LIKKUTEI TORAH · SHIR HASHIRIM · MAAMAR 20

צאינה וראינה בנות ציון במלך שלמה בעטרה שעטרה...

Go Out and Gaze, O Daughters of Zion

The Torah, given on "the day of his wedding," is bread, wine and oil. Bread strengthens even the weak soul, enosh, to master the animal soul, and joins the Infinite Light to the worlds; wine is contemplation, which reveals hidden G-dliness and kindles a fiery joy; oil is the calm radiance of the essence of Chochmah. That radiance, the main goal, comes from the "crown," the supernal will, reached in order: "make His will as your will" through wine, so that "He will make your will as His will."

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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

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THE BIG IDEA

The Torah, given on "the day of his wedding," is bread, wine and oil. Bread strengthens even the weak soul, enosh, to master the animal soul, and joins the Infinite Light to the worlds; wine is contemplation, which reveals hidden G-dliness and kindles a fiery joy; oil is the calm radiance of the essence of Chochmah. That radiance, the main goal, comes from the "crown," the supernal will, reached in order: "make His will as your will" through wine, so that "He will make your will as His will."

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 Sages read "the day of his wedding" as the Giving of the Torah, so the Alter Rebbe first explains the Torah through Psalms 104:15: bread sustains, wine gladdens, oil makes the face radiant. Enosh is man in his weakness, drawn after pleasures whose life-force is only like the refuse of holiness; Above, enosh is Metatron, the angel who rises on Shabbos and is renewed each week like grass. The Torah is "bread": it gives the G-dly soul strength over the animal soul and binds the Infinite Light to the attributes, making peace Above and below, because it is rooted in Keser. "Wine" is contemplation in prayer: it reveals that the world is nothing before G-d, arouses love, and brings the joy with which the mitzvos must be kept, "make His will as your will." "Oil" is the radiance of new wisdom: wine's fiery ratzo exists for the sake of its lasting shov. That radiance flows from the crown, the supernal will that encompasses all worlds, which a person reaches by going out to the Torah's bread, then its wine, and then gazing at the crown.

OUTLINE

1 **Bread, wine and oil** ¶1–2

The verse of the crown and the Giving of the Torah; the Torah as bread, wine and oil, and two questions on the verse in Tehillim. Enosh is weakness: the life-force in physical pleasures is like the refuse of holiness, and one drawn after them loses both the bounded love and the boundless love of G-d.

2 **Enosh, ish and adam** ¶3–7

Adam is completeness, ish the emotions, enosh the weak soul. Above, adam and ish describe G-d Himself, while enosh is Metatron, the naar who rises to Atzilus on Shabbos and descends again, like grass that is cut and regrows; in man, enosh is weakness before the inclination.

3 The Torah as bread

¶8–14

As bread binds soul to body, the Torah strengthens the G-dly soul and binds the Infinite Light to the Sefiros; it is G-d's own "bread." The Ten Commandments give life to the ten utterances of Creation and make peace Above and below, because the Torah is rooted in Keser. The Two Loaves and the peace-offerings of Shavuos express this.

4 Going out, and the wine of contemplation

¶15–24

"Go, eat" means giving one's mind to the Torah and going out of the body's prison through contemplative prayer. "Make His will as your will" is the will that contemplation draws forth, or the supernal will drawn into Chochmah through Torah study; then G-d makes one's will like His, a love beyond reason that shines in prayer; after prayer, when it fades, comes "nullify your will." Wine reveals the secret that the world is nullified before G-d, and brings the joy of Torah and mitzvos, through which Israel draws G-d's essence into Malchus.

5 The oil of wisdom

¶25–30

Wine's joy rises from below like fire, through the blood; oil's radiance descends from above as the light of Chochmah, calm and self-nullified, like the ice over the Chayos. Wine's ratzo is for the sake of oil's lasting shov, which is why the verse says "to make radiant."

6 The crown

¶31–33

The crown is the supernal will, the encompassing light, the chuppah from which the radiance of the essence of Chochmah flows. It is called his mother's because it is reached in order, through the joy of understanding; and it is seen by going out: first the Torah's bread, then its wine, then gazing at the crown.

THE MAAMAR IN THE REBBE'S LIGHT

Found by AI reading every place in the Rebbe's works that cites this maamar, checked against each source; not yet reviewed by a person. Each explanation is under its paragraph.

The Rebbe takes this maamar's images at their word. Its bread, wine and oil are, in a sicha of Shabbos Mikeitz 5752, three levels of the Torah, revealed, hidden and „רזין דרזין" ("the secrets of secrets"), which is why Chanukah, tied to oil, was not fixed for a feast; in Likkutei Sichos vol. 2 (Mikeitz 5716) wine is revelation and storm while oil burns quietly; and in a sicha of Vayeshev (Likkutei Sichos vol. 15) water is set apart: by one saying of the Sages it is an image not of the Torah itself but of the learner's humility. Its names of man become, in Likkutei Sichos vol. 4 (Beshalach 5722), a distinction within the mind: adam, the maamar's „מוחין דגדלות" ("expanded intellect"), is the essence of the intellect, ish the intellect that relates to the middos, a reading he later questions and leaves open (19 Tammuz 5728). And of its Shabbos, after which every Sunday is new, he says two things: in his maamar Vayehi Bayom Hashemini 5737 that even the Shabbos ascent still belongs to time, and on Shabbos Ki Savo 5744 that Shabbos consumes the time before it. Perhaps (biur b'derech efshar), read with him, each comparison in the maamar proves to be an exact definition.

Bread, wine and oil לחם ויין ושמן

Three levels of the Torah: bread, which sustains even the weak and joins the Infinite Light to the worlds; wine, contemplation that reveals hidden G-dliness and brings joy; and oil, the radiance of the very essence of Chochmah.

Enosh אנוש

The lowest name for man, denoting weakness and sickness of the soul; Above, it is Metatron, the angel of Yetzirah who clothes the weekday flow.

Make His will as your will עשה רצונו כרצונך

Read two ways: the will for G-d that contemplating His greatness draws forth, or the supernal will drawn into Chochmah through Torah study. Through either, G-d then makes a person's will like His own, a love beyond reason.

Running and returning רצוא ושוב

The fiery longing of the soul (the wine) and the calm drawing down of light through Chochmah (the oil); the first exists for the sake of the second.

The crown עטרה

The supernal will, the level of Keser, an encompassing light above the inner light of the Torah's bread and wine; the chuppah from which the radiance of oil flows.

Peace above and below שלום בפמליא של מעלה ובפמליא של מטה

Torah study for its own sake binds the Infinite Light to the Sefiros Above and strengthens the G-dly soul over the animal soul below; its source is the crown.

SECTION 1 · ¶1–2

Bread, wine and oil

1 צאינה וראינה[1,2] בנות ציון במלך שלמה בעטרה שעטרה לו אמו ביום חתונתו. וארז"ל [ואמרו רבותינו זכרונם לברכה] ביום חתונתו זה[3] מתן תורה.

"Go out and gaze, O daughters of Zion, at King Shlomo, at the crown with which his mother crowned him on the day of his wedding." And our Sages, of blessed memory, said: "On the day of his wedding": this is the Giving of the Torah.

> The maamar opens with the verse in Shir HaShirim in which the daughters of Zion go out to see King Shlomo wearing the crown his mother placed on him at his wedding. The Mishnah reads "the day of his wedding" as the Giving of the Torah, so the whole maamar will be about what the Torah brings about between G-d and Israel.

ולהבין זה יש להקדים תחלה ענין התורה. דהנה ידוע דהתורה נמשלה לכמה דברים ללחם ויין ושמן כמ"ש לכו לחמו בלחמי ושתו ביין מסכתי

To understand this, we must first preface [an explanation of] the matter of the Torah. For it is known that the Torah is likened to several things, to bread, wine and oil, as it is written, "Go, eat of my bread, and drink of the wine that I have mixed"

> Before explaining the crown, the Alter Rebbe first sets out what the Torah is. It is compared to three things, bread, wine and oil; the verse in Mishlei, where Wisdom invites people to eat her bread and drink her wine, gives the first two. (The printed Hebrew's לכמו is a misprint for לחמו, "eat," as the verse in Proverbs 9:5 reads.)

(ועיין ברכות דנ"ז סע"א[4] [סוף עמוד א] ובמסכת ע"ז [עבודה זרה] דל"ה ע"א) וכן נקרא שמן וכמ"ש ברבות בשיר השירים ע"פ לריח שמניך[5] כו'.

(and see Berachos, page 57, end of side a, and Tractate Avodah Zarah, page 35, side a). And it is also called oil, as is written in [Midrash] Rabbah on Shir HaShirim on [the verse] "For the fragrance of your oils," etc.

> The Talmud passages cited speak of the Torah as wine: a Torah scholar who dreams of wine sees a good sign, and the Congregation of Israel speaks of "the wine of the Torah." The Midrash on the verse "For the fragrance of your oils" compares the Torah to oil.

ולהבין ג' בחי' אלו דודאי שינוי השמות לחם ויין ושמן הם בחי' ומעלות שונות שיש בתורה.[6]

[We need] to understand these three levels, for certainly the different names, bread, wine and oil, are different aspects and virtues that are in the Torah.

> Different names are not mere synonyms: bread, wine and oil must stand for three distinct qualities within the Torah. The maamar sets out to define each one.

הענין הוא ע"פ מ"ש ויין ישמח לבב אנוש[7] להצהיל פנים משמן ולחם לבב אנוש יסעד.

The explanation is according to what is written, "And wine gladdens the heart of man (enosh), to make the face radiant from oil, and bread sustains the heart of man."

> The key verse, from Psalm 104, names all three together, each with its own effect: wine gladdens, oil makes the face radiant, and bread sustains. The word used for "man" here is enosh, which will turn out to be important.

ויש להבין ההפרש בין בחינת שמחה הנמשך מבחי' יינה של תורה[8] לבחי' צהלה הנמשך מבחי' שמן

We need to understand the difference between the level of joy that comes from the level of the "wine" of the Torah and the level of radiance that comes from the level of "oil"

> The first question: what is the difference between the joy that comes from the Torah's "wine" and the radiance that comes from its "oil"?

(ולכאורה שניהם ענין שמחה כמ"ש והעיר שושן צהלה ושמחה)[9] גם צ"ל לשון להצהיל דהל"ל [דהוה ליה למימר] ושמן יצהיל פנים

(for seemingly both are a matter of joy, as it is written, "And the city of Shushan was radiant and glad"). We also need to understand the expression "to make radiant": it should have said, "and oil will make the face radiant."

> The question is sharpened by the verse in Esther, where radiance and gladness stand side by side as near-synonyms. A second question concerns the grammar: the verse says "to make radiant," not simply "oil makes the face radiant."

אבל לשון להצהיל משמע שיין משמח כו' בשביל להצהיל פנים משמן ולכאורה יין ישמח בפ"ע [בפני עצמו] אף אם לא יהיה שמן. והנה תחלה צ"ל ענין ולחם לבב אנוש יסעד.

But the expression "to make radiant" implies that wine gladdens, etc., in order to make the face radiant from oil; yet seemingly wine gladdens by itself, even if there is no oil. Now, first we need [to explain] the matter of "and bread sustains the heart of man."

> The form "to make radiant" suggests that wine gladdens for a purpose, so that the face may then become radiant through oil. Yet wine gladdens on its own, oil or no oil. Before answering, the Alter Rebbe begins with the third clause, about bread.

פי' כי אנוש יש בו ב' פירושים הא' לשון איש והב' לשון חלישות כמ"ש (ירמיה י"ז) עקוב הלב מכל[10] ואנוש הוא דפי' לשון חלישות וחולי.

The explanation: the word enosh has two meanings. The first is the sense of "man" (ish), and the second is the sense of weakness, as it is written (Jeremiah 17), "The heart is more crooked than all, and it is anush," where the meaning is weakness and sickness.

> The letters אנוש are read enosh, "man," in the psalm, but in Yirmeyahu the same letters are read anush, "sick": the heart is "more crooked than all, and anush." Here the maamar takes the second sense: enosh is man in his weakness.

והיינו לפי שעקוב הלב מכל שהוא לשון עיוות ועיקום דהיינו שנמשך אחר תאוות ותענוגים גשמיים ששרשם ומקורם מבחי' המזלות אין לך עשב שאין לו מזל[11] כו'

That is, because "the heart is more crooked than all," which denotes distortion and crookedness, meaning that it is drawn after physical desires and pleasures, whose root and source is from the level of the mazalos (the constellations), [as it is said,] "There is no blade of grass that has no mazal," etc.

> The heart is "crooked" when it is drawn after physical desires and pleasures. These come from the mazalos, the celestial forces through which each thing in nature receives its life, as the Midrash says that every blade of grass has a mazal above it.

והמזלות מקבלים משמרי האופנים שנפל שמה בבחי' שבה"כ [שבירת הכלים] מבחי' פסולת כו' וכנודע ע"פ וכל קרבי[12] כו'

And the mazalos receive from the dregs of the Ofanim [a class of angels], which fell there by way of the shattering of the vessels (sheviras hakeilim), from the level of waste, etc., as is known [from the explanation] on "and all my innards," etc.:

> The mazalos in turn receive from the "dregs" of the Ofanim, a class of angels, from what fell to that low place in the shattering of the vessels. Physical pleasures thus draw their life from the refuse of holiness, as a known explanation of the verse "and all my innards [bless His holy Name]" teaches.

שהחיות הנמשך ומתלבש בתענוגי עוה"ז הוא רק כמו בחי' פסולת הנדחה ע"י בירור בקרביים ומעיים

that the life-force that is drawn down and enclothed in the pleasures of this world is only like the level of the waste that is expelled through the sifting in the innards and intestines.

> That explanation compares the life-force in worldly pleasures to the waste that the digestive organs separate from food and expel.

ולכן כמו שאין ערוך הפסולת לגבי מה שנתברר מהמאכל שנעשה ממנו חיות לאדם ונכלל בבחי' אדם משא"כ הפסולת שנדחה אינו ראוי אפילו למאכל בהמה רק כו'.

Therefore, just as the waste bears no comparison to what was sifted out of the food, from which life-force is made for the person and which becomes included in the person, whereas the waste that was expelled is not fit even as food for an animal, but only, etc.,

> In the analogy, the refined part of food becomes the person's own life and is absorbed into him, while the waste is not fit even for animals. The two are beyond comparison.

כמו כן לפי ערך זה אין ערוך תענוגי עוה"ז בכלל לגבי תענוג רוחני אפילו בג"ע [בגן עדן] התחתון עד שכדאי כל יסורי גיהנם כו'

so too, in the same proportion, the pleasures of this world in general bear no comparison to spiritual pleasure, even in the lower Gan Eden, to the point that all the sufferings of Gehinnom are worthwhile [for it], etc.

> In the same proportion, the pleasures of this world are nothing beside spiritual pleasure, even at the lowest level of Gan Eden. So great is the gap that, as the text says, all the sufferings of Gehinnom would be worth enduring for it.

ולכן כל הישר הולך[13] ראוי לו למאוס בתענוגי עוה"ז בבחי' אתהפכא או אתכפיא עכ"פ [על כל פנים] ולהיות טעמו וראו כי טוב[14] ה' וכמ"ש ראה נתתי לפניך את החיים[15] וכו' ואת המות כו'

Therefore, whoever walks uprightly ought to despise the pleasures of this world, in the manner of is'hapcha (transformation), or at any rate iskafya (subjugation), and to be [in the state of] "Taste and see that Havayah is good," as it is written, "See, I have set before you life," etc., "and death," etc.,

> An upright person should therefore reject worldly pleasures: ideally by transforming his desire into holiness (is'hapcha), and at the very least by subduing it (iskafya). Instead he should come to taste the goodness of G-dliness itself. The Torah sets before a person a choice between life and death.

ובחרת בחיים[16] ונודע שבחינת הגשמיות נקרא מות והרוחניות נקרא חיים ועל זה נאמר לאהבה את[17] ה' אלקיך כי הוא חייך.[18,19]

"and you shall choose life." And it is known that physicality is called death, and spirituality is called life. And of this it is said, "to love Havayah your G-d, for He is your life."

> Physicality is called "death" and spirituality "life." The verse that follows asks for love of G-d "for He is your life": a love that rests on recognizing G-d as the source of one's own life.

> **EXPLAINED ELSEWHERE** · AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person

EXPLAINED BY THE ALTER REBBE

'As is known on „וכל קרבי" ("and all my innards")': the Alter Rebbe calls the life in worldly pleasures waste expelled by the sifting of the innards, without saying where this is explained or who the 'innards' are.

Perhaps (biur b'derech efshar) the 'known' teaching is the one the Alter Rebbe gives in Likkutei Torah, Shelach: the verse „וכל קרבי" ("and all my innards") speaks of angels called 'innards' that sift the flow of delight from Above. As a person's innards keep the best of the food and expel the waste, the inner delight goes to Gan Eden and only its waste comes down, through the mazalos, into the pleasures of this world. This is our paragraph's own conclusion: worldly pleasure bears no comparison even to the lower Gan Eden.

the Alter Rebbe: Likkutei Torah, Shelach, dibbur hamaschil Ani Havayah Elokeichem asher hotzeisi (site: Shelach 14 ¶4), vol. במדבר, p. מו, ד

THE REBBE ON THIS PARAGRAPH • AI research, checked against each source; not yet reviewed by a person

THE REBBE EXPLAINS

In an edited sicha of Shabbos Mikeitz 5752, the sixth day of Chanukah and Rosh Chodesh Teves, the Rebbe asks why Chanukah alone among the festivals was not fixed for feasting with bread and wine but for lighting oil, and answers through what bread, water, wine and oil stand for in the Torah.

Citing this maamar and, for the matter at length, the Mitteler Rebbe's Imrei Binah (his note 18), the Rebbe explains that the foods are levels in the Torah: „רומזים על נגלה דתורה — לחם ומים" ("bread and water allude to the revealed Torah"), wine to its secrets, and oil to „רזין דרזין שבתורה" ("the secrets of the secrets of the Torah"). Bread and water are needed to live, as the laws are needed to keep the mitzvos; wine and oil are not needed to live but add vitality and delight, as the inner Torah, the knowledge of G-dliness, adds vitality and delight to mitzvos kept out of love and awe. This opens the Alter Rebbe's statement that the three names, bread, wine and oil, are different levels in the Torah.

The Alter Rebbe: ולהבין ג' בחי' אלו דודאי שינוי השמות לחם ויין ושמן הם בחי' ומעלות שונות שיש בתורה

The Rebbe: לחם ומים — רומזים על נגלה דתורה, יין רומז על רזין (נסתר) שבתורה, ושמן רומז על רזין דרזין שבתורה

Sefer HaSichos 5752, vol. א, p. 195 (note 18) · אדר"ח טבת ה'תשנ"ב, חנוכה (ו') שבת, ש"פ מקץ

THE REBBE EXPLAINS

In a sicha printed for Parshas Vayeshev (from Shabbos Vayeshev 5736 and the second day of Shavuos 5732), the Rebbe asks why the Midrash says that when Yosef's brothers sought his life „נתרוקן בורו של יעקב" ("Yaakov's pit was emptied"), with no words of Torah in it, when by their reckoning they acted by Torah law.

To answer, he first explains why the Sages liken the Torah to water. The Torah, he says, quoting our paragraph (his note 11 cites the second dibbur hamaschil Tze'ena u're'ena in Likkutei Torah, Shir HaShirim), is likened „לכמה דברים ללחם ויין ושמן" ("to several things, to bread, wine and oil"), each describing a different quality of the Torah. But of water the Sages say „אף דברי תורה אין מתקיימין אלא במי שדעתו שפלה" ("so words of Torah endure only in one whose mind is humble"): by this saying, as his note 13 limits it („לדרז"ל זו", "according to this saying of the Sages"), water is an image not of the Torah itself but of the bittul (ביטול) and humility asked of the one who learns it. Perhaps (biur b'derech efshar) this is why our paragraph counts only bread, wine and oil as levels in the Torah.

The Alter Rebbe: דהנה ידוע דהתורה נמשלה לכמה דברים ללחם ויין ושמן

> The Rebbe: „מים" איז ניט אַ דוגמא אויף עצם ענין התורה, נאָר אויף דעם ביטול ושפלות האדם וואָס פאָדערט זיך ביים לערנען תורה
>
> יום ב' דחג השבועות ה'תשל"ב, ש"פ וישב ה'תשל"ו · Likkutei Sichos, vol. טו, p. 325 (note 11)

2 והנה אהבה זו היא הנמשכת מבחי' ממכ"ע [ממלא כל עלמין] שזהו בחי' למען חייך ולכן האהבה מוגבלת בכלי.

Now this love is the one that is drawn from the level of the light that fills all worlds (memalei kol almin), which is the level of "for the sake of your life"; therefore this love is limited within a vessel.

> The love just described, loving G-d "for He is your life," comes from the light that fills all worlds, the light that gives each world life in its own measure. Because it is love for the source of one's own life, it is limited and can be held within the heart as a vessel.

ויש בחי' אהבה הבאה מחמת התבוננות באור א"ס ב"ה עצמו הסוכ"ע דלית מחשבה תפיסא ביה כלל וחיות כל העולמות הוא רק מבחי' הארה בעלמא שאמר והי' [והיה] העולם אמירה לבד כו'

And there is a level of love that comes from contemplating the Infinite Light (Or Ein Sof), blessed be He, itself, the light that encompasses all worlds (sovev kol almin), which no thought can grasp at all, and the life-force of all the worlds is only from the level of a mere glimmer, [that of] "He spoke and the world came into being," a mere utterance, etc.

> A higher love comes from contemplating the Infinite Light itself, which encompasses all worlds and is beyond any grasp. In comparison, the life of all the worlds is a mere glimmer, like a single utterance: "He spoke, and the world came into being."

ואי לזאת יהי' [יהיה] נכספה וגם כלתה נפשו[20] להיות בבחי' ביטול ממש אליו יתי' לבדו שאין בכח הלב להכיל האהבה.

And because of this his soul will yearn, and even expire, to be in a state of actual self-nullification (bittul) toward Him alone, may He be blessed, for the heart does not have the power to contain the love.

> Such contemplation brings the soul to yearn until it "expires" (the phrase is from Psalm 84), longing to be wholly nullified in G-d alone. This love overflows the heart, which cannot contain it.

אבל אם ח"ו [חס ושלום] נמשך אחר תאוות הגשמיות ע"ז נאמר עקוב הלב מכל[21] שאין לך עיקום ועיוות גדול מזה

But if, G-d forbid, he is drawn after physical desires, of this it is said, "The heart is more crooked than all," for there is no crookedness and distortion greater than this.

> In contrast, a person drawn after physical desires is the "crooked heart" of Yirmeyahu, and no crookedness is greater.

ולא די שאין לו בחי' כלות הנפש הנ"ל וכמו שאמר אני ה' לא שניתי[22] ואיך אתם בני יעקב לא כליתם בכלות הנפש לבחי' זו דלא שניתי כו'. אלא אף גם האהבה ראשונה דבחי' ובחרת בחיים[23] ולמען חייך השליך ממנו

And not only does he lack the level of the expiring of the soul mentioned above—as it says, "I, Havayah, have not changed," and how [is it that] "you, children of Yaakov, have not expired" in the expiring of the soul toward this level of "I have not changed," etc.—but he has cast away from himself even the first love, of the level of "and you shall choose life" and "for the sake of your life,"

> Such a person lacks the higher love, the soul's expiring. The verse in Malachi is read as a rebuke: since G-d does not change, how is it that the children of Yaakov have not "expired" (kelisem, from the same root as klos hanefesh, "the expiring of the soul") in longing for Him? Worse, he has cast off even the first, lower love, the love of G-d as "your life."

וכמ"ש אותי עזבו מקור מים חיים[24] לחצוב להם בורות נשברים

as it is written, "Me they have forsaken, the source of living waters, to hew for themselves broken cisterns."

> Yirmeyahu describes such people as forsaking G-d, the source of living waters, to hew for themselves broken cisterns that cannot hold water.

הם כל תענוגיהם ואהבת גשמיים הנמשכים משבה"כ [משבירת הכלים] ונקרא בורות נשברים כו' ומחמת ההתקשרות בתענוגים גשמיים ממילא נחלש כח הנפש ואין לו אהבה האלקית.

These are all their pleasures and the love of physical things, which are drawn from the shattering of the vessels and [therefore] are called "broken cisterns," etc. And because of the attachment to physical pleasures, the power of the soul is weakened as a matter of course, and he has no G-dly love.

> The "broken cisterns" are the physical pleasures and loves, which come from the shattering of the vessels and are therefore called "broken." Attachment to them weakens the soul as a matter of course, until no love of G-d remains.

וכמ"ש כשל בעוני[25] כח[26] שע"י העונות נכשל ונתחלש כח הנפש וכמ"ש כי אם עוונותיכם[27] היו מבדילים ביניכם לבין אלקיכם

As it is written, "Strength stumbles because of my iniquity": through the iniquities the power of the soul stumbles and is weakened. And as it is written, "But your iniquities have separated between you and your G-d."

> The verse in Tehillim says that strength stumbles through iniquity, and Yeshayahu says that iniquities separate between Israel and G-d.

ולא עוונות ממש אלא גשמי [גשמיים / גשמיות / גשמית] **הגוף וחומריותו** (כי עון לשון עיקום והיינו כענין עקוב הלב כנ"ל. והעיקר הוא מה ששמים אור לחשך וחשך לאור מר למתוק ומתוק למר[28].

And [this means] **not actual iniquities but the physicality of the body and its materiality** (for avon, "iniquity," denotes crookedness, which is like the matter of "the heart is crooked" mentioned above. And the main thing is that they take light for darkness and darkness for light, bitter for sweet and sweet for bitter.

> These "iniquities" are not actual sins but the body's physicality and coarseness: the word avon, "iniquity," means crookedness, like the crooked heart. The heart of the problem is the reversal of values described in Yeshayahu: taking light for darkness and bitter for sweet.

ולכן נקרא זה אנוש לשון כאב וחולי שכמו שהחולה טועם מתוק למר כו' ומתאוה דוקא למאכלים הרעים. כך עד"ז חולי הנפש ונקרא חולת אהבה שתאוות העולם עריבים עליו ואינו טועם טעם באלקות כמ"ש טעמו וראו כי טוב[29, 30] ה')

Therefore this is called enosh, denoting pain and sickness: just as a sick person tastes the sweet as bitter, etc., and craves precisely bad foods, so too, in the same way, is the sickness of the soul, and it is called "lovesick": the desires of the world are pleasant to him, and he tastes no flavor in G-dliness, as it is written, "Taste and see that Havayah is good");

> That is why this state is called enosh, in the sense of pain and sickness. As a sick person's taste is perverted so that he craves harmful food, the soul's sickness makes worldly desires sweet to it and G-dliness tasteless. The text calls this sickness "lovesick," borrowing the phrase of Shir HaShirim: it is a sickness in the soul's love.

הוא שנעשה מסך מבדיל שמגביל ומלביש את הנפש עד שמורידה לימשך אחריה ואין לה יכולת לעלות ולצאת ממנה:[31]

it is this that becomes a separating screen, which limits and enclothes the soul until it brings her down to be drawn after it, and she has no ability to rise and to go out of it.

> The body's physicality becomes a screen that separates the soul from G-d. It confines the soul and drags it after the body, until the soul has no strength to rise and break free.

SECTION 2 · ¶3–7

Enosh, ish and adam

3 ב והנה בבחי' זו נקרא האדם אנוש כי יש כמה שמות אנוש איש אדם[32] ואדם גבוה מכולן.[33]

2. Now, in this state a person is called enosh. For there are several names [for man], enosh, ish and adam, and adam is the highest of them all.

> Section 2 begins. Hebrew has several words for a human being, enosh, ish and adam, and adam is the highest. Enosh is man in the weakened state just described.

כמ"ש בפ' תזריע (דמ"ח) כי אדם הוא בחינת שלימות כמ"ש זכר ונקבה בראם[34] ויקרא את שמם אדם כו'. וידוע איך בחיבור דו"נ [דכר ונוקבא] משפיע ומקבל יש שלימות וגילוי הארה עליונה.

As is written in Parshas Tazria (page 48), adam is the level of completeness, as it is written, "Male and female He created them, and He called their name Adam," etc. And it is known how in the union of male and female, giver and receiver, there is completeness and the revelation of a supernal radiance.

> The Zohar in Parshas Tazria ranks the names and says adam is the greatest. Adam denotes completeness: the Torah gives the name Adam to male and female together, and the union of giver and receiver brings completeness and the revelation of a supernal radiance.

גם אדם לשון אדמה לעליון[35,36] ואיש הוא למטה מבחינת אדם ודרך כלל איש היינו בחי' המדות אהוי"ר [אהבה ויראה] כמ"ש לפי שכלו יהולל איש.[37]

Also, adam is the expression of "I will be like (adameh) the Most High." And ish is below the level of adam; in general, ish is the level of the emotive attributes (middos), love and awe, as it is written, "A man (ish) is praised according to his intellect."

> Adam is also related to adameh, "I will be like" the Most High; earlier in Likkutei Torah (Shir HaShirim 11c) the Alter Rebbe explains that the adam on the Throne is "like the Most High," a likeness and not the Most High itself. Ish is a lower level, generally that of the emotions, love and awe; the verse in Mishlei praises an ish "according to his intellect," for the emotions take their measure from the intellect that guides them.

4 ואדם היינו כשיש לו מוחין דגדלות[38] כו'. ומ"מ גבי איש נמי כתיב אשרי איש ירא את[39] ה' כו' גבור בארץ כו'.

And adam is when he has the expanded intellect (mochin degadlus), etc. Nevertheless, regarding ish too it is written, "Fortunate is the man (ish) who fears Havayah," etc., "mighty in the land," etc.

> Adam is a person whose intellect is fully developed, the "expanded" or mature state of the mind (mochin degadlus). Yet ish also has real worth: the psalm praises the ish who fears G-d and promises that his offspring will be mighty in the land.

אבל אנוש הוא למטה מכולם דהיינו אדרבה כשהוא בבחינת חלישות כח הנפש כנ"ל מלשון עקוב הלב מכל[40] ואנוש כו' וכ"ה בזהר תרומה (קס"ח א') ע"פ מה אנוש כי תזכרנו[41] כו'

But enosh is below them all: that is, on the contrary, when he is in a state of weakness of the soul's power, as mentioned above, from the expression "The heart is more crooked than all, and it is anush," etc. And so it is in the Zohar, Terumah (168a), on [the verse] "What is enosh, that You should remember him," etc.

> Enosh is below both, and not merely lower: it is the opposite of strength, a weakness in the power of the soul, the "sick" heart of Yirmeyahu. The Zohar in Parshas Terumah says the same on the verse "What is enosh, that You should remember him": enosh was not in his strength.

והנה כמ"כ [כמו כן] למעלה דהנה הקב"ה כתיב ועל דמות הכסא דמות כמראה אדם[42] כו' וכתיב ה' איש מלחמה.[43]

Now, so too Above: regarding the Holy One, blessed be He, it is written, "And upon the likeness of the Throne, a likeness like the appearance of a man (adam)," etc., and it is written, "Havayah is a man (ish) of war."

> The same three names apply Above. G-d as He appears on the Throne in Yechezkel's vision is called adam, and the Song at the Sea calls Him ish, "a man of war."

אבל אנוש הוא בחינת מט"ט [מטטרון] כמ"ש בפרשה פנחס (דרי"ז)[44] ע"פ אנוש כחציר ימיו[45,46] כו' שהוא בחי' המלאך הנ"ל שנאמר בו נער הייתי גם זקנתי[47,48] כו'. ונמשל לחציר.

But enosh is the level of Metatron, as is written in Parshas Pinchas (page 217) on [the verse] "Enosh, his days are like grass," etc.: that it is the level of the angel mentioned above, of whom it is said, "I was a youth (naar), and I have also grown old," etc. And he is likened to grass.

> Enosh Above is Metatron, the chief angel of the World of Yetzirah. The Zohar in Parshas Pinchas reads "enosh, his days are like grass" as speaking of this angel, of whom it is also said, "I was a youth, and I have also grown old." The comparison to grass is explained next.

כי הנה החציר הוא העשב שקוצרים אותו כמה פעמים וחוזר ונגדל במעט זמן וחוזרים וקוצרים אותו ונקרא אספסתא (בגמרא דחזקת הבתים)[49]

For grass (chatzir) is the herb that is cut several times and grows back again in a short time, and is cut again; it is called aspasta [a fodder grass] (in the Gemara, in [the chapter] Chezkas HaBatim).

> Chatzir is a fodder grass that is cut and soon grows back, again and again. The Talmud, in the chapter Chezkas HaBatim of Bava Basra, calls it aspasta. In Likkutei Torah, Pinchas (79b), the Alter Rebbe likewise calls "grass" the angels who come into being each day and are wholly nullified in their song.

והנה כמו כן בחינת מלאך הנ"ל שהוא המלביש לבחינת אור ההמשכה הנמשך בששת ימי החול יום ראשון בחי' חסד כו'. שבחי' החסד מתלבש במלאך הנ"ל ונקרא לכך מנעל דשכינתא כו'.[50]

Now, so too the level of the angel mentioned above, who is the one that clothes the light of the flow that is drawn down in the six weekdays, the first day [being] the level of Chesed (kindness), etc.: the level of Chesed is enclothed in that angel, and for this reason he is called "the shoe of the Shechinah (Divine Presence)," etc.

Metatron is the garment through which the G-dly flow passes during the six weekdays, each day carrying one attribute, beginning with Chesed on the first day. Because the attribute of Chesed is enclothed in him, he is called "the shoe of the Shechinah," the lowest garment, through which the Divine Presence reaches down.

THE REBBE ON THIS PARAGRAPH · AI research, checked against each source; not yet reviewed by a person

THE REBBE EXPLAINS

In a sicha printed for Parshas Shoftim (from Shabbos Beshalach, Tu BiShvat 5722), on the verse „כי האדם עץ השדה" ("for man is a tree of the field") and the Gemara's question „וכי אדם עץ שדה הוא" ("is man then a tree of the field?"), the Rebbe asks why the Gemara finds the comparison so hard.

Of man's four names, adam, ish, gever and enosh, adam (אדם) is the highest, the Rebbe explains, because it names the intellect, while ish names the middos (his notes 15–16 cite this column). Then he places the difference inside the intellect itself: ish is the part of the intellect that relates to the middos, while adam is „דעם עצם השכל" ("the very essence of the intellect"), above any tie to them; for this (note 24) he quotes our words „ואדם היינו כשיש לו מוחין דגדלות" ("adam is when he has the expanded intellect"). In his reading, the 'expanded intellect' of our paragraph is the essence of the mind, above the intellect that guides the middos.

The Alter Rebbe: ואדם היינו כשיש לו מוחין דגדלות כו'. ומ"מ גבי איש נמי כתיב אשרי איש ירא את ה'

The Rebbe: „איש" איז מתאר אַ נידעריקערן סוג פון שכל, דער טייל פון שכל וואָס איז שייך צו מדות, און „אדם" איז מתאר דעם עצם השכל

Likkutei Sichos, vol. ד, p. 1116–1117 (notes 15–16, 23–24) · ה'תשכ"ב, ט"ו בשבט, ש"פ בשלח

A QUESTION THE REBBE RAISES

In the maamar Vechazakta vehayisa le'ish, said on 19 Tammuz 5728, the day on which in 5653 the Rebbe Rashab began a maamar with this verse on the seventh day of his son the Rebbe Rayatz's bar mitzvah celebration, the Rebbe asks why a bar mitzvah is called ish, a name for the middos, when the merit of thirteen is that one becomes „בר דעת" ("a person of mature mind").

In his own note 10 the Rebbe gathers the sources that adam is named for the intellect and ish for the middos (this column among them) and recalls his explanation in Likkutei Sichos vol. 4 p. 1117, that within the intellect the part tied to the middos is ish and the essence is adam. Then he raises a difficulty: by the Rebbe Rashab's maamar Isa BeMidrash Tehillim (5653), at thirteen one has „מוחין בעצם" ("the intellect in its essence"), so even by that explanation he should be called adam, not ish; and he ends „ועצ"ע" ("this needs further study").

The Alter Rebbe: ואדם היינו כשיש לו מוחין דגדלות כו'

The Rebbe: דבן י"ג שנה יש לו מוחין בעצם — הרי גם לפי ביאור זה הול"ל אדם ולא איש. ועצ"ע

Sefer HaMaamarim Melukat, vol. ג, p. רכא (note 10) · י"ט תמוז ה'תשכ"ח, יום ב' פ' פינחס

5 ונקרא נער כלומר כמו שהנער שכלו ומדותיו קטנים ביותר לגבי אדם הגדול כן ויותר מכן אין ערוך בחי' מדות דיצי' [דיצירה] שהוא בחי' מט"ט [מטטרון] שהחסד מתלבש בהשפעה גשמיות לגבי מדות דאצילות ששם גילוי אור א"ס

He is called naar, a youth. That is: just as a youth's intellect and emotive attributes are very small compared to a grown man, so, and even more so, the emotive attributes (middos) of the World of Yetzirah (Formation), which is the level of Metatron, in which Chesed is enclothed in a physical flow, bear no comparison to the emotive attributes of the World of Atzilus (Emanation), where there is the revelation of the Infinite Light (Or Ein Sof).

