus. Here the Menorah is Malchus, and that light builds "her structure" into a full configuration. Why this is needed begins here: the Holy One, blessed be He, in Himself is exalted far above the worlds.

5 וא"צ [ואין צריך / ואינו צריך] כלל להעולמות שיתגלה בפניהם כי הם כלא ממש חשיבי. וכמשל שיתגלה האדם להתנשא על הזבוב שכלא חשיב נגדו כן יותר מכן אין ערוך. וצריכין להמשיך באתעדל"ת [באתערותא דלתתא] שיתעורר לעילא בחינת רצון שירצה להיות מלך על עם.

And He has no need at all for the worlds, that He should reveal Himself before them, for they are "considered as truly nothing." It is like the analogy of a man revealing himself in order to exalt himself over a fly, which is considered as nothing beside him; so [it is above], and even more than that, beyond all comparison. And one must draw down, through an arousal from below (isarusa dilesata), that there be aroused above the level of will, that He should will to be King over a people.

> G-d has no need to reveal Himself to the worlds, which before Him count as truly nothing, just as a man has no wish to lord it over a fly; and the gap between G-d and the worlds is incomparably greater. Therefore an arousal from below, man's own service, is needed to awaken above the will to be King over a people.

6 וממשיכים זה ע"י אהבה רבה שהמשיך והדליק אהרן כה"ג [כהן גדול] לכנס"י [לכנסת ישראל] וכנ"ל שאהבה רבה הוא אהבה ותשוקה נפלאה. שיתגלה אור א"ס ב"ה למטה. כי זהו בחי' אהרן כה"ג [כהן גדול] להיות נראה אור.

And this is drawn down through the great love (ahavah rabbah) that Aharon the Kohen Gadol drew down and kindled in the Congregation of Israel (Knesses Yisrael). And as mentioned above, the great love is a wondrous love and yearning that the Infinite Light (Or Ein Sof), blessed be He, be revealed below. For this is the level of Aharon the Kohen Gadol: that light be seen (nir'eh).

> The arousal from below is the great love (ahavah rabbah) that Aharon the Kohen Gadol (High Priest) kindled in the Congregation of Israel: as the previous discourse explained, a wondrous yearning that the Infinite Light be revealed below, in this world. That is Aharon's own level, for his name, אהרן, has the letters of nir'eh (נראה), "seen": his whole desire is that light be seen below.

וע"י אהבה רבה זו מעוררים למעלה שיומשך ויתגלה מן הרצון העליון שהוא כתר רעוא דכל רעוין אל בחי' כתר שבמל'

And through this great love one arouses above, that there be drawn down and revealed, from the Supreme Will, which is Keser (the Crown), "the Will of all wills," to the level of Keser that is in Malchus (sovereignty);

> This love, kindled in Israel, arouses the Supreme Will above, Keser, "the Will of all wills," to be drawn down and revealed in Keser of Malchus, the will within Malchus.

דהיינו שיהיה הרצון להיות מלך וזהו אל מול פני המנורה.[14]

that is, that there be the will to be King. And this is "toward the face of the Menorah."

> That is, there comes to be the will to be King. This, says the Alter Rebbe, is the meaning of "toward the face of the Menorah."

7 וזהו שיורד ע"פ מדותיו.[15] וכן בעבודה כשעובד בבחי' זו נמשך בחי' שיורד ע"פ מדותיו של הקב"ה פי' שממשיך ע"י גילוי אלקות בנפשו שמתהפכים ע"י מדותיו ונעשה בריה חדשה ממש שנשמר מאד מן הרע כו'.

And this is "that runs down over the edge of his middos." And so too in [divine] service: when one serves at this level, there is drawn down the level of "that runs down over the edge of His middos," [the middos] of the Holy One, blessed be He. That is, through this he draws down a revelation of G-dliness into his soul, so that through this his emotive attributes (middos) are transformed and he becomes a truly new creation, who guards himself very much from evil, etc.

> Aharon's love, drawing the Supreme Will into Malchus, is the oil running "over the edge of His middos," the attributes of the Holy One, blessed be He. In a person's own service, serving with this love draws a revelation of G-dliness into his soul that transforms his own emotive attributes, until he becomes a new creation who guards himself carefully from evil.

SECTION 4 · ¶8

First the south: Avraham and Michael

8 והנה המנורה היה בדרום. היינו שא"א לבא לבחי' אהבה רבה זו אא"כ [אלא אם כן] יקדים תחלה בחינת ומדרגת אהבת עולם

Now, the Menorah was in the south. That is, it is impossible to come to this level of great love unless one first precedes it with the level and rung of ahavas olam (everlasting love),

> The Menorah stood on the south side of the Sanctuary, and this alludes to an order in service: one cannot reach Aharon's great love without first attaining ahavas olam (everlasting love). The previous discourse calls it ahavas olam because it is drawn from contemplating the world (olam), its space and time, and how it is nullified before G-d.

שהוא בחי' אברהם שנאמר בו הלוך ונסוע הנגבה[16, 17, 18, 19] ועיין מ"ש לעיל מענין הנגבה ועיין ברבות סדר לך לך (פל"ט) ובזח"א [ובזהר חלק א] שם (ד"פ ע"א ודפ"ג ב' פ"ד א')

which is the level of Avraham, of whom it is said, "going on and journeying toward the south (hanegbah)." And see what is written above on the concept of hanegbah; and see [Midrash] Rabbah, Seder Lech Lecha (chapter 39), and the Zohar, Part I, there (folio 80a, and folio 83b, 84a);

> Ahavas olam is the level of Avraham, of whom the Torah says that he went "going on and journeying toward the south (hanegbah)." The text points to its earlier discussion of hanegbah (Likkutei Torah, Beha'alotcha 1:3: Avraham rose from rung to rung, from below upward, until he cleaved to hanegbah, the love that longs to cleave to G-d), to the Midrash on Lech Lecha, and to the Zohar there, which reads the journey as rising rung after rung until he reached the south, his portion.

ועיין בפ' ויגש (דר"ו ע"א) גבי להנחיל אוהבי[20,21] והיינו כמ"ש בזח"ב [בזהר חלק ב'] ר"פ יתרו (דס"ז ב') שיש בחי' מיכאל כהנא רבא.[22] ועוד בחי' עליונה יותר (מעלת) [במעלת] כהן גדול.

and see in Parshas Vayigash (folio 206a), regarding "to cause those who love me to inherit." And this is as is written in the Zohar, Part II, at the beginning of Parshas Yisro (folio 67b): that there is the level of Michael, the great priest (kahana rabba), and also a level higher still, in the rank of Kohen Gadol.

> It also points to the Zohar on Vayigash, on the verse "to cause those who love me to inherit," and to the Zohar at the beginning of Yisro. There, beneath the King above stands a Kohen "called Gadol," and beneath the King below a Kohen who serves Him, "Michael the great priest": Michael's priesthood, and above it a higher one, in the rank of Kohen Gadol.

והנה בחי' מיכאל הוא בחי' אהבת עולם הנמשך מבחי' חסד לאברהם[23] וזהו ענין הנגבה

Now, the level of Michael is the level of ahavas olam, which is drawn from the level of "kindness (chesed) to Avraham," and this is the concept of hanegbah;

> Michael is ahavas olam, drawn from Chesed, "kindness to Avraham"; and this is the meaning of "toward the south," the right, the side of kindness.

וכן מיכאל הוא מימין[24] כנז' [כנזכר] ברבות במדבר פרשה ב' ואח"כ בחינת אהרן כהן גדול מדליק המנורה בבחי' אהבה רבה בחינת שיורד ע"פ מדותיו[25] כו'.

and so too, Michael is on the right, as mentioned in [Midrash] Rabbah on Bamidbar, section 2. And afterwards, the level of Aharon the Kohen Gadol kindling the Menorah with the level of great love, the level of "that runs down over the edge of his middos," etc.

> Michael's place on the right, the side of kindness, is stated in Bamidbar Rabbah. Only after this level comes Aharon the Kohen Gadol, who kindles the Menorah with great love, the oil that runs down "over the edge of his middos."

SECTION 5 · ¶9

Why bitterness, and where the tribes went up

9 והנה משנ"ת [מה שנתבאר] לעיל שאה"ר [שאהבה רבה] זו דאהרן באה ג"כ ע"י אותה ההתבוננות עצמה רק כאשר ישים מרירות בנפשו על החשך המסתיר כו'

Now, as to what was explained above, that this great love of Aharon comes also through that very same contemplation, only when one sets bitterness in his soul over the darkness that conceals, etc.:

> The previous discourse said that Aharon's great love can come from the very same contemplation that brings ahavas olam, provided one also feels bitter over the darkness that conceals G-dliness. The Alter Rebbe now explains why the bitterness makes the difference.

היינו לפי שמקור המשכה זו הוא מבחי' ח"ס כנ"ל ובחכמה אתברירו והבירור היינו ענין כתיתת הזיתים דוקא.

this is because the source of this drawing down is from the level of the hidden Chochmah, as mentioned above, and "through Chochmah they are refined"; and the refinement is the concept of the crushing of the olives specifically.

> The source of this love is the hidden Chochmah, where "through Chochmah they are refined." Refinement is precisely the crushing of the olives.

שזהו ענין שישים מרירות בנפשו ויצעק אל ה' בצר לו כו' ואזי ע"י דוקא נמשך מזה השמן הטוב שמבחי' מו"ס [מוחא סתימאה] שרש האה"ר [האהבה רבה] דאהרן

For this is the concept of setting bitterness in his soul and that he "cry out to Havayah in his distress," etc.; and then, through this specifically, there is drawn from this the good oil, which is from the level of Mocha Stima'ah, the root of the great love of Aharon.

> Bitterness and crying out to G-d in distress (the words echo Psalm 107, where those in trouble "cried out to Havayah in their distress") are that crushing. Through them in particular the good oil is drawn down from Mocha Stima'ah, the root of Aharon's great love.

גם כמ"ש בד"ה שוש אשיש[26] בענין גנוחי גנוח[27] שע"י הבכיה מעורר יג"מ [י"ג מדות] הרחמים כו' ע"ש והרי משם שרש אה"ר [אהבה רבה] דאהרן שנמשך מבחינת ורב חסד.[28]

Also, as is written in the discourse beginning "I will greatly rejoice," on the concept of "groaning groans": that through the weeping one arouses the Thirteen Attributes of Mercy, etc. (see there); and indeed, from there is the root of the great love of Aharon, which is drawn from the level of "and abundant in kindness."

> The discourse "I will greatly rejoice" (Likkutei Torah, Nitzavim) explains that the shofar's "groaning groans" (genuchei ganach), weeping over the Infinite Light's distance from revelation, arouse the Thirteen Attributes of Mercy and draw down the inner supernal delight. Aharon's great love is rooted there, in the attribute "and abundant in kindness."

ובפי' בהעלותך י"ל [יש לומר] עפמ"ש [על פי מה שכתוב] בזח"ג [בזהר חלק ג] פ' במדבר (דקי"ח ע"ב) ע"פ ששם עלו שבטים[29] אלין י"ב שבטין י"ב תחומין דלתתא.[30]

And as for the meaning of "when you raise up," it can be explained according to what is written in the Zohar, Part III, Parshas Bamidbar (folio 118b), on the verse "where the tribes went up": "these are the twelve tribes, twelve boundaries below."

> The Alter Rebbe now turns to the meaning of "when you raise up." He bases it on the Zohar on Bamidbar, which explains "where the tribes went up" as the twelve tribes, "twelve boundaries below."

ופי' ששם קאי על ירושלים הבנויה כעיר[31] כו' היא בחינת מל' ולשם הוא עליית השבטים י"ב תחומין דלתתא שבבריאה.

And the meaning: "where" refers to "Yerushalayim, built as a city," etc., which is the level of Malchus (sovereignty); and to there is the ascent of the tribes, the twelve boundaries below that are in Beriah.

> "Where" refers to Yerushalayim in the same psalm, which stands for Malchus. The tribes, as twelve boundaries in the World of Beriah, ascend to it.

ופי' כעיר שחברה לה יחדו איתא בזהר וישב (דקפ"ג סע"ב [סוף עמוד ב]) דאתחברת אמא בברתא[32] והוו כחדא ועמ"ש מזה בד"ה אלה פקודי המשכן משכן העדות:[33]

And the meaning of "like a city that is joined together" is found in the Zohar, Vayeishev (folio 183, at the end of side b): that Imma is joined with the Daughter and they become as one. And see what is written about this in the discourse beginning "These are the accounts of the Mishkan, the Mishkan of the Testimony."

> The Zohar on Vayeishev explains "a city that is joined together" as Imma (Binah) joining with the Daughter (Malchus) so that they become one. The text refers to its fuller treatment in the discourse "These are the accounts of the Mishkan."

SECTION 6 • ¶10

Aharon raises Malchus herself

10 וזהו כענין ולקשרא שביעאה בשביעאה המבואר בזהר פקודי (דף ר"ס סע"ב [סוף עמוד בן]) ובפע"ח [ובפרי עץ חיים] סוף שער הק"ש [הקריאת שמע] בהגה"ה [בהגהה] מהחברים. ממל' עד בינה כו'

And this is like the concept of "and to bind the seventh to the seventh," explained in the Zohar, Pekudei (folio 260, at the end of side b), and in Pri Etz Chaim, at the end of the Gate of the Shema, in a gloss from the Companions (chaverim): from Malchus (sovereignty) up to Binah (understanding), etc.

> The joining of Imma with the Daughter, just described, is like the Zohar's phrase "to bind the seventh to the seventh." A gloss of the Companions, the Arizal's disciples, at the end of the Gate of the Shema in Pri Etz Chaim (the Arizal's teachings on prayer as Rabbi Chaim Vital recorded them) explains this binding as reaching from Malchus up to Binah.

והנה עלייי [עלייה] זו דששם עלו שבטים[37, 36, 35, 34] היינו ע"ד מ"ש בפע"ח [בפרי עץ חיים] שם בפי' כתפלה אריכתא דמיא שהוא עלייי [עלייה] היכל ק"ק [קדש הקדשים] דבריאה באצילות עד שנעשה בחי' אצילות ממש

Now, this ascent of "where the tribes went up" is along the lines of what is written in Pri Etz Chaim there, on the meaning of "it is like an extended prayer," which is the ascent of the Chamber of the Holy of Holies of Beriah into Atzilus, until it becomes truly the level of Atzilus.

> The tribes' ascent is like what Pri Etz Chaim says on "it is like an extended prayer," the Talmud's phrase (Berachos 4b) for "Ado-nai, open my lips," said just before the Amidah, which therefore does not interrupt it. Pri Etz Chaim explains it as the ascent of the Holy of Holies, the highest chamber of Beriah, into Atzilus, until it becomes Atzilus itself.

וכן הוא ג"כ בעליות דקבלת שבת.

And so it is also in the ascents of Kabbalas Shabbos (the welcoming of Shabbos).

> The same kind of ascent of the worlds takes place at Kabbalas Shabbos, the prayers that welcome Shabbos on Friday evening.

ועיין מענין י"ב שבטין[38] בזהר ויחי (דרמ"א ע"א) ומענין ששם עלו שבטים כו' (שם דרמ"ב א') ובפ' ויצא דקנ"ח א' ובפ' פקודי (דרכ"א ב' דרכ"ט ב') ובפ' אחרי (דע"ח א').

And see on the concept of the twelve tribes in the Zohar, Vayechi (folio 241a), and on the concept of "where the tribes went up," etc. (there, folio 242a); and in Parshas Vayeitzei, folio 158a; and in Parshas Pekudei (folio 221b, folio 229b); and in Parshas Acharei (folio 78a).

> The text lists further passages of the Zohar on the twelve tribes and on the verse "where the tribes went up," in Vayechi, Vayeitzei, Pekudei and Acharei.

והנה ענין בהעלותך דאהרן י"ל [יש לומר] שמעלה אותן למעלה מבחי' ששם עלו שבטים מצד עצמן. שעלייתם הוא בבחי' מלי כנ"ל.

Now, as for the concept of Aharon's "when you raise up," it can be said that he raises them higher than the level of "where the tribes went up" on their own, for their ascent is at the level of Malchus, as mentioned above.

> Aharon's "raising" of the lamps goes beyond the ascent the tribes make on their own. Their ascent, "where the tribes went up," reaches only as far as Malchus, Yerushalayim.

אבל אהרן שמעלה הנרות הוא עליות המל'. והיינו ע"י שממשיך בה מבחי' חכמה

But with Aharon, who raises the lamps, it is the ascents of Malchus. That is, it is through his drawing into her from the level of Chochmah (wisdom).

> Aharon does more than bring the tribes up to Malchus: he raises Malchus herself, by drawing into her the light of Chochmah.

וכענין מ"ש בזהר פ' אמור (ד"ק ע"ב) בזמנא דנהרא מאבא עילאה[39] כו' שזהו למעלה מבחי' ומדרגת בזמנא דנטלא מבי אימא כו' ע"ש ובבה"ז [ובביאורי הזהר].

[This is] like the concept of what is written in the Zohar, Parshas Emor (folio 100b): "at the time when she shines from the Supernal Abba," etc., which is above the level and rung of "at the time when she receives from the house of Imma," etc. (see there, and in Biurei HaZohar).

> The Zohar on Emor distinguishes two states of Malchus: when she shines from the Supernal Abba (Chochmah), and when she receives from "the house of Imma" (Binah). The first is the higher, and it is what Aharon's lamps bring about; the text also refers to Biurei HaZohar, a Chabad commentary on passages of the Zohar.

וזהו ההפרש בין קרבנות הנשיאים להדלקת והטבת הנרות

And this is the difference between the offerings of the Nesi'im (the princes of the tribes) and the kindling and tending of the lamps.

> This is the difference between the offerings of the twelve Nesi'im, the princes of the tribes, who each brought a gift at the inauguration of the altar, and Aharon's kindling and tending of the lamps: the offerings raise the tribes to Malchus, while the lamps raise Malchus herself.

ועיין מ"ש במ"א ההפרש בין מוחין דאימא למוחין דאבא בד"ה להבין מ"ש בהגדה מצה זו כו' ועיין מ"ש במ"א ע"פ מארז"ל [מאמר רבותינו זכרונם לברכה] פתח במזבח וסיים בשולחן כו' ובענין ויין ישמח כו' להצהיל פנים משמן[40] כו'. ובכ"ז [ובכל זה] יובן מ"ש בהעלותך.

And see what is written elsewhere on the difference between the intellect (mochin) of Imma and the mochin of Abba, in the discourse beginning "To understand what is said in the Haggadah, 'This matzah,' etc." And see what is written elsewhere on the saying of our Sages, of blessed memory, "He began with the altar and concluded with the table," etc., and on the concept of "and wine that gladdens," etc., "to make the face shine from oil," etc. And through all this, what is written, "when you raise up," will be understood.

> The discourse on the matzah of the Haggadah (Likkutei Torah, Tzav) explains the difference between the mochin of Imma and the mochin of Abba, the intellect drawn from Binah and from Chochmah, and calls matzah the mochin of Abba. The text also points to discussions of the Sages' remark that Yechezkel's description of the altar "began with the altar and concluded with the table" (Berachos 55a: while the Temple stood the altar atoned, and now a person's table atones), and of the verse on "wine that gladdens" and "oil"; all this helps explain "when you raise up."

ועיין בזהר פ' חיי שרה (דקכ"ה א) במ"ה [במדרש הנעלם] ע"פ משקה הרים מעליותיו[41] איזו היא עלייה זהו עדן[42] והרמ"ז [והרב משה זכות] שם האריך בזה והנה עדן הוא ח"ע [חכמה עילאה] וזהו ג"כ פי' בהעלותך דאהרן כו':[43]

And see in the Zohar, Parshas Chayei Sarah (folio 125a), in the Midrash HaNe'elam, on the verse "He waters the mountains from His upper chambers (aliyosav)": "Which is the aliyah (upper chamber)? This is Eden." And the Ramaz there elaborated on this. Now, Eden is the higher Chochmah (Chochmah Ila'ah), and this is also the meaning of Aharon's "when you raise up," etc.

> In the Midrash HaNe'elam, a section of the Zohar, Rabbi Tanchum cites "He waters the mountains from His upper chambers (aliyosav)" and asks which is the aliyah, the upper chamber: it is Eden. The Ramaz (Rabbi Moshe Zacuto, the seventeenth-century kabbalist whose glosses on the Zohar the Alter Rebbe often cites) elaborates there; and since Eden is the higher Chochmah, "when you raise up," from the same root as aliyah, means raising to Chochmah.

SECTION 7 · ¶11–12

Twelve paths and seven streams

11 ובכ"ז [ובכל זה] י"ל [יש לומר] עוד דהנה בקרבנות הנשיאים הי' [היה] לכל נשיא קרבן בפ"ע [בפני עצמו] וע"י"ז העלה שבטו. ובהעלאת אהרן את הנרות[44] שהן נש"י [נשמות ישראל] הנה מתעלים כולם ע"י שבעת הנרות.

And with all this it can further be said: in the offerings of the Nesi'im, each Nasi had an offering of his own, and through it he raised up his tribe. And in Aharon's raising of the lamps, which are the souls of Israel, they are all raised up through the seven lamps.

> Each of the twelve Nesi'im brought his own offering and through it raised his own tribe. Aharon's seven lamps, which stand for the souls of Israel, raise all of them together.

ועיין מזה בזהר פ' בהעלותך (דקנ"א סע"א [סוף עמוד א] וע"ב). והענין דכה"ג מצינו גבי קי"ס [קריעת ים סוף] שנקרע הים ל"י"ב גזרים[45] לכל שבט מסילה בפ"ע [בפני עצמו].

And see about this in the Zohar, Parshas Beha'alotcha (folio 151, at the end of side a, and side b). And the matter is that we find the like regarding the Splitting of the Sea of Reeds: the sea was split into twelve parts, a separate path for each tribe.

> The Zohar on Beha'alotcha sets the Nesi'im's twelve offerings for the altar beside the Menorah's seven lamps. The same contrast appears in the Splitting of the Sea, where, as the Midrash says, the sea split into twelve parts, a path for each tribe.

ולעתיד גבי והניף ידו על הנהר כו' כתיב והכהו לשבעה נחלים,[46] ומבואר במ"א על פסוק זה דלפי שקריעת ים סוף הוא בבחי' מל' והוא להיות עליות והתחברות י"ב שבטים שבבריאה בשרשן שבאצי' י"ב גבולי אלכסון דז"א, ולכן נקרע ל"י"ב גזרים.

And in the future, regarding "And He will wave His hand over the River," etc., it is written, "and He will strike it into seven streams." And it is explained elsewhere on this verse that, because the Splitting of the Sea of Reeds is at the level of Malchus (sovereignty), and it is for the ascents and the joining of the twelve tribes that are in Beriah with their root in Atzilus, the twelve diagonal boundaries of Z'eir Anpin (the emotive attributes), therefore it was split into twelve parts.

> In the future, Yeshayahu says, G-d will wave His hand over the River and strike it into seven streams. The Splitting of the Sea was at the level of Malchus: it raised the twelve tribes, who are in Beriah, and joined them to their root in Atzilus, the "twelve diagonal boundaries" of Z'eir Anpin (a Sefer Yetzirah term for the twelve edges between the six directions), and so the sea split into twelve. Likkutei Torah, Tzav (12:3) gives this explanation at length.

אכן והניף ידו על הנהר היינו בחי' בינה. שהבינה מעלמת אור החכמה.

But "And He will wave His hand over the River" is the level of Binah (understanding), for Binah conceals the light of Chochmah (wisdom).

> The River of the future, however, is Binah, which conceals the light of Chochmah; striking it uncovers that light, as the next paragraph explains.

12 וצ"ל גילוי אור החכמה שאור א"ס מלובש בחכמה. ולפי שגילוי זה שבחכמה נמשך מבחי' ז"ת [ז' תחתונות] דעתיק ע"כ נאמר והכהו לשבעה נחלים[47] כו' כנגד ג' אבות וארבעה אמהות כי בעבר הנהר ישבו אבותיכם[48] כו'.

And there must be a revelation of the light of Chochmah (wisdom), for the Infinite Light (Or Ein Sof) is enclothed in Chochmah. And because this revelation that is in Chochmah is drawn from the level of the seven lower [Sefiros] of Atik, therefore it is said, "and He will strike it into seven streams," etc., corresponding to the three Patriarchs and four Matriarchs; for "beyond the River your fathers dwelt," etc.

> Striking the River (Binah) reveals the light of Chochmah, in which the Infinite Light is clothed. Because this revelation comes from the seven lower Sefiros of Atik, the inner level of Keser, the River splits into seven streams, corresponding to the three Patriarchs and the four Matriarchs. The proof is "beyond the River your fathers dwelt": the fathers' place is beyond the River, that is, above Binah.

SECTION 8 · ¶13

Two kinds of oil

13 וכעין זה הוא ג"כ ההפרש בין קרבנות הנשיאים שהוא בחי' ששם עלו שבטים[49] מבריאה לאצילות ע"כ לכל שבט הי' [היה] העלאה בפ"ע [בפני עצמו] שמקבל משרשו שבאצילות כו' ועיין מ"ש בביאור ע"פ יהודה אתה יודוך אחיך,[50]

And similar to this is also the difference between the offerings of the Nesi'im, which are the level of "where the tribes went up" from Beriah to Atzilus, so that each tribe had a raising of its own, as it receives from its root in Atzilus, etc. (and see what is written in the explanation on the verse "Yehudah, you, your brothers shall acknowledge you"),

> The same difference holds between the Nesi'im's offerings and the lamps. The offerings are "where the tribes went up," from Beriah to Atzilus, so each tribe had its own offering, receiving from its own root in Atzilus; the text points to the explanation in Torah Ohr on "Yehudah, you, your brothers shall acknowledge you."

אבל העלאת הנרות המנורה שעיקר ההעלאה ע"י אור החכמה דייקא שלמעלה מהבינה כנ"ל שמשם הוא בחי' השמן כו' ע"כ נמשך בבחי' ז' נרות דייקא מעין בחי' והכהו לשבעה נחלים[51] דייקא.

but the raising of the lamps of the Menorah, in which the main raising is through the light of Chochmah specifically, which is above Binah, as mentioned above, for from there comes the level of the oil, etc., is therefore drawn in the form of seven lamps specifically, after the manner of "and He will strike it into seven streams" specifically.

> The raising of the lamps comes through the light of Chochmah, above Binah, the source of the oil. That is why it comes as seven lamps, like the seven streams of the future.

וכנודע ג"כ דשרש השמן שבחכמה נמשך מבחי' ע"ק [עתיקא קדישא] כמ"ש במ"א בשם הזהר הרקיע בפ' ויקרא ע"פ כשמן הטוב[52] כו'.

And as is also known, the root of the oil that is in Chochmah is drawn from the level of Atika Kadisha, as is written elsewhere in the name of the Zohar HaRakia, in Parshas Vayikra, on the verse "Like the good oil," etc.

> It is known that the root of the oil in Chochmah lies in Atika Kadisha, the innermost level of Keser, as is written elsewhere in the name of the Zohar HaRakia (a commentary on the Zohar drawn from the Arizal's writings) on "Like the good oil."

והרמ"ז [והרב משה זכות] בפ' אמור (בדף פ"ט ע"א) בד"ה ההוא שמן. כ' [כתב] שיש ב' מיני שמנים. הא' שמן למאור. והמין השני הוא שמן המשחה. הא' הוא מכתרא עילאה. והב' ממו"ס [ממוחא סתימאה] כו' ע"ש:

And the Ramaz, in Parshas Emor (on folio 89a), in the passage beginning "That oil," wrote that there are two kinds of oil: the first is oil for the light, and the second kind is the anointing oil. The first is from the Supernal Keser (Kisra Ila'ah), and the second is from Mocha Stima'ah, etc.; see there.

> The Ramaz, on the Zohar's words "That oil" in Emor, distinguishes two kinds of oil: the oil for the light, from the Supernal Keser, and the anointing oil, from Mocha Stima'ah. So the oil for the Menorah's light reaches back to Keser itself.

IN ONE'S AVODAH

A person must first "crush" himself: lower himself to the dust, feel bitter over his distance from G-d and cry out to Him in his distress. This draws down the oil of the hidden Chochmah onto his Torah study ("Let my soul be as dust to all; open my heart to Your Torah"), and the great love it brings, which must be preceded by ahavas olam, transforms his middos until he becomes a new creation who keeps far from evil.

QUESTIONS FOR DISCUSSION

1. Why must the oil of the Menorah come from crushed olives, and what does crushing correspond to above and in a person's service?
2. How do the hairs of the beard in Psalm 133 become the halachos of the Torah, and why do they come between the "crushing" and the oil?
3. If G-d has no need of the worlds, how does Aharon's great love awaken His will to be King?
4. Why must ahavas olam, Avraham's love from the south, come before Aharon's great love?
5. What is the difference between the Nesi'im's twelve offerings and Aharon's seven lamps, and how do the twelve paths of the Sea and the seven streams of the River express it?

SOURCES AND REFERENCES

Notes

PARAGRAPH 2

1 G-d tells Moshe to command the Children of Israel to bring "pure olive oil, crushed, for the light," to keep a lamp burning in the Menorah continually; plainly kasis is oil from olives that were beaten, which gives the first and purest oil. The Alter Rebbe makes the crushing the key: the oil, the hidden Chochmah, is drawn out only through crushing. (context: Steinsaltz Tanakh)

Exodus 27:20 שמות כ"ז:כ

וְאַתָּה תְּצַוֶּה אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר לְהַעֲלֹת נֵר תָּמִיד׃

And thou shalt command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually.

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PARAGRAPH 3

2 **כתיתת הזית**

At the beginning of Tetzaveh the Midrash asks why Yirmeyahu calls Israel "a flourishing olive tree": the olive is beaten, crushed and ground before it yields its oil, and so Israel, after being beaten and pressed, return to G-d and He answers them. The Alter Rebbe applies the image to a person's inner service.

Shemot Rabbah 36:1 שמות רבה ל"ו:א

3 **בירור עולם התיקון מעולם התהו ושבירת הכלים שנפלו לבי"ע**

In this letter, on why the Torah places Miriam's death beside the red heifer, the Alter Rebbe writes that the World of Tikkun was refined and rectified through Mocha Stima'ah of Arich Anpin out of the World of Tohu and the breaking of the vessels, which fell into Beriah, Yetzirah and Asiyah; of this level the Zohar says in many places, "through Chochmah they are refined." The text cites it for the statement that the main refinement is in Mocha Stima'ah.

Tanya, Iggeres HaKodesh 28:5 תניא, אגרת הקדש כ"ח:ה

... "בְּחָכְמָה אִתְבְּרִירוּ", וְ"אִתְהַפְּכָא חֲשׁוֹכָא לִנְהוֹרָא", דְּהַיְינוּ עוֹלַם הַתִּיקוּן, שֶׁנִּתְבָּרֵר וְנִתְתַּקֵּן עַל־יְדֵי "מוֹחָא סְתִימָאָה" דַּ"אֲרִיךְ אַנְפִּין", מֵעוֹלַם הַתֹּהוּ וּשְׁבִירַת הַכֵּלִים, שֶׁנָּפְלוּ בִּבְרִיאָה־יְצִירָה־עֲשִׂיָּה וְכוּ', כַּנּוֹדָע. וְלָזֹאת - מְטַהֶרֶת טוּמְאַת הַמֵּת, אַף שֶׁהוּא אַבִי אָבוֹת וְכוּ', וּלְמַטָּה מִנּוֹגַהּ:

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4 **כי אתה נרי**

In his song of thanks after G-d saved him from all his enemies, David says: "For You are my lamp, Havayah; Havayah lights up my darkness." The verse opens the discourse the parenthesis cites for the higher awe that flows from the oil.

II Samuel 22:29 שמואל ב כ"ב:כ"ט

כִּי־אַתָּה נִירִי ה' וַה' יַגִּיהַ חָשְׁכִּי׃

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

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5 **כשמן הטוב כו' יורד על הזקן**

In David's psalm on brothers dwelling together in unity, their harmony is like "the good oil upon the head, running down upon the beard, the beard of Aharon, that runs down over the edge of his garments (middosav)": the anointing oil flowing from the Kohen Gadol's head down to the collar of his robe. The Alter Rebbe reads the oil as Chochmah, the beard as the hairs that come from the surplus of the intellect, and middosav as middos, the emotive attributes. (context: Steinsaltz Tanakh)

Psalms 133:2 תהילים קל"ג:ב

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו׃

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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6 **כחמר טב על דורדייה**

In the Idra Rabba the Zohar says that this brain, the hidden Chochmah, rests quiet and settled in its place "like good wine upon its lees."

Zohar, Idra Rabba 3:14–6:25 ספר הזהר, האדרא רבא ג':י"ד-ו':כ"ה

7 **קווצותיו תלתלים תלי תלים של הלכות**

Rav Chisda, in the name of Mar Ukva, expounds "His locks are curled" to teach that from every tip (kotz) of the letters one may expound mounds upon mounds of halachos.

Eruvin 21b:23–25 עירובין כ"א ב:כ"ג-כ"ה

"[וְ]אֵיזֵן וְחֻקֵּר תִּיקֵּן מְשָׁלִים הִרְבֵּה" — אָמַר עוּלָּא אָמַר רַבִּי אֶלְיָעֶזֶר: בַּתְּחִילָּה הָיְתָה תּוֹרָה דּוֹמָה לִכְפִיפָּה שֶׁאֵין לָהּ אָזְנַיִם, עַד שֶׁבָּא שְׁלֹמֹה וְעָשָׂה לָהּ אָזְנַיִם. "קוֹוצוֹתָיו תַּלְתַּלִּים", אָמַר רַב חִסְדָּא אָמַר מָר עוּקְבָא: מְלַמֵּד שֶׁיֵּשׁ לִדְרוֹשׁ עַל כָּל קוֹץ וְקוֹץ תִּילֵי תִילִים שֶׁל הֲלָכוֹת. "שְׁחוֹרוֹת כָּעוֹרֵב": בְּמִי אַתָּה מוֹצְאָן — בְּמִי

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8 **תלי תלים של הלכות**

When Moshe found G-d tying crowns to the letters, he was told that Rabbi Akiva would one day expound mounds

upon mounds of halachos from every tip of them. The Kehot note cites this passage.

Menachot 29b:6–7 מנחות כ"ט ב:ו'-ז'

אמר רבא שבעה אותיות צריכות שלשה זיונין ואלו הן שעטנ"ז ג"ץ אמר רב אשי חזינא להו לספרי דווקני דבי רב דחטרי להו לגגיה דחי"ת ותלו ליה לכרעיה דה"י חטרי להו לגגיה דחי"ת כלומר חי הוא ברומו של עולם ותלו ליה לכרעיה דה"י 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 בטחונו בהקב"ה הרי לו מחסה בעולם הזה ולעולם הבא

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9 **קווצותיו תלתלים תלי תלים של הלכות**

Going back over the whole description in his comment on verse 16, Rashi explains "His locks are curled": "on every tip, mounds upon mounds of halachos." The Kehot note cites Rashi's comment here.

Rashi on Song of Songs 5:16:7 רש"י על שיר השירים ה':ט"ז:ז'

קְוֻצּוֹתָיו תַּלְתַּלִּים. עַל כָּל קוֹץ וְקוֹץ תִּלֵּי תִלִּים שֶׁל הֲלָכוֹת:

His locks hang. Upon every point [=קוֹץ] are heaps [=תִּלִּים] and heaps of laws.

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10 **ונפשי כעפר לכל תהי'**

These words come from the prayer Mar, son of Ravina, said when he finished his Amidah: "and let my soul be as dust to all; open my heart to Your Torah." The Alter Rebbe reads the first phrase as the crushing and the second as the hairs, the halachos.

Berakhot 17a:4 ברכות י"ז א:ד'

מָר בְּרֵיהּ דְּרָבִינָא כִּי הֲוָה מְסַיֵּים צְלוֹתֵיהּ אָמַר הָכִי: "אֱלֹקַי, נְצוֹר לְשׁוֹנִי מֵרָע וְשִׂפְתוֹתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְתַצִּילֵנִי מִפֶּגַע רָע, מֵיֵצֶר הָרָע, וּמֵאִשָּׁה רָעָה, וּמִכָּל רָעוֹת הַמִּתְרַגְּשׁוֹת לָבֹא בָּעוֹלָם. וְכָל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחְשְׁבוֹתָם. יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ ה' צוּרִי וְגוֹאֲלִי".

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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11 The young woman describes her beloved: "His head is the finest gold; his locks are curled (taltalim), black as a raven." The Sages hear in kevutzosav ("his locks") the kotz, the tip of each letter, and in taltalim the tilei tilim, "mounds upon mounds" of halachos expounded from it. (context: Steinsaltz Tanakh)

Song of Songs 5:11 שיר השירים ה':י"א

רֹאשׁוֹ כֶּתֶם פָּז קְוֻצּוֹתָיו תַּלְתַּלִּים שְׁחֹרוֹת כָּעוֹרֵב:

His head is as the most fine gold, His locks are curled, And black as a raven.

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PARAGRAPH 4

12 **שיורד ע"פ מדותיו**

The end of the verse on the good oil: "that runs down over the edge of his garments (middosav)," the oil reaching the collar of Aharon's robe. The Alter Rebbe reads middos as the emotive attributes, and the oil's descent onto them as the raising of the seven lamps.

Psalms 133:2 תהילים קל"ג:ב'

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו:

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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13 G-d tells Moshe to say to Aharon: "When you raise up the lamps, toward the face of the Menorah the seven lamps shall give light"; plainly, when Aharon kindles them, the seven lamps are to shine toward the Menorah's central stem. The Alter Rebbe explains "toward the face of the Menorah" as drawing light from above into Keser of Malchus. (context: Steinsaltz Tanakh)

Numbers 8:2 במדבר ח':ב'

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת:

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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PARAGRAPH 6

14 **אל מול פני המנורה**

G-d's instruction to Aharon on kindling the lamps: "toward the face of the Menorah the seven lamps shall give light." Here the phrase means drawing the Supreme Will into Keser of Malchus, the will to be King.

Numbers 8:2 במדבר ח':ב'

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת:

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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PARAGRAPH 7

15 **שיורד ע"פ מדותיו**

> "That runs down over the edge of his garments (middosav)." The Alter Rebbe applies the words both to G-d's attributes and to a person's emotions, which the revelation transforms.

Psalms 133:2 תהילים קל"ג:ב'

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו׃

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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PARAGRAPH 8

16 **הלוך ונסוע הנגבה**

> "And Avram journeyed, going on and journeying toward the south (the Negev)": plainly, Avram kept moving southward through the land. The Alter Rebbe reads the south as Chesed, Avraham's attribute, and the journey as the ascent of ahavas olam. (context: Steinsaltz Tanakh)

Genesis 12:9 בראשית י"ב:ט'

וַיִּסַּע אַבְרָם הָלוֹךְ וְנָסוֹעַ הַנֶּגְבָּה׃

And Abram journeyed, going on still toward the South.

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17 **הלוך ונסוע הנגבה**

> On this verse the Midrash says that Avraham went on marking his way and heading toward the place of the Holy Temple. The text points to the Midrash on Lech Lecha, chapter 39.

Bereshit Rabbah 39:16 בראשית רבה ל"ט:ט"ז

"ויבן שם מזבח להי" אמר רבי אלעזר ג' מזבחות בנה אחד לבשורת א"י ואי לקנינה ואי שלא יפלו בניו ההי"ד (יהושע ז, ו): "ויקרע יהושע שמלותיו ויפול על פניו ארצה לפני ארון ה' עד הערב הוא וזקני ישראל ויעלו עפר על ראשם" ארי"א בן שמוע התחילו מזכירים זכותו של אברהם אבינו שנאמר (בראשית יט, כז): "ואנכי עפר ואפר" כלום בנה אברהם מזבח בעי אלא שלא יפלו בניו בעי. "ויקרא בשם הי" מלמד שהקריא שמו של הקב"ה בפי כל בריה. ד"א "ויקרא" התחיל מגייר גרים ולהכניסם תחת כנפי השכינה. ...

"He built an altar to the L-rd there" - Rabbi Elazar said: He built three altars; one for the good tidings of [being granted] the Land of Israel, one for its acquisition, and one so his descendants would not fall [in battle]. That is what is written [concerning the battle of Ai]: "Joshua rent his garments, fell on his face to the ground before the Ark of the L-rd until the evening, he and the elders of Israel, and they put dust on their heads" (Joshua 7:6). Rabbi Elazar ben ...

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18 **הלוך ונסוע הנגבה**

> The Zohar says that "toward the south" is the south, Avraham's portion, and that "going on and journeying" means rung after rung, until he rose to the south and was bound there as is fitting.

Zohar, Lech Lecha 10:68–75 ספר הזהר, לך לך י':ס"ח-ע"ה

Thus Abram proceeded from grade to grade until he reached his own rightful grade, as it is written, "And Abram journeyed, going on still toward the South", the South (typifying wisdom) being the allotted portion of Abram, and there he finally fixed himself.

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19 **הלוך ונסוע הנגבה**

> In this passage (83b–84a, as the text cites it) the Zohar again reads "going on and journeying toward the south" as an ascent rung after rung, until Avraham was crowned in the south, his portion.

Zohar, Lech Lecha 18:165–19:176 ספר הזהר, לך לך י"ח:קס"ה-י"ט:קע"ו

Note this. At first Abram proceeded from the lower to the higher, as it is written, "And the L-rd appeared to Abram", and again, "to the L-rd who appeared to him", and then "going on his journeys to the South"-grade after grade until he was endowed with the South which was his rightful portion.

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20 **להנחיל אוהבי**

> The Zohar on Vayigash says that one in whom a holy soul (neshamah) rests is beloved of the Holy One, blessed be He, as it says, "to cause those who love me to inherit yesh"; "those who love me" are those in whom the holy soul dwells.

Zohar, Vayigash 2:15–3:26 ספר הזהר, ויגש ב':ט"ו-ג':כ"ו

21 **להנחיל אוהבי**

> Wisdom speaks in Proverbs: "to cause those who love me to inherit yesh (substance), and I will fill their treasuries." The text cites the verse through the Zohar on Vayigash, in connection with love.

Proverbs 8:21 משלי ח':כ"א

לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא׃

That I may cause those that love me to inherit substance, And that I may fill their treasuries.

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22 **מיכאל כהנא רבא**

> At the beginning of Yisro the Zohar says that above, beneath the supernal King, there is a Kohen, the mystery of the primordial light, "the Kohen who is called Gadol," on the right; and below, beneath the King below, a Kohen who serves Him: "the mystery of Michael the great priest, who is on the right."

Zohar, Yitro 1:8–18 ספר הזהר, יתרו א':ח'-י"ח

There is a King below, in the likeness of the King above, who is king over all that is below; and under him there is a Priest

who ministers to him: this is he whom we call Michael, the High Priest, who is at the right hand. All this constitutes the true object of faith, that of the side of holiness.

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23 **חסד לאברהם**

Closing his prophecy, Michah says to G-d: "You will give truth to Yaakov, kindness to Avraham, as You swore to our fathers." Kindness (Chesed) is Avraham's attribute, and the Alter Rebbe draws ahavas olam, Michael's level, from it.

Micah 7:20 מיכה ז':כ

תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ מִימֵי קֶדֶם׃

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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24 **מיכאל הוא מימין**

The Midrash says that just as G-d created four directions and four banners, He set four angels around His Throne, Michael, Gavriel, Uriel and Refael, with Michael on His right, opposite Reuven.

Bamidbar Rabbah 2:10 במדבר רבה ב':י

25 **שיורד ע"פ מדותיו**

"That runs down over the edge of his garments (middosav)," the anointing oil reaching the collar of Aharon's robe. Aharon's great love is the oil that comes down onto the middos.

Psalms 133:2 תהילים קל"ג:ב

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו׃

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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PARAGRAPH 9

26 **שוש אשיש**

The prophet, speaking for Israel at the redemption, says: "I will greatly rejoice in Havayah; my soul shall exult in my G-d." The verse opens the discourse the text cites for the weeping that arouses the Thirteen Attributes of Mercy. (context: Steinsaltz Tanakh)

Isaiah 61:10 ישעיהו ס"א:י

שׂוֹשׂ אָשִׂישׂ בַּה' תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעֲדֶה כֵלֶיהָ׃

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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27 **גנוחי גנוח**

Discussing the teruah of the shofar, the Talmud gives two views of its sound: one holds it is groaning (genuchei ganach), the other wailing. The text uses the phrase for the weeping that arouses the Thirteen Attributes of Mercy.

Rosh Hashanah 33b:10 ראש השנה ל"ג ב:י

אָמַר אַבָּיֵי: בְּהָא וַדַּאי פְּלִיגִי, דִּכְתִיב: "יוֹם תְּרוּעָה יִהְיֶה לָכֶם", וּמְתַרְגְּמִינַן: "יוֹם יַבָּבָא יְהֵא לְכוֹן". וּכְתִיב בְּאִימֵּיהּ דְּסִיסְרָא: "בְּעַד הַחַלּוֹן נִשְׁקְפָה וַתְּיַבֵּב אֵם סִיסְרָא". מָר סָבַר גַּנּוּחֵי גַּנּוּחַ. וּמָר סָבַר יַלּוֹלֵי יַלִּיל.

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28 **ורב חסד**

As G-d passed before Moshe He proclaimed the Thirteen Attributes of Mercy, among them "and abundant in kindness." The Alter Rebbe names it as the root of Aharon's great love.

Exodus 34:6 שמות ל"ד:ו

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃

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

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29 **ששם עלו שבטים**

In David's song of ascents for the pilgrims to Yerushalayim: "where the tribes went up, the tribes of Yah, a testimony for Israel, to give thanks to the name of Havayah." The Alter Rebbe reads "where" as Yerushalayim, Malchus, to which the tribes ascend. (context: Steinsaltz Tanakh)

Psalms 122:4 תהילים קכ"ב:ד

שֶׁשָּׁם עָלוּ שְׁבָטִים שִׁבְטֵי־קָהּ עֵדוּת לְיִשְׂרָאֵל לְהֹדוֹת לְשֵׁם 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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30 **ששם עלו שבטים אלין י"ב שבטין י"ב תחומין דלתתא**

On "each by his banner" the Zohar says that the four camps of the Congregation of Israel are twelve tribes, twelve boundaries around her, all as above; and on "where the tribes went up" it says: these are the twelve tribes, twelve boundaries below.

Zohar, Bamidbar 3:27-38 ספר הזהר, במדבר ג':כ"ז-ל"ח

EVERY MAN WITH HIS OWN STANDARD, ACCORDING TO THE ENSIGNS…1There is here a lacuna in the text. This signifies the four camps of the Community of Israel, comprising the twelve tribes, forming twelve boundaries enclosing Her, all on the celestial model. Of this Scripture says: "Whither the tribes went up" (Ps. 122, 4), to wit, the twelve tribes, the twelve lower boundaries: "even the tribes of YH, as a testimony unto Israel" (Ibid.), inasmuch as of a truth YH is the attestor of Israel.

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31 **ירושלים הבנויה כעיר**

"Yerushalayim, built as a city that is joined together": plainly, a city whose parts are bound into one. Yerushalayim stands for Malchus, and the Zohar reads "joined together" as Imma's joining with the Daughter. (context: Steinsaltz Tanakh)

Psalms 122:3 תהילים קכ"ב:ג'

יְרוּשָׁלַם הַבְּנוּיָה כְּעִיר שֶׁחֻבְּרָה־לָּהּ יַחְדָּו׃

Jerusalem, that art builded as a city that is compact together;

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32 **דאתחברת אמא בברתא והוו כחדא**

The Zohar asks why the verse says shechubrah (singular), and answers that the Mother joined with the Daughter and they became as one.

Zohar, Vayeshev 7:92–10:102 ספר הזהר, וישב ז':צ"ב-י':ק"ב

According to our teachers, G-d fashioned the lower Jerusalem on the model of the heavenly Jerusalem, the one exactly facing the other, as it is written: "the place, O L-rd, which thou hast made for thee to dwell in, the Sanctuary, O L-rd, which thy hands have established" (Ex. 15, 17). The expression "that art builded" indicates that G-d will in time to come cause the upper Jerusalem to descend below; this is further proved by the phrase "as a city that is compact (shehubrah) together", where the term hubrah …

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33 **אלה פקודי המשכן משכן העדות**

"These are the accounts of the Mishkan, the Mishkan of the Testimony": the opening of the reckoning of what was given for the Mishkan. The verse opens the discourse in Likkutei Torah to which the text refers on this joining.

Exodus 38:21 שמות ל"ח:כ"א

אֵלֶּה פְקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדֻת אֲשֶׁר פֻּקַּד עַל־פִּי מֹשֶׁה עֲבֹדַת הַלְוִיִּם בְּיַד אִיתָמָר בֶּן־אַהֲרֹן הַכֹּהֵן׃

These are the accounts of the tabernacle, even the tabernacle of the testimony, as they were rendered according to the commandment of Moses, through the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

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PARAGRAPH 10

34 **ששם עלו שבטים**

"Where the tribes went up, the tribes of Yah, a testimony for Israel." The verse frames the whole discussion of the tribes' ascent.

Psalms 122:4 תהילים קכ"ב:ד'

שֶׁשָּׁם עָלוּ שְׁבָטִים שִׁבְטֵי־קָהּ עֵדוּת לְיִשְׂרָאֵל לְהֹדוֹת לְשֵׁם 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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35 **ששם עלו שבטים**

In Vayeitzei the Zohar says that all the tribes are the arrangements (tikkunim) of the lower world, after the pattern above, and that the tribes ascend in a supernal testimony, as it says, "where the tribes went up, the tribes of Yah."

Zohar, Vayetzei 23:231–24:243 ספר הזהר, ויצא כ"ג:רל"א-כ"ד:רמ"ג

R. Jesse said: 'The sons of the handmaids represented the four joints which were necessary for the perfecting of the whole.' R. Eleazar remarked: 'It was fot that reason that these joints project outwards, despite the fact that they are all organic parts of the body, which otherwise is perfectly straight; and thus all the tribes ascend as a testimony on high, as Scripture says: "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" …

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

36 **ששם עלו שבטים**

In Pekudei the Zohar reads the verse twice over: "where the tribes went up" are the tribes below, "the tribes of Yah" are the tribes above, and "a testimony for Israel" is the holy Name that is called testimony.

Zohar, Pekudei 19:165–21:175 ספר הזהר, פקודי י"ט:קס"ה-כ"א:קע"ה

This recondite symbolism underlies the passage, "Whither the tribes went up, the tribes of the L-rd, as a testimony unto Israel, to give thanks unto the name of the L-rd" (Ps. 122, 4). The reference here is to the twelve supernal tribes, they being the tribes of YH (the L-rd), a name that is a testimony to Israel.'

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

37 **ששם עלו שבטים**

In Acharei the Zohar explains the "tribes" of the verse as twelve boundaries that branch out from the great and mighty tree, which inherited them from the side of Abba and Imma.

Zohar, Achrei Mot 64:378–66:388 ספר הזהר, אחרי מות ס"ד:שע"ח-ס"ו:שפ"ח

"Whither the tribes went up, even the tribes of KAH": these are the twelve boundaries which spread from that great and mighty Tree, and which it inherited from the side of the Father and the Mother. "For there are set thrones for judgement, thrones for the house of David": that he may inherit the holy kingdom, he and his sons for all generations. Thus this is a hymn which David composed concerning the holy supernal kingdom.

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

38 **י"ב שבטין**

The Zohar describes the arrangement of the twelve tribes beneath the Shechinah, like the sea that stood upon twelve

oxen, three facing each direction, all after the pattern above.

Zohar, Vayechi 64:651–65:661ספר הזהר, ויחי ס"ד:תרנ"א-ס"ה:תרס"א

39 בזמנא דנהרא מאבא עילאה

The Zohar says that when Malchus shines from the Supernal Abba she is called kodesh, for she receives from the house of Abba; this is distinguished from the time she receives from the house of Imma, as on Yom Kippur.

Zohar, Emor 38:202–40:226ספר הזהר, אמור ל"ח:רי"ב-מ:רכ"ו

This is the purpose which these blasts should serve, being accompanied by repentance before G-d. Thus when Israel produce the blasts of the shofar with proper devotion, the supernal Shofar returns and crowns Jacob so that all is properly arranged. Another throne is set up and joy is universally diffused and G-d has mercy on the world. Happy are Israel who know how to divert their Master from justice to mercy and to be the instruments for establishing all worlds. Corresponding to the three series of blasts three books are …

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

40 ויין ישמח כו' להצהיל פנים משמן

Praising G-d's gifts from the earth, the psalmist names "wine that gladdens the heart of man, to make the face shine from oil." The text refers to a discussion of this verse elsewhere. (context: Steinsaltz Tanakh)

Psalms 104:15תהילים ק"ד:ט"ו

וְיַיִן יְשַׂמַּח לְבַב־אֱנוֹשׁ לְהַצְהִיל פָּנִים מִשָּׁמֶן וְלֶחֶם לְבַב־אֱנוֹשׁ יִסְעָד׃

And wine that maketh glad the heart of man, Making the face brighter than oil, And bread that stayeth man's heart.

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41 משקה הרים מעליותיו

The psalmist praises G-d who "waters the mountains from His upper chambers," sending rain from the heavens. The Zohar reads aliyosav, "His upper chambers," as Eden. (context: Steinsaltz Tanakh)

Psalms 104:13תהילים ק"ד:י"ג

מַשְׁקֶה הָרִים מֵעֲלִיּוֹתָיו מִפְּרִי מַעֲשֶׂיךָ תִּשְׂבַּע הָאָרֶץ׃

Who waterest the mountains from Thine upper chambers; The earth is full of the fruit of Thy works.

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42 משקה הרים מעליותיו איזו היא עלייה זהו עדן

In the Midrash HaNe'elam, Rabbi Tanchum cites "He waters the mountains from His upper chambers" and says: which is the aliyah (upper chamber)? This is Eden.

Zohar, Chayei Sara 18:142–147ספר הזהר, חיי שרה י"ח:קמ"ב-קמ"ז

43 Describing the seventh chamber, which it links with the silent prayer "Ado-nai, open my lips," the Zohar speaks of the will of the heart rising from below upward to Ein Sof,

"to bind the seventh to the seventh," and afterward drawing blessings from above downward into all the worlds.

Zohar, Pekudei 52:785–795ספר הזהר, פקודי נ"ב:תשפ"ה-תשצ"ה

PARAGRAPH 11

44 אהרן את הנרות

The Zohar explains why the Menorah follows the Nesi'im's offerings: twelve Nesi'im inaugurated the altar, corresponding to the twelve tribes in four banners, while the Menorah, with its seven lamps lit by the priest, shines above through Aharon.

Zohar, Beha'alotcha 7:39–9:49ספר הזהר, בהעלותך ז':ל"ט-ט':מ"ט

45 שנקרע הים לי"ב גזרים

Among the ten miracles at the sea, the Midrash says the sea was divided into twelve paths, and that it was split into parts, as it says, "to Him who split the Sea of Reeds into parts."

Midrash Tanchuma, Beshalach 10:1מדרש תנחומא, בשלח י':א'

וְאַתָּה הָרֵם אֶת מַטְּךָ. עֲשָׂרָה נִסִּים נַעֲשׂוּ לָהֶם עַל הַיָּם. נִבְקַע לָהֶם הַיָּם וְנִבְקַע כְּמִין כִּפָּה, שֶׁנֶּאֱמַר: נָקַבְתָּ בְמַטָּיו רֹאשׁ פְּרָזָיו וְגוֹ' (חבקוק ג, יד). וְנֶחֱלַק לִשְׁנֵים עָשָׂר שְׁבִילִים, שֶׁנֶּאֱמַר: וּנְטֵה אֶת יָדְךָ עַל הַיָּם וּבְקָעֵהוּ. וְנַעֲשָׂה יַבָּשָׁה, שֶׁנֶּאֱמַר: וּבְנֵי יִשְׂרָאֵל הָלְכוּ בַיַּבָּשָׁה (שמות טז, יד). וְנַעֲשׂוּ כְּמִין טִיט, שֶׁנֶּאֱמַר (שמות יד, כט): דָּרַכְתָּ בַיָּם סוּסֶיךָ חֹמֶר מַיִם רַבִּים (שמות יד, טו). וְנַעֲשׂוּ הַמַּיִם פְּרוּרִים, שֶׁנֶּאֱמַר: אַתָּה פוֹרַרְתָּ בְעָזְּךָ יָם (תהלים עד, יג). וְנַעֲשׂוּ סְלָעִים סְלָעִים, …

And lift thou up thy rod (Exod. 14:16). Ten miracles were performed in their behalf at the sea. The sea was split asunder for them, and became a kind of vault, as it is said: Thou hast struck through with his own rods the heads, etc. (Hab. 3:14). It was divided into twelve paths, as it is said: And stretch out thy hand over the sea and divide it (Exod. 14:16). It was turned into dry land, as it is said: And the children of Israel walked upon dry land …

Midrash Tanchuma -- Torat Emet (Public Domain) • Midrash Tanhuma-Yelammedenu, trans. Samuel A. Berman (CC-BY)

46 והניף ידו על הנהר כו' כתיב והכהו לשבעה נחלים

Yeshayahu prophesies that in the future G-d "will wave His hand over the River (the Euphrates) with His mighty wind, and strike it into seven streams," drying it so that the exiles can cross on foot. The Alter Rebbe reads the River as Binah. (context: Steinsaltz Tanakh)

Isaiah 11:15ישעיהו י"א:ט"ו

וְהֶחֱרִים ה' אֶת לְשׁוֹן יָם־מִצְרַיִם וְהֵנִיף יָדוֹ עַל־הַנָּהָר בַּעְיָם רוּחוֹ וְהִכָּהוּ לְשִׁבְעָה נְחָלִים וְהַדְרִיךְ בַּנְּעָלִים׃

And the L-RD will utterly destroy the tongue of the Egyptian sea; And with His scorching wind will He shake His hand over the River, And will smite it into seven streams, And cause men to march over dry-shod.

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PARAGRAPH 12

47 **והכהו לשבעה נחלים**

> "And He will strike it into seven streams." The Alter Rebbe connects the seven streams with the seven lower Sefiros of Atik and with the three Patriarchs and four Matriarchs.

Isaiah 11:15 ישעיהו י"א:ט"ו

וְהֶחֱרִים ה' אֵת לְשׁוֹן יָם־מִצְרַיִם וְהֵנִיף יָדוֹ עַל־הַנָּהָר בַּעְיָם רוּחוֹ וְהִכָּהוּ לְשִׁבְעָה נְחָלִים וְהַדְרִיךְ בַּנְּעָלִים:

And the L-RD will utterly destroy the tongue of the Egyptian sea; And with His scorching wind will He shake His hand over the River, And will smite it into seven streams, And cause men to march over dry-shod.

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48 **בעבר הנהר ישבו אבותיכם**

> At his farewell assembly Yehoshua tells the people in G-d's name: "Beyond the River (the Euphrates) your fathers dwelt of old." The Alter Rebbe uses the verse to place the fathers' root beyond the River, Binah. (context: Steinsaltz Tanakh)

Joshua 24:2 יהושע כ"ד:ב'

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם כֹּה־אָמַר ה' אֱלֹקֵי יִשְׂרָאֵל בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם תֶּרַח אֲבִי אַבְרָהָם וַאֲבִי נָחוֹר וַיַּעַבְדוּ אֱלֹקִים אֲחֵרִים:

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

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PARAGRAPH 13

49 **ששם עלו שבטים**

> "Where the tribes went up." Here it describes the Nesi'im's offerings, the ascent of each tribe from Beriah to its own root in Atzilus.

Psalms 122:4 תהילים קכ"ב:ד'

שֶׁשָּׁם עָלוּ שְׁבָטִים שִׁבְטֵי־קָהּ עֵדוּת לְיִשְׂרָאֵל לְהֹדוֹת לְשֵׁם 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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50 **יהודה אתה יודוך אחיך**

> Yaakov blesses Yehudah: "Yehudah, you, your brothers shall acknowledge (yoducha) you," a play on his name, which Leah gave him in thanks (hoda'ah). The verse opens the discourse in Torah Ohr that the text cites. (context: Steinsaltz Tanakh)

Genesis 49:8 בראשית מ"ט:ח'

יְהוּדָה אַתָּה יוֹדוּךָ אַחֶיךָ יָדְךָ בְּעֹרֶף אֹיְבֶיךָ יִשְׁתַּחֲווּ לְךָ בְּנֵי אָבִיךָ:

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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51 **והכהו לשבעה נחלים**

> "And He will strike it into seven streams." The seven lamps follow the pattern of these seven streams.

Isaiah 11:15 ישעיהו י"א:ט"ו

וְהֶחֱרִים ה' אֵת לְשׁוֹן יָם־מִצְרַיִם וְהֵנִיף יָדוֹ עַל־הַנָּהָר בַּעְיָם רוּחוֹ וְהִכָּהוּ לְשִׁבְעָה נְחָלִים וְהַדְרִיךְ בַּנְּעָלִים:

And the L-RD will utterly destroy the tongue of the Egyptian sea; And with His scorching wind will He shake His hand over the River, And will smite it into seven streams, And cause men to march over dry-shod.

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52 **כשמן הטוב**

> "Like the good oil upon the head." The Zohar HaRakia, cited here, reads the verse as showing that the root of the oil in Chochmah is in Atika Kadisha.

Psalms 133:2 תהילים קל"ג:ב'

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו:

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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בהעלתך את הנרות וגו׳

"When you raise up the lamps"

Aharon's kindling of the Menorah was greater than the princes' offerings because the ascent he gave Israel was carried by the oil of Chochmah: fiery love absorbed in bittul, not the felt fervor of a self that comes from refining meat. The same power, G-d's "hand" that is never too short, put the oil of Chochmah into the quail's meat, and in the Time to Come will reveal Chochmah even in "all flesh."

THE MAAMAR IN BRIEF

Rashi says G-d consoled Aharon: his kindling of the lamps is greater than the princes' dedication offerings. The maamar joins this to Moshe's astonishment at the promise of meat. Food is rooted in Tohu, above man, yet man elevates it, as the Chayos of the Chariot carry the human form on the Throne and are carried by it. Meat comes from the Gevuros, the lion and ox of the Chariot, so when refined it brings fervor, but still the love of a self. Moshe, whose level was bittul ("And what are we?"), and his generation, rooted in the Yesod of Abba, could not see how meat could come through him. G-d answered that His hand reaches lowest because it is so high: in the quail the oil of Chochmah spread through the meat, as oil in a wick carries the flame. Aharon, "the Queen's groomsman," gives Israel an ascent through Gevuros joined with the oil of Chochmah, standing between the princes and Moshe. The fat geese of Rabbah bar bar Chanah, whose wings fall away, allude to the Time to Come, when Chochmah will be revealed without contractions and "all flesh" will bow.

OUTLINE

1 **The questions** ¶1–2

Why is Aharon's kindling greater than the princes' offerings? Why did Moshe wonder how meat could be found for Israel, when the far more numerous nations eat meat, and why did he speak of fish? The answer begins with each prince elevating his tribe through his offering.

2 **Food above man and below him** ¶3–6

An unlearned person may not eat meat because he cannot elevate it, yet wheat and meat add to a person's understanding. Both are true: food is rooted in Tohu, above Atzilus, so the Chayos lift the man on the Throne; and the man raises the Chayos with him, as a person elevates the meat he eats.

3 Meat, Gevuros and Moshe's bittul ¶7–10

Meat is from the Gevuros, the lion and ox of the Chariot, so even when refined it brings fervor, the love of a self. A scholar refines it through Chochmah; Moshe, complete bittul, was above even that, and he and his generation, rooted in the Yesod of Abba, could not receive meat, or even fish, through him.

4 "Is the hand of Havayah too short?" The quail and the lamp ¶11–16

G-d's hand reaches lowest because it is highest, as at Sinai and in the future when "all flesh" will bow. The quail, unusually fat, had the oil of Chochmah spread through its meat, the Chesed of Chochmah sweetening its Gevuros, as oil drawn into a wick carries its flame.

5 Aharon between the princes and Moshe ¶17–22

The princes' offerings, "the eating of the altar," raised the tribes with Gevuros from Binah in Beriah, still yesh. Aharon, "the Queen's groomsman," gave all Israel Gevuros from Abba and Imma together, oil and light; like the princes he elevates from below, and like Moshe his elevation works through Chochmah.

6 The quail, the dew and the fat geese ¶23–26

The quail's name means tranquility, the stillness of the higher Chochmah; it came with the dew, which the Zohar calls oil, and is rooted in two Names. Rabbah bar bar Chanah's fat geese, white and linked to water, allude to "Wisdoms cry aloud outside": in the Time to Come Chochmah will be revealed without contractions.

7 The lowered wings and the two Chochmos ¶27–28

As the Chayos lower their wings when a voice comes from above the firmament, love and awe are absorbed into the bittul that flows from the hidden brain. Avodas HaKodesh reads the two geese as the higher and lower Chochmah.

KEY CONCEPTS

Gevuros (restraints) גבורות
The intense, fiery powers of the Sefiros. Meat is rooted in them, which is why, when refined, it produces fervor and "flashes of fire."

Self-nullification (bittul) and ayin (nothing) ביטול ואין
The state of being nothing before G-d, Moshe's level ("And what are we?"), which is above even holy fervor and belongs to Chochmah.

"There is one who loves" יש מי שאוהב
Love that is still felt by a self, a yesh: fervor born of refining meat, as against love absorbed in bittul.

Oil and the higher Chochmah שמן / חכמה עילאה
Oil stands for Chochmah and for the Torah. It permeates what it touches, the quail's meat or the wick, bringing the bittul of Chochmah even into yesh.

The Queen's groomsman and the King's groomsman שושבינא דמטרוניתא / שושבינא דמלכא
Aharon raises the Congregation of Israel toward the King; Moshe, above Z'eir Anpin, draws G-dliness down from above to below.

The World of Tohu (Chaos) עולם התהו
The world of intense lights that preceded Atzilus; the flavors of plants and the flesh of animals are rooted there, higher than man.

The Chayos of the Chariot חיות המרכבה
The living creatures of Yechezkel's vision, with the faces of lion, ox and eagle, which carry the Throne and are carried by it; the source of animal souls.

"Wisdoms … outside" חכמות בחוץ
The higher Chochmah revealed through the lower and so reaching "outside," even the wilderness of this world; alluded to by the geese.

SECTION 1 · ¶1–2

The questions

1 בהעלתך את הנרות וגו׳. ופרש״י [ופירש רש״י / ופירוש רש״י] כשראה אהרן חנוכת הנשיאים חלשה דעתו שלא היה עמהם בחנוכה.[1]

"When you raise up the lamps," etc. Rashi explains: When Aharon saw the dedication of the princes, he was disheartened that he had not been with them in the dedication.

> The maamar opens with the verse commanding Aharon to light the Menorah (Numbers 8:2), and with Rashi's explanation of why this passage follows the princes' offerings for the dedication of the altar: Aharon was dismayed that he had no share in that dedication. The verb "raise up" (beha'aloscha) will become the maamar's theme: elevation.

אמר לו הקב״ה חייך שלך גדול משלהם שאתה מדליק ומטיב את הנרות ועיין במדרש.

The Holy One, blessed be He, said to him: By your life, yours is greater than theirs, for you kindle and prepare the lamps. And see the Midrash.

> G-d consoled Aharon: his share, kindling and preparing the lamps of the Menorah, is greater than the princes' offerings. The reader is also referred to the Midrash on this passage.

ולהבין זה גם מ״ש להלן הצאן ובקר ישחט להם[2] כו׳ מהו התמיה הלא יש בעולם ע׳ [שבעים] אומות והם ריבוא רבבות יותר מת״ר אלף ואוכלים בשר ונמצא להם.[3]

To understand this, as well as what is written further on, "Shall flocks and herds be slaughtered for them," etc.: what is the wonder? Are there not seventy nations in the world, and they are myriads of myriads, more than six hundred thousand, and they eat meat, and [enough] is found for them?

> To explain why, the Alter Rebbe joins to it a puzzle from later in the parsha. When G-d promised the people meat for a whole month, Moshe asked in astonishment, "Shall flocks and herds be slaughtered for them?"; yet the seventy nations of the world are far more numerous than Israel's six hundred thousand, and they eat meat and find enough of it, so why should providing meat for Israel seem impossible?

2 וגם מ״ש אם את כל דגי הים וגו׳ הלא הם שאלו בשר ולא שאלו דגים כלל.

And also what is written, "If all the fish of the sea," etc.: did they not ask for meat, and not ask for fish at all?

> A second question on the same verse: the people asked only for meat, so why did Moshe go on to speak of gathering all the fish of the sea? The maamar will answer later that fish stand on a higher level than flocks and herds.

והענין יובן בהקדים ענין מעשה הקרבנות של הנשיאים שכל נשיא העלה שבטו על ידי קרבנו.[4]

The matter will be understood by first introducing the matter of the act of the offerings of the princes: that each prince elevated his tribe through his offering.

> The answer begins with the princes' offerings at the dedication of the altar: through his offering, each prince elevated his whole tribe. Understanding how an offering elevates will show what Aharon's lighting added beyond it.

SECTION 2 · ¶3–6

Food above man and below him

3 והענין דצ״ל דארז״ל [דאמרו רבותינו זכרונם לברכה] ע״ה [עם הארץ] אסור לאכול בשר.[5] דהיינו מפני שאינו יכול להעלות את הבשר כו׳ וא״כ מובן מזה שהאדם מעלה ומגביה את המאכל

The explanation: we must understand what our Sages, of blessed memory, said: An unlearned person (am ha'aretz) is forbidden to eat meat. That is, because he cannot elevate the meat, etc. If so, it is understood from this that man elevates and raises up the food.

> The Talmud rules that an unlearned person (am ha'aretz) may not eat meat. The Alter Rebbe reads the reason as one of elevation: eating is meant to raise the food up, and one without Torah cannot do so. It follows that, as a rule, a person elevates what he eats.

והיינו מפני שהאדם גבוה יותר שהוא מדבר והוא הראש לכל בחי׳ הדצ״ח [הדומם צומח חי] וכמשנ״ת [וכמו שנתבאר] לעיל בפ׳ נשא ע״פ כה תברכו[6] כו׳.

This is because man is higher, for he is a speaking being (medaber), and he is the head of all the levels of inanimate, vegetative and animal, as was explained above in Parshas Nasso on [the verse] "Thus shall you bless," etc.

> A person can elevate food because he stands above it: of the four levels of creation (inanimate, vegetative, animal and speaking), the speaking human being heads the other three. In the discourse on "Thus shall you bless" in Parshas Nasso (Likkutei Torah, Nasso 5:3), the Alter Rebbe explains that the creatures rise and are bound to their source only through man, "the head of all the levels," who drew their names out of concealment when he named them.

4 ובמ״א משמע להפך דארז״ל [דאמרו רבותינו זכרונם לברכה] רפ״ו דברכות אילן שאכל אדם הראשון חטה היתה שאין התינוק יודע לקרות[7] אביו ואמו עד שיטעום טעם דגן.

Elsewhere, though, the opposite is implied. For our Sages, of blessed memory, said at the beginning of the sixth chapter of Berachos: The tree from which Adam, the first man, ate was wheat; for a child does not know how to call his father and his mother until he tastes the taste of grain.

> Against this, the Talmud, in the chapter on blessings over foods, records the view that the tree Adam ate from was wheat, because a child cannot say "father" and "mother" until he has tasted grain. This implies the reverse: food gives a person something he lacked.

הרי שאדם מקבל הדעת מהחטה וכן אמר ר״נ [רב נחמן] עד דלא אכילנא בישרא דתורא[8] כו׳. אך הענין הוא ששניהם אמת שהם למטה מנפש האדם ולמעלה הימנו.

Thus man receives knowledge (daas) from the wheat. And so too Rav Nachman said, "As long as I have not eaten the meat of an ox," etc. But the explanation is that both are true: that they are below the soul of man and [also] above it.

> Rav Nachman, too, explained that he had not given an answer the evening before because he had not yet eaten the meat of an ox; so meat also adds to a person's understanding. The Alter Rebbe resolves the contradiction: both are true, for food is in one respect below the human soul and in another respect above it.

5 והיינו כי כל הטעמים של כל מיני צמחים ופירות וכן הבשר של חיות ובהמות שרשם הוא מעולם התהו שהוא בחי׳ עולם הנקודים שלמעלה מאצילות שהוא ברודים

That is: the flavors of every kind of plant and fruit, and likewise the flesh of wild and domestic animals, all have their root in the World of Tohu (Chaos), which is the level of the World of Nekudim (Points), which is above Atzilus (Emanation), which is Berudim (Dappled);

> The resolution begins: the flavors of plants and fruits and the flesh of animals are rooted in the World of Tohu (Chaos), also called the World of Nekudim (Points), which is higher in origin than Atzilus, the ordered World of Tikkun (Rectification), here called Berudim (Dappled). In Kabbalah, Tohu is the stage of intense lights in vessels too narrow to hold them, which shattered; their sparks fell into the lower worlds, and so food carries a root higher than man's.

והיינו כי שורש כל החי הוא מחיות המרכבה פני אריה[9] הוא מקור נפשות החיות ופני שור הוא מקור נפשות הבהמות ופני נשר הוא מקור נפשות העופות.

for the root of every living creature is from the Chayos (living creatures) of the Chariot: the face of the lion is the source of the souls of the wild animals, the face of the ox is the source of the souls of the domestic animals, and the face of the eagle is the source of the souls of the birds.

> The souls of animals come from the Chayos, the "living creatures" of Yechezkel's vision of the Divine Chariot, whose faces were those of a man, a lion, an ox and an eagle. The lion's face is the source of the souls of wild animals, the ox's of domestic animals, and the eagle's of birds.

6 והנה החיות נושאות את הכסא ועל[10] הכסא כו׳ כמראה אדם הוא בחי׳ ע״ס [עשר ספירות] דאצילות דעולם התיקון שנתקנו בבחי׳ פרצוף אדם

Now, the Chayos carry the Throne, and "upon the Throne," etc., is "as the appearance of a man": this is the level of the Ten Sefiros of Atzilus, of the World of Tikkun (Rectification), which were rectified in the form of the configuration (partzuf) of a man (adam).

> Yechezkel saw the Chayos bearing the Throne, and upon it "a likeness as the appearance of a man." The Alter Rebbe identifies this "man" with the Ten Sefiros of Atzilus, the World of Tikkun, which are ordered as a partzuf (configuration) in the form of a human being.

והיינו עד״מ סדר והדרגת השתלשלות אברי האדם שהוא רמ״ח אברים ושס״ה גידים וכציור הגוף כמ״כ [כמו כן] מתלבשת הנפש

That is, by way of analogy: the order and gradation of the progression of the limbs of man, which are two hundred and forty-eight limbs and three hundred and sixty-five sinews; and as the form of the body is, so too is the soul enclothed.

> The analogy is the human body: its 248 limbs and 365 sinews follow a set order, and the soul enclothes itself in the body according to that structure.

שהרי התלבשות הארת הנפש בגוף הוא מתחלק לפי ציור הגוף שבמוח שורה המחשבה ובפה הדבור ובידים כח המעשה

For the enclothing of the radiance of the soul in the body is divided according to the form of the body: in the brain dwells thought, in the mouth speech, and in the hands the power of action.

> Each power of the soul rests in its proper organ: thought in the brain, speech in the mouth, and the power of action in the hands.

וזהו שנקרא אדם האלף הוא בחי׳ מחשבה ודי׳ דיבור מ׳ מעשה

This is why [man] is called Adam: the alef is the level of thought, the dalet speech, the mem action.

> The word Adam (אדם) itself spells out this structure: alef for thought, dalet for dibbur (speech), mem for ma'aseh (action).

וכמ״כ [וכמו כן] הוא למעלה בע״ס [בעשר ספירות] דאצילות משתלשלים בזה הסדר דבחי׳ אדם והשראת האור בתוכם הוא ממש כפי השראת הנפש בגוף האדם (ועמ״ש מזה בפ׳ אמור בד״ה ונקדשתי בתוך בנ״י [בני ישראל]).[11]

And so too it is above, in the Ten Sefiros of Atzilus: they descend in this order of the level of Adam, and the resting of the light within them is exactly like the resting of the soul in the body of man. (And see what is written about this in Parshas Emor, in the discourse beginning "And I shall be sanctified among the children of Israel.")

> The same order holds above: in Atzilus the Sefiros are arranged in this human pattern, and the divine light rests in them just as the soul rests in a body. The discourse in Parshas Emor on "And I shall be sanctified among the children of Israel" is cited for more on this.

ויש בחי׳ מוחין דקטנות ומוחין דגדלות, משא״כ שארי הברואים כמו בהמות וחיות אין ציור הגוף שלהם שוה לאדם כלל וראשם כפוף ושוה עם הגוף,

And there is the level of the intellect of smallness (mochin dekatnus) and the intellect of greatness (mochin degadlus). This is not so with the other creatures, such as domestic and wild animals: the form of their body is not like that of man at all, and their head is bent down and level with the body.

> Like a person, Atzilus has states of mochin dekatnus and mochin degadlus, the intellect in its immature, contracted state and in its full maturity. Animals are different: their bodies lack the human form, and their heads are bent down, level with the body rather than above it.

וכמ״כ [וכמו כן] סדר המשכתם ממקורם ושרשם שם הוא ג״כ ההשתלשלות והמזיגה באופן אחר ממש (וע׳ בזהר בראשית די״ט ע״א[12] ודף כ׳ ע״ב).

And so too the order of their being drawn down from their source and root: there too the progression (hishtalshelus) and the blending are in an altogether different manner. (And see the Zohar, Bereishis, folio 19a and folio 20b.)

> The descent of animals from their source likewise follows an altogether different order and blend from the human pattern. The two Zohar passages cited speak of the faces of the Chariot turning toward the face of Adam, and of the inner form called Adam in which every form is included.

והנה החיות שבמרכבה הם נושאות את הכסא דהיינו כמו שהבהמות מגביהי׳ [מגביהים] את האדם הרוכב עליהן כך הם מעלים ונושאים את בחי׳ אדם שעל הכסא למעלה ממנו והיינו לשרשם שהוא מעולם התהו שלמעלה מאצילות.

Now, the Chayos of the Chariot carry the Throne. That is: just as animals raise up the man who rides upon them, so they elevate and carry the level of Adam that is upon the Throne above itself, that is, to their root, which is from the World of Tohu, which is above Atzilus.

> Now the image of the Chayos carrying the Throne is applied. Just as an animal lifts the rider on its back, the Chayos lift the "man" on the Throne, the Sefiros of Atzilus, above his own place: to their own root in Tohu, which is above Atzilus. This is the sense in which food is above man.

אכן הם ג״כ נשואות עם הכסא דהיינו שהם נגבהים ומתעלים עם האדם שעל הכסא.

Yet they are also borne with the Throne; that is, they are raised and elevated together with the man upon the Throne.

> Yet the Chayos are also carried along with the Throne: the man upon it raises them up together with himself.

שהוא המגביה ומעלה אותן כמו אדם בעוה״ז מעלה את בשר הבהמה שהבשר מתעלה באכילת אדם שנהפך לדם הנפש ונכלל בבחי׳ ומדרגת מדבר (ועמ״ש בד״ה אני ישנה ולבי ער[13] גבי פי׳ רעייתי).

For he is the one who raises and elevates them, just as a man in this world elevates the meat of an animal: the meat is elevated through a man's eating [it], for it is transformed into the blood of the soul and is included in the level and rank of the speaking being. (And see what is written in the discourse beginning "I am asleep, but my heart is awake," on the meaning of "my love" (ra'yasi).)

> This is the sense in which food is below man: when a person eats meat, it becomes the blood that carries the soul's life and is absorbed into the human, speaking level, so the meat is elevated. In the discourse "I am asleep, but my heart is awake" (Likkutei Torah, Shir HaShirim 26:11), ra'yasi, "my love," is read from the word for pasture: Israel, as it were, provide G-d with "pasture and food" through their service.

אך מה שעי״ז נעשה התקשרות נפש האדם בגופו ותוספת השכל זהו בחי׳ נושאות כו׳ (ועמ״ש מענין זה בד״ה ששת ימים תאכל מצות[14] כו׳):[15]

But the fact that through this the soul of man becomes bound to his body, and [there is] an increase of intellect: this is the level of "carry," etc. (And see what is written on this subject in the discourse beginning "Six days you shall eat matzos," etc.)

> The eating also gives the person something: it binds his soul more firmly to his body and adds to his intellect, and this corresponds to the Chayos' carrying of the man on the Throne. The discourse "Six days you shall eat matzos" (Likkutei Torah, Tzav 7:12–13) explains that foods, rooted in Tohu above the Chochmah of Tikkun, can strengthen even a person's Chochmah, while, having fallen, they need him to refine them.

SECTION 3 • ¶7–10

Meat, Gevuros and Moshe's bittul

7 ב והנה הבשר הוא מבחי׳ גבורות שלכך הוא סומקא ולכך גם אחר הבירור וההעלאה הוא נכלל בגבורות דקדושה והיינו שעי״ז נמשך התלהבות ורשפי אש[16]

2. Now, meat is from the level of Gevuros (restraints); that is why it is red. And therefore, even after the refinement and elevation, it is included in the Gevuros of holiness; that is, through it fervor and flashes of fire are drawn down.

> The second section begins. Meat comes from the level of Gevuros (restraints), the intense and fiery powers, which is why it is red. Even after a person refines and elevates it, it remains among the Gevuros, now the Gevuros of holiness: it brings fervor and "flashes of fire" in serving G-d.

והיינו לפי ששרש כל הבהמות וחיות הוא מאריה ושור שבמרכבה והם הם בחי׳ גבורות וכמ״ש במרכבת יחזקאל בוערות כמראה הלפידים[17]

This is because the root of all domestic and wild animals is from the lion and the ox of the Chariot, and these are themselves the level of Gevuros, as it is written of Yechezkel's Chariot, "burning like the appearance of torches."

> This follows from the root of animals in the lion and the ox of the Chariot, which are powers of Gevurah. Yechezkel describes the Chayos as "burning like the appearance of torches."

וכן השרפים לשון רשפי אש ולכך גם הבהמות והחיות שנשתלשלו מהם הם ג״כ בחי׳ גבורות ולכך בשרא היא סומקא כו׳.

And so too the Seraphim, a term [meaning] flashes of fire. Therefore the domestic and wild animals, which descended from them, are also the level of Gevuros; and therefore "meat is red," etc.

> The Seraphim, the "burning" angels, are named with a word close to reshef, "flash," as in "flashes of fire": seraf and reshef share the same letters. Animals descended from these fiery sources are also Gevuros; hence the saying that "meat is red."

8 ועיין בבחיי פ׳ בשלח ע״פ ויאמר משה בתת[18] ה׳ לכם בערב בשר לאכול ולחם בבקר כנגד מדת הדין ומדת הרחמים[19] כו׳.

And see [Rabbeinu] Bachya, Parshas Beshalach, on [the verse] "And Moshe said: When Havayah gives you in the evening meat to eat, and bread in the morning": [these] correspond to the attribute of judgment and the attribute of mercy, etc.

> Rabbeinu Bachya, the medieval Torah commentator, explains on Exodus 16:8, in the way of Kabbalah, that the meat given in the evening and the bread given in the morning correspond to the attribute of judgment and the attribute of mercy. This supports the link between meat and the Gevuros.

וזהו שארז״ל [שאמרו רבותינו זכרונם לברכה] ע״ה [עם הארץ] אסור לאכול בשר[20] שאינו יכול להעלות [להעלות] את הבשר כי מהגבורות [מהגבורות] יש יותר יניקת החיצוני׳ [החיצונים] וכמ״ש לקמן ע״פ זאת חקת התורה ויקחו אליך פרה[21] כו׳

This is [the meaning of] what our Sages, of blessed memory, said, that an unlearned person is forbidden to eat meat: because he cannot elevate the meat, for from the Gevuros there is more drawing of nourishment by the external forces, as is explained further on, on [the verse] "This is the statute of the Torah… and they shall take to you a heifer," etc.;

> This explains why an unlearned person may not eat meat: the Gevuros give the external forces (the kelipos) more hold to draw nourishment, so without Torah he cannot elevate it. In the discourse on the red heifer, "This is the statute of the Torah" (Likkutei Torah, Chukas 1:9), the Alter Rebbe explains that the external forces cannot draw from the right side, which draws close, but only from the left, the side of Gevurah, which pushes away.

וכמ״ש בזהר פ׳ נח (דס״ה ע״א) כל רעותיה לאו איהו אלא בבשרא תדיר[22] וע״ש במק״מ [במקדש מלך] בשם הרח״ו [הרבי חיים ויטאל], וכיון שאינו יכול להעלותו הבשר מורידו ומשפילו וכמ״ש במ״א ע״פ וגלחה את ראשה.[23]

and as it is written in the Zohar, Parshas Noach (folio 65a): "Its whole desire is nothing but meat, constantly." And see there in the Mikdash Melech, in the name of Rabbi Chaim Vital. And since he cannot elevate it, the meat brings him down and lowers him, as is explained elsewhere on [the verse] "And she shall shave her head."

> The Zohar says of "the end of all flesh," the force opposed to holiness, that its whole desire is for flesh; the Mikdash Melech, a commentary on the Zohar, discusses it in the name of Rabbi Chaim Vital, the Arizal's foremost disciple. When a person cannot elevate meat, it drags him down instead: the discourse on "And she shall shave her head" (Likkutei Torah, Ki Seitzei 2:19) says this of the unlearned, while of the Torah scholar it is said, "The righteous one eats to satisfy his soul."

אבל התלמיד חכם שמקבל מבחי׳ חכמה ובחכמה אתברירו ע״כ מברר את הבשר ואז הבשר מוסיף בו התלהבות.

But the Torah scholar, who receives from the level of Chochmah (wisdom), and "through Chochmah they are refined" — therefore he refines the meat, and then the meat adds fervor in him.

> A Torah scholar receives from Chochmah, and it is through Chochmah that things are refined. He therefore refines the meat, and it adds to his fervor.

אך מרע״ה [משה רבינו עליו השלום] אמר מאין לי בשר,[24] פי׳ שהיה נעלה מאד מבחי׳ גבורות של הבשר אף כמו שהם לאחר הבירור.

But Moshe our teacher, peace be upon him, said, "From where shall I have meat?" That is, he was very far above the level of the Gevuros of meat, even as they are after the refinement.

> Moshe, however, asked, "From where shall I have meat?" In the plain sense he is protesting that he has no way to feed the whole people; the Alter Rebbe reads it as describing Moshe's level: he was far above the Gevuros of meat, even in their refined, holy form.

שההתלהבות ורשפי אש האהבה הוא עדיין בחי׳ יש מי שאוהב, ובמשה כתיב ונחנו מה שהוא בחי׳ אין תכלית הביטול.

For the fervor and the flashes of fire of love are still the level of 'there is one who loves,' whereas of Moshe it is written, "And what are we?": the level of ayin (nothing), the utmost self-nullification (bittul).

> Fiery love, however holy, still involves a self who loves, a yesh (something). Moshe's level is expressed in the words he said with Aharon when the people complained of hunger, "And what are we?" (Exodus 16:7–8): ayin (nothing), complete self-nullification (bittul), which is above such fervor.

9 ואף שבו יש ג״כ בחי׳ התלהבות בבחי׳ גבורות אך ההתלהבות כלולה בבחי׳ ביטול ואין והוא נק׳ בחי׳ גבורות דאבא,

And although in him too there is the level of fervor, in the manner of Gevuros (restraints), yet the fervor is included in the level of self-nullification (bittul) and ayin (nothing), and this is called the level of the Gevuros of Abba (Chochmah).

> Moshe too has fervor, a quality of the Gevuros, but in him it is absorbed within bittul, his sense of being nothing (ayin) before G-d. Fervor of this kind is called the Gevuros of Abba, that is, of Chochmah.

משא״כ הגבורות הנולדים מבירור הבשר הוא בחינת גבורות דאימא או גבורות דז״א שהוא בחי׳ יש ודבר שנרגש ההתלהבות כו׳

Whereas the Gevuros born of the refinement of meat are the level of the Gevuros of Imma (Binah), or the Gevuros of Z'eir Anpin (the emotive attributes), which is the level of yesh (something) and of a thing in which the fervor is felt, etc.

> The fervor born of refining meat is of a lower order, the Gevuros of Imma (Binah) or of Z'eir Anpin (the emotive attributes): it belongs to a yesh, a self that feels its own fervor.

והוא מילתא זוטרתא[25] ולמטה מבחי׳ מרע״ה [משה רבינו עליו השלום] שהוא בחי׳ מ״ה [שם מ״ה] תכלית הביטול בחי׳ אין כנ״ל (ועמ״ש סד״ה והיה מדי חדש בחדשו[26] גבי יבוא כל בשר להשתחוות):

And this is a minor matter, and below the level of Moshe our teacher, peace be upon him, who is the level of Mah ("what"), the utmost bittul, the level of ayin, as mentioned above. (And see what is written at the end of the discourse beginning "And it shall be, from New Moon to New Moon," regarding "all flesh shall come to bow down.")

> Such felt fervor is "a minor matter" compared with Moshe, whose level is Mah, "what," complete bittul, as in his words "And what are we?" The phrase echoes the Talmud's remark that awe of Heaven is "a minor matter" for Moshe. At the end of the discourse "And it shall be, from New Moon to New Moon" (Likkutei Torah, V'Zos HaBerachah 4:10-11), "all flesh" is explained as the fiery element of the animal level, which in the Time to Come will reach bowing down and bittul.

10 וזהו ויאמר משה שש מאות אלף רגלי העם אשר אנכי בקרבו.[27]

This is [the meaning of]: "And Moshe said: Six hundred thousand on foot is the people in whose midst I am."

> Now the verses are read in this light. When G-d promised meat for a whole month, Moshe answered, "Six hundred thousand on foot is the people in whose midst I am."

פי׳ שש מאות אלף רגלי דור המדבר היו תלמידיו שהיו ג״כ מבחי׳ יסוד אבא שהוא בחי׳ ביטול וזהו אשר אנכי בקרבו שמשה הוא בחי׳ מה ואין כנ״ל.

That is: the six hundred thousand on foot of the generation of the wilderness were his disciples, who were also from the level of the Yesod (foundation) of Abba (Chochmah), which is the level of bittul. And this is "in whose midst I am": for Moshe is the level of Mah ("what") and ayin (nothing), as mentioned above.

> The six hundred thousand of the generation of the wilderness were Moshe's disciples and shared his root in the Yesod of Abba, the channel through which the bittul of Chochmah flows. "In whose midst I am" means that Moshe, the level of Mah and ayin, was within them.

ואתה אמרת בשר אתן להם פי׳ משה מדבר עם בחי׳ אור א״ס המלובש בחכמה שהוא בחי׳ משה

“And You have said: I will give them meat.” That is: Moshe is speaking with the level of the Infinite Light (Or Ein Sof) enclothed in Chochmah (wisdom), which is the level of Moshe.

> In saying “And You have said: I will give them meat,” Moshe is addressing the Infinite Light as it is enclothed in Chochmah, the very level from which he himself comes.

וזהו ואתה כי חכמה נק׳ אתה כו׳ (ועיין בזהר פ׳ בלק דף קצ״ג ע״ב) דמשמע שאתה הוא אור א״ס המלובש בחכמה תתן בשר

And this is “And You”: for Chochmah is called “You,” etc. (And see the Zohar, Parshas Balak, folio 193b.) This implies that You, the Infinite Light enclothed in Chochmah, will give meat.

> Chochmah is called “You” (atah), so the verse implies that the Infinite Light within Chochmah is the one who will give meat. The Zohar in Parshas Balak (3:193b) explains the word “You” as the right side, called the supernal Kohen.

וזה א״א שיושפל כ״כ [כל כך] ממדרגה גבוה ונעלה שהוא בחי׳ חכמה ואין שהוא בחי׳ משה וא״כ איך המזון הנמשך על ידו יהיה הבשר שהבשר מדרגה תחתונה מאד לגבי משה שהוא בחי׳ יש ובחי׳ גבורות כו׳.

And this is impossible: that it be lowered so far from a level so high and exalted, which is the level of Chochmah and ayin, the level of Moshe. If so, how can the food drawn down through him be meat? For meat is a very low level relative to Moshe, being the level of yesh and the level of Gevuros, etc.

> That seemed impossible to Moshe. Food drawn down through him, whose level is Chochmah and ayin, cannot be meat, which as yesh and Gevuros is very low relative to him.

וזהו הצאן ובקר ישחט להם.[28] פי׳ מאחר שהם מבחי׳ גבורות ולכן צריכין שחיטה (ע׳ [עיין] בלק״ת [בלקוטי תורה (להאריז״ל)] פ׳ ראה ופ׳ שמיני) וא״כ איך אפשר להיות למאכל להם שהם מיסוד אבא תכלית הביטול כנ״ל.

And this is “Shall flocks and herds be slaughtered for them?” That is: since they are from the level of Gevuros, they therefore require slaughtering (see the Likkutei Torah of the Arizal, Parshas Re’eh and Parshas Shemini); if so, how can they be food for those who are from the Yesod of Abba, the utmost bittul, as mentioned above?

> Flocks and herds come from the Gevuros, which is why they need ritual slaughter; the Arizal’s Likkutei Torah on Re’eh and Shemini is cited on this. How, then, could they feed a people rooted in the Yesod of Abba, in complete bittul? This is the meaning of Moshe’s question “Shall flocks and herds be slaughtered for them?”

אם את כל דגי הים כו׳ פי׳ דגים הם בחי׳ נעלה מצאן ובקר שהם א״צ [אין צריך / אינו צריך] שחיטה. ואעפ״כ [ואף על פי כן] הם נמוכים לנגד מדרגתם וא״א שימצא להם כו׳ ועיין מזה לקמן:

"If all the fish of the sea," etc.: that is, fish are a level higher than flocks and herds, for they need no slaughtering; and even so they are low relative to their [the people's] level, and it is impossible that [enough] be found for them, etc. And see about this further on.

> Fish are higher than flocks and herds, since they need no ritual slaughter. Yet even fish are low compared with the people's level, so Moshe could not see how enough could be found for them; the maamar returns to this later.

SECTION 4 · ¶11–16

"Is the hand of Havayah too short?" The quail and the lamp

11 ג ויאמר ה׳ אל משה היד ה׳ תקצר. פי׳ עם היות שהאמת שאתה נעלה מאד מבחי׳ היש דבשר כי אתה בחי׳ מ״ה [שם מ״ה] וביטול אעפ״כ [אף על פי כן] היד ה׳ תקצר. בתמיה.

3. "And Havayah said to Moshe: Is the hand of Havayah too short?" That is: although it is true that you are far above the level of the yesh of meat, since you are the level of Mah and bittul, nevertheless, "Is the hand of Havayah too short?" [This is said] in wonder.

> The third section opens with G-d's answer, "Is the hand of Havayah too short?" Moshe is indeed far above the yesh of meat, but the question is rhetorical: G-d's hand is not limited.

והיינו שיוכל להמשיך ולישפל אף מהאין דחכמה שהוא נעלה מאד להתלבש ולהתגלות למטה מטה בגבורות והיש של הבשר שגם בבחי׳ היש של הבשר יתגלה הביטול דחכמה.

That is: it can draw down and descend even from the ayin of Chochmah, which is very exalted, to enclothe itself and be revealed far, far below, in the Gevuros and the yesh of meat, so that even in the level of the yesh of meat the bittul of Chochmah will be revealed.

> G-d's "hand" can draw the bittul of Chochmah, the highest ayin, down into the lowest place, the Gevuros and yesh of meat, so that bittul is revealed even there.

