LIKKUTEI TORAH · THE CHASSIDISHE PARSHA

פרשת צו

Parshas Tzav

The 12 maamarim of Likkutei Torah on the parsha.

The Hebrew, a translation, a short explanation of every section, and the sources

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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

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"And you shall eat, eating and being satisfied, and you shall praise the Name"

Eating is elevation: food descends from the angels, and the human soul that eats it raises its sparks to their root; in the future even today's lofty souls will be "eaten" and raised by new souls from sovev kol almin. This explains Joel's doubled blessing and the Midrash on Aharon's offering: the refiner becomes the refined, and Malchus, now a silent receiver, will become the crown and the giver, so that no one will be ashamed.

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 Joel 2:26, which the Yalkut calls a doubled blessing. Physical food is the last descent of spiritual nourishment: the angels' food is the strength to grasp G-dliness, and through myriads of angels, the "innards" of creation, it becomes grain, animals and birds. Its purpose is to be eaten by a human being, whose soul is more inward than the angels and who, as "the face of a man," raises the fallen sparks. In the future today's souls will be "animals" compared with new souls from sovev kol almin and will be raised through the Leviathan and the Wild Ox: "you shall eat, eating." Then Malchus will become "the crown of her husband," a giver with a voice, and the receiver's shame will end. "Wondrously" is also read as "setting apart": even from the supernal Pele, G-d desires the deeds of the righteous. The second section applies this to Vayikra Rabbah: Aharon, who "eats" all the offerings, brings one himself, because to receive the anointing oil from above Chochmah he must become "refined"; hence "on the day of his anointing" and the masculine zeh.

OUTLINE

1 The verse and the purpose of eating ¶1–3

Joel's doubled blessing; the worlds of Beriah, Yetzirah and Asiyah, each with souls and angels; the angels' food is the strength to grasp G-dliness, and it descends through myriads of angels, the "innards," until it becomes physical food.

2 Food, angels and man ¶4

Every blade of grass has its mazal, rooted in the angels of Beriah; animals and birds descend from the faces of the Chariot. Food exists to be eaten by man, whose soul is more inward than the angels and who, from the middle line, raises the sparks of Tohu to their root.

3 Eating what was eaten: the souls of the future ¶5–6

Today's souls are "animals" compared with the new souls from sovev kol almin and will be raised through the Leviathan and the Wild Ox. Then Malchus will become Keser, "the crown of her husband," in returning light: "Who has dealt wondrously with you."

4 The end of shame ¶7–9

The receiver is ashamed, like the bride who turns her face; in the future Malchus will give and "the voice of the bride" will be heard. The doubled blessing; lehafli as setting apart, even from the supernal Pele which darkness is as light; a reward of one's own, not "bread of shame."

5 Out of the eater came forth food ¶10–16

The Midrash compares Aharon's offering to Shimshon's riddle. The altar's eating and man's eating; the refiner must already be refined, which is why one prays before eating; Aharon is Mah, yet becomes "refined," as today's souls will become food for higher ones and the lion yields honey for the "sun" of Havayah.

6 On the day of his anointing ¶17–21

The anointing oil comes from above Chochmah of Atzilus, so Aharon becomes "refined" to receive it. "Day" is revelation, drawn into every day forever, as with the princes' offerings; and Aharon's offering alone is called zeh, the masculine, unlike the zos of the other offerings.

KEY CONCEPTS

Refinement (birur) בירור

Separating and raising the sparks of holiness hidden in the physical world, such as the sparks in food. The one who refines must itself already be refined.

The Names Mah and Ban שם מ"ה ושם ב"ן

Two forms of the Name Havayah: Mah (45), the principle of Tikkun that refines, and Ban (52), the realm of fallen sparks that is refined. Aharon is of the level of Mah; zos is Ban.

The faces of the Chariot פני אריה, שור, נשר ואדם

Ezekiel's living creatures: the lion that eats the offerings, the ox and the eagle from which animals and birds descend, and the face of a man, the inner level, from which the human being raises them.

The new souls of the future נשמות חדשות שיתגלו לעתיד

Souls to be revealed in the Time to Come from sovev kol almin, the circle above the kav. Compared with them, today's souls are "animals" that need to be raised.

A woman of valor, the crown of her husband אשת חיל עטרת בעלה

Malchus, now a silent receiver, will rise in returning light to be Keser and the giver; then her voice will be heard and the receiver's shame will end.

Koach mah כ"ח מ"ה

Chochmah read as "the power of what": self-nullification, which has endless degrees, so that even Aharon is "refined" in relation to the higher Chochmah of the anointing oil.

Zeh and zos זה וזאת

The masculine and feminine forms of "this." Zos is Nukva, the Name Ban, which is refined; zeh, said only of Aharon's offering, is the masculine, giving level.

SECTION 1 • ¶1–3

The verse and the purpose of eating

1 ואכלתם אכול[1] ושבוע והללתם[2] את שם ה' אלהיכם אשר עשה עמכם להפליא ולא יבושו עמי לעולם (ביואל סי' ב').

"And you shall eat, eating and being satisfied, and you shall praise the Name of Havayah your G-d, Who has dealt wondrously with you; and My people shall never be ashamed" (in Joel, chapter 2).

> The maamar opens with Joel 2:26, part of the prophet's promise of plenty after the years of the locust: Israel will eat and be satisfied, praise G-d for His wonders, and never again be ashamed. Each phrase, the doubled "eat, eating," the "wonder," and the end of shame, will be read as a picture of the elevation of the Time to Come.

ובילקוט שם[3] וכשהוא מברך את הצדיקים כופל את ברכתם[4] ואכלתם כו' ולא יבושו כו'.

And in the Yalkut there: "And when He blesses the righteous, He doubles their blessing: 'And you shall eat,' etc., 'and [My people] shall not be ashamed,' etc."

> The Yalkut Shimoni, a medieval anthology of Midrash, cites Rabbi Levi on this verse: G-d curses the wicked with shame and doubles it, and when He blesses the righteous He doubles their blessing. Paragraph 8 will explain what the two halves of the blessing are.

הנה ענין כוונת האכילה הוא כי יש נשמות ומלאכים בבחי' ההשתלשלות העולמות בי"ע ולכבודי בראתיו[5] יצרתיו כו' ויש מלאכים דבריאה ויש מלאכים דיצי' [דיצירה] ויש מלאכים דעשי' [דעשיה].[6]

Now, the matter of the intent in eating is that there are souls and angels at the level of the chain of descending worlds (hishtalshelus), the worlds of Beriah (Creation), Yetzirah (Formation) and Asiyah (Action): "For My glory I created him, I formed him," etc. There are angels of Beriah, there are angels of Yetzirah, and there are angels of Asiyah.

> Now the Alter Rebbe turns to the inner purpose of eating, on which the whole explanation depends, and begins with the order of creation. Below the World of Atzilus stand three created worlds, Beriah, Yetzirah and Asiyah, which Kabbalah finds in the verbs of Isaiah 43:7, "I created him, I formed him, indeed I made him"; each has souls and its own angels, and the Kehot note adds, citing Or HaTorah, that the seraphim belong to Beriah, the ordinary angels to Yetzirah and the ofanim to Asiyah.

2 והנה למעלה המזון של המלאכים הוא מה שנמשך להן כח ועוז רוחני[7] להיות משיגים אלהותו יתי ולהיות עובדים אותו בכל לבם,

Now above, the food of the angels is the spiritual strength and might that is drawn down to them, so that they may grasp His G-dliness, may He be blessed, and serve Him with all their heart.

> The angels' "food" is not physical. It is the spiritual strength drawn down to them so that they can grasp G-dliness and serve G-d with all their heart: their nourishment is understanding and the power to serve.

וכמ"ש ברבות ס"פ משפטים ע"פ כי שמי בקרבו[8] לפי שאין מלאכי השרת ניזונין אלא מזיו שכינה[9] שנאמר ואתה מחיה[10] את כולם[11] ועיין פי' ואתה מחיה בזח"ב [בזהר חלק ב'] ר"פ ואתה תצוה דקע"ט ע"ב.

And as is written in [Midrash] Rabbah, at the end of Parshas Mishpatim, on the verse "For My Name is within him": "Because the ministering angels are nourished only by the radiance of the Shechinah (Divine Presence), as it is said, 'And You give life to them all.'" And see the explanation of "And You give life" in the Zohar, Part II, at the beginning of Parshas Ve'atah Tetzaveh, folio 179b.

> Shemos Rabbah, on "For My Name is within him" (said of the angel G-d sends before Israel), teaches that the ministering angels are nourished only by the radiance of the Shechinah, citing Nehemiah's "You give life to them all." The Zohar at the opening of Parshas Tetzaveh explains the words "And You" in that verse.

3 ובהשתלשלות המדרגות ע"י ריבוי רבבות ממוצעים שהם המלאכים שבכל העולמות שעובר השפע דרך שם וביניהם ונקי וכל קרבי[12] שהם בחי' קרביים[13] שדרך בם עובר השפע והמאכל ועי"ז נתהוה מזה מאכל גשמי.

And in the chain of descent (hishtalshelus) of the levels, by means of a multitude of myriads of intermediaries—namely the angels in all the worlds, through which and among which the flow passes, and which are called "and all my innards," for they are the level of innards, through which the flow and the food pass—through this, physical food comes into being from it.

> The flow of divine life descends through countless myriads of angels, the intermediaries, which are called "and all my innards" (Psalms 103:1, where plainly David calls on all that is within him to bless G-d). As food passes through the body's inner organs, the flow passes through the angels until physical food comes into being; in Likkutei Torah, Sh'lach, the Alter Rebbe adds that these angels refine the flow from above, as the innards sort food into the blood that gives life and the waste that is expelled.

SECTION 2 • ¶4

Food, angels and man

4 וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] אין לך עשב מלמטה[14] שאין לו מזל מלמעלה שמכה בו[15, 16, 17, 18] שהמזל הוא כח רוחני וגבוה מעל גבוה[19] שומר וגבוהים עליהם עד שמגיע בשרש כל השרשים במלאכים העליונים דבריאה שמקבלים כח ועוז מדבר ה' יתי להיות משיגים באלהות

As our Sages, of blessed memory, said: "There is no blade of grass below that does not have a mazal above that strikes it." For the mazal is a spiritual force, and "one higher than the high watches, and higher ones are above them," until it reaches the root of all the roots, in the supernal angels of the World of Beriah (Creation), who receive strength and might from the word of G-d, may He be blessed, so as to grasp G-dliness.

> The Midrash teaches that every blade of grass has a mazal, a heavenly force (literally a constellation), that "strikes" it and tells it to grow. The Alter Rebbe calls the mazal a spiritual force and, with Koheles' "one higher than the high watches," describes a ladder of such forces, level above level, up to the root of all roots: the highest angels, those of Beriah, who receive from G-d's word the strength to grasp G-dliness.

ומהם נשתלשל ונתהווה המאכל גשמי שמבחי' פני שור שבמרכבה שהם מלאכים שמבחי' גבורה נמשך למטה נפש הבהמות ומבחי' פני נשר נמשכו העופות כו'

And from them physical food descended and came into being: from the level of the face of the ox in the Chariot, which are angels from the level of Gevurah (restraint), the soul of the animals is drawn down below, and from the level of the face of the eagle the birds were drawn down, etc.

> From these angels physical food comes into being step by step, through the Chariot (Merkavah), Ezekiel's vision of four living creatures bearing the divine Throne, each with the faces of a man, a lion, an ox and an eagle. The souls of animals derive from the "face of the ox," which is on the left, the side of Gevurah, and the birds from the "face of the eagle."

וכשמתגלה למעלה מזון רוחני והשפעה למלאכים אזי בהשתלשלות וירידות המדרגות מתגלה למטה ג"כ ברכת השנה וכל מיני תבואתה

And when spiritual food and influence for the angels are revealed above, then, through the chain of descent (hishtalshelus) and the descents of the levels, the blessing of the year and all kinds of its produce are revealed below as well.

> The two levels move together: when spiritual nourishment is revealed to the angels above, then, as it descends from level to level, a blessed year and abundant crops appear below. Material plenty is the lowest echo of the angels' spiritual food.

(ועי' בזהר ס"פ מקץ דף ר"ד ע"א וע"ב ודף קצ"ד ע"א בענין שני השבע או ההפך ח"ו [חס ושלום], ובזהר פ' אחרי דנ"ט ע"ב בענין המטר).

(And see in the Zohar, at the end of Parshas Miketz, folio 204a and b, and folio 194a, on the matter of the years of plenty, or the reverse, G-d forbid; and in the Zohar, Parshas Acharei, folio 59b, on the matter of the rain.)

> Two passages of the Zohar are cited in support. At the end of Parshas Miketz it speaks of the days of good and the days of evil, the years of plenty and the years of famine, and in Parshas Acharei it tells of a time the world needed rain; both treat material plenty or lack as the outcome of what happens above.

והמכוון בירידה זו הוא כשיאכל האדם ששרשו ג"כ משם שיש נשמות דבריאה והם בבחי' פנימי' [פנימיות / פנימית] יותר מן המלאכים, וכמ"ש במ"א בד"ה אני ישנה ולבי ער[20] ובד"ה מזמור שיר חנוכת הבית,[21,22]

And the intent of this descent is that the human being, whose root too is from there, should eat [it]; for there are souls of Beriah, and they are at a more inward level (pnimiyus) than the angels, as is explained elsewhere, in the discourse beginning "I sleep, but my heart is awake," and in the discourse beginning "A psalm, a song for the dedication of the House."

> The purpose of food's descent is that a human being should eat it. The human soul also has its root in Beriah, but souls are more inward than angels, so food rooted in the angels reaches a being higher than its own source. In Likkutei Torah, V'Zos HaBerachah ("A psalm, a song for the dedication of the House"), the Alter Rebbe explains that souls surpass angels: they are of the inner dimension, bare of any limiting garment while the angels have "bodies" of wind and fire, and drawn from Chochmah, the source of the Torah.

וכשיאכל אותם הן מוסיפים בו כח ושכל להיותם מבחי' אלה המלכים לפני מלך מלך[23] כו' אלא שירדו

And when he eats them, they add strength and intellect to him, because they are from the level of "these are the kings... before any king reigned," etc., only they descended.

> When a person eats, the food adds strength and intellect to him, because its sparks come from "the kings who reigned before any king reigned" (Genesis 36:31), which Kabbalah reads as the world of Tohu (chaos), whose lofty lights shattered and fell into the lower world.

וע"י שיאכל אותם הוא מעלה אותם לשרשם בבחי' הפנימית שהוא בחי' פני אדם לארבעתן,[24] שלכך האדם דייקא יוכל להעלותן להיותו מבחי' קו האמצעי שמבריח מן הקצה[25] כו'. ועמ"ש מזה בד"ה כה תברכו את בנ"י [בני ישראל].[26, 27, 28]

And by eating them he raises them to their root, in the inner level, which is the level of "the face of a man, for the four of them." That is why specifically the human being can raise them: because he is from the level of the middle line, which "passes through from end [to end]," etc. And see what is written about this in the discourse beginning "Thus shall you bless the children of Israel."

> Because these sparks fell, they need raising: by eating them, a person lifts them to their root in the inner level, the "face of a man" that each of Ezekiel's creatures has. Man can do this because he stems from the middle line, the central column between right and left, which, like the middle bar of the Tabernacle that "passes from end to end," joins all sides. In Likkutei Torah, Nasso ("Thus shall you bless"), the Alter Rebbe explains that the four creatures together are the level of man, so all of them rise when a person's soul cleaves to G-d.

SECTION 3 · ¶5–6

Eating what was eaten: the souls of the future

5 והנה כמו שהמלאכים דעתה נחשבים לבחינת בהמות לגבי הנשמות כי בשרש שרשן הן מבחי' בהמות וחיות שבמרכבה שהם בחי' מקבלים מן האדם העליון,

Now, just as the angels of the present are considered the level of animals in relation to the souls, for at the root of their root they are from the level of the animals and the chayos (living creatures) of the Chariot, which are the level of recipients from the supernal Man,

> An analogy to the present order: today's angels count as "animals" compared with souls, because at their deepest root they come from the animals and the chayos, the living creatures of Ezekiel's Chariot, which receive from the "supernal Man" enthroned above them (Ezekiel 1:26). Tanya, chapter 39, explains that the angels are called chayos and "animals" because they have no free choice and their love and awe are natural to them.

כך אפי' [אפילו] הנשמות דעתה לגבי הנשמות שיתגלו לעתיד נקי' ג"כ בהמות כדאיתא ברע"מ [ברעיא מהימנא] שיש נשמות בחי' בהמות כו' ע"ש.

so even the souls of the present, in relation to the souls that will be revealed in the Time to Come, are also called animals, as is stated in the Raaya Mehemna, that there are souls [that are] the level of animals, etc.; see there.

> In the same way, even present-day souls, compared with the souls to be revealed in the future, are called "animals"; the Raaya Mehemna ("the Faithful Shepherd"), a section of the Zohar, speaks of souls at the level of animals.

(ועיין מענין הנשמות החדשות שיתגלו לעתיד בספר הגלגולים[29] פרק ז', וקרוב לסופו בד"ה ענין נשמות חדשות, ובמ"ח מסכת השגת הנשמות, ובהרמ"ז [ובהרב משה זכות] ר"פ תולדות גבי ועטרותיהם בראשיהם).[30]

(And on the matter of the new souls that will be revealed in the Time to Come, see Sefer HaGilgulim, chapter 7, and near its end, in the passage beginning "The matter of new souls"; and Mishnas Chassidim, Tractate Hasagas HaNeshamos; and the Ramaz (Rabbi Moshe Zacuto), at the beginning of Parshas Toldos, on "and their crowns on their heads.")

> A parenthesis gives sources on the "new souls" of the future: Sefer HaGilgulim, a Kabbalistic work on the transmigration of souls, in chapter 7 and near its end; Mishnas Chassidim, a Kabbalistic work arranged in tractates; and the Ramaz on the righteous who sit "with their crowns on their heads." In Likkutei Torah, Behar, the Alter Rebbe returns to this maamar: following Sefer HaGilgulim, chapter 7, the new souls will be drawn from sovev itself, above the kav, and the souls of the righteous will be crowned with them in the seventh millennium.

ולפיכך יצטרכו גם המה להתעלות באותן הנשמות והיינו ע"י שיתגשמו וירדו בבחינת מאכלים הגשמים לויתן ושור הבר.

Therefore they too will need to be elevated within those souls, namely by becoming physical and descending to the level of physical foods: the Leviathan and the Wild Ox (Shor HaBar).

> Therefore the present souls will also need to be elevated, by being included in those higher souls. This will come about when they take on physical form as the Leviathan and the Wild Ox, which according to the Sages will be the feast of the righteous in the Time to Come.

[ועמ"ש מענין לויתן ושור הבר בד"ה לויתן זה יצרת לשחק בו[31] בפ' שמיני], והצדיקים יאכלו אותם ויעלו לשרשם את המאכלים כדוגמת שהנשמות דעתה מעלים המאכלים הגשמיי' [הגשמיים] ששרשם מהמלאכים.

(And see what is written on the matter of the Leviathan and the Wild Ox in the discourse beginning "This Leviathan You formed to play with," in Parshas Shemini.) And the righteous will eat them and raise the foods to their root, just as the souls of the present raise the physical foods whose root is from the angels.

> The discourse on "This Leviathan You formed to play with," in Parshas Shemini, discusses these creatures. The righteous will eat them and raise these foods to their root, just as souls today raise physical food whose root is in the angels.

(וקרוב הדבר בודאי לומר שרק ניצוץ והארה מהנשמות ירד ונתלבש בלויתן ושור הבר הגשמיים וע"י אכילת הניצוץ וההארה יתעלה ג"כ השרש דכה"ג [דכהאי גוונא] הוא בקרבנות כמ"ש במ"א בד"ה לבבתני[32,33] שכל המלאכים וחיות הקדש מתנשאים ומתעלים ומתרוממים ע"י הקרבן עליי' [עלייה] נפש הבהמה ששרשה לוקח מהם כו' ע"ש).

(And it is certainly reasonable to say that only a spark and a glimmer of the souls descended and was clothed in the physical Leviathan and Wild Ox, and through eating the spark and the glimmer the root too will be elevated. The like of this is [found] with the offerings, as is explained elsewhere, in the discourse beginning "You have captured my heart": that all the angels and the holy chayos are uplifted, elevated and exalted through the offering, the ascent of the soul of the animal, whose root is taken from them, etc.; see there.)

> A refinement: probably only a spark and glimmer of those souls is clothed in the physical Leviathan and Wild Ox, and eating that spark raises the root too. The offerings work the same way: in the discourse "You have captured my heart" (Likkutei Torah, Shir HaShirim), the animal's soul comes from the face of the ox in the Chariot, and when it rises in the offering, all the angels and holy chayos from which it was taken are uplifted with it.

והטעם הוא כי עתה אין האור מתגלה רק בבחי' ממכ"ע [ממלא כל עלמין] ששרשו מקו וחוט שהוא אחרי צמצום אור הא"ס, ומבחי' זו הם כל הנשמות דעתה,

And the reason is that now the light is revealed only at the level of the light that fills all worlds (memalei kol almin), whose root is from the kav (line of light) and thread, which comes after the tzimtzum (contraction) of the Infinite Light (Or Ein Sof); and from this level are all the souls of the present,

> This is the reason for the gap between present and future souls. At present G-dly light is revealed only as memalei kol almin, the light that fills the worlds, whose root is the kav, the thin line of light drawn after the tzimtzum; all present-day souls derive from it. In Likkutei Torah, Masei, the Alter Rebbe adds that the kav, though a radiance of the Infinite itself, passes through the tzimtzum and so remains "a line and a thread, a mere glimmer."

אבל לעתיד יהי' [יהיה] בחי' התגלות הסוכ"ע שהוא בחי' העיגול שלפני הקו[34] ומבחי' זו הוא ענין הנשמות שיתגלו לעתיד, ואותן הנשמות הן גבוהות בערך הרבה כו'.

but in the Time to Come there will be the revelation of the light that encompasses all worlds (sovev kol almin), which is the level of the circle that precedes the kav, and from this level are the souls that will be revealed in the Time to Come. And those souls are higher by far, etc.

> In the future the light of sovev kol almin will be revealed: the "circle" of light that precedes the kav and surrounds the worlds. The new souls come from that level and are therefore far higher than the souls of today.

6 וזהו ואכלתם אכול. פי' דבר שכבר נאכל תחזרו ותאכלו אותו דהיינו הנשמות דעתה שכבר היו בבחי' אדם יחזרו ויאכלו אותן להעלותן למעלה יותר.

And this is [the meaning of] "And you shall eat, eating (achol)." That is: something that has already been eaten, you will eat again. Namely, the souls of the present, which were already at the level of "man," will be eaten again, to raise them higher.

> The verse is now read anew. In Joel, achol simply strengthens the verb, "you shall eat, eating," that is, eat your fill; the Alter Rebbe reads it as "what has been eaten": you will eat again what was already eaten. Present-day souls, which were already at the level of "man," the eater, will themselves be "eaten" by the higher souls of the future, to raise them further.

וזהו והללתם כו' אשר עשה עמכם להפליא

And this is [the meaning of] "And you shall praise," etc., "Who has dealt wondrously with you."

> The Alter Rebbe turns to the next words of the verse, "And you shall praise... Who has dealt wondrously with you," which he explains as the end of the whole process of elevation.

כי לעת יד אחר כל הבירורים והעליות שיתעלו כל הדברים התחתונים ע"י הנשמות דעתה, והנשמות דעתה ע"י הנשמות שיתגלו לעתיד אז יהיה א"ח עט"ב [35] בבחי' אור חוזר ממטה למעלה כתר מל' שיהי' [שיהיה] מל' בבחי' כתר נעוץ סופן [36] כו' [37]

For in the Time to Come, after all the refinements and ascents, when all the lower things will have been elevated through the souls of the present, and the souls of the present through the souls that will be revealed in the Time to Come, then "a woman of valor [will be] the crown of her husband," at the level of returning light (or chozer) from below upward, Keser (the Crown) of Malchus (sovereignty): that Malchus will be at the level of Keser, "their end is wedged [in their beginning]," etc.

> In the Time to Come, after all the refinements, the lower things will have been raised by the souls of the present, and those souls in turn by the souls of the future. Then Malchus, the last of the Sefiros, will be "a woman of valor, the crown of her husband" (Proverbs 12:4, where a worthy wife is a crown to her husband): in returning light (or chozer), which rises from below upward, the order is reversed and Malchus stands as Keser, as Sefer Yetzirah says, "their end is wedged in their beginning."

ויהיו כל ההשפעות ע"י בחי' מל' וכמ"ש והיה ביום ההוא יצאו [38] מים חיים מירושלים חצים אל הים הקדמוני כו'.

And all the flows of influence will be through the level of Malchus, as it is written, "And it shall be on that day that living waters will go out from Jerusalem, half of them toward the eastern sea," etc.

> All divine influence will then flow through Malchus. Zechariah's prophecy of the end of days, that living waters will go out from Jerusalem, half of them toward the eastern sea, is cited as a picture of this: Jerusalem, in Kabbalah, stands for Malchus, and the waters flow out from her.

(ועמ"ש סד"ה קול דודי[39] כו' בענין האבות והאמהות) ויהיה אז בבחי' פלא. וזהו אשר עשה עמכם להפליא היינו שסוף מעשה יהיה תחלה בבחי' פלא כתר מל'.

(And see what is written at the end of the discourse beginning "The voice of my beloved," etc., on the matter of the Patriarchs and the Matriarchs.) And it will then be at the level of Pele (wonder). And this is [the meaning of] "Who has dealt wondrously (lehafli) with you": that the end of action will be first, at the level of Pele, Keser of Malchus.

> The future state is called Pele, "wonder," a name of Keser, and so "Who has dealt wondrously (lehafli)" means that "the end of action will be first": Malchus raised to Keser. At the end of the discourse "The voice of my beloved" (Likkutei Torah, Shir HaShirim, 15c-d), the Alter Rebbe explains that the Matriarchs, though recipients, stand a level above the Patriarchs and are givers: Avraham was told, "whatever Sarah tells you, listen to her voice."

ובזה יובן מ"ש אח"כ ולא יבושו עמי. כי הנה אנו אומרים מהרה ישמע כו' קול כלה[40,41] קול הוא המשכה והשפעה.

And with this we will understand what it says afterwards, "and My people shall not be ashamed." For we say, "Speedily may there be heard," etc., "the voice of the bride." A voice is a drawing down and a bestowal.

> This also explains "and My people shall not be ashamed." The last of the wedding blessings prays that soon there be heard "the voice of the groom and the voice of the bride," and a voice is an act of giving: a drawing down and a bestowal.

SECTION 4 · ¶7–9

The end of shame

7 והנה עתה כתיב הקל קול יעקב[42] מבחי' דכר נמשך ההשפעה בנוק' [בנוקבא]

Now, at present it is written, "The voice is the voice of Yaakov": from the level of the masculine (dechar) the influence is drawn into Nukva (the feminine).

> At present, "the voice is the voice of Yaakov" (Genesis 27:22): voice, the power to give, belongs to the masculine (dechar; in Kabbalah, Z'eir Anpin), from which influence flows into Nukva, the feminine.

אבל הכלה אין לה בחי' קול כי המל' הוא רק בחינת מקבל, ולכך החתן אומר הרי את מקודשת והכלה שותקת כי אין לה קול כו' וכמ"ש מזה סד"ה ויגש אליו יהודה[43] גבי מהרה ישמע כו' ע"ש.

But the bride has no level of voice, for Malchus (sovereignty) is only the level of a recipient. That is why the groom says, "Behold, you are consecrated," and the bride is silent, for she has no voice, etc.; as is written about this at the end of the discourse beginning "And Yehudah approached him," regarding "Speedily may there be heard," etc.; see there.

> But the bride, Malchus, has no "voice" of her own, for she is purely a receiver; so at a wedding the groom speaks the words "Behold, you are consecrated," and the bride is silent. In Torah Ohr, Vayigash ("And Yehudah approached him"), the Alter Rebbe contrasts two wedding blessings: "who gladdens the groom and the bride," the present, when the bride receives through the groom, and "who gladdens the groom with the bride," the future, when through her the groom is gladdened, for "a woman of valor is the crown of her husband."

אבל לעתיד שתתעלה המל' אחר כל הבירורים להיות א"ח עט"ב [עטרת בעלה] ולהיות בבחי' או"ח [אור חוזר] כתר מל' ותהיה היא המשפיע אז נאמר קול כלה, ולזאת ולא יבושו עמי,

But in the Time to Come, when Malchus will be elevated after all the refinements, to be "a woman of valor, the crown of her husband," and to be at the level of returning light (or chozer), Keser (the Crown) of Malchus, and she will be the one who bestows—then it is said, "the voice of the bride." And because of this, "and My people shall not be ashamed."

> In the future, after all the refinements, Malchus will be raised to be "the crown of her husband," Keser in returning light, and will become the giver. Then "the voice of the bride" will be heard, and so "My people shall not be ashamed."

כי עכשיו הוא כמ"ש במשנה ספ"ז דפסחים והכלה הופכת פניה ואוכלת[44], ע"ד מה דאיתא בירושלמי פ"ק [פרק קמא] דערלה[45] סימנא דאכיל מן חבריה בהית (פי' מתבייש) מסתכלא ביה,

For now it is as is stated in the Mishnah, at the end of chapter 7 of Pesachim: "And the bride turns her face away and eats"—in the manner of what is stated in the Jerusalem Talmud, chapter 1 of Orlah: "The sign of one who eats from his fellow: he is abashed (meaning, ashamed) to look at him."

> Shame belongs to receiving. The Mishnah says that when two groups eat the Pesach offering in one room, the bride "turns her face away and eats," and the Jerusalem Talmud gives the sign of one who eats from another: he is abashed to look at him.

וכיון שעכשיו הכלה שהיא המל' היא רק בחי' מקבל לכן הופכת פניה ואוכלת וזהו ענין הבושה בהית מסתכלא ביה.

And since now the bride, who is Malchus, is only the level of a recipient, she therefore turns her face away and eats; and this is the matter of the shame: "he is abashed to look at him."

> Since Malchus is now only a recipient, the "bride" turns her face away as she eats. This is the shame of one who is embarrassed to look at the one who gives to him.

אבל לעתיד ולא יבושו עמי כי אחר הבירור והעלייה תהיה היא עט"ב [עטרת בעלה] ואז תהיה היא בבחי' משפיע וא"כ ממילא ולא יבושו כו'.[46]

But in the Time to Come, "and My people shall not be ashamed": for after the refinement and the ascent she will be "the crown of her husband," and then she will be at the level of one who bestows; and if so, as a matter of course, "and they shall not be ashamed," etc.

> In the future, after the refinement and the ascent, Malchus will be "the crown of her husband" and a giver, so of itself there will be no shame.

8 וזהו ענין כפל הברכה שמלבד שיתעלו כ"כ [כל כך] להיות ואכלתם אכול כנ"ל עוד זאת גם כי ולא יבושו לפי שתהיה א"ח [אשת חיל] עט"ב [עטרת בעלה] ובחי' משפיע, ועיין בגמרא פ"ק [פרק קמא] דמ"ק [דמועד קטן] ד"ט ע"ב ברכך ברכתא[47] כו'

And this is the matter of the doubling of the blessing: besides their being elevated so greatly as to be [the meaning of] "And you shall eat, eating," as mentioned above, there is this as well: "and they shall not be ashamed," because "a woman of valor" will be "the crown of her husband" and the level of one who bestows. And see in the Gemara, chapter 1 of Moed Katan, folio 9b: "He blessed you with the blessing," etc.

> This is the "doubling" of the blessing the Yalkut spoke of: souls will not only be raised so high that they are "eaten" again, but will also "not be ashamed," because Malchus will be the crown and the giver. In Moed Katan 9b, a sage blessed with "may you not shame and not be shamed" is told, "He blessed you with the blessing with which the Holy One blessed Israel, and repeated it," citing this passage of Joel.

וכ"ה במדרש תנחומא ס"פ בראשית ועיין בתד"א [בתנא דבי אליהו] ח"א [חלק א'] פ"כ ובמדרש רבה פ' דברים דרפ"ז א' אבל הכוכבים כו'.

And so it is in Midrash Tanchuma, at the end of Parshas Bereishis. And see in Tanna DeBei Eliyahu, Part I, chapter 20, and in Midrash Rabbah, Parshas Devarim, folio 287a: "But the stars," etc.

> The text adds that the same is found in Midrash Tanchuma at the end of Bereishis. It also points to Tanna DeBei Eliyahu ("the teaching of the school of Eliyahu"), chapter 20, and to Midrash Rabbah on Devarim, on "But the stars."

וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] עתידים צדיקים[48] שיאמרו לפניהם קדוש (ועמ"ש עוד בד"ה ואשה כי תדור[49, 50] בפי ולא יתבוששו.[51] והנה בתד"א [בתנא דבי אליהו] שם איתא בענין אשר עשה עמכם להפליא מאי להפליא בין מעשיהם של צדיקים למעשיהם של רשעים בגיהנם.[52]

And this is what our Sages, of blessed memory, said: "The righteous are destined to have 'Holy' said before them." (And see further what is written in the discourse beginning "And if a woman vows," on the meaning of "and they were not ashamed." Now, in Tanna DeBei Eliyahu there, it is stated on the matter of "Who has dealt wondrously (lehafli) with you": "What is lehafli? Between the deeds of the righteous and the deeds of the wicked in Gehinnom."

> The Sages said that in the future "Holy" will be said before the righteous, as it is said before the Holy One: the receivers will themselves become a source. In a parenthesis, the Alter Rebbe points to the discourse "And if a woman vows" (Likkutei Torah, Matos), which in turn refers back to this maamar for a still higher level of "My people shall never be ashamed," and quotes Tanna DeBei Eliyahu, which reads lehafli as the separation between the deeds of the righteous and those of the wicked in Gehinnom, where souls are purged.

נראה דפירוש להפליא ג"כ מלשון לפלא נדר[53] בפ' אמור כ"ב כ"א דפרש"י [דפירש רש"י / דפירוש רש"י] להפריש[54] וכן כי יפליא לנדור נדר נזיר[55]

It appears that lehafli is also to be understood in the sense of "lefalei a vow," in Parshas Emor, 22:21, which Rashi explains as "to set apart"; and likewise, "when he shall yafli to vow the vow of a Nazirite."

> The Alter Rebbe adds a second sense: lehafli shares its root with lefalei neder in Leviticus 22:21, plainly "to fulfill a vow," which Rashi explains as "to set apart," and with the Nazirite who "yafli to vow," who declares his vow explicitly. So beside "wonder," lehafli can mean "to set apart."

ובגמרא ספ"ז דעירובין דפ"ב ע"א בענין לא ניתנה נזירות אלא להפלאה[56] שיהא נדרו מפורש כו' ועם היות כי ענין מפורש הוא לשון ביאור אך הוא ג"כ לשון פירוד והבדל כמו בתוך צאנו נפרשות (ביחזקאל ל"ד י"ב).

And in the Gemara, at the end of chapter 7 of Eruvin, folio 82a, on the matter that "Naziriteship was not given except for hafla'ah: that his vow be explicit (mefurash)," etc. And although mefurash is an expression of clarification, it is also an expression of separation and distinction, as in "among his sheep that are scattered (nifrashos)") (in Ezekiel 34:12).

> The Talmud in Eruvin says that Naziriteship takes effect only through hafla'ah, a vow made explicit (mefurash). Mefurash, though it means "made clear," also carries the sense of separation, as in Ezekiel's "scattered (nifrashos) sheep"; so hafla'ah, and with it lehafli, can mean "to set apart."

וכוונת התד"א [התנא דבי אליהו] היינו שעם היות שיהיה הגילוי מבחי' פלא עליון דקמיה כחשכה כאורה[57] ואם צדקת[58] מה תתן לו. ורבו פשעיך[59, 60] כו'.

And the intent of Tanna DeBei Eliyahu is this: although the revelation will be from the level of the supernal Pele (wonder), before which "darkness is as light," and "If you are righteous, what do you give Him?" and "[if] your transgressions are many," etc.,

> This is Tanna DeBei Eliyahu's point: the future revelation will come from the supernal Pele, a level so high that before it "darkness is as light," and, as Elihu tells Job, a person's righteousness gives G-d nothing and his many sins do nothing to Him.

עכ"ז [עם כל זה] יומשך משם ג"כ להפריש בין מעשיהם של צדיקים כו' והוא ע"ד מ"ש ברבות בראשית ספ"ב [סוף פרק ב'] ויאמר אלקים[61, 62] יהי אור אלו מעשיהן של צדיקים

nevertheless, from there it will also be drawn down to distinguish between the deeds of the righteous, etc. And this is along the lines of what is said in Bereishis Rabbah, at the end of chapter 2: "'And G-d said, Let there be light': these are the deeds of the righteous.

> Yet even from there a distinction between the deeds of the righteous and those of the wicked will be drawn down. Bereishis Rabbah says something similar: "Let there be light" refers to the deeds of the righteous.

אבל איני יודע באיזה מהן חפץ כו' כיון דכתיב וירא אלקים את האור כי טוב[63] הוי במעשיהן של צדיקים הוא חפץ

But I do not know which of them He desires, etc. Since it is written, 'And G-d saw the light, that it was good,' hence He desires the deeds of the righteous."

> The Midrash continues: it is not known which He desires, the deeds of the righteous or those of the wicked, until "And G-d saw the light, that it was good" shows that He desires the deeds of the righteous.

דלכאורה אין לזה פירוש איך שייך לומר אבל איני יודע באיזה מהן חפץ מהו הספק. אלא הענין ע"ד הנ"ל משום דקמיה כולא כלא חשיבי[64] וכחשכה כאורה.[65]

For seemingly this has no explanation: how can one say, "But I do not know which of them He desires"? What is the doubt? Rather, the matter is along the lines of the above: because before Him all is considered as nothing, and "darkness is as light."

> On its face the Midrash's doubt makes no sense: how could there be any question which deeds G-d desires? The answer is that from G-d's own perspective "all is considered as nothing" and darkness and light are alike, so from that level there is indeed room for "I do not know." That He nevertheless desires the deeds of the righteous is explained in the next paragraph.

9 ועמ"ש מזה בד"ה ויאבק איש[67, 66] ובד"ה בשלח פרעה.[69, 68] אלא שאעפ"כ [שאף על פי כן] צמצם א"ע [את עצמו] כביכול להיות חפץ במעשיהן של צדיקים דוקא וזהו אשר עשה עמכם להפליא.

And see what is written about this in the discourse beginning "And a man wrestled" and in the discourse beginning "When Pharaoh sent out." But nevertheless, He contracted Himself, as it were, to desire specifically the deeds of the righteous; and this is [the meaning of] "Who has dealt wondrously with you."

> The Torah Ohr discourses on Yaakov's wrestling with the angel and on Pharaoh's sending out the people are cited for more on this theme. Yet G-d, as it were, contracted Himself to desire specifically the deeds of the righteous, and this is "Who has dealt wondrously with you." In Torah Ohr, Beshalach, the Alter Rebbe explains that above G-d's will "darkness is as light" and sins do not hold back the flow, but once there is will (ratzon, whose letters spell tzinor, "a channel"), the flow passes through the tzimtzum according to the ways of the Torah.

והוא הפלא ופלא להיות מפליא ומפריש כו'. ועמ"ש מזה בד"ה כי עמך מקור חיים.[70] ולקמן סד"ה מצה זו כו'

And this is a wonder of wonders: that He should distinguish (mafli) and set apart, etc. And see what is written about this in the discourse beginning "For with You is the source of life," and below, at the end of the discourse beginning "This matzah," etc.

> This is the wonder of wonders: that from the level of Pele itself comes the power to distinguish and set apart. The Hebrew joins the two senses of one root: hapele, "the wonder," and mafli, "distinguishing." The discourses "For with You is the source of life" and, later in the book, "This matzah" discuss it further.

וגם פי' בתד"א [בתנא דבי אליהו] שם ולא יבושו כו' כדי שיהא לכם שכר משלכם[71] כו' דהיינו שלא יאכלו נהמא דכסופא:

And Tanna DeBei Eliyahu there also explains "and they shall not be ashamed," etc.: "so that you may have a reward of your own," etc.—that is, that they should not eat "bread of shame."

> Tanna DeBei Eliyahu also explains "and they shall not be ashamed": so that you have a reward of your own. That is, not to eat "bread of shame," a gift one has not earned, which leaves the receiver ashamed.

SECTION 5 • ¶10–16

Out of the eater came forth food

10 ב ומכ"ז [ומכל זה] יובן ג"כ המדרש רבה פ' צו פרשה ח' ע"פ זה קרבן אהרן כו' ביום המשח אותו[72]

2. And from all this we will also understand the Midrash Rabbah, Parshas Tzav, section 8, on the verse "This is the offering of Aharon," etc., "on the day of his anointing":

A new section begins. On the basis of all the above, the Alter Rebbe turns to Vayikra Rabbah on a verse of this week's portion, "This is the offering of Aharon and his sons... on the day of his anointing" (Leviticus 6:13).

זה שאמר הכתוב (שופטים סימן י"ד) ויאמר להם מהאוכל יצא מאכל[73,74] כו'

"This is what Scripture says (Judges, chapter 14): 'And he said to them: Out of the eater came forth food,' etc.

The Midrash links that verse to Shimshon's riddle, "Out of the eater came forth food" (Judges 14:14), which Shimshon posed after finding honey in the carcass of the lion he had killed.

והיה שמשון תמיה בלבו ארי אוכל כל החיות ועכשיו יצא ממנו מאכל,[75] כך אהרן אוכל כל הקרבנות ועכשיו יצא ממנו קרבן ואיזהו זה קרבן אהרן כו', ולפי פשוטו אינו מובן כלל מהו ענין התמיה.

Shimshon wondered in his heart: a lion eats all the animals, and now food has come out of it! So too, Aharon eats all the offerings, and now an offering comes out of him. And which is it? 'This is the offering of Aharon,' etc." According to its plain sense, it is not at all understood what the wonder is about.

Shimshon marveled that a lion, which eats all the animals, had produced food; so Aharon, who "eats" all the offerings, now brings an offering of his own. On its plain sense, the Alter Rebbe notes, it is not clear what is so wondrous about this.

אך הענין כידוע מענין ואם האכל יאכל[76] בשתי אכילות[77] הכתוב מדבר אחת אכילת אדם שהוא אכילת כהנים שכהנים אוכלים ובעלים מתכפרים[78,79] ואחת אכילת מזבח,

But the matter is as is known concerning "And if it is at all eaten (he'achol ye'achel)": "Scripture speaks of two eatings"—one is the eating of man, which is the eating of the kohanim, for "the kohanim eat and the owners are atoned"; and one is the eating of the altar.

The answer starts from the Talmud's reading of Leviticus 7:18, where the verb is doubled, he'achol ye'achel: the verse speaks of two "eatings," the eating of man, when the kohanim eat the offering and the owners thereby gain atonement, and the eating of the altar, when it is consumed by the fire.

והנה אכילה זו הוא ענין בירור דשם מ"ה [שם מ"ה] המברר ב"ן [שם ב"ן],[80] והנה אכילת מזבח זהו ענין ארי אוכל פני ארי' [אריה] דאכיל קרבנין[81] ועיין בזהר בראשית ד"ו ע"ב מענין זה.

Now, this eating is the matter of refinement by the Name Mah (45), which refines [the Name] Ban (52). And the eating of the altar is the matter of "a lion eats": the face of the lion that eats offerings. And see in the Zohar, Bereishis, folio 6b, on this matter.

> Human eating is the refinement of the Name Ban by the Name Mah: in Kabbalah, Mah (45) is the power of Tikkun, rectification, and Ban (52) the realm whose fallen sparks need refining. The altar's eating is the "face of the lion," the heavenly fire in the form of a lion that, the Zohar says, was seen on the altar consuming the offerings. In Likkutei Torah, Bechukosai, the Alter Rebbe cites Etz Chaim that now Mah refines Ban, and that in the future, when Ban has been refined, "a woman of valor" will be "the crown of her husband."

אך הוא בחיצוניות העולמות אשה ריח ניחוח בבי"ע, אבל בחי' אדם דכליל כולא אינו אוכל אלא באכילת אדם התחתון אתם קרויים אדם[82] נעשה אדם בצלמנו[83] כו'.

However, this is in the outer dimension (chitzoniyus) of the worlds—"a fire-offering, a pleasing fragrance"—in Beriah, Yetzirah and Asiyah. But the level of Man, which includes everything, eats only through the eating of the lower man: "You are called man (adam)"; "Let us make man in Our image," etc.

> But the altar's eating reaches only the outer dimension of the worlds Beriah, Yetzirah and Asiyah, the realm of "a fire-offering, a pleasing fragrance," the Torah's phrase for what the altar consumes. The supernal Man, which includes everything, "eats" only through the eating of the lower man, the kohen: Israel are called adam, and man was made "in Our image."

11 וזהו ענין שהכהנים אוכלים ובעלים מתכפרים נמצא אהרן הוא המברר והמעלה הניצוצים דשם ב"ן [שם ב"ן] וכן בחי' ארי' [אריה] דאכיל קרבנין[84] הוא המברר כו'

And this is the matter that "the kohanim eat and the owners are atoned": it follows that Aharon is the one who refines and elevates the sparks of the Name Ban. So too, the level of the lion that eats offerings is the one who refines, etc.

> That is why "the kohanim eat and the owners are atoned": Aharon, the kohen, is the one who refines and raises the sparks of the Name Ban. The lion that eats the offerings on the altar is also a refiner.

כי נפש הבהמה נלקחה משמרי האופנים שלא הוברר ולכן בירור שלה הוא ע"י פני אריה שבמרכבה שהיא למעלה אפילו מבחינת האופנים עצמן כו'.

For the soul of the animal was taken from the dregs of the ofanim that were not refined; and therefore its refinement is through the face of the lion in the Chariot, which is higher even than the level of the ofanim themselves, etc.

> The animal's soul was taken from the unrefined dregs of the ofanim (the "wheels" of Ezekiel's Chariot, angels of Asiyah), so it is refined through the face of the lion in the Chariot, which stands higher even than the ofanim themselves.

(ועמ"ש בד"ה זאת חנוכת המזבח[85, 86] וסד"ה ואהי' [ואהיה] אצלו אמון[87] גבי תבל ארצו[88] ובד"ה ואריה כבקר יאכל תבן[89, 90] ועי' [ועיין] בזהר פ' צו דל"ב ע"ב ודל"ג ע"א).[91, 92]

(And see what is written in the discourse beginning "This is the dedication of the altar," and at the end of the discourse beginning "And I was beside Him as a nursling," regarding "His inhabited world," and in the discourse beginning "And the lion shall eat straw like the ox"; and see in the Zohar, Parshas Tzav, folios 32b and 33a.)

> Parallel discussions are listed: the discourses "This is the dedication of the altar" and "And I was beside Him as a nursling," the explanation of "And the lion shall eat straw like the ox," and the Zohar on Parshas Tzav, where the fire on the altar appears as a crouching lion and the angel Michael, the high priest above, is called "the lion that eats offerings." At the end of "And I was beside Him" (Likkutei Torah, Bamidbar), tevel, "inhabited world," is read as twice aryeh, "lion" (432 = 2 × 216): a lion among the holy chayos and a lion among the ofanim.

והנה מבואר במ"א שמה שהוא בחי' מברר בודאי שהוא עצמו כבר נתברר בתכלית דהרי לא יכול לברר ולהעלות זולתו אם הוא עצמו עדיין לא נתברר.

Now, it is explained elsewhere that whatever is at the level of one who refines has certainly itself already been refined completely; for it cannot refine and elevate another if it itself has not yet been refined.

> A principle: whatever refines others must itself already be fully refined, for one cannot refine and raise another while still unrefined oneself.

ועמ"ש מזה בביאור ע"פ מי מנה עפר יעקב[93,94] וכענין מ"ש בספרי ס"פ עקב סמוך לפלטין שלך לא כבשת ואתה הולך ומכבש חוץ לארץ,[95]

And see what is written about this in the explanation on the verse "Who has counted the dust of Yaakov." And it is like what is said in the Sifrei, at the end of Parshas Eikev: "Near your own palace you have not conquered, and you go and conquer outside the Land!"

> The explanation on "Who has counted the dust of Yaakov" (Likkutei Torah, Balak) develops this: the chief refiner of the fallen sparks of Ban is the Name Mah, and the refiner must first be refined from all evil. The Sifrei on Parshas Eikev illustrates it: G-d reproaches King David, "Near your own palace you have not conquered, yet you go and conquer outside the Land."

וכמ"ש במ"א דלכך אסור לאכול קודם התפלה[96,97] לפי שהאכילה הוא ענין בירור הנצוצים שבמאכל ולהעלות המאכל

And as is explained elsewhere, this is why it is forbidden to eat before prayer: because eating is a matter of refining the sparks in the food and elevating the food,

> This is also why one may not eat before praying: eating is the refinement of the sparks in the food and its elevation, and the one who refines must first be refined.

ולכן פתח במזבח וסיים בשולחן[98] כו' כמ"ש במ"א, ואיך יעלה המאכל והוא עצמו עדיין מקושר למטה כ"א ע"י התפלה שעת צלותא שעת קרבא[99]

and therefore "it opened with the altar and concluded with the table," etc., as is explained elsewhere. And how can he elevate the food while he himself is still bound below? Only through prayer —"the time of prayer is the time of battle"—

> Hence the Talmud says that the passage "opened with the altar and concluded with the table": a person's table is like the altar. But one cannot raise food while still bound to the lower world; that requires prayer, "the time of battle."

והוא המשכת אלקות בנפש ע"י ח"י ברכאן באי"י [ברוך אתה ה'] כו' אז אח"כ דוקא יוכל לאכול ולהעלות המאכל ג"כ.

which is the drawing down of G-dliness into the soul through the eighteen blessings, "Blessed are You, Havayah," etc.; then, specifically afterwards, he can eat and elevate the food as well.

> Prayer draws G-dliness into the soul through the eighteen blessings of the Amidah, each "Blessed are You, Havayah"; only after that can a person eat and raise the food as well.

עיין מענין זה בד"ה כה תברכו את בני[100] ישראל[101] ובד"ה קדש ישראל,[102, 103] וא"כ כיון דבחי' פני אריה אכיל קרבנין עכצ"ל [על כרחך צריך לומר] שהוא עצמו כבר נתברר,

See on this matter in the discourse beginning "Thus shall you bless the children of Israel" and in the discourse beginning "Israel is holy." And if so, since the level of the face of the lion eats the offerings, you are compelled to say that it itself has already been refined.

> The discourses "Thus shall you bless the children of Israel" and "Israel is holy" discuss this further; in the first (Likkutei Torah, Nasso), the Alter Rebbe explains that before prayer a person is still bound below and must first become adam, "man," which equals Mah (45) in number, the level of self-nullification. It follows that the face of the lion, since it "eats" the offerings, must itself already be refined.

ועד"ז אהרן אוכל כל הקרבנות שאכילתו גורם וממשיך אכילת אדם העליון שעל הכסא שלמעלה גם מבחי' פני אריה שבמרכבה כו'.

And in the same way, Aharon eats all the offerings, for his eating brings about and draws down the eating of the supernal Man upon the Throne, who is higher even than the level of the face of the lion in the Chariot, etc.

> Likewise Aharon eats all the offerings, and his eating brings about and draws down the "eating" of the supernal Man upon the Throne, who stands above even the face of the lion in the Chariot.

12 ועמ"ש ע"פ בהעלותך את הנרות[104, 105] בענין אהרן אותיות נראה.[106] וזהו כענין אריה אותיות[107] ראיה[108, 109] אלא שאהרן הוא בבחי' גבוה יותר כנ"ל.

And see what is written on the verse "When you kindle the lamps," on the matter that Aharon has the letters of nirah ("was seen"). And this is like the matter of aryeh (lion), which has the letters of re'iyah (sight), except that Aharon is at a higher level, as mentioned above.

> The discourse on "When you kindle the lamps" explains that the letters of Aharon (אהרן) spell nirah (נראה), "was seen." Likewise aryeh (אריה), "lion," has the letters of re'iyah (ראיה), "sight"; both are tied to seeing, but Aharon is the higher level, as shown above. There (Likkutei Torah, Beha'aloscha) Aharon stands for the revelation in which G-dliness will be seen by all flesh, "eye to eye."

ועוד נת' [נתבאר] ענין אהרן שהוא בחי' א' ה"ר ן' עיין מזה ע"פ נשא את ראש בני גרשון.[110, 111]

And it was further explained that Aharon is the level of alef, har, nun; see about this on the verse "Take a census of the sons of Gershon."

> Another explanation, in the discourse "Take a census of the sons of Gershon" (Likkutei Torah, Nasso), divides Aharon into alef, har ("mountain") and nun. There, har stands for love, since Avraham, "who loved Me," called [the Temple site] a mountain, and Aharon died on Hor HaHar, a love higher still; alef is Pele, the wonder above intellect; and the final nun is the drawing down of that love to all of Israel.

13 ומכ"ז [ומכל זה] מובן איך בחי' אהרן הוא מרכבה לבחי' עליונות מאד שכבר נתבררו בתכלית הבירור ולכן נאמר עליו ונחנו מ"ה [מה][112] שהוא ג"כ מבחי' מ"ה [מה] כמו משה,

From all this it is understood how the level of Aharon is a chariot for very lofty levels, which have already been refined with the utmost refinement. Therefore it is said of him, "And what (mah) are we?"—for he too is from the level of Mah, like Moshe.

> It follows that Aharon is a "chariot," a vehicle, for very lofty levels that are already fully refined. That is why Moshe and Aharon said, "And what are we?": plainly, words of humility, which the Alter Rebbe reads as the level of Mah, the Name of 45, shared by Aharon and Moshe.

וכתיב ואהרן מה הוא,[113] וא"כ גדלה התמיה איך עכשיו יצא ממנו קרבן דהיינו שנעשה בחי' מתברר

And it is written, "And Aharon, what (mah) is he?" If so, the wonder is all the greater: how is it that now an offering comes out of him, that is, that he becomes the level of one who is refined?

> When Korach rebelled, Moshe said, "And Aharon, what (mah) is he?" So the wonder is all the greater: how can an offering come from such a one, making him someone who needs to be refined?

כי ענין הבאת הקרבן הוא הוראה שהמביא הקרבן הוא צריך בירור והעלאה וע"י הקרבן הוא מתברר ומתעלה כו'.

For bringing an offering indicates that the one who brings the offering needs refinement and elevation, and through the offering he is refined and elevated, etc.

> Bringing an offering shows that the one who brings it needs refinement and elevation, which the offering accomplishes for him.

14 וא"כ אהרן שהוא אוכל כל הקרבנות והוא המעלה את כולם איך יתכן שיהיה הוא עצמו עדיין צריך בירור והעלאה. וזהו כוונת המדרש דלכאורה הוא תמיה גדולה.

If so, Aharon, who eats all the offerings and is the one who elevates them all—how is it possible that he himself should still need refinement and elevation? And this is the intent of the Midrash, for seemingly it is a great wonder.

> Aharon eats all the offerings and raises them all; how could he himself still need refinement? This is the "wonder" the Midrash means, and on its face it is a great one.

אלא שהענין הוא ע"ד הנ"ל דואכלתם אכול כי מה שעתה הוא בחי' נשמות גבוהות מאד וכבר נתקנו ונתבררו בתכלית

But the matter is along the lines of what was said above about "And you shall eat, eating": for what is now the level of very lofty souls, which have already been rectified and refined completely,

> The answer follows the reading of "And you shall eat, eating" above: souls that are very lofty now have already been rectified and refined completely.

עד שהם בחי' מבררים ומעלים הניצוצות כו', עכ"ז [עם כל זה] לגבי הנשמות שיתגלו לעתיד מבחי' סוכ"ע נקראו בשם בהמות עד שצריכין העלאה.

to the point that they are the level of those who refine and elevate the sparks, etc.—nevertheless, in relation to the souls that will be revealed in the Time to Come from the level of the light that encompasses all worlds (sovev kol almin), they are called by the name "animals," to the point that they need elevation.

> They are refined to the point that they refine and raise the sparks of others; even so, compared with the future souls drawn from sovev kol almin, they are called "animals" and will need elevation. Aharon's offering reflects this: the refiner becomes the refined in relation to a higher level.

15 וזהו ממש ענין מהאוכל יצא מאכל שמה שהיה בחי' אוכל ומברר ומתקן זולתו, עכשיו יצא ממנו מאכל שירדו בבחי' מאכלים הגשמיים דלויתן ושור הבר והיינו שעי"ז יתעלו יותר כו'.

And this is precisely the matter of "Out of the eater came forth food": that what was the level of one who eats, refines and rectifies another—now food comes out of it, since they descended to the level of the physical foods of the Leviathan and the Wild Ox; that is, so that through this they will be elevated higher, etc.

> This is just what "Out of the eater came forth food" means: what was an "eater," refining and rectifying others, becomes "food" when it descends into the Leviathan and the Wild Ox, so as to be raised still higher. A note of the Rebbe that Kehot cites (Likkutei Sichos, vol. 7) puts it this way: the food comes out precisely from the eater, for by going down to eat and refine what is below it, the eater rises to become food for what is above it.

ועד"ז הוא ענין החידה דשמשון. כי הנה ארז"ל [אמרו רבותינו זכרונם לברכה] פ"ק [פרק קמא] דסוטה דף י' א"ר [אמר רבי] יוחנן שמשון על שמו של[114] הקב"ה נקי שנאמר כי שמש ומגן[115] הוי' אלקים אשר שם הוי' הוא בחי' שמש שלמעלה מבחינת שם אלקים

And along these lines is the matter of Shimshon's riddle. For our Sages, of blessed memory, said, in chapter 1 of Sotah, folio 10: "Rabbi Yochanan said: Shimshon was called by the Name of the Holy One, blessed be He, as it is said, 'For a sun (shemesh) and a shield is Havayah Elokim.'" For the Name Havayah is the level of a sun, which is above the level of the Name Elokim,

> Shimshon's riddle follows the same pattern. The Talmud (Sotah 10a) says that Shimshon was named for G-d, as in "For a sun (shemesh) and a shield is Havayah Elokim": his name echoes shemesh, "sun," and Havayah is the "sun," the level above the Name Elokim.

שהוא בחי' מגן ונרתק להסתיר גילוי שם הוי' והמלאכים דבי"ע מקבלים ע"י המגן והנרתק כו'.

which is the level of a shield and a sheath to conceal the revelation of the Name Havayah; and the angels of Beriah, Yetzirah and Asiyah receive through the shield and the sheath, etc.

> Elokim is the "shield" and sheath that conceals the sun's direct light, the revelation of Havayah; the angels of the three lower worlds receive only through that shield.

16 ולכן הנה גם בחי' אריה דאכיל קרבנין שהוא בחי' או כל ומעלה כו' יצא ממנו מאכל לגבי שם הויה שהוא בחי' שמש

Therefore, even the level of the lion that eats offerings, which is the level of one who eats and elevates, etc.—food came out of it in relation to the Name Havayah, which is the level of a sun.

> So even the lion that eats the offerings, itself an "eater" that elevates, becomes "food" in relation to the Name Havayah, the "sun."

כי תכלית תשוקת המלאכים הוא לאשתאבא בגופא דמלכא[116] וכמ"ש במ"א ע"פ אני ישנה ולבי ער[117, 118] שע"ז נאמר אכלתי יערי עם דבשי.[119]

For the ultimate longing of the angels is "to be absorbed into the body of the King," as is explained elsewhere on the verse "I sleep, but my heart is awake," that of this it is said, "I have eaten my honeycomb with my honey."

> For the angels' deepest longing is "to be absorbed into the body of the King," to be wholly taken into G-dliness. In the explanation of "I sleep, but my heart is awake" (Likkutei Torah, Shir HaShirim), "I have eaten My honeycomb with My honey" is read as the Shema and its blessings: the "honeycomb" (ya'ri, which also suggests ya'ar, a forest) is the angels, whose absorption into G-d is called "eating," and the "honey" is the souls.

וזהו ענין כי מגוית האריה רדה הדבש[120] ועמ"ש בד"ה והנה אנחנו מאלמים אלומים[121,122] כו'.

And this is the matter of "for he had scraped the honey out of the carcass of the lion." And see what is written in the discourse beginning "And behold, we were binding sheaves," etc.

> This is the meaning of Shimshon's honey "out of the carcass of the lion": the lion, the eater, itself yields sweet food for the level above. The Torah Ohr discourse "And behold, we were binding sheaves" is cited for more.

SECTION 6 • ¶17–21

On the day of his anointing

17 והנה עד"ז הוא ענין זה קרבן אהרן[123] כו' ביום המשח אותו כו'

Now, in the same way is the matter of "This is the offering of Aharon," etc., "on the day of his anointing," etc.

> The same pattern explains the verse of Aharon's offering, "This is the offering of Aharon… on the day of his anointing."

כי עם היותו בחי' אהרן שהוא בחי' מ"ה [שם מ"ה] דהיינו שכבר הוא מבורר בתכלית עד שראוי לברר ולהעלות כל הקרבנות, עכ"ז [עם כל זה] יצא ממנו קרבן שנעשה בחי' מתברר

For although he is the level of Aharon, which is the level of Mah, that is, he is already completely refined, to the point that he is fit to refine and elevate all the offerings—nevertheless an offering came out of him, so that he became the level of one who is refined.

> Although Aharon is of the level of Mah, the self-effacement described above, already completely refined and fit to refine all the offerings, an offering "came out of him," making him one who is refined.

והיינו ביום המשח אותו והיינו לפי שהמשכת שמן משחת קדש[124,125] הוא ממקום גבוה מאד דהיינו שהוא מושח את הקדש אשר קדש הוא חכמה דאצילות וא"כ השמן הוא למעלה מהחכמה דאצילות כו'

And this is "on the day of his anointing": that is, because the drawing down of the oil of holy anointing (shemen mishchas kodesh) is from a very high place: it anoints the holy (kodesh), and kodesh is Chochmah (wisdom) of the World of Atzilus (Emanation); if so, the oil is above Chochmah of Atzilus, etc.

> This is why the verse says "on the day of his anointing." The anointing oil comes from a very high place: shemen mishchas kodesh, plainly "holy anointing oil," is read as oil that anoints kodesh, "the holy," which is Chochmah of Atzilus, so the oil must be higher than Chochmah of Atzilus.

וע' בזח"ג [בזהר חלק ג] פ' אמור דפ"ח סע"ב [126] [סוף עמוד ב] וכמ"ש במ"א ע"פ בהעלותך את הנרות [127, 128] וע"פ זאת [129] חנוכת המזבח ביום המשח אותו [130] כו' ע"ש,

And see in the Zohar, Part III, Parshas Emor, folio 88, at the end of side b; and as is explained elsewhere on the verse "When you kindle the lamps," and on the verse "This is the dedication of the altar on the day of its anointing," etc.; see there.

> References follow: the Zohar on Parshas Emor, 88b, which ties the anointing oil to "like the good oil upon the head... the beard of Aharon," and the discourses on "When you kindle the lamps" and "This is the dedication of the altar on the day of its anointing." In the latter (Likkutei Torah, Nasso), citing the Ramaz, the Alter Rebbe says the anointing oil comes from Mocha Stima'ah, the concealed wisdom of Arich Anpin.

ולכן כדי להיו' [להיות] נמשך גילוי זה מבחי' דשמן משחת קדש בבחי' אהרן הוצרך להביא קרבן שנעשה בבחי' מתברר

Therefore, in order that this revelation from the level of the oil of holy anointing be drawn into the level of Aharon, he needed to bring an offering, whereby he became the level of one who is refined.

> To receive that revelation from the anointing oil, Aharon had to bring an offering and so become "one who is refined."

כי יש כמה מדרגות בבחי' הביטול כי הביטול הוא מבחי' חכמה כ"ח מ"ה [מה] [131, 132] ויש חכמה תתאה וח"ע [וחכמה עילאה] כו' ועוד מדרגות אין קץ, ואהרן א' ה"ר כו',

For there are many degrees in the level of self-nullification (bittul), since self-nullification is from the level of Chochmah, koach mah ("the power of what"); and there is the lower Chochmah and the higher Chochmah (Chochmah Ila'ah), etc., and further degrees without end; and Aharon is alef, har, etc.

> Self-nullification has many degrees, each lower one "refined" relative to the one above, for it belongs to Chochmah (חכמה), whose letters are read as koach mah (כח מה), "the power of 'what'": a self that is a mere "what." There is a lower Chochmah, a higher Chochmah and endless degrees beyond; Aharon, "alef, har," is high, but not the highest.

ולגבי שמן משחת קדש שהוא חכמה עילאה ולמעלה מהחכמה נעשה בחינת מתברר עד שעי"ז נמשך בו מבחי' שמן משחת קדש.

And in relation to the oil of holy anointing, which is the higher Chochmah and above Chochmah, he becomes the level of one who is refined, so that through this [the revelation] is drawn into him from the level of the oil of holy anointing.

> Relative to the anointing oil, which is the higher Chochmah and beyond, Aharon becomes "one who is refined," and through this the oil's revelation is drawn into him.

18 וז"ש [וזהו שכתוב] ביום המשח אותו,[133] דלכאורה הל"ל [הוה ליה למימר] מיום המשח אותו מאחר שנאמר אח"כ מנחה תמיד שמיום שנמשח מביא קרבן זה בכל יום עד עולם וא"כ מהו ביום המשח,

And this is [the meaning of] what is written, "on the day of his anointing." For seemingly it should have said "from the day of his anointing," since it says afterwards "a continual meal-offering," [meaning] that from the day he was anointed he brings this offering every day forever; if so, what is "on the day of anointing"?

> Why does the verse say "on the day of his anointing" rather than "from the day"? Its next words, "a continual meal-offering," show that the offering is brought every day forever from the anointing on, so "on the day" seems imprecise.

אלא דר"ל [דרוצה לומר] כדי שעי"ז יהי' [יהיה] גם בכל יום ויום עד עולם גילוי בחינת ומדרגת יום המשח אותו

Rather, it means: so that through this there will be, on each and every day forever as well, a revelation of the level and degree of "the day of his anointing."

> The answer: the daily offering is meant to bring about that on every single day, forever, the level of "the day of his anointing" is revealed anew.

כי יום הוא לשון הארה וגילוי כמ"ש ויקרא אלקים לאור יום,[134] וכנודע מענין היום יום אחד לעומר היום שני ימים כו' כמ"ש במ"א וזהו ג"כ חדש ימינו[135] כמ"ש סד"ה כי ביום הזה יכפר[136, 137] ע"ש.

For "day" denotes illumination and revelation, as it is written, "And G-d called the light day"; and as is known from the matter of "Today is one day of the Omer, today is two days," etc., as is explained elsewhere. And this is also [the meaning of] "Renew our days," as is explained at the end of the discourse beginning "For on this day He shall atone"; see there.

> "Day" means illumination and revelation, as "G-d called the light day." So too each day of the Omer count is its own revelation ("Today is one day..."), and "Renew our days" is read the same way: in Likkutei Torah, Acharei, at the end of "For on this day He shall atone," the Alter Rebbe explains it as a request that a new light shine on us, for "days" are the drawing down of G-d's light.

19 ועד"ז מבואר בזהר באדרא קל"ד ב' שיש ימי עולם וימי קדם.[138] וזהו ענין ביום המשח אותו.

And along these lines it is explained in the Zohar, in the Idra, folio 134b, that there are "days of the world" (yemei olam) and "primordial days" (yemei kedem). And this is the matter of "on the day of his anointing."

> The Idra Rabba ("the Great Assembly"), a section of the Zohar, distinguishes "primordial days" (yemei kedem), the tikkunim of the beard of the Ancient One, from "days of the world" (yemei olam), those found in Z'eir Anpin. The Alter Rebbe applies this to "the day of his anointing": there are "days," revelations, of different orders, and the day of anointing belongs to a lofty one.

ועד"ז נאמר ג"כ בקרבנות הנשיאים בחנוכת המזבח זאת חנוכת המזבח[139] ביום המשח אותו והלא לא היה ביום המשח אותו רק קרבן נחשון ואיך נאמר על קרבנות של כל הנשיאים ביום המשח,

And in the same way it is also said of the offerings of the princes at the dedication of the altar: "This is the dedication of the altar on the day of its anointing." But was there not, on the day of its anointing, only the offering of Nachshon? How, then, is "on the day of anointing" said of the offerings of all the princes?

> The same phrase is used of the princes' offerings at the dedication of the altar: "This is the dedication of the altar on the day of its anointing" sums up twelve days of offerings, though only Nachshon's was on the day itself.

אלא לפי שבחי' ומדרגת הקרבן שהביאו בכבוד קערות ומזרקי כסף כו' וקטרת כו' היה ממשיך גם בכל יום שאח"כ מבחינת ביום המשח אותו

Rather, because the level and degree of the offering that they brought with honor—silver bowls and basins, etc., and incense, etc.—drew down, on every day afterwards as well, from the level of "on the day of its anointing":

> The answer: the level of the offerings the princes brought with such honor, silver bowls and basins and incense, drew down on each later day from the level of "the day of its anointing."

כמו בקרבן נחשון שהי' [שהיה] בפו"מ [בפועל ממש] ביום המשח אותו כך המשיכו גם כל הנשיאים כל אחד ואחד ביומו מבחי' יום המשח אותו.

just as with the offering of Nachshon, which was actually on the day of its anointing, so too all the princes, each one on his own day, drew down from the level of "the day of its anointing."

> As Nachshon's offering was literally on the day of anointing, each prince on his own day drew down the same level.

20 ועד"ז נאמר ג"כ בקרבן אהרן מנחה תמיד[140] דהיינו עד עולם. ואעפ"כ [ואף על פי כן] הוא בחי' ביום המשח אותו שהוא המשכת בחי' כשמן הטוב[141] היורד על הראש כו'.

And in the same way it is also said of Aharon's offering, "a continual meal-offering," meaning forever. Nevertheless it is the level of "on the day of his anointing," which is the drawing down of the level of "like the good oil that comes down upon the head," etc.

> Aharon's offering too is "a continual meal-offering," brought forever, yet it is "on the day of his anointing": it draws down "like the good oil that comes down upon the head," the oil of Aharon's anointing in Psalm 133.

ולהיות גילוי והמשכה זו נעשה בבחי' מתברר לגבי המשכת הביטול דח"ע [דחכמה עילאה] ממש שלמעלה מבחי' אהרן עצמו.

And for this revelation and drawing down to take place, he becomes the level of one who is refined, in relation to the drawing down of the self-nullification (bittul) of the higher Chochmah (Chochmah Ila'ah) itself, which is above the level of Aharon himself.

> For this revelation to be drawn down, Aharon becomes "one who is refined" relative to the self-nullification of the higher Chochmah, which is above Aharon's own level.

21 וזהו שמסיים המדרש ואיזה זה קרבן אהרן[142] כו' כי בקרבנות שלפניו ולאחריו כתיב זאת תורת העולה[143] כו' וזאת תורת המנחה[144, 145] כו' וזאת תורת האשם[146] כו' רק בקרבן אהרן כתיב זה,

And this is why the Midrash concludes, "And which is it? 'This (zeh) is the offering of Aharon,'" etc. For of the offerings before it and after it, it is written, "This (zos) is the law of the burnt-offering," etc., "And this (zos) is the law of the meal-offering," etc., "And this (zos) is the law of the guilt-offering," etc.; only of Aharon's offering is zeh written.

> The Midrash closes, "Which is it? This (zeh) is the offering of Aharon." The offerings before and after it are introduced with zos, the feminine form of "this": "This is the law of the burnt-offering," of the meal-offering and of the guilt-offering; only Aharon's offering has zeh, the masculine form.

והיינו כי זאת היא בחי' נוקי' [נוקבא] שם ב"ן [שם בן] המתברר.

That is, zos is the level of Nukva (the feminine), the Name Ban, which is refined.

> Zos stands for Nukva, the feminine, the Name Ban, which is what is refined.

אבל זה הוא בחי' דכר והוא בחינת אהרן ששרשו משם מ"ה [שם מה] כנ"ל,

But zeh is the level of the masculine (dechar), and it is the level of Aharon, whose root is from the Name Mah, as mentioned above.

> Zeh is the masculine, Aharon's own level, rooted in the Name Mah, the refiner.

ועכ"ז [ועם כל זה] כדי להיות בחי' ביום המשח אותו כו' שהוא המשכה עליונה ממדרגה מאד נעלה ולכן עם היותו בחינת זה יצא ממנו קרבן כו' והוא בחי' קרבן גבוה יותר כו'

Nevertheless, in order for there to be the level of "on the day of his anointing," etc., which is a supernal drawing down from a very exalted degree—therefore, although he is the level of zeh, an offering came out of him, etc.; and it is the level of a higher offering, etc.

> Yet the revelation of "the day of his anointing" comes from a very exalted degree, so even though Aharon is zeh, an offering "came out of him," and it is an offering of a higher order.

(ועיין בזהר ר"פ ויצא דקמ"ח ב' ע"פ וחסידיך ירננו[147,148] ובפ' צו דל"א[149] א'). ועמ"ש סד"ה בעצם היום הזה נמול.[150,151] ובד"ה בחדש השלישי[152] כו' ביום הזה באו[153] כו'

(And see in the Zohar, at the beginning of Parshas Vayetzei, folio 148b, on the verse "And Your pious ones shall sing for joy," and in Parshas Tzav, folio 31a.) And see what is written at the end of the discourse beginning "On that very day was [Avraham] circumcised," and in the discourse beginning "In the third month," etc., "on this day they came," etc.

> The Zohar on "And Your pious ones shall sing for joy" and on Parshas Tzav, where Aharon and his sons are said to join zeh with zos, is cited, with two discourses on "this day" (hayom hazeh, with zeh in it): the end of "On that very day was Avraham circumcised" and "In the third month... on this day they came." In Torah Ohr, Yisro, the Alter Rebbe explains that Scripture says simply "on this day" because "day" means light and revelation.

ועיין בזח"ג [בזהר חלק ג] עקב דרע"א סע"ב [סוף עמוד ב] גבי וקרא זה אל זה ואמר[154,155] כו' ועמ"ש ע"פ קול דודי הנה זה בא מדלג[156,157] כו'.

And see in the Zohar, Part III, Eikev, folio 271, at the end of side b, regarding "And one (zeh) called to another (zeh) and said," etc. And see what is written on the verse "The voice of my beloved: behold, this one (zeh) comes, leaping," etc.

> Further sources on zeh: the Zohar on Eikev, on "And one (zeh) called to another (zeh)," and the discourse on "The voice of my beloved: behold, this one (zeh) comes, leaping."

וכמ"ש ואמר ביום ההוא הנה אלקינו[158] זה כו' זה הוי' כו' עמ"ש ע"ז הרמ"ז [הרב משה זכות] פ' תולדות[159] דקל"ה ועיין במנחות דנ"ג יבא זה כו':

And as it is written, "And it shall be said on that day: Behold, this (zeh) is our G-d," etc., "this (zeh) is Havayah," etc.; see what the Ramaz wrote on this, Parshas Toldos, folio 135. And see in Menachos, folio 53: "Let this one (zeh) come," etc.

> Finally, "Behold, this (zeh) is our G-d... this (zeh) is Havayah" (Isaiah 25:9), on which the Ramaz comments in Parshas Toldos (the Kehot note's heading gives his folio as 132, where the text has 135), and the Talmud in Menachos 53b, "Let this one (zeh) come," which reads zeh as Moshe and as the Holy One, from whom Moshe received the Torah.

IN ONE'S AVODAH

Eating is meant to refine and raise the sparks in the food, and the one who refines must first be refined. That is why one may not eat before prayer: only after prayer has drawn G-dliness into the soul, through the eighteen blessings, can a person eat and raise his food, and his table then takes the place of the altar.

QUESTIONS FOR DISCUSSION

1. Why must the one who refines already be refined, and how does this explain the rule against eating before prayer?
2. In what sense are today's angels "animals" compared with souls, and today's souls "animals" compared with the souls of the future?
3. Why is receiving tied to shame, and how does Malchus becoming "the crown of her husband" remove it?
4. How can Aharon, who "eats" all the offerings, need to bring an offering himself, and what does "on the day of his anointing" add?
5. What does it mean that G-d, before whom "darkness is as light," nevertheless desires the deeds of the righteous?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ואכלתם אכול**

The Kehot note names the Mitteler Rebbe's transcript (hanachah) of this discourse, printed in Sefer HaMaamarim 5567, p. 251, as a record of the same maamar.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ז ע' רנא. ובמאמרי אדה"א דרושים לחתונה-ב ע' תרלט ואילך. ראה הערת כ"ק אדמו"ר בהערות וציונים לעיל יט, א (שמציין למאמר זה בשינויים בסה"מ הנחות הר"פ ע' סא. וראה הוספות להערות וציונים לסה"מ הנחות הר"פ ע' רב). סעי' א' מהמאמר נמצא בתוס' ביאור בהמשך תערי"ב ח"ב ע' אתנח. וראה ג"כ ד"ה זה דמוצאי ש"פ צו תשל"ח. ראה להלן בהוספות להערות וביאורים השוואה לד"ה זה. המאמר כמו בהנחת הר"פ עם הגהות אחרות באוה"ת ויקרא-ד תתקסב. באוה"ת סידור ע' רכה כי שד"ה זו ודיבור המתחיל מהרה ישמע בסידור נאמרו בשבת אחת. בד"ה ואכלתם אכול תשמ"ז מבאר הקשר של ד"ה זה לפי צו. שמובן ע"פ מה שמביא בהמשך המאמר לקמן ז, ד מויק"ר ע"פ זה קרבן אהרן גו' זה שאמר הכתוב ויאמר להם מהאוכל יצא מאכל כו' אהרן אוכל כל הקרבנות, ועכשיו יצא ממנו קרבן ואיזהו זה קרבן אהרן. ע"ש. ראה גם דרך מצותיך מצות אכילת ק"ק סעי' א דף צ, ב.

2 After the years the locust consumed, the prophet promises that Israel will eat and be satisfied, praise G-d Who dealt wondrously with them, and never again be ashamed, words repeated in the next verse. The maamar reads each phrase anew: achol, plainly "eating," as "what has already been eaten"; lehafli, "wondrously," as Pele, the Crown, and as "setting apart"; and the end of shame as Malchus becoming a giver.

Joel 2:26 יואל ב':כ"ו

וַאֲכַלְתֶּם אָכוֹל וְשָׂבוֹעַ וְהִלַּלְתֶּם אֶת־שֵׁם ה' אֱלֹקֵיכֶם אֲשֶׁר־עָשָׂה עִמָּכֶם לְהַפְלִיא וְלֹא־יֵבֹשׁוּ עַמִּי לְעוֹלָם׃

And ye shall eat in plenty and be satisfied, and shall praise the name of the L-RD your G-d, that hath dealt wondrously with you; and My people shall never be ashamed.

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3 **ובילקוט שם**

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

KEHOT'S NOTE

ילקוט שמעוני סי' תקלו.

4 **וכשהוא מברך את הצדיקים כופל את ברכתם**

Rabbi Levi says that G-d curses the wicked with shame and doubles it, and when He blesses the righteous He doubles their blessing, as it is said, "And you shall eat... and My people shall not be ashamed." The Alter Rebbe sets out to explain this doubled blessing.

Yalkut Shimoni on Nach 536 ילקוט שמעוני על נ"ך תקל"ו

5 **ולכבודי בראתיו**

G-d, through Isaiah, promises to gather His scattered people from every direction: "everyone who is called by My Name, and whom I created for My glory, I formed him, indeed I made him." The three verbs are read as the three worlds of Beriah (creation), Yetzirah (formation) and Asiyah (making).

Isaiah 43:7 ישעיהו מ"ג:ז'

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עֲשִׂיתִיו׃

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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KEHOT'S NOTE

ישע' מג, ז.

6 **ויש מלאכים דבריאה ויש מלאכים דיצי' ויש מלאכים דעשי'**

The note says where each kind of angel belongs, seraphim in Beriah, ordinary angels in Yetzirah and ofanim in Asiyah, and cites Or HaTorah on Shavuos for this.

KEHOT'S NOTE

שרפים מקומם בבריאה. סתם מלאכים ביצירה. אופנים בעשי'. — אוה"ת שבועות ע' קמג. וראה תניא ר"פ לט.

PARAGRAPH 2

7 **המזון של המלאכים הוא מה שנמשך להן כח ועוז רוחני**

The note says that the angels' food, the spiritual strength drawn down to them, is explained at length there.

KEHOT'S NOTE

נתבאר בארוכה במאמרי אדה"א-בראשית ע' קיב.

8 **כי שמי בקרבו**

Said of the angel G-d sends before Israel: "Beware of him and obey his voice... for My Name is within him." The Midrash on this verse is the source for the angels' food.

Exodus 23:21 שמות כ"ג:כ"א

הִשָּׁמֶר מִפָּנָיו וּשְׁמַע בְּקֹלוֹ אַל־תַּמֵּר בּוֹ כִּי לֹא יִשָּׂא לְפִשְׁעֲכֶם כִּי שְׁמִי בְּקִרְבּוֹ׃

Take heed of him, and hearken unto his voice; be not rebellious against him; for he will not pardon your transgression; for My name is in him.

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9 **לפי שאין מלאכי השרת ניזונין אלא מזיו שכינה**

Expounding "For My Name is within him," the Midrash says the ministering angels are nourished only by the radiance of the Shechinah, as it is said, "And You give life to

them all." The Alter Rebbe brings it to define the angels' food.

Shemot Rabbah 32:4 שמות רבה ל"ב:ד'

... ולא עוד, אלא שאתם גורמים לו שישמט שמי מקרבו, שנאמר: כי שמי בקרבו. דבר אחר: כי שמי בקרבו לפי שאין מלאכי השרת ניזונין, אלא מזיו שכינה, שנאמר (נחמיה ט): ואתה מחיה את כולם. מהו כך? אמר רבי חגאי, בשם ר' יצחק: ואתה מחיה לכולהון, ולא עוד, אלא שהוא מתחייב על ידם, כי אם שמוע תשמע בקולו ועשית כל אשר אדבר. ידבר אין כתיב כאן. אלא אדבר, אם מקבלין אתם הימנו, כאלו לי אתם מקבלים. אם עושים אתם כן, ואיבתי את אויביך. הוי, הנה אנכי שולח מלאך:

"Beware of him and heed his voice; do not defy him, for he will not pardon your transgression, for My name is in him" (Exodus 23:21). "Beware of him" – the Holy One blessed be He said to Israel: Beware of the messenger, as he does not renege on My mission; he is the attribute of justice. "Do not defy him" – regarding the past it says: "You have been defiant with the L-rd" (Deuteronomy 9:7), and I would accept it from you. But now, "do not defy him, for ...

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10 **ואתה מחיה**

At the opening of Parshas Tetzaveh the Zohar explains why the verses there say "And you": the upper light and the lower light included together are called "And You," as in "And You give life to them all."

Zohar, Tetzaveh 1:1–2:8 ספר הזהר, תצוה א':א'-ב':ח'

AND THOU SHALT COMMAND THE CHILDREN OF ISRAEL:... AND THOU BRING NEAR UNTO THEE AARON THY BROTHER. Said R. Hiya: What is the significance of the expression "and thou" in these and other passages, e.g., "And thou shalt speak unto all that are of a wise heart" (XXVIII, 3); "And thou take unto thee principal spices" (Ex. 30, 23)? In all cases it contains a reference to the supernal world, indicating that the Shekinah is joined with Moses.' Said R. Isaac: 'The upper and the lower lights, when united, are ...

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

11 **ואתה מחי' את כולם**

From the Levites' prayer: "You alone are Havayah... and You give life to them all, and the host of heaven bows to You." The Midrash reads it as the angels' nourishment from the radiance of the Shechinah.

Nehemiah 9:6 נחמיה ט':ו'

אַתָּה־הוּא ה' לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמָיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT'S NOTE

נחמי' ט, ו.

PARAGRAPH 3

12 **וכל קרבי**

David: "Bless Havayah, O my soul, and all my innards, His holy Name," plainly all that is within him. The maamar, following the Zohar, calls the angels through which the divine flow passes "innards."

Psalms 103:1 תהילים ק"ג:א'

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

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

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Zohar I, 87a זח"א פז, א

Zohar III, 234b זח"ג רלד, ב

KEHOT'S NOTE

תהלים קג, א. ראה זח"א פז, א. זח"ג רלד, ב. וראה סה"מ תקס"ה ע' תתיד ובהנסמן לשם.

13 **שהם בחי' קרביים**

The note says that the analogy of the innards, through which food passes, is explained at length in these discourses.

KEHOT'S NOTE

המשל נתבאר בארוכה במאמרי אדה"א בראשית ע' קיג. דברים-א ע' קנה. וראה לקמן שלח מו, ד.

PARAGRAPH 4

14 **אין לך עשב מלמטה**

Kehot's note points to Zohar I, 251a for these words.

Zohar I, 251a זח"א רנא, א

KEHOT'S NOTE

ב"ר פ"י, וזח"א רנא, א. מו"נ ח"ב פ"י. אגה"ק סוס"כ.

15 **אין לך עשב מלמטה שאין לו מזל מלמעלה שמכה בו**

Rabbi Simon: "There is no blade of grass that does not have a mazal in the firmament that strikes it and says to it, 'Grow!'" The Alter Rebbe reads the mazal as a spiritual force at the bottom of a ladder that reaches up to the angels of Beriah.

Bereshit Rabbah 10:6 בראשית רבה י':ו'

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגו'. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ורי סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חייא ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharma-

cist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: 'Grow.' That is what is written: "Do you know the rules of the heavens? Will you establish its dominion [mishtaro] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

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16 **אין לך עשב מלמטה שאין לו מזל מלמעלה שמכה בו**

A passage printed with the Zohar at this folio quotes the saying: every blade of grass below has one appointed over it above, who guards it, strikes it and says to it, "Grow."

Zohar, Addenda, Volume I 1:1 ספר הזהר, תוספות, כרך א א:א

17 **אין לך עשב מלמטה שאין לו מזל מלמעלה שמכה בו**

Maimonides quotes the saying to show that the Sages, too, held that this lower world is governed through forces that flow from above.

Guide for the Perplexed, Part 2 10:1 מורה נבוכים, חלק ב' י:א

... עולם ההויה וההפסד – אמנם היא בכוחות השופעות מן הגלגלים. וכבר זכרנו זה פעמים. וכן תמצא ה'חכמים ז"ל' אומרים "אין לך כל עשב ועשב מלמטה שאין לו מזל ברקיע מכה אותו ואומר לו גדל, שנאמר: "הידעת חוקות שמים אם תשים משטרו בארץ?", ו'מזל' יקראו גם כן ה'כוכב' – תמצא זה מבואר בראש 'בראשית רבה' שם אמרו: "יש מזל שהוא גומר הילוכו לשלושים יום, ויש מזל שהוא גומר הילוכו לשלושים שנה" – הנה כבר בארו בזה המאמר שאפילו אישי ההויה יש להם כוחות כוכבים מיוחדים להם; ואף על פי שכל ...

IT is a well-known fact that the philosophers, when they discuss in their works the order of the Universe, assume that the existing order of things in this sublunary world of transient beings depends on forces which emanate from the spheres. We have mentioned this several times. In like manner our Sages say, "There is no single herb below without its corresponding star above, that beats upon it and commands it to grow." Comp. "Knowest thou the ordinances of heaven? Canst thou set the dominion thereof in the earth?" (Job ...

Moreh Nevuchim, translated by Ibn Tibon (Public Domain) • Guide for the Perplexed, English Translation, Friedlander (1903) (Public Domain)

18 **מזל מלמעלה שמכה בו**

The Alter Rebbe remarks there that the mazal that strikes and says "Grow" acts only after the grass has sprouted, making it grow from small to large; its coming into being from nothing is from the power within the earth.

Tanya, Iggeres HaKodesh 20:25 תניא, אגרת הקדש כ':כ"ה

... יֵשׁ מֵאַיִן תָּמִיד, כְּיסוֹד הָעָפָר הַמַּצְמִיחַ תָּמִיד יֵשׁ מֵאַיִן, הֵם עֲשָׂבִים וְאִילָנוֹת (וְהַמַּזָּל הַמַּכֶּה וְאוֹמֵר "גְּדַל", הַיְינוּ לְאַחַר שֶׁכְּבָר צָמַח הָעֵשֶׂב, וְאֵינוֹ אוֹמֵר לוֹ לְצַמּוֹחַ מֵאַיִן לְיֵשׁ אֶלָּא מְקוֹטָן לְגוֹדֶל, וְלָשֵׂאת פְּרִי כָּל מִין וּמִין בִּפְרָטֵי פְּרָטִיוּת. אֲבָל בְּטֶרֶם יִצְמַח לְמִי יֹאמַר כָּל מַזָּל וּמַזָּל לְכָל עֵשֶׂב וְעֵשֶׂב בִּפְרָטֵי פְּרָטִיוּת) מֵהַכֹּחַ הַצּוֹמֵחַ שֶׁבּוֹ, שֶׁהוּא אַיִן וְרוּחָנִי, וְהֵם גַּשְׁמִיִּים.

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19 **גבוה מעל גבוה**

Koheles, on injustice in the land: do not be astonished, "for one higher than the high watches, and there are higher ones above them." The Alter Rebbe uses it for the ladder of spiritual forces above each growth.

Ecclesiastes 5:7 קהלת ה':ז

אִם־עֹשֶׁק רָשׁ וְגֵזֶל מִשְׁפָּט וָצֶדֶק תִּרְאֶה בַמְּדִינָה אַל־תִּתְמַהּ עַל־הַחֵפֶץ כִּי גָבֹהַּ מֵעַל גָּבֹהַּ שֹׁמֵר וּגְבֹהִים עֲלֵיהֶם׃

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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KEHOT'S NOTE

קהלת ה, ז.

20 **אני ישנה ולבי ער**

"I sleep, but my heart is awake," says the bride of the Song. The opening words of a discourse cited for the point that souls are more inward than angels.

Song of Songs 5:2 שיר השירים ה':ב

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

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

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21 **ובד"ה מזמור שיר חנוכת הבית**

This is the discourse on "A psalm, a song for the dedication of the House." From 98d on it explains the advantage of souls over angels in three senses of the word dilisani: the soul is exalted in its source, being of the inner dimension, unlike the angels; it is bare, without a body such as the angels have; and it is drawn from Chochmah, the source of the Torah, so that souls are more fit than angels for the indwelling of the Shechinah and for receiving the Torah.

KEHOT'S NOTE

ראה לקו"ת ברכה צח, ד ואילך.

22 **מזמור שיר חנוכת הבית**

"A psalm, a song for the dedication of the House, of David." The opening words of the discourse cited here.

Psalms 30:1 תהילים ל':א

מִזְמוֹר שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד׃

A Psalm; a Song at the Dedication of the House; of David.

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23 **אלה המלכים . . לפני מלך מלך**

"And these are the kings who reigned in the land of Edom before any king reigned over the children of Israel": plainly, the kings of Eisav's descendants. In Kabbalah these

kings stand for the world of Tohu, whose fallen sparks are in the food.

Genesis 36:31 בראשית ל"ו:ל"א

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מְלָךְ־מֶלֶךְ לִבְנֵי יִשְׂרָאֵל׃

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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KEHOT'S NOTE

בראשית לו, לא.

24 **פני אדם לארבעתן**

In Ezekiel's vision of the Chariot, each living creature has the face of a man, with a lion's face on the right, an ox's on the left and an eagle's, "for the four of them." The Alter Rebbe takes the face of a man, shared by all four, as their inner level.

Ezekiel 1:10 יחזקאל א':י'

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

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

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25 **מבריח מן הקצה**

G-d's instruction for the Tabernacle: "And the middle bar in the midst of the boards shall pass through from end to end." The middle line, from which man stems, is like this bar, which joins all sides.

Exodus 26:28 שמות כ"ו:כ"ח

וְהַבְּרִיחַ הַתִּיכֹן בְּתוֹךְ הַקְּרָשִׁים מִבְרֹחַ מִן־הַקָּצֶה אֶל־הַקָּצֶה׃

and the middle bar in the midst of the boards, which shall pass through from end to end.

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KEHOT'S NOTE

שמות כו, כח.

26 **בד"ה כה תברכו את בנ"י**

This is the discourse on "Thus shall you bless the children of Israel." On that page it explains that man is the root of all: each of the four creatures of the Chariot has "the face of a man," so their whole is the level of man, and all of them are elevated when a person's soul cleaves to G-d.

KEHOT'S NOTE

לקו"ת נשא כו, ג.

27 **כה תברכו את בנ"י**

"Thus shall you bless the children of Israel." The opening words of the discourse the text cites.

Numbers 6:23 במדבר ו':כ"ג

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

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

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28 **השבע או ההפך**

Near the end of Parshas Miketz the Zohar explains that G-d set days and years on the right and on the left: the days of good and the days of evil, the years of plenty and the years of famine. The text cites it for plenty or lack below as the result of what happens above.

Zohar, Miketz 15:238–249 ספר הזהר, מקץ ט"ו:רל"ח-רמ"ט

PARAGRAPH 5

29 **בספר הגלגולים**

There the Alter Rebbe refers back to this maamar on the new souls that will be drawn in the future from sovev kol almin itself, above the kav, with which the souls of the righteous will be crowned; following Sefer HaGilgulim, chapter 7, this will be in the seventh millennium, the supernal Shabbos.

KEHOT'S NOTE

ראה גם לקמן פ' בהר מד, ג.

30 **ועטרותיהם בראשיהם**

Rav's saying that in the World to Come "the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah." The text refers to the Ramaz's comment on these words in connection with the new souls.

Berakhot 17a:12 ברכות י"ז א:י"ב

מַרְגְּלָא בְּפוּמֵיהּ דְּרַב: לֹא כָּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִיָּה וְלֹא פְּרִיָּה וּרְבִיָּה וְלֹא מַשָּׂא וּמַתָּן וְלֹא קִנְאָה וְלֹא שִׂנְאָה וְלֹא תַּחֲרוּת, אֶלָּא צַדִּיקִים יוֹשְׁבִין וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְּׁכִינָה, שֶׁנֶּאֱמַר: "וַיֶּחֱזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. ll).

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

31 **לויתן זה יצרת לשחק בו**

In the psalm of creation, on the sea: "There go the ships; this Leviathan You formed to play with." The opening words of the discourse in Parshas Shemini on the Leviathan and the Wild Ox.

Psalms 104:26 תהילים ק"ד:כ"ו

שָׁם אֳנִיּוֹת יִהֲלֵכוּן לִוְיָתָן זֶה־יָצַרְתָּ לְשַׂחֶק־בּוֹ׃

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

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32 **בד"ה לבבתני**

This is the discourse "You have captured my heart." It explains why the offerings are called G-d's "bread": the animal's soul is from the face of the ox in the Chariot, and

through the offering its life rises and is included in its root in the holy chayos that bear the Throne, and all are uplifted, elevated and exalted, level after level, up to the Infinite Light.

KEHOT'S NOTE

לקו"ת שה"ש כח, ג. ראה אוה"ת משפטים ע' אקעא. אוה"ת פ' מטות ע' ארסה.

33 **לבבתני**

The beloved to his bride: "You have captured my heart, my sister, my bride." The opening word of the discourse on the offerings cited here.

Song of Songs 4:9 שיר השירים ד:ט

לִבַּבְתִּנִי אֲחֹתִי כַּלָּה לִבַּבְתִּנִי בְאַחַת מֵעֵינַיִךְ בְּאַחַד עֲנָק מִצַּוְּרֹנָיְךְ׃

Thou hast ravished my heart, my sister, my bride; Thou hast ravished my heart with one of thine eyes, With one bead of thy necklace.

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34 **ומבחי' זו הם כל הנשמות דעתה אבל לעתיד יהי' בחי' התגלות הסוכ"ע . . שלפני הקו**

There the Alter Rebbe refers back to this maamar: the new souls of the future come from the Infinite Light of sovev kol almin, above the kav.

KEHOT'S NOTE

ראה לקמן פ' מסעי צה, ב. וראה גם ד"ה והי' אמונת עתיך תרנ"ב. ביאוה"ז להצ"צ ח"ב ע' תתיט. תתכו (הלשון הנעתק שם, נמצא בסה"מ הנחות הר"פ הנ"ל ע' סב).

PARAGRAPH 6

35 **א"ח עט"ב**

Kehot's note points to Proverbs 12:4 for these words.

Proverbs 12:4 משלי י"ב:ד'

KEHOT'S NOTE

משלי יב, ד.

36 **נעוץ סופן בתחלתן**

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

KEHOT'S NOTE

ס"י פ"א, מ"ז.

37 **נעוץ סופן כו'**

"Their end is wedged in their beginning, and their beginning in their end." The Alter Rebbe uses it for Malchus, the end, rising to Keser, the beginning.

Sefer Yetzirah 1:7 ספר יצירה א:ז'

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

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

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

38 **והי' ביום ההוא יצאו**

Zechariah's vision of the end of days: "And it shall be on that day that living waters will go out from Jerusalem, half of them toward the eastern sea and half toward the western sea." Cited as a picture of all influence flowing through Malchus in the future.

Zechariah 14:8 זכריה י"ד:ח'

וְהָיָה בַּיּוֹם הַהוּא יֵצְאוּ מַיִם־חַיִּים מִירוּשָׁלַם חֶצְיָם אֶל־הַיָּם הַקַּדְמוֹנִי וְחֶצְיָם אֶל־הַיָּם הָאַחֲרוֹן בַּקַּיִץ וּבֶחֹרֶף יִהְיֶה׃

And it shall come to pass in that day, That living waters shall go out from Jerusalem: Half of them toward the eastern sea, And half of them toward the western sea; In summer and in winter shall it be.

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KEHOT'S NOTE

זכרי' יד, ח.

39 **סד"ה קול דודי**

At the end of the discourse "The voice of my beloved," on "skipping upon the hills," which the Sages read as the Matriarchs, the Alter Rebbe explains that the Matriarchs, though recipients, stand a level above the Patriarchs and are givers: Avraham was told, "whatever Sarah tells you, listen to her voice," and Rivkah gave water to drink.

KEHOT'S NOTE

ראה לקו"ת שה"ש סו, ג.

40 **מהרה ישמע . . קול כלה**

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

KEHOT'S NOTE

ברכת נשואין.

41 **מהרה ישמע כו' קול כלה**

The last of the seven wedding blessings, echoing Jeremiah: "Speedily... may there be heard in the cities of Yehudah and in the streets of Jerusalem... the voice of the groom and the voice of the bride." The Alter Rebbe dwells on "the voice of the bride": in the future the receiver will herself give.

Ketubot 8a:6 כתובות ח' א:ו'

"בָּרוּךְ אַתָּה ה', אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּרָא שָׂשׂוֹן וְשִׂמְחָה, חָתָן וְכַלָּה, גִּילָה, רִינָּה, דִּיצָה, חֶדְוָה, אַהֲבָה וְאַחֲוָה וְשָׁלוֹם וְרֵיעוּת. מְהֵרָה ה' אֱלֹקֵינוּ יִשָּׁמַע בְּעָרֵי יְהוּדָה וּבְחוּצוֹת יְרוּשָׁלַיִם קוֹל שָׂשׂוֹן וְקוֹל שִׂמְחָה, קוֹל חָתָן וְקוֹל כַּלָּה, קוֹל מְצָהֲלוֹת חֲתָנִים מֵחוּפָּתָם וּנְעָרִים מִמִּשְׁתֵּה נְגִינָתָם, בָּרוּךְ אַתָּה ה', מְשַׂמֵּחַ חָתָן עִם הַכַּלָּה".

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

PARAGRAPH 7

42 **הקל קול יעקב**

Yitzchak, blind, feels his son, who has come disguised as Eisav: "The voice is the voice of Yaakov, but the hands are

fellow is ashamed to look at him." This is the shame that the verse promises will end.

Jerusalem Talmud Orlah 1:3:11 תלמוד ירושלמי ערלה א:ג:יא

רִבִּי אַבָּהוּ בְשֵׁם רִבִּי יוֹחָנָן וְרַב חִסְדָּא תְּרֵיהוֹן אָמְרִין בְּסָתָם חֲלוּקִין. מַה נָן קַיָּימִין אִם דָּבָר בָּרִיא הוּא שֶׁהוּא חַי מִכֹּחַ הַזְּקֵנָה דִּבְרֵי הַכֹּל אָסוּר. אֶלָּא כִּי נָן קַיָּימִין בְּדָבָר בָּרִיא שֶׁהוּא חַי מִכֹּחַ הַיַּלְדָּה דִּבְרֵי הַכֹּל אָסוּר. אֶלָּא כִּי נָן קַיָּימִין בְּסָתָם. כֵּיצַד הוּא יוֹדֵעַ. רִבִּי בִּיבַי בְּשֵׁם רִבִּי חֲנִינָה אִם הָיוּ הָעֲלִים הַפּוֹכִין כְּלַפֵּי הַיַּלְדָּה דָּבָר בָּרִיא שֶׁהוּא חַי מִכֹּחַ הַזְּקֵנָה וְאִם הָיוּ הָעֲלִים הַפּוֹכִין כְּלַפֵּי הַזְּקֵנָה דָּבָר בָּרִיא שֶׁהוּא חַי מִכֹּחַ הַיַּלְדָּה. אָמַר רִבִּי יוּדָן בַּר חָנִין סֵימָנָא דְּאָכַל מִן ...

Rebbi Abbahu in the name of Rebbi Joḥanan and Rav Ḥisda, both say: they or not. differ in the uninformed case. What are we dealing with? If it is certain that it tree. lives off the old tree, everybody agrees it is permitted. If it is certain that it lives off the young tree, everybody agrees it is forbidden.. We must be dealing with the uninformed case. How could one know? Rebbi Vivian in the name of Rebbi Ḥanina: If the leaves are turned towards the young tree one may ...

The Jerusalem Talmud, edition by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY) • The Jerusalem Talmud, translation and commentary by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY)

PARAGRAPH 8

47 **ברכך ברכתא**

Rav blessed Rabbi Shimon ben Chalafta, "May it be His will that you not shame and not be shamed," and his father told him, "He blessed you with the blessing with which the Holy One blessed Israel and repeated it," citing Joel 2:26-27. This is the doubled blessing.

Moed Katan 9b:9 מועד קטן ט' ב:ט'

אֲמַר לֵיהּ: בָּרְכָךְ בִּרְכָתָא דְּבָרְכָן קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל וּתְנָא בַּהּ, דִּכְתִיב: "וַאֲכַלְתֶּם אָכוֹל וְשָׂבוֹעַ וְהִלַּלְתֶּם וְגוֹ' וְלֹא יֵבוֹשׁוּ עַמִּי לְעוֹלָם. וִידַעְתֶּם כִּי בְקֶרֶב יִשְׂרָאֵל אֲנִי וְגוֹ' וְלֹא יֵבוֹשׁוּ עַמִּי לְעוֹלָם".

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48 **עתידים צדיקים**

Rabbi Elazar: in the future "Holy" will be said before the righteous, as it is said before the Holy One. Those who now receive will be like the source.

Bava Batra 75b בבא בתרא ע"ה ב

KEHOT'S NOTE

ב"ב עה, ב.

49 **בד"ה ואשה כי תדור**

The passage there ends a discussion of "and we shall not be ashamed forever" by referring back to this maamar for a still higher level in "and My people shall never be ashamed." It then opens the discourse "And if a woman vows": why vow to forbid what is permitted? Because what is permitted can be raised to G-d, but as long as a person cannot raise it, it too conceals, and vows are a fence for abstinence.

KEHOT'S NOTE

the hands of Eisav." Here "voice" is the giving power of the masculine.

Genesis 27:22 בראשית כ"ז:כ"ב

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

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

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43 **סד"ה ויגש אליו יהודה**

There the Alter Rebbe explains that now the blessing is "who gladdens the groom and the bride," since the bride, Malchus, receives light through the groom, Z'eir Anpin, while in the future, once she is elevated, it is "who gladdens the groom with the bride," since "a woman of valor is the crown of her husband"; this is "Speedily may there be heard... the voice of the bride." Now, in exile, she is silent: "I was mute with stillness."

KEHOT'S NOTE

תו"א מה, א.

44 When two groups eat the Pesach offering in one house, "the bride turns her face away and eats." The Alter Rebbe reads her turning away as the shame of the receiver.

Mishnah Pesachim 7:13 משנה פסחים ז':י"ג

שְׁתֵּי חֲבוּרוֹת שֶׁהָיוּ אוֹכְלוֹת בְּבַיִת אֶחָד, אֵלּוּ הוֹפְכִין אֶת פְּנֵיהֶם הֵילָךְ וְאוֹכְלִין, וְאֵלּוּ הוֹפְכִין אֶת פְּנֵיהֶם הֵילָךְ וְאוֹכְלִין, וְהַמַּחַם בָּאֶמְצַע. וּכְשֶׁהַשַּׁמָּשׁ עוֹמֵד לִמְזֹג, קוֹפֵץ אֶת פִּיו וּמַחֲזִיר אֶת פָּנָיו עַד שֶׁמַּגִּיעַ אֵצֶל חֲבוּרָתוֹ וְאוֹכֵל. וְהַכַּלָּה, הוֹפֶכֶת פָּנֶיהָ וְאוֹכֶלֶת׃

If two companies were eating [their Pesach sacrifices] in one house [room], each must turn their faces [in a different direction] while eating it; and the hot water pot should be in the middle [between the two companies]. And when the butler stands to mix the wine [if he has already started to eat from his sacrifice], he must close his mouth and turn his face [towards the company he eats with] until he reaches his company. A bride may, [however,] avert her face [from her company] while eating [the ...

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

45 **פ"ק דערלה**

On the Jerusalem Talmud's saying, the note asks the reader to compare what the heavenly Maggid told the Beis Yosef, Rabbi Yosef Karo, in an entry on Bereishis; the note does not quote it.

KEHOT'S NOTE

ה"ג. ולהעיר ממה שאמר המגיד להב"י בראשית מהדו"ק ד"ה אור ליוה"ש י"ד לטבת (י, א) — לקו"ש חט"ו ע' 95 הע' 18.

46 In the laws of orlah, the leaves of a grafted sapling turn away from the part of the tree that feeds it, and Rabbi Yudan bar Chanin gives the sign: "one who eats from his

לקו"ת מטות פד, ב.

50 **ואשה כי תדור**

"And if a woman vows a vow to Havayah." The opening words of the discourse in Parshas Matos that the text cites.

Numbers 30:4 במדבר ל':ד

וְאִשָּׁה כִּי־תִדֹּר נֶדֶר לַה' וְאָסְרָה אִסָּר בְּבֵית אָבִיהָ בִּנְעֲרֶיהָ׃

Also when a woman voweth a vow unto the L-RD, and bindeth herself by a bond, being in her father's house, in her youth,

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51 **ולא יתבוששו**

"And they were both naked, the man and his wife, and they were not ashamed." The discourse "And if a woman vows" explains these words.

Genesis 2:25 בראשית ב':כ"ה

וַיִּהְיוּ שְׁנֵיהֶם עֲרוּמִּים הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבֹּשָׁשׁוּ׃

And they were both naked, the man and his wife, and were not ashamed.

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52 **מאי להפליא בין מעשיהם של צדיקים למעשיהם של רשעים בגיהנם**

Tanna DeBei Eliyahu, expounding Joel 2:26, asks, "What is lehafli?" and answers: between the deeds of the righteous and the deeds of the wicked in Gehinnom. The Alter Rebbe reads lehafli as "to set apart."

Tanna DeBei Eliyahu Rabbah 20:2 תנא דבי אליהו רבה כ':ב

... ואכלתם אכול ושבוע מאי כתיב בתריה והללתם את שם ה' אלקיכם אשר עשה עמכם להפליא ולא יבושו עמי לעולם מאי להפליא בין מעשיהם של צדיקים למעשיהם של רשעים בגיהנם מאי ולא יבושו עמי לעולם לפי שכל אחד ואחד לפי שכרו של אדם אחר בא בעולם לא גלגל הקב"ה להביא אברהם לעולם אלא בשכרו של שם שנתנבא ארבע מאות שנה על כל הארצות שבעולם ולא קבלו ממנו ולא גלגל הקב"ה והביא מלכות יון בעולם אלא בשכרו של יפת שכיסה את ערות אביו ולא גלגל הקב"ה והביא מלכות אדום לעולם שהחריבו ...

OYW (segmentation according to Warsaw 1880) (Public Domain)

53 **לפלא נדר**

"And a man who brings a peace-offering to Havayah, lefalei a vow," plainly, to fulfill a vow. The word shares its root with lehafli.

Leviticus 22:21 ויקרא כ"ב:כ"א

וְאִישׁ כִּי־יַקְרִיב זֶבַח־שְׁלָמִים לַה' לְפַלֵּא־נֶדֶר אוֹ לִנְדָבָה בַּבָּקָר אוֹ בַצֹּאן תָּמִים יִהְיֶה לְרָצוֹן כָּל־מוּם לֹא יִהְיֶה־בּוֹ׃

And whosoever bringeth a sacrifice of peace-offerings unto the L-RD in fulfilment of a vow clearly uttered, or for a freewill-offering, of the herd or of the flock, it shall be perfect to be accepted; there shall be no blemish therein.

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54 **להפריש**

Rashi explains lefalei as "to set apart by his speech." This gives lehafli the sense of setting apart.

Rashi on Leviticus 22:21 רש"י על ויקרא כ"ב:כ"א

לפלא נדר. לְהַפְרִישׁ בְּדִבּוּרוֹ׃

לפלא נדר means, expressing it by speech (not expressing it mentally, בלב).

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

55 **כי יפליא לנדור נדר נזיר**

"A man or a woman, when he shall yafli to vow the vow of a Nazirite": plainly, when one declares the vow explicitly. Another instance of the same root.

Numbers 6:2 במדבר ו':ב

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ אוֹ־אִשָּׁה כִּי יַפְלִא לִנְדֹּר נֶדֶר נָזִיר לְהַזִּיר לַה'

Speak unto the children of Israel, and say unto them: When either man or woman shall clearly utter a vow, the vow of a Nazirite, to consecrate himself unto the L-RD,

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KEHOT'S NOTE

במדבר ו, ב.

56 Rabbi Yehudah in the name of Rabbi Tarfon: in a doubtful case neither is a Nazirite, "for Naziriteship is only by hafla'ah," an explicit declaration. The Alter Rebbe adds that "explicit" (mefurash) also means "separated."

Eruvin 82a:7-8 עירובין פ"ב א:ז-ח

דְּתַנְיָא, אָמַר רַבִּי יְהוּדָה מִשּׁוּם רַבִּי טַרְפוֹן: לְעוֹלָם אֵין אֶחָד מֵהֶן נָזִיר, לְפִי שֶׁאֵין נְזִירוּת אֶלָּא לְהַפְלָאָה. אַלְמָא כֵּיוָן דְּמִסַּפְקָא לֵיקּה אִי נָזִיר אִי לָא נָזִיר הוּא — לָא מְשַׁעְבֵּיד נַפְשֵׁיהּ. הָכָא נָמֵי: כֵּיוָן דְּלָא יָדַע אִי קָנֵי אִי לָא קָנֵי — לָא גָּמַר וּמַקְנֵה.

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57 **כחשכה כאורה**

The psalmist to G-d: "Even darkness is not dark for You... darkness is as light." Before the supernal Pele, darkness and light are alike.

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָהּ׃

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

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KEHOT'S NOTE

תהלים קלט, יב.

58 **אם צדקת**

Elihu to Job: "If you are righteous, what do you give Him, or what does He take from your hand?" Before G-d's essence, human deeds add nothing.

Job 35:7 איוב ל"ה:ז

אִם־צָדַקְתָּ מַה־תִּתֶּן־לוֹ אוֹ מַה־מִּיָּדְךָ יִקָּח׃

If thou be righteous, what givest thou Him? Or what receiveth He of thy hand?

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KEHOT'S NOTE

איוב לה, ז.

59 **ורבו פשעיך**

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

KEHOT'S NOTE

איוב שם ו.

60 **ורבו פשעיך**

Elihu: "If you have sinned, what do you do against Him? And if your transgressions are many, what do you do to Him?" The companion of the previous verse.

Job 35:6 איוב ל"ה:ו׳

אִם־חָטָאתָ מַה־תִּפְעָל־בּוֹ וְרַבּוּ פְשָׁעֶיךָ מַה־תַּעֲשֶׂה־לּוֹ׃

If thou hast sinned, what doest thou against Him? And if thy transgressions be multiplied, what doest thou unto Him?

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61 **ויאמר אלקים יהי אור אלו מעשיהן של צדיקים**

Rabbi Abahu: "And G-d said, Let there be light": these are the deeds of the righteous; "but I do not know which of them He desires," until "G-d saw the light, that it was good" shows He desires the deeds of the righteous. The Alter Rebbe asks what the doubt could mean.

Bereshit Rabbah 2:5 בראשית רבה ב׳:ה׳

... ו): "כי יודע ה' דרך צדיקים וגו'". "וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ" אלו מעשיהן של רשעים "וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר" אלו מעשיהן של צדיקים אבל איני יודע באיזה מהם חפץ אם במעשה אלו ואם במעשה אלו כיון דכתיב "וַיַּרְא אֱלֹקִים אֶת הָאוֹר כִּי טוֹב" הוי במעשיהן של צדיקים חפץ ואינו חפץ במעשיהן של רשעים. א"ר חייא רבה מתחלת ברייתו של עולם צפה הקב"ה בהמ"ק בנוי וחרב ובנוי "בְּרֵאשִׁית בָּרָא אֱלֹקִים" הרי בנוי היאך מה דאת אמר (ישעיה נא, טז): "לִנְטֹעַ שָׁמַיִם וְלִיסֹד אָרֶץ וגו'" "וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ" הרי חרב ...

Rabbi Abahu and Rabbi Ḥiyya the Great, Rabbi Abahu said: Right from the beginning of the creation of the world, the Holy One blessed be He foresaw the actions of the righteous and the actions of the wicked. That is what is written: "For the L-rd knows the way of the righteous, but the way of the wicked will perish" (Psalms 1:6). 8:4. "The earth was emptiness and disorder" - these are the actions of the wicked. "G-d said: Let there be light" - these are the actions of the ...

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62 **ויאמר אלקים יהי אור**

"And G-d said, Let there be light, and there was light." The Midrash reads the light as the deeds of the righteous.

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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63 **וירא אלקים את האור כי טוב**

"And G-d saw the light, that it was good." From this the Midrash concludes that He desires the deeds of the righteous.

Genesis 1:4 בראשית א׳:ד׳

וַיַּרְא אֱלֹקִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹקִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ׃

And G-d saw the light, that it was good; and G-d divided the light from the darkness.

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64 **דקמי' כולא כלא חשיבי**

The Zohar says that G-d is great and rules over all, "and all before Him is considered as nothing." From this level light and darkness are alike.

Zohar I, 11b זח"א יא, ב

KEHOT'S NOTE

ראה זח"א יא, ב.

65 G-d, through Ezekiel, compares Himself to a shepherd who seeks out his flock "on the day he is among his scattered (nifrashos) sheep." It shows that the root of mefurash also denotes separation.

Ezekiel 34:12 יחזקאל ל"ד:י"ב

כְּבְקֹר רֹעֶה עֶדְרוֹ בְּיוֹם־הֱיוֹתוֹ בְתוֹךְ־צֹאנוֹ נִפְרָשׁוֹת כֵּן אֲבַקֵּר אֶת־צֹאנִי וְהִצַּלְתִּי אֶתְהֶם מִכֹּל־הַמְּקוֹמֹת אֲשֶׁר נָפְצוּ שָׁם בְּיוֹם עָנָן וַעֲרָפֶל׃

As a shepherd seeketh out his flock in the day that he is among his sheep that are separated, so will I seek out My sheep; and I will deliver them out of all places whither they have been scattered in the day of clouds and thick darkness.

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PARAGRAPH 9

66 **בד"ה ויאבק איש**

On that page and just before it, the forces of kelipah, "rising high like the eagle," seek to draw from the Infinite Light itself, before which "darkness is as light" and self-nullification has no place; but through the tzimtzum the Infinite Light rests only on one who is self-nullified, and Yaakov drew it down through holiness.

KEHOT'S NOTE

תו"א כו, ב.

67 **ויאבק איש**

"And Yaakov was left alone, and a man wrestled with him until the break of dawn." The opening words of the Torah Ohr discourse cited here.

Genesis 32:25 בראשית ל"ב:כ"ה

וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֵק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר׃

And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

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of an ephah of fine flour as a continual meal-offering"; plainly, as Rashi explains, an ordinary kohen brings it once, on the day of his inauguration, and the Kohen Gadol every day. The verse the second section explains.

Leviticus 6:13 ויקרא ו':י"ג

זֶה קָרְבַּן אַהֲרֹן וּבָנָיו אֲשֶׁר־יַקְרִיבוּ לַה' בְּיוֹם הִמָּשַׁח אֹתוֹ עֲשִׂירִת הָאֵפָה סֹלֶת מִנְחָה תָּמִיד מַחֲצִיתָהּ בַּבֹּקֶר וּמַחֲצִיתָהּ בָּעָרֶב:

This is the offering of Aaron and of his sons, which they shall offer unto the L-RD in the day when he is anointed: the tenth part of an ephah of fine flour for a meal-offering perpetually, half of it in the morning, and half thereof in the evening.

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73 מהאוכל יצא מאכל

The note quotes the Rebbe: "Out of the eater came forth food" is not only a wonder; the "food" comes forth precisely from the "eater," since by descending to "eat" and refine the levels below it, it rises to become "food" for the levels above it.

KEHOT'S NOTE

"הכוונה ב"מהאוכל יצא מאכל" הוא [לא רק להתמי' שבזה, כי"א] גם שיציאת ה"מאכל" היא דוקא "מהאוכל". שעי"י ירידתו "לאכול" ולברר הבחינות שלמטה ממנו, מתעלה הוא להיעשות "מאכל" לגבי הבחינות שלמעלה ממנו". — לקו"ש ח"ז ע' 47.

74 מהאוכל יצא מאכל

Shimshon's riddle to the guests at his wedding: "Out of the eater came forth food, and out of the strong came forth sweetness." The Midrash compares it to Aharon's offering.

Judges 14:14 שופטים י"ד:י"ד

וַיֹּאמֶר לָהֶם מֵהָאֹכֵל יָצָא מַאֲכָל וּמֵעַז יָצָא מָתוֹק וְלֹא יָכְלוּ לְהַגִּיד הַחִידָה שְׁלֹשֶׁת יָמִים:

And he said unto them: Out of the eater came forth food, And out of the strong came forth sweetness. And they could not in three days declare the riddle.

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75 והיה שמשון תמיה בלבו ארי אוכל כל החיות ועכשיו יצא ממנו מאכל

The Midrash opens "This is the offering of Aharon" with Shimshon's riddle: Shimshon wondered that a lion, which eats all the animals, now yielded food; so Aharon, who eats all the offerings, now brings an offering. The Alter Rebbe asks what the wonder is.

Vayikra Rabbah 8:2 ויקרא רבה ח':ב'

76 ואם האכל יאכל

"And if any of the flesh of his peace-offering is at all eaten on the third day..." The doubled verb is expounded as two eatings.

Leviticus 7:18 ויקרא ז':י"ח

וְאִם הֵאָכֹל יֵאָכֵל מִבְּשַׂר־זֶבַח שְׁלָמָיו בַּיּוֹם הַשְּׁלִישִׁי לֹא יֵרָצֶה הַמַּקְרִיב אֹתוֹ לֹא יֵחָשֵׁב לוֹ פִּגּוּל יִהְיֶה וְהַנֶּפֶשׁ הָאֹכֶלֶת מִמֶּנּוּ עֲוֹנָהּ תִּשָּׂא:

And if any of the flesh of the sacrifice of his peace-offerings be at all eaten on the third day, it shall not be accepted, nei-

68 ובד"ה בשלח פרעה

Just before that passage the Alter Rebbe explains Rabbi Akiva's words, "if so for those who transgress His will, how much more for those who do His will": above G-d's will "darkness is as light" and sins do not hold back the flow, but once there is will (ratzon, whose letters spell tzinor, "a channel"), the flow passes through the tzimtzum according to the ways of the Torah.

KEHOT'S NOTE

תו"א סא, ג. סעיף ב' — לסעיף זה ראה פלח הרמון ויקרא ע' כ.

69 בשלח פרעה

"And it was, when Pharaoh sent out the people." The opening words of the Torah Ohr discourse cited here.

Exodus 13:17 שמות י"ג:י"ז

וַיְהִי בְּשַׁלַּח פַּרְעֹה אֶת־הָעָם וְלֹא־נָחָם אֱלֹקִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי אָמַר אֱלֹקִים פֶּן־יִנָּחֵם הָעָם בִּרְאֹתָם מִלְחָמָה וְשָׁבוּ מִצְרָיְמָה:

And it came to pass, when Pharaoh had let the people go, that G-d led them not by the way of the land of the Philistines, although that was near; for G-d said: 'Lest the people regret when they see war, and they return to Egypt.'

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70 כי עמך מקור חיים

David to G-d: "For with You is the source of life; in Your light we see light." The opening words of another discourse on this theme.

Psalms 36:10 תהילים ל"ו:י'

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר:

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

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71 כדי שיהא לכם שכר משלכם

Tanna DeBei Eliyahu explains "and My people shall not be ashamed" as G-d's giving Israel reward, "so that they should have reward." The Alter Rebbe reads it as not eating "bread of shame."

Tanna DeBei Eliyahu Rabbah 20:1 תנא דבי אליהו רבה כ':א'

... והחסיל והגזם ואכלתם אכול ושבוע והללתם את שם ה' וגו' ולא יבושו עמי לעולם אלו ארבע מיני אומות שנשתעבדו בהם בישראל וכל כך למה כדי שיהא להם שכר. משלו משל למה"ד למלך שכעס על בנו ותפסו בידו והכניסו לבית רבו וקובל לרבו על בנו ועמד רבו והכהו מכות גדולות לפני אביו ואמר לו רבו בני אע"פ שהכיתך מכות גדולות אינן אלא קטנות לפניך לפי מעשיך והמכות האלה הם לטובתך כדי שתיטיב מעשיך וייטיב לך אביך אח"כ על מעשיך הטובים כך ישראל מתיסרים ביסורים גדולים על מעשיהם הרעים ואינן אלא ...

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PARAGRAPH 10

72 זה קרבן אהרן וכו' ביום המשח אותו

"This is the offering of Aharon and his sons which they shall bring to Havayah on the day of his anointing: a tenth

ther shall it be imputed unto him that offereth it; it shall be an abhorred thing, and the soul that eateth of it shall bear his iniquity.

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KEHOT'S NOTE

ויקרא ז, יח.

77 בשתי אכילות

The Talmud says the verse "speaks of two eatings," the eating of man and the eating of the altar. The Alter Rebbe builds his answer on these two kinds of eating.

Zevachim 13b:3 זבחים י"ג ב:ג'

וְהָתְנַן: כָּכוֹל לֹא תִּהֵא מַחְשָׁבָה מוֹעֶלֶת אֶלָּא בַּאֲכִילַת בָּשָׂר, מִנַּיִן לְרִבּוֹת שְׁפִיכַת שִׁירַיִם וְהַקְטָרַת אֵימוּרִים? תַּלְמוּד לוֹמַר: "וְאִם הֵאָכֹל יֵאָכֵל" – בִּשְׁתֵּי אֲכִילוֹת הַכָּתוּב מְדַבֵּר: אַחַת אֲכִילַת אָדָם, וְאַחַת אֲכִילַת מִזְבֵּחַ.

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KEHOT'S NOTE

זבחים יג, ב. ושו"נ. ראה סה"מ תקס"ה ע' קסג ואילך. דרך מצותיך צ, ב ואילך. אוה"ת בראשית-ז בד"ה והוא עומד עליהם בתחלתו.

78 שהכהנים אוכלים ובעלים מתכפרים

The Talmud's principle that "the kohanim eat and the owners are atoned." The kohen's eating is part of the offering's atonement.

Pesachim 59b:4–5 פסחים נ"ט ב:ד'-ה'

וְכַמָּה דְּכֹהֲנִים לָא אָכְלִי בָּשָׂר בְּעָלִים לָא מִתְכַּפְּרִי, דְּתַנְיָא: "וְאָכְלוּ אוֹתָם אֲשֶׁר כֻּפַּר בָּהֶם", מְלַמֵּד שֶׁהַכֹּהֲנִים אוֹכְלִים וּבְעָלִים מִתְכַּפְּרִין! אָמַר לֵיהּ: כֵּיוָן דְּלָא אֶפְשָׁר — עֲשָׂאוּם כְּמִי שֶׁנִּטְמְאוּ אוֹ שֶׁאָבְדוּ. דְּתַנְיָא: יָכוֹל נִטְמְאוּ אֵמוּרִין אוֹ שֶׁאָבְדוּ לֹא יְהוּ כֹּהֲנִים זַכָּאִין בְּחֶזֶה וְשׁוֹק — תַּלְמוּד לוֹמַר: "וְהָיָה הֶחָזֶה לְאַהֲרֹן וּלְבָנָיו", מִכָּל מָקוֹם.

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KEHOT'S NOTE

פסחים נט, ב. רמב"ם הל' מעשה הקרבנות פ"י ה"א.

79 כהנים אוכלים ובעלים מתכפרים

Maimonides: the eating of the sin-offering and the guilt-offering is a positive commandment; "the kohanim eat and the owners are atoned."

Mishneh Torah, Sacrificial Procedure 10:1 משנה תורה, הלכות מעשה הקרבנות י':א'

אֲכִילַת הַחַטָּאת וְהָאָשָׁם מִצְוַת עֲשֵׂה שֶׁנֶּאֱמַר (שמות כט לג) "וְאָכְלוּ אֹתָם אֲשֶׁר כֻּפַּר בָּהֶם". הַכֹּהֲנִים אוֹכְלִים וּבְעָלִים מִתְכַּפְּרִים. וְהוּא הַדִּין לִשְׁאָר הַקָּדָשִׁים שֶׁאוֹכְלִין אוֹתָן הַכֹּהֲנִים שֶׁאֲכִילָתָן מִצְוָה:

Torat Emet 363 (Public Domain)

80 דשם מ"ה המברר ב"ן

On that page the Alter Rebbe cites Etz Chaim: now Mah refines Ban, and in the future, when Ban has been refined, "a woman of valor" will be "the crown of her husband." He goes on to explain that Mah, the refiner, is light drawn into a vessel, like Moshe's "and what (mah) are we," utter self-nullification.

KEHOT'S NOTE

ראה ע"ח שער התיקון פ"ג ובכ"מ. לקו"ת בחקתי מז, ג. סה"מ תקס"ו ע' קעט. אמרי בינה ח"ג ע' 44.

81 פני ארי' דאכיל קרבנין

The Zohar tells that when Israel brought offerings, a likeness of a lion would descend from above and be seen crouching on the altar, eating the offerings. This is the altar's eating.

Zohar, Introduction 12:92–104 ספר הזהר, הקדמה י"ב:צ"ב-ק"ד

82 אתם קרויים אדם

The Talmud reads Ezekiel 34:31, "you are adam," as a statement about Israel. The Alter Rebbe uses it for the lower man whose eating reaches the supernal Man.

Yevamot 61a:1–3 יבמות ס"א א:א'-ג'

קִבְרֵי גּוֹיִם אֵינָן מְטַמְּאִין בְּאֹהֶל, שֶׁנֶּאֱמַר: "וְאַתֶּן צֹאנִי צֹאן מַרְעִיתִי אָדָם אַתֶּם". אַתֶּם קְרוּיִין אָדָם, וְאֵין הַגּוֹיִם קְרוּיִין אָדָם. מֵיתִיבִי: "וְנֶפֶשׁ אָדָם שִׁשָּׁה עָשָׂר אָלֶף"! מִשּׁוּם בְּהֵמָה. "אֲשֶׁר יֶשׁ בָּהּ הַרְבֵּה מִשְׁתִּים עָשְׂרֵה רִבּוֹא אָדָם אֲשֶׁר לֹא יָדַע בֵּין יְמִינוֹ לִשְׂמֹאלוֹ (וּבְהֵמָה רַבָּה)"! מִשּׁוּם בְּהֵמָה.

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KEHOT'S NOTE

יבמות סא, א. ושו"נ.

83 נעשה אדם בצלמנו

G-d at the creation of man: "Let us make man in Our image, after Our likeness." The lower man corresponds to the supernal Man.

Genesis 1:26 בראשית א:כ"ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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KEHOT'S NOTE

בראשית א, כו.

PARAGRAPH 11

84 ארי' דאכיל קרבנין

The Zohar on Parshas Tzav (32b) describes the fire on the altar as the angel Uriel in the likeness of a mighty lion crouching over the offering, and then (33a) calls the angel Michael, the high priest above, "the lion that eats offerings."

Zohar, Tzav 20:135–145 ספר הזהר, צו כ':קל"ה-קמ"ה

85 ועמ"ש בד"ה זאת חנוכת המזבח

This is the discourse "This is the dedication of the altar." The passage given describes the order of prayer: praise that arouses joy that G-d chose Israel, the blessings of the Shema in which the angels sanctify Him and "with an eternal love," and from there the self-sacrifice of the Shema,

"with all your heart," with both inclinations, so that even the animal soul's desire turns to G-d.

KEHOT'S NOTE

לקו"ת נשא כח, ג.

86 **זאת חנוכת המזבח**

"This is the dedication of the altar on the day of its anointing." The opening words of the discourse cited here.

Numbers 7:84 במדבר ז:פ"ד

זֹאת חֲנֻכַּת הַמִּזְבֵּחַ בְּיוֹם הִמָּשַׁח אֹתוֹ מֵאֵת נְשִׂיאֵי יִשְׂרָאֵל קַעֲרֹת כֶּסֶף שְׁתֵּים עָשְׂרֵה מִזְרְקֵי־כֶסֶף עָשָׂר כַּפּוֹת זָהָב שְׁתֵּים עָשְׂרֵה:

This was the dedication-offering of the altar, in the day when it was anointed, at the hands of the princes of Israel: twelve silver dishes, twelve silver basins, twelve golden pans;

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87 **ואהי' אצלו אמון**

Wisdom, the Torah, speaks: "And I was beside Him as a nursling (amon), and I was His delight every day." The opening words of the discourse cited here.

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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88 **תבל ארצו**

"Playing in His inhabited world." The text refers to this phrase at the end of that discourse.

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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89 **ובד"ה ואריה כבקר יאכל תבן**

In the passage given, barley is animal food: the influence of the angels called animals and chayos, the faces of the lion and the ox.

KEHOT'S NOTE

לקו"ת במדבר יא, א.

90 **ואריה כבקר יאכל תבן**

Isaiah's vision of peace in the days of Mashiach: "And the lion shall eat straw like the ox." The opening words of the explanation in Bamidbar cited here.

Isaiah 11:7 ישעיהו י"א:ז'

וּפָרָה וָדֹב תִּרְעֶינָה יַחְדָּו יִרְבְּצוּ יַלְדֵיהֶן וְאַרְיֵה כַּבָּקָר יֹאכַל־תֶּבֶן:

And the cow and the bear feed; Their young ones shall lie down together; And the lion shall eat straw like the ox.

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91 **וסד"ה ואהיה אצלו אמון**

At the end of that discourse, on "playing in His inhabited world (tevel)," tevel is read as twice aryeh, "lion": there is a lion among the holy chayos and a lion among the ofanim.

KEHOT'S NOTE

לקו"ת במדבר יח, ד.

92 **בזהר פ' צו דל"ב ע"ב ודל"ג ע"א**

Alongside the Zohar on Parshas Tzav cited in the text, the note adds Or HaTorah's discourses for Rosh HaShanah, p. 1428.

KEHOT'S NOTE

ראה גם אוה"ת דרושים לר"ה ע' א'תכח.

93 **ועמ"ש בביאור ע"פ מי מנה עפר יעקב**

In the passage given, the purpose of the souls' descent is to refine the 288 sparks that fell at the breaking of the vessels into the Name Ban, from the world of Tohu ("these are the kings who reigned"); the chief refiner is the Name Mah, Tikkun, for "through Chochmah they are refined," and the refiner must first be refined from all evil and dross.

KEHOT'S NOTE

לקו"ת בלק סט, ב.

94 **מי מנה עפר יעקב**

Bilaam's words, "Who has counted the dust of Yaakov?" The opening words of the explanation in Parshas Balak cited here.

Numbers 23:10 במדבר כ"ג:י'

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ:

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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95 **סמוך לפלטין שלך לא כבשת ואתה הולך ומכבש חוץ לארץ**

The Sifrei says Israel was to conquer the Land first and only then outside it, and that G-d reproached David: "The Jebusite near your palace you did not drive out, and you go and conquer Aram?" The one who refines must first be refined himself.

Sifrei Devarim 51:1 ספרי דברים נ"א:א'

... דָּוִד עָשָׂה שֶׁלֹּא כַתּוֹרָה! הֲתוֹרָה אָמְרָה מְשֻׁתְּכְבָּשׁוּ אֶרֶץ יִשְׂרָאֵל תְּהוּ רַשָּׁאִים לִכְבֹּשׁ חוּצָה לָאָרֶץ וְהוּא לֹא עָשָׂה כֵּן, אֶלָּא חָזַר וְכָבַשׁ אֲרַם נַהֲרַיִם וַאֲרַם צוֹבָה, וְאֶת הַיְבוּסִי סָמוּךְ לִירוּשָׁלַיִם לֹא הוֹרִישׁ. אָמַר לוֹ הַמָּקוֹם: אֶת הַיְבוּסִי סָמוּךְ לְפַלְטֹורִין שֶׁלְּךָ לֹא הוֹרַשְׁתָּ; הֵיאַךְ אַתָּה חוֹזֵר וּמְכַבֵּשׁ אֲרַם נַהֲרַיִם וַאֲרַם צוֹבָה?

(Devarim 11:24) "Every place where the soles of your feet tread will be yours": If (the purpose of this is) to teach about the boundaries of Eretz Yisrael, this is already written, viz. (Ibid.) "From the desert and the Levanon, from the river, the river Yerath, until the western sea shall be your border." What, then, is the intent of "where the soles of your feet tread"? He told them: Every place that you conquer, aside

from these (specified) places shall be yours. — But perhaps this gives them license ...

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96 **אסור לאכול קודם התפלה**

The Talmud reads "You shall not eat over the blood" as "do not eat before you have prayed for your blood." The Alter Rebbe explains why: eating refines the food, and the eater must first be refined through prayer.

Berakhot 10b ברכות י' ב

KEHOT'S NOTE

ברכות י', ב. ראה שו"ע או"ח סי' פט, ג.

97 **אסור לאכול קודם התפלה**

The halachah: before praying the Amidah one may not attend to one's own affairs, nor eat or drink, though water may be drunk, and food and drink taken as medicine.

Shulchan Arukh, Orach Chayim 89:3 שולחן ערוך, אורח חיים פ"ט:ג'

אסור לו להתעסק בצרכיו או לילך לדרך עד שיתפלל תפלת י"ח (ויש מקילין לאחר שאמרו מקצת ברכות קודם שאמרו ברוך שאמר וטוב להחמיר בזה) (תרומת הדשן סי' י"ח) ולא לאכול ולא לשתות אבל מים מותר לשתות קודם תפלה בין בחול ובין בשבת ויום טוב וכן אוכלין ומשקין לרפואה מותר:

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

98 **פתח במזבח וסיים בשלחן**

The verse in Ezekiel opens with the altar and ends with "the table that is before Havayah": now that the Temple is not standing, a person's table atones for him. Eating is the elevation that the altar once performed.

Berakhot 55a:3 ברכות נ"ה א:ג'

וְהַמַּאֲרִיךְ עַל שֻׁלְחָנוֹ: דִּלְמָא אָתֵי עַנְיָא וְיָהֵיב לֵיקוּם. דִּכְתִיב: "הַמִּזְבַּח עֵץ שָׁלוֹשׁ אַמּוֹת גָּבֹהַּ", וּכְתִיב: "וַיְדַבֵּר אֵלַי זֶה הַשֻּׁלְחָן אֲשֶׁר לִפְנֵי ה'", פָּתַח בְּמִזְבֵּחַ וְסִיֵּים בְּשֻׁלְחָן! רַבִּי יוֹחָנָן וְרַבִּי אֶלְעָזָר דְּאָמְרִי תַּרְוַיְיהוּ: כָּל זְמַן שֶׁבֵּית הַמִּקְדָּשׁ קַיָּים — מִזְבֵּחַ מְכַפֵּר עַל יִשְׂרָאֵל, וְעַכְשָׁיו, שֻׁלְחָנוֹ שֶׁל אָדָם מְכַפֵּר עָלָיו.

"He who prolongs his stay at table" — perhaps a poor man will come and he will give him [some food] ; for it is written, "The altar of wood three cubits high... and he said unto me, This is the table that is before the L-rd" (Ezek. 41:22). He opens with "altar" and concludes with "table"! R. Johanan and R. Eleazar both say : So long as the Temple was in existence, the altar used to atone for Israel, but now a man's table atones for him.

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KEHOT'S NOTE

ברכות נה, א.

99 **שעת צלותא שעת קרבא**

For "the time of prayer is the time of battle," the note refers to the sources listed in Maamarei Admur HaZaken on the parshiyos, p. 749.

KEHOT'S NOTE

ראה הנסמן במאמרי אדה"ז-פרשיות לע' תשמט.

100 **בד"ה כה תברכו את בנ"י**

The same discourse cited in paragraph 4.

KEHOT'S NOTE

לקו"ת נשא כו, ג.

101 **כה תברכו את בני ישראל**

"Thus shall you bless the children of Israel." The opening words of the discourse cited here.

Numbers 6:23 במדבר ו':כ"ג

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

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

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102 **ובד"ה קדש ישראל**

The note suggests, with a "perhaps," the discourse "Israel is holy to Havayah" in Parshas Pinchas, which begins on that page.

KEHOT'S NOTE

אולי הכוונה ללקו"ת פנחס עט, ג.

103 **קדש ישראל**

"Israel is holy to Havayah, the first of His crop." The opening words of the discourse cited here.

Jeremiah 2:3 ירמיהו ב':ג'

קֹדֶשׁ יִשְׂרָאֵל לַה' רֵאשִׁית תְּבוּאָתֹה כָּל־אֹכְלָיו יֶאְשָׁמוּ רָעָה תָּבֹא אֲלֵיהֶם נְאֻם־ה':

Israel is the L-RD'S hallowed portion, His first-fruits of the increase; all that devour him shall be held guilty, evil shall come upon them, saith the L-RD.

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PARAGRAPH 12

104 **ע"פ בהעלותך את הנרות**

This is the discourse "When you kindle the lamps." There Aharon is explained as the letters of nirah: just as from above all is as nothing before Him, so from below G-dliness will be seen by all flesh, "for eye to eye You, Havayah, were seen." The love of Aharon comes through bitterness over the darkness that hides G-dliness from eyes of flesh.

KEHOT'S NOTE

לקו"ת בהעלותך ל, א.

105 **בהעלותך את הנרות**

"When you kindle the lamps, the seven lamps shall give light toward the face of the Menorah." The opening words of the discourse cited here.

Numbers 8:2 במדבר ח':ב'

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

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

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106 **אהרן אותיות נראה**

The Zohar says the clouds of glory came in Aharon's merit, citing "for eye to eye You, Havayah, were seen," with Aharon read into the verse. This is the source of Aharon as nirah.

Zohar III, 103a זח"ג קג, א

KEHOT'S NOTE

זח"ג קג, א. ספר השיחות תש"א ע' 152. ספר הערכים-חב"ד ב מערכת אהרן ע' תרכט בהערה 681.

107 **ארי' אותיות ראי'**

Kehot's note points to Zohar III, 234a for these words.

Zohar III, 234a זח"ג רלד, א

KEHOT'S NOTE

זח"ג רלד, א. תי"ז תיקון ע (קכב, א).

108 **אריה אותיות ראיה**

The Raaya Mehemna matches the four senses with the four faces of the Chariot: "sight: the lion."

Zohar, Pinchas 69:402–412 ספר הזהר, פנחס ס"ט:ת"ב-ת"י"ב

109 **אריה אותיות ראיה**

Tikkunei Zohar: "The lion: this is sight (re'iyah)," with "the face of a lion on the right."

Tikkunei Zohar 122a:7 תקוני הזהר קכ"ב א:ז

אַרְיֵה דָא רְאִיָה, וְאִתְמַר בְּקהּ (יחזקאל א י) וּפְנֵי אַרְיֵה אֶל הַיָמִין לְאַרְבַּעְתָם, בְּכָל אֲתַר אַרְבַּעְתָם דָא יהו"ה, אַרְבַּע אַתְוָון דִילֵיהּ דְשָׁלְטִין עַל כֹלָא, וַהֲפוֹךְ אַרְיֵה וְתִשְׁבַּח לְקהּ רְאִיָה, וְאִיהוּ לִימִינָא דְחֶסֶד, דְאִיהוּ יוֹמָא קַדְמָאָה, דְתַמָן א' (נ"א י') אוֹר, רְאוּבֵן דְאִיהוּ לִימִינָא עַל שְׁמַיהּ אִתְקְרֵי אוֹר בֵן, שְׁמִיעָה לִשְׁמָאלָא, וַעֲלַיהּ אִתְמַר (שם) וּפְנֵי שׁוֹר מֵהַשְׁמֹאל, נָשָׁר רֵיחָא בְאֶמְצָעִיתָא, עֲלַיהּ אִתְמַר (משלי ל ד) מִי אָסַף רוּחַ בְּחָפְנָיו, דְאִינוּן תְרֵין נוּקְבִין דְחוֹטָמָא, פִּיָמָא דְבוּרָא, דָא אָדָם ...

Tikkunei Zohar - Vocalized (Public Domain)

110 **ע"פ נשא את ראש בני גרשון**

This is the discourse "Take a census of the sons of Gershon." On that page Aharon is the source of the higher love, "abundant in kindness," and so is called alef, har, nun: har, "mountain," is love, as Avraham, "who loved Me," called it a mountain, and Aharon died on Hor HaHar, a love higher than Avraham's; alef is Pele, from the attributes above intellect; and the final nun is the drawing down of that love to all the souls of Israel.

KEHOT'S NOTE

לקו"ת נשא כא, א.

111 **נשא את ראש בני גרשון**

"Take a census of the sons of Gershon as well." The opening words of the discourse cited here.

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 13

112 **ונחנו מה**

Moshe and Aharon to Israel, complaining of hunger in the wilderness: "And what are we, that you complain against us?", plainly words of humility. The word mah is read as the level of Mah.

Exodus 16:7 שמות ט"ז:ז

וּבֹקֶר וּרְאִיתֶם אֶת־כְּבוֹד ה' בְּשָׁמְעוֹ אֶת־תְּלֻנֹּתֵיכֶם עַל־ה' וְנַחְנוּ מָה כִּי תַלִּינוּ עָלֵינוּ:

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?'

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KEHOT'S NOTE

שמות טז, ז-ח.

113 **ואהרן מה הוא**

Moshe to Korach and his company: "And Aharon, what is he, that you complain against him?" Again Aharon is called mah.

Numbers 16:11 במדבר ט"ז:י"א

לָכֵן אַתָּה וְכָל־עֲדָתְךָ הַנֹּעָדִים עַל־ה' וְאַהֲרֹן מַה־הוּא כִּי תַלִּינוּ עָלָיו:

Therefore thou and all thy company that are gathered together against the L-RD—; and as to Aaron, what is he that ye murmur against him?'

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KEHOT'S NOTE

במדבר טז, י"א.

PARAGRAPH 15

114 Rabbi Yochanan: Shimshon was called after the Name of the Holy One, as it is said, "For a sun and a shield is Havayah Elokim"; the Talmud then qualifies: like G-d, who shields the whole world, Shimshon shielded Israel in his generation.

Sotah 10a:8 סוטה י' א:ח'

וְאָמַר רַבִּי יוֹחָנָן: שִׁמְשׁוֹן דָּן אֶת יִשְׂרָאֵל כַּאֲבִיהֶם שֶׁבַּשָּׁמַיִם, שֶׁנֶּאֱמַר: "דָּן יָדִין עַמּוֹ כְּאַחַד וְגוֹ'". וְאָמַר רַבִּי יוֹחָנָן: שִׁמְשׁוֹן עַל שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא נִקְרָא, שֶׁנֶּאֱמַר: "כִּי שֶׁמֶשׁ וּמָגֵן ה' אֱלֹקִים וְגוֹ'". אֶלָּא מַעֲתָּה, לֹא יִמָּחֶה! אֶלָּא: מֵעַיִן שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא: מָה הַקָּדוֹשׁ בָּרוּךְ הוּא מֵגִין עַל כָּל הָעוֹלָם כּוּלּוֹ — אַף שִׁמְשׁוֹן מֵגִין בְּדוֹרוֹ עַל יִשְׂרָאֵל.

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

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

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KEHOT'S NOTE

שה"ש ה, א.

115 **כי שמש ומגן הוי' אלקים**

The psalmist: "For a sun and a shield is Havayah Elokim; grace and glory Havayah gives." The two Names are read as the sun and the shield that conceals it.

Psalms 84:12 תהילים פ"ד:י"ב

כִּי שֶׁמֶשׁ וּמָגֵן ה' אֱלֹקִים חֵן וְכָבוֹד יִתֵּן ה' לֹא יִמְנַע־טוֹב לַהֹלְכִים בְּתָמִים:

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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PARAGRAPH 16

116 **לאשתאבא בגופא דמלכא**

The Zohar speaks of a spirit that must be cleansed in the burning fire and rectified "in order to be absorbed into the body of the King." Here the phrase describes the angels' ultimate longing.

Zohar I, 217b זח"א ריז, ב

KEHOT'S NOTE

זח"א ריז, ב.

117 **ע"פ אני ישנה ולבי ער**

This is the explanation on "I sleep, but my heart is awake." On that page, prayer, instituted in place of the offerings, draws the revelation in concealment, whereas through the offerings fire came down from above, "the lion that eats offerings"; yet through prayer too the soul rises "to be absorbed into the body of the King." Just after, "I have eaten My honeycomb with My honey" is read as the Shema and its blessings, the "honeycomb" being the angels.

KEHOT'S NOTE

לקו"ת שה"ש לד, א.

118 **אני ישנה ולבי ער**

"I sleep, but my heart is awake." The opening words of the explanation cited here.

Song of Songs 5:2 שיר השירים ה':ב'

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

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

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119 **אכלתי יערי עם דבשי**

The beloved: "I have come into My garden... I have eaten My honeycomb with My honey." Read as G-d's "eating," the absorption of the angels into Him.

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:

120 **כי מגוית האריי רדה הדבש**

Shimshon did not tell his parents "that he had scraped the honey out of the carcass of the lion." The eater itself yields food for what is above it.

Judges 14:9 שופטים י"ד:ט'

וַיְרַדֵּהוּ אֶל־כַּפָּיו וַיֵּלֶךְ הָלוֹךְ וְאָכֵל וַיֵּלֶךְ אֶל־אָבִיו וְאֶל־אִמּוֹ וַיִּתֵּן לָהֶם וַיֹּאכֵלוּ וְלֹא־הִגִּיד לָהֶם כִּי מִגְוִיַּת הָאַרְיֵה רָדָה הַדְּבָשׁ:

And he scraped it out into his hands, and went on, eating as he went, and he came to his father and mother, and gave unto them, and they did eat; but he told them not that he had scraped the honey out of the body of the lion.

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KEHOT'S NOTE

שופטים י"ד, ט.

121 **בד"ה והנה אנחנו מאלמים אלומים**

The note suggests, with a "perhaps," that this is the Torah Ohr discourse "And behold, we were binding sheaves." It explains that the seven kings of Tohu fell in the breaking of the vessels into the Name Ban of Atzilus and from there into Beriah, Yetzirah and Asiyah; souls, angels and divine powers all fell, and the breaking is their separation into many parts, like the letters of a word taken apart so that its meaning is lost.

KEHOT'S NOTE

אולי הכוונה לתו"א כז, ג.

122 **והנה אנחנו מאלמים אלומים**

Yosef's dream: "And behold, we were binding sheaves in the field." The opening words of the Torah Ohr discourse cited here.

Genesis 37:7 בראשית ל"ז:ז'

וְהִנֵּה אֲנַחְנוּ מְאַלְּמִים אֲלֻמִּים בְּתוֹךְ הַשָּׂדֶה וְהִנֵּה קָמָה אֲלֻמָּתִי וְגַם־נִצָּבָה וְהִנֵּה תְסֻבֶּינָה אֲלֻמֹּתֵיכֶם וַתִּשְׁתַּחֲוֶיןָ לַאֲלֻמָּתִי:

for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves came round about, and bowed down to my sheaf.'

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PARAGRAPH 17

123 **זה קרבן אהרן**

"This is the offering of Aharon and his sons which they shall bring to Havayah on the day of his anointing." The

Alter Rebbe now explains why the offering is tied to "the day of his anointing." (Kehot: Leviticus 6:3)

Leviticus 6:13 ויקרא ו':י"ג

זֶה קָרְבַּן אַהֲרֹן וּבָנָיו אֲשֶׁר־יַקְרִיבוּ לַיהוָה בְּיוֹם הִמָּשַׁח אֹתוֹ עֲשִׂירִת הָאֵפָה סֹלֶת מִנְחָה תָּמִיד מַחֲצִיתָהּ בַּבֹּקֶר וּמַחֲצִיתָהּ בָּעָרֶב׃

This is the offering of Aaron and of his sons, which they shall offer unto the L-RD in the day when he is anointed: the tenth part of an ephah of fine flour for a meal-offering perpetually, half of it in the morning, and half thereof in the evening.

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KEHOT'S NOTE

ויקרא ו, ג.

124 שמן משחת קדש

G-d instructs Moshe: "And you shall make of it oil of holy anointing (shemen mishchas kodesh)," plainly a holy anointing oil. The Alter Rebbe reads it as oil that anoints kodesh, Chochmah, and so comes from above it.

Exodus 30:25 שמות ל':כ"ה

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

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

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KEHOT'S NOTE

שמות ל, כה-לא.

125 שמן משחת קדש

The Zohar on Emor speaks of the kohanim, on whom is "the anointing oil of his G-d," in the image of what is above: "like the good oil upon the head, coming down upon the beard, the beard of Aharon."

Zohar, Emor 2:6–3:12 ספר הזהר, אמור ב':ו'-ג':י"ב

R. Isaac said that the word "say" here signifies "say quietly", just as all the operations of the priests were carried out in quietness; and the repetition "say" and "thou shalt say" is to give emphasis to the injunction that they should not defile themselves, since he who ministers in a holy place should be holy throughout. As we have said, the body without the spirit is unclean, and the desire of unclean spirits is for the bodies of Israel, since now that the holy spirit has been emptied out ...

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

126 ועיין בזח"ג פ' אמור דפ"ח סע"ב

The note observes that the same Zohar on Emor is cited again there.

KEHOT'S NOTE

נזכר גם לקמן פ' בהעלותך לד, ב.

127 ע"פ בהעלותך את הנרות

In the passage given, the love that flames up comes through "crushed oil," humility; and "like the good oil upon the head, coming down upon the beard, the beard of Aharon": the beard of the high priest is the laws of the Torah, G-dliness drawn down in endless detail, and the good oil upon it is the higher Chochmah.

KEHOT'S NOTE

לקו"ת בהעלותך ל, ג.

128 בהעלותך את הנרות

"When you kindle the lamps." The opening words of the discourse cited here.

Numbers 8:2 במדבר ח':ב'

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

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

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129 וע"פ זאת חנוכ' המזבח

This is "a little explanation" on "This is the dedication of the altar." Citing the Ramaz on the Zohar, Emor 89a, it says the anointing oil is from Mocha Stima'ah (the concealed brain), with its fragrance from the Gevurah of Atik Yomin; the altar's eating draws down from the Man upon the Throne, Z'eir Anpin of Atzilus, the incense rises to the level of Atik, and the anointing oil mixes inner and encompassing light, "like the good oil... coming down upon the beard."

KEHOT'S NOTE

לקו"ת נשא כט, ג.

130 זאת חנוכת המזבח ביום המשח אותו

"This is the dedication of the altar on the day of its anointing." The opening words of the explanation cited here.

Numbers 7:84 במדבר ז':פ"ד

זֹאת חֲנֻכַּת הַמִּזְבֵּחַ בְּיוֹם הִמָּשַׁח אֹתוֹ מֵאֵת נְשִׂיאֵי יִשְׂרָאֵל קַעֲרֹת כֶּסֶף שְׁתֵּים עֶשְׂרֵה מִזְרְקֵי־כֶסֶף שְׁנֵים עָשָׂר כַּפּוֹת זָהָב שְׁתֵּים עֶשְׂרֵה׃

This was the dedication-offering of the altar, in the day when it was anointed, at the hands of the princes of Israel: twelve silver dishes, twelve silver basins, twelve golden pans;

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131 חכמה כ"ח מ"ה

The Zohar on Parshas Tzav reads chochmah as ko'ach mah, "the power of what."

Zohar III, 28a זח"ג כח, א

KEHOT'S NOTE

זח"ג כח, א. לד, א.

132 חכמה כ"ח מ"ה

Again in Parshas Tzav: Chochmah rests upon Tiferes, "in which is ko'ach mah."

Zohar, Tzav 21:154–24:166 ספר הזהר, צו כ"א:קנ"ד-כ"ד:קס"ו

PARAGRAPH 18

133 ביום המשח אותו

"This is the offering of Aharon and his sons... on the day of his anointing: a tenth of an ephah of fine flour as a continual meal-offering"; plainly, as Rashi explains, an ordinary kohen brings it once, on the day of his inauguration, and the Kohen Gadol every day. The Alter Rebbe asks why it says "on the day" and not "from the day."

Leviticus 6:13 ויקרא ו':י"ג

זֶה קָרְבַּן אַהֲרֹן וּבָנָיו אֲשֶׁר־יַקְרִיבוּ לַיהוָה בְּיוֹם הִמָּשַׁח אֹתוֹ עֲשִׂירִת הָאֵפָה סֹלֶת מִנְחָה תָּמִיד מַחֲצִיתָהּ בַּבֹּקֶר וּמַחֲצִיתָהּ בָּעָרֶב׃

This is the offering of Aaron and of his sons, which they shall offer unto the L-RD in the day when he is anointed: the tenth part of an ephah of fine flour for a meal-offering perpetually, half of it in the morning, and half thereof in the evening.

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134 ויקרא אלקים לאור יום

"And G-d called the light day, and the darkness He called night." "Day" therefore means light and revelation.

Genesis 1:5 בראשית א':ה'

וַיִּקְרָא אֱלֹקִים לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לָיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד׃

And G-d called the light Day, and the darkness He called Night. And there was evening and there was morning, one day.

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KEHOT'S NOTE

בראשית א, ה.

135 חדש ימינו

The closing prayer of Lamentations: "Bring us back to You, Havayah, and we shall return; renew our days as of old (kedem)." Read as a request for renewed revelations, "days"; the next paragraph speaks of "primordial days" (yemei kedem).

Lamentations 5:21 איכה ה':כ"א

הֲשִׁיבֵנוּ ה' אֵלֶיךָ וְנָשׁוּבָה חַדֵּשׁ יָמֵינוּ כְּקֶדֶם׃

Turn Thou us unto Thee, O L-RD, and we shall be turned; Renew our days as of old.

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KEHOT'S NOTE

איכה ה, כא.

136 סד"ה כי ביום הזה יכפר

Near the end of that discourse "Renew our days" is explained: "days" are the drawing down of G-d's light, as in "Havayah shall be your everlasting light," and we ask that a new light shine on us, though the first light was cut off.

KEHOT'S NOTE

לקו"ת אחרי כו, ג.

137 כי ביום הזה יכפר

"For on this day He shall atone for you, to purify you," said of Yom Kippur; the discourse whose opening words these are reads the verse's unnamed subject as G-d Himself, beyond every Name (Likkutei Torah, Acharei).

Leviticus 16:30 ויקרא ט"ז:ל'

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ׃

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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PARAGRAPH 19

138 ימי עולם וימי קדם

The Idra Rabba: the tikkunim of the beard of the Ancient One are called "primordial days," and those found in Z'eir Anpin are called "days of the world." The Alter Rebbe applies this to the "day" of anointing.

Zohar, Idra Rabba 21:157–23:166 ספר הזהר, האדרא רבא כ"א:קנ"ז-כ"ג:קס"ו

139 זאת חנוכת המזבח

"This is the dedication of the altar on the day of its anointing, from the princes of Israel: twelve silver bowls, twelve silver basins..." Said of twelve days of offerings, though only the first was on the day itself.

Numbers 7:84 במדבר ז':פ"ד

זֹאת חֲנֻכַּת הַמִּזְבֵּחַ בְּיוֹם הִמָּשַׁח אֹתוֹ מֵאֵת נְשִׂיאֵי יִשְׂרָאֵל קַעֲרֹת כֶּסֶף שְׁתֵּים עֶשְׂרֵה מִזְרְקֵי־כָסֶף שְׁנֵים עָשָׂר כַּפּוֹת זָהָב שְׁתֵּים עֶשְׂרֵה׃

This was the dedication-offering of the altar, in the day when it was anointed, at the hands of the princes of Israel: twelve silver dishes, twelve silver basins, twelve golden pans;

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KEHOT'S NOTE

במדבר ז, פד.

PARAGRAPH 20

140 מנחה תמיד

Aharon's offering is "a continual meal-offering," half in the morning and half in the evening. It is brought forever, yet it is called "on the day of his anointing."

Leviticus 6:13 ויקרא ו':י"ג

זֶה קָרְבַּן אַהֲרֹן וּבָנָיו אֲשֶׁר־יַקְרִיבוּ לַיהוָה בְּיוֹם הִמָּשַׁח אֹתוֹ עֲשִׂירִת הָאֵפָה סֹלֶת מִנְחָה תָּמִיד מַחֲצִיתָהּ בַּבֹּקֶר וּמַחֲצִיתָהּ בָּעָרֶב׃

This is the offering of Aaron and of his sons, which they shall offer unto the L-RD in the day when he is anointed: the tenth part of an ephah of fine flour for a meal-offering perpetually, half of it in the morning, and half thereof in the evening.

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KEHOT'S NOTE

ויקרא ו, יג.

141 **כשמן הטוב**

David, on brothers dwelling together: "Like the good oil upon the head, coming down upon the beard, the beard of Aharon." The anointing oil that the daily offering continues to draw down.

Psalms 133:2 תהילים קל"ג:ב'

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

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

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KEHOT'S NOTE

תהלים קלג, ב.

PARAGRAPH 21

142 **זה קרבן אהרן**

The Zohar on Tzav: the wicked separate zos from zeh, and Aharon and his sons bring them close and join zeh with zos; it then asks why the verse does not say "zos is the offering." This is the Alter Rebbe's point about zeh.

Zohar, Tzav 12:93–14:104 ספר הזהר, צו י"ב:צ"ג-י"ד:ק"ד

THIS (zeh) IS THE OBLATION OF AARON AND HIS SONS WHICH THEY SHALL OFFER UNTO THE L-RD. Sinners cause the Holy One, blessed be He, to part from the Community of Israel; they separate zeh (this, masc.) from zoth (this, fem.), who should form one pair.

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

143 **זאת תורת העולה**

"Command Aharon and his sons, saying: This (zos) is the law of the burnt-offering." The offering before Aharon's is introduced with zos.

Leviticus 6:2 ויקרא ו':ב'

צַו אֶת־אַהֲרֹן וְאֶת־בָּנָיו לֵאמֹר זֹאת תּוֹרַת הָעֹלָה הִוא הָעֹלָה עַל מוֹקְדָהּ עַל־הַמִּזְבֵּחַ כָּל־הַלַּיְלָה עַד־הַבֹּקֶר וְאֵשׁ הַמִּזְבֵּחַ תּוּקַד בּוֹ׃

Command Aaron and his sons, saying: This is the law of the burnt-offering: it is that which goeth up on its firewood upon the altar all night unto the morning; and the fire of the altar shall be kept burning thereby.

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KEHOT'S NOTE

ויקרא ו, ב . . זאת תורת המנחה: שם ו, ז . . זאת תורת האשם: שם ז, א.

144 Kehot's note points to Menachot 53a:1-3 for these words.

Menachot 53a:1–3 מנחות נ"ג א:א'-ג'

(ויקרא ו, ז) זאת תורת המנחה הקרב אותה בני אהרן לפני ה' אל פני המזבח והנותרת ממנה יאכלו אהרן ובניו מצות תאכל אמר ליה מצוה לא קא מיבעיא לי כי קא מיבעיא לי לעכב אמר ליה לעכב נמי כתיב (ויקרא ו, י) לא תאפה חמץ אלא מצה מתקיף לה רב חסדא ואימא לא תאפה חמץ אלא שיאור

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145 **וזאת תורת המנחה**

"And this (zos) is the law of the meal-offering." Again zos.

Leviticus 6:7 ויקרא ו':ז'

וְזֹאת תּוֹרַת הַמִּנְחָה הַקְרֵב אֹתָהּ בְּנֵי־אַהֲרֹן לִפְנֵי ה' אֶל־פְּנֵי הַמִּזְבֵּחַ׃

And this is the law of the meal-offering: the sons of Aaron shall offer it before the L-RD, in front of the altar.

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146 **וזאת תורת האשם**

"And this (zos) is the law of the guilt-offering." The offering after Aharon's, again with zos.

Leviticus 7:1 ויקרא ז':א'

וְזֹאת תּוֹרַת הָאָשָׁם קֹדֶשׁ קָדָשִׁים הוּא׃

And this is the law of the guilt-offering: it is most holy.

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147 **וחסידיך ירננו**

The Zohar at the opening of Vayetzei expounds "Your priests shall be clothed in righteousness, and Your pious ones shall sing for joy," of David preparing the priests and the pious ones to gladden the King.

Zohar, Vayetzei 6:36–7:43 ספר הזהר, ויצא ו':ל"ו-ז':מ"ג

From David's conduct on this occasion we learn that anyone who invites a king should strive to entertain him in some novel fashion, so as to afford him special pleasure. If, for instance, it is the king's wont to be entertained by ordinary clowns and jester, he should provide for him specially refined and courtly entertainers. Thus, when David invited the King and His Consort, he replaced the customary entertainers of the King with a higher order. So he said: "Let thy priests be clothed with righteousness, and let thy ...

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148 **וחסידיך ירננו**

"Your priests shall be clothed in righteousness, and Your pious ones shall sing for joy." The verse the Zohar expounds.

Psalms 132:9 תהילים קל"ב:ט'

כֹּהֲנֶיךָ יִלְבְּשׁוּ־צֶדֶק וַחֲסִידֶיךָ יְרַנֵּנוּ׃

Let Thy priests be clothed with righteousness; And let Thy saints shout for joy.

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149 **ובפי' צו דל"א א'**

Alongside the Zohar on Parshas Tzav, 31a, the note also points to Sefer HaChakirah, 75a.

KEHOT'S NOTE

ראה גם חקירה עה, א.

150 **סד"ה בעצם היום הזה נמול**

The note suggests, with a "perhaps," that this is the Torah Ohr discourse "On that very day was Avraham circumcised." In the passage given, Avraham merited the circumcision from above, "and Havayah will circumcise your heart"; "the essence of this day" is the day that is

wholly long and wholly good, the great revelation of the future, and when the essence of that day was revealed to him, Avraham was circumcised.

KEHOT'S NOTE

אולי הכוונה לתו"א יג, ד.

151 **בעצם היום הזה נמול**

"On that very day were Avraham and Yishmael his son circumcised." The opening words of the discourse cited here.

Genesis 17:26 בראשית י"ז:כ"ו

בְּעֶצֶם הַיּוֹם הַזֶּה נִמּוֹל אַבְרָהָם וְיִשְׁמָעֵאל בְּנוֹ׃

In the selfsame day was Abraham circumcised, and Ishmael his son.

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152 **ובד"ה בחדש השלישי**

In the passage given, the counting of the Omer from the Exodus prepares for receiving the Torah, the revelation of the Infinite Light below as above through self-nullification; Scripture says simply "on this day" because "day" means light and revelation, as "G-d called the light day."

KEHOT'S NOTE

תו"א סז, ב ואילך.

153 **בחדש השלישי כו' ביום הזה באו**

"In the third month after the children of Israel went out of Egypt, on this day they came to the wilderness of Sinai." The opening words of the discourse cited here.

Exodus 19:1 שמות י"ט:א'

בַּחֹדֶשׁ הַשְּׁלִישִׁי לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בַּיּוֹם הַזֶּה בָּאוּ מִדְבַּר סִינָי׃

In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

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154 **וקרא זה אל זה ואמר**

The Zohar on Eikev quotes "And one (zeh) called to another (zeh) and said" in speaking of the living creatures of the Chariot.

Zohar, Eikev 1:12–2:20 ספר הזהר, עקב א':י"ב-ב':כ'

155 **וקרא זה אל זה ואמר**

The seraphim: "And one called to another and said, Holy, holy, holy." Each is called zeh.

Isaiah 6:3 ישעיהו ו':ג'

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ׃

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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156 **ועמ"ש ע"פ קול דודי הנה זה בא מדלג**

The note suggests, with a "perhaps," that this is the discourse on "The voice of my beloved" in Shir HaShirim.

KEHOT'S NOTE

אולי הכוונה לללקו"ת שה"ש טז, א.

157 **קול דודי הנה זה בא מדלג**

The bride: "The voice of my beloved! Behold, he (zeh) comes, leaping upon the mountains." The beloved is called zeh.

Song of Songs 2:8 שיר השירים ב':ח'

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת׃

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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158 **ואמר ביום ההוא הנה אלקינו**

Israel's words in the time of salvation: "And it shall be said on that day: Behold, this (zeh) is our G-d... this (zeh) is Havayah, for whom we hoped." G-d Himself is called zeh.

Isaiah 25:9 ישעיהו כ"ה:ט'

וְאָמַר בַּיּוֹם הַהוּא הִנֵּה אֱלֹקֵינוּ זֶה קִוִּינוּ לוֹ וְיוֹשִׁיעֵנוּ זֶה ה' קִוִּינוּ לוֹ נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתוֹ׃

And it shall be said in that day: 'Lo, this is our G-d, For whom we waited, that He might save us; This is the L-RD, for whom we waited, We will be glad and rejoice in His salvation.'

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KEHOT'S NOTE

ישע' כה, ט.

159 **הרמ"ז פי' תולדות דקל"ב**

On the Ramaz's comment, the note refers to two places in Or HaTorah, on Nach and on Shavuos; in its heading the note gives the Ramaz's folio as 132, where the text has 135.

KEHOT'S NOTE

ראה אוה"ת נ"ך-ב ע' תתקצד. אוה"ת שבועות ע' קלה.

ביאור מעט על פסוק ואכלתם אכול כוי

A Brief Explanation of "And You Shall Eat, Eating"

Spiritual rank is relative: the loftiest souls of today, the "fish of the sea" born of Abba and Imma of Atzilus, are only the lower levels of a higher Atzilus, and beside the new souls that will come from the revealed essence of the Infinite Light they are like "animals" that those souls will elevate. This is the inner meaning of the feast of the Leviathan.

THE MAAMAR IN BRIEF

This short supplement to the discourse on "And you shall eat, eating" asks how today's loftiest souls, the nunei yama ("fish of the sea") born of the union of Abba and Imma of Atzilus, can be called "animals" beside the new souls of the Time to Come. Every world contains all four worlds: the nefesh, ruach and neshamah of Atzilus are only its Beriah, Yetzirah and Asiyah, while above them is "the Atzilus within Atzilus," the level of "man in the way of the Atzilus above" that Adam had before the sin and Moshe attained, to which the Zohar applies "have dominion over the fish of the sea." The maamar then explains Moshe's Mah and the prayer of Shabbos, the Leviathan of holiness and its opposite in kelipah, and why Moshe feared Pharaoh yet was sent to him. Finally, since on the scale of all the worlds Adam Kadmon is only "Beriah" and true Atzilus is the Infinite Light itself, today's souls will be elevated by the new souls from sovev kol almin, and Havayah itself will then serve as the "Elokim" for the revealed essence of the Infinite Light.

OUTLINE

1 **Why the "fish of the sea" can be "animals"** ¶1–2

Atzilus has its own Beriah, Yetzirah and Asiyah; the nunei yama are the neshamah of Atzilus, below the Atzilus within Atzilus of Adam before the sin, who was told to "have dominion over the fish of the sea."

2 **Moshe's Mah and the prayer of Shabbos** ¶3–5

Moshe reached the chayah, part of the Atzilus within Atzilus; his Mah belongs to Keser and to bittul; the "fish" may also be the angels of Atzilus; the souls' root rises through prayer, chiefly on Shabbos.

3 **Moshe and the great dragon** ¶6–7

The additional soul of Shabbos; the Leviathan of holiness and of kelipah as true opposites; humble Moshe feared Pharaoh as his counterpart, but G-d sent him from his higher level of "man."

4 **The feast of the Leviathan** ¶8–10

In relation to the new souls from sovev kol almin, today's souls of Atzilus are the "fish" to be elevated; in the scheme of all the worlds Adam Kadmon is only "Beriah," and true Atzilus is the Infinite Light.

5 **Havayah as the Elokim of the future** ¶11–12

Souls are rooted in Havayah and descend through Elokim; in the future Havayah will be the "Elokim" through which the essence of the Infinite Light and the new souls are revealed; the two namings of Israel may hint at the two orders of souls.

KEY CONCEPTS

nunei yama נוני ימא

Aramaic for "fish of the sea": here, the lofty souls drawn from the union of Abba and Imma of Atzilus (the neshamah of Atzilus), or, on a second reading, the angels of Atzilus.

the Atzilus within Atzilus אצילות שבאצילות

The highest levels within the World of Atzilus, the chayah and yechidah, above its own Beriah, Yetzirah and Asiyah (its nefesh, ruach and neshamah). Adam before the sin and Moshe reached it.

man in the way of the Atzilus above אדם בארח אצילות דלעילא

The Zohar's term for one who has received "Havayah in its fullness": the level of the Name Mah (45, the value of adam), to which "have dominion over the fish of the sea" applies.

the new souls נשמות חדשות

Souls to be revealed in the Time to Come from sovev kol almin, far above all present souls, which they will elevate; the feast of the Leviathan alludes to this.

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

Divine light too great to enter the worlds; its open revelation in the Time to Come is the "supernal Atzilus" from which the new souls come.

Havayah and Elokim הויי ואלקים

Elokim is the shield and sheath in and through which Havayah is drawn into the world; in the Time to Come Havayah itself will play that role for the revealed essence of the Infinite Light.

the Leviathan of holiness and of kelipah לויתן דקדושה ולויתן דקליפה

Counterparts that are true opposites: the first wholly nullified in its source, the second (Pharaoh, "the great dragon") declaring "My river is my own."

SECTION 1 • ¶1–2

Why the "fish of the sea" can be "animals"

1 ביאור מעט על פסוק ואכלתם אכול[1] כו'. להבין איך נוני ימא[2] שהם הנשמות שנמשכו מיחוד או"א [אבא ואימא] דאצילות איך יחשבו לבחי' בהמות נגד נשמות החדשות דלעתיד.

A brief explanation of the verse "And you shall eat, eating…," etc. To understand how the "fish of the sea" (nunei yama), which are the souls drawn from the union of Abba and Imma (Chochmah and Binah) of the World of Atzilus (Emanation) — how they can be considered the level of "animals" in comparison with the new souls of the Time to Come.

> This is a short supplement to the preceding discourse on Joel 2:26, "And you shall eat, eating, and be satisfied," which read the doubled "eating" as a future elevation: even today's lofty souls, which already raise up others, will themselves be "eaten" and raised by the new souls of the Time to Come, beside which they are called "animals." The question here is how souls called nunei yama (Aramaic for "fish of the sea"), which come from the union of Abba and Imma, the intellect of the highest world, can be counted as mere animals.

והענין כמבואר במ"א בביאור ע"פ ואלה המשפטים[3,4] בענין פי' וזרעתי את בית ישראל[5] זרע אדם וזרע בהמה[6]. בהמה בגימטריא ב"ן [שם ב"ן][7] נשמות דבריאה. אדם מ"ה [שם מ"ה][8,9] נשמות דאצילות.

The matter is as is explained elsewhere, in the explanation on the verse "And these are the laws," concerning the meaning of "And I will sow the house of Israel [with] the seed of man and the seed of animal": behemah (animal) has the numerical value of the Name Ban (52), the souls of the World of Beriah (Creation); adam (man) is the Name Mah (45), the souls of Atzilus.

> The answer starts from Torah Ohr, Mishpatim, on Jeremiah's prophecy that G-d will sow Israel with "the seed of man and the seed of animal": there the "seed of man" are the souls of Atzilus, who have a felt knowledge (daas) of G-d, and the "seed of animal" are the souls of Beriah, Yetzirah and Asiyah, who understand but lack that felt knowledge. In gematria behemah (animal) equals 52, the Name Ban, the four-letter Name spelled out with the letter hei so that it totals 52; adam (man) equals 45, the Name Mah, the Name spelled out with alef to total 45. So "animal" stands for the souls of Beriah and "man" for the souls of Atzilus.

כי אצילות הוא בחי' אדם אדמה לעליון[10,11] שאינו רק מהעלם אל הגילוי אצילות הוא מלשון ויאצל[12] כו' משא"כ בבריאה התחדשות יש מאין.

For Atzilus is the level of adam, [as in] "I will resemble (adameh) the Most High," since it is nothing but [a movement] from concealment to revelation: Atzilus is from the same root as "and He drew (vayaetzel)," etc.; whereas in Beriah [there is] a new coming into being of something from nothing.

> Atzilus is called adam because of the words "I will resemble (adameh) the Most High" (Isaiah 14:14): Atzilus resembles its Source, since it is only the revealing of what was already hidden there. The word Atzilus comes from vayaetzel, "and He drew" of the spirit that was on Moshe and gave it to the seventy elders (Numbers 11:25); in Torah Ohr, Mishpatim, the Alter Rebbe explains that what was hidden in Moshe was revealed in the elders. Beriah, by contrast, is the coming into being of something new, "something from nothing."

(ועיין מ"ש בביאור ע"פ יביאו לבוש מלכות[13] בד"ה להבין ההפרש[14] היינו בבחי' הקו והחוט כו' והיא ראשית הגילוי בחכמה כו' ע"ש).

(And see what is written in the explanation on the verse "They shall bring royal apparel," in the discourse beginning "To understand the difference": that is, at the level of the kav (line of light) and the thread, etc., and it is the beginning of revelation, in Chochmah (wisdom), etc.; see there.)

> A cross-reference to the further explanation on "They shall bring royal apparel" (Esther 6:8) in Torah Ohr, Megillas Esther, whose passage "To understand the difference" contrasts the study of Torah with the mitzvos done in action. There the Alter Rebbe says that the ten Sefiros were emanated through "the kav and the thread," after the tzimtzum, as limit and measure, "and it is the beginning of revelation, in Chochmah": this is what Atzilus means, hidden light becoming revealed.

והנה באצילות עצמו יש ג"כ ד' בחי' אבי"ע [אצילות בריאה יצירה עשיה] כמבואר לקמן בביאור ע"פ מי מנה[15] כו' רובע ישראל[16] והיינו בחי' נר"נ [נפש רוח נשמה] דאצילות הם בי"ע דאצילות.

Now, within Atzilus itself there are also four levels, Atzilus, Beriah, Yetzirah (Formation) and Asiyah (Action), as is explained below in the explanation on the verse "Who has counted…," etc., "…the fourth part of Israel"; that is, the levels of nefesh, ruach and neshamah of Atzilus are the Beriah, Yetzirah and Asiyah of Atzilus.

> Each world contains all four worlds within it, so Atzilus too has its own Atzilus, Beriah, Yetzirah and Asiyah. The nefesh, ruach and neshamah of Atzilus are its lower three, "the Beriah, Yetzirah and Asiyah of Atzilus," as explained in the discourse on Bilam's words "Who has counted the dust of Yaakov… the fourth part of Israel" (Numbers 23:10).

ועמ"ש בביאור ע"פ ועתה יגדל נא[17,18] והם בינה ז"א ומל' וחיה יחידה נק' אצילות שבאצילות ועיין בע"ח [בעץ חיים] שמ"א פ"ז [פרק ז'] ובהרמ"ז [ובהרב משה זכות] ר"פ קרח בדף קע"ו ע"ב ד"ה חסר יו"ד

And see what is written in the explanation on the verse "And now, I pray, let [the power] be great"; and they are Binah (understanding), Z'eir Anpin (the emotive attributes) and Malchus (sovereignty), and chayah and yechidah are called the Atzilus within Atzilus. And see in Etz Chaim, Sha'ar 41, chapter 7, and in the Ramaz (Rabbi Moshe Zacuto), at the beginning of Parshas Korach, on folio 176b, in the passage beginning "Lacking a yud."

> These lower three of Atzilus correspond to Binah, Z'eir Anpin and Malchus, while the two highest soul-levels, chayah and yechidah, are called "the Atzilus within Atzilus." The discourse on Moshe's prayer "And now, I pray, let the power of my L-rd be great" (Numbers 14:17), in Likkutei Torah, Sh'lach, also speaks of "the Beriah, Yetzirah and Asiyah of Atzilus," over which encompassing lights from a higher level form an "Atik." The text further points to Etz Chaim, the Arizal's teachings as recorded by Rabbi Chaim Vital, and to the Ramaz, Rabbi Moshe Zacuto, a leading commentator on the Zohar.

והנה איתא בגלגולים פי"ט שאדה"ר [שאדם הראשון] קודם החטא היה לו נשמה לנשמה מאצילות כו' וע"ש פרק א' והיינו בחי' אצילות שבאצילות

Now, it is stated in [Sefer Ha]Gilgulim, chapter 19, that Adam, the first man, before the sin, had a soul for [his] soul from Atzilus, etc.; and see there, chapter 1. And this is the level of the Atzilus within Atzilus.

> The Kabbalistic work Sefer HaGilgulim, on the transmigration of souls, says that before the sin Adam had "a soul for his soul" from Atzilus. That is the Atzilus within Atzilus, above the nefesh, ruach and neshamah of Atzilus.

וזהו ענין אדם בארח אצילות דלעילא הנזכר בזח"ב [בזהר חלק ב'] ר"פ משפטים דצ"ד סע"ב [סוף עמוד ב] זכה יתיר יהבין ליה[19] הוי' בשלימו כו' דאיהו אדם בארח אצילות דלעילא וכו' ועליה אתמר ורדו בדגת הים[20] כו'

And this is the meaning of "man in the way of the Atzilus above," mentioned in the Zohar, Part II, at the beginning of Parshas Mishpatim, folio 94, end of side b: "[If] he merits more, they give him Havayah in its fullness, etc., for he is man in the way of the Atzilus above, etc., and of him it is said, 'And have dominion over the fish of the sea,' etc."

> The Zohar (Mishpatim, 94b) describes a ladder of souls: as a person merits more, he receives nefesh, ruach and neshamah, then their counterparts in Atzilus, and finally "Havayah in its fullness," becoming "man in the way of the Atzilus above," called by the image of his Master. To such a person the Zohar applies the verse spoken to Adam, "And have dominion over the fish of the sea" (Genesis 1:28).

וכן איתא עוד ברע"מ [ברעיא מהימנא] בהשמטות שבזהר סוף חלק א' סי' נ' גבי משה מ"ה [שם מ"ה] דידך צלותא דשבת דאתמר ביה ורדו בדגת הים ובעוף השמים כו'

And so it is stated further in the Raaya Mehemna, in the addenda (Hashmatos) of the Zohar at the end of Part I, section 50, concerning Moshe: "Your Mah [is] the prayer of Shabbos, of which it is said, 'And have dominion over the fish of the sea and over the birds of the heavens,' etc."

> The Raaya Mehemna, a section of the Zohar printed among the addenda at the end of its first volume, says the same of Moshe: "Your Mah," the Name Mah, "is the prayer of Shabbos," of which the verse of dominion is said. Moshe's own name holds the letters of mah (mem, hei), and 45, the number of Mah, is the number of adam; so Moshe, like Adam, is linked to the level that rules over "the fish of the sea."

והיינו כי מ"ה [שם מ"ה] הוא בחי' אדם בארח אצילות דלעילא וכמ"ש מלגאו איהו שם מ"ה [שם מ"ה][21] דאיהו ארח אצילות[22]

That is, Mah is the level of "man in the way of the Atzilus above," as it is written: "Within is the Name Mah, which is the way of Atzilus."

> Mah is "man in the way of the Atzilus above," as the Tikkunei Zohar, a companion work of the Zohar, says in Eliyahu's prayer: "Within is the Name Mah, which is the way of Atzilus," the channel through which emanation flows.

וג' המדרגות שבתחלה הם בי"ע דאצילות כי בת ובן הם נפש ורוח דאצילות מזו"נ [מזעיר אנפין ונוקבא] דאצילות ונשמתא מסט' דאו"א [מסטרא דאבא ואימא] היינו נשמה דאצילות שנמשך מיחוד או"א [אבא ואימא] וזהו ענין נוני ימא הנ"ל.[23]

And the three levels at the beginning are the Beriah, Yetzirah and Asiyah of Atzilus: for "daughter" and "son" are the nefesh and ruach of Atzilus, from Z'eir Anpin and Nukva (the feminine / Malchus) of Atzilus, and "the neshamah from the side of Abba and Imma" is the neshamah of Atzilus that is drawn from the union of Abba and Imma. And this is [the meaning of] the nunei yama mentioned above.

> The three levels of Atzilus that come before "Havayah in its fullness" are only the Beriah, Yetzirah and Asiyah of Atzilus. In that Zohar passage the nefesh of Atzilus is called "daughter" (from Malchus, the Nukva) and its ruach "son" (from Z'eir Anpin), while its neshamah comes "from the side of Abba and Imma." That neshamah of Atzilus, born of the union of Abba and Imma, is what the maamar calls nunei yama: lofty, yet below Adam's level of "Havayah in its fullness."

2 וכן פי' באשל אברהם פ' חיי שרה וכן משמע בקרא הפי' בע"ח [בעץ חיים] שער מ"נ [מיין נוקבין] ומ"ד [ומיין דוכרין] דרוש ד' אע"פ [אף על פי] שהרמ"ז [שהרב משה זכות] והמק"מ [והמקדש מלך] פי' בע"א [באופן אחר].

And so it is explained in Eshel Avraham, Parshas Chayei Sarah; and so it is implied on reading the explanation in Etz Chaim, Sha'ar Mayin Nukvin uMayin Duchrin (the feminine and masculine waters), Derush 4, although the Ramaz (Rabbi Moshe Zacuto) and the Mikdash Melech explain it differently.

> The reading just given, that the nunei yama are the neshamah of Atzilus, is also how Eshel Avraham explains it on Parshas Chayei Sarah, and it follows from Etz Chaim's Gate of Mayin Nukvin and Mayin Duchrin. The Ramaz and the Mikdash Melech (Rabbi Shalom Buzaglo), two classic commentators on the Zohar, explain the passage differently, as the paragraph goes on to show.

וזהו מ"ש פ' בראשית בד"ה הן האדם[24] היה כאחד ממנו[25] שאדה"ר [שאדם הראשון] היה הגבה למעלה גם מרשב"י [מרבי שמעון בר יוחאי] בערך אחר ממש כו'.

And this is what is written in Parshas Bereishis, in the discourse beginning "Behold, the man has become like one of us": that Adam, the first man, was high above even Rabbi Shimon bar Yochai, on a truly different order, etc.

> This explains what Torah Ohr, Bereishis, says in its discourse on "Behold, the man has become like one of us" (Genesis 3:22): drawing on the Arizal's Likkutei Torah, it says that Adam was higher even than Rabbi Shimon bar Yochai, the master of the Zohar, on an entirely different order, for he was G-d's own handiwork.

כי הרי אפילו הנשמות הגבוהות מאד שמיחוד או"א [אבא ואימא] דאצילות שזהו נשמה דאצילות הוא כערך הבריאה לגבי אצילות ממש נגד נשמת אדה"ר [אדם הראשון] כנ"ל (ועיין בזהר תרומה דקס"ז ע"ב).

For indeed, even the very lofty souls that are from the union of Abba and Imma (Chochmah and Binah) of the World of Atzilus (Emanation), which is the neshamah of Atzilus, are, compared with the soul of Adam, the first man, like Beriah in relation to Atzilus itself, as mentioned above. (And see in the Zohar, Terumah, folio 167b.)

> Even the loftiest souls of today, the neshamah of Atzilus born of the union of Abba and Imma, stand to Adam's soul as Beriah, a created world, stands to Atzilus. The Zohar on Terumah (167b), cited here, describes the first Adam as formed and engraved from above without a female, unlike every man after him.

וז"ש [וזהו שכתוב] ברבות בראשית פכ"א[26] בפי' הן האדם היה כאחד ממנו כיחידו של עולם[27] שנאמר שמע ישראל[28] ה' אלקינו ה' אחד.

And this is [the meaning of] what is written in Bereishis Rabbah, chapter 21, in explaining "Behold, the man has become like one of us": "Like the Only One of the world, as it is said, 'Hear, O Israel, Havayah is our G-d, Havayah is One.'"

> The Midrash (Bereishis Rabbah 21:5) reads "like one of us" as "like the Only One of the world," the One of the Shema. In Likkutei Torah, Sh'lach, where this Midrash is quoted word for word, the Alter Rebbe explains that the power drawn into man came directly from the Name Havayah, without any chain of intermediaries.

והנה במ"ש הזהר ועליה אתמר ורדו בדגת הים ובעוף השמים[29] ובכל חיה כו' פי' הרמ"ז [הרב משה זכות] לשטתו שהן נר"ן [נפש רוח נשמה] דבי"ע.

Now, regarding what the Zohar says, "and of him it is said, 'And have dominion over the fish of the sea and over the birds of the heavens and over every living thing,' etc.," the Ramaz explains, according to his approach, that these are the nefesh, ruach and neshamah of Beriah, Yetzirah and Asiyah.

> The Zohar applies "And have dominion over the fish of the sea, the birds of the heavens and every living thing" to the man who has reached "Havayah in its fullness." The Ramaz, following his general approach, takes these creatures to be the nefesh, ruach and neshamah of the lower worlds, Beriah, Yetzirah and Asiyah.

אך לפי הנ"ל י"ל [יש לומר] דהיינו נר"ן [נפש רוח נשמה] דאצילות כי דגת הים היינו נוני ימא שהן נשמה דאצילות ממש ועוף הוא מבחי' רוח דאצילות כו'

But according to what was said above, it can be said that these are the nefesh, ruach and neshamah of Atzilus: for "the fish of the sea" are the nunei yama, which are the neshamah of Atzilus itself, and "bird" is from the level of the ruach of Atzilus, etc.

> The Alter Rebbe proposes instead that they are the nefesh, ruach and neshamah of Atzilus itself: the "fish of the sea" are the nunei yama, the neshamah of Atzilus, and the "bird" is the ruach of Atzilus. This fits the Zohar's own ladder, in which these levels of Atzilus come just before "Havayah in its fullness."

ואעפ״כ [ואף על פי כן] מאחר שהן בי״ע דאצילות לכן באדה״ר [באדם הראשון] שהיה מאצילות שבאצילות נאמר ורדו בדגת הים כו׳ דר״ל [דרוצה לומר] שיוריד וימשיך החיות בבי״ע דאצילות ובבי״ע ממש.

And even so, since they are the Beriah, Yetzirah and Asiyah of Atzilus, therefore of Adam, the first man, who was from the Atzilus within Atzilus, it is said, "And have dominion (u-redu) over the fish of the sea," etc., meaning that he is to bring down (yorid) and draw the life-force into the Beriah, Yetzirah and Asiyah of Atzilus, and into Beriah, Yetzirah and Asiyah themselves.

> Although these are levels of Atzilus, they are only its Beriah, Yetzirah and Asiyah, so Adam, rooted in the Atzilus within Atzilus, could be told to "have dominion" even over them. The Alter Rebbe reads u-redu, "have dominion," as if from yarad, "go down": Adam's task was to bring down (yorid) and draw life-force into these lower levels of Atzilus and into the lower worlds themselves.

כי הוא דייקא בחי׳ אדם ממש אדמה לעליון[30] לפי שהוא מבחי׳ אצילות כו׳.[31]

For he, precisely, is the level of actual adam, [as in] "I will resemble (adameh) the Most High," because he is from the level of Atzilus, etc.

> He could do this because he was truly adam, the one who "resembles (adameh) the Most High," rooted in Atzilus itself.

SECTION 2 · ¶3–5

Moshe's Mah and the prayer of Shabbos

3 וז״ש [וזהו שכתוב] ג״כ גבי משה מ״ה [שם מ״ה] דידך כו׳ כי משה זכה לחיה שלמעלה מבחי׳ נשמה דאצילות

And this is also [the meaning of] what is said concerning Moshe, "Your Mah," etc.: for Moshe attained the chayah, which is above the level of the neshamah of Atzilus,

> The Raaya Mehemna's words to Moshe, "Your Mah [is] the prayer of Shabbos," are explained the same way as Adam's level. Moshe attained the chayah, the soul-level above the neshamah of Atzilus.

והוא ג״כ מבחי׳ אצילות שבאצילות לפמ״ש [לפי מה שכתוב] הרמ״ז [הרב משה זכות] פ׳ בא בדף מ׳ שזכה לחיה מפנימי׳ [מפנימיות / מפנימית] אריך כו׳ המושפע לאבא כו׳.

and this too is from the level of the Atzilus within Atzilus, according to what the Ramaz (Rabbi Moshe Zacuto) wrote on Parshas Bo, on folio 40: that he attained the chayah from the inner dimension (pnimiyus) of Arich [Anpin], etc., which flows to Abba, etc.

> The chayah, too, belongs to the Atzilus within Atzilus. The Ramaz writes that Moshe's chayah came from the inner dimension of Arich Anpin, a configuration of Keser above the intellect, as it flows into Abba, the configuration of Chochmah.

4 וזהו ענין מ"ה [שם מ"ה] דמשה וכמש"ל [וכמה שכתוב לעיל] בביאור ע"פ יונתי[32] דשם מ"ה [שם מ"ה] דאיהו ארח אצילות[33] הוא מבחי' כתר כו' ולכן נאמר בו ורדו בדגת הים[34] כו' כנ"ל.

And this is the matter of the Mah of Moshe. And as is written above in the explanation on the verse "My dove," the Name Mah, "which is the way of Atzilus," is from the level of Keser (the Crown), etc.; and therefore it is said of it, "And have dominion over the fish of the sea," etc., as mentioned above.

> This is what the Raaya Mehemna means by "the Mah of Moshe." In the discourse on "My dove" in Likkutei Torah on Shir HaShirim, the Tikkunei Zohar's "Name Mah, which is the way of Atzilus" is the light of Keser, the Crown above intellect, through which the life of Atzilus flows from the Emanator. That is why the verse of dominion over the fish of the sea is said of Moshe's Mah.

או יש לומר דקאי על מלאכים דאצילות שנקראים גם כן נוני ימא

Or it can be said that ["the fish of the sea"] refers to the angels of Atzilus, who are also called nunei yama.

> Alternatively, the "fish of the sea" here may be the angels of Atzilus, which are also called nunei yama.

ובזה יש לפרש מ"ש בזח"א [בזהר חלק א] דע"א ע"פ ובכל דגי הים בידכם נתנו[35] ואפילו נוני ימא.[36] דקשה מהו ואפילו. דהא דגי הים היינו נוני ימא.

And with this one can explain what is said in the Zohar, Part I, folio 71, on the verse "And all the fish of the sea, into your hand they are given": "and even the nunei yama." For it is difficult: what is [the point of] "and even"? For dagei hayam ("the fish of the sea") is [the same as] nunei yama.

> This second reading solves a difficulty in the Zohar (1:71a) on G-d's blessing to Noach and his sons, "and all the fish of the sea, into your hand they are given" (Genesis 9:2). The Zohar adds, "and even the nunei yama"; but dagei hayam (Hebrew) and nunei yama (Aramaic) both simply mean "fish of the sea," so what does "even" add?

א"ו [אלא ודאי] דר"ל [דרוצה לומר] דקאי אפילו נוני ימא העליונים היינו המלאכים כו'

Rather, it must be that it means: it refers even to the supernal nunei yama, that is, the angels, etc.

> The word "even" must add something higher: the supernal nunei yama, the angels, which are also given into man's hand.

אך שייכות בחי' מ"ה [שם מ"ה] דמשה לצלותא דשבת כי מ"ה [שם מ"ה] בחי' ביטול וזהו ענין צלותא דשבת בחי' אצילות כו'

But the connection of the level of the Mah of Moshe with the prayer of Shabbos [is] because Mah is the level of self-nullification (bittul), and this is the matter of the prayer of Shabbos, the level of Atzilus, etc.

> Moshe's Mah is linked with the prayer of Shabbos because mah means "what," the word of self-effacement, as Moshe and Aharon said, "and what (mah) are we?" (Exodus 16:7). The prayer of Shabbos rises to the level of Atzilus, the world of bittul.

ועמ"ש ע"פ את שבתותי תשמרו[37] בענין שבת עילאה בחי' כי בו שבת מכל מלאכתו[38] אשר ברא דהיינו למעלה מעלה מבחינת בריאה שבאצילות כו' ע"ש.

And see what is written on the verse "You shall keep My Shabbosos," concerning the higher Shabbos, the level of "for on it He rested from all His work which He created (bara)," that is, far above the level of Beriah within Atzilus, etc.; see there.

> The Alter Rebbe refers to his discourse on "You shall keep My Shabbosos" (Likkutei Torah, Behar), which speaks of a lower and a higher Shabbos in every Shabbos. The higher Shabbos is that of "for on it He rested from all His work which He created (bara)" (Genesis 2:3): a rising even beyond "Beriah," which here means Chochmah, the Beriah within Atzilus, so called because before the Infinite Light it too is "something from nothing."

5 והנה מבואר ע"פ יונתי[39] בענין ולכי לך שמקור ושרש נש"י [נשמות ישראל] הוא מבחינת מחשבה הקדומה כו' חכמה וכתר עליון כו' רק שזהו בבחי' מקיף ונק' מזלייהו.

Now, it is explained on the verse "My dove," concerning "and go to yourself," that the source and root of the souls of Israel is from the level of the primordial thought, etc., Chochmah (wisdom) and the Supreme Keser (Crown), etc.; only that this is at the level of a makif (an encompassing [light]), and it is called "their mazal."

> In the discourse on "My dove," on the words "and go to yourself" (Song of Songs 2:10), the Alter Rebbe explains that the source and root of the souls of Israel lies in the "primordial thought," in Chochmah and the Supreme Keser. That root does not enter the body; it stays above as an encompassing light (makif), called the soul's mazal, a Talmudic term for a person's source above. There he explains that it is called mazal from nozel, "flowing," because it drips its influence down to the part of the soul that is in the body.

ועי״י התפלה הוא בחי׳ קומי לך לשרשך ועיקר עלייה זו בשבת.

And through prayer there is the level of "Arise to yourself," to your root; and the main [time of] this ascent is on Shabbos.

> In the Song the beloved calls, "Arise, my love, my fair one, and go (lechi lach)"; the Alter Rebbe reads lach, "for yourself," as "to yourself," to the soul's own root above. Through prayer the soul fulfils "Arise to yourself," rising to that root, and this ascent comes chiefly on Shabbos.

SECTION 3 · ¶6–7

Moshe and the great dragon

6 וזהו ענין הנשמה יתירה[40] כו׳ ולכן מ״ה [שם מ״ה] דידך צלותא דשבת דאתמר ביה ורדו כו׳ וכמש״ש [וכמה שכתוב שם] שעי״ז נקרא קדש ישראל[41] כו׳ ראשית תבואתה שהם מקור ויסוד אפילו לבחי׳ התורה כו׳.

And this is the matter of the additional soul (neshamah yeseirah), etc.; and therefore, "Your Mah [is] the prayer of Shabbos, of which it is said, 'And have dominion…,'" etc. And as is written there, by virtue of this [Israel] is called "Israel is holy," etc., "the first of His produce," for they are the source and foundation even of the level of the Torah, etc.

> The Shabbos ascent of the soul to its root is the "additional soul" (neshamah yeseirah) that the Talmud (Beitzah 16a) says G-d gives a person on Shabbos eve, and this is why Moshe's Mah, the level of dominion, is "the prayer of Shabbos." As explained in the discourse on "My dove," from this root Israel is called "holy… the first of His produce" (Jeremiah 2:3), for the souls are the source and foundation even of the Torah.

ובזה יובן מ״ש בזוהר פ׳ בא דל״ד ע״א ע״פ בא אל פרעה[42] כו׳ לגבי תנינא חדא כו׳ ומשה דחיל מיניה[43] כו׳

And with this will be understood what is said in the Zohar, Parshas Bo, folio 34a, on the verse "Come to Pharaoh," etc.: "to a certain dragon," etc., "and Moshe was afraid of it," etc.

> This explains a passage in the Zohar (Bo, 34a) on "Come to Pharaoh" (Exodus 10:1): G-d brought Moshe, chamber after chamber, to "a certain mighty dragon," and Moshe was afraid of it. The reason for his fear is given next.

כי הנה את זה לעומת זה עשה האלקים שכמו שיש לויתן ונוני ימא בקדושה כן יש ג״כ בצד הטומאה וע״ז נאמר לויתן נחש בריח[44] כו׳ וכן נוני ימא וכמ״ש בזהר שם ובפרדס שער כ״ה פ״ה.

For behold, "G-d has made the one opposite the other": just as there are a Leviathan and nunei yama in holiness, so too there are on the side of impurity; and of this it is said, "Leviathan the fleeing serpent," etc., and likewise nunei yama, as is written in the Zohar there and in the Pardes, Sha'ar 25, chapter 5.

> Holiness and its opposite are made as counterparts ("G-d has made the one opposite the other," Ecclesiastes 7:14): as there are a Leviathan and nunei yama in holiness, so there are on the side of impurity. Isaiah's "Leviathan the fleeing serpent" (Isaiah 27:1) refers to that unholy counterpart, as the Zohar there and Rabbi Moshe Cordovero's Pardes Rimonim explain.

אלא דזה לעומת זה היינו הפך ממש כי לויתן ונוני ימא דקדושה הם בתכלית הביטול במקורם באי״ס ב״ה ועמ״ש מזה בד״ה אז ישיר משה ובני ישראל[45] בפ׳ בשלח משא״כ בלויתן דקליפה כתיב התנים הגדול[46] כו׳ אשר אמר לי יאורי כו׳ שאדרבה הוא יש ודבר נפרד.

But "the one opposite the other" means the very opposite: for the Leviathan and nunei yama of holiness are in utter self-nullification (bittul) in their source, in the Infinite One (Ein Sof), blessed be He — and see what is written about this in the discourse beginning "Then Moshe and the children of Israel sang," in Parshas Beshalach — whereas of the Leviathan of kelipah (the husk) it is written, "the great dragon," etc., "who has said, 'My river is my own,'" etc.: for, on the contrary, it is a something (yesh) and a separate entity.

> But the counterparts are true opposites. The Leviathan and nunei yama of holiness are wholly nullified (bittul) in their source, the Infinite One, whereas the Leviathan of kelipah is Pharaoh, whom Ezekiel calls "the great dragon" that says, "My river is my own, and I made myself" (Ezekiel 29:3): far from being nullified, it feels itself a separate, independent existence (yesh).

וע׳ בהרמ״ז [בהרב משה זכות] פ׳ יתרו דס״ח ע״ב בענין כהן מדין.[47]

And see in the Ramaz (Rabbi Moshe Zacuto) on Parshas Yisro, folio 68b, on the matter of "the priest of Midian."