> Metatron is called naar, a youth. A youth's mind and emotions are small beside those of a grown man, and the emotive attributes of Yetzirah, where Chesed is clothed in a physical flow, the sustenance of the world, are even further removed from those of Atzilus, where the Infinite Light itself is revealed.

ובכל שבת שהוא בחי' עליות העולמות מתעלה ג"כ בחי' מלאך הנ"ל לאצילות כנודע בענין מה יפו פעמיך בנעלים[51] כו'.

And on every Shabbos, which is the ascent of the worlds, the level of that angel also rises to Atzilus, as is known regarding "How beautiful are your steps in shoes," etc.

> Yet every Shabbos, when all the worlds ascend, this angel too rises to Atzilus, as is known from the explanation of "How beautiful are your steps in shoes," the "shoes" being Metatron, the shoe of the Shechinah.

> **EXPLAINED ELSEWHERE** • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person
>
> **EXPLAINED BY THE ALTER REBBE**
>
> 'As is known regarding „מה יפו פעמיך בנעלים" ("How beautiful are your steps in shoes")': why Metatron is called „מנעל דשכינתא" ("the shoe of the Shechinah", ¶4) and how the shoe rises on Shabbos is not explained.
>
> Perhaps (biur b'derech efshar) the 'known' teaching is the one in the Alter Rebbe's discourse on „מה יפו פעמיך בנעלים" ("How beautiful are your steps in shoes") in Likkutei Torah, Shir HaShirim, which itself refers back to this maamar for the angel's ascent on Shabbos. There he calls the servant Metatron the lowest garment of the Shechinah, its 'shoe', and, citing the Zohar HaRakia, says the 'shoes' are Metatron and Sandalfon, who lead this world through the six weekdays and rise on Shabbos. This is the angel of our paragraphs, the 'naar' who clothes the weekday flow and ascends to Atzilus every Shabbos.
>
> the Alter Rebbe: Likkutei Torah, Shir HaShirim, dibbur hamaschil Mah yafu pe'amayich (site: Shir HaShirim 34 ¶7, ¶12), vol. שיר השירים, p. מד, א ואילך

6 וזהו גם זקנתי[52] דסליק לסיבו[53,54] שהוא עלי [עליה] גדולה מבחי' נער ואנפי זוטרא לבחי' אנפי רברבי וזקנה כו'.

And this is "and I have also grown old": that he rises to old age, which is a great ascent from the level of naar and the "small face" (anpei zutra) to the level of the "great face" (anpei ravrevei) and old age, etc.

> "I have also grown old" refers to the Shabbos ascent: the Zohar says the youth "rises to old age." Rising from the "small face" to the "great face," as the Zohar names a lesser and a greater level of the "faces" Above, is a great elevation.

אך בחול חוזר ונמשך להיות בבחינת נער שהוא אנפי זוטרי כו' ולכך נאמר כחציר ימיו[55] כמו שחציר גדל תמיד מחדש כך זה האנוש מתחדש תמיד להיות בחי' נער.

But on weekdays he is drawn down again to be on the level of naar, which is the "small face," etc. Therefore it is said, "his days are like grass": just as grass constantly grows anew, so this enosh is constantly renewed to be on the level of naar.

> On weekdays the angel descends again to the level of a youth. That is why "his days are like grass": like grass that keeps growing back after it is cut, he is constantly renewed as a naar.

7 ותדע שהרי אנו מונין היום יום ראשון בשבת[56] יום שני כו' עד יום השבת הוא יום שביעי.

And you may know [this], for we count, "Today is the first day of the week," "the second day," etc., until the Shabbos day, which is the seventh day.

> A proof from the daily psalm: before it we say, "Today is the first day of the week," and so on through the week until Shabbos, the seventh day.

וקשה הרי[57] כבר עברו רבבות ימים משימ"ב [משנת ימי בראשית] עד עתה וא"כ איך אומרים היום יום ראשון כו'

This is difficult: surely myriads of days have already passed from the six days of Creation until now, so how do we say, "Today is the first day," etc.?

> The difficulty: countless days have passed since Creation, so in what sense is each Sunday "the first day"?

אלא מפני שבשבת העלי' [העליה] של בחי' נער שר העולם באצילות ושם למעלה מבחי' זמן ע"כ כל יום א' הוא ממש יום ראשון

Rather, it is because on Shabbos the ascent of the level of naar, the Prince of the World, is into Atzilus, and there it is above the level of time. Therefore every first day is truly a first day,

> The answer: on Shabbos the youth, the Prince of the World, rises into Atzilus, which is above time (the Talmud, Yevamos 16b, says that the Prince of the World spoke the verse "I was a youth, and I have also grown old"). So each Sunday is truly a new beginning.

כמו יום א' של ששת ימי בראשית שנתחדש הזמן מלמעלה מהזמן כך מתחדש כל יום ראשון שאחר השבת.

like the first day of the six days of Creation, when time was brought into being anew from above time; so every first day that follows Shabbos is renewed.

> On the first day of Creation, time itself was brought into being from a level above time. In the same way, every Sunday after Shabbos, time begins anew.

שהשבת הוא העלי' [העליה] באצי' שלמעלה[58] מהזמן וביום א' נמשך בבחי' מט"ט [מטטרון] ו"ק [ו' קצוות] דיצי' [דיצירה] בחי' זמן וא"כ הרי אנוש כחציר[59] ימיו[60]

For Shabbos is the ascent into Atzilus, which is above time, and on the first day it is drawn down into the level of Metatron, the six extremities (vav ketzavos) of Yetzirah, the level of time. If so, then "enosh, his days are like grass,"

> On Shabbos the angel rises above time; on Sunday the flow descends again into Metatron, the six emotive attributes ("extremities") of Yetzirah, which is the realm of time. That is why the verse says, "enosh, his days are like grass."

שגידולו רק[61] ו' ימים ובשבת עולה ונכלל בלמעלה מהזמן וחוזר ונמשך אחר כך ו' ימים אחרים וה"ז [והרי זה] כחציר כו'

whose growth is only six days; on Shabbos he rises and is included in what is above time, and afterward he is drawn down again for another six days; and this is "like grass," etc.

> His growth lasts only six days. On Shabbos he rises and is absorbed into what is above time, and then he descends for another six days, like grass that is cut and grows back.

(ומה שנמשל עלייתו באצילות בשם קצירה היינו שבעלייתו שם הוא בבחי' ביטול כנר בפני האבוקה[62] כו' וע"ש בפרשה פנחס) (דרי"ז ע"ב) **בפי' ואיננו[63,64] כו'.**

(And the reason his ascent into Atzilus is likened to "cutting" is that in his ascent there he is in a state of self-nullification (bittul), like a candle before a torch, etc. See there in Parshas Pinchas) (page 217, side b) on the explanation of "and he is no more," etc.

> The ascent is compared to "cutting" rather than growth because in Atzilus the angel is wholly nullified, like a candle's flame before a torch, as if he were cut away. The Zohar in Pinchas explains the verse's next words, "and he is no more," in this way: he is absorbed within a hidden, supernal spirit, the secret of Chanoch, of whom it is said, "and he was no more, for G-d took him."

והנה הרי מובן מזה איך שאין ערוך לשון אנוש שהוא בחי' מלאך בעל גבול כו' לגבי בחינת איש[65] ואדם שנאמר ה' איש כו' שהוא בחינת א"ס קדמון ונצחי

Now, from this it is understood how the term enosh, which is the level of an angel who has limits, etc., bears no comparison to the level of ish and adam, of which it is said, "Havayah is a man (ish)," etc., which is the level of the Infinite One (Ein Sof), primordial and eternal.

> The conclusion: enosh, a limited angel, bears no comparison to ish and adam Above, which, as in "Havayah is a man of war," refer to the Infinite One Himself, who has no beginning and no end.

וכן מובן גם כן לפ"ז [לפי זה] **לפי ערך באדם שלמטה כשנקרא אנוש מורה על חלישות כחו וירידה ממדרגת בחינת איש ואדם כו'**

And accordingly it is likewise understood, in proportion, regarding man below: when he is called enosh, it indicates the weakness of his power and a descent from the rank of the level of ish and adam, etc.

> Correspondingly, when a human being is called enosh, it means that his strength has weakened and that he has fallen from the rank of ish and adam.

והיינו כנ"ל באריכות בענין עקוב הלב מכל ואנוש הוא[66,67] שענין החלישות הוא כשאין לו כח להתגבר על יצרו

That is, as was said above at length regarding "The heart is more crooked than all, and it is anush": the weakness is when he has no strength to prevail over his inclination.

> As section 1 explained at length, this weakness means lacking the strength to overcome one's inclination.

כי איזהו גבור הכובש את יצרו[69, 68] להיות כמ"ש ואהבת בכל לבבך[70] בשני יצריך[71]

For "Who is mighty? One who conquers his inclination," so as to be as it is written, "And you shall love with all your heart (levavcha)": with both your inclinations.

True strength is mastery of one's inclination, as the Mishnah in Avos says, so that a person can love G-d "with all your heart," which the Sages read as with both inclinations, the good and the evil: the Torah writes levavcha, with a doubled beis, rather than libcha.

[וכן למעלה הנה ביצירה דהוא בחי' אנוש שם עיקר בחי' עה"ד [עץ הדעת] טו"ר [טוב ורע] כמ"ש הרמ"ז [הרב משה זכות] ר"פ וישלח ובמק"מ [ובמקדש מלך] פ' מקץ קצ"ד א'][72]:

[And so too Above: in Yetzirah, which is the level of enosh, the level of the Tree of Knowledge of good and evil is chiefly present, as the Ramaz writes at the beginning of Parshas Vayishlach, and in the Mikdash Melech on Parshas Mikeitz, 194a.]

The bracketed note applies this Above: Yetzirah, the world of enosh, is the main place of the Tree of Knowledge of good and evil, where good and evil are mixed, as the Ramaz (Rabbi Moshe Zacuto, a seventeenth-century Kabbalist) and the Mikdash Melech (a commentary on the Zohar by Rabbi Shalom Buzaglo) write. So enosh, Above too, is the level where good and evil contend.

THE REBBE ON THIS PARAGRAPH · AI research, checked against each source; not yet reviewed by a person

THE REBBE EXPLAINS

In the maamar Vayehi bayom hashemini of Shabbos Shemini 5737, explaining why the Shechinah rested specifically on the eighth day, the Rebbe shows that seven, the full cycle of the week, already includes a level above time, and that eight is above even that.

The Rebbe brings the verse the Sages say the prince of the world spoke, „נער הייתי גם זקנתי" ("I was a youth and I have also grown old"), and the explanation (the editors' note 33 places it in this column) that it speaks of the ascent of Shabbos above time, through which time is renewed although thousands of days have passed since creation. From the words „גם זקנתי" ("I have also grown old") he infers that even that ascent is still within the bounds of time, for of what is wholly above time one could not say 'I have grown old'; so the lofty level of Shabbos is counted among the seven days of the cycle. Perhaps (biur b'derech efshar) this sharpens our paragraph: the Shabbos ascent 'above time', after which every Sunday is new, still belongs to time.

The Alter Rebbe: שהשבת הוא העלי' באצי' שלמעלה מהזמן וביום א' נמשך בבחי' מט"ט ו"ק דיצי' בחי' זמן

The Rebbe: ומזה שאומרים גם זקנתי, מובן שאף שאז הוא עלי' למעלה מן הזמן מ"מ עדיין הוא בגדר הזמן

Sefer HaMaamarim 5737 (unedited, old edition), vol. תשל"ז, p. 210 (notes 28, 33) · ש"פ שמיני, מבה"ח אייר, ה'תשל"ז

THE REBBE EXPLAINS

At the farbrengen of Shabbos Ki Savo, 18 Elul 5744, speaking of the two sides of Shabbos (prepared by the work of the six days, yet a gift beyond them), the Rebbe turns to Shabbos and time.

The Rebbe says that Shabbos is both a part of time, the seventh of the days of building, and above time; more than that, it puts an end to time, as „ויכולו" is read as kilayon, consumption. He brings the Alter Rebbe's explanation (the editors' note 97 names this column) of why every week begins

again with the first day though thousands of days have passed, and asks: if on Shabbos there is an ascent above time, where has all the time before it gone? He answers that Shabbos made an end of it, so that afterward the first day is „ראשון ממש" ("truly first"), like the first day of creation.

The Alter Rebbe: וקשה הרי כבר עברו רבבות ימים משימ"ב עד עתה וא"כ איך אומרים היום יום ראשון כו'

The Rebbe: ווא האט זיך אהין געטאן כל הזמן שלפנ"ז (לפני שבת) - מוז מען זאגן אז שבת מאכט א כליון פון זמן

Sichos Kodesh 5744 (unedited), vol. ד, p. יד (note 97) · ח"י אלול ה'תשד"מ, ש"פ תבוא

SECTION 3 · ¶8–14

The Torah as bread

8 ג והנה יש מקוה לישראל על זאת[73] היינו ע"י התורה שנקרא לחם ועל זה נאמר ולחם לבב אנוש יסעד.[74] שיסעד לבב אנוש וחלוש הזה ויחזקנו להיות בו כח ועוז לכבוש גם לנפשו הבהמית.

3. Now, "there is hope for Israel concerning this," namely through the Torah, which is called bread. Of this it is said, "and bread sustains the heart of enosh": that it will sustain this heart of enosh, the weak one, and strengthen it, so that it should have power and strength to conquer even its animal soul.

Section 3 begins with the remedy for enosh. Borrowing Ezra's words, "there is hope for Israel concerning this": the Torah, called bread, "sustains the heart of enosh," strengthening the weak heart until it can conquer even the animal soul.

והיינו לפי שהתורה נקרא עוז וכמ"ש ה' עוז לעמו יתן[75] שנותנת כח ועוז בנה"א [בנפש האלקית] להתגבר על חומריות הגוף ונפש הבהמית וגסותו לצאת ממסגר אסיר[76]

That is because the Torah is called "strength" (oz), as it is written, "Havayah will give strength to His people": it gives power and strength to the G-dly soul to prevail over the materiality of the body and over the animal soul and its coarseness, to go out from the captive's prison

The Torah is called oz, "strength," as in "Havayah will give strength to His people." It gives the G-dly soul the power to prevail over the body's coarseness and the animal soul, and to break out of its confinement, like a prisoner leaving his cell.

(וכמ"ש מזה בד"ה בחדש השלישי[77] לצאת[78] בנ"י [בני ישראל] מארץ מצרים. בפרשת יתרו ע"ש באריכות) ולכך נקרא התורה לחם עד"מ הלחם גשמי שסועד הלב ומחזקו.

(as is explained on this in the discourse beginning "In the third month after the children of Israel went out of the land of Egypt," in Parshas Yisro; see there at length). Therefore the Torah is called bread, by analogy with physical bread, which sustains the heart and strengthens it.

> The Alter Rebbe refers to his fuller treatment in Torah Ohr, Yisro, the discourse "In the third month," where he explains in nearly the same words that the Torah, called oz, gives the G-dly soul strength over the body, and that through it comes peace Above and below. This is why the Torah is called bread: like physical bread, it sustains and strengthens the heart.

והיינו שמקשר ומחבר חיי הנפש באברי הגוף שאם ירעב ולא יאכל כל היום יתחלש ויסתלק קצת כחות חיי נפשו ועל ידי הלחם יסעד הלב ותשוב נפשו אליו

That is, it binds and joins the life of the soul to the limbs of the body: for if one goes hungry and does not eat all day, he will weaken, and some of the powers of the life of his soul will withdraw; and through bread the heart is sustained and his soul returns to him

> Bread binds the soul's life to the body's limbs. A person who goes without food all day grows weak, as if some of his life-force were withdrawing; when he eats, his heart is sustained and his vitality returns.

(והעיקר נקרא ע"ש [על שם] הלב שבו דם הנפש שהנפש מתלבשת בדם שבלב כו' ומבואר במ"א דדוקא לחם סועד הלב הגם שהבשר מרבה דם יותר מהלחם עכ"ז [עם כל זה] לחם דוקא סועד הלב ומחזקו ומגביהו להתקשר עם המוח)

(and it is named chiefly after the heart, in which is the blood of the soul, for the soul is enclothed in the blood that is in the heart, etc. And it is explained elsewhere that specifically bread sustains the heart: although meat increases the blood more than bread, nevertheless it is specifically bread that sustains the heart, strengthens it and raises it to be connected with the brain).

> Bread is said to sustain the heart because the heart holds the blood, and the soul is enclothed in the blood. Elsewhere it is explained that although meat produces more blood, only bread truly sustains the heart and raises it to connect with the mind.

וכך בחי' לחמה של תורה והוא עשוי מחטה[79] בחי' כ"ב אותיות התורה כמנין חט"ה[80] ולכן בשבועות מביאין שתי הלחם מחטים

So too the level of the "bread" of the Torah: it is made of wheat (chitah), which is the level of the twenty-two letters of the Torah, the numerical value of chitah. Therefore on Shavuos the Two Loaves are brought from wheat,

> The Torah's "bread" is made of wheat, chitah, whose letters add up to twenty-two (ches 8, tes 9, hei 5), the number of the letters of the Torah. That is why the Two Loaves offered on Shavuos, the festival of the Giving of the Torah, are made of wheat.

והוא גם כן התחלת קציר חטים כמ"ש במ"א[81] הנה הוא מחזקו ונותן כח ועוז לנפש האלקית להתגבר על חומריות הגוף ונפש הבהמית.

and it is also the beginning of the wheat harvest, as is explained elsewhere. It strengthens him and gives power and strength to the G-dly soul to prevail over the materiality of the body and over the animal soul.

> Shavuos is also the beginning of the wheat harvest. Like wheat bread, the Torah strengthens the person and gives the G-dly soul power over the body and the animal soul.

והנה התורה נקרא ג"כ לחמי שהוא בחי' לחם אצלו ג"כ כביכול (ואף שנאמר ולחם לבב אנוש יסעד דהוא בבחי' מלאך מט"ט [מטטרון] הנ"ל מ"מ הרי בחינת אדם ג"כ צריך ללחם כו'

Now, the Torah is also called "My bread," for it is the level of bread for Him too, as it were. (And although it is said, "and bread sustains the heart of enosh," which is on the level of the angel Metatron mentioned above, [still,] the level of adam also needs bread, etc.:

> The Torah is called "My bread," as if it were bread for G-d too. The parenthesis that begins here explains that although the verse speaks of bread sustaining enosh, the level of Metatron, even the higher level of adam needs bread.

היינו בחינת ממכ"ע [ממלא כל עלמין] שמקבל אור וחיות מבחינת סוכ"ע ע"י התורה ומצות ועמ"ש מזה בד"ה ראשי המטות[82] רק שאפילו לבב אנוש וחלוש גם כן יסעד הלחם)

that is, the level of the light that fills all worlds (memalei kol almin), which receives light and life-force from the level of the light that encompasses all worlds (sovev kol almin) through the Torah and mitzvos; see what is written on this in the discourse beginning "The heads of the tribes." Only, the bread sustains even the heart of enosh, the weak one, as well.)

> Above, the "bread" is what lets the light that fills all worlds receive from the light that encompasses all worlds, and this comes through the Torah and mitzvos. In Likkutei Torah, Matos ("The heads of the tribes"), the Alter Rebbe explains "My bread" in just this way: as a person lives by bread, the light that fills all worlds, the "likeness of a man" (adam), receives life from the supernal will through the Torah and mitzvos. The verse's point is only that bread sustains even the weak heart of enosh.

וענין שייכות בחי' זו למעלה הענין דכמו צורך האדם ללחם הוא שלפי שהנפש הוא רוחני והגוף הוא גשמי ואינו ממהות וערך נפש רוחני

And how this level applies Above is as follows. Just as man's need for bread is because the soul is spiritual and the body is physical, and it is not of the essence and rank of a spiritual soul,

> Now the Alter Rebbe explains why "bread" applies Above at all. A person needs bread because soul and body are of entirely different natures, the one spiritual, the other physical.

ע"כ בכדי שיהי' [שיהיה] התחברות והתקשרות הנפש בגוף צ"ל ע"י ממוצע המחברם והוא הלחם שנעשה ממנו דם ומקשר הנפש להתלבש בדם כו'.

therefore, for the soul to be joined and bound to the body, it must be through an intermediary that joins them, and that is bread, from which blood is made, and it binds the soul to be enclothed in the blood, etc.

> Two things so different can be joined only through an intermediary. Bread is that intermediary: it becomes blood, and the soul is enclothed in the blood.

> **EXPLAINED ELSEWHERE** • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person
>
> **EXPLAINED BY THE ALTER REBBE AND THE REBBE**
>
> „ומבואר במ"א" ('it is explained elsewhere') „דדוקא לחם סועד הלב" ('that specifically bread sustains the heart'), though meat makes more blood: no place is given and the reason is not stated.
>
> Perhaps (biur b'derech efshar) 'elsewhere' is the teaching the Alter Rebbe gives in Likkutei Torah, Emor, on 'Vehenif hakohen', which the Rebbe sums up in Likkutei Sichos vol. 4 p. 1114: the vegetable kingdom has a higher root than the animal, in the world of Tohu, and so fell lower, yet it keeps more of its power to satisfy. So meat adds blood, but only bread „לבב אנוש יסעד" ("sustains the heart of man"), and Birkas HaMazon is said over bread alone. The wording there is almost that of our paragraph.

the Alter Rebbe: Likkutei Torah, Emor, biur on 'Vehenif hakohen osam' (site: Emor 6 ¶30), vol. ויקרא, p. לט, ג · the Rebbe: Likkutei Sichos, vol. ד, p. 1114 (note 2)

9 וכך הוא למעלה בכדי שיהי' [שיהיה] נמשך אור א"ס ב"ה להתלבש בנאצלים ונבראים שהרי מצד עצמו לאו מכל אלין מדות איהו כלל ואנת חכים ולא בחכמה ידיעא.[83]

So it is Above, for the Infinite Light (Or Ein Sof), blessed be He, to be drawn down and enclothed in the emanated and created beings, since in Himself "He is not of any of these attributes at all," and "You are wise, but not with a known wisdom."

The same holds Above, for the Infinite Light to be drawn down and enclothed in the emanated and created beings: in Himself G-d is not any of these attributes at all; as Eliyahu's prayer in the Tikkunei Zohar says, "You are wise, but not with a known wisdom."

וכמו שאין ערוך גוף גשמי לגבי הנפש הרוחניות כן ויותר מכן אין ערוך בחי' חכמה כו' ומדות כו' לגבי אין סוף ב"ה.

And just as a physical body bears no comparison to the spiritual soul, so, and even more so, the level of Chochmah (wisdom), etc., and the emotive attributes (middos), etc., bear no comparison to the Infinite One (Ein Sof), blessed be He.

The gap between G-d and even His Chochmah and emotive attributes is greater than the gap between a physical body and a spiritual soul. Even the highest Sefiros bear no comparison to the Infinite One.

10 ולכן כדי שיהי' [שיהיה] התקשרות והתחברות א"ס ב"ה במדות הוא ע"י לחם המקשר ומחבר להיות הוא יתי' מתלבש בהן כנשמתא לגופא כו'.

Therefore, for the Infinite One, blessed be He, to be bound and joined to the attributes, it is through "bread," which binds and joins, so that He, may He be blessed, is enclothed in them like a soul in a body, etc.

For the Infinite One to be bound to the attributes and enclothed in them like a soul in a body, there must be a "bread" that binds and joins them.

וזהו כי אמרתי עולם חסד יבנה[84] שצריך להיות החסד יבנה כדי להיות בחי' קיום העולם. כי להיות התהוות העולמות הוא ע"י מדות עליונות שעקרן החסד.

And this is [the meaning of] "For I said, '[For] the world, kindness (chesed) shall be built'": the Chesed must be "built" so that there may be the level of the world's endurance. For the coming into being of the worlds is through the supernal attributes, the chief of which is Chesed.

The verse is read here as "[For] the world, kindness shall be built": the world comes into being through the supernal attributes, chief of which is Chesed, and so Chesed itself must be "built" for the world to endure. In its plain sense the verse says that kindness is built forever (olam).

11 וגם ע"י בחי' חב"ד [חכמה בינה ודעת] המתלבשות בהן וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] בעשרה דברים נברא העולם[85] בחכמה בתבונה ובדעת וארז"ל [ואמרו רבותינו זכרונם לברכה] בראשית נמי מאמר הוא[86]

And also through the level of Chochmah (wisdom), Binah (understanding) and Daas (knowledge), which are enclothed in them, as our Sages, of blessed memory, said, "With ten things the world was created: with wisdom, with understanding and with knowledge." And our Sages, of blessed memory, said, "'In the beginning' is also an utterance."

> The world was created not only through the emotive attributes but also through Chochmah, Binah and Daas enclothed in them, as the Talmud lists wisdom, understanding and knowledge among the ten things through which the world was created. The Talmud also says that "In the beginning" is itself one of the ten utterances of Creation.

ד בראשית היינו בחי' חכמה שאפי' [שאפילו] חכמה נקרא ג"כ מאמר לבד לגבי א"ס ב"ה וכנ"ל בענין גופא לגבי נשמתא כו'.

For "In the beginning" is the level of Chochmah: even Chochmah is called merely an utterance in relation to the Infinite One (Ein Sof), blessed be He, as mentioned above regarding the body in relation to the soul, etc.

> "In the beginning" stands for Chochmah. Calling it an utterance means that even Chochmah, the source of the intellect, is no more than a single utterance compared with the Infinite One, as the body is to the soul.

12 ולכך כדי שיהיה נבנה בחי' החסד והחכמה הוא ע"י כי אמרתי דהיינו ע"י הדיבור בד"ת [בדברי תורה] שנקרא לחם עד שהוא בחי' לחמי ממש להמשיך אור א"ס ב"ה במדות עליונות דאצילות שצ"ל ג"כ ע"י בחי' לחם זה דוקא [ועמ"ש מזה סד"ה לסוסתי ובד"ה באתי לגני]

Therefore, for the level of Chesed and Chochmah to be "built," it is through "For I said," that is, through speaking words of Torah, which is called bread, to the point that it is truly the level of "My bread," to draw the Infinite Light (Or Ein Sof), blessed be He, into the supernal attributes of the World of Atzilus (Emanation), which must also be specifically through this level of bread [and see what is written on this at the end of the discourse beginning "To My mare" and in the discourse beginning "I have come into My garden"].

> So the attributes of Chesed and Chochmah are "built" through "For I said," that is, through a person's speaking words of Torah. That speech is the "bread," indeed G-d's own bread, "My bread," that draws the Infinite Light into the attributes. Even the supernal attributes of Atzilus receive the Infinite Light only through this "bread" (the text refers to the discourses "To My mare" and "I have come into My garden").

ולחם אפילו לבב אנוש יסעד להמשיך חיות והמשכת אור א"ס ב"ה גם למטה בבחי' אנוש שהוא בחי' נער ושר העולם

And bread sustains even the heart of enosh, to draw the life-force and the drawing down of the Infinite Light, blessed be He, also below, into the level of enosh, which is the level of naar and the Prince of the World,

> And bread also sustains enosh: the Torah draws the life-force down to the lowest level, enosh, which is Metatron, the youth and Prince of the World.

להיות ההמשכה והחיות נמשך גם כן בעולמות תחתונים עד שעי"ז נמשך רחמים וטוב בעולם והשפעת חסד ומזון גשמי [גשמיים / גשמיות / גשמית] גם כן לעולם

so that the flow and the life-force are drawn also into the lower worlds, until through this compassion and goodness are drawn into the world, and also a flow of kindness and physical sustenance to the world

> Through him the flow reaches the lower worlds, bringing compassion and goodness, kindness and even physical sustenance into the world.

(ועיין ס"פ ויקרא) (דכ"ה ע"ב) על פסוק הרעיפו שמים ממעל[87,88] כו' עד ומזונייהו דבני נשא אשתכח בעלמא.

(and see the end of Parshas Vayikra) (page 25b) on the verse "Drip, O heavens, from above," etc., until "and the sustenance of human beings is found in the world."

> The Zohar at the end of Parshas Vayikra explains the verse "Drip, O heavens, from above" in this way, until its conclusion that the sustenance of human beings is found in the world.

והרעיפו הוא כמ"ש יערוף כמטר לקחי[89] דקאי על התורה וכמ"ש במ"א[90] וכמו שהוא למעלה כך הוא גם כן למטה בנפש

And "drip" (har'ifu) is as it is written, "My teaching shall drip (ya'arof) like the rain," which refers to the Torah, as is explained elsewhere. And as it is Above, so it is also below, in the soul:

> "Drip" (har'ifu) recalls "My teaching shall drip (ya'arof) like the rain," a verse about the Torah: the two verbs mean the same and share their letters in a different order. So the sustenance that drips from heaven depends on Torah study, and what is true Above is true in the soul below.

דלחם אפילו לבב אנוש וחלש יסעד עד שהחלש יאמר גבור אני[91] להיות גבור הכובש את יצרו[92] והכל ע"ח לחמה של תורה.

that bread sustains even the heart of enosh, the weak one, until "the weak one shall say, 'I am mighty'": to be mighty, one who conquers his inclination. And all this is through the bread of the Torah.

> Bread sustains even the weakest heart, until the weak one can say, in the prophet's words, "I am mighty," mighty in the sense of conquering his inclination. All this comes through the bread of the Torah. (The printed Hebrew's ע"ח is a slip for ע"י, "through.")

ואפי' [ואפילו] מי שהוא בחינת אדם גם כן צריך ללחם זה כנ"ל בנמשל וכן הוא למטה שכדי להיות המשכת אור אין סוף בנפש א"א רק על ידי התורה:

And even one who is on the level of adam also needs this bread, as mentioned above regarding the parallel [Above]. And so it is below: for the Infinite Light to be drawn into the soul is impossible except through the Torah.

> Even a person on the level of adam needs this bread, as with the parallel Above. The Infinite Light can be drawn into the soul only through the Torah.

13 וזהו וידבר אלקים את כל הדברים האלה לאמר.[93] פירוש כל הדברים האלה היינו כללות כל התורה כולה שכלולה[94] בעשרת הדברות[95] וכמ"ש הרמב"ן [הרבי משה בן נחמן] שבעשרת הדברות יש תר"ך אותיות.[96,97]

And this is [the meaning of] "And G-d spoke all these words, saying." "All these words" means the general and collective expression (klalus) of the entire Torah, which is included in the Ten Commandments, as the Ramban writes, that in the Ten Commandments there are 620 letters.

> The verse introducing the Ten Commandments says that G-d spoke "all these words." The Alter Rebbe takes "all" to mean the entire Torah, which is contained in the Ten Commandments; the Ten Commandments have 620 letters, which the Midrash links to the 613 mitzvos and seven more. In Likkutei Torah, Bechukosai (46d), the Alter Rebbe adds that 620 is the numerical value of Keser, the Crown, in which the Tablets are rooted.

לאמר פי' כדי שיהיה על ידי זה קיום וחיות לעשרה מאמרות[98] כנ"ל בענין לחמי וכו'.

"Saying" (lemor) means: so that through this there may be endurance and life-force for the Ten Utterances, as mentioned above regarding "My bread," etc.

> Lemor, "saying," is read as the purpose of the Giving of the Torah (it shares its root with maamaros, "utterances"): that through it the ten utterances of Creation should receive their endurance and life, the "bread" ("My bread") explained above.

וז"ש [וזהו שכתוב] רז"ל (סנהדרין צ"ט ב') על פסוק או יחזיק במעוזי[99] יעשה שלום לי שלום יעשה לי[100] שהעוסק בתורה לשמה משים שלום בפמליא[101] של מעלה ובפמליא של מטה

And this is what our Sages, of blessed memory, said (Sanhedrin 99b) on the verse, "Or let him take hold of My strength, that he may make peace with Me; peace he shall make with Me": that one who occupies himself with Torah for its own sake makes peace in the household Above and in the household below.

> The Talmud reads Yeshayahu's doubled "peace" as saying that one who studies Torah for its own sake makes peace in two "households," the one Above and the one below. (The printed רז"ך is a misprint for רז"ל, "our Sages.")

פי' בפמליא של מעלה היינו בחינת התקשרות והתחברות אור א"ס בחכמה ובתבונה כו' שבהן נבראו ונאצלו כו' שנקרא פמליא של מעלה.

"In the household Above" means the bond and joining of the Infinite Light (Or Ein Sof) with Chochmah and with Tevunah (understanding), etc., through which [the worlds] were created and emanated, etc., which is called the household Above.

> Peace in the household Above is the bond between the Infinite Light and the Sefiros of Chochmah and Tevunah, through which all things were created and emanated.

ופי' בפמליא של מטה היינו בנה"א [בנפש האלקית] בגוף שכובש גם לנפשו הבהמית מפני העוז והכח שניתוסף לניצוץ האלקי ע"י לחמה של תורה.

And "in the household below" means in the G-dly soul within the body, which conquers even its animal soul, because of the strength and power added to the G-dly spark through the bread of the Torah.

> Peace in the household below is in the person: the G-dly soul within the body gains strength through the bread of the Torah and conquers even the animal soul.

14 והנה עיקר הטעם לזה שהתורה ביכולתה לחבר אור א"ס בנאצלים ונבראים. היינו לפי שהתורה שרשה בבחינת רצון העליון שהוא בבחינת כתר תר"ך עמודי אור

Now, the main reason that the Torah has the ability to join the Infinite Light (Or Ein Sof) with the emanated and created beings is that the Torah is rooted in the level of the supernal will, which is the level of Keser (the Crown), the 620 pillars of light;

> Why does the Torah have the power to join the Infinite Light to the created worlds? Because it is rooted in the supernal will, the level of Keser, the Crown. The letters of keser (kaf 20, tav 400, reish 200) add up to 620, the "620 pillars of light," the same number as the letters of the Ten Commandments mentioned just before.

דהיינו בחינת כשעלה ברצונו הפשוט להאציל ולברוא[102] כו' שזהו מקור כל העולמות והוא למעלה גם מבחינת החכמה

that is, the level of "when it arose in His simple will to emanate and to create," etc., which is the source of all the worlds, and it is above even the level of Chochmah (wisdom).

> Keser is G-d's simple will to emanate and create (the words are from the Arizal's Etz Chaim), the source of all the worlds, and it is higher than Chochmah.

ועי"ז הרצון העליון נמשך אור א"ס בחכמה וכן בתבונה ובדעת כו' (כי הכתר הוא בחי' ממוצע המחבר אור א"ס ב"ה עם הנאצלים כנודע)

Through this supernal will the Infinite Light is drawn into Chochmah, and likewise into Tevunah (understanding) and Daas (knowledge), etc. (for Keser is the level of an intermediary that joins the Infinite Light, blessed be He, with the emanated beings, as is known).

> Through this will the Infinite Light reaches Chochmah, and likewise the other intellectual Sefiros. Keser serves as the intermediary between the Infinite Light and the emanated beings, because it touches both.

ועל זה נאמר פותח את ידיך[103] ומשביע לכל חי רצון א"ת [אל תקרי] ידיך אלא יודיך[104] ועל ידי זה משביע לכל חי מבחי' רצון העליון.

Of this it is said, "You open Your hand and satisfy every living thing [with] will (ratzon)." Do not read yadecha, "Your hand," but yudecha, "Your yuds"; and through this He satisfies every living thing from the level of the supernal will.

> The psalm says G-d opens His hand and satisfies every living thing with ratzon; in its plain sense He satisfies each creature's desire, but the Alter Rebbe reads ratzon as the supernal will itself. The Tikkunei Zohar reads yadecha, "Your hand," as yudecha, "Your yuds," the letter yud, through which the flow from the supernal will reaches every living thing.

והוא כמ"ש אשר יעשה אותם האדם וחי[105] בהם שנמשך בחי' אור וחיות גם באדם העליון כו'. וזהו כאלו עשאוני.[106, 107]

And this is as it is written, "which a man (adam) shall do, and live by them": that the level of light and life-force is drawn also into the supernal Adam, etc. And this is [the meaning of] "as though they had made Me."

> Of the mitzvos the Torah says that "a man (adam) shall do them and live by them": through doing them, light and life are drawn into the "supernal Adam," the G-dly configuration in the form of man. This is why the Zohar has G-d say of one who keeps the mitzvos that it is "as though he had made Me."

וזהו ענין שתי הלחם שהקריבו בעצרת שעל ידי בחי' שתי הלחם שהקריבו למטה נמשך לכללות נשמות ישראל בחינה סעודת הלב (ועמ"ש בפ' שלח בד"ה ענין הנסכים)

And this is the matter of the Two Loaves that were offered on Atzeres [Shavuos]: through the Two Loaves that were offered below, the level of "sustaining the heart" was drawn to the souls of Israel as a whole (and see what is written in Parshas Shelach in the discourse beginning "The matter of the libations").

> The Two Loaves offered on Shavuos (Atzeres) express this: through the loaves offered below, the souls of Israel as a whole received the "sustaining of the heart," the strength that the Torah's bread gives.

והיינו לחבר אור האלקי בכללות נשמות ישראל ולכבוש את היצה"ר [היצר הרע] על ידי הכח והעוז הזה כנ"ל והוא ענין השלום בפמליא של מטה

That is, to join the G-dly light with the souls of Israel as a whole, and to conquer the evil inclination through this power and strength, as mentioned above; and this is the peace in the household below.

