LIKKUTEI TORAH · SHIR HASHIRIM · MAAMAR 22

לבבתני אחותי כלה

You Have Captured My Heart, My Sister, My Bride

Israel's service "sustains" G-d: the offerings, and now prayer, lift the soul into the encompassing light, and the Torah and mitzvos draw that light down into the worlds, as bread binds the soul to the body. So the Congregation of Israel makes G-d, as it were, a "heart" (libavtini) that sends the Infinite Light into all the worlds, through the soul's two loves, the gazing of its "eyes," and even one chapter of Torah.

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

Israel's service "sustains" G-d: the offerings, and now prayer, lift the soul into the encompassing light, and the Torah and mitzvos draw that light down into the worlds, as bread binds the soul to the body. So the Congregation of Israel makes G-d, as it were, a "heart" (libavtini) that sends the Infinite Light into all the worlds, through the soul's two loves, the gazing of its "eyes," and even one chapter of Torah.

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

THE MAAMAR IN BRIEF

The maamar explains Song of Songs 4:9 phrase by phrase, starting from the Sages' saying that Israel "sustain their Father in heaven" and the verse that calls the offerings G-d's "bread." The offering lifts the animal's soul to its root in the Chariot and up to the Infinite Light, so that a "pleasing fragrance," a descent, follows. Prayer does the same for a person's animal soul: contemplation in the Shema lifts it, through the bittul of will, into the encompassing light (sovev), and "Blessed are You" in the Shemoneh Esreh draws that light into the filling light (memalei). This is the inner meaning of the Exodus and of the double Name in the Shema. The Torah and mitzvos are "bread" too: like the 248 limbs, they are vessels in which sovev is clothed, in Chochmah and in Chesed, through the arousal from below and with the fire of love. Libavtini: Israel make G-d a "heart," through the hidden love of "My sister" and the burning love of "bride"; "with one of your eyes" is the sages' bittul in the higher and lower unity; "with one necklace" is the Torah's letters, of which even one chapter draws down the One.

OUTLINE

1 **The question: G-d's "bread"** ¶1

Israel "sustain their Father in heaven," and the offerings are called G-d's "bread." How can the fat and blood of an animal be G-d's bread?

2 **The ascent of the offering** ¶2–5

The animal's soul, rooted in the face of the ox, rises through the Chariot and supernal Chesed to the Infinite Light, so that a "pleasing fragrance," a descent, follows. Like bread absorbed into the body, the offering draws G-d's light down.

3 **Prayer in place of the offerings** ¶6–9

A person's animal soul is raised through contemplation in the Shema until he desires nothing but G-d. Will (ratzon) can be mere consent; desire (chefetz) comes from inner delight.

4 **The filling and the encompassing light** ¶10–12

Memalei enters the worlds level by level; sovev relates to all of them equally, so even an ordinary person's blessing draws it down. Hidden now, it is drawn down today through the bittul of will in the Shema.

5 **"Blessed are You" and the Exodus** ¶13–16

Baruch means both receiving blessing and being its source; blessing is drawn into "You." Egypt is bounded memalei, the Exodus revealed sovev; the double Names in "I am Havayah your G-d" and in the Shema are these two levels, and the Shema is the "eating" above.

6 **The Torah as "man" and as "bread"** ¶17–23

The 248 positive commandments are vessels for sovev; the Torah draws it into Chochmah and the mitzvos into Chesed, through the arousal from below. The bread must be "for My fire-offerings"; serving "with all your might" surpasses the angels; the kohen's bittul brings the two hearts, weeping and joy.

7 **"You have captured My heart, My sister, bride"** ¶24

Israel make G-d a "heart" that sends life-force out in two ways; what brings it about is the hidden love of "My sister" and the burning love of "bride."

8 **"With one of your eyes"** ¶25–27

The sages' gazing at the King's glory; the written be'achad and the read be'achas are the higher and the lower unity, and both bring about libavtini.

9 **"With one necklace from your neck"** ¶28–31

The Torah's letters are precious stones strung on the voice of study; even one chapter draws down the One. The halachos are G-d's ways, to be revealed below in the new heavens and the new earth.

10 **Summary** ¶32–33

The main points restated in brief, with notes on the two uses of "bread."

KEY CONCEPTS

The light that encompasses all worlds (sovev kol almin) סובב כל עלמין

G-d's light as it relates equally to every level, without entering the worlds' divisions. Hidden now, it is drawn down through bittul and will be revealed in the days of Moshiach.

The light that fills all worlds (memalei kol almin) ממלא כל עלמין

G-d's light as it enters each world according to its capacity, level after level; bounded and limited, it is the inner meaning of "Egypt."

Bread (lechem) לחם

What binds life-force to its vessel. The offerings, prayer, and the Torah and mitzvos are G-d's "bread," drawing His light into the worlds as bread keeps the soul in the body.

A pleasing fragrance (rei'ach nichoach) ריח ניחוח

The phrase used of the offerings, with nichoach read as nechus darga, a descent of level: the ascent is for the sake of a drawing down.

Will and desire (ratzon, chefetz) רצון וחפץ

Will can be mere consent, even under compulsion; desire comes from the heart's inner delight. True desire belongs to G-d alone.

Baruch ברוך

Both "receiving blessing" and "the source of blessing." In "Blessed are You," the encompassing light is drawn into "You," the letters of speech.

My sister, bride (achosi, kallah) אחותי כלה

The soul's two loves: the hidden, natural love joined to it from birth, and the burning love born of contemplation.

The higher and the lower unity (yichuda ila'ah, yichuda tata'ah) יחודא עילאה ויחודא תתאה

Two kinds of bittul: complete oneness, "Havayah is One" (be'achad), and the yesh that nullifies itself, "Blessed be the Name of the glory of His kingdom" (be'achas).

SECTION 1 · ¶1

The question: G-d's "bread"

1 לבבתני אחותי כלה. לבבתני באחת מעיניך[1] (באחד כתיב באחת קרי). באחד ענק מצוורניך. הנה אמרז"ל [אמרו רבותינו זכרונם לברכה] ישראל מפרנסין לאביהם שבשמים[2]

"You have captured My heart (libavtini), My sister, [My] bride; you have captured My heart with one (be'achas) of your eyes" (be'achad is written, be'achas is read), "with one necklace (anak) from your neck." Now, our Sages, of blessed memory, said: "Israel provide sustenance for their Father in heaven."

> The maamar opens with Song of Songs 4:9, where the Beloved, G-d, speaks to His bride, the Congregation of Israel. In this verse the word for "one" before "of your eyes" is written in the masculine (be'achad) but read in the feminine (be'achas), and the maamar will later explain both forms. It then cites the Sages' striking saying, found in the Zohar together with the "pleasing fragrance" of the offerings, that Israel "provide sustenance" for their Father in heaven.

והענין הוא דכתיב את קרבני לחמי לאשי[3] שהקרבנות שמקריבים חלב ודם מן הבהמה נק' בחי' לחם אצלו ית' כו' והוא פלאי. אך הנה ארז"ל [אמרו רבותינו זכרונם לברכה] ג' שותפין יש באדם[4] כו'.

The explanation is that it is written, "My offering, My bread, for My fire-offerings": the offerings, in which fat and blood of the animal are offered, are called the level of "bread" for Him, may He be blessed, etc. And this is a wonder. But now, our Sages, of blessed memory, said: "There are three partners in a person," etc.

> The saying rests on the verse in which G-d calls the offerings "My bread" (Numbers 28:2). The Alter Rebbe calls it a wonder that the fat and blood of an animal should be called G-d's "bread," and he begins his answer with the Talmud's teaching that a person has three partners: his father, his mother and the Holy One, blessed be He, who gives the soul.

SECTION 2 · ¶2–5

The ascent of the offering

2 והנה כמ"כ [כמו כן] הוא בבהמה רק שבאדם הקב"ה נותן בו נשמה שנשמתו היא חלק אלוה ממעל[5] ובבהמה הנפש היא

Now, so too it is with an animal, except that in a person the Holy One, blessed be He, places a soul (neshamah), for his soul is "a part of G-d above"; while in an animal the soul (nefesh) is

> Following the "three partners," the Alter Rebbe says that an animal, too, has a soul from above and not only a body from its parents. The difference is that a person's soul is "a part of G-d above" (Job 31:2), while the animal's soul comes from a lower source, as the next part explains.

מבחינת פני שור[6] שבמרכבה וע"י הקרבן עולה החיות של הנפש ונכלל בשרשו בחיות הקדש והחיות נושאות את הכסא ועל דמות הכסא דמות כמראה אדם[7] כו'.

from the level of the face of the ox in the Chariot. Through the offering, the life-force (chayus) of the soul rises and is included in its root, in the holy Chayos [the 'living creatures' of the Chariot]; and the Chayos bear the Throne, and "upon the likeness of the Throne [was] a likeness like the appearance of a man," etc.

> In Ezekiel's vision of the Chariot, the holy Chayos (living creatures) have the faces of a man, a lion, an ox and an eagle, and an animal's soul is rooted in the face of the ox. When an animal is offered, its life-force rises back to that root; and since the Chayos carry the Throne, and above the Throne is the likeness of a man, the ascent continues upward through the whole Chariot. In Iggeres HaKodesh 28 the Alter Rebbe describes the same ascent, answered from the "man" upon the Throne, Z'eir Anpin; here he says it reaches the very Infinite Light.

3 וכולם מתנשאים ומתעלים ומתרוממים ע"י הקרבן בעילוי אחר עילוי עד רום המעלות עד אור א"ס ב"ה ממש כדי להיות ריח ניחוח לשון נחות דרגא

And all of them are lifted, raised and elevated through the offering, ascent after ascent, to the highest of heights, up to the very Infinite Light (Or Ein Sof), blessed be He, so that there be "a pleasing fragrance" (rei'ach nichoach), [nichoach being] a term for nechus darga, "a descent of level";

> Through the offering the whole Chariot, the Chayos, the Throne and the "man" above it, is lifted level after level, up to the Infinite Light itself. The purpose is the "pleasing fragrance" (rei'ach nichoach) said of the offerings, and the Alter Rebbe reads nichoach (the printed Hebrew's ניחול is a misprint for ניחוח) as related to nechus, "descent": the ascent is meant to bring about a descent.

דהיינו להיות בחי' המשכה מלמעלה למטה התהוות שם הוי' צמצום והתפשטות כו' ולהיות גם למטה גילוי אור א"ס ב"ה.

that is, so that there be the aspect of drawing down from above to below, the bringing into being of the Name Havayah, contraction (tzimtzum) and expansion, etc., and so that below, too, there be a revelation of the Infinite Light, blessed be He.

> The descent is a drawing down of G-dliness from above to below through the Name Havayah, the Name that signifies bringing into being, which works by contraction and then expansion: its yud is contraction and its hei expansion, as Likkutei Torah, Sh'lach, puts it. Its goal is that the Infinite Light be revealed below as well.

4 והיינו ע"י הכהן המקריב שהוא איש החסד[8] המעלה את נה"ב [נפש הבהמית] של הבהמה ע"ג [על גבי] המזבח ליכלל בשרשה בחיות הקדש שבמרכבה ומשם היא עולה למעלה מעלה ע"י הכהן העליון הוא חסד עליון.

And this is through the kohen [priest] who offers [it], who is the man of Chesed (kindness), who raises the animal soul of the beast upon the altar, to be included in its root, in the holy Chayos of the Chariot; and from there it rises higher and higher through the supernal Kohen, which is supernal Chesed.

> The Zohar, cited in the Kehot note, teaches that the kohen (priest) comes from the side of Chesed, kindness, and that above him is a High Priest on high, the angel Michael, who comes from supernal Chesed. So the kohen lifts the animal's soul on the altar to its root in the holy Chayos, and the "supernal Kohen," supernal Chesed, carries the ascent higher still.

דאית חסד ואית חסד[9] דאקרי רב חסד כו' עד שישוב החיות ליכלל באור א"ס ב"ה ממש כדי שיהיה ריח ניחוח והמשכה כו'.

For there is Chesed, and there is Chesed that is called "abundant in kindness" (rav chesed), etc., until the life-force returns to be included in the very Infinite Light (Or Ein Sof), blessed be He, so that there be "a pleasing fragrance" and a drawing down, etc.

> With the Zohar's words, the Alter Rebbe distinguishes two levels of Chesed: ordinary Chesed and a higher Chesed called "abundant in kindness" (rav chesed), one of the attributes of mercy in Exodus 34:6. Through this higher Chesed the life-force returns to the very Infinite Light, and only then comes the "pleasing fragrance," the drawing down.

5 ולכן נק' הקרבנו' [הקרבנות] בשם לחם כמו הלחם שעליו יחיה האדם[10] עד"מ שהוא המתעכל עד שישוב לדם ובשר ממש וע"ז ממשיך חיות הנפש בגוף.

Therefore the offerings are called by the name "bread," like the bread by which a person lives, by way of analogy: it is what is digested until it actually turns into blood and flesh, and through this it draws the life-force of the soul into the body.

> This is why the offerings are called "bread." Bread is the staple "by which a person lives" (Deuteronomy 8:3): it is digested until it becomes the body's own blood and flesh, and so it keeps the soul's life-force in the body.

ככה הוא החיות העולה מן הקרבן עולה ונכלל באור א"ס ב"ה ממש ועי"ז פועל ישועות להמשיך חיות ואור א"ס ב"ה למטה.

So too the life-force that rises from the offering rises and is included in the very Infinite Light (Or Ein Sof), blessed be He, and through this it works salvations, drawing life-force and the Infinite Light, blessed be He, down below.

> In the same way, the life-force rising from the offering is absorbed into the very Infinite Light, and this "works salvations" (Psalms 74:12 says it of G-d): life-force and the Infinite Light are drawn down below. The offering "feeds" G-d in the sense that it brings His light into the world.

SECTION 3 · ¶6–9

Prayer in place of the offerings

6 והנה אמרז"ל [אמרו רבותינו זכרונם לברכה] תפלות כנגד קרבנות תקנום.[11] והענין הוא שגם באדם יש נה"ב [נפש הבהמית] ששרשה מבחי' חיות הקדש שבמרכבה וירדה ונתלבשה בגוף הגשמי.

Now, our Sages, of blessed memory, said: "The prayers were instituted corresponding to the offerings." The explanation is that in a person, too, there is an animal soul, whose root is from the level of the holy Chayos of the Chariot, and it descended and was clothed in the physical body.

> The Talmud teaches that the daily prayers were instituted to correspond to the daily offerings. The reason, the Alter Rebbe explains, is that a person, too, has an animal soul rooted in the holy Chayos, which came down into the physical body.

וצריך להעלותה לשרשה ומשם למעלה מעלה כו' והעלאה זו היא בק"ש [בקריאת שמע] וברכותי' [וברכותיה] ע"י התבוננות ביוצר אור איך שהוא יח' אחד ממש.

It must be raised to its root, and from there higher and higher, etc. This raising is in the Shema and its blessings, through contemplating, in [the blessing] "Who forms light" (Yotzer Or), how He, may He be blessed, is truly One.

> Like the animal on the altar, this soul must be raised to its root and beyond. That happens in the Shema and its blessings, through contemplating, in the blessing "Who forms light" (Yotzer Or), how G-d is truly One.

7 ואין עוד מלבדו[12] דכולא קמי' [קמיה] כלא חשיבי ואין ערוך אליו ית' אפי' [אפילו] כערך טפה מן הים אוקיינוס כו'

And "there is nothing else besides Him," for "all before Him are considered as nothing," and there is no comparison to Him, may He be blessed, not even like the proportion of a drop to the ocean, etc.

> The contemplation continues: "there is nothing else besides Him" (Deuteronomy 4:35), and all of creation is as nothing before Him. There is no comparison between G-d and the world at all, not even the tiny proportion of a drop to the ocean.

ואי לזאת תכלה הנפש בתשוקה וצמאון לדבקה באור א"ס ב"ה ממש עד שתצא הנפש מנרתקה היא מאסר הגוף. כמ"ש מי לי בשמים[13] ועמך לא חפצתי בארץ.

Therefore the soul will pine away with longing and thirst to cleave to the very Infinite Light (Or Ein Sof), blessed be He, until the soul goes out of its sheath, which is the prison of the body; as it is written, "Whom have I in heaven? And with You I desire nothing on earth."

> Such contemplation awakens a yearning so intense that the soul longs to leave its "sheath," the body, which confines it like a prison, in order to cleave to G-d. The Psalmist's words express it: he wants nothing in heaven or on earth, only G-d.

8 ופי' חפצתי הוא שיש בחי' רצון ובחי' חפץ.[14] וההפרש שביניהם כי רצון נק' אפילו מה שעושה בע"כ [בעל כרחך] רק שהרצון מסכים לכך בהסכמה בעלמא.

The meaning of "I desire" (chafatzti) is that there is the level of will (ratzon) and the level of desire (chefetz). The difference between them is that "will" is the term even for what one does under compulsion, only that the will agrees to it with a mere consent.

> The Alter Rebbe now explains the word chafatzti, "I desire," by distinguishing will (ratzon) from desire (chefetz). Will can be present even in something a person does only because he must: the will goes along with it, but only as bare consent. The Alter Rebbe's example comes from the Mishnah (Arachin 21a). A man who owes a burnt offering or peace offering, which the Torah says must be brought "willingly," is compelled by the court "until he says, 'I am willing' (rotzeh ani)," and the same is done with a husband required to give a divorce. Even consent extracted this way is called ratzon, will, though it plainly involves no desire or delight.

ואפילו אם כופין אותו עד שיאמר רוצה אני[15,16] נקי בשם רצון. משא"כ חפץ שהוא חפץ בפנימי' נקודת לבו ששם משכן התענוג[17,18] [בפנימיות / בפנימית]

Even if they compel him until he says, "I am willing," it is called by the name "will." This is not so with desire: he desires [it] in the inner dimension of the point of his heart, where delight (taanug) dwells.

> The proof is the halachic rule that a person may be compelled until he says "I am willing," and that counts as will. Desire is different: it lives in the innermost point of the heart, where a person's delight resides.

שמתענג בדבר ההוא אשר יחפוץ לו וע"כ כל חפצו וכל ישעו ומגמת פניו ישים בדבר הזה כי כך הוא חפץ ומתאוה ובכך הוא נרצה לו התענוג.

For he delights in the thing that he desires; therefore he places all his desire, all his salvation and the aim of his face in this thing, for this is what he desires and craves, and in this the delight is pleasing to him.

> He delights in the thing he desires, so he puts all his longing and all his hope into it, and it becomes his whole aim. Will can exist without delight; desire is will that flows from delight.

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

THE REBBE EXPLAINS

In a talk to the students of Tomchei Temimim in Brooklyn on the fifth night of Chanukah 5712 (Likkutei Sichos vol. 2), the Rebbe says it was the „חפצם ורצונם" (desire and will) of the yeshivah's founders that its students be lamps that give light, and in a note he explains the two words.

Our paragraph distinguishes ratzon (רצון), will, which can be bare consent, even of one compelled „עד שיאמר רוצה אני" (until he says 'I am willing'), from chafetz (חפץ), the desire of the heart's inner point, where delight dwells. The Rebbe's note defines them the same way, chafetz as „פנימיות הרצון" (the inner will), the delight that causes the will, and finds the distinction in the Sages' exact words: the compelled man says 'I am willing' because he takes no delight in it, yet he wills it. And though the Rambam rules that in truth he wants it, the Sages did not write „חפץ אני" (I desire), for he does not yet recognize it himself.

The Alter Rebbe: כופין אותו עד שיאמר רוצה אני נקי בשם רצון. משא"כ חפץ שהוא חפץ בפנימי' נקודת לבו

The Rebbe: וכדיוק לשון רז"ל: כופין אותו עד שיאמר רוצה אני — כי אינו מתענג בזה, ואדרבה, אלא שבכל זה רוצה, כיון שכופין אותו

Likkutei Sichos, vol. ב, p. 484, note 16 (section יב) · (לתלמידי תו"ת ברוקלין) תשי"ב, ליל נר ה' דחנוכה

BACKGROUND FROM THE REBBE

In the maamar „ארבעה ראשי שנים הם" (There are four new years), said on 15 Shevat 5731 and later edited by the Rebbe (Sefer HaMaamarim Melukat vol. 5), he explains why Torah study and the mitzvos differ in what they make of the person who does them.

The mitzvos are commands, kept with a servant's bittul; the Torah is „חכמתו של הקב"ה" (G-d's own wisdom), which becomes one with the one who learns it. This, the Rebbe says, is why the Sages said „לעולם ילמוד אדם במקום שלבו חפץ" (a person should always learn where his heart desires), for

„חפץ הוא רצון שיש בו תענוג" (chafetz is a will that holds delight), and for this definition his note cites our paragraph. So the main emphasis in Torah study is that the Torah one learns becomes one's own delight and life.

The Alter Rebbe: משא"כ חפץ שהוא חפץ בפנימי' נקודת לבו ששם משכן התענוג

The Rebbe: וזהו שאמרו לעולם ילמוד אדם במקום שלבו חפץ, דחפץ הוא רצון שיש בו תענוג

Sefer HaMaamarim Melukat, vol. ה, p. קעג-קעב (note 49 on p. קעב) · יום ד' חמשה עשר בשבט ה'תשל"א

9 וזהו ועמך לא חפצתי בארץ שאין לי שום חפץ ותענוג בעניני עוה"ז רק בבחי' רצון בע"כ [בעל כרחך]

This is [the meaning of] "And with You I desire nothing on earth": I have no desire or delight at all in the matters of this world, only on the level of will, under compulsion,

Applied to the verse, "with You I desire nothing on earth" means that the Psalmist has no desire or delight in worldly matters. He deals with them only on the level of will, as one who must.

כי בע"כ [בעל כרחך] אתה חי[19] ואין לי חפץ אלא עמך כי עמך מקור חיים[20] ומקור התענוגי' [התענוגים] ושם כל חפצו וכל ישעו להתענג על ה'

for "against your will you live"; and I have no desire except with You, for "with You is the source of life" and the source of delights. And he places all his desire and all his salvation in delighting in G-d.

As the Mishnah says, "against your will you live": worldly life is accepted, not desired. His only desire is "with You," for G-d is "the source of life" and of all delights, so he places all his desire and hope in delighting in G-d.

