LIKKUTEI TORAH · SHIR HASHIRIM · MAAMAR 21

ביאור הדברים

An Explanation of the Matter: “Keser Is Above All the Ten Sefiros”

The Torah’s “bread,” its letters and its laws broken down so that every person can receive them, is rooted higher than its “wine” of revealed delight, for the counsel of Netzach and Hod that adapts wisdom to a small recipient comes from Keser: “counsels from afar.” In the same way the “crown” of Keser can be seen only by going out of Atzilus into Beriah, through the speculum that does not shine, and from there the two loaves are raised to the crown.

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

THE BIG IDEA

The Torah's "bread," its letters and its laws broken down so that every person can receive them, is rooted higher than its "wine" of revealed delight, for the counsel of Netzach and Hod that adapts wisdom to a small recipient comes from Keser: "counsels from afar." In the same way the "crown" of Keser can be seen only by going out of Atzilus into Beriah, through the speculum that does not shine, and from there the two loaves are raised to the crown.

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

THE MAAMAR IN BRIEF

This biur explains the maamar "Go out and gaze." It first locates the root of the souls in Yisrael Sava and Tevunah, the lowest parts of Chochmah and Binah, which draw on G-d's delight in giving; so the souls can raise Malchus and "sanctify the Name." The Torah is wine, oil and bread. Wine, the joy of a mitzvah taken in measure, arouses Keser, the crown; oil, Chochmah, brings self-nullification; bread is Chochmah descending into Netzach and Hod as the letters of the Torah. Bread sustains more than wine because Netzach and Hod are the "counsel" that adapts an idea for a small recipient, a power that only a greatness beyond the idea possesses: Keser. The two loaves of Shavuos are the Written Torah, singular, above understanding, bread from heaven, and the Oral Torah, plural, grasped by each according to his level, bread from the earth; waving them lifts both to the crown, where they unite. Finally, the crown cannot be seen within Atzilus: as a mirror shows what clear glass cannot, it is seen only from Beriah, through the speculum that does not shine, in the love "with all your might" of the Shema.

OUTLINE

1 **The root of the souls** ¶1

Keser is the source of delight above the ten Sefiros; Atzilus begins from Chochmah, which repairs the shattering of Tohu. The souls are rooted in Yisrael Sava, the Netzach and Hod of Chochmah, which relative to Z'eir Anpin is called Atik Yomin.

2 **Sanctifying the Name; delight above** ¶2

Souls from Yisrael Sava and Tevunah are "brothers and friends" of Z'eir Anpin and Nukva and can raise Malchus. They come from the delight of giving; G-d receives no delight from outside Himself, and His delight in the tzaddikim is the delight of bestowing upon them.

3 Wine, oil and bread ¶3

Wine in measure, the joy of a mitzvah, arouses the crown; oil is the self-nullifying light of Abba at its source in the mochin; bread is Abba descended into Netzach and Hod, the letters, which gives strength. The crown must be seen by going out of Atzilus into Beriah.

4 Counsels from afar ¶4–8

Netzach and Hod are the "counsel" that adapts an idea for a small recipient, a power rooted in greatness beyond the idea; so the new Netzach, Hod and Yesod come from Keser. Even Moshe's prophecy was from Netzach and Hod; the Torah is ground like wheat for every person; the Tablets are both Keser and Netzach and Hod.

5 The two loaves: Written and Oral Torah ¶9–17

Lachamu, plural, is the Oral Torah, grasped by each according to his level and descending as Malchus to refine the sparks; lachmi, singular, is the Written Torah, above understanding. They are bread from the earth and bread from heaven, Hod and Netzach, and study lishmah makes them one.

6 The waving of the two loaves ¶18

The two Torahs are groom and bride; the crown, Keser, is the chuppah encompassing both. Waving the loaves raises them to the crown, and through this the Written Torah is drawn into the Oral Torah.

7 Seeing the crown from Beriah ¶19–21

Moshe saw through the speculum that shines, the other prophets through the one that does not, yet a mirror shows what clear glass cannot. So the crown is seen only from Beriah, through the speculum that does not shine; in service this is the love "with all your might," and from the Shema the two loaves are raised to 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 maamar keeps returning to one surprise: what stands lower holds the higher root. Bread, tasteless beside wine, is brought „ממרחק" (from afar), and the crown is seen only by going out of Atzilus (אצילות), through the speculum that does not shine („אספקלריא שאינה מאירה"). The Rebbe's own notes in Likkutei Sichos meet the maamar at three of these points. In a sicha of the night of Hoshana Rabbah 5744 he cites its words on the tasteless willow branches whose root is higher, to show the willow's own virtue: the simplicity of simple Jews, which in the Baal Shem Tov's saying, as he brings it, is one with „פשיטות העצמות" (the simplicity of the Essence). In a talk of Shabbos Shuvah (5727-5728) he grounds Yeshayahu's being „קרוב לארץ" (near to the earth) in its teaching that the speculum that does not shine has a virtue over Moshe's; and in a Shavuos talk (5711, 5714) he builds on its two loaves, the Written Torah, read even without understanding, whose bittul must permeate the understanding of the Oral. Perhaps (biur b'derech efshar) a reader may take from them that the maamar's lower things, the willow, the mirror, the bare letters, are not a falling short but the place where the highest shows.

Yisrael Sava and Tevunah ישראל סבא ותבונה

The lower extensions of Abba (Chochmah) and Imma (Binah). The souls of Israel are rooted there, and so they can draw Chochmah down and raise Malchus.

The delight of giving תענוג ההשפעה

Above, there is no delight in receiving; G-d is Himself the source of delight, and His delight in the tzaddikim is the delight of bestowing upon them. The souls are rooted in this delight.

Wine, oil and bread יין שמן ולחם

Three images of the Torah: wine is the joy that comes from Binah, oil is the self-nullifying light of Chochmah, and bread is Chochmah descending into Netzach and Hod as letters and laws.

The counseling kidneys כליות יועצות

Netzach and Hod as the faculty of counsel: how to shape an idea so that a recipient can take it in. This counsel comes only from a greatness beyond the idea, from Keser.

Counsels from afar עצות מרחוק

The Zohar's name for Netzach and Hod, the "two willow branches": low and tasteless in themselves, yet drawing their power from Chochmah and Keser, far above.

Lachamu and lachmi לחמו ולחמי

The two words for bread in "Come, eat of my bread" (in the verse, lachamu is the command "eat!" to many, and lachmi "my bread"), read as plural and singular: the Oral Torah, grasped by each according to his level, and the Written Torah, which is above understanding and one for all.

The speculum that shines and the speculum that does not shine אספקלריא המאירה ושאינה מאירה

Clear glass, through which one sees the thing itself, and a mirror, which shows only a likeness yet shows what clear glass cannot. Moshe's prophecy and that of the other prophets.

Ratzo and shov רצוא ושוב

Running forth and returning: the joy of a mitzvah is only the beginning, and the goal is to bring the light of Abba down and reveal it.

SECTION 1 • ¶1

The root of the souls

1 ביאור הדברים.[1] הנה הכתר הוא למעלה מכל הע"ס [העשר ספירות] והוא מקור התענוג בחינת סכ"ע [סובב כל עלמין] והתחלת השתלשלות האצילות ממכ"ע [ממלא כל עלמין] הוא מחכמה

An explanation of the matter. Now, Keser (the Crown) is above all the Ten Sefiros, and it is the source of delight (taanug), the level of the light that encompasses all worlds (sovev kol almin); and the beginning of the chain of descending worlds (hishtalshelus) of the World of Atzilus (Emanation), [the level of] the light that fills all worlds (memalei kol almin), is from Chochmah (wisdom)

> This is a "biur," an explanation that follows the maamar "Go out and gaze, O daughters of Zion" and works through its ideas more closely. It opens with a map of the Sefiros: Keser, the Crown, stands above all ten as the source of delight, and so it is the light that "encompasses" the worlds rather than entering them. The light that "fills" the worlds, entering each one, and with it the ordered descent of Atzilus, begins only with Chochmah.

(כ"ה בע"ח [בעץ חיים] שער מוחין דצלם פי"[2] בשם ספר יצירה וכ"כ [וכן כתב] עוד בשער כ"ה דרוש ה' וכ"כ [וכן כתב] הרמ"ז [הרב משה זכות] פ' ואתחנן בדף רס"ו ועיין בזהר ויקרא ד"י [די יסודות] סע"ב [סוף עמוד ב] קדמאה[3] י"ה ועי' מק"מ [מקדש מלך] שם)

(so it is in Etz Chaim, Sha'ar Mochin deTzelem, chapter —, in the name of Sefer Yetzirah; and so he wrote further in Sha'ar (Gate) 25, Derush 5; and so the Ramaz (Rabbi Moshe Zacuto) wrote on Parshas Va'eschanan, on folio 266; and see the Zohar, Vayikra, folio 10, end of side b: "The first is Kah"; and see the Mikdash Melech [a commentary on the Zohar] there).

> The parenthesis gives the text's own sources for this map: Etz Chaim, which quotes Sefer Yetzirah and says the same again in Sha'ar (Gate) 25, Derush 5; the Ramaz, Rabbi Moshe Zacuto, in his comments on the Zohar; and the Zohar itself, which, counting the divine Names, says "the first is Kah," the Name of Chochmah, with the Mikdash Melech, a commentary on the Zohar, there. The chapter number of Sha'ar Mochin deTzelem is missing in the print; the Kehot note gives chapter 5, adding that chapter 1 matches the wording more closely.

וחכמה הוא שרש האצילות כי עיקר האצילות הוא התיקון מעולם התהו ובחכמה אתבררו[4] והטעם כי ענין השבירה מעולם התהו היינו שנפלו בבחי' יש והתיקון הוא להיות אין והיינו ע"י החכמה כח מה.

And Chochmah is the root of Atzilus, for the essence of Atzilus is the rectification (tikkun) from the World of Tohu [Chaos], and "through Chochmah they were refined." The reason is that the matter of the shattering from the World of Tohu means that they fell into the state of yesh (being), and the rectification is to become ayin (nothingness); and this is through Chochmah, koach mah ("the power of what").

> Chochmah is the root of Atzilus because Atzilus is essentially the World of Tikkun, the repair of the World of Tohu (Chaos), whose vessels shattered; the Zohar's phrase "through Chochmah they were refined," which the Alter Rebbe also quotes in Iggeres HaKodesh (epistle 28), says that the repair came through Chochmah. The shattering of Tohu means that they fell into the state of a separate "something" (yesh); the repair is to become "nothing" (ayin), self-effacing, and this is the work of Chochmah. Its name is read as koach mah, "the power of 'what'," the selfless stance of "What am I?"

והנה החכמה עצמה[5] יש בה ע"ס [עשר ספירות] ומכתר שבחכמה עד ת"ת [תפארת] שבחכמה נקרא אבא והנו"ה [והנצח והוד] נקרא ישראל סבא (ע' [עיין] בפע"ח [בפרי עץ חיים] שער חג המצות פי"א)[6] ומשם נמשך שרש הנשמות

Now, Chochmah itself has Ten Sefiros within it. From the Keser within Chochmah down to the Tiferes (beauty) within Chochmah is called Abba, and the Netzach (victory) and Hod (splendor) are called Yisrael Sava ["Israel the Elder"] (see Pri Etz Chaim, Sha'ar Chag HaMatzos, chapter 1); and from there the root of the souls is drawn.

> Chochmah has its own ten Sefiros. Its levels from its Keser down to its Tiferes form the configuration called Abba ("Father"), while its Netzach and Hod form a separate configuration called Yisrael Sava, "Israel the Elder"; Pri Etz Chaim, in the chapter the text cites, likewise calls the garments of Yisrael Sava and Tevunah the mochin of the Netzach, Hod and Yesod of Abba and Imma. From this lowest part of Chochmah the root of the souls of Israel is drawn.

כי הנה הנו"ה [הנצח והוד] הם השפעת החכמה (שהנו"ה [שהנצח והוד] הן הן כלי ההשפעה והורדת החיות מהעליון לתחתון) רק שהוא השפעה שבאצילות קודם שבא לבחי' גילוי הנשמה עצמה וגילוי הנשמה עצמה היינו ישראל שלמטה[7]

For indeed, Netzach and Hod are the flow of Chochmah's influence (for Netzach and Hod are themselves the vessels of influence and of bringing down the life-force (chayus) from the higher to the lower), except that it is an influence within Atzilus, before it comes to the level of the revelation of the soul itself; and the revelation of the soul itself is the "Yisrael" that is below.

> Netzach and Hod are the channels through which any higher level passes life to the one below it: in the words of Iggeres HaKodesh (epistle 19), "the vessels of influence and of bringing down the life-force from the higher to the lower." Here, though, the flow is still inside Atzilus, before it becomes an actual soul; the soul as it is actually revealed is called the "Yisrael" below. The Kehot note quotes the Tzemach Tzedek's Or HaTorah, which suggests this means Yisrael Zuta, "the lesser Israel," namely Z'eir Anpin.

אבל שרש הגילוי שבחכמה נקרא ישראל סבא וישמחו בך ישראל (וזהו ענין בחי' מזלי' [מזליה] של הנשמה שבבחינת מקיף המבואר לעיל בד"ה יונתי בחגוי הסלע[8].

But the root of the revelation, which is in Chochmah, is called Yisrael Sava: "and may Israel rejoice in You." (And this is the matter of the level of the soul's mazal [its root above], which is in the mode of a makif (encompassing light), explained above in the discourse beginning "My dove, in the clefts of the rock."

> The root of the souls, while it is still in Chochmah, is Yisrael Sava, and the Alter Rebbe finds it hinted in the festival Amidah's words "and may Israel rejoice in You" (which go on, "those who sanctify Your Name"). A long parenthesis now begins, comparing this with the soul's mazal: the part of the soul that stays above and does not enter the body, shining on it as an encompassing light, as explained in the discourse on "My dove, in the clefts of the rock."

אך צ"ל דהא שם בד"ה יונתי נת' דבחי' מזלי' [מזליה] זהו בחי' ישראל עלה במחשבי' [במחשבה / במחשבת] ועלה במחשבי' [במחשבה / במחשבת][9] היינו הבחינה יותר עליונה שבחכמה מה שהוא דבוק בכתר כו' ע"ש

But we need to understand: for there, in the discourse beginning "My dove," it was explained that the level of the [soul's] mazal is the level of "Israel arose in thought," and "arose in thought" is the highest level within Chochmah, that which cleaves to Keser, etc.; see there.

> Here a difficulty arises. In that discourse the soul's mazal was identified with "Israel arose in [G-d's] thought," the first intention of creation, and placed at the very top of Chochmah, where it touches Keser.

וגם עוד פי' שם דעלו במחשבה היינו בחינת א"ק [אדם קדמון] מחשבה הקדומה כו' ועד"ז נתבאר ג"כ בד"ה האזינו השמים וישראל סבא היינו נו"ה [נצח והוד] דאבא שהוא הבחי' אחרונה שבחכמה כו'.

And it was also further explained there that "they arose in thought" is the level of Adam Kadmon, the primordial thought (machshavah hakedumah), etc.; and in the same way it was also explained in the discourse beginning "Listen, O heavens." Whereas Yisrael Sava is the Netzach and Hod of Abba, which is the last level within Chochmah, etc.

> The same discourse even placed it in Adam Kadmon, the "primordial thought" that precedes Atzilus, and the discourse on "Listen, O heavens" says the same; yet Yisrael Sava is the lowest part of Chochmah. How, then, can the soul's mazal be Yisrael Sava?

מיהו בפרשה בראשית) (ד"ו ע"א) גבי רב המנונא סבא אבל אבא דילי הוה רב ויקירא ועתיק יומין[10] ופי' באשל אברהם לרמוז על ישראל סבא שנקרא ג"כ עתיק יומין דתיבת סבא ותיבת עתיקא כולא הוא חד

However, in [the Zohar,] Parshas Bereishis) (folio 6a), regarding Rav Hamnuna Sava, [it says]: "But my father was great and precious, and Atik Yomin (Ancient of Days)"; and the Eshel Avraham explained [this] as alluding to Yisrael Sava, who is also called Atik Yomin, for the word sava (elder) and the word atika (ancient) are all one.

> To answer, the Alter Rebbe turns to the Zohar's opening section (1:6a), where the son of the sage Rav Hamnuna Sava describes his father as a great fish of the sea, "great and precious, and Atik Yomin," "Ancient of Days"; the Kehot note says this passage is also cited earlier, in Parshas Tzav. The Eshel Avraham, explaining the passage, reads this as a hint to Yisrael Sava, since sava ("elder") and atika ("ancient") mean the same thing.

והיינו לומר שנשמת רב המנונא סבא נמשכה מבחי' ישראל סבא אמנם מ"ש דישראל סבא נקרא ע"י [עתיק יומין] י"ל [יש לומר] שזהו ע"ד שמבחי' תבונה נעשה כתר לז"א[11]

That is to say, the soul of Rav Hamnuna Sava was drawn from the level of Yisrael Sava. However, as for what is said, that Yisrael Sava is called Atik Yomin, it may be explained that this is along the lines of [the teaching] that from the level of Tevunah [the lower level of Binah] a Keser is made for Z'eir Anpin (the emotive attributes);

> So the sage's soul came from Yisrael Sava. But why should the lowest part of Chochmah bear the name Atik Yomin, which usually names the innermost core of Keser? The answer follows a known pattern: Tevunah, the lowest part of Binah, becomes the Keser, the crown, of Z'eir Anpin; Etz Chaim (Sha'ar (Gate) 25, Derush 5) explains that this crown is made from the last third of Tevunah's Tiferes.

ולכן ישראל סבא שהוא נשמת כתר זה נקרא ע"י [עתיק יומין] לגבי ז"א כי ע"ח [עץ חיים] הוא פנימית הכתר ונשמה שלו.

and therefore Yisrael Sava, which is the soul of this Keser, is called Atik Yomin relative to Z'eir Anpin, for Atik Yomin is the inner dimension (pnimiyus) of Keser and its soul.

> Yisrael Sava is the inner life, the "soul," of that crown, and Atik Yomin is always the inner dimension of any Keser (the print's ע"ח here is read as ע"י, Atik Yomin); so from Z'eir Anpin's point of view Yisrael Sava is its Atik, even though within Chochmah it is the last level. In Likkutei Torah, Tzav, the Alter Rebbe brings the same Zohar passage and the Eshel Avraham's reading, and explains that the light of Yisrael Sava, enclothed in Binah, is Atik Yomin relative to Z'eir Anpin, because from it comes the soul of Z'eir Anpin's crown.

SECTION 2 · ¶2

Sanctifying the Name; delight above

2 וא"כ לפ"ז [לפי זה] שפיר י"ל [יש לומר] שהנשמה שנמשכת מישסו"ת [מישראל סבא ותבונה] נקרא מזליה לגבי הנשמות שמזו"נ [שמזעיר אנפין ונוקבא] וכ"מ [וכן משמע] קצת בז"ה [בזוהר] ר"פ נח גבי ענין שנאמר נח נח[12] בי' פעמים נגד א"פ [אור פנימי] של הנשמה ואור מקיף כו'

If so, according to this it may well be said that the soul that is drawn from Yisrael Sava and Tevunah is called the mazal of the souls that are from Z'eir Anpin and Nukva; and this is somewhat implied in Zohar HaRakia [a commentary of the Arizal on the Zohar], at the beginning of Parshas Noach, regarding the fact that it says "Noach, Noach" twice, corresponding to the inner light (or pnimi) of the soul and the encompassing light (or makif), etc.

> It follows that the souls rooted in Yisrael Sava and Tevunah can be called the "mazal" of the souls that come from Z'eir Anpin and Nukva: their higher root, which stays above them. The Zohar (1:60a) asks why the name Noach is written twice and answers that every tzaddik has two spirits, one in this world and one in the World to Come; Zohar HaRakia, the Arizal's commentary on the Zohar, relates the doubled name to the soul's inner light and its encompassing light, and this somewhat implies the point.

אכן באמת כמו שכתר אמיתי דז"א נעשה מא"א [מאריך אנפין] עצמו[13] כמ"ש בע"ח [בעץ חיים] שכ"ב פ"ג [פרק ג']. כך אמיתית בחינת מזליה של הנשמה הוא מהכתר דאצילות ומחשבה הקדומה כו' כנ"ל.

In truth, however, just as the true Keser of Z'eir Anpin is made from Arich Anpin [the Long Countenance, the outer level of Keser] itself, as is written in Etz Chaim, Sha'ar (Gate) 22, chapter 3, so too the true level of the soul's mazal is from the Keser of Atzilus and the primordial thought, etc., as mentioned above.

> Yet just as Z'eir Anpin has, beyond the crown made from Tevunah, a "true" Keser that comes from Arich Anpin itself, so the soul's true mazal is far higher still, in the Keser of Atzilus and the primordial thought, as the discourse on "My dove" had said. The Kehot note explains that the Etz Chaim reference follows the Shklov printing of 5560; in current editions it is Sha'ar (Gate) 23, the beginning of chapter 7.

ועו"ל [ועוד יש לומר] דענין שרש הנשמות הנמשכים מבחינת ישי"ס [ישראל סבא] ותבונה זהו מ"ש בע"ח [בעץ חיים] שער מ"ן [מיין נוקבין] ומ"ד [ומיין דוכרין] דרוש ד' ע"פ הזהר ר"פ משפטים (דף צ"ד סע"ב [סוף עמוד ב]) ואקרי בן לקב"ה [לקודשא בריך הוא] כו'

One may further say that the matter of the root of the souls that are drawn from the level of Yisrael Sava and Tevunah is what is written in Etz Chaim, Sha'ar Mayin Nukvin uMayin Duchrin (the feminine and masculine waters), Derush 4, on the basis of the Zohar at the beginning of Parshas Mishpatim (folio 94, end of side b): "And he is called a son of the Holy One, blessed be He," etc.;

> A further explanation of the souls rooted in Yisrael Sava and Tevunah comes from Etz Chaim, which builds on a passage at the opening of the Zohar on Mishpatim. That passage lists the levels of soul a person receives as his merit grows, and at one stage he is called "a son of the Holy One, blessed be He."

זכה יתיר יהבין ליה נשמתא מסטרא דאו"א [דאבא ואימא][14] כו' שבאותו זיווג העליון דאו"א [דאבא ואימא] יוצאין משם נשמת בני אדם[15] כו'

"if he merits more, they give him a neshamah [a higher level of the soul] from the side of Abba and Imma," etc.: "that in that supernal union (zivug) of Abba and Imma, the souls of human beings come forth from there," etc.,

> At a still higher stage he receives a neshamah "from the side of Abba and Imma," that is, from Chochmah and Binah. Etz Chaim adds that such souls do come forth from the supernal union of Abba and Imma.

אלא שעדיין אינן ראויות ואינן נשלמות עד שיזדווגו זו"נ [זעיר אנפין ונוקבא] דאצילות ואז הם יוצאים מזווג ההוא כו' עכ"ל [עד כאן לשונו].

"except that they are not yet fit and not yet complete until Z'eir Anpin and Nukva of Atzilus unite, and then they come forth from that union," etc. End of quote.

> But these souls are not yet complete or ready to come down until Z'eir Anpin and Nukva of Atzilus unite, and only then do they emerge from that union. So they have a double root: first in Abba and Imma, and then in Z'eir Anpin and Nukva.

ועיין בזהר משפטים (דקכ"א סע"ב [סוף עמוד ב] ודקכ"ב א') ובמק"מ [ובמקדש מלך] שם ובזח"ג [ובזהר חלק ג] ויקרא (ד"ז ע"ב ודכ"ב א' ודק"ס ע"ב)

And see the Zohar, Mishpatim (folio 121, end of side b, and folio 122a), and the Mikdash Melech there; and the Zohar, Part III, Vayikra (folio 7b, folio 22a and folio 160b),

> The text points to further Zohar passages in Mishpatim and in the Zohar's third volume, with the Mikdash Melech's commentary on them, on the same theme. In Likkutei Torah, Shir HaShirim (19c), which the Kehot note cites with Yahel Or, the Alter Rebbe brings these passages to say that even very lofty souls born of the union of Z'eir Anpin and Nukva of Atzilus are called "children of the Omnipresent," a single drop drawn from their intellect, while the Torah is their very Chochmah, Binah and Daas.

ובמק"מ [ובמקדש מלך] שם שע"ז נאמר למען אחי ורעי[16] שמפני שיש להן חיה ונשמה מאו"א [מאבא ואימא] הם נקראו אחים וריעים לזו"נ [לזעיר אנפין ונוקבא] דאצילות כו'

and the Mikdash Melech there: that of this it is said, "For the sake of my brothers and my friends"; for since they have a chayah [a level of the soul above neshamah] and a neshamah from Abba and Imma, they are called brothers and friends of Z'eir Anpin and Nukva of Atzilus, etc.

> The Mikdash Melech applies to these souls the verse "For the sake of my brothers and my friends." Because their highest soul-levels, chayah and neshamah, come from Abba and Imma, they stand beside Z'eir Anpin and Nukva as "brothers and friends" rather than only as their children.

ולכן מקדשי שמך שמך היינו מלכות שירדה לבי"ע והיא עולה לאצילות ע"י ישראל מקדש שמך שממשיכים בחי' קדש ג"פ [גי פעמים] קדוש הם חב"ד [חכמה בינה ודעת]

Therefore [they are] "those who sanctify Your Name." "Your Name" is Malchus, which descended to Beriah, Yetzirah and Asiyah, and it ascends to Atzilus through Israel, "who sanctify Your Name," for they draw down the level of kodesh (holiness): the threefold "holy" is Chochmah, Binah and Daas,

> This is why Israel are called "those who sanctify Your Name," the phrase that follows "may Israel rejoice in You" in the festival prayer. "Your Name" is Malchus, which has gone down into the lower worlds of Beriah, Yetzirah and Asiyah, and Israel lift her back to Atzilus by drawing down "holiness" (kodesh); the threefold "holy" corresponds to Chochmah, Binah and Daas.

כי בחכמה אתבררו (וזהו ענין מקדשי שמך להיות נמשך שם מ"ה [שם מ"ה] לברר שם ב"ן [שם ב"ן] ועמ"ש בד"ה אסרי לגפן)[17]

for "through Chochmah they were refined" (and this is the matter of "those who sanctify Your Name": that the Name Mah [45] be drawn down to refine the Name Ban [52]; and see what is written in the discourse beginning "Binding to the vine").

> Holiness is the power of Chochmah, since "through Chochmah they were refined." In Kabbalistic terms, sanctifying the Name means drawing down the Name Mah to refine the Name Ban: these are two ways of spelling out the letters of the Name Havayah, whose numerical values are 45 (mah, also the word "what," the self-nullification of Chochmah) and 52 (ban, linked with Malchus and the fallen sparks). The discourse on "Binding to the vine" develops this.

ובחינת החכמה ממשיכים ישראל למטה לפי שהם משרש ישראל סבא ותבונה כי תבונה היינו גילוי ההתבוננות שמזה נמשך בחינת עונג הגן עדן עליון ותחתון

And Israel draws the level of Chochmah down below because they are from the root of Yisrael Sava and Tevunah. For Tevunah is the revelation of contemplation (hisbonenus), from which is drawn the level of the delight of the higher and the lower Gan Eden,

> Israel can draw Chochmah down below because their own root is in Yisrael Sava and Tevunah. Tevunah is understanding revealed through contemplation, and from it comes the delight of Gan Eden, both the higher and the lower.

דהיינו גילוי התענוג שבכתר מקור התענוגים כי עדן הוא חכמה שם עדיין אין התענוג בבחי׳ גילוי ועיקר הגילוי הוא בתבונה

that is, the revelation of the delight that is in Keser, the source of delights. For Eden is Chochmah; there the delight is not yet in a revealed state, and the principal revelation is in Tevunah,

> That delight of Gan Eden is a revelation of the delight hidden in Keser, the source of all delights. In Chochmah, which is called "Eden," the delight is still concealed; it is revealed only in Tevunah, the stage of fully grasping.

כמו עד״מ באדם שעיקר גילוי התענוג הוא בסוף הבנת השכל כו׳ ומקור נש״י הוא מבחינת תענוג זה כנודע שההזרעה הוא בגמר ביאה בעת התענוג וכמ״ש גבי שמשון ותאלצהו[18] כו׳

just as, by way of analogy, in a person the principal revelation of delight is at the conclusion of understanding an idea, etc. And the source of the souls of Israel is from this level of delight, as is known that the emission of seed is at the culmination of union, at the time of delight; and as it is written regarding Shimshon, "and she pressed him," etc.

> A human parallel: the pleasure of understanding is felt most at the end, when an idea is finally grasped. The souls themselves are rooted in this revealed delight, just as in human procreation the seed is given at the height of pleasure; the Talmud (Sotah 9b) reads the verse about Shimshon, "and she pressed him (vate'altzehu)," as referring to the culmination of union, which is why it is cited. The Kehot note points to the Tzemach Tzedek's Or HaTorah on Pinchas for more on the source of the souls.

וכך נש״י [נשמות ישראל] נמשכו מעונג שלמעלה שהוא בעת ההשפעה כי למעלה לא שייך שום תענוג אלא שהתענוג הוא במה שמשפיע כמארז״ל [כמאמר רבותינו זכרונם לברכה] יותר ממה שהעגל רוצה לינק[19] כו׳ וזהו בחינת התענוג שלמעלה והיינו תענוג השפעת הנשמות.

So too the souls of Israel were drawn from the delight above, which is at the time of the bestowal; for above, no delight whatsoever applies, except that the delight is in His bestowing, as our Sages, of blessed memory, said, "More than the calf wishes to suckle," etc. This is the level of delight above, namely, the delight of bestowing the souls.

> Likewise the souls of Israel come from the delight above at the moment of G-d's giving. Above there is no delight in receiving at all, only delight in giving, as in the Sages' image of the cow that wants to nurse even more than the calf wants to suckle.

ולכן יש בהן כח להעלות את המלכות להיות מקדשי שמך לקדש אותה ממטה למעלה כמו הרי את מקודשת לי פי׳ שתהיה מקודשת לז״א בעלה באצילות ותעלה מבי״ע

Therefore they have the power to raise Malchus, to be "those who sanctify Your Name," to sanctify her from below to above, as in "Behold, you are betrothed (mekudeshes) to me": that is, that she be betrothed to Z'eir Anpin, her husband, in Atzilus, and ascend from Beriah, Yetzirah and Asiyah.

> Because the souls come from this delight of giving, they have the power to raise Malchus, the Shechinah. The Alter Rebbe plays on the betrothal formula "you are mekudeshes (betrothed) to me": to "sanctify" Malchus is to betroth her to Z'eir Anpin, her "husband" in Atzilus, and lift her out of the lower worlds.