> This joins G-dly light to the souls and gives them strength to conquer the evil inclination: the "peace in the household below."

וכמ"כ [וכמו כן] באתערותא דלעילא כמים הפנים לפנים[108] כן לב האדם כו' נעשה למעלה בחי' לחמי לעשות שלום בפמליא של מעלה התלבשות אור א"ס בחכמה ובתבונה כו'

And likewise, in the arousal from above, [as] "As water [reflects] face to face, so the heart of man," etc., there comes to be, Above, the level of "My bread," to make peace in the household Above: the enclothing of the Infinite Light in Chochmah and in Tevunah, etc.

> And as water reflects a face back to the one who looks into it, the arousal below brings a matching arousal from above: the Torah becomes "My bread" Above, making peace in the household Above, where the Infinite Light is enclothed in Chochmah and Tevunah.

(ואפ"ל [ואפשר לומר] שזהו ענין שלמי צבור שני כבשים[109] שהקריבו בשבועות ושתי הלחם[110] ע"ג שני הכבשים.[111] כי שלמים[112] הוא בחי'[113] שלשום וכמ"ש בזהר ויקרא) (די"א סע"ב [סוף עמוד ב] ודי"ב)

(And it may be said that this is the matter of the communal peace-offerings, the two lambs that were offered on Shavuos, with the Two Loaves upon the two lambs. For shelamim, "peace-offerings," is the level of shalom, "peace," as is written in the Zohar, Vayikra) (page 11, end of side b, and page 12).

> The Alter Rebbe suggests that the communal peace-offerings of Shavuos, two lambs that were waved together with the Two Loaves, express the same idea, because the word shelamim (peace-offerings) comes from shalom (peace), as the Zohar on Parshas Vayikra explains. (The printed Hebrew's שלשום is a misprint for שלום, "peace.")

והיינו שמבחי' שתי הלחם שהן תורה שבכתב ותורה שבעל פה נמשך להיות שלום בפמליא של מעלה ובפמליא של מטה

That is, from the level of the Two Loaves, which are the Written Torah and the Oral Torah, there comes to be peace in the household Above and in the household below.

> The Two Loaves stand for the Written Torah and the Oral Torah. From them comes peace both Above and below, matching the two lambs.

ולכן שלמי צבור הנזכר הן קדשי קדשים עיין בזהר ר"פ צו ובפי' הרמ"ש שם בענין קדשי קדשים

Therefore the communal peace-offerings mentioned are holy of holies (kodshei kodashim); see the Zohar at the beginning of Parshas Tzav, and the commentary of the Ramash there, on the matter of holy of holies.

> That is why these communal peace-offerings have the status of "holy of holies," the highest grade of holiness, unlike ordinary peace-offerings. The text points to the Zohar at the beginning of Parshas Tzav and to a commentary there by "the Ramash," an abbreviation that the notes do not identify.

ויובן שכל בחי' ההם ישנן בבחי' השלום שנמשך ע"י התורה ועמ"ש בביאור ע"פ החלצו מאתכם[114, 115] כו'.

And it will be understood that all those levels are present in the peace that is drawn down through the Torah. And see what is written in the explanation on [the verse] "Arm from among you," etc.

> All the levels of holiness alluded to here are found in the peace that the Torah brings about. In Likkutei Torah, Matos (87d), on "Arm from among you," the Alter Rebbe explains that the higher peace, the joining of Chochmah and Binah through the Torah, brings about the lower peace, the inter-inclusion of the emotive attributes.

SECTION 4 · ¶15–24

Going out, and the wine of contemplation

15 וזהו ענין במלך שלמה במלך שהשלום שלו[116, 117, 118, 119] כו'. ד ועתה צריך להבין ענין ויין ישמח לבב אנוש. ויובן זה ע"פ ביאור לשון הלכו לחמו בלחמי[120] כו' מהו ענין הליכה זאת.

And this is the meaning of "at King Shlomo": at the King to Whom peace (shalom) belongs, etc. 4. Now we need to understand the matter of "And wine gladdens the heart of enosh." This will be understood through explaining the wording "Go, eat of my bread," etc.: what is this "going"?

> The Midrash reads "King Shlomo" as "the King to Whom peace belongs," G-d Himself, so the crowned King of the verse is the One who makes peace through the Torah. Section 4 then turns to wine, beginning from the verse "Go, eat of my bread": what is this "going"?

אך פי' לכו היינו שצריך ללך מביתו כו' ואף מגופו ועצמותו הם הנאת עניני עוה"ז וכל כיוצא בו

But the meaning of "Go" is that one must go out from his house, etc., and even from his body and his very self, which are the enjoyment of the matters of this world and everything like it,

> "Go" means leaving one's "house," and even one's body and self, that is, one's enjoyment of worldly things.

ולשום כל שכלו רק בתורה שלא ישאר מן שכלו כלל ואפי' [ואפילו] מעט ובעניני עוה"ז ישים רק מעט משכלו ועי"ז יתעלה במחשבתו ישראל עלה במחשבה[121] כי"א [כל אחד / כל אחת] לפי מדרגתו.

and put all his intellect only into the Torah, so that nothing of his intellect remains, not even a little; and into the matters of this world he should put only a little of his intellect. Through this he will rise up in His Thought, [as] "Israel arose in Thought," each one according to his level.

> One must put all one's mind into the Torah and only a little of it into worldly affairs. Through this a person rises in G-d's Thought, the root of Israel ("Israel arose in Thought"), each according to his level.

16 ולכן אנו רואים שלעתים ע"ה [עם הארץ] מצליח בדרכו יותר. מפני שהוא אינו משים שכלו בעניניו לפי שאין לו שכל

Therefore we see that at times an unlearned person (am haaretz) succeeds more in his way, because he does not put his intellect into his affairs, since he has no intellect;

> This explains why an unlearned person sometimes succeeds more in business: he does not invest his intellect in it.

אבל מי שיש לו שכל ומשים כל שכלו בעניני עוה"ז יותר מדאי ע"כ אינו מצליח

but one who has intellect and puts all his intellect into the matters of this world, more than is proper, therefore does not succeed.

> A thinking person who pours his whole mind into worldly affairs, more than is proper, does not succeed for that reason.

רק ישים כל שכלו בדעת התורה לפי מדרגתו הן בנגלה הן בפנימיות ובעניני מו"מ [משא ומתן] לא יעמיק יותר מדאי כו' וזהו לכו לחמו.[122]

Rather, he should put all his intellect into the knowledge of the Torah, according to his level, both in the revealed [Torah] and in the inner dimension (pnimiyus), and in matters of business he should not delve too deeply, etc. And this is "Go, eat."

> Instead he should give his mind to the Torah, its revealed teachings and its inner dimension, each according to his level, and not delve too deeply into business. That is "Go, eat."

אבל לפי שאפשר להיות העסק בתורה שלא לשמה להתגדל כו' לכן אמר עוד לכו כו' בלחמי לשון יחיד

But since it is possible for Torah study to be not for its own sake, in order to become great, etc., therefore it says further, "Go," etc., "of my bread" (bilchmi), in the singular:

> But Torah can be studied for the wrong reasons, to make oneself great. So the verse adds a further "going," and says "of my bread" in the singular.

לצאת מטורי דפרודי[123] לבחינת רשות היחיד שהוא יתי יחידו של עולם ועיקר הליכה זו הוא על ידי התבוננות בתפלה באור א"ס ב"ה הסובב כל עלמין וממלא כל עלמין

to go out from the "mountains of separation" to the level of reshus hayachid, the "domain of the Single One," for He, may He be blessed, is the Single One of the world. And the essence of this going is through contemplation in prayer on the Infinite Light (Or Ein Sof), blessed be He, which encompasses all worlds (sovev kol almin) and fills all worlds (memalei kol almin),

> "My bread" in the singular is the bread of the Single One. Torah study must lead out of the "mountains of separation," the realm of multiplicity, into reshus hayachid: in halachah the "private domain," read here as the domain of the Single One, G-d. This going comes chiefly through contemplation in prayer on the Infinite Light that encompasses and fills all worlds.

ואיך שנשגב שמו לבדו[124] רק הודו על ארץ כו' ויתפעל על ידי זה באהבה לצאת ממאסר הגוף הגשמי לדבקה בו והוא הנקרא הילוך

and how "His Name alone is exalted," only "His splendor is upon the earth," etc. Through this he will be stirred with love to go out from the prison of the physical body, to cleave to Him; and this is what is called "going"

> The contemplation is on how "His Name alone is exalted," while only a glimmer of Him, "His splendor," reaches the earth. Such contemplation arouses a love that longs to leave the prison of the body and cleave to G-d, and that is what "going" means.

(עמ"ש במ"א ע"פ אם בחקתי תלכו[125,126] וע"פ כה אמר כו' ונתתי לך מהלכים[127,128] כו' וע"פ למען אנסנו הילך בתורתי)[129] וכשיהיה עסק התורה אחר כך בבחינה זו להיות הילך בתורתי אז יתעלה מעלה מעלה

(see what is written elsewhere on [the verse] "If you walk in My statutes," and on "Thus said," etc., "and I will give you places to walk," etc., and on "that I may test them, whether they will walk in My Torah"). And when his Torah study is afterwards on this level, so as to "walk in My Torah," he will then rise higher and higher.

> Other verses about "walking" are explained elsewhere in this sense; in Torah Ohr, Vayeshev, the Alter Rebbe explains that angels are called "standers," while souls in a body are "walkers." When Torah study follows such prayer, it becomes "walking in My Torah," and it raises the person higher and higher.

(דהגם שנת' [שנתבאר] למעלה דהתורה לבב אנוש וחלש יסעד והרי בחינת לבב אנוש היינו אף שאין לו אהבה כלל עדיין להיות לכו ממאסר הגוף מ"מ ודאי זה אמת

(For although it was explained above that the Torah sustains the heart of enosh, the weak one, and the level of "the heart of enosh" means even one who does not yet have any love at all, to "go" out of the prison of the body, still, this is certainly true;

A clarification: it was said earlier that the Torah sustains even the weak heart of enosh, one who has no love of G-d yet. That remains true.

אבל הרי גם בחינת אדם צריך ג"כ ללחם והוא בחינת לכו לחמו בלחמי ממש והתורה שבבחי' זו תגביה הנפש ביתר שאת[130] כו' ועמש"ל [ועיין מה שכתוב לעיל] בד"ה יונתי בענין כי קולך ערב[131] כו').

but surely the level of adam also needs bread, and this is the level of "Go, eat of my bread" in the full sense, and the Torah on this level will raise the soul with surpassing loftiness, etc. And see what is written above in the discourse beginning "My dove," regarding "for your voice is sweet," etc.)

But even the person on the level of adam needs bread, and for him it is "Go, eat of my bread" in the full sense: Torah studied after this "going" elevates the soul far higher. The text refers to its explanation of "My dove ... for your voice is sweet."

וזהו ענין משארז"ל [מה שאמרו רבותינו זכרונם לברכה] עשה רצונו כרצונך[132] כדי שיעשה רצונך כרצונו[133] פי' רצונו הוא בחי' רצון העליון שהוא למעלה מעלה אפילו מבחינת חכמה עילאה כנ"ל

And this is the meaning of what our Sages, of blessed memory, said: "Make His will as your will, so that He will make your will as His will." "His will" is the level of the supernal will, which is far, far above even the level of supernal Chochmah (wisdom), as mentioned above.

This is the meaning of the Mishnah, "Make His will as your will, so that He will make your will as His will." "His will" is the supernal will, the level of Keser, far above even supernal Chochmah.

וכידוע שבחינת וענין הרצון למעלה אינו כמו באדם שרוצה דבר מצד שחסר לו הדבר ולכך נולד רצונו ע"פ השכל.

As is known, the level and nature of will Above is not as in a person, who wants something because he lacks that thing, so that his will is born according to the intellect,

A human will is born of lack: a person wants something because he does not have it, so his will follows his reasoning.

שהטעם והשכל יחייב איך שצריך לאותו דבר ולכך יומשך הרצון אליו. משא"כ למעלה שהוא יתי שלימותא דכולא[134] ואין לך דבר שחוץ ממנו וכלום חסר כו'.

for reason and intellect dictate that he needs that thing, and therefore the will is drawn to it. This is not so Above, for He, may He be blessed, is the perfection of all, and there is nothing outside Him, and nothing at all is lacking, etc.

> His mind concludes that he needs the thing, and the will follows. G-d lacks nothing: He is the perfection of all, and nothing exists outside Him, so His will does not arise from reasons.

17 ולכן בחי' הרצון שלו יתי הוא למעלה מהשכל ואינו מושג כלל. והנה כדי שיהיה רצון האדם נמשך אליו יתי לדבקה בו הוא מתחלה ע"י התבוננות טעם ושכל מה שמתבונן בגדולת א"ס ב"ה.

Therefore the level of His will, may He be blessed, is above intellect and cannot be grasped at all. Now, for a person's will to be drawn to Him, may He be blessed, to cleave to Him, it comes at first through contemplation, reason and intellect: his contemplating the greatness of the Infinite One (Ein Sof), blessed be He.

> So G-d's will is above intellect and cannot be grasped. A person's will for G-d, however, begins with the intellect: contemplating the greatness of the Infinite One.

וכמ"ש בזהר וירא[135] (דק"ג ב') ע"פ נודע בשערים.[136] לפום מה דמשער בלביה כו' וע"ז אמרו עשה רצונו כרצונך.[137]

As is written in the Zohar, Vayeira (page 103b), on [the verse] "Known in the gates": "according to what one measures in his heart," etc. And of this they said, "Make His will as your will."

> The Zohar reads "Her husband is known in the gates" (she'arim) as G-d being known to each person "according to what he measures (mesha'er) in his heart." That is what the Mishnah means by "Make His will as your will."

פי' כרצונך שהוא למטה מהשכל ונמשך מהשכל. כך עשה רצונו להתבונן בגדולת ה'. ומההתבוננות יומשך הרצון להי'.[138]

That is: "as your will," which is below the intellect and drawn from the intellect; so "make His will" by contemplating the greatness of G-d, and from the contemplation the will for G-d will be drawn forth.

> "As your will" is the human kind of will, which is below the intellect and follows from it. In that way one "makes His will": by contemplating G-d's greatness, a will for G-d is born out of the contemplation.

18 וגם פי' עשה רצונו וכו'. פי' שע"י עסק התורה תמשיך רצונו העליון ב"ה שיתלבש בחכמה ובתבונה כו'.

There is also [another] explanation of "Make His will," etc.: that through occupying yourself with Torah you will draw His supernal will, blessed be He, to be enclothed in Chochmah (wisdom) and in Tevunah (understanding), etc.

> A second reading of "Make His will as your will": through Torah study a person draws G-d's supernal will down to be enclothed in Chochmah and Tevunah, the levels of intellect.

וא"כ הרי תעשה רצונו להיות כרצונך כמו שרצונך הוא בבחי' חכמה [בביה] כך תעשה רצון העליון שעם היות שמצד עצמו גבהו דרכיו למעלה מבחי' ח"ע [חכמה עילאה] כנ"ל עכ"ז [עם כל זה] ע"י"ז יתלבש בבחינת חכמה בכדי שאח"כ יעשה רצונך כרצונו.

If so, you make His will to be as your will: just as your will is on the level of Chochmah, so you make the supernal will, which, although in itself "its ways are exalted" above the level of supernal Chochmah (Chochmah Ila'ah), as mentioned above, nevertheless through this will be enclothed in the level of Chochmah, so that afterward He will make your will as His will.

> In this sense one makes "His will" like "your will": human will rests on the level of Chochmah, and through the Torah the supernal will, though in itself far above even supernal Chochmah, also comes to be enclothed in Chochmah. The purpose is the second half of the Mishnah, that G-d will then make your will like His.

פי' שכמו שרצונו הוא הגבה למעלה מבחי' הטעם והחכמה ונקרא רצון העליון.[139] כך יפעל ויעשה הוא ית' להיות רצונך ג"כ בבחי' זו

That is: just as His will is exalted above the level of reason and wisdom and is called the supernal will, so He, may He be blessed, will act and make your will, too, to be on this level.

> As G-d's will is above reason and wisdom, so He will make a person's will rise above reason as well.

והוא מה שיאיר בך מבחי' אה"ר [אהבה רבה] הבאה מלמעלה שהיא בחינת אהבת בכל מאדך[140] בלי גבול שלמעלה מבחי' האהבה הנמשך ע"פ השכל לפום מאי דמשער הנ"ל

And this is the shining in you of the level of great love (ahavah rabbah) that comes from Above, which is the level of the love "with all your might," without limit, which is above the level of the love that comes according to the intellect, "according to what one measures," mentioned above

> This is the "great love" (ahavah rabbah) that shines into a person from Above: love "with all your might," without limit. It is higher than the love a person builds through his own understanding, "according to what one measures in his heart."

(עמ"ש סד"ה אני ישנה[141] ולבי ער[142] בענין ואני אפתח לך כפתחו של אולם. ועמ"ש בד"ה זה יתנו[143] כל העובר על הפקודים[144] והנה בחי' זו דשיעשה רצונך כרצונו זהו ענין עטרה שערה לו כו' וכדלקמן)

(see what is written at the end of the discourse beginning "I sleep, but my heart is awake," on the matter of "and I will open for you like the opening of the Ulam [the Temple's entrance hall]"; and see what is written in the discourse beginning "This they shall give, everyone who passes among those who are counted." Now, this level, that "He will make your will as His will," is the matter of "the crown with which [his mother] crowned him," etc., as will be explained below).

> The text refers to two other discourses for more on this. At the end of "I sleep, but my heart is awake" (Likkutei Torah, Shir HaShirim 34d), the Alter Rebbe explains the Sages' "Open for Me an opening like the eye of a needle, and I will open for you one like the opening of the Ulam": the Ulam had no doors, and it stands for an arousal from above so lofty that no arousal from below reaches it. The text adds that this level, G-d making a person's will like His own, is the "crown" of the opening verse, to be explained later.

ואח"כ אמר עוד בטל רצונך[145] כו' כי הנה בחי' זו שיעשה רצונך כרצונו בבחי' אה"ר [אהבה רבה] כ"ז [כל זה] שייך בשעת התפלה דוקא שאז נותן לבבו בעיון תפלה ובפסוד"ז [ובפסוקי דזמרה] בהתבוננות כדי להגיע לאהבה ואח"כ יאיר בו גם אה"ר [אהבה רבה] הנ"ל.

And afterward he said further, "Nullify your will," etc. For this level, that "He will make your will as His will" in the manner of great love, all this applies specifically at the time of prayer, for then one sets his heart on concentration in prayer, and on Pesukei deZimra [the Verses of Praise] with contemplation, in order to reach love, and afterward the great love mentioned above will also shine in him.

> The Mishnah continues, "Nullify your will." The higher level, great love from Above, belongs to the time of prayer, when one concentrates and contemplates, especially in Pesukei deZimra, to reach love, after which the great love shines in him.

אך אחר התפלה וכמו בעסקו בכל היום במו"מ [במשא ומתן] ודאי גילוי אהבה זו חולפת ועוברת וע"כ אמר בטל רצונך.

But after prayer, as when he is occupied in business all day, the revelation of this love certainly passes and goes away. Therefore he said, "Nullify your will":

> After prayer, when a person is busy with his work all day, this revealed love inevitably fades. For that time the Mishnah says, "Nullify your will."

היינו לבטל רצונות הזרות בתאוות גופניים ועניני עוה"ז החומריי' [החומריים] לאכפייא לסט"א [לסטרא אחרא] מה שהוא נגד רצון ה'

that is, to nullify the foreign wills, in bodily desires and the material matters of this world, so as to subdue the sitra achra (the other side), whatever is against the will of G-d.

> This means setting aside "foreign" wills, physical desires and material concerns, and so subduing the sitra achra, whatever opposes G-d's will.

שלזה עכ"פ [על כל פנים] יוכל כל אדם להגיע גם בעת עסקו במו"מ [במשא ומתן] הגם שכבר חלף ועבר גילוי האה"ר [האהבה רבה] עכ"ז [עם כל זה] יכול לבטל כל רצון זר עכ"פ [על כל פנים].

For this, at any rate, every person can attain, even while he is occupied in business: although the revelation of the great love has already passed and gone, nevertheless he can at any rate nullify every foreign will.

> This much every person can achieve, even in the middle of business: though the great love has passed, he can still set aside every foreign will.

19 וזהו שאמר אח"כ גם בטל רצונך כו' והיינו אף שלא בשעת התפלה. דאלו בעת התפלה שנפשו צמאה להי' אין שייך לשון ביטול רצון זר. כי אז אין לו רק לב אחד כו'.

And this is why he afterward also said, "Nullify your will," etc.: that is, even not at the time of prayer. For at the time of prayer, when his soul thirsts for G-d, the expression "nullifying a foreign will" does not apply, for then he has only one heart, etc.

> The Mishnah's "Nullify your will" refers to the time outside prayer. During prayer, when the soul thirsts for G-d, there is no foreign will to set aside: the heart is wholly one, turned only to G-d.

רק אפילו אח"כ שחלפה נעימות האה"ר [האהבה רבה] ושייך רצון זר עכ"ז [עם כל זה] בטל רצונך עכ"פ [על כל פנים]. כדי שיבטל רצון אחרים[146] הם הקליפות וסט"א [וסטרא אחרא].

But even afterward, when the sweetness of the great love has passed and a foreign will is possible, nevertheless "nullify your will" at any rate, "so that He will nullify the will of others": these are the kelipos (husks) and the sitra achra.

> Afterward, when the sweetness of the great love has faded and other desires can arise, one must still set his own will aside, and then G-d will "nullify the will of others," the kelipos and the sitra achra.

20 וענין ביטול רצונם היינו ע"ד מארז"ל [מאמר רבותינו זכרונם לברכה] מלאך רע עונה אמן[147] בעל כרחו. והוא ענין בכל לבבך בשני יצריך[148] כו'.

The nullifying of their will is along the lines of the saying of our Sages, of blessed memory, "The evil angel answers 'Amen' against his will." And this is the matter of "with all your heart": with both your inclinations, etc.

> Nullifying the will of the kelipos is like the Talmud's teaching that the evil angel must answer "Amen" against his will, to the blessing of a Jewish home on Shabbos. It is also loving G-d "with all your heart," with both inclinations, the evil one included.

וזהו ענין ויין ישמח לבב אנוש. כי הנה ארז"ל [אמרו רבותינו זכרונם לברכה] נכנס יין יצא סוד[149] וענין הסוד הוא דבר המוסתר ומוצנע.

And this is the matter of "And wine gladdens the heart of enosh." For our Sages, of blessed memory, said, "Wine entered, the secret came out." A secret is something hidden and concealed.

> Now the maamar returns to the verse's wine. The Sages say, "Wine entered, the secret came out," for yayin, wine (yud 10, yud 10, nun 50), and sod, secret (samech 60, vav 6, dalet 4), both equal seventy; and a secret is something hidden.

21 וכך הנה העולם נראה ליש ודבר ובאמת היא בטל במציאות לגבי אור ה' המהווה אותו רק שביטול זה מוסתר וזה הוא בחינת הסוד.

So too the world appears to be a something, an entity; but in truth it is nullified in its existence relative to the light of G-d that brings it into being. Only, this nullification is hidden, and this is the level of the "secret."

> The "secret" here is that the world, which looks like a real and independent thing, is in truth nullified before the G-dly light that constantly brings it into being. That nullification is hidden from view.

ועל ידי יין שהוא בחינת ההתבוננות יצא הסוד בגילוי להיות נמשך מזה בחינת אהבה לאור וחיות זה המוסתר וכמ"ש לאהבה כו' כי הוא חייך.[150]

And through "wine," which is the level of contemplation, the secret comes out into revelation, so that from this comes love for this hidden light and life-force (chayus), as it is written, "to love," etc., "for He is your life."

> "Wine" is contemplation: by contemplating, a person brings the hidden truth into the open, and from it comes love for the hidden G-dly light and life-force, as the verse says, love G-d "for He is your life."

וזה הוא בחינת ומדרגת עשה רצונו כרצונך הנ"ל שהוא המשכת הרצון באדם על ידי ההתבוננות שהוא בחינת יין (ועמ"ש מזה בד"ה לריח שמניך) והנה יין הוא הגורם שמחה.

And this is the level and rank of "Make His will as your will" mentioned above: the drawing of the will within a person through contemplation, which is the level of "wine" (and see what is written on this in the discourse beginning "For the fragrance of your oils"). Now, wine is what causes joy.

> This is the first reading of "Make His will as your will": a will for G-d drawn out through contemplation, which is "wine." And wine brings joy.

והיינו כידוע שקיום התורה ומצות צ"ל בשמחה דוקא כמ"ש בשמחה ובטוב לבב.[151] וכן בתורה חדאי נפשאי לך קראי[152] כו' וכן ונשמח בדברי תורתך כו'

That is, as is known, the keeping of the Torah and mitzvos must be specifically with joy, as it is written, "with joy and with gladness of heart." And so too with the Torah: "Rejoice, my soul; for you I have read [Scripture]," etc., and so too, "and we will rejoice in the words of Your Torah," etc.

> As is known, Torah and mitzvos must be kept with joy: the Torah faults serving G-d without "joy and gladness of heart." So too with Torah study: Rav Sheshes would say, after reviewing his learning, "Rejoice, my soul," and the liturgy speaks of rejoicing in the words of the Torah.

והדרך להגיע לשמחה זו הוא על ידי ההתבוננות שעם היות שהתומ"צ [שהתורה ומצות] הן בחינת רצון העליון שלמעלה מבחינת חכמה ומבחינת התבוננות עכ"ז [עם כל זה] על ידי ההתבוננות ידיע לשמוח מזה.

And the way to reach this joy is through contemplation: although the Torah and mitzvos are the level of the supernal will, which is above the level of Chochmah (wisdom) and above the level of contemplation, nevertheless through contemplation he will know how to rejoice in this.

> The way to this joy is contemplation. The Torah and mitzvos are the supernal will, beyond the reach of any understanding, yet contemplating this very fact gives a person reason to rejoice.

22 והוא מ"ש אשר קדשנו במצותיו. אשר מלשון הילול[153] ושבח כמו באשרי כי אשרוני.[154, 155] כי זהו דבר יפה עד מאד להלל מה שקדשנו במצותיו שהן הן בחינת רצון העליון שלמעלה אפילו מהשגת חכמה עילאה.

And this is what is said, "Who (asher) has sanctified us with His commandments." Asher is an expression of acclaim and praise, as in "In my happiness, for they have called me happy (ishruni)." For it is an exceedingly beautiful thing, to praise [Him] for having sanctified us with His commandments, which are themselves the level of the supernal will, which is above even the apprehension of supernal Chochmah (Chochmah Ila'ah).

> The blessing over a mitzvah, "Who has sanctified us with His commandments," begins with asher, "who," which the Tikkunei Zohar reads in the sense of ashrei, praise, as in Leah's words when she named Asher: "in my happiness, for they have called me happy (ishruni)." It is fitting to praise G-d for sanctifying us with mitzvos, which are His supernal will, beyond even supernal Chochmah.

23 וכן בעוסקו בתורה כשיתבונן שעל ידי עסק זה מתגלה בנפשו בחינת רצון העליון הנ"ל והרי רצונו כרצונך מזה ישמח ויגל עד מאד.

So too when he occupies himself with Torah: when he contemplates that through this occupation the level of the supernal will mentioned above is revealed in his soul, so that "His will is as your will," he will rejoice and exult exceedingly from this.

> The same is true of Torah study: when a person contemplates that through his study the supernal will is revealed in his soul, so that G-d's will becomes "like his will," he rejoices greatly.

ובחינת התבוננות זאת היינו בחינת יינה של תורה שמשמח לבב אנוש. וזהו ענין וישמחו בך ישראל מקדשי שמך.

And this level of contemplation is the level of the "wine" of the Torah, which gladdens the heart of enosh. And this is the meaning of "and Israel, who sanctify Your Name, will rejoice in You."

> This contemplation is the "wine" of the Torah that gladdens the heart of enosh. The Yom Tov prayer expresses it: "Israel, who sanctify Your Name, will rejoice in You."

פירוש מקדשי שמך היינו כי שמך הוא בחי' מלכות שהוא בחינת ממכ"ע [ממלא כל עלמין] מלכותך מלכות כל עולמים[156]

The meaning of "who sanctify Your Name": "Your Name" is the level of Malchus (sovereignty), which is the level of the light that fills all worlds (memalei kol almin), "Your kingship is the kingship of all worlds."

> "Your Name" is Malchus, the light that fills all worlds, which the psalm calls a kingship over all worlds. The text now describes the life-force that this level gives the worlds.

שהחיות המתלבש בעולמות הוא רק בחינת זיו והארה בעלמא כמו אותיות השם בלבד ונש"י [ונשמות ישראל] הם ממשיכים גילוי בחינת קדש העליון סוכ"ע בבחינת מל'

For the life-force (chayus) that is enclothed in the worlds is only the level of a mere glow and glimmer, like the letters of a name alone. And the souls of Israel draw down the revelation of the level of the supernal holiness, the light that encompasses all worlds (sovev kol almin), into the level of Malchus

> The life-force within the worlds is only a glimmer, like the letters of a name, which are nothing beside the person named. The souls of Israel "sanctify" this Name by drawing into Malchus the supernal holiness, the light that encompasses all worlds.

(והיינו ע"י תורה ומצות. וזהו ענין ישמח לבב אנוש שהמל' כשמתלבשת בבי"ע בנער מט"ט [מטטרון] נעלא דשכינתא נקרא ג"כ אנוש על שמו כי רגליה יורדות[157] כו' ועל ידי יינה של תורה נמשך להיות ישמח לבב אנוש).

(that is, through Torah and mitzvos. And this is the matter of "gladdens the heart of enosh": when Malchus is enclothed in Beriah, Yetzirah and Asiyah, in the naar Metatron, "the shoe of the Shechinah (Divine Presence)," it too is called enosh, after his name, for "her feet go down," etc.; and through the wine of the Torah it comes about that it "gladdens the heart of enosh").

> They do this through Torah and mitzvos. When Malchus descends into the lower worlds through Metatron, the "shoe of the Shechinah," it too is called enosh after him, as Mishlei says, "her feet go down"; and the wine of the Torah makes this enosh rejoice.

וזהו וישמחו בך שממשיכים מבחי' מהו"ע [מהותו ועצמותו] לבחינת שמך ועמ"ש מזה ע"פ אוסרי לגפן עירה[158] והכח הזה בנשמות ישראל להמשיך מבחי' קדש העליון הוא כי עלו במחשבה[159]

And this is "will rejoice in You": that they draw down from the level of His being and essence into the level of "Your Name"; and see what is written on this on [the verse] "Binding his foal to the vine." And this power in the souls of Israel, to draw down from the level of the supernal holiness, is because they "arose in Thought,"

> "Rejoice in You" means drawing down from G-d's very being and essence ("You") into "Your Name." The souls of Israel can draw from such a height because they "arose in Thought," in G-d's Thought before Creation.

והיינו בחי' מחשבה סתימאה שבה התלבשות התענוג שהתענוג השראתו בחכמה ונשמות ישראל נמשכים מפנימית ח"ע [חכמה עילאה] שהרי נקראו בנים למקום[160] ועד"מ הבן הרי הטפה נמשכת מהמוחים ששם השראת כח השכל.

that is, the level of the "hidden thought" (machshavah stima'ah), in which delight (taanug) is enclothed, for delight rests in Chochmah; and the souls of Israel are drawn from the inner dimension (pnimiyus) of supernal Chochmah, for they are called "children of the Omnipresent." By way of analogy, in a son, the drop is drawn from the brain, where the power of the intellect resides.

> That Thought is the "hidden Thought" in which G-d's delight is enclothed, for delight rests in Chochmah. Israel's souls come from the inner dimension of supernal Chochmah, which is why they are called G-d's children: as a child comes from the father's mind, where the power of intellect resides.

24 ולכן יש תענוג בהמשכת הטפה והתענוג דוקא בגמר ביאה[161] שהתענוג הוא מההשפעה כענין יותר משהעגל כו' הפרה רוצה להניק.[162]

Therefore there is delight (taanug) in the drawing forth of the drop, and the delight is specifically at the culmination of the union, for the delight comes from the giving, as in "More than the calf [wants to suck], etc., the cow wants to suckle."

> Continuing the analogy of a father and child: the delight a person feels in giving life comes at the completion of the act, because delight lies in giving. The Talmud says the same of a cow, which wants to nurse even more than the calf wants to suck.

וכן בנשמות ישראל עד"מ שנקרא ג"כ אור זרוע לצדיק[163] מלובש בהן בחינת התענוג עליון ולפיכך ביכלתו להמשיך בחינת המשחה ותענוג עליון

So too, by way of analogy, in the souls of Israel, which are also called "light sown for the righteous": the level of supernal delight is enclothed in them, and therefore it has the power to draw down the level of anointing and supernal delight.

> The souls of Israel, called "light sown for the righteous," carry within them G-d's supernal delight; "sown" continues the image of the seed just given. That is why a soul can draw down the supernal "anointing" and delight, the level the maamar will call oil.

וזהו וישמחו בך כו' בבחי' פנימיות תענוג עליון ועי"ז ביכולתם להיות מקדשי שמך ג"כ להמשיך בחינת קדש זה בבחינת מלכות.

And this is "will rejoice in You," etc., in the level of the inner dimension (pnimiyus) of supernal delight. And through this they are able to be also "those who sanctify Your Name," drawing this level of holiness into the level of Malchus (sovereignty).

> "Israel will rejoice in You" refers to this inner dimension of the supernal delight. Through it they can also be "those who sanctify Your Name," drawing this holiness into Malchus.

ה להצהיל פנים משמן. פי' יין ישמח. אבל צהלת פנים הוא מן השמן זהו פשוטו.

5. "To make the face radiant from oil." The meaning is: wine gladdens, but the radiance of the face is from the oil. This is its plain meaning.

> Section 5 turns to the second clause of the verse. Its plain meaning: wine gladdens, while the radiance of the face comes from oil.

SECTION 5 · ¶25–30

The oil of wisdom

25 והנה ההפרש בין שמחה לצהלת פנים דלכאורה ע"י היין ג"כ כשישמח יאדימו הפנים.

Now, the difference between joy and the radiance of the face: for seemingly, through wine too, when one rejoices, the face reddens.

> The question: what is the difference between joy and a radiant face, since wine also makes the face flush?

אך הנה ענין מה שהיין משמח היינו שפעולת היין להביא מן ההעלם אל הגילוי ולכך הוא ממשיך גילוי פנימית הדם מה שהיה בבחינת העלם ע"י היין בא אל הגילוי

But the matter of wine's gladdening is that the action of wine is to bring [things] from concealment into revelation. Therefore it draws forth the revelation of the inner part of the blood: what was in a state of concealment comes, through the wine, into revelation.

> Wine works by bringing what is hidden into the open. So it reveals the inner part of the blood, which had been concealed.

ולכן יאדים הפנים ולפי שחיות הנפש מלובש בדם וע"כ בפנימיות הדם מלובש חיות פנימי מהנפש יותר מהחיות המלובש בחיצוניות הדם ולכן על ידי היין מתגלה פנימית החיות מההעלם אל הגילוי מחמת גילוי פנימית הדם.

Therefore the face reddens. And since the life-force (chayus) of the soul is enclothed in the blood, in the inner part of the blood there is enclothed a more inward life-force of the soul than the life-force enclothed in the outer part of the blood; therefore, through wine the inner life-force is revealed, from concealment into revelation, because of the revelation of the inner part of the blood.

> That is why the face flushes. The soul's life-force is enclothed in the blood, and a more inward life-force is enclothed in the inner part of the blood than in its outer part; so when wine brings out the inner part of the blood, the soul's inner life-force is revealed.

26 וזהו ענין השמחה. נמצא ענין שמחה הבאה מהיין הוא מחמת גילוי פנימית הדמים. אמנם ענין צהלת פנים אינו נמשך כלל מסיבת הדמים

And this is the matter of joy. It follows that the joy that comes from wine is due to the revelation of the inner part of the blood. But the radiance of the face does not come at all by reason of the blood;

> The joy of wine comes from the revealing of the inner blood. The radiance of the face has nothing to do with the blood.

רק הוא ענין הארת פנים שבא באדם מצד אור החכמה שמאיר בו כמ"ש חכמת אדם תאיר פניו[164]

rather, it is a shining of the face that comes to a person from the light of Chochmah (wisdom) that shines in him, as it is written, "A man's wisdom makes his face shine,"

> It is a light that comes from the wisdom shining in a person, as Koheles says, "A man's wisdom makes his face shine."

וכמו שהשיב ר' [רבי] יהודה למטרוניתא שראתה פניו צהובים ואמרה לו מורה ורוי ואמר לה שאינו שותה יין כלל

and as Rabbi Yehudah answered the matron who saw that his face was glowing and said to him, "A teacher, and drunk!"; and he told her that he did not drink wine at all,

> The Talmud tells of a Roman noblewoman (matrona) who saw Rabbi Yehudah's glowing face and mocked him as a teacher who must be drunk. He answered that he did not drink wine.