(וע' מענין חפץ ורצון בד"ה אני ישנה[21] ובד"ה ואהי' [ואהיה] אצלו אמון[22] ובד"ה זכור את אשר עשה לך עמלק.[23]

(And see on the subject of desire and will in the discourse beginning "I sleep," in the discourse beginning "And I was with Him as a nursling," and in the discourse beginning "Remember what Amalek did to you."

The parenthesis refers to three other discourses that discuss the difference between desire and will: "I sleep," later in this book; "And I was with Him as a nursling," in Bamidbar; and "Remember what Amalek did to you," in Torah Ohr. In "I sleep" the Alter Rebbe defines will as wanting a thing even without true desire, as when one is compelled until he says "I am willing," and desire as the true will that comes from finding delight in it.

וי"ל [ויש לומר] שבחי' זו זהו ענין הקטרת האימורין שבקרבנות כי החלב נמשך מהתענוג וע' לקמן בד"ה להבין ענין תפלה. וע' בשה"ש [בשיר השירים] ע"פ לסוסתי):[24]

It may be said that this level is the matter of the burning of the sacrificial portions (eimurin) in the offerings, for the fat derives from delight. And see below, in the discourse beginning "To understand the matter of prayer." And see in Shir HaShirim on [the verse] "To My mare.")

> The Alter Rebbe adds that this level of desire may be what the burning of the sacrificial fats (eimurin) on the altar represents, since fat comes from delight. In the discourse "To My mare," earlier in Shir HaShirim, he explains that the fat is the animal's delight, burnt in the fire above to be included in the source of delights, just as prayer now turns the soul from animal pleasures to delight in G-d; he also refers to a later discourse on prayer.

SECTION 4 · ¶10–12

The filling and the encompassing light

10 ב והנה נודע שיש ב' בחי' בהמשכת אור א"ס ב"ה לכל העולמות והנבראים בחי' ממכ"ע [ממלא כל עלמין] ובחי' סוכ"ע

2. Now, it is known that there are two levels in the drawing down of the Infinite Light (Or Ein Sof), blessed be He, to all the worlds and created beings: the level of the light that fills all worlds (memalei kol almin) and the level of the light that encompasses all worlds (sovev kol almin).

> The second section opens with a basic distinction. G-d's light reaches the worlds in two ways: as the light that fills all worlds (memalei kol almin) and as the light that encompasses all worlds (sovev kol almin).

ממכ"ע [ממלא כל עלמין] היינו דרך התלבשות והשתלשלות המדרגות מעילה לעלול ביי"ס [בי' ספירות] ואח"כ לנשמות ומלאכים שהמה רוחניים ואח"כ בגשמיים כו'

The light that fills all worlds is by way of enclothement and the chain of descent (hishtalshelus) of the levels, from cause to effect, in the ten Sefiros, and afterwards to the souls and angels, who are spiritual, and afterwards in physical things, etc.;

> The filling light enters the worlds by clothing itself in them step by step, each level the cause of the next: first in the ten Sefiros, then in the souls and angels, who are spiritual, and finally in physical things.

שהחיות נמשך לכל עולם לפי מה שהוא ומזה נמשך ריבוי התחלקות מדרגות עד אין קץ ועולמות עד אין מספר[25] בבחי' רבות ומשונות זו מזו כו'

for the life-force (chayus) is drawn to each world according to what it is. From this derives a multiplicity of divisions of levels without end, and worlds without number, in a state of being many and different from one another, etc.

> Because each world receives life according to its own capacity, the result is endless variety: levels without end and worlds without number. The phrase plays on Song of Songs 6:8, "maidens (alamos) without number," as if it read olamos, "worlds."

אבל בחי' סוכ"ע היינו שהוא ג"כ חיות ואור א"ס ב"ה המחיה את העולמות והנבראים אמנם אין החיות נמשך בדרך התלבשות והשתלשלות המדרגות רק בבחי' סובב ומקיף מלמעלה.

But the level of the light that encompasses all worlds means that it, too, is life-force and the Infinite Light, blessed be He, that gives life to the worlds and the created beings; however, the life-force is not drawn by way of enclothement and the chain of descent of the levels, but only in the manner of encompassing and surrounding from above.

> The encompassing light also gives life to the worlds, but not by entering them level by level. It acts on them only as something that surrounds them from above.

11 ונק' אור מקיף פי' שהוא אור וחיות אלא שבא בבחי' מקיף ומקיף את כולם בהשוואה א' עליונים ותחתונים בלי התחלקות המדרגות

And it is called the encompassing light (Or Makif). That is, it is light and life-force (chayus), except that it comes in the manner of encompassing, and it encompasses all of them in one equal manner, higher and lower beings, without division of levels;

> This is why sovev is called the "encompassing light" (Or Makif). It is real light and life, but because it does not enter the worlds it is not divided by their levels; it surrounds the highest and the lowest equally.

כי אני ה' לא שניתי[26] כתיב שוה ומשוה קטן וגדול ורוחניות וגשמיות שוין לפניו וכחשכה כאורה.[27]

for it is written, "I, Havayah, have not changed." He is equal and makes equal small and great, and spirituality and physicality are equal before Him, and "the darkness is as the light."

> The prophet's words "I, Havayah, have not changed" (Malachi 3:6) express this unchanging, equal relation. To this light small and great, spiritual and physical, are alike, as the Psalmist says, "the darkness is as the light" (Psalms 139:12).

ומזה נמשך משארז"ל [מה שאמרו רבותינו זכרונם לברכה] אל תהי ברכת הדיוט קלה בעיניך[28] כי מבחי' סוכ"ע אפי' [אפילו] ההדיוט יכול להמשיך כו'.

From this follows what our Sages, of blessed memory, said: "Let not the blessing of an ordinary person be light in your eyes"; for from the level of the light that encompasses all worlds (sovev kol almin) even an ordinary person can draw down, etc.

> This explains the Talmud's teaching not to take lightly the blessing of an ordinary person. Since the encompassing light relates to all equally, even an ordinary person can draw it down.

12 והנה בחי' סוכ"ע עכשיו הוא בחי' העלם שאינה באה לידי גילוי אלא לימוה"מ [לימות המשיח] כי אז עין בעין[29] כו' רק שעכשיו הוא בבחי' היום לעשותן[30] להמשיך גילוי זה שלעתיד כנודע

Now, the level of the light that encompasses all worlds (sovev kol almin) is at present in a state of concealment, for it comes to revelation only in the days of Moshiach, for then "eye to eye," etc.; except that now it is in the state of "today to do them," to draw down this revelation that is to come, as is known.

> Today the encompassing light is hidden; it will be revealed only in the days of Moshiach, when, as Isaiah says, they will see "eye to eye." Now is the time of "today to do them," the time for the service that draws that future revelation down.

והיינו ע"י בחי' ביטול רצון שבק"ש [שבקריאת שמע][31] באחד בשומו ללבו איך שהוא א' ואין עוד מלבדו כנ"ל שע"י תכלה נפשו לדבקה בו ית' באור א"ס ב"ה ממש

And this is through the level of the self-nullification (bittul) of will in the Shema, at "One" (echad), when he takes to heart how He is One and "there is nothing else besides Him," as mentioned above, so that through this his soul will pine to cleave to Him, may He be blessed, to the very Infinite Light (Or Ein Sof), blessed be He,

> This drawing down comes through the self-nullification of one's will in the Shema, at the word "One" (echad), when one takes to heart that G-d is One and there is nothing else. That contemplation makes the soul yearn to cleave to the very Infinite Light.

ולא יהי' [יהיה] לו רצון אחר כלל ואז עולה ונכלל החיות באור א"ס ב"ה הסוכ"ע שהוא למעלה מבחי' התלבשות בגדר עלמין בדרך השתלשלות.

and he will have no other will at all. Then the life-force (chayus) rises and is included in the Infinite Light, blessed be He, that encompasses all worlds, which is above the level of enclothement within the bounds of worlds in the manner of the chain of descending worlds (hishtalshelus).

> When a person has no other will at all, the life-force rises and is included in the encompassing light, which is above the order in which light is clothed within the worlds. This ascent prepares the descent described next.

SECTION 5 · ¶13–16

"Blessed are You" and the Exodus

13 ומשם נמשך חיות ואור א"ס ב"ה בתפלת י"ח בבחי' ברוך אתה להיות ברוך ונמשך אור א"ס ב"ה כו' והנה ביאור מלת ברוך יש בו ב' פירושים.[32]

From there, life-force (chayus) and the Infinite Light (Or Ein Sof), blessed be He, are drawn down in the prayer of Shemoneh Esreh [the Eighteen Blessings], in the aspect of "Blessed are You" (Baruch Atah), so that the Infinite Light, blessed be He, become "blessed" (baruch) and be drawn down, etc. Now, the explanation of the word baruch has two interpretations.

> From the encompassing light reached in the Shema, G-d's light and life-force are drawn down in the Shemoneh Esreh, whose blessings begin "Blessed are You." The word baruch, "blessed," expresses this drawing down, and the Alter Rebbe notes that it has two meanings.

הא' פי' כמו והמלך שלמה ברוך[33, 34] שפי' לי' [לשון] נפעל שמקבל הברכה שנמשך עליו ממקום עליון יותר.

The first interpretation is as in "And King Shlomo [shall be] blessed," where the meaning is a passive form: he receives the blessing, which is drawn down upon him from a higher place.

> In the first meaning baruch is passive, as in the verse "And King Shlomo shall be blessed" (I Kings 2:45): one who is "blessed" receives blessing that comes to him from a higher source. In Likkutei Torah, Tazria, the Alter Rebbe gives the same two meanings and refers to this discourse for more.

14 והב' כמו רחום וחנון כו' שאינו לשון נפעל אלא לשון מקור שהוא מקור הרחמים.

The second is as in "compassionate and gracious" (rachum vechanun), etc., which is not a passive form but a term for a source: He is the source of compassion.

> In the second meaning baruch is like rachum, "compassionate": it describes not one who receives compassion but its source. So baruch can mean the source of blessing.

וכך הוא ענין ברוך אתה שבתפלה יש בו ב' פירושים ושניהם אמת שע"י אתעדל"ת [אתערותא דלתתא] התכללות החיות באור א"ס ב"ה נמשך ברכה ממקור הברכות הוא אור א"ס ב"ה הסוכ"ע כו' ממש בבחי' את"ה הן הם בחי' אותיות שמאלף ועד תי"ו והי' מוצאות הפה

So too with "Blessed are You" in prayer: it has two interpretations, and both are true. For through the arousal from below (isarusa dilesata), the inclusion of the life-force (chayus) in the Infinite Light (Or Ein Sof), blessed be He, blessing is drawn down from the Source of blessings, which is the Infinite Light, blessed be He, that encompasses all worlds (sovev kol almin), etc., truly into the level of Atah ("You"), alef-tav-hei: these are the level of the letters from alef to tav, and the five (hei) articulations of the mouth.

> Both meanings are true of "Blessed are You" in prayer. Through our arousal from below, when the life-force is included in the Infinite Light, blessing is drawn down from the Source of blessings, the encompassing light itself, into Atah, "You," whose letters stand for all the letters from alef to tav (א-ת) and for the five places in the mouth where speech is formed (ה, hei, is five).

והוא ענין המשכת בחי' סובב לבחי' ממלא שיהי' [שיהיה] גם בבחי' ממלא בחי' גילוי סוכ"ע.

This is the drawing down of the level of sovev (encompassing) into the level of memalei (filling), so that in the level of memalei, too, there be the revelation of the light that encompasses all worlds.

> Drawing the blessing into "You," into the letters of speech, is thus drawing the encompassing light into the filling light, so that sovev is revealed within memalei.

15 וזהו ענין יציאת מצרים כי בחי' ממכ"ע [ממלא כל עלמין] נק' מצרים שהוא בחי' השתלשלות המדרגות ברבוי התחלקות שונות והרי לכל מדרגה יש לה גבול ומיצר.

This is the matter of the Exodus from Egypt (Mitzrayim): the level of the light that fills all worlds (memalei kol almin) is called Mitzrayim, for it is the level of the chain of descent (hishtalshelus) of the levels, in a multitude of different divisions, and every level has a boundary and a constraint (meitzar).

> The Exodus is read in these terms. Mitzrayim, Egypt, is related to meitzar, "constraint": the filling light comes down through many levels, and each level is bounded and limited.

אבל המשכות גילוי בחי' סוכ"ע נק' יצ"מ [יציאת מצרים] שהוא השראת אור א"ס ב"ה ממש שכשמו כן הוא אין לו סוף.

But the drawings-down of the revelation of the level of the light that encompasses all worlds (sovev kol almin) are called the Exodus from Egypt, for this is the indwelling of the very Infinite Light (Or Ein Sof), blessed be He, which, as its name is, so it is: it has no end (ein sof).

> Going out of Egypt is the revelation of the encompassing light, the dwelling of the very Infinite Light, which, true to its name Ein Sof, "without end," has no limit at all.

16 ובהמשיך האדם על נפשו גילוי בחי' זו הרי הוא כאלו יוצא ממצרים בחי' מיצר כו'.

When a person draws the revelation of this level upon his soul, he is as if he goes out of Egypt, the level of constraint (meitzar), etc.

> Whenever a person draws this revelation into his own soul, it is as though he leaves Egypt, the state of constraint.

וזהו ענין כפל ב' פעמים אני ה' אלקיכם אשר הוצאתי[35] אתכם מארץ מצרים כו' וחזר ואמר אני ה' אלקיכם.

This is the matter of the repetition, twice: "I am Havayah your G-d, who brought you out of the land of Egypt," etc., and then it says again, "I am Havayah your G-d."

> This explains why the last verse of the passage of tzitzis says "I am Havayah your G-d" twice (Numbers 15:41): once before "who brought you out of the land of Egypt" and once after it.

פי' הוי' אלקיכם הוא גילוי בחי' סוכ"ע עד שנעשה בחי' הוי' לבחי' אלקי' כו' וכמ"ש במ"א.

The meaning: "Havayah your G-d (Elokeichem)" is the revelation of the level of the light that encompasses all worlds (sovev kol almin), until the level of Havayah becomes the level of Elokim, etc., as is explained elsewhere.

> "Havayah your G-d" is the revelation of the encompassing light, so great that the level of Havayah itself becomes like the level of Elokim, the Name of concealment and contraction. In Likkutei Torah, Sh'lach, the Alter Rebbe explains that in the future, when a light far above the Name Havayah is revealed, Havayah will be reckoned as Elokim, "your G-d," for Israel are the ones who draw that revelation down.

ויש בזה ב' בחי' סוכ"ע ובחי' המשכת גילוי בבחי' ממכ"ע [ממלא כל עלמין]. ולזה כפל ג"כ הוי' אלקינו ה' אחד.[36]

In this there are two levels: the light that encompasses all worlds, and the drawing down of revelation into the level of the light that fills all worlds (memalei kol almin). For this reason [the verse] **also says it twice: "Havayah our G-d, Havayah is One."**

> So the verse holds two levels: the encompassing light itself, and its drawing down into the filling light. The same double Name appears in the Shema: "Havayah our G-d, Havayah is One" (Deuteronomy 6:4).

הוי' אלקינו הוא בחי' סוכ"ע בעצמו (והיינו ענין יחוד דאו"א [דאבא ואימא] שהמשכה זו מגילוי זה נק' בחינת סוכ"ע קודם שנמשך עדיין בבחי' ממכ"ע [ממלא כל עלמין] כי או"א [אבא ואימא] נק' ג"כ הנסתרות[37] להוי' אלקינו[38] עלמא דאתכסיא

"Havayah our G-d" is the level of the light that encompasses all worlds itself. (This is the union of Abba and Imma (Chochmah and Binah): this drawing down from this revelation is called the level of the light that encompasses all worlds before it is yet drawn into the level of the light that fills all worlds; for Abba and Imma are also called "the hidden things belong to Havayah our G-d," the hidden world (alma de'iskasya);

> "Havayah our G-d" is the encompassing light itself. In Kabbalistic terms this is the union of Abba and Imma, Chochmah and Binah, which still belong to the hidden world; that is why they are called "the hidden things" that belong to Havayah our G-d (Deuteronomy 29:28). In Likkutei Torah, Acharei, the Alter Rebbe explains that they are called "hidden" because they are covered and enwrapped by the thirteen measures of the beard of Arich Anpin, the outer level of Keser.

וגם החכמה היא למעלה מהשכל המושג ומובן כו' וכמ"ש במ"א בפי' וענין מוחין דאבא[39] והבינה היא ג"כ בחי' מקיף וגם כלולה ומיוחדת עם החכמה כו'

and also Chochmah (wisdom) is above the intellect that is grasped and understood, etc., as is explained elsewhere on the meaning and matter of the intellect (mochin) of Abba; and Binah (understanding), too, is the level of an encompassing [light], and it is also included and united with Chochmah, etc.;

> Chochmah is above any intellect that can be grasped, as explained elsewhere about the mochin (intellect) of Abba. In Likkutei Torah, Tzav, the mochin of Abba, the Chochmah that "comes from ayin," are explained as beyond all comprehension, where the Infinite Light that no thought can grasp is revealed. Binah, too, though it is understanding, is an encompassing light and is united with Chochmah, so both belong to the level of sovev.

והמשכת סוכ"ע כשבא בגילוי בממכ"ע [בממלא כל עלמין] זהו הנקרא יחוד זו"נ [זעיר אנפין ונוקבא] וב' המשכות אלו זהו ג"כ ב' הפירושים שבמלת ברוך וזהו פי' הקדוש ב"ה קדוש היינו סוכ"ע ממש ברוך הוא היינו מקור כל ברכה והוא ההמשכה מכתר בחו"ב [בחכמה ובינה] עלמא דאתכסיא.

and the drawing down of the light that encompasses all worlds, when it comes in revelation into the light that fills all worlds, is what is called the union of Z'eir Anpin (the emotive attributes) and Nukva (the feminine). These two drawings-down are also the two interpretations of the word baruch. And this is the meaning of "the Holy One, blessed be He" (HaKadosh Baruch Hu): "Holy" (kadosh) is the very light that encompasses all worlds; "Baruch Hu" is the Source of all blessing, and it is the drawing down from Keser (the Crown) into Chochmah and Binah, the hidden world.

> When the encompassing light is revealed within the filling light, that is the union of Z'eir Anpin and Nukva. These two drawings-down are the two meanings of baruch, and they explain the name "the Holy One, blessed be He" (HaKadosh Baruch Hu): "Holy" is sovev itself, and "Baruch Hu" is the source of blessing, drawn from Keser into Chochmah and Binah.

וגם ברוך הוא שנמשך בבחי' ממכ"ע [ממלא כל עלמין] בבחי' אתה כו' ועמ"ש מזה בד"ה אם בהרת קדמה[40, 41] כו'.

And baruch is also that which is drawn into the level of the light that fills all worlds, into the level of Atah ("You"), etc. And see what is written on this in the discourse beginning "If the bright spot came first," etc.

> "Baruch" also means the further drawing down into memalei, into "You." For more, the parenthesis refers to the discourse in Parshas Tazria on "If the bright spot came first," which opens by explaining the name "the Holy One, blessed be He": Kadosh is sovev and Baruch is memalei.

ואפשר לומר שב' המשכות אלו זהו ענין דעת עליון ודעת תחתון המבואר לקמן בהביאור כי דעת עליון מחבר חו"ב [חכמה ובינה] ודעת תחתון ממשיך מחו"ב [מחכמה ובינה] במדות כו' ועמ"ש בביאור ע"פ כה תברכו את בנ"י [בני ישראל][42] מענין ב' בחי' דעת כו' ובד"ה החלצו מאתכם)[43]

It is possible to say that these two drawings-down are the matter of the supernal Daas (knowledge) and the lower Daas, explained below, in the explanation (Biur): for the supernal Daas joins Chochmah and Binah, and the lower Daas draws from Chochmah and Binah into the emotive attributes (middos), etc. And see what is written in the explanation on [the verse] "Thus shall you bless the children of Israel" on the subject of the two levels of Daas, etc., and in the discourse beginning "Arm [men] from among you.")

> The Alter Rebbe suggests that these two drawings-down may be the supernal Daas and the lower Daas, explained below in the Biur (the explanatory discourse that follows this one). Supernal Daas binds Chochmah and Binah together, while lower Daas carries them down into the emotive attributes; the parenthesis closes with references to two other discourses on the two levels of Daas.

והוי' אחד הוא כשבא לגילוי בבחי' ממכ"ע [ממלא כל עלמין] והיינו בחי' יחו"ע [יחודא עילאה] כי בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד] הוא בחי' יחו"ת [יחודא תתאה] כנודע.

And "Havayah is One" is when it comes to revelation in the level of the light that fills all worlds, and this is the level of the higher unity (yichuda ila'ah); for "Blessed be the Name of the glory of His kingdom forever and ever" is the level of the lower unity (yichuda tata'ah), as is known.

> "Havayah is One" is the revelation within memalei, the level called the higher unity (yichuda ila'ah), in which the world is nothing before G-d. The line said after it, "Blessed be the Name of the glory of His kingdom forever and ever," is the lower unity (yichuda tata'ah).

וזהו ענין תפלות כנגד קרבנות תקנום שכמו שהקרבנות נק' לחם. כך נאמר על ק"ש [קריאת שמע] אכלתי יערי[44] עם דבשי שנעשה בחי' אכילה כביכול למעלה

This is the meaning of "The prayers were instituted corresponding to the offerings": just as the offerings are called "bread," so it is said of the Shema, "I have eaten My honeycomb with My honey," for there comes to be the level of eating, as it were, above;

> This is why prayer replaces the offerings. As the offerings are "bread," the verse "I have eaten My honeycomb with My honey" (Song of Songs 5:1) is said of the Shema: above, as it were, there is an "eating."

דהיינו בחי' ביטול והתכללות הנפש באור א"ס ב"ה הסוכ"ע להמשיך חיות וגילוי אוא"ס [אור אין סוף] ב"ה בבחי' ממכ"ע [ממלא כל עלמין]:[45, 46]

that is, the level of the self-nullification (bittul) and inclusion of the soul in the Infinite Light (Or Ein Sof), blessed be He, that encompasses all worlds, to draw down life-force (chayus) and the revelation of the Infinite Light, blessed be He, into the level of the light that fills all worlds.