כי יד ה׳ יוכל לישפל מאד למטה מטה (וכמ״ש במ״א בענין המגביהי לשבת[29] שלכך המשפילי לראות בשמים ובארץ[30] בהשוואה אחת וכענין היד הגדולה אשר עשה[31] ה׳ במצרים כו׳

For the hand of Havayah can descend very far, far below. (As is explained elsewhere on the matter of "Who is enthroned on high," that therefore He "looks down low upon heaven and earth" in one equal manner; and like the matter of "the great hand that Havayah performed in Egypt," etc.

> G-d's hand can descend to the very lowest, and parallels show why: the higher the source, the lower it reaches. He "is enthroned on high," and therefore "looks down low" on heaven and earth alike; and so too "the great hand" that G-d revealed in Egypt.

וכה״ג [וכהאי גוונא] נת׳ [נתבאר] בפי׳ לבי ובשרי ירננו אל אל חי.[32] שלהיות נמשך הביטול בלבי ובשרי שהם גשמיים הוא דייקא כאשר ירננו אל אל חי מהותו ועצמותו ית׳ כמ״ש בד״ה וארשתיך לי כו׳ ובמתן תורה ההרים רקדו[33, 34] דהיינו אף הרים גבנונים[35] בפי׳ בת׳ דפסחים) (דקי״ח ע״ב) ועמש״ל [ועיין מה שכתוב לעיל] בד״ה ענין שניתנה תורה על הר סיני

And the like was explained on the meaning of "My heart and my flesh sing for joy to the living G-d": that bittul is drawn into "my heart and my flesh," which are physical, precisely when they "sing for joy to the living G-d," His very Being and Essence, may He be blessed, as is explained in the discourse beginning "And I will betroth you to Me," etc. And at the Giving of the Torah "the mountains skipped": that is, even the humped mountains, [as stated] in the last chapter of Pesachim.) (folio 118b) And see what is written above in the discourse beginning "The matter that the Torah was given on Mount Sinai."

> The verse "My heart and my flesh sing for joy to the living G-d" is explained the same way: bittul reaches the physical heart and flesh precisely when they sing to G-d's very Essence, which is above every level. So too at the Giving of the Torah "the mountains skipped," even the proud "humped mountains"; in Likkutei Torah, Bamidbar (16:1), the Alter Rebbe explains that the Torah was given on lowly Sinai rather than on those lofty mountains because its essence is bittul.

כש״כ [כל שכן] שבנקל יותר שיומשך הביטול בבחינת בשר כו׳, וז״ש [וזהו שכתוב] לע״ל [לעתיד לבוא] והיה מדי חדש כו׳ יבא כל בשר להשתחות לפני.[36]

All the more so, then, is it easier for bittul to be drawn into the level of flesh, etc. And this is what is written of the Time to Come: "And it shall be, from New Moon to New Moon," etc., "all flesh shall come to bow down before Me."

> If bittul reached even the mountains, it can all the more easily be drawn into flesh. This is the promise for the Time to Come: "All flesh shall come to bow down before Me."

שהרבותא היא שאפילו בבחי׳ כל בשר שהוא בחי׳ גבורות ויש יומשך בחי׳ ההשתחוואה וביטול עליון וכמ״ש במ״א.[37]

For the novelty is that even into the level of "all flesh," which is the level of Gevuros and yesh, there will be drawn the level of bowing down and of supreme bittul, as is explained elsewhere.

> The novelty of that prophecy is that even "all flesh," which is Gevuros and yesh, will be filled with bowing down and with supreme bittul.

12 וזה היה ענין השליו שהיו עופות שמנים מאד כדאיתא בגמ׳ [בגמרא] דיומא דע״ה ב׳ ומסקינן לה אתליסר ריפתי ואחרונה אינה נאכלת אלא[38] ע״י תערובות מרוב השומן הנבלע בה וכ״ש [וכל שכן] העליונות.

And this was the matter of the quail (selav), which were very fat birds, as is found in the Gemara, [tractate] Yoma, folio 75b: we set it upon thirteen loaves, and the last cannot be eaten except mixed [with other food], because of the abundance of fat absorbed in it; and all the more so the upper ones.

> The quail that G-d sent in the wilderness illustrates this. The Talmud describes how fat it was: placed on thirteen loaves, its fat soaked through them, so that even the last loaf could be eaten only mixed with other food, and the loaves above it were richer still.

13 והענין כי שמן הוא בחי׳ חכמה שהוא חכים ולא בחכמה ידיעא[39] כו׳, ובעוה״ז הגשמי ג״כ השמן הוא בחי׳ חכמה שנשתלשל מבחי׳ חכמה שלמעלה, והתורה שהיא בחי׳ חכמה עילאה נק׳ שמן כו׳.

The explanation is that oil is the level of Chochmah (wisdom), which "is wise, but not with a known wisdom," etc. And in the physical world as well, oil is the level of Chochmah, which descended from the level of Chochmah above. And the Torah, which is the level of the higher Chochmah (Chochmah Ila'ah), is called oil, etc.

> Oil stands for Chochmah: the Chochmah of which the Tikkunei Zohar says to G-d, "You are wise, but not with a known wisdom," a wisdom beyond any that can be grasped. Physical oil descends from that Chochmah above, and the Torah, which is the higher Chochmah, is likewise called oil.

14 וזהו ענין השליו ששמן שהוא בחי׳ חכמה נמשך ונתפשט בבשר. שבשר השליו הוא בחי׳ גבורות והשמן שבה הוא בחי׳ חכמה בחינת מ״ה [שם מ״ה] ואין. והיינו שנמשך הביטול גם בבחי׳ היש דבשר.

And this is the matter of the quail: that oil (shemen), which is the level of Chochmah, was drawn and spread through the meat. For the meat of the quail is the level of Gevuros (restraints), and the shemen (fat, oil) in it is the level of Chochmah, the level of Mah and ayin (nothing). That is: self-nullification (bittul) is drawn even into the level of the yesh (something) of meat.

> In the quail, Chochmah (the oil, shemen) spread through the meat, which is Gevuros. The bittul of Chochmah was thus drawn even into the yesh of meat.

וזהו היד ה׳ תקצר. שיוכל להמשיך מבחי׳ אין דח״ע [דחכמה עילאה] גם לתוך הבשר עם היותו מצד עצם בחי׳ יש וגבורות, וכמ״ש בע״ח [בעץ חיים] בענין כי יסוד אבא ארוך היינו השפעת כח הביטול.[40]

And this is "Is the hand of Havayah too short?": that it can draw from the level of the ayin of the higher Chochmah even into the meat, although in its essence it is the level of yesh and Gevuros; and as is written in Etz Chaim on the matter that the Yesod of Abba is long: that is, the influence of the power of bittul.

> This is the meaning of "Is the hand of Havayah too short?": G-d can draw the ayin of the higher Chochmah even into meat, which in itself is yesh and Gevuros. The teaching from Etz Chaim that the Yesod of Abba is "long" describes this far reach of the power of bittul.

15 והיינו כי השליו הוא נמשך ג״כ מבחי׳ פני נשר שבמרכבה שהוא שרש נשמת כל העופות

That is: the quail too is drawn from the level of the face of the eagle in the Chariot, which is the root of the soul of all birds;

> Like all birds, the quail draws its soul from the face of the eagle in the Divine Chariot.

אך שמבחי׳ נשר מתהוים כל העופות שאינן מעורבים בשומן כ״כ [כל כך] שהם רק בחי׳ בשר וגבורות ויש בלבד.

but from the level of the eagle come into being all the birds that are not so mixed with fat, which are only the level of meat and Gevuros (restraints) and yesh (something) alone.

> The ordinary birds that come from that source have little fat: they are only meat, Gevuros and yesh.

אמנם זה השליו הוא מעורב בשומן כ״כ [כל כך] והיינו שנמשך לתוכו מבחי׳ שמן ח״ע [חכמה עילאה] בחי׳ אין

This quail, however, is so mixed with fat; that is, there is drawn into it from the level of the oil of the higher Chochmah (Chochmah Ila'ah), the level of ayin (nothing),

> The quail is different. Its abundant fat shows that something of the oil of the higher Chochmah, the level of ayin, was drawn into it.

שהוא בחי׳ הרכבה והתכללות חו״ג [חסד וגבורה] ביחד שלתוך גבורות דיש דבשר השליו נמשך בחי׳ חסד דחכמה להמתיק הגבורות והוא השמן כו׳.

which is the level of the combination and inter-inclusion of Chesed (kindness) and Gevurah (restraint) together: into the Gevuros of the yesh of the quail's meat there is drawn the level of the Chesed of Chochmah, to sweeten the Gevuros; and this is the oil, etc.

> That oil combines Chesed and Gevurah: the Chesed of Chochmah enters the Gevuros of the quail's meat and "sweetens" them, softening their severity. This is what its fat signifies.

16 וכמו העלאת נרות המנורה[41] שהשמן נבלע ונמשך בפתילה ועי״ז דולקת הפתילה באור.

And it is like the raising up of the lamps of the Menorah: the oil is absorbed and drawn into the wick, and through this the wick burns with light.

> The Menorah shows the same thing: the oil soaks into the wick, and that is what lets the wick burn with light.

שהוא ג״כ התכללות חו״ג [חסד וגבורה] חסד דחכמה הוא השמן ואור דפתילה הוא בחינת הגבורות והתלהבות, שהפתילה היא בחי׳ יש ונכל לת באור והוא ענין העלאת נפש האדם בבחי׳ רצוא והתלהבות.

This too is the inter-inclusion of Chesed (kindness) and Gevurah (restraint): the Chesed of Chochmah (wisdom) is the oil, and the light of the wick is the level of the Gevuros and fervor. For the wick is the level of yesh (something), and it is included in the light; and this is the matter of the elevation of the soul of man in the manner of ratzo (running forth) and fervor.

> Here too Chesed and Gevurah combine: the oil is the Chesed of Chochmah, while the flame is Gevuros and fervor. The wick, a yesh, is absorbed into the light, an image of the soul rising in ratzo, its yearning to leave its limits and cleave to G-d.

אך הנה העלאה זו הוא ע״י השמן שהוא בחי׳ ח״ע [חכמה עילאה] דהיינו שנמשך ג״כ בחי׳ ביטול דח״ע [דחכמה עילאה] בההתלהבות כו׳

But this elevation comes through the oil, which is the level of the higher Chochmah; that is, into the fervor there is drawn also the level of the self-nullification (bittul) of the higher Chochmah, etc.

> Yet the wick burns only through the oil: the soul's fiery ascent is carried by the bittul of the higher Chochmah drawn into it.

(ועמ״ש מענין השמן והפתילה ע״פ כי אתה נרי[42] הוי׳. ובד״ה ת״ר [תנו רבנן] מצות נר חנוכה)[43] וזהו כענין השליו שהשמן נתפשט בהגבורות דבשר כנ״ל:

(And see what is written on the subject of the oil and the wick on [the verse] "For You are my lamp, Havayah," and in the discourse beginning "Our Rabbis taught: The mitzvah of the Chanukah lamp.") And this is like the matter of the quail, in which the oil spread through the Gevuros of the meat, as mentioned above.

> The discourse on "For You are my lamp, Havayah" (Torah Ohr, Miketz 12:21) explains that Havayah is present like a lamp with its oil and wick; a discourse on the Chanukah lamp is also cited. The lamp parallels the quail, whose fat spread through the Gevuros of its meat.

SECTION 5 • ¶17–22

Aharon between the princes and Moshe

17 ד וזהו ענין שלך גדול משלהם דהיינו מקרבנות הנשיאים כי הנה הקרבן נק׳ אכילת מזבח שכמו ע״י אכילה נתברר הבשר ונולד מזה התלהבות ורשפי אש כך עד״ז הוא ג״כ אכילת מזבח רק שהוא בבחינה גבוה הרבה יותר וכמ״ש במ״א

4. And this is the meaning of "yours is greater than theirs," that is, than the offerings of the princes. For the offering is called "the eating of the altar": just as through eating the meat is refined, and fervor and flashes of fire are born from this, so in the same way is the eating of the altar as well, except that it is on a far higher level, as is explained elsewhere.

> The fourth section returns to Aharon and the princes. An offering is called "the eating of the altar": as eating refines meat and produces fervor in the one who eats, so the altar's "eating" of an offering refines and elevates it, though on a far higher level.

ולכן ארז״ל [אמרו רבותינו זכרונם לברכה] משחרב בהמ״ק [בית המקדש] שולחנו של אדם מכפר עליו.[44]

And therefore our Sages, of blessed memory, said: Since the Holy Temple was destroyed, a person's table atones for him.

> Because the two are comparable, the Sages said that since the Temple was destroyed, a person's table atones for him, in place of the altar.

18 וזה היה ענין הקרבנות של הנשיאים שכל נשיא העלה שבטו ע״י קרבנו דהיינו שע״ז נמשך בשבטו בחי׳ הרצוא וההתלהבות ע״י הקרבן שהקריב שנק׳ אכילת מזבח כו׳,

And this was the matter of the offerings of the princes: that each prince elevated his tribe through his offering; that is, through this there was drawn into his tribe the level of ratzo (running forth) and fervor, through the offering he brought, which is called "the eating of the altar," etc.

> Each prince's offering drew into his tribe ratzo, the soul's yearning to rise toward G-d, and fervor. This was the elevation the princes brought about.

אכן בחי׳ אהרן שמדליק ומטיב את נרות המנורה הוא גדול מקרבנות הנ״ל, כי הנה המנורה היא בחי׳ מל׳ דאצילות, והי״ב שבטים הם מרכבה דבחי׳ מל׳

But the level of Aharon, who kindles and prepares the lamps of the Menorah, is greater than the offerings mentioned above. For the Menorah is the level of the Malchus (sovereignty) of Atzilus (Emanation), and the twelve tribes are a chariot for the level of Malchus,

> Aharon's kindling is greater. The Menorah stands for the Malchus of Atzilus, the divine sovereignty that receives from the higher Sefiros and gives to the worlds below, and the twelve tribes are its "chariot," the vehicle that carries it.

שהם הנק׳ י״ב בקר שלשה פונים צפונה כו׳ והים עליהם מלמעלה, הים היינו המל׳ דאצי׳ שהוא עליהם מלמעלה

which are what is called the twelve oxen, "three facing north," etc., "and the Sea was upon them above." "The Sea" is the Malchus of Atzilus, which is upon them above.

> This is the image of the great basin in Shlomo's Temple, called "the Sea," which stood upon twelve oxen, three facing each direction (I Kings 7:25). The oxen are the twelve tribes, and the Sea above them is the Malchus of Atzilus.

(ולכן הנשיאים הקריבו י״ב בקר לעולה[45] דהיינו כמ״ש ששם עלו שבטים[46] כו׳ ועלי׳ [ועליה] זו הוא ע״ד והחיות נושאות את הכסא),

(And therefore the princes offered twelve oxen for a burnt offering; that is, as it is written, "For there the tribes went up," etc.; and this ascent is in the manner of "and the Chayos carry the Throne.")

> That is why the princes together offered twelve oxen as burnt offerings: an olah, a burnt offering, is literally "that which goes up," and of Jerusalem it is said, "For there the tribes went up." Their ascent is like that of the Chayos carrying the Throne, described above.

ואהרן שהעלה נרות המנורה היינו ג״כ לכללות י״ב שבטים הנכללים בבחי׳ מל׳ שהשפיע בהם ג״כ ההעלאה שיהיה לכל או״א [אחד ואחד] מישראל בחי׳ העלאה זו. והעלאה זו הוא ג״כ בחי׳ גבורות ורשפי אש.

And Aharon, who raised up the lamps of the Menorah: this too was for the twelve tribes as a whole (klalus), who are included in the level of Malchus; for he too bestowed upon them the elevation, so that each and every one of Israel would have this level of elevation. And this elevation, too, is the level of Gevuros (restraints) and flashes of fire.

> Aharon's raising of the lamps served all twelve tribes as one, as they are included in Malchus, giving every Jew this ascent. This ascent too is Gevuros and fiery fervor.

19 ואהרן בעצמו הוא חסד אך לכנס״י [לכנסת ישראל] השפיע בחי׳ גבורות והיינו לפי שהוא שושבינא דמטרוניתא שמגביה ומעלה כנס״י [כנסת ישראל] לגבי מלכא קדישא והוא ע״י הגבורות שהם בחי׳ העלאה.

Aharon himself is Chesed (kindness), but to the Congregation of Israel (Knesses Yisrael) he bestowed the level of Gevuros (restraints). This is because he is "the Queen's groomsman" (shushvina dematronisa), who raises and elevates the Congregation of Israel toward the Holy King; and this is through the Gevuros, which are the level of elevation.

> Aharon's own attribute is Chesed, yet he gives the Congregation of Israel Gevuros, because Gevuros are the power that lifts upward. As "the Queen's groomsman," he escorts the Congregation of Israel, the bride, up toward the Holy King.

וזהו ענין העלאת הנרות, אך גבורות אלו אינן בבחי׳ יש כמו ההעלאה שמבירור הבשר שהוא בחי׳ יש. אלא הם בבחי׳ אין וביטול

And this is the matter of the raising of the lamps. But these Gevuros are not in the manner of yesh (something), like the elevation that comes from the refinement of meat, which is the level of yesh; rather, they are in the manner of ayin (nothing) and self-nullification (bittul).

> That upward lifting is the raising of the lamps. But Aharon's Gevuros differ from the fervor produced by refining meat, which belongs to a yesh, a self: his are of ayin and bittul.

שהרי מעורבים בשמן ופתילה ואור

For they are mixed with oil, wick and light.

> The reason lies in the lamp itself: its fire never burns alone, but together with the oil and the wick.

אשר עם היות בירור והעלאת הפתילה היא בחי׳ גבורות דיש אכן ע״י השמן הנבלע בה שהוא בחי׳ ח״ע [חכמה עילאה] ביטול ואין ע״ז נעשה ההעלאה והגבורות בבחי׳ אין וביטול כו׳.

Although the refinement and elevation of the wick is the level of the Gevuros of yesh, nevertheless, through the oil absorbed in it, which is the level of the higher Chochmah (Chochmah Ila'ah), bittul and ayin, through this the elevation and the Gevuros come to be in the manner of ayin and bittul, etc.

> The wick's burning, its refinement and rising, is Gevuros of yesh; but the oil soaked into it is the higher Chochmah, bittul and ayin, and through the oil the whole ascent becomes one of ayin and bittul.

20 ולכן הוא גדול מקרבנות הנשיאים שנק׳ אכילת מזבח שההעלאה נמשך מבירור הבשר שהגבורות הוא עדיין בחי׳ יש מי שאוהב

Therefore it is greater than the offerings of the princes, which are called "the eating of the altar," in which the elevation is drawn from the refinement of meat, where the Gevuros (restraints) are still the level of 'there is one who loves.'

> This is why Aharon's share is greater. The princes' offerings, "the eating of the altar," bring an elevation that comes from refining meat, whose Gevuros are still those of a self who loves.

והיינו כי הי״ב בקר הם בעולם הבריאה ואימא מקננא בכורסייא והגבורות הנמשכי׳ [הנמשכים / הנמשכין] מבחי׳ בינה כשמקננא בבריאה הוא בחי׳ יש כו׳.

That is: the twelve oxen are in the World of Beriah (Creation), and "Imma nests in the Throne"; and the Gevuros drawn from the level of Binah (understanding) as it nests in Beriah are the level of yesh (something), etc.

> The twelve oxen are in the World of Beriah, where Imma, that is Binah, is said to "nest in the Throne," the Throne being the World of Beriah. The Gevuros that come from Binah as it is present in Beriah are yesh.

אבל אהרן בהדלקת המנורה המשיך במל׳ שהיא המנורה גם מבחי׳ אבא להיות אבא יסד ברתא שהחכמה היא בחי׳ אין וביטול.

But Aharon, in the kindling of the Menorah, drew into Malchus (sovereignty), which is the Menorah, also from the level of Abba (Chochmah), as "Abba founded the daughter"; for Chochmah is the level of ayin (nothing) and self-nullification (bittul).

> In kindling the Menorah, Aharon drew into Malchus something of Abba, Chochmah, as well; as the saying goes, "Abba founded the daughter," the daughter being Malchus. Chochmah is ayin and bittul.

21 ולכן עם היות שהשפיע בה בחי׳ גבורות דאימא ג״כ להיות ע״ז העלאה וזהו ענין שושבינא דמטרוניתא, אך אין הגבורות בבחי׳ יש כמו ההעלאה שע״י הבינה לבד דמקננא בכורסייא שבקרבנות הנשיאים, כ״א הם בבחי׳ אין וביטול ע״י גילוי החי״ע [החכמה עילאה] אבא דמקנן באצילות כו׳

Therefore, although he also bestowed upon her the level of the Gevuros (restraints) of Imma (Binah), so that through this there would be elevation — and this is the matter of "the Queen's groomsman" — nevertheless the Gevuros are not in the manner of yesh (something), like the elevation through Binah alone, which "nests in the Throne," in the offerings of the princes; rather, they are in the manner of ayin (nothing) and self-nullification (bittul), through the revelation of the higher Chochmah (Chochmah Ila'ah), "Abba, who nests in Atzilus," etc.

> Aharon did give Malchus Gevuros from Imma, to make the ascent possible; this is his role as "the Queen's groomsman." Yet these Gevuros are not yesh like those of the princes' offerings, which come from Binah alone as it "nests in the Throne"; they are ayin and bittul, because the higher Chochmah, Abba, which "nests" in Atzilus, is revealed in them.

והיינו שמשפיע בה מבחי׳ או״א [אבא ואימא] יחד וזהו ענין השמן והאור.

That is: he bestows upon her from the level of Abba and Imma together; and this is the matter of the oil and the light.

> He gives Malchus from Abba and Imma together, and these are the oil and the light of the lamp: the oil is Chochmah, and the light is the Gevuros.

(ע׳ [עיין] בלק״ת [בלקוטי תורה (להאריז״ל)] פ׳ בהעלותך סד״ה מצות הדלקת נרות ועיין עוד בלק״ת [בלקוטי תורה (להאריז״ל)] פ׳ וירא בענין כי ארנון גבול מואב כו׳ ע ד בחכמה יסד ארץ)[47]

(See the Likkutei Torah of the Arizal, Parshas Beha'aloscha, at the end of the passage beginning "The mitzvah of kindling the lamps"; and see further in the Likkutei Torah of the Arizal, Parshas Vayera, on the matter of "For Arnon is the border of Moav," etc., in the manner of "With Chochmah He founded the earth.")

> The parenthesis sends the reader to two passages in the Arizal's Likkutei Torah (his teachings on the weekly portions): one in Parshas Beha'aloscha, and one in Parshas Vayera on "For Arnon is the border of Moav," read in the manner of "With Chochmah He founded the earth."

ונמצא שאהרן הוא ממוצע בין הנשיאים ומרע״ה [ומשה רבינו עליו השלום]. שמשה הוא בחי׳ מה ואין תכלית הביטול ונק׳ שושבינא דמלכא פי׳ שנעלה מבחי׳ ז״א הנק׳ מלכא מאחר שהוא שושבינא דילי׳ [דיליה] והוא הממשיך מלמעלה למטה.

It follows that Aharon is intermediate between the princes and Moshe our teacher, peace be upon him. For Moshe is the level of Mah ("what") and ayin, the utmost bittul, and is called "the King's groomsman" (shushvina demalka): that is, he is higher than the level of Z'eir Anpin (the emotive attributes), which is called "the King," since he is His groomsman; and he is the one who draws down from above to below.

> It follows that Aharon stands between the princes and Moshe. Moshe is Mah and ayin, complete bittul, and is called "the King's groomsman": as the King's escort he stands above Z'eir Anpin, which is called "the King," and his role is to draw G-dliness down from above to below.

22 והנשיאים הן בחי׳ העלאה ממטה למעלה מעולם הבריאה בגבורות ורשפי אש שמבחי׳ בינה דמקננא בבריאה שהוא בחי׳ יש.

And the princes are the level of elevation from below to above, from the World of Beriah (Creation), with Gevuros (restraints) and flashes of fire that come from the level of Binah (understanding) as it nests in Beriah, which is the level of yesh (something).

> The princes elevate from below to above, from the World of Beriah, with fiery Gevuros that come from Binah as it is in Beriah; so their elevation remains yesh.

ואהרן נקרא שושבינא דמטרוניתא שהוא המעלה כללות נשמות ישראל ומאחר שהוא המעלה אותם מוכרח שהוא למעלה מהם כו׳

And Aharon is called "the Queen's groomsman" (shushvina dematronisa), for he is the one who elevates the souls of Israel as a whole; and since he is the one who elevates them, he must necessarily be above them, etc.;

> Aharon, "the Queen's groomsman," elevates all the souls of Israel together; and one who lifts others must stand above them.

והיינו שמשפיע בהם מבחי׳ או״א [אבא ואימא] שעי״ז ההעלאה הוא בבחי׳ אין וביטול כו׳ וזהו שהוא בחי׳ ממוצע בין הנשיאים ומרע״ה [ומשה רבינו עליו השלום]

that is, he bestows upon them from the level of Abba and Imma (Chochmah and Binah), so that through this the elevation is in the manner of ayin (nothing) and self-nullification (bittul), etc. And this is why he is the level of an intermediary between the princes and Moshe our teacher, peace be upon him:

> He gives them from Abba and Imma together, so that their ascent is permeated with ayin and bittul. This makes him the intermediary between the princes and Moshe.

כי בצד א׳ הוא כמו בחי׳ הנשיאים שהוא המעלה כנ״ל [כנסת ישראל] ממטה למעלה. משא״כ בחי׳ משה שהוא להמשיך גילוי אור א״ס מלמעלה למטה.

for in one respect he is like the level of the princes, in that he elevates the Congregation of Israel from below to above; which is not so of the level of Moshe, which is to draw down the revelation of the Infinite Light (Or Ein Sof) from above to below.

> In one respect he resembles the princes: his work is to elevate Israel from below to above. Moshe's work is the reverse: to draw the revelation of the Infinite Light from above to below.

אך עכ״ז [עם כל זה] בצד א׳ הוא כמו בחי׳ משה בהיות העלאה זו היא ע״י המשכת החכמה שהוא בחי׳ ביטול ואין כו׳. ועל ידי המשכה זו דייקא הוא ההעלאה.

Yet even so, in one respect he is like the level of Moshe, since this elevation comes through the drawing down of Chochmah (wisdom), which is the level of bittul and ayin, etc.; and it is precisely through this drawing down that the elevation comes about.

> In another respect he resembles Moshe: the ascent he brings comes through drawing down Chochmah, which is bittul and ayin, and it is precisely this drawing down that makes the ascent possible.

וזהו ענין שלך גדול משלהם

And this is the meaning of "yours is greater than theirs."

> This is why Aharon's share is greater than the princes': he lifts Israel as they do, but with the bittul of Chochmah drawn into the ascent.

(ועיין מ״ש כה״ג [כהאי גוונא] ע״פ להקריב לי במועדו[48] שתפלת כל ימות החול נמשך משבת ע״י אמצעית המועדים שהם בחי׳ ממוצע כו׳ בחי׳ מוחין דאימא המחברים וממשיכים הארת מוחין דאבא בהמדות ועיין בבה״ז [בביאורי הזהר] ר״פ ויצא ע״פ ויצא יעקב מבאר שבע[49] כו׳.

(And see what is written along these lines on [the verse] "to offer to Me in its appointed time": that the prayer of all the weekdays is drawn from Shabbos through the mediation of the festivals, which are the level of an intermediary, etc., the level of the intellect (mochin) of Imma, which joins and draws the radiance of the mochin of Abba into the emotive attributes (middos). And see the Biurei HaZohar, at the beginning of Parshas Vayetzei, on [the verse] "And Yaakov went out from Be'er Sheva," etc.

> A parallel is cited from a discourse on "to offer to Me in its appointed time": the prayers of the weekdays draw from Shabbos by way of the festivals, which stand between them. The festivals correspond to the mochin of Imma, which connect the emotive attributes to the mochin of Abba and bring its light into them; the Biurei HaZohar, a Chassidic commentary on the Zohar, is also cited on "And Yaakov went out from Be'er Sheva."

והנה ענין זה קרוב ג״כ למשנ״ת [למה שנתבאר] לעיל בדיבור הראשון שע״פ בהעלותך כו׳ שענין ההפרש בין אה״ר [אהבה רבה] שמשפיע אהרן לבחי׳ אה״ע [אהבת עולם]. שבחי׳ אה״ר [אהבה רבה] היא הנמשך מבחי׳ ראיה והיינו כי ראיה היא בחי׳ חכמה.

Now, this matter is also close to what was explained above in the first discourse on "When you raise up," etc., regarding the difference between ahavah rabbah (great love), which Aharon bestows, and the level of ahavas olam ("love of the world"): the level of ahavah rabbah is what is drawn from the level of sight, for sight is the level of Chochmah.

> The first maamar of this parsha, on "When you raise up," set ahavah rabbah (great love), which Aharon bestows and which comes from "sight," that is, from Chochmah, against ahavas olam. There (Likkutei Torah, Beha'alotcha 1:8–9) Avraham's love is called ahavas olam because it is drawn from olam, the world of space and time, as one contemplates how they are nullified before G-d; Aharon (אהרן), whose name has the letters of nireh, "will be seen," longs for G-d's glory to be revealed to the eyes of flesh.

ומזה נמשך האה״ר [האהבה רבה] שהגבורות ורשפי אש אינן בשביל לרוות נפשו הצמאה לבד שזהו בחי׳ יש מי שאוהב רק האהבה הוא להיות נגלה כבוד[50] ה׳ שיהיה הגילוי למטה כמו למעלה

And from this is drawn the ahavah rabbah in which the Gevuros and flashes of fire are not for the sake of quenching one's own thirsting soul alone, which is the level of 'there is one who loves'; rather, the love is that the glory of G-d be revealed, that the revelation be below as it is above.

> In ahavah rabbah the fiery love is not for quenching one's own thirsting soul, which would be the self of 'one who loves.' Its aim is that G-d's glory be revealed below as it is above.

והנה מיתוק גבורות אלו ושיהיה הגילוי למטה כמו למעלה זהו בחינת משה שושבינא דמלכא וכמ״ש במ״א ע״פ משה ידבר[51] כו׳ ע״ש):

And the sweetening of these Gevuros, and that the revelation be below as above, is the level of Moshe, "the King's groomsman," as is explained elsewhere on [the verse] "Moshe would speak," etc.; see there.)

> Sweetening those Gevuros, and bringing the revelation below as it is above, is Moshe's level, "the King's groomsman." In Torah Ohr, Yisro (4:8), on "Moshe would speak," the Alter Rebbe explains that through his level of Mah, bittul, Moshe draws the Infinite Light down even into the World of Asiyah.

SECTION 6 · ¶23–26

The quail, the dew and the fat geese

23 ה והנה להבין בתוספת ביאור מעט בענין השליו הנה לקמן מבואר שהעופות הן נמשכים מבחי׳ כרובים ועמ״ש ע״פ שמן תורק שמך ע״כ עלמות אהבוך[52] ג״כ בענין משנ״ת [מה שנתבאר] בדרוש זה

5. Now, to understand the matter of the quail with a little further explanation: it is explained further on that the birds are drawn from the level of the Keruvim (cherubim). And see what is written on [the verse] "Your name is oil poured forth; therefore alamos (maidens) love you," which is also like what has been explained in this discourse,

> The fifth section explains the quail further. Birds are drawn from the level of the Keruvim, as is explained later; and a parallel is the discourse on "Your name is oil poured forth; therefore alamos love you."

והוא שלפי שבחי׳ התורה שהיא בחי׳ שמן הוא גבוה מאד ע״כ יכול לימשך מטה מטה עד גם בבחי׳ עלמות שהוא בחי׳ מי שלבו אטום

namely, that because the level of the Torah, which is the level of oil, is very high, it can therefore be drawn down far, far below, even into the level of alamos, which is the level of one whose heart is sealed;

> The Torah, which is "oil," is so high that it can reach far down, even to the alamos. In the verse the word means "maidens"; here it is read from he'elem, concealment: one whose heart is sealed off from G-dliness.

והיינו שעי״ז לבי ובשרי ירננו[53] כו׳ כנ״ל, וגם שליו מלשון שלוה כמ״ש בגמרא דיומא (דע״ה ב׳) צדיקים אוכלין אותו בשלוה[54].

that is, through this "my heart and my flesh sing for joy," etc., as mentioned above. And also, selav (quail) is related to the word shalvah (tranquility), as is said in the Gemara, [tractate] Yoma (folio 75b): The righteous eat it in tranquility.

> This is how even the heart and flesh come to "sing for joy," as explained above. A further hint lies in the name: selav (quail) is related to shalvah (tranquility), as the Talmud says, "The righteous eat it in tranquility."

ופי׳ שלוה י״ל [יש לומר] ע״ד מ״ש באגה״ק [באגרת הקודש] בענין ועבודת הצדקה השקט ובטח[55, 56] ע״ש היטב והיינו בחי׳ אהל בל יצען בל יסע יתידותיו לנצח[57] כמ״ש מזה סד״ה שובה ישראל עד,[58]

And the meaning of shalvah may be explained along the lines of what is written in Iggeres HaKodesh on the matter of "and the work of tzedakah, quietness and security" (see there well); and this is the level of "a tent that shall not be moved, whose stakes shall never be pulled up," as is written about this at the end of the discourse beginning "Return, O Israel, unto…"

> That tranquility can be understood through the Iggeres HaKodesh, the letters printed as the fourth part of the Tanya, which explains "the work of tzedakah: quietness and security." It is a lasting, unshakable state, like "a tent that shall not be moved, whose stakes shall never be pulled up."

והיינו לפי שהשמן והביטול נמשך ממקום עליון מבחי׳ חכמה עילאה דכולא דשקיט ואשתכיך[59] כו׳ ועיין בזהר פ׳ נשא דקכ״ח ע״ב

This is because the oil and the self-nullification (bittul) are drawn from a supernal place, from the level of the higher Chochmah of all (Chochmah Ila'ah), which is quiet and still, etc. And see the Zohar, Parshas Nasso, folio 128b.

> The quail's tranquility comes from the source of its oil and bittul, the higher Chochmah, which the Zohar describes as "quiet and still in its place."

וזהו מ״ש ויהי בערב ותעל השליו כו׳ ובבקר היתה שכבת הטל[60] כו׳, הרי שיש יחוס ושייכות קצת זה לזה

And this is what is written: "And it was in the evening, and the quail came up," etc., "and in the morning there was a layer of dew," etc. Thus there is some relation and connection between the one and the other.

> The Torah places the quail beside the dew that came with the manna: "In the evening the quail came up… and in the morning there was a layer of dew." Their being mentioned together shows that the two are related.

וכן בתהלים סי׳ ק״ה שאל ויבא שליו ולחם שמים ישביעם[61] ועיין בזהר פ׳ לך לך (דפ״ח ע״א) ע״פ כשמן הטוב[62] כו׳ כטל חרמון[63] כו׳ איהו שמן ואיהו טל[64] כו׳.

And likewise in Psalms, chapter 105: "They asked, and He brought quail, and with the bread of heaven He satisfied them." And see the Zohar, Parshas Lech Lecha (folio 88a), on "Like the good oil," etc., "like the dew of Chermon," etc.: "It is oil and it is dew," etc.

> The Psalm likewise pairs the quail with the bread of heaven. The Zohar, on "like the good oil" and "like the dew of Chermon," says that oil and dew are one, so the quail, which came with the dew, is tied to the oil of Chochmah.

ובמא״א [ובמאורי אור] אות ש׳ סעי׳ נ׳ פי׳ שהבשר שרשו משם אלקים והשליו שרשו משני השמות הוי׳ אלקים ע״ש ויש לבאר ע״פ משנ״ת [מה שנתבאר].

And in Me'orei Or, the letter shin, section 50, it explains that meat has its root in the Name Elokim, while the quail has its root in the two Names Havayah [and] Elokim; see there. And this can be explained according to what has been explained [here].

> The Kabbalistic work Me'orei Or, arranged by letter, says that meat is rooted in the Name Elokim (G-d as measuring and limiting), while the quail is rooted in Havayah and Elokim together. The maamar's account fits: in the quail, the Chesed of Chochmah is joined to the Gevuros of meat.

ובזה יובן המעשה דרבב״ח [דרבה בר בר חנה] בב״ב [בבבא בתרא] (דע״ג ב׳) בענין הנהו אווזי דשמטי גדפייהו משמנייהו וקא[65] נגדי נחלי דמשחא מתותייהו אמינא אית לן בגווייכו חולקא לעלמא דאתי כו׳.

And with this the story of Rabbah bar bar Chanah in Bava Basra (folio 73b) will be understood, about those geese whose wings were slipping off from their fat, with streams of oil flowing from beneath them: "I said: Do we have a share in you in the World to Come?" etc.

> This explains the story of Rabbah bar bar Chanah, the Talmudic sage known for the wonders he told of his travels, who saw geese so fat that their wings were slipping off and streams of oil flowed beneath them, and asked, "Do we have a share in you in the World to Come?"

והיינו שלעתיד יומשך ויתגלה ח״ע [חכמה עילאה] גם למטה מטה בבחי׳ היש שהוא ענין יבא כל בשר להשתחוות[66] כנ״ל.

That is: in the Time to Come the higher Chochmah will be drawn down and revealed even far, far below, in the level of yesh (something); and this is the matter of "all flesh shall come to bow down," as mentioned above.

> Those geese represent the Time to Come, when the higher Chochmah will be revealed even in the lowest yesh, as in "all flesh shall come to bow down."

24 ובתרגום שני דמגלת אסתר בפסוק ישנו עם[67] א׳ במלשינות המן שבערב יוהכ״פ [יום הכפורים] נכסין חיוון ואווזין ואכלין ושתין[68] כו׳.

And in the Targum Sheni on Megillas Esther, on the verse "There is a certain people," among Haman's slanders, [it says] that on the eve of Yom Kippur they slaughter animals and geese and eat and drink, etc.

> Geese appear in another source as well: the Targum Sheni, an Aramaic retelling of Megillas Esther, has Haman slander the Jews by saying that on the eve of Yom Kippur they slaughter animals and geese and eat and drink.

ומה שאמר אווזי דייקא לפי שבה יש הרמז להתפשטות וגילוי ח״ע [חכמה עילאה] גם למטה וכמארז״ל [וכמאמר רבותינו זכרונם לברכה] בברכות דנ״ז א׳ הרואה אווז בחלום יצפה לחכמה שנאמר[69] חכמות בחוץ תרונה.[70]

And the reason he said "geese" specifically is that in [the goose] there is the allusion to the spreading forth and revelation of the higher Chochmah (Chochmah Ila'ah) even below; as our Sages, of blessed memory, said in Berachos, folio 57a: One who sees a goose in a dream may hope for wisdom, as it is said, "Wisdoms (chochmos) cry aloud outside."

> Geese are named specifically because they allude to the higher Chochmah spreading and being revealed even below. The Talmud says that one who sees a goose in a dream may hope for wisdom, citing "Wisdoms cry aloud outside."

25 והיינו חכמות דייקא תרי היינו שע״י התגלות ח״ע [חכמה עילאה] בח״ת [בחכמה תתאה]. נמשך ג״כ בחוץ. ועמ״ש בענין חכמות בחוץ בפ׳ יתרו ע״פ זכור את יום השבת לקדשו,[71]

That is: "wisdoms" specifically, two; that is, through the revelation of the higher Chochmah (Chochmah Ila'ah) in the lower Chochmah (Chochmah Tata'ah), it is drawn "outside" as well. And see what is written on the matter of "Wisdoms … outside" in Parshas Yisro, on [the verse] "Remember the Shabbos day to keep it holy."

> The plural "wisdoms" points to two: the higher Chochmah revealed within the lower Chochmah, and through that it reaches "outside," into the world. A discourse in Torah Ohr, Parshas Yisro, on "Remember the Shabbos day" treats "Wisdoms … outside."

וזהו ג״כ מ״ש בפרק שירה אווז הבר המשוטטת במדבר כשרואה את ישראל עוסקים בתורה אומרת שיר[72] קול קורא במדבר פנו דרך[73] הוי׳

And this is also what is said in Perek Shirah: The wild goose that roams in the wilderness, when it sees Israel engaged in Torah, says the song, "A voice calls in the wilderness: Clear the way of Havayah."

> Perek Shirah, the "Chapter of Song" that gives each creature a verse of praise, says that the wild goose, seeing Israel engaged in Torah, sings "A voice calls in the wilderness: Clear the way of Havayah."

פי׳ קול היינו המשכה הקל קול יעקב[74] שנמשך בבחי׳ מדבר ושממה הוא העוה״ז פנו דרך הוי׳ להיות בו המשכת דרך הוי׳ וכמ״ש מזה בד״ה וידעת היום ובד״ה ולא אבה.

The meaning of "voice" is the drawing down, "the voice is the voice of Yaakov," which is drawn into the level of wilderness and desolation, which is this world. "Clear the way of Havayah": that there be in it the drawing down of the way of Havayah. And as is written about this in the discourse beginning "And you shall know this day," and in the discourse beginning "But He was not willing."

> The "voice" is the drawing down of G-dliness, "the voice of Yaakov," reaching into the wilderness and desolation, which is this world. "Clear the way of Havayah" means making a path in this world for G-d's revelation.

26 וזהו עצמו ענין חכמות בחוץ דהיינו שיהיה נמשך אפילו בבחי׳ מדבר ושממה והיינו ע״י שההמשכה באה ונמשכה מלמעלה מסדר ההשתלשלות והוא מבחי׳ שמן משחת קדש.

And this itself is the matter of "Wisdoms … outside": that it be drawn even into the level of wilderness and desolation. And this is through the drawing down coming and being drawn from above the order of the chain of descending worlds (hishtalshelus); and it is from the level of "the oil of holy anointing."

> This is the meaning of "Wisdoms … outside": G-dliness reaching even the wilderness and desolation. It can do so because it comes from above the whole chain of descending worlds, from "the oil of holy anointing."

וע״ז בא הרמז בסיפור דרבב״ח [דרבה בר בר חנה] שהאווזות הם שמנים במאד שהיה בהם תערובות והתכללו ת השמן.

And to this the allusion comes in the story of Rabbah bar bar Chanah, that the geese were exceedingly fat, for there was in them the mixing and inter-inclusion of the oil.

> The fat geese of Rabbah bar bar Chanah's story allude to this: in them, oil was mixed and absorbed.

אך עיקר הגילוי פנימי׳ [פנימיות / פנימית] החכמה עילאה זהו ע״י תערובות והתכללות השמן בהם ביותר וכנ״ל והיינו כמ״ש בזהר פ׳ צו (דל״ד א׳) דשמן שריא בגו חכמה עילאה דכולא[75]

But the main revelation of the inner dimension (pnimiyus) of the higher Chochmah (Chochmah Ila'ah) comes through the mixing and inter-inclusion of the oil in them to the greatest degree, as mentioned above. And this is as is written in the Zohar, Parshas Tzav (folio 34a), that oil rests within the higher Chochmah of all;

> The revelation of the innermost Chochmah comes through the fullest absorption of oil. The Zohar says that the supernal oil rests within the higher Chochmah of all.

ולכן נמשך ומתפשט גם למטה יותר שגם היש הגשמי יתבטל שלפי ערך רבוי הגילוי מח״ע [מחכמה עילאה] כך נמשך יותר הביטול כו׳

and therefore it is drawn and spreads forth even further below, so that even the physical yesh (something) will be nullified; for in proportion to the abundance of the revelation from the higher Chochmah, so is the self-nullification (bittul) drawn down further, etc.

> Therefore it reaches further down, until even physical yesh is nullified: the greater the revelation from Chochmah, the further bittul extends.

וכמ״ש בזהר באדרא דנשא (דקל״א ע״ב) בפי׳ הפסוק חכמות בחוץ תרונה כד נגיד ממוחא סתימאה[76] דא״א כו׳

And as is written in the Zohar, in the Idra of Nasso (folio 131b), on the meaning of the verse "Wisdoms cry aloud outside": "When it flows from the hidden brain (Mocha Stima'ah) of Arich Anpin," etc.

> The Idra Rabba, the "Great Assembly" section of the Zohar printed in Parshas Nasso, explains "Wisdoms cry aloud outside" as the flow from the hidden brain (Mocha Stima'ah) of Arich Anpin into the brain of Z'eir Anpin, so that the hidden wisdom comes "outside." Arich Anpin, "the Long Face," is the inner dimension of Keser, the divine will above Chochmah, and its hidden brain is the concealed wisdom within it.

ועיין מזה עוד שם (דק״מ ע״א)[77] ובפי׳ ואתחנן (דרס״ב א׳) ובפי׳ תולדות (דקמ״א ב׳) ובפי׳ אחרי (דע״ח[78] א׳).

And see more about this there (folio 140a), and in Parshas Va'eschanan (folio 262a), and in Parshas Toldos (folio 141b), and in Parshas Acharei (folio 78a).

> Further Zohar passages on the same verse are listed.

ועמ״ש במ״א בענין ומעין מבית[79] ה׳ יצא והשקה את נחל השטים. ועמ״ש ע״פ הרע״מ [הרעיא מהימנא] פ׳ נשא אבנא למשקל בה דא יו״ד כו׳,

And see what is written elsewhere on the matter of "And a spring shall come forth from the House of Havayah and water the valley of Shittim." And see what is written on [the words of] the Raaya Mehemna, Parshas Nasso, "A stone to weigh with: this is yud," etc.

> Two more parallels are noted: the prophecy of a spring coming forth from the House of Havayah to water even the dry valley of Shittim, and the words of the Raaya Mehemna ("the Faithful Shepherd," a section of the Zohar), "a stone to weigh with: this is yud." Likkutei Torah, Chukas (9:9), brings those words from the Raaya Mehemna on Parshas Ki Sisa and explains the yud as the Chochmah of Atzilus, which, like a weight on the scale, refines and lifts what is on the other pan.

וגם אווזי יש להם דמיון קצת לשליו שבשליו כתיב ויגז שלוים מן הים[80]

And geese also bear some resemblance to the quail: for of the quail it is written, "And it swept quail from the sea."

> Geese resemble the quail: of the quail it is written that the wind swept it "from the sea."

ובאווזות ג״כ ארז״ל [אמרו רבותינו זכרונם לברכה] (פא״ט [פרק אלו טריפות] דנ״ז) הני אווזי דידן כעוף של מים דמיין כו׳ והוא רמז ג״כ למ״ש ומלאה הארץ דעה את[81] ה׳ כמים לים מכסים.

And of geese, too, our Sages, of blessed memory, said (chapter Eilu Tereifos, folio 57): "These geese of ours resemble a water bird," etc. And this too is an allusion to what is written: "And the earth shall be full of the knowledge of Havayah, as the waters cover the sea."

> The Sages likewise compare geese to water birds. Their tie to water alludes to the future, when "the earth shall be full of the knowledge of Havayah, as the waters cover the sea": knowledge of G-d will fill the world as water fills the sea.

וגם שהאווזות הם לבנים אשר מורה על שרש החכמה ולכן קרא רבא לרב פפא ורב הונא בדרי״י קאקי חיורי[82,83] (בכתובות דפ״ה א׳ גיטין דף ע״ג סע״א [סוף עמוד א])

And also, geese are white, which indicates the root of Chochmah. And therefore Rava called Rav Pappa and Rav Huna the son of Rav Yehoshua "white geese" (Kesubos folio 85a; Gittin folio 73, end of side a).

> Geese are white, a sign of the root of Chochmah; that is why Rava called two scholars, Rav Pappa and Rav Huna the son of Rav Yehoshua, "white geese."

אך מה שאמר זה עליהם לגריעותא שלא כיוונו אל האמת היינו לפי שאף שהאווזות רמז לחכמות בחוץ עכ״ז [עם כל זה] האווזות הגשמיות הרי הן עדיין לא נתקנו שהרי הם ממה שנפל בשה״כ [בשבירת הכלים] כשאר כל העופות והבהמה כו׳.

But the reason he said this of them disparagingly, [meaning] that they had not arrived at the truth, is that, although geese are an allusion to "Wisdoms ... outside," nevertheless the physical geese have not yet been rectified, for they are from what fell in the breaking of the vessels (sheviras hakelim), like all other birds and animals, etc.

> Rava said it to criticize them for not arriving at the truth. The reason is that, although geese allude to "Wisdoms ... outside," physical geese have not yet been rectified: like all birds and animals, they come from what fell in the breaking of the vessels, the shattering of Tohu.

והנה בפי׳ וענין עד דשמטי גדפייהו פרש״י נופלות נוצה שלהם מרוב שומן.[84] ועיין בפרש״י [בפירש רש״י / בפירוש רש״י] (בחולין פא״ט [פרק אלו טריפות] דנ״ו ע״ב) בענין הנוצה ובתה״ד [ובתרומת הדשן] סי׳ קס״א.

Now, on the meaning and matter of "until their wings were slipping off," Rashi explains: their feathers fall out from their great fat. And see Rashi (Chullin, chapter Eilu Tereifos, folio 56b) on the matter of feathers, and the Terumas HaDeshen, section 161.

> Rashi's comment on "their wings were slipping off" (printed on that page of Bava Basra as the Rashbam's, who completed the commentary there) is that their feathers fall out from great fat. Rashi on Chullin and the Terumas HaDeshen, a fifteenth-century book of responsa, are cited on feathers.

ויש לפרש כי עכשיו ההמשכה מחכמה עילאה באה ע״י צמצומים בבחי׳ שערות אבל לע״ל [לעתיד לבוא] יהיה גילוי עצמיות חכמה עילאה בלי צמצומים וזהו דשמטי גדפייהו.

And it may be explained that now the drawing down from the higher Chochmah comes through contractions (tzimtzumim), in the manner of hairs; but in the Time to Come there will be a revelation of the very essence of the higher Chochmah, without contractions; and this is "their wings were slipping off."

> Now the flow from the higher Chochmah reaches us through contractions, likened to hairs: narrow channels through which only a little passes, as the Idra cited above describes the flow from the hidden brain passing through the hairs. In the Time to Come the very essence of the higher Chochmah will be revealed without contractions; this is the geese's feathers falling away.

ועיין בספר או״ת [אור תורה (להרב המגיד ממעזריטש)] מההמ״מ [מהרב המגיד] נ״ע [נשמתו עדן] ע״פ ומחץ פאתי מואב[85] כו׳.

And see the book Or Torah, by the Maggid, whose soul is in Eden, on [the verse] "And he shall crush the corners of Moav," etc.

The Maggid of Mezritch's Or Torah, on Bilam's words "And he shall crush the corners of Moav," is also cited.

SECTION 7 · ¶27–28

The lowered wings and the two Chochmos

27 וע״ל [ועוד יש לומר] ע״פ מ״ש במ״א ע״פ ויהי קול מעל לרקיע[86] כו׳[87] בעמדם תרפינה כנפיהן פי׳ לפי שהקול שהוא ההמשכה נמשך ממקום גבוה מאד היינו למעלה מבחי׳ פרסא שהוא נק׳ רקיע כמ״ש יהי רקיע כו׳ ויהי מבדיל כו׳

And one may further say, according to what is explained elsewhere on [the verse] "And there was a voice from above the firmament," etc., "when they stood, they let down their wings": the meaning is that because the voice, which is the drawing down, is drawn from a very high place, namely from above the level of the parsa (partition), which is called "firmament," as it is written, "Let there be a firmament," etc., "and let it divide," etc.,

A further explanation of the geese draws on Yechezkel's vision: "There was a voice from above the firmament… when they stood, they let down their wings." The "voice" is a flow of G-dliness from a very high place, above the parsa, the partition between higher and lower levels, which is called a "firmament" after "Let there be a firmament… and let it divide."

ועי״י המשכה זו מלמעלה מהרקיע נמשך בהם בחי׳ הביטול וזהו בעמדם בחי׳ תפלה בלחש

through this drawing down from above the firmament the level of self-nullification (bittul) is drawn into them. And this is "when they stood": the level of the prayer said in a whisper.

Because this flow comes from above the dividing firmament, it brings bittul into the Chayos. Their "standing" is read as the standing prayer, the Amidah, said in a whisper.

ואז תרפינה כנפיהן דהיינו יראה ואהבה שהם בחי׳ גדפין כו׳ שהאוי״ר [שהאהבה ויראה] ורצוא ושוב הם עדיין בחי׳ יש מי שאוהב כו׳

And then "they let down their wings": that is, awe and love, which are the level of "wings" (gadfin), etc. For love and awe, and ratzo and shov (running forth and returning), are still the level of 'there is one who loves,' etc.;

Then "they let down their wings." The wings are love and awe, which carry the soul upward; but love and awe, with their ratzo and shov (running forth and returning), still belong to a self who loves.

אבל הביטול הוא למעלה מזה וכנ״ל בענין ונחנו מה דמשה שלמעלה מבחי׳ רשפי אש וכשנמשך בהם הביטול ע״י קול והמשכה הנ״ל אזי תרפינה כנפיהן ונכללו האהוי״ר [האהבה ויראה] בביטול זה כו׳

but bittul is above this, as mentioned above regarding Moshe's "And what are we," which is above the level of flashes of fire. And when bittul is drawn into them through the voice and drawing down mentioned above, then "they let down their wings," and the love and awe are included in this bittul, etc.

> Bittul is higher than that, like Moshe's "And what are we," which is above flashes of fire. When bittul is drawn in from above, the wings are lowered: love and awe are absorbed into the bittul.

ועמ״ש מענין זה בפ׳ יתרו בד״ה וכל העם רואים את הקולות,[88] ועד״ז יובן כאן בהיות שענין האווזות הנ״ל רומז לבחי׳ חכמות בחוץ תרונה כו׳ תתן קולה[89]

And see what is written on this subject in Parshas Yisro, in the discourse beginning "And all the people saw the voices." And in the same way it will be understood here, since the matter of the geese mentioned above alludes to the level of "Wisdoms cry aloud outside," etc., "she gives forth her voice."

> In the discourse on "And all the people saw the voices" (Torah Ohr, Yisro 10:23), the "voices" are explained as drawings-down of G-dliness, as a voice carries breath from the heart out through the mouth. The same applies to the geese, which allude to "Wisdoms cry aloud outside… she gives forth her voice."

אשר קול והמשכה זו הוא מבחי׳ מו״ס [מוחא סתימאה] מעל לרקיע וכמ״ש בזהר תולדות שם וע״ז גם כל בשר יבוא[90] לבחי׳ השתחוואה וביטול

This voice and drawing down is from the level of the hidden brain (Mocha Stima'ah), "from above the firmament," as is written in the Zohar, Toldos, there; and through this even "all flesh shall come" to the level of bowing down and bittul.

> That voice comes from the hidden brain (Mocha Stima'ah), the innermost Chochmah, above the firmament, as the Zohar in Toldos explains; through it even "all flesh" will come to bow down in bittul.

ומזה נמשך ג״כ דשמטי גדפייהו[91] בחי׳ אהוי״ר [אהבה ויראה] הנק׳ גדפין והיינו משמנייהו שהשמן הוא המשכת חכמה עילאה דכולא גילוי הביטול העליון כו׳.

And from this there follows also "their wings were slipping off": the level of love and awe, which are called "wings." And this is "from their fat": for the oil (shemen) is the drawing down of the higher Chochmah of all (Chochmah Ila'ah), the revelation of the supernal bittul, etc.

> From this comes "their wings were slipping off": the wings of love and awe are let go. And this is "from their fat," because oil is the flow of the higher Chochmah, the revelation of supernal bittul.

28 ועיין מענין אגדה זו בספר עבודת הקדש ח״ב [חלק ב׳] פמ״ג והוא ז״ל [זכרונו לברכה / זכרונם לברכה] פי׳ דהנך תרי אווזי היינו חדא דליא לי אטמא וחדא[92] כו׳ הן חכמה עילאה וחכמה תתאה הנק׳ חכמת שלמה

And on the subject of this aggadah, see the book Avodas HaKodesh, Part II, chapter 43. He, of blessed memory, explains that those two geese, that is, "one raised its leg to me and one," etc., are the higher Chochmah (Chochmah Ila'ah) and the lower Chochmah (Chochmah Tata'ah), which is called "the wisdom of Shlomo."

> Avodas HaKodesh, the sixteenth-century Kabbalistic work of Rabbi Meir ibn Gabbai, also discusses this aggadah. In Rabbah bar bar Chanah's story one goose raised its leg and the other its wing to him, and Avodas HaKodesh explains the two geese as the higher Chochmah and the lower Chochmah, the latter called "the wisdom of Shlomo."

וזהו ענין חכמות בחוץ חכמות תרי משמע וכנ״ל ועיין במהרש״א [במהרש״א] הובא בעין יעקב שם שהעיר ג״כ לענין אווזי הנ״ל מענין השליו:

And this is the matter of "Wisdoms … outside": "wisdoms" implies two, as mentioned above. And see the Maharsha, cited in the Ein Yaakov there, who also noted, regarding the geese mentioned above, the matter of the quail.

> This is the plural "wisdoms," which implies two. The Maharsha (Rabbi Shmuel Eidels), whose comment is printed in the Ein Yaakov collection of the Talmud's aggados, also connects these geese with the quail, which brings the maamar back to its theme.

IN ONE'S AVODAH

Fervor in serving G-d is precious, but as long as it is the love of "one who loves," quenching one's own thirsting soul, it is still yesh. The higher love, ahavah rabbah, which Aharon gives, seeks that G-d's glory be revealed below as above, and its fire is carried by the bittul of Chochmah, as a flame is carried by oil. So too, one who receives from Chochmah can refine and elevate even the meat he eats, while one who cannot elevate it is dragged down by it.

QUESTIONS FOR DISCUSSION

1. In what sense is food below the human soul, and in what sense above it? How does the image of the Chayos carrying the Throne express both?
2. How do the Gevuros born of refining meat differ from the Gevuros of Abba that are in Moshe?
3. How does the quail answer Moshe's question, and what does its fat represent?
4. In what way is Aharon an intermediary between the princes and Moshe, and why does that make his share greater than theirs?
5. What do Rabbah bar bar Chanah's geese, whose wings slip off from their fat, teach about the Time to Come?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **כשראה אהרן חנוכת הנשיאים חלשה דעתו שלא היה עמהם בחנוכה**

Rashi explains why the Menorah passage follows the princes' dedication offerings: Aharon was dismayed at having no part in the dedication, and G-d told him that his share, kindling and preparing the lamps, is greater than theirs.

Rashi on Numbers 8:2:1 רש"י על במדבר ח׳:ב׳:א׳

בהעלתך. לָמָּה נִסְמְכָה פָּרָשַׁת הַמְּנוֹרָה לְפָרָשַׁת הַנְּשִׂיאִים? לְפִי שֶׁכְּשֶׁרָאָה אַהֲרֹן חֲנֻכַּת הַנְּשִׂיאִים חָלְשָׁה אָז דַּעְתּוֹ, שֶׁלֹּא הָיָה עִמָּהֶם בַּחֲנֻכָּה לֹא הוּא וְלֹא שִׁבְטוֹ, אָמַר לוֹ הַקָּבָ"ה חַייֶיךָ שֶׁלְּךָ גְּדוֹלָה מִשֶּׁלָּהֶם, שֶׁאַתָּה מַדְלִיק וּמֵטִיב אֶת הַנֵּרוֹת (עיי תנחומא):

בהעלתך WHEN THOU LIGHTEST [THE LAMPS] — Why is the section treating of the candelabrum put in juxtaposition with the section dealing with the offerings of the princes? Because when Aaron saw the dedication offerings of the princes, he felt distressed because neither he nor his tribe was with them in the dedication, whereupon the Holy One, blessed be He, said to him, "By your life! Your part is of greater importance than theirs, for you will kindle and set in order the lamps" (cf. Midrash Tanchuma, Beha'alotcha 5; see ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann -- corrected vocalization (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

2 Moshe's reply to G-d, who had promised the people meat for a whole month: "Shall flocks and herds be slaughtered for them, and suffice them?" In the plain sense he doubts that enough could be found; the maamar asks why that should be astonishing.

Numbers 11:22 במדבר י״א:כ״ב

הֲצֹאן וּבָקָר יִשָּׁחֵט לָהֶם וּמָצָא לָהֶם אִם אֶת־כָּל־דְּגֵי הַיָּם יֵאָסֵף לָהֶם וּמָצָא לָהֶם:

If flocks and herds be slain for them, will they suffice them? or if all the fish of the sea be gathered together for them, will they suffice them?'

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3 G-d tells Moshe: "Speak to Aharon and say to him: When you raise up the lamps, the seven lamps shall give light toward the face of the Menorah." The word plainly means "kindle," literally "raise up"; the maamar takes the second sense as its theme of elevation.

Numbers 8:2 במדבר ח׳:ב׳

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת:

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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PARAGRAPH 2

4 The second half of Moshe's question: "Or shall all the fish of the sea be gathered for them, and suffice them?" The maamar asks why fish are mentioned at all.

Numbers 11:22 במדבר י״א:כ״ב

הֲצֹאן וּבָקָר יִשָּׁחֵט לָהֶם וּמָצָא לָהֶם אִם אֶת־כָּל־דְּגֵי הַיָּם יֵאָסֵף לָהֶם וּמָצָא לָהֶם:

If flocks and herds be slain for them, will they suffice them? or if all the fish of the sea be gathered together for them, will they suffice them?'

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PARAGRAPH 3

5 **ע"ה אסור לאכול בשר**

Rabbi's teaching: an unlearned person may not eat meat, for it says "This is the law of the animal and the bird"; whoever engages in Torah may eat the meat of animals and birds. The maamar takes this to mean that eating meat is an act of elevation.

Pesachim 49b:3 פסחים מ״ט ב:ג׳

תַּנְיָא, רַבִּי אוֹמֵר: עַם הָאָרֶץ אָסוּר לֶאֱכוֹל בְּשַׂר, (בְּהֵמָה) שֶׁנֶּאֱמַר: "זֹאת תּוֹרַת הַבְּהֵמָה וְהָעוֹף": כָּל הָעוֹסֵק בַּתּוֹרָה מוּתָּר לֶאֱכוֹל בְּשַׂר בְּהֵמָה וָעוֹף, וְכֹל שֶׁאֵינוֹ עוֹסֵק בַּתּוֹרָה אָסוּר לֶאֱכוֹל בָּשָׂר בְּהֵמָה וָעוֹף.

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6 **כה תברכו**

G-d tells Moshe to instruct Aharon and his sons: "Thus shall you bless the children of Israel," the opening of the Priestly Blessing. It is the verse of the earlier discourse in Parshas Nasso to which the reader is referred.

Numbers 6:23 במדבר ו׳:כ״ג

דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר כֹּה תְבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמוֹר לָהֶם:

'Speak unto Aaron and unto his sons, saying: On this wise ye shall bless the children of Israel; ye shall say unto them:

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PARAGRAPH 4

7 Rabbi Yehudah's view that the Tree of Knowledge was wheat, since a child cannot call "Abba" and "Imma" until he tastes grain. The maamar draws from it that a person receives knowledge from his food.

Berakhot 40a:14 ברכות מ׳ א:י״ד

עַל פֵּירוֹת הָאָרֶץ וְכוּ׳. פְּשִׁיטָא! אָמַר רַב נַחְמָן בַּר יִצְחָק: לֹא נִצְרְכָה אֶלָּא לְרַבִּי יְהוּדָה, דְּאָמַר חִטָּה מִין אִילָן הִיא. דְּתַנְיָא: אִילָן שֶׁאָכַל מִמֶּנּוּ אָדָם הָרִאשׁוֹן, רַבִּי מֵאִיר אוֹמֵר: גֶּפֶן הָיָה, שֶׁאֵין לְךָ דָּבָר שֶׁמֵּבִיא יְלָלָה עַל

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

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11 **ונקדשתי בתוך בני״י**

"And I shall be sanctified among the children of Israel"; the verse of the discourse in Parshas Emor to which the reader is referred on the human form of the Sefiros.

Leviticus 22:32 ויקרא כ״ב:ל״ב

וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה׳ מְקַדִּשְׁכֶם׃

And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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12 **וע׳ בזהר בראשית די״ט ע״א**

The text's own reference. The Zohar there describes the faces of ox, eagle and lion in the Chariot turning toward the face of Adam.

Zohar, Bereshit 7:70–8:83 ספר הזהר, בראשית ז׳:ע׳-ח׳:פ״ג

13 **In the Song's allegory the beloved, Israel, speaks: "I am asleep, but my heart is awake; the voice of my beloved knocks: Open for me, my sister, my love…" The discourse on this verse reads ra'yasi, "my love," as "My provider," which is why it is cited on the elevation of food.**

Song of Songs 5:2 שיר השירים ה׳:ב׳

אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דוֹפֵק פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַּמָּתִי שֶׁרֹּאשִׁי נִמְלָא־טָל קְוֻצּוֹתַי רְסִיסֵי לָיְלָה׃

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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14 **"Six days you shall eat matzos, and on the seventh day shall be an assembly to Havayah your G-d." It opens the discourse cited on how food binds the soul to the body and adds intellect.**

Deuteronomy 16:8 דברים ט״ז:ח׳

שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצֶרֶת לַה׳ אֱלֹקֶיךָ לֹא תַעֲשֶׂה מְלָאכָה׃

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

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הָאָדָם אֶלָּא יַיִן, שֶׁנֶּאֱמַר: "וַיִּשְׁתְּ מִן הַיַּיִן וַיִּשְׁכָּר". רַבִּי נְחֶמְיָה אוֹמֵר: תְּאֵנָה הָיְתָה, שֶׁבַּדָּבָר שֶׁנִּתְקַלְקְלוּ בּוֹ נִתְקְנוּ, שֶׁנֶּאֱמַר: "וַיִּתְפְּרוּ עֲלֵה תְאֵנָה". רַבִּי יְהוּדָה אוֹמֵר: חִטָּה הָיְתָה, שֶׁאֵין הַתִּינוֹק יוֹדֵעַ לִקְרוֹת "אַבָּא" וְ"אִמָּא" עַד שֶׁיִּטְעֹם טַעַם דָּגָן.

If, over fruits of the earth, etc. This is evident ! Rab Nahman b. Isaac said : It is only necessary for R. Judah who declares that wheat is a kind of tree ; for there is a teaching : The tree from which Adam ate was — so says R. Meir — the vine, because thou hast nothing which brings lamentation upon man as does wine; as it is said, "And he drank of the wine, and was drunken" (Gen. ix. 21). R. Nehemiah says: It was the fig-tree, …

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8 **עד דלא אכילנא בישרא דתורא**

Rav Nachman's explanation that he had not answered the night before because he had not yet eaten ox meat. It shows that eating meat strengthened even a great sage's understanding.

Bava Kamma 72a:1–4 בבא קמא ע״ב א׳:א׳-ד׳

דְּלָא אֲכַלִי בִּשְׂרָא דְתוֹרָא. וְאֶלָּא מַאי שְׁנָא רֵישָׁא וּמַאי שְׁנָא סֵיפָא? אֲמַר לֵקַהּ: רֵישָׁא קָרֵינָא בֵּקַהּ "וּטְבָחוֹ" כּוּלּוֹ בְּאִיסּוּרָא, סֵיפָא לָא קָרֵינָא בַּקַּהּ "וּטְבָחוֹ" כּוּלּוֹ בְּאִיסּוּרָא. הַשּׁוֹחֵט וְנִמְצֵאת טְרֵיפָה וְכוּ׳. אֲמַר לֵיהּ רַב חֲבִיבִי מָחוֹזְנָאָה לְרַב אָשֵׁי: שְׁמַע מִינַּהּ, אֵינָהּ לִשְׁחִיטָה אֶלָּא לְבַסּוֹף.

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PARAGRAPH 5

9 **פני אריה**

Yechezkel describes the Chayos he saw: "As for the likeness of their faces: the face of a man, and the face of a lion on the right of the four, and the face of an ox on the left of the four, and the face of an eagle of the four." The maamar traces the souls of wild animals, domestic animals and birds to the lion, ox and eagle faces.

Ezekiel 1:10 יחזקאל א׳:י׳

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

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

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PARAGRAPH 6

10 **Yechezkel, describing the Throne above the Chayos: "And upon the likeness of the Throne was a likeness as the appearance of a man upon it from above." The maamar identifies this "man" with the Ten Sefiros of Atzilus, ordered in human form.**

Ezekiel 1:26 יחזקאל א׳:כ״ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה׃

15 Kehot's note points to Zohar, Bereshit 8:83-95 for these words.

Zohar, Bereshit 8:83–95 ספר הזהר, בראשית ח׳:פ״ג-צ״ה

PARAGRAPH 7

16 רשפי אש

The beloved's plea, "Set me as a seal upon your heart," continues: "For love is strong as death… its flashes are flashes of fire, a flame of G-d." The maamar uses "flashes of fire" for the fiery love that comes from the Gevuros.

Song of Songs 8:6 שיר השירים ח׳:ו׳

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָהּ׃

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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17 בוערות כמראה הלפידים

Yechezkel describes the Chayos: "As for the likeness of the Chayos, their appearance was like burning coals of fire, like the appearance of torches." Their fiery appearance shows that they are powers of Gevurah.

Ezekiel 1:13 יחזקאל א׳:י״ג

וּדְמוּת הַחַיּוֹת מַרְאֵיהֶם כְּגַחֲלֵי־אֵשׁ בֹּעֲרוֹת כְּמַרְאֵה הַלַּפִּדִים הִיא מִתְהַלֶּכֶת בֵּין הַחַיּוֹת וְנֹגַהּ לָאֵשׁ וּמִן־הָאֵשׁ יוֹצֵא בָרָק׃

As for the likeness of the living creatures, their appearance was like coals of fire, burning like the appearance of torches; it flashed up and down among the living creatures; and there was brightness to the fire, and out of the fire went forth lightning.

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PARAGRAPH 8

18 ויאמר משה בתת ה׳ לכם בערב בשר לאכול ולחם בבקר

Moshe answers the people's complaint of hunger: "When Havayah gives you in the evening meat to eat, and in the morning bread to satisfy you…" Rabbeinu Bachya comments on this verse, which goes on, "and what are we?", the words the maamar cites at the end of the paragraph for Moshe's bittul.

Exodus 16:8 שמות ט״ז:ח׳

וַיֹּאמֶר מֹשֶׁה בְּתֵת ה׳ לָכֶם בָּעֶרֶב בָּשָׂר לֶאֱכֹל וְלֶחֶם בַּבֹּקֶר לִשְׂבֹּעַ בְּשָׁמְעַ ה׳ אֶת־תְּלֻנֹּתֵיכֶם אֲשֶׁר־אַתֶּם מַלִּינִם עָלָיו וְנַחְנוּ מָה לֹא־עָלֵינוּ תְלֻנֹּתֵיכֶם כִּי עַל־ה׳

And Moses said: 'This shall be, when the L-RD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the L-RD heareth your murmurings which ye murmur against Him; and what are we? your murmurings are not against us, but against the L-RD.'

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19 בתת ה׳ לכם בערב בשר לאכול ולחם בבקר כנגד מדת הדין ומדת הרחמים

Rabbeinu Bachya writes, in the way of Kabbalah, that the two times of provision, meat in the evening and bread in the morning, correspond to the attribute of judgment and the attribute of mercy. The maamar cites it to tie meat to the Gevuros.

Rabbeinu Bahya, Shemot 16:8–9 רבנו בחיי, שמות ט״ז:ח׳-ט׳

בתת ה׳ לכם בערב בשר לאכול ולחם בבקר לשבוע. ע״ד הפשט מה שהיתה הפרנסה בשני עתים האחד ביום ואחד בלילה ולא נתן להם הכל בבקר הנה זה בנוהג שבעולם שהבריות אוכלים שתי סעודות בכל יום אחת ביום ואחת בלילה, כמו שדרשו רז״ל תשבו כעין תדורו מה דירה אחת ביום ואחת בלילה אף סוכה אחת ביום ואחת בלילה. וע״ד המדרש בערב בשר לאכול ולחם בבקר, מכאן אתה למד שבפנים חשכות נתן להם השלו, אבל המן ששאלו כהלכה נתן להם בבקר בפנים מאירות לפי שיש שהות ביום כדי לתקן. וע״ד הקבלה בערב …

בתת ה׳ לכם בערב בשר לאכול ולחם בבקר לשובע, "when the L-rd will give you in the evening meat to eat, and bread in the morning to the full." According to the plain meaning of the text the verse reflects the fact that most people eat twice a day, in the evening and in the morning. This is why G'd did not supply a whole day's food in the morning. Our sages in their commentary on the word תשבו in Leviticus 23,42 have already pointed out that the meaning of …

Midrash Rabbeinu Bachya [ben Asher]. Warsaw, 1878 (Public Domain) • Torah Commentary by Rabbi Bachya ben Asher, trans. Eliyahu Munk, 1998. (CC-BY)

20 ע״ה אסור לאכול בשר

The teaching that an unlearned person may not eat meat; the maamar explains it by the Gevuros of meat, from which the external forces draw more nourishment.

Pesachim 49b:3 פסחים מ״ט ב:ג׳

תַּנְיָא, רַבִּי אוֹמֵר: עַם הָאָרֶץ אָסוּר לֶאֱכוֹל בְּשַׂר, (בְּהֵמָה) שֶׁנֶּאֱמַר: "זֹאת תּוֹרַת הַבְּהֵמָה וְהָעוֹף": כָּל הָעוֹסֵק בַּתּוֹרָה מוּתָּר לֶאֱכוֹל בְּשַׂר בְּהֵמָה וָעוֹף, וְכֹל שֶׁאֵינוֹ עוֹסֵק בַּתּוֹרָה אָסוּר לֶאֱכוֹל בָּשָׂר בְּהֵמָה וָעוֹף.

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21 זאת חקת התורה ויקחו אליך פרה

G-d's command to Moshe and Aharon: "This is the statute of the Torah… and they shall take to you a red heifer." The verse of the later discourse to which the maamar refers on the external forces' hold in the Gevuros.

Numbers 19:2 במדבר י״ט:ב׳

זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה ה׳ לֵאמֹר דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוּם אֲשֶׁר לֹא־עָלָה עָלֶיהָ עֹל׃

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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22 **כל רעותיה לאו איהו אלא בבשרא תדיר**

The Zohar says of "the end of all flesh" that its whole desire is always for flesh. The maamar cites it to show the external forces' attraction to meat.

Zohar, Noach 15:121–16:131 ספר הזהר, נח ט״ו:קכ״א-ט״ז:קל״א

Consider this point. The whole desire of this "End of all flesh" is for flesh only, and the tendency of flesh is ever towards him; it is for this reason that he is called "End of all flesh". Such power, however, as he does obtain is only over the body and not over the soul. The soul ascends to her place, and the body is given over to its place, in the same way as in an offering the devotion of him who offers ascends to one place, and the ...

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

23 **וגלחה את ראשה**

"And she shall shave her head," from the law of the captive woman; the verse of the discourse cited on how meat that is not elevated drags the eater down.

Deuteronomy 21:12 דברים כ״א:י״ב

וַהֲבֵאתָהּ אֶל־תּוֹךְ בֵּיתֶךָ וְגִלְּחָה אֶת־רֹאשָׁהּ וְעָשְׂתָה אֶת־צִפָּרְנֶיהָ׃

then thou shalt bring her home to thy house; and she shall shave her head, and pare her nails;

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24 **מאין לי בשר**

Moshe's words to G-d: "From where shall I have meat to give to all this people?" In the plain sense he has no way to supply it; the maamar reads them as showing that Moshe was above the level of meat.

Numbers 11:13 במדבר י״א:י״ג

מַאַיִן לִי בָּשָׂר לָתֵת לְכָל־הָעָם הַזֶּה כִּי־יִבְכּוּ עָלַי לֵאמֹר תְּנָה־לָּנוּ בָשָׂר וְנֹאכֵלָה׃

Whence should I have flesh to give unto all this people? for they trouble me with their weeping, saying: Give us flesh, that we may eat.

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PARAGRAPH 9

25 **מילתא זוטרתא**

The Talmud asks, "Is awe of Heaven a minor matter?" and answers that for Moshe it is a minor matter. The maamar borrows the phrase for the felt fervor that comes from meat, which is minor relative to Moshe's level.

Berakhot 33b:24–25 ברכות ל״ג ב:כ״ד-כ״ה

אַטּוּ יִרְאַת שָׁמַיִם מִילְתָא זוּטַרְתָּא הִיא? וְהָאָמַר רַבִּי חֲנִינָא מִשּׁוּם רַבִּי שִׁמְעוֹן בֶּן יוֹחַי: אֵין לוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא בְּבֵית גְּנָזָיו אֶלָּא אוֹצָר שֶׁל יִרְאַת שָׁמַיִם, שֶׁנֶּאֱמַר ״יִרְאַת ה׳ הִיא אוֹצָרוֹ״. אֵין, לְגַבֵּי מֹשֶׁה מִילְתָא זוּטַרְתָּא הִיא. דְּאָמַר רַבִּי חֲנִינָא: מָשָׁל לְאָדָם שֶׁמְּבַקְּשִׁים מִמֶּנּוּ כְּלִי גָּדוֹל, וְיֵשׁ לוֹ — דּוֹמֶה עָלָיו כִּכְלִי קָטָן. קָטָן, וְאֵין לוֹ — דּוֹמֶה עָלָיו כִּכְלִי גָּדוֹל.

Is, then, the fear of Heaven a small thing? Lo, R. Hannina has said in the name of R. Simeon b. Johai : The Holy One, blessed be He, has in His treasury nothing but the store of heavenly fear; as it is said, "And the fear of the L-rd which is His treasure" (Is. xxxiii. 6) ! Yes, in the estimation of Moses it was a small thing ; for R. Hannina said : A parable : [It may be likened] to a man from whom a large vessel ...

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

26 **והיה מדי חדש בחדשו**

The closing prophecy of the book of Isaiah: "And it shall be, from New Moon to New Moon and from Shabbos to Shabbos, all flesh shall come to bow down before Me, says Havayah." The verse of the discourse cited here, which the maamar returns to below.

Isaiah 66:23 ישעיהו ס״ו:כ״ג

וְהָיָה מִדֵּי־חׇדֶשׁ בְּחׇדְשׁוֹ וּמִדֵּי שַׁבַּת בְּשַׁבַּתּוֹ יָבוֹא כׇל־בָּשָׂר לְהִשְׁתַּחֲוֺת לְפָנַי אָמַר ה׳

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, Saith the L-RD.

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PARAGRAPH 10

27 **ויאמר משה שש מאות אלף רגלי העם אשר אנכי בקרבו**

Moshe's answer to G-d's promise: "Six hundred thousand on foot is the people in whose midst I am, and You have said, I will give them meat, and they shall eat a whole month." Plainly Moshe stresses how many must be fed; the maamar reads "in whose midst I am" as his bittul within them and "You" as Chochmah.

Numbers 11:21 במדבר י״א:כ״א

וַיֹּאמֶר מֹשֶׁה שֵׁשׁ־מֵאוֹת אֶלֶף רַגְלִי הָעָם אֲשֶׁר אָנֹכִי בְּקִרְבּוֹ וְאַתָּה אָמַרְתָּ בָּשָׂר אֶתֵּן לָהֶם וְאָכְלוּ חֹדֶשׁ יָמִים׃

And Moses said: 'The people, among whom I am, are six hundred thousand men on foot; and yet Thou hast said: I will give them flesh, that they may eat a whole month!

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28 **הצאן ובקר ישחט להם**

"Shall flocks and herds be slaughtered for them... or shall all the fish of the sea be gathered for them?" In the plain sense Moshe doubts that even so much could suffice; the maamar reads it as a question of level: the need for slaughter marks flocks and herds as Gevuros, while fish, which need none, are higher.

Numbers 11:22 במדבר י״א:כ״ב

הֲצֹאן וּבָקָר יִשָּׁחֵט לָהֶם וּמָצָא לָהֶם אִם אֶת־כָּל־דְּגֵי הַיָּם יֵאָסֵף לָהֶם וּמָצָא לָהֶם׃

If flocks and herds be slain for them, will they suffice them? or if all the fish of the sea be gathered together for them, will they suffice them?'

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PARAGRAPH 11

29 **המגביהי לשבת**

The psalmist's praise: "Who is like Havayah our G-d, who is enthroned on high": His exaltation is the reason He can look down to the lowest.

Psalms 113:5 תהילים קי״ג:ה׳

מִי כַּה׳ אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת:

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

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30 **המשפילי לראות בשמים ובארץ**

"Who looks down low upon heaven and earth": being above both, He relates to them equally.

Psalms 113:6 תהילים קי״ג:ו׳

הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ:

That looketh down low Upon heaven and upon the earth?

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31 **היד הגדולה אשר עשה ה׳ במצרים**

"And Israel saw the great hand that Havayah performed in Egypt." Another instance of G-d's "hand" revealed far below.

Exodus 14:31 שמות י״ד:ל״א

וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה׳ בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת־ה׳ וַיַּאֲמִינוּ בַּה׳ וּבְמֹשֶׁה עַבְדּוֹ:

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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32 **לבי ובשרי ירננו אל אל חי**

The psalmist, longing for G-d's courtyards: "My heart and my flesh sing for joy to the living G-d." Bittul enters even the physical heart and flesh when they are turned to G-d's very Essence.

Psalms 84:3 תהילים פ״ד:ג׳

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה׳ לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי:

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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33 **ההרים רקדו**

From the psalm of the Exodus: "The mountains skipped like rams, the hills like young sheep." The Talmud links the verse with the Giving of the Torah, when even the inanimate mountains were moved.

Psalms 114:4 תהילים קי״ד:ד׳

הֶהָרִים רָקְדוּ כְאֵילִים גְּבָעוֹת כִּבְנֵי־צֹאן:

The mountains skipped like rams, The hills like young sheep.

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34 **ובמתן תורה ההרים רקדו**

The Talmud lists the Giving of the Torah among the themes of Hallel, citing "the mountains skipped like rams." The words are on 118a (the text: 118b).

Pesachim 118a:15–16 פסחים קי״ח א:ט״ו-ט״ז

יְצִיאַת מִצְרַיִם, דִּכְתִיב: "בְּצֵאת יִשְׂרָאֵל מִמִּצְרָיִם". וּקְרִיעַת יַם סוּף, דִּכְתִיב: "הַיָּם רָאָה וַיָּנֹס". מַתַּן תּוֹרָה, דִּכְתִיב: "הֶהָרִים רָקְדוּ כְאֵילִים". תְּחִיַּית הַמֵּתִים, דִּכְתִיב: "אֶתְהַלֵּךְ לִפְנֵי ה׳". חֶבְלוֹ שֶׁל מָשִׁיחַ, דִּכְתִיב: "לֹא לָנוּ ה׳ לֹא לָנוּ", וְאָמַר רַבִּי יוֹחָנָן: "לֹא לָנוּ ה׳ לֹא לָנוּ" — זוֹ שֹׁעְבּוּד מַלְכִיּוֹת. אֵיכָא דְּאָמְרִי, אָמַר רַבִּי יוֹחָנָן: "לֹא לָנוּ ה׳ לֹא לָנוּ" — זוֹ מִלְחֶמֶת גּוֹג וּמָגוֹג.

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35 **הרים גבנונים**

The psalm asks the high, ridged mountains why they stir with envy, since G-d desired another mountain: "Why do you leap, you humped mountains? This is the mountain G-d desired for His dwelling." The maamar counts even these proud mountains among those that skipped at the Giving of the Torah (context: Steinsaltz Tanakh).

Psalms 68:17 תהילים ס״ח:י״ז

לָמָּה תְרַצְּדוּן הָרִים גַּבְנֻנִּים הָהָר חָמַד אֱלֹקִים לְשִׁבְתּוֹ אַף־ה׳ יִשְׁכֹּן לָנֶצַח:

Why look ye askance, ye mountains of peaks, At the mountain which G-d hath desired for His abode? Yea, the L-RD will dwell therein for ever.

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36 **יבא כל בשר להשתחוות לפני**

"All flesh shall come to bow down before Me": the maamar reads it as bittul reaching even the level of flesh in the Time to Come.

Isaiah 66:23 ישעיהו ס״ו:כ״ג

וְהָיָה מִדֵּי־חׇדֶשׁ בְּחׇדְשׁוֹ וּמִדֵּי שַׁבַּת בְּשַׁבַּתּוֹ יָבוֹא כׇל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר ה׳

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, Saith the L-RD.

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37 **ויאמר ה׳ אל משה היד ה׳ תקצר**

G-d's answer to Moshe: "Is the hand of Havayah too short? Now you shall see whether My word comes to pass for you or not." Plainly G-d's power is not limited; the maamar reads it as His power to bring bittul down even into meat.

Numbers 11:23 במדבר י״א:כ״ג

וַיֹּאמֶר ה׳ אֶל־מֹשֶׁה הֲיַד ה׳ תִּקְצָר עַתָּה תִּרְאֶה הֲיִקְרְךָ דְבָרִי אִם־לֹא:

And the L-RD said unto Moses: 'Is the L-RD'S hand waxed short? now shalt thou see whether My word shall come to pass unto thee or not.'

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PARAGRAPH 12

38 The Talmud describes the quail of the wilderness: small as a sparrow, it swelled in the oven, and set on thirteen loaves it soaked them all, so that even the last could be eaten only mixed with other food. The maamar cites it for the quail's great fat.

Yoma 75b:7 יומא ע"ה ב:ז'

אָמַר רַב חָנָן בַּר רָבָא: אַרְבָּעָה מִינֵי סְלָיו הֵן, וְאֵלּוּ הֵן: שִׁיכְלִי, וְקִיבְלִי, וּפַסְיוֹנִי, וּשְׁלָיָא. מַעְלָיָא דְּכוּלְּהוּ: שִׁיכְלִי, גְּרִיעָא דְּכוּלְּהוּ: שְׁלָיָא. וְהָוֵי כְּצִיפּוֹרְתָא, וּמוֹתְבִינַן לֵהּ בְּתַנּוּרָא וְתָפֵי וְהָוֵה מְלֵי תַּנּוּרָא, וּמַסְקִינַן לֵיקּה אַתְּלֵיסַר רִיפֵּי, וְאַחֲרוֹנָה אֵינָהּ נֶאֱכֶלֶת אֶלָּא עַל יְדֵי תַּעֲרוֹבֶת.

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PARAGRAPH 13

39 **חכים ולא בחכמה ידיעא**

From the prayer of Eliyahu in the Tikkunei Zohar: "You are wise, but not with a known wisdom." The maamar uses it to describe Chochmah in its source, above every known wisdom.

Tikkunei Zohar 17b:3–4 תקוני הזהר י"ז ב:ג'-ד'

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

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 14

40 **היד ה' תקצר**

"Is the hand of Havayah too short?" The quail, meat permeated by fat, is the answer to Moshe's question.

Numbers 11:23 במדבר י"א:כ"ג

וַיֹּאמֶר ה' אֶל־מֹשֶׁה הֲיַד ה' תִּקְצָר עַתָּה תִּרְאֶה הֲיִקְרְךָ דְבָרִי אִם־לֹא:

And the L-RD said unto Moses: 'Is the L-RD'S hand waxed short? now shalt thou see whether My word shall come to pass unto thee or not.'

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PARAGRAPH 16

41 **העלאת נרות המנורה**

"When you raise up the lamps... toward the face of the Menorah": the maamar now explains what Aharon's raising of the lamps accomplishes.

Numbers 8:2 במדבר ח':ב'

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת:

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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42 **כי אתה נרי הוי'**

From David's song of thanks for his deliverance: "For You are my lamp, Havayah, and Havayah lights up my darkness." The verse of the discourse cited on the oil and the wick.

II Samuel 22:29 שמואל ב כ"ב:כ"ט

כִּי־אַתָּה נֵרִי ה' וַה' יַגִּיהַ חָשְׁכִּי:

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

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43 **ת"ר מצות נר חנוכה**

"Our Rabbis taught: The mitzvah of Chanukah is a lamp for each man and his household." The opening of the discourse on the Chanukah lamp cited here.

Shabbat 21b:8–9 שבת כ"א ב:ח'-ט'

תָּנוּ רַבָּנַן: נֵר חֲנוּכָּה מִצְוָה לְהַנִּיחָהּ עַל פֶּתַח בֵּיתוֹ מִבַּחוּץ. אִם הָיָה דָּר בַּעֲלִיָּיה — מַנִּיחָהּ בַּחַלּוֹן הַסָּמוּכָה לִרְשׁוּת הָרַבִּים. וּבְשָׁעַת הַסַּכָּנָה — מַנִּיחָהּ עַל שֻׁלְחָנוֹ וְדַיּוֹ. אָמַר רָבָא: צָרִיךְ נֵר אַחֶרֶת לְהִשְׁתַּמֵּשׁ לְאוֹרָהּ. וְאִי אֵיפָא מְדוּרָה — לֹא צָרִיךְ. וְאִי אָדָם חָשׁוּב הוּא — אַף עַל גַּב דְּאֵיפָא מְדוּרָה צָרִיךְ נֵר אַחֶרֶת.

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PARAGRAPH 17

44 **שולחנו של אדם מכפר עליו**

Rabbi Yochanan and Rabbi Elazar: while the Temple stood the altar atoned for Israel, "and now a person's table atones for him"; the same saying is in Chagigah 27a. The maamar explains it by the likeness of eating to "the eating of the altar."

Berakhot 55a:3 ברכות נ"ה א:ג'

וְהַמַּאֲרִיךְ עַל שֻׁלְחָנוֹ: דִּלְמָא אָתֵי עָנְיָא וְיָהֵיב לֵיקּה. דִּכְתִיב: "הַמִּזְבֵּחַ עֵץ שָׁלוֹשׁ אַמּוֹת גָּבֹהַּ", וּכְתִיב: "וַיְדַבֵּר אֵלַי זֶה הַשֻּׁלְחָן אֲשֶׁר לִפְנֵי ה'", פָּתַח בְּמִזְבֵּחַ וְסִיֵּים בְּשֻׁלְחָן! רַבִּי יוֹחָנָן וְרַבִּי אֶלְעָזָר דְּאָמְרִי תַּרְוַיְיהוּ: כָּל זְמַן שֶׁבֵּית הַמִּקְדָּשׁ קַיָּים — מִזְבֵּחַ מְכַפֵּר עַל יִשְׂרָאֵל, וְעַכְשָׁיו, שֻׁלְחָנוֹ שֶׁל אָדָם מְכַפֵּר עָלָיו.

"He who prolongs his stay at table" — perhaps a poor man will come and he will give him [some food] ; for it is written, "The altar of wood three cubits high... and he said unto me, This is the table that is before the L-rd" (Ezek. 41:22). He opens with "altar" and concludes with "table"! R. Johanan and R. Eleazar both say : So long as the Temple was in existence, the altar used to atone for Israel, but now a man's table atones for him.

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PARAGRAPH 18

45 **הקריבו י״ב בקר לעולה**

The Torah's sum of the princes' dedication offerings: "All the cattle for the burnt offering: twelve bulls." The maamar links the twelve oxen to the twelve tribes.

Numbers 7:87 במדבר ז׳:פ״ז

כָּל־הַבָּקָר לָעֹלָה שְׁנֵים עָשָׂר פָּרִים אֵילִם שְׁנֵים־עָשָׂר כְּבָשִׂים בְּנֵי־שָׁנָה שְׁנֵים עָשָׂר וּמִנְחָתָם וּשְׂעִירֵי עִזִּים שְׁנֵים עָשָׂר לְחַטָּאת׃

all the oxen for the burnt-offering twelve bullocks, the rams twelve, the he-lambs of the first year twelve, and their meal-offering; and the males of the goats for a sin-offering twelve;

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46 **ששם עלו שבטים**

The pilgrim's song of Jerusalem: "For there the tribes went up, the tribes of G-d, a testimony for Israel." The maamar reads the tribes' "going up" as their ascent through the offerings, like the olah, the offering that "goes up."

Psalms 122:4 תהילים קכ״ב:ד׳

שֶׁשָּׁם עָלוּ שְׁבָטִים שִׁבְטֵי־קָהּ עֵדוּת לְיִשְׂרָאֵל לְהֹדוֹת לְשֵׁם 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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PARAGRAPH 21

47 **בחכמה יסד ארץ**

"Havayah founded the earth with Chochmah, He established the heavens with understanding." The "earth" is Malchus, founded by Chochmah, like "Abba founded the daughter."

Proverbs 3:19 משלי ג׳:י״ט

ה׳ בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה׃

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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PARAGRAPH 22

48 **להקריב לי במועדו**

G-d's command to Moshe on the daily and festival offerings: "My offering, My bread for My fires… you shall take care to offer to Me in its appointed time." The verse of the discourse cited on the festivals as intermediaries.

Numbers 28:2 במדבר כ״ח:ב׳

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ׃

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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49 **ויצא יעקב מבאר שבע**

"And Yaakov went out from Be'er Sheva and went toward Charan." The verse on which the Biurei HaZohar passage cited here is written.

Genesis 28:10 בראשית כ״ח:י׳

וַיֵּצֵא יַעֲקֹב מִבְּאֵר שָׁבַע וַיֵּלֶךְ חָרָנָה׃

And Jacob went out from Beer-sheba, and went toward Haran.

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50 **להיות נגלה כבוד ה׳**

From Isaiah's prophecy of comfort: "And the glory of Havayah shall be revealed, and all flesh together shall see." The aim of ahavah rabbah is this revelation of G-d's glory below.

Isaiah 40:5 ישעיהו מ׳:ה׳

וְנִגְלָה כְּבוֹד ה׳ וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי ה׳ דִּבֵּר׃

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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51 **משה ידבר**

At Sinai: "Moshe would speak, and G-d would answer him with a voice." The verse of the discourse cited on Moshe drawing the revelation below.

Exodus 19:19 שמות י״ט:י״ט

וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחָזֵק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל׃

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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PARAGRAPH 23

52 **שמן תורק שמך ע״כ עלמות אהבוך**

The beloved praises her lover: "Your oils have a good fragrance; your name is oil poured forth; therefore maidens love you." In the plain sense the alamos are young women; the maamar reads the word from he'elem, concealment, as those whose hearts are sealed, whom the oil of Torah reaches.

Song of Songs 1:3 שיר השירים א׳:ג׳

לְרֵיחַ שְׁמָנֶיךָ טוֹבִים שֶׁמֶן תּוּרַק שְׁמֶךָ עַל־כֵּן עֲלָמוֹת אֲהֵבוּךָ׃

Thine ointments have a goodly fragrance; Thy name is as ointment poured forth; Therefore do the maidens love thee.

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53 **לבי ובשרי ירננו**

"My heart and my flesh sing for joy to the living G-d": the physical heart and flesh are reached by the oil of Torah.

Psalms 84:3 תהילים פ״ד:ג׳

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה׳ לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃

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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54 Rabbi Chanina reads selav (quail) as shalvah: the righteous eat it in tranquility. The maamar ties that tranquility to the stillness of the higher Chochmah.

Yoma 75b:6 יומא ע״ה ב:ו׳

כְּתִיב: ״שָׂלָיו״ וְקָרֵינַן סְלָיו? אָמַר רַבִּי חֲנִינָא: צַדִּיקִים אוֹכְלִין אוֹתוֹ בְּשַׁלְוָה, רְשָׁעִים אוֹכְלִין אוֹתוֹ וְדוֹמֶה לָהֶן כְּסִילְוִין.

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55 **ועבודת הצדקה השקט ובטח**

Isaiah's prophecy of a just order: "And the deed of tzedakah shall be peace, and the work of tzedakah quietness and security forever." The verse that the Iggeres HaKodesh expounds.

Isaiah 32:17 ישעיהו ל״ב:י״ז

וְהָיָה מַעֲשֵׂה הַצְּדָקָה שָׁלוֹם וַעֲבֹדַת הַצְּדָקָה הַשְׁקֵט וָבֶטַח עַד־עוֹלָם:

And the work of righteousness shall be peace; And the effect of righteousness quietness and confidence for ever.