אלא חכמת אדם תאיר פניו[165] (נדרים מ"ט ב') וכמו שאמרו ברי' [ברבי'][166] אבוה דנהירין אנפוי מפני שמצא תוספתא חדתא[167] כו'.

but rather "a man's wisdom makes his face shine" (Nedarim 49b); and as they said of Rabbi Abahu, that his face shone because he had found a new Tosefta, etc.

> His face shone from wisdom, he told her. Similarly, the Jerusalem Talmud tells that Rabbi Abahu's face shone because he had found a Tosefta, a teaching new to him (the Yerushalmi itself calls it "an old Tosefta"). In Likkutei Torah, Masei (93b), the Alter Rebbe brings both stories: the radiance of the face is drawn from the very essence of wisdom.

והרי זהו בחינת הארת הפנים שאינו בא מחמת קיבוץ הדמים אלא בא ונמשך אור מלמעלה שמאיר ומצהיב הפנים

This, then, is the level of the shining of the face that does not come from the gathering of the blood; rather, a light comes and is drawn from above, which illuminates the face and makes it glow:

> This radiance does not come from blood gathering in the face; it is a light that descends from above and makes the face glow.

והיינו אור המשכיל שכל חדש והוא הנקרא שמן שהוא למעלה מבחינת יין כמארז"ל [כמאמר רבותינו זכרונם לברכה] שמן שצף[168] על גבי יין[169] נחלקו אם הוא חיבור כו'.

that is, the light of one who grasps a new insight. And this is what is called oil, which is above the level of wine, as our Sages, of blessed memory, said: oil that floats on top of wine, they disagreed whether it is joined [to it], etc.

> It is the light of grasping a new insight, and this is "oil." Oil is above wine, as the Mishnah shows: oil floats on top of wine, and the Sages disagree whether the two count as joined.

וזהו להצהיל פנים משמן דוקא (והיינו כי שמן הוא למעלה מבחינת מים

And this is "to make the face radiant" specifically "from oil" (that is, because oil is above the level of water;

> So the verse says the face is made radiant specifically "from oil," because oil is higher than water.

עם היות כי מים הוא גם כן בחינת חכמה אך שמן הוא מקור החכמה כו' ועיין מה שכתוב בד"ה בהעלותך את הנרות[170, 171] בפירוש שמן משחת קדש[172] ובד"ה מנורת זהב[173, 174] ועל פסוק כי אתה נרי.[175, 176]

although water too is the level of Chochmah, oil is the source of Chochmah, etc. And see what is written in the discourse beginning "When you kindle the lamps," on the meaning of "holy anointing oil," and in the discourse beginning "A menorah of gold," and on the verse "For You are my lamp").

> Water too stands for Chochmah, but oil is its source. The text refers to three other discourses where oil is explained in this way; in Likkutei Torah, Beha'aloscha (30c), for example, "the good oil upon the head" is supernal Chochmah flowing down upon the laws of the Torah.

והנה שרש ענין ההפרש בין הארת פנים שבא משמחת היין ובין הארת פנים שבא רק מצד הארת החכמה היינו במה שמן הדם עולה החיות הפנימי בפנים מלמטה למעלה בבחינת קיבוץ והעלאה.

Now, the root of the difference between the shining of the face that comes from the joy of wine and the shining of the face that comes only from the illumination of Chochmah is this: from the blood the inner life-force rises into the face, from below upward, in the manner of gathering and raising up.

> Now the Alter Rebbe gives the root of the difference between the two kinds of radiance, the one from wine and the one from wisdom: the radiance of wine rises from below upward, as the inner life-force in the blood gathers and rises to the face.

וזהו בא בבחינת רשפי אש חמימות בוער כשלהבת ועולה ומתגלה בפנים.

And this comes as flashes of fire, a warmth burning like a flame, which rises and is revealed in the face.

> It burns like a flame, "flashes of fire," as it rises and shows in the face.

אבל בחי' הארת פנים שמאיר מן החכמה מאיר ובא מלמעלה למטה ואין בזה שום רשפי אש כי החכמה נקרא כח מ"ה [מה] שהוא בחינת ביטול וכו':

But the shining of the face that shines from Chochmah shines and comes from above downward, and there are no flashes of fire in it at all, for Chochmah is called ko'ach mah, "the power of what," which is the level of self-nullification (bittul), etc.

> The radiance of wisdom descends from above downward and has no fire in it, because Chochmah is ko'ach mah, the "power of what," which is self-nullification: it does not assert itself.

THE REBBE ON THIS PARAGRAPH • AI research, checked against each source; not yet reviewed by a person

BACKGROUND FROM THE REBBE

In a sicha of Shabbos Mikeitz 5716, the eighth day of Chanukah, the Rebbe asks why the Rebbeim did not light the Chanukah candles before a gathering, unlike the noise and great joy of Purim, and says he found no reason given outright.

He suggests a reason „בדרך אפשר" ("by way of possibility"), from what is explained: Purim was fixed with wine and Chanukah with oil, and „יין איז אַן ענין פון גילוי" ("wine is a matter of revelation") and storm, while „שמן איז אַן ענין פון העלם" ("oil is a matter of concealment"): even when it is lit, it is best that it burn calmly and quietly. For this his note 11 cites the Zohar and Likkutei Torah, Shir HaShirim, dibbur hamaschil Tze'ena u're'ena. He adds that a coarse material burns with noise and a fine one silently, because „דער רעש קומט מצד ביטול הישות" ("the noise comes from the nullifying of the self"). Perhaps (biur b'derech efshar) this illustrates our paragraph: wine's joy rises from below in „רשפי אש" ("flashes of fire"), while the radiance of oil comes from above with none, for Chochmah is bittul.

The Alter Rebbe: אבל בחי' הארת פנים שמאיר מן החכמה מאיר ובא מלמעלה למטה ואין בזה שום רשפי אש

The Rebbe: דער חילוק פון יין און שמן: יין איז אַן ענין פון גילוי און שטורם. שמן איז אַן ענין פון העלם

Likkutei Sichos, vol. ב, p. 483–484 (note 11) · ש"פ מקץ, זאת חנוכה, ה'תשט"ז

27 ויובן כ"ז [כל זה] הענין בעבודה שבלב זו תפלה[177] שמחמת ההתבוננות באה השמחה ברשפי אש שלהבת[178] התלהבות והתלהטות הלב והוא ענין קיבוץ פנימיות החיות שבדם כנ"ל כמו יין ישמח כנ"ל.

All this will be understood in "the service of the heart, which is prayer": through contemplation comes joy, in flashes of fire, a flame of enthusiasm and fervor of the heart; and this is the gathering of the inner life-force that is in the blood, mentioned above, like "wine gladdens," mentioned above.

The difference is seen in prayer, the Sages' "service of the heart." Contemplation brings joy that blazes like fire, the heart's fervor and excitement: the inner life-force in the blood gathering and rising, like the gladdening of wine.

וזהו עבודת חיות הקדש שבמרכבה עליונה דכתיב בהו בוערות כמראה הלפידים[179] כו'.

And this is the service of the holy Chayos [the angels called "living creatures"] of the supernal Chariot, of whom it is written, "burning like the appearance of torches," etc.

This is the service of the Chayos ("living creatures"), the holy angels of Yechezkel's vision of the Chariot, who are described as burning like torches.

28 ובכל הפרשה נאמר בהן וכנפיהן שר"ל [שרוצה לומר] בחינת אהוי"ר [אהבה ויראה] בהתפעלות התלהבות והתלהטות לעוף כלפי מעלה להבטל וליכלל באור השכינה המאיר עליהם כו'

And throughout the passage it says of them, "and their wings," meaning the level of love and awe in excitement, enthusiasm and fervor, to fly upward, to be nullified and included in the light of the Shechinah (Divine Presence) that shines upon them, etc.

> Throughout Yechezkel's vision the Chayos' "wings" are mentioned; they stand for love and awe in excitement and fervor, reaching upward to dissolve into the light of the Shechinah that shines on them.

וכן במתן תורה כתיב וכל העם רואים את הקולות[180] ואת הלפידים[181]

Likewise, at the Giving of the Torah it is written, "And all the people saw the sounds and the torches."

> The same is true of the Giving of the Torah: the people "saw the sounds and the torches."

כי הנה הקולות והלפידים לא באו כדי להפחיד את ישראל אלא היו ענין ובחינת אתערותא דלעילא ברשפי אש לעורר את האהבה בישראל באתעדל"ת [באתערותא דלתתא] שיתלהבו נפשותם ברפיש אש התשוקה להי' אחד ולזה היו הקולות והלפידים להלהיב כנ"י [כנסת ישראל].

For the sounds and the torches did not come in order to frighten Israel; rather, they were an arousal from above (isarusa dileila) in flashes of fire, to awaken the love in Israel as an arousal from below (isarusa dilesata), so that their souls would be set aflame with flashes of the fire of longing for the One G-d. For this the sounds and the torches came: to set the Community of Israel (Knesses Yisrael) aflame.

> The sounds and torches were not meant to frighten Israel. They were an arousal from above, in flashes of fire, meant to awaken Israel's own love as an arousal from below, so that their souls would blaze with longing for the One G-d.

29 וכן הי' [היה] שעל כל דיבור פרחה נשמתן[182] שהקולות והלפידים הלהיבו בנפשותם התלהבות אורה ושמחה בבחי' כלות הנפש ממש עד שפרחה נשמתם על כל דבור כו' וכ"ז [וכל זה] הוא בחינת שמחה בהתבוננות כמו יין ישמח כנ"ל.

And so it was: at each utterance their souls flew out, for the sounds and the torches kindled in their souls an enthusiasm of light and joy, in a state of the actual expiring of the soul, until their souls flew out at each utterance, etc. All this is the level of joy through contemplation, like "wine gladdens," mentioned above.

> At each of the Ten Commandments Israel's souls flew out of them, as the Talmud relates. The sounds and torches had kindled in them a joy so intense that the soul actually expired; and this is the joy of contemplation, "wine."

אבל הנה בבחי' החכמה להיות כי אור החכמה מאיר מלמעלה למטה ובאה בבחי' ביטול המציאות הפך ההתלהבות וזהו שנאמר בחיות הקדש ועל ראשי החיה רקיע[183] כעין הקרח הנורא.

But with the level of Chochmah (wisdom), since the light of Chochmah shines from above downward, it comes in the manner of the nullification of existence, the opposite of enthusiasm. And this is what is said of the holy Chayos, "And over the heads of the Chayah was a firmament, like the color of the awesome ice (kerach)."

> Chochmah works in the opposite way: its light descends from above and brings nullification, the opposite of excitement. Yechezkel describes it as a firmament "like the awesome ice" over the heads of the Chayos.

פי' קרח כמו עד"מ הקרח הגשמי שנגלדו בו המים כך בחי' החכמה ממשכת בראשי החיות בחי' ביטול במציאות עד דאגלידו מיא[184] ונעשו כעין הקרח

The meaning of kerach: just as, by way of analogy, physical ice, in which the water has congealed, so the level of Chochmah draws into the heads of the Chayos the level of nullification of existence, until "the waters congealed" and became like ice;

> As water freezes into ice, so Chochmah draws into the Chayos a nullification so complete that their fiery movement stops, as if "the waters froze."

והוא בחי' הנקודה של החר"ק[185] שתחת האותיות כי חרק אותיות קר"ח[186] להיות בחי' הביטול תחת האותיות.

and this is the level of the dot of the chirik [vowel], which is beneath the letters, for chirik has the letters of kerach, being the level of nullification beneath the letters.

> This is the vowel chirik, a dot placed beneath the letters, whose letters (ches, reish, kuf) are those of kerach, ice: a nullification that stands below the letters, beneath all expression. In Likkutei Torah, Shemini Atzeres (87a), the Alter Rebbe brings this in the name of Rabbi Avraham, son of the Maggid, and explains the ice-like firmament as the partition through which Chochmah reaches the created worlds.

30 ואזי נאמר בחיות בעמדם תרפינה כנפיהם[187] פי' שכנפיהם בהתלהבות אהוי"ר [אהבה ויראה] תרפינה למטה כי מתבטלים ממציאות שלהם ועומדים בבחי' ביטול לגמרי.

And then it is said of the Chayos, "When they stood, they let down their wings": that is, their wings, [which were] in the enthusiasm of love and awe, drop down, for they are nullified from their own existence and stand in a state of complete self-nullification (bittul).

> Yechezkel then says that when the Chayos stood still, they let down their wings. Their fiery love and awe subsides because they are wholly nullified and no longer exist for themselves.

וזהו להצהיל פנים משמן[188] דלכאורה אינו מובן הלשון להצהיל כו' והל"ל [והוה ליה למימר] ושמן יצהיל פנים כמו שאמר ולחם כו' יסעד ויין ישמח[189, 190, 191, 192, 193, 194, 195, 196] כו' וכמ"ש לעיל.

And this is "to make the face radiant from oil." For seemingly the expression "to make radiant," etc., is not understood: it should have said, "and oil will make the face radiant," just as it says, "and bread," etc., "sustains," and "and wine gladdens," etc., as was written above.

> This answers the question raised in section 1: why does the verse say "to make radiant," rather than "oil will make radiant," to match "bread sustains" and "wine gladdens"?

אך הענין הוא לפי שכל עיקר בחי' ויין ישמח הוא כדי שיהיה אח"כ להצהיל פנים משמן

But the point is that the whole essence of the level of "and wine gladdens" is so that afterward there will be "to make the face radiant from oil."

> The answer: the gladdening of wine exists for the sake of the radiance that comes from oil.

כי כל עיקר השמחה ברשפי אש התשוקה בתחלה בבחינת רצוא[197] שהוא נקרא יין הוא רק כדי שיהיה אחר כך בבחינת השוב

For the whole essence of the joy in flashes of the fire of longing at first, in the mode of ratzo (running forth), which is called wine, is only so that afterward there will be the mode of shov (return),

> The first, fiery joy and longing, the soul's ratzo, its "running forth" toward G-d (the Chayos' "running and returning" in Yechezkel's vision), is the "wine." It exists only so that shov, the "return," may follow.

והוא בחינת ההמשכה וגילוי אור הבא על ידי החכמה שהוא בחינת חכמת אדם תאיר פניו[198] כו'

which is the drawing down and revelation of light that comes through Chochmah (wisdom), which is the level of "A man's wisdom makes his face shine," etc.

> That goal is shov, the "return": the drawing down of light through Chochmah, the calm radiance of wisdom that makes the face shine.

נמצא שמהכוון העקרי הוא בחינת השוב שהוא בחינת להצהיל פנים משמן כי בזה יש קיום יותר.

It follows that the main intention is the mode of shov, which is the level of "to make the face radiant from oil," for in this there is greater permanence.

> So the main goal is shov, the radiance from oil, because it is more lasting than the passing fire of excitement.

אך בהיות שא"א שיבא לבחינת שוב אלא א"כ קדם לו בחינת הרצוא ברשפי אש דוקא והיינו כדי לצאת ממאסר הגוף שזהו על ידי ההתבוננות ורשפי אש כו'

But since it is impossible to come to the mode of shov unless the mode of ratzo, specifically in flashes of fire, has preceded it, that is, in order to go out from the prison of the body, which is through contemplation and flashes of fire, etc.

> Yet one cannot reach shov without first passing through the fiery ratzo, because only that, born of contemplation, breaks the soul out of the prison of the body.

(עמ"ש בד"ה ונקדשתי בתוך[199] בנ"י [בני ישראל] ובד"ה והיה לכם לציצית)[200] ע"כ אמר תחלה ויין ישמח ואחר כך להצהיל שהוא עיקר המכוון כו'

(see what is written in the discourse beginning "And I shall be sanctified among the children of Israel" and in the discourse beginning "And it shall be for you as tzitzis"), therefore it says first "and wine gladdens," and afterward "to make radiant," which is the main intention, etc.

> That is why the verse puts wine first and then "to make radiant," which is the main purpose. The text refers to two other discourses on this.

(ועי' מענין ויין ישמח כו' בזהר ויחי דר"מ ע"א שמיני ל"ט ע"א[201] קרח קע"ז ב'. פנחס דרט"ז סע"ב [סוף עמוד ב] דרי"ז סע"א [סוף עמוד א]. ויקרא י"ב ע"ב. משפטים קכ"ד ב'. פקודי דרמ"ו סע"א [סוף עמוד א]).[202]

(And see on the matter of "and wine gladdens," etc., in the Zohar: Vayechi, page 240a; Shemini, 39a; Korach, 177b; Pinchas, end of page 216b and end of page 217a; Vayikra, 12b; Mishpatim, 124b; Pekudei, end of page 246a.)

> The text lists passages of the Zohar that discuss "and wine gladdens." One of them, Zohar Shemini (39a), is quoted in Likkutei Torah, Sukkos (80a): wine comes from the side of the Levites, who raise their voices in song, while the side of the Kohen is clear water, Chochmah, which flows down in silence.

(ועמ"ש בד"ה אסרי לגפן עירה[203, 204] אסר יו"ד שבחינת יו"ד הוא ח"ע [חכמה עילאה] הוא אוסר ומקשר לבחינת גפן כו' ע"ש)

(And see what is written in the discourse beginning "Binding his foal to the vine": osri, "binding," is asar yud, "yud binds," for the level of yud is supernal Chochmah (Chochmah Ila'ah), which binds and connects to the level of the "vine," etc.; see there.)

> The discourse on "Binding his foal to the vine" (Torah Ohr, Vayechi) reads osri, "binding," as asar yud, "the yud binds": the yud, which is supernal Chochmah, binds itself to the "vine," the wine, for the joy of the wine must hold the self-nullification of Chochmah.

ובכ"ז [ובכל זה] **יובן מה שאנו אומרים כי באור פניך נתת לנו תורת חיים כו' כי התורה מחכמה נפקת והוא בחינת הארת פנים**

And with all this will be understood what we say, "For by the light of Your face You have given us a Torah of life," etc., for the Torah comes forth from Chochmah, and it is the level of the shining of the face.

> All this explains the words of the prayer, "By the light of Your face You have given us a Torah of life": the Torah comes from Chochmah, and Chochmah is the "light of the face."

(ועו"ל [ועוד יש לומר] ע"ד שנתבאר לעיל בפי' עשה רצונו כרצונך שהוא הרצון הנולד ונמשך מהשכל וההתבוננות שזהו בחינת יין והיינו כדי שעי"ז אח"כ יעשה רצונך כרצונו רצון העליון שלמעלה מהשכל וזהו בחינת העטרה דלקמן

(And it may further be said, along the lines of what was explained above on the meaning of "Make His will as your will": this is the will that is born and drawn from intellect and contemplation, which is the level of wine; and that is so that through this, afterward, "He will make your will as His will," the supernal will that is above intellect; and this is the level of the crown [explained] below.

> Another way to say it: "wine" is the first reading of "Make His will as your will," a will born of contemplation. Its purpose is that G-d will then make your will like His, the supernal will above intellect, which is the "crown" explained later.

וזהו ג"כ בחי' שמן שהוא מקור החכמה שלמעלה מהבינה והדעת ושכל המושג ומובן נמצא מה שיין משמח שהוא בחי' עשה רצונו כרצונך תכליתו הוא להצהיל פנים משמן דהיינו ענין שיעשה רצונך כרצונו כו' וכדלקמן בפי' מצהלות חתנים מחופתם):

And this is also the level of oil, which is the source of Chochmah, above Binah (understanding) and Daas (knowledge) and the intellect that is grasped and understood. It follows that wine's gladdening, which is the level of "Make His will as your will," has as its purpose "to make the face radiant from oil," that is, the matter of "He will make your will as His will," etc., as [will be explained] below on the meaning of "the radiant rejoicing of bridegrooms from their chuppah [wedding canopy]."

> That supernal will is also "oil," the source of Chochmah, above Binah, Daas and all that can be understood. So the gladdening of wine ("make His will as your will") leads to the radiance of oil ("He will make your will as His will"), as will be explained on "the radiant rejoicing of bridegrooms from their chuppah."

SECTION 6 · ¶31–33

The crown

31 ו ומעתה נבוא לענין הפסוק צאינה וראינה[205] כו׳ בעטרה שעטרה לו אמו כי הנה עטרה הוא בחי׳ רצון העליון[206] כמ״ש כצנה רצון תעטרנו[207] שהוא בחי׳ מקיף עליון

6. Now we come to the matter of the verse "Go out and gaze," etc., "at the crown with which his mother crowned him." For the crown is the level of the supernal will, as it is written, "As with a shield, You will crown him with will (ratzon)," which is the level of a supernal encompassing [light] (makif),

> Section 6 reaches the crown of the opening verse. The crown is the supernal will, as the psalm says, "You will crown him with will." It is a makif, an encompassing light that surrounds rather than enters.

והוא בחי׳ כתר תורה והוא למעלה מבחינת לחם ויין שהוא מה שנמשך בבחינת א״פ [אור פנימי] משא״כ עטרה הוא מבחינת גילוי אור א״ס עצמו הסוכ״ע

and it is the level of the "crown of Torah." And it is above the level of bread and wine, which are what is drawn down as an inner light (or pnimi), whereas the crown is from the level of the revelation of the Infinite Light (Or Ein Sof) itself, the light that encompasses all worlds (sovev kol almin).

> It is the "crown of Torah," higher than bread and wine, which are an inner light (or pnimi) that enters the vessels. The crown is the revelation of the Infinite Light itself, the light that encompasses all worlds.

(וע״ד מ״ש בזהר ר״פ בהעלותך) (דקמ״ח ע״ב) בפי׳ והוא כחתן יוצא מחופתו[208,209] מאן איהו חופתו דא איהו עטרה שעטרה לו אמו[210] כו׳

(And along the lines of what is written in the Zohar at the beginning of Parshas Beha'aloscha) (page 148b), on the meaning of "And he is like a bridegroom coming out of his chuppah": "What is his chuppah? This is the crown with which his mother crowned him," etc.

> The Zohar at the beginning of Beha'aloscha explains "like a bridegroom coming out of his chuppah": the chuppah is "the crown with which his mother crowned him."

ומבואר לעיל בד"ה לסוסתי שבחי' חופה הוא סוכ"ע ועמ"ש מזה ג"כ בד"ה תורה צוה[211] ועי' בזהר בראשית ד"ח ע"א[212]

And it is explained above, in the discourse beginning "To My mare," that the level of the chuppah is the light that encompasses all worlds; and see what is written on this also in the discourse beginning "The Torah commanded"; and see the Zohar, Bereishis, page 8a.

> The earlier discourse "To My mare" explained that the chuppah is the light that encompasses all worlds. In Likkutei Torah, V'Zos HaBerachah (94c, "The Torah commanded"), the chuppah is likewise an encompassing light that surrounds bridegroom and bride equally; the text also refers to the Zohar.

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] לעתיד לבוא צדיקים יושבים ועטרותיהם בראשיהם[213] שלעתיד יומשך ויתגלה אור א"ס הסובב כל עלמין בבחי' גילוי

Therefore our Sages, of blessed memory, said that in the time to come the righteous sit with their crowns on their heads: for in the time to come the Infinite Light that encompasses all worlds will be drawn down and revealed, in a manner of revelation.

> That is why the Sages describe the World to Come as the righteous sitting with crowns on their heads: then the light that encompasses all worlds will be openly revealed.

והנה מבחינת בעטרה שעטרה לו אמו ביום חתונתו נמשך בחי' להצהיל פנים משמן וכמאמר קול מצהלות חתנים מחופתם.[214]

Now, from the level of "the crown with which his mother crowned him on the day of his wedding" comes the level of "to make the face radiant from oil," as in the saying, "the sound of the radiant rejoicing (mitzhalos) of bridegrooms from their chuppah."

> From the crown comes the radiance from oil, as the wedding blessing says, "the radiant rejoicing (mitzhalos) of bridegrooms from their chuppah": the radiance comes from the chuppah, the encompassing crown.

32 והענין כי הנה ארז"ל [אמרו רבותינו זכרונם לברכה] נובלות חכמה שלמעלה תורה.[215] פירש שהתורה כמו שירדה למטה נמשכה מבחינת אחוריים דחי"ע [דחכמה עילאה] כמ"ש באגה"ק [באגרת הקודש] ד"ה עוטה אור[216]

The explanation: our Sages, of blessed memory, said, "The fallen fruit of the wisdom Above is Torah." The meaning is that the Torah, as it has descended below, is drawn from the level of the "back" (achorayim) of supernal Chochmah (Chochmah Ila'ah), as is written in Iggeres HaKodesh, in the passage beginning "He wraps Himself in light."

> The Midrash calls the Torah "the fallen fruit of the wisdom Above": the Torah as it has come down to us comes from the "back" of supernal Chochmah, its outer aspect, as Iggeres HaKodesh explains in the epistle "He wraps Himself in light."

וזהו בחינת התורה שנק' לחם ועמ"ש בענין דומה דודי לצבי[217] מה צבי מחזיר ראשו לאחוריו כו'

And this is the level of the Torah that is called bread. And see what is written regarding "My beloved is like a gazelle": just as a gazelle turns its head back, etc.

> This outer level of the Torah is what is called "bread." The text compares it to the gazelle of Shir HaShirim, which turns its head back: a revelation that comes from behind, so to speak.

אמנם בחינת להצהיל פנים היינו ענין יאר ה' פניו שיומשך בהתורה גילוי עצמיות ח"ע [חכמה עילאה] ממש שלמעלה מבחי' נובלות חכמה כו'

But the level of "to make the face radiant" is the matter of "May Havayah make His face shine": that there be drawn into the Torah the revelation of the very essence of supernal Chochmah, which is above the level of "the fallen fruit of wisdom," etc.,

> "To make the face radiant," however, is the "face" of the Priestly Blessing, "May Havayah make His face shine": the revelation within the Torah of the very essence of supernal Chochmah, higher than its "fallen fruit."

וכענין חכמת אדם תאיר פניו[219, 218] שהוא ע"י רוב הגילוי אור חדש ממקור החכמה הנובע[220] כו'

as in "A man's wisdom makes his face shine," which is through the great revelation of new light from the source of wisdom that flows forth, etc.

> It is the shining face of "a man's wisdom," which comes from a great revelation of new light from the very source of wisdom, the flowing spring of Mishlei.

וזהו ענין עוסק בתורה לשמה לשם התורה עצמה שיהיה אור א"ס ב"ה שורה ומתגלה בה

And this is the matter of one who occupies himself with Torah for its own sake: for the sake of the Torah itself, that the Infinite Light (Or Ein Sof), blessed be He, should rest and be revealed in it.

> This is studying Torah "for its own sake," for the sake of the Torah itself: so that the Infinite Light should rest in it and be revealed.

וזהו להצהיל פנים משמן[221] דייקא כי שמן הוא מקור הח"ע [החכמה עילאה] ועצמיותה ושרשה וכמשנ"ת [וכמו שנתבאר] לעיל ומשם דייקא נמשך בחי' להצהיל פנים יאר ה' פניו כו'

And this is "to make the face radiant" specifically "from oil," for oil is the source of supernal Chochmah, its essence and its root, as was explained above; and specifically from there comes the level of "to make the face radiant," "May Havayah make His face shine," etc.

> This is why the radiance comes specifically "from oil": oil (the printed שמשן is a misprint for שמן, "oil") is the source of supernal Chochmah, its essence and its root, as explained earlier, and from there alone comes the shining face of the Priestly Blessing.

אך עכ"ז [עם כל זה] בחי' להצהיל ומצהלות חתנים נמשך מחופתם דוקא שהוא מבחי' סוכ"ע שמשם נמשך הגילוי להיות בחי' להצהיל פנים משמן

Nevertheless, the level of "to make radiant" and "the radiant rejoicing of bridegrooms" comes specifically "from their chuppah," which is from the level of the light that encompasses all worlds (sovev kol almin), from which comes the revelation that is the level of "to make the face radiant from oil";

> Yet the radiance, "the radiant rejoicing of bridegrooms," comes "from their chuppah": from the light that encompasses all worlds, which brings about the revelation of the radiance from oil.

דהיינו שע"י בחי' עטרה וחופה הנ"ל נמשך להיות גילוי בחי' עצמיות ח"ע [חכמה עילאה] הנקרא שמן מה שלמעלה מבחי' נובלות כו'

that is, through the level of the crown and the chuppah mentioned above, there comes about the revelation of the level of the essence of supernal Chochmah, which is called oil, that which is above the level of the "fallen fruit," etc.

> So it is through the crown and the chuppah, the encompassing light, that the essence of supernal Chochmah, called oil, is revealed, above the level of the Torah's "fallen fruit."

(ועמ"ש מזה בד"ה תורה צוה הנ"ל ועיין בזהר ויקרא) ע"פ כשמן הטוב[223] כו' ובזהר הרקיע שם ור"פ אמור (דף ז' ע"ב)[222] (דפ"ח)

(And see what is written on this in the discourse beginning "The Torah commanded," mentioned above; and see the Zohar, Vayikra) (page 7b) on [the verse] "Like the good oil," etc., and in the Zohar HaRakia there, and at the beginning of Parshas Emor (page 88).

> The text points to the discourse "The Torah commanded," and to the Zohar on "Like the good oil upon the head," which explains the good oil as the holy anointing oil that flows from Atik Kadisha (the inner, "Holy Ancient" level of Keser) onto the head of the King. The Zohar HaRakia is a commentary on the Zohar.

גם י״ל [יש לומר] במש״כ [במה שכתוב][224] ועיקר העטרה היינו גילוי אור אבא בחינת שמן שהוא ע״ד מ״ש בע״ח [בעץ חיים] שכ״ב פ״ג [פרק ג׳][225] ומתפארת דאבא נעשה לו נשמה כו׳ וכתר אמיתי נעשה[226] כו׳ ע״ש

It may also be said, regarding what is written, that the essence of the crown is the revelation of the light of Abba, the level of oil, along the lines of what is written in Etz Chaim, Sha'ar (Gate) 22, chapter 3: "And from the Tiferes of Abba a soul is made for him," etc., "and a true Keser is made," etc.; see there.

> An alternative suggestion: the essence of the crown is the revelation of the light of Abba (Chochmah), which is oil, in the words of the next discourse (Likkutei Torah, Shir HaShirim 27b, where the Kehot note sends "what is written"). Etz Chaim says that the soul of the crown of Z'eir Anpin is made from the Tiferes of Abba, while the true Keser is made from Arich Anpin itself. (The Kehot note: in present editions this is Sha'ar (Gate) 23, Mochin deTzelem, at the beginning of chapter 7; the printed Sha'ar (Gate) 22, chapter 3, follows the Shklov printing of 5560, with a misprint.)

ועי׳ בזהר אמור (דק״ב סע״ב [סוף עמוד ב])[227] ובפי׳ הרמ״ז [הרב משה זכות] שם גבי וכדין ירית מלכא לאו״א [לאבא ואימא][228] כו׳ ע״ש אך עיקר המכוון כאן הוא כנ״ל והכל עולה בקנה א׳.

And see the Zohar, Emor (end of page 102b), and the commentary of the Ramaz there, on "and then the King inherits Abba and Imma," etc.; see there. But the main intent here is as mentioned above, and it all comes to one thing.

> The Zohar in Emor, with the Ramaz's commentary, also speaks of the King "inheriting" Abba and Imma when He is crowned. But the main explanation is the one given above, and the two readings agree.

אך מכל מקום נקרא בעטרה שעטרה לו אמו

Even so, it is called "the crown with which his mother crowned him."

> Even so, the verse calls it the crown "with which his mother crowned him." Why "his mother," when the crown is far above Imma (Binah)?

כי אף שהעטרה עצמה היא למעלה מעלה מבחי׳ אימא (וכמ״ש הרמ״ז [הרב משה זכות] וכמ״ש ג״כ במק״מ [במקדש מלך] פ׳ אחרי בדף ס״ו ע״ב)[229] שהיא בחי׳ יין ישמח כמ״ש אם בנים שמחה[230] עכ״ז [עם כל זה] שעטרה לו אמו.

For although the crown itself is far, far above the level of Imma (as the Ramaz writes, and as is also written in the Mikdash Melech on Parshas Acharei, page 66b), which [Imma] is the level of "wine gladdens," as it is written, "a joyful mother of children," nevertheless it is that "with which his mother crowned him."

> The crown itself is far above Imma, as the Ramaz and the Mikdash Melech write, and Imma is the level of "wine gladdens," the joy of understanding, which the psalm calls "a joyful mother of children." Even so, the crown comes through her.

כי להיות גילוי והמשכת עטרה זו צ"ל כסדר המדרגות וכמאמר עשה רצונו כרצונך כדי שיעשה רצונך כרצונו[231] ונת' [ונתבאר] למעלה בפי' שיעשה רצונך כרצונו שהוא ענין גילוי בחינת רצון העליון שלמעלה מהחכמה

For the revelation and drawing down of this crown must follow the order of the levels, as in the saying, "Make His will as your will, so that He will make your will as His will." And it was explained above that "He will make your will as His will" is the revelation of the level of the supernal will, which is above Chochmah,

> The reason: the crown can be revealed only in order, step by step, as in the Mishnah, "Make His will as your will so that He will make your will as His will." As explained above, "He will make your will as His will" is the revelation of the supernal will, above Chochmah.

דהיינו המשכת הכתר שהרצון העליון שהוא רצונו יומשך ויתגלה ברצון התחתון שנקרא רצונך וכדי שיהיה בחינה זו צ"ל תחלה עשה רצונו כרצונך.

that is, the drawing down of Keser: that the supernal will, which is "His will," should be drawn down and revealed in the lower will, which is called "your will." And for this level to come about, there must first be "Make His will as your will."

> That is the drawing down of Keser, the supernal will ("His will"), into the lower, human will ("your will"). For this to happen, there must first be "Make His will as your will."

והוא על ידי התבוננות בחינת יין ישמח שעי"ז מולידים הרצון התחתון. והוא גורם לגילוי רצון העליון.

And this is through contemplation, the level of "wine gladdens," through which the lower will is born; and it brings about the revelation of the supernal will.

> That first step comes through contemplation, the "wine" that gladdens, which gives birth to the lower will, and this in turn brings about the revelation of the supernal will.

וזהו בעטרה שעטרה לו אמו כו'. (וז"ש [וזהו שכתוב] בזהר אמור) (דצ"ד ע"א)[232] והאי יין מעטרא למלכא בעטרוי[233] ה"ד [הדא הוא דכתיב] שעטרה לו אמו.

And this is "the crown with which his mother crowned him," etc. (And this is what is written in the Zohar, Emor) (page 94a): "And this wine crowns the King with His crowns, as it is written, 'with which his mother crowned him.'"

> This is why the crown is the one "his mother crowned him with": the joy of understanding (Imma, wine) leads to the crown. The Zohar in Emor says it outright: "this wine crowns the King with His crowns" (the Kehot note corrects the page to 95a).

ועיין מה שכתוב בד"ה ויקהל משה[234,235] מענין רצון התחתון שהוא כלי לגילוי רצון העליון כו' ועל ידי עטרה זו נמשך בחינת להצהיל פנים משמן כו'

And see what is written in the discourse beginning "And Moshe assembled," on the lower will being a vessel for the revelation of the supernal will, etc. And through this crown comes the level of "to make the face radiant from oil," etc.

> The discourse "And Moshe assembled" (Torah Ohr, Vayakhel) explains that the supernal will, revealed on Shabbos, can rest only in a vessel: the lower will, born of contemplation during the six weekdays. Through this crown comes the radiance from oil.

וענין במלך שלמה מלך שהשלום שלו נתבאר למעלה שעי"ז נמשך שלום בפמליא של מעלה ובפמליא של מטה. ומקור בחינת שלום זה נמשך מבחי' העטרה וכתר תורה.[236,237]

And the matter of "at King Shlomo," the King to Whom peace belongs, was explained above: that through this, peace is drawn down in the household Above and in the household below. And the source of this level of peace comes from the level of the crown and the crown of Torah.

> And "King Shlomo," the King to Whom peace belongs, was explained earlier: through the Torah there is peace Above and below. The source of that peace is the crown, the crown of Torah.

> **EXPLAINED ELSEWHERE** • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person
>
> **EXPLAINED BY THE ALTER REBBE**
>
> The Torah as it descended is drawn from the „אחוריים" ('back') of supernal Chochmah, 'and see what is written on „דומה דודי לצבי"', the gazelle that turns its head back: the image is not explained here.
>
> **Perhaps (biur b'derech efshar) the reference is to the Alter Rebbe's discourse Kol Dodi in Likkutei Torah, Shir HaShirim, on „דומה דודי לצבי" ("My beloved is like a gazelle"): as a gazelle turns its head backward, G-d's simple will, above Chochmah, turns 'backward' and is enclothed in the mitzvos done with physical things, tzitzis and tefillin. Read with it, the 'back' from which the Torah as 'bread' is drawn is still the head turned toward us, while 'oil' is the face, the essence of Chochmah, which shines in Torah studied for its own sake.**
>
> the Alter Rebbe: Likkutei Torah, Shir HaShirim, dibbur hamaschil Kol dodi, section 5 (site: Shir HaShirim 13 ¶22), vol. שיר השירים, p. טו, ד

33 והנה כדי להיות גילוי בחינת עטרה זו צ"ל צאינה וראינה[239, 238] צאינה בבי"ע וכמו עד"מ שאבן טוב[240] המבהיק ביותר א"א לראות ולהביט בו נגד השמש ממש רק דייקא במקום שאין שם אור כ"כ [כל כך]

Now, for there to be the revelation of this level of the crown, there must be "Go out and gaze": "go out" into Beriah, Yetzirah and Asiyah. As, by way of analogy, a precious stone that sparkles exceedingly cannot be seen and looked at directly facing the sun, but specifically in a place where there is not so much light.