> That "eating" is the soul's self-nullification and inclusion in the encompassing light. Like food, it then draws life-force and the revelation of the Infinite Light down into memalei.

SECTION 6 · ¶17–23

The Torah as “man” and as “bread”

17 ג אך הנה ארז”ל [אמרו רבותינו זכרונם לברכה] על שלשה דברים העולם עומד[47,48] על התורה ועל העבודה כו’. והנה העבודה הוא הקרבנות וכנגדן התפלה כו’. אמנם ביאור ענין התורה.

3. But now, our Sages, of blessed memory, said: “On three things the world stands: on the Torah, on the [Temple] service,” etc. Now, the service is the offerings, and corresponding to them, prayer, etc. However, as to the explanation of the matter of the Torah:

> The third section turns to the Torah. The Mishnah says the world stands on three things: the Torah, the [Temple] service and acts of kindness. The service was the offerings, now replaced by prayer, and that has been explained; it remains to explain the Torah.

הנה כתיב זאת התורה אדם[49] שהוא בחי’ אדם שעל דמות הכסא דמות כמראה אדם[50] כו’

It is written, “This is the Torah: a man (adam),” which is the level of the “man” upon the likeness of the Throne, “a likeness like the appearance of a man,” etc.;

> The verse “This is the Torah: a man” (Numbers 19:14), which in its plain sense opens the law of a man who dies in a tent, is read as saying that the Torah is “man”: the “man” upon the Throne in Ezekiel’s vision. The Kehot note records that the 5571 version of this discourse cites instead “And this is the Torah of man” (II Samuel 7:19).

דהיינו בחינת רמ”ח אברין רמ”ח[51] מצות עשה[52] כו’

that is, the level of the 248 limbs, the 248 positive commandments, etc.

> That “man” has 248 limbs, and they correspond to the Torah’s 248 positive commandments, a teaching of the Talmud (Makkos 23b) that the Kehot note also traces to the Tikkunei Zohar (Tikkun 30).

פי' כמו שהאברים הם כלים ומשכן להמשכת החיות הנמשך מן הנפש המתפשט ומתחלק לכל אבר לפי מזגו ותכונתו כך המצות הם בחי' כלים ומשכן להשראת אור א"ס ב"ה הסוכ"ע השורה ומתלבש ממש בתוכן בבחי' התחלקות ההמשכה כל מצוה ומצוה לפי מדרגתה.

That is: just as the limbs are vessels and a dwelling for the drawing down of the life-force (chayus) that is drawn from the soul, which spreads out and is divided to each limb according to its temperament and nature, so the mitzvos are the level of vessels and a dwelling for the indwelling of the Infinite Light (Or Ein Sof), blessed be He, that encompasses all worlds (sovev kol almin), which rests and is actually clothed within them in the manner of a divided drawing down, each and every mitzvah according to its level.

> Each limb is a vessel for the soul's life-force and receives it according to its own nature. In the same way each mitzvah is a vessel for the encompassing light, which truly rests and is clothed within it, divided among the mitzvos, each according to its level.

18 וכל ההמשכות הן מבחי' סוכ"ע שהוא ענין ביטול באור א"ס ב"ה

And all the drawings-down are from the level of the light that encompasses all worlds (sovev kol almin), which is the matter of self-nullification (bittul) in the Infinite Light (Or Ein Sof), blessed be He.

> All these drawings-down come from sovev, the encompassing light, which is a matter of bittul, self-nullification, in the Infinite Light.

שכל עניני התורה ומצות שהן מלובשים בענינים גשמיים זרעים מועד כו' תרומות ומעשרות קרבנות כו' בדברים שתחת קליפת נוגה כו' הוא כדי להמשיך בהן אור א"ס ב"ה כדי שיהיה היש מקליפת נוגה בטל ונכלל באור ה' וקדושתו.

For all the matters of the Torah and mitzvos, which are clothed in physical matters, Zera'im [agriculture], Mo'ed [the festivals], etc., terumos [the priestly portions] and tithes, offerings, etc., in things that are under kelipas nogah [the glowing husk], etc., are in order to draw the Infinite Light, blessed be He, into them, so that the yesh ("something") of kelipas nogah be nullified and included in the light of G-d and His holiness.

> This is the purpose of the Torah and mitzvos being clothed in physical matters, as the orders of the Mishnah show, Zera'im (agriculture), Mo'ed (the festivals) and the rest, and in terumos, tithes and offerings: they deal with things under kelipas nogah, the husk that contains both good and evil. Their purpose is to draw the Infinite Light into these things, so that their sense of independent existence (yesh) is nullified and included in G-d's light and holiness.

19 והמל"ת [והמצות לא תעשה] הן להפריד הרע כו'. ולכן נקרא התורה בשם לחם כמ"ש לכו לחמו בלחמי[53] כו' כמו שהלחם שעליו יחיה האדם[54]

And the prohibitive commandments are to separate the evil, etc. Therefore the Torah is called by the name "bread," as it is written, "Come, eat of my bread," etc., like the bread by which a person lives.

> The prohibitive commandments, by contrast, separate the evil. Because the Torah draws down life, it is called "bread," as Wisdom says, "Come, eat of my bread" (Proverbs 9:5), like the bread by which a person lives.

כי הגם שעיקר החיות אינו אלא מהנפש החיוני' [החיונית] והלחם הוא רק הגורם הקיום שלא יסתלק הנפש מן הגוף והוא רק מחבר ממש חיות הנפש אל הגוף כי לחם לבב אנוש יסעד.[55] מ"מ המשכת החיות של הנפש והתקשרותה בגוף הוא מחמת גרם הלחם כי הלחם הוא הגורם והממשיך חיות.

For although the main life-force (chayus) is only from the vital soul, and bread only brings about the endurance, that the soul not depart from the body, and it is only what actually joins the life-force of the soul to the body, for "bread sustains the heart of man"; nevertheless, the drawing down of the soul's life-force and its bond with the body comes about because of the bread, for bread is what brings about and draws down life-force.

> The comparison is exact. Life itself comes from the vital soul, not from bread; bread only keeps the soul from leaving the body and joins it to the body, as the Psalmist says, "bread sustains the heart of man" (Psalms 104:15). Still, the soul's bond with the body is caused by bread, which is what draws down life.

משא"כ שאר מיני מאכלים ומשקים הם מיני תענוג אבל עיקר הממשיך חיות הוא הלחם.

This is not so with other kinds of food and drink: they are kinds of delight (taanug); but the main thing that draws down life-force is bread.

> Other foods and drinks are kinds of delight, while bread is the main thing that draws down life. So too, the next paragraph says, the Torah and mitzvos are what draw G-d's light into the worlds.

20 וכך התומ"צ [התורה ומצות] המה הגורמים המשכת אור א"ס ב"ה הסוכ"ע דלאו מכל אינון מדות כלל[56] ונקרא רבון עלמין[57] למעלה מבחי' עלמין להתלבש בבחי' עלמין להיות אנת הוא חכים כו'

So too the Torah and mitzvos are what bring about the drawing down of the Infinite Light (Or Ein Sof), blessed be He, that encompasses all worlds (sovev kol almin), which is "not of these attributes at all" and is called "Master of the worlds" (Ribbon Almin), above the level of worlds, to be clothed in the level of worlds, so that there be "You are wise," etc.

> Like bread, the Torah and mitzvos are what draw the encompassing light into the worlds. In the words of Eliyahu's prayer in the Tikkunei Zohar (Patach Eliyahu), this light is "not of these attributes at all" and is "Master of the worlds," above them; through the Torah and mitzvos it is clothed in the worlds, so that one can say of it, "You are wise."

וע"י התורה נמשך ומתלבש אור א"ס ב"ה בחכמה והמצות כללותן הוא בחי' צדקה וחסד נמשך ונתלבש אור א"ס בחסד כנודע מענין עולם חסד יבנה[58] שהחסד צ"ל נבנה כו' וכמ"ש במ"א בשה"ש [בשיר השירים] בד"ה לסוסתי.[59]

Through the Torah the Infinite Light, blessed be He, is drawn down and clothed in Chochmah (wisdom); and the mitzvos, whose general and collective expression is the level of charity and kindness: [through them] the Infinite Light is drawn down and clothed in Chesed (kindness), as is known from the matter of "Forever shall kindness be built" (olam chesed yibaneh), that kindness must be built, etc., and as is explained elsewhere, in Shir HaShirim, in the discourse beginning "To My mare."

> The Torah draws the Infinite Light into Chochmah, wisdom. The mitzvos, which in their general expression are charity and kindness, draw it into Chesed; this is the sense of "Forever shall kindness be built" (Psalms 89:3): kindness itself must be built. In the discourse "To My mare," earlier in Shir HaShirim, the Alter Rebbe explains that kindness is built and comes into being constantly, through prayer, charity and Torah study.

שכדי להיות התלבשות אור א"ס במדות לך ה' הגדולה והגבורה[60] כו' באתעדל"ת [באתערותא דלתתא] תליא מלתא[61,62] אשר קדשנו במצותיו כו'.

For in order for there to be an enclothement of the Infinite Light in the attributes, "Yours, Havayah, is the greatness and the might," etc., "the matter depends on the arousal from below": "who has sanctified us with His commandments," etc.

> For the Infinite Light to be clothed in G-d's attributes, listed in the verse "Yours, Havayah, is the greatness and the might" (I Chronicles 29:11), an arousal from below is needed, as the Zohar says. The words of the blessing over a mitzvah, "who has sanctified us with His commandments," point to the mitzvos as that arousal.

21 וזהו את קרבני לחמי לאשי[63] שבחי לחם הוא בחי ביטול היש לאין להמשיך בחי גילוי אור א"ס ב"ה למטה נעשה ע"י הקרבן אשה ריח ניחוח להוי'.

This is [the meaning of] "My offering, My bread, for My fire-offerings": the level of bread, which is the level of the nullification of the yesh ("something") into ayin ("nothing") in order to draw the revelation of the Infinite Light (Or Ein Sof), blessed be He, below, comes about through the offering, "a fire-offering, a pleasing fragrance to Havayah."

> Now the verse "My offering, My bread, for My fire-offerings" can be read in full. "Bread" is the nullification of the yesh into ayin, of self into nothing, which draws the revelation of the Infinite Light below; in the Temple this came through the offering, "a fire-offering, a pleasing fragrance to Havayah."

וע"י התפלה שכנגד קרבנות אכלתי יערי עם דבשי[64] כו' (ועמ"ש בפי' את קרבני לחמי בד"ה צו את בנ"י [בני ישראל][65] את קרבני כו' איך שמרומז בזה ההמשכה שע"י עסק התורה וההעלאה שע"י הקרבן כו' ע"ש).

And through prayer, which corresponds to the offerings: "I have eaten My honeycomb with My honey," etc. (And see what is written on the meaning of "My offering, My bread" in the discourse beginning "Command the children of Israel: My offering," etc., how this alludes to the drawing down that comes through occupation with Torah and the ascent that comes through the offering, etc.; see there.)

> Today it comes through prayer, which corresponds to the offerings, as in "I have eaten My honeycomb with My honey." The parenthesis refers to the discourse in Parshas Pinchas on "Command the children of Israel: My offering," where the verse is read as alluding both to the drawing down through Torah study and to the ascent through the offering; that discourse reads the doubled "and say to them" as the offerings brought while the Temple stood and the prayer instituted for all generations in their place.

אך בחינת לחמי צ"ל לאשי בחינת רשפי אש[66] והתלהבות הנפש שבק"ש [שבקריאת שמע] בהעלותו את נה"ב [נפש הבהמית] ליכלל באור א"ס ב"ה וכל בחינת רשפי אש הוא מצד העלאת נה"ב [נפש הבהמית] והתהפכותה כו' שעולה כשלהבת בחי' שרפים כו'.[67]

But the level of "My bread" must be "for My fire-offerings" (le'ishai): the level of "flashes of fire" and the fiery ardor of the soul in the Shema, when one raises the animal soul to be included in the Infinite Light, blessed be He. And every level of "flashes of fire" comes from the raising of the animal soul and its transformation, etc., for it rises like a flame, the level of the Serafim [the 'burning' angels], etc.

> But the "bread" must be "for My fire-offerings": it must come with the soul's fiery ardor in the Shema, its "flashes of fire," when one raises the animal soul to the Infinite Light. Such fire comes specifically from transforming the animal soul, which then rises like a flame, like the Serafim, the "burning" angels.

22 והחיות נושאות את הכסא וזעות מחיל כסא כדאיתא בתדב"א [בתנא דבי אליהו] שהמלאך אינו אומר רק ג"פ [ג' פעמים] קדוש כל היום מפני שכשאומר פעם א' קדוש מתבטל במציאות ואין נפשו חוזרת אליו עד ד' שעות וכן בפעם הב'.

And the Chayos bear the Throne and tremble in dread of the Throne, as is found in Tanna Devei Eliyahu: an angel says "Holy" only three times in the whole day, because when he says "Holy" once, he is nullified out of existence, and his soul does not return to him for four hours; and so too the second time.

> The Chayos who carry the Throne tremble before it. The Midrash Tanna Devei Eliyahu teaches that an angel says "Holy" only three times a day: each time he says it he is so overwhelmed that he ceases to exist, and his soul returns to him only after four hours.

ונמצא שג"פ [שג' פעמים] קדוש אומר ביב"ש [בי"ב שעות] היום. אך גדול ורב כח של העלאת וביטול הנפש מישראל מבמלאכים.

It follows that he says "Holy" three times in the twelve hours of the day. Yet great and abundant is the power of the ascent and self-nullification (bittul) of the soul of Israel, more than in the angels.

> Three times in twelve hours means once every four hours. Yet the ascent and self-nullification of a Jewish soul is greater and more powerful than that of the angels.

כי החיות נושאות את הכסא ועל הכסא כמראה אדם מלמעלה ולא נמשך ומתלבש בחי' אדם שעל הכסא עד שנתגלה בחי' בכל מאדך[68]

For the Chayos bear the Throne, and upon the Throne is "like the appearance of a man, above"; and the level of the "man" on the Throne is not drawn down and clothed until the level of "with all your might" (bechol me'odecha) is revealed

> The reason is that the Chayos only carry the Throne, while the "man" upon the Throne is above them. That "man" is drawn down and clothed below only when the level of "with all your might" (bechol me'odecha) is revealed in a person's service.

(עיין פ' וישב בד"ה כה אמר כו' בענין פי' ונתתי לך מהלכים בין העומדים)[69] כי אד"ם הוא אותיות מא"ד[70] והיינו בחינת בכל מאדך לכל חד וחד כפום דרגא דיליה

(see Parshas Vayeshev, in the discourse beginning "Thus said," etc., on the meaning of "And I will give you places to walk among those who stand"); for adam ("man") has the letters of me'od ("might"). And this is the level of "with all your might," for each and every one according to his own level:

> The parenthesis refers to a Torah Ohr discourse in Parshas Vayeshev on the verse "I will give you places to walk among those who stand" (Zechariah 3:7), where the angels are called "those who stand," while souls clothed in a body and an animal soul are called "walkers." The words adam, "man," and me'od, "might," have the same letters, and "with all your might" means each person according to his own level.

כמו שהוא עצמו למעלה מכדי שתוכל נפשו שאת ונקי מאד שלו לכל נפש לפי מדרגתו ממשיך חיות מבחי' אדם שעל הכסא

as he himself is, beyond what his soul can bear; and this is called his me'od, for each soul according to its level. [This] draws down life-force (chayus) from the level of the "man" on the Throne.

> Me'od means going beyond oneself: serving with more than one's soul can bear, each soul at its own level. Such service draws life-force from the "man" upon the Throne.

אדם היינו בחינת א' דם הדם הוא הנפש[71] וחיות הנמשך מבחי' אדם דהיינו מבחי' סובב לבחי' ממלא.

Adam is the level of alef-dam ("blood"): "the blood is the soul," and [it is] the life-force drawn from the level of Adam, that is, from the level of sovev (encompassing) to the level of memalei (filling).

> Adam itself is read as alef-dam, the letter alef with dam, "blood." Blood is the soul and life-force, as the verse says, "the blood is the soul" (Deuteronomy 12:23), and this life-force comes from the level of "man," that is, from the encompassing light into the filling light.

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

EXPLAINED BY THE ALTER REBBE

In parentheses the Alter Rebbe sends the reader to his Torah Ohr discourse on „ונתתי לך מהלכים בין העומדים" (I will give you places to walk among these who stand, Zechariah 3:7). Our commentary gives its distinction, angels who 'stand' and souls who 'walk' („מהלכים"), but not how it bears on this paragraph's claim that the bittul of a Jewish soul is greater than the angels'.

There the Alter Rebbe explains that the angels, and souls before they come down, are called „עומדים" (standing), for they come from letters, the angels from „אותיות הדבור" (the letters of speech) and the souls from „אותיות המחשבה" (the letters of thought), and letters are like inanimate stone; only a soul clothed in a body and an animal soul is called 'walking'. The angels 'fly' only when Israel say Kedushah below; and when the G-dly soul rides the animal soul and raises it, „גדול ורב כחה" (great and abundant is its power), so that in the Amidah it draws bittul to the Infinite Light

even into the angels. This, he says, is „ונתתי לך מהלכים בפנימיות העומדים” (within those who stand), from below upward and from above downward. Perhaps (biur b'derech efshar) this is why he cites it here, where the ascent and bittul of Israel's souls is greater than the angels'.

the Alter Rebbe: Torah Ohr, vol. Vayeshev, dibbur hamaschil כה אמר ה' צבאות אם בדרכי תלך (Torah Ohr, Vayeshev 5 on this site), p. daf 30 (ל)

23 ועמ"ש מענין אלף על פסוק ויקרא אל משה[72] כו'. אך כל זה הוא ע"י הכהן המקריב את הקרבן כו'

And see what is written on the subject of the alef on the verse "And He called to Moshe," etc. But all this is through the kohen who offers the offering, etc.;

The text refers to its discussion of the alef in the verse "And He called (vayikra) to Moshe" (Leviticus 1:1), whose alef is written small, in connection with the alef of adam just mentioned. But all of this ascent, the Alter Rebbe continues, comes through the kohen who brings the offering.

והיינו בחי' אהרן ונחנו מ"ה [מה] שהוא בחי' משה ואהרן כו' בחי' ביטול באוא"ס [באור אין סוף] ב"ה בחי' יחו"ע [יחודא עילאה] ובחי' יחו"ת [יחודא תתאה] וכו'

and this is the level of Aharon, "and what (mah) are we," which is the level of Moshe and Aharon, etc., the level of self-nullification (bittul) in the Infinite Light (Or Ein Sof), blessed be He, the level of the higher unity (yichuda ila'ah) and the level of the lower unity (yichuda tata'ah), etc.

In the soul, the kohen is the quality of Aharon, who with Moshe said, "And what are we?" (Exodus 16:7): complete self-nullification before the Infinite Light, in both the higher and the lower unity.

שבזה נמשך אור א"ס ב"ה מלמעלה למטה ג"כ בבחי' אנת הוא חכים ובבחי' לך ה' הגדולה והגבורה ונמשך מזה בחינת התהפכות נה"ב [נפש הבהמית] וכחותיה לקיים ואהבת בכל לבבך[73,74] בבי יצריך[75] דהיינו להיות לו ב' בחי' לבבות.[76]

Through this the Infinite Light, blessed be He, is drawn from above to below, also in the level of "You are wise" and in the level of "Yours, Havayah, is the greatness and the might." And from this comes the transformation of the animal soul and its powers, to fulfill "And you shall love with all your heart (levavcha)," "with your two inclinations": that is, that he have two levels of hearts (levavos).

Through this bittul the Infinite Light is drawn from above to below, into Chochmah, "You are wise," and into the attributes, "Yours, Havayah, is the greatness and the might." From it comes the transformation of the animal soul, so that one loves G-d "with all your heart (levavcha)," which the Mishnah reads as "with both your inclinations": a person is to have two hearts.

האי לאהבה ולכלות נפשו אליו לדבקה בו והבי להכניע את היצה"ר [היצר הרע] לאכפיא לסט"א [לסטרא אחרא] ולאהפכא כו'.

The first is for love, for his soul to pine for Him, to cleave to Him; and the second is to subdue the evil inclination, to subjugate the sitra achra (the other side) and to transform [it], etc.

> The first heart is love, the soul's yearning to cleave to G-d. The second subdues the evil inclination, first subjugating the sitra achra and then transforming it.

(ועיין בזהר פרשה תרומה דקס"ב סע"ב [סוף עמוד ב]). והן הם בחינת חדוה תקיעא בליבאי מסט' [מסטרא] דא[77] ובכי' תקיעא בליבאי מסטרא דא

(And see the Zohar, Parshas Terumah, folio 162, end of side b.) These are the level of "Joy is lodged in my heart on this side, and weeping is lodged in my heart on that side."

> The text refers to the Zohar in Parshas Terumah (2:162b), which reads levavcha, with its doubled letter, as two hearts, the good and the evil inclination. It then quotes Rabbi Elazar's words in the Zohar: "Joy is lodged in my heart on this side, and weeping on that side."

בכי' היא המרירות על נפשו שירדה ממעלתה ומדרגתה ישראל עלו במחשבה[78] ונתלבשה בגוף הגשמי שהוא רחוק מאד מאור א"ס ב"ה ומסך מבדיל להיות נראה ליש ודבר נפרד בפ"ע [בפני עצמו].

Weeping is the bitterness over his soul, which descended from its station and level, [where] "Israel arose in thought," and was clothed in the physical body, which is very far from the Infinite Light, blessed be He, and a separating screen, so that it appears as a yesh ("something") and a thing separate unto itself.

> The weeping is bitterness over the soul, which comes from the highest source, "Israel arose in thought," yet descended to be clothed in a physical body. The body is far from the Infinite Light and screens it off, so that the person seems to himself a separate entity.

וחדוה מסטרא דא שהרי גם למטה בדברים גשמיים נמשך ומתלבש אור אין סוף ב"ה בתומ"צ [בתורה ומצות] המלובשים בענינים גשמיים תרומות צדקה כו' ואי לזאת יגיל וישמח מאד בה' השוכן בתוך תורתו ומצותיו.

