LIKKUTEI TORAH · SHIR HASHIRIM · MAAMAR 25

ביאור ע״פ באתי לגני

An Explanation of the Verse “I Have Come into My Garden”

Torah study for its own sake draws into Z’eir Anpin not only the contracted radiance of Chochmah that conducts the world through the Name Elokim, but the essence of the intellect of Abba; and for that the source must be above Chochmah itself, the “fragrance” of Atik, which the verse’s myrrh and spice signify.

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

Torah study for its own sake draws into Z'eir Anpin not only the contracted radiance of Chochmah that conducts the world through the Name Elokim, but the essence of the intellect of Abba; and for that the source must be above Chochmah itself, the "fragrance" of Atik, which the verse's myrrh and spice signify.

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 5:1 clause by clause. Night is a time of descent, and midnight begins the ascent. Z'eir Anpin, "the Holy One, blessed be He," holds only a hidden point of the intellect of Abba and Imma, for to the giver all below is as nothing. During the six days that point comes through Elokim, contraction; on Shabbos Abba's intellect itself is revealed and Havayah appears. Torah study for its own sake works like Shabbos: G-d "studies opposite" the learner, and Abba's essential intellect enters Z'eir Anpin; deep study gives the "letters" intellect and sweetens Leah's judgments, and study after midnight repairs Rachel. Drawing Chochmah's essence needs a source above it, as a teacher draws on a mind greater than his idea: smell, the "nose of Atik," is above taste, which is Chochmah. Myrrh and spice are turning from evil and doing good. The honeycomb, read as a "forest" of trees, is the angels, raised through the souls; wine and milk nurse Z'eir Anpin; the "friends," Israel, draw the Infinite Light itself; the thirsting "beloved ones" are Z'eir Anpin and Nukva. At midnight the garden receives from Eden itself.

OUTLINE

1 **The heading** ¶1

An explanation of the verse "I have come into My garden."

2 **Night, midnight and the hidden intellect** ¶2

The cycle of descent until midnight and ascent from midnight to the morning prayer. Z'eir Anpin holds the intellect of Abba and Imma only as a hidden point, wrapped in two coverings, for from the giver's perspective everything below is as nothing.

3 **Elokim, Shabbos and Torah lishmah** ¶3

In the six days Chochmah reaches the attributes through Elokim, the thirty-two paths of contraction; on Shabbos the intellect of Abba itself is revealed and Havayah is added to Elokim. Torah study for its own sake does the same: "Lift up your hands to holiness" draws from the light of Abba into Z'eir Anpin.

4 **Leshem hei: sweetening Leah** ¶4

A second reading of lishmah: study with contemplation and depth draws from the Yesod of Abba and puts intellect into the letters of thought, sweetening the judgments of Leah in the soul and in all the worlds.

5 **Why from Chochmah** ¶5

The Infinite Light rests in Chochmah, which is ayin and conceals nothing, while the lower worlds receive through the screen of Binah; so the divine spark in every Jew rests in the soul's Chochmah.

6 **Study after midnight** ¶6

At midnight Rachel has descended and Leah is judgments; Torah study after midnight draws light to Rachel for the morning ascent and sweetens Leah.

7 **A source above Chochmah: myrrh and spice** ¶7–9

As a teacher needs a mind greater than his idea, drawing Chochmah into the attributes needs a source above it. Smell, encompassing and never used up, the "nose of Atik," is above taste, which is in Chochmah; fragrance comes from sweetening severities with a high root, so Yitzchak smelled the "garments," read as "traitors." Myrrh is turning from evil, spice is doing good.

8 **Honeycomb, wine and milk** ¶10–11

The honeycomb, read as a forest of trees, is the angels, from whom the souls receive awe and love in prayer, and who are raised through the souls as feminine waters. Wine and milk are the intellect of Imma and of Abba, nursing Z'eir Anpin until each attribute is a full set of ten, so kindness flows into the lower worlds.

9 **The friends** ¶12

The souls of Israel are the "friends": Torah study for its own sake draws the Infinite Light itself, enclothed in Chochmah, into the soul, which is why one whose Torah is his occupation is exempt from prayer.

10 **The beloved ones, and midnight in the garden** ¶13

The dodim, Z'eir Anpin and Nukva, thirst and are refreshed by water and by the wine of Imma's severities; the re'im above are oil, forever bound. At midnight the Holy One, blessed be He, appears in the garden and draws into it from the essence of Eden, the higher Chochmah, above the measured river.

KEY CONCEPTS

Z'eir Anpin זא"

The configuration of the six emotive attributes, here "the Holy One, blessed be He," through whom the world is conducted. It receives the intellect of Abba and Imma, ordinarily only as a hidden point.

The intellect of Abba מוחין דאבא

The intellect of Chochmah. During the week only a contracted radiance of it reaches Z'eir Anpin through the Name Elokim; on Shabbos, and through Torah study for its own sake, its essence is drawn in.

Yesh and ayin יש ואין

To the recipient his own level is real and what is above is "nothing"; to the giver the higher level is real and everything below counts as nothing. So what descends from above is only a mere point.

Lishmah לשמה

Torah study "for its own sake," which, like Shabbos, draws the essence of Abba's intellect into Z'eir Anpin: the Holy One, blessed be He, "reads and studies opposite" the learner. Read also as leshem hei, "for the sake of the hei": deep study that draws from the Yesod of Abba and sweetens the judgments of Leah.

Leah and Rachel לאה ורחל

Two feminine configurations. Leah is the letters of thought, the Malchus of Tevunah, and is judgments; Rachel descends at night and is repaired for the morning ascent by study after midnight.

Smell and taste ריח וטעם

Taste is inner, limited and used up, and corresponds to Chochmah; smell is encompassing and never used up, the "nose of Atik," above Atzilus. The verse's myrrh and spice are fragrances, a source above Chochmah.

Feminine waters מיין נוקבין

The arousal from below. The angels rise through the souls as feminine waters, which draw down the masculine waters from above.

Friends and beloved ones רעים ודודים

The re'im, who are never parted, are the level of oil and of eating, absorption into the source; the souls of Israel are like them. The dodim, Z'eir Anpin and Nukva, unite only at times and so thirst.

SECTION 1 · ¶1

The heading

1 ביאור ע"פ באתי לגני[1]

An explanation of the verse "I have come into My garden."

> The heading names the verse this discourse explains, Song of Songs 5:1. Its later paragraphs take up the verse phrase by phrase: the myrrh and the spice, the honeycomb and the honey, the wine and the milk, the "friends" and the "beloved ones."

SECTION 2 · ¶2

Night, midnight and the hidden intellect

2 הנה עד חצות לילה הוא בחי' ירידה ומחצות ואילך מתחיל עליית שחרית ובמנחה התחלת הירידה מעט מעט עד לילה ותתן טרף לביתה[2] ראש לשועלים[3]

Now, until midnight is the level of descent, and from midnight onward the ascent of Shacharis begins; and at Minchah [is] the beginning of the descent, little by little, until night: "And she gives food (teref) to her household," "a head to foxes."

> The day and night have a rhythm of descent and ascent: until midnight the divine flow descends, from midnight the ascent begins that is completed in the morning prayer, and from Minchah, the afternoon prayer, the descent starts again. The two phrases describe what happens at night: like the woman of valor who "gives food to her household" while it is still night, the higher level goes down to sustain the lower one and becomes "a head to foxes," the highest point of a lower realm.

(ועיין מזה בזהר[4] ר"פ שלח דקנ"ו ב' ובפ' אמור ד"צ ע"א בשעתא דכנס"י [דכנסת ישראל] אתערת[5] כו' ובמק"מ [ובמקדש מלך] ובהרמ"ז [ובהרב משה זכות] שם. ובהרמ"ז [ובהרב משה זכות] ר"פ צו שבלילה רחל יורדת לבריאה בזמן הגלות בסוד גלות ובזמן ביהמ"ק [בית המקדש] לתת טרף כו'

(And see on this in the Zohar, at the beginning of Parshas Shelach, folio 156b, and in Parshas Emor, folio 90a, [on] "At the hour when the Congregation of Israel (Knesses Yisrael) is aroused," etc., and in the Mikdash Melech and in the Ramaz there. And in the Ramaz at the beginning of Parshas Tzav: that at night Rachel descends to the World of Beriah (Creation): in the time of the exile, in the mystery of exile; and in the time of the Holy Temple, to give food, etc.

> The Zohar on Emor teaches that whoever studies Torah at night and rises at midnight, at the hour when the Congregation of Israel awakens to prepare the King's house, joins her and is counted among "her household," to whom she gives food. The text also cites the Mikdash Melech (Rabbi Shalom Buzaglo's commentary on the Zohar) and the Ramaz (Rabbi Moshe Zacuto, a seventeenth-century Kabbalist who wrote a commentary on the Zohar) on that passage. The Ramaz on Tzav adds that at night Rachel, the feminine configuration of Malchus, goes down to the World of Beriah: in exile as part of the exile itself, and in Temple times in order to give sustenance.

ועיין בזח"ג [בזהר חלק ג] בפ' בהר דק"ז סע"ב [סוף עמוד ב] מצורע דנ"ב ע"ב ויקרא די"ג ע"א. ח"א [חלק א'] לך לך דצ"ב סע"א [סוף עמוד א] ויחי דרל"א ע"א ח"ב [חלק ב'] בא דל"ז ב' בשלח דמ"ו א' תרומה דקע"ב סע"ב [סוף עמוד ב]).

And see the Zohar, Part III, Parshas Behar, folio 107, end of side b; Metzora, folio 52b; Vayikra, folio 13a. Part I: Lech Lecha, folio 92, end of side a; Vayechi, folio 231a. Part II: Bo, folio 37b; Beshalach, folio 46a; Terumah, folio 172, end of side b.)

> This is a list of further places in all three parts of the Zohar where the night, midnight and their service are discussed.

והנה הקב"ה ז"א שהוא מדות הנהגות העולם ובו מלובש המוחין דאו"א [דאבא ואימא] והמוחין המלובשים בו הוא בחינת עלמא דאתכסיא.

Now, the Holy One, blessed be He, is Z'eir Anpin, which is the attributes (middos) by which the world is conducted; and in it is enclothed the intellect (mochin) of Abba and Imma (Chochmah and Binah). And the intellect enclothed in it is the level of the hidden world (alma de'iskasya).

> The discourse now turns to its main theme. "The Holy One, blessed be He" is the configuration Z'eir Anpin, the divine emotions through which G-d conducts the world; the intellect of Abba and Imma, divine Chochmah and Binah, is enclothed within it, yet that intellect remains "the hidden world."

(ר"ל [רוצה לומר] שהחכמה נעלמת בהמדות ועיקר הגילוי בעולמות הן המדות כו' כי חו"ב [חכמה ובינה] נקרא עלמא דאתכסייא הנסתרות לה' אלקינו וזו"נ [וזעיר אנפין ונוקבא] הן הנגלות דהיינו שע"י המדות הוא הנהגת העולמות.

(That is to say, Chochmah is hidden within the attributes, and the main revelation in the worlds is the attributes, etc. For Chochmah and Binah are called the hidden world, "The hidden things belong to Havayah our G-d," and Z'eir Anpin and Nukva are "the revealed things"; that is, through the attributes is the conduct of the worlds.

> Chochmah stays hidden even while it acts through the emotions, and what is revealed in the worlds is the emotive attributes. The verse "The hidden things belong to Havayah our G-d, and the revealed things to us" is read in this light: the hidden things are Chochmah and Binah, and the revealed things are Z'eir Anpin and Nukva, through which the worlds are governed.

ולכן אפילו בחינת המוחין דאו"א [דאבא ואימא] המתלבשים בז"א הן נעלמות בבחינת העלם כו' ועוד זאת כי גם בהמדות עצמן אין המוחין מתגלים רק ע"י שמתלבשים בנה"י [בנצח הוד יסוד] דאבא ואימא שהן בחי' לבושים להמוחין וע"י לבושים אלו הם מתלבשים בהמדות וכמ"ש בע"ח [בעץ חיים] שער למ"ד פ"ב [פרק ב']

Therefore even the level of the intellect of Abba and Imma that is enclothed in Z'eir Anpin is hidden, in the aspect of concealment, etc. And more than this: even in the attributes themselves, the intellect is revealed only by being enclothed in the Netzach, Hod and Yesod of Abba and Imma, which are the level of garments for the intellect; and through these garments they are enclothed in the attributes, as is written in Etz Chaim, Sha'ar (Gate) 30, chapter 2.

> So even the intellect that is inside Z'eir Anpin remains concealed. Moreover, it reaches the emotions only through intermediaries: the lowest three Sefiros of Abba and Imma, Netzach, Hod and Yesod, which serve as garments around the intellect, as Etz Chaim explains.

ונמצא א"כ כי חב"ד [חכמה בינה ודעת] דז"א דמצד אבא יש עליהם ב' כיסויים וב' מסכים כו' ועיין שער ל"א פ"ח [פרק ח'] וע' בהרמ"ז [בהרב משה זכות] ר"פ בהעלותך) (בדף קמ"ח ע"ב) **בד"ה ת"ח** [תא חזי] **אילנא דחיי.**

It follows, then, that the Chochmah, Binah and Daas (knowledge) of Z'eir Anpin that are from the side of Abba have two coverings and two screens over them, etc.; and see Sha'ar (Gate) 31, chapter 8; and see the Ramaz at the beginning of Parshas Beha'aloscha) **(on folio 148b), in the passage beginning "Come and see: the Tree of Life."**

> The result is that the intellect Z'eir Anpin receives from the side of Abba is wrapped in two coverings, which the text also calls two screens. Further sources in Etz Chaim and in the Ramaz on the Zohar are given for this.

והנה ידוע ג"כ בענין כי אל דעות[6] שמלמטה למעלה אצל המקבל נקרא למטה היש

Now, it is also known, regarding the matter of "For a G-d of knowledges (de'os)," that from below to above, from the perspective of the recipient, what is below is called yesh (existence),

> A general principle is now introduced, connected with the verse "For Havayah is a G-d of knowledges," whose plural is read as two perspectives of knowledge. From the perspective of the one who receives, looking upward, his own lower level is what is real to him, yesh (existence).

ומה שלמעלה הוא אין מפני שאינו מושג משא"כ מלמעלה למטה אצל המשפיע נקרא למעלה היש וכל מה שלמטה נק' אין כי כלא חשיב לגביה.

and what is above is ayin (nothing), because it is not grasped; whereas from above to below, from the perspective of the giver, what is above is called yesh, and everything that is below is called ayin, for it is considered as nothing in relation to it.

> What is above the recipient, beyond his grasp, is ayin (nothing) to him. From the perspective of the one who gives, looking downward, the reverse is true: the higher level is the real existence, and everything below it counts as nothing in comparison with it.

שהרי מבחי' התחתונה שבמשפיע נשפע להמקבל ומזה לבד כל התהוותו ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] רגלי החיות כנגד כולם כו' שוקי החיות כנגד כולן[7] כו'

For indeed, from the lowest level within the giver [the flow] is given to the recipient, and from this alone is its entire coming into being. And therefore our Sages, of blessed memory, said, "The legs of the chayos (the holy creatures) are equal to all of them," etc., "the shins of the chayos are equal to all of them," etc.

> The reason is that the recipient's whole existence comes only from the lowest level of the giver. The Talmud illustrates this in its description of the chayos, the holy creatures beneath the Throne: their legs alone are equal to all the distances below them, from the earth through the seven heavens, and so are their shins, and so on part by part.

ועד"ז גם כאן מה שנמשך ממוחין דאו"א [דאבא ואימא] לז"א אינו אלא בחי' הארה ונקודה בעלמא מלובשת בז"א.[8]

And in the same way here too: what is drawn from the intellect of Abba and Imma to Z'eir Anpin is only the level of a radiance and a mere point, enclothed in Z'eir Anpin.

> Applying the principle here, what Z'eir Anpin receives from the intellect of Abba and Imma is only a radiance, a mere point, enclothed within it, while the intellect itself stays far above.

SECTION 3 · ¶3

Elokim, Shabbos and Torah lishmah

3 וזהו ענין שם אלקים שנזכר במעשה בראשית בכל יום משׁשת ימי בראשית. כי הנהגת המדות הם ששת ימי בראשית יהי אור[9] יהי רקיע[10] כו׳

And this is the matter of the Name Elokim, which is mentioned in the work of creation on each of the six days of creation. For the conduct of the attributes (middos) is the six days of creation, "Let there be light," "Let there be a firmament," etc.,

> This explains why the Name Elokim is mentioned in the creation account on each of the six days. The six days correspond to the six emotive attributes that govern the world, and each day's utterance, such as "Let there be light" and "Let there be a firmament," expresses one of them.