(והנה מ״ש כי למעלה לא שייך שום תענוג אלא כו׳ לכאורה אינו מובן שהרי אדרבה כתיב כי עמך מקור חיים[20] מקור התענוגים עוז וחדוה במקומו[21] אך הענין כמ״ש במ״א

(Now, what was said, that above no delight whatsoever applies, except, etc., at first glance is not understood; for on the contrary, it is written, "For with You is the source of life," the source of delights, "strength and joy are in His place." But the explanation is as is written elsewhere:

> A long parenthesis now asks: how can one say that there is no delight above, when Scripture calls G-d "the source of life," which the Alter Rebbe glosses as the source of delights, and says "strength and joy are in His place"? The answer, he says, is explained elsewhere. In Likkutei Torah (Supplements to Vayikra) he explains "For with You is the source of life" in just this way: "with You" is G-d's Name, the Infinite Light, which is the source of delights, and its delight does not come from anything outside it.

כי התענוג שלמעלה כביכול אינו כמו עד״מ התענוג שבאדם שהאדם מקבל התענוג מאיזה דבר אחר שחוץ ממנו כמו מהשגת חכמה מפוארה או מאכילת מאכל ערב ואפילו הנשמות המתענגים על ה׳ בג״ע [בגן עדן] הרי הם מקבלים התענוג על ידי מה שמשיגים זיו השכינה

that the delight above, as it were, is not like, by way of analogy, the delight in a person, who receives the delight from some other thing outside himself, such as from grasping a splendid wisdom or from eating a tasty food. Even the souls who delight in G-d in Gan Eden receive the delight through apprehending the radiance of the Shechinah (Divine Presence).

> The delight above is not like human delight, which always comes from something outside oneself, whether a brilliant idea or a fine meal. Even the souls in Gan Eden, who "delight in G-d," receive that delight by grasping the radiance of the Shechinah.

משא"כ אצלו יתי' הרי אין לך דבר שחוץ ממנו שיתכן לומר שמקבל תענוג מהדבר שחוץ ממנו ח"ו [חס ושלום] אלא אדרבה שהוא עצמו יתי' הוא מקור התענוגים

With Him, may He be blessed, however, this is not so: there is nothing outside Him, such that one could say that He receives delight from the thing outside Him, G-d forbid. On the contrary, He Himself, may He be blessed, is the source of delights.

> G-d is different: nothing exists outside Him from which He could receive delight, G-d forbid; on the contrary, He Himself is the source of delights.

א"כ הוא והתענוג שלו יתברך כביכול דבר אחד כמו שהוא היודע והוא הדעה עצמה כו' וזהו ענין שעשוע המלך בעצמותו הנז' [הנזכר] בספר עמק המלך ובע"ח [ובעץ חיים] לא נזכר מזה כלל וזהו גם כן מ"ש ואהיה אצלו שעשועים[22] כו'

If so, He and His delight, may He be blessed, are, as it were, one thing, just as He is the Knower and He is the knowledge itself, etc. And this is the matter of "the King's delight in His own essence," mentioned in the book Emek HaMelech, whereas in Etz Chaim this is not mentioned at all. And this is also what is written, "And I was with Him … delights," etc.

> So He and His delight are, as it were, one, just as G-d is the Knower and the knowledge itself (in the Rambam's words, Laws of the Foundations of the Torah 2:10), rather than knowing through something separate from Him. The Kabbalistic work Emek HaMelech calls this "the King's delight in His own essence" (Etz Chaim does not speak of it), and the verse "I was with Him … delights" alludes to it.

אך הרי הוא יתי' מקבל תענוג ממעשה הצדיקים וכמ"ש הבן יקיר לי אפרים אם ילד שעשועים[23] הוא כו' ובזהר בדוכתי טובא קוב"ה [קודשא בריך הוא] אתי לאשתעשעא עם צדיקייא בג"ע [בגן עדן][24] כו'

But surely He, may He be blessed, receives delight from the deeds of the tzaddikim [the righteous], as it is written, "Is Ephraim a precious son to Me, a child of delights?" etc.; and in the Zohar, in many places: "The Holy One, blessed be He, comes to delight with the tzaddikim in Gan Eden," etc.

> Yet Scripture and the Zohar speak of G-d delighting in the righteous: Ephraim is called "a child of delights," and the Zohar often says that G-d comes to delight with the tzaddikim in Gan Eden. That sounds like receiving delight from outside Himself.

והרי בחינת תענוג ושעשוע זה הוא ענין קבלת תענוג ואיך יתכן לומר שיהי' [שיהיה] הוא ית' בחי' מקבל ח"ו [חס ושלום] והרי כלום חסר בבית המלך שיצטרך לקבל ואדרבה אנת הוא שלימותא דכולהו וממך הכל.[25]

Now, this level of delight and pleasure is a matter of receiving delight; and how can one say that He, may He be blessed, is in the category of a receiver, G-d forbid? Is anything lacking in the King's house, that He should need to receive? On the contrary: "You are the perfection of them all," and "from You is everything."

> Receiving implies a need, and nothing is lacking in the King's house. G-d is "the perfection of them all," and everything comes from Him, so how can He be a receiver?

אך התירוץ שענין השעשוע עם הצדיקים הוא שמתענג כביכול ממה שמשפיע להם שהוא תענוג אין קץ כמארז"ל [כמאמר רבותינו זכרונם לברכה] יותר ממה שהעגל כו' א"כ אינו בחינת מקבל ח"ו [חס ושלום] כ"א אדרבה התענוג ממה שמשפיע כו'

But the answer is that the matter of the delight with the tzaddikim is that He delights, as it were, in what He bestows upon them, which is a delight without end, as our Sages, of blessed memory, said, "More than the calf," etc. If so, He is not in the category of a receiver, G-d forbid; but on the contrary, the delight is from what He bestows, etc.,

> The answer is that G-d's delight in the tzaddikim is the delight of giving to them, a delight without limit, like the cow eager to nurse. So He is not a receiver at all; His pleasure lies in His own giving.

אלא שהשפעה זו א"א להיות כ"א כשהם צדיקים שאזי יוכלו לקבל ההשפעה שמהתורה ומצות נעשו לבושים ומזון לנפש שעי"ז יוכלו לקבל הזיו כו'.

except that this bestowal cannot be except when they are tzaddikim, for then they can receive the bestowal, since from the Torah and mitzvos garments and food for the soul are made, through which they can receive the radiance, etc.

> This giving can take place only when people are tzaddikim, because only then can they receive it. Their Torah and mitzvos become "garments" and "food" for the soul, which let it take in the divine radiance.

וזהו מ״ש כאן כי למעלה לא שייך שום תענוג ר״ל [רוצה לומר] שיקבל תענוג מאיזה דבר ח״ו [חס ושלום] אלא שהוא עצמו מקור התענוגים אלא דשייך בחינת קבלת תענוג במה שמשפיע כמארז״ל [כמאמר רבותינו זכרונם לברכה] יותר ממה כו׳

And this is what was said here, that above no delight whatsoever applies: that is to say, that He should receive delight from some thing, G-d forbid; rather, He Himself is the source of delights. But the level of receiving delight does apply in what He bestows, as our Sages, of blessed memory, said, "More than," etc.

> So the statement above, that no delight applies above, means only that G-d receives no delight from anything outside Himself. Delight does apply to Him in His giving.

והתהוות שרש נש״י [נשמות ישראל] הוא מבחינת תענוג זה כמארז״ל [כמאמר רבותינו זכרונם לברכה] במי נמלך בנשמותיהן של צדיקים[26] ועמ״ש בע״ח [בעץ חיים] שער מ״ן [מיין נוקבין] ומ״ד [ומיין נוקבין] דרוש ב׳. גם בפירוש כד סליק ברעותי׳ [ברעותיה] כו׳ ע״ש. ולכן יש בהם כח להיות מקדשי שמך כו׳ וע׳ בזהר ויחי) (דרמ״ה).

And the coming into being of the root of the souls of Israel is from this level of delight, as our Sages, of blessed memory, said, "With whom did He take counsel? With the souls of the tzaddikim." And see what is written in Etz Chaim, Sha'ar Mayin Nukvin uMayin Duchrin, Derush 2, and also in the explanation of "When it arose in His will," etc.; see there. Therefore they have the power to be "those who sanctify Your Name," etc. And see the Zohar, Vayechi) (folio 245).

> The root of the souls comes into being from this delight of giving, which the Sages express by saying that G-d "took counsel with the souls of the tzaddikim" when He created His world. The text points to Etz Chaim's discussion of the feminine and masculine waters and to the explanation of "When it arose in His will," and closes the parenthesis with a reference to the Zohar on Vayechi.

ועמ״ש במ״א בענין צחוק עשה לי אלקים[27] שהוא ענין צחוק ותענוג עליון הנמשך משם אלקים שהוא ענין להיות יש ודבר נפרד וביטול היש שעי״ז נעשה צחוק ותענוג למעלה

And see what is written elsewhere on the matter of "Elokim has made laughter for me": that this is the matter of supernal laughter and delight drawn from the Name Elokim, which is the matter of becoming a yesh (an existent) and a separate thing, and the nullification of the yesh, through which laughter and delight come about above.

> Elsewhere the Alter Rebbe explains Sarah's words, "Elokim has made laughter for me." The Name Elokim brings about a world that feels itself to be a separate "something" (yesh); when that yesh is nullified before G-d, laughter and delight arise above.

וזהו ענין לויתן זה יצרת לשחק בו[28] וכמ״ש בד״ה צו את בנ״י [בני ישראל] ואמרת אליהם את קרבני לחמי[29] כו׳

And this is the matter of "This Leviathan You formed to sport with," as is written in the discourse beginning "Command the children of Israel and say to them: My offering, My bread," etc.,

> The same idea is in the verse about the Leviathan, "which You formed to sport with": G-d's "play" with His creation. The discourse on "Command the children of Israel … My offering, My bread" develops the theme.

ובד״ה אני ה׳ אלקיכם אשר הוצאתי אתכם מאמ״צ [מארץ מצרים][30] ועמ״ש בד״ה ה׳ לי בעוזרי[31] בענין זמן שמחתנו ישמח ה׳ במעשיו כו׳

and in the discourse beginning "I am Havayah your G-d, who brought you out of the land of Egypt." And see what is written in the discourse beginning "Havayah is with me among my helpers," on the matter of "the season of our rejoicing": "Havayah will rejoice in His works," etc.;

> Further discussions of this delight are in the discourse on "I am Havayah your G-d, who brought you out of the land of Egypt," and in the discourse on "Havayah is with me among my helpers," which explains the festival called "the season of our rejoicing" through the verse "Havayah will rejoice in His works."

ובד״ה ביום השמע״צ [השמיני עצרת] גבי הנה עד״מ שיש שני מיני תענוג לפני המלך ובד״ה שוש אשיש[32] גבי שהיא מפעלת את השמחה בהוי׳ כו׳:[33]

and in the discourse beginning "On the eighth day, Atzeres [assembly]," regarding "Now, by way of analogy, there are two kinds of delight before the king"; and in the discourse beginning "I will greatly rejoice," regarding [the explanation] that she brings about the joy in Havayah, etc.

> A discourse for Shemini Atzeres gives a parable of two kinds of delight before a king: one in the fulfilment of his commands, and one when he sees his son returning from a distant land, an image of teshuvah. The discourse on "I will greatly rejoice" explains that Knesses Yisrael, the community of Israel, brings about joy in Havayah.

SECTION 3 • ¶3

Wine, oil and bread

3 ב וזהו ענין ויין ישמח לבב אנוש נכנס יין יצא סוד והסוד הוא התענוג שבישראל וגילוי תענוג זה היינו שמחה של מצוה אשר הוא תענוג אשר אהיה כו׳

2. And this is the matter of "And wine gladdens the heart of man": "Wine enters, the secret comes out." The secret is the delight that is within Israel, and the revelation of this delight is the joy of a mitzvah, which is the delight of "Asher Ehe-yeh," etc.

> Section 2 begins with the verse "And wine gladdens the heart of man" and the Sages' saying "wine enters, the secret comes out" (yayin, "wine," and sod, "secret," both have the numerical value 70). The "secret" is the hidden delight within the souls of Israel, and wine brings it out as the joy of a mitzvah; that delight is the delight of "Asher Ehe-yeh," from the Name "Ehe-yeh asher Ehe-yeh" ("I will be what I will be"), associated with Keser.

וגילוי שמחה זו היא עשה רצונו כרצונך[34] שרצונך הוא למטה מן הדעת כדי שיעשה רצונך כרצונו שלמעלה מן הדעת בעטרה שעטרה לו אמו[35]

And the revelation of this joy is "Make His will as your will" — your will, which is below Daas (knowledge) — "so that He will make your will as His will," which is above Daas: "with the crown with which his mother crowned him."

> This joy is revealed through the Mishnah's teaching "Make His will as your will, so that He will make your will as His will": our will, which is below understanding, is given over to G-d's will, which is beyond understanding. This is "the crown with which his mother crowned him."

שבחי׳ העטרה אינה אימא עצמה אלא שנעשית מאימא כמו עטרה גשמית שהיא דבר בפני עצמו ועיקר העטרה היינו גילוי אור אבא

For the level of the crown is not Imma itself, but rather it is made from Imma, like a physical crown, which is a thing in its own right; and the essence of the crown is the revelation of the light of Abba.

> The crown is not Imma, Binah, herself: it is made by Imma yet stands apart from her, like a physical crown, a separate object placed on the head. Its essence is the light of Abba, Chochmah, shining through it.

כי להיות ויין ישמח לבב אנוש בבחינת פנימית בלבד כמו עד"מ כששותים מעט יין אזי משמח הלב משא"כ ריבוי יין מבלבל המוח

For "And wine gladdens the heart of man" is to be only in an inward manner, just as, by way of analogy, when one drinks a little wine it gladdens the heart, whereas much wine confuses the mind.

> Wine must gladden the heart only inwardly and in measure. A little wine cheers the heart, while too much confuses the mind.

ולכן היו מנסכין ע"ג [על גבי] המזבח במדה חצי ההין לפר ושלישית ההין לאיל[36] כו' כי מזבח הוא בחינת מלכות והיין היינו המשכת הבינה וצ"ל במדה כי בינה דינין מתערין מינה[37]

Therefore they would pour libations upon the altar in measure: "half a hin for the bull, and a third of a hin for the ram," etc. For the altar is the level of Malchus (sovereignty), and the wine is the drawing down of Binah (understanding), and it must be in measure, because "Binah: judgments are aroused from it."

> Hence the wine libations on the altar were measured: half a hin for a bull, a third of a hin for a ram. The altar stands for Malchus and the wine for the influence of Binah, which must be measured because, in the Zohar's words, from Binah judgments (dinim) are aroused.

ולכן היה חטא אדה"ר [אדם הראשון] שסחט אשכול ענבים וגם חטא נח וישכר ויתגל בתוך אהלה[38] שמזה נמשך וירא חם[39] כו'

Therefore there was the sin of Adam, the first man, who squeezed a cluster of grapes, and also the sin of Noach: "And he became drunk and was uncovered within his tent," from which there followed "And Cham saw," etc.

> Unmeasured wine leads to sin. In Bereshis Rabbah (15:7; 15:8 in Kehot's numbering) Rabbi Yehudah bar Il'ai holds that the tree of knowledge was grapes, whose "clusters brought bitterness to the world," and elsewhere (19:5) the Midrash says that grapes were squeezed for Adam; and Noach became drunk and uncovered himself, which led to Cham's sin.

אלא צ"ל במדה כדי לשמח הלב בלבד בבחינת פנימית כדי לעורר הכתר היינו העטרה שהוא תענוג העליון שמתעורר על ידי שמחה של מצוה

Rather, it must be in measure, only to gladden the heart, in an inward manner, in order to arouse Keser (the Crown), that is, the crown, which is the supernal delight (taanug) that is aroused through the joy of a mitzvah.

> So wine must be taken in measure, to gladden the heart inwardly. Its purpose is to arouse Keser, the "crown," the supernal delight that the joy of a mitzvah awakens.

אבל אחר שנתעורר הכתר העיקר להמשיך מוחין דאבא להצהיל פנים משמן[40] שמן בחשאי בעמדם תרפינה כנפיהם.

But after Keser has been aroused, the main thing is to draw down the intellect (mochin) of Abba, "to make the face shine with oil." Oil [is] in silence: "When they stood, they let down their wings."

> Once Keser is aroused, the main task is to draw down Abba, Chochmah, symbolized by oil: "to make the face shine with oil." Oil, unlike wine, works in silence, like the wings of the holy creatures in Ezekiel's vision (Ezekiel 1:24–25), which roar like great waters as they move and fall slack when the creatures stand still.

כנפיהם מה שמעופפים היינו מה שהיו בוערים כו' ואחר כך תרפינה נעשה בבחינת ביטול

"Their wings" — their flying — is their having been aflame, etc.; and afterward "they let down" [their wings]: it becomes a state of self-nullification (bittul).

> The creatures' "wings," their flying, express their fiery longing to rise; when they stand and let their wings down, that excitement becomes self-nullification (bittul).

וגילוי אור אבא הוא שבוקע אורות דאימא ויעבור ה' על פניו[41] כו' לירד למטה דהיינו בהתלבשות אורות בכלים אור התורה שנתלבשה בענינים גשמיים תרומות ומעשרות כו' (ועיין בפע"ח [בפרי עץ חיים] שי"ב [ששת ימי בראשית] פי"א).

And the revelation of the light of Abba is what breaks through the lights of Imma — "And Havayah passed before him," etc. — to descend below, that is, in the enclothing of lights in vessels: the light of the Torah, which became enclothed in physical matters, terumos and maasros [the priestly gifts and the tithes], etc. (And see Pri Etz Chaim, Sha'ar (Gate) 12, chapter 1.)

> The light of Abba then breaks through the lights of Imma in order to descend, as in "And Havayah passed before him." This descent of Chochmah means lights entering vessels: the light of the Torah clothing itself in physical matters such as the priestly gifts (terumos) and tithes (maasros). The text refers to Pri Etz Chaim for this.

וזהו ענין אדם א' דם כי ההתפעלות והשמחה זהו נמשך מבחי' הדמים שבלב וכמו ויין ישמח. והאלף הוא בחי' חכמה להמתיק הגבורות.

And this is the matter of adam (man): alef, dam (blood). For the excitement and the joy are drawn from the level of the blood that is in the heart, as in "And wine gladdens." And the alef is the level of Chochmah (wisdom), to sweeten the gevuros [the forces of severity].

> The word adam, "man," is spelled alef followed by dam, "blood." The blood of the heart carries excitement and joy, as wine does, while the alef stands for Chochmah, which sweetens the severities (gevuros) of that fiery joy.

ותחת אשר לא עבדת בשמחה[42] היינו התחלה אבל אין זה התכלית כי אין זה אלא בחינת רצוא וצ"ל בחינת שוב לאחד[43]

"Because you did not serve with joy" — this is the beginning, but it is not the ultimate purpose, for this is only the level of ratzo (running forth); and there must be the level of shov (returning) to the One,

> The verse rebuking those who "did not serve with joy" shows that joy is required, but joy is only the beginning: it is ratzo, the soul's running toward G-d. The goal is shov, returning "to the One," which the next part identifies with drawing down the light of Abba.

והיינו המשכת אור אבא דוקא שיהיה אור אבא דוקא בגילוי ואורות דאימא אינן אלא כדי לשמח בלבד

which is the drawing down of the light of Abba specifically, so that the light of Abba specifically be revealed; and the lights of Imma are only in order to gladden.

> Shov means drawing down and revealing the light of Abba, Chochmah, itself. The lights of Imma, Binah, serve only to bring joy.

ולכן בברכת שים שלום שהוא בחינת הזיווג כי באור פניך נתת לנו תורת חיים גילוי אור אבא וזהו להצהיל פנים משמן דוקא שהוא בחינת אבא.

Therefore, in the blessing "Grant peace," which is the level of the union (zivug), [we say,] "For by the light of Your countenance You have given us a Torah of life": the revelation of the light of Abba. And this is "to make the face shine with oil" specifically, which is the level of Abba.

> The last blessing of the Amidah, "Grant peace," corresponds to the supernal union (zivug), and its words "by the light of Your countenance You have given us a Torah of life" speak of the revealed light of Abba. That light is the "oil" that makes the face shine.

(ועמ"ש בד"ה כי תבואו אל ארץ מושבותיכם ועמ"ש ע"פ מאה"ז [מאמר הזהר] בפרשה וירא דקי"ב א' ע"פ בת אבי היא[44] ובפרשה אמור דף ק' ע"ב ומ"ש מזה ג"כ בד"ה שובה ישראל[45] ועמ"ש סד"ה יהודה אתה[46] גבי בני אביך)

(And see what is written in the discourse beginning "When you come into the land of your dwellings"; and see what is written on the statement of the Zohar in Parshas Vayeira, folio 112a, on "She is my father's daughter," and in Parshas Emor, folio 100b; and what is written on this also in the discourse beginning "Return, O Israel"; and see what is written at the end of the discourse beginning "Yehudah, you," regarding "your father's sons.")

> The parenthesis points to other discourses on this theme: on "When you come into the land" (which the Kehot note places in Likkutei Torah, Behar), on Zohar passages in Vayeira ("She is my father's daughter") and Emor, on "Return, O Israel," and on "Yehudah, you" regarding "your father's sons"; two of them speak of a "father," a hint to Abba. In the Behar discourse the Alter Rebbe reads "She is my father's daughter," with the Zohar on Emor, as supernal Chochmah, the "sister" who "takes from the house of the Father," reached through prayer with self-sacrifice and bittul.

אך שמן זה היינו בחי' ביטול שמחמת השמחה של יין הוא במקורו למעלה במוחין. אבל כשיורד אבא למטה בנצח והוד נקרא לחם כמ"ש ולחם לבב אנוש יסעד.

However, this oil, the level of self-nullification that comes by virtue of the joy of wine, is in its source above, in the mochin. But when Abba descends below, into Netzach (victory) and Hod (splendor), it is called bread, as it is written, "And bread sustains the heart of man."

> This "oil," the self-nullification that follows the joy of wine, is still at its source above, in the mochin, the intellect. But when Abba descends into Netzach and Hod it is called bread, as the same verse continues: "and bread sustains the heart of man."

ויסעד היינו עוז של התורה שנותנת כח לחלישות הנשמה כמ"ש במ"א על פסוק בחדש השלישי לצאת[47] בני ישראל מארץ מצרים כו' ע"ש וכך לבב אנוש היינו מלכות שירדה לבי"ע רגליה יורדות מות.[48] (עיין במאורי אור אות א' סעיף ק"ד)

"Sustains" is the strength of the Torah, which gives power to the weakness of the soul, as is written elsewhere on the verse "In the third month after the children of Israel went out of the land of Egypt," etc.; see there. And so "the heart of man" is Malchus, which descended to Beriah, Yetzirah and Asiyah: "Her feet go down to death" (see Me'orei Or, letter alef, section 104).

> "Sustains" means the strength the Torah gives to the soul's weakness, as explained in the Torah Ohr discourse on "In the third month" (the giving of the Torah), where the going out of Egypt (Mitzrayim, from metzar, "constraint") is the soul's rising above the limits that the body and the animal soul place on it. "The heart of man" is Malchus, which has descended into the lower worlds, of which it is said, "her feet go down to death." For this the text cites Me'orei Or, an alphabetical lexicon of Kabbalistic terms, whose entry, the Kehot note says, is copied in Or HaTorah.

והכח הזה להיות עולה באצילות הוא ע"י ירידת אור אבא בנו"ה [בנצח והוד] דז"א שהם בחי' אותיות

And this power to ascend into Atzilus is through the descent of the light of Abba into the Netzach and Hod of Z'eir Anpin (the emotive attributes), which are the level of letters

> The power to lift Malchus back into Atzilus comes from the light of Abba descending into the Netzach and Hod of Z'eir Anpin, which are associated with letters.

(כי נו"ה [נצח והוד] נקרא שוקי האיש[49] ורגליו שהן בחי' אותיות כמו שהרגלים מוליכים את האדם ממקום למקום. כך על ידי האותיות נמשך השכל כו')

(for Netzach and Hod are called "the legs of the man" and his feet, which are the level of letters: just as the feet carry a person from place to place, so through the letters the intellect is conveyed, etc.).

> Netzach and Hod are "the legs of the man" (a phrase from Psalms 147:10), the legs of the supernal Man. Just as legs carry a person from place to place, letters carry an idea from one mind to another.

והיינו בחי' חטה כי חטה בגימט' [בגימטריא] כ"ב שהן כ"ב אותיות

And this is the level of wheat, for chitah (wheat) in numerical value (gematria) is 22, which are the 22 letters.

> Wheat stands for this level: chitah, "wheat" (chet 8, tes 9, hei 5), has the numerical value 22, the number of the letters of the Hebrew alphabet; the Kehot note gives the Tikkunei Zohar as the source.

כי החטה היא ג"כ בחי' חכמה שהרי אין התינוק יודע לקרות אבא עד שיטעום טעם דגן[50] אלא שבחי' חכמה זו היא בחינ' [בחינת / בחינה] קטנות מאד ועמ"ש מזה בד"ה וספרתם לכם גבי חג השבועות

For wheat too is the level of Chochmah, for indeed, "a child does not know how to call 'Abba' (Father) until it tastes the taste of grain." But this level of Chochmah is a level of extreme smallness (katnus). And see what is written on this in the discourse beginning "And you shall count for yourselves," regarding the festival of Shavuos.

> Wheat is also linked with Chochmah: the Talmud says that a child cannot say "Abba" (Father) until he has tasted grain, and the Alter Rebbe reads Abba as Chochmah. But this is Chochmah in its smallest state (katnus). The discourse on counting the Omer in Likkutei Torah, Bamidbar, explains it further, contrasting barley, revealed on Pesach as each soul's own grasp of G-dliness, with wheat, revealed on Shavuos.

והיינו בחינת אותיות שבחכמה והם בנו"ה [בנצח והוד] דז"א ולמטה ששם עה"ד [עץ הדעת] טוב ורע שם הוא התלבשות החכמה וירידתה בבחי' לחם להיות עוז

And this is the level of the letters within Chochmah, and they are in the Netzach and Hod of Z'eir Anpin and below, where the Tree of Knowledge of good and evil is. There is the enclothing of Chochmah and its descent in the form of bread, to be strength;

> These are the "letters" within Chochmah, found in Z'eir Anpin's Netzach and Hod and below, where the Tree of Knowledge of good and evil is found. There Chochmah clothes itself and descends as "bread," to be strength.

ואינה בבחי' שמחה כמו היין כי לחם אין בו טעם מתיקות והוא בחי' מלכות כמ"ש כי לא על הלחם לבדו יחיה האדם[51] (וכמ"ש בזהר ויחי דר"מ ע"א)

and it is not in the form of joy like wine, for bread has no taste of sweetness; and it is the level of Malchus, as it is written, "For not by bread alone does man live" (and as is written in the Zohar, Vayechi, folio 240a).

> Bread is strength rather than joy, for it has no sweetness, unlike wine; and it is the level of Malchus. The verse "not by bread alone does man live" points to this, and the text cites the Zohar on Vayechi.

ואעפ"כ [ואף על פי כן] תחלה הוא הלחם כנודע שאי אפשר לשתות יין אליבא ריקנא ושם הוא לחמו בלחמי[52] שתי הלחם הם נו"ה [נצח והוד] איהו בנצח ואיהי בהוד כו'

Nevertheless, bread comes first, as is known that it is impossible to drink wine on an empty stomach (aliba reikana). And there is "Eat of my bread" (lachamu belachmi): the two loaves are Netzach and Hod, "He in Netzach and she in Hod," etc.

> Still, bread must come first, just as one should not drink wine on an empty stomach. In the verse "Come, eat (lachamu) of my bread (lachmi)," lachamu is the plural command "eat!" and lachmi means "my bread"; the Alter Rebbe hears in them two forms of lechem, bread, and reads them as the two loaves offered on Shavuos, which correspond to Netzach and Hod, in the Kabbalistic phrase "He in Netzach and she in Hod."

והוד הוא בניקוד מלאפום ולכן נקרא לחמו גם לחמו לשון רבים היינו עליות המלכות מרה"ר [מרשות הרבים] טורי דפרודא כו'

And Hod is in the vowel melopum [u]; therefore it is called lachamu. Also, lachamu is plural: that is, the ascents of Malchus from the public domain, "the mountains of separation," etc.

> Hod's vowel is melopum, which the Kehot note explains is the Sephardic name for shuruk; lachamu ends in that vowel, so it corresponds to Hod. Its plural form alludes to Malchus rising up from the "public domain," the realm of multiplicity called "the mountains of separation." (The printed Hebrew's חלמו is a transposition of לחמו, lachamu, and its היניו a misprint for היינו, "that is.")

ולחמי היינו איהו בנצח שהוא בניקוד חירק שאח"כ יוכל להיות יין המשמח ולהיות להצהיל פנים משמן דוקא בעטרה שעטרה לו אמו כו'

And lachmi is "He in Netzach," which is in the vowel chirik [i]; so that afterward there can be the wine that gladdens, and there can be "to make the face shine with oil" specifically, "with the crown with which his mother crowned him," etc.

> Lachmi ends in chirik, the vowel of Netzach ("He in Netzach"). After this "bread" can come the gladdening wine and the oil that makes the face shine, culminating in "the crown with which his mother crowned him."

אך בחינת העטרה זו צ"ל צאינה וראינה צאינה מאצילות כי באצילות הכל בבחינת מקיפים ואיהו וחיוהי חד

But this level of the crown must be "Go out and gaze": "go out" from Atzilus, for in Atzilus everything is in the mode of makifim (encompassing lights), and "He and His life-forces are one";

> Yet this crown must be seen by "going out" of Atzilus, where everything is encompassing light and "He and His life-forces are one": there nothing stands apart to perceive it.

ואינו נראה ונגלה כו' רק צאינה וראינה בנות ציון היינו בהיכלות דבריאה שם מורגש ונגלה כבוד גילוי התענוג כו':[53, 54, 55]

and it is not seen and revealed, etc.; only "Go out and gaze, O daughters of Zion," that is, in the chambers (heichalos) of Beriah: there the glory of the revelation of the delight is felt and revealed, etc.

> So it is not seen or revealed there, but only in the "chambers" (heichalos) of Beriah, the first world of separate existence, where the glory of revealed delight can be felt. Section 5 returns to ask how this is possible.

SECTION 4 · ¶4–8

Counsels from afar

4 ג והנה להבין ענין הלחם שאנו רואים שהלחם דוקא יסעד לבב אנוש יותר מהיין כו' וגם כאן מבואר ששרשו מאבא שהוא למעלה מבחי' יין שהוא אימא כו'

3. Now, to understand the matter of bread: we see that bread specifically "sustains the heart of man" more than wine, etc.; and here too it is explained that its root is from Abba, which is above the level of wine, which is Imma, etc.