> To see the crown one must "go out" of Atzilus into the lower worlds of Beriah, Yetzirah and Asiyah, as a brilliant gem cannot be seen properly against the sun itself but only where there is less light.

וגם כמו שא"א להסתכל באור האבוקה מקרוב ממש אלא מרחוק כו'

And it is also like the light of a torch, which it is impossible to look at from really close by, but only from afar, etc.

> So too a torch cannot be looked at from up close, only from a distance; the crown too is seen only from "outside."

(גם יש לומר דוגמא לזה ממ"ש בע"ח [בעץ חיים] של"א[241] פ"א בשם הזהר בפי' ותתצב אחותו מרחוק.[242] מרחוק ה' נראה לי[243] כי כל אורות אבא הם מרחוק ולא מקרוב[244] כו' ובפע"ח [ובפרי עץ חיים] שער העמידה ס"פ י"ג)

(One may also say that there is an example of this in what is written in Etz Chaim, Sha'ar (Gate) 31, chapter 1, in the name of the Zohar, on the meaning of "And his sister stationed herself from afar," [and] "From afar Havayah appeared to me": for all the lights of Abba are from afar and not from near, etc.; and in Pri Etz Chaim, Sha'ar HaAmidah, end of chapter 13.)

> Etz Chaim makes a similar point in the name of the Zohar: the verses "His sister stood from afar" and "From afar Havayah appeared to me" teach that all the lights of Abba (Chochmah) are seen from afar and not from near. (The Kehot note: in present editions of Etz Chaim this is Sha'ar (Gate) 32; the printed 31 follows the Shklov printing of 5560.) Pri Etz Chaim is the Arizal's teaching on the prayers.

ועו"ל [ועוד יש לומר] כפשוטו בפי' צאינה שזהו ענין לכו לחמו כו' כי עם היות דהעטרה היא שעטרה לו אמו שהיא בחי' אם הבנים שמחה[245] וישמחו בך כו' אך שמחה זו היא בחי' יינה של תורה כנל

It may further be said, according to its plain sense, that the meaning of "Go out" is the matter of "Go, eat," etc. For although the crown is that "with which his mother crowned him," which is the level of "a joyful mother of children" and "will rejoice in You," etc., this joy is the level of the "wine" of the Torah, as mentioned above.

> A second, simpler reading: "Go out" is the "Go" of "Go, eat of my bread." The crown comes from the "mother," the joyful mother of children, Israel rejoicing in G-d, and that joy is the wine of the Torah.

וכמו שא"א לשתות יין אליבא ריקנא כך מתחלה צ"ל ולחם לבב אנוש יסעד[246]

And just as it is impossible to drink wine on an empty stomach, so first there must be "and bread sustains the heart of enosh,"

> Just as one should not drink wine on an empty stomach, one must first have the bread that sustains the heart of enosh.

והיינו לכו לחמו בלחמי[247] וזהו צאינה כו' ואח"כ ויין ישמח כו' להצהיל פנים וזהו וראינה בעטרה שעטרה לו אמו ביום חתונתו[252, 251, 250, 249, 248] כו'

that is, "Go, eat of my bread"; and this is "Go out," etc. And afterward "and wine gladdens," etc., "to make the face radiant," and this is "and gaze at the crown with which his mother crowned him on the day of his wedding," etc.

> So "Go out" is "Go, eat of my bread," and then comes the wine that gladdens and makes the face radiant; and that is "gaze at the crown with which his mother crowned him on the day of his wedding," the Giving of the Torah.

(ועיין מענין צאינה וראינה בעטרה כו' בזח"א [בזהר חלק א] ויחי רמ"ו א' רמ"ח סע"ב [סוף עמוד ב] ח"ב [חלק ב'] וארא כ"ב א' תרומה קל"ד א' ח"ג [חלק ג'] אמור צ"ח א' נשא קמ"ח ב' בלק ר"ט[253] א'):

(And see on the matter of "Go out and gaze at the crown," etc., in the Zohar, Part I, Vayechi 246a and end of 248b; Part II, Va'eira 22a, Terumah 134a; Part III, Emor 98a, Nasso 148b, Balak 209a.)

> The text lists passages of the Zohar that discuss "Go out and gaze at the crown."

IN ONE'S AVODAH

A person should give his mind chiefly to the Torah, both its revealed teachings and its inner dimension, and only a little to business. In prayer he should contemplate G-d's greatness until love is kindled, and study Torah afterward in that spirit, for its own sake. When the love fades during the working day, he can at least set aside every foreign desire. He should keep the Torah and mitzvos with joy, which comes through contemplating that they are G-d's own will. The order is bread first, then wine: Torah study strengthens even one who has no love yet, and through it he comes to the joy and the radiance.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe insist that wine's joy exists for the sake of oil's radiance, and yet that the radiance cannot be reached without the wine first?
2. How does the image of Metatron rising on Shabbos and descending each Sunday explain both the verse "his days are like grass" and the way we count the days of the week?
3. What is the difference between the two readings of "Make His will as your will," and how does each lead to "He will make your will as His will"?
4. Why can "Nullify your will" apply only outside prayer, and what does that teach about the hours of work and business?
5. In what sense must one "go out" in order to see the crown, and how do the analogies of the gem and the torch explain it?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **צאינה וראינה**

According to the note, another transcript (hanachah) of this maamar is printed there.

KEHOT'S NOTE

הנחה אחרת בסה"מ תקס"ז ע' קע. באוה"ת שה"ש ע' שצא ואילך עם הגהות אחרות. קצת הערות שם ע' שפט. הדרוש במאמרי אדה"א נ"ך ע' רסו מיוסד על ד"ה זה. בסה"מ תרכ"ט (הוצאת תשנ"ב) ע' קעג מציין שד"ה זה שייך למתן תורה. ראה להלן בהוספות להערות וציונים השוואה לד"ה זה.

2 **צאינה וראינה**

The daughters of Zion are called to go out and gaze at King Shlomo in the crown his mother set on him on his wedding day. It is the opening verse of the maamar, which explains the "crown" as the revelation that comes through the Torah.

Song of Songs 3:11 שיר השירים ג:י"א

צְאֶינָה 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.

3 **ביום חתונתו זו מ"ת**

The Mishnah at the end of Taanis reads "the day of his wedding" as the Giving of the Torah and "the day of the gladness of his heart" as the building of the Beis HaMikdash. The Alter Rebbe builds the maamar on the first reading.

Taanit 26b:6–7 תענית כ"ו ב:ו'-ז'

וְכֵן הוּא אוֹמֵר: "צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ". "בְּיוֹם חֲתֻנָּתוֹ" — זֶה מַתַּן תּוֹרָה, "וּבְיוֹם שִׂמְחַת לִבּוֹ" — זֶה בִּנְיַן בֵּית הַמִּקְדָּשׁ, שֶׁיִּבָּנֶה בִּמְהֵרָה בְיָמֵינוּ. גְּמִ' בִּשְׁלֹשָׁה פְּרָקִים בַּשָּׁנָה כֹּהֲנִים נוֹשְׂאִין אֶת כַּפֵּיהֶם כּוּ'. תַּעֲנִיּוֹת וּמַעֲמָדוֹת מִי אִיכָּא מוּסָף? חַסּוֹרֵי מִיחַסְרָא, וְהָכִי קָתָנֵי: בִּשְׁלֹשָׁה פְּרָקִים כֹּהֲנִים נוֹשְׂאִין אֶת כַּפֵּיהֶן כָּל זְמַן שֶׁמִּתְפַּלְּלִין, וְיֵשׁ מֵהֶן אַרְבָּעָה פְּעָמִים בַּיּוֹם — שַׁחֲרִית ...

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KEHOT'S NOTE

תענית כו, ב.

4 **ועיין ברכות דנ"ז סע"א**

According to the note, the Or HaTorah copies the Talmud's words there: one who sees wine in a dream, if he is a Torah scholar, it is always good for him, as it says, "and drink of the wine that I have mixed."

KEHOT'S NOTE

באוה"ת שה"ש כרך ב ע' שצב מעתיק מהגמרא "הרואה יין בחלום כו' אם ת"ח לעולם יפה לו שנאמר ושתו ביין מסכתי".

5 **לריח שמניך**

On "For the fragrance of your good oils," the Midrash says that the Rabbis read the two oils as the two Torahs, the Written and the Oral, and speaks of those who occupy themselves with "the oil of the Torah." This is the source for the Torah's being called oil.

Shir HaShirim Rabbah 1:3:1–2 שיר השירים רבה א':ג':א'-ב'

לְרֵיחַ שְׁמָנֶיךָ טוֹבִים, רַבִּי יַנַּאי בְּרֵיהּ דְּרַבִּי שִׁמְעוֹן, כָּל הַשִּׁירִים שֶׁאָמְרוּ לְפָנֶיךָ הָאָבוֹת, רֵיחוֹת הָיוּ, אֲבָל אָנוּ שֶׁמֶן תּוּרַק שְׁמֶךָ, כְּאָדָם שֶׁמֵּרִיק מִכְּלִי לִכְלִי חֲבֵרוֹ. כָּל הַמִּצְווֹת שֶׁעָשׂוּ לְפָנֶיךָ הָאָבוֹת רֵיחוֹת הָיוּ, אֲבָל אָנוּ שֶׁמֶן תּוּרַק שְׁמֶךָ, מָאתַיִם וְאַרְבָּעִים וּשְׁמוֹנָה מִצְווֹת עָשָׂה וּשְׁלֹשׁ מֵאוֹת וְשִׁשִּׁים וְחָמֵשׁ מִצְווֹת לֹא תַעֲשֶׂה. רַבִּי אֱלִיעֶזֶר וְרַבִּי יְהוֹשֻׁעַ וְרַבִּי עֲקִיבָא. רַבִּי אֱלִיעֶזֶר אוֹמֵר, אִם יִהְיוּ כָּל הַיַּמִּים דְּיוֹ, וַאֲגַמִּים קוּלְמוֹסִין, וְשָׁמַיִם וְאֶרֶץ מְגִלּוֹת, וְכָל בְּנֵי ...

"By the fragrance of your good oils, your name is like poured oil; therefore, the young women love you" (Song of Songs 1:3). "By the fragrance of your good oils," Rabbi Yanai son of Rabbi Shimon [said]: All the songs that the patriarchs recited before You were fragrances, but we, "your name is like poured oil," like a person who empties from his vessel to the vessel of another. All the mitzvot that the patriarchs performed before You were fragrances, but we, "your name is like poured oil," [we have] ...

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6 **לחם ויין ושמן הם בחי' ומעלות שונות שיש בתורה**

According to the note, the three levels of the Torah as bread, wine and oil are explained at length there.

KEHOT'S NOTE

בארוכה באמרי בינה שער הקי"ש פנ"ג ואילך. — משיחות פ' מקץ תשנ"ב ע' 195.

7 **ויין ישמח לבב אנוש**

The psalmist praises G-d for the wine that gladdens man's heart, the oil that makes the face shine and the bread that sustains. The maamar reads the three as three levels of the Torah, and its wording, "wine gladdens ... to make the face radiant from oil," as saying that the wine is for the sake of the oil.

Psalms 104:15 תהילים 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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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. 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. אגה"ק סס"כ.

12 **וכל קרבי**

"Bless Havayah, O my soul, and all my innards, His holy Name." The Alter Rebbe refers to a known explanation built on this verse about the waste that the inner organs separate from food.

Psalms 103:1 תהילים קי"ג:א

לְדָוִד בָּרְכִי נַפְשִׁי אֶת־ה' וְכָל־קְרָבַי אֶת־שֵׁם קָדְשׁוֹ׃

[A Psalm] of David. Bless the L-RD, O my soul; And all that is within me, bless His holy name.

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KEHOT'S NOTE

תהלים קג, א.

13 **הישר הולך**

Through Michah, G-d asks, "Do not My words do good to one who walks uprightly?" The Alter Rebbe borrows the phrase for the upright person who despises the pleasures of this world.

Micah 2:7 מיכה ב':ז'

הֶאָמוּר בֵּית־יַעֲקֹב הֲקָצַר רוּחַ ה' אִם־אֵלֶּה מַעֲלָלָיו הֲלוֹא דְבָרַי יֵיטִיבוּ עִם הַיָּשָׁר הֹלֵךְ׃

Do I change, O house of Jacob? Is the spirit of the L-RD straitened? Are these His doings? Do not My words do good to him that walketh uprightly?

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14 **טעמו וראו כי טוב ה'**

The psalmist invites us to taste and see that G-d is good. Here it describes the opposite of craving worldly pleasures: tasting the goodness of G-dliness.

Psalms 34:9 תהילים ל"ד:ט'

טַעֲמוּ וּרְאוּ כִּי־טוֹב ה' אַשְׁרֵי הַגֶּבֶר יֶחֱסֶה־בּוֹ׃

O consider and see that the L-RD is good; Happy is the man that taketh refuge in Him.

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KEHOT'S NOTE

תהלים לד, ט.

KEHOT'S NOTE

תהילים קד, טו.

8 The Talmud explains "for your love is better than wine" as the Congregation of Israel saying that the words of the Sages are sweeter to it than "the wine of the Torah." The Alter Rebbe cites it for the Torah's being called wine.

Avodah Zarah 35a:6 עבודה זרה ל"ה א:ו'

הִשְׁיאוֹ לְדָבָר אַחֵר וְכוּ'. מַאי "כִּי טוֹבִים דֹּדֶיךָ מִיָּיִן"? כִּי אֲתָא רַב דִּימִי אָמַר: אָמְרָה כְּנֶסֶת יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, עֲרֵיבִים עָלַי דִּבְרֵי דוֹדֶיךָ יוֹתֵר מִיֵּינָהּ שֶׁל תּוֹרָה.

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9 **והעיר שושן צהלה ושמחה**

When Mordechai came out from the king in royal garments, the city of Shushan cheered (tzahalah) and rejoiced. The maamar takes tzahalah in its sense of radiance, as in "to make the face radiant," and asks how it differs from joy.

Esther 8:15 אסתר ח':ט"ו

וּמָרְדֳּכַי יָצָא מִלִּפְנֵי הַמֶּלֶךְ בִּלְבוּשׁ מַלְכוּת תְּכֵלֶת וָחוּר וַעֲטֶרֶת זָהָב גְּדוֹלָה וְתַכְרִיךְ בּוּץ וְאַרְגָּמָן וְהָעִיר שׁוּשָׁן צָהֲלָה וְשָׂמֵחָה׃

And Mordecai went forth from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a robe of fine linen and purple; and the city of Shushan shouted and was glad.

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KEHOT'S NOTE

אסתר ח, טו.

10 Yirmeyahu says that the heart is crooked above all and anush, "sick": who can know it? The Alter Rebbe takes this as the sense of the same letters, אנוש, in the verse of bread: man in his weakness.

Jeremiah 17:9 ירמיהו י"ז:ט'

עָקֹב הַלֵּב מִכֹּל וְאָנֵשׁ הוּא מִי יֵדָעֶנּוּ׃

The heart is deceitful above all things, And it is exceeding weak—who can know it?

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11 **אין לך עשב שאין לו מזל**

The Midrash says there is no blade of grass below that does not have a mazal in the heavens that strikes it and tells it to grow. The Alter Rebbe uses it to show that physical things and their pleasures receive their life through the mazalos.

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

15 **ראה נתתי לפניך את החיים**

Moshe sets life and good, death and evil, before Israel (the verse has the word "today," which the maamar omits). The Alter Rebbe reads life and death as spirituality and physicality.

Deuteronomy 30:15 דברים ל׳:ט״ו

רְאֵה נָתַתִּי לְפָנֶיךָ הַיּוֹם אֶת־הַחַיִּים וְאֶת־הַטּוֹב וְאֶת־הַמָּוֶת וְאֶת־הָרָע׃

See, I have set before thee this day life and good, and death and evil,

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KEHOT'S NOTE

דברים ל, טו (שם "היום" את).

16 **ובחרת בחיים**

The Torah commands Israel to choose life. In the maamar, choosing life means choosing the spiritual over the physical.

Deuteronomy 30:19 דברים ל׳:י״ט

הַעִדֹתִי בָכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ הַחַיִּים וְהַמָּוֶת נָתַתִּי לְפָנֶיךָ הַבְּרָכָה וְהַקְּלָלָה וּבָחַרְתָּ בַּחַיִּים לְמַעַן תִּחְיֶה אַתָּה וְזַרְעֶךָ׃

I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse; therefore choose life, that thou mayest live, thou and thy seed;

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KEHOT'S NOTE

דברים ל, יט.

17 **לאהבה את ה׳ אלקיך כי הוא חייך**

The next verse asks Israel to love G-d, cleave to Him and listen to His voice, "for He is your life." The Alter Rebbe takes it as the love that comes from recognizing G-d as one's life.

Deuteronomy 30:20 דברים ל׳:כ׳

לְאַהֲבָה אֶת־יְהוָה אֱלֹקֶיךָ לִשְׁמֹעַ בְּקֹלוֹ וּלְדָבְקָה־בוֹ כִּי הוּא חַיֶּיךָ וְאֹרֶךְ יָמֶיךָ לָשֶׁבֶת עַל־הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לָתֵת לָהֶם׃

to love the L-RD thy G-d, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the L-RD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

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KEHOT'S NOTE

דברים ל, כ.

18 **לכו לחמו בלחמי**

Wisdom invites the simple to eat her bread and drink her mixed wine. The Alter Rebbe brings it to show that the Torah is called both bread and wine.

Proverbs 9:5 משלי ט׳:ה׳

לְכוּ לַחֲמוּ בְלַחֲמִי וּשְׁתוּ בְּיַיִן מָסָכְתִּי׃

'Come, eat of my bread, and drink of the wine which I have mingled.

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KEHOT'S NOTE

משלי ט, ה.

19 The Talmud teaches that for a Torah scholar, seeing wine in a dream is always a good sign, citing "and drink of the wine that I have mixed." The Alter Rebbe refers to it as evidence that the Torah is likened to wine.

Berakhot 57a:8 ברכות נ״ז א׳:ח׳

הָרוֹאֶה זֵיתִים בַּחֲלוֹם, זוּטְרֵי — פָּרֵי וְרַבֵּי וְקָאֵי עִסְקֵיהּ כְּזֵיתִים. וְהָנֵי מִילֵּי פֵּרֵי, אֲבָל אִילָנֵי — הָווּיֵין לֵיקֵּה בָּנִים מְרוּבִּין, שֶׁנֶּאֱמַר: ״בָּנֶיךָ כִּשְׁתִלֵי זֵיתִים וְגוֹ׳״. אִיכָּא דְּאָמְרִי הָרוֹאֶה זַיִת בַּחֲלוֹם — שֵׁם טוֹב יוֹצֵא לוֹ, שֶׁנֶּאֱמַר: ״זַיִת רַעֲנָן יְפֵה פְרִי תֹאַר קָרָא ה׳ שְׁמֵךְ״. הָרוֹאֶה שֶׁמֶן זַיִת בַּחֲלוֹם — יְצַפֶּה לְמָאוֹר תּוֹרָה, שֶׁנֶּאֱמַר: ״וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ״. הָרוֹאֶה תְּמָרִים בַּחֲלוֹם — תַּמּוּ עֲוֹנוֹתָיו, שֶׁנֶּאֱמַר: ״תַּם עֲוֹנֵךְ בַּת צִיּוֹן״.

Who dreams of olives, if small, his business will be fruitful and multiply and endure like olives. But this applies only to [dreaming of] the fruit ; if [he dreamt] of olive-trees, then he will have numerous offspring; as it is said, "Thy children like olive-plants, round about thy table" (Ps. cxxviii. 3). Some say that he who dreams of the olive, a good name will proceed from him; as it is said, "The L-rd called thy name a leafy olive-tree, fair and goodly fruit" (Jer. xi. 16). Who dreams ...

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

PARAGRAPH 2

20 **נכספה וגם כלתה נפשו**

"My soul yearns, and even expires, for the courts of Havayah." The Alter Rebbe uses the phrase for the higher love that comes from contemplating the Infinite Light.

Psalms 84:3 תהילים פ״ד:ג׳

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת יְהוָה 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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21 The prophet calls the heart crooked above all. Here it describes one who is drawn after physical desires.

Jeremiah 17:9 ירמיהו י״ז:ט׳

עָקֹב הַלֵּב מִכֹּל וְאָנֻשׁ הוּא מִי יֵדָעֶנּוּ׃

The heart is deceitful above all things, And it is exceeding weak—who can know it?

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22 **אני ה׳ לא שניתי**

G-d says that He has not changed, and the children of Yaakov have not been consumed (the verse reads "and you," not "and how"). The Alter Rebbe reads "not consumed" as a rebuke: they have not "expired" in longing for the unchanging G-d.

Malachi 3:6 מלאכי ג׳:ו׳

כִּי אֲנִי ה׳ לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

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

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KEHOT'S NOTE

מלאכי ג, ו.

23 The command to choose life, recalled here as the basis of the first, lower love.

Deuteronomy 30:19 דברים ל:יט

הַעִדֹתִי בָכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ הַחַיִּים וְהַמָּוֶת נָתַתִּי לְפָנֶיךָ הַבְּרָכָה וְהַקְלָלָה וּבָחַרְתָּ בַּחַיִּים לְמַעַן תִּחְיֶה אַתָּה וְזַרְעֶךָ:

I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse; therefore choose life, that thou mayest live, thou and thy seed;

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24 **אותי עזבו מקור מים חיים**

G-d laments that His people forsook Him, the source of living waters, to hew broken cisterns that cannot hold water (the verse spells the word for cisterns differently). The Alter Rebbe applies the broken cisterns to physical pleasures, which come from the shattering of the vessels.

Jeremiah 2:13 ירמיהו ב:יג

כִּי־שְׁתַּיִם רָעוֹת עָשָׂה עַמִּי אֹתִי עָזְבוּ מְקוֹר מַיִם חַיִּים לַחְצֹב לָהֶם בֹּארוֹת בֹּארֹת נִשְׁבָּרִים אֲשֶׁר לֹא־יָכְלוּ הַמָּיִם:

For My people have committed two evils: They have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, That can hold no water.

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KEHOT'S NOTE

ירמי' ב, יג, ושם כתי' בארות בארת, יעו"ש. [כ].

25 Kehot's note points to Psalms 31:11 for these words.

Psalms 31:11 תהילים ל"א:י"א

כִּי כָלוּ בְיָגוֹן חַיַּי וּשְׁנוֹתַי בַּאֲנָחָה כָּשַׁל בַּעֲוֹנִי כֹחִי וַעֲצָמַי עָשֵׁשׁוּ:

For my life is spent in sorrow, and my years in sighing; My strength faileth because of mine iniquity, and my bones are wasted away.

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26 **כשל בעוני כחי**

The psalmist says that his strength has failed because of his iniquity. The Alter Rebbe uses it to show that iniquity weakens the power of the soul. (Kehot: Psalms 31:19)

Psalms 31:11 תהילים ל"א:י"א

כִּי כָלוּ בְיָגוֹן חַיַּי וּשְׁנוֹתַי בַּאֲנָחָה כָּשַׁל בַּעֲוֹנִי כֹחִי וַעֲצָמַי עָשֵׁשׁוּ:

For my life is spent in sorrow, and my years in sighing; My strength faileth because of mine iniquity, and my bones are wasted away.

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KEHOT'S NOTE

תהלים לא, יט.

27 **כי אם עונותיכם היו מבדילים**

The prophet says that Israel's iniquities have separated them from their G-d. Here the "iniquities" are read as the physicality of the body, which forms a separating screen.

Isaiah 59:2 ישעיהו נ"ט:ב'

כִּי אִם־עֲוֹנֹתֵיכֶם הָיוּ מַבְדִּלִים בֵּינֵכֶם לְבֵין אֱלֹקֵיכֶם וְחַטֹּאותֵיכֶם הִסְתִּירוּ פָּנִים מִכֶּם מִשְּׁמוֹעַ:

But your iniquities have separated Between you and your G-d, And your sins have hid His face from you, That He will not hear.

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KEHOT'S NOTE

ישע' נט, ב.

28 The prophet decries those who put darkness for light and bitter for sweet (the maamar reverses the order). The Alter Rebbe sees in it the essence of the soul's sickness: a perverted sense of what is good.

Isaiah 5:20 ישעיהו ה:כ'

הוֹי הָאֹמְרִים לָרַע טוֹב וְלַטּוֹב רָע שָׂמִים חֹשֶׁךְ לְאוֹר וְאוֹר לְחֹשֶׁךְ שָׂמִים מַר לְמָתוֹק וּמָתוֹק לְמָר:

Woe unto them that call evil good, And good evil; That change darkness into light, And light into darkness; That change bitter into sweet, And sweet into bitter!

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29 **כך עד"ז חולי הנפש . . וראו כי טוב ה')**

According to the note, this passage appears there in different words: so is the sickness of the soul, that the world's desires are pleasant to him, so that he sinks in the depths of time and forgets what is essential; with the verses "for praise is pleasant and comely" and "as with fat and abundance my soul is satisfied."

KEHOT'S NOTE

באוה"ת שה"ש כרך ב ע' שצג מובא זה בשינוי לשון: "כן הוא חולי הנפש שתאות העולם עריבים עליו להיות נטבע במצולת הזמן ונשכח ממנו העיקר, כמ"ש כי נעים נאוה תהילה וכתיב כמו חלב ודשן תשבע נפשי)".

30 **טעמו וראו כי טוב ה'**

The invitation to taste G-d's goodness. The sick soul cannot taste it.

Psalms 34:9 תהילים ל"ד:ט'

טַעֲמוּ וּרְאוּ כִּי־טוֹב ה' אַשְׁרֵי הַגֶּבֶר יֶחֱסֶה־בּוֹ:

O consider and see that the L-RD is good; Happy is the man that taketh refuge in Him.

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31 In Shir HaShirim the maiden, faint with longing, asks to be sustained with raisin cakes and apples, "for I am lovesick." The Alter Rebbe borrows the phrase for the sickness of a soul whose love is drawn to the world's desires.

Song of Songs 2:5 שיר השירים ב:ה'

סַמְּכוּנִי בָּאֲשִׁישׁוֹת רַפְּדוּנִי בַּתַּפּוּחִים כִּי־חוֹלַת אַהֲבָה אָנִי:

'Stay ye me with dainties, refresh me with apples; For I am love-sick.'

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PARAGRAPH 3

32 **יש כמה שמות אנוש איש אדם**

According to the note, the different names for man are discussed there as well.

KEHOT'S NOTE

ראה גם אוה"ת ויקרא כרך ד ע' אימה ואילך. [סה"מ תרכ"ט (הוצאת תשנ"ב) ע' קעא ואילך].

33 **כמה שמות אנוש איש אדם ואדם גבוה מכולן**

The Zohar in Parshas Tazria teaches that a person is called by several levels, adam, gever, enosh and ish, and that adam is the greatest of them. The Alter Rebbe cites it for the ranking of the names.

Zohar, Tazria 22:105–23:115 ספר הזהר, תזריע כ"ב:ק"ה-כ"ג:קט"ו

So the benefit of light is only felt from its contrast with darkness, and similarly white is only known and valued from its contrast with black.' R. Isaac said: 'It is the same with sweet and bitter: a man does not know what sweet is until he tastes bitter.' We have learnt: Man in the Scripture has four names-adam, geber, enosh, ish-and the highest of them is adam.' Said R. Judah: 'But is it not written, "When a man (adam) shall bring from you an offering" (Lev. 1, 2), ...

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

34 **זכר ונקבה בראם**

Male and female together are named Adam. The Alter Rebbe infers that adam denotes completeness, the union of giver and receiver.

Genesis 5:2 בראשית ה':ב'

זָכָר וּנְקֵבָה בְּרָאָם וַיְבָרֶךְ אֹתָם וַיִּקְרָא אֶת־שְׁמָם אָדָם בְּיוֹם הִבָּרְאָם׃

male and female created He them, and blessed them, and called their name Adam, in the day when they were created.

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KEHOT'S NOTE

בראשית ה, ב.

35 **אדם לשון אדמה לעליון**

The note says that the source of this phrase is given earlier, at 11c.

KEHOT'S NOTE

נסמן לעיל יא, ג.

36 **אדמה לעליון**

In the prophet's taunt over the king of Babylon, the king boasts, "I will ascend above the heights of the clouds; I will be like (adameh) the Most High." The Alter Rebbe takes only the word adameh, "I will be like," to explain the name adam as the likeness of what is Above.

Isaiah 14:14 ישעיהו י"ד:י"ד

אֶעֱלֶה עַל־בָּמֳתֵי עָב אֶדַּמֶּה לְעֶלְיוֹן׃

I will ascend above the heights of the clouds; I will be like the Most High.'

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37 **לפי שכלו יהולל איש**

A man is praised according to his intellect. The Alter Rebbe brings it to show that ish is the level of the emotions, which is praised according to the intellect that guides it.

Proverbs 12:8 משלי י"ב:ח'

לְפִי־שִׂכְלוֹ יְהֻלַּל־אִישׁ וְנַעֲוֵה־לֵב יִהְיֶה לָבוּז׃

A man shall be commended according to his intelligence; But he that is of a distorted understanding shall be despised.

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KEHOT'S NOTE

משלי יב, ח.

PARAGRAPH 4

38 **ואדם . . מוחין דגדלות**

The note sends the reader to the additions at the end of the Kehot edition's notes for more on adam as the state of the mature intellect.

KEHOT'S NOTE

ראה בהוספות להערות וציונים.

39 **אשרי איש ירא את ה'**

"Fortunate is the man who fears Havayah," and the next verse says his offspring will be mighty in the land. The Alter Rebbe brings it to show that the name ish, though below adam, still describes strength and worth.

Psalms 112:1 תהילים קי"ב:א'

הַלְלוּ־יָהּ אַשְׁרֵי־אִישׁ יָרֵא אֶת־ה' בְּמִצְוֹתָיו חָפֵץ מְאֹד׃

Hallelujah. Happy is the man that feareth the L-RD, That delighteth greatly in His commandments.

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KEHOT'S NOTE

תהלים קיב, א.

40 The heart is crooked and "anush," sick. It defines enosh as weakness of the soul.

Jeremiah 17:9 ירמיהו י"ז:ט'

עָקֹב הַלֵּב מִכֹּל וְאָנֻשׁ הוּא מִי יֵדָעֶנּוּ׃

The heart is deceitful above all things, And it is exceeding weak—who can know it?

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41 **מה אנוש כי תזכרנו**

The psalmist marvels that G-d is mindful of frail man. The Zohar reads enosh here as weakness.

Psalms 8:5 תהילים ח':ה'

מָה־אֱנוֹשׁ כִּי־תִזְכְּרֶנּוּ וּבֶן־אָדָם כִּי תִפְקְדֶנּוּ׃

What is man, that Thou art mindful of him? And the son of man, that Thou thinkest of him?

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

42 **ועל דמות הכסא דמות כמראה אדם**

In the vision of the Chariot, upon the likeness of the Throne is a likeness like the appearance of a man. The

Alter Rebbe brings it to show that adam describes G-d Above.

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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43 **ה׳ איש מלחמה**

In the Song at the Sea, G-d is called “a man of war.” It shows that ish too is a name for G-d Above.

Exodus 15:3 שמות ט״ו:ג׳

ה׳ אִישׁ מִלְחָמָה ה׳ שְׁמוֹ׃

The L-RD is a man of war, The L-RD is His name.

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KEHOT'S NOTE

שמות טו, ג.

44 **כמ״ש בפרשה פנחס (דרי״ז)**

According to the note, the Or HaTorah’s version reads here: “the meaning of enosh is the naar, Metatron.”

KEHOT'S NOTE

”פי׳ אנוש הוא נער מט״ט” — אוה״ת שה״ש ע׳ שצ. וע׳ שצג. ובד״ה פתח ר׳ חייא תקס״ו ע׳ שו ואילך. מט״ט דיצירה נק׳ אנוש ונקרא נער. ראה לעיל פ׳ פנחס עט, ב. פ׳ האזינו עו, ד ושו״נ.

45 David contrasts man, whose days are like grass that withers, with G-d’s lasting kindness. The Zohar applies the verse to the angel who is renewed again and again, like grass.

Psalms 103:15 תהילים ק״ג:ט״ו

אֱנוֹשׁ כֶּחָצִיר יָמָיו כְּצִיץ הַשָּׂדֶה כֵּן יָצִיץ׃

As for man, his days are as grass; As a flower of the field, so he flourisheth.

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46 **אנוש כחציר ימיו**

The Zohar in Pinchas explains “gladdens the heart of enosh” as the secret of the youth who rises to old age and returns as before, and therefore it is written, “Enosh, his days are like grass.” This is the passage the Alter Rebbe cites for enosh as Metatron.

Zohar, Pinchas 13:84–15:107 ספר הזהר, פנחס י״ג:פ״ד-ט״ו:ק״ז

1the first 13 lines of the Hebrew text are not translated.R. Abba and R. Jose once rose at midnight to study the Torah. As they were sitting they saw a shadow hovering over them and going to and fro in the house, and they marvelled greatly. Said R. Abba: ‘Jose, my son, I will tell you what once happened to me with the Sacred Lamp. Once we were walking in the Valley of Ono, studying the Torah. To escape the heat of the sun we sat down in the hollow ...

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

47 **נער הייתי גם זקנתי**

In the psalm the speaker, once young and now old, testifies that he has never seen a righteous man forsaken. The Talmud (Yevamos 16b) says that the Prince of the World spoke this verse, and the Alter Rebbe applies it to Metatron, the naar who rises and descends.

Psalms 37:25 תהילים ל״ז:כ״ה

נַעַר הָיִיתִי גַּם־זָקַנְתִּי וְלֹא־רָאִיתִי צַדִּיק נֶעֱזָב וְזַרְעוֹ מְבַקֶּשׁ־לָחֶם׃

I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

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KEHOT'S NOTE

תהלים לז, כה.

48 **נער הייתי גם זקנתי**

The Talmud says that the verse “I was a youth, and I have also grown old” was spoken by the Prince of the World: not by G-d, before whom there is no old age, and not by David, who did not live so long. The maamar identifies this naar with Metatron.

Yevamot 16b:6 יבמות ט״ז ב:ו׳

אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹנָתָן, פָּסוּק זֶה שַׂר הָעוֹלָם אֲמָרוֹ: ”נַעַר הָיִיתִי גַּם זָקַנְתִּי”. מַאן אַמְרֵיהּ? אִילֵּימָא קוּדְשָׁא בְּרִיךְ הוּא — מִי אִיכָּא זְקֵנָה קַמַּיְיהּ? וְאֶלָּא דָּוִד אַמְרֵיהּ — מִי קָשִׁישׁ כּוּלֵי הַאי? אֶלָּא שְׁמַע מִינַּהּ שַׂר הָעוֹלָם אֲמָרוֹ.

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

49 **בגמ׳ דחזקת הבתים**

The Talmud asks whether eating three crops within thirty days, as with aspasta, would establish possession of a field. Aspasta is a fodder crop that is cut and soon grows back, and the Alter Rebbe uses it to explain the grass of the verse.

Bava Batra 28b:9 בבא בתרא כ״ח ב:ט׳

KEHOT'S NOTE

ב״ב כח, ב. וע׳ שם (כ, ב). [כ].

50 The Zohar in Terumah explains that the name enosh denotes one who was not in his full strength, citing “What is enosh, that You should remember him.” The Alter Rebbe cites it for enosh as weakness.

Zohar, Terumah 78:761–79:771 ספר הזהר, תרומה ע״ח:תשס״א-ע״ט:תשע״א

The son of Enosh was Kenan (v. 9), which (in Hebrew) has the same letters as Cain, with an additional letter to signify that humanity was healed from the curse of Cain.

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

PARAGRAPH 5

51 **מה יפו פעמיך בנעלים**

The maiden’s beauty is praised from her feet upward: “How beautiful are your steps in shoes, O daughter of the noble.” The Alter Rebbe refers to the known explanation

that the "shoes" are Metatron, who rises with the worlds on Shabbos.

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.

PARAGRAPH 6

52 **גם זקנתי**

"And I have also grown old." Read as Metatron's ascent on Shabbos.

Psalms 37:25 תהילים ל״ז:כ״ה

נַעַר הָיִיתִי גַּם־זָקַנְתִּי וְלֹא־רָאִיתִי צַדִּיק נֶעֱזָב וְזַרְעוֹ מְבַקֶּשׁ־לָחֶם׃

I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

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53 **דסליק לסיבו**

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

KEHOT'S NOTE

זח״ג (ריז, רע״ב). [כ].

54 **דסליק לסיבו**

The Zohar in Pinchas speaks of the youth "who rises to old age and returns as before," and of the faces called the great face and the small face. The Alter Rebbe quotes its words for the angel's ascent.