> The Alter Rebbe also points to the Ramaz's gloss on the Zohar, Parshas Yisro (folio 68b), on "the priest of Midian," Yisro's title in the Torah (Exodus 18:1).

7 והנה במשה כתיב מן המים משיתיהו[48] כי משה הוא מבית לוי בחי' לויתן דקדושה[49] וכמ"ש בזהר פ' שמות די"א סע"ב [סוף עמוד ב] וכמ"ש במ"א בד"ה וללבן שתי בנות[50] כו'.

Now, of Moshe it is written, "From the water I drew him," for Moshe is "of the house of Levi," the level of the Leviathan (livyasan) of holiness, as is written in the Zohar, Parshas Shemos, folio 11, end of side b, and as is written elsewhere, in the discourse beginning "And Lavan had two daughters," etc.

> Moshe was named for being drawn "from the water" (Exodus 2:10), and he was of the house of Levi, which the Zohar (Shemos, 11b) connects with the Leviathan (livyasan): he belonged to the Leviathan of holiness, a creature of the sea. In Torah Ohr, Vayetzei, in the discourse on "And Lavan had two daughters" (Genesis 29:16), the Alter Rebbe explains that Levi, named for "my husband will be attached (yilaveh) to me," is an inward bond and self-nullification, that Moshe came from him for this reason, and that livyasan too means attachment, the bittul of the nunei yama.

אך נתעלה יותר להיות בבחי' ומדרגת אדם בארח אצילות דלעילא שע"ז נאמר ורדו בדגת הים[51] כו'.

But he was raised higher still, to be at the level and rank of "man in the way of the Atzilus above," of which it is said, "And have dominion over the fish of the sea," etc.

> Yet Moshe was raised higher, to the rank of "man in the way of the Atzilus above," the level to which the Zohar applies "And have dominion over the fish of the sea."

אך משה היה עניו מכל האדם[52] והחזיק א"ע [את עצמו] רק בבחי' עצם מדרגתו דמן המים משיתיהו וע"כ הוה דחיל לבא לפרעה שנקי' התנים הגדול.[53] מאחר דזה לעומת זה עשה[54] הוא מלחמה.

But Moshe was humble beyond all men (adam), and regarded himself only at the level of his essential rank, "From the water I drew him"; and therefore he was afraid to come to Pharaoh, who is called "the great dragon." Since "He has made the one opposite the other," it is a war.

> But Moshe, "humble beyond all men" (Numbers 12:3), saw himself only at his own essential rank, the one drawn "from the water," the Leviathan of holiness. The verse's word for "men" is adam, the very rank just named; in his humility Moshe did not count himself as having it. Since the dragon of kelipah stands exactly opposite that essential rank, meeting Pharaoh would be a war between counterparts, and so he was afraid.

אבל הקב"ה אמר לו בא אל פרעה[55] כי משה אתמר ביה ורדו בדגת הים כו' וע' בת"ז [בתיקוני זהר] ריש תקון ע' [עיין]:

But the Holy One, blessed be He, said to him, "Come to Pharaoh," for of Moshe it is said, "And have dominion over the fish of the sea," etc. And see the Tikkunei Zohar, at the beginning of Tikkun 70.

> G-d therefore told him, "Come to Pharaoh," for of Moshe it is said, "And have dominion over the fish of the sea": from his higher level he could master the dragon. The Alter Rebbe also refers to the beginning of Tikkun 70 in the Tikkunei Zohar.

SECTION 4 • ¶8–10

The feast of the Leviathan

8 והנה עפ"ז [על פי זה] יובן ג"כ ענין סעודת לויתן ושור הבר[56] דלעתיד.

Now, according to this, the matter of the feast of the Leviathan and the wild ox (shor habar) of the Time to Come will also be understood.

> The same idea explains the feast of the Leviathan and the wild ox (shor habar) in the Time to Come, of which the Talmud (Bava Basra 75a) and the Midrash (Vayikra Rabbah 13:3) speak. The previous discourse taught that today's souls will descend into these creatures and be eaten, that is, elevated, by the righteous.

כי הנה גם לפי' הרמ"ז [הרב משה זכות] דורדו בדגת הים[57] כו' קאי על בי"ע או על המלאכים דאצי'

For even according to the Ramaz's explanation that "And have dominion over the fish of the sea," etc., refers to Beriah, Yetzirah and Asiyah, or to the angels of Atzilus,

> The Alter Rebbe grants the Ramaz's reading, by which "have dominion over the fish of the sea" refers to Beriah, Yetzirah and Asiyah, or the reading given above, by which it refers to the angels of Atzilus.

מ"מ לגבי הנשמות החדשות שיתגלו לעתיד מבחי' סוכ"ע. י"ל [יש לומר] פי' ורדו בדגת הים כו' דקאי על נשמות עליונות דאצי' הנק' נוני ימא שיצטרכו להתעלות ע"י הנשמות שיתגלו לעתיד וזהו ענין סעודת לויתן כנ"ל.

nevertheless, in relation to the new souls that will be revealed in the Time to Come from the level of the light that encompasses all worlds (sovev kol almin), it can be said that the meaning of "And have dominion over the fish of the sea," etc., is that it refers to the supernal souls of Atzilus, which are called nunei yama, which will need to be elevated through the souls that will be revealed in the Time to Come. And this is the matter of the feast of the Leviathan, as mentioned above.

> Even so, in relation to the new souls that will be revealed in the Time to Come from sovev kol almin, the light that encompasses all worlds, the verse can be read as referring to the lofty souls of Atzilus called nunei yama, which those new souls will have to raise. This is the inner meaning of the feast of the Leviathan: today's "fish of the sea" will be "eaten," that is, elevated, by the souls of the future.

9 ואע"ג [ואף על גב] דאיתא בשע"ק [בשערי קדושה] ח"ג [חלק ג'] דהנשמות דעכשיו שרשן גם כן מא"ק [מאדם קדמון] ע"ש בענין יחידה שהיא מא"ק [מאדם קדמון] כו'.

And although it is stated in Sha'arei Kedushah, Part III, that the souls of the present also have their root in Adam Kadmon — see there, concerning the yechidah, which is from Adam Kadmon, etc. —

> An objection: Sha'arei Kedushah, by Rabbi Chaim Vital, says that even today's souls are rooted in Adam Kadmon, the primordial level above Atzilus, at least in their yechidah. If so, today's souls would seem to be rooted above Atzilus as well.

אך הנה מבואר בע"ח [בעץ חיים] דא"ק [דאדם קדמון] נקרא אדם דבריאה[58, 59, 60, 61] ועקודים נקרא אדם דיצירה וכללות האצילות נקרא אדם דעשייה. שע"ז נאמר כולם בחכמה עשית.[62]

yet it is explained in Etz Chaim that Adam Kadmon is called the Adam of Beriah, and Akudim is called the Adam of Yetzirah, and Atzilus as a whole is called the Adam of Asiyah; of which it is said, "You have made (asisa) them all with wisdom."

> The answer: Etz Chaim teaches that, in the scheme of all the worlds together, Adam Kadmon is called the "Adam of Beriah," the world of Akudim (the "bound" lights that came forth from Adam Kadmon) the "Adam of Yetzirah," and all of Atzilus the "Adam of Asiyah." This is hinted in "You have made (asisa) them all with wisdom" (Psalms 104:24): measured against what is above it, even Atzilus counts as "made."

10 ובחי' אצילות אינו אלא בחי' אור א"ס כו'. ועמ"ש מזה בביאור ע"פ מוצאיהם למסעיהם[63, 64] בפ' מסעי

And the level of Atzilus is nothing other than the level of the Infinite Light (Or Ein Sof), etc. And see what is written about this in the explanation on the verse "their goings forth according to their journeys," in Parshas Masei.

> If Adam Kadmon is only "Beriah," the true "Atzilus" of the whole scheme can be nothing but the Infinite Light itself, revealed from concealment. The Alter Rebbe points to his explanation on "their goings forth according to their journeys" (Numbers 33:2) in Likkutei Torah, Masei, where these very words also open a further explanation (95a).

ולכן לע"ל [לעתיד לבוא] שיהיה גילוי אור א"ס הסוכ"ע בחי' אצילות העליון לכן גם נשמות הגבוהות והעצומות דעתה בחי' נוני ימא ששרשם מבריאה העליון וכמ"ש בת"ז [בתיקוני זהר] בסופו[65] אדם דבריאה דאיהו ים ואדם דיצירה שור[66] כו'. יתעלו ע"י נשמות החדשות שיתגלו לעתיד בב"א [במהרה בימינו אמן].

And therefore, in the Time to Come, when there will be a revelation of the Infinite Light that encompasses all worlds (sovev kol almin), the level of the supernal Atzilus, therefore also the lofty and mighty souls of the present, the level of nunei yama, whose root is from the supernal Beriah — as is written in the Tikkunei Zohar, at its end: "the Adam of Beriah, which is 'sea,' and the Adam of Yetzirah, 'ox,'" etc. — will be elevated through the new souls that will be revealed in the Time to Come, speedily in our days, amen.

> So when the Infinite Light that encompasses all worlds, this "supernal Atzilus," is revealed in the Time to Come, today's loftiest souls, the nunei yama, whose root is the "supernal Beriah" (Adam Kadmon), will be elevated by the new souls that come from it. The Tikkunei Zohar, as the maamar quotes it, links the Adam of Beriah with the "sea" and the Adam of Yetzirah with the "ox," recalling the two creatures of the future feast, the Leviathan of the sea and the wild ox; the paragraph ends with the prayer that this come speedily in our days.

SECTION 5 • ¶11–12

Havayah as the Elokim of the future

11 ועיין מענין נשמות החדשות בספר הגלגולים פ״ז [פרק ז׳]. ועוד יובן ענין גילוי נשמות חדשות שמבחי׳ סוכ״ע שיתגלו לע״ל [לעתיד לבוא] ממ״ש בפ׳ ויצא סד״ה ושבתי בשלום אל בית אבי[67,68] והי׳ [והיה] הוי׳ לי לאלקים כו׳ ע״ש.

And see on the subject of the new souls in Sefer HaGilgulim, chapter 7. And further, the matter of the revelation of new souls from the level of the light that encompasses all worlds (sovev kol almin), which will be revealed in the Time to Come, will be understood from what is written in Parshas Vayetzei, at the end of the discourse beginning "And I will return in peace to my father's house, and Havayah will be my Elokim," etc.; see there.

> On the new souls the reader is referred to Sefer HaGilgulim, chapter 7. Their revelation from sovev kol almin will also be understood from the end of the discourse in Torah Ohr, Vayetzei, on Yaakov's vow, "And I will return in peace to my father's house, and Havayah will be my Elokim" (Genesis 28:21).

והענין כי שרש הנשמות נמשכים משם הוי׳ וכמ״ש בד״ה ראה אנכי[69] נותן[70] ובד״ה ולא אבה[71,72] הוי׳ אלקיך לשמוע אל בלעם כו׳ רק שנמשכו אח״כ ע״י שם אלקים לירד ולהתלבש בגוף

The explanation is that the root of the souls is drawn from the Name Havayah, as is written in the discourse beginning "See, I set…" and in the discourse beginning "But Havayah your G-d would not listen to Bilam," etc.; only that afterwards they were drawn through the Name Elokim, to descend and be enclothed in a body.

> The root of all souls is drawn from the Name Havayah, G-d as transcending time and bringing all into being, as explained in the discourses on "See, I set before you" (Deuteronomy 11:26) and "But Havayah your G-d would not listen to Bilam" (Deuteronomy 23:6); the latter says that every Jewish soul holds a radiance of the Name Havayah itself, "for Havayah's portion is His people." Only afterwards are the souls drawn down through the Name Elokim, G-d as concealed and limiting, to descend and be clothed in a body.

(ועיין זח״ג [זהר חלק ג] ר״פ במדבר ומ״ש ע״פ מה טובו).[73]

(And see the Zohar, Part III, at the beginning of Parshas Bamidbar, and what is written on the verse "How goodly.")

> For the souls' descent into the body the Alter Rebbe refers to the beginning of the Zohar on Bamidbar and to his discourse on "How goodly are your tents, O Yaakov" (Numbers 24:5).

אכן לעתיד שאמר יעקב ששם הוי' יהי' [יהיה] רק בבחי' שם אלקים לגבי גילוי עצמות אור א"ס ב"ה שיתגלה אז. והיינו דכמו שם אלקים הוא מגן ונרתק[74] שבו ועל ידו נמשך שם הוי'.

However, [regarding] the Time to Come, Yaakov said that the Name Havayah will be only at the level of the Name Elokim in relation to the revelation of the very essence of the Infinite Light (Or Ein Sof), blessed be He, that will be revealed then. That is: just as the Name Elokim is a shield and a sheath, in which and through which the Name Havayah is drawn —

> Yaakov's words "and Havayah will be my Elokim" are read as a prophecy: in the Time to Come the Name Havayah itself will be only a covering, like Elokim, in relation to the essence of the Infinite Light that will then be revealed. Elokim is likened to a shield and sheath ("For a sun and a shield is Havayah Elokim," Psalms 84:12): it covers the light of Havayah, yet it is through it that Havayah is drawn down.

12 וזהו כי הוי' הוא האלקים. כך לעתיד יהי' [יהיה] הגילוי מעצמות אור א"ס ב"ה ע"י שם הוי' שיהיה בבחי' שם אלקים לגבי גילוי ההוא מעצמות אור א"ס כו'

and this is [the meaning of] "For Havayah is Elokim" — so in the Time to Come the revelation from the essence of the Infinite Light (Or Ein Sof), blessed be He, will be through the Name Havayah, which will be at the level of the Name Elokim in relation to that revelation from the essence of the Infinite Light, etc.

> Moshe's words "For Havayah is Elokim" (Deuteronomy 4:35, 39) say, in their plain sense, that Havayah alone is G-d; here they are read the same way as Yaakov's: as Elokim now conceals and transmits Havayah, so in the Time to Come Havayah will be the "Elokim," the covering and channel, for the revelation from the very essence of the Infinite Light.

וזהו ענין הנשמות החדשות שיומשכו אז מאור א"ס הסוכ"ע רק שיומשכו ע"י בחי' אלקים דלעתיד שהוא שם הוי' כו'

And this is the matter of the new souls that will then be drawn from the Infinite Light that encompasses all worlds (sovev kol almin), only that they will be drawn through the level of the Elokim of the Time to Come, which is the Name Havayah, etc.

> This is the source of the new souls: they will be drawn from the Infinite Light that encompasses all worlds, through the "Elokim of the Time to Come," which is the Name Havayah. Today's souls are rooted in Havayah and come through Elokim; the new souls will come from the essence of the Infinite Light through Havayah.

ועמ"ש בד"ה אני ה' אלקיכם דפ' ציצית בענין מ"ש שני פעמים כ"א ישראל[75,76] יהי' [יהיה] שמך בפ' וישלח הא' ע"י המלאך (שם ל"ב כ"ט) והב' ע"י הקב"ה בכבודו ובעצמו (שם ל"ה י"ד)

And see what is written in the discourse beginning "I am Havayah your G-d" of the section of tzitzis, concerning what is written twice, "but Israel shall be your name," in Parshas Vayishlach: the first through the angel (ibid. 32:29), and the second through the Holy One, blessed be He, in His glory and His own Self (ibid. 35:10).

> The Alter Rebbe refers to his discourse on "I am Havayah your G-d" (Numbers 15:41), the close of the Shema's passage on tzitzis, which discusses why Yaakov was told twice that his name would be Israel: first by the angel who wrestled with him (Genesis 32:29), and again by G-d Himself, in His glory (Genesis 35:10).

ואפשר לומר שזה נגד ב' בחי' נשמות הנ"ל דעתה ודלעתיד כו' ועיין שם:[77,78]

And it is possible to say that this corresponds to the two levels of souls mentioned above, of the present and of the Time to Come, etc. And see there.

> He suggests that these two namings correspond to the two kinds of souls discussed here, those of the present and those of the Time to Come. In that discourse (Likkutei Torah, Sh'lach) he says that the first naming stands for the revelation of the Name Havayah, given at Sinai, and the second for a higher revelation in the Time to Come, when Havayah itself will count as Elokim.

IN ONE'S AVODAH

Through prayer the soul fulfils "Arise to yourself," rising to its root in Chochmah and Keser, and this ascent comes chiefly on Shabbos, the time of the additional soul. The maamar ties this to Moshe's Mah, the level of self-nullification (bittul) that is "the prayer of Shabbos."

QUESTIONS FOR DISCUSSION

1. Why can the same souls be "man" in relation to what is below them and "animals" in relation to what is above them?
2. How does the Alter Rebbe's reading of "And have dominion over the fish of the sea" differ from the Ramaz's, and what does reading u-redu as "bring down" add?
3. Why was Moshe afraid to go to Pharaoh, and why did G-d nevertheless say "Come to Pharaoh"?
4. In what sense is Adam Kadmon only "Beriah," and how does this answer the objection from Sha'arei Kedushah?
5. What does it mean that in the Time to Come Havayah itself will be "Elokim"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ואכלתם אכול**

Joel promises plenty after the devastation of the locusts: "And you shall eat, eating, and be satisfied, and praise the Name of Havayah your G-d, who has dealt wondrously with you." The preceding discourse reads the doubled "eating" as a future elevation of today's souls; this one opens as a brief further explanation of it (context: Steinsaltz Tanakh).

Joel 2:26 יואל ב׳:כ״ו

וַאֲכַלְתֶּם אָכוֹל וְשָׂבוֹעַ וְהִלַּלְתֶּם אֶת־שֵׁם ה׳ אֱלֹקֵיכֶם אֲשֶׁר־עָשָׂה עִמָּכֶם לְהַפְלִיא וְלֹא־יֵבֹשׁוּ עַמִּי לְעוֹלָם׃

And ye shall eat in plenty and be satisfied, and shall praise the name of the L-RD your G-d, that hath dealt wondrously with you; and My people shall never be ashamed.

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2 **נוני ימא**

The note sends the reader to Biurei HaZohar on Parshas Beshalach as a further place where the "fish of the sea" (nunei yama) are discussed.

KEHOT'S NOTE

ראה ג״כ ביאוה״ז בשלח מא, סע״ג.

3 **ע״פ ואלה המשפטים**

The Torah Ohr discourse on "And these are the laws" (on Sefaria the column begins at 74d, the column after the note's 74c) explains "the seed of man and the seed of animal" as two ranks of souls: the "seed of man," the souls of Atzilus, with a deep, felt knowledge of G-d, and the "seed of animal," the souls of Beriah, Yetzirah and Asiyah.

KEHOT'S NOTE

תו״א עד, ג ואילך.

4 **ואלה המשפטים**

G-d's words to Moshe that open Parshas Mishpatim: "And these are the laws that you shall set before them." They name the Torah Ohr discourse cited here for the gematria of adam and behemah.

Exodus 21:1 שמות כ״א:א׳

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תָּשִׂים לִפְנֵיהֶם׃

Now these are the ordinances which thou shalt set before them.

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5 **וזרעתי את בית ישראל**

Jeremiah's prophecy of restoration: "Behold, days are coming, says Havayah, when I will sow the house of Israel and the house of Yehudah with the seed of man and the seed of animal," that is, the land will again be full of people and of livestock. Through gematria the Alter Rebbe reads "man" as the souls of Atzilus (Mah, 45) and "animal" as the souls of Beriah (Ban, 52). (Kehot: Jeremiah 31:26)

Jeremiah 31:27 ירמיהו ל״א:כ״ז

הִנֵּה יָמִים בָּאִים נְאֻם־ה׳ וְזָרַעְתִּי אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בֵּית יְהוּדָה זֶרַע אָדָם וְזֶרַע בְּהֵמָה׃

Behold, the days come, saith the L-RD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

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KEHOT'S NOTE

ירמי׳ לא, כו.

6 Kehot's note points to Jeremiah 31:27 for these words.

Jeremiah 31:27 ירמיהו ל״א:כ״ז

הִנֵּה יָמִים בָּאִים נְאֻם־ה׳ וְזָרַעְתִּי אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בֵּית יְהוּדָה זֶרַע אָדָם וְזֶרַע בְּהֵמָה׃

Behold, the days come, saith the L-RD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

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7 **בהמה בגימטריא ב״ן**

Earlier in Likkutei Torah on Vayikra the same gematria appears: Malchus as it is clothed in Beriah is the Name Ban, equal to behemah, and from this level comes the offering and ascent of the animal soul.

Leviticus 3:2 ויקרא ג׳:ב׳

וְסָמַךְ יָדוֹ עַל־רֹאשׁ קָרְבָּנוֹ וּשְׁחָטוֹ פֶּתַח אֹהֶל מוֹעֵד וְזָרְקוּ בְּנֵי אַהֲרֹן הַכֹּהֲנִים אֶת־הַדָּם עַל־הַמִּזְבֵּחַ סָבִיב׃

And he shall lay his hand upon the head of his offering, and kill it at the door of the tent of meeting; and Aaron's sons the priests shall dash the blood against the altar round about.

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KEHOT'S NOTE

נסמן לעיל ויקרא ג, ב.

8 **אדם מ״ה**

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

KEHOT'S NOTE

ראה פרדס שער ערכי הכינויים בערכו. ע״ח שער התיקון פ״י. ובכ״מ.

9 **אדם מ״ה**

In Rabbi Moshe Cordovero's lexicon of Kabbalistic terms (cited by the Kehot note), the entry "adam" says that plain "adam" is Chochmah and is Mah, the four-letter Name spelled out with alefs, which totals 45. The Alter Rebbe uses this to call the souls of Atzilus "man."

Pardes Rimmonim 23:1:43 פרדס רמונים כ״ג:א׳:מ״ג

אדם סתם אדם הוא חכמה והוא מ״ה שם בן ד׳ במלוי יו״ד ה״א ואי״ו ה״א עולה מ״ה והוא חכמה כ״ח מ״ה, כ״פ הרשב״י ע״ה בתקונים. עוד

נקרא אדם המלכות והוא אדם התחתון. עוד נקרא כ״ע אדם קדמון. וכן פירש הרשב״י עליו השלום בתיקונים (תקונא ע׳ ד״קטז) לית ספירה דלא אתקרי אדם אבל אדם קדמאה עלאה דכלהו כתר עליון כו׳. וקראו שם אדם קדמון. ונקרא קדמון להורות כי הוא קדמון לכל האצילות. ואין ספק שלא יקרא כן אלא בהיות בתכלית ההעלם כמו האור קדמון. עוד נקרא הת״ת אדם בעלותו אל החכמה, ...

Pardes Rimonim (Public Domain)

10 **אצילות הוא בחי׳ אדם אדמה לעליון**

Kehot's note points to where this is explained further: Shelah (Shnei Luchos HaBris).

KEHOT'S NOTE

של״ה ג, א. תושב״כ וישב סוף הדרוש צאן יוסף. ובכ״מ. ס׳ עשרה מאמרות מאמר אם כל חי ח״ב פל״ג. ועוד.

11 **אדמה לעליון**

In Isaiah's taunt over the fallen king of Babylon, the king had boasted, "I will ascend above the heights of the clouds; I will resemble (adameh) the Most High." The Alter Rebbe takes the word alone: adam comes from adameh, "resemble," and Atzilus is "man" because it resembles its Source above (context: Steinsaltz Tanakh).

Isaiah 14:14 ישעיהו י״ד:י״ד

אֶעֱלֶה עַל־בָּמֳתֵי עָב אֶדַּמֶּה לְעֶלְיוֹן׃

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

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12 **ויאצל**

Havayah came down in the cloud and spoke to Moshe, "and drew (vayaetzel) of the spirit that was upon him and gave it to the seventy elders." The name Atzilus is taken from this word: what was hidden in Moshe was revealed in the elders (Torah Ohr, Mishpatim), a revealing rather than a new creation.

Numbers 11:25 במדבר י״א:כ״ה

וַיֵּרֶד ה׳ בֶּעָנָן וַיְדַבֵּר אֵלָיו וַיָּאצֶל מִן־הָרוּחַ אֲשֶׁר עָלָיו וַיִּתֵּן עַל־שִׁבְעִים אִישׁ הַזְּקֵנִים וַיְהִי כְּנוֹחַ עֲלֵיהֶם הָרוּחַ וַיִּתְנַבְּאוּ וְלֹא יָסָפוּ׃

And the L-RD came down in the cloud, and spoke unto him, and took of the spirit that was upon him, and put it upon the seventy elders; and it came to pass, that, when the spirit rested upon them, they prophesied, but they did so no more.

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KEHOT'S NOTE

במדבר יא, כה. וראה הנסמן במאמרי אדה״ז פרשיות לע׳ שיא.

13 Haman's advice to King Achashverosh: "Let them bring royal apparel which the king has worn." These words open the Torah Ohr discourse on Megillas Esther cited here about the kav and the beginning of revelation in Chochmah.

Esther 6:8 אסתר ו׳:ח׳

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ׃

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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14 **בד״ה להבין ההפרש**

The Torah Ohr discourse explains that the supernal will, which encompasses all worlds (sovev kol almin), is not drawn down "by way of the kav and the thread" to become the ten Sefiros, "whose beginning is Chochmah." This is the distinction the parenthesis here points to: the kav begins the revealing that Atzilus is.

KEHOT'S NOTE

תו״א צב, ג.

15 **בביאור ע״פ מי מנה**

For the explanation on "Who has counted the dust of Yaakov," which the text calls "explained below," the note sends the reader to Or HaTorah on Parshas Balak.

KEHOT'S NOTE

ראה אוה״ת בלק ע׳ תתקסב ואילך.

16 **מי מנה כו׳ רובע ישראל**

Bilam, brought to curse Israel, marvels instead: "Who has counted the dust of Yaakov, or numbered the fourth part of Israel?" The text names the discourse on this verse, quoting its words "the fourth part of Israel," for the four levels within Atzilus itself.

Numbers 23:10 במדבר כ״ג:י׳

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ׃

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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17 **בביאור ע״פ ועתה יגדל נא**

The explanation of "And now, I pray, let the power be great" speaks of "the Beriah, Yetzirah and Asiyah of Atzilus" (there: Abba and Imma as its Beriah, Chesed, Gevurah and Tiferes as its Yetzirah, Netzach, Hod and Yesod as its Asiyah), over which encompassing lights from a higher Malchus become an "Atik," just as the Malchus of Atzilus becomes the Atik of Beriah.

KEHOT'S NOTE

לקו״ת שלח לט, ד.

18 **ועתה יגדל נא**

Moshe's prayer after the sin of the spies, "And now, I pray, let the power of my L-rd be great." It names the discourse cited for Binah, Z'eir Anpin and Malchus as the lower levels within Atzilus.

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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19 **זכה יתיר יהבין ליה הויי בשלימו כו׳ דאיהו אדם בארח אצילות דלעילא**

The Zohar on Mishpatim lists the souls a person receives as he merits more: nefesh, ruach and neshamah, then the "daughter," the "son" and the neshamah "from the side of Abba and Imma" in Atzilus, and finally Havayah in full, "man in the way of the Atzilus above," of whom "And have dominion over the fish of the sea" is said. The Alter Rebbe builds the paragraph on this ladder.

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

But if he should acquire still greater merit, the Holy Name TETRAGRAMMATON is granted to him in its fulness-the letters Yod, He, Vau, He, representing Man in the sphere of the supernal Aziluth, and he is said to be "in the likeness of his L-rd", and in him the words, "Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing" (Gen. 1, 28), are properly fulfilled: for his dominion is indeed over all the firmaments and over all the Wheels ...

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

20 **ורדו בדגת הים**

G-d's blessing to Adam and Chavah: "And have dominion over the fish of the sea and over the birds of the heavens and over every living thing." The Zohar applies it to the man who has reached "Havayah in its fullness."

Genesis 1:28 בראשית א׳:כ״ח

וַיְבָרֶךְ אֹתָם אֱלֹקִים וַיֹּאמֶר לָהֶם אֱלֹקִים פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־הָאָרֶץ וְכִבְשֻׁהָ וּרְדוּ בִּדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה הָרֹמֶשֶׁת עַל־הָאָרֶץ׃

And G-d blessed them; and G-d said unto them: 'Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth.'

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KEHOT'S NOTE

בראשית א, כח.

21 **מלגאו איהו שם מ״ה**

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

KEHOT'S NOTE

ת״ז בהקדמה.

22 **מלגאו איהו שם מ״ה דאיהו ארח אצילות**

In Eliyahu's prayer in the second introduction to the Tikkunei Zohar: "Within is yud-ka-vav-ka (the Name Mah), which is the way of Atzilus." The Alter Rebbe identifies this Mah with "man in the way of the Atzilus above."

Tikkunei Zohar 17a:18–20 תקוני הזהר י״ז א׳:י״ח-כ׳

כתר עליון איהו כתר מלכות. ועליה *אתמר מגיד מראשית אחרית. ואיהו קרקפתא דתפלי (נ״א קרקפתא דלא מנח תפלי). *מלגו איהו יוד קא ואו קא דאיהו ארח אצילות. איהו שקיו דאילנא בדרועוי וענפוי (נ״א ואנפוי). כמיא דאשקי לאילנא ואתרבי בההוא שקיו. רבון העולמים אנת הוא עלת העלות סבת הסבות דאשקי לאילנא בההוא נביעו.

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23 **אצי׳ . . אדם**

The note points to Or HaTorah on Parshas Balak for a parallel treatment of Atzilus as the level of "man" (adam).

KEHOT'S NOTE

ראה אוה״ת בלק א׳ תתקפד.

PARAGRAPH 2

24 **הן האדם היי כאחד ממנו**

After the sin G-d says, "Behold, the man has become like one of us, knowing good and evil," and sends him out of Eden. The Alter Rebbe cites the Torah Ohr discourse on this verse for Adam's exalted level before the sin. (Kehot: Genesis 3:24)

Genesis 3:22 בראשית ג׳:כ״ב

וַיֹּאמֶר ה׳ אֱלֹקִים הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ לָדַעַת טוֹב וָרָע וְעַתָּה פֶּן־יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וָחַי לְעֹלָם׃

And the L-RD G-d said: 'Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.'

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KEHOT'S NOTE

בראשית ג, כד.

25 Kehot's note points to Genesis 3:22 for these words.

Genesis 3:22 בראשית ג׳:כ״ב

וַיֹּאמֶר ה׳ אֱלֹקִים הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ לָדַעַת טוֹב וָרָע וְעַתָּה פֶּן־יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וָחַי לְעֹלָם׃

And the L-RD G-d said: 'Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.'

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26 **וז״ש ברבות בראשית פכ״א**

Later in Likkutei Torah, in a discourse on reciting the Shema, the Alter Rebbe quotes this Midrash word for word.

KEHOT'S NOTE

ראה לקמן שלח מ, ג שמעתיק הלשון.

27 **הן האדם היה כאחד ממנו כיחידו של עולם**

Rabbi Yehudah bar Simon reads "like one of us" as "like the Only One of the world, as it is said, 'Hear, O Israel... Havayah is One.'" The Alter Rebbe brings it to show how high Adam's soul was.

Bereshit Rabbah 21:5 בראשית רבה כ״א:ה׳

דרש רבי פפוס: הן האדם היה כאחד ממנו, כאחד ממלאכי השרת. אמר לו ר׳ עקיבא: דייך פפוס! אמר לו: מה אתה מקיים הן האדם היה כאחד ממנו? אמר לו: שנתן לו המקום לפניו שני דרכים: דרך החיים, ודרך המות, ובירר לו דרך אחרת. רבי יהודה בר סימון אמר: כיחידו של

עולם, שנאמר (דברים ו): שמע ישראל ה' אלקינו ה' אחד. רבנן אמרי: כגבריאל, שנאמר (דניאל י): והנה איש אחד לבוש הבדים, כהדין קמצא, דלבושיה מיניה וביה. ריש לקיש אמר: כיונה. מה זה בורח משליחותו של מקום, שנאמר (יונה ב): ויקם ...

Rabbi Papus expounded: "Behold, the man has become as one of us" – like one of the ministering angels. Rabbi Akiva said to him: Enough, Papus. He said to him: How then do you explain: "Behold, the man has become as one of us"? He said to him: That the Holy One blessed be He gave him two paths, the path of life and the path of death, and he selected for himself another path. is interpreted as "from him." He chose "one" path, by himself. Rabbi Yehuda bar Simon ...

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28 **שמע ישראל ה' אלקינו ה' אחד**

Moshe's call to Israel, "Hear, O Israel, Havayah is our G-d, Havayah is One," the first verse of the Shema. The Midrash quotes it for its reading "like the Only One of the world."

Deuteronomy 6:4 דברים ו:ד

שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד׃

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

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29 "And have dominion over the fish of the sea and over the birds of the heavens and over every living thing." The Ramaz reads these as souls of the lower worlds; the Alter Rebbe reads them as the levels of Atzilus, and the "dominion" as drawing life-force down into them.

Genesis 1:28 בראשית א:כ"ח

וַיְבָרֶךְ אֹתָם אֱלֹקִים וַיֹּאמֶר לָהֶם אֱלֹקִים פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־הָאָרֶץ וְכִבְשֻׁהָ וּרְדוּ בִּדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה הָרֹמֶשֶׂת עַל־הָאָרֶץ׃

And G-d blessed them; and G-d said unto them: 'Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth.'

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30 **אדמה לעליון**

"I will resemble (adameh) the Most High." Adam is truly adam, "one who resembles" the Most High, because his soul is from Atzilus.

Isaiah 14:14 ישעיהו י"ד:י"ד

אֶעֱלֶה עַל־בָּמֳתֵי עָב אֶדַּמֶּה לְעֶלְיוֹן׃

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

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31 Kehot's note points to Zohar, Terumah 77:751-78:761 for these words.

Zohar, Terumah 77:751–78:761 ספר הזהר, תרומה ע"ז:תשנ"א-ע"ח:תשס"א

PARAGRAPH 4

32 **הביאור ע"פ יונתי**

The discourse on "My dove, in the clefts of the rock" sets the time of exile, when the soul cannot yet answer "Arise, my love," against the time of redemption.

KEHOT'S NOTE

לקו"ת שה"ש כ, ב.

33 **דשם מ"ה דאיהו ארח אצילות**

Eliyahu's prayer in the Tikkunei Zohar: "Within is yud-kay-vav-kay (the Name Mah), which is the way of Atzilus." The Alter Rebbe places this Mah at the level of Keser.

Tikkunei Zohar 17a:18–20 תקוני הזהר י"ז א:י"ח-כ'

כתר עליון איהו כתר מלכות. ועליה *אתמר מגיד מראשית אחרית. ואיהו קרקפתא דתפלי (נ"א קרקפתא דלא מנח תפלי). *מלגו איהו יוד קא ואו קא דאיהו ארח אצילות. איהו שקיו דאילנא בדרועוי וענפוי (נ"א ואנפוי). כמיא דאשקי לאילנא ואתרבי בההוא שקיו. רבון העולמים אנת הוא עלת העלות סבת הסבות דאשקי לאילנא בההוא נביעו.

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34 **ורדו בדגת הים**

"And have dominion over the fish of the sea." Said of the Mah of Moshe; on the second reading the "fish" are the angels of Atzilus.

Genesis 1:28 בראשית א:כ"ח

וַיְבָרֶךְ אֹתָם אֱלֹקִים וַיֹּאמֶר לָהֶם אֱלֹקִים פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־הָאָרֶץ וְכִבְשֻׁהָ וּרְדוּ בִּדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה הָרֹמֶשֶׂת עַל־הָאָרֶץ׃

And G-d blessed them; and G-d said unto them: 'Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth.'

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35 **ובכל דגי הים בידכם נתנו**

G-d's words to Noach and his sons after the Flood: "The fear of you... shall be upon all the fish of the sea; into your hand they are given."

Genesis 9:2 בראשית ט':ב'

וּמוֹרַאֲכֶם וְחִתְּכֶם יִהְיֶה עַל כָּל־חַיַּת הָאָרֶץ וְעַל כָּל־עוֹף הַשָּׁמַיִם בְּכֹל אֲשֶׁר תִּרְמֹשׂ הָאֲדָמָה וּבְכָל־דְּגֵי הַיָּם בְּיֶדְכֶם נִתָּנוּ׃

And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, and upon all wherewith the ground teemeth, and upon all the fishes of the sea: into your hand are they delivered.

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36 **ובכל דגי הים בידכם נתנו ואפילו נוני ימא**

The Zohar on Noach quotes the verse and adds, “and even the nunei yama.” Since the two phrases mean the same thing, the Alter Rebbe reads “even” as including the supernal nunei yama, the angels.

Zohar, Noach 32:249–33:259 ספר הזהר, נח ל״ב:רמ״ט-ל״ג:רנ״ט

Hence, now that the world was reinstated in its former position, He bestowed on them His blessing and granted them dominion over all the creatures, as we read: AND UPON ALL THE FISHES OF THE SEA: INTO YOUR HAND ARE THEY DELIVERED; that is, all, even to the fishes of the sea.’ R. Hiya said: ‘It is written “into your hand were they delivered” (nithanu), i.e. originally, for when the Holy One, blessed be He, created the world, He delivered all in man’s hand, as it is written, “and have …

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

37 **ע״פ את שבתותי תשמרו**

That discourse explains the two Shabbos levels in every Shabbos: the lower, a rising from “all His work that He had made,” and the higher, “for on it He rested from all His work which He created,” a rising even above Chochmah, which is called Beriah.

KEHOT’S NOTE

לקו״ת בהר מב, ג.

38 **כי בו שבת מכל מלאכתו**

“For on it He rested from all His work which G-d created (bara).” In the cited discourse this phrase marks the higher Shabbos, a rising above even the Beriah within Atzilus.

Genesis 2:3 בראשית ב׳:ג׳

וַיְבָרֶךְ אֱלֹקִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹקִים לַעֲשׂוֹת׃

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

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KEHOT’S NOTE

בראשית ב, ג.

PARAGRAPH 5

39 **ע״פ יונתי**

The discourse “My dove, in the clefts of the rock” explains that only a glimmer of the soul is clothed in the body, while the soul as a whole remains above as an encompassing light (makif), called mazal in the Sages’ language; this is Israel that “arose in thought,” the source even of the Torah.

KEHOT’S NOTE

לקו״ת שה״ש יז, א.

PARAGRAPH 6

40 **הנשמה יתירה**

Reish Lakish teaches that G-d gives a person an additional soul (neshamah yeseirah) on Shabbos eve and takes it back when Shabbos ends. The Alter Rebbe identifies it with the soul’s Shabbos ascent to its root.

Beitzah 16a:11–12 ביצה ט״ז א:י״א-י״ב

אִי הָכִי, לָא לִיעְנְשׁוּ גּוֹיִם עֲלַהּ? שַׁבָּת — אוֹדוֹעֵי אוֹדְעִינְהוּ, מַתָּן שְׂכָרָהּ — לָא אוֹדְעִינְהוּ. וְאִי בָּעֵית אֵימָא: מַתָּן שְׂכָרָהּ נָמֵי אוֹדְעִינְהוּ, נְשָׁמָה יְתֵירָה — לָא אוֹדְעִינְהוּ. דְּאָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: נְשָׁמָה יְתֵירָה נוֹתֵן הַקָּדוֹשׁ בָּרוּךְ הוּא בָּאָדָם עֶרֶב שַׁבָּת, וּלְמוֹצָאֵי שַׁבָּת נוֹטְלִין אוֹתָהּ הֵימֶנּוּ, שֶׁנֶּאֱמַר: ”שָׁבַת וַיִּנָּפַשׁ“, כֵּינָן שֶׁשָּׁבַת וַוי אָבְדָה נֶפֶשׁ.

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

KEHOT’S NOTE

ביצה טז, א.

41 **קדש ישראל**

G-d’s message through Jeremiah, recalling Israel’s devotion in the wilderness: “Israel is holy to Havayah, the first of His produce”; like first fruits, Israel is set apart for G-d, and whoever devours it bears guilt. In the discourse on “My dove,” “first” means source: the root of the souls comes before even the Torah (context: Steinsaltz Tanakh).

Jeremiah 2:3 ירמיהו ב׳:ג׳

קֹדֶשׁ יִשְׂרָאֵל לַיהוָה רֵאשִׁית תְּבוּאָתָהּ כָּל־אֹכְלָיו יֶאְשָׁמוּ רָעָה תָּבֹא אֲלֵיהֶם נְאֻם־יְהוָה׃

Israel is the L-RD’S hallowed portion, His first-fruits of the increase; all that devour him shall be held guilty, evil shall come upon them, saith the L-RD.

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KEHOT’S NOTE

ירמי׳ ב, ג.

42 **בא אל פרעה**

G-d’s command to Moshe at the opening of Parshas Bo: “And Havayah said to Moshe, Come to Pharaoh.” The Zohar asks why it says “come” and not “go.”

Exodus 10:1 שמות י׳:א׳

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה בֹּא אֶל־פַּרְעֹה כִּי־אֲנִי הִכְבַּדְתִּי אֶת־לִבּוֹ וְאֶת־לֵב עֲבָדָיו לְמַעַן שִׁתִי אֹתֹתַי אֵלֶּה בְּקִרְבּוֹ׃

And the L-RD said unto Moses: ‘Go in unto Pharaoh; for I have hardened his heart, and the heart of his servants, that I might show these My signs in the midst of them;

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43 **בא אל פרעה כו׳ לגבי תנינא חדא כו׳ ומשה דחיל מיניה**

The Zohar explains “Come to Pharaoh” to mean that G-d brought Moshe, chamber after chamber, to a mighty supernal dragon, “the great dragon,” and that Moshe feared

it and approached only its "rivers," its lower levels. The Alter Rebbe explains the reason for this fear.

Zohar, Bo 2:28–3:39 ספר הזהר, בא ב׳:כ״ח-ג׳:ל״ט

R. Simeon continued: 'It is now fitting to reveal mysteries connected with that which is above and that which is below. Why is it written here, "Come (bo) unto Pharaoh"? Ought it not rather to have said "go" (lekh)? It is to indicate that the Holy One, blessed be He, guided Moses through a labyrinth right into the abode of a certain supernal mighty dragon- that is to say, Egypt's celestial representative- from whom many lesser dragons emanate. Moses was afraid to approach him, because his roots are in supernal regions, ...

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

44 לויתן נחש בריח

Isaiah's prophecy of the day of judgment: "On that day Havayah will punish with His great sword... Leviathan the fleeing serpent, Leviathan the twisting serpent." The Alter Rebbe reads this Leviathan as the counterpart in impurity of the Leviathan of holiness.

Isaiah 27:1 ישעיהו כ״ז:א׳

בַּיּוֹם הַהוּא יִפְקֹד ה׳ בְּחַרְבּוֹ הַקָּשָׁה וְהַגְּדוֹלָה וְהַחֲזָקָה עַל לִוְיָתָן נָחָשׁ בָּרִחַ וְעַל לִוְיָתָן נָחָשׁ עֲקַלָּתוֹן וְהָרַג אֶת־הַתַּנִּין אֲשֶׁר בַּיָּם׃

In that day the L-RD with his sore and great and strong sword will punish leviathan the slant serpent, and leviathan the tortuous serpent; and He will slay the dragon that is in the sea.

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KEHOT'S NOTE

ישע׳ כז, א.

45 אז ישיר משה ובני ישראל

The opening of the Song at the Sea. It names the discourse in Parshas Beshalach cited for the self-nullification of the Leviathan and nunei yama of holiness.

Exodus 15:1 שמות ט״ו:א׳

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַה׳ וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַה׳ כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם׃

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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46 התנים הגדול

G-d sends Ezekiel against Pharaoh, king of Egypt, "the great dragon that lies in the midst of his rivers, who has said, 'My river is my own, and I made myself.'" Pharaoh claims to be self-made, owing his being to no one; the Alter Rebbe sees in these words the self-assertion that marks the Leviathan of kelipah (context: Steinsaltz Tanakh).

Ezekiel 29:3 יחזקאל כ״ט:ג׳

דַּבֵּר וְאָמַרְתָּ כֹּה־אָמַר אֲדֹנָי ה׳ הִנְנִי עָלֶיךָ פַּרְעֹה מֶלֶךְ־מִצְרַיִם הַתַּנִּים הַגָּדוֹל הָרֹבֵץ בְּתוֹךְ יְאֹרָיו אֲשֶׁר אָמַר לִי יְאֹרִי וַאֲנִי עָשִׂיתִנִי׃

speak, and say: Thus saith the L-rd GOD: Behold, I am against thee, Pharaoh King of Egypt, The great dragon that lieth In the midst of his rivers, That hath said: My river is mine own, And I have made it for myself.

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KEHOT'S NOTE

יחזקאל כט, ג.

47 את זלעו״ז עשה האלקים

Koheles counsels joy on the good day and reflection on the bad, for "G-d has made the one opposite the other." Chassidus reads it as a rule: every level of holiness has a counterpart in impurity; here, the Leviathan and nunei yama of holiness and of kelipah.

Ecclesiastes 7:14 קהלת ז׳:י״ד

בְּיוֹם טוֹבָה הֱיֵה בְטוֹב וּבְיוֹם רָעָה רְאֵה גַּם אֶת־זֶה לְעֻמַּת־זֶה עָשָׂה הָאֱלֹקִים עַל־דִּבְרַת שֶׁלֹּא יִמְצָא הָאָדָם אַחֲרָיו מְאוּמָה׃

In the day of prosperity be joyful, and in the day of adversity consider; G-d hath made even the one as well as the other, to the end that man should find nothing after him.

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KEHOT'S NOTE

קהלת ז, יד.

PARAGRAPH 7

48 מן המים משיתיהו

Pharaoh's daughter names him Moshe, "for I drew him out of the water." The Alter Rebbe links this to Moshe's root in the Leviathan of holiness, a creature of the sea.

Exodus 2:10 שמות ב׳:י׳

וַיִּגְדַּל הַיֶּלֶד וַתְּבִאֵהוּ לְבַת־פַּרְעֹה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַמַּיִם מְשִׁיתִהוּ׃

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said: 'Because I drew him out of the water.'

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KEHOT'S NOTE

שמות ב, י׳.

49 מבית לוי בחי׳ לויתן דקדושה

The Zohar on Shemos reads "a man of the house of Levi" as alluding to the Leviathan, citing "this Leviathan You formed to play with" (Psalms 104:26). The Alter Rebbe draws from it that Moshe is of the Leviathan of holiness.

Zohar, Shemot 17:181–18:192 ספר הזהר, שמות י״ז:קפ״א-י״ח:קצ״ב

The following is an alternative explanation of these verses:AND TOOK TO WIFE A DAUGHTER OF LEVI. This signifies the place which is filled with the brightness of moonlight (Malkuth).1The last three lines of the Hebrew text on this page are not translated.2The first two lines of the Hebrew text on this page are not translated.

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

50 **וללבן שתי בנות**

The Torah introduces Lavan's daughters: "And Lavan had two daughters," Leah and Rachel. The words name the Torah Ohr discourse (Vayetzei) that explains Levi and the Leviathan as attachment and self-nullification.

Genesis 29:16 בראשית כ״ט:ט״ז

וּלְלָבָן שְׁתֵּי בָנוֹת שֵׁם הַגְּדֹלָה לֵאָה וְשֵׁם הַקְּטַנָּה רָחֵל׃

Now Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.

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51 **ורדו בדגת הים**

"And have dominion over the fish of the sea." Said of the level of "man in the way of the Atzilus above," to which Moshe had risen.

Genesis 1:28 בראשית א׳:כ״ח

וַיְבָרֶךְ אֹתָם אֱלֹקִים וַיֹּאמֶר לָהֶם אֱלֹקִים פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־הָאָרֶץ וְכִבְשֻׁהָ וּרְדוּ בִּדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה הָרֹמֶשֶׁת עַל־הָאָרֶץ׃

And G-d blessed them; and G-d said unto them: 'Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth.'

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52 **עניו מכל האדם**

When Miriam and Aharon spoke against Moshe, the Torah testifies: "And the man Moshe was very humble, more than any man (adam) on the face of the earth." His humility is why he regarded himself only at his own essential rank, not at the rank of "man."

Numbers 12:3 במדבר י״ב:ג׳

וְהָאִישׁ מֹשֶׁה עָנָו מְאֹד מִכֹּל הָאָדָם אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה׃

Now the man Moses was very meek, above all the men that were upon the face of the earth.—

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KEHOT'S NOTE

במדבר יב, ג.

53 **התנים הגדול**

Ezekiel calls Pharaoh "the great dragon." He is the Leviathan of kelipah that stands opposite Moshe's root.

Ezekiel 29:3 יחזקאל כ״ט:ג׳

דַּבֵּר וְאָמַרְתָּ כֹּה־אָמַר אֲדֹנָי ה׳ הִנְנִי עָלֶיךָ פַּרְעֹה מֶלֶךְ־מִצְרַיִם הַתַּנִּים הַגָּדוֹל הָרֹבֵץ בְּתוֹךְ יְאֹרָיו אֲשֶׁר אָמַר לִי יְאֹרִי וַאֲנִי עֲשִׂיתְנִי׃

speak, and say: Thus saith the L-rd GOD: Behold, I am against thee, Pharaoh King of Egypt, The great dragon that lieth In the midst of his rivers, That hath said: My river is mine own, And I have made it for myself.

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54 **דזה לעומת זה עשה**

"G-d has made the one opposite the other." Because the two Leviathans are counterparts, Moshe saw the meeting as a war.

Ecclesiastes 7:14 קהלת ז׳:י״ד

בְּיוֹם טוֹבָה הֱיֵה בְטוֹב וּבְיוֹם רָעָה רְאֵה גַם אֶת־זֶה לְעֻמַּת־זֶה עָשָׂה הָאֱלֹקִים עַל־דִּבְרַת שֶׁלֹּא יִמְצָא הָאָדָם אַחֲרָיו מְאוּמָה׃

In the day of prosperity be joyful, and in the day of adversity consider; G-d hath made even the one as well as the other, to the end that man should find nothing after him.

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55 **בא אל פרעה**

"Come to Pharaoh." G-d sends Moshe because he is above the dragon, at the level of "man."

Exodus 10:1 שמות י׳:א׳

וַיֹּאמֶר ה׳ אֶל־מֹשֶׁה בֹּא אֶל־פַּרְע�ֹה כִּי־אֲנִי הִכְבַּדְתִּי אֶת־לִבּוֹ וְאֶת־לֵב עֲבָדָיו לְמַעַן שִׁתִי אֹתֹתַי אֵלֶּה בְּקִרְבּוֹ׃

And the L-RD said unto Moses: 'Go in unto Pharaoh; for I have hardened his heart, and the heart of his servants, that I might show these My signs in the midst of them;

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PARAGRAPH 8

56 **סעודת לויתן ושור הבר**

Rabbah, in the name of Rabbi Yochanan, teaches that in the future G-d will make a feast for the righteous from the flesh of the Leviathan. The Alter Rebbe explains this feast as the elevation of today's lofty souls, the nunei yama, by the new souls.

Bava Batra 75a בבא בתרא ע״ה א

Vayikra Rabbah 13:3 ויקרא רבה י״ג:ג׳

KEHOT'S NOTE

ב״ב עה, א. ויק״ר יג, ג.

57 **ורדו בדגת הים**

"And have dominion over the fish of the sea." Here read as the new souls' elevation of today's souls of Atzilus.

Genesis 1:28 בראשית א׳:כ״ח

וַיְבָרֶךְ אֹתָם אֱלֹקִים וַיֹּאמֶר לָהֶם אֱלֹקִים פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־הָאָרֶץ וְכִבְשֻׁהָ וּרְדוּ בִּדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה הָרֹמֶשֶׁת עַל־הָאָרֶץ׃

And G-d blessed them; and G-d said unto them: 'Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth.'

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PARAGRAPH 9

58 **מבואר בע״ח דא״ק נקרא אדם דבריאה**

A later explanation in Likkutei Torah on Masei opens with the same words: Adam Kadmon is called the Adam of Beriah, Akudim the Adam of Yetzirah, Atzilus as a whole the Adam of Asiyah, and Atzilus is only the Infinite Light.

KEHOT'S NOTE

כולם בחכמה עשית 62

The psalmist marvels at creation: "How many are Your works, Havayah; You have made them all with wisdom." The word "made" (asisa) hints that even Atzilus is "Asiyah" relative to the levels above it.

Psalms 104:24 תהילים קי״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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PARAGRAPH 10

בביאור ע״פ מוצאיהם למסעיהם 63

That discourse reads "their goings forth" as the source of the souls of Israel, higher even than the "thought" in which they arose, in the "Master of thought, Master of will"; from there a ray is drawn so that they can ascend from below, and "their journeys" are that ascent.

KEHOT'S NOTE

לקו״ת מסעי צב, א.

מוצאיהם למסעיהם 64

"And Moshe wrote their goings forth according to their journeys." It names the discourse in Parshas Masei on the source of the souls and their ascent.

Numbers 33:2 במדבר ל״ג:ב׳

וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצָאֵיהֶם לְמַסְּעֵיהֶם עַל־פִּי ה׳ וְאֵלֶּה מַסְּעֵיהֶם לְמוֹצָאֵיהֶם׃

And Moses wrote their goings forth, stage by stage, by the commandment of the L-RD; and these are their stages at their goings forth.

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בת״ז בסופו 65

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

KEHOT'S NOTE

ת״ע (קלג, א). [כ].

אדם דבריאה דאיהו ים ואדם דיצירה שור 66

Near the end of the Tikkunei Zohar (Tikkun 70) the Adam of Beriah is linked with the paths of the sea and the Adam of Yetzirah rides on an ox. The Alter Rebbe reads the "sea" as the root of today's lofty souls, the nunei yama, in the supernal Beriah.

Tikkunei Zohar 133a:7 תקוני הזהר קל״ג א:ז׳

וּבְרִי אַשְׁכַּחְנָא בְּמַתְנִיתִין, בָּרָזָא דְּשַׁרְטוּטִין וְצִיּוּרִין וְגַוָּונִין, בְּסִתְרָא דָּרְזִין טְמִירָא דְּטְמִירִין, דְּאָדָם דְּבְרִיאָה דְּאִיהוּ קַדְמוֹן לְכָל קְדוּמִים רָכִיב בְּאַרְיֵה, סָטָא לִימִינָא, וְעָבִיד שַׁרְטוּטִין, דְּאִינּוּן אוֹרְחִין וּשְׁבִילִין דְּיַמָּא דְּאוֹרַיְיתָא, דַּעֲלַיְיהוּ אִתְמַר (שם מג טז) הַנּוֹתֵן בַּיָּם דָּרֶךְ וּבְמַיִם עַזִּים נְתִיבָה, אָדָם דְּיִצִירָה רָכִיב בְּשׁוֹר וְסָטָא לִשְׂמָאלָא, וְנָטִיל אֶשָּׁא בְּפִימֵיהּ

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ש״א (ענף ד׳) וש״ב (ענף ב׳) וראה ש״ג מת״ז (ת״ע) קלג, סע״א. [כ]. וראה בארוכה לקמן פ׳ מסעי צה, א ובמאמרי אדה״ז על ענינים בתחילתו (וש״נ). אוה״ת על מארז״ל וענינים ע׳ עז ואילך (וש״נ).

א״ק נקרא אדם דבריאה 59

Etz Chaim (Sha'ar 1, Anaf 4, cited by the Kehot note) quotes the Tikkunei Zohar on "the Adam of Beriah, who is primordial to all the primordial" and explains that the ten Sefiros first emanated in the line of light are together called Adam Kadmon. The Alter Rebbe uses this to show that Adam Kadmon is only the "Beriah" of the whole scheme.

Sefer Etz Chaim 1:5–6 עץ חיים א׳:ה׳-ו׳

... במלכות אחרונה עליה אתמר משארז״ל מה פשפשת ומה ידעת וכו׳. אבל הענין הוא כך ומובן במ״ש בענף ד׳ ענין א״ק ואיך כל העולמות הם ענפים ומסתעפים ממנו עד שנמצא כי עולם האצילות אינו רק לבוש אל נה״י דא״ק שהם בחי׳ רגליו לבד וכבר ידעת כי עולם העשיה הוא נגד המלכות [דא״ק] אשר מקומה היה אב״א עם ז״א בתנה״י שלו לבד נמצא כי עולם האצילות אינו [אלא] (אפי׳) בערך עולם עשיה שהוא מלכות דא״ק נמצא כי כל עסקינו בס״ה בעולם האצילות אפי׳ בג״ר אינו [רק] (אפי׳) בחי׳ עולם עשיה דא״ק ...

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א״ק נקרא אדם דבריאה 60

Etz Chaim (Sha'ar 2, Anaf 2, cited by the Kehot note) again quotes the Tikkunei Zohar's "Adam of Beriah" and warns that the Sefiros called Atzilus are not the highest of all that was emanated.

Sefer Etz Chaim 2:2 עץ חיים ב׳:ב׳

... הלא אחד מהם הוא בספר התיקונים תי ״ט דמ״ה וז״ל אי הכי אשתמודע דאית א״ק לכל הקדומים ובתיקון ע׳ דקל״ב אשכחנא במתני׳ בסתרא. דסתרין טמירא דטמירין דאדם דבריאה דאיהו א״ק לכל הקדומים דאית אדם וכו׳ ובתיקון ע׳ דקי״ט וז״ל אמון מופלא רקם וצייר ציורא בהיכלא דא״ק לכל הקדומים דאית אדם ואית אדם וכו׳ ואל יעלה בדעתך שי״ס הנק׳ אצלינו י״ס דאצילות הם יותר גבוהים וראשונים במעלה מכל מה שנאצל כי כמה וכמה עולמות לאין קץ קדמו אליהם ולרוב העלמם לא הוזכרו בס״ה אלא ברמז נפלא כאשר עיניך תחזנה משרים ...

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א״ק נקרא אדם דבריאה 61

In Tikkun 70 the Tikkunei Zohar speaks of "the Adam of Beriah, who is primordial to all the primordial," which Etz Chaim identifies with Adam Kadmon.

Tikkunei Zohar 133a:7 תקוני הזהר קל״ג א:ז׳

וּבְרִי אַשְׁכַּחְנָא בְּמַתְנִיתִין, בָּרָזָא דְּשַׁרְטוּטִין וְצִיּוּרִין וְגַוָּונִין, בְּסִתְרָא דָּרְזִין טְמִירָא דְּטְמִירִין, דְּאָדָם דְּבְרִיאָה דְּאִיהוּ קַדְמוֹן לְכָל קְדוּמִים רָכִיב בְּאַרְיֵה, סָטָא לִימִינָא, וְעָבִיד שַׁרְטוּטִין, דְּאִינּוּן אוֹרְחִין וּשְׁבִילִין דְּיַמָּא דְּאוֹרַיְיתָא, דַּעֲלַיְיהוּ אִתְמַר (שם מג טז) הַנּוֹתֵן בַּיָּם דָּרֶךְ וּבְמַיִם עַזִּים נְתִיבָה, אָדָם דְּיִצִירָה רָכִיב בְּשׁוֹר וְסָטָא לִשְׂמָאלָא, וְנָטִיל אֶשָּׁא בְּפִימֵיהּ

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PARAGRAPH 11

67 **סד״ה ושבתי בשלום אל בית אבי**

The end of the Torah Ohr discourse explains "I will return to my father's house" as the revealing of the supernal delight, far above the chain of worlds, where darkness and light are alike before G-d's essence.

KEHOT'S NOTE

תו״א כא, ד. ראה ד״ה ואכלתם אכול — תשמ״ז. ד״ה תפלה לדוד — תשכ״ז. שלע״ל הרי בחי׳ הוי׳ דעכשיו כאלקים יחשב, ויהי׳ צריך להיות הבירור נעלית יותר.

68 **ושבתי בשלום אל בית אבי והי׳ הוי׳ לי לאלקים**

Yaakov's vow at Beis El: "And I will return in peace to my father's house, and Havayah will be my G-d." The Alter Rebbe reads it as a promise that in the future Havayah will be as Elokim before the revealed essence of the Infinite Light.

Genesis 28:21 בראשית כ״ח:כ״א

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה׳ לִי לֵאלֹקִים׃

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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69 Moshe to Israel: "See, I set before you today a blessing and a curse." It names the discourse that explains how the Name Havayah is present in every Jewish soul.

Deuteronomy 11:26 דברים י״א:כ״ו

רְאֵה אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה׃

Behold, I set before you this day a blessing and a curse:

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70 **בד״ה ראה אנכי נותן**

The discourse on "See, I set before you" explains that at the giving of the Torah the Name Havayah was drawn into the inner dimension of every Jewish soul, so that Havayah becomes "your G-d," and it goes on to explain how the Name Havayah is present in each and every Jew.

KEHOT'S NOTE

לקו״ת ראה יח, א.

71 **ובד״ה לא אבה ה׳ אלקיך**

The discourse on "But Havayah your G-d would not listen to Bilam" explains Bilam as the accuser who searches out Israel's sins, and that the verse says "Havayah your G-d" because every Jewish soul holds a radiance of the Name Havayah itself ("for Havayah's portion is His people").

KEHOT'S NOTE

לקו״ת תצא לח, ג.

72 **ולא אבה הוי׳ אלקיך לשמוע אל בלעם**

"But Havayah your G-d would not listen to Bilam, and Havayah your G-d turned the curse into a blessing for you." The discourse on this verse explains that "your G-d" is Havayah because a radiance of Havayah is in every Jewish soul.

Deuteronomy 23:6 דברים כ״ג:ו׳

וְלֹא־אָבָה ה׳ אֱלֹקֶיךָ לִשְׁמֹעַ אֶל־בִּלְעָם וַיַּהֲפֹךְ ה׳ אֱלֹקֶיךָ לְךָ אֶת־הַקְלָלָה לִבְרָכָה כִּי אֲהֵבְךָ ה׳ אֱלֹקֶיךָ׃

Nevertheless the L-RD thy G-d would not hearken unto Balaam; but the L-RD thy G-d turned the curse into a blessing unto thee, because the L-RD thy G-d loved thee.

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73 **מה טובו**

Bilam's blessing, "How goodly are your tents, O Yaakov." It names the discourse cited on the souls' descent through the Name Elokim into a body.

Numbers 24:5 במדבר כ״ד:ה׳

מַה־טֹּבוּ אׇהָלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל׃

How goodly are thy tents, O Jacob, Thy dwellings, O Israel!

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74 **מגן ונרתק**

"For a sun and a shield is Havayah Elokim." The Name Elokim is the "shield" and sheath that covers the "sun" of Havayah and lets its light be drawn down, an image the Torah Ohr discourse cited here quotes explicitly.

Psalms 84:12 תהילים פ״ד:י״ב

כִּי שֶׁמֶשׁ וּמָגֵן ה׳ אֱלֹקִים חֵן וְכָבוֹד יִתֵּן ה׳ לֹא יִמְנַע־טוֹב לַהֹלְכִים בְּתָמִים׃

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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PARAGRAPH 12

75 **כ״א ישראל יהי׳ שמך**

The angel tells Yaakov, "No longer shall your name be called Yaakov, but Israel." This is the first of the two namings, through the angel.

Genesis 32:29 בראשית ל״ב:כ״ט

וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָ כִּי אִם־יִשְׂרָאֵל כִּי־שָׂרִיתָ עִם־אֱלֹקִים וְעִם־אֲנָשִׁים וַתּוּכָל׃

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with G-d and with men, and hast prevailed.'

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76 **כ״א ישראל יהי׳ שמך**

G-d Himself tells Yaakov, "Your name shall no longer be called Yaakov, but Israel shall be your name." This is the second naming, which the Alter Rebbe suggests corresponds to the souls of the Time to Come.

Genesis 35:10 בראשית ל״ה:י׳

וַיֹּאמֶר־לוֹ אֱלֹקִים שִׁמְךָ יַעֲקֹב לֹא־יִקָּרֵא שִׁמְךָ עוֹד יַעֲקֹב כִּי אִם־יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ וַיִּקְרָא אֶת־שְׁמוֹ יִשְׂרָאֵל׃

And G-d said unto him: 'Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name'; and He called his name Israel.

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77 **בד״ה אני ה׳ אלקיכם**

> The discourse on "I am Havayah your G-d" explains that the souls preceded creation, arising in G-d's thought above speech, and descended into body and animal soul for the sake of a higher ascent.

KEHOT'S NOTE

לקו״ת שלח מח, ב.

78 **אני ה׳ אלקיכם**

> G-d's words that close the passage on tzitzis: "I am Havayah your G-d, who brought you out of the land of Egypt to be your G-d; I am Havayah your G-d." It names the discourse cited on the two namings of Israel.

Numbers 15:41 במדבר ט״ו:מ״א

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

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

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להבין ענין משמח חתן וכלה ומשמח חתן עם...

To Understand "Who Gladdens the Groom and Bride"

The groom and bride of the wedding blessings are Yaakov and Rachel: the Infinite Light that "breaks forth" even from its most hidden level, and Malchus, which must descend to give life to the worlds. What causes the breaking-through is G-d's joy, His inner delight revealed, given without waiting for an arousal from below; now it passes from groom to bride, and in the Time to Come both will rejoice as one.

THE MAAMAR IN BRIEF

The maamar explains why one wedding blessing ends "Who gladdens the groom and bride" and the last "Who gladdens the groom with the bride." Following the Arizal, the bride is Rachel: Knesses Yisrael, Malchus of Atzilus, who longs to be included in the Infinite Light yet must descend, against her will, to give life to created beings who feel themselves independent, like "a ewe mute before her shearers." The groom is Yaakov, the bar that runs "from end to end," whose name has the letters of yibaka, "shall break forth": he breaks through even the hidden level of the Infinite Light and draws the encompassing light into the light that fills the worlds. Isaiah's aruchascha is Arich Anpin drawn into Malchus, which makes self-nullification sprout from below, as a seed grows into fruit beyond comparison to it. What causes the breaking-through is joy, the King's inner delight revealed, given as at creation, without an arousal from below, like the Priestly Blessing. In exile the joy passes from groom to bride; in the Time to Come, when the moon will equal the sun, both will rejoice as one.

OUTLINE

1 **The groom and the bride** ¶1

Rachel is Malchus, who descends against her will to the created beings; Yaakov, whose name has the letters of yibaka, is the drawing-down of the Infinite Light that breaks through even "He made darkness His hiding place"; aruchascha is Arich Anpin drawn into Malchus.

2 **Sowing and sprouting** ¶2

Growth from below is something from nothing, like creation; "He sows tzedakos" is Yaakov shining into Malchus, and "salvations" sprout from below: self-nullification, inclusion, and the inner part of the heart drawn to G-d.

3 **Joy as the cause** ¶3

The King's delight revealed as joy, like a face shining with a new insight, causes the breaking-through without an arousal from below, as at creation and in the Priestly Blessing; now "the groom and bride," in the future "the groom with the bride."

4 **Summary** ¶4

The steps of the maamar restated in brief.

KEY CONCEPTS

Yaakov and Rachel יעקב ורחל

In the Arizal's teaching, configurations in Atzilus; here Yaakov, the groom, is the drawing-down of the Infinite Light, and Rachel, the bride, is Malchus, which receives it.

Knesses Yisrael כנסת ישראל

The Congregation of Israel, the source of the souls of Israel; in Kabbalah, Malchus of Atzilus, which enclothes itself in the lower worlds to give them life.

Breaking forth בקיעה

The light breaking through concealment, as dawn breaks through the night; the name Yaakov has the letters of yibaka, "shall break forth."

Arich Anpin אריך אנפין

"The Long Countenance," a configuration of Keser, called "long" because it extends downward without limit; the maamar finds it in Isaiah's aruchascha.

The light that encompasses all worlds סובב כל עלמין

Divine light too great to enter the worlds; Yaakov draws it into the light that fills the worlds, and in the Time to Come it will be revealed below.

An arousal from above אתערותא דלעילא

Divine giving that does not wait for human initiative, as in the creation of the world and the Priestly Blessing.

Delight and joy תענוג ושמחה

Delight is the inner cause, and joy is that delight revealed, as a face shines with a new insight; above, it is "strength and gladness in His place."

SECTION 1 • ¶1

The groom and the bride

1 להבין ענין משמח חתן וכלה[1] ומשמח חתן עם הכלה[2] (ועמש"ל [ועיין מה שכתוב לעיל] ס"פ ויגש), הנה חתן וכלה נק' יעקב ורחל[3] כמבואר בפע"ח [בפרי עץ חיים] שער העמידה.[4]

To understand the matter of "Who gladdens the groom and bride" and "Who gladdens the groom with the bride" (and see what is written above, at the end of Parshas Vayigash): now, the groom and bride are called Yaakov and Rachel, as is explained in Pri Etz Chaim, Sha'ar HaAmidah [the Gate of the Amidah].

> The maamar sets out to explain two of the wedding blessings, the one that ends "Who gladdens the groom and bride" and the one that ends "Who gladdens the groom with the bride." The parenthesis points to the end of Parshas Vayigash in Torah Ohr, where the change from "and" to "with" is discussed. The Alter Rebbe begins by identifying the groom and bride, following the Arizal's Pri Etz Chaim, as the supernal Yaakov and Rachel.

והענין כי כנס"י [כנסת ישראל] נק' רחל והיא מלכות דאצילות המתלבשת בבי"ע כרחל לפני גוזזיה נאלמה[5] הם הנבראים שהם בבחינת יש הפך בחי' א"ס ומוכרחת לירד ולהשפיע להם

The explanation is that the Congregation of Israel (Knesses Yisrael) is called Rachel. She is Malchus of Atzilus, which enclothes itself in Beriah, Yetzirah and Asiyah, "like a ewe (rachel) that is mute before her shearers": [the shearers] are the created beings, which are at the level of a something (yesh), the opposite of the level of the Infinite One (Ein Sof); and she is compelled to descend and to bestow upon them.

> Knesses Yisrael, the source of the souls of Israel, is the Sefirah of Malchus of Atzilus, which enclothes itself in the three lower worlds to give them life. She is called Rachel after Isaiah's "ewe (rachel) that is mute before her shearers": the shearers are the created beings, who experience themselves as yesh, independent existence, the very opposite of the Infinite, and yet she must descend to give them life. The other transcript of this maamar (Sefer HaMaamarim 5571, quoted in the Kehot note) explains the image: hairs grow from the body's life-force and still draw from it while attached, but once shorn they are wholly separate from it.

ולכך נקי כלה שתשוקתה לעלות ולהתכלל באור א"ס רק שבע"כ [שבעל כרחך] יורדת לפני גוזזיה נאלמתי דומיה[6] (ועמ"ש סד"ה את קרבני לחמי[7,8] ובד"ה אלה מסעי).[9]

Therefore she is called kallah (bride), for her yearning is to rise and to be included (lehiskalel) in the Infinite Light (Or Ein Sof); only, against her will she descends "before her shearers" — "I was mute with silence." (And see what is written at the end of the discourse beginning "My offering, My bread," and in the discourse beginning "These are the journeys.")

> The name kallah (bride) speaks of her longing: she yearns to rise and to be included (lehiskalel) in the Infinite Light, and she descends to the created beings only against her will, in the state of "I was mute with silence" (Psalms 39:3). In the discourse on "My offering, My bread" (Likkutei Torah, Pinchas), the Alter Rebbe explains the shearing: the "hairs" are the letter-combinations enclothed in Beriah, Yetzirah and Asiyah, and the "shearers" are what cut them off from their root, so that this world appears as a separate something. The parenthesis also refers to the discourse on "These are the journeys" (Likkutei Torah, Masei).

ויעקב נקרא חתן חות דרגא[10] מבריח מן הקצה אל הקצה[11,12] (עיין בפ' תרומה דקע"ה ע"ב)

And Yaakov is called chassan (groom), [from] "descending a level" (chos darga), "running through from end to end" (see [the Zohar,] Parshas Terumah, folio 175b).

> Yaakov is the groom. The word chassan is linked with the Talmud's saying "Go down a step (nechis darga) and take a wife" (Yevamos 63a): the groom is the one who "descends a level" to the bride. He is also like the middle bar of the Mishkan that ran "from end to end" (Exodus 26:28), which the Zohar identifies with Yaakov, who holds on to both sides.

המשכת אא"ס [אור אין סוף] מריש כל דרגין בבחי' רחל היא בחי' כלה המקבלת המשכה והשפעה זו ונעשה בחי' יחוד והיינו המשכת סובב בממלא.

[This is] the drawing-down of the Infinite Light from the head of all levels into the level of Rachel, which is the level of the bride who receives this drawing-down and bestowal; and [so] a union comes about. That is, the drawing-down of the light that encompasses all worlds (sovev kol almin) into the light that fills all worlds (memalei kol almin).

> So Yaakov stands for the flow of the Infinite Light from the very top of all levels down into Rachel, the bride who receives it. Their union is the drawing of the light that encompasses all worlds (sovev) into the light that fills all worlds (memalei), so that what is beyond the worlds comes into them.

והנה המשכה זו נק' בשם יעקב ע"ש [על שם] כי יעקב אותיות יבקע[13, 14, 15, 16] כמ"ש בע"ח [בעץ חיים] שלי"א[17] ספי"א [סוף פרק א'] יבקע צורים במדבר (בתהלים סי' ע"ח ט"ו),

Now, this drawing-down is called by the name Yaakov because Yaakov has the letters of yibaka ("shall break forth"), as is explained in Etz Chaim, Sha'ar 31, end of chapter 1. [As in] "He split (yevaka) rocks in the wilderness" (in Psalms, chapter 78, [verse] 15).

> The name Yaakov (יעקב) has the same letters as yibaka (יבקע), "shall break forth," as the Arizal writes in Etz Chaim. The Alter Rebbe cites Sha'ar 31, following the Shklov printing of 5560 (1799–1800); in later editions it is Sha'ar 32 (Kehot note). The verse "He split rocks in the wilderness" (Psalms 78:15) shows the meaning of the root: splitting open.

וכתיב אז יבקע כשחר אורך (בישעיה סי' נ"ח) פי' כמו השחר שבוקע חשכת הלילה להאיר וכמ"ש וכמו השחר עלה.[18]

And it is written, "Then your light shall break forth (yibaka) like the dawn" (in Isaiah, chapter 58). That is: like the dawn, which breaks through the darkness of the night to shine, as it is written, "And as the dawn rose."

> Isaiah 58:8, "Then your light shall break forth like the dawn," gives the image: dawn breaks through the darkness of night and lets the light shine. "And as the dawn rose" (Genesis 19:15) is quoted for the same picture of dawn coming up out of the night.

כך בחי' יעקב בוקע בחי' ישת חשך סתרו שבאור א"ס שאינו לא סובב ולא ממלא

So too, the level of Yaakov breaks through the level of "He made darkness His hiding place" that is in the Infinite Light, which is neither the light that encompasses all worlds nor the light that fills all worlds

> In the same way, Yaakov breaks through a hidden level within the Infinite Light, which Psalms calls "He made darkness His hiding place" (Psalms 18:12). This level is higher than both the light that fills the worlds and the light that encompasses them.

(כי גם סובב נק' אור מקיף משא"כ מה שלמעלה מבחי' סובב נק' ישת חשך סתרו. ועמ"ש מזה בד"ה שחורה אני ונאוה[19]) להיות מאיר בבחי' גילוי

(for even the light that encompasses all worlds is called an encompassing light (Or Makif), whereas what is above the level of the light that encompasses all worlds is called "He made darkness His hiding place." And see what is written on this in the discourse beginning "I am black, yet comely"), so that it shines in the manner of revelation.

> The parenthesis explains why this level is not the encompassing light: even sovev is still called a "light," an Or Makif that relates to the worlds from around them, whereas what is above it is "darkness," utterly hidden. Yaakov's breaking-through brings even this hidden level into open revelation. The reader is referred to the discourse on "I am black, yet comely" (Song of Songs 1:5).

וזהו שאומר הכתוב אז יבקע כשחר אורך וארוכתך מהרה תצמח,[20,21] ועיין מזה ברבות ס"פ בהר פי' ארוכתך בחי' א"א נמשך בבחי' מל' ונק' ארוכתך לנכח בחי' א"א שבכנס"י [שבכנסת ישראל]

And this is what the verse says: "Then your light shall break forth like the dawn, and your healing (aruchascha) shall speedily sprout." And see on this in [Midrash] Rabbah, at the end of Parshas Behar. The meaning of aruchascha: the level of Arich Anpin ["the Long Countenance"] is drawn into the level of Malchus; and it is called aruchascha in the form of direct address (lenochach), [being] the level of Arich Anpin that is within the Congregation of Israel.

> This explains how Isaiah's verse continues: "and your healing (aruchascha) shall speedily sprout." The Alter Rebbe hears in aruchascha the word for "long," alluding to Arich Anpin, "the Long Countenance," a configuration of Keser, drawn down into Malchus; the Midrash at the end of Parshas Behar likewise connects the word with "you will lengthen [your] days." The form of address, "your," shows that this is the Arich Anpin within Knesses Yisrael herself.

ולכן נק' א"א שמתפשט למטה בלי גבול וסוף ועמ"ש מזה סד"ה ועתה יגדל נא[22] כוי ארך אפים.[23,24]

And therefore it is called Arich Anpin, for it extends downward without limit or end. And see what is written on this at the end of the discourse beginning "And now, I pray, let [the strength of my L-rd] be great," etc., [on] "slow to anger (erech apayim)."

> Arich Anpin is called "long" because it extends downward without limit or end. The reader is referred to the discourse on Moshe's plea, "And now, I pray, let the strength of my L-rd be great … Havayah is slow to anger (erech apayim)" (Numbers 14:17–18), where erech, "long," is the same word.

SECTION 2 • ¶2

Sowing and sprouting

2 ופי' תצמח היינו כמו בחי' הצמיחה שהיא יש מאין

And the meaning of "shall sprout" is like the phenomenon of growth, which is something from nothing (yesh me'ayin).

> Now the Alter Rebbe explains "shall sprout": growth too is "something from nothing."

כמו שמלמעלה למטה יש מאין כך בחי' הצמיחה ממטה למעלה מכח הצומח אשר בארץ עד"מ להצמיח הגרעין הוא ג"כ כמו בחי' יש מאין שהגרעין הנטוע אין לו ערוך כלל לגבי הפרי הנצמחת כו'.

Just as from above to below [creation] is something from nothing, so the [process of] growth from below to above, by the power of growth that is in the earth (for example, to make the seed sprout), is also like something from nothing; for the planted seed bears no comparison at all to the fruit that grows [from it], etc.

> Creation, from above to below, is "something from nothing," and so is growth, which moves the other way, from below to above. The earth's power of growth makes the seed sprout, and what grows is also like something from nothing, since the planted seed bears no comparison at all to the fruit that comes from it.

וכך כתיב זורע צדקות[25, 26] מצמיח ישועות[27] זורע צדקות הוא בחי' יעקב שבוקע ומאיר הארת אור א"ס מלמעלה למטה בבחי' צדקות שהיא בחי' מל' (כדפי' בפ' אחרי דע"ב א' ופ' ויקרא די"ו א'),

And so it is written, "He sows tzedakos (righteous deeds), makes salvations sprout." "He sows tzedakos" is the level of Yaakov, which breaks through and makes the radiance of the Infinite Light (Or Ein Sof) shine from above to below into the level of tzedakos, which is the level of Malchus (as is explained in [the Zohar,] Parshas Acharei, folio 72a, and Parshas Vayikra, folio 16a).

> The words "He sows tzedakos (righteous deeds), makes salvations sprout," from the first blessing before the morning Shema, follow the same pattern. "Sowing tzedakos" is Yaakov: he breaks through and lets the Infinite Light shine down into tzedakos, which is Malchus, as the two Zohar passages cited (Acharei 72a and Vayikra 16a), both on "He loves tzedakos" (Psalms 11:7), explain.

ועי"ז מצמיח ממטה למעלה בחי' ישועות

And through this it makes the level of "salvations" sprout from below to above.

> Through this "sowing" from above, "salvations" sprout from below to above, as growth that comes up out of the receiver.

והיינו בחי' ארוכתך שנמשך למטה בחי' א"א עד שמצמיח ממטה למעלה ביטול והתכללות (כענין יפה שעה[28] א' בתשובה כו' וכנזכר בד"ה מה יפו פעמיך בפי' וענין יש קונה עולמו בשעה אחת כו'),

That is, [this is] the level of aruchascha, in which the level of Arich Anpin is drawn down below, until it makes self-nullification (bittul) and inclusion sprout from below to above (like the matter of "Better one hour in teshuvah," etc., and as mentioned in the discourse beginning "How beautiful are your steps," in the explanation and matter of "There is one who acquires his world in a single hour," etc.).

This upward growth is aruchascha: Arich Anpin is drawn all the way down until it brings forth, from below, self-nullification (bittul) and inclusion in G-d. The parenthesis compares it to "Better one hour of teshuvah and good deeds in this world than all the life of the World to Come" (Avos 4:17), and to "there is one who acquires his world in a single hour," discussed in the discourse "How beautiful are your steps."

וזהו והלך לפניך צדקך[29] לפניך הוא מלשון פנימיות והלך הוא לשון הולכה והמשכה שימשיך פנימית הלב[30] לה' (עי' [עיין] באגרת הקדש סי' ד' וסי' ח') שכ"ז [שכל זה] נמשך ע"י בחי' זורע צדקות הנ"ל

And this is [the meaning of] "And your righteousness shall go before you": lefanecha ("before you") is from the term for the inner dimension (pnimiyus), and veholach ("shall go") is a term for conveying and drawing forth: that one should draw the inner part of the heart to G-d (see Iggeres HaKodesh, sections 4 and 8); all of which is drawn through the level of "He sows tzedakos" mentioned above.

Isaiah continues, "and your righteousness shall go before you." Lefanecha ("before you") is read as coming from pnimiyus, inwardness, and veholach ("shall go") as drawing forth: the verse speaks of drawing the inner part of the heart to G-d, as in Tanya, Iggeres HaKodesh 4 and 8. All this comes from the "sowing of tzedakos" from above.

(ועמ"ש בד"ה שובה ישראל[31] גבי נושא משך הזרע[32] כו' ובד"ה אז ישיר כו' עלי באר[33] בענין מעין גנים באר מים חיים[34] ועיין בפי' שלח דקע"א אי' ע"פ יצאו מים חיים[35, 36] כו'):[37]

(And see what is written in the discourse beginning "Return, O Israel," concerning "carrying the measure of seed," etc.; and in the discourse beginning "Then [Israel] sang," etc., "Spring up, O well," on the matter of "a fountain of gardens, a well of living waters"; and see [the Zohar,] Parshas Shelach, folio 171a, on the verse "Living waters shall go out," etc.)

The parenthesis refers to further discourses: on "Return, O Israel" (Hosea 14:2), where the sower "carrying the measure of seed" (Psalms 126:6) is discussed, and on the Song of the Well (Numbers 21:17), with "a fountain of gardens, a well of living waters" (Song of Songs 4:15). It also refers to the Zohar on "living waters shall go out" (Zechariah 14:8).

SECTION 3 • ¶3

Joy as the cause

3 ב אך הגורם[38] להיות בחי' יעקב ויבקע הנ"ל הוא בחי' שמחה גילוי פנימית יאר ה' פניו,

2. But what causes the level of Yaakov and "shall break forth," mentioned above, to come about is the level of joy, the revelation of the inner dimension (pnimiyus): "May Havayah make His face shine."

> Section 2 asks what brings about Yaakov's "breaking forth" in the first place. The answer is joy, which is the revelation of what is innermost, as in the Priestly Blessing "May Havayah make His face shine" (Numbers 6:25): the face shows what is within.

פי' כמו עד"מ ענין צהבו פניו[39] של ר' [רבי] אבהו[40] מחמת שראה תוספתא חדתא[41]

The meaning: [it is] like, by way of analogy, the matter of "Rabbi Abahu's face shone" because he had seen a new Tosefta.

> The analogy recalls the Jerusalem Talmud's story of Rabbi Abahu, whose face shone because he had found a Tosefta, a collection of teachings from the time of the Mishnah, that was new to him.

דהיינו שמפני שנתמלא תענוג מהמצאת שכל חדש אזי מחמת תגבורת התענוג במוחו ותבונתו צהבו פניו להאיר ולהתגלות בפניו (ועמ"ש מזה בביאור ע"פ וספרתם לכם).[42,43]

That is, because he was filled with delight from the discovery of a new insight, then, through the intensity of the delight in his mind and his understanding, his face shone, so that [the delight] lit up and was revealed in his face. (And see what is written on this in the explanation on the verse "And you shall count for yourselves.")

> The delight of discovering a new insight filled him, and it was so strong that it could not stay inside: it shone and showed itself in his face. The Alter Rebbe refers to his explanation on the counting of the Omer, "And you shall count for yourselves" (Leviticus 23:15), where joy is likewise called a revelation of the inner dimension, like a face that shines.

וכך עד"ז יובן למעלה כי הנה מ"ש יעקב חבל נחלתו[44] היינו אחר הבקיעה אבל להיות התעוררות הבקיעה[45] הוא ע"י בחי' עוז וחדוה במקומו[46,47] שעשוע המלך בעצמותו,

And so, in the same way, it will be understood above. For what is written, "Yaakov is the cord of His inheritance," refers to [the state] after the breaking-through; but for the arousal of the breaking-through to come about, it is through the level of "Strength and gladness are in His place," the delight (sha'ashua) of the King in His very essence,

> So too above. "Yaakov is the cord of His inheritance" (Deuteronomy 32:9) describes the state after the breaking-through; what arouses the breaking-through in the first place is "Strength and gladness are in His place" (I Chronicles 16:27), the King's delight in His very essence.

(וענין זה הוא כעין מ"ש בד"ה לסוסתי[48,49] בענין כחתן יוצא מחופתו[50,51] שבחינת כחתן יוצא נמשך מחופתו ע"ש ובד"ה ביום השמיני עצרת[52] גבי אשר קדשנו במצותיו).

(and this matter is akin to what is written in the discourse beginning "To My mare," on the matter of "like a groom coming out of his canopy (chuppah)," that the level of "like a groom coming out" is drawn "from his canopy" — see there; and in the discourse beginning "On the eighth day, a solemn assembly," regarding "Who has sanctified us with His commandments").

> The parenthesis compares this to the discourse on "To My mare" (Song of Songs 1:9), where "like a groom coming out of his canopy" (Psalms 19:6) is explained: the groom's going out is drawn from the canopy itself, the encompassing level. It also refers to the discourse for Shemini Atzeres on the blessing "Who has sanctified us with His commandments."

וזהו שמח תשמח רעים האהובים[53] כשמחך יצירך בג"ע [בגן עדן] מקדם[54] פי' רעים האהובים הן חתן וכלה הנ"ל

And this is [the meaning of] "Gladden, O gladden the loving companions, as You gladdened Your creature in the Garden of Eden of old (mikedem)." The meaning: "the loving companions" are the groom and bride mentioned above.

> Hence the wedding blessing "Gladden, O gladden the loving companions, as You gladdened Your creature in the Garden of Eden of old" (Kesubos 8a). The "loving companions" are the groom and bride, Yaakov and Rachel.

ושמח תשמח היינו כנ"ל שהגורם הבקיעה להיות חות דרגא הוא בחי' השעשוע והתענוג והתגלות התענוג הוא בחי' השמחה (כמ"ש ע"פ שוש אשיש),[55]

And "Gladden, O gladden" is as mentioned above: what causes the breaking-through, so that there is "descending a level," is the level of sha'ashua and delight, and the revelation of the delight is the level of joy (as is explained on the verse "I will greatly rejoice").

> The doubled "gladden" refers to the joy that causes the breaking-through, so that the light "descends a level" as a groom does. Delight is the cause, and joy is that delight revealed, as explained in the discourse on "I will greatly rejoice" (Isaiah 61:10).

והבקשה הוא שמח תשמח כוי כשמחך כוי מקדם בלי אתעדל"ת [אתערותא דלתתא] כמקדם בתחלת בריאת העולם שהי' [שהיה] מפני כי חפץ חסד הוא[56]

And the request is, "Gladden, O gladden," etc., "as You gladdened," etc., "of old": without an arousal from below (isarusa dilesata), as of old, at the beginning of the creation of the world, which was because "He desires kindness."

> The request "as You gladdened ... of old (mikedem)" asks for joy that comes without any arousal from below, as at the creation of the world. Then nothing came before G-d's giving: He created the world because "He desires kindness" (Micah 7:18).

דהיינו אתעדל"ע [אתערותא דלעילא] בלי הקדם אתעדל"ת [אתערותא דלתתא] כי אין עצבות לפני המקום[57] לפני המקום דייקא, משא"כ בזמן ומקום אבל למעלה הנה מקום אתי[58] כתיב עוז וחדוה במקומו.

That is, an arousal from above (isarusa dile'eila) without a preceding arousal from below. For "there is no sadness before HaMakom [the Omnipresent, lit. 'the Place']" — "before HaMakom" specifically; which is not so in time and place; but above, [where] "Behold, there is a place with Me," it is written, "Strength and gladness are in His place."

> This is an arousal from above that no arousal from below precedes. The Sages say that there is no sadness before G-d (Chagigah 5b); the Alter Rebbe quotes it as "before HaMakom," "the Place," and stresses the word: within time and place there can be sadness, but above, in the "place with Me" (Exodus 33:21), there is "strength and gladness in His place."

וזהו כחתן יכהן פאר.[59] כי הנה ברכת כהנים הוא אתעדל"ע [אתערותא דלעילא] בלי אתעדל"ת [אתערותא דלתתא] דאל"כ [דאם לא כן] ברכה למה ודי"ל [ודי למבין].

And this is [the meaning of] "like a groom who dons priestly glory (yechahen pe'er)." For the Priestly Blessing is an arousal from above without an arousal from below; for otherwise, why [would there be] a blessing? This suffices for one who understands.

> Isaiah 61:10 says "like a groom who dons priestly glory," using the verb yechahen, related to kohen, priest. The Priestly Blessing is an arousal from above that does not depend on an arousal from below, for if it were earned, there would be no need for a blessing.

וזהו ישא הוי' פניו אליך[60] ישא הגבה למעלה למקום שאין אתעדל"ת [אתערותא דלתתא] מגעת (עמ"ש סד"ה כה תברכו[61,62] וסד"ה שחורה אני ונאוה),[63] וכמ"כ [וכמו כן] החתן הוא בבחי' יכהן שיהיה הבקיע' [הבקיעה] כשמחך יצירך בג"ע [בגן עדן] מקדם בלי אתעדל"ת [אתערותא דלתתא] כו'.

And this is [the meaning of] "May Havayah lift up His face toward you": "lift up" [means] raise high above, to a place that an arousal from below does not reach (see what is written at the end of the discourse beginning "Thus shall you bless," and at the end of the discourse beginning "I am black, yet comely"). And likewise, the groom is on the level of yechahen, so that the breaking-through will be "as You gladdened Your creature in the Garden of Eden of old," without an arousal from below, etc.

> So "May Havayah lift up His face toward you" (Numbers 6:26) means raising the flow high above, to a level that an arousal from below cannot reach; in the discourse on "Thus shall you bless" (Likkutei Torah, Nasso), this is why the blessing reaches even one whose own effort falls short. The groom too is yechahen, "priestly," so that the breaking-through comes like the joy of creation "of old," without an arousal from below. The reader is also referred to the discourse on "I am black, yet comely."

והנה המשכה זו ובקיעה זו היא בחי' יעקב הנ"ל בזמן הגלות נק' משמח חתן וכלה וי"ו הוא המשכה מבחי' חתן לבחי' כלה

Now, this drawing-down and this breaking-through, which is the level of Yaakov mentioned above, is called, in the time of exile, "Who gladdens the groom and bride": the vav ["and"] is a drawing-down from the level of the groom to the level of the bride.

> In the time of exile this flow is called "Who gladdens the groom and bride." The vav, "and," is a drawing-down from the groom to the bride: the bride receives from above.

משא"כ ברכה ב' מהרה ישמע לע"ל [לעתיד לבוא] אז תהיה אשת חיל עט"ב [עטרת בעלה][64] והיה אור הלבנה[65] כאור החמה שוים בקומתם משתמשים בכתר אחד

Whereas the second blessing, "Speedily ... may there be heard," [refers to] the Time to Come, when "a woman of valor" will be "the crown of her husband," and "the light of the moon shall be like the light of the sun," equal in their stature, using one crown.

> The second of the two blessings, the one that prays "Speedily ... may there be heard [in the cities of Yehudah ... the voice of the groom and the voice of the bride]," refers to the Time to Come. Then "a woman of valor" will be "the crown of her husband" (Proverbs 12:4), and "the light of the moon shall be like the light of the sun" (Isaiah 30:26): sun and moon equal in stature, "using one crown," as they were when first created (Chullin 60b).

אז יהיה משמח חתן עם הכלה בשמחה אי מחמת גילוי סכ"ע [סובב כל עלמין] למטה וכמשל העיגול שמעלה ומטה שוים ויהיה שמחת חתן ושמחת כלה בהשוואה אי שלא יהיה מעלה ומטה כלל.

Then it will be "Who gladdens the groom with the bride," in a single joy, because of the revelation below of the light that encompasses all worlds (sovev kol almin), as in the analogy of a circle, in which above and below are equal; and the joy of the groom and the joy of the bride will be in one equal measure, for there will be no above and below at all.

> Then the blessing is "Who gladdens the groom with the bride," one joy for both, because the encompassing light will be revealed below. As in a circle, where no point is higher than another, groom and bride will rejoice equally, with no above and below at all.

ועיין בע"ח [בעץ חיים] שער מיעוט הירח[66] ספי"א [סוף פרק א'] ופ"ב [ופרק ב'] אמנם הבחינה[67] כו' ועמ"ש בביאור ע"פ ונקבצו בני יהודה[68] ובנ"י [ובני ישראל] יחדיו[69] כו' ומ"ש מזה ג"כ סד"ה ויגש:[70, 71, 72]

And see Etz Chaim, Sha'ar Mi'ut HaYare'ach [the Gate of the Moon's Diminution], end of chapter 1, and chapter 2, [at] "However, the level," etc.; and see what is written in the explanation on the verse "And the children of Yehudah and the children of Israel shall be gathered together," etc.; and what is written on this also at the end of the discourse beginning "Vayigash" ["And he approached"].

> The Alter Rebbe refers to the Arizal's Etz Chaim, the Gate of the Moon's Diminution, chapters 1–2, on the moon's future equality with the sun. He also refers to his explanation on "The children of Yehudah and the children of Israel shall be gathered together" (Hosea 2:2), and to the end of the discourse "Vayigash" in Torah Ohr, which explains "and" and "with" in the two blessings.

SECTION 4 · ¶4

Summary

4 קיצור רחל נק' כלה ויעקב נק' חתן ע"ש אז יבקע[73] וארוכתך ותצמח ג"כ מלמטלמ"ע [מלמטה למעלה] בחי' ישועו' [ישועות] ביטול והתכללות

Summary: Rachel is called the bride, and Yaakov is called the groom on account of "Then [your light] shall break forth (yibaka)"; and aruchascha and "shall sprout" [are] also from below to above: the level of "salvations," self-nullification (bittul) and inclusion.

> A summary of the maamar. Rachel is the bride and Yaakov the groom, named for "shall break forth" (yibaka); aruchascha and "shall sprout" describe the growth from below to above, the "salvations" of self-nullification and inclusion.

אך התעוררות הבקיעה הוא ע"י עוז וחדוה במקומו[74] וזהו כשמחך מקדם בלי הקדם אתעדל"ת [אתערותא דלתתא] ועכשיו משמח חתן ואח"כ כלה ולע"ל [ולעתיד לבוא] משמח חתן עם הכלה[75] בשמחה אחת:

But the arousal of the breaking-through is through "Strength and gladness are in His place"; and this is "as You gladdened ... of old," without a prior arousal from below. And now [it is] "Who gladdens the groom," and afterwards the bride; and in the Time to Come, "Who gladdens the groom with the bride," in a single joy.

> What arouses the breaking-through is the King's "strength and gladness," joy "of old," without a prior arousal from below. Now the joy comes to the groom and afterwards to the bride; in the Time to Come the groom will rejoice "with the bride," in one joy.

IN ONE'S AVODAH

From below, a person's part is to let what is sown from above sprout: self-nullification and inclusion in G-d, and drawing the inner part of the heart to Him, as in "your righteousness shall go before you." Such growth from below is like a seed that yields fruit beyond comparison to it, as "one hour of teshuvah and good deeds in this world" is better than all the life of the World to Come.

QUESTIONS FOR DISCUSSION

1. Why is Knesses Yisrael called both Rachel and kallah, and what does each name say about her descent into the worlds?
2. How does the name Yaakov, with the letters of yibaka, describe the drawing-down of the Infinite Light?
3. Why is the growth of a seed called "something from nothing," and how does it explain "salvations" sprouting from below?
4. Why must the breaking-through come from joy above, without an arousal from below, and how does the Priestly Blessing show this?
5. What is the difference between "the groom and bride" now and "the groom with the bride" in the Time to Come?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **להבין ענין משמח חתן וכלה**

According to the note, this maamar is from the year 5571 (1810-11), and another transcript of it, in the Tzemach Tzedek's handwriting, is printed in Sefer HaMaamarim 5571.

KEHOT'S NOTE

מאמר זה הוא משנת תקע"א — הנחה אחרת בסה"מ תקע"א נדפס מגוכתי"ק הצ"צ. ראה אוה"ת ויקרא-ד ע' תתקסה ובהנסמן להלן ברשימת הכתבי-יד. ביאור להבין ענין משמח חו"כ שלא נדפס ע' ביכיל שמינית בויגין שתח"י (צד, א). [כ].

2 **משמח חתן וכלה ומשמח חתן עם הכלה**

The Talmud lists the wedding blessings: one ends "Who gladdens the groom and bride," and the last ends "Who gladdens the groom with the bride." The maamar explains the difference between the two endings.

Ketubot 8a:6 כתובות ח' א:ו

"בָּרוּךְ אַתָּה ה', אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּרָא שָׂשׂוֹן וְשִׂמְחָה, חָתָן וְכַלָּה, גִּילָה, רִינָּה, 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".

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

3 **חתן וכלה נק' יעקב ורחל**

At the end of the gate on the Amidah, the Arizal teaches that in the silent Amidah Malchus rises to Hod and Yaakov to Netzach, and Yesod unites them, and that in the Amidah one is in Atzilus "uniting the groom and bride." The Alter Rebbe draws from there that the groom and bride are Yaakov and Rachel.

Pri Etz Chaim, Gate of the Silent Prayer 20:15–16, פרי עץ חיים שער העמידה כ:ט"ו-ט"ז

אמנם עדיין צריכין אנו לבאר, שלא נטעה במה שבארנו, כי הלא תחלה בארנו, שזיווג זה הוא של יעקב ורחל, וכאן בארנו כי זו"ן מזדווגים, ואנו מורידין טפת הזרע של החסדים בברכת שים שלום. אך ביאור הענין הוא זה, כי אע"פ שבארנו כי זווג זה הוא של יעקב ורחל, עכ"ז יש עוד זווג אחר של ישראל שהוא ז"א עם לאה, מהחזה ולמעלה. והרי זו טענה א', כי גם הז"א יש לו זווג. עוד טענה אחרת והוא, כי הלא א"א ליעקב להזדווג עם רחל, אלא ע"י מה שניתן לו מן הז"א כנודע, ...

Pri Etz Chaim (Public Domain)

4 **כמבואר בפע"ח שער העמידה**

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

KEHOT'S NOTE

בסופו.

5 **כרחל לפני גוזזיה נאלמה**

Isaiah's portrait of the servant who suffers in silence, read by the Jewish commentators as Israel in exile: "like a sheep led to the slaughter, and like a ewe (rachel) that is mute before her shearers, he did not open his mouth." The Alter Rebbe hears the name Rachel in the word for ewe: Malchus, Rachel, is "mute" before the created beings who "shear" her.

Isaiah 53:7 ישעיהו נ"ג:ז

נִגַּשׂ וְהוּא נַעֲנָה וְלֹא יִפְתַּח־פִּיו כַּשֶּׂה לַטֶּבַח יוּבָל וּכְרָחֵל לִפְנֵי גֹזְזֶיהָ נֶאֱלָמָה וְלֹא יִפְתַּח פִּיו׃

He was oppressed, though he humbled himself And opened not his mouth; As a lamb that is led to the slaughter, And as a sheep that before her shearers is dumb; Yea, he opened not his mouth.

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

KEHOT'S NOTE

ישע' נג, ז. בסה"מ תקע"א ע' סג מבאר: "כמו ענין גזיזת השערות שהשערות הם בחי' הנובלות מעצם החיות שבגוף והוא בחי' עוצם צמצום החיות עד שנעשה כמותרות ואמנם בהיותם מחוברים לגוף הם יונקים עדיין מהגוף, אבל ע"י שגוזזים אותם נעשו נבדלים ונפרדים מן הגוף לגמרי, כמ"ש כנס"י שהיא בחי' מל' דאצי' נאלמה לפני גוזזיה" ע"ש עוד.

6 **נאלמתי דומיה**

David's words: "I was mute with silence; I held my peace, even from good." The maamar applies them to the silence of Malchus as she descends against her will.

Psalms 39:3 תהילים ל"ט:ג

נֶאֱלַמְתִּי דוּמִיָּה הֶחֱשֵׁיתִי מִטּוֹב וּכְאֵבִי נֶעְכָּר׃

I was dumb with silence; I held my peace, had no comfort; and my pain was held in check.

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KEHOT'S NOTE

תהלים לט, ג.

7 **סד"ה את קרבני לחמו**

The passage speaks of the spark of G-dliness in the soul that descended "from a lofty peak" to be enclothed in the body and the animal soul, and of arousing compassion for it.

KEHOT'S NOTE

לקמן פנחס עח, ג ואילך. ובד"ה אלה מסעי:|לקמן פ' מסעי פח, ג.

8 **את קרבני לחמי**

"My offering, My bread, for My fire-offerings." The opening words of the discourse in Parshas Pinchas to which the reader is referred.

Numbers 28:2 במדבר כ"ח:ב'

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

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

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9 **אלה מסעי**

The opening of Parshas Masei: "These are the journeys of the children of Israel, who went out of the land of Egypt." The opening words of the discourse in Parshas Masei to which the reader is referred.

Numbers 33:1 במדבר ל״ג:א׳

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

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

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10 **חתן חות דרגא**

"Go down a step and take a wife; go up a step and choose a groomsman." The groom "descends a level," which is why this drawing-down is called chassan.

Yevamot 63a יבמות ס״ג א

KEHOT'S NOTE

ראה יבמות סג, א.

11 **מבריח מן הקצה אל הקצה**

In the instructions for the Mishkan: "And the middle bar in the midst of the boards shall run through from end to end." Yaakov, the drawing-down from the highest level to the lowest, is this bar.

Exodus 26:28 שמות כ״ו:כ״ח

וְהַבְּרִיחַ הַתִּיכֹן בְּתוֹךְ הַקְּרָשִׁים מַבְרֵחַ מִן־הַקָּצֶה אֶל־הַקָּצֶה׃

and the middle bar in the midst of the boards, which shall pass through from end to end.

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KEHOT'S NOTE

שמות כו, כח.

12 **מבריח מן הקצה אל הקצה**

Rabbi Shimon says that the middle bar that runs "from end to end" is the holy, perfect Yaakov, who holds on to this side and to that, complete "to Atika Kadisha and to Z'eir Anpin." The text cites it for Yaakov as the groom who reaches from the highest level to the lowest.

Zohar, Terumah 94:908–96:918 ספר הזהר, תרומה צ״ד:תתק״ח-צ״ו:תתק״ח

R. Simeon, we are told, explained thus the words, "And the middle bar in the midst of the boards shall pass from one end to the other." '"The middle bar"', he said, 'signifies Jacob, the perfect saint, as we have pointed out on another occasion in connection with the characterization of Jacob as "a complete man, dwelling in tents" (Gen. 25, 27). It does not say, "dwelling in a tent", but "dwelling in tents,', which denotes that he unified the two "tents" (of Severity and Mercy). The same implication may ...

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

13 **יעקב אותיות יבקע**

The note sends the reader there for a lengthy discussion of Yaakov as the letters of yibaka.

KEHOT'S NOTE

ראה בארוכה סי׳ מאמרי אדה״ז על פרשיות ח״א ע׳ קנב. אוה״ת בראשית כרך ב דף שפט, ב. סידור שער הסוכות רנד סע״ד ואילך. מאמרי אדהאמ״צ לנ״ך ע׳ רנד.

14 **כי יעקב אותיות יבקע**

A passage of this maamar, from "for Yaakov has the letters of yibaka" on, is copied there, in the additions that contain glosses by the Rebbe Maharash.

KEHOT'S NOTE

קטע מכאן נעתק בסה״מ תרל״ג-א ע׳ ג בהוספות הגהות מכ״ק אדמו״ר מהר״ש. ובסה״מ פר״ת ע׳ קכט.

15 **כי יעקב אותיות יבקע**

The Arizal explains why Yaakov is named for "splitting": יעקב has the letters of יבקע, for the level of Yaakov emerges only through two splittings of light. In the Alter Rebbe's edition this gate was numbered 31.

Sefer Etz Chaim 32:4 עץ חיים ל״ב:ד׳

... כי הנה נודע כי יסוד אבא הוא מוקף ומסובב מן האורות דאמא המגולים מהחזה ולמטה ונודע כי אורות דאבא יוצאין דרך פני ז״א ולחוץ ואורות דאמא יוצאין דרך אחורי ז״א ולחוץ אל רחל. והנה כמש״ל כי ביציאת אורות דאבא דרך פני ז״א ולחוץ להאיר ביעקב פוגע באורות אמא מה שכנגד פנים ומוציאן עמו לחוץ ביעקב ודור המדבר באופן כי גם ביעקב יש קצת אורות דאמא הנה כך בהיות אורות דאמא העומדין מצד הפנים ביסוד דאבא רוצין לחזור אל האחור ללכת להאיר ברחל פוגעים ביסוד דאבא ובוקעין אותו ועוברין בתוכו ...

Sefer Etz Chaim (Public Domain)

16 **יעקב אותיות יבקע**

Here too the Arizal says that the light within Yesod of Abba breaks through and goes out, and there Yaakov is formed, "an expression of the splitting of light, in the secret of 'Then your light shall break forth like the dawn,' and it is the letters of Yaakov." The Kehot note refers the reader here.

Sefer Etz Chaim, Shaar HaKlalim 10:2–3 עץ חיים, שער הכללים י׳:ב׳-ג׳

... התי״ת דז״א והוא אור מגולה בוקע ויוצא האור לחוץ לבטן ז״א מצד פנים דז״א ושם נעשה יעקב לשון בקיעת אור בסוד אז יבקע כשחר אורך והוא אותיות יעקב וזהו אך יצא יצא יעקב כי ב׳ יציאות וב׳ בקעות יש ליעקב א׳ הוא אור שבתוך היסוד אבא שבוקע היסוד ויוצא תוך ז״א. בקיעה ב׳ הוא שחוזר האור לבקוע ובוקע מבטן ז״א ויוצא לחוץ בפני ז״א כי אחוריו של יעקב נגד פני הז״א מהחזה ולמטה וכן עד״ז יצאה רחל מאחורי דז״א אב״א מהחזה ולמטה כי שם נשלם יסוד אמא והאור שלה ...

Sefer Etz Chaim (Public Domain)

17 **כמ"ש בע"ח של"א**

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

KEHOT'S NOTE

בדפוס שקלאוו תק"ס. לפננו הוא של"ב. [כ]. וראה ע"ח שער הכללים פ"י.

18 **וכמו השחר עלה**

"And as the dawn rose, the angels urged Lot." Quoted for the image of dawn rising out of the night.

Genesis 19:15 בראשית י"ט:ט"ו

וּכְמוֹ הַמַּשְׁחַר עָלָה וַיָּאִיצוּ הַמַּלְאָכִים בְּלוֹט לֵאמֹר קוּם קַח אֶת־אִשְׁתְּךָ וְאֶת־שְׁתֵּי בְנֹתֶיךָ הַנִּמְצָאת פֶּן־תִּסָּפֶה בַּעֲוֹן הָעִיר׃

And when the morning arose, then the angels hastened Lot, saying: 'Arise, take thy wife, and thy two daughters that are here; lest thou be swept away in the iniquity of the city.'

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19 The beloved, Knesses Yisrael in the Sages' reading, speaks: "I am black, yet comely, O daughters of Jerusalem." The opening words of the discourse to which the reader is referred.

Song of Songs 1:5 שיר השירים א:ה'

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָ͏ִם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה׃

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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20 **אז יבקע כשחר אורך וארוכתך מהרה תצמח**

Isaiah's promise to those who keep the fast G-d desires, freeing the oppressed and feeding the hungry: "Then your light shall break forth like the dawn, and your healing shall speedily sprout; your righteousness shall go before you." The maamar is built on this verse: Yaakov is the light breaking forth, and aruchascha is Arich Anpin drawn down (context: Steinsaltz Tanakh).

Isaiah 58:8 ישעיהו נ"ח:ח'

אָז יִבָּקַע כַּשַּׁחַר אוֹרֶךָ וַאֲרֻכָתְךָ מְהֵרָה תִצְמָח וְהָלַךְ לְפָנֶיךָ צִדְקֶךָ כְּבוֹד ה' יַאַסְפֶךָ׃

Then shall thy light break forth as the morning, And thy healing shall spring forth speedily; And thy righteousness shall go before thee, The glory of the L-RD shall be thy rearward.

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21 **אז יבקע כשחר אורך וארוכתך מהרה תצמח**

Near the end of Parshas Behar the Midrash expounds Isaiah 58:8 phrase by phrase, and on "shall speedily sprout" it brings "and you will lengthen [your] days" (Deuteronomy 22:7). The Alter Rebbe refers to it for reading aruchascha as length, Arich.

Vayikra Rabbah 34:15 ויקרא רבה ל"ד:ט"ו

22 **ועתה יגדל נא**

"And now, I pray, let the strength of my L-rd be great, as You have spoken." The opening words of the discourse on "slow to anger" to which the reader is referred.

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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23 In David's song of deliverance G-d comes down wrapped in dark storm cloud: "He made darkness His hiding place, His canopy around Him." The Alter Rebbe applies it to the hidden level of the Infinite Light, above both sovev and memalei (context: Steinsaltz Tanakh).

Psalms 18:12 תהילים י"ח:י"ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים׃

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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24 The psalmist recalls the wilderness: "He split rocks in the wilderness and gave them drink as from the great deep." The verb yevaka, "split," shows that the letters of Yaakov mean splitting open.

Psalms 78:15 תהילים ע"ח:ט"ו

יְבַקַּע צֻרִים בַּמִּדְבָּר וַיַּשְׁקְ כִּתְהֹמוֹת רַבָּה׃

He cleaved rocks in the wilderness, And gave them drink abundantly as out of the great deep.

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PARAGRAPH 2

25 **צדקות**

On Yehudah's words "She is more righteous (tzadkah) than I," the Zohar quotes "For Havayah is righteous; He loves righteous deeds (tzedakos)" (Psalms 11:7) and divides tzedakah into tzedek and the letter ה. The Alter Rebbe cites it for tzedakos as the level of Malchus.

Zohar, Achrei Mot 46:280–47:288 ספר הזהר, אחרי מות מ"ו:ר"פ-מ"ז:רפ"ח

26 **צדקות**

The Zohar there identifies "righteous" (tzaddik) with the Holy One, blessed be He, quoting "For Havayah is righteous; He loves righteous deeds (tzedakos)." Cited together with the passage in Acharei for tzedakos as Malchus.

Zohar, Vayikra 35:257–37:268 ספר הזהר, ויקרא ל"ה:רנ"ז-ל"ז:רס"ח

27 **זורע צדקות מצמיח ישועות**

Iggeres HaKodesh 8 begins with "He sows tzedakos, makes salvations sprout" and explains why charity is called "sowing," by the analogy of seed that rots in the earth while the earth's power of growth brings forth the

plant. The Alter Rebbe refers to it on drawing the inner heart to G-d.

Tanya, Iggeres HaKodesh 8:1 תניא, אגרת הקדש ח׳:א

זוֹרֵעַ צְדָקוֹת, מַצְמִיחַ יְשׁוּעוֹת. הִנֵּה, מַה שֶּׁכָּתוּב לְשׁוֹן "זְרִיעָה" בְּמִצְוֹת הַצְּדָקָה, וּכְמוֹ שֶׁכָּתוּב בַּפָּסוּק: "זִרְעוּ לָכֶם לִצְדָקָה כו'", יוּבַן עַל פִּי מַה שֶּׁאָמְרוּ רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה: "רַבִּי אֶלְעָזָר יָהִיב פְּרוּטָה לְעָנִי וַהֲדַר מַצְלֵי", דִּכְתִיב: אֲנִי בְּצֶדֶק אֶחֱזֶה פָּנֶיךָ". פֵּירוּשׁ, כִּי גִּילּוּי אֱלֹקוּתוֹ יִתְבָּרַךְ הַמִּתְגַּלֶּה בְּמַחֲשַׁבְתּוֹ שֶׁל אָדָם וְכַוָּנָתוֹ בִּתְפִלָּתוֹ, כָּל חַד לְפוּם שִׁיעוּרָא דִּילֵיהּ, הוּא בְּתוֹרַת צְדָקָה "וְחֶסֶד ה' מֵעוֹלָם וְעַד עוֹלָם עַל יְרֵאָיו כו'".

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28 יפה שעה א׳ בתשובה

"Better one hour of teshuvah and good deeds in this world than all the life of the World to Come." Cited for the growth from below, bittul and inclusion, that comes from the drawing-down of Arich Anpin.

Pirkei Avot 4:17 משנה אבות ד׳:י״ז

הוּא הָיָה אוֹמֵר, יָפָה שָׁעָה אַחַת בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בָּעוֹלָם הַזֶּה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיָפָה שָׁעָה אַחַת שֶׁל קוֹרַת רוּחַ בָּעוֹלָם הַבָּא, מִכָּל חַיֵּי הָעוֹלָם הַזֶּה:

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

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29 והלך לפניך צדקך

Isaiah's promise continues: "your righteousness shall go before you." Read here as drawing the inner part of the heart (lefanecha, from pnimiyus) toward G-d.

Isaiah 58:8 ישעיהו נ״ח:ח׳

אָז יִבָּקַע כַּשַּׁחַר אוֹרֶךָ וַאֲרֻכָתְךָ מְהֵרָה תִצְמָח וְהָלַךְ לְפָנֶיךָ צִדְקֶךָ כְּבוֹד ה' יַאַסְפֶךָ:

Then shall thy light break forth as the morning, And thy healing shall spring forth speedily; And thy righteousness shall go before thee, The glory of the L-RD shall be thy rearward.

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30 פנימית הלב

Iggeres HaKodesh 4 explains "Righteousness shall go before Him" through "Seek My face," meaning "seek the inner part of the heart," the point deep in the heart that is above understanding. The Alter Rebbe cites it for "your righteousness shall go before you."

Tanya, Iggeres HaKodesh 4:1 תניא, אגרת הקדש ד׳:א

אֵין יִשְׂרָאֵל נִגְאָלִין אֶלָּא בִּצְדָקָה, שֶׁנֶּאֱמַר "וְשָׁבָיִךְ בִּצְדָקָה". כְּתִיב: "צֶדֶק לְפָנָיו יְהַלֵּךְ", וַהֲוָה־לֵיקַּה־לְמֵימַר: "יֵלֵךְ". אַךְ הָעִנְיָן, עַל פִּי מַה שֶּׁכָּתוּב "לְךָ אָמַר לִבִּי בַּקְּשׁוּ פָנָי", פֵּירוּשׁ, בַּקְּשׁוּ פְּנִימִית הַלֵּב. כִּי הִנֵּה, בְּלַהַב יְסוֹד הָאֵשׁ הָאֱלֹקִית שֶׁבַּלֵּב (נוסח אחר: הִנֵּה, בְּהַלֵּב וְיְסוֹד הָאֵשׁ הָאֱלֹקִית שֶׁבַּלֵּב)) יֵשׁ ב׳ בְּחִינוֹת: בְּחִינַת חִיצוֹנִיּוּת, וּבְחִינַת פְּנִימִיּוּת.

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31 שובה ישראל

Hosea's call: "Return, O Israel, to Havayah your G-d." The opening words of the discourse to which the reader is referred.

Hosea 14:2 הושע י״ד:ב׳

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ:

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

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32 נושא משך הזרע

"He goes along weeping, carrying the measure of seed; he will surely come back with joy, bearing his sheaves." The sowing image discussed in the discourse "Return, O Israel."

Psalms 126:6 תהילים קכ״ו:ו׳

הָלוֹךְ יֵלֵךְ וּבָכֹה נֹשֵׂא מֶשֶׁךְ־הַזָּרַע בֹּא־יָבֹא בְרִנָּה נֹשֵׂא אֲלֻמֹּתָיו:

Though he goeth on his way weeping that beareth the measure of seed, He shall come home with joy, bearing his sheaves.

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33 עלי באר

"Then Israel sang this song: Spring up, O well, sing to it." The opening of the discourse to which the reader is referred.

Numbers 21:17 במדבר כ״א:י״ז

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

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

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34 מעין גנים באר מים חיים

"A fountain of gardens, a well of living waters, flowing from Lebanon." Discussed in the discourse on the Song of the Well.

Song of Songs 4:15 שיר השירים ד׳:ט״ו

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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35 יצאו מים חיים

Zechariah's prophecy of the end of days: "And it shall be on that day that living waters shall go out from Jerusalem," half to the eastern sea and half to the western.

Zechariah 14:8 זכריה י״ד:ח׳

וְהָיָה בַּיּוֹם הַהוּא יֵצְאוּ מַיִם־חַיִּים מִירוּשָׁלַם חֶצְיָם אֶל־הַיָּם הַקַּדְמוֹנִי וְחֶצְיָם אֶל־הַיָּם הָאַחֲרוֹן בַּקַּיִץ וּבֶחֹרֶף יִהְיֶה:

And it shall come to pass in that day, That living waters shall go out from Jerusalem: Half of them toward the eastern sea, And half of them toward the western sea; In summer and in winter shall it be.

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מִגְּבָא: הלכה: חֶרֶשׂ (כָּל שֶׁהוּא) כְּדֵי לִיתֵּן בֵּין פַּצִּים כולי. רִבִּי יוֹחָנָן אָמַר. מְקַדְּשִׁין בּוֹ. רִבִּי שִׁמְעוֹן בֶּן לָקִישׁ אָמַר. אֵין מְקַדְּשִׁין בּוֹ. רִבִּי לָעְזָר שָׁאַל. עַל דַּעְתֵּיהּ דְּרִבִּי שִׁמְעוֹן בֶּן לָקִישׁ. ...

MISHNAH: A potsherd to put between one half-brick and another, the words of Rebbi Jehudah. Rebbi Meïr says, to carry fire with it. Rebbi Yose says, to fill it with a quartarius. Rebbi Meïr said, even though it is no proof, it is a hint: . 30:14.that in its splinters no shard be found to catch fire from the blaze. Rebbi Yose told him, from there is proof, to draw water from the pit. HALAKHAH: 7. "A potsherd (of any size) to put between one half brick," close to Tosephta ...

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36 **יצאו מים חיים**

In Parshas Shelach the Zohar quotes "living waters shall go out from Jerusalem" for a spring of water, and the head of an academy expounds the verse. The Alter Rebbe refers the reader there.

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

37 "How beautiful are your steps in sandals, O prince's daughter." The opening words of the discourse to which the reader is referred.

Song of Songs 7:2 שיר השירים ז':ב'

מַה־יָּפוּ פְעָמַיִךְ בַּנְּעָלִים בַּת־נָדִיב חַמּוּקֵי יְרֵכַיִךְ כְּמוֹ חֲלָאִים מַעֲשֵׂה יְדֵי אָמָּן׃

How beautiful are thy steps in sandals, O prince's daughter! The roundings of thy thighs are like the links of a chain, The work of the hands of a skilled workman.

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PARAGRAPH 3

38 **ב) אך הגורם**

The note says that this section of the maamar, from "But what causes," is cited in the Tzemach Tzedek's Or HaTorah on Shemos.

KEHOT'S NOTE

מובא באוה"ת שמות-ח ע' ב'תתקג.

39 **צהבו פניו**

There the Alter Rebbe brings the same story, that Rabbi Abahu's face shone because he found a new Tosefta, together with "A man's wisdom makes his face shine" (Nedarim 49b), to explain the shining of the face as a radiance drawn from the very essence of wisdom.

Shabbat 8a שבת ח' א

KEHOT'S NOTE

ראה ירושלמי שבת ח, א. וע' מסעי (צג, ב) ושנ"נ. [כ].

40 **של ר' אבהו**

Or HaTorah's text reads "שלרבי" ("of Rebbi") at this point, and a footnote there discusses the reading.

KEHOT'S NOTE

באוה"ת ויקרא-ד ע' תתקסט "שלרבי" וע"ש בהערה בשולי העמוד.

41 **פניו של ר' אבהו מחמת שראה תוספתא חדתא**

Rabbi Abahu came to Tiberias with a shining face; Rabbi Yochanan's students thought he had found a treasure, and Rabbi Yochanan said that perhaps he had heard a new teaching. He had found an old Tosefta, and Rabbi Yochanan read over him, "A man's wisdom makes his face shine."

Jerusalem Talmud Shabbat 8:7 תלמוד ירושלמי שבת ח':ז'

משנה: חֶרֶס כְּדֵי לִיתֵּן בֵּין פַּצִּים לַחֲבֵרוֹ דִּבְרֵי רִבִּי יְהוּדָה. רִבִּי מֵאִיר אוֹמֵר כְּדֵי לַחְתּוֹת בּוֹ אֶת הָאוּר. רִבִּי יוֹסֵי אוֹמֵר כְּדֵי לְקַבֵּל רְבִיעִית. אָמַר רִבִּי מֵאִיר אַף עַל פִּי שֶׁאֵין רְאָיָה לַדָּבָר זֵכֶר לַדָּבָר לֹא יִמָּצֵא בִמְכִתָּתוֹ חֶרֶשׂ לַחְתּוֹת אֵשׁ מִיָּקוּד. אָמַר לוֹ רִבִּי יוֹסֵי מִשָּׁם רְאָיָה לַחְשׁוֹף מַיִם

42 **בביאור ע"פ וספרתם לכם**

The explanation on "And you shall count for yourselves" calls joy the revelation of the inner dimension, "like the face of Rebbi shone," and says that now the shining of the face depends on an arousal from below, joy in divine service arousing joy above.

Numbers 11:4 במדבר י"א:ד'

וְהָאסַפְסֻף אֲשֶׁר בְּקִרְבּוֹ הִתְאַוּוּ תַּאֲוָה וַיָּשֻׁבוּ וַיִּבְכּוּ גַּם בְּנֵי יִשְׂרָאֵל וַיֹּאמְרוּ מִי יַאֲכִלֵנוּ בָּשָׂר׃

And the mixed multitude that was among them fell a lusting; and the children of Israel also wept on their part, and said: 'Would that we were given flesh to eat!

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KEHOT'S NOTE

לקמן במדבר יא, ד.

43 **וספרתם לכם**

"And you shall count for yourselves from the day after the Shabbos." The opening words of the explanation to which the reader is referred.

Leviticus 23:15 ויקרא כ"ג:ט"ו

וּסְפַרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הֲבִיאֲכֶם אֶת־עֹמֶר הַתְּנוּפָה שֶׁבַע שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה׃

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

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44 **יעקב חבל נחלתו**

In Moshe's song Ha'azinu: "For Havayah's portion is His people; Yaakov is the cord of His inheritance." Applied here to the state after the breaking-through.

Deuteronomy 32:9 דברים ל"ב:ט'

כִּי חֵלֶק ה' עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ׃

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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KEHOT'S NOTE

דברים לב, ט.

level," going out from the canopy, which is the encompassing light. (Kehot: Psalms 16:27)

Psalms 19:6 תהילים י״ט:ו׳

וְהוּא כְּחָתָן יֹצֵא מֵחֻפָּתוֹ יָשִׂישׂ כְּגִבּוֹר לָרוּץ אֹרַח׃

Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course.

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45 **התעוררות הבקיעה**

The note refers to the Tzemach Tzedek's discourse "This month shall be for you" in Or HaTorah, where the arousal of the breaking-through is discussed.

KEHOT'S NOTE

ראה אוה״ת שמות-ח ד״ה החדש הזה לכם ע׳ ב׳תתקג.

46 **עוז וחדוה במקומו**

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

KEHOT'S NOTE

דברי הימים-א טז, כז.

47 **עוז וחדוה במקומו**

From David's song of thanks when the Ark was brought to Jerusalem: "Glory and majesty are before Him; strength and gladness are in His place." The joy above, in G-d's own "place," that arouses the breaking-through.

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

הוֹד וְהָדָר לְפָנָיו עֹז וְחֶדְוָה בִּמְקֹמוֹ׃

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

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48 **בד״ה לסוסתי**

The discourse explains, through the king's adorned horse that does not grasp its own ornaments, the delight the King takes in His "chariot." Earlier in the same discourse, "like a groom coming out of his canopy" is explained: chassan as "descending a level," going out from the canopy, which is the encompassing light (sovev).

KEHOT'S NOTE

לקו״ת שה״ש י״ב, ב.

49 **לסוסתי**

"To My mare among Pharaoh's chariots have I compared you, My beloved." The opening words of the discourse to which the reader is referred.

Song of Songs 1:9 שיר השירים א׳:ט׳

לְסָסְתִּי בִּרְכְבֵי פַרְעֹה דִּמִּיתִיךְ רַעְיָתִי׃

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

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50 **כחתן יוצא מחופתו**

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

KEHOT'S NOTE

תהלים טז, כז.

51 **כחתן יוצא מחופתו**

The psalmist describes the sun, which comes out "like a groom coming out of his canopy, rejoicing like a strong man to run the course." In the discourse "To My mare" the groom is the Torah drawn down: chassan as "descending a

52 **ובד״ה ביום השמיני עצרת**

In the discourse "On the eighth day, a solemn assembly," the Alter Rebbe explains "Who has sanctified us with His commandments" as the supernal delight in the revelation of the Infinite Light through the mitzvos, and compares the supernal joy to a king who shows himself to all on the day of his joy.

KEHOT'S NOTE

לקו״ת דרושים לשמע״צ פג, ג.

53 **שמח תשמח רעים האהובים**

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

KEHOT'S NOTE

ברכת נשואין.

54 **שמח תשמח רעים האהובים כשמחך יצירך בג״ע מקדם**

One of the wedding blessings: "Gladden, O gladden the loving companions, as You gladdened Your creature in the Garden of Eden of old; blessed are You, G-d, who gladdens the groom and bride." The Alter Rebbe reads "of old" as joy without an arousal from below.

Ketubot 8a:5–6 כתובות ח׳ א:ה׳-ו׳

"שַׂמֵּחַ תְּשַׂמַּח רֵעִים הָאֲהוּבִים, כְּשַׂמֶּחְךָ יְצִירְךָ בְּגַן עֵדֶן מִקֶּדֶם, בָּרוּךְ אַתָּה ה', מְשַׂמֵּחַ חָתָן וְכַלָּה". "בָּרוּךְ אַתָּה ה', אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּרָא שָׂשׂוֹן וְשִׂמְחָה, חָתָן וְכַלָּה, גִּילָה, רִינָּה, 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".

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55 **כמ״ש ע״פ שוש אשיש**

The discourse reads asis ("I will rejoice") as causative: Knesses Yisrael says that she brings about joy in Havayah, that is, the revelation of the supernal delight below.

KEHOT'S NOTE

לקו״ת נצבים מז, ד.

56 **כי חפץ חסד הוא**

Micah's closing praise of G-d, who pardons iniquity: "He does not keep His anger forever, for He desires kindness." Creation came from G-d's desire for kindness alone, without an arousal from below. (Kehot: Micah 7:8)

Micah 7:18 מיכה ז׳:י״ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא׃

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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KEHOT'S NOTE

מיכה ז, ח.

57 **אין עצבות לפני המקום**

"There is no sadness before the Holy One, blessed be He, as it is said: Glory and majesty are before Him; strength and gladness are in His place." The Alter Rebbe stresses that this is so "before HaMakom," above time and place.

Chagigah 5b:11 חגיגה ה' ב:י"א

וּמִי אִיכָּא בְּכִיָּה קַמֵּיהּ דְּקֻדְשָׁא בְּרִיךְ הוּא? וְהָאָמַר רַב פָּפָּא: אֵין עֲצִיבוּת לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁנֶּאֱמַר: "הוֹד וְהָדָר לְפָנָיו עֹז וְחֶדְוָה בִּמְקוֹמוֹ"! לָא קַשְׁיָא: הָא בְּבָתֵּי גַוְואֵי, הָא בְּבָתֵּי בַרָאֵי.

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KEHOT'S NOTE

חגיגה ה, ב.

58 **הנה מקום אתי**

When Moshe asks to see G-d's glory, G-d answers: "Behold, there is a place with Me." Used for the "place" above time and space, where there is only gladness.

Exodus 33:21 שמות ל"ג:כ"א

וַיֹּאמֶר ה' הִנֵּה מָקוֹם אִתִּי וְנִצַּבְתָּ עַל־הַצּוּר:

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

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KEHOT'S NOTE

שמות לג, כא.

59 **כחתן יכהן פאר**

The prophet, speaking for Israel at the redemption: "I will greatly rejoice in Havayah." The opening words of the discourse to which the reader is referred on joy as revealed delight (context: Steinsaltz Tanakh).

Isaiah 61:10 ישעיהו ס"א:י'

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

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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KEHOT'S NOTE

ישע' סא, י'.

60 **ישא הוי' פניו אלך**

The close of the Priestly Blessing: "May Havayah lift up His face toward you and grant you peace." "Lift up" is read as raising above, beyond the reach of an arousal from below.

Numbers 6:26 במדבר ו':כ"ו

יִשָּׂא ה' פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם:

The L-RD lift up His countenance upon thee, and give thee peace.

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KEHOT'S NOTE

במדבר ו, כו.

61 **סד"ה כה תברכו**

The passage explains Grace after Meals as drawing G-dliness down onto the strength a person gains from food.

KEHOT'S NOTE

לקו"ת נשא כו, ד.

62 **כה תברכו**

"Thus shall you bless the children of Israel." The opening words of the discourse to which the reader is referred.

Numbers 6:23 במדבר ו':כ"ג

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

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

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63 **וסד"ה שחורה אני ונאוה**

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

KEHOT'S NOTE

אולי הכוונה בלקו"ת שה"ש ה, ב.

64 **אשת חיל עט"ב**

"A woman of valor is the crown of her husband." In the Time to Come the bride, Malchus, will be the crown of the groom.

Proverbs 12:4 משלי י"ב:ד'

אֵשֶׁת־חַיִל עֲטֶרֶת בַּעְלָהּ וּכְרָקָב בְּעַצְמוֹתָיו מְבִישָׁה:

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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KEHOT'S NOTE

משלי יב, ד.

65 **והי' אור הלבנה**

Isaiah's prophecy of the day G-d heals His people: "And the light of the moon shall be like the light of the sun." The future equality of Malchus (the moon) with Z'eir Anpin (the sun).

Isaiah 30:26 ישעיהו ל':כ"ו

וְהָיָה אוֹר־הַלְּבָנָה כְּאוֹר הַחַמָּה וְאוֹר הַחַמָּה יִהְיֶה שִׁבְעָתַיִם כְּאוֹר שִׁבְעַת הַיָּמִים בְּיוֹם חֲבֹשׁ ה' אֶת־שֶׁבֶר עַמּוֹ וּמַחַץ מַכָּתוֹ יִרְפָּא:

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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KEHOT'S NOTE

ישעי' ל, כו.

66 **שער מיעוט הירח**

The Arizal's Gate of the Moon's Diminution explains that the ultimate growth of Malchus is to stand face to face with Z'eir Anpin, fully equal, so that two kings use one crown, both receiving their light from Imma.

Sefer Etz Chaim 36:1–2 עץ חיים ל"ו:א'-ב'

השער השלישי שער מיעוט הירח ויתחלק לד' פרקים: מיעוט הירח מאי ניהו דאמר לה לכי ומעטי את עצמך היינו דכולהו מלכיות דידה דהוי בכל הט"ס כולהו הפילו ונחתו לתתא בהדה מה דליתא הכי בכל ספיראן, דכולהו איתך להו חולקייהו בספיראן דלעילא (בר) מנייהו דהא כתר כלול מכולהו וכן חכמה וכן כולם אבל מל' אתנטלית מכולהו וכולהו הוי ט' בלבד דכל מה דהוי מינה לעילא בהדייהו נחית לתתא בהדה ואיהי שלימו דכולהו דבר מינה הוי כלהו ט"ס וכולא דילה נחית לתתא ומשו"ה הוי אור חוזר דלית לה מדילה כלום ובעית להדרא ...

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67 **אמנם הבחינה**

In chapter 2 the Arizal writes that the seventh level, two kings using one crown, was never reached, and will not be until the Time to Come.

Sefer Etz Chaim 36:2 עץ חיים ל"ו:ב'

... והנה כאשר חטא אדם הראשון יום ו' חזרה למטה תחת היסוד באחוריו ונשארה שם בבחי' נקודה לבד כלול מי' ואז אותן הט"ס עליונים שבה לא חזרו לעלות ולהסתלק ולהתעלם בזעיר אנפין עצמו כמו בעת מיעוט הירח ביום ד'. אמנם כיון שהיה מפני חטא לכן כל אלו הט"ס ירדו למטה בקליפות כמ"ש בע"ה והרי היא בתכלית המיעוט האחרון שבכולם ואז היא ילדה קין והבל ע"י זווג זו"ן כנזכר אצלינו בדרוש קין והבל וחטא אדה"ר ע"ש איך היו למעלה בשעה זו ואח"כ כשבא יום שבת ראשון חזרה הנוקבא להתתקן בכל הו' ...

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68 **בביאור ע"פ ונקבצו בני יהודה**

The passage speaks of Z'eir Anpin and Nukva, the emotive attributes and speech, being also on the level of yud-hei, which is Abba and Imma, citing the same Etz Chaim passage on the moon's diminution, and connects this with "And the children of Yehudah shall be gathered."

KEHOT'S NOTE

לקו"ת במדבר ז, ד.

69 **ונקבצו בני יהודה ובני"י יחדיו**

Hosea's prophecy of reunion: "And the children of Yehudah and the children of Israel shall be gathered together," under one head. The opening words of the explanation to which the reader is referred.

Hosea 2:2 הושע ב':ב'

וְנִקְבְּצוּ בְּנֵי־יְהוּדָה וּבְנֵי־יִשְׂרָאֵל יַחְדָּו וְשָׂמוּ לָהֶם רֹאשׁ אֶחָד וְעָלוּ מִן־הָאָרֶץ כִּי גָדוֹל יוֹם יִזְרְעֶאל׃

And the children of Judah and the children of Israel shall be gathered together, and they shall appoint themselves one head, and shall go up out of the land; for great shall be the day of Jezreel.

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70 **יאר ה' פניו**

The Priestly Blessing, given through Aharon and his sons: "May Havayah make His face shine upon you and be gracious to you." The shining face is the revelation of the inner dimension, which is joy.

Numbers 6:25 במדבר ו':כ"ה

יָאֵר ה' פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃

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

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KEHOT'S NOTE

במדבר ו, כה.

71 **שוים בקומתן**

The moon said before the Holy One, blessed be He, "Is it possible for two kings to use one crown?" and was told to diminish herself. The Alter Rebbe speaks of the Time to Come, when sun and moon will again be equal, using one crown.

Chullin 60b חולין ס' ב

KEHOT'S NOTE

חולין ס, ב.

72 **סד"ה ויגש**

The explanation there asks why one blessing says "the groom and bride" and the last "the groom with the bride," and answers that "and" speaks of the present, while "with" speaks of the future, after "Speedily ... may there be heard," the coming of the redeemer: now is the time of betrothal (erusin), and the future that of marriage (nisuin).

KEHOT'S NOTE

תו"א מד, ד.

PARAGRAPH 4

73 **אז יבקע**

"Then your light shall break forth like the dawn, and your healing shall speedily sprout." The verse on which the maamar is built.

Isaiah 58:8 ישעיהו נ"ח:ח'

אָז יִבָּקַע כַּשַּׁחַר אוֹרֶךָ וַאֲרֻכָתְךָ מְהֵרָה תִצְמָח וְהָלַךְ לְפָנֶיךָ צִדְקֶךָ כְּבוֹד ה' יַאַסְפֶּךָּ׃

Then shall thy light break forth as the morning, And thy healing shall spring forth speedily; And thy righteousness shall go before thee, The glory of the L-RD shall be thy rearward.

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74 **עוז וחדוה במקומו**

> **"Strength and gladness are in His place." The joy above that arouses the breaking-through.**

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

הוֹד וְהָדָר לְפָנָיו עֹז וְחֶדְוָה בִּמְקֹמוֹ׃

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

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75 **משמח חתן עם הכלה**

> **The last wedding blessing ends "Who gladdens the groom with the bride," which the maamar applies to the Time to Come.**

Ketubot 8a:6 כתובות ח' א:ו'

"בָּרוּךְ אַתָּה ה', אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּרָא שָׂשׂוֹן וְשִׂמְחָה, חָתָן וְכַלָּה, גִּילָה, רִינָּה, דִּיצָה, חֶדְוָה, אַהֲבָה וְאַחֲוָה וְשָׁלוֹם וְרֵיעוּת. מְהֵרָה ה' אֱלֹקֵינוּ יִשָּׁמַע בְּעָרֵי יְהוּדָה וּבְחוּצוֹת יְרוּשָׁלַיִם קוֹל שָׂשׂוֹן וְקוֹל שִׂמְחָה, קוֹל חָתָן וְקוֹל כַּלָּה, קוֹל מְצָהֲלוֹת חֲתָנִים מֵחוּפָּתָם וּנְעָרִים מִמִּשְׁתֵּה נְגִינָתָם, בָּרוּךְ אַתָּה ה', מְשַׂמֵּחַ חָתָן עִם הַכַּלָּה".

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והיה אור הלבנה כאור החמה ואור החמה יהיה...

"And the Light of the Moon Shall Be Like the Light of the Sun"

Isaiah's promise that the moon will shine like the sun is the promise of the wedding blessing that the hidden voices of groom and bride, and the joy of "grooms" and of "youths," will be heard. In the future the lower levels, the youths who now need song to awaken their love and the moon that has no light of its own, will rise above the elders, as high as the first three Sefiros of Atik.

THE MAAMAR IN BRIEF

Isaiah promises that the moon will shine like the sun, and the sun "sevenfold, like the light of the seven days," the first three Sefiros of Atik. The maamar reaches this verse through the wedding blessing that prays for "the voice of the groom and the voice of the bride." Now both are silent: kelipas nogah, the chash of chashmal, hides the divine speech, and the world conceals the Infinite Light; only Israel's praises and Yaakov, the light that breaks through every partition, draw it down. The blessing names two kinds of joy. The grooms rejoice "from their chuppah," the encompassing light of Binah: in a person, love born of contemplation alone. The youths, Yosef and Yehoshua, rejoice "from the feast of their song": they need song, wine and much toil to awaken a love that has not yet entered the inner heart. Yet "youths will whiten the faces of elders": the elders' wisdom comes from the lower half of Keser, but in the future the youths will rise to "a hundred," the Keser of Keser. Then Yehoshua, the moon, will shine like Yosef, the sun, and Yosef will rise to Atik and Adam Kadmon.

OUTLINE

1 **The light of the seven days** ¶1–2

Isaiah's verse; the seven days of Creation are the seven lower Sefiros of Atik, and their light is its first three, "exalted above the days of the world."

2 **The silent voices of groom and bride** ¶3

Kelipas nogah, the chash of chashmal, silences the divine speech; revelation comes only through Israel's praises and through Yaakov, who breaks every partition; there are two grooms, and in the future both groom and bride will be heard.

3 **Grooms and youths** ¶4

The two youths are Yosef and Yehoshua; the grooms rejoice from the chuppah, contemplation itself, while the youths need song and wine to arouse love, as Yuval and the Levites, as against Yaval and the kohanim.

4 **Youths above elders** ¶5–9

The elder "acquired wisdom" from the beard of Arich Anpin, the lower half of Keser, "seventy years"; in the future the youth will reach "a hundred," the Keser of Keser.

5 **The two halves of Keser** ¶10

Keser, the intermediary, is the root of the emanated beings below and the lowest level of the Infinite above.

6 **Sun and moon** ¶11–12

The sun is Yosef, Yesod, and the moon is Yehoshua and Malchus; the moon will have its own light, and the sun will rise to Atik and Adam Kadmon, "sevenfold, like the light of the seven days."

KEY CONCEPTS

Chashmal חשמל

The brilliance at the center of Ezekiel's vision; read as chash, silence, and mal, speech: the silence of exile, caused by kelipas nogah, and the speech of the redemption.

Kelipas nogah קליפת נוגה

The "glowing husk," a mixture of good and evil that surrounds the chashmal; its concealment keeps the divine speech from being revealed until it is refined.

Grooms and youths חתנים ונערים

Two levels in the wedding blessing: the grooms rejoice from their chuppah, the encompassing light itself; the youths, Yosef and Yehoshua, from the feast of their song.

Makif מקיף

An encompassing light; Binah is called makifim, and the chuppah is contemplation itself, from which love is born without song.

An elder who acquired wisdom זקן שקנה חכמה

The Sages' definition of an elder; here, Chochmah and Binah drawn from the beard of Arich Anpin, from the lower half of Keser.

The beard of Arich Anpin דיקנא דאריך אנפין

The thirteen tikkunim through which the light above intellect flows down; Abba draws from the eighth mazal and Imma from the thirteenth.

The two halves of Keser חצי העליון וחצי התחתון דכתר

Keser's 620 lights: the lower half, yesh (310), is the root of Chochmah and Binah; the upper half is the Keser of Keser, the lowest level of the Infinite itself.

Atik עתיק

Atik Yomin, the inner dimension of Keser; its seven lower Sefiros are the "seven days," and its first three are their light.

Adam Kadmon אדם קדמון

The primordial level above all the worlds; me'od in "shall be very high" has the letters of adam.

SECTION 1 · ¶1–2

The light of the seven days

1 והיה אור הלבנה[1] כאור החמה ואור החמה יהיה שבעתים[2] כאור שבעת הימים וגו' (בישעיה סי' ל').

"And the light of the moon shall be like the light of the sun, and the light of the sun shall be seven-fold, like the light of the seven days," etc. (in Isaiah, chapter 30).

The maamar opens with Isaiah's prophecy of the redemption: the moon will shine as the sun shines now, and the sun will shine seven times brighter, "like the light of the seven days." The whole discourse explains what these two lights and their future increase mean in the supernal worlds and in a person's service of G-d.

הנה כאור שבעת הימים פי' במדרש רבה סדר בא ס"פ י"ח כאור שברא הקב"ה בתחלה וגנזו בגן עדן,[3] והנה שבעת ימי בראשית הם ז"ת [ז' תחתונות] דעתיק כמ"ש הרח"ו [הרבי חיים ויטאל] הובא במק"מ [במקדש מלך] ס"פ מצורע.[4]

Now, "like the light of the seven days" is explained in Midrash Rabbah, Seder Bo, at the end of [chapter] 18: like the light that the Holy One, blessed be He, created at the beginning and hid away in the Garden of Eden. And the seven days of Creation are the seven lower [Sefiros] of Atik, as Rabbi Chaim Vital writes, cited in the Mikdash Melech at the end of Parshas Metzora.

The Midrash (Shemos Rabbah 18:11) explains "the light of the seven days" as the light G-d created at the very beginning and hid away in the Garden of Eden. Rabbi Chaim Vital, the Arizal's foremost disciple, cited by the Zohar commentary Mikdash Melech, identifies the seven days of Creation with the seven lower Sefiros of Atik, the inner dimension of Keser, the level that is above all the worlds. The Kehot note adds that the Tzemach Tzedek, in Or HaTorah, raises a difficulty with this identification.

2 ואור שבעת הימים פי' האור והחיות של ז"ת [ז' תחתונות] והיינו בחי' ג"ר [ג' ראשונות] דעתיק[5] כי חכמה נק' אור וכמ"ש בביאור ע"פ לבבתני[6,7] כו'

And "the light of the seven days" means the light and life-force (chayus) of the seven lower [Sefiros], namely the level of the first three [Sefiros] of Atik, for Chochmah (wisdom) is called "light," as is written in the explanation on the verse "You have captured my heart," etc.

"The light of the seven days" is not the seven days themselves but the light and life-force that animates them, which is the first three Sefiros of Atik. The proof is that Chochmah, the first of those three, is called "light": in his explanation of "You have captured my heart" (Song of Songs 4:9), the Alter Rebbe teaches that as physical light lets a person see, so wisdom lets one see and grasp a thing, while folly is darkness.

והוא למעלה מבחי' שבעת הימים עצמן וע"ז נאמר המתנשא מימות עולם[8] ימות עולם הם שבעת ימי בראשית שהם ז"ת [ז' תחתונות] דעתיק ועל הג"ר [הג' ראשונות] כתי' [כתיב] המתנשא מימות עולם.

And it is higher than the level of the seven days themselves. Of this it is said, "Who is exalted above the days of the world": "the days of the world" are the seven days of Creation, which are the seven lower [Sefiros] of Atik, and of the first three it is written, "Who is exalted above the days of the world."

The source of the days' light is higher than the days. The Alter Rebbe takes a phrase of the morning prayers (the Yotzer blessing, as the Kehot note says), hamisnasei mimos olam, which there means "exalted since days of old," and reads it as "Who is exalted above the days of the world": the "days of the world" are the seven days of Creation, the seven lower Sefiros of Atik, and what is exalted above them is the first three.

SECTION 2 · ¶3

The silent voices of groom and bride

3 והענין דהנה אנו אומרים מהרה ישמע כו' קול חתן וקול כלה[9], כי האידנא ליכא קול כלה כמ"ש נאלמתי דומיה[10] וכרחל נאלמה[11] שאין לה בחי' דבור בקול

The explanation: now, we say, "Speedily may there be heard," etc., "the voice of the groom and the voice of the bride," for nowadays there is no voice of the bride, as it is written, "I was mute with silence," and "like a ewe (rachel) that is mute": she has no level of speech with a voice.

The maamar turns to the wedding blessing that prays, "Speedily may there be heard ... the voice of the groom and the voice of the bride." We pray for it because at present the bride, Knesses Yisrael (the Community of Israel), has no voice: she is "mute with silence" (Psalms 39:3), like the ewe (rachel) of Isaiah 53:7 that is "mute before her shearers"; the Kehot note remarks that the words "before her shearers" are not quoted here.

והיינו שאין גילוי לבחי' דבור כי כל העולמות בי"ע אין ערוך לך והוא קדוש ומובדל ואין הדבור שהוא אלקות מתגלה בהם כמו שהוא באצילות בבחינת א"ס כו',

That is, there is no revelation of the level of speech, for as to all the worlds of Beriah, Yetzirah and Asiyah, "there is nothing comparable to You": He is holy and set apart, and the speech, which is G-dliness, is not revealed in them as it is in the World of Atzilus (Emanation), in the mode of the Infinite One (Ein Sof), etc.

Speech is revelation, and the divine "speech" is not revealed in the created worlds of Beriah, Yetzirah and Asiyah, for they are utterly incomparable to G-d, who remains holy and set apart from them. Only in Atzilus, the world of Emanation that is one with its Source, is the divine speech revealed as G-dliness, in the mode of the Infinite.

(ועיין בע"ח [בעץ חיים] שמ"ט פ"ב [פרק ב'][12] וע"ז החשמל סובבו הנוגה הקליפה הרביעית קול דממה דקה[13] בחשאי[14] וז"ס [וזה סוד] חש מחשמל עכ"ל [עד כאן לשונו], והיינו שהסתר והעלם דק"נ [דקליפת נוגה] גורמים שלא יתגלה בחי' הדבור עליון

(And see Etz Chaim, Shaar 49, chapter 2: "And this chashmal is surrounded by the nogah, the fourth kelipah, 'a still, small voice,' in silence (bechashai); and this is the secret of chash of chashmal." End of quote. That is, the hiddenness and concealment of kelipas nogah cause the level of the supernal speech not to be revealed.

> The parenthesis quotes the Arizal: around the chashmal, the radiance at the heart of Ezekiel's vision (Ezekiel 1:4), stands nogah, the fourth kelipah, called "a still, small voice" (I Kings 19:12). The word chashmal (חשמל) is read as two words, chash (חש), "be silent," and mal (מל), "speak," as the Talmud (Chagigah 13b) says of it, "at times they are silent, at times they speak." Kelipas nogah, the husk that is a mixture of good and evil, conceals, and this concealment is what keeps the supernal speech from being revealed.

וזהו חש לשון שתיקה וכן קול דממה דקה כו' ועמ"ש ר"פ במדבר סיני[15] שאז נק' דבר ה' בשם מדבר בתוס' [בתוספת] אות מ' פתוחה כו' ועמ"ש בד"ה ושבתי בשלום[16,17] בפי' וילך חרנה).[18]

And this is chash, a term for silence; and likewise "a still, small voice," etc. And see what is written at the beginning of Parshas Bamidbar, [on] "in the wilderness of Sinai," that then the word (davar) of G-d is called by the name midbar (wilderness), with the addition of an open mem, etc. And see what is written in the discourse beginning "And I return in peace," in the explanation of "and he went toward Charan.")

> Chash is a term for silence, and so is the "still" (demamah) voice. The Alter Rebbe refers to the beginning of Parshas Bamidbar in Likkutei Torah, where the word (davar) of G-d, enclothed in the lower worlds, is called midbar, wilderness, a davar with an added open mem, an opening through which the kelipos draw life; and to the Torah Ohr discourse on "And I return in peace," which reads Yaakov's going to Charan as a descent into the constricted "throat" (garon), where the voice cannot come out freely.

ומה שהמלאכים מקדישים ומעריצים ואומרים ברוך כבוד[19] ה' ממקומו הרי שנמשך גילוי כבוד ה' בבי"ע,

And as for the angels sanctifying and extolling and saying, "Blessed be the glory of Havayah from His place," which shows that a revelation of the glory of Havayah is drawn into Beriah, Yetzirah and Asiyah:

> One might object that the angels in the lower worlds do perceive G-d's glory, for they say, "Blessed be the glory of Havayah from His place" (Ezekiel 3:12). The next part answers that this revelation does not come of itself.

אין זה כי"א כמ"ש ואתה קדוש יושב[20] פי' בחי' ישיבה השפלה שמשפיל א"ע [את עצמו] בחי' קדוש להיות יושב ונמשך למטה ע"י תהלות ישראל דוקא

this is only as it is written, "And You are holy, sitting (yoshev)": that is, the level of sitting, which is a lowering: the level of "holy" lowers itself to be sitting and drawn down below, through "the praises of Israel" specifically.

> The answer: it comes only as the verse says, "And You are holy, enthroned (yoshev) upon the praises of Israel" (Psalms 22:4), read precisely: "holy" means transcendent and set apart, and "sitting" means lowering oneself, as one who sits lowers his height. The transcendent G-d lowers Himself into the worlds only through Israel's praises; the Kehot note adds that the Tzemach Tzedek quotes this passage in Or HaTorah and gives a reason for it.

(וכמש"ל [וכמה שכתוב לעיל] ע"פ לבבתני הנ"ל דאע"פ [דאף על פי] שנאמר והחיות[21] נושאות את הכסא היינו הכסא דוקא אבל לא נמשך גילוי בחי' אדם שעל הכסא אלא ע"י בכל מאדך[22] שבנש"י [שבנשמות ישראל] מאד אותיות אדם).[23,24]

(As is explained above on the verse "You have captured my heart," mentioned above: although it is said, "and the chayos carry the Throne," that is the Throne specifically; but the revelation of the level of "man" (adam) who is upon the Throne is drawn down only through the "with all your might (me'odecha)" of the souls of Israel; me'od has the letters of adam.)

> In his explanation of "You have captured my heart," the Alter Rebbe taught that the chayos, the holy beings of Ezekiel's chariot, carry only the Throne, while the likeness of a man seated upon it (Ezekiel 1:26) is revealed only through Israel's love "with all your might" (Deuteronomy 6:5). The word me'od (מאד, "might") has the same letters as adam (אדם, "man"), as the Zohar notes.

והוא ענין יעקב יבקע צורים[25] במדבר (תהלים ע"ח) שכל בחי' צורים אשר במדבר בוקע ויורד קו וחוט א"ס כו',

And this is the matter of Yaakov: "He split (yevaka) rocks in the wilderness" (Psalms 78): through all the levels of "rocks" that are "in the wilderness," the kav (line of light) and thread of the Infinite One breaks through and descends, etc.

> The name Yaakov (יעקב) has the same letters as yevaka (יבקע), "split," as in "He split rocks in the wilderness" (Psalms 78:15), said there of G-d bringing water out of the rock for Israel. So Yaakov stands for the kav, the line of the Infinite Light, which breaks through every concealing "rock" and descends.

(בפי' וענין צורים עיין פ' בשלח דס"ד ע"א ועיין מק"מ [מקדש מלך] שם שהם בחי' גבורות, ופי' במדבר היינו כמש"ל [כמה שכתוב לעיל]). כי בבחי' יעקב כתיב ויזרח לו השמש[26] שזרח ובא לו אור א"ס.

(On the meaning and matter of "rocks," see [the Zohar,] Parshas Beshalach, folio 64a, and see the Mikdash Melech there, that they are the level of Gevuros; and the meaning of "in the wilderness" is as written above.) For of the level of Yaakov it is written, "And the sun shone for him": the Infinite Light (Or Ein Sof) shone and came to him.

> The Zohar (Beshalach, 64a) teaches that a "rock" (tzur) is always Gevurah, the power of restraint, and the Mikdash Melech there says that the "rocks" are Gevuros; "in the wilderness" recalls the concealment described above, where the divine word (davar) becomes a wilderness (midbar). Yaakov breaks through these restraints, for of him it says, "And the sun shone for him" (Genesis 32:32): the Infinite Light itself shone for him.

והנה בשמש כתיב לשמש שם אהל[27] בהם והוא כחתן[28] שבחי' השמש דומה לחתן חות דרגא[29] ובחי' חתן הוא ג"כ בחי' יעקב כי כמה בקיעות יש ביעקב ויבקע.

Now, of the sun it is written, "For the sun He has set a tent in them, and it is like a groom": the level of the sun resembles a groom (chassan), "descend a level" (chos darga). And the level of groom is also the level of Yaakov, for there are several breakings-through in Yaakov, [as in] vayevaka ("and he split").

> Psalms 19 compares the sun to "a groom coming out of his chuppah." The word chassan (חתן, groom) is read as chos (חות), "descend," as in the Talmud's advice to go down a step in taking a wife (Yevamos 63a): the groom is the light that descends a level. That descent through barriers is Yaakov, whose name speaks of repeated breaking-through.

יצא יצא יעקב[30] כמה יציאות[31] (עיין בע"ח [בעץ חיים] שלי"א) וגם הכשבים הפריד יעקב[32] כו' (עיין בלק"ת [בלקוטי תורה (להאריז"ל)] ס"פ ויצא[33] ועמשל"ק [ועיין מה שכתוב לקמן] בד"ה והניף הכהן אותם).[34, 35]

"Yaakov had gone out, gone out (yatzo yatza)": several goings-out (see Etz Chaim, Shaar 31). And also, "And Yaakov separated the lambs," etc. (see the Likkutei Torah [of the Arizal], at the end of Parshas Vayetzei; and see what is written below, in the discourse beginning "And the kohen shall wave them").

> The doubled verb in "Yaakov had gone out, gone out" (Genesis 27:30) teaches two goings-out; the Arizal explains that the configuration called Yaakov emerges only through two splittings of the light (Etz Chaim; the text cites Shaar 31, which is gate 32 in the edition on Sefaria). Yaakov also "separated the lambs" (Genesis 30:40); the reader is sent to the Arizal's Likkutei Torah and to the Alter Rebbe's discourse on "And the kohen shall wave them" in Likkutei Torah, Emor, which reads the unusual spelling kesavim as Yaakov drawing light from Keser and Chochmah into the attributes.

ולכן אומרים קול מצהלות חתנים[36] ב' בחינות חתנים כי בכל בחינה מעולם ועד עולם פרסא מפסקת ויעקב בוקע הפרסא כו' (ועמש"ל [ועיין מה שכתוב לעיל] ע"פ שיר השירים[37,38] ביאור ענין ב' בחי' חתנים).

Therefore we say, "the voice of the jubilation of grooms (chassanim)": two levels of grooms. For at every level, "from world to world," a partition (parsa) divides, and Yaakov breaks through the partition, etc. (And see what is written above on the verse "The Song of Songs," the explanation of the matter of the two levels of grooms.)

> This is why the blessing speaks of the jubilation of "grooms" in the plural: there are two levels of groom. Between every level and the next a partition (parsa) separates, and Yaakov, the breaking-through light, pierces it. The opening discourse of Likkutei Torah on the Song of Songs explains that the two levels of groom come from the two levels of bride: kallah as kilayon, the soul's expiring in self-sacrifice, and kallah as "my soul pines."

ובחי' כלה כלתה נפשי[39] המקבלת אור א"ס היא בבחי' נאלמה בזמן הגלות שאין לה לפני מי לדבר ולהתגלות מפני גשמיות העולם לגבי אור א"ס שמעלימים ומסתירים.

And the level of bride (kallah), "my soul pines (kalsah)," which receives the Infinite Light, is in the state of "mute" in the time of exile: she has no one before whom to speak and be revealed, because of the physicality of the world, which, relative to the Infinite Light, hides and conceals.

> The bride is kallah, as in "my soul pines (kalsah)" (Psalms 84:3): she longs for the Infinite Light and receives it. In exile she is "mute," for there is no one before whom she can speak and be revealed; the physical world hides and conceals the Infinite Light.

משא"כ לע"ל [לעתיד לבוא] ונגלה כבוד[40] ה' הוא אור א"ס הסוכ"ע שיהיה גילוי אור א"ס אזי יהיה קול כלה קול היא המשכה בבחי' גילוי

Whereas in the Time to Come, "And the glory of Havayah shall be revealed": this is the Infinite Light that encompasses all worlds (sovev kol almin); when there will be a revelation of the Infinite Light, then there will be "the voice of the bride." A voice is a drawing-forth in the mode of revelation.

> In the future "the glory of Havayah shall be revealed" (Isaiah 40:5), and that glory is the Infinite Light that encompasses all worlds, the transcendent light now hidden from them. Then the bride will have a voice, for a voice is the drawing of something hidden into revelation.

וגם קול חתן יתגלה כי כעת גם קול חתן אינו בגילוי מאחר שאינו בא לבחי' גילוי באותיות הדבור כו'

And "the voice of the groom" will be revealed too, for at present even the voice of the groom is not revealed, since it does not come to the level of revelation in the letters of speech, etc.

> Even the groom's voice is not heard now, because the descending light does not yet come into revealed "letters of speech." In the future the groom's voice will be revealed together with the bride's.

(ועיין בפרשה תזריע דמ"ב סע"א [סוף עמוד א] דלאו אורחיה[41] ובמ"ש הרמ"ז [הרב משה זכות] שם ועוי"ל [ועוד יש לומר] כו' דאע"ג [דאף על גב] כו' כי אין אופן כו'.

(And see [the Zohar,] Parshas Tazria, folio 42, end of side a: "for it is not His way," and what the Ramaz wrote there: "And one may further say," etc., "that although," etc., "for there is no way," etc.

The parenthesis gives sources for the hidden voice of the groom. In the Zohar on Tazria (42a), Knesses Yisrael says of her exile, "I sought him and did not find him," for it is not His way to unite with her except in His palace, and His voice is heard only by His children; the comments of the Ramaz, the Kabbalist Rabbi Moshe Zacuto, there are cited by their opening words.

או יי"ל [יש לומר] עפמ"ש [על פי מה שכתוב] ס"פ בחקתי דקט"ו ע"ב והוות דיירי בשוקא דבורסקי[42] כו' וכמ"ש סד"ה חייב אינש לבסומי בפוריא[43] דלכך אין שום שם במגלת אסתר והיינו שאין קול חתן וכלה בגילוי עכשיו כ"א מלובשים בהעלם כו' ע"ש)

Or it may be explained according to what is written at the end of [the Zohar,] Parshas Bechukosai, folio 115b: "and she was dwelling in the tanners' market," etc.; and as is written at the end of the discourse beginning "A person is obligated to become intoxicated on Purim," that this is why there is no Name at all in Megillas Esther. That is, the voice of the groom and the bride is not revealed now; rather, they are enclothed in concealment, etc. See there.)

A second explanation: at the end of Bechukosai (115b) the Zohar reads lechalosam, "to destroy them," as lechalasam, "for their bride," and compares G-d to a man whose beloved lives in the tanners' market, a place he would never enter but for her. The Torah Ohr discourse on "A person is obligated to become intoxicated on Purim" (Torah Ohr, Megillat Esther 12:37–38) uses this parable to explain why no Name of G-d appears in the Megillah: the bride, Malchus, descends into kelipas nogah, and the supernal groom goes down to her clothed in nature, so groom and bride are present now, but enclothed in concealment.

ולע"ל [ולעתיד לבוא] יתגלה קול מצהלות חתנים ב' חתנים הנ"ל (וזהו עת לחשות ועת לדבר[44] שעכשיו עת לחשות והיינו מצד חש דחשמל המסתיר ולע"ל [ולעתיד לבוא] שיתברר ק"נ [קליפת נוגה] יהיה עת לדבר וזהו מל):[45]

And in the Time to Come there will be revealed "the voice of the jubilation of grooms," the two grooms mentioned above. (And this is "a time to be silent and a time to speak": now is "a time to be silent," because of the chash of chashmal, which conceals; and in the Time to Come, when kelipas nogah will be refined, it will be "a time to speak," and this is mal.)

In the future the jubilation of both grooms will be heard. Ecclesiastes says there is "a time to be silent and a time to speak" (3:7): now is the time of chash, silence, because kelipas nogah conceals; when nogah is refined in the future, it will be the time of mal, speech, the second half of chashmal.

SECTION 3 • ¶4

Grooms and youths

4 ב וגם בבחי' נערים ממשתה נגינתם[46] ב' בחי' נערים הא' הוא יוסף שנק' נער כמ"ש והוא נער את בני בלהה ואת בני זלפה נשי אביו[47]

2. And in the level of "youths (ne'arim) from the feast of their song" there are also two levels of youths. The first is Yosef, who is called a youth (na'ar), as it is written, "and he was a youth with the sons of Bilhah and with the sons of Zilpah, his father's wives,"

> The second section turns to the second half of the blessing's phrase, "youths from the feast of their song," and finds two levels of "youth" as well. The first is Yosef, whom the Torah calls a youth when he was with the sons of his father's wives Bilhah and Zilpah (Genesis 37:2).

כי גם בני בלהה שהם בחי' שוקין וירכין גד שוקא ימינא כו' לבר מגופא כו' עכ"ז [עם כל זה] הם מנשי אביו בחי' בקיעה הנ"ל.

for even the sons of Bilhah, who are the level of the legs and thighs, "Gad is the right leg," etc., "outside the body," etc., are nevertheless of "his father's wives," the level of breaking-through mentioned above.

> The sons of the handmaids correspond to the legs and thighs, the lowest limbs, which the saying quoted here calls "outside the body" (the text names Bilhah, though Gad and Asher, cited next, are Zilpah's sons; the verse names both). Yet they are still the sons of "his father's wives," belonging to Yaakov, which shows that Yaakov's breaking-through light reaches even these lowest levels, and Yosef the youth is there with them.

ולכך נאמר באשר וטובל בשמן רגלו[48] שאע"פ [שאף על פי] שהוא בבחי' רגלו מ"מ טובל הוא בשמן בחי' חכמה, וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] תקוע אלפא לשמן[49] ואשה חכמה התקועית[50] ותקוע הוא מנחלת שבט אשר

Therefore it is said of Asher, "and he dips his foot in oil": although he is at the level of "his foot," nevertheless he dips in oil, the level of Chochmah (wisdom), as our Sages, of blessed memory, said, "Tekoa is foremost (alfa) for oil," and "a wise woman," the woman of Tekoa; and Tekoa is in the inheritance of the tribe of Asher.

> So Moshe blessed Asher, a son of Zilpah, "he dips his foot in oil" (Deuteronomy 33:24): though Asher is only a "foot," he is immersed in oil, which stands for Chochmah. The Talmud (Menachos 85b) says that Tekoa was foremost for oil, and that Yoav brought a "wise woman" from Tekoa because olive oil made wisdom common there; and Tekoa, the Alter Rebbe adds, was in Asher's portion.

ולכן נאמר ביוסף והוא נער את בני בלהה כו' וזהו בחי' נער עליון דאצילות (כדפי' בפ' וישב דקפ"ב ע"ב.

And therefore it is said of Yosef, "and he was a youth with the sons of Bilhah," etc. This is the level of the supernal youth of Atzilus (as is explained in [the Zohar,] Parshas Vayeshev, folio 182b.

> Therefore Yosef is called a youth precisely when he is with the sons of the handmaids: he is the supernal youth of Atzilus, the one who brings the flow down to the lowest levels. The Zohar on Vayeshev (182b) explains that Yosef, the Tzaddik, never parts from Malchus, so that as she is called by his name he is called by hers, na'ar, and that he stays among the sons of the handmaids to renew them and gladden them with his joy.

וענין בחי' נער זה היינו ע"ד כרוב אחד מקצה מזה[51] הוא קצה אא"ס [אור אין סוף] שבז"א ונק' כרוב ואנפי זוטרי[52] שזהו בחינת נער והיינו כשנתצמצם השפע בבחי' נה"י [נצח הוד יסוד] דז"א להתלבש אח"כ במל').

And the matter of this level of youth is along the lines of "one cherub (keruv) at the end on this side": this is the end of the Infinite Light (Or Ein Sof) that is in Z'eir Anpin (the emotive attributes), and it is called keruv and "a small face" (anpei zutrei), which is the level of youth. That is, when the flow is contracted into the level of Netzach, Hod and Yesod of Z'eir Anpin, to be enclothed afterward in Malchus.)

> This youth resembles the cherub set at one end of the Ark cover (Exodus 25:19); the Talmud explains keruv as ke-ravya, "like a child," a "small face" (Chagigah 13b). It is the outer end of the Infinite Light within Z'eir Anpin, when its flow is contracted into Netzach, Hod and Yesod, the lowest Sefiros of Z'eir Anpin, in order to be enclothed afterward in Malchus.

ויש בחי' נער ב' ויהושע בן נון נער[53] פני יהושע כפני לבנה[54] חנוך לנער[55] ע"פ דרכו הוא מט"ט [מטטרון] בעולם הבריאה ויצירה כו'

And there is a second level of youth: "and Yehoshua son of Nun, a youth"; "the face of Yehoshua is like the face of the moon"; "Train (chanoch) a youth according to his way": this is Metatron, in the World of Beriah and Yetzirah, etc.

> The second youth is Yehoshua, Moshe's attendant, called a youth (Exodus 33:11), whose face, the Talmud says, was like the face of the moon (Bava Basra 75a). "Train (chanoch) a youth according to his way" (Proverbs 22:6) points to Chanoch, who "walked with G-d" and was taken up (Genesis 5:24) and, according to the Targum Yonasan there, was named Metatron, the angel called "youth"; Metatron stands in the worlds of Beriah and Yetzirah, below Atzilus.

ועמ"ש מזה בד"ה בכ"ה בכסלו, שכ"ז [שכל זה] יהיה בבחי' גילוי לע"ל [לעתיד לבוא] בחי' חתנים ובחי' נערים הנ"ל

And see what is written on this in the discourse beginning "On the twenty-fifth of Kislev." All this will be in a state of revelation in the Time to Come: the level of grooms and the level of youths mentioned above.

> The Alter Rebbe refers to his Chanukah discourse in Torah Ohr, which reads "Train (chanoch) a youth" together with "I was a youth (na'ar)," said by the Prince of the World, and teaches that the life-force spread through all the worlds is at the level of na'ar, as in "and he was a youth with the sons of Bilhah." The blessing's prayer is that both levels, the grooms and the youths, be revealed in the Time to Come.

והיינו ע"י בחי' השמחה גילוי הש"ע [(370) הש"ע] נהורין[56] יאר ה' פניו אליך[57] כו' וארוכתך מהרה[58] כו' בבחי' צמיחה כו'.

That is, through the level of joy, the revelation of the 370 lights: "May Havayah make His face shine upon you," etc., "and your healing speedily," etc., in the mode of sprouting, etc.

> That revelation comes through joy, which reveals the 370 lights spoken of in the Zohar; in Likkutei Torah, Nitzavim, the Alter Rebbe reads yesha, "salvation," as these 370 (ש"ע) lights with a yud for the future, lights far above the chain of descending worlds. Hence the priestly blessing, "May Havayah make His face shine upon you" (Numbers 6:25), and Isaiah's "your healing shall speedily sprout" (Isaiah 58:8): a revelation that comes in the manner of something sprouting and growing.

וענין חתנים מחופתם ונערים ממשתה נגינתם חופתם הוא בחי' מקיף מבינה דהיינו בעבודת ה' ע"י התבוננות בגדולת א"ס ב"ה עצמו

And the matter of "grooms from their chuppah and youths from the feast of their song": "their chuppah" is the level of a makif (encompassing light) from Binah (understanding); that is, in the service of G-d, through contemplation of the greatness of the Infinite One (Ein Sof), blessed be He, Himself.

> Now the two halves of the phrase are contrasted. "Their chuppah," the canopy that surrounds the couple, is a makif, an encompassing light, from Binah; in a person's service of G-d it is contemplation of the greatness of the Infinite One Himself.

(ר"ל [רוצה לומר] שמההתבוננות עצמה נולדה ונמשכה האהבה וא"צ [ואין צריך / ואינו צריך] לנגינה ושירה לעורר ע"י התפעלות המדות, רק ע"י ההתבוננות עצמו יתפעל מאד. וא"כ מצהלות חתנים היינו השמחה וההתפעלות נמשך מהחופה והמקיף עצמו שהוא בחי' ההתבוננות

(That is to say, the love is born and drawn forth from the contemplation itself, and there is no need for melody and song to arouse the stirring of the emotive attributes (middos) through them; rather, through the contemplation itself he is greatly stirred. If so, "the jubilation of grooms" means that the joy and the stirring are drawn from the chuppah and the makif itself, which is the level of contemplation,

> The grooms' joy comes straight from contemplation: the love is born from the contemplation itself, without melody or song to stir the emotions. So "the jubilation of grooms" is joy drawn from the chuppah, the makif, which is contemplation itself.

שהבינה נק' מקיפים כמ"ש בביאור ע"פ וקבל היהודי [היהודים][59] ולקמן ע"פ והניף את העומר,[60] או י"ל [יש לומר] כשההתבוננות בגדולת א"ס ב"ה עצמו הסוכ"ע אז נק' התבוננות זו בחי' מקיף וכמ"ש ע"פ טוב לחסות,[61] וכשההתפעלות נמשך מזה זהו ענין מצהלות חתנים מחופתן).

for Binah is called makifim, as is written in the explanation on the verse "And the Jews accepted," and below on the verse "And he shall wave the omer." Or it may be said: when the contemplation is in the greatness of the Infinite One, blessed be He, Himself, the light that encompasses all worlds (sovev kol almin), then this contemplation is called the level of makif, as is explained on the verse "It is better to take refuge," and when the stirring is drawn from this, that is the meaning of "the jubilation of grooms from their chuppah.")

> Binah is called makifim, "encompassing lights": the Torah Ohr explanation of "And the Jews accepted" (Esther 9:23) speaks of refining the emotions through "the makifim of Imma," that is, of Binah, and the Likkutei Torah discourse on waving the omer (Leviticus 23:11) of drawing those makifim down. A second way: when one contemplates the Infinite One Himself, who transcends and encompasses all worlds, the contemplation itself is a makif, as explained on "It is better to take refuge in Havayah" (Psalms 118:8), where taking refuge is sheltering in an encompassing shade.

והוא בחי' שמחה גילוי פנימית אם הבנים שמחה[62] גילוי הש"ע [הש"ע (370)] נהורין שלמעלה מהשתלשלות או שע"ה נהורין.

And this is the level of joy, the revelation of the inner dimension of "the mother of the children" [who is] "joyful." Joy is the revelation of the 370 lights that are above the chain of descending worlds (hishtalshelus), or the 375 lights.

> Such joy is the revelation of the inner dimension of Binah, "the mother of the children," who is "joyful" (Psalms 113:9). Joy reveals the 370 lights that are above the chain of descending worlds, or, counted another way, 375.

וזהו וישם לך שלום[63] שלום בגימטריא שע"ו שהם שע"ה עם הכולל והוא הגורם להיות בחי' החתנים להיות בחי' יעקב יבקע כו'.

And this is "and grant you peace (shalom)": shalom is numerically 376, which is 375 with the kolel; and this is what causes the level of the grooms to be the level of "Yaakov, yevaka," etc.

> The priestly blessing ends "and grant you peace (shalom)" (Numbers 6:26): the letters of שלום add up to 376, which is 375 plus one for the word itself (the kolel). This revelation is what makes the grooms "Yaakov," the light that breaks through every partition.

וזהו קול מצהלות חתנים מחופתן שמצהלות חתנים נעשה מחופתן עצמן דהיינו מבחי' גילוי סכ"ע [סובב כל עלמין] עצמו

And this is "the voice of the jubilation of grooms from their chuppah": the jubilation of the grooms comes about from their chuppah itself, that is, from the level of the revelation of the light that encompasses all worlds itself

> So "the jubilation of grooms from their chuppah" means that their rejoicing comes from the chuppah itself, the revealed light that encompasses all worlds.

(ועמ"ש בד"ה לסוסתי[64] בענין כחתן יוצא מחופתו[65] ובד"ה משמח חתן) ובעבודת ה' מבחי' ההתבוננות עצמו.

(and see what is written in the discourse beginning "To a mare," on the matter of "like a groom coming out of his chuppah," and in the discourse beginning "Who gladdens the groom"); and in the service of G-d, from the level of the contemplation itself.

> The parenthesis refers to the discourse on "To a mare" (Song of Songs 1:9), which explains "like a groom coming out of his chuppah" (Psalms 19:6), and to the discourse "Who gladdens the groom." In a person's service of G-d, the grooms' joy comes from contemplation itself.

אבל בעת שהם ב' בחי' נערים הנ"ל יוסף והוא נער ויהושע בן נון נער כו' ממשתה נגינתם

But when they are the two levels of youths mentioned above, Yosef, "and he was a youth," and "Yehoshua son of Nun, a youth," etc., [it is] "from the feast of their song."

> The youths, Yosef and Yehoshua, are different from the grooms: their joy is "from the feast of their song."

נגינה הוא בחי' שירה שהיו הלוים משוררים לעורר את האהבה והיינו כשהאהבה נמשכה ונתלבשה למטה צריך לעוררה בבחי' שירה,

Melody (neginah) is the level of song (shirah), which the Levites would sing in order to arouse the love. That is, when the love has been drawn down and enclothed below, it needs to be aroused through the level of song

> Song (shirah) is what the Levites sang in the Temple to arouse love. When love has descended and become enclothed in lower levels, it has to be awakened by song.

(כענין מ"ש פ' בשלח דמ"ה ע"א לענ נבואה זיני תושבחן[66] הוו קמייהו דנביאי למישרי עלייהו רוח נבואה וכו' כנגן המנגן[67,68] וכו' בר ממשה וכו' ע"ש ועיין בפ' ויחי דר"ו ב'.

(like what is written in [the Zohar,] Parshas Beshalach, folio 45a, regarding prophecy: "Kinds of praises were [played] before the prophets, so that the spirit of prophecy would rest upon them," etc., "as the musician played," etc., "except for Moshe," etc. See there; and see Parshas Vayechi, folio 216b.

> The Zohar (Beshalach, 45a) says that music was played before the prophets so that the spirit of prophecy would rest on them, as Elisha asked for a musician, "and as the musician played" the hand of Havayah came upon him (II Kings 3:15); Moshe alone needed none. The Zohar on Vayechi (216b) adds that the Shechinah does not rest amid sadness, which is why the musician was called.

ומזה נלמוד ונשכיל ג"כ בעבודת ה' לענין גילוי אור האהבה והיראה בלב האדם שיש מי שצריך לשיר וקול המעורר הכוונה שע"ז דוקא תתעורר גילוי האהוי"ר [האהבה ויראה], ויש מי ששכלו ומדותיו גדולים יותר וא"צ [ואין צריך / ואינו צריך] כלל לזה אלא שע"י ההתבוננות במוחו תתעורר האהוי"ר [האהבה ויראה] בלבו.

From this we shall learn and understand also in the service of G-d, regarding the revelation of the light of love and awe in a person's heart: there is one who needs song and a voice that arouses the kavanah (inner intent), so that specifically through this the revelation of love and awe will be aroused; and there is one whose intellect and emotive attributes are greater, and he has no need of this at all, but rather, through the contemplation in his mind, love and awe will be aroused in his heart.

> The same holds in serving G-d. Some people need song and a melody that stirs the heart's kavanah before love and awe can be revealed in them, while others, whose intellect and emotions are greater, need none of this: contemplation in the mind is enough to awaken love and awe in the heart.

וזהו ג"כ ענין יבל הוא היה אבי יושב אהל[69] כו' ושם אחיו יובל הוא היה אבי כל תופש כנור[70] כו',

And this is also the matter of "Yaval: he was the father of those who dwell in a tent," etc., "and his brother's name was Yuval: he was the father of all who handle the lyre," etc.

> The two brothers of Genesis 4:20–21 stand for the two types: Yaval, father of those who dwell in a tent, and Yuval, father of those who play the lyre.

כי יושב אהל זהו בחי' לשמש שם אהל בהם[71] והוא כחתן יוצא מחופתו שמצהלות חתנים הוא מחופתן מהאהל והמקיף עצמו וא"צ [ואין צריך / ואינו צריך] לכנור ושיר ומנגן כו'

For "dwelling in a tent" is the level of "For the sun He has set a tent in them, and it is like a groom coming out of his chuppah": the jubilation of the grooms is from their chuppah, from the tent and the makif itself, and there is no need for lyre and song and musician, etc.

> Yaval, the tent-dweller, is the groom: the sun's "tent" in Psalms 19, from which it goes out "like a groom from his chuppah." His joy comes from the tent, the encompassing light itself, with no need for lyre, song or musician.

אבל בחי' יובל הוא למטה מזה דהיינו כשא"א להיות התפעלות המדות כ"א ע"י נגינה ושיר כו' וכענין החילוק בין כהנים ללוים שלוים היו בשיר וכהנים בחשאי ברעותא דלבא כו' שהוא בחי' פנימית הלב.

But the level of Yuval is lower than this: that is, when it is impossible for there to be a stirring of the emotive attributes except through melody and song, etc. And this is like the difference between the kohanim and the Levites: the Levites were [engaged] in song, and the kohanim in silence, "with the desire of the heart," etc., which is the level of the inner dimension (pnimiyus) of the heart.

> Yuval, the lyre-player, is the lower level, whose emotions can be stirred only through music. The same difference divides the Levites, who served with song, from the kohanim, who served in silence "with the desire of the heart," the inner dimension of the heart.

ועמ"ש בפ' שמות בד"ה קול דודי[72] שבחי' הראשונה נק' באר שבע כו' והיינו בהיות חו"ב [חכמה ובינה] בגדולת ה' בהתרחבות גדול במוחו ומחשבתו וע"כ יכול הוא לעורר מדת האהוי"ר [האהבה ויראה] בהתגלות לבו ע"י עסק המחשבה בלבד אבל מי שמוחו קטן כו' ע"ש.

And see what is written in Parshas Shemos, in the discourse beginning "The voice of my beloved," that the first level is called Be'er Sheva, etc.: that is, when [one's] Chochmah and Binah in the greatness of G-d are with great breadth in his mind and thought, and therefore he can arouse the attribute of love and awe, revealed in his heart, through the occupation of thought alone; but one whose mind is small, etc. See there.

> The Torah Ohr discourse on "The voice of my beloved" explains that one whose Chochmah and Binah, contemplating G-d's greatness, are broad and expansive, the level called Be'er Sheva, can arouse love and awe openly in his heart by thought alone. But one whose mind is too small must cry out to G-d in prayer, "for the voice arouses the kavanah": this is Yaakov's going from Be'er Sheva to Charan, the constricted "throat."

ולכן א"ש [אתי שפיר] דבחי' נערים שזהו בחי' קטנות צ"ל ממשתה נגינתם דייקא. ועוד יובן זה דהנה בפ' וישב דקפ"ב ע"ב כ' [כתב] ה"נ [הכי נמי] אתקרי איהו בשמא דילה דכתיב והוא נער[73] כו'

Therefore it is well understood that the level of youths, which is the level of smallness (katnus), must be "from the feast of their song" specifically. This will be further understood: in [the Zohar,] Parshas Vayeshev, folio 182b, it is written, "So too he is called by her name, as it is written, 'and he was a youth,'" etc.

> That is why the youths, the level of katnus (smallness), must have "the feast of their song." A further proof comes from the Zohar on Vayeshev, which says of Yosef, "so too he is called by her name": he is called na'ar after Malchus.

הרי מובן דעיקר בחי' קריאת שם נער בצדיק עליון דאצילות הוא ע"ש [על שם] המל' שנק' כן וכמ"ש במק"מ [במקדש מלך] שם שהמלכות לפעמים נק' נער ולפעמים נק' נערה ולכך גם ז"א נק' נער כשמה כו'.

Thus it is understood that the main reason the supernal Tzaddik of Atzilus is called by the name "youth" (na'ar) is on account of Malchus, which is called so, as the Mikdash Melech writes there, that Malchus is sometimes called na'ar and sometimes na'arah; and therefore Z'eir Anpin too is called na'ar, by her name, etc.

> The supernal Tzaddik of Atzilus, Yesod, is called na'ar mainly because of Malchus, which bears that name. The Mikdash Melech explains that Malchus is sometimes called na'ar and sometimes na'arah, and Z'eir Anpin is called na'ar after her.

ופי' וענין שהמל' נק' נער בלא ה' מבואר בפ' בא דל"ח ע"ב דכל זמן דלא קבילת דכר אקרי נער[74] כו'

And the meaning and matter of Malchus being called na'ar, without a hei, is explained in [the Zohar,] Parshas Bo, folio 38b: "As long as she has not received the male, she is called na'ar," etc.

> The Torah sometimes writes na'arah ("girl") without its final hei, as na'ar (as in Deuteronomy 22:23). The Zohar (Bo, 38b) explains that as long as she has not received from the male she is called na'ar, and once she has received she is called na'arah; so the missing hei marks a state of not yet receiving.

ונתבאר הפי' ע"ז בעבודת ה' לקמן בשיר השירים ע"פ לריח שמניך[75] דפי' עד לא קבילת היינו שעדיין לא זרח אלקות בתוך הלב ולבו אטום כבתולה כו'.

And the explanation of this in the service of G-d is given below in Shir HaShirim, on the verse "For the fragrance of your oils": "before she has received" means that G-dliness has not yet shone within the heart, and his heart is sealed like a virgin, etc.

> The Alter Rebbe's discourse on "For the fragrance of your oils" (Song of Songs 1:3) applies this to a person: "before she has received" means that G-dliness has not yet shone within the heart, which remains sealed like a virgin's. There the missing hei stands for the five Gevuros (hei is five) that the groom gives the bride.

ובמ"א נתבאר שזהו אף שנמשך ונתפשט ההתבוננות בלב אבל הוא בחיצוני' הלב ולא נקלט בפנימית הלב ונק' אירוסין לבד וכה"ג [וכהאי גוונא] נתבאר לקמן בפ' מטות ע"פ ואשה כי תדור[76] בפי' וענין בנעוריה בית אביה כו' וזהו ענין חסד נעוריך וכו' ע"ש.

And elsewhere it is explained that this is so even though the contemplation has been drawn down and spread into the heart; yet it is in the outer dimension (chitzoniyus) of the heart and has not been absorbed into the inner dimension of the heart, and it is called betrothal (erusin) alone. Something similar is explained below in Parshas Matos, on the verse "And if a woman makes a vow," in the meaning and matter of "in her youth, in her father's house," etc.; and this is the matter of "the kindness of your youth," etc. See there.

> Elsewhere the Alter Rebbe adds that the heart can remain "sealed" even when contemplation has already spread into it, for it may reach only the heart's outer dimension and not be absorbed within, like betrothal (erusin) without the full marriage. Likkutei Torah, Matos, makes a similar point on the vow of a young woman "in her youth, in her father's house" (Numbers 30): it is the first love, "before she has received the male," the "kindness of your youth" of Jeremiah 2:2.

גם הנה גבי חסד נעוריך כתיב לכתך אחרי במדבר[77] ופי' לכתך אחרי זהו בחי' אתכפיא אבל עדיין אינו בבחי' לאהפכא חשוכא לנהורא שיהיה גילוי פנימית נקודת הלב כמש"ל [כמה שכתוב לעיל] באריכות ע"פ זכור את אשר עשה לך עמלק[78] כו'.

Also, regarding "the kindness of your youth," it is written, "your going after Me in the wilderness"; and the meaning of "your going after Me" is the level of subjugation (iskafya), but it is not yet at the level of turning darkness into light, so that there would be a revelation of the inner dimension of the point of the heart, as is explained above at length on the verse "Remember what Amalek did to you," etc.

> Jeremiah's verse goes on, "your going after Me in the wilderness": following G-d through a wilderness is iskafya, subduing one's nature, but not yet transforming darkness into light so that the inner point of the heart is revealed; in Likkutei Torah, Matos, acharai, "after Me," is read as achorayim, "the back," service still from behind. The Torah Ohr discourse on "Remember what Amalek did to you" (Deuteronomy 25:17) explains this at length.

ולכן מכ"ז [מכל זה] יובן דבבחי' ומדרגת זו שנק' נערים צריך ליגיעה רבה ועצות לעורר האהבה וזהו ענין ונערים ממשתה נגינתם שהקול והנעימה מעורר הכוונה משא"כ גבי חתנים א"צ [אין צריך / אינו צריך] לזה כי פנימית הלב מתאחדת עם המוח בבחי' תרין ריעין דלא מתפרשין).[79]

Therefore, from all this it is understood that at this level and rung, which is called "youths," great toil and counsels are needed to arouse the love. And this is the matter of "and youths from the feast of their song": the voice and the melody arouse the kavanah. Whereas with grooms there is no need for this, for the inner dimension of the heart is united with the mind, in the manner of "two companions who never part.")

> So at the level of "youths" one needs great toil and practical counsel to arouse love, and song and melody stir the heart's kavanah. The grooms need none of this, for the inner heart is already united with the mind, like the Zohar's "two companions who never part."

ושירה היא על היין[80] נכנס יין יצא סוד[81] מהעלם לגילוי וזהו ממשתה נגינתם נגינה ומשתה יין

And song is [said] over wine: "wine enters, the secret comes out," from concealment to revelation. And this is "from the feast of their song": song, and a feast of wine.

> Song is said over wine (Berachos 35a), and "wine enters, the secret comes out" (Eruvin 65a), for yayin (יין, wine) and sod (סוד, secret) both have the numerical value seventy: wine brings what is hidden into the open. So the youths' joy, "from the feast (mishteh, drinking) of their song," is song and wine together.

אבל החתנים הם למעלה מבחי' יין אלא מחופתם עצמם וזהו אכלו רעים[82] לעילא שתו ושכרו דודים לתתא כי לתתא בבחי' דודים צ"ל שתו ושכרו משא"כ למעלה בבחי' רעים כו'

But the grooms are above the level of wine; rather, [it is] from their chuppah itself. And this is "'Eat, companions': above; 'drink and be drunk, beloved ones': below." For below, at the level of "beloved ones," there must be "drink and be drunk," whereas above, at the level of "companions," etc.

The grooms are above wine: their joy comes from the chuppah itself. The Zohar reads "Eat, companions; drink and be drunk, beloved ones" (Song of Songs 5:1) as two levels: the companions above, who are always united, only eat, while the beloved ones below, who long for each other and are together only at times, need drink.

(ועמ"ש סד"ה באתי לגני בענין רעים ודודים ומ"ש בד"ה לבבתני[83] מענין בחי' אחותי ובחי' כלה ובמ"א נת' [נתבאר] דשבת הוא בחי' אכלו רעים ויו"ט [ויום טוב] הוא בחי' שתו ושכרו דודים):

(And see what is written at the end of the discourse beginning "I have come into my garden," on the matter of companions and beloved ones, and what is written in the discourse beginning "You have captured my heart," on the level of "my sister" and the level of "bride." And elsewhere it is explained that Shabbos is the level of "Eat, companions," and Yom Tov is the level of "drink and be drunk, beloved ones.")

The reader is sent to the end of the discourse "I have come into my garden" and to the discourse "You have captured my heart," both in Likkutei Torah on the Song of Songs; the latter explains "my sister" as the love hidden in every soul by nature, "the two companions," and "bride" as the fiery love born of contemplation. Elsewhere it is explained that Shabbos is the level of "Eat, companions," and Yom Tov the level of "drink and be drunk, beloved ones."

SECTION 4 · ¶5–9

Youths above elders

5 ג ואחר כ"ז יובן פי' והיה אור הלבנה כו', דהנה איתא נערים פני זקנים ילבינו,[84] [כל זה]

3. After all this, the meaning of "And the light of the moon (levanah) shall be," etc., will be understood. For it is stated, "Youths will whiten (yalbinu) the faces of elders."

The third section returns to the opening verse about the moon (levanah). The key is a saying of the Mishnah about the generation before Mashiach's coming, "Youths will whiten (yalbinu) the faces of elders" (Sotah 9:15), whose plain sense is the young shaming the old; yalbinu, "whiten," shares its root (lavan, white) with levanah, the moon. The Alter Rebbe will read it as the youths rising above the elders, and later identifies the two youths with the sun and the moon of Isaiah's verse.

כי הנה זקנים הוא כמארז"ל [כמאמר רבותינו זכרונם לברכה] איזהו זקן שקנה חכמה,[85] קנין הוא המשכה מהעלם אל הגילוי ומקור המשכת חו"ב [חכמה ובינה] הוא מדיקנא דא"א

For "elders" is as our Sages, of blessed memory, said: "Who is an elder (zaken)? One who has acquired (kanah) wisdom." Acquisition is a drawing-forth from concealment into revelation; and the source of the drawing-forth of Chochmah and Binah is from the beard (dikna) of Arich Anpin:

> The Talmud says that an "elder" (zaken) is only one who has acquired (kanah) wisdom (Kiddushin 32b). To acquire is to draw something out of concealment into revelation, and the source from which Chochmah and Binah are drawn is the "beard" (dikna) of Arich Anpin (the "long face," the outer dimension of Keser), whose thirteen tikkunim are channels through which the light above intellect flows down.

אבא יונק ממזל השמיני ואימא ממזל הי"ג[86] וזהו זקן שקנה חכמה שקנין והתהוות החכמה נמשך מבחי' דיקנא.

Abba draws from the eighth mazal, and Imma from the thirteenth mazal. And this is "an elder: one who has acquired wisdom," for the acquisition and coming-into-being of wisdom are drawn from the level of the beard.

> The Arizal teaches that of the thirteen tikkunim of the beard, the eighth ("who keeps kindness") and the thirteenth ("and who cleanses") are each called mazal, from "flowing," and that Abba (Chochmah) draws from the eighth and Imma (Binah) from the thirteenth. In Hebrew the elder (zaken) and the beard (zakan) are one word, so "an elder who has acquired wisdom" means that wisdom itself comes into being from the beard.

6 וזהו והחכמה מאין תמצא[87] מבחי' שאין ערוך שהוא רק בחי' שערות וכמ"ש בד"ה ועשית בגדי קדש[88] כו'.

And this is "And wisdom, from where (me'ayin) shall it be found?": from a level that has no (ein) comparison [to it], which is only the level of hairs, as is explained in the discourse beginning "And you shall make holy garments," etc.

> Job asks, "And wisdom, from where (me'ayin) shall it be found?" (Job 28:12), and the Alter Rebbe reads me'ayin as "from ayin, nothing": wisdom comes from a level that has no (ein) comparison to it, which relative to its source is only "hairs," a thin outgrowth. He refers to his discourse on "And you shall make holy garments" (Exodus 28:2).

וגם שערות אלו הן הן הלכות התורה ושער רישיה כעמר נקא[89] וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] במ"ת [במתן תורה] נדמה להם כזקן[90] כו'

And these hairs are also the very laws (halachos) of the Torah: "and the hair of His head like pure wool"; and as our Sages, of blessed memory, said, at the Giving of the Torah He appeared to them as an elder, etc.

These hairs are the laws (halachos) of the Torah, as in Daniel's vision of the Ancient of Days, "the hair of His head like pure wool" (Daniel 7:9). So too the Sages said (Rashi on Exodus 20:2, from the Mechilta, as the Kehot note shows) that at the Giving of the Torah G-d appeared to Israel as an elder.

והנה השערות והדיקנא שרשה ממו"ס [ממוחא סתימאה] אכן נמשכה רק מבחי' ז"ת [ז' תחתונות] דמו"ס [דמוחא סתימאה]

Now, the hairs and the beard have their root in Mocha Stima'ah (the hidden brain); however, they are drawn only from the level of the seven lower [Sefiros] of Mocha Stima'ah.

The hairs and the beard are rooted in Mocha Stima'ah, the "hidden brain" of Arich Anpin, but they draw only from its seven lower Sefiros, not from its intellect.

עד"מ השערות באדם הן רק בחי' צומח, וצומח הן בחי' ז"ת [ז' תחתונות] שהם המדות כו' ולכן זקנה ושיבה הוא בן ע' [שבעים] שנה שהם ז' מדות הכלולים כל אחד מעשרה.

By way of analogy, the hairs in a person are only the level of the vegetative, and the vegetative is the level of the seven lower [Sefiros], which are the emotive attributes (middos), etc. Therefore "old age and gray hair" is at seventy years: these are the seven attributes, each one comprising ten.

As an analogy, hair in a person is like plant life, growing without feeling, and the vegetative level corresponds to the seven lower Sefiros, the emotive attributes. That is why old age is reckoned at seventy: seven attributes, each made up of ten.

7 והנה הנערים הם למטה הרבה מבחי' ומדרגת זקן כמובן ע"פ הנ"ל. אך לע"ל [לעתיד לבוא] שיהיה עליות העולמות ע"ז אמר נערים פני זקנים ילבינו שגם בחי' הנערים יתעלו כ"כ [כל כך] עד שיהיו למעלה מבחי' זקן שקנה חכמה

Now, the youths are far below the level and rung of an elder, as is understood from what was said above. But in the Time to Come, when there will be the ascents of the worlds, of this it is said, "Youths will whiten the faces of elders": even the level of the youths will be elevated so much that they will be above the level of "an elder: one who has acquired wisdom."

Normally the youths are far below the elders, whose wisdom is "acquired." But in the Time to Come all the worlds will rise, and then the youths will rise so high that they will "whiten," stand above, the elders who acquired wisdom.

(ועד"ז אפשר לומר משי"ש [מה שכתוב שם] בת קמה באמה[91] הוא כמ"ש במ"א ע"פ רני ושמחי בת[92] כו' שיש ג' מדרגות לא זז מחבבה עד שקראה בתי ואח"כ אחותי ואח"כ אמי כו'

(Along these lines one can explain what is written there, "a daughter rises up to her mother": it is as is explained elsewhere on the verse "Sing and rejoice, O daughter," etc., that there are three levels: "He did not cease to cherish her until He called her 'My daughter,'" and afterward "My sister," and afterward "My mother," etc.

The same Mishnah goes on, quoting Micah 7:6, "a daughter rises up against her mother," a sign of strife; the Alter Rebbe reads it as the daughter rising up to her mother's level. The Torah Ohr discourse on "Sing and rejoice, O daughter of Zion" explains the Midrash that G-d first called Knesses Yisrael "My daughter," then "My sister," and finally "My mother," three ascending levels.

ולעתיד כתיב רני ושמחי בת שבחי' בת תתעלה ביתר שאת ולהיות אחעט"ב [אשת חיל עטרת בעלה] וזהו בת קמה באמה והיינו ג"כ ענין וכלה בחמותה וע"ד מ"ש בפ' שלח דקע"א ע"פ והיה ביום ההוא יצאו מים חיים מירושלים חצים אל הים הקדמוני).[93,94]

And of the future it is written, "Sing and rejoice, O daughter": the level of "daughter" will be elevated with surpassing loftiness and will become "a woman of valor, the crown of her husband." And this is "a daughter rises up to her mother," and this is also the matter of "and a daughter-in-law to her mother-in-law." And it is along the lines of what is written in [the Zohar,] Parshas Shelach, folio 171, on the verse "And it shall be on that day that living waters shall go out from Jerusalem, half of them to the eastern sea.")

In the future Zechariah's call "Sing and rejoice, O daughter" (Zechariah 2:14) will be fulfilled: the "daughter," Malchus, will rise beyond her place and become "a woman of valor, the crown of her husband" (Proverbs 12:4). So the daughter rising to her mother, and the daughter-in-law to her mother-in-law, describe the lower rising to the level of the higher, as the Zohar (Shelach, 171a) asks how living waters from Jerusalem can flow up to the "eastern," literally the "former," sea, the source of all the waters.

והענין כמ"ש (בישעיה סי' ס"ה כ') הנער בן מאה שנה ימות[95] פי' שבחי' הנער יתעלה כ"כ [כל כך] עד שיהיה בן מאה שנה שהוא למעלה מבחי' ומדרגת זקנה ושיבה[96] דעכשיו שהוא בן ע' [שבעים] שנה דהיינו ז"ת [ז' תחתונות] דכתר,

The explanation is as it is written (in Isaiah, chapter 65, [verse] 20), "The youth shall die a hundred years old": that is, the level of the youth will be elevated so much that he will be a hundred years old, which is above the level and rung of the present "old age and gray hair," which is at seventy years, namely the seven lower [Sefiros] of Keser.

> Isaiah's prophecy, "The youth shall die a hundred years old" (Isaiah 65:20), means in its plain sense that lives will be so long that one who dies at a hundred will be thought young; here it means that the youth will rise to the level of "a hundred." The Mishnah sets the gray hair of old age at seventy (Avos 5:21), corresponding to the seven lower Sefiros of Keser, so "a hundred" is higher still.

אבל בן מאה שנה היינו גם ג"ר [ג' ראשונות] דכתר עם ז"ת [ז' תחתונות] שהם ע"ס [עשר ספירות] דכתר הכלולים מעשר

But "a hundred years old" means also the first three [Sefiros] of Keser together with the seven lower ones, which are the Ten Sefiros of Keser, [each] comprising ten.

> A hundred includes the first three Sefiros of Keser together with the seven lower ones: all ten Sefiros of Keser, each comprising ten.

וכמ"ש בפ' חיי שרה דקכ"ג ע"א קב"ה [קודשא בריך הוא] דאתכליל מאתר עילאה סתימא דכל סתימא במאה ברזא דמאה ברכאן[97] כו' וא"כ יהיו אז בחי' נערים למעלה מבחי' זקן דעתה שהוא בחי' ז"ת [ז' תחתונות] דמו"ס [דמוחא סתימאה].

As is written in [the Zohar,] Parshas Chayei Sarah, folio 123a: "The Holy One, blessed be He, who is included from the supernal place, hidden of all hidden, in a hundred, in the secret of the hundred blessings," etc. If so, the level of the youths will then be above the level of the present elder, which is the level of the seven lower [Sefiros] of Mocha Stima'ah.