> Section 3 asks why bread, of all foods, "sustains the heart of man" more than wine, and why its root should be in Abba, Chochmah, which is higher than wine, Imma, Binah. "The heart of man" was identified above with Malchus.

ויובן ע"ש מ"ש באגה"ק [באגרת הקודש] בתחלתו ע"פ חגרה בעוז מתניה[56] אין עוז אלא תורה שהיא נותנת כח ועוז לבחי' מתנים[57] כו' ע"ש.

This will be understood on the basis of what is written in Iggeres HaKodesh, at its beginning, on the verse "She girds her loins with strength": "Strength means nothing but Torah," which gives power and strength to the level of the loins, etc.; see there.

> The answer starts from the opening of Iggeres HaKodesh, on the verse "She girds her loins with strength," where "strength" means the Torah: the Torah gives strength to the "loins," which, the epistle explains, hold up the whole body with the head and carry it where it is going.

והנה המתנים הם נו"ה [נצח והוד] שנקראים תרין שוקין ובמקום המתנים בפנים שם הם הכליות שנו"ה [שנצח והוד] נקי' ג"כ כליות יועצות.[58]

Now, the loins are Netzach (victory) and Hod (splendor), which are called "the two thighs" (terein shokin); and at the place of the loins, within, are the kidneys, for Netzach and Hod are also called "the counseling kidneys."

> In the Kabbalistic image of the body, the loins correspond to Netzach and Hod, the "two thighs." Inside, at the loins, are the kidneys, traditionally called "the counseling kidneys," so Netzach and Hod are also the faculty of counsel.

ומבואר בע"ח [בעץ חיים][59] שנה"י [שנצח הוד יסוד] חדשים נמשכים מהכתר (בפע"ח [בפרי עץ חיים] שער העמידה פי"ד [פרק י"ד / פרשה י"ד][60] איתא וז"ל [וזה לשונו] אריך אנפין שהוא הכתר הנקרא אל עליון שהוא הגומל חסדים שהם נה"י [נצח הוד יסוד] דזעיר אנפין המוציא אותם בסוד תוספות מחדש[61] עכ"ל [עד כאן לשונו])

And it is explained in Etz Chaim that the new Netzach, Hod and Yesod are drawn from Keser (the Crown) (in Pri Etz Chaim, Sha'ar HaAmidah, chapter 14, it says, and these are his words: "Arich Anpin, which is Keser, called Kel Elyon (G-d Most High), is the One who 'bestows kindnesses,' which are the Netzach, Hod and Yesod of Z'eir Anpin, bringing them forth in the mystery of an addition anew." End of quote.)

> Etz Chaim teaches that Z'eir Anpin receives a "new" Netzach, Hod and Yesod, and that these come from Keser. The text quotes Pri Etz Chaim on the first blessing of the Amidah: Arich Anpin, which is Keser, is "Kel Elyon" who "bestows kindnesses," and these kindnesses are the new Netzach, Hod and Yesod given to Z'eir Anpin as an addition. In Likkutei Torah, Masei, the Alter Rebbe quotes the same passage and concludes that Netzach and Hod are rooted in Keser, above Abba and Imma, just as the legs carry the whole body and the head.

ועיין בפי' הרמ"ז [הרב משה זכות] בפ' בראשית (דף ח' ריש ע"א) גבי לכל עושיהם[62] מ"ש בשם ספר הליקוטים בדרוש נה"י [נצח הוד יסוד] החדשים כו'.

And see the commentary of the Ramaz (Rabbi Moshe Zacuto) on Parshas Bereishis (folio 8, beginning of side a), regarding "to all who practice them," what he wrote in the name of Sefer HaLikkutim in the discourse on the new Netzach, Hod and Yesod, etc.

> The Ramaz, in his commentary on the Zohar, cites a further teaching on the new Netzach, Hod and Yesod from Sefer HaLikkutim, in connection with the verse "[good understanding] to all who practice them."

וזהו חגרה בעוז מתניה עוז היינו התורה ששרשה מהכתר ממנה נמשך הכח ועוז לבחי' מתנים שהם נו"ה [נצח והוד].

And this is "She girds her loins with strength": "strength" is the Torah, whose root is from Keser; from it the power and strength are drawn to the level of the loins, which are Netzach and Hod.

> So "She girds her loins with strength" means that the Torah, whose root is in Keser, gives power to Netzach and Hod. The highest gives strength to the lowest.

והענין הוא כמו עד"מ[63] שאנו רואים שיש אדם שאע"פ [שאף על פי] שמשיג השכל עכ"ז [עם כל זה] אינו יכול ללמדו לזולתו כ"א לעצמו הוא מבין

The explanation is like what we see, by way of analogy: there is a person who, although he grasps an idea, nevertheless cannot teach it to another; only for himself does he understand [it],

> The analogy: some people understand an idea well enough for themselves but cannot teach it to anyone else.

אבל אינו יכול להשפיעו ולהבינו לאחרים והטעם הוא מפני שהוא אינו בר שכל גדול כל כך לכך די לו להפקיע את עצמו

but he cannot impart it and make it understood to others. The reason is that he is not a person of such great intellect; therefore it is enough for him to satisfy himself,

> Such a person's grasp is not great enough to do more than satisfy his own understanding.

אבל לא יוכל לשית עצות בנפשו איך להשפיע לזולתו כמ״ש באגה״ק [באגרת הקודש] בד״ה להבין משל ומליצה שכדי להשפיע צריך להתייעץ איך להשפיע בדרך שיוכל המקבל לקבל ההשפעה.[64]

but he cannot "take counsel in his soul" how to impart [it] to another; as is written in Iggeres HaKodesh, in the epistle beginning "To understand a parable and a figure": that in order to impart, one must take counsel how to impart in a way that the recipient will be able to receive what is imparted.

> He lacks the ability to "take counsel" about how to convey the idea. Iggeres HaKodesh, in the epistle "To understand a parable," explains that teaching requires planning how to present an idea so that the student can receive it.

שאם יאמרנה כמו שהיא בשכלו לא יוכל הבן שהוא קטן להבין ולקבל רק צריך לו לסדר בסדר וענין אחר

For if he says it as it is in his own mind, the son, who is small, will not be able to understand and receive [it]; rather, he must arrange it for him in another order and manner,

> If the teacher says the idea as it stands in his own mind, a young son will not understand it. He must rework it into another order and form.

דבר דבור על אופניו מעט מעט ובחי׳ עצה זו נקרא נצח והוד שהן כליות יועצות כו׳ וגם נו״ה [נצח והוד] נק׳ שחקים ורחיים ששוחקים מן לצדיקים[65]

"a word fitly spoken," little by little. And this level of counsel is called Netzach and Hod, which are "the counseling kidneys," etc. Netzach and Hod are also called Shechakim (the heavens) and millstones, which grind (shochakim) manna for the tzaddikim,

> He must give it as "a word fitly spoken," little by little, and this faculty of counsel is Netzach and Hod, the "counseling kidneys." Netzach and Hod are also called Shechakim, a name of one of the heavens that is related to shachak, "to grind," and the Talmud says that in the heaven called Shechakim millstones grind manna for the righteous.

כמו הטוחן ברחיים עד"מ שמפרר החטה[66] לחלקי [לחלקים] דקים מאד כך צריך האב להקטין השכל ודבר חכמה שרוצה להשפיע לבנו ולחלקו לחלקים רבים לומר לו מעט מעט במועצות ודעת כו' כמ"ש כ"ז [כל זה] באגה"ק [באגרת הקודש] שם. 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108

like one who grinds with millstones, by way of analogy, crushing the wheat into very fine particles. So must the father reduce the idea and the word of wisdom that he wishes to impart to his son, and divide it into many parts, to tell it to him little by little, with counsel and knowledge, etc., as all this is written in Iggeres HaKodesh there.

> As a mill grinds wheat into fine flour, a father must reduce his idea and break it into many small portions, teaching his son bit by bit. All this, the Alter Rebbe notes, is in Iggeres HaKodesh.

5 ולכן מי שאינו בר שכל גדול לא יוכל לשית עצות איך להשפיע ע"כ אע"פ [אף על פי] שמבין השכל בפ"ע [בפני עצמו] אינו יכול להשפיע לזולתו רק דוקא מי שהוא בר שכל גדול הוא שיכול להשפיע

Therefore one who is not a person of great intellect cannot take counsel how to impart; therefore, although he understands the idea by itself, he cannot impart it to another. Only one who is a person of great intellect is able to impart,

> The analogy concludes: only someone of great intellect can "take counsel" about how to impart; others understand for themselves but cannot pass it on.

כי מחמת גודל שכלו ועמקות דעתו יוכל להתייעץ איך להשפיע אפילו להבן שהוא קטן כו

for by virtue of the greatness of his intellect and the depth of his understanding he is able to take counsel how to impart even to the son who is small, etc.

> A great intellect, by its breadth and depth, can find a way to convey an idea even to a small child.

נמצא עצה זו שהיא בחי' נו"ה [נצח והוד] שרשו נמשך דוקא מגדלות השכל שלמעלה מעצם השכל שהוא משפיע כו' לכן יש שמשיג השכל ואעפ"כ [ואף על פי כן] אינו יכול להשפיע.

It follows that this counsel, which is the level of Netzach (victory) and Hod (splendor), has its root drawn specifically from the greatness of intellect, which is above the very idea that he imparts, etc. Therefore there is one who grasps the idea and nevertheless cannot impart [it].

> So the counsel of Netzach and Hod is rooted in a greatness of intellect beyond the idea being taught. That is why understanding an idea is not enough to be able to teach it.

וכך יובן הנמשל למעלה שזהו ענין שנה"י [שנצח הוד יסוד] החדשים נמשכים מהכתר. (ועמ"ש מזה ג"כ בביאור ע"פ אלה מסעי).[109, 110]

And so will the counterpart on high be understood: this is the matter of the new Netzach, Hod and Yesod being drawn from Keser (the Crown). (And see what is written on this also in the explanation on the verse "These are the journeys.")

> The same applies above: the new Netzach, Hod and Yesod of Z'eir Anpin are drawn from Keser, which is beyond intellect. The text points to the explanation on "These are the journeys" in Parshas Masei, which the Kehot note identifies as the second biur there, section 3.

כי הנה עולמות בי"ע הם בעלי גבול ותכלית ואינן ערוך כלל לאצילות שבו מלובש אור א"ס ב"ה

For the worlds of Beriah, Yetzirah and Asiyah are bounded and finite, and bear no comparison at all to Atzilus, in which the Infinite Light (Or Ein Sof), blessed be He, is enclothed.

> The lower worlds of Beriah, Yetzirah and Asiyah are finite and bear no comparison to Atzilus, where the Infinite Light is enclothed. Something is needed to bridge that gap.

לכן כדי להיות השפעת האור והחיות מאצילות לבי"ע זהו ע"י נו"ה [נצח והוד] שנק' מאזני צדק ששוקלי' [ששוקלים] איך וכמה יהי' [יהיה] ההשפעה מבחי' צדק מלי' דאצילות המחיה בי"ע וזהו ענין כליות יועצות כו'.[111]

Therefore, for there to be the flow of the light and the life-force (chayus) from Atzilus to Beriah, Yetzirah and Asiyah, this is through Netzach and Hod, which are called "scales of righteousness" (moznei tzedek), for they weigh how and how much the flow will be from the level of Tzedek, the Malchus (sovereignty) of Atzilus, which gives life to Beriah, Yetzirah and Asiyah. And this is the meaning of "the counseling kidneys," etc.

> Netzach and Hod bridge it: they are the "scales of righteousness" (moznei tzedek, Leviticus 19:36) that weigh how much influence may pass from the Malchus of Atzilus, called Tzedek, "righteousness," to the lower worlds. This weighing is the "counsel" of the kidneys.

6 ולכך גם נבואת משה הי' [היה] רק מבחי' נו"ה [נצח והוד] וכמ"ש האריז"ל [האר"י זכרונו לברכה] בשער הנבואה פ"א[112] וכמ"ש באגה"ק [באגרת הקודש] בד"ה עוטה אור שלמעלה מנו"ה [מנצח והוד] אין שום השגה לנביא וחוזה.[113]

Therefore even the prophecy of Moshe was only from the level of Netzach (victory) and Hod (splendor), as the Arizal, of blessed memory, wrote in Sha'ar HaNevuah, chapter 1, and as is written in Iggeres HaKodesh, in the epistle beginning "He wraps [Himself in] light": that above Netzach and Hod there is no apprehension at all for a prophet or seer.

> This is why even Moshe's prophecy came from Netzach and Hod. The Kehot note quotes the Arizal's Sha'ar HaNevuah: Moshe, master of all the prophets, prophesied from the first two joints of Z'eir Anpin's Netzach and Hod, from their inner side, where no other prophet could; and Iggeres HaKodesh, in "He wraps Himself in light," says that above Netzach and Hod a prophet has no apprehension at all.

ולכן התהוות נה"י [נצח הוד יסוד] חדשים שהם בחי' עצה הנ"ל איך להשפיע למקור דבי"ע נמשך דוקא מבחינת הכתר.

Therefore the coming into being of the new Netzach, Hod and Yesod, which are the level of the counsel mentioned above — how to impart to the source of Beriah, Yetzirah and Asiyah — is drawn specifically from the level of Keser (the Crown).

> Since Netzach and Hod are the "counsel" that adapts divine light for the source of the lower worlds, their new form must come from Keser, the highest level.

ע"ד המגביהי לשבת המשפילי לראות[114] בשמים ובארץ דהפי' כי לפי שהוא גבוה מאד נעלה ע"כ שמים וארץ ומעלה ומטה שוין לפניו.

This is along the lines of "Who is enthroned on high, who lowers [Himself] to look upon heaven and earth": the meaning is that because He is exceedingly high and exalted, therefore heaven and earth, above and below, are equal before Him.

> The verse "Who is enthroned on high, who lowers [Himself] to look upon heaven and earth" illustrates this. Because G-d is so exalted, heaven and earth, high and low, are equal before Him.

ולכן משפילי לראות אפי' [אפילו] בארץ כמו בשמים כו'.

Therefore He "lowers [Himself] to look" even upon the earth as upon heaven, etc.

> Therefore He can look down upon the earth as readily as upon heaven: only what is beyond both relates to the lowest as to the highest, and so only Keser can give rise to the counsel that adapts light for the lowest.

וזהו מ"ש בזהר פ' בלק (דקצ"ג ע"ב) ע"פ ה' אלקי אתה ארוממך אודה שמך כי[115] עשית פלא עצות מרחוק אמונה אמן (בישעיה סי' כ"ה) עצות מרחוק מאן נינהו אינן תרין בדי ערבות דכל עיטא דנביאים מתמן אתיא[116] אינון איקרון עצות מרחוק.

And this is what is written in the Zohar, Parshas Balak (folio 193b), on the verse "Havayah, You are my G-d; I will exalt You, I will praise Your Name, for You have done wonders, counsels from afar, in faithfulness, truth" (in Isaiah, chapter 25): "'Counsels from afar' — who are they? These are the two willow branches (badei aravos), for all the counsel of the prophets comes from there; they are called 'counsels from afar.'"

> The Zohar on Balak (3:193b) expounds Yeshayahu's song of thanks, "for You have done wonders, counsels from afar," and explains "counsels from afar" as the "two willow branches," Netzach and Hod, from which all the counsel of the prophets comes.

ור"ל [ורוצה לומר] שבחי' נו"ה [נצח והוד] שנק' עצות הם מקבלים הכח לזה מרחוק דהיינו מבחי' חכמה וכתר וכמ"ש אמרתי אחכמה[117] והיא רחוקה ממני.

That is to say, the level of Netzach and Hod, which are called "counsels," receive the power for this "from afar," that is, from the level of Chochmah (wisdom) and Keser; as it is written, "I said, 'I will become wise,' but it is far from me."

> The Alter Rebbe adds that they are "from afar" because they draw their power from far above, from Chochmah and Keser, of which King Shlomo said, "I said, 'I will become wise,' but it is far from me."

וע"ז נאמר ג"כ כי עשית פלא כו' שנמשך מבחי' פלאות חכמה שלמעלה מהשכל המושג כו' וזהו פלא יועץ[118] כו' ע"ש.

And of this it is also said, "for You have done wonders," etc.: that it is drawn from the level of the wonders of wisdom (pela'os chochmah), which are above the intellect that can be grasped, etc. And this is "Wondrous Counselor" (pele yo'etz), etc.; see there.

> "You have done wonders" alludes to the "wonders of wisdom," which are beyond the intellect that can be grasped. The phrase "Wondrous Counselor" (pele yo'etz) joins the two: counsel rooted in wonder.

וזהו ענין חגרה בעוז[119] דוקא מתניה כנ"ל וזהו ענין מעלת ומדרגת הבחי' בתורה מה שנקרא לחם שהוא בנו"ה [בנצח והוד]

And this is the matter of "She girds with strength" specifically "her loins," as mentioned above. And this is the matter of the superiority and rank of the level in the Torah that is called bread, which is in Netzach and Hod.

> This is why "She girds her loins with strength" stresses the loins: the Torah's strength reaches Netzach and Hod. The "bread" of the Torah, which is in Netzach and Hod, therefore has a high rank.

וז"ש [וזהו שכתוב] בזהר (פ' פנחס דרי"ז ע"ב) ההוא לחם דאזילו שחקים וטחנין מנא למיכלא דצדיקייא[120] כו'

And this is what is written in the Zohar (Parshas Pinchas, folio 217b): "That bread which the Shechakim go and grind, manna as food for the tzaddikim," etc.

> The Zohar on Pinchas (3:217b), expounding this very verse, "and bread sustains the heart of man," speaks of the bread that the Shechakim go and grind as manna for the righteous, from which many hosts, called "the heart of man," are sustained.

וכמ"ש לעיל עד"מ שמפרר החטה לחלקים דקים מאד. כך נמשכו אותיות התורה למטה עד שכל אדם יוכל לקבל כו' וכן התחלקות הלכות תשבע"פ [תורה שבעל פה].

And as was written above, by way of analogy, one crushes the wheat into very fine particles; so were the letters of the Torah drawn down below, until every person is able to receive [them], etc.; and so too the division of the laws of the Oral Torah.

> As in the analogy of the miller, who crushes wheat into fine flour, the letters of the Torah were "ground" and brought down until every person can receive them, and so too the laws of the Oral Torah were divided into many particulars.

7 וא"כ אף שנשפל למטה מבחי' יין ואין בו טעם מתיקות וכמו נו"ה [נצח והוד] נק' בדי ערבות[121] שאין בהם טעם כו' אעפ"כ [אף על פי כן] שרשן גבוה יותר דהיינו מבחי' החכמה והכתר כנ"ל וזהו עצות מרחוק.

If so, although [bread] is lowered beneath the level of wine and has no taste of sweetness, just as Netzach (victory) and Hod (splendor) are called "willow branches," which have no taste, etc., nevertheless their root is higher, that is, from the level of Chochmah (wisdom) and Keser (the Crown), as mentioned above. And this is "counsels from afar."

> So bread is lower than wine and has no sweetness, just as Netzach and Hod are called "willow branches," which have no taste; yet their root is higher, in Chochmah and Keser. That is the meaning of "counsels from afar."

וכמו שאמר שלמה המלך ע"ה [עליו השלום] והיא רחוקה ממני[122] ששרשה משכל הנעלם מכל רעיון[123] ונק' פלא כו'

And as King Shlomo, peace be upon him, said, "but it is far from me": for its root is from the intellect that is hidden from all thought, and it is called pele (wonder), etc.;

> King Shlomo's words "but it is far from me" refer to this distant root: an intellect hidden beyond all thought, which is called pele, "wonder."

ומשם נמשכה בבחי' נו"ה [נצח והוד] להיות בבחי' לחם חטה ע"י שמפרר החטה לחלקים דקים כנ"ל וזהו ממרחק תביא לחמה[124, 125] וכמ"ש בזהר (פ' צו דל"ה ע"ב)

and from there it was drawn into the level of Netzach and Hod, to be in the form of bread of wheat, by crushing the wheat into fine particles, as mentioned above. And this is "From afar she brings her bread," as is written in the Zohar (Parshas Tzav, folio 35b).

> From that hidden height it descends into Netzach and Hod and becomes "bread of wheat," ground fine as explained above. The verse about the woman of valor, "From afar she brings her bread," says exactly this; the Zohar on Tzav, explaining "counsels from afar," brings this verse together with "From afar Havayah appeared to me."

ור"ל [ורוצה לומר] שבחי' לחם שרשו ממקום גבוה מאד דהיינו מבחי' שהיא רחוקה מגדר ההשתלשלות ולכן לחם זה לבב אנוש יסעד.

That is to say, the level of bread has its root in a very high place, that is, from a level that is far from the bounds of the chain of descending worlds (hishtalshelus). Therefore this bread "sustains the heart of man."

> Bread is rooted in a level far beyond the chain of descending worlds. That is why this bread, rather than wine, "sustains the heart of man."

ובזה יובן ג"כ ענין הלוחות דהנה מבואר במ"א ע"פ אם בחקתי תלכו[126, 127] במ"ש חרות על הלוחות[128] אשר נחקק מהם ובהם שזהו ענין גליף גליפו בטהירו עילאה[129, 130] והיינו בחינת כתר ע"ש באריכות

With this the matter of the Tablets will also be understood. For it is explained elsewhere, on the verse "If you walk in My statutes," regarding what is written, "engraved upon the Tablets," that [the letters] were engraved from them and in them: that this is the matter of "He engraved an engraving in the supernal luster" (galif gelifu bitehiru ila'ah), which is the level of Keser — see there at length.

> The same principle explains the Tablets of the Covenant. A discourse on "If you walk in My statutes" explains that the letters were "engraved" in the stone itself, not written on it, and links this with the Zohar's "He engraved an engraving in the supernal luster," the level of Keser.

וגם לכן יש תר"ך אותיות[131] בעשרת הדברות וצ"ל דהנה בפרדס בעה"כ [בערכי הכינויים] כ' [כתב] שהלוחות הם נצח והוד וכ"כ [וכן כתב] באוצ"ח [באוצרות חיים] דפ"ה ובע"ח [ובעץ חיים] של"ז פ"ו.

And also, for this reason there are 620 letters in the Ten Commandments. Yet this needs to be understood, for in Pardes [Rimonim], in Erchei HaKinuyim [its lexicon of appellations], he wrote that the Tablets are Netzach and Hod; and so it is written in Otzros Chaim, folio 85, and in Etz Chaim, Sha'ar (Gate) 37, chapter 6.

> For this reason the Ten Commandments have 620 letters, the numerical value of keser, "crown" (kaf 20, tav 400, reish 200); the maamar "Go out and gaze" explains that the Torah is rooted in the supernal will, Keser, the "620 pillars of light." But the Kabbalists (Pardes, Otzros Chaim and Etz Chaim) say that the Tablets are Netzach and Hod, which seems to contradict this.

> **THE REBBE ON THIS PARAGRAPH** · AI research, checked against each source; not yet reviewed by a person
>
> **BACKGROUND FROM THE REBBE**
>
> In a talk on the night of Hoshana Rabbah 5744 (Likkutei Sichos vol. 29), the Rebbe asks why the willow had a mitzvah of its own in the Temple and has a day of its own, Hoshana Rabbah. He starts from the Midrash that the four species are four kinds of Jews, the willow, with „אין בה טעם ואין בה ריח" (no taste and no smell), standing for those without Torah or good deeds, and from the Rebbe Rayatz's saying that these are simple folk who keep the mitzvos with simple faith.
>
> Our paragraph says that Netzach and Hod are called „בדי ערבות" (willow branches) because, like the willow, they have no taste, and yet „שרשן גבוה יותר" (their root is higher). In this talk the Rebbe concludes that the willow too has a virtue of its own over the other three species, and his note sends the reader to exactly these words of ours. He then explains the virtue with the Baal Shem Tov's saying, which he brings: the simplicity of simple Jews is one with „פשיטות העצמות" (the simplicity of the Essence), and in the willow, which has no revealed qualities to cover it, that simplicity shows openly.
>
> The Alter Rebbe: וכמו נו"ה נקי' בדי ערבות שאין בהם טעם כו' אעפ"כ שרשן גבוה יותר
>
> The Rebbe: אַז אויך אין סוג „ערבה" איז דאָ אַ מעלה לגבי די אַנדערע ג' מינים
>
> Likkutei Sichos, vol. כט, p. 224, note 30 (the talk begins on p. 220) · ליל הושענא רבה, ה'תשד"מ

8 ולפי הנ"ל א"ש [אתי שפיר] והיינו ע"ד מ"ש בפע"ח [בפרי עץ חיים] בפי אל עליון כתר[132] גומל חסדים טובים[133] נו"ה [נצח והוד] דאבא וכנ"ל.

According to what was said above, this is well resolved; and this is along the lines of what is written in Pri Etz Chaim in the explanation of "Kel Elyon": Keser (the Crown); "who bestows good kindnesses": the Netzach (victory) and Hod (splendor) of Abba, as mentioned above.

> The difficulty is resolved by what was said above: Netzach and Hod are drawn from Keser, so the Tablets can be both. Pri Etz Chaim reads the Amidah's "Kel Elyon" as Keser and "who bestows good kindnesses" as the Netzach and Hod of Abba, joining the two.

ועמ״ש מענין אותיות התורה בד״ה נר חנוכ[134]ה כו׳ מזוזה מימין[135] כו׳ וזהו בחי׳ לחם וכמ״ש בד״ה וספרתם לכם[136] גבי חטה כ״ב אתוון דאורייתא ששרשן מאותיות החקיקה כו׳ ע״ש:

And see what is written on the matter of the letters of the Torah in the discourse beginning "The Chanukah lamp," etc., "the mezuzah on the right," etc.; and this is the level of bread. And as is written in the discourse beginning "And you shall count for yourselves," regarding wheat: the 22 letters of the Torah, whose root is from the engraved letters, etc.; see there.

> On the letters of the Torah the text refers to the Torah Ohr discourse on the Chanukah lamp, where the mezuzah on the right is an ascent from below and the Chanukah lamp on the left draws down the light of the Torah, and it identifies the letters with "bread." The discourse on counting the Omer links wheat (22 in numerical value) with the 22 letters of the Torah, rooted in the "engraved letters" of the level of Keser.

SECTION 5 · ¶9–17

The two loaves: Written and Oral Torah

9 ד וביאור הענין דלחמו בלחמי. הנה שתי הלחם הם תשב״כ [תורה שבכתב] ותשבע״פ [ותורה שבעל פה][137] וזהו ג״כ ענין לחמו ולחמי.

4. The explanation of the matter of "lachamu belachmi": the two loaves (shtei halechem) are the Written Torah and the Oral Torah, and this is also the matter of lachamu and lachmi.

> Section 4 explains "lachamu belachmi": the two loaves offered on Shavuos are the Written Torah and the Oral Torah. The two forms of the word for bread correspond to the two Torahs.

כי לחמו לשון רבים זהו תשבע״פ [תורה שבעל פה] ולחמי לשון יחיד זהו תשב״כ [תורה שבכתב].

For lachamu, in the plural, is the Oral Torah, and lachmi, in the singular, is the Written Torah.

> Lachamu is a plural form and stands for the Oral Torah; lachmi ("my bread") is singular and stands for the Written Torah. In the verse lachamu is the command "eat!" addressed to many, and the Alter Rebbe reads it as bread in the plural.

כי הנה תשבע"פ עיקרה להשיג ולהבין הדין וההלכה שאם אומר ההלכה ואינו מבין אינו נחשב לו ללימוד כלל (כמ"ש במג"א [במגן אברהם] סי' נ')[138] ומאחר שהוא בבחינת השגה הרי כל א' משיג לפי מדרגתו

For the essence of the Oral Torah is to grasp and understand the law and the halachah; for if one says the halachah and does not understand [it], it is not considered study for him at all (as is written in the Magen Avraham, section 50). And since it is in the mode of comprehension, each one comprehends according to his level;

> The reason is that the Oral Torah is essentially comprehension: studying it means understanding the law, and the Magen Avraham rules that reciting halachah without understanding it does not count as study. Since it depends on comprehension, each person grasps it according to his own level.

ולכן נקרא לחמו לשון רבים שיש לכל א' חלק בפ"ע [בפני עצמו] כפי ערך השגתו והוא רשות הרבים.

therefore it is called lachamu, in the plural, for each one has a portion of his own according to the measure of his comprehension; and it is the public domain (reshus harabim).

> That is why it is called by a plural word: each person has his own portion according to his understanding, and so it is the "public domain," reshus harabim, literally "the domain of the many."

ותשב"כ [ותורה שבכתב] נקרא לחמי לשון יחיד דהנה עיקר תשב"כ [תורה שבכתב] היא הכתובה תמונת אותיות כפי התמונה כן הוא רמיזתו למעלה.

And the Written Torah is called lachmi, in the singular, for the essence of the Written Torah is what is written, the form of the letters: according to the form, so is its allusion above.

> The Written Torah is singular because its essence is the written text itself, the form of the letters, and each form alludes to something above.

אבל השגת שכל האדם אין בהם כלל כי הם למעלה מן השכל כו' חכים ולא בחכמה ידיעא[139, 140]

But in them there is no comprehension of the human intellect at all, for they are above the intellect, etc.: "wise, but not with a known wisdom."

> Human comprehension has no part in the letters as such, for they are above intellect, like G-d, of whom the Tikkunei Zohar says, "You are wise, but not with a knowable wisdom."

ולכן נקרא תורה שבכתב ואין תלוי בדעת ואפילו ע"ה [עם הארץ] אם אמר הפסוק בלתי שום דעת כלל נקרא עוסק בתורה שבכתב ולפיכך כל ע"ה [עם הארץ] מברך ברכות התורה בשחר לפני הפסוקים וכן כשעולה לס"ת [לספר תורה].

Therefore it is called the Written Torah, and it does not depend on understanding. Even an unlearned person (am haaretz), if he said a verse without any understanding at all, is called one who is occupied in the Written Torah; therefore every unlearned person recites the blessings over the Torah in the morning before the verses, and likewise when he is called up to the Torah scroll.

So the Written Torah does not depend on understanding: even an unlearned person who says a verse without understanding it is engaged in Torah. That is why everyone says the blessings over the Torah each morning before the verses, and when called up to the Torah scroll. In Likkutei Torah, Vayikra, the Alter Rebbe adds that the Written Torah draws from a source above Chochmah through its letters, so even one who does not understand the words draws it down.