וכולם בחכמה עשית[11] שהחכמה מתלבשת במדות אלא שהמשכה זו הוא ע״י שם אלקים שהוא בחינת צמצום (ול״ב אלקים דעובדא דבראשית הם ל״ב נתיבות החכמה[12] שהחכמה מתחלקת ללל״ב נתיבות והם בחי׳ צמצום והעלם כו׳) לצמצם ההמשכה

and "You have made them all with Chochmah (wisdom)," for Chochmah is enclothed in the attributes; except that this drawing-down is through the Name Elokim, which is the level of tzimtzum (contraction) (and the thirty-two [Names] Elokim of the work of creation are the thirty-two paths of Chochmah, for Chochmah divides into thirty-two paths, and they are the level of contraction and concealment, etc.), to contract the drawing-down.

> Chochmah does reach the attributes, as the verse "You have made them all with Chochmah" says. But it passes through Elokim, the Name associated with tzimtzum, so that only a contracted measure of it comes through; the thirty-two times Elokim appears in the account of creation correspond to the thirty-two paths of wisdom of Sefer Yetzirah, Chochmah divided into channels, which is itself a contraction and concealment.

משא״כ בשבת שהיא התגלות מוחין דאבא

Whereas on Shabbos, which is the revelation of the intellect (mochin) of Abba

> Shabbos is different, because then the intellect of Abba itself is revealed. After the parenthetical sources, the text draws the consequence for the verses about the seventh day.

(שז"א מלביש לעצמיות המוחין דאבא כו' וכן המל' עולה במקום אבא במנחה וגם במוסף היא במקום אימא ממש ומקבלת מז"א שבתוכו אור אבא ממש. ועי' פע"ח [פרי עץ חיים] שער העמידה) (ס"פ י"ד)

(for Z'eir Anpin enclothes the essence of the intellect of Abba, etc.; and likewise Malchus (sovereignty) rises to the place of Abba at Minchah, and at Musaf too she is in the very place of Imma, and receives from Z'eir Anpin, within which is the very light of Abba. And see Pri Etz Chaim, Sha'ar HaAmidah) (end of chapter 14).

> On Shabbos Z'eir Anpin enclothes the essence of Abba's intellect, not just a radiance of it. In the Shabbos prayers Malchus ascends, at Minchah to the place of Abba and at Musaf to the place of Imma, and receives the light of Abba itself from Z'eir Anpin, as Pri Etz Chaim explains in its Gate of the Amidah, at the end of chapter 14.

ועי' בהרמ"ז [בהרב משה זכות] פ' פקודי (דר"כ ע"ב) בענין מזמור שיר ליום השבת[13] טוב להודות[14] כו'

And see the Ramaz on Parshas Pekudei (folio 220b), on the matter of "A psalm, a song for the Shabbos day. It is good to give thanks," etc.

> The Ramaz, commenting on the Zohar's Pekudei, discusses in this connection the psalm of the Shabbos day, "A psalm, a song for the Shabbos day. It is good to give thanks to Havayah."

לכן נאמר בשבת ויכל אלקים[15] וכתיב אח"כ ביום עשות[16] הוי' אלקים כו'. והנה עד"ז הוא ג"כ ענין עסק התורה לשמה כי אורייתא מחכמה נפקת

Therefore, regarding Shabbos it is said, "And Elokim finished," and afterwards it is written, "On the day that Havayah Elokim made," etc. Now, in the same way is also the matter of occupation with the Torah for its own sake (lishmah), for "the Torah comes forth from Chochmah."

> That is why, in the verses about the seventh day, the Name Havayah is added: after "And Elokim finished" comes "On the day that Havayah Elokim made," a higher revelation than Elokim alone. Torah study for its own sake works in the same way, because, as the Zohar puts it, "the Torah comes forth from Chochmah."

ולכן על ידי אתערותא דלתתא כל העוסק בתורה למטה לשמה הקב"ה שהוא ז"א קורא ושונה כנגדו שהוא ענין המשכת מוחין לז"א מעצמיות מוחין דאבא כו'

And therefore, through an arousal from below, whoever occupies himself with the Torah below for its own sake, the Holy One, blessed be He, who is Z'eir Anpin, reads and studies opposite him. This is the matter of drawing intellect into Z'eir Anpin from the essence of the intellect of Abba, etc.,

> When a person below studies Torah for its own sake, this arousal from below causes the Holy One, blessed be He, who is Z'eir Anpin, to "read and study opposite him." In the terms of Kabbalah, Z'eir Anpin then receives intellect from the essence of Abba's intellect.

שלמעלה מעלה מהארת החכמה המתלבשת במדות ע"י שם אלקים להנהגת העולמות וחיותן כו' שהוא רק בחי' צמצום

which is far, far above the radiance of Chochmah that is enclothed in the attributes through the Name Elokim, for the conduct of the worlds and their life-force (chayus), etc., which is only the level of tzimtzum.

> That essence is far higher than the radiance of Chochmah that passes through the Name Elokim to conduct the worlds and give them life. That radiance is only a contracted light.

ולכן הן נק' אין וכלא חשיב לגבי עצמיות המוחין דאבא כנ"ל (ועיין בזהר ויקרא) (דף ג ע"א) שעל עסק התורה נאמר שאו ידיכם קדש וברכו[17] את הוי'. את תברך לקב"ה [לקודשא בריך הוא] כו'

And therefore they are called ayin, and are considered as nothing in relation to the essence of the intellect of Abba, as mentioned above. (And see the Zohar, Vayikra) (folio 13a), that concerning occupation with the Torah it is said, "Lift up your hands [to] holiness (kodesh), and bless Havayah": "You shall bless the Holy One, blessed be He," etc.

> In comparison with the essence of Abba's intellect, these contracted radiances are called ayin, as nothing, following the principle set out above. The Zohar on Vayikra applies to Torah study at midnight the verse "Lift up your hands to holiness and bless Havayah," and proclaims of the one who studies: "You shall bless the Holy One, blessed be He," from the place called the supernal holiness.

והיינו כנ"ל שממשיכים לז"א הנק' הקדוש ב"ה מבחי' אור אבא שהוא בחי' קדש העליון ועמ"ש מזה בד"ה צאינה וראינה

That is, as mentioned above: one draws into Z'eir Anpin, which is called the Holy One, blessed be He, from the level of the light of Abba, which is the level of the supernal holiness (kodesh). And see what is written on this in the discourse beginning "Go out and gaze."

> That is, the one who studies draws into Z'eir Anpin, called "the Holy One, blessed be He," from the light of Abba, which is the supernal kodesh. In the discourse beginning "Go out and gaze" (Likkutei Torah, Shir HaShirim 20), the Alter Rebbe explains that the souls of Israel draw this supernal holiness down through Torah and mitzvos, a power they have because they are rooted in the inner dimension of the higher Chochmah.

וגם בענין כי אל דעות הנה התורה היא המשכת דעת עליון וכנודע שהתורה נק' תורת אמת[18] כו' שממשיכים בז"א ע"י עסק התורה.[19,20]

And also regarding the matter of "For a G-d of knowledges": behold, the Torah is the drawing-down of the higher Daas (knowledge), and, as is known, the Torah is called "a Torah of truth," etc., which one draws into Z'eir Anpin through occupation with the Torah.

> The same idea fits the two kinds of knowledge in "a G-d of knowledges": the Torah draws the higher Daas down into Z'eir Anpin. The Torah called "a Torah of truth" is what a person draws into Z'eir Anpin through his study.

SECTION 4 • ¶4

Leshem hei: sweetening Leah

4 ועוד פי' לשמה לשם ה"א[21] להמשיך הארה היוצא מיסוד דאבא להמתיק דיני לאה כמ"ש בפע"ח [בפרי עץ חיים] שער י"ז ריש שער הנהגת הלימוד

A further explanation: lishmah (for its sake) [is read] leshem hei, "for the sake of the [letter] hei," to draw down the radiance that issues from the Yesod (foundation) of Abba, to sweeten the judgments of Leah, as is written in Pri Etz Chaim, Sha'ar (Gate) 17, at the beginning of Sha'ar Hanhagas HaLimud (the Gate of the Conduct of Study).

> This is a second reading of lishmah, "for its sake": the word (לשמה) is divided as leshem hei (לשם ה), "for the sake of the hei." The aim of such study is to draw down the radiance that issues from the Yesod of Abba and so to sweeten the judgments of Leah, the feminine configuration described in the next lines; Pri Etz Chaim sets this out in its section on the conduct of Torah study.

והיינו ע"י הלימוד בעיון ובהעמקה כי לאה היא בחי' אותיות המחשבה מל' דתבונה תחתית המדרגה דתבונה והתגלותה בחי' אותיות המגלים כל דבר

That is, through study with contemplation and depth. For Leah is the level of the letters of thought, the Malchus (sovereignty) of Tevunah [the lower level of Binah], the lowest rung of Tevunah, and its revelation: the level of letters, which reveal every matter.

> This is done through study with contemplation and depth. Leah, a feminine configuration, is "the letters of thought": she is the Malchus, the lowest level, of Tevunah (the lower part of Binah), and Malchus is the level that expresses and reveals, as letters reveal an idea.

ולכן נקי דינים וגבורות מחמת שהם מגבילים השכל לבלתי יתפשט בלי גבול וגם הם לבדם אין בהם שום שכל והראיה שיוכל לחשוב אותיות מבלי שיודע השכל שבהם

Therefore they are called judgments (dinim) and severities (gevuros), because they limit the intellect so that it should not spread forth without limit. And also, they by themselves contain no intellect at all; the proof is that one can think letters without knowing the intellect that is in them.

> Letters are called judgments and severities because they confine an idea within set bounds so that it cannot spread without limit. On their own they hold no understanding at all, as shown by the fact that one can run words through the mind without grasping their meaning.

והנה ידוע שמוחין שבעולם התחתון הוא בחי' אותיות לגבי עולם העליון וכמ"ש בד"ה ועתה יגדל[22] נא[23] גבי כאשר דברת לאמר

Now, it is known that the intellect (mochin) of the lower world is the level of letters relative to the higher world, as is written in the discourse beginning "And now, I pray, let [it] be great," regarding "as You have spoken, saying."

> Every level of intellect is only "letters" compared with the level above it. Likkutei Torah, Sh'lach, develops this on the words "as You have spoken, saying": the speech of a higher level, revealed there, becomes hidden thought in the level below, as a teacher's speech becomes thought in his student.

וכשלומד תורה אף שהוא מבין אך שהוא שלא בעיון הוא נקי' בחי' אותיות ואין בו התגלות כ"כ [כל כך]

And when one studies Torah, even though he understands, yet since it is without contemplation, it is called the level of letters, and there is not so much revelation in it.

> Torah studied with understanding but without contemplation in depth is still called "letters," and little is revealed in it.

וכדי להמתיק דיני לאה להביא מוחין בתוך האותיות צריך להמשיך הארה מיסוד אבא[24] הענין ידוע שמוח העיון ומוח הזכרון הוא בחי' חכמה שלמעלה מהבינה ונקרי' [ונקרא / ונקראת / ונקראות] משכיל שמשם בא השכל

And in order to sweeten the judgments of Leah, to bring intellect into the letters, one must draw down a radiance from the Yesod of Abba. The matter is known: the mind of contemplation and the mind of memory is the level of Chochmah (wisdom), which is above Binah (understanding), and it is called maskil (the conceiver of intellect), for from there the intellect comes.

> To sweeten the judgments of Leah by bringing real intellect into those letters, one must draw down from the Yesod of Abba, that is, from Chochmah. The faculties of deep contemplation and of memory belong to Chochmah, which is above Binah and is called maskil, the source from which understanding comes.

וצריך ללמוד בעיון עד שיומשך שכל מבחי' חכמה שבו מה שהיה תחלה צפון ונעלם ונעשו מוחין להאותיות ונמתקו דיני לאה ונעשה כן בכל העולמות מוחין להאותיות.

And one must study with contemplation until intellect is drawn from the level of Chochmah within him, what was at first hidden and concealed; and they become intellect for the letters, and the judgments of Leah are sweetened; and so, in all the worlds, they become intellect for the letters.

So one must study in depth until understanding that was hidden before emerges from the Chochmah in one's own soul. This gives the letters an inner intellect and sweetens the judgments of Leah, and the same happens in all the worlds.

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

A QUESTION THE REBBE RAISES

In a sicha of Shabbos Parshas Mattos-Masei 5712, on taking matters „מלמעלה למטה" ('from above to below'), the Rebbe tells, from the Rebbe Rayatz, how the Rebbe Rashab showed a manuscript of the Mitteler Rebbe describing a vein in the brain that aids memory when it moves toward Chochmah and Binah, and depth when it moves toward Daas.

In a note the Rebbe remarks that, seemingly, Binah is named beside memory there only in passing, „וכידוע שמוח הזכרון הוא בחינת חכמה שלמעלה מהבינה" (as is known, the faculty of memory is Chochmah, which is above Binah), citing this paragraph by name. But, he adds, „יש לחלק בין פנים ואחוריים" (one may distinguish between the front and the back) of these faculties, and he points to the sources gathered under 'remember' and 'forgetting'.

The Alter Rebbe: הענין ידוע שמוח העיון ומוח הזכרון הוא בחי' חכמה שלמעלה מהבינה ונקרי משכיל

The Rebbe: וכידוע שמוח הזכרון הוא בחינת חכמה שלמעלה מהבינה . . אבל יש לחלק בין פנים ואחוריים

Likkutei Sichos, vol. ב, p. 364, note 7 (the talk begins on p. 363) · ש"פ מטות-מסעי, מבה"ח מנחם-אב ה'תשי"ב (Toras Menachem 5712 vol. 3 p. 95)

SECTION 5 · ¶5

Why from Chochmah

5 ולכן עיקר ההמשכה צ"ל מבחי' חכמה יסוד אבא כי בחכמה שורה אור א"ס ע"ד מ"ש דבאצי' איהו וגרמוהי חד[25] משא"כ בבי"ע הוא ע"י מסך מבדיל

Therefore the main drawing-down must be from the level of Chochmah (wisdom), the Yesod (foundation) of Abba. For the Infinite Light (Or Ein Sof) rests in Chochmah, along the lines of what is written, that in the World of Atzilus (Emanation) "He and His vessels are one" (ihu vegarmohi chad); whereas in Beriah, Yetzirah and Asiyah it is through a dividing screen,

The drawing-down must come mainly from Chochmah, specifically the Yesod of Abba, because the Infinite Light rests in Chochmah without being concealed. In Atzilus "He and His vessels are one," whereas in the lower worlds of Beriah, Yetzirah and Asiyah the light arrives through a screen that separates.

דהיינו ע"י התלבשות גמור דרך הבינה דאצילות

that is, through a complete enclothement by way of the Binah (understanding) of Atzilus.

> That screen is the light's complete enclothement in the Binah of Atzilus on its way to the lower worlds.

ואף שבאצילות מאיר ג"כ ע"י החכמה כולם בחכמה עשית[26] מ"מ חכמה דא"ק [דאדם קדמון] המלובשת בחכמה דאצילות (ע' [עיין] ע"ח [עץ חיים] שמ"ז פ"ג [פרק ג']) אינו נק' מסך כלל שאינו מסתיר ומעלים אור א"ס ב"ה מפני שהוא בחי' אין והחכמה מאין תמצא[27] כח מ"ה [מה]

And even though in Atzilus too it shines by means of Chochmah, "You have made them all with Chochmah," nevertheless the Chochmah of Adam Kadmon [Primordial Man] that is enclothed in the Chochmah of Atzilus (see Etz Chaim, Sha'ar (Gate) 47, chapter 3) is not called a screen at all, for it does not hide and conceal the Infinite Light, blessed be He, because it is the level of ayin (nothing): "and Chochmah is found from ayin," [for Chochmah is] ko'ach mah (the potential of "what").

> Atzilus too receives through Chochmah, as "You have made them all with Chochmah" says, yet the Chochmah of Adam Kadmon, the primordial level above Atzilus, enclothed in the Chochmah of Atzilus, is no screen at all. It does not hide the Infinite Light because Chochmah is ayin, nothingness and self-nullification: the verse is read "Chochmah is found from ayin," and the letters of chochmah (חכמה) spell ko'ach mah (כח מה), "the potential of what," a capacity that is not yet anything defined.

ולכן ניצוץ אלקות שבכל א' וא' מישראל הוא מלובש בבחי' חכמה שבו מחמת דלית מחשבה תפיסא ביה כלל[28] ולכן אינו יכול להתלבש אלא בבחי' חכמה[29] כמ"ש בסש"ב [בספר של בינונים] פי"ח.

Therefore the spark of G-dliness that is in each and every one of Israel is enclothed in the level of Chochmah within him, since "no thought can grasp Him at all"; and therefore it cannot be enclothed except in the level of Chochmah, as is written in Sefer Shel Beinonim (Tanya), chapter 18.