Zohar, Pinchas 13:84–15:107 ספר הזהר, פנחס י״ג:פ״ד-ט״ו:ק״ז

1the first 13 lines of the Hebrew text are not translated.R. Abba and R. Jose once rose at midnight to study the Torah. As they were sitting they saw a shadow hovering over them and going to and fro in the house, and they marvelled greatly. Said R. Abba: 'Jose, my son, I will tell you what once happened to me with the Sacred Lamp. Once we were walking in the Valley of Ono, studying the Torah. To escape the heat of the sun we sat down in the hollow ...

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55 **כחציר ימיו**

"His days are like grass." Read as the angel's constant renewal.

Psalms 103:15 תהילים ק״ג:ט״ו

אֱנוֹשׁ כֶּחָצִיר יָמָיו כְּצִיץ הַשָּׂדֶה כֵּן יָצִיץ׃

As for man, his days are as grass; As a flower of the field, so he flourisheth.

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PARAGRAPH 7

56 **ותדע שהרי אנו מונין היום יום ראשון בשבת**

According to the note, the same proof from counting "today is the first day of the week" appears there.

KEHOT'S NOTE

ראה דרך מצותיך מצות הלל קנא, א. סה״מ תרע״ח ע׳ רסט. סה״מ תש״ד ע׳ 192.

57 **וקשה הרי עברו רבבות ימים**

According to the note, the question of how each Sunday can be "the first day" after so many days is discussed there.

KEHOT'S NOTE

ראה ד״ה והוא עומד עליהם תרס״ג ע׳ נז. וראה שם ע׳ רלו. וראה סה״מ תש״ה ע׳ 167. שיחת ח״י כסלו תש״מ. לקו״ש ח״י ע׳ 100. סה״ש תנש״א ע׳ 550.

58 **שהשבת הוא העלי׳ באצי׳ שלמעלה מן הזמן**

According to the note, the idea that Shabbos is the ascent into Atzilus, above time, is discussed there.

KEHOT'S NOTE

ראה לקו״ש ח״י ע׳ 60 הערה 31.

59 **כחציר**

The Zohar explains "He makes grass grow for the cattle" as angels who rule only for a time, created on the second day. The Kehot note brings it for the angel's limited, six-day growth.

Zohar, Bereshit 7:70–8:83 ספר הזהר, בראשית ז׳:ע׳-ח׳:פ״ג

60 **אנוש כחציר ימיו**

Man's days are like grass. The Alter Rebbe reads it as the six-day "growth" of the angel between one Shabbos and the next.

Psalms 103:15 תהילים ק״ג:ט״ו

אֱנוֹשׁ כֶּחָצִיר יָמָיו כְּצִיץ הַשָּׂדֶה כֵּן יָצִיץ׃

As for man, his days are as grass; As a flower of the field, so he flourisheth.

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61 **שגידולו רק ו׳ ימים**

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

KEHOT'S NOTE

ע׳ זח״א (יח, ב). [כ].

62 **בפני האבוקה וע״ש בפרשה פנחס (דרי״ז ע״ב) בפי׳ ואיננו כו׳**

According to the note, the Or HaTorah's version adds here: "and these are what are called 'grass' in the Zohar there, and enosh too 'his days are like grass' for the reason mentioned above, that is, in his ascent on Shabbos."

KEHOT'S NOTE

באוה״ת שה״ש ע׳ שצד: "והן הן הנק׳ חציר בזהר שם, ואנוש ג״כ כחציר ימיו מטעם הנ״ל, והיינו בעלייתו בשבת כו׳". והנה.

63 ואיננו

The Zohar in Pinchas explains the end of the verse, "For a wind passes over it, and it is no more," as the supernal hidden spirit that includes him within itself, the secret of Chanoch, of whom it is said, "and he was no more, for G-d took him." The Alter Rebbe cites it for the angel's nullification on Shabbos.

Zohar, Pinchas 13:84–15:107 ספר הזהר, פנחס י״ג:פ״ד-ט״ו:ק״ז

1the first 13 lines of the Hebrew text are not translated.R. Abba and R. Jose once rose at midnight to study the Torah. As they were sitting they saw a shadow hovering over them and going to and fro in the house, and they marvelled greatly. Said R. Abba: 'Jose, my son, I will tell you what once happened to me with the Sacred Lamp. Once we were walking in the Valley of Ono, studying the Torah. To escape the heat of the sun we sat down in the hollow ...

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64 ואיננו

"For a wind passes over it, and it is no more." The next verse after "his days are like grass," which the Zohar explains.

Psalms 103:16 תהילים ק״ג:ט״ז

כִּי רוּחַ עָבְרָה־בּוֹ וְאֵינֶנּוּ וְלֹא־יַכִּירֶנּוּ עוֹד מְקוֹמוֹ׃

For the wind passeth over it, and it is gone; And the place thereof knoweth it no more.

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65 ה' איש

"Havayah is a man of war." It shows that ish Above refers to G-d.

Exodus 15:3 שמות ט״ו:ג׳

ה' אִישׁ מִלְחָמָה ה' שְׁמוֹ׃

The L-RD is a man of war, The L-RD is His name.

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66 עקוב הלב מכל ואנוש הוא

According to the note, a gloss there adds: therefore it is said of Enosh, "then it was begun," etc., and as the Rambam writes, Enosh himself was among those who erred.

KEHOT'S NOTE

באוה״ת שה״ש ע׳ שצד נמצא כאן הגהה: ״(ולכן נא׳ גבי אנוש אז הוחל כו׳ וכמ״ש הרמב״ם שאנוש עצמו מן הטועים הי׳ וכו׳)״.

67 עקוב הלב מכל ואנוש הוא

The sick heart. The Alter Rebbe recalls it to define the weakness of enosh in man.

Jeremiah 17:9 ירמיהו י״ז:ט׳

עָקֹב הַלֵּב מִכֹּל וְאָנֻשׁ הוּא מִי יֵדָעֶנּוּ׃

The heart is deceitful above all things, And it is exceeding weak—who can know it?

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68 איזהו גבור הכובש את יצרו

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

KEHOT'S NOTE

אבות ד, א. אדר״נ כג, א.

69 איזהו גבור הכובש את יצרו

Ben Zoma teaches that the mighty one is he who conquers his inclination. Here it defines the strength that enosh lacks.

Pirkei Avot 4:1 משנה אבות ד׳:א׳

בֶּן זוֹמָא אוֹמֵר, אֵיזֶהוּ חָכָם, הַלּוֹמֵד מִכָּל אָדָם, שֶׁנֶּאֱמַר (תהלים קיט) מִכָּל מְלַמְּדַי הִשְׂכַּלְתִּי כִּי עֵדְוֹתֶיךָ שִׂיחָה לִי. אֵיזֶהוּ גִבּוֹר, הַכּוֹבֵשׁ אֶת יִצְרוֹ, שֶׁנֶּאֱמַר (משלי טז) טוֹב אֶרֶךְ אַפַּיִם מִגִּבּוֹר וּמֹשֵׁל בְּרוּחוֹ מִלֹּכֵד עִיר. אֵיזֶהוּ עָשִׁיר, הַשָּׂמֵחַ בְּחֶלְקוֹ, שֶׁנֶּאֱמַר (תהלים קכח) יְגִיעַ כַּפֶּיךָ כִּי תֹאכֵל אַשְׁרֶיךָ וְטוֹב לָךְ. אַשְׁרֶיךָ, בָּעוֹלָם הַזֶּה. וְטוֹב לָךְ, לָעוֹלָם הַבָּא. אֵיזֶהוּ מְכֻבָּד, הַמְכַבֵּד אֶת הַבְּרִיּוֹת, שֶׁנֶּאֱמַר (שמואל א ב) כִּי מְכַבְּדַי אֲכַבֵּד וּבֹזַי יֵקָלּוּ׃

Ben Zoma said: Who is wise? He who learns from every man, as it is said: "From all who taught me have I gained understanding" (Psalms 119:99). Who is mighty? He who subdues his [evil] inclination, as it is said: "He that is slow to anger is better than the mighty; and he that rules his spirit than he that takes a city" (Proverbs 16:32). Who is rich? He who rejoices in his lot, as it is said: "You shall enjoy the fruit of your labors, you shall be happy ...

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70 ואהבת בכל לבבך

The command to love G-d with all one's heart. The doubled letter in levavcha is read as both inclinations.

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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71 בכל לבבך בשני יצריך

The Mishnah reads "with all your heart" as "with both your inclinations, the good inclination and the evil inclination." The Alter Rebbe uses it for the strength that masters the inclination.

Mishnah Berakhot 9:5 משנה ברכות ט׳:ה׳

חַיָּב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר (דברים ו) וְאָהַבְתָּ אֵת יְיָ אֱלֹקֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדֶךָ. בְּכָל לְבָבְךָ, בִּשְׁנֵי יְצָרֶיךָ, בְּיֵצֶר טוֹב וּבְיֵצֶר רָע. וּבְכָל נַפְשֶׁךָ, אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. וּבְכָל מְאֹדֶךָ, בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר בְּכָל מְאֹדֶךָ, בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ בְּמִאד מְאד. לֹא יָקֵל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמִּזְרָח, שֶׁהוּא מְכָוָּן כְּנֶגֶד בֵּית קָדְשֵׁי הַקָּדָשִׁים. לֹא יִכָּנֵס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמִנְעָלוֹ, ...

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, "And you shall love the L-rd your G-d with all your heart, with all your soul and with all

your might" (Deuteronomy 6:5). "With all your heart," with your two impulses, the evil impulse as well as the good impulse. "With all your soul" even though he takes your soul [life] away from you. "With all your might" with all your money. Another explanation, "With all your might" whatever treatment ...

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72 Kehot's note points to Numbers 25:10–30:1 for these words.

Numbers 25:10–30:1 במדבר כ"ה:י'-ל':א'

PARAGRAPH 8

73 יש מקוה לישראל על זאת

Shechaniah tells Ezra that despite Israel's trespass, "there is hope for Israel concerning this." The Alter Rebbe borrows the words for the hope that the Torah gives to the weakened soul.

Ezra 10:2 עזרא י':ב'

וַיַּעַן שְׁכַנְיָה בֶן־יְחִיאֵל מִבְּנֵי עֵילָם וַיֹּאמֶר לְעֶזְרָא אֲנַחְנוּ מָעַלְנוּ בֵּאלֹקֵינוּ וַנֹּשֶׁב נָשִׁים נָכְרִיּוֹת מֵעַמֵּי הָאָרֶץ וְעַתָּה יֵשׁ־מִקְוֶה לְיִשְׂרָאֵל עַל־זֹאת:

And Shecaniah the son of Jehiel, one of the sons of Elam, answered and said unto Ezra: 'We have broken faith with our G-d, and have married foreign women of the peoples of the land; yet now there is hope for Israel concerning this thing.

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74 ולחם לבב אנוש יסעד

"And bread sustains the heart of man." The maamar reads it as the Torah strengthening the weak heart.

Psalms 104:15 תהילים 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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KEHOT'S NOTE

תהלים קד, טו.

75 ה' עוז לעמו יתן

"Havayah will give strength (oz) to His people." The Sages read oz in this verse as the Torah, and the Alter Rebbe reads it as the strength the Torah gives the G-dly soul.

Psalms 29:11 תהילים כ"ט:י"א

ה' עֹז לְעַמּוֹ יִתֵּן ה' יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם:

The L-RD will give strength unto His people; The L-RD will bless his people with peace.

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KEHOT'S NOTE

תהלים כט, יא.

76 ממסגר אסיר

G-d's servant is sent to bring the prisoner out of confinement. The Alter Rebbe applies the words to the soul's release from the prison of the body.

Isaiah 42:7 ישעיהו מ"ב:ז'

לִפְקֹחַ עֵינַיִם עִוְרוֹת לְהוֹצִיא מִמַּסְגֵּר אַסִּיר מִבֵּית כֶּלֶא יֹשְׁבֵי חֹשֶׁךְ:

To open the blind eyes, To bring out the prisoners from the dungeon, And them that sit in darkness out of the prison-house.

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77 בד"ה בחדש השלישי

That is the discourse "In the third month" (Torah Ohr, Yisro, from 66d), where the Alter Rebbe explains in nearly the same words that the Torah is called oz, "strength," because it gives the G-dly soul power over the body's coarseness and the animal soul, "to go out from the captive's prison," and that through it comes peace in the household Above and below: "Havayah will give strength to His people; Havayah will bless His people with peace."

KEHOT'S NOTE

תו"א סו, א. ראה גם אוה"ת ויקרא כרך א ע' רנ שמציין לתו"א הנ"ל.

78

The verse that opens the account of the Giving of the Torah, and the opening words of the discourse the Alter Rebbe refers to.

Exodus 19:1 שמות י"ט:א'

בַּחֹדֶשׁ הַשְּׁלִישִׁי לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בַּיּוֹם הַזֶּה בָּאוּ מִדְבַּר סִינָי:

In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

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79 חטה

The Zohar in Balak says that wheat (chitah) is the general expression of the twenty-two letters. The Alter Rebbe draws on this for the Torah's "bread" being made of wheat.

Zohar, Balak 6:67–78 ספר הזהר, בלק ו':ס"ז-ע"ח

80 כ"ב אותיות . . חטה

The note points to this Kabbalistic dictionary of terms for the meaning of chitah (wheat).

Chagigah 14a חגיגה י"ד א

Bereshit Rabbah 43:7 בראשית רבה מ"ג:ז'

ויברכהו ויאמר ברוך אברם לאל עליון קונה שמים וארץ ממי קנאן? רבי אבא בשם רב כהנא ורי יצחק רבי אבא אמר: כאינש דאמר: פלן, עינוהי יאי, שעריה יאי. אמר רבי יצחק: היה מקבל את העוברים ואת השבים, ומשהיו אוכלים ושותין היה אומר להן: ברכו! והן אומרים לו: מה נאמר? והוא אומר להם: אמרו, ברוך אל עולם שאכלנו משלו! אמר לו הקב"ה: אני, לא היה שמי ניכר לבריותי, והכרת אותי בבריותי, מעלה אני עליך כאילו אתה שותף עמי בברייתו של עולם, ההי"ד (בראשית יד): קונה שמים וארץ:

"He blessed him, and he said: Blessed is Abram to G-d, the Most High, Maker of heavens and earth" (Genesis 14:19). "He blessed him, and he said: Blessed is Abram to G-d, the

Most High, Acquirer of heavens and earth" - from whom did He acquire them? Rabbi Abba in the name of Rav Kahana and Rabbi Yitzḥak, Rabbi Abba said: It is like a person who says: The eyes of so-and-so are fair, his hair is fair. Rabbi Yitzḥak said: He [Abraham] would receive passersby into his house. After ...

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KEHOT'S NOTE

זח"ג (קפח, ב). [כ]. ראה חגיגה יד, א. ב"ר מג, ז. ראה מאו"א ח, יח. וראה לעיל במדבר י, ג.

81 **בשבועות מביאין שתי הלחם . . כמ"ש במ"א**

The Torah commands the offering of two loaves of wave-bread from the new wheat on Shavuos. The Alter Rebbe connects them with the Torah as bread.

Leviticus 23:17 ויקרא כ"ג:י"ז

מִמוֹשְׁבֹתֵיכֶם תָּבִיאוּ לֶחֶם תְּנוּפָה שְׁתַּיִם שְׁנֵי עֶשְׂרֹנִים סֹלֶת תִּהְיֶינָה חָמֵץ תֵּאָפֶינָה בִּכּוּרִים לַה'

Ye shall bring out of your dwellings two wave-loaves of two tenth parts of an ephah; they shall be of fine flour, they shall be baked with leaven, for first-fruits unto the L-RD.

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KEHOT'S NOTE

ראה ויקרא כג, יז. ראה לעיל במדבר י, ג.

82 **בד"ה ראשי המטות**

In the summary of that discourse (Likkutei Torah, Matos 1) the Alter Rebbe explains "My bread": as a person receives life from bread, so the light that fills all worlds, called "the likeness of a man," receives life from the supernal will, the light that encompasses all worlds, through the Torah and mitzvos enclothed in physical deeds; and from this the supernal will reaches the soul too, as the great love "with all your might."

KEHOT'S NOTE

לעיל פ' מטות.

PARAGRAPH 9

83 **לאו מכל אלין מדות איהו כלל ואנת חכים ולא בחכמה ידיעא**

In the prayer of Eliyahu in the introduction to the Tikkunei Zohar, G-d is "wise, but not with a known wisdom," and He is "not of any of these attributes at all." The Alter Rebbe uses it to show that G-d in Himself transcends the Sefiros.

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 10

84 **כי אמרתי עולם חסד יבנה**

In the psalm, Eisan the Ezrachi declares, "For I said, kindness is built forever (olam)." The Alter Rebbe reads olam as "the world" and "kindness shall be built" as the building of the attribute of Chesed itself, through "For I said," the speaking of words of Torah.

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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PARAGRAPH 11

85 **בעשרה דברים נברא העולם**

The Talmud lists ten things through which the world was created, beginning with wisdom, understanding and knowledge. The Alter Rebbe cites it for the intellect enclothed in the attributes.

Chagigah 12a:13–14 חגיגה י"ב א:י"ג-י"ד

אָמַר רַב זוּטְרָא בַּר טוֹבְיָא אָמַר רַב: בַּעֲשָׂרָה דְּבָרִים נִבְרָא הָעוֹלָם: בְּחָכְמָה וּבִתְבוּנָה וּבְדַעַת, וּבְכֹחַ וּבִגְעָרָה וּבִגְבוּרָה, בְּצֶדֶק וּבְמִשְׁפָּט, בְּחֶסֶד וּבְרַחֲמִים. בְּחָכְמָה וּבִתְבוּנָה — דִּכְתִיב: "ה' בְּחָכְמָה יָסַד אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה". בְּדַעַת — דִּכְתִיב: "בְּדַעְתּוֹ תְּהוֹמוֹת נִבְקָעוּ". בְּכֹחַ וּגְבוּרָה, דִּכְתִיב: "מֵכִין הָרִים בְּכֹחוֹ נֶאְזָר בִּגְבוּרָה". בִּגְעָרָה — דִּכְתִיב: "עַמּוּדֵי שָׁמַיִם יְרוֹפָפוּ וְיִתְמְהוּ מִגַּעֲרָתוֹ". בְּצֶדֶק וּמִשְׁפָּט — דִּכְתִיב: "צֶדֶק וּמִשְׁפָּט מְכוֹן כִּסְאֶךָ". בְּחֶסֶד וְרַחֲמִים — דִּכְתִיב: ...

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KEHOT'S NOTE

חגיגה יב, א.

86 **בראשית נמי מאמר הוא**

The Talmud counts "In the beginning" as one of the ten utterances of Creation, though it does not say "And G-d said." The Alter Rebbe reads it as Chochmah being only an utterance compared with the Infinite One.

Rosh Hashanah 32a:19–20 ראש השנה ל"ב א:י"ט-כ'

"וַיֹּאמֶר" דִּכְרֵאשִׁית תִּשְׁעָה הָווּ! "בְּרֵאשִׁית" נָמֵי מַאֲמָר הוּא, דִּכְתִיב: "בִּדְבַר ה' שָׁמַיִם נַעֲשׂוּ". רַבִּי יוֹחָנָן בֶּן נוּרִי אוֹמֵר: אִם אָמַר שָׁלֹשׁ שָׁלֹשׁ מִכּוּוָּן — יָצָא. אִיבַּעְיָא לְהוּ, הֵיכִי קָתָנֵי: שָׁלֹשׁ מִן הַתּוֹרָה, שָׁלֹשׁ מִן הַנְּבִיאִים, וְשָׁלֹשׁ מִן הַכְּתוּבִים — דְּהָווּ תֵּשַׁע, וְאֵיכָא בֵּינַיְיהוּ חֲדָא, אוֹ דִלְמָא: אֶחָד מִן הַתּוֹרָה, וְאֶחָד מִן הַנְּבִיאִים, וְאֶחָד מִן הַכְּתוּבִים — דְּהָווּ לְהוּ שָׁלֹשׁ, וְאֵיכָא בֵּינַיְיהוּ טוּבָא?

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KEHOT'S NOTE

ר"ה לב, א.

ראה לעיל פי׳ האזינו עג, א. ובאוה״ת שה״ש ע׳ שצה הגהה בארוכה יותר וז״ל: ״ועיין בזהר ס״פ ויקרא ע״פ הרעיפו שמים ממעל כו׳ שזהו בחי׳ מזון ולחמה של תורה שהתורה היא מן השמים, ושמים ג״כ מקבלים זה ממעל משום דבמזלא תליא מלתא כי לחם גימטי׳ מזלא ואח״כ ושחקים יזלו צדק ומהן מקבל המזון בחי׳ אנוש ומלאך הנ״ל כדאיתא בזהר פי׳ פנחס דרי״ז, ואזי אח״כ תפתח ארץ לתתא כו׳ ומזוניהו דבני נשא אשתכח בעלמא, הרי שהשפעת מזון גשמי תלוי בזה דעסק התורה ולחם רוחני, כי הרעיפו הוא כמ״ש יערוף כמטר לקחי דקאי על התורה ע״ש״.

PARAGRAPH 12

87 הרעיפו שמים ממעל

G-d calls, “Drip, O heavens, from above, and let the skies pour down righteousness.” The Zohar reads it as the flow of sustenance from Above.

Isaiah 45:8 ישעיהו מ״ה:ח׳

הַרְעִיפוּ שָׁמַיִם מִמַּעַל וּשְׁחָקִים יִזְּלוּ־צֶדֶק תִּפְתַּח־אֶרֶץ וְיִפְרוּ־יֶשַׁע וּצְדָקָה תַּצְמִיחַ יַחַד אֲנִי ה׳ בְּרָאתִיו׃

Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, that they may bring forth salvation, and let her cause righteousness to spring up together; I the L-RD have created it.

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88 הרעיפו שמים ממעל

At the end of Vayikra, Rabbi Chiya explains “Drip, O heavens” through “My teaching shall drip like the rain,” as speaking of rain, the sustenance of all. The Alter Rebbe cites it to show that physical sustenance comes through the Torah.

Zohar, Vayikra 65:435–66:445 ספר הזהר, ויקרא ס״ה:תל״ה-ס״ו:תמ״ה

R. Hiya thereupon began with the verse: “Drop down, ye heavens, from above, and let the skies pour down righteousness” (Isa. 15, 8). ‘This verse’, he said, ‘contains a mystery of wisdom which we have learnt from the Holy Lamp (R. Simeon). The words “drop down” refer to the side of rain, which brings nourishment to all. Therefore the eyes of all the world are turned to the Holy One, blessed be He, because He gives food to all.

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

89 יערוף כמטר לקחי

Moshe opens his song, “My teaching shall drip like the rain.” The verb ya’arof shares its letters with har’ifu, “drip,” and so links the dripping of the heavens with the Torah.

Deuteronomy 32:2 דברים ל״ב:ב׳

יַעֲרֹף כַּמָּטָר לִקְחִי תִּזַּל כַּטַּל אִמְרָתִי כִּשְׂעִירִם עֲלֵי־דֶשֶׁא וְכִרְבִיבִים עֲלֵי־עֵשֶׂב׃

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

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KEHOT’S NOTE

דברים לב, ב.

90 ועיין ס״פ ויקרא . . וכמ״ש במ״א

There the Alter Rebbe explains “My teaching shall drip like the rain”: likchi, “My teaching,” as what we “take,” for through the mitzvos we take hold of G-d, as it were, and draw down the Infinite Light itself.

KEHOT’S NOTE

91 החלש יאמר גבור אני

In Yoel’s call to the nations to prepare for war: “let the weak one say, ‘I am mighty.’” The Alter Rebbe applies it to the weak heart strengthened by the Torah until it conquers the inclination.

Joel 4:10 יואל ד׳:י׳

כִּתְּתוּ אִתֵּיכֶם לַחֲרָבוֹת וּמַזְמְרֹתֵיכֶם לְרֻמָחִים הַחַלָּשׁ יֹאמַר גִּבּוֹר אָנִי׃

Beat your plowshares into swords, And your pruning-hooks into spears; Let the weak say: ‘I am strong.’

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92 גבור הכובש את יצרו

The mighty one is he who conquers his inclination. It defines the might the Torah gives.

Pirkei Avot 4:1 משנה אבות ד׳:א׳

בֶּן זוֹמָא אוֹמֵר, אֵיזֶהוּ חָכָם, הַלּוֹמֵד מִכָּל אָדָם, שֶׁנֶּאֱמַר (תהלים קיט) מִכָּל מְלַמְּדַי הִשְׂכַּלְתִּי כִּי עֵדְוֹתֶיךָ שִׂיחָה לִי. אֵיזֶהוּ גִבּוֹר, הַכּוֹבֵשׁ אֶת יִצְרוֹ, שֶׁנֶּאֱמַר (משלי טז) טוֹב אֶרֶךְ אַפַּיִם מִגִּבּוֹר וּמֹשֵׁל בְּרוּחוֹ מִלֹּכֵד עִיר. אֵיזֶהוּ עָשִׁיר, הַשָּׂמֵחַ בְּחֶלְקוֹ, שֶׁנֶּאֱמַר (תהלים קכח) יְגִיעַ כַּפֶּיךָ כִּי תֹאכֵל אַשְׁרֶיךָ וְטוֹב לָךְ. אַשְׁרֶיךָ, בָּעוֹלָם הַזֶּה. וְטוֹב לָךְ, לָעוֹלָם הַבָּא. אֵיזֶהוּ מְכֻבָּד, הַמְכַבֵּד אֶת הַבְּרִיּוֹת, שֶׁנֶּאֱמַר (שמואל א ב) כִּי מְכַבְּדַי אֲכַבֵּד וּבֹזַי יֵקָלּוּ׃

Ben Zoma said: Who is wise? He who learns from every man, as it is said: “From all who taught me have I gained understanding” (Psalms 119:99). Who is mighty? He who subdues his [evil] inclination, as it is said: “He that is slow to anger is better than the mighty; and he that rules his spirit than he that takes a city” (Proverbs 16:32). Who is rich? He who rejoices in his lot, as it is said: “You shall enjoy the fruit of your labors, you shall be happy ...

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PARAGRAPH 13

93 וידבר אלקים את כל הדברים האלה לאמר

The verse that introduces the Ten Commandments. The Alter Rebbe reads “all these words” as the whole Torah and “saying” as its purpose.

Exodus 20:1 שמות כ׳:א׳

וַיְדַבֵּר אֱלֹקִים אֵת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר׃

And G-d spoke all these words, saying:

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KEHOT’S NOTE

שמות כ, א.

more corresponding to the seven days of Creation. This gives the 620 letters the Alter Rebbe mentions.

Bamidbar Rabbah 13:16במדבר רבה י"ג:ט"ז

98 **לעשרה מאמרות**

"With ten utterances the world was created." The Alter Rebbe reads "saying" as giving life to these ten utterances.

Pirkei Avot 5:1משנה אבות ה':א

בַּעֲשָׂרָה מַאֲמָרוֹת נִבְרָא הָעוֹלָם. וּמַה תַּלְמוּד לוֹמַר, וַהֲלֹא בְמַאֲמָר אֶחָד יָכוֹל לְהִבָּרְאוֹת, אֶלָּא לְהִפָּרַע מִן הָרְשָׁעִים שֶׁמְּאַבְּדִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַעֲשָׂרָה מַאֲמָרוֹת, וְלִתֵּן שָׂכָר טוֹב לַצַּדִּיקִים שֶׁמְּקַיְּמִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַעֲשָׂרָה 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.

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99 **ע"פ או יחזיק במעוזי**

There the doubled "peace" of the verse is explained: peace in the household below is the union and revelation of Atzilus in the worlds of Beriah, Yetzirah and Asiyah, and peace in the household Above is the bond of the Emanator's light with the emanated beings through the level of Yesod, which unites things that bear no comparison to each other.

KEHOT'S NOTE

ראה גם לעיל י', ד.

100 **או יחזיק במעוזי יעשה שלום לי שלום יעשה לי**

In Yeshayahu's song of the vineyard: "Or let him take hold of My strength, that he may make peace with Me; peace he shall make with Me." The Talmud reads the doubled "peace" as peace Above and peace below.

Isaiah 27:5ישעיהו כ"ז:ה'

אוֹ יַחֲזֵק בְּמָעוּזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה־לִּי:

Or else let him take hold of My strength, That he may make peace with Me; yea, let him make peace with Me.

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101 Rabbi Alexandri teaches that whoever studies Torah for its own sake makes peace in the household Above and in the household below, citing Yeshayahu. The Alter Rebbe explains the two kinds of peace.

Sanhedrin 99b:10סנהדרין צ"ט ב:י'

אָמַר רַבִּי אֶלְכְּסַנְדְּרִי: כָּל הָעוֹסֵק בְּתוֹרָה לִשְׁמָהּ מַשִּׁים שָׁלוֹם בְּפָמַלְיָא שֶׁל מַעְלָה וּבְפָמַלְיָא שֶׁל מַטָּה, שֶׁנֶּאֱמַר: "אוֹ יַחֲזֵק בְּמָעוּזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה לִּי".

R' Alexandri said: All who engage in Torah for its own sake make peace in the household above and in the household below, as it says "If they would grasp My fortress, they would

94 **כל התורה כולה שכלולה בעשה"ד**

Kehot's note points to where this is explained further: Shelah (Shnei Luchos HaBris).

KEHOT'S NOTE

רש"י שמות כד, יב. אבן עזרא שם כ, א בשם ר"ס גאון (וראה של"ה ר"פ יתרו בשם הקדמונים).

95 **כל התורה כולה שכלולה בעשרת הדברות**

Rashi writes that all 613 mitzvos are included in the Ten Commandments. This is the basis for reading "all these words" as the entire Torah.

Rashi on Exodus 24:12רש"י על שמות כ"ד:י"ב

ויאמר ה' אל משה. לְאַחַר מַתַּן תּוֹרָה: עֲלֵה אֵלַי ההרה והיה שם. אַרְבָּעִים יוֹם: אֶת לוּחֹת הָאֶבֶן וְהַתּוֹרָה וְהַמִּצְוָה אֲשֶׁר כָּתַבְתִּי לְהוֹרֹתָם. כָּל שֵׁשׁ מֵאוֹת וּשְׁלֹשׁ עֶשְׂרֵה מִצְוֹת בִּכְלַל עֲשֶׂרֶת הַדִּבְּרוֹת הֵן, וְרַבֵּנוּ סְעַדְיָה פֵּרֵשׁ בָּאֲזְהָרוֹת שֶׁיֵּסַד לְכָל דִּבּוּר וְדִבּוּר מִצְוֹת הַתְּלוּיוֹת בּוֹ:

וַיֹּאמֶר ה' אֶל מֹשֶׁה AND THE L-RD SAID TO MOSES — after the Giving of the Law, עֲלֵה אֵלַי ההרה והיה שם COME UP TO ME INTO THE MOUNTAIN AND REMAIN THERE forty days. אֶת לוּחֹת הָאֶבֶן וְהַתּוֹרָה וְהַמִּצְוָה אֲשֶׁר כָּתַבְתִּי לְהוֹרֹתָם [AND I WILL GIVE THEE] THE TABLETS OF STONE, AND THE LAW, AND THE COMMANDMENT WHICH I HAVE WRITTEN TO TEACH THEM — All the six hundred and thirteen commandments are implicitly contained in the Ten Commandments and may therefore be regarded as having been written on the ...

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)

96 **וכמ"ש הרמב"ן שבעשרת הדברות יש תר"ך אותיות**

There, in a bracketed passage, the Alter Rebbe writes that the Ten Commandments have 620 letters, the numerical value of Keser, because the Tablets are rooted in Keser; he cites the Ramaz and Bamidbar Rabbah: 613 letters from "I am" to "that is your neighbor's," for the 613 mitzvos, and seven more for the seven days of Creation.

Exodus 20:13שמות כ':י"ג

לֹא תִרְצָח: לֹא תִנְאָף: לֹא תִגְנֹב: לֹא־תַעֲנֶה בְרֵעֲךָ עֵד שָׁקֶר:

Thou shalt not murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour.

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KEHOT'S NOTE

וכ"כ הבע"ט (שמות כ, יג [יד]). וע' לקח טוב פי יתרו (שם [ושם תרכ"א]). וע' במד"ר (פ"י"ג [טז]). ושהש"ר (פ"א [ב, ב]). שם תרי"ג מצות, ולעיל בחקותי (מו, ד) בהמוקפים, יעו"ש. [כ].

97 **שבעשרת הדברות יש תר"ך אותיות**

The Midrash counts 613 letters from "I am" to "that is your neighbor's," corresponding to the 613 mitzvos, and seven

make peace for Me, they would make peace for Me." (Yeshayahu 27:5)

William Davidson, Vocalized Aramaic (CC-BY-NC) • Rabbi Mike Feuer, Jerusalem Anthology (CC-BY)

PARAGRAPH 14

102 **כשעלה ברצונו הפשוט להאציל ולברוא**

The Arizal opens his account of Creation: before anything was emanated the simple Infinite Light filled all, "and when it arose in His simple will to create the worlds and to emanate the emanated," He contracted Himself. The Alter Rebbe identifies this simple will with Keser, the source of all the worlds.

Sefer Etz Chaim 1:2:7 עץ חיים א:ב:ז

... דע כי תחלת הכל היה כל המציאות אור פשוט ונקרא אור א"ס ב"ה ולא היה שום חלל ושום אויר פנוי אלא הכל היה אור א"ס וכשעלה ברצונו להאציל הנאצלים ולברוא הנבראים לסיבה נודעת והוא ליקרא רחום וחנון וכיוצא ואם אין בעולם מי שיקבל רחמיו ממנו איך יקרא רחום וכן עד"ז שאר הכנויים הנה צמצם עצמו באמצע האור שלו בנקודת המרכז האמצעי אל הסביבות והצדדים ונשאר חלל בנתיים. וזה היה צמצום א' של המאציל העליון וזה המקום חלל עגול בשוה מכל צדדין עד שנמצא עולם האצילות וכל העולמות נתונים תוך ...

Sefer Etz Chaim (Public Domain)

103 **פותח את ידיך**

David praises G-d, who opens His hand and satisfies the desire (ratzon) of every living thing. The Alter Rebbe reads ratzon as the supernal will.

Psalms 145:16 תהילים קמ"ה:ט"ז

פּוֹתֵחַ אֶת־יָדֶךָ וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן׃

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

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KEHOT'S NOTE

תהלים קמה, טז.

104 **את ידיך אלא יודיך"**

The introduction to the Tikkunei Zohar cites this verse and says, "Do not read yadecha but yudecha," referring to the letter yud. The Alter Rebbe quotes this reading.

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

וְעוֹד רָזָא נְקוּדֵי צָרִיךְ לְאַחֲזָרָא עֲלַיְיהוּ, פְּתַח בְּחוּשְׁבַּן אוֹתִיּוֹתָיו אֱיהוּ יו"ד, וּכְתִיב (תהלים קמה טז) פּוֹתֵחַ אֶת יָדֶךָ וּמַשְׂבִּיעַ לְכָל חַי רָצוֹן, וְאוֹקְמוּהוּ אַל תִּקְרֵי יָדֶךָ אֶלָּא יודֶיךָ, וְאֵינוּן יי"י מִן יאהדונה"י, וּבְאַן אַתַּר מִתְפַּתְּחִין בִּרְקִיעָא דְאֱיהוּ פְּתַח, וְאֱיהוּ מַפְתֵּחַ כְּלִיל אהדונ"ה שִׁית אַתְוָון בְּאֶמְצַע יי"י, וּתְרֵין יודִין עִם רָקִיעַ דְּאֱיהוּ ו' סְלִיק לְחוּשְׁבַּן יהו"ה.

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ת"ז בהקדמה (ז, ב). ושם (תס"ט) קו, א. [כ]. באוה"ת שה"ש כרך ב ע' שצו ושם מציין לסידור בפי' אשרי.

105 **אשר יעשה אותם האדם וחי**

The Torah says that a person who does the mitzvos shall live by them. The Alter Rebbe reads "adam" as the supernal Adam, into whom life is drawn through the mitzvos.

Leviticus 18:5 ויקרא י"ח:ה'

וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וָחַי בָּהֶם אֲנִי ה׃

Ye shall therefore keep My statutes, and Mine ordinances, which if a man do, he shall live by them: I am the L-RD.

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KEHOT'S NOTE

ויקרא יח, ה.

106 **כאלו עשאוני**

The Midrash reads "and you shall do them" (otam) as "you" (atem): if you keep the Torah, it is as though you had made yourselves. The Kehot note brings it alongside the Zohar.

Vayikra Rabbah 35:7 ויקרא רבה ל"ה:ז

KEHOT'S NOTE

זח"ג (קיג, א). [כ]. וראה ג"כ ויק"ר פל"ה ז.

107 **כאלו עשאוני**

On "and you shall do them," the Zohar says that one who keeps the mitzvos and walks in their ways, as it were, makes Him Above, and G-d says, "as though he had made Me."

Zohar, Bechukotai 2:12–4:19 ספר הזהר, בחקותי ב':י"ב-ד':י"ט

108 **כמים הפנים לפנים**

As water reflects face to face, so does one heart reflect another. In Chassidus it describes how a person's arousal below evokes a corresponding response from Above.

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.

109 **שלמי צבור שני כבשים**

On Shavuos two yearling lambs are offered as a peace-offering. The Alter Rebbe links them to the peace that the Torah makes.