> The Zohar (Chayei Sarah, 123a), explaining the "hundred years" of Sarah's life, speaks of the Holy One, blessed be He, as included from the most hidden place in the number one hundred, "in the secret of the hundred blessings" said each day. So in the future the youths will stand above today's elder, whose level is only the seven lower Sefiros of Mocha Stima'ah.

8 ועיין פע"ח [פרי עץ חיים] שער חג השבועות פ"א מש"ש [מה שכתוב שם] בפי' משנה זו בן ה' שנים כו' עד בן ע' [שבעים] שנה כו' הוא כשעולה הז"א בדיקנא דא"א כו'

And see Pri Etz Chaim, Shaar Chag HaShavuos, chapter 1, what is written there in explanation of this mishnah, "Five years old," etc., up to "seventy years old," etc.: it is when Z'eir Anpin (the emotive attributes) rises into the beard of Arich Anpin, etc.

> The Arizal in Pri Etz Chaim (his teachings on the prayers and festivals; Gate of Shavuos, chapter 1) explains the mishnah "At five years old for Scripture ... at seventy for gray hair" (Avos 5:21) as stages in the growth of Z'eir Anpin: "seventy," the white-bearded elder, is when Z'eir Anpin rises to the white beard of Arich Anpin.

וא"כ מובן דבן מאה שנה הוא בחי' גבוה יותר הרבה והיינו כנ"ל ושם יהיה עליות ומדרגת בחי' הנער כו'.[98,99]

If so, it is understood that "a hundred years old" is a much higher level, and this is as mentioned above; and it is there that the ascents and the rung of the level of the youth will be, etc.

> "A hundred" is therefore far higher, and that is where the youth will rise in the future.

9 וזהו שאמרו קנה חכמה קנה בינה[100] ב"פ [ב' פעמים] קנה גימטריא יש,[101,102] והנה יש הוא חצי מתר"ך אורות דכתר

And this is what they said, "Acquire wisdom, acquire understanding": kneh (acquire) twice is numerically yesh [310]. Now, yesh is half of the 620 lights of Keser.

> Proverbs says, "Acquire wisdom, acquire understanding" (Proverbs 4:5). The word kneh (קנה, 155) twice equals 310, the value of yesh (יש), and 310 is half of 620, the value of keser (כתר); the Arizal says that Keser has 620 lights and gives half of them, yesh, to Abba and Imma.

ופי' חצי היינו כי הכתר שבכל ספירה נחשב הוא לבדו נגד כל הט"ס [הט' ספירות] שבהספירה ע"ד רגלי החיות כנגד כולן[103] כו'

The meaning of "half" is that the Keser in each Sefirah is reckoned, by itself, as equal to all the nine Sefiros of that Sefirah, along the lines of "the feet of the chayos are equal to all of them," etc.

> Why half? Because the Keser within any Sefirah counts as much as the nine Sefiros below it together, just as the Talmud says that "the feet of the chayos" equal all the measures listed before them (Chagigah 13a).

וכן גם בכתר עצמו שכלול מע"ס [מעשר ספירות] הנה הט"ס [הטי ספירות] שבו מחכמה עד המל' נחשבים למחצה, והכתר שבכתר הוא לבדו כנגד כולן

So too in Keser itself, which comprises Ten Sefiros: its nine Sefiros, from Chochmah to Malchus, are reckoned as one half, and the Keser of Keser by itself is equal to all of them.

> So it is within Keser itself: its nine lower Sefiros, from Chochmah to Malchus, make up one half of its 620 lights, and the Keser of Keser alone makes up the other half.

ולכן אמר דשרש חו"ב [חכמה ובינה] נק' קנה חכמה קנה בינה שהוא גימטריא יש והיינו חצי התחתון דכתר

Therefore he said that the root of Chochmah and Binah is called "acquire wisdom, acquire understanding," which is numerically yesh, namely the lower half of Keser.

> Therefore the root of Chochmah and Binah, "acquire wisdom, acquire understanding," whose value is yesh, is the lower half of Keser, the root of the elders.

אבל העלייה דלעי"ל [דלעתיד לבוא] שיתעלה הנער להיות בבחי' בן מאה דרי"ל [דרוצה לומר] לבחי' הכתר שבכתר כנ"ל א"כ יתעלה גם בבחי' חצי העליון דכתר שלמעלה מעלה מבחי' חצי התחתון שהוא שרש בחי' ומדרגת זקנים עתה.

But the ascent of the Time to Come, when the youth will be elevated to the level of "a hundred years old," meaning to the level of the Keser of Keser, as mentioned above: if so, he will be elevated also into the level of the upper half of Keser, which is far, far above the level of the lower half, which is the root of the level and rung of the elders now.

> In the future the youth will rise to "a hundred," the Keser of Keser, which is the upper half of Keser, far above the lower half that is the root of the elders today. That is how youths will surpass elders.

SECTION 5 · ¶10

The two halves of Keser

10 ופי' ב' חצאין אלו היינו כי הכתר הוא הממוצע בין המאציל לנאצלים[104] ויש בו ב' בחינות הבחי' התחתונה שבו הוא מה שהוא שרש וראש הנאצלים.

The meaning of these two halves is that Keser is the intermediary between the Emanator and the emanated beings, and it has two aspects. Its lower aspect is that it is the root and head of the emanated beings.

> Keser is the intermediary between the Infinite One, the Emanator, and the emanated Sefiros, and so it has two aspects; this is how the Arizal settled the Kabbalists' dispute whether Keser is counted among the Sefiros (Etz Chaim 42:1), as the Alter Rebbe recounts in Likkutei Torah, Bechukosai. Its lower aspect is that it is the root and head of all that is emanated.

והבחינה העליונה שבו היינו הארת אור א"ס בחי' תחתונה שבמאציל כו' וכמ"ש בביאור ע"פ שחורה אני ונאוה[105] ובד"ה יו"ט [יום טוב] של ר"ה [ראש השנה] שחל להיות בשבת.[106]

And its upper aspect is the radiance of the Infinite Light (Or Ein Sof), the lowest level within the Emanator, etc., as is written in the explanation on the verse "I am black, yet comely," and in the discourse beginning "When Yom Tov of Rosh HaShanah falls on Shabbos."

> Its upper aspect is a radiance of the Infinite Light itself, the lowest level of the Emanator. The Alter Rebbe refers to his explanation of "I am black, yet comely" (Song of Songs 1:5) and to his discourse on Rosh HaShanah that falls on Shabbos.

SECTION 6 · ¶11–12

Sun and moon

11 והיינו כי בחי' נער הוא בחי' יוסף שהוא יסוד ז"א יתעלה ביסוד דעתיק וגם למעלה יותר

That is: the level of youth is the level of Yosef, who is Yesod of Z'eir Anpin (the emotive attributes); it will be elevated into Yesod of Atik, and even higher.

> Now the youths are identified with the lights of Isaiah's verse. The youth is Yosef, Yesod of Z'eir Anpin, and in the future he will rise into Yesod of Atik, the upper half of Keser, and higher still.

וכמ"ש הנה ישכיל עבדי ירום ונשא וגבה מאד[107] אותיות אדם[108, 109] בחי' א"ק [אדם קדמון].

As it is written, "Behold, My servant shall prosper; he shall be exalted and lifted up and shall be very high (me'od)": me'od has the letters of adam, the level of Adam Kadmon.

> Isaiah's "My servant ... shall be exalted and lifted up and shall be very high (me'od)" (Isaiah 52:13) is read with the Arizal: me'od has the letters of adam, Adam Kadmon, the primordial level above all the worlds.

וזהו והיה אור הלבנה כאור החמה[110] כי חמה ולבנה הן בחי' ב' נערים הנ"ל כי יהושע בן נון נער[111] ופני יהושע כפני לבנה[112] ויוסף שהוא יסוד נק' ג"כ חמה וכמו שהחמה משפיע ללבנה כך יוסף הוא המשביר[113] כו'.

And this is "And the light of the moon shall be like the light of the sun," for the sun and the moon are the two levels of youths mentioned above: for "Yehoshua son of Nun, a youth," and "the face of Yehoshua is like the face of the moon"; and Yosef, who is Yesod, is also called the sun; and just as the sun bestows upon the moon, so Yosef "is the one who supplied [grain]" (hamashbir), etc.

> This is what "the light of the moon shall be like the light of the sun" means, for the sun and the moon are the two youths. Yehoshua the youth is the moon, for his face was like the face of the moon (Bava Basra 75a), and Yosef, Yesod, is the sun; as the sun gives light to the moon, so Yosef was "the one who supplied" grain to all the people of the land (Genesis 42:6).

12 ובפ' שמות ד"ג ע"ב שמש דא הוא ברית קדישא[114] כו', וגם נאמר והנה השמש והירח[115] כו' משתחוים לי

And in [the Zohar,] Parshas Shemos, folio 3b: "'Sun': this is the holy covenant," etc. And it is also said, "And behold, the sun and the moon," etc., "bowing down to me."

> The Zohar (Shemos, 3b), explaining "before the sun" (Numbers 25:4) through the verse "For Havayah, G-d, is a sun and a shield" (Psalms 84:12), identifies the "sun" with the holy covenant, the Sefirah of Yesod, which is Yosef. Yosef's dream, in which "the sun and the moon and eleven stars" bowed down to him (Genesis 37:9), is quoted to tie Yosef to the sun and the moon of Isaiah's verse.

ולעתיד תתעלה המל' שהיא בחי' לבנה שעכשיו לית לה מגרמה כלום רק שמקבלת מאור החמה

And in the future Malchus (sovereignty) will be elevated, the level of the moon, which now "has nothing of her own," only receiving from the light of the sun.

> In the future Malchus, the "moon," will rise. Now, in the Zohar's words, she "has nothing of her own" and only receives the sun's light; the Kehot note refers to Zohar II, 215a, where this is said of Yehoshua, whose face was like the moon: the moon has no light but the light of the sun that shines on it.

הנה לעתיד תתעלה להיות כאור החמה שיהיה לה אור עצמי כמו אור החמה

Indeed, in the future she will be elevated to be like the light of the sun, so that she will have a light of her own, like the light of the sun.

> In the future she will have a light of her own, like the sun's.

ואור החמה יסוד ז״א יתעלה ביסוד דעתיק ולמעלה יותר (ביסוד דא״ק [דאדם קדמון] כו׳) עד שיהיה שבעתים כאור שבעת הימים[116] פי׳ אור שבעת הימים היינו ג״ר [ג׳ ראשונות] דעתיק כמש״ל [כמה שכתוב לעיל]

And the light of the sun, Yesod of Z'eir Anpin (the emotive attributes), will be elevated into Yesod of Atik, and higher still (into Yesod of Adam Kadmon, etc.), until it will be "sevenfold, like the light of the seven days." "The light of the seven days" means the first three [Sefiros] of Atik, as was explained above;

> The sun itself, Yesod of Z'eir Anpin, will rise into Yesod of Atik and beyond, as far as Yesod of Adam Kadmon, until it becomes "sevenfold, like the light of the seven days," the first three Sefiros of Atik, as explained at the beginning of the maamar.

והוא יתעלה שבעתים כאור שבעת הימים וכנ״ל בפי׳ וגבה מאד

and it will be elevated "sevenfold, like the light of the seven days," as mentioned above in the explanation of "and shall be very high."

> This is the ascent described above in Isaiah's "and shall be very high (me'od)," me'od being adam, Adam Kadmon.

ובפי׳ והיה אור הלבנה כאור החמה יש ב׳ פירושים א׳ שאור הלבנה יהיה כמו אור החמה דעתה הב׳ שגם אור הלבנה יהיה כמו אור החמה דלעתיד שהוא שבעתים כאור שבעת הימים.

And in the meaning of "And the light of the moon shall be like the light of the sun" there are two explanations. One: that the light of the moon will be like the present light of the sun. The second: that the light of the moon too will be like the future light of the sun, which is "sevenfold, like the light of the seven days."

> Isaiah's words "the light of the moon shall be like the light of the sun" can be explained in two ways: either the moon will shine as the sun shines today, or, more boldly, the moon will shine like the sun of the future, which will itself be sevenfold, "like the light of the seven days."

(ועיין בפע״ח [בפרי עץ חיים] סוף שער הפורים במ״ש וז״ס [וזה סוד] צדיקים יושבים ועטרותיהם בראשיהם[117, 118] כו׳ וז״ש [וזהו שכתוב] והיה אור הלבנה כו׳ ויהיו שוין כו׳ וזה לימות המשיח כו׳ ע״ש):

(And see Pri Etz Chaim, at the end of Shaar HaPurim, what is written: "And this is the secret of 'the righteous sit with their crowns on their heads,'" etc., "and this is [the meaning of] what is written, 'And the light of the moon shall be,'" etc., "and they will be equal," etc., "and this is for the days of Mashiach," etc. See there.)

> The Arizal (Pri Etz Chaim, end of the gate on Purim) brings together the Sages' description of the future, "the righteous sit with their crowns on their heads" (Berachos 17a), and this verse: in the days of Mashiach the sun and the moon will be equal, as they were before the moon was diminished, and in the Time to Come the moon will rise even above the sun, a crown upon the heads of the righteous.

IN ONE'S AVODAH

There are two ways to bring love and awe into the heart. One whose mind is broad can arouse them through contemplation of G-d's greatness alone, as the grooms rejoice "from their chuppah"; one whose mind is "small" must use song, melody, counsel and much toil, as the youths rejoice "from the feast of their song," for his contemplation still reaches only the outer heart, at the stage of subduing the other side rather than transforming darkness into light. Both are paths of service, and in the future the "youths" will rise above the "elders."

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that now even the voice of the groom is not heard, and what will make both voices heard in the future?
2. What is the difference between joy "from the chuppah" and joy "from the feast of song," in the supernal worlds and in a person's service of G-d?
3. How do Yaval and Yuval, and the kohanim and the Levites, illustrate the two ways of arousing love?
4. Why is the elders' wisdom rooted only in the lower half of Keser, and how will the youths rise above them?
5. What are the two explanations of "the light of the moon shall be like the light of the sun," and how does each relate to the youths?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **והיה אור הלבנה**

According to the note, this maamar is from the year 5571 (1810-11), and another transcript of it, printed from the Tzemach Tzedek's handwritten manuscript, appears in Sefer HaMaamarim 5571.

KEHOT'S NOTE

משנת תקע"א — הנחה אחרת בסה"מ תקע"א נדפס מגוכתי"ק הצ"צ.

2 Isaiah's prophecy of the redemption: "And the light of the moon shall be like the light of the sun, and the light of the sun shall be sevenfold, like the light of the seven days, on the day that Havayah binds up the breach of His people." In the plain sense the future light will be seven times the sun's, like the great light of the first days of Creation; the whole maamar is built on this verse (context: Steinsaltz Tanakh).

Isaiah 30:26 ישעיהו ל:כ"ו

וְהָיָה אוֹר־הַלְּבָנָה כְּאוֹר הַחַמָּה וְאוֹר הַחַמָּה יִהְיֶה שִׁבְעָתַיִם כְּאוֹר שִׁבְעַת הַיָּמִים בְּיוֹם חֲבֹשׁ ה' אֶת־שֶׁבֶר עַמּוֹ וּמַחַץ מַכָּתוֹ יִרְפָּא׃

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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3 **כאור שברא הקב"ה בתחלה וגנזו בגן עדן**

At the end of chapter 18 the Midrash says that in this world the miracle of the Exodus happened at night, but in the future night will become day, and it quotes Isaiah 30:26, explaining "like the light of the seven days" as the light that the Holy One, blessed be He, created at the beginning and hid away in the Garden of Eden.

Shemot Rabbah 18:11 שמות רבה י"ח:י"א

ויסעו בני ישראל מרעמסס - רבי שמואל אומר: כיון שיצאו אפו הבצק שלשו, שנאמר: ויאפו את הבצק. ויהי מקץ שלשים וארבע מאות שנה וגו', משעה שנגזרה עליהן הגזירה, שהן לא עשו במצרים אלא מאתים ועשר שנה, וביום שירדו למצרים, בו ביום עלו, ובו ביום יצא יוסף מבית האסורין, לכך הלילה הזה שמחה לכל ישראל, שנאמר: ליל שמורים הוא לה'. בעולם הזה עשה להם נס בלילה, שהיה נס עובר, אבל לעתיד לבא, הלילה נעשה יום, שנאמר (ישעיה ל, כו): והיה אור הלבנה כאור החמה ואור החמה יהיה שבעתים וגו' כאור שברא ...

"The children of Israel journeyed from Rameses to Sukkot, approximately six hundred thousand men on foot, beside children" (Exodus 12:37). "The children of Israel journeyed from Rameses." Rabbi Shmuel says: Once they departed, they baked the dough that they kneaded, as it is stated: "They baked the dough" (Exodus 12:39). "It was at the end of four hundred and thirty years, it was on that very day that the entire host of the L-rd departed from the land of Egypt" (Exodus 12:41). "It was at the end of four hundred ...

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4 **הובא במק"מ ס"פ מצורע**

The note says that the Tzemach Tzedek, in Or HaTorah, raises a difficulty with this statement that the seven days of Creation are the seven lower Sefiros of Atik, and tells the reader to see there.

KEHOT'S NOTE

באוה"ת ויקרא-ב ע' תרלו מקשה ע"ז ע"ש.

PARAGRAPH 2

5 **ואור שבעת הימים . . ג"ר דעתיק**

The note says that this explanation, that "the light of the seven days" is the first three Sefiros of Atik, is quoted by the Tzemach Tzedek in Or HaTorah on Vayikra.

KEHOT'S NOTE

מובא באוה"ת ויקרא-א ע' ריז.

6 **בביאור ע"פ לבבתני**

The explanation (Biur) on "You have captured my heart" opens by teaching that the light created on the first day came through Chesed, whose source is Chochmah, and that Chochmah is called "light": as physical light lets a person see a thing, so wisdom lets one see and grasp it, while folly is darkness, as "the fool walks in darkness."

KEHOT'S NOTE

לקו"ת שה"ש ל, א.

7 **לבבתני**

The beloved (G-d, as the tradition reads the Song) says to his bride, Israel: "You have captured my heart, my sister, bride; you have captured my heart with one of your eyes." The opening words of the explanation to which the reader is referred.

Song of Songs 4:9 שיר השירים ד':ט'

לִבַּבְתִּנִי אֲחֹתִי כַּלָּה לִבַּבְתִּנִי בְאַחַת מֵעֵינַיִךְ בְּאַחַד עֲנָק מִצַּוְּרֹנָיְךְ׃

Thou hast ravished my heart, my sister, my bride; Thou hast ravished my heart with one of thine eyes, With one bead of thy necklace.

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8 **המתנשא מימות עולם**

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

KEHOT'S NOTE

ברכת יוצר.

PARAGRAPH 3

9 G-d warns Yehudah through Jeremiah that in the destruction He will silence in the cities of Yehudah and the streets of Jerusalem "the voice of joy and the voice of gladness, the voice of the groom and the voice of the bride," for the land will be a ruin. The wedding blessing prays that these voices be heard there again (context: Steinsaltz Tanakh).

Jeremiah 7:34 ירמיהו ז׳:ל״ד

וְהִשְׁבַּתִּי מֵעָרֵי יְהוּדָה וּמֵחֻצוֹת יְרוּשָׁלַם קוֹל שָׂשׂוֹן וְקוֹל שִׂמְחָה קוֹל חָתָן וְקוֹל כַּלָּה כִּי לְחָרְבָּה תִּהְיֶה הָאָרֶץ׃

Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride; for the land shall be desolate.

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10 **נאלמתי דומיה**

David, resolving to guard his tongue while the wicked are before him, says, "I was mute with silence; I held my peace, even from good," though his pain grew. The maamar hears in it the silence of the bride, Knesses Yisrael, in exile (context: Steinsaltz Tanakh).

Psalms 39:3 תהילים ל״ט:ג׳

נֶאֱלַמְתִּי דוּמִיָּה הֶחֱשֵׁיתִי מִטּוֹב וְכְאֵבִי נֶעְכָּר׃

I was dumb with silence; I held my peace, had no comfort; and my pain was held in check.

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KEHOT'S NOTE

תהלים לט, ג.

11 **וכרחל נאלמה**

Of G-d's suffering servant the prophet says that he bore his oppression without opening his mouth, "like a ewe (rachel) that is mute before her shearers." Here the ewe is Rachel, Malchus, the bride whose voice is silent in exile; the words "before her shearers" are left out (context: Steinsaltz Tanakh).

Isaiah 53:7 ישעיהו נ״ג:ז׳

נִגַּשׂ וְהוּא נַעֲנֶה וְלֹא יִפְתַּח־פִּיו כַּשֶּׂה לַטֶּבַח יוּבָל וּכְרָחֵל לִפְנֵי גֹזְזֶיהָ נֶאֱלָמָה וְלֹא יִפְתַּח פִּיו׃

He was oppressed, though he humbled himself And opened not his mouth; As a lamb that is led to the slaughter, And as a sheep that before her shearers is dumb; Yea, he opened not his mouth.

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KEHOT'S NOTE

ישע׳ נג, ז. תי׳ "לפני גוזזיי" חסר. [כן].

12 **ועיין בע״ח שמ״ט פ״ב**

Alongside the Arizal's words on the chashmal and the nogah that surrounds it, the note adds "see also" Sefer HaMaamarim 5654, p. 213.

KEHOT'S NOTE

ראה גם תרנ״ד ע׳ ריג.

13 **קול דממה דקה**

At Horeb G-d showed Eliyahu that He was not in the great wind, nor in the earthquake, nor in the fire; "and after the fire, a still, small voice." The Arizal applies the phrase to kelipas nogah, the fourth husk around the chashmal, and the Alter Rebbe hears in it the silencing of the divine speech (context: Steinsaltz Tanakh).

I Kings 19:12 מלכים א י״ט:י״ב

וְאַחַר הָרַעַשׁ אֵשׁ לֹא בָאֵשׁ ה׳ וְאַחַר הָאֵשׁ קוֹל דְּמָמָה דַקָּה׃

and after the earthquake a fire; but the L-RD was not in the fire; and after the fire a still small voice.

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KEHOT'S NOTE

מלכים-א יט, יב.

14 **החשמל סובבו הנוגה הקליפה הרביעית קול דממה דקה בחשאי**

The Arizal explains Ezekiel's chariot: within the three kelipos is the chashmal, and around it is nogah, the fourth kelipah, "a still, small voice, in silence," which is the secret of chash in chashmal, while mal within it is the chashmal's essence. The Alter Rebbe draws from this that nogah's concealment silences the supernal speech.

Sefer Etz Chaim 49:2 עץ חיים מ״ט:ב׳

... דמא ובתוכם הבשר עטרת הגיד והוא החשמל וע״ז החששמל סובב הנוגה הקלי׳ רביעית קול דממה דקה בחשאי וז״ס חי״ש חשמ״ל ובתוכו מ״ל שהוא עצמות של החשמ״ל והוא הבשר וזה החשמ״ל הוא חיות אש ממללות מילוי דאלקים דיודין גימטריא ש׳ דבשר והוא עץ הדעת טוב דאצילות כנזכר בתקונים דנ״ל ז׳ לכן הוא שם יאהדונה״י כי זהו שם החשמל כנזכר בהרבה מקומות אך בבי״ע עץ הדעת טו״ר ולא החשמ״ל עצמו אלא קלי׳ נגה הסובבת עליו ומפסקת בין החשמל ובין הקלי׳ וקליפה זו טו״ר בבי״ע אבל באצילות עצמו טוב בלא רע לכן ...

Sefer Etz Chaim (Public Domain)

15 **ועמ״ש ר״פ במדבר סיני**

In the discourse at the beginning of Bamidbar the Alter Rebbe explains that "the word of Havayah" is the revelation of the Shechinah, and when it is enclothed in Beriah, Yetzirah and Asiyah it is called midbar, davar with an added open mem, for then there is an opening for the kelipos to draw life from it; in exile it becomes a "wilderness," "a parched land." This is the concealment of the divine speech that our maamar describes.

KEHOT'S NOTE

לקו״ת במדבר ב, ב. אוה״ת במדבר ע׳ י.

16 **בד״ה ושבתי בשלום**

In this discourse the Alter Rebbe explains "And Yaakov went out from Be'er Sheva and went toward Charan": Charan (חרן), with the kolel, equals garon, the throat, and has the letters of nichar, "parched," as in "my throat is parched" (Psalms 69:4), a voice that cannot come out freely.

KEHOT'S NOTE

תו״א כב, ב.

17 **ושבתי בשלום**

Yaakov's vow at Beis El: "And I return in peace to my father's house, then Havayah will be my G-d." The opening words of the Torah Ohr discourse to which the reader is referred.

Genesis 28:21 בראשית כ"ח:כ"א

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לֵאלֹקִים׃

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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18 **וילך חרנה**

"And Yaakov went out from Be'er Sheva and went toward Charan." That discourse reads Charan as the constricted throat (garon), where the voice cannot come out freely.

Genesis 28:10 בראשית כ"ח:י

וַיֵּצֵא יַעֲקֹב מִבְּאֵר שָׁבַע וַיֵּלֶךְ חָרָנָה׃

And Jacob went out from Beer-sheba, and went toward Haran.

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19 **ברוך כבוד ה' ממקומו**

Ezekiel, lifted by a wind, hears behind him the great roar of the angels: "Blessed be the glory of Havayah from His place." It seems to show that G-d's glory is revealed in the lower worlds, where the angels are (context: Steinsaltz Tanakh).

Ezekiel 3:12 יחזקאל ג':י"ב

וַתִּשָּׂאֵנִי רוּחַ וָאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל בָּרוּךְ כְּבוֹד־ה' מִמְּקוֹמוֹ׃

Then a spirit lifted me up, and I heard behind me the voice of a great rushing: 'Blessed be the glory of the L-RD from His place';

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KEHOT'S NOTE

יחזקאל ג, יב.

20 **ואתה קדוש יושב**

In the psalm that opens "My G-d, my G-d, why have You forsaken me?", David, crying out unanswered, still declares, "And You are holy, enthroned (yoshev) upon the praises of Israel": in the plain sense G-d sits as on a throne made of Israel's praises. The Alter Rebbe reads "sitting" as the self-lowering of the Holy One, which comes about through those praises (context: Steinsaltz Tanakh).

Psalms 22:4 תהילים כ"ב:ד'

וְאַתָּה קָדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל׃

Yet Thou art holy, O Thou that art enthroned upon the praises of Israel.

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KEHOT'S NOTE

תהלים כב, ד. מובא עד תי' "תהלות ישראל" באוה"ת נ"ך-ב ע' תתג ע"ש טעם ע"ז.

21 **שנאמר והחיות**

There the Alter Rebbe explains that through the offerings "the chayos carry the Throne": the animal rises as the "face of an ox," and the supernal "heart" is lifted to receive from the "mind." But this is only an ascent from below; the revealing of the inner dimension below comes through the wine libations, as in "May Havayah make His face shine upon you." So here the chayos carry only the Throne, and the "man" upon it is revealed only through Israel's love "with all your might."

KEHOT'S NOTE

על"ק שלח מא, ד ושי"נ. [כ].

22 **בכל מאדך**

In the Shema Moshe commands Israel, "And you shall love Havayah your G-d with all your heart, with all your soul and with all your might (me'odecha)." The love "with all your might" (me'od) draws down the revelation of the "man" (adam) upon the Throne.

Deuteronomy 6:5 דברים ו':ה'

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

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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23 **מאד אותיות אדם**

Kehot's note points to Zohar III, 246b for these words.

Zohar III, 246b זח"ג רמו, ב

KEHOT'S NOTE

ראה זח"ג רמו, ב.

24 **מאד אותיות אדם**

In the Ra'aya Mehemna on Pinchas, the Zohar expounds "he shall be exalted and lifted up and shall be very high (me'od)": me'od has the numerical value of adam, and with its letters rearranged me'od is adam.

Zohar, Pinchas 94:646–95:653 ספר הזהר, פנחס צ"ד:תרמ"ו-צ"ה:תרנ"ג

25 **צורים**

On the rock that Moshe struck (Exodus 17:6), the Zohar says that everywhere a "rock" (tzur) is Gevurah: when the Holy One wishes to strike, this Gevurah is aroused, as Psalm 78 says, "Behold, He struck the rock and waters flowed." The text refers here for the meaning of the "rocks."

Zohar, Beshalach 28:418–30:429 ספר הזהר, בשלח כ"ח:תי"ח-ל':תכ"ט

26 **ויזרח לו השמש**

After Yaakov wrestled with the angel through the night, "the sun shone for him as he passed Penuel," and he limped on his thigh. The Alter Rebbe reads "for him"

closely: the Infinite Light shone and came to Yaakov (context: Steinsaltz Tanakh).

Genesis 32:32 בראשית ל״ב:ל״ב

וַיִּזְרַח־לוֹ הַשֶּׁמֶשׁ כַּאֲשֶׁר עָבַר אֶת־פְּנוּאֵל וְהוּא צֹלֵעַ עַל־יְרֵכוֹ׃

And the sun rose upon him as he passed over Peniel, and he limped upon his thigh.

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KEHOT'S NOTE

בראשית לב, לב.

27 **לשמש שם אוהל**

The psalmist describes the heavens declaring G-d's glory: "For the sun He has set a tent in them," the sky being the sun's dwelling. Later in the maamar the sun's "tent" is the encompassing light (makif) from which the grooms rejoice (context: Steinsaltz Tanakh).

Psalms 19:5 תהילים י״ט:ה׳

בְּכָל־הָאָרֶץ יָצָא קַוָּם וּבִקְצֵה תֵבֵל מִלֵּיהֶם לַשֶּׁמֶשׁ שָׂם־אֹהֶל בָּהֶם׃

Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tent for the sun,

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KEHOT'S NOTE

תהלים יט, ה.

28 **והוא כחתן**

"And it is like a groom coming out of his chuppah, rejoicing like a mighty man to run his course": the sunrise is pictured as a joyful groom leaving the wedding canopy. The sun resembles a groom, the light that "descends a level" (context: Steinsaltz Tanakh).

Psalms 19:6 תהילים י״ט:ו׳

וְהוּא כְּחָתָן יֹצֵא מֵחֻפָּתוֹ יָשִׂישׂ כְּגִבּוֹר לָרוּץ אֹרַח׃

Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course.

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29 **לחתן חות דרגא**

"Go down a step and take a wife; go up a step and choose a groomsman." The groom is the one who "descends a level," which is why the descending light is called chassan.

Yevamot 63a יבמות ס״ג א

KEHOT'S NOTE

ראה יבמות סג, א.

30 **יצא יצא יעקב**

Yaakov "had just gone out, gone out (yatzo yatza) from the presence of Yitzchak his father," having received the blessings, when Eisav his brother came in from his hunt. The doubled verb is read as two goings-out (context: Steinsaltz Tanakh).

Genesis 27:30 בראשית כ״ז:ל׳

וַיְהִי כַּאֲשֶׁר כִּלָּה יִצְחָק לְבָרֵךְ אֶת־יַעֲקֹב וַיְהִי אַךְ יָצֹא יָצָא יַעֲקֹב מֵאֵת פְּנֵי יִצְחָק אָבִיו וְעֵשָׂו אָחִיו בָּא מִצֵּידוֹ׃

And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

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KEHOT'S NOTE

בראשית כז, ל.

31 **יצא יצא יעקב כמה יציאות**

The Arizal explains why Yaakov is named for splitting (יעקב, the letters of יבקע) and the verse "Yaakov had gone out, gone out": the level of Yaakov emerges only through two splittings, first of Yesod of Abba and then of the body of Z'eir Anpin, so there are two goings-out. The text cites it as Shaar 31; in the edition on Sefaria it is gate 32.

Sefer Etz Chaim 32:4 עץ חיים ל״ב:ד׳

... כי הנה נודע כי יסוד אבא הוא מוקף ומסובב מן האורות דאמא המגולים מהחזה ולמטה ונודע כי אורות דאבא יוצאין דרך פני ז״א ולחוץ ואורות דאמא יוצאין דרך אחורי ז״א ולחוץ אל רחל. והנה כמש״ל כי ביציאת אורות דאבא דרך פני ז״א ולחוץ להאיר ביעקב פוגע באורות אמא מה שכנגד פנים ומוציאן עמו לחוץ ביעקב ודור המדבר באופן כי גם ביעקב יש קצת אורות דאמא הנה כך בהיות אורות דאמא העומדין מצד הפנים ביסוד דאבא רוצין לחזור אל האחור ללכת להאיר ברחל פוגעים ביסוד דאבא ובוקעין אותו ועוברין בתוכו ...

Sefer Etz Chaim (Public Domain)

32 **הכשבים הפריד יעקב**

In his bargain with Lavan over the flocks, "Yaakov separated the lambs" and set his own flocks apart. In Likkutei Torah, Emor, the Alter Rebbe notes the unusual spelling kesavim, with the shin before the bet, and reads it as Yaakov drawing light from Keser and Chochmah (context: Steinsaltz Tanakh).

Genesis 30:40 בראשית ל׳:מ׳

וְהַכְּשָׂבִים הִפְרִיד יַעֲקֹב וַיִּתֵּן פְּנֵי הַצֹּאן אֶל־עָקֹד וְכָל־חוּם בְּצֹאן לָבָן וַיָּשֶׁת־לוֹ עֲדָרִים לְבַדּוֹ וְלֹא שָׁתָם עַל־צֹאן לָבָן׃

And Jacob separated the lambs—he also set the faces of the flocks toward the streaked and all the dark in the flock of Laban— and put his own droves apart, and put them not unto Laban's flock.

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KEHOT'S NOTE

בראשית ל, מ.

33 **עיין בלקו״ת ס״פ ויצא**

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

KEHOT'S NOTE

!ERROR#

34 **בד״ה והניף הכהן אותם**

That discourse explains that Rachel, the ewe "mute before her shearers," is Malchus, the Shechinah that descends to give life to Beriah, Yetzirah and Asiyah and bears even the

outer forces that draw from her "hair"; Rachel is the letters of speech.

KEHOT'S NOTE

לקו"ת אמור לח, ד.

35 **והניף הכהן אותם**

On Shavuos the kohen waves the two lambs together with the two loaves of the firstfruits. The opening words of the discourse in Likkutei Torah, Emor, to which the reader is referred; it explains the "lambs" Yaakov separated.

Leviticus 23:20 ויקרא כ"ג:כ'

וְהֵנִיף הַכֹּהֵן אֹתָם עַל לֶחֶם הַבִּכֻּרִים תְּנוּפָה לִפְנֵי ה' עַל־שְׁנֵי כְבָשִׂים קֹדֶשׁ יִהְיוּ לַה' לַכֹּהֵן׃

And the priest shall wave them with the bread of the firstfruits for a wave-offering before the L-RD, with the two lambs; they shall be holy to the L-RD for the priest.

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36 **קול מצהלות חתנים**

The Talmud gives the text of the wedding blessings; the last includes the prayer, "Speedily, Havayah our G-d, may there be heard in the cities of Yehudah and in the streets of Jerusalem ... the voice of the groom and the voice of the bride, the voice of the jubilation of grooms from their chuppah and of youths from their feast of song." The maamar explains this prayer.

Ketubot 8a:6 כתובות ח' א:ו'

"בָּרוּךְ אַתָּה ה', אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּרָא שָׂשׂוֹן וְשִׂמְחָה, חָתָן וְכַלָּה, גִּילָה, רִינָּה, דִּיצָה, חֶדְוָה, אֲהֵבָה וְאַחְוָה וְשָׁלוֹם וְרֵיעוּת. מְהֵרָה ה' אֱלֹקֵינוּ יִשָּׁמַע בְּעָרֵי יְהוּדָה וּבְחוּצוֹת יְרוּשָׁלַיִם קוֹל שָׂשׂוֹן וְקוֹל שִׂמְחָה, קוֹל חָתָן וְקוֹל כַּלָּה, קוֹל מְצָהֳלוֹת חֲתָנִים מֵחוּפָּתָם וּנְעָרִים מִמִּשְׁתֵּה נְגִינָתָם, בָּרוּךְ אַתָּה ה', מְשַׂמֵּחַ חָתָן עִם הַכַּלָּה".

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

37 **ע"פ שיר השירים**

The opening discourse on the Song of Songs explains that the Holy One, blessed be He, is called groom and Knesses Yisrael bride because of the Torah drawn down to Israel, chassan being chos darga, the descent of the Infinite Light into the Torah.

KEHOT'S NOTE

לקו"ת שה"ש א, א.

38 **שיר השירים**

"The Song of Songs, which is Shlomo's": the opening of the book that the tradition reads as the love song of G-d and Israel. The opening words of the discourse that explains the two levels of grooms.

Song of Songs 1:1 שיר השירים א':א'

שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה׃

THE song of songs, which is Solomon's.

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39 **כלתה נפשי**

The psalmist longs for the Temple: "My soul yearns, and even pines (kalsah), for the courts of Havayah." The bride, kallah, is named for this pining for the Infinite Light (context: Steinsaltz Tanakh).

Psalms 84:3 תהילים פ"ד:ג'

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה' לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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KEHOT'S NOTE

תהלים פד, ג.

40 **ונגלה כבוד ה'**

In the prophecy of comfort a voice calls to clear the way: "And the glory of Havayah shall be revealed, and all flesh together shall see" that the mouth of Havayah has spoken. The maamar reads the revealed glory as the Infinite Light that encompasses all worlds; then the bride's voice will be heard (context: Steinsaltz Tanakh).

Isaiah 40:5 ישעיהו מ':ה'

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

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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KEHOT'S NOTE

ישע' מ, ה.

41 **אורחיה**

At the start of Tazria, Knesses Yisrael says in exile, "I sought him and did not find him," for it is not His way (לאו ארחיה) to unite with her except in His palace; "I called him and he did not answer me," for among other nations His voice is heard only by His children. The groom's voice is hidden in exile.

Zohar, Tazria 1:1–2 ספר הזהר, תזריע א':א'-ב'

AND THE L-RD SPOKE UNTO MOSES SAYING, WHEN A WOMAN, ETC. R. Abba cited here the verse: "By night upon my bed I sought him", etc. (S.S. 3, 1). 'This verse', he said, 'is spoken by the Community of Israel who in the exile lies in the dust, in an alien unclean land, and therefore complains of her bed and beseeches "him whom her soul loveth" to deliver her from thence. She "seeks him but finds him not", for it is not his way to unite with her save in ...

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

42 **והוות דיירי בשוקא דבורסקי**

On "I will not reject them ... to destroy them" (Leviticus 26:44), the Zohar reads lechalosam, written without a vav, as lechalasam, "for their bride": like a man who loves a woman who lives in the tanners' market, which he would never enter but for her, and for her sake it seems to him like the perfumers' market, so G-d does not reject Israel in

the land of their enemies, because of the bride among them.

Zohar, Bechukotai 14:53–16:61 ספר הזהר, בחקותי י״ד:נ״ג-ט״ז:ס״א

He replied: 'Both were words of a covenant, for although the later ones were not from the mouth of G-d (but of Moses), yet they were words of a covenant, since both good and evil are foreshadowed in them, good from the side of Zaddik and evil from the side of judgement, which is Zedek, and Zaddik and Zedek are called "Covenant". Hence these words are words of a covenant.' AND YET FOR ALL THAT, WHEN THEY BE IN THE LAND OF THEIR ENEMIES I WILL NOT REJECT THEM, NEITHER ...

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

43 **לבסומי בפוריא**

Rava's saying: "A person is obligated to become intoxicated on Purim until he cannot tell between 'cursed is Haman' and 'blessed is Mordechai.'" The opening words of the Torah Ohr discourse to which the reader is referred.

Megillah 7b:7–8 מגילה ז׳ ב:ז-ח׳

אָמַר רָבָא: מֵיחַיַּיב אִינִישׁ לְבַסּוֹמֵי בְּפוּרַיָּא עַד דְּלָא יָדַע בֵּין אָרוּר הָמָן לְבָרוּךְ מָרְדֳּכַי. רַבָּה וְרַבִּי זֵירָא עֲבַדוּ סְעוּדַת פּוּרִים בַּהֲדֵי הֲדָדֵי. אִיבַּסּוּם. קָם רַבָּה שַׁחְטֵיהּ לְרַבִּי זֵירָא. לְמָחָר, בָּעֵי רַחֲמֵי וְאַחֲייֵיהּ. לְשָׁנָה, אֲמַר לֵיהּ: נֵיתֵי מָר וְנַעֲבֵיד סְעוּדַת פּוּרִים בַּהֲדֵי הֲדָדֵי. אֲמַר לֵיהּ: לָא בְּכֹל שַׁעֲתָא וְשַׁעֲתָא מְתַרְחִישׁ 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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44 **עת לחשות ועת לדבר**

Koheles lists the seasons of life, among them "a time to be silent and a time to speak." The Alter Rebbe applies it to the two halves of chashmal: chash, the silence of exile, and mal, the speech of the future.

Ecclesiastes 3:7 קהלת ג׳:ז׳

עֵת לִקְרוֹעַ וְעֵת לִתְפּוֹר עֵת לַחֲשׁוֹת וְעֵת לְדַבֵּר:

A time to rend, and a time to sew; A time to keep silence, and a time to speak;

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45 Recounting the wonders of the wilderness, the psalmist says of G-d, "He split (yevaka) rocks in the wilderness and gave them drink as from the great deep." The maamar reads the verse of Yaakov, whose name (יעקב) has the letters of yevaka (יבקע): Yaakov is the light that splits open every barrier (context: Steinsaltz Tanakh).

Psalms 78:15 תהילים ע״ח:ט״ו

יְבַקַּע צֻרִים בַּמִּדְבָּר וַיַּשְׁקְ כִּתְהֹמוֹת רַבָּה:

He cleaved rocks in the wilderness, And gave them drink abundantly as out of the great deep.

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PARAGRAPH 4

46 **ונערים ממשתה נגינתם**

The wedding blessing prays that there be heard "the voice of the jubilation of grooms from their chuppah and of youths from their feast of song." This section explains its second half.

Ketubot 8a:6 כתובות ח׳ א:ו׳

"בָּרוּךְ אַתָּה ה', אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּרָא שָׂשׂוֹן וְשִׂמְחָה, חָתָן וְכַלָּה, גִּילָה, רִינָּה, דִּיצָה, חֶדְוָה, אַהֲבָה וְאַחְוָה וְשָׁלוֹם וְרֵיעוּת. מְהֵרָה ה' אֱלֹקֵינוּ יִשָּׁמַע בְּעָרֵי יְהוּדָה וּבְחוּצוֹת יְרוּשָׁלַיִם קוֹל שָׂשׂוֹן וְקוֹל שִׂמְחָה, קוֹל חָתָן וְקוֹל כַּלָּה, קוֹל מִצְהֲלוֹת חֲתָנִים מֵחוּפָּתָם וּנְעָרִים מִמִּשְׁתֵּה נְגִינָתָם, בָּרוּךְ אַתָּה ה', מְשַׂמֵּחַ חָתָן עִם הַכַּלָּה".

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47 **והוא נער את בני בלהה ואת בני זלפה נשי אביו**

"Yosef, seventeen years old, was shepherding the flock with his brothers, and he was a youth with the sons of Bilhah and with the sons of Zilpah, his father's wives": in the plain sense a lad who helped the handmaids' sons. Yosef is the first "youth" (context: Steinsaltz Tanakh).

Genesis 37:2 בראשית ל״ז:ב׳

אֵלֶּה תֹּלְדוֹת יַעֲקֹב יוֹסֵף בֶּן־שְׁבַע־עֶשְׂרֵה שָׁנָה הָיָה רֹעֶה אֶת־אֶחָיו בַּצֹּאן וְהוּא נַעַר אֶת־בְּנֵי בִלְהָה וְאֶת־בְּנֵי זִלְפָּה נְשֵׁי אָבִיו וַיָּבֵא יוֹסֵף אֶת־דִּבָּתָם רָעָה אֶל־אֲבִיהֶם:

These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren, being still a lad even with the sons of Bilhah, and with the sons of Zilpah, his father's wives; and Joseph brought evil report of them unto their father.

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48 **וטובל בשמן רגלו**

In Moshe's blessing of the tribes, of Asher: "Blessed of sons is Asher ... and he dips his foot in oil," for his land was rich in olives. Even the "foot" is immersed in the oil of Chochmah (context: Steinsaltz Tanakh).

Deuteronomy 33:24 דברים ל״ג:כ״ד

וּלְאָשֵׁר אָמַר בָּרוּךְ מִבָּנִים אָשֵׁר יְהִי רְצוּי אֶחָיו וְטֹבֵל בַּשֶּׁמֶן רַגְלוֹ:

And of Asher he said: Blessed be Asher above sons; Let him be the favoured of his brethren, And let him dip his foot in oil.

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49 **תקוע אלפא לשמן**

The Mishnah says that Tekoa was foremost for oil for the Temple, and the Talmud explains why Yoav brought a wise woman from Tekoa: because they used olive oil, wisdom

was common among them. It also reads "he dips his foot in oil" as Asher's portion, which draws oil like a spring.

Menachot 85b:11–12 מנחות פ"ה ב:י"א-י"ב

מתני' תקוע אלפא לשמן אבא שאול אומר שניה לה רגב בעבר הירדן כל הארצות היו כשרות אלא מיכן היו מביאין אין מביאין לא מבית הזבלים ולא מבית השלחים ולא מן מה שנזרע ביניהם ואם הביא כשר אין מביאין אנפקטן ואם הביא כשר אין מביאין מן הגרגרין שנשרו במים ולא מן הכבשים ולא מן השלוקים ואם הביא פסול:

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50 **ואשה חכמה התקועית**

Yoav sent to Tekoa and brought from there a wise woman to persuade King David to bring Avshalom home, and "the woman of Tekoa" spoke to the king. The Talmud links her wisdom to Tekoa's oil (context: Steinsaltz Tanakh).

II Samuel 14:2–4 שמואל ב י"ד:ב'-ד'

וַיִּשְׁלַח יוֹאָב תְּקוֹעָה וַיִּקַּח מִשָּׁם אִשָּׁה חֲכָמָה וַיֹּאמֶר אֵלֶיהָ הִתְאַבָּלִי־נָא וְלִבְשִׁי־נָא בִגְדֵי־אֵבֶל וְאַל־תָּסוּכִי שֶׁמֶן וְהָיִית כְּאִשָּׁה זֶה יָמִים רַבִּים מִתְאַבֶּלֶת עַל־מֵת: וּבָאת אֶל־הַמֶּלֶךְ וְדִבַּרְתְּ אֵלָיו כַּדָּבָר הַזֶּה וַיָּשֶׂם יוֹאָב אֶת־הַדְּבָרִים בְּפִיהָ: וַתֹּאמֶר הָאִשָּׁה הַתְּקֹעִית אֶל־הַמֶּלֶךְ וַתִּפֹּל עַל־אַפֶּיהָ אַרְצָה וַתִּשְׁתָּחוּ וַתֹּאמֶר הוֹשִׁעָה הַמֶּלֶךְ:

And Joab sent to Tekoa, and fetched thence a wise woman, and said unto her: 'I pray thee, feign thyself to be a mourner, and put on mourning apparel, I pray thee, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead; and go in to the king, and speak on this manner unto him.' So Joab put the words in her mouth. And when the woman of Tekoa spoke to the king, she fell on her face to the ...

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51 **כרוב אחד מקצה מזה**

G-d instructs Moshe: "Make one cherub at the end on this side and one cherub at the end on that side" of the Ark cover. The youth is like the cherub at the "end": the end of the Infinite Light within Z'eir Anpin.

Exodus 25:19 שמות כ"ה:י"ט

וַעֲשֵׂה כְּרוּב אֶחָד מִקָּצָה מִזֶּה וּכְרוּב־אֶחָד מִקָּצָה מִזֶּה מִן־הַכַּפֹּרֶת תַּעֲשׂוּ אֶת־הַכְּרֻבִים עַל־שְׁנֵי קְצוֹתָיו:

And make one cherub at the one end, and one cherub at the other end; of one piece with the ark-cover shall ye make the cherubim of the two ends thereof.

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52 **כרוב ואנפי זוטרי**

The Talmud asks what keruv means and answers ke-ravya, "like a child," for in Babylonia a child is called ravya; it distinguishes a "large face" from a "small face" (anpei zutrei). Hence the youth is called keruv and "a small face."

Chagigah 13b:7 חגיגה י"ג ב:ז'

מַאי "כְּרוּבִי"? אָמַר רַבִּי אֲבָהוּ: כְּרָבְיָא, שֶׁכֵּן בְּבָבֶל קוֹרִין לְיָנוֹקָא רָבְיָא. אֲמַר לֵיקָה רַב פָּפָּא לְאַבָּיֵי: אֶלָּא מֵעַתָּה, דִּכְתִיב: "פְּנֵי הָאֶחָד פְּנֵי הַכְּרוּב

וּפְנֵי הַשֵּׁנִי פְּנֵי אָדָם וְהַשְּׁלִישִׁי פְּנֵי אַרְיֵה וְהָרְבִיעִי פְּנֵי נָשֶׁר", הֵיכִי דָּמֵי כְּרוּב הֵיכִי דָּמֵי? אַפֵּי רַבְרְבֵי וְאַפֵּי זוּטְרֵי.

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53 **ויהושע בן נון נער**

When Moshe returned to the camp from speaking with G-d face to face, "his attendant Yehoshua son of Nun, a youth, did not leave the tent." Yehoshua is the second "youth" (context: Steinsaltz Tanakh).

Exodus 33:11 שמות ל"ג:י"א

וְדִבֶּר ה' אֶל־מֹשֶׁה פָּנִים אֶל־פָּנִים כַּאֲשֶׁר יְדַבֵּר אִישׁ אֶל־רֵעֵהוּ וְשָׁב אֶל־הַמַּחֲנֶה וּמְשָׁרְתוֹ יְהוֹשֻׁעַ בִּן־נוּן נַעַר לֹא יָמִישׁ מִתּוֹךְ הָאֹהֶל:

And the L-RD spoke unto Moses face to face, as a man speaketh unto his friend. And he would return into the camp; but his minister Joshua, the son of Nun, a young man, departed not out of the Tent.

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54 **פני יהושע כפני לבנה**

"The face of Moshe was like the face of the sun; the face of Yehoshua like the face of the moon." Yehoshua, the youth, is the moon.

Bava Batra 75a:16 בבא בתרא ע"ה א:ט"ז

כֵּיוָצֵא בְּדָבָר אַתָּה אוֹמֵר: "וְנָתַתָּה מֵהוֹדְךָ עָלָיו" – וְלֹא כָּל הוֹדְךָ; זְקֵנִים שֶׁבְּאוֹתוֹ הַדּוֹר אָמְרוּ: פְּנֵי מֹשֶׁה כִּפְנֵי חַמָּה, פְּנֵי יְהוֹשֻׁעַ כִּפְנֵי לְבָנָה; אוֹי לָהּ לְאוֹתָהּ בּוּשָׁה, אוֹי לָהּ לְאוֹתָהּ כְּלִימָּה.

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55 **חנוך לנער**

Shlomo's counsel: "Train (chanoch) a youth according to his way; even when he grows old he will not depart from it." Its first word is also the name Chanoch, who according to the Targum Yonasan (Genesis 5:24) was taken up and named Metatron, the angel called "youth."

Proverbs 22:6 משלי כ"ב:ו'

חֲנֹךְ לַנַּעַר עַל־פִּי דַרְכּוֹ גַּם כִּי־יַזְקִין לֹא־יָסוּר מִמֶּנָּה:

Train up a child in the way he should go, And even when he is old, he will not depart from it.

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56 **הש"ע נהורין**

In the Zohar's introduction, Rabbi Shimon is told that his Torah rises in 370 lights, each dividing into many meanings. The Alter Rebbe speaks of the revelation of these 370 lights through joy.

Zohar, Introduction 10:56–11:64 ספר הזהר, הקדמה י':נ"ו-י"א:ס"ד

57 **יאר ה' פניו אליך**

In the priestly blessing that G-d gives Aharon and his sons for Israel: "May Havayah make His face shine upon you and be gracious to you." The shining face is the revelation of the 370 lights.

Numbers 6:25 במדבר ו':כ"ה

יָאֵר ה' פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ:

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

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58 **וארוכתך מהרה**

To those who fast with true kindness Isaiah promises, "Then your light shall break forth (yibaka) like the dawn, and your healing shall speedily sprout." The maamar cites its "sprouting"; in Likkutei Torah, Emor, the Alter Rebbe reads its "break forth" as Yaakov, the light that breaks through (context: Steinsaltz Tanakh).

Isaiah 58:8 ישעיהו נ"ח:ח'

אָז יִבָּקַע כַּשַּׁחַר אוֹרֶךָ וַאֲרֻכָתְךָ מְהֵרָה תִצְמָח וְהָלַךְ לְפָנֶיךָ צִדְקֶךָ כְּבוֹד ה' יַאַסְפֶךָ׃

Then shall thy light break forth as the morning, And thy healing shall spring forth speedily; And thy righteousness shall go before thee, The glory of the L-RD shall be thy rearward.

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59 **וקבל היהודי**

After the Purim victory "the Jews accepted what they had begun to do" and took the festival upon themselves. The opening words of the Torah Ohr explanation to which the reader is referred (context: Steinsaltz Tanakh).

Esther 9:23 אסתר ט':כ"ג

וְקִבֵּל הַיְּהוּדִים אֵת אֲשֶׁר־הֵחֵלּוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב מָרְדֳּכַי אֲלֵיהֶם׃

And the Jews took upon them to do as they had begun, and as Mordecai had written unto them;

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60 **והניף את העומר**

On the day after the first day of Pesach the kohen "shall wave the omer before Havayah." The opening words of the Likkutei Torah discourse to which the reader is referred.

Leviticus 23:11 ויקרא כ"ג:י"א

וְהֵנִיף אֶת־הָעֹמֶר לִפְנֵי ה' לִרְצֹנְכֶם מִמָּחֳרַת הַשַּׁבָּת יְנִיפֶנּוּ הַכֹּהֵן׃

And he shall wave the sheaf before the L-RD, to be accepted for you; on the morrow after the sabbath the priest shall wave it.

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61 **טוב לחסות**

In Hallel: "It is better to take refuge in Havayah than to trust in man." The discourse on this verse explains that taking refuge is sheltering in an encompassing light (makif).

Psalms 118:8 תהילים קי"ח:ח'

טוֹב לַחֲסוֹת בַּה' מִבְּטֹחַ בָּאָדָם׃

It is better to take refuge in the L-RD Than to trust in man.

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62 **אם הבנים שמחה**

In Hallel the psalmist praises G-d, who "settles the barren woman in her home as a joyful mother of children." The "mother of the children" is Binah, and her joy is the revelation of her inner dimension.

Psalms 113:9 תהילים קי"ג:ט'

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ׃

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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63 **וישם לך שלום**

The close of the priestly blessing: "May Havayah lift up His face to you and grant you peace." Shalom (שלום) equals 376, the 375 lights with the kolel.

Numbers 6:26 במדבר ו':כ"ו

יִשָּׂא ה' פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם׃

The L-RD lift up His countenance upon thee, and give thee peace.

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64 **לסוסתי**

The beloved praises his bride: "To a mare among Pharaoh's chariots I have likened you, my beloved." The opening word of the discourse to which the reader is referred.

Song of Songs 1:9 שיר השירים א':ט'

לְסֻסָתִי בְּרִכְבֵי פַרְעֹה דִּמִּיתִיךְ רַעְיָתִי׃

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

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65 **כחתן יוצא מחופתו**

"And it is like a groom coming out of his chuppah, rejoicing like a mighty man to run the course." The groom's joy comes from the chuppah itself.

Psalms 19:6 תהילים י"ט:ו'

וְהוּא כְּחָתָן יֹצֵא מֵחֻפָּתוֹ יָשִׂישׂ כְּגִבּוֹר לָרוּץ אֹרַח׃

Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course.

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66 **זיני תושבחן הוו קמייהו דנביאי למישרי עלייהו רוח נבואה**

On "A prayer of Chavakuk the prophet," the Zohar says that kinds of praises were played before the prophets so that the spirit of prophecy would rest on them, as Elisha said, "Now bring me a musician," and so with all the prophets except Moshe. Song arouses what is hidden.

Zohar, Beshalach 1:20–2:28 ספר הזהר, בשלח א':כ'-ב':כ"ח

Moreover, the fact that it does not say shegioth (errors), but shigionoth, shows that the reference is to the musical instruments, like "shigayon of David" (Ps. 7, 1), which were used by all the prophets (except Moses, who was independent of external aids to prophecy), in order to enter into an ecstatic mood before receiving the spirit of prophecy (cf. I Sam. 10, 5; 2 Kings 3, 15), and Habakkuk needed the calming influence of music more than anybody.

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

כנגן המנגן 67

Called to prophesy for the kings of Israel, Yehudah and Edom in their war against Moav, Elisha said, "Now bring me a musician," and as the musician played, the hand of Havayah came upon him: music readied him for prophecy (context: Steinsaltz Tanakh).

II Kings 3:15 מלכים ב ג:ט"ו

וְעַתָּה קְחוּ־לִי מְנַגֵּן וְהָיָה כְּנַגֵּן הַמְנַגֵּן וַתְּהִי עָלָיו יַד־ה׳

But now bring me a minstrel.' And it came to pass, when the minstrel played, that the hand of the L-RD came upon him.

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כנגן המנגן 68

The Zohar teaches that G-d is served only out of joy, for the Shechinah does not rest amid sadness, as it is written, "And now bring me a musician, and as the musician played." The text sends the reader here alongside the passage in Beshalach.

Zohar, Vayechi 16:109–17:120 ספר הזהר, ויחי ט"ז:ק"ט-י"ז:ק"כ

יבל הוא היה אבי יושב אהל 69

Among Kayin's descendants Adah bore Yaval, "the father of those who dwell in a tent and keep cattle," the first herdsman. The tent-dweller is the level of the grooms (context: Steinsaltz Tanakh).

Genesis 4:20 בראשית ד׳:כ׳

וַתֵּלֶד עָדָה אֶת־יָבָל הוּא הָיָה אֲבִי יֹשֵׁב אֹהֶל וּמִקְנֶה׃

And Adah bore Jabal; he was the father of such as dwell in tents and have cattle.

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ושם אחיו יובל הוא היה אבי כל תופש כנור 70

"And his brother's name was Yuval; he was the father of all who handle the lyre and the pipe," the first musician. The musician is the level of the youths (context: Steinsaltz Tanakh).

Genesis 4:21 בראשית ד׳:כ"א

וְשֵׁם אָחִיו יוּבָל הוּא הָיָה אֲבִי כָּל־תֹּפֵשׂ כִּנּוֹר וְעוּגָב׃

And his brother's name was Jubal; he was the father of all such as handle the harp and pipe.

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לשמש שם אהל בהם 71

"For the sun He has set a tent in them." The tent of the sun is the encompassing light, the groom's chuppah.

Psalms 19:5 תהילים י"ט:ה׳

בְּכָל־הָאָרֶץ יָצָא קַוָּם וּבִקְצֵה תֵבֵל מִלֵּיהֶם לַשֶּׁמֶשׁ שָׂם־אֹהֶל בָּהֶם׃

Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tent for the sun,

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קול דודי 72

The bride hears her beloved approaching: "The voice of my beloved! Behold, he comes, leaping over the mountains, bounding over the hills." The opening words of the Torah Ohr discourse to which the reader is referred, which teaches that love is awakened by "the voice of my beloved" (context: Steinsaltz Tanakh).

Song of Songs 2:8 שיר השירים ב׳:ח׳

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת׃

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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אתקרי איהו בשמא דילה דכתיב והוא נער 73

The Zohar explains "and he was a youth": Tzaddik and Tzedek (Yesod and Malchus) never part, and just as she is called by the male's name, so he is called by hers, as it is written, "and he was a youth." He stands among the sons of Bilhah and Zilpah to renew them and gladden them with his joy.

Zohar, Vayeshev 5:68–6:81 ספר הזהר, וישב ה׳:ס"ח-ו׳:פ"א

דכל זמן דלא קבילת דכר אקרי נער 74

On "If there be a young woman (na'ar, written without the hei), a virgin" (Deuteronomy 22:23), the Zohar says: as long as she has not received the male she is called na'ar, and once she has received the male she is called na'arah. The Alter Rebbe applies it to the heart not yet open to G-dliness.

Zohar, Bo 5:129–6:141 ספר הזהר, בא ה׳:קכ"ט-ו׳:קמ"א

To indicate the union which took place on that night between the Masculine and Feminine aspects in the Divine attributes, and also the same union which will take place in the future Redemption:

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

לריח שמניך 75

The bride praises her beloved: "For the fragrance of your good oils, your name is oil poured forth; therefore the maidens love you." The opening words of the discourse to which the reader is referred.

Song of Songs 1:3 שיר השירים א׳:ג׳

לְרֵיחַ שְׁמָנֶיךָ טוֹבִים שֶׁמֶן תּוּרַק שְׁמֶךָ עַל־כֵּן עֲלָמוֹת אֲהֵבוּךָ׃

Thine ointments have a goodly fragrance; Thy name is as ointment poured forth; Therefore do the maidens love thee.

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ואשה כי תדור 76

The laws of vows: "And if a woman makes a vow to Havayah ... in her father's house, in her youth," while her father can still annul it. The verse of the discourse in Matos to which the reader is referred (context: Steinsaltz Tanakh).

Numbers 30:4 במדבר ל׳:ד׳

וְאִשָּׁה כִּי־תִדֹּר נֶדֶר לַה׳ וְאָסְרָה אִסָּר בְּבֵית אָבִיהָ בִּנְעֻרֶיהָ׃

Also when a woman voweth a vow unto the L-RD, and bindeth herself by a bond, being in her father's house, in her youth,

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77 **לכתך אחרי במדבר**

G-d sends Jeremiah to tell Jerusalem, "I remember for you the kindness of your youth, the love of your betrothal, your going after Me in the wilderness, in a land not sown": Israel's devotion in following Him out of Egypt into the desert. Following G-d in the wilderness is iskafya, the stage of youth and betrothal (context: Steinsaltz Tanakh).

Jeremiah 2:2 ירמיהו ב׳:ב׳

הָלוֹךְ וְקָרָאתָ בְאָזְנֵי יְרוּשָׁלַם לֵאמֹר כֹּה אָמַר ה׳ זָכַרְתִּי לָךְ חֶסֶד נְעוּרַיִךְ אַהֲבַת כְּלוּלֹתָיִךְ לֶכְתֵּךְ אַחֲרַי בַּמִּדְבָּר בְּאֶרֶץ לֹא זְרוּעָה׃

Go, and cry in the ears of Jerusalem, saying: Thus saith the L-RD: I remember for thee the affection of thy youth, the love of thine espousals; how thou wentest after Me in the wilderness, in a land that was not sown.

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78 **זכור את אשר עשה לך עמלק**

Moshe commands, "Remember what Amalek did to you on the way, when you came out of Egypt." The opening words of the Torah Ohr discourse to which the reader is referred.

Deuteronomy 25:17 דברים כ״ה:י״ז

זָכוֹר אֵת אֲשֶׁר־עָשָׂה לְךָ עֲמָלֵק בַּדָּרֶךְ בְּצֵאתְכֶם מִמִּצְרָיִם׃

Remember what Amalek did unto thee by the way as ye came forth out of Egypt;

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79 **תרין ריעין דלא מתפרשין**

The Zohar says that the supernal place, which is in unity and joy and never parts, is called "companions," as Eden and the river that goes out from it never part. The inner heart that is one with the mind is like them.

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

while the words "eat, O friends, etc." indicate that all those beneath and all the branches were blessed and nourished when the others were blessed above. And wherewith are they all blessed and regaled? With the odour of the sacrifice.

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

80 **ושירה היא על היין**

"Song is said only over wine." The Talmud learns from the verse about wine "that gladdens G-d and men"; song belongs with wine.

Berakhot 35a:3 ברכות ל״ה א:ג׳

וְהַאי ״קֹדֶשׁ הִלּוּלִים״ לְהָכִי הוּא דַּאֲתָא? הַאי מִיבְּעֵי לֵיקוּם חַד דְּאָמַר רַחֲמָנָא אַחֲלֵיהּ וַהֲדַר אכְלֵיהּ. וְאִידָךְ דָּבָר הַטָּעוּן שִׁירָה, טָעוּן חִלּוּל, וְשֶׁאֵינוֹ טָעוּן שִׁירָה, אֵין טָעוּן חִלּוּל. וְכִדְרַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹנָתָן דְּאָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹנָתָן: מִנַּיִן שֶׁאֵין אוֹמְרִים שִׁירָה אֶלָּא עַל הַיַּיִן? — שֶׁנֶּאֱמַר: ״וַתֹּאמֶר לָהֶם הֲנָפַן הֶחְדַּלְתִּי אֶת תִּירוֹשִׁי הַמְשַׂמֵּחַ אֱלֹקִים וַאֲנָשִׁים״, אִם אֲנָשִׁים מְשַׂמֵּחַ, אֱלֹקִים בַּמֶּה מְשַׂמֵּחַ? מִכָּאן שֶׁאֵין אוֹמְרִים שִׁירָה אֶלָּא עַל הַיַּיִן!

Surely it is required [to teach as follows :] First, that the All-merciful declares [the owner] must redeem it and then eat it ; and second, only those things which require "a song of praise" require redemption, but if they do not require "a song of praise," redemption is unnecessary ! This is according to the statement of R. Samuel b. Nahmani in the name of R. Jonathan who said : [not translated] Whence is it that we say "a song of praise" only over wine ? As it is ...

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81 **נכנס יין יצא סוד**

"Wine enters, the secret comes out": the Talmud notes that yayin (wine) and sod (secret) both have the numerical value seventy. Wine brings what is hidden into the open, as song draws out hidden love.

Eruvin 65a:19–20 עירובין ס״ה א:י״ט-כ׳

אָמַר רַבִּי חִיָּיא: כָּל הַמִּתְיַישֵּׁב בְּיֵינוֹ — יֵשׁ בּוֹ דַּעַת שִׁבְעִים וְקָנִים. ״יַיִן״ נִיתַּן בְּשִׁבְעִים אוֹתִיּוֹת, וְ״סוֹד״ נִיתַּן בְּשִׁבְעִים אוֹתִיּוֹת. נִכְנַס יַיִן — יָצָא סוֹד. אָמַר רַבִּי חָנִין: לֹא נִבְרָא יַיִן אֶלָּא לְנַחֵם אֲבֵלִים וּלְשַׁלֵּם שָׂכָר לָרְשָׁעִים, שֶׁנֶּאֱמַר: ״תְּנוּ שֵׁכָר לְאוֹבֵד וְגוֹ׳״.

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82 **אכלו רעים**

The beloved says: "I have come into my garden, my sister, bride ... Eat, companions; drink and be drunk, beloved ones." The verse that distinguishes the companions above from the beloved ones below.

Song of Songs 5:1 שיר השירים ה׳:א׳

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בְּשָׂמִי אָכַלְתִּי יַעְרִי עִם־דְּבָשִׁי 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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83 **לבבתני**

The beloved says to his bride, "You have captured my heart, my sister, bride." The discourse on this verse speaks of the levels of "my sister" and "bride."

Song of Songs 4:9 שיר השירים ד׳:ט׳

לִבַּבְתִּנִי אֲחֹתִי כַלָּה לִבַּבְתִּנִי בְאַחַת מֵעֵינַיִךְ בְּאַחַד עָנָק מִצַּוְּרֹנָיִךְ׃

Thou hast ravished my heart, my sister, my bride; Thou hast ravished my heart with one of thine eyes, With one bead of thy necklace.

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PARAGRAPH 5

84 **נערים פני זקנים ילבינו**

Among the signs of the generation before Mashiach's coming the Mishnah lists insolence: "youths will whiten (shame) the faces of elders, elders will stand before the young," and, quoting Micah, "a daughter rises up against her mother." In its plain sense it is a lament; the maamar

reads it as the future ascent of the "youths" above the "elders."

Mishnah Sotah 9:15 משנה סוטה ט:ט״ו

... לְעִיר וְלֹא יְחוֹנְנוּ, וְחָכְמַת סוֹפְרִים תִּסְרַח, וְיִרְאֵי חֵטְא יִמָּאֵסוּ, וְהָאֱמֶת תִּהֶא נֶעְדֶּרֶת. נְעָרִים פְּנֵי זְקֵנִים יַלְבִּינוּ, זְקֵנִים יַעַמְדוּ מִפְּנֵי קְטַנִּים. (מיכה ז) כֵּן מְנַבֵּל אָב, בַּת קָמָה בְאִמָּהּ, כַּלָּה בַּחֲמוֹתָהּ, אֹיְבֵי אִישׁ אַנְשֵׁי בֵיתוֹ. פְּנֵי הַדּוֹר כִּפְנֵי הַכֶּלֶב, הַבֵּן אֵינוֹ מִתְבַּיֵּשׁ מֵאָבִיו. וְעַל מִי יֵשׁ לָנוּ לְהִשָּׁעֵן, עַל אָבִינוּ שֶׁבַּשָּׁמָיִם. רַבִּי פִּנְחָס בֶּן יָאִיר אוֹמֵר, זְרִיזוּת מְבִיאָה לִידֵי נְקִיּוּת, וּנְקִיּוּת מְבִיאָה לִידֵי טָהֳרָה, וְטָהֳרָה מְבִיאָה לִידֵי פְּרִישׁוּת, וּפְרִישׁוּת מְבִיאָה לִידֵי קְדֻשָּׁה, ...

When Rabbi Meir died, the composers of fables ceased. When Ben Azzai died, the diligent students [of Torah] ceased. When Ben Zoma died, the expounders ceased. When Rabbi Joshua died, goodness ceased from the world. When Rabban Shimon ben Gamaliel died, locusts come and troubles multiplied. When Rabbi Elazar ben Azaryah died, the sages ceased to be wealthy. When Rabbi Akiba died, the glory of the Torah ceased. When Rabbi Hanina ben Dosa died, men of wondrous deeds ceased. When Rabbi Yose Katnuta died, the pious men (hasidim) ceased and ...

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85 **זקן שקנה חכמה**

On "You shall rise before the aged and honor the face of the elder" (Leviticus 19:32), Rabbi Yose HaGelili says that an elder (zaken) is only one who has acquired (kanah) wisdom, as Wisdom says, "Havayah acquired me at the beginning of His way." The Alter Rebbe reads the "acquiring" as drawing wisdom out of concealment. (Kehot: Kiddushin 32a)

Kiddushin 32b:8 קידושין ל״ב ב:ח׳

תָּנוּ רַבָּנַן: ״מִפְּנֵי שֵׂיבָה תָּקוּם״ – יָכוֹל אֲפִילּוּ מִפְּנֵי זָקֵן אַשְׁמַאי? תַּלְמוּד לוֹמַר: ״וְזָקֵן״, וְאֵין זָקֵן אֶלָּא חָכָם, שֶׁנֶּאֱמַר: ״אֶסְפָה לִי שִׁבְעִים אִישׁ מִזִּקְנֵי יִשְׂרָאֵל״. רַבִּי יוֹסֵי הַגְּלִילִי אוֹמֵר: אֵין זָקֵן אֶלָּא מִי שֶׁקָּנָה חָכְמָה, שֶׁנֶּאֱמַר: ״ה׳ קָנָנִי רֵאשִׁית דַּרְכּוֹ״.

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86 **אבא יונק ממזל השמיני ואימא ממזל הי״ג**

At the end of the chapter on the thirteen tikkunim of the beard of Arich Anpin, the Arizal says that the eighth and thirteenth tikkunim are both called mazal, from "flowing down like dew," and that Abba draws from the eighth and Imma from the thirteenth.

Sefer Etz Chaim 13:9 עץ חיים י״ג:ט׳

... י״א ופשע הוא היות אלו השערות קטנות שוין בארכם ולא נפקי דא מן דא י״ב וחטאה הוא הפה עצמו להיות פנוי משערות י״ג ונקה הוא המזל הבי ונקרא תיקון י״ג. ואמנם בי מזלות האלו שוכבים זה ע״ז והם דכורא ונוקבא ואבא יונק מן החי ואמא יונקת מן הי״ג הרי ביארנו י״ג ת״ד:

Sefer Etz Chaim (Public Domain)

PARAGRAPH 6

87 **והחכמה מאין תמצא**

In Job's poem on wisdom, man can dig out silver and gold from the depths of the earth, "but wisdom, from where (me'ayin) shall it be found, and where is the place of understanding?" The Alter Rebbe reads me'ayin as "from ayin," from a level that has no (ein) comparison to it (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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88 **ועשית בגדי קדש**

G-d commands Moshe, "And you shall make holy garments for Aharon your brother, for glory and for beauty." The opening words of the discourse to which the reader is referred.

Exodus 28:2 שמות כ״ח:ב׳

וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת:

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

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89 **כעמר נקא**

In Daniel's night vision, "the Ancient of Days sat; His garment was white as snow, and the hair of His head like pure wool." The white hairs are the laws of the Torah (context: Steinsaltz Tanakh).

Daniel 7:9 דניאל ז׳:ט׳

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

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

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90 **במ״ת נדמה להם כזקן**

The Arizal explains the Sages' saying that at the Sea G-d appeared like a young man with a black beard, and at the Giving of the Torah like an elder with a white beard: on Shavuos Z'eir Anpin rises to the beard of Arich Anpin, which is white, and therefore He appeared to them as an elder clothed in white.

Pri Etz Chaim, Gate of Shavuot 1:8 פרי עץ חיים, שער חג השבועות א׳:ח׳

והענין - כי בפסח היה קטן ובחור, והיה זקנו שחורה, כי סוד זקן ז״א הוא שחורה. אך בשבועות במ״ת, עלה עד דיקנא דא״א שהוא לבנה, ולכן נדמה להם כזקן לובש לבנים. לכן כדי להעלותו עד שם, שיהיה זקנו לבנה, צריכין אנו להמשיך הכתר שלו מא״א, ואז יהיה זקן ממש:

Pri Etz Chaim (Public Domain)

PARAGRAPH 7

91 **בת קמה באמה**

Micah laments a corrupt society: "For a son despises his father, a daughter rises up against her mother, a daughter-in-law against her mother-in-law," and the Mishnah (Sotah 9:15) quotes it among the signs before Mashiach's coming. The maamar reads "rises up" as rising to the level of "mother": not rebellion but the lower level's ascent (context: Steinsaltz Tanakh).

Micah 7:6 מיכה ז׳:ו׳

כִּי־בֵן מְנַבֵּל אָב בַּת קָמָה בְאִמָּהּ כַּלָּה בַּחֲמֹתָהּ אֹיְבֵי אִישׁ אַנְשֵׁי בֵיתוֹ׃

For the son dishonoureth the father, The daughter riseth up against her mother, The daughter-in-law against her mother-in-law; A man's enemies are the men of his own house.

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92 **רני ושמחי בת**

G-d calls through Zechariah, "Sing and rejoice, O daughter of Zion, for behold, I come and I will dwell in your midst." The future elevation of the level of "daughter" (context: Steinsaltz Tanakh).

Zechariah 2:14 זכריה ב׳:י״ד

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

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

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93 **יצאו מים חיים מירושלים חצים אל הים הקדמוני**

In the heavenly academy a child asks how waters from below can rise to a place higher than themselves, and how Jerusalem can give water to "the former sea," the place from which all the world's waters come forth. The lower giving to the higher is the future ascent.

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

94 **והיה ביום ההוא יצאו מים חיים מירושלים חצים אל הים הקדמוני**

Zechariah's vision of the end of days: "And it shall be on that day that living waters shall go out from Jerusalem, half of them to the eastern sea and half of them to the western sea." The verse the Zohar expounds (context: Steinsaltz Tanakh).

Zechariah 14:8 זכריה י״ד:ח׳

וְהָיָה בַיּוֹם הַהוּא יֵצְאוּ מַיִם־חַיִּים מִירוּשָׁלַם חֶצְיָם אֶל־הַיָּם הַקַּדְמוֹנִי וְחֶצְיָם אֶל־הַיָּם הָאַחֲרוֹן בַּקַּיִץ וּבֶחֹרֶף יִהְיֶה׃

And it shall come to pass in that day, That living waters shall go out from Jerusalem: Half of them toward the eastern sea, And half of them toward the western sea; In summer and in winter shall it be.

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95 **הנער בן מאה שנה ימות**

In Isaiah's vision of the new heavens and the new earth, lives will be so long that "the youth shall die a hundred years old": one who dies at a hundred will be thought to have died young. The maamar reads it as the youth rising to the level of "a hundred," all ten Sefiros of Keser (context: Steinsaltz Tanakh).

Isaiah 65:20 ישעיהו ס״ה:כ׳

לֹא־יִהְיֶה מִשָּׁם עוֹד עוּל יָמִים וְזָקֵן אֲשֶׁר לֹא־יְמַלֵּא אֶת־יָמָיו כִּי הַנַּעַר בֶּן־מֵאָה שָׁנָה יָמוּת וְהַחוֹטֶא בֶּן־מֵאָה שָׁנָה יְקֻלָּל׃

There shall be no more thence an infant of days, nor an old man, That hath not filled his days; For the youngest shall die a hundred years old, And the sinner being a hundred years old shall be accursed.

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96 **זקנה ושיבה**

"At sixty for old age, at seventy for gray hair ... at a hundred, it is as if he had died and passed away." Old age is reckoned at seventy, the seven lower Sefiros. (Kehot: Avos 5:22)

Pirkei Avot 5:21 משנה אבות ה׳:כ״א

הוּא הָיָה אוֹמֵר, בֶּן חָמֵשׁ שָׁנִים לַמִּקְרָא, בֶּן עֶשֶׂר לַמִּשְׁנָה, בֶּן שְׁלֹשׁ עֶשְׂרֵה לַמִּצְוֹת, בֶּן חֲמֵשׁ עֶשְׂרֵה לַתַּלְמוּד, בֶּן שְׁמֹנָה עֶשְׂרֵה לַחֻפָּה, בֶּן עֶשְׂרִים לִרְדֹּף, בֶּן שְׁלֹשִׁים לַכֹּחַ, בֶּן אַרְבָּעִים לַבִּינָה, בֶּן חֲמִשִּׁים לָעֵצָה, בֶּן שִׁשִּׁים לַזִּקְנָה, בֶּן שִׁבְעִים לַשֵּׂיבָה, בֶּן שְׁמֹנִים לַגְּבוּרָה, בֶּן תִּשְׁעִים לָשׂוּחַ, בֶּן מֵאָה כְּאִלּוּ מֵת וְעָבַר וּבָטֵל מִן הָעוֹלָם׃

He used to say: At five years of age the study of Scripture; At ten the study of Mishnah; At thirteen subject to the commandments; At fifteen the study of Talmud; At eighteen the bridal canopy; At twenty for pursuit [of livelihood]; At thirty the peak of strength; At forty wisdom; At fifty able to give counsel; At sixty old age; At seventy fullness of years; At eighty the age of "strength"; At ninety a bent body; At one hundred, as good as dead and gone completely out of the ...

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97 **דאתכליל מאתר עילאה סתימא דכל סתימא במאה ברזא דמאה ברכאן**

On "And the life of Sarah was a hundred years," the Zohar says that "a hundred years" includes everything: the Holy One, blessed be He, who is included from the supernal place, hidden of all hidden, in a hundred, in the secret of the hundred blessings of each day.

Zohar, Chayei Sara 5:23–6:28 ספר הזהר, חיי שרה ה׳:כ״ג-ו׳:כ״ח

The hundred forms a unit because the Holy One is united with the highest and most mysterious by the secret of the hundred benedictions pronounced each day. Similarly the number twenty symbolises the unity of the Thought with the Jubilee. Hence the singular shanah (year).

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

PARAGRAPH 8

98 **בן ה' שנים**

The Arizal says that the mishnah "At five years old for Scripture" describes the stages of Z'eir Anpin's growth, and that when it is above in Arich Anpin it is called "old,"

its beard white like a man of seventy or eighty, for it rises to the beard of Arich Anpin.

Pri Etz Chaim, Gate of Shavuot 1:6 פרי עץ חיים, שער חג השבועות א:ו׳

וכבר בארנו לעיל בסוד משנת הוא היה אומר, בן ה׳ שנים למקרא וכו׳ כי הם כמה בחי׳ ומדרגות גדלות דז״א, ואמנם בהיותו למעלה בא״א, אז נקרא ז״א זקן, ואז זקן שלו לבנה, כבן ע׳ שנה או שמונים שנה שמלבין זקנו. והענין - כי אז בזקנותו עולה ז״א עד דיקנא דא״א, וכמו שא״א זקנו לבן כעמר נקי, דיקנא חיוורא, כן הז״א בהגיע שם, זקנו לבן כמו א״א, וז״ש רז״ל כי בים סוף נדמה להם הקב״ה לישראל כבחור, זקנו שחורה כאיש מלחמה עם המצרים. אך במתן תורה זקנו לבן כזקן. (א):

Pri Etz Chaim (Public Domain)

99 בן ה׳ שנים

"At five years old for Scripture, at ten for Mishnah ... at seventy for gray hair, at eighty for strength." The mishnah the Arizal explains.

Pirkei Avot 5:21 משנה אבות ה׳:כ״א

הוּא הָיָה אוֹמֵר, בֶּן חָמֵשׁ שָׁנִים לַמִּקְרָא, בֶּן עֶשֶׂר לַמִּשְׁנָה, בֶּן שְׁלֹשׁ עֶשְׂרֵה לַמִּצְוֹת, בֶּן חֲמֵשׁ עֶשְׂרֵה לַתַּלְמוּד, בֶּן שְׁמֹנָה עֶשְׂרֵה לַחֻפָּה, בֶּן עֶשְׂרִים לִרְדֹּף, בֶּן שְׁלֹשִׁים לַכֹּחַ, בֶּן אַרְבָּעִים לַבִּינָה, בֶּן חֲמִשִּׁים לָעֵצָה, בֶּן שִׁשִּׁים לַזִּקְנָה, בֶּן שִׁבְעִים לַשֵּׂיבָה, בֶּן שְׁמֹנִים לַגְּבוּרָה, בֶּן תִּשְׁעִים לָשׁוּחַ, בֶּן מֵאָה כְּאִלּוּ מֵת וְעָבַר וּבָטֵל מִן הָעוֹלָם:

He used to say: At five years of age the study of Scripture; At ten the study of Mishnah; At thirteen subject to the commandments; At fifteen the study of Talmud; At eighteen the bridal canopy; At twenty for pursuit [of livelihood]; At thirty the peak of strength; At forty wisdom; At fifty able to give counsel; At sixty old age; At seventy fullness of years; At eighty the age of "strength"; At ninety a bent body; At one hundred, as good as dead and gone completely out of the ...

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PARAGRAPH 9

100 קנה חכמה קנה בינה

Shlomo recalls his father's teaching: "Acquire wisdom, acquire understanding; do not forget and do not turn away from the words of my mouth." The doubled kneh equals yesh (context: Steinsaltz Tanakh).

Proverbs 4:5 משלי ד׳:ה׳

קְנֵה חָכְמָה קְנֵה בִינָה אַל־תִּשְׁכַּח וְאַל־תֵּט מֵאִמְרֵי־פִי:

Get wisdom, get understanding; Forget not, neither decline from the words of my mouth;

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101 קנה חכמה קנה בינה ב״פ קנה גימטריא יש

The Arizal writes that Keser has 620 lights and gives half of them, yesh, to Abba and Imma, and they are divided as "acquire wisdom, acquire understanding."

Pri Etz Chaim, Gate of the Prayers of Rosh Hashana 3:16 פרי עץ חיים, שער תפילות ראש השנה ג׳:ט״ז

... ונחזור לענין, בענין כריעה ו׳ לגבי ה׳, והענין כי הלא הכתר יש בו תר״ך אורות, ונותן מהם חציו י״ש אל או״א, והם נחלקין, קנה חכמה קנה בינה. והנה נמצא כי הקנ״ה מגיע לחלק אמא, אך לפי שהיא צריכה להוציא את ז״א שהוא ו״ק, צריך שיהיה לה ו׳ יתירים, והם קנה וששה, הרי קס״א, כמנין אהיה דיודין בבינה. אמנם דע, כי אלו הם בסוד ל״ב נתיבות חכמה, אשר כולם הם סוד אלקים כנודע, והנה כל א׳ מהל״ב נתיבות אלו כלול מי׳ ספירות, הרי י״פ ל״ב ג׳ י׳ ש״ך, והם ש״ך ניצוצין ...

Pri Etz Chaim (Public Domain)

102 קנה חכמה קנה בינה ב״פ קנה גימטריא יש

The Arizal says that the windpipe (kaneh), through which no food passes, corresponds to Yom Kippur, like the World to Come without eating or drinking, and that this is "acquire (kneh) wisdom, acquire (kneh) understanding": kneh twice equals yesh, "to cause those who love Me to inherit yesh" in the World to Come.

Pri Etz Chaim, Gate of Yom Kippur 5:6 פרי עץ חיים, שער יום הכפורים ה׳:ו׳

... הכפורים הוא הקנה, שהוא מעין עה״ב, שאין בו לא אכילה ושתיה, וזה קנה חכמה קנה בינה, ב״פ קנה עולה י״ש, להנחיל אוהבי יש בעה״ב. ויום ט״ב, אז הוא לבדו שולט, וכנגדו באדם גיד הנשה, וע״כ אין לאכול בט״ב, שלא להנות ממנו, והאוכל, עונותיו חקוקים על עצמותיו, כי נהנו עצמותיו מכח הטומאה, כן ביה״כ, אין ראוי לאכול, שלא ליתן חלק ביום זה, כי האכילה זה הנאה לו, והנאה מצדו הוא. ואנו מברכין בורא מאורי האש כל מ״ש, מפני שנכנסין אז ימי החול לשלוט, וכולם נאחזים מן הגבורות דהיינו האש, ולכן ...

Pri Etz Chaim (Public Domain)

103 רגלי החיות כנגד כולן

After listing the vast distances between the heavens, the Talmud says that above them are the holy chayos, and "the feet of the chayos are equal to all of them." One part can equal all the rest together.

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, מָלֵךְ אֵל חַי וְקַיָּם רָם וְנִשָּׂא שׁוֹכֵן עֲלֵיהֶם, וְאַתָּה אָמַרְתָּ: "אֶעֱלֶה עַל בָּמֳתֵי עָב אֶדַּמֶּה לְעֶלְיוֹן" — ...

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

PARAGRAPH 10

104 הכתר הוא הממוצע בין המאציל לנאצלים

At the end of the chapter the Arizal explains that between the Emanator and the emanated there is an intermediate level, Keser, which includes the lowest level of the Infinite and the highest of all the emanated beings, the root of them all.

Sefer Etz Chaim 42:3 עץ חיים מ"ב:ג'

... והנה כאן באחוריים דגופות דנוקבא נדבקים כל הקלי' דאצילות די"ס שבהם ואלו הם ע"ד הנ"ל בקדושה והוא כי שורש הכתר דקליפה שהוא בחי' השרשים דבוקה באחוריים דעור דנוקבא דקדושה ועל השורש מלביש נשמת הכתר דקליפה ועל הנשמה מלביש הגוף דכתר דקליפה ואח"כ שורש דאבא דקליפה מלביש על גוף הכתר ונשמת אבא מלביש לשורש והגוף דאבא מלביש על הנשמה וכעד"ז ג' בחי' אמא כו' עד שנמצא כי גוף דנוקבא דקליפה היא חיצוניות לכל ואח"כ עליה סובבים הלבושים והם היפך הפנימית כל הלבושים והיכלות יותר גרועים שהם לבושי נוקבא דקליפה סובבים ...

Sefer Etz Chaim (Public Domain)

105 שחורה אני ונאוה

The bride says to the daughters of Jerusalem, "I am black, yet comely." The opening words of the explanation to which the reader is referred.

Song of Songs 1:5 שיר השירים א':ה'

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה:

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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

106 יו"ט של ר"ה שחל להיות בשבת

"When Yom Tov of Rosh HaShanah fell on Shabbos, they would sound the shofar in the Temple but not in the country." The opening words of the discourse to which the reader is referred.

Mishnah Rosh Hashanah 4:1 משנה ראש השנה ד':א'

יוֹם טוֹב שֶׁל רֹאשׁ הַשָּׁנָה שֶׁחָל לִהְיוֹת בְּשַׁבָּת, בַּמִּקְדָּשׁ הָיוּ תוֹקְעִים, אֲבָל לֹא בַמְּדִינָה. מִשֶּׁחָרַב בֵּית הַמִּקְדָּשׁ, הִתְקִין רַבָּן יוֹחָנָן בֶּן זַכַּאי, שֶׁיְּהוּ תוֹקְעִין בְּכָל מָקוֹם שֶׁיֵּשׁ בּוֹ בֵּית דִּין. אָמַר רַבִּי אֶלְעָזָר, לֹא הִתְקִין רַבָּן יוֹחָנָן בֶּן זַכַּאי אֶלָּא בִיבְנֶה בִּלְבָד. אָמְרוּ לוֹ, אֶחָד יַבְנֶה וְאֶחָד כָּל מָקוֹם שֶׁיֵּשׁ בּוֹ בֵּית דִּין:

The festival day of Rosh Hashanah which coincided with Shabbat: they would blow [the shofar] in the Temple, but not in the [rest of the] country. After the destruction of the Temple, Rabban Yochanan ben Zakai, ordained that they should blow in every place in which there is a court. Rabbi Eleizer said, "Rabban Yochanan ben Zakai only made this ordinance with respect to Yavneh alone." [The Sages] said [back] to him, "It was the same for Yavneh as for any other place in which there was a court."

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

PARAGRAPH 11

107 הנה ישכיל עבדי ירום ונשא וגבה מאד

Isaiah's prophecy of G-d's servant, Israel or, as the Sages read it, Mashiach: "Behold, My servant shall prosper; he shall be exalted and lifted up and shall be very high." Here the servant's ascent is that of the youth, Yosef, above all levels (context: Steinsaltz Tanakh).

Isaiah 52:13 ישעיהו נ"ב:י"ג

הִנֵּה יַשְׂכִּיל עַבְדִּי יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד:

Behold, My servant shall prosper, He shall be exalted and lifted up, and shall be very high.

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108 הנה ישכיל עבדי ירום ונשא וגבה מאד אותיות אדם

The Arizal applies the verse to the completion of the stature of Adam Kadmon: "shall prosper" from Asiyah, "exalted" from Yetzirah, "lifted up" from Beriah, "very high" from Atzilus, and me'od, the letters of adam, is Adam Kadmon. The Kehot note quotes these words.

Sefer Etz Chaim 3:2 עץ חיים ג':ב'

... משיחא היא א"ק חוצפא יסגא ואח"כ יעמדו רגליו על הר הזתים דכתיב ועמדו רגליו וגו' וישתלם קומתו ועליו נאמר הנה ישכיל עבדי ירום ונשא וגבה מאד. ישכיל מעשיה בסוד ונחמד העץ להשכיל עץ הדעת. ירום מיצירה. ונשא מבריאה. וגבה מאצילו'. מא"ד אותיות אדם. הוא א"ק. אז יבוא משיח בע"ה ומחת לצלמא על רגלוהי הם הקלי' שכנגד ג' עולם בי"ע. כי על האצילו' נאמר אני ה' הוא שמי וכבודי לאחר לא אתן. והבריאה היא רישא דדהבא כי היא בחי' זהב מצפון זהב יאתה שהיא בינה עלמא דאתכסיא המתלבשת ומקננת בבריאה ...

Sefer Etz Chaim (Public Domain)

109 ירום ונשא וגבה מאד אותיות אדם

In the Ra'aya Mehemna on Pinchas, the Zohar expounds "he shall be exalted and lifted up and shall be very high": me'od rises to the number of adam, and with its letters reversed me'od is adam.

Zohar, Pinchas 94:646–95:653 ספר הזהר, פנחס צ"ד:תרמ"ו-צ"ה:תרנ"ג

110 והיה אור הלבנה כאור החמה

"And the light of the moon shall be like the light of the sun." The sun and the moon are the two youths, Yosef and Yehoshua.

Isaiah 30:26 ישעיהו ל':כ"ו

וְהָיָה אוֹר־הַלְּבָנָה כְּאוֹר הַחַמָּה וְאוֹר הַחַמָּה יִהְיֶה שִׁבְעָתַיִם כְּאוֹר שִׁבְעַת הַיָּמִים בְּיוֹם חֲבֹשׁ ה' אֶת־שֶׁבֶר עַמּוֹ וּמַחַץ מַכָּתוֹ יִרְפָּא:

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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111 יהושע בן נון נער

"And his attendant Yehoshua son of Nun, a youth, did not leave the tent." Yehoshua is the youth who is the moon.

Exodus 33:11 שמות ל"ג:י"א

וְדִבֶּר ה' אֶל־מֹשֶׁה פָּנִים אֶל־פָּנִים כַּאֲשֶׁר יְדַבֵּר אִישׁ אֶל־רֵעֵהוּ וְשָׁב אֶל־הַמַּחֲנֶה וּמְשָׁרְתוֹ יְהוֹשֻׁעַ בִּן־נוּן נַעַר לֹא יָמִישׁ מִתּוֹךְ הָאֹהֶל:

And the L-RD spoke unto Moses face to face, as a man speaketh unto his friend. And he would return into the camp; but his minister Joshua, the son of Nun, a young man, departed not out of the Tent.

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112 ופני יהושע כפני לבנה

"The face of Moshe was like the face of the sun; the face of Yehoshua like the face of the moon." Yehoshua receives from Moshe as the moon from the sun.

Bava Batra 75a:16 בבא בתרא ע"ה א:ט"ז

כַּיּוֹצֵא בַּדָּבָר אַתָּה אוֹמֵר: "וְנָתַתָּה מֵהוֹדְךָ עָלָיו" – וְלֹא כָּל הוֹדָהּ; זְקֵנִים שֶׁבָּאוֹתוֹ הַדּוֹר אָמְרוּ: פְּנֵי מֹשֶׁה כִּפְנֵי חַמָּה, פְּנֵי יְהוֹשֻׁעַ כִּפְנֵי לְבָנָה; אוֹי לָהּ לְאוֹתָהּ בּוּשָׁה, אוֹי לָהּ לְאוֹתָהּ כְּלִימָה.

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

113 הוא המשביר

In the years of famine, "Yosef was the ruler over the land; he was the one who supplied grain to all the people of the land." Yosef gives as the sun gives light to the moon (context: Steinsaltz Tanakh).

Genesis 42:6 בראשית מ"ב:ו'

וְיוֹסֵף הוּא הַשַּׁלִּיט עַל־הָאָרֶץ הוּא הַמַּשְׁבִּיר לְכָל־עַם הָאָרֶץ וַיָּבֹאוּ אֲחֵי יוֹסֵף וַיִּשְׁתַּחֲווּ־לוֹ אַפַּיִם אָרְצָה:

And Joseph was the governor over the land; he it was that sold to all the people of the land. And Joseph's brethren came, and bowed down to him with their faces to the earth.

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

PARAGRAPH 12

114 שמש דא הוא ברית קדישא

Rabbi Abba explains "before the sun" (Numbers 25:4) as "before the covenant, which is called sun," as it is written, "For Havayah, G-d, is a sun and a shield": the sun is the holy covenant, which shines as the sun shines upon the world. The covenant is Yesod, Yosef.

Zohar, Shemot 5:24–33 ספר הזהר, שמות ה':כ"ד-ל"ג

The leaders of the people, who did not endeavour to prevent them, were the first to be punished (Ibid. 4), and in every generation it is the leaders who are made responsible for all the members of the community in regard to the profanation of the sign of the covenant, which is "sun and shield" (Ps. 84, 12): as the sun gives light to the world, so does the holy sign give light to the body, and as the shield protects, so does the holy sign protect.

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

115 והנה השמש והירח

Yosef tells his brothers his second dream: "And behold, the sun and the moon and eleven stars were bowing down to me." Quoted to link Yosef with the sun and the moon (context: Steinsaltz Tanakh).

Genesis 37:9 בראשית ל"ז:ט'

וַיַּחֲלֹם עוֹד חֲלוֹם אַחֵר וַיְסַפֵּר אֹתוֹ לְאֶחָיו וַיֹּאמֶר הִנֵּה חָלַמְתִּי חֲלוֹם עוֹד וְהִנֵּה הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְאַחַד עָשָׂר כּוֹכָבִים מִשְׁתַּחֲוִים לִי:

And he dreamed yet another dream, and told it to his brethren, and said: 'Behold, I have dreamed yet a dream: and, behold, the sun and the moon and eleven stars bowed down to me.'

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116 שבעתים כאור שבעת הימים

"And the light of the sun shall be sevenfold, like the light of the seven days," the light of the first days of Creation. The future sun, Yesod, will rise to the first three Sefiros of Atik (context: Steinsaltz Tanakh).

Isaiah 30:26 ישעיהו ל':כ"ו

וְהָיָה אוֹר־הַלְּבָנָה כְּאוֹר הַחַמָּה וְאוֹר הַחַמָּה יִהְיֶה שִׁבְעָתַיִם כְּאוֹר שִׁבְעַת הַיָּמִים בְּיוֹם חֲבֹשׁ ה' אֶת־שֶׁבֶר עַמּוֹ וּמַחַץ מַכָּתוֹ יִרְפָּא:

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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117 צדיקים יושבים ועטרותיהם בראשיהם

Rav used to say: "In the World to Come there is no eating and drinking ... but the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah." The Arizal reads the crown as Malchus risen above the sun.

Berakhot 17a:12 ברכות י"ז א:י"ב

מַרְגְּלָא בְּפוּמֵּיהּ דְּרַב: לֵיכָּא כְּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִיָּה וְלֹא פְּרִיָּה וּרְבִיָּה וְלֹא מַשָּׂא וּמַתָּן וְלֹא קִנְאָה וְלֹא שִׂנְאָה וְלֹא תַּחֲרוּת, אֶלָּא צַדִּיקִים יוֹשְׁבִין וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְּׁכִינָה, שֶׁנֶּאֱמַר: "וַיֶּחֱזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. ll).

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

118 וז"ס צדיקים יושבים ועטרותיהם בראשיהם

The Arizal explains the moon's diminution and its future rise: "the righteous sit with their crowns on their heads," for she rises higher than the sun; "And the light of the moon shall be like the light of the sun," they will be equal,

...והיה אור הלבנה כאור החמה ואור החמה יהיה

> and this is for the days of Mashiach, while in the Time to Come she will be a crown upon their heads.

Pri Etz Chaim, Gate of The New Month, Chanukah, and Purim 6:74

פרי עץ חיים, שער ר"ח חנוכה ופורים ו:ע"ד

... וכן אמר הש"י ללבנה שהצדיקים יקראו על שמך וכו', ר"ל שתעלה לג"ר, לאותו מקום שהיה רצונה בתחלה, ואז יקראו על שם של עכשיו, שהיא נקראת מאור הקטן. וזה סוד צדיקים יושבים ועטרותיהם בראשיהם, שהיא מתעלה יותר מהשמש. וז"ש והיה אור הלבנה כאור החמה וכו', ר"ל שאור הלבנה שיהיה שבעתים ממה שהוא עתה, ואור הלבנה יהיה כאור החמה, ויהיו שוין בחידושה, וזה לימות המשיח, ואז שניהם שוין כמקודם קטרוגה. אך מה שכתבנו, הוא לע"ל, הוא צדיקים יושבים, ותהיה היא עטרה על ראשם:

Pri Etz Chaim (Public Domain)

ענין שבעת ימי המילואים הנה לכאורה אינו מובן...

The Matter of the Seven Days of the Miluim

The seven days of the Miluim, when the Mishkan and its priests were inaugurated, were a "filling": light from above the worlds, "the light of the seven days," filled the lack left by Adam's sin and the moon's diminution, a foretaste of the future when "the light of the moon shall be like the light of the sun."

THE MAAMAR IN BRIEF

Continuing the previous maamar on Isaiah 30:26, the Alter Rebbe first explains how the sun can be both a "groom" and a "lad." Shemesh is Z'eir Anpin itself; chamah is its contracted radiance reaching the lower worlds, the first of two "lads" that link Atzilus with creation, and the moon, Malchus, is the second. Above them is "the light of the seven days," the light of the Infinite entering Atzilus through Atik. In the future the lower worlds will rise, the "lads" will surpass today's "elders," and the sun will stand at the source of that light. A second reading makes sun and moon the Names Havayah and Elokim, and the two wedding blessings the moon's monthly union and its future equality. The maamar then explains the Miluim through the Zohar: the supernal anointing oil, the light of Chochmah in Binah, "fills" the seven days and repairs the Shechinah's withdrawal after Adam's sin, while the eighth day reveals Chochmah itself. Section 4 reads Miluim as drawing G-d's essence, "I fill the heavens and the earth," into the revealed glory that "fills the whole earth," the aim of the Mishkan and its offerings. Finally, this holy "filling" is set against Tyre filled from Jerusalem's ruin, above in Malchus and below in the soul, and the healing of the Tree of Knowledge is promised.

OUTLINE

1 **The sun as groom and as lad** ¶1–4

Shemesh is Z'eir Anpin itself, the "groom"; chamah, its contracted radiance in the lower worlds, and the moon, Malchus, are the two "lads" that link Atzilus with the created worlds.

2 **The light of the seven days and the future ascent** ¶5–9

The light of the Infinite enters Atzilus through Atik; in the future the lower worlds will rise above it, and "lads will whiten the faces of elders," as the self-restraint of youth draws down a higher light.

3 **Havayah and Elokim; groom and bride** ¶10–13

A second reading: in the future Elokim will rise to the level of Havayah. The moon's diminution and monthly renewal are "Who gladdens the groom and bride," and its future equality is "the groom with the bride."

4 **The supernal oil that fills the seven days** ¶14–21

The Zohar on "For seven days shall He fill your hands": the anointing oil, the light of Chochmah in Binah, fills the seven days and repairs the withdrawal of the Shechinah after Adam's sin; the eighth day reveals Chochmah itself.

5 **The eighth day** ¶22–24

The eighth day of the Miluim as Chochmah, as Malchus, and as Hadar, the eighth king; it is the day the Mishkan was erected.

6 **Filling: drawing the essence into revelation** ¶25–27

Miluim as drawing "I fill the heavens and the earth" into "The whole earth is full of His glory"; the priest of Chesed inaugurated from the supernal oil; and the contrary "filling" of Tyre from Jerusalem's ruin.

7 **Tyre filled from Jerusalem, above and in the soul** ¶28–32

The nine Sefiros of Malchus fell into the kelipos; in the soul the animal soul is built up while the G-dly soul is left a point of faith. Daas reverses this, and the future harp will have ten strings.

8 **Healing the breach** ¶33–36

"The breach of His people," caused by hewing broken cisterns, will turn into hope; the Tree of Knowledge, benos shuach, will be healed and bear fruit at once, and the moon's light will equal the sun's.

KEY CONCEPTS

The seven days of the Miluim שבעת ימי המילואים

The week of inauguration of the Mishkan and its priests (Leviticus 8). The maamar reads Miluim as "fillings": filling the lack in the worlds with light from above.

The light of the seven days אור שבעת הימים

Isaiah's phrase for the future sunlight. In the maamar it is the light above the seven emotive Sefiros that gives them life: the first three Sefiros of Atik, or, in the Miluim, the light of Chochmah in Binah.

Shemesh and chamah שמש וחמה

Two words for the sun: shemesh, the luminary itself, Z'eir Anpin; chamah, its warmth reaching below, the contracted light called the supernal "lad."

The two lads ב' נערים

The two links between Atzilus and the created worlds: the sun (Yesod, Yosef) and the moon (Malchus). They are also the two cherubim.

The supernal oil שמן עילאה

The holy anointing oil of the Zohar, which "completes all seven days": the light of Chochmah shining in Binah, which fills and inaugurates the priests.

The diminution of the moon מיעוט הירח

The withdrawal of the nine Sefiros of Malchus, leaving it a single point; in the future it will be restored, "like the light of the sun."

I shall be filled, she is laid waste אמלאה החרבה

The rule that when one side is full the other is desolate: the kelipah filled from the ruin of holiness, and in the soul, the animal soul built up while the G-dly soul remains a point of faith.

SECTION 1 · ¶1–4

The sun as groom and as lad

1 ענין שבעת ימי המילואים הנה לכאורה אינו מובן איך בחי' אור החמה קאי על בחי' הנק' נער עליון דאצילות,

The matter of the seven days of the Miluim (the inauguration): at first glance it is not understood how the level of "the light of the sun (chamah)" refers to the level called the supernal "lad" (na'ar) of the World of Atzilus (Emanation),

> This maamar continues the one before it in Likkutei Torah, on "And the light of the moon shall be like the light of the sun" (Isaiah 30:26), which identified the "light of the sun" with the supernal "lad" of Atzilus: Yosef, whom the Torah calls a na'ar. Its own subject is the seven days of the Miluim, when Moshe inaugurated the Mishkan and the priests (Leviticus 8), but it opens by returning to a difficulty in that identification.

שהוא למטה מבחי' חתן כמש"ל [כמה שכתוב לעיל] והלא מקרא מלא כתיב לשמש שם אהל[1] בהם והוא כחתן[2,3] הרי דשמש הוא בחי' חתן וכמ"ש ר"פ בהעלותך קמ"ח ב'.

which is below the level of "groom," as explained above. Yet surely an explicit verse states, "For the sun (shemesh) He set a tent in them, and it is like a groom"; so the sun is the level of "groom," as is written at the beginning of Parshas Beha'aloscha, [folio] 148b.

> The earlier maamar placed the "lad" below the "groom." Yet Psalms 19:5–6 says of the sun (shemesh) that it is "like a groom coming out of his canopy," and the Zohar opens Parshas Beha'aloscha (3:148b) with this verse. So it is hard to see how the sun can be the lower "lad."

אך הענין דשמש הוא בחי' ז"א והרמ"ז [והרב משה זכות] שם כ' [כתב] שהוא אור הז"א שמצד אבא כי אור הוא בחכמה[4] וזהו בחי' חתן ובחי' אז יבקע כשחר אורך[5] כו'.

But the explanation is that the shemesh is the level of Z'eir Anpin (the emotive attributes); and the Ramaz (Rabbi Moshe Zacuto) there writes that it is the light of Z'eir Anpin that comes from the side of Abba (Chochmah), for "light" is in Chochmah. This is the level of "groom," and the level of "Then your light shall break forth like the dawn," etc.

> The answer begins with a distinction. Shemesh is Z'eir Anpin itself, the six emotive Sefiros of Atzilus; the Ramaz, a commentator on the Zohar, adds that it is Z'eir Anpin's light as it comes from Abba, Chochmah, since "light" signifies Chochmah. As such it is the "groom," and the light that "breaks forth like the dawn" (Isaiah 58:8).

אמנם נודע דז"א דאצילות מקנן ביצירה[6] ואז נק' נער וכמ"ש בענין הכרובים אזי נקראו זו"נ [זעיר אנפין ונוקבא] אנפי זוטרי בגמרא[7] כו' ע"ש.[66, 65, 64, 63, 62, 61, 60, 59, 58, 57, 56, 55, 54, 53, 52, 51, 50, 49, 48, 47, 46, 45, 44, 43, 42, 41, 40, 39, 38, 37, 36, 35, 34, 33, 32, 31, 30, 29, 28, 27,]

However, it is known that Z'eir Anpin of Atzilus "nests" in Yetzirah, and then it is called na'ar ("lad"), as is written concerning the cherubim: then Z'eir Anpin and Nukva are called "small faces" (anpei zutrei) in the Gemara, etc. See there.

> But Z'eir Anpin also extends down into the World of Yetzirah, the world of the angels; in the Kabbalists' phrase, it "nests" there. In that lower state it is called a "lad." The Gemara (Chagigah 13b) explains keruv, "cherub," as "like a child" and speaks of "large faces and small faces"; the cherubim, Z'eir Anpin and Nukva as they appear below, are the "small faces."

2 ולכן א"ש [אתי שפיר] דאור הלבנה ואור החמה[67] הנז' כאן בפסוק זה דוהי' [הנזכר] [דוהיה] אור הלבנה כו' הן בחי' ב' נערים

Therefore it is well understood that the light of the moon and the light of the sun mentioned here, in this verse, "And the light of the moon shall be," etc., are the level of the two "lads."

> Since the sun and moon of this verse are lower, "lad"-like levels, they can be identified with the two "lads" of the previous maamar: Yosef, the supernal lad, and Yehoshua, the second, of whom the Sages said that his face was like the face of the moon.

דכן פי' בלק"ת [בלקוטי תורה (להאריז"ל)] בישעיה דמיירי הפסוק בזו"נ [בזעיר אנפין ונוקבא] כשמתלבשים ביצירה ועשי' [ועשיה], והטעם שפי' כן א"ש [אתי שפיר] עפמ"ש [על פי מה שכתוב] בפרדס בערך חמה שיש חילוק בין לשון שמש לחמה

For so it is explained in the Likkutei Torah of the Arizal on Isaiah, that the verse speaks of Z'eir Anpin and Nukva when they are enclothed in Yetzirah and Asiyah. And the reason it is explained so is well understood according to what is written in the Pardes, in the entry "chamah," that there is a difference between the word shemesh and chamah:

> The Arizal, in his Likkutei Torah on Isaiah, reads the verse as speaking of Z'eir Anpin and Nukva as they are enclothed in the lower worlds of Yetzirah and Asiyah, not in their own place. The reason is found in the Pardes Rimonim of Rabbi Moshe Cordovero, in its dictionary of Kabbalistic terms: Scripture has two words for the sun, shemesh and chamah, and they are not the same.

כי מצד הימין נק' שמש צדקה ומרפא בכנפיה[68] ומצד השמאל נק' חמה בסוד חמימות האש של הגבורה[69] כו'

from the side of the right it is called shemesh, "a sun (shemesh) of righteousness, with healing in its wings," and from the side of the left it is called chamah, in the mystery of the heat of the fire of Gevurah (restraint), etc.

> The Pardes explains that from the right side, Chesed, the sun is called shemesh, as in "a sun of righteousness with healing in its wings" (Malachi 3:20); from the left side, Gevurah, it is called chamah, from the word for heat, the burning of Gevurah's fire. Isaiah's verse uses the word chamah.

ונודע דמדת הגבורה הוא בחי' צמצום דהיינו כשנמשך להאיר בבי"ע שצ"ל ע"י צמצום ע"ד צמצם שכינתו בין בדי ארון.[70]

And it is known that the attribute of Gevurah is the level of tzimtzum (contraction): that is, when [the light] is drawn down to shine in Beriah, Yetzirah and Asiyah, which must be through tzimtzum, in the manner of "He contracted His Shechinah between the poles of the Ark."

> Gevurah is the attribute of contraction. When light is to shine into the lower worlds it must first be contracted, as the Sages say that G-d "contracted His Shechinah between the poles of the Ark." So chamah, the sun of the left side, is the light as it is contracted to reach Beriah, Yetzirah and Asiyah.

3 ובמ"א נתבאר ענין החילוק בין שמש לחמה כי השמש הוא המאור עצמו שממנו נמשך ומתפשט הזיו להאיר על הארץ.

Elsewhere the difference between shemesh and chamah has been explained: the shemesh is the luminary itself, from which the radiance is drawn and spreads forth to shine upon the earth.

> The same distinction is drawn elsewhere more simply. Shemesh is the luminary itself, the source from which radiance spreads out to light the earth.

וחמה אינו השמש עצמה רק הוא לשון חמימות[71] דהיינו מה שהוא מחומם מחמת השמש והיינו הארת הזי"א מה שנמשך להאיר בבי"ע.

Chamah, however, is not the sun itself; rather it is a term of warmth (chamimus), meaning that which is warmed by the sun. This is the radiance of Z'eir Anpin, that which is drawn down to shine in Beriah, Yetzirah and Asiyah.

> Chamah is related to chamimus, "warmth": it is not the sun itself but what the sun warms, its effect at a distance. In the divine order this is the radiance of Z'eir Anpin that reaches down into Beriah, Yetzirah and Asiyah, as distinct from Z'eir Anpin itself.

4 ולכן א"ש [אתי שפיר] דבחינה זו נק' נער והיינו בחי' נער עליון כו' משא"כ בחי' שמש נק' כחתן שהוא עצמיות ז"א שבאצילות.

Therefore it is well understood that this level is called na'ar ("lad"), that is, the level of the supernal "lad," etc., whereas the level of shemesh is called "like a groom," for it is the very essence of Z'eir Anpin in Atzilus.

> This settles the difficulty raised at the start: the radiance that extends downward, chamah, is the "lad," while shemesh, the very essence of Z'eir Anpin in Atzilus, is the one compared to "a groom."

ועפי"ז [ועל פי זה] יובן יותר ענין שהעלייה הוא להיות שבעתים כאור שבעת הימים[72],

According to this, one will understand better how the ascent is to become "sevenfold, like the light of the seven days."

> The distinction also clarifies the promise that the sun's light will be "sevenfold, like the light of the seven days." To show how great that ascent is, the Alter Rebbe first sets out what the two "lads" do.

כי הנה פי' וענין בחי' ומדרגת ב' בחי'נערים היינו שבהן ועל ידן הוא התקשרות והתחברות האור מא"ס ב"ה המלובש באצילות לנבראים וכמו אור החמה ואור הלבנה שהן מאירים לארץ ולדרים עליה כו'.

For the meaning and import of the level and rank of the two levels of "lads" is that in them and through them there is the binding and joining of the light from the Infinite One (Ein Sof), blessed be He, which is enclothed in Atzilus, with the created beings, just as the light of the sun and the light of the moon give light to the earth and to those who dwell upon it, etc.

> The "lads" are the links: in them and through them the Infinite Light enclothed in Atzilus is bound to the created beings, as the sun and moon give light "to the earth and to those who dwell upon it," in the words of the morning prayer.

דהנה באמת אין ערוך כלל בין הנבראים שהם בעלי גבול ותכלית לגבי האור המלובש בע"ס [בעשר ספירות] דאצילות שהוא בחי' א"ס וא"כ מאחר שאין ערוך ביניהם איך יומשך האור והחיות מאצילות לבי"ע

For in truth there is no comparison at all between the created beings, which are bounded and finite, and the light enclothed in the Ten Sefiros of Atzilus, which is the level of the Infinite. If so, since there is no comparison between them, how can the light and life-force be drawn from Atzilus to Beriah, Yetzirah and Asiyah?

> This is the problem they solve. Atzilus is G-dly and infinite, while created beings are bounded and finite, and there is no ratio between them. The question is how any light or life-force can pass from Atzilus to the lower worlds at all.

אלא שזהו ע"י בחי' צמצומים שבתחלה נתצמצם האור המלובש בז"א ונק' שמש להיות מאיר בבחי' צמצום

Rather, this is by means of contractions (tzimtzumim): first, the light enclothed in Z'eir Anpin, which is called shemesh, was contracted, so as to shine in the mode of contraction;

> The answer is a series of contractions. First the light within Z'eir Anpin, the shemesh, is contracted so that it shines in a reduced, measured form.

והוא אור החמה ונק' נער עליון והוא נער[73] את בני בלהה כו' ואח"כ נמשך מבחי' זו ומתלבש בבחי' מל' שהוא בחי' פני לבנה[74]

and this is the light of the chamah, and it is called the supernal "lad": "and he was a lad (na'ar) with the sons of Bilhah," etc. Afterwards [the light] is drawn from this level and enclothed in the level of Malchus (sovereignty), which is the level of "the face of the moon,"

> This contracted light is the chamah, the first "lad," like Yosef, of whom it says "he was a lad with the sons of Bilhah" (Genesis 37:2). From there the light passes into Malchus, "the face of the moon," recalling the Sages' saying that Yehoshua's face was like the face of the moon (Bava Basra 75a).

דהיינו מקור בי"ע שבאצילות והוא בחי' נער הבי' והן הן ג"כ ב' הכרובים, ועמ"ש בד"ה ששת ימים תאכל מצות[75] בענין שני הבחינות דים ויבשה שבבחי' מלכות דאצילות

that is, the source of Beriah, Yetzirah and Asiyah that is in Atzilus; and this is the level of the second "lad." And these are also the two cherubim. And see what is written in the discourse beginning "Six days you shall eat matzos," concerning the two levels of sea and dry land in the level of Malchus of Atzilus,

> Malchus of Atzilus is the source, within Atzilus, of the three lower worlds, and it is the second "lad." These two "lads" are also the two cherubim with their childlike faces. In the discourse "Six days you shall eat matzos," later in this parsha (Likkutei Torah, Tzav 7:34–35), the Alter Rebbe explains that Malchus of Atzilus is called both "sea," as it stays hidden within Atzilus, and "land," as its light spreads into the created worlds.

שהוא ג"כ להיות שהמלכות מחברת אור האצילות בבי"ע והממוצע צ"ל בו שני בחינות בחי' תחתונה שבאצילות ושרש ומקור דבי"ע

which is also because Malchus joins the light of Atzilus to Beriah, Yetzirah and Asiyah, and an intermediary must have two aspects within it: the lowest level of Atzilus, and the root and source of Beriah, Yetzirah and Asiyah.

> Malchus is the intermediary between Atzilus and the lower worlds, and every intermediary must contain both sides: it is the lowest level of Atzilus and also the root and source of Beriah, Yetzirah and Asiyah.

וזהו ענין ים וארץ כו' ע"ש ומשם יובן ג"כ לענין ב' בחי' נערים המבואר כאן.

This is the matter of sea and land, etc. See there. And from there one will also understand the matter of the two levels of "lads" explained here.

> Those two sides are what that discourse calls "sea" and "land." The two levels of "lads" are to be understood in the same way, as the two aspects of the one link between Atzilus and the worlds below.

SECTION 2 · ¶5–9

The light of the seven days and the future ascent

5 והנה כמו שאין ערוך בי"ע לאצילות כן ויתר מכן אין ערוך אצילות לגבי א"ס ב"ה

Now, just as Beriah, Yetzirah and Asiyah bear no comparison to Atzilus, so too, and even more, Atzilus bears no comparison to the Infinite One, blessed be He.

> The same principle applies one stage higher. Atzilus is far above the lower worlds, but the Infinite One is even further above Atzilus, beyond all comparison.

ולכן כדי שיהיה התלבשות אור א"ס ב"ה מלמעלה מהאצילות מבחי' א"ק [אדם קדמון] באצי' הוא ג"כ ע"י בחי' צמצומים[76] וכמ"ש בבינונים ח"ב [חלק ב'] פ"ט בהג"ה [בהגהה] שע"י צמצומים אלו יוכל להאיר באצילות

Therefore, for the light of the Infinite One, blessed be He, from above Atzilus, from the level of Adam Kadmon, to be enclothed in Atzilus, this too is through contractions, as is written in the Beinonim [Tanya], Part II, chapter 9, in the gloss: that through these contractions it can shine in Atzilus.

> So the light of the Infinite that comes from Adam Kadmon, the primordial level above Atzilus, can enter Atzilus only through contractions. The Alter Rebbe cites his Tanya ("Sefer shel Beinonim"), Part II, chapter 9, where a gloss speaks of the contractions in the Infinite Light and of Adam Kadmon that let the light be enclothed in the vessels of the Ten Sefiros.

ואור זה נק' אור שבעת הימים כי הוא בחי' מל' דא"ק [דאדם קדמון] שנעשה עתיק לאצילות כמו שמל' דאצי' נעשה עתיק לבריאה כו' והז"ת [והז' תחתונות] המתלבשים בא"א דאצילות נק' שבעת הימים והג"ר [והג' ראשונות] נק' אור שבעת הימים.

And this light is called "the light of the seven days," for it is the level of Malchus of Adam Kadmon, which becomes Atik ("the Ancient One") for Atzilus, just as Malchus of Atzilus becomes Atik for Beriah, etc. And the seven lower [Sefiros], which are enclothed in Arich Anpin of Atzilus, are called "the seven days," and the first three [Sefiros] are called "the light of the seven days."

> This light is what Isaiah calls "the light of the seven days," because it is Malchus of Adam Kadmon, which becomes Atik, the inner dimension of Keser, for Atzilus, just as Malchus of Atzilus becomes Atik for Beriah. Atik's seven lower Sefiros, enclothed in Arich Anpin, the outer dimension of Keser, are "the seven days"; its first three Sefiros, which give them life, are "the light of the seven days."

6 והוא ג"כ ענין ב' הבחי' שיש בהממוצע כו' כנ"ל,

This too is the matter of the two aspects that are in the intermediary, etc., as mentioned above.

> Atik, which comes from Malchus of Adam Kadmon, is itself an intermediary of the kind described above, with two aspects: the lowest level of the world above and the source of the world below.

והנה בוודאי אין ערוך כלל וכלל בחי' אור החמה ואור הלבנה שהם הארת האצילות לבי"ע לגבי אור שבעת הימים שהוא הארת המאציל א"ס ב"ה באי"א דאצילות ובכל הע"ס [העשר ספירות] דאצילות וכנודע,

Now, certainly there is no comparison whatsoever between the level of the light of the sun and the light of the moon, which are the radiance of Atzilus to Beriah, Yetzirah and Asiyah, and the light of the seven days, which is the radiance of the Emanator, the Infinite One, blessed be He, in Arich Anpin of Atzilus and in all the Ten Sefiros of Atzilus, as is known.

> Yet the distance between the levels is vast. The light of the sun and moon is only the radiance that Atzilus sends down to the lower worlds; "the light of the seven days" is the radiance of the Emanator, the Infinite One Himself, shining in Arich Anpin and through all the Sefiros of Atzilus.

ולכן בחי' אור החמה ואור הלבנה נק' בחי' נערים שהוא בחי' צמצום וקטנות, משא"כ בחי' כתר דאצילות נק' עתיק יומין ושער רישיה כעמר נקא[77] כו'.

Therefore the level of the light of the sun and the light of the moon is called the level of "lads," which is the level of contraction and smallness, whereas the level of Keser (the Crown) of Atzilus is called "the Ancient of Days" (Atik Yomin), and "the hair of His head like pure wool," etc.

> That is why sun and moon are called "lads": they stand for contraction and smallness. Keser of Atzilus, by contrast, is "the Ancient of Days," whose hair is "like pure wool" in Daniel's vision (Daniel 7:9), the image of an elder.

אמנם לעתיד בב"א [במהרה בימינו אמן] שיהיה עליית העולמות ויתעלו בי"ע להיות ממש במדרגת האצי' דעכשיו ויותר וכמ"ש וישם מדברה כעדן,[78]

However, in the Time to Come, speedily in our days, amen, when there will be the ascent of the worlds, and Beriah, Yetzirah and Asiyah will be elevated to be actually at the rank of the present Atzilus, and more, as it is written, "And He will make her wilderness like Eden,"

> In the Time to Come all the worlds will rise. Beriah, Yetzirah and Asiyah will reach the level of Atzilus as it is now, and beyond it, as Isaiah promises, "He will make her wilderness like Eden" (Isaiah 51:3).

לכן יהיה אור הלבנה ואור החמה שהם הארת אלקות המאיר בבי"ע יהיו במדרגה נפלאה יותר מבחי' אור שבעת הימים שהוא האור והגילוי המאיר עכשיו מהמאציל א"ס ב"ה באצילות,

therefore the light of the moon and the light of the sun, which are the radiance of G-dliness that shines in Beriah, Yetzirah and Asiyah, will be at a rank more wondrous than the level of the light of the seven days, which is the light and revelation that now shines from the Emanator, the Infinite One, blessed be He, in Atzilus.

> Then the sun and moon, the G-dly light that shines in the lower worlds, will surpass even the present "light of the seven days," the revelation of the Infinite in Atzilus.

והיינו כי אור החמה שהוא יסוד דאצילות בחי' יוסף שנק' נער יתעלה להיות בבחינת ומדרגת יסוד דא"ק [דאדם קדמון] שהוא המשפיע לבחי' מל' דא"ק [דאדם קדמון] שנעשה עתיק לאצי' הנק' אור שבעת הימים כו'

That is: the light of the sun, which is Yesod (foundation) of Atzilus, the level of Yosef, who is called na'ar ("lad"), will be elevated to be at the level and rank of Yesod of Adam Kadmon, which is what bestows upon the level of Malchus of Adam Kadmon, which becomes Atik for Atzilus [and] is called "the light of the seven days," etc.

> In detail: the light of the sun is Yesod of Atzilus, Yosef, the "lad." It will rise to the level of Yesod of Adam Kadmon, which is what gives to Malchus of Adam Kadmon, the Atik of Atzilus that is "the light of the seven days." The sun will then stand above that light, as its giver.

(והיינו ג"כ פנימיות עתיק כמ"ש הרמ"ז [הרב משה זכות] בפ' כי תשא דקפ"ח ע"ב בפי' כאור שבעת הימים ויש ראיה לפירושו ממ"ש ברבות[79] דפי' כאור שבעת הימים היינו אור הגנוז[80] כדלקמן ובחי' אור הגנוז זהו ענין ופני לא יראו[81] והיינו פנימיות אבא שהוא פנימיות עתיק).[82]

(This is also the inner dimension (pnimiyus) of Atik, as the Ramaz writes in Parshas Ki Sisa, folio 188b, in explaining "like the light of the seven days." And there is proof for his explanation from what is written in the [Midrash] Rabbah, that "like the light of the seven days" means the hidden light, as below; and the level of the hidden light is the meaning of "but My face shall not be seen," and this is the inner dimension of Abba, which is the inner dimension of Atik.)

> The parenthesis adds that this level is also the inner dimension of Atik. The Ramaz, on the Zohar (2:188b), explains "the light of the seven days" in this way, and the Midrash supports him by calling it the light G-d created at the beginning and hid away. That hidden light is the "face" that "shall not be seen" (Exodus 33:23), the inner dimension of Abba, which is the inner dimension of Atik.

ובמ"א נתבאר שזהו ענין מלך השמיני הדר[83] שהוא למעלה מהשבירה והתיקון שהוא בחי' המתקן עולם התהו להיות בבחי' תיקון כו',

Elsewhere it has been explained that this is the matter of the eighth king, Hadar, who is above the shattering and the rectification (tikkun), for he is the level that rectifies the World of Tohu, to be in the state of tikkun, etc.;

> Elsewhere this level is identified with Hadar, the eighth of the kings of Edom (Genesis 36:39). In the Arizal's teaching the first seven kings, who "reigned and died," are the World of Tohu, whose vessels shattered; Hadar, whose death the Torah does not record, stands above both the shattering and the rectification and is the power that rectifies Tohu.

ועיין מזה לקמן ע"פ למנצח על השמינית ואור הלבנה יהיה ג"כ כאור החמה ועיין בע"ח [בעץ חיים] שער א"א פ"ב [פרק ב'].

and see about this below, on the verse "For the conductor, on the Sheminis." And the light of the moon will also be like the light of the sun. And see Etz Chaim, Shaar Arich Anpin, chapter 2.

> The reader is referred to a later discourse on "For the conductor, on the Sheminis" ("the eighth"), a heading in Psalms. The moon too will become like the sun. The paragraph ends with a reference to the Arizal's Etz Chaim, in the gate on Arich Anpin, chapter 2.

7 וזהו נערים פני זקנים ילבינו[84] שיתעלה למעלה מבחי' ומדרגת זקנים דעכשיו כנ"ל. ועוי"ל [ועוד יש לומר] עפמש"ל [על פי מה שכתוב לעיל] בשה"ש [בשיר השירים] בד"ה שחורה אני דלפעמים כתיב ושער רישיה[85] כעמר נקא ולפעמים כתיב קוצותיו תלתלים[86] שחורות כעורב

This is [the meaning of] "Lads will whiten the faces of elders": that [the lad] will be raised above the level and rank of the "elders" of the present, as mentioned above. One may further say, according to what was written above in Shir HaShirim, in the discourse beginning "I am black," that sometimes it is written, "and the hair of His head like pure wool," and sometimes it is written, "His locks are curled, black as a raven,"

> The Mishnah (Sotah 49b) lists "lads will whiten the faces of elders," that is, shame them, among the signs of the generation before the Mashiach; the Alter Rebbe reads it as a promise: in the future the "lads," the sun and moon of the lower worlds, will rise above the present "elders." He then offers a second reading, from the discourse "I am black, yet comely" in Likkutei Torah on Shir HaShirim: the divine "hair" is described sometimes as white, "like pure wool" (Daniel 7:9), and sometimes as black, "black as a raven" (Song of Songs 5:11).

והוא ענין ההלכות שבמ"ע [שבמצות עשה] ושבמצות ל"ת [לא תעשה] כו', וזהו ג"כ ענין נערים וזקנים כי הזקן היינו שהלבינו שערותיו משא"כ הנערים הם שחורי הראש שחורות כעורב

and this is the matter of the laws (halachos) of the positive commandments and of the prohibitive commandments, etc. And this is also the matter of "lads" and "elders": an elder is one whose hair has turned white, whereas lads are black-haired, "black as a raven."

> The "hairs" stand for the detailed laws (halachos) of the Torah. In Likkutei Torah on Shir HaShirim the Alter Rebbe explains that the laws of the positive commandments, which come from Chesed, are drawn from the white "supernal beard," "like pure wool," and the laws of the prohibitions from the locks "black as a raven." In the same way an elder is white-haired, while the young are black-haired.

וכן למטה בימי הנערות שיש רתיחת הדמים והיצה"ר [והיצר הרע] מפתה אותו לרדוף אחר תאוותיו וחמדותיו צריך התגברות יתירה להיות סור מרע ולאתכפיא לסט"א [לסטרא אחרא] ולקדש א"ע [את עצמו] במותר לו.[87]

So too below: in the days of youth, when there is the boiling of the blood and the evil inclination entices a person to chase after his lusts and desires, he needs extra strength to be one who "turns from evil," to subdue the sitra achra (the other side), and to sanctify himself in what is permitted to him.

> In human terms, youth is the time when the blood boils and the evil inclination entices most strongly, so it takes extra strength to "turn from evil," to subdue the sitra achra, and to "sanctify yourself in what is permitted to you" (Yevamos 20a). The black-haired "lads" thus belong with the prohibitions, the service of restraint.

8 וזהו ונערים פני זקנים ילבינו שע"י קיום מל"ת [מצות לא תעשה] נמשך לע"ל [לעתיד לבוא] גילוי בחי' עליונה יותר מבחי' ההמשכה דשער רישי' [רישיה] כעמר נקא והיינו מש"ש [מה שכתוב שם] שחורה אני ונאוה כו' כיריעות שלמה[88] מקור הלבנונית בחי' והלבנון כו'.

This is [the meaning of] "and lads will whiten the faces of elders": through keeping the prohibitive commandments there is drawn down, in the Time to Come, a revelation of a level higher than the level of the drawing-down of "the hair of His head like pure wool." This is what is written there: "I am black, yet comely ... like the curtains of Shlomo": the source of whiteness (lavnunis), the level of "and the Lebanon," etc.

> Hence the second meaning: the restraint of youth, keeping the prohibitions, draws down in the future a revelation higher than the white "hair ... like pure wool." That is "I am black, yet comely ... like the curtains of Shlomo" (Song of Songs 1:5): the black itself becomes comely. In Likkutei Torah on Shir HaShirim the Alter Rebbe calls this level "the source of whiteness" (lavnunis), above even the white, and finds it in "the Lebanon" that Moshe longed to see (Deuteronomy 3:25), reading Levanon as a doubled form of lavan, "white."

9 ובזה יובן מ"ש חנוך לנער ע"פ דרכו[89] גם כי יזקין לא יסור ממנ ה

With this one will understand what is written, "Educate a lad according to his way; even when he grows old he will not depart from it."

> The same idea explains a verse about a "lad," Proverbs 22:6: "Educate a lad according to his way; even when he grows old he will not depart from it."

ומבואר הקושיא בבינונים בחינוך קטן דמדכתיב ע"פ דרכו כו' וא"כ מאי מעליותא[90] כו',

The question is set out in the Beinonim [Tanya], in Chinuch Katan: since it is written "according to his way," etc., then what is the virtue [of it], etc.?

> In Chinuch Katan, the opening of Part II of the Tanya, the Alter Rebbe asks: "according to his way" implies a way that is not the ultimate truth, so the promise that he will not depart from it even in old age seems to be no virtue.

ולפי הנ"ל א"ש [אתי שפיר] דעם היות שימי הנערות הם מוחין דקטנות לגבי ימי הזקנה. אך מעלת האתכפיא אז בהיותו בימי הנערות בזמן שהוא בכחו ועצמיותו ורתיחת דמו הוא ממשיך מבחי' עליונה ביותר כנ"ל

According to the above it is well resolved: although the days of youth are the intellect of smallness (mochin dekatnus) compared with the days of old age, nevertheless the virtue of the subduing (iskafya) then, when he is in the days of youth, at the time when he is in his full strength and self-hood and the boiling of his blood, is that he draws down from an exceedingly high level, as mentioned above,

> The answer from this maamar: the days of youth are indeed a state of "small" intellect (mochin dekatnus) compared with old age, when understanding has matured. Yet the self-mastery (iskafya) of a young person, at the height of his strength and when his blood is hottest, has a special virtue: it draws down from a very high level.

עד שהארה זו תעמוד לו לעולם גם כי יזקין כו' ועמ"ש במ"א ע"פ אז תשמח בתולה במחול ובחורים וזקנים יחדיו:[91]

so that this illumination will remain with him forever, "even when he grows old," etc. And see what is written elsewhere on the verse "Then the maiden shall rejoice in the dance, and young men and elders together."

> That illumination, drawn down by the struggles of youth, stays with him for life, "even when he grows old." The reader is referred to another discourse, on "Then the maiden shall rejoice in the dance, and young men and elders together" (Jeremiah 31:13).

SECTION 3 · ¶10–13

Havayah and Elokim; groom and bride

10 ב ועו"ל [ועוד יש לומר] בפי' והיה אור הלבנה כאור החמה ואור החמה יהיה שבעתים כו' כי הנה כתיב שמש ומגן[92] הוי' אלקים שם הויה נק' שמש ושם אלהים נק' מגן

2. One may further explain "And the light of the moon shall be like the light of the sun, and the light of the sun shall be sevenfold," etc.: for it is written, "A sun and a shield is Havayah Elokim." The Name Havayah is called "sun," and the Name Elokim is called "shield,"

> Section 2 offers a second interpretation of Isaiah's verse, based on Psalms 84:12, "For a sun and a shield is Havayah Elokim." The Name Havayah, which brings all things into being, is the "sun," and the Name Elokim, which conceals and limits it, is the "shield" that screens the sun.

והוא ג"כ בחי' לבנה ולע"ל [ולעתיד לבוא] כתיב והיה הוי"ה לי לאלקים[93] והיינו ע"י גילוי עצמות אור א"ס שלמעלה מעלה משם הוי'

and it is also the level of the moon. And of the Time to Come it is written, "And Havayah will be to me as Elokim": that is, through the revelation of the very essence of the Infinite Light (Or Ein Sof), which is far above the Name Havayah;

> Elokim is also the "moon," which shines only with received light. Of the future it is said, "And Havayah will be to me as Elokim" (Genesis 28:21, from Yaakov's vow); this will come about when the very essence of the Infinite Light, far above the Name Havayah, is revealed.

ואזי יהיה שם הוי' לגבי הגילוי שמעצמות אור א"ס כמו עכשיו שם אלקים לגבי שם הוי'

and then the Name Havayah, relative to the revelation from the essence of the Infinite Light, will be like the Name Elokim now, relative to the Name Havayah.

> Relative to that revelation, Havayah itself will be as concealing and limited as Elokim is now relative to Havayah. The whole scale shifts upward by one degree.

וזהו ענין והיה אור הלבנה דלעתיד שהוא שם אלקים דלעתיד יהיה כאור החמה דהיינו שם הוי' כמ"ש והיה הוי' לי לאלקים

This is the meaning of "And the light of the moon shall be" of the Time to Come: the Name Elokim of the Time to Come will be "like the light of the sun," that is, the Name Havayah, as it is written, "And Havayah will be to me as Elokim."

> That is the meaning of "the light of the moon shall be like the light of the sun": in the future Elokim, the moon, will stand where Havayah, the sun, stands now, because Havayah will have become the "Elokim" of a higher revelation.

ופי' כי שם אלקים היינו יחו"ת [יחודא תתאה] מקור דבי"ע הנק' מדת לילה ולכן נק' אור הלבנה

The explanation: the Name Elokim is the lower unity (yichuda tata'ah), the source of Beriah, Yetzirah and Asiyah, which is called "the attribute of night"; therefore it is called "the light of the moon."

> Elokim is the "lower unity" (yichuda tata'ah), the source of the lower worlds, in which the world is felt to exist and G-d is present within it, hidden; it is called "the attribute of night," and so it is the moon.

ולעתיד יהיה כמו אור החמה מדת יום יחודא עילאה ואור החמה מדת יום דלעתיד יחו"ע [יחודא עילאה] יהיה שבעתים כאור שבעת הימים בחי' עתיק כנ"ל.[94]

And in the Time to Come it will be like the light of the sun, the attribute of day, the higher unity (yichuda ila'ah). And "the light of the sun," the attribute of day of the Time to Come, the higher unity, "will be sevenfold, like the light of the seven days," the level of Atik, as mentioned above.

> In the future Elokim will become like the sun, the attribute of day, the "higher unity" (yichuda ila'ah), in which the world is nothing before G-d. And the sun of that time, the higher unity itself, will become "sevenfold, like the light of the seven days," the level of Atik described earlier.

11 וזהו מ"ש ברבות בא ס"פ י"ח[95] ע"פ ליל שמורים הוא לה'[96] בעוה"ז עשה להם נס בלילה שהיה נס עובר[97]

This is what is written in the [Midrash] Rabbah, Bo, at the end of chapter 18, on the verse "It is a night of watching unto Havayah": in this world He performed a miracle for them at night, for it was a passing miracle;

> The Midrash on the night of the Exodus (Shemos Rabbah 18:11), on "It is a night of watching unto Havayah" (Exodus 12:42), contrasts this world and the future: the miracle in Egypt happened at night because it was a passing miracle.

אבל לע"ל [לעתיד לבוא] הלילה נעשה יום שנאמר והיה אור הלבנה כאור החמה ואור החמה יהיה שבעתים וגו'

but in the Time to Come the night becomes day, as it is said, "And the light of the moon shall be like the light of the sun, and the light of the sun shall be sevenfold," etc.,

> In the future the night itself will become day, and the Midrash proves it from Isaiah's verse about the light of the moon and the sun.

כאור שברא הקב"ה בתחלה וגנזו בג"ע [בגן עדן] ומה שהלילה נעשה יום היינו כנ"ל שבחינת בי"ע יהיה לעתיד כמו בחי' אצילות ועמ"ש סד"ה והיה מספר בנ"י [בני ישראל][98] בענין כי גדול יום.

like the light that the Holy One, blessed be He, created at the beginning and hid away in Gan Eden. And that the night becomes day is as mentioned above: the level of Beriah, Yetzirah and Asiyah will be, in the Time to Come, like the level of Atzilus. And see what is written at the end of the discourse beginning "And the number of the children of Israel shall be," concerning "for great is the day."

> The Midrash ends with the hidden light of creation, reserved in Gan Eden. In the terms of this maamar, "night becomes day" means that Beriah, Yetzirah and Asiyah, the realm of "night," will become like Atzilus. At the end of the discourse on "And the number of the children of Israel shall be" (Hosea 2:1), the Alter Rebbe reads "for great is the day" to mean that in the future everything will become "day," with no more alternation of light and darkness.

12 וזהו ג"כ ענין משמח חתן וכלה ומשמח חתן עם הכלה[99] כי בחי' אור החמה נק' חתן לשמש שם אהל בהם והוא כחתן[100] כנ"ל והלבנה המקבלת מהשמש היא בחי' כלה וכמ"ש בד"ה לסוסתי.

This is also the matter of "Who gladdens the groom and bride" and "Who gladdens the groom with the bride": for the level of the light of the sun is called "groom," "For the sun He set a tent in them, and it is like a groom," as mentioned above; and the moon, which receives from the sun, is the level of "bride," as is written in the discourse beginning "To My mare."

> The same pair explains the two wedding blessings (Kesubos 8a): one ends "Who gladdens the groom and bride," the last "Who gladdens the groom with the bride." The sun is the "groom" of Psalms 19, and the moon, which receives its light from the sun, is the "bride." In the discourse "To My mare" in Likkutei Torah on Shir HaShirim, the Alter Rebbe likens the Written Torah to the sun, the "groom," and the Oral Torah, which receives from it as the moon from the sun, to the "bride."

13 והנה בתחלת הבריאה כתיב ויעש אלקים את שני המאורות הגדולים[101,102] ואח"כ נתמעטה הלבנה[103] ובכל חדש נחשך אורה ומתחדשת בכל ר"ח [ראש חודש] דוגמת הכלה שיש לה בכל חדש עת נדתה שמתרחקת מבעלה ואח"כ מיטהרת

Now, at the beginning of creation it is written, "And G-d made the two great luminaries"; and afterwards the moon was diminished, and every month its light darkens and it is renewed each Rosh Chodesh, like a bride who has, every month, the time of her niddah, when she keeps apart from her husband, and afterwards she becomes pure.

> At creation "G-d made the two great luminaries" (Genesis 1:16), equal in size, and afterwards the moon was diminished, as the Gemara relates (Chullin 60b). Its monthly waning and renewal resemble the monthly cycle of a married woman, apart from her husband in her time of niddah and afterwards becoming pure.

ועל זמן שמתקרבת ומתייחדים שמשא וסיהרא שהוא בחי' כי הוי' הוא האלקים זהו ענין משמח חתן וכלה

And the time when she draws near, and sun and moon (shimsha vesihara) unite, which is the level of "that Havayah is Elokim," is the matter of "Who gladdens the groom and bride."

> The time of reunion, when sun and moon unite, corresponds to the unity expressed in "Havayah is Elokim," the joining of the two Names. This is the present blessing, "Who gladdens the groom and bride": two who are joined but not equal.

אכן לעתיד שתתחדש ותתעלה הלבנה להיות כמו שהיתה קודם המיעוט בבחי' שני המאורות הגדולים שוין בקומתן ע"ז נאמר משמח חתן עם הכלה בהשוואה אחת.

But in the Time to Come, when the moon will be renewed and elevated to be as it was before the diminution, in the state of "the two great luminaries," equal in their stature, of this it is said, "Who gladdens the groom with the bride," in one equal measure.

> In the future the moon will be restored to its original size, the "two great luminaries" equal in stature. This is the blessing "Who gladdens the groom with the bride," in which they stand in one equal measure.

(ועיין מענין שני המאורות הגדולים בפרשה בראשית דף כ' ע"א[104] ומענין והיה אור הלבנה[105, 106] כוי ברבות בא פט"ו [פרק ט"ו / פרשה ט"ו][107] קלא"ד. גבי החדש הזה לכם. וס"פ ויקהל.

(And see concerning the two great luminaries in Parshas Bereishis, folio 20a; and concerning "And the light of the moon shall be," etc., in the [Midrash] Rabbah, Bo, chapter 15, [folio] 131d, on "This month shall be for you"; and the end of Parshas Vayakhel;

> A parenthesis lists sources: the Zohar on the two great luminaries (1:20a), which calls them "a complete Name together, Havayah Elokim," and the Midrash on "This month shall be for you" (Shemos Rabbah 15:21), which counts among the things G-d will renew in the future that the light of the moon will be like the light of the sun. The end of the Midrash on Vayakhel is also listed.

נשא פי"ג גבי עתודים שבקרבן נחשון ס"פ פנחס סוף קהלת רבה בפסוק ומתוק האור זח"א [זהר חלק א] ל"ד[108] א' ע' [שבעים] בי קל"א א' קפ"א ב' ח"ב [חלק ב'] ד"י [די יסודות] ע"א רכ"א ב' רל"א סע"א [סוף עמוד א] ר"מ ע"א ח"ג [חלק ג'] נ"ו א' קע"ח ב')

Naso, chapter 13, regarding the he-goats in Nachshon's offering; the end of Parshas Pinchas; the end of Koheles Rabbah, on the verse "And the light is sweet"; the Zohar, Part I, 34a, 70b, 131a, 181b; Part II, folio 10a, 221b, the end of 231a, 240a; Part III, 56a, 178b.)

> The list continues with further places in the Midrash Rabbah, among them the end of Koheles Rabbah on "And the light is sweet" (Ecclesiastes 11:7), which speaks of the light of the World to Come, and with passages in all three volumes of the Zohar.

ובשל"ה [ובשני לוחות הברית][109] בהקדמת בית דוד בד"ה השער הזה וזהו ענין בתולה נשאת ליום הרביעי שבו נתלו המאורות שהיו בבחי' שני המאורות הגדולים ואח"כ נתמעטה הירח ביום הנז' [הנזכר].

And [see] in the Shelah, in the introduction "Beis David," in the passage beginning "This gate." And this is the matter of "A maiden is married on the fourth day," the day on which the luminaries were hung, which were in the state of "the two great luminaries"; and afterwards, on that same day, the moon was diminished.

> The Shelah (Shnei Luchos HaBris, by Rabbi Yeshayah Horowitz), in its introduction Beis David, is also cited. The Mishnah's rule that "a maiden is married on the fourth day" (Kesubos 2a) is tied to creation: on the fourth day the luminaries were hung as two great equal lights, and on that same day the moon was diminished.

אך כי נפלתי קמתי[110] בבחי' משמח חתן וכלה ולעתיד מהרה ישמע כו' יהיו שוין בקומתן ע"כ הוא ליום הרביעי דוקא ועמ"ש בד"ה מי מנה[111] בענין ומספר את רובע[112] כו':

But "though I fell, I have risen," in the mode of "Who gladdens the groom and bride"; and in the Time to Come, "Speedily may there be heard," etc., they will be equal in their stature. Therefore it is specifically on the fourth day. And see what is written in the discourse beginning "Who has counted," concerning "and numbered the fourth part," etc.

> But the moon's fall carries its rise, "though I fell, I have risen" (Micah 7:8): now there is union, "groom and bride," and in the future, when the last blessing's prayer "speedily may there be heard" is fulfilled, there will be full equality. So the wedding is on the fourth day; the reader is referred to the discourse on "Who has counted the dust of Yaakov, and numbered the fourth part of Israel" (Numbers 23:10), where rova, "the fourth part," is also read as "four": will, thought, speech and action.

SECTION 4 · ¶14–21

The supernal oil that fills the seven days

14 ג והנה עפ"ז [על פי זה] יובן מעט מזעיר ענין שבעת ימי המילואים[113] ועיין מזה ברבות ר"פ שמיני[114] ובקהלת בפסוק תן חלק[115] לשבעה וגם[116] לשמנה[117] ובזהר בפ' שמיני דל"ז ע"א

3. Now, according to this one will understand a little the matter of the seven days of the Miluim. And see about this in the [Midrash] Rabbah, at the beginning of Parshas Shemini, and in Koheles [Rabbah], on the verse "Give a portion to seven, and also to eight," and in the Zohar, Parshas Shemini, folio 37a,

> Section 3 turns to the main subject, the seven days of the Miluim, which these ideas make "a little" understandable. The sources: the Midrash at the beginning of Shemini (Vayikra Rabbah 11:4), which reads the "seven pillars" of wisdom's house as the seven days of the Miluim; Koheles Rabbah on "Give a portion to seven, and also to eight" (Ecclesiastes 11:2); and the Zohar on Shemini (3:37a).

ע"פ כי שבעת ימים ימלא את ידכם[118] בשבעת ימים מיבעי ליה ופי' הרמ"ז [הרב משה זכות] דהקושיא הוא דאם הפי' שבשבעת ימים אלו ימלא הקב"ה את ידם הל"ל [הוה ליה למימר] בשבעת או שבעה ימים ימלא כו'

on "For seven days (shivas yamim) shall He fill your hands": "It should have said 'in seven days' (bishivas yamim)!" And the Ramaz explains that the question is: if the meaning is that in these seven days the Holy One, blessed be He, will fill their hands, it should have said "in the seven" (bishivas), or "seven days (shiv'ah yamim) shall He fill," etc.

> "To fill the hands" is the Torah's idiom for installing a priest. The Zohar asks why Leviticus 8:33 says shivas yamim, literally "the seven of days," and not "in seven days"; the Ramaz explains the difficulty: if the meaning were that G-d would fill the priests' hands during these seven days, the verse should have said "in the seven" or "seven days shall He fill."

אלא זכאין אינון כהנא כו' ומשיחין במשח רבות קודשא כו' והאי משח רבות הוא כללא דכל שבעה[119] כו' ובג"כ שבעת ימים ימלא כו'.

Rather: "Fortunate are the priests," etc., "and they are anointed with the holy anointing oil," etc., "and this anointing oil is that which encompasses all seven," etc., "and therefore 'seven days shall He fill,'" etc.

> The Zohar answers that the priests are anointed with the holy anointing oil, which includes and nourishes all seven supernal days; that is why the verse says "seven days shall He fill." The next paragraphs explain who or what does the "filling."

15 וכ"ה עוד בפ' אמור דפ"ט ע"א ההוא שמן עילאה כו' דאשלים לכל שבעה יומין כו' כי שבעת ימים ימלא[120, 121] כו' ע"ש.

So it is further in Parshas Emor, folio 89a: "that supernal oil," etc., "which completes all seven days," etc., "for 'seven days shall He fill,'" etc. See there.

> A similar passage of the Zohar, on Parshas Emor (3:89a), speaks of "that supernal oil," the holy anointing oil, "which completes all seven days," and connects it with "for seven days shall He fill your hands."

וריל [ורוצה לומר] דימלא קאי על ההוא שמן עילאה כו' שבו נמשחו הכהנים שהוא הממלא ומשלים השבעה יומין ומהם נמשך מילוי ושלימות וחינוך הכהנים כו'.

That is to say: "shall He fill" refers to "that supernal oil," etc., with which the priests were anointed: it is what fills and completes the seven days, and from them is drawn the filling, the completion and the inauguration (chinuch) of the priests, etc.

> The Alter Rebbe draws the conclusion: the subject of "shall He fill" is the supernal oil with which the priests were anointed. The oil fills and completes the seven supernal days, and from them come the "filling," the completion and the inauguration of the priests below.

16 והענין עפמ"ש [על פי מה שכתוב] בפ' בראשית דל"ד ע"א ע"פ והיה אור הלבנה כאור החמה ואור החמה יהיה שבעתים כאור שבעת הימים[122] מאן שבעת הימים אלין אינון שבעה יומין דבראשית.

The explanation is according to what is written in Parshas Bereishis, folio 34a, on "And the light of the moon shall be like the light of the sun, and the light of the sun shall be sevenfold, like the light of the seven days": "What are 'the seven days'? These are the seven days of Bereishis."

> The key is a passage of the Zohar (1:34a) on Isaiah 30:26. The first view there says that "the seven days" of the verse are the seven days of creation.

רבי יהודה אמר אלין שבעת ימי המילואים מלואים ודאי כו' ואתהדר באשלמותיה ולא אתפגים סיהרא[123] כו',

"Rabbi Yehudah said: These are the seven days of the Miluim, 'fillings' indeed," etc., "and it returned to its completeness, and the moon was not blemished," etc.

> Rabbi Yehudah says they are the seven days of the Miluim, truly "fillings": at that time the world returned to its completeness and the moon was not blemished. The Zohar adds that the moon was then not blemished "by the evil serpent."

הרי מזה מובן דשבעת ימי המילואים הם שייכים לבחי' ומדרגת אור שבעת הימים הנ"ל והן ג"כ ענין שבעת ימי בראשית כמש"ל [כמה שכתוב לעיל].

From this it is understood that the seven days of the Miluim belong to the level and rank of "the light of the seven days" mentioned above, and they are also the matter of the seven days of Bereishis, as explained above.

> So the seven days of the Miluim belong to "the light of the seven days" of Isaiah's verse, and they also correspond to the seven days of creation, as the first section explained.

17 והענין כי בשבעת ימי בראשית קודם חטא אדה"ר [אדם הראשון] היו העולמות במעלה עליונה יותר הרבה שהרי הג"ע [הגן עדן] היה אצל אדה"ר [אדם הראשון] תמורת עוה"ז אצלינו,

The explanation: in the seven days of Bereishis, before the sin of Adam, the first man, the worlds were at a far higher rank. For Gan Eden was, for Adam, in place of what this world is for us.

> Why are the Miluim like the days of creation? Before Adam's sin the worlds stood far higher than they do now: Gan Eden was Adam's "this world," the place where he lived.

א"כ מה שאצלינו הוא קיבול שכר עד שאמרו מוטב דלידייניה[124] וליתי לעלמא דאתי היה זה אצל אדה"ר [אדם הראשון] קודם החטא למקום משכן העבודה

If so, what for us is [the place of] receiving reward, so much so that they said, "Better that he be judged and come to the World to Come," was, for Adam before the sin, the dwelling place of [his] service.

> For us Gan Eden and the World to Come are the place of reward, so precious that Rabbi Meir said of his teacher Elisha ben Avuyah, "Better that he be judged and come to the World to Come" (Chagigah 15b). For Adam before the sin, that realm was the place of his service.

ועד"ז היו כל העולמות במעלה עליונה יותר, וכמ"ש בלק"ת [בלקוטי תורה (להאריז"ל)] ס"פ בראשית[125] ובפע"ח [ובפרי עץ חיים] שער השבת פכ"ג[126] שעולם הבריאה היה במקום ז"א דאצילות ואחר כך במקום בינה דאצילות כו' וז"א דאצי' במקום א"א כו'.

In the same way, all the worlds were at a higher rank, as is written in the Likkutei Torah of the Arizal at the end of Parshas Bereishis, and in Pri Etz Chaim, Shaar HaShabbos, chapter 23: that the World of Beriah was in the place of Z'eir Anpin of Atzilus, and afterwards in the place of Binah of Atzilus, etc., and Z'eir Anpin of Atzilus in the place of Arich Anpin, etc.

> All the worlds stood correspondingly higher. The Arizal describes this in his Likkutei Torah (in the passage beginning "Let us explain the greatness of Adam before the sin," according to the Kehot note) and in Pri Etz Chaim, in the gate on Shabbos: before the sin the World of Beriah stood in the place of Z'eir Anpin of Atzilus and then of Binah of Atzilus, and Z'eir Anpin of Atzilus in the place of Arich Anpin. A Kehot note reads the Pri Etz Chaim chapter as 22 rather than 23, and points also to chapter 20 there.

18 ולכן א"ש [אתי שפיר] מ"ש האריז"ל [האר"י זכרונו לברכה] דשבעת ימי בראשית הם ז"ת [ז' תחתונות] דעתיק כי ז"ת [ז' תחתונות] דעתיק היו מאירים אז ולכך היו העולמות בהזדככות רב ולאחר חטא עה"ד [עץ הדעת] ירדו העולמות למטה ונסתלקה שכינה מעל הארץ.

Therefore what the Arizal, of blessed memory, said is well understood: that the seven days of Bereishis are the seven lower [Sefiros] of Atik. For the seven lower [Sefiros] of Atik shone then, and therefore the worlds were in great refinement; and after the sin of the Tree of Knowledge the worlds descended below, and the Shechinah (Divine Presence) departed from upon the earth.

> Hence the Arizal's teaching that the seven days of creation are the seven lower Sefiros of Atik: in those days the light of Atik shone openly and the worlds were highly refined, and only after the sin of the Tree of Knowledge did they descend and the Shechinah withdraw from the earth.

19 ומעשה המשכן הוא תיקון לזה להיות דירה בתחתונים ושיהיה בחי' גילוי אור שבעת הימים וכמ"ש ברבות בראשית פי"ט[127] עיקר שכינה בתחתונים היתה[128] כיון שחטא אדה"ר [אדם הראשון] נסתלקה כו' וכנגדן שבעה צדיקים כו' עד עמד משה והורידה מלמעלה למטה[129]

The making of the Mishkan is a rectification for this: to be a dwelling place among the lower realms, and that there be the level of the revelation of the light of the seven days. As is written in the [Midrash] Rabbah on Bereishis, chapter 19: "The essence of the Shechinah was among the lower beings; once Adam, the first man, sinned, it departed," etc., "and corresponding to them, seven righteous men," etc., until "Moshe arose and brought it down from above to below."

> The Mishkan repaired this: it made a dwelling for G-d among the lower beings and revealed again "the light of the seven days." The Midrash (Bereishis Rabbah 19:7) says that the Shechinah's essential place was below, but when Adam sinned it withdrew to the first firmament, and later sins drove it higher, up to the seventh; corresponding to them, seven righteous men, from Avraham onward, brought it down step by step, until Moshe brought it down to earth.

וע"כ נקי' שבעת ימי המילואים לשון מילוי ושלימות

Therefore they are called "the seven days of the Miluim," a term of filling and completeness.

> That is why the inauguration days are called Miluim, a word for filling and completeness: they filled the lack left when the Shechinah withdrew.

כי הנה לעי"ל [לעתיד לבוא] כשיהיה תכלית השלימות כתיב והיה אור הלבנה[130] כו' שיתמלא פגימת הלבנה ולא יהיה בה שום מיעוט שהוא בחי' עליית המל' להיות שניהן משתמשין בכתר א'

For in the Time to Come, when there will be the ultimate completeness, it is written, "And the light of the moon shall be," etc.: that the blemish of the moon will be filled in, and there will be no diminution in it at all. This is the level of the ascent of Malchus, so that both of them will use one crown;

> In the future completeness, "the light of the moon shall be like the light of the sun": the moon's blemish will be filled and it will lack nothing. This is the ascent of Malchus, the moon, until sun and moon "use one crown," the phrase of the moon's complaint at creation, that two kings cannot use one crown (Chullin 60b).

והיינו שיתעלה שם ב"ן [שם ב"ן] בשרשו בס"ג [בשם ס"ג][131] ע"י שלימות בירורים דרפ"ח ניצוצים דתהו ומעין זה היה ג"כ ע"י שהוקם המשכן שע"י נעשה עליות המל'.

that is, that the Name Ban will be elevated into its root in [the Name] Sag, through the completion of the refinements (beirurim) of the 288 sparks of Tohu. And a semblance of this also came about through the erection of the Mishkan, for through this the ascents of Malchus came about.

> In Kabbalistic terms, the Name Ban (52), associated with Malchus, will rise to its root in the Name Sag (63), associated with Binah, once all 288 sparks that fell in the shattering of the World of Tohu have been refined. Something of this already happened when the Mishkan was erected, which brought about ascents of Malchus.

20 וזהו ענין שבעת ימי המילואים שממלאים החסרון והפגם ומילוי זה נמשך מבחי' שלימותא דכולהו והוא מבחי' אור שבעת הימים, אלא דאינו ממש כמו בחי' גילוי אור שבעת הימים דלע"ל [דלעתיד לבוא] שהוא בחי' עתיק

This is the matter of the seven days of the Miluim: they fill the lack and the blemish. And this filling is drawn from the level of "the completion of them all" (shleimusa dechulhu), and it is from the level of the light of the seven days; only, it is not exactly like the level of the revelation of the light of the seven days of the Time to Come, which is the level of Atik,

> The Miluim, then, fill the moon's lack and blemish. Their filling comes from "the completion of them all," the light of the seven days, but not in the full form promised for the future, which is the level of Atik itself.

אבל כאן בשבעת ימי המילואים נ' בזהר שהוא מבחי' בינה

but here, in the seven days of the Miluim, it appears from the Zohar that it is from the level of Binah.

> In the Miluim, by contrast, the Zohar indicates that the filling came from Binah, not from Atik itself.

והיינו דבינה לגבי ז"א הוא כמו בחי' עתיק וכתר (וכמ"ש בע"ח [בעץ חיים] שכ"ה דרוש ה') שהרי מת"ת [מתפארת] דאימא נעשה כתר לז"א, וכנודע ג"כ דבינה נק' לפעמים עתיקא בזהר וגם שהתגלות עתיק הוא בבינה[132]

That is: Binah, relative to Z'eir Anpin, is like the level of Atik and Keser (as is written in Etz Chaim, Shaar 25, Derush 5), for from Tiferes of Imma the Keser of Z'eir Anpin is made. As is also known, Binah is sometimes called Atika in the Zohar; and also, the revelation of Atik is in Binah.

> This is no contradiction, because Binah, relative to Z'eir Anpin, is itself like Atik and Keser. In the Arizal's scheme the Keser of Z'eir Anpin is formed from Tiferes of Imma (Binah), so Binah is the "crown" above Z'eir Anpin; the Zohar sometimes calls Binah "Atika," the Ancient One; and Atik reveals itself in Binah.

ועמ"ש ר"פ לך לך[133] ובביאור ע"פ צאינה וראינה[134] בסוף הדבור בענין פי' שאו ידיכם קדש וברכו[135] כו'.

And see what is written at the beginning of Parshas Lech Lecha, and in the explanation (Biur) on "Go forth and see," at the end of the discourse, concerning the meaning of "Lift up your hands in holiness and bless," etc.

> In Torah Ohr, at the beginning of Lech Lecha, the Alter Rebbe explains that Atik, the source of delight, is revealed in Binah and not in Chochmah, which remains a mere point until Binah unfolds it. At the end of the explanation on "Go forth and see" in Likkutei Torah on Shir HaShirim, he reads "Lift up your hands in holiness and bless" (Psalms 134:2) as a mother blessing her son: the "hand" of Arich Anpin is revealed in Imma, Binah, and through her the blessing reaches Z'eir Anpin.

21 ובזה יובן ג"כ מ"ש בזהר וההוא שמן עילאה כו' דאשלים לכל שבעה יומין[136] כו'

With this one will also understand what is written in the Zohar, "and that supernal oil," etc., "which completes all seven days," etc.

> This also explains the Zohar's words about "that supernal oil ... which completes all seven days."

פי' שהוא ענין אור שבעת הימים שהאור הוא למעלה משבעת הימים עצמן דהיינו שהוא האור והחיות של הז"ת [הז' תחתונות] והיא בחי' ג"ר [ג' ראשונות] כנ"ל.

The meaning is that it is the matter of the light of the seven days: the light is above the seven days themselves, that is, it is the light and life-force (chayus) of the seven lower [Sefiros], and it is the level of the first three [Sefiros], as mentioned above.

> The oil is like "the light of the seven days": a light above the seven days themselves, their life-force, which is the level of the first three Sefiros, as explained in the first section.

כך ג"כ כאן בענין שבעת ימי המילואים שהם ג"כ בחי' שבעת הימים הנ"ל ושמן עילאה הוא בחי' אור החכמה שנמשך ומאיר בבינה הנק' שבעת הימים ונק' השמן אור שבעת הימים

So too here, regarding the seven days of the Miluim, which are also the level of the seven days mentioned above: the supernal oil is the level of the light of Chochmah that is drawn into and shines in Binah, which is called "the seven days," and the oil is called "the light of the seven days."

> Here, in the Miluim, the seven days are in Binah, and the supernal oil is the light of Chochmah shining into Binah. Oil is a common image for Chochmah, so the oil is "the light of the seven days."

ולכן עליו נאמר שבעת ימים ימלא[137] כו', וע"ד דאיתא בפ' בראשית ד"ו ע"א רב ויקירא ועתיק יומין[138] ופי' האשל אברהם[139] שם דבחי' ישראל סבא נק' עתיק יומין

Therefore of it is said, "Seven days shall He fill," etc. This is like what is found in Parshas Bereishis, folio 6a, "great and precious, and Ancient of Days"; and the Eshel Avraham there explains that the level of Yisrael Saba is called "Ancient of Days" (Atik Yomin),

> That is why "shall He fill" is said of the oil. A parallel is the Zohar's phrase (1:6a) "great and precious, and Ancient of Days": the Eshel Avraham, a commentary on the Zohar, explains that "Ancient of Days" there means Yisrael Saba, a configuration of Abba, Chochmah.

כי סבא היינו עתיק יומין כמ"ש באד"ר [באדרא רבא] דקכ"ח ע"ב סבא דעתוי סתים[140] כו' נמצא בחי' אור ישראל סבא המתלבש בבינה נק' לגבי ז"א בחי' עתיק יומין כו'

for Saba ("the Elder") is Atik Yomin, as is written in the Idra Rabba, folio 128b, "an elder whose mind is concealed," etc. It follows that the level of the light of Yisrael Saba, which is enclothed in Binah, is called, relative to Z'eir Anpin, the level of Atik Yomin, etc.

> For saba, "elder," is a name of Atik Yomin, as in the phrase of the Idra Rabba, the Zohar's "Great Assembly" (3:128b), "an elder whose mind is concealed." So the light of Yisrael Saba enclothed in Binah is, from Z'eir Anpin's perspective, an "Ancient of Days."

והיינו משום דישראל סבא שהוא ת"ת [תפארת] דאבא ממנו נעשה נשמה לכתר דז"א הנמשך מת"ת [מתפארת] דאימא כמ"ש בע"ח [בעץ חיים] שכ"ב פ"ג [פרק ג']

This is because from Yisrael Saba, which is Tiferes of Abba, is made the soul (neshamah) of the Keser of Z'eir Anpin, which is drawn from Tiferes of Imma, as is written in Etz Chaim, Shaar 22, chapter 3.

> The reason: Yisrael Saba, Tiferes of Abba, becomes the soul, the inner light, of the Keser of Z'eir Anpin, while that Keser itself is drawn from Tiferes of Imma, as the Arizal's Etz Chaim explains.

ולכן נאמר ימלא לשון יחיד דקאי על בחי' האור של שבעת הימים

Therefore it says yemalei, "shall He fill," in the singular, for it refers to the level of the light of the seven days.

> This is why yemalei, "shall He fill," is singular: its subject is the one light of the seven days, the oil.

ואח"כ ביום השמיני ענין שמיני למילואים שנטל עשר עטרות[141] יי"ל [יש לומר] שהוא מעין הבחי' הנקרא שבעתים כאור שבעת הימים דלע"ל [דלעתיד לבוא] שזהו בחי' יסוד דא"ק [דאדם קדמון] כמש"ל [כמה שכתוב לעיל] וכאן ששבעת הימים הם בבחי' בינה וכן אור שבעת הימים היינו הארת חכמה שנמשך בבינה

And afterwards, "on the eighth day," the matter of the eighth [day] of the Miluim, which "took ten crowns": it can be said that it is a semblance of the level called "sevenfold, like the light of the seven days" of the Time to Come, which is the level of Yesod of Adam Kadmon, as explained above. And here, the seven days are in the level of Binah, and likewise "the light of the seven days" is the radiance of Chochmah drawn into Binah;

> Then comes the eighth day, the day the Mishkan was erected, of which the Sages say that it "took ten crowns" (Shabbos 87b). It resembles the future "sevenfold" light, which is Yesod of Adam Kadmon; in the seven days of the Miluim, by contrast, the days are in Binah, and their "light" is the radiance of Chochmah within Binah.

אבל ביום השמיני הוא בחי' עצמיות אבא וכמו בשמיני עצרת הוא גילוי בחי' ח"ע [חכמה עילאה] בקרוב כו'

but on the eighth day it is the level of the very essence of Abba, just as on Shemini Atzeres there is the revelation of the level of the higher Chochmah (Chochmah Ila'ah) in closeness, etc.,

> On the eighth day, however, the very essence of Abba, Chochmah itself, is revealed. The comparison is Shemini Atzeres, the "eighth day" after Sukkos, when the higher Chochmah is revealed close at hand.

כמ"ש במ"א בד"ה ביום השמיני עצרת שבחכמה נאמר אחכמה והיא רחוקה ממני[142] שמאירה בבחי' ריחוק כו' ובשמיני עצרת נמשך בחי' חכמה בבחי' גילוי כו'.

as is written elsewhere, in the discourse beginning "On the eighth day, an assembly": that of Chochmah it is said, "I will be wise, but it is far from me," for it shines in a mode of distance, etc.; and on Shemini Atzeres the level of Chochmah is drawn down in a mode of revelation, etc.

> As the discourse on Shemini Atzeres explains, Chochmah is ordinarily "far from me" (Ecclesiastes 7:23), shining from a distance, but on Shemini Atzeres it is drawn down openly.

SECTION 5 · ¶22–24

The eighth day

22 וכך י״ל [יש לומר] ענין שמיני למילואים הוא ג״כ גילוי מח״ע [מחכמה עילאה] ממש ועיין בפ׳ בשלח ס״ג ב׳ ובפ׳ יתרו פ״ח[143] א׳ דבינה נק׳ שביעאה.[144]

So it may be said that the matter of the eighth [day] of the Miluim is also a revelation from the higher Chochmah (Chochmah Ila'ah) itself. And see Parshas Beshalach, [folio] 63b, and Parshas Yisro, [folio] 88a, that Binah is called "the seventh" (shevi'a'ah).

> One may say that the eighth day of the Miluim, like Shemini Atzeres, reveals the higher Chochmah itself. The Zohar (2:63b, 2:88a) speaks of "the seventh day" as the supernal day from which the six days are blessed, and Binah is that "seventh"; the eighth is then above Binah, that is, Chochmah.

א״כ לפ״ז [לפי זה] י״ל [יש לומר] דביום השמיני היינו בחי׳ חכמה וזהו ענין עמיקא דכולא[145] המבואר שם בפ׳ בשלח ע״ש במק״מ [במקדש מלך] בשם האריז״ל [האר״י זכרונו לברכה].

If so, accordingly it may be said that "on the eighth day" is the level of Chochmah; and this is the matter of "the depth of all" (amika dechula) explained there in Parshas Beshalach. See there, in the Mikdash Melech, in the name of the Arizal, of blessed memory.

> This is "the depth of all" (amika dechula) of which the Zohar on Beshalach speaks: the deep source from which one who prays should draw blessing. The Mikdash Melech, a commentary on the Zohar, explains it there in the name of the Arizal.

אמנם הנה בזהר פי׳ דביום השמיני הוא בחי׳ מלי׳ והיינו כי תכלית וסוף הברכה וההמשכה הוא להמשיך השבעה יומין עילאין במדת מלכותו ית׳,

However, in the Zohar it is explained that "on the eighth day" is the level of Malchus. That is, because the purpose and end of the blessing and the drawing-down is to draw the seven supernal days down into the attribute of His sovereignty, may He be blessed.

> But the Zohar explains "the eighth day" as Malchus. The two readings fit together: the goal of all the blessing is to bring the seven supernal days down into Malchus, His sovereignty.

ועמ"ש בד"ה שובה ישראל[146] גבי כי עמך הסליחה למען תורא[147] כי תכלית המכוון במעשה בראשית הוא כדי שיהיה יש ויהיה היש בטל והיינו במדת מלכותו י"ת [יתברך] כו'

And see what is written in the discourse beginning "Return, O Israel," regarding "For with You is forgiveness, that You may be feared": that the ultimate intent in the work of creation is that there be a yesh (an existent being), and that the yesh be nullified, and this is in the attribute of His sovereignty, may He be blessed, etc.;

> The reader is referred to the discourse "Return, O Israel" in Likkutei Torah (Shabbos Shuvah), on "For with You is forgiveness, that You may be feared" (Psalms 130:4): the purpose of creation is that there be a yesh, a being that feels itself to exist, and that this yesh be nullified before G-d. That happens through Malchus, His sovereignty.

וכדי לבוא לבחינה זו צריך להיות ע"י הארה והמשכה יותר עליונה מבחינת כי עמך הסליחה שהוא בחי' כי עמך מקור חיים[148] כו' ע"ש.

and to arrive at this level there must be an illumination and drawing-down that is higher, from the level of "For with You is forgiveness," which is the level of "For with You is the source of life," etc. See there.

> To reach that goal a still higher illumination is needed, from the level of "with You is forgiveness," which is "with You is the source of life" (Psalms 36:10): as that discourse explains, forgiveness comes from above Chochmah, where no blemish reaches.

23 ועד"ז יובן כאן ענין ביום השמיני ועיין בפ' צו[149] דל"ד סע"א [סוף עמוד א]. וזהו בחכמה יסד ארץ[150] שהוא בחי' מל' אבא יסד ברתא[151] כו'

In the same way the matter of "on the eighth day" is to be understood here. And see Parshas Tzav, folio 34a, end of side a. This is [the meaning of] "With Chochmah He founded the earth," which is the level of Malchus: "Abba founded the daughter," etc.

> The eighth day of the Miluim is to be understood in the same way, as Chochmah reaching into Malchus; the Zohar on Tzav (3:34a) is cited. This is "With Chochmah He founded the earth" (Proverbs 3:19): the "earth" is Malchus, and the Zohar says "Abba founded the daughter," Chochmah establishing Malchus.

ועיין בפרדס בעה"כ [בערכי הכינויים] ערך שמיני, ועד"ז נתבאר במ"א ע"פ ביום השמיני שלח[152] את העם ויברכו את המלך[153]

And see the Pardes, in Erchei HaKinuyim, the entry "Shemini." In the same way it has been explained elsewhere, on the verse "On the eighth day he sent the people away, and they blessed the king,"

> The Pardes, in its entry "Shemini" (eighth), is also cited. A parallel is a discourse on "On the eighth day he sent the people away, and they blessed the king" (I Kings 8:66), said at the dedication of Shlomo's Temple.

כי להיות המשכת בחי' מלכותו ית' עלינו הוא ע"י עסק התורה דמחכמה עילאה נפקת וזהו בחי' ביום השמיני כו' שמזה נמשך ויברכו את המלך כו' ע"ש.

that the drawing-down of the level of His sovereignty, may He be blessed, upon us comes about through occupation with the Torah, which "issues from the higher Chochmah"; and this is the level of "on the eighth day," etc., from which is drawn "and they blessed the king," etc. See there.

> There it is explained that G-d's sovereignty is drawn down upon us through Torah study, because the Torah "issues from the higher Chochmah." This is "the eighth day," and from it comes "and they blessed the king," the drawing-down of His Kingship. In that discourse (Likkutei Torah, Shemini Atzeres) the Alter Rebbe adds that "there is no king without a people": through our service, above all the study of the Oral Torah, we draw His kingship upon us.

24 וגם י"ל [יש לומר] פי' השמיני הוא מבחי' מלך השמיני הדר[154] ועיין בפ' נשא דקמ"ב סע"א [סוף עמוד א]. ועמ"ש במ"א סד"ה ועשית בגדי קדש ולכך ביום שהוקם המשכן כתיב ויהי נועם[155] כו'

One may also say that the meaning of "the eighth" is from the level of the eighth king, Hadar. And see Parshas Naso, folio 142a, end of side a. And see what is written elsewhere, at the end of the discourse beginning "And you shall make holy garments": therefore, on the day the Mishkan was erected, it is written, "May the pleasantness," etc.;

> Another reading: "the eighth" recalls Hadar, the eighth king, whom the Idra Rabba (Zohar 3:142a) calls "supernal Chesed." At the end of the discourse "And you shall make holy garments" in Torah Ohr, the Alter Rebbe explains that the blessing comes from the level of Moshe, above the chain of worlds; therefore, when the Mishkan was erected, Moshe blessed the people with "May the pleasantness ..." (Psalms 90:17).

ותכלית וסוף הברכה הוא להיות גילוי מלכותו ית' כו' ע"ש ויום הקמת המשכן הוא שמיני למילואים:

and the purpose and end of the blessing is that there be a revelation of His sovereignty, may He be blessed, etc. See there. And the day of the erection of the Mishkan is the eighth [day] of the Miluim.

> The goal of that blessing is the revelation of G-d's sovereignty, and the day the Mishkan was erected was the eighth day of the Miluim.

SECTION 6 · ¶25–27

Filling: drawing the essence into revelation

25 ד ועוי"ל [ועוד יש לומר] בפי' מילואים שממלא וממשיך האור מבחי' סוכ"ע בממכ"ע [בממלא כל עלמין] והיינו ג"כ ענין אור שבעת הימים שבחי' כתר הוא הממוצע המחבר וממשיך הארת המאציל א"ס ב"ה בנאצלים.

4. One may further explain the meaning of Miluim: that it fills and draws down the light from the level of the light that encompasses all worlds (sovev kol almin) into the light that fills all worlds (memalei kol almin). This too is the matter of the light of the seven days, for the level of Keser is the intermediary that joins and draws down the radiance of the Emanator, the Infinite One (Ein Sof), blessed be He, into the emanated [levels].

> Section 4 offers another meaning of Miluim, "fillings": drawing the light that encompasses all worlds (sovev) into the light that fills them (memalei). This too is "the light of the seven days," because Keser is the intermediary that links the Emanator, the Infinite One, with the emanated Sefiros.

והנה נודע[156] בפי' מ"ש את השמים ואת הארץ אני מלא[157] אני ממש היינו מהו"ע [מהותו ועצמותו] וכתיב מלא כל הארץ כבודו[158] וכבודו היינו זיו יקריה זיו והארה לבד,

Now, it is known, regarding the meaning of what is written, "I fill the heavens and the earth": "I," literally, that is, His being and essence; and it is written, "The whole earth is full of His glory," and "His glory" is "the radiance of His splendor" (ziv yekarei), radiance and illumination alone.

> Two verses seem to clash: "I fill the heavens and the earth" (Jeremiah 23:24), where "I" means His very essence, and "The whole earth is full of His glory" (Isaiah 6:3), where "glory" is only a radiance, "the radiance of His splendor."

והתירוץ הוא דאע"ג [דאף על גב] שמהותו ועצמותו יתי' מלא השמים והארץ אך הוא קדוש ומובדל מהעולמות שאין משיגים אותו כלל ומה שנמשך ומתגלה בעולמות זהו רק בחי' זיו יקריה זיו והארה לבד ועמ"ש מזה בד"ה ויקח קרח[159] ובד"ה וזאת המצוה.[160]

The resolution is that although His being and essence, may He be blessed, fills the heavens and the earth, nevertheless He is holy and separate from the worlds, for they do not grasp Him at all; and what is drawn into and revealed in the worlds is only the level of "the radiance of His splendor," radiance and illumination alone. And see what is written on this in the discourse beginning "And Korach took" and in the discourse beginning "And this is the commandment."

> The resolution: His essence does fill heaven and earth, yet He is holy and separate from the worlds, which cannot grasp Him at all; what is revealed in them is only His radiance. In Likkutei Torah, in the discourses "And Korach took" and "And this is the commandment," the Alter Rebbe identifies the two verses with the two modes of divine light: "I fill" is the light that encompasses all worlds (sovev), present everywhere alike, and "His glory" is the light that fills the worlds (memalei), the life-force they grasp.

26 ואמנם ע"י תומ"צ [תורה ומצות] ובפרט מעשה המשכן ועבודת הקרבנות הוא להמשיך גילוי אור הסוכ"ע ממש שהיא בחי' אני מלא להיות בגילוי ממש וכמ"ש לע"ל [לעתיד לבוא] ומלאה הארץ דעה[161] את ה' ועמ"ש מזה בד"ה וידעת היום,[162]

However, through Torah and mitzvos, and in particular the making of the Mishkan and the service of the offerings, [the aim] is to draw down the revelation of the light that encompasses all worlds itself, which is the level of "I fill," so that it be in actual revelation, as it is written of the Time to Come, "And the earth shall be full of the knowledge of Havayah." And see what is written on this in the discourse beginning "And you shall know this day,"

> Torah and mitzvos, and above all the Mishkan and its offerings, aim to draw down sovev itself, the "I fill" of G-d's essence, into open revelation, as will happen in the future when "the earth shall be full of the knowledge of Havayah" (Isaiah 11:9). In the discourse "And you shall know this day" (Likkutei Torah, Va'eschanan), the Alter Rebbe explains that this future knowledge will be actual perception, beyond the faith of the present.

וזהו ענין לשון שבעת ימי המילואים שהוא להמשיך מבחי' את השמים ואת הארץ אני מלא[163] בבחי' מלא כל הארץ כבודו.[164]

and this is the meaning of the term "the seven days of the Miluim": it is to draw down from the level of "I fill the heavens and the earth" into the level of "The whole earth is full of His glory."

> That is the meaning of the name "days of Miluim," of "filling": drawing "I fill the heavens and the earth," the essence, into "The whole earth is full of His glory," the revealed radiance.

27 ועמ"ש במ"א ע"פ ואולם חי אני[165] וימלא כבוד[166] ה' כו'. ועיין ר"פ ויקרא ד"ב ע"ב בענין מלא לא כתיב[167] ובמק"מ [ובמקדש מלך] שם וכנזכר לעיל ע"פ ויקרא אל משה

And see what is written elsewhere on the verse "But as I live, and the glory of Havayah shall fill," etc. And see the beginning of Parshas Vayikra, folio 2b, concerning "'full' is not written," and the Mikdash Melech there, and as mentioned above on the verse "And He called to Moshe."

> Further references on "filling": a discourse on "But as I live, and the glory of Havayah shall fill all the earth" (Numbers 14:21); the Zohar at the beginning of Vayikra (3:2b), which reads "and the glory of Havayah filled the Mishkan" as "full," complete above and below, with the Mikdash Melech's comment; and the discourse on "And He called to Moshe" earlier in Likkutei Torah, which explains that "full" glory as memalei filled from its source, sovev revealed in memalei.

ועיין בפ' נשא דקמ"א ע"ב בענין שם מלא[168] ודקל"ט ע"ב. ועמ"ש סד"ה לא תהיה משכלה[169] בענין את מספר ימיך אמלא[170] מילוי היומין כו'.

And see Parshas Naso, folio 141b, concerning "the full Name," and folio 139b. And see what is written at the end of the discourse beginning "None shall miscarry," concerning "The number of your days I will fill": the filling of the days, etc.

> Also cited: the Idra Rabba (Zohar 3:141b) on "the full Name," the two Names Havayah Elokim together, and 139b; and the end of the discourse on "None shall miscarry ... the number of your days I will fill" (Exodus 23:26), which explains "the number of your days" as the light within the days: the days themselves, the "garments," are man's to make, and G-d promises to fill them with light.

(וגם כאן י"ל [יש לומר] כי הוא יתי נקי המתנשא מימות עולם סוכ"ע ושבעת ימי המילואים[171,172] היינו להמשיך מבחי' המתנשא כו' בימות עולם מדות דאצילות, ועיין באדרא דף קל"ד ב' שיש ימי קדם וימי עולם[173] כו'.

(Here too it may be said that He, may He be blessed, is called "Who is exalted above the days of the world," [that is,] the light that encompasses all worlds; and the seven days of the Miluim mean drawing down from the level of "Who is exalted," etc., into "the days of the world," the emotive attributes (middos) of Atzilus. And see the Idra, folio 134b, that there are "days of old" and "days of the world," etc.

> In a parenthesis: G-d is called "Who is exalted above the days of the world," words from the morning blessing before the Shema (there, "exalted from the days of old"), read here as the light that encompasses all worlds; the Miluim draw that exalted level into "the days of the world," the emotive attributes of Atzilus. The Idra (Zohar 3:134b) distinguishes "days of old" from "days of the world."

וזהו ג"כ ענין כי שבעת ימים ימלא את ידכם[174] כי הכהן הוא בחי' חסד דרועא ימינא וימין מקרבת שהוא בחי' שושבינא דמטרוניתא, ונודע כי החינוך צ"ל ע"י המשכה מבחינה עליונה יותר

And this is also the matter of "For seven days shall He fill your hands": for the kohen is the level of Chesed (kindness), "the right arm," and "the right hand draws near"; he is the level of "the groomsman of the Queen" (shushvina deMatronisa). And it is known that inauguration (chinuch) must be through a drawing-down from a higher level,

> This also explains "For seven days shall He fill your hands," said of the priests: the kohen embodies Chesed, "the right arm," and "the right hand draws near"; he is "the groomsman of the Queen," who brings Israel close to G-d. Inaugurating him requires a drawing-down from a higher level.

והיינו מבחי' ההוא שמן עילאה שהוא אור וחיות שבעת ימים שהם ז"ת [ז' תחתונות] כנ"ל ועיין ר"פ יתרו דס"ז ע"ב ובהרמ"ז [ובהרב משה זכות] שם שמבחי' הנ"ל נמשך הכח ועוז לבחי' כהן איש החסד שיוכל להעלות כו'

that is, from the level of "that supernal oil," which is the light and life-force of the seven days, which are the seven lower [Sefiros], as mentioned above. And see the beginning of Parshas Yisro, folio 67b, and the Ramaz there: that from the above-mentioned level, power and strength are drawn to the level of the kohen, the man of Chesed, so that he can elevate, etc.

> That level is the supernal oil, the light and life-force of the seven lower Sefiros. The Zohar at the beginning of Yisro (2:67b), which speaks of the kohen of the right side who serves before the supernal King, and the Ramaz there, show that from this level the kohen, the man of Chesed, receives the power to elevate.

ועמ"ש ע"פ ביום[175] השע"צ [השמיני עצרת] בענין פי' ה' צלך על יד ימינך[176] הוא האהבה שבנפש והי' צלך על יד ימינך הוא מה שנמשך ע"ז מלמעלה מבחי' וימינו תחבקני[177] ועמ"ש סד"ה ואכלתם אכול[178] מענין ביום המשח אותו

And see what is written on the verse "On the eighth day, an assembly" (Shemini Atzeres), concerning the meaning of "Havayah is your shade at your right hand": [your right hand] is the love in the soul, and "Havayah is your shade at your right hand" is what is drawn down upon it from above, from the level of "and His right hand embraces me." And see what is written at the end of the discourse beginning "And you shall eat in plenty," concerning "on the day he is anointed."

> The reader is referred to a discourse for Shemini Atzeres on "Havayah is your shade at your right hand" (Psalms 121:5): "your right hand" is the soul's own love, and "Havayah is your shade" is the love from above that rests on it, "His right hand embraces me" (Song of Songs 2:6). At the end of the discourse "And you shall eat in plenty" (Likkutei Torah, Tzav), the Alter Rebbe explains "on the day he is anointed": the anointing oil comes from above Chochmah, and the verse says "on the day" so that the light of that day be drawn into every day after it.

ועמ"ש בד"ה לכן אמור לבנ"י [לבני ישראל][179] מענין אשר נשאתי את ידי[180] ובד"ה וידבר דעשה"ד [דעשרת הדברות][181] בענין פי' נדבת ידך[182] ובד"ה צאינה וראינה[183] בענין שאו ידיכם קדש[184] ובביאור ע"פ ותחת רגליו כמעשה לבנת הספיר).[185]

And see what is written in the discourse beginning "Therefore say to the children of Israel," concerning "that I lifted up My hand"; and in the discourse beginning "And He spoke" on the Ten Commandments, concerning the meaning of "the free-will offering of your hand"; and in the discourse beginning "Go forth and see," concerning "Lift up your hands in holiness"; and in the explanation (Biur) on "And under His feet was like the work of a sapphire brick.")

Further references follow, mostly on the theme of hands: "that I lifted up My hand" (Exodus 6:8), which the Alter Rebbe reads in Torah Ohr as the arms of Arich Anpin raising Malchus above even Chochmah; "the free-will offering of your hand" (Deuteronomy 16:10), the gift of the hand rather than the heart, because on Shavuos a will above the heart is revealed; "Lift up your hands in holiness" (Psalms 134:2); and an explanation on "And under His feet was like the work of a sapphire brick" (Exodus 24:10).

ועיין עוד מענין ימי המילואים בזהר פ' צו דף ל"ד ע"ב ובסוף ח"א [חלק א'] סי' כ"ה[186]

And see further concerning the days of the Miluim in the Zohar, Parshas Tzav, folio 34b, and at the end of Part I, section 25.

More on the Miluim is in the Zohar on Tzav (3:34b), which says that corresponding to the high priest above, complete with the seven supernal days, the priest below has seven days of Miluim; and at the end of the first volume of the Zohar.

עוד יש לומר לענין פי' ימי המילואים ע"ד מ"ש בזהר ח"א [חלק א'] דס"ז ע"א[187] בפי' להי' הארץ ומלואה.[188] ח"ב [חלק ב'] וארא ד' כ"ב ב' ד"נ ע"א דקצ"ה ע"ב. ח"ג [חלק ג'] דמ"ה ע"ב ועי"ש ג"כ דמ"ב ב'.

One may further say, regarding the meaning of "the days of the Miluim," along the lines of what is written in the Zohar, Part I, folio 67a, on the meaning of "The earth and its fullness are Havayah's"; Part II, Va'eira, folio 22b; folio 50a; folio 195b. Part III, folio 45b, and see there also folio 42b.

Another reading of "Miluim" follows the Zohar (1:67a) on "The earth and its fullness are Havayah's" (Psalms 24:1): "its fullness" is the Shechinah, and the moon is "full," filled from the sun and complete on every side. The list of Zohar references continues in its second and third volumes.

עוי"ל [עוד יש לומר] בפי' ימי המילואים ע"פ משארז"ל [מה שאמרו רבותינו זכרונם לברכה] פ"ק [פרק קמא] דמגלה דף ו' ע"א ופ"ג [ופרק ג'] דפסחים דמ"ב ע"ב ע"פ בן אדם יען אשר אמרה צור על ירושלים כו' אמלאה החרבה[191, 190, 189] לא נתמלאה צור[192] אלא מחורבנה של ירושלים.[193]

One may further explain "the days of the Miluim" according to what our Sages, of blessed memory, said in the first chapter of Megillah, folio 6a, and in the third chapter of Pesachim, folio 42b, on the verse "Son of man, because Tyre has said against Jerusalem," etc., "I shall be filled, she is laid waste": Tyre was filled only from the destruction of Jerusalem.

> A further explanation of Miluim draws on the Sages (Megillah 6a, Pesachim 42b) on Tyre's words against Jerusalem, "I shall be filled, she is laid waste" (Ezekiel 26:2): when one is full the other is desolate, and Tyre was filled only from Jerusalem's destruction. In Likkutei Torah, Va'eschanan, the Alter Rebbe applies the same rule to each person, whose good and evil rise and fall in turn, so that one should not despair at a fall.

SECTION 7 · ¶28–32

Tyre filled from Jerusalem, above and in the soul

28 ופי' בע"ח [בעץ חיים] שער מיעוט הירח ספ"ב [סוף פרק ב'] שהמלכות דאצי' נאצלה בסוד שרש רק בחי' נקודה אחת וט"ס [וט' ספירות] באין לה בסוד תוספת ממלכיות שבט"ס [שבט' ספירות] העליונות.

And it is explained in Etz Chaim, Shaar Miut HaYareach (the Gate of the Diminution of the Moon), end of chapter 2, that Malchus of Atzilus was emanated, in the mystery of [its] root, as only a single point; and the nine Sefiros come to it, in the mystery of an addition, from the Malchus-levels in the nine upper Sefiros.

> The Arizal explains, at the end of chapter 2 of the gate on the diminution of the moon, that Malchus of Atzilus was emanated in its root as a single point, and its nine other Sefiros come to it as an addition, from the Malchus within each of the nine Sefiros above it.

ובשעת חורבן בהמ"ק [בית המקדש] נתלבשו הט"ס [הט' ספירות] שבה[194] ה נ"ל [הנ"ל] בקליפות, וזהו ענין שנתמלאה צור כו'.

And at the time of the destruction of the Holy Temple, her nine Sefiros mentioned above were enclothed in the kelipos; and this is the matter of "Tyre was filled," etc.

> When the Temple was destroyed, those nine Sefiros were enclothed in the kelipos, and Malchus was left a mere point. That is "Tyre was filled": the kelipah was filled from the ruin of holiness, as the Arizal himself says there.

29 ועד"ז יש לפרש המדרש רבה באיכה ע"פ גדע בחרי אף כל קרן ישראל[195] כו' יעו"ש [ייעויין שם].

In the same way one may interpret the Midrash Rabbah on Eichah, on the verse "He cut off in fierce anger every horn of Israel," etc. See there.

> The same rule, that one side is filled at the other's expense, is the key to the Midrash Rabbah on Lamentations 2:3, "He cut off in fierce anger every horn of Israel," to which the reader is referred.

וזש"ש [וזהו שכתוב שם] ג"כ במדרש ע"פ וילכו בלא כח[196] לפני רודף א"ר [אמר רבי] אחא כשם שלא גלו ישראל אלא ברודף מלא[197] היינו מה שנתמלאה צור כו' והיה הרודף מלא.

And this is also what is written there in the Midrash on the verse "And they went without strength before the pursuer": "Rabbi Acha said: Just as Israel went into exile only through a full pursuer"; that is, that Tyre was filled, etc., and the pursuer was full.

> The Midrash on Lamentations 1:6 (Eichah Rabbah 1:33) says: just as Israel went into exile only before a "full" pursuer, so they will be redeemed only through a "full" redeemer. The pursuer's fullness is Tyre's "filling" from Jerusalem's ruin.

30 ובעבודה היינו מה שכל הע"ס [העשר ספירות] שבנפש השכל והמדות הוא מעמיק בהן רק בתאוות נפשו הבהמית. שע"ז נעשית הנפש הבהמית והיצה"ר [והיצר הרע] בבחי' בנין ע"ס [עשר ספירות].

In [divine] service, this is when, with all the Ten Sefiros in the soul, the intellect and the emotive attributes, a person sinks himself only into the lusts of his animal soul. Through this the animal soul and the evil inclination are made into the level of a structure (binyan) of ten Sefiros.

> In a person's service of G-d the same happens when he puts all ten powers of his soul, intellect and emotions, into the desires of his animal soul. Then the animal soul and the evil inclination are "filled," built into a complete structure of ten Sefiros.

ובנפש האלקית נשאר רק נקודה אחת היא בחי' האמונה כי אפילו במצרים שהוא תכלית הקטנות נאמר ויאמן העם[198] כו'

And in the G-dly soul there remains only a single point, which is the level of faith. For even in Egypt, which was the utmost smallness, it is said, "And the people believed," etc.;

> Meanwhile the G-dly soul is left a single point, like Malchus in exile: the point of faith. Even in Egypt, at the lowest state, "the people believed" (Exodus 4:31).

ואפי' [ואפילו] גנבא אפום מחתרתא[199] רחמנא קריא הרי שמאמין בהקב"ה ועכ"ז [ועם כל זה] עובר על רצונו יתי לפי שאמונה זו היא רק בחי' מקיף ועטרה.[200]

and even "the thief at the mouth of the tunnel calls upon the Merciful One." Thus he believes in the Holy One, blessed be He, and nevertheless transgresses His will, may He be blessed, because this faith is only in the mode of an encompassing [light] (makif) and a crown.

> Even a thief breaking in calls on G-d for help, as the saying quoted in the Ein Yaakov version of tractate Berachos has it; so he believes in G-d and yet transgresses His will. That is because his faith is only an "encompassing" light and a "crown" above him, not drawn inward into his mind and heart. At the beginning of Devarim in Likkutei Torah the Alter Rebbe uses the same saying: faith is an acknowledgment "from afar," while the revelation drawn inward comes through Torah and mitzvos.

31 וצ"ל הדעת וההמשכה בפנימיות וזהו ענין התפשטות ט"ס [ט' ספירות] מהנקודה שיומשך הגילוי בשכל ומדות כו'. ועי"ז ממילא נחלש כח נה"ב [נפש הבהמית] ותאוותיה כי האור דוחה את החושך

There must be Daas (knowledge) and a drawing-down inwardly; and this is the matter of the spreading forth of the nine Sefiros from the point: that the revelation be drawn down into the intellect and the emotive attributes, etc. Through this, of itself, the power of the animal soul and its lusts is weakened, for light drives away darkness.

> The cure is Daas, knowledge that draws faith inward, so that the nine Sefiros spread out from the point into the mind and the heart. Then the animal soul weakens of itself, as darkness gives way to light.

וזהו ג"כ ענין אמלאה החרבה להפך כי ירושלים הוא יראה שלם[201] ע"ד יראו את[202] ה' קדושיו וכשנבנה בחי' זו בשלימות עי"ז יבטלו מדות נה"ב [נפש הבהמית] כהמס דונג[203] כו'

And this too is the matter of "I shall be filled, she is laid waste," in reverse: for Jerusalem (Yerushalayim) is yirah shalem, "complete awe," in the manner of "Fear Havayah, you His holy ones"; and when this level is built in completeness, through this the emotive attributes of the animal soul will be nullified, "as wax melts," etc.

> This is "I shall be filled, she is laid waste" in reverse. Jerusalem, Yerushalayim, read as yirah shalem, "complete awe" (as in "Fear Havayah, you His holy ones," Psalms 34:10), is built up, and the emotions of the animal soul melt "as wax melts" before fire (Psalms 68:3).

וזשארז"ל [וזהו שאמרו רבותינו זכרונם לברכה] ע"פ עלי עשור[204] שכנור דלע"ל [דלעתיד לבוא] יהי' [יהיה] של עשרה נימין כי נר הוי' נשמת אדם[205] נקי כנור נר כ"ו[206, 207] פי' כ"ו הוא מספר שם הוי' שמתגלה בהנשמה הנקרא נר.

This is what our Sages, of blessed memory, said on the verse "Upon a ten-stringed instrument": that the harp (kinor) of the Time to Come will be of ten strings. For "the soul of man is the lamp of Havayah"; it is called kinor, ner kaf-vav. That is, kaf-vav (26) is the numerical value of the Name Havayah, which is revealed in the soul, which is called ner (lamp).

> So the Sages said (Arakhin 13b) that the harp of the Temple had seven strings, that of the days of Mashiach eight, and that of the World to Come ten, "upon a ten-stringed instrument." The soul is "the lamp (ner) of Havayah" (Proverbs 20:27), and kinor, "harp," is ner plus kaf-vav, 26, the numerical value of the Name Havayah revealed in the soul, as the Tikkunei Zohar (Tikkun 21) reads it.

ע"ד כל הנקרא בשמי[208] כו' ואתם הדבקים בהוי'[209] כו' ושיהי' [ושיהיה] הכנור של עשרה נימין שיהיו ע"ס [עשר ספירות] מאירים בגילוי בקביעות בנשמת אדם להיות ומלאה הארץ דעה[210] כו'

This is in the manner of "Everyone who is called by My Name," etc., and "But you who cleave to Havayah," etc. And that the harp will be of ten strings [means] that the Ten Sefiros will shine in revelation, permanently, in the soul of man, so that "the earth shall be full of knowledge," etc.

> This is like "Everyone who is called by My Name" (Isaiah 43:7) and "You who cleave to Havayah" (Deuteronomy 4:4): G-d's Name is in the soul. The ten-stringed harp means that all Ten Sefiros will shine openly and permanently in the soul, when "the earth shall be full of knowledge."

וכתיב ומל ה' את לבבך[211] כו' וכמ"כ למעלה בבחי' כנס"י [וכמו כן] [כנסת ישראל] יהיה בה ע"ס [עשר ספירות] בקביעות בחינת אהל בל יצען[212] וכמ"ש בלק"ת [בלקוטי תורה (להאריז"ל)] בזכריה ע"פ ביום ההוא יהיה כו' ע"ש.

And it is written, "And Havayah will circumcise your heart," etc. Likewise above, in the level of the Congregation of Israel (Knesses Yisrael), there will be Ten Sefiros in her permanently, the level of "a tent that shall not be moved," as is written in the Likkutei Torah of the Arizal on Zechariah, on the verse "On that day there shall be," etc. See there.

> It is also written, "Havayah will circumcise your heart" (Deuteronomy 30:6), removing what covers it. Correspondingly above, Knesses Yisrael, Malchus, will hold her Ten Sefiros permanently, "a tent that shall not be moved" (Isaiah 33:20), as the Arizal's Likkutei Torah on Zechariah explains.

32 וזשארז"ל [וזהו שאמרו רבותינו זכרונם לברכה] כך אין נגאלין[213] אלא בגואל מלא[214] כו'. ועד"ז יובן ענין ימי המילואים להיות וימלא כבוד[215, 216] ה'.

This is what our Sages, of blessed memory, said: "So too, they are redeemed only through a full redeemer," etc. In the same way the matter of the days of the Miluim is to be understood: that there be "and the glory of Havayah shall fill."

> Hence the Sages' conclusion (Eichah Rabbah 1:33): Israel will be redeemed only through a "full" redeemer. The days of the Miluim are understood in the same way, as a "filling," so that "the glory of Havayah shall fill all the earth" (Numbers 14:21).