> Since "no thought can grasp" G-d at all, the divine spark in every Jew can rest only in the soul's faculty of Chochmah, which is above comprehension. Tanya, chapter 18, explains that because the Infinite Light is enclothed in the soul's Chochmah, all Jews, even the simplest, believe in G-d and are ready to give their lives rather than deny Him.

SECTION 6 · ¶6

Study after midnight

6 והנה איתא בפע"ח [בפרי עץ חיים] שי"ז פ"ב [פרק ב'] בפי' ויהי בחצי הלילה ויחרד האיש[30] וילפת והנה אשה שוכבת מרגלותיו כו' ולכן ויחרד האיש כו' והיינו לפי שנדחית רחל למטה ולאה היא דינים וגבורות

Now, it is stated in Pri Etz Chaim, Sha'ar (Gate) 17, chapter 2, in the explanation of "And it came to pass at midnight that the man was startled and turned over, and behold, a woman was lying at his feet," etc.: that this is why "the man was startled," etc.; that is, because Rachel has been pushed down below, and Leah is judgments and severities (gevuros).

> Pri Etz Chaim reads the verse in Ruth about Boaz waking at midnight in Kabbalistic terms. At midnight Rachel, the configuration of Malchus, has been pushed down below, while Leah, the other feminine configuration, is judgments and severities; that is why "the man was startled."

ולכן נשתבחו אותם העוסקים בתורה אחר חצות[31] שעי"ז ממשיך האור לזו"נ [לזעיר אנפין ונוקבא] דהיינו לבחי' רחל לתקנה לעליית שחרית וכמ"ש בזהר אמור (ד"צ ע"א)

And therefore those who occupy themselves with the Torah after midnight are praised, for through this one draws the light to Z'eir Anpin and Nukva, that is, to the level of Rachel, to rectify her for the ascent of Shacharis, as is written in the Zohar, Emor (folio 90a);

> Those who study Torah after midnight are praised because their study draws light to Z'eir Anpin and Nukva, that is, to Rachel, and repairs her so that she can ascend at the morning prayer. The Zohar on Emor (folio 90a) teaches that one who rises at midnight to study joins the Congregation of Israel as she prepares the King's house.

וגם שאז נמתקים דיני לאה עיין בזהר הרקיע פ' בא (בדף ל"ז ע"ב) ועיין בפי' הרמ"ז [הרב משה זכות] בפ' אמור שם ידוע כו' אבל העיקר כו':[32]

and also, that then the judgments of Leah are sweetened. See the Zohar HaRakia on Parshas Bo (on folio 37b), and see the commentary of the Ramaz on Parshas Emor there: "It is known," etc., "but the main thing," etc.

> Study after midnight also sweetens the judgments of Leah. For this the text cites the Zohar HaRakia, a commentary on the Zohar, on Parshas Bo, and the Ramaz's commentary on Emor.

SECTION 7 • ¶7–9

A source above Chochmah: myrrh and spice

7 ב אך כיצד יגיע לבחינה זו להיות ע"י עסקו בתורה המשכת עצמיות חכמה עילאה הנה לזה צריך להמשיך מבחי' יותר גבוה מבחי' ח"ע [חכמה עילאה] דאצילות עד שמחמתו יומשכו מוחין דאבא למטה לז"א

2. But how is he to reach this level, that through his occupation with the Torah there should be a drawing-down of the essence of the higher Chochmah (Chochmah Ila'ah)? Now, for this one must draw from a level higher than the level of the higher Chochmah of Atzilus, so that by its force the intellect (mochin) of Abba will be drawn down below to Z'eir Anpin.

> Section 2 asks how Torah study can draw down the very essence of the higher Chochmah. The answer is that the source must be a level higher still than the Chochmah of Atzilus, which then brings the intellect of Abba down to Z'eir Anpin.

וכמו עד"מ הרב[33] שצריך להסביר לתלמידו איזה שכל עמוק שמוכרח להיות שכלו בעצמו גדול יותר הרבה

As, by way of analogy, with a teacher who must explain some deep concept to his student: his own intellect must necessarily be much greater,

> The analogy is a teacher explaining a deep idea. He can do it only because his own mind is far greater than the idea itself.

וגם בשעת ההשפעה מוכרח לעורר עצמיות שכלו להתייעץ איך להשפיע השכל העמוק להתלמיד שהוא קטן הרבה מהרב כו'

and also, at the time of imparting, he must arouse the essence of his intellect to deliberate how to impart the deep concept to the student, who is much smaller than the teacher, etc.

> Moreover, while teaching he must rouse the depths of his intellect to work out how to bring the deep idea down to a student far smaller than he is.

ועד"ז יובן גם כאן בהנמשל שכדי להיות המשכת ח"ע [חכמה עילאה] בהמדות צ"ל מקור ההמשכה מלמעלה מהחכמה וזהו ענין אריתי מורי[34] עם בשמי.

And in the same way it will be understood here too, in the analogue: for there to be a drawing-down of the higher Chochmah into the attributes (middos), the source of the drawing-down must be from above Chochmah. And this is the matter of "I have gathered My myrrh with My spice."

> So too above: for the higher Chochmah to reach the emotive attributes, the drawing-down must begin above Chochmah. The verse alludes to this with "I have gathered My myrrh with My spice," which are fragrances.

כי הנה הריח הוא מחוטם[35] וטעם הוא בפה וחיך. הרי הריח גבוה יותר במדרגה שהחוטם יותר נעלה.

For behold, smell is from the nose, and taste is in the mouth and the palate. Thus smell is higher in rank, for the nose is more elevated.

> Fragrance is perceived by the nose, taste by the mouth and palate, and the nose is set higher on the face. So smell stands for a level above that of taste, which the next paragraph identifies with Chochmah.

8 וז"ש [וזהו שכתוב] ותהלתי אחטם לך[36] וגם אנו רואים בחוש שהטעם הוא ע"י לעיסת המאכל ואז דייקא טועם החיך והגרון וגם כשהחיך טועם שוב אינו ראוי למאכל.

And this is [the meaning of] what is written, "And [for] My praise I will restrain (echtom, from chotem, 'nose') for you." And we also see tangibly that taste comes through chewing the food, and specifically then do the palate and the throat taste; and also, once the palate has tasted, it is no longer fit to be eaten.

> The verse "And [for] My praise I will restrain (echtom) for you" uses a word that shares its root with chotem, the nose, and the Idra Rabba of the Zohar says this verse was said of Atik Yomin, the "Ancient of Days," the innermost level of Keser. Taste, by contrast, needs chewing: only then do the palate and throat taste, and the food that is tasted is used up.

משא"כ כל זה בריח שתיכף ומיד מגיע לו הריח וגם כשהוא שלם ולכן אין הדבר כלה שחוזר ומריח כמה פעמי' [פעמים]

Whereas none of this is so with smell: the scent reaches him at once, immediately, and also while [the thing] is whole; and therefore the thing is not consumed, so that one smells it again many times.

> Smell reaches a person at once, while the thing is still whole, so it is not used up and can be smelled again and again.

וכך למעלה טעמים בחכמ' [בחכמה] גבי טנת"א [טעמים נקודות תגין אותיות] שהיא ראשית האצילות משא"כ הריח הוא למעלה מאצילות חוטמא דעתיק (כמ"ש באדרא דק"ל ע"ב)[37]

And so it is above: ta'amim (tastes) are in Chochmah, with regard to ta'amim, nekudos, tagin and osiyos (the cantillation notes, vowels, crowns and letters), [Chochmah] being the beginning of Atzilus; whereas smell is above Atzilus: the nose of Atik [the Ancient One] (chotma de'Atik) (as is written in the Idra, folio 130b).

> Above, "tastes" are in Chochmah: of the four elements of the Torah's text, ta'amim (the cantillation notes, literally "tastes"), nekudos (vowels), tagin (crowns) and osiyos (letters), the ta'amim belong to Chochmah, the beginning of Atzilus. Smell is above Atzilus: it is the "nose of Atik" that the Idra describes, Atik being the innermost level of Keser.

(ופי' דכמו עד"מ הריח הוא בחי' מקיף משא"כ הטעם הוא בחי' פנימי ולכן הריח הוא קצת בחי' נצחי שלא יפסק ויכלה כמו שיכלה הטעם שכשהחיך טועם שוב אינו ראוי למאכל שלפי שהטעם הוא בחי' פנימי הוא מוגבל ומצומצם יותר מן הריח.

(And the explanation is: just as, by way of analogy, smell is the level of makif (encompassing), whereas taste is the level of pnimi (inner), and therefore smell is somewhat of the level of the eternal, which will not cease and be consumed as taste is consumed, for once the palate tastes, it is no longer fit to be eaten; for since taste is the level of the inner, it is more limited and contracted than smell.

> A further explanation: smell is like an encompassing light (makif), which touches from outside, and taste like an inner light (pnimi), which enters. Because smell is encompassing it is something like the eternal, never used up, while taste, being inner, is limited and is consumed in the tasting.

וכך למעלה שבאצילות הוא התלבשות האורות בכלים שהכלים מגבילים האור אבל בחי' עתיק הוא למעלה מהכלים[38] ונק' א"ס לגבי האצילות כנודע וזהו ענין לבעל החוטם אני מתפלל[39, 40] כו'

And so it is above: in Atzilus there is the enclothement of the lights in the vessels, and the vessels limit the light; but the level of Atik is above the vessels and is called Ein Sof (infinite) relative to Atzilus, as is known. And this is the matter of "To the Master of the Nose I pray," etc.

> Likewise above: in Atzilus the lights are enclothed in vessels that limit them, but Atik is above the vessels and so is called "infinite" relative to Atzilus; the Idra Zuta of the Zohar even says that the holy Atik "is called ayin." This is the sense of the Idra's account that Rav Hamnuna Sava would pray "to the Master of the Nose," which Likkutei Torah, Sh'lach, explains: the radiance called the nose, the level of smell, spreads from the Infinite Light, and the Holy One, blessed be He, is "the Master of the Nose" as its essence and source.

ובפי' הספי"ד [הספרא דצניעותא] לתלמיד האריז"ל [האריי" זכרונו לברכה]) (פי"א דק"ח ע"א) כתב כי אוירא שע"ג [שעל גבי] קרומא דמחפיא על מו"ס [מוחא סתימאה] ממשיך דרך החוטם (וע' בי"ד סי' ל"א ס"ג ושם ס"ט ט"ו בשם שבילי אמונה)

And in the commentary on the Sifra deTzniusa by a disciple of the Arizal, of blessed memory) (chapter 1, folio 108a), he wrote that the air (avira) that is upon the membrane that covers Mocha Stima'ah (the hidden brain) extends by way of the nose. (And see Yoreh De'ah, section 31, paragraph 3, and there, paragraphs 9 and 15, in the name of Shevilei Emunah.)

> A commentary on the Sifra deTzniusa (the "Book of Concealment," a section of the Zohar), by a disciple of the Arizal, writes that the air (avira) above the membrane covering Mocha Stima'ah, the hidden brain, extends through the nose. The parenthesis refers to the Shulchan Aruch, Yoreh De'ah, section 31, and to remarks there that quote the book Shevilei Emunah; where our text reads "ושם ס"ט ט"ו" ("there, paragraphs 9 and 15"), the Kehot edition reads "ושם ס"ק ט"ו," sub-paragraph 15 of a commentary there, and points to the Rebbe's note on this reference.

ואי"כ מובן שע"י החוטם עולה הריח למעלה מעלה גם ממו"ס [ממוחא סתימאה] וזהו ענין שהנשמה נהנית ממנו[41] עפמ"ש [על פי מה שכתוב] בע"ח [בעץ חיים] שער א"א ספ"ז שבאוירא מאיר הדעת דע"י [דעתיק יומין] והוא נשמה דא"א

If so, it is understood that through the nose the scent rises far, far above, even beyond Mocha Stima'ah. And this is the matter of [the saying] that the soul derives pleasure from it, according to what is written in Etz Chaim, Sha'ar Arich Anpin [the Long Countenance], end of chapter 7: that in the avira there shines the Daas (knowledge) of Atik Yomin, and it is the soul (neshamah) of Arich Anpin.

> So smell reaches even higher than Mocha Stima'ah. That is why the Sages call smell the thing from which the soul, not the body, derives pleasure, and Etz Chaim says that the Daas of Atik Yomin shines in this avira and is the "soul" of Arich Anpin, the outer level of Keser.

וע' מזה בביאור דפ' ציצית[42] ועמ"ש מענין זה דריח בד"ה אלה מסעי[43] כו' בענין ירדן יריחו ובד"ה וישלח יהושע מן השטים[44] כו'.[45]

And see on this in the explanation of the section of Tzitzis; and see what is written on this matter of smell in the discourse beginning "These are the journeys," etc., regarding "the Jordan [at] Jericho," and in the discourse beginning "And Yehoshua sent from Shittim," etc.

> The text then lists other discourses on smell. In Likkutei Torah, Sh'lach, the explanation of the section of Tzitzis distinguishes the Chochmah of Abba, below the will, from Mocha Stima'ah, the hidden intellect above the will; the discourse "These are the journeys" (Likkutei Torah, Masei) says that Yericho, Jericho, is the level of reiach, smell; and "And Yehoshua sent from Shittim" explains Yehoshua's spies to Jericho as that level of smell.

9 וזהו וירח[46] את ריח בגדיו[47] לבושים שהוא מקיף[48] וגם בגדיו לשון בוגדיו[49] כמ"ש במדרש שהוא מן ההיפוך כמשל דברים החריפים כשממתיקים אותם נעשים מוטעמים ביותר כך ע"י המתקת הגבורות נעשה הריח

And this is [the meaning of] "And he smelled the fragrance of his garments (begadav)": garments, which are makif (encompassing). And also, begadav is an expression of bogdav (his traitors), as is written in the Midrash; for it comes from the reverse, like the analogy of pungent things, which, when they are sweetened, become exceedingly flavorful. So too, through the sweetening of the severities (gevuros), the fragrance comes into being.

> This is why Yitzchak "smelled the fragrance of his garments": garments are an encompassing level, like smell. The Midrash reads begadav, "his garments," as bogdav, "his traitors," for the fragrance comes from the reverse, from sweetening what was harsh, as sharp foods become the most flavorful once they are sweetened.

כי הגבורות שרשן גבוה משבירת הכלים עקודים נקודים כו' והיינו על ידי תיקון שם מ"ה [שם מ"ה] כו' (ועמ"ש מזה בפ' תולדות ע"פ ראה ריח בני[50] כו')

For the root of the severities is high, from the shattering of the vessels: Akudim [the bound lights], Nekudim [the dotted lights], etc.; that is, through the rectification of the Name Mah, etc. (And see what is written on this in Parshas Toldos, on the verse "See, the fragrance of my son," etc.)

> The severities have a lofty root in the shattering of the vessels, and they are rectified through the Name Mah, the principle of rectification; when they are sweetened, their high root gives off the fragrance. Of the primordial stages the text names, the shattering took place in Nekudim, while Akudim, where the lights were bound in a single vessel, stands above both the shattering and the rectification, as the Alter Rebbe says in Likkutei Torah, Vaeschanan. In Torah Ohr, Toldos, on "See, the fragrance of my son," the Alter Rebbe explains the bogdav as those who return in teshuvah, whose service is encompassing and draws down with greater force.

ועד"ז נאמר לע"ל [לעתיד לבוא] על יצחק כי אתה אבינו[51, 52, 53] שכעת הוא מדת הדין ואח"כ נמתק ע"י ישראל כו'

And in the same way it is said, concerning the Time to Come, of Yitzchak, "For you are our father": for now he is the attribute of judgment, and afterwards it is sweetened through Israel, etc.

> The same pattern appears in the Talmud's teaching that in the Time to Come Israel will say to Yitzchak, "For you are our father." Yitzchak is now the attribute of judgment, and in the future that judgment will be sweetened through Israel.

(וע' בלק"ת [בלקוטי תורה (להאריז"ל)] בישעי' [בישעיה][54] ע"פ ולא בכסף תגאלו[55] כו') ומורי. הוא סור מרע.[56] ובשמי. הוא ועשה טוב כו'.

(And see the Likkutei Torah of the Arizal on Isaiah, on the verse "And not with money shall you be redeemed," etc.) And "My myrrh" is "Turn away from evil," and "My spice" is "and do good," etc.

> The Likkutei Torah of the Arizal, a collection of his teachings on Scripture from the writings of Rabbi Chaim Vital, is cited on Isaiah for this theme. Then the two fragrances of the verse are interpreted as the two parts of divine service: "My myrrh" is "Turn away from evil," and "My spice" is "and do good."