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56 **באגה״ק בענין ועבודת הצדקה השקט ובטח**

The epistle opens with Isaiah 32:17 and explains the difference between the "deed" of tzedakah and its "work," and between "peace" and "quietness and security." The maamar draws on it for the meaning of the quail's tranquility.

Tanya, Iggeres HaKodesh 12:1 תניא, אגרת הקדש י״ב:א׳

וְהָיָה מַעֲשֵׂה הַצְּדָקָה שָׁלוֹם, וַעֲבֹדַת הַצְּדָקָה הַשְׁקֵט וָבֶטַח עַד עוֹלָם. לְהָבִין הַהֶפְרֵשׁ שֶׁבֵּין ״מַעֲשֵׂה״ לַ״עֲבוֹדָה״ וּבֵין ״שָׁלוֹם״ לְ״הַשְׁקֵט וָבֶטַח״ כו׳. עַל פִּי מַה שֶׁאָמְרוּ רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה עַל פָּסוּק ״עוֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו״ – כִּי ״מִיכָאֵל שַׂר שֶׁל מַיִם וְגַבְרִיאֵל שַׂר שֶׁל אֵשׁ, וְאֵין מְכַבִּין זֶה אֶת זֶה״.

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57 **אהל בל יצען בל יסע יתידותיו לנצח**

Jerusalem in the future: "a tent that shall not be moved, whose stakes shall never be pulled up." An image of lasting, unshakable security.

Isaiah 33:20 ישעיהו ל״ג:כ׳

חֲזֵה צִיּוֹן קִרְיַת מוֹעֲדֵנוּ עֵינֶיךָ תִרְאֶינָה יְרוּשָׁלַם נָוֶה שַׁאֲנָן אֹהֶל בַּל־יִצָּעֵן בַּל־יִסַּע יְתֵדֹתָיו לָנֶצַח וְכָל־חֲבָלָיו בַּל־יִנָּתֵקוּ:

Look upon Zion, the city of our solemn gatherings; Thine eyes shall see Jerusalem a peaceful habitation, A tent that shall not be removed, The stakes whereof shall never be plucked up, Neither shall any of the cords thereof be broken.

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58 **שובה ישראל עד**

"Return, O Israel, unto Havayah your G-d." The opening of the discourse cited on this theme.

Hosea 14:2 הושע י״ד:ב׳

שׁוּבָה יִשְׂרָאֵל עַד ה׳ אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ:

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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59 **דשקיט ואשתכיך**

In the Idra Rabba (in Parshas Nasso) the hidden Chochmah, the "brain" of the Ancient One, is described as "quiet and still in its place, like good wine on its lees."

Zohar, Idra Rabba 3:14–6:25 ספר הזהר, האדרא רבא ג׳:י״ד-ו׳:כ״ה

60 **ויהי בערב ותעל השליו כוי ובבקר היתה שכבת הטל**

"And it was in the evening, and the quail came up and covered the camp; and in the morning there was a layer of dew around the camp." The quail and the dew are mentioned together.

Exodus 16:13 שמות ט״ז:י״ג

וַיְהִי בָעֶרֶב וַתַּעַל הַשְּׂלָו וַתְּכַס אֶת־הַמַּחֲנֶה וּבַבֹּקֶר הָיְתָה שִׁכְבַת הַטַּל סָבִיב לַמַּחֲנֶה:

And it came to pass at even, that the quails came up, and covered the camp; and in the morning there was a layer of dew round about the camp.

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61 **שאל ויבא שליו ולחם שמים ישביעם**

"They asked, and He brought quail, and with the bread of heaven He satisfied them": again the quail is paired with the manna.

Psalms 105:40 תהילים ק״ה:מ׳

שָׁאַל וַיָּבֵא שְׂלָו וְלֶחֶם שָׁמַיִם יַשְׂבִּיעֵם:

They asked, and He brought quails, And gave them in plenty the bread of heaven.

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62 **כשמן הטוב**

From David's song of brothers dwelling together: "Like the good oil upon the head, running down upon the beard, the beard of Aharon." The verse the Zohar expounds together with the dew of Chermon.

Psalms 133:2 תהילים קל״ג:ב׳

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו:

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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63 **כטל חרמון**

"Like the dew of Chermon that comes down upon the mountains of Zion." The Zohar identifies this dew with the supernal oil.

Psalms 133:3 תהילים קל״ג:ג׳

כְּטַל־חֶרְמוֹן שֶׁיֹּרֵד עַל־הָרְרֵי צִיּוֹן כִּי שָׁם צִוָּה ה׳ אֶת־הַבְּרָכָה חַיִּים עַד־הָעוֹלָם:

Like the dew of Hermon, That cometh down upon the mountains of Zion; For there the L-RD commanded the blessing, Even life for ever.

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64 **איהו שמן ואיהו טל**

On Psalms 133, the Zohar asks why the "dew of Chermon" is called dew and not oil, and answers: "It is oil and it is dew," the dew being drawn from the supernal oil.

Zohar, Lech Lecha 24:260–25:266 ספר הזהר, לך לך כ״ד:ר״ס-כ״ה:רס״ו

It is true, the immediate comparison in the passage is with dew, not oil, but the two mean the same thing, as this dew was distilled by G-d from the supernal oil.

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

65 Rabbah bar bar Chanah tells of geese whose wings were slipping off from their fat, with streams of oil flowing beneath them; when he asked whether they would be his portion in the World to Come, one raised a leg and one a wing to him.

Bava Batra 73b:8 בבא בתרא ע״ג ב:ח׳

וְאָמַר רַבָּה בַּר בַּר חָנָה: זִימְנָא חֲדָא חֲוָה קָא אָזִילְינַן בְּמַדְבְּרָא, וַחֲזִינַן הָנָהוּ אַווֹזֵי דְּשָׁמְטִי גַּדְפַיְיהוּ מִשְּׁמְנַיְיהוּ, וְקָא נָגְדֵי נַחֲלֵי דְּמִשְׁחָא מִתּוּתַיְיהוּ. אָמֵינָא לְהוּ: אִית לַן בְּגַוַויכוּ חָלְקָא לְעָלְמָא דְּאָתֵי? חֲדָא דְּלִי גַּדְפָּא, וַחֲדָא דְּלִי אַטְמָא. כִּי אֲתַאי לְקַמֵּיהּ דְּרַבִּי אֶלְעָזָר, אָמַר לִי: עָתִידִין יִשְׂרָאֵל לִיתֵּן עֲלֵיהֶן אֶת הַדִּין.

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66 **יבא כל בשר להשתחוות**

"All flesh shall come to bow down before Me": the revelation of Chochmah even in the lowest yesh in the Time to Come.

Isaiah 66:23 ישעיהו ס״ו:כ״ג

וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבוֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר ה׳

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, Saith the L-RD.

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PARAGRAPH 24

67 **ישנו עם א׳**

Haman's words to Achashverosh: "There is a certain people scattered and dispersed among the peoples." The verse on which the Targum Sheni expands Haman's slander.

Esther 3:8 אסתר ג׳:ח׳

וַיֹּאמֶר הָמָן לַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ יֶשְׁנוֹ עַם־אֶחָד מְפֻזָּר וּמְפֹרָד בֵּין הָעַמִּים בְּכֹל מְדִינוֹת מַלְכוּתֶךָ וְדָתֵיהֶם שֹׁנוֹת מִכָּל־עָם וְאֶת־דָּתֵי הַמֶּלֶךְ אֵינָם עֹשִׂים וְלַמֶּלֶךְ אֵין־שֹׁוֶה לְהַנִּיחָם:

And Haman said unto king Ahasuerus: 'There is a certain people scattered abroad and dispersed among the peoples in all the provinces of thy kingdom; and their laws are diverse from those of every people; neither keep they the king's laws; therefore it profiteth not the king to suffer them.

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68 **נכסין חיוון ואווזין ואכלין ושתין**

In Haman's accusation the Targum Sheni lists the Jews' festivals, saying that on the ninth of Tishrei they slaughter animals and geese and eat and drink, and on the tenth they fast.

Targum Sheni on Esther 3:8 תרגום שני על אסתר ג׳:ח׳

69 "One who sees a goose in a dream may hope for wisdom, as it is said, 'Wisdoms cry aloud outside.'" The maamar uses it to link geese with Chochmah revealed below.

Berakhot 57a:10 ברכות נ״ז א׳:י׳

הָרוֹאֶה אַווֹז בַּחֲלוֹם — יְצַפֶּה לְחָכְמָה שֶׁנֶּאֱמַר: "חָכְמוֹת בַּחוּץ תָּרֹנָּה". וְהַבָּא עָלֶיהָ הֲוֵי רֹאשׁ יְשִׁיבָה. אָמַר רַב אָשֵׁי: אֲנִי רְאִיתִיהָ, וּבָאתִי עָלֶיהָ, וְסִלְּקִית לְגִדּוּלָה.

Who dreams of a goose may hope for wisdom; as it is said, "Wisdom crieth aloud in the street" (Prov. i. 20); and he who [dreams of having] intercourse with it will become the Principal of a Seminary. Rab Ashe said : I dreamt of seeing one and having intercourse with it, and I ascended to greatness.

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

70 **חכמות בחוץ תרונה**

Shlomo pictures wisdom as a woman crying out in the streets: "Wisdoms cry aloud outside; she gives forth her voice in the squares." The word is the plural chochmos, which the next paragraphs read as two levels of Chochmah.

Proverbs 1:20 משלי א׳:כ׳

חָכְמוֹת בַּחוּץ תָּרֹנָּה בָּרְחֹבוֹת תִּתֵּן קוֹלָהּ:

Wisdom crieth aloud in the streets, she uttereth her voice in the broad places;

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PARAGRAPH 25

71 **זכור את יום השבת לקדשו**

"Remember the Shabbos day to keep it holy." The verse of the discourse in Parshas Yisro cited on "Wisdoms … outside."

Exodus 20:8 שמות כ׳:ח׳

זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ:

Remember the sabbath day, to keep it holy.

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72 **אווז הבר המשוטטת במדבר כשרואה את ישראל עוסקים בתורה אומרת שיר**

Perek Shirah's line for the wild goose, which sings Isaiah 40:3 when it sees Israel engaged in Torah. The maamar

reads its song as the drawing of G-dliness into the wilderness.

Perek Shirah 4:23 פרק שירה ד׳:כ״ג

אֲוַז הַבָּר הַמְשׁוֹטֵט בַּמִּדְבָּר. כְּשֶׁרוֹאֶה אֶת יִשְׂרָאֵל עוֹסְקִים בַּתּוֹרָה אוֹמֶרֶת. קוֹל קוֹרֵא בַּמִּדְבָּר, פַּנּוּ דֶּרֶךְ יי, יַשְּׁרוּ בָּעֲרָבָה מְסִלָּה לֵאלֹקֵינוּ, וְעַל מְצִיאוּת מְזוֹנוֹתֶיהָ בַּמִּדְבָּר אוֹמֶרֶת. אָרוּר הַגֶּבֶר אֲשֶׁר יִבְטַח בָּאָדָם, בָּרוּךְ הַגֶּבֶר אֲשֶׁר יִבְטַח בַּיי וְהָיָה יי מִבְטַחוֹ:

The Wild Goose flying in the wilderness, when it sees Yisra'el busy with Torah, is saying "A voice cries, Prepare in the wilderness the way of Havayah, make straight in the desert a path for our elo'ah. And upon finding its food in the wilderness, it says, "Cursed is the man who trusts in human beings…" Blessed is the man who trusts in Havayah, and Havayah shall be his assurance."

Torat Emet 357 (Public Domain) • Perek Shirah, translation and adaptation by Aharon N. Varady and Rabbi Natan Slifkin (CC-BY-SA)

73 קול קורא במדבר פנו דרך הויי

From Isaiah's prophecy of comfort: "A voice calls in the wilderness: Clear the way of Havayah; make straight in the desert a highway for our G-d." The maamar reads the wilderness as this world, into which the voice, G-d's flow, is drawn.

Isaiah 40:3 ישעיהו מ׳:ג׳

קוֹל קוֹרֵא בַּמִּדְבָּר פַּנּוּ דֶּרֶךְ ה׳ יַשְּׁרוּ בָּעֲרָבָה מְסִלָּה לֵאלֹקֵינוּ:

Hark! one calleth: 'Clear ye in the wilderness the way of the L-RD, make plain in the desert a highway for our G-d.

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74 הקל קול יעקב

Blind Yitzchak, feeling Yaakov dressed as Eisav, says: "The voice is the voice of Yaakov, and the hands are the hands of Eisav." The maamar reads the "voice" as the drawing down of G-dliness.

Genesis 27:22 בראשית כ״ז:כ״ב

וַיִּגַּשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיְמֻשֵּׁהוּ וַיֹּאמֶר הַקֹּל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו:

And Jacob went near unto Isaac his father; and he felt him, and said: 'The voice is the voice of Jacob, but the hands are the hands of Esau.'

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PARAGRAPH 26

75 דשמן שריא בגו חכמה עילאה דכולא

On "For with You is the source of life," the Zohar says: this is the supernal oil that flows without ceasing and rests within the higher Chochmah of all.

Zohar, Tzav 21:154–24:166 ספר הזהר, צו כ״א:קנ״ד-כ״ד:קס״ו

Another was that they thrust themselves forward in the place of their father. A third was that they were not married; for such are not meet to bring blessings into the world. And a fourth was that they were intoxicated with wine. THIS (Zoth) IS THE ANOINTING PORTION OF AARON AND OF HIS SONS. R. Jose said: 'Zoth (Shekinah) indeed is the anointing portion of Aaron, for he brought of the oil of the supernal anointing and caused it to flow below; and by the hand of Aaron Zoth was …

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

76 חכמות בחוץ תרונה כד נגיד ממוחא סתימאה

The Idra Rabba explains "Wisdoms cry aloud outside" as the flow from the hidden brain of Arich Anpin to the brain of Z'eir Anpin through the hairs; the printed Zohar's cross-references there list 78a, 140a, 262a and 141b, as the maamar does.

Zohar, Idra Rabba 11:89–100 ספר הזהר, האדרא רבא י״א:פ״ט-ק׳

77 ועיין מזה עוד שם (דק״מ ע״א)

The text's own reference to a further passage of the Idra on this theme.

Zohar, Idra Rabba 33:268–278 ספר הזהר, האדרא רבא ל״ג:רס״ח-ער״ח

78 ובפי אחרי (דע״ח א׳)

The text's own reference to the Zohar in Parshas Acharei on this theme.

Zohar, Achrei Mot 64:378–66:388 ספר הזהר, אחרי מות ס״ד:שע״ח-ס״ו:שפ״ח

79 ומעין מבית ה׳ יצא והשקה את נחל השטים

From the book of Joel, a prophecy of the end of days: "And a spring shall come forth from the House of Havayah and water the valley of Shittim," a dry ravine of the Judean desert: a flow from the highest source reaching a low and barren place (context: Steinsaltz Tanakh).

Joel 4:18 יואל ד׳:י״ח

וְהָיָה בַיּוֹם הַהוּא יִטְּפוּ הֶהָרִים עָסִיס וְהַגְּבָעוֹת תֵּלַכְנָה חָלָב וְכָל־אֲפִיקֵי יְהוּדָה יֵלְכוּ מָיִם וּמַעְיָן מִבֵּית ה׳ יֵצֵא וְהִשְׁקָה אֶת־נַחַל הַשִּׁטִּים:

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

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80 ויגז שלוים מן הים

"And a wind went forth from Havayah and swept quail from the sea." The quail's link to the sea is the point of resemblance to geese.

Numbers 11:31 במדבר י״א:ל״א

וְרוּחַ נָסַע מֵאֵת ה׳ וַיָּגָז שַׂלְוִים מִן־הַיָּם וַיִּטֹּשׁ עַל־הַמַּחֲנֶה כְּדֶרֶךְ יוֹם כֹּה וּכְדֶרֶךְ יוֹם כֹּה סָבִיבוֹת הַמַּחֲנֶה וּכְאַמָּתַיִם עַל־פְּנֵי הָאָרֶץ:

And there went forth a wind from the L-RD, and brought across quails from the sea, and let them fall by the camp, about a day's journey on this side, and a day's journey on the other side, round about the camp, and about two cubits above the face of the earth.

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I see him, but not now; I behold him, but not nigh; There shall step forth a star out of Jacob, And a scepter shall rise out of Israel, And shall smite through the corners of Moab, And break down all the sons of Seth.

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PARAGRAPH 27

86 **ויהי קול מעל לרקיע**

In Yechezkel's vision: "And there was a voice from above the firmament that was over their heads; when they stood, they let down their wings." Plainly the Chayos' wings fall still when they stop; the maamar reads the voice as a flow from above the partition, the standing as prayer, and the lowered wings as love and awe absorbed into bittul.

Ezekiel 1:25 יחזקאל א׳:כ״ה

וַיְהִי־קוֹל מֵעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם בְּעָמְדָם תְּרַפֶּינָה כַנְפֵיהֶן׃

For, when there was a voice above the firmament that was over their heads, as they stood, they let down their wings.

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87 **יהי רקיע כו׳ ויהי מבדיל**

"Let there be a firmament in the midst of the waters, and let it divide between waters and waters." The firmament as a dividing partition.

Genesis 1:6 בראשית א׳:ו׳

וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם׃

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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88 **וכל העם רואים את הקולות**

At Sinai, "All the people saw the voices and the torches": the thunder was seen as well as heard. The verse of the discourse in Parshas Yisro cited on this theme.

Exodus 20:15 שמות כ׳:ט״ו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק׃

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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89 **חכמות בחוץ תרונה כו׳ תתן קולה**

"Wisdoms cry aloud outside; in the squares she gives forth her voice." The "voice" is read as the flow from the hidden brain.

Proverbs 1:20 משלי א׳:כ׳

חָכְמוֹת בַּחוּץ תָּרֹנָּה בָּרְחֹבוֹת תִּתֵּן קוֹלָהּ׃

Wisdom crieth aloud in the streets, she uttereth her voice in the broad places;

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81 **ומלאה הארץ דעה את ה׳ כמים לים מכסים**

Isaiah's prophecy of the days of the Mashiach: "For the earth shall be full of the knowledge of Havayah, as the waters cover the sea." The future revelation of G-dly knowledge throughout the world.

Isaiah 11:9 ישעיהו י״א:ט׳

לֹא־יָרֵעוּ וְלֹא־יַשְׁחִיתוּ בְּכָל־הַר קָדְשִׁי כִּי־מָלְאָה הָאָרֶץ דֵּעָה אֶת־ה׳ כַּמַּיִם לַיָּם מְכַסִּים׃

They shall not hurt nor destroy In all My holy mountain; For the earth shall be full of the knowledge of the L-RD, As the waters cover the sea.

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82 The same rebuke of Rava's, "white geese who strip people of their cloaks," in tractate Gittin.

Gittin 73a:18 גיטין ע״ג א׳:י״ח

אֲתוֹ לְקַמֵּיהּ דְּרָבָא, אֲמַר לְהוּ: קָאקֵי חִיוָרֵי מְשַׁלְּחֵי גְּלִימֵי דְּאִינָשֵׁי, אוּנְסָא דְּלָא שְׁכִיחַ הוּא.

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83 Rava rebukes Rav Pappa and Rav Huna the son of Rav Yehoshua as "white geese who strip people of their cloaks," for a ruling he considered mistaken.

Ketubot 85a:3 כתובות פ״ה א׳:ג׳

אֲתוֹ לְקַמֵּיהּ דְּרָבָא, אֲמַר לְהוּ: קָאקֵי חִיוָרֵי, מְשַׁלְּחֵי גְּלִימֵי דְּאִינָשֵׁי! הָכִי אָמַר רַב נַחְמָן: וְהוּא שֶׁתְּפָסָהּ מֵחַיִּים.

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84 **נופלות נוצה שלהם מרוב שומן**

The comment the maamar cites as Rashi's, "their feathers fall out from great fat," is printed on this page as the Rashbam's, who completed Rashi's commentary on Bava Basra.

Rashbam on Bava Batra 77a:1–78a:1 רשב״ם על בבא בתרא ע״ז א׳-ע״ח א׳

... זכו בשדה זו לפלוני - אני מקנה לכם בסודר זה שדה זו לצורך פלוני והן קנו לאותו פלוני כמו שצווה להם: חוזר בשטר - ואפי׳ אמר כתבו ותנו דכל זמן שלא בא ליד מקבל מתנה יכול זה לעקור שליחותו דאין עושין שטר בעל כרחו של נותן דאם ייפה כחו במתנה בעל פה לא ניחא ליה דתיהוי מתנה בשטר ואע״ג דאמרי׳ בחזקת הבתים (לעיל בבא בתרא דף מ.) קנין בפני שנים ואין צריך לומר כתבו דסתם קנין לכתיבה עומד הני מילי סתמא דמסתמא ניחא ליה למקנה שיכתבו שטר לקונה אבל ...

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85 **ומחץ פאתי מואב**

From Bilam's prophecy of the future king: "and he shall crush the corners of Moav." The verse of the passage in the Maggid's Or Torah cited here.

Numbers 24:17 במדבר כ״ד:י״ז

אֶרְאֶנּוּ וְלֹא עַתָּה אֲשׁוּרֶנּוּ וְלֹא קָרוֹב דָּרַךְ כּוֹכָב מִיַּעֲקֹב וְקָם שֵׁבֶט מִיִּשְׂרָאֵל וּמָחַץ פַּאֲתֵי מוֹאָב וְקַרְקַר כָּל־בְּנֵי־שֵׁת׃

90 **כל בשר יבוא**

> **“All flesh shall come to bow down before Me”: the bittul that will reach even flesh.**

Isaiah 66:23 ישעיהו ס״ו:כ״ג

וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבַּת בְּשַׁבַּתּוֹ יָבוֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר ה׳

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, Saith the L-RD.

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91 **דשמטי גדפייהו**

> **Rabbah bar bar Chanah’s geese, “whose wings were slipping off from their fat”: here read as love and awe absorbed into bittul.**

Bava Batra 73b:8 בבא בתרא ע״ג ב:ח׳

וְאָמַר רַבָּה בַּר בַּר חָנָה: זִימְנָא חֲדָא הֲוָה קָא אָזְלִינַן בְּמַדְבְּרָא, וַחֲזִינַן הָנָהוּ אַוָּזֵי דְּשָׁמְטִי גַּדְפַיְיהוּ מִשְּׁמְנַיְיהוּ, וְקָא נָגְדִי נַחֲלֵי דְּמִשְׁחָא מִתּוּתַיְיהוּ. אָמֵינָא לְהוּ: אִית לַן בְּגַוַּיְיכוּ חֶלְקָא לְעָלְמָא דְּאָתֵי? חֲדָא דְּלִי גַּדְפָּא, וַחֲדָא דְּלִי אַטְמָא. כִּי אֲתַאי לְקַמֵּיהּ דְּרַבִּי אֶלְעָזָר, אָמַר לִי: עָתִידִין יִשְׂרָאֵל לִיתֵּן עֲלֵיהֶן אֶת הַדִּין.

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PARAGRAPH 28

92 **חדא דליא לי אטמא וחדא**

> **When Rabbah bar bar Chanah asked the geese whether they would be his portion in the World to Come, one raised a wing and one raised a leg. Avodas HaKodesh reads the two geese as two levels of Chochmah.**

Bava Batra 73b:8 בבא בתרא ע״ג ב:ח׳

וְאָמַר רַבָּה בַּר בַּר חָנָה: זִימְנָא חֲדָא הֲוָה קָא אָזְלִינַן בְּמַדְבְּרָא, וַחֲזִינַן הָנָהוּ אַוָּזֵי דְּשָׁמְטִי גַּדְפַיְיהוּ מִשְּׁמְנַיְיהוּ, וְקָא נָגְדִי נַחֲלֵי דְּמִשְׁחָא מִתּוּתַיְיהוּ. אָמֵינָא לְהוּ: אִית לַן בְּגַוַּיְיכוּ חֶלְקָא לְעָלְמָא דְּאָתֵי? חֲדָא דְּלִי גַּדְפָּא, וַחֲדָא דְּלִי אַטְמָא. כִּי אֲתַאי לְקַמֵּיהּ דְּרַבִּי אֶלְעָזָר, אָמַר לִי: עָתִידִין יִשְׂרָאֵל לִיתֵּן עֲלֵיהֶן אֶת הַדִּין.

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וזה מעשה המנורה מקשה זהב עד ירכה עד פרחה

"And this is the work of the Menorah: hammered gold, unto its base, unto its flowers"

Every Jew, from the greatest tzaddik to the person whose good is mixed with evil, belongs to the one Menorah of the Congregation of Israel. He becomes its "hammered gold" by breaking his natural attributes, reaching awe through the contemplation of prayer and leaving the "Egypt" of his desires with G-d's help; and the base and the flowers become one Menorah when each person sees himself as the base and his fellow as a flower, so that Aharon can kindle all seven lamps.

THE MAAMAR IN BRIEF

The Menorah is the Congregation of Israel: the divine word that gives life to the worlds, which includes every soul, even "Zerubbabel," the person of mixed good and evil. The verse tells him how to become a menorah. "Hammered": as the hammer drives the upper gold down and the lower gold up, he must break his attributes until they lose their old shape. "Gold": beyond the hidden love, silver, that every Jew has, he must reach awe by contemplating G-d's greatness in the prayer the Men of the Great Assembly instituted; this is "its spread of gold," reached through one of the seven branches, the roots of all the souls. "Unto its base, unto its flowers": the simplest Jew and the greatest tzaddik are one Menorah if the gold is pure, and one turns from evil by realizing each morning that the world and he himself are created anew. No one is beyond redemption from the "Egypt" of desire, for G-d goes down with him and raises him, and prayer with confession makes him pure gold. The key is unity: each must see himself as the base and his fellow as a flower; then Aharon kindles all seven lamps.

OUTLINE

1 **The Menorah and the person of mixed good and evil** ¶1

The Menorah is the Congregation of Israel, the divine word that gives life to the worlds and gathers in the light that encompasses them; it includes even "Zerubbabel," whose good is mixed with evil. Its being "hammered" teaches him to break his attributes as the hammer reshapes the gold.

2 Gold: from hidden love to awe

¶2–3

Silver is the hidden love present in every Jew; gold is awe, which needs contemplation of G-d's greatness. For this the Men of the Great Assembly instituted the prayers and their praises, when minds had grown smaller than in the First Temple era.

3 Its spread of gold and the seven branches

¶4–5

Ordering G-d's praises in prayer, like making up a bed, gives each created thing its place in recognizing His greatness. The seven kinds of intellect lead to the Menorah's seven branches, the seven attributes that make up the seventy roots of the souls, through one of which each person reaches awe and a fiery love.

4 The base and the flowers: pure gold

¶6–7

The tzaddikim, whose Torah and prayer fly upward on awe and love, are the flowers, and even the base is the Menorah if it is pure gold without dross. One turns from evil by believing each morning that the world, and he himself, are created anew; a person who feels unable to leave his desires is in the "Egypt" of the soul.

5 Redemption from the Egypt of desire

¶8

A Jew's fall into desire comes from G-d, and he remains "wholly a seed of truth"; G-d goes down with him and raises even the descent. The Egyptian intellect that serves the self is "slain," Israel's intellect turns to G-dliness in prayer, and daily confession makes him one Menorah of pure gold, provided there is unity with others.

6 One Menorah, kindled by Aharon

¶9

Since good and evil pass between souls, each person must ascribe the lack to himself and see his fellow as a flower. Then the base and the flowers are one, and Aharon, abundant in kindness, kindles all seven lamps with love: "When you raise up the lamps."

KEY CONCEPTS

The Congregation of Israel (Knesses Yisrael) כנסת ישראל

The holiness of all the souls of Israel together, which the Menorah stands for; it includes every soul, from the greatest tzaddik to the least worthy.

Hammered work (mikshah) מקשה

The Menorah was beaten out of one block of gold, the upper gold driven down and the lower up; so a person breaks his attributes until they lose their former shape.

Silver and gold כסף וזהב

Silver (kesef, from "longing") is the hidden love every Jew has; gold is awe, reached through contemplating G-d's greatness in prayer.

Its spread of gold רפידתו זהב

From the Song of Songs: the gold spread of the royal couch, read as the awe reached through the ordered praises of prayer, which the Zohar calls a bed.

Its base and its flowers ירכה ופרחה

The lowest and the highest parts of the Menorah: the simplest Jews and the great tzaddikim, all one Menorah when the gold is pure.

Egypt of the soul מצרים

"The nakedness of the land": a mind stuck to its desires and surrounded by evil, from which a person cannot leave except by G-d's will.

Shuruk and segol שורק וסגול

Two vowel signs: sorek ("a choice vine") is read as shuruk, three dots slanting in a line, the crookedness of a person who has fallen; the same dots set as a triangle make segol, which spells segulah, G-d's treasure.

SECTION 1 • ¶1

The Menorah and the person of mixed good and evil

1 וזה מעשה[1] המנורה מקשה זהב עד ירכה עד פרחה. הנה מנורה נקראת כנס"י [כנסת ישראל] שהיא קדושת כלל נש"י [נשמות ישראל]

"And this is the work of the Menorah: hammered gold, unto its base, unto its flowers." Now, the Menorah is called the Congregation of Israel (Knesses Yisrael), which is the holiness of the souls of Israel as a whole,

> The maamar opens with the verse on how the Menorah was made: hammered out of gold, from its base up to its flowers (Numbers 8:4). First the Alter Rebbe says what the Menorah stands for: the Congregation of Israel (Knesses Yisrael), the holiness of all the souls of Israel together. In Torah Ohr, Mikeitz (Torah Ohr, Miketz 3:2), he gives the same picture: the Congregation of Israel, the source of the souls, is called the Menorah, and it is "hammered" from one piece because all Israel are one.

כמבואר במנורת זכריי [זכריה] הלא ידעת מה המה וגו' ויען כו' זה דבר[2] ה' המנורה היא דבר ה' הוא אשר בדבר ה' שמים נעשו[3] המחיה כל העולמות

as is explained concerning the menorah of Zechariah: "Do you not know what these are?" etc. "And he answered," etc., "This is the word of Havayah." The Menorah is "the word of Havayah"; it is that [of which it is said,] "By the word of Havayah the heavens were made," which gives life to all the worlds.

> The proof is Zechariah's vision of a golden menorah: the angel asks the prophet, "Do you not know what these are?" and answers, "This is the word of Havayah." The Alter Rebbe reads the answer as a definition: the Menorah is the divine word, the word by which, as Psalms says, the heavens were made, and which keeps all the worlds alive.

שהיא כנס"י [כנסת ישראל] על שם שמכנסת בתוכה בחי' אלהות הנק' ישראל סובב כל עלמין כמ"ש ויקרא לו אל אלהי ישראל[4,5]

For it is the Congregation of Israel, so called because it gathers into itself the level of G-dliness that is called "Israel," the light that encompasses all worlds (sovev kol almin), as it is written, "And the G-d of Israel called him El (G-d)."

> This divine word is called Knesses Yisrael, the Congregation of Israel, from mechaneses, "gathers in": it gathers into itself a higher level of G-dliness that is also called "Israel," the light that encompasses all worlds, beyond what any single world can hold. The proof is the verse about Yaakov's altar as the Talmud reads it (Megillah 18a): not that Yaakov named the altar, but that the G-d of Israel called Yaakov "El," G-d, so that "Israel" is the name of a level of G-dliness.

והיא כוללת כל הנשמות מגדולי הצדיקים ועד פחותי ערך וע"כ כתיב אל זרובבל אדם המבולבל טוב עם רע זרע אדם וזרע בהמה[6] שמשים עצמו כבהמה שמהלך אחר שיחה נאה,

And it includes all the souls, from the greatest of the tzaddikim down to those of the least worth. Therefore it is written "to Zerubbabel": a person who is mixed up (mevulbal), good together with evil, "the seed of man and the seed of beast," who makes himself like a beast, in that he goes after pleasant talk.

> Because the Menorah includes every soul, from the greatest tzaddik to the least worthy, the angel's message is addressed "to Zerubbabel." The Alter Rebbe hears the name as two words, zeru, "sown" (from zera, seed), and bavel, "mixed" (as in mevulbal): a person in whom good is mixed with evil, "the seed of man and the seed of beast," as Jeremiah says, who makes himself like an animal by going after pleasant talk.

ועל זה אמר הכתוב וזה מעשה המנורה מי שרוצה לצאת מבחי' רע ולעשות עצמו מנורה יעשה כסדר הזה מקשה שמתחלה היה ככר עגול ופרש"י [ופירש רש"י / ופירוש רש"י] עשת של ככר זהב היתה ומקיש בקורנס וכו' לפשט אבריה[7]

And about this the verse says, "And this is the work of the Menorah": one who wishes to go out of the level of evil and make himself a menorah should act in this order. "Hammered": for at first it was a round talent (kikar), and Rashi explains, "It was a block of a talent of gold, and he would strike it with a hammer," etc., "to spread out its limbs."

> "This is the work of the Menorah" now becomes instructions for such a person: whoever wants to leave evil behind and make himself into a menorah must follow the order in which the Menorah was made. First it was "hammered": Rashi explains that it began as one solid block of gold, a talent (kikar) in weight, which was beaten with a hammer and cut until its branches and other parts were drawn out of it, rather than made of separate pieces joined together.

וע"י הכאת הקורנס יורד זהב עליון למטה ותחתון עולה למעלה עד שנתערב כל הזהב ומתבטל מצורתה הראשון, כן יעשה האדם בעצמו לשבר המדות שיתבטלו מצורתם כמאמר בטל רצונך מפני רצונו[8] ומה שלמעלה יהיה למטה ויתערב וד"ל [ודי למבין].[9,10]

And through the blows of the hammer the upper gold goes down below and the lower rises above, until all the gold is mixed together and loses its original form. So should a person do to himself: break the emotive attributes (middos), so that they lose their form, as in the words, "Nullify your will before His will"; and what is above shall be below, and it shall be mixed together. This suffices for one who understands.

> The hammer's blows drive the gold on top downward and push the gold underneath upward, until the whole mass is mixed and its first shape is gone. A person must do the same with his own emotive attributes: break them until they lose their former shape, as the Mishnah says, "Nullify your will before His will," so that what was uppermost in him is brought low and all is mixed together anew.

SECTION 2 · ¶2–3

Gold: from hidden love to awe

2 ואח"ז [ואחר זה] אמר הכתוב זהב. יבוא לבחינת זהב שהוא יראה כי כסף הוא אהבה מלשון נכספה[11] שכוסף לדבק בשרשו לאור באור החיים[12] וזהו נק' אהבה מסותרת שיש תמיד בלב כל איש ישראל כמ"ש במ"א.

After this the verse says "gold": he should come to the level of gold, which is awe. For silver (kesef) is love, from the word nichsefah, "longs," for he longs to cleave to his root, "to be illumined with the light of life." And this is called the hidden love that is always in the heart of every Jew, as is explained elsewhere.

> After "hammered" the verse says "gold," the next stage: coming to awe of G-d, which gold stands for. Silver (kesef) stands for love, since the word is related to nichsefah, "longs": the soul longs to cleave to its source, "the light of life." This is the hidden love (ahavah mesuteres), the love of G-d present in every Jewish heart even when it is not felt, which Tanya describes at length (chapters 18–19).

3 וזהב נק' יראה מצפון זהב יאתה[13] ולזה צריך התבוננות בגדולת א"ס ב"ה איך הוא ממלא כל עלמין

And gold is called awe: "From the north comes gold." And for this, contemplation is needed on the greatness of the Infinite One (Ein Sof), blessed be He: how He fills all worlds (memalei kol almin),

> Gold stands for awe, as Elihu says in Job, "From the north comes gold"; the verse goes on, "upon G-d is awesome majesty," joining gold with awe. To reach this awe one must contemplate the greatness of the Infinite One: how He fills every world.

וכולא קמיה כלא חשיב[14] ייראה ויתבושש מגדולת א"ס ב"ה, וע"כ תקנו לנו אנשי כנסת הגדולה התפלה עם פסוקי דזמרה ומדאורייתא אין צריך כ"א ק"ש [קריאת שמע] ומעט תפלה,

and all before Him is considered as nothing. [Then] he will stand in awe and be abashed before the greatness of the Infinite One, blessed be He. Therefore the Men of the Great Assembly instituted for us the prayer, with the Verses of Song (Pesukei DeZimrah), whereas by Torah law nothing is required but the Shema and a little prayer,

> The other side of this contemplation is that everything before Him is considered as nothing, as the Zohar says; together they bring a person to awe and to a sense of shame before G-d's greatness. That is why the Men of the Great Assembly, the sages at the start of the Second Temple era, instituted the fixed prayer with its Verses of Song (Pesukei DeZimrah), the psalms of praise said before the Shema, although by Torah law only the Shema and a short prayer are required. In Likkutei Torah, Balak (Likkutei Torah, Balak 3:8–9), the Alter Rebbe explains that prayer, though rabbinic and not counted among the 613 commandments, is the inner intent of them all, like the spinal cord, which is not counted among the limbs yet carries life to every one of them.

כמו במקדש ראשון שלא היו מתפללין לפי שהיה שכלם בהיר בשחקים[15] כל היום לראות ולהבין פלאות א"ס ב"ה.

as in [the time of] the First Temple, when they did not pray, because their intellect was "bright in the skies" all day long, to see and understand the wonders of the Infinite One, blessed be He.

> In the time of the First Temple they did not pray in this way: their minds were clear and luminous, "bright in the skies," so that all day long they saw and understood the wonders of the Infinite One. In Tanya, Kuntres Acharon (Tanya, Part V; Kuntres Acharon 4), the Alter Rebbe explains why, in our era, the main work of refining the world is done through prayer, even though Torah study is higher.

אבל אנשי כנסת הגדולה בתחלת בית שני ראו שנתמעט השכליים ונתקרבו הלבבות אל החומר לראות הגשם לבד ע"כ תקנו להם התפלה וברכותיה שכולה ספורי שבחי אלהים פעמים הרבה שיגיע למדת יראה.

But the Men of the Great Assembly, at the beginning of the Second Temple, saw that intellects had diminished and that hearts had drawn close to matter, to see only the physical. Therefore they instituted for them the prayer and its blessings, which is entirely a recounting of the praises of G-d, many times over, so that one would arrive at the attribute of awe.

> At the start of the Second Temple era, the Men of the Great Assembly saw that minds had grown smaller and hearts had drawn close to matter, seeing only the physical. So they instituted the prayers and their blessings, which recount G-d's praises again and again, so that a person would come through them to awe.

SECTION 3 · ¶4–5

Its spread of gold and the seven branches

4 וזהו רפידתו זהב[16] כמו המסדר המטה מסדר ומניח כל דבר ודבר בפ"ע [בפני עצמו] על מקומו. כן המסדר שבחי אלהים נותן מקום לכל דבר ה' שברא לכבודו למצוא גדולתו,

And this is [the meaning of] "its spread of gold." Like one who arranges the bed: he arranges and sets each and every thing by itself in its place. So too one who arranges the praises of G-d gives a place to every thing that G-d created for His glory, to find His greatness.

> The Song of Songs describes King Shlomo's couch, with posts of silver and a spread (refidah) of gold; the gold spread is the same awe. Refidah is the bedding spread over a couch (as Job says, "I have spread my couch"), so the Alter Rebbe compares prayer to making up a bed: as one puts each piece of bedding in its own place, one who orders G-d's praises gives each created thing its place, to find G-d's greatness in it, since everything was created for His glory.

ויש שבעה מיני דהבא[17] בדיקנא דהנה דוד הוא רגל רביעי למרכבה[18] בחי' אלהות הנק' מלכותך מלכות כל עולמים[19] ודיקנא נק' המשכה מהשכל ויש שבעה מיני שכליים בבחינת דוד הנ"ל שיכול לבא לבחי' זהב שהיא יראה.

And there are seven kinds of gold in the beard. For David is the fourth leg of the Chariot, the level of G-dliness called "Your kingship is the kingship of all worlds"; and the beard is called the drawing-forth from the intellect; and there are seven kinds of intellect in the level of David mentioned above, so that one can come to the level of gold, which is awe.

> The Tikkunei Zohar says that David had "seven kinds of gold" in his hair, and the Talmud too counts seven kinds of gold (Yoma 44b). David is the fourth leg of the divine Chariot (Merkavah), the image of what carries G-d's will with no will of its own, beside the three Patriarchs: he stands for Malchus, G-d's kingship, "Your kingship is the kingship of all worlds." The beard stands for what is drawn forth from the intellect, as its hair grows from the head; so there are seven kinds of intellect, seven ways of understanding, in David's level, and through them a person can reach "gold," which is awe.

5 וזהו שבעה קנים היוצאים מן המנורה והם ז' ימי הבנין וכל אחד כלול מי"ד הם שבעים נפש של יעקב[20] ויש שבעים שרשים בנשמות ישראל

And this is [the meaning of] the seven branches that go out of the Menorah. They are the seven days of building, and each one is comprised of ten; these are the seventy souls of Yaakov. And there are seventy roots in the souls of Israel,

> The Menorah's seven branches are the seven "days of building," the seven emotive attributes through which the world was built in the seven days of creation. Each of the seven is made up of ten, making seventy, which correspond to the seventy souls of Yaakov's family who went down to Egypt; so the souls of Israel have seventy roots.

וכל אחד מישראל אחוז באחד מהע' [מהשבעים] שרשים הכלולים מז' ויכול לבוא לבחי' זהב ע"י אחד מז' בחי' להיות רפידתו זהב ויתלהב בהתגלות לבו רשפי אש[21] שהוא חם ויבש אבל אהבה הנ"ל אינו מושג בלי בחי' מים קר ולח:

and each one of Israel is bound to one of the seventy roots, which are comprised of the seven, and he can come to the level of gold through one of the seven levels, so as to be "its spread of gold"; and in the open revelation of his heart he will be kindled into "flashes of fire," which is hot and dry. But the love mentioned above is not attained without the level of water, cold and moist.

> Every Jew is bound to one of these seventy roots, and since they are made of the seven, each person can reach "gold," awe, through one of the seven paths, and so become "its spread of gold." Then his heart can blaze openly with "flashes of fire," and fire, in the old account of the elements, is hot and dry; but the love spoken of earlier, silver, cannot be attained without the quality of water, which is cold and moist.

SECTION 4 · ¶6–7

The base and the flowers: pure gold

6 עד ירכה עד פרחה.[22] ירכה היא רגל התחתון ופרחה הם הפרחי' [הפרחים] עליונים כולה כאחת נק' מנורה בין גדולי צדיקים הנק' פרחה על שם שתורת' [שתורתם] ותפלתם פרחה לעילא ע"י דחילו ורחימו[23] שהם גדפין לפרחה כמבואר בזה"ק [בזהר הקדוש],

"Unto its base, unto its flowers": "its base" is the lower leg, and "its flowers" are the upper flowers. All of it together is called the Menorah: whether the great tzaddikim, who are called "its flowers" (pirchah) because their Torah and their prayer "fly upward" (parcha le'eila) through awe and love (dechilu urechimu), which are the wings with which to fly, as is explained in the holy Zohar;

> Now the last words of the verse: "unto its base, unto its flowers." The base is the lowest leg and the flowers are the highest ornaments, yet together they are one Menorah. The great tzaddikim are its "flowers" (pirchah) because their Torah and prayer "fly" (parcha, in Aramaic) upward through awe and love, which, as the Tikkunei Zohar teaches, are the wings on which they fly.

ואפילו הירך הוא באמת מנורה רק שיהיו זהב טהור בלי סיג כמ"ש בפסוק אחר מקשה אחת זהב טהור[24] כי הזהב אם יש בו סיג ממין אחר נשתנה מראיתה לירקון,

and even the base is truly a menorah, only they must be pure gold without dross, as is written in another verse, "one hammered piece, pure gold." For gold, if it has in it dross of another kind, changes in its appearance to a greenish yellow.

> Yet even the base, the lowest in rank, is truly part of the Menorah, provided all are pure gold without dross, as another verse says the Menorah must be "one hammered piece, pure gold." Gold mixed with dross of another metal loses its color and turns a greenish yellow.

כן ע"י הרע נשתנה וסימן לעבירה הדרוקן[25] וצריך להיות סור מרע לגמרי והיינו להאמין בבוקר חדשים לבקרים[26] שהיום נתחדש העולם מחדש

So too, through evil [a person] is changed, and "the sign of sin is dropsy." And one must "turn from evil" completely; that is, to believe in the morning, "new every morning," that today the world has been renewed afresh,

> In the same way evil changes a person, as the Talmud says, "the sign of sin is dropsy," a swelling of the body. One must therefore "turn from evil" completely, and the way to do it is to believe each morning that all is "new every morning," as Lamentations says: the world has been made anew today.

כמאמר המחדש בטובו בכל יום תמיד מעשה בראשית שממש נברא מאין ליש והוא ג"כ היום נוצר כמו אדם הראשון בוודאי ייראו ויבוש מלמרות עיני כבודו[27] ולא ירצה בעולם האין.

as in the words, "Who in His goodness renews each day, continually, the work of creation": for it is truly created from nothing into being; and that he, too, was formed today, like Adam the first man. [Then] he will certainly be in awe and ashamed "to defy the eyes of His glory," and he will not desire the world of nothingness.

> The blessing before the morning Shema praises G-d "Who in His goodness renews each day, continually, the work of creation," for the world truly comes into being from nothing each day. A person who takes in that he too was formed today, like Adam, will surely be in awe and ashamed to sin before "the eyes of His glory," and will not desire a world that has just come from nothing.

גם בחוש הראות אנו רואים בכל יום מעשה בראשית בתחלה חשך הלילה ואח"כ יהי אור[28] השמש ליום.

Also with the sense of sight we see the work of creation every day: first the darkness of the night, and afterwards "let there be" the light of the sun for the day.

> Even the eyes see this renewal every day: first comes the darkness of night, and then, as at the first "let there be light," the light of the sun for the day.

7 וזהו בכל יום אברכך[29] במה שאני רואה שגולל אור וכו' וחשך מפני אור היום בזה אני מכיר לברכך.

And this is [the meaning of] "Every day I will bless You": in what I see, that [He] "rolls away light," etc., and darkness before the light of day; by this I recognize [You], to bless You.

> This is the meaning of "Every day I will bless You": seeing each day how G-d "rolls away light before darkness, and darkness before light," as the evening prayer says, a person recognizes the daily renewal of creation, and so comes to bless Him.

ואל יאמר האדם שנמנע אצלו לפרד מהרע והתאוות שנשתרש באיסור. ע"ז אנו אומרים בתפלה אמת ממצרים גאלתנו ה' אלהינו

And let a person not say that for him it is impossible to separate from the evil and the desires, because he has become rooted in what is forbidden. About this we say in the prayer, "In truth, from Egypt You redeemed us, Havayah our G-d."

> No one should say that he cannot separate from evil and desire because he is already rooted in what is forbidden. Against this we say each morning, in the blessing Emes VeYatziv after the Shema, "In truth, from Egypt You redeemed us, Havayah our G-d."

מצרים נק' ערות הארץ[30] היינו הדיבוק בתאוות במחשבתו והרע מקיפו שאינו יכול לצאת ולהסיח דעתו מהם זהו בחינת מצרים שאינו יכול לברוח משם כי אם ברצון ה'.

Egypt is called "the nakedness of the land": that is, the attachment to desires in one's thought, while the evil surrounds him so that he cannot go out and turn his mind away from them. This is the level of Egypt, from which one cannot escape except by the will of G-d.

> Egypt is called "the nakedness of the land," Yosef's words when he accused his brothers of coming to spy out its exposed places; ervah, "nakedness," is also the Torah's word for forbidden relations. The "Egypt" of the soul is a mind stuck to its desires, with evil surrounding it so that it cannot get out or turn its thoughts away; like the land of Egypt, it is a place one cannot escape by one's own power, but only by G-d's will.

SECTION 5 · ¶8

Redemption from the Egypt of desire

8 וזהו נשים משלו[31] בנו נשים לשון רבים בין בהיתר בין באיסור אז הקב"ה מוציאו ממצרים

And this is [the meaning of] "women rule over us": "women," in the plural, whether in what is permitted or in what is forbidden. Then the Holy One, blessed be He, takes him out of Egypt.

> Isaiah laments that "women rule over" the people; the Alter Rebbe reads the plural "women" as the many desires that can rule a person, both permitted and forbidden. Even when they rule over him, the Holy One, blessed be He, takes him out of Egypt.

כי מאין יבוא איש הישראלי לבחי' מצרים שנקראו בנים למקום[32] שטבעם לעשות רצון אביהם שבשמים אבל הוא מאתו ית' שנתן היצה"ר [היצר הרע] (כמאמר אשר הרעותי[33, 34] וגו')

For from where would a man of Israel come to the level of Egypt, [Israel] who are called children of the Omnipresent, whose nature is to do the will of their Father in heaven? Rather, it is from Him, may He be blessed, who gave the evil inclination (as in the words, "that which I have made evil," etc.),

> A Jew does not come to this "Egypt" from his own nature: Jews are called children of the Omnipresent, as the Mishnah says, and their nature is to do the will of their Father in heaven. Rather, the evil inclination is given by G-d Himself: the Sages read the words "that which I have made evil" as speaking of the evil inclination, which G-d, as it were, regrets having created.

כמו שהיה גלות מצרים ע"י גלגל שגלגל הקב"ה עם אבותינו עד שהביאם וכו',

just as the exile of Egypt came about through a chain of events that the Holy One, blessed be He, set rolling with our forefathers until He brought them, etc.

> The descent into Egypt itself came about the same way, through a chain of events that G-d set in motion with our ancestors until He brought them down there.

וע"כ כתיב ואנכי נטעתיך שורק כולה זרע אמת[35] אפילו כשהאדם נופל למטה ח"ו [חס ושלום] לתאוות בחי' שור"ק בעקמימות אעפ"כ [אף על פי כן] כולה זרע אמת ויכול להשתנות ויכול לעשות מזה סגו"ל סגולה מכל העמים[36]

And therefore it is written, "And I planted you a choice vine (sorek), wholly a seed of truth." Even when a person falls down, G-d forbid, into desires, the level of shuruk, in crookedness, nevertheless it is wholly a seed of truth, and he can change, and he can make of it segol: "a treasure (segulah) out of all the peoples."

> So Jeremiah's words apply: "I planted you a choice vine (sorek), wholly a seed of truth." Sorek is spelled like shuruk, the older name of the vowel of three dots slanting in a line (today called kubutz), the "crookedness" of a person who has fallen into desires, G-d forbid; yet he is still wholly a seed of truth and can change. The same three dots set as a triangle make segol, which spells segulah: G-d's "treasure out of all the peoples."

וכן היה במצרים שאמר הקב"ה אנכי ארד עמך מצרימה ואנכי אעלך גם עלה[37] אנכי מי שאנכי ארד וגו'

And so it was in Egypt, when the Holy One, blessed be He, said, "I will go down with you to Egypt, and I will bring you up, also up (gam aloh)." "I," He Who is "I," "will go down," etc.

> So it was in Egypt, when G-d told Yaakov, "I will go down with you to Egypt, and I will bring you up, also up." The emphatic "I" (Anochi) is read as G-d's own self: the One Who is truly "I" is the One Who goes down.

ואנכי אעלך שהקב"ה עוזרו[38] גם עלה שבחי' גם יהיה לו ג"כ עלייה (ועמ"ש בד"ה ויעש משה נחש נחשת בענין פי' גם זו לטובה).[39]

"And I will bring you up": the Holy One, blessed be He, helps him. "Also up": the level of "also" (gam) will also have an ascent. (And see what is written in the discourse beginning "And Moshe made a serpent of copper," on the explanation of "This too (gam zu) is for the good.")

> "And I will bring you up" means that G-d Himself helps the person, as the Talmud says that without His help no one could overcome his inclination. "Also up" means that even the level of "also" (gam), the descent itself, will have an ascent. The discourse the parenthesis names (Likkutei Torah, Chukat 7:3–5) explains that Nachum Ish Gam Zu said "this too is for the good" because he saw that the root of every evil is good, raised it to that root, and drew it down again as good that could be seen.

וזהו אמת ממצרים גאלתנו כי כולה זרע אמת כנ"ל ע"כ ממצרים גאלתנו ה' אלהינו שהגאולה שיהי' [שיהיה] הוי' לאלהינו

And this is [the meaning of] "In truth, from Egypt You redeemed us": for it is "wholly a seed of truth," as mentioned above. Therefore, "from Egypt You redeemed us, Havayah our G-d": the redemption is that Havayah will become our G-d.

> This is why the prayer says "In truth, from Egypt You redeemed us": the Jew is "wholly a seed of truth," as explained above. "Havayah our G-d" is read as the content of the redemption itself: that Havayah, G-d as He is beyond all limits, becomes our own G-d.

מבית עבדים המשועבד לתאות פדיתנו ואיך היתה הגאולה כל בכוריהם הרגת כי בעולם נק' פטר כל רחם[40] הראשון וכן בנפש הוא השכל ראשית חכמה.[41]

"From the house of bondage," enslaved to desire, "You delivered us." And how was the redemption? "All their firstborn You slew." For in the world, "the opener of every womb" is called the first; and likewise in the soul, it is the intellect: "the beginning, wisdom."

> "From the house of bondage You delivered us" refers to being enslaved to desire. The redemption came about through "All their firstborn You slew": in the world the firstborn, "the opener of every womb," is the first, and in the soul the first is the intellect, wisdom (Chochmah), as the words reishis chochmah, "the beginning, wisdom," are read here.

וזהו כל בכוריהם הם שכליים של מצרים שכל אחד רוצה להעמיד רצונו ע"י שכלו

And this is "all their firstborn": these are the intellects of Egypt, where each one wants to establish his will by means of his intellect.

> "All their firstborn" are the intellects of Egypt: the reasoning by which each person tries to establish his own will, using his mind in the service of what he wants.

הרגת שיפול ממדרגתו ורצונו שנק' מיתה[42]

"You slew": that he fall from his level and from his will, which is called death.

> "You slew" means that this self-serving intellect falls from its standing and from its will, and such a fall is called death: the Zohar teaches that whoever falls from his former level is called dead, as in "the king of Egypt died."

ובכורך ישראל שכלו אלהות להתבונן גדולת א"ס ב"ה בתפ לה הנק' מטה בזהר הקדוש, שיש בתפלה מטה כסא מנורה ושולחן[43, 44] (בזח"ב [בזהר חלק ב'] מ"ד א' קל"ג א') רפידתו זהב

"And Your firstborn": Israel, whose intellect is G-dliness, to contemplate the greatness of the Infinite One, blessed be He, in prayer, which is called a bed in the holy Zohar, for in prayer there are a bed, a chair, a menorah and a table (Zohar, Part II, 44a and 133a); [this is] "its spread of gold."

> "And Your firstborn," the next words of the prayer, is Israel, whose intellect is G-dliness, used to contemplate the greatness of the Infinite One in prayer. Two passages of the Zohar (Part II, 44a and 133a) find in prayer the four things the Shunammite woman prepared for the prophet Elisha, a bed, a table, a chair and a menorah, with the evening prayer as the bed; and the spread of this bed is the "gold" of awe.

גאלת שלא יהיה דרך מקרה מחמת מניעת שזהו גלות עדיין אבל תהיה הגאולה וחירות משעבוד הפרנסה שלא יהיה דבר מונע מתפלה, כי בלא תפלה א"א להיות סור מרע,

"You redeemed": that it should not be by chance, because of a hindrance, for that is still exile; but there shall be redemption and freedom from the bondage of earning a livelihood, so that nothing will hold [him] back from prayer; for without prayer it is impossible to "turn from evil."

> "You redeemed" means a true redemption: a person's being kept from evil must not be a matter of chance, because something happened to stop him, for that is still exile. The redemption must be real freedom, including freedom from the bondage of earning a living, so that nothing keeps a person from prayer; for without prayer it is impossible to "turn from evil."

ולכן תיקנו וידויים בכל יום בתפלה שקודם התפלה כשיתבונן שפלתו שהוא במצרים ויתבונן בגדולת א"ס ב"ה יתחרט בודאי מן הרע ובתפלה יהיה וידוי דברים ואז יהיה מנורה אחת זהב טהור שיהי' [שיהיה] ירכה ופרחה מנורה אחת.

Therefore they instituted confessions every day in the prayer: for before the prayer, when he contemplates his lowliness, that he is in Egypt, and contemplates the greatness of the Infinite One, blessed be He, he will certainly regret the evil, and in the prayer there will be a confession in words. And then there will be one menorah of pure gold, so that its base and its flowers will be one menorah.

> That is why daily confessions were made part of the prayers: before praying, a person contemplates his own lowliness, that he is in "Egypt," and the greatness of the Infinite One, and he will surely regret the evil; then in the prayer he confesses in words, and he becomes one menorah of pure gold, its base and its flowers a single Menorah. The Kehot note cites a discourse of 5659 (1899) that everyone says these confessions, even a complete tzaddik like Moshe, and the Tzemach Tzedek's Sefer HaMitzvos, which reports that the Arizal would say each of them in detail.

אך העיקר שצריך להיות אחדות גמור זה עם זה שלא יביט ברעת חבירו וכו׳.

But the main thing is that there must be complete unity, one with another, so that one does not look at the evil of his fellow, etc.

> But the main thing is complete unity, one Jew with another, so that a person does not look at the evil of his fellow. The Kehot note brings the Baal Shem Tov's teaching that when a person sees evil in another, it shows that something of that evil is in himself (Likkutei Sichos, vol. 10, p. 24); the next paragraph explains why.

SECTION 6 • ¶9

One Menorah, kindled by Aharon

9 והיינו שידע שיש למעלה מנורה מקשה שהעליון ירד למטה והתחתון עולה למעלה שהרע יורד לפעמים למטה ונכנס באדם רע

That is, he should know that above there is a hammered menorah, in which the upper goes down below and the lower rises above: the evil sometimes goes down below and enters into a bad person;

> This unity rests on knowing that above, too, there is a "hammered menorah," in which what is above goes down and what is below rises, like the gold under the hammer. So the evil of one person sometimes goes down and enters a bad person, though it did not begin with him.

ולהיפך עשיית איזה מצוה מאדם רע לפעמים עולה למעלה ונוטל אחר, וכל אדם צריך לתלות החסרון בו והטוב שלו שמא הוא מאחר שעלה למעלה ורעת אחרים שמא הוא שלו שירד למטה

and conversely, the doing of some mitzvah by a bad person sometimes rises above, and another takes it. And every person must attribute the deficiency to himself: his own good, perhaps it is from another and rose up above; and the evil of others, perhaps it is his own, which went down below.

> Conversely, a mitzvah done by a bad person sometimes rises up, and someone else takes it. So every person must ascribe the lack to himself: the good he has may really come from another and have risen to him, while the evil he sees in others may really be his own, which went down to them.

ואז יהיה באמת אחד הירך עם הפרחים שכל אחד יחזיק עצמו לבחי׳ ירך ולחבירו בחי׳ פרח וחבירו להיפך

And then the base will truly be one with the flowers: each one will regard himself as the level of the base and his fellow as the level of a flower, and his fellow the reverse.

> Then the base and the flowers are truly one: each person regards himself as the base and his fellow as a flower, and his fellow does the same.

ואז יכול אהרן הכהן להדליק אש בכל הז׳ נרות שהוא כהן גדול רב חסד שכל החסדים בו יוכל להמשיך מאהבה רבה לאהבת עולם ואז ממילא יהיה תוכו רצוף אהבה[45] בהתגלות לבו כרשפי אש[46] וכו׳. וזהו בהעלותך את הנרות[47] שאהרן יעלה אותם:

And then Aharon the Kohen can kindle fire in all the seven lamps, for he is the Kohen Gadol, "abundant in kindness," in whom are all the kindnesses; he can draw down from the great love (ahavah rabbah) to the eternal love (ahavas olam). And then, as a matter of course, "its inside will be inlaid with love," in the open revelation of his heart, like "flashes of fire," etc. And this is [the meaning of] "When you raise up the lamps": that Aharon will raise them up.

> Then Aharon the Kohen can kindle fire in all seven lamps, the seven paths of the souls described above, for the Kohen Gadol stands for Chesed: he is "abundant in kindness," and all kindnesses are in him. He draws down from the "great love" (ahavah rabbah), a love beyond a person's own reach that is granted from above, into the "eternal love" (ahavas olam), the love a person arouses through his own contemplation (olam also means "world"), so that the soul's inside is, as a matter of course, "inlaid with love," breaking out like "flashes of fire." This is "When you raise up the lamps": Aharon raises them up.

IN ONE'S AVODAH

Break your natural attributes and set your will aside before G-d's will. Reach awe by contemplating His greatness as you recount His praises in prayer. Each morning, take in that the world and you yourself have been created anew, and turn from evil completely. Do not say that you cannot leave your desires: G-d goes down with you into your "Egypt" and brings you up, so confess before Him each day. Above all, regard yourself as the base and your fellow as a flower, ascribe every lack to yourself, and do not look at the evil in another.

QUESTIONS FOR DISCUSSION

1. Why does the hammering of the Menorah, which drives the upper gold down and the lower gold up, serve as the model for breaking one's attributes?
2. How does the maamar distinguish silver (love) from gold (awe), and why is the contemplation of prayer needed for awe?
3. What does it mean that a Jew's fall into the "Egypt" of desire comes from G-d, and how does that give him hope?
4. Why must a person suspect that his own good may come from another and that another's evil may be his own, and how does this make the base and the flowers one Menorah?
5. How does believing each morning that the world is created anew help a person to turn from evil completely?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 The Torah describes how the Menorah was made, as G-d had shown Moshe: hammered from one piece of gold, from its base to its flowers. The Alter Rebbe reads each phrase as a stage in a person's service of G-d: "hammered," then "gold," then "unto its base, unto its flowers."

Numbers 8:4 במדבר ח׳:ד׳

וְזֶה מַעֲשֵׂה הַמְּנֹרָה מִקְשָׁה זָהָב עַד־יְרֵכָהּ עַד־פִּרְחָהּ מִקְשָׁה הִוא כַּמַּרְאֶה אֲשֶׁר הֶרְאָה ה׳ אֶת־מֹשֶׁה כֵּן עָשָׂה אֶת־הַמְּנֹרָה׃

And this was the work of the candlestick, beaten work of gold; unto the base thereof, and unto the flowers thereof, it was beaten work; according unto the pattern which the L-RD had shown Moses, so he made the candlestick.

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2 **זה דבר ה׳**

The angel answers, "This is the word of Havayah to Zerubbabel: not by might, nor by power, but by My spirit." Plainly, Zerubbabel, the governor who led the rebuilding of the Second Temple, will succeed through G-d's spirit, as the oil in the vision reaches the lamps of itself; the Alter Rebbe reads "This is the word of Havayah" as saying what the Menorah is, and "to Zerubbabel" as addressed to the person of mixed good and evil. (context: Steinsaltz Tanakh)

Zechariah 4:6 זכריה ד׳:ו׳

וַיַּעַן וַיֹּאמֶר אֵלַי לֵאמֹר זֶה דְּבַר־ה׳ אֶל־זְרֻבָּבֶל לֵאמֹר לֹא בְחַיִל וְלֹא בְכֹחַ כִּי אִם־בְּרוּחִי אָמַר ה׳ צְבָאוֹת׃

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

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3 **בדבר ה׳ שמים נעשו**

The psalmist praises G-d: "By the word of Havayah the heavens were made, and by the breath of His mouth all their host." It shows that the "word of Havayah" in Zechariah's vision is the creative word that gives life to all the worlds.

Psalms 33:6 תהילים ל״ג:ו׳

בִּדְבַר ה׳ שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם׃

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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4 **ויקרא לו אל אלהי ישראל**

Plainly, Yaakov, safely back in the land, sets up an altar at Shechem and names it El Elokei Yisrael, "G-d, the G-d of Israel." The Talmud reads the words otherwise, that the G-d of Israel called Yaakov "El," G-d, and the maamar follows that reading to show "Israel" as the name of a level of G-dliness.

Genesis 33:20 בראשית ל״ג:כ׳

וַיַּצֵּב־שָׁם מִזְבֵּחַ וַיִּקְרָא־לוֹ אֵל אֱלֹקֵי יִשְׂרָאֵל׃

And he erected there an altar, and called it El-elohe-Israel.

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5 **ויקרא לו אל אלהי ישראל**

Rabbi Acha says in the name of Rabbi Elazar that the Holy One, blessed be He, called Yaakov "El": had the verse meant that Yaakov named the altar, it would have said "Yaakov called it"; rather, "He called him El," and who called him? "The G-d of Israel."

Megillah 18a:17 מגילה י״ח א:י״ז

וְאָמַר רַבִּי אַחָא אָמַר רַבִּי אֶלְעָזָר: מִנַּיִן שֶׁקָּרָאוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא לְיַעֲקֹב "אֵל", שֶׁנֶּאֱמַר: "וַיִּקְרָא לוֹ אֵל אֱלֹקֵי יִשְׂרָאֵל". דְּאִי סָלְקָא דַּעְתָּךְ לְמִזְבֵּחַ קָרָא לֵיקַּהּ יַעֲקֹב "אֵל" — "וַיִּקְרָא לוֹ יַעֲקֹב" מִיבָּעֵי לֵיקַּהּ! אֶלָּא "וַיִּקְרָא לוֹ", לְיַעֲקֹב, "אֵל". וּמִי קָרָאוֹ "אֵל" — "אֵל אֱלֹקֵי יִשְׂרָאֵל".

R. Aha also said in the name of R. Elazar: How do we know that the Holy One, blessed be He, called Jacob El [G-d]? As it says, "And the G-d of Israel called him [Jacob] El" (Genesis 33:20). For should you think that [what the text means is that] Jacob called the altar El, then it should be written, "And Jacob called it." Rather [it is written] "And He called to Jacob, El." And who called him so? The G-d of Israel.

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

6 **זרע אדם וזרע בהמה**

Jeremiah foretells that G-d will sow the house of Israel and the house of Yehudah with "the seed of man and the seed of beast": plainly, the land will again be full of people and cattle, though some read "beast" as people of lesser worth. Here it describes the person in whom good is mixed with evil. (context: Steinsaltz Tanakh) (Kehot: Jeremiah 31:26)

Jeremiah 31:27 ירמיהו ל״א:כ״ז

הִנֵּה יָמִים בָּאִים נְאֻם־ה׳ וְזָרַעְתִּי אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בֵּית יְהוּדָה זֶרַע אָדָם וְזֶרַע בְּהֵמָה׃

Behold, the days come, saith the L-RD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

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7 **עשת של ככר זהב היתה ומקיש בקורנס וכו׳ לפשט אבריה**

Rashi explains that the Menorah began as one block of gold weighing a talent, which was beaten and cut until its parts were drawn out, not assembled from separate pieces. The Alter Rebbe makes it the model for breaking and reshaping one's own attributes.

Rashi on Numbers 8:5–6 רש״י על במדבר ח׳:ה׳-ו׳

קח את הלוים. קָחֵם בִּדְבָרִים — אַשְׁרֵיכֶם שֶׁתִּזְכּוּ לִהְיוֹת שַׁמָּשִׁים לַמָּקוֹם׃

קח את הלוים means, win them over with fine words: "Happy are ye that ye are privileged to be servants of the Omnipresent!" (cf. Rashi on Leviticus 8:2.)

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann -- corrected vocalization (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

8 **בטל רצונך מפני רצונו**

Rabban Gamliel, son of Rabbi Yehudah HaNasi, teaches, "Nullify your will before His will, so that He will nullify the will of others before your will." It describes the breaking of the attributes that the hammer stands for.

Pirkei Avot 2:4 משנה אבות ב:ד

הוּא הָיָה אוֹמֵר, עֲשֵׂה רְצוֹנוֹ כִּרְצוֹנֶךָ, כְּדֵי שֶׁיַּעֲשֶׂה רְצוֹנְךָ כִּרְצוֹנוֹ. בַּטֵּל רְצוֹנְךָ מִפְּנֵי רְצוֹנוֹ, כְּדֵי שֶׁיְּבַטֵּל רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנֶךָ. הִלֵּל אוֹמֵר, אַל תִּפְרֹשׁ מִן הַצִּבּוּר, וְאַל תַּאֲמִין בְּעַצְמְךָ עַד יוֹם מוֹתְךָ, וְאַל תָּדִין אֶת חֲבֵרְךָ עַד שֶׁתַּגִּיעַ לִמְקוֹמוֹ, וְאַל תֹּאמַר דָּבָר שֶׁאִי אֶפְשָׁר לִשְׁמֹעַ, שֶׁסּוֹפוֹ לְהִשָּׁמַע. וְאַל תֹּאמַר לִכְשֶׁאֶפָּנֶה אֶשְׁנֶה, שֶׁמָּא לֹא תִפָּנֶה:

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

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

9 In Zechariah's vision of a golden menorah fed by two olive trees, the angel who speaks with him asks, "Do you not know what these are?" and the prophet answers, "No, my lord." The question introduces the answer the Alter Rebbe builds on.

Zechariah 4:5 זכריה ד:ה

וַיַּעַן הַמַּלְאָךְ הַדֹּבֵר בִּי וַיֹּאמֶר אֵלַי הֲלוֹא יָדַעְתָּ מָה־הֵמָּה אֵלֶּה וָאֹמַר לֹא אֲדֹנִי:

Then the angel that spoke with me answered and said unto me: 'Knowest thou not what these are?' And I said: 'No, my lord.'

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10 On Zephaniah's "I will search Jerusalem with lamps," the Midrash says that the golden menorah shown to Zechariah, and the Menorah Moshe was told to make, are the Congregation of Israel: its base is the leader and its flowers are the young children. This is the basis for calling the Menorah Knesses Yisrael here.

Yalkut Shimoni on Nach 567:1 ילקוט שמעוני על נ"ך תקס"ז:א

PARAGRAPH 2

11 **נכספה**

In a psalm of the sons of Korach the singer says, "My soul longs, indeed it pines, for the courts of Havayah." The Alter Rebbe connects kesef, silver, with this word for longing, so that silver stands for love.

Psalms 84:3 תהילים פ"ד:ג

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה' לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי:

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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12 **לאור באור החיים**

Elihu tells Job that G-d turns a person back from the pit "to be illumined with the light of life." Here it describes the soul's longing to cleave to its divine source.

Job 33:30 איוב ל"ג:ל

לְהָשִׁיב נַפְשׁוֹ מִנִּי־שָׁחַת לֵאוֹר בְּאוֹר הַחַיִּים:

To bring back his soul from the pit, That he may be enlightened with the light of the living.

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PARAGRAPH 3

13 **מצפון זהב יאתה**

Elihu, describing G-d's majesty in the storm, says, "From the north comes gold; upon G-d is awesome majesty": a golden radiance that inspires awe. The verse joins gold with awe, so gold stands for awe here. (context: Steinsaltz Tanakh)

Job 37:22 איוב ל"ז:כ"ב

מִצָּפוֹן זָהָב יֵאָתֶה עַל־אֱלוֹהַּ נוֹרָא הוֹד:

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

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14 **וכולא קמיה כלא חשיב**

Explaining the first mitzvah, awe, the Zohar says that true awe is to fear G-d because He is great and rules over all, the root of all worlds, and everything before Him is considered as nothing. Contemplating this is what brings a person to awe.

Zohar, Introduction 20:188–22:199 ספר הזהר, הקדמה כ':קפ"ח-כ"ב:קצ"ט

The genuine type is that which makes a man fear his Master because He is the mighty ruler, the rock and foundation of all worlds, before whom all existing things are as nought, as it has been said: "and all the inhabitants of the earth are as nought" (Dan. 4, 32), and place his goal in that spot which is called yir'ah (fear).

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

15 **בהיר בשחקים**

Elihu speaks of the light that is "bright in the skies," though people do not see it while the clouds cover it. The Alter Rebbe uses the phrase for the clear minds of the

First Temple era, which saw G-d's wonders without effort. (context: Steinsaltz Tanakh)

Job 37:21 איוב ל״ז:כ״א

וְעַתָּה לֹא־רָאוּ אוֹר בָּהִיר הוּא בַּשְּׁחָקִים וְרוּחַ עָבְרָה וַתְּטַהֲרֵם׃

And now men see not the light which is bright in the skies; But the wind passeth, and cleanseth them.

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PARAGRAPH 4

16 רפידתו זהב

The Song of Songs describes the canopied couch King Shlomo made: "its posts he made of silver, its spread of gold, its seat of purple, its inside inlaid with love." The Alter Rebbe reads the gold spread as awe, reached through the ordered praises of prayer.

Song of Songs 3:10 שיר השירים ג׳:י׳

עַמּוּדָיו עָשָׂה כֶסֶף רְפִידָתוֹ זָהָב מֶרְכָּבוֹ אַרְגָּמָן תּוֹכוֹ רָצוּף אַהֲבָה מִבְּנוֹת יְרוּשָׁלָ͏ִם׃

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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17 שבעה מיני דהבא

Speaking of kinds of hair, the Tikkunei Zohar says that David had seven kinds of gold in his hair, and names them: greenish gold, fine gold, gold of Ofir, of Parvayim, closed gold, gold of Tarshish, and gold of every color. The maamar makes them seven kinds of intellect in David's level, each a way to awe.

Tikkunei Zohar 123b:7–8 תקוני הזהר קכ״ג ב:ז׳-ח׳

כְּגַוְונָא דָּא יהו״ה דָּא מַלְכוּתָא קַדִּישָׁא, אַנְשֵׁי חַיִל שַׁעֲרָא שְׁעִיעָ֫ אֲרִיךְ, יִרְאֵי אלקי״ם שַׁעֲרָא חָרִישׁ (נ״א אריך) וְקָמִיט, אַנְשֵׁי אֱמֶת שַׁעֲרָא לָא אֲרִיךְ וְלָא קָמִיט, שַׁלְשֶׁלֶת דְּכֻלְּהוּ, שׁוֹנְאֵי בָצַע שַׁעֲרָא בְּעַגּוּלָא. דָּוִד שִׁבְעָה מִינֵי דַּהֲבָא הֲוָה בְּשַׂעֲרוֹי, זָהָב יְרַקְרַק, זָהָב אוֹפָז, זָהָב אוֹפִיר, זָהָב פַּרְוָיִם, זָהָב סָגוּר, זָהָב תַּרְשִׁישׁ, זָהָב כְּלִיל כָּל גּוּוָנִים, וְאִיהוּ

Tikkunei Zohar - Vocalized (Public Domain)

18 דוד הוא רגל רביעי למרכבה

The Zohar says that the Patriarchs are the holy Chariot, and a chariot stands on no fewer than four; the Holy One, blessed be He, joined King David to them to make the Chariot complete. David, Malchus, is its fourth leg.

Zohar, Vayechi 77:800–79:811 ספר הזהר, ויחי ע״ז:ת״ת-ע״ט:תתי״א

19 מלכותך מלכות כל עולמים

"Your kingship is the kingship of all worlds," from David's psalm of praise. It names the level of G-dliness that David stands for, G-d's kingship over the worlds.

Psalms 145:13 תהילים קמ״ה:י״ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

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

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PARAGRAPH 5

20 שבעים נפש של יעקב

The Torah counts the house of Yaakov that came down to Egypt: seventy souls in all. The maamar finds in them the seventy roots of the souls of Israel, the seven attributes each made up of ten.

Genesis 46:27 בראשית מ״ו:כ״ז

וּבְנֵי יוֹסֵף אֲשֶׁר־יֻלַּד־לוֹ בְּמִצְרַיִם נֶפֶשׁ שְׁנָיִם כָּל־הַנֶּפֶשׁ לְבֵית־יַעֲקֹב הַבָּאָה מִצְרַיְמָה שִׁבְעִים׃

And the sons of Joseph, who were born to him in Egypt, were two souls; all the souls of the house of Jacob, that came into Egypt, were threescore and ten.

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21 רשפי אש

The beloved asks her lover to set her as a seal upon his heart, "for love is fierce as death … its flashes are flashes of fire." The phrase describes the burning love that breaks out openly in the heart.

Song of Songs 8:6 שיר השירים ח׳:ו׳

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָהּ׃

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 6

22 עד ירכה עד פרחה

The Menorah was hammered gold "unto its base, unto its flowers." The Alter Rebbe reads the base and the flowers as the lowest and the highest souls, all one Menorah.

Numbers 8:4 במדבר ח׳:ד׳

וְזֶה מַעֲשֵׂה הַמְּנֹרָה מִקְשָׁה זָהָב עַד־יְרֵכָהּ עַד־פִּרְחָהּ מִקְשָׁה הִוא כַּמַּרְאֶה אֲשֶׁר הֶרְאָה ה׳ אֶת־מֹשֶׁה כֵּן עָשָׂה אֶת־הַמְּנֹרָה׃

And this was the work of the candlestick, beaten work of gold; unto the base thereof, and unto the flowers thereof, it was beaten work; according unto the pattern which the L-RD had shown Moses, so he made the candlestick.

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23 פרחה לעילא ע״י דחילו ורחימו

The Tikkunei Zohar teaches that Torah without awe and love does not fly upward. This is behind calling the tzaddikim "flowers" whose Torah and prayer fly upward on the wings of awe and love. (Kehot: Tikkunei Zohar, Tikkun 6)

Tikkunei Zohar 25b:12–14 תקוני הזהר כ״ה ב:י״ב-י״ד

ואוריתא בלא דחילו ורחימו לא פרחת לעילא. (נ״א ובהאי נשר) וכתר ביה תליין בני חיי ומזוני. דאיהו מזלא דכלהו. ואיהו לא תליא במזלא.

ובגין דא אוקמוהו בני חיי ומזוני לאו בזכותא תליא מלתא אלא במזלא תליא מלתא. דחסד איהו זכותא. ה' זעירא דמות אדם בה אשתלים יקו"ק והיא (ה') מלכותא קדישא. *איהי מצוה. עשיית פקודין. דאיהי שריא ברמ"ח אברים

Constantinople, 1740 (CC-BY-NC)

24 **מקשה אחת זהב טהור**

G-d commands that the Menorah, with its knobs and branches, be "all of it one hammered piece of pure gold," and the same words are said again when it is made (Exodus 37:22). The Alter Rebbe brings it to show that every part, even the base, must be pure gold. (Kehot: Exodus 35:26)

Exodus 25:36 שמות כ"ה:ל"ו

כַּפְתֹּרֵיהֶם וּקְנֹתָם מִמֶּנָּה יִהְיוּ כֻלָּהּ מִקְשָׁה אַחַת זָהָב טָהוֹר׃

Their knops and their branches shall be of one piece with it; the whole of it one beaten work of pure gold.

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25 **וסימן לעבירה הדרוקן**

Rav Nachman bar Yitzchak says, "The sign of sin is dropsy." The Alter Rebbe sets it beside gold that changes color when mixed with dross: evil changes the person.

Shabbat 33a:10–11 שבת ל"ג א:י'-י"א

אָמַר רַב אוֹשַׁעְיָא: כָּל הַמְמָרֵק עַצְמוֹ לַעֲבֵירָה — חַבּוּרוֹת וּפְצָעִין יוֹצְאִין בּוֹ, שֶׁנֶּאֱמַר: "חַבּוּרוֹת פֶּצַע תַּמְרוּק בָּרָע". וְלֹא עוֹד אֶלָּא שֶׁנִּדּוֹן בְּהִדְרוֹקָן: שֶׁנֶּאֱמַר "וּמַכּוֹת חַדְרֵי בָטֶן". אָמַר רַב נַחְמָן בַּר יִצְחָק: סִימָן לַעֲבֵירָה הִדְרוֹקָן. תָּנוּ רַבָּנַן: שְׁלֹשָׁה מִינֵי הִדְרוֹקָן הֵן: שֶׁל עֲבֵירָה עָבָה, וְשֶׁל רָעָב תָּפוּחַ, וְשֶׁל כְּשָׁפִים דַּק.

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

26 **חדשים לבקרים**

In the midst of his lament the prophet takes comfort: G-d's kindnesses and mercies have not ended, "they are new every morning; great is Your faithfulness." The words can also be read as the believer's own faith, renewed each morning, and the Alter Rebbe draws from them the faith that the world itself is created anew each day. (context: Steinsaltz Tanakh)

Lamentations 3:23 איכה ג':כ"ג

חֲדָשִׁים לַבְּקָרִים רַבָּה אֱמוּנָתֶךָ׃

They are new every morning; Great is Thy faithfulness.

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27 **מלמרות עיני כבודו**

Isaiah warns that Jerusalem has stumbled and Yehudah has fallen, because their words and deeds are against Havayah, "to defy the eyes of His glory." One who knows that he was created today will be ashamed to do so.

Isaiah 3:8 ישעיהו ג':ח'

כִּי כָשְׁלָה יְרוּשָׁלַם וְיהוּדָה נָפָל כִּי־לְשׁוֹנָם וּמַעַלְלֵיהֶם אֶל־ה' לַמְרוֹת עֵינֵי כְבוֹדוֹ׃

For Jerusalem is ruined, And Judah is fallen; Because their tongue and their doings are against the L-RD, To provoke the eyes of His glory.

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28 **יהי אור**

"And G-d said, Let there be light." The daily return of sunlight after the night is presented as a renewal of the work of creation.

Genesis 1:3 בראשית א':ג

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אוֹר׃

And G-d said: 'Let there be light.' And there was light.

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PARAGRAPH 7

29 **בכל יום אברכך**

"Every day I will bless You," from David's psalm of praise. The Alter Rebbe reads "every day" as the daily renewal of creation, which is itself the reason to bless.

Psalms 145:2 תהילים קמ"ה:ב'

בְּכָל־יוֹם אֲבָרְכֶךָּ וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד׃

Every day will I bless Thee; And I will praise Thy name for ever and ever.

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30 **ערות הארץ**

Yosef, still unrecognized, accuses his brothers: "You are spies; you have come to see the nakedness of the land," its weak and exposed places. The maamar makes the phrase a name for Egypt itself, the place of attachment to desire.

Genesis 42:9 בראשית מ"ב:ט'

וַיִּזְכֹּר יוֹסֵף אֶת הַחֲלֹמוֹת אֲשֶׁר חָלַם לָהֶם וַיֹּאמֶר אֲלֵהֶם מְרַגְּלִים אַתֶּם לִרְאוֹת אֶת־עֶרְוַת הָאָרֶץ בָּאתֶם׃

And Joseph remembered the dreams which he dreamed of them, and said unto them: 'Ye are spies; to see the nakedness of the land ye are come.'

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PARAGRAPH 8

31 **נשים משלו**

Isaiah laments the collapse of leadership: "My people, their oppressors are like children, and women rule over them." The maamar quotes it as "over us," and reads the plural "women" as the many desires, permitted and forbidden, that can rule a person. (context: Steinsaltz Tanakh)

Isaiah 3:12 ישעיהו ג':י"ב

עַמִּי נֹגְשָׂיו מְעוֹלֵל וְנָשִׁים מָשְׁלוּ בוֹ עַמִּי מְאַשְּׁרֶיךָ מַתְעִים וְדֶרֶךְ אֹרְחֹתֶיךָ בִּלָּעוּ׃

As for My people, a babe is their master, And women rule over them. O My people, they that lead thee cause thee to err, And destroy the way of thy paths.

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Yet I had planted thee a noble vine, Wholly a right seed; How then art thou turned into the degenerate plant Of a strange vine unto Me?

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32 **שנקראו בנים למקום**

Rabbi Akiva teaches that Israel are beloved, for they are called children of the Omnipresent. Here it shows that a Jew's nature is to do his Father's will, so his fall into "Egypt" does not come from himself.

Pirkei Avot 3:14 משנה אבות ג:י״ד

הוּא הָיָה אוֹמֵר, חָבִיב אָדָם שֶׁנִּבְרָא בְצֶלֶם. חִבָּה יְתֵרָה נוֹדַעַת לוֹ שֶׁנִּבְרָא בְצֶלֶם, שֶׁנֶּאֱמַר (בראשית ט) כִּי בְּצֶלֶם אֱלֹקִים עָשָׂה אֶת הָאָדָם. חֲבִיבִין יִשְׂרָאֵל שֶׁנִּקְרְאוּ בָנִים לַמָּקוֹם. חִבָּה יְתֵרָה נוֹדַעַת לָהֶם שֶׁנִּקְרְאוּ בָנִים לַמָּקוֹם, שֶׁנֶּאֱמַר (דברים יד) בָּנִים אַתֶּם לַה׳ אֱלֹקֵיכֶם. חֲבִיבִין יִשְׂרָאֵל שֶׁנִּתַּן לָהֶם כְּלִי חֶמְדָּה. חִבָּה יְתֵרָה נוֹדַעַת לָהֶם שֶׁנִּתַּן לָהֶם כְּלִי חֶמְדָּה שֶׁבּוֹ נִבְרָא הָעוֹלָם, שֶׁנֶּאֱמַר (משלי ד) כִּי לֶקַח טוֹב נָתַתִּי לָכֶם, תּוֹרָתִי אַל תַּעֲזֹבוּ:

He used to say: Beloved is man for he was created in the image [of G-d]. Especially beloved is he for it was made known to him that he had been created in the image [of G-d], as it is said: "for in the image of G-d He made man" (Genesis 9:6). Beloved are Israel in that they were called children to the All-Present. Especially beloved are they for it was made known to them that they are called children of the All-Present, as it is said: "you are children …

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33 **אשר הרעותי**

Plainly, the prophet promises that on that day G-d will gather the lame and the outcast, "and those whom I have afflicted." The Sages read the words as "that which I have made evil," the evil inclination, and the Alter Rebbe brings them in that sense: the inclination is given from above.

Micah 4:6 מיכה ד׳:ו׳

בַּיּוֹם הַהוּא נְאֻם־ה׳ אֹסְפָה הַצֹּלֵעָה וְהַנִּדָּחָה אֲקַבְּצָה וַאֲשֶׁר הֲרֵעֹתִי:

In that day, saith the L-RD, will I assemble her that halteth, And I will gather her that is driven away, And her that I have afflicted;

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34 **אשר הרעותי**

Rav Chana bar Acha teaches that the Holy One, blessed be He, regrets, as it were, having created four things, among them the evil inclination, as it is written, "and that which I have made evil"; Rabbi Yochanan adds that this verse is one of three that stand in Israel's defense.

Sukkah 52b סוכה נ״ב בּ

35 **ואנכי נטעתיך שורק כולה זרע אמת**

G-d reproaches Israel through Jeremiah: "I planted you a choice vine, wholly a seed of truth; how then have you turned into the wild shoots of a foreign vine?" The Alter Rebbe reads sorek as the vowel shuruk, and the first half of the verse as the assurance that a Jew stays a seed of truth even when he falls.

Jeremiah 2:21 ירמיהו ב׳:כ״א

וְאָנֹכִי נְטַעְתִּיךְ שׂוֹרֵק כֻּלָּהּ זֶרַע אֱמֶת וְאֵיךְ נֶהְפַּכְתְּ לִי סוּרֵי הַגֶּפֶן נָכְרִיָּה:

36 **סגולה מכל העמים**

Before the giving of the Torah, G-d tells Israel that if they heed His voice and keep His covenant, they will be His "treasure (segulah) out of all the peoples." The Alter Rebbe hears segol, the vowel, in segulah: the crooked shuruk of a fallen person can be set as segol and become G-d's treasure.

Exodus 19:5 שמות י״ט:ה׳

וְעַתָּה אִם־שָׁמוֹעַ תִּשְׁמְעוּ בְקֹלִי וּשְׁמַרְתֶּם אֶת־בְּרִיתִי וְהְיִיתֶם לִי סְגֻלָּה מִכָּל־הָעַמִּים כִּי־לִי כָּל־הָאָרֶץ:

Now therefore, if ye will hearken unto My voice indeed, and keep My covenant, then ye shall be Mine own treasure from among all peoples; for all the earth is Mine;

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37 **אנכי ארד עמך מצרימה ואנכי אעלך גם עלה**

As Yaakov sets out for Egypt, G-d promises him at Be'er Sheva, "I will go down with you to Egypt, and I will surely bring you up again (gam aloh)." Plainly gam doubles the verb for emphasis; the Alter Rebbe reads it as "also," a level of its own that will rise as well.

Genesis 46:4 בראשית מ״ו:ד׳

אָנֹכִי אֵרֵד עִמְּךָ מִצְרַיְמָה וְאָנֹכִי אַעַלְךָ גַם־עָלֹה וְיוֹסֵף יָשִׁית יָדוֹ עַל־עֵינֶיךָ:

I will go down with thee into Egypt; and I will also surely bring thee up again; and Joseph shall put his hand upon thine eyes.'

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38 **שהקב״ה עוזרו**

The Talmud teaches that a person's inclination grows stronger against him every day and seeks to kill him, and were it not that the Holy One, blessed be He, helps him, he could not overcome it. The Alter Rebbe hears this help in "and I will bring you up."

Kiddushin 30b קידושין ל׳ בּ

39 **גם זו לטובה**

Nachum Ish Gam Zu was so called because of everything that befell him he would say, "This too is for the good." The parenthesis points to a discourse that explains this saying, which fits the reading of "also up": even the descent itself is raised.

Taanit 21a תענית כ״א אּ

40 **פטר כל רחם**

G-d tells Moshe to sanctify to Him every firstborn, "the first issue of every womb" among Israel, of man and of

beast. The maamar uses the phrase for what is first in the world, set against what is first in the soul, the intellect.

Exodus 13:2 שמות י״ג:ב׳

קַדֶּשׁ־לִי כָל־בְּכוֹר פֶּטֶר כָּל־רֶחֶם בִּבְנֵי יִשְׂרָאֵל בָּאָדָם וּבַבְּהֵמָה לִי הוּא׃

'Sanctify unto Me all the first-born, whatsoever opens the womb among the children of Israel, both of man and of beast, it is Mine.'

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41 **ראשית חכמה**

Plainly, the psalmist says, "The beginning of wisdom is the fear of Havayah." The maamar reads the first two words on their own: what is first (reishis) in the soul is wisdom, the intellect.

Psalms 111:10 תהילים קי״א:י׳

רֵאשִׁית חָכְמָה יִרְאַת ה׳ שֵׂכֶל טוֹב לְכָל־עֹשֵׂיהֶם תְּהִלָּתוֹ עֹמֶדֶת לָעַד׃

The fear of the L-RD is the beginning of wisdom; A good understanding have all they that do thereafter; His praise endureth for ever.

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42 **שנקי מיתה**

The Idra Rabba teaches that whoever falls from his former level is called dead, and brings as its example "the king of Egypt died." So the "slaying" of Egypt's firstborn is the fall of the self-serving intellect from its standing.

Zohar, Idra Rabba 24:177–25:188 ספר הזהר, האדרא רבא כ״ד:קע״ז-כ״ה:קפ״ח

43 **שיש בתפלה מטה כסא מנורה ושולחן**

The Shunammite woman prepared for Elisha "a bed, a table, a chair and a menorah" (II Kings 4:10); the Zohar explains these four as the adornments of the Congregation of Israel, and says the bed is named first because it is the most beloved. It is the first of the two passages the Alter Rebbe cites here.

Zohar, Beshalach 1:1–9 ספר הזהר, בשלח א׳:א׳-ט׳

44 **שיש בתפלה מטה כסא מנורה ושולחן**

The Zohar finds in the same four furnishings the order of the daily prayer, with the evening prayer as the bed. The Alter Rebbe cites it for calling prayer a bed, a chair, a menorah and a table.

Zohar, Terumah 10:116–11:124 ספר הזהר, תרומה י׳:קט״ז-י״א:קכ״ד

PARAGRAPH 9

45 **תוכו רצוף אהבה**

The same verse that speaks of "its spread of gold" ends, "its inside inlaid with love, from the daughters of Jerusalem." The Alter Rebbe uses it for the love that fills the soul once Aharon kindles it.

Song of Songs 3:10 שיר השירים ג׳:י׳

עַמּוּדָיו עָשָׂה כֶסֶף רְפִידָתוֹ זָהָב מֶרְכָּבוֹ אַרְגָּמָן תּוֹכוֹ רָצוּף אַהֲבָה מִבְּנוֹת יְרוּשָׁלָם׃

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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46 **כרשפי אש**

"Its flashes are flashes of fire," said of love by the beloved who asks to be set as a seal upon her lover's heart. It describes the burning love that becomes open in the heart.

Song of Songs 8:6 שיר השירים ח׳:ו׳

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָהּ׃

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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47 **בהעלותך את הנרות**

G-d tells Moshe to say to Aharon, "When you raise up the lamps, the seven lamps shall give light toward the face of the Menorah": plainly, when you kindle them. The maamar ends by reading it as Aharon raising up all the souls of Israel, the Menorah's lamps.

Numbers 8:2 במדבר ח׳:ב׳

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת׃

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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אם את כל דגי הים כו׳

If All the Fish of the Sea

Moshe's level was so high that even eating meat in order to elevate it would be a descent for him, and since his level dwelt within the people, meat, and even fish, would pull them down from it. Ordinary eating descends step by step, fish from the hidden world before meat from the revealed world; what fits Moshe is bread and the manna, and G-d answered with fat quail, birds of a higher root than cattle.

THE MAAMAR IN BRIEF

Why did Moshe speak of fish, when the people asked only for meat? His cry, "From where shall I have meat?", means that his level was too high to draw life-force from meat, which makes a person corporeal. An unlearned person may not eat meat, and only a Torah scholar can elevate it; but for Moshe even that ascent would be a descent. Since his level is "in the midst" of the people, meat would "find" them, overtake them and pull them down from it. Whatever exists on land exists in the sea, so fish are the meat of the sea, the hidden world, as against dry land, the revealed world. Ordinarily one descends first into the hidden world of fish and only then to meat, which is why Jews eat fish before meat. For Moshe, rooted in the supernal Adam of Atzilus who rules the fish of the sea, even fish are too low; bread, whose root is higher, and the manna, food of Chochmah, are his food. So G-d sent quail: birds, rooted in the cherubim, above cattle, which stem from the face of the ox; and fat, for fat is Chesed.

OUTLINE

1 **Why fish?** ¶1

The people asked for meat, yet Moshe spoke of fish. "From where shall I have meat?" shows a level too high for meat: even the elevation a Torah scholar achieves by eating it would be a descent for Moshe.

2 **Meat that finds and overtakes** ¶2

Moshe's level dwells among the people, so meat would "find" them and pull them down from it. Fish are the meat of the sea, which is the hidden world, as dry land is the revealed world.

3 Fish before meat; bread, manna and quail ¶3

Fish prepare the descent into eating meat, hence the custom to eat fish first; but for Moshe, rooted in the Adam of Atzilus, even fish are a descent, and bread and the manna fit his level. G-d sent quail, birds of a higher root than cattle, and fat ones, for fat is Chesed.

KEY CONCEPTS

the hidden world (alma de'iskasya) עלמא דאתכסיא
The concealed level, represented by the sea, which covers the creatures that live in it; its "meat" is fish.

the revealed world (alma de'isgalya) עלמא דאתגליא
The revealed level, represented by dry land; eating its meat in order to elevate it is a great descent.

elevating food להעלות
Eating in order to raise the food up to holiness. The text says only a Torah scholar can do this with meat, and that for Moshe even this ascent would be a descent.

Adam of Atzilus אדם בארח אצילות
The supernal Man of the World of Atzilus (Emanation), in which Moshe is rooted. To him it was said, "rule over the fish of the sea," so he stands above the lofty souls called fish of the sea and birds of the heavens.

fish of the sea (nunei yama) נוני ימא
Lofty souls in the higher worlds, called by the name of the creatures of the hidden world; Moshe's root is above them.

food of Chochmah מזונא דחכמתא
The manna, which came down in Moshe's merit: the food that matches his level.

red meat and fat בשרא סומקא / שמנונית
Red meat is the level of Gevurah (restraint) and fat is the level of Chesed (kindness), which is why the fatness of the quail matters.