להמשיך הברכה וההמשכה בבחי' מלכות. אשר לא תחסר כל בה[217] כו' וזהו ענין מרוב כל.[218]

[That is,] to draw the blessing and the flow into the level of Malchus, "in which you shall not lack anything (kol)," etc. And this is the matter of "from an abundance of everything (kol)."

> The aim is to draw the blessing into Malchus, so that it lacks nothing, like the land in which "you shall not lack anything (kol)" (Deuteronomy 8:9). The word kol, "everything," is also in "from an abundance of everything (kol)" (Deuteronomy 28:47); the next paragraph reads kallah, "bride," as the one who receives from kol.

SECTION 8 · ¶33–36

Healing the breach

33 והיא נקי כלה שמקבלת מבחי כל כו' וזהו ע"ד והיה אור הלבנה כאור החמה.

And she is called kallah (bride), for she receives from the level of kol ("all"), etc. And this is along the lines of "And the light of the moon shall be like the light of the sun."

> Malchus is called kallah, "bride," because she receives from the level called kol, "all." This is the meaning of "the light of the moon shall be like the light of the sun."

כי מיעוט הירח היינו ג"כ הסתלקות הט"ס מהמלכות[219] [הט' ספירות] כמ"ש בע"ח [בעץ חיים] שם ולע"ל [ולעתיד לבוא] שתהיה בבחי' אהל בל יצען[220] זהו כאור החמה. שיש בו האור תמיד בקביעות בלי שינויים כו'

For the diminution of the moon is also the withdrawal of the nine Sefiros from Malchus, as is written in Etz Chaim there; and in the Time to Come, when she will be in the state of "a tent that shall not be moved," this is "like the light of the sun," which has light always, permanently, without changes, etc.

> The moon's diminution is the withdrawal of the nine Sefiros of Malchus, as Etz Chaim explains. In the future she will be "a tent that shall not be moved" (Isaiah 33:20), holding them permanently; this is "like the light of the sun," whose light is constant, without waxing or waning.

ומעין זה היה ענין ימי המילואים כו'

And a semblance of this was the matter of the days of the Miluim, etc.

> The days of the Miluim gave a semblance of this permanent light.

ועיין זח"ב [זהר חלק ב'] פקודי דף רל"ה ע"א וזהו סיום הפסוק ביום חבוש[221] ה' את שבר עמו ומחץ מכתו ירפא.

And see the Zohar, Part II, Pekudei, folio 235a. And this is the conclusion of the verse: "on the day that Havayah binds up the breach of His people, and heals the wound of His blow."

> After a reference to the Zohar on Pekudei (2:235a), the Alter Rebbe turns to the end of Isaiah's verse: "on the day that Havayah binds up the breach of His people, and heals the wound of His blow."

פי' שבר עמו הוא ענין אמלאה החרבה כנ"ל וזהו נמשך ע"י מ"ש כי שתים רעות[222] עשו עמי[223] אותי עזבו מקור מים חיים לחצוב להם בארות בארת נשברים[224] (בירמי' [בירמיה] סי' ב' י"ג)

The explanation: "the breach of His people" is the matter of "I shall be filled, she is laid waste," mentioned above; and this comes about through what is written, "For My people have done two evils: they have forsaken Me, the source of living waters, to hew themselves cisterns, broken cisterns" (in Jeremiah, chapter 2, [verse] 13).

> "The breach of His people" is Tyre's filling from Jerusalem's ruin, and it comes from what Jeremiah describes: "they have forsaken Me, the source of living waters, to hew themselves cisterns, broken cisterns" (Jeremiah 2:13).

ועיין מזה ברבות כי תשא ס"פ מ"ב[225] ובשה"ש [ובשיר השירים] רבה בפסוק אל תראוני שאני שחרחורת[226] שעשו רעה אחת שקשה כשתים כו'.

And see about this in the [Midrash] Rabbah, Ki Sisa, at the end of chapter 42, and in Shir HaShirim Rabbah on the verse "Do not look upon me, that I am swarthy": that they did one evil that is as grievous as two, etc.

> The Midrash (Shemos Rabbah 42:8) links the "two evils" with the first two of the Ten Commandments, "I am" and "You shall have no other," broken by the golden calf; Shir HaShirim Rabbah (1:6) explains that they did one evil as grievous as two.

והנה פי' בורות נשברים[227] היינו ההפך מבחי' באר מים חיים המבואר במ"א ע"פ עלי באר[228, 229] כו' כ"א ההתקשרות בתאוות גשמיות

Now, the meaning of "broken cisterns" is the opposite of the level of "a well of living waters," explained elsewhere on the verse "Spring up, O well," etc.; it is rather the attachment to physical lusts.

> "Broken cisterns" are the opposite of "a well of living waters" (Song of Songs 4:15). In the discourse on "Spring up, O well" (Numbers 21:17) in Likkutei Torah, Chukas, the Alter Rebbe explains that the soul, descending from above into the body, becomes a well whose waters spring up again from below. Broken cisterns are, rather, attachment to physical desires.

ע"כ נק' בורות נשברים שהתאוות משבה"כ [משבירת הכלים] ועיין בזח"ג [בזהר חלק ג] פ' ואתחנן דרס"ו[230] א' ובהרמ"ז [ובהרב משה זכות] שם שהאריך ועיין במא"א [במאורי אור] אות בי'[231] סעיף י"א

Therefore they are called "broken cisterns," for the lusts come from the shattering of the vessels (sheviras hakeilim). And see the Zohar, Part III, Parshas Va'eschanan, folio 266a, and the Ramaz there, who elaborated; and see Me'orei Or, letter beis, section 11.

> Broken cisterns are called "broken" because desires come from the shattering of the vessels of Tohu. References follow to the Zohar on Va'eschanan (3:266a), the Ramaz there, and Me'orei Or, a Kabbalistic dictionary.

ומזה נמשך כי שתים רעות עשו היינו שגרמו במעשיהם הרעים בחי' שנתמלאה צור מחורבנה של ירושלים וה"ז [והרי זה] רעה אחת שקשה כשתים. וזהו ענין שבר עמי הנמשך ממה שחצבו להם בורות נשברים.

From this follows "For they have done two evils": that is, through their evil deeds they caused the state in which Tyre was filled from the destruction of Jerusalem; and this is "one evil that is as grievous as two." And this is the matter of "the breach of My people," which follows from their having hewn themselves broken cisterns.

> So the "two evils" mean that by their deeds they caused Tyre to be filled from Jerusalem's ruin, one evil as grievous as two. That is "the breach of My people," which comes from hewing broken cisterns.

34 והנה לע"ל [לעתיד לבוא] נאמר ביום חבוש[232] ה' את שבר עמו. ומבחי' שבר ושבירה יתהפך לבחי' שבר ותקוה.

Now, of the Time to Come it is said, "on the day that Havayah binds up the breach (shever) of His people." And from the level of shever, breaking and shattering, it will be transformed into the level of sever, hope and expectation.

> In the future G-d will bind up the shever, the breach, and the shever itself will turn into sever, hope: the same letters, read with a sin.

וכמ"ש ברבות מקץ ר"פ צ"ט[233] ע"פ כי יש שבר במצרים[234, 235] והיינו כמשארז"ל [כמו שאמרו רבותינו זכרונם לברכה] סוכה נ"ב א' ע"פ ואת הצפוני ארחיק מעליכם[236] זה[237] יצה"ר [יצר הרע] כו' שהוא הוא הגורם שבר עמו לחצוב להם כו'.

As is written in the [Midrash] Rabbah, Mikeitz, at the beginning of chapter 99, on the verse "that there was grain (shever) in Egypt." That is, as our Sages, of blessed memory, said (Sukkah 52a) on the verse "And the northern one I will remove far from you": "This is the evil inclination," etc.; for it is what causes "the breach of His people," "to hew themselves," etc.

> So the Midrash (Bereishis Rabbah 91:1; the Kehot note corrects the chapter number to 91) reads "there was shever in Egypt" (Genesis 42:1) with "whose hope (sivro) is in Havayah his G-d" (Psalms 146:5). The cause of the breach is the evil inclination, which the Sages (Sukkah 52a) find in "the northern one I will remove far from you" (Joel 2:20); it is what leads people to "hew cisterns."

35 ואזי ומחץ מכתו ירפא.[238] וארז"ל [ואמרו רבותינו זכרונם לברכה] ברבות בראשית פרשה יו"ד דקאי על בנות שוח[239] כו' ע"ש ובמשנה רפ"ה דשביעית.

And then, "He heals the wound of His blow." Our Sages, of blessed memory, said in the [Midrash] Rabbah on Bereishis, chapter 10, that this refers to benos shuach, etc. See there; and in the Mishnah, at the beginning of chapter 5 of Shevi'is.

> Then "He heals the wound of His blow." The Midrash (Bereishis Rabbah 10:4) says that benos shuach, a kind of fig that takes three years to bear fruit (see Mishnah Shevi'is 5:1), bore fruit on the very day of creation, and that in the future G-d will heal this "wound of the world."

והענין כמ"ש הר"ש [הרבי שמעון] רפ"ק [ריש פרק קמא] דדמאי דאמרינן גבי עץ שאכל אדה"ר [אדם הראשון] דקרו ליה בנות שוח לפי שגרמו שוחה לעולם כו' ע"ש

The explanation is as the Rash writes at the beginning of the first chapter of Demai: that we say, regarding the tree from which Adam, the first man, ate, that it was called benos shuach because they brought a pit (shuchah) upon the world, etc. See there.

> The Rash, Rabbi Shimshon of Sens, in his commentary on Mishnah Demai, explains that the tree Adam ate from was called benos shuach because it brought a shuchah upon the world.

ופי' שוחה יש לפרשו לשון חפירה ובור כמו שוחה עמוקה פי זרות[240] (במשלי כ"ב י"ד) והוא ענין לחצוב להם בארות נשברים הנ"ל

And shuchah may be explained as a term of digging and a pit, as in "The mouth of strange women is a deep pit (shuchah)" (in Proverbs, chapter 22, [verse] 14); and this is the matter of "to hew themselves broken cisterns" mentioned above.

> Shuchah can mean a pit dug in the ground, as in "The mouth of strange women is a deep pit" (Proverbs 22:14), which recalls the "broken cisterns" that people hew for themselves.

גם יש לפרשו לשון הכנעה ושפלות כמו וישח אדם וישפל איש[241] דהיינו שנתמעטה קומתו של אדה"ר [אדם הראשון] והוא ג"כ ע"ד הנ"ל בענין אמלאה החרבה.

It may also be explained as a term of humbling and lowliness, as in "And man (adam) is bowed down (vayishach), and man is brought low": that is, that the stature of Adam, the first man, was diminished. And this too is along the lines of what was said above about "I shall be filled, she is laid waste."

> It can also mean being bowed down and humbled, as in "Man (adam) is bowed down and man is brought low" (Isaiah 2:9), which the Alter Rebbe reads as Adam, whose stature was diminished by the sin. This too follows the pattern of "I shall be filled, she is laid waste": what holiness lost, the other side gained.

36 וז"ש [וזהו שכתוב] כי שחה לעפר נפשנו[242] כו' ועש"ז [ועל שם זה] נקרא עה"ד [עץ הדעת] בנות שוח כו' ומשם שורש נה"ב [נפש הבהמית] הגורם שפלות לנה"א [לנפש האלקית] כו' להמשך אחר תאוות נה"ב [נפש הבהמית] וכנ"ל.

And this is what is written, "For our soul is bowed down (shachah) to the dust," etc. On account of this the Tree of Knowledge is called benos shuach, etc.; and from there is the root of the animal soul, which causes lowliness to the G-dly soul, etc., [so that it is] drawn after the lusts of the animal soul, as mentioned above.

> So it says, "For our soul is bowed down to the dust" (Psalms 44:26). The Tree of Knowledge is called benos shuach for this reason, and it is the root of the animal soul, which brings the G-dly soul low and draws it after its desires.

ולעתיד יתוקן עץ הדעת ויתחבר עם עץ החיים. ואזי בנות שוח יהיו עושין פירות לשעתן

In the Time to Come the Tree of Knowledge will be rectified and joined with the Tree of Life. And then the benos shuach will produce their fruit at once (lesha'asan).

> In the future the Tree of Knowledge will be rectified and joined to the Tree of Life, and the benos shuach will again bear fruit at once, as on the day of creation.

שיהיה הגילוי למטה כמו למעלה וכמ"ש בועליך עושיך אלקי[243] כל הארץ יקרא שבכל הארץ הלזו הגשמיות יהיה גילוי אלקות וכתיב יענינו ביום קראנו.[244]

[That is,] there will be revelation below as above, as it is written, "Your husband is your Maker ... He shall be called the G-d of all the earth": that in all this physical earth there will be a revelation of G-dliness. And it is written, "He will answer us on the day we call."

> Then the revelation below will be like that above. As Isaiah says, "Your husband is your Maker ... He shall be called the G-d of all the earth" (Isaiah 54:5): G-dliness will be revealed in this physical earth. And "He will answer us on the day we call" (Psalms 20:10): the answer will come at once.

וזהו עושין פירות לשעתן ועמ"ש ע"פ והיה בן הבכור לשניאה.[245] ואזי והיה אור הלבנה כאור החמה[246] כו':

And this is "they produce fruit at once." And see what is written on the verse "And the firstborn son be of the hated one." And then, "And the light of the moon shall be like the light of the sun," etc.

> This immediacy is what "bearing fruit at once" means. The reader is referred to a discourse on "If the firstborn son is of the hated one" (Deuteronomy 21:15). Then, at last, "the light of the moon shall be like the light of the sun."

IN ONE'S AVODAH

In youth, when the blood boils, the effort to "turn from evil" and to sanctify oneself in what is permitted draws down a light higher than the understanding of old age, and it stays for life. A person must not let all ten powers of the soul be "filled" by the animal soul while faith remains only a point above him; through Daas, knowledge that draws faith into the mind and heart, the animal soul weakens of itself, as darkness before light.

QUESTIONS FOR DISCUSSION

1. Why does the maamar insist on the difference between shemesh and chamah, and what does each represent?
2. How can the "lads" come to stand higher than the "elders," both in the future ascent and in a young person's service?
3. What does the Zohar's question about shivas yamim show about who or what "fills" the priests in the Miluim?
4. How do the two kinds of "filling," the Miluim and Tyre filled from Jerusalem's ruin, play out in a person's soul?
5. Why does the maamar end with the benos shuach that will bear fruit at once?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **לשמש שם אהל**

The words here quote Psalms 19:5; the passage is shown below.

Psalms 19:5 תהילים י״ט:ה׳

בְּכָל־הָאָרֶץ יָצָא קַוָּם וּבִקְצֵה תֵבֵל מִלֵּיהֶם לַשֶּׁמֶשׁ שָׂם־אֹהֶל בָּהֶם׃

Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tent for the sun,

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KEHOT'S NOTE

תהלים יט, ה.

2 **לשמש שם אהל בהם והוא כחתן**

David, praising G-d's glory in the heavens, says that He set a tent for the sun in the sky, and each morning it comes out "like a groom from his canopy," radiant and glad. Because the verse calls the sun a groom, it seems to contradict the earlier maamar, which placed the sun's light below the groom. (context: Steinsaltz Tanakh)

Psalms 19:5–6 תהילים י״ט:ה׳-ו׳

בְּכָל־הָאָרֶץ יָצָא קַוָּם וּבִקְצֵה תֵבֵל מִלֵּיהֶם לַשֶּׁמֶשׁ שָׂם־אֹהֶל בָּהֶם׃ וְהוּא כְּחָתָן יֹצֵא מֵחֻפָּתוֹ יָשִׂישׂ כְּגִבּוֹר לָרוּץ אֹרַח׃

Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tent for the sun, Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course.

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3 **והוא כחתן**

The Zohar on Beha'aloscha opens with Rabbi Yehudah's exposition of "And it is like a groom coming out of his canopy." The Alter Rebbe cites it, with the Ramaz's comment there, for the sun as "groom."

Zohar, Beha'alotcha 1:1–2:5 ספר הזהר, בהעלותך א׳:א׳-ב׳:ה׳

AND THE L-RD SPOKE UNTO MOSES, SAYING: SPEAK UNTO AARON, AND SAY UNTO HIM: WHEN THOU LIGHTEST THE LAMPS.... R. Judah discoursed here on the verse: "Which is as a bridegroom coming out of his chamber", etc. (Ps. 19, 6). 'Happy is the portion of Israel', he said, 'in whom the Holy One, blessed be He, delights and to whom He gave the Torah of truth, the Tree of Life, whoever takes hold of which achieves life in this world and in the world to come. Now the Tree of ...

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

4 **אור הוא בחכמה**

The note sends the reader to the sources gathered there for the principle that "light" refers to Chochmah.

KEHOT'S NOTE

ראה הנסמן במאמרי אדה״ז פרשיות לע׳ תשסו.

5 **אז יבקע כשחר אורך**

The words here quote Isaiah 58:8; the passage is shown below.

Isaiah 58:8 ישעיהו נ״ח:ח׳

אָז יִבָּקַע כַּשַּׁחַר אוֹרֶךָ וַאֲרֻכָתְךָ מְהֵרָה תִצְמָח וְהָלַךְ לְפָנֶיךָ צִדְקֶךָ כְּבוֹד ה׳ יַאַסְפֶךָ׃

Then shall thy light break forth as the morning, And thy healing shall spring forth speedily; And thy righteousness shall go before thee, The glory of the L-RD shall be thy rearward.

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KEHOT'S NOTE

ישע׳ נח, ה.

6 **דז״א . . מקנן ביצירה**

Tanya explains that the angels are called chayos and beheimos because their love and awe are natural to them, without free choice, and that the souls of the righteous dwell in Beriah while the angels are in Yetzirah, where only the emotive attributes of the Infinite shine.

Tanya, Likkutei Amarim 39 תניא, חלק ראשון; ליקוטי אמרים ל״ט

KEHOT'S NOTE

ראה תניא פל״ט. מאמרי אדה״ז הקצרים ע׳ תקנב.

7 **אזי נקראו זו״נ אנפי זוטרי בגמרא**

The Gemara explains keruv as "like a child" (kravya) and resolves a contradiction between verses by distinguishing "large faces" from "small faces" (apei zutrei). The Alter Rebbe applies "small faces" to Z'eir Anpin and Nukva as the cherubim.

Chagigah 13b חגיגה י״ג ב

KEHOT'S NOTE

חגיגה יג, ב.

8 **וענין בחי׳ נער**

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

KEHOT'S NOTE

באוה״ת בראשית כרך ז דף תתתח, ב מציין לכמה מקומות.

9 **וטובל בשמן רגלו**

The words here quote Deuteronomy 33:24; the passage is shown below.

Deuteronomy 33:24 דברים ל״ג:כ״ד

וּלְאָשֵׁר אָמַר בָּרוּךְ מִבָּנִים אָשֵׁר יְהִי רְצוּי אֶחָיו וְטֹבֵל בַּשֶּׁמֶן רַגְלוֹ׃

And of Asher he said: Blessed be Asher above sons; Let him be the favoured of his brethren, And let him dip his foot in oil.

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KEHOT'S NOTE

דברים לג, כד.

10 **תקוע אלפא לשמן**

The words here quote Menachot 85b:11-12; the passage is shown below.

Menachot 85b:11-12 מנחות פ"ה ב:י"א-י"ב

מתני' תקוע אלפא לשמן אבא שאול אומר שניה לה רגב בעבר הירדן כל הארצות היו כשרות אלא מיכן היו מביאין אין מביאין לא מבית הזבלים ולא מבית השלחים ולא מן מה שנזרע ביניהם ואם הביא כשר אין מביאין אנפקטן ואם הביא כשר אין מביאין מן הגרגרין שנשרו במים ולא מן הכבשים ולא מן השלוקים ואם הביא פסול:

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

ראה מנחות פה, ב.

11 **ואשה חכמה התקועית**

The words here quote II Samuel 14:2; the passage is shown below.

II Samuel 14:2 שמואל ב י"ד:ב'

וַיִּשְׁלַח יוֹאָב תְּקוֹעָה וַיִּקַּח מִשָּׁם אִשָּׁה חֲכָמָה וַיֹּאמֶר אֵלֶיהָ הִתְאַבַּלִי־נָא וְלִבְשִׁי־נָא בְגְדֵי־אֵבֶל וְאַל־תָּסוכִי שֶׁמֶן וְהָיִית כְּאִשָּׁה זֶה יָמִים רַבִּים מִתְאַבֶּלֶת עַל־מֵת:

And Joab sent to Tekoa, and fetched thence a wise woman, and said unto her: 'I pray thee, feign thyself to be a mourner, and put on mourning apparel, I pray thee, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead;

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KEHOT'S NOTE

שמואל-ב יד, ב-ד.

12 **כרוב אחד מקצה מזה**

The words here quote Exodus 25:19; the passage is shown below.

Exodus 25:19 שמות כ"ה:י"ט

וַעֲשֵׂה כְּרוּב אֶחָד מִקָּצָה מִזֶּה וּכְרוּב־אֶחָד מִקָּצָה מִזֶּה מִן־הַכַּפֹּרֶת תַּעֲשׂוּ אֶת־הַכְּרֻבִים עַל־שְׁנֵי קְצוֹתָיו:

And make one cherub at the one end, and one cherub at the other end; of one piece with the ark-cover shall ye make the cherubim of the two ends thereof.

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KEHOT'S NOTE

שמות כה, יט.

13 **ויהושע בן נון נער**

The words here quote Exodus 33:11; the passage is shown below.

Exodus 33:11 שמות ל"ג:י"א

וְדִבֶּר ה' אֶל־מֹשֶׁה פָּנִים אֶל־פָּנִים כַּאֲשֶׁר יְדַבֵּר אִישׁ אֶל־רֵעֵהוּ וְשָׁב אֶל־הַמַּחֲנֶה וּמְשָׁרְתוֹ יְהוֹשֻׁעַ בִּן־נוּן נַעַר לֹא יָמִישׁ מִתּוֹךְ הָאֹהֶל:

And the L-RD spoke unto Moses face to face, as a man speaketh unto his friend. And he would return into the camp; but his minister Joshua, the son of Nun, a young man, departed not out of the Tent.

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KEHOT'S NOTE

שמות לג, יא.

14 **פני יהושע כפני לבנה**

The words here quote Bava Batra 75a:16; the passage is shown below.

Bava Batra 75a:16 בבא בתרא ע"ה א:ט"ז

כַּיּוֹצֵא בַּדָּבָר אַתָּה אוֹמֵר: "וְנָתַתָּה מֵהוֹדְךָ עָלָיו" - וְלֹא כָּל הוֹדְךָ; זְקֵנִים שֶׁבְּאוֹתוֹ הַדּוֹר אָמְרוּ: פְּנֵי מֹשֶׁה כִּפְנֵי חַמָּה, פְּנֵי יְהוֹשֻׁעַ כִּפְנֵי לְבָנָה; אוֹי לָהּ לְאוֹתָהּ בּוּשָׁה, אוֹי לָהּ לְאוֹתָהּ כְּלִימָּה.

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

KEHOT'S NOTE

ב"ב עה, א.

15 **חנוך לנער ע"פ דרכו**

The words here quote Proverbs 22:6; the passage is shown below.

Proverbs 22:6 משלי כ"ב:ו'

חֲנֹךְ לַנַּעַר עַל־פִּי דַרְכּוֹ גַּם כִּי־יַזְקִין לֹא־יָסוּר מִמֶּנָּה:

Train up a child in the way he should go, And even when he is old, he will not depart from it.

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KEHOT'S NOTE

משלי כב, ו.

16 **בד"ה בכ"ה בכסלו**

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

KEHOT'S NOTE

תו"א כט, ד.

17 **גילוי הש"ע נהורין**

Kehot's note points to Zohar I, 4b for these words.

Zohar I, 4b זח"א ד,

KEHOT'S NOTE

זח"א ד, ב. לקו"ת נצבים מט, ד.

18 **יאר ה' פניו אליך**

The words here quote Numbers 6:25; the passage is shown below.

Numbers 6:25 במדבר ו':כ"ה

יָאֵר ה' פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ:

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

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KEHOT'S NOTE

במדבר ו, כה.

19 **וארוכתך מהרה**

Isaiah tells the people that if they keep their fasts with true kindness to the poor, "then your light shall break forth like the dawn," suddenly, out of the dark. Here the light of Z'eir Anpin that comes from Chochmah is the light that

> "breaks forth," the level of the groom. (Kehot: Isaiah 58:5) (context: Steinsaltz Tanakh)

Isaiah 58:8 ישעיהו נ"ח:ח'

אָז יִבָּקַע כַּשַּׁחַר אוֹרֶךָ וַאֲרֻכָתְךָ מְהֵרָה תִצְמָח וְהָלַךְ לְפָנֶיךָ צִדְקֶךָ כְּבוֹד ה' יַאַסְפֶךָ׃

Then shall thy light break forth as the morning, And thy healing shall spring forth speedily; And thy righteousness shall go before thee, The glory of the L-RD shall be thy rearward.

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KEHOT'S NOTE

ישעי' נח, ח.

20 **בביאור ע"פ וקבל היהודים**

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

KEHOT'S NOTE

תו"א צז, ג.

21 **ולקמן ע"פ והניף את העומר**

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

KEHOT'S NOTE

לקו"ת אמור לו, ב.

22 **ע"פ טוב לחסות**

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

KEHOT'S NOTE

לקו"ת שמע"צ צ, ד.

23 **אם הבנים שמחה**

> The words here quote Psalms 113:9; the passage is shown below.

Psalms 113:9 תהילים קי"ג:ט'

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ׃

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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KEHOT'S NOTE

תהלים קיג, ט.

24 **וישם לך שלום**

> The words here quote Numbers 6:26; the passage is shown below.

Numbers 6:26 במדבר ו':כ"ו

יִשָּׂא ה' פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם׃

The L-RD lift up His countenance upon thee, and give thee peace.

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KEHOT'S NOTE

במדבר ו, כו.

25 **בד"ה לסוסתי**

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

KEHOT'S NOTE

לקו"ת שה"ש יא, ד ואילך.

26 **כנגן המנגן**

> The words here quote II Kings 3:15; the passage is shown below.

II Kings 3:15 מלכים ב ג':ט"ו

וְעַתָּה קְחוּ־לִי מְנַגֵּן וְהָיָה כְּנַגֵּן הַמְנַגֵּן וַתְּהִי עָלָיו יַד־ה'

But now bring me a minstrel.' And it came to pass, when the minstrel played, that the hand of the L-RD came upon him.

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KEHOT'S NOTE

מלכים-ב ג, טו.

27 **ועיין בפ' ויחי דרי"ו ב'**

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

KEHOT'S NOTE

ראה באוה"ת וישב כרך ה תתקד, ב.

28 **יבל הוא היה אבי יושב אהל**

> The words here quote Genesis 4:20; the passage is shown below.

Genesis 4:20 בראשית ד':כ'

וַתֵּלֶד עָדָה אֶת־יָבָל הוּא הָיָה אֲבִי יֹשֵׁב אֹהֶל וּמִקְנֶה׃

And Adah bore Jabal; he was the father of such as dwell in tents and have cattle.

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KEHOT'S NOTE

בראשית ד, כ.

29 **בפ' שמות בד"ה קול דודי**

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

KEHOT'S NOTE

תו"א נא, א.

30 **ע"פ לריח שמניך**

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

KEHOT'S NOTE

לקו"ת שה"ש ב, ד.

31 **ובמ"א נתבאר**

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

KEHOT'S NOTE

ראה להלן בהוספות והערות וציונים.

32 **בפ' מטות ע"פ ואשה כי תדור**

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

KEHOT'S NOTE

לקו"ת מטות פג, ד.

33 **חסד נעוריך**

> The words here quote Jeremiah 2:2; the passage is shown below.

Jeremiah 2:2 ירמיהו ב':ב'

הָלוֹךְ וְקָרָאתָ בְאָזְנֵי יְרוּשָׁלַם לֵאמֹר כֹּה אָמַר ה' זָכַרְתִּי לָךְ חֶסֶד נְעוּרַיִךְ אַהֲבַת כְּלוּלֹתָיִךְ לֶכְתֵּךְ אַחֲרַי בַּמִּדְבָּר בְּאֶרֶץ לֹא זְרוּעָה׃

Go, and cry in the ears of Jerusalem, saying: Thus saith the L-RD: I remember for thee the affection of thy youth, the love of thine espousals; how thou wentest after Me in the wilderness, in a land that was not sown.

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KEHOT'S NOTE

ירמי' ב, ב.

34 **ע"פ זכור את אשר עשה לך עמלק**

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

KEHOT'S NOTE

תו"א פד, ד.

35 **תרין ריעין דלא מתפרשין**

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

KEHOT'S NOTE

ע"י ר"פ ראה [יח, ב] ושו"נ מזח"ג (ד, א). [כ]. אוה"ת נצבים ע' אירכב.

36 **מתפרשין ושירה**

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

KEHOT'S NOTE

ראה להלן בהוספות להערות וציונים.

37 **ושירה היא על היין**

The words here quote Berakhot 35a:3; the passage is shown below.

Berakhot 35a:3 ברכות ל"ה א:ג'

וְהַאי "קֹדֶשׁ הִלּוּלִים" לְהָכִי הוּא דַּאֲתָא? הַאי מִיבְּעֵי לֵיקוּם חַד דְּאָמַר רַחֲמָנָא אַחֲלֵיהּ וַהֲדַר אִכְלֵיהּ. וְאִידָךְ דָּבָר הַטָּעוּן שִׁירָה, טָעוּן חִלּוּל, וְשֶׁאֵינוֹ טָעוּן שִׁירָה, אֵין טָעוּן חִלּוּל. וְכִדְרַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹנָתָן דְּאָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹנָתָן: מִנַּיִן שֶׁאֵין אוֹמְרִים שִׁירָה אֶלָּא עַל הַיַּיִן? — שֶׁנֶּאֱמַר: "וַתֹּאמֶר לָהֶם הֲגָפֶן הֶחֱדַלְתִּי אֶת תִּירוֹשִׁי הַמְשַׂמֵּחַ אֱלֹקִים וַאֲנָשִׁים", אִם אֲנָשִׁים מְשַׂמֵּחַ, אֱלֹקִים בַּמֶּה מְשַׂמֵּחַ? מִכָּאן שֶׁאֵין אוֹמְרִים שִׁירָה אֶלָּא עַל הַיַּיִן!

Surely it is required [to teach as follows :] First, that the All-merciful declares [the owner] must redeem it and then eat it ; and second, only those things which require "a song of praise" require redemption, but if they do not require "a song of praise," redemption is unnecessary ! This is according to the statement of R. Samuel b. Nahmani in the name of R. Jonathan who said : [not translated] Whence is it that we say "a song of praise" only over wine ? As it is ...

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KEHOT'S NOTE

ברכות לה, א.

38 **נכנס יין יצא סוד**

The words here quote Eruvin 65a:19-20; the passage is shown below.

Eruvin 65a:19-20 עירובין ס"ה א:י"ט-כ'

אָמַר רַבִּי חִיָּיא: כָּל הַמִּתְיַישֵּׁב בְּיֵינוֹ — יֵשׁ בּוֹ דַּעַת שִׁבְעִים זְקֵנִים. "יַיִן" נִיתַּן בְּשִׁבְעִים אוֹתִיּוֹת, וְ"סוֹד" נִיתַּן בְּשִׁבְעִים אוֹתִיּוֹת. נִכְנַס יַיִן — יָצָא

סוֹד. אָמַר רַבִּי חָנִין: לֹא נִבְרָא יַיִן אֶלָּא לְנַחֵם אֲבֵלִים וּלְשַׁלֵּם שָׂכָר לָרְשָׁעִים, שֶׁנֶּאֱמַר: "תְּנוּ שֵׁכָר לְאוֹבֵד וְגוֹ'".

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KEHOT'S NOTE

עירובין סה, א.

39 **אכלו רעים לעילא**

The words here quote Song of Songs 5:1; the passage is shown below.

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 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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Zohar III, 4a זח"ג ד, א

KEHOT'S NOTE

שה"ש ה, א. זח"ג ד, א.

40 **סד"ה באתי לגני**

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

KEHOT'S NOTE

לקו"ת שה"ש לב, ג.

41 **בד"ה לבבתני**

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

KEHOT'S NOTE

לקו"ת שה"ש כט, ג.

42 **ובמ"א נתי דשבת הוא בחי' אכלו רעים ויו"ט הוא שתו**

Kehot's note points to where this is explained further: Maamarei Admur HaZaken 5565.

KEHOT'S NOTE

ראה סה"מ תקס"ה ע' א' קנה-ו.

43 **נערים פני זקנים ילבינו**

The words here quote Sotah 49b:3; the passage is shown below.

Sotah 49b:3 סוטה מ"ט ב:ג'

וַחֲכָמוֹת סוֹפְרִים תִּסְרַח, וְיִרְאֵי חֵטְא יִמָּאֵסוּ, וְהָאֱמֶת תִּהֵא נֶעֱדֶרֶת. נְעָרִים פְּנֵי זְקֵנִים יַלְבִּינוּ, זְקֵנִים יַעַמְדוּ מִפְּנֵי קְטַנִּים — בֶּן מְנַוֵּול אָב, בַּת קָמָה בְאִמָּהּ, כַּלָּה בַּחֲמוֹתָהּ, אוֹיְבֵי אִישׁ אַנְשֵׁי בֵיתוֹ, פְּנֵי הַדּוֹר כִּפְנֵי הַכֶּלֶב, הַבֵּן אֵינוֹ מִתְבַּיֵּישׁ מֵאָבִיו, וְעַל מָה יֵשׁ לָנוּ לְהִשָּׁעֵן — עַל אָבִינוּ שֶׁבַּשָּׁמַיִם.

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KEHOT'S NOTE

סוטה מט, ב ושו"נ.

רש"י ז"ל בפ' יתרו [כו, ב] ע"פ אנכי וממכילתי' (שם) פ"ה פ' אנכי. ובפסקדר"כ פסקא בחודש השלישי ובפס"ר פ"כ אות ה. ע"ג יוצר לשבת אחר שבועות. גם לקח טוב שמות טו, ג. ובפע"ח ש' חה"ש פ"א. [כ].

49 בת קמה באמה

The words here quote Micah 7:6; the passage is shown below.

Micah 7:6 מיכה ז':ו'

כִּי־בֵן מְנַבֵּל אָב בַּת קָמָה בְאִמָּהּ כַּלָּה בַּחֲמֹתָהּ אֹיְבֵי אִישׁ אַנְשֵׁי בֵיתוֹ׃

For the son dishonoureth the father, The daughter riseth up against her mother, The daughter-in-law against her mother-in-law; A man's enemies are the men of his own house.

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KEHOT'S NOTE

מיכה ז, ו.

50 ע"פ רני ושמחי בת

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

KEHOT'S NOTE

תו"א לו, א.

51 לא זז מחבבה

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

KEHOT'S NOTE

ע"ק שה"ש רד"ה צאינה האי (כו, ריש ב') ושי"נ. [כ].

52 רני ושמחי בת

The words here quote Zechariah 2:14; the passage is shown below.

Zechariah 2:14 זכריה ב':י"ד

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

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

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KEHOT'S NOTE

זכרי' ב, יד.

53 זקנה ושיבה דעכשיו

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

KEHOT'S NOTE

אבות ה, כב.

54 קנה חכמה קנה בינה

The words here quote Proverbs 4:5; the passage is shown below.

Proverbs 4:5 משלי ד':ה'

קְנֵה חָכְמָה קְנֵה בִינָה אַל־תִּשְׁכַּח וְאַל־תֵּט מֵאִמְרֵי־פִי׃

Get wisdom, get understanding; Forget not, neither decline from the words of my mouth;

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KEHOT'S NOTE

משלי ד, ה.

44 איזהו זקן שקנה חכמה

Kehot's note points to Kiddushin 32a for these words.

Kiddushin 32a קידושין ל"ב א

Bereshit Rabbah 59:9 בראשית רבה נ"ט:ט'

ויאמר אליו העבד - ההי"ד (הושע יב) כנען בידו מאזני מרמה לעשוק אהב כנען, זה אליעזר. בידו מאזני מרמה, שהיה יושב ומשקיל את בתו, ראויה היא, או אינה ראויה. לעשוק אהב, לעשוק אהובו של עולם, זה יצחק. אמר: אולי לא תאבה ואתן לו את בתי? אמר לו: אתה ארור, ובני ברוך, ואין ארור מתדבק בברוך:

"The servant said to him: Perhaps the woman will not wish to follow me to this land; shall I return your son to the land from which you departed?" (Genesis 24:5). "The servant said to him" – that is what is written: "A trader, scales of deceit are in his hand; he loves to exploit [laashok ahev]" (Hosea 12:8). "A trader [kenaan]" – this is Eliezer, [who was a Canaanite]. "Scales of deceit are in his hand" – because he was sitting and deliberating about his daughter: Is she worthy ...

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KEHOT'S NOTE

קידושין לב, א. ב"ר נט, ט.

45 אבא יונק ממזל השמיני

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

KEHOT'S NOTE

ע"ח ש' א"א ספ"ט. ש' או"א ספ"ח. ש' הזיווגים ספ"ב. ש' הולדת או"א וזו"ן רפ"ו. ש' העיבורים פ"ב. ובשער הנסירה ספ"ג. [כ].

46 והחכמה מאין תמצא

The words here quote Job 28:12; the passage is shown below.

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.

47 בד"ה ועשית בגדי קדש

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

KEHOT'S NOTE

תו"א פב, ב.

48 במ"ת נדמה להם כזקן

Kehot's note points to Exodus 15:3 for these words.

Exodus 15:3 שמות ט"ו:ג'

Havayah אִישׁ מִלְחָמָה ה׳ שְׁמוֹ׃

The L-RD is a man of war, The L-RD is His name.

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KEHOT'S NOTE

55 **ב"פ קנה בגימט' יש**

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

KEHOT'S NOTE

בפע"ח שער התפלת ר"ה (פ"ג) קטז, ד. ובשי' יוהכ"פ (ספ"ה) קכד, ד ד' קארעץ. [כ].

56 **רגלי החיות כנגד כולן**

The words here quote Chagigah 13a:4; the passage is shown below.

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, מֶלְךְ אֵל חַי וְקַיָּם רָם וְנִשָּׂא שׁוֹכֵן עֲלֵיהֶם, וְאַתָּה אָמַרְתָּ: "אֶעֱלֶה עַל בָּמֳתֵי עָב אֶדַּמֶּה לְעֶלְיוֹן" — ...

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KEHOT'S NOTE

חגיגה יג, א.

57 **הכתר הוא הממוצע**

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

KEHOT'S NOTE

ע' ע"ח שמ"ב דרושי אבי"ע ספ"א. ועל"ק בי' אם בחקותי (מו, ג). [כ].

58 **וכמ"ש בביאור ע"פ שחורה אני ונאוה**

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

KEHOT'S NOTE

לקו"ת שה"ש ז, ד.

59 **ובד"ה יו"ט של ר"ה שחל להיות בשבת**

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

KEHOT'S NOTE

לקו"ת ר"ה נו, ג.

60 **הנה ישכיל עבדי**

The words here quote Isaiah 52:13; the passage is shown below.

Isaiah 52:13 ישעיהו נ"ב:י"ג

הִנֵּה יַשְׂכִּיל עַבְדִּי יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד׃

Behold, My servant shall prosper, He shall be exalted and lifted up, and shall be very high.

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KEHOT'S NOTE

ישע' נב, י"ג.

61 **ונשא מאד . . בחי' א"ק**

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

KEHOT'S NOTE

וע"ע ע"ח ש"ג סדר אצי' להרח"ו סופ"ב. וז"ל אותיות אדם הוא א"ק עכ"ל. [כ].

62 **יוסף הוא המשביר**

The words here quote Genesis 42:6; the passage is shown below.

Genesis 42:6 בראשית מ"ב:ו'

וְיוֹסֵף הוּא הַשַּׁלִּיט עַל־הָאָרֶץ הוּא הַמַּשְׁבִּיר לְכָל־עַם הָאָרֶץ וַיָּבֹאוּ אֲחֵי יוֹסֵף וַיִּשְׁתַּחֲווּ־לוֹ אַפַּיִם אָרְצָה׃

And Joseph was the governor over the land; he it was that sold to all the people of the land. And Joseph's brethren came, and bowed down to him with their faces to the earth.

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KEHOT'S NOTE

בראשית מב, ו.

63 **והנה השמש והירח**

The words here quote Genesis 37:9; the passage is shown below.

Genesis 37:9 בראשית ל"ז:ט'

וַיַּחֲלֹם עוֹד חֲלוֹם אַחֵר וַיְסַפֵּר אֹתוֹ לְאֶחָיו וַיֹּאמֶר הִנֵּה חָלַמְתִּי חֲלוֹם עוֹד וְהִנֵּה הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְאַחַד עָשָׂר כּוֹכָבִים מִשְׁתַּחֲוִים לִי׃

And he dreamed yet another dream, and told it to his brethren, and said: 'Behold, I have dreamed yet a dream: and, behold, the sun and the moon and eleven stars bowed down to me.'

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KEHOT'S NOTE

בראשית לז, ט.

64 **ובפי' שמות ד"ג ע"ב**

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

KEHOT'S NOTE

הלשון נעתק ביהל אור ע' שא. אוה"ת בראשית כרך א דף פט, א.

65 **שעכשיו לית לה מגרמה כלום**

Kehot's note points to Zohar II, 215a for these words.

Zohar II, 215a זח"ב רטו, א

KEHOT'S NOTE

זח"ב רטו, א.

66 **צדיקים יושבים ועטרותיהם בראשיהם**

The words here quote Berakhot 17a:12; the passage is shown below.

Berakhot 17a:12 ברכות י"ז א:י"ב

מַרְגְּלָא בְּפוּמֵּיהּ דְּרַב: לֵית כָּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִיָּה וְלֹא פְּרִיָה וּרְבִיָה וְלֹא מַשָּׂא וּמַתָּן וְלֹא קִנְאָה וְלֹא שִׂנְאָה וְלֹא תַּחֲרוּת, אֶלָּא צַדִּיקִים יוֹשְׁבִין וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְּׁכִינָה, שֶׁנֶּאֱמַר: "וַיֶּחֱזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. ll).

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KEHOT'S NOTE

ברכות יז, א.

PARAGRAPH 2

67 Isaiah's promise of the redemption: on the day Havayah heals His people's wound, the moon will shine like the sun, and the sun sevenfold, "like the light of the seven days," the great light of the days of creation. The previous maamar expounded this verse, and this one continues it. (context: Steinsaltz Tanakh)

Isaiah 30:26 ישעיהו ל׳:כ״ו

וְהָיָה אוֹר־הַלְּבָנָה כְּאוֹר הַחַמָּה וְאוֹר הַחַמָּה יִהְיֶה שִׁבְעָתַיִם כְּאוֹר שִׁבְעַת הַיָּמִים בְּיוֹם חֲבֹשׁ ה׳ אֶת־שֶׁבֶר עַמּוֹ וּמַחַץ מַכָּתוֹ יִרְפָּא׃

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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68 **שמש צדקה ומרפא בכנפי׳**

Malachi's prophecy of the day of judgment: the sun that burns the wicked will rise for those who fear G-d's Name as "a sun of righteousness, with healing in its wings." The name shemesh belongs to the right side, kindness and healing. (context: Steinsaltz Tanakh)

Malachi 3:20 מלאכי ג׳:כ׳

וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי שֶׁמֶשׁ צְדָקָה וּמַרְפֵּא בִּכְנָפֶיהָ וִיצָאתֶם וּפִשְׁתֶּם כְּעֶגְלֵי מַרְבֵּק׃

But unto you that fear My name shall the sun of righteousness arise with healing in its wings; and ye shall go forth, and gambol as calves of the stall.

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KEHOT'S NOTE

מלאכי ג, כ.

69 **מצד הימין נק׳ שמש צדקה ומרפא בכנפיה ומצד השמאל נק׳ חמה בסוד חמימות האש של הגבורה**

In the entry chamah of his dictionary of terms, Rabbi Moshe Cordovero writes these words almost verbatim: from the right the sun is called shemesh, from the left chamah, after the heat of Gevurah's fire. The Alter Rebbe quotes it to explain why the verse speaks of the lower levels.

Pardes Rimmonim 23:8:73 פרדס רמונים כ״ג:ח׳:ע״ג

חמה הוא התפארת ונקרא כן בסוד כי שמש ומגן ה׳ צבאות (תהלים פד יב). ונראה לנו כי מצד הימין נקרא שמש צדקה ומרפא בכנפיה (מלאכי ג כ). ומצד השמאל נקרא חמה בסוד חמימות האש של הגבורה. וזהו מוציא חמה מנרתיקה. כי הנרתק של התפארת הוא המלכות וכאשר הוא בתוך הנרתק ביחוד אז הוא רחמים והוא שמש צדקה תפארת ומלכות. וכאשר יוצא ממקומו אז הוא חמ״ה בסוד האש והדין:

Pardes Rimonim (Public Domain)

70 **צמצם שכינתו בין בדי ארון**

The note points to the second version of a discourse in this volume of the Alter Rebbe's maamarim, as another place where the saying "He contracted His Shechinah between the poles of the Ark" is discussed.

KEHOT'S NOTE

בסה״מ תקס״ג ע׳ שלה (נוסחא שני׳) ולקמן אמור לד, ב. ובלק עג, ב ארז״ל. קרח נה, א: שאמרו. וש״נ.

PARAGRAPH 3

71 **לשון חמימות**

The note sends the reader to the Tzemach Tzedek's Or HaTorah on Bereishis for chamah as a term of warmth.

KEHOT'S NOTE

ראה אוה״ת בראשית כרך א ׳, ב.

PARAGRAPH 4

72 "And the light of the sun shall be sevenfold, like the light of the seven days." The paragraph sets out to explain how high this ascent of the sun is.

Isaiah 30:26 ישעיהו ל׳:כ״ו

וְהָיָה אוֹר־הַלְּבָנָה כְּאוֹר הַחַמָּה וְאוֹר הַחַמָּה יִהְיֶה שִׁבְעָתַיִם כְּאוֹר שִׁבְעַת הַיָּמִים בְּיוֹם חֲבֹשׁ ה׳ אֶת־שֶׁבֶר עַמּוֹ וּמַחַץ מַכָּתוֹ יִרְפָּא׃

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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73 The Torah introduces Yosef at seventeen, shepherding with his brothers: "and he was a lad (na'ar) with the sons of Bilhah," their helper. Because the Torah calls Yosef na'ar, he is the supernal "lad," the sun's contracted light. (context: Steinsaltz Tanakh)

Genesis 37:2 בראשית ל״ז:ב׳

אֵלֶּה תֹּלְדוֹת יַעֲקֹב יוֹסֵף בֶּן־שְׁבַע־עֶשְׂרֵה שָׁנָה הָיָה רֹעֶה אֶת־אֶחָיו בַּצֹּאן וְהוּא נַעַר אֶת־בְּנֵי בִלְהָה וְאֶת־בְּנֵי זִלְפָּה נְשֵׁי אָבִיו וַיָּבֵא יוֹסֵף אֶת־דִּבָּתָם רָעָה אֶל־אֲבִיהֶם׃

These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren, being still a lad even with the sons of Bilhah, and with the sons of Zilpah, his father's wives; and Joseph brought evil report of them unto their father.

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74 **פני לבנה**

The elders of that generation said: "The face of Moshe was like the face of the sun, the face of Yehoshua like the face of the moon." Malchus, the second "lad," is "the face of the moon."

Bava Batra 75a:16 בבא בתרא ע״ה א:ט״ז

כַּיּוֹצֵא בַּדָּבָר אַתָּה אוֹמֵר: ״וְנָתַתָּה מֵהוֹדְךָ עָלָיו״ – וְלֹא כָּל הוֹדָךְ; זְקֵנִים שֶׁבְּאוֹתוֹ הַדּוֹר אָמְרוּ: פְּנֵי מֹשֶׁה כִּפְנֵי חַמָּה, פְּנֵי יְהוֹשֻׁעַ כִּפְנֵי לְבָנָה; אוֹי

לָהּ לְאוֹתָהּ בּוּשָׁה, אוֹי לָהּ לְאוֹתָהּ כְּלִימָה.

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75 **בד"ה ששת ימים תאכל מצות**

The discourse (Likkutei Torah, Tzav 7:34-35) explains that "sea" and "dry land" above are the concealed world and the revealed world: as everything on land has its counterpart hidden in the sea, so Malchus of Atzilus is called both.

KEHOT'S NOTE

לקמן יד, ב ואילך.

PARAGRAPH 5

76 **התלבשות אור א"ס ב"ה מלמעלה מהאצילות מבחי' א"ק באצי' הוא ג"כ ע"י בחי' צמצומים**

The gloss in this chapter speaks of "the mystery of the tzimtzum in the Infinite Light, and the tzimtzum of Adam Kadmon," all of which serve to contract the light so that it is enclothed in the vessels of the Ten Sefiros. The Alter Rebbe cites it for the contractions by which the light from Adam Kadmon enters Atzilus.

Tanya, Sha'ar HaYichud 9 תניא, חלק שני; שער היחוד והאמונה ט

PARAGRAPH 6

77 **עתיק יומין ושער רישיה כעמר נקא**

Daniel describes his night vision: thrones were set and the Ancient of Days sat, "His garment white as snow, and the hair of His head like pure wool." In Kabbalah the Ancient of Days is Keser, the level of the "elder," above the "lads." (context: Steinsaltz Tanakh)

Daniel 7:9 דניאל ז:ט

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

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

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78 **וישם מדברה כעדן**

Isaiah comforts Zion: Havayah will comfort her ruins "and make her wilderness like Eden, and her desert like the garden of Havayah." The lower worlds, now a "wilderness," will rise to the level of Atzilus, the "Eden." (context: Steinsaltz Tanakh)

Isaiah 51:3 ישעיהו נ"א:ג

כִּי־נִחַם ה' צִיּוֹן נִחַם כָּל־חָרְבֹתֶיהָ וַיָּשֶׂם מִדְבָּרָהּ כְּעֵדֶן וְעַרְבָתָהּ כְּגַן־ה' שָׂשׂוֹן וְשִׂמְחָה יִמָּצֵא בָהּ תּוֹדָה וְקוֹל זִמְרָה׃

For the L-RD hath comforted Zion; He hath comforted all her waste places, And hath made her wilderness like Eden, And her desert like the garden of the L-RD; Joy and gladness shall be found therein, Thanksgiving, and the voice of melody.

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79 **ממ"ש ברבות**

Kehot's note points to Shemot Rabbah 18:9 for these words.

Shemot Rabbah 18:9 שמות רבה י"ח:ט

KEHOT'S NOTE

שמו"ר יח, ט.

80 **אור הגנוז**

The Midrash explains "like the light of the seven days" as "the light that the Holy One, blessed be He, created at the beginning and hid away in Gan Eden." The Alter Rebbe cites it as proof for the Ramaz's explanation. (Kehot: Shemos Rabbah 18:9)

Shemot Rabbah 18:11 שמות רבה י"ח:י"א

ויסעו בני ישראל מרעמסס - רבי שמואל אומר: כיון שיצאו אפו הבצק שלשו, שנאמר: ויאפו את הבצק. ויהי מקץ שלשים וארבע מאות שנה וגו', משעה שנגזרה עליהן הגזירה, שהן לא עשו במצרים אלא מאתים ועשר שנה, וביום שירדו למצרים, בו ביום עלו, ובו ביום יצא יוסף מבית האסורין, לכך הלילה הזה שמחה לכל ישראל, שנאמר: ליל שמורים הוא לה'. בעולם הזה עשה להם נס בלילה, שהיה נס עובר, אבל לעתיד לבא, הלילה נעשה יום, שנאמר (ישעיה ל, כו): והיה אור הלבנה כאור החמה ואור החמה יהיה שבעתים וגו' כאור שברא ...

"The children of Israel journeyed from Rameses to Sukkot, approximately six hundred thousand men on foot, beside children" (Exodus 12:37). "The children of Israel journeyed from Rameses." Rabbi Shmuel says: Once they departed, they baked the dough that they kneaded, as it is stated: "They baked the dough" (Exodus 12:39). "It was at the end of four hundred and thirty years, it was on that very day that the entire host of the L-rd departed from the land of Egypt" (Exodus 12:41). "It was at the end of four hundred ...

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81 **ופני לא יראו**

G-d answers Moshe, who asked to see His glory: "You shall see My back, but My face shall not be seen." The hidden "face" is the inner dimension of Abba and of Atik, the hidden light. (context: Steinsaltz Tanakh)

Exodus 33:23 שמות ל"ג:כ"ג

וַהֲסִרֹתִי אֶת־כַּפִּי וְרָאִיתָ אֶת־אֲחֹרָי וּפָנַי לֹא יֵרָאוּ׃

And I will take away My hand, and thou shalt see My back; but My face shall not be seen.'

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KEHOT'S NOTE

שמות לג, כג.

82 **פנימיות אבא שהוא פנימיות עתיק**

The note gives this page of the Alter Rebbe's maamarim of 5565 (1804-05) as another place on the inner dimension of Abba being the inner dimension of Atik.

KEHOT'S NOTE

סה"מ תקס"ה ע' תתסה. אוה"ת נשא ע' רנז. סה"מ ת"ש ע' 49 בהערה.

83 **מלך השמיני הדר**

"And Hadar reigned in his stead." Hadar is the eighth king of Edom listed in the Torah and the only one whose death the Torah does not mention; the Arizal sees in him the rectification of Tohu.

Genesis 36:39 בראשית ל״ו:ל״ט

וַיָּמָת בַּעַל חָנָן בֶּן־עַכְבּוֹר וַיִּמְלֹךְ תַּחְתָּיו הֲדַר וְשֵׁם עִירוֹ פָּעוּ וְשֵׁם אִשְׁתּוֹ מְהֵיטַבְאֵל בַּת־מַטְרֵד בַּת מֵי זָהָב׃

And Baal-hanan the son of Achbor died, and Hadar reigned in his stead; and the name of the city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Me-zahab.

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PARAGRAPH 7

84 **נערים פני זקנים ילבינו**

The Mishnah lists among the signs of the time before the Mashiach that "lads will whiten (shame) the faces of elders." The Alter Rebbe reads it as the future rise of the "lads" above the "elders."

Sotah 49b:3 סוטה מ״ט ב׳:ג׳

וַחֲכְמוֹת סוֹפְרִים תִּסְרַח, וְיִרְאֵי חֵטְא יִמָּאֵסוּ, וְהָאֱמֶת תִּהֵא נֶעֱדֶרֶת. נְעָרִים פְּנֵי זְקֵנִים יַלְבִּינוּ, זְקֵנִים יַעַמְדוּ מִפְּנֵי קְטַנִּים — בֵּן מְנַוֵּול אָב, בַּת קָמָה בְאִמָּהּ, כַּלָּה בַּחֲמוֹתָהּ, אוֹיְבֵי אִישׁ אַנְשֵׁי בֵיתוֹ, פְּנֵי הַדּוֹר כִּפְנֵי הַכֶּלֶב, הַבֵּן אֵינוֹ מִתְבַּיֵּישׁ מֵאָבִיו, וְעַל מָה יֵשׁ לָנוּ לְהִשָּׁעֵן — עַל אָבִינוּ שֶׁבַּשָּׁמַיִם.

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85 **ושער רישי׳**

"And the hair of His head was like pure wool." The white hair of the Ancient of Days stands for the positive commandments.

Daniel 7:9 דניאל ז׳:ט׳

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

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

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KEHOT'S NOTE

דניאל ז, ט.

86 **קוצותיו תלתלים**

The maiden describes her beloved: "His locks are curled, black as a raven." The black hair stands for the prohibitions, and for the black-haired "lads." (context: Steinsaltz Tanakh)

Song of Songs 5:11 שיר השירים ה׳:י״א

רֹאשׁוֹ כֶּתֶם פָּז קְוֻצּוֹתָיו תַּלְתַּלִּים שְׁחֹרוֹת כָּעוֹרֵב׃

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

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KEHOT'S NOTE

שה״ש ה, י״א.

87 **ולקדש א״ע במותר לו**

The Gemara teaches, "Sanctify yourself in what is permitted to you." The young need extra strength for this restraint.

Yevamot 20a:15 יבמות כ׳ א׳:ט״ו

אִיסּוּר קְדוּשָּׁה — שְׁנַיּוֹת מִדִּבְרֵי סוֹפְרִים, וְאַמַּאי קָרֵי לֵיהּ אִיסּוּר קְדוּשָּׁה? אָמַר אַבָּיֵי: כָּל הַמְקַיֵּים דִּבְרֵי חֲכָמִים נִקְרָא קָדוֹשׁ. אֲמַר לֵיהּ רָבָא: וְכוֹל שֶׁאֵינוֹ מְקַיֵּים דִּבְרֵי חֲכָמִים, קָדוֹשׁ הוּא דְּלָא מִיקְרֵי, רָשָׁע נָמֵי לָא מִיקְרֵי! אֶלָּא אָמַר רָבָא: קַדֵּשׁ עַצְמְךָ בַּמּוּתָּר לָךְ.

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KEHOT'S NOTE

יבמות כ, א ועוד.

PARAGRAPH 8

88 **שחורה אני ונאוה כו׳ כיריעות שלמה**

The maiden, Knesses Yisrael, tells the daughters of Jerusalem: "I am black, yet comely ... like the tents of Kedar, like the curtains of Shlomo," dark like the plain tents of the desert, yet lovely like the king's hangings. The Alter Rebbe reads the blackness of restraint as the source of a greater beauty. (context: Steinsaltz Tanakh)

Song of Songs 1:5 שיר השירים א׳:ה׳

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלִָם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה׃

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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PARAGRAPH 9

89 **חנוך לנער ע״פ דרכו**

Shlomo's counsel: "Educate a lad according to his way," in the manner that suits him, "even when he grows old he will not depart from it." The "lad" of the verse is read in the light of the maamar's "lads." (context: Steinsaltz Tanakh)

Proverbs 22:6 משלי כ״ב:ו׳

חֲנֹךְ לַנַּעַר עַל־פִּי דַרְכּוֹ גַּם כִּי־יַזְקִין לֹא־יָסוּר מִמֶּנָּה׃

Train up a child in the way he should go, And even when he is old, he will not depart from it.

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KEHOT'S NOTE

משלי כב, ו.

90 **דמדכתיב ע״פ דרכו כו׳ וא״כ מאי מעליותא**

Chinuch Katan opens with this verse and asks: since it says "according to his way," implying that it is not the way of ultimate truth, what is the virtue in "even when he

grows old he will not depart from it"? The maamar gives a new answer.

Tanya, Part II; Shaar HaYichud VehaEmunah, Chinukh Katan 4
תניא, חלק שני; שער היחוד והאמונה, חינוך קטן ד'

חֲנוֹךְ לַנַּעַר עַל פִּי דַּרְכּוֹ, גַּם כִּי יַזְקִין לֹא יָסוּר מִמֶּנָּה. הִנֵּה, מִדִּכְתִיב: "עַל פִּי דַּרְכּוֹ", מַשְׁמַע, שֶׁאֵינָהּ דֶּרֶךְ הָאֱמֶת לַאֲמִיתּוֹ, וְאִם כֵּן, מַאי מַעֲלְיוּתָא שֶׁ"גַּם כִּי יַזְקִין לֹא יָסוּר מִמֶּנָּה"?

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91 **אז תשמח בתולה במחול ובחורים וזקנים יחדיו**

Jeremiah's promise of the return from exile: "Then the maiden shall rejoice in the dance, and young men and elders together," their mourning turned to gladness. The verse joins the young and the old, the theme of this paragraph. (context: Steinsaltz Tanakh)

Jeremiah 31:13 ירמיהו ל"א:י"ג

אָז תִּשְׂמַח בְּתוּלָה בְּמָחוֹל וּבַחֻרִים וּזְקֵנִים יַחְדָּו וְהָפַכְתִּי אֶבְלָם לְשָׂשׂוֹן וְנִחַמְתִּים וְשִׂמַּחְתִּים מִיגוֹנָם׃

Then shall the virgin rejoice in the dance, And the young men and the old together; For I will turn their mourning into joy, And will comfort them, and make them rejoice from their sorrow.

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PARAGRAPH 10

92 **שמש ומגן ה' אלקים**

The psalmist, longing for G-d's courts, declares: "For a sun and a shield is Havayah Elokim," the source of light and the protector. The maamar takes the sun as the Name Havayah and the shield, which screens the sun, as the Name Elokim. (context: Steinsaltz Tanakh)

Psalms 84:12 תהילים פ"ד:י"ב

כִּי שֶׁמֶשׁ וּמָגֵן ה' אֱלֹקִים חֵן וְכָבוֹד יִתֵּן ה' לֹא יִמְנַע־טוֹב לַהֹלְכִים בְּתָמִים׃

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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KEHOT'S NOTE

תהלים פד, יב.

93 **והיה ה' לי לאלקים**

Yaakov's vow on his way to Charan: if G-d brings him home in peace, "then Havayah shall be my G-d" (le-Elokim). The maamar reads le-Elokim as "as Elokim": in the future Havayah will relate to a higher revelation as Elokim relates to Havayah now. (context: Steinsaltz Tanakh)

Genesis 28:21 בראשית כ"ח:כ"א

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לֵאלֹקִים׃

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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KEHOT'S NOTE

בראשית כח, כא.

94 **ועמ"ש במ"א ע"פ אז תשמח**

Kehot's note points to where this is explained further: Maamarei Admur HaZaken 5568.

KEHOT'S NOTE

ראה סה"מ תקס"ח ע' רכא.

PARAGRAPH 11

95 **ברבות בא ס"פ י"ח**

The Matos passage cites the same Midrash, the miracle of the night in Egypt that was "a passing miracle" as against the future, together with the Midrash that the song of the Exodus is called shirah (feminine) while the future song will be shir (masculine).

KEHOT'S NOTE

ראה גם לקמן פ' מטות פג, ד.

96 **ליל שמורים הוא לה'**

The Torah calls the night of the Exodus "a night of watching unto Havayah, for bringing them out of the land of Egypt," a night G-d set apart for their redemption and Israel keeps in every generation. The Midrash quoted here comments on this verse. (context: Steinsaltz Tanakh)

Exodus 12:42 שמות י"ב:מ"ב

לֵיל שִׁמֻּרִים הוּא לַה' לְהוֹצִיאָם מֵאֶרֶץ מִצְרַיִם הוּא־הַלַּיְלָה הַזֶּה לַה' שִׁמֻּרִים לְכָל־בְּנֵי יִשְׂרָאֵל לְדֹרֹתָם׃

It was a night of watching unto the L-RD for bringing them out from the land of Egypt; this same night is a night of watching unto the L-RD for all the children of Israel throughout their generations.

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97 **ליל שמורים הוא לה' בעוה"ז עשה להם נס בלילה שהיה נס עובר**

"In this world He performed a miracle for them at night, for it was a passing miracle; but in the Time to Come the night becomes day," proved from Isaiah 30:26, "like the light the Holy One, blessed be He, created at the beginning and hid away in Gan Eden."

Shemot Rabbah 18:11 שמות רבה י"ח:י"א

ויסעו בני ישראל מרעמסס - רבי שמואל אומר: כיון שיצאו אפו הבצק שלשו, שנאמר: ויאפו את הבצק. ויהי מקץ שלשים וארבע מאות שנה וגו', משעה שנגזרה עליהן הגזירה, שהן לא עשו במצרים אלא מאתים ועשר שנה, וביום שירדו למצרים, בו ביום עלו, ובו ביום יצא יוסף מבית האסורין, לכך הלילה הזה שמחה לכל ישראל, שנאמר: ליל שמורים הוא לה'. בעולם הזה עשה להם נס בלילה, שהיה נס עובר, אבל לעתיד לבא, הלילה נעשה יום, שנאמר (ישעיה ל, כו): והיה אור הלבנה כאור החמה ואור החמה יהיה שבעתים וגו' כאור שברא ...

"The children of Israel journeyed from Rameses to Sukkot, approximately six hundred thousand men on foot, beside children" (Exodus 12:37). "The children of Israel journeyed from Rameses." Rabbi Shmuel says: Once they departed, they baked the dough that they kneaded, as it is stated: "They baked the dough" (Exodus 12:39). "It was at the end of four hundred and thirty years, it was on that very day that

the entire host of the L-rd departed from the land of Egypt" (Exodus 12:41). "It was at the end of four hundred ...

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98 **סד"ה והיה מספר בנ"י**

At the end of the discourse "And the number of the children of Israel shall be" (Likkutei Torah, Bamidbar 6:12), the Alter Rebbe reads "for great is the day of Yizre'el" as zeri'as Kel, the "sowing" of kindness and charity below: in the future what was sown will sprout, and everything will become "day," with no longer two states of light and darkness.

KEHOT'S NOTE

לקו"ת במדבר ז, ח.

PARAGRAPH 12

99 **משמח חתן וכלה ומשמח חתן עם הכלה**

The Talmud lists the wedding blessings: one ends "Who gladdens the groom and bride," and the last "Who gladdens the groom with the bride." The maamar explains the difference through the sun and the moon.

Ketubot 8a:6 כתובות ח' א:ו'

"בָּרוּךְ אַתָּה ה', אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּרָא שָׂשׂוֹן וְשִׂמְחָה, חָתָן וְכַלָּה, גִּילָה, רִינָּה, דִּיצָה, חֶדְוָה, אֲהֵבָה וְאַחֲוָה וְשָׁלוֹם וְרֵיעוּת. מְהֵרָה ה' אֱלֹקֵינוּ יִשָּׁמַע בְּעָרֵי יְהוּדָה וּבְחוּצוֹת יְרוּשָׁלַיִם קוֹל שָׂשׂוֹן וְקוֹל שִׂמְחָה, קוֹל חָתָן וְקוֹל כַּלָּה, קוֹל מִצְהֲלוֹת חֲתָנִים מֵחוּפָּתָם וּנְעָרִים מִמִּשְׁתֵּה נְגִינָתָם, בָּרוּךְ אַתָּה ה', מְשַׂמֵּחַ חָתָן עִם הַכַּלָּה".

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100 **לשמש שם אהל בהם והוא כחתן**

"For the sun He set a tent in them, and it is like a groom." The sun is the groom.

Psalms 19:5–6 תהילים י"ט:ה'-ו'

בְּכָל־הָאָרֶץ יָצָא קַוָּם וּבִקְצֵה תֵבֵל מִלֵּיהֶם לַשֶּׁמֶשׁ שָׂם־אֹהֶל בָּהֶם: וְהוּא כְּחָתָן יֹצֵא מֵחֻפָּתוֹ יָשִׂישׂ כְּגִבּוֹר לָרוּץ אֹרַח:

Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tent for the sun, Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course.

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PARAGRAPH 13

101 **ויעש אלקים את שני המאורות הגדולים**

The account of the fourth day of creation: "And G-d made the two great luminaries," the greater to rule the day and the lesser the night. At first both are called "great." (context: Steinsaltz Tanakh)

Genesis 1:16 בראשית א:ט"ז

וַיַּעַשׂ אֱלֹקִים אֶת־שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים אֶת־הַמָּאוֹר הַגָּדֹל לְמֶמְשֶׁלֶת הַיּוֹם וְאֶת־הַמָּאוֹר הַקָּטֹן לְמֶמְשֶׁלֶת הַלַּיְלָה וְאֵת הַכּוֹכָבִים:

And G-d made the two great lights: the greater light to rule the day, and the lesser light to rule the night; and the stars.

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KEHOT'S NOTE

בראשית א, טז.

102 **שני המאורות הגדולים**

The Zohar explains "the two great luminaries" at first "in one joining," "a complete Name together, Havayah Elokim." The text cites it for the original equality of sun and moon.

Zohar, Bereshit 9:106–10:117 ספר הזהר, בראשית ט':ק"ו-י':ק"י"ז

AND GOD MADE THE TWO GREAT LIGHTS. The word "made" signifies the due expansion and establishment of the whole. The words "the two great lights" show that at first they were associated as equals, symbolising the full name Tetragrammaton Elohim (although the latter part is not revealed, but is known inferentially).

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

103 **ואח"כ נתמעטה הלבנה**

The Gemara notes that the verse first calls both luminaries "great" and then the moon "the lesser," and tells of the moon's complaint and its diminution.

Chullin 60b:2–3 חולין ס' ב:ב'-ג'

רבי שמעון בן פזי רמי כתיב (בראשית א, טז) ויעש אלקים את שני המאורות הגדולים וכתיב את המאור הגדול ואת המאור הקטן אמרה ירח לפני הקב"ה רבש"ע אפשר לשני מלכים שישתמשו בכתר אחד אמר לה לכי ומעטי את עצמך אמרה לפניו רבש"ע הואיל ואמרתי לפניך דבר הגון אמעיט את עצמי אמר לה לכי ומשול ביום ובלילה אמרה ליה מאי רבותיה דשרגא בטיהרא מאי אהני אמר לה זיל לימנו בך ישראל ימים ושנים אמרה ליה יומא נמי אי אפשר דלא מנו ביה תקופותא דכתיב (בראשית א, יד) והיו לאותות ולמועדים ולימים ...

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KEHOT'S NOTE

ראה חולין ס, ב.

104 **בפרשה בראשית דף כ' ע"א**

According to the note, Or HaTorah on Bereishis quotes this Zohar passage, "a complete Name together, Havayah Elokim," and concludes that the Names Havayah and Elokim are called "the great luminaries."

KEHOT'S NOTE

בזח"א "שמא שלים כחדא הוי' אלקים הרי שמות הוי' אלקים נק' המאורות הגדולים" אוה"ת בראשית-א לט, א. וראה שם לז, א. אוה"ת פ' ואתחנן ע' צד.

105 "And the light is sweet": Rabbi Acha says this is the light of the World to Come, proved from "And the light of the moon shall be like the light of the sun."

Kohelet Rabbah 11:7:1 קוהלת רבה י"א:ז':א'

וּמָתוֹק הָאוֹר וְטוֹב לַעֵינַיִם, מָתוֹק אוֹרָהּ שֶׁל תּוֹרָה וְטוֹב לָעֵינַיִם, אַשְׁרֵי שֶׁתַּלְמוּדוֹ מֵאִיר לוֹ כַּשֶּׁמֶשׁ. רַבִּי אַחָא אוֹמֵר מָתוֹק אוֹר הָעוֹלָם הַבָּא, אַשְׁרֵי שֶׁיִּזְכֶּה לִרְאוֹת הָאוֹר הַהוּא, שֶׁנֶּאֱמַר (ישעיה ל, כו): וְהָיָה אוֹר הַלְּבָנָה כְּאוֹר הַחַמָּה וגו'.

"The light is sweet, and it is good for the eyes to behold the sun" (Ecclesiastes 11:7). "The light is sweet, and it is good

for the eyes" – the light of Torah is sweet and good for the eyes. Happy is he whose learning illuminates for him like the sun. Rabbi Aḥa says: The light of the World to Come is sweet. Happy is he who will merit to see that light, as it is stated: "The light of the moon will be like the light of the sun..." ...

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106 **והיה אור הלבנה**

In the Midrash on "This month shall be for you," the first of the things G-d will renew in the future is light: "And the light of the moon shall be like the light of the sun."

Shemot Rabbah 15:21 שמות רבה טו:כא

... וכי יכול אדם להביט בהקדוש ברוך הוא?! אלא מה הקדוש ברוך הוא עושה לשמש, מאיר ארבעים ותשעה חלקי אור, שנאמר (שם ל, כו): והיה אור הלבנה כאור החמה ואור החמה יהיה שבעתים, ואפילו אדם חולה הקדוש ברוך הוא גוזר לשמש ומרפא, שנאמר (מלאכי ג, כ): וזרחה לכם יראי שמי שמש צדקה ומרפא בכנפיה. השניה, מוציא מים חיים מירושלים ומרפא בהם כל שיש לו מחלה, שנאמר (יחזקאל מז, ט): כל נפש חיה אשר ישרץ אל כל אשר יבא שם נחלים יהיה וגו'. השלישית, עושה האילנות ליתן פירותיהן בכל חדש וחדש, ...

Another interpretation: "This month shall be for you" (Exodus 12:2) – that is what is written: "Behold, the former have come to pass and the new I declare" (Isaiah 42:9). Is there anything new in the future? Is it not written: "What was, that is what will be" (Ecclesiastes 1:9)? Rather, we find that there are ten things that the Holy One blessed be He is destined to introduce in the future. The first is that He is destined to illuminate the world, as it is stated: "The sun will ...

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107 **ברבות בא פט"ו**

The Tzemach Tzedek takes up this Midrash on "This month shall be for you" in Or HaTorah on the Prophets and Writings, and also in Or HaTorah on Bereishis.

KEHOT'S NOTE

גבי החדש הזה לכם — אוה"ת נ"ך-א ע' רטו. וראה באוה"ת בראשית-א דף ה, ב. יד, א.

108 **זח"א ל"ד א'**

Or HaTorah quotes the Zohar on "like the light of the seven days": "These are the seven days of the Miluim, 'fillings' indeed, because at that time the world was sweetened ... and the moon was not blemished," and adds that they seem to be the seven attributes, Chesed through Malchus, in great illumination.

KEHOT'S NOTE

"גבי כאור שבעת הימים מאן שבעת הימים אלין אינון שבעת ימי המלואים מילואים ודאי בגין דההוא זמנא אתבסם עלמא כו' ולא אתפגים סיהרא עכ"ל. ונ' שהם ז' מדות חג"ת נה"י ומל' כשהם בהארה רבה" — אוה"ת ויקרא-א ע' רפו. וראה לקמן סע' ג.

109 **בתולה נשאת ליום הרביעי**

"A maiden is married on the fourth day," the Mishnah's rule. The maamar connects it with the fourth day of creation.

Ketubot 2a:1–2 כתובות ב' א:א'-ב'

בְּתוּלָה נִשֵּׂאת לַיּוֹם הָרְבִיעִי וְאַלְמָנָה לַיּוֹם הַחֲמִישִׁי. שֶׁפְּעָמַיִם בְּשַׁבָּת בָּתֵּי דִינִין יוֹשְׁבִין בָּעֲיָירוֹת: בַּיּוֹם הַשֵּׁנִי וּבַיּוֹם הַחֲמִישִׁי, שֶׁאִם הָיָה לוֹ טַעֲנַת בְּתוּלִים, הָיָה מַשְׁכִּים לְבֵית דִּין. גְּמִ' אָמַר רַב יוֹסֵף אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: מִפְּנֵי מָה אָמְרוּ בְּתוּלָה נִשֵּׂאת לַיּוֹם הָרְבִיעִי? לְפִי שֶׁשָּׁנִינוּ: הִגִּיעַ זְמַן וְלֹא נִישָּׂאוּ — אוֹכְלוֹת מִשֶּׁלּוֹ, וְאוֹכְלוֹת בִּתְרוּמָה.

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KEHOT'S NOTE

כתובות ב, א.

110 **נפלתי קמתי**

The prophet speaks for Israel to her enemy: "Rejoice not against me, my enemy: though I fell, I have risen; though I sit in darkness, Havayah is a light to me." The moon's diminution holds the promise of its rise. (context: Steinsaltz Tanakh)

Micah 7:8 מיכה ז':ח'

אַל־תִּשְׂמְחִי אֹיַבְתִּי לִי כִּי נָפַלְתִּי קָמְתִּי כִּי־אֵשֵׁב בַּחֹשֶׁךְ ה' אוֹר לִי׃

Rejoice not against me, O mine enemy; Though I am fallen, I shall arise; Though I sit in darkness, the L-RD is a light unto me.

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KEHOT'S NOTE

מיכה ז, ח.

111 **בד"ה מי מנה**

The discourse explains that the mitzvos draw down the supernal will in a measure, "number," the lower unity, while Torah study, the uncountable "dust of Yaakov," is the higher unity, beyond number; "the fourth part" (rova) also hints at the four levels of will, thought, speech and action.

KEHOT'S NOTE

לקו"ת בלק סח, א. ראה אוה"ת ואתחנן ע' פד.

112 **ומספר את רובע**

Bilaam, looking down on Israel's camp: "Who has counted the dust of Yaakov, and numbered the fourth part (rova) of Israel?" The verse of the discourse to which the text refers, with the word "fourth." (context: Steinsaltz Tanakh)

Numbers 23:10 במדבר כ"ג:י'

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ׃

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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9:1), the pair this section explores. (Kehot: Koheles Rabbah 11:5)

Kohelet Rabbah 11:2 קוהלת רבה י״א:ב׳

תֵּן חֵלֶק לִשְׁבָעָה וְגַם לִשְׁמוֹנָה, רַבִּי אֱלִיעֶזֶר וְרַבִּי יְהוֹשֻׁעַ, רַבִּי אֱלִיעֶזֶר אוֹמֵר תֵּן חֵלֶק לִשְׁבָעָה, אֵלּוּ שִׁבְעַת יְמֵי שַׁבָּת, הֵיאַךְ מָה דְּאַתְּ אָמַר (מלכים א יח, מד): וַיְהִי בַּשְּׁבִעִית, בְּיוֹם הַשַּׁבָּת. וְגַם לִשְׁמוֹנָה, אֵלּוּ שְׁמוֹנַת יְמֵי הַמִּילָה, דִּכְתִיב (מלכים א יח, מב): וַיָּשֶׂם פָּנָיו בֵּין בִּרְכָּו וגו', וְלָמָּה בֵּין בִּרְכָּו, אֶלָּא אָמַר לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא רִבּוֹנוֹ שֶׁל עוֹלָם אֲפִלּוּ אֵין בְּיָדֵיךְ בָּנִיךְ אֶלָּא זְכוּת שְׁתֵּי מִצְוֹות הַלָּלוּ, שַׁבָּת וּמִילָה, כְּדַאי שֶׁתְּרַחֵם עֲלֵיהֶם. רַבִּי יְהוֹשֻׁעַ אוֹמֵר, תֵּן חֵלֶק ...

"Distribute a portion to seven, and also to eight, as you do not know what evil will be upon the earth" (Ecclesiastes 11:2). "Distribute a portion to seven, and also to eight" - Rabbi Eliezer and Rabbi Yehoshua: Rabbi Eliezer says: "Distribute a portion to seven" - these are the seven days of the week, as it is stated: "It was on the seventh" (I Kings 18:44), on the day of Shabbat. "And also to eight" - these are the eight days of circumcision, as it is stated: "He put ...

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118 **כי שבעת ימים ימלא את ידכם**

Moshe tells Aharon and his sons not to leave the Tent of Meeting for seven days, "for seven days shall He fill your hands," install you as priests. The Zohar asks about the verse's wording. (context: Steinsaltz Tanakh)

Leviticus 8:33 ויקרא ח׳:ל״ג

וּמִפֶּתַח אֹהֶל מוֹעֵד לֹא תֵצְאוּ שִׁבְעַת יָמִים עַד יוֹם מְלֹאת יְמֵי מִלְּאֵיכֶם כִּי שִׁבְעַת יָמִים יְמַלֵּא אֶת־יֶדְכֶם:

And ye shall not go out from the door of the tent of meeting seven days, until the days of your consecration be fulfilled; for He shall consecrate you seven days.

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119 **זכאין אינון כהנא כוי ומשיחין במשח רבות קודשא כוי והאי משח רבות הוא כללא דכל שבעה**

The Zohar asks why the verse says "ki shivas yamim" and not "in seven days" or "seven days," and answers that the priests are anointed with the holy anointing oil, which waters all seven and from which the seven lamps are lit. The Alter Rebbe quotes it at length.

Zohar, Shmini 3:22–4:31 ספר הזהר, שמיני ג׳:כ״ב-ד׳:ל״א

Happy indeed are the priests who are crowned with the crowns of the holy King, and anointed with the holy oil, because thereby is put in motion the supernal oil which moistens all the Seven and from which the seven lamps are lit, this oil comprising them all

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

PARAGRAPH 14

113 **שבעת ימי המילואים**

The Midrash at the beginning of Shemini reads "she has hewn out her seven pillars" (Proverbs 9:1) as "the seven days of the Miluim," citing "for seven days shall He fill your hands."

Vayikra Rabbah 11:4 ויקרא רבה י״א:ד׳

114 **ברבות ר״פ שמיני**

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

KEHOT'S NOTE

יא, ד.

115 **ובקהלת בפסוק תן חלק**

The words here quote Kohelet Rabbah 11:5; the passage is shown below.

Kohelet Rabbah 11:5 קוהלת רבה י״א:ה׳

... יוֹם הַמִּיתָה, וְיוֹם הַנֶּחָמָה, וְעֹמֶק הַדִּין, וּבַמֶּה הוּא מִשְׁתַּכֵּר, וּמַה בְּלִבּוֹ שֶׁל חֲבֵרוֹ, וּמַה בְּעִבּוּרָהּ שֶׁל אִשָּׁה, וּמַלְכוּת זוֹ שֶׁל אֱדוֹם אֵימָתַי נוֹפֶלֶת. יוֹם הַמִּיתָה מִנַּיִן, שֶׁנֶּאֱמַר (קהלת ט, יב): לֹא יֵדַע הָאָדָם אֶת עִתּוֹ, יוֹם הַנֶּחָמָה מִנַּיִן, שֶׁנֶּאֱמַר (ישעיה ס, כב): אֲנִי ה׳ בְּעִתָּהּ אֲחִישֶׁנָּה. וְעֹמֶק הַדִּין מִנַּיִן, שֶׁנֶּאֱמַר (דברים א, יז): כִּי הַמִּשְׁפָּט לֵאלֹקִים הוּא. בַּמֶּה הוּא מִשְׁתַּכֵּר מִנַּיִן, שֶׁנֶּאֱמַר (קהלת ה, יח): זֹה מַתַּת אֱלֹקִים הִיא. וּמַה בְּלִבּוֹ שֶׁל חֲבֵרוֹ, שֶׁנֶּאֱמַר (ירמיה יז, י): אֲנִי ה׳ חֹקֵר לֵב, וּמַה ...

"Just as you do not know the path of the wind, or how the bones grow in the womb of one who is pregnant; so you will not know the work of G-d, who does everything" (Ecclesiastes 11:5). "Just as you do not know" - there are seven matters obscured from people, and they are the day of death, the day of consolation, the profundity of judgment, how one profits, what is in the heart of another, what is in a woman's pregnancy, and this kingdom of Edom, when it ...

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KEHOT'S NOTE

קה״ר יא, ה.

116 Koheles counsels spreading one's goods: "Give a portion to seven, and also to eight," for one does not know what evil will come upon the earth. The verse on which the Midrash comments. (context: Steinsaltz Tanakh)

Ecclesiastes 11:2 קהלת י״א:ב׳

תֵּן־חֵלֶק לִשְׁבָעָה וְגַם לִשְׁמוֹנָה כִּי לֹא תֵדַע מַה־יִּהְיֶה רָעָה עַל־הָאָרֶץ:

Divide a portion into seven, yea, even into eight; For thou knowest not what evil shall be upon the earth.

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117 **תן חלק לשבעה וגם לשמנה**

The Midrash gives several readings of "Give a portion to seven, and also to eight"; Rabbi Yehudah reads it as the seven days of the Miluim and the eighth day (Leviticus

PARAGRAPH 15

120 **ההוא שמן עילאה כוי דאשלים לכל שבעה יומין כוי כי שבעת ימים ימלא**

The Zohar speaks of "that supernal oil, which is the holy anointing oil, which completes all seven days, as it is writ-

ten, 'for seven days shall He fill your hands.'" The Alter Rebbe infers that the oil is the subject of "shall He fill."

Zohar, Emor 3:12–6:22 ספר הזהר, אמור ג:יב-ו:כב

R. Isaac also said: 'The priest who stands here below is emblematic of the Priest above, and therefore he must be in a superior grade of holiness.' AND FOR HIS SISTER A VIRGIN THAT IS NEAR UNTO HIM. THEY SHALL NOT MAKE BALDNESS UPON THEIR HEAD. R. Jose said: 'The reason is that on the head of the supernal Priest is the holy oil of anointing, the removal of which would cause baldness; and therefore the priest below must perform an action symbolical of this.'1Here follows in the original a ...

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

121 **כי שבעת ימים ימלא**

"For seven days shall He fill your hands": the verse about the seven days of the Miluim that both Zohar passages expound.

Leviticus 8:33 ויקרא ח:לג

וּמִפֶּתַח אֹהֶל מוֹעֵד לֹא תֵצְאוּ שִׁבְעַת יָמִים עַד יוֹם מְלֹאת יְמֵי מִלְּאֵיכֶם כִּי שִׁבְעַת יָמִים יְמַלֵּא אֶת־יֶדְכֶם׃

And ye shall not go out from the door of the tent of meeting seven days, until the days of your consecration be fulfilled; for He shall consecrate you seven days.

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PARAGRAPH 16

122 **שבעתים כאור שבעת הימים**

"And the light of the sun shall be sevenfold, like the light of the seven days." The Zohar asks what "the seven days" are.

Isaiah 30:26 ישעיהו ל:כו

וְהָיָה אוֹר־הַלְּבָנָה כְּאוֹר הַחַמָּה וְאוֹר הַחַמָּה יִהְיֶה שִׁבְעָתַיִם כְּאוֹר שִׁבְעַת הַיָּמִים בְּיוֹם חֲבֹשׁ ה׳ אֶת־שֶׁבֶר עַמּוֹ וּמַחַץ מַכָּתוֹ יִרְפָּא׃

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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123 **רבי יהודה אמר אלין שבעת ימי המילואים מלואים ודאי כו' ואתהדר באשלמותיה ולא אתפגים סיהרא**

Rav Yitzchak expounds the verse: "What are 'the seven days'? These are the seven days of creation." Rabbi Yehudah says: the seven days of the Miluim, "fillings indeed, for at that time the world was sweetened and returned to its completeness, and the moon was not blemished."

Zohar, Bereshit 39:395–40:406 ספר הזהר, בראשית ל"ט:שצ"ה-מ':ת"ו

R. Isaac said: 'It is written, "The light of the moon shall be as the light of the sun, and the light of the sun as the light of the seven days" (Is. 30, 26). These seven days are the seven days of the Creation.' R. Judah said: 'They are the seven days of the consecration of the Tabernacle, when the world was restored to its original completeness, and the moon was not impaired by the evil serpent. This will again be at the time when "G-d shall swallow up ...

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

PARAGRAPH 17

124 **מוטב דלידייניה**

Rabbi Meir said of Acher, his teacher: "Better that he be judged and come to the World to Come." The saying shows how great the World to Come is in our eyes, while for Adam it was the place of his service.

Chagigah 15b:3 חגיגה ט"ו ב:ג

כִּי נָח נַפְשֵׁיהּ דְּאַחֵר, אָמְרִי: לָא מֵידָן לִידַיְינֵיהּ, וְלָא לְעָלְמָא דְּאָתֵי לֵיתֵי. לָא מֵידָן לִידַיְינֵיהּ — מִשּׁוּם דַּעֲסַק בְּאוֹרַיְיתָא, וְלָא לְעָלְמָא דְּאָתֵי לֵיתֵי — מִשּׁוּם דַּחֲטָא. אֲמַר רַבִּי מֵאִיר: מוּטָב דְּלִידַיְינֵיהּ וְלֵיתֵי לְעָלְמָא דְּאָתֵי. מָתַי אָמוּת, וְאַעֲלֶה עָשָׂן מִקִּבְרוֹ. כִּי נָח נַפְשֵׁיהּ דְּרַבִּי מֵאִיר סָלֵיק קוּטְרָא מִקִּבְרֵיהּ דְּאַחֵר.

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KEHOT'S NOTE

חגיגה טו, ב.

125 **בלק"ת ס"פ בראשית**

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

KEHOT'S NOTE

להאריז"ל — בד"ה ונבאר מעלת אדה"ר קודם החטא.

126 **ובפע"ח שער השבת פכ"ג**

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

KEHOT'S NOTE

צ"ל פכ"ב ושם פ"כ. [כ].

PARAGRAPH 19

127 **ברבות בראשית פי"ט**

The note records that this Midrash is also quoted in the Tzemach Tzedek's Or HaTorah on Vayikra.

KEHOT'S NOTE

מובא גם באוה"ת ויקרא-א ע' כה. וראה ד"ה באתי לגני תש"י בתחלתו. לקוי"ש-כא ע' 150 ואילך. לקוי"ש-כה ע' 430.

128 **עיקר שכינה בתחתונים היתה**

The first chapter of Basi LeGani discusses the words "the essence of the Shechinah was among the lower beings."

KEHOT'S NOTE

ראה סה"מ תש"י ד"ה באתי לגני פרק א.

129 **עיקר שכינה בתחתונים היתה כיון שחטא אדה"ר נסתלקה כו' וכנגדן שבעה צדיקים כו' עד עמד משה והורידה מלמעלה למטה**

"The essence of the Shechinah was among the lower beings; once Adam sinned, the Shechinah withdrew," and seven sins drove it to the seventh firmament; correspond-

ing to them seven righteous men brought it back, until Moshe brought it down below. The Mishkan is that return.

Bereshit Rabbah 19:7 בראשית רבה י״ט:ז׳

... ותהלך אש ארצה. אמר רבי אבא בר כהנא: מהלך אין כתיב כאן, אלא מתהלך, מקפץ ועולה. עיקר שכינה בתחתונים היתה. כיון שחטא אדם הראשון נסתלקה שכינה לרקיע הראשון. חטא קין נסתלקה לרקיע השני. דור אנוש לשלישי. דור המבול לרביעי. דור הפלגה, לחמישי. סדומיים, לשישי. ומצרים בימי אברהם לשביעי. וכנגדן עמדו ז׳ צדיקים ואלו הן: אברהם, יצחק, ויעקב, לוי, קהת, עמרם, משה. עמד אברהם והורידה לשישי. עמד יצחק והורידה מן השישי לחמישי. עמד יעקב והורידה מן החמישי לרביעי. עמד לוי והורידה מן הרביעי לשלישי. עמד קהת והורידה מן השלישי לשני. ...

"They heard the voice of the L-rd G-d moving about in the garden with the day breeze; the man and his wife hid from the presence of the L-rd G-d among the trees of the garden" (Genesis 3:8). "They heard the voice of the L-rd G-d moving about [mithalekh] in the garden with the day breeze" – Rabbi Ḥalfon said: We have heard that walking about [hilukh] is [an expression] used regarding sound, as it is stated: "They heard the voice of the L-rd G-d moving about [mithalekh] in the ...

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130 **והיה אור הלבנה**

"And the light of the moon shall be like the light of the sun": the future filling of the moon's blemish.

Isaiah 30:26 ישעיהו ל׳:כ״ו

וְהָיָה אוֹר־הַלְּבָנָה כְּאוֹר הַחַמָּה וְאוֹר הַחַמָּה יִהְיֶה שִׁבְעָתַיִם כְּאוֹר שִׁבְעַת הַיָּמִים בְּיוֹם חֲבֹשׁ ה׳ אֶת־שֶׁבֶר עַמּוֹ וּמַחַץ מַכָּתוֹ יִרְפָּא׃

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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131 **שיתעלה שם ב״ן בשרשו בס״ג**

the passage shares nothing with the note

KEHOT'S NOTE

ע״ק אם בחקותי הבי (מז, ג), ושי״נ. [כ].

PARAGRAPH 20

132 **שהתגלות עתיק הוא בבינה**

Kehot's note points to Zohar III, 178a for these words.

Zohar III, 178a זח״ג קעח, א

KEHOT'S NOTE

זח״ג קעח, א ועוד.

133 **ועמ״ש ר״פ לך לך**

At the beginning of Lech Lecha the Alter Rebbe explains that the hei added to Avram's name is the upper hei, Binah, for the revelation of Atik, the source of delight, is in Binah and not in Chochmah: Chochmah is a mere point,

"Eden," that comes to revelation only through Binah, which receives the radiance of Atik.

KEHOT'S NOTE

תו״א י״א, ב. ובמ״מ שם.

134 **ובביאור ע״פ צאינה וראינה**

The end of the explanation on "Go forth and see" (Likkutei Torah, Shir HaShirim 19:36-38) reads "the crown with which his mother crowned him" and "Lift up your hands in holiness and bless" as a mother blessing her son: Abba and Imma enclothe the arms of Arich Anpin, so that the "hand" of Arich Anpin is revealed in Imma, Binah, and through her the blessing is drawn into Z'eir Anpin.

KEHOT'S NOTE

לקו״ת שה״ש כד, ג ואילך.

135 **שאו ידיכם קדש וברכו**

A song of ascents to those who serve in the Temple at night: "Lift up your hands in holiness and bless Havayah." The verse discussed at the end of the explanation to which the text refers. (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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PARAGRAPH 21

136 **וההוא שמן עילאה כו' דאשלים לכל שבעה יומין**

"That supernal oil, which is the holy anointing oil, which completes all seven days." The oil is the light above the seven days, their life-force.

Zohar, Emor 3:12-6:22 ספר הזהר, אמור ג׳:י״ב-ו׳:כ״ב

R. Isaac also said: 'The priest who stands here below is emblematic of the Priest above, and therefore he must be in a superior grade of holiness.' AND FOR HIS SISTER A VIRGIN THAT IS NEAR UNTO HIM. THEY SHALL NOT MAKE BALDNESS UPON THEIR HEAD. R. Jose said: 'The reason is that on the head of the supernal Priest is the holy oil of anointing, the removal of which would cause baldness; and therefore the priest below must perform an action symbolical of this.'1Here follows in the original a ...

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137 **שבעת ימים ימלא**

"For seven days shall He fill your hands." The singular "He shall fill" refers to the one light, the oil.

Leviticus 8:33 ויקרא ח׳:ל״ג

וּמִפֶּתַח אֹהֶל מוֹעֵד לֹא תֵצְאוּ שִׁבְעַת יָמִים עַד יוֹם מְלֹאת יְמֵי מִלֻּאֵיכֶם כִּי שִׁבְעַת יָמִים יְמַלֵּא אֶת־יֶדְכֶם׃

And ye shall not go out from the door of the tent of meeting seven days, until the days of your consecration be fulfilled; for He shall consecrate you seven days.

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from a distance; on Shemini Atzeres it comes close. (context: Steinsaltz Tanakh)

Ecclesiastes 7:23 קהלת ז:כ"ג

כָּל־זֶה נִסִּיתִי בַחָכְמָה אָמַרְתִּי אֶחְכָּמָה וְהִיא רְחוֹקָה מִמֶּנִּי׃

All this have I tried by wisdom; I said: 'I will get wisdom'; but it was far from me.

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KEHOT'S NOTE

קהלת ז, כג.

PARAGRAPH 22

143 **ובפ' יתרו פ"ח א' דבינה נק' שביעאה**

The note sends the reader to the Tzemach Tzedek's Or HaTorah on Bereishis for Binah being called "the seventh."

KEHOT'S NOTE

ראה אוה"ת בראשית-א דף ס, ע"ב.

144 **שביעאה**

The Zohar on the Shabbos commandment teaches that all blessings above and below depend on "the seventh day," from which all six days are blessed. The Alter Rebbe cites it for Binah as "the seventh."

Zohar, Yitro 26:441–27:453 ספר הזהר, יתרו כ"ו:תמ"א-כ"ז:תנ"ג

145 **עמיקא דכולא**

The Zohar on the manna says that one who prays must direct his heart to draw blessings "from that depth of all," and that every day is blessed from the supernal "seventh day." The Alter Rebbe links the eighth day with this source.

Zohar, Beshalach 28:408–418 ספר הזהר, בשלח כ"ח:ת"ח-ת"י"ח

R. Hezekiah discoursed on the verse: "A song of degrees. Out of the depth have I cried unto thee" (Ps. 130, 1, 2). 'This Psalm', he said, 'is anonymous, because All-hidden, wishes to bless the universe, He lets His gifts of Grace congregate in that supernal depth, from where they are to be drawn, through human prayer, into the "Cistern", so that all the streams and brooks may be filled therefrom.' AND MOSES SAID UNTO THEM, LET NO MAN LEAVE OF IT UNTIL THE MORNLNG. R. Judah said: Every day ...

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

146 **בד"ה שובה ישראל**

The discourse explains that a sin blemishes the Torah, G-d's wisdom, which decreed what is commanded and what is forbidden; repair must therefore be drawn from a place above Chochmah, "from the depths," where no blemish reaches, as one digs deep into a spring to repair a spoiled outlet of water.

KEHOT'S NOTE

לקו"ת ש"ש סז, א. ראה גם אוה"ת שמות ע' פח.

147 **כי עמך הסליחה למען תורא**

From the depths the psalmist calls to G-d: "For with You is forgiveness, that You may be feared"; forgiveness itself

138 **רב ויקירא ועתיק יומין**

In the Zohar's story of the donkey-driver who turns out to be the son of Rav Hamnuna Saba, he describes his father as a great fish in the great sea, "great and precious, and ancient of days." The Eshel Avraham explains this "Ancient of Days" as Yisrael Saba.

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

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

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

139 **בפ' בראשית דף ו ע"א . . ופי' האשל אברהם**

The same Zohar passage and the Eshel Avraham's comment are cited again later in Likkutei Torah on Shir HaShirim, in the explanation of "the crown with which his mother crowned him." The passage there explains that although the crown itself is far above Imma (Binah), it is called the crown "his mother" gave, because its revelation must come in the order of the levels.

KEHOT'S NOTE

מובא גם לקמן שה"ש כז, א.

140 **סבא דעתוי סתים**

The Idra Rabba describes the concealed wisdom "resting like good wine on its lees," and says, "this is what they call an elder whose mind is concealed." The Alter Rebbe cites it to show that Saba, "elder," is Atik Yomin.

Zohar, Idra Rabba 3:14–6:25 ספר הזהר, האדרא רבא ג':י"ד-ו':כ"ה

141 **שנטל עשר עטרות**

The Gemara teaches that the first of Nissan, the eighth day of the Miluim, on which the Mishkan was erected, "took ten crowns," ten firsts. The Alter Rebbe cites it for the eminence of the eighth day.

Shabbat 87b:6 שבת פ"ז ב:ו'

אֲמַר לֵיקָה רַב חֲבִיבִי מָחוֹזְנָאָה לְרַב אָשֵׁי, תָּא שְׁמַע: "וַיְהִי בַּחֹדֶשׁ הָרִאשׁוֹן בַּשָּׁנָה הַשֵּׁנִית בְּאֶחָד לַחֹדֶשׁ הוּקַם הַמִּשְׁכָּן" — תָּנָא, אוֹתוֹ יוֹם נָטַל עֶשֶׂר עֲטָרוֹת: רֹאשׁוֹן לְמַעֲשֵׂה בְרֵאשִׁית; רֹאשׁוֹן לַנְּשִׂיאִים; רֹאשׁוֹן לַכְּהוּנָּה; רֹאשׁוֹן לָעֲבוֹדָה; רֹאשׁוֹן לִירִידַת הָאֵשׁ; רֹאשׁוֹן לַאֲכִילַת קָדָשִׁים; רֹאשׁוֹן לִשְׁכִינָה; רֹאשׁוֹן לְבָרֵךְ אֶת יִשְׂרָאֵל; רֹאשׁוֹן לְאִיסּוּר הַבָּמוֹת; רֹאשׁוֹן לַחֲנֻכַּת הַנְּשִׂיאִים. וּמִדְּרֵישׁ יַרְחָא דְּנִיסָן דְּהָא שַׁתָּא חַד בְּשַׁבָּא — דְּאָשְׁתָּקַד בְּאַרְבְּעָה.

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

142 **אחכמה והיא רחוקה ממני**

Koheles says of his search for wisdom: "I said, I will be wise; but it is far from me." Chochmah ordinarily shines

brings a person to awe. The discourse "Return, O Israel" explains it as a level above Chochmah. (context: Steinsaltz Tanakh)

Psalms 130:4 תהילים ק״ל:ד׳

כִּי־עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

For with Thee there is forgiveness, that Thou mayest be feared.

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KEHOT'S NOTE

תהלים קל, ד.

148 כי עמך מקור חיים

David on G-d's kindness to those close to Him: "For with You is the source of life; in Your light we see light." The same higher level, the source of the illumination needed to bring the seven days into Malchus. (context: Steinsaltz Tanakh)

Psalms 36:10 תהילים ל״ו:י׳

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

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

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KEHOT'S NOTE

תהלים לו, י.

PARAGRAPH 23

149 בפ' צו דף ל״ד סע״א

The note sends the reader to the editors' source notes on Parshas Beshalach, above, for this passage of the Zohar on Tzav.

KEHOT'S NOTE

ראה לעיל במ״מ לפ' בשלח א, א.

150 בחכמה יסד ארץ

Shlomo on the Torah's wisdom: "Havayah founded the earth with Chochmah; He established the heavens with understanding." The "earth" is Malchus, founded by Chochmah. (context: Steinsaltz Tanakh)

Proverbs 3:19 משלי ג׳:י״ט

ה' בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה׃

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

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KEHOT'S NOTE

משלי ג, יט.

151 אבא יסד ברתא

The Zohar reads "With Chochmah He founded the earth": Chochmah is Abba, and the earth is the daughter, Malchus. The Kehot note lists this place among others for "Abba founded the daughter."

Zohar III, 248a זח״ג רמח, א

KEHOT'S NOTE

זח״ג רמח, א. רנו, ב. רנח, א. ת״ז תכ״א (סא, ב).

152 ע״פ ביום השמיני שלח

The discourse "On the eighth day he sent the people away" (Likkutei Torah, Shemini Atzeres 4) explains "and they blessed the king": "there is no king without a people," and through our service we draw His kingship upon us (4:9); this is done above all through the study of Torah, especially the Oral Torah, through which His kingship is revealed (4:12).

KEHOT'S NOTE

לקו״ת שמע״צ פז, ב.

153 ביום השמיני שלח את העם ויברכו את המלך

At the close of the dedication of the Temple, "on the eighth day he (Shlomo) sent the people away, and they blessed the king," and they went home joyful. The discourse on this verse reads "the king" as G-d's kingship, drawn down through the Torah, which comes from Chochmah. (context: Steinsaltz Tanakh)

I Kings 8:66 מלכים א ח׳:ס״ו

בַּיּוֹם הַשְּׁמִינִי שִׁלַּח אֶת־הָעָם וַיְבָרְכוּ אֶת־הַמֶּלֶךְ וַיֵּלְכוּ לְאָהֳלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל כָּל־הַטּוּבָה אֲשֶׁר עָשָׂה ה' לְדָוִד עַבְדּוֹ וּלְיִשְׂרָאֵל עַמּוֹ׃

On the eighth day he sent the people away, and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the L-RD had shown unto David His servant, and to Israel His people.

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PARAGRAPH 24

154 מלך השמיני הדר

The Idra Rabba explains that the earlier kings did not endure until the last of them, Hadar, appeared; it calls Hadar "supernal Chesed," and notes that only with him is a wife mentioned, for here the two were sweetened together.

Zohar, Idra Rabba 42:309–45:318 ספר הזהר, האדרא רבא מ״ב:ש״ט-מ״ה:ש״ח

155 ויהי נועם

Moshe's prayer (Psalm 90) ends: "May the pleasantness of Havayah our G-d be upon us, and establish the work of our hands." Moshe blessed the people with these words when the work of the Mishkan was completed. (context: Steinsaltz Tanakh)

Psalms 90:17 תהילים צ׳:י״ז

וִיהִי נֹעַם אֲדֹנָי אֱלֹקֵינוּ עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנָה עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנֵהוּ׃

And let the graciousness of the L-rd our G-d be upon us; Establish Thou also upon us the work of our hands; Yea, the work of our hands establish Thou it.

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PARAGRAPH 25

156 **המחבר — והנה נודע**

At the beginning of Vayikra (Likkutei Torah, Vayikra 1:3-5) the Alter Rebbe reads "and the glory of Havayah filled (malei) the Mishkan" with the Zohar as "full": the glory, memalei, was itself filled from its source, the higher glory of Chochmah, so that sovev was revealed in memalei; there too he refers to "For seven days shall He fill."

KEHOT'S NOTE

בר"פ ויקרא יע"ש. [כ].

157 **את השמים ואת הארץ אני מלא**

G-d asks through Jeremiah: "Can a man hide in secret places that I shall not see him? ... Do I not fill the heavens and the earth?" "I" is His essence, which fills all. (context: Steinsaltz Tanakh)

Jeremiah 23:24 ירמיהו כ"ג:כ"ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה'

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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KEHOT'S NOTE

ירמי' כג, כד.

158 **מלא כל הארץ כבודו**

In Isaiah's vision the seraphim call to one another: "Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." "Glory" is His radiance, which is what the worlds receive. (context: Steinsaltz Tanakh)

Isaiah 6:3 ישעיהו ו':ג

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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KEHOT'S NOTE

ישע' ו, ג.

159 **בד"ה ויקח קרח**

The discourse "And Korach took" (Likkutei Torah, Korach 1:4, 1:8) sets the two verses side by side: "His glory" is ziv yekarei, the radiance, and "I fill" is "I" literally; these are memalei and sovev, and "I fill" is the light that encompasses all the worlds equally, for no place is empty of Him.

KEHOT'S NOTE

לקו"ת קרח נב, א. אוה"ת קרח ע' תרסה.

160 **ובד"ה וזאת המצוה**

The discourse "And this is the commandment" (Likkutei Torah, Va'eschanan 8:1) explains the two verses: "full of His glory" means His radiance, a "garment," not His essence, while "I fill" means His very essence; the radiance of memalei is the life-force grasped within the worlds, diminishing step by step down to the inanimate.

KEHOT'S NOTE

לקו"ת ואתחנן ט, א.

PARAGRAPH 26

161 **ומלאה הארץ דעה**

Isaiah's vision of the days of Mashiach: "for the earth shall be full of the knowledge of Havayah, as the waters cover the sea." The verse itself reads ki male'ah, "for ... shall be full," without "and," as the Kehot note points out. (context: Steinsaltz Tanakh)

Isaiah 11:9 ישעיהו י"א:ט'

לֹא־יָרֵעוּ וְלֹא־יַשְׁחִיתוּ בְּכָל־הַר קָדְשִׁי כִּי־מָלְאָה הָאָרֶץ דֵּעָה אֶת־ה' כַּמַּיִם לַיָּם מְכַסִּים:

They shall not hurt nor destroy In all My holy mountain; For the earth shall be full of the knowledge of the L-RD, As the waters cover the sea.

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KEHOT'S NOTE

ישע' יא, ט. ושם כתוב כי מלאה בלא ואי"ו. [כ]. [לקמן יח, ב].

162 **בד"ה וידעת היום**

The discourse explains that "milk and honey" are still the level of faith, not yet the future "the earth shall be full of knowledge," which will be actual knowledge and feeling; meanwhile the world runs in the mode of memalei kol almin, rising and falling from generation to generation.

KEHOT'S NOTE

לקו"ת ואתחנן ד, ג.

163 **את השמים ואת הארץ אני מלא**

"I fill the heavens and the earth": the essence that the Miluim draw into revelation.

Jeremiah 23:24 ירמיהו כ"ג:כ"ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה'

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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164 **מלא כל הארץ כבודו**

"The whole earth is full of His glory": the revealed level into which the essence is drawn.

Isaiah 6:3 ישעיהו ו':ג

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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PARAGRAPH 27

165 **ע"פ ואולם חי אני**

The note identifies the discourse "elsewhere" on "But as I live, and the glory of Havayah shall fill" as the one in the Tzemach Tzedek's Or HaTorah on Shelach.

KEHOT'S NOTE

אוה"ת שלח ע' תקי ואילך.

166 **ואולם חי אני וימלא כבוד ה'**

After the sin of the spies G-d swears: "But as I live, the glory of Havayah shall fill all the earth." The verse of the discourse to which the text refers. (context: Steinsaltz Tanakh)

Numbers 14:21 במדבר י"ד:כ"א

וְאוּלָם חַי־אָנִי וְיִמָּלֵא כְבוֹד־ה' אֶת־כָּל־הָאָרֶץ׃

But in very deed, as I live—and all the earth shall be filled with the glory of the L-RD—

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167 **מלא לא כתיב**

On "And the glory of Havayah filled the Mishkan," the Zohar reads the word as "full": the Mishkan was complete above and below.

Zohar, Vayikra 1:7–14 ספר הזהר, ויקרא א':ז'-י"ד

168 **שם מלא**

The Idra Rabba speaks of "two Names, which are called a full Name," Havayah Elokim, the form within a form of vayitzer.

Zohar, Idra Rabba 41:297–42:309 ספר הזהר, האדרא רבא מ"א:רצ"ז-מ"ב:ש"ט

169 **סד"ה לא תהיה משכלה**

At the end of the discourse "None shall miscarry" (Torah Ohr, Mishpatim 7:18) the Alter Rebbe explains "the number of your days I will fill": the days themselves, the "garments," are man's to make, while "the number of your days" is the light within the days, which G-d undertakes to fill from the "Land of Life."

KEHOT'S NOTE

ראה תו"א עט, ב. אוה"ת משפטים ע' אירסב.

170 **את מספר ימיך אמלא**

Among the blessings promised to Israel: "None shall miscarry nor be barren in your land; the number of your days I will fill," a full and long life. The discourse on it speaks of "the filling of the days." (context: Steinsaltz Tanakh)

Exodus 23:26 שמות כ"ג:כ"ו

לֹא תִהְיֶה מְשַׁכֵּלָה וַעֲקָרָה בְּאַרְצֶךָ אֶת־מִסְפַּר יָמֶיךָ אֲמַלֵּא׃

None shall miscarry, nor be barren, in thy land; the number of thy days I will fulfil.

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171 **ימי המילואים**

The Zohar on Tzav: the high priest above is complete with the seven supernal days, and corresponding to this the priest below has the seven days of Miluim, so that all is as above.

Zohar, Tzav 24:166–25:178 ספר הזהר, צו כ"ד:קס"ו-כ"ה:קע"ח

172 **ימי המילואים**

In this addendum to the first volume the Zohar applies "His right hand embraces me" to Knesses Yisrael dwelling in completeness all seven days, "and therefore they are called the seven days of the Miluim."

Zohar, Addenda, Volume I 25:167–181 ספר הזהר, תוספות, כרך א כ"ה:קס"ז-קפ"א

173 **ימי קדם וימי עולם**

The Idra Rabba calls the thirteen "adornments" of the beard "days of old," the first days, as distinct from those found in Z'eir Anpin, "days of the world."

Zohar, Idra Rabba 21:157–23:166 ספר הזהר, האדרא רבא כ"א:קנ"ז-כ"ג:קס"ו

174 **כי שבעת ימים ימלא את ידכם**

"For seven days shall He fill your hands": the inauguration of the priests, who embody Chesed.

Leviticus 8:33 ויקרא ח':ל"ג

וּמִפֶּתַח אֹהֶל מוֹעֵד לֹא תֵצְאוּ שִׁבְעַת יָמִים עַד יוֹם מְלֹאת יְמֵי מִלֻּאֵיכֶם כִּי שִׁבְעַת יָמִים יְמַלֵּא אֶת־יֶדְכֶם׃

And ye shall not go out from the door of the tent of meeting seven days, until the days of your consecration be fulfilled; for He shall consecrate you seven days.

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175 **ע"פ ביום השמע"צ**

The passage explains "Havayah is your shade at your right hand": "your right hand" is the natural love in a person, and the supernal love rests on it as an encompassing "shade," too great to be contained in it, yet giving it power and strength; this is what Sukkos gives for the whole year.

KEHOT'S NOTE

לקו"ת שמע"צ פד, ב.

176 **ה' צלך על יד ימינך**

"Havayah is your guardian; Havayah is your shade at your right hand": G-d protects as closely as one's own shadow. The love from above that rests on the soul's own love. (context: Steinsaltz Tanakh)

Psalms 121:5 תהילים קכ"א:ה'

ה' שֹׁמְרֶךָ ה' צִלְּךָ עַל־יַד יְמִינֶךָ׃

The L-RD is thy keeper; The L-RD is thy shade upon thy right hand.

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KEHOT'S NOTE

תהלים קכא, ה.

177 **וימינו תחבקני**

The maiden, longing for her beloved: "His left hand is under my head, and His right hand embraces me." The love from above, as the Kehot note identifies the verse. (context: Steinsaltz Tanakh)

Song of Songs 2:6 שיר השירים ב׳:ו׳

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

Let his left hand be under my head, And his right hand embrace me.

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KEHOT'S NOTE

שה״ש ב, ו.

178 **סד״ה ואכלתם אכול**

The second section of "And you shall eat in plenty" (Likkutei Torah, Tzav 1:10, 1:17-19) explains Aharon's offering "on the day he is anointed": the anointing oil comes from far above, beyond Chochmah of Atzilus, and the verse says "on the day," not "from the day," so that the light of that day be revealed every day after it; there too the Alter Rebbe cites the Idra's "days of the world" and "days of old."

KEHOT'S NOTE

לעיל ז, ד.

179 **בד״ה לכן אמור לבנ״י**

The discourse "Therefore say to the children of Israel" (Torah Ohr, Va'eira 4:24-26) explains "that I lifted up My hand": the Oral Torah, though clothed in physical matters, reveals the supernal will even more than the Written Torah.

KEHOT'S NOTE

תו״א נח, א.

180 **אשר נשאתי את ידי**

G-d's promise for Israel through Moshe: "And I will bring you to the land concerning which I lifted up My hand," in an oath, "to give it to Avraham, to Yitzchak and to Yaakov." The verse of the discourse "Therefore say to the children of Israel" (Exodus 6:6), one of the verses on the hands listed here. (context: Steinsaltz Tanakh)

Exodus 6:8 שמות ו׳:ח׳

וְהֵבֵאתִי אֶתְכֶם אֶל־הָאָרֶץ אֲשֶׁר נָשָׂאתִי אֶת־יָדִי לָתֵת אֹתָהּ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב וְנָתַתִּי אֹתָהּ לָכֶם מוֹרָשָׁה אֲנִי ה׳

And I will bring you in unto the land, concerning which I lifted up My hand to give it to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am the L-RD.'

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181 **ובד״ה וידבר דעשה״ד**

The discourse "And He spoke" (Likkutei Torah, Bamidbar 17:30-31) explains why the Torah says "the free-will offering of your hand" and not "of your heart": the heart's offering is felt in the heart and is not yet true self-nullification, while on Shavuos the supernal will, above the heart, is revealed, and the gift comes of itself, "as Havayah your G-d blesses you," drawn from above.

KEHOT'S NOTE

לקו״ת במדבר טז, ד.

182 **נדבת ידך**

On Shavuos each person brings "the free-will offering of your hand," as Havayah your G-d has blessed him. One of the verses on the hands listed here. (context: Steinsaltz Tanakh)

Deuteronomy 16:10 דברים ט״ז:י׳

וְעָשִׂיתָ חַג שָׁבֻעוֹת לַה׳ אֱלֹקֶיךָ מִסַּת נִדְבַת יָדְךָ אֲשֶׁר תִּתֵּן כַּאֲשֶׁר יְבָרֶכְךָ ה׳ אֱלֹקֶיךָ׃

And thou shalt keep the feast of weeks unto the L-RD thy G-d after the measure of the freewill-offering of thy hand, which thou shalt give, according as the L-RD thy G-d blesseth thee.

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183 **ובד״ה צאינה וראינה**

The first discourse on "Go forth and see" (Likkutei Torah, Shir HaShirim 18:4) explains "Lift up your hands in holiness and bless Havayah": the blessing that renews G-d's holiness in the worlds in every generation is drawn from the supernal kodesh, holiness without the vav, far above memalei and sovev, where sins do not reach; and Israel draw it down by lifting up their hands in holiness.

KEHOT'S NOTE

לקו״ת שה״ש כא, ב ואילך.

184 **שאו ידיכם קדש**

"Lift up your hands in holiness and bless Havayah," said to those who serve in the Temple at night. Another verse on the hands, discussed in "Go forth and see." (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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185 **ותחת רגליו כמעשה לבנת הספיר**

At Sinai the elders saw "the G-d of Israel, and under His feet was like the work of a sapphire brick, like the very heavens for purity." The verse of the explanation to which the text refers. (context: Steinsaltz Tanakh)

Exodus 24:10 שמות כ״ד:י׳

וַיִּרְאוּ אֵת אֱלֹקֵי יִשְׂרָאֵל וְתַחַת רַגְלָיו כְּמַעֲשֵׂה לִבְנַת הַסַּפִּיר וּכְעֶצֶם הַשָּׁמַיִם לָטֹהַר׃

and they saw the G-d of Israel; and there was under His feet the like of a paved work of sapphire stone, and the like of the very heaven for clearness.

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186 **בזהר . . בסוף ח״א סי׳ כ״ה**

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

KEHOT'S NOTE

'Son of man, because that Tyre hath said against Jerusalem: Aha, she is broken that was the gate of the peoples; She is turned unto me; I shall be filled with her that is laid waste;

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192 **לא נתמלאה צור**

The first discourse on "And you shall know this day" (Likkutei Torah, Va'eschanan 4:12) cites "Tyre was filled ..." for each person: good and evil rise and fall in turn, so a person should not lose heart at a fall, for this is the order of the world in the mode of memalei; only in the future, when sovev is revealed, will evil be removed.

KEHOT'S NOTE

עלי"ק ד"ה וידעת היום הא' פ"ד ושם בביאור פ"ד. [כ].

193 Rabbi Yehudah expounds "The earth and its fullness are Havayah's": "its fullness" is the Shechinah, and the moon is "full," filled from the sun and complete on every side. The Alter Rebbe suggests reading "Miluim" in the light of this fullness.

Zohar, Noach 21:162–24:175 ספר הזהר, נח כ"א:קס"ב-כ"ד:קע"ה

R. Simeon said: 'There is no sin in the world which so much provokes the anger of the Almighty as the sin of neglecting the covenant, as we read, "a sword that shall execute the vengeance of the covenant" (Lev. 26, 25). The proof is that in the generation of the Flood the measure of sin was not filled up until mankind became (sexually) perverted and destroyed their seed. And although they defrauded each other, as it is written, "And the earth was filled with violence",1lit. 'fraud', 'overreaching'. and again ...

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PARAGRAPH 28

194 **נתלבשו הט"ס שבה ה נ"ל בקליפות, וזהו ענין שנתמלאה צור**

In the gate on the diminution of the moon the Arizal explains how the nine Sefiros of Malchus were enclothed in the kelipos, and writes: "This is the matter of 'I shall be filled, she is laid waste,' as our Sages said: Tyre was filled only from the destruction of Jerusalem."

Sefer Etz Chaim 36:2 עץ חיים ל"ו:ב'

... וזהו ויגדל עון בת עמי מחטאת סדום כי בדור אנשי סדום היתה המלכות באחורי נה"י דז"א כנ"ל בסוד והי' המטיר אך עתה נפלה בסוד נקודה לבד תחת היסוד וט"ס שלה ירדו אל הקליפות מכ"ש הארת ה"ר דז"א שנפלו בחרבן בית ראשון נמצא כי חטא אדה"ר וחטא חורבן בית שני הכל א' אלא שחטא אדה"ר תיקן ממש את הקליפות מה שמתחלה היו בלתי תיקון כמ"ש בע"ה אבל בעת החרבן בחטא ישראל כבר היו הקליפות מתוקנים ומה שגמרו הם הוא להחזיר ולהלביש בהם את הקדושה כנ"ל. וז"ס והמה כאדם עברו ברית ...

Sefer Etz Chaim (Public Domain)

PARAGRAPH 29

195 **גדע בחרי אף כל קרן ישראל**

Jeremiah laments: "He cut off in fierce anger every horn of Israel," and drew back His right hand before the enemy.

רנח, א ואילך.

187 **ע"ד מ"ש בזהר ח"א דס"ז ע"א**

The note records that this Zohar passage is copied, with glosses, in the Tzemach Tzedek's Or HaTorah on the Prophets and Writings.

KEHOT'S NOTE

נעתק באוה"ת נ"ך כרך-ג ע' א'רפז עם הגהות.

188 **לה' הארץ ומלואה**

David's psalm: "The earth and its fullness are Havayah's, the world and those who dwell in it." (context: Steinsaltz Tanakh)

Psalms 24:1 תהילים כ"ד:א

לְדָוִד מִזְמוֹר לַה' הָאָרֶץ וּמְלוֹאָהּ תֵּבֵל וְיֹשְׁבֵי בָהּ:

A Psalm of David. The earth is the L-RD'S, and the fulness thereof; the world, and they that dwell therein.

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189 On "I shall be filled, she is laid waste," the Gemara says that of two rivals, "if this one is full, that one is desolate." The Alter Rebbe applies it to Tyre and Jerusalem.

Megillah 6a:16 מגילה ו' א:ט"ז

קֵסָרִי וִירוּשָׁלַיִם, אִם יֹאמַר לְךָ אָדָם: חָרְבוּ שְׁתֵּיהֶן — אַל תַּאֲמֵן. יָשְׁבוּ שְׁתֵּיהֶן — אַל תַּאֲמֵן. חָרְבָה קֵסָרִי וְיָשְׁבָה יְרוּשָׁלַיִם, חָרְבָה יְרוּשָׁלַיִם וְיָשְׁבָה קֵסָרִי — תַּאֲמֵן, שֶׁנֶּאֱמַר: "אִמְלְאָה הָחֳרָבָה". אִם מְלֵיאָה זוֹ — חֲרֵבָה זוֹ, אִם מְלֵיאָה זוֹ — חֲרֵבָה זוֹ.

Caesarea and Jerusalem [are rivals]. If one says to you that both are destroyed, do not believe him; if he says that both are flourishing, do not believe him; if he says that Caesarea is waste and Jerusalem is flourishing, or that Jerusalem is waste and Caesarea is flourishing, you may believe him, as it says, "I shall be filled, she is laid waste" (Ezekiel 26:2); if this one is filled, that one is laid waste, and if that one is filled, this one is laid waste.

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190 The Gemara cites "I shall be filled, she is laid waste" for the rule that when one is full the other is desolate.

Pesachim 42b:6 פסחים מ"ב ב:ו'

וְעַכְשָׁיו אֵין יֵינָם שֶׁל אֲדוֹמִיִּים מַחְמִיץ עַד שֶׁנּוֹתְנִין לְתוֹכָן שְׁעוֹרִין, וְקוֹרִין אוֹתוֹ חוֹמֶץ הָאֲדוֹמִי, לְקַיֵּים מַה שֶּׁנֶּאֱמַר: "אִמְלְאָה הָחֳרָבָה", אִם מְלֵאָה זוֹ — חֲרֵבָה זוֹ, וְאִם מְלֵאָה זוֹ — חֲרֵבָה זוֹ. רַב נַחְמָן בַּר יִצְחָק אָמַר, מֵהָכָא: "וּלְאֹם מִלְאֹם יֵאָמֵץ".

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191 **בן אדם יען אשר אמרה צור על ירושלים כו' אמלאה החרבה**

G-d tells Ezekiel that Tyre gloated over fallen Jerusalem, "Aha, the gate of the peoples is broken ... I shall be filled, she is laid waste," expecting to grow rich from her ruin. The Miluim are the reverse of this filling. (context: Steinsaltz Tanakh)

Ezekiel 26:2 יחזקאל כ"ו:ב'

בֶּן־אָדָם יַעַן אֲשֶׁר־אָמְרָה צֹר עַל־יְרוּשָׁלַם הֶאָח נִשְׁבְּרָה דַּלְתוֹת הָעַמִּים נָסַבָּה אֵלָי אִמְלְאָה הֶחֳרָבָה:

The verse whose Midrash the Alter Rebbe reads in the light of "I shall be filled, she is laid waste." (context: Steinsaltz Tanakh)

Lamentations 2:3 איכה ב׳:ג׳

גָּדַע בָּחֳרִי־אַף כֹּל קֶרֶן יִשְׂרָאֵל הֵשִׁיב אָחוֹר יְמִינוֹ מִפְּנֵי אוֹיֵב וַיִּבְעַר בְּיַעֲקֹב כְּאֵשׁ לָהֲבָה אָכְלָה סָבִיב׃

He hath cut off in fierce anger All the horn of Israel; He hath drawn back His right hand From before the enemy; And He hath burned in Jacob like a flaming fire, Which devoureth round about.

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196 במדרש ע״פ וילכו בלא כח

"Gone from the daughter of Zion is all her splendor ... and they went without strength before the pursuer," led into captivity. The verse on which Rabbi Acha comments. (context: Steinsaltz Tanakh)

Lamentations 1:6 איכה א׳:ו׳

וַיֵּצֵא מִבַּת־צִיּוֹן כָּל־הֲדָרָהּ הָיוּ שָׂרֶיהָ כְּאַיָּלִים לֹא־מָצְאוּ מִרְעֶה וַיֵּלְכוּ בְלֹא־כֹחַ לִפְנֵי רוֹדֵף׃

And gone is from the daughter of Zion All her splendour; Her princes are become like harts That find no pasture, And they are gone without strength Before the pursuer.

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Shir HaShirim Rabbah 1:6 שיר השירים רבה א׳:ו׳

KEHOT'S NOTE

איכה א, ו. שהש״ר א, ו.

197 כשם שלא גלו ישראל אלא ברודף מלא

Rabbi Acha said: "Just as Israel went into exile only through a full pursuer, so they are redeemed only through a full redeemer."

Eikhah Rabbah 1:33 איכה רבה א׳:ל״ג

... אָמַר לָהֶם הַקָּדוֹשׁ בָּרוּךְ הוּא תָּבוֹא לָכֶם שָׁעָה וַאֲנִי עוֹשֶׂה לָכֶם כָּךְ, וַיֵּלְכוּ בְלֹא כֹחַ לִפְנֵי רוֹדֵף. אָמַר רַבִּי אַחָא, כְּשֵׁם שֶׁלֹּא גָלוּ יִשְׂרָאֵל אֶלָּא בְּרוֹדֵף מָלֵא, כָּךְ אֵינָן נִגְאָלִין אֶלָּא בְּגוֹאֵל מָלֵא, דִּכְתִיב (ישעיה נט, כ): וּבָא לְצִיּוֹן גּוֹאֵל מָלֵא כְּתִיב.

"Gone from the daughter of Zion is all her splendor. Her princes are like deer that have not found pasture; they went powerless before the pursuer" (Lamentations 1:6) "Gone from the daughter [mibat] of Zion." Min bat is written. Rabbi Aḥa said: We have one fine portion; that is the Holy One blessed be He, as it is written in His regard: "The L-rd is my lot [menat ḥelki] and my portion" (Psalms 16:5). "All its splendor," this is the Holy One blessed be He, as it is stated: "You ...

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PARAGRAPH 30

198 ויאמן העם

When Moshe and Aharon brought the message of redemption to the elders in Egypt, "the people believed." Even in the lowest state, the point of faith remained. (context: Steinsaltz Tanakh)

Exodus 4:31 שמות ד׳:ל״א

וַיַּאֲמֵן הָעָם וַיִּשְׁמְעוּ כִּי־פָקַד ה׳ אֶת־בְּנֵי יִשְׂרָאֵל וְכִי רָאָה אֶת־עָנְיָם וַיִּקְּדוּ וַיִּשְׁתַּחֲווּ׃

And the people believed; and when they heard that the L-RD had remembered the children of Israel, and that He had seen their affliction, then they bowed their heads and worshipped.

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KEHOT'S NOTE

שמות ד, לא.

199 גנבא אפום מחתרתא

The note gives this page of the Rebbe Rayatz's maamarim for the saying about the thief, which it says follows the Ein Yaakov version of Berachos 63b.

Berakhot 63b ברכות ס״ג ב

KEHOT'S NOTE

ברכות סג, ב. (ע״פ גירסת עין יעקב). וראה סה״מ תש״ט ע׳ 110 בהערה. ובהנסמן במאמרי אדה״ז-פרשיות לע׳ ט. על״ק ר״פ דברים א, א ושנ״נ. [כ].

200 שאמונה זו היא רק בחי׳ מקיף ועטרה

The note gives this page of the Alter Rebbe's maamarim of 5565 (1804–05) for faith as an encompassing light and a crown.

KEHOT'S NOTE

סה״מ תקס״ה ע׳ ד.

PARAGRAPH 31

201 ירושלים הוא יראה שלם

The note sends the reader to the sources gathered there for Yerushalayim as yirah shalem, "complete awe."

KEHOT'S NOTE

ראה הנסמן במאמרי אדה״ז-פרשיות לע׳ רצג.

202 יראו את ה׳ קדושיו

David's psalm: "Fear Havayah, you His holy ones, for those who fear Him lack nothing." Complete awe, yirah shalem, is the inner meaning of Jerusalem (Yerushalayim). (context: Steinsaltz Tanakh)

Psalms 34:10 תהילים ל״ד:י׳

יִרְאוּ אֶת־ה׳ קְדֹשָׁיו כִּי־אֵין מַחְסוֹר לִירֵאָיו׃

O fear the L-RD, ye His holy ones; For there is no want to them that fear Him.

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KEHOT'S NOTE

תהלים לד, י.

203 כהמס דונג

"As wax melts before fire, so shall the wicked perish before G-d." The emotions of the animal soul melt before the re-

vealed light.

Psalms 68:3 תהילים ס"ח:ג'

כְּהִנְדַּף עָשָׁן תִּנְדֹּף כְּהֵמֵס דוֹנַג מִפְּנֵי־אֵשׁ יֹאבְדוּ רְשָׁעִים מִפְּנֵי אֱלֹקִים׃

As smoke is driven away, so drive them away; As wax melteth before the fire, So let the wicked perish at the presence of G-d.

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KEHOT'S NOTE

תהלים סח, ג.

204 וזשארז"ל ע"פ עלי עשור

The Gemara: the harp of the Temple had seven strings, that of the days of Mashiach eight, and that of the World to Come ten, from "upon a ten-stringed instrument."

Arakhin 13b ערכין י"ג ב

KEHOT'S NOTE

ערכין יג, ב.

205 נר הוי' נשמת אדם

"The soul of man is the lamp of Havayah, searching all the inward parts." The soul is the ner within kinor. (context: Steinsaltz Tanakh)

Proverbs 20:27 משלי כ':כ"ז

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

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

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206 כנור נר כ"ו

The note records that the reading of kinor as ner plus 26 is brought in Me'orei Or, under the letter kaf, and that it comes from the Tikkunei Zohar, Tikkun 21 (52a).

KEHOT'S NOTE

הובא במאו"א מערכת כ' סל"ה ובי"נ שם. מת"ז תכ"א נב, א. ועל"ק כא, ד הביא אדמו"ר התי"ז הלז. [כ].

207 נק' כנור נר כ"ו

The Tikkunei Zohar (Tikkun 21) reads kinor, "harp," as kaf-vav ner: the Holy One, Havayah, whose letters add up to 26, shining in the ner, the "lamp." The Kehot note gives it as the source of this reading.

Tikkunei Zohar 52a:8–10 תקוני הזהר נ"ב א:ח'-י'

כנור כ"ו נ"ר. קב"ה דאיהו יקו"ק דאתמר ביה יי' אורי וישעי. נהיר בנ"ר דאיהו שכינתא מצוה דיליה וחדי בה. צלצלי שמע חסד גבורה. צלצלי תרועה נצח והוד. ובכלהו כל הנשמה תהלל יק דאיהו חכמה ובינה. די בהון יהא פורקנא ל"ו ול"ה דאינון בן ובת. ובהון יתמחון עמלקים מעלמא ודא איהו סו"ף פסו"ק.

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208 כל הנקרא בשמי

G-d promises to gather His people: "Everyone who is called by My Name, and whom I created for My glory."

G-d's Name is in the soul. (context: Steinsaltz Tanakh)

Isaiah 43:7 ישעיהו מ"ג:ז'

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עֲשִׂיתִיו׃

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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KEHOT'S NOTE

ישע' מג, ז.

209 ואתם הדבקים בה'

Moshe to Israel: "But you who cleave to Havayah your G-d are alive, all of you, this day." The soul is bound to the Name Havayah. (context: Steinsaltz Tanakh)

Deuteronomy 4:4 דברים ד':ד'

וְאַתֶּם הַדְּבֵקִים בַּה' אֱלֹקֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם׃

But ye that did cleave unto the L-RD your G-d are alive every one of you this day.

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KEHOT'S NOTE

דברים ד, ד.

210 ומלאה הארץ דעה

"For the earth shall be full of the knowledge of Havayah, as the waters cover the sea": Isaiah's vision of the days of Mashiach. The future revelation of the Ten Sefiros in the soul. (context: Steinsaltz Tanakh)

Isaiah 11:9 ישעיהו י"א:ט'

לֹא־יָרֵעוּ וְלֹא־יַשְׁחִיתוּ בְּכָל־הַר קָדְשִׁי כִּי־מָלְאָה הָאָרֶץ דֵּעָה אֶת־ה' כַּמַּיִם לַיָּם מְכַסִּים׃

They shall not hurt nor destroy In all My holy mountain; For the earth shall be full of the knowledge of the L-RD, As the waters cover the sea.

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211 ומל ה' את לבבך

Moshe's promise for the time of return: "And Havayah your G-d will circumcise your heart," removing what covers it, so that you love Him with all your heart. The removal of what covers the heart, so that the light enters. (context: Steinsaltz Tanakh)

Deuteronomy 30:6 דברים ל':ו'

וּמָל ה' אֱלֹקֶיךָ אֶת־לְבָבְךָ וְאֶת־לְבַב זַרְעֶךָ לְאַהֲבָה אֶת־ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ לְמַעַן חַיֶּיךָ׃

And the L-RD thy G-d will circumcise thy heart, and the heart of thy seed, to love the L-RD thy G-d with all thy heart, and with all thy soul, that thou mayest live.

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KEHOT'S NOTE

דברים ל, ו.

212 אהל בל יצען

Isaiah's vision of Jerusalem secure: "a tent that shall not be moved, whose stakes shall never be removed." Malchus

will hold her Ten Sefiros permanently. (context: Steinsaltz Tanakh)

Isaiah 33:20 ישעיהו ל״ג:כ׳

חֲזֵה צִיּוֹן קִרְיַת מוֹעֲדֵנוּ עֵינֶיךָ תִרְאֶינָה יְרוּשָׁלַם נָוֶה שַׁאֲנָן אֹהֶל בַּל־יִצָּעֵן בַּל־יִסַּע יְתֵדֹתָיו לָנֶצַח וְכָל־חֲבָלָיו בַּל־יִנָּתֵקוּ׃

Look upon Zion, the city of our solemn gatherings; Thine eyes shall see Jerusalem a peaceful habitation, A tent that shall not be removed, The stakes whereof shall never be plucked up, Neither shall any of the cords thereof be broken.

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KEHOT'S NOTE

ישע״ לג, כ.

PARAGRAPH 32

213 וזשארז״ל כך אין נגאלין

The note records that the saying "they are redeemed only through a full redeemer" is quoted in the Aruch under the entry go'el.

KEHOT'S NOTE

איכ״ר (א — פסוק ו) [א, לג]. מובא בערוך ערך גואל. ובפסדר״כ פסקא דסליחות. וערשי״י איכה הנ״ל. [כ].

214 אין נגאלין אלא בגואל מלא

"So they are redeemed only through a full redeemer, as it is written, 'And a redeemer shall come to Zion.'" The redemption reverses the exile's "filling."

Eikhah Rabbah 1:33 איכה רבה א:ל״ג

... אָמַר לָהֶם הַקָּדוֹשׁ בָּרוּךְ הוּא תָּבוֹא לָכֶם שָׁעָה וַאֲנִי עוֹשֶׂה לָכֶם כָּךְ, וַיֵּלְכוּ בְלֹא כֹחַ לִפְנֵי רוֹדֵף. אָמַר רַבִּי אַחָא, כְּשֵׁם שֶׁלֹּא גָלוּ יִשְׂרָאֵל אֶלָּא בְּרוֹדֵף מָלֵא, כָּךְ אֵינָן נִגְאָלִין אֶלָּא בְּגוֹאֵל מָלֵא, דִּכְתִיב (ישעיה נט, כ): וּבָא לְצִיּוֹן גּוֹאֵל מָלֵא כְּתִיב.

"Gone from the daughter of Zion is all her splendor. Her princes are like deer that have not found pasture; they went powerless before the pursuer" (Lamentations 1:6) "Gone from the daughter [mibat] of Zion." Min bat is written. Rabbi Aḥa said: We have one fine portion; that is the Holy One blessed be He, as it is written in His regard: "The L-rd is my lot [menat ḥelki] and my portion" (Psalms 16:5). "All its splendor," this is the Holy One blessed be He, as it is stated: "You ...

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215 וימלא כבוד ה׳

Kehot's note points to Numbers 11:21 for these words.

Numbers 11:21 במדבר י״א:כ״א

KEHOT'S NOTE

במדבר י״א, כא.

216 וימלא כבוד ה׳

"But as I live, the glory of Havayah shall fill all the earth," G-d's oath after the sin of the spies. The true "filling," of which the Miluim are a semblance. (Kehot: Numbers 11:21) (context: Steinsaltz Tanakh)

Numbers 14:21 במדבר י״ד:כ״א

וְאוּלָם חַי־אָנִי וְיִמָּלֵא כְבוֹד־ה׳ אֶת־כָּל־הָאָרֶץ׃

But in very deed, as I live—and all the earth shall be filled with the glory of the L-RD—

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217 אשר לא תחסר כל בה

Moshe describes the Land of Israel: "a land ... in which you shall not lack anything (kol)." Malchus, "the land," will lack nothing. (context: Steinsaltz Tanakh)

Deuteronomy 8:9 דברים ח׳:ט׳

אֶרֶץ אֲשֶׁר לֹא בְמִסְכֵּנֻת תֹּאכַל־בָּהּ לֶחֶם לֹא־תֶחְסַר כֹּל בָּהּ אֶרֶץ אֲשֶׁר אַבָנֶיהָ בַרְזֶל וּמֵהֲרָרֶיהָ תַּחְצֹב נְחֹשֶׁת׃

a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

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KEHOT'S NOTE

דברים ח, ט.

218 מרוב כל

Moshe warns that the curses will come "because you did not serve Havayah your G-d with joy and gladness of heart, from an abundance of everything (kol)," when you had plenty. The maamar takes up the word kol, "everything," which the next paragraph links with kallah, the bride. (context: Steinsaltz Tanakh)

Deuteronomy 28:47 דברים כ״ח:מ״ז

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

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

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KEHOT'S NOTE

דברים כח, מז.

PARAGRAPH 33

219 מיעוט הירח היינו ג״כ הסתלקות הט״ס מהמלכות

In the gate on the diminution of the moon the Arizal explains that when the moon was diminished, the nine Sefiros of Malchus withdrew and rose to their roots, leaving her a single point.

Sefer Etz Chaim 36:2 עץ חיים ל״ו:ב׳

... וזהו ענין לכי ומעטי את עצמך שנסתלקו ט״ס שלה העליונים ועלו בז״א והיא נשארת נקודה מעוטה וירדה תחת אחורי היסוד וענין מיעוט הירח היה ביום ד׳. אח״כ ביום ו׳ חזרה להתגדל בבחי׳ הגי הנ״ל היותה פרצוף שלם בבחי׳ אחור באחור נגד החזה דז״א ואז יש בה ה׳ אורות של ה״ס ראשונות דז״א שהם בחי׳ ה׳ ימים ראשונים דימי בראשית כולם האירו ביום ו׳ שהוא הת״ת שבו ואז ניבנית המלכות ונגלית שם וה״ר מאיריו בה מרחוק ואז ביום ו׳ נזדווגו זו״ן בבחי׳ אב״א ונברא אדה״ר בבחי׳ זו לבדו ואלו לא ...

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220 **אהל בל יצען**

> "A tent that shall not be moved, whose stakes shall never be removed." Malchus will hold her light permanently.

Isaiah 33:20 ישעיהו ל״ג:כ׳

חֲזֵה צִיּוֹן קִרְיַת מוֹעֲדֵנוּ עֵינֶיךָ תִרְאֶינָה יְרוּשָׁלַם נָוֶה שַׁאֲנָן אֹהֶל בַּל־יִצָּעֵן בַּל־יִסַּע יְתֵדֹתָיו לָנֶצַח וְכָל־חֲבָלָיו בַּל־יִנָּתֵקוּ׃

Look upon Zion, the city of our solemn gatherings; Thine eyes shall see Jerusalem a peaceful habitation, A tent that shall not be removed, The stakes whereof shall never be plucked up, Neither shall any of the cords thereof be broken.

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221 **ביום חבוש ה׳**

> The end of the verse the maamar has been expounding: "on the day that Havayah binds up the breach of His people, and heals the wound of His blow."

Isaiah 30:26 ישעיהו ל׳:כ״ו

וְהָיָה אוֹר־הַלְּבָנָה כְּאוֹר הַחַמָּה וְאוֹר הַחַמָּה יִהְיֶה שִׁבְעָתַיִם כְּאוֹר שִׁבְעַת הַיָּמִים בְּיוֹם חֲבֹשׁ ה׳ אֶת־שֶׁבֶר עַמּוֹ וּמַחַץ מַכָּתוֹ יִרְפָּא׃

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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KEHOT'S NOTE

ישע׳ ל, כו.

222 On "Do not look upon me, that I am swarthy," the Midrash cites "two evils" and explains that they did one evil as grievous as two.

Shir HaShirim Rabbah 1:6:2 שיר השירים רבה א׳:ו׳:ב׳

שֶׁשְּׁזָפַתְנִי הַשֶּׁמֶשׁ, אָמַר רַבִּי אַבָּא בַּר כַּהֲנָא בְּשֵׁם רַבִּי חִיָּא רַבָּה, כְּתִיב (ירמיה ב, יג): כִּי שְׁתַּיִם רָעוֹת עָשָׂה עַמִּי, הָא וְוִתְּרוּ לְמֵאָה, אֶלָּא מְלַמֵּד שֶׁעָשׂוּ אַחַת שֶׁקְּשָׁה כְּשָׁתַּיִם, שֶׁהֵן מִשְׁתַּחֲוִין לַצְּבוֹדַת כּוֹכָבִים וּפוֹרְעִין עַצְמָן כְּנֶגֶד בֵּית הַמִּקְדָּשׁ, הֲדָא הוּא דִכְתִיב (יחזקאל ח, טז): וַיָּבֵא אֹתִי אֶל חֲצַר בֵּית ה׳ הַפְּנִימִית, הָאֵיךְ מָה דְאַתְּ אָמַר (ויקרא כב, כה): מִשָּׁחָתָם בָּהֶם מוּם בָּם. דָּבָר אַחֵר, שֶׁשְּׁזָפַתְנִי הַשֶּׁמֶשׁ, עַל שֶׁעָשִׂיתִי מְרִימוֹת שֶׁל סוּסִים לַשֶּׁמֶשׁ, דִּכְתִיב (מלכים ב כג, יא): וַיַּשְׁבֵּת אֶת ...

"That the sun has tanned me," Rabbi Abba bar Kahana said in the name of Rabbi Ḥiyya the Great: It is written: "For My people have performed two evils" (Jeremiah 2:13). Did they not forsake many more [than two commandments]? Rather, it teaches that they performed one that is as severe as two, as they prostrated themselves to idols while exposing themselved toward the Temple. That is what is written: "He brought me to the inner courtyard of the House... [twenty-five men, their backs toward the Sanctuary of the L-rd ...

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223 **כי שתים רעות עשו עמי**

> On the golden calf the Midrash reads Jeremiah's "two evils" as the first two of the Ten Commandments that they broke: "I am" and "You shall have no other."

Shemot Rabbah 42:8 שמות רבה מ״ב:ח׳

... אי שמים, ב׳ מרגליות נתתי לה מידי לידה ושלחתי לה על ידך שמונה, לא היה לה לאבד את שלך, או ג׳, או אפילו כולם, אלא כך היתה בוסרת עלי, שאותן שתי מרגליות שנתתי לה מידי ליד, איבדה אותן?! הוא שהקב״ה אומר לירמיה (ירמיה ב): כי שתים רעות עשה עמי ושתי רעות עשו, לכך ויתר על כ״ב. ומהו כי שתים רעות עשה עמי? אנכי ולא יהיה לך הוי, סרו מהר מן הדרך אשר צויתים עשו להם עגל מסכה. ר׳ תנחום בר חנילאי אמר: קכ״ה קנטרין של זהב היה בעגל, מנין ...

Another matter: "They have quickly deviated" (Exodus 32:8) - Rabbi Shimon ben Ḥalafta said: You took the wrong path at the outset. A person who sets out on the path walks two or three mil and errs in the third. Does he err in the first? So too, the Holy One blessed be He said to them: Could you not have strayed on the second or the third, that [you strayed] on the first? This is astonishing. Rabbi Meir says: It was not even one day. Rather, as they were ...

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224 **כי שתים רעות עשו עמי אותי עזבו מקור מים חיים לחצוב להם בארות בארת נשברים**

> G-d's rebuke through Jeremiah: "For My people have done two evils: they have forsaken Me, the source of living waters, to hew themselves cisterns, broken cisterns that can hold no water." The cause of "the breach of His people." (context: Steinsaltz Tanakh)

Jeremiah 2:13 ירמיהו ב׳:י״ג

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

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

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225 **ברבות כי תשא ס״פ מ״ב**

> According to the note, Or HaTorah quotes this Midrash: "What is 'My people have done two evils'? 'I am' and 'You shall have no other.'"

KEHOT'S NOTE

"ומהו כי שתים רעות עשה עמי באנכי ולא יהי לך" — אוה״ת נ״ך ע׳ שכח.

226 **אל תראוני שאני שחרחורת**

> The maiden: "Do not look upon me, that I am swarthy, for the sun has tanned me." The verse on which that Midrash comments. (context: Steinsaltz Tanakh)

Song of Songs 1:6 שיר השירים א׳:ו׳

אַל־תִּרְאוּנִי שֶׁאֲנִי שְׁחַרְחֹרֶת שֶׁשְּׁזָפַתְנִי הַשָּׁמֶשׁ בְּנֵי אִמִּי נִחֲרוּ־בִי שָׂמֻנִי נֹטֵרָה אֶת־הַכְּרָמִים כַּרְמִי שֶׁלִּי לֹא נָטָרְתִּי׃

Look not upon me, that I am swarthy, That the sun hath tanned me; My mother's sons were incensed against me, They made me keeper of the vineyards; But mine own vineyard have I not kept.'

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227 **בורות נשברים**

Rabbi Abba expounds "they have forsaken Me, the source of living waters, to hew themselves cisterns," applying it to one who is false to the holy covenant, and explains what is called "broken cisterns."

Zohar, Vaetchanan 17:114–18:124-ספר הזהר, ואתחנן י"ז:קי"ד-י"ח:קכ"ד

"As the eyes of a maiden unto the hand of her mistress": this, as already stated, is the handmaiden whose host G-d slew in Egypt, since she has no power of her own save when it is drawn to her from the Land of Israel, which itself is called "mistress". From the direction of this handmaiden issue many officials of judgement who bring accusations against Israel, but the Holy One, blessed be He, protects Israel from them as a father protects his son. G-d says to Israel: "Many are the ...

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

228 **ע"פ עלי באר**

The discourse on "Spring up, O well" explains that Knesses Yisrael, the source of souls, is called "a well of living waters": as well-water comes from above, seeps down through the earth and springs up again from below, so the soul descends from above through the Gardens of Eden into the body, and there becomes a well whose waters rise up from below.

KEHOT'S NOTE

לקו"ת חקת סב, ב ואילך. אוה"ת חקת תתנה, תתס, תתעט.

229 **עלי באר**

At the well in the wilderness, "Then Israel sang this song: Spring up, O well; sing to it." The verse of the discourse on "a well of living waters." (context: Steinsaltz Tanakh)

Numbers 21:17במדבר כ"א:י"ז

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

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

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230 **ועיין בזח"ג פ' ואתחנן דרס"ו א'**

A later passage in Chukas explains that the mitzvos, in thought, speech and action, refine the sparks of Tohu that fell into the three lower worlds, and that this is "a well of living waters"; it too cites the Ramaz on the Zohar, Va'eschanan 266.

KEHOT'S NOTE

ראה גם לקמן פי' חקת סד, ב.

231 **ועיין במאו"א אות ב' סי"א**

The note records that the wording of Me'orei Or here is copied in the Tzemach Tzedek's Or HaTorah on Eikev.

KEHOT'S NOTE

הלשון נעתק באוה"ת פ' עקב ע' תקנט.

PARAGRAPH 34

232 **ביום חבוש ה' את שבר עמו**

"On the day that Havayah binds up the breach (shever) of His people."

Isaiah 30:26ישעיהו ל':כ"ו

וְהָיָה אוֹר־הַלְּבָנָה כְּאוֹר הַחַמָּה וְאוֹר הַחַמָּה יִהְיֶה שִׁבְעָתַיִם כְּאוֹר שִׁבְעַת הַיָּמִים בְּיוֹם חֲבֹשׁ ה' אֶת־שֶׁבֶר עַמּוֹ וּמַחַץ מַכָּתוֹ יִרְפָּא׃

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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233 **ר"פ צ"ט**

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

KEHOT'S NOTE

צ"ל: צ"א.

234 **כי יש שבר במצרים**

The Midrash opens on "Yaakov saw that there was shever in Egypt" with "whose hope (sivro) is in Havayah his G-d" (Psalms 146:5), and reads the word both ways: shever, the famine, and sever, the plenty. The text gives chapter 99; the Kehot note corrects it to 91.

Bereshit Rabbah 91:1בראשית רבה צ"א:א'

וירא יעקב כי יש שבר במצרים - (תהלים קמו) אשרי שאל יעקב בעזרו שברו על ה' אלקיו וירא יעקב כי יש שבר במצרים (איוב יב) הן יהרוס ולא יבנה, משהרס הקדוש ברוך הוא עצתן של שבטים, עוד לא נבנה. (שם) יסגור על איש ולא יפתח, אלו עשרת השבטים, שהיו נכנסין ויוצאין למצרים, ולא היו יודעים שיוסף קיים, וליעקב נתגלה שיוסף קיים, שנאמר: וירא יעקב כי יש שבר במצרים. כי יש שבר, זה הרעב, כי יש סבר, זה השבע. כי יש שבר, ויוסף הורד מצרימה. כי יש סבר, ויוסף הוא השליט. ...

"Jacob saw that there was grain in Egypt, and Jacob said to his sons: Why do you make yourselves conspicuous?" (Genesis 42:1). "Jacob saw that there was grain [shever] in Egypt" – "Happy is he whose help is from the G-d of Jacob, whose hope [sivro] is in the L-rd his G-d" (Psalms 146:5). "Jacob saw that there was grain in Egypt" – "Behold, He demolishes, and it will not be rebuilt" (Job 12:14) – once the Holy One blessed be He stymied the intention of the tribes, it was ...

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235 **כי יש שבר במצרים**

In the famine "Yaakov saw that there was shever," grain, "in Egypt," where Yosef was selling food. The Midrash

hears in shever also sever, "hope," the play on which the maamar builds. (context: Steinsaltz Tanakh)

Genesis 42:1 בראשית מ"ב:א'

וַיַּרְא יַעֲקֹב כִּי יֶשׁ־שֶׁבֶר בְּמִצְרָיִם וַיֹּאמֶר יַעֲקֹב לְבָנָיו לָמָּה תִתְרָאוּ׃

Now Jacob saw that there was corn in Egypt, and Jacob said unto his sons: 'Why do ye look one upon another?'

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236 **ואת הצפוני ארחיק מעליכם**

Joel's promise after the plague of locusts: "And the northern one I will remove far from you." The Gemara applies the verse to the evil inclination. (context: Steinsaltz Tanakh)

Joel 2:20 יואל ב':כ'

וְאֶת־הַצְּפוֹנִי אַרְחִיק מֵעֲלֵיכֶם וְהַדַּחְתִּיו אֶל־אֶרֶץ צִיָּה וּשְׁמָמָה אֶת־פָּנָיו אֶל־הַיָּם הַקַּדְמֹנִי וְסֹפוֹ אֶל־הַיָּם הָאַחֲרוֹן וְעָלָה בָאְשׁוֹ וְתַעַל צַחֲנָתוֹ כִּי הִגְדִּיל לַעֲשׂוֹת׃

But I will remove far off from you the northern one, And will drive him into a land barren and desolate, With his face toward the eastern sea, And his hinder part toward the western sea; that his foulness may come up, and his ill savour may come up, because he hath done great things.'

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237 Among the names of the evil inclination the Gemara lists "the northern one," from "And the northern one I will remove far from you."

Sukkah 52a:9 סוכה נ"ב א:ט'

יְשַׁעְיָה קָרְאוֹ "מִכְשׁוֹל", שֶׁנֶּאֱמַר: "סֹלּוּ סֹלּוּ פַּנּוּ דָרֶךְ הָרִימוּ מִכְשׁוֹל מִדֶּרֶךְ עַמִּי". יְחֶזְקֵאל קָרְאוֹ "אֶבֶן", שֶׁנֶּאֱמַר: "וַהֲסִרֹתִי אֶת לֵב הָאֶבֶן מִבְּשַׂרְכֶם וְנָתַתִּי לָכֶם לֵב בָּשָׂר". יוֹאֵל קָרְאוֹ "צְפוֹנִי", שֶׁנֶּאֱמַר: "וְאֶת הַצְּפוֹנִי אַרְחִיק מֵעֲלֵיכֶם". תָּנוּ רַבָּנָן: "וְאֶת הַצְּפוֹנִי אַרְחִיק מֵעֲלֵיכֶם" — זֶה יֵצֶר הָרָע, שֶׁצָּפוּן וְעוֹמֵד בְּלִבּוֹ שֶׁל אָדָם.

5) Isaiah called it the stumbling block, as it is said, "Build up, build up! Clear the way, Take up the stumbling-block out of the way of my people" (Isaiah 57:14). 6) Ezekiel called it a stone, as it is said, "And I will take away the heart of stone out of your flesh and I will give you a heart of flesh" (Ezekiel 36:26). 7) Joel called it the Hidden One, as it is said, "But I will remove far off from you the hidden one" (Joel 2:20). Our ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CC0)

PARAGRAPH 35

238 **ומחץ מכתו ירפא**

Benos shuach take three years to bear fruit, but on the day of creation they bore fruit at once; "in the Time to Come the Holy One, blessed be He, will heal that blow," from "and He heals the wound of His blow."

Bereshit Rabbah 10:4 בראשית רבה י':ד'

... תני, בנות שוח בשנה שנייה של שמטה, נוהג קדושת שביעית שלהן, לפי שעושות פירות לשלוש שנים, ואותו היום עשו פירות בן יומן. אבל לעתיד לבא הקדוש ברוך הוא מרפא אותה מכה, שנאמר (ישעיה ל): ומחץ מכתו ירפא, מחץ מכתו של עולם ירפא:

Rabbi Hoshaya said: Rabbi Afes expounded in Antioch: "Vaykhulu" is nothing other than an expression of a delivering a blow and an expression of destruction [kelaya]. This is analogous to a king who entered a province and the residents of the province lauded him. Their lauding pleased him, and he provided them with encouragement and incentives. Sometime later, they angered him, so he minimized encouragement and incentives for them. So, too, until Adam the first man sinned, the celestial bodies would move in a short path, and quickly. After he ...

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239 The Mishnah rules that the Sabbatical year applies to benos shuach in the second year, because they bear fruit over three years.

Mishnah Sheviit 5:1 משנה שביעית ה':א'

בְּנוֹת שׁוּחַ, שְׁבִיעִית שֶׁלָּהֶן, שְׁנִיָּה, שֶׁהֵן עוֹשׂוֹת לְשָׁלֹשׁ שָׁנִים. רַבִּי יְהוּדָה אוֹמֵר, הַפַּרְסָאוֹת, שְׁבִיעִית שֶׁלָּהֶן, מוֹצָאֵי שְׁבִיעִית, שֶׁהֵן עוֹשׂוֹת לִשְׁתֵּי שָׁנִים. אָמְרוּ לוֹ, לֹא אָמְרוּ אֶלָּא בְּנוֹת שׁוּחַ:

White figs: their "sheviit" is in the second year [of the sabbatical year], since they ripen once in three years. Rabbi Judah says: Persian figs, their "sheviit" is in the year following the seventh year, since they ripen once in two years. Thereupon they said to him: this was said only of the species of white figs.

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240 Shlomo's warning: "The mouth of strange women is a deep pit (shuchah)." Shuchah as a pit. (context: Steinsaltz Tanakh)

Proverbs 22:14 משלי כ"ב:י"ד

שׁוּחָה עֲמֻקָּה פִּי זָרוֹת וְזעוּם ה' יִפָּל־שָׁם׃

The mouth of strange women is a deep pit: He that is abhorred of the L-RD shall fall therein.

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241 **וישח אדם וישפל איש**

Isaiah, of the day when human pride is humbled: "And man (adam) is bowed down (vayishach), and man (ish) is brought low." Shuchah as being bowed down; the maamar reads adam as Adam, whose stature was diminished. (context: Steinsaltz Tanakh)

Isaiah 2:9 ישעיהו ב':ט'

וַיִּשַּׁח אָדָם וַיִּשְׁפַּל־אִישׁ וְאַל־תִּשָּׂא לָהֶם׃

And man boweth down, And man lowereth himself; And Thou canst not bear with them.

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KEHOT'S NOTE

ישע' ב, ט.

PARAGRAPH 36

242 **כי שחה לעפר נפשנו**

The psalmist laments Israel's suffering: "For our soul is bowed down (shachah) to the dust." Shachah, from the same root as shuach. (context: Steinsaltz Tanakh)

Psalms 44:26 תהילים מ״ד:כ״ו

כִּי שָׁחָה לֶעָפָר נַפְשֵׁנוּ דָּבְקָה לָאָרֶץ בִּטְנֵנוּ׃

For our soul is bowed down to the dust; our belly cleaveth unto the earth.

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KEHOT'S NOTE

תהלים מד, כו.

243 **בועליך עושיך אלקי**

Isaiah comforts Zion as a wife restored to her husband: "For your husband is your Maker ... He shall be called the G-d of all the earth." G-dliness revealed in all the physical earth. The Kehot note observes that six words of the verse are skipped here and that "etc." should follow "your Maker." (Kehot: Isaiah 54:8) (context: Steinsaltz Tanakh)

Isaiah 54:5 ישעיהו נ״ד:ה׳

כִּי בֹעָלַיִךְ עֹשַׂיִךְ ה' צְבָאוֹת שְׁמוֹ וְגֹאֲלֵךְ קְדוֹשׁ יִשְׂרָאֵל אֱלֹקֵי כָל־הָאָרֶץ יִקָּרֵא׃

For thy Maker is thy husband, The L-RD of hosts is His name; And the Holy One of Israel is thy Redeemer, The G-d of the whole earth shall He be called.

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KEHOT'S NOTE

ישעי' נד, ח. חסר כאן ו' תי' ואחר תי' עושיך צ"ל: וגו'. [כ].

244 **יעננו ביום קראנו**

The people's prayer for the king in battle: "Havayah, save! May the King answer us on the day we call." The answer at once, like fruit at once. (context: Steinsaltz Tanakh)

Psalms 20:10 תהילים כ׳:י׳

ה' הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ׃

Save, L-RD; Let the King answer us in the day that we call.

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KEHOT'S NOTE

תהלים כ, י.

245 **והיה בן הבכור לשניאה**

The Torah's law of a man with two wives, one loved and one hated, "and the firstborn son be of the hated one": the firstborn's right still goes to her son. The verse of the discourse to which the text refers. (context: Steinsaltz Tanakh)

Deuteronomy 21:15 דברים כ״א:ט״ו

כִּי־תִהְיֶיןָ לְאִישׁ שְׁתֵּי נָשִׁים הָאַחַת אֲהוּבָה וְהָאַחַת שְׂנוּאָה וְיָלְדוּ־לוֹ בָנִים הָאֲהוּבָה וְהַשְּׂנוּאָה וְהָיָה הַבֵּן הַבְּכֹר לַשְּׂנוּאָה׃

If a man have two wives, the one beloved, and the other hated, and they have borne him children, both the beloved and the hated; and if the first-born son be hers that was hated;

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246 **והיה אור הלבנה כאור החמה**

The maamar ends where it began: "And the light of the moon shall be like the light of the sun."

Isaiah 30:26 ישעיהו ל׳:כ״ו

וְהָיָה אוֹר־הַלְּבָנָה כְּאוֹר הַחַמָּה וְאוֹר הַחַמָּה יִהְיֶה שִׁבְעָתַיִם כְּאוֹר שִׁבְעַת הַיָּמִים בְּיוֹם חֲבֹשׁ ה' אֶת־שֶׁבֶר עַמּוֹ וּמַחַץ מַכָּתוֹ יִרְפָּא׃

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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להבין מ״ש בהגדה מצה זו שאנו אוכלים ע״ש...

To Understand “This Matzah That We Eat”

Pesach has two kinds of matzah. The obligatory matzah of the first night draws down the intellect of Abba, a light above all comprehension for which “darkness is as light,” which alone could reach impure Egypt and redeem Israel, inwardly and for them alone; the matzah of the remaining days came of itself when the King of the kings of kings was revealed, and later generations must draw its bittul into their seven middos.

THE MAAMAR IN BRIEF

The maamar asks why the Haggadah explains matzah by the haste of the Exodus, when matzah was commanded beforehand. It answers that in Egypt only the first night was obligatory; the matzah of the other days came from the haste. To explain matzah’s inner meaning it contrasts Yom Tov, the revelation of the intellect of Imma, where light descends into comprehension and so brings joy, with Shabbos, the intellect of Abba, above comprehension, where “darkness is as light” and there is bittul rather than joy. Yom Tov receives only a “calling” of that holiness; by Torah law Pesach draws it down through matzah, Abba in “smallness,” like a child’s knowing of his father. Only such a light could reach impure Egypt, hence “I, and not an angel”; through the mitzvah it came inwardly to Israel and not to Pharaoh, who had drawn from it “from behind.” Maror, bitterness over distance from G-d, arouses the Thirteen Attributes of Mercy. In the future even chametz will be elevated, but the light is drawn down by today’s deeds. The two matzos are “beginning” and “end,” the lower and the higher fear.

OUTLINE

1 **The question on the Haggadah** ¶1

Why the Haggadah ties matzah to the haste of the Exodus when matzah was commanded beforehand; the Mizrachi’s answer, that in Egypt only one day was obligatory; and the festivals as times of joy, the revelation of the intellect of Imma.

2 **Joy in Imma, bittul in Abba** ¶2–9

Two modes of revelation, "something from something" and "something from nothing"; comprehension brings joy, like a freed prince seeing his father or a soul in Gan Eden; Shabbos reveals Abba, above comprehension, where the Torah is only a radiance, "as darkness, so light," and there is bittul rather than joy; yesh and ayin.

3 **Summary** ¶10

Yom Tov from Binah, "the river"; Shabbos from Eden, Chochmah; oneg as Eden, Nahar, Gan.

4 **Kodesh, mikra kodesh and matzah** ¶11–14

Shabbos is kodesh, Yom Tov mikra kodesh, a radiance of Abba within Imma; by Torah law it comes through matzah, Abba in "smallness," like a child who knows his father; in Egypt one night sufficed, because of Moshe, Aharon and the encompassing cloud, and the first night is Chesed, which includes all the days.

5 **Summary** ¶15

Kodesh and mikra kodesh; matzah and the child; feeding the seven days.

6 **Two matzos and the King of kings** ¶16–19

The matzah of the remaining days came of itself when the King of the kings of kings, Chochmah, was revealed; fear of the King rules the inclination, which is chametz; later generations must draw the bittul of matzah into the seven middos.

7 **"Because of this": I, and not another** ¶20–26

Through matzah the Name Havayah reaches Asiyah and "me" in Egypt; only Abba, not an angel, could do this; the Thirteen Attributes, Moshe's request that the Shechinah not rest on the nations, Bilam and Pharaoh's nurture "from behind"; through the mitzvah the light came inwardly to Israel alone; a parenthesis on zeh and the "measures" of mercy.

8 **Matzah and maror, now and in the future** ¶27–30

Maror, bitterness over distance from G-d and over physicality ("death"), arouses the Thirteen Attributes; the future revelation of the inner Torah is drawn down by "today, to do them"; in the Time to Come death will be swallowed up, chametz elevated and teshuvah no longer relevant.

9 **Beginning and end** ¶31–33

A second answer: the earlier command "tells the end from the beginning"; the two matzos are "beginning," the lower fear, and "end," the higher fear, from the Jubilee and Keser, whose beginning is wedged in their end.

KEY CONCEPTS

The intellect of Imma (mochin of Imma) מוחין דאימא

Binah, "the mother of children": the Infinite Light descending through the chain of levels into comprehension. Grasping how far one has risen brings joy; it is revealed on Yom Tov.

The intellect of Abba (mochin of Abba) מוחין דאבא

Chochmah, which is "found from ayin": a revelation above the chain of levels and above comprehension, revealed on Shabbos and through matzah. It brings bittul rather than joy.

Yesh and ayin יש ואין

Yesh is revelation within the chain of cause and effect, something that can be grasped; ayin is what is beyond grasp, the highest point of Chochmah joined to its source.

"As darkness, so light" כחשכה כאורה

Psalms 139:12, read with its double kaf: before G-d not only is darkness like light but even the highest light is like darkness. Only such a light could reach impure Egypt.

Kodesh and mikra kodesh קדש ומקרא קדש

Shabbos is kodesh, supernal holiness itself, Chochmah; a festival is mikra kodesh, a "calling" of holiness, receiving only its "name," a radiance of Abba within Imma.

The smallness (katnus) of Abba קטנות אבא

Matzah draws down Abba in a form that can be received, like a child who knows to call "Abba" before he understands what his father is: a knowing above understanding, "the food of faith."

Zeh ("this") זה

"Because of this (zeh)": the light of Chochmah conveyed through Yesod, the light before which above and below are equal, drawn down through matzah and maror; in the future it will be said twice.

The Thirteen Attributes of Mercy י"ג מדות הרחמים

Supernal mercies above limit, revealed to those who return to G-d and aroused by the bitterness of maror, yet called "measures" because they flow only where fitting.

Lower and higher fear יראה תתאה ויראה עילאה

The lower fear comes before wisdom ("the beginning of wisdom is the fear of Havayah"); the higher fear comes after it. They are the "beginning" and "end" of the two matzos.

SECTION 1 • ¶1

The question on the Haggadah

1 להבין מ״ש בהגדה[1] מצה זו שאנו אוכלים ע״ש מה ע״ש שלא הספיק[2] כו׳ כי גרשו[3] כו׳.

To understand what is said in the Haggadah: "This matzah that we eat, for what reason? Because [the dough] did not have time," etc., "for they were driven out," etc.

> The maamar opens with a question on the Haggadah. Holding up the matzah, we say that we eat it because the dough of our ancestors did not have time to rise before the King of the kings of kings revealed Himself and redeemed them, as the verse says they baked unleavened cakes "for they were driven out of Egypt" (Exodus 12:39).

דמשמע הא אלו לא גורשו והספיק להחמיץ היו אוכלים חמץ, והלא כבר נצטוו בעשור לחדש הזה[4] כו׳ על מצות ומרורים יאכלוהו.[5]

For this implies that had they not been driven out, and [the dough] had had time to leaven, they would have eaten chametz. But surely they had already been commanded, "On the tenth of this month," etc., [and] "with matzos and bitter herbs they shall eat it."

> The Haggadah's reason seems to imply that without the haste they would have eaten leavened bread. Yet already in Egypt, in the commandments that begin "On the tenth of this month," they were told to eat the Pesach offering with matzah, so matzah was commanded before any haste. The Tzemach Tzedek notes (Or HaTorah, Bo) that Abudarham, the fourteenth-century commentator on the prayers, asks a similar question in his order of the Haggadah and calls its answer forced.

וגם לדורות נצטוו שבעת ימים שאור לא ימצא[6] כו׳ בכל מושבותיכם תאכלו מצות[7] ובפסוק עצמו יש להבין שהציווי שלדורות היה זכר ליצי״מ [ליציאת מצרים].

And for the generations, too, they were commanded: "For seven days no leaven shall be found," etc., [and] "in all your dwellings you shall eat matzos." And in the verse itself it must be understood [how] the command for the generations was a remembrance of the Exodus from Egypt.

> There is also a command for all generations: seven days with no leaven in the house and matzah eaten everywhere (Exodus 12:19-20). The Torah presents these seven days as a remembrance of the Exodus, "for in haste you went out" (Deuteronomy 16:3), and the Alter Rebbe asks how that can be.

והלא פסח מצרים אינו נוהג איסור חמץ אלא יום א׳ כדאיתא בגמרא (פ״ט דפסחים דצ״ו ע״ב).

But surely, in the Pesach of Egypt, the prohibition of chametz applied for only one day, as stated in the Gemara (chapter 9 of Pesachim, folio 96b).

> The difficulty is that the Gemara (Pesachim 96b) derives that for the Pesach of Egypt the prohibition of chametz lasted only one day, since "no chametz shall be eaten" is placed next to "Today you are going out." If Egypt had only one day of that law, what do seven days commemorate?

והענין דפסח מצרים אינו נוהג אלא יום[8] א', ולכן דוקא כי גורשו ומחמת זה הוא שאכלו מצה גם בשאר ימות הפסח

The explanation is that the Pesach of Egypt applied for only one day; and therefore it was specifically because they were driven out, and on account of this, that they ate matzah on the remaining days of Pesach as well.

> The answer begins here: because the obligation in Egypt was for one day only, the matzah they ate on the following days was not commanded; it came about only because they were driven out in haste.

וכ"כ [וכן כתב] המזרחי בפ' ראה[9] ע"פ כי בחפזון יצאת[10,11] ואעפ"כ [ואף על פי כן] הציווי שלדורות ז' ימים והם זכר ליצי"מ [ליציאת מצרים].

And so wrote the Mizrachi in Parshas Re'eh, on the verse "For in haste you went out." Nevertheless, the command for the generations is seven days, and they are a remembrance of the Exodus from Egypt.

> This is how the Mizrachi, Rabbi Eliyahu Mizrachi's supercommentary on Rashi, explains Deuteronomy 16:3: the Haggadah's reason speaks of the matzah of the remaining days, and G-d, knowing in advance that they would leave in haste, commanded seven days for later generations to recall that hurried departure. With the plain question settled, the maamar turns to the inner meaning.

ולהבין קצת ענין אכילת מצה יש להקדים ענין מועדים לשמחה שעיקר המועדים הוא בחי' השמחה[12]

And to understand something of the matter of eating matzah, we must first explain the matter of "appointed times for joy": that the essence of the festivals is the quality of joy,

> To explain what eating matzah does spiritually, the Alter Rebbe first explains what a festival is. The prayers call the festivals "appointed times for joy," and joy is their very essence.

וכדכתיב ושמחת בחגך[13] שאז הוא זמן גילוי מוחין דאימא[14] דהיינו מ"ש בהלל[15] מושיבי עקרת הבית[16] אם הבנים שמחה.[17]

as it is written, "And you shall rejoice in your festival"; for then is the time of the revelation of the intellect (mochin) of Imma. That is what is said in Hallel: "He settles the barren woman (akeres) of the house [as] a joyful mother of children."

> The Torah commands "And you shall rejoice in your festival" (Deuteronomy 16:14). In Kabbalistic terms, Yom Tov is the time when the intellect of Imma, Binah, "the mother," is revealed; Hallel alludes to this with "He settles the barren woman of the house as a joyful mother of children" (Psalms 113:9). The Rebbe Maharash (Hemshech Vekachah 5637) adds that the revelation brings joy and joy in turn brings revelation, which is why Hallel is said on Yom Tov.

SECTION 2 • ¶2–9

Joy in Imma, bittul in Abba

2 והנה בשבת הוא גילוי מוחין דאבא[18] והם יותר עליונים ואין שם בחינת גילוי שמחה כביו״ט [כביום טוב].[19, 20]

Now, on Shabbos there is a revelation of the intellect (mochin) of Abba, which is higher, and there is no aspect of a revelation of joy there as on Yom Tov.

> Shabbos stands higher than Yom Tov: on Shabbos the intellect of Abba, Chochmah, "the father," is revealed, as in the Arizal's Pri Etz Chaim, to which the Kehot note points. Yet Shabbos has no revealed joy like the joy of Yom Tov, which seems strange if it is higher. The Rebbe explains (Sichos, Shabbos Parshas Tavo 5748) that Shabbos does not lack joy; its joy is absorbed in its greater delight, "like a candle at noon."

אך הענין כי הנה ביאור מהות מוחין דאימא יובן במה שנודע שיש ב׳ בחי׳ בגילוי אור א״ס ב״ה.[21]

But the explanation is this: the essential nature of the intellect of Imma will be understood from what is known, that there are two levels in the revelation of the Infinite Light (Or Ein Sof), blessed be He.

> To resolve this, the Alter Rebbe first defines the intellect of Imma. He recalls a known principle: the Infinite Light is revealed in two different ways.

הא׳ בחי׳ ההשתלשלות וסדר המדרגות שהם בחי׳ ההמשכות מעילה לעילה כו׳ הארה והארה דהארה כו׳.

The first is the level of the chain of descending worlds (hishtalshelus) and the order of the levels, which are the drawings-down from cause to cause, etc., a radiance and a radiance of a radiance, etc.,

> The first way is hishtalshelus, the ordered chain of levels, in which each level is drawn from the one above it as an effect from its cause. Each step is a dimmer radiance of the one before it.

כמשל שכל במדות ומדות במחשבה כו׳ שכל בחי׳ ההשתלשלות דרך כלל נק׳ יש מיש.[22] והבי׳ למעלה מן ההשתלשלות יש מאין ממש מאין המוחלט כו׳.

as in the analogy of intellect into the emotive attributes (middos), and the emotive attributes into thought, etc.; for the whole of hishtalshelus, in general, is called something from something (yesh mi-yesh). The second is above hishtalshelus: truly something from nothing (yesh me'ayin), from the absolute nothing, etc.

> As in a person, where intellect gives rise to feelings and feelings to thought, each stage grows out of the stage before it; so the whole chain is called "something from something." The second way is above the chain: truly "something from nothing," from an absolute ayin that bears no relation to what comes from it.

3 והנה בהשתלשלות עלה ועלול כשהעלול מתקרב לעילתו ממטה למעלה הנה הוא משיג את עילתו.

Now, in the chain of descending worlds (hishtalshelus) of cause and effect, when the effect draws near to its cause, from below to above, it comprehends its cause.

> Within the chain of cause and effect, an effect can draw near to its cause, rising from below to above. When it does, it comes to comprehend the cause from which it came.

ולכן הוא שש ושמח בו ותהי השמחה גדולה כמשל בן המלך שיצא מן השביה[23] ובא וראה את פני אביו.

Therefore it is glad and rejoices in it, and the joy is great, as in the analogy of a king's son who has come out of captivity and has come and seen his father's face.

> That comprehension brings great joy, like the joy of a prince freed from captivity who comes to see his father's face. The Alter Rebbe uses the same image in Tanya, chapter 31, for the joy of the soul leaving its exile.

כך תהיה שמחת העלול בהגלות נגלות עליו אור העלה שלמעלה תחת אשר ירד בהשתלשלות ונעשה מרחק רב בינו ובין עילתו ורחק מאור פניו בסתר המדרגות

So will be the joy of the effect when the light of the cause above is openly revealed to it, whereas it had descended through hishtalshelus, and a great distance had come about between it and its cause, and it had been far from the light of its face, in the concealment of the levels.

> The effect's joy comes from the contrast: it had descended through the chain, far from its source and hidden behind many levels, and now the light of its cause is "openly revealed" to it. The words behigalos niglos echo Michal's phrase in II Samuel 6:20.

והכל הוא מפני שעתה בגילוי זה יש לו השגה איך שיצא מאפילה לאור גדול[24] ומאבל ליו״ט [ליום טוב] ומשעבוד לגאולה[25] כו׳.[26]

And all this is because now, in this revelation, it has comprehension of how it has come out from darkness to great light, from mourning to festival, and from bondage to redemption, etc.

> The joy depends on comprehension: the effect grasps how far it has come, "from darkness to great light, from mourning to festival, from bondage to redemption." These are the words with which the Haggadah thanks G-d for the Exodus.

4 וזהו ענין יו״ט [יום טוב] גילוי השמחה שמבחי׳ עקרת הבית[27] נעשה אם הבנים שמחה. פי׳ כי עקרת מלשון עקרה ומלשון כחולדה זו הדרה בעיקרי בתים[28] בגמ׳ [בגמרא] פ׳ בתרא דפסחים[29]

And this is the matter of Yom Tov, the revelation of joy: that from the level of "the akeres of the house" she becomes "a joyful mother of children." The meaning is that akeres is from the term akarah (barren), and from the term [in] "like this weasel that dwells in the foundations (ikarei) of houses," in the Gemara, the last chapter of Pesachim.

> On Yom Tov "the akeres of the house" becomes "a joyful mother of children." The Alter Rebbe reads akeres in two ways: as akarah, a barren woman, and as one who lives in the ikarei, the hidden foundations, of the house, as in the Gemara (Pesachim 118b), where Knesses Yisrael says, "Your children have made me like a weasel that lives in the foundations of houses."

והיא בחי׳ מלי׳ שמלובשת כל יומין דחול בבי״ע בק״נ [בקליפת נוגה] כן פי׳ בספר שו״ס [שושן סודות][30] לתלמיד הרמב״ן [הרבי משה בן נחמן] ז״ל [זכרונו לברכה / זכרונם לברכה].

And she is the level of Malchus, which during all the weekdays is enclothed in [the worlds of] Beriah, Yetzirah and Asiyah, in kelipas nogah. So it is explained in the book Shushan Sodos, by a disciple of the Ramban, of blessed memory.

> The "barren woman" is Malchus, which all week is enclothed in the three lower worlds and even in kelipas nogah, the realm in which good and evil are mixed; there she is hidden and bears no children. He cites this from Shushan Sodos (folio 68a, according to the Kehot note), a Kabbalistic work by a disciple of the Ramban.

5 וביו״ט [וביום טוב] היא עולה למעלה באצי׳ בבחי׳ אם הבנים בינה והשגה באור א״ס הנגלה אז

And on Yom Tov she rises up into Atzilus, to the level of "mother of children": Binah, and comprehension of the Infinite Light (Or Ein Sof) that is revealed then.

> On Yom Tov Malchus rises into Atzilus, to Binah, "the mother of children." Binah is comprehension, here the comprehension of the Infinite Light as it is revealed on the festival.

שאור א״ס משתלשל ויורד אז באופן שיהיה דרך ומבוא לתפיסא והשגה במה שיכולים להשיג מאור א״ס ב״ה הנגלה ואיך שהגילוי רב מאד עד כי נהפך להם מיגון לשמחה[31] ושהיו בחשך ראו אור גדול[32]

For the Infinite Light then descends link by link and comes down in such a way that there is a path and an entry for grasp and comprehension of what can be comprehended of the Infinite Light, blessed be He, that is revealed, and of how very great the revelation is, until it is turned for them "from sorrow to joy," and they who were "in darkness have seen a great light."

> On the festival the Infinite Light comes down through the chain of levels so that it opens "a path and an entry" for the mind: one can grasp what is revealed and see how very great the revelation is. Grasping this turns sorrow into joy, in the words of Esther 9:22, and those who walked in darkness "have seen a great light" (Isaiah 9:1).

הוא גילוי אור א"ס ב"ה המתגלה בבחי' יש והשגה להיות איזו תפיסא והשגה באור פני מלך[33] המתגלה אז.

This is the revelation of the Infinite Light, blessed be He, that is revealed in the mode of yesh (existence) and comprehension, so that there is some grasp and comprehension of the light of the King's face that is revealed then.

> This is the Infinite Light revealed as yesh, as something that exists for the mind and can be comprehended, so that one has some grasp of "the light of the King's face" (Proverbs 16:15).

6 וכמו עד"מ הנשמה שמתענגת בעוה"ב [בעולם הבא] מזיו השכינה[34, 35] תחת היותה מתלבשת בגוף הגשמי ונפרדה משם ועלתה למקור חוצבה שמתענגת בג"ע [בגן עדן] העליון ונהנית מזיו כו' הנאה ותענוג נפלא

As, by way of analogy, the soul that delights in the World to Come in the radiance of the Shechinah: in place of its being enclothed in the physical body, it has separated from there and risen to the source from which it was hewn, where it delights in the higher Gan Eden and enjoys the radiance, etc., a wondrous enjoyment and delight.

> An analogy: the soul in the World to Come. After leaving the physical body it rises to its source, the higher Gan Eden, and there it "enjoys the radiance of the Shechinah," as the Talmud (Berachos 17a) describes the World to Come.

וע"ז נאמר להנחיל אוהבי יש[36] שמתגלה אור א"ס בבחי' יש להיות השגה ותפיסא להנשמה להיות נהנית מזיו ואור הנ"ל דהיינו שיש השגה והבנה איך שיצאה מאפילה לאור גדול כו'.

And of this it is said, "To cause those who love me to inherit yesh": that the Infinite Light (Or Ein Sof) is revealed in the mode of yesh, so that the soul has comprehension and grasp, so as to enjoy the radiance and light mentioned above; that is, it has comprehension and understanding of how it has come out from darkness to great light, etc.

> The soul's wondrous pleasure is the meaning of "to cause those who love me to inherit yesh" (Proverbs 8:21), Wisdom's promise to those who love her: the Infinite Light is revealed as yesh, something the soul can comprehend and therefore enjoy. Its delight comes from understanding how far it has come, from darkness to great light.

וזהו בנהר יעברו ברגל[37] שם נשמחה בו פי' בנהר היוצא מעדן[38] שהוא בינה הוא העלייה בכל רגל משלשה רגלים ושם הוא מקור השמחה.

And this is [the meaning of] "Through the river they shall pass on foot (beregel); there we shall rejoice in Him." That is: in the river that goes out from Eden, which is Binah, there is the ascent on each festival (regel) of the three pilgrimage festivals, and there is the source of joy.

> Psalms 66:6 recalls Israel crossing the sea and the river on foot (beregel); the maamar reads beregel as "on the festival," the regel, one of the three pilgrimage festivals. The river that "goes out from Eden" (Genesis 2:10) is Binah, and on each festival there is an ascent to it, the source of joy; so "there we shall rejoice in Him."

(ועמ"ש מזה בד"ה הוי' לי בעזרי).[39] וכ"ז [וכל זה] הוא מבחי' מוחין דאימא בינה עוה"ב [עולם הבא] ג"ע [גן עדן] עליון גילוי תענוג הנשמות לפי השגתם

(And see what is written on this in the discourse beginning "Havayah is with me among my helpers.") And all this is from the level of the intellect (mochin) of Imma: Binah, the World to Come, the higher Gan Eden, the revelation of the souls' delight according to their comprehension.

> A parenthesis refers to another discourse, on Psalms 118:7, for more on this. Binah, the World to Come and the higher Gan Eden are all one level, the intellect of Imma, where the souls take delight according to what they can comprehend.

אבל מוחין דאבא החכמה מאין תמצא[40] אין נק' מה שאינו מושג[41] למעלה מעלה מבחי' בינה[42] והשגה

But the intellect of Abba, [of which it is said,] "Chochmah is found from ayin": ayin is the name for what is not comprehended, far, far above the level of Binah and comprehension;

> The intellect of Abba is different. Job's words, plainly a question, "where can wisdom be found?", are read as "Chochmah is found from ayin" (Job 28:12): Chochmah comes from ayin, "nothing," the term for what cannot be grasped at all, far above Binah and comprehension. In Likkutei Torah, Pekudei, the Alter Rebbe explains that such a level is known only by negation: one knows only that it cannot be grasped.

דהיינו שמתגלה בחי' אור א"ס ב"ה מה דלית מחשבה תפיסא[43] כו' ולא ניתן ליהנות בו מאחר שאין שם שום תפיסא והשגה.

that is, there is revealed the level of the Infinite Light, blessed be He, that which "no thought can grasp," etc., and it is not granted to enjoy it, since there is no grasp or comprehension there at all.

> Through Abba the Infinite Light is revealed as it is "beyond the grasp of any thought" (Tikkunei Zohar). Since there is nothing there to comprehend, there is nothing to "enjoy" in the way the souls enjoy Binah.

7 וענין גילוי זה הוא ביטול ההשגה וביטול הנשמות במציאות באור א״ס ב״ה דלית מחשבה כו׳ והגילוי הזה הוא שמתגלה בשבת,

The nature of this revelation is the nullification (bittul) of comprehension, and the nullification of the souls in [their very] existence, in the Infinite Light (Or Ein Sof), blessed be He, which "no thought [can grasp]," etc.; and this revelation is what is revealed on Shabbos.

> What Shabbos reveals is not comprehension but bittul: comprehension itself is set aside, and the souls are nullified in their very existence within the Infinite Light that no thought can grasp.

ולכן אמרו בקושי התירו לדבר בד״ת [בדברי תורה] בשבת[44] כי אורייתא מחכמה נפקת[45,46] פי׳ נפקת יוצאת לחוץ כמו נפקת לבר שהיא הארה בלבד היוצאת מחכמה

Therefore they said, "With difficulty did they permit speaking words of Torah on Shabbos": for "the Torah comes forth from Chochmah." The meaning of nafkas is "goes out to the outside," as in nafkas levar ("goes out outside"), for it is only a radiance that goes out from Chochmah,

> This explains the saying that Torah study on Shabbos was permitted only "with difficulty"; the Kehot note traces it to the Jerusalem Talmud (Shabbos 15:3), where one view holds that Shabbos was given for eating and drinking and Torah study was only "permitted" on it. The Torah "comes forth from Chochmah" (Zohar), and nafkas, "comes forth," means goes outside, as in the Aramaic nafkas levar; so the Torah is only a radiance that has emerged from Chochmah.

אבל עצמיות החכמה היא רמה ונשגבה למעלה מעלה מבחי׳ אורייתא (וכמ״ש במ״א בד״ה עוטה אור כשלמה[47,48] בשם האריז״ל [האר״י זכרונו לברכה] בפי׳ נובלות חכמה שלמעלה תורה[49] ועמ״ש בביאור ע״פ יונתי)

but the essence of Chochmah is lofty and exalted, far, far above the level of the Torah. (As is explained elsewhere, in the discourse beginning "Who wraps Himself in light as a garment," in the name of the Arizal, of blessed memory, on the meaning of "The Torah is the fallen fruit (novlos) of the Chochmah above"; and see what is written in the explanation on the verse "My dove.")

> The essence of Chochmah is far above the Torah, which is only its outer radiance. The parenthesis refers to Iggeres HaKodesh 19 in Tanya, which brings the Arizal on the saying that the Torah is the "fallen fruit" (novlos) of supernal Chochmah, and to an explanation on a verse that begins "My dove" in the Song of Songs.

ובגילוי זה לא שייך שמחה ותענוג שאין השמחה והתענוג נראה ונרגש אלא במה שיש תפיסא והשגה איך שיצא מאפילה לאור גדול והיינו מאחר שנרגש בחי׳ אור גדול שהוא בבחי׳ מעלה מעלה.[50]

And in this revelation, joy and delight do not apply; for joy and delight are seen and felt only in something in which there is grasp and comprehension of how one has come out from darkness to great light, that is, once one feels the level of a great light, which is on a level far, far above.

> Joy and delight are felt only where there is comprehension, where one grasps the contrast between the darkness one came from and the great light above. Without comprehension there is no felt ascent, and so nothing to rejoice over in this way.

8 ואחר שיבין שירד מטה מטה הנה בעלותו ממטה מטה למעלה מעלה תגדל השמחה במאד מאד.

And after one understands that he had descended far, far below, then, as he rises from far, far below to far, far above, the joy grows very, very great.

> The joy is greatest when one first understands how low one had fallen and then rises from the lowest place to the highest; the greater the distance, the greater the joy.

וכל זה לא שייך אלא במוחין דאימא שהוא גילוי אור א״ס בבחי׳ יש והשגה איך שהוא מעלה מעלה כו׳

All this applies only to the intellect (mochin) of Imma, which is the revelation of the Infinite Light (Or Ein Sof) in the mode of yesh and comprehension, of how it is far, far above, etc.

> This kind of joy belongs only to the intellect of Imma, where the Infinite Light is revealed as yesh and comprehension, so that one can grasp how high it is.

אבל מוחין דאבא שהם בבחי׳ גילוי מה שלמעלה מהשגה שם לא שייך מעלה ומטה כלל ומעלה ומטה שוין וכחשכה כאורה[51] שגם חשך לא יחשיך כו׳.

But the intellect of Abba, which is in the mode of a revelation of what is above comprehension: there, above and below do not apply at all, and above and below are equal, and "as darkness, so light," for "even darkness does not darken," etc.

> In the intellect of Abba, which reveals what is above comprehension, "above" and "below" do not apply; they are equal. In the words of Psalms 139:12, "even darkness does not darken for You ... as darkness, so light," and so there is no ascent to rejoice over.

9 ודקדוק הלשון כחשכה כאורה[52,53] בשני כפי"ן והלי"ל [והוה ליה למימר] חשכה כאורה אלא משום דחשכה כאורה בלבד לא סגי אלא לומר שגם החשך לא יחשיך כו'

And [as for] the precise wording kachashechah ka'orah, with two kafs: it should have said chashechah ka'orah, "darkness is as light." But [the reason is] that chashechah ka'orah alone would suffice only to say that even the darkness does not darken, etc.;

> Psalms 139:12 says kachashechah ka'orah, with the comparative letter kaf on both words: "as darkness, so light." Had it meant only that darkness is like light, it would have said chashechah ka'orah, with one kaf, and that would teach only that even darkness does not darken before G-d.

אבל כחשכה כאורה בשני כפי"ן משמע דלא זו שגם החשך לא יחשיך והחשך שוה לאור אלא אף האור שוה לחשך

but kachashechah ka'orah, with two kafs, implies that not only does even the darkness not darken, so that the darkness is equal to the light, but even the light is equal to the darkness.

> The double kaf makes the comparison run both ways: not only does darkness not darken, so that it equals the light, but the light too equals the darkness.

דכל נהורין מתחשכאן קמי' [קמיה] כו' וכתר עליון אע"ג [אף על גב] דאיהו אור צח אור מצוחצח אוכם הוא[54] כו'.[55]

For "all lights are darkened before Him," etc., and supernal Keser (the Crown), even though it is a clear light, a brilliant light, "is black," etc.

> The proof is from the Tikkunei Zohar (135b): all lights are darkened before the Cause of causes, and even supernal Keser, a clear and brilliant light, is "black" before Him. Before the Infinite, the highest light counts no more than darkness.

(ועמ"ש סד"ה שחורה אני[56] ונאוה[57] בפי' המולך מהודו ועד כוש[58] ואפשר שזהו ענין ב' הכפי"ן דכחשכה כאורה. כ"ף דכאורה זהו כתר עליון וכמ"ש בד"ה יונתי בחגוי הסלע.[59,60]

(And see what is written at the end of the discourse beginning "I am black, yet comely," on the meaning of "who reigned from Hodu to Kush." And it may be that this is the matter of the two kafs of kachashechah ka'orah: the kaf of ka'orah is supernal Keser, as is explained in the discourse beginning "My dove, in the clefts of the rock."

> The parenthesis refers to the discourse on "I am black, yet comely" (Song of Songs 1:5) and its reading of Achashverosh, "who reigned from Hodu to Kush" (Esther 1:1): there (Likkutei Torah, Shir HaShirim 6b) Hodu is read as hod, splendor, and Kush as darkness, and the Gemara's view that the two lay side by side as the supernal darkness in which the light is hidden. The Alter Rebbe then suggests that the two kafs stand for two levels: the kaf of ka'orah, "as light," is supernal Keser, as in the discourse on "My dove, in the clefts of the rock" (Song of Songs 2:14), where kaf stands for the soul's highest encompassing level.

וכ"ף דכחשכה זהו כענין כלה ונחרצה.[61] וע"ד שנזכר בזח"א [בזהר חלק א] ד"ג ע"א[62] וכן כרת עיין במא"א [במאורי אור] אות כ' סעיף ט"ו ולגבי אור א"ס ב"ה כחשכה כאורה כו').

And the kaf of kachashechah is like the matter of "destruction and decree" (kalah venecheratzah), in the manner mentioned in the Zohar, Part I, folio 3a; and likewise kares ("cutting off"); see Me'orei Or, the letter kaf, section 15. And with respect to the Infinite Light (Or Ein Sof), blessed be He, "as darkness, so light," etc.)

> The kaf of kachashechah, "as darkness," is the opposite pole: in the Zohar (1:3a), when the letter kaf asked to be the letter of creation, G-d refused, because with it is "destruction decreed" (kalah venecheratzah), and kaf also begins kares, "cutting off," as listed in the Kabbalistic lexicon Me'orei Or. Before the Infinite Light both kafs, the Crown and destruction, are equal: "as darkness, so light."

ועל זה נאמר ישת חשך סתרו[63] שאין שם אור וגילוי ההשגה כלל אלא ביטול ההשגה

And of this it is said, "He made darkness His hiding place": for there is no light or revelation of comprehension there at all, only the nullification (bittul) of comprehension.

> This is why the level is called "He made darkness His hiding place" (Psalms 18:12). It is "darkness" not because it lacks light but because nothing there is revealed to comprehension; there is only the nullification of comprehension.

ולכן אין שם בחי' שמחה ותענוג בגילוי בחי' ביטול זה מאחר דלית מחשבה כו' ואינו נחשב לבחי' עליי' [עליה] כלל שאינו עולה ממטה למעלה רק שהוא בא לבחי' ומדרגה שמעלה ומטה שוין כו' כנ"ל.

Therefore there is no aspect of joy and delight in the revelation of this level of nullification, since "no thought [can grasp Him]," etc.; and it is not considered an ascent at all, for it does not rise from below to above, but only comes to a level and rank in which above and below are equal, etc., as mentioned above.

> Therefore the revelation of this level brings no joy or delight: there is nothing to grasp, and no felt ascent from low to high, only arrival at a level where above and below are the same.

(וזהו היש ה' בקרבנו אם אין[64] פי' אם הגילוי מבחי' סדר ההשתלשלות שהיא בחי' להנחיל אוהבי יש[65]
וזהו היש ה' בקרבנו או שהגילוי מלמעלה מסדר ההשתלשלות מבחי' אין וזהו אם אין

(And this is [the meaning of] "Is there (hayesh) Havayah in our midst, or not (ayin)?" The meaning: whether the revelation is from the level of the order of the chain of descending worlds (hishtalshelus), which is the level of "to cause those who love me to inherit yesh," and this is "Is there (hayesh) Havayah in our midst"; or whether the revelation is from above the order of hishtalshelus, from the level of ayin, and this is "or not (ayin)."

> Another parenthesis applies this to the Israelites' question in the desert, "Is Havayah in our midst, or not?" (Exodus 17:7), where hayesh is "is there" and ayin is "not." Read in this light, they asked whether the revelation was from within the chain of levels, the yesh of "to cause those who love me to inherit yesh" (Proverbs 8:21), or from above the chain, from ayin.

ועיין בזח"ג [בזהר חלק ג] שלח קנ"ח ב' גם קנה חכמה קנה בינה[66] ב"פ [ב' פעמים] קנה גימט' [גימטריא] יש.[67]

And see the Zohar, Part III, Shelach, [folio] 158b. Also, "Acquire Chochmah, acquire Binah": kneh ("acquire") twice has the numerical value of yesh.

> The Zohar (3:158b) reads the question this way, asking whether the land's fruit was like that of other lands or drawn from Atika Kadisha, "the Holy Ancient One," the innermost level of Keser. Proverbs 4:5 says kneh, "acquire," twice, for Chochmah and for Binah, and twice kneh (155) equals 310, the numerical value of yesh; an earlier discourse of this parsha (Likkutei Torah, Tzav 10a) adds that yesh is the lower half of Keser's 620 lights, the root of Chochmah and Binah.

אמנם בחי' אין הוא בחי' העליונה שבחכמה שדבוקה במקורה בחי' והחכמה מאין תמצא[68] ועיין בזוהר
פ' ויקרא ד"ז ע"פ כשמן הטוב[69,70] ועמ"ש בד"ה צאינה וראינה[71,72] בענין להצהיל פנים משמן[73]

However, the level of ayin is the highest level within Chochmah, which cleaves to its source, the level of "And Chochmah is found from ayin." And see the Zohar, Parshas Vayikra, folio 7, on the verse "Like the good oil"; and see what is written in the discourse beginning "Go out and see" on the matter of "to make the face shine with oil";

> Yet ayin is not wholly outside Chochmah: it is the highest point within Chochmah, which cleaves to its source, as in "Chochmah is found from ayin." The references point to the Zohar on "like the good oil" (Psalms 133:2), oil that flows from Atika Kadisha, and to a discourse that contrasts oil, which "makes the face shine" (Psalms 104:15), with wine.

ומ״ש סד״ה שיר השירים[74] בענין כי טובים דודיך מיין[75] כי בחי׳ יין הוא המשמח אלקים[76] ובחי׳ דודיך זהו מה שלמעלה מבחי׳ השמחה וכנ״ל וע״ש ובד״ה ששים המה מלכות[77,78] בענין ומעין מבית[79] ה׳ יצא כו׳ ובד״ה ושאבתם מים בששון):[80,81,82]

and what is written at the end of the discourse beginning "The Song of Songs," on the matter of "For your love (dodecha) is better than wine": for the level of wine is that which "gladdens Elokim," and the level of dodecha is what is above the level of joy, as mentioned above; see there. And in the discourse beginning "There are sixty queens," on the matter of "And a spring shall go out from the house of Havayah," etc.; and in the discourse beginning "And you shall draw water with joy.")

In the discourse on the Song of Songs, "your love is better than wine" (Song of Songs 1:2) is explained this way: wine "gladdens Elokim" (Judges 9:13), the joy of Binah, while dodecha, "your love," is above joy, like the level of Shabbos described above. In the discourse on "There are sixty queens" (Likkutei Torah, Shir HaShirim 39a) the Alter Rebbe explains that supernal Chochmah is called a "spring," still hidden, as against the river of Binah, and that in the future the spring itself will go out "from the house of Havayah" (Joel 4:18). The last reference is to the discourse on "You shall draw water with joy" (Isaiah 12:3).

SECTION 3 • ¶10

Summary

10 קיצור ענין בערב תאכלו מצות[83] וענין שלא הספיק בצקת כו׳. ענין יו״ט [יום טוב] שהוא מועדים לשמחה.

Summary: the matter of "In the evening you shall eat matzos," and the matter of "the dough did not have time," etc. The matter of Yom Tov, which is "appointed times for joy."

This paragraph summarizes the first section. It recalls the question about "In the evening you shall eat matzos" (Exodus 12:18), commanded before the Exodus, against the Haggadah's reason that the dough did not have time, and the definition of Yom Tov as "appointed times for joy."

בחי׳ מושיבי עקרת הבית אם הבנים שמחה.[84] בנהר יעברו ברגל שם נשמחה בו.[85] וענין שבת בחי׳ גילוי והחכמה מאין תמצא[86] דלית מחשבה תפיסא ביה.

The level of "He settles the barren woman of the house [as] a joyful mother of children." "Through the river they shall pass on foot; there we shall rejoice in Him." And the matter of Shabbos: the level of the revelation of "And Chochmah is found from ayin," which "no thought can grasp."

It recalls the verses used for Yom Tov, "He settles the barren woman of the house" and "Through the river they shall pass on foot," and the definition of Shabbos as the revelation of "Chochmah is found from ayin," which no thought can grasp.

כי יש בחי' סדר ההשתלשלות עילה ועלול ששרשו מהבינה וז"ש [וזהו שכתוב] נהר היוצא מעדן[87] ושם שייך השמחה מההשגה ויש בחי' שלמעלה מסדר ההשתלשלות בחי' עדן עצמו שעז"נ [שעל זה נאמר] עין לא ראתה[88, 89] כוי

For there is the level of the order of the chain of descending worlds (hishtalshelus), cause and effect, whose root is from Binah; and this is [the meaning of] what is written, "a river that goes out from Eden," and there joy from comprehension applies. And there is the level that is above the order of hishtalshelus, the level of Eden itself, of which it is said, "No eye has seen," etc.