And joy on this side: for even below, in physical things, the Infinite Light, blessed be He, is drawn down and clothed in the Torah and mitzvos, which are clothed in physical matters: terumos, charity, etc. Therefore he will exult and rejoice greatly in G-d, who dwells within His Torah and His mitzvos.

> The joy comes from the other side: even below, in physical things, the Infinite Light is clothed in the Torah and mitzvos, which are themselves clothed in physical matters such as terumos and charity. So a person can rejoice greatly in G-d, who dwells within His Torah and mitzvos.

וזהו ישמח ישראל בעושיו[79] לשון רבים הם המצות שנמשכו בענינים גשמיים שהן בבחינת רה"ר [רשות הרבים] טורי דפרודא כו':

This is [the meaning of] "Let Israel rejoice in his Makers" (be'osav), in the plural: these are the mitzvos, which are drawn into physical matters, which are in the state of the public domain (reshus harabim), "mountains of separation," etc.

> This is why the verse says "Let Israel rejoice in his Makers" (Psalms 149:2), in the plural: the "makers" are the mitzvos, drawn into physical matters. Those matters belong to the "public domain," the realm of plurality, called "mountains of separation."

SECTION 7 · ¶24

"You have captured My heart, My sister, bride"

24 ד וזהו לבבתני. שהקב"ה אומר לכנס"י [לכנסת ישראל] לבבתני. כלומר שאתה הוא הגורם לי שאהי' בבחי' לב.

4. And this is [the meaning of] "You have captured My heart" (libavtini): the Holy One, blessed be He, says to the Congregation of Israel (Knesses Yisrael), libavtini; that is to say, you are what causes Me to be in the state of a heart (lev).

> The fourth section explains the verse's first word. Libavtini is built on lev, "heart": in its plain sense it means "you have captured My heart," and here G-d tells the Congregation of Israel that she causes Him, as it were, to be a "heart."

והענין כי הלב הוא משכן הדם הוא הנפש וחיות של כל הגוף כי המאכל מתעכל ונעשה דם ונוטל הכבד ריבוי הדם ושולח המובחר ללב ולבא פליג לכל שייפין.[80]

The explanation is that the heart is the dwelling of the blood, which is the soul and the life-force (chayus) of the whole body. For food is digested and becomes blood; the liver takes the bulk of the blood and sends the choicest to the heart, and "the heart distributes to all the limbs."

> The heart is the seat of the blood, which carries the soul's life to the whole body. Food becomes blood, the liver takes the bulk of it and sends the choicest part to the heart, and from there "the heart distributes to all the limbs."

וכך הוא למעלה כביי [כביכול] שעיי בחי' לחם ואכלתי יערי עם דבשי נעשה הקביה בבחי' לב להמשיך חיות ואור אי"ס ביה הסוכי"ע לממכי"ע [לממלא כל עלמין]

So it is above, as it were: through the level of "bread" and "I have eaten My honeycomb with My honey," the Holy One, blessed be He, comes to be in the state of a heart, to draw down life-force and the Infinite Light (Or Ein Sof), blessed be He, that encompasses all worlds (sovev kol almin), into the light that fills all worlds (memalei kol almin).

> So too above: through the "bread" and the "eating" of "I have eaten My honeycomb with My honey," G-d becomes, as it were, a "heart" that draws the encompassing light down into the filling light.

ולבבתני ב' בחי' לבבות הם ב' בחי' המשכות החיות בחי' אנת הוא חכים ובחי' לך ה' הגדולה והגבורה כו'

And libavtini: two levels of hearts (levavos); these are two levels of drawing down of the life-force, the level of "You are wise" and the level of "Yours, Havayah, is the greatness and the might," etc.

> The word libavtini, with its doubled letter bet, like levav, is read as two hearts: two kinds of drawing down, into Chochmah, "You are wise," and into the attributes, "Yours, Havayah, is the greatness and the might."

(ועמיש עיפ שיר השירים[81] בענין ב' בחי' חתן כו' וב' המשכות אלו זהו ענין איהו וחיוהי חד ואיהו וגרמוהי ע' [עיין] בעיח [בעץ חיים] שמיא פיז [פרק ז]). הנמשך עיי התומיצ [התורה ומצות] שהם בחי' לחם.

(And see what is written on [the verse] "The Song of Songs" on the subject of the two levels of "bridegroom," etc.; and these two drawings-down are the matter of "He and His life-forces are one" and "He and His vessels" (ihu vegarmohi); see Etz Chaim, Sha'ar (Gate) 41, chapter 7.) [It is] drawn down through the Torah and mitzvos, which are the level of "bread."

> The parenthesis links the two drawings-down to the two levels of "bridegroom" explained in the opening discourse of Shir HaShirim, where G-d is called the bridegroom (chasan) because His light descends (chos darga) into the Torah given to Israel, and to the phrases "He and His life-forces are one" and "He and His vessels," which the text says are explained in Etz Chaim. Both drawings-down come through the Torah and mitzvos, the "bread."

כי באתעדל"ת [באתערותא דלתתא] אתעדל"ע [אתערותא דלעילא].[82] ויקם עדות ביעקב[83] ותורה שם בישראל וכתיב אשר יעשה אותם האדם[84] כו' שהאדם הוא העושה התומ"צ [התורה ומצות] בבחי' לחם ע"י ביטול היש כו'

For through the arousal from below (isarusa dilesata) comes the arousal from above (isarusa dile'eila). "He established a testimony in Yaakov and placed a Torah in Israel," and it is written, "which a person (ha'adam) shall do," etc.: for it is the person who does the Torah and mitzvos in the level of "bread," through the nullification of the yesh ("something"), etc.

> This depends on us: an arousal from below brings an arousal from above. G-d placed the Torah in Israel (Psalms 78:5), and the mitzvos are those "which a person shall do" (Leviticus 18:5): it is the person who makes them into "bread" through nullifying his yesh, his sense of self.

ועל ההיפך הוא אומר אשר לא יקים[85] כו'. ובהם וע"י נמשך חיות ואור א"ס ב"ה והמשכות בחי' לב.

And of the opposite it says, "who will not uphold," etc. In them and through them are drawn down life-force and the Infinite Light (Or Ein Sof), blessed be He, and the drawings-down of the level of the heart.

> Of the opposite case the Torah says, "Cursed is he who will not uphold [the words of this Torah]" (Deuteronomy 27:26). Through the Torah and mitzvos, life-force, the Infinite Light and the drawings-down of the "heart" come about.

והן ב' בחי' המשכות שהן חו"ג [חסד וגבורה] מים ואש בב' משכנות שבלב חלל הימני וחלל השמאלי כו' (ועיין בפי' הרמ"ז [הרב משה זכות] בזהר פ' אמור דצ"ג ע"ב ע"פ לך אמר לבי)[86, 87]

And these are two levels of drawing down, which are Chesed (kindness) and Gevurah (restraint), water and fire, in the two dwellings in the heart, the right cavity and the left cavity, etc. (And see the commentary of the Ramaz [Rabbi Moshe Zacuto] on the Zohar, Parshas Emor, folio 93, side b, on [the verse] "To You my heart said.")

> The two drawings-down are Chesed and Gevurah, water and fire, which dwell in the heart's right and left cavities. The text points to the Ramaz (Rabbi Moshe Zacuto, a Kabbalist of the seventeenth century) and his commentary on the Zohar on the verse "To You my heart said" (Psalms 27:8).

אך הגורם להמשכה זאת ביאר הכתוב אחותי כלה.[88] היינו ב' בחי' בחי' אחותי ובחי' כלה.

But what brings about this drawing down the verse explains: "My sister, [My] bride," that is, two levels: the level of "My sister" (achosi) and the level of "bride" (kallah).

> What brings this about is told by the next words of the verse, "My sister, [My] bride": two levels of love in the soul.

אחותי מלשון איחוי[89] אלכסנדרי [אלכסנדריא] שהיא האחוה והאהבה הקבועה תמיד בנפש בתולדתו רק שהיא מוסתרת וצריך עדיין לגלותה מההעלם כו'.

Achosi ("My sister") is from the expression "Alexandrian joining" (ichui), which is the kinship and the love fixed constantly in the soul from birth, except that it is hidden and must still be revealed from concealment, etc.

> Achosi, "My sister," is related to ichui, a kind of joining that the Talmud calls "Alexandrian joining." It stands for the natural love that is permanently joined to the soul from birth, though it is hidden and must be brought out of concealment.

ובחי' כלה הוא בחי' כלתה נפשי[90] שהוא בחינת רשפי אש האהבה מחמת התבוננות בינה לבא[91] כו'.

And the level of kallah ("bride") is the level of "my soul pines" (kalsah nafshi), which is the level of the "flashes of fire" of love that come from contemplation: "Binah is the heart," etc.

> Kallah, "bride," is related to kalsah, "pines," as in "my soul longs and pines" (Psalms 84:3). It is the fiery love that comes from contemplation, for "Binah (understanding) is the heart."

והן הן בחי' מחשבה ודבור עלמא דאתכסייא ועלמא דאתגליא[92,93] כי בחי' האהבה המסותרת הטבעית היא מבחי' עלמא דאתכסיא והוא בחי' תרין ריעין[94] כו' ובחי' כלה הוא בחי' עלמא דאתגליא.

And these are the levels of thought and speech, the hidden world (alma de'iskasya) and the revealed world (alma de'isgalya): for the level of the hidden, natural love is from the level of the hidden world, and it is the level of "two companions," etc.; and the level of kallah is the level of the revealed world.

> These two loves are thought and speech, the hidden world and the revealed world. The hidden, natural love belongs to the hidden world, the level of the "two companions," the Zohar's name for Chochmah and Binah, which never part; the bride's burning love belongs to the revealed world.

(ועיין בזהר באדר"ז [באדרא זוטא]) (דר"צ ע"ב) ויי"ל [ויש לומר] דבי בחי' אלו זהו ג"כ בחי' שכינתא עילאה ושכינתא תתאה המבואר בד"ה שיר השירים ע"ש ועמ"ש בפ' בהר בד"ה כי תבאו אל הארץ בענין פתחי לי אחותי:[95, 96]

(And see the Zohar, in the Idra Zuta [the 'Lesser Assembly']) (folio 290, side b). It may be said that these two levels are also the levels of the higher Shechinah (Shechinta ila'ah) and the lower Shechinah (Shechinta tata'ah), explained in the discourse beginning "The Song of Songs"; see there. And see what is written in Parshas Behar, in the discourse beginning "When you come into the land," on the subject of "Open to Me, My sister."

> The text refers to the Idra Zuta in the Zohar, where Chochmah, Abba, and Binah, Imma, are joined as one, and suggests that the two levels are also the higher Shechinah (Binah) and the lower Shechinah (Malchus), explained in the discourse "The Song of Songs." It also refers to the discourse in Parshas Behar on "Open to Me, My sister."

SECTION 8 · ¶25–27

"With one of your eyes"

25 לבבתני באחד מעיניך. באחד כתיב באחת קרי. הענין הוא כי עיניך הם עיני העדה[97] חכמים[98] כו'.

"You have captured My heart with one (be'achad) of your eyes": be'achad is written, be'achas is read. The explanation is that "your eyes" are "the eyes of the congregation," the sages, etc.

> Now the next phrase, "with one of your eyes." The "eyes" of the Congregation of Israel are its sages, called in the Torah "the eyes of the congregation" (Numbers 15:24).

ובחי' חכמה הוא בחינת אסתכלותא ביקרא דמלכא וכענין עיניך יונים. כמו זוג יונים שמסתכלים זה בזה תמיד ונהנין ומתענגין בראייתן והסתכלותן כו'.

And the level of Chochmah (wisdom) is the level of "gazing at the glory of the King," like the matter of "your eyes are doves": like a pair of doves that gaze at each other constantly and take pleasure and delight in their seeing and gazing, etc.

> Chochmah, wisdom, is "gazing at the glory of the King," and "your eyes are doves" describes it: doves gaze at each other constantly and take delight in it.

26 וכך דרך העבודה של בחי' חכמים ועיני העדה ההולכים לפני האלקים מסתכלים ביקרא דמלכא תמיד ורואין יקר תפארת גדולתו[99] של יוצר בראשית להיות תמיד בבחי' ביטול כו'

So too is the way of service of the level of the sages and "the eyes of the congregation," who walk before G-d: they gaze constantly at the glory of the King and see "the precious splendor of the greatness" of the Maker of creation, so as to be constantly in a state of self-nullification (bittul), etc.

> The service of the sages, the community's "eyes," who walk before G-d, is to gaze constantly at the King's glory, beholding "the precious splendor of His greatness." This gazing keeps them always in a state of bittul, self-nullification.

ויש בזה ב' בחי'. הא'. מחמת יחודא עילאה איך שהוא ית' אחד ממש וכולא קמי' [קמיה] כלא חשיב.

In this there are two levels. The first: because of the higher unity (yichuda ila'ah), how He, may He be blessed, is truly One, and "all before Him is considered as nothing."

> This bittul has two forms. The first comes from the higher unity: G-d is truly One, and everything before Him is as nothing.

27 ואי לזאת הוא תמיד בבחי' ביטול באור א"ס ב"ה ממש בבחי' אין כו'.

Therefore he is constantly in a state of self-nullification (bittul) in the very Infinite Light (Or Ein Sof), blessed be He, in the state of ayin ("nothing"), etc.

> From the higher unity comes a bittul in which one is ayin, "nothing," within the very Infinite Light.

והב' מחמת יחו"ת [יחודא תתאה] בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד] איך שהוא ית' מלך העולם וכל חיות העולם שנראה ליש מורגש אינו אלא בבחי' מלך ומלכותו מלכות כל עולמים[100] כו'.

And the second: because of the lower unity (yichuda tata'ah), "Blessed be the Name of the glory of His kingdom forever and ever": how He, may He be blessed, is King of the world, and all the life-force (chayus) of the world, which appears as a tangible yesh ("something"), is only in the aspect of "King," and "His kingdom is a kingdom of all worlds," etc.

> The second form comes from the lower unity, expressed in "Blessed be the Name of the glory of His kingdom forever and ever." It sees G-d as King of the world: the world's life-force, which appears as a tangible existence, is only His rule as King, as the verse says, "Your kingdom is a kingdom of all worlds" (Psalms 145:13).

והוא ענין בחי' ביטול היש לאין דהיינו שהוא יש ואעפ"כ [ואף על פי כן] מתבטל כו' וזהו תכלית התהוות יש מאין. כדי שיהי' [שיהיה] היש בטל כו'.

And this is the matter of the level of the nullification of the yesh into ayin: that is, it is a yesh, and nevertheless it is nullified, etc. And this is the purpose of the coming into being of something (yesh) from nothing (ayin): so that the yesh be nullified, etc.

> This is the nullification of yesh into ayin: one remains an existing being and yet sets oneself aside before G-d. That, the Alter Rebbe says, is the very purpose of creating something from nothing: that the yesh be nullified.

ובי' בחי' הללו הן מ"ש באחד וקרי באחת.

And these two levels are what is written be'achad and read be'achas.

> The two kinds of bittul correspond to the two forms of the word in the verse: be'achad, as it is written, in the masculine, and be'achas, as it is read, in the feminine.

כי באחד הוא ענין יחו"ע [יחודא עילאה] כי שם הביטול הוא בבחי' אחד ממש איהו וחיוהי חד כו' (וזהו אחד היה אברהם ועמ"ש במ"א בענין עיני האדם לא תשבענה[101] בד"ה אני ישנה).[102]

For be'achad is the higher unity (yichuda ila'ah), since there the nullification is in the state of being truly one, "He and His life-forces are one," etc. (And this is [the meaning of] "Avraham was one"; and see what is written elsewhere on the subject of "the eyes of man are never satisfied," in the discourse beginning "I sleep.")

> Be'achad, the masculine "one," is the higher unity, where the bittul is complete oneness: "He and His life-forces are one." The parenthesis links this to "Avraham was one" (Ezekiel 33:24) and to the discussion of "the eyes of man are never satisfied" (Proverbs 27:20) in the discourse "I sleep," where the verse is read of Avraham, who went constantly from level to level.

באחת הוא בחי' יחו"ת [יחודא תתאה] שיהיה בבחי' יש ושיהיה היש בטל כו'. אחת לשון נקבה בחי' נוק' [נוקבא] המקבל מאחד כו'

Be'achas is the level of the lower unity: that there be the state of yesh, and that the yesh be nullified, etc. Achas is a feminine form: the level of Nukva (the feminine), which receives from echad ("one"), etc.

> Be'achas, read in the feminine, is the lower unity: there is a yesh, and it is nullified. The feminine form fits Nukva, the receiving feminine, which receives from echad, the masculine "one."

ועיקר המכוון בפסוק זה שע"י בחי' עיניך הוא בחי' אסתכלותא ביקרא דמלכא בין בבחי' אחד היינו בחי' יחו"ע [יחודא עילאה] בין בבחי' אחת הוא יחו"ת [יחודא תתאה] נעשה לבבתני המשכת בחי' לב.

And the main intent of this verse is that through the level of "your eyes," which is the level of gazing at the glory of the King, whether in the level of echad, that is, the level of the higher unity, or in the level of achas, which is the lower unity, there comes about libavtini, the drawing down of the level of the heart.

> The verse's main point concerns the "eyes," the gazing at the King's glory: whether that gazing takes the form of echad, the higher unity, or of achas, the lower unity, it brings about libavtini, the drawing down of the "heart."

להיות המשכת חיות אור א"ס ב"ה הממלא כל עלמין וסובב כל עלמין:[103]

[This is] so that there be a drawing down of the life-force of the Infinite Light, blessed be He, that fills all worlds (memalei kol almin) and encompasses all worlds (sovev kol almin).

> That drawing down brings the life-force of the Infinite Light into the worlds, both as the light that fills them and as the light that encompasses them.

SECTION 9 · ¶28–31

"With one necklace from your neck"

28 ה באחד ענק מצורניך.[104] הנה ענק הוא תכשיט של אבנים טובות ומרגליות הנקובים ותלוים בחוט על הצואר

5. "With one (be'achad) necklace (anak) from your neck." Now, an anak is an ornament of precious stones and pearls, pierced and hung on a thread around the neck.

> The fifth section explains the last phrase, "with one necklace from your neck." An anak is a necklace of precious stones and pearls, pierced and strung on a thread.

שאבנים טובות ומרגליות הן מדומם אלא שהן טובות ומאירות ונאה להתקשט בהם וכך עד"מ הן אותיות התורה שנק' אבנים כמ"ש בס"י [בספר יצירה] ב' אבנים בונות[105, 106] כו'

For precious stones and pearls are of the inanimate [realm], except that they are precious and shining, and it is fitting to adorn oneself with them. So too, by way of analogy, are the letters of the Torah, which are called "stones," as is written in Sefer Yetzirah, "Two stones build," etc.

> Stones and pearls belong to the inanimate realm, the lowest level of creation, yet they are precious and radiant, fit for adornment; the Torah's letters are like them. Sefer Yetzirah, the ancient book on the letters and the Sefiros, calls letters "stones," as in "two stones build two houses": two letters form two combinations.

והן מאירים מאור א"ס הנמשך בהן מבחי' סוכ"ע שהוא למעלה מעלה מגדר עלמין שנמשך דוקא למטה מאד נעוץ תחלתן בסופן[107,108] דוקא והם נקובים וחלולים שנמשך בהם חוט והמשכה בחי' הקול קול יעקב[109]

And they shine with the Infinite Light (Or Ein Sof) that is drawn into them from the level of the light that encompasses all worlds (sovev kol almin), which is far above the bounds of worlds, which is drawn specifically very far below: "their beginning is wedged in their end," specifically. And they are pierced and hollow, so that a thread and a drawing down is drawn through them, the level of the voice: "The voice is the voice of Yaakov."

> The letters shine with the Infinite Light of sovev, which is far above the worlds yet reaches specifically the lowest levels, as Sefer Yetzirah says, "their beginning is wedged in their end." Like pierced stones, the letters are hollow, so that a "thread," a drawing down, passes through them: the voice, as in "The voice is the voice of Yaakov" (Genesis 27:22).

קול היינו המשכה ונקי צוארך בחרוזים.[110] חרוז ממקרא למשנה כו' ועמ"ש מזה סד"ה נאו לחייך בתורים.[111]

Voice (kol) is a drawing down, and it is called "your neck with strings of beads" (charuzim): a stringing from Scripture to Mishnah, etc. And see what is written on this at the end of the discourse beginning "Your cheeks are comely with circlets."

> Voice is a drawing down, and the verse calls it "your neck with strings of beads" (Song of Songs 1:10): the words of Torah strung together from Scripture to Mishnah, like beads on a thread. The text refers to the end of the discourse on that verse for more.

29 ולכן נקי' בחי' ענק ותכשיט שמתקשט ומתענג בו. מחמת שאור א"ס ב"ה הסוכ"ע שהוא רם ונשא שוכן[112] בהן.

Therefore they are called the level of anak and an ornament, with which one is adorned and in which one delights: because the Infinite Light (Or Ein Sof), blessed be He, that encompasses all worlds (sovev kol almin), which is "high and exalted," "dwells" in them.

> This is why the letters are called a necklace and an ornament, worn with delight: the encompassing light, which is "high and exalted" (Isaiah 57:15), dwells in them.

ובאחד היינו אפילו פרק א' והלכה אחת נעשה בחי' לבבתני הוא בחי' גילוי המשכת החיות כנ"ל.

And be'achad ("with one") means even one chapter and one halachah [law]: [through it] there comes about the level of libavtini, which is the level of the revelation of the drawing down of the life-force (chayus), as mentioned above.

> "With one" means that even one chapter or one halachah of Torah study brings about libavtini, the revelation of the drawn-down life-force described above.

30 וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] אפילו פרק אחד שחרית[113] ופרק א' ערבית כו'. ובזה יובן הלשון ופרק אחד ערבית כו' דהל"ל [דהוה ליה למימר] ופרק שני.

As our Sages, of blessed memory, said: "Even one chapter in the morning and one chapter in the evening," etc. With this the wording "and one chapter in the evening," etc., will be understood, for it should have said, "and a second chapter."