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

BACKGROUND FROM THE REBBE

In a talk drawn from Shavuos 5711 and 5714 (Likkutei Sichos vol. 32, Emor), the Rebbe asks why a meal-offering of new grain brought before the omer is invalid, while one brought before the „שתי הלחם" (two loaves) is valid, and answers by contrasting the barley omer of Pesach with the wheat loaves of Shavuos in the service of the soul.

Our paragraph reads the two loaves as the Written (תורה שבכתב) and the Oral Torah: „לחמו" (eat, said to many), plural, is the Oral Torah, grasped by each according to his understanding; „לחמי" (My bread), singular, is the Written Torah, „למעלה מן השכל" (above understanding), so that even an unlearned person who says a verse is learning Torah. Citing the Zohar and, among other places in Likkutei Torah, our page, the Rebbe builds on this: the Oral Torah's essence is understanding, while the Written Torah is fulfilled even by one who does not know what he reads, so „מורגש יותר הביטול לנותן התורה" (bittul to the Giver of the Torah is felt more) in it. Offering the two loaves together, he says, joins the two parts of the Torah: the understanding of the Oral Torah must be permeated by the bittul of the Written.

The Alter Rebbe: כי לחמו לשון רבים זהו תשבע"פ ולחמי לשון יחיד זהו תשב"כ

The Rebbe: שההבנה וההשגה של תושבע"פ צריכה להיות חדורה ע"י הביטול שבתורה שבכתב

Likkutei Sichos, vol. לב, p. 137, notes 43 and 45 (the talk begins on p. 134) · משיחות חג השבועות תשי"א, תשי"ד

10 ולכן דברים שבכתב[141] אי אתה רשאי לאומרן בע"פ [בעל פה] כי באמת א"א להביאם בשכל ודעת

Therefore, "matters that are written, you are not permitted to say by heart," for in truth it is impossible to bring them into intellect and understanding;

This is why the Talmud rules that "matters that are written you may not say by heart": the Written Torah cannot truly be brought into human intellect and understanding.

וכן דברים שבע"פ [שבעל פה] אי אתה רשאי לאומרן בכתב כי הם הדעת והכתיב הוא למעלה מהדעת[142] כו' וע"כ נקרא תשב"כ [תורה שבכתב] לחמי לשון יחיד דלא שייך לומר בה התחלקות המדרגות כ"א [כל אחד / כל אחת] לפי השגתו מאחר שבאמת היא למעלה לגמרי מהשכל כו'

and likewise, "matters that are oral, you are not permitted to say in writing," for they are understanding (daas), whereas the written is above understanding, etc. Therefore the Written Torah is called lachmi, in the singular, for one cannot speak of it in terms of a division of levels, each one according to his comprehension, since in truth it is entirely above the intellect, etc.;

> Likewise "matters that are oral you may not say in writing," because the Oral Torah is understanding itself, while the written text is above understanding. So the Written Torah is "singular": one cannot speak of it as divided into levels, each according to his grasp.

והפשטיות המושג נקרא רק לבושא דאורייתא לגבי פנימיותו הרמוז בהאותיות ועמ"ש בפ' ברכה בד"ה תורה צוה[143] כו' ע"ש.

and the plain meaning that is grasped is called only "the garment of the Torah" compared to its inner dimension (pnimiyus), which is alluded to in the letters. And see what is written in Parshas Berachah, in the discourse beginning "Torah tzivah" ("The Torah [that Moshe] commanded"), etc.; see there.

> Even the plain meaning we grasp is only "the garment of the Torah," compared with the inner dimension hidden in its letters. The text refers to the discourse on "Torah tzivah" in Parshas Berachah.

11 ועוד טעם שנקרא תשבע"פ [תורה שבעל פה] לחמו לשון רבים דהנה מבואר במ"א באגה"ק [באגרת הקודש] ד"ה והמשכילים[144] יזהירו וז"ל [וזה לשונו]

There is a further reason why the Oral Torah is called lachamu, in the plural: for it is explained elsewhere, in Iggeres HaKodesh, in the epistle beginning "And the wise will shine," and these are its words:

> A second reason the Oral Torah is called by a plural word comes from Iggeres HaKodesh, in the epistle "And the wise will shine."

והנה כשהמל' דאצילות מתלבשת בק"נ [בקליפת נוגה] כדי לברר הניצוצות שנפלו בשבה"כ [בשבירת הכלים][145] אזי גם המלכות דאצילות נקרא בשם עה"ד [עץ הדעת] טו"ר [טוב ורע] לגבי ז"א דאצילות שאינו יורד שם ונקרא עץ החיים כו' יעו"ש [יעויין שם]

"Now, when the Malchus (sovereignty) of Atzilus is enclothed in kelipas nogah [the translucent husk] in order to refine the sparks that fell in the shattering of the vessels, then the Malchus of Atzilus too is called by the name 'the Tree of Knowledge of good and evil' relative to the Z'eir Anpin of Atzilus, which does not descend there and is called 'the Tree of Life,'" etc.; see there.

> There the Alter Rebbe writes that when Malchus of Atzilus clothes itself in kelipas nogah, the realm of mixed good and evil, to refine the fallen sparks, it is called "the Tree of Knowledge of good and evil." Z'eir Anpin, which does not descend there, is called "the Tree of Life."

ונודע כי עיקר בחינת רשות הרבים טורי דפרודא[146, 147] הוא בשבה"כ [בשבירת הכלים] וע"כ גם המלכות שהיא בחינת תשבע"פ [תורה שבעל פה] מל' קרינן לה[148, 149] שמתלבשת שם כדי לברר הניצוצות נקרא ג"כ בלשון רבים כמו שנקרא בשם עה"ד [עץ הדעת]

And it is known that the principal level of the public domain, "the mountains of separation," is in the shattering of the vessels. Therefore Malchus too, which is the level of the Oral Torah ("the Oral Torah, we call her Malchus"), since she is enclothed there in order to refine the sparks, is also called in the plural, just as she is called by the name "the Tree of Knowledge."

> The realm of plurality, called "the public domain" and "the mountains of separation," is principally in the shattering of the vessels. Malchus, which is the Oral Torah, enters that realm to refine its sparks, and so it too is called by a plural term, just as it is called "the Tree of Knowledge."

וזהו ענין ורב להושיע[150] כל רב מבבל[151, 152] כמ"ש במ"א[153] משא"כ תשב"כ [תורה שבכתב] שהיא בחי' ז"א דאצי' שאינו יורד שם נק' לחמי לי' [לשון] יחיד:

And this is the matter of "and great (rav) to save": every "Rav" is from Bavel [Babylonia], as is written elsewhere. Whereas the Written Torah, which is the level of the Z'eir Anpin of Atzilus, which does not descend there, is called lachmi, in the singular.

> This is hinted in "great (rav) to save," for rav, "great," shares its root with rabbim, "many," and in the saying that every "Rav" is from Bavel, Babylonia, the land of exile, where, as Iggeres HaKodesh explains, the main work of Torah is to refine the sparks. The Written Torah, Z'eir Anpin, does not descend there and remains "singular." The saying itself concerns rabbinic titles: the sages of Babylonia were called "Rav," while those ordained in the Land of Israel were called "Rabbi." The maamar reads it as showing that the Oral Torah's labor, carried out by those called rav, "many," belongs to the land of exile.

12 ומעתה יובן ג"כ מה שבחי' ב' התורות תשב"כ [תורה שבכתב] ותשבע"פ [ותורה שבעל פה] נקראו בשם שתי הלחם דוקא. דעחם היות שמבואר הטעם דבתשבע"פ [דבתורה שבעל פה] שייך לחמו לי' [לשון] רבים ובתשב"כ [ובתורה שבכתב] לחמי לי' [לשון] יחיד

Now it will also be understood why the level of the two Torahs, the Written Torah and the Oral Torah, are called by the name "the two loaves" specifically. For although the reason has been explained why lachamu, in the plural, applies to the Oral Torah, and lachmi, in the singular, to the Written Torah,

> With these explanations a new question arises: why are the two Torahs called "the two loaves" in particular? The reason for the plural and singular forms, lachamu and lachmi, has already been given.

מ"מ צ"ל למה נרמז זה ההפרש שבין תשב"כ [תורה שבכתב] לתשבע"פ [לתורה שבעל פה] בבחי' לחם דוקא. הלא התורה נק' בכמה שמות לחם יין[154] ושמן ולמה נרמזו בבחי' לחם דוקא.

nevertheless we need to understand why this difference between the Written Torah and the Oral Torah is alluded to in the level of bread specifically. Is not the Torah called by several names — bread, wine and oil? Why, then, were they alluded to in the level of bread specifically?

> But the Torah is called by several names, bread, wine and oil, as the Kehot note shows from the introduction to the Tikkunei Zohar. Why is the difference between the Written and the Oral Torah hinted specifically in bread?

13 והן אמת ייל [יש לומר] הטעם כפשוטו מפני דלחם זהו הנגלה שבתורה אשר בחלק הנגלה שייך לומר בי' בחי' הנ"ל דלחמו ולחמי

Now, it is true that the reason may be given simply: because bread is the revealed part of the Torah, and it is in the revealed part that one can speak of the two levels mentioned above, of lachamu and lachmi.

> A simple answer: bread is the revealed part of the Torah, and only there does the distinction between plural and singular, lachamu and lachmi, apply.

אמנם באמת עוד אפשר לומר הטעם דהנה מבואר במ"א בפי' בשלח[155] בענין לחם משנה[156] דשבת שהם כנגד ב' בחי' לחם. לחם מן הארץ[157] ולחם מן השמים[158, 159] שהוא המן

However, in truth one can give a further reason. For it is explained elsewhere, in Parshas Beshalach, on the matter of the double bread (lechem mishneh) of Shabbos, that they correspond to two levels of bread: bread from the earth, and bread from heaven, which is the manna.

> A deeper answer comes from the Torah Ohr discourse on Beshalach about the double portion of bread (lechem mishneh) on Shabbos, which corresponds to two kinds of bread: bread from the earth and the manna, bread from heaven.

וכנגד ב' לחמים אלו הם ב' ברכות ראשונות דבהמ"ז [דברכת המזון] ברכת הזן וברכת הארץ כו'

And corresponding to these two breads are the first two blessings of the Grace after Meals, the blessing "Who feeds" (HaZan) and the blessing of the Land, etc.

> These two kinds of bread correspond to the first two blessings of the Grace after Meals: "Who feeds" and the blessing for the Land.

דהנה פי' לחם מן הארץ כי בחי' ארץ הוא בחי' שם ב"ן [שם ב"ן] ולחם מן הארץ היינו בחי' בירורים דתהו שמתבררים ע"י המל' היורדת לברר כו'

For the meaning of "bread from the earth": the level of earth is the level of the Name Ban, and bread from the earth is the level of the refinements (beirurim) of Tohu, which are refined through Malchus (sovereignty), which descends to refine, etc.

> "Earth" is the Name Ban, associated with Malchus; bread from the earth is the refining of the sparks of Tohu, accomplished as Malchus descends to refine them.

ולחם מן השמים ירד בזכות משה שהוא שם מ"ה [שם מ"ה] כו' וזהו ענין ברכת הזן שתיקן משה[160] שהוא כנגד לחם מן השמים כו'

And bread from heaven came down in the merit of Moshe, who is the Name Mah, etc. And this is the matter of the blessing "Who feeds," which Moshe instituted, which corresponds to bread from heaven, etc.

> The manna fell in Moshe's merit, as the Talmud says, and Moshe, who said with Aharon "and what (mah) are we?" (Exodus 16:7), is the Name Mah, associated with self-nullification. So the blessing "Who feeds," which the Talmud says Moshe instituted, corresponds to bread from heaven.

וברכת הארץ נודה לך כנגד לחם מן הארץ כי יש ברכה והודאה יחו"ע [יחודא עילאה] ויחו"ת [ויחודא תתאה] כו' ע"ש באריכות.

And the blessing of the Land, "We thank You," corresponds to bread from the earth; for there is blessing and thanksgiving, the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah), etc. See there at length.

> The blessing for the Land, "We thank You," corresponds to bread from the earth. Blessing and thanksgiving correspond to the higher unity and the lower unity, as the Beshalach discourse explains at length.

14 והנה תשב"כ [תורה שבכתב] ותשבע"פ [ותורה שבעל פה] נקרא ג"כ שמים וארץ וכמ"ש במ"א בד"ה השמים כסאי[161, 162] כו' ובשאר דוכתי.

Now, the Written Torah and the Oral Torah are also called heaven and earth, as is written elsewhere, in the discourse beginning "The heavens are My throne," etc., and in other places.

> The Written Torah and the Oral Torah are also called "heaven" and "earth." In the Torah Ohr discourse on "The heavens are My throne," shamayim, "heaven," is read as sham mayim, "there is water," the Written Torah, which comes from Chochmah, and eretz, "earth," is related to ratzon, "will": the Oral Torah grasps the purpose of the divine will, from below to above.

ולכן הן הן ג"כ ב' בחי' לחם הנ"ל תשבע"פ [תורה שבעל פה] שהיא בחי' מל' המתלבשת בק"נ [בקליפת נוגה] לברר הנצוצות שנפלו בשבה"כ [בשבירת הכלים] נקרא לחם מן הארץ

Therefore they are also precisely the two levels of bread mentioned above: the Oral Torah, which is the level of Malchus (sovereignty) that is enclothed in kelipas nogah to refine the sparks that fell in the shattering of the vessels, is called bread from the earth,

> So they are also the two kinds of bread. The Oral Torah is Malchus, which clothes itself in kelipas nogah to refine the sparks that fell in the shattering of the vessels; it is "earth," and so it is bread from the earth.

וזהו לחמו לשון רבים ותשב"כ [ותורה שבכתב] שהיא מבחי' ז"א שאינו יורד שם נקרא לחם מן השמים לחמי לשון יחיד.

and this is lachamu, in the plural; and the Written Torah, which is from the level of Z'eir Anpin (the emotive attributes), which does not descend there, is called bread from heaven: lachmi, in the singular.

> Bread from the earth is the plural lachamu. The Written Torah, from Z'eir Anpin, which does not descend into kelipah, is "heaven": bread from heaven, the singular lachmi.

15 ועוד יתבאר זה יותר חממ"ש בפ' משפטים[163] ע"פ כמעשה לבנת הספיר וכעצם השמים לטהר[164] כו' שאותיות דתשב"כ [דתורה שבכתב] נק' אבנים שהן בריאה בידי שמים.

This will be explained further from what is written in Parshas Mishpatim on the verse "Like the work of the sapphire brick, and like the essence of the heavens for purity," etc.: that the letters of the Written Torah are called stones, which are a creation by the hands of Heaven.

> A Torah Ohr discourse on Mishpatim, on "the sapphire brick" and "the essence of the heavens," adds to this: the letters of the Written Torah are called "stones," which are created by Heaven. There the Alter Rebbe contrasts natural stones with bricks, which are made by man and fired in the kiln until they become like stone.

וזהו ענין כעצם השמים ואותיות תשבע"פ [תורה שבעל פה] נקי' לבנת הספיר והלבינה עשוי' [עשויים] ע"י האדם מעפר הארץ רק שנעשו ג"כ כאבנים.

And this is the meaning of "like the essence of the heavens." And the letters of the Oral Torah are called "the sapphire brick," and a brick is made by man from the dust of the earth, except that they too became like stones.

> The letters of the Oral Torah are called a "brick," which a person makes from the earth's clay; yet once fired, bricks too become like stone. The Oral Torah, shaped by human understanding, attains the firmness of the Written Torah.

16 ולכן שתי הלחם הם בנו"ה [בנצח והוד] דכמו הברכה על לחם מן הארץ נתקן בנודה לך בחי' הודאה כך תשבע"פ [תורה שבעל פה] הוא בחי' איהי בהוד

Therefore the two loaves are in Netzach (victory) and Hod (splendor). For just as the blessing over bread from the earth was instituted with "We thank You" (nodeh lecha), the level of thanksgiving (hoda'ah), so the Oral Torah is the level of "she in Hod";

> This is why the two loaves are Netzach and Hod. The blessing over bread from the earth is "We thank You" (nodeh lecha), an expression of thanksgiving (hoda'ah), and Hod is related to hoda'ah; so the Oral Torah is "she in Hod."

וכמו הברכה על לחם מן השמים תיקן משה ברכת הזן כו' כך זהו תשב"כ [תורה שבכתב] איהו בנצח שהוא נקודת חיר"ק בחי' נקודה וביטול כי נצח ענף החכמה וכן משה בחי' נצח דאבא כו'.

and just as over bread from heaven Moshe instituted the blessing "Who feeds," etc., so this is the Written Torah, "He in Netzach," which is the vowel-point chirik, the level of a point and of self-nullification (bittul); for Netzach is a branch of Chochmah (wisdom), and likewise Moshe is the level of the Netzach of Abba, etc.

> The blessing over the bread from heaven, "Who feeds," was instituted by Moshe, and the Written Torah is "He in Netzach." Netzach's vowel is chirik, a single dot, the shape of self-nullification; Netzach is a branch of Chochmah, and Moshe himself is the Netzach of Abba.

17 ופי׳ לכו לחמו בלחמי[165] היינו שיהי׳ [שיהיה] העסק בתשבע״פ [בתורה שבעל פה] לשמה שיהי׳ [שיהיה] לחמו ג״כ בבחי׳ לחמי למהוי אחד באחד.[166, 167] והיינו כמ,ש וכל בניך למודי[168] הוי׳.

And the meaning of "Come, eat of my bread" (lechu lachamu belachmi) is that the occupation with the Oral Torah should be for its own sake (lishmah), so that lachamu too should be in the mode of lachmi, "to be one in one." And this is as it is written, "And all your children shall be taught of Havayah."

> "Come, eat of my bread" is an invitation to make the plural bread like the singular: to study the Oral Torah for its own sake (lishmah), so that it becomes one with the Written Torah, "one in one," in the Zohar's phrase. This is what "all your children shall be taught of Havayah" means.

ויובן זה ממ״ש במ״א בפ׳ בראשית[169] בענין ב׳ ברכות ראשונות של נשואין יוצר האדם ואשר יצר את האדם שהם כנגד תשב״כ [תורה שבכתב] ותשבע״פ [ותורה שבעל פה] ושלכך בברכת אשר יצר חותם בברוך כו׳ ע״ש.

This will be understood from what is written elsewhere, in Parshas Bereishis, on the matter of the first two of the wedding blessings, "Who forms man" and "Who formed man," which correspond to the Written Torah and the Oral Torah; and that this is why the blessing "Who formed" concludes with "Blessed," etc.; see there.

> A Torah Ohr discourse in Bereishis explains the first two wedding blessings, "Who forms man" and "Who formed man," as the Written and the Oral Torah, and why the second, longer blessing closes with "Blessed are You."

SECTION 6 · ¶18

The waving of the two loaves

18 ומעתה יובן ג״כ ענין תנופת שתי הלחם. כי הנה תשב״כ [תורה שבכתב] ותשבע״פ [ותורה שבעל פה] נק׳ ג״כ חתן וכלה.

Now the matter of the waving (tenufah) of the two loaves will also be understood. For the Written Torah and the Oral Torah are also called groom and bride.

> Now the waving of the two loaves on Shavuos can be explained. The Written and the Oral Torah are also called groom and bride.

ועד"מ כדי להיות יחוד חתן וכלה צ"ל תחלה בחי' נשואין שהוא בחי' חופה שהיא בחי' המקיף על שניהם

By way of analogy: for there to be the union of groom and bride, there must first be the level of nisuin (marriage), which is the level of the chuppah [the wedding canopy], which is the level of the makif (what encompasses) over both of them.

> Before groom and bride can unite there must be the marriage itself, the chuppah, a canopy that encompasses both of them.

וזהו בחי' בעטרה שעטרה לו אמו[170] שבחי' העטרה זהו בחי' כתר שלמעלה משתי הלחם שהם נו"ה [נצח והוד] איהו בנצח ואיהי בהוד[171]

And this is the level of "with the crown with which his mother crowned him," for the level of the crown is the level of Keser (the Crown), which is above the two loaves, which are Netzach (victory) and Hod (splendor): "He in Netzach and she in Hod."

> That encompassing canopy is "the crown with which his mother crowned him," Keser, which stands above the two loaves, Netzach and Hod, "He in Netzach and she in Hod."

וזהו ענין שמניפין שתי הלחם להעלותן לשרשן ומקורן בבחי' מקיף הנ"ל בחי' העטרה וכתר כו'

And this is the matter of waving the two loaves: to raise them to their root and source in the level of the makif mentioned above, the level of the crown and Keser, etc.

> Waving the loaves lifts them to their root, the encompassing level of the crown, Keser.

ועי"ז נעשה היחוד וההמשכה מתשב"כ [מתורה שבכתב] בתשבע"פ [בתורה שבעל פה] וכמ"ש במ"א מענין זה בפ' הברכה בד"ה תורה צוה כו' הנ"ל

And through this the union and the drawing down from the Written Torah into the Oral Torah come about, as is written elsewhere on this matter, in Parshas Berachah, in the discourse beginning "Torah tzivah," etc., mentioned above.

> Through this lifting the two Torahs unite and the Written Torah flows into the Oral Torah, as explained in the discourse "Torah tzivah" in Parshas Berachah, mentioned above.

ועמ"ש גבי ענין לחם משנה שבשבת ג"כ עולי' [עולים] בי' לחמים הנ"ל לבחי' שלמעלה משניהם כו':

And see what is written regarding the matter of the double bread (lechem mishneh) of Shabbos: there too the two breads mentioned above ascend to the level that is above both of them, etc.

> Likewise, the two loaves of the double bread of Shabbos rise to a level above both of them.

SECTION 7 · ¶19–21

Seeing the crown from Beriah

19 ה אך בחי׳ העטרה זו צ״ל צאינה וראינה מאצילות בהיכלות דבריאה כו׳.

5. But this level of the crown must be "Go out and gaze": [going out] from Atzilus into the chambers (heichalos) of Beriah, etc.

> Section 5 returns to the crown, which must be seen by "going out" from Atzilus into the "chambers" of Beriah.

ולכאורה זה אינו מובן כלל איך בהיכלות דבריאה יוכלו לראות מה שא״א לראות באצי׳ והלא אין ערוך בריאה לאצילות וכבר נז׳ למעלה שהוא ע״ד וכעין מ״ש מרחוק ה׳ נראה לי[172] כו׳.

At first glance this is not understood at all: how can they see in the chambers of Beriah what is impossible to see in Atzilus? Surely there is no comparison between Beriah and Atzilus! And it was already mentioned above that this is along the lines of, and akin to, what is written, "From afar Havayah appeared to me," etc.

> At first sight this makes no sense: how can what cannot be seen in Atzilus be seen in Beriah, which bears no comparison to it? It was already suggested that this is like the verse "From afar Havayah appeared to me": some things can be seen only from a distance.

אך י״ל [יש לומר] עוד דהנה כעין זה איתא בפע״ח [בפרי עץ חיים] גבי כוונת ק״ש [קריאת שמע][173] כי אין בנו כח לעורר או״א [אבא ואימא] בהיותנו באצי׳[174] רק בהיותנו למטה בבריאה כו׳ ע״ש.

But it may further be said: something like this is found in Pri Etz Chaim regarding the kavanah [mystical intention] of the Shema, that we do not have the power to arouse Abba and Imma (Chochmah and Binah) when we are in Atzilus, but only when we are below, in Beriah, etc.; see there.

> A parallel is in Pri Etz Chaim on the kavanah of the Shema: we cannot arouse Abba and Imma while we are in Atzilus (during the Amidah), but only while we are in Beriah (during the Shema), so the lower position has a power the higher one lacks. In Likkutei Torah, Bamidbar, the Alter Rebbe uses this to explain why the two loaves are brought "from your dwellings": the Shema is said sitting, in Beriah, where the higher unity of Abba and Imma takes place.

ואפשר לומר ע"ד שארז"ל [שאמרו רבותינו זכרונם לברכה] בגמ' [בגמרא] (ביבמות דמ"ט)[175] גבי מנשה שהרג את ישעי' [ישעיה] אמר רבא מידן דייני' [דייני] וקטלי' [וקטלי]

And it is possible to say [this] along the lines of what our Sages, of blessed memory, said in the Gemara (in Yevamos, folio 49) regarding Menasheh, who killed Yeshayahu: Rava said, "He put him on trial and killed him."

> A further explanation comes from the Talmud's account of King Menasheh's trial of the prophet Yeshayahu: Rava says that Menasheh put him on trial before he killed him.

אמר לי' משה רבך אמר כי לא יראני[176] האדם וחי ואתה אמרת וארא את[177] ה' כו' ופריך הש"ס [הששה סדרים] מ"מ קשו קראי אהדדי ומשני כדתני' [כדתניא] כל הנביאים נסתכלו באספקלריא שאינה מאירה משה רבינו נסתכל באספקלריא[178] המאירה.

[Menasheh] said to him, "Moshe your teacher said, 'For man shall not see Me and live,' and you said, 'And I saw Ado-nai,'" etc. And the Talmud raises the difficulty: in any case, the verses contradict one another! And it answers, as it was taught: "All the prophets gazed through a speculum that does not shine (aspaklaria she'einah me'irah); Moshe our teacher gazed through the speculum that shines (aspaklaria hame'irah)."

> Menasheh charged that Yeshayahu contradicted Moshe: Moshe said, "Man shall not see Me and live," yet Yeshayahu said, "I saw Ado-nai." The Talmud answers that the other prophets saw through a speculum that does not shine, while Moshe saw through a speculum that shines.

ומבואר הפי' במ"א (בד"ה ת"ר [תנו רבנן] נר חנוכה[179] ב"ש [בית שמאי] אומרים כו') דאספקלריא המאירה היינו עד"מ זכוכית הבהירה אשר בה ועל ידה יכולים לראות גם מרחוק ורואים מהות הדבר ועצמותו ממש.

The meaning is explained elsewhere (in the discourse beginning "Our Rabbis taught: The Chanukah lamp — Beis Shammai say," etc.): the speculum that shines is, by way of analogy, clear glass, in which and through which one can see even from afar, and one sees the very nature and essence of the thing itself.

> The Torah Ohr discourse on the Chanukah lamp explains the terms: the shining speculum is like clear glass, through which one sees even from afar, by direct light, and sees the thing itself.

אבל אספקלריא שאינה מאירה היא הזכוכית הנק' (שפיגע"ל) שיש צפוי דק על הזכוכית

But the speculum that does not shine is the glass that is called (a shpigel [mirror]), which has a thin coating on the glass.

> The speculum that does not shine is a mirror (shpigel): glass with a thin coating on it.

ולכן אין רואים בה ועל ידה מהות הדבר הנראה ממש רק דמותו ותבניתו וע"כ נק' אספקלריא שאינה מאירה שהרי אין רואים בה כלל מהות הדבר ממש משא"כ באספקלריא המאירה שרואי' [שרואים] עצם הדבר הנראה ממש

Therefore one does not see in it and through it the actual nature of the thing being seen, but only its likeness and form. That is why it is called the speculum that does not shine, since one does not see in it at all the actual nature of the thing; whereas in the speculum that shines one sees the very essence of the thing being seen.

> So one does not see through it the thing itself, only its likeness and form; that is why it is called the speculum that does not shine, whereas through clear glass one sees the thing itself.

אמנם מ"מ באספקלריא שאינה מאירה יכולים לראות עכ"פ [על כל פנים] הדמות גם מהדבר שא"א לראותו כלל ע"י אספקלריא המאירה כמו שיכולים לראות את עצמו ע"י (השפיגעל) וגם לראות מאחוריו.

Nevertheless, in the speculum that does not shine one can at any rate see the likeness even of a thing that cannot be seen at all through the speculum that shines; just as one can see oneself through (the shpigel), and also see what is behind one.

> Yet a mirror can show what clear glass never can: one's own face, and what is behind one.

רק שרואה הדמות ולא עצמיות המהות כו' אבל באספקלריא המאירה א"א לראות כלל א"ע [את עצמו] ולא מאחוריו עד"מ ועיין בפ' וארא (דכ"ג ע"ב) [180] מענין אספקלריא המאירה ושאינה מאירה.

Only, one sees the likeness and not the essence of the nature, etc.; but in the speculum that shines one cannot see oneself at all, nor what is behind one, by way of analogy. And see [the Zohar,] Parshas Va'eira (folio 23b), on the matter of the speculum that shines and the one that does not shine;

> It shows only an image, not the essence; but clear glass cannot show oneself or what is behind at all. The text points to the Zohar on Va'eira for the two kinds of speculum, and the Kehot note quotes the Tzemach Tzedek's Or HaTorah citing it: Moshe merited "the shining speculum that stands above the one that does not shine."

ובת"ז [ובתיקוני זהר] תיקון כ"ב ותיקון מ'[181] ובשער היחודים פרק א' ובסה"מ [ובספר הדרת מלך] סי' קנ"ו[182] ובפרדס בעה"כ [בערכי הכינויים][183] ובמא"א [ובמאורי אור] באות אלף סעי' [סעיף] קנ"ט.[184]

and in the Tikkunei Zohar, Tikkun 22 and Tikkun 40; and in Sha'ar HaYichudim, chapter 1; and in Sefer Hadras Melech, section 156; and in Pardes, in Erchei HaKinuyim; and in Me'orei Or, letter alef, section 159.

> Further Kabbalistic sources on the two kinds of speculum: the Tikkunei Zohar, Sha'ar HaYichudim, Sefer Hadras Melech, Pardes and Me'orei Or. As the Kehot notes quote them from Or HaTorah, Me'orei Or calls the shining speculum Z'eir Anpin, which shines of itself, and the one that does not shine Malchus, which has nothing of its own; and the Tikkunei Zohar says that Malchus is the shining speculum from the side of Havayah, and the one that does not shine when she is Ado-nai without her husband.

והנה מרבע"ה [משה רבינו עליו השלום] ראה באספקלריא המאירה אשר בה רואין המהות ממש ובבחינה זו נאמר כי לא יראני כו' משא"כ שאר הנביאים נתנבאו רק באספקלריא שאינה מאירה

Now, Moshe our teacher, peace be upon him, saw through the speculum that shines, in which one sees the actual nature; and of this level it is said, "For man shall not see Me," etc. Whereas the other prophets prophesied only through the speculum that does not shine.

> Moshe saw through the shining speculum, the essence itself, and of that level it is said, "Man shall not see Me and live." The other prophets saw only through the speculum that does not shine.