> The principle behind them: the chain of cause and effect is rooted in Binah, "the river that goes out from Eden," and there comprehension brings joy. Above the chain is Eden itself, of which it is said "No eye has seen" (Isaiah 64:3): the Gemara (Berachos 34b) says this is Eden, which no creature's eye has seen, and proves from "a river went out of Eden to water the garden" that Eden is above the garden.

וזהו וקראת לשבת ענג[90] ר"ת [ראשי תיבות] עדן נהר גן[91] דהיינו שנמשך מבחי' עדן שלמעלה מבחי' נהר:

And this is [the meaning of] "And you shall call Shabbos a delight (oneg)": [oneg is] the initials of Eden, Nahar (river), Gan (garden); that is, [Shabbos] is drawn from the level of Eden, which is above the level of the river.

> Isaiah 58:13 calls Shabbos oneg, "delight," and the letters of ענג are the initials of Eden, Nahar (river) and Gan (garden), a teaching the Kehot note traces to the Tikkunei Zohar. Shabbos is drawn from Eden, which is above the river, Binah; so Shabbos is delight rather than joy.

SECTION 4 • ¶11–14

Kodesh, mikra kodesh and matzah

11 ב וזהו ושמרתם את השבת[92] כי קדש היא היא בעצמה היא בחי' קדש[93] העליון בחי' חכמה מוחין דאבא שמתגלה בשבת.

2. And this is [the meaning of] "And you shall keep the Shabbos, for it is holy (kodesh)": it, in itself, is the level of supernal Kodesh, the level of Chochmah, the intellect (mochin) of Abba, which is revealed on Shabbos.

> Section 2 begins. "You shall keep the Shabbos, for it is holy" (Exodus 31:14) is read to mean that Shabbos in itself is kodesh, the supernal holiness of Chochmah, the intellect of Abba revealed on Shabbos.

משא"כ יו"ט [יום טוב] נק' מקרא קדש[94] הארה בעלמא מקדש העליון נה"י [נצח הוד יסוד] דאבא בתוך מוחין דאימא שהרי גם ביו"ט [ביום טוב] בגילוי מוחין דאימא צריך להמשיך מוחין דאבא

Whereas Yom Tov is called mikra kodesh ("a calling of holiness"): a mere radiance from supernal Kodesh, Netzach, Hod and Yesod of Abba within the intellect of Imma. For on Yom Tov too, in the revelation of the intellect of Imma, it is necessary to draw down the intellect of Abba;

> Yom Tov is called mikra kodesh, read here as "a calling of holiness": it receives only a glimmer of that supernal holiness, the lowest Sefiros of Abba (Netzach, Hod and Yesod) enclothed within the intellect of Imma. Even the joy of Yom Tov, which is the joy of Binah, needs something of Abba drawn into it. The Rebbe notes (Likkutei Sichos, vol. 27) that Leviticus 23:3 calls Shabbos too mikra kodesh, yet the Zohar (3:95a) says that Shabbos "is called kodesh and not mikra kodesh."

כי מוחין דאימא הגם שהם בחי' יש מ"מ אינם בחי' דבר נפרד ח"ו [חס ושלום] אלא הוא היש שנמשך מאין

for the intellect of Imma, although it is in the mode of yesh, is nevertheless not a separate thing, G-d forbid; rather, it is the yesh that is drawn from ayin.

> The reason is that the intellect of Imma, though it is yesh, comprehension, is not a separate entity; it is yesh that comes from ayin and remains joined to it.

כי אין ויש חו"ב [חכמה ובינה] הם תרין ריעין דלא מתפרשין[95] ועמ"ש בד"ה ראה אנכי,[96] שתמיד נמשך בחי' ביטול מוחין דאבא להיות[97] בחי' מוחין דאימא התגלות התענוג

For ayin and yesh, Chochmah and Binah, are "two companions that never part" (and see what is written in the discourse beginning "See, I"), so that the level of the bittul of the intellect of Abba is constantly drawn down to become the level of the intellect of Imma, the revelation of delight.

> Chochmah and Binah, ayin and yesh, are "two companions that never part" (Zohar 3:4a), so the bittul of Abba flows constantly into Imma, where it is revealed as delight. In the discourse on "See, I set before you" (Likkutei Torah, Re'eh 18c) the Alter Rebbe describes the light of Chochmah, Yesod of Abba, shining within the depths of the heart, Yesod of Imma, as these "two companions."

שהתענוג הוא ג"כ מהמשכת אור א"ס ב"ה דלית מחשבה וכו'

For the delight, too, comes from the drawing-down of the Infinite Light (Or Ein Sof), blessed be He, which "no thought [can grasp]," etc.,

> The delight revealed in Imma is itself a drawing-down of the Infinite Light that no thought can grasp.

ולא תענוג מהשגת דבר נפרד ח"ו [חס ושלום] אלא שניתן ליהנות בגילוי אור זה מחמת ירידת והשתלשלות אור וגילוי זה עד שבא להשגה איך שהוא אור גדול כו'.

and it is not delight from comprehending a separate thing, G-d forbid; rather, it is granted to enjoy the revelation of this light because of the descent and hishtalshelus of this light and revelation, until it comes into comprehension, [so that one comprehends] how it is a great light, etc.

> It is not, G-d forbid, the pleasure of grasping some separate thing; one can enjoy it only because the light has descended through the chain of levels until it can be grasped, so that one comprehends how great a light it is.

12 וכל מה שלמטה מטה כולא קמי' [קמיה] כלא[98] כו' וע"כ [ועל ידי כך] שש ושמח בהגלות נגלות אור וגילוי זה.

And all that is far, far below is "as nothing before Him," etc.; and through this one is glad and rejoices when this light and revelation is openly revealed.

> All that is far below is "as nothing before Him" (Zohar 1:11b); grasping this, the soul rejoices when the light is openly revealed to it. This is the joy of Imma.

אך בשמחה זו צריך להמשיך מוחין דאבא ג"כ שתהיה השמחה מגילוי אור א"ס דלית מחשבה כו' (ועמ"ש ע"פ אסרי לגפן[99, 100] אסר יו"ד לבחי' גפן כו')

But in this joy it is necessary to draw down the intellect (mochin) of Abba as well, so that the joy should be from the revelation of the Infinite Light (Or Ein Sof), which "no thought [can grasp]," etc. (And see what is written on the verse "Osri lagefen" ("binding to the vine"): oser yud, "he binds the yud," to the level of the vine, etc.)

> Even this joy must have Abba drawn into it, so that it is joy in the Infinite Light that no thought can grasp, and not only in what is grasped. The parenthesis refers to Torah Ohr on "binding to the vine" (Genesis 49:11), where osri is read as oser yud, binding the yud, Chochmah, to the vine, the wine of joy.

וזהו ענין מקרא קדש כאדם שקורא לחבירו

And this is the matter of mikra kodesh, like a person who calls his fellow.

> That is why Yom Tov is called mikra kodesh, a "calling" of holiness, as one person calls another.

וכמו שהקריאה באדם לחבירו הוא בשמו שהוא רק זיו והארה התפשטות ממנו בלבד. כך הוא ענין מקרא קדש מבחי׳ שם שהוא רק הארה בעלמא מבחי׳ אבא. וכענין בשכמל״ו [ברוך שם כבוד מלכותו לעולם ועד][101] ויעש דוד שם[102] כו׳ בחי׳ נה״י [נצח הוד יסוד] כו׳.

Just as a person calls his fellow by his name, which is only a glow and a radiance, merely an extension from him, so is the matter of mikra kodesh: from the level of a name, which is only a mere radiance from the level of Abba. And it is like the matter of "Blessed be the Name of the glory of His kingdom forever and ever," [and] "And David made a name," etc.: the level of Netzach, Hod and Yesod, etc.

> One calls another person by name, and a name is only a radiance of the person, not his essence. So Yom Tov receives only a "name" of Abba, a radiance of it, through Abba's Netzach, Hod and Yesod. The text compares "Blessed be the Name of the glory of His kingdom" (Pesachim 56a, per the Kehot note) and "David made a name" (II Samuel 8:13), where "name" is likewise linked with Netzach, Hod and Yesod.

13 והנה הארה והמשכה זו ביו״ט [ביום טוב] הוא ע״י תפלה והלל אך הם אינם רק מדרבנן ומדאורייתא נמשך בפסח ע״י אכילת מצה שהוא קטנות אבא[103]

Now, this radiance and drawing-down on Yom Tov comes through prayer and Hallel; but these are only of rabbinic origin, and by Torah law it is drawn down on Pesach through eating matzah, which is the smallness (katnus) of Abba.

> The radiance of Abba on Yom Tov is drawn down through prayer and Hallel, but these are rabbinic. By Torah law it is drawn down on Pesach through eating matzah, which is Abba in a state of "smallness" (katnus), not yet fully developed.

כי מצה מוחין דאבא שאין התינוק יודע לקרות אבא עד שיטעום טעם דגן[104] ולהיות ידיעה זו בהתינוק הוא נמשך מלמעלה מן הדעת המושג

For matzah is the intellect (mochin) of Abba, [as it is said,] "A child does not know how to call 'Abba' (father) until he tastes the taste of grain." And the presence of this knowledge in the child is drawn from above grasped knowledge (daas);

> Matzah is linked to Abba through the Talmud's saying (Berachos 40a) that a child cannot call "Abba," father, until he tastes grain. The child's recognition of his father does not come from developed understanding; it comes from above daas.

שהרי ידיעה זו בהתינוק אינו בדעת המושג שהרי אינו יודע איך ומה הוא אביו כי דעת התינוק קטן כו׳

for this knowledge in the child is not with grasped knowledge, since he does not know how or what his father is, for a child's mind (daas) is small, etc.

> The child does not understand who or what his father is, since his mind is still too small for that. Yet he knows his father, with a knowing that runs deeper than comprehension.

וגם מצה אין בה טעם שאין בה ההגבהה כו'

And matzah, too, has no taste, for it does not have the rising, etc.

> Ta'am means both "taste" and "reason": like the child's knowing, which comes without reasoned understanding, matzah too has no ta'am, none of the rising of leavened dough, which in Chassidus stands for self-importance.

ולמעלה מן הדעת הוא בחי' אבא אלא שנמשך בקטנות ולכן נק' בזהר מיכלא דמהימנותא[105, 106] (ועמ"ש מזה בד"ה וספרתם לכם[107] גבי חג השבועות).

And what is above knowledge (daas) is the level of Abba, only it is drawn down in smallness. Therefore it is called in the Zohar "the food of faith" (michla dimheimnusa). (And see what is written on this in the discourse beginning "And you shall count for yourselves," concerning the festival of Shavuos.)

> What is above daas, above understanding, is the level of Abba; in matzah it comes down in "smallness," in a form a child can receive, which is why the Zohar calls matzah "the food of faith": faith, like the child's knowing, is above understanding. In the discourse on counting the Omer (Likkutei Torah, Bamidbar 10c), to which the parenthesis refers, the Alter Rebbe explains that the knowing that grain brings the child is a hidden daas far above understood daas, and that Shavuos, the festival of "wheat," reveals it.

והנה המשכת מוחין דאבא[108] במצה אינה אלא בלילה הראשון אבל משם ואילך הגם דכתיב מצות יאכל את שבעת הימים.[109]

Now, the drawing-down of the intellect of Abba in matzah is only on the first night; but from then on, although it is written, "Matzos shall be eaten (yei'achel) the seven days,"

> Abba is drawn down through matzah only on the first night. The verse "Matzos shall be eaten the seven days" (Exodus 13:7) seems to extend this to all seven days.

ופי' שצריך להאכיל את כל ז' הימים שיהיו נזונין מבחי' אבא וכנודע מספירה שבשבוע הראשון הם ז' מוחין דאבא שמוח החכמה נמשך בכל ז' המדות.

and the meaning is that one must feed (leha'achil) all seven days, so that they are nourished from the level of Abba, as is known from the counting [of the Omer], that the first week is the seven mochin of Abba, for the brain of Chochmah is drawn into all seven emotive attributes (middos),

> The Alter Rebbe reads yei'achel, "shall be eaten," as ya'achil, "shall feed": the seven days themselves must be fed and nourished from Abba. The days correspond to the seven middos, and in the counting of the Omer the first week is "the seven mochin of Abba," Chochmah drawn into each of the seven.

הנה פסח מצרים אינו נוהג איסור החמץ אלא יום א' בלבד לפי שהיו משה ואהרן שהם שניהם מבחי' אבא ולא ימיש עמוד הענן[110] כו'

[nevertheless,] the Pesach of Egypt had the prohibition of chametz in force for only one day, because Moshe and Aharon were there, both of whom are from the level of Abba, and "the pillar of cloud did not depart," etc.,

> Even so, in Egypt chametz was forbidden for only one day, because Moshe and Aharon were present, both rooted in Abba, and "the pillar of cloud did not depart" from before the people (Exodus 13:22).

ענגא דאהרן[111] דהיינו בחי' מקיפי אבא והענן היה הורג נחשים ועקרבים[112, 113, 114] שבמדבר שהמקיף מסמא עיני החיצונים שלא יהיה להם יניקה כו'.

the cloud of Aharon, which is the level of the encompassing [lights] (makifim) of Abba; and the cloud would kill the snakes and scorpions in the desert, for the encompassing [light] blinds the eyes of the external forces, so that they have no nurture, etc.

> The Zohar calls that cloud "the cloud of Aharon," and it is the encompassing light of Abba. The Midrash relates that the cloud killed snakes and scorpions in the desert: the encompassing light "blinds" the forces of kelipah so that they draw no nurture from holiness, and so a longer ban on chametz was not needed.

14 ולכך הי' [היה] די להם בהמשכת מוחין דאבא בלילה הראשון אבל לדורות ז' ימים תאכלו מצות ומ"מ אין זה אלא שלא לאכול חמץ שלא יהיה יניקה כו'.

Therefore the drawing-down of the intellect (mochin) of Abba on the first night was enough for them; but for the generations, "seven days you shall eat matzos." Nevertheless, this is only so as not to eat chametz, so that there be no nurture, etc.

> In Egypt, the drawing-down of Abba on the first night was enough. For later generations the Torah commands seven days of matzah, but beyond the first night this command only serves to keep away chametz, so that the external forces receive no nurture.

אבל מצה מוחין דאבא די בלילה הראשון בערב תאכלו מצות[115] שקבעו הכתוב חובה[116] כי יומם יצוה[117] ה' חסדו יומא דאזיל עם כולהו כו'[118]

But matzah, [which is] the intellect of Abba, suffices on the first night, "In the evening you shall eat matzos," which the verse established as an obligation; for "By day Havayah commands His kindness": the day that goes with all of them, etc.,

> The essential matzah, Abba, is that of the first night, which the verse "In the evening you shall eat matzos" (Exodus 12:18) makes an obligation, as the Gemara derives (Pesachim 28b). The first night is Chesed: "By day Havayah commands His kindness" (Psalms 42:9), and Chesed is called "the day that goes with all the days."

ענגא דאהרן[119] דכתיב ביה נמי לא ימיש עמוד הענן יומם[120] כו׳ שכולל כל הימים כו׳ (ע׳ [עיין] בפ׳ אמור דק״ג ע״ב ומ״ש עליו במ״א)[121]

the cloud of Aharon, of which it is also written, "The pillar of cloud did not depart by day," etc., which includes all the days, etc. (See [the Zohar,] Parshas Emor, folio 103b, and what is written on it elsewhere.)

> Chesed is also "the cloud of Aharon," of which it is written that "the pillar of cloud did not depart by day"; the first "day," Chesed, includes all the days. The parenthesis refers to the Zohar on Parshas Emor (3:103b), which calls the cloud of Aharon "by day" after "By day Havayah commands His kindness," one cloud that takes the other five with it, and to the discussion of it elsewhere, in the Alter Rebbe's Siddur.

והיינו יום ראשון בלבד שהוא חסד כו׳:

And that is the first day alone, which is Chesed, etc.

> That all-including "day" is the first day alone, Chesed; so the first night's matzah is enough to include all seven days.

SECTION 5 · ¶15

Summary

15 קיצור. ענין קדש. ומקרא קדש. והמשכה זו ביו״ט [ביום טוב] של פסח הוא ע״י המצה ע״ד אין התינוק יודע לקרות אבא[122] כו׳. ופי׳ מצות יאכל את שבעת הימים:[123]

Summary. The matter of kodesh, and of mikra kodesh. And this drawing-down on the Yom Tov of Pesach is through the matzah, in the manner of "A child does not know how to call 'Abba,'" etc. And the meaning of "Matzos shall be eaten the seven days."

> A summary of the second section: Shabbos is kodesh and Yom Tov is mikra kodesh; on Pesach the radiance of Abba is drawn down by Torah law through matzah, like the child who can call "Abba" only after tasting grain; and "Matzos shall be eaten the seven days" is read as feeding the seven days.

SECTION 6 · ¶16–19

Two matzos and the King of kings

16 ג והנה נמצא כי ב׳ מצות הם מצה של לילה הראשון חובה ומצה של כל ימי פסח

3. Now, it emerges that there are two [kinds of] matzah: the matzah of the first night, [which is] an obligation, and the matzah of all the days of Pesach.

> Section 3 begins. There are two kinds of matzah: the obligatory matzah of the first night, and the matzah eaten throughout Pesach.

ועל בחי' הבי' אמר שלא הספיק כו' כי אבותינו לא היו צריכים באמת להיות להם מצה של שימור כל ימי הפסח כנ"ל.

And concerning the second level [the Haggadah] said, "[the dough] did not have time," etc.; for in truth our ancestors did not need to have guarded matzah all the days of Pesach, as mentioned above.

> The Haggadah's reason, that the dough had no time to rise, refers to the second kind. Our ancestors in Egypt were not actually required to keep guarded matzah all the days of Pesach, as the first section explained.

אך זה היה אצלם ממילא שנגלה עליהם מלך מלכי המלכים[124]

But for them this came about of itself, because "the King of the kings of kings revealed Himself to them."

> Their matzah on those days came about by itself, because, as the Haggadah continues, "the King of the kings of kings revealed Himself to them."

פי' דמה שהקב"ה נקרא מלך מלכי המלכים כפשוטו היינו המלכים הם המלכים שלמטה בעוה"ז ומלכי המלכים הם השרים העליונים שבצבא המרום כמ"ש בדניאל סי' יו"ד ושר מלכות פרס[125] כו' והקב"ה נק' מלך על מלכי המלכים.

The meaning of the Holy One, blessed be He, being called "the King of the kings of kings," in its plain sense, is that "the kings" are the kings below in this world, and "the kings of the kings" are the supernal ministers in the host on high, as it is written in Daniel, chapter 10, "And the minister of the kingdom of Persia," etc.; and the Holy One, blessed be He, is called King over the kings of the kings.

> The Alter Rebbe now explains this title. In its plain sense, "the kings" are earthly rulers and "the kings of the kings" are the angelic ministers appointed over the nations, like "the minister of the kingdom of Persia" in Daniel 10:13; G-d is King over them all.

17 ועוד נק' מלך מלכי המלכים בבחי' מלכותו והנהגתו העולמות ע"י עשר ספירות. המלכים הם נה"י [נצח הוד יסוד].

Further, He is called "the King of the kings of kings" with respect to His kingship and His conduct of the worlds through the ten Sefiros: "the kings" are Netzach, Hod and Yesod;

> The title also has a Kabbalistic meaning, in terms of the ten Sefiros through which G-d rules the worlds. "The kings" are Netzach, Hod and Yesod.

ומלכי חג״ת [חסד גבורה תפארת]. ומלך מלכי היינו חב״ד [חכמה בינה ודעת][126] כי בעולם העשייה מאירים בחי׳ נה״י [נצח הוד יסוד] ובעולם היצירה מאיר חג״ת [חסד גבורה תפארת] ובעולם הבריאה בינה אך באצילות מאיר בחינת חכמה.

"the kings of" are Chesed, Gevurah and Tiferes; and "the King of the kings of" is Chochmah, Binah and Daas. For in the World of Asiyah (Action) the levels of Netzach, Hod and Yesod shine; in the World of Yetzirah (Formation), Chesed, Gevurah and Tiferes shine; and in the World of Beriah (Creation), Binah; but in Atzilus the level of Chochmah shines.

> "The kings of" are Chesed, Gevurah and Tiferes, and "the King of the kings of" is Chochmah, Binah and Daas. Each world is lit by a different group: Asiyah by Netzach, Hod and Yesod, Yetzirah by Chesed, Gevurah and Tiferes, Beriah by Binah, and Atzilus by Chochmah.

והיינו כי בחכמה שורה אור א״ס ב״ה[127] שהוא הנקרא מלך מלכי המלכים.[128, 129] וע׳ בזח״א [בזהר חלק א] ד״ג ע״א ובזח״ב [ובזהר חלק ב׳] יתרו דס״ז ע״ב.

That is, in Chochmah rests the Infinite Light (Or Ein Sof), blessed be He, which is what is called "the King of the kings of kings." And see the Zohar, Part I, folio 3a, and the Zohar, Part II, [Parshas] Yisro, folio 67b.

> The Infinite Light rests in Chochmah, as Tanya explains (chapter 35, in a gloss), and that is "the King of the kings of kings." The text adds references to two passages of the Zohar that speak of the supreme King.

וגילוי חכמה הוא גילוי אור אבא שנגלה בבחי׳ גילוי לפיכך ממילא לא הניח להחמיץ בצקם כו׳ להיות יניקה ח״ו [חס ושלום].

And the revelation of Chochmah is the revelation of the light of Abba, which was revealed openly; therefore, of itself, it did not let their dough leaven, etc., [which would have] given nurture, G-d forbid.

> When Chochmah is revealed, the light of Abba shines openly, and so, of itself, it did not let their dough rise. Leavened dough would have given nurture to the forces opposed to holiness.

וכמ״ש ירא את ה׳ בני ומלך[130] (במשלי כ״ד)

As it is written, "Fear Havayah, my son, and the king" (in Proverbs, chapter 24).

> Proverbs 24:21, "Fear Havayah, my son, and the king," is brought to show how the revelation of the King keeps the inclination, the "chametz," from rising. The Alter Rebbe first gives its plain sense, then the Sages' reading.

דהפירוש כפשוטו היינו כשם שתצטרך ליראה את השם יתברך אע"פ [אף על פי] שאין אתה רואהו. ועם זה תפרוש מן העבירה. כן תצטרך שתתירא מן המלך המולך בארץ ותשים צורתו נכחפניך אע"פ [אף על פי] שאי אתה רואהו ובזה תנצל מחיוב מיתה למלכות. כן פי' בכד הקמח ערך יראה.

The plain meaning is: just as you must fear G-d, blessed be He, even though you do not see Him, and thereby you will keep away from sin, so must you fear the king who reigns in the land, and set his image before you even though you do not see him, and thereby you will be saved from incurring death at the hands of the kingdom. So it is explained in Kad HaKemach, under the entry "Fear."

> In its plain sense the verse compares two kinds of fear: one fears G-d although one does not see Him, and so keeps away from sin; in the same way one should fear the king of the land even when he is absent, picturing him before one's eyes, and so escape a death sentence from the state. This plain reading is from Kad HaKemach, by Rabbeinu Bachya, under the entry "Fear."

18 ויש עוד בפי' הפסוק כמשארז"ל [כמו שאמרו רבותינו זכרונם לברכה] ירא את[131,132] ה' בני ומלך. ומלוך על יצרך.[133] ושני הפירושים אמת.

There is a further interpretation of the verse, as our Sages, of blessed memory, said: "Fear Havayah, my son, and the king (umelech)" — "and reign (umeloch) over your inclination." And both interpretations are true.

> The Sages also read umelech, "and the king," as umeloch, "and reign": "reign over your inclination" (Devarim Rabbah 2:33), where Rabbi Shimon ben Elazar, offered wine of doubtful purity, says, "I am master of myself." Both readings are true.

והיינו שע"י היראה האמיתית מה' שהוא מלך מלכי המלכים ע"י"ז ומלוך על יצרך שלא להמשך אחר תאות הגשמיות מחמת היראה והביטול.

That is: through true fear of G-d, Who is the King of the kings of kings, through this "reign over your inclination," not to be drawn after the desire for physical things, because of the fear and the self-nullification (bittul).

> They are connected: true fear of G-d, the King of the kings of kings, brings bittul, and with it the power to rule one's inclination and not be drawn after physical desires.

19 והיצה"ר [והיצר הרע] הוא החמץ וכמ"ש מכף מעול וחומץ.[134] ולכן ע"י שנגלה עליהם מלך מלכי המלכים הקב"ה אזי ממילא לא הספיק להחמיץ כו'

And the evil inclination is the chametz, as it is written, "from the grasp of the wrongdoer and the chometz (oppressor)." Therefore, because the King of the kings of kings, the Holy One, blessed be He, revealed Himself to them, then, of itself, [the dough] did not have time to leaven, etc.

> The evil inclination is chametz: Psalms 71:4 speaks of "the wrongdoer and the chometz," a word that means "oppressor" and is spelled like leaven. When the supreme King was revealed in Egypt, the evil inclination was subdued, and so the dough did not rise, of itself.

אבל אצלינו נעשה חיוב לדורות להיות מצות יאכל את שבעת הימים.[135] שהם ז' המדות.

But for us it became an obligation for the generations, that "matzos shall be eaten the seven days," which are the seven emotive attributes (middos),

> For later generations, who lack that revelation, the seven days of matzah became an obligation, and the seven days are the seven middos.

שבהם יש שליטה ליצה"ר [ליצר הרע] ששבה"כ [ששבירת הכלים] היה בז"ת [בז' תחתונות] וע"כ צריך להמשיך בהם בחי' מצה וביטול.

in which the evil inclination has dominion, for the shattering of the vessels was in the seven lower [Sefiros]; and therefore one must draw into them the level of matzah and self-nullification (bittul).

> In the seven middos the evil inclination has its hold, because the shattering of the vessels, when the vessels of the lower Sefiros could not contain their light, took place in the seven lower Sefiros. Therefore the bittul of matzah must be drawn into each of them.

SECTION 7 · ¶20–26

"Because of this": I, and not another

20 ועל בחי' הראשונה נאמר בעבור זה עשה[136] הוי' לי בעבור זה בשעה שיש מצה[137] כו' שבעבור המשכת מצה עשה הוי' הוא גילוי אור אבא.

And concerning the first level it is said, "Because of this, Havayah did for me": "because of this" — at the time when there is matzah, etc.; for on account of the drawing-down of matzah "Havayah did," which is the revelation of the light of Abba.

> The first kind of matzah, that of the first night, is the subject of "Because of this, Havayah did for me" (Exodus 13:8), which the Haggadah reads as "only at the time when matzah and maror lie before you." Because of the matzah, which draws down Abba, "Havayah did."

ופי' דהיינו ענין עשה הוי' לי היינו מה שנמשך גילוי אור א"ס ב"ה למטה ממש בעולם העשייה.

And the meaning is that the matter of "Havayah did (asah) for me" is that the revelation of the Infinite Light (Or Ein Sof), blessed be He, is drawn down truly below, into the World of Asiyah (Action).

> Asah, "did," is read as Asiyah, the lowest world: through matzah the Infinite Light is drawn down truly below, into the World of Asiyah.

21 וזהו עשה[138] הוי' לי. שנמשך גילוי שם הוי' בעשייה הגשמיות. ואיך אפשר שיומשך אור גדול זה כ"כ [כל כך] למטה עד שיומשך לי ממש עם שאני בעשייה הגשמית במצרים.

And this is "Havayah did for me": that the revelation of the Name Havayah is drawn into physical Asiyah. And how is it possible that this great light be drawn so far down, until it is drawn to me myself, even though I am in physical Asiyah, in Egypt?

> "Havayah did for me" means that the Name Havayah, which transcends all limits, is revealed even in the physical world of Asiyah, and to me personally, while I am in Egypt. The question is how so great a light can reach so low.

זהו אי אפשר רק בעבור זה. דהיינו מה שע"י המצה נמשך מוחין דאבא שהחכמה מאין תמצא[139] שהיא למעלה מסדר ההשתלשלות[140] עד ששם נאמר כחשכה כאורה.[141]

This is possible only "because of this": that is, that through the matzah the intellect (mochin) of Abba is drawn down, for "Chochmah is found from ayin," which is above the order of the chain of descending worlds (hishtalshelus), so much so that of it is said, "as darkness, so light."

> It is possible only "because of this," the matzah, which draws down Abba: Chochmah that comes from ayin, above the chain of levels. There "darkness is as light," so even the lowest place is no barrier. In Likkutei Torah, Pekudei 5b, the Alter Rebbe explains that on the first night of Pesach even the union of Chochmah and Binah, from "He made darkness His hiding place," was revealed to Israel, and that this is why they were commanded to eat matzah.

22 והשוה ומשוה כו'. לכן יוכל להיות עשה הוי' לי שיומשך האור לי למטה בעשייה הגשמיות.

"And He is equal and makes equal," etc. Therefore it can be that "Havayah did for me," that the light is drawn to me below, in physical Asiyah.

> This completes the thought: in Abba, above and below are equal, as the High Holiday hymn says of G-d, "He is equal and makes equal, small and great." Therefore Havayah can be revealed "for me," down in the physical world.

והענין כי הנה כתיב ועברתי בארץ מצרים[142] אני ולא מלאך[143, 144] ולא שרף כו' שהם בחי' בי"ע

The explanation: it is written, "And I will pass through the land of Egypt": "I, and not an angel," "and not a seraph," etc., which are the levels of Beriah, Yetzirah and Asiyah.

> The Haggadah reads Exodus 12:12, "I will pass through the land of Egypt," as "I, and not an angel ... I, and not a seraph." The angel, the seraph and the like correspond to the three lower worlds, Beriah, Yetzirah and Asiyah.

וכן באצי' עצמה יש בחי' בי"ע שהמל' נק' עשייה שבאצי' וחג"ת [וחסד גבורה תפארת] ובינה הם יצירה ובריאה דאצי'

And likewise within Atzilus itself there are levels of Beriah, Yetzirah and Asiyah: Malchus is called the Asiyah of Atzilus, and Chesed, Gevurah and Tiferes, and Binah, are the Yetzirah and the Beriah of Atzilus.

> The same three levels exist within Atzilus itself: Malchus of Atzilus is its "Asiyah," Chesed, Gevurah and Tiferes its "Yetzirah," and Binah its "Beriah."

וזהו ג"כ פי' אני ולא מלאך שהמל' נק' ג"כ המלאך כו' אלא אני דוקא שהוא ע"י המשכת אור אבא מקור החכמה שהוא אצילות שבאצילות

And this too is the meaning of "I, and not an angel": for Malchus too is called "the angel," etc.; but specifically "I," which is through the drawing-down of the light of Abba, the source of Chochmah, which is the Atzilus of Atzilus.

> So "not an angel" also excludes Malchus of Atzilus, which is also called "the angel." "I" means the light of Abba, the source of Chochmah, the "Atzilus of Atzilus," the very highest level.

(ועמ"ש בד"ה ולהבין בתוס' [בתוספת] ביאור ענין וייצר[145] כו' שכמ"כ [שכמו כן] בד' בחי' דצח"מ [דומם צומח חי מדבר] שבאצי' חכמה עילאה היא בחי' מדבר כו' ע"ש)

(And see what is written in the discourse beginning "And to understand, with further explanation, the matter of 'And He formed,'" etc.: that likewise, among the four levels of inanimate, vegetative, animal and speaking within Atzilus, supernal Chochmah is the level of "speaking," etc.; see there.)

> A parenthesis refers to Torah Ohr, Bereishis 4b, the further explanation of "And Havayah Elokim formed man": there the four kinds of creation, inanimate, vegetative, animal and speaking, are found within Atzilus too, Malchus as the inanimate and Z'eir Anpin as the vegetative, and later in that discourse Adam, the "speaking" level, is supernal Chochmah, the very beginning of Atzilus.

לפי שארץ מצרים היה מקום טומאה והוצרך דוקא להיות המשכה עליונה שגם חשך לא יחשיך וכחשכה כאורה[146] והיינו אור אבא ולא אימא כו',

Because the land of Egypt was a place of impurity, there had to be specifically a supernal drawing-down for which "even darkness does not darken," and "as darkness, so light": that is, the light of Abba and not of Imma, etc.

> Egypt was a place of impurity, so only a light for which "even darkness does not darken" could reach it. That is the light of Abba, not that of Imma, which comes through the ordered chain of levels.

והיינו כי מה שנמשך ע"י מלאך או שליח עם היות שהכל ממנו יתי והמלאך הוא רק שליח וכחומר ביד היוצר[147] הוא בידו יתי. אך עכ"ז [עם כל זה] האור והשפע הנמשך ע"י מלאך ושליח הוא ממקור סדר ההשתלשלות.

That is: with what is drawn down through an angel or a messenger, although everything is from Him, blessed be He, and the angel is only a messenger and is in His hand, blessed be He, "like clay in the hand of the potter," nevertheless, the light and the flow (shefa) drawn down through an angel and messenger come from the source of the order of the chain of descending worlds (hishtalshelus).

> An angel is only G-d's messenger, "like clay in the hand of the potter" (Jeremiah 18:6), and everything it brings comes from G-d. Even so, what comes through a messenger comes from the source of the chain of levels.

שמבחי' זו נמשך ע"י השתלשלות עילה ועלול ומתלבש בבחי' מלאך או שרף כו'.

For from this level it is drawn down through the chain of cause and effect and is enclothed in the level of an angel or a seraph, etc.

> It descends as cause and effect, link by link, until it is clothed in an angel or a seraph.

לא כן ההמשכה שמלמעלה מסדר ההשתלשלות אין המלאך יוכל להיות כלי ושליח לגילוי בחינה זו כו' וזהו ענין אני ולא מלאך כו' ועמ"ש בד"ה ויקרא אל משה.[148, 149]

Not so the drawing-down that is from above the order of hishtalshelus: an angel cannot be a vessel and messenger for the revelation of this level, etc. And this is the matter of "I, and not an angel," etc. And see what is written in the discourse beginning "And He called to Moshe."

> A light from above the chain cannot be carried by any angel, for no created vessel can hold it; this is why G-d says, "I, and not an angel." The parenthesis refers to the discourse on "And He called to Moshe" (Likkutei Torah, Vayikra 1c), which explains the Midrash on that verse, "I am the One who calls and I am the One who speaks."

אך להבין מ״ש אני הוא ולא אחר דמכיון שכבר פירש ולא ע״י מלאך ולא ע״י שרף ולא ע״י השליח. א״כ מי הוא האחר שיצטרך לומר ע״ז עוד אני ולא אחר.

But one must understand what is said, "I am He, and not another": since it has already specified "and not through an angel, and not through a seraph, and not through the messenger," then who is the "other," that it should need to say of this, further, "I, and not another"?

> A new question: the Haggadah has already excluded an angel, a seraph and a messenger, so who is the "other" excluded by "I am He, and not another"?

23 והענין הוא כי הנה באלול ועד יוהכ״פ [יום הכפורים] מזכירין י״ג מדות הרחמים להיות שהם המשכות עליונות המתגלות בבע״ת [בבעלי תשובה]

The explanation is this: from Elul until Yom Kippur we recite the Thirteen Attributes of Mercy, since they are supernal drawings-down that are revealed to baalei teshuvah (those who return);

> The answer begins with teshuvah. From Elul to Yom Kippur we recite the Thirteen Attributes of Mercy, the attributes of G-d's compassion that He proclaimed to Moshe after the golden calf (Exodus 34:6-7), because they are supernal lights revealed to those who return to G-d.

כי מאחר שחטא ופגם במה יתוקן אלא ע״י המשכות עליונות שמאד נעלה וכחשכה כאורה כו׳. ולכן הם שהמשיכם משה רבינו ע״ה [עליו השלום] בחטא העגל לתקן החטא.

for once a person has sinned and caused a blemish, how can it be repaired except through supernal drawings-down that are very exalted, where "as darkness, so light," etc.? Therefore it was they that Moshe our teacher, peace be upon him, drew down at the sin of the [golden] calf, to repair the sin.

> Sin causes a blemish that ordinary, measured light cannot repair; only lights so lofty that before them "darkness is as light" can reach it and repair it. That is why Moshe drew down the Thirteen Attributes after the sin of the golden calf.

24 והנה שם נאמר וימהר משה ויקוד ארצה[150] וישתחו כי ארך אפים ראה אף לרשעים[151] כו׳

Now, there it is said, "And Moshe hastened and bowed to the ground and prostrated himself," for "he saw 'slow to anger,'" even toward the wicked, etc.

> After the Thirteen Attributes were revealed, "Moshe hastened and bowed to the ground" (Exodus 34:8). The Talmud explains what he saw: the attribute "slow to anger," which G-d extends even toward the wicked.

וכדי שלא יהיה יניקה לחיצונים ג"כ זה היה בקשת משה ונפלינו אני ועמך[152] ביקש שלא תשרה שכינה.[153]

And so that the external forces should not also draw nurture [from this], this was Moshe's request, "And we shall be distinguished, I and Your people": he asked that the Shechinah should not rest [upon the nations].

> Because this light reaches even the wicked, the external forces might also draw from it. So Moshe asked, "that we be distinguished, I and Your people" (Exodus 33:16), which the Talmud (Berachos 7a) explains as a request that the Shechinah not rest on the other nations.

25 והבטיח לו הקב"ה גם את הדבר הזה[154] אשר דברת אעשה הא אילו לא הבטיח לו כן היה שורה

And the Holy One, blessed be He, promised him, "This thing too, that you have spoken, I will do." It follows that had He not promised him so, it would have rested [upon them],

> G-d granted the request: "This thing too, that you have spoken, I will do" (Exodus 33:17). That implies that without the promise, the Shechinah would have rested on the nations as well.

וכמו בבלעם הגם שהיה מזוהם כו' לפי שהוא יתי' כל יכול וכחשכה כאורה[155] כו' גם חשך כו'

as with Bilam, even though he was defiled, etc.; for He, blessed be He, is all-powerful, and "as darkness, so light," etc., "even darkness," etc.

> Bilam is the example: though he was defiled, prophecy came to him, since G-d is all-powerful and before Him "darkness is as light." A light above every distinction can, in principle, reach anyone.

ומשם היה יניקת פרעה באחורי העורף מקום גבוה כו' ולכן עבדים היינו[156] לפרעה במצרים כו'.

And from there was Pharaoh's nurture, from the back of the nape, a high place, etc.; and therefore "we were slaves to Pharaoh in Egypt," etc.

> From that same high source Pharaoh drew his nurture, but only from its back, "the back of the nape," a high place; Kabbalah reads Pharaoh's name (פרעה) as ha'oref (העורף), "the nape." That is why "we were slaves to Pharaoh in Egypt" (Deuteronomy 6:21): his power came from a very high level.

אך בצאתם ממצרים בעבור זה בשעה שיש מצה[157] המשכת מוחין דאבא שמלמטה באתעדל"ת [באתערותא דלתתא] שהיא עשיית המצוה היה אור אבא נמשך לי בפנימית בבחי' ישראל ולא נמשך לחיצונים.

But when they went out of Egypt, "because of this," at the time when there is matzah — the drawing-down of the intellect (mochin) of Abba from below, through an arousal from below, which is the doing of the mitzvah — the light of Abba was drawn "to me," in the inner dimension (pnimiyus), into the level of Israel, and was not drawn to the external forces.

> At the Exodus, the matzah, a mitzvah done below as "an arousal from below," drew the light of Abba "to me," inwardly into Israel, so that the external forces received nothing. This begins the answer: "and not another" excludes Pharaoh, who had drawn from that very light.

26 וזהו לי ולא לו אלו היה שם לא היה נגאל[158] ולא כאשר מתחלה שהיינו עבדים לפרעה[159] שהיה לו יניקה מאור אבא מאחוריים כו' וזהו ולא אחר.

And this is [the meaning of] "'for me,' and not for him; had he been there, he would not have been redeemed"; and not as at first, when "we were slaves to Pharaoh," who had nurture from the light of Abba from the back (achorayim), etc. And this is "and not another."

> This answers who the "other" is. The Haggadah tells the wicked son, "for me, and not for him; had he been there, he would not have been redeemed": at the Exodus the light reached Israel alone, unlike before, when Pharaoh drew nurture from the light of Abba "from the back" and enslaved us; Pharaoh is the "other" that is excluded.

והיינו ע"י המצוה נמשך לי בפנימית ונמצא שהמצה גרם לצאת ממצרים כי בחפזון[160, 161] כו' המשכת אור אבא כו'

That is, through the mitzvah it was drawn "to me," inwardly; and it emerges that the matzah caused the going out of Egypt, "for in haste," etc., [which is] the drawing-down of the light of Abba, etc.

> Through the mitzvah of matzah the light was drawn inwardly to Israel, so it was the matzah that brought about the Exodus. The haste of the Exodus, "for in haste" (Deuteronomy 16:3), was itself the drawing-down of the light of Abba.

אבל כל ז' הימים הוא אחר יצ"מ [יציאת מצרים] מצות יאכל את שבעת הימים[162] והיינו לדורות כי אבותינו לא היו צריכים לזה אלא שלא הספיק ממילא כו'.

But all seven days are after the Exodus from Egypt, "matzos shall be eaten the seven days," and that is for the generations; for our ancestors did not need this; it was only that, of itself, [the dough] did not have time, etc.

> The seven days of matzah came after the Exodus and are a command for later generations. Our ancestors did not need them; their dough simply had no time to rise.

(וביאור ענין בעבור זה הנה פי' מוחין דאבא מבואר למעלה שהוא המשכה מלמעלה מסדר ההשתלשלות דקמיה כחשכה כאורה ממש מה שאפילו כתר עליון כו' אוכמא הוא קדם[163] כו'

(And the explanation of the matter of "because of this": the meaning of the intellect (mochin) of Abba has been explained above, that it is a drawing-down from above the order of the chain of descending worlds (hishtalshelus), for before Him it is truly "as darkness, so light," in that even supernal Keser (the Crown), etc., "is black before," etc.

A long parenthesis explains "because of this" more deeply. The intellect of Abba, as explained above, comes from above the chain of levels, where "darkness is as light" and even Keser is "black."

ועם היות דשם בחי' אם צדקת מה תתן לו[164] אמנם כשנמשך ומאיר משם בחכמה עילאה הנק' אבא ונש"י [ונשמות ישראל] נק' בנים לבחי' אבא כמשל הבן[165] שנמשך ממוח האב ואזי נקרא ההמשכה הנ"ל מוחין דאבא א"כ ע"י נמשך ההמשכה רק בסטרא דקדושה דוקא

And although in that place it is the level of "If you are righteous, what do you give Him?", nevertheless, when it is drawn down and shines from there into supernal Chochmah, which is called Abba — and the souls of Israel are called "children" to the level of Abba, as in the analogy of a son, who is drawn from the father's brain — then the drawing-down mentioned above is called the intellect of Abba. If so, through this the drawing-down is drawn only to the side of holiness.

At that level, "If you are righteous, what do you give Him?" (Job 35:7): human deeds make no difference. But when that light shines into supernal Chochmah, called Abba, it becomes "the intellect of Abba," and the souls of Israel are Abba's "children," drawn from it as a child is drawn from the father's brain (Tanya, chapter 2). So this light goes only to the side of holiness, to the children, and not to the external forces.

ועמ"ש לקמן בענין עבדים היינו כו'. ויוציאנו ה' אלקינו כו' ועמ"ש בד"ה כי עמך מקור חיים[166, 167] גבי ענין השקיפה ממעון קדשך מן השמים[168] כו'. וסד"ה שימני כחותם[169] וזהו עזי וזמרת[170] יה שהם או"א [אבא ואימא] ועי"ז זה אלי כו'.

And see what is written below on the matter of "We were slaves," etc., "And Havayah our G-d brought us out," etc. And see what is written in the discourse beginning "For with You is the source of life," concerning the matter of "Look down from Your holy dwelling, from heaven," etc.; and at the end of the discourse beginning "Set me as a seal": and this is "My strength and song is Yah," which are Abba and Imma, and through this, "This (zeh) is my G-d," etc.

The references continue: what is written below on the Haggadah's "We were slaves ... and Havayah our G-d brought us out"; the Torah Ohr discourse "For with You is the source of life" (Miketz 34d), on "Look down from Your holy dwelling" (Deuteronomy 26:15), where the nations draw their life from G-d's exaltation while the looking down through the Torah brings blessing to Israel; and "Set me as a seal," where "My strength and song is Yah" (Exodus 15:2) is Abba and Imma, through which comes "This is my G-d."

והנה ההמשכה מחכמה עילאה הוא ע"י יסוד אבא המתלבש ביסוד ז"א וזהו ענין בעבור זה ועיין בפ' ויצא דק"נ ע"ב בענין פי' וזה שער השמים[171,172] ובפ' בשלח ס"א א' יתרו דף ע' [שבעים].

Now, the drawing-down from supernal Chochmah is through Yesod of Abba, which is enclothed in Yesod of Z'eir Anpin; and this is the matter of "because of this (zeh)." And see [the Zohar,] Parshas Vayetze, folio 150b, on the meaning of "And this (zeh) is the gate of heaven"; and Parshas Beshalach, [folio] 61a; [and] Yisro, folio 70.

> The light of supernal Chochmah is conveyed through Yesod of Abba, enclothed in Yesod of Z'eir Anpin, and this channel is the zeh, "this," of "because of this." The Zohar references discuss zeh in Yaakov's words "And this is the gate of heaven" (Genesis 28:17).

ועמ"ש בד"ה בחדש השלישי[173] כו' ביום הזה כו' וזהו שבחי' י"ג מדות הרחמים שהן רחמים גדולים בלי גבול עכ"ז נק' מדות הרחמים שיש בחי' המגביל הרחמים שלא יומשכו רק במקום הראוי [עם כל זה]

And see what is written in the discourse beginning "In the third month," etc., "on this day," etc. And this is [why] the Thirteen Attributes of Mercy, which are great mercies without limit, are nevertheless called middos ("measures") of mercy: for there is a level that limits the mercies, so that they are drawn down only in a fitting place,

> Another reference leads to a further point: the Thirteen Attributes are boundless mercies, yet they are called middos, "measures," because something in them limits the mercies so that they flow only where fitting.

וכענין כל מי שאין בו דעה[174] אסור לרחם עליו כו' ועמ"ש מזה סד"ה ויאכילך את המן.[175,176] וזהו ג"כ פי' בעבור זה.

as in the matter of "Whoever has no knowledge (deah), it is forbidden to have mercy on him," etc. And see what is written on this at the end of the discourse beginning "And He fed you the manna." And this too is the meaning of "because of this."

> As the Talmud says (Berachos 33a), "whoever has no knowledge, it is forbidden to have mercy on him." The text refers to the discourse on the manna (Likkutei Torah, Eikev 14a), where the Alter Rebbe explains that the boundless "great mercies" can be enclothed in the worlds only through the Thirteen Attributes, which give them a measure; and it says this limiting, too, is meant by "because of this."

ופי׳ ברבות ע״פ זה ספר תולדות אדם[177, 178, 179] זה היינו י״ב שבטים ועם שבט לוי הם י״ג שהם נגד י״ג מדה״ר [מדות הרחמים] כו׳. וזהו רבות עשית אתה[180] ה׳ אלקי נפלאותיך ומחשבותיך אלינו וגו׳ (בתהלים סי׳ מ׳)

And it is explained in [Midrash] Rabbah on the verse "This (zeh) is the book of the generations of Adam": zeh is the twelve tribes, and with the tribe of Levi they are thirteen, corresponding to the Thirteen Attributes of Mercy, etc. And this is "Many (rabbos) are the things You have done, Havayah my G-d, Your wonders and Your thoughts toward us," etc.) (in Psalms, chapter 40).

> The Midrash on "This (zeh) is the book of the generations of Adam" (Genesis 5:1) reads zeh, whose letters equal 12, as the twelve tribes; with Levi there are thirteen, matching the Thirteen Attributes of Mercy. Psalms 40:6, "Many are the things You have done ... Your wonders and Your thoughts toward us," expresses this.

פי׳ רבות כל דבר שהוא רב ועצום ע׳ [עיין] זח״א [זהר חלק א] פ׳ ויחי דרמ״ז א׳ וברבות סוף מגלת אסתר אתה מוצא שמדות טובות של הקב״ה בהשפע בפרוי ורבוי הטוב ברבוי החסד ברבוי הרחמים ברבוי כו׳ ע״ש

The meaning of rabbos is anything that is great (rav) and mighty (see the Zohar, Part I, Parshas Vayechi, folio 247a); and in [Midrash] Rabbah, at the end of Megillas Esther: "You find that the good attributes of the Holy One, blessed be He, are with plenty, with fruitfulness and increase: the good in abundance, the kindness in abundance, the mercy in abundance, in abundance," etc.; see there.

> Rabbos means great and mighty, as in the Zohar (Vayechi) to which the text refers, and the Midrash at the end of Megillas Esther describes G-d's good attributes as given "in abundance."

וזהו רבות עשית דהיינו המדות עליונות שלמעלה מהמדה וגבול שנקראו רבות כענין ורב חסד[181] ורב טוב[182] כו׳

And this is "Many (rabbos) You have done": that is, the supernal attributes that are above measure and limit, which are called rabbos, as in "and abundant (rav) in kindness" and "abundant (rav) goodness," etc.;

> So "Many (rabbos) You have done" refers to the supernal attributes beyond measure and limit, which are called "abundant," as in "abundant in kindness" (Exodus 34:6) and "abundant goodness" (Isaiah 63:7).

עשית שנשתלשלו ונמשכו בעשייה הגשמיות וכדפי' בת"א [בתורה אור] בד"ה[183] ויהי מקץ ועכ"ז [ועם כל זה] נפלאותיך ומחשבותיך אלינו וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] מחשבתן של ישראל[184] קדמה לכל דבר

"You have done (asisa)": that they descended link by link and were drawn down into physical Asiyah, as explained in Torah Ohr in the discourse beginning "And it came to pass at the end." And even so, "Your wonders and Your thoughts are toward us," as our Sages, of blessed memory, said: "The thought of Israel preceded everything."

> Asisa, "You have done," hints at Asiyah: these boundless attributes descended into the physical world, as Torah Ohr explains in the discourse on Miketz. Yet they are "Your thoughts toward us," for "the thought of Israel preceded everything" (Bereishis Rabbah).

וז"ש [וזהו שכתוב] ורב טוב לבית ישראל וכתיב מה רב טובך[185] אשר צפנת ליראיך כו' ועיין ברבות תולדות פס"ה[186] רבות עשית כו' למה כהו כו' כדי שיבא יעקב ויטול את הברכות

And this is [the meaning of] what is written, "and abundant goodness to the house of Israel"; and it is written, "How abundant is Your goodness, which You have hidden away for those who fear You," etc. And see [Midrash] Rabbah, Toldos, section 65: "Many You have done," etc., "why did [his eyes] grow dim?" etc., "so that Yaakov would come and take the blessings";

> So the "abundant goodness" is "to the house of Israel" (Isaiah 63:7), "hidden away for those who fear You" (Psalms 31:20). The Midrash on Toldos applies "Many You have done" to Yitzchak's dimmed eyes: they grew dim so that Yaakov could come and receive the blessings, and even this was among G-d's thoughts for Israel.

ובפ' בא פט"ו [פרק ט"ו / פרשה ט"ו] ע"פ החדש הזה לכם[187] הצדקה שלכם כו' הרחמים שלכם כו' ע"ש ועמ"ש בד"ה ואכלתם אכול[188, 189] בפי' אשר עשה עמכם להפליא יעו"ש [יעויין שם].[190]

and in Parshas Bo, section 15, on the verse "This month shall be for you": "The righteousness is yours," etc., "the mercy is yours," etc.; see there. And see what is written in the discourse beginning "And you shall eat, eating," on the meaning of "Who has dealt wondrously with you"; see there.

> The Midrash on "This month shall be for you" (Exodus 12:2) likewise says "the righteousness is yours ... the mercy is yours." The last reference is to the discourse "And you shall eat, eating" (Joel 2:26), earlier in this parsha (Likkutei Torah, Tzav 7c), where "Who has dealt wondrously with you" refers to the Time to Come, when the souls of the present will be raised higher still.

SECTION 8 · ¶27–30

Matzah and maror, now and in the future

27 וזהו בעבור זה לא אמרתי אלא בשעה שיש מצה ומרור.[191] שע״י המרור והמרירות מריחוקו מה׳ עי״ז מעורר י״ג מדה״ר [מדות הרחמים] כו׳

And this is [the meaning of] "'Because of this': I said it only at the time when there are matzah and maror": for through the maror, and the bitterness over one's distance from G-d, through this one arouses the Thirteen Attributes of Mercy, etc.,

> This explains why the Haggadah ties "because of this" to matzah and maror together. Maror, the bitterness one feels over being far from G-d, arouses the Thirteen Attributes of Mercy, as teshuvah does. In Likkutei Torah, Shir HaShirim 15a, the Alter Rebbe explains that one who contemplates how far he is from G-d's own essence is filled with bitterness, which arouses great mercies and leads to the bittul of matzah.

כמ״ש בד״ה קול דודי[192] הנה זה בא[193] כו׳ ועיין ברבות בשלח ס״פ כ״ג בענין ואמר ביום ההוא[194] כו׳

as is explained in the discourse beginning "The voice of my beloved! Behold, this (zeh) one comes," etc. And see [Midrash] Rabbah, Beshalach, at the end of section 23, on the matter of "And it shall be said on that day," etc.

> The idea is developed in the discourse on "The voice of my beloved! Behold, this one comes" (Song of Songs 2:8) in Likkutei Torah, Shir HaShirim. The Midrash on Beshalach, at the end of section 23, discusses "And it shall be said on that day" (Isaiah 25:9), where zeh is said twice.

והענין כמ״ש במנחות דנ״ג יבא זה ויקבל זאת מזה[195] כו׳ והיינו משה שנתנבא בזה והוא המשכת התורה וכמ״ש סד״ה ראשי המטות[196] גבי לאמר זה הדבר.[197]

The explanation is as stated in Menachos, folio 53: "Let this (zeh) one come and receive this (zos) from this (zeh) One," etc.; that is, Moshe, who prophesied with zeh, which is the drawing-down of the Torah; as is explained at the end of the discourse beginning "The heads of the tribes," concerning "saying: This (zeh) is the thing."

> The Talmud (Menachos 53b) expounds: "Let this one (zeh), Moshe, come and receive this (zos), the Torah, from this One (zeh), the Holy One, blessed be He." Moshe prophesied with the word zeh, "This is the thing" (Numbers 30:2), so zeh stands for the drawing-down of the Torah.

28 והנה התורה נק' נובלות חכמה שלמעלה[198] אכן לעתיד יהיה גילוי פנימית התורה שמפנימית חכמה שלמעלה

Now, the Torah is called "the fallen fruit (novlos) of the Chochmah above"; but in the Time to Come there will be the revelation of the inner dimension (pnimiyus) of the Torah, which is from the inner dimension of the Chochmah above.

> The Torah as we now have it is "the novlos of supernal Chochmah" (Bereishis Rabbah 17:5), its fallen fruit, its outer level. In the Time to Come the inner dimension of the Torah will be revealed, drawn from the inner dimension of supernal Chochmah.

וע"ז כוונו ברבות שלעתיד יאמרו ב"פ [ב' פעמים] זה[199] הנה אלקינו זה[200] כו' זה הוי' דהיינו ע"י שיתגלה ג"כ פנימיות אבא. ועמ"ש הרמ"ז [הרב משה זכות] פ' תולדות דקל"ה על פסוק זה ואמר ביום ההוא כו'

And to this [the Sages] alluded in [Midrash] Rabbah, that in the Time to Come they will say zeh twice: "Behold, this (zeh) is our G-d," etc., "this (zeh) is Havayah": that is, through the revelation of the inner dimension of Abba as well. And see what the Ramaz wrote on Parshas Toldos, folio 135, on this verse, "And it shall be said on that day," etc.

> The Midrash says that in the Time to Come zeh, "this," will be said twice, as in Isaiah 25:9, "Behold, this is our G-d ... this is Havayah": the double zeh means that the inner dimension of Abba will also be revealed. The Ramaz, Rabbi Moshe Zacuto, comments on this verse in his notes on the Zohar, Toldos.

ומ"מ גילוי זה נמשך ע"י היום לעשותם[201,202] וזהו בעבור זה לא אמרתי אלא בשעה שיש מצה ומרור.

Nevertheless, this revelation is drawn down through "today, to do them"; and this is "'Because of this': I said it only at the time when there are matzah and maror."

> Yet that future revelation is drawn down by what is done now: "today, to do them" (Deuteronomy 7:11), which the Talmud reads as "today to do them, tomorrow to receive their reward" (Eruvin 22a). This is why "because of this" applies only when matzah and maror are actually before us. In Likkutei Torah, Shir HaShirim 50b, the Alter Rebbe reads kivinu, "we hoped," in that verse as kavin, the "lines" of drawing-down we make by our deeds now, which will be seen openly then.

דהיינו בבחי' היום לעשותם שאז הוא דשייך בחי' הבחירה. וכמ"ש ראה נתתי לפניך את החיים[203] ואת הטוב ואת המות ואת הרע ובחרת בחיים.[204]

That is, in the mode of "today, to do them," for it is then that choice applies, as it is written, "See, I have set before you life and good, and death and evil, and you shall choose life."

> Now, in this world, is the time of free choice, as the Torah says, "See, I have set before you life and good, and death and evil ... and you shall choose life" (Deuteronomy 30:15, 19).

29 והנה איתא בפע"ח [בפרי עץ חיים][205] מרור גימ' [גימטריא] מות. ור"ל [ורוצה לומר] כי הגשמיות נק' מות ורע שהוא כלה ונפסד והרוחניות נק' חיים וטוב וכמ"ש מזה בד"ה האזינו השמים[206] וע"כ צריך להיות בחי' מרור ומרירות ממה שנמשך אחר הגשמיות כו' ולהיות ובחרת בחיים[207] כו'

Now, it is stated in Pri Etz Chaim that maror (מרור) has the numerical value of maves (מות, "death"). That is to say: physicality is called "death" and "evil," for it perishes and decays, and spirituality is called "life" and "good," as is explained in the discourse beginning "Listen, O heavens." Therefore there must be the level of maror and bitterness over having been drawn after physicality, etc., and to fulfill "and you shall choose life," etc.

> The Arizal's Pri Etz Chaim notes that maror (מרור, 446) has the same value as maves (מות), "death." The Alter Rebbe explains: physicality is "death" and "evil" because it perishes, while spirituality is "life" and "good," as in the discourse on "Listen, O heavens"; so one must feel bitterness at having been drawn after the physical, and so fulfill "and you shall choose life."

וזה אינו שייך רק עכשיו אבל לע"ל [לעתיד לבוא] הוא אומר בלע המות לנצח[208] (בישעיה סימן כ"ה). שלא יהיה הגשמיות מעלים ומסתיר כו'.

And this applies only now; but of the Time to Come it says, "He will swallow up death forever" (in Isaiah, chapter 25): that physicality will not conceal and hide, etc.

> Such bitterness belongs only to the present. In the Time to Come "He will swallow up death forever" (Isaiah 25:8), and physicality will no longer conceal G-dliness.

וזהו ומחה ה' דמעה. אשר דמעה בגימט' [בגימטריא] ק"ך צירופי אלקים שמהם נמשך ההעלם והסתר כו' אלא יהיה כמ"ש והיה הוי' לי לאלקים.[209] ע"ד הקב"ה מוציא חמה מנרתקה[210, 211, 212] כו'.

And this is "And Havayah will wipe away the tear (dim'ah)": for dim'ah (דמעה) has the numerical value of 120, the combinations of [the Name] Elokim, from which the concealment and hiding are drawn, etc.; rather, it will be as it is written, "And Havayah will be to me as Elokim," in the manner of "The Holy One, blessed be He, takes the sun out of its sheath," etc.

> The same verse continues, "Havayah will wipe away the tear": dim'ah (דמעה, 119, counted with the word itself as 120) equals the 120 combinations of the five letters of Elokim, the source of concealment. Then "Havayah will be to me as Elokim" (Genesis 28:21), as in the Talmud's image of G-d taking the sun out of its sheath (Avodah Zarah 3b).

30 וא"כ אז אין שייך בחי' מרור שהמרור הוא על בחי' ההסתר הנק' מות. כי אז בלע המות[213] כו' ברוחניות וכן בגשמיות ממש.

If so, then the level of maror will not apply, for the maror is over the level of concealment, which is called "death"; for then "He will swallow up death," etc., in spirituality and likewise in actual physicality.

> In the Time to Come maror will no longer apply: maror is bitterness over concealment, which is "death," and then death will be swallowed up, both spiritually and physically.

וכן בחי' מצה שהוא ענין השימור מהחמץ אינו שייך רק עכשיו אבל לע"ל [לעתיד לבוא] יהי' [יהיה] ע"ד שלא הספיק להחמיץ שא"א לבא לבחי' חמץ ויש גשמי כלל מחמת הביטול כו'

So too the level of matzah, which is the matter of guarding against chametz, applies only now; but in the Time to Come it will be in the manner of "[the dough] did not have time to leaven": that it will be impossible to come to the level of chametz and physical yesh at all, because of the self-nullification (bittul), etc.;

> Matzah, the guarding against chametz, will also not apply as it does now. One possibility is that, like the dough in Egypt, nothing will be able to "rise" into chametz, the sense of physical yesh, because of the overwhelming bittul.

או כי גם מבחי' חמץ לא יהי' [יהיה] יניקה לחיצונים דהיינו שלא יהי' [יהיה] החמץ בחי' יש וגסות דקליפה אלא ע"ד ויגבה לבו בדרכי[214, 215] ה'

or else, that even from the level of chametz there will be no nurture for the external forces; that is, the chametz will not be the level of the yesh and coarseness of kelipah, but in the manner of "And his heart was lifted up in the ways of Havayah."

> The other possibility is that chametz itself will no longer give nurture to the external forces: it will no longer be the self-importance and coarseness of kelipah, but a holy pride, like Yehoshafat's "his heart was lifted up in the ways of Havayah" (II Chronicles 17:6).

וכמו שבקרבן תודה[216] היו עשרה חלות חמץ. וכמ"ש הטעם ע"פ מזמור לתודה[217] (בסידור).

As in the thanksgiving offering there were ten loaves of chametz, as the reason is explained on the verse "A psalm of thanksgiving" (in the Siddur).

> So the thanksgiving offering included loaves of chametz (Leviticus 7:13), for a reason the Alter Rebbe gives in his Siddur on "A psalm of thanksgiving" (Psalms 100).

והרי ארז״ל [אמרו רבותינו זכרונם לברכה] ברבות פ׳ צו פ״ט לע״ל [לעתיד לבוא] כל הקרבנות בטלין וקרבן תודה אינו בטל[218] כו׳

And indeed our Sages, of blessed memory, said in [Midrash] Rabbah, Parshas Tzav, section 9: "In the Time to Come all the offerings will be annulled, but the thanksgiving offering will not be annulled," etc.

> The Midrash on Parshas Tzav says that in the Time to Come all offerings will cease except the thanksgiving offering.

והרי כל הקרבנות באות מצה חוץ מחמץ שבתודה ושתי הלחם שהן באות חמץ[219] א״כ מזה מוכרח שלע״ל [שלעתיד לבוא] מחמת עוצם הגילוי יתברר ויתעלה גם החמץ ועמ״ש בד״ה וידבר דעשה״ד [דעשרת הדברות] מענין שתי הלחם שהיו באות חמץ

And all the offerings come as matzah, except for the chametz of the thanksgiving offering and the Two Loaves, which come as chametz. If so, it follows necessarily from this that in the Time to Come, because of the intensity of the revelation, the chametz too will be refined and elevated. And see what is written in the discourse beginning "And [G-d] spoke," on the Ten Commandments, on the matter of the Two Loaves, which came as chametz.

> All grain offerings are matzah except the chametz of the thanksgiving offering and the Two Loaves of Shavuos (Menachos 52b; Leviticus 23:17), the two loaves of new wheat that the Torah commands to be baked as chametz. Since the thanksgiving offering, with its chametz, will remain, the great revelation of the future must refine and elevate even chametz; the text refers to a discourse on the Ten Commandments for the Two Loaves.

ולכן בחי׳ בעבור זה זהו דוקא בשעה שיש מצה ומרור שהוא בחי׳ היום לעשותם.[220] אזי דוקא ממשיכים בחי׳ זה.

Therefore the level of "because of this" is specifically "at the time when there are matzah and maror," which is the level of "today, to do them"; then specifically one draws down the level of zeh ("this").

> So "because of this" belongs to the present, "today, to do them," when matzah and maror are before us. Only through these present deeds is the level of zeh drawn down.

הוא גילוי אור א"ס ב"ה הסוכ"ע. דקמיה מעלה ומטה שוין ע"כ נק' זה וכמ"ש את השמים ואת הארץ אני מלא.[221]

It is the revelation of the Infinite Light (Or Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin), before which above and below are equal; therefore it is called zeh, as it is written, "The heavens and the earth I fill."

> Zeh is the revelation of the light that encompasses all worlds, before which above and below are the same. Because it is equally present everywhere it can be called zeh, "this," as in "The heavens and the earth I fill" (Jeremiah 23:24).

משא"כ לע"ל [לעתיד לבוא] אין מועיל בחי' תשובה וכמ"ש בגמרא פכ"ג דשבת דקנ"א ע"ב ע"פ אשר תאמר אין לי בהם חפץ[222] שאין בהם לא זכות ולא חובה[223] כו'.

Whereas in the Time to Come teshuvah will not avail, as stated in the Gemara, chapter 23 of Shabbos, folio 151b, on the verse "of which you will say, 'I have no desire in them'": that in them there is neither merit nor guilt, etc.

> In the Time to Come teshuvah will not avail, for the Talmud (Shabbos 151b) reads "years of which you will say, 'I have no desire in them'" as the days of Mashiach, in which "there is neither merit nor guilt." The work of drawing down this light therefore belongs to now.

SECTION 9 · ¶31–33

Beginning and end

31 ועמ"ש בד"ה קול דודי בענין הנה זה בא מדלג כו'.

And see what is written in the discourse beginning "The voice of my beloved," on the matter of "Behold, this one comes, leaping," etc.

> A reference to the discourse on "The voice of my beloved! Behold, this one comes, leaping" (Likkutei Torah, Shir HaShirim 14c), which reads the verse as the Exodus, a redemption that came by a leap.

ועו"ל [ועוד יש לומר] לתרץ הקושיא דלעיל בענין מצה זו שאנו[224] אוכלים על שום מה על שום שלא הספיק בצקת של אבותינו להחמיץ והלא כבר נצטוו מקודם בערב תאכלו מצות.[225]

One may further say, to resolve the question above concerning "This matzah that we eat, for what reason? Because the dough of our ancestors did not have time to leaven" — but surely they had already been commanded beforehand, "In the evening you shall eat matzos" —

> The Alter Rebbe offers another answer to the question with which the maamar began: the Haggadah says we eat matzah because the dough had no time to rise, yet already before the Exodus they were commanded, "In the evening you shall eat matzos" (Exodus 12:18).

שי״ל [שיש לומר] שהוא ע״ד מ״ש מגיד מראשית אחרית[226] כמ״ש ברבות פ׳ בראשית פט״ו [פרק ט״ו / פרשה ט״ו][227] ע״פ הוא הסובב את כל ארץ החוילה[228] עדיין לא היתה חוילה ואתה אומר הסובב.[229] אתמהא. אלא מגיד מראשית אחרית

that it can be said that it is in the manner of what is written, "Telling the end from the beginning," as stated in [Midrash] Rabbah, Parshas Bereishis, section 15, on the verse "It is the one that surrounds the whole land of Chavilah": "There was not yet a Chavilah, and you say 'that surrounds'? It is astonishing! Rather, [He] tells the end from the beginning."

> The answer follows "Telling the end from the beginning" (Isaiah 46:10). The Midrash asks how Genesis 2:11 could describe the river as the one "that surrounds the whole land of Chavilah" when Chavilah did not yet exist, and answers that G-d "tells the end from the beginning," describing at the outset what will come later; the Kehot note gives the place as Bereishis Rabbah 16:2, though the text says section 15.

וכמ״כ [וכמו כן] כאן עיקר הענין דמצה זו שאנו אוכלים הוא ע״ש [על שם] שלא הספיק בצקת של אבותינו להחמיץ עד שנגלה כו׳.

So too here: the main point of "this matzah that we eat" is on account of [the fact] that "the dough of our ancestors did not have time to leaven before He revealed Himself," etc.

> So too here, the essential reason for matzah is the haste of the Exodus, and the earlier command anticipated it.

32 ומ״ש מקודם בערב תאכלו מצות[230] זהו ע״ד מגיד מראשית אחרית. ומ״מ האמת ג״כ כנ״ל דב׳ בחי׳ מצה הם שזהו ג״כ פי׳ ראשית ואחרית.

And what is written beforehand, "In the evening you shall eat matzos," is in the manner of "telling the end from the beginning." Nevertheless, what was said above is also true, that there are two levels of matzah; and this too is the meaning of "beginning" and "end."

> The command before the Exodus anticipates the end. Yet the earlier explanation, that there are two kinds of matzah, also stands, and it too is a "beginning" and an "end."

פי׳ ראשית מלמטה למעלה זהו ענין ראשית חכמה יראת[231] ה׳ שזהו ענין יראה תתאה שע״ז אמרו אם אין יראה אין חכמה[232, 233] והיא המצה הא׳.

The meaning: "beginning," from below to above, is the matter of "The beginning of wisdom is the fear of Havayah," which is the matter of the lower fear (yirah tata'ah), of which they said, "If there is no fear, there is no wisdom"; and this is the first matzah.

> "Beginning," from below upward, is "The beginning of wisdom is the fear of Havayah" (Psalms 111:10): the lower fear, which precedes wisdom, of which the Mishnah (Avos 3:17) says, "If there is no fear, there is no wisdom." This is the first matzah, the matzah of the first night.

33 ומזה נמשך אח"כ בחי' אחרית היא המצה הב' וכמ"ש בפרדס בעה"כ [בערכי הכינויים] ערך[234] אח רית שזהו בחי' יובל.

And from this is drawn, afterwards, the level of "end" (acharis), which is the second matzah; as is written in Pardes, in Erchei HaKinuyim, under the entry acharis, that this is the level of the Jubilee (Yovel).

> From the first matzah comes the second, the "end" (acharis). Rabbi Moshe Cordovero's Pardes, in its lexicon of Kabbalistic terms, identifies acharis with the Jubilee (Yovel).

וכנודע דיצ"מ [דיציאת מצרים] נמשך מבחי' יובל שמשם נמשך החירות כו' ובמא"א [ובמאורי אור][235] פי' אחרית ע"ה [עליו השלום] גימט' [גימטריא] כתר.

As is known, the Exodus from Egypt was drawn from the level of the Jubilee, from which freedom is drawn, etc. And in Me'orei Or, acharis is explained as having, with the kolel, the numerical value of Keser.

> The Exodus came from the level of the Jubilee, the source of freedom, just as the Jubilee year sets slaves free. Me'orei Or notes that acharis (אחרית, 619), counting the word itself as one more, equals Keser (כתר, 620).

והוא ענין שנגלה עליהן מלך מלכי המלכים כו' וזהו מגיד מראשית אחרית[236] פי' מגיד לשון המשכה כמו נהר דינור דנגיד ונפיק.[237]

And this is the matter of "the King of the kings of kings revealed Himself to them," etc. And this is "telling (maggid) the end from the beginning": maggid is a term for drawing down, as in "a river of fire flowing (nagid) and going forth."

> This is the revelation of "the King of the kings of kings." Maggid, "telling," is read as "drawing down," as in the Aramaic of Daniel 7:10, "a river of fire flowing (nagid) and going forth."

שע"י בחי' ראשית שהוא יראה תתאה זכו לבחי' אחרית היינו יראה עילאה שע"ז אמרו אם אין חכמה אין יראה[238] וזהו ובמורא גדול זו גילוי שכינה[239, 240] כו'. וכענין נעוץ תחלתן בסופן[241] כו':[242]

For through the level of "beginning," which is the lower fear, they merited the level of "end," that is, the higher fear (yirah ila'ah), of which they said, "If there is no wisdom, there is no fear." And this is "and with great awe": "this is the revelation of the Shechinah," etc. And it is like the matter of "Their beginning is wedged in their end," etc.

> Through the "beginning," the lower fear, they merited the "end," the higher fear that comes after wisdom ("If there is no wisdom, there is no fear"), which the Haggadah calls "great awe ... the revelation of the Shechinah" (on Deuteronomy 26:8). In Likkutei Torah, Bamidbar 16b, the Alter Rebbe explains that this higher fear is a great awe beyond the mind's grasp, which comes through Torah study. As Sefer Yetzirah (1:7) says, "their beginning is wedged in their end": the first matzah leads to the second, and the end is rooted in the beginning.

IN ONE'S AVODAH

The maamar draws its lessons from matzah and maror. Through the mitzvah of matzah, an arousal from below, the light of Abba is drawn inwardly to a Jew and not to the external forces; the seven days of matzah draw bittul into the seven middos, where the evil inclination, "chametz," has its hold; and maror is a real bitterness over one's distance from G-d and over being drawn after physicality, which arouses the Thirteen Attributes of Mercy. All this belongs to the present, "today, to do them," when choice and teshuvah still avail, and the lower fear of G-d, "the beginning of wisdom," leads to the higher fear.

QUESTIONS FOR DISCUSSION

1. Why does the revelation of Imma on Yom Tov bring joy, while the higher revelation of Abba on Shabbos brings bittul rather than revealed joy?
2. How does a child who knows his father before he can understand him illustrate the "smallness" of Abba in matzah?
3. Why could only a light above the chain of levels, and not an angel, redeem Israel from Egypt, and how did the mitzvah of matzah keep that light from Pharaoh?
4. What does the bitterness of maror accomplish, and why will neither maror nor the guarding of matzah apply in the Time to Come?
5. In what sense are the two kinds of matzah a "beginning" and an "end," and what do they teach about the lower and the higher fear of G-d?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 להבין מ"ש בהגדה

The Alter Rebbe's Siddur with Chassidic discourses has a discourse on "And you shall tell your son," the verse on which the Haggadah rests.

KEHOT'S NOTE

ראה סידור רצו, ג (והגדת לבנך). סה"מ תקס"ה ע' תלה (בהגדה כנגד ארבעה בנים). מאמרי אדה"ז על פרשיות ע' תקכ (בכל דור ודור). וראה גם אוה"ת ויקרא כרך-ג ע' תשלא (והגדת לבנך). קיצור שם בע' תשלח. ויקרא כרך-ד ע' א'כח.

2 מצה זו שאנו אוכלים ע"ש מה ע"ש שלא הספיק

"This matzah that we eat, for what reason? Because the dough of our ancestors did not have time to leaven before the King of the kings of kings, the Holy One, blessed be He, revealed Himself to them and redeemed them." The maamar asks how this reason fits a commandment to eat matzah that was given before the Exodus.

Pesach Haggadah, Magid, Rabban Gamliel's Three Things 4 הגדה של פסח, מגיד, פסח מצה ומרור ד'

מַצָּה זוֹ שֶׁאָנוּ אוֹכְלִים, עַל שׁוּם מַה? עַל שׁוּם שֶׁלֹּא הִסְפִּיק בְּצֵקָם שֶׁל אֲבוֹתֵינוּ לְהַחֲמִיץ עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא, וּגְאָלָם, שֶׁנֶּאֱמַר: וַיֹּאפוּ אֶת־הַבָּצֵק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֻגֹת מַצּוֹת, כִּי לֹא חָמֵץ, כִּי גֹרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהִתְמַהְמֵהַּ, וְגַם־צֵדָה לֹא־עָשׂוּ לָהֶם.

This sort of unleavened which we eat, is on account that there was not time sufficient for the dough of our ancestors to rise, until the blessed lord! the king of kings, did reveal himself for to redeem them, as it is written, and they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened, because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victuals.

Pesach Haggadah (Public Domain) • A. Alexander 1787 (Public Domain)

3 כי גרשו

The Torah tells how Israel left Egypt: "They baked the dough that they brought out of Egypt into unleavened cakes, for it had not leavened, for they were driven out of Egypt and could not delay." The Haggadah brings this verse as the proof of its reason.

Exodus 12:39 שמות י"ב:ל"ט

וַיֹּאפוּ אֶת־הַבָּצֵק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֻגֹת מַצּוֹת כִּי לֹא חָמֵץ כִּי־גֹרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהִתְמַהְמֵהַּ וְגַם־צֵדָה לֹא־עָשׂוּ לָהֶם:

And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

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4 בעשור לחדש הזה

In Egypt G-d tells Moshe and Aharon to say to all Israel: "On the tenth of this month they shall take for themselves, each man, a lamb." These words open the laws of the Pesach given before the Exodus, matzah among them, so matzah was commanded before any haste.

Exodus 12:3 שמות י"ב:ג'

דַּבְּרוּ אֶל־כָּל־עֲדַת יִשְׂרָאֵל לֵאמֹר בֶּעָשֹׂר לַחֹדֶשׁ הַזֶּה וְיִקְחוּ לָהֶם אִישׁ שֶׂה לְבֵית־אָבֹת שֶׂה לַבָּיִת:

Speak ye unto all the congregation of Israel, saying: In the tenth day of this month they shall take to them every man a lamb, according to their fathers'houses, a lamb for a household;

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KEHOT'S NOTE

שמות יב, ג. באוה"ת פ' בא שכעין זה כתוב באבודרהם בסדר ההגדה ע"ש שכתב שהתירוץ ע"ז הוא דחוק ע"ש בארוכה. נתבאר בסה"מ תרכ"ט (הוצאת תשנ"ב) ע' קלג. וראה סה"מ תש"ד ד"ה מצה זו. סה"מ תש"ז ד"ה מצה זו ע' 235.

5 על מצות ומרורים יאכלוהו

In the law of the second Pesach, G-d tells Moshe that one who could not bring the offering brings it a month later: "with matzos and bitter herbs they shall eat it." The maamar's words are this verse's (as the Kehot note gives); the same law was commanded for the Pesach in Egypt (Exodus 12:8), before any haste.

Numbers 9:11 במדבר ט':י"א

בַּחֹדֶשׁ הַשֵּׁנִי בְּאַרְבָּעָה עָשָׂר יוֹם בֵּין הָעַרְבַּיִם יַעֲשׂוּ אֹתוֹ עַל־מַצּוֹת וּמְרֹרִים יֹאכְלֻהוּ:

in the second month on the fourteenth day at dusk they shall keep it; they shall eat it with unleavened bread and bitter herbs;

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KEHOT'S NOTE

במדבר ט, יא.

6 שבעת ימים שאור לא ימצא

G-d's command in Egypt for all generations: "For seven days no leaven shall be found in your houses." The maamar cites it as the seven-day law that later generations keep.

Exodus 12:19 שמות י"ב:י"ט

שִׁבְעַת יָמִים שְׂאֹר לֹא יִמָּצֵא בְּבָתֵּיכֶם כִּי כָל־אֹכֵל מַחְמֶצֶת וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעֲדַת יִשְׂרָאֵל בַּגֵּר וּבְאֶזְרַח הָאָרֶץ:

Seven days shall there be no leaven found in your houses; for whosoever eateth that which is leavened, that soul shall be cut off from the congregation of Israel, whether he be a sojourner, or one that is born in the land.

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KEHOT'S NOTE

אומרים בהגדה על שום שלא הספיק בצקן של אבותינו להחמיץ ואם תאמר והלא בזולת זה לא היו רשאין לאכול חמץ שכבר הוזהרו על כך שני שבעת ימים מצות תאכלו אך ביום הראשון תשביתו שאור מבתיכם כי כל אוכל חמץ ונכרתה הנפש ההיא מישראל מיום הראשון עד יום השביעי י"ל דאזהרה זו אינה אלא לדורות שהיה גלוי וידוע לפניו יתברך שיצאו ממצרים בחפזון עד שלא יספיק בצקן להחמיץ ...

Four commentaries on Rashi. Warsaw, 1862 (Public Domain)

12 **שעיקר המועדים הוא בחי' השמחה**

The Rebbe Maharash develops there, from section 4 on, the idea that joy is the essence of the festivals, with glosses that bear on this maamar.

KEHOT'S NOTE

ראה גם המשך וככה — תרל"ז סעי' ד' ואילך, עם הגהות לכאן. המשך שמח תשמח — תרנ"ז בתחלתו.

13 **ושמחת בחגך**

Moshe commands joy on the festival of Sukkos for the whole household and the needy with it: "And you shall rejoice in your festival." The Sages apply the mitzvah of joy to every festival, and the maamar calls joy their essence.

Deuteronomy 16:14 דברים ט"ז:י"ד

וְשָׂמַחְתָּ בְּחַגֶּךָ אַתָּה וּבִנְךָ וּבִתֶּךָ וְעַבְדְּךָ וַאֲמָתֶךָ וְהַלֵּוִי וְהַגֵּר וְהַיָּתוֹם וְהָאַלְמָנָה אֲשֶׁר בִּשְׁעָרֶיךָ׃

And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, and the stranger, and the fatherless, and the widow, that are within thy gates.

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KEHOT'S NOTE

דברים טז, יד.

14 **גילוי מוחין דאימא**

There the Rebbe Maharash adds that the revelation produces joy, and the joy in turn causes revelation, as explained at length elsewhere in the discourse "Mi yitencha ke'ach li."

KEHOT'S NOTE

בוככה — תרל"ז סעי' ה' מוסיף ע"ז: שמהגילוי נעשה שמחה, והשמחה גורם גילוי כמ"ש במ"א באריכות בד"ה מי יתנך כאח לי.

15 **דהיינו מ"ש בהלל**

There the Rebbe Maharash shows that this is the precise reason Hallel is said on Yom Tov: it celebrates the revelation of the intellect of Imma.

KEHOT'S NOTE

ראה בוככה שם שזהו הדיוק למה אומרים הלל ביו"ט.

16 **מושיבי עקרת הבית**

The psalmist praises G-d, who lifts the lowly: "He settles the barren woman of the house as a joyful mother of children." Plainly, the childless woman is given a home full of children; the maamar reads it as Malchus, hidden all week, rising on Yom Tov to Binah, "the mother," and in ¶4

שמות יב, יט.

7 **בכל מושבותיכם תאכלו מצות**

"You shall eat nothing leavened; in all your dwellings you shall eat matzos." The second half of the command quoted for the generations.

Exodus 12:20 שמות י"ב:כ'

כָּל־מַחְמֶצֶת לֹא תֹאכֵלוּ בְּכֹל מוֹשְׁבֹתֵיכֶם תֹּאכְלוּ מַצּוֹת׃

Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.'

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8 Rabbi Yose HaGelili derives that for the Pesach of Egypt the prohibition of chametz applied for only one day, because "no chametz shall be eaten" is followed by "Today you are going out." This is the basis of both the question and the answer.

Pesachim 96b:1 פסחים צ"ו ב:א'

אֶלָּא אַחֲמֵץ. מִכְּלָל דְּפֶסַח מִצְרַיִם לַיְלָה אֶחָד וְתוּ לָא? וְהָתַנְיָא, רַבִּי יוֹסֵי הַגְּלִילִי אוֹמֵר: מְנַיִן לְפֶסַח מִצְרַיִם שֶׁאֵין חִימּוּצוֹ נוֹהֵג אֶלָּא יוֹם אֶחָד — תַּלְמוּד לוֹמַר: "לֹא יֵאָכֵל חָמֵץ", וְסָמִיךְ לֵיקֵה: "הַיּוֹם אַתֶּם יוֹצְאִים".

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9 **וכ"כ המזרחי בפ' ראה**

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

KEHOT'S NOTE

טז, ג.

10 Moshe, setting out the festivals, tells Israel: "Seven days you shall eat matzos with it, bread of affliction, for in haste you went out of the land of Egypt, so that you remember the day you went out of Egypt." This is the verse that makes the seven days a remembrance of the Exodus, and the source of the question.

Deuteronomy 16:3 דברים ט"ז:ג'

לֹא־תֹאכַל עָלָיו חָמֵץ שִׁבְעַת יָמִים תֹּאכַל־עָלָיו מַצּוֹת לֶחֶם עֹנִי כִּי בְחִפָּזוֹן יָצָאתָ מֵאֶרֶץ מִצְרַיִם לְמַעַן תִּזְכֹּר אֶת־יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל יְמֵי חַיֶּיךָ׃

Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for in haste didst thou come forth out of the land of Egypt; that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

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11 **כי בחפזון יצאת**

The Mizrachi raises this question on the Haggadah and answers that the seven-day command was given for later generations, while in Egypt chametz was forbidden only one day; G-d knew they would leave in haste, and so commanded seven days of matzah as a remembrance of the Exodus.

Mizrachi, Deuteronomy 16:3 מזרחי, דברים ט"ז:ג'

כי בחפזון יצאת ולא הספיק הבצק להחמיץ וזה יהיה לך לזכרון. וזהו ששנינו מצה זו שאנו אוכלין על שם שנגאלו אבותינו ממצרים ואנו

it reads akeres both as "barren" and as one who dwells in the ikarei, the foundations, of the house.

Psalms 113:9 תהילים קי"ג:ט'

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ׃

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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KEHOT'S NOTE

תהלים קיג, ט.

17 **לסעי' א'**

According to the note, this discourse explains that on Shabbos there shines the essence of Chochmah, higher than the Chochmah that shines within Binah.

KEHOT'S NOTE

ראה בד"ה יום א' דחגה"ש — תרמ"ז ע' צז דשם מבאר דבשבת מאיר מבחי' עצם החכמה שלמעלה מבחי' החכמה שמאיר בבינה ע"ש ושם מציין גם להמשך וככה — תרל"ז.

PARAGRAPH 2

18 **בשבת הוא גילוי מוחין דאבא**

Alongside the Arizal's Pri Etz Chaim (gate 20, chapter 1), the note points to the Mitteler Rebbe's explanations of the Zohar for the teaching that Shabbos reveals the intellect of Abba.

KEHOT'S NOTE

ראה פע"ח ש"כ פ"א. ביאה"ז לאדה"א צב, ד.

19 **ואין שם בחינת גילוי שמחה כביו"ט**

The Rebbe explains that the maamar does not mean there is no joy on Shabbos; its joy is "like a candle at noon," included and nullified within the delight of Shabbos, for delight and joy are bound together until they become one.

Proverbs 10:22 משלי י':כ"ב

בִּרְכַּת ה' הִיא תַעֲשִׁיר וְלֹא־יוֹסִף עֶצֶב עִמָּהּ׃

The blessing of the L-RD, it maketh rich, And toil addeth nothing thereto.

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Moed Katan 23b מועד קטן כ"ג

KEHOT'S NOTE

"ו"ל דהפירוש הוא לא שאין שמחה ח"ו בשבת (ואדרבה אין עצב בה (משלי י', כב ירושלמי ברכות פ"ב סוף ה"ז. הובא בתוד"ה מאן דאמר — מו"ק כג, ב)), רק שהשמחה היא כשרגא בטיהרא, כי השמחה נכללת ובטילה בהעונג (ראה לקו"ש-ד ע' 1091 הערה 31) כי ענג ושמחה קשורים הם, עד שנעשים חד [ובספירות — חכמה (עונג) ובינה (שמחה) הם תרין רעין דלא מתפרשין, "רעים אהובים" (ראה המשך שמח תשמח הנ"ל בתחלתו ובסופו)], ואדרבה — "השמחה אינו אלא גילוי העונג" (שמח תשמח שם ס"ע רסד)" — משיחות ש"פ תבוא — תשמ"ח הערה 14.

20 **שמחה כביו"ט**

The note points to the Alter Rebbe's Code of Jewish Law, in the laws of Yom Tov, for the obligation of joy on the festival.

KEHOT'S NOTE

ראה שו"ע אדה"ז הל' יו"ט סתקכ"ט, ס"ו.

21 **שיש ב' בחי' בגילוי אור א"ס ב"ה**

A discourse of the Alter Rebbe from 5565 to which the note points for these two levels in the revelation of the Infinite Light.

KEHOT'S NOTE

ראה סה"מ תקס"ה א ע' תלו ואילך.

22 **נק' יש מיש**

There is a gloss there on the idea that the chain of descent as a whole is called "something from something."

KEHOT'S NOTE

בהמשך וככה — תרל"ז סעי' ה' יש הגה"ה.

PARAGRAPH 3

23 **כמשל בן המלך שצא מן השביה**

In Tanya, chapter 31, "there is no joy as great as going out of exile and captivity, like a king's son who was in captivity, grinding in prison, ... and went out free to the house of his father the king"; this is the joy of the G-dly soul when through Torah and prayer it leaves the body's concealment.

KEHOT'S NOTE

ראה תניא פרק לא.

24 **מאפילה לאור גדול**

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

KEHOT'S NOTE

נוסח ברכת אשר גאלנו (בהגדה).

25 **מאפילה לאור גדול ומאבל ליו"ט ומשעבוד לגאולה**

"Therefore we are obligated to thank ... Him who did all these miracles for our fathers and for us: He brought us out from slavery to freedom, from sorrow to joy, from mourning to festival, from darkness to great light, and from bondage to redemption." The Haggadah recites these words before Hallel; the maamar uses them for the joy that comes from grasping the distance one has crossed.

Mishnah Pesachim 10:5 משנה פסחים י':ה'

... לְפִיכָךְ אֲנַחְנוּ חַיָּבִין לְהוֹדוֹת, לְהַלֵּל, לְשַׁבֵּחַ, לְפָאֵר, לְרוֹמֵם, לְהַדֵּר, לְבָרֵךְ, לְעַלֵּה, וּלְקַלֵּס, לְמִי שֶׁעָשָׂה לַאֲבוֹתֵינוּ וְלָנוּ אֶת כָּל הַנִּסִּים הָאֵלּוּ, הוֹצִיאָנוּ מֵעַבְדוּת לְחֵרוּת, מִיָּגוֹן לְשִׂמְחָה, וּמֵאֵבֶל לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר גָּדוֹל, וּמִשִּׁעְבּוּד לִגְאֻלָּה. וְנֹאמַר לְפָנָיו, הַלְלוּיָהּ׃

Rabban Gamaliel used to say: whoever does not make mention of these three things on Pesah does not fulfill his duty. And these are they: the pesah, matzah, and bitter herbs. The pesah because the Omnipresent passed over the houses of our fathers in Egypt. The matzah because our fathers were redeemed from Egypt. The bitter herb because the Egyptians embittered the lives of our fathers in Egypt. In every generation a man is obligated to regard himself as though he personally had gone forth from Egypt, because it is ...

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(= שושן סודות) סח, א. וראה גם באוה"ת דברים ע' כז.

26 When David brought the Ark to Jerusalem and danced before it, Michal mocked him: "How honored was the king of Israel today, who exposed himself today before the eyes of his servants' maids, as one of the idlers is openly exposed (kehigalos niglos)." The maamar borrows only the doubled verb, for a full and open revelation.

II Samuel 6:20 שמואל ב ו:כ

וַיָּשָׁב דָּוִד לְבָרֵךְ אֶת־בֵּיתוֹ וַתֵּצֵא מִיכַל בַּת־שָׁאוּל לִקְרַאת דָּוִד וַתֹּאמֶר מַה־נִּכְבַּד הַיּוֹם מֶלֶךְ יִשְׂרָאֵל אֲשֶׁר נִגְלָה הַיּוֹם לְעֵינֵי אַמְהוֹת עֲבָדָיו כְּהִגָּלוֹת נִגְלוֹת אַחַד הָרֵקִים׃

Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said: 'How did the king of Israel get him honour to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself! '

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PARAGRAPH 4

27 The psalmist praises G-d, who "settles the barren woman of the house as a joyful mother of children": plainly, a childless woman given a home full of children. The paragraph reads akeres both as "barren" and as one who dwells in the ikarei, the hidden foundations, of the house: Malchus, hidden all week, who becomes the mother on Yom Tov.

Psalms 113:9 תהילים קי"ג:ט

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ׃

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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28 Reish Lakish expounds "He settles the akeres of the house": Knesses Yisrael said before the Holy One, blessed be He, "Master of the world, Your children have made me like a weasel that dwells in the foundations of houses." The maamar takes from this that akeres means one hidden in the foundations of the house.

Pesachim 118b:8 פסחים קי"ח ב:ח

אָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ, מַאי דִּכְתִיב: "מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת" — אָמְרָה כְּנֶסֶת יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, שָׁמוּנִי בָּנֶיךָ כְּחוּלְדָּה זוֹ הַדָּרָה בְּעִיקְּרֵי בָּתִּים.

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29 **בגמ' פ' בתרא דפסחים**

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

KEHOT'S NOTE

קי"ח, ב.

30 **בספר שו"ס**

Besides Shushan Sodos itself (folio 68a), the note points to the Tzemach Tzedek's Or HaTorah on Devarim, where this teaching is also brought.

KEHOT'S NOTE

PARAGRAPH 5

31 **נהפך להם מיגון לשמחה**

Mordechai writes to fix Purim as the days on which the Jews rested from their enemies, "the month that was turned for them from sorrow to joy and from mourning to a festival." The maamar uses the words for the joy that comes when the revealed light is grasped.

Esther 9:22 אסתר ט':כ"ב

כַּיָּמִים אֲשֶׁר־נָחוּ בָהֶם הַיְּהוּדִים מֵאֹיְבֵיהֶם וְהַחֹדֶשׁ אֲשֶׁר נֶהְפַּךְ לָהֶם מִיָּגוֹן לְשִׂמְחָה וּמֵאֵבֶל לְיוֹם טוֹב לַעֲשׂוֹת אוֹתָם יְמֵי מִשְׁתֶּה וְשִׂמְחָה וּמִשְׁלֹחַ מָנוֹת אִישׁ לְרֵעֵהוּ וּמַתָּנוֹת לָאֶבְיוֹנִים׃

the days wherein the Jews had rest from their enemies, and the month which was turned unto them from sorrow to gladness, and from mourning into a good day; that they should make them days of feasting and gladness, and of sending portions one to another, and gifts to the poor.

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32 **בחשך ראו אור גדול**

Isaiah foretells deliverance: "The people who walked in darkness have seen a great light; those who dwelt in the land of the shadow of death, light has shone upon them." The maamar uses it for the contrast between darkness and light that the soul grasps on Yom Tov.

Isaiah 9:1 ישעיהו ט':א

הָעָם הַהֹלְכִים בַּחֹשֶׁךְ רָאוּ אוֹר גָּדוֹל יֹשְׁבֵי בְּאֶרֶץ צַלְמָוֶת אוֹר נָגַהּ עֲלֵיהֶם׃

The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.

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KEHOT'S NOTE

ישע' ט, א.

33 **באור פני מלך**

Shlomo's proverb on a king's favor: "In the light of the king's face is life, and his favor is like a cloud of the latter rain." The maamar applies "the light of the King's face" to the revelation of the King of the kings of kings that can be grasped on the festival.

Proverbs 16:15 משלי ט"ז:ט"ו

בְּאוֹר־פְּנֵי־מֶלֶךְ חַיִּים וּרְצוֹנוֹ כְּעָב מַלְקוֹשׁ׃

In the light of the king's countenance is life; And his favour is as a cloud of the latter rain.

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PARAGRAPH 6

34 **בעוה"ב מזיו השכינה**

There is a gloss there on the soul's delight in the radiance of the Shechinah in the World to Come, which the note brings alongside this analogy.

KEHOT'S NOTE

בהמשך וככה — תרל"ז סי' ה' (ע' ז) יש הגה"ה.

35 **מזיו השכינה**

"In the World to Come there is no eating and no drinking ... rather, the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah." The maamar uses this as the model of delight that comes through comprehension.

Berakhot 17a:12 ברכות י"ז א:י"ב

מַרְגְּלָא בְּפוּמֵּיהּ דְּרַב: לֵית כָּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִיָּה וְלֹא פְּרִיָּה וּרְבִיָּה וְלֹא מַשָּׂא וּמַתָּן וְלֹא קִנְאָה וְלֹא שִׂנְאָה וְלֹא תַּחֲרוּת, אֶלָּא צַדִּיקִים יוֹשְׁבִין וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְּׁכִינָה, שֶׁנֶּאֱמַר: "וַיֶּחֱזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. ll).

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36 **להנחיל אוהבי יש**

Wisdom, speaking in Proverbs, promises those who love her: "To cause those who love me to inherit yesh, and I will fill their treasuries." Plainly yesh is true wealth that endures; the maamar reads it as the Infinite Light revealed as yesh, something the soul can grasp and enjoy. (context: Steinsaltz Tanakh)

Proverbs 8:21 משלי ח':כ"א

לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא:

That I may cause those that love me to inherit substance, And that I may fill their treasuries.

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KEHOT'S NOTE

משלי ח, כא.

37 **בנהר יעברו ברגל**

The psalmist calls all the earth to see G-d's deeds: "He turned the sea into dry land; through the river they passed on foot (beregel); there we rejoiced in Him." Plainly the river is the Jordan, crossed after the sea; the maamar reads beregel as "on the festival" (regel), and the river as Binah, which goes out from Eden. (context: Steinsaltz Tanakh) (Kehot: Psalms 66:4)

Psalms 66:6 תהילים ס"ו:ו'

הָפַךְ יָם לְיַבָּשָׁה בַּנָּהָר יַעַבְרוּ בָרֶגֶל שָׁם נִשְׂמְחָה־בּוֹ:

He turned the sea into dry land; They went through the river on foot; There let us rejoice in Him!

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KEHOT'S NOTE

תהלים סו, ד.

38 **נהר היוצא מעדן**

The Torah describes Gan Eden: "And a river went out of Eden to water the garden." In Kabbalah the river is Binah, which flows from Eden, Chochmah.

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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39 **הויי לי בעזרי**

In Hallel the psalmist, beset by enemies, trusts in G-d: "Havayah is with me among my helpers, and I will see [the downfall of] my enemies." These are the opening words of the discourse to which the parenthesis refers.

Psalms 118:7 תהילים קי"ח:ז'

ה' לִי בְּעֹזְרָי וַאֲנִי אֶרְאֶה בְשֹׂנְאָי:

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

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40 **החכמה מאין תמצא**

Job contrasts the treasures men dig out of the earth with wisdom, and asks: "And wisdom, from where (me'ayin) shall it be found?" Chassidus reads the question as a statement: "Chochmah is found from ayin," from the level that is beyond grasp. (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.

41 **אין נק' מה שאינו מושג**

There the Alter Rebbe explains that even in the higher worlds the Essence is not grasped; the only "comprehension" is by way of negation, knowing that He is "wise, but not with a knowable wisdom," and that from His wisdom comes creation something from nothing, which cannot be understood.

KEHOT'S NOTE

ראה גם לעיל פי' פקודי ג, ג.

42 **אבל מוחין דאבא . . למעלה מעלה מבחי' בינה**

The note points there, and to the sources listed there, for the intellect of Abba being far above Binah and comprehension.

KEHOT'S NOTE

ראה קונטרס דרושי חתונה תרנ"ב ע' ו. ושנ"נ.

43 **דלית מחשבה תפיסא**

In Eliyahu's prayer (Patach Eliyahu): "You are exalted above all the exalted, hidden from all the hidden; no

thought can grasp You at all." Here it describes the Infinite Light revealed through the intellect of Abba.

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)

PARAGRAPH 7

44 בקושי התירו לדבר בד״ת בשבת

The note points to the sources gathered there for this saying about Torah study on Shabbos.

KEHOT'S NOTE

ירושלמי שבת טו, ג. וראה הנסמן במאמרי אדה״ז-פרשיות לע׳ תשסט. ראה לקו״ש חכ״א ע׳ 484. הובא בס׳ היראה לרבינו יונה ז״ל, והמדפיסים הגיהו שם. [כ].

45 אורייתא מחכמה נפקת

The Zohar says that the Torah comes forth from supernal Chochmah. The maamar reads "comes forth" as going outside: the Torah is only a radiance of Chochmah, not its essence.

Zohar II, 121a זח״ב קכא, א

KEHOT'S NOTE

זח״ב קכא, א. שם פה, א.

46 אורייתא מחכמה נפקת

A second place in the Zohar, given in the Kehot note, that the Torah comes forth from supernal Chochmah.

Zohar, Yitro 21:378–22:389 ספר הזהר, יתרו כ״א:שע״ח-כ״ב:שפ״ט

According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

47 בד״ה עוטה אור כשלמה

The letter opens with "Who wraps Himself in light as a garment" and brings the Arizal: Moshe's comprehension did not reach the inner dimension of supernal Chochmah, Abba of Atzilus, but only the "back" of Chochmah enclothed in Binah and in Z'eir Anpin, "in the secret of 'the novlos of supernal Chochmah is Torah.'" This is why the maamar says the essence of Chochmah is far above the Torah.

KEHOT'S NOTE

אגה״ק ס״ט.

48 עוטה אור כשלמה

The psalmist praises G-d, "who wraps [Himself] in light as a garment, who spreads out the heavens like a curtain." These are the opening words of Iggeres HaKodesh 19 in Tanya, to which the parenthesis refers.

Psalms 104:2 תהילים ק״ד:ב׳

עֹטֶה־אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה׃

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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49 נובלות חכמה שלמעלה תורה

"The fallen fruit (novlos) of the wisdom above is the Torah." The saying that Iggeres HaKodesh 19 explains with the Arizal: the Torah as we have it is the outer level of supernal Chochmah.

Bereshit Rabbah 17:5 בראשית רבה י״ז:ה׳

... נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

"The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [taḥtena]" (Genesis 2:21). "The L-rd G-d cast [hipil] a deep slumber" - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. literally means, "He caused to fall down." Rav said: There are three slumbers: the slumber of ...

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50 היוצאת מהחכמה

The same gloss says the explanation is broadened in Parshas Lech, which the editors identify as Or HaTorah on Lech Lecha, p. 874a.

KEHOT'S NOTE

וע׳ בבי׳ בי׳ ע״פ השמים [כסאי ברד״ה — אינו ברור בהכת״י] ובלקו״ת ממהר״ש ני״ע שם [יא, ב]. ושם בפי׳ לך הרחב הביאור סי׳ ג׳ צד 166 [אוה״ת לך תתרעד, א]. [כ].

PARAGRAPH 8

51 וכחשיכה כאורה

David, praising G-d from whom nothing is hidden, says: "Even darkness does not darken for You, and night shines like day; as darkness, so light." Plainly, darkness hides nothing from G-d; the maamar applies it to the level of Abba, where above and below are equal, and in ¶9 reads its two kafs as making each equal to the other. (context: Steinsaltz Tanakh)

Psalms 139:12 תהילים קל״ט:י״ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָהּ כָּאוֹרָהּ׃

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

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KEHOT'S NOTE

תהלים קלט, יב.

PARAGRAPH 9

52 **ודקדוק הלשון כחשכה כאורה**

According to the note, this precise reading of the two kafs of kachashechah ka'orah is quoted there.

KEHOT'S NOTE

מובא בסה"מ תרל"ה ע' כרך-ב ע' שעו.

53 **כחשכה כאורה**

David, praising G-d from whom nothing is hidden, says "as darkness, so light" (kachashechah ka'orah). Plainly, darkness and light are alike to G-d; the paragraph asks why each word carries the comparative kaf, and reads the doubled kaf as making each equal to the other. (context: Steinsaltz Tanakh)

Psalms 139:12 תהילים קל"ט:י"ב

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

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

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54 **וכתר עליון אע"ג דאיהו אור צח אור מצוחצח אוכם הוא**

"Supernal Keser, although it is the primordial light, a clear light and a brilliant light, is black before the Cause of causes ... all lights are darkened before Him." The source the Kehot note gives for this line.

Tikkunei Zohar 135b:1 תקוני הזהר קל"ה ב:א'

דְּאִינּוּן י"א, עַל כָּל סְפִירָה וּסְפִירָה, וְאִינּוּן י"א י"א מִן (דברים ו ד) יְ הוָ ה אֱ לֹהֵינוּ יְ הוָ ה אֶ חָד, בְּאִי אִתְקְרֵי אֵ"ל עֶלְיוֹן, בְּיֵ"י יהו"ה, וְכֵן בְּאִי אִתְקְרֵי אלהינ"ו אהי"ה אלקי"ם אדנ"י וְהָא אוּקְמוּהָ. וְעוֹד כְּתֶר עִלָּאָה אַף עַל גַּב דְּאִיהוּ אוֹר קַדְמוֹן אוֹר צַח וְאוֹר מְצוּחְצָח, אִיהוּ אוּכָּם קֶדֶם עִלַּת הָעִלּוֹת, וְכָל חֱיָילִין דְּתַלְיָין מִנֵּיהּ אִתְמַר בְּהוֹן (שיר ה יא) קְווּצוֹתָיו תַּלְתַּלִּים שְׁחוֹרוֹת כָּעוֹרֵב, לֵית נְהוֹרָא קַיְימָא קַמֵּי נְהוֹרֵיהּ, דְּכֻלְּהוּ נְהוֹרִין אִתְחַשְׁכָאן קַמֵּיהּ.

Tikkunei Zohar - Vocalized (Public Domain)

55 **דכל נהורין מתחשכאן קמי' כו' וכ"ע אע"ג . . אוכם הוא כו'**

The words here quote Tikkunei Zohar, Tikkun 70 · 135b:1-2; the passage is shown below.

Tikkunei Zohar, Tikkun 70 · 135b:1-2 תקו"ז תיקון ע

... וְעוֹד כְּתֶר עִלָּאָה אַף עַל גַּב דְּאִיהוּ אוֹר קַדְמוֹן אוֹר צַח וְאוֹר מְצוּחְצָח, אִיהוּ אוּכָּם קֶדֶם עִלַּת הָעִלּוֹת, וְכָל חֱיָילִין דְּתַלְיָין מִנֵּיהּ אִתְמַר בְּהוֹן (שיר ה יא) קְווּצוֹתָיו תַּלְתַּלִּים שְׁחוֹרוֹת כָּעוֹרֵב, לֵית נְהוֹרָא קַיְימָא קַמֵּי נְהוֹרֵיהּ, דְּכֻלְּהוּ נְהוֹרִין אִתְחַשְׁכָאן קַמֵּיהּ. תָּא חֲזֵי כַּמָּה עִלּוֹת סְתִימִין, דְּאִינּוּן מִתְלַבְּשִׁין וְאִינּוּן מוּרְכָּבִין בִּסְפִירָן, וּסְפִירָן מֻרְכָּבָה לְגַבַּיְיהוּ, דְּאִינּוּן טְמִירִין מִמַּחְשָׁבוֹת בְּנֵי אָדָם, וַעֲלַיְיהוּ אִתְמַר (קהלת ח ח) כִּי גָבֹהַּ מֵעַל גָּבֹהַּ שֹׁמֵר וּגְבֹהִים עֲלֵיהֶם, נְהוֹרִין ...

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KEHOT'S NOTE

תקו"ז תי' ע' (קלה, ב).

56 **סד"ה שחורה אני**

There the Alter Rebbe speaks of "the supernal darkness of 'He made darkness His hiding place,' which is above comprehension," citing the Zohar that the brightest light is sometimes called "black" because, from its very greatness, it cannot be grasped at all; from there comes the hidden love, "black fire," like a son's love for his father.

KEHOT'S NOTE

לקו"ת שה"ש ו, ב.

57 **שחורה אני ונאוה**

The maiden tells the daughters of Jerusalem, "I am black, yet comely," darkened by the sun yet lovely. These are the opening words of the discourse (Likkutei Torah, Shir HaShirim 6b) to which the parenthesis refers, which speaks of the supernal darkness above comprehension.

Song of Songs 1:5 שיר השירים א':ה'

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָ͏ִם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה׃

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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58 **המולך מהודו ועד כוש**

The Megillah opens with Achashverosh, "who reigned from Hodu to Kush," from India to Ethiopia, the ends of his empire. That discourse reads Hodu as hod, splendor, and Kush as darkness, and takes the Gemara's view that the two lay side by side (Megillah 11a) as the supernal darkness in which the light is hidden.

Esther 1:1 אסתר א':א'

וַיְהִי בִּימֵי אֲחַשְׁוֵרוֹשׁ הוּא אֲחַשְׁוֵרוֹשׁ הַמֹּלֵךְ מֵהֹדּוּ וְעַד־כּוּשׁ שֶׁבַע וְעֶשְׂרִים וּמֵאָה מְדִינָה׃

NOW IT came to pass in the days of Ahasuerus—this is Ahasuerus who reigned, from India to Ethiopia, over a hundred and seven and twenty provinces—

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59 **בד"ה יונתי בחגוי הסלע**

On 17a the discourse on "My dove, in the clefts of the rock" reads "Arise, go" as written, lechi, with kaf and yud, alluding to the root of the soul: kaf and yud are its two encompassing levels, yechidah and chayah.

KEHOT'S NOTE

לקו"ת שה"ש יז, א.

60 **יונתי בחגוי הסלע**

The beloved calls to his love, hiding like a dove in the clefts of the rock, to show her face and let her voice be heard: "My dove, in the clefts of the rock, in the hidden place of the steep." The opening words of the discourse cited for the kaf of ka'orah as Keser.

Song of Songs 2:14 שיר השירים ב':י"ד

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאֵיךְ נָאוֶה׃

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.'

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61 **כלה ונחרצה**

When the letter kaf came before G-d, saying "I am Your glory," and asked that the world be created with it, He answered, "Go back to your place, for with you is heard 'destruction decreed' (kalah venecheratzah)." The maamar takes this as the kaf of darkness.

Zohar, Introduction 6:28–38 ספר הזהר, הקדמה ו':כ"ח-ל"ח

62 **וע"ד שנזכר בזח"א ד"ג ע"א**

The Tzemach Tzedek quotes the Zohar: when the kaf came down from the Throne of Glory, two hundred thousand worlds trembled, and G-d would not create the world with it, "for with you is kalah venecheratzah"; and he adds that "the kaf is from the level of Keser." This supports reading one kaf as Keser and the other as destruction.

KEHOT'S NOTE

"בההיא שעתא נחתת מן קדמוהי אות כ' מעל כורסייא יקריה כו' ואזדעזו מאתן אלף עלמין כו', דלא אברו בך עלמא דהא בך כלייה ונתרצה. והנה הכ"ף הוא מבחי' כתר" — יהל אור ע' תרכג.

63 **ישת חושך סתרו**

In David's song of deliverance G-d comes down in a storm: "He made darkness His hiding place, His canopy around Him," dark waters and thick clouds. Plainly G-d is hidden in the storm clouds; the maamar reads it as the level above comprehension, where nothing is revealed to the mind. (context: Steinsaltz Tanakh)

Psalms 18:12 תהילים י"ח:י"ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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KEHOT'S NOTE

תהלים יח, יב.

64 **היש ה' בקרבנו אם אין**

Rabbi Shimon explains that Moshe's instruction to the spies, "whether there is a tree in it or not," hinted at this earlier question: whether the land's fruit is like that of other lands, or whether a higher difference is drawn there from Atika Kadisha. The text refers to it for yesh and ayin.

Zohar, Sh'lach 6:31–39 ספר הזהר, שלח לך ו':ל"א-ל"ט

R. Simeon said: 'What he said was this: "If you see that the produce of the land is like that of other lands, then the Tree of Life is in it, but it does not derive from a still higher place. But if you see that its produce is superior to that of all the rest of the world, then you will know that that difference originates from the Ancient Holy One who is called ayin (nothing), and you will know the answer to the question once asked by the ...

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

65 **להנחיל אוהבי יש**

Wisdom's promise: "To cause those who love me to inherit yesh." Here yesh stands for revelation within the chain of levels.

Proverbs 8:21 משלי ח':כ"א

לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא:

That I may cause those that love me to inherit substance, And that I may fill their treasuries.

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66 **קנה חכמה קנה בינה**

A father urges his son: "Acquire wisdom, acquire understanding." The word kneh (קנה, 155) appears twice, and 2 × 155 = 310, the value of yesh (יש).

Proverbs 4:5 משלי ד':ה'

קְנֵה חָכְמָה קְנֵה בִינָה אַל־תִּשְׁכַּח וְאַל־תֵּט מֵאִמְרֵי־פִי:

Get wisdom, get understanding; Forget not, neither decline from the words of my mouth;

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67 **ב"פ קנה גימט' יש**

the passage shares nothing with the note

KEHOT'S NOTE

וע"ל כאן (יוד, א) ושי"נ. [כ].

68 **והחכמה מאין תמצא**

Job's question, "And wisdom, from where (me'ayin) shall it be found?", read as "Chochmah is found from ayin": the highest point of Chochmah, which cleaves to its source.

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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69 **כשמן הטוב**

On "like the good oil upon the head," the Zohar says the good oil is the holy anointing oil that flows from Atika Kadisha into the supernal river and down upon the King's head. The text refers to it for ayin, the point of Chochmah joined to its source.

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

70 **כשמן הטוב**

The psalm on brothers dwelling together likens it to "the good oil upon the head, running down upon the beard, the beard of Aharon." The verse the Zohar passage explains.

Psalms 133:2 תהילים קל"ג:ב'

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

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

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71 **בד"ה צאינה וראינה**

The discourse "Go out and see" explains that the Torah is likened to bread, wine and oil, three different levels, from "wine gladdens the heart of man, to make the face shine with oil, and bread sustains the heart of man," and asks how the joy that comes from the wine of Torah differs from the shining that comes from its oil.

KEHOT'S NOTE

לקו"ת שה"ש כד, ד.

72 **צאינה וראינה**

The daughters of Zion are called to go out and see King Shlomo in the crown with which his mother crowned him on his wedding day; the Sages read "his wedding day" as the giving of the Torah. The opening words of the discourse referred to.

Song of Songs 3:11 שיר השירים ג:י"א

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

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

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73 **להצהיל פנים משמן**

Praising G-d for what grows from the earth, the psalmist says that wine gladdens the heart of man, oil makes the face shine, and bread sustains the heart. The discourse contrasts the joy of wine with the shining that comes from oil.

Psalms 104:15 תהילים ק"ד:ט"ו

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

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

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74 **סד"ה שיר השירים**

There, after "a clear light, a brilliant light, is black," the Alter Rebbe explains "for your love is better" as the revelation of His essence drawn down through Torah and mitzvos, which is "better than wine." In a bracket there he refers back to the discourse "Matzah zo," this maamar.

KEHOT'S NOTE

לקו"ת שה"ש ב, א.

75 **כי טובים דודיך מיין**

The maiden says to her beloved, "For your love (dodecha) is better than wine." Dodecha is read as a level above the joy of wine.

Song of Songs 1:2 שיר השירים א:ב'

יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דֹּדֶיךָ מִיָּיִן׃

Let him kiss me with the kisses of his mouth— For thy love is better than wine.

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76 **המשמח אלקים**

In Yotam's parable the vine declines to reign over the trees: "Shall I leave my wine, which gladdens Elokim and men?" Plainly, wine poured on the altar and drunk by people brings joy; in Chassidus wine "gladdens Elokim," the joy that belongs to Binah. (context: Steinsaltz Tanakh)

Judges 9:13 שופטים ט:י"ג

וַתֹּאמֶר לָהֶם הַגֶּפֶן הֶחָדַלְתִּי אֶת־תִּירוֹשִׁי הַמְשַׂמֵּחַ אֱלֹקִים וַאֲנָשִׁים וְהָלַכְתִּי לָנוּעַ עַל־הָעֵצִים׃

And the vine said unto them: Should I leave my wine, which cheereth G-d and man, and go to hold sway over the trees?

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77 **ובד"ה ששים המה מלכות**

In section 3 of the discourse on "There are sixty queens," the Alter Rebbe asks why Joel says "a spring (maayan) shall go out," not a river: Eden, supernal Chochmah, is called a spring because it is still hidden, ayin, as in "Chochmah is found from ayin," while the river that goes out of Eden, Binah, is where the worlds begin to "separate." In the future the spring itself will be revealed below, and there will be no separation at all.

KEHOT'S NOTE

לקו"ת שה"ש לט, א.

78 **ששים המה מלכות**

The lover says that there are "sixty queens and eighty concubines," yet his dove is one. The opening words of another discourse referred to.

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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79 **ומעין מבית ה' יצא**

Joel foretells that on that day "a spring shall go out from the house of Havayah and water the valley of Shittim." The discourse referred to (on "There are sixty queens") asks why it says a spring and not a river.

Joel 4:18 יואל ד':י"ח

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

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

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80 **היש ה' בקרבנו**

At Refidim, where there was no water, Israel quarreled with Moshe and tested G-d, saying, "Is Havayah in our midst, or not (ayin)?", and the place was named Massah and

Merivah. Plainly ayin is "not"; the maamar reads yesh and ayin as two levels of revelation.

Exodus 17:7 שמות י״ז:ז׳

וַיִּקְרָא שֵׁם הַמָּקוֹם מַסָּה וּמְרִיבָה עַל־רִיב בְּנֵי יִשְׂרָאֵל וְעַל נַסֹּתָם אֶת־ה׳ לֵאמֹר הֲיֵשׁ ה׳ בְּקִרְבֵּנוּ אִם־אָיִן׃

And the name of the place was called Massah, and Meribah, because of the striving of the children of Israel, and because they tried the L-RD, saying: 'Is the L-RD among us, or not?'

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KEHOT'S NOTE

שמות יז, ז.

81 **ובד״ה ושאבתם מים בששון**

The discourse on the water-drawing of Sukkos contrasts the wine libation, stated explicitly in the Written Torah, with the water libation, a law given to Moshe at Sinai, and begins from wine that "gladdens Elokim" and from Binah, "the mother of children." It develops the contrast between the joy of wine and what is above it.

KEHOT'S NOTE

לקו״ת סוכות עט, ד.

82 **ושאבתם מים בששון**

Isaiah's song of the redeemed: "And you shall draw water with joy from the springs of salvation." The water-drawing of Sukkos was done with great joy on the strength of this verse; these are the opening words of the discourse for Sukkos referred to.

Isaiah 12:3 ישעיהו י״ב:ג׳

וּשְׁאַבְתֶּם־מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה׃

Therefore with joy shall ye draw water Out of the wells of salvation.

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PARAGRAPH 10

83 **בערב תאכלו מצות**

G-d's command in Egypt: "In the first month, on the fourteenth day of the month, in the evening, you shall eat matzos." It was given before the Exodus.

Exodus 12:18 שמות י״ב:י״ח

בָּרִאשֹׁן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ בָּעֶרֶב תֹּאכְלוּ מַצֹּת עַד יוֹם הָאֶחָד וְעֶשְׂרִים לַחֹדֶשׁ בָּעֶרֶב׃

In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

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84 **מושיבי עקרת הבית אם הבנים שמחה**

"He settles the barren woman of the house as a joyful mother of children." The verse used for the joy of Yom Tov.

Psalms 113:9 תהילים קי״ג:ט׳

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ׃

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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85 **בנהר יעברו ברגל שם נשמחה בו**

"Through the river they passed on foot; there we rejoiced in Him." Read as the ascent to Binah on the pilgrimage festivals.

Psalms 66:6 תהילים ס״ו:ו׳

הָפַךְ יָם לְיַבָּשָׁה בַּנָּהָר יַעַבְרוּ בָרֶגֶל שָׁם נִשְׂמְחָה־בוֹ׃

He turned the sea into dry land; They went through the river on foot; There let us rejoice in Him!

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86 **והחכמה מאין תמצא**

Read as "Chochmah is found from ayin": the level revealed on Shabbos.

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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87 **נהר היוצא מעדן**

"And a river went out of Eden to water the garden." The river is Binah, root of the chain of cause and effect; Eden is above it.

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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88 **עין לא ראתה**

Isaiah, praying for redemption, says that "no eye has seen, O G-d, except You, what He will do for one who waits for Him." The Sages apply it to what is beyond all revelation; here, to Eden itself, beyond all comprehension.

Isaiah 64:3 ישעיהו ס״ד:ג׳

וּמֵעוֹלָם לֹא־שָׁמְעוּ לֹא הֶאֱזִינוּ עַיִן לֹא־רָאָתָה אֱלֹקִים זוּלָתְךָ יַעֲשֶׂה לְמְחַכֵּה־לוֹ׃

And whereof from of old men have not heard, nor perceived by the ear, neither hath the eye seen a G-d beside Thee, who worketh for him that waiteth for Him.

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KEHOT'S NOTE

ישע״ מד, ג.

89 **עין לא ראתה**

"What is 'no eye has seen'? ... Rabbi Shmuel bar Nachmani said: This is Eden, over which no creature's eye has ruled"; and lest one say the garden and Eden are one, the verse says "a river went out of Eden to water the gar-

den": the garden is one thing and Eden another. This is the maamar's distinction between Eden and the river.

Berakhot 34b:18–19 ברכות ל"ד ב:י"ח-י"ט

אָמַר רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: כָּל הַנְּבִיאִים כּוּלָּן לֹא נִתְנַבְּאוּ אֶלָּא לַמַּשִּׂיא בִּתּוֹ לְתַלְמִיד חָכָם, וְלָעוֹשֶׂה פְּרַקְמַטְיָא לְתַלְמִיד חָכָם, וְלַמְהַנֶּה תַּלְמִיד חָכָם מִנְּכָסָיו. אֲבָל תַּלְמִידֵי חֲכָמִים עַצְמָן — "עַיִן לֹא רָאֲתָה אֱלֹקִים זוּלָתְךָ יַעֲשֶׂה לִמְחַכֵּה לוֹ". וְאָמַר רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: כָּל הַנְּבִיאִים כּוּלָּן לֹא נִתְנַבְּאוּ אֶלָּא לִימוֹת הַמָּשִׁיחַ, אֲבָל לְעוֹלָם הַבָּא, "עַיִן לֹא רָאֲתָה אֱלֹקִים זוּלָתְךָ".

R. Hiyya b. Abba said in the name of R. Johanan : Every prophet prophesied only to marry his daughter to a disciple of the wise, and for him who transacts the affairs of a disciple of the wise and allows him to enjoy his possessions ; but as for the disciples of the wise themselves, "No eye hath seen what G-d, and nobody but Thee, will work for him that waiteth for Him" (Is. Ixiv. 3). R. Hiyya b. Abba also said in the name of R. Johanan : ...

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90 **וקראת לשבת ענג**

Isaiah calls on the people to keep Shabbos: "and you shall call Shabbos a delight (oneg)." The letters of ענג (oneg) are read as the initials of Eden, Nahar (river), Gan (garden).

Isaiah 58:13 ישעיהו נ"ח:י"ג

אִם־תָּשִׁיב מִשַּׁבָּת רַגְלֶךָ עֲשׂוֹת חֲפָצְךָ בְּיוֹם קָדְשִׁי וְקָרָאתָ לַשַּׁבָּת עֹנֶג לִקְדוֹשׁ ה' מְכֻבָּד וְכִבַּדְתּוֹ מֵעֲשׂוֹת דְּרָכֶיךָ מִמְּצוֹא חֶפְצְךָ וְדַבֵּר דָּבָר:

If thou turn away thy foot because of the sabbath, From pursuing thy business on My holy day; And call the sabbath a delight, And the holy of the L-RD honourable; And shalt honour it, not doing thy wonted ways, Nor pursuing thy business, nor speaking thereof;

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KEHOT'S NOTE

ישע' נח, יג.

91 **ענג ר"ת עדן נהר גן**

The note traces the reading of ענג as the initials of Eden, Nahar, Gan to the Tikkunei Zohar, as quoted in Yair Nesiv in Me'orei Or.

KEHOT'S NOTE

ת"ז מובא ביאיר נתיב במאו"א ע, לד.

PARAGRAPH 11

92 **ושמרתם את השבת**

G-d tells Moshe to say to Israel: "And you shall keep the Shabbos, for it is holy to you." The maamar reads "it is holy" as Shabbos being kodesh in itself, the level of Chochmah.

Exodus 31:14 שמות ל"א:י"ד

וּשְׁמַרְתֶּם אֶת־הַשַּׁבָּת כִּי קֹדֶשׁ הִוא לָכֶם מְחַלְלֶיהָ מוֹת יוּמָת כִּי כָל־הָעֹשֶׂה בָהּ מְלָאכָה וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִקֶּרֶב עַמֶּיהָ:

Ye shall keep the sabbath therefore, for it is holy unto you; every one that profaneth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people.

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KEHOT'S NOTE

שמות לא, יד.

93 **היא בחי' קדש**

The Rebbe raises the difficulty that Shabbos too is called mikra kodesh (Leviticus 23:3) and is counted among the mikra'ei kodesh in the Alter Rebbe's Shulchan Aruch, and shows that the Zohar nevertheless says Shabbos is "called kodesh and not mikra kodesh"; he discusses it further there.

Leviticus 23:3 ויקרא כ"ג:ג'

שֵׁשֶׁת יָמִים תֵּעָשֶׂה מְלָאכָה וּבַיּוֹם הַשְּׁבִיעִי שַׁבַּת שַׁבָּתוֹן מִקְרָא־קֹדֶשׁ כָּל־מְלָאכָה לֹא תַעֲשׂוּ שַׁבָּת הִוא לַה' בְּכֹל מוֹשְׁבֹתֵיכֶם:

Six days shall work be done; but on the seventh day is a sabbath of solemn rest, a holy convocation; ye shall do no manner of work; it is a sabbath unto the L-RD in all your dwellings.

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KEHOT'S NOTE

בלקו"ש-כז ע' 321 מציין שיש להקשות "הנה מקרא מפורש הוא דגם שבת נק' מקראי קדש וכמש"נ (ויקרא כג, ג) וביום השביעי שבת שבתון מקרא קדש. וכמ"ש רבינו הזקן בשולחנו (חאו"ח ר"ס רמ"ב) שהשבת הוא בכלל מקראי קדש . . והנה שלא יקשה אלקו"ת ממקרא זה, אפשר הי' לתרץ דשם כוונתו בעיקר הוא דיו"ט לא אקרי קדש, משא"כ בשבת הרי בכלל מאתים (שנקרא קדש) מנה (—מקרא קדש). אבל בזח"ג (צה, א. הובא בסידור שער המועדים) אי אפי"ל כן, כי כתב: בגיני כך שבת כו' ואקרי קדש ולא מקרא קדש". — ע"ש עוד. (נדפס באגרות לכ"ק אדמו"ר כרך-א).

94 **יו"ט נק' מקרא קדש**

The Zohar says that Shabbos is superior to all times and festivals and "is called kodesh and not mikra kodesh," while all the festivals are called mikra'ei kodesh, "invited" from kodesh for joy. This is the distinction the maamar draws.

Zohar, Emor 25:123–26:131 ספר הזהר, אמור כ"ה:קכ"ג-כ"ו:קל"א

R. Abba said: 'R. Simeon, when the Sabbath meal was removed, used to 'arrange his table and meditate on the Construction of the Chariot,1i.e. the relation of G-d to the universe, as set forth in the first chapter of Ezekiel. and say, Here is the banquet of the King, let Him come and partake with me. Therefore Sabbath is superior to all feasts and appointed seasons, and is called "holy" and not "holy convocation".'

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

95 **חו"ב הם תרין ריעין דלא מתפרשין**

Chochmah and Binah are "two companions that never part." Hence the bittul of Abba is always drawn into Imma.

Zohar III, 4a זח"ג ד, א

KEHOT'S NOTE

ראה זח"ג ד, א. אוה"ת נצבים ע' א'רכב.

96 **בד״ה ראה אנכי**

There (18c) the Alter Rebbe explains the letters of the Name Havayah in the soul: from the yud, Chochmah, a bittul above understanding, a stream (nachal eisan) flows down into the heart.

KEHOT'S NOTE

ראה לקו״ת ראה יח, ג.

97 **מוחין — דאבא להיות**

A textual note: Kehot records that the first edition's list of corrections marks something as missing in the words "the intellect of Abba to become," needing examination, and that the second edition prints this at the foot of the page.

KEHOT'S NOTE

בלוח התיקון להוצאה הא׳ נרשם חסר וצריך עיון. ובהוצאה שני׳ נרשם כן בשולי העמוד. וראה לעיל פקודי ה, א הערה שו״ה בזהר.

PARAGRAPH 12

98 **כולא קמי׳ כלא**

"All is considered as nothing before Him." Grasping this is the source of the joy of Imma.

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

99 **ע״פ אסרי לגפן**

There osri lagefen is read as oser yud: the yud, supernal Chochmah, binds and connects to the vine, the wine that gladdens with the joy of a mitzvah, for Chochmah is bittul, which must be present within the joy.

KEHOT'S NOTE

תו״א מז, א. אוה״ת בראשית ו דף תתשלא, ב.

100 **אסרי לגפן**

Yaakov blesses Yehudah with a land so rich in vines that a man ties his foal to a vine: "Binding his foal to the vine." In Torah Ohr osri is read as oser yud: the yud, Chochmah, bound to the vine of joy. (context: Steinsaltz Tanakh)

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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101 **בשכמל״ו**

Kehot's note points to Pesachim 56a for these words.

Pesachim 56a פסחים נ״ו א

KEHOT'S NOTE

ראה פסחים נו, א.

102 **ויעש דוד שם**

After his victories, "David made a name when he returned from smiting Aram": he won renown. Cited for "name" as a radiance, linked here with Netzach, Hod and Yesod.

II Samuel 8:13 שמואל ב ח׳:י״ג

וַיַּעַשׂ דָּוִד שֵׁם בְּשֻׁבוֹ מֵהַכּוֹתוֹ אֶת־אֲרָם בְּגֵיא־מֶלַח שְׁמֹנָה עָשָׂר אָלֶף׃

And David got him a name when he returned from smiting the Arameans in the Valley of Salt, even eighteen thousand men.

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KEHOT'S NOTE

שמואל-ב ח, יג.

PARAGRAPH 13

103 **מצה שהוא קטנות אבא**

The note points to the sources gathered there on matzah as the "smallness" of Abba.

KEHOT'S NOTE

ראה הנסמן במאמרי אדה״ז-פרשיות לע׳ תקנ.

104 **שאין התינוק יודע לקרות — טעם דגן**

Rabbi Yehudah says the tree of knowledge was wheat, "for a child does not know how to call 'Abba' and 'Imma' until he tastes the taste of grain." The maamar uses the saying to link matzah, made of grain, with Abba.

Berakhot 40a:14 ברכות מ׳ א:י״ד

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

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

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KEHOT'S NOTE

ברכות מ, א. מתנות כהונה לב״ר פט״ו, ז. מבוא שערים ש״ה ח״א פי״ב בהגהת צמח (א).

105 **נק׳ בזהר מיכלא דמהימנותא**

The Zohar's commandment to eat matzah on Pesach: it is a remembrance for all generations of the mystery of faith, for at that time Israel left the domain of other gods and entered the mystery of faith. The Rebbe's note, quoted by Kehot, gives this place for the name "the food of faith."

Zohar II, 41a זח״ב מא, א

KEHOT'S NOTE

בספר טעמי המצות להצ״צ מצות חמץ ומצה מציין לזהר ויצא [קנז, א — הדף הוספת המו״ל וליתא בגוכי״ק] וצע״ק. וראה זח״ב מא, א — הערת כ״ק

אדמו"ר בסי' המאמרים ה'תש"ח עמ' 166. ח"ב מא, א. קפג, ב. [כ]. וכ"ה בסה"מ תש"ז ע' 236.

106 **מיכלא דמהימנותא**

The Zohar likens matzah to a healing food given to a king's sick son before any other food: by eating matzah Israel came to enter and know the mystery of faith. A second place given in the Kehot note.

Zohar, Tetzaveh 9:73–10:83 ספר הזהר, תצוה ט:ע"ג-י:פ"ג

Now one has to consider: On the Passover the Israelites emerged from their subsistence on the [spiritual] bread called "leaven" to be nourished by the more honourable bread called Mazzah (unleavened). Now, when the Israelites were worthy (on the Day of Pentecost) to eat a more excellent bread, would it not have been more appropriate that the "leaven" should have been abolished altogether and not been in evidence at all? Why, then, was that sacrifice based chiefly on leavened bread, as it is written: "They (the two loaves) shall be ...

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

107 **בד"ה וספרתם לכם**

In the discourse on counting the Omer the Alter Rebbe explains the saying about the child and grain: the knowing newly born in the child through wheat is the hidden daas, far above understood daas, and so his bond to his father is very strong.

KEHOT'S NOTE

לקו"ת במדבר י, ג.

108 **והנה המשכת מוחין דאבא**

According to the note, it is explained there that this drawing-down of the intellect of Abba through matzah is the "smallness" of Abba.

KEHOT'S NOTE

ראה בסה"מ תש"ז ע' 235 שזהו ענין קטנות דאבא.

109 **מצות יאכל את שבעת הימים**

On the day of the Exodus Moshe tells the people: "Matzos shall be eaten the seven days, and no chametz shall be seen with you." Plainly, whatever bread is eaten in those days must be matzah; the maamar reads yei'achel, "shall be eaten," as ya'achil, "shall feed": the seven days are to be nourished from Abba. (context: Steinsaltz Tanakh)

Exodus 13:7 שמות י"ג:ז'

מַצּוֹת יֵאָכֵל אֶת שִׁבְעַת הַיָּמִים וְלֹא־יֵרָאֶה לְךָ חָמֵץ וְלֹא־יֵרָאֶה לְךָ שְׂאֹר בְּכָל־גְּבֻלֶךָ׃

Unleavened bread shall be eaten throughout the seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee, in all thy borders.

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KEHOT'S NOTE

שמות י"ג, ז.

110 **לא ימיש עמוד הענן**

The Torah tells how G-d led Israel out of Egypt: "The pillar of cloud did not depart by day, nor the pillar of fire by night, from before the people." The maamar identifies the cloud with the encompassing light of Abba.

Exodus 13:22 שמות י"ג:כ"ב

לֹא־יָמִישׁ עַמּוּד הֶעָנָן יוֹמָם וְעַמּוּד הָאֵשׁ לָיְלָה לִפְנֵי הָעָם׃

the pillar of cloud by day, and the pillar of fire by night, departed not from before the people.

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KEHOT'S NOTE

שמות י"ג, כב.

111 **ענגא דאהרן**

In Parshas Emor the Zohar calls the cloud that went before Israel by day "the cloud of Aharon," named "by day" after "By day Havayah commands His kindness": one cloud that takes the other five with it. The maamar identifies this cloud with the encompassing light of Abba.

Zohar III, 103b זח"ג קג, ב

KEHOT'S NOTE

זח"ג קג, ב.

112 **והענן הי' הורג נחשים ועקרבים**

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

KEHOT'S NOTE

מכילתא בשלח פתיחתא. במ"ר א, ב. תנחומא בשלח ג.

113 **והענן היה הורג נחשים ועקרבים**

In Aharon's merit Israel was surrounded by the clouds of glory in the desert, and one cloud went before them and struck down the snakes and scorpions and leveled the way. Given in the Kehot note.

Bamidbar Rabbah 1:2 במדבר רבה א:ב'

114 **והענן היה הורג נחשים ועקרבים**

Also given in the Kehot note for the cloud that killed the snakes and scorpions.

Midrash Tanchuma, Beshalach 3 מדרש תנחומא, בשלח ג'

... אַרְבָּעָה מֵאַרְבַּע רוּחוֹת, וְאֶחָד מִלְּמַטָּה, וְאֶחָד מִלְּמַעְלָה, וְאֶחָד מְהַלֵּךְ לִפְנֵיהֶם, כָּל הַנָּמוּךְ מַגְבִּיהוֹ, וְכָל הַגָּבוֹהַ מַנְמִיכוֹ, וְשׁוֹרֵף נְחָשִׁים וְעַקְרַבִּים, מְכַבֵּד וּמְרַבֵּץ אֶת הַדֶּרֶךְ לִפְנֵיהֶם.

And the L-rd went before them by day (Exod. 13:21). You find that there were seven clouds of glory in all. And the L-rd went before them by day in a pillar of cloud (ibid.) was the first; and Thy cloud standeth over them (Num. 14:14) was the second; In a pillar of cloud (ibid.) was the third; That the cloud tarried (Num. 9:22), the fourth; And the going up of the cloud (Exod. 40:36), the fifth; And whenever the cloud was taken up (ibid., 37), the sixth; and For ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Midrash Tanhuma-Yelammedenu, trans. Samuel A. Berman (CC-BY)

commands His kindness," one cloud that takes the other five with it.

Zohar, Emor 43:270–278 ספר הזהר, אמור מ״ג:ע״ר-ער״ח

YE SHALL DWELL IN BOOTHS.The word succoth (booths) is written without a vau, to show that there is one cloud to which all the others are linked. R. Eleazar cited here the verse: "Thus saith the L-rd, I remember for thee the kindness of thy youth", etc. (Jer. 2, 2). 'This verse', he said, 'refers to the Community of Israel at the time when She went in the wilderness with Israel. The "kindness" (hesed) is the cloud of Aaron which carried along with it five others which were linked with ...

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

PARAGRAPH 14

115 בערב תאכלו מצות

G-d's command in Egypt: "In the first month, on the fourteenth day of the month, in the evening, you shall eat matzos." The source of the obligation of the first night.

Exodus 12:18 שמות י״ב:י״ח

בָּרִאשֹׁן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ בָּעֶרֶב תֹּאכְלוּ מַצֹּת עַד יוֹם הָאֶחָד וְעֶשְׂרִים לַחֹדֶשׁ בָּעָרֶב׃

In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

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KEHOT'S NOTE

שמות י״ב, י״ח.

116 שקבעו הכתוב חובה

The Gemara asks how Rabbi Shimon knows that the Torah "established it as an obligation" to eat matzah, and answers: from "In the evening you shall eat matzos." Only the first night is a fixed obligation.

Pesachim 28b פסחים כ״ח

KEHOT'S NOTE

פסחים כח, ב.

117 יומם יצוה ה' חסדו

The psalmist, longing for G-d, says: "By day Havayah commands His kindness, and at night His song is with me." Plainly, he hopes for kindness by day and sings at night; the Zohar reads "by day" as Chesed, the first day, which includes all the days.

Psalms 42:9 תהילים מ״ב:ט׳

יוֹמָם יְצַוֶּה ה' חַסְדּוֹ וּבַלַּיְלָה שִׁירֹה עִמִּי תְּפִלָּה לְאֵל חַיָּי׃

By day the L-RD will command His lovingkindness, and in the night His song shall be with me, even a prayer unto the G-d of my life.

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KEHOT'S NOTE

תהלים מב, ט.

118 יומא דאזיל עם כולהו כו'

Alongside the Arizal's writings and the Zohar, the note points to the Rebbe's note there on "the day that goes with all of them."

Zohar III, 103a זח״ג קג, א

KEHOT'S NOTE

ע״ח שכ״ה דרוש ב. פע״ח שער חה״ס פי״א. שערי מאמרי רשב״י פ׳ יתרו, תרומה ואמור. וראה זח״ג קג, א-ב. קצא, ב. ראה הערת כ״ק אדמו״ר בסה״מ תש״ח ע׳ 144.

119 ענגא דאהרן

The passage in Parshas Emor to which the text itself refers: the cloud that went before Israel by day is "the cloud of Aharon," called "by day" after "By day Havayah

120 לא ימיש עמוד הענן יומם

The Torah tells that "the pillar of cloud did not depart by day" from before the people. The word "by day" links the cloud of Aharon with Chesed, the "day."

Exodus 13:22 שמות י״ג:כ״ב

לֹא־יָמִישׁ עַמּוּד הֶעָנָן יוֹמָם וְעַמּוּד הָאֵשׁ לָיְלָה לִפְנֵי הָעָם׃

the pillar of cloud by day, and the pillar of fire by night, departed not from before the people.

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121 ומ״ש עליו במ״א

This is the "elsewhere" of the text: according to the note, the Alter Rebbe's Siddur discusses this passage of the Zohar from p. 257a on.

KEHOT'S NOTE

סידור רנז, א ואילך. ראה אוה״ת נח נו, א. נ״ך-א ע׳ שפה.

PARAGRAPH 15

122 אין התינוק יודע לקרות אבא

"A child does not know how to call 'Abba' and 'Imma' until he tastes the taste of grain." Recalled here in the summary.

Berakhot 40a:14 ברכות מ׳ א:י״ד

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

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

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123 **מצות יאכל את שבעת הימים**

"Matzos shall be eaten the seven days." Recalled here in the summary.

Exodus 13:7 שמות י"ג:ז׳

מַצּוֹת יֵאָכֵל אֶת שִׁבְעַת הַיָּמִים וְלֹא־יֵרָאֶה לְךָ חָמֵץ וְלֹא־יֵרָאֶה לְךָ שְׂאֹר בְּכָל־גְּבֻלֶךָ׃

Unleavened bread shall be eaten throughout the seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee, in all thy borders.

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PARAGRAPH 16

124 **שנגלה עליהם מלך מלכי המלכים**

"... because the dough of our ancestors did not have time to leaven before the King of the kings of kings, the Holy One, blessed be He, revealed Himself to them and redeemed them." The section explains what this revelation was.

Pesach Haggadah, Magid, Rabban Gamliel's Three Things 4 הגדה של פסח, מגיד, פסח מצה ומרור ד׳

מַצָּה זוֹ שֶׁאָנוּ אוֹכְלִים, עַל שׁוּם מַה? עַל שׁוּם שֶׁלֹּא הִסְפִּיק בְּצֵקָם שֶׁל אֲבוֹתֵינוּ לְהֶחֱמִיץ עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא, וּגְאָלָם, שֶׁנֶּאֱמַר: וַיֹּאפוּ אֶת־הַבָּצֵק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֻגֹת מַצּוֹת, כִּי לֹא חָמֵץ, כִּי גֹרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהִתְמַהְמֵהַּ, וְגַם־צֵדָה לֹא־עָשׂוּ לָהֶם.

This sort of unleavened which we eat, is on account that there was not time sufficient for the dough of our ancestors to rise, until the blessed lord! the king of kings, did reveal himself for to redeem them, as it is written, and they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened, because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victuals.

Pesach Haggadah (Public Domain) • A. Alexander 1787 (Public Domain)

125 **ושר מלכות פרס**

An angel tells Daniel that "the minister of the kingdom of Persia stood against me twenty-one days": the angel appointed over Persia, who opposed him on Israel's behalf. An example of "the kings of the kings." (context: Steinsaltz Tanakh)

Daniel 10:13 דניאל י׳:י"ג

וְשַׂר מַלְכוּת פָּרָס עָמַד לְנֶגְדִּי עֶשְׂרִים וְאֶחָד יוֹם וְהִנֵּה מִיכָאֵל אַחַד הַשָּׂרִים הָרִאשֹׁנִים בָּא לְעָזְרֵנִי וַאֲנִי נוֹתַרְתִּי שָׁם אֵצֶל מַלְכֵי פָּרָס׃

But the prince of the kingdom of Persia withstood me one and twenty days; but, lo, Michael, one of the chief princes, came to help me; and I was left over there beside the kings of Persia.

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PARAGRAPH 17

126 **ומלך מלכי היינו חב"ד**

The Tzemach Tzedek notes that here "the King of the kings of" is Chochmah, Binah and Daas, while in Likkutei Torah, Shir HaShirim, it seems to be Malchus of the Infinite.

KEHOT'S NOTE

באוה"ת נ"ך-א ע' סב מעיר שכאן כתב שזהו חב"ד, ובלקו"ת שה"ש בד"ה קול דודי ספ"א דף יד, ד משמע שזהו ענין מלכותך מל' דא"ס, ומתרץ "וי"ל דמ"מ הנה ע"י מל' דא"ס דוקא נמשך יחוד או"א" ע"ש.

127 **בחכמה שורה אור א"ס ב"ה**

In the gloss the Alter Rebbe brings what he heard from his teacher: Etz Chaim teaches that the Infinite Light unites even in Atzilus only by first enclothing itself in the Sefirah of Chochmah, because the Infinite is the true One, beside whom nothing exists, "and this is the level of Chochmah." This is why the Infinite Light "rests in Chochmah."

KEHOT'S NOTE

ראה תניא פרק לה בהגה"ה.

128 **הנקרא מלך מלכי המלכים**

When the letter mem asked that the world be created with it, G-d answered that the world needs a King (melech), so the mem, lamed and kaf must stay in their place, since the world cannot stand without a King. The text refers here for the supreme King.

Zohar, Introduction 6:28–38 ספר הזהר, הקדמה ו׳:כ"ח-ל"ח

129 **הנקרא מלך מלכי המלכים**

In Parshas Yisro the Zohar teaches that in holiness there is a supernal King, the mystery of the Holy of Holies, and a King below like Him; and that G-d broke the "old and foolish king" of the other side, Pharaoh, so that He alone rules above and below. The text refers here for the supreme King.

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

In just the same way G-d broke here on earth the power of an "old and foolish king", namely Pharaoh, who, when Moses said to him, "The G-d of the Hebrews hath met with us", replied, "I know not the L-rd," but when the Holy One, desiring that His Name should be glorified on earth as it is in heaven, punished him and his people, he came and acknowledged the Holy One.

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

130 Shlomo's counsel: "Fear Havayah, my son, and the king; do not mingle with those who change." The maamar brings the plain reading, fear of G-d and of the earthly king, and then the Sages' reading.

Proverbs 24:21 משלי כ"ד:כ"א

יְרָא־אֶת־ה׳ בְּנִי וָמֶלֶךְ עִם־שׁוֹנִים אַל־תִּתְעָרָב׃

My son, fear thou the L-RD and the king, And meddle not with them that are given to change;

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PARAGRAPH 18

131 **כמשארז״ל ירא את**

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

KEHOT'S NOTE

דברים רבה ב, לג. ע׳ בתנחומא בהעלותך (סי׳ ט) ״המליכהו עליך״ ד״א ״המלך יצ״ט על יצה״ר״ יעו״ש. [כ].

132 **ירא את ה׳ בני ומלך**

"Fear Havayah, my son, and the king (umelech)." The Sages read umelech as umeloch, "and reign."

Proverbs 24:21 משלי כ״ד:כ״א

יְרָא־אֶת־ה׳ בְּנִי וָמֶלֶךְ עִם־שׁוֹנִים אַל־תִּתְעָרָב׃

My son, fear thou the L-RD and the king, And meddle not with them that are given to change;

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133 **ומלוך על יצרך**

"Another interpretation: 'Fear Havayah, my son, and the king (umelech)': and reign over your inclination." The Midrash tells of Rabbi Shimon ben Elazar, who, offered wine of doubtful purity, said, "I am master of myself."

Devarim Rabbah 2:33 דברים רבה ב׳:ל״ג

PARAGRAPH 19

134 **וכמ״ש מכף מעול וחומץ**

The psalmist prays in his old age: "My G-d, rescue me from the hand of the wicked, from the grasp of the wrongdoer and the oppressor (chometz)." Plainly chometz is a robber or violent man; the maamar hears in it chametz, leaven, the evil inclination. (context: Steinsaltz Tanakh)

Psalms 71:4 תהילים ע״א:ד׳

אֱלֹקַי פַּלְּטֵנִי מִיַּד רָשָׁע מִכַּף מְעַוֵּל וְחוֹמֵץ׃

O my G-d, rescue me out of the hand of the wicked, Out of the grasp of the unrighteous and ruthless man.

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KEHOT'S NOTE

תהלים עא, ד.

135 **מצות יאכל את שבעת הימים**

"Matzos shall be eaten the seven days." For later generations, matzah drawn into the seven middos.

Exodus 13:7 שמות י״ג:ז׳

מַצּוֹת יֵאָכֵל אֶת שִׁבְעַת הַיָּמִים וְלֹא־יֵרָאֶה לְךָ חָמֵץ וְלֹא־יֵרָאֶה לְךָ שְׂאֹר בְּכָל־גְּבֻלֶךָ׃

Unleavened bread shall be eaten throughout the seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee, in all thy borders.

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PARAGRAPH 20

136 **בעבור זה עשה ה׳ לי**

Moshe tells Israel what to say to their children on Pesach: "Because of this, Havayah did for me when I went out of Egypt." Plainly, "this" is the mitzvos of the night, for whose sake G-d did His wonders; the Haggadah ties it to the time when matzah and maror lie before you, and the maamar reads asah, "did," as the drawing of the Name Havayah into Asiyah. (context: Steinsaltz Tanakh)

Exodus 13:8 שמות י״ג:ח׳

וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בַּעֲבוּר זֶה עָשָׂה ה׳ לִי בְּצֵאתִי מִמִּצְרָיִם׃

And thou shalt tell thy son in that day, saying: It is because of that which the L-RD did for me when I came forth out of Egypt.

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KEHOT'S NOTE

שמות יג, ח.

137 **בעבור זה בשעה שיש מצה**

"'Because of this': I said it only at the time when matzah and maror lie before you." The Haggadah ties the verse to the matzah of the seder night.

Pesach Haggadah, Magid, Yechol Me'rosh Chodesh 1 הגדה של פסח, מגיד, יכול מראש חודש א׳

יָכוֹל מֵרֹאשׁ חֹדֶשׁ? תַּלְמוּד לוֹמַר בַּיּוֹם הַהוּא. אִי בַּיּוֹם הַהוּא יָכוֹל מִבְּעוֹד יוֹם? תַּלְמוּד לוֹמַר בַּעֲבוּר זֶה - בַּעֲבוּר זֶה לֹא אָמַרְתִּי, אֶלָּא בְּשָׁעָה שֶׁיֵּשׁ מַצָּה וּמָרוֹר מֻנָּחִים לְפָנֶיךָ.

It may be thought that this ceremony ought to be begun on the first of the month, it is declared on the same day, if on the same day, it may be thought, whilst it is day, it is declared on that account, this is not to be said, but at the time appointed, when the unleavened and bitter herbs do lay before thee.

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PARAGRAPH 21

138 **וזהו עשה הויי לי**

"Because of this, Havayah did for me when I went out of Egypt." The question is how the Name Havayah reaches "me," in Egypt.

Exodus 13:8 שמות י״ג:ח׳

וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בַּעֲבוּר זֶה עָשָׂה ה׳ לִי בְּצֵאתִי מִמִּצְרָיִם׃

And thou shalt tell thy son in that day, saying: It is because of that which the L-RD did for me when I came forth out of Egypt.

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139 **שהחכמה מאין תמצא**

Read as "Chochmah is found from ayin": Chochmah above the chain of levels.

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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140 **נמשך מוחין דאבא שהחכמה מאין תמצא שהיא למעלה מסדר ההשתלשלות**

The Rebbe Maharash notes there that Tanya, chapters 3 and 9, implies the same: Chochmah, which comes from ayin, is above the order of hishtalshelus.

KEHOT'S NOTE

בסה״מ תרל״ה-א ע' כח מציין שכן משמע בתניא פ״ג ופ״ט. וכן מציין לעיל פ' פקודי ה, ב.

141 **כחשכה כאורה**

"As darkness, so light." In Abba even the lowest place is no barrier to the light.

Psalms 139:12 תהילים קל״ט:י״ב

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

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

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PARAGRAPH 22

142 **ועברתי בארץ מצרים**

G-d tells Moshe and Aharon in Egypt what He will do: "And I will pass through the land of Egypt on this night, and I will strike every firstborn ... I am Havayah." The Haggadah reads each phrase as "I, and not an angel," "I, and not a seraph," "I, and not the messenger," "I am He, and not another."

Exodus 12:12 שמות י״ב:י״ב

וְעָבַרְתִּי בְאֶרֶץ־מִצְרַיִם בַּלַּיְלָה הַזֶּה וְהִכֵּיתִי כָל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד־בְּהֵמָה וּבְכָל־אֱלֹקֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים אֲנִי ה׳

For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am the L-RD.

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KEHOT'S NOTE

שמות יב, יב.

143 **אני ולא מלאך**

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

KEHOT'S NOTE

ספרי. הגדה של פסח.

144 **אני ולא מלאך**

The Haggadah expounds Exodus 12:12: "And I will pass through the land of Egypt on this night": I, and not an angel; "and I will strike every firstborn": I, and not a seraph; "and against all the gods of Egypt I will execute judgments": I, and not the messenger; "I am Havayah": I am He, and not another. The maamar reads each exclusion as a level that could not carry this light.

Pesach Haggadah, Magid, First Fruits Declaration 19 הגדה של פסח, מגיד, ארמי אבד אבי י״ט

וְעָבַרְתִּי בְאֶרֶץ־מִצְרַיִם בַּלַּיְלָה הַזֶּה - אֲנִי וְלֹא מַלְאָךְ; וְהִכֵּיתִי כָל־בְּכוֹר בְּאֶרֶץ־מִצְרַיִם. אֲנִי וְלֹא שָׂרָף; וּבְכָל־אֱלֹקֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים. אֲנִי וְלֹא הַשָּׂלִיחַ; אֲנִי יְיָ. אֲנִי הוּא וְלֹא אַחֵר.

For I will pass through the land of Egypt this night, myself without an angel and I will smite all the first-born in the land of Egypt myself without a seraph; and against all the G-ds of Egypt I will execute judgment, I am the lord! I am he, and not a messenger, I am the lord! I am he, and there is no other.

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145 **בד״ה ולהבין בתוס' ביאור ענין וייצר**

In the further explanation of "And Havayah Elokim formed man," the Alter Rebbe finds the four kinds of creation within Atzilus: Malchus is the inanimate, and Z'eir Anpin, the middos, the vegetative, which grows from Imma, the supernal intellect called "living" (chai).

KEHOT'S NOTE

תו״א ד, ב.

146 **שגם חשך לא יחשיך וכחשכה כאורה**

"Even darkness does not darken for You ... as darkness, so light." Only such a light could reach impure Egypt.

Psalms 139:12 תהילים קל״ט:י״ב

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

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

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147 **כחומר ביד היוצר**

At the potter's house G-d tells Jeremiah: "Behold, like clay in the hand of the potter, so are you in My hand, house of Israel." Said here of the angel, which is only G-d's instrument.

Jeremiah 18:6 ירמיהו י״ח:ו׳

הֲכַיּוֹצֵר הַזֶּה לֹא־אוּכַל לַעֲשׂוֹת לָכֶם בֵּית יִשְׂרָאֵל נְאֻם־ה׳ הִנֵּה כַחֹמֶר בְּיַד הַיּוֹצֵר כֵּן־אַתֶּם בְּיָדִי בֵּית יִשְׂרָאֵל׃

'O house of Israel, cannot I do with you as this potter? saith the L-RD. Behold, as the clay in the potter's hand, so are ye in My hand, O house of Israel.

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148 **בד״ה ויקרא אל משה**

That discourse explains the Midrash "here, I am the One who calls and I am the One who speaks," and the festivals as mikra kodesh: the weekday on which a festival falls is "invited" to supernal holiness, Chochmah, like a king who invites guests (Zohar, Emor).

KEHOT'S NOTE

לקו״ת ויקרא א, ג.

שמות לג, טז.

153 **ביקש שלא תשרה שכינה**

> Moshe asked three things of the Holy One, blessed be He, and was granted them; one was that the Shechinah should not rest on idol worshippers, as it says, "And we shall be distinguished, I and Your people."

Berakhot 7a:24–25 ברכות ז א:כ"ד-כ"ה

בְּקֵשׁ שֶׁלֹּא תִּשְׁרֶה שְׁכִינָה עַל עוֹבְדֵי כּוֹכָבִים, וְנָתַן לוֹ, שֶׁנֶּאֱמַר: "וְנִפָּלִינוּ אֲנִי וְעַמְּךָ". בְּקֵשׁ לְהוֹדִיעוֹ דְּרָכָיו שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, וְנָתַן לוֹ, שֶׁנֶּאֱמַר: "הוֹדִיעֵנִי נָא אֶת דְּרָכֶיךָ", אָמַר לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם! מִפְּנֵי מָה יֵשׁ צַדִּיק וְטוֹב לוֹ, וְיֵשׁ צַדִּיק וְרַע לוֹ, יֵשׁ רָשָׁע וְטוֹב לוֹ, וְיֵשׁ רָשָׁע וְרַע לוֹ? אָמַר לוֹ: מֹשֶׁה, צַדִּיק וְטוֹב לוֹ — צַדִּיק בֶּן צַדִּיק. צַדִּיק וְרַע לוֹ — צַדִּיק בֶּן רָשָׁע. רָשָׁע וְטוֹב לוֹ — רָשָׁע בֶּן צַדִּיק. רָשָׁע וְרַע לוֹ — רָשָׁע בֶּן רָשָׁע.

"So that we are distinguished, I and Thy people " (ibid.). He sought that G-d should show him His ways, and He granted it ; as it is said, "Show me now Thy ways" (ibid. 5:13). Moses said before Him, "L-rd of the Universe, why is there a righteous man enjoying prosperity and a righteous man afflicted with adversity ? Why is there a wicked man enjoying prosperity and a wicked man afflicted with adversity?" He answered him, "Moses, the righteous man who enjoys prosperity is the son of a ...

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KEHOT'S NOTE

ברכות ז, א. ע' ב"ב (טו, ב). [כ].

PARAGRAPH 25

154 **גם את הדבר הזה**

> G-d answers Moshe: "This thing too, that you have spoken, I will do, for you have found favor in My eyes."

Exodus 33:17 שמות ל"ג:י"ז

וַיֹּאמֶר ה' אֶל־מֹשֶׁה גַּם אֶת־הַדָּבָר הַזֶּה אֲשֶׁר דִּבַּרְתָּ אֶעֱשֶׂה כִּי־מָצָאתָ חֵן בְּעֵינַי וָאֵדָעֲךָ בְּשֵׁם:

And the L-RD said unto Moses: 'I will do this thing also that thou hast spoken, for thou hast found grace in My sight, and I know thee by name.'

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KEHOT'S NOTE

שמות לג, יז.

155 **וכחשכה כאורה**

> "As darkness, so light." Why the highest light could, in itself, rest even on the unworthy.

Psalms 139:12 תהילים קל"ט:י"ב

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

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

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149 **ויקרא אל משה**

> "And He called to Moshe, and Havayah spoke to him from the Tent of Meeting." The opening words of the discourse referred to.

Leviticus 1:1 ויקרא א:א'

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

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

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PARAGRAPH 24

150 **וימהר משה ויקד ארצה**

> When G-d passed before Moshe on Sinai and proclaimed the Thirteen Attributes, "Moshe hastened and bowed to the ground and prostrated himself." The Talmud asks what he saw.

Exodus 34:8 שמות ל"ד:ח'

וַיְמַהֵר מֹשֶׁה וַיִּקֹּד אַרְצָה וַיִּשְׁתָּחוּ:

And Moses made haste, and bowed his head toward the earth, and worshipped.

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KEHOT'S NOTE

שמות לד, ח.

151 **כי ארך אפים ראה אף לרשעים**

> The Talmud asks what Moshe saw that made him bow, and one view answers, "He saw 'slow to anger'": G-d is slow to anger even toward the wicked. The maamar draws from this that the light reaches even the wicked.

Sanhedrin 111a:12–13 סנהדרין ק"י"א א:י"ב-י"ג

רַבִּי חֲנִינָא בֶּן גַּמְלָא אָמַר: "אֶרֶךְ אַפַּיִם" רָאָה, וְרַבָּנָן אָמְרִי: "אֱמֶת" רָאָה. תַּנְיָא כְּמַאן דְּאָמַר "אֶרֶךְ אַפַּיִם" רָאָה, דְּתַנְיָא: כְּשֶׁעָלָה מֹשֶׁה לְמָרוֹם מְצָאוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא שֶׁיּוֹשֵׁב וְכוֹתֵב "אֶרֶךְ אַפַּיִם". אָמַר לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, "אֶרֶךְ אַפַּיִם" לַצַּדִּיקִים? אָמַר לוֹ: "אַף לָרְשָׁעִים". אֲמַר לֵיהּ: רְשָׁעִים יֹאבֵדוּ! אֲמַר לֵיהּ: הַשְׁתָּא חֲזִית (מַאי) דְּמִבְּעֵי לָךְ. כְּשֶׁחָטְאוּ יִשְׂרָאֵל, אָמַר לוֹ: לֹא כָּךְ אָמַרְתָּ לִי "אֶרֶךְ אַפַּיִם לַצַּדִּיקִים"?

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152 **ונפלינו אני ועמך**

> After the golden calf Moshe pleads that G-d's presence go with Israel, "so that we shall be distinguished, I and Your people, from every people on the face of the earth." The Talmud reads it as Moshe's request that the Shechinah rest on Israel alone.

Exodus 33:16 שמות ל"ג:ט"ז

וּבַמֶּה יִוָּדַע אֵפוֹא כִּי־מָצָאתִי חֵן בְּעֵינֶיךָ אֲנִי וְעַמֶּךָ הֲלוֹא בְּלֶכְתְּךָ עִמָּנוּ וְנִפְלִינוּ אֲנִי וְעַמְּךָ מִכֹּל־הָעָם אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה:

For wherein now shall it be known that I have found grace in Thy sight, I and Thy people? is it not in that Thou goest with us, so that we are distinguished, I and Thy people, from all the people that are upon the face of the earth?'

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KEHOT'S NOTE

156 עבדים היינו

When a son asks the meaning of the mitzvos, the father answers: "We were slaves to Pharaoh in Egypt, and Havayah brought us out of Egypt with a strong hand." The maamar explains the enslavement by Pharaoh's nurture from a high level.

Deuteronomy 6:21 דברים ו':כ"א

וְאָמַרְתָּ לְבִנְךָ עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרָיִם וַיּוֹצִיאֵנוּ ה' מִמִּצְרַיִם בְּיָד חֲזָקָה:

then thou shalt say unto thy son: 'We were Pharaoh's bondmen in Egypt; and the L-RD brought us out of Egypt with a mighty hand.

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KEHOT'S NOTE

דברים ו, כא.

157 בעבור זה בשעה שיש מצה

"'Because of this': I said it only at the time when matzah and maror lie before you." The matzah of the mitzvah is what draws the light inwardly to Israel.

Pesach Haggadah, Magid, Yechol Me'rosh Chodesh 1 הגדה של פסח, מגיד, יכול מראש חודש א'

יָכוֹל מֵרֹאשׁ חֹדֶשׁ? תַּלְמוּד לוֹמַר בַּיּוֹם הַהוּא. אִי בַיּוֹם הַהוּא יָכוֹל מִבְּעוֹד יוֹם? תַּלְמוּד לוֹמַר בַּעֲבוּר זֶה - בַּעֲבוּר זֶה לֹא אָמַרְתִּי, אֶלָּא בְּשָׁעָה שֶׁיֵּשׁ מַצָּה וּמָרוֹר מֻנָּחִים לְפָנֶיךָ.

It may be thought that this ceremony ought to be begun on the first of the month, it is declared on the same day, if on the same day, it may be thought, whilst it is day, it is declared on that account, this is not to be said, but at the time appointed, when the unleavened and bitter herbs do lay before thee.

Pesach Haggadah (Public Domain) • A. Alexander 1787 (Public Domain)

PARAGRAPH 26

158 לי ולא לו אלו היה שם לא היה נגאל

To the wicked son, who asks "What is this service to you?" and so excludes himself, the Haggadah answers with "Because of this, Havayah did for me when I went out of Egypt": "for me, and not for him; had he been there, he would not have been redeemed." The maamar reads "not for him" as excluding Pharaoh, who had drawn from the light of Abba.

Pesach Haggadah, Magid, The Four Sons 3 הגדה של פסח, מגיד, כנגד ארבעה בנים ג'

רָשָׁע מָה הוּא אוֹמֵר? מָה הָעֲבוֹדָה הַזֹּאת לָכֶם. לָכֶם - וְלֹא לוֹ. וּלְפִי שֶׁהוֹצִיא אֶת עַצְמוֹ מִן הַכְּלָל כָּפַר בְּעִקָּר. וְאַף אַתָּה הַקְהֵה אֶת שִׁנָּיו וֶאֱמוֹר לוֹ: "בַּעֲבוּר זֶה עָשָׂה יְיָ לִי בְּצֵאתִי מִמִּצְרָיִם". לִי וְלֹא־לוֹ. אִלּוּ הָיָה שָׁם, לֹא הָיָה נִגְאָל:

The wicked saith, what mean you by this service? by which expression, he draweth himself from the community and denies the omnipotence. Then shalt thou say unto him, on this account did the lord do this unto me, on my going out of Egypt, to me and not to thee, for hadst thou been there, thou wouldest not have been redeemed.

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159 עבדים לפרעה

The father's answer to his son: "We were slaves to Pharaoh in Egypt." Recalled for Pharaoh's former nurture from the light of Abba.

Deuteronomy 6:21 דברים ו':כ"א

וְאָמַרְתָּ לְבִנְךָ עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרָיִם וַיּוֹצִיאֵנוּ ה' מִמִּצְרַיִם בְּיָד חֲזָקָה:

then thou shalt say unto thy son: 'We were Pharaoh's bondmen in Egypt; and the L-RD brought us out of Egypt with a mighty hand.

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160 כי בחפזון

Kehot's note points to Exodus 16:3 for these words.

Exodus 16:3 שמות ט"ז:ג'

וַיֹּאמְרוּ אֲלֵהֶם בְּנֵי יִשְׂרָאֵל מִי־יִתֵּן מוּתֵנוּ בְיַד־ה' בְּאֶרֶץ מִצְרַיִם בְּשִׁבְתֵּנוּ עַל־סִיר הַבָּשָׂר בְּאָכְלֵנוּ לֶחֶם לָשֹׂבַע כִּי־הוֹצֵאתֶם אֹתָנוּ אֶל־הַמִּדְבָּר הַזֶּה לְהָמִית אֶת־כָּל־הַקָּהָל הַזֶּה בָּרָעָב:

and the children of Israel said unto them: 'Would that we had died by the hand of the L-RD in the land of Egypt, when we sat by the flesh-pots, when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.'

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KEHOT'S NOTE

שמות טז, ג.

161 כי בחפזון

Moshe, setting out the festivals, says that matzah is eaten seven days "for in haste you went out of the land of Egypt." The maamar reads the haste itself as the drawing-down of the light of Abba. (Kehot: Exodus 16:3)

Deuteronomy 16:3 דברים ט"ז:ג'

לֹא־תֹאכַל עָלָיו חָמֵץ שִׁבְעַת יָמִים תֹּאכַל־עָלָיו מַצּוֹת לֶחֶם עֹנִי כִּי בְחִפָּזוֹן יָצָאתָ מֵאֶרֶץ מִצְרַיִם לְמַעַן תִּזְכֹּר אֶת־יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל יְמֵי חַיֶּיךָ:

Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for in haste didst thou come forth out of the land of Egypt; that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

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162 מצות יאכל את שבעת הימים

"Matzos shall be eaten the seven days." A command for later generations, after the Exodus.

Exodus 13:7 שמות י"ג:ז'

מַצּוֹת יֵאָכֵל אֶת שִׁבְעַת הַיָּמִים וְלֹא־יֵרָאֶה לְךָ חָמֵץ וְלֹא־יֵרָאֶה לְךָ שְׂאֹר בְּכָל־גְּבֻלֶךָ:

Unleavened bread shall be eaten throughout the seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee, in all thy borders.

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163 **כתר עליון כו' אוכמא הוא קדם**

Supernal Keser, though a clear and brilliant light, "is black before the Cause of causes." Recalled from above.

Tikkunei Zohar 135b:1 תקוני הזהר קל"ה ב:א

דְּאֵינוּן י"א, עַל כָּל סְפִירָה וּסְפִירָה, וְאֵינוּן י"א י"א מִן (דברים ו ד) יְ הוָ"ה אֱ לֹהֵינוּ יְ הוָ"ה אֶ חָד, בְּאִי אִתְקְרֵי א"ל עִלָּיוֹן, בְּי' יהו"ה, וְכֵן בְּאִי אִתְקְרֵי אלהינ"ו אהי"ה אלקי"ם אדנ"י וְהָא אוּקְמוּהָ. וְעוֹד כְּתֵר עֶלְיוֹן אַף עַל גַּב דְּאִיהוּ אוֹר קַדְמוֹן אוֹר צַח וְאוֹר מְצוּחְצָח, אִיהוּ אוּכְמָא קֳדָם עִלַּת הָעִלּוֹת, וְכָל חֵיְילִין דְּתַלְיָין מִנֵּיהּ אִתְמַר בְּהוֹן (שיר ה יא) קְווּצוֹתָיו תַּלְתַּלִּים שְׁחוֹרוֹת כָּעוֹרֵב, לֵית נְהוֹרָא קַיְימָא קַמֵּי נְהוֹרֵיהּ, דְּכֻלְּהוּ נְהוֹרִין אִתְחַשְׁכָן קַמֵּיהּ.

Tikkunei Zohar - Vocalized (Public Domain)

164 **אם צדקת מה תתן לו**

Elihu tells Job: "If you are righteous, what do you give Him, or what does He take from your hand?" At the level above the chain, human deeds make no difference to Him.

Job 35:7 איוב ל"ה:ז

אִם־צָדַקְתָּ מַה־תִּתֶּן־לוֹ אוֹ מַה־מִּיָּדְךָ יִקָּח׃

If thou be righteous, what givest thou Him? Or what receiveth He of thy hand?

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KEHOT'S NOTE

איוב לה, ז.

165 **כמשל הבן הנמשך ממוח האב**

Tanya, chapter 2, teaches that "just as a son is drawn from his father's brain, so, as it were, the soul of every Jew is drawn from His thought and wisdom," and that even the souls of the simplest are drawn from supernal Chochmah, as even the child's toenails come from the father's drop.

KEHOT'S NOTE

ראה תניא פרק ב.

166 **בד"ה כי עמך מקור חיים**

There (34d) the Alter Rebbe explains "Look down from Your holy dwelling, from heaven, and bless Your people Israel": the nations draw their life from G-d's exaltation above the worlds, "Havayah is high above all nations," and from this comes their rule in exile; and (35a) the "looking down" through the Torah, which is revealed in Israel's hands, shows Israel as precious before Him and draws the blessing to them.

KEHOT'S NOTE

תו"א לד, ד.

167 **כי עמך מקור חיים**

David says to G-d: "For with You is the source of life; in Your light we see light." The opening words of the Torah Ohr discourse referred to.

Psalms 36:10 תהילים ל"ו:י

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

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

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168 **השקיפה ממעון קדשך מן השמים**

After giving the tithes, the farmer prays: "Look down from Your holy dwelling, from heaven, and bless Your people Israel." The subject in that discourse.

Deuteronomy 26:15 דברים כ"ו:ט"ו

הַשְׁקִיפָה מִמְּעוֹן קָדְשְׁךָ מִן־הַשָּׁמַיִם וּבָרֵךְ אֶת־עַמְּךָ אֶת־יִשְׂרָאֵל וְאֵת הָאֲדָמָה אֲשֶׁר נָתַתָּה לָנוּ כַּאֲשֶׁר נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ אֶרֶץ זָבַת חָלָב וּדְבָשׁ׃

Look forth from Thy holy habitation, from heaven, and bless Thy people Israel, and the land which Thou hast given us, as Thou didst swear unto our fathers, a land flowing with milk and honey.'

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169 **שימני כחותם**

The maiden asks her beloved: "Set me as a seal upon your heart." The opening words of another discourse referred to.

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 שַׁלְהֶבֶתְיָה׃

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

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170 **עזי וזמרת י-ה**

In the Song at the Sea Israel sings: "My strength and song is Yah, and He has become my salvation; this (zeh) is my G-d, and I will glorify Him." "My strength and song" are Abba and Imma, and through them comes "This (zeh) is my G-d."

Exodus 15:2 שמות ט"ו:ב'

עָזִּי וְזִמְרָת קָהּ וַיְהִי־לִי לִישׁוּעָה זֶה אֵלִי וְאַנְוֵהוּ אֱלֹקֵי אָבִי וַאֲרֹמְמֶנְהוּ׃

The L-RD is my strength and song, And He is become my salvation; This is my G-d, and I will glorify Him; My father's G-d, and I will exalt Him.

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KEHOT'S NOTE

שמות טו, ב.

171 **וזה שער השמים**

Waking from his dream at Beis El, Yaakov says: "This is none other than the house of G-d, and this (zeh) is the gate

of heaven." Zeh, "this," is linked with the channel through which the light of Chochmah descends.

Genesis 28:17 בראשית כ"ח:י"ז

וַיִּירָא וַיֹּאמַר מַה־נּוֹרָא הַמָּקוֹם הַזֶּה אֵין זֶה כִּי אִם־בֵּית אֱלֹקִים וְזֶה שַׁעַר הַשָּׁמָיִם׃

And he was afraid, and said: 'How full of awe is this place! this is none other than the house of G-d, and this is the gate of heaven.'

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172 **וזה שער השמים**

The passage in Parshas Vayetze to which the text refers, on the meaning of "And this is the gate of heaven."

Zohar, Vayetzei 10:65–12:78 ספר הזהר, ויצא י':ס"ה-י"ב:ע"ח

Similarly, Rebekah said: "If it be so, what boots me Anokhi (I)?" (Gen. 25, 22), because she saw every day the splendour of the Shekinah, but when she felt the pains of approaching childbirth, "she went to enquire of the L-rd" (Ibid.), that is, she proceeded from the Shekinah grade to another grade, identical with the L-rd (TETRAGRAMMATON). Hence Jacob said: "Have I seen all this without knowing Anokhi?", because he was single, and had not yet come under the wings of the Shekinah. Straightway: AND HE WAS AFRAID, AND ...

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

173 **בחדש השלישי**

The Torah tells: "In the third month after the children of Israel went out of Egypt, on this day they came to the wilderness of Sinai." The opening words of the discourse referred to.

Exodus 19:1 שמות י"ט:א'

בַּחֹדֶשׁ הַשְּׁלִישִׁי לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בַּיּוֹם הַזֶּה בָּאוּ מִדְבַּר סִינָי׃

In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

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174 **כל מי שאין בו דעה**

Rabbi Ami says that knowledge is great, and "whoever has no knowledge, it is forbidden to have mercy on him," as it says, "for it is a people of no understanding, therefore its Maker will not have mercy on it." Mercy flows only where fitting.

Berakhot 33a:19 ברכות ל"ג א':י"ט

וְאָמַר רַב אַמִּי: גְּדוֹלָה דֵּעָה, שֶׁנִּתְנָה בֵּין שְׁתֵּי אוֹתִיּוֹת, שֶׁנֶּאֱמַר "כִּי אֵל דֵּעוֹת ה'". וְכָל מִי שֶׁאֵין בּוֹ דֵּעָה — אָסוּר לְרַחֵם עָלָיו, שֶׁנֶּאֱמַר: "כִּי לֹא עַם בִּינוֹת הוּא עַל כֵּן לֹא יְרַחֲמֶנּוּ עֹשֵׂהוּ".

R. Ammi also said : Great is knowledge which is placed between two references to the Divine Name ; as it is said, "For a G-d of knowledge is the L-rd" (I Sam. ii. 3). It is forbidden to have mercy upon one who does not possess knowledge ; as it is said, "For it is a people of no understanding, therefore He that made them will not have compassion upon them" (Is. xxvii. 11).

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

KEHOT'S NOTE

ברכות לג, א.

175 **סד"ה ויאכילך את המן**

At the end of that discourse the Alter Rebbe explains that the "great mercies" are drawn down through the Thirteen Attributes: since they are boundless, they cannot be enclothed in the worlds except through contractions, the thirteen middos that give them a measure the worlds can receive.

KEHOT'S NOTE

לקו"ת עקב י"ד, א.

176 **ויאכילך את המן**

Moshe reminds Israel: "And He fed you the manna, which you did not know." The opening words of the discourse referred to.

Deuteronomy 8:3 דברים ח':ג'

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

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

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177 **ברבות ע"פ זה ספר תולדות אדם**

Kehot's note points to Genesis 24:5 for these words.

Genesis 24:5 בראשית כ"ד:ה'

KEHOT'S NOTE

בראשית כד, ה.

178 **זה ספר תולדות אדם**

The Torah opens the line of Adam's descendants: "This (zeh) is the book of the generations of Adam." The verse the Midrash expounds.

Genesis 5:1 בראשית ה':א'

זֶה סֵפֶר תּוֹלְדֹת אָדָם בְּיוֹם בָּרָא אֱלֹקִים אָדָם בִּדְמוּת אֱלֹקִים עָשָׂה אֹתוֹ׃

This is the book of the generations of Adam. In the day that G-d created man, in the likeness of G-d made He him;

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179 **זה ספר תולדות אדם**

Rabbi Yaakov of Kfar Chanin says that twelve tribes were fit to come from Adam, from "This (zeh) is the book of the generations of Adam": zeh is zayin, seven, and hei, five, twelve. The maamar adds the tribe of Levi to make thirteen, like the Thirteen Attributes of Mercy.

Bereshit Rabbah 24:5 בראשית רבה כ"ד:ה'

... אמר רבי יהודה ב"ר סימון: ראוי היה אדם הראשון שתנתן תורה על ידו. מאי טעמא? זה ספר תולדות אדם. אמר הקב"ה יציר כפי ואיני

נותנה לו?! חזר הקדוש ברוך הוא ואמר לו: ומה עכשיו, שש מצות נתתי לו ולא היה יוכל לעמוד בהן והיאך אני נותן לו תרי"ג מצות. רמ"ח מצות עשה ושס"ה מצות לא תעשה?! (שם) ויאמר לאדם, לא לאדם אני נותן כי אם לבניו, שנאמר: זה ספר תולדות אדם. אמר רבי יעקב דכפר חנין: ראוי היה אדם הראשון שיעמדו ממנו י"ב שבטים. מאי טעמיה? זה ספר תולדות ...

Another matter, "this is the book of the descendants of Adam." It is written: "Then He saw and assessed it" (Job 28:27). the Rabbis and Rabbi Aḥa, the Rabbis say: Each and every statement that the Holy One blessed be He would say to Moses, He would say it twice in His heart and then would say it to Moses. What is the source? "Then He saw and assessed it" - one; "prepared it, and also investigated it" (Job 28:27) - another one, and only then: "He said to the ...

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180 **רבות עשית אתה ה' אלקי נפלאותיך ומחשבותיך אלינו**

David gives thanks: "Many (rabbos) are the things You have done, Havayah my G-d, Your wonders and Your thoughts toward us." Plainly, G-d's wonders are too many to tell; the maamar reads rabbos as the "great" attributes above measure, which "You have done," drawn down into Asiyah.

Psalms 40:6 תהילים מ':ו

רַבּוֹת עָשִׂיתָ אַתָּה ה' אֱלֹקַי נִפְלְאֹתֶיךָ וּמַחְשְׁבֹתֶיךָ אֵלֵינוּ אֵין עָרֶךְ אֵלֶיךָ אַגִּידָה וַאֲדַבֵּרָה עָצְמוּ מִסַּפֵּר:

Many things hast Thou done, O L-RD my G-d, even Thy wonderful works, and Thy thoughts toward us; there is none to be compared unto Thee! If I would declare and speak of them, they are more than can be told.

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181 **ורב חסד**

As G-d passes before Moshe He proclaims the Thirteen Attributes: "... slow to anger, and abundant in kindness and truth." One of the attributes called "abundant."

Exodus 34:6 שמות ל"ד:ו

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

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

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KEHOT'S NOTE

שמות לד, ו.

182 **ורב טוב**

Isaiah recalls G-d's kindnesses: "and the abundant goodness to the house of Israel, which He bestowed on them according to His mercies." The boundless goodness is meant for Israel.

Isaiah 63:7 ישעיהו ס"ג:ז

חַסְדֵי ה' אַזְכִּיר תְּהִלֹּת ה' כְּעַל כֹּל אֲשֶׁר־גְּמָלָנוּ ה' וְרַב־טוּב לְבֵית יִשְׂרָאֵל אֲשֶׁר־גְּמָלָם כְּרַחֲמָיו וּכְרֹב חֲסָדָיו:

I will make mention of the mercies of the L-RD, and the praises of the L-RD, according to all that the L-RD hath bestowed on us; and the great goodness toward the house of Israel, which He hath bestowed on them according to His compassions, and according to the multitude of His mercies.

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KEHOT'S NOTE

ישע" סג, ז.

183 **בת"א בד"ה ויהי מקץ**

There "Many You have done" is explained: rabbos is anything great and mighty, the great and awesome higher worlds, which You made into physical Asiyah, descending from cause to effect through many levels; and all this so that "Your wonders and Your thoughts are toward us," for the Torah comes forth from Chochmah.

KEHOT'S NOTE

לא, ג. פי' רבות עשית מה שנשתלשלו עולמות העליונים וע"ס נק' רבות . . בבחי' עשי' והכל כדי שיהי' נפלאותיך ומחשבותיך שהיא התורה יומשך עלינו כוי" — יהל אור ע' קנג.

184 **מחשבתן של ישראל**

"The thought of Israel preceded everything": Israel were in G-d's thought before all creation. (Kehot: Bereshit Rabbah 1:5)

Bereshit Rabbah 1:4 בראשית רבה א':ד

... שכתוב בו "נכון כסאך מאז". ר' הונא ורי ירמיה בשם רבי שמואל בר ר' יצחק אמרו מחשבתן של ישראל קדמה לכל דבר משל למלך שהיה נשוי למטרונה אחת ולא היה לו ממנה בן פעם אחת נמצא המלך עובר בשוק אמר טלו מילנין וקלמין זו לבני והיו הכל אומרין בן אין לו והוא אומר טלו מילנין וקלמין זו לבני והיו הכל אומרין בן אין לו והוא אומר טלו אלולי שצפה המלך שהוא עתיד להעמיד ממנה בן לא היה אומר טלו מילנין וקלמין לבני כך אילולי שצפה הקב"ה שאחר כ"ו דורות ...

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

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KEHOT'S NOTE

ב"ר א, ה.

185 **מה רב טובך**

David says to G-d: "How abundant is Your goodness, which You have hidden away for those who fear You." The boundless goodness reserved for Israel.

Psalms 31:20 תהילים ל"א:כ'

מָה רַב־טוּבְךָ אֲשֶׁר־צָפַנְתָּ לִירֵאֶיךָ פָּעַלְתָּ לַחֹסִים בָּךְ נֶגֶד בְּנֵי אָדָם:

Oh how abundant is Thy goodness, which Thou hast laid up for them that fear Thee; Which Thou hast wrought for them that take their refuge in Thee, in the sight of the sons of men!

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KEHOT'S NOTE

תהלים לא, כ.

186 **ברבות תולדות פס"ה**

According to the note, the Midrash on Toldos (section 65) that the text cites is copied there at length.

KEHOT'S NOTE

נעתק בארוכה ביהל אור ע' קנב.

187 **החדש הזה לכם**

In Egypt G-d tells Moshe and Aharon: "This month shall be for you the first of months." The verse on which the Midrash says "the righteousness is yours ... the mercy is yours."

Exodus 12:2 שמות י"ב:ב'

הַחֹדֶשׁ הַזֶּה לָכֶם רֹאשׁ חֳדָשִׁים רִאשׁוֹן הוּא לָכֶם לְחָדְשֵׁי הַשָּׁנָה:

'This month shall be unto you the beginning of months; it shall be the first month of the year to you.

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188 **בד"ה ואכלתם אכול**

There "And you shall eat, eating" is read as eating again what was already eaten: the souls of the present, already elevated, will be raised higher by the souls to be revealed in the future.

KEHOT'S NOTE

לעיל צו ז, ג.

189 **ואכלתם אכול**

Joel promises plenty after the locusts: "And you shall eat, eating, and be satisfied, and praise the Name of Havayah your G-d, Who has dealt wondrously with you." The opening words of the discourse referred to.

Joel 2:26 יואל ב':כ"ו

וַאֲכַלְתֶּם אָכוֹל וְשָׂבוֹעַ וְהִלַּלְתֶּם אֶת־שֵׁם ה' אֱלֹקֵיכֶם אֲשֶׁר־עָשָׂה עִמָּכֶם לְהַפְלִיא וְלֹא־יֵבֹשׁוּ עַמִּי לְעוֹלָם:

And ye shall eat in plenty and be satisfied, and shall praise the name of the L-RD your G-d, that hath dealt wondrously with you; and My people shall never be ashamed.

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190 **ויוציאנו ה' אלקינו**

The Haggadah's answer to the four questions: "We were slaves to Pharaoh in Egypt, and Havayah our G-d brought us out from there with a strong hand." The passage to be discussed later.

Pesach Haggadah, Magid, We Were Slaves in Egypt 2 הגדה של פסח, מגיד, עבדים היינו ב'

עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרָיִם, וַיּוֹצִיאֵנוּ יְיָ אֱלֹקֵינוּ מִשָּׁם בְּיָד חֲזָקָה וּבִזְרֹעַ נְטוּיָה. וְאִלּוּ לֹא הוֹצִיא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, הֲרֵי אָנוּ וּבָנֵינוּ וּבְנֵי בָנֵינוּ מְשֻׁעְבָּדִים הָיִינוּ לְפַרְעֹה בְּמִצְרָיִם. וַאֲפִילוּ כֻּלָּנוּ חֲכָמִים כֻּלָּנוּ נְבוֹנִים כֻּלָּנוּ זְקֵנִים כֻּלָּנוּ יוֹדְעִים אֶת הַתּוֹרָה מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרָיִם. וְכָל הַמַּרְבֶּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם הֲרֵי זֶה מְשֻׁבָּח.

We were servants unto Pharaoh in Egypt, and the lord our G-d! delivered us from thence, with a strong hand, and with a stretched out arm; had not he, blessed be his holy name, brought out ancestors forth from Egypt, verily we, our children, and our children's children, would have been in servitude to Pharaoh in Egypt; for even if we were all wise, all men of knowledge, all aged, or understanding in the law of G-d, it is commanded us, that we shall discourse of the Redemption of Egypt; ...

Pesach Haggadah (Public Domain) • A. Alexander 1787 (Public Domain)

PARAGRAPH 27

191 **בעבור זה לא אמרתי אלא בשעה שיש מצה ומרור**

"'Because of this': I said it only at the time when matzah and maror lie before you." The maamar explains why maror is part of it.

Pesach Haggadah, Magid, Yechol Me'rosh Chodesh 1 הגדה של פסח, מגיד, יכול מראש חודש א'

יָכוֹל מֵראשׁ חֹדֶשׁ? תַּלְמוּד לוֹמַר בַּיּוֹם הַהוּא. אִי בַּיּוֹם הַהוּא יָכוֹל מִבְּעוֹד יוֹם? תַּלְמוּד לוֹמַר בַּעֲבוּר זֶה - בַּעֲבוּר זֶה לֹא אָמַרְתִּי, אֶלָּא בְּשָׁעָה שֶׁיֵּשׁ מַצָּה וּמָרוֹר מֻנָּחִים לְפָנֶיךָ.

It may be thought that this ceremony ought to be begun on the first of the month, it is declared on the same day, if on the same day, it may be thought, whilst it is day, it is declared on that account, this is not to be said, but at the time appointed, when the unleavened and bitter herbs do lay before thee.

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192 **והמרירות — בד"ה קול דודי**

There (15a) the Alter Rebbe explains that great mercies are aroused through bitterness: one who contemplates that all the worlds live only from a glow and a "name," while G-d's own essence is beyond all change, pours out his soul in bitterness at how far he is from G-dliness, and this arouses great mercies; this is maror, which leads to the bittul of matzah.

KEHOT'S NOTE

לקו"ת שה"ש טו, א.

193 **קול דודי הנה זה בא**

The maiden hears her beloved approaching: "The voice of my beloved! Behold, this (zeh) one comes, leaping over

the mountains." The opening words of the discourse referred to.

Song of Songs 2:8 שיר השירים ב':ח'

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת׃

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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194 **ואמר ביום ההוא**

Isaiah foretells what Israel will say on the day of redemption: "Behold, this (zeh) is our G-d, we hoped for Him and He saved us; this (zeh) is Havayah, we hoped for Him." Zeh is said twice.

Isaiah 25:9 ישעיהו כ"ה:ט'

וְאָמַר בַּיּוֹם הַהוּא הִנֵּה אֱלֹקֵינוּ זֶה קִוִּינוּ לוֹ וְיוֹשִׁיעֵנוּ זֶה ה' קִוִּינוּ לוֹ נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתוֹ׃

And it shall be said in that day: 'Lo, this is our G-d, For whom we waited, that He might save us; This is the L-RD, for whom we waited, We will be glad and rejoice in His salvation.'

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195 "Let this one come and receive this from this One for this people": let Moshe come and receive the Torah from the Holy One, blessed be He, for Israel. Each "this" is proved from a verse.

Menachot 53b:4 מנחות נ"ג ב':ד'

יבא זה ויקבל זאת מזה לעם זו יבא זה זה משה דכתיב (שמות לב, א) כי זה משה האיש ויקבל זאת זו התורה דכתיב (דברים ד, מד) וזאת התורה אשר שם משה מזה זה הקב"ה דכתיב (שמות טו, ב) זה אלי ואנוהו לעם זו אלו ישראל שנאמר (שמות טו, טז) עם זו קנית

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196 **סד"ה ראשי המטות**

At the end of that discourse "saying: This (zeh) is the thing" is explained with the Sages' teaching that all the prophets prophesied with koh, "thus," while Moshe prophesied with zeh: through the will of the heart drawn from Moshe, a revelation of G-d's own essence, above the worlds, is drawn down.

KEHOT'S NOTE

לקו"ת מטות פב, א. ראה גם אוה"ת נ"ך כרך-ב ע' תתמד.

197 **לאמר זה הדבר**

"And Moshe spoke to the heads of the tribes ... saying: This (zeh) is the thing that Havayah has commanded." Moshe prophesied with zeh.

Numbers 30:2 במדבר ל':ב'

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה׃

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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PARAGRAPH 28

198 **נובלות חכמה שלמעלה**

"The fallen fruit (novlos) of the wisdom above is the Torah." The Torah as we have it is the outer level of supernal Chochmah.

Bereshit Rabbah 17:5 בראשית רבה י"ז:ה'

... נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

"The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [taḥtena]" (Genesis 2:21). "The L-rd G-d cast [hipil] a deep slumber" - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. literally means, "He caused to fall down." Rav said: There are three slumbers: the slumber of ...

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KEHOT'S NOTE

ב"ר יז, ה. ונתבאר בע"ח שער הכללים ספ"א ובכ"מ.

199 **ב"פ זה**

the passage shares nothing with the note

KEHOT'S NOTE

ועל"ק שה"ש נ' ריש ב'. [כ].

200 **הנה אלקינו זה**

On the day of redemption Israel will say: "Behold, this (zeh) is our G-d ... this (zeh) is Havayah, we hoped for Him." The double zeh of the Time to Come.

Isaiah 25:9 ישעיהו כ"ה:ט'

וְאָמַר בַּיּוֹם הַהוּא הִנֵּה אֱלֹקֵינוּ זֶה קִוִּינוּ לוֹ וְיוֹשִׁיעֵנוּ זֶה ה' קִוִּינוּ לוֹ נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתוֹ׃

And it shall be said in that day: 'Lo, this is our G-d, For whom we waited, that He might save us; This is the L-RD, for whom we waited, We will be glad and rejoice in His salvation.'

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201 **היום לעשותם**

Moshe tells Israel: "And you shall keep the commandment ... which I command you today, to do them." Now is the time for deeds.

Deuteronomy 7:11 דברים ז':י"א

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

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

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202 **היום לעשותם**

Rabbi Yehoshua ben Levi: "'Today to do them': not tomorrow to do them; 'today to do them,' and tomorrow to receive their reward." The future revelation depends on present deeds.

Eruvin 22a:5–6 עירובין כ"ב א:ה'-ו'

וְהַיְינוּ דְּאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: מַאי דִּכְתִיב ״אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם״, ״הַיּוֹם לַעֲשׂוֹתָם״ — וְלֹא לְמָחָר לַעֲשׂוֹתָם, ״הַיּוֹם לַעֲשׂוֹתָם״ — לְמָחָר לְקַבֵּל שְׂכָרָם. אָמַר רַבִּי חַגַּי, וְאִיתֵּימָא רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי: מַאי דִּכְתִיב ״אֶרֶךְ אַפַּיִם״? ״אֶרֶךְ אַף״ מִבָּעֵי לֵיהּ!

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203 **ראה נתתי לפניך את החיים**

In his last exhortation Moshe says: "See, I have set before you today life and good, and death and evil." Choice belongs to the present.

Deuteronomy 30:15 דברים ל':ט"ו

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

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

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KEHOT'S NOTE

דברים ל, טו-יט. ואחר תי' הרע צ"ל וגו', ובפסוק יט שם כתיב ובחרת בחיים. [כ].

204 **ובחרת בחיים**

Moshe continues: "I have set before you life and death, blessing and curse, and you shall choose life." The maamar joins its last words to verse 15.

Deuteronomy 30:19 דברים ל':י"ט

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

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

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PARAGRAPH 29

205 **איתא בפע"ח**

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

KEHOT'S NOTE

שער חג המצות פ"ד ושם בפ"ז. [כ].

206 **בד"ה האזינו השמים**

There the Alter Rebbe brings the Midrash that in this world the soul was given by "blowing," and so a person dies, but in the Time to Come by "giving," "I will put My spirit in you and you shall live," and that this comes through teshuvah.

KEHOT'S NOTE

לקו"ת האזינו עב, ב.

207 **ובחרת בחיים**

Moshe's plea: "And you shall choose life." Bitterness over physicality is part of choosing life.

Deuteronomy 30:19 דברים ל':י"ט

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

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

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208 **בלע המות לנצח**

Isaiah foretells the redemption: "He will swallow up death forever, and Ado-nai Havayah will wipe away the tear from every face." In the future death and concealment will be no more.

Isaiah 25:8 ישעיהו כ"ה:ח'

בִּלַּע הַמָּוֶת לָנֶצַח וּמָחָה אֲדֹנָי ה' דִּמְעָה מֵעַל כָּל־פָּנִים וְחֶרְפַּת עַמּוֹ יָסִיר מֵעַל כָּל־הָאָרֶץ כִּי ה' דִּבֵּר׃

He will swallow up death for ever; And the L-rd GOD will wipe away tears from off all faces; And the reproach of His people will He take away from off all the earth; For the L-RD hath spoken it.

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209 **והי' ה' לי לאלקים**

In his vow at Beis El Yaakov says that if he returns in peace, "Havayah will be to me as Elokim": plainly, Havayah will be my G-d. The maamar reads it as Havayah revealed through Elokim, the Name of concealment.

Genesis 28:21 בראשית כ"ח:כ"א

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לֵאלֹקִים׃

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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KEHOT'S NOTE

בראשית כח, כא.

210 **מוציא חמה מנרתיקה**

Kehot's note points to Zohar III, 17a for these words.

Zohar III, 17a זח"ג י"ז, א

KEHOT'S NOTE

ע"ז ג, סע"ב. זח"ג י"ז, א.

211 **מוציא חמה מנרתקה**

Reish Lakish: in the Time to Come the Holy One, blessed be He, will take the sun out of its sheath. The maamar uses the image for what is concealed being revealed.

Avodah Zarah 3b:18 עבודה זרה ג' ב:י"ח

וְאִיבָּעֵית אֵימָא לְעוֹלָם הַבָּא — כִּדְרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ, דְּאָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: אֵין גֵּיהִנָּם לֶעָתִיד לָבֹא, אֶלָּא הַקָּדוֹשׁ בָּרוּךְ הוּא מוֹצִיא חַמָּה מִנַּרְתִּיקָהּ, וּמַקְדִּיר, רְשָׁעִים נִידּוֹנִין בָּהּ, וְצַדִּיקִים מִתְרַפְּאִין בָּהּ, רְשָׁעִים נִידּוֹנִין

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212 **מוציא חמה מנרתקה**

Given in the Kehot note for the same image of the sun taken out of its sheath.

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

PARAGRAPH 30

213 **בלע המות**

"He will swallow up death forever." In the future the concealment called "death" will be gone, and maror will no longer apply.

Isaiah 25:8 ישעיהו כ"ה:ח'

בִּלַּע הַמָּוֶת לָנֶצַח וּמָחָה אֲד־נָי ה' דִּמְעָה מֵעַל כָּל־פָּנִים וְחֶרְפַּת עַמּוֹ יָסִיר מֵעַל כָּל־הָאָרֶץ כִּי ה' דִּבֵּר:

He will swallow up death for ever; And the L-rd GOD will wipe away tears from off all faces; And the reproach of His people will He take away from off all the earth; For the L-RD hath spoken it.

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214 **ויגבה לבו בדרכי ה'**

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

KEHOT'S NOTE

דברי הימים-ב יז, ו.

215 **ויגבה לבו בדרכי ה'**

Of King Yehoshafat it is said: "And his heart was lifted up in the ways of Havayah," for he grew bold in G-d's service and removed the high places. Pride that serves G-d, the way chametz will be in the future. (context: Steinsaltz Tanakh)

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

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

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

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216 **שבקרבן תודה היו עשרה חלות חמץ**

In the laws of the thanksgiving offering: "With loaves of leavened bread he shall bring his offering, with his thanksgiving peace-offering." Though leaven is otherwise kept from the altar's offerings, the thanksgiving offering included chametz.

Leviticus 7:13 ויקרא ז':י"ג

עַל־חַלֹּת לֶחֶם חָמֵץ יַקְרִיב קָרְבָּנוֹ עַל־זֶבַח תּוֹדַת שְׁלָמָיו:

With cakes of leavened bread he shall present his offering with the sacrifice of his peace-offerings for thanksgiving.

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KEHOT'S NOTE

ראה ויקרא ז, יג.

217 **מזמור לתודה**

"A psalm of thanksgiving: shout to Havayah, all the earth." The verse on which the Siddur explains the reason for the chametz of the thanksgiving offering.

Psalms 100:1 תהילים ק':א'

מִזְמוֹר לְתוֹדָה הָרִיעוּ לַה' כָּל־הָאָרֶץ:

A Psalm of thanksgiving. Shout unto the L-RD, all the earth.

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218 **כל הקרבנות בטלין וקרבן תודה אינו בטל**

"In the Time to Come all the offerings will be annulled, but the thanksgiving offering will not be annulled." From this the maamar proves that chametz too will be elevated.

Vayikra Rabbah 9:7 ויקרא רבה ט':ז'

219 **ושתי הלחם שהן באות חמץ**

The Mishnah teaches that all the grain offerings come as matzah, except the chametz of the thanksgiving offering and the Two Loaves, which come as chametz.

Leviticus 23:17 ויקרא כ"ג:י"ז

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

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

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Menachot 52b:12–15 מנחות נ"ב ב:י"ב-ט"ו

מתני' כל המנחות באות מצה חוץ מחמץ שבתודה ושתי הלחם שהן באות חמץ ר"מ אומר השאור בודה להן מתוכן ומחמצן ר' יהודה אומר אף היא אינה מן המובחר אלא מביא את השאור ונותנו לתוך המדה וממלא את המדה אמרו לו אף היא היתה חסרה או יתרה: גמ' בעא מיניה רבי פרידא מרבי אמי מנין לכל המנחות שהן באות מצה מנלן דכתיב בה כתיב בה דלא כתיב בה כתיב בה

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KEHOT'S NOTE

ויקרא כג, יז. מנחות נב, ב. ראה לקו"ש ח"א ע' 269.

220 **היום לעשותם**

"Which I command you today, to do them." The drawing-down depends on the deeds of the present.

Deuteronomy 7:11 דברים ז':י"א

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

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

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221 **את השמים ואת הארץ אני מלא**

Against the false prophets G-d says: "Can a man hide in secret places that I shall not see him? ... Do I not fill the

heavens and the earth, says Havayah?" The light before which above and below are equal.

Jeremiah 23:24 ירמיהו כ"ג:כ"ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה':

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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KEHOT'S NOTE

ירמי' כג, כד.

222 אשר תאמר אין לי בהם חפץ

Koheles urges: "Remember your Creator in the days of your youth, before the bad days come and the years arrive of which you will say, 'I have no desire in them.'" Plainly, old age; the Gemara expounds it of the days of Mashiach.