> The Talmud says that even one who learns only one chapter in the morning and one chapter in the evening fulfills the verse "This book of the Torah shall not depart from your mouth." The Alter Rebbe notes that it should have said "one chapter in the morning and a second chapter in the evening."

אלא ר"ל [רוצה לומר] פרק אחד דפרק הזה שלומד יהי' [יהיה] נמשך בחי' אחד הוא אור א"ס ב"ה ממש.

Rather, it means "one chapter" in the sense that [by] this chapter that he learns there will be drawn down the level of "One," which is the very Infinite Light (Or Ein Sof), blessed be He.

> The answer is that "one" describes what the chapter does: through the chapter one learns, the level of "One," the very Infinite Light, is drawn down.

31 וזשארז"ל [וזהו שאמרו רבותינו זכרונם לברכה] כל השונה הלכות[114] בכל יום[115] מובטח לו שהוא בן עוה"ב [עולם הבא] שנאמר הליכות עולם לו.[116]

This is what our Sages, of blessed memory, said: "Whoever studies halachos every day is assured that he is a son of the World to Come, as it is said, 'The ways (halichos) of the world are His.'"

> The same idea explains a teaching of Tanna Devei Eliyahu quoted in the Talmud: one who studies halachos every day is assured that he is "a son of the World to Come," because the verse says halichos olam lo, "the ways of the world are His" (Habakkuk 3:6).

א"ת [אל תקרי] הליכות אלא הלכות שההלכות הן הליכה והמשכה מאור א"ס ב"ה הסוכ"ע מעולם ועד עולם.[117] וזהו הליכות עולם לו. שהן הליכות שלו בעולם.

"Do not read halichos (ways), but halachos (laws)." For the halachos are a going and a drawing down from the Infinite Light (Or Ein Sof), blessed be He, that encompasses all worlds (sovev kol almin), from world to world. And this is "halichos olam lo": they are His ways in the world.

> The Sages read halichos, "ways," as halachos, laws. The Alter Rebbe explains that each halachah is a "going," a drawing down of the encompassing light from world to world, so the halachos are G-d's own ways in the world.

לכן אמרו מובטח לו שהוא בן עוה"ב [עולם הבא]. כלומר שהוא נולד ונמשך מבחי' עוה"ב [עולם הבא] עלמא דאתכסיא כו' כי שם חביון עוזו[118] מבחי' סוכ"ע.

Therefore they said, "he is assured that he is a son of the World to Come": that is to say, he is born and drawn from the level of the World to Come, the hidden world (alma de'iskasya), etc., for "there is the hiding of His might," from the level of the light that encompasses all worlds.

> Hence one who studies them is a "son of the World to Come": he is born of and drawn from that level, the hidden world, where, in the prophet's words, "there is the hiding of His might" (Habakkuk 3:4): the encompassing light.

אלא שעכשיו בזה הזמן הוא בהעלם ובחי' זריעה אור זרוע לצדיק.[119] אבל לע"ל [לעתיד לבוא] מצמיח ישועות ולכן אמרו עתידים צדיקים שיאמרו לפניהם קדוש.[120]

Except that now, in this time, it is in concealment and in the state of sowing: "Light is sown for the righteous." But in the Time to Come He causes salvations to sprout; and therefore they said, "The righteous are destined to have 'Holy' said before them."

> For now this light is hidden like a seed: "Light is sown for the righteous" (Psalms 97:11). In the future it will sprout and be revealed, which is why the Talmud says that "Holy" will be said before the righteous, as it is said before G-d.

שיהי' [שיהיה] גילוי אור א"ס ב"ה למטה דוקא ואז יקויים הפסוק כי כאשר השמים החדשים[121] והארץ החדשה אשר אני עושה כו'

That is, there will be a revelation of the Infinite Light, blessed be He, specifically below, and then the verse will be fulfilled: "For as the new heavens and the new earth that I make," etc.,

> Then the Infinite Light will be revealed specifically below, fulfilling Isaiah's words about "the new heavens and the new earth" (Isaiah 66:22).

שלא יהיה השמים והארץ גשמיים המעלימים ומסתירים אור ה' הוא אור א"ס ב"ה הסוכ"ע וקדושתו רק שמים חדשים כו' להיות בחי' אור א"ס ב"ה הסובב כל עלמין בבחינת גילוי למטה:

that the heavens and the earth will not be physical, concealing and hiding the light of G-d, which is the Infinite Light, blessed be He, that encompasses all worlds, and His holiness; but rather "new heavens," etc., so that the level of the Infinite Light, blessed be He, that encompasses all worlds be in a state of revelation below.

> The new heavens and earth will no longer be physical in a way that hides G-d's light, the encompassing light and its holiness. Instead, the light that encompasses all worlds will be revealed below.

SECTION 10 · ¶32–33

Summary

32 קיצור. ישראל מפרנסין וכמ"ש את קרבני לחמי. והיינו שע"י הקרבן עולה נפש הבהמה לשרשה פני שור וע"ז והחיות נושאות כו'

Summary. "Israel provide sustenance," as it is written, "My offering, My bread." That is, through the offering the soul of the animal rises to its root, the face of the ox, and through this, "and the Chayos bear," etc.,

> The maamar ends with a summary of its points. First: Israel "sustain" G-d through the offerings, His "bread": the animal's soul rises to its root in the face of the ox, among the Chayos who bear the Throne.

ונעשה העלאה עד רום המעלות עד שע"ז אח"כ ניחוח להוי' פי' נחות דרגא והמשכה וזהו ענין הלחם.

and there comes about an ascent to the highest of heights, until through this, afterwards, "a pleasing fragrance (nichoach) to Havayah": meaning nechus darga, a descent of level, and a drawing down. And this is the matter of bread.

> The ascent reaches the highest level, and then comes the "pleasing fragrance to Havayah," nichoach as nechus, a descent and drawing down. That is what makes the offering "bread."

33 ועכשיו תפלה במקום קרבנות העלאת נה"ב [נפש הבהמית] ע"י התבוננות בק"ש [בקריאת שמע] וברכותיה אמו"צ [אמת ויציב] כו' וחביב ונחמד כו' ע"ד ועמך לא חפצתי.

And now, prayer in place of the offerings: the raising of the animal soul through contemplation in the Shema and its blessings, "True and firm" (Emes VeYatziv), etc., "and beloved and cherished," etc., in the manner of "And with You I desire nothing."

> Today prayer takes the place of the offerings. It raises the animal soul through contemplation in the Shema and its blessings, including the blessing "True and firm" (Emes VeYatziv) with its words "beloved and cherished," until one desires only G-d, as in "with You I desire nothing."

ופי׳ ניחוח להוי׳ כי יש ב׳ בחי׳ סוכ״ע וממכ״ע [וממלא כל עלמין] והיום לעשותם[122] להמשיך מסוכ״ע להיות לע״ל [לעתיד לבוא] עין בעין כו׳

And the meaning of "a pleasing fragrance (nichoach) to Havayah": for there are two levels, the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin); and "today to do them": to draw down from the light that encompasses all worlds, so that in the Time to Come there be "eye to eye," etc.;

> The "pleasing fragrance to Havayah" is explained by the two levels, sovev and memalei. Our service now, "today to do them," draws from sovev, preparing the future revelation when they will see "eye to eye."

והיינו ע״י ההעלאה וביטול רצון שעולה החיות בסוכ״ע ואח״כ ההמשכה ויש בזה ב׳ בחי׳ ב׳ שמות הוי׳ שבפסוק ראשון דק״ש [דקריאת שמע] בחי׳ סוכ״ע וההמשכה שמסכ״ע [שמסובב כל עלמין] בממכ״ע [בממלא כל עלמין]

and this is through the ascent and the nullification of will, through which the life-force (chayus) rises into the light that encompasses all worlds, and afterwards the drawing down. In this there are two levels, the two Names Havayah in the first verse of the Shema: the level of the light that encompasses all worlds, and the drawing down from the light that encompasses all worlds into the light that fills all worlds.

> This happens through the ascent and the bittul of will, which lift the life-force into sovev, followed by the drawing down. The two Names Havayah in the first verse of the Shema are these two levels: sovev itself, and its drawing down into memalei.

וזהו ניחוח להוי׳ והיינו באי״י שבשמו״ע [שבשמונה עשרה] המשכה ממקור הברכות שהוא ברוך [ברוך אתה ה׳] בעצם לבחי׳ אתה את קרבני וזהו אכלתי יערי כו׳.

And this is "nichoach to Havayah." And this is "Blessed are You, Havayah" in the Shemoneh Esreh: a drawing down from the Source of blessings, which is blessed in essence, to the level of Atah ("You"). "My offering": and this is "I have eaten My honeycomb," etc.

> The drawing down is "Blessed are You, Havayah" in the Shemoneh Esreh: from the Source of blessings, blessed in essence, into "You." This is the meaning of "My offering" and of "I have eaten My honeycomb."

אך ארז"ל [אמרו רבותינו זכרונם לברכה] על שלשה דברים העולם עומד על התורה ועל העבודה ועל גמ"ח [גמילות חסדים] (ע' [עיין] סד"ה אני דפי ציצית)[123] ועבודה נת' [נתבאר] שהוא הקרבנות

But our Sages, of blessed memory, said: "On three things the world stands: on the Torah, on the [Temple] service and on acts of kindness (gemilus chassadim)" (see the end of the discourse beginning "I," in the section of tzitzis [fringes]). The service was explained: it is the offerings.

> Next the summary turns to the three pillars of the world, the Torah, the service and acts of kindness, with a reference to the end of the discourse "I [am Havayah your G-d]" on the passage of tzitzis. There, in Likkutei Torah, Sh'lach, the service is the ascent of bittul, in the Shema and prayer, and the Torah and acts of kindness are the drawings-down that follow it, inward and outward. The service, the offerings, has been explained.

אך תורה כתיב זאת התורה אדם י רמ"ח מ"ע [מצות עשה] רמ"ח איברים המשכות מסוכ"ע בבחי' כמראה אדם

But of the Torah it is written, "This is the Torah: a man (adam)": the 248 positive commandments, the 248 limbs, drawings-down from the light that encompasses all worlds into the level of "like the appearance of a man"

> The Torah is "man": its 248 positive commandments are the 248 limbs, drawing the encompassing light into the "appearance of a man" upon the Throne.

(ע' [עיין] בד"ה זכור ושמור בדבור אחד שממשיך מבחי' כי לא אדם[124] בבחי' אדם א"נ [אי נמי] עפמ"ש [על פי מה שכתוב] במק"מ [במקדש מלך] משפטים) (קכ"ב א') אדם הוא א"א כמראה אדם ז"א ונק' לכך לחם

(see the discourse beginning "'Remember' and 'Keep' in one utterance," that one draws down from the level of "for He is not a man" into the level of "man"; alternatively, according to what is written in the Mikdash Melech [a commentary on the Zohar] on Mishpatim) (folio 122, side a): "man" is Arich Anpin [the Long Countenance], "like the appearance of a man" is Z'eir Anpin (the emotive attributes). And therefore it is called "bread"

> The summary offers two readings. One, from the discourse in Torah Ohr on "Remember" and "Keep" in one utterance, is that the Torah draws from the level of which it is said "He is not a man" (I Samuel 15:29) into the level of "man"; there the Chayos, bearing the Throne, lift the "man" upon it to that higher level, to draw a new light from sovev into memalei. The other, after the Mikdash Melech, a commentary on the Zohar, is that "man" is Arich Anpin, the outer level of Keser, and "like the appearance of a man" is Z'eir Anpin; this is why the Torah is called "bread."

(ועמ"ש סוף ביאור ע"פ ואהיה אצלו אמון[125] בענין ממושבותיכם תביאו לחם[126] כו' ע"ש והא דלעיל נת' [נתבאר] שהקרבנות נק' לחם י"ל [יש לומר] הקרבנות יסוד האש הקרבן עצמו והתורה ג"כ לחם בחי' נסכים סולת ושמן כו' סולת דעת מחבר כו'

(and see what is written at the end of the explanation on [the verse] "And I was with Him as a nursling," on the subject of "From your dwellings you shall bring bread," etc.; see there. And as for what was explained above, that the offerings are called "bread": it may be said that the offerings are the element of fire, the offering itself; and the Torah, too, is "bread," the level of the libations (nesachim), fine flour and oil, etc.; fine flour is Daas (knowledge) that joins, etc.,

> The parenthesis refers to the end of the explanation on "And I was with Him as a nursling," in Likkutei Torah, Bamidbar, where "From your dwellings you shall bring bread" (Leviticus 23:17) is explained through the Shema, called "sitting," the self-sacrifice of bittul that is the heart of prayer. It then reconciles the two uses of "bread": the offerings correspond to the element of fire, while the Torah is "bread" as the libations of fine flour and oil, the fine flour being Daas, which joins.

המשכת אור א"ס בחכמה וחסד כו' אך הלחם צ"ל לחמי לאשי. רשפי אש. מאדך מאד אותיות אדם א' דם וכ"ז [וכל זה] ע"י הכהן אהרן ונחנו מה. בכל לבבך בכיי' [בכייה] וחדוה) **(ניסוך היין לשיתין כמ"ש בפ' שלח גבי נסכים):**

the drawing down of the Infinite Light (Or Ein Sof) into Chochmah and Chesed, etc. But the bread must be "My bread for My fire-offerings": "flashes of fire." Me'odecha: me'od has the letters of adam, alef-dam. And all this is through the kohen, Aharon, "and what are we." "With all your heart": weeping and joy.) **(The pouring of the wine into the shissin** [the hollows beneath the altar]**, as is written in Parshas Sh'lach regarding the libations.)**

> The Torah's "bread" draws the Infinite Light into Chochmah and Chesed, but it must be "for My fire-offerings," with the soul's "flashes of fire." The summary recalls "with all your might," me'od as the letters of adam, the kohen and Aharon's "and what are we," and the weeping and joy of the two hearts, and ends with a note on the wine libations poured into the shissin, the hollows beneath the altar.

IN ONE'S AVODAH

In prayer, raise the animal soul through contemplation in the Shema until you desire nothing but G-d, and deal with worldly matters only as necessity requires. Serve "with all your might," beyond your own measure, with love that burns like "flashes of fire," holding together the weeping over the soul's descent into the body and the joy that G-d dwells in His Torah and mitzvos. And study Torah every day, for even one chapter in the morning and one in the evening draws down the One.

QUESTIONS FOR DISCUSSION

1. In what sense can an animal offering, or a person's prayer, be called G-d's "bread"? How does the comparison with bread, which joins the soul to the body, answer the question?
2. What is the difference between will (ratzon) and desire (chefetz), and what does it mean to relate to worldly matters with will alone?
3. Why does the Exodus from Egypt stand for the revelation of the encompassing light within the filling light?
4. How do the written be'achad and the read be'achas correspond to two kinds of bittul?
5. Why should the Talmud say "one chapter in the evening" rather than "a second chapter," and what does the answer teach about each act of Torah study?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 The groom tells his bride that she has captured his heart with a single glance of one of her eyes, with a single ornament of her necklace; in the Sages' reading the Holy One speaks to the Congregation of Israel. The maamar explains the verse phrase by phrase, and reads libavtini, "you have captured My heart," also from lev: "you make Me a heart" (paragraph 24). (context: Steinsaltz Tanakh)

Song of Songs 4:9 שיר השירים ד׳:ט׳

לִבַּבְתִּנִי אֲחֹתִי כַּלָּה לִבַּבְתִּנִי בְּאַחַת 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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2 **ישראל מפרנסין לאביהם שבשמים**

The Zohar (Vayikra) says that the King's servants are fed from the fragrance of the offering as it rises, which is why it is called "a pleasing fragrance to G-d," and concludes: "therefore we have learned, Israel sustain their Father in heaven." Kehot gives this source in its note on the earlier discourse (11d) to which this note points.

Zohar, Vayikra 13:97–16:104 ספר הזהר, ויקרא י״ג:צ״ז-ט״ז:ק״ד

3 **את קרבני לחמי לאשי**

G-d tells Moshe to command Israel: "My offering, My bread (lachmi, in its plain sense "My food"), for My fire-offerings, My pleasing fragrance, you shall take care to offer to Me at its appointed time." The maamar asks how the fat and blood of an animal can be G-d's "bread." (context: Steinsaltz Tanakh)

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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4 **שותפין יש באדם**

"There are three partners in a person: the Holy One, blessed be He, his father and his mother." The father and mother give the body, and G-d gives the spirit and the soul; the Alter Rebbe goes on to apply this to the animal's soul as well.

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.

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

PARAGRAPH 2

5 Job, protesting his uprightness, asks, "What is the portion of G-d from above?": the lot that G-d allots from on high. Chassidus reads the words as "a part of G-d above," the Jewish soul itself. (context: Steinsaltz Tanakh)

Job 31:2 איוב ל״א:ב׳

וּמָה חֵלֶק אֱלוֹהַּ מִמָּעַל וְנַחֲלַת שַׁדַּי מִמְּרֹמִים׃

For what would be the portion of G-d from above, And the heritage of the Almighty from on high?

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6 **פני שור**

In Ezekiel's vision each of the Chayos has the face of a man, the face of a lion on the right, the face of an ox on the left, and the face of an eagle. The animal soul is rooted in the face of the ox.

Ezekiel 1:10 יחזקאל א׳:י׳

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

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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7 **ועל דמות הכסא דמות כמראה אדם**

Ezekiel describes the Chariot: above the firmament over the Chayos is the likeness of a throne, "and upon the likeness of the Throne was a likeness like the appearance of a man upon it, above," only the likeness of a man. This "man" upon the Throne is the level toward which the offering's ascent leads. (context: Steinsaltz Tanakh)

Ezekiel 1:26 יחזקאל א׳:כ״ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה׃

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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PARAGRAPH 4

8 **איש החסד**

The Zohar (Nasso) explains why the kohen is called "an angel of Havayah of hosts": he comes from the side of

Chesed, as the great prince Michael, who comes from supernal Chesed, is the High Priest above. The Alter Rebbe builds on it the parallel of the kohen below and supernal Chesed above.

Zohar, Nasso 13:137–15:145 ספר הזהר, נשא י״ג:קל״ז-ט״ו:קמ״ה

9 דאית חסד ואית חסד

Rabbi Yosi: "There is Chesed and there is Chesed, supernal Chesed and lower Chesed": the supernal is "great above the heavens," the lower is "the faithful kindnesses of David." The Alter Rebbe identifies the higher one with "abundant in kindness," the supernal Kohen.

Zohar, Vayechi 21:171–23:182 ספר הזהר, ויחי כ״א:קע״א-כ״ג:קפ״ב

PARAGRAPH 5

10

Moshe reminds Israel that G-d fed them the manna "to make you know that not by bread alone does a person live, but by all that comes from the mouth of Havayah does a person live." The Alter Rebbe borrows the phrase for bread as what sustains a person's life. (context: Steinsaltz Tanakh)

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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PARAGRAPH 6

11 תפלות כנגד קרבנות תקנום

Rabbi Yehoshua ben Levi: "The prayers were instituted corresponding to the daily offerings (temidin)." The Alter Rebbe draws from this that prayer does inwardly what the offering did on the altar.

Berakhot 26b:4–5 ברכות כ״ו ב:ד׳-ה׳

אִיתְּמַר, רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא אָמַר: תְּפִלּוֹת אָבוֹת תִּקְּנוּם. רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי אָמַר: תְּפִלּוֹת כְּנֶגֶד תְּמִידִין תִּקְּנוּם. תַּנְיָא כְּווֹתֵיהּ דְּרַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא, וְתַנְיָא כְּווֹתֵיהּ דְּרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי. תַּנְיָא כְּווֹתֵיהּ דְּרַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא: אַבְרָהָם תִּקֵּן תְּפִלַּת שַׁחֲרִית, שֶׁנֶּאֱמַר: ״וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר אֶל הַמָּקוֹם אֲשֶׁר עָמַד שָׁם״, וְאֵין ״עֲמִידָה״ אֶלָּא תְּפִלָּה, שֶׁנֶּאֱמַר: ״וַיַּעֲמֹד פִּינְחָס וַיְפַלֵּל״.

It has been reported : R. Jose b. R. Hannina said : The Patriarchs instituted the Tefillot. R. Joshua b. Levi said: The Tefillot were instituted to correspond with the continual sacrifices. There is a teaching in agreement with both of them. There is a teaching in agreement with R. Jose b. R. Hannina: Abraham instituted the morning Tefillah; as it is said, "And Abraham got up early in the morning to the place where he had stood" (Gen. xix. 27) — "standing" means prayer; as it is said, "Then ...

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Zohar III, 28b זח״ג כח,

KEHOT'S NOTE

ברכות כו, ב. זח״ג כח, ב. קט, ב.

PARAGRAPH 7

12

Moshe tells Israel: "You have been shown, to know that Havayah is G-d; there is nothing else besides Him." The Alter Rebbe uses the verse for the contemplation in the Shema that G-d is truly One. (context: Steinsaltz Tanakh)

Deuteronomy 4:35 דברים ד׳:ל״ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה׳ הוּא הָאֱלֹקִים אֵין עוֹד מִלְּבַדּוֹ׃

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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13 מי לי בשמים

The psalmist: "Whom have I in heaven [but You]? And with You I desire nothing on earth": close to G-d, he finds worldly goods worth nothing. The maamar reads "with You" as "my only desire is to be with You," while worldly matters are accepted only by will (paragraphs 8-9). (context: Steinsaltz Tanakh)

Psalms 73:25 תהילים ע״ג:כ״ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

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

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KEHOT'S NOTE

תהלים עג, כה.

PARAGRAPH 8

14 שיש בחי׳ רצון ובחי׳ חפץ

The Tzemach Tzedek's explanations of the mitzvos, which the note cites for the distinction between will and desire.

KEHOT'S NOTE

ראה דרך מצותיך צו, ב.

15 עד שיאמר רוצה אני

The Rambam rules that a man whom the court may compel to divorce is beaten "until he says, 'I am willing,'" and the divorce is valid, for his true will is to do what is right. The Kehot note cites this passage on the point that coerced consent, too, is called will.