SECTION 1 · ¶1

Why fish?

1 אם את כל דגי הים כו׳. להבין הא לא שאלו דגים כלל אלא בשר.

“If all the fish of the sea,” etc. [We need] to understand: surely they did not ask for fish at all, but only for meat.

> The verse is Moshe’s reply when G-d promised the people meat: “If all the fish of the sea be gathered for them…” (Numbers 11:22). The puzzle is why Moshe speaks of fish at all, when the people’s cry was “Who will feed us meat?”

הענין כי משה אמר מאין לי בשר.[1] פי׳ שהוא במדרגה מאד נעלה עד שא״א לירד למטה לקבל חיות מן הבשר כי הבשר מגשם

The explanation is that Moshe said, “From where shall I have meat?” That is, he is at a very exalted level, so that it is impossible [for him] to descend below to receive life-force from meat, for meat makes [one] corporeal.

> The answer starts from Moshe’s earlier words, “From where shall I have meat?”, read as a statement about Moshe himself: he stood so high that he could not come down to draw his life-force from meat, which makes a person more corporeal, binding him to the physical. In an earlier maamar of this parsha (Likkutei Torah, Beha’alotcha 3:8–9) the Alter Rebbe explains that the fervor born of refining meat is still the feeling of a self that loves, while Moshe, who said “what are we,” was utter self-nullification.

ולכן ע״ה [עם הארץ] אסור לאכול בשר[2] רק ת״ח [תלמיד חכם / תלמידי חכמים] יכול להעלות כו׳ אבל לגבי מדרגת משה שהוא הגבה מאד נעלה אפילו עלי׳ [עליה] זו ירידה תחשב.[3]

And therefore an unlearned person (am ha’aretz) is forbidden to eat meat; only a Torah scholar can elevate [it], etc. But relative to the level of Moshe, which is lofty [and] very exalted, even this ascent would be accounted a descent.

> The Gemara rules that an unlearned person may not eat meat, while one who occupies himself with Torah may (Pesachim 49b); the text explains that a Torah scholar is able to elevate the meat he eats. For such a person, eating meat is an ascent for the meat, but at Moshe’s far higher level even this elevating would count as a descent.

SECTION 2 · ¶2

Meat that finds and overtakes

2 וזהו שש מאות אלף רגלי העם אשר אנכי בקרבו ואתה אמרת בשר אתן להם[4] כו'

And this is [the meaning of] "Six hundred thousand on foot are the people in whose midst I am, and You have said, 'I will give them meat,'" etc.

> Moshe's earlier words (Numbers 11:21) are now read in the same light: the people number six hundred thousand on foot, and Moshe is "in their midst."

פי' כי מאחר שאנכי היינו בחי' משה בקרב העם איך תאמר בשר אתן להם כו'

That is: since "I" (Anochi), meaning the level of Moshe, is in the midst of the people, how can You say, "I will give them meat," etc.?

> The weight falls on the word "I" (Anochi): Moshe's own lofty level is present within the people. Since his level dwells among them, how could they be given meat, which would pull them down?

וזהו הצאן ובקר ישחט להם ומצא להם[5] פי' ומצא להם שהצאן ובקר ימצאם וישיגם ברדוף אחריהם להמשיכם למטה ויפלו ממדרגת משה כו'.

And this is [the meaning of] "Shall flocks and herds be slaughtered for them, and suffice them (umatza lahem)?" The meaning of "umatza lahem" is that the flocks and herds will find them and overtake them, by pursuing after them, to draw them down below, and they will fall from the level of Moshe, etc.

> In its plain sense "umatza lahem" asks whether the animals will suffice them, but the Alter Rebbe reads it from the root "to find": the flocks and herds would "find" the people and overtake them, as a pursuer catches the one he chases. Eating that meat would draw the people downward, and they would fall from the level of Moshe that is among them.

ולזה אמר אם את כל דגי הים כו' כי הנה כל מה שיש ביבשה יש בים.[6] והבשר שבים היינו דגים אלא שהים הוא מעלמא דאתכסיא ויבשה מאתגליא.

And regarding this he said, "If all the fish of the sea," etc. For, behold, all that exists on dry land exists in the sea, and the meat that is in the sea is fish; only, the sea is of the hidden world (alma de'iskasya), and dry land of the revealed [world] (de'isgalya).

> This is why Moshe went on to speak of fish. The Sages teach that whatever exists on dry land has a counterpart in the sea (Chullin 127a), so fish are the "meat" of the sea; but the sea, which covers what lives in it, belongs to the hidden world (alma de'iskasya), while dry land belongs to the revealed world (alma de'isgalya).

SECTION 3 • ¶3

Fish before meat; bread, manna and quail

3 והנה הירידה הגדולה לבחי׳ עלמא דאתגליא לאכול בשר שביבשה להעלות כו׳ ולא יפול למטה בגשמיות יש עצה ע״י ירידה תחלה לעלמא דאתכסיא דגים שבים שבהם ועל ידם יוכל אח״כ לירד יותר כו׳

Now, [for] the great descent to the level of the revealed world, to eat the meat that is on dry land in order to elevate [it], etc., and not fall down into physicality, there is a way: by first descending to the hidden world, the fish that are in the sea, in which and through which one can afterwards descend further, etc.

> Eating the meat of dry land in order to elevate it is a great descent into the revealed world, with the danger of falling into physicality instead of raising the meat up. The way to make this descent safely is to go down first into the hidden world, represented by fish, and from there to descend further.

ולכן מנהג ישראל לאכול דגים קודם בשר.

And therefore it is the custom of Israel to eat fish before meat.

> This, the Alter Rebbe says, is the reason for the Jewish custom of eating fish before meat.

אך לגבי מדרגת משה אפי׳ [אפילו] אם את כל דגי הים יאסף להם ומצא להם[7] ג״כ שגם בחי׳ זו דדגים ימשיך ויוריד למטה ממדרגת משה

But relative to the level of Moshe, even [of] "If all the fish of the sea be gathered for them" [it says] "umatza lahem" as well: that this level of fish, too, would draw [them] and bring [them] down below the level of Moshe

> For Moshe, however, even fish would be too low: the words "umatza lahem" are said of the fish as well, meaning that even this hidden level would draw the people down below Moshe's level.

(והענין י״ל [יש לומר] כמ״ש במ״א דמשה הוא מבחי׳ אדם בארח אצילות דלעילא דעליה אתמר ורדו בדגת הים[8] כו׳ דהיינו שהוא למעלה גם מבחי׳ נשמות עליונות הנק׳ נוני ימא ועוף השמים כו׳

(and the matter can be explained as is explained elsewhere: that Moshe is from the level of Adam (Man) in the way of Atzilus (Emanation) above, concerning whom it is said, "And rule over the fish of the sea," etc.; that is, he is above even the level of the lofty souls that are called nunei yama (fish of the sea) and "birds of the heavens," etc.

> The parenthesis explains why. Moshe is rooted in the supernal Adam (Man) of the World of Atzilus (Emanation), the one to whom it was said, "And rule over the fish of the sea" (Genesis 1:28); he therefore stands above even the lofty souls called "fish of the sea" (nunei yama) and "birds of the heavens."

ולכן גם בענין המזון ירידה היא לו אכילת דגים ובשר הגשמיים כיון שהוא למעלה גם מבחי' נוני ימא שבעולמות העליונים כו'

And therefore in the matter of food, too, the eating of physical fish and meat is a descent for him, since he is above even the level of the nunei yama (fish of the sea) that are in the higher worlds, etc.

> Since Moshe's root is higher even than the spiritual "fish of the sea" in the higher worlds, eating physical fish or meat is a descent for him.

ואע"ג [ואף על גב] שהלחם הוא למטה מהבשר הרי שרשו גבוה יותר כמ"ש במ"א בענין שתי הלחם ע"ג [על גבי] שני הכבשים ותדע שבהמ"ז [שברכת המזון] אינו אלא על לחם כו' ועוד דהא המן ירד בזכות משה[9] מזונא דחכמתא[10] ועמ"ש בד"ה ואהיה אצלו אמון[11] כו')

And although bread is lower than meat, its root is higher, as is explained elsewhere on the subject of the two loaves upon the two lambs; and know that Grace after Meals is [said] only over bread, etc. And further, for the manna, the food of Chochmah (wisdom), came down in the merit of Moshe. And see what is written in the discourse beginning "And I was with Him a nurturer (amon)," etc.).

> Bread, by contrast, is lower than meat in nature but higher in its root, as is shown elsewhere from the two loaves of Shavuos waved upon the two lambs, and from the fact that the full Grace after Meals is said only over bread. The manna, too, fell in Moshe's merit (Taanit 9a) and is food of Chochmah (wisdom). The discourse the reader is sent to (Likkutei Torah, Bamidbar 19:3) explains that Moshe's "From where shall I have meat?" means that meat was not in his measure at all, and only the manna fell in his merit, while the Torah can come down to be an amon, one who sustains Israel, and so it is called bread.

אך הקב"ה הגיז שליו שהם עופות והם למעלה מבחי' בשר בהמה כי הוא מבחי' פני שור[12] כו' בחיות שבמרכבה ועופות הם מבחי' כרובים כו'

But the Holy One, blessed be He, swept in quail, which are birds, and they are above the level of the meat of cattle; for that is from the level of the face of the ox, etc., among the chayos of the Chariot, whereas birds are from the level of the cherubim, etc.

> Instead of the meat of cattle, G-d swept in quail from the sea (Numbers 11:31); quail are birds, and birds stand higher. The meat of cattle stems from the "face of the ox," one of the four faces of the chayos, the holy living beings of the Divine Chariot in Ezekiel's vision (Ezekiel 1:10), whereas birds stem from the cherubim.

וגם היו שמנים מאד כדאיתא בגמרא תליסר רפתא[13] כו׳ כי בשרא סומקא בחי׳ גבורה ושמנונית בחי׳ חסד כו׳:

And they were also very fat, as is stated in the Gemara: "thirteen loaves," etc. For red meat is the level of Gevurah (restraint), and fat is the level of Chesed (kindness), etc.

> The quail were also very fat: the Gemara (Yoma 75b) describes a quail so rich that it was set upon thirteen loaves and its fat soaked through them. Their fatness matters because red meat corresponds to Gevurah (restraint), and fat to Chesed (kindness).

IN ONE'S AVODAH

Eating is a descent into the physical in order to elevate it, and it must be done without falling into physicality. The Jewish custom of eating fish before meat makes the descent gradual: first into the hidden world of fish, and only then into the meat of the revealed world.

QUESTIONS FOR DISCUSSION

1. Why should the elevation a Torah scholar achieves by eating meat count as a descent for Moshe?
2. How does the maamar read "umatza lahem," and what does that reading say about the effect food has on the one who eats it?
3. Why are fish the "meat" of the hidden world, and how does eating them first make the descent into eating meat safe?
4. Bread is lower than meat in nature, yet its root is higher. What signs of this does the maamar bring?
5. Why were quail, and fat ones, a fitting answer to Moshe's objection?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **מאין לי בשר**

Moshe cries to G-d, "From where shall I have meat to give to all this people, for they weep to me, saying, 'Give us meat, that we may eat'?" The Alter Rebbe reads it as saying that Moshe, at his own level, has no connection to meat.

Numbers 11:13 במדבר י״א:י״ג

מֵאַיִן לִי בָּשָׂר לָתֵת לְכָל־הָעָם הַזֶּה כִּי־יִבְכּוּ עָלַי לֵאמֹר תְּנָה־לָּנוּ בָשָׂר וְנֹאכֵלָה:

Whence should I have flesh to give unto all this people? for they trouble me with their weeping, saying: Give us flesh, that we may eat.

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2 **ע״ה אסור לאכול בשר**

Rebbi teaches that an unlearned person may not eat meat, while anyone who occupies himself with Torah may eat the meat of cattle and fowl. The maamar explains this by the Torah scholar's power to elevate the meat.

Pesachim 49b:3 פסחים מ״ט ב:ג׳

תַּנְיָא, רַבִּי אוֹמֵר: עַם הָאָרֶץ אָסוּר לֶאֱכוֹל בְּשַׂר, (בְּהֵמָה) שֶׁנֶּאֱמַר: ״זֹאת תּוֹרַת הַבְּהֵמָה וְהָעוֹף״: כָּל הָעוֹסֵק בַּתּוֹרָה מוּתָּר לֶאֱכוֹל בְּשַׂר בְּהֵמָה וָעוֹף, וְכֹל שֶׁאֵינוֹ עוֹסֵק בַּתּוֹרָה אָסוּר לֶאֱכוֹל בָּשָׂר בְּהֵמָה וָעוֹף.

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3 Moshe answers G-d's promise of meat: "Shall flocks and herds be slaughtered for them… if all the fish of the sea be gathered for them, will it suffice them?" The maamar opens by asking why fish are mentioned at all.

Numbers 11:22 במדבר י״א:כ״ב

הֲצֹאן וּבָקָר יִשָּׁחֵט לָהֶם וּמָצָא לָהֶם אִם אֶת־כָּל־דְּגֵי הַיָּם יֵאָסֵף לָהֶם וּמָצָא לָהֶם:

If flocks and herds be slain for them, will they suffice them? or if all the fish of the sea be gathered together for them, will they suffice them?'

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PARAGRAPH 2

4 **שש מאות אלף רגלי העם אשר אנכי בקרבו ואתה אמרת בשר אתן להם**

Moshe says that the people in whose midst he is number six hundred thousand on foot, and yet G-d has said, "I will give them meat" for a whole month. The maamar reads "I" (Anochi) as Moshe's level dwelling among the people.

Numbers 11:21 במדבר י״א:כ״א

וַיֹּאמֶר מֹשֶׁה שֵׁשׁ־מֵאוֹת אֶלֶף רַגְלִי הָעָם אֲשֶׁר אָנֹכִי בְּקִרְבּוֹ וְאַתָּה אָמַרְתָּ בָּשָׂר אֶתֵּן לָהֶם וְאָכְלוּ חֹדֶשׁ יָמִים:

And Moses said: 'The people, among whom I am, are six hundred thousand men on foot; and yet Thou hast said: I will give them flesh, that they may eat a whole month!

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5 **הצאן ובקר ישחט להם ומצא להם**

In the plain sense, "Shall flocks and herds be slaughtered for them, and will it suffice them?" The maamar reads "umatza" as "find": the flocks and herds would find and overtake the people and draw them down.

Numbers 11:22 במדבר י״א:כ״ב

הֲצֹאן וּבָקָר יִשָּׁחֵט לָהֶם וּמָצָא לָהֶם אִם אֶת־כָּל־דְּגֵי הַיָּם יֵאָסֵף לָהֶם וּמָצָא לָהֶם:

If flocks and herds be slain for them, will they suffice them? or if all the fish of the sea be gathered together for them, will they suffice them?'

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6 **כל מה שיש ביבשה יש בים**

The Sages teach that everything that exists on dry land exists in the sea, except the weasel. Here it shows that fish are the sea's counterpart to the meat of dry land.

Chullin 127a:12–14 חולין קכ״ז א:י״ב-י״ד

תנו רבנן כל שיש ביבשה יש בים חוץ מן החולדה אמר ר' זירא מאי קראה (תהלים מט, ב) האזינו כל יושבי חלד אמר רב הונא בריה דרב יהושע ביברי דנרש אינן מן הישוב אמר רב פפא בשמתא נרש תרביה משכיה ואליתיה (ירמיהו כב, כט) ארץ ארץ ארץ שמעי דבר ה' אמר רב פפא לא אבה נרש שמוע דבר ה'

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PARAGRAPH 3

7 **אם את כל דגי הים יאסף להם ומצא להם**

The second half of Moshe's question. The maamar applies "umatza lahem" to the fish as well, so that even fish would draw the people below Moshe's level.

Numbers 11:22 במדבר י״א:כ״ב

הֲצֹאן וּבָקָר יִשָּׁחֵט לָהֶם וּמָצָא לָהֶם אִם אֶת־כָּל־דְּגֵי הַיָּם יֵאָסֵף לָהֶם וּמָצָא לָהֶם:

If flocks and herds be slain for them, will they suffice them? or if all the fish of the sea be gathered together for them, will they suffice them?'

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8 **ורדו בדגת הים**

G-d's blessing to Adam: "And rule over the fish of the sea and over the birds of the heavens." Moshe, rooted in the

supernal Adam of Atzilus, is above the souls called "fish of the sea" and "birds of the heavens."

Genesis 1:28 בראשית א׳:כ״ח

וַיְבָרֶךְ אֹתָם אֱלֹקִים וַיֹּאמֶר לָהֶם אֱלֹקִים פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־הָאָרֶץ וְכִבְשָׁהָ וּרְדוּ בִּדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה הָרֹמֶשֶׂת עַל־הָאָרֶץ׃

And G-d blessed them; and G-d said unto them: 'Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth.'

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9 בזכות משה

The Gemara lists three gifts given through Israel's three leaders: the well in Miriam's merit, the pillar of cloud in Aharon's, and the manna in Moshe's. The maamar uses it to show that the food belonging to Moshe's level is the manna, food of Chochmah.

Taanit 9a:9 תענית ט׳ א:ט׳

מֵיתִיבִי, רַבִּי יוֹסֵי בְּרַבִּי יְהוּדָה אוֹמֵר: שְׁלֹשָׁה פַּרְנָסִים טוֹבִים עָמְדוּ לְיִשְׂרָאֵל, אֵלּוּ הֵן: מֹשֶׁה וְאַהֲרֹן וּמִרְיָם. וְשָׁלֹשׁ מַתָּנוֹת טוֹבוֹת נִיתְּנוּ עַל יָדָם, וְאֵלּוּ הֵן: בְּאֵר, וְעָנָן, וּמָן. בְּאֵר — בִּזְכוּת מִרְיָם, עֲמוּד עָנָן — בִּזְכוּת אַהֲרֹן, מָן — בִּזְכוּת מֹשֶׁה. מֵתָה מִרְיָם — נִסְתַּלֵּק הַבְּאֵר, שֶׁנֶּאֱמַר: "וַתָּמָת שָׁם מִרְיָם", וּכְתִיב בָּתְרֵיהּ: "וְלֹא הָיָה מַיִם לָעֵדָה", וְחָזְרָה בִּזְכוּת שְׁנֵיהֶן.

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10 מזונא דחכמתא

The Zohar ranks the kinds of food, from the food of the body, which comes from heaven and earth, through the manna Israel found in the wilderness, which came from the high place called "heaven," to the highest of all, the food of those who toil in Torah, which comes from supernal Chochmah, the source of the Torah itself. The maamar calls the manna that fell in Moshe's merit "the food of Chochmah."

Zohar, Beshalach 28:377-388 ספר הזהר, בשלח כ״ח:שע״ז-שפ״ח

but the food of those absorbed in the Torah nourishes only the soul and the spirit, but not the body, coming as it does from the sphere of "Wisdom", from the highest and most glorious supernal region. Hence it is hardly to be wondered at that Wisdom's children are more frail than other men, for they do not eat the food of the body at all. Truly, "Wisdom keeps alive her owners"! Blessed is that body which can derive benefit from the food of the soul!' R. Eleazar thereupon remarked: ...

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

11 ואהיה אצלו אמון

Wisdom, the Torah, says of itself: "And I was with Him a nurturer (amon), and I was His delight day by day." The Midrash reads amon as a tutor who carries and rears a child, while others render it "nursling" or "craftsman"; these words open the discourse to which the Alter Rebbe refers the reader.

Proverbs 8:30 משלי ח׳:ל׳

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת׃

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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12 פני שור

In Ezekiel's vision each of the four chayos has the face of a man and of a lion on the right, of an ox on the left, and of an eagle. The maamar traces the meat of cattle to the "face of the ox."

Ezekiel 1:10 יחזקאל א׳:י׳

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

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.

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

13 תליסר רפתא

The Gemara describes the quail: put in an oven, it swelled until it filled it, and it was set upon thirteen loaves, the last of which could be eaten only mixed with other food. The maamar brings it to show how fat the quail were.

Yoma 75b:7 יומא ע״ה ב:ז׳

אָמַר רַב חָנָן בַּר רָבָא: אַרְבָּעָה מִינֵי סְלָיו הֵן, וְאֵלּוּ הֵן: שִׁיכְלִי, וְקִיבְלִי, וּפַסְיוֹנִי, וּשְׁלָיו. מְעַלְיָא דְּכוּלְּהוּ: שִׁיכְלִי, גְּרִיעָא דְּכוּלְּהוּ: שְׁלָיו. וְהָוֵי כְּצִיפּוֹרְתָא, וּמוֹתְבִינַן לַהּ בְּתַנּוּרָא וְתָפַח וְהָוֵה מְלֵי תַּנּוּרָא, וּמַסְקִינַן לֵקֵּה אַתְּלֵיסַר רִיפֵּי, וְאַחֲרוֹנָה אֵינָהּ נֶאֱכֶלֶת אֶלָּא עַל יְדֵי תַּעֲרוֹבֶת.

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

ראיתי והנה מנורת זהב כולה וגולה על ראשה...

"I saw, and behold, a menorah all of gold, with its bowl upon its top..." (Zechariah 4:2)

Israel is Zechariah's menorah all of gold even now: the souls are the lamps, the mitzvos, G-d's will in which His delight is hidden, are their oil and wick, and the Torah is the light that reveals that delight. The oil reaches the lamps through the acceptance of the yoke of Heaven in the Shema, through the "crushing" of the olives in bitterness and mercy, and through the gold of the joy of the mitzvah; and it is exile itself, as in Babylon, that brings out the soul's love and turns it to gold.

THE MAAMAR IN BRIEF

Yirmeyahu called Israel "rejected silver," but Zechariah saw "a menorah all of gold," and the Midrash implies that this describes Israel already now. Like the Menorah hammered from one piece, all Israel are one body whose higher and lower members need each other, and all receive from the seven shepherds, its seven lamps. The soul is the lamp's vessel, the mitzvos its oil and wick, the Torah its light. The mitzvos are G-d's will, clothing His delight; so their joy is "more than the abundance of all," beyond the 310 worlds of reward, for they reach the 620 pillars of light in Keser, and only Israel, "sanctified with His mitzvos," can draw this delight down. To bring it into the soul, "wisdom gives life to its possessors": the Shema's acceptance of the yoke of Heaven is the Menorah's bowl and its love the seven lamps; the two olives beside the bowl are the crushing of the heart, through its heaviness and the plea for great mercy, and they yield the oil of love and of awe; the second pipe of each lamp carries the gold of joy. And as a son sent from home finds his love for his father, the Babylonian exile made Israel gold.

OUTLINE

1 The menorah all of gold ¶1–4

Zechariah's menorah is the souls of Israel and its seven lamps the seven shepherds; the Midrash implies that "all of gold" is true even now. Like the Menorah hammered from one piece, "to its base, to its flower," all Israel are one body, higher and lower intermingled, and all receive from the seven shepherds.

2 Lamp, oil and light ¶5–11

The soul is the lamp's vessel, the mitzvos its oil and wick, and the Torah the light that takes hold of them. The mitzvos are G-d's will with His delight clothed in it, so they must be done with joy, "more than the abundance of all"; the delights of Gan Eden rise without end, and the 310 worlds of reward, drawn from Chochmah and Binah, are vessels for that delight.

3 More than the abundance of all ¶12–14

The joy of a mitzvah exceeds the 310 worlds, because the mitzvos come from the 620 pillars of light in Keser, whose upper half is above all worlds; so one hour of teshuvah and good deeds in this world is better than all the World to Come. By turning his own yesh into ayin through the mitzvos, a person draws the true yesh, the Infinite Light, into the worlds.

4 Who has sanctified us with His mitzvos ¶15–23

The blessing over a mitzvah praises the supernal delight, holy and set apart, which is "taken" with the mitzvah as a treasure is taken with its locked chest. Only Israel, who arose in G-d's thought, can draw it down, not the angels; through the mitzvos and the yoke of Heaven the "good oil" comes down on the "head," the Name Havayah, and through the "beard" of the Torah, which is the light that reveals the delight.

5 Wisdom gives life: the bowl upon its top ¶24–26

To draw Torah and mitzvos into the soul, one first accepts the yoke of Heaven in the Shema, which draws down the higher crown. The contemplation of "Hear, O Israel" is the Menorah's bowl, and the passage of love that follows is its seven lamps; gulah is also a spring, Binah, and the skull, the will above intellect.

6 The olives crushed: heaviness of head and mercy ¶27–32

Love is fixed in the heart only through crushing, like olives in the press: the "heaviness of head" of feeling one's sins and the Shechinah's exile (gulah as golus). The blessings before the Shema arouse great mercy from G-d, who is above all limits, and through felt lack and bitterness the inner "good oil" of the Attributes of Mercy is drawn down.

7 Two olives and redemption ¶33–36

The two olives yield love, the soul's running forth (ratzo), and awe, its return (shov), which is speaking words of Torah with self-nullification. Gulah is also ge'ulah, redemption: the alef of wonder joins redemption to prayer, and the inner point of the heart goes free.

8 The yoke of the mitzvos and the gold ¶37–42

After the yoke of Heaven comes the yoke of the mitzvos, and each lamp's second pipe carries the gold of the joy of the mitzvah. Wisdom and the "all your might" of the first section give the mitzvos inner life, so that they become "doing the will of the Omnipresent." The gold of Babylon, the "head of gold," was refined in exile, as a son sent away discovers his love for his father, though its full revelation awaits the Time to Come.

lamp (ner) נר

The soul is the lamp's vessel, the mitzvos are the oil and wick it holds, and the Torah is the light that burns on them; the 248 positive commandments with the two arms equal ner (250).

supernal delight עונג העליון

G-d's delight, clothed in His will, the mitzvos; joy is that delight revealed, and the Torah, as Chochmah, is what reveals it.

the 310 worlds ש"י עולמות

The reward of the righteous, drawn from Chochmah and Binah, which veil the infinite delight so that a created soul can receive it; they are the lower half of the 620 pillars of light, below the source of the mitzvos.

the 620 pillars of light תר"ך עמודי אור

The 613 mitzvos of the Torah and the seven of the Rabbis, drawn from Keser; their upper half is above all worlds, and so the joy of a mitzvah is "more than the abundance of all."

accepting the yoke of the Kingdom of Heaven (kabbalas ol) קבלת עול מלכות שמים

The first section of the Shema, which comes before the yoke of the mitzvos; its contemplation of G-d's oneness is the Menorah's "bowl upon its top," and its "with all your might" gives the mitzvos inner life.

heaviness of head כובד ראש

The weight of feeling one's sins and the Shechinah's exile, the "crushing" of the olives, which arouses great mercy and draws down the inner "good oil."

the joy of the mitzvah שמחה של מצוה

The gold carried by each lamp's second pipe: the revealed delight in keeping the mitzvos, beyond the limits of the soul.

doing the will of the Omnipresent עושין רצונו של מקום

Keeping the mitzvos so that their light is drawn inward, from an encompassing light into the light that fills all worlds, which is called Makom, "the place of the world."

SECTION 1 · ¶1–4

The menorah all of gold

1 ראיתי והנה מנורת זהב כולה וגולה על ראשה ושבעה נרותיה עליה כו'. הנה נרות נקי' נשמות כמ"ש נר ה' נשמת אדם[1], ושבעה נרותיה הם נשמות השבעה רועים[2]

"I saw, and behold, a menorah all of gold, with its bowl upon its top, and its seven lamps upon it," etc. Now, lamps are called souls, as it is written, "The soul of man is the lamp of Havayah"; and "its seven lamps" are the souls of the seven shepherds,

> The maamar opens with the prophet Zechariah's vision of a golden menorah with a bowl on its top and seven lamps (Zechariah 4:2). The Alter Rebbe begins to decode it: lamps stand for souls, as Proverbs calls the soul "the lamp of Havayah," and the seven lamps are the souls of "the seven shepherds," the great leaders of Israel.

שהם המשפיעים אלקות לכללות נשמות ישראל כי הנה לית מחשבה תפיסא ביה אלא ע"י השבעה רועים כמ"ש במ"א.

who are the ones who impart G-dliness to the souls of Israel as a whole. For "no thought can grasp Him" except through the seven shepherds, as is explained elsewhere.

> The seven shepherds are the channels through which G-dliness reaches every Jewish soul. "No thought can grasp Him," as the Tikkunei Zohar says: no created mind can reach G-d by itself, so the souls of Israel receive their bond with Him through these shepherds.

(ועיין מענין שבעה רועים ברבות נשא) (ר"פ י"ד) שהביאו מפסוק והקמנו עליו שבעה[3] רועים[4,5] (במיכה סי' ה' ד')

(And on the matter of the seven shepherds, see Midrash Rabbah, Nasso) (beginning of chapter 14), which brings it from the verse "And we will raise up against him seven shepherds" (in Micah, chapter 5[, verse] 4);

> The parenthesis gives the sources for the "seven shepherds." The Midrash on Parshas Nasso brings the phrase from Micah's prophecy that when Assyria invades, "we will raise up against him seven shepherds."

ובשה"ש [ובשיר השירים] רבה ס"פ אם חומה היא ובמדרש (איכה ס"ו ג') בפסוק פרש רשת לרגלי[6,7] ושם משמע דקאי על לע"ל [לעתיד לבוא].

and in Shir HaShirim Rabbah, at the end of the section "If she be a wall"; and in the Midrash (Eichah, 66c) on the verse "He spread a net for my feet," and there it is implied that it refers to the Time to Come.

> Two more Midrashim, Shir HaShirim Rabbah (on "If she be a wall") and Midrash Eichah (on "He spread a net for my feet"), bring the same verse of Micah among the signs that Mashiach's footsteps are near, reading "for my feet" (leraglai) as his footsteps. From them it is clear that the seven shepherds belong to the Time to Come.

וכ"ה פ"ה דסוכה (דנ"ב ע"ב) וע"ש בפרש"י [בפירש רש"י / בפירוש רש"י] מ"ש כמדומה לי[8] כו' והוא מפורש בשה"ש [בשיר השירים] רבה שם.

And so it is in chapter 5 of Sukkah (folio 52b); and see there in Rashi's commentary what he writes, "It seems to me," etc.; and it is stated explicitly in Shir HaShirim Rabbah there.

> The Talmud in Sukkah names the seven shepherds: David in the middle, Adam, Shes and Mesushelach on his right, and Avraham, Yaakov and Moshe on his left. Rashi says he does not know why they were chosen and offers a guess ("It seems to me") about why Yitzchak is missing; the Alter Rebbe notes that Shir HaShirim Rabbah says it explicitly: Yitzchak went to sit at the entrance of Gehinnom to save his children from its judgment.

ויש להעיר לזה מענין מ"ש ע"פ והניף ידו על הנהר כו' והכהו לשבעה נחלים[9] שהוא ענין התגלות ז"ת [ז' תחתונות] דע"י [דעתיק יומין]

And in connection with this one may note the matter of what is written on the verse "And He will wave His hand over the River," etc., "and will strike it into seven streams," which is the matter of the revelation of the seven lower [Sefiros] of Atik Yomin.

> Isaiah foretells that G-d will wave His hand over the River and split it into seven streams. The Alter Rebbe recalls that this was explained elsewhere as the revelation of the seven lower Sefiros of Atik Yomin, the inner dimension of the Crown (Keser), far above the ordinary flow into the worlds.

והיינו כי בנהר היוצא מעדן נאמר ומשם יפרד[10] כו' אבל ע"י והניף ידו על הנהר כו'

That is: of "the river that goes out of Eden" it is said, "and from there it divides," etc.; but through "And He will wave His hand over the River," etc.,

> The Torah says that a river goes out of Eden and "from there it divides" into four heads: below its source, the flow splits into separate channels. The future "waving of the hand over the River" changes this.

יהיה גם למטה גילוי הביטול כמו למעלה וזהו ענין והכהו לשבעה נחלים ע"ד מ"ש ונחל עדניך תשקם[11] (בתלים סי' ל"ו)

there will be below, too, a revelation of self-nullification (bittul) as there is above. And this is the matter of "and will strike it into seven streams," in the manner of what is written, "And from the stream of Your delights You give them drink" (in Psalms, chapter 36):

> Then the self-nullification (bittul) that exists at the source above will be revealed below as well. The seven streams are like "the stream of Your delights" in Psalms, and the Hebrew for "Your delights" (adanecha) shares its root with "Eden."

דהיינו נחל הנמשך מבחי' עדן עצמו שהיא למעלה ממדרגת נהר כו' וע"ד נחל איתן שנת' [שנתבאר] במ"א נחל הנמשך מבחי' איתן כו'.

that is, a stream drawn from the level of Eden itself, which is above the rank of a river, etc.; and in the manner of "nachal eisan" [a mighty stream], which was explained elsewhere [as] a stream drawn from the level of Eisan, etc.

> So "the stream of Your delights" flows from Eden itself, which is higher than the river that goes out of it. The same is said of "nachal eisan," a mighty stream: it is drawn from the level called Eisan (strong, enduring), again a source above the usual flow.

ועמ"ש מזה בביאור ע"פ בהעלותך כו' וזהו ע"ד בעבר הנהר ישבו אבותיכם[12] כמ"ש ע"פ אם בחקתי תלכו. וכללות נש"י [נשמות ישראל] נק' בשם מנורה מנורת זהב כולה ע"ש [על שם] כולך יפה רעיתי[13, 14].

And see what is written about this in the explanation on the verse "When you raise up," etc.; and this is in the manner of "Beyond the River your fathers dwelt," as is explained on the verse "If you walk in My statutes." And the souls of Israel as a whole are called by the name "menorah," "a menorah all of gold," on account of "You are all fair, my beloved."

> The Alter Rebbe refers to his explanation on "When you raise up [the lamps]," and links the high root of the seven streams to "Beyond the River your fathers dwelt" (Joshua 24:2), explained in the discourse on "If you walk in My statutes": the root of the fathers is above the River. He then returns to the main thread: all the souls of Israel together are the menorah, "all of gold," because "You are all fair, my beloved."

והנה במ"א אמרו במדרש דקאי על לע"ל [לעתיד לבוא] והוא ברבות אמור ס"פ ל"ב לפי שבעוה"ז יש בהן פסולת

Now, elsewhere in the Midrash they said that it refers to the Time to Come; this is in Midrash Rabbah, Emor, at the end of chapter 32: "Because in this world there is refuse in them,

> One Midrash (Vayikra Rabbah) reads Zechariah's golden menorah as a picture of the future. In this world there is refuse, impurity, mixed into Israel; only later will they be pure gold.

אבל לע"ל [לעתיד לבוא] אמר זכריה[15] כו' מנורת זהב כולה. וכ"ה בשה"ש [בשיר השירים] רבה ע"פ כולך יפה רעיתי.

but of the Time to Come, Zechariah said," etc., "'a menorah all of gold.'" And so it is in Shir HaShirim Rabbah on the verse "You are all fair, my beloved."

> Zechariah's "menorah all of gold" thus describes Israel in the Time to Come. Shir HaShirim Rabbah, on the verse "You are all fair, my beloved," also brings Zechariah's vision.

ובמ"א אמרו (ברבות נשא פי' י"ג) לפי שירמיה אומר כסף נמאס קראו להם[16] ויחזקאל קורא אותם סיגים[17] בן אדם[18] היו לי בית ישראל לסיג וגו'

And elsewhere they said (in Midrash Rabbah, Nasso, chapter 13): "Because Yirmeyahu says, 'Rejected silver they have called them,' and Yechezkel calls them dross, 'Son of man, the house of Israel has become dross to Me,' etc.,

> Another Midrash (Bamidbar Rabbah on Nasso) sets the prophets side by side. Yirmeyahu called Israel "rejected silver," and Yechezkel called them "dross," the waste left when metal is refined.

בא זכריה ואמר ראיתי והנה מנורת זהב[19] כולה. של זהב היא כולה לקיים מ"ש כולך יפה רעיתי.

Zechariah came and said, 'I saw, and behold, a menorah all of gold': it is all of gold, to fulfill what is written, 'You are all fair, my beloved.'"

> Against these harsh words, Zechariah saw a menorah made entirely of gold. That vision fulfills "You are all fair, my beloved": the whole people, without exception, is gold.

מזה משמע דקאי ג"כ על זמן עכשיו דהא ודאי ירמיה ויחזקאל לא כיוונו כ"א על זמן דעכשיו ולא אלע"ל [על לעתיד לבוא] וא"כ ע"ז בא זכריה ואמר מנורת זהב כולה כו'.

From this it is implied that it refers also to the present time. For Yirmeyahu and Yechezkel certainly meant only the present time, and not the Time to Come; and if so, it was about this that Zechariah came and said, "a menorah all of gold," etc.

> The Alter Rebbe draws the conclusion. Yirmeyahu and Yechezkel were rebuking the people of their own day, so Zechariah's answer must also speak of the present: even now, and not only in the future, the souls of Israel are "all of gold."

2 וצריך להבין באמת מדוע ירמיה ויחזקאל אמרו כן. וזכריה אמר מנורת זהב[20] כולה. דהיינו כולך יפה.[21]

Now, one must understand: why, in truth, did Yirmeyahu and Yechezkel say so, while Zechariah said, "a menorah all of gold," that is, "You are all fair"?

> The question is sharpened: Yirmeyahu and Yechezkel called Israel worthless silver and dross, yet Zechariah saw them as pure gold, "all fair." Since all three speak of the present, how can both descriptions be true?

ויש להקדים תחלה ענין מה שנקראו כנ"י [כנסת ישראל] מנורה כי כמו שהמנורה היא מקשה א' תעשה המנורה[22] שע"י המקשה שמקישים אותה נעשה מה שלמעלה למטה ומה שלמטה למעלה ונתערב הכל עליון בתחתון ותחתון בעליון,

First, one must preface the matter of why the Community of Israel (Knesses Yisrael) is called a menorah. For just as the Menorah is "one hammered piece," "of hammered work shall the Menorah be made," so that through the hammering by which it is beaten it comes about that what was above [goes] below and what was below [goes] above, and everything is intermingled, the upper in the lower and the lower in the upper,

> Before answering, the Alter Rebbe explains why the Community of Israel is called a menorah. The Menorah had to be hammered out of a single block of gold, and the hammering pushes metal from one part of the block to another, so that what was at the top ends up below and the reverse, all mixed in one piece.

כך כל ישראל ערבים זה בזה[23] כלומר מעורבים זה בזה כי אתם קרוים אדם,

so "all Israel are guarantors (areivim) for one another," meaning, intermingled (me'oravim) with one another. For "you are called adam (man)":

> The Jewish people are the same: the saying that all Israel are "guarantors" (areivim) for one another is read as "intermingled" (me'oravim), from the same root. And they are called "adam," one man.

כמו האדם שיש לו ראש ורגל והראש מקבל חיות גם מהרגל שצריך לו. כך כל ישראל ביחד הם נק' אדם אחד קומה אחת.

just as a man has a head and a foot, and the head receives life-force (chayus) from the foot as well, for it needs it, so all Israel together are called one man, one stature.

> In a body the head is the highest part, yet it also needs and receives life from the foot. So all Jews together form one body, "one stature," in which the higher depend on the lower as well.

3 וכמ"ש מזה ע"פ והארץ הדום רגלי בד"ה השמים כסאי[24]. ובד"ה אתם נצבים היום[25] כולכם. וזהו ע ד ירכה עד פרחה מקשה היא ירכה אלו הם מדרגות התחתונות ופרחה הם בחי' עליונות

And as is explained about this on the verse "and the earth is My footstool," in the discourse beginning "The heavens are My throne," and in the discourse beginning "You are standing this day, all of you." And this is "to its base, to its flower, it is hammered work": "its base" (yerechah) — these are the lower ranks; and "its flower" — these are the upper levels

> The Alter Rebbe refers to two discourses that explain this mutual dependence: one on "The heavens are My throne, and the earth is My footstool," and one on "You are standing this day, all of you." He then reads the Torah's words that the Menorah was hammered work "to its base, to its flower": the base (yerechah, literally "its thigh") stands for the lower ranks among Jews, the flower for the higher ones.

(ע"ד יציץ ופרח ישראל.[26] הרי הפרח זהו בחי' ישראל כי שרית עם אלקים ועיין ברבות ס"פ וישב ע"פ והיא כפורחת[27,28] כו' גם ע"ד שע"י אהוי"ר [אהבה ויראה] פרחה לעילא כו'

(in the manner of "Israel shall blossom and flower": thus the flower is the level of Israel, "for you have striven with G-d"; and see Midrash Rabbah at the end of Vayeshev, on the verse "And it was as though it flowered," etc.; and also in the manner of [the teaching] that through love and awe "it flies upward," etc.;

> The parenthesis shows why the flower is the higher level. Isaiah says "Israel shall blossom and flower," and the name Israel itself means "for you have striven with G-d"; the Midrash reads the vine that "flowered" in the cupbearer's dream as the flowering of Israel's redemption. Also, the Hebrew "its flower" (pirchah) is spelled like the Aramaic word for "flies," as in the saying that through love and awe one's service "flies upward."

משא"כ בחי' ירכה ועכ"ז כתיב חמוקי ירכיך כמו חלאים,[29] ועמ"ש סד"ה מה יפו פעמיך בנעלים לפי שיש מעלה ברגל ובירך מה שאינו בראש וכענין זבולן קודם ליששכר וזהו ענין מקשה א' [ועם כל זה]

which is not so of the level of "its base." And even so, it is written, "The curves of your thighs (yerechayich) are like jewels"; and see what is written at the end of the discourse beginning "How beautiful are your steps in sandals," that there is a superiority in the foot and in the thigh that is not in the head, as in the matter of Zevulun [coming] before Yissachar; and this is the matter of "one hammered piece"):

> The base lacks that upward flight, yet the Song of Songs praises "the curves of your thighs" as jewels, and the discourse on "How beautiful are your steps in sandals" explains that the foot and thigh have a virtue the head does not. So Zevulun, whose trade supported Yissachar's Torah study, is named before Yissachar; this mutual dependence is what being "one hammered piece" means.

כולם מקשה א', וכולם מקבלים משבעה הנרות העליונות הם ז' רועים הנ"ל כל חד וחד לפום מדרגתו ולפום שעורא דיליה (מענין מקשה תעשה[30,31] נז' [נזכר] בזח"א [בזהר חלק א] דף ע"ד א' ח"ב [חלק ב'] קנ"ח א'):[32,33]

all of them are one hammered piece. And all of them receive from the seven upper lamps, which are the seven shepherds mentioned above, each and every one according to his rank and according to his own measure. (The matter of "of hammered work shall it be made" is mentioned in the Zohar, Part I, folio 74a, [and] Part II, 158a.)

> High and low are one piece, and all of them receive from the seven upper lamps, the seven shepherds, each according to his own level and capacity. The closing parenthesis gives two places in the Zohar that discuss the verse "of hammered work shall the Menorah be made."

4 קיצור. נרות נק' נשמות ענין שזכריה אמר מנורת זהב[34] כולה ולא כירמיה ויחזקאל לפי' א' קאי גם אזמן דעכשיו.

Summary. Lamps are called souls. The matter of Zechariah saying "a menorah all of gold," and not as Yirmeyahu and Yechezkel [said]: according to one interpretation, it refers also to the present time.

> The summary recalls that lamps are souls. Zechariah, unlike Yirmeyahu and Yechezkel, called Israel all gold, and according to one Midrash he spoke of the present time as well.

ענין מקשה תעשה[35] ירכה ופרחה. ופרח ישראל[36] חמוקי ירכיך[37] זבולן ויששכר. ראש ורגל. וכולם מקבלים משבעה נרותיה

The matter of "of hammered work shall it be made": "its base" and "its flower." "And Israel shall flower"; "the curves of your thighs"; Zevulun and Yissachar; head and foot. And all of them receive from "its seven lamps,"

> It then lists the images of unity: the Menorah hammered from one piece, from base to flower; Israel as the flower; the praise of the thighs; Zevulun and Yissachar; head and foot. All of them receive from the Menorah's seven lamps.

שהם שבעה רועים ששרשם גבוה מאד מבחי' בעבר הנהר[38] כו' והכהו לשבעה נחלים[39] כו' נחל עדניך[40] ואזי לא יהיה ומשם יפרד[41] כו' כמ"ש במ"א:

which are the seven shepherds, whose root is very high, from the level of "Beyond the River," etc.; "and will strike it into seven streams," etc.; "the stream of Your delights"; and then there will not be "and from there it divides," etc., as is explained elsewhere.

> The seven lamps are the seven shepherds, whose root is very high: "beyond the River," the seven streams, "the stream of Your delights" that flows from Eden itself. In the future the flow will no longer divide as it does when "from there it divides."

SECTION 2 · ¶5–11

Lamp, oil and light

5 ב והנה המצות קרויים ג"כ נרות כמ"ש כי נר מצוה ותורה אור[42] וגם כי רמ"ח מ"ע [מצות עשה] שהם רמ"ח אברים דמלכא עם תרין דרועין הם גימטריא נר וכמ"ש מזה בד"ה והיה לכם לציצית.

2. Now, the mitzvos too are called lamps, as it is written, "For a mitzvah is a lamp, and Torah is light." And also, because the 248 positive commandments, which are the 248 limbs of the King, together with the two arms, are the numerical value of ner (lamp); as is explained about this in the discourse beginning "And it shall be to you as tzitzis."

> The second section begins: the mitzvos too are called lamps, as Proverbs says, "a mitzvah is a lamp, and Torah is light." There is a numerical hint as well: the 248 positive commandments, called the 248 limbs of the King, plus the two arms make 250, the value of ner (nun = 50, reish = 200).

והענין כי בלשון תורה נקי' נר הכלי שבתוכה השמן והפתילה כמ"ש נרות המערכה ואת כל כליה, וגם השמן ופתילה עצמן קרוים נר כמ"ש בהיטיבו את הנרות[43] והיינו הטבת השמן והפתילה.[44]

The explanation is: in the language of the Torah, the vessel inside which are the oil and the wick is called ner, as it is written, "the lamps of the arrangement, and all its vessels." And the oil and wick themselves are also called ner, as it is written, "when he dresses the lamps," which means the dressing of the oil and the wick.

> In the Torah's language the word ner means two things. It is the vessel that holds the oil and wick, since the verse counts the lamps among the Menorah's vessels; and it is also the oil and wick themselves, for "dressing the lamps" means cleaning them and putting in fresh oil and wicks.

6 והנה נש"י [נשמות ישראל] נק' ע"ש [על שם] כלי הנר שהוא בית קיבול לקבל בו את השמן והפתילה, כך הנשמות הם כלי קיבול לקבל המצות שהם בחי' השמן והפתילה שקרוים נר מצוה.

Now, the souls of Israel are called [lamps] on account of the vessel of the lamp, which is a receptacle to receive the oil and the wick. So the souls are vessels of reception to receive the mitzvos, which are the level of the oil and the wick, which are [what is] called "a mitzvah is a lamp."

> The souls are called lamps in the first sense of ner: the vessel. A soul is a receptacle for the mitzvos, and the mitzvos are the oil and the wick, the second sense of ner, which is why the verse says "a mitzvah is a lamp."

אבל ותורה אור[45] שהאור אינו עולה בשם אור אלא ע"י שנאחז בשמן ופתילה, ולפי ריבוי השמן והפתילה כך מאיר האור שאם הפתילה מן המובחר יהיה האור רב,

But "and Torah is light": for the light is not called "light" except by taking hold of the oil and the wick; and according to the abundance of the oil and the wick, so does the light shine. For if the wick is of the choicest, the light will be great;

> The Torah is the "light" of the verse. A flame counts as light only when it takes hold of oil and a wick, and how brightly it shines depends on them: a choice wick gives a great light.

וכן אם יהיה הרבה שמן יהיה האור נמשך משך זמן יותר, וכן אם יהיה ריבוי פתילות יהיה תוספת ריבוי האור,

and likewise, if there is much oil, the light will continue for a longer time; and likewise, if there are many wicks, there will be an added abundance of light.

> More oil makes the light last longer, and more wicks make it brighter. Everything about the light depends on what it burns on.

והרי עיקר גילוי האור הוא ע"י השמן והפתילה, כך התורה היא פי' וביאור המצות כמו למשל על מצות שבת יש מסכת שבת

Thus the main revelation of the light is through the oil and the wick. So the Torah is the commentary and explanation of the mitzvos: for example, on the mitzvah of Shabbos there is the tractate Shabbos,

> The Torah relates to the mitzvos as light relates to oil and wick: the light shows what the oil and wick hold. So the Torah explains the mitzvos; the tractate Shabbos, for example, explains the mitzvah of Shabbos.

ועל מצות פסח יש מסכת פסחים כך עד"מ כל התורה הוא אור וגילוי המצוה כיצד נעשית.

and on the mitzvah of Pesach there is the tractate Pesachim. So, by way of analogy, the whole Torah is the light and the revelation of the mitzvah: how it is done.

> In the same way the tractate Pesachim explains the mitzvah of Pesach. The whole Torah is the "light" that shows how each mitzvah is done, and it shines only through the mitzvos it explains.

7 והנה כמו שהוא בגשמיות כך הוא ברוחניות. כי המצות הם רצון העליון ב"ה ומלובש בהם עונג העליון כמ"ש ריח ניחוח להוי'.

Now, as it is in the physical, so it is in the spiritual. For the mitzvos are the supernal will, blessed be He, and the supernal delight is clothed in them, as it is written, "a pleasing fragrance to Havayah."

> The image of the lamp has a spiritual meaning. The mitzvos are G-d's will, and His delight is clothed within that will; this is why the Torah calls the offerings "a pleasing fragrance to Havayah," a sign of His pleasure.

וארז"ל [ואמרו רבותינו זכרונם לברכה] נחת רוח לפני שאמרתי ונעשה רצוני, שהתענוג נמשך לפי הרצון שבמה שאדם רוצה נמשך בו התענוג

And our Sages, of blessed memory, said: "It is a satisfaction before Me that I spoke and My will was done." For delight is drawn according to the will: in what a person wants, delight is drawn;

> The Sages explain the "pleasing fragrance": G-d takes satisfaction in having spoken and seen His will done. The principle behind it is that delight follows will: when what a person wants comes about, he takes delight in it.

ולהיפך במה שהוא נגד רצונו מקבל ממנו צער שהוא היפך התענוג, ועמ"ש מזה בד"ה בהעלותך את הנרות.

and conversely, from what is against his will he receives pain, which is the opposite of delight. And see what is written about this in the discourse beginning "When you raise up the lamps."

> The reverse is also true: what goes against a person's will causes him pain, the opposite of delight. The Alter Rebbe refers to the discourse on "When you raise up the lamps," where this is explained.

ונמצא שבחי' הרצון יש בו בחי' התלבשות התענוג (עמ"ש בד"ה ואהיה אצלו אמון[46] ובד"ה ובבואה לפני המלך).[47]

It follows that the level of will has within it the level of the clothing of delight (see what is written in the discourse beginning "And I was beside Him a nursling," and in the discourse beginning "And when she came before the king").

> So will is a garment for delight: the delight is hidden inside the will. The parenthesis points to two more discourses where this relationship is explained.

ולכך צריך האדם לעשות המצוה בשמחה כמ"ש תחת אשר לא עבדת את ה' אלקיך בשמחה ובטוב לבב[48] מרוב כל,

Therefore a person must do the mitzvah with joy, as it is written, "Because you did not serve Havayah your G-d with joy and with gladness of heart, more than the abundance of all."

> Since G-d's delight is clothed in the mitzvos, a person must do them with joy. In its plain sense the verse rebukes those who did not serve G-d gladly amid "an abundance of everything" (merov kol); the maamar reads merov kol as "more than the abundance of all," and now goes on to explain it.

כי השמחה היא התגלות התענוג שהעונג כשבא לידי גילוי אז נולדה ונתהוה השמחה בהתגלות הלב וכל מה שיש גילוי תענוג יותר הוא שש ושמח יותר כמ"ש מזה בד"ה שוש אשיש בהוי'.[49,50]

For joy is the revelation of delight: when delight comes to be revealed, then joy is born and comes into being, in the revelation of the heart; and the more revelation of delight there is, the more he rejoices and is glad, as is explained about this in the discourse beginning "I will greatly rejoice in Havayah."

> Joy is delight revealed: when an inner delight comes out into the open, joy is born in the heart. The more the delight is revealed, the greater the joy, as the discourse on "I will greatly rejoice in Havayah" explains.

8 ופי' מרוב כל אינו פי' מכל תענוגי עוה"ז בלבד, כי זהו פשיטא שהרי כל תענוגי עוה"ז אינן אלא פסולת ממה שנפלו בשבירת הכלים.

And "more than the abundance of all" does not mean [more] than all the delights of this world alone; for that is obvious, since all the delights of this world are nothing but refuse, from what fell in the breaking of the vessels.

> "More than the abundance of all" cannot mean only "more than worldly pleasures"; that would be too obvious to need saying. Worldly pleasures are only the refuse of holiness, from the sparks that fell at the breaking of the vessels, the cosmic shattering through which holy sparks came down into the lower realms.

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] על ר"ע [רבי עקיבא] כשהיה ק"ך מילין מכרך גדול של רומי ושמע קול הקריה הומה בחדוה ושמחה רבה ר"א [רבי אלעזר] ור"י [ורבינו יצחק] בכו

And therefore our Sages, of blessed memory, said of Rabbi Akiva: when he was a hundred and twenty mil from the great city of Rome and heard the sound of the city tumultuous with gladness and great joy, Rabbi Elazar and Rabbi Yehoshua wept,

> The Talmud tells that Rabbi Akiva and his colleagues, a hundred and twenty mil from Rome, heard the noise of the city's celebrations. His companions wept, because the idolaters lived in ease while the Temple lay in ruins.

אבל ר״ע [רבי עקיבא] שחק ואמר אם לעוברי רצונו כך לעושי רצונו על אחת כמה וכמה[51] שאם זה התענוג נמשך אפי׳ [אפילו] לעוברי רצונו כו׳.

but Rabbi Akiva laughed and said, "If for those who transgress His will it is so, for those who do His will, how much more so!" That is: if this delight is drawn even to those who transgress His will, etc.

> Rabbi Akiva laughed: if those who go against G-d's will enjoy so much, how much more will those who do His will. The Alter Rebbe reads his words as being about delight: if delight reaches even those who transgress His will, what is in store for those who do it?

כמארז״ל [כמאמר רבותינו זכרונם לברכה] שאין לך עשב מלמטה שאין לו מזל[52] מלמעלה כו׳ והמזל מקבל מע׳ שרים כו׳

As our Sages, of blessed memory, said, "There is no blade of grass below that has no mazal above," etc.; and the mazal receives from the seventy princes, etc.,

> This is how worldly pleasure reaches the world. Every blade of grass has a mazal, a heavenly force, above it, and the mazalos receive from the seventy angelic princes that stand over the nations.

שהם מקבלים משמרי אופנים בחי׳ שמרים ופסולת ומזה משפיעים כל תענוגי עוה״ז, ואין ערוך לפנימיות החיות

who receive from the dregs of the Ofanim, the level of dregs and refuse; and from this they bestow all the delights of this world. And there is no comparison to the inner dimension of the life-force,

> These princes receive only from the "dregs" of the Ofanim, angels of the lowest world, Asiyah: mere waste and refuse, and from it come all the pleasures of this world. Such pleasure cannot be compared with the inner dimension of the divine life-force.

שהוא זיו השכינה המתגלה בג״ע [בגן עדן] שצדיקים יוש בים ונהנים מזיו השכינה[53] עד שאמרו מוטב ליד״יניה וליתי לעלמא דאתי,[54] לפי שכל יסורי גיהנם כדאי לו בשביל שיקבל אח״כ עונג העליון הנמשך מזיו השכינה

which is the radiance of the Shechinah revealed in Gan Eden, where "the righteous sit and delight in the radiance of the Shechinah"; so much so that they said, "Better that he be judged and come to the World to Come": for all the sufferings of Gehinnom are worthwhile for him, so that afterward he will receive the supernal delight drawn from the radiance of the Shechinah.

> That inner life-force is the radiance of the Shechinah, which the righteous enjoy in Gan Eden. It is so great that the Talmud says of a sinner that it is better he be judged and then enter the World to Come: all the suffering of Gehinnom is worth it.

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] אם לעוברי רצונו כך שנמשך כ"כ [כל כך] תענוג גדול בשפע השמרים והפסולת כש"כ [כל שכן] שיומשך תענוג גדול בהגלות נגלות ענג העליון מזיו השכינה לע"ל [לעתיד לבוא].[55, 56]

And therefore our Sages, of blessed memory, said, "If for those who transgress His will it is so": if such great delight is drawn in the flow of the dregs and refuse, all the more so will great delight be drawn when the supernal delight from the radiance of the Shechinah is openly revealed in the Time to Come.

> This is the force of Rabbi Akiva's reasoning. If the dregs and refuse give such pleasure now, the open revelation of the supernal delight in the Time to Come will be incomparably greater.

9 והנה כמה גדול השמחה והתענוג המתגלה מזיו השכינה אפילו בג"ע [בגן עדן] התחתון עד שאמרו מוטב דלידייני' כו'

Now, how great is the joy and the delight revealed from the radiance of the Shechinah even in the lower Gan Eden, so much so that they said, "Better that he be judged," etc.;

> Even the lower Gan Eden, the first stage of the soul's reward, reveals such joy from the radiance of the Shechinah that it is worth the sufferings of Gehinnom. The Alter Rebbe uses this as the starting point for an argument from the lesser to the greater.

כ"ש [כל שכן] בג"ע [בגן עדן] העליון שהוא למעלה מעלה מג"ע [מגן עדן] התחתון עד שצריך לטבול בנהר דינור[57] לג"ע [לגן עדן] העליון ויש כמה מיני ג"ע [גן עדן] במדרגות גדולות עד רום המעלות ובכולם יש בחי' נהר דינור בין זה לזה עד רום המעלות.

all the more so in the upper Gan Eden, which is far, far above the lower Gan Eden, so much so that one must immerse in the River of Fire (Nehar Dinur) [to enter] the upper Gan Eden. And there are many kinds of Gan Eden, of great levels, up to the highest heights; and in all of them there is the level of a River of Fire between one and the next, up to the highest heights.

> The upper Gan Eden is far higher still; the distance is so great that the soul must immerse in the River of Fire (Nehar Dinur) before it can enter. And there are many levels of Gan Eden, one above the other, with a River of Fire between each, ever higher.

10 וז"ש [וזהו שכתוב] רז"ל [רבותינו זכרונם לברכה] תלמידי חכמים אין להם מנוחה לא בעוה"ז ולא בעוה"ב [בעולם הבא] שנאמר ילכו מחיל[58] אל חיל[59] כו'.

And this is [the meaning of] what our Sages, of blessed memory, said: "Torah scholars have no rest, neither in this world nor in the World to Come, as it is said, 'They go from strength to strength,'" etc.

> The Sages say that Torah scholars never rest, not even in the World to Come, because "they go from strength to strength." Their ascent never stops.

וזהו וקדושים בכל יום יהללוך סלה וקדושים הם הנשמות שיש להם עליות סלה בלי גבול ותכלית ומתענגים עונג למעלה מענג עד אין קץ,

And this is "and holy ones praise You every day, selah": the "holy ones" are the souls, which have ascents "selah," without limit or end, and take delight in a delight above delight, without end.

> The prayer "and holy ones praise You every day, selah," from the third blessing of the Amidah, says the same: the holy ones are the souls, and "selah" means forever. Their ascent has no end, and each new level brings a delight beyond the one before it.

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] (סנהדרין דף ק' סע"א [סוף עמוד א] ובמשנה סוף עוקצין) עתיד הקב"ה להנחיל לכל צדיק וצדיק[60] ש"י עולמות[61] שנאמר להנחיל אוהבי יש[62, 63] (במשלי סי' ח' כ"א),

Therefore our Sages, of blessed memory, said (Sanhedrin, folio 100, end of side a, and in the Mishnah at the end of Uktzin): "In the future the Holy One, blessed be He, will give each and every tzaddik 310 worlds as an inheritance, as it is said, 'To cause those who love Me to inherit yesh (substance)'" (in Proverbs, chapter 8[, verse] 21).

> This is why every tzaddik is promised 310 worlds, learned from "to cause those who love Me to inherit yesh," since the letters of yesh (yud = 10, shin = 300) add up to 310. The Alter Rebbe now explains why the reward takes the form of worlds at all.

כי כדי שיקבל תענוג ההוא שהוא עד אין קץ שאין כח בנשמה שהיא בחי' נברא יש מאין לקבל התענוג ההוא להיות נתפס ומתלבש עד שנהנין כו'

For in order that he receive that delight, which is without end, since the soul, which is on the level of a created being, [brought into being as] something from nothing, has no power to receive that delight so that it be grasped and clothed [in it], to the point that they enjoy [it], etc.,

> The delight the tzaddik is to receive is without end, but a soul is a created being, brought into existence from nothing, and so it is limited. It cannot take in an infinite delight directly and really enjoy it.

לכן הוצרך להיות שיי עולמות שהם מעלימים בהעלם אחר העלם העונג העליון ההוא עד שיי עולמות להיות נתפס ומתלבש בכח הנשמה.

therefore there had to be 310 worlds, which conceal that supernal delight with concealment after concealment, through 310 worlds, so that it can be grasped and clothed in the power of the soul.

> So the infinite delight is veiled, concealment after concealment, through 310 worlds, until it reaches a form the soul can grasp. The worlds of reward are vessels that make an infinite delight receivable.

(והיינו בחי' קנה חכמה קנה בינה[64] בי"פ [בי פעמים] קנה גימטריא שיי שמבחי' חו"ב [חכמה ובינה] נמשכו עולמות אלו כו' שהם למעלה מבחי' עוה"ז ששרשו מתחיל מבחי' המדות שראשיתם החסד כמ"ש עולם חסד יבנה.[65]

(This is the level of "Acquire wisdom, acquire understanding": "acquire" (keneh) twice is the numerical value of 310, for these worlds are drawn from the level of Chochmah and Binah, etc. And they are above the level of this world, whose root begins from the level of the emotive attributes (middos), the first of which is Chesed, as it is written, "The world is built by kindness."

> The parenthesis explains the number: in "Acquire wisdom, acquire understanding," the word keneh (155) appears twice, making 310, so these worlds come from Chochmah and Binah. This world comes from a lower source, the emotive attributes, which begin with Chesed: "The world is built by kindness."

משא"כ בחי' חו"ב [חכמה ובינה] הם ענין אלפים שנה שקדמה התורה לעולם שהוא למעלה מחיות העולמות ועז"נ [ועל זה נאמר] מאד עמקו[66] מחשבותיך כו' שהם בבחי' עומק שלא בא לגילוי בסדר השתלשלות העולמות

Whereas the level of Chochmah and Binah is the matter of the two thousand years by which the Torah preceded the world, which is above the life-force of the worlds; and of this it is said, "Your thoughts are very deep," etc., for they are on the level of depth, which has not come into revelation in the order of the chain of descending worlds (hishtalshelus);

> Chochmah and Binah are the "two thousand years" by which the Torah preceded the world, a level above the life-force that sustains creation. They are "very deep," a depth that never comes out into the chain of worlds.

וכמ"ש מזה באריכות בד"ה באתי לגני[67] ומשם נמשך לעוה"ב [לעולם הבא] בחי' ש"י עולמות וזהו ענין עלמין דכסופין שנמשכו מבחי' עובר לסוחר[68] כו' כסופין ל' [לשון] כוסף ע"ד נכספה וגם כלתה נפשי[69] כו'

as is explained about this at length in the discourse beginning "I have come into My garden." And from there the level of the 310 worlds is drawn to the World to Come. And this is the matter of the "worlds of longing" (almin dechisufin), which are drawn from the level of "current with the merchant," etc.: kisufin is an expression of kosef (longing), in the manner of "My soul longs, indeed it pines," etc.

> The 310 worlds of the World to Come are drawn from there, as the discourse on "I have come into My garden" explains at length. They are also called "worlds of longing" (kisufin): they come from the silver "current with the merchant" that Avraham paid, and kesef, silver, is read as kosef, longing, as in "my soul longs."

גם ע"ד היכל קדה"ק [קודש הקדשים] שכנגד ג"ר [ג' ראשונות] הוא למעלה משאר היכלות שכנגד ז"ת [ז' תחתונות] היכל האהבה כו' וזהו ענין להנחיל אוהבי יש מה שבאמת למעלה היש ולמטה כלא חשיב משא"כ מבחי' המדות נמשך יש מאין שלמטה היש כו'.

Also, in the manner of the Chamber of the Holy of Holies, which corresponds to the first three [Sefiros] and is above the other chambers, which correspond to the seven lower [Sefiros], the Chamber of Love, etc. And this is the matter of "to cause those who love Me to inherit yesh": that in truth, above, it is the yesh (being), and below is accounted as nothing; whereas from the level of the emotive attributes is drawn something from nothing, where the yesh is below, etc.

> They are like the Chamber of the Holy of Holies, which corresponds to the first three Sefiros and stands above the chambers of the seven lower ones, such as the Chamber of Love. That is why the reward is called yesh, "being": on that level the true being is above and everything below counts as nothing, whereas in creation from the emotive attributes, "something from nothing," the created thing below seems to be the real being.

ועיין מענין ש"י עולמות אלו בזח"א [בזהר חלק א] ויצא דקנ"ו סע"ב [סוף עמוד ב] ע"פ לכן ישכב עמך[70] ישכב[71] י"ש כ"ב פי' י"ש היינו קנה חכמה קנה בינה הנמשך ע"י כ"ב אתוון דאורייתא.)

And on the matter of these 310 worlds, see the Zohar, Part I, Vayetze, folio 156, end of side b, on the verse "Therefore he shall lie (yishkav) with you": yishkav is yesh [and] kaf-beis (22); that is, yesh is "acquire wisdom, acquire understanding," drawn through the twenty-two letters of the Torah.)

> The Zohar reads the word yishkav ("he shall lie") as yesh plus kaf-beis, twenty-two. Yesh, the 310 worlds of "acquire wisdom, acquire understanding," is drawn down through the twenty-two letters of the Torah.

(ודקנ"ח רע"א ע"פ כי יש שכר[72] לפעולתך[73] ויגש דר"ו ע"א ויחי רמ"ב ב' תרומה קס"ו ב' ובע"ח [ובעץ חיים] שט"ז פ"א בהג"ה [בהגהה] ובלק"ת [ובלקוטי תורה (להאריז"ל)] בחבקוק ובהרמ"ז [ובהרב משה זכות] פ' בשלח דמ"ה ע"א ובעמה"מ [ובעמק המלך] שי"א ספ"א [סוף פרק א'] שי"ג פ"ד):

(And folio 158, beginning of side a, on the verse "For there is a reward for your work"; Vayigash, folio 206a; Vayechi, 242b; Terumah, 166b; and in Etz Chaim, Sha'ar 16, chapter 1, in the gloss; and in the Likkutei Torah [of the Arizal] on Habakkuk; and in the Ramaz, Parshas Beshalach, folio 45a; and in Emek HaMelech, Sha'ar 11, end of chapter 1, [and] Sha'ar 13, chapter 4.)

> A list of further places on the 310 worlds: another passage of the Zohar, on "For there is a reward for your work," and three more in the Zohar; Etz Chaim, the Arizal's teachings as recorded by Rabbi Chaim Vital; the Arizal's Likkutei Torah; the Ramaz (Rabbi Moshe Zacuto, a seventeenth-century Kabbalist and commentator on the Zohar); and Emek HaMelech, a Kabbalistic work by Rabbi Naftali Bacharach.

11 קיצור. שנש"י [שנשמות ישראל] נקראו נר ע"ש [על שם] הכלי שבו השמן והמצות נק' נר מצוה ע"ש [על שם] השמן והפתילה. ותורה היא אור הנתלה בשמן ופתילה.

Summary. The souls of Israel are called a lamp on account of the vessel that holds the oil; and the mitzvos are called "a mitzvah is a lamp" on account of the oil and the wick. And the Torah is the light that depends on the oil and the wick.

> The summary recalls the image: the souls are the lamp as vessel, the mitzvos are the oil and wick, and the Torah is the light that depends on them.

כך ברוחניות כי המצות הם רצון העליון ומלובש בהם ענג העליון ולכך צריך האדם לעשות המצות בשמחה שהשמחה גילוי העונג.

So it is in the spiritual: for the mitzvos are the supernal will, and the supernal delight is clothed in them. Therefore a person must do the mitzvos with joy, for joy is the revelation of delight.

> In spiritual terms the mitzvos are G-d's will, with His delight clothed in it. That is why they must be done with joy, the revelation of delight.

וצ"ל השמחה מרוב כל. ר"ע [רבי עקיבא] שחק. מוטב דלידייניה.[74] ויש ג"ע [גן עדן] זה למעלה מזה יהללוך סלה ילכו מחיל.[75] לכן צ"ל ש"י עולמות להיות כלי לקבל העונג.

And the joy must be "more than the abundance of all." Rabbi Akiva laughed. "Better that he be judged." And there are [levels of] Gan Eden, one above the other: "praise You, selah"; "they go from strength [to strength]." Therefore there must be 310 worlds, to be a vessel to receive the delight.

> It then lists the steps of the argument: joy "more than the abundance of all"; Rabbi Akiva's laughter; "better that he be judged"; Gan Eden above Gan Eden in an endless ascent. Hence the 310 worlds, vessels for receiving the delight.

כי העולמות נמשכו מז"ת [מזי תחתונות] עולם חסד יבנה[76]. אבל ש"י עולמות נמשכו מקנה חכמה קנה בינה[77] עמקו מחשבותיך[78] וע"ד היכל קדה"ק [קודש הקדשים]:

For the worlds are drawn from the seven lower [Sefiros]: "The world is built by kindness." But the 310 worlds are drawn from "acquire wisdom, acquire understanding"; "Your thoughts are deep"; and in the manner of the Chamber of the Holy of Holies.

> This world comes from the seven lower Sefiros, "the world is built by kindness." The 310 worlds come from Chochmah and Binah, the "deep thoughts," like the Chamber of the Holy of Holies.

SECTION 3 · ¶12–14

More than the abundance of all

12 ג והנה על זה אמרה תורה מרוב כל[79,80] פי' מכל מיני עונג עד רום המעלות שנתפס ומתלבש בכח הנשמה בבחי' ש"י עולמות.

3. Now, about this the Torah said, "more than the abundance of all": that is, more than all kinds of delight, up to the highest heights, that are grasped and clothed in the power of the soul on the level of the 310 worlds.

> The third section begins. The Torah's "more than the abundance of all" means more than every kind of delight, even the highest, that a soul can grasp in the 310 worlds of Gan Eden.

אבל שמחת המצוה עצמה היא למעלה מבחי' ש"י עולמות הללו שאינה מתלבשת בהם,

But the joy of the mitzvah itself is above the level of these 310 worlds, for it is not clothed in them.

> The joy of a mitzvah itself is higher than all 310 worlds, for it cannot be contained in them. The reason follows.

כי המצות הם רצון העליון ב"ה שבהם מלובש עונג העליון ב"ה שהוא למעלה מעלה מגדר התלבשות והוא בחי' עין לא ראתה[81] אלקים זולתך כו'

For the mitzvos are the supernal will, blessed be He, in which is clothed the supernal delight, blessed be He, which is far, far above the bounds of being clothed; and it is the level of "No eye has seen, O G-d, except You," etc.

> The mitzvos are G-d's will, and the delight within that will is too high to be clothed in any world. It is the level Isaiah calls "No eye has seen, O G-d, except You": something no created being can perceive.

(כי הנה ידוע דתרי"ג מצות דאורייתא עם ז' מצות דרבנן הם תר"ך עמודי אור הנמשכים מכתר עליון שהוא בחי' סוכ"ע והוא המחבר א"ס ב"ה לנאצלים ויש בו ב' בחי'.

(For it is known that the 613 mitzvos of the Torah, together with the seven mitzvos of the Rabbis, are the 620 pillars of light that are drawn from the supernal Keser (the Crown), which is the level of the light that encompasses all worlds (sovev kol almin); and it is what joins the Infinite One (Ein Sof), blessed be He, to the emanated [levels]. And it has two levels:

> The parenthesis explains in the language of Kabbalah. The 613 mitzvos of the Torah and the seven rabbinic mitzvos make 620, the numerical value of keser (Crown): they are "620 pillars of light" drawn from Keser, the encompassing light that joins the Infinite One to the emanated levels. Keser has two levels.

הא' הבחי' העליונה שבו מה שמאיר בו אור א"ס ב"ה. והב' הבחי' תחתונה שבו מה שהוא מאיר בחו"ב [בחכמה ובינה]. וזהו ענין ש"י עולמות היינו מחצית התחתון מבחי' תר"ך.

the first is its upper level, in which the Infinite Light (Or Ein Sof), blessed be He, shines; and the second is its lower level, which shines into Chochmah and Binah. And this is the matter of the 310 worlds: that is, the lower half of the level of 620.

> In the upper level of Keser the Infinite Light itself shines; the lower level shines down into Chochmah and Binah. The 310 worlds of the souls' reward are this lower half of the 620.

משא"כ הבחינה עליונה שבו הוא למעלה מבחי' ההתלבשות בחו"ב [בחכמה ובינה] כי חו"ג [חסד וגבורה] דא"א מתלבשים בחו"ב [בחכמה ובינה] משא"כ ג"ר [ג' ראשונות] כו'. ועמ"ש במ"א ע"פ שראשי נמלא טל.

Whereas its upper level is above the level of being clothed in Chochmah and Binah; for the Chesed and Gevurah of Arich Anpin are clothed in Chochmah and Binah, which is not so of the first three [Sefiros], etc. And see what is written elsewhere on the verse "For my head is filled with dew."

> The upper level of Keser is not clothed in Chochmah and Binah. In Kabbalistic terms, only the Chesed and Gevurah of Arich Anpin, the outer aspect of Keser, clothe themselves in Chochmah and Binah, while its first three Sefiros remain above; the reader is referred to the discourse on "For my head is filled with dew."

וזהו ענין ומעולם לא שמעו לא האזינו עין[82] לא ראתה אלקים זולתך יעשה למחכה לו ופי' ברבות משפטים (ס"פ למ"ד) שאין העולם יכול לשמוע מהו מתן שכרן של מצות.[83]

And this is the matter of "And from of old they have not heard, they have not given ear; no eye has seen, O G-d, except You, what He will do for one who waits for Him"; and it is explained in Midrash Rabbah, Mishpatim) (end of chapter 30), that the world cannot hear what the reward given for the mitzvos is.

> This is the meaning of Isaiah's "they have not heard ... no eye has seen." The Midrash says that the world cannot even hear what the reward of the mitzvos is.

והיינו דלא מיבעי' [מיבעיא] בעוה"ז שהוא בעל גבול מן הארץ לרקיע ת"ק שנה ששרש התהוותו מספירות הבנין שאין יכול לקבל עכשיו הגילוי מבחי' סכ"ע [סובב כל עלמין] ועיין באגה"ק [באגרת הקודש] ע"פ וילבש צדקה[84] כשריון מ"ש מזה.

That is: it goes without saying that this world, which is bounded (from the earth to the firmament is [a journey of] five hundred years), and whose root of coming into being is from the Sefiros of the building, cannot now receive the revelation from the level of sovev kol almin (and see in Iggeres HaKodesh, on the verse "And He put on righteousness as a coat of mail," what is written about this);

> It goes without saying that this limited world, where the distance from earth to sky is a journey of five hundred years, cannot now receive the revelation of the encompassing light (sovev kol almin): it comes from the seven lower Sefiros that "build" the world. The reader is referred to Iggeres HaKodesh, on "And He put on righteousness as a coat of mail."

אלא אפילו בבחי' ש"י עולמות שעתיד הקב"ה להנחיל לכל צדיק ששרשן מבחי' חו"ב [חכמה ובינה] וזהו ענין ביו"ד נברא העוה"ב [העולם הבא][85] כו'

but even the level of the 310 worlds that the Holy One, blessed be He, will in the future give each tzaddik as an inheritance, whose root is from the level of Chochmah and Binah (and this is the matter of "with the yud the World to Come was created," etc.),

> But even the 310 worlds of Gan Eden, rooted in Chochmah and Binah, fall short. This is why the Talmud says that the World to Come was created with the letter yud, the letter of Chochmah.

אינו יכול לקבל גילוי עצמות המצוה ממש שהוא בחי' תר"ך עמודי אור כנ"ל וזהו ענין מרב כל.

cannot receive the revelation of the very essence of the mitzvah, which is the level of the 620 pillars of light, as mentioned above. And this is the matter of "more than the abundance of all."

> Even those worlds cannot receive the essence of the mitzvah, the 620 pillars of light. That is why the joy of a mitzvah must be "more than the abundance of all."

כי בחי' כל היינו נש"ב [נ' שערי בינה] וכ"ז [וכל זה] הוא רק בבחי' ש"י עולמות כו'. ע"ל [עוד יש לומר] בפי' מרב כל ולכן נאמר תחת אשר כו' מרב כל.[86]

For the level of "all" (kol) is the fifty gates of Binah, and all this is only on the level of the 310 worlds, etc. It may further be said on the meaning of "more than the abundance of all," and therefore it is said, "Because," etc., "more than the abundance of all":

> "All" (kol, numerical value 50) stands for the fifty gates of Binah, and these belong to the 310 worlds. The Alter Rebbe now gives a second explanation of "the abundance of all."

פי' כל נק' יסוד כי כל בשמים ובארץ[87] דאחיד בשמיא ובארעא כו' ונק' כל לשון כללות שכולל בתוכו כל הוי"ק [הוי קצוות] וכמ"ש יקוו המים[88] אל מקום אחד[89] דקאי על המשכת השפע מהע"ס [מהעשר ספירות] לבחי' יסוד

that is, Yesod is called kol (all), for "all that is in heaven and on earth" [means] "that which holds fast to heaven and to earth," etc.; and it is called kol, a term of general and collective expression (klalus), for it includes within itself all the six extremities (vav ketzavos). And as it is written, "Let the waters be gathered to one place," which refers to the drawing of the flow from the Ten Sefiros to the level of Yesod,

> In Kabbalah, kol is Yesod: the verse's "all that is in heaven and on earth" is read, in Aramaic, as "that which holds fast to heaven and earth," for Yesod connects above and below. It is "all" because it gathers the six emotive Sefiros into one, as in "Let the waters be gathered to one place," the gathering of the flow of all the Sefiros into Yesod.

כמו הטפה הנמשכת מהמוח וכל האברים וע' זח"א [זהר חלק א] י"ח א' ב' מענין יקוו כו' דפי' כנ"ל ודי"ט ע"א ע"פ ואין נסתר[90] כו'

like the drop that is drawn from the brain and all the limbs. And see the Zohar, Part I, 18a [and] b, on the matter of "Let [the waters] be gathered," etc., which explains it as above; and folio 9a, on the verse "And nothing is hidden," etc.

> Yesod gathers from everything above it, as in the body the life-giving drop is drawn from the brain and from all the limbs. The Zohar (Part I, 18a–b) explains "Let the waters be gathered" in this way, and another passage (9a) does so on "nothing is hidden from its heat."

והמל' המקבלת נק' כלה וע' פע"ח [פרי עץ חיים] שער הסוכות פ"ב [פרק ב'] ע"פ מכל מלמדי[91] ולכן בהאבות נאמר בכל מכל כל.[92]

And Malchus, which receives, is called kallah (bride). And see Pri Etz Chaim, Sha'ar HaSukkos, chapter 2, on the verse "From all my teachers." And therefore of the Patriarchs it is said, "bakol, mikol, kol."

> Malchus, which receives from Yesod, is called kallah, "bride," a word built from kol: she receives the "all." Pri Etz Chaim explains this on "From all my teachers," and this is why the Patriarchs were blessed with the words bakol, mikol, kol, "in all, from all, all."

ורב כל היינו ריבוי היסודות שבהפרצופים עליונים אך ע"י קיום המצות שיומשך מבחי' עין לא ראתה היינו גילוי פנימית יסוד דע"י [דעתיק יומין]

And "the abundance of all" (rov kol) is the multitude of the Yesods in the upper configurations (partzufim). But through the fulfillment of the mitzvos there will be drawn [a revelation] from the level of "No eye has seen," which is the revelation of the inner dimension of the Yesod of Atik Yomin,

> "The abundance of all" (rov kol) is the many Yesods of the higher configurations (partzufim), all of them still within the chain of worlds. The mitzvos draw from higher: from "No eye has seen," the inner dimension of the Yesod of Atik Yomin.

כמ"ש בזח"א [בזהר חלק א] (דף ד' סע"ב [סוף עמוד ב]) בפי' הרמ"ז [הרב משה זכות] לשם שהוא ההמשכה מלמעלה לגמרי מכל סדר ההשתלשלות הרי זהו למעלה מעלה מבחי' רב כל הנ"ל שהוא ההמשכה שבסדר ההשתלשלות ועמ"ש בד"ה כי ההרים ימושו גבי וברית שלומי לא תמוט[93]

as is written in the Zohar, Part I (folio 4, end of side b), in the Ramaz's commentary there: that it is the drawing down from entirely above the whole order of the chain of descending worlds (hishtalshelus). Thus this is far, far above the level of "the abundance of all" mentioned above, which is the drawing down within the order of hishtalshelus. And see what is written in the discourse beginning "For the mountains may depart," on "and My covenant of peace shall not be removed."

> The Zohar (Part I, 4b), as the Ramaz explains it there, places this flow entirely above the chain of descending worlds, far above "the abundance of all," which flows within it. The reader is referred to the discourse on "For the mountains may depart ... My covenant of peace shall not be removed," the covenant being a name for Yesod.

ולכן נאמר יבוא כל בשר להשתחות לפני[94] כו' פי' כל בשר. היינו בחי' כל המאיר לבחי' בשר.

And therefore it is said, "All flesh shall come to bow down before Me," etc. The meaning of "all flesh" (kol basar) is the level of kol that shines into the level of basar (flesh),

> This also explains the prophecy "All flesh shall come to bow down before Me." "All" is kol, Yesod, shining into the level of "flesh."

כדכתיב עצם מעצמי ובשר מבשרי[95]. ויבוא להשתחוות ולהבטל נגד הגילוי שיהיי לעי"ל [שיהיה לעתיד לבוא] מבחי' פנימית יסוד דעתיק כו' ועיין מענין מרב כל בד"ה ואתה תצוה[96] (זח"א [זהר חלק א] קי"ו א' קע"ז א').

as it is written, "bone of my bones and flesh of my flesh." And it will come to bow down and be nullified before the revelation that there will be in the Time to Come from the level of the inner dimension of the Yesod of Atik, etc. And on the matter of "more than the abundance of all," see the discourse beginning "And you shall command" (the Zohar, Part I, 116a, 177a).

> "Flesh" is the receiving level, as Adam called Chavah "flesh of my flesh." In the Time to Come it will bow down and be nullified before the revelation of the inner Yesod of Atik; more on "the abundance of all" is in the discourse on "And you shall command" and in the Zohar.

וזהו יפה שעה אחת בתשובה ומע"ט [ומעשים טובים] בעוה"ז מכל חיי העוה"ב [העולם הבא][97] שחיי העוה"ב [העולם הבא] ש"י עולמות שרשם מחצה התחתון דתר"ך

And this is [the meaning of] "One hour of teshuvah and good deeds in this world is better than all the life of the World to Come": for the life of the World to Come, the 310 worlds, has its root in the lower half of the 620;

> This explains the Mishnah 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 the 310 worlds, rooted only in the lower half of the 620.

אבל בקיום המעשה בעוה"ז ממשיך גילוי רצון העליון ממש מה שאין העולמות יכולים לשמוע ולקבל כו' כנ"ל.[98]

but through fulfilling the deed in this world one draws down the revelation of the supernal will itself, which the worlds cannot hear or receive, etc., as mentioned above.

> An actual deed in this world draws down G-d's will itself, which no world can "hear" or contain. So the deed below reaches higher than the reward above.

13 והנה בטעם מה שע"י קיום המצות ממשיכים גם מבחי' יש אורות העליונים דכתר מה שלמעלה מההתלבשות בחו"ב [בחכמה ובינה] אפי"ל [אפשר לומר] דהנה ענין תר"ך עמודי אור שהם ב' פעמים יש.

Now, as for the reason why through fulfilling the mitzvos one draws down, also from the level of yesh, the upper lights of Keser, which are above being clothed in Chochmah and Binah, it may be said: the 620 pillars of light are twice yesh.

> The Alter Rebbe asks why keeping the mitzvos draws down even the upper lights of Keser, above Chochmah and Binah. His answer begins from the number: 620 is twice 310, "twice yesh."

יש לומר שזהו כענין אל דעות[99] שמלמעלה למטה הנה למעלה היש ולמטה כלא ואין כו'

It may be said that this is like the matter of "a G-d of knowledges": that from above looking down, above is the yesh and below is as nothing and naught, etc.;

> The two yesh are like the two kinds of knowledge in "a G-d of knowledges." Seen from above, the true being (yesh) is above and everything below is as nothing; seen from below, it is the reverse.

ואף כי בי' בחי' אלו הם באצילות יחו"ע [יחודא עילאה] ויחו"ת [ויחודא תתאה] אך יש להן שרש ומקור גם למעלה באי"א ועמ"ש בד"ה כי תשמע בקול

and although in Atzilus these two levels are the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah), they have a root and source higher too, in Arich Anpin. And see what is written in the discourse beginning "When you hearken to the voice."

> In the World of Atzilus these two views are the higher unity, in which the world is nothing before G-d, and the lower unity, in which G-d is present within the world's existence. Both have a root higher still, in Arich Anpin, as the discourse on "When you hearken to the voice" explains.

ולכן ע"י המצות שתכליתם ביטול היש לאין כמ"ש בד"ה את שבתותי תשמרו וע"ז שעושה מיש אין מעורר וממשיך כן מלמעלה שיומשך מבחי' יש האמתי בבחי' אין הם העולמות

Therefore, through the mitzvos, whose purpose is the nullification (bittul) of the yesh into ayin, as is explained in the discourse beginning "You shall keep My Sabbaths": through his making ayin out of yesh, he arouses and draws down the same from above, so that there will be drawn from the level of the true yesh into the level of ayin, that is, the worlds,

> The purpose of the mitzvos is to turn yesh into ayin, a person's sense of self into self-nullification, as explained in the discourse on "You shall keep My Sabbaths." By making ayin out of yesh below, a person arouses the same from above: the true yesh is drawn into the ayin, that is, into the worlds.

שהם בחי' אין אצלו ית' יומשך בהם גילוי אור א"ס ב"ה בחי' יש האמיתי אשר אין עוד מלבדו[100] וכמ"ש מזה בד"ה ואהיה אצלו אמון[101] גבי אני תורתך שעשעתי[102]

which are the level of ayin before Him, may He be blessed: there will be drawn into them the revelation of the Infinite Light (Or Ein Sof), blessed be He, the level of the true yesh, besides whom there is nothing else. As is explained about this in the discourse beginning "And I was beside Him a nursling," on "I delight in Your Torah."

> Before G-d the worlds are ayin, nothing, and into them the Infinite Light, the true yesh beside which there is nothing else, is revealed. The discourse on "And I was beside Him a nursling," on "I delight in Your Torah," explains this.

ואינה מתלבשת בשום גדר השגה רק כאשר נתפס ונתלבש בבחי' המצות עצמן שהם רצונו ית' ורצון זה הוא כלי לתענוג עליון ההוא:

And it is not clothed in any bound of comprehension, but only when it is grasped and clothed in the level of the mitzvos themselves, which are His will, may He be blessed; and this will is a vessel for that supernal delight.

> This delight is not clothed in any form of understanding; it is grasped only in the mitzvos themselves, which are G-d's will. His will is the vessel for His supernal delight.

14 קיצור. דענין ש"י עולמות הנ"ל זהו רוב כל כי כל שער החמשים המחבר חו"ב [חכמה ובינה]. אבל המצות נמשכים מבחי' רצון העליון כתר שלמעלה מחו"ב [מחכמה ובינה]. וזהו עין לא ראתה.[103]

Summary. The 310 worlds mentioned above are "the abundance of all," for kol is the fiftieth gate, which joins Chochmah and Binah. But the mitzvos are drawn from the level of the supernal will, Keser, which is above Chochmah and Binah. And this is "No eye has seen."

> The summary: the 310 worlds are "the abundance of all," since kol is the fiftieth gate, which joins Chochmah and Binah. The mitzvos come from higher, from the supernal will in Keser above Chochmah and Binah, which is "No eye has seen."

ודרך פרט בכתר יש תר"ך עמודי אור הנמשכים ע"י תרי"ג מצות דאורייתא ושבע מצות דרבנן ובחי' ש"י עולמות הן בחי' תחתונה שבו המתלבשים בחו"ב [בחכמה ובינה] ולכן יפה שעה אחת בתומע"ט [בתשובה ומעשים טובים] בעוה"ז מכל חיי העוה"ב [העולם הבא].[104]

And in detail: in Keser there are 620 pillars of light, drawn down through the 613 mitzvos of the Torah and the seven mitzvos of the Rabbis; and the level of the 310 worlds is its lower level, which is clothed in Chochmah and Binah. Therefore "one hour of teshuvah and good deeds in this world is better than all the life of the World to Come."

> In detail, Keser holds 620 pillars of light, drawn down through the 613 Torah mitzvos and the seven rabbinic ones, and the 310 worlds are only its lower level, clothed in Chochmah and Binah. Hence one hour of teshuvah and good deeds here is better than all the World to Come.

מכל דוקא מרב כל.[105] כל ימי חייך להביא לימוה"מ [לימות המשיח][106] כי ע"י בטול היש לאין מעורר וממשיך יש אמיתי כו':

"Than all," precisely: "more than the abundance of all." "All the days of your life," to include the days of Mashiach. For through the nullification of yesh into ayin one arouses and draws down the true yesh, etc.

> The Mishnah's "than all the life of the World to Come" is precise, matching "more than the abundance of all." And "all" takes in everything, as the Sages read "all the days of your life" to include the days of Mashiach. Through nullifying yesh into ayin one draws down the true yesh.

SECTION 4 · ¶15–23

Who has sanctified us with His mitzvos

15 ד וזהו ענין ברכות המצות, אשר קדשנו במצותיו, אשר מלשון אשרי יושבי ביתך[107] שהוא לשון שבח והילול על דבר המשובח ומהולל

4. And this is the matter of the blessings over the mitzvos: "Who (asher) has sanctified us with His mitzvos." Asher is from the expression "Happy (ashrei) are those who dwell in Your house," which is an expression of praise and acclaim for something praiseworthy and acclaimed,

> The fourth section applies all this to the blessing said over a mitzvah, "Who has sanctified us with His mitzvos." The word asher ("who") is read as related to ashrei, "happy" or "praiseworthy," as in "Happy are those who dwell in Your house": a term of praise for something praiseworthy.

דהיינו עונג העליון המשובח וקדשנו בעונג זה שהוא בבחי' קדוש ומובדל כי קדוש הוא לשון הבדלה, ולכן המלאכים אומרים ג"פ [גי פעמים] קדוש.[108]

that is, the praiseworthy supernal delight. And "He has sanctified us" with this delight, which is on the level of holy (kadosh) and set apart; for kadosh is an expression of separation. And therefore the angels say "holy" three times.

> The praiseworthy thing is the supernal delight, and "He has sanctified us" means with this delight, which is holy, that is, set apart and beyond, for kadosh means separate. That is why the angels say "holy" three times: they declare that G-d is set apart from everything.

16 וזהו שאומרים הויי צבאות.[109] כלומר שהוא למעלה מגדר התלבשות. וזהו קדשנו ונמשך לנו במצותיו.

And this is [the meaning of] what they say, "Havayah of Hosts": that is, that He is above the bounds of being clothed. And this is "He has sanctified us": and [this] is drawn down to us "with His mitzvos."

> The angels' words "Havayah of Hosts," after the threefold "holy," say that G-d is beyond being clothed in the worlds. Yet the blessing says "He has sanctified us": this transcendent holiness is drawn down to us through the mitzvos.

כי ע"י קיום המצות שהם רצונו ית' שבו מתלבש עונג העליון ההוא הגם שלא נמשך גילוי עונג זה למטה הלא קי"ל [קיימא לן] לקיחה ע"י ד"א [דבר אחר] שמה לקיחה,[110]

For through the fulfillment of the mitzvos, which are His will, may He be blessed, in which that supernal delight is clothed — even though the revelation of this delight is not drawn down below — do we not hold [as law] that "taking by means of another thing is called taking"?

> The mitzvos are G-d's will, and His delight is clothed in them; even when the delight is not revealed below, the one who does the mitzvah holds it. The halachah agrees: "taking by means of another thing is called taking," as with a lulav held through a cloth.

וכמו מי שמוצא אוצר כסף וזהב[111] סגור ומסוגר בתיבה הנה כאשר שלח ידו לקחת התיבה הרי גם האוצר כסף וזהב בידו.

It is like one who finds a treasure of silver and gold, closed and locked in a chest: when he stretches out his hand to take the chest, the treasure of silver and gold is also in his hand.

> The parable: a man who picks up a locked chest full of silver and gold is holding the treasure too, though he cannot see it. So one who does a mitzvah holds the hidden delight of G-d within it.

17 והנה כח זה להיות התלבשות עונג העליון בקיום המצות שהם רצונו ית' ניתן לישראל דוקא משא"כ המלאכים שבקשו תנה הודך על השמים[112, 113]

Now, this power, that the supernal delight be clothed in the fulfillment of the mitzvos, which are His will, may He be blessed, was given to Israel specifically. Which is not so of the angels, who asked, "Place Your majesty upon the heavens,"

> The power to draw down G-d's delight through the mitzvos was given only to Israel. When Moshe went up to receive the Torah, the angels asked G-d to keep it in heaven, "Place Your majesty upon the heavens," and their request was refused.

ולא ניתן להם מפני כי ישראל עלו במחשבה[114] שהם בחי' פנימיות העולמות אבל המלאכים הם מבחי' חיצוניות

and it was not given to them. For Israel "arose in [G-d's] thought," being the level of the inner dimension (pnimiyus) of the worlds, but the angels are from the level of the outer dimension (chitzoniyus);

> The reason is that Israel "arose in G-d's thought" before the world was created, so they are the inner dimension of the worlds. The angels come from the outer dimension.

ולכן אין כח בהם להמשיך עונג העליון בעשיית המצות כ"א ישראל דוקא (ועמ"ש מענין זה בד"ה זכור את יום השבת[115] בתו"א [בתורה אור] פ' יתרו ועמ"ש בד"ה הבאים ישרש),[116]

and therefore they have no power to draw down the supernal delight by doing the mitzvos, but only Israel (and see what is written on this matter in the discourse beginning "Remember the Shabbos day," in Torah Ohr, Parshas Yisro; and see what is written in the discourse beginning "Those who come, [Yaakov] shall take root").

> That is why angels cannot draw down the supernal delight by doing mitzvos, and only Israel can. The reader is referred to the discourse on "Remember the Shabbos day" in Torah Ohr, Yisro, and to the discourse on "Those who come, [Yaakov] shall take root."

ולכן הנשמות דוקא קרויים נר בחי' כלי קיבול לקבל בו את השמן ואת הפתילה בחי' נר מצוה שיומשך בהם ועל ידם עונג העליון ההוא.

Therefore the souls specifically are called a lamp: the level of a receptacle to receive the oil and the wick, the level of "a mitzvah is a lamp," so that that supernal delight will be drawn into them and through them.

> So it is the souls, specifically, that are called a "lamp": vessels for the oil and wick of the mitzvos. Through them the supernal delight is drawn into the souls and, through the souls, into the world.