Leviticus 23:19 ויקרא כ"ג:י"ט

וַעֲשִׂיתֶם שְׂעִיר־עִזִּים אֶחָד לְחַטָּאת וּשְׁנֵי כְבָשִׂים בְּנֵי שָׁנָה לְזֶבַח שְׁלָמִים׃

And ye shall offer one he-goat for a sin-offering, and two he-lambs of the first year for a sacrifice of peace-offerings.

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110 **שני כבשים . . ושתי הלחם**

The words here quote Leviticus 23:19–20; the passage is

shown below.

Leviticus 23:19–20ויקרא כ"ג:י"ט-כ'

וַעֲשִׂיתֶם שְׂעִיר־עִזִּים אֶחָד לְחַטָּאת וּשְׁנֵי כְבָשִׂים בְּנֵי שָׁנָה לְזֶבַח שְׁלָמִים: וְהֵנִיף הַכֹּהֵן אֹתָם עַל לֶחֶם הַבִּכֻּרִים תְּנוּפָה לִפְנֵי ה' עַל־שְׁנֵי כְבָשִׂים קֹדֶשׁ יִהְיוּ לַה' לַכֹּהֵן:

And ye shall offer one he-goat for a sin-offering, and two he-lambs of the first year for a sacrifice of peace-offerings. And the priest shall wave them with the bread of the first-fruits for a wave-offering before the L-RD, with the two lambs; they shall be holy to the L-RD for the priest.

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KEHOT'S NOTE

ראה ויקרא כג, יט-כ.

111 **ושתי הלחם ע"ג שני הכבשים**

The priest waves the two lambs together with the bread of the first fruits. The maamar sees the loaves (the Torah) joined with the lambs (peace).

Leviticus 23:20ויקרא כ"ג:כ'

וְהֵנִיף הַכֹּהֵן אֹתָם עַל לֶחֶם הַבִּכֻּרִים תְּנוּפָה לִפְנֵי ה' עַל־שְׁנֵי כְבָשִׂים קֹדֶשׁ יִהְיוּ לַה' לַכֹּהֵן:

And the priest shall wave them with the bread of the first-fruits for a wave-offering before the L-RD, with the two lambs; they shall be holy to the L-RD for the priest.

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112 **שלמים**

The Zohar on Vayikra explains that the peace-offering (shelamim) is brought to sustain the world in peace (shelama). The Alter Rebbe cites it for the connection between shelamim and shalom.

Zohar, Vayikra 25:179–191ספר הזהר, ויקרא כ"ה:קע"ט-קצ"א

113 **כי שלמים הוא בחי' שלום**

According to the note, the connection between shelamim (peace-offerings) and shalom (peace) is discussed there.

KEHOT'S NOTE

ראה אוה"ת ויקרא כרך א ע' כ.

114 **בביאור ע"פ החלצו מאתכם**

There the verse "Or let him take hold of My strength ... peace" is explained: peace in the household Above is the joining of Chochmah and Binah through the Torah, the supernal Daas, which draws the Infinite Light from above Chochmah into them; from that higher peace comes the lower peace, the inter-inclusion of the emotive attributes through the lower Daas.

KEHOT'S NOTE

לעיל פ' מטות פז, ד.

115 **החלצו מאתכם**

Moshe tells the people to arm men from among them for the war against Midian. The text refers to its explanation of this verse in Likkutei Torah, Matos.

Numbers 31:3במדבר ל"א:ג'

וַיְדַבֵּר מֹשֶׁה אֶל־הָעָם לֵאמֹר הֶחָלְצוּ מֵאִתְּכֶם אֲנָשִׁים לַצָּבָא וְיִהְיוּ עַל־מִדְיָן לָתֵת נִקְמַת־ה' בְּמִדְיָן:

And Moses spoke unto the people, saying: 'Arm ye men from among you for the war, that they may go against Midian, to execute the L-RD'S vengeance on Midian.

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PARAGRAPH 15

116 **במלך שלמה במלך שהשלום שלו**

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

KEHOT'S NOTE

שהש"ר פ"א, יט. פ"ג, כ. שמ"ר פנ"ב, ד.

117 **במלך שלמה במלך שהשלום שלו**

On this very verse the Midrash explains "King Shlomo" as "the King to Whom peace belongs." The Alter Rebbe uses it to connect the verse with the peace that the Torah makes.

Shir HaShirim Rabbah 3:11:1שיר השירים רבה ג':י"א:א'

... בַּמֶּלֶךְ שְׁלֹמֹה, בַּמֶּלֶךְ שֶׁבָּרָא בְּרִיּוֹתָיו שְׁלֵמוֹת, בָּרָא חַמָּה וּלְבָנָה עַל מִלֹּאתָן, כּוֹכָבִים וּמַזָּלוֹת עַל מִלֹּאתָן. בַּר קַפָּרָא אָמַר אָדָם וְחַוָּה כְּבָן עֶשְׂרִים שָׁנִים נִבְרְאוּ. בַּמֶּלֶךְ שְׁלֹמֹה, בַּמֶּלֶךְ שֶׁהַשָּׁלוֹם שֶׁלּוֹ. דָּבָר אַחֵר, בַּמֶּלֶךְ שְׁלֹמֹה, בַּמֶּלֶךְ שֶׁהַשְּׁלִים מַעֲשָׂיו לִבְרִיּוֹתָיו, כֵּיצַד הִשְׁלִים הָאֵשׁ לְאַבְרָהָם אָבִינוּ, הִשְׁלִים הַחֶרֶב לְיִצְחָק, הִשְׁלִים הַמַּלְאָךְ לְיַעֲקֹב. דָּבָר אַחֵר, בַּמֶּלֶךְ שְׁלֹמֹה, בַּמֶּלֶךְ שֶׁעָשָׂה שָׁלוֹם בֵּין בְּרִיּוֹתָיו. תָּנֵי רַבִּי שִׁמְעוֹן בֶּן יוֹחָאי הָרָקִיעַ שֵׁל שֵׁלֶג ...

"Emerge, daughters of Zion, and gaze at King Solomon, at the crown with which his mother crowned him on the day of his wedding, and on the day of the rejoicing of his heart" (Song of Songs 3:11). "Emerge, daughters of Zion, and gaze," sons who are conspicuous [metzuyanim] for me in haircut, in circumcision, in ritual fringes; "at King Solomon [Shlomo]," at the King who created perfect [shelemot] creations. He created the sun and the moon in their completeness, the stars and the constellations in their completeness. Bar Kappara ...

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118 **במלך שלמה במלך שהשלום שלו**

The Rabbis say that wherever Shir HaShirim says "King Shlomo," it speaks of the King to Whom peace belongs.

Shir HaShirim Rabbah 1:1:11שיר השירים רבה א':א':י"א

... דָּבָר אַחֵר, רַבִּי יוּדָן וְרַבִּי לֵוִי בְּשֵׁם רַבִּי יוֹחָנָן, כָּל מָקוֹם שֶׁנֶּאֱמַר בְּמִגְלָה זוֹ בַּמֶּלֶךְ שְׁלֹמֹה, בַּמֶּלֶךְ שְׁלֹמֹה הַכָּתוּב מְדַבֵּר, בַּמֶּלֶךְ סְתָם, בְּהַקָּדוֹשׁ בָּרוּךְ הוּא הַכָּתוּב מְדַבֵּר. וְרַבָּנִין אָמְרִין כָּל מָקוֹם שֶׁנֶּאֱמַר בַּמֶּלֶךְ שְׁלֹמֹה, בַּמֶּלֶךְ שֶׁהַשָּׁלוֹם שֶׁלּוֹ הַכָּתוּב מְדַבֵּר, בַּמֶּלֶךְ סְתָם בִּכְנֶסֶת יִשְׂרָאֵל הַכָּתוּב מְדַבֵּר.

Rabbi Elazar bar Avina in the name of Rabbi Aḥa and the Rabbis. Rabbi Elazar said [in the name of Rabbi Aḥa]: "He spoke three thousand proverbs" regarding each and every

matter. "His songs were one thousand and five"—one thousand and five reasons for each and every matter. The Rabbis say: "He spoke three thousand proverbs" on each and every verse. "His songs were one thousand and five"—one thousand and five reasons for each and every proverb. "His proverbs were" is not written here, but rather, "his songs were one ...

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119 במלך שלמה במלך שהשלום שלו

The Midrash on this verse says that "King Shlomo" is the King to Whom peace belongs, the Holy One, blessed be He, and that the "crown" is the Mishkan. (Kehot: Shemos Rabbah 52:4)

Shemot Rabbah 52:5 שמות רבה נ"ב:ה'

... מה ציון הזה נראה באצבע, כך ישראל נראין באצבע. הוי, בנות ציון המצוינין לי. במלך שלמה, במלך שהשלום שלו, זה ממ"ה הקב"ה. בעטרה שעטרה לו אמו, זה המשכן. למה קראו עטרה? אלא, מה העטרה מצויירת, כך המשכן היה מצוייר, שנאמר (שמות לה): ורוקם בתכלת ובארגמן בתולעת השני ובשש ואורג עושי כל מלאכה וחושבי מחשבות. הוי, בעטרה שעטרה לו אמו. אמר רבי יצחק: חזרתי בכל המקרא, ולא מצאתי שעשתה בת שבע עטרה לשלמה. רשב"י שאל את ר' אלעזר ברבי יוסי: אימשר ששמעת מאביך, מהו בעטרה שעטרה לו אמו? אמר לו: ...

Another matter, "they brought the Tabernacle" - that is what is written: "Emerge, daughters of Zion, and look at King Solomon, with the crown with which his mother crowned him on the day of his wedding, and on the day of the rejoicing of his heart" (Song of Songs 3:11). When was this verse stated? On the day that the Tabernacle was set up, when there was great celebration in Israel because the Holy One blessed be He rested amongst them. "Daughters of Zion [tziyon]" - the children who are ...

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120 לכו לחמו בלחמי

Wisdom's invitation, "Go, eat of my bread." The Alter Rebbe now explains the word "Go."

Proverbs 9:5 משלי ט':ה'

לְכוּ לַחֲמוּ בְלַחֲמִי וּשְׁתוּ בְּיַיִן מָסָכְתִּי׃

'Come, eat of my bread, and drink of the wine which I have mingled.

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121 ישראל עלה במחשבה

The Midrash lists Israel among the things that arose in G-d's Thought before Creation. The Alter Rebbe says that one who devotes his mind to Torah rises to that root.

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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PARAGRAPH 16

122 לכו לחמו

"Go, eat." The Alter Rebbe reads it as devoting one's mind to the Torah.

Proverbs 9:5 משלי ט':ה'

לְכוּ לַחֲמוּ בְלַחֲמִי וּשְׁתוּ בְּיַיִן מָסָכְתִּי׃

'Come, eat of my bread, and drink of the wine which I have mingled.

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123 מטורי דפרודי

The Zohar speaks of the "mountains of separation," the levels below the source where things branch apart. The Alter Rebbe uses the phrase for the realm of separateness that one must leave.

Zohar I, 158a זח"א קנח, א

KEHOT'S NOTE

זח"א קנח, א.

124 נשגב שמו לבדו

The psalmist calls on all creation to praise G-d, "for His Name alone is exalted; His splendor is upon earth and heaven." Chassidus reads it as saying that only a glimmer of G-d sustains the worlds.

Psalms 148:13 תהילים קמ"ח:י"ג

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם׃

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

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125 ע"פ אם בחקתי תלכו

That maamar opens with "If you walk in My statutes," asks what the word "walk" means there, and contrasts letters engraved in the Tablets with letters written in ink on parchment.

KEHOT'S NOTE

Reuben, thou art my first-born, My might, and the first-fruits of my strength; The excellency of dignity, and the excellency of power.

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131 **כי קולך ערב**

"For your voice is sweet." The text refers to its explanation of this verse in the discourse beginning "My dove."

Song of Songs 2:14 שיר השירים ב':י"ד

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאֵיךְ נָאוֶה׃

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.'

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132 **עשה רצונו כרצונך**

According to the note, the Tzemach Tzedek's commentary on Tehillim refers there to this passage.

KEHOT'S NOTE

אבות ב, ד. ביהל אור ע' תלו מציין לכאן.

133 **עשה רצונו כרצונך כדי שיעשה רצונך כרצונו**

Rabban Gamliel's teaching, "Make His will as your will, so that He will make your will as His will." The Alter Rebbe reads it as the drawing of the supernal will into human will and back.

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 ...

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134 **שהוא יתי שלימותא דכולא**

The note points there for the idea that G-d is "the perfection of all," lacking nothing.

KEHOT'S NOTE

ראה עבודת הקודש ח"א רפ"ח.

PARAGRAPH 17

135 **כמ"ש בזהר וירא (ק"ג ב')**

There the Alter Rebbe quotes the same Zohar on "Her husband is known in the gates," "according to what one mea-

לעיל פ' בחקותי מה, א.

126 **אם בחקתי תלכו**

"If you walk in My statutes." One of the verses about "walking" explained in this sense.

Leviticus 26:3 ויקרא כ"ו:ג'

אִם־בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם׃

If ye walk in My statutes, and keep My commandments, and do them;

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127 **וע"פ כה אמר כו' ונתתי לך מהלכים**

The note identifies where the Alter Rebbe explains "and I will give you places to walk": in Torah Ohr, Parshas Vayeshev, the discourse beginning "Thus says Havayah of Hosts: If you walk in My ways," which explains why souls in a body are called "walkers" while angels are "standers."

KEHOT'S NOTE

תו"א פ' וישב.

128 **ונתתי לך מהלכים**

G-d promises Yehoshua the High Priest "places to walk" among the angels who stand. Chassidus reads it as the soul's ability to "walk," to rise from level to level.

Zechariah 3:7 זכריה ג':ז'

כֹּה־אָמַר ה' צְבָאוֹת אִם־בִּדְרָכַי תֵּלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אַתָּה תָּדִין אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֲצֵרַי וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעֹמְדִים הָאֵלֶּה׃

'Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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129 **למען אנסנו הילך בתורתי**

The manna was given to test whether Israel would walk in G-d's Torah. The Alter Rebbe applies "walking in My Torah" to Torah studied after the going out of prayer.

Exodus 16:4 שמות ט"ז:ד'

וַיֹּאמֶר ה' אֶל־מֹשֶׁה הִנְנִי מַמְטִיר לָכֶם לֶחֶם מִן־הַשָּׁמָיִם וְיָצָא הָעָם וְלָקְטוּ דְּבַר־יוֹם בְּיוֹמוֹ לְמַעַן אֲנַסֶּנּוּ הֲיֵלֵךְ בְּתוֹרָתִי אִם־לֹא׃

Then said the L-RD unto Moses: 'Behold, I will cause to rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in My law, or not.

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130 **ביתר שאת**

Yaakov's phrase for Reuven's surpassing excellence. Here it describes the higher elevation the soul reaches through such Torah.

Genesis 49:3 בראשית מ"ט:ג'

רְאוּבֵן בְּכֹרִי אַתָּה כֹּחִי וְרֵאשִׁית אוֹנִי יֶתֶר שְׂאֵת וְיֶתֶר עָז׃

sures in his heart," together with its second explanation of the "gates," as in "Lift up your heads, O gates."

KEHOT'S NOTE

ראה לעיל פ' מטות פה, ב.

136 נודע בשערים

In the praise of the woman of valor, "her husband is known in the gates," where he sits among the elders of the land. The Zohar reads it as G-d being known to each according to what he measures in his heart.

Proverbs 31:23 משלי ל"א:כ"ג

נוֹדָע בַּשְּׁעָרִים בַּעְלָהּ בְּשִׁבְתּוֹ עִם־זִקְנֵי־אָרֶץ׃

Her husband is known in the gates, When he sitteth among the elders of the land.

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137 עשה רצונו כרצונך

Read here as drawing a will for G-d out of contemplation, the way human will is drawn from the intellect.

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 ...

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138

The Zohar explains that the Holy One, blessed be He, is known and cleaved to by each one according to what he measures in his heart. The Alter Rebbe uses it for the will that comes from contemplation.

Zohar, Vayera 9:153–164 ספר הזהר, וירא ט':קנ"ג-קס"ד

But of a truth the Holy One makes Himself known to every one according to the measure of his understanding and his capacity to attach himself to the spirit of Divine wisdom; and thus "Her husband is known", not "in the gates" (bishe'arim), but, as we may also translate, "by measure", though a full knowledge is beyond the reach of any being.'

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

PARAGRAPH 18

139 פיי שכמו שרצונו . . ונקרא רצון העליון

According to the note, the idea that G-d raises a person's will to the level of His own, above reason, is discussed there, with references to several places in Torah Ohr and Likkutei Torah where it is explained.

KEHOT'S NOTE

ראה אוה"ת שמות כרך ח ע' א'תתקע ושם מציין לכמה מקומות בתו"א ולקו"ת שמבואר ענין זה.

140 אהבת בכל מאדך

"And you shall love Havayah your G-d ... with all your might." Chassidus reads "with all your might" (me'odecha) as a love beyond all limits, the great love that comes from 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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141 סד"ה אני ישנה

The note locates the end of the discourse "I sleep, but my heart is awake" later in this volume.

KEHOT'S NOTE

לקמן לד, ד. ראה באוה"ת שה"ש כרך ב ע' שצז הגהה אחרת.

142 אני ישנה ולבי ער

The maiden says, "I sleep, but my heart is awake," as her beloved knocks. The opening words of the discourse the text refers to.

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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143 בד"ה זה יתנו

The note suggests that the text means the discourse "This they shall give" in Torah Ohr, Ki Tisa.

KEHOT'S NOTE

אולי הכוונה לתו"א פו, ג ואילך.

144 זה יתנו כל העובר על הפקודים

The verse of the half-shekel given by everyone counted in the census. The opening words of another discourse the text refers to.

Exodus 30:13 שמות ל':י"ג

זֶה יִתְּנוּ כָּל־הָעֹבֵר עַל־הַפְּקֻדִים מַחֲצִית הַשֶּׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ עֶשְׂרִים גֵּרָה הַשֶּׁקֶל מַחֲצִית הַשֶּׁקֶל תְּרוּמָה לַה'

This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary —the shekel is twenty gerahs—half a shekel for an offering to the L-RD.

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145 בטל רצונך

The Mishnah continues, "Nullify your will before His will, so that He will nullify the will of others before your will." The Alter Rebbe applies it to the hours after prayer.

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 ...

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PARAGRAPH 19

146 שיבטל רצון אחרים

"So that He will nullify the will of others before your will." The Alter Rebbe reads "others" as the kelipos and the sitra achra.

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 ...

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PARAGRAPH 20

147 מלאך רע עונה אמן בע"כ

Two angels accompany a person home on Friday night; if the home is prepared for Shabbos, the good angel blesses it and the evil angel must answer "Amen" against his will. The Alter Rebbe uses it for the subduing of the kelipos.

Shabbat 119b:3 שבת קי״ט ב:ג׳

... וּכְשֶׁבָּא לְבֵיתוֹ וּמֹצֵא נֵר דָּלוּק וְשֻׁלְחָן עָרוּךְ וּמִטָּתוֹ מוּצַעַת, מַלְאָךְ טוֹב אוֹמֵר: "יְהִי רָצוֹן שֶׁתְּהֵא לְשַׁבָּת אַחֶרֶת כָּךְ", וּמַלְאָךְ רַע עוֹנֶה "אָמֵן"

בְּעַל כָּרְחוֹ. וְאִם לָאו, מַלְאָךְ רַע אוֹמֵר: "יְהִי רָצוֹן שֶׁתְּהֵא לְשַׁבָּת אַחֶרֶת כָּךְ", וּמַלְאָךְ טוֹב עוֹנֶה "אָמֵן" בְּעַל כָּרְחוֹ.

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KEHOT'S NOTE

שבת קיט, ב.

148 בכל לבבך בשני יצריך

"With all your heart: with both your inclinations." Even the evil inclination is brought to serve G-d.

Mishnah Berakhot 9:5 משנה ברכות ט׳:ה׳

חַיָּב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר (דברים ו) וְאָהַבְתָּ אֵת יְיָ אֱלֹקֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדֶךָ. בְּכָל לְבָבְךָ, בִּשְׁנֵי יְצָרֶיךָ, בְּיִצֶּר טוֹב וּבְיֵצֶר רָע. וּבְכָל נַפְשֶׁךָ, אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. וּבְכָל מְאֹדֶךָ, בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר בְּכָל מְאֹדֶךָ, בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ בְּמְאֹד מְאֹד. לֹא יָקֵל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמִּזְרָח, שֶׁהוּא מְכֻוָּן כְּנֶגֶד בֵּית קָדְשֵׁי הַקָּדָשִׁים. לֹא יִכָּנֵס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמִנְעָלוֹ, ...

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, "And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might" (Deuteronomy 6:5). "With all your heart," with your two impulses, the evil impulse as well as the good impulse. "With all your soul" even though he takes your soul [life] away from you. "With all your might" with all your money. Another explanation, "With all your might" whatever treatment ...

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149 נכנס יין יצא סוד

Rabbi Chiya teaches that yayin and sod each equal seventy: when wine enters, the secret comes out. The Alter Rebbe uses it for contemplation that reveals a hidden truth.

Eruvin 65a:19–20 עירובין ס״ה א:י״ט-כ׳

אָמַר רַבִּי חִיָּיא: כָּל הַמִּתְיַישֵּׁב בְּיֵינוֹ — יֵשׁ בּוֹ דַּעַת שִׁבְעִים וְקַנִּים. "יַיִן" נִיתַּן בְּשִׁבְעִים אוֹתִיּוֹת, וְ"סוֹד" נִיתַּן בְּשִׁבְעִים אוֹתִיּוֹת. נִכְנַס יַיִן — יָצָא סוֹד. אָמַר רַבִּי חָנִין: לֹא נִבְרָא יַיִן אֶלָּא לְנַחֵם אֲבֵלִים וּלְשַׁלֵּם שָׂכָר לָרְשָׁעִים, שֶׁנֶּאֱמַר: "תְּנוּ שֵׁכָר לְאוֹבֵד וְגוֹ'".

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Sanhedrin 38a:3–4 סנהדרין ל״ח א:ג׳-ד׳

אָמַר לָהֶם: בָּנַיי, קוֹצִים אַתֶּם מְטִילִין לִי בְּעֵינַיי? אָמַר לוֹ רַבִּי חִיָּיא: רַבִּי, אַל יֵרַע בְּעֵינֶיךָ. "יַיִן" נִיתַּן בְּשִׁבְעִים אוֹתִיּוֹת, וְ"סוֹד" נִיתַּן בְּשִׁבְעִים אוֹתִיּוֹת. נִכְנַס יַיִן - יָצָא סוֹד. אָמַר רַב חִסְדָּא אָמַר מָר עוּקְבָא, וְאָמְרִי לַהּ אָמַר רַב חִסְדָּא: דָּרֵשׁ מָרִי בַּר מָר, מַאי דִּכְתִיב: "וַיִּשָּׁקֵד ה' עַל הָרָעָה וַיְבִיאֶהָ עָלֵינוּ כִּי צַדִּיק ה' אֱלֹקֵינוּ"? מִשּׁוּם דְּצַדִּיק ה' - "וַיִּשָּׁקֵד ה' עַל הָרָעָה וַיְבִיאֶהָ עָלֵינוּ"? אֵין, צָדְקָה עָשָׂה הַקָּדוֹשׁ בָּרוּךְ הוּא עִם יִשְׂרָאֵל שֶׁהִקְדִּים גָּלוּת צְדָקִיָּהוּ וְעוֹד גָּלוּת יְכָנְיָה ...

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Zohar III, 39a זח״ג לט, א

KEHOT'S NOTE

עירובין סה, א. סנהדרין לח, א. זח״ג לט, א.

PARAGRAPH 21

150 **לאהבה כוי כי הוא חייך**

"To love Havayah your G-d ... for He is your life." The love that comes once the hidden life-force is revealed.

Deuteronomy 30:20 דברים ל׳:כ׳

לְאַהֲבָה אֶת־יְהוָה אֱלֹקֶיךָ לִשְׁמֹעַ בְּקֹלוֹ וּלְדָבְקָה־בוֹ כִּי הוּא חַיֶּיךָ וְאֹרֶךְ יָמֶיךָ לָשֶׁבֶת עַל־הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לָתֵת לָהֶם׃

to love the L-RD thy G-d, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the L-RD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

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KEHOT'S NOTE

דברים ל, כ.

151 **בשמחה ובטוב לבב**

The Torah faults Israel for not serving G-d "with joy and with gladness of heart." The Alter Rebbe cites it to show that Torah and mitzvos must be kept with joy.

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.

152 **חדאי נפשאי לך קראי**

Rav Sheshes, reviewing his learning every thirty days, would say, "Rejoice, my soul; for you I have read Scripture, for you I have studied." The Alter Rebbe brings it for joy in Torah study.

Pesachim 68b:13 פסחים ס״ח ב׳:י״ג

רַב שֵׁשֶׁת כָּל תְּלָתִין יוֹמִין מְהַדַּר לֵיקוּ תַּלְמוּדֵיהּ, וְתָנֵי וְקָאֵי בְּעִיבְרָא דְּדַשָּׁא, וַאֲמַר: חֲדַאי נַפְשַׁאי, חֲדַאי נַפְשַׁאי, לָךְ קְרַאי לָךְ תְּנַאי. אִינִי? וְהָאֲמַר רַבִּי אֶלְעָזָר: אֵילְמָלֵא תּוֹרָה לֹא נִתְקַיְּימוּ שָׁמַיִם וָאָרֶץ, שֶׁנֶּאֱמַר: "אִם לֹא בְּרִיתִי יוֹמָם וָלָיְלָה חֻקּוֹת שָׁמַיִם וָאָרֶץ לֹא שָׂמְתִּי"! מַעְיְקְרָא כִּי עָבֵיד אִינִישׁ — אַדַּעְתָּא דְּנַפְשֵׁיהּ קָא עָבֵיד.

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KEHOT'S NOTE

פסחים סח, ב.

PARAGRAPH 22

153 **אשר מלשון הילול**

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

KEHOT'S NOTE

תי״ז (תי״ל — עד, ב). ושם ריש (תט״ל). [כ].

154 **באשרי כי אשרוני**

Leah names Asher, saying, "In my happiness, for the daughters have called me happy." It shows asher as an expression of praise.

Genesis 30:13 בראשית ל׳:י״ג

וַתֹּאמֶר לֵאָה בְּאָשְׁרִי כִּי אִשְּׁרוּנִי בָנוֹת וַתִּקְרָא אֶת־שְׁמוֹ אָשֵׁר׃

And Leah said: 'Happy am I! for the daughters will call me happy.' And she called his name Asher.

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KEHOT'S NOTE

בראשית ל, יג.

155 **באשרי כי אשרוני**

The Tikkunei Zohar connects the word asher with "In my happiness, for the daughters have called me happy." The Alter Rebbe draws on this reading of asher as praise.

Tikkunei Zohar 74b:2 תקוני הזהר ע״ד ב׳:ב׳

וְעוֹד אֲשֶׁר עַל שֵׁם בְּאָשְׁרִי כִּי אִשְּׁרוּנִי בָנוֹת (בראשית ל יג), אֲשֶׁר הוֹצֵאתִיךְ מֵאֶרֶץ מִצְרַיִם (שמות כ ב), וְכִי עֶבֶד דְּאִיהוּ בְּבֵי אֲסִירֵי דְמַלְכָּא, וַאֲבָטַח לֵקוּ מַלְכָּא לְאַפָּקָא לֵקוּ מִבֵּי אֲסִירֵי, אִית לֵקוּ לְמַלְכָּא לְשַׁבְּחָא גַּרְמֵיהּ, אֲשֶׁר הוֹצֵאתִיךְ מֵאֶרֶץ מִצְרַיִם כַּמָּה זִמְנִין, אֶלָּא חַמְשִׁין זִמְנִין אַדְכִּיר בְּאוֹרַיְיתָא יְצִיאַת מִצְרַיִם, לְקֶבֶל חַמְשִׁין תַּרְעִין דְּבִינָה, לְאִשְׁתְּמוֹדָעָא לוֹן מֵאָן אֲתַר אַפִּיק לוֹן מִן גָּלוּתָא.

Tikkunei Zohar - Vocalized (Public Domain)

PARAGRAPH 23

156 **מלכותך מלכות כל עולמים**

David praises G-d: "Your kingship is a kingship of all ages (olamim)." The Alter Rebbe reads olamim as "worlds" and identifies Malchus with the light that fills all 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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KEHOT'S NOTE

תהלים קמה, יג.

157 **רגלי׳ יורדות**

In Mishlei the words describe the strange woman, whose "feet go down to death." In Kabbalah they describe Malchus descending into the lower worlds, where it is called enosh.

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.

158 אוסרי לגפן עירה

Yaakov's blessing of Yehudah, "Binding his foal to the vine." The opening words of a discourse the text refers to.

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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159 עלו במחשבה

The Midrash says that Israel arose in G-d's Thought before Creation. The Alter Rebbe explains it as the source of the souls' power.

Bereshit Rabbah 1:4 בראשית רבה א׳:ד׳

160 נקראו בנים למקום

Rabbi Akiva teaches that Israel are beloved, for they are called children of the Omnipresent. The Alter Rebbe uses it to show that the souls come from G-d's "mind," His Chochmah.

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 בְצֶלֶם 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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PARAGRAPH 24

161 בגמר ביאה

According to the note, the Mitteler Rebbe explains there that a legal liability depends on the beginning of the act, since the union is already revealed then, but the delight comes only at its completion.

KEHOT'S NOTE

ראה מאמרי אדה״א נ״ך ע׳ מט: "ואעפ״י שלענין חיוב מיתה בג״ע הוא רק הכנסת עטרה לבד, זהו מפני בחי׳ גילוי היחוד דיסוד שהוא די בזה, אבל לענין בחי׳ התענוג שביסוד אינו אלא בגמר ביאה דוקא" ע״ש.

162 יותר משהעגל כו' הפרה רוצה להניק

Rabbi Akiva tells his student that more than the calf wants to suck, the cow wants to nurse. The Alter Rebbe uses it to show that the giver's delight in giving exceeds the receiver's.

Pesachim 112a:12 פסחים קי״ב א:י״ב

חֲמִשָּׁה דְּבָרִים צְוָה רַבִּי עֲקִיבָא אֶת רַבִּי שִׁמְעוֹן בֶּן יוֹחַי כְּשֶׁהָיָה חָבוּשׁ בְּבֵית הָאֲסוּרִין. אָמַר לוֹ: רַבִּי, לַמְּדֵנִי תּוֹרָה, אָמַר: אֵינִי מְלַמְּדֶךָ. אָמַר לוֹ: אִם אֵין אַתָּה מְלַמְּדֵנִי אֲנִי אוֹמֵר לְיוֹחַי אַבָּא וּמוֹסֵרְךָ לַמְּלָכוּת. אָמַר לוֹ: בְּנִי, יוֹתֵר מִמַּה שֶּׁהָעֶגֶל רוֹצֶה לִינַק פָּרָה רוֹצָה לְהָנִיק. אָמַר לוֹ: וּמִי בְּסָפְנָה? וַהֲלֹא עֶגֶל בְּסָפְנָה.

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KEHOT'S NOTE

פסחים קיב, א. ושי״נ. וראה לעיל ג, ג.

163 אור זרוע לצדיק

The psalmist declares, "Light is sown for the righteous, and joy for the upright in heart." The Alter Rebbe applies the sown light to the souls of Israel, in which supernal delight is enclothed.

Psalms 97:11 תהילים צ״ז:י״א

אוֹר זָרֻעַ לַצַּדִּיק וּלְיִשְׁרֵי־לֵב שִׂמְחָה׃

Light is sown for the righteous, And gladness for the upright in heart.

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KEHOT'S NOTE

תהלים צז, יא.

PARAGRAPH 26

164 חכמת אדם תאיר פניו

"A man's wisdom makes his face shine." The Alter Rebbe uses it for the radiance that comes from Chochmah, as distinct from that of wine.

Ecclesiastes 8:1 קהלת ח׳:א׳

מִי כְהֶחָכָם וּמִי יוֹדֵעַ פֵּשֶׁר דָּבָר חָכְמַת אָדָם תָּאִיר פָּנָיו וְעֹז פָּנָיו יְשֻׁנֶּא׃

Who is as the wise man? and who knoweth the interpretation of a thing? A man's wisdom maketh his face to shine, And the boldness of his face is changed.

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KEHOT'S NOTE

קהלת ח, א.

165

A matron mocked Rabbi Yehudah's shining face as that of a teacher who drinks; he answered that he tasted wine only for kiddush, havdalah and the four cups, and that "a man's wisdom makes his face shine."

Nedarim 49b:9 נדרים מ״ט ב:ט׳

אַמְרָה הָהִיא מַטְרוֹנִיתָא לְרַבִּי יְהוּדָה: מוֹרֶה וְרָוֵי? אָמַר לַהּ: הֵימָנוּתָא בִּידָא דְּהָהִיא אִיתְּתָא, אִי טָעֵימְנָא אֶלָּא קִידּוּשָׁא וְאַבְדָּלְתָּא וְאַרְבָּעָה כָּסֵי דְּפִסְחָא, וְחוֹגְרָנִי צִידְעֵי מִן הַפֶּסַח עַד הָעֲצֶרֶת, אֶלָּא: "חָכְמַת אָדָם תָּאִיר פָּנָיו".

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166 כמו שאמרו בר״א דנהיריו

There, explaining "the light of the King's face," the Alter Rebbe brings Rabbi Abahu's face glowing because he

found "a new Tosefta," and Rabbi Yehudah's "a man's wisdom makes his face shine": the radiance of the face is drawn from the very essence of wisdom, higher than the hair, which is only the brain's surplus; and he calls it "to make the face radiant from oil," the holy anointing oil.

KEHOT'S NOTE

ירושלמי שבת פ"ח, ה"א. ע"י"ל מסעי (צג, רע"ב). ושי"נ. [כ].

167 דנהיריין אנפוי מפני שמצא תוספתא חדתא

Rabbi Yochanan's students saw that Rabbi Abahu's face was shining; asked what new teaching he had heard, he said he had found an old Tosefta (the maamar says "a new Tosefta"), and Rabbi Yochanan applied to him "a man's wisdom makes his face shine."

Jerusalem Talmud Shabbat 8:1:7 תלמוד ירושלמי שבת ח׳:א׳:ז׳

רִבִּי אַבָּהוּ נְחַת לְטִיבֶּרְיָא. חְמוֹנֵיהּ תַּלְמִידוֹי דְּרִבִּי יוֹחָנָן אַפּוֹי נְהִירִין. אָמְרוּן קוֹמֵי רִבִּי יוֹחָנָן. אַשְׁכַּח רִבִּי אַבָּהוּ סִימָה. אֲמַר לוֹן. לָמָּה. אָמְרוּן לֵיהּ. אַפּוֹי נְהִירִין. אֲמַר לוֹן. דִּילְמָא אוֹרַיְתָא חַדְתָא שְׁמַעְתָּה. סְלִיק לְגַבֵּיהּ. אֲמַר לֵיהּ. מַאי אוֹרַיְתָא חַדְתָא שְׁמַעְתָּ. אֲמַר לֵיהּ. תּוֹסָפְתָּא עַתִּיקְתָּא. וּקְרָא עֲלוֹי. חָכְמַת אָדָם תָּאִיר פָּנָיו.

Rebbi Abbahu descended to Tiberias. The students of Rebbi Joḥanan saw that his face was shiny. They said before Rebbi Joḥanan, Rebbi Abbahu found a treasure. He asked them, why? They told him, his face is shiny. He said to them, maybe he understood a new teaching. He came to visit him. He asked him, what new teaching did you hear? He said, an old Tosephta. He recited about him, a man's wisdom illuminates his face.

The Jerusalem Talmud, edition by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY) • The Jerusalem Talmud, translation and commentary by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY)

168 שמן שצף ע"ג יין

The Talmud cites the dispute over oil floating on wine. The Kehot note gives it alongside the Mishnah.

Shabbat 5b:5 שבת ה׳ ב:ה׳

שֶׁמֶן שֶׁצָּף עַל גַּבֵּי יַיִן, מַחֲלוֹקֶת רַבִּי יוֹחָנָן בֶּן נוּרִי וְרַבָּנַן. דְּתַנְיָא: שֶׁמֶן שֶׁצָּף עַל גַּבֵּי יַיִן וְנָגַע טְבוּל יוֹם בַּשֶּׁמֶן — לֹא פָסַל אֶלָּא שֶׁמֶן בִּלְבַד. רַבִּי יוֹחָנָן בֶּן נוּרִי אוֹמֵר: שְׁנֵיהֶם מְחוּבָּרִים זֶה לָזֶה.

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KEHOT'S NOTE

טבול יום פ"ב, מ"ה. שבת ה, ב. ושי"נ. וראה לעיל ג, ג.

169 שמן שצף על גבי יין

The Mishnah discusses oil floating on wine, and whether the two are considered joined for purity. The Alter Rebbe uses it to show that oil is above wine.