וזהו שכל הנביאים נתנבאו בכה מוסיף עליהם משה שנתנבא בזה[185, 186] ועמ"ש מענין זה בד"ה וידבר משה אל ראשי המטות[187, 188] כו' ופי' כה היינו בחי' כדמותנו[189] וזהו וביד הנביאים אדמה[190] כו'

And this is [the teaching] that all the prophets prophesied with "Thus" (koh), [and] Moshe surpassed them in that he prophesied with "This" (zeh). And see what is written on this matter in the discourse beginning "And Moshe spoke to the heads of the tribes," etc. The meaning of koh is the level of "in our likeness," and this is "and through the prophets I am imaged," etc.

> As Rashi says, the prophets prophesied with "Thus (koh) says Havayah," while Moshe surpassed them with "This (zeh) is the word." Koh is the level of kidmuseinu, "in our likeness" (Genesis 1:26): a vision of likeness, as in "through the prophets I am imaged."

אך לפיכך יכול לראות גם בחי' עליונות יותר שלא ניתנו לירד ולהתגלות בבחי' אספקלריא המאירה כו' כנ"ל במשל ולכן באמת אמר ישעיה[191] וארא את ה' והיינו בבחינת אספשא"מ [אספקלריא שאינה מאירה] כו'.

But for this very reason one can also see higher levels, which were not given to descend and be revealed in the mode of the speculum that shines, etc., as mentioned above in the analogy. Therefore Yeshayahu indeed said, "And I saw Ado-nai," and this was in the mode of the speculum that does not shine, etc.

> But precisely through the speculum that does not shine one can see higher levels, which never come down to be revealed through the shining speculum, just as a mirror shows what clear glass cannot. So Yeshayahu could truly say "I saw Ado-nai," for his was a vision through the speculum that does not shine.

> **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 TZEMACH TZEDEK**
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> The Alter Rebbe brings, as a parallel, Pri Etz Chaim on the Shema: „אין בנו כח לעורר או"א בהיותנו באצי' רק בהיותנו למטה בבריאה" (we have no power to arouse Abba and Imma while we are in Atzilus, only while we are below, in Beriah). On its face the higher world should give more power, and he does not say how arousing Abba and Imma bears on seeing the crown; our commentary gives only the conclusion, that the lower vantage has a power the higher lacks.
>
> The Tzemach Tzedek asks this very question: „דלכאורה תמוה" (on its face it is puzzling), for in Atzilus, through the complete bittul of the Amidah, we should have more power. He answers from this maamar's own image: the crown cannot be seen through the shining speculum, „ולכן צאינה מאצי' לבי"ע" (therefore go out from Atzilus to the lower worlds); the union of Abba and Imma comes through the revelation of Keser, and what reaches it is the love „מאדך" (with all your might), born of refining the sparks below, whereas in Atzilus there is only drawing down. Perhaps (biur b'derech efshar) this is the link the Alter Rebbe draws in ¶21.
>
> the Tzemach Tzedek: Or HaTorah, vol. Bamidbar vol. 2 (Behaaloscha-Korach), additions (הוספות), p. 47

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **BACKGROUND FROM THE REBBE**
>
> In a talk drawn from Shabbos Shuvah 5727 and 5728 (6 Tishrei 5728; Likkutei Sichos vol. 9, Haazinu), the Rebbe takes up the Sifrei: Moshe, near to heaven, said „האזינו השמים" (Give ear, O heavens), while Yeshayahu, near to the earth, reversed it: „שמעו שמים והאזיני ארץ" (Hear, O heavens, and give ear, O earth).
>
> Every verse is a teaching for every Jew, the Rebbe says; so if „האזינו השמים" asks each to be near to heaven like Moshe, why did Yeshayahu, who spoke in continuation of Moshe's words and leaned on them, not reach it? He answers that Yeshayahu's reversal holds a higher virtue: having reached Moshe's nearness to heaven by Moshe's power, he rose further, to be „קרוב לארץ" (near to the earth). His note 14 grounds this in Torah Ohr (33a ff.) and in our page (28b ff.): „שיש מעלה באספקלריא שאינה מאירה דישעי' על אספה"מ דמשה" (there is a virtue in Yeshayahu's speculum that does not shine over Moshe's shining one). Our paragraph says just this: through the speculum that does not shine Yeshayahu could see „בחי' עליונות יותר" (higher levels) that cannot come down into the shining one.

The Alter Rebbe: ולכן באמת אמר ישעיה וארא את ה' והיינו בבחינת אספשא"מ

The Rebbe: שיש מעלה באספקלריא שאינה מאירה דישעי' על אספה"מ דמשה

Likkutei Sichos, vol. ט, p. 205, note 14 (the talk begins on p. 204) · ו תשרי תשכ"ח, משיחות שבת תשובה תשכ"ז-ח

20 ועד"ז מובן משי"כ [מה שכתוב] צאינה וראינה[192] כו' שבחינת העטרה שהיא בחינת כתר א"א כלל לראות ולהשיג בבחינת אספקלריא המאירה אלא צאינה וראינה בבחינת אספקלריא שאינה מאירה שעי"ז וראינה בעטרה כו'

In the same way is understood what is written, "Go out and gaze," etc.: that the level of the crown, which is the level of Keser (the Crown), cannot be seen and apprehended at all in the mode of the speculum that shines; rather, "Go out and gaze" — in the mode of the speculum that does not shine, through which [they] "gaze … at the crown," etc.

The same idea explains "Go out and gaze": the crown, Keser, cannot be seen at all through the speculum that shines. It can be seen only by "going out" to the speculum that does not shine, and through it one "gazes at the crown."

והנה נודע גם כן דההפרש שבין משה לשאר נביאים היינו שמשה היה רואה בעולם האצילות ע"י מעבר הבריאה משא"כ שאר הנביאים היו רואין בעולם האצילות ע"י התלבשות גמור בבריאה כו' ע' [עיין] בשע"ק [בשערי קדושה] ח"ג [חלק ג'] ש"ו [שער ו'] ועי' בפי' הרמ"ז [הרב משה זכות] בפ' וארא (דכ"ג ע"א) בענין האבות ומשה

Now, it is also known that the difference between Moshe and the other prophets is that Moshe would see into the World of Atzilus (Emanation) by way of passing through Beriah, whereas the other prophets would see into the World of Atzilus through its complete enclothing in Beriah, etc.; see Sha'arei Kedushah, Part III, Sha'ar (Gate) 6, and see the commentary of the Ramaz (Rabbi Moshe Zacuto) on Parshas Va'eira (folio 23a), on the matter of the Patriarchs and Moshe.

It is known that Moshe saw into Atzilus through Beriah as through an open passage, while the other prophets saw Atzilus only as it was fully clothed in Beriah. The text cites Sha'arei Kedushah, by Rabbi Chaim Vital, and the Ramaz on the Zohar in Va'eira, on the Patriarchs and Moshe.

וא"כ לפ"ז [לפי זה] צ"ל דגילוי האצי' נק' אספקלריא המאירה וכשהוא ע"י התלבשות גמור בבריאה נקרא אספקלריא שאינה מאירה.

If so, according to this we must say that the revelation of Atzilus is called the speculum that shines, and when it is through a complete enclothing in Beriah it is called the speculum that does not shine.

It follows that the direct revelation of Atzilus is the speculum that shines, and Atzilus seen through its full enclothing in Beriah is the speculum that does not shine.

וא"כ לפ"ז [לפי זה] א"ש [אתי שפיר] הפי' דלעיל צאינה מאצי' בהיכלות דבריאה ושם וראינה כו' דהיינו ע"י אספקלריא שא"מ [שאינה מאירה] כו'.

If so, according to this the explanation above is well resolved: "Go out" from Atzilus into the chambers of Beriah, and there "gaze," etc., that is, through the speculum that does not shine, etc.

> So the earlier explanation stands: "go out" of Atzilus into the chambers of Beriah, and "gaze" there, through the speculum that does not shine.

21 ועד"ז יובן ג"כ מ"ש בפע"ח [בפרי עץ חיים] גבי ק"ש [קריאת שמע]

In the same way will also be understood what is written in Pri Etz Chaim regarding the Shema.

> The same idea explains a teaching of Pri Etz Chaim on the Shema, quoted above: that we can arouse Abba and Imma only while we are in Beriah.

כי הנה בחי' אספשא"מ [אספקלריא שאינה מאירה] שהראי' [שהראיה] נמשך בבחינת אור חוזר מחמת הצפוי דק המעכב ומונע התפשטות הראות כו' הוא בעבודה בחי' בכל מאדך[193] שמחמת ההסתר דנה"ב [דנפש הבהמית] נעשה תוקף האהבה בבחי' מאד ועי"ז דוקא מעורר למעלה יותר ועמש"ל [ועיין מה שכתוב לעיל] בפי'[194] הראיני[195] את מראיך[196] כו'

For the level of the speculum that does not shine, in which the sight is drawn in the mode of returning light (or chozer) because of the thin coating that holds back and prevents the spreading of the sight, etc., is, in [divine] service, the level of "with all your might (me'odecha)": for because of the concealment of the animal soul, the intensity of love becomes the level of me'od (exceedingly), and through this specifically one arouses more above. And see what is written above on the explanation of "Show me your appearance," etc.

> In a mirror, sight comes back as "returning light" (or chozer), because the thin coating stops it from passing through; in divine service this is the love "with all your might" (me'odecha), for the concealment of the animal soul makes love break out "beyond measure" (me'od), and precisely this arouses more above. In the Torah Ohr discourse on the Chanukah lamp the Alter Rebbe makes the same comparison: the animal soul is the mirror's coating, which, once subdued and transformed, adds a new returning light. The earlier explanation of "Show me your appearance" calls the soul a "mirror" (mareh), which descends into the body only in order to return upward, like sunlight that strikes the earth and rises back.

ובחי' זו שייך בהיותנו בבריאה כו' ועי"ד שנת' בביאור ע"פ שחורה אני ונאוה[197] [שנתבאר] כו' שבירידת המל' בבריאה דוקא נעשית בחי' כלה כלתה נפשי[198] כו' ע"ש באריכות

And this level applies when we are in Beriah, etc.; along the lines of what was explained in the explanation on the verse "I am black but comely," etc.: that specifically through the descent of Malchus (sovereignty) into Beriah she becomes the level of kallah (bride): "my soul pines (kalsah)," etc.; see there at length.

> This level belongs to our being in Beriah. As the explanation of "I am black but comely" says, Malchus becomes a "bride" (kallah) only by descending into Beriah, with the longing of "my soul pines (kalsah)."

ועמ"ש בד"ה ואהי' [ואהיה] אצלו אמון[199, 200] בפי' ממושבותיכם תביאו[201] כו' שהוא בחי' ק"ש [קריאת שמע] שהיא מיושב כו' שמשם דוקא מביאין ומניפים שתי הלחם להעלותם לבחי' העטרה כו' והוא מטעם הנ"ל:[202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212]

And see what is written in the discourse beginning "And I was with Him as a nursling (amon)," on the explanation of "From your dwellings (mimoshvoseichem) you shall bring," etc., that this is the level of the Shema, which is [recited] sitting (meyushav), etc., from where specifically one brings and waves the two loaves to raise them to the level of the crown, etc.; and this is for the reason mentioned above.

> The discourse on "And I was with Him as a nursling" explains "From your dwellings (moshvoseichem) you shall bring" the two loaves as the Shema, which is said sitting (meyushav): in Likkutei Torah, Bamidbar, the Shema is the heart of prayer, self-sacrifice, and the loaves are brought "from your dwellings," from Beriah, Yetzirah and Asiyah, because an offering from below, like a rare gift brought to a king who lacks nothing, is what arouses him. From there the two loaves are raised to the crown, for the reason given here: the lower vantage of Beriah has the power to reach the highest.

IN ONE'S AVODAH

Serve G-d with joy, but with joy in measure, which gladdens the heart without confusing the mind and arouses the crown; then let the running forth turn into returning, drawing the light down into Torah and mitzvos. Study the Oral Torah for its own sake, so that its many-sided understanding becomes one with the Written Torah. Value the Torah's "bread," its letters and its laws broken down so that everyone can receive them: even one who says a verse without understanding is engaged in Torah. And the concealment of the animal soul is not only an obstacle, for it calls forth a love "with all your might" that reaches higher than direct vision.

QUESTIONS FOR DISCUSSION

1. Why does bread, which has no sweetness, "sustain the heart of man" more than wine, and what does this say about the letters and laws of the Torah?
2. How does the analogy of a teacher who must adapt an idea for a young son explain why Netzach and Hod are rooted in Keser?
3. In what sense is the Oral Torah "plural" and the Written Torah "singular," and how does study lishmah make the plural like the singular?
4. Why can a mirror show what clear glass cannot, and how does this explain that the crown is seen only from Beriah?
5. How can G-d delight in the deeds of the tzaddikim without being a receiver?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור הדברים**

The Kehot note records that a transcript (hanachah) of this explanation by the Mitteler Rebbe is printed there, so it can be compared with the version here.

KEHOT'S NOTE

הנחת אדה"א בסה"מ תקס"ז ע' קעט. בביכל קטן שמינית בויגין שתח"י (לא, ב) בשינוי הל' מכאן גם מעט תוס' ביאור ופ"ג ופ"ד לי' שם רק מעט מפ"ה, יעו"ש. [כ]. ראה להלן בהוספות להערות וציונים השוואה לביאור זה.

2 **שער מוחין דצלם פ"ה**

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

KEHOT'S NOTE

נ. ב. יותר מדויק להי"ט בפ"א, ע"ש היטיב ושי' כ"ה דרוש ה' כ"ה לפנינו באמת. [כ].

3 **קדמאה י"ה**

The Zohar counts the divine Names in order: "The first is Kah, because the yud includes the hei … therefore Chochmah is called Kah." The Alter Rebbe cites it to show that Chochmah is the first level and the beginning of Atzilus.

Zohar, Vayikra 23:146–24:159ספר הזהר, ויקרא כ"ג:קמ"ו-כ"ד:קנ"ט

4 **ובחכמה אתברירו**

The Kehot note gives this Zohar passage as the source: the dross is sifted out "from within thought" (machshavah), the level of Chochmah, and so everything is refined there. The Alter Rebbe uses it to show why Chochmah is the root of Atzilus, the world of repair.

Zohar II, 254bזח"ב רנד, ב

KEHOT'S NOTE

ראה זח"ב רנד, ב. הובא באגה"ק סכ"ח בשם זוהי"ק. וראה ע"ח שי"ח פ"ה. שלי"ט ד"א. טהמ"צ להצי"צ מחצית השקל. שם איסור אכילת בע"מ.

5 **והנה החכמה עצמה**

Or HaTorah's topical volume discusses this passage on the ten Sefiros within Chochmah and on Yisrael Sava; the next Kehot note quotes its comment on "the Yisrael below."

KEHOT'S NOTE

ראה אוה"ת ענינים ערך אוא"ס — האי ע' קה.

6 **ע' בפע"ח שער חג המצות פ"א**

Pri Etz Chaim's Gate of the Festival of Matzos, chapter 1, the place the text cites: it calls the garments of Yisrael Sava and Tevunah "the mochin of the Netzach, Hod and Yesod of Abba and Imma." The Alter Rebbe cites it for Yisrael Sava as the lowest part of Abba, Chochmah.

Pri Etz Chaim, Gate of Passover 1:1–2פרי עץ חיים, שער חג המצות א':א'-ב'

השער הכ"א הוא שער חג המצות ובו יתבאר ענין פסח ויציאת מצרים, מצות ומרורים, ודי כוסות, וסיפור הגדה. ויתחלק לח' פרקים: ענין פסח ויציאת מצרים. הלא ידעת, כי הראשונים סלקו השכינה עד רקיע הז', מחמת עונותיהם. אמנם ישראל שבאותו הדור, שהיו בגלות מצרים, היו סוד אותן ניצוצין של קרי, שהוציאם אדה"ר באותן ק"ל שנה, והם סוד דור המבול, שהיו ג"כ משחיתים זרעם על הארץ, להיותם באים משורש ההוא, עד שנימוחו. וז"ס, וירא ה' כי רבה רעת האדם ממש, כי סוד הקרי הנקרא רעה, והמוציא שז"ל נקרע רע, כמ"ש בזוהר על …

Pri Etz Chaim (Public Domain)

7 **היינו ישראל שלמטה**

Or HaTorah suggests that "the Yisrael below" means Yisrael Zuta, that is, Z'eir Anpin, from which come the essence of the lofty souls called "brothers and friends" of Z'eir Anpin itself; Yisrael Sava is their source and root, perhaps akin to the level of their mazal.

KEHOT'S NOTE

"י"ל שר"ל ישראל זוטא והוא בחי' זי"א שמשם עצם הנשמות הגבוהו' שנק' אחים וריעים לזי"א ממש, וישי"ס היינו מקורן ושרשן ואולי כעין בחי' מזלייהו חזי" — אוה"ת ענינים שם.

8 The lover calls to his beloved, hidden like a dove in the clefts of the rock: "My dove, in the clefts of the rock, in the covert of the cliff, show me your appearance, let me hear your voice"; in the allegory G-d calls to the Jewish people, or to the soul, to come out of hiding. These are the opening words of the earlier discourse in Likkutei Torah, Shir HaShirim, that explained the soul's mazal. (context: Steinsaltz Tanakh)

Song of Songs 2:14שיר 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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9 **עלו במחשבה**

The Midrash lists six things that preceded the creation of the world: some were created, while others, the Patriarchs, Israel, the Holy Temple and the name of Mashiach, "arose in thought" to be created. The discourse on "My dove"

uses the phrase for the soul's root in the highest level of Chochmah, or in Adam Kadmon, the primordial thought.

Bereshit Rabbah 1:4 בראשית רבה א׳:ד׳

10 **אבל אבא דילי הוה רב ויקירא ועתיק יומין**

In the Zohar's introduction the son of Rav Hamnuna Sava says that his father was like a great fish of the sea, "great and precious, and Atik Yomin." The Alter Rebbe uses this to connect the sage's soul with Yisrael Sava.

Zohar, Introduction 12:84–92 ספר הזהר, הקדמה י״ב:פ״ד-צ״ב

but my father inhabited the great sea, he was a huge fish who embraced the great sea from one end to the other; he was mighty and noble and ancient of days so that he would swallow up all the other fishes in the sea and then release them again alive and filled with all the good things of the world. Like a mighty swimmer he could traverse the whole sea in one second. He shot me out like an arrow in the hand of a bowman and hid me …

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

11 **שמבחי׳ תבונה נעשה כתר לז״א**

Etz Chaim, Sha'ar (Gate) 25, Derush 5, which the text cites in its parenthesis, explains how the Keser of Z'eir Anpin is made from the last third of the Tiferes of Tevunah. This is the pattern the Alter Rebbe uses to explain why Yisrael Sava can be called Atik Yomin.

Sefer Etz Chaim 25:5:1 עץ חיים כ״ה:ה׳:א׳

… את המוחין דז״א לחוץ כנודע אבל עתה שנולדו א״צ ולכן מתפשטין בתוך הנה״י החדשים. ונבאר סדר התפשטותן בז״א כי הנה בוודאי שמן שליש ת״ת התחתון דתבונה נעשה כתר דז״א ובפרט כי הכתר הוא בחי׳ א׳ לבד ואינו נחלק לקוין וא״כ מוכרח הוא שבחי׳ שליש דת״ת הוא יהיה לבדו כתר ז״א ולא הנה״י החדשים. וביאור הדבר הנה אם כפי מה שחושבין בני אדם שהגלגלת הוא הכתר והמוחין חב״ד שבתוך הגולגלת א״כ נמצא היות שהם המוחין גדולים לאין קץ על הגולגלת שהוא כתר יען הוא לבוש שלהם וזה לא יעלה …

Sefer Etz Chaim (Public Domain)

PARAGRAPH 2

12 **נח נח**

"These are the generations of Noach: Noach was a righteous man, wholehearted in his generations." The name is written twice in a row; the Zohar (1:60a) explains that every tzaddik has two spirits, one in this world and one in the World to Come, and Zohar HaRakia, cited in the text, relates the two to the soul's inner light and its encompassing light. (context: Steinsaltz Tanakh)

Genesis 6:9 בראשית ו׳:ט׳

אֵלֶּה תּוֹלְדֹת נֹחַ נֹחַ אִישׁ צַדִּיק תָּמִים הָיָה בְּדֹרֹתָיו אֶת־הָאֱלֹקִים הִתְהַלֶּךְ־נֹחַ׃

These are the generations of Noah. Noah was in his generations a man righteous and wholehearted; Noah walked with G-d.

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13 **שכתר אמיתי דז״א נעשה מא״א עצמו**

Etz Chaim explains that the vessel of Z'eir Anpin's Keser is made from the Tiferes of Imma, while "the true Keser is made from Arich Anpin itself." Kehot notes that this is Sha'ar (Gate) 23, chapter 7, in current editions (Sha'ar (Gate) 22, chapter 3, in the Shklov printing the Alter Rebbe cites).

Sefer Etz Chaim 23:7:1 עץ חיים כ״ג:ז׳: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 מוחא ולבא דאינון מלגאו וזו״ן הם גופא ורישא מלבר. ונראה כי הג״ר שהם חב״ד דז״א עצמו הם המוחין והם הנקראו פנימית אך החיצונות אפילו בראש עצמו נקרא ו״ק דז״א ובזה תבין מ״ש במ״א כי לעולם …

Sefer Etz Chaim (Public Domain)

14 **זכה יתיר יהבין ליה נשמתא מסטרא דאו״א**

The Zohar lists the souls a person receives as his merit grows: at one stage he "is called a son of the Holy One, blessed be He," and "if he merits more, they give him a neshamah from the side of Abba and Imma." Etz Chaim builds on this passage to explain the root of souls in Abba and Imma.

Zohar, Mishpatim 2:4–13 ספר הזהר, משפטים ב׳:ד׳-י״ג

See, now. When a human being is born into the world he is given a soul (nephesh) from the primordial "animal" sphere, the sphere of purity, the sphere of those who are designated "Holy Wheels"-namely, the supernal order of angels. If he is more fortunate he will be endowed with a spirit (ruah) which appertains to the sphere of the Holy Hayoth. Should he possess still greater potential merit he is given a soul (neshamah) from the region of the Throne. These three grades of personality are the "maidservant", the …

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

15 **שבאותו זיווג העליון דאו״א יוצאין משם נשמת בני אדם**

Etz Chaim's Gate of the Feminine and Masculine Waters, Derush 4, quoted here: souls come forth from the supernal union of Abba and Imma, but are completed only through the union of Z'eir Anpin and Nukva of Atzilus.

Sefer Etz Chaim 39:4:2 עץ חיים ל״ט:ד׳:ב׳

… העליונים כמ״ש ועיין בדרוש די נשיקין כי צ״ע. ונבאר טעם אל הנ״ל שאיך יתכן דבר זה אך הענין הוא שאע״פ שבאותו זווג העליון דאו״א יוצאין משם נשמת בני אדם ונשמות מלאכים הוא רומז למה שיהיה אח״כ שעדיין אינן ראויות ואינן נשלמות עד שיזדווגו זו״נ דאצילות ואז הם יוצאין מזווג ההוא נמצא ששרשם הוא באו״א מזווגם עצמן אך אינם נשלמים ונגמרים עד אחר זווג זו״ן ובזה נתרצה שאלה הנ״ל. ועתה צריך לתת טעם למה נשמת בני אדם צריכין להתלבש בגוף ונשמת מלאכים א״צ להתלבש בגוף כמו נשמת בני אדם והענין …

Sefer Etz Chaim (Public Domain)

16 The psalmist's prayer for Jerusalem: "For the sake of my brothers and my friends, I will now speak peace within you." The Mikdash Melech applies it to souls whose root in Abba and Imma makes them "brothers and friends" of Z'eir Anpin and Nukva. (context: Steinsaltz Tanakh)

Psalms 122:8 תהילים קכ"ב:ח'

לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה־נָּא שָׁלוֹם בָּךְ׃

For my brethren and companions' sakes, I will now say: 'Peace be within thee.'

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17 **אסרי לגפן**

"Binding his foal to the vine": from Yaakov's blessing of Yehudah. These are the opening words of the discourse the text refers to on drawing the Name Mah down to refine the Name Ban.

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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18 **ותאלצהו**

Delilah pressed Shimshon with her words day after day to learn the secret of his strength, until "his soul was wearied to death." The Talmud (Sotah 9b) reads vate'altzehu, "she pressed him," as referring to the culmination of union, and the Alter Rebbe cites the verse in that sense. (context: Steinsaltz Tanakh)

Judges 16:16 שופטים ט"ז:ט"ז

וַיְהִי כִּי־הֵצִיקָה לוֹ בִדְבָרֶיהָ כָּל־הַיָּמִים וַתְּאַלְּצֵהוּ וַתִּקְצַר נַפְשׁוֹ לָמוּת׃

And it came to pass, when she pressed him daily with her words, and urged him, that his soul was vexed unto death.

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19 **יותר ממה שהעגל רוצה לינק**

Rabbi Akiva's saying: "More than the calf wishes to suckle, the cow wishes to nurse." The Alter Rebbe uses it to show that the delight above is the delight of giving.

Pesachim 112a:12 פסחים קי"ב א:י"ב

חֲמִשָּׁה דְּבָרִים צִוָּה 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 וּמוֹסֶרְךָ לַמַּלְכוּת. אָמַר לוֹ: בְּנִי, יוֹתֵר מִמַּה שֶּׁהָעֶגֶל רוֹצֶה לִינַק פָּרָה רוֹצָה לְהָנִיק. אָמַר לוֹ: וּמִי בְּסָכָנָה? וַהֲלֹא עֶגֶל בְּסָכָנָה.

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

20 "For with You is the source of life; in Your light we see light." The Alter Rebbe reads "source of life" as the source of delights, to raise the question whether delight applies above.

Psalms 36:10 תהילים ל"ו:י'

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

For with Thee is the fountain of life; In Thy light do we see light.

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21 **עוז וחדוה במקומו**

From David's song of thanks when the Ark was brought to Jerusalem: "Majesty and splendor are before Him, strength and joy are in His place." Cited with the previous verse as an apparent proof that there is delight and joy above.

I Chronicles 16:27 דברי הימים א ט"ז:כ"ז

הוֹד וְהָדָר לְפָנָיו עֹז וְחֶדְוָה בִּמְקֹמוֹ׃

Honour and majesty are before Him; Strength and gladness are in His place.

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22 **ואהיה אצלו שעשועים**

Wisdom, which the Sages identify with the Torah, speaks: "And I was with Him as a nursling, and I was [His] delight every day," playing before Him before the world was made. The Alter Rebbe connects it with "the King's delight in His own essence." (context: Steinsaltz Tanakh)

Proverbs 8:30 משלי ח':ל'

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת׃

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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23 **הבן יקיר לי אפרים אם ילד שעשועים**

G-d answers Ephraim's plea of repentance: "Is Ephraim a precious son to Me, a child of delights? … Therefore My inner being yearns for him." It is cited as Scripture's witness that G-d delights in His people. (context: Steinsaltz Tanakh) (Kehot: Jeremiah 31:19)

Jeremiah 31:20 ירמיהו ל"א:כ'

הֲבֵן יַקִּיר לִי אֶפְרַיִם אִם יֶלֶד שַׁעֲשָׁעִים כִּי־מִדֵּי דַבְּרִי בּוֹ זָכֹר אֶזְכְּרֶנּוּ עוֹד עַל־כֵּן הָמוּ מֵעַי לוֹ רַחֵם אֲרַחֲמֶנּוּ נְאֻם־ה׳

Is Ephraim a darling son unto Me? Is he a child that is dandled? For as often as I speak of him, I do earnestly remember him still; Therefore My heart yearneth for him, I will surely have compassion upon him, saith the L-RD.

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24 **קוב"ה אתי לאשתעשע עם צדיקייא בג"ע**

The Zohar describes how at midnight the Holy One, blessed be He, comes to delight with the tzaddikim in the Garden of Eden. The Alter Rebbe cites it as one of many such passages.

Zohar, Noach 34:272–35:283 ספר הזהר, נח ל"ד:ער"ב-ל"ה:רפ"ג

Furthermore, the words of the Torah must be clearly articulated. Moreover, when a man gets up to study at midnight, at the time when the Holy One, blessed be He, comes to disport Himself with the righteous in the Garden of Eden, He and all the righteous in the Garden are listening to the words that issue from his mouth. Since that is so, that the Holy One,

blessed be He, and all the righteous feel delight in listening to the words of the Torah at this time, should I …

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

25 **וממך הכל**

David's words: "For everything is from You, and from Your own hand we have given You." Cited to show that G-d lacks nothing and cannot be a receiver.

I Chronicles 29:14 דברי הימים א כ"ט:י"ד

וְכִי מִי אֲנִי וּמִי עַמִּי כִּי־נַעְצֹר כֹּחַ לְהִתְנַדֵּב כָּזֹאת כִּי־מִמְּךָ הַכֹּל וּמִיָּדְךָ נָתַנּוּ לָךְ׃

But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee.

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26 **במי נמלך בנשמותיהן של צדיקים**

The Midrash reads "they were the potters … with the king in his work" as the souls of the tzaddikim, with whom the Holy One, blessed be He, took counsel and created His world. The Alter Rebbe sees in it the root of the souls in G-d's delight.

Ruth Rabbah 2:3 רות רבה ב':ג

… וַיֹּאמֶר ה' אֶל מֹשֶׁה כְּתָב לְךָ אֶת הַדְּבָרִים הָאֵלֶּה כִּי עַל פִּי הַדְּבָרִים הָאֵלֶּה וגו'. הֵמָּה הַיּוֹצְרִים, עַל שֵׁם (בראשית ב, יט): וַיִּצֶר ה' אֱלֹקִים. דָּבָר אַחֵר, הֵמָּה הַיּוֹצְרִים, אֵלּוּ נַפְשׁוֹתֵיהֶם שֶׁל צַדִּיקִים, שֶׁבָּהֶם נִמְלַךְ הַקָּדוֹשׁ בָּרוּךְ הוּא לִבְרֹאת אֶת עוֹלָמוֹ. יוֹשְׁבֵי נְטָעִים, עַל שֵׁם (בראשית ב, ח): וַיִּטַּע ה' אֱלֹקִים. וּגְדֵרָה, עַל שֵׁם שֶׁנֶּאֱמַר (ירמיה ה, כב): אֲשֶׁר שַׂמְתִּי חוֹל גְּבוּל לַיָּם. עִם הַמְּלָכָה בְּמַלְאַכְתּוֹ, עִם מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא יָשְׁבוּ שָׁם נִשְׁמָתָן שֶׁל צַדִּיקִים שֶׁבָּהֶם נִמְלַךְ וּבָרָא …

Rabbi Menaḥem bar Avin interpreted the verse as referring to Moses. "And Yokim" (I Chronicles 4:22) – on the basis of: "Rise [kuma] L-rd, and let Your enemies be scattered" (Numbers 10:35). "And the people of Kozeva" (I Chronicles 4:22) – as he rendered the word of the Holy One blessed be He like falsehoods [kazav], as it is stated: "Why, L-rd, is Your wrath enflamed at Your people?" (Exodus 32:11). "Yoash" (I Chronicles 4:22) – as he despaired [nitya'ash] of living," as it is stated: "And if not, please …

Midrash Rabbah -- TE (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

27 Sarah's words at Yitzchak's birth: "Elokim has made laughter for me." The Alter Rebbe reads the laughter as supernal delight that comes when the separate existence brought about by Elokim is nullified.