(וע' מ"ש בד"ה ויושט המלך לאסתר מענין ששה חדשים בשמן המור וששה חדשים בבשמים[57] כו' ועוד מענין מור בד"ה חייב אינש לבסומי בפוריא)[58] (ולקמן) **ובד"ה נשא את ראש[59] בני גרשון.[60] גבי ענין מררי:**

(And see what is written in the discourse beginning "And the king extended to Esther," on the matter of "six months with oil of myrrh and six months with spices," etc.; and further, on the matter of myrrh, in the discourse beginning "A person is obligated to become intoxicated on Purim") **(and below), and in the discourse beginning "Take the count of the sons of Gershon," regarding the matter of Merari.**

> Further discussions of myrrh are listed: the discourse on Esther's preparation with "six months with oil of myrrh and six months with spices," the discourse on becoming intoxicated on Purim, and the discourse on counting the sons of Gershon. That last discourse (Likkutei Torah, Nasso) explains the name Merari as mor, myrrh, twice: the myrrh of the incense, darkness turned to light, which rises from below, and the myrrh of the anointing oil, which it draws down from above.

SECTION 8 · ¶10–11

Honeycomb, wine and milk

10 **אכלתי יערי עם דבשי.[61] יערי כל עץ נחמד[62] כו' מלאכים שהנשמות מקבלים מהם ביוצר אור ובאהבה כו' כמשל אימת המלך מפני שרואה שרים רבים נופלים ומשתחוים לפניו ואהבתו מפני התקרבותו.**

"I have eaten My honeycomb (ya'ri) with My honey." Ya'ri [read as "My forest"]**: "every tree that is pleasant," etc.,** [that is,] **angels, from whom the souls receive in** [the blessings] **Yotzer Or and Ahavah, etc.; as in the analogy of the awe of the king, because one sees many ministers falling down and prostrating themselves before him, and the love of him, because of one's being brought near** [to him]**.**

> The next clause, "I have eaten My honeycomb with My honey," is explained. Ya'ri, plainly "My honeycomb," is read as "My forest," from ya'ar, a forest of trees, and these trees are the angels, from whom the souls receive in the morning blessings Yotzer Or, which describes the angels' praise, and Ahavah, on G-d's love. The parable is a subject who feels awe on seeing great ministers bow before the king, and love when the king draws him close.

כך אהבת עולם אהבתנו חמלה גדולה ויתירה כו' וקרבתנו לשמך הגדול ישראל עלו במחשבה[63] והמלאכי [והמלאכים] **מרוח פיו כו'**

So too, "With an everlasting love You have loved us; great and abundant compassion," etc., "and You have brought us near to Your great Name": Israel arose in [G-d's] **thought, whereas the angels** [are] **from "the breath of His mouth," etc.**

> Likewise the blessing of love before the Shema speaks of G-d's "everlasting love" and of His bringing us near, which evokes love. The souls of Israel arose in G-d's thought before creation, whereas the angels came from "the breath of His mouth," a lower source.

והכל כמשל האכילי [האכילה] שמחיה את האדם וגם המאכל יש לו תיקון ועלייה ע"י האדם שמדומם צומח חי נכלל בבחי' אדם

And all of it is like the analogy of eating, which gives life to a person; and the food, too, has a rectification and an ascent through the person, for from mineral, vegetable [and] animal it becomes included in the level of man.

> The whole exchange is likened to eating, which keeps a person alive. Eating also benefits the food: mineral, vegetable and animal matter is raised when it becomes part of a human being.

כך הנה הנשמות מקבלים מהמלאכים ומ"מ ע"ז גם המלאכים מתתקנים ונק' עבודה שמתעלים ג"כ בבחי' מ"ן [מיין נוקבין] ברחם הנוק' [הנוקבא] ע"י הנשמות ונמשך מ"ד [מיין דוכרין] ומברר את המ"ן [המיין נוקבין] והיו לבשר אחד.[64]

So too: the souls receive from the angels, and nevertheless, through this the angels too are rectified; and this is called avodah (service), for they too are raised, as the level of mayin nukvin (feminine waters) in the womb of Nukva, through the souls; and mayin duchrin (masculine waters) are drawn down and refine the mayin nukvin, "and they become one flesh."

> So too the souls draw from the angels, yet the angels are elevated through this, and that is called avodah, service. They rise through the souls as mayin nukvin, "feminine waters," the arousal from below, in Nukva; this draws down mayin duchrin, "masculine waters," the flow from above, which refines them until the two become one.

(ועיין בהרמ"ז [בהרב משה זכות] בזהר פרשה אמור ד"צ ע"א בד"ה מאן ביתה[65] ונפקדים בתוך יסודה כו' ע"ש):

(And see the Ramaz on the Zohar, Parshas Emor, folio 90a, in the passage beginning "Who are her household": "and they are deposited within her Yesod," etc.; see there.)

> The Ramaz is cited on the Zohar's words "Who are her household," said of those who join the Congregation of Israel at night. He speaks there of those who are "deposited within her Yesod," which fits the rising of the souls as feminine waters.

11 שתיתי ייני עם חלבי.[66] ייני מוחין דאימא. חלבי מוחין דאבא המלובשי' [המלובשים] במוחין דאימא (כעין מ"ש במ"א בפי' מקרא קדש)

"I have drunk My wine with My milk." "My wine" is the intellect (mochin) of Imma; "My milk" is the intellect of Abba, which is enclothed in the intellect of Imma (similar to what is written elsewhere in the explanation of mikra kodesh, "a holy convocation").

> The clause "I have drunk My wine with My milk" is explained: wine is the intellect of Imma (Binah), and milk is the intellect of Abba (Chochmah), which is enclothed within that of Imma. A similar point is made elsewhere in explaining the phrase mikra kodesh, "a holy convocation."

והיינו מוחין ליניקה לגדל הולד כי ז"א כשהוא בבחי' עיבור הוא תלת כלילן גו תלת.

That is, the intellect for nursing (yenikah), to make the child grow. For Z'eir Anpin, when it is in the state of gestation (ibbur), is "three included within three."

> Milk is the intellect of nursing, which makes a child grow. Kabbalah describes the development of Z'eir Anpin in stages like a child's, and in gestation it is folded, "three included within three," its attributes contained one inside another.

ואח"כ בחי' לידה. ואח"כ בחי' יניקה שהמדות דז"א מקבלים מחו"ב [מחכמה ובינה] ועי"ז מתגדלים איבריו בבחי' ע"ס [עשר ספירות] כו'

Afterwards [comes] the stage of birth, and afterwards the stage of nursing, in which the attributes (middos) of Z'eir Anpin receive from Chochmah and Binah, and through this its limbs grow into the level of the Ten Sefiros, etc.

> Then comes birth, and then nursing, when the attributes of Z'eir Anpin receive from Chochmah and Binah. Through this its "limbs," the attributes, grow until each becomes a full structure of ten Sefiros.

אך אינו פרצוף אבא עצמו רק המלובשים בז"א ממש (ועמ"ש מזה בד"ה ע"פ השמים מספרים)[67] ואינו מוחין דאימא.

But it is not the configuration of Abba itself, only those [aspects of it] that are actually enclothed in Z'eir Anpin (and see what is written on this in the discourse on the verse "The heavens declare"); and it is not the intellect of Imma.

> The milk is not the configuration of Abba as a whole, only what of it is enclothed in Z'eir Anpin, and it is distinct from the intellect of Imma, which is the wine. The discourse on "The heavens declare" is cited on this point.

והכל שתיתי ייני עם חלבי שנבלע במקורו למעלה כו' (ועמ"ש במ"א בביאור מאמר הזהר פ' שלח (דקע"א ע"א) ומסגיאו חלבא דיניק[68] כו'

And all of it is "I have drunk My wine with My milk": that it is absorbed in its source above, etc. (And see what is written elsewhere in the explanation of the statement of the Zohar, Parshas Shelach) (folio 171a), "and from the abundance of the milk that it nurses," etc.:

> Drinking the two together expresses their absorption into the source above. The Zohar on Sh'lach gives the image of a mother nursing her child: from the abundance of milk he nurses his mouth fills and he grows, and he pours the milk back into his mother's mouth, a flow that returns to its source.

איך ע"י המשכת החלב במדות דז"א שע"י מתגדלים המדות ומתכללים להיות החסד כלול מע"ס [מעשר ספירות] עד"מ ע"י נשפע ג"כ למטה בבי"ע רבוי ההשפעות מבחי' החסד כו'

how, through the drawing of the milk into the attributes of Z'eir Anpin, whereby the attributes grow and become inter-included, so that Chesed (kindness), for example, comprises ten Sefiros, through this there also flows below, into Beriah, Yetzirah and Asiyah, an abundance of influences from the level of Chesed, etc.

> The text explains how this works: milk drawn into the attributes of Z'eir Anpin makes them grow and become inter-included, so that Chesed, for example, comprises ten Sefiros. Through this an abundance of kindness also flows down into the lower worlds of Beriah, Yetzirah and Asiyah.

ועמ"ש מענין חלב בפ' שלח בד"ה ויאמרו כו' טובה הארץ[69] גבי פי' זבת חלב ודבש ובפ' ויחי ע"פ ולבן שנים מחלב.[70]

And see what is written on the matter of milk in Parshas Shelach, in the discourse beginning "And they said," etc., "The land is good," regarding the explanation of "flowing with milk and honey"; and in Parshas Vayechi, on the verse "and teeth white from milk."

> Other discussions of milk are listed: the discourse on Yehoshua and Kalev's words that the land is good, a land "flowing with milk and honey," and the one on Yaakov's blessing to Yehudah, "teeth white from milk."

ובפ' תרומה בד"ה מי יתנך[71] כו'. ובד"ה וארא אל אברהם[72] כו' גבי פי' באל שדי מלשון ברכות שדים[73] כו'

And in Parshas Terumah, in the discourse beginning "Who will make you," etc.; and in the discourse beginning "And I appeared to Avraham," etc., regarding the explanation of "as Kel Shaddai," from the expression "the blessings of the breasts (shadayim)," etc.

> Further, the discourse on "Who will make you as a brother to me, who nursed at my mother's breasts," and the discourse on G-d appearing to the Patriarchs "as Kel Shaddai." There Shaddai is linked to shadayim, the breasts that nurse.

ושם נת' [נתבאר] ענין עיבור ולידה ויניקה בעבודת ה' ועיין בפרדס בערכי הכינויים ערך חלב ובשער ח' פ"ו ובזהר משפטים (דקכ"ב ע"ב) בענין רחוצות בחלב[74,75] ובאדרא רבא דקל"ו ע"ב:[76]

And there the matter of gestation, birth and nursing in the service of G-d is explained. And see the Pardes, in Sha'ar Erchei HaKinuyim, the entry "milk," and in Sha'ar (Gate) 8, chapter 6; and the Zohar, Mishpatim (folio 122b), on the matter of "bathed in milk"; and in the Idra Rabba, folio 136b.

> There, the text says, gestation, birth and nursing are explained as stages in a person's service of G-d. Further sources are the Pardes Rimonim of Rabbi Moshe Cordovero, in its gate on the names and terms of Kabbalah, on "milk," the Zohar on "bathed in milk," and the Idra Rabba.

SECTION 9 · ¶12

The friends

12 אכלו רעים.[77] נשמות ישראל נקראו רעים לז"א כמ"ש למען אחי ורעי[78] והענין הוא כי למוד התורה לשמה להמשיך אור א"ס ב"ה למטה.

"Eat, friends." The souls of Israel are called "friends" of Z'eir Anpin, as it is written, "For the sake of my brothers and my friends." And the matter is that the study of the Torah for its own sake [is] to draw the Infinite Light (Or Ein Sof), blessed be He, down below.

> The clause "Eat, friends" refers to the souls of Israel, called the "friends" of Z'eir Anpin, as in "For the sake of my brothers and my friends." Studying Torah for its own sake draws the Infinite Light down below.

תורתו אומנתו פטור מתפלה.[79] מפני שהוא המשיך אור א"ס ב"ה ממש. כי ואהיה אצלו אמון[80] כו'

[One whose] Torah is his occupation is exempt from prayer, because he has drawn down the Infinite Light, blessed be He, itself. For "And I was with Him as a nursling (amon)," etc.,

> That is why the Talmud exempts one whose Torah study is his whole occupation from stopping it to pray: through his study he has drawn down the Infinite Light itself. The Torah says of itself, "I was with Him as a nursling." In Mishlei, Wisdom speaks these words, and Bereishis Rabbah 1:1 reads them as the Torah speaking: it was reared close beside G-d, and it was also the craftsman's tool through which He looked as He created the world. The Alter Rebbe's point is that the Torah is "with Him," G-d's own, so whoever studies it draws down the Infinite Light itself.

ושעשועי את בני אדם[81] שהם טעמי מצות שהם בחכמה וחכמה הוא עדן שהוא תענוג הגם שלא נתגלה למטה וזהו ודברי ממש אשר שמתי[82] בפיך[83]

"and my delights are with the children of men": these are the reasons of the mitzvos, which are in Chochmah (wisdom); and Chochmah is Eden, which is delight, even though it has not been revealed below. And this is "and My words," My very words, "which I have placed in your mouth."

> The Torah continues, "and my delights are with the children of men": these delights are the reasons of the mitzvos, rooted in Chochmah, which is called Eden, delight, though that delight is hidden below. So the Torah in a person's mouth is "My words" in the literal sense, G-d's own.

ונמצא אור אס ב"ה שוה ממש למטה בנפש כמו למעלה

It follows that the Infinite Light, blessed be He, is actually the same below, in the soul, as above.

> It follows that the Infinite Light in the Torah is the same in the soul below as it is above.

ובכל בי"ע בכולם נמשך אור א"ס בה עד למטה בנפש האדם ומעורר ע"י אתעדל"ת [אתערותא דלתתא] התלבשו אא"ס [אור אין סוף] ב"ה בחכמה כי כולם בחכמה עשית[84] ולכן גם נשמות דצדיקים הם כמו רעים דלעילא:[85]

And in all of Beriah, Yetzirah and Asiyah, in all of them, the Infinite Light, blessed be He, is drawn down to the soul of man below; and through the arousal from below he arouses the enclothement of the Infinite Light, blessed be He, in Chochmah, for "You have made them all with Chochmah." And therefore the souls of tzaddikim, too, are like the "friends" above.

> It is drawn through all the worlds of Beriah, Yetzirah and Asiyah down to the human soul, and through the person's arousal from below it causes the Infinite Light to enclothe itself in Chochmah. This is why the souls of tzaddikim are like the "friends" above.

SECTION 10 · ¶13

The beloved ones, and midnight in the garden

13 שתו ושכרו דודים.[86] פי' דודים הם זו"נ [זעיר אנפין ונוקבא] כמ"ש בזהר (ויקרא דף ד' ע"א) והיינו לפי שיחודם הוא לעתים ואינן בבחי' רעים דלא מתפרשין ולכן הם בבחי' צמאון שהצמאון מיסוד האש כלתה נפשי.[87]

"Drink and become drunk, beloved ones (dodim)." The meaning: the dodim are Z'eir Anpin and Nukva, as is written in the Zohar (Vayikra, folio 4a). That is, because their union is [only] at times, and they are not at the level of re'im (friends) "who are never parted." Therefore they are in a state of thirst, for thirst is from the element of fire: "my soul pines (kalsah)."

> The last clause, "Drink and become drunk, beloved ones," is explained. The dodim, "beloved ones," are Z'eir Anpin and Nukva, whose union is only at certain times, unlike the re'im, "friends," the level of Abba and Imma, "who are never parted." So the dodim are in a state of thirst, a fiery longing like "my soul pines."

ולרווות הצמאון שתו מים הוי כל צמא לכו למים[88] (ועמ"ש בד"ה והי' [והיה] מספר בנ"י [בני ישראל])[89] ואעפ"כ [ואף על פי כן] אח"כ ושכרו לעורר גבורות דאימא יין המשמח שנעשה חסדים למטה אשר ברא ששון ושמחה[90] שהוא בחי' יין.

And to quench the thirst, "drink" water: "Ho, everyone who is thirsty, come to the water" (and see what is written in the discourse beginning "And the number of the children of Israel shall be"). And nevertheless, afterwards [comes] "and become drunk": to arouse the severities (gevuros) of Imma, the wine that gladdens, which become kindnesses (chasadim) below, "Who created joy and gladness," which is the level of wine.

> Water quenches thirst, as in "Ho, everyone who is thirsty, come to the water." Then comes "become drunk": wine arouses the severities of Imma, which bring joy and turn into kindnesses below, as in the wedding blessing to the One "who created joy and gladness."