וזהו שמברכים אשר קדשנו במצותיו פי' קדשנו כמו הרי את מקודשת לי שהברכה היא ההודאה על שנתן כח זה לישראל דוקא להמשיך עונג העליון ההוא בקיום מצותיו יתי' וקדש והבדיל אותנו אליו יתי' יותר מהמלאכים בזה,

And this is why we bless, "Who has sanctified us (kideshanu) with His mitzvos": kideshanu is as in "Behold, you are betrothed (mekudeshes) to me." For the blessing is the acknowledgment that He gave this power to Israel specifically, to draw down that supernal delight through the fulfillment of His mitzvos, may He be blessed; and in this He sanctified us and set us apart to Himself, may He be blessed, more than the angels.

> The blessing's word kideshanu ("sanctified us") is like the betrothal formula, "you are mekudeshes (betrothed) to me." The blessing thanks G-d for giving Israel alone this power, setting them apart for Himself, more than the angels, as a bride is set apart for her husband.

והיינו ע"י המשכת ז' רועים ואהרן בכללם שעליו נאמר בהעלותך את הנרות[117] שהוא המעלה את הנשמות אל מול פני המנורה כו'.

And this is through the drawing down by the seven shepherds, Aharon among them, of whom it is said, "When you raise up the lamps": for he is the one who raises up the souls "toward the face of the Menorah," etc.

> This power reaches the souls through the seven shepherds, among them Aharon. Of him it is said, "When you raise up the lamps": he raises the souls "toward the face of the Menorah."

(ענין פני המנורה י"ל [יש לומר] פרצוף הפנימי דמל' הנק' כנס"י [כנסת ישראל] פנימית הדבור ונק' מחשבה ישראל עלו במחשבה ופרצוף החיצון בחי' דבור שמשם שרש המלאכים ועמ"ש מזה בביאור ע"פ אחת היא יונתי.[118]

(The matter of "the face of the Menorah" may be explained as the inner configuration (partzuf) of Malchus, which is called Knesses Yisrael, the inner dimension of speech, and is called thought: "Israel arose in thought"; and the outer configuration is the level of speech, from which the angels have their root. And see what is written about this in the explanation on the verse "She is one, my dove."

> The parenthesis explains "the face of the Menorah" as the inner configuration of Malchus, the Community of Israel, which is the inner dimension of speech and is called "thought," for "Israel arose in thought." The outer configuration of Malchus is speech itself, the root of the angels.

וע"כ היא בחי' מנורה כלי לקבל השמן והפתילה לתוכה שהוא היחוד העליון והמשכת אור א"ס ב"ה הסכ"ע [הסובב כל עלמין] בממכ"ע [בממלא כל עלמין] כמ"ש במק"מ [במקדש מלך] פ' פנחס) (דף ר"י"ט ע"א) גבי דאתאחדא פתילה כו'

And therefore it is the level of a menorah, a vessel to receive the oil and the wick into it: which is the supernal union and the drawing of the Infinite Light (Or Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin), into the light that fills all worlds (memalei kol almin), as is written in the Mikdash Melech, Parshas Pinchas) (folio 219a), on "the wick is held fast," etc.

> That inner level is a menorah, a vessel that receives the oil and the wick: the supernal union, in which the encompassing Infinite Light is drawn into the light that fills the worlds. The Mikdash Melech, a commentary on the Zohar, explains this on the words "the wick is held fast."

וזהו אשר קדשנו כו' כמו מקודשת לי ממש והשמן נמשך ממוחין דאבא ושרשו מבחי' כשמן הטוב על הראש[119, 120] גלגלתא דא"א שמשם שרש המצות ועיין בזח"ג [בזהר חלק ג] אמור (דפ"ח ע"ב).

And this is "Who has sanctified us," etc., literally as in "betrothed to me." And the oil is drawn from the intellect (mochin) of Abba, and its root is from the level of "like the good oil upon the head," the Gulgalta (skull) of Arich Anpin, from which the mitzvos have their root. And see the Zohar, Part III, Emor (folio 88b).

> So "sanctified us" is truly like betrothal. The oil comes from the intellect of Abba (Chochmah), and its root is "the good oil upon the head," the Gulgalta (skull) of Arich Anpin, from which the mitzvos come, as the Zohar in Emor explains.

וביאור הענין כי פי' ראש היינו כמ"ש והוי"ה בראשם[121] (במיכה סס"י [סוף סימן] ב').

The explanation of the matter: the meaning of "head" is as it is written, "and Havayah at their head" (in Micah, end of chapter 2).

> What is the "head" on which the oil is poured? It is as Micah says, "and Havayah at their head": the Name Havayah is the head over Israel.

והנה כתיב שאו ידיכם קדש וברכו את[122] ה' שממשיכים ברכה בשם הוי' והיינו מעצמות אור א"ס ב"ה שהוא בחינת קדש העליון שלמעלה מבחי' קדוש בוא"ו.

Now, it is written, "Lift up your hands [toward] holiness (kodesh) and bless Havayah": that one draws down blessing into the Name Havayah, that is, from the essence of the Infinite Light, blessed be He, which is the level of the supernal kodesh, which is above the level of kadosh with a vav.

> "Lift up your hands toward holiness (kodesh) and bless Havayah" is read as drawing blessing into the Name Havayah from the essence of the Infinite Light. That essence is kodesh, spelled without a vav, the supernal holiness above kadosh, spelled with a vav.

וזהו פי' הקב"ה שבחי' קדוש בוא"ו הוא ברוך מבחי' קדש העליון והיינו עי "י קיום המצות. שזהו ענין נר מצוה רמ"ח אברין.

And this is the meaning of "the Holy One (HaKadosh), blessed (baruch) be He": that the level of kadosh with a vav is blessed from the level of the supernal kodesh; and this is through the fulfillment of the mitzvos. For this is the matter of "a mitzvah is a lamp," the 248 limbs.

> This explains G-d's title "the Holy One, blessed be He": the level of kadosh is "blessed," receiving blessing, from the higher kodesh. It happens through the mitzvos, the "lamp" of the mitzvos with its 248 limbs.

18 ותרין דרועין זהו שאו ידיכם[123] והיינו קבלת עומ"ש [עול מלכות שמים] שבשני פסוקים הראשונים דשמע ישראל[124] ובשכמל"ו [וברוך שם כבוד מלכותו לעולם ועד].

And the two arms are "Lift up your hands," that is, accepting the yoke (kabbalas ol) of the Kingdom of Heaven in the first two verses, "Hear, O Israel" and "Blessed be the Name of the glory of His kingdom forever and ever,"

> The two arms that, added to the 248 limbs, make 250, the value of ner, are "lift up your hands." They are accepting the yoke of the Kingdom of Heaven in the first two verses of the Shema: "Hear, O Israel" and "Blessed be the Name of the glory of His kingdom forever and ever."

וכמ"ש במ"א בד"ה צאינה וראינה[125] וברכה והמשכה זו זהו בחי' כשמן הטוב על הראש[126] כי השמן נק' שמן משחת קדש ומשם נמשך הברכה בשם הוי' הנקרא ראש.

as is explained elsewhere, in the discourse beginning "Go forth and gaze." And this blessing and drawing down is the level of "like the good oil upon the head"; for the oil is called "oil of holy (kodesh) anointing," and from there the blessing is drawn into the Name Havayah, which is called "head."

> This drawing down of blessing is "the good oil upon the head." The oil is called "oil of holy (kodesh) anointing," and from the supernal kodesh the blessing flows into the Name Havayah, which is called "head"; the discourse on "Go forth and gaze" explains this.

19 וזהו בשעה שישראל עונין אישי"ר [אמן יהא שמיה רבא] מברך הקב"ה מנענע בראשו.[127] ואח"כ יורד על הזקן[128] זהו הלכות התורה. כי י"ג מדות שהתורה נדרשת בהן הן י"ג תי"ד [תיקוני דיקנא].

And this is [the meaning of]: "When Israel answer 'Amen, yehei shmei rabba mevarach,' the Holy One, blessed be He, nods His head." And afterward, "running down upon the beard": these are the laws of the Torah. For the thirteen principles by which the Torah is expounded are the thirteen tikkunim of the beard (tikkunei dikna).

> The Talmud says that when Israel answer "Amen, yehei shmei rabba," the Holy One, blessed be He, nods His head: the blessing reaches the "head." Then the oil "runs down upon the beard," the laws of the Torah, for in Kabbalah the thirteen principles by which the Torah is expounded correspond to the thirteen features (tikkunim) of the supernal beard.

גם פי' זקן שקנה חכמה[129] וכענין הנ"ל בפי' קנה חכמה קנה בינה וב' פעמים הזקן זקן זהו תשב"כ [תורה שבכתב] ותשבע"פ [ותורה שבעל פה] שיורד ע"פ מדותיו. להאיר בבחי' ממכ"ע [ממלא כל עלמין] כו'.

Also, zakan (beard; zaken, an elder) means "one who has acquired (kanah) wisdom," like the matter mentioned above in the explanation of "acquire wisdom, acquire understanding." And the twice [said] "the beard, the beard" is the Written Torah and the Oral Torah, which "runs down over the edge of his middos" (his garments, and also his attributes), to shine into the level of memalei kol almin, etc.

> The word zakan (beard), read as zaken (elder), is what the Sages define as "one who has acquired (kanah) wisdom," recalling "acquire (keneh) wisdom." The verse's doubled "the beard, the beard of Aharon" is the Written and the Oral Torah, which run down "over the edge of his middos": in the verse his garments, here also his middos, the emotive attributes, so that the Torah shines into the light that fills all worlds.

20 וכ"ז [וכל זה] הוא ענין השמן והפתילה הנמשך בהנר. וכ"ז [וכל זה] הוא ביאור נר הנשמה ונר המצות.

And all this is the matter of the oil and the wick that are drawn into the lamp; and all this is the explanation of the lamp of the soul and the lamp of the mitzvos.

> All of this has explained the oil and the wick: the lamp of the soul and the lamp of the mitzvos, the first half of the verse, "a mitzvah is a lamp."

ולהבין ביאור ותורה אור.[130] הוא כי הנה אורייתא מחכמה נפקת[131] וחכמה יש בה גילוי התענוג כנודע שכשנופל איזה דבר חכמה באדם מתמלא שמחה ותענוג

And to understand the explanation of "and Torah is light": it is that "the Torah comes forth from Chochmah," and in Chochmah there is the revelation of delight; as is known, when some point of wisdom occurs to a person, he is filled with joy and delight.

> Now the other half of the verse, "and Torah is light." The Torah comes from Chochmah, as the Zohar says, and Chochmah carries a revelation of delight: anyone knows the joy that fills a person when a new insight comes to him.

וכך התורה שהיא בחי' חכמה יש בה בחי' גילוי עונג העליון ב"ה ובה וע"י מתגלה עונג העליון המלובש במצות שהם בחי' רצון ששם מלובש העונג בהעלם וע"י התורה מתגלה העונג ההוא,

And so the Torah, which is the level of Chochmah, has in it the level of the revelation of the supernal delight, blessed be He; and in it and through it is revealed the supernal delight that is clothed in the mitzvos, which are the level of will, where the delight is clothed in concealment; and through the Torah that delight is revealed.

> So the Torah, which is Chochmah, reveals the supernal delight that lies hidden in the mitzvos. In the mitzvos, which are G-d's will, the delight is concealed; through the Torah it is revealed.

ולכן נמשלה התורה לאור שמאיר את השמן והפתילה ועולה בשם אור ע"י אחיזתה בשמן ופתילה.

Therefore the Torah is likened to light, which illuminates the oil and the wick, and is called by the name "light" through its taking hold of the oil and the wick.

> That is why the Torah is compared to light: it lights up the oil and the wick. And it is called light only because it takes hold of them, as a flame needs oil and a wick.

21 וכך התורה שהיא פי' וביאור המצוה הוא גילוי ההארה הצפונה וגנוזה במצות ובה וע"י נמשך עונג העליון מהעלם לגילוי.

And so the Torah, which is the commentary and explanation of the mitzvah, is the revelation of the illumination that is hidden and treasured away in the mitzvos; and in it and through it the supernal delight is drawn from concealment into revelation.

> As a flame reveals what the oil and wick hold, the Torah, which explains each mitzvah, reveals the light hidden in the mitzvos. Through the Torah the supernal delight comes out of concealment into revelation.

וזהו ע"ד ענין ש"י עולמות הנמשכים מחו"ב [מחכמה ובינה] שבהם גילוי התענוג העליון כו' גם כי עיקר התגלות אור א"ס בבחינת אור פנימי הוא רק בחכמה כמ"ש הוי"ה בחכמה[132] כמ"ש במ"א ועי' בהרמ"ז [בהרב משה זכות] פ' פקודי (דף ר"כ ע"ב) פי' אור הוא חכמה שבחכמה כו

And this is in the manner of the 310 worlds drawn from Chochmah and Binah, in which is the revelation of the supernal delight, etc. Also, because the main revelation of the Infinite Light (Or Ein Sof) as an inner light is only in Chochmah, as it is written, "Havayah, with wisdom," as is explained elsewhere; and see in the Ramaz, Parshas Pekudei (folio 220b): the meaning of "light" is the Chochmah of Chochmah, etc.

> This is like the 310 worlds, drawn from Chochmah and Binah, in which the delight is revealed. The Infinite Light is revealed as an inner light mainly in Chochmah, as the verse says, "Havayah founded the earth with wisdom"; the Ramaz explains in Parshas Pekudei that "light" is the Chochmah within Chochmah.

ובענין הפתילה לפמ"ש במא"א [במאורי אור] אות פ' ס"ל שהוא בבחי' שם ב"ן [שם ב"ן] וכ"כ [וכן כתב] בתו"א [בתורה אור] בביאור ע"פ כי אתה נרי.[133]

And as to the matter of the wick: according to what is written in Me'orei Or, the letter peh, section 30, that it is on the level of the Name Ban; and so it is written in Torah Ohr, in the explanation on the verse "For You are my lamp."

> As for the wick, Me'orei Or, a Kabbalistic lexicon arranged by letters, says under the letter peh, section 30 (on pesilah, "wick"), that it is the level of the Name Ban: the Name Havayah spelled out so that its letters total 52, associated in Kabbalah with Malchus. Torah Ohr says the same on "For You are my lamp."

אפ"ל [אפשר לומר] דזה שייך ג"כ לנש"י [לנשמות ישראל]

It may be said that this also applies to the souls of Israel.

> The Alter Rebbe applies this to the souls: the wick, the level of the Name Ban, belongs to them too.

כי הנה הגם שמה שנק' נר זהו מצד שהנשמות עלו במחשבה[134] ע"כ הם כלי לקבל את השמן והאור כנ"ל עכ"ז [עם כל זה] הרי לא נתנה להם התורה רק ע"י התלבשותה בגוף ונה"ב [ונפש הבהמית] לברר שם ב"ן [שם ב"ן] כו'

For although their being called a lamp is because the souls "arose in thought," and therefore they are a vessel to receive the oil and the light, as mentioned above, even so, the Torah was given to them only through [the soul's] being clothed in the body and the animal soul, to refine the Name Ban, etc.

> The souls are called a lamp because they "arose in thought," and so they are vessels for the oil and the light. Yet the Torah was given to them only once they are clothed in a body and an animal soul, and their task there is to refine the Name Ban, the lower level that the soul raises up.

וזהו ענין הפתילה שבה דוקא נתלה האור של התורה כו', אך לפמש"ל [לפי מה שכתוב לעיל] בשם המק"מ [המקדש מלך] פ' פנחס דף ר"י"ט הפתילה היא יסוד כו' הממשיך השמן.

And this is the matter of the wick, on which specifically the light of the Torah depends, etc. But according to what is written above in the name of the Mikdash Melech, Parshas Pinchas, folio 219, the wick is Yesod, etc., which draws the oil.

> That is the wick: the light of the Torah takes hold only of it, the soul as it stands in the body and the animal soul. But according to the Mikdash Melech, cited above, the wick is Yesod, which draws the oil down.

וזהו ע"ד מ"ש כשמן הטוב כו' כטל חרמון שיורד על הררי ציון[135] כו' שבחי' ציון זהו מדת צדיק יסוד עולם[136] כו' ובו ועל ידו נמשך השמן הטוב כו':

And this is in the manner of what is written, "Like the good oil," etc., "like the dew of Hermon that comes down upon the mountains of Zion," etc.: the level of Zion is the attribute of "the tzaddik [who] is the foundation of the world," etc.; and in it and through it the good oil is drawn, etc.

> The same psalm continues, "like the dew of Hermon that comes down upon the mountains of Zion." Zion is the attribute of "the tzaddik, the foundation (yesod) of the world," that is, Yesod, and through it the good oil flows.

22 קיצור. וזהו אשר קדשנו. תענוג אשריך ישראל[137] קדשנו קדש הבדלה. והיינו במצותיו לקיחה ע"י ד"א [דבר אחר]

Summary. And this is "Who (asher) has sanctified us": delight, "Happy (ashrecha) are you, Israel"; kideshanu: kodesh, separation. And this is "with His mitzvos": taking by means of another thing.

> The summary recalls the reading of the blessing: asher means delight, as in "Happy are you, Israel"; kideshanu means kodesh, separation. And "with His mitzvos" is the principle that taking by means of another thing is called taking.

כי המלאכים בקשו אשר תנה הודך[138] בחי' אשר הנ"ל ולא נתנה להם לפי ששרשם מהדבור אינן נר וכלי להמשכה הנ"ל רק הנשמות לפי שעלו במחשבה הם נר.

For the angels asked, "Who (asher) place Your majesty" — the level of asher mentioned above — and it was not given to them: because their root is from speech, they are not a lamp and a vessel for the drawing down mentioned above; only the souls, because they arose in thought, are a lamp.

> The angels asked for this asher when they said, "who (asher) place Your majesty upon the heavens," but it was not given to them: rooted in speech, they cannot be a lamp for this drawing down. Only the souls, which arose in thought, are a lamp.

23 ופי' כשמן הטוב על הראש.[139] ע"ד והי' בראשם.[140] וכתיב שאו ידיכם קדש וברכו את[141] הי'.

And the meaning of "like the good oil upon the head" is in the manner of "and Havayah at their head." And it is written, "Lift up your hands [toward] holiness and bless Havayah."

> The summary continues: "the good oil upon the head" is as in "Havayah at their head." And "Lift up your hands toward holiness and bless Havayah" draws the blessing.

ידיכם תרין דרועין שהם קעומ"ש [קבלת עול מלכות שמים] עם רמ"ח מ"ע [מצות עשה] הם נר. וברכו זהו פי' הקב"ה וזהו כשמן הטוב על הראש שמן משחת קודש.

"Your hands" are the two arms, which are accepting the yoke (kabbalas ol) of the Kingdom of Heaven; with the 248 positive commandments they are ner. "And bless" is the meaning of "the Holy One, blessed be He"; and this is "like the good oil upon the head," "oil of holy anointing."

> The hands are the two arms, accepting the yoke of Heaven, which together with the 248 positive commandments make ner, 250. "And bless" is "the Holy One, blessed be He," and this is "the good oil upon the head," the "oil of holy anointing."

ואח"כ על הזקן שקנה חכמה קנה בינה[142] תשב"כ [תורה שבכתב] ותשבע"פ [ותורה שבעל פה] והתורה היא אור שהיא חכמה שבה גילוי התענוג:

And afterward, "upon the beard": "one who has acquired wisdom"; "acquire wisdom, acquire understanding"; the Written Torah and the Oral Torah. And the Torah is light, for it is Chochmah, in which is the revelation of delight.

> Then the oil runs down "upon the beard": wisdom, the Written Torah and the Oral Torah. And the Torah is the light, for it is Chochmah, in which delight is revealed.

SECTION 5 · ¶24–26

Wisdom gives life: the bowl upon its top

24 ה אך הנה כ"ז [כל זה] היא בחי' התורה ומצות כאשר הן למעלה במקורן העליון שהמצות הן הן רצונו ית' שלמעלה מהחכמה והתורה היא בחי' חכמה שהיא פי' וביאור המצוה ומדרגתה למטה ממדרגת המצוה.

5. However, all this is the level of the Torah and mitzvos as they are above, in their supernal source: that the mitzvos are themselves His will, may He be blessed, which is above Chochmah, and the Torah is the level of Chochmah, which is the commentary and explanation of the mitzvah, and its rank is below the rank of the mitzvah.

> The fifth section begins. Everything so far has described the Torah and the mitzvos at their source above, where the mitzvos, G-d's will, stand above the Torah, which is Chochmah and only explains them.

אבל כדי להמשיך האדם על נפשו מלמעלה למטה להיות נמשך גילוי בחי' התורה ומצוה בנפש האדם

But in order for a person to draw down upon his soul, from above to below, so that the revelation of the level of Torah and mitzvah be drawn into the person's soul,

> Now the question is how a person draws all this down into his own soul. Here the order is different.

הנה כתיב והחכמה תחי' בעליה[143] (בקהלת סי' ז' י"ב) החכמה היא התורה תחיה בעליה פי' בעליה הן המצות שהן בעלים של תורה. וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] גדול תלמוד שמביא לידי מעשה.[144]

it is written, "Wisdom gives life to its possessors" (in Ecclesiastes, chapter 7[, verse] 12): "wisdom" is the Torah; "gives life to its possessors": "its possessors" are the mitzvos, which are the possessors of the Torah. And as our Sages, of blessed memory, said, "Great is study, for it leads to action."

> Koheles says that "wisdom gives life to its possessors": in its plain sense, wisdom keeps alive the one who has it. Here the wisdom is the Torah, and its "possessors," the ones it belongs to, are the mitzvos, which the Torah explains. Below, the Torah gives life to the mitzvos, as the Sages say, "Great is study, for it leads to action."

וביאור ענין זה ע"פ מארז"ל [מאמר רבותינו זכרונם לברכה] למה קדמה שמע לוהי' [לוהיה (לפרשת והיה אם שמוע)] אם שמוע שבתחלה יקבל עליו עול מלכות שמים ואח"כ יקבל עליו עול מצות[145]

And the explanation of this matter is according to the saying of our Sages, of blessed memory: "Why does [the section of] Shema precede 'And it shall be, if you will hearken'? So that one first accept upon himself the yoke of the Kingdom of Heaven, and afterward accept upon himself the yoke of the mitzvos."

> The order of the Shema shows how. The Mishnah explains that its first section comes before the second so that a person first accepts the yoke of the Kingdom of Heaven and only then the yoke of the mitzvos.

(עמ"ש בביאור ע"פ ונקדשתי בתוך בני ישראל[146] ביאור ג"פ [ג' פעמים] קדוש דמשם מובן שבחי' קדוש הראשון זהו ענין קבלת עומ"ש [עול מלכות שמים] וב"פ [וב' פעמים] קדוש שאחר זה הם תומ"צ [תורה ומצות]

(See what is written in the explanation on the verse "And I shall be sanctified among the children of Israel," the explanation of the threefold "holy," from which it is understood that the level of the first "holy" is the matter of accepting the yoke of the Kingdom of Heaven, and the two [times] "holy" after it are Torah and mitzvos.

> The parenthesis cites a discourse on "And I shall be sanctified among the children of Israel": of the three "holy"s, the first is accepting the yoke of Heaven and the other two are Torah and mitzvos.

ועיין בסידור שער הק״ש [הקריאת שמע] בד״ה להבין ההפרש בין ק״ש [קריאת שמע] לשמו״ע [לשמונה עשרה] דלשם מבואר ג״כ דע״י ק״ש [קריאת שמע] שהיא קבלת עול מלכות שמים ממשיכים בחי׳ יחוד י״ה דשם הוי׳ שממשיכים יחוד זה ממקור הראשון מאור א״ס ממש ע״י בכל מאדך[147] כו׳ וע״י תומ״צ [תורה ומצות] ממשיכים יחוד ו״ה.

And see in the Siddur, in the Gate of the Shema, in the discourse beginning "To understand the difference between the Shema and the Shemoneh Esreh," for there too it is explained that through the Shema, which is accepting the yoke of the Kingdom of Heaven, one draws down the level of the union of yud-hei of the Name Havayah, drawing this union from the first source, from the very Infinite Light (Or Ein Sof), through "with all your might," etc.; and through Torah and mitzvos one draws down the union of vav-hei.

> A discourse in the Siddur (the Alter Rebbe's prayer book with his discourses), on the difference between the Shema and the Shemoneh Esreh, explains that the Shema draws down the union of the first two letters of the Name Havayah, yud-hei (Chochmah and Binah), from the Infinite Light itself, through loving G-d "with all your might," beyond all limits. Torah and mitzvos draw down the union of the last two letters, vav-hei.

ועמ״ש ע״פ אלה פקודי המשכן משכן העדות.[148] עו״ל [עוד יש לומר] בענין הקדמת עומ״ש [עול מלכות שמים] לעול מצות ע״ד שנתי׳ [שנתבאר] בד״ה צאינה וראינה[149] בפי׳ שקשרו להם שני כתרים[150] א׳ כנגד נעשה ואחד כנגד נשמע.

And see what is written on the verse "These are the accounts of the Tabernacle, the Tabernacle of the Testimony." One may further say, on the matter of the yoke of the Kingdom of Heaven coming before the yoke of the mitzvos, along the lines of what was explained in the discourse beginning "Go forth and gaze," on the meaning of "they tied on them two crowns, one corresponding to 'we will do' and one corresponding to 'we will hear.'"

> After one more reference, the Alter Rebbe gives a further reason why the yoke of Heaven comes first. The Talmud says that at Sinai each Jew was given two crowns, one for "we will do" (naaseh) and one for "we will hear" (nishma).

כי הנה ביאור מלת נשמע הוא להיות בטל לדבר תורה המדברת בפיו שהיא רצונו ית׳ כאילו שומע שהשכינה מדברת מתוך גרונו וכמ״ש תען לשוני אמרתך[151] כו׳

For the explanation of the word nishma ("we will hear") is to be nullified to the word of Torah that speaks in his mouth, which is His will, may He be blessed, as though he hears the Shechinah speaking from within his throat; as it is written, "Let my tongue respond with Your word," etc.

> "We will hear" means being nullified to the words of Torah one speaks, which are G-d's will, as if hearing the Shechinah speak from one's own throat. So the psalm says, "Let my tongue respond with Your word," like one who repeats what he hears.

והקדימו לזה בחי' נעשה להיות בטל לבעל הרצון הוא אור א"ס ב"ה לבדו בעצמו שע"י ביטול זה נמשך בחינת נשמע המשכה מלמעלה למטה כי רוח אייתי רוח ואמשיך רוח.

And they put before this the level of naaseh ("we will do"): to be nullified to the Master of the will, who is the Infinite Light, blessed be He, alone, in Himself; for through this self-nullification (bittul) the level of nishma is drawn down, a drawing down from above to below, for "spirit draws spirit and brings down spirit."

> "We will do" came first: it is being nullified to the Master of the will, G-d Himself, beyond even His will. This deeper self-nullification draws down from above the level of "we will hear," for, as the Zohar puts it, "spirit draws spirit and brings down spirit."

עכ"ד [עד כאן דבריו] המבוארים שם. ועד"ז י"ל [יש לומר] ההפרש בין קבלת עומ"ש [עול מלכות שמים] שהוא להיות בטל לבעל הרצון ועול מצות הוא להיות בטל לרצונו יתי' המלובש בתומ"צ [בתורה ומצות]

Thus far the words explained there. And along these lines one may explain the difference between accepting the yoke of the Kingdom of Heaven, which is to be nullified to the Master of the will, and the yoke of the mitzvos, which is to be nullified to His will, may He be blessed, clothed in Torah and mitzvos.

> So accepting the yoke of Heaven is self-nullification to G-d Himself, and the yoke of the mitzvos is self-nullification to His will as it is clothed in Torah and mitzvos.

וכנגד זה נמשך שני כתרים. שהם בחי' סכ"ע [סובב כל עלמין] ומה שלמעלה מסכ"ע [מסובב כל עלמין] אדון הנפלאות גאה גאה[152] כו' ונק' ע"פ לשון הקבלה ע"י [עתיק יומין] ואי"א. והנה בבחי' כתר שע"י נשמע הם ג"כ תר"ך עמודי אור הנמשכים ע"י המצות. שמהם נמשך ש"י עולמות לצדיקים.

And corresponding to this, two crowns are drawn down, which are the level of sovev kol almin and what is above sovev kol almin, "the Master of wonders," "He is exalted, exalted," etc.; and in the language of the Kabbalah they are called Atik Yomin and Arich Anpin. Now, in the level of the crown that comes through nishma there are also the 620 pillars of light drawn down through the mitzvos, from which the 310 worlds are drawn for the tzaddikim.

> Corresponding to these two, two crowns are drawn down: the encompassing light (sovev kol almin) and what is above it, described as "the Master of wonders" (from the Yishtabach blessing) and "He is exalted, exalted"; in Kabbalah they are called Atik Yomin and Arich Anpin. The crown of "we will hear" holds the 620 pillars of light drawn down by the mitzvos, and from them come the 310 worlds of the tzaddikim.

אכן ע"י קבלת עומ"ש [עול מלכות שמים] נמשך ע"ד הכתר שכנגד נעשה כי כתר זה נמשך ממלכות דא"ס ממש שנמשך להיות כתר ועטרה על הראש ולכן הוא נמשך ע"י קבלת עול מלכות שמים דוקא כו' ונמשך אח"כ בבחי' ונשמע.

But through accepting the yoke of the Kingdom of Heaven there is drawn down [a level] in the manner of the crown that corresponds to naaseh; for this crown is drawn from the very Malchus of the Infinite One (Ein Sof), which is drawn to be a crown and diadem upon the head. And therefore it is drawn specifically through accepting the yoke of the Kingdom of Heaven, etc., and it is drawn afterward into the level of venishma.

> Accepting the yoke of Heaven draws down the crown of "we will do," which comes from the Malchus (Kingship) of the Infinite One Himself, becoming a crown on the head. That is why it is reached specifically by accepting G-d's Kingship, and afterward it flows down into "we will hear."

ולקשר זה עם מ"ש תחלה דע"י קבלת עומ"ש [עול מלכות שמים] נמשך יחוד י"ה וע"י עול מצות נמשך יחוד ו"ה.

And to connect this with what was said first, that through accepting the yoke of the Kingdom of Heaven the union of yud-hei is drawn down, and through the yoke of the mitzvos the union of vav-hei is drawn down,

> The Alter Rebbe now ties this to the earlier point. The yoke of Heaven draws down the union of yud-hei, and the yoke of the mitzvos the union of vav-hei.

י"ל [יש לומר] כמ"ש בעטרה שעטרה לו אמו זו כנסת ישראל ביום חתונתו זו מתן תורה[153] הרי הכתר והעטרה הוא מקור היחוד שע"י תומ"צ [תורה ומצות] וכמ"כ [וכמו כן] מקור יחוד י"ה.

it may be said: as it is written, "with the crown with which his mother crowned him" — this is the Community of Israel — "on the day of his wedding" — this is the giving of the Torah. Thus the crown and the diadem are the source of the union that comes through Torah and mitzvos; and so too [they are] the source of the union of yud-hei.

> The Song of Songs speaks of "the crown with which his mother crowned him on the day of his wedding." "His mother" is read as the Community of Israel, and "the day of his wedding," as the Mishnah says, is the giving of the Torah. So the crown is the source of the union drawn down by Torah and mitzvos, and likewise of the union of yud-hei.

וא"כ ב' בחי' הנ"ל דיחוד י"ה ויחו ד ו"ה שרשן נמשך ע"י גילוי ב' בחי' כתרים הנ"ל ועמ"ש בת"א [בתורה אור] בד"ה כי עמך מקור חיים[154] ובד"ה לכן אמור לבני ישראל,[155] ובהביאור בסופו).

If so, the two levels mentioned above, the union of yud-hei and the union of vav-hei, have their root drawn through the revelation of the two levels of crowns mentioned above. And see what is written in Torah Ohr, in the discourse beginning "For with You is the source of life," and in the discourse beginning "Therefore say to the children of Israel," and in the explanation at its end.)

> Both unions, yud-hei and vav-hei, are rooted in the revelation of the two crowns. The parenthesis closes with references to two discourses in Torah Ohr.

והענין כי הנה קבלת עומ"ש [עול מלכות שמים] הוא הפרשה ראשונה שמע ישראל[156] הוי' אלקינו הוי' אחד. פי' שמע לשון הבנה כמ"ש בברכת אהבת עולם ותן בלבנו בינה להבין ולהשכיל

And the matter is: accepting the yoke of the Kingdom of Heaven is the first section, "Hear, O Israel, Havayah is our G-d, Havayah is one." Shema is a term of understanding, as it says in the blessing Ahavas Olam, "And put into our hearts understanding, to understand and to discern."

> The main thread resumes: accepting the yoke of Heaven is the first section of the Shema, "Hear, O Israel, Havayah is our G-d, Havayah is one." "Hear" (shema) means "understand," as the blessing before the Shema asks G-d to "put understanding into our hearts."

להבין דבר מתוך דבר ולהשכיל בעיני ראיה דבר הנולד מאין ליש כו'. והתבוננות זו הוא ענין וגולה על ראשה.[157]

"To understand" one thing from another, and "to discern" with the eyes of sight a thing that comes into being from nothing to something, etc. And this contemplation is the matter of "and its bowl upon its top."

> "To understand" is to derive one thing from another; "to discern" is to see with the mind's eye how a thing comes into being from nothing. This contemplation is the Menorah's "bowl upon its top," the reservoir above the lamps.

כי המנורה שבעה נרותי' [נרותיה] עלי' [עליה] בחי' ז' מדות לך הוי' הגדולה והגבור' [והגבורה][158] כו' בחי' אהוי"ר [אהבה ויראה] כו'.

For the Menorah, "its seven lamps upon it," is the level of the seven attributes (middos), "Yours, Havayah, are the greatness and the might," etc., the level of love and awe, etc.

> The seven lamps on the Menorah are the seven emotive attributes, listed in the verse "Yours, Havayah, are the greatness and the might," which are love and awe. They are fed by the contemplation above them, as the lamps are fed from the bowl.

25 והנה קיום ואהבת[159] הוא ע"י התבוננות באחד בחי' יחו"ע [יחודא עילאה] איך דכולא קמי' [קמיה] כלא ובטלים במציאות ממש רק שבטובו מחדש בכל יום יש מאין ממש

Now, the fulfillment of "And you shall love" comes through contemplating "one," the level of the higher unity (yichuda ila'ah): how "all before Him is as nothing," and they are truly nullified in existence, except that "in His goodness He renews each day" something truly from nothing;

> The love of G-d, "And you shall love," comes from contemplating the word "one" in the Shema at the level of the higher unity: before G-d everything is as nothing, truly nullified in its very existence, and it exists only because He, in His goodness, renews it every day from nothing, as the morning blessing says.

ואי לזאת הוא אחד ממש בשמים ממעל ועל הארץ מתחת אין עוד.[160]

and therefore He is truly one, "in the heavens above and on the earth below; there is nothing else."

> So He alone is truly one, as the verse says, "Havayah is G-d in the heavens above and on the earth below; there is nothing else."

ועי"כ [ועל ידי כך] נמשך להיות ואהבת וזהו בחי' קבלת עומ"ש [עול מלכות שמים] שיהיה הוי' בבחי' אלקיך ממש כו' כמ"ש במ"א וכל המאריך באחד[161] בבחי' זו ממשיך גילוי אהבה זו ביתר שאת

And through this "And you shall love" comes to be. And this is the level of accepting the yoke (kabbalas ol) of the Kingdom of Heaven: that Havayah be truly on the level of "your G-d," etc., as is explained elsewhere. And whoever prolongs "one" on this level draws down the revelation of this love with surpassing strength.

> This contemplation brings about love, and it is the acceptance of the yoke of Heaven: Havayah becomes truly "your G-d." The Talmud praises one who prolongs the word "one" (echad); the more one dwells on it, the more strongly this love is revealed.

וזהו הענין וגולה על ראשה שמזה נמשך ז' נרותי' [נרותיה] (כי ראשה זהו כמ"ש והי' בראשם[162] כנ"ל. והוא כמ"ש ושכנתי בתוכם.[163] בתוכו לא נאמר אלא בתוכם וזהו ג"כ ענין ישראל לי ראש.

And this is the matter of "and its bowl upon its top (roshah)," from which "its seven lamps" are drawn. (For roshah is as it is written, "and Havayah at their head," as mentioned above; and it is as it is written, "and I will dwell within them": it does not say "within it" but "within them." And this too is the matter of "Yisrael: li rosh" ("a head for Me").

> This contemplation is the bowl on the Menorah's top, from which its seven lamps are fed. The "top" (roshah) is "Havayah at their head": G-d dwelling "within them," within each Jew. And Israel are, for G-d, the "head," for the letters of Yisrael spell li rosh, "a head for Me."

ובהגולה היה השמן בחי' כשמן הטוב על הראש[164] כו' כנ"ל ולעיל נתבאר בחינה זו בענין ההמשכה שע"י המצות. וכמ"כ [וכמו כן] בענין ההמשכה שע"י קבלת עול מלכות שמים.

And in the bowl was the oil, the level of "like the good oil upon the head," etc., as mentioned above. Above, this level was explained regarding the drawing down that comes through the mitzvos; and likewise [it applies] regarding the drawing down that comes through accepting the yoke of the Kingdom of Heaven,

> The bowl held the oil, "the good oil upon the head." Earlier this was applied to the drawing down through the mitzvos; now it is applied to the drawing down through accepting the yoke of Heaven.

דהיינו ענין שאו ידיכם[165] שהם שמע ישראל ובשכמל"ו [וברוך שם כבוד מלכותו לעולם ועד] ועי"ז ממשיכים מבחי' קדש העליון בחי' שמן משחת קדש להיות וברכו את הוי'. ובזח"ב [ובזהר חלק ב'] תרומה קנ"ח א' רישא דמנרתא בינה[166] כו', והיינו ההתבוננות בשמע ישראל)

that is, the matter of "Lift up your hands," which are "Hear, O Israel" and "Blessed be the Name of the glory of His kingdom forever and ever"; and through this one draws down from the level of the supernal kodesh, the level of "oil of holy anointing," so that there be "and bless Havayah." And in the Zohar, Part II, Terumah, 158a: "the head of the Menorah is Binah," etc.; that is, the contemplation in "Hear, O Israel.")

> That is "lift up your hands," the two verses "Hear, O Israel" and "Blessed be the Name," which draw down from the supernal holiness, the "oil of holy anointing," so as to "bless Havayah." The Zohar calls the head of the Menorah Binah, which is the contemplation (binah, understanding) of the Shema.

והנה מואהבת עד ובשעריך[167] הם מ"ב תיבין כנגד שם מ"ב דאנא בכח גדולת שהוא ענין ההעלאה כו' ויש בו ז' פסוקים ובכל א' ששה תיבות ע"ד בשתים יכסה כו' ובשתים יעופף.[168]

Now, from "And you shall love" until "and upon your gates" there are forty-two words, corresponding to the Name of forty-two [letters] of Ana Bechoach Gedulas, which is the matter of ascent, etc. And it has seven verses, and in each one six words, in the manner of "with two he covered," etc., "and with two he flew."

> The paragraph from "And you shall love" to "and upon your gates" has forty-two words, matching the forty-two-letter Name of the prayer Ana Bechoach, a Name of ascent. That prayer has seven lines of six words each, like the six wings of the seraphim: "with two he covered his face … and with two he flew."

וזהו ענין עד פרחה[169] וזהו ענין שבעה נרותיה ז' מדות הנ"ל שהן ז' פסוקים דאנא בכח כו'

And this is the matter of "to its flower"; and this is the matter of "its seven lamps," the seven attributes (middos) mentioned above, which are the seven verses of Ana Bechoach, etc.

> This ascent is the Menorah's "flower" (pirchah, which also suggests flying upward, as in paragraph 3), and the seven lines are its seven lamps, the seven emotive attributes.

ורש"י [ורבי שלמה יצחקי] פי' וגולה כמו גולות עיליות[170] (ביהושע ט"ו) לשון מעיין הנובע כי בינה נק' נהר היוצא מעדן[171] כמ"ש בד"ה אם בחקותי

And Rashi explains vegulah ("and its bowl") as in "upper springs (gulos illiyos)" (in Joshua 15), an expression of a flowing spring; for Binah is called "the river that goes out of Eden," as is explained in the discourse beginning "If you walk in My statutes."

> Rashi reads gulah as a spring, as in the "upper springs" (gulos illiyos) of the book of Yehoshua. The spring is Binah, called "the river that goes out of Eden," the source of the flow, as the discourse on "If you walk in My statutes" explains.

ועמ"ש בת"א [בתורה אור] פ' בראשית בד"ה להבין ענין הברכות פי' יום ליום יביע אומר[172] ויש בחי' נחלי שמן[173] (מיכה סי' ו' ז').

And see what is written in Torah Ohr, Parshas Bereishis, in the discourse beginning "To understand the matter of the blessings," on the meaning of "Day to day pours forth speech." And there is the level of "rivers of oil" (Micah, chapter 6[, verse] 7).

> A discourse in Torah Ohr, Bereishis, explains "Day to day pours forth speech," where yabia, "pours forth," is the word for a flowing spring (mabua). Micah too speaks of "rivers of oil."

ובגמרא תליסר נהרא דאפרסמונא דכיא. גם י"ל [יש לומר] וגולה מענין גלגלתא ע"ד מ"ש במדרש רבה סוף קהלת ע"פ ותרוץ גולת הזהב[174] זה גולגולת

And in the Gemara: "thirteen rivers of pure balsam." It may also be said that vegulah is from the matter of Gulgalta (the skull), along the lines of what is said in the Midrash Rabbah at the end of Koheles, on the verse "and the golden bowl (gulas hazahav) be crushed": "this is the skull (gulgoles),"

> The Talmud speaks of "thirteen rivers of pure balsam" as a reward in the World to Come. Another reading links gulah with gulgalta, the skull: the Midrash on Koheles's "golden bowl" says that it is the skull.

והיא בחי' אהבה רבה והרצון שלמעלה מהשכל כמ"ש בד"ה שאו את ראש כו' לגלגלתם[175] ועוד יש פירושים בענין וגולה ויתבאר לקמן אי"ה [אם ירצה השם]:[176, 177]

which is the level of "great love" (ahavah rabbah) and of the will that is above intellect, as is explained in the discourse beginning "Lift up the head," etc., "by their skulls." And there are more interpretations of vegulah, and they will be explained below, G-d willing.

> The skull stands for "great love" (ahavah rabbah) and the will that is above intellect, as explained in the discourse on the census, "Lift up the head ... by their skulls." More meanings of gulah will be explained later.

26 קיצור. וכ"ז [וכל זה] הוא ענין המצות כמו שהן למעלה שאזי הן למעלה מהתורה שהם בחי' שמן למאור[178] ותורה אור.[179]

Summary. All this is the matter of the mitzvos as they are above, where they are above the Torah: they are the level of "oil for the light," and "Torah is light."

> The summary: all of this describes the mitzvos as they are above, where they stand higher than the Torah. They are the "oil for the light," and the Torah is the light.

אך כדי להמשיך הגילוי בנה"א [בנפש האלקית] הוא ע"י התורה כי החכמה תחיה בעליה.[180] שעל ידה יבא לקבלת עומ"ש [עול מלכות שמים] שקדם לעול מצות

But drawing the revelation into the G-dly soul is through the Torah, for "wisdom gives life to its possessors": through it he will come to accepting the yoke of the Kingdom of Heaven, which comes before the yoke of the mitzvos.

> To draw the revelation into the G-dly soul, the Torah comes first, for "wisdom gives life to its possessors": through it a person comes to accept the yoke of Heaven, which comes before the yoke of the mitzvos.

וקבלת עומ"ש [עול מלכות שמים] ממשיך ממקור הראשון להיות נמשך בבחי' י"ה דשם הוי' וע"י תומ"צ [תורה ומצות] ממשיכים משם בבחי' ו"ה להיות השם שלם גם בענין הקדמת נעשה לנשמע שע"ז נמשך שני כתרים.

And accepting the yoke of the Kingdom of Heaven draws down from the first source, so that it be drawn into the level of yud-hei of the Name Havayah; and through Torah and mitzvos one draws down from there into the level of vav-hei, so that the Name be whole. Also, the matter of "we will do" coming before "we will hear," through which two crowns are drawn down.

> Accepting the yoke of Heaven draws from the first source into yud-hei of the Name Havayah, and Torah and mitzvos draw from there into vav-hei, so that the Name is complete. The same order appears in "we will do" before "we will hear," which draws down two crowns.

וקעומ"ש [וקבלת עול מלכות שמים] זהו ענין שמע ישראל וזהו וגולה על ראשה[181] ומואהבת עד ובשעריך הן שבעה נרותיה פי' וגולה על ראשה ע"ד כשמן הטוב על הראש[182] שאו ידיכם קדש וברכו[183] כו' כנ"ל:

And accepting the yoke of the Kingdom of Heaven is the matter of "Hear, O Israel," and this is "and its bowl upon its top"; and from "And you shall love" until "and upon your gates" are "its seven lamps." The meaning of "and its bowl upon its top" is in the manner of "like the good oil upon the head," "Lift up your hands [toward] holiness and bless," etc., as mentioned above.

> The acceptance of the yoke of Heaven is "Hear, O Israel," the bowl on the Menorah's top, and the passage from "And you shall love" to "and upon your gates" is its seven lamps. The bowl on the top is "the good oil upon the head" and "lift up your hands toward holiness and bless."

SECTION 6 · ¶27–32

The olives crushed: heaviness of head and mercy

27 ו אך כדי להיות גילוי האהבה זו תקועה בלבו ונפשו של אדם להיות ובכל נפשך[184] הנה הוא ע"י בחי' ושנים זיתים עליה אחד מימין הגולה ואחד על שמאלה,[185]

6. But for the revelation of this love to be implanted in a person's heart and soul, so that there be "and with all your soul," it is through the level of "and two olives upon it, one on the right of the bowl and one on its left."

> The sixth section asks how this love becomes fixed in a person's heart and soul, so that he loves G-d "with all your soul." The answer lies in the two olives that stand beside the Menorah's bowl in Zechariah's vision.

והענין כי הנה זיתים הם שמובלעים בתוכם השמן רק שאינו יוצא אלא ע"י כתישה בבית הבד.

The matter is: olives have the oil absorbed within them, except that it comes out only through crushing in the olive press.

> Olives hold their oil inside them but give it up only when they are crushed in the olive press. The oil is there, but it must be pressed out.

וכן עד"מ צ"ל בחי' כתישה בנפש האדם והוא משארז"ל [מה שאמרו רבותינו זכרונם לברכה] אין עומדין להתפלל אלא מתוך כובד ראש.[186]

And so, by way of analogy, there must be the level of crushing in a person's soul. And this is from what our Sages, of blessed memory, said: "One may stand to pray only out of heaviness of head (koved rosh)."

> So too the soul needs to be "crushed." This is what the Sages meant when they said that one may stand to pray only with "heaviness of head," in a solemn and humbled frame of mind.

פי' ראש היינו בחי' ישראל לי ראש ובחינת כובד ראש זהו כמ"ש עונותי עברו ראשי כמשא כבד יכבדו ממני[187] (בתלים ל"ח ה').

The meaning of "head" is the level of "Yisrael: li rosh" ("a head for Me"); and the level of heaviness of head is as it is written, "For my iniquities have gone over my head; like a heavy burden they are too heavy for me" (in Psalms 38:5).

> The "head" is Israel, whose very name, Yisrael, has the letters of li rosh, "a head for Me." The "heaviness" is the weight of sin, as the psalm says, "my iniquities have gone over my head; like a heavy burden they are too heavy for me."

ומזה נמשך ג"כ מ"ש ובפשעכם שולחה אמכם[188] בחי' גלות שהשכינה יורדת למטה בהיכלות דנוגה כו'

And from this also follows what is written, "and for your transgressions your mother was sent away": the level of exile, in which the Shechinah descends below, into the chambers of nogah, etc.

> Sins also bring exile: "for your transgressions your mother was sent away." The Shechinah goes down into the chambers of nogah, the realm in which good and evil are mixed.

וזהו ג"כ ענין כובד ראש שהשכינה מקור כל נש"י [נשמות ישראל] נק' ראש כנ"ל מפסוק וה' בראשם.[189]

And this too is the matter of heaviness of head: for the Shechinah, the source of all the souls of Israel, is called "head," as mentioned above from the verse "and Havayah at their head."

> So the heaviness of head is also the burden borne by the Shechinah, the source of all Jewish souls. She too is called the "head," as in "Havayah at their head."

28 וזהו ענין שכינה מה הלשון אומרת קלני מראשי[190] כו' וזהו כי עונותינו רבו למעלה ראש[191] [בעזרא סי' ט'] ועיין ברבות ר"פ בא ע"פ כובד אבן ונטל החול וכעס אויל כבד משניהם[192, 193] כו'

And this is the matter of "The Shechinah — what expression does it use? 'My head is heavy upon Me,'" etc. And this is "for our iniquities have increased above [our] head" [in Ezra, chapter 9]. And see Midrash Rabbah, at the beginning of Parshas Bo, on the verse "A stone is heavy and sand is weighty, but a fool's anger is heavier than both," etc.

> The Mishnah teaches that even when a sinner is punished, the Shechinah says, "My head is heavy upon Me": G-d, as it were, shares the pain. Ezra's confession that "our iniquities have increased above our head" means that sins reach up to the "head" above, and the Midrash on Proverbs, "a fool's anger is heavier than both," explains what this heaviness is.

שבאמת אין שייך שום כובד ח"ו [חס ושלום] למעלה שהרי כל העולמות נבראו שלא בעמל ולא ביגיעה[194] כי"א במאמר וארז"ל [ואמרו רבותינו זכרונם לברכה] במאמר אחד יכול להבראות[195] כו' כי"א רק כעס אויל הוא נחשב בחי' כובד למעלה

For in truth no heaviness at all, G-d forbid, applies above, since all the worlds were created without toil and without effort, but by an utterance; and our Sages, of blessed memory, said, "With one utterance it could have been created," etc.; but only "a fool's anger" is accounted a level of heaviness above,

> Nothing is truly heavy for G-d: He created all the worlds without toil or effort, by a word alone, and the Mishnah even says that a single utterance would have been enough. Only "a fool's anger," sin, counts as heaviness above.

כמ"ש הוגעתם את[196] ה' בדבריכם כו' וזהו הנקרא כובד ראש.

as it is written, "You have wearied Havayah with your words," etc. And this is what is called heaviness of head.

> As Malachi says, "You have wearied Havayah with your words": that weariness is the "heaviness of head."

29 וזהו ג"כ פי' וגולה על ראשה שמבואר ברבות ס"פ אמור ס"פ ל"ב חד אמר וגולה לשון גלות[197] כו' דהיינו מה שהאלקות הוא מוסתר והעולם נראה יש ודבר נפרד כו'

And this is also the meaning of "and its bowl (gulah) upon its top," as is explained in Midrash Rabbah, at the end of Parshas Emor, end of chapter 32: "One said, gulah is an expression of exile (golus)," etc.: that is, that G-dliness is hidden and the world appears as a yesh, a separate thing, etc.

> The Midrash also reads gulah as golus, exile. In this world G-dliness is hidden, and the world seems to exist by itself as a separate thing.

וצריך להרגיש הצער ומרירות מזה. ולהשפיל ולהכניע גשמיות וחומריות הגוף שלא יהיה בבחי' יש ודבר נפרד

And one must feel the pain and bitterness of this, and lower and subdue the physicality and coarseness of the body, so that it will not be on the level of a yesh, a separate thing

> A person must feel pain and bitterness over this concealment. He must humble the coarseness of his body, so that it will not feel itself an independent being, separate from G-d.

(ועמ"ש מענין זה בד"ה בהעלתך את הנרות.[198] ובד"ה ואתה תצוה גבי כתית למאור.[199] ועיין בסש"ב [בספר של בינונים] פכ"ט. ועמ"ש בד"ה אוסרי לגפן.[200] ועי' זח"ג [זהר חלק ג] שלח קס"ח א' קרח קע"ח א' גבי ועבד הלוי הוא)[201, 202]

(see what is written on this matter in the discourse beginning "When you raise up the lamps," and in the discourse beginning "And you shall command," on "crushed for the light"; and see Sefer Shel Beinonim, chapter 29; and see what is written in the discourse beginning "Binding to the vine"; and see the Zohar, Part III, Shelach, 168a, [and] Korach, 178a, on "And the Levi shall serve").

> The parenthesis gives further references: the discourses on "When you raise up the lamps" and on "crushed for the light," the oil of crushed olives; Sefer Shel Beinonim (the first part of Tanya), chapter 29, which quotes the Zohar that a log that will not catch fire is splintered, and a body into which the soul's light does not shine is crushed; the discourse on "Binding to the vine"; and the Zohar on "And the Levi shall serve."

ולכן תקנו בברכת ק"ש [קריאת שמע] אבינו אב הרחמן וכן בברכה ראשונה ברחמיך הרבים רחם עלינו לעורר רחמים רבים על גשמיות הגוף

And therefore they instituted in the blessing of the Shema, "Our Father, merciful Father," and likewise in the first blessing, "In Your abundant mercy, have mercy on us": to arouse abundant mercy upon the physicality of the body.

> That is why the Sages placed pleas for mercy in the blessings before the Shema: "Our Father, merciful Father" and "In Your abundant mercy, have mercy on us." They arouse great mercy on the physical body.

ובזה יכנע לבבו ויבא לקרות ק"ש [קריאת שמע] ואהבת בכל נפשך[203] ע"י התבוננות באחד בבחי' יחודו ית' שמבלעדי בחי' כתישה וביטוש הגוף לא יפעול התבוננות בנפש לבא מההעלם אל הגילוי להיות ואהבת בכל נפשך ממש.

And by this his heart will be subdued, and he will come to recite the Shema, "And you shall love ... with all your soul," through contemplating "one," the level of His unity, may He be blessed. For without the level of crushing and pounding the body, contemplation will not have an effect in the soul to come from concealment into revelation, so that there truly be "And you shall love ... with all your soul."

> This humbles the heart, and then the contemplation of G-d's oneness in the Shema can come out of concealment into revelation, as love "with all your soul." Without crushing the body, the contemplation would remain hidden and not affect the soul.

30 וכיצד תהיה התעוררות רחמים רבים על גשמיות הגוף מקדימים לומר המלך המרומם לבדו מאז

And how will there be an arousal of abundant mercy upon the physicality of the body? We first say, "The King who alone is exalted from of old."

> How does one arouse great mercy upon the body? The first blessing before the Shema begins its praise with "The King who alone is exalted from of old."

פי' המלך שמבחי' מלך היינו מדת מלכותו ית' חיים וקיימים כל הנבראים וכל העולמות כדכתיב מלכותך מלכות כל עולמים[204] ואין זה אלא בבחי' זיו והארה כו',

The meaning of "the King" is that from the level of King, that is, the attribute of His Kingship (Malchus), may He be blessed, all the creatures and all the worlds live and endure, as it is written, "Your kingship is a kingship over all worlds"; and this is only on the level of a radiance and an illumination, etc.

> The word "King" refers to G-d's attribute of Kingship (Malchus): through it all creatures and all worlds live and exist, as the psalm says, "Your kingship is a kingship over all worlds." But this is only a glimmer, a radiance, of G-d.

אבל הוא לבדו יתי הוא המרומם שאינו בגדר התלבשות להיות ממכ"ע [ממלא כל עלמין] והוא המתנשא מימות עולם היינו ו"ק [ו' קצוות] מעלה ומטה מזרח ומערב כו' והוא מתנשא מהם שאינו בגדר מקום

But He alone, may He be blessed, is "exalted," for He is not within the bounds of being clothed so as to be memalei kol almin. And He is the One "elevated above the days of the world": that is, the six extremities, up and down, east and west, etc.; and He is elevated above them, for He is not within the bounds of place.

> G-d Himself "alone is exalted": He is beyond being clothed in the worlds as the light that fills them. The prayer's next words, plainly "exalted from days of old," are read as "elevated above the days of the world": the six days of creation, which are the six directions of space; for He is beyond place.

כי אין ערוך לך אלא הוא יתי סכ"ע [סובב כל עלמין] מעלה ומטה שוין לפניו יתי ואציעה שאול הנך[205] גם חשך לא יחשיך ממך כחשכה כאורה[206]

For "there is no comparison to You"; rather, He, may He be blessed, is sovev kol almin: above and below are equal before Him, may He be blessed. "If I make my bed in the netherworld, behold, You are there"; "even darkness is not dark for You … darkness is as light."

> "There is no comparison to You": He is the light that encompasses all worlds, and for Him above and below are the same. As the psalm says, even in the netherworld He is there, and darkness is like light to Him.

ואי לזאת ברחמיך הרבים רחם עלינו גם על בחי' הגשמיות שלא תהיה נראה יש ודבר בפ"ע [בפני עצמו] ונפרד מחמת שירדה בסתר המדרגה ובהסתר פנים והעלם אחר העלם כי לא שייך זה אלא בבחי' השתלשלות וסתר המדרגות שיש רוחניות וגשמיות,

And therefore, "In Your abundant mercy, have mercy on us": also on the level of physicality, that it not appear as a yesh, a thing by itself and separate, because it has descended into the concealment of the ranks, with the hiding of the Face and concealment after concealment. For this applies only on the level of the chain of descending worlds (hishtalshelus) and the concealment of the ranks, where there is spiritual and physical;

> Therefore one asks, "In Your abundant mercy, have mercy on us," even for the physical: that it should no longer seem to exist by itself, separate from G-d. That appearance comes only from the descent through the chain of worlds, where the levels hide G-d and there is a difference between spiritual and physical.

אבל בבחי׳ סוכ״ע רוחניות וגשמיות שוין וכמשל העיגול שסובב מעלה ומטה שחלק העליון ממנו הוא עליון מאד וחלק התחתון הוא תחתון מאד ומקיף ג״כ בחי׳ מטה

but on the level of sovev kol almin, spiritual and physical are equal. It is like the analogy of a circle that encompasses above and below: its upper part is very high and its lower part is very low, and it encompasses the level of below as well.

> For the encompassing light, spiritual and physical are equal. It is like a circle drawn around everything: its top is very high and its bottom very low, yet it surrounds the bottom as fully as the top.

וכך כתיב ומתחת זרועות עולם[207] וכתיב וימינו תחבקני[208] כאדם החובק את חבירו שמחבק ומקיף גם בחי׳ אחוריים וחיצוניות שלו ולכך לפי שהוא המתנשא מימות עולם יכול להיות ברחמיך הרבים רחם עלינו,

And so it is written, "and underneath are the everlasting arms"; and it is written, "and His right hand embraces me," like a person who embraces his fellow, who embraces and encompasses also his back and his outer side. And therefore, because He is "elevated above the days of the world," there can be "In Your abundant mercy, have mercy on us."

> So Moshe says, "and underneath are the everlasting arms," and the Song of Songs, "His right hand embraces me," like a hug that wraps around the back too. Because G-d is above all dimensions, His mercy can reach even physicality.

ולכן נקי׳ רחמים גדולים שנמשכים ומתפשטים גם למטה מטה אפילו בעוה״ז הגשמי, ועמ״ש סד״ה ואתה יגדל נא כח אדי׳[209] כו׳, ובברכה שניה אומרים ג״כ אבינו אב הרחמן כו׳ ולא נבוש כו׳ לעולם ועד.

And therefore it is called "great mercy," for it is drawn down and spreads also far, far below, even into this physical world (and see what is written at the end of the discourse beginning "And now, let the power of Ado-nai be great," etc.). And in the second blessing we also say, "Our Father, merciful Father," etc., "and may we not be ashamed," etc., "forever and ever."

> That is why it is called "great mercy": it reaches down even into this physical world. The second blessing before the Shema also says "Our Father, merciful Father," and asks "may we not be ashamed forever and ever."

דהנה עד״מ כשאדם עושה איזה דבר שטות ואח״כ בפתע פתאום רואה בן אדם שרואה אותו

For, by way of analogy, when a person does some foolish thing, and afterward, suddenly, he sees a person who is watching him,

> To explain that request, the Alter Rebbe gives a parable. A person does something foolish and suddenly notices that someone is watching him.

הרי תפול עליו בושה גדולה אפילו אם היה עושה דבר זה כשהוא לבדו בביתו לא היה בזה כדי בזיון מ"מ כשרואה שאחרים רואים אותו מתבייש מאד.

then great shame falls upon him: even though, had he done this thing while alone in his house, there would have been no great disgrace in it, nevertheless, when he sees that others see him, he is greatly ashamed.

> He is overcome with shame, though the same act done alone at home would not have been very disgraceful. What makes him ashamed is being seen.

31 וכך עד"מ הנה כעת השמים והארץ הגשמיים מעלימים ומסתירים אור ה' עד שנראה העולם ליש ודבר בפ"ע [בפני עצמו],

So too, by way of analogy: now the physical heavens and earth hide and conceal the light of G-d, until the world appears as a yesh, a thing by itself.

> So it is with us. Now the physical heavens and earth hide G-d's light, and the world seems to exist by itself, so we do not feel ashamed of our foolish deeds.

אבל לע"ל [לעתיד לבוא] כתיב ונגלו כספר השמים[210] ולא יהיה עוד השמים והארץ בבחי' העלם והסתר פנים רק השמים החדשים והארץ החדשה אשר אני עושה[211]

But of the Time to Come it is written, "and the heavens shall be rolled up (venigolu) like a scroll"; and the heavens and the earth will no longer be in a state of concealment and hiding of the Face, but [there will be] "the new heavens and the new earth that I am making."

> In the Time to Come the heavens will be "rolled up (venigolu) like a scroll," a word that also sounds like nigleh, "revealed": they will no longer hide anything. There will be "new heavens and a new earth."

ואזי יהיה גדול כח הבושה בהגלות נגלות אור הוי' וכן בהפרד הנפש מהגוף בג"ע [בגן עדן] שתזכה לחזות בנועם[212] ה' בגילוי זיו השכינה אזי יבוש ויכלם.

And then the power of shame will be great, when the light of Havayah is openly revealed. And likewise when the soul separates from the body, in Gan Eden, when it merits "to behold the pleasantness of Havayah" in the revelation of the radiance of the Shechinah: then he will be ashamed and humiliated.

> When G-d's light is openly revealed, the shame will be great. So too after death, in Gan Eden, when the soul sees the radiance of the Shechinah, it will be ashamed of what it did while G-d seemed hidden.

ואותה אנו מבקשים שלא נבוש לעולם ועד, (והנה הטעם שצ"ל התעוררות רחמים שע"ז דוקא נמשך ומתגלה בחי' כשמן הטוב.[213]

And it is for this that we ask, that we not be ashamed forever and ever. (Now, as for the reason there must be an arousal of mercy — that through it specifically the level of "like the good oil" is drawn down and revealed —

> This is what we pray for: "that we not be ashamed forever and ever." The parenthesis now explains why arousing mercy draws down the "good oil."

היינו כי יג"מ [י"ג מדות] הרחמים יש בהם חיצוניות ופנימיות החיצוניות נמשל לשערות ונק' י"ג ת"ד [תיקוני דיקנא] והפנימיות הוא בחי' כשמן הטוב כו'. יורד על הזקן כמ"ש באד"ר [באדרא רבא] (קל"א א')

it is that the Thirteen Attributes of Mercy have an outer dimension (chitzoniyus) and an inner dimension (pnimiyus): the outer dimension is likened to hairs and is called the thirteen tikkunim of the beard (tikkunei dikna), and the inner dimension is the level of "like the good oil," etc., "running down upon the beard," as is written in the Idra Rabba) (131a).

> The Thirteen Attributes of Mercy have an outer and an inner dimension. The outer is like hairs, the thirteen features of the supernal beard, and the inner is the "good oil" that runs down the beard; the Idra Rabba, a section of the Zohar, describes thirteen springs of anointing oil flowing through these thirteen features.

ולכן ע"י התעוררות רחמים דוקא נמשך בחי' כשמן הטוב שע"י התעוררות רחמים נמשך שיתגלו פנימית רחמים גדולים.

And therefore through the arousal of mercy specifically the level of "like the good oil" is drawn down, for through the arousal of mercy it comes about that the inner dimension of the great mercy is revealed.

> So arousing mercy reveals the inner dimension of the great mercy. That inner dimension is the "good oil."

ומה שנק' התעוררות רחמים בשם כתישה וביטוש הגוף כמשל כתישת הזיתים, הענין יובן ע"פ מ"ש במ"א בד"ה קול דודי[214] בענין הטעם שהמרור הוא בקו האמצעי

And as for the arousal of mercy being called by the name of crushing and pounding the body, like the analogy of crushing the olives, the matter will be understood according to what is written elsewhere, in the discourse beginning "The voice of my beloved," on the reason the maror is in the middle line:

> Why is arousing mercy called "crushing" the body, like crushing olives? The discourse on "The voice of my beloved" explains why the maror (bitter herb) on the Seder plate is placed in the middle line, the line of mercy.

מפני שבחי' רחמים לא שייך אלא במקום שחסר ומר לו ע"כ נמשך עליו מדת הרחמים

because the level of mercy applies only where something is lacking and bitter for him, and therefore the attribute of mercy is drawn upon him.

> Mercy applies only where something is lacking and bitter: mercy is drawn to one who is in need.

וכמ"כ [וכמו כן] כאן שכדי שיעורר וימשיך גילוי י"ג מדה"ר [מדות הרחמים] זהו דוקא ע"י כובד ראש ושיטעום מרירות בנפשו על ריחוקו מה' שירגיש היטב איך שחסר לו ורע ומר עזבו את[215] ה' וזהו ענין הכתישה והביטוש להיות נשבר לבו בקרבו

And so too here: in order that one arouse and draw down the revelation of the Thirteen Attributes of Mercy, this is specifically through heaviness of head, and that he taste bitterness in his soul over his distance from G-d, so that he feel keenly how he is lacking, and that "it is evil and bitter, the forsaking of Havayah." And this is the matter of the crushing and pounding: that his heart be broken within him.

> So too, to arouse the Thirteen Attributes of Mercy a person needs "heaviness of head": he must taste bitterness over his distance from G-d and feel clearly what he lacks, "that it is evil and bitter, the forsaking of Havayah." That is the crushing: a heart broken within him.

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] כל מי שאין בו דעה אסור לרחם עליו[216] ועי' בסש"ב [בספר של בינונים] פכ"ט שעי"ז יועיל לנפשו כו' בראיה חושיית

And therefore our Sages, of blessed memory, said, "Whoever has no understanding (de'ah), it is forbidden to have mercy on him." And see Sefer Shel Beinonim, chapter 29, that through this he will benefit his soul, etc., with sensory sight.

> The Alter Rebbe connects this to the Sages' saying that one may not have mercy on a person who has no understanding (de'ah): mercy is drawn where there is awareness of one's lack. Sefer Shel Beinonim (Tanya), chapter 29, says that through such crushing a person benefits his G-dly soul, so that it sees G-d's unity as with sensory sight, and not only by hearing and understanding.

כי בחי' ראיה נמשך מגילוי ח"ע [חכמה עילאה] שהוא בחי' שמן הנמשך ע"י הכתישה דייקא כנ"ל ועמ"ש בד"ה בהעלותך בענין כי עין בעין נראה כו':

For the level of sight is drawn from the revelation of the higher Chochmah (Chochmah Ila'ah), which is the level of the oil that is drawn out specifically through crushing, as mentioned above. And see what is written in the discourse beginning "When you raise up," on the matter of "for eye to eye ... seen," etc.

> Sight comes from the higher Chochmah, the "oil" that is pressed out only by crushing. The discourse on "When you raise up" discusses "eye to eye."

32 קיצור. אך כדי להיות האהוי"ר [האהבה ויראה] בלבו הוא ע"י כתישה וביטוש הגוף והתעוררות רחמים בשתים לפניה.[217] שיהיה בחי' כלי תיקון.

Summary. But for the love and awe to be in his heart, it is through crushing and pounding the body and the arousal of mercy in the two [blessings] before it, so that there be the level of a vessel of rectification (tikkun).

> The summary: love and awe settle in the heart only through crushing the body and arousing mercy in the two blessings before the Shema. These make the heart a vessel fit to receive.

וזהו כובד ראש. עונותי עברו ראשי.[218] וכן למעלה קלני מראשי.[219] וגולה לי' [לשון] גלות[220] כו' וכיצד התעוררות רחמים מקדימים לומר המלך המרומם לבדו.

And this is heaviness of head: "my iniquities have gone over my head"; and likewise above, "My head is heavy upon Me"; and gulah is an expression of exile, etc. And how is mercy aroused? We first say, "The King who alone is exalted."

> That is the "heaviness of head" of "my iniquities have gone over my head," matched above by the Shechinah's "My head is heavy upon Me," and gulah read as exile. Mercy is aroused by first saying, "The King who alone is exalted."

ואי לזאת ברחמיך הרבים רחם גם על הגשמיות. ולכן נק' רחמים גדולים. ובאהבת עולם אומר ג"כ אבינו אב הרחמן כו'

And therefore, "In Your abundant mercy, have mercy," also upon the physicality; and therefore it is called "great mercy." And in Ahavas Olam one also says, "Our Father, merciful Father," etc.

> Therefore we ask for "abundant mercy" even on the physical, and it is called "great mercy." Ahavas Olam also says, "Our Father, merciful Father."

ופי' ולא נבוש לעולם ועד וע"י ממשיכים בחי' כשמן הטוב[221] כו'. והטעם שהתעוררות רחמים נק' כתישה ע"ד מרור בקו האמצעי כו':

And the meaning of "and may we not be ashamed forever and ever." And through this one draws down the level of "like the good oil," etc. And the reason the arousal of mercy is called crushing is in the manner of the maror in the middle line, etc.

> The summary recalls the plea "may we not be ashamed forever and ever," and that this mercy draws down the "good oil." Arousing mercy is called crushing for the same reason that the maror is in the middle line.

SECTION 7 · ¶33–36

Two olives and redemption

33 ז והנה בחי' כתישה וביטוש חומריות הגוף שהיא מבחי' הזיתים, יש שני זיתים אחד מימין הגולה ואחד על שמאלה,[222] ימין ושמאל תפרוצי[223,224] ימין מקרבת[225] היא בחי' אהבה ושמאל דוחה היא בחי' יראה

7. Now, in the level of crushing and pounding the coarseness of the body, which is from the level of the olives, there are two olives, "one on the right of the bowl and one on its left": "right and left you shall spread out." "The right draws near," which is the level of love; and "the left pushes away," which is the level of awe.

> The seventh section explains why there are two olives, one on the right of the bowl and one on its left. The right stands for love ("the right draws near") and the left for awe ("the left pushes away").

כי יש בחי' זית המוציא שמן הוא הביטול זה והכנעה זו כדי לבא לבחי' ואהבת בכל לבבך[226] והוא בחי' רצוא.

For there is the level of an olive that yields oil — this self-nullification (bittul) and this submission — in order to come to the level of "And you shall love ... with all your heart"; and this is the level of ratzo (running forth).

> One olive yields the oil of self-nullification and submission that leads to love "with all your heart." This is ratzo, the soul's running toward G-d.

ויש בחי' זית לבא לבחי' יראה והוא בחי' שוב, ועמ"ש בביאור ע"פ כה תברכו[227] בענין והם מדקדקים על עצמם עד כזית[228]

And there is the level of an olive [through which] to come to the level of awe, and this is the level of shov (returning). And see what is written in the explanation on the verse "Thus shall you bless," on the matter of "and they are exacting with themselves to the size of an olive"

> The other olive leads to awe, which is shov, the soul's return to its place and its task. The discourse on "Thus shall you bless" connects this with the Talmud's statement that Israel are exacting with themselves to the size of an olive, saying Grace even for a small amount of food.

(ובמדרש שמות רבה פט"ו [פרק ט"ו / פרשה ט"ו] שני בני היצהר[229,230] הם משה ואהרן וע' בבראשית רבה ס"פ א' בחוקותי פל"ו וע' בזח"ב [בזהר חלק ב'] וארא דכ"ז א' בפסוק הוא אהרן ומשה[231,232] ובמק"מ [ובמקדש מלך] שם בשם האוצ"ח [האוצרות חיים] ובהרמ"ז [ובהרב משה זכות] פ' אמור דק"ב סע"ב [סוף עמוד ב] איתא באוצ"ח [באוצרות חיים] כו' ועמ"ש בד"ה קול דודי גבי מדלג ומקפץ),[233]

(and in the Midrash, Shemos Rabbah, chapter 15: "the two sons of oil" are Moshe and Aharon; and see in Bereishis Rabbah, at the end of [Parshas] Im Bechukosai, chapter 36; and see the Zohar, Part II, Va'era, folio 27a, on the verse "This is Aharon and Moshe," and in the Mikdash Melech there, in the name of Otzros Chaim; and in the Ramaz, Parshas Emor, folio 102, end of side b, it is [cited] from Otzros Chaim, etc.; and see what is written in the discourse beginning "The voice of my beloved," on "leaping ... skipping").

> The parenthesis adds sources: the Midrash identifies Zechariah's "two sons of oil" as Moshe and Aharon, and the Zohar on "This is Aharon and Moshe," with its commentators (the Mikdash Melech, the Ramaz, and Otzros Chaim, a work of Rabbi Chaim Vital), discusses the two together. It also points to the discourse on "The voice of my beloved," on G-d "leaping ... skipping."

והוא בחי' ודברת בם[234] בם דייקא דהיינו כמ"ש למעלה הדברים האלה אשר אנכי מצוך[235] אנכי ממש

And this is the level of "and you shall speak of them": "of them" specifically; that is, as it is written above, "these words which I (Anochi) command you," Anochi itself,

> The olive of awe is "and you shall speak of them," with the stress on "of them": the words that "I (Anochi) command you," G-d's own self speaking.

דהיינו להיות הדבור בד"ת [בדברי תורה] הוא בחי' ביטול ודברי אשר שמתי בפיך[236] ודברי ממש התקשרות מחשבה במחשבה דבור בדבור כו'.

that is, that speech in words of Torah be the level of self-nullification, and "My words which I have put in your mouth," literally "My words": the binding of thought with thought, speech with speech, etc.

> Speaking words of Torah should be an act of self-nullification, so that "My words which I have put in your mouth" are truly G-d's words. The person's thought and speech are bound with G-d's thought and speech.

34 והנה ברבות ס"פ אמור שם פי' ג"כ וגולה על ראשה לשון גאולה[237] היינו מבחי' כובד ראש הנ"ל שקודם התפלה יומשך בחי' וגאולה על ראשה וזהו ענין סמיכת גאולה לתפלה.

Now, in Midrash Rabbah, at the end of Emor, it also explains there "and its bowl (gulah) upon its top" as an expression of redemption (ge'ulah): that is, from the level of heaviness of head mentioned above, which precedes prayer, there will be drawn the level of "and ge'ulah upon its top." And this is the matter of joining redemption to prayer.

> The Midrash also reads gulah as ge'ulah, redemption. From the "heaviness of head" before prayer comes redemption, and this is why the blessing of redemption is joined directly to the Amidah prayer.

ותוספת האלף שעל ידו נעשה מבחי' גולה בחי' גאולה זהו ע"ד מארז"ל [מאמר רבותינו זכרונם לברכה] אל תקרי מה אלא מאה הוא המשכת סוכ"ע בחי' אלף שהוא פלא שנמשך במלכות ארוממך אלקי המלך.[238]

And the added alef, through which the level of gulah becomes the level of ge'ulah, is in the manner of the saying of our Sages, of blessed memory, "Do not read mah (what) but me'ah (a hundred)": it is the drawing down of sovev kol almin, the level of alef, which is pele (wonder), that is drawn into Malchus: "I will exalt You, my G-d the King."

> Gulah and ge'ulah differ by one letter, alef, whose letters rearranged spell pele, "wonder": the encompassing light drawn down into Malchus, as in "I will exalt You, my G-d the King." It is like the Sages' "do not read mah (what) but me'ah (a hundred)": adding an alef turns "what" into "a hundred."

35 והיינו ע"י מאה ברכות.[239] וכך בחי' זו זהו ענין גאולה. וכמו ביצי"מ [ביציאת מצרים] ע"י שנגלה עליהם מלך מלכי המלכים הקב"ה שע"י"ז וגאלם

And this is through the hundred blessings. And so this level is the matter of redemption; as in the Exodus from Egypt, through the King of the kings of kings, the Holy One, blessed be He, revealing Himself to them, through which "He redeemed them."

> This drawing down comes through the hundred blessings a Jew says each day. This is the meaning of redemption: at the Exodus, as the Haggadah says, the King of the kings of kings, the Holy One, blessed be He, revealed Himself to Israel and redeemed them.

ועמ"ש בד"ה נאוו לחייך בתורים[240] בפי' הפסוק כה אמר ה' צבאות כו' אני ראשון ואני אחרון[241] ע"ש.

(And see what is written in the discourse beginning "Your cheeks are comely with rows," on the meaning of the verse "Thus says Havayah of Hosts," etc., "I am the first and I am the last"; see there.)

> The reader is referred to the discourse on "Your cheeks are comely with rows," on the verse "Thus says Havayah ... I am the first and I am the last," in which Isaiah calls G-d Israel's Redeemer.

וענין בחי' זו בנפש בעבודה. היינו צאת פנימיות נקודת הלב שהיתה בבחי' גלות ושביה תוך תאוות נפש הבהמית ועתה יוצאה ועולה למעלה לדבקה בו בתשוקה עזה כמ"ש באג"ה [באגרת הקודש] סי' ד':

And the matter of this level in the soul, in divine service, is the going out of the innermost point of the heart, which was in a state of exile and captivity within the desires of the animal soul, and now goes out and rises up to cleave to Him with an intense longing, as is written in Iggeres HaKodesh, section 4.

> Now the Alter Rebbe turns to redemption within a person's own service of G-d. In the soul, redemption is the inner point of the heart, held captive in the desires of the animal soul, going free and rising to cleave to G-d with intense longing, as Iggeres HaKodesh, section 4, explains.

36 קיצור. שיש ב' בחי' זיתים. א' המוציא שמן לבא לבחי' אהבה ורצוא ויש זית הממשיך בחי' יראה ושוב בחי' ודברת בם[242] וענין שמבחי' וגולה נמשך סמיכת גאולה לתפלה:

Summary. There are two levels of olives: one that yields oil, to come to the level of love and ratzo; and there is an olive that draws down the level of awe and shov, the level of "and you shall speak of them." And the matter that from the level of vegulah comes the joining of redemption to prayer.

> The summary: there are two olives, one yielding the oil of love and ratzo, the other drawing down awe and shov, which is "and you shall speak of them." And from gulah, read as redemption, comes the joining of redemption to prayer.

SECTION 8 · ¶37–42

The yoke of the mitzvos and the gold

37 ח וכ"ז [וכל זה] היא פרשה ראשונה שבק"ש [שבקריאת שמע] שהוא בחי' קבלת עול מלכות שמים כדי שאח"כ יקבל עליו עול מצות[243] פי' עול מצות שהמצות הן עול על האדם לקיים מצות המלך

8. And all this is the first section of the Shema, which is the level of accepting the yoke (kabbalas ol) of the Kingdom of Heaven, so that afterward he will accept upon himself the yoke of the mitzvos. The meaning of "the yoke of the mitzvos" is that the mitzvos are a yoke upon a person, to fulfill the commands of the King.

> The eighth section begins. All of this was the first section of the Shema, the acceptance of the yoke of Heaven, which prepares for the yoke of the mitzvos: the mitzvos are a yoke, the commands of a King.

כי הגם שהמצות הן רצון העליון ב"ה ונמשך מהם תענוג עליון, מ"מ צריך לקיים אותם מצד גזירות המלך בבחי' ביטול ג"כ כמ"ש בד"ה ועתה יגדל נא כח[244]

For although the mitzvos are the supernal will, blessed be He, and supernal delight is drawn from them, nevertheless one must fulfill them because they are the decrees of the King, in a state of self-nullification as well, as is explained in the discourse beginning "And now, let the power be great."

> Even though the mitzvos are G-d's will and carry His delight, a person must keep them because the King commanded them, with self-nullification. The discourse on "And now, let the power be great" explains this.

והיינו שכמו שבקבלת עול מלכות שמים יש ב' בחינות כך יש בקבלת עול מצות ב' בחי' וזהו ענין דחילו ורחימו רחימו ודחילו.

That is: just as in accepting the yoke of the Kingdom of Heaven there are two levels, so in accepting the yoke of the mitzvos there are two levels. And this is the matter of "awe and love" [and] "love and awe."

> Just as accepting the yoke of Heaven has two levels, so does accepting the yoke of the mitzvos: the double order "awe and love" and "love and awe" (dechilu urechimu, rechimu udechilu).

38 והנה כתיב שבעה ושבעה מוצקות[245] ב"פ [ב' פעמים] שבעה כי לכל נר יש ב' מוצקות שמציקות וממשיכות בנרות, מוצק א' הוא שמן מבחי' השני זיתים, ומוצק הב' הוא מ"ש המריקים מעליהם הזהב[246] והוא בחי' שמחה של מצוה

Now, it is written, "seven and seven pipes": twice seven, for each lamp has two pipes, which pour and draw [oil] into the lamps. The first pipe is oil from the level of the two olives; and the second pipe is what is written, "which empty the gold out of themselves," and this is the level of the joy of the mitzvah.

> Zechariah saw "seven and seven pipes," two for each lamp. One pipe brings oil from the two olives; the other brings the "gold" that the olive branches empty out, golden oil in the verse's plain sense, which the maamar reads as the joy of the mitzvah.

כי זהב הוא בחי' שמחה וחדוה כמ"ש מצפון זהב יאתה[247] ועל שמחה של מצוה הוא מ"ש ונתתי מטר ארצכם בעתו יורה[248] כו'

For gold is the level of joy and gladness, as it is written, "Out of the north comes gold." And of the joy of the mitzvah it is written, "And I will give the rain of your land in its season, the early rain," etc.,

> Gold stands for joy, as in "out of the north comes gold." The second section of the Shema, "I will give the rain of your land in its season," speaks of the joy of the mitzvah.

להיות קבלת המצות בגילה בחדוה בנועם[249] ה' והוא מ"ש באמת ויציב ונכון ונעים וטוב ויפה,

so that the acceptance of the mitzvos be with gladness, with rejoicing, in "the pleasantness of Havayah." And this is what is said in [the blessing] Emes Veyatziv: "and established, and pleasant, and good, and beautiful."

> So the mitzvos are taken on with gladness and joy, in "the pleasantness of Havayah." The blessing after the Shema says the same: "and pleasant, and good, and beautiful."

ולכן בפ' שניה של ק"ש [קריאת שמע] לא כתיב בכל מאדך[250] כמו בפ' ראשונה כי בפ' ראשונה הוא ממטה למעלה ולכן נאמר בכל מאדך

And therefore in the second section of the Shema "with all your might" is not written as in the first section. For in the first section it is from below upward, and therefore it says, "with all your might";

> That is why the second section of the Shema does not say "with all your might," as the first does. The first section is an ascent from below, the soul going beyond its limits, "with all your might."

אבל בפ' שניה הוא להיות דוקא גילוי התענוג והשמחה של מצוה בקיום המצות מבלי גבול הנפש להיות שש ועלז בה' מחמת שנעים וטוב כו'.

but in the second section it is specifically for there to be the revelation of the delight and the joy of the mitzvah in fulfilling the mitzvos, without the bounds of the soul: to rejoice and exult in G-d because it is pleasant and good, etc.

> The second section is about revealing the delight and joy of the mitzvah as one does it, a joy beyond the soul's limits. A person rejoices and exults in G-d because the mitzvah is pleasant and good.

39 וזהו והחכמה תחיה[251] כו' שהתורה שהיא בחי' חכמה בחי' ביטול שבפ' ראשונה שבק"ש [שבקריאת שמע] ודברת בם[252] מביאים לידי גילוי השמחה והתענוג שבפ' שניה היא שמחה של מצוה כו'.

And this is [the meaning of] "and wisdom gives life," etc.: that the Torah, which is the level of Chochmah, the level of self-nullification (bittul) in the first section of the Shema, "and you shall speak of them," leads to the revelation of the joy and the delight in the second section, which is the joy of the mitzvah, etc.

> The Alter Rebbe now reads "wisdom gives life to its possessors" through the two sections of the Shema. The Torah, which is Chochmah, spoken with the self-nullification of the first section ("and you shall speak of them"), leads to the revealed joy and delight of the second section, the joy of the mitzvah.

ולכן אע"ג [אף על גב] שהמצות הן בשרשן למעלה מהתורה ונק' בעליה שהרצון עליון הוא למעלה מהחכמה אעפ"כ [אף על פי כן] למטה החכמה תחיה את המצות להיות בחי' שמחה של מצוה וגילוי התענוג עליון בקיום המצוה.

And therefore, although the mitzvos in their root are above the Torah and are called "its possessors," for the supernal will is above Chochmah, nevertheless, below, "wisdom gives life" to the mitzvos, so that there be the level of the joy of the mitzvah and the revelation of the supernal delight in the fulfillment of the mitzvah.

> In their root the mitzvos are higher than the Torah, because they are G-d's will, which is above Chochmah; this is why they are called the Torah's "possessors." Yet in a person's service below, it is the Torah's wisdom that "gives life" to the mitzvos, bringing joy into them and revealing the supernal delight in doing them.

(לפי"ז [לפי זה] פי' תחי' כמו להחיות בהן נפש כל חי דהפי' פקוח נפש ותענוג וכמ"ש בד"ה וידעת היום[253] גבי פי' וצדיק באמונתו יחיה.[254]

(Accordingly, the meaning of "gives life" is as in "to give life through them to the soul of every living being," where the meaning is reviving of the soul and delight; and as is explained in the discourse beginning "And you shall know this day," regarding the meaning of "And the righteous shall live by his faith."

> A long parenthesis opens here. To "give life" means to refresh and delight the soul, as in the blessing after food, which speaks of what G-d created "to give life through them to the soul of every living being." The discourse on "And you shall know this day" is cited for the same sense of "live" in "the righteous shall live by his faith."

ועו"ל [ועוד יש לומר] בענין והחכמה תחיה את המצות הנק' בעליה דהא בגמרא רפ"ו דברכות משמע שפ' והיה אם שמוע תשמעו אל מצותי[255] עדיין לא נק' עושים רצונו של מקום[256] כדבעי ומבואר הטעם במ"א לפי שלא נאמר בה בכל מאודך.[257]

One may further say, on the matter of "wisdom gives life" to the mitzvos, which are called "its possessors": for in the Gemara, at the beginning of chapter 6 of Berachos, it is implied that the section "And it shall be, if you will diligently hearken to My mitzvos" is still not called "doing the will of the Omnipresent (Makom)" as is fitting; and the reason is explained elsewhere: because "with all your might" is not said in it.

> A second explanation of how wisdom "gives life" to the mitzvos. At the start of the sixth chapter of Berachos, the Talmud applies "and you shall gather in your grain," from the second section of the Shema, to a time when Israel do not do the will of the Omnipresent; so that section is not yet fully "doing His will," and the reason, explained elsewhere, is that it does not say "with all your might."

א"כ הרי ע"י בחי' בכל מאדך שבפ' ראשונה דק"ש [דקריאת שמע] שהיא קבלת עול מלכות שמים נמשך מעלה יתירה בקיום המצות להיות נק' עושים רצונו של מקום

If so, then through the level of "with all your might" in the first section of the Shema, which is accepting the yoke (kabbalas ol) of the Kingdom of Heaven, an added superiority is drawn into the fulfillment of the mitzvos, so that it be called "doing the will of the Omnipresent."

> It follows that "with all your might," said only in the first section, the acceptance of the yoke of Heaven, adds a further quality to keeping the mitzvos, so that it becomes truly "doing the will of the Omnipresent."

וזהו ענין החכמה שבה ועל ידה נמשך בחי' בכל מאדך כנ"ל בענין וגולה על ראשה[258] היא תחי' בעליה שהם המצות. וביאור הענין היינו כמ"ש במ"א שבמצות יש ב' בחי' הא' מה שנמשך בבחי' אור מקיף ונק' לבושים.

And this is the matter of the wisdom that is in it, and through it the level of "with all your might" is drawn, as mentioned above in the matter of "and its bowl upon its top": it "gives life to its possessors," which are the mitzvos. And the explanation of the matter is as is explained elsewhere: that in the mitzvos there are two levels. The first is what is drawn on the level of an encompassing light (Or Makif), and is called garments (levushim).

> This is the wisdom in the first section: the contemplation of the Shema, earlier called the Menorah's "bowl upon its top," brings about "with all your might," and so it "gives life to its possessors," the mitzvos. To explain this he cites another discourse: the mitzvos have two levels, and the first is an encompassing light (Or Makif), called "garments" because, like clothing, it surrounds a person rather than entering within.

הב' מה שנמשך ומאיר מבחי' מקיף זה לתוך הא"פ [האור פנימי] בבחי' פנימיות ועל המשכה זו שבפנימית נק' עושין רצונו של מקום[259] שממשיכים הגילוי בפנימית בבחי' ממכ"ע [ממלא כל עלמין] הנק' מקום מקומו של עולם כו'

The second is what is drawn and shines from this encompassing level into the inner light (Or Pnimi), on the level of the inner dimension (pnimiyus). And on account of this drawing down, which is inward, it is called "doing the will of the Omnipresent": for they draw the revelation inward, into the level of the light that fills all worlds (memalei kol almin), which is called Makom, "the place of the world," etc.

> The second level is the light that shines from that encompassing light into the inner light, so that it is absorbed within. Because this inward drawing brings G-d's revelation into the light that fills all worlds, which is called Makom since G-d is "the place of the world," it is what is called "doing the will of the Makom (the Omnipresent)."

וזהו ע"י והחכמה תחיה החיות הוא שיומשך בגילוי להאיר בבחי' פנימיות כמו כי הדם הוא הנפש[260] כו'. גם י"ל [יש לומר] ע"ד מ"ש כי נר מצוה[261] כו' ודרך חיים.

And this is through "and wisdom gives life": life-force (chayus) means that it is drawn in revelation, to shine on the level of the inner dimension, as in "for the blood is the soul," etc. It may also be said [that this is] along the lines of what is written, "For a mitzvah is a lamp," etc., "and the way of life."

> This is what "wisdom gives life" means: life-force is light that is revealed and shines within, as the soul lives in the blood ("for the blood is the soul"). A second reading draws on the verse "For a mitzvah is a lamp ... and the way of life."

הרי דרך חיים הוא למעלה מהמצוה עצמה וע"ז נאמר והחכמה תחיה בעליה. ומכ"ז [ומכל זה] יובן מ"ש ברבות נשא פי"ג) (ד' רנ"ב ד') ע"פ כלך יפה רעיתי[262] לפי שירמיה אומר כסף נמאס[263, 264] כו' בא זכריה ואמר מנורת זהב כולה כו'

Thus "the way of life" is above the mitzvah itself, and of this it is said, "and wisdom gives life to its possessors." And from all this will be understood what is said in Midrash Rabbah, Nasso, chapter 13) (folio 252d), on the verse "You are all fair, my beloved": "Because Yirmeyahu says, 'Rejected silver,' etc., Zechariah came and said, 'a menorah all of gold,'" etc.

> In that verse "the way of life" comes beyond the mitzvah itself, and this added life is what wisdom gives "to its possessors." From all this, the Alter Rebbe says, one can understand the Midrash quoted at the start of the maamar, which sets Yirmeyahu, who called Israel "rejected silver," against Zechariah, who saw "a menorah all of gold."

וי"ל [ויש לומר] עפמ"ש [על פי מה שכתוב] ברבות פ' תרומה וזאת התרומה זהב[265] זו בבל[266] שנאמר רישא דדהבא.[267]

And it may be said [that this is] according to what is said in Midrash Rabbah, Parshas Terumah: "'And this is the offering ... gold': this is Babylon, as it is said, 'the head of gold.'"

> The Alter Rebbe connects this with another Midrash, which reads the gold of the offering for the Mishkan as Babylon, the "head of gold" of the statue in Nebuchadnezzar's dream as Daniel interpreted it.

40 ולכאורה תמוה דרישא דדהבא[268] זהו כתר דקליפה שהרי קאי על נבוכדנצר שהחריב את בית המקדש ומה ענין לזהב דתרומה

And at first glance this is puzzling: "the head of gold" is the Keser (the Crown) of kelipah (the husk), for it refers to Nebuchadnezzar, who destroyed the Holy Temple; so what has it to do with the gold of the offering?

> The question: "the head of gold" is the highest point, the "crown," of the forces opposed to holiness (kelipah), for it means Nebuchadnezzar, king of Babylon, who destroyed the Holy Temple. How can it be likened to the gold that Israel gave as an offering for the Mishkan?

אך כמ"ש ברבות ס"פ מצורע בירושלים לא קיימתם מצות זיבה[269] כו' עד על אותה שעה אומר כולך יפה רעיתי[270] כו'

But [it is] as is said in Midrash Rabbah, at the end of Parshas Metzora: "In Jerusalem you did not keep the mitzvah of zivah," etc., until: "Of that hour it says, 'You are all fair, my beloved,'" etc.

> The answer begins with a Midrash on the end of Parshas Metzora. When King Yechonyah was a prisoner in Babylon, he and his wife kept the laws of family purity, and G-d said, "In Jerusalem you did not keep the mitzvah of zivah, and now you keep it"; of that hour it says, "You are all fair, my beloved."

וזהו ע"ד מ"ש במ"א ע"פ כי נער ישראל[271] כו' וממצרים קראתי לבני כמשל בן נער שכל זמן שמראה לו אביו אהבתו כו' מתרהב בנפשו כו'

And this is along the lines of what is explained elsewhere on the verse "For Israel is a youth," etc., "and from Egypt I called My son": like the analogy of a young son, who, as long as his father shows him his love, etc., grows haughty in his soul, etc.;

> The Alter Rebbe compares this with what is explained elsewhere on Hosea's "For Israel is a youth ... and from Egypt I called My son": a young son, as long as his father shows him love, grows haughty and bold.

אכן אם אביו גוער בו ודוחהו חוץ לביתו כו' אזי מתעורר ומתגלה אהבת הבן אל אביו.

but if his father rebukes him and pushes him out of his house, etc., then the son's love for his father is aroused and revealed.

> When his father rebukes him and sends him out of the house, the son's hidden love for his father is awakened and comes into the open.

41 וצועק במר נפשו כו' וזהו שלפי שנער ישראל ע"כ ע"י מצרים קראתי לבני[272] ופרעה הקריב[273] כו'.

And he cries out in the bitterness of his soul, etc. And this is [the meaning]: because "Israel is a youth," therefore through Egypt "I called My son"; and "Pharaoh drew near (hikriv)," etc.

> Sent away, the son cries out in the bitterness of his soul. So too, because Israel was a "youth," G-d made them His son through Egypt. And "Pharaoh drew near (hikriv)": the word also means "brought near," and so the Sages read it: his pursuit at the sea brought Israel near, for they cried out to Havayah, as the verse goes on to say.

וזהו שדוקא ע"י גלות בבל נעשה מנורת זהב[274] וכמ"ש צמאה לך נפשי[275] כו' בארץ ציה דוקא

And this is why it was specifically through the exile of Babylon that a menorah of gold was made; and as it is written, "My soul thirsts for You," etc., "in a parched land," specifically,

> In the same way, it was precisely the Babylonian exile that made Israel a menorah of gold. So the verse says, "My soul thirsts for You ... in a parched land": the soul's thirst for G-d is felt most in a dry and weary land.