Genesis 21:6 בראשית כ"א:ו'

וַתֹּאמֶר שָׂרָה צְחֹק עָשָׂה לִי אֱלֹקִים כָּל־הַשֹּׁמֵעַ יִצְחַק־לִי׃

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

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28 **לויתן זה יצרת לשחק בו**

"There go the ships; this Leviathan You formed to sport with": even the vast Leviathan is like a plaything before G-d. Cited for the theme of supernal laughter and delight. (context: Steinsaltz Tanakh)

Psalms 104:26 תהילים ק"ד:כ"ו

שָׁם אֳנִיּוֹת יִהַלֵּכוּן לִוְיָתָן זֶה־יָצַרְתָּ לְשַׂחֶק־בּוֹ׃

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

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29 **צו את בני' ואמרת אליהם את קרבני לחמי**

"Command the children of Israel and say to them: My offering, My bread for My fire-offerings." The opening words of the discourse in Parshas Pinchas to which the text refers.

Numbers 28:2 במדבר כ"ח:ב'

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ׃

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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30 **אני ה' אלקיכם אשר הוצאתי אתכם מאמ"צ**

The last verse of the portion of tzitzis. Its opening words name a discourse in Parshas Shelach to which the text refers.

Numbers 15:41 במדבר ט"ו:מ"א

אֲנִי ה' אֱלֹקֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹקִים אֲנִי ה' אֱלֹקֵיכֶם׃

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

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31 **ה' לי בעוזרי**

"Havayah is with me among my helpers." The opening words of a discourse for Shemini Atzeres to which the text refers.

Psalms 118:7 תהילים ק"י"ח:ז'

ה' לִי בְּעֹזְרָי וַאֲנִי אֶרְאֶה בְשֹׂנְאָי׃

The L-RD is for me as my helper; And I shall gaze upon them that hate me.

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32 **שוש אשיש**

The prophet, speaking for Israel at the redemption: "I will greatly rejoice in Havayah (sos asis), my soul shall exult in my G-d." The discourse in Parshas Nitzavim reads the doubled verb as causative: Knesses Yisrael brings about joy in Havayah. (context: Steinsaltz Tanakh)

Isaiah 61:10 ישעיהו ס"א:י'

שׂוֹשׂ אָשִׂישׂ בַּה' תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעֲדֶה כֵלֶיהָ׃

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salva-

tion, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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33 **ישמח ה' במעשיו**

"May the glory of Havayah endure forever; Havayah will rejoice in His works." The joy from above that the Shemini Atzeres discourse joins with Israel's joy.

Psalms 104:31 תהילים ק"ד:ל"א

יְהִי כְבוֹד ה' לְעוֹלָם יִשְׂמַח ה' בְּמַעֲשָׂיו:

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

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PARAGRAPH 3

34 **עשה רצונו כרצונך**

Rabban Gamliel's teaching: "Make His will as your will, so that He will make your will as His will." The Alter Rebbe reads the two wills as below and above understanding.

Pirkei Avot 2:4 משנה אבות ב':ד'

הוּא הָיָה אוֹמֵר, עֲשֵׂה רְצוֹנוֹ כִרְצוֹנֶךָ, כְּדֵי שֶׁיַּעֲשֶׂה רְצוֹנְךָ כִרְצוֹנוֹ. בַּטֵּל רְצוֹנְךָ מִפְּנֵי רְצוֹנוֹ, כְּדֵי שֶׁיְּבַטֵּל רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנֶךָ. הִלֵּל אוֹמֵר, אַל תִּפְרֹשׁ מִן הַצִּבּוּר, וְאַל תַּאֲמִין בָּעַצְמְךָ 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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35 **בעטרה שעטרה לו אמו**

"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." This is the verse of the maamar this biur explains; the "crown" is read as Keser. (context: Steinsaltz Tanakh)

Song of Songs 3:11 שיר השירים ג':י"א

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

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

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36 **חצי ההין לפר ושלישית ההין לאיל**

The measures of the wine libations: half a hin for a bull, a third of a hin for a ram, a quarter of a hin for a lamb. Cited to show that the "wine" of Binah must be measured.

Numbers 28:14 במדבר כ"ח:י"ד

וְנִסְכֵּיהֶם חֲצִי הַהִין יִהְיֶה לַפָּר וּשְׁלִישִׁת הַהִין לָאַיִל וּרְבִיעִת הַהִין לַכֶּבֶשׂ יַיִן זֹאת עֹלַת חֹדֶשׁ בְּחָדְשׁוֹ לְחָדְשֵׁי הַשָּׁנָה:

And their drink-offerings shall be half a hin of wine for a bullock, and the third part of a hin for the ram, and the fourth part of a hin for a lamb. This is the burnt-offering of every new moon throughout the months of the year.

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37 **בינה דינין מתערין מינה**

One of the Zohar passages Kehot gives: counting the divine Names, the Zohar says that Binah, the "river," is mercy, and yet "judgments are aroused from it." This is why the drawing down of Binah, like the libations, must be in measure.

Zohar, Vayikra 23:146–24:159 ספר הזהר, ויקרא כ"ג:קמ"ו-כ"ד:קנ"ט

R. Judah, commenting on the verse, "Let there be a firmament in the midst of the waters", said: "Did not that firmament divide the upper from the lower waters there would be conflict between them. But that firmament keeps the peace between them, and the world is established only on peace. G-d is also called "peace"; He is peace, His name is peace, and all is bound together in peace.' R. Abba said: 'I see that this supreme Holy Name is altogether peace and altogether one, and paths diverge from …

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

38 **וישכר ויתגל בתוך אהלה**

"He drank of the wine and became drunk, and he was uncovered within his tent." Noach's drunkenness illustrates wine without measure.

Genesis 9:21 בראשית ט':כ"א

וַיֵּשְׁתְּ מִן־הַיַּיִן וַיִּשְׁכָּר וַיִּתְגַּל בְּתוֹךְ אָהֳלֹה:

And he drank of the wine, and was drunken; and he was uncovered within his tent.

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39 **וירא חם**

"And Cham, the father of Canaan, saw his father's nakedness." The consequence of Noach's drunkenness.

Genesis 9:22 בראשית ט':כ"ב

וַיַּרְא חָם אֲבִי כְנַעַן אֶת עֶרְוַת אָבִיו וַיַּגֶּד לִשְׁנֵי־אֶחָיו בַּחוּץ:

And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

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40 The psalmist praises G-d for bringing forth from the earth the three staples of life: "And wine gladdens the heart of man, to make the face shine with oil, and bread sustains

the heart of man." The whole section is built on this verse's three foods. (context: Steinsaltz Tanakh)

Psalms 104:15 תהילים קי"ד:ט"ו

וְיַיִן יְשַׂמַּח לְבַב־אֱנוֹשׁ לְהַצְהִיל פָּנִים מִשָּׁמֶן וְלֶחֶם לְבַב־אֱנוֹשׁ יִסְעָד׃

And wine that maketh glad the heart of man, Making the face brighter than oil, And bread that stayeth man's heart.

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41 ויעבור ה' על פניו

After Moshe asked to see G-d's glory, "Havayah passed before him and proclaimed" the Thirteen Attributes of Mercy. The Alter Rebbe uses "passed" for the light of Abba breaking through the lights of Imma. (context: Steinsaltz Tanakh)

Exodus 34:6 שמות ל"ד:ו'

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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42 ותחת אשר לא עבדת בשמחה

In Moshe's rebuke the curses come "because you did not serve Havayah your G-d with joy and gladness of heart, out of abundance of everything." Joy in service is required, but it is only the beginning. (context: Steinsaltz Tanakh)

Deuteronomy 28:47 דברים כ"ח:מ"ז

תַּחַת אֲשֶׁר לֹא־עָבַדְתָּ אֶת־ה' אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב מֵרֹב כֹּל׃

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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43 שוב לאחד

Kehot gives the introduction to the Tikkunei Zohar as the source: "if your heart runs, return," the rhythm of running and returning (ratzo and shov) that the Alter Rebbe invokes here. (Sefaria's edition there reads "return back," shuv le'achor.)

Tikkunei Zohar 7a:3 תקוני הזהר ז' א:ג'

תְּנַיְינָא (יחזקאל א כו), וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְּמָעְלָה דָּא אִיהוּ יְוֹד הֵא וְאָו הָא כְּלִיל תֵּשַׁע נְקוּדִין, וַעֲשִׂירָאָה שְׁכִינְתָּא כְּלִילָא מִכֻּלְהוּ, וְכֻלָּא א, דְּלֵית אָדָם בְּלָא א', וְכֻלָּא אִיהוּ עַמּוּדָא דְּאֶמְצָעִיתָא, אִיהוּ יהו"ה דְּכָלִיל א, וְאִיהוּ שְׁמָא מְפָרַשׁ דְּכָלִיל א לְאַחְזָאָה דְּאִם רָץ לִבְּךָ שׁוּב לְאָחוֹר.

Tikkunei Zohar - Vocalized (Public Domain)

44 בת אבי היא

Avraham explains to Avimelech that Sarah is indeed his sister: "She is my father's daughter, but not my mother's daughter." A Zohar passage on this verse (Vayeira 112a) is cited for the theme of Abba, the "father." (context: Steinsaltz Tanakh)

Genesis 20:12 בראשית כ':י"ב

וְגַם־אָמְנָה אֲחֹתִי בַת־אָבִי הִוא אַךְ לֹא בַת־אִמִּי וַתְּהִי־לִי לְאִשָּׁה׃

And moreover she is indeed my sister, the daughter of my father, but not the daughter of my mother; and so she became my wife.

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45 שובה ישראל

"Return, O Israel, unto Havayah your G-d." The opening words of a discourse for Shabbos Shuvah to which the text refers.

Hosea 14:2 הושע י"ד:ב'

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ׃

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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46 יהודה אתה

Yaakov blesses Yehudah: "Yehudah, you, your brothers shall acknowledge you (yoducha) ... your father's sons shall bow down to you." A Torah Ohr discourse on this verse is cited regarding "your father's sons." (context: Steinsaltz Tanakh)

Genesis 49:8 בראשית מ"ט:ח'

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

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

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47

"In the third month after the children of Israel went out of the land of Egypt." The opening of the account of the giving of the Torah, and of a discourse on the strength the Torah gives the soul.

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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48 רגליה יורדות מות

Shlomo warns against the "strange woman": "Her feet go down to death; her steps take hold of the grave." Kabbalah applies the phrase to Malchus as she descends into Beriah, Yetzirah and Asiyah. (context: Steinsaltz Tanakh)

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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49 **שוקי האיש**

The psalmist says that G-d does not delight in might: "He does not desire the strength of the horse, nor want the legs of the man," but those who fear Him. Kabbalah applies "the legs of the man" to Netzach and Hod. (context: Steinsaltz Tanakh)

Psalms 147:10 תהילים קמ"ז:י

לֹא בִגְבוּרַת הַסּוּס יֶחְפָּץ לֹא־בְשׁוֹקֵי הָאִישׁ יִרְצֶה:

He delighteth not in the strength of the horse; He taketh no pleasure in the legs of a man.

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50 **שהרי אין התינוק יודע לקרות אבא עד שיטעום טעם דגן**

Rabbi Yehudah holds that the tree of knowledge was wheat, "for a child does not know how to call 'Abba' and 'Imma' until he tastes the taste of grain." The Alter Rebbe uses it to link wheat with Chochmah.

Berakhot 40a:14 ברכות מ' א:י"ד

עַל פֵּירוֹת הָאָרֶץ וְכוּ'. פְּשִׁיטָא! אָמַר רַב נַחְמָן בַּר יִצְחָק: לֹא נִצְרְכָה אֶלָּא לְרַבִּי יְהוּדָה, דְּאָמַר חִטָּה מִין אִילָן הִיא. דְּתַנְיָא: אִילָן שֶׁאָכַל מִמֶּנּוּ אָדָם הָרִאשׁוֹן, רַבִּי מֵאִיר אוֹמֵר: גֶּפֶן הָיָה, שֶׁאֵין לְךָ דָּבָר שֶׁמַּבִיא יְלָלָה עַל הָאָדָם אֶלָּא יַיִן, שֶׁנֶּאֱמַר: "וַיִּשְׁתְּ מִן הַיַּיִן וַיִּשְׁכָּר". רַבִּי נְחֶמְיָה אוֹמֵר: תְּאֵנָה הָיְתָה, שֶׁבַּדָּבָר שֶׁנִּתְקַלְקְלוּ בּוֹ נִתְקְנוּ, שֶׁנֶּאֱמַר: "וַיִּתְפְּרוּ עֲלֵה תְאֵנָה". רַבִּי יְהוּדָה אוֹמֵר: חִטָּה הָיְתָה, שֶׁאֵין הַתִּינוֹק יוֹדֵעַ לִקְרוֹת "אַבָּא" וְ"אִמָּא" עַד שֶׁיִּטְעוֹם טַעַם דָּגָן.

If, over fruits of the earth, etc. This is evident ! Rab Nahman b. Isaac said : It is only necessary for R. Judah who declares that wheat is a kind of tree ; for there is a teaching : The tree from which Adam ate was — so says R. Meir — the vine, because thou hast nothing which brings lamentation upon man as does wine; as it is said, "And he drank of the wine, and was drunken" (Gen. ix. 21). R. Nehemiah says: It was the fig-tree, ...

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51 **כי לא על הלחם לבדו יחיה האדם**

"For not by bread alone does man live, but by all that comes from the mouth of Havayah." Bread, without sweetness, is the level of Malchus.

Deuteronomy 8:3 דברים ח':ג

וַיְעַנְּךָ וַיַּרְעִבֶךָ וַיַּאֲכִלְךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעֲךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִי־ה' יִחְיֶה הָאָדָם:

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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52 **לחמו בלחמי**

Wisdom invites the simple to her feast: "Come, eat of my bread, and drink of the wine I have mixed." In the verse lachamu is the plural command "eat!" and lachmi means "my bread"; the Alter Rebbe hears in them two forms of "bread," plural and singular, Hod and Netzach, the Oral and the Written Torah. (context: Steinsaltz Tanakh)

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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53 "When you come into the land of your dwellings, which I give you": the opening of the laws of the libations. The text names a discourse by these words; the Kehot note places it in Likkutei Torah, Behar (40c), whose discourse opens with the similar verse "When you come into the land that I give you" (Leviticus 25:2) and discusses there the Zohar passages cited next. (context: Steinsaltz Tanakh)

Numbers 15:2 במדבר ט"ו:ב'

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל־אֶרֶץ מוֹשְׁבֹתֵיכֶם אֲשֶׁר אֲנִי נֹתֵן לָכֶם:

Speak unto the children of Israel, and say unto them: When ye are come into the land of your habitations, which I give unto you,

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54 Kehot's note points to Zechariah 10:7 for these words.

Zechariah 10:7 זכריה י':ז

וְהָיוּ כְגִבּוֹר אֶפְרַיִם וְשָׂמַח לִבָּם כְּמוֹ־יָיִן וּבְנֵיהֶם יִרְאוּ וְשָׂמֵחוּ יָגֵל לִבָּם בַּה'

And they of Ephraim shall be like a mighty man, And their heart shall rejoice as through wine; Yea, their children shall see it, And rejoice, their heart shall be glad in the L-RD.

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55 Kehot's note points to Ezekiel 45:21 for these words.

Ezekiel 45:21 יחזקאל מ"ה:כ"א

בָּרִאשׁוֹן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ יִהְיֶה לָכֶם הַפָּסַח חַג שָׁבֻעוֹת יָמִים מַצּוֹת יֵאָכֵל:

In the first month, in the fourteenth day of the month, ye shall have the passover; a feast of seven days; unleavened bread shall be eaten.

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PARAGRAPH 4

56 **חגרה בעוז מתניי**

From the praise of the "woman of valor": "She girds her loins with strength and makes her arms strong": she sets to her work with vigor. Following the Sages' "strength means nothing but Torah," the Alter Rebbe reads it as the Torah giving strength to Netzach and Hod. (context: Steinsaltz Tanakh)

Proverbs 31:17 משלי ל"א:י"ז

חָגְרָה בְעוֹז מָתְנֶיהָ וַתְּאַמֵּץ זְרוֹעֹתֶיהָ:

She girdeth her loins with strength, And maketh strong her arms.

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KEHOT'S NOTE

משלי לא, יז.

57 **אין עוז אלא תורה שהיא נותנת כח ועוז לבחי' מתנים**

The first epistle of Iggeres HaKodesh: the "loins" are what holds up the whole body with the head and carries it to its goal, and "strength means nothing but Torah," which gives power and strength to the loins that are girded and clothed in it. The text quotes it almost word for word.

Tanya, Iggeres HaKodesh 1:7 תניא, אגרת הקדש א:ז

וְזֶהוּ "חָגְרָה בְעוֹז מָתְנֶיהָ" – "אֵין עוֹז אֶלָּא תוֹרָה" שֶׁהִיא נוֹתֶנֶת כֹּחַ וָעוֹז לִבְחִינַת מָתְנַיִם הַחֲגוּרִים וּמְלוּבָּשִׁים בָּהּ, לְחַזֵּק וּלְאַמֵּץ זְרוֹעוֹתֶיהָ, הֵן דְּחִילוּ וּרְחִימוּ שִׂכְלִיִּים אוֹ טִבְעִיִּים, כָּל חַד לְפוּם שִׁיעוּרָא דִּילֵיהּ, (וְעַל הָעֲמָדַת וְקִיּוּם בְּחִינַת הָרֹאשׁ שֶׁבַּגֶּפֶשׁ, הוּא הַשֶּׂכֶל הַמִּתְבּוֹנֵן כוּ', אָמַר "טָעֲמָה כִּי טוֹב סַחֲרָהּ כוּ'", וּמְבוֹאָר בְּמָקוֹם אַחֵר):

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58 **כליות יועצות**

The Sages' list of what each organ does: "The kidneys counsel, the heart understands, the tongue shapes [the words], the mouth completes them." The Alter Rebbe identifies Netzach and Hod, the kidneys within the loins, with this faculty of counsel.

Berakhot 61a:28–29 ברכות ס"א א:כ"ח-כ"ט

תָּנוּ רַבָּנַן: שְׁתֵּי כְּלָיוֹת יֵשׁ בּוֹ בָּאָדָם, אַחַת יוֹעֶצֶתוּ לְטוֹבָה וְאַחַת יוֹעֶצֶתוּ לְרָעָה. וּמִסְתַּבְּרָא דְּטוֹבָה לִימִינוֹ וְרָעָה לִשְׂמֹאלוֹ, דִּכְתִיב: "לֵב חָכָם לִימִינוֹ וְלֵב כְּסִיל לִשְׂמֹאלוֹ". תָּנוּ רַבָּנַן: כְּלָיוֹת יוֹעֲצוֹת, לֵב מֵבִין, לָשׁוֹן מְחַתֵּךְ, פֶּה גּוֹמֵר, וְשֶׁט מַכְנִיס וּמוֹצִיא כָּל מִינֵי מַאֲכָל, קָנֶה מוֹצִיא קוֹל,

Our Rabbis have taught : There are two reins in man, one prompting him to good, the other to evil. It is probable that the good is on the right side and the bad on the left ; for it is written, "A wise man's understanding is at his right hand; but a fool's understanding at his left" (Eccles. x. 2). Our Rabbis have taught : The reins prompt [the thought], the heart exercises intelligence, the tongue pronounces, the mouth completes [the words]. The gullet lets in and brings out ...

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59 **ומבואר בע"ח**

Besides Etz Chaim's Sha'ar Arich Anpin, chapter 7, near its end, the Kehot note points to Likkutei Torah, Pekudei (8a).

KEHOT'S NOTE

ע' ש' א"א (פ"ז) קרוב לסופו. וע"ל פקודי (ח, א) סד"ה מחר חודש הנמצא בסי' אור התורה ובבי'[ואר] סי' ו. [כ].

60 **בפע"ח שער העמידה פי"ד**

In Parshas Masei the Alter Rebbe quotes the same passage of Pri Etz Chaim and concludes that Netzach and Hod are rooted in Keser, above Abba and Imma.

KEHOT'S NOTE

וראה גם לעיל פ' מסעי צ, ג. האזינו עו, ג.

61 **אריך אנפין שהוא הכתר הנקרא אל עליון שהוא הגומל חסדים שהם נה"י דזעיר אנפין המוציא אותם בסוד תוספות מחדש**

Pri Etz Chaim on the words "Kel Elyon, who bestows good kindnesses" in the Amidah: Arich Anpin, which is Keser, bestows the kindnesses that are the new Netzach, Hod and Yesod of Z'eir Anpin. The text quotes it word for word.

Pri Etz Chaim, Gate of the Silent Prayer 14:2 פרי עץ חיים, שער העמידה י"ד:ב'

גם תכוין עם הנ"ל, כי ע"י קונה שהוא מזלא עלאה, נעשה יסוד דז"א הנקרא הכל, כנזכר בכמה מקומות, איך נה"י דז"א הם תמיד ע"י תוספת הם באים, לכן אחיזת החיצונים בהם. וז"ס תחום שבת, ולפי שהם באים מחדש, לכן צריך לאור עליון דא"א לזיוג שלו כנ"ל, להאציל נה"י דז"א מחדש, ולכן ב' פעמים נרמז כאן א"א, א' הוא באל עליון, שהוא אריך אנפין, שהוא הכתר הנקרא אל עליון, שהוא הגומל חסדים, שהם נה"י דזעיר אנפין, המוציא אותם בסוד תוספת מחדש, מלשון ויגמל שקדים. וגם הוא קונה בסוד מזלא כנ"ל, ומוציא ...

Pri Etz Chaim (Public Domain)

62 **לכל עושיהם**

"The beginning of wisdom is the fear of Havayah; good understanding to all who practice them": the psalm's closing teaching. The Zohar (1:8a) reads "all who practice them" as those who support the Torah, and the Ramaz's comment there is cited for the new Netzach, Hod and Yesod.

Psalms 111:10 תהילים קי"א:י

רֵאשִׁית חָכְמָה יִרְאַת ה' שֵׂכֶל טוֹב לְכָל־עֹשֵׂיהֶם תְּהִלָּתוֹ עֹמֶדֶת לָעַד:

The fear of the L-RD is the beginning of wisdom; A good understanding have all they that do thereafter; His praise endureth for ever.

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63 **כמו עד"מ כששותים . . להצהיל פנים משמן**

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

KEHOT'S NOTE

ראה אוה"ת נ"ך כרך א ע' תש.

64 **שכדי להשפיע צריך להתייעץ איך להשפיע בדרך שיוכל המקבל לקבל ההשפעה**

The epistle "To understand a parable" explains that at the moment of giving one must take counsel how to give so that the recipient can receive, like a father teaching his son "a word fitly spoken," little by little; this counsel is Netzach and Hod, "the counseling kidneys." The text follows it closely.

Tanya, Iggeres HaKodesh 15:11 תניא, אגרת הקדש ט"ו:י"א

וְאַחַר כָּךְ, בְּבוֹא הַהַשְׁפָּעָה לִידֵי מַעֲשֶׂה, דְּהַיְינוּ בִּשְׁעַת הַהַשְׁפָּעָה מַמָּשׁ צָרִיךְ לְהִתְיַעֵץ אֵיךְ לְהַשְׁפִּיעַ, בְּדֶרֶךְ שֶׁיּוּכַל הַמְקַבֵּל לְקַבֵּל הַהַשְׁפָּעָה, כְּגוֹן שֶׁרוֹצֶה לְהַשְׁפִּיעַ דָּבָר חָכְמָה לְתַלְמִיד לְבָנוֹ, אִם יֹאמְרֶנָּה לוֹ כּוּלָּהּ כְּמוֹ שֶׁהִיא בְּשִׂכְלוֹ - לֹא יוּכַל הַבֵּן לְהָבִין וּלְקַבֵּל, רַק שֶׁצָּרִיךְ לְסַדֵּר לוֹ בְּסֵדֶר וְעִנְיָן אַחַר, "דָּבָר דָּבוּר עַל אׇפְנָיו", מְעַט מְעַט.

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65 ששוחקים מן לצדיקים

Reish Lakish lists seven heavens; Shechakim is the one "in which millstones stand and grind manna for the righteous." Netzach and Hod are identified with this heaven.

Chagigah 12b:5 חגיגה י"ב ב:ה'

... רָקִיעַ — שֶׁבּוֹ חַמָּה וּלְבָנָה כּוֹכָבִים וּמַזָּלוֹת קְבוּעִין, שֶׁנֶּאֱמַר: "וַיִּתֵּן אוֹתָם אֱלֹקִים בִּרְקִיעַ הַשָּׁמָיִם". שְׁחָקִים — שֶׁבּוֹ רֵחַיִם עוֹמְדוֹת וְטוֹחֲנוֹת מָן לַצַּדִּיקִים, שֶׁנֶּאֱמַר: "וַיְצַו שְׁחָקִים מִמָּעַל וְדַלְתֵי שָׁמַיִם פָּתָח. וַיַּמְטֵר עֲלֵיהֶם מָן לֶאֱכוֹל וְגוֹ'".

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66 חטה . . כ"ב אותיות

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

KEHOT'S NOTE

ת"ז (תט"ז). שם (תס"ט) קי, ב-ד. [כ].

67 מיהו בפרשה בראשית (ד"ו ע"א)

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

KEHOT'S NOTE

מובא גם לעיל פ' צו יא, א. וראה מאמרי אדה"א במדבר כרך ב ע' שעט.

68 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 רפ"ז. [כ].

69 ועיין בזהר משפטים דקכ"א סע"ב

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

KEHOT'S NOTE

ראה הלשון ביהל אור ע' תפז. וראה לעיל יט, ג.

70 למען אחי ורעי

The words here quote Psalms 122:8; the passage is shown below.

Psalms 122:8 תהילים קכ"ב:ח'

לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה־נָּא שָׁלוֹם בָּךְ׃

For my brethren and companions' sakes, I will now say: 'Peace be within thee.'

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KEHOT'S NOTE

תהלים קכב, ח.

71 ומקור נש"י

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

KEHOT'S NOTE

ראה אוה"ת פנחס ע' א'קמ.

72 ותאלצהו

Kehot's note points to Judges 16:16 for these words.

Judges 16:16 שופטים ט"ז:ט"ז

וַיְהִי כִּי־הִצִּיקָה לוֹ בִדְבָרֶיהָ כָּל־הַיָּמִים וַתְּאַלְּצֵהוּ וַתְּקַצַר נַפְשׁוֹ לָמוּת׃

And it came to pass, when she pressed him daily with her words, and urged him, that his soul was vexed unto death.

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KEHOT'S NOTE

שופטים טז, טז.

73 כי עמך מקור חיים

The words here quote Psalms 36:10; the passage is shown below.

Psalms 36:10 תהילים ל"ו:י'

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

For with Thee is the fountain of life; In Thy light do we see light.

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KEHOT'S NOTE

תהלים לו, י.

74 אך הענין כמ"ש במ"א כי התענוג שלמעלה כביכול

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

KEHOT'S NOTE

ראה לעיל ויקרא נא, ב. פ' שלח מז, א.

75 שעשוע המלך בעצמותו

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

KEHOT'S NOTE

ראה מאמרי אדה"א במדבר כרך ב ע' שעט.

76 ואהי' שעשועים

Kehot's note points to Proverbs 8:30 for these words.

Proverbs 8:30 משלי ח':ל'

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת׃

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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KEHOT'S NOTE

משלי ח, ל.

77 הבן יקיר לי אפרים

The words here quote Jeremiah 31:20; the passage is shown below.

Jeremiah 31:20 ירמיהו ל"א:כ'

הֲבֵן יַקִּיר לִי אֶפְרַיִם אִם יֶלֶד שַׁעֲשָׁעִים כִּי־מִדֵּי דַבְּרִי בּוֹ זָכֹר אֶזְכְּרֶנּוּ עוֹד עַל־כֵּן הָמוּ מֵעַי לוֹ רַחֵם אֲרַחֲמֶנּוּ נְאֻם־ה'׃

Is Ephraim a darling son unto Me? Is he a child that is dandled? For as often as I speak of him, I do earnestly remember him still; Therefore My heart yearneth for him, I will surely have compassion upon him, saith the L-RD.

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KEHOT'S NOTE

ירמי' לא, יט.

78 קוב"ה אתי לאשתעשע עם צדיקיא בג"ע

Kehot's note points to Zohar I, 72a for these words.

Zohar I, 72a זח"א עב, א

KEHOT'S NOTE

זח"א עב, א.

79 **במי נמלך בנשמותיהן של צדיקים**

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

KEHOT'S NOTE

ראה רות רבה רפ"ב.

80 **לויתן זה יצרת**

The words here quote Psalms 104:26; the passage is shown below.

Psalms 104:26 תהילים ק"ד:כ"ו

שָׁם אֳנִיּוֹת יִהַלֵּכוּן לִוְיָתָן זֶה־יָצַרְתָּ לְשַׂחֶק־בּוֹ׃

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

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KEHOT'S NOTE

תהלים קד, כו.

81 **בד"ה צו את בנ"י**

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

KEHOT'S NOTE

לעיל פ' פנחס עז, ג.

82 **ובד"ה אני ה' אלקיכם**

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

KEHOT'S NOTE

לעיל פ' שלח מח, ג ואילך.

83 **בד"ה ה' לי בעוזרי**

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

KEHOT'S NOTE

לעיל שמע"צ פח, ד.

84 **ובד"ה ביום השמע"צ**

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

KEHOT'S NOTE

לעיל שמע"צ פג, ד.

85 **ובד"ה שוש אשיש**

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

KEHOT'S NOTE

לעיל נצבים מז, ד.

86 **ויין ישמח לבב אנוש**

The words here quote Psalms 104:15; the passage is shown below.

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.

87 **חצי ההין לפר ושלישית ההין לאיל**

The words here quote Numbers 28:14; the passage is shown below.