משא"כ גבורות דזו"נ [דזעיר אנפין ונוקבא] שמשם יוכל להיות יניקת החיצונים לפי שהם גבורות דלתתא וכמו בחי' רשפי אש.[91]

This is not so with the severities of Z'eir Anpin and Nukva, from which the external forces can draw nourishment, because they are the severities of below, like the level of "flashes of fire."

> The severities of Z'eir Anpin and Nukva are different. Being severities of a lower level, like "flashes of fire," they can give the forces opposed to holiness a hold from which to draw nourishment.

ע"ז אמר כל צמא לכו למים כו' אבל בחי' יין הוא בחי' שמחת הנפש בה' ועמ"ש בד"ה אסרי לגפן[92] שהוא בחי' חמר חוורין עתיק כו'.

Of this it says, "Everyone who is thirsty, come to the water," etc. But the level of wine is the level of the soul's joy in G-d. And see what is written in the discourse beginning "Binding to the vine," that it is the level of chamar chivarin (white wine), Atik, etc.

> For those lower severities the remedy is water, "Everyone who is thirsty, come to the water." Wine, however, stands for the soul's joy in G-d, and another discourse identifies it with the "white wine" of Atik.

אך עכ"ז זהו שייך בבחי' דודים משא"כ לעילא בבחי' רעים הוא בחי' שמן דבחד קטירא אתקטרנא הוינא אכלו רעים אכילה הוא הבלעה במקורו [עם כל זה]

Yet even so, this belongs to the level of dodim; whereas above, at the level of re'im, it is the level of oil, for "With one bond I was bound"; "Eat, friends": eating is absorption into its source.

> All this belongs to the level of the dodim. At the higher level of the re'im the image is oil, a bond that is never broken, in the words of Rabbi Shimon in the Idra Zuta of the Zohar, "With one bond I was bound" to the Holy One, blessed be He; and the friends "eat," and eating means absorption into the source.

ולכן גם נשמות ישראל כמו רעים דלעילא ועמ"ש מענין מעלת השמן על בחי' יין בד"ה צאינה וראינה[93] כו'

And therefore the souls of Israel, too, are like the "friends" above. And see what is written on the superiority of oil over the level of wine in the discourse beginning "Go out and gaze," etc.

> That is why the souls of Israel are compared to the "friends" above. In the discourse beginning "Go out and gaze" (Likkutei Torah, Shir HaShirim 20), the Alter Rebbe explains that oil is above wine, as the Sages speak of oil floating on wine, for oil is the source of Chochmah.

בזהר פי' פסוק באתי לגני כו' (ח"א [חלק א'] קס"ד סע"א [סוף עמוד א] דרל"ט ע"ב דרמ"ח א' ח"ג [חלק ג'] ד"ג ע"ב ד"ד ע"א דרכ"ו א' ב'. וע"ש דר"מ ע"ב דרמ"א א' וסע"ב [וסוף עמוד ב] דרמ"ב א' דרמ"ד א').

In the Zohar, the explanation of the verse "I have come into My garden," etc.: (Part I, folio 164, end of side a; folio 239b; folio 248a. Part III, folio 3b; folio 4a; folio 226a and b. And see there, folio 240b; folio 241a and end of side b; folio 242a; folio 244a.)

> The Zohar's explanations of the verse "I have come into My garden" are listed, in Parts I and III.

(ועמ"ש במ"א ע"פ מאמר הזהר פ' בראשית) (דכ"ז ע"ב) ע"פ אעשה לו עזר כנגדו[94] דא משנה אתתא דההוא נער[95] כו'

(And see what is written elsewhere on the statement of the Zohar, Parshas Bereishis) (folio 27b), on "I will make him a helper corresponding to him": "This is the Mishnah, the wife of that lad," etc.,

> Another discussion is pointed to, on the Zohar's comment that "I will make him a helper corresponding to him" refers to the Mishnah, "the wife of that lad," the angel Metatron.

מענין בפלגות לילא קוב"ה [קודשא בריך הוא] אתי לאשתעשע עם צדיקייא בג"ע [בגן עדן] שאז נמשך הגילוי מעצמיות ח"ע [חכמה עילאה] כו'

on the matter of "At midnight the Holy One, blessed be He, comes to delight with the tzaddikim in Gan Eden": that then the revelation is drawn from the essence of the higher Chochmah (Chochmah Ila'ah), etc.

> That discussion deals with the Zohar's teaching that at midnight the Holy One, blessed be He, comes to delight with the tzaddikim in Gan Eden, and explains that at that hour the revelation comes from the essence of the higher Chochmah.

וכן משמע בזהר פ' בא (דל"ו ע"ב) דאיתא התם בשעתא דקב"ה [דקודשא בריך הוא] אתחזי על גנתא כל גנתא אתכנש ולא מתפרש מעדן[96] כו' והיינו דההמשכה הקצובה בג"ע [בגן עדן] הוא מבחי' ונהר יוצא מעדן להשקות את הגן.[97]

And so it is implied in the Zohar, Parshas Bo (folio 36b), where it is stated: "At the hour when the Holy One, blessed be He, appears over the garden, the whole garden is gathered together and is not separated from Eden," etc. That is, the measured flow in Gan Eden is from the level of "And a river goes out of Eden to water the garden."

> The Zohar on Bo implies the same: when the Holy One, blessed be He, appears over the garden, the whole garden is gathered in and is not separated from Eden. Ordinarily Gan Eden receives a measured flow: "a river goes out of Eden to water the garden."

אבל בשעתא דקב"ה [דקודשא בריך הוא] אתחזי על גנתא נמשך בגנתא מעצמיות בחי' עדן ממש שלמעלה מבחי' ומדרגת ונהר יוצא מעדן להשקות את הגן כו'

But "at the hour when the Holy One, blessed be He, appears over the garden," there is drawn into the garden from the essence of the level of Eden itself, which is above the level and rank of "And a river goes out of Eden to water the garden," etc.

> But when He appears over the garden, the garden receives from the essence of Eden itself, a level above the river that goes out of Eden.

וזהו כענין משנ"ת [מה שנתבאר] בד"ה ששים המה מלכות[98] יתרון בחי' ומעין מבית[99] ה' יצא על בחי' ונהר יוצא כו' ע"ש באריכות

And this is like what has been explained in the discourse beginning "There are sixty queens": the superiority of the level of "And a spring shall go out of the House of Havayah" over the level of "And a river goes out," etc.; see there at length.

> The discourse "There are sixty queens" makes a similar distinction: the spring that will come out of the House of Havayah is higher than the river that goes out of Eden.

וע"ד שנת' [שנתבאר] במ"א בד"ה להבין מ"ש בהגדה מצה זו יתרון בחי' מוחין דאבא על מוחין דאימא. ואפשר שזהו ענין מעין גנים.[100] מעין דוקא.

And along the lines of what was explained elsewhere, in the discourse beginning "To understand what is said in the Haggadah, 'This matzah'": the superiority of the level of the intellect (mochin) of Abba over the intellect of Imma. And it may be that this is the matter of "a spring of gardens": "a spring," specifically.

> Along the same lines, the discourse on "This matzah" in the Haggadah explains the superiority of the intellect of Abba over that of Imma. Perhaps this is also the meaning of "a spring of gardens": it is called "a spring," specifically, a source that wells up, rather than a river that flows out of it.

וע"ש עוד בזהר פ' בא (דל"ו ע"א) ר' [רבי] שמעון אמר בשעתא דאתפליג לילי'[101] כו' ובפי' הרמ"ז [הרב משה זכות] שם.

And see further there, in the Zohar, Parshas Bo (folio 36a): "Rabbi Shimon said: At the hour when the night is divided," etc.; and in the commentary of the Ramaz there.

> The Zohar on Bo is cited again, on Rabbi Shimon's teaching about the hour "when the night is divided," together with the Ramaz's commentary there.

ועיין בזהר הרקיע פ' ויקרא (בדף י"ג) בד"ה שאו ידיכם כו' שבחצות הלילה נעשה זיווג או"א [אבא ואימא] ליתן מוחין כו'

And see the Zohar HaRakia on Parshas Vayikra (on folio 13), in the passage beginning "Lift up your hands," etc.: that at midnight the union of Abba and Imma takes place, to give intellect, etc.

> The Zohar HaRakia is cited for the teaching that at midnight Abba and Imma unite in order to give intellect.

ועיין מזה בפע"ח [בפרי עץ חיים] שער ק"ש [קריאת שמע] שעל המטה ספ"ו ופרק י"א בד"ה ליקוטים. ועיין מק"מ [מקדש מלך] רפ צו (בדף כ"ו ע"ב).

And see on this in Pri Etz Chaim, Sha'ar Krias Shema she'al HaMitah (the Gate of the Shema at Bedtime), end of chapter 6, and chapter 11, in the section beginning "Likkutim." And see the Mikdash Melech at the beginning of Parshas Tzav (on folio 26b).

> Pri Etz Chaim's Gate of the Shema at Bedtime and the Mikdash Melech on Tzav are further sources on what happens at midnight.

ועיין בזהר הרקיע פ' ויחי בפי' מ"ש בתוספתא שבזהר פ' ויחי שם (דרל"ב סע"א [סוף עמוד א]) שרגא דדליק אתחזי בלילא ביממא אסתתרת[102] כו' ע"ש.

And see the Zohar HaRakia on Parshas Vayechi, in the explanation of what is said in the Tosefta in the Zohar, Parshas Vayechi there (folio 232, end of side a): "A lamp that burns is seen at night; by day it is hidden," etc.; see there.

> The Tosefta in the Zohar on Vayechi speaks of "a lamp that burns," seen at night and hidden by day. The Zohar HaRakia's explanation of it is cited, since it too speaks of a light revealed at night.

ועמ"ש בד"ה להבין ענין משמח חתן בפ' צו פי' וענין כשמחך יצירך בגן עדן מקדם כו' ועמ"ש בד"ה וילקט יוסף[103] בענין האי אור זרע ליה קוב"ה [קודשא בריך הוא] בגנתא כו' ע"ש:[104]

And see what is written in the discourse beginning "To understand the matter of 'Who gladdens the groom,'" in Parshas Tzav, [on] the explanation and the matter of "As You gladdened Your creation in the Garden of Eden of old," etc.; and see what is written in the discourse beginning "And Yosef gathered," on the matter of "This light, the Holy One, blessed be He, sowed it in the garden," etc.; see there.

> Two more discourses are pointed to: one on the wedding blessing "As You gladdened Your creation in the Garden of Eden of old," and one on the light that "the Holy One, blessed be He, sowed in the garden."

IN ONE'S AVODAH

Study Torah for its own sake, which draws the essence of the intellect of Abba into Z'eir Anpin, and in depth, until new understanding emerges from the Chochmah in one's own soul: such study draws a radiance from the Yesod of Abba into the letters and sweetens the judgments of Leah in all the worlds, while study without depth remains "letters." Torah study after midnight is especially praised, for it repairs Rachel and sweetens Leah. Divine service has two parts, the myrrh and the spice: turning away from evil and doing good.

QUESTIONS FOR DISCUSSION

1. Why does Z'eir Anpin receive only a "point" of the intellect of Abba and Imma, and how does the principle of yesh and ayin, from the giver's and the recipient's perspective, explain it?
2. How does the addition of the Name Havayah in the verses about Shabbos illustrate what Torah study for its own sake accomplishes?
3. What distinguishes study "with contemplation and depth" from study that understands but remains at the level of letters, and what does each do above?
4. Why must the drawing-down of Chochmah come from a level above Chochmah, and how do the parable of the teacher and the contrast of smell and taste illustrate this?
5. What is the difference between the "friends" who eat and the "beloved ones" who drink, and why are the souls of Israel compared to the friends?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **באתי לגני**

> "I have 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, friends; drink and become drunk, beloved ones." The beloved of the Song speaks to his bride and then calls his companions to the feast; the discourse takes each clause in turn as a level of divine influence, reading the honeycomb (ya'ri) also as "My forest" and the "beloved ones" (dodim, a word that also means "love") as Z'eir Anpin and Nukva. (context: Steinsaltz Tanakh)

Song of Songs 5:1 שיר השירים ה':א

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

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

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PARAGRAPH 2

2 **ותתן טרף לביתה**

> "She rises while it is still night and gives food (teref) to her household, and a portion to her maidens," said of the woman of valor, who prepares her household's food before dawn. The Zohar reads it of the Congregation of Israel at night; here it describes the descent that takes place at night.

Proverbs 31:15 משלי ל"א:ט"ו

וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרֹתֶיהָ׃

She riseth also while it is yet night, and giveth food to her household, and a portion to her maidens.

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3 **ראש לשועלים**

> Rabbi Masya ben Charash said: "Be a tail to lions, and do not be a head to foxes." The phrase is borrowed to describe the level that descends at night and becomes the head of a lower realm.

Pirkei Avot 4:15 משנה אבות ד':ט"ו

רַבִּי יַנַּאי אוֹמֵר, אֵין בְּיָדֵינוּ לֹא מִשַּׁלְוַת הָרְשָׁעִים וְאַף לֹא מִיִּסּוּרֵי הַצַּדִּיקִים. רַבִּי מַתְיָא בֶן חָרָשׁ אוֹמֵר, הֱוֵי מַקְדִּים בִּשְׁלוֹם כָּל אָדָם. וֱהֱוֵי זָנָב לָאֲרָיוֹת, וְאַל תְּהִי רֹאשׁ לַשּׁוּעָלִים׃

Rabbi Yannai said: it is not in our hands [to explain the reason] either of the security of the wicked, or even of the afflictions of the righteous. Rabbi Mathia ben Harash said: Upon meeting people, be the first to extend greetings; And be a tail unto lions, and not a head unto foxes.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

4 **חצות לילה . . ועיין מזה בזהר**

> This alphabetical compendium of the Tzemach Tzedek's discourses discusses midnight at length under the entry for night.

KEHOT'S NOTE

ראה בענין זה בארוכה בספר הליקוטים ממאמרי דא"ח מהצ"צ ערך לילה בענין חצות לילה, כל המ"מ מועתקים שם.

5 **בשעתא דכנס"י אתערת**

> The Zohar teaches that whoever studies Torah at night and rises at midnight, at the hour when the Congregation of Israel awakens to prepare the house for the King, joins with her, and he is among "her household" to whom she gives food. The Alter Rebbe cites it for the significance of midnight.

Zohar, Emor 9:29–11:36 ספר הזהר, אמור ט':כ"ט-י"א:ל"ו

1The first 23 lines of the Hebrew text are not found in our translation.HE SHALL NOT PROFANE HIS SEED AMONG HIS PEOPLE. Whoever discharges his semen without purpose will never be allowed to behold the divine Presence,1v. T. B. Niddah, 13a. and such a one is called wicked. This is not the case, however, if a man's wife does not conceive; still, a man should pray that G-d should provide him a fitting vessel so that his seed should not be spoilt. For he who discharges his seed into a ...

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

6 **כי אל דעות**

> Chanah, in her song of thanks, warns the arrogant not to boast, "for Havayah is a G-d of knowledges (de'os)": He knows all. The plural is read here as two kinds of knowledge, the view from below and the view from above. (context: Steinsaltz Tanakh)

I Samuel 2:3 שמואל א ב':ג

אַל־תַּרְבּוּ תְדַבְּרוּ גְּבֹהָה גְבֹהָה יֵצֵא עָתָק מִפִּיכֶם כִּי אֵל דֵּעוֹת ה' וְלוֹ נִתְכְּנוּ עֲלִלוֹת׃

Multiply not exceeding proud talk; Let not arrogancy come out of your mouth; For the L-RD is a G-d of knowledge, And by Him actions are weighed.

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7 **רגלי החיות כנגד כולם כו' שוקי החיות כנגד כולן**

> A heavenly voice answers Nevuchadnetzar's boast that he would rise above the clouds: from the earth to the firmament is a journey of five hundred years, and so from each heaven to the next; above them are the holy chayos, and "the legs of the chayos are equal to all of them, the ankles of the chayos are equal to all of them, the shins of the chayos are equal to all of them," and so on up their bodies.

The Alter Rebbe uses it to show that the lowest part of a higher level outweighs everything below it.