Mishnah Tevul Yom 2:5 משנה טבול יום ב׳:ה׳

בְּשַׂר הַקֹּדֶשׁ שֶׁקָּרַם עָלָיו הַקִּפָּה, נָגַע טְבוּל יוֹם בַּקִּפָּה, חֲתִיכוֹת מְתָּרוֹת. נָגַע בַּחֲתִיכָה, חֲתִיכָה וְכָל הָעוֹלִים עִמָּהּ, חִבּוּר זֶה לָזֶה. רַבִּי יוֹחָנָן בֶּן נוּרִי אוֹמֵר, שְׁנֵיהֶם חִבּוּר זֶה לָזֶה. וְכֵן בְּקִטְנִיּוֹת שֶׁקָּרְמוּ עַל גַּבֵּי פְרוּסוֹת. מַעֲשֶׂה קְדָרָה בַּקִּטְנִיּוֹת, בִּזְמַן שֶׁהֵן פְּרוּדִים, אֵינָן חִבּוּר. בִּזְמַן שֶׁהֵן גּוּשׁ, חִבּוּר. אִם הָיוּ גוּשִׁין הַרְבֵּה, הֲרֵי אֵלּוּ יְמֻנּוּ. שֶׁמֶן שֶׁהוּא צָף עַל גַּבֵּי הַיַּיִן

וְנָגַע טְבוּל יוֹם בַּשֶּׁמֶן, לֹא פָסַל אֶלָּא הַשֶּׁמֶן. רַבִּי יוֹחָנָן בֶּן נוּרִי אוֹמֵר, שְׁנֵיהֶם חִבּוּר זֶה לָזֶה:

Sanctified meat over which the porridge crusted, and a tevul yom touched the crust, the slices [of meat] are permitted. But if he touched one of the slices, that slice and all [the crust] that comes up with it form a connective with the other. Rabbi Yohanan ben Nuri says: the two of them serve as connectives to each other. Similarly, with [cooked] beans that have formed a layer over pieces of bread. Beans or other foods cooked in a pot: when they are still separate, do not serve as ...

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

170 בד"ה בהעלותך את הנרות

There the oil of the Menorah is explained: the love that burns like a flame is kindled through crushed oil, that is, humility, and "the good oil upon the head" is supernal Chochmah, which flows down upon the laws of the Torah.

KEHOT'S NOTE

לעיל בהעלותך ל, ג.

171 בהעלותך את הנרות

The command to kindle the Menorah's lamps, the opening of a discourse the text refers to.

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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172 שמן משחת קדש

The holy anointing oil. The discourse on "When you kindle" explains it as Chochmah.

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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173 ובד"ה מנורת זהב

There the oil is called "holy anointing oil," the source of the blessing that flows down "upon the head" and then "upon the beard," the laws of the Torah; the passage itself refers to the discourse "Go out and gaze."

KEHOT'S NOTE

לעיל בהעלותך לד, ג.

174 מנורת זהב

Zechariah's vision of a golden Menorah fed with oil, the

opening of another discourse the text refers to.

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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175 **וע״פ כי אתה נרי**

There, on "For You are my lamp," the Alter Rebbe explains that as a lamp gives light only through oil, so the soul in the body needs "oil," the holy anointing oil, which alludes to the Torah, since the Torah comes from Chochmah, and oil is the inner life-force present in all things.

KEHOT'S NOTE

תו״א מ, ד.

176 **כי אתה נרי**

"For You are my lamp, Havayah." A verse on which the text refers to a further explanation of 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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PARAGRAPH 27

177 **בעבודה שבלב זו תפלה**

The Talmud asks what is "service of the heart" and answers, prayer. The Alter Rebbe uses it to set the discussion in prayer.

Taanit 2a:11 תענית ב׳ א׳:י״א

וּמְנָא לַן דְּבִתְפִלָּה — דְּתַנְיָא: ״לְאַהֲבָה אֶת ה׳ אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל לְבַבְכֶם״, אֵיזוֹ הִיא עֲבוֹדָה שֶׁהִיא בַּלֵּב — הֱוֵי אוֹמֵר: זוֹ תְּפִלָּה. וּכְתִיב בָּתְרֵיהּ: ״וְנָתַתִּי מְטַר אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ״.

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178 **רשפי אש שלהבת**

The maiden says of love, "Its flashes are flashes of fire, a flame of Kah." The phrase describes the burning love that comes through contemplation.

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 שַׁלְהֶבֶתְיָה׃

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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179 **בוערות כמראה הלפידים**

The Chayos of the Chariot appear like burning coals of fire, like torches. The Alter Rebbe sees in them the fiery service of the "wine."

Ezekiel 1:13 יחזקאל א׳:י״ג

וּדְמוּת הַחַיּוֹת מַרְאֵיהֶם כְּגַחֲלֵי־אֵשׁ בֹּעֲרוֹת כְּמַרְאֵה הַלַּפִּדִים הִיא מִתְהַלֶּכֶת בֵּין הַחַיּוֹת וְנֹגַהּ לְאֵשׁ 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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KEHOT'S NOTE

יחזקאל א, יג.

PARAGRAPH 28

180 **וכל העם רואים את הקולות**

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

Exodus 20:18 שמות כ׳:י״ח

וַיַּעֲמֹד הָעָם מֵרָחֹק וּמֹשֶׁה נִגַּשׁ אֶל־הָעֲרָפֶל אֲשֶׁר־שָׁם הָאֱלֹקִים׃

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

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KEHOT'S NOTE

שמות כ, יח.

181 **וכל העם רואים את הקולות ואת הלפידים**

At Sinai all the people saw the sounds and the torches; in the plain sense of the verse they trembled and stood at a distance. The Alter Rebbe reads the sounds and torches as an arousal from above, meant not to frighten Israel but to kindle their love. (Kehot: Exodus 20:18)

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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PARAGRAPH 29

182 **שעל כל דבור פרחה נשמתן**

The Talmud says that at each utterance from Sinai, Israel's souls left them. The Alter Rebbe sees this as the soul's expiring in joyous love.

Shabbat 88b:6–7 שבת פ״ח ב׳:ו׳-ז׳

וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל דִּיבּוּר וְדִיבּוּר שֶׁיָּצָא מִפִּי הַקָּדוֹשׁ בָּרוּךְ הוּא יָצְתָה נִשְׁמָתָן שֶׁל יִשְׂרָאֵל, שֶׁנֶּאֱמַר: ״נַפְשִׁי יָצְאָה בְדַבְּרוֹ״. וּמֵאַחַר שֶׁמִּדִּיבּוּר רִאשׁוֹן יָצְתָה נִשְׁמָתָן, דִּיבּוּר שֵׁנִי הֵיאַךְ קִיבְּלוּ? — הוֹרִיד טַל

PARAGRAPH 30

187 **תרפינה כנפיהם**

When the Chayos stood, they let down their wings. The Alter Rebbe reads it as their excitement subsiding into complete nullification.

Ezekiel 1:24 יחזקאל א׳:כ״ד

וָאֶשְׁמַע אֶת־קוֹל כַּנְפֵיהֶם כְּקוֹל מַיִם רַבִּים כְּקוֹל־שַׁדַּי בְּלֶכְתָּם קוֹל הֲמָלָה כְּקוֹל מַחֲנֶה בְּעָמְדָם תְּרַפֶּינָה כַנְפֵיהֶן׃

And when they went, I heard the noise of their wings like the noise of great waters, like the voice of the Almighty, a noise of tumult like the noise of a host; when they stood, they let down their wings.

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KEHOT'S NOTE

יחזקאל א, כד.

188 **להצהיל פנים משמן**

The clause whose wording the Alter Rebbe now explains: wine gladdens for the sake of the radiance from oil.

Psalms 104:15 תהילים 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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189 **ויין ישמח**

One of the Zohar passages the text cites on "and wine gladdens the heart of man," in Parshas Vayechi.

Zohar, Vayechi 62:630–63:641 ספר הזהר, ויחי ס״ב:תר״ל-ס״ג:תרמ״א

190 **ויין ישמח**

In Parshas Shemini Rabbi Chiya opens with "And wine gladdens the heart of man" and asks why the Kohen, who should have joy and a radiant face, is forbidden wine; Rabbi Abba explains that wine, oil and water come from one place, wine to the left, for the Levites who raise their voices in song, and oil to the right, always silent, from the side of Thought.

Zohar, Shmini 5:59–6:70 ספר הזהר, שמיני ה׳:נ״ט-ו׳:ע׳

191 **ויין ישמח**

One of the Zohar passages the text cites on wine, in Parshas Korach: the priests are forbidden wine because wine raises the voice and reveals secrets.

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 ...

שֶׁעֲתִיד לְהַחֲיוֹת בּוֹ מֵתִים וְהֶחְיָה אוֹתָם, שֶׁנֶּאֱמַר: "גֶּשֶׁם נְדָבוֹת תָּנִיף אֱלֹקִים נַחֲלָתְךָ וְנִלְאָה אַתָּה כוֹנַנְתָּהּ". וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל דִּיבּוּר וְדִיבּוּר שֶׁיָּצָא מִפִּי הַקָּדוֹשׁ בָּרוּךְ הוּא חָזְרוּ יִשְׂרָאֵל לַאֲחוֹרֵיהֶן שְׁנַיִם עָשָׂר מִיל וְהָיוּ מַלְאֲכֵי הַשָּׁרֵת ...

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KEHOT'S NOTE

שבת פח, ב.

183 **ועל ראשי החי׳ רקיע**

Over the heads of the Chayos is a firmament like awesome ice. The Alter Rebbe reads the ice as the nullification that Chochmah brings.

Ezekiel 1:22 יחזקאל א׳:כ״ב

וּדְמוּת עַל־רָאשֵׁי הַחַיָּה רָקִיעַ כְּעֵין הַקֶּרַח הַנּוֹרָא נָטוּי עַל־רָאשֵׁיהֶם מִלְמָעְלָה׃

And over the heads of the living creatures there was the likeness of a firmament, like the colour of the terrible ice, stretched forth over their heads above.

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KEHOT'S NOTE

יחזקאל א, כב.

184 **עד דאגלידו מיא**

The Zohar describes how the heavens, made of fire and water mixed, afterward froze and stood firm through a supernal spirit. The Alter Rebbe borrows the image of the waters freezing.

Zohar I, 77a זח״א עז, א

KEHOT'S NOTE

ראה זח״א עז, א.

185 **חרק**

The Bahir says, "Do not read chirik, but kerach." The Alter Rebbe uses it for the nullification beneath the letters.

Sefer HaBahir 43 ספר הבהיר מ״ג

חרק אל תקרי חרק אלא קרח, אלא כל מקום שדבק חרק נשאר קרח שנאמר (שמות ל״ד ז) ונקה׃

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186 **חרק אותיות קר״ח**

According to the note, the letters of chirik as kerach are discussed there as well.

KEHOT'S NOTE

ספר הבהיר סי׳ מג. ראה סידור סג, ד. ולעיל בדרושים לשמע״צ בשם הקדוש רבי אברהם בן הרב המגיד נ״ע.

the opening of a discourse the text refers to.

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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200 **והיה לכם לציצית**

"And it shall be for you as tzitzis," the opening of another discourse the text refers to.

Numbers 15:39 במדבר ט״ו:ל״ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה׳ וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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201 **שמיני ל״ט ע״א**

There (80a) the Alter Rebbe quotes this Zohar: wine comes from the side of the Levites, and the side of the Kohen is from clear, shining water; so the wine libation is Binah, an ascent from below with song and sound, while the water libation of Sukkos is Chochmah, flowing down from above in silence, as far above the wine as the Kohanim are above the Levites.

KEHOT'S NOTE

ראה גם לעיל סוכות פ, א הלשון, וראה ביאוהי״ז להצ״צ כרך ב ע׳ תתנא.

202 **(ועיין מענין ויין ישמח . . פקודי דרמ״ו סע״א)**

According to the note, the Or HaTorah there copies the wording of several of the Zohar passages listed here.

KEHOT'S NOTE

ראה אוה״ת שה״ש כרך ב ע׳ שצ שמעתיק כמה מהלשונות שבמ״מ.

203 **בד״ה אסרי לגפן עירה**

There the Alter Rebbe explains that in the days of Mashiach Israel will rise to the level of the vine and its wine, the joy of a mitzvah, and that osri is asar yud: the yud, supernal Chochmah, binds and connects itself to the vine, for the joy must hold the self-nullification of Chochmah.

KEHOT'S NOTE

תו״א פ׳ ויחי.

204 **אסרי לגפן עירה**

Yaakov's blessing of Yehudah, "Binding his foal to the vine." The discourse on it reads osri as "the yud binds."

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

192 **ויין ישמח**

One of the Zohar passages the text cites on "and wine gladdens," in Parshas Pinchas.

Zohar, Pinchas 10:58–12:70 ספר הזהר, פנחס י׳:נ״ח-י״ב:ע׳

193 **ויין ישמח**

The Zohar in Pinchas reads "wine" as the aged wine that flows from Above, and "the heart of enosh" as the youth who rises to old age.

Zohar, Pinchas 12:70–80 ספר הזהר, פנחס י״ב:ע׳-פ׳

194 **ויין ישמח**

One of the Zohar passages the text cites on "and wine gladdens," in Parshas Vayikra.

Zohar, Vayikra 25:191–27:200 ספר הזהר, ויקרא כ״ה:קצ״א-כ״ז:ר׳

195 **ויין ישמח**

One of the Zohar passages the text cites on "and wine gladdens," in Parshas Mishpatim.

Zohar, Mishpatim 25:549–27:558 ספר הזהר, משפטים כ״ה:תקמ״ט-כ״ז:תקנ״ח

196 **ויין ישמח**

One of the Zohar passages the text cites on "and wine gladdens," in Parshas Pekudei, which distinguishes wine for good, "and wine gladdens the heart of man," from wine for ill.

Zohar, Pekudei 46:505–47:515 ספר הזהר, פקודי מ״ו:תק״ה-מ״ז:תקט״ו

197 **רצוא**

"And the Chayos ran and returned." The pair ratzo and shov describes the soul's surge toward G-d and its return to draw G-dliness down.

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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198 **חכמת אדם תאיר פניו**

The radiance of wisdom, which is the shov and the main purpose.

Ecclesiastes 8:1 קהלת ח׳:א׳

מִי כְהֶחָכָם וּמִי יוֹדֵעַ פֵּשֶׁר דָּבָר חָכְמַת אָדָם תָּאִיר פָּנָיו וְעֹז פָּנָיו יְשֻׁנֶּא׃

Who is as the wise man? and who knoweth the interpretation of a thing? A man's wisdom maketh his face to shine, And the boldness of his face is changed.

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199 **ונקדשתי בתוך**

"And I shall be sanctified among the children of Israel,"

PARAGRAPH 31

205 **צאינה וראינה**

The opening verse, to which the maamar now returns: the crown with which his mother crowned him.

Song of Songs 3:11 שיר השירים ג׳:י״א

צְאֶינָה 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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206 **עטרה הוא בחי׳ רצון העליון**

According to the note, the Or HaTorah there refers to this maamar and explains that "the crown with which he was crowned" is two crowns, two levels of will: the lower will, the Tiferes of Imma that becomes a crown for Z'eir Anpin, like will drawn from intellect; and the supernal will of Keser itself, drawn to Z'eir Anpin through Abba and Imma.

KEHOT'S NOTE

אוה״ת ענינים ע׳ ע שמציין לכאן: "ולפי מה ששמענו ע״פ צאינה וראינה בנות ציון . . ושם נתי [— הכוונה לכאן] בעטרה שעטרה הם ב׳ עטרות והוא ב׳ בחי׳ רצון האי הנקי רצה״ת והוא ת״ת דאי׳ שנעשה כתר לז״א כמשל רצון הנמשך מהשכל, והבי בחי׳ רצה״ע דכתר ממש שנמשך ג״כ לז״א באמצעות או״א" ע״ש.

207 **כצנה רצון תעטרנו**

David says that G-d blesses the righteous and surrounds him with favor (ratzon) as with a shield. The Alter Rebbe reads ta'atrenu as "You will crown him" and ratzon as the supernal will: the crown is the will that encompasses like a shield.

Psalms 5:13 תהילים ה׳:י״ג

כִּי־אַתָּה תְּבָרֵךְ צַדִּיק ה׳ כַּצִּנָּה רָצוֹן תַּעְטְרֶנּוּ׃

For Thou dost bless the righteous; O L-RD, Thou dost encompass him with favour as with a shield.

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KEHOT'S NOTE

תהלים ה, יג.

208 **והוא כחתן יוצא מחופתו**

The psalmist describes the sun coming out "like a bridegroom from his chuppah." The Zohar reads the chuppah as the crown.

Psalms 19:6 תהילים י״ט:ו׳

וְהוּא כְּחָתָן יֹצֵא מֵחֻפָּתוֹ יָשִׂישׂ כְּגִבּוֹר לָרוּץ אֹרַח׃

Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course.

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209 **כחתן יוצא מחופתו**

The Zohar in Bereishis also explains "like a bridegroom coming out of his chuppah"; the text refers the reader there.

Zohar, Introduction 13:123–14:132 ספר הזהר, הקדמה י״ג:קכ״ג-י״ד:קל״ב

210 **מאן איהו חופתו דא איהו עטרה שעטרה לו אמו**

At the beginning of Beha'aloscha the Zohar asks, "What is his chuppah?" and answers, "the crown with which his mother crowned him."

Zohar, Beha'alotcha 1:1–2:5 ספר הזהר, בהעלותך א׳:א׳-ב׳:ה׳

The "chamber" from which he goes forth is the starting-point of light, referred to also in the words of the next verse, "from the end of the heaven", which is, indeed, the starting-point of all. From that point he goes forth veritably as a bridegroom to meet his bride, the beloved of his soul, whom he receives with outstretched arm.

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

211 **בד״ה תורה צוה**

There the chuppah is explained as an encompassing light (makif), the "most hidden of all hidden," which surrounds the bridegroom (supernal Chochmah, the Written Torah) and the bride (Malchus, the Oral Torah) equally: this is nisuin, the marriage that follows the betrothal.

KEHOT'S NOTE

לעיל פ׳ ברכה צד, ג.

212 **בזהר בראשית ד״ח ע״א**

There the Alter Rebbe explains "And he is like a bridegroom coming out of his chuppah," citing the same Zohar passages, and reads the sun as the Written Torah and the moon, which receives its light, as the Oral Torah.

KEHOT'S NOTE

ע׳ לעיל יא, ד ובמ״מ לשם.

213 **צדיקים יושבים ועטרותיהם בראשיהם**

In the World to Come there is no eating or drinking; the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah. The Alter Rebbe reads the crowns as the revealed encompassing light.

Berakhot 17a:12 ברכות י״ז א׳:י״ב

מַרְגְּלָא בְּפוּמֵיהּ 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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KEHOT'S NOTE

ברכות יז, א. אדר״נ א, ח.

214 קול מצהלות חתנים מחופתם

The seventh wedding blessing praises G-d for "the sound of the rejoicing of bridegrooms from their chuppah." The Alter Rebbe connects mitzhalos with "to make radiant."

Ketubot 8a:6 כתובות ח' א:ו'

"בָּרוּךְ אַתָּה ה', אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּרָא שָׂשׂוֹן וְשִׂמְחָה, חָתָן וְכַלָּה, גִּילָה, רִינָּה, דִּיצָה, חֶדְוָה, אֲהֵבָה וְאַחֲוָה וְשָׁלוֹם וְרֵיעוּת. מְהֵרָה ה' אֱלֹקֵינוּ יִשָּׁמַע בְּעָרֵי יְהוּדָה וּבְחוּצוֹת יְרוּשָׁלַיִם קוֹל שָׂשׂוֹן וְקוֹל שִׂמְחָה, קוֹל חָתָן וְקוֹל כַּלָּה, קוֹל מִצְהֲלוֹת חֲתָנִים מֵחוּפָּתָם וּנְעָרִים מִמִּשְׁתֵּה נְגִינָתָם, בָּרוּךְ אַתָּה ה', מְשַׂמֵּחַ חָתָן עִם הַכַּלָּה".

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PARAGRAPH 32

215 נובלות חכמה שלמעלה תורה

Rabbi Avin lists the "fallen fruits" of higher things: the fallen fruit of the wisdom Above is the Torah. The Alter Rebbe reads it as the Torah coming from the outer aspect of supernal Chochmah.

Bereshit Rabbah 17:5 בראשית רבה י"ז:ה'

... נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

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

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216 כמ"ש באגה"ק ד"ה עוטה אור

Iggeres HaKodesh 19 explains that Moshe's apprehension was of the "back" of supernal Chochmah, enclothed in Binah, in the sense of "the fallen fruit of the wisdom Above is Torah," as in "You shall see My back, but My face shall not be seen." The note adds the essay in Kuntres Acharon as a further place.

KEHOT'S NOTE

וראה גם בקו"א לתניא ד"ה דוד זמירות.

217 דומה דודי לצבי

The maiden says, "My beloved is like a gazelle." The text refers to the explanation that the gazelle turns its head back, a revelation from behind.

Song of Songs 2:9 שיר השירים ב':ט'

דּוֹמֶה דוֹדִי לִצְבִי אוֹ לְעֹפֶר הָאַיָּלִים הִנֵּה־זֶה עוֹמֵד אַחַר כָּתְלֵנוּ מַשְׁגִּיחַ מִן־הַחַלֹּנוֹת מֵצִיץ מִן־הַחֲרַכִּים:

My beloved is like a gazelle or a young hart; Behold, he standeth behind our wall, He looketh in through the windows, He peereth through the lattice.

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218 חכמת אדם תאיר פניו

"A man's wisdom makes his face shine," here the light of new insight from the source of wisdom.

Ecclesiastes 8:1 קהלת ח':א'

מִי כְהֶחָכָם וּמִי יוֹדֵעַ פֵּשֶׁר דָּבָר חָכְמַת אָדָם תָּאִיר פָּנָיו וְעֹז פָּנָיו יְשֻׁנֶּא:

Who is as the wise man? and who knoweth the interpretation of a thing? A man's wisdom maketh his face to shine, And the boldness of his face is changed.

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KEHOT'S NOTE

קהלת ח, א.

219 יאר ה' פניו

The Priestly Blessing, "May Havayah make His face shine upon you." The Alter Rebbe reads it as the revelation of the essence of Chochmah, the radiance of the face.

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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220 ממקור החכמה הנובע

"A flowing stream, a source of wisdom." The phrase describes the new light that wells up from the source of Chochmah.

Proverbs 18:4 משלי י"ח:ד'

מַיִם עֲמֻקִּים דִּבְרֵי פִי־אִישׁ נַחַל נֹבֵעַ מְקוֹר חָכְמָה:

The words of a man's mouth are as deep waters; A flowing brook, a fountain of wisdom.

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221 להצהיל פנים משמן

The clause of the verse explained here: the radiance comes from oil, the source of Chochmah.

Psalms 104:15 תהילים 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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222 ועיין בזהר ויקרא (דף ז' ע"ב)

There the same Zohar is cited, with the explanation that the mochin of Abba, in which the Infinite Light is enclothed, are above the order of the chain of worlds, and with references to the Ramaz on the Zohar in Emor and to the Zohar HaRakia on Vayikra.

KEHOT'S NOTE

נזכר גם לעיל פ' פקודי ו, ג. וראה באוה"ת כרך ג ע' תשלג נעתק הלשון "פי' שמן הם המוחין דאבא וירדו מע"ק דרך המזלא ומשם נכנס באבא עכ"ל ע"ש.

223 **כשמן הטוב**

"Like the good oil upon the head, flowing down upon the beard." The verse the Zohar explains.

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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224 **במש"כ**

That is the next discourse, where the words appear: the crown "with which his mother crowned him" is not Imma herself but is made from Imma, like a physical crown, a thing in itself, "and the essence of the crown is the revelation of the light of Abba"; and wine, drunk in measure, gladdens the heart inwardly so as to arouse the crown, the supernal delight.

KEHOT'S NOTE

לקמן כז, ב.

225 **בע"ח שכ"ב פ"ג**

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

KEHOT'S NOTE

בדפוס שקלאוו תק"ס. לפנינו שכ"ג (ש' מוחין דצלם) וצ"ל רפ"ז וכאן ט"ס פ"ג. [כ].

226 **ומתפארת דאבא נעשה לו נשמה כו' וכתר אמיתי נעשה**

The Arizal explains that the vessel of Z'eir Anpin's crown is made from the Tiferes of Imma, its soul from the Tiferes of Abba, and the true Keser from Arich Anpin itself. The text gives Sha'ar (Gate) 22, chapter 3; the Kehot note says that in present editions it is Sha'ar (Gate) 23 (Mochin deTzelem), the beginning of chapter 7.

Sefer Etz Chaim 23:7:1 עץ חיים כ"ג:ז':א'

... ודע שהכתר כולל כל מה שיש במוחין וכללות הראש לכן כל בחי' מוחין הם בכתר לבדו ששם שורש המוחין ואח"כ המוחין כוללים כל מה שיש בגופא כנודע שהרי הם מתפשטין בהארתם בג' קוין הז"א. כלי הכתר דז"א נעשה מת"ת דאמא ומת"ת דאבא נעשה (לו) נשמה שבכתר (שהוא ג' אור הדעת) וכבר ידעת שהכתר (דז"א) בבחי' או"מ וגם הכתר דז"א נעשה מת"ת דא"א וכתר אמיתי נעשה מא"א עצמו כנזכר בכוונת ליל שבועות ואין הכתר נמשך ובא עד שיושלם להתקן כל גופא. ובזה תבין בנשא דקכ"ג ע"ב כי או"א הם ...

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227 **אמור (דק"ב סע"ב)**

According to the note, the Or HaTorah says there that the Ramaz explains the "crown" in this Zohar as the Keser of Z'eir Anpin.

KEHOT'S NOTE

באוה"ת שה"ש כרך ב ע' שפה מציין דשם פי' הרמ"ז עטרה הוא כתר דז"א.

228 **וכדין ירית מלכא לאו"א**

The Zohar in Emor, citing "Go out and gaze," says that on the day the King is crowned, He inherits Abba and Imma.

The Alter Rebbe brings it for the crown's connection with Abba.

Zohar, Emor 40:252–42:260 ספר הזהר, אמור מ':רנ"ב-מ"ב:ר"ס

R. Judah discoursed here on the verse: "And the Canaanite the king of Arad heard" (Num. 21, 1). 'We have learnt',1v. T. B. Taanith, 9a. he said, 'that three notable gifts were conferred upon Israel through the three brethren, Moses, Aaron, and Miriam. The manna was given to them for the merit of Moses, the clouds of glory for the merit of Aaron, and the well for the merit of Miriam.

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

229 **במק"מ פ' אחרי בדף ס"ו ע"ב**

According to the note, the Or HaTorah there quotes the Mikdash Melech: this crown comes from the Tiferes of Atik through the Binah of Arich.

KEHOT'S NOTE

באוה"ת שה"ש ע' שפד "ופי' המק"מ דעטרה זו באה מתפארת דעתיק ע"י בינה דאריך" ע"ש.

230 **אם בנים שמחה**

The psalm praises G-d, who settles the barren woman in her home as "a joyful mother of children." In Kabbalah the "mother" is Imma, Binah, the source of joy, the level of wine.

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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231 **עשה רצונו כרצונך כדי שיעשה רצונך כרצונו**

The Mishnah whose two halves describe the order: first the human will drawn from understanding, then the supernal will revealed within it.

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 ...

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232 **אמור (דצ"ד ע"א)**

The note corrects the page of this Zohar to 95 and refers to the Or HaTorah, where it is discussed.

KEHOT'S NOTE

crowned him in the day of his espousals, And in the day of the gladness of his heart.

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239 **צאינה וראינה**

In Parshas Terumah the Zohar reads "Go out and gaze, O daughters of Zion" as the call to go out and see the glory of the King when the bride comes to the chuppah, so that the other side departs from her.

Zohar, Terumah 12:134–143 ספר הזהר, תרומה י״ב:קל״ד-קמ״ג

240 **כדי להיות גילוי בחינת עטרה . . וכמו עד״מ שאבן טוב**

According to the note, that discourse cites this passage: to see the crown, the light of Keser, one must "go out" from Atzilus into the chambers of Beriah; as letters engraved on a gem are not visible on the gem itself but only when pressed into wax, so in Atzilus, where "He and His vessels are one," Keser cannot be grasped except by going out into the chambers of Beriah.

KEHOT'S NOTE

מובא בד״ה וספרתם עזר״ת ע׳ קצב שמציין לכאן: ״שכדי לראות בעטרה שעטרה לו כו׳ שהוא אור הכתר, צ״ל צאינה מאצי׳ בהיכלות דברי׳ שם דוקא תוכלו לראות כו׳, וכמו עד״מ החותם אותיות החקוקים על אבן טוב הרי על האבן טוב אינם ניכרים האותיות עם היות שזהו עצם החותם, רק כשנחתמים על השעוה אז נראים האותיות כו׳, ועד״ז באצי׳ דאיהו וגרמוהי חד זהו כמשל בהירת האב״ט שם לא יהי׳ ההשגה באור הכתר אלא ע״י צאינה בהיכלות דברי׳ כו״ עכ״ל שם.

241 **בע״ח שלי״א**

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

KEHOT'S NOTE

בדפוס שקלאוו תק״ס. לפנינו שלי״ב. [כ].

242 **ותתצב אחותו מרחוק**

Miriam stood at a distance to see what would happen to Moshe. The Kabbalists read "from afar" as Chochmah.

Exodus 2:4 שמות ב׳:ד׳

וַתִּתַּצַּב אֲחֹתוֹ מֵרָחֹק לְדֵעָה מַה־יֵּעָשֶׂה לוֹ׃

And his sister stood afar off, to know what would be done to him.

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243 **מרחוק ה׳ נראה לי׳**

In Yirmeyahu's prophecy of comfort Israel says, "From afar Havayah appeared to me," and G-d answers, "With an everlasting love I have loved you." The Kabbalists read "from afar" as the distant light of Abba.

Jeremiah 31:3 ירמיהו ל״א:ג׳

מֵרָחוֹק ה׳ נִרְאָה לִי וְאַהֲבַת עוֹלָם אֲהַבְתִּיךְ עַל־כֵּן מְשַׁכְתִּיךְ חָסֶד׃

'From afar the L-RD appeared unto me.' 'Yea, I have loved thee with an everlasting love; Therefore with affection have I drawn thee.

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צ״ל צה. [כ]. וראה באוה״ת שה״ש כרך ב ע׳ שפד.

233 **והאי יין מעטרא למלכא בעטרוי**

The Zohar in Emor says that the wine of kiddush is the joy of the Torah, and that this wine crowns the King with His crowns, citing "with which his mother crowned him." The text gives page 94a; the Kehot note corrects it to 95.

Zohar, Emor 25:123–26:131 ספר הזהר, אמור כ״ה:קכ״ג-כ״ו:קל״א

R. Isaac asked R. Judah: 'Why have we learnt that Sabbath is to be remembered over wine?' He replied: 'Because wine represents the joy of the Torah, and the wine of the Torah is the universal joy.'

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

234 **בד״ה ויקהל משה**

There the Alter Rebbe explains that there is a will born of intellect and contemplation, the lower will, and a supernal will above Chochmah; on Shabbos the supernal will is revealed, but only when there is a vessel for it, the lower will born of contemplation during the six weekdays, in which it then rests as light in a vessel.

KEHOT'S NOTE

תו״א פ׳ ויקהל.

235 **ויקהל משה**

"And Moshe assembled," the opening of a discourse the text refers to.

Exodus 35:1 שמות ל״ה:א׳

וַיַּקְהֵל מֹשֶׁה אֶת־כָּל־עֲדַת בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אֵלֶּה הַדְּבָרִים אֲשֶׁר־צִוָּה ה׳ לַעֲשֹׂת אֹתָם׃

And Moses assembled all the congregation of the children of Israel, and said unto them: 'These are the words which the L-RD hath commanded, that ye should do them.

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236 Kehot's note points to Zohar, Emor 24:104–111 for these words.

Zohar, Emor 24:104–111 ספר הזהר, אמור כ״ד:קי״ד-קי״א

237 The Zohar in Vayikra explains "Like the good oil upon the head" as the holy anointing oil that flows from Atik Kadisha onto the head of the King. The Alter Rebbe cites it for oil as the source of Chochmah.

Zohar, Vayikra 13:97–16:104 ספר הזהר, ויקרא י״ג:צ״ז-ט״ז:קי״ד

PARAGRAPH 33

238 **צאינה וראינה**

The opening verse, now read as "go out" into the lower worlds, or "go" to the Torah's bread, in order to "gaze at the crown."

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

244 כי כל אורות אבא הם מרחוק ולא מקרוב

> The Arizal writes that the Zohar explains "from afar" as Chochmah, citing "His sister stood from afar," for all the lights of Abba are from afar and not from near. The text gives Sha'ar (Gate) 31; the Kehot note says that in present editions it is Sha'ar (Gate) 32.

Sefer Etz Chaim 32:1:3–4 עץ חיים ל"ב:א':ג'-ד'

... ואמנם מה שמאיר בז"א הוא דרך העברה בעלמא ולכן אין יעקב צריך להדבק עם ז"א בכותל ומחיצה אחד בלבד בין שניהם אלא ברחוק וז"ס מרחוק ה' נראה לי וביארו בזוהר בהרבה מקומות כי מרחוק הוא חכמה כמ"ש פרשה בהעלתך ובפרשה שמות על פסוק ותתצב אחותו מרחוק כי כל אורות אבא הם מרחוק ולא מקרוב אמנם האורות אמא הם לז"א ורחל ביחד כי החסדים ניתנין לז"א וגבורות לנוקבא ושניהם יחד דבוקים ביסוד אמא לכן גם זו"ן שמקבלין הארתם דבוקים יחד ובפרט על מ"ש במ"א כי בעת היותם דבוקים אב"א מן ...

Sefer Etz Chaim (Public Domain)

245 אם הבנים שמחה

> "A joyful mother of children," here Imma, the "mother" who crowns the King.

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.

246 ולחם לבב אנוש יסעד

> The bread that must come before the wine.

Psalms 104:15 תהילים 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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KEHOT'S NOTE

תהלים קד, טו.

247 לכו לחמו בלחמי

> "Go, eat of my bread," read as the "Go out" of the opening verse.

Proverbs 9:5 משלי ט':ה'

לְכוּ לַחֲמוּ בְלַחֲמִי וּשְׁתוּ בְּיַיִן מָסָכְתִּי׃

'Come, eat of my bread, and drink of the wine which I have mingled.

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KEHOT'S NOTE

משלי ט, ה.

248 בעטרה שעטרה לו אמו ביום חתונתו

> One of the Zohar passages the text cites on this verse, in Parshas Vayechi.

Zohar, Vayechi 72:752–73:761 ספר הזהר, ויחי ע"ב:תשנ"ב-ע"ג:תשס"א

In the expression "his bread" the reference of the word "his" is not specified; but we may divide the word lahmo (his bread) into lehem van, that is, "the bread of van" (which signifies the heavens); hence it is written: "Behold, I will rain bread from heaven for you" (Ex. 16, 4). It is from thence that the tree of life is nourished and crowned, and when it receives this nourishment, then it "yields the dainties of the king". This king is the Community of Israel, who is fed therefrom ...

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

249 בעטרה שעטרה לו אמו ביום חתונתו

> One of the Zohar passages the text cites on this verse, in Parshas Va'eira.

Zohar, Vaera 1:1–8 ספר הזהר, וארא א':א'-ח'

250 בעטרה שעטרה לו אמו ביום חתונתו

> One of the Zohar passages the text cites on this verse, in Parshas Emor.

Zohar, Emor 35:167–171 ספר הזהר, אמור ל"ה:קס"ז-קע"א

251 בעטרה שעטרה לו אמו ביום חתונתו

> The Zohar explains "his chuppah" as "the crown with which his mother crowned him on the day of his wedding."

Zohar, Beha'alotcha 1:1–2:5 ספר הזהר, בהעלותך א':א'-ב':ה'

The "chamber" from which he goes forth is the starting-point of light, referred to also in the words of the next verse, "from the end of the heaven", which is, indeed, the starting-point of all. From that point he goes forth veritably as a bridegroom to meet his bride, the beloved of his soul, whom he receives with outstretched arm.

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

252 בעטרה שעטרה לו אמו ביום חתונתו

> One of the Zohar passages the text cites on this verse, in Parshas Balak.

Zohar, Balak 44:432–440 ספר הזהר, בלק מ"ד:תל"ב-תמ"ב

AND THE ANGEL OF THE L-RD STOOD, ETC. Said R. Abba: 'These verses have a profound symbolical meaning, and it was not for nothing that the angel went forth to appear to an ass and to meet it now here and now there. All was designed by the Holy One, blessed be He, to protect Israel from the domination of the evil species. We have learnt that from the side of the Mother when she is crowned there issue in her crowns fifteen hundred sides graven in her ornaments. When ...

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

...צאינה וראינה בנות ציון במלך שלמה בעטרה שעטרה

253 ועיין מענין צאינה וראינה . . בלק ר"ט א'

According to the note, many of these Zohar sources are copied out there.

KEHOT'S NOTE

הרבה מ"מ אלו נעתקו באוה"ת שה"ש כרך ב ע' שפב ואילך.

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THE CHASSIDISHE PARSHA

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This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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