Numbers 28:14 במדבר כ"ח:י"ד

וְנִסְכֵּיהֶם חֲצִי הַהִין יִהְיֶה לַפָּר וּשְׁלִישִׁת הַהִין לָאַיִל וּרְבִיעִת הַהִין לַכֶּבֶשׂ יָיִן זֹאת עֹלַת חֹדֶשׁ בְּחָדְשׁוֹ לְחָדְשֵׁי הַשָּׁנָה׃

And their drink-offerings shall be half a hin of wine for a bullock, and the third part of a hin for the ram, and the fourth part of a hin for a lamb. This is the burnt-offering of every new moon throughout the months of the year.

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KEHOT'S NOTE

במדבר כח, יד.

88 **בינה דינין מתערין מינה**

Kehot's note points to Zohar II, 175b for these words.

Zohar II, 175b זח"ב קעה, ב

KEHOT'S NOTE

זח"ב קעה, ב. זח"ג (י, ב. יא, א). [כן].

89 **חטא אדה"ר שסחט אשכול ענבים**

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

KEHOT'S NOTE

ב"ר טו, ח.

90 **וישכר ויתגל בתוך אהלה**

The words here quote Genesis 9:21; the passage is shown below.

Genesis 9:21 בראשית ט':כ"א

וַיֵּשְׁתְּ מִן־הַיַּיִן וַיִּשְׁכָּר וַיִּתְגַּל בְּתוֹךְ אָהֳלֹה׃

And he drank of the wine, and was drunken; and he was uncovered within his tent.

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KEHOT'S NOTE

בראשית ט, כא.

91 **ויעבור ה' על פניו**

The words here quote Exodus 34:6; the passage is shown below.

Exodus 34:6 שמות ל"ד:ו'

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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KEHOT'S NOTE

שמות לד, ו.

92 **ותחת אשר לא עבדת בשמחה**

The words here quote Deuteronomy 28:47; the passage is shown below.

Deuteronomy 28:47 דברים כ"ח:מ"ז

תַּחַת אֲשֶׁר לֹא־עָבַדְתָּ אֶת־ה' אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב מֵרֹב כֹּל׃

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance

of all things;

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KEHOT'S NOTE

דברים כח, מז.

93 שוב לאחד

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

KEHOT'S NOTE

הקדמת תי"ז (ז, א). [כ]. נזכר בלקו"ת כמה פעמים. נרשם לעיל במפתח ענינים לכ"ק אדמו"ר בערך אם רץ לבך.

94 בד"ה כי תבואו אל ארץ מושבותיכם

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

KEHOT'S NOTE

לעיל פ' בהר מ, ג.

95 ע"פ מאה"ז בפרשה וירא

Kehot's note points to where this is explained further: Biurei HaZohar.

KEHOT'S NOTE

ביאוה"ז לאדה"א י, ג ואילך.

96 ובפרשה אמור דף ק' ע"ב

Kehot's note points to where this is explained further: Biurei HaZohar.

KEHOT'S NOTE

ביאוה"ז לאדה"א פ, ג ואילך. נזכר לעיל פ' בהר מ, ג. מטות פד, ג.

97 בד"ה שובה ישראל

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

KEHOT'S NOTE

לעיל ש"ש סה, א.

98 סד"ה יהודה אתה

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

KEHOT'S NOTE

תו"א מה, ד.

99 כמ"ש במ"א ע"פ בחדש השלישי

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

KEHOT'S NOTE

תו"א סז, א ואילך.

100 עיין במאורי אור אות א' סעיף ק"ד

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

KEHOT'S NOTE

נעתק באוה"ת שה"ש כרך ב ע' שצ.

101 אין התינוק יודע לקרות אבא

The words here quote Berakhot 40a:14; the passage is shown below.

Berakhot 40a:14 ברכות מ' א:י"ד

עַל פֵּירוֹת הָאָרֶץ וְכוּ'. פְּשִׁיטָא! אָמַר רַב נַחְמָן בַּר יִצְחָק: לֹא נִצְרְכָה אֶלָּא לְרַבִּי יְהוּדָה, דְּאָמַר חִטָּה מִין אֵילָן הִיא. דְּתַנְיָא: אֵילָן שֶׁאָכַל מִמֶּנּוּ אָדָם הָרִאשׁוֹן, רַבִּי מֵאִיר אוֹמֵר: גֶּפֶן הָיָה, שֶׁאֵין לְךָ דָּבָר שֶׁמֵּבִיא יְלָלָה עַל

If, over fruits of the earth, etc. This is evident ! Rab Nahman b. Isaac said : It is only necessary for R. Judah who declares that wheat is a kind of tree ; for there is a teaching : The tree from which Adam ate was — so says R. Meir — the vine, because thou hast nothing which brings lamentation upon man as does wine; as it is said, "And he drank of the wine, and was drunken" (Gen. ix. 21). R. Nehemiah says: It was the fig-tree, ...

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KEHOT'S NOTE

ברכות מ, א.

102 בד"ה וספרתם לכם גבי חג השבועות

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

KEHOT'S NOTE

לעיל במדבר י, ג.

103 כי לא על הלחם לבדו יחי' האדם

The words here quote Deuteronomy 8:3; the passage is shown below.

Deuteronomy 8:3 דברים ח':ג

וַיְעַנְּךָ וַיַּרְעִבֶךָ וַיַּאֲכִלְךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעֲךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִי־ה' יִחְיֶה הָאָדָם:

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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KEHOT'S NOTE

דברים ח, ג.

104 בזהר ויחי דר"מ ע"א

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

KEHOT'S NOTE

ראה אוה"ת פ' עקב כרך ה ע' ב'כג.

105 וע"ד מ"ש באגה"ק ד"ה איהו וחיוהי

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

KEHOT'S NOTE

סי' כ (קל, א).

106 והוד הוא בניקוד מלאפום

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

KEHOT'S NOTE

באמת הוד בנקוד שורק ומ"ש אדמו"ר מלאפום בלשון ספרד נק' מלאפום שורק כידוע. [כ].

107 Shlomo's proverb: "Like apples of gold in settings of silver is a word fitly spoken," a word said in the right way and at the right time. The Alter Rebbe uses it for an idea reshaped to suit the one who learns it. (context: Steinsaltz Tanakh)

Proverbs 25:11 משלי כ״ה:י״א

תַּפּוּחֵי זָהָב בְּמַשְׂכִּיּוֹת כֶּסֶף דָּבָר דָּבַר עַל־אָפְנָיו׃

A word fitly spoken Is like apples of gold in settings of silver.

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108 David's lament: "How long shall I take counsel in my soul, with sorrow in my heart all day?" The Alter Rebbe borrows the phrase for the inner planning that teaching requires. (context: Steinsaltz Tanakh)

Psalms 13:3 תהילים י״ג:ג׳

עַד־אָנָה אָשִׁית עֵצוֹת בְּנַפְשִׁי יָגוֹן בִּלְבָבִי יוֹמָם עַד־אָנָה יָרוּם אֹיְבִי עָלָי׃

How long shall I take counsel in my soul, having sorrow in my heart by day? How long shall mine enemy be exalted over me?

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PARAGRAPH 5

109 **בביאור ע״פ אלה מסעי**

The Kehot note specifies which explanation the text means: the second, section 3.

KEHOT'S NOTE

הב׳ — פ״ג. [כ].

110 **אלה מסעי**

"These are the journeys of the children of Israel, who went out of the land of Egypt." The opening words of the Parshas Masei discourse to which the text refers.

Numbers 33:1 במדבר ל״ג:א׳

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

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

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111 Kehot's note points to Numbers 33:1-36:13 for these words.

Numbers 33:1-36:13 במדבר ל״ג:א׳-ל״ו:י״ג

PARAGRAPH 6

112 **שער הנבואה פ״א**

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

KEHOT'S NOTE

נדפס בשער היחודים דפוס קארעץ תקמ״ג דף א, ג: "כי משה רבן של כל הנביאים היתה נבואתו בתרין פרקין קדמאין דנ״ה דזעיר מפנים שלהן ולא היה נביא שמתנבא משם כלל אלא הוא לבד הי׳ מתנבא משם משניהם".

113 **שלמעלה מנו״ה אין שום השגה לנביא וחוזה**

The epistle "He wraps Himself in light" explains that a sage can grasp in wisdom far higher than a prophet sees, for only the lowest levels, Netzach, Hod, Yesod and Malchus, "the vessels of influence and of bringing down the life-force from the higher to the lower," can descend and be revealed to the prophets. The text cites it for the limit of prophecy.

Tanya, Iggeres HaKodesh 19:2–3 תניא, אגרת הקדש י״ט:ב׳-ג׳

אֲבָל לְמַעְלָה מִנֶּצַח־הוֹד־יְסוֹד־מַלְכוּת לֹא הָיְתָה לוֹ שׂוּם הַשָּׂגָה בְּפְנִימִיּוּת, כִּי אִם בִּבְחִינַת אֲחוֹרַיִם דְּחָכְמָה הַמְלוּבָּשִׁים בְּבִינָה, הַמְלוּבֶּשֶׁת וּמִתְפַּשֶּׁטֶת תּוֹךְ פְּנִימִיּוּת דְּנֶצַח־הוֹד־יְסוֹד־מַלְכוּת, בְּסוֹד "נוֹבְלוּת חָכְמָה שֶׁלְּמַעְלָה - תּוֹרָה", שֶׁהִיא בִּבְחִינַת "זְעֵיר אַנְפִּין", וּכְדִכְתִיב: "וְרָאִיתָ אֶת אֲחֹרָי, וּפָנַי לֹא יֵרָאוּ", עַיֵּן שָׁם וּבְשַׁעַר הַנְּבוּאָה פֶּרֶק א׳. וְלִכְאוֹרָה יֵשׁ לְהַפְלִיא, הֲרֵי נֶאֱמַר: "וְלֹא קָם נָבִיא עוֹד בְּיִשְׂרָאֵל כְּמֹשֶׁה", וְאֵיךְ הִשִּׂיג הָאֲרִיזַ״ל יוֹתֵר מִמֶּנּוּ וְדָרַשׁ כַּמָּה דְרוּשִׁים ...

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114 **המגביהי לשבת המשפילי לראות**

"Who is like Havayah our G-d, who is enthroned on high, who lowers [Himself] to look upon heaven and earth?" He is so far above that even looking at heaven is looking down, so heaven and earth are equal before Him, as the Alter Rebbe reads it. (context: Steinsaltz Tanakh)

Psalms 113:5–6 תהילים קי״ג:ה׳-ו׳

מִי כַּה' אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת׃ הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ׃

Who is like unto the L-RD our G-d, That is enthroned on high, That looketh down low Upon heaven and upon the earth?

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KEHOT'S NOTE

תהלים קיג, ה-ו.

115 Yeshayahu's song of thanks: "Havayah, You are my G-d; I will exalt You, I will praise Your Name, for You have done wonders, counsels from afar, in faithfulness, truth." In its plain sense "from afar" means from long ago, plans declared of old and now fulfilled; the Zohar and the Alter Rebbe read it as from a far, high source, Chochmah and Keser. (context: Steinsaltz Tanakh)

Isaiah 25:1 ישעיהו כ״ה:א׳

ה' אֱלֹקַי אַתָּה אֲרוֹמְמֶךָּ אוֹדֶה שִׁמְךָ כִּי עָשִׂיתָ פֶּלֶא עֵצוֹת מֵרָחֹק אֱמוּנָה אֹמֶן׃

O L-RD, Thou art my G-d, I will exalt Thee, I will praise Thy name, For Thou hast done wonderful things; Even counsels of old, in faithfulness and truth.

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116 **עצות מרחוק מאן נינהו אינן תרין בדי ערבות דכל עיטא דנביאים מתמן אתיא**

The Zohar on Balak: "'Counsels from afar' — what are they? The two willow branches, for all the counsel of the

prophets comes from there." The willow branches are Netzach and Hod.

Zohar, Balak 9:155–12:165 ספר הזהר, בלק ט׳:קנ״ה-י״ב:קס״ה

Rab Hamnuma the Elder said that "wonderful things" is a grade of the wonders of wisdom, to wit, "a path which no bird of prey knoweth" (Job 28, 7). The "counsels of old" are the two willow twigs1Nezah and Hod. whence comes all the counsel of the prophets. "Faithfulness and truth" are two things which are one, the river and the garden; the one issues from Eden and the other is watered from it. Thus we have here the whole mystery of faith.'

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

117 **אמרתי אחכמה**

Koheles, King Shlomo, says that he sought wisdom and found it beyond his reach: "I said, 'I will become wise,' but it is far from me." Read as the distant root of Netzach and Hod in Chochmah and Keser. (context: Steinsaltz Tanakh)

Ecclesiastes 7:23 קהלת ז׳:כ״ג

כָּל־זֶה נִסִּיתִי בַחָכְמָה אָמַרְתִּי אֶחְכָּמָה וְהִיא רְחוֹקָה מִמֶּנִּי׃

All this have I tried by wisdom; I said: 'I will get wisdom'; but it was far from me.

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KEHOT'S NOTE

קהלת ז, כג.

118 **פלא יועץ**

In Yeshayahu's prophecy of a royal child, Rashi reads "Wondrous Counselor" (pele yo'etz) as a name of the Holy One, blessed be He, who calls the child, Chizkiyahu, "Prince of Peace." The Alter Rebbe reads the two words together: counsel (Netzach and Hod) that comes from wonder (Chochmah and Keser).

Isaiah 9:5 ישעיהו ט׳:ה׳

כִּי־יֶלֶד יֻלַּד־לָנוּ בֵּן נִתַּן־לָנוּ וַתְּהִי הַמִּשְׂרָה עַל־שִׁכְמוֹ וַיִּקְרָא שְׁמוֹ פֶּלֶא יוֹעֵץ אֵל גִּבּוֹר אֲבִי־עַד שַׂר־שָׁלוֹם׃

For a child is born unto us, a son is given unto us; and the government is upon his shoulder; and his name is called Pele-joez-el-gibbor Abi-ad-sar-shalom;

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119 Kehot's note points to Proverbs 31:17 for these words.

Proverbs 31:17 משלי ל״א:י״ז

חָגְרָה בְעוֹז מָתְנֶיהָ וַתְּאַמֵּץ זְרוֹעֹתֶיהָ׃

She girdeth her loins with strength, And maketh strong her arms.

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120 **ההוא לחם דאזילו שחקים וטחנין מנא למיכלא דצדיקייא**

The Zohar on Pinchas expounds Psalms 104:15: "and bread sustains the heart of man" is "that bread which the Shechakim go and grind, manna as food for the tzaddikim," and from there it is drawn to many hosts called "the heart of man." The Alter Rebbe reads it as the Torah's "bread" in Netzach and Hod, ground fine so that everyone can receive it.

Zohar, Pinchas 13:84–15:107 ספר הזהר, פנחס י״ג:פ״ד-ט״ו:ק״ז

PARAGRAPH 7

121 **נו״ה נק׳ בדי ערבות**

The Zohar on Balak identifies the "two willow branches" with the source of the prophets' counsel, Netzach and Hod. The willow has no taste, as bread has no sweetness.

Zohar I, 220b זח״א רכ, ב

Zohar III, 193b זח״ג קצג, ב

KEHOT'S NOTE

ראה זח״א רכ, ב. רסב, א. זח״ג קצג, ב. בענין זה ראה אוה״ת ויקרא כרך ד ע׳ א׳קי׳.

122 **והיא רחוקה ממני**

"I said, 'I will become wise,' but it is far from me." The distance is read as the hidden root of Netzach and Hod.

Ecclesiastes 7:23 קהלת ז׳:כ״ג

כָּל־זֶה נִסִּיתִי בַחָכְמָה אָמַרְתִּי אֶחְכָּמָה וְהִיא רְחוֹקָה מִמֶּנִּי׃

All this have I tried by wisdom; I said: 'I will get wisdom'; but it was far from me.

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123 **משכל הנעלם מכל רעיון**

The Kehot note gives the opening of Parshas Lech Lecha in Torah Ohr for the phrase "the intellect hidden from all thought."

KEHOT'S NOTE

תו״א ר״פ לך. ועי״ל לשמע״צ (פה, ד). ושי״נ. [כ].

124 **ממרחק תביא לחמה**

The woman of valor "is like the merchant ships; from afar she brings her bread": she goes far to provide for her household. The Alter Rebbe reads "from afar" as the high root of bread, above the chain of descending worlds. (context: Steinsaltz Tanakh)

Proverbs 31:14 משלי ל״א:י״ד

הָיְתָה כָּאֳנִיּוֹת סוֹחֵר מִמֶּרְחָק תָּבִיא לַחְמָהּ׃

She is like the merchant-ships; she bringeth her food from afar.

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KEHOT'S NOTE

משלי לא, יד.

125 **ממרחק תביא לחמה**

The Zohar on Tzav, expounding "counsels from afar" (Isaiah 25:1), explains "from afar" through two verses: "From afar Havayah appeared to me" and "From afar she brings her bread." The Alter Rebbe draws on it for bread that comes "from afar."

Zohar, Tzav 29:187–30:193 ספר הזהר, צו כ״ט:קפ״ז-ל׳:קצ״ג

As they were going along, they came across a man with three myrtle branches in his hand. They went up to him and said:

'What is this for?' He replied: 'To refresh the fainting one.'1The nefesh (soul), v. infra. Said R. Eleazar: 'That is a good answer. But why three?' He replied: 'One for Abraham, one for Isaac, and one for Jacob; and I bind them together and smell them, because the scent refreshes the soul, and by this act of faith blessings are drawn down from above.' Said R. ...

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

126 **ע"פ אם בחקתי תלכו**

That discourse distinguishes two kinds of writing in the Written Torah: on the Tablets the letters were engraved from the stone itself and were not things in their own right, while in the rest of the Written Torah the ink is written on parchment and the letters are separate from it.

KEHOT'S NOTE

לעיל פ' בחקותי מה, א ואילך.

127 **אם בחקתי תלכו**

"If you walk in My statutes." The opening of the discourse in Bechukosai on engraved letters.

Leviticus 26:3ויקרא 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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128 **חרות על הלוחות**

"The writing was the writing of G-d, engraved upon the Tablets." The letters were engraved into the stone itself.

Exodus 32:16שמות ל"ב:ט"ז

וְהַלֻּחֹת מַעֲשֵׂה אֱלֹקִים הֵמָּה וְהַמִּכְתָּב מִכְתַּב אֱלֹקִים הוּא חָרוּת עַל־הַלֻּחֹת׃

And the tables were the work of G-d, and the writing was the writing of G-d, graven upon the tables.

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KEHOT'S NOTE

שמות לב, טז.

129 **גליף גליפו בטהירו עילאה**

The Kehot note points to the place in the Bechukosai discourse where this Zohar phrase is cited, with its source noted as Zohar 1:15a.

KEHOT'S NOTE

ע"ל בחקותי (מו, סע"ב) ש"נ מאדמו"ר לזחי"א טו, א. [כ]. וראה באוה"ת ויקרא כרך ג ע' תתקלה ואילך.

130 **גליף גליפו בטהירו עילאה**

The opening of the Zohar on Bereishis: "At the head of the King's will, He engraved engravings in the supernal luster." The first "engraving" of creation, at the level of Keser.

Zohar, Bereshit 1:1–2:7ספר הזהר, בראשית א':א'-ב':ז'

131 **תר"ך אותיות בעשה"ד**

In "Go out and gaze," the maamar this biur explains, the Alter Rebbe cites the Ramban that the Ten Commandments have 620 letters, and explains that the Torah is rooted in the supernal will, Keser, the "620 pillars of light," above Chochmah, which is why it can join the Infinite Light to the worlds.

KEHOT'S NOTE

ע"ל בד"ה צאינה וראינה (כה, ג). וש"נ. [כ].

PARAGRAPH 8

132 **ע"ד מ"ש בפע"ח בפי' אל עליון כתר**

In Parshas Masei the Alter Rebbe quotes this explanation of "Kel Elyon ... who bestows good kindnesses" and concludes that the new Netzach, Hod and Yesod of Z'eir Anpin are drawn specifically from Keser, so that Netzach and Hod are rooted above Abba and Imma.

KEHOT'S NOTE

שער העמידה פי"ד. וראה לעיל פ' מסעי צ, ג. פ' ואתחנן ח, ב. וראה באוה"ת פ' כי תשא כרך ח ס"ע ג'קד ואילך. ושם מציין ללעיל פ' מסעי צ, ג ומוסיף "ואע"פ שבזהר [— פ' לך לך פז, א] פירש היינו בינה, הכל אחד כי התגלות עתיק הוא בבינה" ע"ש.

133 **אל עליון כתר גומל חסדים טובים**

Pri Etz Chaim on the Amidah: Kel Elyon is Arich Anpin, which is Keser, who bestows the kindnesses that are the new Netzach, Hod and Yesod.

Pri Etz Chaim, Gate of the Silent Prayer 14:9פרי עץ חיים, שער העמידה י"ד:ט'

ובאות כ' מן הכל תכוין לרחל, כי הלא לוקחת עתה ב' מוחין שלה בשלימותן, מה שאין כן בגומל חסדים טובים, כי עתה שנגמרה יסוד חכמה לכנוס, עתה המוחין שלה בשלמותן, והם ב' מוחין לבד חכמה ובינה, כי הדעת אין לה, כי הדעת דאמא הם חו"ג, והחסדים לוקח ז"א בהתפשטות גופא, ולא נשאר לה רק הגבורות, והם דעת ק"ל, ה' גבורות ה' הויות כמנין ק"ל, ואין להאריך בזה. ובאות ל' מן הכל תכוין אל ג' מוחין מן אבא, הנותן עתה לז"א כנ"ל:

Pri Etz Chaim (Public Domain)

134 **בד"ה נר חנוכה**

There the mezuzah on the right is an ascent from below, lifting the house and all in it to G-d, while the Chanukah lamp on the left is the drawing down of the light of the Torah, shining outward into the public domain.

KEHOT'S NOTE

תו"א מב, ב ואילך.

135 **מזוזה מימין**

The Chanukah lamp is placed at the left of the doorway, "so that the Chanukah lamp is on the left and the mezuzah

on the right." A discourse in Torah Ohr builds on this.

Shabbat 22a:2 שבת כ"ב א:ב'

אָמַר רַבָּה: נֵר חֲנוּכָּה מִצְוָה לְהַנִּיחָהּ בְּטֶפַח הַסָּמוּךְ לַפֶּתַח. וְהֵיכָא מַנַּח לֵקֵהּ? רַב אַחָא בְּרֵיהּ דְּרָבָא אָמַר: מִימִין רַב שְׁמוּאֵל מִדְּפָתֵי אָמַר: מִשְּׂמֹאל. וְהִילְכְתָא מִשְּׂמֹאל, כְּדֵי שֶׁתְּהֵא נֵר חֲנוּכָּה מְשֻׁמֶּשֶׁת וּמְזוּזָה מִיָּמִין.

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

136 בד"ה וספרתם לכם

That discourse contrasts barley, revealed on Pesach as the soul's own grasp of G-dliness, with wheat, revealed on Shavuos; here it is cited for wheat as the 22 letters of the Torah.

KEHOT'S NOTE

לעיל פ' במדבר י, ג.

PARAGRAPH 9

137 שתי הלחם הם תשב"כ ותשבע"פ

The Zohar (in the addenda to volume I) says that on the fiftieth day, when the Torah was given, we offer "the two loaves, the Written Torah and the Oral Torah," and that the Torah is called bread, as it is written, "Come, eat of my bread."

Zohar I, 260a זח"א רס, א

KEHOT'S NOTE

ראה זח"א רס, א. ולעיל פ' אמור לז, ב. ופ' צו יז, ד.

138 במג"א סי' נ')

There the Alter Rebbe brings the same ruling of the Magen Avraham (section 50) to contrast the Oral Torah, which counts as study only when understood, with the Written Torah, which one fulfils by saying its verses even without understanding the words, since it draws from a source above Chochmah through its letters.

KEHOT'S NOTE

ע"ל ויקרא (ה, ב). [כ].

139 חכים ולא בחכמה ידיעא

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי").

140 חכים ולא בחכמה ידיעא

From Eliyahu's prayer in the introduction to the Tikkunei Zohar: "You are wise, but not with a knowable wisdom." Applied here to the letters of the Written Torah, which are above intellect.

Tikkunei Zohar 17b:3–4 תקוני הזהר י"ז ב:ג'-ד'

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק

מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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PARAGRAPH 10

141 דברים שבכתב אי אתה רשאי לאומרן בע"פ

"Matters that are written you are not permitted to say by heart; matters that are oral you are not permitted to say in writing." The Alter Rebbe grounds the rule in the two Torahs' different relation to understanding.

Gittin 60b:5–6 גיטין ס' ב:ה'-ו'

דָּרֵשׁ רַבִּי יְהוּדָה בַּר נַחְמָנִי, מְתוּרְגְּמָנֵיהּ דְּרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ, כְּתִיב: "כְּתוֹב לְךָ אֶת הַדְּבָרִים הָאֵלֶּה", וּכְתִיב: "כִּי עַל פִּי הַדְּבָרִים הָאֵלֶּה" – הָא כֵּיצַד? דְּבָרִים שֶׁבִּכְתָב אִי אַתָּה רַשַּׁאי לְאוֹמְרָן עַל פֶּה, דְּבָרִים שֶׁבְּעַל פֶּה אִי אַתָּה רַשַּׁאי לְאוֹמְרָן בִּכְתָב, דְּבֵי רַבִּי יִשְׁמָעֵאל. תָּנָא: "אֵלֶּה" – אֵלֶּה אַתָּה כּוֹתֵב, וְאִי אַתָּה כּוֹתֵב הֲלָכוֹת. אָמַר רַבִּי יוֹחָנָן: לֹא כָּרַת הַקָּדוֹשׁ בָּרוּךְ הוּא בְּרִית עִם יִשְׂרָאֵל, אֶלָּא בִּשְׁבִיל דְּבָרִים שֶׁבְּעַל פֶּה – שֶׁנֶּאֱמַר: "כִּי עַל פִּי הַדְּבָרִים הָאֵלֶּה כָּרַתִּי …

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KEHOT'S NOTE

גיטין ס, ב. וש"נ.

142 והכתיב הוא למעלה מהדעת

There the Alter Rebbe explains that division into levels exists only from Chochmah downward, each according to his comprehension, as with the many disputes of the students of Shammai and Hillel; whereas the will of the heart, which is entirely above intellect, the self-sacrifice of Purim, is one for all, like "one man."

KEHOT'S NOTE

ראה תו"א צח, א. לעיל פ' תזריע כא, ד. שמע"צ צב, ג.

143 תורה צוה

From Moshe's blessing, in which he speaks of himself in the third person: "Moshe commanded us the Torah, an inheritance of the congregation of Yaakov." The opening words of the discourse in Parshas Berachah to which the text refers. (context: Steinsaltz Tanakh)

Deuteronomy 33:4 דברים ל"ג:ד'

תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב׃

Moses commanded us a law, An inheritance of the congregation of Jacob.

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PARAGRAPH 11

144 באגה"ק ד"ה והמשכילים

This is the passage quoted here: when the Malchus of Atzilus is enclothed in kelipas nogah to refine the sparks, it is called "the Tree of Knowledge of good and evil" relative to Z'eir Anpin, "the Tree of Life"; and this enclothing is the mystery of the exile of the Shechinah.

KEHOT'S NOTE

סי' כו.

145 **שנפלו בשבה"כ**

The wording in Iggeres HaKodesh itself is fuller: "the sparks that fell through the sin of Adam, and also the 288 sparks that fell" in the shattering of the vessels.

KEHOT'S NOTE

באגה"ק שם קמד, א: שנפלו בחטא אדה"ר וגם הרפ"ח ניצוצין שנפלו.

146 **טורי דפרודא**

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

KEHOT'S NOTE

זח"א (כט, ב. קנח, א). זח"ב (רלד, א). [כ].

147 **טורי דפרודא**

One of the Zohar passages the Kehot note gives for "the mountains of separation," the realm below where unity divides into many.

Zohar, Vayetzei 23:231–24:243 ספר הזהר, ויצא כ"ג:רל"א-כ"ד:רמ"ג

148 **תשבע"פ מל' קרינן לה**

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

KEHOT'S NOTE

ראה ת"ז שם.

149 **תשבע"פ מל' קרינן לה**

Eliyahu's prayer in the introduction to the Tikkunei Zohar: "Malchus is the mouth; we call her the Oral Torah."

Tikkunei Zohar 17a:16–17 תקוני הזהר י"ז א:ט"ז-י"ז

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי' אלקינו.

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150 **ורב להושיע**

The prophet sees a figure coming from Edom in crimson garments, and G-d answers: "It is I, who speak in righteousness, great (rav) to save." The word rav connects with the title Rav of the Sages of Babylonia. (context: Steinsaltz Tanakh)

Isaiah 63:1 ישעיהו ס"ג:א

מִי־זֶה בָּא מֵאֱדוֹם חֲמוּץ בְּגָדִים מִבָּצְרָה זֶה הָדוּר בִּלְבוּשׁוֹ צֹעֶה בְּרֹב כֹּחוֹ אֲנִי מְדַבֵּר בְּצֶדֶק רַב לְהוֹשִׁיעַ׃

'Who is this that cometh from Edom, with crimsoned garments from Bozrah? This that is glorious in his apparel, stately in the greatness of his strength?'— 'I that speak in victory, mighty to save.'—

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151 **כל רב מבבל**

The Kehot note says that the saying "every Rav is from Bavel" is explained according to Chassidus there.

KEHOT'S NOTE

סדר תנאים ואמוראים בסופו. אגרת רב שרירא גאון. הק' ס' התיקונין כת"י. הובא ונתבאר בתחלת שער מאמרי רשב"י. ע"ח שי"ט, פי"ג. — נתבאר ע"פ דא"ח בהוספות לתו"א אסתר ד"ה להבין למה לעתיד פ"ג.

152 **כל רב מבבל**

Etz Chaim explains the Tikkunim's saying "every Rabbi is from the Land of Israel, every Rav from Babylon" through the forms of the Name Mah whose sum is the value of rav (202).

Sefer Etz Chaim 19:3:1 עץ חיים י"ט:ג':א

... גם בזה תבין מ"ש בתיקונים בהקדמה כל רבי מא"י ורב מבבל וכל רבא משאר ארעאין פי' כי בצאת הז"א להשפיע באותן המלכים העומדים בחו"ל אינו יוצא רק בבחי' המלואים לבד כנ"ל והנה האחוריים של מ"ה דאלפין פשוטים הם ע"ב ומלואם הם ק"ל ושניהן גימטריא רב וזהו כל רב מבבל. וזה סוד הנה ה' רוכב על ע"ב ק"ל ובא מצרים כי בצאתו למצרים שהוא חו"ל יוצא בסוד ע"ב ק"ל שהוא גימטריא ר"ב וגם רב"א הוא ע"ב ק"ל עם הכללות אבל בא"י הוא בסוד רבי בתוס' י' שהם י' אותיות של ...