Mishneh Torah, Divorce 2:20 משנה תורה, הלכות גירושין ב׳:כ׳

מִי שֶׁהַדִּין נוֹתֵן שֶׁכּוֹפִין אוֹתוֹ לְגָרֵשׁ אֶת אִשְׁתּוֹ וְלֹא רָצָה לְגָרֵשׁ. בֵּית דִּין שֶׁל יִשְׂרָאֵל בְּכָל מָקוֹם וּבְכָל זְמַן מַכִּין אוֹתוֹ עַד שֶׁיֹּאמַר רוֹצֶה אֲנִי וְיִכְתֹּב הַגֵּט וְהוּא גֵּט כָּשֵׁר. וְכֵן אִם הִכּוּהוּ עַכּוּ"ם וְאָמְרוּ לוֹ עֲשֵׂה מַה שֶּׁיִּשְׂרָאֵל אוֹמְרִין לְךָ וְלָחֲצוּ אוֹתוֹ יִשְׂרָאֵל בְּיַד הָעַכּוּ"ם עַד שֶׁיְּגָרֵשׁ הֲרֵי זֶה כָּשֵׁר. וְאִם הָעַכּוּ"ם מֵעַצְמָן אֲנָסוּהוּ עַד שֶׁכָּתַב הוֹאִיל וְהַדִּין נוֹתֵן שֶׁיִּכְתֹּב הֲרֵי זֶה

שֶׁעַל כָּרְחֲךָ אַתָּה נוֹצָר, וְעַל כָּרְחֲךָ אַתָּה נוֹלָד, וְעַל כָּרְחֲךָ אַתָּה חַי, וְעַל כָּרְחֲךָ אַתָּה מֵת, וְעַל כָּרְחֲךָ אַתָּה עָתִיד לִתֵּן ...

He used to say: the ones who were born are to die, and the ones who have died are to be brought to life, and the ones brought to life are to be judged; So that one may know, make known and have the knowledge that He is G-d, He is the designer, He is the creator, He is the discerner, He is the judge, He the witness, He the complainant, and that He will summon to judgment. Blessed be He, before Whom there is no iniquity, nor forgetting, nor ...

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20 **כי עמך מקור חיים**

"For with You is the source of life; in Your light we see light." The Alter Rebbe uses it to explain why the Psalmist's desire is only "with You."

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 **בד״ה אני ישנה**

In that discourse, will is wanting something even not from true desire, even when one is compelled until he says "I am willing," while desire is the true will, which comes from finding gratification and delight in a thing; worldly needs are to be used only perforce.

KEHOT'S NOTE

לקמן לג, ד.

22 **ובד״ה ואהי׳ אצלו אמון**

In that discourse for Shavuos, the mitzvos are G-d's supernal will, which is higher than Chochmah; yet will is only their outer dimension, while their inner core is the supernal delight: as in a person, delight is the main thing and the will follows it, for because something gives him pleasure he wants and desires it.

KEHOT'S NOTE

לעיל במדבר יח, א.

23 **ובד״ה זכור את אשר עשה לך עמלק**

There G-d is called the source of life and the source of delights: one should love Him as a person loves his own life, and delight in Him, the source of delights.

KEHOT'S NOTE

תו״א פד, ד. וראה אוה״ת שמע״צ ע׳ א׳תשפד.

24 **וע׳ בשה״ש ע״פ לסוסתי**

There the fat of the offerings is the level of delight: the animal's delight is offered to G-d by being burnt in the fire above, so that it rises and is included in the source of delights; and now prayer takes the place of the offerings, as the fiery love it arouses separates the soul from animal pleasures to delight in G-d.

KEHOT'S NOTE

גֵּט פָּסוּל. וְלָמָּה לֹא בִּטֵּל גֵּט זֶה שֶׁהֲרֵי הוּא אָנוּס בֵּין בְּיַד עַכּוּ"ם בֵּין בְּיַד יִשְׂרָאֵל. שֶׁאֵין אוֹמְרִין ...

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16 **כופין אותו עד שיאמר רוצה אני**

Of one who owes a burnt-offering or a peace-offering, which must be brought "by his will," the Mishnah rules: "they compel him until he says, 'I am willing'," and so too with a bill of divorce. The Alter Rebbe draws from it that even consent given under compulsion is called "will."

Mishnah Arakhin 5:6 משנה ערכין ה׳:ו׳

חַיָּבֵי עֲרָכִים, מְמַשְׁכְּנִין אוֹתָן. חַיָּבֵי חַטָּאוֹת וַאֲשָׁמוֹת, אֵין מְמַשְׁכְּנִין אוֹתָן. חַיָּבֵי עוֹלוֹת וּשְׁלָמִים, מְמַשְׁכְּנִין אוֹתָן אַף עַל פִּי שֶׁאֵין מִתְכַּפֵּר לוֹ עַד שֶׁיִּתְרַצֶּה, שֶׁנֶּאֱמַר (ויקרא א), לִרְצוֹנוֹ, כּוֹפִין אוֹתוֹ עַד שֶׁיֹּאמַר, רוֹצֶה אֲנִי. וְכֵן אַתָּה אוֹמֵר בְּגִטֵּי נָשִׁים, כּוֹפִין אוֹתוֹ עַד שֶׁיֹּאמַר, רוֹצֶה אֲנִי:

With regard to those who made a vow of value: they take a pledge from them. With regard to those obligated to bring a hatat or asham: they do not take a pledge. With regard to those obligated to bring an olah or a shelamim: they do take a pledge. And even though he is not atoned for unless he is willing [to pay his obligation], as it is said: "willingly" (Leviticus 1:3), they coerce him until he says: I agree. The same is true in the case of divorce ...

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17 **ואפילו אם כופין אותו עד שיאמר רוצה אני נק׳ בשם רצון**

The note there infers from this passage that even a will that comes from coercion is called will.

KEHOT'S NOTE

"דמזה מוכח שגם רצון שמצד כפי׳ נק׳ רצון, ואין סתירה לזה ממ״ש הרמב״ם (הל׳ גירושין ספ״ב) שזהו רצונו וחפצו האמיתי — דכיון שהוא חושב שרצונו הוא רק מפני הכפי׳ ואעפ״כ אומר רוצה אני (ולשון זה מובא בתורה) מוכח שגם זה נקרא רצון". — ד״ה באתי לגני תשל״ב הערה 81 (סה״מ מלוקט ח״ו ע׳ צט).

18 **חפץ בפנימי׳ נקודת לבו ששם משכן התענוג**

the passage shares nothing with the note

KEHOT'S NOTE

ראה שו״ת הצ״צ אה״ע ח״ב סי׳ רסג, ועוד. ולהעיר מאגה״ק סכ״ט (קמט, ב), שרצון זה הוא חיצוניות דתענוג" — לקו״ש ח״כ ע׳ 310 הערה 74.

PARAGRAPH 9

19 **בע״כ אתה חי**

"Against your will you were formed, against your will you were born, against your will you live...." The Alter Rebbe applies it to a person's relation to worldly life.

Pirkei Avot 4:22 משנה אבות ד׳:כ״ב

הוּא הָיָה אוֹמֵר, הַיְלוֹדִים לָמוּת, וְהַמֵּתִים לְהֶחָיוֹת, וְהַחַיִּים לִדּוֹן. לֵידַע לְהוֹדִיעַ וּלְהָוָדַע שֶׁהוּא אֵל, הוּא הַיּוֹצֵר, הוּא הַבּוֹרֵא, הוּא הַמֵּבִין, הוּא הַדַּיָּן, הוּא עֵד, הוּא בַעַל דִּין, וְהוּא עָתִיד לָדוּן. בָּרוּךְ הוּא, שֶׁאֵין לְפָנָיו לֹא עַוְלָה, וְלֹא שְׁכָחָה, וְלֹא מַשּׂוֹא פָּנִים, וְלֹא מְקַח שֹׁחַד, שֶׁהַכֹּל שֶׁלּוֹ. וְדַע שֶׁהַכֹּל לְפִי הַחֶשְׁבּוֹן. וְאַל יַבְטִיחֲךָ יִצְרְךָ שֶׁהַשְּׁאוֹל בַּיִת מָנוֹס לְךָ,

in your eyes. The Alter Rebbe explains where such a blessing gets its power.

Berakhot 7a:4ברכות ז׳ א:ד׳

תַּנְיָא, אָמַר רַבִּי יִשְׁמָעֵאל בֶּן אֱלִישָׁע: פַּעַם אַחַת, נִכְנַסְתִּי לְהַקְטִיר קְטוֹרֶת לִפְנֵי וְלִפְנִים, וְרָאִיתִי אַכְתְּרִיאֵל קָהּ ה׳ צְבָאוֹת, שֶׁהוּא יוֹשֵׁב עַל כִּסֵּא רָם וְנִשָּׂא, וְאָמַר לִי: ״יִשְׁמָעֵאל בְּנִי, בָּרְכֵנִי!״ אָמַרְתִּי לוֹ: ״יְהִי רָצוֹן מִלְּפָנֶיךָ, שֶׁיִּכְבְּשׁוּ רַחֲמֶיךָ אֶת כַּעַסְךָ, וְיִגּוֹלוּ רַחֲמֶיךָ עַל מִדּוֹתֶיךָ, וְתִתְנַהֵג עִם בָּנֶיךָ בְּמִדַּת הָרַחֲמִים, וְתִכָּנֵס לָהֶם לִפְנִים מִשּׁוּרַת הַדִּין״. וְנַעֲנַע לִי בְּרֹאשׁוֹ. וְקָמַשְׁמַע לַן, שֶׁלֹּא תְּהֵא בְּרָכַת הֶדְיוֹט קַלָּה בְּעֵינֶיךָ.

There is a teaching : R. Ishmael b. Elisha said : Once I entered [the Holy of Holies] to offer incense in the innermost part of the Sanctuary, and I saw Okteriel, Jah, the L-rd of Hosts, seated upon a high and exalted throne. He said to me, "Ishmael, My son, bless Me." I replied, "May it be Thy will that Thy mercy may subdue Thy wrath ; and may Thy mercy prevail over Thy attributes, so that Thou mayest deal with Thy children in the quality of mercy and …

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KEHOT'S NOTE

ברכות ז, א. ראה גם לעיל מסעי צא, ג. ונתבאר בארוכה בסה״מ תקע״א ע׳ קפב.

PARAGRAPH 12

29 עין בעין

The prophet foretells Zion's watchmen singing together, "for eye to eye they shall see, when Havayah returns to Zion." The Alter Rebbe applies it to the open revelation of the encompassing light in the days of Moshiach. (context: Steinsaltz Tanakh)

Isaiah 52:8ישעיהו נ״ב:ח׳

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

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

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30 היום לעשותן

Moshe: "You shall keep the commandment, the statutes and the ordinances that I command you today, to do them." The Talmud (Eruvin 22a) reads it, "today to do them, and tomorrow to receive their reward": the present is the time for service, and the revelation comes later.

Deuteronomy 7:11דברים ז׳:י״א

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם:

Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.

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31 ע״י בחי׳ ביטול רצון שבק״ש

The note points to Or HaTorah there on the bittul of will in

לעיל יב, ב.

PARAGRAPH 10

25 ועלמות עד אין מספר

In praise of his beloved, the groom says there are "sixty queens and eighty concubines, and maidens (alamos) without number," and she is unique among them. The Alter Rebbe borrows the phrase, reading alamos as olamos, "worlds." (context: Steinsaltz Tanakh)

Song of Songs 6:8שיר השירים ו׳:ח׳

שִׁשִּׁים הֵמָּה מְלָכוֹת וּשְׁמֹנִים פִּילַגְשִׁים וַעֲלָמוֹת אֵין מִסְפָּר:

There are threescore queens, And fourscore concubines, And maidens without number.

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KEHOT'S NOTE

שה״ש ו, ח.

PARAGRAPH 11

26 אני ה׳ לא שניתי

G-d says through the prophet: "For I, Havayah, have not changed; and you, children of Yaakov, have not been consumed": He has not changed, and His bond with Israel endures. The Alter Rebbe reads it as the unchanging, equal relation of the encompassing light to every level. (context: Steinsaltz Tanakh)

Malachi 3:6מלאכי ג׳:ו׳

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

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

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KEHOT'S NOTE

מלאכי ג, ו.

27 וכחשיכה כאורה

The psalmist tells G-d that nothing is hidden from Him: "even darkness is not dark for You, and night shines like day; the darkness is as the light." Before G-d, light and darkness are alike. (context: Steinsaltz Tanakh)

Psalms 139:12תהילים קל״ט:י״ב

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

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

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KEHOT'S NOTE

תהלים קלט, יב.

28 אל תהי׳ ברכת הדיוט קלה בעיניך

Rabbi Yishmael the High Priest blessed G-d in the Holy of Holies, and G-d "nodded" to him; the Talmud concludes that the blessing of an ordinary person should not be light

the Shema.

KEHOT'S NOTE

ראה אוה"ת קרח ע' תשכה.

PARAGRAPH 13

32 **והנה ביאור מלת ברוך יש בו ב' פירושים**

That discourse explains that Kadosh is the level of sovev and Baruch the level of memalei, and gives the two meanings of baruch: one who has been blessed, as in "And King Shlomo shall be blessed," and the source of blessings who blesses all.

KEHOT'S NOTE

ראה לעיל פ' תזריע כב, ג. דרך מצותיך קב, ב. מאמרי אדה"א ויקרא ח"ב ע' תמו ואילך.

33 **והמלך שלמה ברוך**

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

KEHOT'S NOTE

מ"א ב, מה.

34 **והמלך שלמה ברוך**

King Shlomo tells Shimi ben Gera, who had cursed David, that the curse will return upon his own head, "and King Shlomo shall be blessed, and the throne of David shall be established before Havayah forever." Here baruch is passive: one who receives blessing. (context: Steinsaltz Tanakh)

I Kings 2:45 מלכים א ב:מ"ה

וְהַמֶּלֶךְ שְׁלֹמֹה בָּרוּךְ וְכִסֵּא דָוִד יִהְיֶה נָכוֹן לִפְנֵי ה' עַד־עוֹלָם׃

But king Solomon shall be blessed, and the throne of David shall be established before the L-RD for ever.'

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PARAGRAPH 16

35 **אני ה' אלקיכם אשר הוצאתי**

G-d's words closing the passage of tzitzis: "I am Havayah your G-d, who brought you out of the land of Egypt to be your G-d; I am Havayah your G-d." The verse names G-d twice, and the Alter Rebbe reads the two as sovev and its drawing down into memalei. (context: Steinsaltz Tanakh)

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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KEHOT'S NOTE

במדבר טו, מא.

36 **ולזה כפל ג"כ . . הוי' אחד**

The note points to the Mitteler Rebbe's treatment of the Shema there for the double Name in "Havayah our G-d, Havayah is One."

KEHOT'S NOTE

ראה אמרי בינה שער הק"ש בתחלתו. דרך מצותיך קכא, ב.

37 **או"א נק' ג"כ הנסתרות**

Page 28d is in Parshas Acharei (Behar has no such page).

KEHOT'S NOTE

ראה לעיל פ' בהר כח, ד.

38 **הנסתרות להוי' אלקינו**

Moshe, closing his words on the covenant: "The hidden things belong to Havayah our G-d, and the revealed things to us and to our children forever"; in its plain sense, hidden sins are for G-d to judge, while the community answers for open ones. In Kabbalah the "hidden things" are Abba and Imma, Chochmah and Binah. (context: Steinsaltz Tanakh)

Deuteronomy 29:28 דברים כ"ט:כ"ח

הַנִּסְתָּרֹת לַה' אֱלֹקֵינוּ וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד־עוֹלָם לַעֲשׂוֹת אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת׃

The secret things belong unto the L-RD our G-d; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law.

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39 **וכמ"ש במ"א בפי' וענין מוחין דאבא**

In the Tzav discourse on "This matzah that we eat," the mochin of Abba, Chochmah that "comes from ayin," is explained as what is not grasped, far above Binah and comprehension: there the Infinite Light that no thought can grasp is revealed, while the mochin of Imma are revelation through comprehension.

KEHOT'S NOTE

ראה לעיל פ' פקודי ג, ג. פ' צו יא, ד.

40 **בד"ה אם בהרת קדמה**

That discourse, on the dispute in the Heavenly Academy over a case of "if the bright spot came first," begins by explaining the Sages' name for G-d, "the Holy One, blessed be He": Kadosh is sovev and Baruch is memalei.

KEHOT'S NOTE

לעיל פ' תזריע כב, ג.

41 **אם בהרת קדמה**

"If the bright spot came before the white hair, he is impure; if the white hair came before the bright spot, he is pure." This is the case disputed in the Heavenly Academy, with which the discourse in Parshas Tazria to which the text refers opens.

Mishnah Negaim 4:11 משנה נגעים ד':י"א

בַּהֶרֶת כַּחֲצִי גְרִיס וְאֵין בָּהּ כְּלוּם, נוֹלְדָה בַּהֶרֶת כַּחֲצִי גְרִיס וּבָהּ שְׂתֵּי שְׂעָרוֹת, הֲרֵי זוֹ לְהַחְלִיט, מִפְּנֵי שֶׁאָמְרוּ, אִם בַּהֶרֶת קְדָמָה לְשֵׂעָר לָבָן, טְמֵא. וְאִם שֵׂעָר לָבָן קָדַם לְבַהֶרֶת, טָהוֹר. וְאִם סָפֵק, טָמֵא. וְרַבִּי יְהוֹשֻׁעַ קוֹהֶה׃

A bright spot the size of a split bean and there was nothing else, and then there appeared a bright spot of the size of half a split bean having two hairs, this one is declared unclean.

Because they said: if the bright spot preceded the white hair he is unclean; if the white hair preceded the bright spot he is clean; and if it is doubtful he is unclean. Rabbi Joshua regards this as unsolvable.

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42 **כה תברכו את בנ"י**

G-d tells Moshe to instruct Aharon and his sons: "Thus shall you bless the children of Israel." The verse opens the explanation to which the text refers on the two levels of Daas. (context: Steinsaltz Tanakh)

Numbers 6:23 במדבר ו':כ"ג

דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר כֹּה תְבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמוֹר לָהֶם:

'Speak unto Aaron and unto his sons, saying: On this wise ye shall bless the children of Israel; ye shall say unto them:

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43 **החלצו מאתכם**

Moshe tells the people, "Arm men from among you for the army," for the war against Midyan. The verse opens the discourse to which the parenthesis refers on the two levels of Daas. (context: Steinsaltz Tanakh)

Numbers 31:3 במדבר ל"א:ג'

וַיְדַבֵּר מֹשֶׁה אֶל־הָעָם לֵאמֹר הֵחָלְצוּ מֵאִתְּכֶם אֲנָשִׁים לַצָּבָא וְיִהְיוּ עַל־מִדְיָן לָתֵת נִקְמַת־ה' בְּמִדְיָן:

And Moses spoke unto the people, saying: 'Arm ye men from among you for the war, that they may go against Midian, to execute the L-RD'S vengeance on Midian.

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44 **כך נאמר על ק"ש אכלתי יערי**

The groom says: "I have come into My garden, My sister, bride; I have gathered My myrrh with My spice; I have eaten My honeycomb with My honey…." The Zohar applies it to the Shema, the "eating" above that corresponds to the offerings. (context: Steinsaltz Tanakh)

Zohar III, 226a זח"ג רכו, א

Song of Songs 5:1 שיר השירים ה':א'

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בְּשָׂמִי אָכַלְתִּי יַעְרִי עִם־דִּבְשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דוֹדִים:

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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KEHOT'S NOTE

זח"ג רכו, א. שה"ש ה, א.

45 **בחי' הוי' לבחי' אלקים כו' כמ"ש במ"א**

There (47c), on "I am Havayah your G-d," the Name Havayah is the chain of descent, its yud contraction and its hei expansion, and going out of Egypt, the world's bounds, draws down "to be your G-d," Elokim, the level of contraction through which the delight of Gan Eden is drawn.

KEHOT'S NOTE

ראה לעיל פי' שלח מז, ג ואילך. מח, ב ואילך.

46 **הוי' אלקינו ה' אחד**

"Hear, O Israel: Havayah our G-d, Havayah is One." Here too the Name appears twice, read as the same two levels.

Deuteronomy 6:4 דברים ו':ד'

שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד:

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

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KEHOT'S NOTE

דברים ו, ד.

PARAGRAPH 17

47 **על שלשה דברים העולם עומד**

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

KEHOT'S NOTE

אבות א, ב.

48 **על שלשה דברים העולם עומד**

Shimon the Righteous: "On three things the world stands: on the Torah, on the [Temple] service and on acts of kindness." The maamar has explained the service and now turns to the Torah.

Pirkei Avot 1:2 משנה אבות א':ב'

שִׁמְעוֹן הַצַּדִּיק הָיָה מִשְּׁיָרֵי כְנֶסֶת הַגְּדוֹלָה. הוּא הָיָה אוֹמֵר, עַל שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת חֲסָדִים:

Shimon the Righteous was one of the last of the men of the great assembly. He used to say: the world stands upon three things: the Torah, the Temple service, and the practice of acts of piety.

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49 **זאת התורה אדם**

G-d's law to Moshe and Aharon: "This is the law (torah): when a man dies in a tent…," the impurity a corpse imparts to all under one roof. Read homiletically, the Torah itself is "man," the "man" upon the Throne. (context: Steinsaltz Tanakh)

Numbers 19:14 במדבר י"ט:י"ד

זֹאת הַתּוֹרָה אָדָם כִּי־יָמוּת בְּאֹהֶל כָּל־הַבָּא אֶל־הָאֹהֶל וְכָל־אֲשֶׁר בָּאֹהֶל יִטְמָא שִׁבְעַת יָמִים:

This is the law: when a man dieth in a tent, every one that cometh into the tent, and every thing that is in the tent, shall be unclean seven days.

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II Samuel 7:19 שמואל ב ז':י"ט

וַתִּקְטַן עוֹד זֹאת בְּעֵינֶיךָ אֲדֹנָי ה' וַתְּדַבֵּר גַּם אֶל־בֵּית־עַבְדְּךָ לְמֵרָחוֹק וְזֹאת תּוֹרַת הָאָדָם אֲדֹנָי ה'

And this was yet a small thing in Thine eyes, O L-rd GOD; but Thou hast spoken also of Thy servant's house for a great

while to come; and this too after the manner of great men, O L-rd GOD.