כמ"ש במ"א בד"ה להבין ענין יו"ט [יום טוב] שני. וגם כמ"ש ע"פ בשלח פרעה[276] כו' לכן ע"י בירורו רישא דדהבא.[277] ונעשו מנורת זהב.

as is explained elsewhere, in the discourse beginning "To understand the matter of the second day of Yom Tov." And also as is explained on the verse "When Pharaoh sent out," etc. Therefore, through this they refined "the head of gold" and became a menorah of gold.

> The reader is referred to the discourse "To understand the matter of the second day of Yom Tov," the festival day kept only outside the Land of Israel, and to the explanation of "When Pharaoh sent out." Through the exile Israel refined "the head of gold," separating the good within Babylon and raising it, and so became a menorah of gold.

אמנם מ"מ עיקר בחי' זו קא אלע"ל [על לעתיד לבוא] שיאמרו ליצחק כי אתה אבינו[278, 279] כמעלת הזהב כו':

Yet nevertheless, this level refers mainly to the Time to Come, when they will say to Yitzchak, "For you are our father," like the superiority of gold, etc.

> Still, this level belongs mainly to the Time to Come. The Talmud relates that then Yitzchak will plead for Israel, and they will say to him, "For you are our father"; this is "like the superiority of gold."

42 קיצור. וכ"ז [וכל זה] קבלת עול מלכות שמים ואח"כ צ"ל עול מצות[280] עול דוקא. שבעה ושבעה מוצקות[281] לכל נר שני מוצקות אחד ממשיך השמן מבחי' השני זיתים לבוא לבחי' רצוא ושוב[282] ומוצק בי' ממשיך הזהב

Summary. And all this is accepting the yoke (kabbalas ol) of the Kingdom of Heaven; and afterward there must be the yoke of the mitzvos, a "yoke" specifically. "Seven and seven pipes": for each lamp, two pipes. One draws the oil from the level of the two olives, to come to the level of ratzo and shov; and the second pipe draws the gold,

> The summary of the eighth section: all of the above is the acceptance of the yoke of Heaven, and after it must come the yoke of the mitzvos, kept precisely as a "yoke." Each lamp has two pipes: one brings the oil of the two olives, leading the soul to ratzo and shov, running forth in love and returning in awe, and the other brings the gold.

והוא שמחה של מצוה. וזהו והחכמה המביאה לקבלת עול מלכות שמים היא תחיה בעליה[283] שהם המצות:

and this is the joy of the mitzvah. And this is [the meaning of]: "and wisdom," which brings [one] to accepting the yoke of the Kingdom of Heaven, "gives life to its possessors," which are the mitzvos.

> The gold is the joy of the mitzvah. So the wisdom that leads a person to accept the yoke of Heaven is what "gives life to its possessors," the mitzvos.

IN ONE'S AVODAH

Before taking on the mitzvos, a person should first accept G-d's kingship in the Shema, contemplating His oneness "with all your might," and let the heart be crushed by feeling its distance from G-d and asking for His mercy. Then the mitzvos are kept both as a yoke, the King's command, and with joy, the revealed delight of the mitzvah; Torah studied with self-nullification is what gives them life. And distance and exile, like a son sent from his father's house, are where the soul's hidden love can come into the open.

QUESTIONS FOR DISCUSSION

1. How can Zechariah's "menorah all of gold" describe Israel even now, when Yirmeyahu and Yechezkel spoke of silver and dross?
2. Why are the souls compared to the lamp's vessel, the mitzvos to its oil and wick, and the Torah to its light?
3. Why is the joy of a mitzvah "more than the abundance of all," greater even than the 310 worlds of reward?
4. How do the crushing of the olives and the plea for mercy before the Shema prepare the heart for love and awe?
5. Why must the mitzvos be kept both as a "yoke" and with joy, and how does wisdom "give life" to them?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 Shlomo's proverb: "The soul of man is the lamp of Havayah, searching all the chambers of the innermost parts." This is the Alter Rebbe's proof that the lamps of the menorah are souls.

Proverbs 20:27 משלי כ:כ״ז

נֵר ה׳ נִשְׁמַת אָדָם חֹפֵשׂ כָּל־חַדְרֵי־בָטֶן׃

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

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2 **שבעה רועים**

Among the signs of Mashiach's coming, this Midrash quotes Micah's verse and lists the seven shepherds, and adds that Yitzchak sits at the entrance of Gehinnom to save his children from its judgment. The Alter Rebbe says this is what Rashi was guessing at.

Shir HaShirim Rabbah 8:9:3 שיר השירים רבה ח:ט:ג׳

... תָּנֵי רַבִּי שִׁמְעוֹן בֶּן יוֹחַאי אִם רָאִיתָ סוּס פַּרְסֵי קָשׁוּר בְּקִבְרֵי אֶרֶץ יִשְׂרָאֵל, צַפֵּה לְרַגְלָיו שֶׁל מָשִׁיחַ, מַה טַּעַם (מיכה ה, ד): וְהָיָה זֶה שָׁלוֹם אַשּׁוּר כִּי יָבוֹא בְאַרְצֵנוּ וְכִי יִדְרֹךְ בְּאַרְמְנוֹתֵינוּ וַהֲקֵמְנוּ עָלָיו שִׁבְעָה רֹעִים וגו', וְאֵלּוּ הֵן שִׁבְעָה רוֹעִים, דָּוִד בָּאֶמְצַע, אָדָם, שֵׁת, מְתוּשֶׁלַח מִימִינוֹ, אַבְרָהָם וְיַעֲקֹב וּמֹשֶׁה מִשְּׂמֹאלוֹ, וְיִצְחָק לְהֵיכָן הָלַךְ, הָלַךְ וְיָשַׁב עַל פִּתְחָהּ שֶׁל גֵּיהִנֹּם לְהַצִּיל בָּנָיו מִדִּינָהּ שֶׁל גֵּיהִנֹּם, (מיכה ה, ד): וּשְׁמָנָה נְסִיכֵי אָדָם, אֵלּוּ הֵן שְׁמוֹנָה נְסִיכִים, יִשַׁי, שָׁאוּל ...

The Rabbis interpreted the verse regarding the returning exiles. "We have a little sister" (Song of Songs 8:8) - this is [a reference to] the returning exiles. "Little" - because they were small in number. "And she has no breasts" (Song of Songs 8:8) - these are the five matters that were lacking in the latter Temple relative to the first, and these are: Heavenly fire, anointing oil, the Ark, the Divine Spirit, and the Urim and the Tummim. That is what is written: "I will accept it and be ...

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3 Micah prophesies that when Assyria invades the land, "we will raise up against him seven shepherds and eight princes of men." This is the source of the phrase "the seven shepherds."

Micah 5:4 מיכה ה׳:ד׳

וְהָיָה זֶה שָׁלוֹם אַשּׁוּר כִּי־יָבוֹא בְאַרְצֵנוּ וְכִי יִדְרֹךְ בְּאַרְמְנוֹתֵינוּ וַהֲקֵמְנוּ עָלָיו שִׁבְעָה רֹעִים וּשְׁמֹנָה נְסִיכֵי אָדָם׃

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

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4 The Talmud asks who the seven shepherds of Micah's verse are and answers: David in the middle, Adam, Shes and Mesushelach on his right, Avraham, Yaakov and Moshe on his left.

Sukkah 52b:13 סוכה נ״ב ב:י״ג

"וְהָיָה זֶה שָׁלוֹם אַשּׁוּר כִּי יָבֹא בְאַרְצֵנוּ וְכִי יִדְרֹךְ בְּאַרְמְנוֹתֵינוּ וַהֲקֵמְנוּ עָלָיו שִׁבְעָה רוֹעִים וּשְׁמֹנָה נְסִיכֵי אָדָם". מַאן נִינְהוּ "שִׁבְעָה רוֹעִים"? דָּוִד בָּאֶמְצַע, אָדָם שֵׁת וּמְתוּשֶׁלַח מִימִינוֹ, אַבְרָהָם יַעֲקֹב וּמֹשֶׁה בִּשְׂמֹאלוֹ. וּמַאן נִינְהוּ "שְׁמֹנָה נְסִיכֵי אָדָם"? יִשַׁי, וְשָׁאוּל, וּשְׁמוּאֵל, עָמוֹס, וּצְפַנְיָה, צִדְקִיָּה, וּמָשִׁיחַ, וְאֵלְיָהוּ.

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

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5 **והקמנו עליו שבעה רועים**

The Midrash on Parshas Nasso, discussing the anointed leaders of the future, brings this verse as one opinion: that there will be seven. The Alter Rebbe cites it for the matter of the seven shepherds.

Bamidbar Rabbah 14:1 במדבר רבה י״ד:א׳

6 **פרש רשת לרגלי**

Jerusalem laments that G-d "spread a net for my feet" and turned her back. The Midrash reads "for my feet" (leraglai) as the footsteps of Mashiach.

Lamentations 1:13 איכה א׳:י״ג

מִמָּרוֹם שָׁלַח־אֵשׁ בְּעַצְמֹתַי וַיִּרְדֶּנָּה פָּרַשׂ רֶשֶׁת לְרַגְלַי הֱשִׁיבַנִי אָחוֹר נְתָנַנִי שֹׁמֵמָה כָּל־הַיּוֹם דָּוָה׃

From on high hath He sent fire into my bones, And it prevaileth against them; He hath spread a net for my feet, He hath turned me back; He hath made me desolate And faint all the day.

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7 **פרש רשת לרגלי**

On "He spread a net for my feet," the Midrash gives signs of Mashiach's approach and quotes Micah's prophecy of the seven shepherds. This is why the Alter Rebbe concludes that the seven shepherds belong to the Time to Come.

Eikhah Rabbah 1:41 איכה רבה א׳:מ״א

... כִּי הוּא רֹדֶה בְּכָל עֵבֶר הַנָּהָר. דָּבָר אַחֵר, וַיִּרְדֶּנָּה, רִדְיָא, כִּדְתַנְיָא חָרַשׁ רוֹפֵשׁ אֶת הַהֵיכָל. רַבִּי בֵּיבָא מֵרַנְגְיָא אָמַר: וַיִּרְדֶּנָּה, רָאָה שֶׁמִּדַּת הַדִּין

פּוֹגַעַת בָּהּ. פָּרַשׂ רֶשֶׁת לְרַגְלַי. אָמַר רַבִּי אַבָּא בַּר כַּהֲנָא, אִם רָאִיתָ סַפְסָלִין מְלֵאִים בַּבְלִיִּים מְנָחֵי בְּאֶרֶץ יִשְׂרָאֵל, צַפֵּה לְרַגְלָיו שֶׁל מָשִׁיחַ, מַה טַּעַם, פָּרַשׂ רֶשֶׁת לְרַגְלַי. תָּנֵי רַבִּי שִׁמְעוֹן בֶּן יוֹחָאי אִם רָאִיתָ סוּס פָּרְסֵי קָשׁוּר בְּאֶרֶץ יִשְׂרָאֵל, צַפֵּה לְרַגְלָיו שֶׁל מָשִׁיחַ, מַה טַּעַם (מיכה ה, ד): וְהָיָה זֶה שָׁלוֹם אַשּׁוּר וגו'. הֶשִּׁיבַנִי ...

"From on high He sent fire into my bones, and He crushed them; He spread a net for my feet, He turned me back. He rendered me desolate, suffering all day" (Lamentations 1:13). "From on high He sent fire into my bones." Rabbi Ami asked Rabbi Shmuel bar Naḥmani, he said to him: 'Because I heard about you, that you are a master of aggada, what is [the meaning of] that which is written: "For Your right-eousness [vetzikatekha], G-d, reaches on high"?' (Psalms 71:19). He said to him: 'Just as ...

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8 **כמדומה לי**

Rashi writes that he does not know the reason for the list, and that it seems to him to be connected to the teaching that Yitzchak went to save his children from the judgment of Gehinnom. The Alter Rebbe points out that Shir HaShirim Rabbah says this explicitly.

Rashi on Sukkah 52b:13:1 רש"י על סוכה נ"ב ב:י"ג:א

שבעה רועים ושמנה נסיכים - לא ידעתי בהם טעם כמדומה לי דאמרינן בעלמא ויצחק להיכן אזל להצייל בניו מדינה של גהינם כדכתיב כי אתה אבינו (מדרש ילקוט מיכה ה):

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9 Isaiah foretells the ingathering of the exiles: G-d will wave His hand over the River, the Euphrates, and strike it into seven streams, so that it can be crossed on foot. The Alter Rebbe reads it as a revelation of the seven lower Sefiros of Atik Yomin.

Isaiah 11:15 ישעיהו י"א:ט"ו

וְהֶחֱרִים ה' אֶת לְשׁוֹן יָם־מִצְרַיִם וְהֵנִיף יָדוֹ עַל־הַנָּהָר בַּעְיָם רוּחוֹ וְהִכָּהוּ לְשִׁבְעָה נְחָלִים וְהַדְרִיךְ בַּנְּעָלִים:

And the L-RD will utterly destroy the tongue of the Egyptian sea; And with His scorching wind will He shake His hand over the River, And will smite it into seven streams, And cause men to march over dry-shod.

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10 **ומשם יפרד**

"A river goes out of Eden to water the garden, and from there it divides and becomes four heads." The Alter Rebbe contrasts this division with the undivided flow of the future.

Genesis 2:10 בראשית ב':י"

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

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

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11 **ונחל עדניך תשקם**

"And from the stream of Your delights You give them drink." The word for "delights" is related to "Eden," so the stream is read as flowing from Eden itself.

Psalms 36:9 תהילים ל"ו:ט'

יִרְוְיֻן מִדֶּשֶׁן בֵּיתֶךָ וְנַחַל עֲדָנֶיךָ תַשְׁקֵם:

They are abundantly satisfied with the fatness of Thy house; And Thou makest them drink of the river of Thy pleasures.

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12 Yehoshua tells the people in G-d's name, "Beyond the River your fathers dwelt," Terach and those before him, who served other gods. The Alter Rebbe uses the phrase for a root above the "river," the high source of the seven shepherds.

Joshua 24:2 יהושע כ"ד:ב'

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם כֹּה־אָמַר ה' אֱלֹקֵי יִשְׂרָאֵל בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם תֶּרַח אֲבִי אַבְרָהָם וַאֲבִי נָחוֹר וַיַּעַבְדוּ אֱלֹקִים אֲחֵרִים:

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

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13 "You are all fair, my beloved, and there is no blemish in you." The Midrash links this verse with Zechariah's meno-rah that is all of gold.

Song of Songs 4:7 שיר השירים ד':ז'

כֻּלָּךְ יָפָה רַעְיָתִי וּמוּם אֵין בָּךְ:

Thou art all fair, my love; And there is no spot in thee.

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14 On "You are all fair, my beloved," the Midrash quotes Yechezkel's "dross" and Zechariah's golden menorah, and concludes with this verse.

Shir HaShirim Rabbah 4:7:1 שיר השירים רבה ד':ז':א

כֻּלָּךְ יָפָה רַעְיָתִי, זֶה יַעֲקֹב אָבִינוּ, שֶׁהָיְתָה מִטָּתוֹ שְׁלֵמָה לְפָנָיו וְלֹא נִמְצָא בָּהּ פְּסֹלֶת. מַהוּ כֻּלָּךְ יָפָה רַעְיָתִי, תָּנֵי רַבִּי שִׁמְעוֹן בֶּן יוֹחָאי, בְּשָׁעָה שֶׁעָמְדוּ יִשְׂרָאֵל לִפְנֵי הַר סִינַי וְאָמְרוּ (שמות כד, ז): כֹּל אֲשֶׁר דִּבֶּר ה' נַעֲשֶׂה וְנִשְׁמָע, אוֹתָהּ שָׁעָה לֹא הָיָה בָהֶם לֹא זָבִים וְלֹא מְצֹרָעִין וְלֹא חִגְּרִין וְלֹא סוּמִין לֹא אִלְּמִין וְלֹא חֵרְשִׁין, לֹא שׁוֹטִין וְלֹא שַׁמָּמִין, לֹא טִפְּשִׁין וְלֹא חֲלוּקֵי לֵב, עַל אוֹתָהּ שָׁעָה נֶאֱמַר: כֻּלָּךְ יָפָה רַעְיָתִי, כֵּיוָן שֶׁחָטְאוּ לֹא הָיוּ יָמִים קַלִּים וְהָיוּ בָם זָבִים וּמְצֹרָעִים ...

"All of you is fair, my love, and there is no blemish in you" (Song of Songs 4:7). "All of you is fair, my love" – this is Jacob our patriarch, whose bed was unflawed and no waste was found among it. What is, "all of you is fair, my love"? Rabbi Shimon ben Yoḥai taught: When Israel stood before Mount Sinai and said: "Everything that G-d spoke we will perform and we will heed" (Exodus 24:7), at that moment there were in their midst neither zav, nor leper, nor ...

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15 **לפי שבעוה"ז יש בהן פסולת אבל לע"ל אמר זכריה**

The Midrash says that in this world there is refuse among Israel, but of the Time to Come Zechariah said, "I saw, and behold, a menorah all of gold." This is the reading that applies the vision to the future.

Vayikra Rabbah 32:8 ויקרא רבה ל"ב:ח'

16 Yirmeyahu says of the people, "Rejected silver they have called them, for Havayah has rejected them."

Jeremiah 6:30 ירמיהו ו':ל'

כֶּסֶף נִמְאָס קָרְאוּ לָהֶם כִּי־מָאַס ה' בָּהֶם׃

Refuse silver shall men call them, Because the L-RD hath rejected them.

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17 **לפי שירמיה אומר כסף נמאס קראו להם ויחזקאל קורא אותם סיגים**

The Midrash contrasts Yirmeyahu's "rejected silver" and Yechezkel's "dross" with Zechariah's menorah all of gold, which fulfills "You are all fair, my beloved." From this the Alter Rebbe infers that Zechariah speaks of the present time too.

Bamidbar Rabbah 13:8 במדבר רבה י"ג:ח'

18 **בן אדם היו לי בית ישראל לסיג**

Yechezkel is told, "Son of man, the house of Israel has become dross to Me." Dross is the waste separated from metal in refining.

Ezekiel 22:18 יחזקאל כ"ב:י"ח

בֶּן־אָדָם הָיוּ־לִי בֵּית־יִשְׂרָאֵל לְסִיג כֻּלָּם נְחֹשֶׁת וּבְדִיל וּבַרְזֶל וְעוֹפֶרֶת בְּתוֹךְ כּוּר סִגִּים כֶּסֶף הָיוּ׃

'Son of man, the house of Israel is become dross unto Me; all of them are brass and tin and iron and lead, in the midst of the furnace; they are the dross of silver.

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19 In a night vision the angel asks Zechariah what he sees, and he answers: a menorah all of gold, with a bowl on its top and seven lamps on it. Zechariah prophesied after the return from Babylon, as the Second Temple was being built; the whole maamar is an explanation of this vision.

Zechariah 4:2 זכריה ד':ב'

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

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

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PARAGRAPH 2

20 Zechariah's vision of "a menorah all of gold," set against Yirmeyahu's and Yechezkel's rebukes.

Zechariah 4:2 זכריה ד':ב'

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

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

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21 **כולך יפה**

"You are all fair, my beloved," which the Midrash connects with the menorah that is all of gold.

Song of Songs 4:7 שיר השירים ד':ז'

כֻּלָּךְ יָפָה רַעְיָתִי וּמוּם אֵין בָּךְ׃

Thou art all fair, my love; And there is no spot in thee.

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22 **מקשה אי תעשה המנורה**

Moshe is told: "You shall make a menorah of pure gold; of hammered work shall the Menorah be made," beaten out of a single block, not cast or joined from parts. The Alter Rebbe draws from this the unity of all Israel.

Exodus 25:31 שמות כ"ה:ל"א

וְעָשִׂיתָ מְנֹרַת זָהָב טָהוֹר מִקְשָׁה תֵּעָשֶׂה הַמְּנוֹרָה יְרֵכָהּ וְקָנָהּ גְּבִיעֶיהָ כַּפְתֹּרֶיהָ וּפְרָחֶיהָ מִמֶּנָּה יִהְיוּ׃

And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made, even its base, and its shaft; its cups, its knops, and its flowers, shall be of one piece with it.

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23 **כל ישראל ערבים זה בזה**

The Talmud learns from "and they shall stumble one over another" that all Israel are guarantors (areivim) for one another, each answerable for the other's sins. The Alter Rebbe reads areivim as me'oravim, "intermingled."

Shevuot 39a:21–22 שבועות ל"ט א:כ"א-כ"ב

וְכָל עֲבֵירוֹת שֶׁבַּתּוֹרָה נִפְרָעִין מִמֶּנּוּ, וְכָאן מִמֶּנּוּ וּמִכָּל הָעוֹלָם כּוּלּוֹ; שֶׁנֶּאֱמַר: "אָלָה וְכַחֵשׁ", וּכְתִיב: "עַל כֵּן תֶּאֱבַל הָאָרֶץ". וְאֵימָא עַד דְּעָבֵיד לְהוּ לְכוּלְּהוּ! לָא סָלְקָא דַּעְתָּךְ, דִּכְתִיב: "מִפְּנֵי אָלָה אֶבְלָה הָאָרֶץ". וְכָל עֲבֵירוֹת שֶׁבַּתּוֹרָה - מִכָּל הָעוֹלָם לָא?! וְהָכְתִיב: "וְכָשְׁלוּ אִישׁ בְּאָחִיו" - אִישׁ בַּעֲוֹן אָחִיו; מְלַמֵּד שֶׁכָּל יִשְׂרָאֵל עֲרֵבִים זֶה בָּזֶה!

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

PARAGRAPH 3

24 Through Isaiah G-d says, "The heavens are My throne, and the earth is My footstool; what house could you build for

Me?" A discourse on this verse explains the virtue of the lower level, the "foot."

Isaiah 66:1 ישעיהו ס״ו:א׳

כֹּה אָמַר ה׳ הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי׃

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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25 Moshe addresses the whole people gathered for the covenant: "You are standing this day, all of you," from the heads of the tribes to the drawers of water. A discourse on this verse explains the unity of all Israel.

Deuteronomy 29:9 דברים כ״ט:ט׳

אַתֶּם נִצָּבִים הַיּוֹם כֻּלְּכֶם לִפְנֵי ה׳ אֱלֹקֵיכֶם רָאשֵׁיכֶם שִׁבְטֵיכֶם זִקְנֵיכֶם וְשֹׁטְרֵיכֶם כֹּל אִישׁ יִשְׂרָאֵל׃

Ye are standing this day all of you before the L-RD your G-d: your heads, your tribes, your elders, and your officers, even all the men of Israel,

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26 **יציץ ופרח ישראל**

"Israel shall blossom and flower." This is why the Menorah's flower stands for the level of Israel.

Isaiah 27:6 ישעיהו כ״ז:ו׳

הַבָּאִים יַשְׁרֵשׁ יַעֲקֹב יָצִיץ וּפָרַח יִשְׂרָאֵל וּמָלְאוּ פְנֵי־תֵבֵל תְּנוּבָה׃

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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27 **והיא כפורחת**

Pharaoh's cupbearer tells Yosef his dream: on the vine were three branches, and "it was as though it flowered, its blossoms shot forth."

Genesis 40:10 בראשית מ׳:י׳

וּבַגֶּפֶן שְׁלֹשָׁה שָׂרִיגִם וְהִוא כְּפֹרַחַת עָלְתָה נִצָּהּ הִבְשִׁילוּ אַשְׁכְּלֹתֶיהָ עֲנָבִים׃

and in the vine were three branches; and as it was budding, its blossoms shot forth, and the clusters thereof brought forth ripe grapes,

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28 **והיא כפורחת**

The Midrash reads the vine as Israel and its flowering as the flowering of Israel's redemption. The Alter Rebbe sends the reader here for the flower as the level of Israel.

Bereshit Rabbah 88:5 בראשית רבה פ״ח:ה׳

29 **חמוקי ירכיך כמו חלאים**

The beloved praises the maiden from her feet upward: "How beautiful are your steps in sandals ... the curves of your thighs (yerechayich) are like jewels." The verse praises the lower parts, the feet and thighs, and echoes the Menorah's yerechah.

Song of Songs 7:2 שיר השירים ז׳:ב׳

מַה־יָּפוּ פְעָמַיִךְ בַּנְּעָלִים בַּת־נָדִיב חַמּוּקֵי יְרֵכַיִךְ כְּמוֹ חֲלָאִים מַעֲשֵׂה יְדֵי אָמָּן׃

How beautiful are thy steps in sandals, O prince's daughter! The roundings of thy thighs are like the links of a chain, The work of the hands of a skilled workman.

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30 **מקשה תעשה**

The Zohar asks why the verse says the Menorah "shall be made" if it was hammered work, and answers that it was formed by itself through a wonder.

Zohar, Noach 40:322–42:335 ספר הזהר, נח מ׳:שכ״ב-מ״ב:של״ה

R. Simeon said: 'Our colleagues are acquainted with a profound mystery concerning these garments.' AND THE WHOLE EARTH WAS OF ONE LANGUAGE AND OF ONE SPEECH. R. Simeon began his discourse with the verse: And the house in its being built, was built of stone made ready at the quarry; and there was neither hammer nor axe nor any tool of iron heard in the house in its being built (I Kings 6, 7). He said: The phrase "in its being built" (behibbonotho) implies self-building, as though without the hands ...

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

31 **מקשה תעשה**

The Zohar explains "of hammered work shall the Menorah be made" as the Shechinah, the vessel of the Holy One, blessed be He, whose seven lights are seven Sefiros.

Zohar, Terumah 54:575–585 ספר הזהר, תרומה נ״ד:תקע״ה-תקפ״ה

32 The Menorah was hammered gold "to its base, to its flower," beaten from one piece. Its base is yerechah, literally "its thigh"; the Alter Rebbe reads the base and the flower as the lower and higher levels of the people, all one piece.

Numbers 8:4 במדבר ח׳:ד׳

וְזֶה מַעֲשֵׂה הַמְּנֹרָה מִקְשָׁה זָהָב עַד־יְרֵכָהּ עַד־פִּרְחָהּ מִקְשָׁה הִוא כַּמַּרְאֶה אֲשֶׁר הֶרְאָה ה׳ אֶת־מֹשֶׁה כֵּן עָשָׂה אֶת־הַמְּנֹרָה׃

And this was the work of the candlestick, beaten work of gold; unto the base thereof, and unto the flowers thereof, it was beaten work; according unto the pattern which the L-RD had shown Moses, so he made the candlestick.

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33 The angel who wrestled with Yaakov tells him that his name will be Israel, "for you have striven (sarisa) with G-d and with men and have prevailed." The name points to the higher level, the "flower."

Genesis 32:29 בראשית ל״ב:כ״ט׳

וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָ כִּי אִם־יִשְׂרָאֵל כִּי־שָׂרִיתָ עִם־אֱלֹקִים וְעִם־אֲנָשִׁים וַתּוּכָל׃

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with G-d and with men, and hast prevailed.'

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PARAGRAPH 4

34 Zechariah's vision of a menorah all of gold with its seven lamps, the subject of the maamar.

Zechariah 4:2 זכריה ד׳:ב׳

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

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

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35 "Of hammered work shall the Menorah be made," the image of the unity of all Israel.

Exodus 25:31 שמות כ״ה:ל״א

וְעָשִׂיתָ מְנֹרַת זָהָב טָהוֹר מִקְשָׁה תֵּעָשֶׂה הַמְּנוֹרָה יְרֵכָהּ וְקָנָהּ גְּבִיעֶיהָ כַּפְתֹּרֶיהָ וּפְרָחֶיהָ מִמֶּנָּה יִהְיוּ׃

And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made, even its base, and its shaft; its cups, its knops, and its flowers, shall be of one piece with it.

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36 **ופרח ישראל**

"Israel shall blossom and flower," the source for the flower as the level of Israel.

Isaiah 27:6 ישעיהו כ״ז:ו׳

הַבָּאִים יַשְׁרֵשׁ יַעֲקֹב יָצִיץ וּפָרַח יִשְׂרָאֵל וּמָלְאוּ פְנֵי־תֵבֵל תְּנוּבָה׃

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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37 "The curves of your thighs are like jewels," the praise of the lower levels.

Song of Songs 7:2 שיר השירים ז׳:ב׳

מַה־יָּפוּ פְעָמַיִךְ בַּנְּעָלִים בַּת־נָדִיב חַמּוּקֵי יְרֵכַיִךְ כְּמוֹ חֲלָאִים מַעֲשֵׂה יְדֵי אָמָּן׃

How beautiful are thy steps in sandals, O prince's daughter! The roundings of thy thighs are like the links of a chain, The work of the hands of a skilled workman.

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38 **בעבר הנהר**

"Beyond the River your fathers dwelt," used for the high root of the seven shepherds.

Joshua 24:2 יהושע כ״ד:ב׳

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם כֹּה־אָמַר ה׳ אֱלֹקֵי יִשְׂרָאֵל בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם תֶּרַח אֲבִי אַבְרָהָם וַאֲבִי נָחוֹר וַיַּעַבְדוּ אֱלֹקִים אֲחֵרִים׃

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

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39 **והכהו לשבעה נחלים**

The River struck into seven streams in the future, the revelation of the seven lower Sefiros of Atik Yomin.

Isaiah 11:15 ישעיהו י״א:ט״ו

וְהֶחֱרִים ה׳ אֶת לְשׁוֹן יָם־מִצְרַיִם וְהֵנִיף יָדוֹ עַל־הַנָּהָר בַּעְיָם רוּחוֹ וְהִכָּהוּ לְשִׁבְעָה נְחָלִים וְהִדְרִיךְ בַּנְּעָלִים׃

And the L-RD will utterly destroy the tongue of the Egyptian sea; And with His scorching wind will He shake His hand over the River, And will smite it into seven streams, And cause men to march over dry-shod.

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40 **נחל עדניך**

"The stream of Your delights," a stream that flows from Eden itself.

Psalms 36:9 תהילים ל״ו:ט׳

יִרְוְיֻן מִדֶּשֶׁן בֵּיתֶךָ וְנַחַל עֲדָנֶיךָ תַשְׁקֵם׃

They are abundantly satisfied with the fatness of Thy house; And Thou makest them drink of the river of Thy pleasures.

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41 **ומשם יפרד**

The river from Eden that "from there divides," the division that will cease in the future.

Genesis 2:10 בראשית ב׳:י׳

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

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

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PARAGRAPH 5

42 Shlomo teaches his son: "For a mitzvah is a lamp, and Torah is light, and the reproofs of discipline are the way of life." The section builds on this verse: the mitzvos are the lamp, the Torah is the light.

Proverbs 6:23 משלי ו׳:כ״ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר׃

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

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43 **בהיטיבו את הנרות**

Aharon burns the incense "when he dresses the lamps" each morning. Dressing the lamps means preparing the oil and the wick, so these too are called ner.

Exodus 30:7 שמות ל׳:ז׳

וְהִקְטִיר עָלָיו אַהֲרֹן קְטֹרֶת סַמִּים בַּבֹּקֶר בַּבֹּקֶר בְּהֵיטִיבוֹ אֶת־הַנֵּרֹת יַקְטִירֶנָּה׃

And Aaron shall burn thereon incense of sweet spices; every morning, when he dresseth the lamps, he shall burn it.

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44 The verse lists the pure Menorah, "its lamps, the lamps of the arrangement, and all its vessels." The Alter Rebbe uses it to show that ner can mean the vessel.

Exodus 39:37 שמות ל״ט:ל״ז

אֶת־הַמְּנֹרָה הַטְּהֹרָה אֶת־נֵרֹתֶיהָ נֵרֹת הַמַּעֲרָכָה וְאֶת־כָּל־כֵּלֶיהָ וְאֵת שֶׁמֶן הַמָּאוֹר׃

the pure candlestick, the lamps thereof, even the lamps to be set in order, and all the vessels thereof, and the oil for the light;

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PARAGRAPH 6

45 **ותורה אור**

"For a mitzvah is a lamp, and Torah is light." The Alter Rebbe reads the two halves of the verse as the oil and wick and the light that burns on them.

Proverbs 6:23 משלי ו׳:כ״ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר׃

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

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PARAGRAPH 7

46 Wisdom says, "And I was beside Him a nursling, and I was His delight every day." A discourse on this verse explains how delight is clothed in will.

Proverbs 8:30 משלי ח׳:ל׳

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת׃

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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47 **ובבואה לפני המלך**

"And when she came before the king," said of Esther. A discourse on these words is cited for the same theme.

Esther 9:25 אסתר ט׳:כ״ה

וּבְבֹאָהּ לִפְנֵי הַמֶּלֶךְ אָמַר עִם־הַסֵּפֶר יָשׁוּב מַחֲשַׁבְתּוֹ הָרָעָה אֲשֶׁר־חָשַׁב עַל־הַיְהוּדִים עַל־רֹאשׁוֹ וְתָלוּ אֹתוֹ וְאֶת־בָּנָיו עַל־הָעֵץ׃

but when ashe came before the king, he commanded by letters that his wicked device, which he had devised against the Jews, should return upon his own head; and that he and his sons should be hanged on the gallows.

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48 Moshe warns that the curses will come "because you did not serve Havayah your G-d with joy and with gladness of heart" when there was "an abundance of everything" (merov kol), the plain sense. The maamar reads merov kol as "more than the abundance of all": the joy of a mitzvah must exceed every other delight.

Deuteronomy 28:47 דברים כ״ח:מ״ז

תַּחַת אֲשֶׁר לֹא־עָבַדְתָּ אֶת־ה׳ אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב מֵרֹב כֹּל׃

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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49 G-d tells Moshe to say to Aharon, "When you raise up (kindle) the lamps, the seven lamps shall give light toward the face of the Menorah." It opens the parsha and gives its name to a discourse that explains how delight follows will.

Numbers 8:2 במדבר ח׳:ב׳

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת׃

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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50 **שוש אשיש בהוי׳**

The prophet, speaking for Israel at the redemption: "I will greatly rejoice in Havayah, my soul shall exult in my G-d." A discourse on this verse explains how joy grows with the revelation of delight.

Isaiah 61:10 ישעיהו ס״א:י׳

שׂוֹשׂ אָשִׂישׂ בַּה׳ תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעְדֶּה כֵלֶיהָ׃

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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PARAGRAPH 8

51 **ר״ע שחק ואמר אם לעוברי רצונו כך לעושי רצונו על אחת כמה וכמה**

Rabban Gamliel, Rabbi Elazar ben Azaryah, Rabbi Yehoshua and Rabbi Akiva heard the tumult of Rome from a hundred and twenty mil away; the others wept and Rabbi Akiva laughed: "If for those who transgress His will it is so, for those who do His will, how much more so!"

Makkot 24a:33–24b:1 מכות כ״ד א׳:ל״ג-כ״ד ב׳:א׳

... הַלָּלוּ גּוֹיִם שֶׁמִּשְׁתַּחֲוִים לַעֲצַבִּים וּמְקַטְּרִים לַעֲבוֹדָה זָרָה יוֹשְׁבִין בְּטַח וְהַשְׁקֵט, וְאָנוּ, בֵּית חֲדוֹם רַגְלֵי אֱלֹקֵינוּ שָׁרוּף בָּאֵשׁ, וְלֹא נִבְכֶּה?! אָמַר לָהֶן: לְכָךְ אֲנִי מְצַחֵק, וּמָה לְעוֹבְרֵי רְצוֹנוֹ כָּךְ, לְעוֹשֵׂי רְצוֹנוֹ עַל אַחַת כַּמָּה וְכַמָּה.

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52 **שאין לך עשב מלמטה שאין לו מזל**

"There is no blade of grass that has no mazal in the heavens that strikes it and tells it, Grow!" The Alter Rebbe uses

this to trace how the flow of life and pleasure reaches the world.

Bereshit Rabbah 10:6 בראשית רבה י׳:ו׳

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגו׳. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ורי סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חייא ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: 'Grow.' That is what is written: "Do you know the rules of the heavens? Will you establish its dominion [mishtaro] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

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53 **ונהנים מזיו השכינה**

In the World to Come "the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah." This is the inner life-force that cannot be compared with worldly pleasure.

Berakhot 17a:12 ברכות י״ז א׳:י״ב

מַרְגְּלָא בְּפוּמֵּיהּ דְּרַב: לֹא כָּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִיָּה וְלֹא פְּרִיָּה וּרְבִיָּה וְלֹא מַשָּׂא וּמַתָּן וְלֹא קִנְאָה וְלֹא שִׂנְאָה וְלֹא תַּחֲרוּת, אֶלָּא צַדִּיקִים יוֹשְׁבִין וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְּׁכִינָה, שֶׁנֶּאֱמַר: ״וַיֶּחֱזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ״.

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

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54 **מוטב לידייניה וליתי לעלמא דאתי**

Rabbi Meir said of Acher, the sage who left the path: "Better that he be judged and come to the World to Come." The Alter Rebbe learns from it that the radiance of the Shechinah is worth all the sufferings of Gehinnom.

Chagigah 15b:3 חגיגה ט״ו ב׳:ג׳

כִּי נָח נַפְשֵׁיהּ דְּאַחֵר, אָמְרִי: לָא מֵידָן לִידַיְינֵיהּ, וְלָא לְעָלְמָא דְּאָתֵי לֵיתֵי. לָא מֵידָן לִידַיְינֵיהּ — מִשּׁוּם דַּעֲסַק בְּאוֹרָיְיתָא, וְלָא לְעָלְמָא דְּאָתֵי לֵיתֵי — מִשּׁוּם דַּחֲטָא. אֲמַר רַבִּי מֵאִיר: מוּטָב דְּלִידַיְינֵיהּ וְלֵיתֵי לְעָלְמָא דְּאָתֵי. מָתַי אָמוּת, וְאֵעָלֶה עָשָׂן מִקִּבְרוֹ. כִּי נָח נַפְשֵׁיהּ דְּרַבִּי מֵאִיר סְלֵיק קוּטְרָא מִקִּבְרֵיהּ דְּאַחֵר.

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55 At Adoniyahu's feast, as Shlomo was being anointed king, Yoav heard the shofar and asked, "Why is the sound of the city in an uproar?" The Alter Rebbe uses the phrase for the noise of Rome's celebrations.

I Kings 1:41 מלכים א׳:מ״א

וַיִּשְׁמַע אֲדֹנִיָּהוּ וְכָל־הַקְּרֻאִים אֲשֶׁר אִתּוֹ וְהֵם כִּלּוּ לֶאֱכֹל וַיִּשְׁמַע יוֹאָב אֶת־קוֹל הַשּׁוֹפָר וַיֹּאמֶר מַדּוּעַ קוֹל־הַקְּרִיָּה הוֹמָה:

And Adonijah and all the guests that were with him heard it as they had made an end of eating. And when Joab heard the sound of the horn, he said: 'Wherefore is this noise of the city being in an uproar?'

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56 Michal's words to David, "as one ... openly uncovers himself." The Alter Rebbe borrows the phrase for the open revelation of the supernal delight in the Time to Come.

II Samuel 6:20 שמואל ב ו׳:כ׳

וַיָּשָׁב דָּוִד לְבָרֵךְ אֶת־בֵּיתוֹ וַתֵּצֵא מִיכַל בַּת־שָׁאוּל לִקְרַאת דָּוִד וַתֹּאמֶר מַה־נִּכְבַּד הַיּוֹם מֶלֶךְ יִשְׂרָאֵל אֲשֶׁר נִגְלָה הַיּוֹם לְעֵינֵי אַמְהוֹת עֲבָדָיו כְּהִגָּלוֹת נִגְלוֹת אַחַד הָרֵקִים:

Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said: 'How did the king of Israel get him honour to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself! '

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PARAGRAPH 9

57 **נהר דינור**

In Daniel's night vision of the Ancient of Days on His throne, "a river of fire flowed and came out from before Him." This is the River of Fire through which the souls pass from one Gan Eden to the next.

Daniel 7:10 דניאל ז׳:י׳

נְהַר דִּי־נוּר נָגֵד וְנָפֵק מִן־קֳדָמוֹהִי אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵּהּ וְרִבּוֹ רִבְבָן קָדָמוֹהִי יְקוּמוּן דִּינָא יְתִב 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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PARAGRAPH 10

58 The psalm of the sons of Korach describes pilgrims on the way to Zion: "They go from strength to strength; each appears before G-d in Zion." The Sages learn from it that Torah scholars never rest, even in the World to Come.

Psalms 84:8 תהילים פ״ד:ח׳

יֵלְכוּ מֵחַיִל אֶל־חָיִל יֵרָאֶה אֶל־אֱלֹקִים בְּצִיּוֹן:

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

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59 **תלמידי חכמים אין להם מנוחה לא בעוה"ז ולא בעוה"ב שנאמר ילכו מחיל אל חיל**

> Near the end of Tractate Berachos, Rav says that Torah scholars have no rest, neither in this world nor in the World to Come, "as it is said, They go from strength to strength."

Berakhot 64a:12–13 ברכות ס"ד א:י"ב-י"ג

אָמַר רַבִּי חִיָּיא בַּר אָשֵׁי אָמַר רַב: תַּלְמִידֵי חֲכָמִים אֵין לָהֶם מְנוּחָה לֹא בָּעוֹלָם הַזֶּה וְלֹא בָּעוֹלָם הַבָּא, שֶׁנֶּאֱמַר: "יֵלְכוּ מֵחַיִל אֶל חָיִל יֵרָאֶה אֶל אֱלֹקִים בְּצִיּוֹן". אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא: תַּלְמִידֵי חֲכָמִים מַרְבִּים שָׁלוֹם בָּעוֹלָם, שֶׁנֶּאֱמַר: "וְכָל בָּנַיִךְ לִמּוּדֵי ה' וְרַב שְׁלוֹם בָּנָיִךְ".

R. Hiyya b. Ashe said in the name of Rab[3] : The disciples of the wise have rest neither in this world nor in the world to come; as it is said, "They go from strength to strength, every one of them appeareth before G-d in Zion." R. Eleazar said in the name of R. Hannina: The disciples of the wise increase peace in the world; as it is said, "And all thy children shall be taught of the L-rd ; and great shall be the peace of thy children" ...

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60 In the future the Holy One, blessed be He, will give each tzaddik 310 worlds, learned from "to cause those who love Me to inherit yesh," since yesh has the numerical value 310.

Sanhedrin 100a:16 סנהדרין ק' א:ט"ז

אֲמַר: מַאי טַעְמָא לָא שְׁכִיחַתְּ בְּאַגַּדְתָּא? דְּאָמְרִי בְּמַעְרְבָא מִשְׁמֵיהּ דְּרָבָא בַּר מָרִי: עָתִיד הַקָּדוֹשׁ בָּרוּךְ הוּא לִיתֵּן לְכָל צַדִּיק וְצַדִּיק שְׁלֹשׁ מֵאוֹת וַעֲשָׂרָה עוֹלָמוֹת, שֶׁנֶּאֱמַר: "לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא". "יֵשׁ" בְּגִימַטְרִיָּא תְּלָת מְאָה וַעֲשָׂרָה הָוֵי.

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61 **ש"י עולמות**

> The Zohar speaks of 310 worlds beneath the hidden supernal Throne: 207 on the right side and 103 on the left.

Zohar, Terumah 74:734–76:742 ספר הזהר, תרומה ע"ד:תשל"ד-ע"ו:תשמ"ב

62 **עתיד הקב"ה להנחיל לכל צדיק וצדיק ש"י עולמות שנאמר להנחיל אוהבי יש**

> The last Mishnah of Uktzin: Rabbi Yehoshua ben Levi says that the Holy One, blessed be He, will give each tzaddik 310 worlds as an inheritance.

Mishnah Oktzin 3:12 משנה עוקצים ג':י"ב

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי, עָתִיד הַקָּדוֹשׁ בָּרוּךְ הוּא לְהַנְחִיל לְכָל צַדִּיק וְצַדִּיק שְׁלֹשׁ מֵאוֹת וַעֲשָׂרָה עוֹלָמוֹת, שֶׁנֶּאֱמַר (משלי ח), לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא. אָמַר רַבִּי שִׁמְעוֹן בֶּן חַלַפְתָּא, לֹא מָצָא הַקָּדוֹשׁ בָּרוּךְ הוּא כְּלִי מַחֲזִיק בְּרָכָה לְיִשְׂרָאֵל אֶלָּא הַשָּׁלוֹם, שֶׁנֶּאֱמַר (תהלים כט), ה' עֹז לְעַמּוֹ יִתֵּן ה' יְבָרֵךְ אֶת עַמּוֹ בַּשָּׁלוֹם:

Rabbi Yehoshua ben Levi said: In the world to come the Holy One, Blessed be He, will make each righteous person inherit three hundred and ten worlds, for it is written: "That I may cause those that love me to inherit yesh (numerical value of; and that I may fill their treasuries" (Proverbs 8:21. Rabbi Shimon ben Halafta said: the Holy One, Blessed be He, found no vessel that could contain blessing for Israel save that of peace, as it is written: "The L-rd will give strength unto his people; ...

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63 **להנחיל אוהבי יש**

> Wisdom says, "To cause those who love Me to inherit yesh, and I will fill their treasuries." The word yesh equals 310.

Proverbs 8:21 משלי ח':כ"א

לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא:

That I may cause those that love me to inherit substance, And that I may fill their treasuries.

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64 Shlomo urges his son: "Acquire wisdom, acquire understanding." Keneh ("acquire," 155) twice is 310, showing that the 310 worlds come from Chochmah and Binah.

Proverbs 4:5 משלי ד':ה'

קְנֵה חָכְמָה קְנֵה בִינָה אַל־תִּשְׁכַּח וְאַל־תֵּט מֵאִמְרֵי־פִי:

Get wisdom, get understanding; Forget not, neither decline from the words of my mouth;

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65 **עולם חסד יבנה**

> "Olam chesed yibaneh": in its plain sense, "kindness is built forever," the psalmist's trust that G-d's kindness endures. The Alter Rebbe, as is usual in Chassidus, reads olam as "the world": "the world is built by kindness," so this world begins from Chesed, the first of the emotive attributes.

Psalms 89:3 תהילים פ"ט:ג'

כִּי־אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה שָׁמַיִם תָּכִן אֱמוּנָתְךָ בָּהֶם:

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

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66 "How great are Your works, Havayah; Your thoughts are very deep." The depth of the divine thought is Chochmah and Binah, which do not come out into the chain of worlds.

Psalms 92:6 תהילים צ"ב:ו'

מַה־גָּדְלוּ מַעֲשֶׂיךָ ה' מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ:

How great are Thy works, O L-RD! Thy thoughts are very deep.

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67 **באתי לגני**

> The beloved says, "I have come into My garden, My sister, My bride," which the Midrash reads as the Shechinah's return to the lower world. A discourse on this verse explains

at length that Chochmah and Binah are above the life-force of the worlds.

Song of Songs 5:1 שיר השירים ה׳:א׳

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בָּשְׂמִי אָכַלְתִּי יַעְרִי עִם־דִּבְשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דוֹדִים׃

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

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68 **עובר לסוחר**

Avraham weighs out four hundred shekels of silver, "current with the merchant." The worlds of longing (kisufin) are drawn from this level, kesef (silver) read as kosef (longing).

Genesis 23:16 בראשית כ״ג:ט״ז

וַיִּשְׁמַע אַבְרָהָם אֶל־עֶפְרוֹן וַיִּשְׁקֹל אַבְרָהָם לְעֶפְרֹן אֶת־הַכֶּסֶף אֲשֶׁר דִּבֶּר בְּאָזְנֵי בְנֵי־חֵת אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף עֹבֵר לַסֹּחֵר׃

And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the hearing of the children of Heth, four hundred shekels of silver, current money with the merchant.

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69 **נכספה וגם כלתה נפשי**

"My soul longs, indeed it pines for the courtyards of Havayah." The verse shows kisufin as a term for longing.

Psalms 84:3 תהילים פ״ד:ג׳

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה׳ לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃

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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70 Rachel says to Leah, "Therefore he shall lie with you tonight." The Zohar reads yishkav as yesh plus twenty-two.

Genesis 30:15 בראשית ל׳:ט״ו

וַתֹּאמֶר לָהּ הַמְעַט קַחְתֵּךְ אֶת־אִישִׁי וְלָקַחַת גַּם אֶת־דוּדָאֵי בְנִי וַתֹּאמֶר רָחֵל לָכֵן יִשְׁכַּב עִמָּךְ הַלַּיְלָה תַּחַת דּוּדָאֵי בְנֵךְ׃

And she said unto her: 'Is it a small matter that thou hast taken away my husband? and wouldest thou take away my son's mandrakes also?' And Rachel said: 'Therefore he shall lie with thee to-night for thy son's mandrakes.'

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71 **לכן ישכב עמך ישכב**

The Zohar reads yishkav as yesh and kaf-beis: yesh is the upper world, the World to Come of "to cause those who love Me to inherit yesh," joined with the twenty-two letters, the secret of the whole Torah.

Zohar, Vayetzei 23:193–200 ספר הזהר, ויצא כ״ג:קצ״ג-ר

This may be illustrated from the verse: GIVE ME, I PRAY THEE, OF THY SON'S MANDRAKES. It was not the mandrakes that made Rachel bear children, but G-d used them as an instrument for procuring the birth of a child, Issachar, who should hold fast to the Torah more than all the other tribes. For Rachel at first held fast to Jacob and did not let him go to Leah, as it is written: "Is it a small matter that thou hast taken away my husband?" But afterwards Rachel said: ...

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72 G-d consoles Rachel weeping for her children: "Restrain your voice from weeping ... for there is a reward for your work." The Zohar connects the yesh of this verse with the reward of the World to Come.

Jeremiah 31:16 ירמיהו ל״א:ט״ז

כֹּה אָמַר ה׳ מִנְעִי קוֹלֵךְ מִבֶּכִי וְעֵינַיִךְ מִדְּמָעָה כִּי יֵשׁ שָׂכָר לִפְעֻלָּתֵךְ נְאֻם־ה׳ וְשָׁבוּ מֵאֶרֶץ אוֹיֵב׃

Thus saith the L-RD: Refrain thy voice from weeping, And thine eyes from tears; For thy work shall be rewarded, saith the L-RD; And they shall come back from the land of the enemy.

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73 **כי יש שכר לפעולתך**

The Zohar says that one who toils in Torah inherits the World to Come, reading Yissachar as yesh sachar, "there is a reward," and bringing this verse with "to cause those who love Me to inherit yesh."

Zohar, Vayetzei 23:231–24:243 ספר הזהר, ויצא כ״ג:רל״א-כ״ד:רמ״ג

From here we learn that whoever studies diligently the Torah inherits the world to come and the inheritance of Jacob. For the name Issachar may be divided into the two words yesh sakher (there is a reward), found in the verse: "there is a reward to thy work" (Jer. 31, 16), and again: "There is (yesh) an inheritance for those that love me, and I will fill their treasures" (Prov. 8, 21).'

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

PARAGRAPH 11

74 **מוטב דלידייניה**

"Better that he be judged and come to the World to Come," recalled in the summary.

Chagigah 15b:3 חגיגה ט״ו ב:ג׳

כִּי נָח נַפְשֵׁיהּ דְּאַחֵר, אָמְרִי: לָא מֵידָן לִידַיְינֵיהּ, וְלָא לְעָלְמָא דְּאָתֵי לֵיתֵי. לָא מֵידָן לִידַיְינֵיהּ — מִשּׁוּם דַּעֲסַק בְּאוֹרָיְיתָא, וְלָא לְעָלְמָא דְּאָתֵי לֵיתֵי — מִשּׁוּם דַּחֲטָא. אֲמַר רַבִּי מֵאִיר: מוּטָב דְּלִידַיְינֵיהּ וְלֵיתֵי לְעָלְמָא דְּאָתֵי. מָתַי אָמוּת, וְאַעֲלֶה עָשָׂן מִקִּבְרוֹ. כִּי נָח נַפְשֵׁיהּ דְּרַבִּי מֵאִיר סָלֵיק קוּטְרָא מִקִּבְרֵיהּ דְּאַחֵר.

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75 **ילכו מחיל**

"They go from strength to strength," the souls' endless ascent.

Psalms 84:8 תהילים פ״ד:ח׳

יֵלְכוּ מֵחַיִל אֶל־חָיִל יֵרָאֶה אֶל־אֱלֹקִים בְּצִיּוֹן׃

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

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76 "The world is built by kindness," as the maamar reads olam chesed yibaneh (plainly, "kindness is built forever"): the source of this world in the emotive attributes.

Psalms 89:3 תהילים פ״ט:ג׳

כִּי־אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה שָׁמַיִם תָּכִן אֱמוּנָתְךָ בָהֶם׃

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

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77 "Acquire wisdom, acquire understanding," the source in Chochmah and Binah of the 310 worlds.

Proverbs 4:5 משלי ד׳:ה׳

קְנֵה חָכְמָה קְנֵה בִינָה אַל־תִּשְׁכַּח וְאַל־תֵּט מֵאִמְרֵי־פִי׃

Get wisdom, get understanding; Forget not, neither decline from the words of my mouth;

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78 **עמקו מחשבותיך**

"Your thoughts are very deep," the depth of Chochmah and Binah.

Psalms 92:6 תהילים צ״ב:ו׳

מַה־גָּדְלוּ מַעֲשֶׂיךָ ה' מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ׃

How great are Thy works, O L-RD! Thy thoughts are very deep.

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PARAGRAPH 12

79 **מרב כל**

The Zohar reads the verse of "more than the abundance of all": "with joy" is the kohanim, "gladness of heart" is the Levites, and "the abundance of all" is Israel, who stand between them and receive blessings from every side.

Zohar, Vayera 29:432–438 ספר הזהר, וירא כ״ט:תל״ב-תל״ח

80 **מרב כל**

The Zohar asks what "more than the abundance of all" means and contrasts it with "in want of all" in the next verse.

Zohar, Vayishlach 22:229–24:240 ספר הזהר, וישלח כ״ב:רכ״ט-כ״ד:ר״מ

Now, when the Israelites dwelt in their land and brought offerings, they all drew themselves nearer to G-d in manner due; and when the work of sacrifice was performed and the smoke of the altar ascended in a straight column, they knew that it had kindled the lamp which they desired to kindle, and so all faces shone and all lamps were lit. But since the destruction of the Temple not a day passes but is visited with wrath and rage, as it says: "and G-d hath indignation every day" ...

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

81 **עין לא ראתה**

The Zohar speaks of hidden worlds of "No eye has seen, O G-d, except You," where a new insight of the Torah rises before Atik Yomin. The Alter Rebbe identifies this level with the inner Yesod of Atik.

Zohar, Introduction 10:56–11:64 ספר הזהר, הקדמה י׳:נ״ו-י״א:ס״ד

82 The prophet says that from of old no one has heard or seen "a G-d besides You who acts for one who waits for Him." The Sages read it as the reward that no eye but G-d's has seen, "no eye has seen, O G-d, except You"; the Alter Rebbe reads it as the essence of the mitzvah, above every world.

Isaiah 64:3 ישעיהו ס״ד:ג׳

וּמֵעוֹלָם לֹא־שָׁמְעוּ לֹא הֶאֱזִינוּ עַיִן לֹא־רָאָתָה אֱלֹקִים זוּלָתְךָ יַעֲשֶׂה לִמְחַכֵּה־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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83 **שאין העולם יכול לשמוע מהו מתן שכרן של מצות**

The Midrash reads "they have not heard" to mean that the world cannot hear what the reward of the mitzvos is, for the whole world cannot contain it.

Shemot Rabbah 30:24 שמות רבה ל׳:כ״ד

... כך ישראל בעולם הזה, מי שהוא עושה מצות אינו יודע מתן שכרן, אבל לעולם הבא, כשיראו מתן שכרן של מצות, הם תמהים שאין העולם כולו יכול לקבל את השכר, שנאמר (ישעיה סד): ומעולם לא שמעו ולא האזינו עין לא ראתה. וכי מעולם לא שמעו?! אלא אין העולם יכול לשמוע מהו מתן שכרן של מצות, לכך נאמר: כי קרובה ישועתי לבא. אמר הקב״ה: אני מביא את הישועה, שנא׳: להי׳ הישועה. ומי שהוא עושה משפט, כותב אני עליו שהוא מקרב את הישועה. וכן אתה מוצא ביהושפט שעשה שופטים, שנאמר (ד״ה ב ...

Another matter, "these are the ordinances," that is what is written: "So said the L-rd: Maintain justice and perform acts of charity" (Isaiah 56:1). That is what the verse states: "These too are for the wise: Showing favor in judgment is no good" (Proverbs 24:23). The Holy One blessed be He said: 'What caused the judges to know how to judge? It is due to the fact that you received the Torah in which it is written: "These are the statutes, ordinances, and laws"' (Leviticus 26:46). But know that "showing ...

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84 G-d, seeing no one to set things right, "put on righteousness as a coat of mail." The third letter of Iggeres HaKodesh opens with this verse, and the reader is referred there.

Isaiah 59:17 ישעיהו נ״ט:י״ז

וַיִּלְבַּשׁ צְדָקָה כַּשִּׁרְיָן וְכוֹבַע יְשׁוּעָה בְּרֹאשׁוֹ וַיִּלְבַּשׁ בִּגְדֵי נָקָם תִּלְבֹּשֶׁת וַיַּעַט כַּמְעִיל קִנְאָה׃

And He put on righteousness as a coat of mail, And a helmet of salvation upon His head, And He put on garments of

vengeance for clothing, And was clad with zeal as a cloak.

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85 **ביו"ד נברא העוה"ב**

The Talmud expounds "for with Yah, Havayah formed worlds" (Isaiah 26:4): this world was created with the letter hei and the World to Come with the letter yud. Yud, the first letter of the Name, stands for Chochmah, the root of the 310 worlds.

Menachot 29b:13–14 מנחות כ"ט ב:י"ג-י"ד

מפני מה נברא העולם הבא ביו"ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס"ת שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנז

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86 **תחת אשר כו' מרב כל**

"Because you did not serve Havayah your G-d with joy and with gladness of heart, merov kol": plainly, amid an abundance of everything; as the maamar reads it, "more than the abundance of all." The paragraph explains what "the abundance of all" is.

Deuteronomy 28:47 דברים כ"ח:מ"ז

תַּחַת אֲשֶׁר לֹא־עָבַדְתָּ אֶת־ה' אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב מֵרֹב כֹּל:

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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87 David's blessing: "Yours, Havayah, are the greatness and the might ... for all that is in heaven and on earth." In Kabbalah "all" here is Yesod, which holds heaven and earth together.

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

לְךָ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה' הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ:

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

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88 **יקוו המים**

The Zohar expounds "Let the waters be gathered," one of the passages the Alter Rebbe cites for the gathering of the flow into one place.

Zohar, Bereshit 7:70–8:83 ספר הזהר, בראשית ז:ע'-ח:פ"ג

89 **יקוו המים אל מקום אחד**

On the third day G-d says, "Let the waters under the heavens be gathered to one place, and let the dry land appear."

It is read as the gathering of the flow of all the Sefiros into Yesod.

Genesis 1:9 בראשית א:ט'

וַיֹּאמֶר אֱלֹקִים יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד וְתֵרָאֶה הַיַּבָּשָׁה וַיְהִי־כֵן:

And G-d said: 'Let the waters under the heaven be gathered together unto one place, and let the dry land appear.' And it was so.

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90 **ואין נסתר**

Said of the sun, which runs from one end of the heavens to the other: "and nothing is hidden from its heat." The Zohar's discussion of this verse is cited for the same theme.

Psalms 19:7 תהילים י"ט:ז'

מִקְצֵה הַשָּׁמַיִם מוֹצָאוֹ וּתְקוּפָתוֹ עַל־קְצוֹתָם וְאֵין נִסְתָּר מֵחַמָּתוֹ:

His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof.

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91 **מכל מלמדי**

The psalmist says, "From all (mikol) my teachers I have gained understanding." Pri Etz Chaim expounds this verse in connection with kol.

Psalms 119:99 תהילים קי"ט:צ"ט

מִכָּל־מְלַמְּדַי הִשְׂכַּלְתִּי כִּי עֵדְוֹתֶיךָ שִׂיחָה לִי:

I have more understanding than all my teachers; For Thy testimonies are my meditation.

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92 **בכל מכל כל**

The Talmud says that the Patriarchs tasted the World to Come in this world: of Avraham it is written bakol ("in all"), of Yitzchak mikol ("from all"), and of Yaakov kol ("all"). The Alter Rebbe connects their blessing with kol, Yesod.

Bava Batra 17a:2–3 בבא בתרא י"ז א:ב'-ג'

שְׁלֹשָׁה לֹא שָׁלַט בָּהֶן יֵצֶר הָרָע, אֵלּוּ הֵן: אַבְרָהָם, יִצְחָק וְיַעֲקֹב; דִּכְתִיב בָּהוּ: "בַּכֹּל", "מִכֹּל", "כֹּל". וְיֵשׁ אוֹמְרִים: אַף דָּוִד, דִּכְתִיב: "וְלִבִּי חָלַל בְּקִרְבִּי". וְאִידַּךְ - צַעֲרֵיהּ הוּא דְּקָא מַדְכַּר. תָּנוּ רַבָּנַן: שִׁשָּׁה לֹא שָׁלַט בָּהֶן מַלְאַךְ הַמָּוֶת, וְאֵלּוּ הֵן: אַבְרָהָם, יִצְחָק וְיַעֲקֹב, מֹשֶׁה, אַהֲרֹן וּמִרְיָם. אַבְרָהָם, יִצְחָק וְיַעֲקֹב - דִּכְתִיב בָּהוּ: "בַּכֹּל", "מִכֹּל", "כֹּל"; מֹשֶׁה, אַהֲרֹן וּמִרְיָם - דִּכְתִיב בָּהוּ: "עַל פִּי ה'".

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

93 **כי ההרים ימושו גבי ובריתי שלומי לא תמוט**

"For the mountains may depart and the hills be moved, but My kindness shall not depart from you, and My covenant of peace shall not be removed." A discourse on

this verse explains the drawing down from above the chain of worlds.

Isaiah 54:10 ישעיהו נ״ד:י׳

כִּי הֶהָרִים יָמוּשׁוּ וְהַגְּבָעוֹת תְּמוּטֶינָה וְחַסְדִּי מֵאִתֵּךְ לֹא־יָמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךְ ה׳

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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94 **יבוא כל בשר להשתחות לפני**

Isaiah's closing prophecy: on every New Moon and every Shabbos "all flesh shall come to bow down before Me, says Havayah." The Alter Rebbe reads "all flesh" as kol shining into "flesh," nullified before the revelation of the Time to Come.

Isaiah 66:23 ישעיהו ס״ו:כ״ג

וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבוֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר ה׳

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, Saith the L-RD.

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95 Adam says of Chavah, "bone of my bones and flesh of my flesh." It shows "flesh" as the receiving level.

Genesis 2:23 בראשית ב׳:כ״ג

וַיֹּאמֶר הָאָדָם זֹאת הַפַּעַם עֶצֶם מֵעֲצָמַי וּבָשָׂר מִבְּשָׂרִי לְזֹאת יִקָּרֵא אִשָּׁה כִּי מֵאִישׁ לֻקְחָה־זֹּאת׃

And the man said: 'This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.'

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96 **ואתה תצוה**

G-d tells Moshe, "And you shall command the children of Israel" to bring pure olive oil, crushed for the light. A discourse on this verse explains "the abundance of all."

Exodus 27:20 שמות כ״ז:כ׳

וְאַתָּה תְּצַוֶּה אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר לְהַעֲלֹת נֵר תָּמִיד׃

And thou shalt command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually.

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97 **יפה שעה אחת בתשובה ומע״ט בעוה״ז מכל חיי העוה״ב**

"One hour of teshuvah and good deeds in this world is better than all the life of the World to Come." The Alter Rebbe explains it by the mitzvah's root above the 310 worlds.

Pirkei Avot 4:17 משנה אבות ד׳:י״ז

הוּא הָיָה אוֹמֵר, יָפָה שָׁעָה אַחַת בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בָּעוֹלָם הַזֶּה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיָפָה שָׁעָה אַחַת שֶׁל קוֹרַת רוּחַ בָּעוֹלָם 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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98 The maiden hears her beloved knocking: "Open for me ... for my head is filled with dew." A discourse on this verse explains the levels of Arich Anpin referred to here.

Song of Songs 5:2 שיר השירים ה׳:ב׳

אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דוֹפֵק פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַמָּתִי שֶׁרֹּאשִׁי נִמְלָא־טָל קְוֻצּוֹתַי רְסִיסֵי לָיְלָה׃

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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PARAGRAPH 13

99 **אל דעות**

Chanah's song after the birth of Shmuel warns the arrogant, "for Havayah is a G-d of knowledges (de'os)." The plural is read as two ways of knowing, from above and from below.

I Samuel 2:3 שמואל א ב׳:ג׳

אַל־תַּרְבּוּ תְדַבְּרוּ גְבֹהָה גְבֹהָה יֵצֵא עָתָק מִפִּיכֶם כִּי אֵל דֵּעוֹת ה׳ וְלוֹ נִתְכְּנוּ עֲלִלוֹת׃

Multiply not exceeding proud talk; Let not arrogancy come out of your mouth; For the L-RD is a G-d of knowledge, And by Him actions are weighed.

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100 **אשר אין עוד מלבדו**

Moshe tells the people that they were shown the wonders "to know that Havayah is G-d; there is nothing else besides Him." This is the true yesh beside which the worlds are nothing.

Deuteronomy 4:35 דברים ד׳:ל״ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה׳ הוּא הָאֱלֹקִים אֵין עוֹד מִלְּבַדּוֹ׃

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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101 **ואהיה אצלו אמון**

"And I was beside Him a nursling, and I was His delight every day," the title of the discourse referred to.

Proverbs 8:30 משלי ח׳:ל׳

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת׃

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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102 **אני תורתך שעשעתי**

The psalmist contrasts the arrogant, whose hearts are dull as fat, with himself: "I delight in Your Torah." A discourse on "And I was beside Him a nursling" explains the delight in this verse.

Psalms 119:70 תהילים קי״ט:ע׳

טָפַשׁ כַּחֵלֶב לִבָּם אֲנִי תּוֹרָתְךָ שִׁעֲשָׁעְתִּי׃

Their heart is gross like fat; But I delight in Thy law.

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PARAGRAPH 14

103 **עין לא ראתה**

"No eye has seen, O G-d, except You," the level from which the mitzvos are drawn.

Isaiah 64:3 ישעיהו ס״ד:ג׳

וּמֵעוֹלָם לֹא־שָׁמְעוּ לֹא הֶאֱזִינוּ עַיִן לֹא־רָאָתָה אֱלֹקִים זוּלָתְךָ יַעֲשֶׂה לִמְחַכֵּה־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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104 **יפה שעה אחת בתומע״ט בעוה״ז מכל חיי העוה״ב**

"One hour of teshuvah and good deeds in this world is better than all the life of the World to Come."

Pirkei Avot 4:17 משנה אבות ד׳:י״ז

הוּא הָיָה אוֹמֵר, יָפָה שָׁעָה אַחַת בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בָּעוֹלָם הַזֶּה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיָפָה שָׁעָה אַחַת שֶׁל קוֹרַת רוּחַ בָּעוֹלָם 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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105 **מרב כל**

"More than the abundance of all," the words of the verse the section explains.

Deuteronomy 28:47 דברים כ״ח:מ״ז

תַּחַת אֲשֶׁר לֹא־עָבַדְתָּ אֶת־ה׳ אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב מֵרֹב כֹּל׃

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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106 **כל ימי חייך להביא לימוה״מ**

On "that you may remember the day you left Egypt all the days of your life," Ben Zoma reads "all" as including the nights, and the Sages read it as including the days of Mashiach. The summary recalls it for the precise sense of the word "all."

Mishnah Berakhot 1:5 משנה ברכות א׳:ה׳

מַזְכִּירִין יְצִיאַת מִצְרַיִם בַּלֵּילוֹת. אָמַר רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה, הֲרֵי אֲנִי כְּבֶן שִׁבְעִים שָׁנָה, וְלֹא זָכִיתִי שֶׁתֵּאָמֵר יְצִיאַת מִצְרַיִם בַּלֵּילוֹת, עַד שֶׁדְּרָשָׁהּ בֶּן זוֹמָא, שֶׁנֶּאֱמַר (דברים טז) לְמַעַן תִּזְכֹּר אֶת יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל יְמֵי חַיֶּיךָ. יְמֵי חַיֶּיךָ, הַיָּמִים. כֹּל יְמֵי חַיֶּיךָ, הַלֵּילוֹת. וַחֲכָמִים אוֹמְרִים, יְמֵי חַיֶּיךָ, הָעוֹלָם הַזֶּה. כֹּל יְמֵי חַיֶּיךָ, לְהָבִיא לִימוֹת הַמָּשִׁיחַ׃

The exit from Egypt is to be mentioned at night. R. Eleazar ben Azariah saith, "Verily I am as a man of 70 years, [almost 70 years of age], but have not succeeded [to prove] that the exit from Egypt ought to be mentioned at night, until Ben Zoma [thus] expounded [the law]: 'that thou mayest remember the day of thy going forth from the land of Egypt all the days of thy life.' 'The days of thy life,' would denote the days only; but [the expression] 'all the days ...

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PARAGRAPH 15

107 **אשרי יושבי ביתך**

"Happy are those who dwell in Your house; they will yet praise You, selah." The Alter Rebbe reads asher in the blessing as related to ashrei, a word of praise.

Psalms 84:5 תהילים פ״ד:ה׳

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ עוֹד יְהַלְלוּךָ סֶלָה׃

Happy are they that dwell in Thy house, they are ever praising Thee. Selah

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108 **ג״פ קדוש**

In Isaiah's vision the seraphim call to one another, "Holy, holy, holy is Havayah of Hosts." The threefold "holy" declares G-d's separateness.

Isaiah 6:3 ישעיהו ו׳:ג׳

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה׳ צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ׃

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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PARAGRAPH 16

109 **הויי צבאות**

The seraphim's call, "Holy, holy, holy is Havayah of Hosts; the whole earth is full of His glory." The Alter Rebbe reads it as saying that G-d is above being clothed in the worlds.

Isaiah 6:3 ישעיהו ו׳:ג׳

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה׳ צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ׃

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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110 **לקיחה ע"י ד"א שמה לקיחה**

> Rava rules that "taking by means of another thing is called taking": one who holds the lulav through a cloth has still taken it. The Alter Rebbe applies it to the mitzvah, through which one "takes" the delight hidden within it.

Sukkah 37a:7–8 סוכה ל"ז א:ז'-ח'

רָבָא אָמַר: כָּל לְנָאוֹתוֹ — אֵינוֹ חוֹצֵץ. וְאָמַר רַבָּה: לָא לִינְקוֹט אִינִישׁ הוֹשַׁעְנָא בְּסוּדָרָא, דְּבָעֵינָא לְקִיחָה תַּמָּה וְלֵיכָּא. וְרָבָא אָמַר: לְקִיחָה עַל יְדֵי דָּבָר אַחֵר — שְׁמָהּ לְקִיחָה. אָמַר רָבָא: מָנָא אָמֵינָא לַהּ דִּלְקִיחָה עַל יְדֵי דָּבָר אַחֵר שְׁמָהּ לְקִיחָה, דִּתְנַן: אֱזוֹב קָצָר — מְסַפְּקוֹ בְּחוּט וּבְכוּשׁ, וְטוֹבֵל וּמַעֲלֶה וְאוֹחֵז בָּאֱזוֹב וּמְזֵהּ. אַמַּאי — "וְלָקַח" "וְטָבַל" אָמַר רַחֲמָנָא! אֶלָּא לָאו, שְׁמַע מִינַּהּ: לְקִיחָה עַל יְדֵי דָּבָר אַחֵר — שְׁמָהּ לְקִיחָה.

Rava said: Whatever is used to beautify it is not an interposition. Rabbah further stated: One should not hold the hoshanna with a scarf, for a whole "taking" is required, and in this case it is not. Rava said: Taking hold by means of something else is also regarded as a valid "taking." Rava said: From where do I derive that taking hold by means of something else is also regarded as a valid taking? From what we have learned: If the hyssop is too short, he may provide it ...

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111 Kehot's note points to II Chronicles 16:2 for these words.

II Chronicles 16:2 דברי הימים ב ט"ז:ב'

וַיֹּצֵא אָסָא כֶּסֶף וְזָהָב מֵאֹצְרוֹת בֵּית ה' וּבֵית הַמֶּלֶךְ וַיִּשְׁלַח אֶל־בֶּן־הֲדַד מֶלֶךְ אֲרָם הַיּוֹשֵׁב בְּדַרְמֶשֶׂק לֵאמֹר:

Then Asa brought out silver and gold out of the treasures of the house of the L-RD and of the king's house, and sent to Ben-hadad king of Aram, that dwelt at Damascus, saying:

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PARAGRAPH 17

112 **תנה הודך על השמים**

> David's psalm: "Havayah, our L-rd, how mighty is Your Name in all the earth, You who place (asher tenah) Your majesty upon the heavens." The angels cited it to ask that the Torah stay in heaven.

Psalms 8:2 תהילים ח':ב'

ה' אֲדֹנֵינוּ מָה־אַדִּיר שִׁמְךָ בְּכָל־הָאָרֶץ אֲשֶׁר תְּנָה הוֹדְךָ עַל־הַשָּׁמָיִם:

O L-RD, our L-rd, How glorious is Thy name in all the earth! Whose majesty is rehearsed above the heavens.

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113 **תנה הודך על השמים**

> When Moshe went up to receive the Torah, the angels protested that the hidden treasure should stay in heaven and quoted "Place Your majesty upon the heavens." The Torah was given to Israel and not to them.

Shabbat 88b:7 שבת פ"ח ב:ז'

וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: בְּשָׁעָה שֶׁעָלָה מֹשֶׁה לַמָּרוֹם אָמְרוּ מַלְאֲכֵי הַשָּׁרֵת לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, מַה לִּילוּד אִשָּׁה בֵּינֵינוּ? אָמַר לָהֶן: לְקַבֵּל תּוֹרָה בָּא. אָמְרוּ לְפָנָיו: חֶמְדָּה גְּנוּזָה שֶׁגְּנוּזָה לְךָ תְּשַׁע מֵאוֹת

וְשִׁבְעִים וְאַרְבָּעָה דּוֹרוֹת קוֹדֶם שֶׁנִּבְרָא הָעוֹלָם, אַתָּה מְבַקֵּשׁ לִיתְּנָהּ לְבָשָׂר וָדָם? "מָה אֱנוֹשׁ כִּי תִזְכְּרֶנּוּ וּבֶן אָדָם כִּי תִפְקְדֶנּוּ"? "ה' אֲדֹנֵינוּ מָה אַדִּיר שִׁמְךָ בְּכָל הָאָרֶץ אֲשֶׁר תְּנָה הוֹדְךָ עַל הַשָּׁמָיִם"!

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114 **ישראל עלו במחשבה**

> Six things preceded the creation of the world; among them the Patriarchs and Israel "arose in thought." This is why the souls are the inner dimension of the worlds.

Bereshit Rabbah 1:4 בראשית רבה א':ד'

... "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו'" ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו'" שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם, ...

"In the beginning, G-d created" - six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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115 **זכור את יום השבת**

> "Remember the Shabbos day to keep it holy," the title of a discourse in Torah Ohr, Yisro, on this subject.

Exodus 20:8 שמות כ':ח'

זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ:

Remember the sabbath day, to keep it holy.

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116 **הבאים ישרש**

> "Those who come, Yaakov shall take root," the title of a discourse on the same subject.

Isaiah 27:6 ישעיהו כ"ז:ו'

הַבָּאִים יַשְׁרֵשׁ יַעֲקֹב יָצִיץ וּפָרַח יִשְׂרָאֵל וּמָלְאוּ פְנֵי־תֵבֵל תְּנוּבָה:

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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117 **בהעלותך את הנרות**

> G-d tells Moshe to say to Aharon, "When you raise up (kindle) the lamps, the seven lamps shall give light toward the

face of the Menorah." The Alter Rebbe reads it as Aharon raising up the souls.

Numbers 8:2 במדבר ח׳:ב׳

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת׃

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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118 אחת היא יונתי

"She is one, my dove, my perfect one." A discourse on this verse explains the inner and outer configurations of Malchus.

Song of Songs 6:9 שיר השירים ו׳:ט׳

אַחַת הִיא יוֹנָתִי תַּמָּתִי אַחַת הִיא לְאִמָּהּ בָּרָה הִיא לְיוֹלַדְתָּהּ רָאוּהָ בָנוֹת וַיְאַשְּׁרוּהָ מְלָכוֹת וּפִילַגְשִׁים וַיְהַלְלוּהָ׃

My dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bore her. The daughters saw her, and called her happy; Yea, the queens and the concubines, and they praised her.

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119 כשמן הטוב על הראש

David's song of brothers dwelling together: it is "like the good oil upon the head, running down upon the beard, the beard of Aharon." The oil is the flow from the highest "head."

Psalms 133:2 תהילים קל״ג:ב׳

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו׃

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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120 כשמן הטוב על הראש

The Zohar explains "like the good oil upon the head" as the holy supernal anointing oil flowing from the head of all heads, most hidden of all; "upon the beard" is the precious beard, and "the beard of Aharon" the supernal High Priest.

Zohar, Emor 2:6–3:12 ספר הזהר, אמור ב׳:ו׳-ג׳:י״ב

121 והוי״ה בראשם

Micah describes the people going out with their king before them "and Havayah at their head." The "head" is the Name Havayah.

Micah 2:13 מיכה ב׳:י״ג

עָלָה הַפֹּרֵץ לִפְנֵיהֶם פָּרְצוּ וַיַּעֲבְרוּ שַׁעַר וַיֵּצְאוּ בוֹ וַיַּעֲבֹר מַלְכָּם לִפְנֵיהֶם וַה׳ בְּרֹאשָׁם׃

The breaker is gone up before them; They have broken forth and passed on, By the gate, and are gone out thereat; And their king is passed on before them, And the L-RD at the head of them.

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122 שאו ידיכם קדש וברכו את ה׳

The psalmist calls on G-d's servants who stand in His House at night: "Lift up your hands toward the Sanctuary (kodesh) and bless Havayah." The maamar reads kodesh as the supernal holiness, and "bless" as drawing blessing down into the Name Havayah.

Psalms 134:2 תהילים קל״ד:ב׳

שְׂאוּ־יְדֵכֶם קֹדֶשׁ וּבָרְכוּ אֶת־ה׳

Lift up your hands to the sanctuary, And bless ye the L-RD.

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PARAGRAPH 18

123 שאו ידיכם

"Lift up your hands toward the Sanctuary (kodesh) and bless Havayah." The two hands are the two arms, the acceptance of the yoke of Heaven.

Psalms 134:2 תהילים קל״ד:ב׳

שְׂאוּ־יְדֵכֶם קֹדֶשׁ וּבָרְכוּ אֶת־ה׳

Lift up your hands to the sanctuary, And bless ye the L-RD.

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124 שמע ישראל

"Hear, O Israel, Havayah is our G-d, Havayah is one," the first verse of the Shema and the acceptance of the yoke of Heaven.

Deuteronomy 6:4 דברים ו׳:ד׳

שְׁמַע יִשְׂרָאֵל ה׳ אֱלֹקֵינוּ ה׳ אֶחָד׃

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

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125 צאינה וראינה

The daughters of Zion are called to "go forth and gaze" at King Shlomo, at the crown his mother set on him on his wedding day. It is the title of a discourse that explains this drawing down.

Song of Songs 3:11 שיר השירים ג׳:י״א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

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

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126 כשמן הטוב על הראש

"Like the good oil upon the head," the blessing flowing from the supernal holiness onto the "head."

Psalms 133:2 תהילים קל״ג:ב׳

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו׃

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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PARAGRAPH 19

127 **בשעה שישראל עונין איש"ר מברך הקב"ה מנענע בראשו**

When Israel enter the synagogues and study halls and answer "May His great Name be blessed," the Holy One, blessed be He, nods His head.

Berakhot 3a:14 ברכות ג׳ א:י״ד

... חַיֶּיךָ וְחַיֵּי רֹאשְׁךָ, לֹא שָׁעָה זוֹ בִּלְבַד אוֹמֶרֶת כָּךְ, אֶלָּא בְּכָל יוֹם וְיוֹם, שָׁלֹשׁ פְּעָמִים אוֹמֶרֶת כָּךְ. וְלֹא זוֹ בִּלְבַד אֶלָּא, בְּשָׁעָה שֶׁיִּשְׂרָאֵל נִכְנָסִין לְבָתֵּי כְּנֵסִיּוֹת וּלְבָתֵּי מִדְרָשׁוֹת וְעוֹנִין "יְהֵא שְׁמֵיהּ רַבָּא מְבוֹרָךְ", הַקָּדוֹשׁ בָּרוּךְ הוּא מְנַעְנֵעַ רֹאשׁוֹ, וְאוֹמֵר: אַשְׁרֵי הַמֶּלֶךְ שֶׁמְּקַלְּסִין אוֹתוֹ בְּבֵיתוֹ כָּךְ, מַה לּוֹ לָאָב שֶׁהִגְלָה אֶת בָּנָיו, וְאוֹי לָהֶם לַבָּנִים שֶׁגָּלוּ מֵעַל שׁוּלְחַן אֲבִיהֶם.

Then he said to me, "My son, what sound didst thou hear in that ruin ?" I answered, "I heard a Bat Kol moaning like a dove, crying, 'Alas for My children for whose iniquities I destroyed My house, burnt My Temple, and exiled them among the nations ! '" He said to me, "By thy life and the life of thy head, not only at this hour does it so cry, but thrice daily it exclaims thus. Moreover, whenever the Children of Israel enter their Synagogues and Houses of ...

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128 **יורד על הזקן**

"Running down upon the beard, the beard of Aharon, that runs down over the edge of his garments (middosav)." The doubled "beard" is read as the Written and Oral Torah, and middosav also as the middos, the emotive attributes.

Psalms 133:2 תהילים קל״ג:ב׳

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו׃

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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129 **זקן שקנה חכמה**

The Sages define a zaken, an elder, as one who has acquired (kanah) wisdom. The Alter Rebbe applies the definition to the zakan, the "beard."

Kiddushin 32b:8 קידושין ל״ב ב:ח׳

תָּנוּ רַבָּנָן: "מִפְּנֵי שֵׂיבָה תָּקוּם" – יָכוֹל אֲפִילּוּ מִפְּנֵי זָקֵן אַשְׁמַאי? תַּלְמוּד לוֹמַר: "וְזָקֵן", וְאֵין זָקֵן אֶלָּא חָכָם, שֶׁנֶּאֱמַר: "אֱסֹף לִי שִׁבְעִים אִישׁ מִזִּקְנֵי יִשְׂרָאֵל". רַבִּי יוֹסֵי הַגְּלִילִי אוֹמֵר: אֵין זָקֵן אֶלָּא מִי שֶׁקָּנָה חָכְמָה, שֶׁנֶּאֱמַר: "ה' קָנָנִי רֵאשִׁית דַּרְכּוֹ".

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PARAGRAPH 20

130 **ותורה אור**

"For a mitzvah is a lamp, and Torah is light." The Torah is the light that reveals the delight hidden in the mitzvos.

Proverbs 6:23 משלי ו׳:כ״ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר׃

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

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131 **אורייתא מחכמה נפקת**

The Zohar says that "the Torah comes forth from the supernal Chochmah." Because the Torah is Chochmah, it reveals the delight hidden in the mitzvos, as light reveals what the oil and wick hold.

Zohar, Yitro 21:378–22:389 ספר הזהר, יתרו כ״א:שע״ח-כ״ב:שפ״ט

According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

PARAGRAPH 21

132 **הוי"ה בחכמה**

"Havayah founded the earth with wisdom." The main revelation of the Infinite Light as an inner light is in Chochmah.

Proverbs 3:19 משלי ג׳:י״ט

ה' בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה׃

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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133 **כי אתה נרי**

David's song of thanks when G-d saved him from his enemies and from Shaul: "For You are my lamp, Havayah." A discourse on this verse in Torah Ohr explains the wick as the level of the Name Ban.

II Samuel 22:29 שמואל ב כ״ב:כ״ט

כִּי־אַתָּה נִירִי ה' וַה' יַגִּיהַ חָשְׁכִּי׃

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

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134 **עלו במחשבה**

Israel "arose in thought" before the creation of the world, which is why the souls are vessels for the light.

Bereshit Rabbah 1:4 בראשית רבה א׳:ד׳

135 **כטל חרמון שיורד על הררי ציון**

"Like the dew of Hermon that comes down upon the mountains of Zion." Zion is read as Yesod, through which

the good oil flows.

Psalms 133:3 תהילים קל"ג:ג'

כְּטַל־חֶרְמוֹן שֶׁיֹּרֵד עַל־הַרְרֵי צִיּוֹן כִּי שָׁם צִוָּה ה' אֶת־הַבְּרָכָה חַיִּים עַד־הָעוֹלָם׃

Like the dew of Hermon, That cometh down upon the mountains of Zion; For there the L-RD commanded the blessing, Even life for ever.

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136 צדיק יסוד עולם

"When the storm passes the wicked are gone, but the tzaddik is the foundation of the world" (in its plain sense, an everlasting foundation). In Kabbalah this verse names the Sefirah of Yesod.

Proverbs 10:25 משלי י':כ"ה

כַּעֲבוֹר סוּפָה וְאֵין רָשָׁע וְצַדִּיק יְסוֹד עוֹלָם׃

When the whirlwind passeth, the wicked is no more; But the righteous is an everlasting foundation.

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PARAGRAPH 22

137 אשריך ישראל

Moshe's last blessing: "Happy are you, Israel; who is like you, a people saved by Havayah?" Asher in the blessing is read as this "happy," the praise of delight.

Deuteronomy 33:29 דברים ל"ג:כ"ט

אַשְׁרֶיךָ יִשְׂרָאֵל מִי כָמוֹךָ עַם נוֹשַׁע בַּה' מָגֵן עֶזְרֶךָ וַאֲשֶׁר־חֶרֶב גַּאֲוָתֶךָ וְיִכָּחֲשׁוּ אֹיְבֶיךָ לָךְ וְאַתָּה עַל־בָּמוֹתֵימוֹ תִדְרֹךְ׃

Happy art thou, O Israel, who is like unto thee? A people saved by the L-RD, The shield of thy help, And that is the sword of thy excellency! And thine enemies shall dwindle away before thee; And thou shalt tread upon their high places.

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138 תנה הודך

"You who place Your majesty upon the heavens," the words with which the angels asked that the Torah stay in heaven.

Psalms 8:2 תהילים ח':ב'

ה' אֲדֹנֵינוּ מָה־אַדִּיר שִׁמְךָ בְּכָל־הָאָרֶץ אֲשֶׁר תְּנָה הוֹדְךָ עַל־הַשָּׁמָיִם׃

O L-RD, our L-rd, How glorious is Thy name in all the earth! Whose majesty is rehearsed above the heavens.

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PARAGRAPH 23

139 כשמן הטוב על הראש

"Like the good oil upon the head, running down upon the beard," the image the section has explained.

Psalms 133:2 תהילים קל"ג:ב'

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו׃

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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140 וה' בראשם

"And Havayah at their head," the meaning of the "head."

Micah 2:13 מיכה ב':י"ג

עָלָה הַפֹּרֵץ לִפְנֵיהֶם פָּרְצוּ וַיַּעַבְרוּ שַׁעַר וַיֵּצְאוּ בוֹ וַיַּעֲבֹר מַלְכָּם לִפְנֵיהֶם וַה' בְּרֹאשָׁם׃

The breaker is gone up before them; They have broken forth and passed on, By the gate, and are gone out thereat; And their king is passed on before them, And the L-RD at the head of them.

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141 שאו ידיכם קדש וברכו את ה'

"Lift up your hands toward the Sanctuary (kodesh) and bless Havayah," read as the drawing down of blessing from the supernal holiness.

Psalms 134:2 תהילים קל"ד:ב'

שְׂאוּ־יְדֵכֶם קֹדֶשׁ וּבָרְכוּ אֶת־ה'

Lift up your hands to the sanctuary, And bless ye the L-RD.

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142 קנה חכמה קנה בינה

"Acquire wisdom, acquire understanding," recalled for the "beard," read as "one who has acquired wisdom."

Proverbs 4:5 משלי ד':ה'

קְנֵה חָכְמָה קְנֵה בִינָה אַל־תִּשְׁכַּח וְאַל־תֵּט מֵאִמְרֵי־פִי׃

Get wisdom, get understanding; Forget not, neither decline from the words of my mouth;

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PARAGRAPH 24

143 והחכמה תחי' בעליה

Koheles says that wisdom, like money, is a shelter, "but the advantage of knowledge is that wisdom gives life to its possessors." The Alter Rebbe reads the wisdom as the Torah and its possessors (be'aleha, its owners) as the mitzvos.

Ecclesiastes 7:12 קהלת ז':י"ב

כִּי בְּצֵל הַחָכְמָה בְּצֵל הַכָּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְּעָלֶיהָ׃

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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144 גדול תלמוד שמביא לידי מעשה

The Sages asked whether study or action is greater and concluded, "Study is greater, for study leads to action."

Kiddushin 40b:8 קידושין מ' ב':ח'

וּכְבָר הָיָה רַבִּי טַרְפוֹן וּזְקֵנִים מְסוּבִּין בַּעֲלִיַּית בֵּית נַתְזָה בְּלוֹד. נִשְׁאֲלָה שְׁאֵילָה זוֹ בִּפְנֵיהֶם: תַּלְמוּד גָּדוֹל אוֹ מַעֲשֶׂה גָּדוֹל? נַעֲנָה רַבִּי טַרְפוֹן

of the Testimony," the title of a discourse referred to here.

Exodus 38:21 שמות ל"ח:כ"א

אֵלֶּה פְקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדֻת אֲשֶׁר פֻּקַּד עַל־פִּי מֹשֶׁה עֲבֹדַת הַלְוִיִּם בְּיַד אִיתָמָר בֶּן־אַהֲרֹן הַכֹּהֵן׃

These are the accounts of the tabernacle, even the tabernacle of the testimony, as they were rendered according to the commandment of Moses, through the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

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149 צאינה וראינה

"Go forth and gaze, daughters of Zion, upon King Shlomo, with the crown with which his mother crowned him on the day of his wedding." A discourse on this verse explains the two crowns.

Song of Songs 3:11 שיר השירים ג':י"א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

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

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150 שקשרו להם שני כתרים א' כנגד נעשה ואחד כנגד נשמע

When Israel said "we will do" before "we will hear," angels came and tied two crowns on each of them, one for "we will do" and one for "we will hear."

Shabbat 88a:7 שבת פ"ח א:ז'

דָּרַשׁ רַבִּי סִימַאי: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" לְ"נִשְׁמָע" בָּאוּ שִׁשִּׁים רִיבּוֹא שֶׁל מַלְאֲכֵי הַשָּׁרֵת, לְכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל קָשְׁרוּ לוֹ שְׁנֵי כְתָרִים, אֶחָד כְּנֶגֶד "נַעֲשֶׂה" וְאֶחָד כְּנֶגֶד "נִשְׁמָע". וְכֵיוָן שֶׁחָטְאוּ יִשְׂרָאֵל, יָרְדוּ מֵאָה וְעֶשְׂרִים רִיבּוֹא מַלְאֲכֵי חַבָּלָה וּפֵירְקוּם, שֶׁנֶּאֱמַר: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל אֶת עֶדְיָם מֵהַר חוֹרֵב". אָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא: בְּחוֹרֵב טָעָנוּ, בְּחוֹרֵב פֵּרְקוּ. בְּחוֹרֵב טָעָנוּ — כְּדַאֲמַרַן, בְּחוֹרֵב פֵּרְקוּ — דִּכְתִיב: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל וְגוֹ'". אָמַר ...

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151 תען לשוני אמרתך

"Let my tongue respond with (or: declare) Your word, for all Your commandments are righteous." The maamar reads it as one who repeats G-d's word as he hears it.

Psalms 119:172 תהילים קי"ט:קע"ב

תַּעַן לְשׁוֹנִי אִמְרָתֶךָ כִּי כָל־מִצְוֹתֶיךָ צֶדֶק׃

Let my tongue sing of Thy word; For all Thy commandments are righteousness.

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152 גאה גאה

Moshe and Israel sing at the sea: "I will sing to Havayah, for He is exalted, exalted (gaoh gaah)." The doubled word

וְאָמַר: מַעֲשֶׂה גָּדוֹל. נַעֲנָה רַבִּי עֲקִיבָא וְאָמַר: תַּלְמוּד גָּדוֹל. נַעֲנוּ כּוּלָּם וְאָמְרוּ: תַּלְמוּד גָּדוֹל, שֶׁהַתַּלְמוּד מֵבִיא לִידֵי מַעֲשֶׂה.

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145 למה קדמה שמע לוהיי אם שמוע שבתחלה יקבל עליו עול מלכות שמים ואח"כ יקבל עליו עול מצות

Rabbi Yehoshua ben Korchah explains that the first section of the Shema comes before "And it shall be, if you will hearken" so that one first accepts the yoke of the Kingdom of Heaven and then the yoke of the mitzvos.

Mishnah Berakhot 2:2 משנה ברכות ב':ב'

אֵלּוּ הֵן בֵּין הַפָּרָקִים, בֵּין בָּרָכָה רִאשׁוֹנָה לִשְׁנִיָּה, בֵּין שְׁנִיָּה לִשְׁמַע, וּבֵין שְׁמַע לִוְהָיָה אִם שָׁמֹעַ, בֵּין וְהָיָה אִם שָׁמֹעַ לְוַיֹּאמֶר, בֵּין וַיֹּאמֶר לֶאֱמֶת וְיַצִּיב. רַבִּי יְהוּדָה אוֹמֵר, בֵּין וַיֹּאמֶר לֶאֱמֶת וְיַצִּיב לֹא יַפְסִיק. אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן קָרְחָה, לָמָּה קָדְמָה שְׁמַע לִוְהָיָה אִם שָׁמֹעַ, אֶלָּא כְּדֵי שֶׁיְּקַבֵּל עָלָיו עֹל מַלְכוּת שָׁמַיִם תְּחִלָּה, וְאַחַר כָּךְ יְקַבֵּל עָלָיו עֹל מִצְוֹת. וְהָיָה אִם שָׁמֹעַ לְוַיֹּאמֶר, שֶׁוְּהָיָה אִם שָׁמֹעַ נוֹהֵג בַּיּוֹם וּבַלַּיְלָה, וַיֹּאמֶר אֵינוֹ נוֹהֵג אֶלָּא בַּיּוֹם׃

These are the breaks between the sections: between the first blessing and the second, between the second and "Shema," between "Shema" and "And it shall come to pass if you listen" between "And it shall come to pass if you listen" and "And the L-rd said" and between "And the L-rd said" and "Emet veYatziv" (true and firm). Rabbi Judah says: between "And the L-rd said" and "Emet veYatziv" one should not interrupt. Rabbi Joshua ben Korhah said: Why was the section of "Shema" placed before that of "And it ...

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146 ונקדשתי בתוך בני ישראל

"You shall not profane My holy Name, and I shall be sanctified among the children of Israel," the title of a discourse that explains the threefold "holy."

Leviticus 22:32 ויקרא כ"ב:ל"ב

וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקַדִּשְׁכֶם׃

And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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147 בכל מאדך

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." Love "with all your might," beyond measure, draws from the Infinite Light itself.

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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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148 אלה פקודי המשכן משכן העדות

"These are the accounts of the Tabernacle, the Tabernacle

is used for the level above the encompassing light.

Exodus 15:1 שמות ט״ו:א׳

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַה' וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַה' כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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153 **ביום חתונתו זו מתן תורה**

The Mishnah reads "on the day of his wedding" as the giving of the Torah.