Ecclesiastes 12:1 קהלת י"ב:א'

וּזְכֹר אֶת־בּוֹרְאֶיךָ בִּימֵי בְחוּרֹתֶיךָ עַד אֲשֶׁר לֹא־יָבֹאוּ יְמֵי הָרָעָה וְהִגִּיעוּ שָׁנִים אֲשֶׁר תֹּאמַר אֵין־לִי בָהֶם חֵפֶץ:

Remember then thy Creator in the days of thy youth, and the years draw nigh, when thou shalt say: 'I have no pleasure in them';

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223 שאין בהם לא זכות ולא חובה

"'The years of which you will say, I have no desire in them': these are the days of Mashiach, in which there is neither merit nor guilt." In the future there is no longer room for choice and teshuvah.

Shabbat 151b:11 שבת קנ"א ב:י"א

תַּנְיָא, רַבִּי שִׁמְעוֹן בֶּן אֶלְעָזָר אוֹמֵר: עֲשֵׂה עַד שֶׁאַתָּה מוֹצֵא, וּמָצוּי לְךָ, וְעוֹדְךָ בְּיָדֶךָ. וְאַף שְׁלֹמֹה אָמַר בְּחָכְמָתוֹ: "וּזְכוֹר אֶת בּוֹרְאֶיךָ בִּימֵי בְחוּרוֹתֶיךָ עַד [אֲשֶׁר] (שֶׁ)לֹּא יָבֹאוּ יְמֵי הָרָעָה" — אֵלּוּ יְמֵי הַזִּקְנָה, "וְהִגִּיעוּ שָׁנִים אֲשֶׁר תֹּאמַר אֵין לִי בָהֶם חֵפֶץ" — אֵלּוּ יְמֵי הַמָּשִׁיחַ, שֶׁאֵין בָּהֶם לֹא זְכוּת וְלֹא חוֹבָה.

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

PARAGRAPH 31

224 מצה זו שאנו

"This matzah that we eat, for what reason?" The question with which the maamar opened.

Pesach Haggadah, Magid, Rabban Gamliel's Three Things 4 הגדה של פסח, מגיד, פסח מצה ומרור ד'

מַצָּה זוֹ שֶׁאָנוּ אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שֶׁלֹּא הִסְפִּיק בְּצֵקָם שֶׁל אֲבוֹתֵינוּ לְהַחֲמִיץ עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא, וּגְאָלָם, שֶׁנֶּאֱמַר: וַיֹּאפוּ אֶת־הַבָּצֵק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֻגֹת מַצּוֹת, כִּי לֹא חָמֵץ, כִּי גֹרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהִתְמַהְמֵהַּ, וְגַם־צֵדָה לֹא־עָשׂוּ לָהֶם.

This sort of unleavened which we eat, is on account that there was not time sufficient for the dough of our ancestors to rise, until the blessed lord! the king of kings, did reveal himself for to redeem them, as it is written, and they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened, because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victuals.

Pesach Haggadah (Public Domain) • A. Alexander 1787 (Public Domain)

225 בערב תאכלו מצות

"In the evening you shall eat matzos." The command given before the Exodus.

Exodus 12:18 שמות י"ב:י"ח

בָּרִאשֹׁן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ בָּעֶרֶב תֹּאכְלוּ מַצֹּת עַד יוֹם הָאֶחָד וְעֶשְׂרִים לַחֹדֶשׁ בָּעֶרֶב:

In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

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226 מגיד מראשית אחרית

G-d says through Isaiah: "Telling the end from the beginning, and from of old things not yet done." He speaks of what is to come as if it already were.

Isaiah 46:10 ישעיהו מ"ו:י'

מַגִּיד מֵרֵאשִׁית אַחֲרִית וּמִקֶּדֶם אֲשֶׁר לֹא־נַעֲשׂוּ אֹמֵר עֲצָתִי תָקוּם וְכָל־חֶפְצִי אֶעֱשֶׂה:

Declaring the end from the beginning, and from ancient times things that are not yet done; Saying: 'My counsel shall stand, and all My pleasure will I do';

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KEHOT'S NOTE

ישע' מו, י'.

227 פט"ו

Besides correcting the Midrash reference to section 16, the note points to this discourse, where "telling the end from the beginning" is also discussed.

KEHOT'S NOTE

צ"ל טז, ב. וראה סה"מ תרכ"ו (הוצאת תשמ"ט) ע' שב.

228 הוא הסובב את כל ארץ החוילה

The Torah names the four rivers that go out of Eden: "The name of the first is Pishon; it is the one that surrounds the whole land of Chavilah." The verse the Midrash discusses.

Genesis 2:11 בראשית ב':י"א

שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסֹּבֵב אֵת כָּל־אֶרֶץ הַחֲוִילָה אֲשֶׁר־שָׁם הַזָּהָב:

The name of the first is Pishon; that is it which compasseth the whole land of Havilah, where there is gold;

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229 עדיין לא היתה חוילה ואתה אומר הסובב

The Midrash, as the Kehot note corrects the reference: there was not yet a Chavilah, yet the verse says "that surrounds"; rather, He "tells the end from the beginning."

Bereshit Rabbah 16:2 בראשית רבה ט"ז:ב'

שם האחד פישון - שהוא מגדל פשתן ומימיו מהלכין בשופי. הוא הסובב את כל ארץ החוילה עדיין לא היתה חוילה ואת אומר הוא הסובב אתמהא?! אלא (ישעיה מ"ו): מגיד מראשית אחרית אשר שם הזהב, זהב וודאי. וזהב הארץ ההיא טוב. אמר רבי יצחק: טובוי דהוא בביתיה טובוי דהוא בלוויתי. אמר רבי אבהו: טובה גדולה חלק הקב"ה לעולמו, אדם פורט זהוב אחד והוא מוציא ממנו כמה יציאות. אמר ריש לקיש: לא היה העולם ראוי להשתמש בזהב. ולמה נברא? בשביל בית המקדש, שנאמר וזהב הארץ ההיא טוב, היך מה דאת אמר (דברים ...

"The name of the one is Pishon; it is that which encircles the entire land of Ḥavila, where the gold is" (Genesis 2:11). "The name of the one is Pishon" – because it causes flax [pishtan] to grow and its water flows smoothly [shofi].contains the first three letters of Pishon, transposed. "It is that which encircles the entire land of Ḥavila" – Ḥavila did not yet exist, and yet you say: "It is that which encircles [the entire land of Ḥavila]"? This is bewildering. The explanation is that "He tells ...

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PARAGRAPH 32

230 בערב תאכלו מצות

"In the evening you shall eat matzos." The command given in advance.

Exodus 12:18 שמות י"ב:י"ח

בָּרִאשֹׁן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ בָּעֶרֶב תֹּאכְלוּ מַצֹּת עַד יוֹם הָאֶחָד וְעֶשְׂרִים לַחֹדֶשׁ בָּעָרֶב׃

In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

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231 ראשית חכמה יראת ה'

The psalmist sums up: "The beginning of wisdom is the fear of Havayah." Plainly, fear of G-d is where wisdom starts; the maamar reads reishis, "beginning," as the first of two stages, the lower fear, and the first matzah.

Psalms 111:10 תהילים קי"א:י'

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

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

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KEHOT'S NOTE

תהלים קיא, י.

232 יראה תתאה . . אם אין יראה אין חכמה

There the Alter Rebbe explains that "If there is no wisdom, there is no fear" refers to a great awe beyond the mind's comprehension, felt in the soul's mazal, its root above, and that it comes through Torah study, since the Infinite Light rests and is revealed in Chochmah, koach mah, which is bittul.

KEHOT'S NOTE

אבות ג, יז. ראה לקו"ת במדבר טז, ב.

233 אם אין יראה אין חכמה

Rabbi Elazar ben Azaryah: "If there is no wisdom, there is no fear; if there is no fear, there is no wisdom." The maamar reads the two halves as two kinds of fear.

Pirkei Avot 3:17 משנה אבות ג':י"ז

רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה אוֹמֵר, אִם אֵין תּוֹרָה, אֵין דֶּרֶךְ אֶרֶץ. אִם אֵין דֶּרֶךְ אֶרֶץ, אֵין תּוֹרָה. אִם אֵין חָכְמָה, אֵין יִרְאָה. אִם אֵין יִרְאָה, אֵין חָכְמָה. אִם אֵין בִּינָה, אֵין דַּעַת. אִם אֵין דַּעַת, אֵין בִּינָה. אִם אֵין קֶמַח, אֵין תּוֹרָה. אִם אֵין תּוֹרָה, אֵין קֶמַח. הוּא הָיָה אוֹמֵר, כָּל שֶׁחָכְמָתוֹ מְרֻבָּה מִמַּעֲשָׂיו, לְמַה הוּא דוֹמֶה, לְאִילָן שֶׁעֲנָפָיו מְרֻבִּין וְשָׁרָשָׁיו מְעָטִין, וְהָרוּחַ בָּאָה וְעוֹקַרְתּוֹ וְהוֹפְכָתוֹ עַל פָּנָיו, שֶׁנֶּאֱמַר (ירמיה יז) וְהָיָה כְּעַרְעָר בָּעֲרָבָה וְלֹא יִרְאֶה כִּי יָבוֹא טוֹב וְשָׁכַן חֲרֵרִים בַּמִּדְבָּר אֶרֶץ ...

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom ...

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PARAGRAPH 33

234 בפרדס בעה"כ ערך אחרית

According to the note, the wording of Pardes on acharis is copied there by the Tzemach Tzedek.

KEHOT'S NOTE

הלשון נעתק באוה"ת נ"ך ע' רנב.

235 ובמא"א

The entry on acharis, which notes that, with the word itself counted, it equals Keser in numerical value.

KEHOT'S NOTE

אות א' סעי' סו.

236 מגיד מראשית אחרית

G-d's words through Isaiah, "Telling (maggid) the end from the beginning," are read here as drawing down (maggid) the "end" through the "beginning."

Isaiah 46:10 ישעיהו מ"ו:י'

מַגִּיד מֵרֵאשִׁית אַחֲרִית וּמִקֶּדֶם אֲשֶׁר לֹא־נַעֲשׂוּ אֹמֵר עֲצָתִי תָקוּם וְכָל־חֶפְצִי אֶעֱשֶׂה׃

Declaring the end from the beginning, and from ancient times things that are not yet done; Saying: 'My counsel shall stand, and all My pleasure will I do';

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237 **נהר דינור דנגיד ונפיק**

In Daniel's vision of the Ancient of Days: "A river of fire flowed (nagid) and went forth from before Him." Nagid, "flowed," shows that maggid means drawing down.

Daniel 7:10 דניאל ז׳:י׳

נְהַר דִּי־נוּר נָגֵד וְנָפֵק מִן־קֳדָמוֹהִי אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵּהּ וְרִבּוֹ רִבְבָן קָדָמוֹהִי יְקוּמוּן דִּינָא יְתִב וְסִפְרִין פְּתִיחוּ׃

A fiery stream issued And came forth from before him; thousand thousands ministered unto him, And ten thousand times ten thousand stood before him; The judgment was set, And the books were opened.

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KEHOT'S NOTE

דניאל ז, י.

238 **אם אין חכמה אין יראה**

"If there is no wisdom, there is no fear." The higher fear that comes after wisdom.

Pirkei Avot 3:17 משנה אבות ג׳:י״ז

רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה אוֹמֵר, אִם אֵין תּוֹרָה, אֵין דֶּרֶךְ אֶרֶץ. אִם אֵין דֶּרֶךְ אֶרֶץ, אֵין תּוֹרָה. אִם אֵין חָכְמָה, אֵין יִרְאָה. אִם אֵין יִרְאָה, אֵין חָכְמָה. אִם אֵין בִּינָה, אֵין דַּעַת. אִם אֵין דַּעַת, אֵין בִּינָה. אִם אֵין קֶמַח, אֵין תּוֹרָה. אִם אֵין תּוֹרָה, אֵין קֶמַח. הוּא הָיָה אוֹמֵר, כָּל שֶׁחָכְמָתוֹ מְרֻבָּה מִמַּעֲשָׂיו, לְמַה הוּא דוֹמֶה, לְאִילָן שֶׁעֲנָפָיו מְרֻבִּין וְשָׁרָשָׁיו מְעָטִין, וְהָרוּחַ בָּאָה וְעוֹקַרְתּוֹ וְהוֹפַכְתּוֹ עַל פָּנָיו, שֶׁנֶּאֱמַר (ירמיה יז) וְהָיָה כְּעַרְעָר בָּעֲרָבָה וְלֹא יִרְאֶה כִּי יָבוֹא טוֹב וְשָׁכַן חֲרֵרִים בַּמִּדְבָּר אֶרֶץ ...

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom ...

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239 **ובמורא גדול זו גילוי שכינה**

In the declaration over the first fruits: "And Havayah brought us out of Egypt with a strong hand ... and with great awe, and with signs and wonders." The Haggadah expounds "great awe" as the revelation of the Shechinah.

Deuteronomy 26:8 דברים כ״ו:ח׳

וַיּוֹצִאֵנוּ ה׳ מִמִּצְרַיִם בְּיָד חֲזָקָה וּבִזְרֹעַ נְטוּיָה וּבְמֹרָא גָּדֹל וּבְאֹתוֹת וּבְמֹפְתִים׃

And the L-RD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders.

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

KEHOT'S NOTE

דברים כו, ח. ספרי שם.

240 **ובמורא גדול זו גילוי שכינה**

The Haggadah expounds the first-fruits declaration: "And with great awe": this is the revelation of the Shechinah, as it says, "with great awesome deeds, like all that Havayah your G-d did for you in Egypt." The maamar takes it as the higher fear.

Pesach Haggadah, Magid, First Fruits Declaration 22 הגדה של פסח, מגיד, ארמי אבד אבי כ״ב

וּבְמוֹרָא גָּדֹל. זוֹ גִּלּוּי שְׁכִינָה, כְּמָה שֶׁנֶּאֱמַר: אוֹ הֲנִסָּה אֱלֹקִים לָבוֹא לָקַחַת לוֹ גוֹי מִקֶּרֶב גּוֹי בְּמַסֹּת בְּאֹתֹת וּבְמוֹפְתִים וּבְמִלְחָמָה וּבְיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה וּבְמוֹרָאִים גְּדוֹלִים כְּכֹל אֲשֶׁר־עָשָׂה לָכֶם יְיָ אֱלֹקֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ.

and with great terror (meaning the glory of the lord) as is written, hath G-d assayed to go and take unto him a nation from the midst of another nation, by temptations, by signs, by wonders, by way: and with a mighty hand, by a stretched-out arm, and by great terrors, according to all the lord your G-d did for you in Egypt before your eyes.

Pesach Haggadah (Public Domain) • A. Alexander 1787 (Public Domain)

241 **נעוץ תחלתן בסופן**

"Ten Sefiros of nothingness: their end is wedged in their beginning and their beginning in their end, like a flame bound to a coal." Beginning and end are one.

Sefer Yetzirah 1:7 ספר יצירה א׳:ז׳

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

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

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

242 **נעוץ תחלתן בסופן כוי**

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

KEHOT'S NOTE

ס״י פ״א מ״ז.

ששת ימים תאכל מצות וביום השביעי עצרת להוי׳ אלקיך וגו׳

"Six Days You Shall Eat Matzos, and on the Seventh Day an Atzeres"

Eating matzah for six days draws a light from above the order of the worlds into the six emotive attributes, and this brings the Atzeres of the seventh day, when Malchus, the hidden "sea," became revealed "dry land" at the Splitting of the Sea. Matzah has two levels, the lower awe of before midnight and the higher awe revealed after midnight; since the giving of the Torah, the matzah we eat before midnight carries both.

THE MAAMAR IN BRIEF

The maamar asks why the Torah ties six days of matzah to the Atzeres of the seventh day, the day the sea split, and why the Haggadah explains our matzah, eaten before midnight, by a revelation that came after midnight. The answer begins with spelling. מצת without a vav is the matzah of before midnight: lower awe and childlike faith, which must be guarded from chametz, self-exaltation. מצות with a vav is the matzah of after midnight, drawn from the revelation of the King of the kings of kings: higher awe, on which the external forces have no hold. Bread gives life because it is rooted in Tohu, above man's root in Tikkun; matzah, bread from the supernal earth, gives the G-dly soul a knowing of G-d as faith, like a child who calls "Father" after tasting grain. Since Sinai, the Torah and mitzvos let our matzah carry both levels, hinted in the doubled hei. Six days of matzah draw the encompassing light into the six attributes, and on the seventh, Malchus, the concealed "sea," became dry land. Israel was still a youth, so it was not yet "for you": "an Atzeres to Havayah your G-d," without the complete Hallel.

OUTLINE

1 **Six days or seven** ¶1–3

The opening verse links six days of matzah to the Atzeres of the seventh day, the day of the Splitting of the Sea; yet at the Pesach of Egypt chametz was forbidden only one day, and they reached the Sea without six days of matzah.

2 **Two spellings, two matzos** ¶4–7

Why does Exodus 12:39 explain the matzah by their haste, and the Haggadah by a revelation after midnight? מצת without a vav is the matzah of before midnight; מצות with a vav, the drawing-down of the King of the kings of kings, is the matzah of after midnight, and our matzah shares in it.

3 **Not by bread alone** ¶8–13

Food gives life through the word of G-d within it; the inanimate, vegetative and animal are rooted in Tohu, above man's root in Tikkun, so once refined they strengthen even his intellect, his Shema and his prayer.

4 **Matzah, the food of faith** ¶14–22

As a child knows nothing until he tastes bread, Israel knew G-d only after eating matzah; chametz is self-exaltation and matzah lowliness; the matzah of before midnight is lower awe and faith, like the child's call of "Father," a bond below understanding whose root is above it.

5 **Guarded and unguarded matzah** ¶23–27

The first matzah, in smallness, must be guarded and is a "strife" against the evil inclination; the second comes from the King of the kings of kings, the Malchus of the Infinite, as mora gadol, higher awe, so the dough could not leaven and needs no guarding.

6 **Our matzah before midnight** ¶28–33

In Egypt, without Torah and mitzvos, only the lower matzah came before midnight; now the Torah and mitzvos of the whole year, the 620 pillars of light of Keser, bring the higher matzah into the one we eat before midnight, as the doubled hei of matzah hints.

7 **Sea and dry land** ¶34–36

Malchus of Atzilus is the "sea," the concealed world, and the "earth," the revealed world; on the seventh night of Pesach a light from the Primordial One, the "east wind," made the concealed itself revealed, the higher unity of "One" within the lower unity of "forever."

8 **An Atzeres to Havayah your G-d** ¶37–38

The seventh day is Malchus; six days of matzah, an arousal from below, draw the encompassing light into the six attributes, and the seventh day becomes an Atzeres to both Havayah and Elokim; the Omer count and the Pesach of Egypt are reconciled, and the question of Hallel is raised.

9 **Hallel, and "for you"** ¶39–40

Israel at the Exodus was a youth, before the Torah, and received the great love only as a small child; so the seventh day of Pesach has no complete Hallel and is not "for you," while Sukkos, after the Torah, has complete Hallel and Shemini Atzeres is "for you."

KEY CONCEPTS

Matzah lacking a vav and full with a vav / מצת חסר ויי"ו מצות מלא ויי"ו

The two spellings of the Torah: the matzah of before midnight, lower awe that must be guarded, and the matzah of after midnight, the vav of drawing-down from the King of the kings of kings.

The food of faith מיכלא דמהימנותא

The Zohar's name for matzah: it draws into the soul a knowing of G-d that is faith, a bond below understanding whose root is above it, like the child who calls "Father."

Lower awe and higher awe יראה תתאה / יראה עילאה

Lower awe (yirah, a feminine word) comes from Malchus of each world and is the preparation and vessel; higher awe (mora gadol, a masculine word) is true bittul from the revelation from above.

Tohu and Tikkun תהו ותיקון

Tohu, whose attributes shattered for lack of inter-inclusion, is the root of food and of the animal soul; Tikkun, rooted in Chochmah, is the root of man. Fallen below him, Tohu is higher in its root.

The King of the kings of kings מלך מלכי המלכים

"The kings of kings" are Malchus in each of the four worlds; "the King of the kings of kings" is the Malchus of the Infinite, far above them, whose revelation redeemed Israel.

Concealed world and revealed world עלמא דאתכסיא ועלמא דאתגליא

Malchus of Atzilus as it conceals the light ("sea") and as it gives existence to the lower worlds ("earth," "dry land"); at the Sea the concealed itself became revealed.

The east wind, the Primordial One רוח קדים / קדמונו של עולם

The kadim wind that split the sea is a drawing-down from the Primordial One of the world, the Infinite One Himself, Who is beyond the category of worlds.

Atzeres עצרת

The name of the seventh day of Pesach, of Shemini Atzeres and of Shavuos: "to Havayah your G-d" before the Torah, "for you" once the light is revealed in Israel.

SECTION 1 · ¶1–3

Six days or seven

1 ששת ימים[1] תאכל מצות[2] וביום השביעי עצרת להוי' אלקיך וגו'. וצ"ל אומרו יתי' ששת ימים תאכל מצות והלא לעיל מיני' אמר שבעת ימים תאכל[3] עליו מצות.

"Six days you shall eat matzos, and on the seventh day [shall be] an Atzeres to Havayah your G-d," etc. Now, we must understand why He, may He be blessed, says, "Six days you shall eat matzos," when just before it He said, "Seven days you shall eat matzos with it."

> The maamar opens with Deuteronomy 16:8, which calls the seventh day of Pesach "an Atzeres to Havayah your G-d" after six days of eating matzah. Atzeres is the Torah's name for a closing festival day, a day of assembly, from a root meaning to hold back or to conclude. The difficulty is that a few verses earlier (16:3) the Torah already commanded eating matzah for seven days, so why does this verse speak of six?

אך הענין דכאן אין הכוונה להזהיר על אזהרת אכילת מצה אלא על שביום הז' עצרת כו'.

But the point is that here the intent is not to give the warning about eating matzah, but rather [to tell] that on the seventh day there is an Atzeres, etc.

> The first answer: this verse is not repeating the command to eat matzah. Its subject is the seventh day, which is an Atzeres.

אך מה שהקדים ששת ימים תאכל מצות משמעות הכתוב הוא דעי"ז ששת ימים תאכל מצות עי"ז יהיה אח"כ וביום השביעי עצרת כו'.

But as for its first saying "Six days you shall eat matzos," the implication of the verse is that through this, that "six days you shall eat matzos," through this there will afterwards be "and on the seventh day an Atzeres," etc.

> Still, the verse mentions the six days of matzah first, and the Alter Rebbe reads this as cause and effect: eating matzah for six days is what brings about the Atzeres of the seventh day. The rest of the maamar explains how this works.

2 ולהבין מהו ענין השייכות דאכילת מצה ששת ימים להיות עי"ז וביום השביעי עצרת[4], ועוד דהנה ענין וביום השביעי עצרת להוי' אלקיך היינו לפי שבשביעי של פסח היה הנס דקי"ס [דקריעת ים סוף].

Now, we need to understand what the connection is between eating matzah for six days and there being, through this, "and on the seventh day an Atzeres." Furthermore, [the meaning of] "and on the seventh day an Atzeres to Havayah your G-d" is because on the seventh [day] of Pesach there was the miracle of the Splitting of the Sea of Reeds.

> Two questions follow. What links six days of eating matzah with the Atzeres of the seventh day? And since the seventh day of Pesach is an Atzeres because the Sea of Reeds split on that day, what does eating matzah have to do with the Splitting of the Sea?

3 והנה פסח מצרים היה חימוצו נוהג רק יום אחד[5] וא"כ הרי זכו לקי"ס [לקריעת ים סוף] שלא ע"י אכילת מצה כל ששת הימים, ומדוע לדורות נאמר שבעת ימים[6] תאכל עליו מצות

Now, [at] the Pesach of Egypt, its [prohibition of] chametz applied only one day; if so, they merited the Splitting of the Sea of Reeds not through eating matzah all six days. Why, then, is it said for the generations [to come], "Seven days you shall eat matzos with it,"

> At the first Pesach in Egypt, the prohibition of chametz applied for only one day, yet the Jews still merited the Splitting of the Sea on the seventh day without six days of matzah. Why, then, are all later generations commanded to eat matzah for seven days?

וגם דדוקא ע"י ששת ימים תאכל מצות עי"ז הוא שיוכלו לבוא להיות וביום השביעי עצרת כו'.

and also, [why is it] specifically through "six days you shall eat matzos" that they will be able to come to "and on the seventh day an Atzeres," etc.?

> And why should the six days of matzah be the condition for reaching the Atzeres of the seventh day, when the first generation reached it without them?

SECTION 2 · ¶4–7

Two spellings, two matzos

4 וגם להבין מה דבשביעי של פסח נאמר עצרת להוי' אלקיך[7] ובשמיני עצרת נאמר עצרת תהיה לכם,

We also need to understand why, of the seventh [day] of Pesach, it is said, "an Atzeres to Havayah your G-d," while of Shemini Atzeres it is said, "an Atzeres shall be for you."

> A further question: the seventh day of Pesach is called "an Atzeres to Havayah your G-d," while Shemini Atzeres, after Sukkos, is called "an Atzeres shall be for you" (Numbers 29:35). Why is the one described as G-d's and the other as "yours"?

גם להבין מ"ש ויאפו את הבצק[8] אשר הוציאו ממצרים עוגות מצות כי לא חמץ כי גורשו ממצרים ולא יכלו להתמהמה כו',

We also need to understand what is written, "And they baked the dough that they had brought out of Egypt into cakes of matzos, for it had not leavened, because they were driven out of Egypt and could not tarry," etc.,

> Another question concerns Exodus 12:39, which tells how the Jews leaving Egypt baked the dough they had taken with them into cakes of matzah, because they were driven out in haste.

דמשמע שזהו נתינת טעם למה שאפו מצות ולא חמץ לפי שגורשו ממצרים ולא הספיק להחמיץ.[9]

which implies that this gives the reason why they baked matzos and not chametz: because they were driven out of Egypt and [the dough] did not have time to leaven.

> Read simply, the verse gives the reason their bread was matzah and not chametz: they were rushed out, and the dough had no time to rise.

5 וזה תמוה דהרי נאסר להם אכילת חמץ יום האחד עכ"פ [על כל פנים] כדאיתא בפסחים דף צ"ו ע"ב. וא"כ איך היו יכולים לאפות חמץ עד שצריך נתינת טעם כי גורשו כו'.

But this is puzzling, for eating chametz was forbidden to them at least on the one day, as is stated in Pesachim, folio 96b. If so, how could they have baked chametz, so that a reason would be needed, "because they were driven out," etc.?

> But that reason seems unnecessary: chametz was already forbidden to them on that day, as the Talmud states (Pesachim 96b), so they could not have baked chametz in any case. Why would the Torah need to explain that they were rushed?

גם להבין מ"ש בהגדה מצה זו שאנו אוכלים על שום מה על שום שלא הספיק בצקת של אבותינו להחמיץ עד שנגלה עליהם מלך מלכי המלכים הקב"ה וגאלם.[10, 11]

We also need to understand what is said in the Haggadah: "This matzah that we eat, for what reason? Because the dough of our fathers did not have time to leaven before there was revealed to them the King of the kings of kings, the Holy One, blessed be He, and He redeemed them."

> The same question applies to the Haggadah, which explains the matzah we eat at the Seder by the dough of our ancestors not having time to rise before the King of the kings of kings, the Holy One, blessed be He, was revealed to them and redeemed them.

6 והרי בלאה"נ [בלאו הכי נמי] כבר נצטוו על מצות ומרורים יאכלוהו,[12] ועוד דזה שנגלה עליהם מלך מלכי המלכים היה אחר חצות לילה.

For in any case they had already been commanded, "With matzos and bitter herbs they shall eat it." Moreover, the revelation to them of the King of the kings of kings was after midnight.

> Moreover, quite apart from the haste of leaving, they had already been commanded to eat the Pesach offering with matzah and bitter herbs. And the revelation of the King of the kings of kings, at the plague of the firstborn, came only after midnight.

וצווי על מצות ומרורים יאכלוהו היינו קודם חצות לילה שהפסח אינו נאכל אלא עד חצות[13, 14, 15]

And the command, "With matzos and bitter herbs they shall eat it," is before midnight, for the Pesach [offering] is eaten only until midnight;

> That command was fulfilled before midnight, since the Pesach offering may be eaten only until midnight, as the Mishnah rules (Zevachim 5:8), and the Rambam codifies at the end of chapter 8 of the laws of the Pesach offering.

וכן מצה זו שאנו אוכלים הוא ג"כ קודם חצות דוקא וא"כ איך הוא על שום כו' שנגלה כו'.

and likewise this matzah that we eat is also specifically before midnight. If so, how is it "because," etc., "there was revealed," etc.?

> Our Seder matzah, too, must be eaten before midnight. So how can the Haggadah explain it by an event that happened only after midnight?

והענין הוא דהנה גבי בערב תאכלו מצת[16] כתיב מצת חסר וי"ו וגבי ויאפו כו' עוגות מצות[17] כתיב מצות מלא בוי"ו.

The explanation is this. Regarding "In the evening you shall eat matzos," [the word] matzos is written מצת, lacking a vav; but regarding "And they baked," etc., "cakes of matzos," matzos is written מצות, full, with a vav.

> The answer begins from the spelling of the Torah. In Exodus 12:18, "In the evening you shall eat matzos," the word is written מצת, without a vav; in Exodus 12:39, "cakes of matzos," it is written מצות, with a vav.

והיינו כי הוי"ו זהו ההמשכה שנגלה עליהם מלך מלכי המלכים (ועיין בזהר ויצא דקנ"ז[18] א' וברע"מ [וברעיא מהימנא] פ' פנחס דרנ"א ב').

That is because the vav is the drawing-down, [namely] that there was revealed to them the King of the kings of kings (and see the Zohar, Vayetze, folio 157a, and the Raaya Mehemna, Parshas Pinchas, folio 251b).

> The vav, a straight line drawn downward, stands for a drawing-down from above; here it is the revelation of the King of the kings of kings. In the Zohar passages cited (Vayetze, and the Raaya Mehemna, "the Faithful Shepherd," a part of the Zohar, on Pinchas), matzah joined with the vav becomes מצוה, a mitzvah, and the matzah is "guarded for her husband, who is the vav." In Torah Ohr, Toldos, the Alter Rebbe reads the vav the same way: the vav of "and the G-d of (ve-Elokei) our fathers" is the drawing-down through which "our fathers," Chochmah and Binah, come into being.

וא"כ היה ב' בחי' מצה. הא' מ"ש בערב תאכלו מצת שהיא מצה דקודם חצות והיא מצת חסר וי"ו.

If so, there were two levels of matzah. The first is what is written, "In the evening you shall eat matzos," which is the matzah of before midnight, and it is מצת, lacking a vav.

> So there were two kinds of matzah. The first is the matzah of before midnight, commanded in Exodus 12:18 and spelled without a vav.

והב' מ"ש ויאפו כו' מצות כו' והוא המצה שאחר חצות והוא מלא בוי"ו דהיינו אחר שנגלה עליהם כו'.[19, 20, 21]

And the second is what is written, "And they baked," etc., "matzos," etc., which is the matzah of after midnight, and it is full, with a vav, that is, after there was revealed to them, etc.

> The second is the matzah of after midnight, baked as they left Egypt (Exodus 12:39) and spelled with a vav, because it came after the King of the kings of kings was revealed to them.

7 וע"כ אמר בהגדה מצה זו שאנו אוכלים על שום מה על שום שלא הספיק בצקת של אבותינו להחמיץ עד שנגלה עליהם מלך מלכי המלכים[22] כו' שהוא ענין מצות מלא בוי"ו שהיה אחר חצות דוקא.

Therefore it says in the Haggadah, "This matzah that we eat, for what reason? Because the dough of our fathers did not have time to leaven before there was revealed to them the King of the kings of kings," etc., which is the matter of מצות, full with a vav, which was specifically after midnight.

> This is why the Haggadah explains our matzah by the moment after midnight when the King of the kings of kings was revealed: it refers to the second matzah, מצות with a vav.

דהמצה זו שאנו אוכלים הוא ג"כ מבחי' זו והיינו מדכתיב ששת ימים תאכל מצות[23] בוי"ו, שמזה מוכח דמצה זו שאנו אוכלים היא ג"כ מבחי' ומדרגה זו. ולכן ע"י יומשך להיות וביום השביעי עצרת כו':

For this matzah that we eat is also of this level, as [is seen] from its being written, "Six days you shall eat matzos," with a vav, which proves that this matzah that we eat is also of this level and rung. And therefore, through this, there will be drawn down "and on the seventh day an Atzeres," etc.

> Our matzah, though eaten before midnight, also belongs to that higher level, as the verse about the six days shows by spelling מצות with a vav. And this is why the six days of matzah lead to the Atzeres of the seventh day.

SECTION 3 · ¶8–13

Not by bread alone

8 ב ולהבין כ"ז [כל זה] צריך להקדים ענין מ"ש כי לא על הלחם לבדו[24] יחיה האדם וכו', דבזה מתורץ הקושיא

2. To understand all this, we must first introduce [the meaning of] what is written, "For not by bread alone does man live," etc., for this resolves the question:

> The second section begins the explanation with Deuteronomy 8:3, "For not by bread alone does man live, but by all that comes forth from the mouth of Havayah does man live." This verse answers a basic question about food.

איך יש בכח המאכל להחיות את האדם הלא הלחם הוא בחי' צומח והאדם הוא בחי' מדבר וא"כ איך יהיה הצומח בחי' מחיה להמדבר שלמעלה ממנו הרבה.

How does food have the power to give life to a person? Is not bread of the level of the vegetative, and man of the level of the speaking? If so, how can the vegetative be that which gives life to the speaking, which is far above it?

> Creation is ranked in four orders: the inanimate, the vegetative (plants), the animal, and the "speaking," the human being. Bread comes from grain, a plant, so how can something of a lower order give life to a person, who is far above it?

אלא כי לא על הלחם לבדו מצד עצמות הלחם יחיה האדם, אלא על כל מוצא פי הוי' שמלובש ממש בהלחם, דהיינו ממאמר תדשא הארץ דשא,[25]

But [the answer is]: "Not by bread alone," by virtue of the bread's own essence, "does man live," but rather "by all that comes forth from the mouth of Havayah," which is actually clothed in the bread, namely, from the utterance "Let the earth sprout vegetation."

> The answer: what gives life is not the bread itself but G-d's creative word clothed in it, the utterance "Let the earth sprout vegetation" (Genesis 1:11) by which plants were created.

וכמ"ש בלק"ת [בלקוטי תורה (להאריז"ל)] פ' עקב כי אותו דבר ה' נכנס באותו המזון והוא זן ומחיה את האדם. אך צ"ל דהלא גם באדם מלובש דבר ה' ממאמר נעשה אדם.[26]

And as is written in the Arizal's Likkutei Torah, Parshas Eikev, that very word of G-d enters into that food, and it nourishes and gives life to the person. But we need to understand: is not the word of G-d clothed in man as well, from the utterance "Let us make man"?

> The Alter Rebbe cites the Likkutei Torah of the Arizal (his teachings on the Torah as recorded by his disciple Rabbi Chaim Vital, not this book of the same name), on Parshas Eikev: that very word of G-d enters the food and nourishes the person. But this raises a new question: the human being too was created by a divine utterance, "Let us make man" (Genesis 1:26), so why should he need the word in the bread?

9 וא"כ למה יקבל חיות מהלחם שמלובש בו ממאמר תדשא כו'. אך הענין הוא ע"פ המבואר בכמה מקומות [ועמ"ש בפ' בשלח[27] בד"ה להבין ענין לחם משנה]

If so, why should he receive life-force from the bread, in which [the word] from the utterance "Let [the earth] sprout," etc., is clothed? But the explanation is according to what is explained in several places [and see what is written in Parshas Beshalach, in the discourse beginning "To understand the matter of lechem mishneh (the double bread)"]:

> If the human being has a divine utterance of his own, why should he receive life from the utterance in the bread? The answer rests on a principle explained elsewhere, and the text points to the discourse on lechem mishneh, the double loaves of Shabbos, in Torah Ohr, Parshas Beshalach.

דבחי' דצ"ח [דומם צומח חי] שרשן הוא מבחי' עולם התהו שקדם לבחי' עולם התיקון כו' אלא שנשתלשלו בריבוי המדרגות וע"י שבה"כ [שבירת הכלים] עד שירדו למטה מטה ונתהוה מהם דברים גשמיים.[28,29]

that the root of the inanimate, the vegetative and the animal is from the level of the World of Tohu (Chaos), which preceded the level of the World of Tikkun (Rectification), etc.; only they descended through many levels and through the shattering of the vessels (sheviras hakeilim), until they came down very low and physical things came into being from them.

> The principle: the inanimate, vegetative and animal have their root in the World of Tohu (Chaos), which came before the World of Tikkun (Rectification). Through the shattering of the vessels and a long chain of descent they fell lower and lower, until physical things came into being from them. In Likkutei Torah, Sh'lach, the Alter Rebbe answers the same question in these terms: the "word of G-d" in food is the 288 sparks that fell in the shattering of the vessels, whose root is very high, while man is from Tikkun.

10 והאדם שרשו מעולם התיקון ועיקר בחי' עולם התיקון הוא בחי' חכמה דאצי'. ונקרא המשכת מוחין כי בחכמה אתברירו[30,31] והאדם שיש בו נפש השכלית שרש השתלשלותה הוא ג"כ מבחי' חכמה.

And man's root is from the World of Tikkun, and the principal [element] of the World of Tikkun is the level of Chochmah (wisdom) of Atzilus. And it is called "the drawing-down of the intellect (mochin)," for "through Chochmah they were refined." And man, in whom there is an intellectual soul, the root of its descent is also from the level of Chochmah.

> The human being, by contrast, is rooted in the World of Tikkun, whose main element is Chochmah (wisdom) of Atzilus. Tikkun is the drawing-down of mochin, intellect, since, as the Zohar puts it, "through Chochmah they were refined"; and the human intellectual soul likewise descends from Chochmah.

ושבה"כ [ושבירת הכלים] שהיה בעולם התהו הוא בבחי' ז' מדות, אמנם הם בחי' המדות שלמעלה מהחכמה דאצי' ונק' בהמה רבה [וע' בעץ חיים] ש"ח שהדעת דתהו נפל בשבה"כ [בשבירת הכלים][32] וגם שבז"ת [שבזי תחתונות] הי' [היה] כלול ג"כ כח המוחין שבמדות כו'

And the shattering of the vessels that took place in the World of Tohu was in the level of the seven emotive attributes (middos); but they are the level of the middos that are above the Chochmah of Atzilus, and they are called "the great beast" (behemah rabbah) [and see Etz Chaim, Shaar 8, that the Daas (knowledge) of Tohu fell in the shattering of the vessels, and also that in the seven lower [Sefiros] there was included as well the power of the mochin that is within the middos, etc.

> The shattering in Tohu took place in its seven emotive attributes, but those attributes stood above the Chochmah of Atzilus, and they are called behemah rabbah, "the great beast." In a bracketed note the Alter Rebbe adds from Etz Chaim that the Daas of Tohu fell in the shattering, and that the power of the intellect within the attributes was included in them.

ולכן הנה"ב [הנפש הבהמית] שבאדם שנלקחה מק"נ [מקליפת נוגה] משבה"כ [משבירת הכלים] היא ג"כ משכלת ומשגת כו' ועמ"ש בפ' מקץ בד"ה המגביהי לשבת[33] כו'].

And therefore the animal soul in man, which is taken from kelipas nogah, from the shattering of the vessels, also reasons and comprehends, etc. And see what is written in Parshas Miketz, in the discourse beginning "Who is enthroned on high," etc.]

> That is why the animal soul, which comes from kelipas nogah, the mixed realm formed from the shattered vessels, can also think and understand: the intellect of Tohu is included in its root. The text refers to the Torah Ohr discourse "Who is enthroned on high" in Parshas Miketz on this point.

11 ולפי שלא היה בהם בחי' ההתכללות נשברו ונפלו ונמצא הן למטה מהאדם ולכן צריכים להתברר ע"י האדם דוקא כי בחכמה אתברירו כנ"ל.

And because there was no [quality of] inter-inclusion in them, they shattered and fell, and so they are [now] below man; therefore they need to be refined specifically through man, for "through Chochmah they were refined," as mentioned above.

> The Sefiros of Tohu lacked inter-inclusion: each attribute stood alone without blending with the others, so they shattered and fell, and their sparks now lie below man, in physical things. They can be refined only through man, because refinement comes through Chochmah, and man is rooted in Chochmah.

אך לאחר שמתבררים הם מחי' את האדם מצד שרשן שהוא למעלה מהאדם, וזהו כי על כל מוצא פי[34] ה' יחיה האדם

But once they are refined, they give life to man by virtue of their root, which is above man. And this is [the meaning of] "but by all that comes forth from the mouth of Havayah does man live."

> Once refined, these sparks give life to man by virtue of their root, which is higher than his. This is the deeper meaning of the end of Deuteronomy 8:3, "by all that comes forth from the mouth of Havayah does man live."

דהנה פי' מוצא פי ה' הוא המקור ושרש שמשם נמשכו להיות גילוי המאמרות מפי ה' ובבחי' מקורן ושרשן הרי הלחם נלקח מבחי' עליונה יותר כנ"ל.

For the meaning of "that which comes forth from the mouth of Havayah" is the source and root from which the utterances were drawn forth, to be revealed from the mouth of Havayah; and at the level of their source and root, the bread is taken from a higher level, as mentioned above.

> In Likkutei Torah, Matos (the discourse the text cites in the next paragraph), the Alter Rebbe explains that motza (מוצא) has two senses: "that which comes forth," the utterance itself, and "the source," as in motza mayim, a spring of water. Here it is the source, the place from which the utterances come forth; and at the level of that source, the root of the bread is higher than the root of man.

12 וזהו הטעם שהמאמר נעשה אדם[35] הוא האחרון בעשרה מאמרות שהמאמרו' [שהמאמרות] תדשא[36] ותוצא הארץ[37] כו' כולם הם קודמים למאמר נעשה אדם והיינו מטעם הנ"ל להיות ששרשן בעולם התהו שקדם לעולם התיקון ששם שרש האדם.

And this is the reason that the utterance "Let us make man" is the last of the Ten Utterances, while the utterances "Let [the earth] sprout" and "Let the earth bring forth," etc., all precede the utterance "Let us make man": it is for the reason mentioned above, since their root is in the World of Tohu, which preceded the World of Tikkun, where the root of man is.

> This explains the order of Creation in Genesis 1: the utterances that brought forth plants and animals, "Let the earth sprout" and "Let the earth bring forth," all come before "Let us make man," the last of the ten utterances. What came first is rooted in Tohu, which preceded Tikkun, the root of man.

ולכן אמר רב נחמן והאי דלא אמרית לך באורתא דלא אכלי[38] בישרא דתורא (בב"ק [בבבא קמא] דע"ב), שנמצא מובן מזה שהמאכל מוסיף חיות ג"כ בכח החכמה והשכל של האדם.

And therefore Rav Nachman said, "And the reason I did not tell you [this] in the evening is that I had not eaten beef" (in Bava Kamma, folio 72). From this it is understood that food adds life-force also to the power of a person's wisdom and intellect.

> The Talmud (Bava Kamma 71b–72a) tells that Rav Nachman, asked a question in the evening, answered it only the next morning, explaining that the evening before he had not eaten beef. This shows that food strengthens even a person's intellect, not only his body.

וכן ארז"ל [אמרו רבותינו זכרונם לברכה] שאין התינוק יודע[39] לקרות אבא עד שיטעום טעם דגן והיינו מטעם הנ"ל

And so too our Sages, of blessed memory, said that a child does not know how to call "Father" until he tastes the taste of grain; and that is for the reason mentioned above:

> Similarly the Sages say (Berachos 40a) that a child does not know to call "Father" until he has tasted grain. The reason is the one given above.

להיות כי שרש המאכלים הן למעלה בעולם התהו שהוא למעלה מהחכמה דתיקון ע"כ יש בהם הכח והיכולת לחזק ולהוסיף גם כח החכמה של האדם [ועמ"ש ע"פ וידבר משה אל ראשי המטות].[40,41,42]

since the root of foods is above, in the World of Tohu, which is above the Chochmah of Tikkun, therefore they have the power and the ability to strengthen and to add to even a person's power of Chochmah [and see what is written on the verse "And Moshe spoke to the heads of the tribes"].

> Because food is rooted in Tohu, above the Chochmah of Tikkun, it can strengthen even a person's Chochmah. The text points to its discourse on "And Moshe spoke to the heads of the tribes" in Likkutei Torah, Parshas Matos.

13 וכמ"כ [וכמו כן] הנה יובן בעבודת ה' שזהו ענין בירורי' [בירורים / בירורין] דרפ"ח ניצוצין[43] דתהו שמלובשים בדברים הגשמיים שמתבררי' [שמתבררים] ועולים למעלה בבחי' התיקון שרש נפש האלקית,

So too, this will be understood in the service of G-d: this is the matter of the refinements of the 288 sparks of Tohu that are clothed in physical things, which are refined and rise up into the level of Tikkun, the root of the G-dly soul;

> The same principle applies in the service of G-d. According to the Arizal, 288 sparks of holiness fell in the shattering of the vessels of Tohu and are clothed in physical things; they are refined and raised into Tikkun, the root of the G-dly soul.

והיינו ע"י עבודת ה' בק"ש [בקריאת שמע] ותפלה שבחי' כח וחיות שניתוסף בו ע"י האכילה לש"ש [לשם שמים] הוא נכלל באחד ואהבת ומוסיף כח ההתבוננות והתפעלות האהבה לה' להיות ההתבוננות והדעת והאוי"ר [והאהבה ויראה] בתוקף והתקשרות יותר מכח נפש האלהית עצמה,

that is, through the service of G-d in the Shema and prayer. The strength and life-force added to him through eating for the sake of Heaven are included in "One" and "And you shall love," and they add to the power of contemplation and to the stirring of love for G-d, so that the contemplation, the Daas, and the love and awe are with a force and a bond greater than [comes from] the power of the G-dly soul itself;

> This happens in the Shema and in prayer: the strength a person gains from eating for the sake of Heaven enters his contemplation of G-d's oneness ("One") and his love ("And you shall love"). Its force can make his contemplation, his knowing (Daas), his love and his awe stronger and more firmly bound to G-d than the G-dly soul could achieve by itself.

דהיינו מטעם הנ"ל להיות שמלובש בהן בחי' רפ"ח ניצוצין דתהו שלמעלה מבחי' התיקון ע"כ ביכולתם להוסיף עילוי גם לבחי' חכמה ומדות שבנפש האלהית

that is, for the reason mentioned above: since there are clothed in them the 288 sparks of Tohu, which are above the level of Tikkun, they are therefore able to add an elevation even to the Chochmah and the middos in the G-dly soul

> The reason is that the sparks of Tohu in the food stand above Tikkun in their root, so they can raise even the Chochmah and the emotive attributes of the G-dly soul.

(וכנודע מענין והחיות נושאות כו' וכמ"ש בפ' יתרו ע"פ זכור את יום השבת[44] לקדשו[45] כו') בק"ש [בקריאת שמע][46] ותפלה ועסק התורה ומצות:

(as is known from the matter of "and the chayos carry," etc., and as is explained in Parshas Yisro on the verse "Remember the Shabbos day to keep it holy," etc.) in the Shema, in prayer, and in occupation with Torah and mitzvos.

> The text compares this to "and the chayos carry," the holy creatures beneath the divine Throne: in Torah Ohr, Yisro, the Alter Rebbe explains that like a horse that carries its rider to a place he could not reach by himself, the chayos carry the Throne higher, and so the lower power that comes from food lifts the G-dly soul. The Kehot note adds that the errata table of the first edition records that something is missing here, before "in the Shema."

SECTION 4 · ¶14–22

Matzah, the food of faith

14 ג וע"פ הקדמה הנ"ל יובן ג"כ בענין מצות אכילת מצה בחג הפסח

3. And according to the above introduction, the matter of the mitzvah of eating matzah on the festival of Pesach will also be understood.

> The third section applies the principle about bread to the mitzvah of eating matzah on Pesach.

דמבואר בזהר ויצא קנ"ז ב' דכמו שבהשכלת גשמיות אין התינוק יודע ומשכיל כלום עד שטועם לחם וכמבואר הטעם למעלה. כך בצאת ישראל ממצרים לא ידעו[47] להשכיל גדולת ה' עד שאכלו מצה שהיא בחי' לחם היוצא מן הארץ העליונה.

For it is explained in the Zohar, Vayetze, [folio] 157b, that just as in physical understanding a child does not know or understand anything until he tastes bread, as the reason has been explained above, so too, when Israel went out of Egypt, they did not know how to grasp the greatness of G-d until they ate matzah, which is the level of bread that comes forth from the supernal earth.

> The Zohar (Vayetze 157b) says that a child knows and understands nothing until he tastes bread (the reason, as explained above, is that bread is rooted in Tohu, above Chochmah). In the same way, when Israel left Egypt they could not grasp G-d's greatness until they ate matzah, bread from the "supernal earth"; the Zohar draws this from the verse "the earth, from which bread comes forth" (Job 28:5).

שעל מוצא פי ה' הנמשך בלחם זה יחיה האדם והנפש אלקית לידע ולהכיר את מי שאמר והיה העולם.[48]

For by that which comes forth from the mouth of Havayah, which is drawn into this bread, man and the G-dly soul live, to know and to recognize Him Who spoke and the world came to be.

> Through the word of G-d drawn into this bread, the G-dly soul gains life: the ability to know and recognize the Creator, "Him Who spoke and the world came to be."

15 וכמו שנמשך חיות סתם לנפש השכלית מלחם גשמי כנ"ל. כך נמשך מאכילת מצה בפסח חיות לדעת הנפש האלקית.

And just as plain life-force is drawn to the intellectual soul from physical bread, as mentioned above, so from eating matzah on Pesach life-force is drawn to the Daas of the G-dly soul.

> As ordinary bread gives the intellectual soul its life, so matzah on Pesach gives life to the Daas, the knowing, of the G-dly soul.

והענין כי החמץ הוא בחי' הגבהה והתנשאות שתופח ועולה ומגביה א"ע [את עצמו], משא"כ מצה שאין בה שום הגבהה, וכמ"כ [וכמו כן] בעבודת ה' חמץ הוא בחי' התנשאות וגסות הקליפה משא"כ מצה בחינת שפלות והכנעה בבחי' בטל רצונך[49]

The explanation is that chametz is [the quality of] elevation and self-exaltation, for it swells and rises and raises itself up, whereas matzah has no elevation at all. So too in the service of G-d: chametz is the self-exaltation and coarseness of the kelipah, whereas matzah is lowliness and submission, in the mode of "Nullify your will."

> Why matzah? Chametz is dough that swells and raises itself, an image of self-exaltation and of the coarseness of kelipah; matzah does not rise at all, an image of lowliness and submission, as in the Mishnah's "Nullify your will before His will."

[וזהו כי יתחמץ לבבי[50] המשיל הלב הנוטה להרשיע לחמץ, וכן בלשון רז"ל [רבותינו זכרונם לברכה] (בר"ה [בראש השנה] ד"ג סע"ב [סוף עמוד ב]) כאן קודם שהחמיץ[51] כאן לאחר שהחמיץ,[52]

[And this is "For my heart was soured (yischametz)": [the verse] likens the heart that inclines to wickedness to chametz. And so in the language of our Sages, of blessed memory (Rosh HaShanah, folio 3, end of side b): "Here, before he soured; here, after he soured."

> The bracketed note gives examples of chametz as an image of evil: the verse "For my heart was soured" (Psalms 73:21), and the Talmud's words about King Koresh (Cyrus) of Persia, who changed for the worse, "here, before he soured; here, after he soured" (Rosh HaShanah 3b).

וכן משלו היצה"ר [היצר הרע] לשאור ואמרו מי מעכב שאור שבעיסה[53] מעכב והיינו מפני שבחי' גסות הוא מקור כל הנפילות לתאוות וכל מיני רע ה' ישמרנו].

And so too they likened the evil inclination to sourdough, and said, "Who holds [us] back? The sourdough in the dough holds [us] back." This is because coarseness is the source of all the falls into lusts and every kind of evil, may G-d protect us].

> The Sages also compare the evil inclination to the sourdough in the dough (Berachos 17a): "Who holds us back? The sourdough in the dough." The coarseness of self-inflation that chametz stands for is the source of every fall into desire and evil.

16 והנה ידוע דבגלות מצרים היו ישראל מקושרים מאד למטה והיה שכלם ומדותם בבחי' המיצרים וגבולים גשמיות העולם הגורמים להיות יש ונפרד כו',

Now, it is known that in the exile of Egypt, Israel were very much bound up below, and their intellect and their middos were in the straits (meitzarim) and limits of the world's physicality, which cause [one] to be a separate existence (yesh), etc.

> In the Egyptian exile the Jews were deeply attached to what is low and physical; their intellect and emotions were confined in the "straits" (meitzarim, מיצרים, the same letters as Mitzrayim, מצרים, Egypt) and limits of the physical world, which make a being feel itself a separate existence.

ועיקר יצ"מ [יציאת מצרים] הוא ע"י שנגלה עליהם מלך מלכי המלכים שהוא בחי' אור א"ס ב"ה שלמעלה מסדר ההשתלשלות שע"ז נמשך בהם בחי' הביטול

And the essence of the Exodus from Egypt was through there being revealed to them the King of the kings of kings, which is the level of the Infinite Light (Or Ein Sof), blessed be He, that is above the order of the chain of descending worlds (hishtalshelus); through this the quality of self-nullification (bittul) was drawn into them,

> The Exodus came about mainly through the revelation of "the King of the kings of kings," the Infinite Light that transcends the whole chain of worlds. This revelation drew self-nullification into them.

וכמאמר ובמורא גדול זו גילוי שכינה[54, 55, 56] וע"י ביטול ויראה עילאה זו יצאו מכל המיצרים וגבולים.

as the teaching says, "'And with great awe': this is the revelation of the Shechinah." And through this bittul and higher awe (yirah ila'ah) they went out of all the straits and limits.

> So "and with great awe" (Deuteronomy 26:8) is explained in the Sifrei, and in the Haggadah, as "the revelation of the Shechinah." Through the bittul and the higher awe that this revelation brought, they left all their straits and limits.

17 וכן יצי"מ [יציאת מצרים] בגשמיות כו' וזה היה אחר חצות לילה, אמנם נצטוו תחלה באכילת מצה קודם חצות כמ"ש בערב תאכלו מצת[57]

And so too the physical Exodus from Egypt, etc. And this was after midnight. But first they were commanded to eat matzah before midnight, as it is written, "In the evening you shall eat matzos,"

> The physical Exodus likewise came through this revelation, after midnight. Before that, though, they were commanded to eat matzah before midnight: "In the evening you shall eat matzos" (Exodus 12:18).

שהוא בחי' ביטול רצון והכנעה ושפלות הנמשך מבחי' יראה תתאה שזה הוא ההכנה והכלי לבחי' הגילוי ויראה עילאה הנמשך ונתגלה להם אחר חצות כו',

which is the level of nullifying [one's] will, submission and lowliness, drawn from the level of lower awe (yirah tata'ah); this is the preparation and the vessel for the revelation and the higher awe that was drawn down and revealed to them after midnight, etc.

> That first matzah expresses setting aside one's will, submission and lowliness, which come from lower awe (yirah tata'ah), the fear of a subject before the King. This lower awe was the preparation and the vessel for the revelation of higher awe after midnight.

וגם נקי' המצה בזהר מיכלא דמהימנותא[58] שהאמונה הוא ג"כ בחי' ביטול שמבטל שכלו ואינו מבקש טעם רק מאמין האמת באמונה הטהורה.

And also, the matzah is called in the Zohar "the food of faith" (michla di-mehemnusa), for faith too is a level of bittul: one nullifies his intellect and seeks no reason, but believes the truth with pure faith.

> The Zohar calls matzah "the food of faith" (michla di-mehemnusa). Faith too is a kind of bittul: a person sets aside his own intellect and does not demand reasons, but believes the truth with pure faith. In the maamar before this one (Likkutei Torah, Tzav 12b), the Alter Rebbe gives the reason for the name: matzah draws down the level of Abba, which is above comprehended knowledge, but in smallness, like the child's knowing to call "Father."

18 ונמשך בחי' זו בנשמה ע"י מצות אכילת מצה. והוא ע"ד שנז' [שנזכר] לעיל ממשל שהלחם מחיה את האדם, והוא ע"ד מ"ש רז"ל [רבותינו זכרונם לברכה] שאין התינוק יודע לקרות אבא עד שיטעום[59] כו',

And this level is drawn into the soul through the mitzvah of eating matzah. This is along the lines of what was mentioned above, from the analogy that bread gives life to man, and it is along the lines of what our Sages, of blessed memory, said, that a child does not know how to call "Father" until he tastes, etc.

> This faith is drawn into the soul through the mitzvah of eating matzah. It works like the analogy above, that bread gives a person life, and like the Sages' saying that a child does not know to call "Father" until he tastes grain.

דהנה ידיעת התינוק להיות קורא אבא שנמשך ונתחדש בו ע"י שטעם טעם לחם, אין ידיעה זו אצלו בבחי' הבנה וטעם ודעת גמור שהרי אינו יודע איך הוא אביו ולמה צריך לאהוב אותו ועכ"ז [ועם כל זה] הוא קורא אביו

For the child's knowing to call "Father," which was drawn into him and newly arose in him through his tasting the taste of bread, is not in him as understanding, reason and complete knowledge, for he does not know how [this is] his father or why he must love him; and nevertheless he calls his father.

> The child's new ability to call "Father," which comes from tasting bread, is not real understanding: he does not know how this man is his father or why he should love him, and still he calls out to him.

ונמצא זו הקריאה הוא ההתקשרות שלו באביו שלא ע"י טעם ודעת המושג אצלו כ"א בבחי' הכרה בלבד והוא בחי' קטנות מאד למטה מן הטעם ודעת.

It turns out that this calling is his bond with his father, not through reason and knowledge that he grasps, but only as recognition; and it is a level of very great smallness (katnus), beneath reason and knowledge.

> So his calling is a bond with his father that comes not from understanding but from bare recognition. It is a very immature state (katnus), below reason and knowledge.

19 ומ"מ ההתקשרות ההוא חזק מאד עד שנפשו קשורהמאד בנפש אביו. והיינו מפני שהדעת ההוא שנתחדש בתינוק ע"י טעם לחם שרשו משרש הלחם

Nevertheless, that bond is very strong, so much so that his soul is very bound to his father's soul. That is because that knowing, which newly arose in the child through the taste of bread, has its root in the root of the bread,

> Yet this bond is very strong; the child's soul is tightly bound to his father's. The reason is that this knowing, which came from bread, shares the root of bread.

שהוא מעולם התהו שהוא בחי' שלמעלה מהדעת המושג כנ"ל למעלה מהחכמה כו', ולכן נמשך בבחי' שלמטה מהדעת המושג כו', וע"כ ההתקשרות חזק מאד.

which is from the World of Tohu, which is a level above comprehended knowledge, as mentioned above, above Chochmah, etc.; and therefore it is drawn down in a level that is beneath comprehended knowledge, etc., and therefore the bond is very strong.

> That root is in Tohu, above comprehended knowledge and above Chochmah. Because it is so high, it comes down below comprehended knowledge, as recognition rather than understanding, and for that very reason the bond is so strong.

20 וכמ"כ [וכמו כן] בענין אכילת מצוה דמצה שנק' בזהר מיכלא דמהימנותא שהאמונה היא ההכרה והדעת וההתקשרות בהקב"ה

So too with the eating of matzah as a mitzvah, [matzah] being called in the Zohar "the food of faith": for faith is the recognition, the knowing and the bond with the Holy One, blessed be He.

> Matzah, "the food of faith," works in the same way. Faith, as the text defines it, is the recognition and knowing of G-d and the bond with Him.

וכל ישראל מאמינים שהוא לבדו הוא כמו שהיה קודם שנברא העולם ממש כדכתיב אני הוי' לא שניתי[60] [ע' [עיין] בפ' ואתחנן בד"ה וידעת היום[61] ביאור ענין דעת ואמונה].

And all Israel believe that He alone is, exactly as He was before the world was created, as it is written, "I, Havayah, have not changed" [see in Parshas Va'eschanan, in the discourse beginning "And you shall know this day," the explanation of the matter of knowledge and faith].

> Every Jew believes that G-d alone is, exactly as He was before the world was created, as Malachi 3:6 says, "I, Havayah, have not changed": creation has made no change in Him. The bracketed note refers to the discourse "And you shall know this day" in Likkutei Torah, Va'eschanan, which explains the difference: sensing the life-force that fills the worlds is "knowledge," as if one saw it, while that G-d is unchanged by the worlds can be held only by faith.

21 והמשכה זו הוא מבחי' דעת עליון כי א"ס ב"ה הוא למעלה מהחכמה כו' ולכן נמשך ומתלבש בבחי' אמונה.

And this drawing-down is from the level of supernal Daas, for the Infinite One (Ein Sof), blessed be He, is above Chochmah, etc.; therefore it is drawn down and clothed in the level of faith.

> This faith flows from supernal Daas, a knowing higher than Chochmah, because the Infinite One is above Chochmah. What is above intellect can reach a person only as faith, not as understanding.

ולכך המצה היא מיכלא דמהימנותא שהרי הלחם שרשו מבחי' זו כנ"ל מענין ידיעת התינוק להיות קורא אבא ע"י הלחם כו' אלא שזהו בהשכלת ענין עוה"ז שנמשך מהלחם גשמי הנמשך מארץ הגשמיות.

And therefore matzah is "the food of faith," for the root of bread is from this level, as mentioned above regarding the child's knowing to call "Father" through bread, etc.; except that this is in the understanding of matters of this world, which is drawn from physical bread, drawn from the earth of physicality.

> That is why matzah is "the food of faith": bread has its root in this level, as the child's calling "Father" after eating bread shows. But ordinary bread, which comes from the physical earth, gives only understanding of the matters of this world.

אמנם בלחם דמצה בפסח נמשך ומתלבש הכח מבחי' ארץ עליונה שממנה יצא לחם הממשיך בחי' זו באלקות ממש שידע לקרות את אבא שבשמים כו' בהתקשרות חזקה עד מיצוי הנפש כו' אף שאינו משיג בשכל והשגה ממש.

But in the bread of matzah on Pesach there is drawn down and clothed the power from the level of the supernal earth, from which bread comes forth, which draws down this level in [relation to] G-dliness itself, so that one knows to call [to] the Father in Heaven, etc., with a strong bond, to the point of the soul's being wrung out, etc., even though he does not actually grasp [it] with intellect and comprehension.

> The matzah of Pesach draws its power from the "supernal earth," and it brings this kind of knowing to bear on G-dliness itself: a Jew comes to call to his Father in Heaven with a strong bond, to the point of the soul's being wrung out in longing, though he cannot grasp G-d with his intellect.

22 וזהו בחי' ביטול. ומזה נמשך ג"כ בחי' בטל רצונך[62,63] ובחי' שפלות ונפשי כעפר[64] לכל תהיה שזהו כח בחי' ארץ שממנה יצא לחם[65]

And this is the level of self-nullification (bittul). From this there is also drawn the level of "Nullify your will," and the level of lowliness, "and let my soul be as dust to all," which is the power of the level of "earth" from which bread comes forth.

> This faith is bittul, self-nullification. From it come the setting aside of one's will ("Nullify your will," Avos 2:4) and the lowliness of the prayer "Let my soul be as dust to all" (Berachos 17a), which express the quality of "earth," the source of bread.

[ועמ"ש ע"פ וישב יעקב[66] בארץ מגורי אביו[67] ועמ"ש ע"פ ויגש אליו יהודה[68,69] מענין בחי' ארץ שבמחשבה ארץ קדמה אפילו לשמים ולכן דוקא ממנה יצא לחם כו' הנ"ל]:

[And see what is written on the verse "And Yaakov dwelt in the land of his father's sojournings," and see what is written on the verse "And Yehudah approached him," concerning the level of "earth": that in thought, earth came first, even before heaven, and therefore it is specifically from it that bread comes forth, etc., as mentioned above.]

> The bracketed note refers to the Torah Ohr discourses on "And Yaakov dwelt" and on "And Yehudah approached him," which explain the level of "earth": in thought the earth came first, even before the heavens, and that is why bread comes from it.

SECTION 5 · ¶23–27

Guarded and unguarded matzah

23 ד והנה בחי' מצה זו צריכה שימור כמ"ש ושמרתם את המצות[70] דהיינו לשמור מן החיצונים שלא לבוא לבחי' חימוץ שהוא הגסות וההתנשאות,

4. Now, this level of matzah requires guarding, as it is written, "And you shall guard the matzos," that is, to guard [it] from the external forces, so that it not come to the level of leavening, which is coarseness and self-exaltation;

> The fourth section turns to the guarding of matzah. The Torah says, "And you shall guard the matzos" (Exodus 12:17): the dough must be watched so that it does not leaven, and inwardly it must be guarded from the external forces, the forces of kelipah, so that it does not turn into the coarseness and self-exaltation of chametz.

והיינו להיותה בבחי' יראה תתאה והתקשרות האמונה בלבד למטה מן הטעם ודעת ע"כ צריכה שימור.

that is, because it is at the level of lower awe (yirah tata'ah) and the bond of faith alone, beneath reason and knowledge, it therefore requires guarding.

> This matzah needs guarding because it stands only at the level of lower awe and simple faith, beneath reason and knowledge, a level that can still be spoiled.

24 וע"כ נקי מצת חסר וי"ו להיותו עדיין בבחי' קטנות.

And therefore it is called מצת, lacking a vav, since it is still at the level of smallness.

> That is why the first matzah is spelled מצת, without a vav: it is still in a state of smallness (katnus), without the vav of the drawing-down from above.

גם מצת חסר ויי"ו הוא מלשון מצותא כמו מצה ומריבה[71] כדאי' [כדאיתא] בזהר ח"ג [חלק ג'] דרנ"א ב' שהמריבה הוא להיות ביטול היש והגסות ע"ד לעולם ירגיז אדם[72] יצ"ט [יצר טוב] על יצה"ר [יצר הרע] כו' וע"כ היתה קודם חצות.

Also, מצת lacking a vav is from the language of matzusa (strife), as in "strife (matzah) and quarrel (merivah)," as is stated in the Zohar, Part III, folio 251b. The quarrel is in order to bring about the nullification of the yesh and of the coarseness, in the manner of "A person should always stir up his good inclination against his evil inclination," etc.; and therefore it was before midnight.

> The spelling also recalls matzusa, Aramaic for strife. The Zohar (Pinchas, 3:251b) says that matzah drives away the forces of evil and makes strife among them, as in "Massah and Merivah" (Exodus 17:7); it objects that massah (מסה) is spelled with a samekh, and answers that its Aramaic rendering is matzusa. Here the strife is a person's quarrel with his own sense of self and coarseness, as the Sages say, "A person should always stir up his good inclination against his evil inclination" (Berachos 5a); that is the matzah of before midnight.

משא"כ ענין המצה הב' הוא אחר חצות דוקא אחר קרבן הפסח[73] אחר שנגלה עליהם כו'.

Whereas the matter of the second matzah is specifically after midnight, after the Pesach offering, after there was revealed to them, etc.

> The second matzah comes only after midnight, after the Pesach offering, when the King of the kings of kings was revealed to them.

דהנה ענין הפסח הוא מ"ש ופסח ה' שהוא ענין דילוג והמשכה שלא כסדר ההשתלשלות וכמ"ש ובמורא גדול זו גילוי שכינה[74]

For the matter of Pesach is what is written, "And Havayah will pass over (u-fasach)," which is the matter of skipping, a drawing-down that is not according to the order of the chain of descending worlds (hishtalshelus), as it is said, "'And with great awe': this is the revelation of the Shechinah,"

> "Pesach" means passing over: "And Havayah will pass over (u-fasach)" (Exodus 12:23) is a leap, a drawing-down that does not follow the step-by-step order of the worlds. It is the "great awe" that the Sifrei and the Haggadah explain as the revelation of the Shechinah.

שהוא בחי' אור א"ס ב"ה שלמעלה מעלה מהשתלשלות העולמות שהיה מאיר ומתגלה אז בנפשם האלקית, וזהו עד שנגלה עליהם מלך מלכי המלכים.

which is the level of the Infinite Light (Or Ein Sof), blessed be He, that is far above the chain of descent of the worlds, which then shone and was revealed in their G-dly soul. And this is "before there was revealed to them the King of the kings of kings."

> That revelation was of the Infinite Light that is far above all the worlds, shining openly in their G-dly souls. This is what the Haggadah means by "before the King of the kings of kings was revealed to them."

פי' מלכי המלכים הן ד' בחי' מלכות שמאיר בארבע עולמות אבי"ע [אצילות בריאה יצירה עשיה] ומלך מלכי המלכים הוא בחי' מלכות דא"ס שלמעלה מעלה מהשתלשלות ד' עולמות אבי"ע [אצילות בריאה יצירה עשיה]

That is, "the kings of kings" are the four levels of Malchus that shine in the four worlds of Atzilus, Beriah, Yetzirah and Asiyah; and "the King of the kings of kings" is the level of the Malchus of the Infinite One (Ein Sof), which is far above the chain of descent of the four worlds of Atzilus, Beriah, Yetzirah and Asiyah.

> "The kings of kings" are the four levels of Malchus (sovereignty) that rule in each of the four worlds, Atzilus, Beriah, Yetzirah and Asiyah. "The King of the kings of kings" is the Malchus of the Infinite One Himself, far above all four worlds.

[וזהו בחי' בריש הורמנותא דמלכא[75] הנז' בזהר בראשית דט"ו כ"כ [הנזכר כל כך] בספר אשל אברהם[76] שם] שע"י בחי' הגילוי זה דוקא וגאלם וכמ"ש ועברתי בארץ מצרים[77] אני ולא מלאך.[78, 79, 80, 81]

[And this is the level of "At the head of the King's authority" (beresh hurmanusa de-malka) mentioned in the Zohar, Bereishis, folio 15; so writes the book Eshel Avraham there.] For it was specifically through this level of revelation that "He redeemed them," as it is said, "'And I will pass through the land of Egypt': I, and not an angel."

> The bracketed note identifies this with the Zohar's opening words, "At the head of the King's authority," as the book Eshel Avraham explains that passage; in Likkutei Torah, Chukas, the Alter Rebbe quotes it: this is the Malchus of the Infinite One, what arose in His simple will, that He be called King. It was this revelation itself that redeemed Israel, as the Haggadah says on "And I will pass through the land of Egypt": "I, and not an angel."

25 ולכן נק' גילוי זה ובמורא גדול[82] כי יראה לשון נוק' [נוקבא] זהו בחי' יראה תתאה הנמשך מבחי' מלי' דאבי"ע [דאצילות בריאה יצירה עשיה] בכל עולם לפי ערכו.

And therefore this revelation is called "and with great awe (mora gadol)." For yirah (awe) is a feminine term: this is the level of lower awe, drawn from the level of the Malchus of Atzilus, Beriah, Yetzirah and Asiyah, in each world according to its measure.

> This is why the revelation is called mora gadol, "great awe." The usual Hebrew word for awe, yirah (יראה), is feminine, and it stands for lower awe, which flows from Malchus in each of the four worlds according to its level.

אכן מורא גדול לשון זכר זהו בחי' יראה עילאה שהוא בחי' דכר ונמשך ע"י גילוי בחי' מלך מלכי המלכים כנ"ל וזהו ענין המצה הב' שאחר חצות דמצה הוא בחי' ביטול כנ"ל,

But mora gadol is a masculine term: this is the level of higher awe (yirah ila'ah), which is the level of the masculine (dechar), and it is drawn down through the revelation of the level of the King of the kings of kings, as mentioned above. And this is the matter of the second matzah, of after midnight, for matzah is the level of bittul, as mentioned above;

> Mora (מורא) is a masculine word, and it stands for higher awe, the masculine aspect, which comes from the revelation of the King of the kings of kings. This is the second matzah, of after midnight, since matzah is bittul.

אך מצה דקודם חצות הוא בחי' יראה תתאה ואמונה כמו שנתלבשה בבחי' שלמטה מהדעת המושג כנ"ל,

but the matzah of before midnight is the level of lower awe and of faith as it is clothed in a level beneath comprehended knowledge, as mentioned above;

> The matzah of before midnight, by contrast, is lower awe and faith, clothed in a level beneath comprehended knowledge.

וזהו בחי' כי נער ישראל[83] כו' חסד נעוריך[84] כו' וממצרים קראתי לבני כו' וכקריאת התינוק אבא כו'

and this is the level of "When Israel was a youth," etc., "the kindness of your youth," etc., and "Out of Egypt I called My son," etc., and like the child's calling "Father," etc.

> This is Israel as a child: "When Israel was a youth, I loved him, and out of Egypt I called My son" (Hosea 11:1), and "I remember for you the kindness of your youth" (Jeremiah 2:2), like the child who calls "Father" without understanding.

אבל בחי' הביטול דמצה זו שאחר חצות היא בחי' ביטול אמיתי ויראה עילאה שנמשך בחי' גילוי מה שלמעלה מהדעת המושג שהאיר אז בנפשם,

But the level of bittul of this matzah of after midnight is the level of true bittul and higher awe, in which there was drawn down a revelation of what is above comprehended knowledge, which shone then in their souls;

> The bittul of the after-midnight matzah is true bittul and higher awe, because a revelation of what is above comprehended knowledge shone in their souls.

והיינו מבחי' הגילוי אור א"ס שלמעלה מההשתלשלות שהאיר אז עליהם מלמעלה למטה בבחי' אתעדל"ע [אתערותא דלעילא], וזהו ענין ובמורא גדול זו גילוי שכינה,[85]

that is, from the level of the revelation of the Infinite Light that is above the chain of descent, which then shone upon them from above to below, as an arousal from above (isarusa dile'eila). And this is the matter of "'And with great awe': this is the revelation of the Shechinah."

> It came from the Infinite Light above the chain of worlds, shining down from above as an arousal from above, not as a response to their own service. This is the "great awe" that the Sifrei and the Haggadah call the revelation of the Shechinah.

וע"כ בחי' מצה זו א"צ [אין צריך / אינו צריך] שימור מחימוץ כלל שהוא בחי' הישות והגסות מאחר שאין לחיצונים בחי' אחיזה ויניקה כלל מבחי' זו, [כי יראה עילאה הוא אור אבא שדוחה החיצונים, רק בחי' יראה תתאה צריכה שימור כו'].

And therefore this level of matzah needs no guarding at all from leavening, which is the level of selfhood and coarseness, since the external forces have no hold [on it] and draw no nurture at all from this level [for higher awe is the light of Abba, which repels the external forces; only the level of lower awe requires guarding, etc.].

> Therefore this matzah needs no guarding at all from leavening, which is selfhood and coarseness: the external forces have no hold on this level and draw nothing from it. The bracketed note explains that higher awe is the light of Abba (Chochmah), which drives the external forces away; only lower awe needs guarding.

26 וזהו ענין שלא הספיק בצקת של אבותינו להחמיץ עד שנגלה עליהם[86] שקאי על בחי' הב'

And this is the meaning of "the dough of our fathers did not have time to leaven before there was revealed to them": it refers to the second level.

> This is the meaning of the Haggadah's words, "the dough of our fathers did not have time to leaven before the King of the kings of kings was revealed to them": they speak of the second matzah.

דאין ביכולתו להחמיץ כלל מפני עוצם הגילוי דבחי' מלך מלכי המלכים שנגלה עליהם שאין שם יניקה ואחיזה לחיצונים שהוא היש וההתנשאות שנק' חמץ.

For it does not have the ability to leaven at all, because of the intensity of the revelation of the level of the King of the kings of kings that was revealed to them, where there is no nurture and no hold for the external forces, which is the yesh and the self-exaltation that are called chametz.

> That dough could not leaven at all, because the revelation was so intense that the external forces, the self-assertion and self-exaltation called chametz, had no hold there.

27 וזהו ויאפו את הבצק כו' עוגות מצות כי לא חמץ[87] ר"ל [רוצה לומר] שלא בא לידי חימוץ,

And this is [the meaning of] "And they baked the dough," etc., "cakes of matzos, for it had not leavened": that is to say, it did not come to leavening.

> This explains Exodus 12:39, "cakes of matzos, for it had not leavened": the dough simply did not come to leavening.

והיינו להיות כי גורשו ממצרים שאין שום אחיזה כלל למצרים בבחי' זו שנגלה עליהם כו' וא"כ ממילא נמשך מזה כי לא חמץ כו',

And that is because "they were driven out of Egypt": Egypt has no hold whatsoever on this level, [in] which there was revealed to them, etc.; and if so, it follows of itself that "it had not leavened," etc.

> The reason was not haste but that "they were driven out of Egypt": Egypt, with its limits and its forces of kelipah, had no hold at all on the level that was revealed to them, so the dough could not leaven.

ולכן אף שבהליכתם ממצרים עד בואם לרעמסס[88] אף שהיה להם קפיצת הדרך[89] מ"מ בצירוף עד שהציתו האש לאפות ודאי שהה הבצק יותר מכדי שיעור חימוץ ועכ"ז [ועם כל זה] לא חמץ מטעם הנ"ל (ומתורץ בזה א' מהקושיות דלעיל).

And therefore, even though on their way from Egypt until they came to Ramses they had a contraction of the road (kefitzas haderech), nevertheless, together with [the time] until they lit the fire to bake, the dough certainly stood longer than the time it takes to leaven; and even so it did not leaven, for the reason mentioned above (and this resolves one of the questions above).

> Even though the road was miraculously shortened for them, the time on the way together with the time until they lit the fire to bake was certainly longer than dough needs to leaven; yet it did not leaven, for the reason just given, and this answers one of the questions at the start. The Kehot note cites Rashi that they covered the distance from Ramses to Sukkos in a moment (Exodus 12:37), and that all Israel, scattered through Goshen, were gathered to Ramses in a short time, "on eagles' wings" (Exodus 19:4, from the Mechilta). It adds that where this maamar says "until they came to Ramses," the version in the Siddur says "in Sukkos," depending on the Sages' views of where they baked the dough.

וע"כ נאמר כאן מצות מלא בוי"ו שהוי"ו הוא המשכה הנמשך בהם מבחי' מורא גדול ויראה עילאה

And therefore here it says מצות, full, with a vav, for the vav is the drawing-down that was drawn into them from the level of great awe (mora gadol) and higher awe,

> That is why this verse spells מצות with a vav: the vav is the drawing-down into them of great awe, the higher awe.

וכמו שאומרים בתפלה והנורא אל עליון בתוספת ויי"ו משא"כ הגדול הגבור[90] בלא ויי"ו [וכמ"ש במ"א בפרשה ואתחנן בד"ה וידעת היום[91] כו'].

as we say in prayer, "and the awesome (ve-hanora), G-d Most High," with an added vav, whereas "the great, the mighty" [are said] without a vav [as is explained elsewhere, in Parshas Va'eschanan, in the discourse beginning "And you shall know this day," etc.].

> Likewise in the Amidah we say "the great, the mighty and the awesome (ve-hanora)," following Deuteronomy 10:17, and only "awesome," which expresses higher awe, carries the added vav. The text refers to its discourse on "And you shall know this day" in Parshas Va'eschanan.

משא"כ בחי' יראה תתאה נק' עדיין מצת חסר ויי"ו ולכן היא צריכה שימור מהחיצונים אבל בחי' מצה הב' שנק' מצות מלא בויי"ו א"צ [אין צריך / אינו צריך] שימור

Whereas the level of lower awe is still called מצת, lacking a vav, and therefore it needs guarding from the external forces; but the level of the second matzah, which is called מצות, full with a vav, needs no guarding

> Lower awe is still the מצת without a vav and needs guarding from the external forces; the second matzah, מצות with a vav, needs none.

(ועמ"ש ר"פ אלה תולדות[92] מענין שמות כשמת[93] מלא ויי"ו וחסר ויי"ו ע"ש ועמ"ש בפ' נשא ע"פ וישמרך ויחונך[94] כו'):

(and see what is written at the beginning of Parshas "These are the generations," on the matter of "names (שמות) like the names (כשמת)," full with a vav and lacking a vav; see there. And see what is written in Parshas Naso on the verse "and guard you… and be gracious to you," etc.).

> The text points to two parallels: Torah Ohr at the beginning of Parshas Toldos, on the wells to which Yitzchak gave "names (שמות) like the names (כשמת)" his father had given (Genesis 26:18), one spelled with a vav and one without; and Likkutei Torah, Naso, on the Priestly Blessing, "and guard you… and be gracious to you."

SECTION 6 · ¶28–33

Our matzah before midnight

28 והנה מעתה י"ל [יש לומר] תירוץ הקושיא הנז' [הנזכר] לעיל

Now, from here we can give the answer to the question mentioned above.

> The Alter Rebbe now answers the question about the Haggadah raised earlier: how can the matzah we eat before midnight be explained by "the dough did not have time to leaven"?

איך אנו אומרים במצה זו שאנו אוכלים קודם חצות לילה שהוא על שום שלא הספיק בצקת כו', והרי זהו בחי' ומדרגת המצה הב' שלא היתה אלא לאחר שנגלה כו' דהיינו אחר חצות.

How do we say of this matzah, which we eat before midnight, that it is "because the dough did not have time," etc., when this is the level and rung of the second matzah, which came only after there was revealed, etc., that is, after midnight?

> The difficulty is that this phrase describes the second matzah, which existed only after the revelation at midnight.

אך הענין הוא כי כ"ז [כל זה] דוקא בזמן שהיו ישראל אז בגלות מצרים[95]

But the explanation is that all this was specifically at the time when Israel were then in the exile of Egypt,

> The answer is that the division between the two matzos belonged to the time in Egypt, when Israel had not yet received the Torah and mitzvos. A manuscript of the maamar adds here: "and they did not know and recognize G-dliness so much."

ולא היה להם תורה ומצות עדיין ע"כ לא היה ביכולתם לקבל בחי' הגילוי העצום דבחי' מורא גדול ולהיות בהם בחי' ביטול ויראה עילאה קודם חצות.

and did not yet have Torah and mitzvos; therefore they were not able to receive the intense revelation of the level of great awe, or to have in them the level of bittul and higher awe, before midnight.

> Without Torah and mitzvos they could not receive the intense revelation of great awe, the bittul and higher awe, before midnight.

אלא קודם חצות הי' [היה] רק בחי' מצת חסר וי"ו דהיינו בחי' יראה תתאה בטל רצונך.

Rather, before midnight there was only the level of מצת lacking a vav, that is, the level of lower awe, "Nullify your will."

> Before midnight they had only the first matzah, מצת without a vav: lower awe, the setting aside of one's will.

29 ועי"ז דוקא היו יכולים לקבל בחי' הגילוי הנ"ל אחר חצות ועי"ז נמשך בהם בחי' שלא הספיק בצקת כו'.

And specifically through this they were able to receive the revelation mentioned above after midnight, and through this there was drawn into them the level of "the dough did not have time," etc.

> It was precisely through that lower awe that they could receive the revelation after midnight, which brought them the level of "the dough did not have time to leaven."

אבל לאחר שקיבלו ישראל תורה ומצות בהר סיני והרי בכל השנה כולה גם קודם הפסח ממשיכים המשכת אלקות ע"י תורה ומצות

But after Israel received the Torah and mitzvos at Mount Sinai, and [now], throughout the entire year, also before Pesach, we draw down a drawing-down of G-dliness through Torah and mitzvos,

> But since the giving of the Torah at Sinai, Jews draw G-dliness down all year through Torah and mitzvos, in the time before Pesach as well.

ע"כ גם במצה זו שאנו אוכלים קודם חצות יכולים אנו [על ידי קיום התורה ומצות שקדם כל השנה][96] לקבל בחי' גילוי שכינה מבחי' שנגלה עליהם מלך מלכי המלכים אחר חצות כו'.

therefore also with this matzah that we eat before midnight we are able [through the fulfillment of the Torah and mitzvos that preceded it all year] to receive the level of the revelation of the Shechinah, from the level [of] "there was revealed to them the King of the kings of kings," after midnight, etc.

> So even the matzah we eat before midnight, thanks to the Torah and mitzvos of the whole preceding year, can receive the revelation of the Shechinah that came to them only after midnight, the revelation of the King of the kings of kings. According to the Kehot note, these bracketed words are quoted in Sefer HaMaamarim, which explains there that this is an even higher revelation.

30 וכמ"ש בזהר ויצא הנ"ל מצה בקדמיתא[97] ולבתר מצוה. בתוספת[98] וא"ו ע"ש. נמצא בחי' מצוה זהו מבחינת ומדרגת מצה הב' שהיא מצות מלא וי"ו.

As is written in the Zohar, Vayetze, mentioned above: "First matzah, and afterward mitzvah," with the addition of a vav; see there. It follows that the level of mitzvah is of the level and rung of the second matzah, which is מצות, full with a vav.

> This matches the Zohar cited above (Vayetze 157a): "First matzah, and afterward mitzvah," mitzvah (מצוה) being matzah (מצה) with an added vav. So "mitzvah" belongs to the level of the second matzah, מצות with a vav.

והיינו לפי שע"י קיום התורה ומצות נמשך בחי' תר"ך עמודי אור[99] דכתר עליון שזהו עצמו ענין שנגלה עליהם מלך מלכי המלכים כו'

That is because through the fulfillment of the Torah and mitzvos there is drawn down the level of the 620 pillars of light of the supernal Keser (Crown), which is itself the matter of "there was revealed to them the King of the kings of kings," etc.;

> Through Torah and mitzvos, the "620 pillars of light" of the supernal Keser are drawn down, and this is the very revelation of the King of the kings of kings. The number 620 is the numerical value of כתר, Keser.

ולכן מה שנמשך להם בחצות לילה שהוא עת רצון נמשך לנו במצה זו שאנו אוכלים קודם חצות, והיינו מצד שיש לנו תורה ומצות שהן הן עצמיות רצון העליון כו'.[100]

and therefore what was drawn to them at midnight, which is a time of favor (eis ratzon), is drawn to us in this matzah that we eat before midnight; that is, because we have Torah and mitzvos, which are the very essence of the supernal will, etc.

> So what came to them at midnight, a time of divine favor (eis ratzon), comes to us in the matzah we eat before midnight, because Torah and mitzvos are the very essence of the supernal will.

31 וזהו שאמר בהגדה מצה זו שאנו אוכלים על שום מה פי' דבשלמא בהיותם בגלות מצרים שהיו בבחי' גלות הקליפות וסט"א [וסטרא אחרא] מאד

And this is what is said in the Haggadah: "This matzah that we eat, for what reason?" The meaning is: granted, when they were in the exile of Egypt, being very much in the state of exile of the kelipos and the sitra achra,

> Now the Haggadah's question, "This matzah that we eat, for what reason?", can be read precisely. In Egypt, Israel was deep in the exile of the kelipos and the sitra achra, the forces opposed to holiness.

ולא היה להם תורה ומצות נצטוו באכילת מצה דקודם חצות שהיא בחי' מצת חסר וי"ו כדי להיות להם זו להכנה שע"י יוכלו לקבל אח"כ הגילוי גדול הנ"ל.

and they did not have Torah and mitzvos, they were commanded to eat the matzah of before midnight, which is the level of מצת lacking a vav, so that this would be a preparation for them, through which they could afterwards receive the great revelation mentioned above.

> Lacking Torah and mitzvos, they were commanded to eat the matzah of before midnight, מצת without a vav, as a preparation through which they could afterwards receive the great revelation.

משא"כ אנו שכבר ניתן לנו התומ"צ [התורה ומצות], [והנה המצות הם מצות המלך[103, 102, 101] ובקיומן מקיים שום תשים[104] עליך מלך

But we, to whom the Torah and mitzvos have already been given [now, the mitzvos are the commands of the King, and by fulfilling them one fulfills "You shall surely set a king over yourself,"

> But we already have the Torah and mitzvos. The bracketed note explains that the mitzvos are the King's commands, and keeping them fulfills "You shall surely set a king over yourself" (Deuteronomy 17:15), the acceptance of G-d as King.

והוא בחי' יראה תתאה[105] עכ"פ [על כל פנים] כמ"ש בס' ש"ב [של בינונים] פמ"א [פרק מ"א / פרשה מ"א] וכמ"ש במ"א ע"פ וידבר אלקים[106] כו' בדרוש חג השבועות] א"כ מהו ענין אכילת מצה זו דקודם חצות דוקא.

which is the level of lower awe at least, as is written in Sefer Shel Beinonim, chapter 41, and as is explained elsewhere on the verse "And G-d spoke," etc., in the discourse for the festival of Shavuos], if so, what is the point of eating this matzah specifically before midnight?

> That acceptance is at least lower awe, as Sefer Shel Beinonim, that is, the Tanya, explains in chapter 41, and as the Shavuos discourse on "And G-d spoke" explains. If we already have this lower awe, why do we still need a matzah specifically before midnight? That, the Alter Rebbe says, is the Haggadah's question.

32 ומשני על שום שלא הספיק כו', פי' דאכילת מצה שלנו אע"פ [אף על פי] שאנו אוכלים אותה לפני חצות דוקא, מ"מ אין הענין וההמשכה רק מבחי' ומדרגת מצה הא' בלבד. אלא שנמשך בה ג"כ מבחי' ומדרגת המצה הב' שהיא בחי' הביטול ומורא גדול עד שלא הספיק להחמיץ

And it answers, "Because [the dough] did not have time," etc. That is: our eating of matzah, although we eat it specifically before midnight, nevertheless its matter and its drawing-down are not only from the level and rung of the first matzah alone; rather, there is drawn into it also from the level and rung of the second matzah, which is the level of bittul and great awe, to the point that [the dough] did not have time to leaven.

> The Haggadah answers, "Because the dough of our fathers did not have time to leaven." Our matzah, though eaten before midnight, is not of the first matzah's level alone: it also carries the second, the bittul and great awe so intense that dough could not leaven.

והוא מבחי' הגילוי שנגלה עליהם מלך מלכי המלכים וגאלם שהוא גילוי אור א"ס ב"ה שלמעלה מהשתלשלות שגילוי והמשכה זו נמשך לנו במצה זו ג"כ מטעם הנ"ל,

And this is from the level of the revelation in which there was revealed to them the King of the kings of kings, and He redeemed them, which is the revelation of the Infinite Light (Or Ein Sof), blessed be He, that is far above the chain of descent (hishtalshelus); and this revelation and drawing-down is drawn to us in this matzah too, for the reason mentioned above.

> That second level comes from the revelation of the King of the kings of kings who redeemed them, the Infinite Light far above the worlds; and it reaches us in our matzah too, for the reason explained, the Torah and mitzvos of the whole year.

ואיך מרומזים ב' ההמשכות במצה א'. אך נודע כי ההפרש בין חמץ למצה הוא רק באות ה'.

And how are the two drawings-down alluded to in one matzah? Now, it is known that the difference between chametz (חמץ) and matzah (מצה) is only in the letter hei.

> But how can one matzah hint at both levels? The answer begins from the known teaching that חמץ (chametz) and מצה (matzah) differ only in one letter: the hei (ה) of matzah in place of the ches (ח) of chametz.

33 והנה הה' מילוי שלה הוא ג"כ אות ה', ולכן נקראת המכפלה כמ"ש במ"א,[107] וב' ההין אלו המרומזים בה' אחת דמצה הן בחי' ב' מדרגות דמצה הנ"ל,

Now, the filling (milui) of the hei, [when it is spelled out,] is also the letter hei, and therefore it is called "the doubled" (ha-machpelah), as is explained elsewhere; and these two heis that are alluded to in the one hei of matzah are the two levels of matzah mentioned above;

> When the letter hei is spelled out as a word, its spelling (הה) is again a hei, which is why it is called "the doubled." In Torah Ohr, Chayei Sarah, the Alter Rebbe ties this "doubling" to the Cave of Machpelah, "the double cave." These two heis, hinted in the one hei of matzah, are the two levels of matzah.

כי המילוי הוא מבחי' ההעלם המוסתר ונעלם תוך הה' עצמה,

for the filling is of the level of the concealment that is hidden and concealed within the hei itself.

> The added hei of the spelling stands for what is hidden within the hei itself.

והעלם זה שבתוך ה' שהיא בחי' מל' שרשו מבחי' כתר כי נעוץ תחלתן בסופן[108] כו' ועמ"ש ע"פ ועתה יגדל נא כח אדי'[109] כו' כח הוא ענין גילוי ההעלם כו' ע"ש:

And this concealment within the hei, which is the level of Malchus, has its root in the level of Keser, for "their beginning is wedged in their end," etc. And see what is written on the verse "And now, let the power of Ado-nai be great," etc.: "power" is the matter of the revelation of what is concealed, etc.; see there.

> That hidden element within the hei, which is Malchus, is rooted in Keser, the highest level, by the principle of Sefer Yetzirah, "their beginning is wedged in their end": the highest is embedded in the lowest. The text points to the discourse on "And now, let the power of Ado-nai be great" (Numbers 14:17), where "power" means the revealing of what is hidden.

SECTION 7 • ¶34–36

Sea and dry land

34 ה ועתה צ"ל ענין שביעי של פסח ואיך דע"י ששת ימים תאכלו מצות תחלה אזי דוקא וביום השביעי עצרת שהוא ענין קי"ס [קריעת ים סוף] וכנ"ל.

5. Now we must understand the matter of the seventh [day] of Pesach, and how it is that through "six days you shall eat matzos" first, then specifically "and on the seventh day an Atzeres," which is the matter of the Splitting of the Sea of Reeds, as mentioned above.

> The fifth section turns to the seventh day of Pesach: how eating matzah for six days leads to the Atzeres of the seventh day, the day the sea split.

דהנה ענין ים ויבשה[110] למעלה הן בחי' עלמא דאתכסיא ועלמא דאתגלייא והוא עד"מ ים וארץ למטה

For the matter of sea and dry land above is the level of the concealed world (alma d'iskasya) and the revealed world (alma d'isgalya). It is like the sea and the land below.

> In the supernal worlds, "sea" and "dry land" stand for the concealed world (alma d'iskasya) and the revealed world (alma d'isgalya), like sea and land in our world.

דכל מה שיש ביבשה יש בים,[111] אלא שביבשה הם באתגלייא משא"כ בהים הם באתכסייא לפי שהן מובלעין ומכוסים בתוך הים שמכסה עליהם (וע' בפ' בשלח בד"ה אז ישיר).[112, 113]

For everything that is on dry land is [also] in the sea, except that on dry land they are revealed, whereas in the sea they are concealed, for they are absorbed and covered within the sea, which covers over them (and see in Parshas Beshalach, in the discourse beginning "Then [Moshe] sang").

> The Talmud teaches (Chullin 127a) that whatever lives on dry land has its counterpart in the sea; on land the creatures are visible, in the sea they are hidden, absorbed and covered by the water. The text refers to its discourse "Then Moshe sang" in Torah Ohr, Beshalach.

וכמו כן למעלה הנה בחי' מלכות דאצי' נק' ארץ ונק' ג"כ ים.

And likewise above: the level of Malchus of Atzilus is called "earth" and is also called "sea."

> Likewise above, Malchus of Atzilus is called both "earth" and "sea." As the Tzemach Tzedek puts it in Or HaTorah (Beshalach, p. 569, quoted in the Kehot note), Malchus as it receives from the ten Sefiros of Atzilus is "sea," the concealed world, and as it descends to give life to Beriah, Yetzirah and Asiyah it is "earth," the revealed world.

והיינו כי הנה הארת והמשכת המלכות שנמשך ומתלבשת בבי"ע להחיות העולמות מאין ליש שהם בחי' עלמין דאתגליין שנראים דבר נפרד ויש בפני עצמו נק' בחי' זו ארץ, וע"ז נאמר תדשא הארץ[114] כו' תוצא הארץ נפש חיה[115, 116] וכדפי' בזהר בכמה דוכתי ועי' [ועיין] בפ' שמיני דל"ט ע"ב.

That is, the radiance and the drawing-forth of Malchus that is drawn down and clothed in Beriah, Yetzirah and Asiyah, to give life to the worlds [and bring them] from nothing into something, which are the revealed worlds, which appear to be a separate thing, an entity of its own: this level is called "earth." Of this it is said, "Let the earth sprout," etc., "Let the earth bring forth living creatures," as is explained in the Zohar in many places; and see in Parshas Shemini, folio 39b.

> The radiance of Malchus that comes down into Beriah, Yetzirah and Asiyah to bring the worlds from nothing into being is called "earth." Those lower worlds are "revealed worlds": each created thing appears as a separate existence of its own. This is why the verses of creation say "Let the earth sprout" and "Let the earth bring forth," as the Zohar explains in several places, including Parshas Shemini (folio 39b).

והיינו כמ"ש באגרת הקודש ד"ה איהו וחיוהי[117] שעיקר התהוות היש ודבר נפרד לגמרי הוא ממל' דאצי' שנעשה עתיק דבריאה כי אין מלך בלא עם[118, 119] כו'[120] משא"כ מבחי' המדות עצמן דאצי' ע"ש.

That is, as is written in Iggeres HaKodesh, in the section beginning "He and His life-forces," that the main bringing-into-being of the yesh, a thing entirely separate, is from Malchus of Atzilus, which becomes the Atik of Beriah, for "there is no king without a people," etc.; which is not so of the level of the middos of Atzilus themselves; see there.

> The text cites Iggeres HaKodesh ("the Holy Epistle," the fourth part of the Tanya), section 20: a truly separate existence comes into being mainly from Malchus of Atzilus, which becomes the Atik, the innermost root, of the World of Beriah, because "there is no king without a people," subjects distinct from him. It does not come from the middos of Atzilus themselves.

35 והנה המל' היא מקבלת האור והשפע מאור א"ס ע"י המדות דאצי' וממנה דוקא נמשך אח"כ בבי"ע,

Now, Malchus receives the light and the flow from the Infinite Light (Or Ein Sof) through the middos of Atzilus, and it is specifically from it that [the flow] is afterwards drawn into Beriah, Yetzirah and Asiyah;

> Malchus of Atzilus receives the light of the Infinite through the middos, the emotive Sefiros, of Atzilus, and only through Malchus does that light then reach Beriah, Yetzirah and Asiyah.

כי בחי' אור א"ס כמו שמאיר בבחי' המדות עליונים דאצילות א"א שיבא בבחי' הגילוי תחלה בבי"ע,

for the Infinite Light, as it shines in the supernal middos of Atzilus, cannot come into revelation in Beriah, Yetzirah and Asiyah at the outset,

> The Infinite Light as it shines in the middos of Atzilus cannot be revealed directly in the lower worlds.

כי באצי' איהו וחיוהי וגרמוהי חד שהחסד דאצי' הוא בחי' א"ס ממש ואין ערוך כלל בחי' חסד דבריאה

for in Atzilus "He, His life-forces and His vessels are one," so that the Chesed (kindness) of Atzilus is actually the level of the Infinite, and there is no comparison at all [with] the level of the Chesed of Beriah,

> In Atzilus, in the words of the Tikkunei Zohar, "He, His life-forces and His vessels are one": the Chesed of Atzilus is truly infinite, and there is no comparison between it and the Chesed of Beriah.

שהוא בחי' גבול מחנה מיכאל באהבה לקבל ההשפעה בהשתלשלות מבחי' חסד דאצי' שבלי גבול, וכמ"ש באגרת הקי' בענין ואנכי עפר ואפר[121] כו' ע"ש.

which is a level of limitation, the camp of Michael, [standing] with love to receive the flow, through the chain of descent (hishtalshelus), from the level of the Chesed of Atzilus, which is without limit; as is written in Iggeres HaKodesh on the matter of "and I am dust and ashes," etc.; see there.

> The Chesed of Beriah is limited: it is "the camp of Michael," the angels who stand with love to receive the flow, step by step, from the boundless Chesed of Atzilus. The text refers to Iggeres HaKodesh 15, where the Alter Rebbe brings his teacher's explanation of Avraham's words "I am dust and ashes": even Avraham's great love bears no comparison at all with the supernal Chesed, in which the Infinite Light is clothed.

אם לא ע"י שמתעלם תחלה אור החסד זה בבחי' מלכות וממנה יורד אח"כ השפע בבי"ע

[It cannot,] unless this light of Chesed is first concealed in the level of Malchus, and from it the flow afterwards descends into Beriah, Yetzirah and Asiyah;

> So the light of Chesed must first be concealed in Malchus, and only from Malchus does the flow descend to Beriah, Yetzirah and Asiyah.

כי מדת מלי הוא רוממות והתנשאות כמ"ש והמתנשא מימות עולם[122] ודרך כלל ההתנשאות הוא הסתלקות שלא ירד החיות עליהם כ"כ [כל כך],

for the attribute of Malchus is exaltedness and loftiness, as it is said, "and Who is exalted from the days of old," and in general loftiness is a withdrawal, so that the life-force does not descend upon them so much;

> Malchus is exaltedness: a king stands above his people, as the blessing before the morning Shema says, "Who is exalted from the days of old." Exaltedness means withdrawal, so the life-force does not descend to the worlds so fully. In Likkutei Torah, Balak, the Alter Rebbe explains that kingship, unlike kindness and love, implies distance: one reigns only over those who are separate from oneself.

ולכן נק' בחי' מלכות[123] ים[124] להיות כמו שהים מכסה ומעלים מה שבתוכו כמ"כ [כמו כן] בחי' מלכות מעלמת ומכסה על בחי' מדות העליונים דאצי'

and therefore the level of Malchus is called "sea," since just as the sea covers and conceals what is within it, so too the level of Malchus conceals and covers the level of the supernal middos of Atzilus

> That is why Malchus is called "sea": as the sea covers what is in it, Malchus conceals the supernal middos of Atzilus.

(ועמ"ש מענין והים עליהם מלמעלה[125] בפ' בלק ע"פ מי מנה[126] עפר יעקב),[127] ולכן נק' בחי' זו דמלכות עלמא דאתכסייא.

(and see what is written on the matter of "and the sea was over them, above" in Parshas Balak, on the verse "Who has counted the dust of Yaakov"); and therefore this level of Malchus is called the concealed world.

> The text refers to its discourse in Parshas Balak on "and the sea was over them, above," said of the great basin in Shlomo's Temple that stood upon twelve oxen (I Kings 7:25). In this aspect Malchus is called the concealed world.

אמנם מה שמאיר ומתפשט ממנה לנבראים דבי"ע להיות עלמין דאתגליין הנה בחי' זו נק' ארץ.

But what shines and spreads forth from it to the created beings of Beriah, Yetzirah and Asiyah, so that they are revealed worlds: this level is called "earth."

> What shines out of Malchus to the creatures of Beriah, Yetzirah and Asiyah, so that they become revealed worlds, is called "earth."

(וכ"ה בזהר בראשית די"ח ע"ב דב' בחי' אלו זהו ענין ב' פסוקים ראשונים דק"ש [דקריאת שמע] שמע ישראל ובשכמל"ו [וברוך שם כבוד מלכותו לעולם ועד][128] וע' בס' ש"ב [של בינונים] ח"ב [חלק ב'] פ"ז [פרק ז']).

(And so it is in the Zohar, Bereishis, folio 18b, that these two levels are the matter of the first two verses of the Shema, "Hear, O Israel" and "Blessed be the Name of the glory of His kingdom forever and ever"; and see Sefer Shel Beinonim, Part II, chapter 7.)

> The Zohar (1:18b) teaches that these two levels are the first two verses of the Shema: "Hear, O Israel… Havayah is One" is the higher unity, and "Blessed be the Name of the glory of His kingdom forever and ever" is the lower unity. Tanya, Part II, chapter 7, explains this.

והנה כ"ז [כל זה] הוא דוקא כשהאור וההשפעה נמשך בדרך וסדר ההשתלשלות מאצי' לבי"ע מבחי' ממלא שאז שייך בחי' ים ויבשה עלמא דאתכסיא ועלמא דאתגלייא,

Now, all this is specifically when the light and the flow are drawn by way of, and in the order of, the chain of descent from Atzilus to Beriah, Yetzirah and Asiyah, from the level of the light that fills all worlds (memalei kol almin); for then the levels of sea and dry land, the concealed world and the revealed world, apply.

> All this applies when the light flows step by step in the order of the chain of worlds, from Atzilus down, as memalei, the light that fills each world according to its capacity. Then there is a "sea" and "dry land," a concealed world and a revealed world.

שכך היא הדרגת ההשתלשלות העולמות שא"א שיבא האור וההשפעה שבאצילות שהוא בבחי' א"ס להתגלות בבי"ע נבראים ובעלי גבול אם לא ע"י ההעלם בתחלה בחי' עלמא דאתכסיא

For such is the gradation of the chain of descending worlds, that it is impossible for the light and the flow that are in Atzilus, which is in the mode of the Infinite, to be revealed in Beriah, Yetzirah and Asiyah, [which are] created and limited beings, except through concealment first, the level of the concealed world,

> The light of Atzilus is infinite and the lower worlds are created and limited, so it can be revealed in them only after first being concealed in the "concealed world."

שהוא באמת נשאר בבחי' אתכסיא והעלם אלא רק הארה והמשכה לבד נמשך מזה להיות מקור השפע לבי"ע בחי' עלמא דאתגליא.

which in truth remains in concealment and hiddenness, and only a radiance and a drawing-forth alone is drawn from it, to be the source of the flow to Beriah, Yetzirah and Asiyah, the level of the revealed world.

> That concealed world itself stays hidden; only a glimmer of it comes down to be the source of the flow to Beriah, Yetzirah and Asiyah, the revealed world.

אמנם בליל שביעי של פסח שהיה מאיר ומתגלה הארה גדולה ועצומה מלמעלה מסדר ההשתלשלות מבחי' א"ס ב"ה עצמו הסוכ"ע השוה ומשוה[129] כו'

But on the night of the seventh [day] of Pesach there shone and was revealed a great and intense radiance from above the order of the chain of descent, from the level of the Infinite One, blessed be He, Himself, the light that encompasses all worlds (sovev kol almin), "Who is equal and makes equal," etc.,

> But on the night of the seventh day of Pesach, a great light shone from above the whole order of the worlds, from the Infinite One Himself, sovev kol almin, the light that encompasses all worlds, of Whom the High Holiday hymn says that He is "equal and makes equal" small and great.

שאצי' ועשייה שוין ממש לפניו וכחשכה כאורה[130] ממש שבחי' ההעלם והגילוי שבסדר השתלשלות העולמות עלמא דאתכסיא ועלמא דאתגלייא שוין ממש לפניו.

for Atzilus and Asiyah are truly equal before Him, and "darkness is like light," truly, so that concealment and revelation in the order of the chain of the worlds, the concealed world and the revealed world, are truly equal before Him.

> Before Him, Atzilus and Asiyah are equal, and "darkness is like light" (Psalms 139:12): concealment and revelation, the concealed world and the revealed world, are the same to Him.

כיון שבאמת אינו בגדר עלמין כלל לכן ע"י ירידה והמשכה מבחי' זו נמשך לשנות סדר ההשתלשלות לגמרי שבחינת עלמא דאתכסיא נעשה ממש בבחי' גילוי כמו עלמא דאתגלייא

Since in truth He is not within the category of worlds at all, therefore, through a descent and drawing-down from this level, [an effect] was drawn to change the order of the chain of descent entirely, so that the level of the concealed world actually became revealed, like the revealed world:

> Because He transcends the category of worlds altogether, when His light came down it overturned the order of the worlds: the concealed world itself became revealed.

שכללות ההעלם עצמו בא לידי גילוי ולא דרך הארה והמשכה לבד (ועמ"ש בשה"ש [בשיר השירים] בפי' כי טובים דודיך מיין).[131]

the concealment itself, as a whole, came into revelation, and not by way of a radiance and drawing-forth alone (and see what is written in Shir HaShirim on the explanation of "For your love is better than wine").

> The concealment itself, as a whole, came into revelation, not merely a glimmer of it. The text refers to its explanation of "For your love is better than wine" in Likkutei Torah on Shir HaShirim.

וזהו ויולך ה' את הים[132] ברוח קדים עזה וגו', פי' רוח קדים הוא המשכה מבחי' קדמונו של עולם דהיינו מבחי' א"ס ב"ה עצמו שאינו בגדר עלמין כלל.

And this is "And Havayah drove the sea with a strong east wind (ruach kadim)," etc. The meaning: the "east (kadim) wind" is a drawing-down from the level of the Primordial One of the world (Kadmono shel olam), that is, from the level of the Infinite One, blessed be He, Himself, Who is not within the category of worlds at all.

> This is the meaning of Exodus 14:21, "And Havayah drove the sea with a strong east wind (kadim)": kadim (קדים) recalls Kadmono (קדמונו) shel olam, the Primordial One of the world, the Infinite One Himself, Who is beyond all worlds.

ועל ידי גילוי והמשכה זו וישם את הים לחרבה, שבחי' עלמא דאתכסיא נעשה בחי' יבשה שהוא בחי' גילוי ממש למטה.[133, 134]

And through this revelation and drawing-down, "He made the sea into dry ground": the level of the concealed world became the level of dry land, which is the level of actual revelation below.

> Through this revelation "He made the sea into dry ground": the concealed world became "dry land," fully revealed below. This is the inner meaning of the Splitting of the Sea.

36 וזהו ענין קריעת ים סוף דהיינו שבחי' מל' דאצילות שהיא מקבלת מים החכמה עילאה דאצילות והיא סוף עולם האצי' ובה מתעלמים האורות של האצילות,

And this is the matter of the Splitting of Yam Suf (the Sea of Reeds): the level of Malchus of Atzilus, which receives from the sea of the supernal Chochmah of Atzilus, is the end (sof) of the World of Atzilus, and in it the lights of Atzilus are concealed.

> Here is the inner meaning of the Splitting of Yam Suf, plainly "the Sea of Reeds," read here as "the sea of the end (sof)." Malchus of Atzilus receives from the "sea" of supernal Chochmah, and it is the end of the World of Atzilus, where the lights of Atzilus are hidden.

וע"כ נק' ים וע"י הגילוי מבחי' קדמונו של עולם שהי' [שהיה] מאיר אז בבחי' מל' נעשה העלם הים סוף לבחי' גילוי ויבשה ממש דהיינו שעצמיות אורות האצי' היו אז בבחי' הגילוי בבי"ע.

And therefore it is called "sea." And through the revelation from the level of the Primordial One of the world (Kadmono shel olam), which then shone in the level of Malchus, the concealment of Yam Suf became actual revelation and dry land; that is, the very essence of the lights of Atzilus was then revealed in Beriah, Yetzirah and Asiyah.

> That is why Malchus is called "sea," the sea of the end. When the revelation of the Primordial One shone into Malchus, its concealment became revelation, "dry land": the very essence of the lights of Atzilus was revealed in the lower worlds.

(ויובן זה יותר עפמ"ש [על פי מה שכתוב] בזהר בראשית הנ"ל דבחי' אחד ובחי' ועד שבק"ש [שבקריאת שמע][135] זהו ענין ים ויבשה, וכמ"ש יקוו המים אל מקום[136] אחד[137] כו' שהמל' דאצילות היא בחי' מקומו של אחד[138] כביכול עי' [עיין] בת"ז [בתיקוני זהר] תיקון מ"ב.

(This will be understood better according to what is written in the Zohar, Bereishis, mentioned above, that the level of "One" (echad) and the level of "forever" (va'ed) in the Shema are the matter of sea and dry land; and as it is written, "Let the waters be gathered to one place," etc., for Malchus of Atzilus is the level of the "place" of the One, as it were; see the Tikkunei Zohar, Tikkun 42.

A long parenthesis explains this through the Shema. The Zohar links the "One" of "Hear, O Israel" and the "forever" (va'ed) of "Blessed be the Name" with sea and dry land; and in "Let the waters be gathered to one place" (Genesis 1:9), Malchus is the "place" of the One, as the Tikkunei Zohar (Tikkun 42) explains.

וביאור הענין מובן עפמ"ש [על פי מה שכתוב] ע"פ וארא,[139] שבאמת לגבי קב"ה [קודשא בריך הוא] מצד עצמותו ומהותו יתי' לא שייך עליו מלת אחד כלל שהרי הוא יחיד ומיוחד והוא לבדו הוא, אלא כמארז"ל [כמאמר רבותינו זכרונם לברכה] שהוא אחד בשבעה רקיעים ובארץ ודי רוחות העולם[140] כו',

And the explanation of the matter is understood according to what is written on the verse "And I appeared" (Va'eira): that in truth, with respect to the Holy One, blessed be He, as He is in His essence and being, may He be blessed, the word "one" does not apply to Him at all, for He is singular (yachid) and unique and He alone is; but rather, as our Sages, of blessed memory, said, He is One in the seven heavens and the earth and the four directions of the world, etc.

Strictly, G-d in His essence is not called "one," a word that relates Him to something else, but "singular" (yachid), for He alone exists. "One" means that He is One in the seven heavens, the earth and the four directions, as the Kehot note shows from Berachos 13b and from the Alter Rebbe's Shulchan Aruch, where the ches of אחד (eight) stands for the seven heavens and the earth.

ולכן א"ש [אתי שפיר] שבחי' זו נק' ים שהברואים שבים חיותם וקיומם הוא בתוך הים דוקא, וכך הוא בחי' עלמא דאתכסיא דאינון מתיחדין באחד שכולם בטלים במציאות במקורם כו', הנה מקום אתי[141] כו',

And therefore it is well understood that this level is called "sea": for the creatures in the sea have their life and existence specifically within the sea; and so is the level of the concealed world, in which they are united in the One, for they are all nullified in existence within their source, etc.: "Behold, there is a place with Me," etc.

Malchus as "sea" is the concealed world: as sea creatures live only within the sea, the beings of the concealed world are united with the One and nullified within their source. That is "Behold, there is a place with Me" (Exodus 33:21), which the Midrash reads as G-d being the place of the world: the "place" is still "with Me."

ובחי' ועד הוא אחד בחלופי אתון[142] שהוא מקור עלמין דאתגליין שנראה כאלו העולם הוא דבר ויש בפ"ע [בפני עצמו] כו'.

And the level of va'ed ("forever") is echad ("one") with its letters exchanged; it is the source of the revealed worlds, where it seems as if the world is a thing and an entity of its own, etc.

> Va'ed, "forever," is the word echad with its letters exchanged, as the Zohar says (the alef and ches of אחד become the vav and ayin of ועד, letters that interchange, while the dalet stays): it is the source of the revealed worlds, where the world appears to be something in its own right.

והנה מהותו ועצמותו ית' הוא בחי' יחיד, ועי"ש [ועיין שם] דע"י התורה נמשך בחי' יחיד ממש בבחי' גילוי וע"ז נאמר ושמי הוי' לא נודעתי[143] כו'.

Now, His being and essence, may He be blessed, is the level of yachid (singular); and see there, that through the Torah the level of yachid itself is drawn down into revelation, and of this it is said, "But by My Name Havayah I was not known," etc.

> G-d's own essence is yachid, singular, beyond even "One." The discourse on Va'eira explains that through the Torah this very level is revealed, a revelation of which G-d says that by the Name Havayah He was not known to the Patriarchs (Exodus 6:3).

והיינו מטעם שכ' [שכתב] במ"א שהתורה נק' משל הקדמוני[144] בחי' קדמונו של עולם[145, 146] כו',

That is for the reason written elsewhere, that the Torah is called "the parable of the Primordial One" (mashal hakadmoni), the level of the Primordial One of the world, etc.

> The Torah reveals this level because it is "the parable of the Primordial One" (I Samuel 24:14), which Rashi explains as the parable of the Holy One, blessed be He, the Primordial One of the world.

והנה בקי"ס [בקריעת ים סוף] שנאמר ג"כ ויולך ה' את הים ברוח קדים[147] כו' שהוא הגילוי מבחי' קדמונו של עולם שהוא יחיד ומיוחד והוא לבדו הוא לכן ע"י גילוי זה הפך ים ליבשה[148] שבחי' אחד נמשך בבחי' גילוי ממש בבחי' ועד דהיינו גילוי יחו"ע [יחודא עילאה] ממש ביחו"ת [ביחודא תתאה], (ועמ"ש ע"פ כי תשמע בקול[149] כו' לעשות הישר[150] כו' ע"ש).

Now, at the Splitting of the Sea, of which it is also said, "And Havayah drove the sea with an east wind (kadim)," etc., which is the revelation from the level of the Primordial One of the world, Who is singular and unique and He alone is, therefore through this revelation He turned the sea into dry land: the level of "One" was drawn into actual revelation in the level of "forever," that is, the revelation of the higher unity (yichuda ila'ah) itself within the lower unity (yichuda tata'ah).) (And see what is written on the verse "If you will listen to the voice," etc., "to do what is right," etc.; see there.)

> At the Sea too there was a revelation of the Primordial One, through the east wind (kadim), from Him Who is singular and unique. So that revelation "turned the sea into dry land" (Psalms 66:6): the level of "One," the higher unity, was revealed within "forever," the lower unity. The text also refers to Likkutei Torah, Re'eh, on "If you will listen to the voice of Havayah… to do what is right."

ועד"ז הוא ענין אנשי יריחו[151] שהיו כורכין את שמע שהיו אומרים אחד ואהבת ולא היו מפסיקין לומר בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד] כי רצו שיומשך האהבה מבחי' אחד יחו"ע [יחודא עילאה] ממש,

And along these lines is the matter of the people of Jericho, who would "bundle" the Shema: they would say "One" and "And you shall love" without interrupting to say "Blessed be the Name of the glory of His kingdom forever and ever," for they wanted the love to be drawn from the level of "One," the higher unity itself;

> The people of Jericho "bundled" the Shema (Pesachim 55b): they went straight from "One" to "And you shall love" without saying "Blessed be the Name," because they wanted their love to flow directly from the higher unity of "One."

אלא שאין הלכה כדבריהם כי זהו רק בחי' קי"ס [קריעת ים סוף] שנמשך באתעדל"ע [באתערותא דלעילא] והזכרת קי"ס [קריעת ים סוף] הוא באמת ויציב[152] שהוא אחר יציאת מצרים

except that the halachah is not according to them, for this is only the level of the Splitting of the Sea, which was drawn down through an arousal from above (isarusa dile'eila); and the mention of the Splitting of the Sea is in [the blessing] "True and firm" (Emes VeYatziv), which is after the Exodus from Egypt,

> The halachah does not follow them, because that level belongs to the Splitting of the Sea, which came as an arousal from above. In the prayers, the Splitting of the Sea is mentioned only in the blessing "True and firm," after the Exodus.

דהיינו לאחר שחותם בק"ש [בקריאת שמע] אני הוי' אלקיכם אשר הוצאתי אתכם מארץ מצרים[153] כו' אזי דווקא מזכיר קי"ס [קריעת ים סוף] באמת ויציב:[154, 155]

that is, after one concludes the Shema with "I am Havayah your G-d, Who brought you out of the land of Egypt," etc.; only then does one mention the Splitting of the Sea, in "True and firm."

> Only after the Shema ends with "I am Havayah your G-d, Who brought you out of the land of Egypt" (Numbers 15:41) do we mention the Splitting of the Sea, in "True and firm." The revelation of the Sea has its place only after the Exodus.

SECTION 8 · ¶37–38

An Atzeres to Havayah your G-d

37 ו וזהו ששת ימים תאכל מצות וביום השביעי עצרת,[156]

6. And this is [the meaning of] "Six days you shall eat matzos, and on the seventh day an Atzeres."

> The sixth section returns to the opening verse, "Six days you shall eat matzos, and on the seventh day an Atzeres."

כי הנה קי"ס [קריעת ים סוף] היי' [היה] בשביעי של פסח דוקא כי ים סוף הוא בחי' מלי' שהוא בחי' יום השביעי כנודע דיום הראשון הוא בחי' חסד.[157]

For the Splitting of the Sea of Reeds was specifically on the seventh [day] of Pesach, for Yam Suf is the level of Malchus, which is the level of the seventh day, as is known, for the first day is the level of Chesed.

> The Splitting of the Sea happened specifically on the seventh day of Pesach, because Yam Suf is Malchus, and Malchus is the seventh of the emotive Sefiros, corresponding to the seventh day, just as the first day corresponds to Chesed, the first of them.

38 ויום השביעי הוא בחי' מלי' ואז נמשך ונתגלה בחי' רוח קדים כי נעוץ סופן בתחלתן[158] מראש ומקדם נסוכה,[159]

And the seventh day is the level of Malchus; and then the level of the "east wind" (ruach kadim) was drawn down and revealed, for "their end is wedged in their beginning": "from the beginning, from of old (mi-kedem), she was anointed."

> The seventh day corresponds to Malchus, and on it the "east wind," the revelation of the Primordial One, was drawn down and revealed. As Sefer Yetzirah says, "their end is wedged in their beginning," and as the Friday-night hymn Lecha Dodi says of the Shabbos, which is Malchus, "from the beginning, from of old (mi-kedem), she was anointed": the last level is rooted in the very first.

אך גילוי זה הוא דוקא ע"י שמתחלה ששת ימים תאכל מצות,

But this revelation comes specifically through first "six days you shall eat matzos."

> But this revelation on the seventh day comes only through the six days of eating matzah beforehand.

דהנה ענין אכילת מצה מבואר למעלה שהוא ג"כ ענין המשכת אור א"ס שלמעלה מסדר ההשתלשלות שזהו ענין הדילוג שלא הספיק להחמיץ עד שנגלה עליהם מלך מלכי המלכים כו',

For the matter of eating matzah has been explained above: that it too is the matter of the drawing-down of the Infinite Light (Or Ein Sof) that is above the order of the chain of descent (hishtalshelus), which is the matter of the "skipping," that [the dough] "did not have time to leaven before there was revealed to them the King of the kings of kings," etc.

> Eating matzah, as explained above, also draws down a light from beyond the order of the worlds: it is the "skipping" of Pesach, for the dough "did not have time to leaven" because the King of the kings of kings was revealed.

ולכן ע"י אכילת מצה ששת ימים שהוא המשכת אור הסוכ"ע בבחי' גילוי בכל הששה מדות מבחי' חסד עד בחי' יסוד, אזי נמשך מזה וביום השביעי שהוא בחי' מל' עצרת כו'

And therefore, through eating matzah six days, which is the drawing-down of the light that encompasses all worlds (sovev kol almin) in revelation into all six middos, from the level of Chesed to the level of Yesod, there follows from this "and on the seventh day," which is the level of Malchus, "an Atzeres," etc.

> So eating matzah for six days draws the encompassing light, sovev kol almin, openly into all six emotive attributes, one for each day, from Chesed through Yesod; and this brings about the seventh day, Malchus, as an "Atzeres."

דהיינו שבחי' היותה בחינת ים והעלם נעשה בחי' יבשה וגילוי.

That is, its being the level of sea and concealment becomes the level of dry land and revelation.

> That is, Malchus, ordinarily the hidden "sea," becomes revealed "dry land."

(והיינו ע"י רוח קדים שהוא המשכה מבחינת קדמונו של עולם[160] שאינו בגדר עלמין כלל אפילו להיות סובב כו', והוא אתעדל"ע [אתערותא דלעילא] שלמעלה מאתעדל"ת [מאתערותא דלתתא] שע"י מעשה המצות ולכן נאמר ואתם תחרישון,[161]

(That is, through the "east wind," which is a drawing-down from the level of the Primordial One of the world (Kadmono shel olam), Who is not within the category of worlds at all, not even so as to be [called] "encompassing," etc.; and it is an arousal from above that is above the arousal from below that comes through the performance of the mitzvos, and therefore it is said, "And you shall be silent."

> The bracketed passage adds that this came through the "east wind," a revelation from the Primordial One, Who is beyond even the category of "encompassing" the worlds. It is an arousal from above, higher than anything our performance of the mitzvos can arouse; that is why Israel at the Sea was told, "And you shall be silent" (Exodus 14:14): the miracle came from above, not through their efforts.

אלא שאעפ"כ [שאף על פי כן] המשכה זו היא דוקא ע"י שמתחלה ששת ימים תאכל מצות שהוא אתעדל"ת [אתערותא דלתתא] להמשיך אתעדל"ע [אתערותא דלעילא] המשכה מבחי' סוכ"ע רצון העליון

Except that, even so, this drawing-down comes specifically through first "six days you shall eat matzos," which is an arousal from below, to draw down an arousal from above, a drawing-down from the level of sovev kol almin, the supernal will;

> Yet the six days of matzah are still needed as an arousal from below, to draw down the encompassing light, the supernal will.

אזי ע"י ישרה ויומשך ההמשכה מלמעלה מבחי' סוכ"ע כמ"ש במ"א בענין פתחי לי[162, 163] כוי ואני אפתח לך כוי ועמ"ש בביאור ע"פ אחרי[164] הי אלקיכם תלכו[165] ומ"ש סד"ה האזינו השמים[166, 167] בענין אהיה כטל[168] כוי).

then, through this, the drawing-down from above the level of sovev kol almin will rest [upon us] and be drawn down, as is explained elsewhere on the matter of "Open to Me," etc., "and I will open to you," etc.; and see what is written in the explanation on the verse "After Havayah your G-d shall you walk," and what is written at the end of the discourse beginning "Give ear, O heavens," on the matter of "I will be like the dew," etc.)

> Once that is drawn down, the still higher light, above even sovev, rests upon them. The text refers to three discourses: on "Open to Me… and I will open to you," where the Sages say, "Open for Me an opening like the eye of a needle, and I will open for you an opening like the entrance of the Hall," a small opening from below drawing a vast one from above; on "After Havayah your G-d shall you walk"; and on "Give ear, O heavens," where "I will be like the dew" comes from a level that no arousal from below reaches.

וזהו עצרת להוי' אלקיך,[169] כי הוי' זהו בחינת יחו"ע [יחודא עילאה] שנק' ים וכמ"ש הוי' אחד,[170] ושם אלקים זהו בחי' מקור ההמשכה בבי"ע שנק' יבשה, ובשביעי של פסח הוא גילוי שלמעלה מבי' הבחי' כנ"ל

And this is "an Atzeres to Havayah your G-d (Elokecha)": for Havayah is the level of the higher unity (yichuda ila'ah), which is called "sea," as it is written, "Havayah is One"; and the Name Elokim is the level of the source of the drawing-down into Beriah, Yetzirah and Asiyah, which is called "dry land." And on the seventh [day] of Pesach there is a revelation that is above both levels, as mentioned above;

> This explains "an Atzeres to Havayah your G-d (Elokecha)": Havayah is the higher unity, the "sea" ("Havayah is One"), and Elokim is the source of the flow into the lower worlds, the "dry land." The revelation of the seventh day of Pesach is above both.

ולכן הוא בחי' עצרת לבי' הבחי' להוי' אלקיך, ואזי מה שהי' [שהיה] נק' הוי' שהוא בחי' ים ועלמא דאתכסיא נעשה אלהיך בבחי' אתגליא ממש,

and therefore it is an Atzeres for both levels, "to Havayah your G-d." And then what had been called Havayah, which is the level of sea and the concealed world, became "your G-d" (Elokecha), in actual revelation.

> Therefore the day is an Atzeres to both Names together, and Havayah, the hidden "sea," became "your G-d" (Elokecha), openly revealed.

(וזהו ענין עצרת קליטה וכיווץ שנתכווצו ונקרשו המים ונעשו כמו נד[171] עד שנעשה בבחי' יבשה: מ"כ וצ"ע [וצריך עיון].[172)

(And this is the meaning of atzeres: retention and contraction, for the waters contracted and congealed and became like a heap (ned), until it became dry land. I found this written, and it needs examination.)

> A short note, marked as something found written that needs examination, explains the word atzeres as retention and contraction: the waters contracted and congealed "like a heap" (Exodus 15:8) until they became dry land. According to the Kehot note, a manuscript adds here, "and see what is written below."

והנה הגם שבחשבון ספירת העומר הרי יום שביעי ש"פ הוא בחי' יסוד ולא בחי' מל' כנודע, היינו בבחי' חושבנא דעומר שהוא העלאה מלמטה למעלה, וע"י ההעלאה והאתעדל"ת [והאתערותא דלתתא] ממשיכים היום יום כו',

Now, although in the reckoning of the Counting of the Omer the seventh day of Pesach is the level of Yesod and not the level of Malchus, as is known, that is in the aspect of the count of the Omer (chushbena de-omer), which is an elevation from below to above; and through the elevation and the arousal from below one draws down "today is day," etc.;

> An objection: in the Counting of the Omer, the forty-nine days counted from Pesach to Shavuos, the seventh day of Pesach is the sixth day of the count, Yesod, not Malchus. The answer is that the Omer count is an ascent from below to above: through our counting of each day we draw down that day's light.

וע"כ יום הראשון שהוא ענין הגילוי מלמעלה למטה מאיליו וממילא אין סופרים אותו ומתחילים מיום השני משא"כ לגבי בחי' ההמשכה שמלמעלה למטה שנמשך ביום א' של פסח,

and therefore the first day, which is the matter of the revelation from above to below, of itself and as a matter of course, is not counted, and one begins from the second day. This is not so with respect to the level of the drawing-down from above to below that is drawn on the first day of Pesach

> That is why the first day of Pesach, when the revelation comes from above by itself, is not counted, and the count begins from the second day. But in terms of the revelation from above that came on the first day of Pesach, the order is different.

(שזהו עיקר בחי' חג הפסח לשון דילוג[173, 174] שהיא אתעדל"ע [אתערותא דלעילא] ואילו ההמשכה שע"י חשבון ימי העומר עיקר ענינה הוא חג השבועות כו').

(which is the essence of the festival of Pesach, a term for skipping, which is an arousal from above; whereas the drawing-down through the counting of the days of the Omer has as its main point the festival of Shavuos, etc.).

> The bracketed words explain that this revelation from above is the essence of Pesach, whose name means "skipping" (as Rashi explains on Exodus 12:11), while the drawing-down through the Omer count leads mainly to Shavuos.

הרי יום הא' דפסח הוא עיקר ההמשכה ראשונה והוא בבחי' החסד, ואזי יום שביעי של פסח הוא בחי' מל'.

Thus the first day of Pesach is the main, first drawing-down, and it is in the level of Chesed; and then the seventh day of Pesach is the level of Malchus.

> In that order, the first day of Pesach, the first drawing-down, is Chesed, and the seventh day of Pesach is Malchus.

אמנם בפסח מצרים לפי שהי' [שהיה] אצלם משה ואהרן וז' ענני הכבוד, ע"כ גם בלא אכילת מצה היו יכולים להמשיך מבחי' הגילוי שנגלה עליהם ביום א' להמשיכו בכל הז' ימים,

However, at the Pesach of Egypt, since Moshe and Aharon and the seven Clouds of Glory were with them, they were able, even without eating matzah, to draw down from the level of the revelation that was revealed to them on the first day, drawing it into all seven days.

> At the Pesach of Egypt the Jews had Moshe, Aharon and the seven Clouds of Glory with them, so even without eating matzah they could draw the revelation of the first day into all seven days. In the maamar before this one (Likkutei Torah, Tzav 12b), the Alter Rebbe explains that Moshe and Aharon were both of the level of Abba, and the cloud of Aharon was the encompassing light of Abba, which blinds the external forces.

וע"כ לא הי' [היה] חימוצו נוהג רק יום הא' בלבד משא"כ עתה (וכמ"ש זה לעיל בד"ה מצה זו כו'. ע"ש).

And therefore its [prohibition of] chametz applied only on the first day alone, which is not so now (as is written above, in the discourse beginning "This matzah," etc.; see there).

> That is why chametz was then forbidden only on the first day; now it is different. The text refers to the earlier maamar of this parsha, "This matzah," which explains this.

ומעתה יובן ג"כ משי"כ [מה שכתוב] עצרת להוי' אלקיך ובשמיני עצרת נאמר תהיה לכם[175] ולמה לא נאמר כאן לכם ג"כ.

And from here it will also be understood why it is written "an Atzeres to Havayah your G-d," while of Shemini Atzeres it is said "shall be for you," and why "for you" is not said here as well.

> This also leads to the question raised at the beginning: why the seventh day of Pesach is "an Atzeres to Havayah your G-d" while Shemini Atzeres is "for you."

ויובן זה בהקדים עוד ענין אחד והוא להבין הטעם שאין גומרים את ההלל בחג הפסח כי"א בב' ימים הראשונים[176] ומאי שנא מחג הסוכות שגומרין את ההלל בכל ימי החג.

This will be understood by first introducing one more matter, namely, to understand the reason that the complete Hallel is not said on the festival of Pesach except on the first two days, and how it differs from the festival of Sukkos, on which the complete Hallel is said on all the days of the festival.

> To explain it, the Alter Rebbe first asks another question: why is the complete Hallel said on Pesach only on the first two days, while on Sukkos it is said on every day of the festival?

SECTION 9 • ¶39–40

Hallel, and "for you"

39 ונודע מענין אמירת ההלל בחג הוא ענין רוב השמחה והשבח על תוספת האור והגילוי שמאיר ומתגלה מלמעלה.

Now, it is known regarding the saying of Hallel on a festival that it is a matter of abundant joy and praise for the added light and revelation that shines and is revealed from above.

> Hallel on a festival expresses abundant joy and praise for the added light and revelation that shines from above on that day.

וגם פי' הלל הוא ענין המשכת האור והגילוי מלשון בהילו נרו,[177] וכמ"ש במ"א דשני הענינים עולים בקנה א' שע"י ההלל והשבח ממשיכים ההארה והגילוי כו',

And also, the meaning of hallel is the drawing-down of light and revelation, from the expression "when His lamp shone (be-hilo)." And as is explained elsewhere, the two meanings go together, for through the hallel and praise one draws down the radiance and the revelation, etc.

> Hallel (הלל) also means drawing down light, from "when His lamp shone (be-hilo, בהלו) over my head" (Job 29:3). The two meanings go together: as Torah Ohr, Vayeshev, explains, praising a person for his qualities brings them out of hiding into revelation, and so praise of G-d draws down His light.

ונודע שעיקר ענין מצות קריאת ההלל הוא כשגומרים אותו דוקא שאז נק' מצוה ומברכין עליו תחלה לד"ה אשר קדשנו במצותיו כו' משא"כ כשקורין אותו בדילוג נק' רק מנהג אבותיהם בגמרא (בתענית כ"ח ב')

And it is known that the essence of the mitzvah of reading Hallel is specifically when it is completed, for then it is called a mitzvah, and according to all opinions one first recites over it the blessing "Who has sanctified us with His commandments," etc.; whereas when it is read with skipping, it is called in the Gemara only "the custom of their fathers" (in Taanis, folio 28b),

> The complete Hallel is the real mitzvah, over which, all agree, a blessing is said. The partial Hallel, said with passages skipped, is called in the Talmud (Taanis 28b) only "the custom of their fathers."

וארז"ל [ואמרו רבותינו זכרונם לברכה] (שם) הלל בר"ח [בראש חודש] לאו דאורייתא, וא"כ אינו מובן הטעם כלל למה אין גומרין את ההלל ביום שביעי של פסח עכ"פ [על כל פנים] שבו הי' [היה] הגילוי הגדול מלמעלה מהשתלשלות כו'.

and our Sages, of blessed memory, said (there), "Hallel on Rosh Chodesh is not from the Torah." If so, the reason is not understood at all why the complete Hallel is not said at least on the seventh day of Pesach, on which there was the great revelation from above the chain of descent (hishtal-shelus), etc.

> The Talmud there concludes that Hallel on Rosh Chodesh, the New Moon, is not an obligation from the Torah. So why is the complete Hallel not said at least on the seventh day of Pesach, the day of the great revelation from above the chain of worlds?

אך הענין הוא דהנה בצאת ישראל ממצרים היו עדיין בבחי' קטנות שהרי לא קיבלו עדיין תורה ומצות עד שעמדו אצל הר סיני, וע"כ נקראו בשם נער כמ"ש כי נער ישראל[179, 178] ואוהבהו[180] (בהושע סי' י"א),

But the explanation is that when Israel went out of Egypt they were still at the level of smallness (katnus), for they had not yet received the Torah and mitzvos, not until they stood at Mount Sinai; and therefore they were called by the name "youth" (na'ar), as it is written, "When Israel was a youth, I loved him" (in Hosea, chapter 11);

> The answer: when Israel left Egypt they were still in "smallness," spiritually immature, since they had not yet received the Torah at Sinai. That is why the prophet calls Israel then a "youth": "When Israel was a youth, I loved him" (Hosea 11:1).

ולכן אף שהיה להם אז התגלות נסים גדולים ועצומים שהוא ע"י ירידה הארה גדולה ועצומה מא"ס ב"ה הסוכ"ע, אמנם לא היה[181] הארה זו מאיר ומתגלה בהם כ"א בתכלית הקטנות

and therefore, although they then had the revelation of great and mighty miracles, which comes through the descent of a great and intense radiance from the Infinite One (Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin), nevertheless this radiance did not shine and become revealed in them except in utmost smallness

> So although they saw great miracles, which come from an intense light of the Infinite One, the light that encompasses all worlds, that light shone in them only in utmost smallness.

(וע' בפע"ח [בפרי עץ חיים] גבי כוונת[182] שביעי של פסח שנז' קטנות כו' ע"ש, דלכאורה תמוה איך הוא בחי' קטנות והלא אדרבה האור והגילוי נמשך מבחי' שלמעלה מסדר ההשתלשלות וכמ"ש בזהר בעתיקא תליא.

(and see the Pri Etz Chaim, on the kavanah of the seventh [day] of Pesach, where smallness is mentioned, etc.; see there. At first glance it is puzzling how it is a level of smallness, when, on the contrary, the light and revelation are drawn from a level above the order of the chain of descent, as is said in the Zohar, "it depends on Atika (the Ancient One)."

A parenthesis cites the Pri Etz Chaim, the Arizal's teachings on the prayers and festivals, which speaks of "smallness" in the mystical intentions (kavanos) for the seventh day of Pesach (Shaar Chag HaMatzos, chapter 8, as the Kehot note locates it). This seems puzzling, for the light of that day came from above the order of the worlds, and the Zohar says of it, "it depends on Atika," the highest level.

ולפי הנ"ל א"ש [אתי שפיר] דבאמת הגילוי הוא מבחי' גבוה מאד אבל הגילוי להם הוא בבחי' קטנות מטעם הנ"ל שהרי לא קיבלו עדיין תומ"צ [תורה ומצות] ולא היה בהן עדיין שלימות כמ"ש בזהר)

But according to the above it is well understood: in truth the revelation is from a very high level, but the revelation to them was in a mode of smallness, for the reason mentioned above, since they had not yet received the Torah and mitzvos and there was not yet completeness in them, as is said in the Zohar).

The answer is that the revelation was indeed very high, but it was received in a state of smallness, because they did not yet have the Torah and mitzvos and were not yet complete, as the Zohar says.

(ועיין בגמרא פ"ח [פרק ח'] דב"ק [דבבא קמא] דף צ"ב סע"ב [סוף עמוד ב][183] כד הוינא זוטרי[184] כו'

(And see in the Gemara, chapter 8 of Bava Kamma, folio 92, end of side b, "When I was small," etc.

Another parenthesis gathers sources on Israel's "youth" at the Exodus. The Talmud (Bava Kamma 92b) explains the saying "When we were small, [we were treated as] men; now that we are old, as children" from the verses: at first G-d Himself went before Israel in the pillars of cloud and fire, and later He sent an angel.

ועיין מענין כי נער ישראל ברבות כי תשא ס"פ מ"ג ובשה"ש [ובשיר השירים][185] רבה[186] בפסוק אפריון עשה לו[187,188] ובזח"ב [ובזהר חלק ב'] ס"פ בא דמ"ג ע"א.[189] ויקהל דרי"ז סע"א [סוף עמוד א]. ובמק"מ [ובמקדש מלך] שם.[190] ועמ"ש בביאור ע"פ שימני כחותם[191,192] בענין הרצועות דתש"ר [דתפילין של ראש]).

And see on the matter of "When Israel was a youth" in the Midrash Rabbah, Ki Sisa, end of section 43, and in Shir HaShirim Rabbah on the verse "A palanquin he made for himself," and in the Zohar, Part II, end of Parshas Bo, folio 43a; Vayakhel, folio 217, end of side a; and in the Mikdash Melech there. And see what is written in the explanation on the verse "Set me as a seal," on the matter of the straps of the tefillin of the head.)

> It also cites the Midrash on Ki Sisa, where Moshe pleads after the Golden Calf that Israel, just out of Egypt, are still "youths," like a young vineyard whose wine has soured; Shir HaShirim Rabbah, where a king speaks openly with his young daughter but, once she is grown, only from within a canopy; the Zohar, which calls this youth "little Israel," and the Mikdash Melech, a commentary on the Zohar; and the discourse on "Set me as a seal," about the straps of the head tefillin.

והוא עד"מ מאהבת האב לבנו שיש בזה ב' אופנים, דהיינו כשהבן הוא קטן אז האהבה מהאב אליו היא בבחי' הגילוי ותוקף במאד עד שמחבקו ומנשקו ונושאו על זרועותיו.

And this is by way of analogy to a father's love for his son, in which there are two modes. When the son is small, the father's love for him is revealed and very intense, so much that he hugs him, kisses him and carries him in his arms.

> An analogy: a father's love for a small child is open and intense; he hugs him, kisses him and carries him in his arms.

אמנם עכ"ז [עם כל זה] אין האהבה מתגלה כ"כ [כל כך] בהבן הקטן רק בדברים קטנים, שהרי אינו מבין ומרגיש עדיין כ"כ [כל כך] הדברים הגדולים.

Nevertheless, the love is not revealed so much in the small son, except in small things, for he does not yet understand and feel the great things so much.

> But that love can show itself in the child only in small things, since the child cannot yet understand or feel great things.

משא"כ כשהבן גדול דהגם שאז האהבה מהאב אינו נראה ונגלה כ"כ [כל כך] להיות מחבקו ומנשקו עכ"ז [עם כל זה] מתפשטת ומתגלית לבנו יותר ללמדו חכמה וליתן לו כל צרכיו אז בגדלותו שהם דברים גדולים כו'.

Whereas when the son is grown, although the father's love is then not seen and revealed so much, in hugging and kissing him, nevertheless it extends and is revealed to his son more, in teaching him wisdom and giving him all his needs then, in his maturity, which are great things, etc.

> When the son is grown, the father no longer shows his love with hugs and kisses, yet his love reaches the son more fully: he teaches him wisdom and provides all his needs, which are great things.

40 וכמ"כ [וכמו כן] למעלה עד"מ הנה ביצי"מ [ביציאת מצרים] שנאמר כי נער ישראל שעדיין לא הי' [היה] בהם שלימות כ"כ [כל כך], לכן אע"פ [אף על פי] שהגילוי הי' [היה] אהבה רבה ממקום גבוה מאד. אמנם לא האיר בהם רק בבחי' קטנות, וע"כ אין גומרין בו את ההלל.

So too above, by way of analogy: at the Exodus from Egypt, of which it is said, "When Israel was a youth," for there was not yet so much completeness in them, therefore, although the revelation was a great love from a very high place, nevertheless it shone in them only in a mode of smallness; and therefore the complete Hallel is not said on it.

> The same is true above. At the Exodus Israel was a "youth," not yet complete; so although the revelation they received was a great love from a very high place, it shone in them only in a mode of smallness, and therefore the complete Hallel is not said on the seventh day of Pesach.

(והא דבימים ראשונים של פסח גומרים את ההלל מבואר בזהר שם וגם ע"פ פשוט הוא נכון כי אע"ג [אף על גב] שלא הי' [היה] בהם עדיין שלימות כ"כ [כל כך] מ"מ הרי יציאתם מבחינת מצרים שהיא מאפילה לאורה ברוחניות ג"כ

(As for the complete Hallel being said on the first days of Pesach, it is explained in the Zohar there; and also according to the plain sense it is right, for although there was not yet so much completeness in them, nevertheless their going out of the state of Egypt was from darkness to light in a spiritual sense as well:

> A parenthesis explains why the complete Hallel is nevertheless said on the first days of Pesach. The Zohar gives a reason, and the plain sense gives another: even though they were not yet complete, leaving Egypt was a passage from darkness to light in the spiritual sense too.

שמבחי' מצרים ערות הארץ[193] ומ"ט שערי טומאה[194] יצאו להיות עבדי ה'.

from the level of Egypt, "the nakedness of the land," and the forty-nine gates of impurity, they went out to be servants of G-d.

> They left Egypt, called "the nakedness of the land" (Genesis 42:9), and the forty-nine gates of impurity, to become servants of G-d.

א"כ אין לך דבר גדול מזה אף שלא נשלמו עדיין עד קבלת התורה וע"ז גומרין את ההלל ביום צאתם ממצרים),

If so, there is nothing greater than this, even though they were not yet made complete until the receiving of the Torah; and for this the complete Hallel is said on the day of their going out of Egypt.)

> Nothing is greater than that, even before the Torah was received, and so the complete Hallel is said on the day they left Egypt.

משא"כ בחג הסוכות שהוא אחר קבלת התורה שבחי' אהבה העליונה מאיר ומתפשט בהם בבחי' גדלות עד"מ אהבת האב לבנו הגדול שמתגלית ונמשך ממנה דברים גדולים כו' כנ"ל, ע"כ גומרין בהן את ההלל בכל ימי החג.

Whereas on the festival of Sukkos, which is after the receiving of the Torah, when the supernal love shines and spreads in them in a mode of maturity (gadlus), like a father's love for his grown son, which is revealed and from which great things are drawn, etc., as mentioned above, therefore the complete Hallel is said on them on all the days of the festival.

> Sukkos is different: it comes after the receiving of the Torah, when the supernal love shines in Israel in a mode of maturity, like a father's love for his grown son, which brings great things. Therefore the complete Hallel is said on every day of Sukkos.

ובהקדמה זו מובן ג"כ הטעם שבשמע"צ [שבשמיני עצרת] נאמר עצרת תהיה לכם[195] שמאיר ומתגלה לכם ממש משא"כ בשביעי של פסח נאמר עצרת לה' אלקיך[196] שאינו מאיר ומתגלה בבחי' לכם כ" כ עד קבלת התורה,

And with this introduction the reason is also understood that of Shemini Atzeres it is said, "an Atzeres shall be for you": it shines and is revealed to you yourselves; whereas of the seventh [day] of Pesach it is said, "an Atzeres to Havayah your G-d," for it does not shine and become revealed in the mode of "for you" so much, until the receiving of the Torah.

> This answers the question about the two Atzeres verses: on Shemini Atzeres the light shines and is revealed "for you," in Israel itself, while on the seventh day of Pesach, before the Torah was received, it is "to Havayah your G-d," not yet revealed "for you."

(ולכן נקרא שבועות עצרת בגמרא, ואמרו בו הכל מודים בעצרת דבעינן לכם כו'.

(And therefore Shavuos is called Atzeres in the Gemara, and they said of it, "All agree that on Atzeres we require 'for you' [as well]," etc.

> That is why the Talmud calls Shavuos "Atzeres" and rules that on it all agree "for you" is required as well, rejoicing with food and drink and not only prayer (Pesachim 68b).

ועיין ברבות בשה"ש [בשיר השירים] בפסוק מה יפו פעמיך[197] אמר ר' [רבי] יהושע בן לוי ראויה היתה העצרת של חג שתהא רחוקה חמשים יום כנגד העצרת של פסח[198] אלא כו' ע"ש, הרי דחג השבועות הוא לגבי שבעת ימי הפסח דוגמת שמיני עצרת לגבי שבעת ימי הסוכות.

And see the Midrash Rabbah on Shir HaShirim, on the verse "How beautiful are your steps": Rabbi Yehoshua ben Levi said, "The Atzeres of the Festival ought to have been fifty days away, corresponding to the Atzeres of Pesach; but," etc.; see there. Thus the festival of Shavuos is, in relation to the seven days of Pesach, like Shemini Atzeres in relation to the seven days of Sukkos.

> And the Midrash on "How beautiful are your steps" says that the Atzeres of Sukkos ought to have come fifty days later, like the Atzeres of Pesach. So Shavuos is to the seven days of Pesach what Shemini Atzeres is to the seven days of Sukkos: the "Atzeres" that completes them.

והיינו כנ"ל שבפסח לא נמשך הגילוי כ"כ [כל כך] בבחי' לכם עד חג השבועות שניתנה בו תורה, והנה בענין הלל פי' הרמ"ז [הרב משה זכות] פי' אמור דצ"ו תחלת ע"א שכן ההלל סודו להאיר במל' סוד אדני גימטריא הלל[199] כו'. ולכן לא נאמר הלל גמור עד חג השבועות עכ"ל [עד כאן לשונו].

That is, as mentioned above, that on Pesach the revelation is not drawn so much in the mode of "for you" until the festival of Shavuos, on which the Torah was given. Now, regarding Hallel, the Ramaz explains (on Parshas Emor, folio 96, beginning of side a): "For indeed, the secret of Hallel is to illuminate Malchus, the secret of Ado-nai, which equals hallel in numerical value," etc.; "and therefore the complete Hallel was not said until the festival of Shavuos." End of quote.

> On Pesach the revelation does not reach Israel "for you" until Shavuos, the day the Torah was given. The Ramaz, the Kabbalist Rabbi Moshe Zacuto, writes that the inner purpose of Hallel is to illuminate Malchus, the Name Ado-nai (אדני), whose numerical value, 65, equals that of hallel (הלל); therefore, he says, the complete Hallel was not said until Shavuos.

וענין להאיר בשם אדי יי"ל [יש לומר] שיובן ממ"ש בדי"ה ועתה יגדל נא[200] כח אדי[201] שזהו כענין העונה אישי"ר [אמן יהא שמיה רבא][202] מברך בכל כחו כו' ע"ש.

And the matter of illuminating the Name Ado-nai can be understood from what is written in the discourse beginning "And now, let the power of Ado-nai be great," that this is like "one who answers 'Amen, yehei shmei rabba mevarach' with all his strength," etc.; see there.

> Illuminating the Name Ado-nai is explained in the discourse "And now, let the power of Ado-nai be great" (found, the Kehot note says, in the Tzemach Tzedek's Or HaTorah on Sh'lach): it is like answering "Amen, yehei shmei rabba" with all one's strength (Shabbos 119b).

ובספר מאורי אור אות ה' סי' יי"ד כתב הלל נק' המלכות כי היא מהלל תמיד להוי', ויש הלל גמור מלי' פרצוף שלם ויש הלל שאינו גמור חצי פרצוף מחזה ולתתא עכ"ל [עד כאן לשונו].

And in the book Me'orei Or, letter hei, section 14, he wrote: "Hallel is a name for Malchus, for she praises Havayah constantly. There is a complete Hallel: Malchus as a complete partzuf; and there is a Hallel that is not complete: half a partzuf, from the chest downward." End of quote.

> The Kabbalistic work Me'orei Or calls Malchus "Hallel," for she constantly praises Havayah: complete Hallel is Malchus as a complete partzuf (configuration), incomplete Hallel only half of one, from the chest down.

והפרש זה הוא כענין מעלת בית ראשון על בית שני[203] כמבואר בזח"ב [בזהר חלק ב'][204] שמות ד"ט ע"ב ובמק"מ [ובמקדש מלך] שם ע"ש שזהו כענין ה' עילאה והי' תתאה,

And this difference is like the superiority of the First Temple over the Second Temple, as is explained in the Zohar, Part II, Shemos, folio 9b, and in the Mikdash Melech there (see there), that this is like the upper hei and the lower hei.

> This difference resembles the superiority of the First Temple over the Second, which the Zohar (2:9b) and the Mikdash Melech compare to the upper hei and the lower hei of the Name Havayah.

ועד"ז כ' [כתב] בפרדס בעה"כ [בערכי הכינויים] ערך הלל. הלל גמור ושאינו גמור[205] יש שפי' כי הגמור הוא בסוד הבינה ושאינו גמור בסוד המל'. והנכון הלל גמור לבנה במילואה והלל שאינו גמור בסוד פרצת הלבנה עכ"ל [עד כאן לשונו],

And along these lines he wrote in the Pardes, in Erchei HaKinuyim, under the entry hallel: "Complete Hallel and incomplete: there are those who explain that the complete is in the secret of Binah, and the incomplete in the secret of Malchus. But the correct [view] is: complete Hallel is the moon in its fullness, and incomplete Hallel is in the secret of the breach of the moon." End of quote.

> The Pardes of Rabbi Moshe Cordovero writes along the same lines in its lexicon of Kabbalistic names (Erchei HaKinuyim), under hallel: one view holds that complete Hallel corresponds to Binah and incomplete Hallel to Malchus, but the view he prefers is that complete Hallel is the full moon and incomplete Hallel the diminished moon.

ולפמ"ש [ולפי מה שכתוב] בשם המק"מ [המקדש מלך] שני הפירושים עולים בקנה א' דהלל גמור זהו כשהמל' מקבלת הארה גדולה עד שהיא במדרגת הבינה כענין לא זז מחבבה עד שקראה אמי כו')

And according to what is written in the name of the Mikdash Melech, the two explanations go together: complete Hallel is when Malchus receives a great radiance, until it is at the rung of Binah, as in "He did not cease cherishing her until He called her 'My mother,'" etc.)

> Following the Mikdash Melech, the two views agree: complete Hallel is when Malchus receives so great a light that it reaches the level of Binah, as the Midrash says, "He did not cease cherishing her until He called her 'My mother'": the "daughter" is raised to be called "mother," Imma, which is Binah.

(ועמ"ש מזה בד"ה שיר השירים בענין ב' הפירושים שבבחי' כלה לשון כלה שארי[206] ולשון כלתה נפשי[207] כו'. ועמ"ש סד"ה יגלה לן טעמיה בענין ביום ההוא יהיה כו'):[208, 209]

(And see what is written on this in the discourse beginning "Song of Songs," on the matter of the two meanings in the level of kallah (bride): the sense of "my flesh is consumed (kalah)" and the sense of "my soul longs (kalsah)," etc. And see what is written at the end of the discourse beginning "May He reveal to us its reasons," on the matter of "On that day it will be," etc.)

> The text closes by pointing to two discourses: "Song of Songs," on the two meanings of kallah, "consumed" (Psalms 73:26) and "longing" (Psalms 84:3); and "May He reveal to us its reasons" (Torah Ohr, Chayei Sarah, the discourse on the doubled hei cited above), at whose end, on "On that day it will be," the Alter Rebbe says that in the time to come the upper hei itself will be revealed below.

IN ONE'S AVODAH

Eating for the sake of Heaven gives a person strength that, in the Shema and prayer, makes his contemplation, love and awe stronger than his G-dly soul could reach alone. The matzah of before midnight is the service of setting aside one's will, lowliness and simple faith, which must be guarded from the chametz of self-exaltation; this arousal from below, together with Torah and mitzvos all year, is what makes a person a vessel for the higher revelation.

QUESTIONS FOR DISCUSSION

1. Why does the Torah speak of six days of matzah before the Atzeres of the seventh day, when it commands matzah for seven, and how does the maamar read the verse?
2. What distinguishes the matzah spelled מצת from the matzah spelled מצות, and why does only the first need guarding?
3. How can food, from a lower order of creation, give life and even intellect to a human being?
4. In what way is the child's call of "Father" after tasting grain a model for the faith that matzah brings?
5. Why is the seventh day of Pesach "an Atzeres to Havayah your G-d" without the complete Hallel, while Shemini Atzeres is "for you" and Sukkos has the complete Hallel every day?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ששת ימים**

According to the note, this maamar appears with variations in Sefer HaMaamarim 5570 (1809-10), together with an explanation, so the reader can compare another version of the same discourse.

KEHOT'S NOTE

נדפס בשינויים בסה"מ תק"ע עם ביאור. ולכללות המאמר ראה ג"כ ד"ה זה בסידור רפד, א. אוה"ת ויקרא-ב ע' תמז ואילך. אוה"ת ראה ע' תשלה ואילך.

2 **ששת ימים תאכל מצות**

Moshe, reviewing the festivals, tells Israel: "Six days you shall eat matzos, and on the seventh day an Atzeres to Havayah your G-d; you shall do no work." Plainly, the seventh day is a festival of assembly that concludes Pesach; the whole maamar asks why the verse ties it to six days of matzah.

Deuteronomy 16:8 דברים ט"ז:ח'

שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצֶרֶת לַה' אֱלֹקֶיךָ לֹא תַעֲשֶׂה מְלָאכָה׃

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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KEHOT'S NOTE

דברים טז, ח.

3 **שבעת ימים תאכל מצות**

"You shall not eat chametz with it; seven days you shall eat matzos with it, the bread of affliction." The earlier verse that commands seven days of matzah, which raises the question of why verse 8 says six.

Deuteronomy 16:3 דברים ט"ז:ג'

לֹא־תֹאכַל עָלָיו חָמֵץ שִׁבְעַת יָמִים תֹּאכַל־עָלָיו מַצּוֹת לֶחֶם עֹנִי כִּי בְחִפָּזוֹן יָצָאתָ מֵאֶרֶץ מִצְרַיִם לְמַעַן תִּזְכֹּר אֶת־יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל יְמֵי חַיֶּיךָ׃

Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for in haste didst thou come forth out of the land of Egypt; that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

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KEHOT'S NOTE

דברים טז, ג. ראה ד"ה מצה זו תש"ד (ע' 170) ובכ"מ.

PARAGRAPH 2

4 The verse calls the seventh day of Pesach "an Atzeres to Havayah your G-d"; the Alter Rebbe ties this to the miracle of the Splitting of the Sea, which took place on that day.

Deuteronomy 16:8 דברים ט"ז:ח'

שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצֶרֶת לַה' אֱלֹקֶיךָ לֹא תַעֲשֶׂה מְלָאכָה׃

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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PARAGRAPH 3

5 **פסח מצרים היה חימוצו נוהג רק יום אחד**

The Talmud brings Rabbi Yosei HaGelili's teaching that the prohibition of chametz at the Pesach of Egypt applied only one day, since "No chametz shall be eaten" is followed by "Today you are going out." The Alter Rebbe uses this to show that the first generation reached the Splitting of the Sea without six days of matzah.

Pesachim 96b:1–2 פסחים צ"ו ב:א'-ב'

אֶלָּא אַחֲמֵץ. מִכְּלָל דְּפֶסַח מִצְרַיִם לַיְלָה אֶחָד וְתוּ לָא? וְהָתַנְיָא, רַבִּי יוֹסֵי הַגְּלִילִי אוֹמֵר: מִנַּיִן לְפֶסַח מִצְרַיִם שֶׁאֵין חִימּוּצוֹ נוֹהֵג אֶלָּא יוֹם אֶחָד — תַּלְמוּד לוֹמַר: "לֹא יֵאָכֵל חָמֵץ", וּסְמִיךְ לֵיקָה: "הַיּוֹם אַתֶּם יוֹצְאִים". אֶלָּא הָכִי קָאָמַר: לַיְלָה אֶחָד, וְהוּא הַדִּין לְפֶסַח דּוֹרוֹת. וְחִימּוּצוֹ כָּל הַיּוֹם, וּפֶסַח דּוֹרוֹת נוֹהֵג כָּל שִׁבְעָה.

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6 The command for all generations to eat matzah for seven days, which the Alter Rebbe contrasts with the single day of the Pesach of Egypt.

Deuteronomy 16:3 דברים ט"ז:ג'

לֹא־תֹאכַל עָלָיו חָמֵץ שִׁבְעַת יָמִים תֹּאכַל־עָלָיו מַצּוֹת לֶחֶם עֹנִי כִּי בְחִפָּזוֹן יָצָאתָ מֵאֶרֶץ מִצְרַיִם לְמַעַן תִּזְכֹּר אֶת־יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל יְמֵי חַיֶּיךָ׃

Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for in haste didst thou come forth out of the land of Egypt; that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

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PARAGRAPH 4

7 **עצרת להוי' אלקיך**

Of the seventh day of Pesach the Torah says "an Atzeres to Havayah your G-d."

Deuteronomy 16:8 דברים ט"ז:ח'

שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצֶרֶת לַה' אֱלֹקֶיךָ לֹא תַעֲשֶׂה מְלָאכָה׃

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d;

thou shalt do no work therein.

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8 **ויאפו את הבצק**

The Torah tells that, leaving Egypt, they baked their dough into matzah "because they were driven out of Egypt and could not tarry": plainly, in their haste the dough had no time to rise. The Alter Rebbe asks why such a reason is needed, since chametz was forbidden to them anyway, and later reads "driven out" in another way.

Exodus 12:39 שמות י"ב:ל"ט

וַיֹּאפוּ אֶת־הַבָּצֵק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֻגֹת מַצּוֹת כִּי לֹא חָמֵץ כִּי־גֹרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהִתְמַהְמֵהַּ וְגַם־צֵדָה לֹא־עָשׂוּ לָהֶם׃

And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

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KEHOT'S NOTE

שמות יב, לט.

9 **עצרת תהיי לכם**

"On the eighth day an Atzeres shall be for you; you shall do no laborious work." Of Shemini Atzeres the Torah says "for you," and the Alter Rebbe asks why the wording differs.

Numbers 29:35 במדבר כ"ט:ל"ה

בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ׃

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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KEHOT'S NOTE

במדבר כט, לה.

PARAGRAPH 5

10 The Talmud teaches that at the Pesach of Egypt the prohibition of chametz applied for one day; so on the day of the Exodus they were forbidden chametz in any case.

Pesachim 96b:1 פסחים צ"ו ב:א'

אֶלָּא אַחֲמֵץ. מִכְּלָל דְּפֶסַח מִצְרַיִם לֵילָה אֶחָד וְתוּ לָא? וְהָתַנְיָא, רַבִּי יוֹסֵי הַגְּלִילִי אוֹמֵר: מִנַּיִן לְפֶסַח מִצְרַיִם שֶׁאֵין חִימּוּצוֹ נוֹהֵג אֶלָּא יוֹם אֶחָד — תַּלְמוּד לוֹמַר: "לֹא יַאֲכֵל חָמֵץ", וְסָמִיךְ לֵיהּ: "הַיּוֹם אַתֶּם יוֹצְאִים".

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11 **מצה זו שאנו אוכלים על שום מה על שום שלא הספיק בצקת של אבותינו להחמיץ עד שנגלה עליהם מלך מלכי המלכים הקב"ה וגאלם**

The Haggadah explains the matzah of the Seder by the dough of our ancestors not having time to leaven before the King of the kings of kings was revealed to them and redeemed them. The Alter Rebbe asks why this reason is needed, and later reads it as pointing to a second, higher level of matzah.

Pesach Haggadah, Magid, Rabban Gamliel's Three Things הגדה של פסח, מגיד, פסח מצה ומרור ד'**4**

מַצָּה זוֹ שֶׁאָנוּ אוֹכְלִים, עַל שׁוּם מַה? עַל שׁוּם שֶׁלֹּא הִסְפִּיק בְּצֵקָם שֶׁל אֲבוֹתֵינוּ לְהַחֲמִיץ עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא, וּגְאָלָם, שֶׁנֶּאֱמַר: וַיֹּאפוּ אֶת־הַבָּצֵק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֻגֹת מַצּוֹת, כִּי לֹא חָמֵץ, כִּי גֹרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהִתְמַהְמֵהַּ, וְגַם־צֵדָה לֹא־עָשׂוּ לָהֶם.

This sort of unleavened which we eat, is on account that there was not time sufficient for the dough of our ancestors to rise, until the blessed lord! the king of kings, did reveal himself for to redeem them, as it is written, and they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened, because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victuals.

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PARAGRAPH 6

12 **כבר נצטוו על מצות ומרורים יאכלוהו**

On the command to eat the Pesach offering with matzah and bitter herbs, the note points to the Tzemach Tzedek's Or HaTorah on Parshas Bo, the parsha in which that command is given, for a related discussion.

KEHOT'S NOTE

ראה אוה"ת בא ע' שז.

13 **שהפסח אינו נאכל אלא עד חצות**

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

KEHOT'S NOTE

זבחים פ"ה מ"ח. רמב"ם הל' ק"פ ספ"ח.

14 **שהפסח אינו נאכל אלא עד חצות**

The Mishnah rules that the Pesach offering is eaten only at night and only until midnight; so the command to eat it with matzah was fulfilled before midnight.

Mishnah Zevachim 5:8 משנה זבחים ה':ח'

הַבְּכוֹר וְהַמַּעֲשֵׂר וְהַפֶּסַח, קָדָשִׁים קַלִּים, שְׁחִיטָתָן בְּכָל מָקוֹם בָּעֲזָרָה, וְדָמָן טָעוּן מַתָּנָה אַחַת, וּבִלְבָד שֶׁיִּתֵּן כְּנֶגֶד הַיְסוֹד. שְׁנֵּה בַאֲכִילָתָן, הַבְּכוֹר נֶאֱכָל לַכֹּהֲנִים, וְהַמַּעֲשֵׂר לְכָל אָדָם, וְנֶאֱכָלִין בְּכָל הָעִיר, לְכָל אָדָם, בְּכָל מַאֲכָל, לִשְׁנֵי יָמִים וְלַיְלָה אֶחָד. הַפֶּסַח אֵינוֹ נֶאֱכָל אֶלָּא בַלַּיְלָה, וְאֵינוֹ נֶאֱכָל אֶלָּא עַד חֲצוֹת, וְאֵינוֹ נֶאֱכָל אֶלָּא לִמְנוּיָו, וְאֵינוֹ נֶאֱכָל אֶלָּא צָלִי׃

The first-born animal, tithe and the pesah are sacrifices of lesser sanctity. They are slaughtered in any part of the Temple court, and their blood requires one sprinkling, provided that he applies it against the base [of the altar]. They differ in the [rules governing] their eating: The first-born animal is eaten by priests [only], the tithe is eaten by anyone and they can be eaten in any part of the city, prepared in any manner, during two days and one night. The pesah can be eaten only at night, …

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15 **שהפסח אינו נאכל אלא עד חצות**

The Rambam, at the end of chapter 8, states that the Pesach offering is eaten only until midnight, as a safeguard, though by Torah law it may be eaten all night; the Kehot note cites this alongside the Mishnah.

Mishneh Torah, Paschal Offering 8:15 משנה תורה, הלכות קרבן פסח ח׳:ט״ו

כְּבָר בֵּאַרְנוּ בְּכַמָּה מְקוֹמוֹת שֶׁאֵין הַפֶּסַח נֶאֱכָל אֶלָּא עַד חֲצוֹת כְּדֵי לְהַרְחִיק מִן הָעֲבֵרָה וְדִין תּוֹרָה שֶׁיֵּאָכֵל כָּל הַלַּיְלָה עַד שֶׁיַּעֲלֶה עַמּוּד הַשַּׁחַר. וּכְבָר בֵּאַרְנוּ בְּהִלְכוֹת חָמֵץ וּמַצָּה שֶׁהוּא טָעוּן הַלֵּל בְּשָׁעַת אֲכִילָתוֹ וְשֶׁאֵין בְּנֵי חֲבוּרָה חוֹזְרִין וְאוֹכְלִין אַחַר שֶׁנִּרְדְּמוּ בְּשָׁנָה אֲפִלּוּ בְּתְחִלַּת הַלַּיְלָה:

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16 "In the first [month], on the fourteenth day of the month, in the evening, you shall eat matzos." Here מצת is written without a vav: the matzah of before midnight.

Exodus 12:18 שמות י״ב:י״ח

בָּרִאשֹׁן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ בָּעֶרֶב תֹּאכְלוּ מַצֹּת עַד יוֹם הָאֶחָד וְעֶשְׂרִים לַחֹדֶשׁ בָּעָרֶב:

In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

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17 **ויאפו כו' עוגות מצות**

"And they baked the dough… into cakes of matzos." Here מצות is written with a vav: the matzah baked after the revelation of midnight.

Exodus 12:39 שמות י״ב:ל״ט

וַיֹּאפוּ אֶת־הַבָּצֵק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֻגֹת מַצּוֹת כִּי לֹא חָמֵץ כִּי־גֹרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהִתְמַהְמֵהַּ וְגַם־צֵדָה לֹא־עָשׂוּ לָהֶם:

And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

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18 **ועיין בזהר ויצא דקנ״ז א׳**

The Zohar says that matzah, before it is joined with the masculine, is "poor bread," but when it is joined it is called מצוה, "with the addition of a vav": "first matzah, and afterward mitzvah."

Zohar, Vayetzei 23:200–225 ספר הזהר, ויצא כ״ג:ר׳-רכ״ה

19 **הוי״ו זהו המשכה**

There the Alter Rebbe reads "Havayah our G-d and the G-d of our fathers": "our G-d" is a contraction, and the vav of "and the G-d of" is a drawing-down (המשכה) through which "our fathers," Chochmah and Binah, come into being.

KEHOT'S NOTE

"ראה תו״א ד״ה ואלה תולדות. ד״ה הקל קול יעקב (הקדמה לסידור)". — הערת כ״ק אדמו״ר בסה״מ תש״ד ע׳ 171.

20 The wording of the Alter Rebbe's quotation matches this verse about the second Pesach: "with matzos and bitter herbs they shall eat it."

Numbers 9:11 במדבר ט׳:י״א

בַּחֹדֶשׁ הַשֵּׁנִי בְּאַרְבָּעָה עָשָׂר יוֹם בֵּין הָעַרְבַּיִם יַעֲשׂוּ אֹתוֹ עַל־מַצּוֹת וּמְרֹרִים יֹאכְלֻהוּ:

in the second month on the fourteenth day at dusk they shall keep it; they shall eat it with unleavened bread and bitter herbs;

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21 "And they shall eat the meat on this night, roasted over fire, and with matzos and bitter herbs they shall eat it." The command given in Egypt to eat the Pesach offering with matzah, before any haste of leaving.

Exodus 12:8 שמות י״ב:ח׳

וְאָכְלוּ אֶת־הַבָּשָׂר בַּלַּיְלָה הַזֶּה צְלִי־אֵשׁ וּמַצּוֹת עַל־מְרֹרִים יֹאכְלֻהוּ:

And they shall eat the flesh in that night, roast with fire, and unleavened bread; with bitter herbs they shall eat it.

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PARAGRAPH 7

22 **מצה זו שאנו אוכלים על שום מה על שום שלא הספיק בצקת של אבותינו להחמיץ עד שנגלה עליהם מלך מלכי המלכים**

The Haggadah's explanation of the matzah of the Seder, which the Alter Rebbe now reads as referring to the second, after-midnight level of matzah.

Pesach Haggadah, Magid, Rabban Gamliel's Three Things 4 הגדה של פסח, מגיד, פסח מצה ומרור ד׳

מַצָּה זוֹ שֶׁאָנוּ אוֹכְלִים, עַל שׁוּם מַה? עַל שׁוּם שֶׁלֹּא הִסְפִּיק בְּצֵקָם שֶׁל אֲבוֹתֵינוּ לְהַחֲמִיץ עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא, וּגְאָלָם, שֶׁנֶּאֱמַר: וַיֹּאפוּ אֶת־הַבָּצֵק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֻגֹת מַצּוֹת, כִּי לֹא חָמֵץ, כִּי גֹרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהִתְמַהְמֵהַּ, וְגַם־צֵדָה לֹא־עָשׂוּ לָהֶם.

This sort of unleavened which we eat, is on account that there was not time sufficient for the dough of our ancestors to rise, until the blessed lord! the king of kings, did reveal himself for to redeem them, as it is written, and they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened, because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victuals.

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23 Here מצות is written with a vav, which the Alter Rebbe takes as proof that the matzah we eat belongs to the higher level.

Deuteronomy 16:8 דברים ט״ז:ח׳

שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצֶרֶת לַה' אֱלֹקֶיךָ לֹא תַעֲשֶׂה מְלָאכָה:

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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PARAGRAPH 8

24 **כי לא על הלחם לבדו**

Moshe reminds Israel of the manna, a food they had never known: G-d fed them with it "to teach you that not by bread alone does man live, but by all that comes forth from the mouth of Havayah does man live." The maamar reads it as saying that what gives life is the divine word within the bread itself.

Deuteronomy 8:3 דברים ח׳:ג׳

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

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

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KEHOT'S NOTE

דברים ח, ג. ראה גם לקמן פ' שלח לו, ג. פ' מטות פא, ב. עקב יד, א. תו"א ט, ד ובכ"מ.

25 **תדשא הארץ דשא**

"Let the earth sprout vegetation": the utterance by which plants were created, which the Alter Rebbe says is clothed in bread and gives it life.

Genesis 1:11 בראשית א׳:י"א

וַיֹּאמֶר אֱלֹקִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְּרִי לְמִינוֹ אֲשֶׁר זַרְעוֹ־בוֹ עַל־הָאָרֶץ וַיְהִי־כֵן׃

And G-d said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so.

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26 **נעשה אדם . . תדשא הארץ דשא**

"Let us make man": the utterance that created the human being, which raises the question of why man needs the utterance in the bread.

Genesis 1:26 בראשית א׳:כ"ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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KEHOT'S NOTE

בראשית א, כו. שם יא.

PARAGRAPH 9

27 **בפ' בשלח**

This is the discourse "To understand the matter of lechem mishneh" that the text cites.

KEHOT'S NOTE

תו"א סה, ד. וראה שם עד, א.

28 **נעשה אדם . . תדשא הארץ דשא**

The words here quote Genesis 1:26; the passage is shown below.

Genesis 1:26 בראשית א׳:כ"ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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KEHOT'S NOTE

בראשית א, כו. שם יא.

29 **בלקוי"ת פ' עקב**

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

KEHOT'S NOTE

להאריזי"ל ע"פ ח, ג. וראה גם ספר הליקוטים להאריזי"ל בתחלתו. פע"ח שכ"ז פ"א. ראה גם תו"ח סה, ד. עד, א. לקו"ת פ' מסעי צו, א. וראה אוה"ת שלח כרך-ו ע' א'תשע, ובד"ה ושבתי בשלום — תשל"ח הערה 86 (סה"מ מלוקט ח"י ע' קסד). ומבואר בארוכה מהבעש"ט שזה שהאדם ניזון מדצ"ח הוא בשביל המוצא פי הוי' שבהם — ד"ה בראשית ברא-תש"כ.

PARAGRAPH 10

30 **בחכמה אתברירו**

Iggeres HaKodesh 28 quotes the Zohar's "through Chochmah they were refined" together with "darkness is turned into light," in explaining the purifying waters of the red heifer, which are drawn from supernal Chochmah.

Leviticus 4:1 ויקרא ד׳:א׳

וַיְדַבֵּר ה' אֶל־מֹשֶׁה לֵּאמֹר׃

And the L-RD spoke unto Moses, saying:

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KEHOT'S NOTE

באגה"ק (לתניא) סכ"ח בזוה"ק. וראה זהר פקודי רנד, ב. הנסמן בלקוטי הגהות (קה"ת תשל"ד) לאגה"ק שם. וראה בהנסמן לעיל ויקרא ד, א.

31 **כי בחכמה אתברירו**

In Pekudei the Zohar describes how, within the supernal Thought, the refuse is sifted out and what is refined re-

mains, the idea behind "through Chochmah they were refined"; the Kehot note points here.

Zohar, Pekudei 51:663–674ספר הזהר, פקודי נ"א:תרס"ג-תער"ד

32 ועי' בע"ח ש"ח שהדעת דתהו נפל בשבה"כ

Etz Chaim, Shaar 8, describes how the seven kings of Tohu came forth from Binah included in the light of Daas and entered its vessel, which could not bear them and broke and fell; the Alter Rebbe cites it for the fall of the Daas of Tohu.

Sefer Etz Chaim 8עץ חיים ח'

33 המגביהי לשבת

From the Hallel: "Who is like Havayah our G-d, Who is enthroned on high, Who looks down so low…" The opening of the Torah Ohr discourse in Miketz that the text cites on the intellect of the animal soul.

Psalms 113:5תהילים קי"ג:ה'

מִי כַּה' אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת:

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

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PARAGRAPH 11

34 כי על כל מוצא פי ה' יחיה האדם

The second half of the verse, "but by all that comes forth from the mouth of Havayah does man live," read here as the source from which the divine utterances come forth.

Deuteronomy 8:3דברים ח':ג'

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

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

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PARAGRAPH 12

35 נעשה אדם

"Let us make man": the utterance that created the human being, which comes after those of the plants and animals.

Genesis 1:26בראשית א':כ"ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ:

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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36 תדשא

"Let the earth sprout vegetation": the utterance that brought forth plants, which comes before the creation of man.

Genesis 1:11בראשית א':י"א

וַיֹּאמֶר אֱלֹקִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְּרִי לְמִינוֹ אֲשֶׁר זַרְעוֹ־בוֹ עַל־הָאָרֶץ וַיְהִי־כֵן:

And G-d said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so.

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37 ותוצא הארץ

"Let the earth bring forth living creatures": the utterance that brought forth the animals, also before the creation of man.

Genesis 1:24בראשית א':כ"ד

וַיֹּאמֶר אֱלֹקִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וָרֶמֶשׂ וְחַיְתוֹ־אֶרֶץ לְמִינָהּ וַיְהִי־כֵן:

And G-d said: 'Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind.' And it was so.

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KEHOT'S NOTE

בראשית א, כד.

38 Rav Nachman tells Rava the next morning, "The reason I did not tell you in the evening is that I had not eaten beef." The Alter Rebbe learns from this that food adds strength to the intellect.

Bava Kamma 72a:1בבא קמא ע"ב א:א'

דְּלָא אֲכַלִי בִּשְׂרָא דְּתוֹרָא.

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

39 אין התינוק יודע

"A child does not know how to call 'Father' and 'Mother' until he tastes the taste of grain." The Alter Rebbe takes it as further proof that food adds to the intellect, because its root is above Chochmah.

Berakhot 40a:14ברכות מ' א:י"ד

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

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

and was drunken" (Gen. ix. 21). R. Nehemiah says: It was the fig-tree, ...

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

KEHOT'S NOTE

ברכות מ, א. הנסמן לעיל יב, ב.

40 **בד"ה המגביהי לשבת**

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

KEHOT'S NOTE

תו"א לח, ב.

41 **ע"פ וידבר משה אל ראשי המטות**

That discourse asks the same question, since man too has "that which comes forth from the mouth of Havayah," and answers that man is last in Creation, while the inanimate, vegetative and animal, fallen in the shattering of the vessels, are rooted far higher; that is why food gives man life, and מוצא there means the source from which the Ten Utterances came forth.

KEHOT'S NOTE

לקו"ת מטות פא, ב ואילך.

42 **וידבר משה אל ראשי המטות**

Moshe speaks to the heads of the tribes, introducing the laws of vows. The opening of the Likkutei Torah discourse in Matos that the text cites, where food is shown to be rooted above man.

Numbers 30:2 במדבר ל:ב

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה׳

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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PARAGRAPH 13

43 **דרפ"ח ניצוצין**

On the 288 sparks, the note sends the reader to a discussion in the Alter Rebbe's maamarim of 5565 (1804-05).

KEHOT'S NOTE

ראה סה"מ תקס"ה ע' תרמב.

44 **ע"פ זכור את יום השבת**

There the chayos are "carrying and carried" with the Throne: they are nullified to it as a horse to its rider, yet like a horse they carry the rider to a place he could not reach by himself.

KEHOT'S NOTE

תו"א עא, ב.

45 **זכור את יום השבת לקדשו**

The fourth of the Ten Commandments, "Remember the Shabbos day to keep it holy." The opening of the Torah

Ohr discourse in Yisro that the text cites on the chayos that carry the Throne.

Exodus 20:8 שמות כ:ח

זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ׃

Remember the sabbath day, to keep it holy.

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46 **השבת — בק"ש**

According to the note, the errata table of the first edition records that a little is missing here, between "to keep it holy" and "in the Shema," and the second edition printed that remark at the foot of the page.

KEHOT'S NOTE

בלוח התיקון להוצאה הא' נרשם חסר קצת וכן נדפס בהוצאה הב' בשולי העמוד. וראה לעיל פקודי ה, א הערה שו"ה בזהר.

PARAGRAPH 14

47 **כך בצאת ישראל ממצרים לא ידעו**

The Zohar says that a person coming into this world knows nothing until he tastes bread, and so when Israel left Egypt they knew nothing until the Holy One, blessed be He, gave them bread from "that land," as it is written, "a land from which bread comes forth," and then they came to know Him.

Zohar, Vayetzei 23:225–231 ספר הזהר, ויצא כ"ג:רכ"ה-רל"א

He further said that a man born into this world knows nothing until he tastes bread, and only then is there an awakening in him of intelligence and power of discernment. In the same way, when Israel left Egypt they were devoid of all knowledge until G-d made them taste bread of that earth called erez, of which it says: "As for the earth (erez), bread cometh of it'" Then Israel began to know and to recognise G-d.

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

48 Kehot's note points to Zohar, Vayetzei 23:225 for these words.

Zohar, Vayetzei 23:225 ספר הזהר, ויצא כ"ג:רכ"ה

PARAGRAPH 15

49 **בטל רצונך**

"Nullify your will before His will." The Alter Rebbe uses the phrase for the lowliness and submission that matzah represents.

Pirkei Avot 2:4 משנה אבות ב':ד

הוּא הָיָה אוֹמֵר, עֲשֵׂה רְצוֹנוֹ כִּרְצוֹנֶךָ, כְּדֵי שֶׁיַּעֲשֶׂה רְצוֹנְךָ כִּרְצוֹנוֹ. בַּטֵּל רְצוֹנְךָ מִפְּנֵי רְצוֹנוֹ, כְּדֵי שֶׁיְּבַטֵּל רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנֶךָ. הִלֵּל אוֹמֵר, אַל תִּפְרֹשׁ מִן הַצִּבּוּר, וְאַל תַּאֲמִין בְּעַצְמְךָ עַד יוֹם מוֹתְךָ, וְאַל תָּדִין אֶת חֲבֵרְךָ עַד שֶׁתַּגִּיעַ לִמְקוֹמוֹ, וְאַל תֹּאמַר דָּבָר שֶׁאִי אֶפְשָׁר לִשְׁמֹעַ, שֶׁסּוֹפוֹ לְהִשָּׁמַע. וְאַל תֹּאמַר לִכְשֶׁאֶפָּנֶה אֶשְׁנֶה, שֶׁמָּא לֹא תִפָּנֶה׃

He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of oth-

ers for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be ...

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

50 **כי יתחמץ לבבי**

Asaph recalls how, troubled by the prosperity of the wicked, "my heart was soured (yischametz), and I was pierced in my reins." The verb is from the root of chametz, and the Alter Rebbe takes it as likening a heart that turns toward wickedness to leaven.

Psalms 73:21 תהילים ע"ג:כ"א

כִּי יִתְחַמֵּץ לְבָבִי וְכִלְיוֹתַי אֶשְׁתּוֹנָן׃

For my heart was in a ferment, And I was pricked in my reins. .

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KEHOT'S NOTE

תהלים עג, כא.

51 **כאן קודם שהחמיץ**

the passage shares nothing with the note

KEHOT'S NOTE

ע"ק סו"פ ברכה צט, ד. [כ].

52 **כאן קודם שהחמיץ כאן לאחר שהחמיץ**

Rabbi Yitzchak resolves a contradiction about King Koresh (Cyrus): one verse speaks of him before he "soured," the other after he "soured." The Sages' language uses leavening for a turn to evil.

Rosh Hashanah 3b:10–12 ראש השנה ג' ב:י'-י"ב

וְעוֹד: מִי דָּמֵי? הָתָם כּוֹרֶשׁ, הָכָא דָּרְיָוֶשׁ! תָּנָא: הוּא כּוֹרֶשׁ, הוּא דָּרְיָוֶשׁ, הוּא אַרְתַּחְשַׁסְתְּא. כּוֹרֶשׁ — שְׁמֶלֶךְ כְּשֵׁר הָיָה, אַרְתַּחְשַׁסְתְּא — עַל שֵׁם מַלְכוּתוֹ, וּמָה שְׁמוֹ — דָּרְיָוֶשׁ שְׁמוֹ. מִכָּל מָקוֹם קַשְׁיָא! אָמַר רַבִּי יִצְחָק, לָא קַשְׁיָא: כָּאן קוֹדֶם שֶׁהֶחְמִיץ, כָּאן לְאַחַר שֶׁהֶחְמִיץ. מַתְקִיף לַהּ רַב כָּהֲנָא: וּמִי הֶחְמִיץ? וְהָכְתִיב:

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53 **מי מעכב שאור שבעיסה**

Rabbi Alexandri's prayer: "It is revealed and known before You that our will is to do Your will; and who holds us back? The sourdough in the dough," that is, the evil inclination.

Berakhot 17a:2 ברכות י"ז א:ב'

רַבִּי אֲלֶכְסַנְדְּרִי בָּתַר צְלוֹתֵיהּ אָמַר הָכִי: "יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹקֵינוּ, שֶׁתְּעַמִּידֵנוּ בְּקֶרֶן אוֹרָה, וְאַל תַּעֲמִידֵנוּ בְּקֶרֶן חֲשֵׁכָה, וְאַל יִדְוֶה לִבֵּנוּ, וְאַל יֶחְשְׁכוּ עֵינֵינוּ". אִיכָּא דְּאָמְרִי, הָא רַב הַמְנוּנָא מְצַלֵּי לַהּ. וְרַבִּי אֲלֶכְסַנְדְּרִי בָּתַר דְּמְצַלֵּי אָמַר הָכִי: "רִבּוֹן הָעוֹלָמִים, גָּלוּי וְיָדוּעַ לְפָנֶיךָ שֶׁרְצוֹנֵנוּ לַעֲשׂוֹת רְצוֹנֶךָ, וּמִי מְעַכֵּב? — שְׁאוֹר שֶׁבָּעִיסָה וְשִׁעְבּוּד מַלְכֻיּוֹת. יְהִי רָצוֹן מִלְּפָנֶיךָ שֶׁתַּצִּילֵנוּ מִיָּדָם, וְנָשׁוּב לַעֲשׂוֹת חוּקֵּי רְצוֹנֶךָ בְּלֵבָב שָׁלֵם".

R. Alexander used to add at the conclusion of his prayer : May it be Thy will, O L-rd our G-d, to place us in a corner of light and not in a corner of darkness ; and may not our heart grow faint nor our eyes dim. There are some who say this was Rab Hamnuna's prayer ; and R. Alexander used to add at the conclusion of his prayer : L-rd of the universe ! It is revealed and known before Thee that it is our will to ...

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KEHOT'S NOTE

ברכות יז, א.

PARAGRAPH 16

54 **ההשתלשלות — ובמורא גדול זו גילוי שכינה**

In the declaration said when bringing the first fruits, the farmer recounts: "And Havayah brought us out of Egypt with a strong hand and an outstretched arm, and with great awe (mora gadol), and with signs and wonders"; plainly, with awe-inspiring deeds. The Sifrei and the Haggadah read "great awe" as the revelation of the Shechinah.

Deuteronomy 26:8 דברים כ"ו:ח'

וַיּוֹצִאֵנוּ ה' מִמִּצְרַיִם בְּיָד חֲזָקָה וּבִזְרֹעַ נְטוּיָה וּבְמֹרָא גָּדֹל וּבְאֹתוֹת וּבְמֹפְתִים׃

And the L-RD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders.

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KEHOT'S NOTE

דברים כו, ח. ספרי שם.

55 **ובמורא גדול זו גילוי שכינה**

The Sifrei explains "and with great awe" as "the revelation of the Shechinah." The Alter Rebbe identifies this revelation with the higher awe and bittul that freed Israel.

Sifrei Devarim 301:21 ספרי דברים ש"א:כ"א

ובמורא גדול. זו גלוי שכינה, כמ"ש או הנסה א-להים לבוא לקחת לו גוי מקרב גוי, במסות באותות ובמופתים ובמלחמה וביד חזקה ובזרוע נטויה ובמוראים גדולים, ככל אשר עשה לכם ה' א-להיכם במצרים לעיניך.

"and with great fear": This is revelation of the Shechinah, as it is written (Devarim 4:34) "Or has a god ever done miracles to come and take for himself a nation with trials, with signs, and with wonders, and with war, and with a strong hand, and with an outstretched arm, and with great fears, before your eyes?"

Sifrei Devarim, Hebrew (Public Domain) • Sifrei by Rabbi Shraga Silverstein (CC-BY)

56 **ובמורא גדול זו גילוי שכינה**

The Haggadah brings the same explanation: "'And with great awe': this is the revelation of the Shechinah."

Pesach Haggadah, Magid, First Fruits Declaration 22 הגדה של פסח, מגיד, ארמי אבד אבי כ"ב

וּבְמוֹרָא גָּדֹל. זוֹ גִּלּוּי שְׁכִינָה, כְּמָה שֶׁנֶּאֱמַר: אוֹ הֲנִסָּה אֱלֹקִים לָבוֹא לָקַחַת לוֹ גוֹי מִקֶּרֶב גּוֹי בְּמַסֹּת בְּאֹתֹת וּבְמוֹפְתִים וּבְמִלְחָמָה וּבְיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה וּבְמוֹרָאִים גְּדוֹלִים כְּכֹל אֲשֶׁר־עָשָׂה לָכֶם יְיָ אֱלֹקֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ.

and with great terror (meaning the glory of the lord) as is written, hath G-d assayed to go and take unto him a nation from the midst of another nation, by temptations, by signs, by wonders, by way: and with a mighty hand, by a stretched-out arm, and by great terrors, according to all the lord your G-d did for you in Egypt before your eyes.

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PARAGRAPH 17

57 **בערב תאכלו מצות**

The command to eat matzah in the evening, before midnight, which the Alter Rebbe identifies with the matzah of lower awe.

Exodus 12:18 שמות י"ב:י"ח

בָּרִאשֹׁן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ בָּעֶרֶב תֹּאכְלוּ מַצֹּת עַד יוֹם הָאֶחָד וְעֶשְׂרִים לַחֹדֶשׁ בָּעֶרֶב׃

In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

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KEHOT'S NOTE

שמות י"ב, י"ח.

58 **נק' המצה בזהר מיכלא דמהימנותא**

The previous maamar of Tzav explains why the Zohar calls matzah "the food of faith": matzah has no "taste" and no rising, and it draws down the level of Abba, which is above comprehended knowledge, but in smallness, like the child's knowing to call "Father."

KEHOT'S NOTE

נסמן לעיל י"ב, ב.

PARAGRAPH 18

59 **שאין התינוק יודע לקרות אבא עד שיטעום**

The Sages' saying that a child cannot call "Father" and "Mother" until he has tasted grain, here made the model of the faith that matzah draws into the soul.

Berakhot 40a:14 ברכות מ' א:י"ד

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

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

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PARAGRAPH 20

60 **אני הוי' לא שניתי**

G-d says through the prophet Malachi, "For I, Havayah, have not changed, and you, sons of Yaakov, have not come to an end": plainly, His unchanging bond is why Israel endures. The Alter Rebbe reads it as saying that G-d is exactly as He was before the world was created, which is what every Jew believes in faith.

Malachi 3:6 מלאכי ג':ו

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

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

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61 **בד"ה וידעת היום**

the passage shares nothing with the note

KEHOT'S NOTE

לקו"ד ואתחנן ד, א.

PARAGRAPH 22

62 **בטל רצונך**

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

KEHOT'S NOTE

אבות פ"ב, מ"ד.

63 **בטל רצונך**

"Nullify your will before His will." The Alter Rebbe uses it for the self-nullification drawn from the faith of matzah.

Pirkei Avot 2:4 משנה אבות ב':ד

הוּא הָיָה אוֹמֵר, עֲשֵׂה רְצוֹנוֹ כִּרְצוֹנֶךָ, כְּדֵי שֶׁיַּעֲשֶׂה רְצוֹנְךָ כִּרְצוֹנוֹ. בַּטֵּל רְצוֹנְךָ מִפְּנֵי רְצוֹנוֹ, כְּדֵי שֶׁיְּבַטֵּל רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנֶךָ. הִלֵּל אוֹמֵר, אַל תִּפְרֹשׁ מִן הַצִּבּוּר, וְאַל תַּאֲמִין בְּעַצְמְךָ עַד יוֹם מוֹתְךָ, וְאַל תָּדִין אֶת חֲבֵרְךָ עַד שֶׁתַּגִּיעַ לִמְקוֹמוֹ, וְאַל תֹּאמַר דָּבָר שֶׁאִי אֶפְשָׁר לִשְׁמֹעַ, שֶׁסּוֹפוֹ לְהִשָּׁמַע. וְאַל תֹּאמַר לִכְשֶׁאֶפָּנֶה אֶשְׁנֶה, שֶׁמָּא לֹא תִפָּנֶה׃

He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of others for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be ...

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64 **ונפשי כעפר**

From the prayer of Mar son of Ravina, said at the end of the Amidah: "and let my soul be as dust to all." The lowli-

ness of dust is the quality of the "earth" from which bread comes.

Berakhot 17a:4 ברכות י"ז א:ד'

מָר בְּרִיהּ דְּרָבִינָא כִּי הֲוָה מְסַיֵּים צְלוֹתֵיהּ אָמַר הָכִי: "אֱלֹקַי, נְצוֹר לְשׁוֹנִי מֵרָע וְשִׂפְתוֹתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְתַצִּילֵנִי מִפֶּגַע רָע, מִיֵּצֶר הָרָע, וּמֵאִשָּׁה רָעָה, וּמִכָּל רָעוֹת הַמִּתְרַגְּשׁוֹת לָבֹא בָּעוֹלָם. וְכָל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחְשְׁבוֹתָם. יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ ה' צוּרִי וְגוֹאֲלִי".

Mar b. Kabina used to add at the conclusion of his prayer : O my G-d ! (Guard my tongue from evil and my lips from speaking guile ; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to Thy Torah, and let my soul pursue Thy commandments. And do Thou deliver me from mishap, from the evil impulse, and from an evil woman and all evil which breaks forth to come upon the world. ...

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KEHOT'S NOTE

ברכות יז, א.

65 **ארץ שממנה יצא לחם**

Job, describing the earth, says: "The earth, from which bread comes forth, and beneath it is overturned as by fire"; bread grows on its surface while its depths are hidden. The Zohar reads "the earth from which bread comes forth" as the supernal earth, and so matzah as bread from that earth.

Job 28:5 איוב כ"ח:ה'

אֶרֶץ מִמֶּנָּה יֵצֵא־לֶחֶם וְתַחְתֶּיהָ נֶהְפַּךְ כְּמוֹ־אֵשׁ:

As for the earth, out of it cometh bread, And underneath it is turned up as it were by fire.

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KEHOT'S NOTE

ראה איוב כח, ה.

66 **ע"פ וישב יעקב**

This is the discourse on "And Yaakov dwelt in the land of his father's sojournings," on Torah Ohr 26c; it opens with "I will walk before Havayah in the lands of the living," two "lands" that are two vessels for the supernal life to rest in.

KEHOT'S NOTE

תו"א כו, ג.

67 **וישב יעקב בארץ מגורי אביו**

"And Yaakov dwelt in the land of his father's sojournings, in the land of Canaan," the opening verse of Parshas Vayeshev and of the Torah Ohr discourse that the text cites.

Genesis 37:1 בראשית ל"ז:א'

וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו בְּאֶרֶץ כְּנָעַן:

And Jacob dwelt in the land of his father's sojournings, in the land of Canaan.

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68 **ע"פ ויגש אליו יהודה**

There, on Torah Ohr 43c, the Alter Rebbe explains that although earth, the inanimate, is the lowest level, "the end of action is first in thought," and in that sense earth came first, even before heaven (Chagigah 12a); therefore earth has the power to bring forth vegetation.

KEHOT'S NOTE

תו"א מג, ג.

69 **ויגש אליו יהודה**

Yehudah steps forward to plead with Yosef for Binyamin: "And Yehudah approached him." The opening of the Torah Ohr discourse in Vayigash that the text cites on the level of "earth."

Genesis 44:18 בראשית מ"ד:י"ח

וַיִּגַּשׁ אֵלָיו יְהוּדָה וַיֹּאמֶר בִּי אֲדֹנִי יְדַבֶּר־נָא עַבְדְּךָ דָבָר בְּאָזְנֵי אֲדֹנִי וְאַל־יִחַר אַפְּךָ בְּעַבְדֶּךָ כִּי כָמוֹךָ כְּפַרְעֹה:

Then Judah came near unto him, and said: 'Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh.

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PARAGRAPH 23

70 **ושמרתם את המצות**

G-d commands Moshe and Aharon in Egypt: "And you shall guard the matzos, for on this very day I brought your hosts out of the land of Egypt"; plainly, watch the dough so that it does not leaven. The Alter Rebbe reads the guarding inwardly, as protection from the external forces.

Exodus 12:17 שמות י"ב:י"ז

וּשְׁמַרְתֶּם אֶת־הַמַּצּוֹת כִּי בְּעֶצֶם הַיּוֹם הַזֶּה הוֹצֵאתִי אֶת־צִבְאוֹתֵיכֶם מֵאֶרֶץ מִצְרָיִם וּשְׁמַרְתֶּם אֶת־הַיּוֹם הַזֶּה לְדֹרֹתֵיכֶם חֻקַּת עוֹלָם:

And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your hosts out of the land of Egypt; therefore shall ye observe this day throughout your generations by an ordinance for ever.

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KEHOT'S NOTE

שמות יב, יז.

PARAGRAPH 24

71 **מצותא כמו מצה ומריבה**

In the Zohar on Parshas Pinchas, matzah is so called because it drives away the evil forces and makes strife among them, as in "Massah and Merivah" (Exodus 17:7);

the Zohar notes that massah is spelled with a samekh and answers that its Aramaic rendering is matzusa, strife.

Zohar, Pinchas 105:727–106:740-ספר הזהר, פנחס קי"ה:תשכ"ז-קי"ו:תש"מ

72 **לעולם ירגיז אדם**

Rabbi Levi bar Chama in the name of Reish Lakish: "A person should always stir up his good inclination against his evil inclination," the quarrel that the first matzah represents.

Berakhot 5a:2ברכות ה' א:ב'

אָמַר רַבִּי לֵוִי בַּר חָמָא, אָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: לְעוֹלָם יַרְגִּיז אָדָם יִצְרוֹ טוֹב עַל יֵצֶר הָרַע, שֶׁנֶּאֱמַר: "רִגְזוּ וְאַל תֶּחֱטָאוּ" אִם נִצְּחוֹ — מוּטָב, וְאִם לָאו — יַעֲסוֹק בַּתּוֹרָה, שֶׁנֶּאֱמַר: "אִמְרוּ בִלְבַבְכֶם". אִם נִצְּחוֹ — מוּטָב, וְאִם לָאו — יִקְרָא קְרִיאַת שְׁמַע, שֶׁנֶּאֱמַר: "עַל מִשְׁכַּבְכֶם". אִם נִצְּחוֹ — מוּטָב, וְאִם לָאו — יִזְכּוֹר לוֹ יוֹם הַמִּיתָה, שֶׁנֶּאֱמַר: "וְדֹמּוּ סֶלָה".

R. Levi b. Hamma said in the name of R. Simeon b. Lakish: A man should always oppose [yargiz] the good impulse to the evil impulse ; as it is said : "Tremble [rigzu] and sin not" (ibid. iv. 5). If he conquer it, well and good ; but if not, let him occupy himself with Torah ; as it is said, "Commune with your own heart" (ibid.). Should this gain him the victory, well and good; but if not, let him read the Shema' ; as it is said, ...

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Zohar I, 202aזח"א רב, א

KEHOT'S NOTE

ברכות ה, א. זח"א רב, א. [כ].

73 **ופסח ה'**

Moshe tells the elders of Israel: "Havayah will pass through to strike Egypt, and He will see the blood on the lintel... and Havayah will pass over (u-fasach) the door." The Alter Rebbe reads "passing over" as a leap beyond the order of the chain of worlds.