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KEHOT'S NOTE

במדבר יט, יד. בתקע"א מביא הפסוק וזאת תורת האדם (שמואל-ב ז, יט).

50 **דמות כמראה אדם**

"...a likeness like the appearance of a man upon it, above." The Torah is identified with this "man" upon the Throne.

Ezekiel 1:26 יחזקאל א:כ"ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה׃

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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51 **רמ"ח אברין רמ"ח מ"ע**

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

KEHOT'S NOTE

ראה ת"ז ת"ל.

52 **רמ"ח אברין רמ"ח מצות עשה**

Rabbi Simlai: 613 mitzvos were told to Moshe, 365 prohibitions like the days of the solar year, and 248 positive commandments corresponding to a person's limbs. The Kehot note also points to the Tikkunei Zohar (Tikkun 30) for the 248 limbs and the 248 positive commandments.

Makkot 23b:18 מכות כ"ג ב:י"ח

דָּרַשׁ רַבִּי שִׁמְלַאי: שֵׁשׁ מֵאוֹת וּשְׁלֹשׁ עֶשְׂרֵה מִצְוֹת נֶאֶמְרוּ לוֹ לְמֹשֶׁה, שְׁלֹשׁ מֵאוֹת וְשִׁשִּׁים וְחָמֵשׁ לָאוִין כְּמִנְיַן יְמוֹת הַחַמָּה, וּמָאתַיִם וְאַרְבָּעִים וּשְׁמוֹנָה עֲשֵׂה כְּנֶגֶד אֵיבָרָיו שֶׁל אָדָם. אָמַר רַב הַמְנוּנָא: מַאי קְרָא – "תּוֹרָה צִוָּה לָנוּ מֹשֶׁה מוֹרָשָׁה", "תּוֹרָה" בְּגִימַטְרִיָּא

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

PARAGRAPH 19

53 **לכו לחמו בלחמי**

Wisdom, pictured as a woman who has built her house and set her table, calls: "Come, eat of my bread, and drink of the wine I have mixed." Wisdom's invitation is read as the Torah's, which is therefore called "bread." (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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54 **הלחם שעליו יחיה האדם**

"...that not by bread alone does a person live...." Bread is the example of what sustains life.

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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55 **לחם לבב אנוש יסעד**

Praising G-d who brings food from the earth, the psalmist names wine that gladdens the heart, oil that makes the face shine, "and bread that sustains the heart of man." Bread sustains, joining the soul to the body, rather than being the source of life. (context: Steinsaltz Tanakh)

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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PARAGRAPH 20

56 **דלאו מכל אינון מדות כלל**

From Eliyahu's prayer (Patach Eliyahu): G-d conducts the world with judgment and mercy, "but not that You have a known justice, which is judgment, nor a known law, which is mercy, nor any of these attributes at all." The Alter Rebbe applies it to the encompassing light, which is above the attributes in which it is clothed.

Tikkunei Zohar 17b:5–7 תקוני הזהר י"ז ב:ה'-ז'

אבל לאו דאית לך צדק ידיע דאיהו דין. ולאו משפט ידיע דאיהו רחמי ולאו מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (ני"א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתייהיב רשו לגלאה לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך יי' הגדולה והגבורה וכו'

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57 **רבון עלמין**

Eliyahu's prayer opens, "Master of the worlds, You are One, but not in number." The title expresses G-d as above the worlds.

Tikkunei Zohar 17a:9–11 תקוני הזהר י"ז א:ט'-י"א

פתח אליהו ואמר רבון עלמין דאנת הוא חד ולא בחשבן. אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (ני"א אתכסייא) מבני נשא.

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58 **עולם חסד יבנה**

The psalmist declares: "For I said: forever (olam) shall kindness be built; in the very heavens You establish Your faithfulness." Olam means "forever," and also "world." The maamar reads it that kindness itself must be built, through the mitzvos of charity and kindness. (context: Steinsaltz Tanakh)

Psalms 89:3 תהילים פ"ט:ג

כִּי־אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה שָׁמַיִם תָּכִן אֱמוּנָתְךָ בָהֶם׃

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

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59 **בשה"ש בד"ה לסוסתי**

There the 248 mitzvos are limbs, drawings of the Infinite Light into Chesed (10:10), and "For I said, olam chesed yibaneh" is read through three kinds of service, fire, water and wind: prayer, as the offerings were, charity and acts of kindness, and Torah study in speech.

KEHOT'S NOTE

לעיל יב, ב.

60 **לך ה' הגדולה והגבורה**

David, blessing G-d before the whole assembly: "Yours, Havayah, is the greatness and the might, the splendor, the victory and the majesty…." The verse lists G-d's attributes, the Sefiros, in which the Infinite Light is clothed. (context: Steinsaltz Tanakh)

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

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

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

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KEHOT'S NOTE

דה"א כט, יא.

61 **באתעדל"ת תליא מלתא**

Kehot's note points to Zohar I, 235a for these words.

Zohar I, 235a זח"א רלה, א

KEHOT'S NOTE

זח"א רלה, א.

62 **באתעדל"ת תליא מלתא**

Kehot's source for the principle that "the matter depends on the arousal from below": the Zohar teaches that if there is no arousal below there is none above, and through the arousal below the one above is stirred. Here it means that the light is clothed in the attributes through the mitzvos we do.

Zohar, Vayechi 53:517–528 ספר הזהר, ויחי נ"ג:תקי"ז-תקכ"ח

PARAGRAPH 21

63 **את קרבני לחמי לאשי**

"My offering, My bread, for My fire-offerings, My pleasing fragrance…." The words are now read in turn: "bread" as bittul, "for My fire-offerings" as the soul's fiery ardor.

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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64 **אכלתי יערי עם דבשי**

"I have eaten My honeycomb with My honey." The "eating" above that prayer brings about, as the offerings once did.

Song of Songs 5:1 שיר השירים ה':א

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בְּשָׂמִי אָכַלְתִּי יַעְרִי עִם־דְּבְשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דּוֹדִים׃

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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KEHOT'S NOTE

שה"ש ה, א.

65 **בד"ה צו את בנ"י**

That discourse, on "Command the children of Israel… My offering, My bread, for My fire-offerings," reads the doubled "and say to them" as referring both to the offerings brought while the Temple stood and to the prayer instituted for all generations in place of the daily offerings, and asks how prayer can take their place.

KEHOT'S NOTE

לעיל פ' פנחס עז, ג ואילך.

66 **רשפי אש**

The bride asks her beloved to set her as a seal upon his heart, for love is strong as death: "its flashes are flashes of fire, a flame of Kah." The phrase describes the fiery ardor of love in the Shema. (context: Steinsaltz Tanakh)

Song of Songs 8:6 שיר השירים ח':ו

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

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave;

The flashes thereof are flashes of fire, A very flame of the L-RD.

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67 Kehot's note points to Leviticus 6:14–16 for these words.

Leviticus 6:14–16 ויקרא ו׳:י״ד-ט״ז

עַל־מַחֲבַת בַּשֶּׁמֶן תֵּעָשֶׂה מְרֻבֶּכֶת תְּבִיאֶנָּה תָּפִינֵי מִנְחַת פִּתִּים תַּקְרִיב רֵיחַ־נִיחֹחַ לַה׳ וְהַכֹּהֵן הַמָּשִׁיחַ תַּחְתָּיו מִבָּנָיו יַעֲשֶׂה אֹתָהּ חָק־עוֹלָם לַה׳ כָּלִיל תָּקְטָר: וְכָל־מִנְחַת כֹּהֵן כָּלִיל תִּהְיֶה לֹא תֵאָכֵל:

On a griddle it shall be made with oil; when it is soaked, thou shalt bring it in; in broken pieces shalt thou offer the meal-offering for a sweet savour unto the L-RD. And the anointed priest that shall be in his stead from among his sons shall offer it, it is a due for ever; it shall be wholly made to smoke unto the L-RD. And every meal-offering of the priest shall be wholly made to smoke; it shall not be eaten.

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PARAGRAPH 22

68 בכל מאדך

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might (me'odecha)." Serving "with all your might," beyond one's limits, is what draws down the "man" upon the Throne.

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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69 ונתתי לך מהלכים בין העומדים

In Zechariah's vision G-d tells Yehoshua the High Priest that if he walks in G-d's ways and keeps His charge, "I will give you places to walk among these who stand," the angels. In the Torah Ohr discourse to which the text refers, the angels are those who stand and souls in the body are those who walk. (context: Steinsaltz Tanakh)

Zechariah 3:7 זכריה ג׳:ז׳

כֹּה־אָמַר ה׳ צְבָאוֹת אִם־בִּדְרָכַי תֵּלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אַתָּה תָּדִין אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֲצֵרָי וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעֹמְדִים הָאֵלֶּה:

'Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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70 אדם הוא אותיות מאד

Rabbi Simon: "Me'od is adam," as it is written, "And behold, it was very (me'od) good" (Genesis 1:31), that is, "and behold, man (adam) was good." Kehot gives this as the source for the identity of the two words.

Bereshit Rabbah 8:5 בראשית רבה ח׳:ה׳

אמר רבי סימון: בשעה שבא הקב״ה לבראת את אדם הראשון, נעשו מלאכי השרת כיתים כיתים, וחבורות חבורות, מהם אומרים: אל יברא, ומהם אומרים: יברא, הדא הוא דכתיב (תהלים פה): חסד ואמת נפגשו צדק ושלום נשקו. חסד אומר: יברא, שהוא גומל חסדים. ואמת אומר: אל יברא, שכולו שקרים. צדק אומר: יברא, שהוא עושה צדקות. שלום אומר: אל יברא, דכוליה קטטה. מה עשה הקדוש ברוך הוא? נטל אמת והשליכו לארץ, הדא הוא דכתיב (דניאל ח): ותשלך אמת ארצה. אמרו מלאכי השרת לפני הקב״ה: רבון העולמים! מה אתה מבזה תכסיס אלטיכסייה שלך? תעלה ...

Rabbi Simon said: When the Holy One blessed be He came to create Adam the first man, the ministering angels divided into various factions and various groups. Some of them were saying: 'Let him not be created,' and some of them were saying: 'Let him be created.' That is what is written: "Kindness and truth met; righteousness and peace touched" (Psalms 85:11). Kindness said: 'Let him be created, as he performs acts of kindness.' Truth said: 'Let him not be created, as he is all full of lies.' Righteousness said: ...

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KEHOT'S NOTE

ב״ר פ״ח, ה. ובפרש״י לב״ר שם. תו״א מו, ד. וככה — תרל״ז פכ״ב. לקו״ש חט״ו פ׳ וישלח ע׳ 292.

71 הדם הוא הנפש

Moshe warns against eating blood, "for the blood is the soul, and you shall not eat the soul with the flesh." The dam, "blood," in adam is the soul and life-force. (context: Steinsaltz Tanakh)

Deuteronomy 12:23 דברים י״ב:כ״ג

רַק חֲזַק לְבִלְתִּי אֲכֹל הַדָּם כִּי הַדָּם הוּא הַנָּפֶשׁ וְלֹא־תֹאכַל הַנֶּפֶשׁ עִם־הַבָּשָׂר:

Only be stedfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh.

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PARAGRAPH 23

72 ויקרא אל משה

"And He called (vayikra) to Moshe, and Havayah spoke to him from the Tent of Meeting...." The alef of vayikra is written small in the Torah scroll; the text refers to what is written on it. (context: Steinsaltz Tanakh)

Leviticus 1:1 ויקרא א׳:א׳

וַיִּקְרָא אֶל־מֹשֶׁה וַיְדַבֵּר ה׳ אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר:

And the L-RD called unto Moses, and spoke unto him out of the tent of meeting, saying:

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73 **ואהבת בכל לבבך**

"And you shall love Havayah your G-d with all your heart…." Here "your heart" is read as two hearts.

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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74 **ואהבת בכל לבבך**

The text's own reference (Terumah, 162b, end of side b): "with all your heart (levavcha)" means with two hearts, the two inclinations, the good and the evil; each is called a heart, "a good heart" and "an evil heart."

Zohar, Terumah 64:660–66:669 ספר הזהר, תרומה ס״ד:תר״ס-ס״ו:תרס״ט

Hence, "Thou shalt love" is the first outstretching of the right hand to love the Holy One, blessed be He, with that close attachment which the right hand symbolizes. If a man loves G-d, then G-d stretches out His right hand to him to receive and welcome him with love. Everything in the world depends on the will; spirit rouses spirit, and the spirit in man turned yearningly in love to Him brings down the Divine Spirit. When a man's love to the Holy One is roused, the "right hand" …

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

75 **בכל לבבך בב׳ יצריך**

"With all your heart: with your two inclinations, with the good inclination and with the evil inclination." The Alter Rebbe reads it as the two "hearts" of love and of subduing the evil inclination.

Mishnah Berakhot 9:5 משנה ברכות ט׳:ה׳

חַיָּב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר (דברים ו) וְאָהַבְתָּ אֵת יְיָ אֱלֹקֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדֶךָ. בְּכָל לְבָבְךָ, בִּשְׁנֵי יְצָרֶיךָ, בְּיִצֶּר טוֹב וּבְיִצֶּר רָע. וּבְכָל נַפְשְׁךָ, אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. וּבְכָל מְאֹדֶךָ, בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר בְּכָל מְאֹדֶךָ, בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ בְּמְאֹד מְאֹד. לֹא יָקֵל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמִּזְרָח, שֶׁהוּא מְכֻוָּן כְּנֶגֶד בֵּית קָדְשֵׁי הַקָּדָשִׁים. לֹא יִכָּנֵס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמִנְעָלוֹ, …

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, "And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might" (Deuteronomy 6:5). "With all your heart," with your two impulses, the evil impulse as well as the good impulse. "With all your soul" even though he takes your soul [life] away from you. "With all your might" with all your money. Another explanation, "With all your might" whatever treatment …

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76 **להיות לו ב׳ בחי׳ לבבות**

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ע״ח ש״כ, פ״ב.

77 **חדוה תקיעא בליבאי מסטי דא**

Rabbi Shimon and Rabbi Elazar wept, and Rabbi Elazar said: "Weeping is lodged in my heart on one side, and joy is lodged in my heart on the other," for he had heard teachings he had never heard before. Kehot gives this place and Zohar 2:255a; the Alter Rebbe applies it to the two hearts.

Zohar II, 255a זח״ב רנה, א

Zohar III, 75a זח״ג עה, א

KEHOT'S NOTE

זח״ב רנה, א. זח״ג עה, א.

78 **ישראל עלו במחשבה**

Among the things that preceded creation, Israel "arose in thought" to be created. The soul's source is this highest level, which is why its descent into the body is cause for weeping.

Bereshit Rabbah 1:4 בראשית רבה א׳:ד׳

… "ה׳ קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו׳". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו׳" ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו׳" שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו׳ [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם, …

"In the beginning, G-d created" – six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, …

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KEHOT'S NOTE

ב״ר פ״א, ד. ראה לעיל כ, ד.

79 **ישמח ישראל בעושיו**

The psalmist calls: "Let Israel rejoice in his Maker; let the children of Zion exult in their King." In its plain sense עושיו, "his Maker," is a plural form said of the One G-d; the Alter Rebbe takes the plural literally: the "makers" are the mitzvos, in which G-d dwells. (context: Steinsaltz Tanakh)

Psalms 149:2 תהילים קמ״ט:ב׳

יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו בְּנֵי־צִיּוֹן יָגִילוּ בְמַלְכָּם׃

Let Israel rejoice in his Maker; Let the children of Zion be joyful in their King.

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KEHOT'S NOTE

תהלים קמט, ב.

PARAGRAPH 24

80 **ולבא פליג לכל שייפין**

Kehot points here ("see"): the Zohar says that G-d set the heart in the middle of the body, that all the limbs are nourished from it, and that the heart is bound to the brain above; so too He made the world as one body.

Zohar III, 161b זח"ג קסא, ב

KEHOT'S NOTE

ראה זח"ג קסא, ב.

81 **ועמ"ש ע"פ שיר השירים**

The opening discourse of Shir HaShirim explains that the Holy One, blessed be He, is called the bridegroom (chasan) and the Congregation of Israel the bride (kallah), because of the drawing down of the Torah to Israel; chasan is read as chos darga, a descent of level.

KEHOT'S NOTE

לעיל א, א.

82 **באתעדל"ת אתעדל"ע**

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

KEHOT'S NOTE

זח"א (פח, א. קסד, א. רלה, א. רמד, א). זח"ב (לב, ב). [כ].

83 **ויקם עדות ביעקב**

"He established a testimony in Yaakov and placed a Torah in Israel, which He commanded our fathers to make known to their children." The Torah was given to Israel to be fulfilled through their deeds.

Psalms 78:5 תהילים ע"ח:ה'

וַיָּקֶם עֵדוּת בְּיַעֲקֹב וְתוֹרָה שָׂם בְּיִשְׂרָאֵל אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ לְהוֹדִיעָם לִבְנֵיהֶם׃

For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they should make them known to their children;

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KEHOT'S NOTE

תהלים עח, ה.

84 **אשר יעשה אותם האדם**

"You shall keep My statutes and My laws, which a person shall do and live by them." It is the person who does the mitzvos and so makes them "bread."

Leviticus 18:5 ויקרא י"ח:ה'

וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וָחַי בָּהֶם אֲנִי ה׳

Ye shall therefore keep My statutes, and Mine ordinances, which if a man do, he shall live by them: I am the L-RD.

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KEHOT'S NOTE

ויקרא יח, ה.

85 **אשר לא יקים**

The last of the curses spoken at Mount Eival: "Cursed is he who will not uphold the words of this Torah, to do them," and all the people answer Amen. The opposite of one who does the mitzvos. (context: Steinsaltz Tanakh)

Deuteronomy 27:26 דברים כ"ז:כ"ו

אָרוּר אֲשֶׁר לֹא־יָקִים אֶת־דִּבְרֵי הַתּוֹרָה־הַזֹּאת לַעֲשׂוֹת אוֹתָם וְאָמַר כָּל־הָעָם אָמֵן׃

Cursed be he that confirmeth not the words of this law to do them. And all the people shall say: Amen.'

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86 **לך אמר לבי**

David: "To You my heart said, 'Seek My face'; Your face, Havayah, I will seek." The verse of the Ramaz's comment to which the text refers. (context: Steinsaltz Tanakh)

Psalms 27:8 תהילים כ"ז:ח'

לְךָ אָמַר לִבִּי בַּקְּשׁוּ פָנָי אֶת־פָּנֶיךָ ה׳ אֲבַקֵּשׁ׃

In Thy behalf my heart hath said: 'Seek ye My face'; Thy face, L-RD, will I seek.

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87 **לך אמר לבי**

The text's own reference, to the Zohar in Parshas Emor, folio 93, side b, with the Ramaz's commentary there on this verse.

Zohar, Emor 22:95–24:104 ספר הזהר, אמור כ"ב:צ"ה-כ"ד:ק"ד

Does this mean that each exists separately? No, for it says, "And there was evening and there was morning one day". This shows that there is no day without night and no night without day, and on account of their interlocking they are called one. Similarly the Holy One, blessed be He, and the Community of Israel are called one when together, but not when parted; and so now that the Community of Israel is in exile, she is, as it were, not called one, and will only be called …

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

88 **אחותי כלה**

The note says this talk is quoted in the marei mekomos to the discourse in Parshas Behar, 39c.

KEHOT'S NOTE

ראה לקו"ש ח"כ ע' 40 הערה 25, נעתק לעיל פ' בהר לט, ג במ"מ.

89 **אחותי מלשון איחוי אלכסנדרי"**

In the laws of tearing a garment in mourning, the Talmud mentions "Alexandrian joining" (ichui alexandri), a kind of mending. The Alter Rebbe derives achosi from ichui, "joining."

Moed Katan 26b:8–9 מועד קטן כ"ו ב:ח'-ט'

מֵת אָבִיו, מֵת אִמּוֹ, מֵת אָחִיו, מֵתָה אֲחוֹתוֹ — קוֹרֵעַ קֶרַע אֶחָד לְכוּלָּן. רַבִּי יְהוּדָה בֶּן בְּתֵירָה אוֹמֵר: עַל כּוּלָּן קֶרַע אֶחָד, עַל אָבִיו וְאִמּוֹ קֶרַע אֶחָד, לְפִי שֶׁאֵין מוֹסִיפִין עַל קֶרַע אָבִיו וְאִמּוֹ. מַאי טַעְמָא? אָמַר רַב נַחְמָן בַּר יִצְחָק: לְפִי שֶׁאֵינָן בְּתוֹסֶפֶת.

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

KEHOT'S NOTE

מו"ק כו, ב. ראה לעיל פ' בהר לט, ג.

90 **כלתה נפשי**

Longing for the Temple courts, the psalmist says: "My soul longs, and even pines (kalsah), for the courts of Havayah." Kallah, "bride," is read as kalsah, the soul's pining. (context: Steinsaltz Tanakh)

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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91 **בינה לבא**

From Eliyahu's prayer: "Binah is the heart, and with it the heart understands." Contemplation in Binah kindles the heart's love.

Tikkunei Zohar 17a:17–19 תקוני הזהר י"ז א:י"ז-י"ט

מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי' אלקינו. כתר עליון איהו כתר מלכות. ועליה *אתמר מגיד מראשית אחרית. ואיהו קרקפתא דתפלי (נ"א קרקפתא דלא מנח תפלי). *מלגו איהו יוד קא ואו קא דאיהו ארח אצילות. איהו שקיו דאילנא בדרועי וענפוי (נ"א ואנפוי). כמיא דאשקי לאילנא ואתרבי בההוא שקיו.

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92 **עלמא דאתכסייא . . דאתגליא**

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

KEHOT'S NOTE

זח"א (יח, א. קנב, א. קנח, ב). זח"ב (כט, ב). [כ].

93 **עלמא דאתכסייא ועלמא דאתגליא**

Kehot gives this among several Zohar passages for the pair "the hidden world" and "the revealed world."