Chagigah 13a:4 חגיגה י"ג א:ד

לְמַעְלָה מֵהֶן — חַיּוֹת הַקֹּדֶשׁ. רַגְלֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּם, קַרְסוּלֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, שׁוֹקֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, רְכוּבֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, יַרְכֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, גּוּפֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, צַוָּארֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, רָאשֵׁי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, קַרְנֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן. לְמַעְלָה מֵהֶן — כִּסֵּא כָּבוֹד. רַגְלֵי כִּסֵּא הַכָּבוֹד כְּנֶגֶד כּוּלָּן, כִּסֵּא הַכָּבוֹד כְּנֶגֶד כּוּלָּן, מֶלֶךְ אֵל חַי וְקַיָּם רָם וְנִשָּׂא שׁוֹכֵן עֲלֵיהֶם, וְאַתָּה אָמַרְתָּ: "אֶעֱלֶה עַל בָּמֳתֵי עָב אֶדַּמֶּה לְעֶלְיוֹן" — …

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

8

"The hidden things belong to Havayah our G-d, and the revealed things belong to us and to our children forever." Moshe, sealing the covenant, says that what is done in secret is for G-d alone to judge, while what is done openly is the people's own charge; here the hidden things are read as Chochmah and Binah, and the revealed things as Z'eir Anpin and Nukva, through which the worlds are conducted. (context: Steinsaltz Tanakh)

Deuteronomy 29:28 דברים כ"ט:כ"ח

הַנִּסְתָּרֹת לַיהוָה אֱלֹקֵינוּ וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד־עוֹלָם לַעֲשׂוֹת אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת:

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

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PARAGRAPH 3

9 **יהי אור**

"And Elokim said: Let there be light; and there was light." The utterance of the first day, an example of the attributes that govern the world.

Genesis 1:3 בראשית א:ג

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אוֹר:

And G-d said: 'Let there be light.' And there was light.

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10 **יהי רקיע**

"And Elokim said: Let there be a firmament in the midst of the waters." The utterance of the second day.

Genesis 1:6 בראשית א:ו

וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם:

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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11 **וכולם בחכמה עשית**

The psalmist, marveling at G-d's works: "How many are Your works, Havayah! You have made them all with wisdom." Chochmah is enclothed in all of creation, though through the contraction of Elokim.

Psalms 104:24 תהילים ק"ד:כ"ד

מָה־רַבּוּ מַעֲשֶׂיךָ ה' כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ:

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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12 **ל"ב נתיבות החכמה**

Sefer Yetzirah opens: "With thirty-two wondrous paths of wisdom" the world was created. The Alter Rebbe pairs these paths with the thirty-two mentions of Elokim in the creation account.

Sefer Yetzirah 1:1 ספר יצירה א:א

בשלשים ושתים נתיבות פליאות חכמה חקק יה הי צבאות אלקי ישראל אלקים חיים ומלך עולם אל שדי רחום וחנון רם ונשא שוכן עד מרום וקדוש שמו וברא את עולמו בשלשה ספרים בספר וספר וספור:

Yah, the L-rd of hosts, the living G-d, King of the Universe, Omnipotent, All-Kind and Merciful, Supreme and Extolled, who is Eternal, Sublime and Most-Holy, ordained (formed) and created the Universe in thirty-two mysterious paths of wisdom by three Sepharim, namely: 1) S'for 2 ;(סְפָר) Sippur סִפּוּר; and 3) Sapher סֵפֶר which are in Him one and the same.

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

13 Kehot's note points to Psalms 92:1 for these words.

Psalms 92:1 תהילים צ"ב:א

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת:

A Psalm, a Song. For the sabbath day.

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14 **מזמור שיר ליום השבת טוב להודות**

"A psalm, a song for the Shabbos day. It is good to give thanks to Havayah." The Ramaz's comment on this psalm is cited for the revelation of Shabbos.

Psalms 92:1–2 תהילים צ"ב:א-ב

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת: טוֹב לְהֹדוֹת לַה' וּלְזַמֵּר לְשִׁמְךָ עֶלְיוֹן:

A Psalm, a Song. For the sabbath day. It is a good thing to give thanks unto the L-RD, And to sing praises unto Thy name, O Most High;

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15 **ויכל אלקים**

"And Elokim finished by the seventh day His work that He had done." The account of the six days, told with the Name Elokim alone, closes with Shabbos; the next passage names Havayah together with Elokim.

Genesis 2:2 בראשית ב':ב

וַיְכַל אֱלֹקִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:

And on the seventh day G-d finished His work which He had made; and He rested on the seventh day from all His work which He had made.

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16 **ביום עשות הוי' אלקים**

"These are the generations of the heavens and the earth when they were created, on the day that Havayah Elokim made earth and heavens." Here Havayah appears with Elokim for the first time, which the Alter Rebbe links to the revelation of Abba on Shabbos.

Genesis 2:4 בראשית ב':ד'

אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם בְּיוֹם עֲשׂוֹת ה' אֱלֹקִים אֶרֶץ וְשָׁמָיִם:

These are the generations of the heaven and of the earth when they were created, in the day that the L-RD G-d made earth and heaven.

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17 "Lift up your hands toward the Sanctuary (kodesh) and bless Havayah," said to the servants of Havayah who stand in His House by night. The Zohar, telling of sages who rose at midnight to study, applies the verse to Torah study at night and reads kodesh as the supernal holiness, Eden, from which the river goes out. (context: Steinsaltz Tanakh)

Psalms 134:2 תהילים קל"ד:ב'

שְׂאוּ־יְדֵכֶם קֹדֶשׁ וּבָרְכוּ אֶת־ה'

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

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18 **תורת אמת**

"A Torah of truth was in his mouth, and injustice was not found on his lips," the prophet's description of the faithful priest of the tribe of Levi who taught the people. The Torah, called "a Torah of truth," is what is drawn into Z'eir Anpin through study. (context: Steinsaltz Tanakh)

Malachi 2:6 מלאכי ב':ו'

תּוֹרַת אֱמֶת הָיְתָה בְּפִיהוּ וְעַוְלָה לֹא־נִמְצָא בְשִׂפְתָיו בְּשָׁלוֹם וּבְמִישׁוֹר הָלַךְ אִתִּי וְרַבִּים הֵשִׁיב מֵעָוֹן:

The law of truth was in his mouth, And unrighteousness was not found in his lips; He walked with Me in peace and uprightness, And did turn many away from iniquity.

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19 "Go out and gaze, O daughters of Zion, at King Shlomo, at the crown with which his mother crowned him on the day of his wedding." The opening words of another discourse in this book (Likkutei Torah, Shir HaShirim 20), where the souls of Israel draw down the supernal holiness.

Song of Songs 3:11 שיר השירים ג':י"א

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

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

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

20 The Zohar explains that kodesh is the supernal place called Eden, from which "a river goes out," and proclaims of one who studies Torah at midnight: "You shall bless the Holy One, blessed be He, from the place called the supernal kodesh, and He will bless you from the place called Zion." The Alter Rebbe reads this as drawing the light of Abba into Z'eir Anpin.

Zohar, Vayikra 27:200–29:209 ספר הזהר, ויקרא כ"ז:ר'-כ"ט:ר"ט

1The first 49 lines of the Hebrew text on this Page do not appear in the translation as explained in the previous footnotes. When R. Hizkiah was studying with R. Isaac, they once rose at midnight to study the Torah. R. Isaac discoursed on the verse: "Behold, bless ye the L-rd, all ye servants of the L-rd, which by night stand in the house of the L-rd" (Ps. CXXXIV, l). 'This verse', he said, 'is a tribute to all true believers. And who are the true believers? Those who study …

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

PARAGRAPH 4

21 **ועוד פי' לשמה לשם ה"א**

The note sends the reader to a parallel to what follows here in the volume of the Alter Rebbe's short discourses.

KEHOT'S NOTE

בהבא להלן ראה גם מאמרי אדה"ז הקצרים ע' תקסז. ובארוכה אוה"ת על מארז"ל וענינים ע' שלח. וראה מאמרי אדה"ז — ענינים ע' רעו.

22 **בד"ה ועתה יגדל**

The discourse "And now, I pray, let the power of my L-rd be great" begins there, on 38b.

KEHOT'S NOTE

לעיל פ' שלח לח, ב ואילך.

23 **ועתה יגדל נא**

Moshe's plea after the sin of the spies: "And now, I pray, let the power of my L-rd be great, as You have spoken, saying." The discourse on this verse is cited for the idea that the intellect of a lower world is only letters relative to a higher one.

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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24 **צריך להמשיך הארה מיסוד אבא**

This passage, on the need to draw a radiance from the Yesod of Abba in order to put intellect into the letters, is quoted by the Tzemach Tzedek in Or HaTorah on Va'eschanan.

KEHOT'S NOTE

מובא באוה"ת ואתחנן ע' שכא.

PARAGRAPH 5

25 **דבאצי' איהו וגרמוהי חד**

The note sends the reader there for this whole subject, the light resting in Chochmah while the lower worlds receive

through a screen.

KEHOT'S NOTE

ראה בכ"ז מאמרי אדה"ז הקצרים ע' תמג. ובארוכה אוה"ת הנ"ל ע' שלט.

26 **כולם בחכמה עשית**

"How many are Your works, Havayah! You have made them all with wisdom." Even Atzilus receives through Chochmah, yet in Atzilus Chochmah is no screen.

Psalms 104:24 תהילים ק"ד:כ"ד

מָה־רַבּוּ מַעֲשֶׂיךָ ה' כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ׃

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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KEHOT'S NOTE

תהלים קד, כד.

27 **והחכמה מאין תמצא**

Iyov, contrasting the treasures that man digs out of the earth with wisdom, asks: "But wisdom, where (me'ayin) shall it be found?" Chassidus reads me'ayin as "from ayin": Chochmah comes from, and is, the level of nothingness, so it does not conceal the Infinite Light. (context: Steinsaltz Tanakh)

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT'S NOTE

איוב כח, יב.

28 **דלית מחשבה תפיסא ביה כלל**

In Eliyahu's prayer in the introduction to the Tikkunei Zohar: "No thought can grasp You at all." Because G-d is beyond grasp, His spark in the soul can rest only in Chochmah, which is above comprehension.

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

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

Constantinople, 1740 (CC-BY-NC)

29 **ולכן אינו יכול להתלבש אלא בבחי' חכמה**

The Alter Rebbe's Tanya: the word chochmah is ko'ach mah, what is not yet grasped, and therefore the Infinite Light, "which no thought can grasp at all," is enclothed in it; this is why every Jew believes in G-d and is ready to give his life rather than deny Him.

Tanya, Likkutei Amarim 18:10–11 תניא, חלק ראשון; ליקוטי אמרים י"ח:י'-י"א

וְזֶהוּ לְשׁוֹן חָכְמָה - "כִּי"ה מָ"ה", שֶׁהוּא מַה שֶּׁאֵינוֹ מוּשָׂג וּמוּבָן, וְאֵינוֹ נִתְפָּס בְּהַשָּׂגָה עֲדַיִן, וְלָכֵן מִתְלַבֵּשׁ בָּהּ אוֹר־אֵין־סוֹף בָּרוּךְ־הוּא דְּלִית מַחֲשָׁבָה תְּפִיסָא בֵּקהּ כְּלָל. וְלָכֵן, כָּל יִשְׂרָאֵל, אַפִּילּוּ הַנְּשָׁמִים וְעַמֵּי הָאָרֶץ, הֵם מַאֲמִינִים בַּה', שֶׁהֲאֱמוּנָה הִיא לְמַעְלָה מִן הַדַּעַת וְהַהַשָּׂגָה, כִּי "פֶּתִי יַאֲמִין לְכָל דָּבָר, וְעָרוּם יָבִין וְגוֹ'", וּלְגַבֵּי הַקָּדוֹשׁ־בָּרוּךְ־הוּא, שֶׁהוּא לְמַעְלָה מִן הַשֵּׂכֶל וְהַדַּעַת וְלִית מַחֲשָׁבָה תְּפִיסָא בֵּקהּ כְּלָל - הַכֹּל כְּפָתָיִים אֲצָלוֹ יִתְבָּרַךְ, כְּדִכְתִיב: "וַאֲנִי בַּעַר ...

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PARAGRAPH 6

30 **ויהי בחצי הלילה ויחרד האיש**

Boaz, who had lain down alone on the threshing floor, wakes at midnight with a start and finds Rus lying at his feet: "And it came to pass at midnight that the man was startled and turned over, and behold, a woman was lying at his feet." Pri Etz Chaim reads his alarm as the state of the configurations above at midnight. (context: Steinsaltz Tanakh)

Ruth 3:8 רות ג':ח'

וַיְהִי בַּחֲצִי הַלַּיְלָה וַיֶּחֱרַד הָאִישׁ וַיִּלָּפֵת וְהִנֵּה אִשָּׁה שֹׁכֶבֶת מַרְגְּלֹתָיו׃

And it came to pass at midnight, that the man was startled, and turned himself; and, behold, a woman lay at his feet.

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KEHOT'S NOTE

רות ג, ח.

31 **העוסקים בתורה אחר חצות**

Reish Lakish: "Whoever occupies himself with Torah at night, the Holy One, blessed be He, draws a thread of kindness over him by day." The praise of night study that the Alter Rebbe explains here.

Chagigah 12b חגיגה י"ב ב

Tamid 32b תמיד ל"ב ב

KEHOT'S NOTE

ראה חגיגה יב, ב. תמיד לב, ב.

32 Kehot's note points to Zohar, Emor 9:29–11:36 for these words.

Zohar, Emor 9:29–11:36 ספר הזהר, אמור ט':כ"ט-ל"ו:י"א

PARAGRAPH 7

33 **וכמו עד"מ הרב**

The parable of the teacher is quoted there by the Tzemach Tzedek, who refers back to this passage.

KEHOT'S NOTE

מובא באוה"ת פ' שלח ע' תריז ומציין לכאן.

34 The second clause of the verse: "I have gathered My myrrh with My spice." Myrrh and spice are fragrances, and smell

stands for a level above Chochmah.

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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35 **כי הנה הריח הוא מחוטם**

An excerpt from here, on smell and taste, is brought there by the Tzemach Tzedek.

KEHOT'S NOTE

קטע מכאן באוה"ת בראשית כרך ד דף תתלא, ב.

PARAGRAPH 8

36 **ותהלתי אחטם לך**

G-d tells Israel through Isaiah: "For My Name's sake I will lengthen My anger (a'arich api, literally "lengthen My nose"), and for My praise I will restrain [it] (echtom) for you, so as not to cut you off." Both words are bound up with the nose, af and chotem, and the Idra Rabba says the verse was said of Atik Yomin. (context: Steinsaltz Tanakh)

Isaiah 48:9 ישעיהו מ"ח:ט׳

לְמַעַן שְׁמִי אַאֲרִיךְ אַפִּי וּתְהִלָּתִי אֶחֱטָם־לָךְ לְבִלְתִּי הַכְרִיתֶךָ׃

For My name's sake will I defer Mine anger, And for My praise will I refrain for thee, that I cut thee not off.

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KEHOT'S NOTE

ישע' מח, ט.

37 **כמ"ש באדרא דק"ל ע"ב**

There the Idra's "To the Master of the Nose I pray" is explained: the radiance that spreads from the Infinite Light is called Arich Anpin and the nose, the level of smell, and the Holy One, blessed be He, is called the Master of the Nose as its essence and source.

KEHOT'S NOTE

נתבאר לעיל פ' שלח נא, ד. וראה גם ד"ה והניף ידו תשי"א.

38 **עתיק . . למעלה מהכלים**

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

KEHOT'S NOTE

זח"ג (רפח, ב) אקרי אין. ובע"ח דרושי אב"ע (פ"א). [כ].

39 **לבעל החוטם אני מתפלל**

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

KEHOT'S NOTE

זח"ג (קל, ב). [כ].

40 **לבעל החוטם אני מתפלל**

In the Idra Rabba, when Rav Hamnuna Sava wished to pray he would say, "To the Master of the Nose I pray, to the Master of the Nose I supplicate," and the Zohar connects this with "And for My praise I will restrain for you," said of Atik Yomin. The Alter Rebbe uses it for smell as a level above Atzilus.

Zohar, Idra Rabba 9:63–10:73 ספר הזהר, האדרא רבא ט׳:ס"ג-י׳:ע"ג

41 **שהנשמה נהנית ממנו**

"What is it from which the soul derives pleasure and the body does not? This is smell." The Alter Rebbe ties this to the avira in which the Daas of Atik Yomin shines.

Berakhot 43b:3 ברכות מ"ג ב:ג׳

אָמַר רַב יְהוּדָה: הַאי מַאן דְּנָפֵיק בְּיוֹמֵי נִיסָן וְחָזֵי אִילָנֵי דְּקָא מְלַבְלְבִי, אוֹמֵר: "בָּרוּךְ שֶׁלֹּא חִיסֵּר בְּעוֹלָמוֹ כְּלוּם וּבָרָא בּוֹ בְּרִיּוֹת טוֹבוֹת וְאִילָנוֹת טוֹבוֹת לְהִתְנָאוֹת בָּהֶן בְּנֵי אָדָם". אָמַר רַב זוּטְרָא בַּר טוֹבִיָּה אָמַר רַב: מְנַיִן שֶׁמְּבָרְכִין עַל הָרֵיחַ? — שֶׁנֶּאֱמַר: "כֹּל הַנְּשָׁמָה תְּהַלֵּל קָהּ". אֵיזֶהוּ דָּבָר שֶׁהַנְּשָׁמָה נֶהֱנֵית מִמֶּנּוּ וְאֵין הַגּוּף נֶהֱנֶה מִמֶּנּוּ? — הֱוֵי אוֹמֵר: זֶה הָרֵיחַ.