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153 **כמ"ש במ"א**

The Kehot note identifies this discourse as the "elsewhere" the text refers to.

KEHOT'S NOTE

ראה בתו"א במג"א בד"ה להבין למה לעתיד הנ"ל.

PARAGRAPH 12

154 **התו' נק' בכמה שמות לחם יין**

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

KEHOT'S NOTE

ת"ז בהקדמה. פס"ז ויחי מט, א.

PARAGRAPH 13

155 **מבואר במ"א בפ' בשלח**

In that discourse the Alter Rebbe links the Name Mah in Chochmah with self-nullification (bittul), the power that joins opposites such as kindness and severity, as in "He makes peace in His heights."

KEHOT'S NOTE

תו"א סו, א ואילך. ובארוכה באוה"ת בשלח ע' תרמז ואילך.

156 **לחם משנה**

"On the sixth day they gathered a double portion of bread (lechem mishneh)." The source of the two loaves of Shabbos.

Exodus 16:22 שמות ט"ז:כ"ב

וַיְהִי בַּיּוֹם הַשִּׁשִּׁי לָקְטוּ לֶחֶם מִשְׁנֶה שְׁנֵי הָעֹמֶר לָאֶחָד וַיָּבֹאוּ כָּל־נְשִׂיאֵי הָעֵדָה וַיַּגִּידוּ לְמֹשֶׁה׃

And it came to pass that on the sixth day they gathered twice as much bread, two omers for each one; and all the rulers of the congregation came and told Moses.

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them. Joshua instituted for them the benediction of "the land" when they entered the land [of Canaan]. David and Solomon instituted [what follows] until "Who... rebuildest Jerusalem." David instituted "[Have mercy, O L-rd our G-d] upon Israel Thy people, upon Jerusalem Thy city," and Solomon instituted "and upon the great and holy House." The benediction "Who art kind and dealest kindly" was instituted in Jabneh in connection with the slain of ...

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PARAGRAPH 14

157 **וכמ"ש במ"א בד"ה השמים כסאי**

There "heaven" is the Written Torah (shamayim read as sham mayim, "there is water," for the Torah comes from Chochmah) and "earth" is the Oral Torah (eretz from ratzon, "will"), since the Oral Torah grasps the purpose of the divine will, from below to above, while the Written Torah is letters, from above to below.

KEHOT'S NOTE

תו"א א, ג.

158 **השמים כסאי**

G-d says through Yeshayahu: "The heavens are My throne, and the earth is My footstool; what house could you build for Me?" The opening words of the Torah Ohr discourse that reads heaven and earth as the Written and the Oral Torah. (context: Steinsaltz Tanakh)

Isaiah 66:1 ישעיהו ס"ו:א'

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי׃

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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PARAGRAPH 15

159 **ממ"ש בפי משפטים**

There stones are created by Heaven, while bricks are made by man and fired in the kiln until they become like stone.

KEHOT'S NOTE

תו"א עז, ד.

160 **כמעשה לבנת הספיר וכעצם השמים לטהר**

At Sinai the elders "saw the G-d of Israel, and under His feet was like the work of the sapphire brick, and like the essence of the heavens for purity." The Alter Rebbe reads the man-made brick and "the very heavens" as the letters of the Oral and the Written Torah. (context: Steinsaltz Tanakh)

Exodus 24:10 שמות כ"ד:י'

וַיִּרְאוּ אֵת אֱלֹקֵי יִשְׂרָאֵל וְתַחַת רַגְלָיו כְּמַעֲשֵׂה לִבְנַת הַסַּפִּיר וּכְעֶצֶם הַשָּׁמַיִם לָטֹהַר׃

157 **לחם מן הארץ**

"To bring forth bread from the earth": the phrase used in the blessing over bread, here the bread of the earth.

Psalms 104:14 תהילים ק"ד:י"ד

מַצְמִיחַ חָצִיר לַבְּהֵמָה וְעֵשֶׂב לַעֲבֹדַת הָאָדָם לְהוֹצִיא לֶחֶם מִן־הָאָרֶץ׃

Who causeth the grass to spring up for the cattle, And herb for the service of man; To bring forth bread out of the earth,

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158 **ולחם מן השמים בזכות משה**

The Talmud teaches that Israel had three good providers: the well came in Miriam's merit, the clouds of glory in Aharon's, and the manna in Moshe's.

Taanit 9a:9-10 תענית ט' א:ט'-י'

... וְשָׁלֹשׁ מַתָּנוֹת טוֹבוֹת נִיתְּנוּ עַל יָדָם, וְאֵלּוּ הֵן: בְּאֵר, וְעָנָן, וּמָן. בְּאֵר — בִּזְכוּת מִרְיָם, עָמוּד עָנָן — בִּזְכוּת אַהֲרֹן, מָן — בִּזְכוּת מֹשֶׁה. מֵתָה מִרְיָם — נִסְתַּלֵּק הַבְּאֵר, שֶׁנֶּאֱמַר: "וַתָּמָת שָׁם מִרְיָם", וּכְתִיב בָּתְרֵיהּ: "וְלֹא הָיָה מַיִם לָעֵדָה", וְחָזְרָה בִּזְכוּת שְׁנֵיהֶן. מֵת אַהֲרֹן — נִסְתַּלְּקוּ עַנְנֵי כָּבוֹד, שֶׁנֶּאֱמַר: "וַיִּשְׁמַע הַכְּנַעֲנִי מֶלֶךְ עֲרָד", מָה שְׁמוּעָה שָׁמַע? שָׁמַע שֶׁמֵּת אַהֲרֹן וְנִסְתַּלְּקוּ עַנְנֵי כָּבוֹד, וּכְסָבוּר נִיתְּנָה לוֹ רְשׁוּת לְהִלָּחֵם בְּיִשְׂרָאֵל. וְהֵיכִינוּ דִּכְתִיב: "וַיִּרְאוּ כָּל הָעֵדָה כִּי ...

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Zohar III, 102b זח"ג קב, ב

KEHOT'S NOTE

תענית ט, א. תנחומא במדבר ב. זח"ג קב, ב.

159 **לחם מן השמים**

"Behold, I will rain down bread from heaven for you." The manna.

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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160 **ברכת הזן שתיקן משה**

"Moshe instituted for Israel the blessing 'Who feeds' when the manna came down for them; Yehoshua instituted the blessing for the Land when they entered the Land."

Berakhot 48b:2-3 ברכות מ"ח ב:ב'-ג'

אָמַר רַב נַחְמָן: מֹשֶׁה תִּקֵּן לְיִשְׂרָאֵל בִּרְכַּת "הַזָּן" בְּשָׁעָה שֶׁיָּרַד לָהֶם מָן. יְהוֹשֻׁעַ תִּקֵּן לָהֶם בִּרְכַּת הָאָרֶץ כֵּיוָן שֶׁנִּכְנְסוּ לָאָרֶץ. דָּוִד וּשְׁלֹמֹה תִּקְּנוּ "בּוֹנֵה יְרוּשָׁלַיִם". דָּוִד תִּקֵּן "עַל יִשְׂרָאֵל עַמֶּךָ וְעַל יְרוּשָׁלַיִם עִירֶךָ", וּשְׁלֹמֹה תִּקֵּן "עַל הַבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ". "הַטּוֹב וְהַמֵּטִיב" בְּיַבְנֶה תִּקְּנוּהָ כְּנֶגֶד הָרוּגֵי בֵּיתָר. דְּאָמַר רַב מַתְנָא: אוֹתוֹ הַיּוֹם שֶׁנִּיתְּנוּ הָרוּגֵי בֵּיתָר לִקְבוּרָה תִּקְּנוּ בְּיַבְנֶה "הַטּוֹב וְהַמֵּטִיב". "הַטּוֹב" — שֶׁלֹּא הִסְרִיחוּ, "וְהַמֵּטִיב" — שֶׁנִּיתְּנוּ לִקְבוּרָה. ...

Rab Nahman said : Moses instituted for Israel the benediction "Who feedest" at the time the manna descended for

and they saw the G-d of Israel; and there was under His feet the like of a paved work of sapphire stone, and the like of the very heaven for clearness.

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PARAGRAPH 17

165 **לכו לחמו בלחמי**

"Come, eat of my bread, and drink of the wine I have mixed." The verse whose two forms of "bread" the section explains.

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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166 **למהוי אחד באחד**

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

KEHOT'S NOTE

זח״ב (קלה, א). [כ].

167 **למהוי אחד באחד**

The Zohar on Terumah describes Malchus becoming one in the mystery of "one" like Him, "to be one in one."

Zohar, Terumah 13:153–14:164 ספר הזהר, תרומה י״ג:קנ״ג-י״ד:קס״ד

The Holy One, blessed be He, who is One above, does not take His seat upon the Throne of Glory, until She has entered within the mystery of the One in accordance with His very essence of Oneness, to be the One in One. This, as we have said, is the significance of the words: "The L-rd is One, and His Name is One."

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

168 **וכל בניך למודי הוי׳**

Yeshayahu's promise to Zion: "And all your children shall be taught of Havayah, and great shall be the peace of your children." Torah studied for its own sake is learning from G-d Himself. (context: Steinsaltz Tanakh)

Isaiah 54:13 ישעיהו נ״ד:י״ג

וְכָל־בָּנַיִךְ לִמּוּדֵי ה׳ וְרַב שְׁלוֹם בָּנָיִךְ׃

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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169 **ממ״ש במ״א בפ׳ בראשית**

There, on "Day to day utters speech, and night to night expresses knowledge," the Written Torah is the "day" that "utters" like a spring still joined to its source, for it is the level of supernal Chochmah, a single point; and yechaveh, "expresses," is a term for revelation, drawing from concealment into revelation.

KEHOT'S NOTE

תו״א ו, ד.

PARAGRAPH 18

170 **בעטרה שעטרה לו אמו**

"At the crown with which his mother crowned him on the day of his wedding." The crown that encompasses groom and bride, Keser.

Song of Songs 3:11 שיר השירים ג׳:י״א

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

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

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171 **איהו בנצח ואיהי בהוד**

In Tazria (21d) the Alter Rebbe cites the Tikkunei Zohar (Tikkun 20), which explains "on the eighth" (al hashemini-is) as the joining of the four letters of the Name Havayah with the four of Ado-nai, "for He is in Netzach and she in Hod." In Pekudei (8a) he refers to the discourse "Machar Chodesh."

KEHOT'S NOTE

ע״ל בפ׳ תזריע (כא, ד). שם בפקודי (ח, א) מביא הד״ה מחר חודש. והוא בס׳ אור התורה שלו בי׳ ע״ז סי׳ ו [יז, ב], ושם אי׳ הל׳ אמרו — ומפע״ח ש׳ ר״ח (פ״ב) כי בחול המל׳ איהו בהוד. וברי״ח עולה המל׳ בנצח ברצה שהוא בנצח, יע״ש. ובע״ח ש׳ אנ״ך (פ״ט) כלה״ט כאן. וע״ע מאו״א אות כ׳ סמ״ד. וע׳ בעמה״מ ש׳ קרית ארבע פ״ג מאד״ר נשא איהו בנצח ואיהי בהוד. וע״ע בע״ח ש׳ הנסירה (ספ״ה, וספ״ז) מזהי״ק. ובש׳ לאה ורחל (רפ״ו) מזהר ותקונים והוא בת״ז (תי״ג) כח, ב. כט, א. [כ].

PARAGRAPH 19

172 **מרחוק ה׳ נראה לי׳**

The people of Israel say, "From afar Havayah appeared to me," and G-d answers, "With everlasting love I have loved you." In its plain sense "from afar" may also mean "long ago"; the text compares it to the crown, which is seen only from a distance, from Beriah. (context: Steinsaltz Tanakh)

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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KEHOT'S NOTE

ירמי׳ לא, ג.

173 **בפע״ח . . כוונת ק״ש**

In Likkutei Torah, Bamidbar, the two loaves must be brought "from your dwellings," the level of sitting, which is the Shema: prayer is said standing and the Shema sitting, in Beriah, where the higher unity of Abba and Imma

takes place, a unity we cannot reach in Atzilus (citing Pri Etz Chaim, the Gate of the Shema, chapter 4).

KEHOT'S NOTE

פ"ד. [כ]. ראה גם לעיל פ' במדבר יז, ד.

174 **כי אין בנו כח לעורר או"א בהיותנו באצי'**

Pri Etz Chaim explains that during the Shema we are still in Beriah, and that the union of Abba and Imma is so hidden that we cannot arouse it while we are in the World of Atzilus, only while we are in Beriah.

Pri Etz Chaim, Gate of the Recitation of the Shema 4:5 פרי עץ חיים, שער הקריאת שמע ד':ה'

אמנם גם כן אדרבא, להיות זיווג או"א עלאין נעלם מאוד, אין בנו כח לעוררו בהיותינו בעולם האצילות, אך ורק בהיותינו בבריאה אז אנו מעוררים לזווגם, כי הוא נעלם מאוד. וכיון שאנו בבריאה, אין אנו צריכין לקום, לכן אנו אומרים פסוקי התורה פרשת שמע בעולם הבריאה, כי פרשת שמע אינו אלא באצילות, רק שנעשה זיווג זה, ע"י התעוררת מ"נ דהיכל האהבה דבריאה. נמצא, כי סוד ק"ש, הוא לזיווג או"א ולתת מוחין לזו"נ, ויורדין מוחין אלו עד היכל אהבה דבריאה, ואז תוכל המלכות לעלות באצילות, ונעשית פרצוף גמור:

Pri Etz Chaim (Public Domain)

175 **ביבמות (דמ"ט)**

The Kehot note points there as a further discussion of this Talmudic passage on Menasheh and Yeshayahu.

KEHOT'S NOTE

ע"ב. וראה גם סה"מ תרל"ד ע' רג.

176 **כי לא יראני**

When Moshe asked to see G-d's glory, G-d answered: "You cannot see My face, for man shall not see Me and live." Cited by Menasheh as the contradiction. (context: Steinsaltz Tanakh)

Exodus 33:20 שמות ל"ג:כ'

וַיֹּאמֶר לֹא תוּכַל לִרְאֹת אֶת־פָּנָי כִּי לֹא־יִרְאַנִי הָאָדָם וָחָי׃

And He said: 'Thou canst not see My face, for man shall not see Me and live.'

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KEHOT'S NOTE

שמות לג, כ.

177 **וארא את ה'**

"In the year that King Uziyahu died, I saw Ado-nai sitting upon a throne, high and exalted." Yeshayahu's vision, seen through the speculum that does not shine.

Isaiah 6:1 ישעיהו ו':א'

בִּשְׁנַת־מוֹת הַמֶּלֶךְ עֻזִּיָּהוּ וָאֶרְאָה אֶת־אֲדֹנָי יֹשֵׁב עַל־כִּסֵּא רָם וְנִשָּׂא וְשׁוּלָיו מְלֵאִים אֶת־הַהֵיכָל׃

In the year that king Uzziah died I saw the L-rd sitting upon a throne high and lifted up, and His train filled the temple.

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178 Rava's account of Menasheh's trial of Yeshayahu, and the Talmud's resolution: all the prophets looked through a speculum that does not shine, Moshe through a speculum that shines.

Yevamot 49b:10 יבמות מ"ט ב:י'

"וָאֶרְאֶה אֶת ה'", כִּדְתַנְיָא: כָּל הַנְּבִיאִים נִסְתַּכְּלוּ בְּאַסְפַּקְלַרְיָא שֶׁאֵינָהּ מְאִירָה, מֹשֶׁה רַבֵּינוּ נִסְתַּכֵּל בְּאַסְפַּקְלַרְיָא הַמְּאִירָה.

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

179 **בד"ה ת"ר נר חנוכה**

There the Alter Rebbe explains the two mirrors: the shining speculum is clear glass, through which one sees even from afar by direct light, while the one that does not shine is a mirror with a thin silver coating, which shows only a likeness by returning light, yet lets one see oneself and what is behind; so Yeshayahu saw "through the speculum that does not shine." In service the coating is the animal soul, and the crowns of the tzaddikim in Gan Eden are seen in this second way, as with "the crown" of "Go out and gaze."

KEHOT'S NOTE

תו"א לג, א. וראה בארוכה באוה"ת שבועות ע' קלא. אוה"ת במדבר (הוספות) ע' א'תצב.

180 **ועיין בפ' וארא (דכ"ג ע"ב)**

The Kehot note quotes Or HaTorah's citation of this Zohar passage: "And so we call Moshe one who merited the shining speculum that stands above the one that does not shine."

KEHOT'S NOTE

"וע"ד קרינן משה זכה באספקלריא דנהרא דקיימא על ההיא דלא נהרא" — אוה"ת שבועות ע' קלב.

181 **ותיקון מ'**

The Kehot note quotes Or HaTorah's citation of the Tikkunei Zohar there: "From the side of Havayah she is called the shining speculum, and when she is Ado-nai without her husband she is called the speculum that does not shine."

KEHOT'S NOTE

"מסט' דהוי' אתקרי אספקלריא דנהרא וכד איהי אדני בלא בעלה אתקרי אספקלריא דלא נהרא" —אוה"ת נ"ך כרך א ע' תקעה. וראה גם אוה"ת שבועות ע' קלב.

182 **ובסה"מ סי' קנ"ו**

The Kehot note quotes Or HaTorah: Sefer Hadras Melech cites the Arizal that Malchus has two aspects, body and soul; the body is the Shechinah, called the speculum that does not shine, and the soul is called Knesses Yisrael, the speculum that shines.

KEHOT'S NOTE

"הביא לשון האריז"ל בזה"ה שיש במל' ב' בחי' גופא ונשמתא גופא היינו שכינתא והיא הנק' אספשא"מ, ונשמתא נק' כנס"י ונקראת אספה"מ" — אוה"ת פ' ויקהל ע' ב'רכו ופ' תשא ע' א'תקמ.

183 **ובפרדס בעה"כ**

The Kehot note says the entry "aspaklaria" in Pardes, Erchei HaKinuyim, is copied in Or HaTorah in these

places.

KEHOT'S NOTE

בערך אספקלריא נעתק באוה"ת שבועות ע' קלב, ובכרך ו ע' א'תשלא. וראה נ"ך כרך ב ע' תתקצב.

184 **ובמאו"א אות אלף סעי' קנ"ט**

The Kehot note gives Me'orei Or's definition, cited in these places: the shining speculum is Z'eir Anpin, which shines of itself, and the one that does not shine is Malchus, which has nothing of its own.

KEHOT'S NOTE

אספקלריא המאירה נק' ז"א מאיר מעצמו, ושא"מ המלי' דל"ל מגרמי' כלום. באוה"ת שבועות ע' קלב. פ' כי תשא ע' א'תתקמ. ויקהל ע' ב'רכה. פ' ואתחנן ע' שכ. נ"ך כרך א ע' תקעח. ובכרך ב ע' תתקצב.

185 **משה שנתנבא בזה**

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

KEHOT'S NOTE

רש"י ר"פ מטות מספרי שם. ושם בלקח טוב. [כ].

186 **שכל הנביאים נתנבאו בכה מוסיף עליהם משה שנתנבא בזה**

Rashi, from the Sifrei: Moshe prophesied with "Thus says Havayah," and surpassed the other prophets in that he also prophesied with "This is the word."

Rashi on Numbers 30:2:2 רש"י על במדבר ל':ב':ב'

זה הדבר. מֹשֶׁה נִתְנַבֵּא בְּ"כֹּה אָמַר ה' כַּחֲצֹת הַלַּיְלָה" (שמות י"א) וְהַנְּבִיאִים נִתְנַבְּאוּ בְּ"כֹּה אָמַר ה'", מוּסָף עֲלֵיהֶם מֹשֶׁה שֶׁנִּתְנַבֵּא בִּלְשׁוֹן "זֶה הַדָּבָר". דָּ"אַ — זה הדבר מְעוּט הוּא, לוֹמַר שֶׁהֶחֱכָם בִּלְשׁוֹן הַתּוֹרָה, וּבַעַל בִּלְשׁוֹן הֶפְרֵה, כִּלְשׁוֹן הַכָּתוּב כָּאן, וְאִם חִלְּפוּ — אֵין מָתָר וְאֵין מוּפָר (ספרי; נדרים ע"ז):

זה הדבר THIS IS THE WORD — Moses prophesied with the words (introduced his message by the statement), "Thus saith the L-rd, About midnight [will I go into the midst of Egypt]" (Exodus 11:4), and other prophets also prophesied with "Thus saith the L-rd", Moses, however, had an additional superiority in that he prophesied also with the expression "This is the actual word [that G-d hath spoken]" (Sifrei Bamidbar 153:2). Another explanation of זה הדבר THIS IS THE WORD: it is a restrictive phrase serving to intimate that the Sage ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann -- corrected vocalization (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

187 **בד"ה וידבר משה אל ראשי המטות**

There "the heads of the tribes" (matos, from "turning") are explained as turning the soul's attributes toward kindness and the love of G-d, through the will of the heart drawn from Moshe, the level of supernal Daas; and Moshe is "we are mah (what)," very humble.

KEHOT'S NOTE

לעיל פ' מטות פב, א ואילך.

188 **וידבר משה אל ראשי המטות**

"And Moshe spoke to the heads of the tribes ... This is the word that Havayah has commanded." The opening of the Matos discourse the text refers to.

Numbers 30:2 במדבר ל':ב'

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה׳

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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189 **כדמותנו**

"Let us make man in our image, in our likeness." The word the text uses for koh, the level of likeness.

Genesis 1:26 בראשית א':כ"ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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190 **וביד הנביאים אדמה**

G-d says: "I have spoken to the prophets and multiplied visions, and through the prophets I am imaged (adameh)": the prophets see Him through images and likenesses. Prophecy through likeness. (context: Steinsaltz Tanakh)

Hosea 12:11 הושע י"ב:י"א

וְדִבַּרְתִּי עַל־הַנְּבִיאִים וְאָנֹכִי חָזוֹן הִרְבֵּיתִי וּבְיַד הַנְּבִיאִים אֲדַמֶּה׃

I have also spoken unto the prophets, And I have multiplied visions; And by the ministry of the prophets have I used similitudes.

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191 **אמר ישעי'**

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

KEHOT'S NOTE

ו, א.

PARAGRAPH 20

192 **צאינה וראינה**

The daughters of Zion are called to go out and gaze at King Shlomo, at the crown with which his mother crowned him on his wedding day. "Go out" is read as going out of Atzilus into Beriah. (context: Steinsaltz Tanakh)

Song of Songs 3:11 שיר השירים ג':י"א

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

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

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PARAGRAPH 21

193 **בכל מאדך**

The Shema's command: "And you shall love Havayah your G-d with all your heart, with all your soul and with all your might (me'odecha)." Me'odecha, "your might," is related to me'od, "very," and the Alter Rebbe reads it as love beyond measure. (context: Steinsaltz Tanakh)

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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194 **ועמש"ל בפי' מראיני**

There Knesses Yisrael is called a "mirror" (mareh): the soul descends into the body only in order to return upward, like sunlight that strikes the earth and rises back.

KEHOT'S NOTE

לעיל יז, ג.

195 **ועמש"ל בפי' הראינו**

The passage continues: through that compassion and the cry of teshuvah, "your voice is sweet" is drawn from above, the Torah becoming sweeter, for where penitents stand perfect tzaddikim cannot stand; and "your appearance is comely," the mitzvos shining more.

KEHOT'S NOTE

לעיל יז, ג.

196 **הראיני את מראיך**

"Show me your appearance, let me hear your voice": the lover's plea to his beloved. The earlier discourse read "appearance" (mareh) as a mirror: the soul descends in order to return upward.

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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197 **שחורה אני ונאוה**

The maiden says to the daughters of Jerusalem: "I am black but comely," darkened yet beautiful. The opening of the explanation the text refers to, in which Malchus descends into Beriah. (context: Steinsaltz Tanakh)

Song of Songs 1:5 שיר השירים א׳:ה׳

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה׃

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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198 **כלתה נפשי**

The psalmist longs for G-d's Temple: "My soul yearns, and even pines (kalsah), for the courts of Havayah." The text hears in kalsah, "pines," the word kallah, "bride."

Psalms 84:3 תהילים פ״ד:ג׳

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה׳ לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃

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

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199 **בד"ה ואהי' אצלו אמון**

That explanation (20b) of "From your dwellings you shall bring two loaves of waving" says that the Shema is called "sitting" and is the heart of prayer, self-sacrifice and the nullification of the self; the ascent comes "from your dwellings," from Beriah, Yetzirah and Asiyah, like something new brought to a king who lacks nothing; and the two loaves are Abba and Imma, for lechem, "bread" (78), equals mazla in numerical value.

KEHOT'S NOTE

לעיל במדבר כ, ב.

200 **ואהי' אצלו אמון**

"And I was with Him as a nursling (amon), and I was [His] delight every day." The opening words of the discourse to which the text refers.

Proverbs 8:30 משלי ח׳:ל׳

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת׃

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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201 **ממושבותיכם תביאו**

"From your dwellings you shall bring two loaves of waving": the two loaves of Shavuos, the first offering from the new wheat. Read here as raised from the Shema, said sitting (meyushav), a play on moshvoseichem, "your dwellings." (context: Steinsaltz Tanakh)

Leviticus 23:17 ויקרא כ״ג:י״ז

מִמּוֹשְׁבֹתֵיכֶם 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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202 **לבבתני**

Kehot's note points to where this is explained further: Maamarei Admur HaZaken 5571.

KEHOT'S NOTE

הנחת כ״ק אדה״א בסה״מ תקע״א ע׳ קעז. נדפס בלי הגהות ובשינויים בתו״א לעמבערג ל, ד. במאמרי אדה״ז כתובים ח״ב ע׳ קלב נדפס מאמר לבבתני, וכנראה שהוא מיוסד על ד״ה זה או שהוא הנחה אחרת.

203 לבבתני אחותי כלה

The words here quote Song of Songs 4:9; the passage is shown below.

Song of Songs 4:9 שיר השירים ד׳:ט׳

לִבַּבְתִּנִי אֲחֹתִי כַּלָּה לִבַּבְתִּנִי בְאַחַת מֵעֵינַיִךְ בְּאַחַד עֲנָק מִצַּוְּרֹנָיְךְ׃

Thou hast ravished my heart, my sister, my bride; Thou hast ravished my heart with one of thine eyes, With one bead of thy necklace.

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KEHOT'S NOTE

שה״ש ד, ט.

204 ישראל מפרנסין לאביהם שבשמים

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

KEHOT'S NOTE

נסמן לעיל יא, ד. קטע מכאן באוה״ת בראשית כרך ז דף תתשצ, א עם הגהות ואחר תי׳ ״שבשמים״ מוסיף ״(עיין ג״כ בד״ה הנך יפה רעייתי)״.

205 את קרבני לחמי לאשי

The words here quote Numbers 28:2; the passage is shown below.

Numbers 28:2 במדבר כ״ח:ב׳

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ׃

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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KEHOT'S NOTE

במדבר כח, ב. מכאן ואילך ראה באוה״ת משפטים כרך ח ד״ה אם כסף תלוה בתחלתו.

206 והוא פלאי

Kehot's note points to where this is explained further: Maamarei Admur HaZaken 5571.

KEHOT'S NOTE

בסה״מ תקע״א מבאר: ״איך הקרבת חלב ודם מבהמה גשמי׳ נק׳ לחם הוי׳״.

207 ג׳ שותפין יש באדם

The words here quote Niddah 31a:9; the passage is shown below.

Niddah 31a:9 נדה ל״א א:ט׳

תָּנוּ רַבָּנָן: שְׁלֹשָׁה שׁוּתָּפִין יֵשׁ בָּאָדָם — הַקָּדוֹשׁ בָּרוּךְ הוּא, וְאָבִיו, וְאִמּוֹ. אָבִיו מַזְרִיעַ הַלּוֹבָן, שֶׁמִּמֶּנּוּ עֲצָמוֹת, וְגִידִים, וְצִפָּרְנַיִם, וּמוֹחַ שֶׁבְּרֹאשׁוֹ, וְלוֹבָן שֶׁבָּעַיִן. אִמּוֹ מַזְרַעַת אוֹדֶם, שֶׁמִּמֶּנּוּ עוֹר, וּבָשָׂר, וּשְׂעָרוֹת, וְשָׁחוֹר שֶׁבָּעַיִן. וְהַקָּדוֹשׁ בָּרוּךְ הוּא נוֹתֵן בּוֹ רוּחַ, וּנְשָׁמָה, וּקְלַסְתֵּר פָּנִים, וּרְאִיַּית הָעַיִן, וּשְׁמִיעַת הָאוֹזֶן, וְדִבּוּר פֶּה, וְהִלּוּךְ רַגְלַיִם, וּבִינָה, וְהַשְׂכֵּל.

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KEHOT'S NOTE

נדה לא, א.

208 וע״י הקרבן עולה החיות

Kehot's note points to where this is explained further: Iggeres HaKodesh.

KEHOT'S NOTE

ראה אגה״ק סי׳ כח ובליקוט פירושים ומ״מ — חיטריק שם. מכאן עד תי׳ ״אוא״ס ב״ה ממש״ מובא באוה״ת מטות ע׳ אירסה. ושם מוסיף ״ע׳ בזהר ר״פ צו בפי׳ שנקי עולה קי״ק״. וכן מובא באוה״ת יתרו ע׳ אילד. ובפי׳ משפטים ע׳ אקעא ושם מציין שכאן מבאר שעולה עד אא״ס ב״ה ממש. ובלקו״ת נשא כט, א ובאגה״ק סי׳ כח מבאר שההמשכה רק מבחי׳ ז״א.

209 והחיות נושאות את הכסא

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

KEHOT'S NOTE

ע״ל שלח (מא, סע״ד). ושי״נ. [כ].

210 דמות כמראה אדם

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

KEHOT'S NOTE

והכח הזה בהם לפי ששרשם מבחי׳ זמ״ל דתהו כו׳ ע׳ בתו״א בד״ה זכור ושמור [דף עא, ב] — אוה״ת יתרו ע׳ אילה.

211 הכהן המקריב שהוא איש החסד

Kehot's note points to Zohar III, 145b for these words.

Zohar III, 145b זח״ג קמה, ב

KEHOT'S NOTE

זח״ג קמה, ב. ראה במ״מ במאמרי אדה״א במדבר ח״ג ע׳ אירעז. וראה ביאוה״ז להצ״צ ע׳ רמב.

212 דאית חסד ואית חסד

Kehot's note points to Zohar I, 219a for these words.

Zohar I, 219a זח״א ריט, א

KEHOT'S NOTE

זח״א ריט, א. ע׳ זח״ג (קלג, ב. כח, א). [כ].

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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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