Zohar, Bereshit 6:60–7:70 ספר הזהר, בראשית ו':ס'-ז':ע'

TO ONE PLACE: so called because it is here that the whole of the upper World is linked into one. It is written: The L-rd (Tetragrammaton) is one and his name is One (Zech. 14, 9). Two unifications are here indicated, one of the upper World in its grades, and one of the lower World in its grades. The unification of the upper World is consummated at this point. The Life of Worlds was there firmly based, and through its unity the upper World was bound together, and therefore it …

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

94 **תרין ריעין**

The text's own reference, to the Idra Zuta (3:290b): Chochmah, Abba, and Binah, Imma, are weighed in one balance as male and female, joined and shining one in the other; and the concealed is called "He," while Z'eir Anpin, revealed, is called "You."

Zohar, Idra Zuta 16:69–19:77 ספר הזהר, האדרא זוטא ט"ז:ס"ט-י"ט:ע"ז

95 Kehot's note points to Song of Songs 4:9 for these words.

Song of Songs 4:9 שיר השירים ד':ט'

לִבַּבְתִּנִי אֲחֹתִי כַלָּה לִבַּבְתִּנִי בְאַחַת מֵעֵינַיִךְ בְּאַחַד עֲנָק מִצַּוְּרֹנָיִךְ׃

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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96 **פתחי לי אחותי**

The bride says: "I sleep, but my heart is awake; the voice of my beloved knocks: Open to Me, My sister, My beloved…." The verse of the Behar discourse to which the text refers. (context: Steinsaltz Tanakh)

Song of Songs 5:2 שיר השירים ה':ב'

אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דוֹפֵק פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַּמָּתִי שֶׁרֹּאשִׁי נִמְלָא־טָל קְוֻצּוֹתַי רְסִיסֵי לָיְלָה׃

I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.'

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PARAGRAPH 25

97 **עיני העדה**

The Torah speaks of a sin done unwittingly by the whole community "from the eyes of the congregation," through an erroneous ruling of the court, which is the congregation's "eyes." Hence the sages are called "the eyes of the congregation." (context: Steinsaltz Tanakh)

Numbers 15:24 במדבר ט"ו:כ"ד

וְהָיָה אִם מֵעֵינֵי הָעֲדָה נֶעֶשְׂתָה לִשְׁגָגָה וְעָשׂוּ כָל־הָעֲדָה פַּר בֶּן־בָּקָר אֶחָד לְעֹלָה לְרֵיחַ נִיחֹחַ לַה' וּמִנְחָתוֹ וְנִסְכּוֹ כַּמִּשְׁפָּט וּשְׂעִיר־עִזִּים אֶחָד לְחַטָּת׃

then it shall be, if it be done in error by the congregation, it being hid from their eyes, that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the L-RD—with the meal-offering thereof, and the drink-offering thereof, according to the ordinance—and one he-goat for a sin-offering.

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98 **עיני העדה חכמים**

There the "eyes" are explained as a term for the drawing down and shining of the light of Chochmah, which is why the sages are called "the eyes of the congregation."

KEHOT'S NOTE

ראה אגה"ק סי' יד (קכ, ד). לעיל ואתחנן ד, ב ובכ"מ. ע"ח שער דרושי הנקודות פ"א.

PARAGRAPH 26

99 יקר תפארת גדולתו

"...when he showed the riches of his glorious kingdom and the precious splendor of his greatness." Said of Achashverosh's feast; here it describes beholding G-d's greatness.

Esther 1:4 אסתר א׳:ד׳

בְּהַרְאֹתוֹ אֶת־עֹשֶׁר כְּבוֹד מַלְכוּתוֹ וְאֶת־יְקַר תִּפְאֶרֶת גְּדוּלָּתוֹ יָמִים רַבִּים שְׁמוֹנִים וּמְאַת יוֹם׃

when he showed the riches of his glorious kingdom and the honour of his excellent majesty, many days, even a hundred and fourscore days.

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PARAGRAPH 27

100 מלכות כל עולמים

David's psalm of praise: "Your kingdom is a kingdom of all worlds, and Your dominion is in every generation." The lower unity sees the world's existence as G-d's kingship. (context: Steinsaltz Tanakh)

Psalms 145:13 תהילים קמ״ה:י״ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

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

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101 עיני האדם לא תשבענה

"The grave and destruction are never sated, and the eyes of man are never satisfied": in its plain sense, human craving has no end. In the discourse "I sleep" the verse is read of Avraham, whose gazing at the King's glory never ceased. (context: Steinsaltz Tanakh)

Proverbs 27:20 משלי כ״ז:כ׳

שְׁאוֹל וַאֲבַדּוֹן לֹא תִשְׂבַּעְנָה וְעֵינֵי הָאָדָם לֹא תִשְׂבַּעְנָה׃

The nether-world and Destruction are never satiated; So the eyes of man are never satiated.

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102 בד״ה אני ישנה

There "the eyes of man are never satisfied" is read of Avraham, "the great man among the giants," who went constantly from level to level, his love for G-d never ceasing; so a person should be in the state of constantly gazing at the glory of the King.

KEHOT'S NOTE

לקמן לד, ג. וראה הנחת כ״ק אדה״א בסה״מ תקס״ח.

103 אחד היי אברהם

The prophet quotes those left in the ruins of the Land of Israel, who argue, "Avraham was one, and he inherited the land; we are many, surely the land is given to us," a claim he rejects. The text links Avraham's being "one" to the bittul of the higher unity. (context: Steinsaltz Tanakh)

Ezekiel 33:24 יחזקאל ל״ג:כ״ד

בֶּן־אָדָם יֹשְׁבֵי הֶחָרְבוֹת הָאֵלֶּה עַל־אַדְמַת יִשְׂרָאֵל אֹמְרִים לֵאמֹר אֶחָד הָיָה אַבְרָהָם וַיִּירַשׁ אֶת־הָאָרֶץ וַאֲנַחְנוּ רַבִּים לָנוּ נִתְּנָה הָאָרֶץ לְמוֹרָשָׁה׃

'Son of man, they that inhabit those waste places in the land of Israel speak, saying: Abraham was one, and he inherited the land; but we are many; the land is given us for inheritance.

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KEHOT'S NOTE

יחזקאל לג, כד.

PARAGRAPH 28

104 באחד ענק מצורניך

"...with one necklace from your neck." The last phrase of the opening verse, explained here.

Song of Songs 4:9 שיר השירים ד׳:ט׳

לִבַּבְתִּנִי אֲחֹתִי כַלָּה לִבַּבְתִּנִי בְאַחַת מֵעֵינַיִךְ בְּאַחַד עֲנָק מִצַּוְרֹנָיְךְ׃

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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105 בס״י בי אבנים בונות

That discourse, on "And this stone... shall be the house of G-d," explains that stones are letters, as Sefer Yetzirah says, "two stones build two houses": as many stones build one house, so many letters build the words in which intellect is clothed, and as stones are inanimate, the lowest kind of creation, so are the letters relative to the intellect clothed in them.

KEHOT'S NOTE

פ״ד, מט״ז. נתבאר בתו״א כא, א ובכ״מ.

106 בי אבנים בונות

"Two stones build two houses, three build six houses...." Sefer Yetzirah calls the letters "stones" and their combinations "houses." Sefaria's edition numbers this passage 4:12. (Kehot: Sefer Yetzirah 4:16)

Sefer Yetzirah 4:12 ספר יצירה ד׳:י״ב

שבע כפולות כיצד צרפן. שתי אבנים בונות שני בתים. שלש בונות ששה בתים. ארבע בונות ארבעה ועשרים בתים. חמש בונות מאה ועשרים בתים. שש בונות שבע מאות ועשרים בתים. שבע בונות חמשת אלפים וארבעים בתים. מכאן ואילך צא וחשוב מה שאין הפה יכול לדבר ואין האוזן יכולה לשמוע. ואלו הן שבעה כוכבים בעולם חמה נוגה כוכב לבנה שבתאי צדק מאדים. ואלו הן ז׳ ימים בשנה שבעה ימי בראשית. ושבעה שערים בנפש שתי עינים שתי אזנים ושני נקבי האף והפה. ובהן נחקקו שבעה רקיעים ושבע ארצות ושבע שעות. לפיכך חבב שביעי ...

Sefer Yetzirah, Warsaw 1884 (Public Domain)

107 נעוץ תחלתן בסופן

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

KEHOT'S NOTE

שם פ"א, מ"ז.

108 נעוץ תחלתן בסופן

"Ten Sefiros without substance: their end is wedged in their beginning, and their beginning in their end, like a flame bound to a coal." The highest light reaches specifically the lowest level.

Sefer Yetzirah 1:7 ספר יצירה א:ז

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

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

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

109 הקול קול יעקב

Yitzchak, feeling the disguised Yaakov, says: "The voice is the voice of Yaakov, and the hands are the hands of Eisav." Here the voice is the "thread" and drawing down that passes through the letters. (context: Steinsaltz Tanakh)

Genesis 27:22 בראשית כ"ז:כ"ב

וַיִּגַּשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיְמֻשֵּׁהוּ וַיֹּאמֶר הַקֹּל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו:

And Jacob went near unto Isaac his father; and he felt him, and said: 'The voice is the voice of Jacob, but the hands are the hands of Esau.'

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110 צוארך בחרוזים

The groom praises his bride: "Your cheeks are comely with circlets, your neck with strings of beads." The strings of beads are the words of Torah strung together. (context: Steinsaltz Tanakh)

Song of Songs 1:10 שיר השירים א:י

נָאווּ לְחָיַיִךְ בַּתֹּרִים צַוָּארֵךְ בַּחֲרוּזִים:

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

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111 סד"ה נאוו לחייך בתורים

There "your neck" is the voice and the drawing down from above to below that pierces the precious stones, the letters clothed in physicality, and the "strings of beads" are the thread drawn through the whole chain of descent.

KEHOT'S NOTE

לעיל יג, ג.

PARAGRAPH 29

112 רם ונשא שוכן

The prophet: "For thus says the High and Exalted One, who dwells forever, and Holy is His Name: I dwell on high and in holiness, and with the crushed and lowly in spirit." The exalted light "dwells" even below, in the letters of the Torah. (context: Steinsaltz Tanakh)

Isaiah 57:15 ישעיהו נ"ז:ט"ו

כִּי כֹה אָמַר רָם וְנִשָּׂא שֹׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מָרוֹם וְקָדוֹשׁ אֶשְׁכּוֹן וְאֶת־דַּכָּא וּשְׁפַל־רוּחַ לְהַחֲיוֹת רוּחַ שְׁפָלִים וּלְהַחֲיוֹת לֵב נִדְכָּאִים:

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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PARAGRAPH 30

113 אפי' פרק אחד שחרית

Rabbi Ami: even if a person learned only one chapter in the morning and one chapter in the evening, he has fulfilled "This book of the Torah shall not depart from your mouth." The Alter Rebbe reads "one" as the One drawn down by each chapter.

Menachot 99b:16–17 מנחות צ"ט ב:ט"ז-י"ז

אמר ר' אמי מדבריו של ר' יוסי נלמוד אפילו לא שנה אדם אלא פרק אחד שחרית ופרק אחד ערבית קיים מצות (יהושע א, ח) לא ימוש (את) ספר התורה הזה מפיך אמר רבי יוחנן משום רבי שמעון בן יוחי אפילו לא קרא אדם אלא קרית שמע שחרית וערבית קיים לא ימוש ודבר זה אסור לאומרו בפני עמי הארץ ורבא אמר מצוה לאומרו בפני עמי הארץ

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KEHOT'S NOTE

מנחות צט, ב.

PARAGRAPH 31

114 כל השונה הלכות

The same teaching of Tanna Devei Eliyahu, here without the words "every day." (Kehot: Megillah 25b)

Megillah 28b:16–18 מגילה כ"ח ב:ט"ז-י"ח

אָמַר לֵיקַּח: נִיחָא לִי דַּאֲשַׁמְעֵיהּ לְמָר. אִי הָכִי, גְּמוֹר מִינַּי הָא מִלְּתָא דְּאָמַר רַבִּי זֵירָא: בְּנוֹת יִשְׂרָאֵל הֲווֹ עָצְמָן שֶׁאֲפִילּוּ רוֹאוֹת טִיפַּת דָּם כְּחַרְדָּל יוֹשְׁבוֹת עָלָיו שִׁבְעָה נְקִיִּים. תָּנָא דְּבֵי אֵלִיָּהוּ: כָּל הַשּׁוֹנֶה הֲלָכוֹת, מוּבְטָח לוֹ שֶׁהוּא בֶּן עוֹלָם הַבָּא, שֶׁנֶּאֱמַר: "הֲלִיכוֹת עוֹלָם לוֹ", אַל תִּקְרֵי "הֲלִיכוֹת" אֶלָּא "הֲלָכוֹת". תָּנוּ רַבָּנַן:

He replied: I would rather you teach me something. If so learn from me this statement that was said by R. Zera: The daughters of Israel were stringent upon themselves that even if they saw [on their garments] a spot of blood no bigger than a mustard seed, they waited for seven clean days

[before taking a ritual bath]. It was taught in the house of Eliyahu: Whoever repeats halakhoth is assured of the world to come, as it says, “His goings [halikoth] are to eternity” (Habbakuk 3:6). Read not …

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115 כל השונה הלכות בכל יום

Tanna Devei Eliyahu: “Whoever studies halachos every day is assured that he is a son of the World to Come, as it is said, ‘The ways of the world are His’; do not read halichos, but halachos.”

Megillah 25b:11–12 מגילה כ״ה ב:י״א-י״ב

מַעֲשֶׂה עֵגֶל הַשֵּׁנִי נִקְרָא וְלֹא מִתְרְגֵם. אֵיזֶה מַעֲשֶׂה עֵגֶל הַשֵּׁנִי — מִן ״וַיֹּאמֶר מֹשֶׁה״ עַד ״וַיֵּרָא מֹשֶׁה״. תַּנְיָא, רַבִּי שִׁמְעוֹן בֶּן אֶלְעָזָר אוֹמֵר: לְעוֹלָם יְהֵא אָדָם זָהִיר בִּתְשׁוּבוֹתָיו, שֶׁמִּתּוֹךְ תְּשׁוּבָה שֶׁהֵשִׁיבוּ אַהֲרֹן לְמֹשֶׁה פָּקְרוּ הַמִּינִין, שֶׁנֶּאֱמַר: ״וָאַשְׁלִיכֵהוּ בָאֵשׁ וַיֵּצֵא הָעֵגֶל הַזֶּה״.

The second account of the calf is read but not translated. What is the second account of the calf? rom “And Moses said” up to “And Moses saw.” It has been taught: A man should always be careful in wording his answers, because from the answer which Aaron made to Moses the heretics denied G-d were able to deny [G-d], as it says, “And I cast it into the fire and this calf came forth” (Exodus 32:24).

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Niddah 73a:15–16 נדה ע״ג א:ט״ו-ט״ז

תָּנָא דְּבֵי אֵלִיָּהוּ: כָּל הַשּׁוֹנֶה הֲלָכוֹת בְּכָל יוֹם, מוּבְטָח לוֹ שֶׁהוּא בֶּן הָעוֹלָם הַבָּא, שֶׁנֶּאֱמַר ״הֲלִיכוֹת עוֹלָם לוֹ״, אַל תִּקְרֵי ״הֲלִיכוֹת״ אֶלָּא הֲלָכוֹת. חֲדַרַן עֲלָךְ תִּינוֹקֶת, וּסְלִיקָא לַהּ מַסֶּכֶת נִדָּה.

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KEHOT’S NOTE

מגילה כה, ב. נדה עג, א.

116 הליכות עולם לו

In his prayer the prophet Habakkuk describes G-d’s revelation, as mountains shatter and the ancient hills bow: halichos olam lo, “His ways are eternal,” or “the ways of the world are His.” The halachos are His ways in the world. (context: Steinsaltz Tanakh)

Habakkuk 3:6 חבקוק ג׳:ו׳

עָמַד וַיְמֻדֵּד אֶרֶץ רָאָה וַיַּתֵּר גּוֹיִם וַיִּתְפֹּצְצוּ הָרְרֵי־עַד שַׁחוּ גִּבְעוֹת עוֹלָם הֲלִיכוֹת עוֹלָם לוֹ׃

He standeth, and shaketh the earth, He beholdeth, and maketh the nations to tremble; And the everlasting mountains are dashed in pieces, The ancient hills do bow; His goings are as of old.

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117 הליכה והמשכה מאור א״ס ב״ה הסוכ״ע מעולם ועד עולם

Or HaTorah suggests that “from world to world” may be understood in light of Likkutei Torah, at the end of the discourse beginning “On the day of Shemini Atzeres… Kenishin,” on “wrapped in light as a garment”: the Torah is a garment that joins world to world.

KEHOT’S NOTE

”ואפ״ל ע״ד שנתבאר בלקו״ת סד״ה ביום השמע״צ כנישין בענין עוטה אור כשלמה שהתורה היא לבוש המחבר מעולם ועד עולם” — אוה״ת נ״ך כרך א ע׳ תצט.

118 שם חביון עוזו

In the same prayer: “His brightness is like the light; rays come from His hand, and there is the hiding of His might.” The hidden world, where the encompassing light is concealed. (context: Steinsaltz Tanakh)

Habakkuk 3:4 חבקוק ג׳:ד׳

וְנֹגַהּ כָּאוֹר תִּהְיֶה קְרָנַיִם מִיָּדוֹ לוֹ וְשָׁם חֶבְיוֹן עֻזּוֹ׃

And a brightness appeareth as the light; rays hath He at His side; and there is the hiding of His power.

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119 אור זרוע לצדיק

The psalmist: “Light is sown for the righteous, and joy for the upright in heart”: hidden now like a seed, it will sprout and be seen in the future. (context: Steinsaltz Tanakh)

Psalms 97:11 תהילים צ״ז:י״א

אוֹר זָרֻעַ לַצַּדִּיק וּלְיִשְׁרֵי־לֵב שִׂמְחָה׃

Light is sown for the righteous, And gladness for the upright in heart.

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KEHOT’S NOTE

תהלים צז, יא.

120 עתידים צדיקים שיאמרו לפניהם קדוש

Rabbi Elazar: “The righteous are destined to have ‘Holy’ said before them, as it is said before the Holy One, blessed be He.” The Alter Rebbe sees in it the future revelation of the Infinite Light specifically below.

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

וְאָמַר רַבָּה אָמַר רַבִּי יוֹחָנָן: עֲתִידִין צַדִּיקִים שֶׁנִּקְרְאִין עַל שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁנֶּאֱמַר: ״כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו, יְצַרְתִּיו אַף עָשִׂיתִיו״. וְאָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹחָנָן: שְׁלֹשָׁה נִקְרְאוּ עַל שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, וְאֵלּוּ הֵן: צַדִּיקִים, וּמָשִׁיחַ, וִירוּשָׁלַיִם. צַדִּיקִים – דִּכְתִיב: ״וְזֶה שְׁמוֹ אֲשֶׁר יִקְרָאוֹ ה׳ צִדְקֵנוּ״. יְרוּשָׁלַיִם – דִּכְתִיב: ״סָבִיב שְׁמֹנָה עָשָׂר אָלֶף, וְשֵׁם הָעִיר מִיּוֹם ה׳ שָׁמָּה״, אַל תִּקְרֵי ״שָׁמָּה״ אֶלָּא ״שְׁמָהּ״. …

R’ Shmuel bar Nachmani said in the name of R’ Yochanan: three are called by the name of the Holy One, and they are: the righteous, the Messiah and Jerusalem. The righteous, as we said above. The Messiah, as it is written “…this is his name that he shall be called, The L-rd is our righteousness.” (Jeremiah 23:6) Jerusalem, as it is written “All around it amounts to 18,000; and the name of the city from that day will be "The L-rd is There."” (Ezekiel 48:35)

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KEHOT’S NOTE

ב״ב עה, ב.

121 **כי כאשר השמים החדשים**

G-d's promise through the prophet: "For as the new heavens and the new earth that I make stand before Me, says Havayah, so shall your seed and your name stand." In the future the heavens and earth will no longer conceal G-d's light. (context: Steinsaltz Tanakh)

Isaiah 66:22 ישעיהו ס״ו:כ״ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה' כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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KEHOT'S NOTE

ישע' סו, כב.

PARAGRAPH 33

122 **היום לעשותם**

"You shall keep the commandment, the statutes and the ordinances that I command you today, to do them." The present is the time for the service that draws the future revelation down.

Deuteronomy 7:11 דברים ז:י״א

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם׃

Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.

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123 **סד״ה אני דפי׳ ציצית**

There, on "On three things the world stands," the service is the raising of mayin nukvin (the arousal from below), the bittul of the yesh in the Shema, the Exodus and prayer, while the Torah and acts of kindness are the drawings-down from above that follow it, the Torah inward and kindness outward; the two "I am Havayah your G-d" of the tzitzis passage allude to these drawings-down.

KEHOT'S NOTE

לעיל פ׳ שלח מט, ב.

124 **כי לא אדם**

Shmuel tells Shaul that G-d will not retract His decision: "the Eternal One of Israel will not lie or relent, for He is not a man, that He should relent." The level above "man," from which the Torah draws down into the level of "man." (context: Steinsaltz Tanakh)

I Samuel 15:29 שמואל א ט״ו:כ״ט

וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם׃

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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125 **סוף ביאור ע״פ ואהיה אצלו אמון**

There "From your dwellings (moshvoseichem) you shall bring bread" is explained through the Shema, which is called "sitting" and is the heart of prayer, the self-sacrifice of bittul at "One," while the Shemoneh Esreh after it is the drawing down.

KEHOT'S NOTE

לעיל פ׳ במדבר כ, א.

126 **ממושבותיכם תביאו לחם**

G-d's command for Shavuos: "From your dwellings you shall bring bread for a wave-offering, two loaves…." The Shavuos offering, discussed at the end of the explanation to which the text refers. (context: Steinsaltz Tanakh)

Leviticus 23:17 ויקרא כ״ג:י״ז

מִמוֹשְׁבֹתֵיכֶם תָּבִיאוּ לֶחֶם תְּנוּפָה שְׁתַּיִם שְׁנֵי עֶשְׂרֹנִים סֹלֶת תִּהְיֶינָה חָמֵץ תֵּאָפֶינָה בִּכּוּרִים לַה׳

Ye shall bring out of your dwellings two wave-loaves of two tenth parts of an ephah; they shall be of fine flour, they shall be baked with leaven, for first-fruits unto the L-RD.

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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