Rab Judah said : He who goes out during the days of Nisan and sees the trees budding should say "Blessed be He Who has caused nothing to be lacking in His Universe and created therein beautiful creations and beautiful trees wherefrom men may derive pleasure." Rab Zotra b. Tobiah said in the name of Rab : Whence is it learnt that one should pronounce a benediction over a fragrant smell? As it is written, "Let every soul praise the L-rd" (Ps. cl. 6). From what is it that the ...

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42 **בביאור דפ' ציצית**

That explanation, on the verse "I am" in the section of Tzitzis, distinguishes two levels of intellect: the Chochmah of Abba, which is below the will, and Mocha Stima'ah, the intellect hidden from all thought, which is above the will because the delight in it is truly infinite.

KEHOT'S NOTE

ראה לעיל פ' שלח מט, ג ואילך.

43 **בד"ה אלה מסעי**

There, on the Jordan at Jericho (Yericho), the Alter Rebbe explains that Yericho is the level of reiach, smell: a small radiance from the very essence of a thing, as the scent of an apple is not the apple itself.

KEHOT'S NOTE

לעיל מסעי פט, ב.

44 **ובד"ה וישלח יהושע מן השטים**

There the spies that Yehoshua sent to Jericho are explained as the level of reiach, smell: to scout and discern the garments that come from that level.

KEHOT'S NOTE

לעיל פ' שלח נא, ד.

45 **ושם ס"ק ט"ו**

The note sends the reader to the Rebbe's own note on page

19d of this book for this reference to Yoreh De'ah.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהערות וציונים לעיל יט, ד.

ב"ר (פס"ח [כב — ובמתנות כהונה שם]). ובלקח טוב בראשית (כז, כו [כג]). ובילקוט שם (רי קטו). ועי' סנהדרין לז, א אל תקרי בגדיו אלא בוגדיו, יעו"ש. [כ].

PARAGRAPH 9

46 וזהו וירח

An excerpt from here, on Yitzchak smelling the fragrance of the garments, is quoted there by the Tzemach Tzedek.

KEHOT'S NOTE

קטע מכאן מובא באוה"ת בראשית כרך א דף קמח, ב.

47 וירח את ריח בגדיו

Yitzchak, blind, smells the garments of Eisav that Yaakov is wearing and blesses him: "And he came near and kissed him, and he smelled the fragrance of his garments and blessed him, and said: See, the fragrance of my son is as the fragrance of a field that Havayah has blessed." Garments are an encompassing level, like smell.

Genesis 27:27 בראשית כ"ז:כ"ז

וַיִּגַּשׁ וַיִּשַּׁק־לוֹ וַיָּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרְכוֹ ה׳

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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KEHOT'S NOTE

בראשית כז, כז.

48 שהוא מקיף

In its version of this passage Or HaTorah adds: "that is, as is written, that smell is higher than taste, for of ta'amim, nekudos, tagin and osiyos, the ta'amim are an inner light and smell is encompassing," etc.

KEHOT'S NOTE

באוה"ת שם מוסיף: "היינו כמ"ש שהריח גבוה מן הטעם שטעמ"א טעמים הוא או"פ וריח הוא מקיף כו'".

49 בגדיו לשון בוגדיו

Rabbi Zeira expounds "And he smelled the fragrance of his garments": "Do not read begadav (his garments) but bogdav (his traitors)," for even the lawless of Israel give off a fragrance. The Alter Rebbe uses it for the fragrance that comes from sweetening what was harsh.

Sanhedrin 37a:7–8 סנהדרין ל"ז א:ז'-ח'

רֵישׁ לָקִישׁ אָמַר: מֵהָכָא, "כְּפֶלַח הָרִמּוֹן רַקָּתֵךְ" – אֲפִילּוּ רֵיקָנִין שֶׁבָּךְ מְלֵאִין מִצְוֹת כְּרִמּוֹן. רַבִּי זֵירָא אָמַר: מֵהָכָא, "וַיָּרַח אֶת רֵיחַ בְּגָדָיו". אַל תִּיקְרֵי "בְּגָדָיו" אֶלָּא "בּוֹגְדָיו". הָנְהוּ בְּרִיּוֹנֵי דַּהֲווֹ בְּשִׁיבְבוּתֵיהּ דְּרַבִּי זֵירָא, דַּהֲווֹ מְקָרֲבִי לְהוּ כִּי הֵיכִי דְּנֶיהְדְּרוּ לְהוּ בִּתְיוּבְתָּא, וַהֲווֹ קָפְדֵי רַבָּנַן. כִּי נָח נַפְשֵׁיהּ דְּרַבִּי זֵירָא, אָמְרִי: עַד הָאִידָּנָא הֲוָה חָרִיכָא קַטִּין שָׁקְיָה דַּהֲוָה בָּעֵי עֲלַן רַחֲמֵי, הַשְׁתָּא מַאן בָּעֵי עֲלַן רַחֲמֵי? הַרְהֲרוּ בְּלִבַּיְיהוּ וַעֲבַדוּ תְּשׁוּבָה.

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KEHOT'S NOTE

50 ע"פ ראה ריח בני

The Kehot note gives this place in Or HaTorah for the discussion on "See, the fragrance of my son" that the text refers to.

KEHOT'S NOTE

ראה אוה"ת תולדות קנה, ב.

51 יצחק כי אתה אבינו

A discussion in Or HaTorah of Yitzchak in the Time to Come, "For you are our father," to which the note points.

KEHOT'S NOTE

ע' שבת (פט, ב). ישעי' (סג, טז). [כ]. ראה אוה"ת תולדות קמח, ב.

52 על יצחק כי אתה אבינו

In the Time to Come, after Avraham and Yaakov do not plead for Israel, Yitzchak does, and Israel will say to him, "For you are our father." The attribute of judgment associated with Yitzchak is sweetened through Israel.

Shabbat 89b:4–5 שבת פ"ט ב:ד'-ה'

אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹנָתָן: מַאי דִּכְתִיב: "כִּי אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה ה׳ אָבִינוּ גּוֹאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ" — לְעָתִיד לָבֹא יֹאמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא לְאַבְרָהָם: בָּנֶיךָ חָטְאוּ לִי. אֹמַר לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, יְמָחוּ עַל קְדוּשַׁת שְׁמֶךָ. אָמַר: אֵימַר לְקֹהּ לְיַעֲקֹב דַּהֲוָה לֵיהּ צַעַר גִּידּוּל בָּנִים, אֶפְשָׁר דְּכָעֵי רַחֲמֵי עֲלַיְיהוּ. אַמַּר לֵיקֹהּ: בָּנֶיךָ חָטְאוּ. אֹמַר לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, יְמָחוּ עַל קְדוּשַׁת שְׁמֶךָ. אָמַר לָא בְּסָבֵי טַעֲמָא וְלָא ...

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53 כי אתה אבינו

The prophet's prayer for the people: "For You are our father, for Avraham has not known us, and Israel does not recognize us." The Talmud has Israel say "For you are our father" to Yitzchak in the Time to Come.

Isaiah 63:16 ישעיהו ס"ג:ט"ז

כִּי־אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה ה׳ אָבִינוּ גֹּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ׃

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our Father, Our Redeemer from everlasting is Thy name.

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54 בלק"ת בישעי'

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

KEHOT'S NOTE

להאריז"ל סי' נב.

55 ולא בכסף תגאלו

G-d's word through Isaiah: "You were sold for nothing, and not with money shall you be redeemed." The Arizal's com-

ment on this verse is cited here.

Isaiah 52:3 ישעיהו נ"ב:ג'

כִּי־כֹה אָמַר ה' חִנָּם נִמְכַּרְתֶּם וְלֹא בְכֶסֶף תִּגָּאֲלוּ׃

For thus saith the L-RD: Ye were sold for nought; And ye shall be redeemed without money.

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56 **סור מרע**

David's counsel: "Turn away from evil and do good; seek peace and pursue it." The two fragrances of the verse, myrrh and spice, are the two halves of this service.

Psalms 34:15 תהילים ל"ד:ט"ו

סוּר מֵרָע וַעֲשֵׂה־טוֹב בַּקֵּשׁ שָׁלוֹם וְרָדְפֵהוּ׃

Depart from evil, and do good; Seek peace, and pursue it.

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57 **ששה חדשים בשמן המור וששה חדשים בבשמים**

The maidens' preparation before coming to the king: "six months with oil of myrrh and six months with spices." Another discourse discusses this pairing of myrrh and spices.

Esther 2:12 אסתר ב':י"ב

וּבְהַגִּיעַ תֹּר נַעֲרָה וְנַעֲרָה לָבוֹא אֶל־הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ מִקֵּץ הֱיוֹת לָהּ כְּדָת הַנָּשִׁים שְׁנֵים עָשָׂר חֹדֶשׁ כִּי כֵן יִמְלְאוּ יְמֵי מְרוּקֵיהֶן שִׁשָּׁה חֳדָשִׁים בְּשֶׁמֶן הַמֹּר וְשִׁשָּׁה חֳדָשִׁים בַּבְּשָׂמִים וּבְתַמְרוּקֵי הַנָּשִׁים׃

Now when the turn of every maiden was come to go in to king Ahasuerus, after that it had been done to her according to the law for the women, twelve months—for so were the days of their anointing accomplished, to wit, six months with oil of myrrh, and six month with sweet odours, and with other ointments of the women —

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58 **חייב אינש לבסומי בפוריא**

Rava: "A person is obligated to become intoxicated on Purim until he does not know the difference between 'cursed is Haman' and 'blessed is Mordechai.'" The discourse on this saying also discusses myrrh.

Megillah 7b:7–8 מגילה ז' ב':ז'-ח'

אָמַר רָבָא: מֵינִיחַיֵּיב אִינִישׁ לְבַסּוֹמֵי בְּפוּרַיָּא עַד דְּלָא יָדַע בֵּין אָרוּר הָמָן לְבָרוּךְ מָרְדֳּכַי. רַבָּה וְרַבִּי זֵירָא עֲבַדוּ סְעוּדַת פּוּרִים בַּהֲדֵי הֲדָדֵי. אֵיבַסּוּם. קָם רַבָּה שַׁחְטֵיהּ לְרַבִּי זֵירָא. לְמָחָר, בָּעֵי רַחֲמֵי וְאַחֲיֵיהּ. לְשָׁנָה, אֲמַר לֵיהּ: נֵיתֵי מָר וְנַעֲבֵיד סְעוּדַת פּוּרִים בַּהֲדֵי הֲדָדֵי. אֲמַר לֵיהּ: לָא בְּכֹל שַׁעְתָּא וְשַׁעְתָּא מִתְרְחִישׁ נִיסָּא.

Rava said: One is obligated to become inebriated [with wine] on Purim until he cannot tell the difference between cursed be Haman and blessed be Mordecai. Rabbah and R. Zera joined together in a Purim feast. They became inebriated, and Rabbah arose and cut R. Zera's throat. The next day he prayed on his behalf and revived him. Next year he said: Will the master come and we will have the Purim feast together. He replied: A miracle does not take place on every occasion.

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59 **(ולקמן) ובד"ה נשא את ראש**

The discourse beginning "Take the count of the sons of Gershon" opens Likkutei Torah on Parshas Nasso, which in the printed book comes before this discourse, although the text says "below." On Merari it explains that myrrh, made from an animal's blood that congeals into a perfume, is darkness turned to light: the myrrh of the incense rises from below and draws down the myrrh of the anointing oil, and the name Merari means mor twice, joining the two (Likkutei Torah, Nasso 1:29-30).

KEHOT'S NOTE

לעיל פ' נשא. ותי' לקמן — ראה לעיל במ"מ לב, ג שבבוך 4 (לקו"ת מהדו"ק) מאמר זה בפ' אחרי.

60 **נשא את ראש בני גרשון**

G-d's command to Moshe: "Take the count of the sons of Gershon, they too, by their fathers' house, by their families." The discourse on this verse (Likkutei Torah, Nasso) explains the name Merari.

Numbers 4:22 במדבר ד':כ"ב

נָשֹׂא אֶת־רֹאשׁ בְּנֵי גֵרְשׁוֹן גַּם־הֵם לְבֵית אֲבֹתָם לְמִשְׁפְּחֹתָם׃

'Take the sum of the sons of Gershon also, by their fathers'-houses, by their families;

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PARAGRAPH 10

61 **אכלתי יערי עם דבשי**

The third clause of the verse: "I have eaten My honeycomb with My honey." Ya'ri plainly means "My honeycomb"; the discourse reads it also as ya'ar, "forest," whose trees are the angels from whom the souls receive love and awe.

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 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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62 **כל עץ נחמד**

"And Havayah Elokim made to grow from the ground every tree that is pleasant to the sight and good for food." The phrase is borrowed for the "trees" of the forest, ya'ar, which are the angels.

Genesis 2:9 בראשית ב':ט'

וַיַּצְמַח ה' אֱלֹקִים מִן־הָאֲדָמָה כָּל־עֵץ נֶחְמָד לְמַרְאֶה וְטוֹב לְמַאֲכָל וְעֵץ הַחַיִּים בְּתוֹךְ הַגָּן וְעֵץ הַדַּעַת טוֹב וָרָע׃

And out of the ground made the L-RD G-d to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

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63 **ישראל עלו במחשבה**

Six things preceded the creation of the world; some were created, and some arose in thought to be created, among them "the Patriarchs and Israel." The souls' root in G-d's thought is higher than that of the angels.

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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64 **והיו לבשר אחד**

"Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh." Used for the union of the masculine and feminine waters.

Genesis 2:24 בראשית ב':כ"ד

עַל־כֵּן יַעֲזָב־אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד׃

Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.

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65 **מאן ביתה**

"Who are her household? All those who join with her at night are called her household, the members of her house." The Ramaz's comment on these words is cited for the souls rising as feminine waters.

Zohar, Emor 9:29–11:36 ספר הזהר, אמור ט':כ"ט-י"א:ל"ו

1The first 23 lines of the Hebrew text are not found in our translation.HE SHALL NOT PROFANE HIS SEED AMONG HIS PEOPLE. Whoever discharges his semen without purpose will never be allowed to behold the divine Presence,1v. T. B. Niddah, 13a. and such a one is called wicked. This is not the case, however, if a man's wife does not conceive; still, a man should pray that G-d should provide him a fitting vessel so that his seed should not be spoilt. For he who discharges his seed into a ...

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

PARAGRAPH 11

66 **שתיתי יייני עם חלבי**

The fourth clause of the verse: "I have drunk My wine with My milk." Wine and milk are explained as the intellect of Imma and of Abba.

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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67 **השמים מספרים**

"The heavens declare the glory of G-d." The opening words of another discourse where the intellect of Abba enclothed in Z'eir Anpin is discussed.

Psalms 19:2 תהילים י"ט:ב'

הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֵל וּמַעֲשֵׂה יָדָיו מַגִּיד הָרָקִיעַ׃

The heavens declare the glory of G-d, and the firmament showeth His handiwork;

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68 **ומסגיאו חלבא דיניק**

The Zohar compares the spring that will rise from the Temple court and flow to the eastern sea to a mother holding her son: "from the abundance of the milk that he nurses" his mouth fills and he grows, and he pours milk back into his mother's mouth. The Alter Rebbe uses it for the milk that makes the attributes of Z'eir Anpin grow.

Zohar, Sh'lach 34:252–260 ספר הזהר, שלח לך ל"ד:רנ"ב-ר"ס

69 **טובה הארץ**

Yehoshua and Kalev to the people: "The land that we passed through to spy it out, the land is very, very good." The opening of a discourse in Parshas Sh'lach on "flowing with milk and honey."

Numbers 14:7 במדבר י"ד:ז'

וַיֹּאמְרוּ אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבַרְנוּ בָהּ לָתוּר אֹתָהּ טוֹבָה הָאָרֶץ מְאֹד מְאֹד׃

And they spoke unto all the congregation of the children of Israel, saying: 'The land, which we passed through to spy it out, is an exceeding good land.

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70 **ולבן שנים מחלב**

From Yaakov's blessing to Yehudah: "His eyes are red from wine, and his teeth white from milk." Another discourse on milk, in Parshas Vayechi.

Genesis 49:12 בראשית מ"ט:י"ב

חַכְלִילִי עֵינַיִם מִיָּיִן וּלְבֶן־שִׁנַּיִם מֵחָלָב׃

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

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71 **מי יתנך**

"Who will make you as a brother to me, who nursed at my mother's breasts." A discourse on nursing, in Parshas Terumah.