Exodus 12:23שמות י"ב:כ"ג

וְעָבַר ה' לִנְגֹּף אֶת־מִצְרַיִם וְרָאָה אֶת־הַדָּם עַל־הַמַּשְׁקוֹף וְעַל שְׁתֵּי הַמְּזוּזֹת וּפָסַח ה' עַל־הַפֶּתַח וְלֹא יִתֵּן הַמַּשְׁחִית לָבֹא אֶל־בָּתֵּיכֶם לִנְגֹּף׃

For the L-RD will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side-posts, the L-RD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

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KEHOT'S NOTE

שמות יב, כג.

74 **ובמורא גדול זו גילוי שכינה**

"And with great awe: this is the revelation of the Shechinah," identified here with the revelation of the Infinite Light that passed over the order of the worlds.

Sifrei Devarim 301:21ספרי דברים ש"א:כ"א

ובמורא גדול. זו גלוי שכינה, כמ"ש או הנסה א-להים לבוא לקחת לו גוי מקרב גוי, במסות באותות ובמופתים ובמלחמה וביד חזקה ובזרוע נטויה ובמוראים גדולים, ככל אשר עשה לכם ה' א-להיכם במצרים לעיניך.

"and with great fear": This is revelation of the Shechinah, as it is written (Devarim 4:34) "Or has a god ever done miracles to come and take for himself a nation with trials, with signs, and with wonders, and with war, and with a strong hand, and with an outstretched arm, and with great fears, before your eyes?"

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75 **בריש הורמנותא דמלכא**

The opening words of the Zohar's account of creation, "At the head of the King's authority, He engraved engravings in the supernal luster." Following Eshel Avraham, the Alter Rebbe identifies it with the King of the kings of kings.

Zohar, Bereshit 1:1–2:7ספר הזהר, בראשית א':א'-ב':ז'

76 **כ"כ בספר אשל אברהם**

There the Alter Rebbe quotes Eshel Avraham's explanation that "At the head of the King's authority" is the level of the King of the kings of kings, the Malchus of the Infinite One, what arose in His simple will that He be called King, and he explains the engraving with the analogy of letters engraved in a shining gem.

KEHOT'S NOTE

ראה לקמן פ' חוקת נט, ג.

77 **וכמ"ש ועברתי בארץ מצרים**

G-d tells Moshe and Aharon, "And I will pass through the land of Egypt on this night, and I will strike every firstborn." The Sifrei and the Haggadah read it as G-d acting Himself: "I, and not an angel." (Kehot: Exodus 12:2)

Exodus 12:12שמות י"ב:י"ב

וְעָבַרְתִּי בְאֶרֶץ־מִצְרַיִם בַּלַּיְלָה הַזֶּה וְהִכֵּיתִי כָל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד־בְּהֵמָה וּבְכָל־אֱלֹקֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים אֲנִי ה'

For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am the L-RD.

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KEHOT'S NOTE

שמות יב, ב.

78 **אני ולא מלאך**

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

KEHOT'S NOTE

הגדה ש"פ. ספרי שם.

79 Kehot's note points to Zohar, Bereshit 1:1 for these words.

Zohar, Bereshit 1:1ספר הזהר, בראשית א':א'

80 **ועברתי בארץ מצרים אני ולא מלאך**

The Sifrei explains "And Havayah brought us out" as "not through an angel, not through a seraph, not through a

messenger": "'And I will pass through the land of Egypt': I, and not an angel."

Sifrei Devarim 301:18 ספרי דברים ש"א:י"ח

ויוציאנו ה'. לא ע"י מלאך ולא ע"י שרף ולא ע"י שליח, כמה שנאמר ועברתי בארץ מצרים בלילה הזה והכיתי וגו'. ועברתי בארץ מצרים, אני ולא מלאך. והכיתי כל בכור, אני ולא שרף. ובכל אלקי מצרים אעשה שפטים, אני ולא השליח. אני ה'.

(Devarim, Ibid. 8) "And the L-rd took us out": not through an angel, and not through a seraph, and not through a messenger, as it is written (Shemoth 12:12) "And I shall pass through the land of Egypt in this night, and I shall smite, etc.": "And I shall pass through the land of Egypt" — I, and not an angel. "and I shall smite every first-born" — I, and not a seraph. "and upon all the gods of Egypt I shall wreak judgments" — I, and not a messenger, ...

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81 ועברתי בארץ מצרים אני ולא מלאך

The Haggadah brings the same teaching, which the Alter Rebbe uses to show that the redemption came from the revelation of the King of the kings of kings Himself.

Pesach Haggadah, Magid, First Fruits Declaration 19 הגדה של פסח, מגיד, ארמי אבד אבי י"ט

וְעָבַרְתִּי בְאֶרֶץ־מִצְרַיִם בַּלַּיְלָה הַזֶּה - אֲנִי וְלֹא מַלְאָךְ; וְהִכֵּיתִי כָל־בְּכוֹר בְּאֶרֶץ־מִצְרַיִם. אֲנִי וְלֹא שָׂרָף; וּבְכָל־אֱלֹקֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים. אֲנִי וְלֹא הַשָּׁלִיחַ; אֲנִי יְיָ. אֲנִי הוּא וְלֹא אַחֵר.

For I will pass through the land of Egypt this night, myself without an angel and I will smite all the first-born in the land of Egypt myself without a seraph; and against all the G-ds of Egypt I will execute judgment, I am the lord! I am he, and not a messenger, I am the lord! I am he, and there is no other.

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PARAGRAPH 25

82 ובמורא גדול

"And with great awe": the verse uses mora, the masculine word for awe, which the Alter Rebbe identifies with higher awe.

Deuteronomy 26:8 דברים כ"ו:ח'

וַיּוֹצִאֵנוּ ה' מִמִּצְרַיִם בְּיָד חֲזָקָה וּבִזְרֹעַ נְטוּיָה וּבְמֹרָא גָּדֹל וּבְאֹתוֹת וּבְמֹפְתִים:

And the L-RD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders.

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83 כי נער ישראל

G-d says through the prophet Hosea, "When Israel was a youth, I loved him, and out of Egypt I called My son," recalling His love in Israel's beginnings. Israel at the Exodus is a child, and its bond is the childlike faith of lower awe.

Hosea 11:1 הושע י"א:א'

כִּי נַעַר יִשְׂרָאֵל וָאֹהֲבֵהוּ וּמִמִּצְרַיִם קָרָאתִי לִבְנִי:

When Israel was a child, then I loved him, And out of Egypt I called My son.

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84 חסד נעוריך

G-d sends Jeremiah to proclaim to Jerusalem: "I remember for you the kindness of your youth, the love of your bridal days, when you followed Me in the wilderness." Another verse describing Israel at the Exodus as young.

Jeremiah 2:2 ירמיהו ב':ב'

הָלוֹךְ וְקָרָאתָ בְאָזְנֵי יְרוּשָׁלַם לֵאמֹר כֹּה אָמַר ה' זָכַרְתִּי לָךְ חֶסֶד נְעוּרַיִךְ אַהֲבַת כְּלוּלֹתָיִךְ לֶכְתֵּךְ אַחֲרַי בַּמִּדְבָּר בְּאֶרֶץ לֹא זְרוּעָה:

Go, and cry in the ears of Jerusalem, saying: Thus saith the L-RD: I remember for thee the affection of thy youth, the love of thine espousals; how thou wentest after Me in the wilderness, in a land that was not sown.

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KEHOT'S NOTE

ירמי' ב, ב.

85 ובמורא גדול זו גילוי שכינה

"And with great awe: this is the revelation of the Shechinah," the revelation from above that brought the higher awe of the second matzah.

Sifrei Devarim 301:21 ספרי דברים ש"א:כ"א

ובמורא גדול. זו גלוי שכינה, כמ"ש או הנסה א-להים לבוא לקחת לו גוי מקרב גוי, במסות באותות ובמופתים ובמלחמה וביד חזקה ובזרוע נטויה ובמוראים גדולים, ככל אשר עשה לכם ה' א-להיכם במצרים לעיניך.

"and with great fear": This is revelation of the Shechinah, as it is written (Devarim 4:34) "Or has a god ever done miracles to come and take for himself a nation with trials, with signs, and with wonders, and with war, and with a strong hand, and with an outstretched arm, and with great fears, before your eyes?"

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PARAGRAPH 26

86 שלא הספיק בצקת של אבותינו להחמיץ עד שנגלה עליהם

The Haggadah's explanation of the matzah, read here as describing the second matzah, which could not leaven because of the revelation.

Pesach Haggadah, Magid, Rabban Gamliel's Three Things 4 הגדה של פסח, מגיד, פסח מצה ומרור ד'

מַצָּה זוֹ שֶׁאָנוּ אוֹכְלִים, עַל שׁוּם מַה? עַל שׁוּם שֶׁלֹּא הִסְפִּיק בְּצֵקָם שֶׁל אֲבוֹתֵינוּ לְהֶחֱמִיץ עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא, וּגְאָלָם, שֶׁנֶּאֱמַר: וַיֹּאפוּ אֶת־הַבָּצֵק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֻגֹת

מַצוֹת, כִּי לֹא חָמֵץ, כִּי גֹרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהִתְמַהְמֵהַּ, וְגַם־צֵדָה לֹא־עָשׂוּ לָהֶם.

This sort of unleavened which we eat, is on account that there was not time sufficient for the dough of our ancestors to rise, until the blessed lord! the king of kings, did reveal himself for to redeem them, as it is written, and they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened, because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victuals.

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PARAGRAPH 27

87 **ויאפו את הבצק כו' עוגות מצות כי לא חמץ**

"And they baked the dough… into cakes of matzos, for it had not leavened, because they were driven out of Egypt and could not tarry." Plainly, haste left the dough no time to rise; the Alter Rebbe reads "they were driven out of Egypt" as saying that Egypt had no hold on the level revealed to them, so the dough could not leaven at all.

Exodus 12:39 שמות י"ב:ל"ט

וַיֹּאפוּ אֶת־הַבָּצֵק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֻגֹת מַצּוֹת כִּי לֹא חָמֵץ כִּי־גֹרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהִתְמַהְמֵהַּ וְגַם־צֵדָה לֹא־עָשׂוּ לָהֶם:

And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

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88 **בואם לרעמסס**

On "I carried you on eagles' wings," Rashi says that the Jews, scattered throughout the land of Goshen, were gathered to Ramses in a short moment when they came to leave; the Kehot note cites this, from the Mechilta, for their coming to Ramses.

Rashi on Exodus 19:4 רש"י על שמות י"ט:ד'

89 **שהי' להם קפיצת הדרך**

Tzav 14a is this very passage: the note, quoted from Likkutei Sichos, observes that here the text reads "until they came to Ramses," while the Siddur reads "in Sukkos."

KEHOT'S NOTE

רש"י שמות יב, לז. וגם קיבוץ כל ישראל לרעמסס הי' "לשעה קלה" על כנפי נשרים פרש"י יתרו יט, ד. ממכילתא שם — ולהעיר מלקו"ת צו יד, א. ובכהנ"ל "בואם לרעמסס". ובסידור (שא, א) "בסוכות", ותלוי בדרז"ל "ויאפו את הבצק" באיזה מקום אפו. ראה תו"ש עה"פ בא יב, לט. — לקו"ש חי"ח ע' 391.

90 **הגדול הגבור והנורא**

Moshe tells Israel that Havayah their G-d is "the great, the mighty and the awesome G-d": the source of the words of the Amidah, in which only "and the awesome" has the vav.

Deuteronomy 10:17 דברים י':י"ז

כִּי ה' אֱלֹקֵיכֶם הוּא אֱלֹקֵי הָאֱלֹקִים וַאֲדֹנֵי הָאֲדֹנִים הָאֵל הַגָּדֹל הַגִּבֹּר וְהַנּוֹרָא אֲשֶׁר לֹא־יִשָּׂא פָנִים וְלֹא יִקַּח שֹׁחַד:

For the L-RD your G-d, He is G-d of gods, and L-rd of lords, the great G-d, the mighty, and the awful, who regardeth not persons, nor taketh reward.

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KEHOT'S NOTE

דברים י', יז.

91 "And you shall know this day and take it to your heart that Havayah is G-d." The opening of the Likkutei Torah discourse in Va'eschanan that the text cites.

Deuteronomy 4:39 דברים ד':ל"ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה' הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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92 **ועמ"ש ר"פ אלה תולדות**

In this discourse on "These are the generations of Yitzchak," the Alter Rebbe explains that Yitzchak's wells are called שמות with a vav because their flow, the six emotive attributes (the vav), was never stopped again, while Avraham's were שמת without a vav because the Philistines stopped them and the external forces could draw from them; it refers to this maamar on מצות with a vav.

KEHOT'S NOTE

תו"א יז, ג.

93 **שמות כשמת**

Yitzchak re-dug his father's wells "and called them names (שמות) like the names (כשמת) that his father had called them": the same word is written once with a vav and once without.

Genesis 26:18 בראשית כ"ו:י"ח

וַיָּשָׁב יִצְחָק וַיַּחְפֹּר אֶת־בְּאֵרֹת הַמַּיִם אֲשֶׁר חָפְרוּ בִּימֵי אַבְרָהָם אָבִיו וַיְסַתְּמוּם פְּלִשְׁתִּים אַחֲרֵי מוֹת אַבְרָהָם וַיִּקְרָא לָהֶן שֵׁמוֹת כַּשֵּׁמֹת אֲשֶׁר־קָרָא לָהֶן אָבִיו:

And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham; and he called their names after the names by which his father had called them.

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94 **וישמרך ויחונך**

From the Priestly Blessing: "May Havayah bless you and guard you; may Havayah make His face shine upon you

and be gracious to you." The text points to its discourse on these words in Parshas Naso.

Numbers 6:24–25 במדבר ו:כ״ד-כ״ה

יְבָרֶכְךָ ה׳ וְיִשְׁמְרֶךָ: יָאֵר ה׳ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ:

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

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PARAGRAPH 28

95 **אז בגלות מצרים**

According to the note, this manuscript adds after "in the exile of Egypt": "and they did not know and recognize G-dliness so much."

KEHOT'S NOTE

בכוך 2031 נוסף: "ולא היו יודעים ומכירים באלקות כ״כ".

PARAGRAPH 29

96 **[ע״י קיום התורה ומצות שקדם כל השנה]**

According to the note, these bracketed words are quoted there, with the explanation that the revelation drawn down through the Torah and mitzvos of the whole year is a more exalted revelation.

KEHOT'S NOTE

מובא בסה״מ קונטרסים מלוקט-ג ע׳ קיד ומבאר שם שהוא גילוי נעלה יותר.

PARAGRAPH 30

97 **וכמ״ש בזהר ויצא הנ״ל מצה בקדמיתא**

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

KEHOT'S NOTE

קנז, א.

98 **מצה בקדמיתא ולבתר מצוה. בתוספת וא״ו**

"And matzah, when it is joined with the masculine, is called מצוה, with the addition of a vav… therefore, first matzah and afterward mitzvah." The Alter Rebbe reads "mitzvah" as the second, higher matzah.

Zohar, Vayetzei 23:200–225 ספר הזהר, ויצא כ״ג:ר׳-רכ״ה

Now this bread of affliction is called mazzah (unleavened bread), symbolic of the female principle, which without the male principle is, so to speak, in poverty. Thus Israel were first brought near the grade symbolised by mazzah. But afterwards G-d caused them to enter other grades, until the male principle joined the female principle, and so mazzah received the addition of the letter vau, symbolic of the male principle, and became converted into mizvah (command, precept). So Scripture says: "For this commandment" (Deut. 30, 7): first mazzah (unleavened bread), then …

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

99 **תר״ך עמודי אור**

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

KEHOT'S NOTE

ראה פי׳ ר׳ משה בוטריל לספר יצירה פ״ב, מ״ג (לט, ד). פרדס שער מהות והנהגה פ״ג. ונמנו בפרטיות בספר שיעור קומה — להרמ״ק — סצ״ג (צא, א).

100 Kehot's note points to Zohar, Vayetzei 23:220 for these words.

Zohar, Vayetzei 23:220 ספר הזהר, ויצא כ״ג:ר״כ

PARAGRAPH 31

101 **המצות הם מצות המלך**

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

KEHOT'S NOTE

ראה תוספתא נגעים פ״ג, ז. בבא בתרא קנט, א גזירת המלך.

102 **מצות המלך**

Rabbi Meir says of a law of impurity that it is "a decree of the King" (gezeiras melech), not dependent on reasons; the Kehot note cites it for the mitzvos as the commands of the King.

Tosefta Negaim 3:7 תוספתא נגעים ג׳:ז׳

בהרת כגריס ובה מחיה כעדשה פרחה בכולו והניחה המחיה במקומה טמא. חזרו בו ראשי אברים טמא עד שתתמעט בהרת מכגריס. וכמה היא חזרת ראשי אברים רבי מאיר אומר כל שהוא ורבי יוסי אומר כעדשה. אמר רבי מאיר וכי משום מחיה הן מטמאין והלא אין המחיה מטמא בראשי אברין אלא גזרת מלך היא אפילו בכל שהוא אמר רבי יוסי וכי משום ראשי אברין מטמאין והלא אם חזרה אמצעיתו טמא אלא כאן נאמר בשר חי ולהלן נאמר בשר חי מה בשר חי האמור להלן כעדשה אף בשר חי האמור כאן כעדשה.

Tosefta Negaim - Machon Mamre (Public Domain)

103 **מצות המלך**

The Talmud explains a law of testimony as "a decree of the King," not a matter of trustworthiness; the Kehot note cites it alongside the Tosefta.

Bava Batra 159a:10–12 בבא בתרא קנ״ט א׳:י׳-י״ב

וּמַאי קוּשְׁיָא? דִּלְמָא גְּזִירַת מֶלֶךְ הִיא, דְּאִיהוּ לָא מְהֵימַן, וְאַחֲרִינֵי מְהֵימְנִי - וְלָאו מִשּׁוּם דִּמְשַׁקַּר! דְּאִי לָא תֵּימָא הָכִי, מֹשֶׁה וְאַהֲרֹן לְחוֹתָנָם - מִשּׁוּם דְּלָא מְהֵימְנִי הוּא?! אֶלָּא גְּזִירַת מֶלֶךְ הוּא שֶׁלֹּא יָעִידוּ לָהֶם, הָכָא נָמֵי - גְּזִירַת מֶלֶךְ הוּא שֶׁלֹּא יָעִיד עַל כְּתַב יָדוֹ לְחוֹתָנוֹ! אֶלָּא לְעוֹלָם כְּדַאֲמְרִינַן מֵעִיקָּרָא, וּדְקָא קַשְׁיָא לָךְ "תַּחַת אֲבֹתֶיךָ יִהְיוּ בָּנֶיךָ" - הָהוּא בִּבְרָכָה כְּתִיב. וּמִי מָצֵית אָמַרְתְּ בִּבְרָכָה כְּתִיב -

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

104 **שום תשים אליך מלך**

Moshe instructs Israel: "You shall surely set over yourself a king whom Havayah your G-d will choose." The Alter Rebbe, as in the Tanya, applies it to accepting G-d's kingship through the mitzvos.

Deuteronomy 17:15 דברים י״ז:ט״ו

שׂוֹם תָּשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר ה׳ אֱלֹקֶיךָ בּוֹ מִקֶּרֶב אַחֶיךָ תָּשִׂים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא־אָחִיךָ הוּא:

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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KEHOT'S NOTE

דברים יז, טו.

105 **שום תשים עליך מלך והוא בחי׳ יראה תתאה**

Tanya, chapter 41, says that in wrapping oneself in tzitzis one should intend to draw G-d's kingship upon oneself, "like 'You shall surely set a king over yourself,'" and calls the fear that precedes wisdom "lower awe."

Tanya, Likkutei Amarim 41:7 תניא, חלק ראשון; ליקוטי אמרים מ״א:ז׳

וּבַעֲטִיפַת צִיצִית, יְכַוֵּין כְּמוֹ שֶׁכָּתוּב בַּזֹּהַר: לְהַמְשִׁיךְ עָלָיו מַלְכוּתוֹ יִתְבָּרַךְ, אֲשֶׁר הִיא "מַלְכוּת כָּל עוֹלָמִים" וְכוּ', לְיַיחֲדָהּ עָלֵינוּ עַל יְדֵי מִצְוָה זוֹ, וְהוּא כְּעִנְיַן "שׂוֹם תָּשִׂים עָלֶיךָ מֶלֶךְ".

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106 **וכמ״ש ע״פ וידבר אלקים**

In the Shavuos discourse on "And G-d spoke all these words," the purpose of the giving of the Torah is a revelation from far above the chain of worlds; but that revelation must be preceded by the yoke of the mitzvos, for without the mitzvos the drawing-down of the Torah cannot endure.

KEHOT'S NOTE

לקו״ת במדבר טז, ג.

PARAGRAPH 33

107 **ולכן נקראת המכפלה כמ״ש במ״א**

There, at the start of the discourse "May He reveal to us its reasons" (Torah Ohr 15c), the Alter Rebbe says that the filling of the hei is another hei, the aspect of "doubling," as is known from the Cave of Machpelah, the final hei of the Name Ban.

KEHOT'S NOTE

תו״א טו, ג. ראה סה״מ תקס״ה-א ע׳ טז.

108 **נעוץ תחלתן בסופן**

"Ten Sefiros without substance: their end is wedged in their beginning and their beginning in their end, like a flame bound to a coal." The Alter Rebbe uses it for the root of Malchus in Keser.

Sefer Yetzirah 1:7 ספר יצירה א:ז׳

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

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

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

109 **ועתה יגדל נא כח אד׳**

Moshe's prayer, "And now, let the power of Ado-nai be great, as You have spoken." The text refers to a discourse on this verse, where "power" is the revealing of the hidden.

Numbers 14:17 במדבר י״ד:י״ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

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

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PARAGRAPH 34

110 **מענין ים ויבשה**

On sea and dry land, the note points to Sefer HaMaamarim 5570, where this maamar appears in another version.

KEHOT'S NOTE

סה״מ תק״ע. אוה״ת בשלח ע׳ תקסט.

111 **דכל מה שיש ביבשה יש בים**

"Whatever is on dry land is in the sea, except the weasel." The Alter Rebbe uses it for the parallel between the revealed world (dry land) and the concealed world (the sea).

Chullin 127a:12–14 חולין קכ״ז א:י״ב-י״ד

תנו רבנן כל שיש ביבשה יש בים חוץ מן החולדה אמר ר׳ זירא מאי קראה (תהלים מט, ב) האזינו כל יושבי חלד אמר רב הונא בריה דרב יהושע ביברי דנרש אינן מן הישוב אמר רב פפא בשמתא נרש תרביה משכיה ואליתיה (ירמיהו כב, כט) ארץ ארץ ארץ שמעי דבר ה׳ אמר רב פפא לא אבה נרש שמוע דבר ה׳

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

חולין קכז, א. ראה שער האמונה פנ״ב (פד, א ואילך). סה״מ תרנ״ט ע׳ קמה ואילך. סה״מ תער״ח ע׳ רנד ואילך. ועוד.

112 **בד״ה אז ישיר**

The passage reads the song at the sea as an ascent to the concealed world ("for He is exalted"), after which Moshe led them on to the "wilderness of Shur," shur meaning sight, the revealed world.

KEHOT'S NOTE

תו״א סב, ב.

113 **אז ישיר**

"Then Moshe and the children of Israel sang this song." The opening of the Torah Ohr discourse that the text cites on sea and dry land.

Exodus 15:1 שמות ט״ו:א׳

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַיהוָה וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַיהוָה כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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114 **תדשא הארץ**

"Let the earth sprout vegetation": one of the creative utterances that speak of "the earth," which the Alter Rebbe reads as Malchus as it gives life to the lower worlds.

Genesis 1:11 בראשית א:י"א

וַיֹּאמֶר אֱלֹקִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְּרִי לְמִינוֹ אֲשֶׁר זַרְעוֹ־בוֹ עַל־הָאָרֶץ וַיְהִי־כֵן׃

And G-d said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so.

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115 **תוצא הארץ נפש חי'**

"Let the earth bring forth living creatures": again "the earth" as the level of Malchus that brings created beings into existence.

Genesis 1:24 בראשית א:כ"ד

וַיֹּאמֶר אֱלֹקִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וָרֶמֶשׂ וְחַיְתוֹ־אֶרֶץ לְמִינָהּ וַיְהִי־כֵן׃

And G-d said: 'Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind.' And it was so.

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KEHOT'S NOTE

בראשית א, כד.

116 **תוצא הארץ נפש חיה**

In Parshas Shemini the Zohar explains "Let the earth bring forth living creatures" as the supernal earth bringing forth the soul, the passage the text cites.

Zohar, Shmini 6:70–7:79 ספר הזהר, שמיני ו:ע-ז:ע"ט

The "great sea-monsters" are the "Patriarchs", which are watered first and spread their roots throughout all. "And every living creature" (lit. living soul): this is the soul which the supernal Earth brought forth from the "living creature" (hayah), which is the highest of all, to wit, the soul of the first man which formed in its midst. "That moveth": this is the "living creature" (hayah) that moves about on all sides above and below. "Which the waters brought forth abundantly", namely the waters of that supernal stream which issues from ...

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

117 **באגה"ק ד"ה איהו וחיוהי**

Iggeres HaKodesh 20 explains that the creation of something entirely separate comes from Malchus of Atzilus, which becomes the Atik of Beriah, for "there is no king without a people," as this paragraph says.

KEHOT'S NOTE

סי' כ דף קל, ב.

118 **אין מלך בלא עם**

The note refers to the sources listed there for the saying "there is no king without a people."

KEHOT'S NOTE

בחיי וישב לח, ל. וראה הנסמן במאמרי אדה"ז-פרשיות לע' תרלא.

119 **אין מלך בלא עם**

Rabbeinu Bachya explains that on Rosh HaShanah we say "the holy King" because that day is the beginning of G-d's works, "for there is no king without a people"; the Kehot note cites it as the source of the phrase.

Rabbeinu Bahya, Bereshit 38:30 רבנו בחיי, בראשית ל"ח:ל'

120 **אין מלך בלא עם כו'**

According to the note, Shoresh Mitzvas HaTefillah also has the words in this form, "there is no king without a people, etc."

KEHOT'S NOTE

כ"ה גם בשרש מצות התפלה פרק כג. אבל באגה"ק נדפס: וכו'.

PARAGRAPH 35

121 **ואנכי עפר ואפר**

Avraham's words, "and I am dust and ashes," on which Iggeres HaKodesh 15 builds the discussion of Chesed that the text cites.

Genesis 18:27 בראשית י"ח:כ"ז

וַיַּעַן אַבְרָהָם וַיֹּאמַר הִנֵּה־נָא הוֹאַלְתִּי לְדַבֵּר אֶל־אֲדֹנָי וְאָנֹכִי עָפָר וָאֵפֶר׃

And Abraham answered and said: 'Behold now, I have taken upon me to speak unto the L-rd, who am but dust and ashes.

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122 **והמתנשא מימות עולם**

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

KEHOT'S NOTE

ברכת יוצר.

123 **בחי' מלכות דאצי' נק' ארץ ונק' ג"כ ים**

The note quotes it: "The level of Malchus in Atzilus that receives from the ten Sefiros of Atzilus is called 'sea' and the concealed world, and the level that descends to give life to Beriah, Yetzirah and Asiyah is called 'earth' and the revealed world."

KEHOT'S NOTE

"והיינו שהבחי' מל' שבאצי' שמקבלת מע"ס דאצי' נק' ים ועלמא דאתכסי', והבחי' שיורדת להחיות בי"ע נק' ארץ ועלמא דאתגלייא" — אוה"ת בשלח ע' תקסט.

124 **ולכן נק' בחי' מלכות ים**

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

KEHOT'S NOTE

ראה פרדס שער ערכי הכנויים בערכו.

125 **והים עליהם מלמעלה**

Of the great basin ("the sea") in Shlomo's Temple, which stood on twelve oxen: "and the sea was over them, above."

> The text cites its discourse on these words for Malchus as "sea."

I Kings 7:25 מלכים א ז:כ"ה

עֹמֵד עַל־שְׁנֵי עָשָׂר בָּקָר שְׁלֹשָׁה פֹנִים צָפוֹנָה וּשְׁלֹשָׁה פֹנִים יָמָּה וּשְׁלֹשָׁה פֹנִים נֶגְבָּה וּשְׁלֹשָׁה פֹנִים מִזְרָחָה וְהַיָּם עֲלֵיהֶם מִלְמָעְלָה וְכָל־אֲחֹרֵיהֶם בָּיְתָה׃

It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set upon them above, and all their hinder parts were inward.

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126 **ע"פ מי מנה**

> In the explanation of the verse "Who has counted the dust of Yaakov," the Alter Rebbe explains that "the sea" of Shlomo's Temple is Malchus of Atzilus and the twelve oxen are the four camps of the Shechinah; "the sea was over them, above" because Malchus is the attribute of exaltedness and elevation.

KEHOT'S NOTE

לקו"ת בלק סח, ג.

127 **מי מנה עפר יעקב**

> Bilaam's words, "Who has counted the dust of Yaakov," the opening of the Likkutei Torah discourse in Balak that the text cites.

Numbers 23:10 במדבר כ"ג:י'

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ׃

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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128 **שמע ישראל ובשכמל"י**

> Tanya, Part II, chapter 7, explains the Zohar's teaching that "Hear, O Israel" is the higher unity and "Blessed be the Name" the lower unity.

Tanya, Sha'ar HaYichud 7:1 תניא, חלק שני; שער היחוד והאמונה ז:א'

וְזֶה יוּבַן מַה שֶּׁכָּתוּב בַּזֹּהַר הַקָּדוֹשׁ, דְּפָסוּק "שְׁמַע יִשְׂרָאֵל" – הוּא "יְחוּדָא עִילָּאָה", וּ"בָרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד" – הוּא "יְחוּדָא תַּתָּאָה", כִּי "וָעֶד" הוּא "אֶחָד" בְּחִלּוּפֵי אַתְוָון.

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129 **השוה ומשוה**

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

KEHOT'S NOTE

פיוט וכל מאמינים.

130 **וכחשכה כאורה**

> David says to G-d, "Even darkness is not dark for You… darkness is like light": nothing is hidden from Him. Before Him concealment and revelation are the same.

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָהּ כָּאוֹרָהּ׃

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

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KEHOT'S NOTE

תהלים קלט, יב.

131 **כי טובים דודיך מיין**

> "For your love is better than wine." The text refers to its explanation of this verse in Likkutei Torah on Shir HaShirim.

Song of Songs 1:2 שיר השירים א:ב'

יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דֹּדֶיךָ מִיָּיִן׃

Let him kiss me with the kisses of his mouth— For thy love is better than wine.

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132 **ויולך ה' את הים**

> "And Havayah drove the sea with a strong east wind all night and made the sea into dry ground." The Alter Rebbe reads kadim as a drawing-down from the Primordial One, which turned the concealed into the revealed.

Exodus 14:21 שמות י"ד:כ"א

וַיֵּט מֹשֶׁה אֶת־יָדוֹ עַל־הַיָּם וַיּוֹלֶךְ ה' אֶת־הַיָּם בְּרוּחַ קָדִים עַזָּה כָּל־הַלַּיְלָה וַיָּשֶׂם אֶת־הַיָּם לֶחָרָבָה וַיִּבָּקְעוּ הַמָּיִם׃

And Moses stretched out his hand over the sea; and the L-RD caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided.

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KEHOT'S NOTE

שמות יד, כא.

133 **וכמ"ש באגה"ק בענין ואנכי עפר ואפר**

> Iggeres HaKodesh 15 brings what the Alter Rebbe heard from his teacher on Avraham's words "I am dust and ashes": even Avraham's great love, which made him a "chariot" for G-d, bears no comparison at all with the supernal Chesed, in which the Infinite Light is clothed; the text cites it for the gulf between the Chesed of Atzilus and the Chesed of Beriah.

KEHOT'S NOTE

סי' טו.

134 The Zohar calls "Blessed be the Name of the glory of His kingdom forever and ever" the lower unity and "Hear, O Israel, Havayah is our G-d, Havayah is One" the higher unity, "this corresponding to that."

Zohar, Bereshit 7:70–8:83 ספר הזהר, בראשית ז:ע-ח:פ"ג

The same is referred to in the words, "My bow I have set in the cloud" (Gen. 9, 13): to wit, from the day on which the world was created. On the day of cloud, when the bow, "the appearance of the likeness of the glory of the L-rd" appeared, the Left arose in might. Then "Rachel went forth and

had pain in childbirth". With her appeared Michael on one side, Raphael on another, and Gabriel on a third, these being the colours which appeared in the "likeness". Hence "the ...

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

PARAGRAPH 36

135 **דבחי' אחד ובחי' ועד שבק"ש**

The Zohar calls "Blessed be the Name of the glory of His kingdom forever (va'ed)" the lower unity and "Hear, O Israel... One" the higher unity, "this corresponding to that."

Zohar, Bereshit 7:70–8:83 ספר הזהר, בראשית ז:ע'-ח:פ"ג

136 **יקוו המים אל מקום**

"Let the waters under the heavens be gathered to one place, and let the dry land appear." The Alter Rebbe reads "one place" as Malchus, the "place" of the One.

Genesis 1:9 בראשית א:ט'

וַיֹּאמֶר אֱלֹקִים יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד וְתֵרָאֶה הַיַּבָּשָׁה וַיְהִי־כֵן׃

And G-d said: 'Let the waters under the heaven be gathered together unto one place, and let the dry land appear.' And it was so.

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KEHOT'S NOTE

בראשית א, ט.

137 **יקוו המים אל מקום אחד**

The Tikkunei Zohar explains "Let the waters be gathered" as the gathering of the unity of every Sefirah into one place, and says that He is called "place" only through her, the Shechinah: "one place," indeed.

Tikkunei Zohar 81b:4–5 תקוני הזהר פ"א ב:ד'-ה'

... אַפִּיק רָקִיעַ, ז' מִן אַיִן אַפִּיק יַבָּשָׁה, הֲדָא הוּא דִכְתִיב (שם) וַיֹּאמֶר אלקי"ם יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל מָקוֹם אֶחָד וְתֵרָאֶה הַיַּבָּשָׁה, וַיֹּאמֶר אלקי"ם יִקָּווּ הַמַּיִם, הָכָא כַּמָּה פְּקוּדִין, פְּקוּדָא דְיִחוּדָא וּפְקוּדָא דְפֻרְיָה וְרִבְיָה, פְּקוּדָא דְיִחוּדָא דְאִיהוּ יִקָּווּ הַמַּיִם, מִתְכַּנְּשִׁין יְחוּדָא דְכָל סְפִירָא וּסְפִירָא לַאֲתַר חַד דְּאִיהוּ כְּנִישׁוּ דְכֹלָּא, אֶל מָקוֹם אֶחָד, דְּאִיהוּ מְקוֹמָהּ יִשְׂרָאֵל יהו"ה. יוֹמָא תְּלִיתָאָה שְׁמַע יִשְׂרָאֵל יהו"ה אלהינ"ו יהו"ה אֶחָד (דברים ו ד), וְאִיהוּ יהו"ה מָקוֹם אִתְקְרֵי, וְהָא אוּקְמוּהָ מָארֵי ...

Tikkunei Zohar - Vocalized (Public Domain)

138 **יקוו המים . . מקומו של אחד**

According to the note, the Tzemach Tzedek's Yahel Or (on Tehillim) refers to this passage on "Let the waters be gathered" and Malchus as the place of the One.

KEHOT'S NOTE

ביהל אור ע' תז מציין לכאן.

139 **וביאור . . עפמ"ש ע"פ וארא**

In the discourse "And I appeared" (Torah Ohr 55b), the Alter Rebbe explains that the word "one" does not truly express His unity, since He alone exists, and that it should rather be "singular" (yachid); further on, that through the Torah He is revealed as yachid, which is why "by My Name Havayah I was not known to them," to the Patriarchs, before the Torah was given.

KEHOT'S NOTE

תו"א נה, ב.

140 **אחד בשבעה רקיעים ובארץ וד' רוחות העולם**

The Alter Rebbe's Shulchan Aruch rules that one should lengthen the ches of אחד, to proclaim G-d King in heaven and on earth, for the seven heavens and the earth equal the number of ches (eight), and lengthen the dalet still more, for the four directions.

Shulchan Arukh HaRav, Orach Chayim 61:6, שולחן ערוך הרב, אורח חיים ס"א:ו'

... אֲבָל בְּדלי"ת צָרִיךְ לְהַאֲרִיךְ יוֹתֵר, כְּדֵי שֶׁעִוּר שֶׁיְּחַשֵּׁב שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא יָחִיד בְּעוֹלָמוֹ וּמוֹשֵׁל בְּד' רוּחוֹת הָעוֹלָם, וְאֵין צָרִיךְ לְהַאֲרִיךְ יוֹתֵר מִכְּשֶׁעִוּר זֶה. וְיֵשׁ נוֹהֲגִין לְהַטּוֹת הָרֹאשׁ כְּפִי הַמַּחֲשָׁבָה, מַעְלָה וָמַטָּה וּלְד' רוּחוֹת:

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141 **הנה מקום אתי**

G-d answers Moshe, who asked to see His glory: "Behold, there is a place with Me, and you shall stand on the rock." The Midrash (Bereishis Rabbah 68:9) reads it as G-d being the place of the world; here it describes the concealed world, in which created beings are still "with Him," united with their source.

Exodus 33:21 שמות ל"ג:כ"א

וַיֹּאמֶר ה' הִנֵּה מָקוֹם אִתִּי וְנִצַּבְתָּ עַל־הַצּוּר׃

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

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KEHOT'S NOTE

שמות לג, כא.

142 **ועד הוא אחד בחלופי אתוון**

"Va'ed is echad with the letters exchanged": the Zohar explains that below we change the letters and do not say "One" openly, until the time to come.

Zohar II, 134a זח"ב קלד, א

KEHOT'S NOTE

זח"ב קלד, א. [כ]. וראה מאמרי אדה"ז-פרשיות ע' תשסד ובהנסמן לשם.

143 **ושמי ה' לא נודעת**

"And I appeared to Avraham, Yitzchak and Yaakov as E-l Shad-dai, but by My Name Havayah I was not known to them." The Alter Rebbe connects it with the revelation of the level of yachid through the Torah.

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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KEHOT'S NOTE

שמות ו, ג.

144 משל הקדמוני

David tells Shaul, whom he has spared in the cave, "As the parable of the ancients (hakadmoni) says, 'From the wicked comes forth wickedness,' but my hand shall not be against you." Rashi reads hakadmoni as the Primordial One, G-d, and the parable as the Torah.

I Samuel 24:14 שמואל א כ"ד:י"ד

כַּאֲשֶׁר יֹאמַר מְשַׁל הַקַּדְמֹנִי מֵרְשָׁעִים יֵצֵא רֶשַׁע וְיָדִי לֹא תִהְיֶה־בָּךְ׃

As saith the proverb of the ancients: Out of the wicked cometh forth wickedness; but my hand shall not be upon thee.

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Makkot 10b:3–4 מכות י' ב:ג'-ד'

רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ פָּתַח לַהּ פִּתְחָא לְהַאי פָּרַשְׁתָּא מֵהָכָא: "וַאֲשֶׁר לֹא צָדָה וְהָאֱלֹקִים אִנָּה לְיָדוֹ וְגוֹ'", "כַּאֲשֶׁר יֹאמַר מְשַׁל הַקַּדְמֹנִי מֵרְשָׁעִים יֵצֵא רֶשַׁע וְגוֹ'", בַּמָּה הַכָּתוּב מְדַבֵּר - בִּשְׁנֵי בְּנֵי אָדָם שֶׁהָרְגוּ אֶת הַנֶּפֶשׁ, אֶחָד הָרַג בְּשׁוֹגֵג וְאֶחָד הָרַג בְּמֵזִיד, לָזֶה אֵין עֵדִים וְלָזֶה אֵין עֵדִים. הָקָדוֹשׁ בָּרוּךְ הוּא מַזְמִינָן לְפוּנְדָּק אֶחָד, זֶה שֶׁהָרַג בְּמֵזִיד יוֹשֵׁב תַּחַת הַסּוּלָּם, וְזֶה שֶׁהָרַג בְּשׁוֹגֵג יוֹרֵד בַּסּוּלָּם, וְנוֹפֵל עָלָיו וְהִרְגוֹ, זֶה שֶׁהָרַג בְּמֵזִיד - נֶהֱרָג, וְזֶה שֶׁהָרַג בְּשׁוֹגֵג - ...

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KEHOT'S NOTE

ראה שמואל-א כד, יד וברש"י שם. רש"י משפטים כא, יג. מכות י', ב ד"ה והאלקים. אור התורה וארא ע' קנב.

145 משל הקדמוני בחיי קדמונו של עולם

Rashi explains "the parable of the Primordial One" as the Torah, the parable of the Primordial One of the world, the Holy One, blessed be He.

Rashi on I Samuel 24:14 רש"י על שמואל א כ"ד:י"ד

כאשר יאמר משל הקדמוני. משל קדמונו של עולם, התורה, שהיא משלו של הקב"ה: מרשעים יצא רשע. הקב"ה מזמן לרשע, שנופל ביד רשע כיוצא בו, והיכן אמרה תורה (שמות כא יג): והאלקים אנה לידו כדאיתא במסכת מכות (י ב):

As the ancient proverb says. The proverb of the Ancient One of the world [referring to] the Torah, which is the proverb of the Holy One, Blessed is He. From the wicked comes wickedness. The Holy One, Blessed is He, destines the wicked to fall into the hand of the wicked like himself. And where did the Torah say this, "And G-d destined it into his hand," as it is stated in Maseches Makos.

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146 משל הקדמוני בחיי קדמונו של עולם

Rashi quotes David's verse and explains that "the parable of the Primordial One" is the Torah, the parable of the Holy One, blessed be He, Who is the Primordial One of the world.

Rashi on Exodus 21:16 רש"י על שמות כ"א:ט"ז

וגנב איש ומכרו. לָמָּה נֶאֱמַר? לְפִי שֶׁנֶּאֱמַר כִּי יִמָּצֵא אִישׁ גֹּנֵב נֶפֶשׁ מֵאֶחָיו (דברים כ"ד), אֵין לִי אֶלָּא אִישׁ שֶׁגָּנַב נֶפֶשׁ, אִשָּׁה אוֹ טֻמְטוּם אוֹ אַנְדְּרוֹגִינוֹס שֶׁגָּנְבוּ מִנַּיִן? תַּ"ל וְגֹנֵב אִישׁ וּמְכָרוֹ. וּלְפִי שֶׁנֶּאֱ' כָּאן וְגֹנֵב אִישׁ, אֵין לִי אֶלָּא גּוֹנֵב אִישׁ, גּוֹנֵב אִשָּׁה מִנַּיִן? תַּ"ל גֹּנֵב נֶפֶשׁ, לְכָךְ הֻצְרְכוּ שְׁנֵיהֶם, מַה שֶּׁחִסֵּר זֶה גִּלָּה זֶה (סנהדרין שם): ונמצא בידו. שֶׁרָאוּהוּ עֵדִים שֶׁגְּנָבוֹ וּמְכָרוֹ, וְנִמְצָא כְבָר בְּיָדוֹ קֹדֶם מְכִירָה (שם): מות יומת. בְּחֶנֶק; כָּל מִיתָה הָאֲמוּרָה בַּתּוֹרָה סְתָם חֶנֶק הִיא (וְהַפְּסִיק ...

וגנב איש ומכרו AND HE THAT STEALETH A MAN, AND SELLETH HIM, [AND HE BE PREVIOUSLY FOUND IN HIS HAND, HE SHALL SURELY BE PUT TO DEATH] — Why is this statement made (how does the particular form of words used here tell us some point of law which is not contained in another text bearing upon the same subject)? Since it is said, (Deuteronomy 24:7) "If a man be found stealing any of his brethren ... [then that thief shall die]", I might say that I have here only ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

147 ויולך ה' את הים ברוח קדים

"And Havayah drove the sea with a strong east wind": kadim, the revelation of the Primordial One (Kadmono shel olam).

Exodus 14:21 שמות י"ד:כ"א

וַיֵּט מֹשֶׁה אֶת־יָדוֹ עַל־הַיָּם וַיּוֹלֶךְ ה' אֶת־הַיָּם בְּרוּחַ קָדִים עַזָּה כָּל־הַלַּיְלָה וַיָּשֶׂם אֶת־הַיָּם לֶחָרָבָה וַיִּבָּקְעוּ הַמָּיִם׃

And Moses stretched out his hand over the sea; and the L-RD caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided.

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148 הפך ים ליבשה

"He turned the sea into dry land; they passed through the river on foot." The concealed world became revealed.

Psalms 66:6 תהילים ס"ו:ו'

הָפַךְ יָם לְיַבָּשָׁה בַּנָּהָר יַעַבְרוּ בְרַגֶל שָׁם נִשְׂמְחָה־בוֹ׃

He turned the sea into dry land; They went through the river on foot; There let us rejoice in Him!

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149 כי תשמע בקול

There "to do what is right" is explained through the "two kinds of knowledge," the higher unity from above to below, in which all is as nothing before Him (the Name Havayah), and the lower unity from below to above, the something from nothing (the Name Elokim), the same pair this paragraph applies to the Splitting of the Sea.

KEHOT'S NOTE

לקו"ת ראה כג, ד.

אוֹמֵר: כָּל הַמַּאֲרִיךְ בְּ"אֶחָד", מַאֲרִיכִין לוֹ יָמָיו וּשְׁנוֹתָיו. אָמַר רַב אַחָא בַּר יַעֲקֹב: וּבַדָּלִית. אָמַר רַב אָשֵׁי: וּבְלַבַּד שֶׁלֹּא יַחֲטוֹף בַּחֵית.

Our Rabbis have taught : "Hear, O Israel, the L-rd our G-d, the L-rd is one" (Deut. vi. 4) — up to here Kawwanah is required. These are the words of R. Meir. Raba said : The Halakah is in accord with R. Meir. There is a teaching : Symmachus says : Whoever prolongs the pronunciation of the word ehad "one," his days and years are prolonged for him. Rab Aha b. Jacob said : Especially the letter D. Rab Ashe said: Only he must not slur over the letter ...

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

KEHOT'S NOTE

ראה ברכות יג, ב. שו"ע אדה"ז הל' ק"ש סס"א, ס"ו.

155 Kehot's note points to Zohar, Bereshit 7:68 for these words.

Zohar, Bereshit 7:68 ספר הזהר, בראשית ז:ס"ח

PARAGRAPH 37

156 **ששת ימים תאכל מצות וביום השביעי עצרת**

The opening verse of the maamar, to which the sixth section returns.

Deuteronomy 16:8 דברים ט"ז:ח'

שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצֶרֶת לַה' אֱלֹקֶיךָ לֹא תַעֲשֶׂה מְלָאכָה:

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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157 **דיום הראשון . . חסד**

Shaar HaYichud VehaEmunah, chapter 10, explains that on the first of the six days of creation the attribute of Chesed was revealed, and through it the light was created with the utterance "Let there be light"; each day of creation corresponds to one attribute.

Tanya, Likkutei Amarim 7:3 תניא, חלק ראשון; ליקוטי אמרים ז:ג'

וְלָכֵן, פְּעָמִים שֶׁהִיא נִכְלֶלֶת בְּשֶׁלֹּשׁ קְלִיפּוֹת הַטְּמֵאוֹת [כְּמוֹ שֶׁכָּתוּב בְּעֵץ חַיִּים שַׁעַר מ"ט רִישׁ פֶּרֶק ד' בְּשֵׁם הַזֹּהַר], וּפְעָמִים שֶׁהִיא נִכְלֶלֶת וְעוֹלָה בִּבְחִינַת וּמַדְרֵגַת הַקְּדוּשָׁה, דְּהַיְינוּ, כְּשֶׁהַטּוֹב הַמְעוֹרָב בָּהּ נִתְבָּרֵר מֵהָרָע וְגוֹבֵר וְעוֹלֶה וְנִכְלָל בִּקְדוּשָׁה.

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KEHOT'S NOTE

ראה שער היחוד והאמונה פ"י (תניא פז, ב).

150 **כי תשמע בקול כו' לעשות הישר**

"If you will listen to the voice of Havayah your G-d... to do what is right in the eyes of Havayah your G-d." The opening of the Likkutei Torah discourse in Re'eh that the text cites.

Deuteronomy 13:19 דברים י"ג:י"ט

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

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

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151 **אנשי יריחו היו כורכין את שמע**

The Mishnah lists among the practices of the people of Jericho that they "bundled" the Shema, and the Sages did not protest; the Talmud then explains that they did not pause after "One."

Pesachim 55b:15 פסחים נ"ה ב:ט"ו

מַתְנִי' שִׁשָּׁה דְּבָרִים עָשׂוּ אַנְשֵׁי יְרִיחוֹ, עַל שְׁלֹשָׁה מִיחוּ בְּיָדָם וְעַל שְׁלֹשָׁה לֹא מִיחוּ בְּיָדָם. וְאֵלּוּ הֵן שֶׁלֹּא מִיחוּ בְּיָדָם: מַרְכִּיבִין דְּקָלִים כָּל הַיּוֹם, וְכוֹרְכִין אֶת שְׁמַע, וְקוֹצְרִין וְגוֹדְשִׁין לִפְנֵי הָעוֹמֶר. וְאֵלּוּ שֶׁמִּיחוּ בְּיָדָם: מַתִּירִין גַּמְזִיוֹת שֶׁל הֶקְדֵּשׁ,

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KEHOT'S NOTE

פסחים נה, ב.

152 **ע"פ — ועד"ז . . ויצ"ב**

The note sends the reader to the additions at the end of the volume for a further note on this passage, from "on the verse" to "True and firm."

KEHOT'S NOTE

ראה להלן בהוספות להערות וציונים.

153 **אני הוי' אלקיכם אשר הוצאתי אתכם מארץ מצרים**

The last verse of the Shema, which mentions the Exodus; only after it does the blessing "True and firm" mention the Splitting of the Sea.

Numbers 15:41 במדבר ט"ו:מ"א

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

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

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154 **אחד בז"ר וארץ וד"ר**

On lengthening the word אחד in the Shema, the Talmud says that once one has proclaimed G-d King above and below and in the four directions of the heavens, no more is needed; the Kehot note cites it here.

Berakhot 13b:13–14 ברכות י"ג ב:י"ג-י"ד

תָּנוּ רַבָּנַן: "שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד" — עַד כָּאן צְרִיכָה כַּוָּונַת הַלֵּב, דִּבְרֵי רַבִּי מֵאִיר. אָמַר רָבָא: הֲלָכָה כְּרַבִּי מֵאִיר. תָּנְיָא סוֹמְכוֹס

PARAGRAPH 38

158 נעוץ סופן בתחלתן

"Their end is wedged in their beginning and their beginning in their end": the last Sefirah, Malchus, is rooted in the first.

Sefer Yetzirah 1:7 ספר יצירה א:ז

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

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

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

159 מראש ומקדם נסוכה

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

KEHOT'S NOTE

פיוט לכה דודי.

160 מבחינת קדמונו של עולם

On the "east wind" as a drawing-down from the Primordial One of the world, the note points to the Tzemach Tzedek's Or HaTorah on Beshalach, the parsha of the Splitting of the Sea.

KEHOT'S NOTE

ראה אוה"ת בשלח ע' תקעג.

161 ואתם תחרישון

Moshe tells the people at the Sea: "Havayah will fight for you, and you shall be silent." It shows that the Splitting of the Sea was an arousal from above.

Exodus 14:14 שמות י"ד:י"ד

ה' יִלָּחֶם לָכֶם וְאַתֶּם תַּחֲרִשׁוּן:

The L-RD will fight for you, and ye shall hold your peace.'

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KEHOT'S NOTE

שמות יד, יד.

162 כמ"ש במ"א בענין פתחי לי

The discourse on "Open to Me" cites the Sages: "Open for Me an opening like the eye of a needle, and I will open for you an opening like the entrance of the Temple hall." A small opening from below draws a vast opening from above, the point the text makes about the six days of matzah.

KEHOT'S NOTE

לקמן שה"ש לה, ג.

163 פתחי לי

"Open to Me, my sister, my beloved." The verse of the discourse that the text cites, on how an opening from below draws an opening from above.

Song of Songs 5:2 שיר השירים ה':ב

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

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

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164 בביאור ע"פ אחרי ה' אלקיכם תלכו

The explanation of this verse begins there: the whole chain of descent comes into being only from the attribute of His Malchus, called "after Havayah," the "back," a mere radiance; it goes on to distinguish the light that encompasses all worlds, wholly separate from them, from the light that fills them.

KEHOT'S NOTE

לקו"ת ראה כ, ד ואילך.

165 אחרי ה' אלקיכם תלכו

"After Havayah your G-d shall you walk, and Him shall you fear." The opening of the explanation in Likkutei Torah, Re'eh, that the text cites.

Deuteronomy 13:5 דברים י"ג:ה'

אַחֲרֵי ה' אֱלֹקֵיכֶם תֵּלֵכוּ וְאֹתוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמֹרוּ וּבְקֹלוֹ תִשְׁמָעוּ וְאֹתוֹ תַעֲבֹדוּ וּבוֹ תִדְבָּקוּן:

After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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166 סד"ה האזינו השמים

There rain is what is drawn down through an arousal from below, but "I will be like the dew" is from a level that the arousal from below does not reach, being above the source of the souls of Israel: the level above sovev that this paragraph speaks of.

KEHOT'S NOTE

לקו"ת האזינו עג, ד.

167 "Give ear, O heavens, and I will speak." The opening of the discourse in Likkutei Torah, Ha'azinu, at whose end "I will be like the dew" is explained.

Deuteronomy 32:1 דברים ל"ב:א'

הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי:

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

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168 אהיה כטל

G-d's promise through Hosea to Israel when it returns: "I will be like the dew to Israel; he shall blossom like the

lily." Dew, unlike rain, comes from a level that the arousal from below does not reach.

Hosea 14:6 הושע י״ד:ו׳

אֶהְיֶה כַטַּל לְיִשְׂרָאֵל יִפְרַח כַּשּׁוֹשַׁנָּה וְיַךְ שָׁרָשָׁיו כַּלְּבָנוֹן׃

I will be as the dew unto Israel; He shall blossom as the lily, And cast forth his roots as Lebanon.

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169 **עצרת להוי' אלקיך**

"An Atzeres to Havayah your G-d," now explained as an Atzeres for both Names, Havayah and Elokim.

Deuteronomy 16:8 דברים ט״ז:ח׳

שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצֶרֶת לַה' אֱלֹקֶיךָ לֹא תַעֲשֶׂה מְלָאכָה׃

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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170 **הוי' אחד**

"Hear, O Israel, Havayah is our G-d, Havayah is One": Havayah as the higher unity.

Deuteronomy 6:4 דברים ו׳:ד׳

שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד׃

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

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171 **כמו נד**

"The waters stood upright like a heap (ned)." The waters congealed and contracted, the "retention" that the note finds in the word atzeres.

Exodus 15:8 שמות ט״ו:ח׳

וּבְרוּחַ אַפֶּיךָ נֶעֶרְמוּ מַיִם נִצְּבוּ כְמוֹ־נֵד נֹזְלִים קָפְאוּ תְהֹמֹת בְּלֶב־יָם׃

And with the blast of Thy nostrils the waters were piled up— The floods stood upright as a heap; The deeps were congealed in the heart of the sea.

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172 **מ"כ וצ"ע**

According to the note, manuscript 2031 has the same words, "מ"כ וצ"ע" (read here as "I found this written, and it needs examination"), and adds, "and see what is written below, with the help of Heaven."

KEHOT'S NOTE

בכוך 2031: "מ"כ וצ"ע ועמ"ש לקמן בס"ד).

173 **הפסח לשון דילוג**

On Pesach as "skipping," the note points to another discussion among the Alter Rebbe's maamarim and to the sources listed there.

KEHOT'S NOTE

ראה רש"י בא י״ב, י״א. מאמרי אדה"ז-פרשיות ס"ע תקלד ובהנסמן לשם.

174 **לשון דילוג**

Rashi: the offering is called Pesach on account of the skipping and passing over, for the Holy One, blessed be He, skipped over the houses of Israel.

Rashi on Exodus 12:11 רש"י על שמות י"ב:י"א

מתניכם חגרים. מְזֻמָּנִים לַדֶּרֶךְ: בחפזון. לְשׁוֹן בֶּהָלָה וּמְהִירוּת, כְּמוֹ "וַיְהִי דָּוִד נֶחְפָּז לָלֶכֶת" (שמואל א׳ כ״ג), "אֲשֶׁר הִשְׁלִיכוּ אֲרָם בְּחָפְזָם" (מלכים ב׳ ז׳): פסח הוא לה'. הַקָּרְבָּן קָרוּי פסח עַל שֵׁם הַדִּלּוּג וְהַפְּסִיחָה, שֶׁהַקָּבָ"ה הָיָה מְדַלֵּג בָּתֵּי יִשְׂרָאֵל מִבֵּין בָּתֵּי מִצְרִים וְקוֹפֵץ מִמִּצְרֵי לְמִצְרֵי וְיִשְׂרָאֵל אֶמְצָעֵי נִמְלָט; וְאַתֶּם עֲשׂוּ כָל עֲבוֹדָתְיוּ לְשֵׁם שָׁמַיִם, דֶּרֶךְ דִּלּוּג וּקְפִיצָה, וְכֵן לִשְׁמוֹ שֶׁקָּרוּי פסח; וְגַם פשק"א לְשׁוֹן פְּסִיעָה׃

מתניכם חגרים YOUR LOINS GIRDED — i. e. prepared for the journey (Mekhilta). בחפזון — This is an expression denoting hurry and haste, similar to, (I Samuel 23:26) "And David made haste (נחפז) to get away"; (2 Kings 7:15) "which the Arameans had cast away in their haste" פסח הוא לה IT IS THE PASSOVER OF THE L-RD — The offering is called פסח in allusion to the springing and passing over — because the Holy One, blessed be He, passed over the houses of the Israelites in between the …

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

175 **תהיה לכם**

"On the eighth day an Atzeres shall be for you." The wording of Shemini Atzeres that the maamar now sets out to explain.

Numbers 29:35 במדבר כ״ט:ל״ה

בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ׃

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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176 **הטעם שאין גומרים את ההלל בחג הפסח כ"א בב' ימים הראשונים**

On why the complete Hallel is said on Pesach only on the first days, the note points to two discussions in the Tzemach Tzedek's Or HaTorah.

KEHOT'S NOTE

ראה אוה"ת ויקרא-ד ע' א-ח. פ' בא ע' רסג.

PARAGRAPH 39

177 **בהילו נרו**

"When His lamp shone (be-hilo) over my head, by His light I walked through darkness." The root of hallel as shining forth, the drawing-down of light.

Job 29:3 איוב כ״ט:ג׳

בְּהִלּוֹ נֵרוֹ עָלַי רֹאשִׁי לְאוֹרוֹ אֵלֶךְ חֹשֶׁךְ׃

When His lamp shined above my head, And by His light I walked through darkness;

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KEHOT'S NOTE

איוב כט, ג. וע"ל ד"ה ראו פ"ב. [כ]. תו"א ל, א.

178 **כי נער ישראל**

After the Golden Calf, Moshe pleads that Israel came out of a place of idol worship and "now they are youths," as it says, "When Israel was a youth, I loved him."

Shemot Rabbah 43:9 שמות רבה מ"ג:ט'

... רבון העולם! לא ממצרים הוצאתם, ממקום עובדי עבודת כוכבים, ועכשיו נערים הם, שנאמר (הושע יא): כי נער ישראל ואוהבהו, המתן מעט להם, ולך עמהם ועושין לפניך מעשים טובים. הוי, אשר הוצאת ממצרים. למה יאמרו מצרים, והנחם על הרעה לעמך אמר ר' חנינא בר אבא: תהא התהות מצויה לפניך. אמר לו הקב"ה: מה אמרת, והנחם על הרעה לעמך, חייך! כך אני עושה, שנאמר: וינחם ה' על הרעה:

Another matter, "that You took out of the land of Egypt," (Exodus 32:11), why did he see fit to mention the exodus from Egypt here? Rabbi Avin said in the name of Rabbi Shimon ben Yehotzadak: To what is this matter analogous? To a king who had a fallow field. He said to a sharecropper: 'Go and tend to it and transform it into a vineyard.' The sharecropper went, tended to that field, and planted a vineyard. The vineyard grew and produced wine, but it fermented. When the king saw ...

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179 **כי נער ישראל**

At the end of Parshas Bo the Zohar says: "'When Israel was a youth, I loved him': little Israel; 'Hear, O Israel': elder Israel."

Zohar, Bo 15:225–17:236 ספר הזהר, בא ט"ו:רכ"ה-י"ז:רל"ו

180 **כי נער ישראל ואוהבהו**

"When Israel was a youth, I loved him, and out of Egypt I called My son." Israel at the Exodus is called a youth because they had not yet received the Torah.

Hosea 11:1 הושע י"א:א'

כִּי נַעַר יִשְׂרָאֵל וָאֹהֲבֵהוּ וּמִמִּצְרַיִם קָרָאתִי לִבְנִי׃

When Israel was a child, then I loved him, And out of Egypt I called My son.

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181 When Rav saw the people of Babylon reading Hallel on Rosh Chodesh with skipping, he concluded, "The custom of their fathers is in their hands."

Taanit 28b:5 תענית כ"ח ב:ה'

וְלֵיתְנֵי נָמֵי: בְּאֶחָד בְּנִיסָן לֹא הָיָה בּוֹ מַעֲמָד מִפְּנֵי שֶׁיֵּשׁ בּוֹ הַלֵּל וְקָרְבָּן מוּסָף וְקָרְבַּן עֲצִים! אָמַר רָבָא: זֹאת אוֹמֶרֶת הַלֵּילָא דִּבְרִישׁ יַרְחָא לָאו דְּאוֹרַיְיתָא.

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182 **ועי' בפע"ח גבי כוונת שש"פ**

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

KEHOT'S NOTE

שער חהמ"צ פ"ח.

183 **ועיין בגמרא פ"ח דב"ק דף צ"ב סע"ב**

According to the note, the Tzemach Tzedek explains this Talmudic passage at length in Or HaTorah on Beshalach.

KEHOT'S NOTE

נתבאר בארוכה באוה"ת בשלח ע' שפב.

184 **כד הוינא זוטרי**

Rava asks the source of the saying "When we were small, [we were treated as] men; now that we are old, as children," and the answer is that at first G-d Himself went before Israel in the pillars of cloud and fire, and later He sent an angel.

Bava Kamma 92b:17 בבא קמא צ"ב ב:י"ז

אֲמַר לֵיקָה רָבָא לְרַבָּה בַּר מָרִי, מָנָא הָא מִילְּתָא דְּאָמְרִי אִינָשֵׁי: כַּד הֲוֵינַן זוּטְרֵי - לְגַבְרֵי, הַשְׁתָּא דְּקַשִׁישְׁנָא - לְדַרְדְּקֵי? אֲמַר לֵיקָה, מֵעִיקָּרָא כְּתִיב: "וַיהוה הוֹלֵךְ לִפְנֵיהֶם יוֹמָם בְּעַמּוּד עָנָן לַנְחֹתָם הַדָּרֶךְ, וְלַיְלָה בְּעַמּוּד אֵשׁ לְהָאִיר לָהֶם", וּלְבַסּוֹף כְּתִיב:

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185 **ברבות כי תשא ס"פ מ"ג . . ובשה"ש**

According to the note, these Midrashim are mentioned in Or HaTorah on Beshalach and also in Or HaTorah on Nach.

KEHOT'S NOTE

נזכר באוה"ת שם. נזכר גם באוה"ת נ"ך-א ע' תמג.

186 **ובשה"ש רבה**

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

KEHOT'S NOTE

ג, ט.

187 A king spoke openly with his daughter while she was small, but once she grew he made her a canopy; so "When Israel was a youth" G-d was seen openly in Egypt and at the Sea, and after they received the Torah He spoke to them from within the Mishkan.

Shir HaShirim Rabbah 3:9:1 שיר השירים רבה ג':ט':א'

אַפִּרְיוֹן עָשָׂה לוֹ, רַבִּי עֲזַרְיָה בְּשֵׁם רַבִּי יְהוּדָה בְּרַבִּי סִימוֹן פָּתַר קְרָיָה בַּמִּשְׁכָּן, אַפִּרְיוֹן, זֶה מִשְׁכָּן. אָמַר רַבִּי יְהוּדָה בְּרַבִּי אִלְעָאי לְמֶלֶךְ שֶׁהָיְתָה לוֹ בַּת קְטַנָּה עַד שֶׁלֹּא הִגְדִּילָה וּבָאת לִידֵי סִימָנִים, הָיָה רוֹאֶה אוֹתָהּ בַּשּׁוּק וּמְדַבֵּר עִמָּהּ בְּפַרְהֶסְיָא וּבְחָצֵר, כֵּיוָן שֶׁהִגְדִּילָה וּבָאת לִידֵי סִימָנִין, אָמַר הַמֶּלֶךְ אֵין שְׁבָחָהּ שֶׁל בִּתִּי שֶׁאֶהֱא מְדַבֵּר עִמָּהּ בְּפַרְהֶסְיָא, אֶלָּא עֲשׂוּ לָהּ פַּפִּילְיוֹן, וּכְשֶׁאֶהֱיֶה צָרִיךְ לְדַבֵּר עִמָּהּ אֲדַבֵּר עִמָּהּ מִתּוֹךְ הַפַּפִּילְיוֹן. כָּךְ כְּתִיב ...

"King Solomon made himself a palanquin of the timber of Lebanon" (Song of Songs 3:9). "Made himself a palanquin," Rabbi Azarya in the name of Rabbi Yehuda ben Rabbi Simon interpreted the verse regarding the Tabernacle. "Palanquin," this is the Tabernacle. Rabbi Yehuda ben Rabbi Ilai said: [This is analogous] to a king who had a young daughter. Until she matured and signs of puberty appeared, he would see her in the street and speak with her in public, in an alleyway, and in a courtyard. Once she grew and ...

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188 **אפריון עשה לו**

"King Shlomo made himself a palanquin." The verse on which Shir HaShirim Rabbah builds its parable of the king and his young daughter.

Song of Songs 3:9 שיר השירים ג׳:ט׳

אַפְּרִיּוֹן עָשָׂה לוֹ הַמֶּלֶךְ שְׁלֹמֹה מֵעֲצֵי הַלְּבָנוֹן׃

King Solomon made himself a palanquin Of the wood of Lebanon.

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189 **ובזח"ב ס"פ בא דמ"ג ע"א**

The note quotes Or HaTorah on Beshalach citing this Zohar: "'When Israel was a youth, I loved him': little Israel; 'Hear, O Israel': elder Israel."

KEHOT'S NOTE

"כי נער ישראל ואוהבהו ישראל זוטא, שמע ישראל ישראל סבא" — אוה"ת בשלח שם. ובאוה"ת נ"ך ע' שפה.

190 **ויקהל דרי"ז סע"א ובמק"מ שם**

The note quotes Or HaTorah on Beshalach for the point of the Zohar in Vayakhel and the Mikdash Melech there: "that Z'eir Anpin is called little Israel."

KEHOT'S NOTE

"שז"א נק' ישראל זוטא" — אוה"ת בשלח שם.

191 **ע"פ שימני כחותם**

There "Set me as a seal upon your heart" is the head tefillin, whose straps hang down over the heart.

KEHOT'S NOTE

וראה לקו"ת שה"ש מו, ד.

192 **שימני כחותם**

"Set me as a seal upon your heart." The opening of the explanation in Likkutei Torah on Shir HaShirim, on the straps of the head tefillin, that the text cites.

Song of Songs 8:6 שיר השירים ח׳:ו׳

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

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

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PARAGRAPH 40

193 **ערות הארץ**

Yosef to his brothers: "You have come to see the nakedness of the land." Egypt is called by this name.

Genesis 42:9 בראשית מ"ב:ט׳

וַיִּזְכֹּר יוֹסֵף אֶת הַחֲלֹמוֹת אֲשֶׁר חָלַם לָהֶם וַיֹּאמֶר אֲלֵהֶם מְרַגְּלִים אַתֶּם לִרְאוֹת אֶת־עֶרְוַת הָאָרֶץ בָּאתֶם׃

And Joseph remembered the dreams which he dreamed of them, and said unto them: 'Ye are spies; to see the nakedness of the land ye are come.'

ששת ימים תאכל מצות וביום השביעי עצרת להוי' אלקיך וגו'

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Kohelet Rabbah 1:8 קוהלת רבה א׳:ח׳

כָּל הַדְּבָרִים יְגֵעִים לֹא יוּכַל וגו', דִּבְרֵי הַבַּטָּלָה מְיַגְּעִין אֶת הָאָדָם, קוֹרֵא הַיּוֹם, כְּבֹשׁ שָׁמָּה. סָלַע כַּעוֹפֶרֶת, מַעוּט חֲתִיכוֹת. מְתִפַּלְּלוֹת בְּטוּר מְסִכֵּן, חֲתוּכִין שְׁרוּיִין חֲתוּכִין. שׁוֹר מִשְׁפָּט בְּטוּר מְסִכֵּן, תְּרֵדִין בְּחַרְדָּל. רַבִּי יוֹנָתָן נְשַׂר שַׂעֲרִיהּ אֲזַל לַהֲדָה מִגְדְּלָה דְצַבָּעַיָּא מִיתְאַסְיָיא, חֲוָה תַּמָּן חַד סַפָּר, אָמַר, בְּשְׁבִיל שַׁעְרָךְ בָּאתָה לְכָאן לְרַפּאתוֹ, אָמַר לֵקוּהּ שִׁיטְפוֹ מֵאֲלַל, וְהָא סְבִית שֵׁישׁ בָּהּ סַעַל לְרַפּאתוֹ, וַאֲנִי הֶעָתַקְתִּי לְכָאן לְהָחִישׁ מִחְיָה, קָם וּרְבַע לֵקוּהּ עַל רַגְלָיו, אֲמַר לֵקוּהּ ...

"All matters are wearying; man cannot utter it, the eye is not satisfied with seeing, nor the ear filled with hearing" (Ecclesiastes 1:8). "All matters are wearying; man cannot...." Matters of platitude render a person weary. Koreh hayom – assemble there; literally means "read there." However, koreh can be used to mean assemble (see Deuteronomy 33:19) and hayom is translated in Aramaic as yemama, which is similar to taman, there. Thus, one could say koreh hayom is a type of hint or code for "assemble there." sela ka'oferet – few ...

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KEHOT'S NOTE

בראשית מב, ט. וראה קה"ר פ"א ד.

194 **ומ"ט שערי טומאה**

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

KEHOT'S NOTE

ראה זהר חדש יתרו לא, א.

195 **עצרת תהיה לכם**

Of Shemini Atzeres: "an Atzeres shall be for you," the light revealed in Israel itself.

Numbers 29:35 במדבר כ"ט:ל"ה

בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ׃

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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196 **עצרת לה' אלקיך**

Of the seventh day of Pesach: "an Atzeres to Havayah your G-d," not yet revealed "for you."

Deuteronomy 16:8 דברים ט"ז:ח׳

שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצֶרֶת לַה' אֱלֹקֶיךָ לֹא תַעֲשֶׂה מְלָאכָה׃

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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197 **מה יפו פעמיך**

"How beautiful are your steps in sandals, O prince's daughter." The verse on which the Midrash about the two

Atzeres is said.

Song of Songs 7:2 שיר השירים ז:ב׳

מַה־יָּפוּ פְעָמַיִךְ בַּנְּעָלִים בַּת־נָדִיב חַמּוּקֵי יְרֵכַיִךְ כְּמוֹ חֲלָאִים מַעֲשֵׂה יְדֵי אָמָּן׃

How beautiful are thy steps in sandals, O prince's daughter! The roundings of thy thighs are like the links of a chain, The work of the hands of a skilled workman.

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198 **ראויה היתה העצרת של חג שתהא רחוקה חמשים יום כנגד העצרת של פסח**

Rabbi Yehoshua ben Levi: the Atzeres of Sukkos ought to have been fifty days after it, like the Atzeres of Pesach (Shavuos), but since the people are going from summer into winter it was set immediately after.

Shir HaShirim Rabbah 7:2:2 שיר השירים רבה ז:ב:ב׳

... כָּל צָרְכֵיכֶם בַּשָּׁדֶה וּמוֹצְאִין אוֹתָהּ מְלֵאָה בְּרָכוֹת. אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי רְאוּיָה הָיְתָה הָעֲצֶרֶת שֶׁל חַג שֶׁתְּהֵא רְחוֹקָה חֲמִשִּׁים יוֹם כְּנֶגֶד הָעֲצֶרֶת שֶׁל פֶּסַח, אֶלָּא עֲצֶרֶת שֶׁל חַג עַל יְדֵי שֶׁהֵן יוֹצְאִים מִן הַקַּיִץ לַחֹרֶף לֵית בְּיוֹמַיְהוּ דְּיֵיזְלוּן וְייֵתוּן, מָשָׁל לְמָה הַדָּבָר דּוֹמֶה לְמֶלֶךְ שֶׁהָיוּ לוֹ בָּנוֹת הַרְבֵּה, מֵהֶן נְשׂוּאוֹת בְּמָקוֹם קָרוֹב, וּמֵהֶן נְשׂוּאוֹת לְמָקוֹם רָחוֹק, יוֹם אֶחָד בָּאוּ כֻלָּם לִשְׁאוֹל שְׁלוֹם הַמֶּלֶךְ אֲבִיהֶם, אָמַר הַמֶּלֶךְ אִלּוּ שֶׁנְּשׂוּאוֹת בְּמָקוֹם קָרוֹב אֵית בְּעוֹנָתָהּ לְמֵיזַל וּלְמֵיתֵי, ...

Another matter, "how fair are your feet in sandals [bane'alim]," with two closings [ne'alim].; see below. Rabbi Ḥama ben Rabbi Ḥanina said: [This is analogous] to two merchants who entered a province. One of them spoke up and said to his counterpart: 'If both of us open together in the province, we will bring down prices in the province. Rather, you open for your week and I [will open] for my week.', which commemorates G-d protecting Israel in the wilderness after they left Egypt, should have been observed right after ...

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199 **ההלל סודו להאיר במל' סוד אדני גימטריא הלל**

The Ramaz: the secret of Hallel is to illuminate Malchus, the secret of Ado-nai, which equals hallel in numerical value; the Alter Rebbe quotes him on why the complete Hallel waits for Shavuos.

Mikdash Melekh, RaMaZ Commentary on Zohar, מקדש מלך, פירוש הרמ"ז על ספר הזהר

... פתחי לי פתחא כחדודא וכו' סוד הדבר הנה ידוע שהנוקבא היא נקודה קטנה מתחלתה. ואפי' בבניינה היא הקטנה שבאצילות וכ"ש יסוד שלה הוא הנקודה היותר קטנה שבקטנות. וה"ס י' של אד"ני כי ד' אותיותיו נחלקות בחו"ב ת"ת יסוד דידה ועוד איתא באוצ"ח בדרוש תלת נקידין שכל יסוד ה"ס נקודה והנה ביסוד הוא סוד החיבור כי היסוד הוא תו"פר ומחבר בן פו"רת ג' ש"מים וארי"ץ בסוד כי כל בשמים וארץ דמתרגמינן דאחיד בשמיא ובארעא. א"נ ידוע סוד ב' דלתות שביסוד הנוקבא הנסתמו' ונעשות סתומה כמ"ש ויסך בדלתים ים והנה הדלת ...

Zholkva, 1864 (Public Domain)

200 **בד"ה ועתה יגדל נא**

According to the note, the discourse "And now, let the power of Ado-nai be great" that the text cites is found in the Tzemach Tzedek's Or HaTorah on Sh'lach.

KEHOT'S NOTE

אוה"ת שלח תק, ב ואילך.

201 **ועתה יגדל נא כח אדי'**

"And now, let the power of Ado-nai be great." The verse of the discourse the text cites on illuminating the Name Ado-nai.

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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202 **העונה אישי"ר בכל כחו**

Rabbi Yehoshua ben Levi: "Whoever answers 'Amen, yehei shmei rabba mevarach' with all his strength, his decree is torn up." "All his strength" (kocho) recalls "the power (koach) of Ado-nai."

Shabbat 119b:5 שבת קי"ט ב:ה׳

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל הָעוֹנֶה "אָמֵן יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ" בְּכָל כֹּחוֹ, קוֹרְעִין לוֹ גְּזַר דִּינוֹ, שֶׁנֶּאֱמַר: "בִּפְרוֹעַ פְּרָעוֹת בְּיִשְׂרָאֵל בְּהִתְנַדֵּב עָם בָּרְכוּ ה'". מַאי טַעְמָא "בִּפְרוֹעַ פְּרָעוֹת" — מְשׁוּם דְּ"בָרְכוּ ה'". רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: אֲפִילּוּ יֵשׁ בּוֹ שֶׁמֶץ שֶׁל עֲבוֹדָה זָרָה — מוֹחֲלִין לוֹ. כְּתִיב הָכָא: "בִּפְרוֹעַ פְּרָעוֹת", וּכְתִיב הָתָם: "כִּי פָרוּעַ הוּא". אָמַר רֵישׁ לָקִישׁ: כָּל הָעוֹנֶה "אָמֵן" בְּכָל כֹּחוֹ פּוֹתְחִין לוֹ שַׁעֲרֵי גַּן עֵדֶן, שֶׁנֶּאֱמַר: "פִּתְחוּ שְׁעָרִים וְיָבֹא גּוֹי צַדִּיק ...

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

KEHOT'S NOTE

שבת קיט, ב.

203 **מעלת בית ראשון על בית שני**

The Zohar describes how, while the First Temple stood, the light of the supernal Imma, the upper hei of the Name, shone down below, while in the Second Temple, the lower hei, the supernal flow came only little by little; the Mikdash Melech there explains it.

Zohar, Shemot 13:139–150 ספר הזהר, שמות י"ג:קל"ט-קנ"ו

Yea, "apart from thee (beka) do we make mention of thy name". The name "by thee" BeKa (=22) symbolizes the Holy Name comprising twenty-two letters, and this is the name by which the Community of Israel is always blessed, as, for instance, "to whom thou swarest by thine own self' (beka, Ex. 22, 16); "in thee (beka) shall Israel be blessed" (Gen. 48, 20); "for in thee (beka) I can run through the troops" (Ps. 18, 16). At the period when there is perfection, peace, and harmony, the two names ...

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

204 **כמבואר בזח"ב שמות ד"ט ע"ב**

On the Zohar's comparison of the two Temples to the upper and lower hei, the note points to a discussion in Or

ששת ימים תאכל מצות וביום השביעי עצרת להוי' אלקיך וגו'

HaTorah on Shir HaShirim.

KEHOT'S NOTE

ראה אוה"ת שה"ש כרך א ע' קל.

205 **הלל גמור ושאינו גמור**

On complete and incomplete Hallel, the note also points to a discussion in Or HaTorah on Noach.

KEHOT'S NOTE

ראה גם אוה"ת נח סו, א.

206 **כלה שארי**

"My flesh and my heart are consumed (kalah)." One sense of kallah.

Psalms 73:26 תהילים ע"ג:כ"ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לִבָּבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם׃

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

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207 **כלתה נפשי**

"My soul yearns and longs (kalsah) for the courts of Havayah." The other sense of kallah.

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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208 **שבועות נק' עצרת בגמ' ואמרו בו**

Rabbi Elazar: "All agree that on Atzeres we require 'for you' as well," because it is the day the Torah was given. The Talmud there contrasts "an Atzeres to Havayah your G-d" with "an Atzeres shall be for you."

Pesachim 68b:10 פסחים ס"ח ב:י'

(עב"ם סִימָן) אָמַר רַבִּי אֶלְעָזָר: הַכֹּל מוֹדִים בַּעֲצֶרֶת דְּבָעֵינַן נָמֵי לָכֶם. מַאי טַעְמָא? יוֹם שֶׁנִּיתְּנָה בּוֹ תּוֹרָה הוּא. אָמַר רַבָּה: הַכֹּל מוֹדִים בְּשַׁבָּת דְּבָעֵינַן נָמֵי לָכֶם. מַאי טַעְמָא? "וְקָרָאתָ לַשַּׁבָּת עוֹנֶג". אָמַר רַב יוֹסֵף: הַכֹּל מוֹדִים בְּפוּרִים דְּבָעֵינַן נָמֵי לָכֶם. מַאי טַעְמָא? "יְמֵי מִשְׁתֶּה וְשִׂמְחָה" כְּתִיב בֵּהּ.

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

KEHOT'S NOTE

פסחים סח, ב.

209 **עי' רבות שה"ש**

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

KEHOT'S NOTE

ז, ד.

ששת ימים תאכל מצות וביום השביעי עצרת לה'...

"Six Days You Shall Eat Matzos"

At the splitting of the sea, on the seventh day of Pesach, an atzeres "to Havayah your G-d," there was revealed a G-dliness above Chochmah and above the whole chain of worlds: a "darkness" that shone, silenced Israel and turned the sea to dry land. Such a revelation cannot be taken in inwardly, as food is, but only as an encompassing light; so, the Alter Rebbe suggests, the peace-offerings of joy, which bring festival joy into the animal soul through eating, were not offered that day, and for the same reason there will be no eating in the World to Come.

THE MAAMAR IN BRIEF

The maamar asks why the seventh day of Pesach is an atzeres "to Havayah your G-d" while Shemini Atzeres is "for you," and why it forbids all work. From the Gemara's dispute over whether Yom Tov is for G-d or for oneself, the seventh day of Pesach lends itself to being wholly for G-d, and one who makes it so may not even prepare food. Festival joy is greater than everyday joy because the added light of Yom Tov breaks through the animal soul that screens the G-dly soul. The peace-offerings of joy served this: their sacrificial portions and blood raised the animal's soul to its source, so their meat became a channel for joy in G-d. The second section explains eating as the flow that brings the intellect into being, and drinking as its descent into the emotions. At the sea a revelation above Chochmah, the source of speech, silenced Israel, turned the sea into dry land and congealed the waters like ice. Such joy can only surround, not enter: hence no peace-offerings of joy that day, and no eating in the World to Come.

OUTLINE

1 **Two questions on the seventh day** ¶1–3

Why the seventh day of Pesach is an atzeres "to Havayah your G-d" and why all work is forbidden on it; the Gemara's dispute shows that the day lends itself to being wholly for G-d, and then, as with a dream-fast, even food preparation is forbidden.

2 Festival joy and the peace-offerings ¶4–7

Joy in G-d is greater on Yom Tov because its added light breaks through the animal soul that screens the G-dly soul; the peace-offerings of joy raised the animal's soul to the face of the ox, making their meat an intermediary for joy; shelamim as peace and wholeness, above and below.

3 Eating and drinking above ¶8–13

Why there will be no eating in the World to Come even in the body; "Eat, friends" is the flow that brings Chochmah and Binah into being, as Abba draws from the eighth mazal, and "drink… beloved ones" its descent into the emotive attributes, since G-d Himself is beyond all attributes.

4 Silence at the sea ¶14–15

Speech comes from Chochmah, and a greater revelation silences it; at the sea G-dliness above Chochmah was revealed, so "you shall be silent," as in the silent Shemoneh Esreh.

5 Sea into dry land, water into ice ¶16–17

The sea, the giver, became dry land, the receiver, and the waters stood like a heap and congealed like ice: a revelation above division, beyond Yechezkel's vision of the Chariot.

6 The darkness that shone ¶18

"The darkness illuminated": the hidden G-dliness above the chain of worlds, received only as a makif; hence no peace-offerings of joy on the seventh day of Pesach and no eating in the World to Come; and Israel walked on the "earth" that comes first in the divine thought.

KEY CONCEPTS

Peace-offerings of joy (shalmei simchah) שלמי שמחה

Festival peace-offerings eaten in joy. Their sacrificial portions and blood, offered on the altar, raised the animal's soul to its source, so their meat could bring joy in G-d even into the animal soul; shelamim means both peace and wholeness.

Inner light and encompassing light (or pnimi and makif) אור פנימי ואור מקיף

Light that is absorbed and felt within, as food is absorbed in eating, as against light that acts from beyond without being grasped. The revelation at the sea and in the World to Come is of the second kind.

Eating and drinking אכילה ושתיה

"Eat, friends" is the flow from above that brings Chochmah and Binah into being; "drink… beloved ones" is the further descent of that flow into the emotive attributes.

Giver and receiver (mashpia and mekabel) משפיע ומקבל

The sea gives moisture and the dry land receives it; at the sea the giver became like the receiver, still and silent before a revelation too great for it.

"He made darkness His hiding place" ישת חשך סתרו

The G-dliness above the chain of worlds, called darkness only because no thought can grasp it; it is the darkness that shone for Israel at the sea.

SECTION 1 · ¶1–3

Two questions on the seventh day

1 ששת ימים תאכל מצות וביום השביעי[1] עצרת לה' אלקיך לא תעשה מלאכה. להבין שבשמ"ע [שבשמיני עצרת] כתיב עצרת תהיה לכם[2] וכאן כתיב עצרת לה' אלקיך.

"Six days you shall eat matzos, and on the seventh day, an atzeres (assembly) to Havayah your G-d; you shall do no work." We need to understand: of Shemini Atzeres it is written, "There shall be an atzeres for you," whereas here it is written, "an atzeres to Havayah your G-d."

> The maamar opens with the verse about the seventh day of Pesach (Deuteronomy 16:8), which calls that day an atzeres, a day of assembly and restraint, "to Havayah your G-d." Of Shemini Atzeres, by contrast, the Torah says "an atzeres for you" (Numbers 29:35), and the Alter Rebbe asks why the two days are described so differently.

וגם מהו ענין לא תעשה מלאכה דהל"ל [דהוה ליה למימר] מלאכת עבודה דהא מלאכת אוכל נפש מותר ביו"ט [ביום טוב].

Also, what is the meaning of "you shall do no work"? It should have said "work of labor" (meleches avodah), since work for preparing food (meleches ochel nefesh) is permitted on Yom Tov.

> A second question: for the festivals the Torah usually forbids only "work of labor," because work needed to prepare food is permitted on Yom Tov. Here the verse says simply "you shall do no work," which seems to include even food preparation.

2 והענין דהנה בגמרא פ"ו דפסחים איכא פלוגתא דתנאי בענין יו"ט [יום טוב] דר"א [דרבי אליעזר] ס"ל [סבירא ליה / סבירא להו] או כולו לה' או כולו לכם.

The explanation is this: in the Gemara, chapter 6 of Pesachim, there is a dispute of Tannaim on the matter of Yom Tov. Rabbi Eliezer holds: either all of it for G-d, or all of it for you.

> The answer draws on a dispute of the Tannaim, the sages of the Mishnah, in the sixth chapter of Pesachim (68b). Rabbi Eliezer holds that a person's Yom Tov should be either entirely "for G-d," given to prayer and Torah study, or entirely "for you," given to eating and drinking.

ורי [ורבי] יהושע סי"ל [סבירא ליה / סבירא להו] חציו לה' וחציו לכם ושניהם מקרא אחד דרשו כתוב אחד[3] אומר עצרת לה' אלקיך וכתוב א' אומר עצרת תהיה לכם ר"א סבר או כולו כו'

And Rabbi Yehoshua holds: half of it for G-d and half of it for you. And both of them expounded the same Scripture: one verse says, "an atzeres to Havayah your G-d," and another verse says, "there shall be an atzeres for you." Rabbi Eliezer reasons: either all of it, etc.;

> Rabbi Yehoshua holds that the day should be divided, half for G-d and half for eating and drinking. The Gemara explains that both derive their views from the same pair of verses, one calling the festival an atzeres "to Havayah your G-d" and the other an atzeres "for you."

ורי [ורבי] יהושע סבר חלקהו חציו כו' ועכ"פ [ועל כל פנים] מדכתיב גבי שביעי של פסח לה' אלקיך מכלל דיש בו שייכות יותר להיות כולו לה' מבשמיני עצרת דכתיב לכם.

and Rabbi Yehoshua reasons: divide it, half, etc. At any rate, since regarding the seventh day of Pesach it is written "to Havayah your G-d," it follows that it has a greater connection to being entirely for G-d than Shemini Atzeres, of which "for you" is written.

> Rabbi Eliezer reads the two verses as alternatives, Rabbi Yehoshua as a division of the day. Either way, the Alter Rebbe infers that the seventh day of Pesach, described as "to Havayah your G-d," is more suited to being wholly devoted to G-d than Shemini Atzeres, described as "for you."

3 ובזה יובן ג"כ מ"ש בו לא תעשה מלאכה דכיון דאי בעי עושה כולו לה' א"כ אסור בעשיית מלאכת אוכל נפש

With this we will also understand what is written of it, "you shall do no work." For since, if one wishes, one makes it entirely for G-d, then one is forbidden to do work for preparing food,

> This answers the second question. A person may choose to make the seventh day of Pesach entirely "for G-d," and then even preparing food is forbidden to him; so the verse can say "you shall do no work" without qualification.

כדפסק המג"א [המגן אברהם] שהמתענה תענית חלום ביו"ט [ביום טוב] אסור בעשיית מלאכה אפי' [אפילו] מלאכת אוכל נפש וההי"ד [והדא הוא דכתיב] אם עושה כולו לה' אסור בעשיית מלאכה לגמרי.

as the Magen Avraham ruled: one who fasts a dream-fast (taanis chalom) on Yom Tov is forbidden to do work, even work for preparing food. And the same applies if one makes it entirely for G-d: one is forbidden to do work altogether.

> The permission to prepare food on Yom Tov exists for the sake of eating. So the Magen Avraham, a classic commentary on the Shulchan Aruch, rules (on Orach Chaim 527) that one who fasts on Yom Tov because of a disturbing dream may not do even food preparation, following the Rema there, who forbids one fasting on Yom Tov to cook even for others. In the same way, one who makes the day entirely "for G-d" is forbidden all work.

SECTION 2 • ¶4–7

Festival joy and the peace-offerings

4 והנה עיקר השמחה הוא לשמוח בו יתי כמאמר וישמחו בך ישראל. והנה הגם ששמחה זו צריך להיות כל השנה. עכ"ז [עם כל זה] היו"ט [היום טוב] נקרא מועדים לשמחה שאז השמחה של מצוה היא ביתר שאת ויתר עז.[4]

Now, the essence of joy is to rejoice in Him, blessed be He, as it is said, "And Israel shall rejoice in You." Now, although this joy must be present all year, nevertheless Yom Tov is called "festivals for joy," for then the joy of a mitzvah is with surpassing loftiness and surpassing strength.

> The Alter Rebbe turns to the theme of joy. True joy is joy in G-d Himself, as the festival prayer says, "And Israel shall rejoice in You," and it belongs to every day of the year; yet the festivals are called "festivals for joy," as in the festival prayers and Kiddush, because then the joy of a mitzvah is far more intense. The closing phrase borrows Yaakov's words to Reuven (Genesis 49:3).

5 והטעם שהנה ע"י המצות הוא המשכת תוספת אור חדש באצילות וגם בכלים והנה הנפש אלקית נמשכה מפנימית הכלים.

The reason is that through the mitzvos an addition of new light is drawn down into the World of Atzilus (Emanation), and into the vessels as well. Now, the G-dly soul is drawn from the inner dimension (pnimiyus) of the vessels.

> Why is the joy greater on the festivals? Every mitzvah draws new light into Atzilus, the highest world, and into the vessels, the forms that receive and express that light; and the G-dly soul has its origin in the inner dimension of those vessels. Parallel versions of this teaching give its source in the Arizal's writings (the introduction to Pri Etz Chaim).

ואעפ"כ [ואף על פי כן] אין מתגלה בה האור הנמשך ע"י המצות בבחינת גילוי להתלבש בתוכו בבחינת אור פנימי

Nevertheless, the light drawn down through the mitzvos is not revealed in it in the manner of revelation, to be enclothed within it as an inner light;

> One would expect the soul to feel this new light directly. Yet the light drawn down by the mitzvos is not revealed within the soul as an inner light, one that is absorbed and felt from within.

ואף ששרש הנפש אלקית היא מפנימית הכלים דבי"ע שבהן נמשך הגילוי ממש בפנימיות מ"מ בנפש האלקית אין מאיר כלל בבחינת פנימית רק בבחינת מקיף.

and even though the root of the G-dly soul is from the inner dimension of the vessels of Beriah, Yetzirah and Asiyah, in which the revelation is drawn truly inwardly, nevertheless in the G-dly soul it does not shine at all in an inward manner, only as an encompassing [light] (makif).

> The soul's root lies in the inner dimension of the vessels of the lower worlds of Beriah, Yetzirah and Asiyah, where the light does enter inwardly. Within the G-dly soul itself, however, it shines only as a makif, an encompassing light that affects it from beyond without being felt.

6 והיינו משום שהנפש הבהמית מכסה ומסתיר ומקפת וסובבת את הנפש האלקית בלתי תת מקום ליכנס בה האור בנפש האלקית בבחי' פנימית.

This is because the animal soul covers, conceals, encircles and surrounds the G-dly soul, giving no room for the light to enter into it, into the G-dly soul, in an inward manner.

> The reason is the animal soul, the soul that animates the body and its drives. It wraps itself around the G-dly soul on every side and leaves no opening through which the light could enter it inwardly.

וזהו הנה זה עומד אחר כתלנו[5] כו' אך ביו"ט [ביום טוב] היא תוספת גילוי אור ועי"ז מצחצח כלי הנה"ב [הנפש הבהמית] ג"כ.

And this is [the meaning of] "Behold, he stands behind our wall," etc. But on Yom Tov there is an added revelation of light, and through this it polishes the vessels of the animal soul as well.

> The Song of Songs describes the Beloved, G-d, as standing "behind our wall" (Song of Songs 2:9): the light is present but screened off. On Yom Tov there is an added revelation of light, strong enough to polish even the vessels of the animal soul.

7 וזהו משגיח מן החלונות[6] כו' ולכן אז הן מועדים לשמחה שהשמחה היא בחינת גילוי כו'

And this is "gazing through the windows," etc. Therefore they are then "festivals for joy," for joy has the quality of revelation, etc.

> The same verse continues, "gazing through the windows": on Yom Tov the light breaks through the wall. This is why the festivals are "festivals for joy," for joy is itself a kind of revelation.

ולכן הקריבו שלמי שמחה שזהו פעולה לנפש הבהמית ג"כ המסתרת ומעלמת על בחינת ניצוץ אלקי שבנפש האדם ומונעת שמחת ה' וע"י הקרבת האמורים והדם ע"ג [על גבי] המזבח נכללת ועולה נפש הבהמה לאש שלמעלה

Therefore they offered the peace-offerings of joy (shalmei simchah), for this is an action upon the animal soul as well, which hides and conceals the G-dly spark in a person's soul and holds back joy in G-d. And through the offering of the sacrificial portions (eimurim) and the blood upon the altar, the soul of the animal is included and rises to the fire above,

> This is also why shalmei simchah, peace-offerings of joy, were brought on the festivals: they act on the animal soul, which hides the G-dly spark and blocks joy in G-d. When the sacrificial portions (eimurim, the parts burned on the altar) and the blood were placed on the altar, the soul of the animal was absorbed into the fire above and rose with it.

דהיינו למקור חוצבן מבחינת פני שור[7] שבמרכבה העליונה ולכן ע"י אכילת בשר השלמים היו יכולים לשמוח בה' כי הבשר נעשה בחינת ממוצע כו'

that is, to the quarry from which they were hewn, from the level of the face of the ox in the supernal Chariot. Therefore, through eating the meat of the peace-offerings, they were able to rejoice in G-d, for the meat became an intermediary, etc.,

> It rose to its spiritual source, the "face of the ox" in the Divine Chariot that Yechezkel saw, where the ox is on the left (Ezekiel 1:10). As a result the meat of the offering, eaten by those who brought it, became an intermediary that enabled them to rejoice in G-d.

כידוע מענין חיות וכח שמקבל האדם שהוא מדבר מבחי' דצ"ח [דומם צומח חי] והיינו מפני שמקורם מאד נעלה מבחינת האדם בסוד אחור וקדם צרתני.[8]

as is known concerning the life-force and strength that man, the speaking [being], receives from the inanimate, the vegetative and the animal. This is because their source is very much higher than the level of man, in the mystery of "Behind and before You formed me."

> Here the Alter Rebbe recalls a known principle: man, the "speaking" creature, draws life and strength from the inanimate, vegetative and animal realms below him. This is because their source is higher than his, as the verse "Behind and before You formed me" (Psalms 139:5) hints: the kingdoms that stand below man, and were created before him, are rooted higher than he is.

דהיינו שמקורם מעולם התהו רק שבבחינת שבה"כ [שבירת הכלים] נפלו וירדו מטה מטה להיות בחינת דצ"ח [דומם צומח חי] וע"י הקרבת האמורים והדם שנכללו ועלו למקורן נעשה הבשר ממוצע שיוכלו לשמוח בו יתי'

That is, their source is from the World of Tohu, only that, through the shattering of the vessels (sheviras hakeilim), they fell and descended lower and lower, to become inanimate, vegetative and animal. And through the offering of the sacrificial portions and the blood, which were included and rose to their source, the meat became an intermediary, so that they could rejoice in Him, blessed be He.

> Their source is the World of Tohu, the realm of intense divine light that preceded the ordered worlds; in the shattering of its vessels its sparks fell and became the inanimate, vegetative and animal. Once the sacrificial portions and the blood had risen to their source, the remaining meat became a channel through which those who ate it could rejoice in G-d. In Torah Ohr, Chayei Sarah (the discourse "Yagel lan ta'amei"), the Alter Rebbe reads the same verse this way: food, fallen in the shattering of the vessels, comes "behind" man, who refines it, yet in its root in Tohu it is higher than he, which is why it gives him life.

(ולכן שלמים לשון שלום[9] כמ"ש ברבות פ' צו ספ"ט ובפ' נשא פי"ג דף רנ"ד ע"ב גבי ולזבח השלמים דקרבן נתנאל.

(Therefore shelamim is an expression of peace (shalom), as is written in the Midrash Rabbah, Parshas Tzav, at the end of section 9, and in Parshas Naso, section 13, folio 254, column b, on "and for the sacrifice of the peace-offerings" of Nesanel's offering.

> In a parenthesis the Alter Rebbe explains the name shelamim. The Midrash Rabbah links it to shalom, peace: at the end of section 9 on Parshas Tzav (Vayikra Rabbah 9:9), and in section 13 on Parshas Naso, on the peace-offering of Nesanel, prince of the tribe of Yissachar.

וגם לשון שלימות כמש"ש דף רנ"ג ע"ד גבי ולזבח השלמים דקרבן נחשון[10] ומש"ש [ומה שכתוב שם] שני שלומות[11] היינו כמ"ש הזח"ג [הזהר חלק ג] בפי' ויקרא י"ב ב' שלים לעילא ושלים לתתא[12] ופי' לתתא י"ל [יש לומר] כמ"ש במ"א בד"ה בחדש השלישי בפי' שלום בפמליא של מטה[13]

And also an expression of wholeness (sheleimus), as is written there, folio 253, column d, on "and for the sacrifice of the peace-offerings" of Nachshon's offering. And what is said there, "two [kinds of] peace," is as written in the Zohar, Part III, Parshas Vayikra, [folio] 12b: "whole above and whole below." And the meaning of "below" may be explained as written elsewhere, in the discourse beginning "In the third month," on the meaning of "peace in the household below,"

> The Midrash also links shelamim to sheleimus, wholeness, on the offering of Nachshon, prince of Yehudah, whose descendants David and Shlomo ruled over a whole kingdom. Its phrase "two [kinds of] peace," peace above and peace below, matches the Zohar's "whole above and whole below," and "below" is explained, as in another discourse, as "peace in the household below."

דהיינו הארת כחות נפש האלקית בנפש הבהמית שלא יהא מונע ומעכב מצד הגוף ונפשו הבהמית כו' וכן כאן היינו להיות גילוי השמחה בה' גם בנפש הבהמית

namely, the shining of the powers of the G-dly soul in the animal soul, so that there be no hindrance or obstruction on the part of the body and one's animal soul, etc. And so too here: [the point] is that the joy in G-d be revealed in the animal soul as well.

> Peace "below" means that the powers of the G-dly soul shine into the animal soul, so that the body and its drives no longer hinder a person's service of G-d; in Torah Ohr, Yisro (the discourse "In the third month"), the Alter Rebbe explains that the Torah, called "strength," brings this peace, and that peace "above" is the G-dly soul bound in self-nullification to the Infinite Light. In the same way, the peace-offerings of joy bring the joy in G-d into the animal soul itself.

וזהו כענין מ"ש במ"א בפי' שור הבר שהוא מלשון ובר לבב[14] כך שלמי שמחה היינו בשר שכבר נתברר ע"כ נותן כח ועוז בנפש הבהמית ועמ"ש עוד סד"ה ושבתי בשלום אל בית אבי.)[15]

And this is like what is said elsewhere on the meaning of shor habar (the wild ox), that it is from the expression "and pure (bar) of heart." So too, the peace-offerings of joy are meat that has already been refined; therefore it gives strength and might to the animal soul. And see what is further written at the end of the discourse beginning "And I shall return in peace to my father's house.")

> A parallel: shor habar, the wild ox, is read elsewhere as related to bar levav, "pure of heart" (Psalms 24:4), meaning something already refined. So too the meat of the peace-offerings of joy has already been refined, and therefore it gives strength to the animal soul. At the end of the discourse "And I shall return in peace" (Torah Ohr, Vayeitzei), the Alter Rebbe explains that peace joins two opposites, as "He makes peace in His heights" between Michael, the angel of water, and Gavriel, the angel of fire.

(ועיין בפרדס בעה"כ [בערכי הכינויים] ערך שלמים ובמא"א [ובמאורי אור] אות שי"ן סעיף מ"ה ובאות זי"ן סעיף וא"ו) ובשל"ה [ובשני לוחות הברית] במסכת פסחים שלו דקנ"ו סע"א [סוף עמוד א] פי' שלמים ע"ד שיהיה השם שלם והכסא שלם

(And see the Pardes, in the Erchei HaKinuyim, under the entry shelamim, and Me'orei Or, the letter shin, section 45, and the letter zayin, section 6.) And the Shelah, in his Tractate Pesachim, folio 156, end of side a, explains shelamim along the lines that the Name be whole and the Throne whole.

> The Alter Rebbe lists further sources on the term shelamim: the Pardes of the Kabbalist Rabbi Moshe Cordovero, in its section of Kabbalistic terms (Erchei HaKinuyim), and the Kabbalistic lexicon Me'orei Or, arranged by letter. The Shelah (the Shnei Luchos HaBris of Rabbi Yeshayah Horowitz) explains shelamim as making G-d's Name and Throne whole, recalling Rashi's teaching (on Exodus 17:16) that G-d's Name is not whole and His Throne is not whole until Amalek is erased.

ועמ"ש מזה בד"ה זכור את אשר עשה לך עמלק[16] וזהו שלמים ענין שלימות הרי מבואר ענין הקרבת שלמי שמחה בכל יו"ט [יום טוב]:

And see what is written on this in the discourse beginning "Remember what Amalek did to you." And this is shelamim: the matter of wholeness. Thus the matter of offering the peace-offerings of joy on every Yom Tov has been explained.

> The Alter Rebbe refers to his discourse on "Remember what Amalek did to you" (Deuteronomy 25:17); in Torah Ohr (Parshas Zachor) it opens with this teaching of the Name and the Throne and explains that the war with Amalek is waged in every soul in every generation. Shelamim thus means wholeness, and this completes the explanation of why peace-offerings of joy were brought on every festival.

SECTION 3 · ¶8–13

Eating and drinking above

8 ב והנה ארז"ל [אמרו רבותינו זכרונם לברכה] העוה"ב [העולם הבא] אין בו לא אכילה[17] כו'. ולפי"ד הרמב"ם [הרבי משה בן מימון] ז"ל [זכרונו לברכה / זכרונם לברכה] קאי על עולם הנשמות

2. Now, our Sages, of blessed memory, said: "In the World to Come there is no eating," etc. According to the view of the Rambam, of blessed memory, this refers to the World of Souls.

> The second section of the maamar turns to eating, starting with the Sages' teaching that "in the World to Come there is no eating or drinking" (Berachos 17a). The Rambam (Hilchos Teshuvah 8:2) applies this to the World of Souls, where souls exist without bodies.

והרמב"ן [והרבי משה בן נחמן] ז"ל [זכרונו לברכה / זכרונם לברכה] השיב עליו שאם כדבריו כן הוא א"כ מאי חידוש השמיענו הגמרא וכי שייך לנפש בלי גוף אכילה כו'. אלא מסיק שקאי על זמן תחיית המתים שיהיה האדם בגוף ואעפ"כ [ואף על פי כן] אין בו לא אכילה כו'.

And the Ramban, of blessed memory, objected to him: if it is as he says, then what novelty did the Gemara teach us? Does eating, etc., have any relevance to a soul without a body? Rather, he concludes that it refers to the time of the Resurrection of the Dead, when man will be in a body, and nevertheless there will be no eating in it, etc.

> The Ramban, in his Sha'ar HaGemul, objects that the saying would then be obvious, since a soul without a body could not eat in any case; he therefore applies it to the era after the Resurrection of the Dead, when souls will again be in bodies and yet will not eat. This raises the question the maamar now answers: why people in bodies will not eat then.

9 והטעם דהנה בחינת אכילה הוא כמ"ש אכלו רעים שתו ושכרו דודים[18] אכלו רעים לעילא הם בחינת חו"ב [חכמה ובינה].

The reason is that the aspect of eating is as it is written: "Eat, friends; drink and be intoxicated, beloved ones." "Eat, friends" is above: these are the level of Chochmah (wisdom) and Binah (understanding).

> The answer begins with the verse "Eat, friends; drink and be intoxicated, beloved ones" (Song of Songs 5:1). "Eat, friends" refers to the higher level, Chochmah and Binah, the pair of intellectual attributes that the Zohar calls "two companions (rei'im) who never part."

שתו ושכרו דודים לתתא הם בחינת זו"נ [זעיר אנפין ונוקבא] שהם בחינת המדות חו"ג [חסד וגבורה] ורחמים. דהיינו שבכדי שיהיה בחי' רעים שהם בחינת חו"ב [חכמה ובינה] צ"ל בחינת אכילה.

"Drink and be intoxicated, beloved ones" is below: these are the level of Z'eir Anpin and Nukva, which are the level of the emotive attributes (middos), Chesed (kindness), Gevurah (restraint) and Rachamim (compassion). That is, in order for there to be the level of "friends," which are the level of Chochmah and Binah, there must be the aspect of eating.

> "Drink and be intoxicated, beloved ones" refers to the lower level, Z'eir Anpin and Nukva, the emotive attributes of kindness, restraint and compassion; dodim, "beloved ones," is also the word for love, the first of the emotions. The principle follows: for Chochmah and Binah to come into being there must be "eating."

10 ובכדי להיות בחי' מדות צ"ל בחי' שתיה

And for there to be the level of the emotive attributes (middos), there must be the aspect of drinking.

> Just as Chochmah and Binah require "eating," the emotive attributes, the "beloved ones," require "drinking." The Alter Rebbe goes on to explain why the attributes need a flow from above at all.

דהנה בו יתּ' שאין ערוך אליו יתברך לא שייך בו בחינת חסד ואפי' [ואפילו] בחינת חכמה וכולם בחכמה עשית[19] כתיב שבחינת החכמה נקרא לגביה יתּ' בחי' עשייה ונקרא אדם דעשיה כו' כמאמר אנת חכים כו'.

For in Him, blessed be He, to Whom nothing compares, blessed be He, the level of Chesed (kindness) does not apply, nor even the level of Chochmah (wisdom). And it is written, "All of them You made with wisdom": for the level of Chochmah is called, relative to Him, blessed be He, the level of asiyah (making), and is called "the Adam of Asiyah," etc., as it is said, "You are wise," etc.

> G-d Himself is beyond comparison with anything: kindness does not apply to Him as He is, and not even wisdom. Relative to Him even Chochmah, the first of the Sefiros of intellect, counts as mere "making," as the verse says, "All of them You made with wisdom" (Psalms 104:24); it is even called "the Adam of Asiyah," as if the whole structure of the Sefiros, intellect included, were the lowest world in comparison with Him. So the Tikkunei Zohar says, "You are wise," but not with a known wisdom.

ולאו מכל אלין מדות איהו כלל[20] כי המדות הן בחי' גבול ומדה בכדי ליתן שכר טוב לצדיקים שיוכלו לקבל שכר דהיינו ליהנות מזיו השכינה[21] כו'. ולענוש לרשעים כו'

"And He is not of any of these attributes at all." For the attributes are a matter of limit and measure, in order to give good reward to the righteous, so that they can receive reward, that is, to delight in the radiance of the Shechinah (Divine Presence), etc., and to punish the wicked, etc.

> The same passage continues, "He is not of any of these attributes at all," and explains that He takes them on to show how the world is led with judgment and with mercy, according to people's deeds. The attributes are limits and measures that G-d adopts so that He can reward the righteous, who must be able to receive their reward, "delighting in the radiance of the Shechinah" (Berachos 17a), and so that He can punish the wicked.

שאם היו רחמים פשוטים בלי גבול ומדה הי' [היה] מרחם גם על הרשעים כו'.

For were there simple compassion, without limit and measure, He would have compassion on the wicked too, etc.

> Limits are also needed for justice: simple, unlimited compassion would extend even to the wicked. The attributes are thus measured channels, not G-d's own essence.

11 והנה אצלו יתּ' שהוא א"ס ואין ערוך אליו כו' בכדי שיהיה בחי' חו"ב [חכמה ובינה] ומדות צ"ל בחי' אכילה

Now, with Him, blessed be He, Who is the Infinite One (Ein Sof) and to Whom nothing compares, etc., in order for there to be the level of Chochmah (wisdom) and Binah (understanding) and the emotive attributes, there must be the aspect of eating,

> Because G-d is infinite and beyond comparison, Chochmah and Binah and the emotive attributes cannot come into being on their own. They must receive a flow from above, and this flow is what the maamar calls "eating."

דהיינו השפעה מלמעלה כמבואר בזהר ועי"ח [ועץ חיים] אבא יונק ממזל החי'[22] שהוא בחינת אכילה ויניקה ע"י המזלות כו'.

that is, an influx from above, as is explained in the Zohar and Etz Chaim: Abba draws nourishment from the eighth mazal, which is the aspect of eating and nursing through the mazalos, etc.

> In the Zohar and the Etz Chaim the intellect is nourished through the mazalos, from nozel, "flowing down": the eighth and the thirteenth of the thirteen "features" of the beard of Arich Anpin, the divine will that stands above the intellect, through which the flow descends. "Abba," Chochmah, "nurses from the eighth, and Imma from the thirteenth" (Etz Chaim 13:9); this receiving, likened to eating and to an infant nursing, is what brings the intellect into being.

12 וזהו אכלו רעים[23] לעילא. ובכדי להיות בחינת דודים שהם המדות צ"ל בחי' שתיה שהוא בחי' ירידת ההשפעה למטה מטה עד שיהיה בחי' מדות כמו למשל שהשתי' [שהשתייה] מוליך את המאכל למטה כי מים יורדים כו'.

And this is "Eat, friends" above. And in order for there to be the level of "beloved ones," which are the emotive attributes (middos), there must be the aspect of drinking, which is the descent of the influx lower and lower until there is the level of emotive attributes; as, by way of analogy, drink carries the food downward, for water goes down, etc.

> That is "Eat, friends" above. For the emotive attributes, the "beloved ones," the flow must descend further, and this is "drinking": just as drink carries food down through the body, since water flows downward (the Gemara, Taanis 7a, says that water leaves a high place for a low one), so the divine flow descends until it becomes emotion.

13 וזהו שתו וגו' ושכרו[24] הוא בחי' התגלות נכנס יין[25] כו'. הרי נת' [נתבאר] ענין אכילה מהו.

And this is "Drink," etc. And "be intoxicated" is the aspect of revelation: "Wine enters," etc. Thus has been explained what the matter of eating is.

> "Be intoxicated" refers to revelation, as in Rabbi Chiya's saying, "When wine enters, the secret comes out": yayin, wine, and sod, secret, both have the numerical value seventy. With this, the meaning of "eating" has been explained.

ועתה צ"ל ענין שביעי של פסח. כי הנה ארז"ל [אמרו רבותינו זכרונם לברכה] בענין קי"ס [קריעת ים סוף] ראתה שפחה על הים[26] כו'.

And now we need to understand the matter of the seventh day of Pesach. For our Sages, of blessed memory, said concerning the splitting of the Sea of Reeds: "A maidservant saw at the Sea," etc.

> Now the maamar turns to the seventh day of Pesach, when the sea split. The Sages said that at the sea even a maidservant saw what the prophet Yechezkel did not see, and the Alter Rebbe asks where the Torah hints at so great a revelation.

SECTION 4 • ¶14–15

Silence at the sea

14 ולהבין היכן הוא מרומז בתורה שהי' [שהיה] גילוי אלקות גדול כ"כ [כל כך] דבשעת מ"ת [מתן תורה] כתיב פב"פ [פנים בפנים] דבר[27] כו'. אבל כאן מהיכן למדו זה.

And we need to understand where it is alluded to in the Torah that there was so great a revelation of G-dliness. For at the time of the Giving of the Torah it is written, "Face to face He spoke," etc., but here, from where did they learn this?

> At the Giving of the Torah the Torah says openly that G-d spoke "face to face" (Deuteronomy 5:4), so the greatness of that revelation is explicit. The question is where the Torah indicates that the revelation at the sea was as great.

אך הענין דהנה כתיב מה תצעק אלי[28] כו' וגם כתיב ה' ילחם לכם ואתם תחרישון.[29]

The explanation, however, is this: it is written, "Why do you cry out to Me?" etc., and it is also written, "Havayah will fight for you, and you shall be silent."

> The hint lies in two verses: G-d asked Moshe, "Why do you cry out to Me?" (Exodus 14:15), and Moshe told the people, "Havayah will fight for you, and you shall be silent" (Exodus 14:14). Silence, as the next lines explain, is the sign of a revelation too great for words.

כי הנה ידוע שהדבור הוא ע"י בחי' חכמה כמ"ש בחכמה יסד ארץ[30] אבא יסד ברתא[31,32] כידוע ממשל התינוק שאינו יכול לדבר[33] כו'

For it is known that speech comes through the level of Chochmah (wisdom), as it is written, "With wisdom He founded the earth": "Abba founded the Daughter"; as is known from the analogy of the infant who cannot speak, etc.

> Speech comes from Chochmah: "With wisdom He founded the earth" (Proverbs 3:19), which the Zohar reads as Abba, Chochmah, founding "the Daughter," Malchus, the attribute of speech. So too a small child cannot speak until he has some understanding, as the Gemara says that a child cannot say "Abba" and "Imma" until he has tasted grain.

והנה ארז"ל [אמרו רבותינו זכרונם לברכה] חכם אינו מדבר בפני מי שגדול ממנו[34] כמשל מי שבא לפני מלך גדול כו'.

Now our Sages, of blessed memory, said: "A wise man does not speak in the presence of one who is greater than he," as in the analogy of one who comes before a great king, etc.

> Conversely, a wise man does not speak in the presence of someone greater in wisdom (Avos 5:7), like a person who comes before a great king and stands silent. A greater revelation silences the lesser intellect.

15 והיינו משום איידי דטריד למיבלע לא פליט[35] כו'

This is because "while it is occupied with swallowing, it does not expel," etc.

> The reason is the Talmudic principle "while it is occupied with swallowing, it does not expel": one who is absorbing cannot give out at the same time. So a wise man taking in a greater wisdom falls silent.

וקי"ס [וקריעת ים סוף] שנגלה להם גילוי אלקותו יתי' שלמעלה מבחי' חכמה לכן כתיב ואתם תחרישון[36] בחינת שתיקה ולכן בתפלת שמו"ע [שמונה עשרה] ג"כ שהוא מעין אותו גילוי בחי' ביטול כו' אין משמיעין קול כו'.

And at the splitting of the Sea of Reeds, when there was revealed to them a revelation of His G-dliness, blessed be He, that is above the level of Chochmah (wisdom), therefore it is written, "and you shall be silent": the aspect of silence. And therefore in the prayer of Shemoneh Esreh too, which is akin to that revelation, the aspect of self-nullification (bittul), etc., one does not make one's voice heard, etc.

> At the sea Israel received a revelation of G-dliness above Chochmah, the source of speech, so they could only absorb it: hence "and you shall be silent." The Shemoneh Esreh, a state of self-nullification before G-d that resembles that revelation, is therefore said without making one's voice heard; the Kehot note points here to the laws of prayer in the Alter Rebbe's Shulchan Aruch (sections 101–102).

SECTION 5 · ¶16–17

Sea into dry land, water into ice

16 וזהו הפך ים ליבשה[37] כו' שם נשמחה בו דהל"ל [דהוה ליה למימר] בקע ים כו'. אך דהנה ים הוא בחי' משפיע ויבשה הוא בחי' מקבל שהים משפיע לחלוחית בארץ והולידה והצמיחה כו'

And this is [the meaning of] "He turned the sea into dry land," etc., "there we will rejoice in Him." It should have said, "He split the sea," etc. But [the explanation is] that the sea is the aspect of a giver (mashpia) and dry land is the aspect of a receiver (mekabel), for the sea imparts moisture to the land, and makes it bring forth and sprout, etc.

> The psalm says "He turned the sea into dry land... there we will rejoice in Him" (Psalms 66:6), though one might have expected "He split the sea." The explanation is that the sea stands for the giver and dry land for the receiver, since the sea's moisture makes the land fruitful.

כי כל הנחלים הולכים אל הים והים איננו מלא[38] אל מקום שהנחלים הולכים שם הם שבים ללכת בחזרה לנחלים שאל"כ [שאם לא כן] היו הנחלים חריבים ויבישים וגם הענן מקבל ממימי אוקיינוס[39] והרוה את הארץ והולידה[40] כו'.

For "all the rivers go to the sea, yet the sea is not full; to the place where the rivers go, there they return to go" — back to the rivers, for otherwise the rivers would be parched and dry. And also the cloud receives from the waters of the ocean, and "waters the earth and makes it bring forth," etc.

> As Koheles says, all the rivers flow to the sea and return from it, for otherwise they would dry up (Ecclesiastes 1:7); and clouds draw from the ocean's waters and water the earth, in the words Yeshayahu uses of rain that "waters the earth and makes it bring forth" (Isaiah 55:10). The sea gives, and the land receives.

17 ובהגלות נגלות גילוי גדול כנ"ל נהפך ים ליבשה[41] וקמו כמו נד[42] להיות להם חומה[43] כו' בחי' אבן דומם איידי דטריד[44] כו' כנ"ל.

And when a great revelation was openly revealed, as mentioned above, the sea was turned into dry land, and [the waters] stood up like a heap, to be a wall for them, etc.: the level of a stone, inanimate and silent (domem); "while it is occupied," etc., as mentioned above.

> When the great revelation came, the sea, the giver, became dry land, the receiver, and the waters stood "like a heap" as a wall (Exodus 15:8; 14:22). They became like stone, domem, a word that means both "inanimate" and "silent": like one so occupied with taking in that nothing comes out.

ואגלידו מיא מה שלא ראה יחזקאל גילוי גדול כ"כ [כל כך]

And "the waters congealed": what Yechezkel did not see, so great a revelation.

> "The waters congealed" (in Aramaic, agleidu maya, echoing "the deeps congealed in the heart of the sea," Exodus 15:8) is the revelation which, the Sages said, a maidservant saw at the sea and Yechezkel did not see.

כי יחזקאל לא ראה כ"א פני אריה[45] כו' בחי' התחלקות (וכמ"ש בד"ה כנשיר יעיר)[46] משא"כ בשעת קי"ס [קריעת ים סוף] הי' [היה] גילוי אלקותו ית' שלמעלה מבחינת התחלקות כ"א בבחי' קרח דאגלידו מיא וקמו כמו נד כנ"ל

For Yechezkel saw only the face of a lion, etc., the aspect of division (and as is written in the discourse beginning "As an eagle stirs up"), whereas at the time of the splitting of the Sea of Reeds there was a revelation of His G-dliness, blessed be He, that is above the level of division, but rather in the aspect of ice (kerach): "the waters congealed" and stood like a heap, as mentioned above.

> Yechezkel saw the Chariot with separate faces, a lion on the right and the others each on its own side (Ezekiel 1:10): a division into distinct attributes. In the discourse on "As an eagle stirs up its nest" (Likkutei Torah, Ha'azinu), the Alter Rebbe explains that Yechezkel saw the Chariot in exile, so the Divine Presence came to him through many divided levels, clothed in the faces of the lion and the ox, while at Sinai, "face to face," it was revealed without any division. At the sea, too, the revelation was above all division, like ice, in which flowing water congeals into a single standing mass.

וכמ"ש ודמות על ראשי החיה[47] רקיע כעין הקרח כו' קרח בחי' חרק.[48, 49, 50, 51, 52, 53, 54, 55, 56, 57]

And as it is written, "And the likeness over the heads of the chayah (living creature): a firmament, like the appearance of the ice," etc. Kerach (ice) is the aspect of chirik.

> Yechezkel too speaks of something above the creatures: over their heads, a firmament "like the appearance of the ice" (Ezekiel 1:22). Kerach (קרח), ice, is chirik (חרק), one of the vowel signs, with its letters reversed, and the Tikkunei Zohar calls the level of chirik "the awesome ice"; the Alter Rebbe identifies the ice at the sea with this level.

SECTION 6 • ¶18

The darkness that shone

18 וזהו ויהי הענן והחושך ויאר[58] כו'. ויאר לשון זכר קאי על החשך שהחשך האיר להם.

And this is [the meaning of] "And there was the cloud and the darkness, and it illuminated," etc. Vaya'er ("and it illuminated") is in the masculine form; it refers to the darkness: the darkness illuminated for them.

> At the sea "there was the cloud and the darkness, and it illuminated the night" (Exodus 14:20). Since vaya'er, "and it illuminated," is masculine, the Alter Rebbe reads it as referring to choshech, darkness: the darkness itself gave them light.

דהנה במעשה בראשית כתיב ויבדל אלקים בין האור[59] כו' בחי' פרסא מפסיק בכדי להיות השתלשלות העולמות והתחלקות כו'

For in the account of Creation it is written, "And G-d separated between the light," etc.: the aspect of a dividing partition (parsa), so that there be the chain of descending worlds (hishtalshelus) and division, etc.

> At Creation G-d "separated between the light and the darkness" (Genesis 1:4). That separation is a parsa, a partition, which makes possible the ordered chain of descending worlds, each distinct from the next.

רק ביום א' משימ"ב [משׁשת ימי בראשית] שמשו אור וחושך[60] בערבוביא[61,62] ובכדי להיות השתלשלות כו' הבדיל כו'. ובשעת קי"ס [קריעת ים סוף] האיר בחי' החשך הנ"ל[63] שהוא בחי' ישת חשך סתרו[64] שלמעלה מבחי' השתלשלות

Only, on the first day of the six days of Creation, light and darkness served intermingled, and in order that there be hishtalshelus, etc., He separated, etc. And at the time of the splitting of the Sea of Reeds there shone the aspect of the darkness mentioned above, which is the aspect of "He made darkness His hiding place," which is above the level of hishtalshelus

> On the first day light and darkness served intermingled, until G-d separated them so that the chain of worlds could exist, as Rashi and the Jerusalem Talmud explain. At the sea a higher "darkness" shone, the one of which it says, "He made darkness His hiding place" (Psalms 18:12), which is above the whole chain of worlds.

(שמלמטה למעלה הוא נק' חשך משום דלית מחשבה תפיסא ביה כלל[65] וכמ"ש מזה באריכות בד"ה שחורה אני[66] ונאוה אש שחורה ע"ג [על גבי] אש לבנה כו' ע"ש).[67]

(for, from below to above, it is called darkness, because "no thought can grasp Him at all"; and as is written about this at length in the discourse beginning "I am black but comely": black fire upon white fire, etc.; see there).

> This level is called darkness only from our side, looking up: no thought can grasp it, as the Tikkunei Zohar says. In the discourse "I am black but comely" (Likkutei Torah, Shir HaShirim) the Alter Rebbe develops this through the image of the Torah written in black fire upon white fire, and explains that the Infinite Light as it is cannot be grasped at all, which is why "He made darkness His hiding place."

ולכן לא הקריבו שלמי שמחה[68] בשביעי של פסח (צ"ע [צריך עיון])

Therefore they did not offer the peace-offerings of joy on the seventh day of Pesach (this needs examination).

> This, the Alter Rebbe suggests, is why no peace-offerings of joy were brought on the seventh day of Pesach, though he marks the point as needing further examination. The joy of that day was of a different order. The Kehot note adds that in Or HaTorah the Tzemach Tzedek explains that the peace-offerings of joy belong only to the "for you" side of a festival, and that the Rebbe discusses the point at length in a talk of Acharon shel Pesach 5724.

שבחינת השמחה של שביעי של פסח גדול כ"כ [כל כך] שאינה יכולה לבוא לבחינת התגלות בבחי' פנימית שהוא בחי' אכילה כ"א בבחי' מקיף עליהם מלמעלה ולכן כתיב שם נשמחה[69] שם דייקא.

For the level of the joy of the seventh day of Pesach is so great that it cannot come into revelation in an inward manner, which is the aspect of eating, but only as an encompassing [light] (makif) over them from above. Therefore it is written, "There we will rejoice": "there," specifically.

> Its joy was too great to be taken in inwardly, the way food is absorbed by eating; it could only surround them from above, as a makif. That is why the verse says "there we will rejoice": "there" points to something beyond, not within.

וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] עוה"ב [עולם הבא] אין בו לא אכילה[70] כו'

And this is what our Sages, of blessed memory, said: "In the World to Come there is no eating," etc.

> The same explains the Sages' saying that the World to Come has no eating (Berachos 17a), with which the second section of the maamar opened.

שלעוה"ב [שלעולם הבא] ג"כ יתגלה גילוי אלקותו מבחי' שלמעלה מהשתלשלות לכן לא יתגלה בבחי' אכילה פנימית כ"א בבחי' מקיף כנ"ל (וע' במא"א [במאורי אור] אות אלף סעיף קע"ח שכתב אכילה ושתיה הכל מחיבור זו"נ [זעיר אנפין ונוקבא] כו')

For in the World to Come, too, there will be revealed a revelation of His G-dliness from the level that is above hishtalshelus; therefore it will not be revealed in the manner of inward eating, but only as an encompassing [light], as mentioned above. (And see Me'orei Or, the letter alef, section 178, which writes: eating and drinking all come from the union of Z'eir Anpin and Nukva, etc.)

> In the World to Come, too, G-dliness from above the chain of worlds will be revealed, and such a revelation cannot enter in the inward manner of eating, only as an encompassing light. Me'orei Or adds that eating and drinking, in Kabbalistic terms, all derive from the union of Z'eir Anpin and Nukva.

וזהו ובני ישראל הלכו ביבשה[71] בתוך הים דהנה בגמ' [בגמרא] איכא פלוגתא[72] חד אמר שמים קדמו כו'

And this is [the meaning of] "And the children of Israel walked on dry land in the midst of the sea." For in the Gemara there is a dispute: one says the heavens came first, etc.,

> The Torah says the children of Israel "walked on dry land in the midst of the sea" (Exodus 14:29). The Gemara (Chagigah 12a) records a dispute whether the heavens or the earth were created first.

ואלו ואלו דברי אלקים חיים שבמעשה שמים קדמו ובמחשבה קדומה ארץ קדמה ובשעת קי"ס [קריעת ים סוף] שנתגלה בחי' מחשבה עילאה ששם ארץ קדמה לכן כתיב הלכו ביבשה בתוך הים היינו בבחי' יבשה שקדמה לשמים כנ"ל:

and both these and those are the words of the living G-d: for in deed the heavens came first, while in the primordial thought the earth came first. And at the time of the splitting of the Sea of Reeds, when the level of the supernal thought, where the earth comes first, was revealed, therefore it is written, "they walked on dry land in the midst of the sea," that is, in the aspect of dry land that preceded the heavens, as mentioned above.

> Both views are true: in the actual making the heavens came first, but in the primordial divine thought the earth came first. At the sea that supernal thought was revealed, so Israel walked on the "dry land" that precedes the heavens, the receiver that stands first in G-d's thought.

IN ONE'S AVODAH

Joy in G-d is meant to be constant, and on the festivals it should be greater still; the task is to let that joy reach even the animal soul, which otherwise screens the G-dly soul from the light of the mitzvos, as the peace-offerings once refined it. And the silent Shemoneh Esreh is a share of the revelation at the sea: standing in self-nullification before G-d, too absorbed to raise one's voice.

QUESTIONS FOR DISCUSSION

1. Why does the unqualified "you shall do no work" fit the seventh day of Pesach, an atzeres "to Havayah your G-d," but not Shemini Atzeres, an atzeres "for you"?
2. How did the peace-offerings of joy bring the joy of the festival into the animal soul, and why did their meat become an "intermediary"?
3. Why does the intellect require "eating" while the emotive attributes require "drinking"?
4. Why did the revelation at the sea bring silence, and how does the silent Shemoneh Esreh reflect it?
5. If the joy of the seventh day of Pesach was greater, why were no peace-offerings of joy brought on it, and how does this explain why there is no eating in the World to Come?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 Moshe, reviewing the festivals before Israel enters the land, says: "Six days you shall eat matzos, and on the seventh day an atzeres to Havayah your G-d; you shall do no work." Its two features, "to Havayah your G-d" and the unqualified "no work," are the subject of the maamar's opening questions.

Deuteronomy 16:8 דברים ט״ז:ח׳

שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצֶרֶת לַה' אֱלֹקֶיךָ לֹא תַעֲשֶׂה מְלָאכָה׃

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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2 In the festival offerings that G-d commands through Moshe: "On the eighth day there shall be an atzeres for you; you shall do no work of labor." Shemini Atzeres is called an atzeres "for you," and only "work of labor" is forbidden on it, which sharpens both questions.

Numbers 29:35 במדבר כ״ט:ל״ה

בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ׃

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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PARAGRAPH 2

3 Rabbi Eliezer holds that on Yom Tov one either eats and drinks or sits and studies, while Rabbi Yehoshua says to divide the day; Rabbi Yochanan explains that both expound the two verses that call the festival an atzeres "to Havayah your G-d" and an atzeres "for you." The Alter Rebbe uses the verses to show which festival leans toward being wholly for G-d.

Pesachim 68b:9 פסחים ס״ח ב:ט׳

וְאָמַר רַבִּי יוֹחָנָן: וּשְׁנֵיהֶם מִקְרָא אֶחָד דָּרְשׁוּ, כָּתוּב אֶחָד אוֹמֵר: "עֲצֶרֶת לַה' אֱלֹקֶיךָ", וְכָתוּב אֶחָד אוֹמֵר: "עֲצֶרֶת תִּהְיֶה לָכֶם". רַבִּי אֱלִיעֶזֶר סָבַר: אוֹ כּוּלּוֹ לַה', אוֹ כּוּלּוֹ לָכֶם. וְרַבִּי יְהוֹשֻׁעַ סָבַר: חֲלְקֵהוּ, חֶצְיוֹ לַה' וְחֶצְיוֹ לָכֶם.

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

PARAGRAPH 4

4 **ביתר שאת ויתר עז**

Yaakov, blessing his sons before his death, tells Reuven that as firstborn he should have had "surpassing loftiness and surpassing strength," the priesthood and the kingship. The Alter Rebbe borrows the phrase for the heightened joy of a mitzvah on the festivals.

Genesis 49:3 בראשית מ״ט:ג׳

רְאוּבֵן בְּכֹרִי אַתָּה כֹּחִי וְרֵאשִׁית אוֹנִי יֶתֶר שְׂאֵת וְיֶתֶר עָז׃

Reuben, thou art my first-born, My might, and the first-fruits of my strength; The excellency of dignity, and the excellency of power.

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PARAGRAPH 6

5 **הנה זה עומד אחר כתלנו**

The maiden of the Song of Songs describes her beloved: "My beloved is like a gazelle... behold, he stands behind our wall, gazing through the windows, peering through the lattices": he is near, but seen only through the openings. The Alter Rebbe reads the wall as the animal soul that screens the light from the G-dly soul. (context: Steinsaltz Tanakh)

Song of Songs 2:9 שיר השירים ב׳:ט׳

דּוֹמֶה דוֹדִי לִצְבִי אוֹ לְעֹפֶר הָאַיָּלִים הִנֵּה־זֶה עוֹמֵד אַחַר כָּתְלֵנוּ מַשְׁגִּיחַ מִן־הַחַלֹּנוֹת מֵצִיץ מִן־הַחֲרַכִּים׃

My beloved is like a gazelle or a young hart; Behold, he standeth behind our wall, He looketh in through the windows, He peereth through the lattice.

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PARAGRAPH 7

6 **משגיח מן החלונות**

"Behold, he stands behind our wall, gazing through the windows, peering through the lattices": the beloved, hidden behind the wall, looks in through its openings. The windows are the openings through which the added light of Yom Tov reaches the soul.

Song of Songs 2:9 שיר השירים ב׳:ט׳

דּוֹמֶה דוֹדִי לִצְבִי אוֹ לְעֹפֶר הָאַיָּלִים הִנֵּה־זֶה עוֹמֵד אַחַר כָּתְלֵנוּ מַשְׁגִּיחַ מִן־הַחַלֹּנוֹת מֵצִיץ מִן־הַחֲרַכִּים׃

My beloved is like a gazelle or a young hart; Behold, he standeth behind our wall, He looketh in through the windows, He peereth through the lattice.

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7 **פני שור**

In Yechezkel's vision each living creature of the Chariot has the face of a man, the face of a lion on the right, the face of an ox on the left, and the face of an eagle. The soul

of the offered animal rises to its source in the face of the ox.

Ezekiel 1:10 יחזקאל א:י

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמְאוֹל לְאַרְבַּעְתָּן וּפְנֵי־נָשֶׁר לְאַרְבַּעְתָּן׃

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

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8 אחור וקדם צרתני

David marvels that G-d formed him wholly and has been close to him from the start: "Behind and before You formed me, and You laid Your hand upon me." The Alter Rebbe reads "behind" as man's being formed after the lower kingdoms, whose source is nevertheless higher than his. (context: Steinsaltz Tanakh)

Psalms 139:5 תהילים קל"ט:ה

אָחוֹר וָקֶדֶם צַרְתָּנִי וַתָּשֶׁת עָלַי כַּפֶּכָה׃

Thou hast hemmed me in behind and before, And laid Thy hand upon me.

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9 שלמים לשון שלום

The closing section of Vayikra Rabbah 9 is a series of sayings on the greatness of peace, noting that the list of offerings ends with the peace-offerings (Leviticus 7:37). The Alter Rebbe cites it for shelamim as an expression of peace.

Vayikra Rabbah 9:9 ויקרא רבה ט:ט

10 גבי ולזבח השלמים דקרבן נחשון

On Nachshon's peace-offering the Midrash reads shelamim as wholeness: it alludes to David and Shlomo, who were perfectly righteous, in whose days Israel was whole and under whom the kingdom was whole.

Bamidbar Rabbah 13:14 במדבר רבה י"ג:י"ד

11 שני שלומות

On Nesanel's peace-offering the Midrash says that whoever overcomes his inclination to do all that is written in Scripture and Mishnah "makes two [kinds of] peace, peace above and peace below." The Alter Rebbe pairs it with the Zohar's "whole above and whole below."

Bamidbar Rabbah 13:16 במדבר רבה י"ג:ט"ז

12 שלים לעילא ושלים לתתא

The Zohar explains that the peace-offering is wholeness and the peace of all, and that Yaakov, "a whole man," was "whole above and whole below." The Alter Rebbe cites it for the two kinds of peace.

Zohar, Vayikra 25:191–27:200 ספר הזהר, ויקרא כ"ה:קצ"א-כ"ז:ר

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)

13 שלום בפמליא של מטה

The Gemara teaches that one who studies Torah for its own sake makes peace in the household above and in the household below. The Alter Rebbe reads "below" as harmony between the G-dly soul and the animal soul.

Sanhedrin 99b:10–11 סנהדרין צ"ט ב:י'-י"א

אָמַר רַבִּי אֲלֶכְסַנְדְּרִי: כָּל הָעוֹסֵק בְּתוֹרָה לִשְׁמָהּ מַשִּׂים שָׁלוֹם בְּפַמְלִיָּא שֶׁל מַעְלָה וּבְפַמְלִיָּא שֶׁל מַטָּה, שֶׁנֶּאֱמַר: "אוֹ יַחֲזֵק בְּמָעֻזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה לִּי". רַב אָמַר: כְּאִילּוּ בָּנָה פַּלְטֵרִין שֶׁל מַעְלָה וְשֶׁל מַטָּה, שֶׁנֶּאֱמַר: "וָאָשִׂים דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אָרֶץ". רַבִּי יוֹחָנָן אָמַר: אַף מֵגִין עַל כָּל הָעוֹלָם כּוּלּוֹ, שֶׁנֶּאֱמַר: "וּבְצֵל יָדִי כִּסִּיתִיךָ". וְלֵוִי אָמַר: אַף מְקָרֵב אֶת הַגְּאוּלָּה, שֶׁנֶּאֱמַר: "וְלֵאמֹר לְצִיּוֹן עַמִּי אָתָּה".

R' Alexandri said: All who engage in Torah for its own sake make peace in the household above and in the household below, as it says "If they would grasp My fortress, they would make peace for Me, they would make peace for Me." (Yeshayahu 27:5) Rav said: it is as if he built the palace above and below, as it says "And I placed My words into your mouth, and with the shadow of My hand I covered you, to plant the heavens and to found the earth..." (Yeshayahu ...

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14 ובר לבב

The psalm asks who may ascend the mountain of G-d and answers: one with clean hands and a pure heart (bar levav). The word bar, pure, is read as refined, and connected with shor habar.

Psalms 24:4 תהילים כ"ד:ד'

נְקִי כַפַּיִם וּבַר־לֵבָב אֲשֶׁר לֹא־נָשָׂא לַשָּׁוְא נַפְשִׁי וְלֹא נִשְׁבַּע לְמִרְמָה׃

He that hath clean hands, and a pure heart; Who hath not taken My name in vain, and hath not sworn deceitfully.

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15 ושבתי בשלום אל בית אבי

Yaakov's vow at Beis El, as he sets out for Charan: "And I shall return in peace to my father's house." These are the opening words of the discourse to which the Alter Rebbe refers the reader for more on peace.

Genesis 28:21 בראשית כ"ח:כ"א

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לֵאלֹקִים׃

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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16 זכור את אשר עשה לך עמלק

Moshe commands Israel: "Remember what Amalek did to you on the way, when you went out of Egypt." These are the opening words of the discourse to which the Alter Rebbe refers for the wholeness of the Name and the Throne.

Deuteronomy 25:17 דברים כ"ה:י"ז

זָכוֹר אֵת אֲשֶׁר־עָשָׂה לְךָ עֲמָלֵק בַּדֶּרֶךְ בְּצֵאתְכֶם מִמִּצְרָיִם׃

Remember what Amalek did unto thee by the way as ye came forth out of Egypt;

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PARAGRAPH 8

17 אין בו לא אכילה

"The World to Come is not like this world: in the World to Come there is no eating, no drinking... but the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah." The maamar asks why there will be no eating even when souls are in bodies.

Berakhot 17a:12 ברכות י"ז א:י"ב

מַרְגְּלָא בְּפוּמֵיהּ דְּרַב: לֹא כָּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִיָּה וְלֹא פְּרִיָּה וּרְבִיָּה וְלֹא מַשָּׂא וּמַתָּן וְלֹא קִנְאָה וְלֹא שִׂנְאָה וְלֹא תַּחֲרוּת, אֶלָּא צַדִּיקִים יוֹשְׁבִין וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְּׁכִינָה, שֶׁנֶּאֱמַר: "וַיֶּחֱזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. ll).

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PARAGRAPH 9

18 אכלו רעים שתו ושכרו דודים

The beloved, having come into his garden, invites the guests at the feast: "Eat, friends; drink and be intoxicated, beloved ones." The maamar reads "eating" as the flow that brings about the intellect, and "drinking" as the flow that brings about the emotions.

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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PARAGRAPH 10

19 וכולם בחכמה עשית

The psalmist, marveling at the variety of creation: "How many are Your works, O G-d! All of them You made with wisdom." The Alter Rebbe stresses the word "made": relative to G-d, even wisdom is like making, the lowest level. (context: Steinsaltz Tanakh)

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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20 ולאו מכל אלין מדות איהו כלל

In Eliyahu's prayer (Patach Eliyahu) in the introduction to the Tikkunei Zohar: "You are wise, but not with a known wisdom... and not of any of these attributes at all"; G-d takes on the attributes only to show how the world is led with judgment and mercy according to people's deeds.

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

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

Constantinople, 1740 (CC-BY-NC)

21 ליהנות מזיו השכינה

In the World to Come "the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah." Such reward requires that the righteous be able to receive it, and so requires measured attributes.

Berakhot 17a:12 ברכות י"ז א:י"ב

מַרְגְּלָא בְּפוּמֵיהּ דְּרַב: לֹא כָּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִיָּה וְלֹא פְּרִיָּה וּרְבִיָּה וְלֹא מַשָּׂא וּמַתָּן וְלֹא קִנְאָה וְלֹא שִׂנְאָה וְלֹא תַּחֲרוּת, אֶלָּא צַדִּיקִים יוֹשְׁבִין וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְּׁכִינָה, שֶׁנֶּאֱמַר: "וַיֶּחֱזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. ll).

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PARAGRAPH 11

22 אבא יונק ממזל החי'

The Arizal lists the thirteen features of the beard of Arich Anpin; two of them, the eighth ("who keeps kindness") and the thirteenth ("and who cleanses"), are called mazal,

a flowing down, and "Abba nurses from the eighth and Imma nurses from the thirteenth." The Alter Rebbe calls this nursing the "eating" that brings the intellect into being.

Sefer Etz Chaim 13:9 עץ חיים י"ג:ט'

... י"א ופשע הוא היות אלו השערות קטנות שוין בארכם ולא נפקי דא מן דא י"ב וחטאה הוא הפה עצמו להיות פנוי משערות י"ג ונקה הוא המזל הבי ונקרא תיקון י"ג. ואמנם בי מזלות האלו שוכבים זה ע"ז והם דכורא ונוקבא ואבא יונק מן החז ואמא יונקת מן הי"ג הרי ביארנו י"ג ת"ד:

Sefer Etz Chaim (Public Domain)

PARAGRAPH 12

23 אכלו רעים

"Eat, friends; drink and be intoxicated, beloved ones." "Eat, friends" is the flow to the intellect above; "beloved ones" are the emotive attributes, which need "drinking."

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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PARAGRAPH 13

24 שתו וגו' ושכרו

"Drink and be intoxicated, beloved ones." Intoxication, in which what is hidden comes out, is read as revelation.

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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25 נכנס יין

Rabbi Chiya: yayin (wine) is given in seventy letters, and sod (secret) is given in seventy letters, both being seventy in numerical value: "when wine enters, the secret comes out." The maamar reads "be intoxicated" as revelation, the hidden coming out.

Eruvin 65a עירובין ס"ה א

26 ראתה שפחה על הים

Rabbi Eliezer derives from "This is my G-d" (Exodus 15:2), said as one points to what one sees, that a maidservant at the sea saw what Yeshayahu and Yechezkel did not see.

The maamar asks where the Torah itself alludes to so great a revelation.

Mekhilta DeRabbi Yishmael, Tractate Shirah 3:10 מכילתא דרבי ישמעאל, מַסֶּכְתָּא דְשִׁירָה ג':י'

"זֶה אֵלִי". רַבִּי אֱלִיעֶזֶר אוֹמֵר: מְנַיִן אַתָּה אוֹמֵר, שֶׁרָאַת שִׁפְחָה עַל הַיָּם מַה שֶׁלֹּא רָאָה יְשַׁעְיָה וְיחֶזְקֵאל? שֶׁנֶּאֱמַר (הושע יב,יב) "וּבְיַד הַנְּבִיאִים אֲדַמֶּה." (יחזקאל א,א) "נִפְתְּחוּ הַשָּׁמַיִם וָאֶרְאֶה מַרְאוֹת אֱלֹקִים." מוּשְׁלוֹ מָשָׁל, לְמָה הַדָּבָר דּוֹמֶה? לְמֶלֶךְ בָּשָׂר וָדָם שֶׁנִּכְנַס לִמְדִינָה, וְעָלָיו צְפִירָה מַקָּפְתּוֹ, וְגִבּוֹרִין מִימִינוֹ וּמִשְּׂמֹאלוֹ, וַחֲיָלוֹתָיו מִלְּפָנָיו וּמִלְּאַחֲרָיו. וְהָיוּ הַכֹּל שׁוֹאֲלִין לוֹמַר 'אֵי זֶהוּ הַמֶּלֶךְ?' לְפִי שֶׁהוּא בָּשָׂר וָדָם כְּמוֹתָן. אֲבָל כְּשֶׁנִּגְלָה הַקָּדוֹשׁ בָּרוּךְ הוּא עַל הַיָּם, לֹא ...

"This is my G-d and I will extol Him": R. Eliezer says: Whence is it derived that a maid-servant beheld at the Red Sea what was not beheld by Ezekiel and the other prophets, of whom it is written (Hoshea 12:11) "And to the prophets I appeared (in various) guises," and (Ezekiel 1:1) "The heavens opened and I saw visions of G-d"? An analogy: A king of flesh and blood comes to a province, a circle of guards around him, warriors at his right and at his left, armies before ...

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PARAGRAPH 14

27 פב"פ דבר

Moshe reminds the people: "Face to face Havayah spoke with you on the mountain, from the midst of the fire." The Torah states the greatness of the revelation at Sinai explicitly.

Deuteronomy 5:4 דברים ה':ד'

פָּנִים בְּפָנִים דִּבֶּר ה' עִמָּכֶם בָּהָר מִתּוֹךְ הָאֵשׁ׃

The L-RD spoke with you face to face in the mount out of the midst of the fire—

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28 מה תצעק אלי

As Israel stands trapped between the sea and Pharaoh's army, G-d tells Moshe, "Why do you cry out to Me? Speak to the children of Israel, that they go forward"; in the plain sense (Rashi), this was no time for lengthy prayer. Together with "and you shall be silent," the Alter Rebbe takes it as a sign that the moment called for silence rather than words.

Exodus 14:15 שמות י"ד:ט"ו

וַיֹּאמֶר ה' אֶל־מֹשֶׁה מַה־תִּצְעַק אֵלָי דַּבֵּר אֶל־בְּנֵי־יִשְׂרָאֵל וְיִסָּעוּ׃

And the L-RD said unto Moses: 'Wherefore criest thou unto Me? speak unto the children of Israel, that they go forward.

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29 ה' ילחם לכם ואתם תחרישון

Moshe tells the frightened people at the sea, "Havayah will fight for you, and you shall be silent": in the plain sense, they need do nothing but keep still. The maamar reads

their silence as the sign of a revelation above Chochmah, the source of speech. (context: Steinsaltz Tanakh)

Exodus 14:14 שמות י"ד:י"ד

ה' יִלָּחֶם לָכֶם וְאַתֶּם תַּחֲרִשׁוּן׃

The L-RD will fight for you, and ye shall hold your peace.'

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30 **בחכמה יסד ארץ**

Shlomo, praising wisdom, says that the world itself was made with it: "Havayah founded the earth with wisdom; He established the heavens with understanding." The Alter Rebbe reads the earth as Malchus, the source of speech, founded by Chochmah. (context: Steinsaltz Tanakh)

Proverbs 3:19 משלי ג':י"ט

ה' בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה׃

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

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31 **אבא יסד ברתא**

The Zohar on Parshas Pinchas explains "With wisdom He founded the earth": wisdom is Abba, and the earth is the Daughter. Hence speech, Malchus, is founded by Chochmah.

Zohar, Pinchas 100:676–102:682 ספר הזהר, פנחס ק':תער"ו-ק"ב:תרפ"ב

32 **אבא יסד ברתא**

The Zohar on Parshas Pinchas reads the same verse once more: "Abba founded the Daughter," while Imma, understanding, established the Son.

Zohar, Pinchas 124:867–126:878 ספר הזהר, פנחס קכ"ד:תתס"ז-קכ"ו:תתע"ח

33 **התינוק שאינו יכול לדבר**

A child does not know how to call "Abba" and "Imma" until he has tasted the taste of grain. The Alter Rebbe uses this to show that speech depends on a measure of understanding.

Berakhot 40a:14 ברכות מ' א:י"ד

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

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

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34 **חכם אינו מדבר בפני מי שגדול ממנו**

"A wise man does not speak in the presence of one who is greater than he in wisdom," among the seven traits of the wise. The Alter Rebbe adds the analogy of one who stands silent before a great king.

Pirkei Avot 5:7 משנה אבות ה':ז

שִׁבְעָה דְבָרִים בַּגֹּלֶם וְשִׁבְעָה בֶחָכָם. חָכָם אֵינוֹ מְדַבֵּר בִּפְנֵי מִי שֶׁהוּא גָדוֹל מִמֶּנּוּ בְחָכְמָה וּבְמִנְיָן, וְאֵינוֹ נִכְנָס לְתוֹךְ דִּבְרֵי חֲבֵרוֹ, וְאֵינוֹ נִבְהָל לְהָשִׁיב, שׁוֹאֵל כָּעִנְיָן וּמֵשִׁיב כַּהֲלָכָה, וְאוֹמֵר עַל רִאשׁוֹן רִאשׁוֹן וְעַל אַחֲרוֹן אַחֲרוֹן, וְעַל מַה שֶּׁלֹּא שָׁמַע, אוֹמֵר לֹא שָׁמָעְתִּי, וּמוֹדֶה עַל הָאֱמֶת. וְחִלּוּפֵיהֶן בַּגֹּלֶם׃

[There are] seven things [characteristic] in a clod, and seven in a wise man: A wise man does not speak before one who is greater than he in wisdom, And does not break into his fellow's speech; And is not hasty to answer; He asks what is relevant, and he answers to the point; And he speaks of the first [point] first, and of the last [point] last; And concerning that which he has not heard, he says: I have not heard; And he acknowledges the truth. And the reverse ...

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PARAGRAPH 15

35 **איידי דטריד למיבלע לא פליט**

The Gemara discusses meat in a boiling pot: while it is absorbing, it does not expel. The Alter Rebbe borrows the principle for one who is taking in a great revelation and cannot at the same time give out in speech.

Chullin 108b:4–6 חולין ק"ח ב:ד'-ו'

אלא לעולם קסבר רב חלב נמי אסור והכא במאי עסקינן כגון שנפל לתוך יורה רותחת דמבלע בלע מפלט לא פלט סוף סוף כי נייח הדר פליט כשקדם וסילקו גופא חצי זית בשר וחצי זית חלב שבשלן זה עם זה אמר רב לוקה על אכילתו ואינו לוקה על בשולו מה נפשך אי מצטרפין אבשול נמי לילקי אי לא מצטרפין אאכילה נמי לא לילקי

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36 **ואתם תחרישון**

Moshe to the people at the sea: "Havayah will fight for you, and you shall be silent." The silence at the sea is the mark of a revelation above Chochmah.

Exodus 14:14 שמות י"ד:י"ד

ה' יִלָּחֶם לָכֶם וְאַתֶּם תַּחֲרִשׁוּן׃

The L-RD will fight for you, and ye shall hold your peace.'

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PARAGRAPH 16

37 **הפך ים ליבשה**

The psalmist calls all the earth to come and see G-d's works: "He turned the sea into dry land; they passed through the river on foot; there we will rejoice in Him" (in the plain sense, "there we rejoiced in Him"). The Alter Rebbe asks why the psalm says the sea became dry land rather than that it split. (context: Steinsaltz Tanakh)

Psalms 66:6 תהילים ס"ו:ו'

הָפַךְ יָם לְיַבָּשָׁה בַּנָּהָר יַעַבְרוּ בָרֶגֶל שָׁם נִשְׂמְחָה־בּוֹ׃

He turned the sea into dry land; They went through the river on foot; There let us rejoice in Him!

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38 **כל הנחלים הולכים אל הים והים איננו מלא**

Koheles, on the endless cycles of nature: "All the rivers go to the sea, yet the sea is not full; to the place where the rivers go, there they return to go." The sea receives the rivers and gives back to them: the picture of a giver. (context: Steinsaltz Tanakh)

Ecclesiastes 1:7 קהלת א':ז'

כָּל־הַנְּחָלִים הֹלְכִים אֶל־הַיָּם וְהַיָּם אֵינֶנּוּ מָלֵא אֶל־מְקוֹם שֶׁהַנְּחָלִים הֹלְכִים שָׁם הֵם שָׁבִים לָלָכֶת׃

All the rivers run into the sea, Yet the sea is not full; Unto the place whither the rivers go, Thither they go again.

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39 **שאל"כ היו הנחלים חריבים ויבישים וגם הענן מקבל ממימי אוקיינוס**

The Midrash on this verse asks from where the earth drinks: Rabbi Eliezer says from the waters of the ocean, which are sweetened in the clouds; and on "there they return to go" it adds that, in his view, the clouds draw their water from there. The Kehot note points here for the waters' return and the cloud that draws from the ocean.

Kohelet Rabbah 1:13 קוהלת רבה א':י"ג

וְנָתַתִּי אֶת לִבִּי לִדְרוֹשׁ וְלָתוּר בַּחָכְמָה. מַהוּ וְלָתוּר בַּחָכְמָה, תּוּר לַחָכְמָה, לַעֲשׂוֹת תֹּאַר לַחָכְמָה, הֵאיךְ מָה דְּאַתְּ אָמַר (במדבר יג, ב): שְׁלַח לְךָ אֲנָשִׁים וְיָתֻרוּ אֶת אֶרֶץ כְּנַעַן, מַאן דִּקְרָא טָבָאוּת יָתֵיב לְגַבֵּיהּ, דְּתָנֵי טָבָאוּת יָתֵיב לְגַבֵּיהּ. דָּבָר אַחֵר, לִדְרוֹשׁ וְלָתוּר, לָתוּר וּלְהוֹתִיר. הָדֵין פּוֹיְיטָנָא כַּד הֲוָה עָבֵיד אַלְפַּבֵּיתִין, זִמְנִין חָשֵׁל לָהּ וְזִמְנִין מְחַסֵּר לָהּ, אֲבָל שְׁלֹמֹה כַּד הֲוָה עָבֵיד אַלְפַּבֵּיתִין הֲוָה מוֹתֵר לָהּ חָמֵשׁ אַתְוָאן, הֲדָא הוּא דִכְתִיב (מלכים א ה, יב): וַיְהִי שִׁירוֹ חֲמִשָּׁה וָאָלֶף, וַיְהִי ...

"I applied my heart to seek and to search in wisdom, regarding everything that is performed beneath the heavens; it is an unfortunate matter that G-d has given to the sons of men in which to engage" (Ecclesiastes 1:13). "I applied my heart to seek and to search in wisdom." What is, "to search [latur] in wisdom"? [It is to establish] a set time [tur] for [contemplating all aspects of] wisdom. It is to ascertain the essence [to'ar] of wisdom, as it is stated: "Send men and they will scout ...

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40 **והרוה את הארץ והולידה**

G-d, through Yeshayahu, compares His word to rain and snow that do not return to heaven unless they water the earth and make it bring forth and sprout. The Alter Rebbe borrows the wording for the cloud that waters the land.

Isaiah 55:10 ישעיהו נ"ה:י'

כִּי כַאֲשֶׁר יֵרֵד הַגֶּשֶׁם וְהַשֶּׁלֶג מִן־הַשָּׁמַיִם וְשָׁמָּה לֹא יָשׁוּב כִּי אִם־הִרְוָה אֶת־הָאָרֶץ וְהוֹלִידָהּ וְהִצְמִיחָהּ וְנָתַן זֶרַע לַזֹּרֵעַ וְלֶחֶם לָאֹכֵל׃

For as the rain cometh down and the snow from heaven, And returneth not thither, Except it water the earth, And make it bring forth and bud, And give seed to the sower and bread to the eater;

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PARAGRAPH 17

41 **הפך ים ליבשה כו'**

The words here quote Psalms 66:6; the passage is shown below.

Psalms 66:6 תהילים ס"ו:ו'

הָפַךְ יָם לְיַבָּשָׁה בַּנָּהָר יַעַבְרוּ בָרֶגֶל שָׁם נִשְׂמְחָה־בּוֹ׃

He turned the sea into dry land; They went through the river on foot; There let us rejoice in Him!

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KEHOT'S NOTE

תהלים סו, ו.

42 **וקמו כמו נד**

In the Song at the Sea, Moshe and Israel sing: "the waters stood up like a heap; the deeps congealed in the heart of the sea." The congealed deeps are the "ice" that the maamar describes.

Exodus 15:8 שמות ט"ו:ח'

וּבְרוּחַ אַפֶּיךָ נֶעֶרְמוּ מַיִם נִצְּבוּ כְמוֹ־נֵד נֹזְלִים קָפְאוּ תְהֹמֹת בְּלֶב־יָם׃

And with the blast of Thy nostrils the waters were piled up— The floods stood upright as a heap; The deeps were congealed in the heart of the sea.

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43 **קמו כמו נד להיות להם חומה**

"And the children of Israel came into the midst of the sea on dry land, and the waters were a wall for them on their right and on their left." The waters stood still, like stone.

Exodus 14:22 שמות י"ד:כ"ב

וַיָּבֹאוּ בְנֵי־יִשְׂרָאֵל בְּתוֹךְ הַיָּם בַּיַּבָּשָׁה וְהַמַּיִם לָהֶם חוֹמָה מִימִינָם וּמִשְּׂמֹאלָם׃

And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand, and on their left.

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KEHOT'S NOTE

ראה שמות יד, כב. טו, ח.

44 איידי דטריד למבלע לא פליט

The words here quote Chullin 108b:4–6; the passage is shown below.

Chullin 108b:4–6 חולין ק״ח ב:ד׳-ו׳

אלא לעולם קסבר רב חלב נמי אסור והכא במאי עסקינן כגון שנפל לתוך יורה רותחת דמבלע בלע מפלט לא פלט סוף סוף כי נייח הדר פליט כשקדם וסילקו גופא חצי זית בשר וחצי זית חלב שבשלן זה עם זה אמר רב לוקה על אכילתו ואינו לוקה על בשולו מה נפשך אי מצטרפין אבשול נמי לילקי אי לא מצטרפין אאכילה נמי לא לילקי

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KEHOT'S NOTE

ראה חולין קח, ב.

45 פני אריה

Yechezkel describes the four creatures of the Chariot: "The face of a man, and the face of a lion on the right... and the face of an ox on the left... and the face of an eagle." Each face on its own side is the "division" of his vision.

Ezekiel 1:10 יחזקאל א:י׳

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

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

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46 (וכמ״ש בד״ה כנשר יעיר)

There the Alter Rebbe explains that Yechezkel saw the Chariot in the exile, so the Divine Presence was revealed to him through many divided levels, clothed in the faces of the lion and the ox; at Sinai, "face to face," G-dliness was revealed without any intermediary and without division, so that the people "saw the sounds." The undivided revelation at the sea is of this higher kind.

KEHOT'S NOTE

לקו״ת האזינו עז, ג.

47 ודמות על ראשי החיה

Yechezkel describes what he saw above the creatures of the Chariot: "And the likeness over the heads of the chayah: a firmament, like the appearance of the awesome ice, spread over their heads above." The ice is above the creatures and their separate faces.

Ezekiel 1:22 יחזקאל א:כ״ב

וּדְמוּת עַל־רָאשֵׁי הַחַיָּה רָקִיעַ כְּעֵין הַקֶּרַח הַנּוֹרָא נָטוּי עַל־רָאשֵׁיהֶם מִלְמָעְלָה׃

And over the heads of the living creatures there was the likeness of a firmament, like the colour of the terrible ice, stretched forth over their heads above.

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KEHOT'S NOTE

יחזקאל א, כב.

48 בחכמה יסד ארץ

The words here quote Proverbs 3:19; the passage is shown below.

Proverbs 3:19 משלי ג:י״ט

ה׳ בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה׃

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

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KEHOT'S NOTE

משלי ג, יט.

49 אבא יסד ברתא

Kehot's note points to Zohar III, 248a for these words.

Zohar III, 248a זח״ג רמח, א

KEHOT'S NOTE

ראה זח״ג רמח, א. רנו, ב. רנח, א.

50 כידוע ממשל התינוק

Kehot's note points to Berakhot 40a for these words.

Berakhot 40a ברכות מ׳ א

KEHOT'S NOTE

ראה ברכות מ, א.

51 חכם אינו מדבר בפני

Kehot's note points to where this is explained further: Siddur im Dach.

KEHOT'S NOTE

אבות ה, ז. [אבל בסידור אדה״ז לפני].

52 בתפלת שמו״ע . . אין משמיעין קול

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

KEHOT'S NOTE

ראה שו״ע אדה״ז הל׳ תפלה סק״א, סק״ב.

53 כל הנחלים הולכים אל הים

The words here quote Ecclesiastes 1:7; the passage is shown below.

Ecclesiastes 1:7 קהלת א:ז׳

כָּל־הַנְּחָלִים הֹלְכִים אֶל־הַיָּם וְהַיָּם אֵינֶנּוּ מָלֵא אֶל־מְקוֹם שֶׁהַנְּחָלִים הֹלְכִים שָׁם הֵם שָׁבִים לָלָכֶת׃

All the rivers run into the sea, Yet the sea is not full; Unto the place whither the rivers go, Thither they go again.

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KEHOT'S NOTE

קהלת א, ז.

54 שאל״כ היו הנחלים כו׳

Kehot's note points to Kohelet Rabbah 1:14 for these words.

Kohelet Rabbah 1:14 קוהלת רבה א:י״ד

רָאִיתִי אֶת כָּל הַמַּעֲשִׂים שֶׁנַּעֲשׂוּ וגו׳. אָמַר רַבִּי אַבָּא בַּר כַּהֲנָא לְזָקֵן שֶׁהָיָה יוֹשֵׁב בְּפָרָשַׁת דְּרָכִים וְהָיוּ לְפָנָיו שְׁנֵי שְׁבִילִין אֶחָד תְּחִלָּתוֹ מִישׁוֹר וְסוֹפוֹ קוֹצִים וַאֲרָזִים וְקָנִים, וְאֶחָד תְּחִלָּתוֹ קָנִים וַאֲרָזִים וְקוֹצִים וְסוֹפוֹ מִישׁוֹר, וְהָיָה מַזְהִיר לָעוֹבְרִין וְלַשָּׁבִים וְאוֹמֵר זוֹ תְּחִלָּתוֹ מִישׁוֹר וְסוֹפוֹ אֲרָזִים

וְקוֹצִים וְקַנִּים, וְזֶה תְּחִלָּתוֹ קוֹצִים וַאֲרָזִים וְקָנִים וְסוֹפוֹ מִישׁוֹר, אֵין הַבְּרִיּוֹת צְרִיכִין לְהַחֲזִיק לוֹ טוֹבָה שֶׁהוּא מַזְהִירָן לְטוֹבָתָן שֶׁלֹּא לְיַגְּעָן, כָּךְ אֵין הַבְּרִיּוֹת צְרִיכִין לְהַחֲזִיק ...

"I have seen all the actions that were performed under the sun; and, behold, everything is vanity and herding wind" (Ecclesiastes 1:14). "I have seen all the actions that were performed..." Rabbi Abba bar Kahana said: This is analogous to an elderly man who was sitting at a fork in the road and there were two paths before him. One, its beginning was level and its end was thorns, cedars, and reeds; and one, its beginning was thorns, cedars, and reeds, and its end was level. He would caution the ...

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KEHOT'S NOTE

ראה קה"ר א, יד-טו.

55 **והרוה את הארץ והולידה**

The words here quote Isaiah 55:10; the passage is shown below.

Isaiah 55:10 ישעיהו נ"ה:י'

כִּי כַאֲשֶׁר יֵרֵד הַגֶּשֶׁם וְהַשֶּׁלֶג מִן־הַשָּׁמַיִם וְשָׁמָּה לֹא יָשׁוּב כִּי אִם־הִרְוָה אֶת־הָאָרֶץ וְהוֹלִידָהּ וְהִצְמִיחָהּ וְנָתַן זֶרַע לַזּוֹרֵעַ וְלֶחֶם לָאֹכֵל:

For as the rain cometh down and the snow from heaven, And returneth not thither, Except it water the earth, And make it bring forth and bud, And give seed to the sower and bread to the eater;

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KEHOT'S NOTE

ע"ד ישעי' נה, י.

56 **קרח בחי' חרק**

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

KEHOT'S NOTE

ראה ת"ז תי"ט לט, רע"ב.

57 **קרח בחי' חרק**

Discussing the vowels, the Tikkunei Zohar says that one level is called chirik; with its letters reversed it reads chakar, "search" ("Can you find G-d by searching?"), and it is "the awesome ice" (kerach), "the awesome" of the prayer "the great, the mighty and the awesome G-d." The Alter Rebbe links the ice at the sea with this level.

Tikkunei Zohar 39b:3–4 תקוני הזהר ל"ט ב:ג'-ד'

מסטרא דיליה אתקריאת חר"ק. ובהפוך אתוון חק"ר. ובגינה אתמר החקר אלק תמצא. ואיהי קרח הנורא דאיהו שמא תליתאה דצלותא דאתמר ביה האל הגדול הגבור והנורא. הנורא איהו עמודא דאמצעיתא ושור"ק איהו טמיר וגניז מסטרא דצדיק. דאיהו ברית. אור גנוז. דאיהו ר"ז כחושבן אור.

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PARAGRAPH 18

58 **ויהי הענן והחושך ויאר**

"And there was the cloud and the darkness, and it illuminated the night, and the one did not come near the other all the night." In the plain sense (Rashi), the cloud brought darkness to the Egyptians while the pillar of fire lit the night for Israel; the Alter Rebbe reads "it illuminated" as said of the darkness itself.

Exodus 14:20 שמות י"ד:כ'

וַיָּבֹא בֵּין מַחֲנֵה מִצְרַיִם וּבֵין מַחֲנֵה יִשְׂרָאֵל וַיְהִי הֶעָנָן וְהַחֹשֶׁךְ וַיָּאֶר אֶת־הַלָּיְלָה וְלֹא־קָרַב זֶה אֶל־זֶה כָּל־הַלָּיְלָה:

and it came between the camp of Egypt and the camp of Israel; and there was the cloud and the darkness here, yet gave it light by night there; and the one came not near the other all the night.

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KEHOT'S NOTE

שמות יד, כ.

59 **ויבדל אלקים בין האור**

On the first day of Creation: "And G-d saw the light, that it was good, and G-d separated between the light and the darkness." The separation is the partition that makes the chain of worlds possible.

Genesis 1:4 בראשית א:ד'

וַיַּרְא אֱלֹקִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹקִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ:

And G-d saw the light, that it was good; and G-d divided the light from the darkness.

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KEHOT'S NOTE

בראשית א, ד.

60 **ביום א' משימ"ב שמשו אור וחושך**

Kehot's note points to Bereshit Rabbah 3:7 for these words.

Bereshit Rabbah 3:7 בראשית רבה ג':ז'

אר"י בר סימון יהי ערב אין כתיב כאן אלא "ויהי ערב" מכאן שהיה סדר זמנים קודם לכן.א"ר אבהו מלמד שהיה בורא עולמות ומחריבן עד שברא את אלו אמר דין הניין לי יתהון לא הניין לי א"ר פנחס טעמיה דר' אבהו "וירא אלקים את כל אשר עשה והנה טוב" מאד דין הניין לי יתהון לא הניין לי:

Rabbi Yehuda bar Simon said: "It will be evening" is not written here, but rather, "it was evening" - from here we learn that there had been an order to time even beforehand. Rabbi Abahu said: This teaches that He continuously created worlds and destroyed them, until He created the current one, and said: 'This one pleases Me, those did not please Me.' Rabbi Pinḥas said: The source for Rabbi Abahu is: "G-d saw everything that He had made, and behold, it was very good" (Genesis 1:31) - this pleases ...

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KEHOT'S NOTE

רש"י בראשית א, ד. וראה ירושלמי ברכות ח, ו. ב"ר פ"ג, ז.

61 **שמשו אור וחושך בערבוביא**

By the plain sense, Rashi says, G-d saw that it was not fitting for the light and the darkness to function intermingled, and set each its own domain, the day and the night. The Kehot note also points to the Jerusalem Talmud and to Bereshis Rabbah.

Rashi on Genesis 1:4 רש"י על בראשית א:ד

וירא אלקים את האור כי טוב ויבדל. אַף בָּזֶה אָנוּ צְרִיכִין לְדִבְרֵי אַגַּדָה, רָאָהוּ שֶׁאֵינוֹ כְדַאי לְהִשְׁתַּמֵּשׁ בּוֹ רְשָׁעִים, וְהִבְדִּילוֹ לַצַּדִּיקִים לֶעָתִיד לָבֹא. וּלְפִי פְּשׁוּטוֹ כָּךְ פָּרְשָׁהוּ, רָאָהוּ כִּי טוֹב, וְאֵין נָאֶה לוֹ וְלַחֹשֶׁךְ שֶׁיִּהְיוּ מְשַׁתְּמְשִׁים בְּעֵרְבוּבְיָא, וְקָבַע לָזֶה תְּחוּמוֹ בַּיּוֹם, וְלָזֶה תְּחוּמוֹ בַּלַּיְלָה:

AND GOD SAW THE LIGHT וירא אלהים את האור כי טוב ויבדל THAT IT WAS GOOD, AND GOD CAUSED A DIVISION — Here, also, we must depend upon the statement of the Agada: He saw that the wicked were unworthy of using it (the light); He, therefore, set it apart (ויבדל), reserving it for the righteous in the world to come (Chagigah 12a). But according to the plain sense explain it thus: He saw that it was good, and that it was not seemly that light and darkness should function ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

62 **שמשו אור וחושך בערבוביא**

A parable of a king with two generals, each claiming to serve by day, until the king assigned the day to one and the night to the other: so G-d gave light and darkness each its own domain.

Jerusalem Talmud Berakhot 8:6 תלמוד ירושלמי ברכות ח:ו

63 **להיות — בחי' החשך הנ"ל**

On that page, within the discourse "I am black but comely," the Alter Rebbe explains that the Infinite Light as it is cannot be grasped at all, and that of this it is said, "He made darkness His hiding place": darkness is what yields no grasp or comprehension.

KEHOT'S NOTE

עי' לקמן בשה"ש ד, ג. ובאוה"ת בראשית-ג תצב, ב.

64 **ישת חושך סתרו**

In David's song of deliverance, G-d descends to save him amid storm clouds: "He made darkness His hiding place, His canopy around Him." The Alter Rebbe identifies this hidden darkness with the level above the chain of worlds that shone at the sea. (context: Steinsaltz Tanakh)

Psalms 18:12 תהילים י"ח:י"ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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KEHOT'S NOTE

תהלים יח, יב.

65 **דלית מחשבה תפיסא ביה כלל**

In Eliyahu's prayer in the introduction to the Tikkunei Zohar: "You are higher than all the high, hidden from all the hidden; no thought can grasp You at all." This is why that level is called darkness.

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.

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66 **בד"ה שחורה אני**

That discourse opens with the Sages' teaching that the Torah was given as black fire upon white fire, and explains that the World to Come, created with the letter yud, is also black fire upon white fire.

KEHOT'S NOTE

לקו"ת שה"ש ד, ב.

67 **דלית מח' תפיסא ביי כלל**

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

KEHOT'S NOTE

ת"ז בהקדמה.

68 **ולכן לא הקריבו שלמי שמחה**

The note first refers the reader to a remark of the Rebbe printed earlier in the notes and references of this edition, bearing on the statement that no peace-offerings of joy were brought on the seventh day of Pesach.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר לעיל בהערות וציונים יט, א. ראה סה"מ תקס"ח כרך-א ע' קעא ובמאמרי אדה"א ויקרא-א ע' קכב וע' קלא ובאוה"ת ויקרא-ד ע' תתקצד דשם מבואר ששלמי שמחה שייך רק "ללכם". ובארוכה בשיחת אחש"פ תשכ"ד.

69 **שם נשמחה**

"He turned the sea into dry land... there we will rejoice in Him." The stress on "there," a place apart, indicates a joy that surrounds rather than enters.

Psalms 66:6 תהילים ס"ו:ו

הָפַךְ יָם לְיַבָּשָׁה בַּנָּהָר יַעַבְרוּ בָרַגֶל שָׁם נִשְׂמְחָה־בּוֹ:

He turned the sea into dry land; They went through the river on foot; There let us rejoice in Him!

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70 **אין בו לא אכילה**

"In the World to Come there is no eating and no drinking... but the righteous... delight in the radiance of the Shechinah." The maamar explains that its revelation,

being above the chain of worlds, can be received only as a makif.

Berakhot 17a:12 ברכות י״ז א:י״ב

מַרְגְּלָא בְּפוּמֵּיהּ דְּרַב: לֹא כָּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִיָּה וְלֹא פְּרִיָּה וּרְבִיָּה וְלֹא מַשָּׂא וּמַתָּן וְלֹא קִנְאָה וְלֹא שִׂנְאָה וְלֹא תַּחֲרוּת, אֶלָּא צַדִּיקִים יוֹשְׁבִין וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְּׁכִינָה, שֶׁנֶּאֱמַר: "וַיֶּחֱזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. ll).

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

71 **ובני״י הלכו ביבשה**

The Torah's account of the crossing: "And the children of Israel walked on dry land in the midst of the sea, and the waters were a wall for them on their right and on their left." The maamar reads the "dry land" as the earth that comes first in G-d's thought.

Exodus 14:29 שמות י״ד:כ״ט

וּבְנֵי יִשְׂרָאֵל הָלְכוּ בַיַּבָּשָׁה בְּתוֹךְ הַיָּם וְהַמַּיִם לָהֶם חֹמָה מִימִינָם וּמִשְּׂמֹאלָם:

But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

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

KEHOT'S NOTE

שמות יד, כט.

72 **בגמ' איכא פלוגתא**

Beis Shammai say the heavens were created first and then the earth; Beis Hillel say the earth was created first and then the heavens. The Alter Rebbe resolves the two views as action and thought.

Chagigah 12a חגיגה י״ב א

KEHOT'S NOTE

חגיגה יב, א ושי״נ.

ששת ימים תאכל מצות וביום השביעי עצרת להוי׳...

"Six Days You Shall Eat Matzos"

The seventh day of Pesach, the day the sea split, is an Atzeres wholly "to Havayah your G-d" because it foreshadows the future crossing of "the River" to the level "beyond the River," Chochmah revealed as sight, earned through the hardships of exile. Meanwhile the revelation of Pesach, which came at first by a leap, is drawn down little by little through the Counting of the Omer.

THE MAAMAR IN BRIEF

Of the three festivals called Atzeres, only the seventh day of Pesach is "to Havayah your G-d," wholly for G-d. It is the day the sea split, when Israel took the plunder of the sea, the raising of the sparks, and even a maidservant saw, like a child lifted onto his father's arms. The Song at the Sea says "until … cross over" twice: besides the crossing of the Sea of Reeds, "the end of all levels," Yeshayahu foretells a future crossing of "the River," struck into seven streams for the Patriarchs and Matriarchs, as the sea was cut into twelve paths for the tribes. That River goes out of Eden: Eden is Chochmah, like sight, and the river is Binah, like hearing. In the future Israel will reach "beyond the River," and G-d's promise in Michah, "I will show him," speaks of sight; this is earned by enduring the poverty of exile. So the verse counts six days of matzah, the bread of poverty, and forbids all work on the seventh, a day with no eating. Meanwhile the revelation of the first nights of Pesach, which came by a leap, is drawn down gradually through the Counting of the Omer.

OUTLINE

1 **The seventh day and the two crossings** ¶1

The seventh day of Pesach is the Atzeres wholly "to Havayah your G-d," the day of the sea's splitting, of its plunder and of the maidservant's vision. The doubled "until … cross over" points to a future crossing of "the River," struck into seven streams, to the level "beyond the River": past Binah, the river, to Chochmah, Eden, revealed as sight and earned through the hardship of exile.

2 Six days of matzah ¶2

The verse counts only six days of matzah and forbids all work, even preparing food, because its seventh day is the future day "beyond the River," on which there is no eating.

3 Counting what was given at once ¶3

The mature intellect of the first nights of Pesach came by a leap and only for the moment; the Counting of the Omer draws it down little by little, refining one attribute of the animal soul each day, like counting coin by coin a purse of gold received whole.

KEY CONCEPTS

Atzeres עצרת

The name the Torah gives the seventh day of Pesach and Shemini Atzeres, and the name the Sages give Shavuos. Only the seventh day of Pesach is an Atzeres "to Havayah your G-d," wholly for G-d; the maamar reads it as the future day "beyond the River."

The end of all levels סופא דכל דרגין

The Sea of Reeds (Yam Suf), read as sof, "end": Malchus, the last of the divine levels. Israel crossed it at the Exodus; the crossing of the future will be of the River.

Eden and the river that goes out of it עדן ונהר היוצא מעדן

Eden is Chochmah, which grasps like sight ("Who is wise? One who sees what is born"); the river flowing from it is Binah, which grasps like hearing, through contemplation of G-d's greatness.

Beyond the River עבר הנהר

Where the forefathers dwelt "of old" (Joshua 24:2): the level above the River, which is Binah. It is hidden now and will be revealed as sight in the Time to Come.

The raising of the sparks העלאת ניצוצין

The elevation of the sparks of holiness scattered in the world; the maamar sees it in the plunder Israel took at the sea, greater than the plunder of Egypt.

The seven shepherds ז' רועים

Here the three Patriarchs and the four Matriarchs. The River's seven streams in the future correspond to them, as the sea's twelve paths corresponded to the twelve tribes.

A leap דילוג

A revelation granted at once from above, not in the natural order; such was the mature intellect (mochin degadlus) of the first nights of Pesach, and so it lasted only for the moment.

General and particular כלל ופרט

Receiving a whole at once and then taking it in detail, like a purse of gold coins received as a gift and then counted coin by coin: so the revelation of Pesach and the Counting of the Omer.

SECTION 1 · ¶1

The seventh day and the two crossings

1 ששת ימים[1] תאכל מצות וביום השביעי עצרת להוי' אלקיך לא תעשה מלאכה. הנה מצינו ששלשה ימים טובים נק' עצרת חג השבועות זמן מ"ת [מתן תורה] ושמע"צ [ושמיני עצרת][2] שהוא זמן שמחת תורה ושביעי של פסח.[3]

"Six days you shall eat matzos, and on the seventh day [shall be] an Atzeres to Havayah your G-d; you shall not do work." Now, we find that three festivals are called Atzeres: the festival of Shavuos, the time of the Giving of the Torah; Shemini Atzeres, which is the time of Simchas Torah; and the seventh [day] of Pesach.

> The maamar opens with Deuteronomy 16:8, which calls the seventh day of Pesach an Atzeres, literally a day of "holding back" or of assembly, on which work is forbidden. The Alter Rebbe notes that three festivals bear this name: Shavuos, the day the Torah was given; Shemini Atzeres, which is celebrated as Simchas Torah; and the seventh day of Pesach.

וגדול מה שנאמר בשביעי של פסח יותר ממה שנאמר בכולן שנאמר בו להוי' אלקיך ולא לכם כבשאר יו"ט [יום טוב] שיש בהם חציו לה' וחציו לכם כ"א כולו לה' והיא יום קי"ס [קריעת ים סוף]

And what is said of the seventh [day] of Pesach is greater than what is said of all of them, for of it is said "to Havayah your G-d," and not "for you," as with the other festivals, in which [it is] "half for G-d and half for you"; rather, all of it is for G-d. And it is the day of the Splitting of the Sea of Reeds.

> Of the three, the seventh day of Pesach is described most highly: its Atzeres is "to Havayah your G-d," while of Shemini Atzeres the Torah says "an Atzeres shall be for you" (Numbers 29:35). From the contrast between these two verses the Sages derive that a festival is divided, "half for G-d" in prayer and study "and half for you" in feasting, but this day is described as wholly G-d's. It is also the day the sea split.

וגדולה היתה ביזת הים[4,5] כו' שהוא ענין העלאת ניצוצין כו' (ועיין ברבות שה"ש [שיר השירים] בפסוק תורי זהב[6,7] ועמ"ש בד"ה נאוו לחייך[8] בענין תורי זהב)

And "great was the plunder at the sea," etc., which is the matter of the raising of the sparks, etc. (And see Midrash Rabbah on Shir HaShirim, on the verse "Circlets of gold"; and see what is written in the discourse beginning "Your cheeks are comely," on the matter of "circlets of gold.")

> Rashi (on Exodus 15:22) says that the plunder Israel found at the sea, the Egyptians' gold, silver and precious stones, was greater than the plunder of Egypt itself. That plunder is "the raising of the sparks": sparks of holiness are scattered in the material world, and the riches Israel took from the sea stand for holiness gathered up and elevated. Shir HaShirim Rabbah reads "We will make you circlets of gold" (Song of Songs 1:11) as the plunder of the sea, and the Alter Rebbe's discourse on "Your cheeks are comely" treats the same phrase.

וראתה שפחה על הים[9] כו' קחם על זרועותיו,[10] כמשל התינוק שאינו יכול לראות למרחוק והגביהו אביו לראות. והנה כתיב עד יעבור כו' עד יעבור[11] כו' ב"פ [ב' פעמים].

And "a maidservant saw at the sea," etc.: "taking them upon His arms," like the parable of an infant who cannot see into the distance, and his father raised him up to see. Now, it is written, "until [Your people] cross over," etc., "until [the people] cross over," etc.: twice.

> The Sages said that at the sea even a maidservant saw what the prophets Yeshayahu and Yechezkel did not see. Hosea 11:3, "taking them upon His arms," explains how she could see so much: Israel at the sea was like a small child who cannot see far, whose father lifts him up so that he can see; the vision came from G-d raising them, not from their own stature. The Alter Rebbe then notes that the Song at the Sea says "until … cross over" twice (Exodus 15:16), and the lines that follow point to two crossings, the one at the sea and one still to come.

דהנה לעתיד כתיב והניף ידו על הנהר[12] בעים רוחו והכהו לז' נחלים והדריך בנעלים (וע' ברבות[13] ריש קהלת ס"פ הבל הבלים)[14]

For regarding the Time to Come it is written, "And He will wave His hand over the River with the might of His wind, and strike it into seven streams, and make [them] tread in sandals" (and see Midrash Rabbah at the beginning of Koheles, at the end of the section "Vanity of vanities");

> Isaiah 11:15 describes the future redemption: G-d will wave His hand over "the River," which in Scripture usually means the Euphrates, strike it into seven streams and let people walk across in sandals, a second crossing like the first at the sea. Koheles Rabbah, at the end of its passage on "Vanity of vanities," pairs the third day of Creation, "Let the waters gather," with the opening of this verse, "And Havayah will destroy the tongue of the Egyptian sea."

וכתיב בתרי' [בתריה] אודך ה' כי אנפת בי[15] ישוב אפך ותנחמני וכתיב כימי צאתך מארץ מצרים[16] אראנו נפלאות

and it is written right after it, "I will thank You, Havayah, for You were angry with me; Your anger will turn away, and You will comfort me." And it is written, "As in the days of your going out of the land of Egypt, I will show him wonders."

> Isaiah 12:1, which follows directly, is the song of that future day: "I will thank You, Havayah, for You were angry with me." Micah 7:15 promises that the redemption will repeat the wonders of the Exodus.

דהיינו כמו שעברו בני ישראל בעלותם ממצרים את מי ים סוף[17] שהוא בחי׳ סופא דכל דרגין כן לע״ל [לעתיד לבוא][18] יעברו את הנהר להיות בבחי׳ עבר הנהר כמ״ש בעבר הנהר ישבו[19] אבותיכם מעולם והוא הנהר היוצא מעדן[20] (ועמ״ש מזה בד״ה אם בחקתי)[21,22]

That is: just as the children of Israel, when they went up from Egypt, crossed the waters of the Sea of Reeds (Yam Suf), which is the level of "the end (sofa) of all levels," so in the Time to Come they will cross the River, to be at the level of "beyond the River," as it is written, "Beyond the River your fathers dwelt of old"; and this is the river that goes out of Eden (and see what is written about this in the discourse beginning "If in My statutes [you walk]").

> As Israel crossed Yam Suf, the Sea of Reeds, read as sof, "end," the level called "the end of all levels," Malchus, so in the future they will cross a higher boundary, the River, and come to be "beyond the River," where, as Joshua 24:2 says, the forefathers dwelt; the Tzemach Tzedek (in Yahel Or, as the Kehot note quotes) adds that this future revelation is drawn down through the present exile, the exile of Edom, as the exile of Egypt led to the crossing of the sea. In the discourse on this verse later in Parshas Tzav, the Alter Rebbe explains that the Sea of Reeds is Malchus of Atzilus, the supernal speech, while the River, the river that "goes out of Eden" (Genesis 2:10), is thought, Binah, which flows on unceasingly. In Likkutei Torah, Bechukosai (the discourse "If in My statutes"), he explains that the forefathers' root lies beyond that river, in the higher thought above Binah.

וידוע שעדן הוא בחי׳ חכמה ואיזהו חכם הרואה את הנולד[23] בבחי׳ ראי׳ [ראיה] ונהר היוצא מעדן הוא בחי׳ בינה שהוא בחי׳ שמיעה והבנה בהתבוננות בגדולתו ית׳.

And it is known that Eden is the level of Chochmah (wisdom), and "Who is wise? One who sees what is born," at the level of sight; and the river that goes out of Eden is the level of Binah (understanding), which is the level of hearing and understanding, through contemplation of His greatness, may He be blessed.

> Eden is Chochmah, and the Talmud's definition of the wise man, "one who sees what is born" (Tamid 32a), shows that Chochmah works like sight: it grasps a thing directly and whole. The river flowing out of Eden is Binah, which works like hearing: an understanding built up step by step through contemplating G-d's greatness. "Beyond the River" is therefore the level above Binah, the seeing of Chochmah.

והנה י״ס [י׳ ספירות] נגזר לי״ב גזרים למנין שבטי בנ״י [בני ישראל][24] כדכתיב לגוזר י״ס [י׳ ספירות] לגזרים[25] כל״ח [כי לעולם חסדו] בכדי שכל שבט ושבט במסילתו יכון כל חד לפום שיעורא דילי׳ [דיליה]

Now, the Sea of Reeds was cut into twelve parts, according to the number of the tribes of the children of Israel, as it is written, "To Him who cut the Sea of Reeds into parts, for His kindness is forever," so that each and every tribe would be set on its own path, "each one according to his own measure"

> Psalms 136:13 praises G-d "who cut the Sea of Reeds into parts," in the plural, and Pirkei DeRabbi Eliezer (chapter 42) says that the waters became twelve sections, one for each tribe. So each tribe crossed on its own path and received the revelation at the sea "each according to his own measure."

(ועמ״ש בד״ה מזמור שיר חנוכת הבית)[26,27] ולעתיד כתיב והכהו לז׳ נחלים כנגד בחי׳ ז׳ רועים ג׳ אבות וד׳ אמהות,

(and see what is written in the discourse beginning "A psalm, a song for the dedication of the House"). And regarding the Time to Come it is written, "and strike it into seven streams," corresponding to the level of the seven shepherds: the three Patriarchs and the four Matriarchs.

> The Alter Rebbe refers to his discourse on "A psalm, a song for the dedication of the House" (Psalms 30:1), which explains why the princes' dedication offerings are written out twelve times, once for each tribe, and compares this to the sea split into twelve paths. In the future, by contrast, the River will be struck into seven streams, matching the "seven shepherds," counted here as the three Patriarchs and the four Matriarchs. So the sea was divided according to the tribes, into twelve paths, while the River will be divided according to the forefathers, into seven streams.

(עמ״ש מענין ז׳ רועים בד״ה ראיתי והנה מנורת זהב[28] כולה כו׳ ושבעה נרותיה עליה.[29] ועמ״ש בד״ה והיה אור הלבנה בענין שבעתים כאור שבעת הימים[30]).

(See what is written about the seven shepherds in the discourse beginning "I saw, and behold, a menorah all of gold," etc., "and its seven lamps upon it." And see what is written in the discourse beginning "And the light of the moon shall be," on the matter of "sevenfold, as the light of the seven days.")

> Two further cross-references: the discourse on Zechariah's vision of a golden menorah with seven lamps (Zechariah 4:2), which explains the seven shepherds, and the discourse on "And the light of the moon shall be" (Isaiah 30:26), earlier in Parshas Tzav, on the future sunlight that will be "sevenfold, as the light of the seven days." Both concern sevens: the seven lamps, which are the souls of the seven shepherds, and the sevenfold light promised for the future.

והנה עתה בזמן דעכשיו לא נתגלה בחי' עבר הנהר הנ"ל אבל לע"ל [לעתיד לבוא] כתיב אראנו נפלאות אראנו בחי' ראיה כנ"ל.

Now, at this time, in the present, the level of "beyond the River" mentioned above is not revealed; but regarding the Time to Come it is written, "I will show him wonders": "I will show him," the level of sight, as mentioned above.

> At present the level "beyond the River" is hidden. Of the future G-d promises, in the words of the prophet Michah, "I will show him wonders," and "show" is the language of sight, the mode of Chochmah, Eden, explained above.

וזהו אודך ה' כי אנפת בי דהיינו יסורים קושי השעבוד פרנסה ולכן ישוב אפך ותנחמני שע"י שסבלנו העוני והדוחק נזכה לבחי' התגלות בחי' בעבר הנהר כנ"ל.

And this is [the meaning of] "I will thank You, Havayah, for You were angry with me": that is, sufferings, the hardship of the subjugation, [and of] livelihood; and therefore "Your anger will turn away, and You will comfort me": for through having endured the poverty and the distress, we will merit the level of revelation of the level of "beyond the River," as mentioned above.

> Isaiah 12:1 is read as cause and effect. "You were angry with me" refers to the sufferings of exile, the hardship of subjugation and of earning a living; precisely because we have endured that poverty and pressure, "Your anger will turn away, and You will comfort me," and we will merit the revelation of "beyond the River."

SECTION 2 · ¶2

Six days of matzah

2 וזהו ששת ימים תאכל מצות[31] ולא ז' ימים כי הפ' הזה נאמר על העתיד שיום הז' יהי' [יהיה] עצרת להוי' אלקיך בחי' עבר הנהר היוצא מעדן שאין בו לא אכילה[32] כו'

And this is [why it says] "Six days you shall eat matzos," and not seven days: for this verse is said about the future, when the seventh day will be "an Atzeres to Havayah your G-d," the level of "beyond the River" that goes out of Eden, in which there is no eating, etc.;

> Now the opening verse can be explained. It says "six days you shall eat matzos" although Pesach has seven, because it speaks of the future, when the seventh day will be the Atzeres "to Havayah your G-d," the level "beyond the River"; and of that level, as of the World to Come, it is said that there is no eating there (Berachos 17a).

לכן לא יהי' [יהיה] בו אכילת מצה לחם עוני,[33] ולכן כתיב ל"ת [לא תעשה] מלאכה סתם ולא מלאכת עבודה כדכתיב בשאר ימים טובים שהותרה בהם אוכל נפש.

therefore there will be no eating of matzah, "the bread of poverty," on it. And therefore it is written, "you shall not do work," without qualification, and not "laborious work," as is written of the other festivals, on which [preparing] food for a person (ochel nefesh) was permitted.

> Matzah is "the bread of poverty" (Deuteronomy 16:3), food for a state of lack, so on a day without eating there is no matzah. The same reading explains why the verse forbids "work" without qualification, whereas for the other festivals the Torah forbids only "laborious work," leaving the preparation of food permitted.

אבל ביום הז' הנ"ל לעתיד לבא לא תעשה מלאכה סתם אפילו מלאכת אוכל נפש נמי במשמע לפי שאין בו לא אכילה כו' כנ"ל.

But on the seventh day mentioned above, in the Time to Come, "you shall not do work" without qualification: even work for ochel nefesh is also implied, since on it there is no eating, etc., as mentioned above.

> On that future seventh day, the unqualified "you shall not do work" includes even work for preparing food, since there will be no eating at all. So two details of the verse's wording, the six days and the unqualified ban, both point to the future.

SECTION 3 · ¶3

Counting what was given at once

3 והנה הגם שבלילות הראשונות של פסח נתגלה בחינת מוחין דגדלות כידוע רק שזה היה לפי שעה בבחי' דילוג שלא כדרך הטבע

Now, although on the first nights of Pesach the level of the mature intellect (mochin degadlus) was revealed, as is known, this was only for the moment, in the manner of a leap (dilug), not in the way of nature;

> On the first nights of Pesach, the Seder nights, a lofty revelation shines: the "mature intellect" (mochin degadlus), the divine intellect in its full state. But it comes as a "leap" (dilug), granted from above all at once and not through the gradual, natural order of growth, and so it lasts only for the moment.

ולכן צ״ל ספירת העומר אחר בחינת התגלות הנ״ל היום יום א׳ כו׳ היינו כדי להמשיך במעט מעט אגרשנו,[34]

and therefore there must be the Counting of the Omer after the level of revelation mentioned above, "Today is one day," etc.: that is, in order to draw [it] down in [the manner of] "Little by little I will drive them out"

> That is why the Counting of the Omer follows that revelation: "Today is one day," and so on, day after day. Its purpose is to draw the revelation down gradually, as the verse says of the conquest of the Land, "Little by little I will drive them out" (Exodus 23:30).

(ר״ל שבכל יום נעשה בירור מדה א׳ מהמדות שבנפש הבהמית ע״י המשכת היום יום כו׳ [רוצה לומר].

(that is to say, that on each day the refinement (birur) of one of the emotive attributes (middos) in the animal soul is accomplished, through the drawing-down of "Today is [such-and-such a] day," etc.).

> Each day of the count refines one of the emotive attributes (middos) of the animal soul, through the light that the day's count draws down. In this way the revelation that came all at once is drawn into the person's own attributes step by step.

ולמשל כמו א׳ שנתן מתנה לחבירו כיס מלא זהובים שמתחלה מקבל המתנה בפעם א׳ בכלל ואח״ז [ואחר זה] הוא סופר ומונה הזהובים מעט מעט בפרט

By way of analogy, it is like one who gave his friend a gift, a purse full of gold coins: at first he receives the gift at one time, in general, and after this he counts and tallies the gold coins little by little, in particular.

> The parable: a friend gives someone a purse full of gold coins. He receives it all at once, as one whole, and only afterwards counts the coins, little by little, one by one; so too, the revelation of Pesach is received at once, in general, and the Counting of the Omer takes it in particular.

(ועמ״ש ר״פ שלח בענין עגולים ויושר שהוא ג״כ כענין כלל ופרט ועמ״ש סד״ה כנשר יעיר:[35]

(And see what is written at the beginning of Parshas Shelach on the matter of igulim and yosher (circles and line), which is also like the matter of general and particular; and see what is written at the end of the discourse beginning "As an eagle stirs up [its nest].")

> The Alter Rebbe refers to the beginning of Parshas Shelach, where he discusses igulim and yosher, "circles" and "line," two ways in which the divine light is arranged, which he says are also a matter of general and particular; and to the end of the discourse on "As an eagle stirs up its nest" (Deuteronomy 32:11).

IN ONE'S AVODAH

The maamar draws two lessons. The hardships of exile, the sufferings, the subjugation and the struggle for a livelihood, are not wasted: through enduring that poverty and distress we merit the revelation "beyond the River," when "Your anger will turn away, and You will comfort me." And what is given from above all at once must be drawn down little by little: on each day of the Counting of the Omer one more of the animal soul's emotive attributes is refined, as a person counts one by one the coins of a gift he first received whole.

QUESTIONS FOR DISCUSSION

1. Why is the seventh day of Pesach an Atzeres "to Havayah your G-d," while other festivals are "half for G-d and half for you"?
2. What is the difference between the crossing of the Sea of Reeds, "the end of all levels," and the future crossing of the River to the level "beyond the River"?
3. How do Chochmah, likened to sight, and Binah, likened to hearing, differ, and why is the future revelation described as "I will show him"?
4. Why was the sea cut into twelve paths, while the River will be struck into seven streams?
5. Why must the revelation of the first nights of Pesach be drawn down through the Counting of the Omer, and what does the parable of the purse of gold coins teach about it?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ששת ימים**

Another transcript of this maamar is printed in Sefer HaMaamarim 5567, and the note also points to a further page of the same volume.

KEHOT'S NOTE

הנחה אחרת בסה״מ תקס״ז ע׳ קיח (וראה שם ע׳ שפה). הנחת אדה״א בסידור רפט, א.

2 **שמע״צ**

"On the eighth day an Atzeres shall be for you; you shall do no laborious work." Shemini Atzeres is one of the three festivals called Atzeres, but unlike the seventh day of Pesach its Atzeres is "for you."

Numbers 29:35 במדבר כ״ט:ל״ה

בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ׃

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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KEHOT'S NOTE

במדבר כט, לה.

3 **ושביעי של פסח**

Moshe, reviewing the festivals: "Six days you shall eat matzos, and on the seventh day an Atzeres to Havayah your G-d; you shall not do work." The maamar's verse: the Alter Rebbe reads both its "six days" and its unqualified ban on work as pointing to the future.

Deuteronomy 16:8 דברים ט״ז:ח׳

שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצֶרֶת לַה׳ אֱלֹקֶיךָ לֹא תַעֲשֶׂה מְלָאכָה׃

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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KEHOT'S NOTE

דברים טז, ח.

4 **וגדולה היתה ביזת הים**

Kehot's note points to Shemot Rabbah 13 for these words.

Shemot Rabbah 13 שמות רבה י״ג

KEHOT'S NOTE

רש״י בשלח טו, כב. וראה שמו״ר יג.

5 **וגדולה היתה ביזת הים**

Moshe had to lead Israel away from the sea against their will, for the Egyptians had adorned their horses with gold, silver and precious stones, and Israel kept finding them in the sea: "great was the plunder at the sea, greater than the plunder of Egypt." The maamar reads this plunder as the raising of the sparks.

Rashi on Exodus 15:22:1 רש״י על שמות ט״ו:כ״ב:א׳

ויסע משה. הִסִּיעָן בְּעַל כָּרְחָם, שֶׁעִטְּרוּ מִצְרַיִם אֶת סוּסֵיהֶם בְּתַכְשִׁיטֵי זָהָב וְכֶסֶף וַאֲבָנִים טוֹבוֹת, וְהָיוּ יִשְׂרָאֵל מוֹצְאִין אוֹתָן בַּיָּם - וּגְדוֹלָה הָיְתָה בַּזַּת הַיָּם מִבַּזַּת מִצְרַיִם שֶׁנֶּאֱמַר "תּוֹרֵי זָהָב נַעֲשֶׂה לָךְ עִם נְקֻדּוֹת הַכָּסֶף" (שיר השירים א׳) - לְפִיכָךְ הָצְרַךְ לְהַסִּיעָן בְּעַל כָּרְחָם:

AND MOSES CAUSED [ISRAEL] TO JOURNEY — He made them journey against their own will, because the Egyptians had adorned their horses with ornaments of gold and silver and with precious stones, and the Israelites were finding these in the sea. Greater, indeed, was the booty they obtained at the Red Sea then the booty they had brought out of Egypt — as it is said (Song 1:11) "Circlets of gold (the booty of the Sea) will we make thee together with the studs of silver" (which we …

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

6 **בפסוק תורי זהב**

The Midrash reads "circlets of gold" as the plunder of the sea and "points of silver" as the plunder of Egypt: as gold surpasses silver, so the riches of the sea surpassed those of Egypt. The text sends the reader here for the plunder of the sea.