Mishnah Ta'anit 4:8 משנה תענית ד׳:ח׳

... וְכֵן הוּא אוֹמֵר, צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה לוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ (שיר השירים ג). בְּיוֹם חֲתֻנָּתוֹ, זֶה מַתַּן תּוֹרָה. וּבְיוֹם שִׂמְחַת לִבּוֹ, זֶה בִּנְיַן בֵּית הַמִּקְדָּשׁ, שֶׁיִּבָּנֶה בִּמְהֵרָה בְיָמֵינוּ. אָמֵן:

Rabbon Simeon hen Gamaliel says, "Never were more joyous festivals in Israel than the 15th of Ab and the day of atonement, for on them the maidens of Jerusalem used to go out dressed in white garments—borrowed ones, in order not to cause shame to those who had them not of their own; —these clothes were also to be previously immersed, and thus they went out and danced in the vineyards, saying, Young men, look and observe well whom you are about to choose [as a spouse]; regard not beauty [alone], ...

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154 **כי עמך מקור חיים**

"For with You is the source of life," the title of a discourse in Torah Ohr referred to here.

Psalms 36:10 תהילים ל״ו:י׳

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר:

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

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155 **לכן אמור לבני ישראל**

"Therefore say to the children of Israel, I am Havayah," the title of a discourse in Torah Ohr referred to here.

Exodus 6:6 שמות ו׳:ו׳

לָכֵן אֱמֹר לִבְנֵי־יִשְׂרָאֵל אֲנִי ה' וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סִבְלֹת מִצְרַיִם וְהִצַּלְתִּי אֶתְכֶם מֵעֲבֹדָתָם וְגָאַלְתִּי אֶתְכֶם בִּזְרוֹעַ נְטוּיָה וּבִשְׁפָטִים גְּדֹלִים:

Wherefore say unto the children of Israel: I am the L-RD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm, and with great judgments;

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156 **שמע ישראל הוי׳ אלקינו הוי׳ אחד**

"Hear, O Israel, Havayah is our G-d, Havayah is one." Its first word is read as "understand," the contemplation that is the Menorah's bowl.

Deuteronomy 6:4 דברים ו׳:ד׳

שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד:

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

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157 **וגולה על ראשה**

"A menorah all of gold, with its bowl upon its top, and its seven lamps upon it." The bowl is the contemplation of the Shema, which feeds the seven lamps.

Zechariah 4:2 זכריה ד׳:ב׳

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ:

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

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158 **לך הוי׳ הגדולה והגבורי׳**

"Yours, Havayah, are the greatness and the might and the beauty and the victory and the splendor," the verse that lists the seven emotive attributes.

I Chronicles 29:11 דברי הימים א כ״ט:י״א

לְךָ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה' הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ:

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

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PARAGRAPH 25

159 **ואהבת**

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might," the love born of contemplating G-d's oneness.

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ:

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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160 **בשמים ממעל ועל הארץ מתחת אין עוד**

"Havayah is G-d in the heavens above and on the earth below; there is nothing else." This is the oneness that the Shema contemplates.

Deuteronomy 4:39 דברים ד׳:ל״ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה' הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד:

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

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161 **וכל המאריך באחד**

Sumchus teaches that whoever prolongs the word "one" (echad) in the Shema is granted long days and years. The Alter Rebbe applies it to dwelling on G-d's oneness, which draws down a stronger love.

Berakhot 13b:14–15 ברכות י״ג ב:י״ד-ט״ו

תַּנְיָא סוּמְכוֹס אוֹמֵר: כָּל הַמַּאֲרִיךְ בְּ״אֶחָד״, מַאֲרִיכִין לוֹ יָמָיו וּשְׁנוֹתָיו. אָמַר רַב אַחָא בַּר יַעֲקֹב: וּבָדָלִית. אָמַר רַב אָשֵׁי: וּבִלְבַד שֶׁלֹּא יַחֲטוֹף בַּחֵית. רַבִּי יִרְמְיָה הֲוָה יָתֵיב קַמֵּיהּ דְּרַבִּי [חִיָּיא בַּר אַבָּא], חַזְיֵיהּ דַּהֲוָה מַאֲרִיךְ טוּבָא, אֲמַר לֵיקָה: כֵּיוָן דְּאַמְלֵיכְתֵּיהּ לְמַעְלָה וּלְמַטָּה וּלְאַרְבַּע רוּחוֹת הַשָּׁמַיִם — תּוּ לָא צְרִיכַתְּ.

There is a teaching : Symmachus says : Whoever prolongs the pronunciation of the word ehad "one," his days and years are prolonged for him. Rab Aha b. Jacob said : Especially the letter D. Rab Ashe said: Only he must not slur over the letter H. R. Jeremiah was sitting in the presence of R. Hiyya b. Abba, and noticed that he prolonged [the word ehad] exceedingly. He said to him : So long as thou hast proclaimed His Kingship above and below and the four winds of heaven, ...

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

162 **וה' בראשם**

"And Havayah at their head," the meaning of the Menorah's "top."

Micah 2:13 מיכה ב׳:י״ג

עָלָה הַפֹּרֵץ לִפְנֵיהֶם פָּרְצוּ וַיַּעֲבְרוּ שַׁעַר וַיֵּצְאוּ בוֹ וַיַּעֲבֹר מַלְכָּם לִפְנֵיהֶם וַה' בְּרֹאשָׁם׃

The breaker is gone up before them; They have broken forth and passed on, By the gate, and are gone out thereat; And their king is passed on before them, And the L-RD at the head of them.

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163 **ושכנתי בתוכם**

"And they shall make Me a Sanctuary, and I will dwell within them." The plural "within them" is read as within each one of Israel.

Exodus 25:8 שמות כ״ה:ח׳

וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם׃

And let them make Me a sanctuary, that I may dwell among them.

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164 **כשמן הטוב על הראש**

"Like the good oil upon the head," the oil in the Menorah's bowl.

Psalms 133:2 תהילים קל״ג:ב׳

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו׃

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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165 **שאו ידיכם**

"Lift up your hands toward the Sanctuary (kodesh) and bless Havayah," read as the first two verses of the Shema.

Psalms 134:2 תהילים קל״ד:ב׳

שְׂאוּ־יְדֵכֶם קֹדֶשׁ וּבָרְכוּ אֶת־ה׳

Lift up your hands to the sanctuary, And bless ye the L-RD.

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166 **רישא דמנרתא בינה**

The Zohar asks what the head of the Menorah is and answers that it is Binah, the upper hei. The Alter Rebbe identifies it with the contemplation of the Shema.

Zohar, Terumah 54:575–585 ספר הזהר, תרומה נ״ד:תקע״ה-תקפ״ה

167 **ובשעריך**

"And you shall write them on the doorposts of your house and upon your gates," the last words of the forty-two-word passage that begins "And you shall love."

Deuteronomy 6:9 דברים ו׳:ט׳

וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ׃

And thou shalt write them upon the door-posts of thy house, and upon thy gates.

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168 **בשתים יכסה כו' ובשתים יעופף**

Each seraph has six wings: "with two he covered his face, with two he covered his feet, and with two he flew," like the six words of each line of Ana Bechoach.

Isaiah 6:2 ישעיהו ו׳:ב׳

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד בִּשְׁתַּיִם יְכַסֶּה פָּנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יְעוֹפֵף׃

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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169 **עד פרחה**

The Menorah was hammered work "to its flower," the level of ascent.

Numbers 8:4 במדבר ח׳:ד׳

וְזֶה מַעֲשֵׂה הַמְּנֹרָה מִקְשָׁה זָהָב עַד־יְרֵכָהּ עַד־פִּרְחָהּ מִקְשָׁה הִוא כַּמַּרְאֶה אֲשֶׁר הֶרְאָה ה' אֶת־מֹשֶׁה כֵּן עָשָׂה אֶת־הַמְּנֹרָה׃

And this was the work of the candlestick, beaten work of gold; unto the base thereof, and unto the flowers thereof, it was beaten work; according unto the pattern which the L-RD had shown Moses, so he made the candlestick.

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170 **גולות עיליות**

Rashi explains gulah in Zechariah's vision as in "upper springs," a term for a spring, a large round bowl.

Rashi on Zechariah 4:2:1 רש"י על זכריה ד':ב':א'

וגולה על ראשה. כמו (יהושע טז) גולות עלית לשון מעיין כמין ספל גדול עגול:

with its oil - bowl on top of it as in (Josh. 15:19): "The upper springs". This is an expression for a spring, [hence] a sort of large round bowl.

On Your Way (Public Domain) • The Judaica Press complete Tanach with Rashi, translated by A. J. Rosenberg (CC-BY)

171 **נהר היוצא מעדן**

"And a river goes out of Eden to water the garden." Binah is called this river, the source of the flow.

Genesis 2:10 בראשית ב':י'

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

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

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172 **יום ליום יביע אומר**

"The heavens tell the glory of G-d ... day to day pours forth (yabia) speech." Yabia is the language of a flowing spring (mabua).

Psalms 19:3 תהילים י"ט:ג'

יוֹם לְיוֹם יַבִּיעַ אֹמֶר וְלַיְלָה לְלַיְלָה יְחַוֶּה־דָּעַת:

Day unto day uttereth speech, and night unto night revealeth knowledge;

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173 **נחלי שמן**

The people ask what offering would please G-d: "Will Havayah be pleased with thousands of rams, with ten thousands of rivers of oil?" The prophet answers that He asks for justice and kindness; the phrase is cited for the flow of oil.

Micah 6:7 מיכה ו':ז'

הֲיִרְצֶה ה' בְּאַלְפֵי אֵילִים בְּרִבְבוֹת נַחֲלֵי־שָׁמֶן הַאֶתֵּן בְּכוֹרִי פִּשְׁעִי פְּרִי בִטְנִי חַטַּאת נַפְשִׁי:

Will the L-RD be pleased with thousands of rams, With ten thousands of rivers of oil? Shall I give my first-born for my transgression, The fruit of my body for the sin of my soul?'

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174 **ותרוץ גולת הזהב**

"Before the silver cord is snapped and the golden bowl is crushed," in Koheles's picture of old age.

Ecclesiastes 12:6 קהלת י"ב:ו'

עַד אֲשֶׁר לֹא־[יֵרָתֵק (ירחק)] חֶבֶל הַכֶּסֶף וְתָרוּץ גֻּלַּת הַזָּהָב וְתִשָּׁבֵר כַּד עַל־הַמַּבּוּעַ וְנָרֹץ הַגַּלְגַּל אֶל־הַבּוֹר:

Before the silver cord is snapped asunder, and the golden bowl is shattered, And the pitcher is broken at the fountain, and the wheel falleth shattered, into the pit;

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175 **שאו את ראש כו' לגלגלתם**

"Lift up the head of all the congregation of the children of Israel ... by their skulls," the census, and the title of a discourse referred to here.

Numbers 1:2 במדבר א':ב'

שְׂאוּ אֶת־רֹאשׁ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שֵׁמוֹת כָּל־זָכָר לְגֻלְגְּלֹתָם:

'Take ye the sum of all the congregation of the children of Israel, by their families, by their fathers'houses, according to the number of names, every male, by their polls;

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176 Achsah asks her father Kalev for springs of water, and he gives her "the upper springs and the lower springs" (gulos illiyos).

Joshua 15:19 יהושע ט"ו:י"ט

וַתֹּאמֶר תְּנָה־לִּי בְרָכָה כִּי אֶרֶץ הַנֶּגֶב נְתַתָּנִי וְנָתַתָּה לִי גֻּלֹת מָיִם וַיִּתֶּן־לָהּ אֵת גֻּלֹת עִלִּיּוֹת וְאֵת גֻּלֹת תַּחְתִּיּוֹת:

And she said: 'Give me a blessing; for that thou hast set me in the Southland, give me therefore springs of water.' And he gave her the Upper Springs and the Nether Springs.

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177 The Midrash reads "the golden bowl" as the skull. The Alter Rebbe uses it to link gulah with the Gulgalta, the will above intellect.

Kohelet Rabbah 12:6:1 קוהלת רבה י"ב:ו':א'

עַד אֲשֶׁר לֹא יֵרָתֵק חֶבֶל הַכֶּסֶף, זֶה הוּא חוּט שֶׁל שִׁדְרָה. וְתָרוּץ גֻּלַּת הַזָּהָב, זוֹ גֻּלְגֹּלֶת. רַבִּי חִיָּא בַּר נְחֶמְיָה אָמַר זוֹ גַּרְגֶּרֶת שֶׁהִיא מְגַלָּה אֶת הַזָּהָב וּמְרִיצָה אֶת הַכֶּסֶף. וְתִשָּׁבֵר כַּד עַל הַמַּבּוּעַ, זוֹ כְּרִסּוֹ שֶׁל אָדָם, לְאַחַר שְׁלֹשָׁה יָמִים כְּרִסּוֹ שֶׁל אָדָם נִבְקַעַת וּמוֹסֶרֶת לַפֶּה וְאוֹמֶרֶת לוֹ, הֵא לְךָ מַה שֶּׁגָּזַלְתָּ וְחָמַסְתָּ וְנָתַתָּ בִּי. רַבִּי חַגַּי מַיְיתֵי לָהּ מֵהָדֵין קְרָיְיָא (מלאכי ב, ג): וְזֵרִיתִי פֶּרֶשׁ עַל פְּנֵיכֶם פֶּרֶשׁ חַגֵּיכֶם. בַּר קַפָּרָא אָמַר עַד שְׁלֹשָׁה יָמִים תָּקְפּוֹ שֶׁל אֵבֶל, שֶׁעֲדַיִן צוּרַת ...

"Before the silver cord is severed, the golden skull is shattered, the pitcher is smashed at the spring, and the wheel is shattered into the cistern" (Ecclesiastes 12:6); "Before the silver cord is severed" - this is the spinal column; "the golden skull is shattered" - this is the skull. Rabbi Ḥiyya bar Neḥemya said: This is the throat, which expels the gold and expends the silver. "The pitcher is smashed at the spring" - this is a person's stomach. Three days after [death] a person's stomach bursts, and it ...

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PARAGRAPH 26

178 **שמן למאור**

"Oil for the light," among the offerings for the Sanctuary; here the mitzvos as the oil for the Torah's light.

Exodus 25:6 שמות כ"ה:ו'

שֶׁמֶן לַמָּאֹר בְּשָׂמִים לְשֶׁמֶן הַמִּשְׁחָה וְלִקְטֹרֶת הַסַּמִּים:

oil for the light, spices for the anointing oil, and for the sweet incense;

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179 **ותורה אור**

"For a mitzvah is a lamp, and Torah is light."

Proverbs 6:23 משלי ו׳:כ״ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר׃

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

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180 **החכמה תחיה בעליה**

"Wisdom gives life to its possessors": below, the Torah gives life to the mitzvos.

Ecclesiastes 7:12 קהלת ז׳:י״ב

כִּי בְּצֵל הַחָכְמָה בְּצֵל הַכָּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ׃

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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181 **וגולה על ראשה**

"With its bowl upon its top," read as the acceptance of the yoke of Heaven in the Shema.

Zechariah 4:2 זכריה ד׳:ב׳

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

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

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182 **כשמן הטוב על הראש**

"Like the good oil upon the head," the meaning of the bowl.

Psalms 133:2 תהילים קל״ג:ב׳

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו׃

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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183 **שאו ידיכם קדש וברכו**

"Lift up your hands toward the Sanctuary (kodesh) and bless Havayah."

Psalms 134:2 תהילים קל״ד:ב׳

שְׂאוּ־יְדֵכֶם קֹדֶשׁ וּבָרְכוּ אֶת־ה׳

Lift up your hands to the sanctuary, And bless ye the L-RD.

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PARAGRAPH 27

184 **ובכל נפשך**

"With all your soul," the love that becomes fixed in the soul through crushing.

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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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185 **ושנים זיתים עליה אחד מימין הגולה ואחד על שמאלה**

Zechariah sees "two olive trees (zeisim) by it, one on the right of the bowl and one on its left." The maamar reads zeisim as olives, which give their oil only when crushed: the crushing of the soul.

Zechariah 4:3 זכריה ד׳:ג׳

וּשְׁנַיִם זֵיתִים עָלֶיהָ אֶחָד מִימִין הַגֻּלָּה וְאֶחָד עַל־שְׂמֹאלָהּ׃

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

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186 **אין עומדין להתפלל אלא מתוך כובד ראש**

"One may stand to pray only out of heaviness of head," that is, in a serious and humbled state of mind.

Mishnah Berakhot 5:1 משנה ברכות ה׳:א׳

אֵין עוֹמְדִין לְהִתְפַּלֵּל אֶלָּא מִתּוֹךְ כֹּבֶד רֹאשׁ. חֲסִידִים הָרִאשׁוֹנִים הָיוּ שׁוֹהִים שָׁעָה אַחַת וּמִתְפַּלְּלִים, כְּדֵי שֶׁיְּכַוְּנוּ אֶת לִבָּם לַמָּקוֹם. אֲפִלּוּ הַמֶּלֶךְ שׁוֹאֵל בִּשְׁלוֹמוֹ, לֹא יְשִׁיבֶנּוּ. וַאֲפִלּוּ נָחָשׁ כָּרוּךְ עַל עֲקֵבוֹ, לֹא יַפְסִיק׃

One should not stand up to say Tefillah except in a reverent state of mind. The pious men of old used to wait an hour before praying in order that they might direct their thoughts to G-d. Even if a king greets him [while praying] he should not answer him: even if a snake is wound round his heel he should not stop.

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187 David, in a psalm of a sufferer, says, "For my iniquities have gone over my head; like a heavy burden they are too heavy for me." This is the "heaviness of head."

Psalms 38:5 תהילים ל״ח:ה׳

כִּי עֲוֹנֹתַי עָבְרוּ רֹאשִׁי כְּמַשָּׂא כָּבֵד יִכְבְּדוּ מִמֶּנִּי׃

For mine iniquities are gone over my head; as a heavy burden they are too heavy for me.

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188 **ובפשעכם שולחה אמכם**

G-d asks Israel, "Where is your mother's bill of divorce?" and answers that she was not divorced: "for your trans-

gressions your mother was sent away." The maamar reads it as the exile of the Shechinah.

Isaiah 50:1 ישעיהו נ:א

כֹּה אָמַר ה' אֵי זֶה סֵפֶר כְּרִיתוּת אִמְּכֶם אֲשֶׁר שִׁלַּחְתִּיהָ אוֹ מִי מִנּוֹשַׁי אֲשֶׁר־מָכַרְתִּי אֶתְכֶם לוֹ הֵן בַּעֲוֹנֹתֵיכֶם נִמְכַּרְתֶּם וּבְפִשְׁעֵיכֶם שֻׁלְּחָה אִמְּכֶם:

Thus saith the L-RD: Where is the bill of your mother's divorcement, Wherewith I have put her away? Or which of My creditors is it To whom I have sold you? Behold, for your iniquities were ye sold, And for your transgressions was your mother put away.

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189 וה' בראשם

"And Havayah at their head," the source for calling the Shechinah the "head."

Micah 2:13 מיכה ב:י"ג

עָלָה הַפֹּרֵץ לִפְנֵיהֶם פָּרְצוּ וַיַּעַבְרוּ שַׁעַר וַיֵּצְאוּ בוֹ וַיַּעֲבֹר מַלְכָּם לִפְנֵיהֶם וַה' בְּרֹאשָׁם:

The breaker is gone up before them; They have broken forth and passed on, By the gate, and are gone out thereat; And their king is passed on before them, And the L-RD at the head of them.

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PARAGRAPH 28

190 קלני מראשי

When a person suffers punishment, the Shechinah says, "My head is heavy upon Me, My arm is heavy upon Me" (kalani, a euphemism for heaviness). The Alter Rebbe reads it as the heaviness of the supernal "head."

Mishnah Sanhedrin 6:5 משנה סנהדרין ו:ה'

אָמַר רַבִּי מֵאִיר, בְּשָׁעָה שֶׁאָדָם מִצְטַעֵר, שְׁכִינָה מַה הַלָּשׁוֹן אוֹמֶרֶת כְּבָיָכוֹל, קַלַּנִי מֵרֹאשִׁי, קַלַּנִי מִזְרוֹעִי. אִם כֵּן הַמָּקוֹם מִצְטַעֵר עַל דָּמָם שֶׁל רְשָׁעִים שֶׁנִּשְׁפַּךְ, קַל וָחֹמֶר עַל דָּמָם שֶׁל צַדִּיקִים. וְלֹא זוֹ בִלְבַד, אֶלָּא כָּל הַמַּלִּין אֶת מֵתוֹ, עוֹבֵר בְּלֹא תַעֲשֶׂה. הֵלִינוּ לְכָבוֹדוֹ לְהָבִיא לוֹ אָרוֹן וְתַכְרִיכִים, אֵינוֹ עוֹבֵר עָלָיו. וְלֹא הָיוּ קוֹבְרִין אוֹתוֹ בְּקִבְרוֹת אֲבוֹתָיו, אֶלָּא שְׁתֵּי בָתֵּי קְבָרוֹת הָיוּ מְתֻקָּנִין לְבֵית דִּין, אַחַת לַנֶּהֱרָגִין וְלַנֶּחֱנָקִין וְאַחַת לַנִּסְקָלִין וְלַנִּשְׂרָפִין:

R. Meir said: "When man suffers, what expression does the shechinah (G-d's presence) use? "My head is too light (a euphemism for heavy) for me, my arm is too light (a euphemism for heavy) for me." If god is so grieved over the blood of the wicked that is shed, how much more so over the blood of the righteous! And not only of this one [a criminal did the sages not to leave him overnight] but whosoever lets his dead lie over night transgresses a negative commandment. If he ...

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191 כי עונותינו רבו למעלה ראש

Ezra confesses, "For our iniquities have increased above our head, and our guilt has grown up to the heavens."

Ezra 9:6 עזרא ט:ו'

וָאֹמְרָה אֱלֹקַי בֹּשְׁתִּי וְנִכְלַמְתִּי לְהָרִים אֱלֹקַי פָּנַי אֵלֶיךָ כִּי עֲוֹנֹתֵינוּ רָבוּ לְמַעְלָה רֹאשׁ וְאַשְׁמָתֵנוּ גָדְלָה עַד לַשָּׁמָיִם:

and I said: 'O my G-d, I am ashamed and blush to lift up my face to Thee, my G-d; for our iniquities are increased over our head, and our guiltiness is grown up unto the heavens.

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192 כובד אבן ונטל החול וכעס אויל כבד משניהם

The Midrash opens Parshas Bo with this verse and tells how the earth was created easily, out of the dust beneath the Throne of Glory; only a fool's anger is truly heavy.

Shemot Rabbah 13:1 שמות רבה י"ג:א'

ויאמר ה' אל משה בא אל פרעה - הדא הוא דכתיב (משלי כז, ג): כובד אבן ונטל החול, וכעס אויל כבד משניהם. שאל אבנימוס הגרדי את רבותינו זכרונם לברכה: אמר להם: הארץ היאך נבראת תחלה? אמרו לו: אין אדם בקי בדברים אלו, אלא לך אצל אבא יוסף הבנאי. הלך ומצאו שהוא עומד על הקרויא. אמר לו: שאלה יש לי לשאול אותך! אמר לו: איני יכול לירד, מפני שאני שכיר יום, אלא שאל מה תבקש. אמר ליה: היאך נבראת הארץ תחלה? אמר ליה: נטל הקדוש ברוך הוא עפר מתחת כסא הכבוד, ...

"The L-rd said to Moses: Come to Pharaoh, as I have hardened his heart, and the heart of his servants, in order to place these signs of Mine in their midst" (Exodus 10:1). "The L-rd said to Moses: Come to Pharaoh" – that is what is written: "The heft of a stone and the weight of sand, but the anger of a fool is heavier than both" (Proverbs 27:3). Avnimos the weaver asked our Rabbis, of blessed memory; he said to them: 'The earth, how was it created initially?' They ...

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193 כובד אבן ונטל החול וכעס אויל כבד משניהם

"A stone is heavy and sand is weighty, but a fool's anger is heavier than both."

Proverbs 27:3 משלי כ"ז:ג'

כֹּבֶד־אֶבֶן וְנטֶל הַחוֹל וְכַעַס אֱוִיל כָּבֵד מִשְּׁנֵיהֶם:

A stone is heavy, and the sand weighty; But a fool's vexation is heavier than they both.

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194 שלא בעמל ולא ביגיעה

The Midrash says that G-d created His world "without toil and without effort," by His word alone, as the letter hei is spoken without effort. Creation is no burden for G-d.

Bereshit Rabbah 12:10 בראשית רבה י"ב:י'

בהבראם - ר' אבהו בשם ר' יוחנן אמר: בהבראם, בה' בראם. ומה ה' זה, כל האותיות תופסין את הלשון וזה אינו תופס את הלשון, כך לא בעמל ולא ביגיעה ברא הקדוש ברוך הוא את עולמו, אלא, (שם לג): בדבר ה' וכבר שמים נעשו. רבי יודא נשיאה שאליה לר' שמואל בר נחמן אמר: מפני ששמעתי עליך שאתה בעל הגדה, מאי דכתיב: (שם סח): סולו

לרוכב בערבות ביה שמו וגו'? אמר לו: אין כל מקום ומקום, שאין לו איש ממונה על בית שלו. אנדיקוס במדינה ממונה על בית שלו. אגוסטוס במדינה ממונה ...

"Behibare'am" – Rabbi Abahu said in the name of Rabbi Yoḥanan: Behibare'am – with a heh [beheh] He created them [bera'am]. Just as with heh, though all the other letters employ the tongue this one does not employ the tongue, one need not use the tongue or any of the other parts of the mouth, e.g., the lips, the throat, the roof of the mouth, etc. so, too, with no exertion or toil, the Holy One blessed be He created His world. It was, rather, "By the word of the ...

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195 במאמר אחד יכול להבראות

The world was created with ten utterances, though it could have been created with one. Creation is no effort for G-d.

Pirkei Avot 5:1 משנה אבות ה׳:א׳

בַּעֲשָׂרָה מַאֲמָרוֹת נִבְרָא הָעוֹלָם. וּמַה תַּלְמוּד לוֹמַר, וַהֲלֹא בְמַאֲמָר אֶחָד יָכוֹל לְהִבָּרְאוֹת, אֶלָּא לְהִפָּרַע מִן הָרְשָׁעִים שֶׁמְּאַבְּדִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת, וְלִתֵּן שָׂכָר טוֹב לַצַּדִּיקִים שֶׁמְּקַיְּמִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת:

With ten utterances the world was created. And what does this teach, for surely it could have been created with one utterance? But this was so in order to punish the wicked who destroy the world that was created with ten utterances, And to give a good reward to the righteous who maintain the world that was created with ten utterances.

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

196 הוגעתם את ה' בדבריכם

Malachi rebukes the people: "You have wearied Havayah with your words," by saying that evildoers are good in His eyes. Only sin is a "weariness" above.

Malachi 2:17 מלאכי ב׳:י״ז

הוֹגַעְתֶּם ה' בְּדִבְרֵיכֶם וַאֲמַרְתֶּם בַּמֶּה הוֹגָעְנוּ בֶּאֱמָרְכֶם כָּל־עֹשֵׂה רָע טוֹב בְּעֵינֵי ה' וּבָהֶם הוּא חָפֵץ אוֹ אַיֵּה אֱלֹקֵי הַמִּשְׁפָּט:

Ye have wearied the L-RD with your words. Yet ye say: 'Wherein have we wearied Him?' In that ye say: 'Every one that doeth evil Is good in the sight of the L-RD, And He delighteth in them; Or where is the G-d of justice?'

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PARAGRAPH 29

197 חד אמר וגולה לשון גלות

Two Amoraim disagreed: one read gulah as exile, for Israel went into exile in Babylon and the Shechinah went with them, and the other read it as redemption.

Vayikra Rabbah 32:8 ויקרא רבה ל״ב:ח׳

198 בהעלתך את הנרות

"When you raise up the lamps," the title of a discourse referred to here.

Numbers 8:2 במדבר ח׳:ב׳

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת:

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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199 כתית למאור

G-d tells Moshe to command Israel to bring "pure olive oil, crushed (kasis) for the light." The oil comes from crushed olives, the image of crushing the body.

Exodus 27:20 שמות כ״ז:כ׳

וְאַתָּה תְּצַוֶּה אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר לְהַעֲלֹת נֵר תָּמִיד:

And thou shalt command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually.

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200 אוסרי לגפן

Yaakov blesses Yehudah: "Binding his foal to the vine," so abundant will his vines be. It is the title of a discourse referred to here.

Genesis 49:11 בראשית מ״ט:י״א

אֹסְרִי לַגֶּפֶן עִירֹה וְלַשֹּׂרֵקָה בְּנִי אֲתֹנוֹ כִּבֵּס בַּיַּיִן לְבֻשׁוֹ וּבְדַם־עֲנָבִים סוּתֹה:

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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201 ועבד הלוי הוא

"And the Levi shall perform the service of the Tent of Meeting."

Numbers 18:23 במדבר י״ח:כ״ג

וְעָבַד הַלֵּוִי הוּא אֶת־עֲבֹדַת אֹהֶל מוֹעֵד וְהֵם יִשְׂאוּ עֲוֹנָם חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחֲלוּ נַחֲלָה:

But the Levites alone shall do the service of the tent of meeting, and they shall bear their iniquity; it shall be a statute for ever throughout your generations, and among the children of Israel they shall have no inheritance.

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202 ועבד הלוי הוא

The Zohar in Korach opens its discussion with "And the Levi shall serve," one of the places the Alter Rebbe cites on this theme.

Zohar, Korach 7:29–8:37 ספר הזהר, קרח ז׳:כ״ט-ח׳:ל״ז

BUT THE LEVITES SHALL DO THE SERVICE OF THE TENT OF MEETING. At the time of the Creation the world was not completed and established until man emerged in his complete form as the consummation of all and the (seventh) day was sanctified and the holy throne was set for the King.

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

203 ואהבת בכל נפשך

> "And you shall love Havayah your G-d ... with all your soul," the love that is revealed after the crushing of the body.

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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 30

204 מלכותך מלכות כל עולמים

> David's praise: "Your kingship is a kingship of all olamim": in its plain sense an everlasting kingship (olamim, "eternity"). The maamar reads olamim as "worlds": all worlds live through G-d's attribute of Kingship.

Psalms 145:13 תהילים קמ״ה:י״ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

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

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205 ואציעה שאול הנך

> David says that he cannot flee from G-d: "If I ascend to heaven, You are there; if I make my bed in the netherworld, behold, You are there."

Psalms 139:8 תהילים קל״ט:ח׳

אִם־אֶסַּק שָׁמַיִם שָׁם אָתָּה וַאַצִּיעָה שְׁאוֹל הִנָּךְ׃

If I ascend up into heaven, Thou art there; If I make my bed in the nether-world, behold, Thou art there.

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206 גם חשך לא יחשיך ממך כחשכה כאורה

> "Even darkness is not dark for You ... darkness is as light." For the encompassing light, above and below are equal.

Psalms 139:12 תהילים קל״ט:י״ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָה׃

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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207 ומתחת זרועות עולם

> Moshe's last blessing: "The G-d of old is a dwelling place, and underneath are the everlasting arms." G-d's arms bear the world from beneath: the encompassing light reaches below as well.

Deuteronomy 33:27 דברים ל״ג:כ״ז

מְעֹנָה אֱלֹקֵי קֶדֶם וּמִתַּחַת זְרֹעֹת עוֹלָם וַיְגָרֶשׁ מִפָּנֶיךָ אוֹיֵב וַיֹּאמֶר הַשְׁמֵד׃

The eternal G-d is a dwelling-place, And underneath are the everlasting arms; And He thrust out the enemy from before thee, And said: 'Destroy.'

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208 וימינו תחבקני

> The maiden, longing for her beloved: "His left hand is under my head, and his right hand embraces me." An embrace surrounds the back and outer side too.

Song of Songs 2:6 שיר השירים ב׳:ו׳

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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209 יגדל נא כח אדי

> After the sin of the spies Moshe pleads, "And now, let the power of Ado-nai be great," and recalls the Attributes of Mercy. It is the title of a discourse on great mercy referred to here.

Numbers 14:17 במדבר י״ד:י״ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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PARAGRAPH 31

210 ונגלו כספר השמים

> In Isaiah's prophecy of judgment the host of heaven withers and "the heavens shall be rolled up like a scroll." The maamar hears in venigolu also nigleh, "revealed": the heavens will no longer conceal G-d's light.

Isaiah 34:4 ישעיהו ל״ד:ד׳

וְנָמַקּוּ כָּל־צְבָא הַשָּׁמַיִם וְנָגֹלּוּ כַּסֵּפֶר הַשָּׁמָיִם וְכָל־צְבָאָם יִבּוֹל כִּנְבֹל עָלֶה מִגָּפֶן וּכְנֹבֶלֶת מִתְאֵנָה׃

And all the host of heaven shall moulder away, And the heavens shall be rolled together as a scroll; And all their host shall fall down, As the leaf falleth off from the vine, And as a falling fig from the fig-tree.

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211 השמים החדשים והארץ החדשה אשר אני עושה

> G-d promises, "For as the new heavens and the new earth that I am making shall stand before Me, says Havayah, so shall your seed and your name stand."

Isaiah 66:22 ישעיהו ס״ו:כ״ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה׳ כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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212 לחזות בנועם ה׳

> David asks one thing of G-d: to dwell in His House all his days, "to behold the pleasantness of Havayah." The soul in

Gan Eden sees the radiance of the Shechinah.

Psalms 27:4 תהילים כ"ז:ד'

אַחַת שָׁאַלְתִּי מֵאֵת־ה' אוֹתָהּ אֲבַקֵּשׁ שִׁבְתִּי בְּבֵית־ה' כָּל־יְמֵי חַיַּי לַחֲזוֹת בְּנֹעַם־ה' וּלְבַקֵּר בְּהֵיכָלוֹ׃

One thing have I asked of the L-RD, that will I seek after: That I may dwell in the house of the L-RD all the days of my life, To behold the graciousness of the L-RD, and to visit early in His temple.

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213 כשמן הטוב

"Like the good oil upon the head, running down upon the beard," the inner dimension of the Thirteen Attributes of Mercy.

Psalms 133:2 תהילים קל"ג:ב'

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו׃

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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214 קול דודי

The maiden hears her beloved coming: "The voice of my beloved, behold, he comes, leaping over the mountains." It is the title of a discourse that explains the place of the maror.

Song of Songs 2:8 שיר השירים ב':ח'

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת׃

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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215 רע ומר עזבו את ה'

Yirmeyahu tells Israel that their own wickedness will chastise them: "know and see that it is evil and bitter, your forsaking Havayah your G-d." This is the bitterness the soul must taste.

Jeremiah 2:19 ירמיהו ב':י"ט

תְּיַסְּרֵךְ רָעָתֵךְ וּמְשֻׁבוֹתַיִךְ תוֹכַחְךְ וּדְעִי וּרְאִי כִּי־רַע וָמָר עָזְבֵךְ אֶת־ה' אֱלֹקָיִךְ וְלֹא פַחְדָתִי אֵלַיִךְ נְאֻם־אֲד־נָי ה' צְבָאוֹת׃

Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: Know therefore and see that it is an evil and a bitter thing, that thou hast forsaken the L-RD thy G-d, neither is My fear in thee, Saith the L-rd GOD of hosts.

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216 כל מי שאין בו דעה אסור לרחם עליו

Rav Ami teaches that knowledge (de'ah) is great, and that whoever has no de'ah may not be pitied, citing "for it is a people of no understanding; therefore its Maker will not have mercy on it." The Alter Rebbe reads it as saying that mercy is drawn where there is awareness of one's lack.

Berakhot 33a:19 ברכות ל"ג א':י"ט

וְאָמַר רַב אַמִּי: גְּדוֹלָה דֵּעָה, שֶׁנִּתְנָה בֵּין שְׁתֵּי אוֹתִיּוֹת, שֶׁנֶּאֱמַר "כִּי אֵל דֵּעוֹת ה'". וְכָל מִי שֶׁאֵין בּוֹ דֵּעָה — אָסוּר לְרַחֵם עָלָיו, שֶׁנֶּאֱמַר: "כִּי לֹא עַם בִּינוֹת הוּא עַל כֵּן לֹא יְרַחֲמֶנּוּ עֹשֵׂהוּ".

R. Ammi also said : Great is knowledge which is placed between two references to the Divine Name ; as it is said, "For a G-d of knowledge is the L-rd" (I Sam. ii. 3). It is forbidden to have mercy upon one who does not possess knowledge ; as it is said, "For it is a people of no understanding, therefore He that made them will not have compassion upon them" (Is. xxvii. 11).

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PARAGRAPH 32

217 בשתים לפניה

"In the morning one says two blessings before it and one after it," the two blessings before the Shema.

Mishnah Berakhot 1:4 משנה ברכות א':ד'

בַּשַּׁחַר מְבָרֵךְ שְׁתַּיִם לְפָנֶיהָ וְאַחַת לְאַחֲרֶיהָ, וּבָעֶרֶב שְׁתַּיִם לְפָנֶיהָ וּשְׁתַּיִם לְאַחֲרֶיהָ. אַחַת אֲרֻכָּה וְאַחַת קְצָרָה. מָקוֹם שֶׁאָמְרוּ לְהַאֲרִיךְ, אֵינוֹ רַשַּׁאי לְקַצֵּר. לְקַצֵּר, אֵינוֹ רַשַּׁאי לְהַאֲרִיךְ. לְחַתֵּם, אֵינוֹ רַשַּׁאי שֶׁלֹּא לַחְתֹּם. וְשֶׁלֹּא לַחְתֹּם, אֵינוֹ רַשַּׁאי לַחְתֹּם׃

In the morning, two benedictions are said before [the שמע] and one after it; and in the evening, two benedictions before and two after it, one long and one short. Where they, the sages, have adopted the long [form] no man is authorised to shorten [use the short form]; and where they have adopted the short form no man is authorised to lengthen [use the long form]. [Where they] close [with a benediction] no man is authorised not [so] to close: and [where they do] not close [with a benediction] ...

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218 עונותי עברו ראשי

"For my iniquities have gone over my head," the heaviness of head.

Psalms 38:5 תהילים ל"ח:ה'

כִּי עֲוֹנֹתַי עָבְרוּ רֹאשִׁי כְּמַשָּׂא כָּבֵד יִכְבְּדוּ מִמֶּנִּי׃

For mine iniquities are gone over my head; as a heavy burden they are too heavy for me.

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219 קלני מראשי

The Shechinah's "My head is heavy upon Me," the heaviness above.

Mishnah Sanhedrin 6:5 משנה סנהדרין ו':ה'

אָמַר רַבִּי מֵאִיר, בְּשָׁעָה שֶׁאָדָם מִצְטַעֵר, שְׁכִינָה מַה הַלָּשׁוֹן אוֹמֶרֶת כְּבָיְכוֹל, קַלַּנִי מֵרֹאשִׁי, קַלַּנִי מִזְּרוֹעִי. אִם כֵּן הַמָּקוֹם מִצְטַעֵר עַל דָּמָם שֶׁל רְשָׁעִים שֶׁנִּשְׁפַּךְ, קַל וָחֹמֶר עַל דָּמָם שֶׁל צַדִּיקִים. וְלֹא זוֹ בִלְבַד, אֶלָּא כָּל

הַמַּלִּין אֶת מֻתּוֹ, עוֹבֵר בְּלֹא תַּעֲשֶׂה. הֵלִינוּ לְכְבוֹדוֹ לְהָבִיא לוֹ אָרוֹן וְתַכְרִיכִים, אֵינוֹ עוֹבֵר עָלָיו. וְלֹא הָיוּ קוֹבְרִין אוֹתוֹ בְּקִבְרוֹת אֲבוֹתָיו, אֶלָּא שְׁתֵּי בָתֵּי קְבָרוֹת הָיוּ מְתֻקָּנִין לְבֵית דִּין, אַחַת לַנֶּהֱרָגִין וְלַנֶּחֱנָקִין וְאַחַת לַנִּסְקָלִין וְלַנִּשְׂרָפִין:

R. Meir said: "When man suffers, what expression does the shechinah (G-d's presence) use? "My head is too light (a euphemism for heavy) for me, my arm is too light (a euphemism for heavy) for me." If god is so grieved over the blood of the wicked that is shed, how much more so over the blood of the righteous! And not only of this one [a criminal did the sages not to leave him overnight] but whosoever lets his dead lie over night transgresses a negative commandment. If he ...

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220 וגולה לי׳ גלות

The reading of gulah as exile.

Vayikra Rabbah 32:8 ויקרא רבה ל״ב:ח׳

221 כשמן הטוב

"Like the good oil," drawn down through the arousal of mercy.

Psalms 133:2 תהילים קל״ג:ב׳

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו:

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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PARAGRAPH 33

222 אחד מימין הגולה ואחד על שמאלה

"Two olive trees (zeisim) by it, one on the right of the bowl and one on its left." The two olives are love and awe.

Zechariah 4:3 זכריה ד׳:ג׳

וּשְׁנַיִם זֵיתִים עָלֶיהָ אֶחָד מִימִין הַגֻּלָּה וְאֶחָד עַל־שְׂמֹאלָהּ:

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

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223 ימין ושמאל תפרוצי

G-d tells Zion, "For you shall spread out to the right and to the left, and your seed shall inherit nations." The verse is cited for the two sides, right and left.

Isaiah 54:3 ישעיהו נ״ד:ג׳

כִּי־יָמִין וּשְׂמֹאול תִּפְרֹצִי וְזַרְעֵךְ גּוֹיִם יִירָשׁ וְעָרִים נְשַׁמּוֹת יוֹשִׁיבוּ:

For thou shalt spread abroad on the right hand and on the left; And thy seed shall possess the nations, And make the desolate cities to be inhabited.

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224 רצוא

In Yechezkel's vision of the chariot, "the chayos ran and returned (ratzo vashov)." These are the two movements of the soul in love and in awe.

Ezekiel 1:14 יחזקאל א׳:י״ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק:

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

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225 ימין מקרבת

"Let the left hand always push away and the right draw near." The Alter Rebbe applies the two hands to the two olives: the right is love, the left is awe.

Sotah 47a סוטה מ״ז א

226 ואהבת בכל לבבך

"And you shall love Havayah your G-d with all your heart," the love that comes from the right olive.

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ:

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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227 כה תברכו

"Thus shall you bless the children of Israel," the title of a discourse referred to here.

Numbers 6:23 במדבר ו׳:כ״ג

דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר כֹּה תְבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמוֹר לָהֶם:

'Speak unto Aaron and unto his sons, saying: On this wise ye shall bless the children of Israel; ye shall say unto them:

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228 והם מדקדקים על עצמם עד כזית

The angels ask why G-d favors Israel, and He answers that He wrote "you shall eat and be satisfied and bless," and they are exacting with themselves to say Grace even over an olive's size.

Berakhot 20b:15 ברכות כ׳ ב:ט״ו

דָּרֵשׁ רַב עַוִירָא, זִמְנִין אָמַר לַהּ מִשְּׁמֵיהּ דְּרַבִּי אַמֵּי וְזִמְנִין אָמַר לַהּ מִשְּׁמֵיהּ דְּרַבִּי אַסִּי: אָמְרוּ מַלְאֲכֵי הַשָּׁרֵת לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, כְּתוּב בְּתוֹרָתְךָ "אֲשֶׁר לֹא יִשָּׂא פָנִים וְלֹא יִקַּח שֹׁחַד", וַהֲלֹא אַתָּה נוֹשֵׂא פָּנִים לְיִשְׂרָאֵל, דִּכְתִיב: "יִשָּׂא ה׳ פָּנָיו אֵלֶיךָ"?! אָמַר לָהֶם: וְכִי לֹא אֶשָּׂא פָּנִים לְיִשְׂרָאֵל, שֶׁכָּתַבְתִּי לָהֶם בַּתּוֹרָה "וְאָכַלְתָּ וְשָׂבָעְתָּ וּבֵרַכְתָּ אֶת ה׳ אֱלֹקֶיךָ", וְהֵם מְדַקְדְּקִים [עַל] עַצְמָם עַד כְּזַיִת וְעַד כְּבֵיצָה.

Rab 'Awira expounded (sometimes he said it in the name of R. Ammi and sometimes in the name of R. Assi) : The ministering angels spake before the Holy One, blessed be He, "L-rd of the universe ! It is written of Thee in Thy Torah, 'Who regardeth not persons nor taketh reward' (Deut. x. 17); but dost Thou not regard the person of Israel, for it is written, 'The L-rd lift up His countenance upon thee' (Num. vi. 26)?" He replied to them, "And should I not regard the ...

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229 On "These are the two sons of oil," the Midrash says that G-d sought a merit by which to redeem Israel until He found that of Moshe and Aharon.

Shemot Rabbah 15:3 שמות רבה ט"ו:ג'

דבר אחר: החדש הזה לכם, הדא הוא דכתיב (זכריה ד, יד): אלה שני בני היצהר העומדים על אדון כל הארץ. אמר רבי לוי: מלמד שהיה הקדוש ברוך הוא חוזר ומבקש באיזה דבר לגאול את ישראל ולא היה מוצא, עד שמצא זכותו של משה ושל אהרן והיא עמדה להם, הדא הוא דכתיב: אלה שני בני היצהר. למה הדבר דומה? למלך שבקש לישא אשה ובאו ואמרו לו: ענייה היא, אין לה בעולם אלא שני נזמים בלבד. כך אמר הקדוש ברוך הוא: דיין לישראל שיגאלו בזכות משה ואהרן, לכך נאמר: ויאמר ה' אל ...

Another interpretation: "This month shall be for you" – that is what is written: "These are the two anointed ones, who stand by the L-rd of all the land" (Zechariah 4:14). Rabbi Levi said: This teaches that the Holy One blessed be He was continuously seeking something to redeem Israel. He was unable to find anything until He found the merit of Moses and Aaron, which stood for them; that is what is written: "These are the two anointed ones [benei yitzhar]." To what is this matter comparable? To a ...

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230 **שני בני היצהר**

The angel tells Zechariah, "These are the two sons of oil who stand by the L-rd of all the earth": in their plain sense, the two anointed leaders of his day, Zerubavel and Yehoshua the High Priest. The Midrash reads them as Moshe and Aharon. (context: Steinsaltz Tanakh)

Zechariah 4:14 זכריה ד':י"ד

וַיֹּאמֶר אֵלֶּה שְׁנֵי בְנֵי־הַיִּצְהָר הָעֹמְדִים עַל־אֲדוֹן כָּל־הָאָרֶץ׃

Then said he: 'These are the two anointed ones, that stand by the L-rd of the whole earth.'

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231 **הוא אהרן ומשה**

After listing the family of Levi, the Torah says, "This is Aharon and Moshe, to whom Havayah said: Bring out the children of Israel."

Exodus 6:26 שמות ו':כ"ו

הוּא אַהֲרֹן וּמֹשֶׁה אֲשֶׁר אָמַר ה' לָהֶם הוֹצִיאוּ אֶת־בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם עַל־צִבְאֹתָם׃

These are that Aaron and Moses, to whom the L-RD said: 'Bring out the children of Israel from the land of Egypt according to their hosts.'

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232 **הוא אהרן ומשה**

The Zohar reads "This is Aharon and Moshe" and "This is Moshe and Aharon" as the joining of left and right, water and fire, all one without separation.

Zohar, Vaera 10:93–13:104 ספר הזהר, וארא י':צ"ג-י"ג:ק"ד

Thus this is the meaning of the words, "Know therefore this day, etc.", to unite the Right with the Left and so to "know that TETRAGRAMMATON is ELOHIM". Said R. Abba: 'Most assuredly so! "This Aaron and Moses"-"this Moses and Aaron"; wind fused with water, water with wind.'

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

233 **מדלג ומקפץ**

"Behold, he comes, leaping over the mountains, skipping over the hills," discussed in the discourse on "The voice of my beloved."

Song of Songs 2:8 שיר השירים ב':ח'

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת׃

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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234 **ודברת בם**

"And you shall speak of them," the speech of Torah with self-nullification.

Deuteronomy 6:7 דברים ו':ז'

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃

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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235 **הדברים האלה אשר אנכי מצוך**

"And these words which I command you today shall be upon your heart." The words are G-d's own, "Anochi."

Deuteronomy 6:6 דברים ו':ו'

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃

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

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236 **ודברי אשר שמתי בפיך**

"And My words which I have put in your mouth shall not depart from your mouth." A Jew's words of Torah are G-d's words.

Isaiah 59:21 ישעיהו נ"ט:כ"א

וַאֲנִי זֹאת בְּרִיתִי אוֹתָם אָמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרַי אֲשֶׁר־שַׂמְתִּי בְּפִיךָ לֹא־יָמוּשׁוּ מִפִּיךָ וּמִפִּי זַרְעֲךָ וּמִפִּי זֶרַע זַרְעֲךָ אָמַר ה' מֵעַתָּה וְעַד־עוֹלָם׃

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth,

nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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PARAGRAPH 34

237 **וגולה על ראשה לשון גאולה**

One Amora read gulah as exile, the other as redemption, "for our Redeemer, Havayah of Hosts is His Name."

Vayikra Rabbah 32:8 ויקרא רבה ל״ב:ח׳

238 **ארוממך אלקי המלך**

"I will exalt You, my G-d the King," the encompassing light drawn into Malchus.

Psalms 145:1 תהילים קמ״ה:א׳

תְּהִלָּה לְדָוִד אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד׃

[A Psalm of] praise; of David. I will extol Thee, my G-d, O King; And I will bless Thy name for ever and ever.

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PARAGRAPH 35

239 **מאה ברכות**

Rabbi Meir says a person must say a hundred blessings every day, learned from "What (mah) does Havayah your G-d ask of you?"

Menachot 43b:15 מנחות מ״ג ב:ט״ו

תניא היה רבי מאיר אומר חייב אדם לברך מאה ברכות בכל יום שנאמר (דברים י, יב) ועתה ישראל מה ה׳ אלקיך שואל מעמך

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240 **נאוו לחייך בתורים**

The beloved praises the maiden: "Your cheeks are comely with rows [of jewels]." It is the title of a discourse referred to here.

Song of Songs 1:10 שיר השירים א׳:י׳

נָאווּ לְחָיַיִךְ בַּתֹּרִים צַוָּארֵךְ בַּחֲרוּזִים׃

Thy cheeks are comely with circlets, Thy neck with beads.

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241 **אני ראשון ואני אחרון**

"Thus says Havayah, the King of Israel and his Redeemer, Havayah of Hosts: I am the first and I am the last."

Isaiah 44:6 ישעיהו מ״ד:ו׳

כֹּה־אָמַר ה׳ מֶלֶךְ־יִשְׂרָאֵל וְגֹאֲלוֹ ה׳ צְבָאוֹת אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן וּמִבַּלְעָדַי אֵין אֱלֹקִים׃

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

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PARAGRAPH 36

242 **ודברת בם**

"And you shall speak of them," the level of awe and return.

Deuteronomy 6:7 דברים ו׳:ז׳

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃

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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PARAGRAPH 37

243 **קבלת עול מלכות שמים כדי שאח״כ יקבל עליו עול מצות**

The first section of the Shema comes first so that one accepts the yoke of the Kingdom of Heaven and afterward the yoke of the mitzvos.

Mishnah Berakhot 2:2 משנה ברכות ב׳:ב׳

אֵלּוּ הֵן בֵּין הַפָּרָקִים, בֵּין בְּרָכָה רִאשׁוֹנָה לִשְׁנִיָּה, בֵּין שְׁנִיָּה לִשְׁמַע, וּבֵין שְׁמַע לִוְהָיָה אִם שָׁמֹעַ, בֵּין וְהָיָה אִם שָׁמֹעַ לְוַיֹּאמֶר, בֵּין וַיֹּאמֶר לֶאֱמֶת וְיַצִּיב. רַבִּי יְהוּדָה אוֹמֵר, בֵּין וַיֹּאמֶר לֶאֱמֶת וְיַצִּיב לֹא יַפְסִיק. אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן קָרְחָה, לָמָּה קָדְמָה שְׁמַע לִוְהָיָה אִם שָׁמֹעַ, אֶלָּא כְּדֵי שֶׁיְּקַבֵּל עָלָיו עֹל מַלְכוּת שָׁמַיִם תְּחִלָּה, וְאַחַר כָּךְ יְקַבֵּל עָלָיו עֹל מִצְוֹת. וְהָיָה אִם שָׁמֹעַ לְוַיֹּאמֶר, שֶׁוְּהָיָה אִם שָׁמֹעַ נוֹהֵג בַּיּוֹם וּבַלָּיְלָה, וַיֹּאמֶר אֵינוֹ נוֹהֵג אֶלָּא בַּיּוֹם׃

These are the breaks between the sections: between the first blessing and the second, between the second and "Shema," between "Shema" and "And it shall come to pass if you listen" between "And it shall come to pass if you listen" and "And the L-rd said" and between "And the L-rd said" and "Emet veYatziv" (true and firm). Rabbi Judah says: between "And the L-rd said" and "Emet veYatziv" one should not interrupt. Rabbi Joshua ben Korhah said: Why was the section of "Shema" placed before that of "And it ...

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244 **ועתה יגדל נא כח**

After the sin of the spies Moshe pleads, "And now, let the power of Ado-nai be great," the title of a discourse referred to here.

Numbers 14:17 במדבר י״ד:י״ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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PARAGRAPH 38

245 **שבעה ושבעה מוצקות**

"Its seven lamps upon it, seven and seven pipes for the lamps." The Alter Rebbe reads twice seven as two pipes for

each lamp.

Zechariah 4:2 זכריה ד׳:ב׳

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

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

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246 **המריקים מעליהם הזהב**

Zechariah asks the angel about the two olive branches "that empty the gold out of themselves" through the two golden spouts: in the plain sense, the golden oil. The maamar reads the gold as joy, the joy of the mitzvah. (context: Steinsaltz Tanakh)

Zechariah 4:12 זכריה ד׳:י״ב

וָאַעַן שֵׁנִית וָאֹמַר אֵלָיו מַה־שְּׁתֵּי שִׁבְלֵי הַזֵּיתִים אֲשֶׁר בְּיַד שְׁנֵי צַנְתְּרוֹת הַזָּהָב הַמְרִיקִים מֵעֲלֵיהֶם הַזָּהָב׃

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

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247 **מצפון זהב יאתה**

Elihu describes G-d's majesty: "Out of the north comes gold; about G-d is awesome splendor." The maamar takes gold as joy and gladness.

Job 37:22 איוב ל״ז:כ״ב

מִצָּפוֹן זָהָב יֵאָתֶה עַל־אֱלוֹהַּ נוֹרָא הוֹד׃

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

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248 **ונתתי מטר ארצכם בעתו יורה**

In the second section of the Shema G-d promises those who keep His mitzvos, "And I will give the rain of your land in its season, the early rain and the late rain." The maamar reads it as the joy of the mitzvah.

Deuteronomy 11:14 דברים י״א:י״ד

וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ׃

that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

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249 **בנועם ה׳**

"To behold the pleasantness of Havayah," the delight with which the mitzvos are accepted.

Psalms 27:4 תהילים כ״ז:ד׳

אַחַת שָׁאַלְתִּי מֵאֵת־ה׳ אוֹתָהּ אֲבַקֵּשׁ שִׁבְתִּי בְּבֵית־ה׳ כָּל־יְמֵי חַיַּי לַחֲזוֹת בְּנֹעַם־ה׳ וּלְבַקֵּר בְּהֵיכָלוֹ׃

One thing have I asked of the L-RD, that will I seek after: That I may dwell in the house of the L-RD all the days of my life, To behold the graciousness of the L-RD, and to visit early in His temple.

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250 **בכל מאדך**

"With all your might," said in the first section of the Shema and not in the second.

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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 39

251 **והחכמה תחיה**

"The advantage of knowledge is that wisdom gives life to its possessors." Wisdom is the Torah, and its "possessors" are the mitzvos, to which it gives life.

Ecclesiastes 7:12 קהלת ז׳:י״ב

כִּי בְּצֵל הַחָכְמָה בְּצֵל הַכָּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ׃

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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252 **ודברת בם**

"And you shall speak of them," in the first section of the Shema: words of Torah spoken with self-nullification.

Deuteronomy 6:7 דברים ו׳:ז׳

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃

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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253 **וידעת היום**

"And you shall know this day and take it to your heart that Havayah is G-d," the opening of a discourse referred to here.

Deuteronomy 4:39 דברים ד׳:ל״ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה׳ הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד׃

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

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254 **וצדיק באמונתו יחיה**

G-d answers the prophet's complaint: "the righteous shall live by his faith." It is cited for the meaning of "live," as in

"gives life" here.

Habakkuk 2:4 חבקוק ב׳:ד׳

הִנֵּה עָפְלָה לֹא־יָשְׁרָה נַפְשׁוֹ בּוֹ וְצַדִּיק בֶּאֱמוּנָתוֹ יִחְיֶה׃

Behold, his soul is puffed up, it is not upright in him; But the righteous shall live by his faith.

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255 **והיה אם שמוע תשמעו אל מצותי**

"And it shall be, if you will diligently hearken to My mitzvos ... to love Havayah your G-d and to serve Him with all your heart and with all your soul." The second section says "heart" and "soul" but not "might."

Deuteronomy 11:13 דברים י״א:י״ג

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־ה׳ אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם 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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256 **עושים רצונו של מקום**

Rabbi Shimon bar Yochai says that when Israel do the will of the Omnipresent their work is done by others, and when they do not, they do it themselves, as it says, "and you shall gather in your grain." Since that verse is in the section "And it shall be, if you will hearken," it implies that this section is not yet fully doing His will.

Berakhot 35b:7 ברכות ל״ה ב׳:ז׳

... אֶפְשָׁר אָדָם חוֹרֵשׁ בְּשָׁעַת חֲרִישָׁה, וְזוֹרֵעַ בְּשָׁעַת זְרִיעָה, וְקוֹצֵר בְּשָׁעַת קְצִירָה, וְדָשׁ בְּשָׁעַת דִּישָׁה, וְזוֹרֶה בְּשָׁעַת הָרוּחַ, תּוֹרָה מַה תְּהֵא עָלֶיהָ? אֶלָּא בְּזַמַּן שֶׁיִּשְׂרָאֵל עוֹשִׂין רְצוֹנוֹ שֶׁל מָקוֹם — מְלַאכְתָּן נַעֲשֵׂית עַל יְדֵי אֲחֵרִים, שֶׁנֶּאֱמַר: "וְעָמְדוּ זָרִים וְרָעוּ צֹאנְכֶם וגו׳", וּבְזַמַּן שֶׁאֵין יִשְׂרָאֵל עוֹשִׂין רְצוֹנוֹ שֶׁל מָקוֹם — מְלַאכְתָּן נַעֲשֵׂית עַל יְדֵי עַצְמָן, שֶׁנֶּאֱמַר: "וְאָסַפְתָּ דְגָנֶךָ". וְלֹא עוֹד אֶלָּא שֶׁמְּלַאכְתָּ אֲחֵרִים נַעֲשֵׂית עַל יָדָן, שֶׁנֶּאֱמַר: "וְעָבַדְתָּ אֶת אוֹיְבֶךָ וגו׳".

R. Simeon b. Johai says : Is it possible for a man to plough at the time of ploughing, sow at seed-time, reap at harvest-time, thresh at the time of threshing, and winnow at the time of wind — what is to become of Torah? But when Israel perform the will of the All-present, their work is done by others; as it is said, "And strangers shall stand and feed your flocks," etc. (Is. lxi. 5) ; and at the time when Israel perform not the will of the All-present, ...

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257 **בכל מאודך**

"And you shall love Havayah your G-d with all your heart, and with all your soul, and with all your might," said in the first section of the Shema.

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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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258 **וגולה על ראשה**

"A menorah all of gold, with its bowl upon its top." The bowl was explained earlier as the contemplation of the Shema, from which the oil flows into the lamps.

Zechariah 4:2 זכריה ד׳:ב׳

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

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

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259 Kehot's note points to Berakhot 35b:5-6 for these words.

Berakhot 35b:5-6 ברכות ל״ה ב׳:ה׳-ו׳

לָא קַשְׁיָא: כָּאן בִּזְמַן שֶׁיִּשְׂרָאֵל עוֹשִׂין רְצוֹנוֹ שֶׁל מָקוֹם, כָּאן בִּזְמַן שֶׁאֵין יִשְׂרָאֵל עוֹשִׂין רְצוֹנוֹ שֶׁל מָקוֹם. תָּנוּ רַבָּנַן: "וְאָסַפְתָּ דְגָנֶךָ" מָה תַּלְמוּד לוֹמַר? — לְפִי שֶׁנֶּאֱמַר: "לֹא יָמוּשׁ סֵפֶר הַתּוֹרָה הַזֶּה מִפִּיךָ" — יָכוֹל דְּבָרִים כְּכָתְבָן, תַּלְמוּד לוֹמַר: "וְאָסַפְתָּ דְגָנֶךָ" — הַנְהֵג בָּהֶן מִנְהַג דֶּרֶךְ אֶרֶץ, דִּבְרֵי רַבִּי יִשְׁמָעֵאל.

There is no contradiction; the latter referring to the time when Israel perform the will of the All-present, the former to when Israel neglect His will. Our Rabbis have taught : "And thou shalt gather in thy corn" — what has this teaching to tell us ? Since it is written, "This book of the law shall not depart out of thy mouth [but thou shalt meditate therein day and night]" (Josh. i. 8), it is possible to think that these words [are to be understood] as they are written; ...

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260 **כי הדם הוא הנפש**

The Torah forbids eating blood, "for the blood is the soul (nefesh)." It is an image of life that is inward and revealed.

Deuteronomy 12:23 דברים י״ב:כ״ג

רַק חֲזַק לְבִלְתִּי אֲכֹל הַדָּם כִּי הַדָּם הוּא הַנָּפֶשׁ וְלֹא־תֹאכַל הַנֶּפֶשׁ עִם־הַבָּשָׂר׃

Only be stedfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh.

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261 **כי נר מצוה**

"For a mitzvah is a lamp and Torah is light, and the reproofs of discipline are the way of life." "The way of life" comes after the mitzvah, as something beyond it.

Proverbs 6:23 משלי ו׳:כ״ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר׃

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

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262 **כלך יפה רעיתי**

"You are all fair, my beloved, and there is no blemish in you," the verse the Midrash expounds.

Song of Songs 4:7 שיר השירים ד׳:ז׳

כֻּלָּךְ יָפָה רַעְיָתִי וּמוּם אֵין בָּךְ׃

Thou art all fair, my love; And there is no spot in thee.

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263 **לפי שירמיה אומר כסף נמאס**

On "You are all fair, my beloved": because Yirmeyahu called Israel "rejected silver" and Yechezkel called them dross, Zechariah came and said, "a menorah all of gold."

Bamidbar Rabbah 13:8 במדבר רבה י״ג:ח׳

264 **כסף נמאס**

"Rejected silver they have called them, for Havayah has rejected them."

Jeremiah 6:30 ירמיהו ו׳:ל׳

כֶּסֶף נִמְאָס קָרְאוּ לָהֶם כִּי־מָאַס ה׳ בָּהֶם׃

Refuse silver shall men call them, Because the L-RD hath rejected them.

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265 **וזאת התרומה זהב**

"And this is the offering that you shall take from them: gold, and silver, and copper," the materials for the Mishkan.

Exodus 25:3 שמות כ״ה:ג׳

וְזֹאת הַתְּרוּמָה אֲשֶׁר תִּקְחוּ מֵאִתָּם זָהָב וָכֶסֶף וּנְחֹשֶׁת׃

And this is the offering which ye shall take of them: gold, and silver, and brass;

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266 **וזאת התרומה זהב זו בבל**

The Midrash reads the gold, silver and copper of the offering as Babylon, Media and Greece, the kingdoms of the statue in Daniel, and says that in the Time to Come G-d will accept a gift from every kingdom except Edom.

Shemot Rabbah 35:5 שמות רבה ל״ה:ה׳

דבר אחר: ועשית את הקרשים מה כתיב למעלה? וזאת התרומה אשר תקחו מאתם זהב וכסף ונחשת זהב, זו בבל, שנאמר (דניאל ג): הוא צלמא ראשה די דהב טב. וכסף, זו מדי, שנאמר (שם): חדוהי ודרעוהי די כסף. נחושת, זו יון, שנאמר (שם): מעוהי וירכתיה די נחש. אבל ברזל אין כתיב כאן, לא במקדש ולא במשכן, למה? שנמשל בו אדום, שהחריבו בהמ״ק. ללמדך, שמכל המלכיות יקבל הקב״ה דורון לעתיד לבא חוץ מאדום. והרי בבל אף היא החריבה אותו?! אלא על שלא קעקעה אותו, אבל אדום מה כתיב בה? (תהלים קלז): האומרים ...

Another matter, "You shall craft the boards." What is written above? "This is the gift that you shall collect from them: Gold and silver and bronze" (Exodus 25:3). Gold, this is Babylon, as it is stated: "That image, its head was of fine gold" (Daniel 2:32). Silver, this is Media, as it is stated: "Its

breast and its arms of silver (Daniel 2:32). Bronze, this is Greece, as it is stated: "Its belly and its thighs of bronze" (Daniel 2:32). But iron is not written here, neither in the Temple ...

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267 **רישא דדהבא**

Interpreting the king's dream of a statue of gold, silver, copper and iron, Daniel tells Nebuchadnezzar, king of Babylon, "You are the head of gold."

Daniel 2:38 דניאל ב׳:ל״ח

וּבְכָל־דִּי דָיְרִין בְּנֵי־אֱנָשָׁא חֵיוַת בָּרָא וְעוֹף־שְׁמַיָּא יְהַב בִּידָךְ וְהַשְׁלְטָךְ בְּכֻלְּהוֹן אַנְתְּ־הוּא רֵאשָׁה דִּי דַהֲבָא׃

and wheresoever the children of men, the beasts of the field, and the fowls of the heaven dwell, hath He given them into thy hand, and hath made thee to rule over them all; thou art the head of gold.

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PARAGRAPH 40

268 **דרישא דדהבא**

Daniel tells Nebuchadnezzar, "You are the head of gold." The head of the statue is the king of Babylon, who destroyed the Temple.

Daniel 2:38 דניאל ב׳:ל״ח

וּבְכָל־דִּי דָיְרִין בְּנֵי־אֱנָשָׁא חֵיוַת בָּרָא וְעוֹף־שְׁמַיָּא יְהַב בִּידָךְ וְהַשְׁלְטָךְ בְּכֻלְּהוֹן אַנְתְּ־הוּא רֵאשָׁה דִּי דַהֲבָא׃

and wheresoever the children of men, the beasts of the field, and the fowls of the heaven dwell, hath He given them into thy hand, and hath made thee to rule over them all; thou art the head of gold.

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269 **בירושלים לא קיימתם מצות זיבה**

Yechonyah, imprisoned in Babylon, separated from his wife when she saw a sign of impurity, and she counted, purified herself and immersed. G-d said, "In Jerusalem you did not keep the mitzvah of zivah, and now you keep it," forgave his sins, and of that hour it says, "You are all fair, my beloved, and there is no blemish in you."

Vayikra Rabbah 19:6 ויקרא רבה י״ט:ו׳

270 **כולך יפה רעיתי**

"You are all fair, my beloved, and there is no blemish in you," said of Israel at that moment of the exile.

Song of Songs 4:7 שיר השירים ד׳:ז׳

כֻּלָּךְ יָפָה רַעְיָתִי וּמוּם אֵין בָּךְ׃

Thou art all fair, my love; And there is no spot in thee.

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271 **כי נער ישראל**

G-d recalls through Hosea, "For Israel is a youth and I loved him, and from Egypt I called My son": in its plain

sense, He called him out of Egypt. The maamar reads it as "through Egypt": the exile made Israel cry out as a son (41.1).

Hosea 11:1 הושע י״א:א׳

כִּי נַעַר יִשְׂרָאֵל וָאֹהֲבֵהוּ וּמִמִּצְרַיִם קָרָאתִי לִבְנִי׃

When Israel was a child, then I loved him, And out of Egypt I called My son.

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PARAGRAPH 41

272 קראתי לבני

"And from Egypt I called My son": the maamar reads it as "through Egypt," for through Egypt Israel became G-d's son.

Hosea 11:1 הושע י״א:א׳

כִּי נַעַר יִשְׂרָאֵל וָאֹהֲבֵהוּ וּמִמִּצְרַיִם קָרָאתִי לִבְנִי׃

When Israel was a child, then I loved him, And out of Egypt I called My son.

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273 ופרעה הקריב

As Pharaoh's army overtook them at the sea, "Pharaoh drew near (hikriv), and the children of Israel lifted up their eyes ... and were very afraid, and cried out to Havayah." Hikriv also means "brought near": Pharaoh brought Israel near to their Father in heaven.

Exodus 14:10 שמות י״ד:י׳

וּפַרְעֹה הִקְרִיב וַיִּשְׂאוּ בְנֵי־יִשְׂרָאֵל אֶת־עֵינֵיהֶם וְהִנֵּה מִצְרַיִם נֹסֵעַ אַחֲרֵיהֶם וַיִּירְאוּ מְאֹד וַיִּצְעֲקוּ בְנֵי־יִשְׂרָאֵל אֶל־ה׳

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

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274 מנורת זהב

"Behold, a menorah all of gold," which Israel became through the Babylonian exile.

Zechariah 4:2 זכריה ד׳:ב׳

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

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

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275 צמאה לך נפשי

David's psalm in the wilderness of Yehudah: "My soul thirsts for You, my flesh longs for You, in a parched and weary land, without water." The thirst for G-d is strongest in a dry land, in exile.

Psalms 63:2 תהילים ס״ג:ב׳

אֱלֹקִים אֵלִי אַתָּה אֲשַׁחֲרֶךָּ צָמְאָה לְךָ נַפְשִׁי כָּמַהּ לְךָ בְשָׂרִי בְּאֶרֶץ־צִיָּה וְעָיֵף בְּלִי־מָיִם׃

O G-d, Thou art my G-d, earnestly will I seek Thee; My soul thirsteth for Thee, my flesh longeth for Thee, In a dry and weary land, where no water is.

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276 בשלח פרעה

"And it was, when Pharaoh sent out the people," G-d did not lead them by the way of the Philistines. It is the verse of a discourse referred to here.

Exodus 13:17 שמות י״ג:י״ז

וַיְהִי בְּשַׁלַּח פַּרְעֹה אֶת־הָעָם וְלֹא־נָחָם אֱלֹקִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי אָמַר אֱלֹקִים פֶּן־יִנָּחֵם הָעָם בִּרְאֹתָם מִלְחָמָה וְשָׁבוּ מִצְרָיְמָה׃

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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277 רישא דדהבא

"You are the head of gold," said to Nebuchadnezzar, king of Babylon. Through the exile Israel refined this gold.

Daniel 2:38 דניאל ב׳:ל״ח

וּבְכָל־דִּי דָיְרִין בְּנֵי־אֲנָשָׁא חֵיוַת בָּרָא וְעוֹף־שְׁמַיָּא יְהַב בִּידָךְ וְהַשְׁלְטָךְ בְּכָלְּהוֹן אַנְתְּ־הוּא רֵאשָׁה דִּי דַהֲבָא׃

and wheresoever the children of men, the beasts of the field, and the fowls of the heaven dwell, hath He given them into thy hand, and hath made thee to rule over them all; thou art the head of gold.

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278 כי אתה אבינו

The prophet prays, "For You are our Father, for Avraham does not know us and Israel does not recognize us; You, Havayah, are our Father." The Talmud reads the opening words as said to Yitzchak.

Isaiah 63:16 ישעיהו ס״ג:ט״ז

כִּי־אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה ה׳ אָבִינוּ גֹּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ׃

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

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279 שיאמרו ליצחק כי אתה אבינו

In the Time to Come, when G-d tells Avraham and then Yaakov that their children have sinned, they answer, "Let them be wiped out"; Yitzchak pleads for them, and Israel

> say to him, "For you are our father," and he points them to the Holy One, blessed be He.

Shabbat 89b:4–5 שבת פ"ט ב:ד'-ה'

אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹנָתָן: מַאי דִּכְתִיב: "כִּי אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה ה' אָבִינוּ גּוֹאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ" — לְעָתִיד לָבֹא יֹאמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא לְאַבְרָהָם: בָּנֶיךָ חָטְאוּ לִי. אֹמֵר לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, יִמָּחוּ עַל קִדּוּשַׁת שִׁמְךָ. אָמַר: אִיַּמַּר לֵקֶה לְיַעֲקֹב דַּהֲוָה לֵקֶה צַעַר גִּידּוּל בָּנִים, אֶפְשָׁר דְּבָעֵי רַחֲמֵי עֲלַיְיהוּ. אֲמַר לֵקֶה: בָּנֶיךָ חָטְאוּ. אֹמֵר לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, יִמָּחוּ עַל קִדּוּשַׁת שִׁמְךָ. אָמַר לָא בְּסָבֵי טַעֲמָא וְלָא ...

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

PARAGRAPH 42

280 קבלת עול מלכות שמים ואח"כ צ"ל עול מצות

> The first section of the Shema comes first so that one first accepts the yoke of the Kingdom of Heaven and afterward the yoke of the mitzvos.

Mishnah Berakhot 2:2 משנה ברכות ב':ב'

אֵלּוּ הֵן בֵּין הַפָּרָקִים, בֵּין בְּרָכָה רִאשׁוֹנָה לִשְׁנִיָּה, בֵּין שְׁנִיָּה לִשְׁמַע, וּבֵין שְׁמַע לְוְהָיָה אִם שָׁמֹעַ, בֵּין וְהָיָה אִם שָׁמֹעַ לְוַיֹּאמֶר, בֵּין וַיֹּאמֶר לֶאֱמֶת וְיַצִּיב. רַבִּי יְהוּדָה אוֹמֵר, בֵּין וַיֹּאמֶר לֶאֱמֶת וְיַצִּיב לֹא יַפְסִיק. אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן קָרְחָה, לָמָּה קָדְמָה שְׁמַע לְוְהָיָה אִם שָׁמֹעַ, אֶלָּא כְּדֵי שֶׁיְּקַבֵּל עָלָיו עֹל מַלְכוּת שָׁמַיִם תְּחִלָּה, וְאַחַר כָּךְ יְקַבֵּל עָלָיו עֹל מִצְוֹת. וְהָיָה אִם שָׁמֹעַ לְוַיֹּאמֶר, שֶׁוְּהָיָה אִם שָׁמֹעַ נוֹהֵג בַּיּוֹם וּבַלַּיְלָה, וַיֹּאמֶר אֵינוֹ נוֹהֵג אֶלָּא בַּיּוֹם:

These are the breaks between the sections: between the first blessing and the second, between the second and "Shema," between "Shema" and "And it shall come to pass if you listen" between "And it shall come to pass if you listen" and "And the L-rd said" and between "And the L-rd said" and "Emet veYatziv" (true and firm). Rabbi Judah says: between "And the L-rd said" and "Emet veYatziv" one should not interrupt. Rabbi Joshua ben Korhah said: Why was the section of "Shema" placed before that of "And it ...

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281 שבעה ושבעה מוצקות

> "Seven and seven pipes for the lamps": two pipes for each lamp.

Zechariah 4:2 זכריה ד':ב'

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ:

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

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282 רצוא ושוב

> "And the chayos ran and returned (ratzo vashov)," the two movements of the soul in love and in awe.

Ezekiel 1:14 יחזקאל א':י"ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק:

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

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283 תחיה בעליה

> "Wisdom gives life to its possessors": the wisdom that leads to the yoke of Heaven gives life to the mitzvos.

Ecclesiastes 7:12 קהלת ז':י"ב

כִּי בְּצֵל הַחָכְמָה בְּצֵל הַכָּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ:

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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לבאר הדברים הנ"ל

To explain the matters mentioned above

Serving G-d means drawing down a revelation from beyond the chain of worlds. The mitzvos carry the Supernal will and its infinite delight, but it is the Torah, wisdom, that "gives them life"; and the highest light is drawn through subduing one's own nature, as oil is pressed from a bitter olive.

THE MAAMAR IN BRIEF

Explaining the previous discourse, the maamar reads "wisdom gives life to its owners" through the order of the Shema: first the yoke of Heaven, then the yoke of the mitzvos. Service adds nothing to G-d; it draws G-dliness down from above the chain of worlds, which issues only from the lowest, contracted level of what is above it, and hides it. Malchus, the realm of the mitzvos, has an aspect of Keser: in it the Supernal will is revealed with the delight clothed in it. Yet the physical mitzvos come from kelipas nogah, and only the Torah, Chochmah, brings that delight into them. Zechariah's menorah maps this: the bowl is Binah, the seven lamps the attributes, and the two bitter olives the Gevuros of Abba and Imma, whose crushing yields the oil of Chochmah. Below, subduing one's nature, possible only for the souls of Israel in a body that conceals, draws a light higher than the angels reach. A second reading finds in the innermost point of Chochmah, one with the delight of Atik, the power that gives life even to the Supernal will. The first section of the Shema, the Name of forty-two, is a boundless ascent, "with all your might," which lets the second section draw the five Chasadim into the 248 mitzvos.

OUTLINE

1 **Wisdom, the yoke and the meaning of service** ¶1–3

The yoke of Heaven comes before the yoke of the mitzvos; Torah and mitzvos are the revealed letters of the Name. Service draws a revelation from above the chain of descent, which issues from the lowest level of what is above it and conceals it.

2 **Malchus as Keser: will and delight in the mitzvos** ¶4–6

Malchus has a quality of Keser: in the mitzvos the Supernal will is revealed with the delight of Ein Sof within it. The Torah, as Chochmah, draws that delight into the physical mitzvos; Malchus receives from Z'eir Anpin, yet at its root it is "the crown of her husband."

3 The bitter olive: subjugation and a higher light ¶7–8

As an olive's bitterness covers its oil, subduing one's nature draws a light from a higher place, the level of "not," beyond "one opposite the other." Hence the Torah was given to Israel after Egypt, not to the angels; above, the olives are the Gevuros of Abba and Imma.

4 The two pipes and the Shema ¶9

The "seven and seven pipes" are two channels, oil (Chochmah) and gold (Binah). The forty-two words of the first section of the Shema, the Name of Ana Bechoach, raise the seven lamps, and the bowl is the contemplation of "Hear, O Israel."

5 Wisdom that gives life to the will ¶10–11

A second reading: the inner dimension of Abba, the first of the thirty-two paths, is one with the inner delight of Atik. Through it wisdom gives life even to the Supernal will, its "owner."

6 Ascent and drawing down in the two sections of the Shema ¶12–13

The first section of the Shema is boundless ascent, "with all your might," which each person must find in his own will; it enables the second section to draw the five Chasadim into the 248 mitzvos, bringing "rain" to Malchus and the power to refine nogah.

KEY CONCEPTS

The chain of descending worlds (hishtalshelus) השתלשלות

The step-by-step descent of divine light through the worlds. Here it issues only from the lowest, most contracted level of what is above the kav, and it hides that light, so true revelation must come from beyond it.

Malchus called Keser מלכות נקראת כתר

Counted from below, Malchus is first, and it has a real quality of Keser: in the mitzvos, which belong to Malchus, the Supernal will and its hidden delight are revealed.

Atik and Arich Anpin עתיק ואריך אנפין

The two levels of Keser: Atik, the inner delight and last level of the Emanator, and Arich Anpin, the Supernal will that covers it, like the forehead covering what is within.

Subjugation (iskafya) אתכפיא

Overcoming one's own nature. When the sitra achra is subdued, G-d's glory is drawn from a higher place; only souls in a body that conceals can do this.

Striking (bitush) ביטוש

Crushing, as an olive is crushed to release its oil. Above, the striking of the vessel through the Gevuros brings out the oil of Chochmah; below, Israel's crushing in Egypt preceded the Torah.

The Name of forty-two שם מ"ב

The Name in the prayer Ana Bechoach, matching the forty-two words of the first section of the Shema: a power of ascent, linked to the seven lamps of the menorah.

The five Chasadim and seventy-two bridges · ה' חסדים ע"ב גשרים

The root of the 248 drawings-down into the mitzvos, the Name Av (72), described as seventy-two bridges for crossing the waters of Chesed.

"With all your might" (bechol me'odecha) בכל מאדך

Love beyond one's own measure, found in the first section of the Shema only. It is the level of Ein Sof within a person's will, which alone connects a physical act below with what is above.

SECTION 1 · ¶1–3

Wisdom, the yoke and the meaning of service

1 לבאר הדברים הנ"ל

To explain the matters mentioned above:

This maamar explains the discourse just before it in Likkutei Torah, which opens with Zechariah's vision: "I saw, and behold, a menorah all of gold, with its bowl on its top" (Zechariah 4:2). It takes up that discourse's themes: wisdom that "gives life," and the bowl, the seven lamps, the pipes and the two olive trees of Zechariah's menorah.

2 ענין החכמה תחיה[1] את בעליה הוא ע"פ מארז"ל [מאמר רבותינו זכרונם לברכה] למה קדמה פ' שמע כו' שמתחלה יקבל עליו עול מלכות שמים ואח"כ עול מצות.[2]

The meaning of "wisdom gives life to its owners" is according to the saying of our Sages, of blessed memory: "Why does the section of Shema come first," etc.: so that one first accept upon himself the yoke of the kingdom of Heaven, and afterwards the yoke of the mitzvos.

The verse "wisdom gives life to its owners" (Koheles 7:12) will be explained through the Mishnah's reason for the order of the Shema. Its first section, "Hear, O Israel," is the acceptance of the yoke of the kingdom of Heaven; only then does the second section, "And it shall be, if you listen," accept the yoke of the mitzvos.

והנה קבלת עול מלכות שהמצות הן עול וגזירת המלך ואעפ"כ [ואף על פי כן] צריך לקבל עליו ברצון עול זה ועיקר עשיית המצות מצד העול כי כן צוה המלך ולא להמשיך ענג שבהם כי אין זו עבודה

Now, accepting the yoke of the kingdom [of Heaven] [means] that the mitzvos are a yoke and a decree of the King, and even so one must accept this yoke upon himself willingly; and the essence of doing the mitzvos is [that it be] because of the yoke, because so the King commanded, and not in order to draw down the delight that is in them; for that is not service.

Accepting the yoke of the kingdom of Heaven means treating the mitzvos as a King's decree: one does them because He commanded, and takes this yoke on willingly. The motive is not to draw down the spiritual delight that is in each mitzvah, even though that delight is real, for to do them for the delight would not be service.

וכתיב תחת אשר לא עבדת בשמחה[3] שהשמחה תהיה מצד העבודה שעובד ומקיים גזירות המלך (וע' מזה בד"ה כי עמך מקור חיים[4] בפ' מקץ ובפ' שלח ע"פ ועתה יגדל נא)[5]

And it is written, "Because you did not serve with joy": the joy is to come from the service, from the fact that one serves and fulfills the King's decrees (and see about this in the discourse beginning "For with You is the source of life," in Parshas Mikeitz, and in Parshas Shelach on the verse "And now, I pray, let [the power] be great").

> Yet the Torah faults those who did not serve G-d "with joy" (Deuteronomy 28:47); the Alter Rebbe places that joy in the service itself, in the very fact of serving the King and carrying out His decrees. The parenthesis points to Torah Ohr, Mikeitz ("For with You is the source of life") and Likkutei Torah, Shelach ("And now, I pray, let the power of my L-rd be great"); in the second, the Alter Rebbe explains that doing the mitzvos only to draw down the Infinite Light would be like taking a remedy or doing business for profit, whereas done as a servant fulfills his master's decree, they draw that light of themselves.

והנה כתיב הנסתרות להוי' אלקינו והנגלות לנו[6] הנסתרות הן דחילו ורחימו והנגלות ו"ה נגלות הן תורה ומצות

Now, it is written, "The hidden things belong to Havayah our G-d, and the revealed things to us." The hidden things are awe and love (dechilu urechimu); and "the revealed things" (vehanigalos), the vav and hei, [which are] revealed, are Torah and mitzvos.

> The verse (Deuteronomy 29:28) is read through the four letters of the Name Havayah. "The hidden things," the first two letters, yud and hei, are awe and love, which live inside a person. The word for "and the revealed things," vehanigalos, itself begins with the letters vav and hei, as if to say "vav-hei are revealed": they are Torah and mitzvos, which are done openly.

שהתורה רמיזא בוי"ו של שם לפי שיש בה בחי' ו"ק [ו' קצוות] ששה סדרי משנה זרעים בחסד כו' והמצות בה' של שם בחי' מל' והמשכת ה' אחרונה הוא ע"י בחי' וא"ו (עמ"ש מזה בד"ה אלה פקודי ועמ"ש בד"ה ושבתי בשלום[7] ועי' זח"ג [זהר חלק ג] ד"י [די יסודות] ע"ב ס"ו סע"ב [סוף עמוד ב] ע"ז ב').

For the Torah is alluded to in the vav of the Name, since it has in it the level of the six extremities (vav ketzavos): the six orders of the Mishnah, Zera'im in Chesed, etc.; and the mitzvos in the hei of the Name, the level of Malchus; and the drawing down of the last hei is through the level of the vav (see what is written about this in the discourse beginning "These are the accounts," and see what is written in the discourse beginning "And I return in peace"; and see the Zohar, Part III, 10b; end of 66b; 77b).

> The Torah is the vav, whose value is six, because it has the six extremities, the six emotive Sefiros from Chesed to Yesod: the Mishnah has six orders, the first of them, Zera'im (Seeds), corresponding to Chesed. The mitzvos are the final hei, Malchus, G-d's kingship expressed in action, and that hei receives its flow only through the vav: the mitzvos are given life through the Torah. In Torah Ohr, Vayeitzei ("And I return in peace"), cited here, the Alter Rebbe explains that the pillar Yaakov set up is the vav, through which the Supernal Chochmah is drawn down into Torah and mitzvos clothed in physical things.

ולהבין זה צ"ל ענין העבודה איך שייך לפניו יתי' לשון עבודה וכי כלום הוא צריך ואם צדקת[8] כו'.

To understand this, we need [to understand] the matter of service: how can the term "service" apply before Him, may He be blessed? Does He need anything at all? And "If you are righteous," etc.

> Here is the question. "Service" implies that the master needs what the servant does, yet G-d lacks nothing, as Elihu says to Job, "If you are righteous, what do you give Him?" How, then, can our deeds be called service of G-d?

ומהו זה שנאמר ולעבדו כו' (ועמ"ש מזה סד"ה ואלה המשפטים[9] גבי שש שנים יעבוד.[10] ובד"ה לא תהיה משכלה[11] גבי ועבדתם את[12] ה' אלקיכם. ובד"ה לא הביט און ביעקב[13] ובסש"ב [ובספר של בינונים] פט"ו [פרק ט"ו / פרשה ט"ו])

And what is this that is said, "and to serve Him," etc.? (And see what is written about this at the end of the discourse beginning "And these are the laws," concerning "six years he shall serve"; and in the discourse beginning "None shall miscarry," concerning "And you shall serve Havayah your G-d"; and in the discourse beginning "He has not beheld iniquity in Yaakov"; and in Sefer Shel Beinonim, chapter 15.)

> Yet the Torah commands "to serve Him." The parenthesis lists other places on what service means: in Torah Ohr, Mishpatim, the end of "And these are the laws" and "None shall miscarry"; in Likkutei Torah, Balak, "He has not beheld iniquity in Yaakov"; and Sefer Shel Beinonim (the Tanya), chapter 15, which explains that "one who serves G-d" is one still in the midst of the battle with his evil inclination, a theme this maamar takes up in section 3.

והענין כי העבודה הוא להמשיך גילוי אלקות מההעלם מלמעלה מן ההשתלשלות

The explanation is that service is to draw down a revelation of G-dliness out of concealment, from above the chain of descending worlds (hishtalshelus).

> The answer: service does not supply G-d with something He lacks. It draws a revelation of G-dliness out of hiding, from a level higher than the chain of descending worlds.

כי כמו שנמשך כבר בסדר ההשתלשלות הוא מתלבש בריבוי המדרגות עד שנעשה שמים וארץ גשמיים המעלימים ומסתירים עד שנראה ליש ודבר ויכול לומר כחי ועוצם ידי[14] כו'.

For as it is already drawn down in the order of the chain of descent, it is enclothed in a multitude of levels, until it becomes physical heavens and earth, which conceal and hide, until it appears to be a being (yesh) and a thing, and one can say, "My strength and the might of my hand," etc.

> The light that already comes down through that chain is clothed in many levels, until it becomes physical heavens and earth, which hide it so completely that the world seems to exist in its own right. That is how a person can come to say, as the Torah warns, "My strength and the might of my hand have gotten me this wealth."

3 וצ"ל גילוי אלקות כמו שיהי' [שיהיה] לעתיד ונגולו כספר השמים[15]. ובתחיית המתים גם גוף האדם מן הקבר ירגיש כו'

And there must be a revelation of G-dliness as there will be in the Time to Come: "And the heavens shall be rolled up like a scroll." And at the resurrection of the dead, even a person's body, from the grave, will sense, etc.

> For service to draw down G-dliness from beyond the chain of worlds, there must be a revelation like the one promised for the Time to Come, when, in Isaiah's words, "the heavens shall be rolled up like a scroll," and the heavens that now hide G-dliness will hide it no longer. At the resurrection of the dead even the physical body, risen from the grave, will sense G-dliness.

ואין זה כ"א ע"י הערת רוח קדשו ממרום[16] מלמעלה מן ההשתלשלות כי ההשתלשלות של הקו נמשך מבחי' אחרונה הארה מצומצמת מאד

And this [comes] only through the pouring out of His holy spirit from on high, from above the chain of descending worlds (hishtalshelus). For the chain of descent of the kav (line of light) is drawn from the last level, a very contracted radiance.

> Such a revelation can come only from above the chain of descent, like the spirit "poured out from on high" of which Isaiah speaks. The reason is that the chain of descent unfolds through the kav, which issues from the last and lowest level of what is above it, a radiance that has been greatly contracted.

והיינו כמו עד"מ אדם גדול שהוא חכם ויש בו כמה מיני חכמות ומצמצם א"ע [את עצמו] בבחי' אחרונה שבחכמה חכמה שבדבור או שבמעשה כך ההשתלשלות של הקו נמשך מבחי' עשי' [עשיה]

That is, by way of analogy, like a great man who is wise and has in him many kinds of wisdom, and he contracts himself into the last level of wisdom, the wisdom in speech or in action: so the chain of descent of the kav is drawn from the level of Asiyah,

> An analogy: a great scholar who has many kinds of wisdom limits himself to the lowest expression of his wisdom, the wisdom that goes into speech or into practical action. In the same way, the chain of descent through the kav issues from the level called "Asiyah" (action), the lowest level of what lies above it.

הגם ששם לא שייך שום התחלקות כי אבי"ע [אצילות בריאה יצירה עשיה] שוין שם וגם אצילות הוא בחי' עשי' [עשיה] דכולא קמיה כו'

even though no division whatsoever applies there, for Atzilus, Beriah, Yetzirah and Asiyah are equal there, and even Atzilus is the level of Asiyah, since "all before Him," etc.

> Strictly, no divisions apply in what is above the kav: before G-d all four worlds are equal, and even Atzilus, the highest, counts as Asiyah, for "all before Him is considered as nothing."

היינו קמיה אבל בערכינו לפי שנמשך אלינו נוכל להעריך שנמשך מבחי' אחרונה הכלולה שם. וכענין טורא חשוכא חג"ת [חסד גבורה תפארת] שבהעלם כו'

That is, "before Him"; but relative to us, since it is drawn down to us, we can reckon that it is drawn from the last level included there. And [this is] like the matter of the "dark mountain" (tura chashucha), Chesed, Gevurah and Tiferes in concealment, etc.

> The words "before Him" are the point: that is how it is from His side. From our side, since the light does reach us, we can describe it as coming from the last level included there. The text compares this to the "dark mountain" (tura chashucha), which it identifies as Chesed, Gevurah and Tiferes in concealment: attributes that are present there, but hidden.

(עיין בפרדס שער י"א וכעין זה איתא בע"ח [בעץ חיים] שער מ"א פ"ג [פרק ג'] הבחינה היותר תחתונה כו' ועיין בשער שבה"כ [שבירת הכלים] פ"ה דוגמת עתיק דאצילות כו' והרי גם שם י"ל [יש לומר] ע"ד מ"ש בשמ"א [בשער מ"א] פ"ג [פרק ג'] וכ"ה בביאור האדרא) (דקכ"ח סע"ב [סוף עמוד ב]) גבי תי"ו רשים רשימו[17] ע"ש בשם מ"כ מהרב ז"ל [זכרונו לברכה / זכרונם לברכה]

(See Pardes, Sha'ar 11; and something like this is found in Etz Chaim, Sha'ar 41, chapter 3: "the lowest level," etc.; and see in Sha'ar Sheviras HaKeilim, chapter 5: "like Atik of Atzilus," etc. And indeed there too it can be said along the lines of what is written in Sha'ar 41, chapter 3; and so it is in the explanation of the Idra) (end of 128b), concerning the tav: "it inscribed an impression" (rashim reshimu); see there, in the name of "I found written," from the Rav, of blessed memory.

> The parenthesis gives Kabbalistic parallels: Pardes Rimonim, Gate 11, and two passages of Etz Chaim that speak of "the lowest level" of a realm and of something "like Atik of Atzilus." It adds the explanation of the Idra (the Idra Rabba, the Zohar's "Great Assembly," in which Rabbi Shimon bar Yochai expounds the configurations of the divine) on Zohar III, end of 128b, where the letter tav "inscribed an impression" for Atik Yomin; that explanation, the text says, makes the same point, and it notes a comment there introduced "I found written," from the Rav, the Arizal.

ובמ"א נתבאר שבחי' ע"ס [עשר ספירות] הגנוזות הנז' [הנזכר] בפרדס הם ע"פ קבלת האר"י [האלקי רבי יצחק] ז"ל [זכרונו לברכה / זכרונם לברכה] בחי' שמותיו הקדושים ב"ה

And elsewhere it is explained that the level of the ten hidden Sefiros mentioned in Pardes is, according to the Kabbalah of the Arizal, of blessed memory, the level of His holy Names, blessed be He.

> Elsewhere, the text adds, it is explained that the "ten hidden Sefiros" that Pardes speaks of are, in the Arizal's Kabbalah, the level of G-d's holy Names.

היינו כמו עד"מ שמו של האדם שאינו נוגע לעצמותו כו', ובחי' אחרונה כזו כאשר הוא משתלשל ומתלבש הנה היא מתעלמת לכך צריך להמשיך מבחי' יותר עליונה מלמעלה מן הקו:[18]

That is, by way of analogy, like a person's name, which does not touch his essence, etc. And such a last level, when it descends and is enclothed, becomes hidden. Therefore one must draw down from a higher level, from above the kav.

> That is, a person's name exists for others to call him by; it does not touch his essence. So too the source of the kav is only a "name," the lowest expression of what is above, and when it descends and is clothed in the worlds it becomes hidden. A true revelation must therefore be drawn from a higher level, above the kav.

SECTION 2 • ¶4–6

Malchus as Keser: will and delight in the mitzvos

4 ב והנה בנוהג שבעולם שמכתירין את המלך בכתר מלכות[19] ומסתמא יש לזה שרש למעלה.

2. Now, it is the way of the world that the king is crowned with a royal crown, and presumably this has a root above.

> Section 2 begins with a custom: a king is crowned with a royal crown. Since the ways of this world reflect their spiritual root, the king's crown must have a root above.