Song of Songs 8:1 שיר השירים ח׳:א׳

מִי יִתֶּנְךָ כְאָח לִי יוֹנֵק שְׁדֵי אִמִּי אֶמְצָאֲךָ בַחוּץ אֶשָּׁקְךָ גַּם לֹא־יָבֻזוּ לִי׃

Oh that thou wert as my brother, That sucked the breasts of my mother! When I should find thee without, I would kiss thee; Yea, and none would despise me.

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72 **וארא אל אברהם**

"And I appeared to Avraham, to Yitzchak and to Yaakov as Kel Shaddai." The discourse on this verse links Shaddai with nursing.

Exodus 6:3 שמות ו׳:ג׳

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

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

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73 **ברכות שדים**

From Yaakov's blessing to Yosef: "the blessings of the breasts and of the womb." Cited for the link between Shaddai and shadayim.

Genesis 49:25 בראשית מ״ט:כ״ה

מֵאֵל אָבִיךָ וְיַעְזְרֶךָּ וְאֵת שַׁדַּי וִיבָרְכֶךָּ בִּרְכֹת שָׁמַיִם מֵעָל בִּרְכֹת תְּהוֹם רֹבֶצֶת תָּחַת בִּרְכֹת שָׁדַיִם וָרָחַם׃

Even by the G-d of thy father, who shall help thee, And by the Almighty, who shall bless thee, With blessings of heaven above, Blessings of the deep that coucheth beneath, Blessings of the breasts, and of the womb.

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74 **רחוצות בחלב**

"His eyes are like doves by the streams of water, bathed in milk." The Zohar reads it of the milk of Imma.

Song of Songs 5:12 שיר השירים ה׳:י״ב

עֵינָיו כְּיוֹנִים עַל־אֲפִיקֵי מָיִם רְחֻצוֹת בֶּחָלָב יֹשְׁבוֹת עַל־מִלֵּאת׃

His eyes are like doves Beside the water-brooks; Washed with milk, And fitly set.

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75 **רחוצות בחלב**

When the eyes blaze red with judgment, the holy Atik shines its whiteness into Imma, she fills with milk and nurses all, and the eyes are bathed "in the milk of Imma, which flows constantly and never stops." A source for milk as the kindness that nurses Z'eir Anpin.

Zohar, Mishpatim 22:520–528 ספר הזהר, משפטים כ״ב:תק״כ-תקכ״ח

76 Kehot's note points to Zohar, Mishpatim 21:519 for these words.

Zohar, Mishpatim 21:519 ספר הזהר, משפטים כ״א:תק״י״ט

PARAGRAPH 12

77 **אכלו רעים**

The fifth clause of the verse: "Eat, friends." The friends are the souls of Israel.

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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78 **למען אחי ורעי**

David, praying for Jerusalem: "For the sake of my brothers and my friends, I will now speak peace within you." Here the words are read as said of the souls of Israel, the friends of Z'eir Anpin. (context: Steinsaltz Tanakh)

Psalms 122:8 תהילים קכ״ב:ח׳

לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה־נָּא שָׁלוֹם בָּךְ׃

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

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KEHOT'S NOTE

תהלים קכב, ח.

79 **תורתו אומנתו פטור מתפלה**

Companions occupied in Torah interrupt for the Shema but not for prayer; Rabbi Yochanan said this applies to those like Rabbi Shimon bar Yochai and his companions, "whose Torah is their occupation." The Alter Rebbe explains that such study draws down the Infinite Light itself.

Shabbat 11a שבת י״א א

KEHOT'S NOTE

שבת יא, א.

80 **ואהיה אצלו אמון**

The Torah, speaking as wisdom: "Then I was with Him as a nursling, and I was [His] delight day by day."

Proverbs 8:30 משלי ח׳:ל׳

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

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

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משלי ח, ל-לב.

PARAGRAPH 13

86 **שתו ושכרו דודים**

> The last clause of the verse: "Drink and become drunk, beloved ones (dodim)." Dodim can also mean "love" (as in "your love is better than wine"); following the Zohar, the beloved ones are Z'eir Anpin and Nukva. (context: Steinsaltz Tanakh)

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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87 **כלתה נפשי**

> The psalmist's longing for the Temple: "My soul longs, indeed it pines (kalsah), for the courts of Havayah." The pining of the soul is the fiery thirst of the dodim.

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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88 **הוי כל צמא לכו למים**

> "Ho, everyone who is thirsty, come to the water." Water quenches the thirst of the dodim and cools the lower severities.

Isaiah 55:1 ישעיהו נ״ה:א׳

הוֹי כָּל־צָמֵא לְכוּ לַמַּיִם וַאֲשֶׁר אֵין־לוֹ כֶּסֶף לְכוּ שִׁבְרוּ וֶאֱכֹלוּ וּלְכוּ שִׁבְרוּ בְלוֹא־כֶסֶף וּבְלוֹא מְחִיר יַיִן וְחָלָב׃

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

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89 **והי' מספר בנ"י**

> "And the number of the children of Israel shall be as the sand of the sea." The opening words of another discourse where water and thirst are discussed.

Hosea 2:1 הושע ב׳:א׳

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִמַּד וְלֹא יִסָּפֵר וְהָיָה בִּמְקוֹם אֲשֶׁר־יֵאָמֵר לָהֶם לֹא־עַמִּי אַתֶּם יֵאָמֵר לָהֶם בְּנֵי אֵל־חָי׃

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: 'Ye are not My people', it shall be said unto them: 'Ye are the children of the living G-d.'

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81 **ושעשועי את בני אדם**

> "Playing in His inhabited world, and my delights are with the children of men." The delights are the reasons of the mitzvos, rooted in Chochmah.

Proverbs 8:31 משלי ח׳:ל״א

מְשַׂחֶקֶת בְּתֵבֵל אַרְצוֹ וְשַׁעֲשָׁעַי אֶת־בְּנֵי אָדָם׃

Playing in His habitable earth, And my delights are with the sons of men.

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82 **ודברי . . אשר שמתי**

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

KEHOT'S NOTE

ישע' סוס"י נט.

83 **אשר שמתי בפיך**

> "My spirit that is upon you, and My words that I have placed in your mouth, shall not depart from your mouth." The words of Torah a person speaks are G-d's own words.

Isaiah 59:21 ישעיהו נ״ט:כ״א

וַאֲנִי זֹאת בְּרִיתִי אוֹתָם אָמַר ה׳ רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרַי אֲשֶׁר־שַׂמְתִּי בְּפִיךָ לֹא־יָמוּשׁוּ מִפִּיךָ וּמִפִּי זַרְעֲךָ וּמִפִּי זֶרַע זַרְעֲךָ אָמַר ה׳ מֵעַתָּה וְעַד־עוֹלָם׃

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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84 **כולם בחכמה עשית**

> "You have made them all with wisdom." The Infinite Light is enclothed in Chochmah throughout the worlds.

Psalms 104:24 תהילים ק״ד:כ״ד

מָה־רַבּוּ מַעֲשֶׂיךָ ה׳ כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ׃

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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KEHOT'S NOTE

תהלים קד, כד.

85 **ואהי' אצלו . . ושעשועי את בנ"א**

> The words here quote Proverbs 8:30-32; the passage is shown below.

Proverbs 8:30–32 משלי ח׳:ל׳-ל״ב

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת׃ מְשַׂחֶקֶת בְּתֵבֵל אַרְצוֹ וְשַׁעֲשָׁעַי אֶת־בְּנֵי אָדָם׃ וְעַתָּה בָנִים שִׁמְעוּ־לִי וְאַשְׁרֵי דְּרָכַי יִשְׁמֹרוּ׃

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him, Playing in His habitable earth, And my delights are with the sons of men. Now therefore, ye children, hearken unto me; For happy are they that keep my ways.

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KEHOT'S NOTE

90 **אשר ברא ששון ושמחה**

Among the wedding blessings: "Who created joy and gladness, groom and bride," and "Gladden the beloved friends, as You gladdened Your creation in the Garden of Eden of old." Joy is the level of wine, the severities of Imma that become kindnesses.

Ketubot 8a:6–7 כתובות ח' א:ו'-ז'

"בָּרוּךְ אַתָּה ה', אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּרָא שָׂשׂוֹן וְשִׂמְחָה, חָתָן וְכַלָּה, גִּילָה, רִנָּה, דִּיצָה, חֶדְוָה, אַהֲבָה וְאַחֲוָה וְשָׁלוֹם וְרֵיעוּת. מְהֵרָה ה' אֱלֹקֵינוּ יִשָּׁמַע בְּעָרֵי יְהוּדָה וּבְחוּצוֹת יְרוּשָׁלַיִם קוֹל שָׂשׂוֹן וְקוֹל שִׂמְחָה, קוֹל חָתָן וְקוֹל כַּלָּה, קוֹל מִצְהֲלוֹת חֲתָנִים מֵחוּפָּתָם וּנְעָרִים מִמִּשְׁתֵּה נְגִינָתָם, בָּרוּךְ אַתָּה ה', מְשַׂמֵּחַ חָתָן עִם הַכַּלָּה". לֵוִי אִיקְלַע לְבֵי רַבִּי בְּהִלּוּלֵיהּ דְּרַבִּי שִׁמְעוֹן בַּרְיהּ, בָּרִיךְ חֲמֵשׁ. רַב אַסִּי אִיקְלַע לְבֵי רַב אָשֵׁי בְּהִלּוּלֵיהּ דְּמָר בְּרֵיהּ, בָּרִיךְ שֵׁית.

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91 **רשפי אש**

"Its flashes are flashes of fire, a flame of Kah." The image of the lower severities of Z'eir Anpin and Nukva.

Song of Songs 8:6 שיר השירים ח':ו'

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

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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92 **אסרי לגפן**

From Yaakov's blessing to Yehudah: "Binding his foal to the vine." The opening words of the discourse that identifies wine with the "white wine" of Atik.

Genesis 49:11 בראשית מ"ט:י"א

אֹסְרִי לַגֶּפֶן עִירֹה וְלַשֹּׂרֵקָה בְּנִי אֲתֹנוֹ כִּבֵּס בַּיַּיִן לְבֻשׁוֹ וּבְדַם־עֲנָבִים סוּתֹה:

Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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93 **צאינה וראינה**

"Go out and gaze, O daughters of Zion, at King Shlomo." The discourse on this verse explains the superiority of oil over wine.

Song of Songs 3:11 שיר השירים ג':י"א

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

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

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94 **אעשה לו עזר כנגדו**

"It is not good for the man to be alone; I will make him a helper corresponding to him." The Zohar reads the helper as the Mishnah.

Genesis 2:18 בראשית ב':י"ח

וַיֹּאמֶר ה' אֱלֹקִים לֹא־טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לּוֹ עֵזֶר כְּנֶגְדּוֹ:

And the L-RD G-d said: 'It is not good that the man should be alone; I will make him a help meet for him.'

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95 **דא משנה אתתא דההוא נער**

The Zohar reads "I will make him a helper corresponding to him": "This is the Mishnah, the wife of that lad, and she is the maidservant of the Shechinah." Another discussion of this statement is pointed to here.

Zohar, Bereshit 24:264–25:273 ספר הזהר, בראשית כ"ד:רס"ד-כ"ה:ער"ג

On this account G-d said, "It is not good that the man should be alone; I will make him an help meet for him" (Gen. 2, 18). This help is the Mishnah (the oral Law), the handmaid of the Shekinah. If Israel deserve well, it is a help to them in the captivity from the side of the permitted, the clean, and the proper; if they do not deserve well, it is a hindrance to them from the side of the unclean, the unfit, and the forbidden, the clean, the ...

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

96 **בשעתא דקב"ה אתחזי על גנתא כל גנתא אתכנש ולא מתפרש מעדן**

At midnight the Holy One, blessed be He, goes out to Gan Eden to delight with the tzaddikim, and "at the hour when the Holy One, blessed be He, appears over the garden, the whole garden is gathered together and is not separated from Eden." The Alter Rebbe infers that then the garden receives from the essence of Eden.

Zohar, Bo 4:92–5:101 ספר הזהר, בא ד':צ"ב-ה':ק"א

The esoteric significance of it is as follows. At the hour when the L-rd thus shows Himself in the Garden, all the Garden assembles and keeps close to Eden, from whence the stream of life flows forth into numerous channels. The Garden is called "the Bundle of Life", and in it the pious are beatified with the light of the world to come. And at the hour when the Holy One, blessed be He, reveals Himself to these saints, a voice is heard, crying: "Awake, O north wind, come, O ...

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97 **ונהר יוצא מעדן להשקות את הגן**

"And a river goes out of Eden to water the garden." The measured flow that Gan Eden ordinarily receives.

Genesis 2:10 בראשית ב':י'

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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98 **ששים המה מלכות**

"There are sixty queens and eighty concubines." The opening words of the discourse on the superiority of the spring over the river.

Song of Songs 6:8 שיר 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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99 **ומעין מבית ה' יצא**

The prophet's vision of the day of redemption: "And a spring shall go out of the House of Havayah and water the valley of Shittim." A spring, a source, stands above the river that goes out of Eden. (context: Steinsaltz Tanakh)

Joel 4:18 יואל ד:יח

וְהָיָה בַיּוֹם הַהוּא יִטְּפוּ הֶהָרִים עָסִיס וְהַגְּבָעוֹת תֵּלַכְנָה חָלָב וְכָל־אֲפִיקֵי יְהוּדָה יֵלְכוּ מָיִם וּמַעְיָן מִבֵּית ה' יֵצֵא וְהִשְׁקָה אֶת־נַחַל הַשִּׁטִּים׃

And it shall come to pass in that day, That the mountains shall drop down sweet wine, And the hills shall flow with milk, And all the brooks of Judah shall flow with waters; And a fountain shall come forth of the house of the L-RD, And shall water the valley of Shittim.

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100 **מעין גנים**

"A spring of gardens, a well of living waters, and flowing streams from Lebanon." The Alter Rebbe suggests that "a spring" refers to the intellect of Abba.

Song of Songs 4:15 שיר השירים ד:טו

מַעְיַן גַּנִּים בְּאֵר מַיִם חַיִּים וְנֹזְלִים מִן־לְבָנוֹן׃

Thou art a fountain of gardens, A well of living waters, And flowing streams from Lebanon.

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101 **ר' שמעון אמר בשעתא דאתפליג לילי'א**

Rabbi Shimon teaches that at the hour when the night is divided, the holy crown is aroused and with her the male, the higher Chesed, so that in one moment one strikes and the other heals: Egypt was struck and Israel healed. Cited for what takes place at midnight.

Zohar, Bo 4:80–92 ספר הזהר, בא ד':פ-צ"ב

R. Simeon interpreted it in a similar way: at the moment when the night was divided and the Holy Crown (the Sefirah Kether) was moved to unite with the masculine principle which is the supernal Grace- for they never manifest themselves one without the other- one smote and the other healed.

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

102 **שרגא דדליק אתחזי בליליא בימא אסתרת**

In the Tosefta in Vayechi: "A lamp that burns is seen at night; by day its light is hidden." Cited for the light revealed at night.

Zohar, Vayechi 45:470–473 ספר הזהר, ויחי מ"ה:תע"ע-תע"ג

103 **וילקט יוסף**

"And Yosef gathered all the money that was found in the land of Egypt." The opening words of the discourse on the light that was sown in the garden.

Genesis 47:14 בראשית מ"ז:י"ד

וַיְלַקֵּט יוֹסֵף אֶת־כָּל־הַכֶּסֶף הַנִּמְצָא בְאֶרֶץ־מִצְרַיִם וּבְאֶרֶץ כְּנַעַן בַּשֶּׁבֶר אֲשֶׁר־הֵם שֹׁבְרִים וַיָּבֵא יוֹסֵף אֶת־הַכֶּסֶף בֵּיתָה פַּרְעֹה׃

And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought; and Joseph brought the money into Pharaoh's house.

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104 Rabbi Shimon in the Zohar reads "Eat, friends" of the level above and "drink and become drunk, beloved ones" of the level below. The friends (re'im) are Eden and the river that goes out of it, which are never parted, while the beloved ones (dodim) long for each other and are together only at times; the Alter Rebbe identifies the dodim as Z'eir Anpin and Nukva.

Zohar, Vayikra 2:29–3:41 ספר הזהר, ויקרא ב':כ"ט-ג':מ"א

R. Simeon said: 'All these explanations are good, but the real truth is that "friends" refers to those above and "beloved" to those below.' 'Who', asked R. Eleazar, 'are those above and those below?' 'This is a good question', he replied. 'Those in the higher realm who are fast friends and never separate are called "friends", whereas those below who unite only at certain times are called "beloved ones".

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

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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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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