והענין כי יש ע"ס [עשר ספירות] מלמעלה למטה מכתר עד מל' וע"ס [ועשר ספירות] ממטה למעלה. ובבחי' זו נק' מל' כתר כמ"ש בפרדס.

The explanation is that there are Ten Sefiros from above to below, from Keser to Malchus, and Ten Sefiros from below to above; and in this respect Malchus is called Keser, as is written in Pardes.

> The explanation is that the Ten Sefiros can be counted from Keser down to Malchus, and also from Malchus up to Keser. Counted from below, Malchus stands first and so is called Keser, as Pardes writes.

5 ואין הכוונה מצד המנין בלבד אלא שיש בחי' במל' שמצד בחי' זו ראויה להקרא בשם כתר.

The intent is not only in terms of the count; rather, there is a level in Malchus by virtue of which it is fit to be called by the name Keser.

> Malchus is called Keser not only because it comes first when the Sefiros are counted from below. It actually has a quality that makes it fit to bear the name Keser.

ולכן נמשך בחי' כתר בבחי' המצות דייקא שהן במל' והיינו בחי' רצון שבו עונג העליון כי רצון היינו בחי' מצחא דגלגלתא כמ"ש באדרא האי מצחא רצון אקרי,

Therefore the level of Keser is drawn down specifically into the level of the mitzvos, which are in Malchus: that is, the level of will, in which is the Supernal delight. For will is the level of the forehead of the skull (mitzcha degulgalta), as is written in the Idra: "This forehead is called will."

> This is why Keser, the will with the Supernal delight inside it, is drawn specifically into the mitzvos, which belong to Malchus. The will is the "forehead of the skull," as the Idra says: "This forehead is called will."

והוא עד"מ כמו שהמצח הוא עצם המכסה על מה שבתוכו, כך הרצון הוא מכסה על התענוג ומלביש אותו לבלתי הגלות,

And it is, by way of analogy, just as the forehead is a bone that covers what is within it, so the will covers the delight and enclothes it, so that it not be revealed.

> As the forehead is a bone that covers what lies inside the head, the will covers the delight within it and clothes it so that it does not show.

וכנודע שיש ב' בחי' בכתר בחי' אחרונה שבמאציל הוא בחי' עתיק ובחי' ראשונה לנאצלי' [לנאצלים] הוא בחי' א"א ועתיק הוא בחי' פנימי' [פנימיות / פנימית] וא"א בחי' חיצוניות המכסה וחופף על בחי' פנימית שבו

And as is known, there are two levels in Keser: the level that is last in the Emanator, which is the level of Atik, and the level that is first for the emanated, which is the level of Arich Anpin. And Atik is the level of the inner dimension (pnimiyus), and Arich Anpin the level of the outer dimension (chitzoniyus), which covers and canopies over the inner level within it;

> As is known, Keser has two levels: an inner one, Atik (Atik Yomin, "the Ancient of Days"), the last level of the Emanator himself, and an outer one, Arich Anpin ("the Long Face"), the first level of what is emanated. Arich Anpin covers and surrounds Atik, the inner level within it.

והוא בחי' רצון העליון שבו מלובש עונג א"ס שכשמו כן הוא אין לו סוף והיינו בחי' טעמי המצות שנאמר על התורה ארוכה מארץ מדה[20] כו'

and it is the level of the Supernal will, in which the delight of the Infinite One (Ein Sof) is enclothed, which is just as its name: it has no end. And this is the level of the reasons of the mitzvos, of which it is said concerning the Torah, "Its measure is longer than the earth," etc.

> Arich Anpin is the Supernal will, and within it is clothed the delight of Ein Sof, which has no end, just as its name says. That hidden delight is the level of "the reasons of the mitzvos," the inner purpose of each command, which have no limit; of the Torah it is said, "Its measure is longer than the earth" (Job 11:9).

(וזהו שהמלי' שהיא עשייה שבאצילות אשר בה הוא מעשה המצות היא נק' כתר דהיינו ששם דייקא מתגלה רצון העליון עם העונג המלובש בו וכמ"ש במ"א בביאור ע"פ מי מנה[21] כו' בסופו בפי' אף עשיתיו[22] ובפי' רובע ישראל ע"ש),

(And this is why Malchus, which is the Asiyah within Atzilus, in which is the performance of the mitzvos, is called Keser: that is, specifically there the Supernal will is revealed, together with the delight enclothed in it. And as is explained elsewhere, in the explanation on the verse "Who has counted," etc., at its end, in the explanation of "I have even made it" and in the explanation of "the fourth part of Israel"; see there).

> This explains why Malchus, the "Asiyah" (realm of action) within Atzilus, where the mitzvos are performed, is called Keser: there, specifically, the Supernal will is revealed together with the delight clothed in it. In Likkutei Torah, Balak, near the end of the explanation on "Who has counted the dust of Yaakov," cited here, the Alter Rebbe reads "I have even made it" as this fourth level, Malchus of Atzilus, the Asiyah within Atzilus, where the Supernal Keser is drawn down through fulfilling the King's mitzvos.

והנה המצות הן בסוף המעשה אבל התורה היא בחי' חכמה חכמת המצוה איך תהי' [תהיה] הכשר מצוה כדי שיומשך בה עונג העליון והרי היא קרובה יותר לא"ס.

Now, the mitzvos are at the end, in the deed; but the Torah is the level of Chochmah: the wisdom of the mitzvah, how the mitzvah is to be made fit, so that the Supernal delight be drawn into it; and so it is closer to the Infinite One.

> The mitzvos are the final stage, the deed itself. The Torah is Chochmah: the wisdom of each mitzvah, the laws of how it is done correctly, so that the Supernal delight can be drawn into it; for this reason the Torah is closer to the Infinite One.

ולכן בחכמה אתברירו כי הנה גוף המצות הן מנוגה כמו ציצית של צמר מכבשים שאוכלים אותן ויש בהם תאוה מק"נ [מקליפת נוגה] לאכול אכילה גסה

Therefore "in Chochmah they are refined" (bechochmah isbereru). For the body of the mitzvos is from nogah, such as tzitzis of wool from sheep, which are eaten, and in them there is a craving from kelipas nogah to eat gluttonously;

> Hence the saying that things are "refined through Chochmah." The physical substance of a mitzvah comes from kelipas nogah (the "glowing husk"), the realm of permitted physical things that can be raised to holiness or not: the wool of tzitzis comes from sheep, which people eat, and eating them can bring a gluttonous craving that stems from kelipas nogah.

משא"כ החכמה תחיה בעליה[23] להיות השראות והמשכות עונג העליון במצות גדול תלמוד[24] כו' וכמו שבאדם יתלבש תחלה השכל במחשבה ודיבור ואח"כ במעשה כו'.

whereas "wisdom gives life to its owners," so that there be indwellings and drawings-down of the Supernal delight in the mitzvos: "Great is study," etc. And as in man, the intellect is first enclothed in thought and speech, and afterwards in action, etc.

> Wisdom, by contrast, "gives life to its owners": the discourse before this one reads "its owners" as the mitzvos, and through Torah study the Supernal delight comes to dwell in them. This is why the Sages said "Great is study," for it brings to action, just as in a person the intellect first clothes itself in thought and speech and only afterwards in deeds.

6 וז"ש [וזהו שכתוב] בזהר מכאן ואילך בעלה חייב במזונותיה שהשפעת המל' הוא ע"י ז"א שהמל' הוא בחינת סיהרא ומקבלת משמשא היא ז"א בחי' התורה

And this is [the meaning of] what is written in the Zohar, "From here on, her husband is obligated for her sustenance": for the flow to Malchus is through Z'eir Anpin (the emotive attributes); for Malchus is the level of the moon (sihara), and receives from the sun (shimsha), which is Z'eir Anpin, the level of the Torah.

> The Zohar speaks of Malchus as a bride: "from here on," once she is married, her husband is obliged to sustain her. In Kabbalistic terms Malchus is the moon, which has no light of its own and receives from the sun, Z'eir Anpin, the level of the Torah; so the mitzvos, which are Malchus, receive their life from the Torah.

והנה כ"ז [כל זה] הוא כשנמשך למטה במל' מכאן ואילך אחר נשואין וכמ"ש בזהר בראשית דמ"ט א' ע"פ ויבן ה' אלקים את הצלע דהא או"א [אבא ואימא] אתקינו לה כו' ויביאה אל האדם מכאן ואילך כו'

Now, all this is when it is drawn down below into Malchus, "from here on," after the marriage; as is written in the Zohar, Bereishis, 49a, on the verse "And Havayah Elokim built the rib": "for Abba and Imma prepared her," etc.; "and He brought her to the man: from here on," etc.

> That dependence describes Malchus only after it has descended, after its "marriage" with Z'eir Anpin. The Zohar reads "Havayah Elokim built the rib" as the work of Abba and Imma, who prepared the bride before she came to her husband; only "from here on," after "He brought her to the man," does the husband provide for her.

אבל שרש מציאותה הוא מרצון העליון (ועמ"ש סד"ה ראה אנכי נותן[25] בענין מראש מקדם נסוכה כו')

But the root of her existence is from the Supernal will (and see what is written at the end of the discourse beginning "See, I set before you," on the matter of "from the beginning, from of old, established," etc.).

> The very existence of Malchus, though, is rooted higher, in the Supernal will, above Z'eir Anpin and the Torah. The parenthesis cites the discourse "See, I set before you" (Likkutei Torah, Re'eh) on words of Lecha Dodi, the Friday-night hymn to the Shabbos: "from the beginning, from of old, established; last in deed, first in thought." There the Alter Rebbe reads "from the beginning" as the start of the whole chain of worlds and "from of old" as before it, where G-d is beyond all worlds.

ולכן גם אח"כ נעשה אשת חיל עט"ב [עטרת בעלה][26] כי ב' בחי' יש במל' פרצוף החיצוני ופרצוף פנימי במקור בחי' המנורה כמ"ש בלק"ת [בלקוטי תורה (להאריז"ל)]

And therefore, even afterwards, she becomes "a woman of valor, the crown of her husband." For there are two levels in Malchus: the outer partzuf (configuration) and the inner partzuf, in the source, the level of the menorah, as is written in the Likkutei Torah of the Arizal

> Because her root is in the Supernal will, even after the marriage Malchus becomes "the crown of her husband," above Z'eir Anpin. Malchus has an outer configuration (partzuf), which receives from Z'eir Anpin, and an inner configuration in its source, which the Alter Rebbe links to the menorah, citing the Likkutei Torah of the Arizal (a collection of the Arizal's teachings on the Torah, not this book).

(וע' בע"ח [בעץ חיים] שער תיקון הנוק' [הנוקבא] פ"ז [פרק ז'] ופ"ב [ופרק ב'] אות י"ט, ועמ"ש מענין פרצוף הפנימי דמל' בביאור ע"פ אחת היא יונתי.[27] וע' זח"ב [זהר חלק ב'] דף י"ד ע"ב) ושם מל' שהיא בחי' המצות קודמין לתורה.

(and see Etz Chaim, Sha'ar Tikkun HaNukva, chapter 7, and chapter 2, section 19; and see what is written on the matter of the inner partzuf of Malchus in the explanation on the verse "One is my dove"; and see the Zohar, Part II, 14b). And there, Malchus, which is the level of the mitzvos, precedes the Torah.

> The parenthesis cites Etz Chaim's gate on the formation of Nukva (Malchus), a discourse on "One is my dove" about the inner configuration of Malchus, and the Zohar. At that inner, root level Malchus, the level of the mitzvos, comes before the Torah, the reverse of the order that holds below.

ובחי' גולה על ראשה[28] היא בחי' התבוננות אם הבנים[29] ושבעה נרותיה הם הבנים שבעה רועים[30] ז' מדות לך ה' הגדולה כו':[31, 32, 33, 34]

And the level of "a bowl on its head" is the level of contemplation, "the mother of the children"; and "its seven lamps" are the children, the "seven shepherds," the seven emotive attributes (middos): "Yours, Havayah, is the greatness," etc.

> In the menorah of Zechariah's vision, the "bowl on its head" is contemplation, Binah, called "the mother of the children" (Psalms 113:9). Her children are the seven lamps: the seven emotive attributes, the "seven shepherds" (Micah 5:4), which the verse "Yours, Havayah, is the greatness, and the might, and the beauty…" lists one by one.

SECTION 3 · ¶7–8

The bitter olive: subjugation and a higher light

7 ג אך ושני זיתים עליה[35] זית יש בו מרירות והוא מכסה על השמן שבתוכו וצריך לטחון ברחיים ולכתוש עד שיצא השמן.

3. But "and two olives by it": an olive has bitterness in it, and it covers the oil that is within it, and one must grind it in a mill and crush it until the oil comes out.

> Section 3 turns to the "two olives by it" (Zechariah 4:3; in the vision, two olive trees, one on each side of the bowl). An olive is bitter, and its bitterness hides the oil inside; the oil comes out only when the olive is ground and crushed. The image will stand for the struggle with one's own nature that releases a higher light.

והענין כד אתכפייא סט"א [סטרא אחרא] אסתלק יקרא[36] פי' אסתלק שנמשך ממקום גבוה יותר ולכן לא נתנה התורה למלאכי השרת מלבד הטעם שנש"י [שנשמות ישראל] הם מפנימי' [מפנימיות / מפנימית] כו'

The explanation is: "When the sitra achra (the other side) is subdued, the glory is elevated (istalak yekara)." The meaning of "is elevated" is that it is drawn from a higher place. And therefore the Torah was not given to the ministering angels: besides the reason that the souls of Israel are from the inner dimension (pnimiyus), etc.,

> The Zohar teaches that when the sitra achra, the side opposed to holiness, is subdued, G-d's glory "is elevated," which the Alter Rebbe reads as light drawn from a higher place. This is one reason the Torah was given to people and not to the angels; another reason, mentioned only briefly, is that the souls of Israel come from the inner dimension.

עוד זאת כי באדם למטה צ"ל אתכפייא נגד טבעו בכל דרכיו ובאתעדל"ת [ובאתערותא דלתתא] אתעדל"ע [אתערותא דלעילא] ממקום עליון יותר

there is this further [reason]: that in man below there must be subjugation (iskafya) against his nature in all his ways, and through the arousal from below (isarusa dilesata) [comes] the arousal from above (isarusa dile'eila) from a higher place,

> A person below must subdue his nature (iskafya) in everything he does, and that arousal from below draws an arousal from above from a higher place.

כנודע ממ"ש בארץ לא זרועה[37] לא דייקא כי י"ה עם שמי הוא שס"ה וזכרי[38] עם ו"ה הוא רמ"ח

as is known from what is written, "in a land not sown": "not," specifically. For yud-hei with "My Name" (shemi) is 365, and "My remembrance" (zichri) with vav-hei is 248;

> The proof is G-d's word through Jeremiah, recalling how Israel followed Him in the wilderness, "in a land not sown": the stress falls on "not." For in "This is My Name (shemi)... and this is My remembrance (zichri)" (Exodus 3:15), shemi (350) with yud-hei (15) makes 365, the number of the prohibitions, the "do nots," while zichri (237) with vav-hei (11) makes 248, the number of the positive commandments; so the prohibitions are joined to the higher, hidden letters of the Name.

לפי שבעשיית המצות שהן בחי' הן נמשך דבר שיהי' [שיהיה] בהתלבשות השגה משא"כ בבחי' לא נמשך דבר שאינו מתלבש בבחי' הן כלל רק בבחי' לא כלומר שבזה לעומת זה[39] א"א להמשיך כלל.

because through doing the mitzvos, which are the level of "yes" (hen), there is drawn down something that can be enclothed in comprehension; whereas through the level of "not" (lo) there is drawn down something that is not enclothed in the level of "yes" at all, but only in the level of "not." That is to say, in "one opposite the other" it is impossible to draw it down at all.

> Doing a positive mitzvah, the level of "yes," draws down light of a kind that can be grasped. Refraining, the level of "not," draws down something that cannot be clothed in the level of "yes" at all and stays only in the level of "not"; light of this kind cannot be drawn down at all within the realm of "one opposite the other" (Ecclesiastes 7:14), where every force of holiness has its counterpart.

8 וממילא מובן שהוא ההיפוך מזה לעומת זה והוא עליון מאד נעלה וזה לא שייך רק כ"א בבנ"י [בבני ישראל] כו'

And it follows of itself that it is the opposite of "one opposite the other," and it is supremely high and exalted; and this applies only to the children of Israel, etc.;

> It follows that this light is the opposite of the realm of "one opposite the other": it is supremely high and has no counterpart. Only the children of Israel can draw it down, as the next part explains.

משא"כ המלאכים עם היות שיש להם גוף אין הגוף מסתיר כלל והרי גם הגוף בטל לומר קדוש[40] כו'.

whereas the angels, even though they have a body, the body does not conceal at all; for indeed even the body is nullified, to say "Holy," etc.

> Angels have a body of a kind, but it does not hide G-dliness from them; even that body is nullified as they proclaim "Holy." Since nothing in them resists, they cannot achieve the subjugation that draws the higher light.

ולכן לא נתנה התורה עד אחר יצי"מ [יציאת מצרים] שעבדו בחומר ובלבנים[41] כו'. וזהו ענין ברחמיך הרבים שע"י ביטוש מעורר י"ג מדות רחמים שהן אורות עליונים למעלה מן ההשתלשלות,

And therefore the Torah was not given until after the Exodus from Egypt, when they labored "with mortar and with bricks," etc. And this is the meaning of "in Your abundant mercies": that through striking (bitush) one arouses the Thirteen Attributes of Mercy, which are supernal lights above the chain of descending worlds (hishtalshelus)

> That is why the Torah was given only after the Exodus, after Israel had been crushed by hard labor "with mortar and with bricks." Such crushing (bitush) arouses the Thirteen Attributes of Mercy (the thirteen qualities of compassion G-d revealed to Moshe, Exodus 34:6-7), lights higher than the chain of descent; this is "Your abundant mercies."

(וזהו כשמן הטוב כו' יורד על הזקן[42] כו' י"ג ת"ד [תיקוני דיקנא] הם י"ג מדה"ר [מדות הרחמים] והשמן הטוב שהוא פנימית י"ג ת"ד [תיקוני דיקנא] הוא נמשך ומתגלה ע"י ביטוש הוא בחי' כתישת הזית עד"מ ועיין במדרש רבה ר"פ ואתה תצוה),[43]

(and this is "like the good oil," etc., "running down upon the beard," etc.: the thirteen tikkunim of the beard (tikkunei dikna) are the Thirteen Attributes of Mercy, and the good oil, which is the inner dimension (pnimiyus) of the thirteen tikkunim of the beard, is drawn down and revealed through striking, which is the level of crushing the olive, by way of analogy; and see Midrash Rabbah, at the beginning of the parshah "And you shall command").

> The parenthesis applies the image of Psalms 133, "the good oil running down upon the beard." The thirteen tikkunim (features) of the supernal beard are the Thirteen Attributes of Mercy, and the oil is their inner dimension, revealed through striking as oil is pressed from a crushed olive; Shemos Rabbah, at the start of Tetzaveh, likens Israel to an olive that gives its oil only after it is beaten and pressed.

ולהבין ענין הזיתים למעלה הנה שמן הוא בחינת חכמה כמ"ש שמן וקטרת[44] כו'

And to understand the matter of the olives above: oil is the level of Chochmah (wisdom), as it is written, "Oil and incense," etc.

> Now the olives are explained as they are above. Oil stands for Chochmah, as in the verse "Oil and incense gladden the heart."

והשמן הוא שמאיר כנודע שגוון האור הוא לפי זכות השמן שע"י השמן נמשך נהורא חיורא משא"כ ע"י הפתילה הוא בחי' נהורא אוכמא וגילוי האור הוא מבחי' זית

And the oil is what gives light, as is known that the color of the light is according to the purity of the oil: for through the oil the white light (nehora chivra) is drawn, whereas through the wick is the level of the dark light (nehora uchema). And the revelation of the light is from the level of the olive,

> Oil is what gives the light: the color of a flame depends on the purity of the oil. The oil gives the white light, while the wick gives the dark light at the base of the flame; so the revelation of the light comes from the olive.

והוא ע"י כתישה בחי' ביטוש הכלי וע"י כמה גבורות מבחי' בוצינא דקרדונית[45]א קו המדה להיות התהוות בחי' חכמה כו'

and this is through crushing, the level of the striking of the vessel, and through many Gevuros from the level of the botzina dekardinuta (the lamp of darkness), the line of measure, so that the level of Chochmah should come into being, etc.

> Oil comes out of the olive by crushing, which corresponds above to the striking of the vessel. And Chochmah itself comes into being through many Gevuros (powers of restraint) from the botzina dekardinuta, the Zohar's "lamp of darkness," the line that measures and gives everything its bounds.

(וכמ"ש בביאור ע"פ ולא אבה[46] הוי' אלקיך לשמוע אל בלעם כו') שהגבורות הן מרירות כזית כו'

(as is written in the explanation on the verse "But Havayah your G-d was not willing to listen to Bilam," etc.); for the Gevuros are bitterness, like the olive, etc.

> The parenthesis cites the explanation on "But Havayah your G-d was not willing to listen to Bilam" (Likkutei Torah, Ki Seitzei), where the Alter Rebbe explains that even the hidden Chochmah comes into being only through contraction, the Gevurah of Atik clothed within it, and reaches Chochmah of Atzilus only through a great contraction. The Gevuros are bitter, like the olive, and their bitterness covers the oil until it is pressed out.

ויש ב' זיתים גבורות דאבא וגבורות דאימא להיותה אם הבנים[47] להמשיך השמן מוחין דאו"א [דאבא ואימא] שבז"א להאיר ז' נרות

And there are two olives, the Gevuros of Abba and the Gevuros of Imma, since she is "the mother of the children," to draw down the oil, the intellect (mochin) of Abba and Imma that is in Z'eir Anpin, to light the seven lamps

> The two olives are the Gevuros of Abba (Chochmah) and the Gevuros of Imma (Binah), Imma being "the mother of the children." Through them the oil, the intellect (mochin) of Abba and Imma within Z'eir Anpin, is drawn down to light the seven lamps, the seven attributes.

(ועמ"ש מזה בפ' וישב בד"ה בכ"ה בכסליו. וע' עוד מענין זית בלק"ת [בלקוטי תורה (להאריז"ל)] פ' עקב ובזח"ג [ובזהר חלק ג] דרמ"ד ב' דער"ב א' דרמ"ז סע"א [סוף עמוד א] ובהרמ"ז [ובהרב משה זכות] בפ' בהעלותך בדף קמ"ט ע"א. ובפרדס ערך כתית, והוא באופן אחר קצת ממש"כ [ממה שכתוב]):

(and see what is written about this in Parshas Vayeishev, in the discourse beginning "On the twenty-fifth of Kislev"; and see further on the matter of the olive in the Likkutei Torah of the Arizal, Parshas Eikev, and in the Zohar, Part III, 244b, 272a, end of 247a, and in the Ramaz on Parshas Beha'aloscha, on folio 149a; and in Pardes, the entry "Kasis" (crushed); and it is in a somewhat different way from what is written [here]).

> The parenthesis lists further discussions of the olive: the Chanukah discourse "On the twenty-fifth of Kislev" in Torah Ohr, Vayeishev, the Arizal's Likkutei Torah on Eikev, passages of the Zohar, the Ramaz (Rabbi Moshe Zacuto) in his commentary on the Zohar, and the entry "Kasis" (crushed) in Pardes. The Alter Rebbe notes that they explain it in a somewhat different way.

SECTION 4 • ¶9

The two pipes and the Shema

9 ד שבעה ושבעה מוצקות.[48,49] פי' ב' פעמים שבעה הם י"ד כדפי' בזהר ס"פ מקץ דף ר"ד ע"ב ודלא כפרש"י [כפירש רש"י / כפירוש רש"י] ורד"ק [ורבי דוד קמחי] שפירשו ז' פעמים ז' הם מ"ט.

4. "Seven and seven pipes (mutzakos)": the meaning is two times seven, which is fourteen, as is explained in the Zohar at the end of Parshas Mikeitz, folio 204b; and not as Rashi and the Radak, who explained [it as] seven times seven, which is forty-nine.

> Section 4 explains the "seven and seven pipes" of Zechariah's vision. Following the Zohar at the end of Mikeitz, the Alter Rebbe reads them as two sets of seven, fourteen in all, and not, as Rashi and the Radak explain, seven pipes for each of the seven lamps, forty-nine.

מוצק א' לשמן מוצק הב' לזהב ב' צנתרות זהב אשר מריקים מעליהם הזהב[50] זהב הוא בחי' בינה מצפון זהב יאתה[51] והוא מבחי' חדוה ועבד הלוי הוא[52] התלהבות רשפי אש[53] שמבינה כי גבורות דאבא הם חסדים דאימא והוא מוצק הב'

One pipe for the oil, the second pipe for the gold: "two golden spouts, which empty the gold from upon them." Gold is the level of Binah (understanding): "out of the north comes gold"; and it is from the level of joy (chedvah). And "the Levite shall serve" is the fervor of the "flashes of fire" that come from Binah; for the Gevuros of Abba are the Chasadim of Imma; and this is the second pipe.

> The two sets of pipes carry two things: one carries oil, the other gold, as in the vision's "golden spouts" that empty out the gold. Gold is Binah, as in Elihu's words "out of the north comes gold," and it brings joy; the fiery fervor of the Levites' service, "flashes of fire," comes from Binah. For what are Gevuros (heat and restraint) in Abba become Chasadim (kindness) in Imma, so Binah's fiery love is the second pipe.

(ועמ"ש בביאור ע"פ רני ושמחי[54] והפרדס בערך צנתרות פי' ששני הצנתרות הם חכמה ובינה.

(And see what is written in the explanation on the verse "Sing and rejoice"; and Pardes, in the entry "Tzanteros" (spouts), explains that the two spouts are Chochmah and Binah.

> Here a parenthesis opens that runs to the end of the paragraph. It points to the explanation on "Sing and rejoice" (Torah Ohr, Mikeitz, on the haftarah of Shabbos Chanukah) and notes that Pardes reads the two spouts as Chochmah and Binah.

ולפ"ז [ולפי זה] צ"ל ששני הזיתים הם מקורות דחו"ב [דחכמה ובינה] והיינו שני המזלות ונוצר ונקה[55] כו' ובמדרש שמות רבה פט"ו [פרק ט"ו / פרשה ט"ו] שתי שבלי הזיתים הם משה ואהרן[56] ועמ"ש מענין בחי' ומדרגת משה ואהרן בד"ה ואתה תצוה,[57] ובד"ה וידבר כו' תפקדו אותם לצבאותם אתה ואהרן.[58]

Accordingly, it must be said that the two olives are the sources of Chochmah and Binah, that is, the two mazalos, "preserving" (notzer) and "and cleansing" (venakeh), etc. And in Midrash Shemos Rabbah, chapter 15: the two olive branches are Moshe and Aharon. And see what is written on the matter of the level and rank of Moshe and Aharon in the discourse beginning "And you shall command," and in the discourse beginning "And He spoke," etc., "you shall count them by their hosts, you and Aharon."

> If the spouts are Chochmah and Binah, the two olives must be the sources of Chochmah and Binah: the two mazalos (channels of flow in the supernal "beard"), named "preserving [kindness]" and "and cleansing" among the Thirteen Attributes of Mercy. The Midrash reads the two olive branches as Moshe and Aharon, and the text points to discourses on their levels: "And you shall command" (Torah Ohr, Tetzaveh) and "you shall count them by their hosts, you and Aharon" (Likkutei Torah, Bamidbar).

ועמ"ש בד"ה ענין חנוכה בענין בהעלות ובהטיבו,[59] וענין שייכות בחי' אלו בקבלת עול מלכות שמים בפ' ראשונה דק"ש [דקריאת שמע].

And see what is written in the discourse beginning "The matter of Chanukah," on the matter of "when he raises up" (beha'alos) and "when he makes [them] good" (beheitivo); and the matter of the connection of these levels with accepting the yoke of the kingdom of Heaven, in the first section of the Shema.

> The text then cites the discourse "The matter of Chanukah" (Torah Ohr, Mikeitz) on Aharon's "raising up" and "making good" of the lamps, and turns to how all this connects to accepting the yoke of Heaven in the first section of the Shema.

היינו כי מואהבת עד ובשעריך[60] הם מ"ב תיבין[61] שהוא כנגד שם מ"ב דאנא בכח כמ"ש בפע"ח [בפרי עץ חיים] שער הק"ש [הקריאת שמע] פכ"ה והוא ג"כ בחי' מ"ב מסעות דיצ"מ [דיציאת מצרים] כי בכל יום צ"ל בחי' יצ"מ [יציאת מצרים] היינו ממיצר תאוות נפש הבהמית והגוף כו'.

That is: from "And you shall love" until "and on your gates" there are forty-two words, which corresponds to the Name of forty-two [letters] of Ana Bechoach, as is written in Pri Etz Chaim, Sha'ar Kerias Shema, chapter 25. And this is also the level of the forty-two journeys of the Exodus from Egypt; for every day there must be the level of the Exodus from Egypt, that is, from the narrow straits (meitzar) of the cravings of the animal soul and the body, etc.

> The connection: the first section of the Shema, from "And you shall love" to "and on your gates," has forty-two words, matching the Name of forty-two letters in the prayer Ana Bechoach, as Pri Etz Chaim says. Forty-two is also the number of Israel's journeys out of Egypt, and that exodus must happen every day, as a person goes out of the narrow straits (meitzar, a play on Mitzrayim) of the animal soul's cravings.

והיינו בק"ש [בקריאת שמע] כמו שמסיים בק"ש [בקריאת שמע] אשר הוצאתיך מארץ מצרים[62] כו' ועמ"ש מזה בד"ה אלה מסעי,[63] ושם נתבאר הענין דאנא בכח הם שבעה פסוקים שבכל אחד ו' תיבות וזהו ענין שבעה נרות המנורה.

And this is in the Shema, as the Shema concludes, "who brought you out of the land of Egypt," etc. And see what is written about this in the discourse beginning "These are the journeys"; and there the matter is explained that Ana Bechoach is seven verses, in each of which are six words, and this is the matter of the seven lamps of the menorah.

> The Shema itself ends with the Exodus. The discourse "These are the journeys" (Likkutei Torah, Masei) explains that Ana Bechoach is made of seven lines of six words each, and these seven lines are the seven lamps of the menorah.

כי שם מ"ב הוא בחי' העלאה ובשתים יעופף[64] כו' והיינו בחי' בהעלותך את הנרות[65] כו' להיות ואהבת בכל מאדך,[66] ולכן ואהבת ב"פ [ב' פעמים] אור בחי' ההעלאה וההטבה.

For the Name of forty-two is the level of ascent, "and with two he would fly," etc.; and this is the level of "When you raise up the lamps," etc., so that there be "And you shall love... with all your might." And therefore "And you shall love" [equals] twice "light" (or): the level of the raising up and the making good.

> The Name of forty-two is a power of ascent, like the wings with which the seraphim "fly." This is "When you raise up the lamps" (plainly, "when you light the lamps"): the soul rising in "And you shall love... with all your might." The word ve'ahavta, "and you shall love" (414), equals twice or, "light" (207): the two lights of the raising up and the making good of the lamps.

וענין וגולה על ראשה שהוא ענין התבוננות היינו פסוק ראשון דק"ש שמע ישראל[67] כי שמע פירושו התבוננות ישראל לי ראש כו' ובחי' שמן היינו חכמה וביטול הנמשך בהבינה ודעת.

And the matter of "and a bowl on its head," which is the matter of contemplation, is the first verse of the Shema, "Hear, O Israel": for "hear" means contemplation; "Israel" [is] li rosh ("a head for Me"), etc. And the level of oil is Chochmah and self-nullification (bittul), which is drawn into Binah and Daas.

> The "bowl on its head" is contemplation, which is the first verse of the Shema: "Hear" means to contemplate, and the letters of "Israel" (Yisrael) rearrange into li rosh, "a head for Me." The oil, Chochmah, is self-nullification (bittul) that flows into Binah and Daas, the faculties of contemplation.

וזהו כשמן הטוב על הראש[68] וזהו ענין והחכמה תחיה,[69] וכדכתיב כי עמך מקור חיים[70] ועיין זח"ג [זהר חלק ג] דל"ד סע"א [סוף עמוד א] קפ"ז א'):

And this is "like the good oil upon the head"; and this is the meaning of "and wisdom gives life," as it is written, "For with You is the source of life." And see the Zohar, Part III, end of 34a; 187a.)

> Thus the oil on the head, Psalms' "good oil upon the head," is Chochmah flowing into the mind, and this is how "wisdom gives life," for "with You is the source of life." The parenthesis that opened in part 3 closes here with references to the Zohar.

SECTION 5 · ¶10–11

Wisdom that gives life to the will

10 ה ועוי"ל [ועוד יש לומר] פי' והחכמה תחיה ע"ד המבואר במ"א דפנימיות אבא דוקא הוא פנימיות עתיק אשר בחי' זו הוא פנימי' [פנימיות / פנימית] התענוג עליון שהרצון נק' אחוריים לגבי בחי' זו כמ"ש בד"ה ואהיה אצלו אמון[71]

5. One may further explain "and wisdom gives life" along the lines of what is explained elsewhere: that the inner dimension (pnimiyus) of Abba, specifically, is the inner dimension of Atik; and this level is the inner dimension of the Supernal delight, so that the will is called the "back" (achoray-im) in relation to this level, as is written in the discourse beginning "And I was with Him as a nursling."

> Section 5 offers a second reading of "wisdom gives life." The inner dimension of Abba (Chochmah) is the inner dimension of Atik, the inner delight within Keser; compared with that delight, even the Supernal will is only the "back," an outer side. The text points to the explanation on "And I was with Him as a nursling" (Likkutei Torah, Bamidbar).

והנה ש"י עולמות נמשכים מן ל"א נתיבות חכמה משא"כ הנתיב הראשון הוא למעלה מבחי' ש"י עולמות כמ"ש במק"מ [במקדש מלך] פ' מצורע

Now, the 310 worlds are drawn from thirty-one paths of Chochmah, whereas the first path is above the level of the 310 worlds, as is written in the Mikdash Melech, Parshas Metzora.

> The 310 worlds that the righteous will inherit (Mishnah, end of Uktzin) are drawn from thirty-one of the thirty-two paths of Chochmah, while the first path stands above them all. The source is the Mikdash Melech, a commentary on the Zohar, on Parshas Metzora.

והיינו כי י"ל [יש לומר] שהוא בחי' פנימי' [פנימיות / פנימית] אבא כי ל"ב נתיבות[72] פי' בס"י [בספר יצירה] ע"ס [עשר ספירות] וכ"ב אותיות א"כ הנתיב הראשון הוא הבחי' היותר עליונה שבע"ס [שבעשר ספירות] דחכמה כו'.

That is, it can be said that it is the level of the inner dimension of Abba; for the thirty-two paths are explained in Sefer Yetzirah [as] the Ten Sefiros and twenty-two letters. If so, the first path is the highest level among the Ten Sefiros of Chochmah, etc.

> That first path is the inner dimension of Abba. Sefer Yetzirah counts the thirty-two paths as the Ten Sefiros and the twenty-two letters, so the first path is the highest of the Ten Sefiros within Chochmah itself.

11 וזהו עין לא ראתה אלקים זולתך[73] כי ל"ב נתיבות דחכמה הם ל"ב אלקים שבמע"ב [שבמעשה בראשית] ולכן נקרא ותורה אור[74]

And this is "No eye has seen, O G-d (Elokim), except You": for the thirty-two paths of Chochmah are the thirty-two [mentions of] Elokim in the work of creation; and therefore it is called "and the Torah is light."

> This first path is what Isaiah means by "No eye has seen, O G-d, except You": it is beyond every created vision. The thirty-two paths correspond to the thirty-two times the Name Elokim appears in the account of creation, and the text adds that for this reason the Torah is called "light."

ומחמת הכח הזה שבפנימיות אבא לכן והחכמה תחיה[75] בעליה[76, 77] שהוא הרצון עליון ע"י גילוי התענוג עליון (ע' [עיין] עוד מענין והחכמה תחיה בזח"ג [בזהר חלק ג] חקת) (קפ"ב א')

And because of this power that is in the inner dimension (pnimiyus) of Abba, therefore "and wisdom gives life to its owner (be'aleha)," which is the Supernal will, through the revelation of the Supernal delight (see further on the matter of "and wisdom gives life" in the Zohar, Part III, Chukas) (182a),

> Because of this power in the inner dimension of Abba, which holds the Supernal delight, "wisdom gives life to its owner": the same word, be'aleha, that section 1 read as the mitzvos is read here as the Supernal will, the "owner" of wisdom, which is given life through the revelation of the Supernal delight. The parenthesis cites the Zohar on Chukas, which expounds this verse.

ובהרמ"ז [ובהרב משה זכות] שם המשכת בחי' חיה ובעמה"מ [ובעמק המלך] שער או"א [אבא ואימא] ס"פ מ"ד (דע"ח ג' ודי' קל"ט א') פי' תחיה השפעת חיה ועיין עוד זח"ג [זהר חלק ג] פנחס דרנ"ה ב':

and in the Ramaz there: the drawing down of the level of chayah; and in Emek HaMelech, Sha'ar Abba and Imma, at the end of chapter 44 (folio 78, [columns] c and d; 139a), it explains "gives life" (techayeh) [as] the flow of chayah; and see further the Zohar, Part III, Pinchas, 255b.

> The Ramaz (Rabbi Moshe Zacuto) explains "gives life" as the drawing down of chayah, the second-highest of the soul's five levels, and Emek HaMelech likewise reads techayeh, "gives life," as the flow of chayah: the word for "gives life" is read as "gives chayah." The Zohar on Pinchas, also cited, calls Chochmah "the life of the King."

SECTION 6 • ¶12–13

Ascent and drawing down in the two sections of the Shema

12 ו וכל זה נמשך אח"כ לבחי' מל' ע"י ז"א בפ' והיה אם שמוע[78] כו' קבלת עול המצות רמ"ח אברין כו'

6. And all this is afterwards drawn down to the level of Malchus through Z'eir Anpin, in the section "And it shall be, if you listen," etc.: accepting the yoke of the mitzvos, the 248 limbs, etc.

> Section 6: all this is then drawn down into Malchus through Z'eir Anpin, in the second section of the Shema, "And it shall be, if you listen," the acceptance of the yoke of the mitzvos. The 248 positive mitzvos are the 248 "limbs" of the King.

כמו שבאבר נמשך אור וחיות עד"מ כשהיד כותבת גם השכל מלובש בה כך ברמ"ח אברין נמשך רמ"ח המשכות ושרשם ה"ח [ה' חסדים] והוא בחי' שם ע"ב [שם ע"ב] ע"ב גשרים[79,80] לעבור מימי החסד[81] כו' כמ"ש

Just as light and life-force are drawn into a limb (for example, when the hand writes, the intellect too is enclothed in it), so into the 248 limbs are drawn 248 drawings-down, and their root is the five Chasadim; and this is the level of the Name Av (72), seventy-two bridges to cross the waters of Chesed, etc., as is written.

> As light and life flow into a limb, so that the intellect is present in the hand that writes, so 248 streams of light are drawn into the 248 mitzvos. Their root is the five Chasadim, the Name Av (72; chesed too equals 72): Pardes Rimonim (Gate 21, chapter 5), cited by the Kehot note, brings Rabbi Nechunya's teaching that the Name of seventy-two belongs to Chesed and divides into seventy-two "bridges," passages over the waters of Chesed. The note also points to the Ramak's Shi'ur Komah, section 94.

ולכן בפרשה א' כתיב ובכל מאדך[82] ולא בפ' שניה כי פ' א' הוא שם מ"ב שהוא להעלאה בשתים יכסה[83] כו',

And therefore in the first section it is written "and with all your might," and not in the second section; for the first section is the Name of forty-two, which is for ascent, "with two he would cover," etc.

> That is why "with all your might" appears only in the first section of the Shema: the first section is the Name of forty-two, a movement of ascent, as in the seraphim's wings, "with two he would cover…" (the verse ends "and with two he would fly"). The second section draws down; the first goes up.

ולכן בק"ש [בקריאת שמע] שעל המטה אומרים אנא בכח[84] גדולת[85] לעלות נשמתו בשינה וכן קודם קבלת שבת.[86, 87]

And therefore in the Shema at bedtime one says "Ana bechoach gedulas...," for one's soul to ascend in sleep; and so too before welcoming the Shabbos.

> For the same reason Ana Bechoach, the prayer that holds the Name of forty-two, is said with the Shema at bedtime, so that the soul may ascend during sleep, and also before welcoming the Shabbos. Pri Etz Chaim, to which the Kehot notes point, gives the intentions for both: at bedtime, raising the soul from world to world through the Name of forty-two, and at the welcoming of Shabbos, the Name of forty-two in the seven "voices" of Psalm 29.

13 והעלאה צ"ל בבחי' א"ס, ולכן כל א' צריך למצוא בעצמו ברצונו בחי' א"ס כדי שיעורר למעלה שאל"כ [שאם לא כן] אין שייכות למצות גשמיים לעורר למעלה ע"י לבישת טלית כו',

And the ascent must be in the level of Ein Sof (the infinite). Therefore each one must find in himself, in his will, the level of Ein Sof, in order to arouse above; for otherwise physical mitzvos would have no connection to arousing above, through putting on a tallis, etc.

> Ascent must reach the level of the infinite. So each person must find in his own will something infinite, beyond his measured self; otherwise a physical act such as putting on a tallis would have no way to arouse anything above.

וכן ע"י הצדקה להחיות רוח שפלים[88] למטה גורם למעלה להמשיך חיות ואיך יהי' [יהיה] שייכות למטה עם למעלה אלא ע"י בחי' בכל מאדך[89, 90] יותר משהכלי שלו מגביל וזהו ג"כ ענין ממעמקים[91] כו',

And likewise, through charity, "to revive the spirit of the lowly" below, one causes, above, the drawing down of life-force. And how could there be a connection between below and above? Only through the level of "with all your might," beyond the limit his vessel sets; and this too is the matter of "From the depths," etc.

> So too charity: reviving "the spirit of the lowly" below draws life-force down above. Below and above can connect only through "with all your might," going beyond the limit one's own vessel sets; this is also the meaning of "From the depths I called You." In Tanya's Kuntres Acharon (essay 4), cited by the Kehot note, the Alter Rebbe likewise writes that raising the arousal from below without limit is called "your might," so as to arouse the level of Ein Sof.

ולכן ביוסף כתיב ויילקט יוסף[92] את כל הכסף שעי"כ [שעל ידי כך] ליקט החסד ואיך שייכות החסד להכסף וכן ויוסף הוא השליט על הארץ[93] הוא המשביר[94] כו'.

And therefore of Yosef it is written, "And Yosef gathered all the silver": that through this he gathered the Chesed. But what connection does Chesed have with silver? And likewise, "And Yosef was the ruler over the land; he was the one who sold grain," etc.

> Yosef "gathered all the silver," and through it gathered Chesed (in the Kabbalah silver corresponds to Chesed). But how can money be connected to Chesed? The same question applies to Yosef as the ruler who sold grain to all the people of the land.

אלא היינו ע"י שהיה במצרים וממעמקים קראתיך כו' ואח"כ מזה יכול להמשיך בפי' שניה ה"ח [ה' חסדים] שם ע"ב [שם ע"ב] ע"ב גשרים לעבור מימי החסד

Rather, it is through his having been in Egypt: "From the depths I called You," etc. And afterwards, from this, one can draw down in the second section the five Chasadim, the Name Av (72), seventy-two bridges to cross the waters of Chesed.

> The answer: Yosef had been in Egypt, in the depths, and called out "from the depths." From there one can draw down, in the second section of the Shema, the five Chasadim, the Name Av, the seventy-two bridges of Chesed.

ועי"ז ונתתי מטר ארצכם[95] ארצכם הוא בחי' מל' שרגליה יורדות[96] ויש בה מטר מלשון מטרוניתא ומלכותו בכל משלה[97] והכח הזה להיות מטר ארצכם הוא ע"י המשכת ה"ח [ה' חסדים] ברמ"ח מצות ששם מלובש עונג העליון ועי"ז ואספת דגנך שיש בה כח לברר בירורין מנוגה כו'.

And through this, "I will give the rain of your land." "Your land" is the level of Malchus, whose feet go down; and in it there is "rain" (matar), from the expression matronisa (the queen), and "His kingdom rules over all." And this power, that there be "the rain of your land," is through drawing down the five Chasadim into the 248 mitzvos, in which the Supernal delight is enclothed; and through this, "and you will gather in your grain": that it has the power to refine the refinements (beirurim) from nogah, etc.

> This brings "the rain of your land," where "your land" is Malchus, whose "feet go down" to the lowest realms. Matar (rain) recalls matronisa, the queen, which is Malchus, of whom it is said "His kingdom rules over all." The rain comes from drawing the five Chasadim into the 248 mitzvos, where the Supernal delight is clothed; then "you will gather in your grain": Malchus gains the power to refine what is held in kelipas nogah.

IN ONE'S AVODAH

Do the mitzvos because the King commanded them, taking on the yoke willingly, and let the joy come from the serving itself, not from the delight they bring. Subdue your nature in all your ways, for that is what draws the highest light. And find in your own will something boundless, "with all your might," more than your own vessel allows, so that your physical mitzvos, a tallis or charity, truly reach above.

QUESTIONS FOR DISCUSSION

1. If G-d needs nothing, in what sense can our deeds be called "service"? How does the maamar's answer, drawing down a revelation from beyond the chain of worlds, change what service means?
2. Why must the mitzvos be done for the yoke and not for the delight in them, when the delight is real and the maamar says the mitzvos carry the Supernal delight?
3. How can Malchus both depend on Z'eir Anpin (the Torah) and be "the crown of her husband"? What do the two configurations of Malchus explain?
4. Why does subduing one's nature, the level of "not," reach a higher place than the positive mitzvos, and why can angels not reach it?
5. What does it mean to find "the level of Ein Sof" in one's own will, and how does that connect a physical act like charity with what is above?

SOURCES AND REFERENCES

Notes

PARAGRAPH 2

1

Koheles (King Shlomo) weighs wisdom against money: both give shelter, but "the advantage of knowledge is that wisdom gives life to its owners," keeping alive the one who has it. The discourse before this one reads "its owners" as the mitzvos, to which the Torah, wisdom, gives life; this maamar explains how.

Ecclesiastes 7:12 קהלת ז:י"ב

כִּי בְצֵל הַחָכְמָה בְּצֵל הַכָּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ׃

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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2 **למה קדמה פ' שמע כו' שמתחלה יקבל עליו עול מלכות שמים ואח"כ עול מצות**

Rabbi Yehoshua ben Korchah explains why the section of Shema precedes "And it shall be, if you listen": so that one first accepts the yoke of the kingdom of Heaven and afterwards the yoke of the mitzvos. The Alter Rebbe builds the maamar on this order.

Mishnah Berakhot 2:2 משנה ברכות ב':ב'

אֵלּוּ הֵן בֵּין הַפָּרָקִים, בֵּין בְּרָכָה רִאשׁוֹנָה לִשְׁנִיָּה, בֵּין שְׁנִיָּה לִשְׁמַע, וּבֵין שְׁמַע לִוְהָיָה אִם שָׁמֹעַ, בֵּין וְהָיָה אִם שָׁמֹעַ לְוַיֹּאמֶר, בֵּין וַיֹּאמֶר לֶאֱמֹת וְיַצִּיב. רַבִּי יְהוּדָה אוֹמֵר, בֵּין וַיֹּאמֶר לֶאֱמֹת וְיַצִּיב לֹא יַפְסִיק. אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן קָרְחָה, לָמָּה קָדְמָה שְׁמַע לִוְהָיָה אִם שָׁמֹעַ, אֶלָּא כְּדֵי שֶׁיְּקַבֵּל עָלָיו עֹל מַלְכוּת שָׁמַיִם תְּחִלָּה, וְאַחַר כָּךְ יְקַבֵּל עָלָיו עֹל מִצְוֹת. וְהָיָה אִם שָׁמֹעַ לְוַיֹּאמֶר, שָׁוְוֹהָיָה אִם שָׁמֹעַ נוֹהֵג בַּיּוֹם וּבַלַּיְלָה, וַיֹּאמֶר אֵינוֹ נוֹהֵג אֶלָּא בַּיּוֹם׃

These are the breaks between the sections: between the first blessing and the second, between the second and "Shema," between "Shema" and "And it shall come to pass if you listen" between "And it shall come to pass if you listen" and "And the L-rd said" and between "And the L-rd said" and "Emet veYatziv" (true and firm). Rabbi Judah says: between "And the L-rd said" and "Emet veYatziv" one should not interrupt. Rabbi Joshua ben Korhah said: Why was the section of "Shema" placed before that of "And it …

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3 **תחת אשר לא עבדת בשמחה**

Moshe, listing the curses that will come for breaking the covenant, gives their reason: "because you did not serve Havayah your G-d with joy and gladness of heart" when you had plenty. The Alter Rebbe learns from it that service must be joyful, and places the joy in the serving itself.

Deuteronomy 28:47 דברים כ"ח:מ"ז

תַּחַת אֲשֶׁר לֹא־עָבַדְתָּ אֶת־יְהוָה אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב מֵרֹב כֹּל׃

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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4 **כי עמך מקור חיים**

David praises G-d: "For with You is the source of life; in Your light we see light." Its opening words title the discourse in Torah Ohr, Mikeitz that the text cites on joy in service.

Psalms 36:10 תהילים ל"ו:י

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

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

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5 **ועתה יגדל נא**

After the spies' report, Moshe pleads for the people: "And now, I pray, let the power of my L-rd be great." Its opening words title the discourse in Likkutei Torah, Shelach that the text cites: the mitzvos are done as a servant's service, and the joy of the mitzvah follows.

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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6 **הנסתרות להוי' אלקינו והנגלות לנו**

Moshe tells the people that hidden sins are for G-d to judge, while "the revealed things" are the community's charge, "to do all the words of this Torah." The Alter Rebbe reads "hidden" and "revealed" as the two halves of the Name: yud-hei, love and awe; vav-hei, Torah and mitzvos (context: Steinsaltz Tanakh).

Deuteronomy 29:28 דברים כ"ט:כ"ח

הַנִּסְתָּרֹת לַיהוָה אֱלֹקֵינוּ וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד־עוֹלָם לַעֲשׂוֹת אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת׃

The secret things belong unto the L-RD our G-d; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law.

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7 **ושבתי בשלום**

Yaakov's vow at Beis El as he flees to Lavan: "and I return in peace to my father's house." Its opening words title the discourse in Torah Ohr, Vayeitzei that the text cites on the vav that draws down the final hei.

Genesis 28:21 בראשית כ"ח:כ"א

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה יְהוָה לִי לֵאלֹקִים׃

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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8 **ואם צדקת**

Elihu tells Job, "If you are righteous, what do you give Him?": nothing a person does adds to G-d. The Alter Rebbe uses it to sharpen the question of how "service" can apply before G-d, who needs nothing.

Job 35:7 איוב ל"ה:ז

אִם־צָדַקְתָּ מַה־תִּתֶּן־לוֹ אוֹ מַה־מִּיָּדְךָ יִקָּח׃

If thou be righteous, what givest thou Him? Or what receiveth He of thy hand?

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9 **ואלה המשפטים**

"And these are the laws that you shall set before them": G-d's words to Moshe opening the civil laws, and the opening words of the discourse in Torah Ohr, Mishpatim at whose end service is discussed.

Exodus 21:1 שמות כ"א:א

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תָּשִׂים לִפְנֵיהֶם׃

Now these are the ordinances which thou shalt set before them.

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10 **שש שנים יעבוד**

The law of the Hebrew servant: "six years he shall serve," and in the seventh he goes free. The discourse "And these are the laws" uses it to discuss the meaning of service.

Exodus 21:2 שמות כ"א:ב

כִּי תִקְנֶה עֶבֶד עִבְרִי שֵׁשׁ שָׁנִים יַעֲבֹד וּבַשְּׁבִעִת יֵצֵא לַחָפְשִׁי חִנָּם׃

If thou buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing.

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11 **לא תהיה משכלה**

Among G-d's promises to those who serve Him: "None shall miscarry or be barren in your land." Its opening words title another discourse in Torah Ohr, Mishpatim that the text cites.

Exodus 23:26 שמות כ"ג:כ"ו

לֹא תִהְיֶה מְשַׁכֶּלָה וַעֲקָרָה בְּאַרְצֶךָ אֶת־מִסְפַּר יָמֶיךָ אֲמַלֵּא׃

None shall miscarry, nor be barren, in thy land; the number of thy days I will fulfil.

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12 **ועבדתם את ה' אלקיכם**

G-d promises, "And you shall serve Havayah your G-d, and He will bless your bread and your water": the verse that discourse explains in connection with service.

Exodus 23:25 שמות כ"ג:כ"ה

וַעֲבַדְתֶּם אֵת יְיָ אֱלֹקֵיכֶם וּבֵרַךְ אֶת־לַחְמְךָ וְאֶת־מֵימֶיךָ וַהֲסִרֹתִי מַחֲלָה מִקִּרְבֶּךָ׃

And ye shall serve the L-RD your G-d, and He will bless thy bread, and thy water; and I will take sickness away from the midst of thee.

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13 Bilam, hired to curse Israel, blesses instead: "He has not beheld iniquity in Yaakov." Its opening words title the discourse in Likkutei Torah, Balak that the text cites on service.

Numbers 23:21 במדבר כ"ג:כ"א

לֹא־הִבִּיט אָוֶן בְּיַעֲקֹב וְלֹא־רָאָה עָמָל בְּיִשְׂרָאֵל יְיָ אֱלֹקָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ׃

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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14 **כחי ועוצם ידי**

Moshe warns that in prosperity the people may say in their hearts, "My strength and the might of my hand have gotten me this wealth." Here it shows how fully the physical world hides the G-dliness that gives it life.

Deuteronomy 8:17 דברים ח':י"ז

וְאָמַרְתָּ בִּלְבָבֶךָ כֹּחִי וְעֹצֶם יָדִי עָשָׂה לִי אֶת־הַחַיִל הַזֶּה׃

and thou say in thy heart: 'My power and the might of my hand hath gotten me this wealth.'

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PARAGRAPH 3

15 Isaiah prophesies G-d's judgment on the nations: the host of heaven will rot away, and "the heavens shall be rolled up like a scroll." The Alter Rebbe reads it of the Time to Come, when the heavens that now conceal G-dliness are rolled away and it is revealed.

Isaiah 34:4 ישעיהו ל"ד:ד

וְנָמַקּוּ כָּל־צְבָא הַשָּׁמַיִם וְנָגֹלּוּ כַסֵּפֶר הַשָּׁמָיִם וְכָל־צְבָאָם יִבּוֹל כִּנְבֹל עָלֶה מִגָּפֶן וְכִנְבֵלָת מִתְאֵנָה׃

And all the host of heaven shall moulder away, And the heavens shall be rolled together as a scroll; And all their host shall fall down, As the leaf falleth off from the vine, And as a falling fig from the fig-tree.

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16 **הערת רוח קדשו ממרום**

After foretelling desolation, Isaiah promises renewal "until a spirit is poured out upon us from on high," when the wilderness becomes fruitful land. The text's words "the pouring out of His holy spirit from on high" allude to it: the revelation must come from above the chain of descent.

Isaiah 32:15 ישעיהו ל"ב:ט"ו

עַד־יֵעָרֶה עָלֵינוּ רוּחַ מִמָּרוֹם וְהָיָה מִדְבָּר לַכַּרְמֶל וְהַכַּרְמֶל לַיַּעַר יֵחָשֵׁב׃

Until the spirit be poured upon us from on high, And the wilderness become a fruitful field, And the fruitful field be counted for a forest.

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17 **תי"ו רשים רשימו**

In the Idra Rabba, Rabbi Shimon teaches that "tav inscribed an impression for Atik Yomin, which has none like it." The text points to the explanation of this passage, which, it says, makes the same point: the lowest level of what is above becomes the source of what is below.

Zohar, Idra Rabba 3:14–6:25 ספר הזהר, האדרא רבא ג:יד-ו:כה

18 Kehot's note points to I Samuel 3 for these words.

I Samuel 3 שמואל א ג

PARAGRAPH 4

19 Kehot's note points to Esther 1:11 for these words.

Esther 1:11 אסתר א:יא

לְהָבִיא אֶת־וַשְׁתִּי הַמַּלְכָּה לִפְנֵי הַמֶּלֶךְ בְּכֶתֶר מַלְכוּת לְהַרְאוֹת הָעַמִּים וְהַשָּׂרִים אֶת־יָפְיָהּ כִּי־טוֹבַת מַרְאֶה הִיא׃

to bring Vashti the queen before the king with the crown royal, to show the peoples and the princes her beauty; for she was fair to look on.

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PARAGRAPH 5

20 Tzofar tells Job that G-d's wisdom is beyond his grasp: "its measure is longer than the earth, and wider than the sea." The Sages apply the verse to the Torah, and the text applies it to the reasons of the mitzvos, rooted in the boundless delight of Ein Sof.

Job 11:9 איוב י"א:ט

אָרְכָּהּ מֵאֶרֶץ מִדָּהּ וּרְחָבָה מִנִּי־יָם׃

The measure thereof is longer than the earth, and broader than the sea.

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21 **מי מנה**

Bilam, hired to curse, marvels instead: "Who has counted the dust of Yaakov, or numbered the fourth part of Israel?" The explanation on this verse in Likkutei Torah, Balak, which the text cites, discusses "the fourth part of Israel."

Numbers 23:10 במדבר כ"ג:י

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ׃

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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22 **אף עשיתיו**

G-d, promising to gather Israel, speaks of "everyone who is called by My Name, whom I created for My glory, I formed him, indeed I made him." In the explanation the text cites (Likkutei Torah, Balak), "I have even made it" is the fourth level, Malchus, the Asiyah within Atzilus, into which Keser is drawn.

Isaiah 43:7 ישעיהו מ"ג:ז

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עֲשִׂיתִיו׃

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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23 "Wisdom gives life to its owners": plainly, wisdom keeps alive the one who has it. Here its "owners" are the mitzvos: through the Torah the Supernal delight comes to dwell in them.

Ecclesiastes 7:12 קהלת ז:יב

כִּי בְצֵל הַחָכְמָה בְּצֵל הַכָּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ׃

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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24 **גדול תלמוד**

The Sages debated whether study or deed is greater and concluded, "Study is great, for study brings to action." The Alter Rebbe uses it to show that Torah study is what brings the Supernal delight into the deed of the mitzvah.

Kiddushin 40b:8–9 קידושין מ' ב:ח'-ט'

וּכְבָר הָיָה רַבִּי טַרְפוֹן וּזְקֵנִים מְסוּבִּין בַּעֲלִיַּית בֵּית נַתְזָה בְלוֹד. נִשְׁאֲלָה שְׁאֵילָה זוֹ בִּפְנֵיהֶם: תַּלְמוּד גָּדוֹל אוֹ מַעֲשֶׂה גָּדוֹל? נַעֲנָה רַבִּי טַרְפוֹן וְאָמַר: מַעֲשֶׂה גָּדוֹל. נַעֲנָה רַבִּי עֲקִיבָא וְאָמַר: תַּלְמוּד גָּדוֹל. נַעֲנוּ כוּלָּם וְאָמְרוּ: תַּלְמוּד גָּדוֹל, שֶׁהַתַּלְמוּד מֵבִיא לִידֵי מַעֲשֶׂה. תָּנְיָא, רַבִּי יוֹסֵי אוֹמֵר: גָּדוֹל תַּלְמוּד שֶׁקָּדַם לְחָלָה אַרְבָּעִים שָׁנָה, לִתְרוּמוֹת וּלְמַעֲשְׂרוֹת חֲמִשִּׁים וְאַרְבַּע, לִשְׁמִיטִּים שִׁשִּׁים וְאַחַת, לִיוֹבְלוֹת מֵאָה וְשָׁלֹשׁ.

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PARAGRAPH 6

25 **ראה אנכי נותן**

Moshe sets before the people a blessing and a curse: "See, I set before you today." Its opening words title the discourse in Likkutei Torah, Re'eh that the text cites on the root of Malchus.

Deuteronomy 11:26 דברים י"א:כ"ו

רְאֵה אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה׃

Behold, I set before you this day a blessing and a curse:

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26 **אשת חיל עט"ב**

Shlomo's proverb: "A woman of valor is the crown of her husband." Malchus, rooted in the Supernal will, becomes a crown above Z'eir Anpin.

Proverbs 12:4 משלי י"ב:ד

אֵשֶׁת־חַיִל עֲטֶרֶת בַּעְלָהּ וּכְרָקָב בְּעַצְמוֹתָיו מְבִישָׁה׃

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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27 **אחת היא יונתי**

The beloved praises his bride as unique among all: "One is my dove, my perfect one." Its opening words title an explanation that the text cites on the inner configuration of Malchus.

Song of Songs 6:9 שיר השירים ו:ט'

אַחַת הִיא יוֹנָתִי תַמָּתִי אַחַת הִיא לְאִמָּהּ בָּרָה הִיא לְיוֹלַדְתָּהּ רָאוּהָ בָנוֹת וַיְאַשְּׁרוּהָ מְלָכוֹת וּפִילַגְשִׁים וַיְהַלְלוּהָ׃

My dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bore her. The daughters saw her, and called her happy; Yea, the queens and the concubines, and they praised her.

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28 **גולה על ראשה**

In a night vision the angel asks Zechariah what he sees, and he answers: a menorah all of gold "with a bowl on its top, and its seven lamps upon it." The Alter Rebbe reads the bowl on its "head" as Binah, contemplation, and the lamps as the seven attributes.

Zechariah 4:2 זכריה ד':ב'

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

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

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29 **אם הבנים**

The psalmist praises G-d, who "sets the barren woman in her home as a joyful mother of children." In Kabbalah "the mother of the children" is Binah, mother of the emotive attributes.

Psalms 113:9 תהילים קי"ג:ט'

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ׃

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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30 **שבעה רועים**

Micah foretells that when Ashur invades, "we will raise against him seven shepherds and eight princes of men." Here the seven shepherds stand for the seven emotive attributes.

Micah 5:4 מיכה ה':ד'

וְהָיָה זֶה שָׁלוֹם אַשּׁוּר כִּי־יָבוֹא בְאַרְצֵנוּ וְכִי יִדְרֹךְ בְּאַרְמְנוֹתֵינוּ וַהֲקֵמֹנוּ עָלָיו שִׁבְעָה רֹעִים וּשְׁמֹנָה נְסִיכֵי אָדָם׃

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

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31 Kehot's note points to Zohar, Bereshit 79:205 for these words.

Zohar, Bereshit 79:205 ספר הזהר, בראשית ע"ט:ר"ה

32 The Zohar reads "Havayah Elokim built the rib" as Abba and Imma preparing the bride before she came to her husband; from the time "He brought her to the man," her husband comes to her and provides for her. The Alter Rebbe uses it to show that Malchus receives from Z'eir Anpin only after the "marriage."

Zohar, Bereshit 80:207–82:215 ספר הזהר, בראשית פ':ר"י-פ"ב:רט"ו

AND THE L-RD GOD BUILT. Here also the full name of the Deity is used, indicating that the father and mother provided for her until she came to her husband. THE SIDE: 'black but comely'; she was the 'unclear mirror', but the father and mother tricked her out so as to make her acceptable to her husband. AND BROUGHT HER TO THE MAN. From this we learn that it is incumbent on the father and mother of the bride to transfer her to the charge of the bridegroom; so we …

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

33 G-d fashions the rib He took from the man into a woman and brings her to him: "And Havayah Elokim built the rib… and brought her to the man." The Zohar expounds it of Malchus, prepared by Abba and Imma before she comes to her husband.

Genesis 2:22 בראשית ב':כ"ב

וַיִּבֶן ה' אֱלֹקִים אֶת־הַצֵּלָע אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה וַיְבִאֶהָ אֶל־הָאָדָם׃

And the rib, which the L-RD G-d had taken from the man, made He a woman, and brought her unto the man.

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34 **לך ה' הגדולה**

David blesses G-d before all the assembly: "Yours, Havayah, is the greatness, and the might, and the beauty, and the victory, and the splendor." The verse is the classic source for the seven emotive attributes.

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

לְךָ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה' הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ׃

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

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PARAGRAPH 7

35 **ושני זיתים עליה**

In Zechariah's vision there are "two olive trees by it, one on the right of the bowl and one on its left." The Alter

Rebbe takes them as olives, whose bitterness must be crushed to release the oil.

Zechariah 4:3 זכריה ד':ג

וּשְׁנַיִם זֵיתִים עָלֶיהָ אֶחָד מִימִין הַגָּבְעָה וְאֶחָד עַל־שְׂמֹאלָהּ׃

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

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36 כד אתכפייא סט"א אסתלק יקרא

The Zohar teaches that one who brings the wicked back to the right way causes the sitra achra to be subdued and the glory of the Holy One, blessed be He, to be elevated, a praise greater than any other. The Alter Rebbe cites the principle in its well-known form: "when the sitra achra is subdued, the glory is elevated."

Zohar, Terumah 6:38–7:45 ספר הזהר, תרומה ו':ל"ח-ז':מ"ה

And how may one recognize a person with whom the Holy One is pleased and in whom He has His abode? When we observe that a man endeavours to serve the Holy One in joy, with his heart, soul and will, then we can be quite sure that the Shekinah has Her abode in him. Such a man is worthy to be well paid for his teaching and companionship. Therefore the ancients said: "Buy thee a companion" (i.e. teacher).1Pirke Aboth, I, 6. Buy him for a good price, in order ...

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

37 בארץ לא זרועה

G-d sends Jeremiah to proclaim to Jerusalem that He remembers the love of Israel's youth, "your following Me in the wilderness, in a land not sown." The Alter Rebbe stresses the word "not" as the level of refraining.

Jeremiah 2:2 ירמיהו ב':ב

הָלוֹךְ וְקָרָאתָ בְאָזְנֵי יְרוּשָׁלַם לֵאמֹר כֹּה אָמַר ה' זָכַרְתִּי לָךְ חֶסֶד נְעוּרַיִךְ אַהֲבַת כְּלוּלֹתָיִךְ לֶכְתֵּךְ אַחֲרַי בַּמִּדְבָּר בְּאֶרֶץ לֹא זְרוּעָה׃

Go, and cry in the ears of Jerusalem, saying: Thus saith the L-RD: I remember for thee the affection of thy youth, the love of thine espousals; how thou wentest after Me in the wilderness, in a land that was not sown.

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38 שמי הוא שס"ה וזכרי

At the burning bush G-d tells Moshe: "This is My Name forever, and this is My remembrance for all generations." The gematria joins yud-hei to "My Name" (365) and vav-hei to "My remembrance" (248), the prohibitions and the positive commandments.

Exodus 3:15 שמות ג':ט"ו

וַיֹּאמֶר עוֹד אֱלֹקִים אֶל־מֹשֶׁה כֹּה־תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל ה' אֱלֹקֵי אֲבֹתֵיכֶם אֱלֹקֵי אַבְרָהָם אֱלֹקֵי יִצְחָק וֵאלֹקֵי יַעֲקֹב שְׁלָחַנִי אֲלֵיכֶם זֶה־שְּׁמִי לְעֹלָם וְזֶה זִכְרִי לְדֹר דֹּר׃

And G-d said moreover unto Moses: 'Thus shalt thou say unto the children of Israel: The L-RD, the G-d of your fathers, the G-d of Abraham, the G-d of Isaac, and the G-d of Jacob, hath sent me unto you; this is My name for ever, and this is My memorial unto all generations.

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39 לעומת זה

Koheles counsels taking both good days and bad, for "G-d has made the one opposite the other." In Kabbalah the phrase names the parallel orders of holiness and its counterpart, kelipah.

Ecclesiastes 7:14 קהלת ז':י"ד

בְּיוֹם טוֹבָה הֱיֵה בְטוֹב וּבְיוֹם רָעָה רְאֵה גַּם אֶת־זֶה לְעֻמַּת־זֶה עָשָׂה הָאֱלֹקִים עַל־דִּבְרַת שֶׁלֹּא יִמְצָא 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 8

40 לומר קדוש

In Isaiah's vision of the heavenly court, the seraphim call to one another, "Holy, holy, holy is Havayah of hosts." Their proclamation shows that even their "body" is nullified.

Isaiah 6:3 ישעיהו ו':ג

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ׃

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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41 בחומר ובלבנים

The Egyptians embittered Israel's lives "with hard labor, with mortar and with bricks." For the Alter Rebbe this crushing preceded, and prepared for, the giving of the Torah.

Exodus 1:14 שמות א':י"ד

וַיְמָרְרוּ אֶת־חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה בְּחֹמֶר וּבִלְבֵנִים וּבְכָל־עֲבֹדָה בַּשָּׂדֶה אֵת כָּל־עֲבֹדָתָם אֲשֶׁר־עָבְדוּ בָהֶם בְּפָרֶךְ׃

And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigour.

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42 כשמן הטוב כו' יורד על הזקן

David sings of brothers dwelling together, "like the good oil upon the head, running down upon the beard, the beard of Aharon." The Alter Rebbe reads the beard as the Thirteen Attributes of Mercy and the oil as their inner dimension.

Psalms 133:2 תהילים קל"ג:ב

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו׃

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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43 **ואתה תצוה**

On "And you shall command," the Midrash likens Israel to an olive, which is beaten, ground and pressed before it gives its oil. The Alter Rebbe cites it for the crushing of the olive.

Shemot Rabbah 36:1 שמות רבה ל"ו:א'

44 **שמן וקטרת**

Shlomo's proverb: "Oil and incense gladden the heart," as does a friend's heartfelt counsel. It is cited for oil as the level of Chochmah.

Proverbs 27:9 משלי כ"ז:ט'

שֶׁמֶן וּקְטֹרֶת יְשַׂמַּח־לֵב וּמֶתֶק רֵעֵהוּ מֵעֲצַת־נָפֶשׁ׃

Ointment and perfume rejoice the heart; So doth the sweetness of a man's friend by hearty counsel.

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45 **בוצינא דקרדוניתא**

The Zohar's opening describes the "botzina dekardinuta," the lamp of darkness, engraving within the supernal light and measuring out the colors. Here it is the source of the Gevuros through which Chochmah comes into being.

Zohar, Bereshit 1:1–2:7 ספר הזהר, בראשית א':א'-ב':ז'

46 **ולא אבה הוי' אלקיך לשמוע אל בלעם**

Moshe recalls that Moav hired Bilam to curse Israel, "but Havayah your G-d was not willing to listen to Bilam, and Havayah your G-d turned the curse into a blessing for you." Its opening words title the explanation in Likkutei Torah, Ki Seitzei that the text cites on the Gevuros.

Deuteronomy 23:6 דברים כ"ג:ו'

וְלֹא־אָבָה ה' אֱלֹקֶיךָ לִשְׁמֹעַ אֶל־בִּלְעָם וַיַּהֲפֹךְ ה' אֱלֹקֶיךָ לְךָ אֶת־הַקְלָלָה לִבְרָכָה כִּי אֲהֵבְךָ ה' אֱלֹקֶיךָ׃

Nevertheless the L-RD thy G-d would not hearken unto Balaam; but the L-RD thy G-d turned the curse into a blessing unto thee, because the L-RD thy G-d loved thee.

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47 **אם הבנים**

The psalmist's "joyful mother of children": in Kabbalah, Imma, Binah, mother of the emotive attributes.

Psalms 113:9 תהילים קי"ג:ט'

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ׃

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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PARAGRAPH 9

48 **שבעה ושבעה מוצקות**

The angel asks Zechariah what he sees: a golden menorah with a bowl on its top, seven lamps, and "seven and seven pipes to the lamps." Rashi and the Radak count seven pipes for each lamp; the Alter Rebbe, following the Zohar, counts two sets of seven.

Zechariah 4:2 זכריה ד':ב'

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

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

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49 **שבעה ושבעה מוצקות**

The Zohar speaks of seven upper levels and seven below them, joined as one, citing "seven days and seven days, fourteen days" and "seven and seven pipes, and they are one." The Alter Rebbe cites it for reading the verse as two sevens.

Zohar, Miketz 15:250–261 ספר הזהר, מקץ ט"ו:ר"נ-רס"א

50 **ב' צנתרות זהב אשר מריקים מעליהם הזהב**

Zechariah asks the angel about "the two olive branches which, through the two golden spouts, empty the gold from upon them"; plainly, the "gold" is the golden oil. The Alter Rebbe reads the gold as Binah (context: Steinsaltz Tanakh).

Zechariah 4:12 זכריה ד':י"ב

וָאַעַן שֵׁנִית וָאֹמַר אֵלָיו מַה־שְּׁתֵּי שִׁבְּלֵי הַזֵּיתִים אֲשֶׁר בְּיַד שְׁנֵי צַנְתְּרוֹת הַזָּהָב הַמְרִיקִים מֵעֲלֵיהֶם הַזָּהָב׃

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

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51 **מצפון זהב יאתה**

Elihu tells Job of G-d's majesty: "Out of the north comes gold." North is the side of Gevurah, and gold is Binah, whose love burns.

Job 37:22 איוב ל"ז:כ"ב

מִצָּפוֹן זָהָב יֵאָתֶה עַל־אֱלוֹהַּ נוֹרָא הוֹד׃

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

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52 **ועבד הלוי הוא**

G-d tells Aharon that "the Levite, he shall perform the service of the Tent of Meeting." The Alter Rebbe reads the Levites' service as the fiery fervor that comes from Binah.

Numbers 18:23 במדבר י"ח:כ"ג

וְעֲבַד הַלֵּוִי הוּא אֶת־עֲבֹדַת אֹהֶל מוֹעֵד וְהֵם יִשְׂאוּ עֲוֹנָם חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחֲלוּ נַחֲלָה׃

But the Levites alone shall do the service of the tent of meeting, and they shall bear their iniquity; it shall be a statute for

ever throughout your generations, and among the children of Israel they shall have no inheritance.

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53 **רשפי אש**

The bride asks to be set as a seal on her beloved's heart, for love is strong as death: "its flashes are flashes of fire, a flame of G-d." Here, the burning love that comes from Binah.

Song of Songs 8:6 שיר השירים ח׳:ו׳

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָהּ׃

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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54 **רני ושמחי**

The prophet calls, "Sing and rejoice, daughter of Zion, for behold, I come and will dwell in your midst": the opening of the haftarah of Beha'aloscha and of Shabbos Chanukah, and of the explanation the text cites.

Zechariah 2:14 זכריה ב׳:י״ד

רָנִּי וְשִׂמְחִי בַּת־צִיּוֹן כִּי הִנְנִי־בָא וְשָׁכַנְתִּי בְתוֹכֵךְ נְאֻם־ה׳

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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55 **ונוצר ונקה**

Among the Thirteen Attributes of Mercy: "preserving kindness for thousands … and cleansing." In the verse, ve-nakeh lo yenakeh means He does not wholly clear the guilty; the Sages read venakeh alone as an attribute, He cleanses those who return. In the Kabbalah "preserving" and "cleansing" are the two mazalos, which the Alter Rebbe identifies with the two olives.

Exodus 34:7 שמות ל״ד:ז׳

נֹצֵר חֶסֶד לָאֲלָפִים נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה וְנַקֵּה לֹא יְנַקֶּה פֹּקֵד עֲוֹן אָבוֹת עַל־בָּנִים וְעַל־בְּנֵי בָנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים׃

keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and unto the fourth generation.'

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56 The Midrash applies Zechariah's "these are the two sons of oil" to Moshe and Aharon, in whose merit Israel was redeemed.

Shemot Rabbah 15:3 שמות רבה ט״ו:ג׳

דבר אחר: החדש הזה לכם, הדא הוא דכתיב (זכריה ד, יד): אלה שני בני היצהר העומדים על אדון כל הארץ. אמר רבי לוי: מלמד שהיה הקדוש ברוך הוא חוזר ומבקש באיזה דבר לגאול את ישראל ולא היה מוצא, עד שמצא זכותו של משה ושל אהרן והיא עמדה להם, הדא הוא דכתיב: אלה שני בני היצהר. למה הדבר דומה? למלך שבקש לישא אשה ובאו ואמרו לו: ענייה היא, אין לה בעולם אלא שני נזמים בלבד. כך אמר הקדוש ברוך הוא: דיין לישראל שיגאלו בזכות משה ואהרן, לכך נאמר: ויאמר ה׳ אל …

Another interpretation: "This month shall be for you" – that is what is written: "These are the two anointed ones, who stand by the L-rd of all the land" (Zechariah 4:14). Rabbi Levi said: This teaches that the Holy One blessed be He was continuously seeking something to redeem Israel. He was unable to find anything until He found the merit of Moses and Aaron, which stood for them; that is what is written: "These are the two anointed ones [benei yitzhar]." To what is this matter comparable? To a …

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57 **ואתה תצוה**

G-d tells Moshe, "And you shall command the children of Israel to bring you pure olive oil, crushed, for the light": the opening words of the discourse in Torah Ohr, Tetzaveh that the text cites on the levels of Moshe and Aharon.

Exodus 27:20 שמות כ״ז:כ׳

וְאַתָּה תְּצַוֶּה אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר לְהַעֲלֹת נֵר תָּמִיד׃

And thou shalt command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually.

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58 **תפקדו אותם לצבאותם אתה ואהרן**

G-d tells Moshe to count the people "by their hosts, you and Aharon": the verse of the discourse in Likkutei Torah, Bamidbar that the text cites on Moshe and Aharon.

Numbers 1:3 במדבר א׳:ג׳

מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה כָּל־יֹצֵא צָבָא בְּיִשְׂרָאֵל תִּפְקְדוּ אֹתָם לְצִבְאֹתָם אַתָּה וְאַהֲרֹן׃

from twenty years old and upward, all that are able to go forth to war in Israel: ye shall number them by their hosts, even thou and Aaron.

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59 **בהעלות ובהטיבו**

Aharon burns the incense when he "makes the lamps good" (cleans and prepares them) in the morning, and when he "raises up the lamps" (kindles them) toward evening. The Chanukah discourse cited discusses these two acts.

Exodus 30:7–8 שמות ל׳:ז׳-ח׳

וְהִקְטִיר עָלָיו אַהֲרֹן קְטֹרֶת סַמִּים בַּבֹּקֶר בַּבֹּקֶר בְּהֵיטִיבוֹ אֶת־הַנֵּרֹת יַקְטִירֶנָּה׃ וּבְהַעֲלֹת אַהֲרֹן אֶת־הַנֵּרֹת בֵּין הָעַרְבַּיִם יַקְטִירֶנָּה קְטֹרֶת תָּמִיד לִפְנֵי ה׳ לְדֹרֹתֵיכֶם׃

And Aaron shall burn thereon incense of sweet spices; every morning, when he dresseth the lamps, he shall burn it. And when Aaron lighteth the lamps at dusk, he shall burn it, a

perpetual incense before the L-RD throughout your generations.

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60 **מואהבת עד ובשעריך**

Moshe's words, the first section of the Shema, from "And you shall love" to "and on your gates": forty-two words.

Deuteronomy 6:5–7 דברים ו':ה'-ז'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart; 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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61 **מואהבת עד ובשעריך הם מ"ב תיבין**

Pri Etz Chaim says that the first section of the Shema has forty-two words, corresponding to the forty-two letters of the Name of Ana Bechoach.

Pri Etz Chaim, Gate of the Recitation of the Shema 25:1 פרי עץ חיים, שער הקריאת שמע כ"ה:א'

... ועתה איך נגדל ז"א, ונעשין לו רמ"ח איברים שלימים. כי פ' שמע יש בו מ"ב תיבין כנגד רישא דז"א, וגם הוא סוד עטרא דחסדים, והם ברישא דנוקבא, כי מהם נעשו חו"ב דנוק'. וזהו ואהבת, בסוד אהבת חסד, וסי' מ"ב, וזהו ודברת ב"ם, אותיות מ"ב, והם כנגד מ"ב אתוון דאבגית"ץ. והנה אמרו בתיקונים, רישא דאילנא דאינון מ"ב תיבין דאבגית"ץ, והנה שם מ"ב זהו גבורה, ואיך אמר שואהבת הוא חסד כנגד שם מ"ב הנ"ל, והוא גבורה. והענין הוא, כי גם יש שם מ"ב הנ"ל שהוא בחסד, והוא, כי כבר בארנו בענין ...

Pri Etz Chaim (Public Domain)

62 **אשר הוצאתיך מארץ מצרים**

The Shema concludes with G-d's words, "I am Havayah your G-d, who brought you out of the land of Egypt." The daily Shema is a daily going out of Egypt.

Numbers 15:41 במדבר ט"ו:מ"א

אֲנִי ה' אֱלֹקֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹקִים אֲנִי ה' אֱלֹקֵיכֶם:

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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63 **אלה מסעי**

"These are the journeys of the children of Israel, who went out of the land of Egypt": the Torah's list of the forty-two stations in the wilderness, and the opening words of the discourse in Likkutei Torah, Masei that the text cites.

Numbers 33:1 במדבר ל"ג:א'

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאֹתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן:

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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64 **ובשתים יעופף**

In Isaiah's vision each seraph has six wings, and "with two he would fly." The Name of forty-two is likened to this flight upward.

Isaiah 6:2 ישעיהו ו':ב'

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד בִּשְׁתַּיִם יְכַסֶּה פָּנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יְעוֹפֵף:

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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65 **בהעלותך את הנרות**

G-d tells Moshe to say to Aharon, "When you light the lamps, the seven lamps shall give light toward the face of the menorah." Beha'aloscha, plainly "when you light," literally means "when you raise up," and the Alter Rebbe reads it as the ascent of the soul.

Numbers 8:2 במדבר ח':ב'

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת:

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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66 **ואהבת בכל מאדך**

Moshe commands, "And you shall love Havayah your G-d with all your heart, with all your soul and with all your might": "with all your might" is love that rises without limit.

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ:

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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67 **שמע ישראל**

Moshe's declaration, "Hear, O Israel, Havayah is our G-d, Havayah is one": the first verse of the Shema, read here as contemplation.

Deuteronomy 6:4 דברים ו':ד'

שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד:

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

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68 **כשמן הטוב על הראש**

David's image of "the good oil upon the head" of Aharon: here, the oil of Chochmah flowing into the mind.

Psalms 133:2 תהילים קל"ג:ב'

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו׃

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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69 **והחכמה תחיה**

Koheles's "wisdom gives life": here, the oil of Chochmah, the source of life.

Ecclesiastes 7:12 קהלת ז':י"ב

כִּי בְצֵל הַחָכְמָה בְּצֵל הַכָּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ׃

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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70 **כי עמך מקור חיים**

David's words, "For with You is the source of life; in Your light we see light": Chochmah as the source of life.

Psalms 36:10 תהילים ל"ו:י'

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

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

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PARAGRAPH 10

71 **ואהיה אצלו אמון**

Wisdom, which the Sages read as the Torah, speaks: "Then I was with Him as a nursling, and I was His delight every day." Its opening words title the explanation the text cites on the inner dimension of Abba as the inner delight.

Proverbs 8:30 משלי ח':ל'

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת׃

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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72 **ל"ב נתיבות**

Sefer Yetzirah opens with the "thirty-two wondrous paths of wisdom" by which the world was created, which it explains as ten Sefiros and twenty-two letters.

Sefer Yetzirah 1:1 ספר יצירה א':א'

בשלשים ושתים נתיבות פליאות חכמה חקק יה הי צבאות אלקי ישראל אלקים חיים ומלך עולם אל שדי רחום וחנון רם ונשא שוכן עד מרום וקדוש שמו וברא את עולמו בשלשה ספרים בספר וספר וספור׃

Yah, the L-rd of hosts, the living G-d, King of the Universe, Omnipotent, All-Kind and Merciful, Supreme and Extolled, who is Eternal, Sublime and Most-Holy, ordained (formed) and created the Universe in thirty-two mysterious paths of wisdom by three Sepharim, namely: 1) S'for 2 ;סְפָר) Sippur סִפּוּר; and 3) Sapher סֵפֶר which are in Him one and the same.

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

PARAGRAPH 11

73 **עין לא ראתה אלקים זולתך**

Isaiah, pleading for redemption, says of the good G-d prepares: "No eye has seen, O G-d, except You, what He will do for one who waits for Him"; the Sages apply it to the World to Come. The Alter Rebbe applies it to the first path of Chochmah, which no created being perceives.

Isaiah 64:3 ישעיהו ס"ד:ג'

וּמֵעוֹלָם לֹא־שָׁמְעוּ לֹא הֶאֱזִינוּ עַיִן לֹא־רָאָתָה אֱלֹקִים זוּלָתְךָ יַעֲשֶׂה לִמְחַכֵּה־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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74 **ותורה אור**

Shlomo's proverb: "For a mitzvah is a lamp, and the Torah is light." The text ties the name "light" to the thirty-two paths of Chochmah.

Proverbs 6:23 משלי ו':כ"ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר׃

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

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75 **והחכמה תחיה**

The Zohar on Chukas expounds "the advantage of knowledge is that wisdom gives life to those who possess it" as the Tree of Life and the Torah, which comes from supernal Chochmah.

Zohar, Chukat 6:43–9:54 ספר הזהר, חקת ו':מ"ג-ט':נ"ד

76 **והחכמה תחיה בעליה**

Plainly, wisdom keeps alive the one who has it. Here its "owner" is the Supernal will: the inner point of Chochmah, one with the delight of Atik, gives life even to the will above it.

Ecclesiastes 7:12 קהלת ז':י"ב

כִּי בְצֵל הַחָכְמָה בְּצֵל הַכָּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ׃

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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77 **והחכמה תחיה בעליה**

The Zohar on Pinchas calls Chochmah "the life of the King" and quotes "wisdom gives life to those who possess

it."

Zohar, Pinchas 118:800–120:811 ספר הזהר, פנחס קי"ח:ת"ת-ק"כ:תת"י"א

PARAGRAPH 12

78 והיה אם שמוע

Moshe conveys G-d's promise: "And it shall be, if you listen diligently to My commandments": the opening of the second section of the Shema, the acceptance of the yoke of the mitzvos.

Deuteronomy 11:13 דברים י"א:י"ג

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־ה' אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם 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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79 ע"ב גשרים

The Kehot note points here, alongside Pardes, for the seventy-two bridges of Chesed.

KEHOT'S NOTE

ראה פרדס שער פרטי השמות פ"ה. שער ערכי הכינויים מערכת חסד. שיעור קומה — לרמ"ק — סצ"ד.

80 ע"ב גשרים

In its entry on Chesed, Pardes notes that חסד equals seventy-two and alludes to the seventy-two bridges, and that the attribute is called Chesed when it acts through them.

Pardes Rimmonim 23:8 פרדס רמונים כ"ג:ח'

81 ע"ב גשרים לעבור מימי החסד

Pardes cites Rabbi Nechunia that the Name of seventy-two belongs to Chesed and divides into seventy-two bridges, called so as passages over the waters of Chesed.

Pardes Rimmonim 21:8 פרדס רמונים כ"א:ח'

... הוכרח מכל זה ששיעור הת"ת כפל לשיעור המלכות, א"כ הוכרח לזה שמה שנכללו ו' שמות של הע"ב בצרוף הא' של אהי"ה או הי' של יהו"ה צריך שנים בשם אדנ"י מפני שאינה כוללת מהקצוות כ"א ג' כדפי' ולכן באו צרופי אדנ"י כ"ד שהם ג"פ כ"ד הם ע"ב, וכן פי' בספר הבהיר במ"א. ועוד פירש שם כי אפי' בשם בן ד' הם כ"ד צורות כ"ד צירופים. ואין לתמוה על זה, כי אם היותו שישתוו ההוויות באותיותיהם לא ישתוו ברמיזתם. וראייה מאותיות ה"ה שבשם ששוים בצורתם ומשונות ברמיזתם כמו שביארנו בשער השמות ...

Pardes Rimonim (Public Domain)

82 ובכל מאדך

"With all your might" appears in the first section of the Shema, not the second; the Alter Rebbe reads it as the boundless ascent of that section.

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ:

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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83 בשתים יכסה

In Isaiah's vision each seraph has six wings: "with two he would cover his face, with two he would cover his feet, and with two he would fly." The first section of the Shema is likened to these wings of ascent.

Isaiah 6:2 ישעיהו ו':ב'

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד בִּשְׁתַּיִם יְכַסֶּה פָּנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יְעוֹפֵף:

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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84 בקשעהמ"ט אומרים אנא בכח

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

KEHOT'S NOTE

ראה פע"ח ש' קשעהמ"ט פ"ח.

85 אנא בכח גדולת

Pri Etz Chaim, on the Shema at bedtime, teaches that the soul is raised from world to world through the Name of forty-two, the first of them through saying the prayer Ana Bechoach.

Pri Etz Chaim, Gate of the Recitation of the Shema Before Retiring 8:7 פרי עץ חיים, שער קריאת שמע שעל המיטה ח':ז'

ואומר אח"כ ברוך שם כבוד מלכותו לעולם ועד, אחר אלו השמות דשם מ"ב. והזהר שאלו הבי' מ"ב אחרונים יהיה במחשבה לבד, אך שם מ"ב הראשון תכוין בו, ע"י הזכרות תפלת אנא בכח כנ"ל. אח"כ תכוין הויה, בג' ציורים ריי"ו כנודע. אח"כ תאמר בידך אפקיד רוחי, וכבר בארתיו כי ס"ת גי' ידך. והוא יי"ד הב', ותכוין בה למלוי המלוי של אדני, שיש בו ל"ד אותיות כמנין ידך. ברי"ת פדית אותי יי', תכוין פאי"י שם קדוש. גם תכוין, כי הוא גי' הויה אדני, והנה טוב מאוד שאם אינך יכול לישן תיכף אחר ...

Pri Etz Chaim (Public Domain)

86 וכן קודם קבלת שבת

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

KEHOT'S NOTE

ראה שם ש' השבת פי"ו.

87 קודם קבלת שבת

Pri Etz Chaim, describing the welcoming of Shabbos, gives the intentions of the Name of forty-two in the seven "voices" of the psalm said then. The Kehot note points here for

the custom of saying Ana Bechoach before welcoming Shabbos.

Pri Etz Chaim, Gate of the Sabbath 6:3 פרי עץ חיים, שער השבת ו:ג

אמנם כוונת קבלת שבת בשדה, ואח"כ בבית, דע, כי הלא תחלה אנו יוצאין אל השדה, כי ב' בחינות הם - א' בחי' הנשמות, שהם פנימית לכל העולמות. ב' החיצונית, שהוא בחי' היכלות ומלאכים, אשר עליהן נאמר, הן אראלם צעקו חוצה. ועתה בשדה, מעלין סוד חיצונית, שהוא סוד ההיכלות והמלאכים. אמנם אנו מעלין ג"ר שבעשייה, בעשירית שביצירה, והם ג' הבו שבמזמור זה. אח"כ אנו מעלין ז"ת ע"י אב"ג וכו' שביצירה, והם אלו ז' קולות, קול ה' על המים וכו', שבמזמור זה. אח"כ כשאומר "ה' "למבול "ישב, יכוון בר"ת ילי"י, לעלות ולכלול ...

Pri Etz Chaim (Public Domain)

PARAGRAPH 13

88 **להחיות רוח שפלים**

G-d, "high and lofty," says through Isaiah that He dwells on high and also with the crushed and lowly, "to revive the spirit of the lowly." Charity that revives the lowly below draws life-force down above.

Isaiah 57:15 ישעיהו נ"ז:ט"ו

כִּי כֹה אָמַר רָם וְנִשָּׂא שֹׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מָרוֹם וְקָדוֹשׁ אֶשְׁכּוֹן וְאֶת־דַּכָּא וּשְׁפַל־רוּחַ לְהַחֲיוֹת רוּחַ שְׁפָלִים וּלְהַחֲיוֹת לֵב נִדְכָּאִים׃

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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KEHOT'S NOTE

ישע' נז, טו.

89 **אלא ע"י בחי' בכל מאדך**

The note says that this passage is quoted in Or HaTorah on Haazinu, and that there the Tzemach Tzedek refers to Tanya's Kuntres Acharon on the same point.

KEHOT'S NOTE

מובא באוה"ת האזינו ע' א'תרמד ושם מציין לקי"א לתניא ד"ה להבין מ"ש בפע"ח (קנה, ב) "והעלאת מ"ן כו' בלי גבול ונק' מאדך כדי לעורר בחי' א"ס" ע"ש.

90 **בכל מאדך**

"With all your might": love beyond one's own measure, which alone connects below with above.

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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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91 **ממעמקים**

A song of ascents: "From the depths I called You, Havayah," both from a low place of distress and from the depths of the heart (context: Steinsaltz Tanakh). The maamar uses both: love beyond one's own measure, and Yosef's descent to Egypt.

Psalms 130:1 תהילים ק"ל:א'

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה'

A Song of Ascents. Out of the depths have I called Thee, O L-RD.

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KEHOT'S NOTE

תהלים קל, א.

92 **וילקט יוסף**

In the years of famine Yosef sold grain and "gathered all the silver that was found in the land of Egypt and in the land of Canaan," bringing it to Pharaoh's house. The Alter Rebbe reads it as gathering Chesed.

Genesis 47:14 בראשית מ"ז:י"ד

וַיְלַקֵּט יוֹסֵף אֶת־כָּל־הַכֶּסֶף הַנִּמְצָא בְּאֶרֶץ־מִצְרַיִם וּבְאֶרֶץ כְּנַעַן בַּשֶּׁבֶר אֲשֶׁר־הֵם שֹׁבְרִים וַיָּבֵא יוֹסֵף אֶת־הַכֶּסֶף בֵּיתָה פַּרְעֹה׃

And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought; and Joseph brought the money into Pharaoh's house.

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KEHOT'S NOTE

בראשית מז, יד.

93 **הוא השליט על הארץ**

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

KEHOT'S NOTE

שם מב, ו.

94 **ויוסף הוא השליט על הארץ הוא המשביר**

When his brothers come down to buy food: "And Yosef was the ruler over the land; he was the one who sold grain to all the people of the land."

Genesis 42:6 בראשית מ"ב:ו'

וְיוֹסֵף הוּא הַשַּׁלִּיט עַל־הָאָרֶץ הוּא הַמַּשְׁבִּיר לְכָל־עַם הָאָרֶץ וַיָּבֹאוּ אֲחֵי יוֹסֵף וַיִּשְׁתַּחֲווּ־לוֹ אַפַּיִם אָרְצָה׃

And Joseph was the governor over the land; he it was that sold to all the people of the land. And Joseph's brethren came, and bowed down to him with their faces to the earth.

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95 **ונתתי מטר ארצכם**

In the second section of the Shema G-d promises, "I will give the rain of your land in its season ... and you will gather in your grain." "Your land" is Malchus.

Deuteronomy 11:14 דברים י"א:י"ד

וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ׃

that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

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96 **שרגלי' יורדות**

> **Proverbs warns of the forbidden woman, "her feet go down to death." Here the words describe Malchus, which descends to the lowest realms.**

Proverbs 5:5 משלי ה':ה'

רַגְלֶיהָ יֹרְדוֹת מָוֶת שְׁאוֹל צְעָדֶיהָ יִתְמֹכוּ׃

Her feet go down to death; Her steps take hold on the nether-world;

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KEHOT'S NOTE

משלי ה, ה.

97 **מלכותו בכל משלה**

> **The psalmist's praise, "Havayah established His throne in the heavens, and His kingdom rules over all": Malchus reaching every level.**

Psalms 103:19 תהילים ק"ג:י"ט

ה' בַּשָּׁמַיִם הֵכִין כִּסְאוֹ וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה׃

The L-RD hath established His throne in the heavens; And His kingdom ruleth over all.

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KEHOT'S NOTE

תהלים קג, יט.

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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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