Shir HaShirim Rabbah 1:11 שיר השירים רבה א׳:י״א

תּוֹרֵי זָהָב נַעֲשֶׂה לָךְ. תּוֹרֵי זָהָב נַעֲשֶׂה לָךְ, זוֹ בִּזַּת הַיָּם. עִם נְקֻדּוֹת הַכָּסֶף, זוֹ בִּזַּת מִצְרַיִם. כְּשֵׁם שֶׁהֶפְרֵשׁ בֵּין כֶּסֶף לְזָהָב, כָּךְ יֵשׁ שֶׁבַח מָמוֹן הַיָּם מִבִּזַּת מִצְרָיִם, שֶׁנֶּאֱמַר (יחזקאל טז, ז): וַתָּבֹאִי בַּעֲדִי עֲדָיִים, בַּעֲדִי, זוֹ בִּזַּת מִצְרַיִם. עֲדָיִים, זוֹ בִּזַּת הַיָּם. דָּבָר אַחֵר, תּוֹרֵי זָהָב נַעֲשֶׂה לָךְ, זוֹ הַתּוֹרָה שֶׁלָּמַד אַלְקוּלְאִין שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא. עִם נְקֻדּוֹת הַכָּסֶף, רַבִּי אַבָּא בַּר כַּהֲנָא אָמַר, אֵלּוּ הָאוֹתִיּוֹת. רַבִּי אַחָא אָמַר אֵלּוּ הַתֵּבוֹת. דָּבָר אַחֵר, תּוֹרֵי זָהָב נַעֲשֶׂה …

"We will make you golden rings with studs of silver" (Song of Songs 1:11). "We will make you golden rings." "We will make you golden rings," this is the plunder at the sea; "with studs of silver," this is the plunder of Egypt. Just like the difference between silver and gold, so was the property at the sea more valuable than the plunder of Egypt, as it is stated: "You came with ornaments upon ornaments [ba'adi adayim]" (Ezekiel 16:7). Ba'adi, this is the plunder of Egypt, adayim, this is the …

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7 **תורי זהב**

In the Song, the beloved is promised finer ornaments: "We will make you circlets of gold, with points of silver." The

verse on which the Midrash and the Alter Rebbe's discourse expound the plunder of the sea.

Song of Songs 1:11 שיר השירים א׳:י״א

תּוֹרֵי זָהָב נַעֲשֶׂה־לָּךְ עִם נְקֻדּוֹת הַכָּסֶף׃

We will make thee circlets of gold With studs of silver.

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8 **נאוו לחייך**

"Your cheeks are comely with circlets, your neck with strings of beads." The opening words of the discourse to which the Alter Rebbe refers for "circlets of gold."

Song of Songs 1:10 שיר השירים א׳:י׳

נָאווּ לְחָיַיִךְ בַּתֹּרִים צַוָּארֵךְ בַּחֲרוּזִים׃

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

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9 **וראתה שפחה על הים**

Rabbi Eliezer derives from "This is my G-d" (Exodus 15:2), said as one points to what one sees, that a maidservant at the sea saw what Yeshayahu and Yechezkel did not see. The maamar explains how: G-d lifted Israel up, as a father lifts a child to see.

Mekhilta DeRabbi Yishmael, Tractate Shirah 3:10 מכילתא דרבי ישמעאל, מַסֶּכְתָּא דְשִׁירָה ג׳:י׳

"זֶה אֵלִי". רַבִּי אֱלִיעֶזֶר אוֹמֵר: מְנַיִן אַתָּה אוֹמֵר, שֶׁרָאַת שִׁפְחָה עַל הַיָּם מַה שֶּׁלֹּא רָאָה יְשַׁעְיָה וִיחֶזְקֵאל? שֶׁנֶּאֱמַר (הושע יב,יב) "וּבְיַד הַנְּבִיאִים אֲדַמֶּה." (יחזקאל א,א) "נִפְתְּחוּ הַשָּׁמַיִם וָאֶרְאֶה מַרְאוֹת אֱלֹקִים." מוּשְׁלוֹ מָשָׁל, לְמָה הַדָּבָר דּוֹמֶה? לְמֶלֶךְ בָּשָׂר וָדָם שֶׁנִּכְנַס לִמְדִינָה, וְעָלָיו צְפִירָה מַקֶּפֶתּוּ, וְגִבּוֹרִין מִימִינוֹ וּמִשְּׂמֹאלוֹ, וַחֲיָלוֹתָיו מִלְּפָנָיו וּמֵלְאֲחֲרָיו. וְהֵיוּ הַכֹּל שׁוֹאֲלִין לוֹמַר 'אֵי זֶהוּ הַמֶּלֶךְ?' לְפִי שֶׁהוּא בָּשָׂר וָדָם כְּמוֹתָן. אֲבָל כְּשֶׁנִּגְלָה הַקָּדוֹשׁ בָּרוּךְ הוּא עַל הַיָּם, לֹא ...

"This is my G-d and I will extol Him": R. Eliezer says: Whence is it derived that a maid-servant beheld at the Red Sea what was not beheld by Ezekiel and the other prophets, of whom it is written (Hoshea 12:11) "And to the prophets I appeared (in various) guises," and (Ezekiel 1:1) "The heavens opened and I saw visions of G-d"? An analogy: A king of flesh and blood comes to a province, a circle of guards around him, warriors at his right and at his left, armies before ...

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10 **קחם על זרועותיו**

Through the prophet Hoshea, G-d recalls how He cared for Israel in its youth: "And I taught Ephraim to walk, taking them upon His arms," though they did not know that He healed them. G-d is pictured as a father carrying his child; the maamar applies it to the vision at the sea, where G-d lifted Israel up as a father raises a child to see. (context: Steinsaltz Tanakh)

Hosea 11:3 הושע י״א:ג׳

וְאָנֹכִי תִּרְגַּלְתִּי לְאֶפְרַיִם קָחָם עַל־זְרוֹעֹתָיו וְלֹא יָדְעוּ כִּי רְפָאתִים׃

And I, I taught Ephraim to walk, Taking them by their arms; But they knew not that I healed them.

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KEHOT'S NOTE

הושע יא, ג.

11 **עד יעבור . . עד יעבור**

In the Song at the Sea, Moshe and Israel pray that dread fall upon the nations "until Your people cross over, Havayah, until this people You have acquired cross over." The maamar notes the doubled "until ... cross over" and links it to two crossings, of the sea and, in the future, of the River.

Exodus 15:16 שמות ט״ו:ט״ז

תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד בִּגְדֹל זְרוֹעֲךָ יִדְמוּ כָּאָבֶן עַד־יַעֲבֹר עַמְּךָ ה׳ עַד־יַעֲבֹר עַם־זוּ קָנִיתָ׃

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O L-RD, Till the people pass over that Thou hast gotten.

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KEHOT'S NOTE

שמות טו, טז.

12 **והניף ידו על הנהר**

Yeshayahu's prophecy of the ingathering of the exiles: "And He will wave His hand over the River with the might of His wind, and strike it into seven streams, and make [them] tread in sandals." In the plain sense the River is the Euphrates, split into seven shallow streams so that the exiles can cross on foot; the maamar reads it as a future crossing to the level "beyond the River." (context: Steinsaltz Tanakh)

Isaiah 11:15 ישעיהו י״א:ט״ו

וְהֶחֱרִים ה׳ אֶת לְשׁוֹן יָם־מִצְרַיִם וְהֵנִיף יָדוֹ עַל־הַנָּהָר בַּעְיָם רוּחוֹ וְהִכָּהוּ לְשִׁבְעָה נְחָלִים וְהִדְרִיךְ בַּנְּעָלִים׃

And the L-RD will utterly destroy the tongue of the Egyptian sea; And with His scorching wind will He shake His hand over the River, And will smite it into seven streams, And cause men to march over dry-shod.

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KEHOT'S NOTE

ישע׳ יא, טו.

13 **ע׳ ברכות שה״ש**

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

KEHOT'S NOTE

א, נד.

14 **ברכות ריש קהלת ס״פ הבל הבלים**

Rabbi Yehudah son of Rabbi Simon matches Koheles's seven "vanities" to the seven days of Creation, and sets against the third day, "Let the waters gather," the verse "And Havayah will destroy the tongue of the Egyptian sea"

(Isaiah 11:15). The Alter Rebbe refers to this passage on the verse of the future River.

Kohelet Rabbah 1:2 קוהלת רבה א׳:ב׳

הֶבֶל הֲבָלִים. רַבִּי הוּנָא בְּשֵׁם רַבִּי אַחָא אָמַר דָּוִד אָמַר דָּבָר אֶחָד וְלֹא פֵּרְשׁוֹ, וּפֵרְשׁוֹ שְׁלֹמֹה בְּנוֹ. שְׁלֹמֹה אָמַר דָּבָר אֶחָד וְלֹא פֵּרְשׁוֹ, וּפֵרְשׁוֹ דָּוִד אָבִיו. דָּוִד אָמַר (תהלים קמד, ד): אָדָם לַהֶבֶל דָּמָה, לְאֵיזֶה הֶבֶל, אִם לְהֶבֶל שֶׁל תַּנּוּר יֵשׁ בּוֹ מַמָּשׁ, אִם לְהֶבֶל שֶׁל כִּירָה יֵשׁ בּוֹ מַמָּשׁ, בָּא שְׁלֹמֹה בְּנוֹ וּפֵרַשׁ, הֲדָא הוּא דִכְתִיב: הֶבֶל הֲבָלִים אָמַר קֹהֶלֶת. רַבִּי שְׁמוּאֵל בַּר נַחְמָן מַתְנִי לָהּ בְּשֵׁם רַבִּי יְהוֹשֻׁעַ בֶּן קָרְחָה, לְאָדָם שֶׁשּׁוֹפֵת שֶׁבַע קְדֵרוֹת זוֹ לְמַעְלָה מִזּוֹ וְזוֹ לְמַעְלָה מִזּוֹ, וְהֶבֶל שֶׁל ...

"Vanity of vanities, said Kohelet; vanity of vanities, everything is vanity" (Ecclesiastes 1:2). "Vanity of vanities [havel havalim]" - Rabbi Huna said in the name of Rabbi Aḥa: David made a statement and did not explain it, but his son Solomon explained it. Solomon made a statement and did not explain it, but his father David explained it. David said: "Man is like hevel" (Psalms 144:4); to what hevel [is man compared]? If it is to the hevel [heat] of an oven, it has significance. If it is to the ...

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15 **אודך ה׳ כי אנפת בי**

"And you will say on that day: I will thank You, Havayah, for You were angry with me; Your anger will turn away, and You will comfort me." The song of the day of redemption that follows Yeshayahu's vision of the future crossing. In the plain sense Israel gives thanks that the anger has passed; the Sages (Niddah 31a) and the maamar read it as thanks for the anger itself, since the hardship of exile leads to the revelation. (context: Steinsaltz Tanakh)

Isaiah 12:1 ישעיהו י״ב:א׳

וְאָמַרְתָּ בַּיּוֹם הַהוּא אוֹדְךָ ה׳ כִּי אָנַפְתָּ בִּי יָשֹׁב אַפְּךָ וּתְנַחֲמֵנִי׃

And in that day thou shalt say: 'I will give thanks unto Thee, O L-RD; For though Thou was angry with me, Thine anger is turned away, and Thou comfortest me.

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KEHOT'S NOTE

ישע׳ יב, א.

16 **כימי צאתך מארץ מצרים**

G-d answers the prophet's plea for Israel: "As in the days of your going out of the land of Egypt, I will show him wonders." The future redemption mirrors the Exodus, and the maamar stresses "I will show," the language of sight. (context: Steinsaltz Tanakh)

Micah 7:15 מיכה ז׳:ט״ו

כִּימֵי צֵאתְךָ מֵאֶרֶץ מִצְרַיִם אַרְאֶנּוּ נִפְלָאוֹת׃

'As in the days of thy coming forth out of the land of Egypt Will I show unto him marvellous things.'

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KEHOT'S NOTE

מיכה ז, טו.

17 **ים סוף נגזר לי״ב גזרים**

the passage shares nothing with the note

KEHOT'S NOTE

פדר״א פמ״ב. וראה להלן יז, א.

18 **כמו שעברו בני״י . . כן לע״ל**

The note quotes Yahel Or's explanation of these words: "that is to say, through the exile of Edom the revelation of the Time to Come, the level of 'and He will wave His hand over the sea,' will be drawn down." As the exile of Egypt led to the crossing of the sea, so the present exile leads to the future revelation.

KEHOT'S NOTE

"ר״ל כי ע״י הגלות אדום יומשך הגילוי דלע״ל בחי׳ והניף ידו על הים" — יהל אור ע׳ תמז.

19 **בעבר הנהר ישבו**

Yehoshua, in his farewell address at Shechem: "Beyond the River your fathers dwelt of old, Terach the father of Avraham." In the plain sense this is the land east of the Euphrates, where Avraham's family lived; the maamar reads "beyond the River" as a level above the River, which is Binah. (context: Steinsaltz Tanakh)

Joshua 24:2 יהושע כ״ד:ב׳

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם כֹּה־אָמַר ה׳ אֱלֹקֵי יִשְׂרָאֵל בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם תֶּרַח אֲבִי אַבְרָהָם וַאֲבִי נָחוֹר וַיַּעַבְדוּ אֱלֹקִים אֲחֵרִים׃

And Joshua said unto all the people: 'Thus saith the L-RD, the G-d of Israel: Your fathers dwelt of old time beyond the River, even Terah, the father of Abraham, and the father of Nahor; and they served other gods.

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KEHOT'S NOTE

יהושע כד, ב.

20 **והוא הנהר היוצא מעדן**

"And a river goes out of Eden to water the garden." The maamar identifies Eden with Chochmah and the river flowing from it with Binah.

Genesis 2:10 בראשית ב׳:י״

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

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

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KEHOT'S NOTE

ראה בראשית ב, י.

21 **בד״ה אם בחקתי**

The discourse on "If you walk in My statutes" contrasts the letters engraved in the Tablets, which are of the stone itself, with ink written on parchment, which remains a thing apart.

KEHOT'S NOTE

לקו״ת בחקותי מה, א. וראה באוה״ת נ״ך-א ע׳ ה.

22 **אם בחקתי**

"If you walk in My statutes and keep My commandments." The opening words of the discourse to which the Alter Rebbe refers for more on "beyond the River."

Leviticus 26:3 ויקרא כ״ו:ג׳

אִם־בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם׃

If ye walk in My statutes, and keep My commandments, and do them;

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23 **ואיזהו חכם הרואה את הנולד**

When Alexander of Macedon asked the Sages, "Who is called wise?" they answered, "Who is wise? One who sees what is born." The maamar takes this "seeing" as the mark of Chochmah, which grasps like sight.

Tamid 32a:7 תמיד ל״ב א:ז׳

אָמַר לָהֶם: אֵידֵין מִתְקְרֵי חַכִּים? אֲמַרוּ לֵקֹה: אֵיזֶהוּ חָכָם - הָרוֹאֶה אֶת הַנּוֹלָד. אָמַר לָהֶם: אֵידֵין מִתְקְרֵי גִּבּוֹר? אָמְרוּ לוֹ: אֵיזֶהוּ גִּבּוֹר - הַכּוֹבֵשׁ אֶת יִצְרוֹ. אָמַר לָהֶן: אֵידֵין מִתְקְרֵי עָשִׁיר? אֲמַרוּ לֵקֹה: אֵיזֶהוּ עָשִׁיר - הַשָּׂמֵחַ בְּחֶלְקוֹ.

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

KEHOT'S NOTE

תמיד לב, א.

24 **י״ס נגזר לי״ב גזרים למנין שבטי בנ״י**

Rabbi Eliezer says that when the sea split its waters became twelve sections, corresponding to the twelve tribes, with walls of water between one path and the next. The maamar sees in the twelve paths each tribe receiving the revelation according to its own measure.

Pirkei DeRabbi Eliezer 42 פרקי דרבי אליעזר מ״ב

25 **לגוזר י״ס לגזרים**

In the Great Hallel, which thanks G-d for each of His deeds: "To Him who cut the Sea of Reeds into parts, for His kindness is forever." The maamar cites the plural "parts" for the sea's division into twelve paths, one for each tribe.

Psalms 136:13 תהילים קל״ו:י״ג

לְגֹזֵר יַם־סוּף לִגְזָרִים כִּי לְעוֹלָם חַסְדּוֹ׃

To Him who divided the Red Sea in sunder, For His mercy endureth for ever;

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KEHOT'S NOTE

תהלים קלו, יג.

26 **בד״ה מזמור שיר חנוכת הבית**

The passage asks why the Torah writes out the princes' identical offerings twelve times, and answers that each tribe is its own "torch," so the offerings draw down the self-nullification of "a candle before a torch" for each of the twelve tribes; in the same way, it says, the sea was torn into twelve so that each tribe would go on its own path, "each one according to his own measure," and it cites the Midrash on Parshas Naso that each prince's offering had its own meaning.

KEHOT'S NOTE

לקו״ת ברכה צח, ג.

27 **מזמור שיר חנוכת הבית**

"A psalm, a song for the dedication of the House, of David." The opening words of the discourse to which the Alter Rebbe refers here.

Psalms 30:1 תהילים ל׳:א׳

מִזְמוֹר שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד׃

A Psalm; a Song at the Dedication of the House; of David.

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28 **בד״ה ראיתי והנה מנורת זהב**

There the "lamps" are souls, as "the lamp of G-d is the soul of man," and the menorah's seven lamps are the souls of the seven shepherds, who channel G-dliness to all the souls of Israel, since "no thought can grasp Him" except through them.

KEHOT'S NOTE

לקו״ת בהעלותך לג, ב.

29 **ראיתי והנה מנורת זהב כולה כו׳ ושבעה נרותיה עליה**

The angel asks the prophet Zechariah what he sees, and he answers: "I saw, and behold, a menorah all of gold, with its bowl on its top, and its seven lamps upon it." The opening words of the discourse that explains the seven lamps as the souls of the seven shepherds.

Zechariah 4:2 זכריה ד׳:ב׳

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

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

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30 "And the light of the moon shall be like the light of the sun, and the light of the sun shall be sevenfold, as the light of the seven days." The verse of the discourse, earlier in Parshas Tzav, to which the Alter Rebbe refers for the future "sevenfold" light.

Isaiah 30:26 ישעיהו ל׳:כ״ו

וְהָיָה אוֹר־הַלְּבָנָה כְּאוֹר הַחַמָּה וְאוֹר הַחַמָּה יִהְיֶה שִׁבְעָתַיִם כְּאוֹר שִׁבְעַת הַיָּמִים בְּיוֹם חֲבֹשׁ ה׳ אֶת־שֶׁבֶר עַמּוֹ וּמַחַץ מַכָּתוֹ יִרְפָּא׃

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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PARAGRAPH 2

31 **ששת ימים תאכל מצות**

The verse counts six days of matzah although Pesach has seven; the maamar explains that it speaks of the future, when the seventh day will have no eating at all.

Deuteronomy 16:8 דברים ט״ז:ח׳

שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצֶרֶת לַה׳ אֱלֹקֶיךָ לֹא תַעֲשֶׂה מְלָאכָה׃

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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32 **שאין בו לא אכילה**

Rav used to say: "The World to Come has no eating and no drinking ... rather, the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah." The maamar applies this to the future seventh day, the level "beyond the River."

Berakhot 17a ברכות י״ז א

KEHOT'S NOTE

ברכות יז, א.

33 **לחם עוני**

Moshe commands: "Seven days you shall eat matzos with it, the bread of poverty, for in haste you went out of the land of Egypt." Matzah, the bread of poverty, recalls the hardship that preceded the Exodus; it has no place on a future day without eating.

Deuteronomy 16:3 דברים ט״ז:ג׳

לֹא־תֹאכַל עָלָיו חָמֵץ שִׁבְעַת יָמִים תֹּאכַל־עָלָיו מַצּוֹת לֶחֶם עֹנִי כִּי בְחִפָּזוֹן יָצָאתָ מֵאֶרֶץ מִצְרַיִם לְמַעַן תִּזְכֹּר אֶת־יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל יְמֵי חַיֶּיךָ׃

Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for in haste didst thou come forth out of the land of Egypt; that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

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PARAGRAPH 3

34 **מעט מעט אגרשנו**

G-d promises Israel a gradual conquest of the Land: "Little by little I will drive them out from before you, until you are fruitful and inherit the land." The maamar applies it to the gradual drawing-down of the Pesach revelation through the Counting of the Omer.

Exodus 23:30 שמות כ״ג:ל׳

מְעַט מְעַט אֲגָרְשֶׁנּוּ מִפָּנֶיךָ עַד אֲשֶׁר תִּפְרֶה וְנָחַלְתָּ אֶת־הָאָרֶץ׃

By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

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KEHOT'S NOTE

שמות כג, ל.

35 **כנשר יעיר**

"As an eagle stirs up its nest, hovers over its young." The opening words of the discourse to whose end the Alter Rebbe refers for the theme of general and particular.

Deuteronomy 32:11 דברים ל״ב:י״א

כְּנֶשֶׁר יָעִיר קִנּוֹ עַל־גּוֹזָלָיו יְרַחֵף יִפְרֹשׂ כְּנָפָיו יִקָּחֵהוּ יִשָּׂאֵהוּ עַל־אֶבְרָתוֹ׃

As an eagle that stirreth up her nest, Hovereth over her young, Spreadeth abroad her wings, taketh them, Beareth them on her pinions—

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להבין מפני מה יו"ט דפסח הוא ביום שנעשה...

To Understand Why the Yom Tov of Pesach Is on the Day of the Miracle

Pesach falls on the very day of its miracle, unlike Chanukah and Purim, because its miracle came from sovev, the light that reaches all levels at once: it could strike Egypt and reveal holiness to Israel in a single act, while Purim's revelation, from memalei, needed a day of removing the evil before the day of revelation. Sovev could make that distinction only because it shone through memalei, through Abba and Imma enclothing the arms of Arich Anpin.

THE MAAMAR IN BRIEF

The maamar asks why Pesach is celebrated on the day of its miracle, while Chanukah and Purim fall on the day of rest after the fighting. The answer rests on two modes of G-dly light. Memalei descends level by level, like the soul's life-force passing from intellect to emotion, thought and speech; sovev reaches all levels at once, as the will in the brain moves the foot instantly, and before it all are equal. Pesach, "passing over," is a leap past the levels: "I, and not an angel," for no angel could single out every first-born of Egypt. A festival is the resting of holiness, which requires first removing the forces that obstruct it. Purim's revelation came from memalei, so the war against Amalek came first and the feast the next day, like a king who has his new house cleaned before moving in. On Pesach, sovev struck Egypt and revealed holiness to Israel at the same moment. Sovev, before which darkness is as light, could distinguish because it shone through memalei: Abba and Imma, enclothing the arms of Arich Anpin, turned the flow from the "back" that fed Pharaoh to the "face."

OUTLINE

1 **The question; memalei and sovev** ¶1

Why Pesach is on the day of the miracle but Chanukah and Purim on the day of rest; memalei descends level by level, sovev reaches all at once, as the will moves the foot instantly.

2 Passing over: I, and not an angel ¶2

Above, memalei is G-d's "glory" and sovev His essence, equal to all; the miracle of Pesach leapt over the levels and was done by G-d Himself, since no angel could discern every firstborn.

3 Removing the evil before holiness rests ¶3

A festival is the resting of holiness, which requires first removing the obstructing forces; so on Purim the war against Amalek came first.

4 One act on Pesach; sovev through memalei ¶4

Purim's revelation, from memalei, came the next day, like a king cleaning a new house; Pesach's, from sovev, struck Egypt and revealed holiness at once. Sovev could distinguish because it shone through memalei: Abba and Imma, enclothing the arms of Arich Anpin, turned the flow from the back to the face; so too the higher miracles, "in the height above," come from sovev through memalei.

KEY CONCEPTS

The light that fills all worlds ממלא כל עלמין

Divine light that descends level by level and enters each world according to its measure; Purim's revelation came from it, and so it followed the removal of evil on a separate day.

The light that encompasses all worlds סובב כל עלמין

Divine light that reaches all levels at once and equally, before which "darkness is as light"; the miracle of Pesach came from it.

Leaping over דילוג

The meaning of Pesach, "passing over": a revelation that skips the intermediate levels rather than descending through them.

The outer forces החיצונים

The forces of concealment that stand outside holiness and obstruct it; they must be removed before holiness can rest.

Face and back פנים ואחוריים

Giving from the face is G-d's inner, willing flow, the root of Israel; giving from the back is grudging, like throwing something behind one's shoulders, and it sustained Pharaoh.

Abba and Imma אבא ואמא

The configurations of Chochmah and Binah; in Pri Etz Chaim they are "Havayah our G-d" who brought Israel out, enclothing the arms of Arich Anpin.

Arich Anpin אריך אנפין

The "Long Countenance," the outer dimension of Keser; its arms, clothed by Abba and Imma, are the "strong hand and outstretched arm" of the Exodus.

SECTION 1 · ¶1

The question; memalei and sovev

1 להבין מפני מה[1] יו"ט [יום טוב] דפסח הוא ביום שנעשה הנס משא"כ בחנוכה ופורים שהן ביום המנוחה.[2]

We need to understand why the Yom Tov of Pesach is on the day on which the miracle took place, whereas Chanukah and Purim are on the day of rest.

> The maamar opens with a question about the dates of the festivals. Pesach is kept on the very day of its miracle, the night Egypt's firstborn were struck and Israel went free, while Purim and Chanukah are kept on the day the Jews rested after the fighting, not on the day of the victory itself.

(ועמ"ש בפ' וישב סד"ה כה אמר כו' ונתתי לך מהלכים[3,4] כו'). ויובן בהקדים ענין ממלא וסובב.

(And see what is written in Parshas Vayeshev, at the end of the discourse beginning "Thus says," etc., "and I will give you places to walk," etc.) This will be understood by first introducing the matter of the light that fills (memalei) and [the light that] encompasses (sovev).

> The parenthesis sends the reader to a discourse in Torah Ohr on "I will give you places to walk" (Zechariah 3:7), which also observes that Chanukah and Purim came first through war and then on a day of rest. To answer the question, the Alter Rebbe first explains two modes of G-dly light: memalei, which fills the worlds, and sovev, which encompasses them.

ממלא פי' אור וחיות הנמשך ממדרגה למדרגה עולם הנשמות ואח"כ מלאכים עד שנמשך בעוה"ז הגשמי שהרי נודע שהעוה"ז מקבל מע' שרים והשרים מקבלים מן המלאכים גבוה מעל גבוה[5] שעליו.

Memalei means the light and life-force (chayus) that is drawn down from level to level: the world of the souls, and afterwards the angels, until it is drawn down into this physical world. For it is known that this world receives from the seventy princes, and the princes receive from the angels, "one higher than the high," [each from the one] above it.

> Memalei is light that descends in stages, each level receiving from the one above it: from the world of the souls to the angels, and from them to this physical world. In the tradition, this world receives its life through the seventy heavenly princes, the angelic ministers over the seventy nations, and they receive from higher angels, as Koheles says, "one higher than the high watches" (Ecclesiastes 5:7).

אבל הסובב הוא בחי' האור והחיות שאינו נמשך ע"י הדרגה מזה לזה אלא לכולם כאחד עד"מ בנפש יש ג"כ ב' מיני השפעות החיות א' הנמשך ממדרגה למדרגה משכל למדות וממדות למחשבה וממחשבה לדבור כו'

But sovev is the level of the light and life-force that is not drawn down by gradation from one to the next, but to all of them as one. By way of analogy, in the soul, too, there are two kinds of flow of life-force: one, that which is drawn down from level to level, from intellect to the emotive attributes (middos), and from the emotive attributes to thought, and from thought to speech, etc.;

> Sovev, by contrast, does not pass down from level to level; it reaches every level at once and equally. The soul offers an analogy: one kind of life-force descends in order, from the intellect to the emotions, from the emotions to thought, and from thought to speech, each stage born of the one before.

והב' המאיר על כולם כאחד שלא ע"י המשכה בהדרגה מזה לזה,

and the second, that which shines upon all of them as one, not by being drawn down by gradation from one to the next.

> The second kind of life-force shines on all the faculties at once, without passing through intermediate stages.

והוא שאנו רואים כשיעלה ברצונו שבמוחו לפעול איזה דבר ברגלו אזי תפעל הרגל מיד כרגע ממש מבלי שהיית זמן מה עד שיומשך בה הארה מן המוח ע"י השתלשלות כסדר המדרגות היינו בהכרח מפני שהארת המוח מאיר בה ג"כ שלא ע"י הדרגה זו כו'.

This is what we see: when it arises in the will that is in his brain to do something with his foot, the foot acts at once, truly in an instant, without any lapse of time until a radiance from the brain is drawn into it through a chain of descent (hishtalshelus) in the order of the levels. This is necessarily because the radiance of the brain also shines into it not by way of this gradation, etc.

> Everyday experience shows it: when a person decides in his mind to move his foot, the foot moves instantly. If the brain's influence had to travel down through the stages one after another, there would be some delay; since there is none, the brain must also shine directly into the foot, bypassing the order of levels, and this is the human model of sovev.

SECTION 2 • ¶2

Passing over: I, and not an angel

2 וכן יש למעלה ב' מיני השפעות ממכ"ע [ממלא כל עלמין] היא ההארה שבבחי' גילוי ונמשך כסדר המדרגות וע"ז כתיב מלא כל הארץ כבודו[6] וכבודו היינו זיו כו',

So too above there are two kinds of flow. The light that fills all worlds (memalei kol almin) is the radiance that is in a state of revelation and is drawn down in the order of the levels; of this it is written, "The whole earth is full of His glory," and "His glory" is the radiance (ziv), etc.

> The same two modes exist above. Memalei is the revealed light that descends level by level; the seraphim proclaim, "the whole earth is full of His glory" (Isaiah 6:3), and "glory" is only a ray (ziv) of G-d's light.

אבל הסובב הוא שאינו מתגלה ממש רק בבחי' חיצוניות אבל שלא ע"י הדרגה וכולא שוים קמי' [קמיה] נשמות ומלאכים רוחניות וגשמיות ואפי' [ואפילו] קליפות וכמ"ש את השמים ואת הארץ אני מלא[7] אני מהו"ע [מהותו ועצמותו] יתי' מלא השמים וארץ בשוה ממש (ועמ"ש מזה בד"ה ויקח קרח).[8,9]

But the light that encompasses (sovev) is that which is not truly revealed, except in the manner of the outer dimension (chitzoniyus), yet not by gradation, and all are equal before Him: souls and angels, the spiritual and the physical, and even the kelipos (husks). As it is written, "I fill the heavens and the earth": "I," His being and essence, blessed be He, fills heaven and earth truly equally. (And see what is written about this in the discourse beginning "And Korach took.")

> Sovev is not revealed within things; it touches them only from outside, as an encompassing light, and since it does not descend in stages, everything stands equally before it: souls and angels, the spiritual and the physical, even the kelipos. This is "I fill the heavens and the earth" (Jeremiah 23:24): "I," G-d's very being and essence, fills all alike, whereas "His glory" fills the earth only as a ray. In Likkutei Torah, Korach, the Alter Rebbe reads the two verses the same way and explains that "encompassing" does not mean that sovev stays above, for no place is empty of Him: it is present in all things equally.

והנה בפסח כתיב ופסח ה' על הפתח.[10] פי' שהי' [שהיה] הנס ע"י התגלות הארה בבחי' דילוג שלא ע"י השתלשלות ממדרגה למדרגה

Now, of Pesach it is written, "And Havayah will pass over the doorway." This means that the miracle came about through the revelation of a radiance in the manner of leaping over, not through a chain of descent (hishtalshelus) from level to level;

> The name Pesach means "passing over": G-d "passed over" the doorways of Israel (Exodus 12:23), and Rashi (on Exodus 12:13) gives the word two senses, "had pity" and skipping and leaping, for G-d skipped from the houses of Israel to the Egyptian houses among them. The Alter Rebbe reads this as a mode of light that leaps over the intermediate levels instead of descending through them one by one.

והיינו בחי' סוכ"ע כמ"ש ועברתי[11,12] אני ולא מלאך[13,14] כו', והטעם שהי' [שהיה] צ"ל כן ולא כמו במחנה סנחריב שנאמר ויצא מלאך[15] ה' ויך במחנה אשור וכן בסיסרא[16] כו' כי שם הי' [היה] רק שליחות בלבד לדבר מוכן צא ופגע[17] בהם,[18]

and this is the level of the light that encompasses all worlds (sovev kol almin), as it is said, "And I will pass through": I, and not an angel, etc. And the reason it had to be so, and not as with the camp of Sennacherib, of which it is said, "An angel of Havayah went out and struck the camp of Assyria," and likewise with Sisera, etc., is that there it was only a mission, and nothing more, for a matter already prepared: "Go and strike them."

> Such a leap is sovev, and so the Haggadah reads "I will pass through the land of Egypt" as "I, and not an angel." The destruction of Sennacherib's army, when "an angel of Havayah went out and struck the camp of Assyria" (II Kings 19:35), and the defeat of Sisera (Judges 4-5) were carried out through messengers, because there the mission was simple and already defined, a whole camp to strike. The Kehot note compares the wording "go and strike them" to Shaul's command, "Turn and strike the priests" (I Samuel 22:18).

משא"כ במצרים מכת בכורות כל בכור[19] וצריך הבחנה לידע מי הוא הבכור לאב שהיו שטופי' [שטופים] בזמה[20,21]

This is not so in Egypt: the plague of the firstborn, "every firstborn," and discernment was needed to know who was the firstborn of the father, since they were steeped in lewdness;

> In Egypt, by contrast, the plague was to strike "every firstborn" (Exodus 12:29), which demanded fine discernment. Who was his father's firstborn could not be known by any outward sign, since, as Rashi explains on Exodus 12:30, Egyptian women bore children to men other than their husbands, so that one woman might have several firstborn sons, each the firstborn of his father.

ואפי' [ואפילו] בכור לאם ג"כ קשה לידע שהרי מהם שהיו זקנים ואין זה בכח המלאך להבחין,

and even the firstborn of the mother was also hard to know, for some of them were old. And it is not within the power of an angel to discern this.

> Even who was the firstborn of the mother was hard to know, since some of the firstborn were old men, whose order of birth could hardly still be known; such discernment is beyond an angel.

ומ"ש בספרים[22] טעם משום שהמלאך אינו יכול לירד כ"כ [כל כך] במקום טומאה. דחוק. שהרי מחנה אשור תוכיח.

As for the reason given in the books, that an angel cannot descend so far into a place of impurity, it is forced, for the camp of Assyria proves [otherwise].

> Some books explain instead that an angel cannot descend into so impure a place as Egypt, but the Alter Rebbe calls this forced: an angel did descend to strike the camp of Assyria.

אך איך שיהיה הטעם הכוונה הכל א' שאז הי' [היה] גילוי מבחי' סוכ"ע וזהו אני מהו"ע [מהותו ועצמותו] ית' ולא מבחי' ממכ"ע [ממלא כל עלמין].

But whatever the reason may be, the intent is all one: that then there was a revelation from the level of the light that encompasses all worlds, and this is "I," His being and essence, blessed be He, and not from the level of the light that fills all worlds.

> Whatever the reason, the conclusion is the same: the Exodus came from a revelation of sovev, G-d's "I," His very being and essence, and not from the graded light of memalei that works through messengers.

SECTION 3 · ¶3

Removing the evil before holiness rests

3 ועם כל זה יובן הקושיא הנ"ל. כי הנה היו"ט [היום טוב][23] הוא ענין השראת קדושה עליונה וא"א להיות גילוי זה והשראה זו עד שיעבירו מתחלה החיצונים המונעים. כמ"ש ובערת הרע[24] כו'.

With all this, the question raised above will be understood. For Yom Tov is the matter of the resting of supernal holiness, and this revelation and this resting cannot take place until the outer forces (chitzonim) that obstruct [it] are first removed, as it is written, "And you shall eradicate the evil," etc.

> Now the opening question can be answered. A festival is the resting of supernal holiness, and holiness can rest only after the outer forces, the forces of concealment that block it, have first been removed, as the Torah commands, "You shall eradicate the evil from your midst" (Deuteronomy 13:6).

ולכן גבי פורים מתחלה הרוג בשונאיהם ע"ה אלף[25] שהיו עמלקים שהיא קליפה עצומה. כדכתיב ראשית גוים עמלק[26] ואחריתו עדי אובד וכתיב מחה תמחה[27,28] כו' ועשרת בני המן.[29]

Therefore, regarding Purim, first [came] "the slaying of their enemies, seventy-five thousand," who were Amalekites, which is a mighty kelipah (husk), as it is written, "Amalek was the first of the nations, and his end shall be everlasting destruction," and it is written, "You shall surely blot out," etc.; and the ten sons of Haman.

> So on Purim the Jews first fought and killed seventy-five thousand of their enemies (Esther 9:16), together with the ten sons of Haman. These were Amalekites, a mighty kelipah: "Amalek was the first of the nations" (Numbers 24:20), and its memory is to be blotted out (Exodus 17:14; Deuteronomy 25:19); only after it was removed could the holiness of the festival be revealed.

SECTION 4 · ¶4

One act on Pesach; sovev through memalei

4 ואח"כ עשו יום משתה ושמחה[30,31] ומשלוח מנות[32] כוי התגלות הקדושה, ועד"מ המלך[33] כשרוצה להיות לו דירה בבית חדש אזי מתחלה צריך לנקותה מכל טינוף ולכלוך[34] כוי

And afterwards they made [it] "a day of feasting and gladness, and sending portions," etc.: the revelation of holiness. By way of analogy, when a king wishes to have a dwelling in a new house, it must first be cleaned of all dirt and filth, etc.

> Only after the war did the Jews make Purim "a day of feasting and gladness, and sending portions" (Esther 9:19), the revelation of holiness. The analogy: a king who wants to live in a new house first has it cleaned of all dirt, and only then moves in. The same parable appears in Likkutei Torah, Balak, where the cleaning is the negative commandments, which remove the evil, and the furnishing is the positive ones, which prepare the dwelling for the Infinite Light.

ולכן היה זה בשני ימים יום א' ההעברה ואח"כ למחרתו הגילוי והיינו לפי שהי' [שהיה] הגילוי מבחי' ממכ"ע [ממלא כל עלמין] שהוא ע"י הדרגה תחלה מעביר כוי וא"א להיות שניהם בבת אחת.

Therefore this took place over two days: one day the removal, and afterwards, on the next day, the revelation. This is because the revelation was from the level of the light that fills all worlds (memalei kol almin), which is by gradation: first it removes, etc., and it is impossible for both to be at once.

> So Purim needed two days: the day of battle to remove the evil, and the next day for the revelation. The reason is that this revelation came from memalei, which works in stages: first the removal, then the revelation, never both at once.

אבל נס דפסח שהיה ע"י גילוי בחי' סוכ"ע שאינו בבחינת התחלקות ומאיר לכולם כאחד ע"כ יכול להיות שני דברים אלו בנושא א' נגוף למצרים מכת בכורות והתגלות הקדושה לישראל עד שאמרו הלל כוי,

But as for the miracle of Pesach, which came through the revelation of the level of the light that encompasses all worlds (sovev kol almin), which is not in a state of division and shines to all as one, therefore these two things could be in a single subject: the smiting of Egypt, the plague of the firstborn, and the revelation of holiness to Israel, until they said Hallel, etc.;

> Pesach was different. Its miracle came from sovev, which is not divided into stages and shines on everything as one, so the very same act could strike Egypt with the plague of the firstborn and reveal holiness to Israel, who said Hallel that night.

ומ"ש בספרים שזה היה קודם חצות וזה לאחר חצות אינו אלא הכל היה בזמן א'.

and as for what is written in the books, that this was before midnight and that after midnight, it is not so; rather, all of it was at one time.

> Some books say that the plague came before midnight and the revelation after it, but the Alter Rebbe rejects this: both happened at the same moment, as befits sovev.

(ועמ"ש כה"ג [כהאי גוונא] בענין זכור ושמור בדבור אחד נאמרו סד"ה זכור את יום השבת[35, 36] יעו"ש [יעויין שם]).

(And see what is written along these lines on the matter of "'Remember' and 'Keep' were said in a single utterance," at the end of the discourse beginning "Remember the Shabbos day"; see there.)

> The parenthesis compares this to "Remember" and "Keep," the two wordings of the Shabbos commandment, which the Sages say were spoken in a single utterance; the end of the Torah Ohr discourse on "Remember the Shabbos day" explains that in the future both will be one, through the revelation of sovev, before which all is equal.

אך להבין מאחר שהסובב הוא השוה ומשוה כו' כנ"ל ולפניו כחשכה כאורה[37] ואם צדקת[38] כו' וא"כ איך משם ממש יומשך להיות נגוף למצרים כו'.

But [we need] to understand: since sovev is "the One who is equal and makes equal," etc., as mentioned above, and before Him "darkness is as light," and "If you are righteous," etc., then how could the smiting of Egypt, etc., be drawn from there itself?

> Sovev, as said, is "equal and makes equal," a phrase from the High Holiday prayers: before it "darkness is as light" (Psalms 139:12), and "If you are righteous, what do you give Him?" (Job 35:7). How, then, could sovev itself make a distinction, striking Egypt while saving Israel?

אך הענין עפמ"ש בפע"ח [בפרי עץ חיים][39] בפי' עבדים היינו כו' ויוציאנו[40] הוי' אלקינו או"א [אבא ואימא] שהלבישו לזרועות דא"א.

But the matter is [understood] according to what is written in Pri Etz Chaim, in the explanation of "We were slaves," etc., "and Havayah our G-d brought us out": Abba and Imma, who enclothed the arms of Arich Anpin.

> The answer comes from Pri Etz Chaim, a work of the Arizal's Kabbalah, on the Haggadah's "We were slaves to Pharaoh ... and Havayah our G-d brought us out." There "Havayah our G-d" is read as Abba and Imma, the configurations of Chochmah and Binah, which enclothe the "arms" of Arich Anpin, the outer dimension of Keser.

פי' כי הנה ישראל שרשן מבחי' פנים כמ"ש יאר ה' פניו אליך[41] ומצרים שרשם מבחי' אחוריים עורף פרעה אותיות הערף[42] כו'

The explanation is: Israel's root is from the level of the Face (panim), as it is written, "May Havayah make His face shine upon you," whereas Egypt's root is from the level of the back (achorayim), the nape: Pharaoh (פרעה) has the letters of ha-oref (הערף), "the nape," etc.

> Israel is rooted in the "face" of holiness, G-d's inner, willing giving, as in the Priestly Blessing, "May Havayah make His face shine upon you" (Numbers 6:25). Egypt is rooted in the "back" (achorayim), the nape of the neck; as the Kehot note shows from the Arizal's Likkutei Torah, at the beginning of Shemos, the letters of Pharaoh (פרעה) spell ha-oref (הערף), "the nape."

ולפי שהיו בבחי' הסתר פנים לפי שנאמר וימת יוסף וכל אחיו[43] כו' וההשפעה נמשכה מבחי'אחוריים כמאן דשדי בתר כתפוי[44] ע"כ עבדים היינו לפרעה[45] המקבל ג"כ מבחי' עורף כו'.

And because they were in a state of the hiding of the Face, since it is said, "And Yosef died, and all his brothers," etc., and the flow was drawn down from the level of the back, "like one who throws [something] behind his shoulders," therefore "we were slaves to Pharaoh," who also receives from the level of the nape, etc.

> After Yosef and his brothers died (Exodus 1:6), G-d's face was hidden, and His flow reached the world only from the "back," "like one who throws something behind his shoulders," giving without goodwill, as Tanya explains in chapter 22. In that state Israel was enslaved to Pharaoh, who himself draws from the nape.

אבל אח"כ ויוציאנו ה' אלקינו אוי"א [אבא ואימא] שהלבישו כו' שיומשך ההשפעה בבחי' יאר ה' פניו ועי"ז נמשך אתנו סלה.[46]

But afterwards, "and Havayah our G-d brought us out": Abba and Imma, who enclothed, etc., so that the flow would be drawn down in the manner of "May Havayah make His face shine," and through this it was drawn down "with us, selah."

> Then "Havayah our G-d," Abba and Imma enclothing the arms of Arich Anpin, brought Israel out, so that the flow came from the face, as in "May Havayah make His face shine." Through this was fulfilled "may He make His face shine with us, selah" (Psalms 67:2).

אע"ג [אף על גב] דבבחי' סובב כולא עלמין מצד עצמו נאמר כחשכה כאורה כנ"ל אבל הרי הסובב מאיר ע"י בחי' ממכ"ע [ממלא כל עלמין] שהרי מן החלל נמשך הקו כו'

Even though, regarding the level of the light that encompasses all worlds as it is in itself, it is said, "darkness is as light," as mentioned above, yet sovev in fact shines through the level of the light that fills all worlds; for from the vacated space (chalal) the kav (line of light) is drawn, etc.

> This answers the difficulty. Sovev in itself is beyond all distinctions, "darkness is as light," but it does not reach the worlds on its own; it shines through memalei. So in the Arizal's account of creation, after the tz-imtzum left a vacated space (chalal), the light that surrounds the space enters it as the kav, a thin line, and through the kav reaches all that is within it.

ומצד התלבשות זו בבחי' ממלא או"א [אבא ואימא] שהלבישו כו' נמשך שהוציאנו ממצרים מעבדות לחירות

And by virtue of this enclothement in the level of memalei, Abba and Imma who enclothed, etc., it came about that He brought us out of Egypt, from slavery to freedom.

> Because the light of sovev was clothed in memalei, in Abba and Imma enclothing the arms of Arich Anpin, it could distinguish, strike Egypt and bring Israel "from slavery to freedom."

(ועמ"ש בפ' וישלח בד"ה ויאבק איש עמו[47, 48] גבי אם תגבי [תגביה] כנשר[49] משם אורידך, ובפ' מקץ בד"ה כי עמך מקור חיים[50, 51] בפי' השקיפה ממעון קדשך מן השמים וברך את עמך את ישראל.[52]

(And see what is written in Parshas Vayishlach, in the discourse beginning "And a man wrestled with him," regarding "If you soar like the eagle, from there I will bring you down"; and in Parshas Miketz, in the discourse beginning "For with You is the source of life," on the explanation of "Look down from Your holy dwelling, from heaven, and bless Your people Israel."

> The parenthesis lists further discussions in Torah Ohr. The discourse on Yaakov's wrestling (Genesis 32:25) explains "If you soar like the eagle ... from there I will bring you down" (Obadiah 1:4) and teaches that the encompassing lights, which come from Binah, repel the outer forces; the discourse "For with You is the source of life" (Psalms 36:10), on "Look down from Your holy dwelling ... and bless Your people Israel" (Deuteronomy 26:15), explains that the seven lamps of the menorah shine from above upon every soul as an encompassing light, in which all are equal.

ולעיל סד"ה להבין מ"ש בהגדה מצה זו גבי אני הוא ולא אחר.[53] ובד"ה ואכלתם אכול גבי אשר עשה עמכם להפליא.[54] וסד"ה שימני כחותם.[55] ועמ"ש מענין שהסובב מאיר ע"י בחי' ממלא בד"ה יביאו לבוש מלכות[56, 57] כו'.

And above, at the end of the discourse beginning "To understand what is said in the Haggadah, 'This matzah,'" regarding "I am He, and not another"; and in the discourse beginning "And you shall eat, eating," regarding "who has dealt wondrously with you"; and at the end of the discourse beginning "Set me as a seal." And see what is written on the matter of sovev shining through the level of memalei in the discourse beginning "Let them bring royal apparel," etc.

> More is found in earlier discourses of Likkutei Torah on Parshas Tzav: at the end of the discourse on "This matzah," on the Haggadah's "I am He, and not another," and in "And you shall eat, eating," on "who has dealt wondrously with you" (Joel 2:26); and also at the end of the discourse "Set me as a seal" (Song of Songs 8:6). How sovev shines through memalei is explained in the Torah Ohr discourse "Let them bring royal apparel" (Esther 6:8), which contrasts sovev, which shines by leaping, with memalei, which descends level by level, and shows that the light of sovev is drawn down and shines within memalei.

ועמ"ש במ"א ע"פ הזהר ר"פ ויקרא[58] בענין שאל לך אות כו' שהנסים באים בשני מדרגות. האי ע"ד העמק שאלה[59] והיינו מאות ה' בתראה שמתלבשת בלבושי הטבע, והבי ע"ד הגבה למעלה[60] כנסים דיצי"מ [דיציאת מצרים] וקי"ס [וקריעת ים סוף] שיוצאים לגמרי מדרכי הטבע

And see what is written elsewhere on the Zohar at the beginning of Parshas Vayikra, on the matter of "Ask for yourself a sign," etc., that miracles come on two levels. The first is in the manner of "ask it in the depth," and this is from the final letter hei, which is enclothed in the garments of nature; and the second is in the manner of "in the height above," like the miracles of the Exodus from Egypt and the Splitting of the Sea of Reeds, which depart entirely from the ways of nature.

> The last reference concerns the Zohar at the beginning of Vayikra on Yeshayahu's words to King Achaz, "Ask for yourself a sign … ask it in the depth, or in the height above" (Isaiah 7:11). Miracles come on two levels: those "in the depth," from the final hei of the Name, Malchus, are clothed in natural events, while those "in the height above," like the Exodus and the Splitting of the Sea, break the ways of nature entirely.

והיינו לפי שהוא נמשך מגילוי בחי' סוכ"ע רק שמאיר ע"י בחי' ממלא וזהו הגבה למעלה דא אות יו"ד דשם הוי' והיינו ענין או"א [אבא ואימא] שהלבישו כו' כנ"ל):

This is because it is drawn from the revelation of the level of the light that encompasses all worlds, only that it shines through the level of memalei. And this is "in the height above": this is the letter yud of the Name Havayah; and this is the matter of Abba and Imma, who enclothed, etc., as mentioned above.)

> The higher miracles come from a revelation of sovev, yet even they shine through memalei. "In the height above" is the yud of the Name Havayah, Chochmah, the level of Abba; so this, too, is Abba and Imma enclothing the arms of Arich Anpin, as explained above.

QUESTIONS FOR DISCUSSION

1. Why does the instant movement of the foot at the mind's will show that the soul has a second, direct kind of influence?
2. Why could an angel destroy Sennacherib's camp but not strike the firstborn of Egypt, and why does the Alter Rebbe reject the explanation that an angel cannot enter a place of impurity?
3. How does the difference between memalei and sovev explain why Purim needed a day of battle before its festival, while Pesach's festival fell on the day of the miracle itself?
4. If before sovev "darkness is as light," how could it distinguish between Egypt and Israel, and what does the answer from Pri Etz Chaim add?
5. What is the difference between giving from the "face" and giving from the "back," and how did the Exodus change which one Israel received?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **להבין מפני מה**

According to the note, this maamar is from the year 5571, and another transcript of it, from the Tzemach Tzedek's handwritten manuscript, is printed in Sefer HaMaamarim 5571.

KEHOT'S NOTE

מאמר זה הוא משנת תקע"א. הנחה אחרת בסה"מ תקע"א מגוכתי"ק הצ"צ. בכמה כתבי-יד נמצא מאמר זה בשינויים ובקיצור בכותרת: מאדה"ז י"ט כסלו תקע"א, ונדפס בס' עבודת הלוי בראשית עט, ג.

2 **בחנוכה ופורים שהן ביום המנוחה**

Likkutei Sichos (vol. 20, p. 446) shows that this opening question implies that the Alter Rebbe held, with the Meiri (on Shabbos 21b), that the victory of Chanukah came on the 24th of Kislev, so that the 25th, the first day of Chanukah, was the day of rest.

Shabbat 21b:8–9 שבת כ"א ב:ח-ט'

תָּנוּ רַבָּנַן: נֵר חֲנוּכָּה מִצְוָה לְהַנִּיחָהּ עַל פֶּתַח בֵּיתוֹ מִבַּחוּץ. אִם הָיָה דָּר בַּעֲלִיָּיה — מַנִּיחָהּ בַּחַלּוֹן הַסְּמוּכָה לִרְשׁוּת הָרַבִּים. וּבְשָׁעַת הַסַּכָּנָה — מַנִּיחָהּ עַל שֻׁלְחָנוֹ וְדַיּוֹ. אָמַר רָבָא: צָרִיךְ נֵר אַחֶרֶת לְהִשְׁתַּמֵּשׁ לְאוֹרָהּ. וְאִי אֵיפָא מְדוּרָה — לֹא צָרִיךְ. וְאִי אָדָם חָשׁוּב הוּא — אַף עַל גַּב דְּאִיכָּא מְדוּרָה צָרִיךְ נֵר אַחֶרֶת.

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KEHOT'S NOTE

ראה לקו"ש ח"כ ע' 446 שמכאן מוכח שס"ל לכ"ק אדה"ז כהדיעה (מאירי שבת כא, ב) שנצחון המלחמה הי' בכ"ד כסלו, וכן מפורש בשערי אורה כב, א. ובסהמ"צ להצ"צ ריש מצות נ"ח (עא, א). ובאוה"ת על מארז"ל ועניינים ע' קכג. וגם להרמב"ם (הל' חנוכה פ"ג ה"ב) שבכ"ה בכסלו הי' — הוקבע (ראה רמב"ם שם ה"ג) להתחיל הדלקת נ"ח באור לכ"ה (ולא באור לכ"ו) — ראה פר"ח לשו"ע או"ח סתר"ע, בנין שלמה על הרמב"ם שם, ולהעיר אשר הודאת "ועל הניסים" דחנוכה הוא (בעיקר) על הנס דנצחון המלחמה. ולהעיר מחגי ב, יח שם כא ואילך. לקו"ש ח"כ ע' 632. ח"י ע' 143 בשוה"ג להערה 12.

3 **סד"ה כה אמר כוי ונתתי לך מהלכים**

The end of that discourse explains "I will give you places to walk" as two kinds of walking: now there is "running and returning," but in the future, when sovev is revealed, "darkness as light," all will be walking, though first there must be judgment.

KEHOT'S NOTE

תו"א ל, ד.

4 The angel brings the prophet Zechariah word for Yehoshua the High Priest: "Thus says Havayah of Hosts: If you will walk in My ways and keep My charge ... I will give you places to walk among these who stand," the angels. The opening of the Torah Ohr discourse to which the text refers, which reads "places to walk" as a higher kind of walking. (context: Steinsaltz Tanakh)

Zechariah 3:7 זכריה ג':ז'

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

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

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5 **גבוה מעל גבוה**

Koheles tells one who sees the poor oppressed not to wonder at it, "for one higher than the high watches, and there are higher ones above them." The Alter Rebbe borrows the phrase for the chain of angels and princes through which life-force reaches this world level by level. (context: Steinsaltz Tanakh)

Ecclesiastes 5:7 קהלת ה':ז'

אִם־עֹשֶׁק רָשׁ וְגֵזֶל מִשְׁפָּט וָצֶדֶק תִּרְאֶה בַּמְּדִינָה אַל־תִּתְמַהּ עַל־הַחֵפֶץ כִּי גָבֹהַּ מֵעַל גָּבֹהַּ שֹׁמֵר וּגְבֹהִים עֲלֵיהֶם׃

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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KEHOT'S NOTE

קהלת ה, ז.

PARAGRAPH 2

6 **מלא כל הארץ כבודו**

In Yeshayahu's vision of the heavenly court, the seraphim call to one another: "Holy, holy, holy is Havayah of Hosts; the whole earth is full of His glory." The Alter Rebbe applies "His glory," a mere ray, to memalei, the light revealed within the worlds.

Isaiah 6:3 ישעיהו ו':ג'

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ׃

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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KEHOT'S NOTE

ישע' ו, ג.

7 **את השמים ואת הארץ אני מלא**

G-d, through Yirmeyahu, rebukes those who think they can hide from Him: "Can a man hide in secret places and I not see him? says Havayah. Do I not fill the heavens and

the earth? says Havayah." The "I" is read as G-d's very being and essence, sovev, which fills all things equally. (context: Steinsaltz Tanakh)

Jeremiah 23:24 ירמיהו כ"ג:כ"ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה'

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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KEHOT'S NOTE

ירמי' כג, כד.

8 **בד"ה ויקח קרח**

That discourse opens with the Midrash that Korach, son of Yitzhar ("oil"), disputed with Moshe, claiming that he too should have been anointed, and with his challenge about tzitzis on a garment entirely of blue.

KEHOT'S NOTE

לקו"ת קרח נב, א.

9 **ויקח קרח**

"And Korach ... took," the opening of Parshas Korach and of the Likkutei Torah discourse to which the text refers.

Numbers 16:1 במדבר ט"ז:א

וַיִּקַּח קֹרַח בֶּן־יִצְהָר בֶּן־קְהָת בֶּן־לֵוִי וְדָתָן וַאֲבִירָם בְּנֵי אֱלִיאָב וְאוֹן בֶּן־פֶּלֶת בְּנֵי רְאוּבֵן:

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men;

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10 **ופסח ה' על הפתח**

Moshe tells the elders of Israel: "Havayah will pass through to strike Egypt, and He will see the blood ... and Havayah will pass over the doorway, and will not let the destroyer come into your houses." The Alter Rebbe reads "passing over" as light that leaps over the levels.

Exodus 12:23 שמות י"ב:כ"ג

וְעָבַר ה' לִנְגֹּף אֶת־מִצְרַיִם וְרָאָה אֶת־הַדָּם עַל־הַמַּשְׁקוֹף וְעַל שְׁתֵּי הַמְּזוּזֹת וּפָסַח ה' עַל־הַפֶּתַח וְלֹא יִתֵּן הַמַּשְׁחִית לָבֹא אֶל־בָּתֵּיכֶם לִנְגֹּף:

For the L-RD will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side-posts, the L-RD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

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KEHOT'S NOTE

שמות יב, כג.

11 **ועברתי**

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

KEHOT'S NOTE

שם יב, יב.

12 **ועברתי**

G-d tells Moshe and Aharon in Egypt: "I will pass through the land of Egypt on this night, and I will strike every firstborn in the land of Egypt." The verse the Haggadah reads as G-d acting by Himself.

Exodus 12:12 שמות י"ב:י"ב

וְעָבַרְתִּי בְאֶרֶץ־מִצְרַיִם בַּלַּיְלָה הַזֶּה וְהִכֵּיתִי כָל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד־בְּהֵמָה וּבְכָל־אֱלֹקֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים אֲנִי ה'

For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am the L-RD.

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13 **אני ולא מלאך**

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

KEHOT'S NOTE

הגדה ש"פ.

14 **אני ולא מלאך**

The Haggadah expounds Exodus 12:12: "I will pass through the land of Egypt on this night": I, and not an angel; "and I will strike every firstborn": I, and not a seraph. The Alter Rebbe sees in this the revelation of sovev, without intermediaries.

Pesach Haggadah, Magid, First Fruits Declaration 19 הגדה של פסח, מגיד, ארמי אבד אבי י"ט

וְעָבַרְתִּי בְאֶרֶץ־מִצְרַיִם בַּלַּיְלָה הַזֶּה - אֲנִי וְלֹא מַלְאָךְ; וְהִכֵּיתִי כָל־בְּכוֹר בְּאֶרֶץ־מִצְרַיִם. אֲנִי וְלֹא שָׂרָף; וּבְכָל־אֱלֹקֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים. אֲנִי וְלֹא הַשָּׁלִיחַ; אֲנִי יְיָ. אֲנִי הוּא וְלֹא אַחֵר.

For I will pass through the land of Egypt this night, myself without an angel and I will smite all the first-born in the land of Egypt myself without a seraph; and against all the G-ds of Egypt I will execute judgment, I am the lord! I am he, and not a messenger, I am the lord! I am he, and there is no other.

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15 **ויצא מלאך ה' ויך במחנה אשור**

When Sennacherib king of Assyria besieged Jerusalem in Chizkiyahu's days: "And it was on that night: an angel of Havayah went out and struck the camp of Assyria, a hundred and eighty-five thousand." Sennacherib's army fell by the hand of an angel sent on a clear and defined mission.

II Kings 19:35 מלכים ב י"ט:ל"ה

וַיְהִי בַּלַּיְלָה הַהוּא וַיֵּצֵא מַלְאַךְ ה' וַיַּךְ בְּמַחֲנֵה אַשּׁוּר מֵאָה שְׁמוֹנִים וַחֲמִשָּׁה אָלֶף וַיַּשְׁכִּימוּ בַבֹּקֶר וְהִנֵּה כֻלָּם פְּגָרִים מֵתִים:

And it came to pass that night, that the angel of the L-RD went forth, and smote in the camp of the Assyrians a hundred fourscore and five thousand; and when men arose early in the morning, behold, they were all dead corpses.

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KEHOT'S NOTE

מלכים-ב יט, לה.

אַחֵר, מִצְרִיּוֹת מְזַנּוֹת תַּחַת בַּעֲלֵיהֶן וְיוֹלְדוֹת מַרְוָקִים פְּגוּרִים, וְהָיוּ לָהֶם בְּכוֹרוֹת הַרְבֵּה, פְּעָמִים חֲמִשָּׁה לְאִשָּׁה אַחַת, כָּל אֶחָד בְּכוֹר לְאָבִיו:

כי אין בית אשר אין שם מת FOR THERE WAS NOT A HOUSE WHERE THERE WAS NOT ONE DEAD — If there was a first-born there, he died: if there was no firstborn there, then the chief person in the house died because the chief person in the house is called בכור, as it is said, (Psalms 89:28) "I also will appoint him to be a בכור, [the highest of the kings of the earth]" (Mekhilta DeRashbi 12:30; cf. Rashi on 4:22; Pesachim Rabbah, Midr. Vajosha). Another explanation is: the ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

22 **בספרים**

On "the books" that give the reason the Alter Rebbe rejects here, the note sends the reader to a note of the Rebbe printed earlier in the notes and references, at 19a.

KEHOT'S NOTE

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

PARAGRAPH 3

23 **כי הנה היו"ט**

The note says that this passage, from "For Yom Tov is...," is quoted by the Tzemach Tzedek in Or HaTorah on Parshas Pinchas.

KEHOT'S NOTE

מובא באוה"ת פ' פנחס ע' א'קפג.

24 **ובערת הרע**

"And you shall eradicate the evil from your midst," said of the false prophet. The Alter Rebbe uses it for the principle that evil must be removed before holiness can rest.

Deuteronomy 13:6 דברים י"ג:ו'

וְהַנָּבִיא הַהוּא אוֹ חוֹלֵם הַחֲלוֹם הַהוּא יוּמָת כִּי דִבֶּר־סָרָה עַל־ה' אֱלֹקֵיכֶם הַמּוֹצִיא אֶתְכֶם מֵאֶרֶץ מִצְרַיִם וְהַפֹּדְךָ מִבֵּית עֲבָדִים לְהַדִּיחֲךָ מִן־הַדֶּרֶךְ אֲשֶׁר צִוְּךָ ה' אֱלֹקֶיךָ לָלֶכֶת בָּהּ וּבִעַרְתָּ הָרָע מִקִּרְבֶּךָ:

And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken perversion against the L-RD your G-d, who brought you out of the land of Egypt, and redeemed thee out of the house of bondage, to draw thee aside out of the way which the L-RD thy G-d commanded thee to walk in. So shalt thou put away the evil from the midst of thee.

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KEHOT'S NOTE

דברים י"ג, ו'.

25 **הרוג בשונאיהם ע"ה אלף**

"And the rest of the Jews in the king's provinces gathered and stood for their lives, and rested from their enemies, and slew of their enemies seventy-five thousand." The

16 **וכן בסיסרא**

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

KEHOT'S NOTE

ראה שופטים ד-ה.

17 **צא ופגע**

Shaul orders Doeg to kill the priests of Nov: "And the king said to Doeg, Turn and strike the priests." The Kehot note points to this verse for the wording of a mission to strike, echoed in "go and strike them."

I Samuel 22:18 שמואל א כ"ב:י"ח

וַיֹּאמֶר הַמֶּלֶךְ לְדוֹאֵג סֹב אַתָּה וּפְגַע בַּכֹּהֲנִים וַיִּסֹּב דּוֹאֵג הָאֲדֹמִי וַיִּפְגַּע־הוּא בַּכֹּהֲנִים וַיָּמָת בַּיּוֹם הַהוּא שְׁמֹנִים וַחֲמִשָּׁה אִישׁ נֹשֵׂא אֵפוֹד בָּד:

And the king said to Doeg: 'Turn thou, and fall upon the priests.' And Doeg the Edomite turned, and he fell upon the priests, and he slew on that day fourscore and five persons that did wear a linen ephod.

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18 **צא ופגע בהם**

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

KEHOT'S NOTE

בשמואל-א כב, יח: סוב אתה ופגע בכהנים.

19 **כל בכור**

"And it was at midnight, and Havayah struck every first-born in the land of Egypt, from the firstborn of Pharaoh ... to the firstborn of the captive." Striking "every firstborn" required discerning each one.

Exodus 12:29 שמות י"ב:כ"ט

וַיְהִי בַּחֲצִי הַלַּיְלָה וַה' הִכָּה כָל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם מִבְּכֹר פַּרְעֹה הַיֹּשֵׁב עַל־כִּסְאוֹ עַד בְּכוֹר הַשְּׁבִי אֲשֶׁר בְּבֵית הַבּוֹר וְכֹל בְּכוֹר בְּהֵמָה:

And it came to pass at midnight, that the L-RD smote all the firstborn in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle.

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KEHOT'S NOTE

שמות יב, כט.

20 **שטופי' בזמה**

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

KEHOT'S NOTE

ראה רש"י שמות יב, ל. וברמב"ן שם.

21 **הבכור לאב שהיו שטופי' בזמה**

Rashi explains that there was no house without a dead: where there was no firstborn, the eldest of the house died; and because the Egyptian women were unfaithful, there were many firstborn, each the firstborn of his father. The Alter Rebbe uses this to show that identifying the firstborn was beyond an angel.

Rashi on Exodus 12:30:4 רש"י על שמות י"ב:ל':ד'

כי אין בית אשר אין שם מת. יֵשׁ שָׁם בְּכוֹר, מֵת, אֵין שָׁם בְּכוֹר, גָּדוֹל שֶׁבַּבַּיִת קְרוּי בְּכוֹר, שֶׁנֶּאֱמַר "אַף אֲנִי בְּכוֹר אֶתְּנֵהוּ" (תהילים פ"ט). דָּבָר

command to Israel, which the text's wording joins with the doubled verb of Exodus 17:14.

Deuteronomy 25:19 דברים כ"ה:י"ט

וְהָיָה בְּהָנִיחַ ה' אֱלֹקֶיךָ לְךָ מִכָּל־אֹיְבֶיךָ מִסָּבִיב בָּאָרֶץ אֲשֶׁר ה' אֱלֹקֶיךָ נֹתֵן לְךָ נַחֲלָה לְרִשְׁתָּהּ תִּמְחֶה אֶת־זֵכֶר עֲמָלֵק מִתַּחַת הַשָּׁמָיִם לֹא תִּשְׁכָּח:

Therefore it shall be, when the L-RD thy G-d hath given thee rest from all thine enemies round about, in the land which the L-RD thy G-d giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget.

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29 **ועשרת בניהמן**

In Shushan the Jews killed "the ten sons of Haman son of Hammedasa, the enemy of the Jews," but did not lay their hands on the spoil. The removal of Amalek came before the day of feasting.

Esther 9:10 אסתר ט':י"

עֲשֶׂרֶת בְּנֵי הָמָן בֶּן־הַמְּדָתָא צֹרֵר הַיְּהוּדִים הָרָגוּ וּבַבִּזָּה לֹא שָׁלְחוּ אֶת־יָדָם:

the ten sons of Haman the son of Hammedatha, the Jews'enemy, slew they; but on the spoil they laid not their hand.

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PARAGRAPH 4

30 **יום משתה ושמחה**

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

KEHOT'S NOTE

שם ט, י"ט.

31 **עשו יום משתה ושמחה**

"On the thirteenth day of the month of Adar, and they rested on the fourteenth of it, and made it a day of feasting and gladness": the fighting came on one day, and the festival on the next.

Esther 9:17 אסתר ט':י"ז

בְּיוֹם־שְׁלוֹשָׁה עָשָׂר לְחֹדֶשׁ אֲדָר וְנוֹחַ בְּאַרְבָּעָה עָשָׂר בּוֹ וְעָשָׂה אֹתוֹ יוֹם מִשְׁתֶּה וְשִׂמְחָה:

on the thirteenth day of the month Adar, and on the fourteenth day of the same they rested, and made it a day of feasting and gladness.

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32 **יום משתה ושמחה ומשלוח מנות**

"The Jews of the open towns ... make the fourteenth day of the month of Adar gladness and feasting, a festive day, and sending portions one to another." The festive day followed the day of battle.

Esther 9:19 אסתר ט':י"ט

עַל־כֵּן הַיְּהוּדִים הַפְּרָזִים הַיֹּשְׁבִים בְּעָרֵי הַפְּרָזוֹת עֹשִׂים אֶת יוֹם אַרְבָּעָה עָשָׂר לְחֹדֶשׁ אֲדָר שִׂמְחָה וּמִשְׁתֶּה וְיוֹם טוֹב וּמִשְׁלֹחַ מָנוֹת אִישׁ לְרֵעֵהוּ:

Therefore do the Jews of the villages, that dwell in the unwalled towns, make the fourteenth day of the month Adar a

fighting came first, and only afterwards the rest and the festival.

Esther 9:16 אסתר ט':ט"ז

וּשְׁאָר הַיְּהוּדִים אֲשֶׁר בִּמְדִינוֹת הַמֶּלֶךְ נִקְהֲלוּ וְעָמַד עַל־נַפְשָׁם וְנוֹחַ מֵאֹיְבֵיהֶם וְהָרוֹג בְּשֹׂנְאֵיהֶם חֲמִשָּׁה וְשִׁבְעִים אָלֶף וּבַבִּזָּה לֹא שָׁלְחוּ אֶת־יָדָם:

And the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of them that hated them seventy and five thousand—but on the spoil they laid not their hand—.

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KEHOT'S NOTE

אסתר ט, טז.

26 **ראשית גוים עמלק**

Bilaam's words: "Amalek was the first of the nations, and his end shall be everlasting destruction." The verse shows Amalek at the head of the opposing forces, destined to be destroyed.

Numbers 24:20 במדבר כ"ד:כ'

וַיַּרְא אֶת־עֲמָלֵק וַיִּשָּׂא מְשָׁלוֹ וַיֹּאמַר רֵאשִׁית גּוֹיִם עֲמָלֵק וְאַחֲרִיתוֹ עֲדֵי אֹבֵד:

And he looked on Amalek, and took up his parable, and said: Amalek was the first of the nations; But his end shall come to destruction.

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KEHOT'S NOTE

במדבר כד, כ.

27 **מחה תמחה**

After the battle with Amalek, G-d tells Moshe: "For I will surely blot out the memory of Amalek from under the heavens." As the Kehot note observes, this verse has the doubled verb, "surely blot out," spoken by G-d in the first person.

Exodus 17:14 שמות י"ז:י"ד

וַיֹּאמֶר ה' אֶל־מֹשֶׁה כְּתֹב זֹאת זִכָּרוֹן בַּסֵּפֶר וְשִׂים בְּאָזְנֵי יְהוֹשֻׁעַ כִּי־מָחֹה אֶמְחֶה אֶת־זֵכֶר עֲמָלֵק מִתַּחַת הַשָּׁמָיִם:

And the L-RD said unto Moses: 'Write this for a memorial in the book, and rehearse it in the ears of Joshua: for I will utterly blot out the remembrance of Amalek from under heaven.'

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KEHOT'S NOTE

שמות יז, יד כתיב מחה אמחה. ובדברים סו"פ תצא לא כתיב "מחה". [כ].

28 **תמחה**

Moshe commands Israel: "You shall blot out the memory of Amalek from under the heavens; do not forget." The

day of gladness and feasting, and a good day, and of sending portions one to another.

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33 **ועד"מ המלך**

There the same parable appears: to make a fine dwelling for a king, the palace is first cleared of all dirt and filth, and only then furnished with fine vessels.

KEHOT'S NOTE

ראה המשל גם לקמן פ' בלק דף ע, ג.

34 **צריך לנקותה מכל טינוף ולכלוך**

According to the note, the Tzemach Tzedek in Or HaTorah refers from this passage to Torah Ohr, 61d: just as one first relieves himself and removes the filth, the evil within him, so here the filth must first be removed, and afterwards the light is drawn down.

KEHOT'S NOTE

באוה"ת פ' פנחס ע' א'קפג מציין לכאן לתו"א סא, ד "שמתחילה יפנה ויסיר הצואה מקרבו שהוא בחי' הרע שבקרבו . . ומזה מובן מה שכתב שצריך תחלה להעביר הזוהמא היינו כמו בחי' יפנה ואח"כ יהי' המשכת האור".

35 **סד"ה זכור את יום השבת**

The end of that discourse teaches that in the future "Remember" and "Keep" will be revealed as one utterance: the higher and the lower unity will be one through the revelation of the Infinite One's essence, sovev, before which all is equal.

KEHOT'S NOTE

תו"א יתרו ע, ג.

36 **זכור את יום השבת**

"Remember the Shabbos day to sanctify it," the opening of the Torah Ohr discourse cited here; in the second giving of the commandments the word is "Keep."

Exodus 20:8 שמות כ:ח

זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ׃

Remember the sabbath day, to keep it holy.

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37 **כחשכה כאורה**

David tells G-d that no darkness can hide him from Him: "Even darkness is not dark for You, and night shines like the day; darkness is as light." Before sovev there is no difference between light and darkness. (context: Steinsaltz Tanakh)

Psalms 139:12 תהילים קל"ט:י"ב

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

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

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KEHOT'S NOTE

תהלים קלט, יב.

38 **ואם צדקת**

Elihu to Iyov: "If you are righteous, what do you give Him, or what does He receive from your hand?" At the level of sovev a person's deeds make no difference, which raises the question of how it could distinguish Egypt from Israel.

Job 35:7 איוב ל"ה:ז׳

אִם־צָדַקְתָּ מַה־תִּתֶּן־לוֹ אוֹ מַה־מִּיָּדְךָ יִקָּח׃

If thou be righteous, what givest thou Him? Or what receiveth He of thy hand?

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KEHOT'S NOTE

איוב לה, ז.

39 **בפע"ח**

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

KEHOT'S NOTE

שע' חהמ"צ פי"ז. [כ].

40 **עבדים היינו כו' ויוציאנו הוי' אלקינו או"א שהלבישו לזרועות דא"א**

Pri Etz Chaim explains: "'And Havayah our G-d brought us out from there': they are Abba and Imma, 'with a strong hand and an outstretched arm,' meaning the enclothing of the arms of Arich Anpin." The Alter Rebbe brings it to show how sovev acted through memalei.

Pri Etz Chaim, Gate of Passover 7:41–42 פרי עץ חיים, שער חג המצות ז׳:מ"א-מ"ב

עבדים היינו לפרעה במצרים - ר"ל במעי אמו, כשהיה ז"א בסוד קטנות המוחין שלו, יונקים משם אלקים, והוא במצרים, ר"ל במעי אמו, במיצר מי, שהוא בינה, והיה ז"א בגלות, כמו הולד שהוא במעי אמו, שהוא בצער ובסוהר ובדוחק, כך היו זו"ן וישראל, (א"מ צ"ל ויעקב) היוצא בפנים של ז"א, ג"כ היה בצער ובדוחק, ולא היו יכולין לצאת, לא זו"ן, ולא ישראל, בלא עיבור אבא ואמא: ויוציאנו ה' אלקינו משם, שהם או"א, ביד חזקה ובזרוע הנטויה, ר"ל בהתלבשות הזרועות של א"א, המורים ליד חזקה וזרוע הנטויה:

Pri Etz Chaim (Public Domain)

41 **יאר ה' פניו אליך**

From the Priestly Blessing, with which G-d commands the kohanim to bless Israel: "May Havayah make His face shine upon you and be gracious to you." The "face" is G-d's inner, willing flow, the root of Israel.

Numbers 6:25 במדבר ו׳:כ"ה

יָאֵר ה' פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃

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

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KEHOT'S NOTE

במדבר ו, כה.

42 **פרעה אותיות הערף**

Besides the Arizal's Likkutei Torah, the note sends the reader to the sources gathered at this page of the Alter

Rebbe's maamarim on the parshiyos for the letters of Pharaoh (פרעה) as ha-oref (הערף).

KEHOT'S NOTE

לקו"ת להאריז"ל ר"פ שמות. וראה הנסמן במאמרי אדה"ז פרשיות לע' תקיג.

43 **וימת יוסף וכל אחיו**

"And Yosef died, and all his brothers, and all that generation," the verse that opens the story of the enslavement. With their passing came the hiding of the Face.

Exodus 1:6 שמות א':ו

וַיָּמָת יוֹסֵף וְכָל־אֶחָיו וְכֹל הַדּוֹר הַהוּא׃

And Joseph died, and all his brethren, and all that generation.

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KEHOT'S NOTE

שמות א, ו.

44 **כמאן דשדי בתר כתפוי**

Tanya explains that the kelipos receive their life not from the "face" of holiness but from its "back," like a person who gives something to his enemy against his will and throws it over his shoulder, turning his face away; the "face" is the inner will to give life to all that is close to holiness.

Tanya, Likkutei Amarim 22:5 תניא, חלק ראשון; ליקוטי אמרים כ"ב:ה'

אֲבָל הַסִּטְרָא אָחֳרָא וְהַטּוּמְאָה - הֵיא תּוֹעֲבַת ה' אֲשֶׁר שָׂנֵא, וְאֵינוֹ מַשְׁפִּיעַ לָהּ חַיּוּת מִפְּנִימִית הָרָצוֹן וְחֶפְצוֹ הָאֲמִיתִּי אֲשֶׁר חָפֵץ בָּהּ חַס וְשָׁלוֹם, כִּי אִם, כְּמַאן דְּשַׁדֵּי בָּתַר כַּתְפּוֹי לִשּׂוֹנְאוֹ שֶׁלֹּא בִּרְצוֹנוֹ, רַק כְּדֵי לְהַעֲנִישׁ אֶת הָרְשָׁעִים, וְלִיתֵּן שָׂכָר טוֹב לַצַּדִּיקִים דְּאַכְפָּיִין לְסִטְרָא אָחֳרָא; וְזֶה נִקְרָא בְּחִינַת "אֲחוֹרַיִם" דְּרָצוֹן הָעֶלְיוֹן בָּרוּךְ־הוּא.

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KEHOT'S NOTE

ראה תניא פכ"ב.

45 **עבדים היינו לפרעה**

"We were slaves to Pharaoh in Egypt, and Havayah our G-d brought us out from there with a strong hand and an outstretched arm." The Haggadah passage that Pri Etz Chaim explains.

Pesach Haggadah, Magid, We Were Slaves in Egypt 2 הגדה של פסח, מגיד, עבדים היינו ב'

עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרָיִם, וַיּוֹצִיאֵנוּ יְיָ אֱלֹקֵינוּ מִשָּׁם בְּיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה. וְאִלּוּ לֹא הוֹצִיא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, הֲרֵי אָנוּ וּבָנֵינוּ וּבְנֵי בָנֵינוּ מְשֻׁעְבָּדִים הָיִינוּ לְפַרְעֹה בְּמִצְרָיִם. וַאֲפִילוּ כֻּלָּנוּ חֲכָמִים כֻּלָּנוּ נְבוֹנִים כֻּלָּנוּ זְקֵנִים כֻּלָּנוּ יוֹדְעִים אֶת הַתּוֹרָה מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרָיִם. וְכָל הַמַּרְבֶּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם הֲרֵי זֶה מְשֻׁבָּח.

We were servants unto Pharaoh in Egypt, and the lord our G-d! delivered us from thence, with a strong hand, and with a stretched out arm; had not he, blessed be his holy name, brought out ancestors forth from Egypt, verily we, our children, and our children's children, would have been in servitude to Pharaoh in Egypt; for even if we were all wise, all men of knowledge, all aged, or understanding in the law of G-d, it is commanded us, that we shall discourse of the Redemption of Egypt; ...

Pesach Haggadah (Public Domain) • A. Alexander 1787 (Public Domain)

46 **אתנו סלה**

"May G-d be gracious to us and bless us; may He make His face shine with us, selah," a psalm that echoes the Priestly Blessing. The face shining "with us" is the flow from the face that came with the Exodus. (context: Steinsaltz Tanakh)

Psalms 67:2 תהילים ס"ז:ב'

אֱלֹקִים יְחָנֵּנוּ וִיבָרְכֵנוּ יָאֵר־פָּנָיו אִתָּנוּ סֶלָה׃

G-d be gracious unto us, and bless us; May He cause His face to shine toward us; Selah

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KEHOT'S NOTE

תהלים סז, ב.

47 **בד"ה ויאבק איש עמו**

There the Alter Rebbe explains that the angel who wrestled with Yaakov sought "to soar like the eagle"; the opposing side has a hold in Chesed, Gevurah and Tiferes, the emotive attributes, but not in Chochmah, Binah and Daas, and all the encompassing lights come from Binah and repel the outer forces.

KEHOT'S NOTE

תו"א כו, ב.

48 **ויאבק איש עמו**

"And Yaakov was left alone, and a man wrestled with him until the rising of the dawn," the opening of the Torah Ohr discourse cited here.

Genesis 32:25 בראשית ל"ב:כ"ה

וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֵק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר׃

And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

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49 **אם תגבי כנשר**

G-d's word through the prophet Ovadiah to proud Edom: "If you soar like the eagle, and if your nest is set among the stars, from there I will bring you down, says Havayah." As the Kehot note observes, the text skips the middle of the verse.

Obadiah 1:4 עובדיה א':ד'

אִם־תַּגְבִּיהַּ כַּנָּשֶׁר וְאִם־בֵּין כּוֹכָבִים שִׂים קִנֶּךָ מִשָּׁם אוֹרִידְךָ נְאֻם־ה'׃

Though thou make thy nest as high as the eagle, And though thou set it among the stars, I will bring thee down from thence, saith the L-RD.

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KEHOT'S NOTE

עובדי' א, ד [כ] [דילוג בלשון הכתוב].

50 **בד"ה כי עמך מקור חיים**

The discourse opens with Zechariah's vision of the golden menorah: its seven lamps are seven supernal attributes that shine from above upon every Jewish soul as an encompassing light, resting even upon one who is wicked, so that in it all are equal for good; the "seven and seven pipes" are drawings from sovev to this arousal from above.

KEHOT'S NOTE

תו"א לד, ד.

51 **כי עמך מקור חיים**

David: "For with You is the source of life; in Your light we see light," the opening of the Torah Ohr discourse cited here.

Psalms 36:10 תהילים ל"ו:י

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

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

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52 **השקיפה ממעון קדשך מן השמים וברך את עמך את ישראל**

From the declaration over the tithes: "Look down from Your holy dwelling, from heaven, and bless Your people Israel." The Torah Ohr discourse on "For with You is the source of life" explains this verse.

Deuteronomy 26:15 דברים כ"ו:ט"ו

הַשְׁקִיפָה מִמְּעוֹן קָדְשְׁךָ מִן־הַשָּׁמַיִם וּבָרֵךְ אֶת־עַמְּךָ אֶת־יִשְׂרָאֵל וְאֵת הָאֲדָמָה אֲשֶׁר נָתַתָּה לָנוּ כַּאֲשֶׁר נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ אֶרֶץ זָבַת חָלָב וּדְבָשׁ׃

Look forth from Thy holy habitation, from heaven, and bless Thy people Israel, and the land which Thou hast given us, as Thou didst swear unto our fathers, a land flowing with milk and honey.'

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53 **אני הוא ולא אחר**

The Haggadah reads the end of Exodus 12:12, "I am G-d," as "I am He, and not another," discussed at the end of the discourse on "This matzah."

Pesach Haggadah, Magid, First Fruits Declaration 19 הגדה של פסח, מגיד, ארמי אבד אבי י"ט

וְעָבַרְתִּי בְאֶרֶץ־מִצְרַיִם בַּלַּיְלָה הַזֶּה - אֲנִי וְלֹא מַלְאָךְ; וְהִכֵּיתִי כָל־בְּכוֹר בְּאֶרֶץ־מִצְרַיִם. אֲנִי וְלֹא שָׂרָף; וּבְכָל־אֱלֹקֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים. אֲנִי וְלֹא הַשָּׁלִיחַ; אֲנִי יְיָ. אֲנִי הוּא וְלֹא אַחֵר.

For I will pass through the land of Egypt this night, myself without an angel and I will smite all the first-born in the land of Egypt myself without a seraph; and against all the G-ds of Egypt I will execute judgment, I am the lord! I am he, and not a messenger, I am the lord! I am he, and there is no other.

Pesach Haggadah (Public Domain) • A. Alexander 1787 (Public Domain)

54 **ואכלתם אכול גבי אשר עשה עמכם להפליא**

Yoel's promise of plenty after the locust plague: "And you shall eat, eating and being satisfied, and praise the Name of Havayah your G-d, who has dealt wondrously with you." Both the title of the discourse cited and the phrase it discusses come from this verse. (context: Steinsaltz Tanakh)

Joel 2:26 יואל ב':כ"ו

וַאֲכַלְתֶּם אָכוֹל וְשָׂבוֹעַ וְהִלַּלְתֶּם אֶת־שֵׁם ה' אֱלֹקֵיכֶם אֲשֶׁר־עָשָׂה עִמָּכֶם לְהַפְלִיא וְלֹא־יֵבֹשׁוּ עַמִּי לְעוֹלָם׃

And ye shall eat in plenty and be satisfied, and shall praise the name of the L-RD your G-d, that hath dealt wondrously with you; and My people shall never be ashamed.

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55 **שימני כחותם**

"Set me as a seal upon your heart, as a seal upon your arm, for love is strong as death," the opening of the discourse cited here.

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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56 **בד"ה יביאו לבוש מלכות**

The discourse opens Torah Ohr's section on Megillas Esther, at 90a, and reads the "royal apparel" as the garment of "G-d reigns, He is clothed in majesty," the exaltedness of the Infinite Light, and it contrasts sovev, which shines not by the order of hishtalshelus but by leaping, with memalei, which descends level by level.

KEHOT'S NOTE

תו"א צ, א.

57 **יביאו לבוש מלכות**

"Let them bring royal apparel that the king has worn," Haman's words, the opening of the discourse to which the text refers.

Esther 6:8 אסתר ו':ח'

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ׃

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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58 **ע"פ הזהר ר"פ ויקרא**

For the "elsewhere" on the Zohar at the beginning of Vayikra, on "Ask for yourself a sign," the note points to this discussion in Sefer HaMaamarim 5565.

KEHOT'S NOTE

ראה סה"מ תקס"ה ע' שסח ואילך. ביאוה"ז לכ"ק הצ"צ ע' שטז.

59 **העמק שאלה**

> **Yeshayahu's words to King Achaz: "Ask for yourself a sign from Havayah your G-d; ask it in the depth, or in the height above." "In the depth" is read as miracles clothed in nature, from the final hei.**

Isaiah 7:11 ישעיהו ז:י"א

שְׁאַל־לְךָ אוֹת מֵעִם ה' אֱלֹקֶיךָ הַעְמֵק שְׁאָלָה אוֹ הַגְבֵּהַ לְמָעְלָה׃

'Ask thee a sign of the L-RD thy G-d: ask it either in the depth, or in the height above.'

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KEHOT'S NOTE

ישע' ז, א. [כ].

60 **הגבה למעלה**

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

KEHOT'S NOTE

ישע' שם. [כ].

הים ראה וינוס כו׳

"The Sea Saw and Fled"

At the splitting of the sea a single revelation from above all order met two opposite natures: the mountains, the middos of Atzilus, root of the souls that serve with love like a minister, were absorbed into the revealed light that encompasses all worlds and "danced," leaping beyond every stage; the sea, Malchus, whose task is to conceal so that separate beings can exist, could not be absorbed, so its concealment "fled," and the souls it had carried were born.

THE MAAMAR IN BRIEF

Why, at the Exodus, did "the mountains dance" while "the sea saw and fled"? The Shelah answers: dancing is service from love, fleeing is service from awe, a minister's joy and a servant's dread when the king is revealed. To deepen this, the Alter Rebbe explains the seventh day of Pesach as the birth of the souls. In Atzilus the souls, drawn from the "letters" of the supernal thought, are G-dliness itself, "brothers" of the middos. To become separate created beings they need Malchus, a "garment" that conceals, for there is no king without a people; so Malchus is called "sea," which hides all it holds. The souls gestate within Malchus from Shemini Atzeres until the seventh day of Pesach, and their birth needs a light from above the chain of worlds, the "east wind" from Atika that turned the sea into dry land. Before that light the mountains were absorbed and leapt beyond all order, while the sea, concealment itself, could not be absorbed, so its concealment withdrew, as speech falls silent before a light above intellect. This came on Pesach from above; the Omer, an arousal from below, led to the Giving of the Torah face to face.

OUTLINE

1 **Dancing and fleeing** ¶1

The question on Psalm 114; the Shelah's answer, love and awe, a minister and a servant before the revealed king; the seventh day of Pesach as the birth of the souls, which arose in thought and are "brothers" of the Holy One, blessed be He, the Infinite Light enclothed in the middos of Atzilus.

2 Malchus, the sea, and the birth of the souls ¶2

In Atzilus the souls are G-dliness; Malchus, the "garment" and the "sea" that covers, makes separate beings possible; the souls gestate within Malchus from Shemini Atzeres to the seventh day of Pesach; birth needs a light from above the chain of worlds, the "east wind" from Atika.

3 Why the mountains danced and the sea fled ¶3

The mountains and hills, above the sea, were included in the revealed sovev and leapt beyond order, unlike the orderly "walking" of Shabbos; the sea's concealment withdrew, like speech silenced by a light above intellect; rock into water, Gevurah into Chesed; Pesach a leap from above, the Omer an arousal from below that led to Sinai.

KEY CONCEPTS

Minister and servant שר ועבד

Two ways of standing before the King: the minister serves with love and joy, and revelation increases his joy; the servant serves with awe, and revelation increases his dread.

Malchus called "sea" מלכות נקראת ים

Malchus covers the G-dly letters of creation as the sea covers all that is in it, so that separate beings can exist; for "there is no king without a people."

The birth of the souls לידת הנשמות

The souls, G-dliness in Atzilus, become separate beings through a gestation within Malchus from Shemini Atzeres until the seventh day of Pesach, when they are born through a light from above the chain of worlds.

Something and nothing יש ואין

Ayin is G-dliness, which is not felt as existing in its own right; yesh is a created being that feels itself separate. Passing from ayin to yesh requires the concealment of Malchus and, for birth, the light of sovev.

The light that encompasses all worlds סובב כל עלמין

The light above the order of the worlds, before which all levels are equal; its revelation at the sea made the mountains leap and the sea's concealment flee.

Walking and dancing הילוך וריקוד

Walking is the orderly ascent of the worlds from level to level, as every Shabbos; dancing is a leap beyond all stages, possible only through sovev.

Leaping and the arousal from below דלוג ואתערותא דלתתא

On Pesach G-d "passed over," revealing Himself from above with no arousal from below; the counting of the Omer is the arousal from below that brought the Giving of the Torah "face to face."

SECTION 1 • ¶1

Dancing and fleeing

1 הים ראה[1] וינוס[2,3,4,5,6] כו'. ההרים רקדו כאילים[7] כו'. והנה צ"ל למה ההרים רקדו והים ראה וינוס.

"The sea saw and fled," etc. "The mountains danced like rams," etc. Now, we need to understand why the mountains danced and the sea saw and fled.

> The maamar opens with two verses of Psalm 114, the psalm of the Exodus said in Hallel: at the Exodus "the sea saw and fled" and "the mountains danced like rams." The question is why one and the same revelation made the mountains dance and made the sea run away.

ובשל"ה [ובשני לוחות הברית] במסכת פסחים שלו פי' כי הניסה הוא העבודה מיראה והריקוד הוא העבודה מאהבה. והוא בחי' שר ובחי' עבד.

The Shelah, in his tractate Pesachim, explains that the fleeing is service out of awe, and the dancing is service out of love. This is the level of a minister and the level of a servant.

> The Shelah (Rabbi Yeshayah Horowitz, called after his work Shnei Luchos HaBris), in the section of that work called tractate Pesachim, answers that fleeing stands for serving G-d out of awe, and dancing for serving Him out of love. These are the two ways of standing before a king: the minister, who serves out of love, and the servant, who serves out of awe.

והנה בהתגלות המלך אזי בחי' שר שעבודתו בשמחה תגדל שמחתו וזהו ההרים שהם מדות דאצילות שמשם שרש הנשמות הנק' אחים למקום כשר לפני המלך[8] ולכן רקדו.

Now, when the king is revealed, then for the level of a minister, whose service is with joy, his joy grows greater. This is "the mountains," which are the emotive attributes (middos) of Atzilus, from which stems the root of the souls that are called "brothers" to the Omnipresent, "like a minister before the king"; and therefore they danced.

> A minister serves the king with joy, so when the king appears his joy only grows. The "mountains" are the middos, the emotive attributes, of Atzilus, the root of the souls called "brothers" of the Omnipresent (HaMakom, "the Place," a name of G-d); such a soul stands, in the Talmud's phrase, "like a minister before the king," and that is why the mountains danced.

ובחי' עבד שעבודתו ביראה אזי בהתגלות המלך תפול האימה והפחד ביותר וזהו הים שמשם שרש בחי' כעבד לפני המלך ראה וינוס כו'

And for the level of a servant, whose service is with awe, when the king is revealed the dread and the fear fall all the more. This is "the sea," from which stems the root of the level of "like a servant before the king": it "saw and fled," etc.

A servant serves out of awe, so when the king is revealed his dread and fear become even greater. The "sea" is the root of the souls that stand "like a servant before the king," and therefore at the revelation it "saw and fled."

(ועמ"ש מענין שר ועבד סד"ה רני ושמחי[9] בת[10] ע"ש בד"ה הנה בת כו'. ועיין רבות בשלח פכ"א מפני מה אתה בורח אמר לו הים מפני אלוה יעקב מפני יראתו של הקב"ה[11] והוא ע"ד וירא העם וינועו[12] ויעמדו מרחוק,

(And see what is written on the subject of a minister and a servant at the end of the discourse beginning "Sing and rejoice, O daughter"; see there, in the discourse beginning "Now, 'daughter,'" etc. And see [Midrash] Rabbah, Beshalach, section 21: "Why are you fleeing?" The sea said to him, "Before the G-d of Yaakov, out of awe of the Holy One, blessed be He." And this is along the lines of "And the people saw, and they trembled and stood at a distance."

The parenthesis first sends the reader to the end of the Torah Ohr discourse "Sing and rejoice, O daughter" (in Mikeitz), where the Alter Rebbe explains that "my sister," the masters of Torah, who refine, are "like a minister before the king," while the "daughter," the mitzvos, which are refined, is "like a servant before the king." It then quotes the Midrash: when the sea fled, Moshe asked it why, and it answered, in the words of Psalm 114:7, "Before the G-d of Yaakov," out of awe of the Holy One, blessed be He. That is the servant's response, like Israel at Sinai, who saw, trembled and stood at a distance.

ועיין עוד מענין הים ראה וינוס ברבות במדבר[13] פרשה[14] א' דר"ט ג' ובפי' עקב[15] גבי אתה עובר היום את הירדן[16] דף רצ"ב ג'. מקץ ס"פ פ"ז [פרק ז'][17] זח"ב [זהר חלק ב'] מ"ט סע"א [סוף עמוד א] ר"ל ע"ב).

And see further on the subject of "The sea saw and fled" in [Midrash] Rabbah, Bamidbar, section 1, folio 209, column 3; and in Parshas Eikev, regarding "You are crossing the Jordan today," folio 292, column 3. Mikeitz, end of section 87. Zohar, Part II, 49, end of side a; 230b.)

The parenthesis goes on to list other places that discuss the verse: the Midrash Rabbah on Bamidbar, where the sea fled before the King but the wilderness welcomed Him; the Midrash on Eikev, where the sea saw the Name engraved on the staff, or G-d's hand; Bereishis Rabbah, end of section 87, where the sea split in the merit of Yosef, who "fled" from sin; and two passages of the Zohar that say the sea saw Yosef's coffin and fled.

ולהבין זה בתוספת ביאור הנה מתחלה יש להקדים ענין שביעי של פסח[18] שבו נקרע הים ומבואר בפע"ח [בפרי עץ חיים][19] שהוא ג"כ ענין לידת הנשמות.

To understand this with further explanation, we must first preface the matter of the seventh day of Pesach, on which the sea was split; and it is explained in Pri Etz Chaim that it is also the matter of the birth of the souls.

> To explain the verses more deeply, the Alter Rebbe first explains the seventh day of Pesach, the day the sea split. Pri Etz Chaim, from the teachings of the Arizal, says that this day is also the "birth" of the souls; in Iggeres HaKodesh 20 (in the Tanya) the Alter Rebbe likewise writes that the creation of the souls as separate beings is called "birth," like the splitting of the Sea of Reeds.

וז"ש [וזהו שכתוב] ובני ישראל הלכו ביבשה[20] בתוך הים. והענין כי נשמות ישראל[21] עלו במחשבה[22,23] ואז נק' אחים ורעים להקב"ה.[24]

This is [the meaning of] what is written, "And the children of Israel walked on dry land in the midst of the sea." The explanation is that the souls of Israel arose in [G-d's] thought, and then they are called "brothers and friends" to the Holy One, blessed be He.

> The verse about Israel walking "on dry land in the midst of the sea" alludes to this birth: as the maamar will explain, the souls come out of the concealing "sea" into revealed existence, "dry land." Before that, the souls "arose in thought," as the Sages say that Israel was first in G-d's thought, and in that state they are called "brothers and friends" of the Holy One, blessed be He.

ופי' אחים ורעים היינו להיות כי קוב"ה [קודשא בריך הוא] הוא בחינת אור א"ס ב"ה כשמלובש במדות דאצילות

The meaning of "brothers and friends" is this: since the Holy One, blessed be He, is the level of the Infinite Light (Or Ein Sof), blessed be He, as it is vested in the emotive attributes of Atzilus;

> In Kabbalah, "the Holy One, blessed be He" (Kudsha Brich Hu) names the Infinite Light as it is enclothed in the middos of Atzilus. The souls, rooted in the thought of these attributes, are therefore their "brothers."

כי א"ס ב"ה בעצמו לאו מכל אינון מדות[25] איהו כלל[26] ולא יתכן על העצמות קריאת שם כלל אלא רק על בחי' התגלותו ואז נק' הוי' יו"ד חכמה[27,28] ה' בינה כו'.[29]

for the Infinite One (Ein Sof), blessed be He, in Himself "is not of any of these attributes at all," and no name at all can apply to the Essence, but only to the level of His revelation; and then He is called Havayah: yud, Chochmah (wisdom); hei, Binah (understanding), etc.

> The Infinite One in Himself, as Eliyahu's prayer in the introduction to the Tikkunei Zohar (Patach Eliyahu) says, is not any of the attributes, and no name can be given to His Essence. Names belong only to His revelation, so the Name Havayah describes Him as revealed through the Sefiros: the yud is Chochmah, the hei is Binah, and so on.

SECTION 2 • ¶2

Malchus, the sea, and the birth of the souls

2 והנה ס"ר נשמות ישראל[30] שנמשכים מס"ר אותיות המחשבה[31] נק' אחים לקוב"ה [לקודשא בריך הוא] שהם המדות וכמו עד"מ במחשבת שכל שהאותיות הם כעצם א' עם מהות השכל שבתוכם[32] וכן מחשבת המדות עם המדות כו'

Now, the six hundred thousand souls of Israel, which are drawn from the six hundred thousand letters of thought, are called "brothers" to the Holy One, blessed be He, that is, to the emotive attributes; just as, by way of analogy, with the thought of an intellectual concept, where the letters are as one substance with the essence of the intellect within them, and likewise the thought of the emotive attributes with the emotive attributes, etc.

> At their root the souls of Israel are six hundred thousand, and they are drawn from six hundred thousand "letters" of the supernal thought; that is why they are "brothers" of the Holy One, blessed be He, the middos. The analogy is a person thinking an idea: the letters of his thought are one with the idea itself, not a garment apart from it, and likewise the thought of an emotion is one with the emotion.

ואז הם בחי' אלקות ממש כי באצילות איהו וחיוהי וגרמוהי חד[33] כמ"ש במ"א

And then they are on the level of actual G-dliness, for in the World of Atzilus (Emanation) "He, His life-forces and His vessels are one," as is explained elsewhere

> So in Atzilus the souls are G-dliness itself, as the Tikkunei Zohar says that there "He, His life-forces and His vessels are one."

(ועמ"ש בפ' יתרו בד"ה זכור את יום השבת[34, 35] ובד"ה אני ישנה[36, 37] גבי רעיתי ובד"ה שחורה אני[38, 39] גבי בנות ירושלים ועי"פ ושמתי כדכד)[40]

(and see what is written in Parshas Yisro, in the discourse beginning "Remember the Shabbos day"; and in the discourse beginning "I sleep," regarding "my companion"; and in the discourse beginning "I am black," regarding "daughters of Jerusalem"; and on the verse "And I will make [your windows] of kadkod").

> This parenthesis lists discourses on the souls' oneness with G-d. In Torah Ohr, Yisro ("Remember the Shabbos day"), the Alter Rebbe explains that the angels come from G-d's "speech," a garment that goes out from its source, whereas Israel "arose in thought," the inner garment that stays one with the soul; and in Likkutei Torah, Shir HaShirim ("I am black"), the "daughters of Jerusalem" are the souls before their descent, still included in their Source. The discourse on "I sleep" is cited for rayasi, "my companion," a word from the same root as re'im, "friends"; as the Kehot note suggests, it is the one in Likkutei Torah, Shir HaShirim, that reads rayasi as "my sustainer," for Israel, as it were, sustain their Father in heaven.

ובכדי שתתהוה הנשמה בבחי' יש להיות בחי' נברא שהוא בחי' נפרד מאין ממש שהרי בהיותה באצילות היא בחי' אלקות ממש כי גם מה שנקרא בשם אותיות מחשבה הכל לשכך האזן. אבל כי לא מחשבותי מחשבותיכם[41] כתיב

And in order for the soul to come into being as a something (yesh), to be on the level of a created being, which is something separate, from actual nothing (ayin) — for while it is in Atzilus it is actual G-dliness, since even what is called by the name "letters of thought" is all only to accommodate the ear, but it is written, "For My thoughts are not your thoughts" —

> For a soul to exist as a created, separate being, brought into existence from actual nothingness, something must happen to it, since in Atzilus it is G-dliness itself. Even calling it "letters of thought" is only a way of speaking that the ear can take in, for, as Isaiah says, "My thoughts are not your thoughts": G-d's "thought" is not like ours.

הוא ע"י מדת מלכותו יתי' (וכמ"ש באגה"ק [באגרת הקודש] בד"ה איהו וחיוהי)

[this] is through the attribute of His Malchus (sovereignty), may He be blessed (as is explained in Iggeres HaKodesh, in the letter beginning "He and His life-forces"),

> What makes the soul a separate being is Malchus, G-d's attribute of sovereignty. In Iggeres HaKodesh, in the letter that opens "He and His life-forces are one," the Alter Rebbe explains that separate existence comes from Malchus of Atzilus, for "there is no king without a people."

שהיא הנק' לבוש להעלים ולהסתיר עד שיוכל להיות בחי' יש וכמ"ש ה' מלך גאות לבש[42] כי מדת המלוכה היא הלבוש הגורם להיות התהוות היש

which is what is called a "garment," to hide and to conceal, until there can be the level of a something (yesh); as it is written, "Havayah reigns; He has garbed Himself in majesty." For the attribute of kingship is the garment that brings about the coming into being of the something (yesh),

> Malchus is called a "garment" because it hides G-dliness, and only under that cover can anything appear to exist in its own right. Psalm 93 pictures the reigning King robed in majesty; the maamar reads the robe as the concealment that kingship itself brings: because "Havayah reigns," "He has garbed Himself."

כי אין מלך בלא עם[43,44] והיינו נפרדים דוקא שעליהם יתכן המלוכה להיות בבחי' התנשאות עליהם והם יהיו באימה כו' שהרי על מאה בנים לא יקרא האב מלך.

for "there is no king without a people," that is, specifically separate beings, over whom kingship can apply, being in a state of exaltation over them, while they will be in dread, etc.; for over a hundred sons a father is not called a king.

> A king needs subjects who are distinct from him, over whom he is exalted and who stand in dread of him; a father of a hundred sons is still not a king. So kingship by its very nature requires separate beings, and its "garment" is what produces them.

ולכן נק' המלי ים.[45] (ועמ"ש בד"ה מי מנה[46] עפר יעקב[47] בענין והים עליהם מלמעלה).

Therefore Malchus is called "sea." (And see what is written in the discourse beginning "Who has counted the dust of Yaakov," on the subject of "and the sea was upon them, above.")

> This concealing role is why Malchus is called "sea" (the Kehot note points to the Pardes Rimonim of Rabbi Moshe Cordovero, in its Gate of Appellations, under that entry). The parenthesis refers to the verse "and the sea was upon them, above," said of the great basin in the Temple that Shlomo built, which stood on twelve oxen; in Likkutei Torah, Balak ("Who has counted the dust of Yaakov"), the Alter Rebbe explains that because the sea stood high above them the oxen were twelve, divided and separate, just as G-d's exalted Malchus brings separate beings into existence.

כי הנה כל מה שיש ביבשה[48] יש בים רק שאין נראין לעין כי מי הים מכסים עליהם,

For everything that is on dry land is in the sea, only they are not visible to the eye, because the waters of the sea cover them.

> The Talmud says that everything on dry land also exists in the sea, only hidden under the water. Earlier in Likkutei Torah, Tzav ("Six days you shall eat matzos"), the Alter Rebbe explains sea and dry land above as the hidden world and the revealed world: Malchus of Atzilus is called "sea" as it covers what it holds, and "land" as its light spreads out to give the worlds life.

וכך למעלה הנה אותיות יהי אור יהי רקיע[49,50] המחיה את כל העולמות הם באצילות והים שהוא המלי מכסה עליהם בלתי יתגלו לנבראים המתהווים מהם

So too above: the letters of "Let there be light," "Let there be a firmament," which give life to all the worlds, are in Atzilus, and the sea, which is Malchus, covers them, so that they are not revealed to the created beings that come into being from them.

> So too above: the letters of the utterances of creation, such as "Let there be light" and "Let there be a firmament," which give life to all the worlds, are themselves in Atzilus. Malchus, the "sea," covers them, so that the creatures that come into being from them do not see them.

שאם היו מתגלים היה הגשמיות בטל ברוחניות כמשל ביטול זיו השמש במאור עצמו ואינו נראה ליש אלא במקום שאין המאור נראה כו'.

For were they revealed, the physical would be nullified in the spiritual, as in the analogy of the nullification of the sun's radiance within the luminary itself, where it is not seen as something (yesh) except in a place where the luminary is not seen, etc.

> Were those letters revealed, the creatures would dissolve into their source, the physical into the spiritual, just as the sun's rays are swallowed up and unseen within the sun itself and appear as something only away from it.

כך גשמיות המתהווה היה בטל למקורו הוא רוחניות המהוה וא"א להיות מציאת נשמה ומלאך שהם בחי' נפרדים רק שהם באהבה כו' אלא כשאין האלקות בגילוי בראי' [בראיה] ממש.

So too, the physical that comes into being would be nullified to its source, which is the spiritual that brings it into being; and there could not be the existence of a soul and an angel, which are separate beings, only that they are in love, etc., except when G-dliness is not revealed to actual sight.

> In the same way, a soul or an angel could not exist as a separate being, even one that loves G-d, if G-dliness were openly seen. Their very existence depends on G-dliness not being visible.

והעלם והסתר זה הוא ע"י המל' כי זה כלל גדול שהמל' היא הגורמת להיות בחי' יש כנ"ל

This hiddenness and concealment is through Malchus; for this is a great principle: Malchus is what brings about the level of a something (yesh), as explained above.

> This concealment is the work of Malchus: the Alter Rebbe calls it a great principle that Malchus is what brings a "something" into being, as he said above.

ונק' לכך אימא תתאה מטרוניתא אם אם הבנים כמ"ש בסש"ב [בספר של בינונים] בשם הזהר[51] (ועמ"ש בביאור ע"פ יונתי[52] בענין יפתי ובמ"א ע"פ למען תירא[53,54] לקמן בפ' ואתחנן).

Because of this it is called "the lower mother" (Imma Tata'ah), "the Matron" (Matronisa), "mother," "mother of the children," as is written in Sefer Shel Beinonim [the Tanya] in the name of the Zohar. (And see what is written in the explanation of the verse "My dove," on the subject of "my fair one"; and elsewhere, on the verse "So that you may fear," below in Parshas Vaeschanan.)

> That is why Malchus is called "the lower mother" (Imma Tata'ah), "the Matron" and "mother of the children": like a mother, it brings separate beings into existence, and Tanya, chapter 52, to which the maamar points, says that from it the souls of Atzilus are emanated and the souls of Beriah created. The parenthesis adds the explanation of "My dove" in Likkutei Torah, Shir HaShirim, where "my fair one" refers to the mitzvos, which make the "royal garment" of Malchus, and the discourse "So that you may fear" in Vaeschanan.

ולכן הנשמה היא בבחי' עיבור במל' כי בשמע"צ [בשמיני עצרת] שאומרים מוריד הגשם[55,56] נמשכים הנשמות ברחם הנוק' [הנוקבא] ושוהים שם ז' חדשים[57] עד ז' של פסח זמן הלידה.

Therefore the soul is in a state of gestation within Malchus: for on Shemini Atzeres, when "He causes the rain to fall" is said, the souls are drawn into the womb of Nukva (the feminine), and they remain there seven months, until the seventh day of Pesach, the time of birth.

> Since Malchus is the "mother," the soul's becoming a "something" is a gestation within her. On Shemini Atzeres, the festival that closes Sukkos, when we begin to say "He causes the rain to fall," the souls are drawn into the "womb" of Nukva, that is, Malchus, and stay there seven months, until the seventh day of Pesach, their "birth."

עד"מ בגשמיות שלהיות התהוות מהות ולד מן הטפה צ"ל עיכוב ושיהוי ז' חדשים ברחם הנוק' [הנוקבא][58] שבמשך זמן זה ע"י שאוכל ושותה ממה שאמו אוכלת ושותה ונמשך בו חיות עד שעושהו להיות יש.

By way of analogy, in the physical: for the substance of a child to come into being from the drop, there must be a delay and a stay of seven months in the womb of the female, for during that time, through its eating and drinking from what its mother eats and drinks, life-force is drawn into it until it makes it into a something (yesh).

> The physical analogy: a child forms from a drop only through months in the womb, nourished by what its mother eats and drinks. That nourishment gives it the life-force that makes it a formed being of its own.

כך הנשמה דאצי'[59] שהיא בחי' אין בכדי שתתהוה להיות בחי' יש הוא ע"י שמתעכבת ברחם הנוק' [הנוקבא] ושוהה שם ז' חדשים ואוכלת ושותה כו' שנמשך שם אורות עליונים.

So too the soul of Atzilus, which is on the level of nothing (ayin): for it to come into being as the level of a something (yesh), this is through its tarrying in the womb of Nukva and remaining there seven months, and eating and drinking, etc., that is, supernal lights are drawn down there.

> So too the soul of Atzilus, which is "nothing," pure G-dliness, becomes a "something" through its months within Malchus. Its "eating and drinking" there means the supernal lights drawn down into Malchus during that time.

והנה בז' של פסח הוא לידת הנשמות. והענין כי בכדי שיהיה בחי' לידה ופתיחת הרחם להיות הנשמה יוצאת מן ההעלם לגילוי צ"ל המשכה והארה במדת המל' מלמעלה מהשתלשלות[60]

Now, on the seventh day of Pesach is the birth of the souls. The explanation is that for there to be birth and the opening of the womb, so that the soul emerges from concealment into revelation, there must be a drawing down and an illumination in the attribute of Malchus from above the chain of descending worlds (hishtalshelus)

> Birth itself, the soul's coming out of concealment into revelation, needs more than the ordinary flow of light: a light from above the whole chain of descending worlds must shine into Malchus. That is what happens on the seventh day of Pesach.

(וכמ"ש במ"א ע"פ מאמר הזהר פ' פינחס[61] דרמ"ט בענין כאיל תערוג.[62,63] ועמ"ש במ"א ע"פ למילדות העבריות[64] אשר שם האחת שפרה[65] פי' ה' אחת היינו ה' ראשונה דשם הוי' שבה ועל ידה נמשך כח הלידה,

(and as is explained elsewhere, on the passage of the Zohar in Parshas Pinchas, folio 249, regarding "As the deer longs." And see what is written elsewhere on "to the Hebrew midwives, of whom the name of the one (ha'achas) was Shifrah": the meaning is "hei achas," one hei, that is, the first hei of the Name Havayah, in which and through which the power of birth is drawn down;

> The parenthesis points to explanations elsewhere of the Zohar on Pinchas on "As the deer longs," which tells of the hind whose womb is closed when her time comes to give birth, until the Holy One, blessed be He, sends a serpent to open it. It also points to the verse of the Hebrew midwives, where "the one" (ha'achas) is read as hei achas, "one hei": the first hei of the Name Havayah, which stands for Binah, through which the power of birth is drawn down.

וביאור ענין זה יובן ממ"ש ר"פ לך לך[66] בענין ה' שנתוסף לאברם שיהא נק' אברהם כו' ע"ש).

and the explanation of this matter will be understood from what is written at the beginning of Parshas Lech Lecha, regarding the hei that was added to Avram so that he would be called Avraham, etc.; see there).

> This is clarified by what Torah Ohr explains at the beginning of Parshas Lech Lecha about the hei added to Avram's name to make him Avraham. There the Alter Rebbe explains that the added hei is the "upper hei," Binah, in which the light of Atik is revealed, for every spreading forth and descent of levels comes through a higher level.

וזהו מ"ש ויולך ה' את הים[67] ברוח קדים עזה כי ע"פ השתלשלות משכל למדות עד ממחשבה לדבור א"א להיות המשכה מבחי' האין בבחי' היש אלא ע"י גילוי הארת הסובב שמקיף לאבי"ע [לאצילות בריאה יצירה עשיה] שכולם שוים קמי' [קמיה].

This is [the meaning of] what is written, "And Havayah drove back the sea with a strong east wind." For according to the chain of descent, from intellect to the emotive attributes, and on down from thought to speech, there cannot be a drawing down from the level of nothing (ayin) into the level of something (yesh), except through the revelation of the radiance of the light that encompasses all worlds (sovev), which surrounds Atzilus, Beriah, Yetzirah and Asiyah, for they are all equal before Him.

> Hence the verse that "Havayah drove back the sea with a strong east wind." Within the ordinary chain, from intellect to emotion and from thought to speech, nothing can pass from "nothing" to "something"; that needs sovev, the light that surrounds all four worlds alike, since before it every level is equal.

וז"ש [וזהו שכתוב] רוח קדים כו' שעי"ז היה קי"ס [קריעת ים סוף] כי הים המכסה ומסתיר אינו אלא בבחי' השתלשלות אבל בגילוי הארה שלמעלה מהשתלשלות הפך מים ליבשה[68,69] כו'.

And this is [the meaning of] what is written, "an east wind," etc., for through this came the splitting of the Sea of Reeds: for the sea that covers and conceals exists only on the level of the chain of descent, but with the revelation of a radiance that is above the chain of descent, it turned from sea into dry land, etc.

> The "east wind" is this revelation from above the order of the worlds, and it is what split the sea: the concealing sea exists only within the chain of descent, so when a light from above that chain shines, the sea turns into revealed dry land. Earlier in Likkutei Torah, Tzav ("Six days you shall eat matzos"), the Alter Rebbe reads ruach kadim, "east wind," as a wind from Kadmono shel olam, "the Primordial One of the world": kadim, "east," shares its root with kadmon, "primordial."

וז"ש [וזהו שכתוב] בזהר מה תצעק אלי[70] בעתיקא[71] תליא מילתא[72] שמשם נמשך הכח להיות בחי' לידה.[73,74,75]

And this is what is written in the Zohar: "Why do you cry out to Me? The matter depends on the Ancient One (Atika)," for from there the power is drawn for birth to take place.

> The Zohar reads G-d's words to Moshe at the sea, "Why do you cry out to Me?", as saying that the matter "depends on Atika," the Ancient One, the inner level of Keser above the order of the worlds; from there comes the power of birth.

SECTION 3 • ¶3

Why the mountains danced and the sea fled

3 והנה בגילוי הארה זו אזי ההרים רקדו[76] כו'. הרים הם חג"ת [חסד גבורה תפארת].[77] וגבעות חג"ת [חסד גבורה תפארת] דבריאה או נה"י [נצח הוד יסוד] דאצי'.

Now, with the revelation of this radiance, "the mountains danced," etc. "Mountains" are Chesed (kindness), Gevurah (restraint) and Tiferes (beauty); and "hills" are Chesed, Gevurah and Tiferes of Beriah, or Netzach (victory), Hod (splendor) and Yesod (foundation) of Atzilus.

> The maamar now returns to the verse. "Mountains" are the upper emotive Sefiros of Atzilus, Chesed, Gevurah and Tiferes, and "hills," the verse's second image, are the same three in Beriah, or the lower three of Atzilus, Netzach, Hod and Yesod (the Kehot note points to the Pardes Rimonim and to Etz Chaim for this).

ולהיות שהם למעלה מבחי' ים שהוא הצמצום כנ"ל. לכן רקדו כאילים שבגילוי אור הסובב נכללו כביטול נר בפני אבוקה והיינו שהאורות דתיקון המלובשי' [המלובשים] בכלים נסתלקו מן הכלים ונכללו באור זה המקיף כנ"ל.

And since they are above the level of "sea," which is the tzimtzum (contraction), as explained above, therefore they "danced like rams": with the revelation of the light that encompasses all worlds (sovev) they were included [in it], like the nullification (bittul) of a candle before a torch. That is, the lights of Tikkun, which are vested in vessels, withdrew from the vessels and were included in this encompassing light, as explained above.

> All of these stand above the "sea," Malchus, the tzimtzum that conceals, so when sovev, the light that encompasses all worlds, was revealed, they could be absorbed into it, as a candle's flame is lost in a torch. In the terms of the Kabbalah, the lights of the World of Tikkun (the ordered world in which the divine lights are held in vessels) left their vessels and were included in the encompassing light; that is the mountains' "dancing."

והגם שגם מדי שבת בשבתו[78] יש עליות העולמות אך הכל מדרגא לדרגא עשיי' [עשייה] ביצירה ויצי' [ויצירה] בבריאה כו' ונק' הילוך.

And although every Shabbos, too, there are ascents of the worlds, it is all from level to level — Asiyah into Yetzirah, and Yetzirah into Beriah, etc. — and this is called walking.

> There are ascents of the worlds every Shabbos as well, but they are orderly: each world rises one step, Asiyah into Yetzirah, Yetzirah into Beriah. That orderly rising is called "walking."

אבל הריקוד הוא עלי' [עליה] הגדולה שלא בהדרגה כלל דהיינו באור הסובב כנ"ל. כאילים שאין בהם דעת ושרש בחי' זו הוא למעלה מהדעת (עמ"ש בד"ה ותוסף אסתר[79, 80] בענין מה קול גדיא כו' ע"ש)

But dancing is the great ascent that is not by stages at all, that is, in the encompassing light, as explained above. "Like rams," which have no Daas (knowledge); and the root of this level is above Daas. (See what is written in the discourse beginning "And Esther spoke again," on the subject of "What is the voice of the kid?" etc.; see there.)

> "Dancing" is a leap that ignores the steps altogether, possible only through sovev, which is above all order. Rams "have no knowledge," and the dancing likewise comes from a root above Daas, above reason. The parenthesis points to Torah Ohr, Megillas Esther ("And Esther spoke again"), where the Alter Rebbe explains the Midrash in which G-d asks, "What is the voice of the kid?": Israel cried out in their distress without understanding, like a kid crying after its mother, and yet that cry is above daas.

אבל הים סופא דכל דרגין המסתיר ומעלים וכשראה גילוי אור הסובב לא הי׳ [היה] יכול להתכלל בו כנר בפני אבוקה כמו ההרים שהרי הוא המעלים לכן וינוס העברת והסתלקות ההעלם

But the sea, "the end of all levels," which conceals and hides — when it saw the revelation of the encompassing light, it could not be included in it, like a candle before a torch, as the mountains [were], for it is the very one that hides; therefore "it fled": the removal and withdrawal of the concealment.

> The sea is Malchus, called in Aramaic "the end of all levels," and its task is to conceal. It could not be absorbed into the light the way the mountains were, because concealing is what it is; so it "fled": the concealment itself moved away and disappeared.

והוא עד״מ באדם שבהשתלשלות משכל כו׳ עד לדבור אבל כשנופל ריבוי אור שלמעלה מהשכל אזי נפסק הדיבור ואישתק.

This is, by way of analogy, as in a person, in whom the chain of descent goes from intellect, etc., down to speech; but when an abundance of light from above the intellect falls [upon him], speech is cut off, and he falls silent.

> The analogy is a person whose faculties run in order from intellect down to speech: when a flood of light from above his intellect comes upon him, his speech stops and he falls silent.

וז״ש [וזהו שכתוב] משה כבד פה[81] וכן צלותא בחשאי[82] כו׳ (ועמ״ש בביאור ע״פ אלה מסעי[83,84] כו׳ בענין מ״ב מסעות ומ״ט ימים דספירת העומר).

And this is [the meaning of] Moshe's words, "heavy of mouth"; and likewise "prayer in silence," etc. (And see what is written in the explanation of the verse "These are the journeys," etc., on the subject of the forty-two journeys and the forty-nine days of the Counting of the Omer.)

> This is why Moshe was "heavy of mouth," and why prayer is said in silence: a light above intellect silences speech. The parenthesis points to Likkutei Torah on "These are the journeys" for the forty-two journeys and the forty-nine days of the Omer.

וכ״ז [וכל זה] מלפני אדון חולי ארץ[85] גילוי אור הסובב כנ״ל ההפכי הצור וחלמיש מוציאי אש להיות אגם מים[86]

And all this was "before the Master — tremble, O earth": the revelation of the encompassing light, as explained above, "who turns the rock" and the flint, which bring forth fire, to become "a pool of water,"

> Psalm 114 answers its own question: the sea fled and the mountains danced "before the Master," He who turns rock into a pool of water. The maamar reads this as the revelation of sovev, which turned the flint, a stone that strikes fire, into water.

דהיינו מגבורה לחסד שנתבטלו ממציאותם וכנודע בענין עושה שלום[87] בין מיכאל כו'. וכ"ז [וכל זה] היה בפסח אשר פסח[88] ה' בחי' דלוג בלא אתעדל"ת [אתערותא דלתתא] מדלג על ההרים[89] כו'.

that is, from Gevurah to Chesed, for they were nullified out of their existence, as is known regarding "He makes peace" between Michael, etc. And all this was on Pesach, when G-d "passed over": the level of leaping, without an arousal from below (isarusa dilesata) — "leaping over the mountains," etc.

> Fire turned to water is Gevurah turned into Chesed, the two opposites nullified out of their separate existence, as in the known teaching that G-d "makes peace" between Michael, the angel of water, and Gavriel, the angel of fire. This happened on Pesach, whose very name means "passing over": a leap beyond order, given from above with no arousal from below, as G-d came "leaping over the mountains."

אבל אח"כ מצות ספירת העומר מ"ט יום ממחרת השבת[90] הוא בחי' אתערותא דלתתא ועי"ז היה אח"כ בשבועות פנים בפנים[91] מתן תורה.

But afterward, the mitzvah of the Counting of the Omer, forty-nine days "from the morrow of the Shabbos," is the level of an arousal from below; and through this there was afterward, on Shavuos, "face to face," the Giving of the Torah.

> Afterward Israel had to act from below: counting the Omer for forty-nine days "from the morrow of the Shabbos" is the arousal from below. Through it the revelation came "face to face" at the Giving of the Torah on Shavuos.

(ועמ"ש עוד מענין הים ראה וינוס[92] בביאור ע"פ במדבר סיני[93] באהל מועד[94] ע"פ המדרש רבה במדבר פרשה א' ע"פ הים ראה וינוס ע"ש):

(And see further what is written on the subject of "The sea saw and fled" in the explanation of the verse "In the wilderness of Sinai, in the Tent of Meeting," according to the Midrash Rabbah, Bamidbar, section 1, on "The sea saw and fled"; see there.)

> The maamar closes by pointing to the discourse in Likkutei Torah on "In the wilderness of Sinai, in the Tent of Meeting," which explains the Midrash on Bamidbar about the sea that fled. There the theme of "The sea saw and fled" is taken further.

IN ONE'S AVODAH

Before the revealed King, one who serves with love rejoices all the more, and one who serves with awe is filled with greater dread; the maamar presents both as true responses, the dancing of the mountains and the fleeing of the sea. And what was given from above on Pesach, without any arousal from below, must be followed by a person's own work from below, the forty-nine days of counting the Omer, through which the Torah is given "face to face" on Shavuos.

QUESTIONS FOR DISCUSSION

1. Why does the same revelation of the king bring joy to the minister and dread to the servant, and what does each response show about how he stands before the king?
2. Why must Malchus conceal G-dliness for souls and angels to exist as separate beings, and how does "there is no king without a people" explain this?
3. What does the analogy of a child's months in the womb teach about the souls' "gestation" from Shemini Atzeres to the seventh day of Pesach?
4. What is the difference between the "walking" of the worlds every Shabbos and the mountains' "dancing," and why could the sea not dance?
5. Why did Pesach come as a "leap" from above, while the Giving of the Torah needed the counting of the Omer from below?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **הים ראה**

The note records that this maamar was said in 5571 and that another transcript of it, in the Tzemach Tzedek's own hand, is printed in Sefer HaMaamarim 5571.

KEHOT'S NOTE

נאמר בשנת תקע"א — הנחה אחרת בסה"מ תקע"א מגוכתי"ק כ"ק הצ"צ. ראה מאמרי אדה"א ויקרא-א ע' שפז שמיוסד על מאמר זה. ובשער האמונה פס"ב ואילך.

2 **הים ראה וינוס**

The words here quote Psalms 114:3; the passage is shown below.

Psalms 114:3 תהילים קי"ד:ג'

הַיָּם רָאָה וַיָּנֹס הַיַּרְדֵּן יִסֹּב לְאָחוֹר׃

The sea saw it, and fled; The Jordan turned backward.

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KEHOT'S NOTE

תהלים קיד, ג-ד.

3 **הים ראה וינוס**

"'The sea saw and fled': what did it see? Rabbi Nehorai said, it saw the explicit Name engraved on the staff, and it split; Rabbi Nechemiah said, it saw, as it were, the hand of the Holy One, blessed be He, and it split." Moshe tells Israel that G-d's miracles for them were done through water, and so it would be when they crossed the Jordan.

Devarim Rabbah 3:8 דברים רבה ג':ח'

4 **הים ראה וינוס**

"Shimon of Kitron said: In the merit of Yosef's bones the sea split for Israel, as it is written, 'The sea saw and fled', in the merit of 'and he left his garment in her hand and fled.'" The text cites this as "Mikeitz, end of section 87."

Bereshit Rabbah 87:8 בראשית רבה פ"ז:ח'

ותתפשהו בבגדו וגו' ויצא החוצה - קפץ בזכות אבות, היך מה דאת אמר (בראשית טו): ויוצא אותו החוצה. שמעון איש קטרון אמר: בזכות עצמותיו של יוסף נקרע הים לישראל, ה"ד (תהלים קיד): הים ראה וינוס, בזכות ויעזוב בגדו בידה וינס. ותקרא לאנשי ביתה, נתנה אותו בפיהם של כולם, ותנח (אדוני) בגדו אצלה. רבי אמי אמר: מחבקתו ומנשקתו:

"She seized him by his garment, saying: Lie with me. He left his garment in her hand and fled, and went outside" (Genesis 39:12). "She seized him by his garment…and went outside" – he leapt by the merit of the patriarchs, just as it says: "He took him outside" (Genesis 15:5). Shimon of Kitron said: By the merit of Joseph's bones, the sea was split for Israel. That is what is written: "The sea saw and fled" (Psalms 114:3), by the merit of: "He left his garment in her hand …

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5 **הים ראה וינוס**

"'The sea saw': what did the sea see? It saw the coffin of Yosef and fled before it. Why? Because it is written of him, 'and he fled and went outside.'" The text's "Zohar II, end of 49a."

Zohar, Beshalach 10:105–114 ספר הזהר, בשלח י':ק"ה-קי"ד

And when the Israelites reached the shore and there beheld the waves of the sea heaving and tossing, and lifting up their eyes beheld so close behind them Pharaoh and all his hosts, they were grievously affrighted, therefore crying out unto the L-rd. "Also the sea saw and fled" (Ps. 114, 3). What saw it, and why did it flee? It saw the coffin of Joseph, the man who "fled and went outside" (Gen. 39, 12). We likewise read that the Egyptians said "Let us flee". Why said they so? …

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

6 **הים ראה וינוס**

Explaining the sailors' question to Yonah, the Zohar says that as soon as the sea saw Yosef's coffin it split and became dry land, as it says, "The sea saw and fled": it saw the one of whom it is written, "and he fled and went outside."

Zohar, Pekudei 21:184–194 ספר הזהר, פקודי כ"א:קפ"ד-קצ"ד

R. Simeon here adduced the verse: "Then said they unto him: Tell us, we pray thee, inasmuch as (ba'asher) thou art the cause that this evil is upon us, what is thine occupation?.. Then the men feared G-d exceedingly…" (Jonah 1, 8-16). 'There is much', he said, 'to ponder over in this text. For, indeed, the men put to him their question with deep wisdom. Thus they wished tc find out whether Jonah was of the seed of Joseph, at the sight of whose coffin the sea straightway divided itself …

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

7 "The sea saw and fled; the Jordan turned back. The mountains danced like rams, the hills like young sheep." The psalm of the Exodus, said in Hallel, pictures nature responding as Israel went free: the Sea of Reeds drew back, the Jordan turned back when they crossed it, and the mountains and hills leapt. The maamar asks why one revelation made the sea flee but the mountains dance.

Psalms 114:3–4 תהילים קי"ד:ג'-ד'

הַיָּם רָאָה וַיָּנֹס הַיַּרְדֵּן יִסֹּב לְאָחוֹר׃ הֶהָרִים רָקְדוּ כְאֵילִים גְּבָעוֹת כִּבְנֵי־צֹאן׃

The sea saw it, and fled; The Jordan turned backward. The mountains skipped like rams, The hills like young sheep.

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8 **כשר לפני המלך**

When Rabbi Chanina ben Dosa prayed for the sick son of Rabban Yochanan ben Zakkai and the boy lived, Rabban

Yochanan said that his own prayer, however long, would not have been heeded, and he explained to his wife: "He is like a servant before the king, and I am like a minister before the king." The maamar uses the two images for service out of awe and service out of love.

Berakhot 34b:28 ברכות ל"ד ב:כ"ח

וְשׁוּב מַעֲשֶׂה בְּרִבִּי חֲנִינָא בֶּן דּוֹסָא שֶׁהָלַךְ לִלְמוֹד תּוֹרָה אֵצֶל רַבִּי יוֹחָנָן בֶּן זַכַּאי, וְחָלָה בְּנוֹ שֶׁל רַבִּי יוֹחָנָן בֶּן זַכַּאי. אָמַר לוֹ: חֲנִינָא בְּנִי, בַּקֵּשׁ עָלָיו רַחֲמִים וְיִחְיֶה. הִנִּיחַ רֹאשׁוֹ בֵּין בִּרְכָיו וּבִקֵּשׁ עָלָיו רַחֲמִים, וְחָיָה. אָמַר רַבִּי יוֹחָנָן בֶּן זַכַּאי: אִלְמָלֵי הֱטִיחַ בֶּן זַכַּאי אֶת רֹאשׁוֹ בֵּין בִּרְכָיו כָּל הַיּוֹם כּוּלּוֹ — לֹא הָיוּ מַשְׁגִּיחִים עָלָיו. אָמְרָה לוֹ אִשְׁתּוֹ: וְכִי חֲנִינָא גָּדוֹל מִמְּךָ? אָמַר לָהּ: לָאו, אֶלָּא הוּא דּוֹמֶה כְּעֶבֶד לִפְנֵי הַמֶּלֶךְ, וַאֲנִי דּוֹמֶה כְּשַׂר לִפְנֵי הַמֶּלֶךְ.

It also happened with R. Hannina b. Dosa that he went to Torah with Rabban Johanan b. Zakkai. The son of Rabban Johanan b. Zakkai fell ill, and he said to him, "Hannina, my son ! Pray on his behalf that he may live" R. Hannina laid his head between his knees, and prayed on his behalf, and he recovered. Rabban Johanan b. Zakkai said, "Were Ben Zakkai to press his head between his knees all the day long, no notice would be taken of him." His wife said to …

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9 סד"ה רני ושמחי

There the Alter Rebbe explains that the "daughter" is the one being refined, while "my sister," the masters of Torah, do the refining; this is "like a minister before the king," whereas the "daughter," the mitzvos, is "like a servant before the king."

KEHOT'S NOTE

תו"א לו, ד.

10 רני ושמחי בת

"Sing and rejoice, O daughter of Zion, for behold, I am coming, and I will dwell in your midst, says Havayah." The prophet calls on Zion to rejoice, for G-d will come to dwell among her people. The opening words of the Torah Ohr discourse to which the parenthesis refers.

Zechariah 2:14 זכריה ב':י"ד

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

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

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11 מפני מה אתה בורח אמר לו הים מפני אלוה יעקב מפני יראתו של הקב"ה

When Moshe told the sea to split, it refused; it fled only when it saw that the Holy One, blessed be He, had placed His right hand on Moshe's. Moshe asked it, "Why are you fleeing?" and the sea answered, "Before the G-d of Yaakov, out of awe of the Holy One, blessed be He."

Shemot Rabbah 21:6 שמות רבה כ"א:ו'

… אלא שראה להקדוש ברוך הוא, שנתן יד ימינו על משה ולא יכול לעכב, אלא ברח מיד. אמר לו משה: מפני מה אתה בורח? אמר לו הים: מפני אלקי יעקב, מפני יראתו של הקדוש ברוך הוא, מיד כיון שהרים משה ידו על הים נבקע, שנאמר (שמות שם, כא): ויבקעו המים אינו אומר ויבקע הים, אלא ויבקעו המים, מלמד, שכל המים שהיו בכל המעיינות ובבורות ובכל מקום נבקעו, שנאמר: ויבקעו המים. וכן בשעה שחזרו, חזרו כל המים, שכן הוא אומר (שם שם, כח): וישובו המים. וכל הנסים הללו נעשו על ידי …

"And you, raise your staff, and extend your hand over the sea, and split it; and the children of Israel will come into the midst of the sea on dry ground" (Exodus 14:16). "Raise your staff" - Moses said before the Holy One blessed be He: 'You are saying to me that I should split the sea and render the sea dry land, but isn't it written: "I placed the sand as the boundary of the sea" (Jeremiah 5:22)? You swore that you would never split it.' Rabbi Elazar HaKappar …

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12 וירא העם וינועו

At Sinai, "the people saw, and they trembled and stood at a distance." The maamar compares the sea's flight to this recoil in awe.

Exodus 20:15 שמות כ':ט"ו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק:

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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KEHOT'S NOTE

שמות כ, טו.

13 הים ראה וינוס ברבות במדבר

A parable of a prince who entered one province and then another, and their people fled from him, until a ruined city came out to welcome and praise him: so when the Holy One, blessed be He, came to the sea it fled, "The sea saw and fled," and likewise "the mountains danced like rams," while the wilderness welcomed Him.

Bamidbar Rabbah 1:2 במדבר רבה א':ב'

14 ברבות במדבר פרשה א'

Later in Likkutei Torah the Alter Rebbe quotes this Midrash in full: a prince entered one province and then another and they fled, but a ruined city welcomed him and he said, "Here I will build a fine throne"; so when the Holy One, blessed be He, came to the sea, "the sea saw and fled," and likewise "the mountains danced like rams," while the wilderness welcomed Him and He dwelt in it.

KEHOT'S NOTE

ראה לקמן פ' במדבר ד, ב שנעתק הלשון "לנשיא שנכנס במדינה כו' הים ראה וינוס" — יהל אור ע' תמב. אוה"ת נ"ך-א ע' רלט.

15 ובפי עקב

The note quotes the Midrash on Eikev as it appears there: "The sea saw the explicit Name … it saw the hand of the

Holy One, blessed be He."

KEHOT'S NOTE

"הים ראה שם המפורש ראה כו', ידו של הקב"ה ראה כו" — יהל אור ע' תמב.

16 **אתה עובר היום את הירדן**

"Hear, O Israel: you are crossing the Jordan today." The verse of Parshas Eikev in connection with which the text cites the Midrash.

Deuteronomy 9:1 דברים ט':א

שְׁמַע יִשְׂרָאֵל אַתָּה עֹבֵר הַיּוֹם אֶת־הַיַּרְדֵּן לָבֹא לָרֶשֶׁת גּוֹיִם גְּדֹלִים וַעֲצֻמִים מִמֶּךָּ עָרִים גְּדֹלֹת וּבְצֻרֹת בַּשָּׁמָיִם:

Hear, O Israel: thou art to pass over the Jordan this day, to go in to dispossess nations greater and mightier than thyself, cities great and fortified up to heaven,

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17 **מקץ ס"פ פ"ז**

The note quotes the Midrash as it appears there: "In the merit of Yosef's bones the sea split for Israel, as it is written, 'The sea saw and fled', in the merit of 'and he left his garment in her hand and fled.'"

KEHOT'S NOTE

"בזכות עצמותיו של יוסף נקרע הים לישראל דכתיב הים ראה וינוס בזכות ויעזוב בגדו בידה וינס כו" — יהל אור ע' תמא.

18 **שביעי של פסח**

On Shemini Atzeres, when "He causes the rain to fall" is first said, comes the union of Rachel (Malchus) in which the seed descends; she then carries it through the winter months until the seventh day of Pesach, and gives birth "in the mystery of the splitting of the Sea of Reeds."

Pri Etz Chaim, Gate of Lulav 8 פרי עץ חיים, שער הלולב ח'

19 **ומבואר בפע"ח**

In Iggeres HaKodesh 20 the Alter Rebbe writes that the creation of the souls from Malchus, to be separate beings in the World of Beriah, is called "birth," like the splitting of the Sea of Reeds, which "depends on Atika"; and that the growth of the souls for seven months, from the union of Shemini Atzeres until the seventh day of Pesach, is through supernal lights drawn from above.

KEHOT'S NOTE

שער כט. שער הלולב ספ"ח. אגה"ק ס"כ (תניא קל, ב).

20 **ובני"י הלכו ביבשה**

"And the children of Israel walked on dry land in the midst of the sea, and the waters were a wall for them on their right and on their left." The maamar reads it as the souls' emergence from the concealing sea into revealed existence.

Exodus 14:29 שמות י"ד:כ"ט

וּבְנֵי יִשְׂרָאֵל הָלְכוּ בַיַּבָּשָׁה בְּתוֹךְ הַיָּם וְהַמַּיִם לָהֶם חֹמָה מִימִינָם וּמִשְּׂמֹאלָם:

But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

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KEHOT'S NOTE

שמות י"ד, כט.

21 **והענין כי נשמות ישראל**

In the other transcript this point is explained at greater length, opening: "To understand this, what this birth is: it is known from the sayings of our Sages."

KEHOT'S NOTE

בסה"מ תקע"א שם מבואר יותר: ולהבין זה מהו ענין לידה זו הנה ידוע מארז"ל.

22 **ישראל עלו במחשבה**

Later in Likkutei Torah the Alter Rebbe explains that the souls of Israel "arose in thought": in Behar ("Es Shabsosai"), unlike the angels, who come from "the breath of His mouth," speech; and at the beginning of Bechukosai, that their source is "the letters of thought, called the supernal thought," which are like an ever-flowing spring.

KEHOT'S NOTE

ת"ז (ו, א. עט, ב. פ, א. צט, ב. ק, א. קב, ב. קסז, ב. [תיקונים מז"ח קח, ב] כג, ב). ועל"ק פ' בהר בד"ה את שבתותי (מו, א) ור"פ בחקותי. [כ]. וראה לקמן במ"מ לפ' מטות פג, ג.

23 **נשמות ישראל עלו במחשבה**

The first of the places in the Tikkunei Zohar listed in the Kehot note: Tiferes, called "Adam," is "first in thought and last in deed," and so the Sages said, "Israel arose in thought to be created."

Tikkunei Zohar 6a:5 תקוני הזהר ו' א:ה'

... ה"א דִּלְתָתָא, דְּאוּקְמוּהוּ עֲלֵיהּ דַּהֲוָה רֵאשׁוֹן לְמַחֲשָׁבָה וְאַחֲרוֹן לְמַעֲשֶׂה, וּבְגִין דָּא אוּקְמוּהוּ רַבָּנָן, יִשְׂרָאֵל עָלָה בְּמַחֲשָׁבָה לְיִבָּרְאוֹת, דְּאִתְמַר עֲלַיְיהוּ אָדָם אַתֶּם, אוֹף הָכִי תִּפְאֶרֶת דְּאִיהוּ יהו"ה, אִיהוּ רֵאשׁוֹן לְמַחֲשָׁבָה דְּאִיהִי חָכְמָה עִלָּאָה, וְאַחֲרוֹן לְמַעֲשֶׂה דְּאִיהוּ ' מִן אדנ"י, חָכְמָה תַּתָּאָה, יִרְאַת יְיָ', מַלְכוּת דִּילֵיהּ.

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24 **ואז נק' אחים ורעים להקב"ה**

The note points to the Mitteler Rebbe's explanations of the Zohar for Israel being called "brothers and friends" of the Holy One, blessed be He.

KEHOT'S NOTE

ראה ביאה"ז לאדה"א קיד, ד. ביאה"ז לצ"צ-א ע' תקמו. יהל אור ע' תפד.

25 **לאו מכל אינון מדות**

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

KEHOT'S NOTE

ת"ז בהקדמה.

26 **לאו מכל אינון מדות איהו כלל**

In Eliyahu's prayer (Patach Eliyahu), after the Sefiros are named, it says that G-d has no knowable righteousness,

which is judgment, nor knowable justice, which is mercy, "nor any of these attributes at all."

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

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

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27 **יו"ד חכמה ה' בינה**

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

KEHOT'S NOTE

הקדמת תי"ז (ו, ב).

28 **יו"ד חכמה ה' בינה**

The light of the Cause of all, hidden in Keser, spreads into the Name Havayah: "yud, Chochmah; hei, Binah; vav, comprising six Sefiros; hei, Malchus."

Tikkunei Zohar 6b:5 תקוני הזהר ו' ב:ה'

... עִלַּת עִלּוֹת כֻּלָּא טָמִיר וְגָנִיז בְּכֶתֶר, וּמַגִּיהַּ אִתְפַּשַּׁט נְהוֹרֵיהּ עַל יהוי"ה, דְּאִיהוּ י' חָכְמָה, ה' בִּינָה, ו' כְּלִיל שֵׁית סְפִירָן, ה' מַלְכוּת, וְהַאי אִיהוּ אִתְפַּשְׁטוּתֵיהּ מֵעֵילָא לְתַתָּא, וְאוּף הָכִי אִתְפַּשַּׁט נְהוֹרֵיהּ עַל י' מִן אדנ"י מַתָּתָא לְעֵילָא, עַד אֵין סוֹף, דְּאִתְרְמִיז בְּאדנ"י אַי"ן, וּבְגִין דָּא י' מִן יאהדונה"י עֲשָׂרָה עֲשָׂרָה הַפַּךְ, דָּא כ' מִן כֶּתֶר, וּמָארֵי דְּכֹלָּא לֵית בֵּהּ צִיּוּר דְּאוֹת וּנְקוּדָה, הֲדָא הוּא דִּכְתִיב (ישעיה מ יח כה) וְאֶל מִי תְדַמְּיוּנִי וְאֶשְׁוֶה, וְאֶל מִי תְדַמְּיון אֵ"ל, וּמַה דְּמוּת תַּעַרְכוּ לוֹ.

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29 "Dread and fear fall upon them." From the Song at the Sea; the maamar borrows its words for the servant's dread when the king is revealed.

Exodus 15:16 שמות ט"ו:ט"ז

תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד בִּגְדֹל זְרוֹעֲךָ יִדְמוּ כָּאָבֶן עַד־יַעֲבֹר עַמְּךָ ה' עַד־יַעֲבֹר עַם־זוּ קָנִיתָ׃

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O L-RD, Till the people pass over that Thou hast gotten.

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PARAGRAPH 2

30 **ס"ר נשמות ישראל**

In chapter 37 the Alter Rebbe writes that the community of Israel is six hundred thousand particular souls, which are roots, each dividing into six hundred thousand sparks, and that together they hold the life-force of the whole world, which was created for them.

Tanya, Likkutei Amarim 37:28 תניא, חלק ראשון; ליקוטי אמרים ל"ז:כ"ח

וְהִנֵּה, הַמְשָׁכָה וְהָאָרָה זוֹ שֶׁהָאָדָם מַמְשִׁיךְ וּמֵאִיר מֵהָאָרַת אוֹר־אֵין־סוֹף בָּרוּךְ־הוּא עַל נַפְשׁוֹ, וְעַל נַפְשׁוֹת כָּל יִשְׂרָאֵל, הִיא הַשָּׁכִינָה, כְּנֶסֶת יִשְׂרָאֵל, מְקוֹר כָּל נִשְׁמוֹת יִשְׂרָאֵל כְּמוֹ שֶׁיִּתְבָּאֵר לְקַמָּן, עַל יְדֵי עֶסֶק הַתּוֹרָה - נִקְרֵאת בִּלְשׁוֹן "קְרִיאָה" - "קוֹרֵא בַּתּוֹרָה", פֵּירוּשׁ, שֶׁעַל יְדֵי עֶסֶק הַתּוֹרָה קוֹרֵא לְהַקָּדוֹשׁ־בָּרוּךְ־הוּא לָבוֹא אֲלֵיהֶן, כְּבֵיכוֹל, כְּאָדָם הַקּוֹרֵא לַחֲבֵירוֹ שֶׁיָּבֹא אֵלָיו, וּכְבֵן קָטָן הַקּוֹרֵא לְאָבִיו לָבֹא אֵלָיו לִהְיוֹת עִמּוֹ בְּצַוָּותָא חֲדָא, וְלֹא לְיַפְּרֵד מִמֶּנּוּ וְלִישָּׁאֵר יְחִידִי ...

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KEHOT'S NOTE

ראה תניא פל"ז. סה"מ תקס"ו ס"ע קצ. סה"מ תרמ"ד ע' רסה. דרשת תורת ה' תמימה להרמב"ן (ירושלים תשכ"ד) ע' קסב וקבלת רז"ל כי לא נבראו בשינוי הפרצופים אלא בששים רבוא.

31 **ס"ר . . מס"ר אותיות המחשבה**

There the Alter Rebbe explains that the souls of Israel "arose in thought," unlike the angels, who come from "the breath of His mouth," speech; though all thought is as nothing before G-d, thought is above speech, which is called the outer garment.

KEHOT'S NOTE

ראה לקמן פ' בהר מא, ב.

32 **כעצם א' עם מהות השכל שבתוכם**

The other transcript adds: "(and not like the analogy of speech in the mouth, which is a garment separate from the intellect, only that it is enclothed in it as a person is enclothed in a garment; whereas thought is a joined garment, as is explained elsewhere)."

KEHOT'S NOTE

בסה"מ תקע"א נוסף: (ולא כמשל הדיבור שבפה שהוא לבוש נפרד מן השכל רק שמתלבש בו כמו שהאדם מתלבש בבגד, משא"כ המחשבה היא לבוש המחובר וכמ"ש במ"א).

33 **באצילות איהו וחיוהי וגרמוהי חד**

In the introduction to the Tikkunei Zohar: in the ten Sefiros of Atzilus the King is within them, "He and His vessels are one in them, He and His life-forces are one in them," which is not so in the ten Sefiros of Beriah.

Tikkunei Zohar 3b:9–10 תקוני הזהר ג' ב:ט'-י'

דְּעֶשֶׂר סְפִירוֹת דַּאֲצִילוּת מַלְכָּא בְּהוֹן, אִיהוּ וְגַרְמֵיהּ חַד בְּהוֹן, אִיהוּ וְחַיָּיוֹ חַד בְּהוֹן, מַה דְּלָאו הָכִי בְּעֶשֶׂר סְפִירוֹת דִּבְרִיאָה, דְּלָאו אִינּוּן וְחַיָּיהוֹן חַד, לָאו אִינּוּן וְגַרְמֵיהוֹן חַד. וְעִלַּת עִלּוֹת כֻּלָּא הוּא נָהִיר (נ"א נחית) בְּעֶשֶׂר סְפִירוֹת דַּאֲצִילוּת, וּבְעֶשֶׂר סְפִירוֹת דִּבְרִיאָה, וְנָהִיר בְּעֶשֶׂר כְּתוֹת דְּמַלְאָכַיָּא, וּבְעֶשֶׂר גַּלְגַּלֵּי דִּרְקִיעָא, וְלָא אִשְׁתַּנֵּי בְּכָל אֲתַר.

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34 **בד"ה זכור את יום השבת**

There the Alter Rebbe explains that the angels come from speech, the "revealed world," a middle garment that leaves the soul and becomes a thing of its own, whereas Israel "arose in thought," the inner garment that is always united with the soul, the "hidden world."

KEHOT'S NOTE

תו"א עא, א.

35 **זכור את יום השבת**

"Remember the Shabbos day to keep it holy." The opening words of the Torah Ohr discourse on Yisro to which the parenthesis refers.

Exodus 20:8 שמות כ:ח

זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ׃

Remember the sabbath day, to keep it holy.

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36 **ובד"ה אני ישנה**

The note suggests, with a "perhaps," the discourse in Likkutei Torah, Shir HaShirim, that begins "I sleep, but my heart is awake" (33c).

KEHOT'S NOTE

אולי הכוונה לקמן שה"ש לג, ג.

37 **אני ישנה**

"I sleep, but my heart is awake; the voice of my beloved knocks: Open for me, my sister, my companion (rayasi), my dove, my perfect one." The maiden, half asleep, hears her beloved at the door. The opening of the discourse to which the parenthesis refers, on the word "my companion."

Song of Songs 5:2 שיר השירים ה:ב

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

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

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38 **ובד"ה שחורה אני**

There the "daughters of Jerusalem" are the souls before they descend into a body and an animal soul, while they are still included in their Source in a state of actual ayin, nullified within the Infinite Light; this is the state of the soul in Atzilus that the maamar describes.

KEHOT'S NOTE

לקו"ת שה"ש ו, ג.

39 **שחורה אני**

"I am black, yet comely, O daughters of Jerusalem." The opening of the discourse in Likkutei Torah, Shir HaShirim, to which the parenthesis refers.

Song of Songs 1:5 שיר השירים א:ה

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה׃

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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40 **ושמתי כדכד**

"And I will make your windows of kadkod, and your gates of carbuncle stones." Another discourse to which the parenthesis refers opens with this verse.

Isaiah 54:12 ישעיהו נ"ד:י"ב

וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ׃

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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41 **לא מחשבותי מחשבותיכם**

"For My thoughts are not your thoughts, nor are your ways My ways, says Havayah." In context the prophet tells those who think they are beyond return that G-d's ways of mercy are not like man's. The maamar uses it to show that G-d's "thought" is not like human thought, so "letters of thought" in Atzilus is only a figure of speech. (context: Steinsaltz Tanakh)

Isaiah 55:8 ישעיהו נ"ה:ח

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דְּרָכָי נְאֻם ה׃

For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD.

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KEHOT'S NOTE

ישע' נה, ח.

42 **ה' מלך גאות לבש**

"Havayah reigns; He has garbed Himself in majesty." The psalm pictures the King robed in majesty; the maamar reads the robe as the concealment that kingship brings, which allows separate beings to exist.

Psalms 93:1 תהילים צ"ג:א

ה' מָלָךְ גֵּאוּת לָבֵשׁ לָבֵשׁ ה' עֹז הִתְאַזָּר אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט׃

The L-RD reigneth; He is clothed in majesty; The L-RD is clothed, He hath girded Himself with strength; Yea, the world is established, that it cannot be moved.

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KEHOT'S NOTE

תהלים צג, א.

43 **אין מלך בלא עם**

Besides Rabbeinu Bachya, the note points to the sources gathered there for the saying "there is no king without a people."

KEHOT'S NOTE

בחיי וישב לח, ל. וראה הנסמן במאמרי אדה"ז-פרשיות לע' תרלא.

44 **אין מלך בלא עם**

Rabbeinu Bachya explains that on Rosh Hashanah, the day creation began, we say "the holy King," for that day was the beginning of His works, "and there is no king without a people."

Rabbeinu Bahya, Bereshit 38:30 רבנו בחיי, בראשית ל"ח:ל

45 **נק' המלי ים**

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

KEHOT'S NOTE

ראה פרדס שעה"כ בערכו.

46 **בד"ה מי מנה**

On 68a of that discourse, "Who has counted the dust of Yaakov," the Alter Rebbe explains "and the sea was upon them, above" (I Kings 7): because the sea stood high above the twelve oxen, they were twelve, divided and separate; so too the creation of something from nothing comes through G-d's Malchus, which is exalted above the creatures, and because the King is exalted they become a separate "people" (am), for "there is no king without a people."

KEHOT'S NOTE

לקו"ת בלק סח, א.

47 **מי מנה עפר יעקב**

Bilam, hired to curse Israel, marvels at their multitude: "Who has counted the dust of Yaakov, or numbered a quarter of Israel?" The opening of the discourse in Likkutei Torah, Balak, to which the parenthesis refers.

Numbers 23:10 במדבר כ"ג:י"

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ׃

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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48 **מה שיש ביבשה**

"The Sages taught: Everything that is on dry land is in the sea, except the weasel." The maamar uses it for Malchus as a "sea" that holds hidden all that is later revealed.

Chullin 127a:12–14 חולין קכ"ז א:י"ב-י"ד

תנו רבנן כל שיש ביבשה יש בים חוץ מן החולדה אמר ר' זירא מאי קראה (תהלים מט, ב) האזינו כל יושבי חלד אמר רב הונא בריה דרב יהושע ביברי דנרש אינן מן הישוב אמר רב פפא בשמתא נרש תרביה משכיה ואליתיה (ירמיהו כב, כט) ארץ ארץ ארץ שמעי דבר ה' אמר רב פפא לא אבה נרש שמוע דבר ה'

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KEHOT'S NOTE

חולין קכז, א. וראה לעיל יד, ב במ"מ.

49 **יהי אור . . יהי רקיע**

"And G-d said, 'Let there be light,' and there was light." One of the utterances of creation whose letters, the maamar says, are in Atzilus and give life to all the worlds.

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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KEHOT'S NOTE

בראשית א, ג-ו.

50 **יהי רקיע**

"And G-d said, 'Let there be a firmament in the midst of the waters.'" Another of the utterances of creation.

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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51 **כמ"ש בסש"ב בשם הזהר**

the passage shares nothing with the note

KEHOT'S NOTE

רפנ"ב. וראה לקמן שהי"ש יח, סע"ב במ"מ לשם.

52 **בביאור ע"פ יונתי**

In that explanation of "My dove" the Alter Rebbe explains "my companion, my fair one": "my companion" comes through the study of Torah, which is like food, and "my fair one" through the mitzvos, which are called garments and make a "royal garment" for the King; just before this he calls Malchus of Atzilus, the source of the souls in bodies, "the lower mother" and "the Matron."

KEHOT'S NOTE

לקו"ת שהי"ש יח, ב.

53 **ע"פ למען תירא**

That discourse asks why the mitzvos are called "the commandments of the King," rooted in Malchus, and yet are garments and encompassing lights; to answer, it first explains the chain of cause and effect and how a something comes from nothing, beginning with Gan Eden, which is in Malchus.

KEHOT'S NOTE

לקו"ת ואתחנן י, ב.

54 **למען תירא**

"So that you may fear Havayah your G-d, to keep all His statutes and His commandments." The opening of the discourse in Likkutei Torah, Vaeschanan, to which the parenthesis refers.

Deuteronomy 6:2 דברים ו':ב'

לְמַעַן תִּירָא אֶת־ה' אֱלֹקֶיךָ לִשְׁמֹר אֶת־כָּל־חֻקֹּתָיו וּמִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ אַתָּה וּבִנְךָ וּבֶן־בִּנְךָ כֹּל יְמֵי חַיֶּיךָ וּלְמַעַן יַאֲרִכֻן יָמֶיךָ׃

that thou mightest fear the L-RD thy G-d, to keep all His statutes and His commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

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55 **בשמע"צ שאומרים מוריד הגשם**

Two discussions in the Mitteler Rebbe's discourses to which the note points for the souls being drawn down on Shemini Atzeres, when "He causes the rain to fall" is first said.

KEHOT'S NOTE

ראה במאמרי אדה"א ויקרא כרך א ע' שצא ואילך. דברים כרך ד' ע' אישנה ואילך.

56 **שאומרים מוריד הגשם**

On Shemini Atzeres, in the Musaf prayer, when "He causes the wind to blow and the rain to fall" is said, comes the union in which the drop of seed descends into the womb of Nukva; this union lasts until the seventh day of Pesach, when she gives birth "in the mystery of the splitting of the Sea of Reeds."

Pri Etz Chaim, Gate of Lulav 8:2 פרי עץ חיים, שער הלולב ח׳:ב׳

ביום ש״ע, נעשה זווג דרחל, במוסף בחזרה, לכן אומרים אז משיב הרוח ומוריד הגשם, כי אז יורדה גשם, כי אז הזווג והורדת טיפת הזרע כנ״ל. לכן בליל שמ״ת אסור בזווג, כי אין זווג אלא בתפלת מוסף, וזווג זה נמשך עד יום ז׳ דפסח. בליל ש״ ת אסור בזווג, כי אין המטרוניתא מזדווגת עד הבוקר בתפלת מוסף, ואיך יזדווג האדם. ואע״פ שבשאר הימים שבין ר״ה לש״ת מותר הוא, כי יש זווג אחר של לאה. אבל עתה בש״ע, אין הזווג רק לרחל לבדה, ואינו רק במוסף:

Pri Etz Chaim (Public Domain)

57 **ושוהים שם ז׳ חדשים**

Iggeres HaKodesh 20 says that the growth of the souls for seven months, from the union of Shemini Atzeres until the seventh day of Pesach, is like the growth of Z'eir Anpin and Nukva in the womb of the supernal Imma, through supernal lights from above, up to the Infinite One.

KEHOT'S NOTE

ראה גם באגה״ק סי׳ כ ובליקוט פי׳ לשם.

58 **עד״מ בגשמיות . . ברחם הנוק׳**

The Tzemach Tzedek quotes this analogy of the child's gestation there.

KEHOT'S NOTE

מובא באוה״ת נח דף סד, א. ביאוה״ז לצ״צ כרך-א ע׳ תקמט.

59 **כך נשמה דאצי׳ . . ברחם הנוקבא**

The application to the soul of Atzilus in the womb of Nukva is quoted there as well.

KEHOT'S NOTE

מובא בביאוה״ז להצ״צ כרך א ע׳ תקמט.

60 **עלונים . . בכדי שיהי׳ . . מלמעלה מהשתלשלות**

The Tzemach Tzedek quotes this passage, from the supernal lights to the light from above the chain of descent needed for birth.

KEHOT'S NOTE

מובא באוה״ת בראשית-א קטו, א.

61 **המאמר פ׳ פנחס**

The note identifies the "elsewhere" that explains the Zohar's passage on "As the deer longs" as Biurei HaZohar, 117a.

KEHOT'S NOTE

ביאוה״ז קיז, א.

62 **כאיל תערוג**

"As the deer longs for streams of water, so my soul longs for You, O G-d." The verse expounded in the passage of the Zohar on Pinchas to which the text refers.

Psalms 42:2 תהילים מ״ב:ב׳

כְּאַיָּל תַּעֲרֹג עַל־אֲפִיקֵי־מָיִם כֵּן נַפְשִׁי תַעֲרֹג אֵלֶיךָ אֱלֹקִים׃

As the hart panteth after the water brooks, so panteth my soul after Thee, O G-d.

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63 **כאיל תערוג**

Rabbi Abba opens with "As the deer longs": here Scripture says ayal and elsewhere ayeles, for there is male and there is female, yet all is one, which is why the verb is feminine; and it is "the hind of the dawn." The passage goes on (249b) to tell how, when the hind is to give birth, her womb is closed until the Holy One, blessed be He, sends a serpent that opens it; the maamar points to it for the opening of the womb at birth. The text cites the passage as Pinchas, folio 249.

Zohar, Pinchas 104:691-696 ספר הזהר, פנחס ק״ד:תרצ״א-תרצ״ו

64 **ע״פ למילדות העבריות**

The note points to Or HaTorah for the discourse on "to the Hebrew midwives" that the text mentions.

KEHOT'S NOTE

ראה אוה״ת שמות-ז ע׳ ב׳תקא.

65 **למילדות העבריות אשר שם האחת שפרה**

"And the king of Egypt said to the Hebrew midwives, of whom the name of the one was Shifrah and the name of the second Puah." The discourse to which the text refers reads ha'achas, "the one," as hei achas, "one hei."

Exodus 1:15 שמות א׳:ט״ו

וַיֹּאמֶר מֶלֶךְ מִצְרַיִם לַמְיַלְּדֹת הָעִבְרִיֹּת אֲשֶׁר שֵׁם הָאַחַת שִׁפְרָה וְשֵׁם הַשֵּׁנִית פּוּעָה׃

And the king of Egypt spoke to the Hebrew midwives, of whom the name of the one was Shiphrah, and the name of the other Puah;

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66 **ע״פ לך לך**

the passage shares nothing with the note

KEHOT'S NOTE

תו״א פ׳ לך לך.

67 **וילך ה׳ את הים**

"And Moshe stretched out his hand over the sea, and Havayah drove back the sea with a strong east wind all night, and made the sea dry land, and the waters were split." The maamar takes the wind as the revelation of a light from above the chain of descent.

Exodus 14:21 שמות י״ד:כ״א

וַיֵּט מֹשֶׁה אֶת־יָדוֹ עַל־הַיָּם וַיּוֹלֶךְ ה׳ אֶת־הַיָּם בְּרוּחַ קָדִים עַזָּה כָּל־הַלַּיְלָה וַיָּשֶׂם אֶת־הַיָּם לֶחָרָבָה וַיִּבָּקְעוּ הַמָּיִם׃

And Moses stretched out his hand over the sea; and the L-RD caused the sea to go back by a strong east wind all the

night, and made the sea dry land, and the waters were divided.

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KEHOT'S NOTE

שמות יד, כא.

68 **הפך מים ליבשה**

Kehot's note points to Psalms 115:6 for these words.

Psalms 115:6 תהילים קט"ו:ו

KEHOT'S NOTE

תהלים קטו, ו.

69 **הפך מים ליבשה**

"He turned the sea into dry land; they passed through the river on foot." The psalmist recalls the splitting of the sea and the crossing of the Jordan. (Kehot: Psalms 115:6)

Psalms 66:6 תהילים ס"ו:ו

הָפַךְ יָם לְיַבָּשָׁה בַּנָּהָר יַעַבְרוּ בָרֶגֶל שָׁם נִשְׂמְחָה־בּוֹ׃

He turned the sea into dry land; They went through the river on foot; There let us rejoice in Him!

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70 **מה תצעק אלי**

"And Havayah said to Moshe, 'Why do you cry out to Me? Speak to the children of Israel, that they go forward.'" With the Egyptians behind them and the sea before them, G-d tells Moshe that Israel must move forward; as Rashi explains, it was no time for lengthy prayer while Israel was in distress. The words on which the Zohar comments.

Exodus 14:15 שמות י"ד:ט"ו

וַיֹּאמֶר ה' אֶל־מֹשֶׁה מַה־תִּצְעַק אֵלָי דַּבֵּר אֶל־בְּנֵי־יִשְׂרָאֵל וְיִסָּעוּ׃

And the L-RD said unto Moses: 'Wherefore criest thou unto Me? speak unto the children of Israel, that they go forward.

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71 **וז"ש בזהר מה תצעק אלי בעתיקא**

Kehot's note points to Zohar II, 61a for these words.

Zohar II, 61a זח"ב סא, א

KEHOT'S NOTE

זח"ב סא, א.

72 **מה תצעק אלי בעתיקא תליא מילתא**

The Zohar reads "to Me" precisely: this was no time for prayer at that level, and, in the variant reading printed there, "the matter depends on Atika," the Ancient One. (Kehot: Zohar 2:61a)

Zohar, Beshalach 8:83–9:94 ספר הזהר, בשלח ח:פ"ג-ט:צ"ד

And this is the significance of the words, "Speak unto the children of Israel that they go forward", i.e. from the grade they are at present addressing to a higher one.' BUT LIFT THOU UP THY ROD, AND STRETCH OUT THINE HAND OVER THE SEA, AND DIVIDE IT. This signifies: "Lift up thy rod, on which is engraved the Holy Name; stretch out thine hand with the side bearing this Holy Name, so that the waters, beholding it, may flee before the power that is in its letters. The other …

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

73 **באצי' איהו וגרמוהי חד**

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

KEHOT'S NOTE

ת"ז בהקדמה.

74 **בסה"מ תקע"א נוסף אח"ז**

The other transcript adds here: "for it specifically gives birth to and brings into being the level of yesh and a thing, etc.; and this is a great principle, that Malchus is what brings about the coming into being of the yesh, as above."

KEHOT'S NOTE

כי היא דוקא המולדת ומהוות להיות בחי' יש ודבר כו', וזה כלל גדול שהמל' היא הגורמת להיות התהוות היש וכנ"ל.

75 **בשמ"ע . . ז' של פסח**

The note says that the sources for the souls' gestation from Shemini Atzeres to the seventh day of Pesach were already given above, on 16b, at the beginning of this maamar, in the note on "it is explained in Pri Etz Chaim": Pri Etz Chaim, Sha'ar HaLulav, end of chapter 8, and Iggeres HaKodesh 20.

KEHOT'S NOTE

נסמן לעיל טז, ב.

PARAGRAPH 3

76 **ההרים רקדו**

"The mountains danced like rams, the hills like young sheep." The maamar now explains both halves of the verse, the mountains and the hills, and their dancing.

Psalms 114:4 תהילים קי"ד:ד

הֶהָרִים רָקְדוּ כְאֵילִים גְּבָעוֹת כִּבְנֵי־צֹאן׃

The mountains skipped like rams, The hills like young sheep.

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77 **הרים הם חג"ת**

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

KEHOT'S NOTE

ראה פרדס שער ערכי הכנויים מערכת הר בסופה. ע"ח שער דרושי הנקודות פ"ד (מ"כ).

78 **מדי שבת בשבתו**

"And it shall be, from one new moon to the next and from one Shabbos to the next, all flesh shall come to bow down before Me." The maamar borrows the phrase for the weekly ascent of the worlds on Shabbos.

Isaiah 66:23 ישעיהו ס"ו:כ"ג

וְהָיָה מִדֵּי־חׇדֶשׁ בְּחׇדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבוֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר ה'

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

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79 **בד״ה ותוסף אסתר**

In that discourse the Alter Rebbe explains the Midrash in which the Holy One asks the higher worlds, “What is the voice of the kid?” and they answer that it is the voice of Israel, who cried out in their distress without understanding, like a kid crying after its mother; yet that cry is above daas, unlike an animal’s cry, which is below it.

KEHOT’S NOTE

תו״א צד, ד.

80 **ותוסף אסתר**

“And Esther spoke again before the king, and fell at his feet and wept.” The opening words of the Torah Ohr discourse to which the parenthesis refers.

Esther 8:3 אסתר ח׳:ג׳

וַתּוֹסֶף אֶסְתֵּר וַתְּדַבֵּר לִפְנֵי הַמֶּלֶךְ וַתִּפֹּל לִפְנֵי רַגְלָיו וַתֵּבְךְּ וַתִּתְחַנָּן־לוֹ לְהַעֲבִיר אֶת־רָעַת הָמָן הָאֲגָגִי וְאֶת מַחַשַׁבְתּוֹ אֲשֶׁר חָשַׁב עַל־הַיְּהוּדִים׃

And Esther spoke yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

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81 **כבד פה**

Moshe said, “I am not a man of words … for I am heavy of mouth and heavy of tongue.” The maamar explains it as speech silenced by a light above intellect.

Exodus 4:10 שמות ד׳:י׳

וַיֹּאמֶר מֹשֶׁה אֵל־ה׳ בִּי אֲדֹנָי לֹא אִישׁ דְּבָרִים אָנֹכִי גַּם מִתְּמוֹל גַּם מִשִּׁלְשֹׁם גַּם מֵאָז דַּבֶּרְךָ אֶל־עַבְדֶּךָ כִּי כְבַד־פֶּה וּכְבַד לָשׁוֹן אָנֹכִי׃

And Moses said unto the L-RD: ‘Oh L-rd, I am not a man of words, neither heretofore, nor since Thou hast spoken unto Thy servant; for I am slow of speech, and of a slow tongue.’

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KEHOT’S NOTE

שמות ד, י׳.

82 **צלותא בחשאי**

The Zohar speaks of those who pray in a whisper, with the will of the heart, so that their prayer is not heard by another; that prayer rises and is received above. The Kehot note points here for “prayer in silence.”

Zohar II, 202a זח״ב רב, א

KEHOT’S NOTE

ראה תיקונים בז״ח קא, ג. זח״ב רב, א.

83 **בביאור ע״פ אלה מסעי**

There the forty-two journeys are linked with the Name of forty-two letters, explained as six levels each comprising seven, and each journey was followed by an encampment.

KEHOT’S NOTE

לקו״ת מסעי צב, ב.

84 **אלה מסעי**

“These are the journeys of the children of Israel, who went out of the land of Egypt.” The opening of the discourse in Likkutei Torah, Masei, to which the parenthesis refers.

Numbers 33:1 במדבר ל״ג:א׳

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

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

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85 **מלפני אדון חולי ארץ גו׳ ההופכי**

“Tremble, O earth, before the Master, before the G-d of Yaakov.” The psalmist has asked the sea, the Jordan, the mountains and the hills what made them flee and dance (114:5–6), and this is the answer: the presence of the Master. The words choli aretz may also be read “who formed the earth.” The maamar reads the Master’s presence as the revelation of sovev. (context: Steinsaltz Tanakh)

Psalms 114:7 תהילים קי״ד:ז׳

מִלִּפְנֵי אָדוֹן חוּלִי אָרֶץ מִלִּפְנֵי אֱלוֹהַּ יַעֲקֹב׃

Tremble, thou earth, at the presence of the L-rd, At the presence of the G-d of Jacob;

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KEHOT’S NOTE

תהלים קיד, ז-ח.

86 **ההפכי הצור וחלמיש מוציאי אש להיות אגם מים**

“Who turns the rock into a pool of water, the flint into a fountain of water.” The maamar reads it as Gevurah, the fire-striking flint, turned into Chesed, water.

Psalms 114:8 תהילים קי״ד:ח׳

הַהֹפְכִי הַצּוּר אֲגַם־מָיִם חַלָּמִישׁ לְמַעְיְנוֹ־מָיִם׃

Who turned the rock into a pool of water, The flint into a fountain of waters.

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87 **עושה שלום**

Bildad the Shuchite, one of Iyov’s friends, says of G-d: “Dominion and fear are with Him; He makes peace in His heights.” The text refers to the known teaching that this is peace between Michael and Gavriel, the angels of water and fire.

Job 25:2 איוב כ״ה:ב׳

הַמְשֶׁל וָפַחַד עִמּוֹ עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו׃

Dominion and fear are with Him; He maketh peace in His high places.

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KEHOT’S NOTE

איוב כה, ב. וראה הנסמן במאמרי אדה״ז-פרשיות לע׳ תרמה.

88 **אשר פסח**

"It is a Pesach offering to Havayah, who passed over the houses of the children of Israel in Egypt." The festival is named for this "passing over"; the maamar reads it as a leap beyond order, without an arousal from below.

Exodus 12:27 שמות י"ב:כ"ז

וַאֲמַרְתֶּם זֶבַח־פֶּסַח הוּא לַיהוָה אֲשֶׁר פָּסַח עַל־בָּתֵּי בְנֵי־יִשְׂרָאֵל בְּמִצְרַיִם בְּנָגְפּוֹ אֶת־מִצְרַיִם וְאֶת־בָּתֵּינוּ הִצִּיל וַיִּקֹּד הָעָם וַיִּשְׁתַּחֲווּ׃

that ye shall say: It is the sacrifice of the L-RD's passover, for that He passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses.' And the people bowed the head and worshipped.

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89 **מדלג על ההרים**

The maiden hears her beloved approaching: "The voice of my beloved! Behold, he comes leaping over the mountains, skipping over the hills." Here it describes G-d's leap at the Exodus, beyond the order of levels.

Song of Songs 2:8 שיר השירים ב':ח'

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת׃

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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90 **ממחרת השבת**

"And you shall count for yourselves from the morrow of the Shabbos, from the day you bring the Omer of waving, seven complete weeks." The commandment of counting the Omer, which the maamar calls the arousal from below.

Leviticus 23:15 ויקרא כ"ג:ט"ו

וּסְפַרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הֲבִיאֲכֶם אֶת־עֹמֶר הַתְּנוּפָה שֶׁבַע שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה׃

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

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91 **פנים בפנים**

"Face to face Havayah spoke with you on the mountain, out of the midst of the fire." Moshe reminds Israel of the Giving of the Torah at Sinai.

Deuteronomy 5:4 דברים ה':ד'

פָּנִים בְּפָנִים דִּבֶּר יְהוָה עִמָּכֶם בָּהָר מִתּוֹךְ הָאֵשׁ׃

The L-RD spoke with you face to face in the mount out of the midst of the fire—

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KEHOT'S NOTE

דברים ה, ד.

92 **הים ראה וינוס**

The Midrash on "In the wilderness of Sinai": the provinces fled from the prince, but a ruined city welcomed him; so when the Holy One, blessed be He, came to the sea, "The sea saw and fled," while the wilderness welcomed Him and He made His dwelling in it.

Bamidbar Rabbah 1:2 במדבר רבה א':ב'

93 **בביאור ע"פ במדבר סיני**

That discourse explains the refining of good from evil at the time of prayer, when Malchus rises as "wilderness" and thirst, and then interprets the Midrash Rabbah on Bamidbar, in which "the sea saw and fled" from the King while the wilderness received Him.

KEHOT'S NOTE

לקו"ת במדבר ד, ב.

94 **במדבר סיני באהל מועד**

"And Havayah spoke to Moshe in the wilderness of Sinai, in the Tent of Meeting." The opening of the discourse in Likkutei Torah, Bamidbar, to which the parenthesis refers.

Numbers 1:1 במדבר א':א'

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֹהֶל מוֹעֵד בְּאֶחָד לַחֹדֶשׁ הַשֵּׁנִי בַּשָּׁנָה הַשֵּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרַיִם לֵאמֹר׃

AND THE L-RD spoke unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying:

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והניף ידו על הנהר בעים רוחו והכהו לשבעה...

"And He Will Wave His Hand over the River"

At the Exodus G-d split the "sea," the concealing speech of Malchus, so that Atzilus shone into the created worlds and the Torah of deeds could be given; in the Future He will split the "river," the subtler concealment of thought that flows from Eden, and Eden itself will be revealed: the inner dimension of the Torah, which Mashiach will teach as sight rather than hearing.

THE MAAMAR IN BRIEF

Isaiah foretells that G-d will wave His hand over the river and strike it into seven streams. The Alter Rebbe contrasts this with the splitting of the Sea of Reeds. The sea is Malchus, divine speech, whose letters hide the light they carry; at the Exodus this concealment parted, Beriah was joined to Atzilus, each of the twelve tribes rose by its own path to its root, and so the Torah could be given: the mitzvos, "today to do them." The river is Binah, thought, which flows from Eden but still clothes Chochmah in letters. When it is split, Eden itself will be revealed: the inner dimension of the Torah and the reasons of the mitzvos, which Mashiach will teach as sight, as the Arizal saw in an hour what eighty years of speech could not convey. The seven streams are the Patriarchs and Matriarchs, rooted beyond the river, through whom this revelation reaches all Israel, drawn down by the compassion of the Patriarchs and by teshuvah. Then the dividing rivers, like the Nile, will no longer be needed, and the earth will be full of the knowledge of G-d.

OUTLINE

1 **The sea: speech that conceals** ¶1–3

The Sea of Reeds is Malchus of Atzilus, the supernal speech, whose letters hide the light they carry from worlds that have no wisdom of their own; the splitting of the sea made the hidden revealed and joined Beriah to Atzilus, each of the twelve tribes rising to its root among the twelve boundaries of Z'eir Anpin.

2 From the sea to the river ¶4–6

The splitting of the sea prepared for the Giving of the Torah, the mitzvos that draw Atzilus into the lower worlds, "today to do them"; "tomorrow to receive their reward" is the revelation of the Torah's inner dimension through Mashiach, who will teach it to all the people, and for this the river must be split.

3 The river: thought and the sight of Eden ¶7–11

The river is the Euphrates, Binah, thought, which flows ceaselessly from Eden but is still a garment of letters; Gan Eden receives only through it, and Eden itself is unseen. The Future revelation is sight of Chochmah itself, as the Arizal grasped in an hour what eighty years could not say, and as Moshe sought for Israel; Mashiach will reveal it.

4 Seven streams: the Patriarchs and Matriarchs ¶12–14

The seven streams are the three Patriarchs and four Matriarchs, in Atzilus and rooted "beyond the river" in Atik; through them the revelation of Mocha Stima'ah will reach all Israel. Following the Ramaz, peshat, remez and derush rectify the lower worlds, while sod rectifies Atzilus; the ruach, "wind" or "spirit," with which He strikes the river is Mashiach's spirit, drawn down through teshuvah.

5 Compassion and the Torah ¶15–16

The tribes' compassion for the soul in the body draws down Yaakov's compassion and the revealed Torah; the Patriarchs' compassion will draw down the great compassion of Arich Anpin and the inner dimension. The Tree of Knowledge as wheat, the Oral Torah's work of refinement, Adam before the sin, and the Shavuos waving of the two loaves over the two lambs.

6 The tongue of the Sea of Egypt ¶17–20

The Nile, Pishon, is one of the four rivers that divide from Eden, the source of Egypt's wisdom and of the separate, bounded worlds; in the Future, when G-d's speech is seen as one with Him, they will not be needed. A second reading: the seven streams are the seven attributes and speech, the river is Binah, and its own light will fill the lower worlds.

KEY CONCEPTS

Sea and river ים ונהר

The sea is Malchus, divine speech, whose waters are gathered and still and whose letters conceal; the river is Binah, thought, which flows continually from Eden and is a subtler garment.

The splitting of the Sea of Reeds קריעת ים סוף

The removal of the concealment of speech, so that the hidden became revealed and Beriah was joined to Atzilus; it prepared for the Giving of the Torah.

Eden and the Garden עדן וגן

Eden is Chochmah itself, which no eye has seen; the Garden receives from it only through the river of letters. In the Future Eden itself will be revealed.

Sight and hearing ראיה ושמיעה

Hearing and understanding come through letters; sight grasps the essence itself, at once. The Future revelation of the Torah's inner dimension is sight.

The inner dimension of the Torah פנימיות התורה

The reasons of the Torah and the mitzvos, rooted in Mocha Stima'ah above Atzilus, which Mashiach will teach to all the people, with endless ascents.

The lower and the higher chariot מרכבתא תתאה ומרכבתא עילאה

The twelve tribes, in Beriah and rooted in Z'eir Anpin, are the lower chariot; the Patriarchs and Matriarchs, in Atzilus and rooted beyond the river, are the higher chariot and the seven streams.

Compassion רחמנות

The tribes' compassion for the spark of G-dliness fallen into the body draws down Yaakov's compassion and the revealed Torah; the Patriarchs' compassion will draw down the great compassion of Arich Anpin and the Torah's inner dimension.

PaRDeS פרד"ס

The four levels of Torah interpretation: peshat, remez and derush rectify the lower worlds, the "world of division," while sod rectifies Atzilus itself.

SECTION 1 • ¶1–3

The sea: speech that conceals

1 והניף ידו על הנהר[1] בעים רוחו והכהו לשבעה נחלים[2] (בישעיה סי' י"ב) הנה ים סוף הוא בחי' מלכות[3] דאצילות

"And He will wave His hand over the river with the might of His wind, and He will strike it into seven streams" (Isaiah, chapter 12). Now, the Sea of Reeds (Yam Suf) is the level of Malchus (sovereignty) of Atzilus,

> The maamar opens with Isaiah's prophecy of the final redemption (Isaiah 11:15 in our editions; the text gives the chapter as 12): as G-d split the sea at the Exodus, so He will one day wave His hand over "the river" and break it into seven streams for the returning exiles. Before turning to the river, the Alter Rebbe explains the sea of the Exodus: the Sea of Reeds is Malchus of Atzilus, the last of the Ten Sefiros of the World of Emanation.

שהיא בחי' דבור העליון שהדבור הוא סופא דכל דרגין שבדבר ה' שמים נעשו[4] וכל העשרה מאמרות הם המשכות מע"ס [מעשר ספירות] דאצילות ומתלבשים באותיות הדבור יהי אור[5] הוא ההמשכה מבחי' חכמה כו'

which is the level of the supernal speech; for speech is "the end (sofa) of all levels," since "by the word of Havayah the heavens were made." And all the Ten Utterances are drawings-down from the Ten Sefiros of Atzilus, and they are vested in the letters of speech: "Let there be light" is the drawing-down from the level of Chochmah (wisdom), etc.

> Malchus is G-d's "speech," the lowest of the divine levels, and the Aramaic word for "end," sofa, echoes the name Yam Suf. The world was created through divine speech, the Ten Utterances, and each utterance carries a light from one of the Ten Sefiros; "Let there be light," for example, carries the light of Chochmah.

והדבור הוא מעלים ומכסה על אור ההמשכה. כמו עד"מ באדם[6] הנה אותיות הדבור הם כלי להשכל והמדות שהם נמשכים ומתלבשים בו.

And the speech hides and covers the light that is drawn down. As, by way of analogy, in a human being: the letters of speech are a vessel for the intellect and the emotive attributes (middos), which are drawn into it and vested in it.

> Speech carries this light, but it also covers it, like a garment. The human analogy makes the point: our words are the vessel that carries our ideas and feelings out to others.

אך מ"מ האותיות הם מעלימים על השכל שבתוכן ומצפינים אותו בתוכן שהרי הקטן אף שמבין כל האותיות והתיבות ואומרן היטב עכ"ז [עם כל זה] אינו מבין כלל ההשכלה שבתוך האותיות

Nevertheless, the letters hide the intellect that is within them and conceal it within them. For a small child, even though he understands all the letters and the words and says them well, nevertheless does not understand at all the concept that is within the letters.

> Yet the same words also hide what they carry. A small child can read and pronounce every word of a wise text and still grasp nothing of its meaning.

רק מי שהוא עצמו חכם מקודם אזי מבין מתוך האותיות כו' אבל מהות האותיות עצמן הוא בחי' העלם לגבי מהות השכל והמדות.

Only one who is himself wise beforehand then understands [it] from within the letters, etc. But the essential nature of the letters themselves is the level of concealment relative to the essential nature of the intellect and the emotive attributes.

> Only someone who is already wise finds the idea inside the words, because he brings his own understanding to them. In themselves, the letters are a concealment of the intellect and feelings that they hold.

2 ולכן למעלה שהתהוות החכמה דבי"ע הוא רק מן הדבור עליון ולא כמו במשל שהלומד הוא חכם מקודם.[7]

Therefore, above, since the coming into being of the Chochmah of Beriah, Yetzirah and Asiyah is only from the supernal speech, and [it is] not as in the analogy, where the learner is wise beforehand,

> Above there is no "wise learner": the wisdom found in the created worlds of Beriah, Yetzirah and Asiyah comes into being only from the supernal speech. Unlike the wise reader in the analogy, those worlds bring no understanding of their own to the letters.

הרי א"כ הדבור והאותיות דמל' דאצי' הם מעלימין ומצפינין על החב"ד [החכמה בינה ודעת] והמדות דאצילות המתלבשים בהדבור

it follows, then, that the speech and the letters of Malchus of Atzilus hide and conceal the Chochmah, Binah and Daas and the emotive attributes of Atzilus that are vested in the speech,

> It follows that the speech and letters of Malchus of Atzilus hide the intellect, Chochmah, Binah and Daas, and the emotive attributes of Atzilus that are vested in them.

שלא יתגלה כלל בבריאה כי אם איזו הארה מועטת מאד כמו בחי' האור הנמשך ע"י השערות כו' (ועמ"ש מזה בד"ה שניך כעדר הרחלים[8])[9] וזהו ענין ים שנקרא עלמא דאתכסיא.

so that it is not revealed in Beriah at all, except for some very slight radiance, like the level of the light that is drawn down through the hairs, etc. (and see what is written about this in the discourse beginning "Your teeth are like a flock of ewes"). And this is the meaning of "sea," which is called "the hidden world" (alma de'iskasya).

> So almost nothing of these lights appears in Beriah: only a faint glimmer, like the light that passes through the hairs, which grow from the head but carry only a trace of its life. In Likkutei Torah, Shir HaShirim, on "Your teeth are like a flock of ewes," the Alter Rebbe calls the flow that gives life to the worlds "hairs" and compares it to a teacher's words, with the same difference as here: the student has a mind of his own, but above, the wisdom itself comes into being only from what passes through the "hairs." That is why Malchus is called "sea," the "hidden world," for the sea covers everything within it.

א"נ [אי נמי] מה שהדבור נק' העלם היינו לפי שמה שנמשך מהשכל ומתלבש בהדבור זהו רק חיצוניות השכל

Alternatively, the reason speech is called concealment is that what is drawn from the intellect and vested in the speech is only the outer dimension (chitzoniyus) of the intellect,

> A second explanation of why speech conceals: what passes from the intellect into speech is only the outer layer of an idea, the part that can be put into words.

אבל פנימי' [פנימיות / פנימית] השכל א"א להתגלות כלל באותיות ודבור כו' (וכמ"ש במ"א בביאור ע"פ כי ביום הזה יכפר[10]).[11]

but the inner dimension (pnimiyus) of the intellect cannot be revealed at all in letters and speech, etc. (as is explained elsewhere, in the explanation of the verse "For on this day He shall atone").

> The inner core of an idea can never be put into letters and speech. The Alter Rebbe refers to his explanation of the Yom Kippur verse "For on this day He shall atone" in Likkutei Torah, Acharei.

וענין קריעת ים סוף היינו שמאתכסיא נעשה אתגליא

And the splitting of the Sea of Reeds means that the hidden (iskasya) becomes revealed (isgalya);

> The splitting of the sea reverses this concealment: what was the "hidden world" becomes a "revealed world."

דהיינו שלא יסתיר הדבור עליון על האורות עליונים המלובשים בו שהם השכל והמדות עד"מ שהם ע"ס [עשר ספירות] דאצילות כ"א שיתגלה ממש לנשמות דבריאה ג"כ כמו שהוא הגילוי באצילות.[12]

that is, that the supernal speech should not hide the supernal lights that are vested in it, which are, by way of analogy, the intellect and the emotive attributes, that is, the Ten Sefiros of Atzilus; but rather, that it should be truly revealed to the souls of Beriah too, just as the revelation is in Atzilus.

> The supernal speech no longer hides the lights it carries, the Ten Sefiros of Atzilus, called "intellect and emotive attributes" after the human analogy. At the splitting of the sea they were revealed to the souls in Beriah just as they are revealed in Atzilus.

3 ולהיות שענין קי"ס [קריעת ים סוף] הוא התחברות הבריאה עם האצי' ממש בלי פרסא ומסך המפסיק כו' לכן נקרע הים לי"ב קרעים[13, 14]

And since the splitting of the Sea of Reeds is the joining of Beriah with Atzilus itself, without the partition (parsa) and the dividing screen, etc., therefore the sea was split into twelve parts.

> Because the splitting of the sea joined Beriah to Atzilus itself, with no partition (parsa) or screen between them, the sea split into twelve parts. The partition is the boundary that normally separates the divine World of Atzilus from the created worlds below it.

כי הנה השבטים הם בבריאה ושם הם י"ב בחי' בכלל. וכן המלאכים דבריאה הן י"ב בקר והים עליהם מלמעלה[15, 16].

For indeed, the tribes are in Beriah, and there they are, in general, twelve levels. And likewise the angels of Beriah are the "twelve oxen," "and the sea was upon them, above."

> Twelve is the number of Beriah: the souls there are the twelve tribes, and the angels there are the "twelve oxen" that bore the great basin in Shlomo's Temple, called "the sea." The verse "and the sea was upon them, above" fits exactly: the "sea," Malchus of Atzilus, rests upon the twelve of Beriah.

עם היותן דרך כלל ארבע מחנות שכינה מיכאל גבריאל רפאל אוריאל. וכמ"ש ומשם יפרד[17] והיה לארבעה ראשים. מ"מ כל א' מתחלק לשלש כמו י"ב שבטים שהיו ד' דגלים[18] וכל דגל יש בו ג' שבטים.

Even though, in general, they are the four camps of the Shechinah, Michael, Gavriel, Refael and Uriel, as it is written, "And from there it divides and becomes four heads," nevertheless each one divides into three, like the twelve tribes, who were four banners, each banner having three tribes in it.

> In general the angels form four camps around the Shechinah, led by Michael, Gavriel, Refael and Uriel, just as the river of Eden divides into four heads. Yet each of the four divides into three, making twelve, as the twelve tribes camped under four banners, three tribes to a banner.

והוא כמו ביד יש ג' פרקין וכן ברגל[19] (וכמ"ש בזהר פ' ויחי דרמ"א ע"א).[20]

And it is like the hand, which has three joints, and so too the leg (as is written in the Zohar, Parshas Vayechi, folio 241a).

> So too each arm and each leg has three joints. The Zohar on Vayechi describes the twelve tribes in just this way: four banners, three tribes to each arm and each thigh, with the body of the Shechinah upon them, "and the sea was upon them."

והנה הגם שהשבטים עצמן הם בבריאה מ"מ שרשן ומקורן י"ב גבולי אלכסון דז"א דאצי' (וכמ"ש במ"א סד"ה והנה אנחנו מאלמים[21] אלומים ובביאור ע"פ יהודה אתה).[22]

Now, although the tribes themselves are in Beriah, nevertheless their root and source is the twelve diagonal boundaries (gevulei alachson) of Z'eir Anpin of Atzilus (as is explained elsewhere, at the end of the discourse beginning "And behold, we were binding sheaves," and in the explanation of the verse "Yehudah, you").

> The tribes themselves belong to Beriah, but their root is in Atzilus, in the "twelve diagonal boundaries" of Z'eir Anpin, the emotive attributes of Atzilus. Six directions meet along twelve edges, and these twelve boundaries stand for the twelve ways the six attributes join one another. In Torah Ohr, Vayeshev, the Alter Rebbe explains that these twelve boundaries are called "the tribes of Yah" because they are drawn from Abba and Imma, Chochmah and Binah.

ולכן קי"ס [קריעת ים סוף] שהוא חיבור ועליית הבריאה באצילות ה"ז [הרי זה] התחברות ועליית הי"ב שבטים דבריאה בי"ב גבולי אלכסון דז"א דאצי' (ועמ"ש ע"פ וירד הגבול)

Therefore the splitting of the Sea of Reeds, which is the joining and ascent of Beriah into Atzilus, is the joining and ascent of the twelve tribes of Beriah into the twelve diagonal boundaries of Z'eir Anpin of Atzilus (and see what is written on the verse "And the border shall go down");

> So the splitting of the sea, which raised Beriah into Atzilus, raised each of the twelve tribes to its own root among the twelve boundaries of Z'eir Anpin. The Alter Rebbe refers to his discourse on the boundaries of the Land of Israel, "And the border shall go down," where the border's descent to the Jordan (Yarden), which "takes from one and gives to another," is explained as an ascent from below that raises the fallen sparks to holiness.

ולכן נקרע הים לי"ב גזרים שכל שבט ושבט במסילתו יכוין כל חד לפום שיעורא דיליה[23] (וכמ"ש בד"ה אלה פקודי המשכן[24] בפי' ששם עלו שבטים שבטי[25] יה כו'):

and therefore the sea was split into twelve sections, so that each and every tribe, on its own path, would direct [its intent], "each one according to his own measure" (as is explained in the discourse beginning "These are the accounts of the Mishkan," in the explanation of "For there the tribes went up, the tribes of Yah," etc.).

> That is why each tribe had its own path through the sea: each rose to its own root, "each one according to his own measure." In Likkutei Torah, Pekudei, the Alter Rebbe explains "For there the tribes went up, the tribes of Yah" in just this way: the tribes of Beriah join there with their root and source in Atzilus, which is called "the tribes of Yah."

SECTION 2 · ¶4–6

From the sea to the river

4 ב וכל זה הוא ענין קריעת ים סוף שהוא בבחי' הדבור עליון. דהיינו שלא יעלים הדבור והאותיות כו'.

2. And all this is the matter of the splitting of the Sea of Reeds, which is in the level of the supernal speech; that is, that the speech and the letters should not hide, etc.

> Everything said so far concerns the splitting of the Sea of Reeds, which takes place in the supernal speech, Malchus. Its effect was that the speech and its letters no longer hid what they carry.

אמנם לע"ל [לעתיד לבוא] כתיב והניף ידו[26] על הנהר והענין כי הנה קי"ס [קריעת ים סוף] היה צ"ל כדי שיוכל להיות אח"כ קבלת התורה

However, of the Time to Come it is written, "And He will wave His hand over the river." The explanation is that the splitting of the Sea of Reeds had to take place so that afterwards there could be the receiving of the Torah,

> Of the Future, however, Isaiah speaks of the river, not the sea. To explain the difference, the Alter Rebbe first shows why the sea had to split: it prepared the way for the receiving of the Torah.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] פ' בתרא דפסחים דקי"ח ע"א בפי' הים ראה וינוס[27] ההרים רקדו.[28] ההרים רקדו קאי על מתן תורה כו'[29]

as our Sages, of blessed memory, said in the last chapter of Pesachim, folio 118a, in explaining "The sea saw and fled... the mountains danced": "The mountains danced" refers to the Giving of the Torah, etc.

> The Gemara, explaining the psalm of the Exodus in Hallel, reads "The sea saw and fled" as the splitting of the sea and "The mountains danced," in the next verse, as the Giving of the Torah; the maamar takes this to show that the one prepared for the other. The Tzemach Tzedek, in Yahel Or, adds that Rashi there links the dancing mountains with Sinai through the verse "Why do you leap, O high-peaked mountains."

כי עיקר ענין קיום המצות הוא שעי"ז ממשיכים שיהיה גילוי אור א"ס למטה בבי"ע כמו שמתגלה בע"ס [בעשר ספירות] דאצילות אשר שם איהו וחיוהי חד[30] איהו וגרמוהי חד. משא"כ בבי"ע שהם עולמות הנפרדים בבחי' יש ודבר נפרד

For the essential point of fulfilling the mitzvos is that through this we draw down that there should be a revelation of the Infinite Light (Or Ein Sof) below, in Beriah, Yetzirah and Asiyah, just as it is revealed in the Ten Sefiros of Atzilus, where "He and His life-forces are one, He and His vessels are one." This is not so in Beriah, Yetzirah and Asiyah, which are the separate worlds, on the level of a something (yesh) and a separate thing.

> The purpose of the mitzvos is to draw the Infinite Light into the created worlds of Beriah, Yetzirah and Asiyah as openly as it shines in Atzilus, where, as Iggeres HaKodesh 20 explains, G-d is one with the lights, "His life-forces," and with the vessels of the Sefiros, all of them G-dliness. The lower worlds are "separate": they feel themselves to be a something (yesh), an existence of their own.

וע"י המצות שהם רמ"ח אברים דמלכא[31] ממשיכים גילוי יחוד עליון שבאצילות שיהיה מתגלה עד"ז ממש גם בבי"ע (וכמ"ש בת"א [בתורה אור] פ' בראשית בביאור ע"פ כי כאשר השמים החדשים[32] ובד"ה משה ידבר)[33]

And through the mitzvos, which are "the 248 limbs of the King," we draw down the revelation of the supernal unity that is in Atzilus, so that it should be revealed in exactly this way in Beriah, Yetzirah and Asiyah as well (as is explained in Torah Ohr, Parshas Bereishis, in the explanation of the verse "For as the new heavens," and in the discourse beginning "Moshe would speak").

> The mitzvos are "the 248 limbs of the King": as the limbs carry out the will of the soul, the mitzvos carry out G-d's will, and in Likkutei Torah, Beshalach, the Alter Rebbe explains that they become 248 vessels for the emotive attributes of Atzilus. Through them the unity that is open in Atzilus is revealed in the same way in the lower worlds; the Alter Rebbe refers to his discourses in Torah Ohr on "For as the new heavens" and "Moshe would speak."

ולכן היה צ"ל תחלה קי"ס [קריעת ים סוף] שהוא ענין בקיעת הפרסא המפסקת בין אצי' לבריאה עד שבנ"י [שבני ישראל] הלכו ביבשה בתוך הים ועי"ז היה יכול להיות אח"כ קבלת התורה שמאצילות יומשך הגילוי בבי"ע.

Therefore there first had to be the splitting of the Sea of Reeds, which is the breaching of the partition that divides between Atzilus and Beriah, so that the children of Israel walked on dry land in the midst of the sea; and through this there could afterwards be the receiving of the Torah, so that from Atzilus the revelation would be drawn into Beriah, Yetzirah and Asiyah.

> That is why the sea had to split first: the splitting broke through the partition between Atzilus and Beriah, so that Israel walked on dry land in the midst of the sea. Only then could the Torah be given, drawing Atzilus down into the lower worlds.

5 והנה ענין מ"ת [מתן תורה] הוא היום לעשותם[34] בקיום המצות בפועל ממש ותלמוד תורה כנגד כולם.[35, 36] ולמחר לקבל שכרם[37] היינו לע"ל [לעתיד לבוא] והוא ענין התגלות פנימית התורה וטעמי מצות וכדפרש"י [וכדפירש רש"י / וכדפירוש רש"י] ע"פ ישקני[38] מנשיקות פיהו[39]

Now, the Giving of the Torah is "today to do them," in the fulfillment of the mitzvos in actual deed, and "the study of Torah is equal to them all." And "tomorrow to receive their reward" refers to the Time to Come, and this is the revelation of the inner dimension (pnimiyus) of the Torah and of the reasons of the mitzvos, as Rashi explains on the verse "Let him kiss me with the kisses of his mouth."

> The Gemara reads "which I command you today, to do them" as: today, in this world, is for doing the mitzvos, and tomorrow, in the Time to Come, is for receiving their reward; and Torah study is equal to all the mitzvos together. The Alter Rebbe identifies the reward with the revelation of the Torah's inner dimension and of the reasons for the mitzvos, as Rashi explains "Let him kiss me with the kisses of his mouth": Israel trusts that G-d will appear to them again to reveal the secret of the Torah's reasons and its hidden treasures.

וזהו ג"כ[40] ענין משיח שנאמר בו הנה ישכיל עבדי[41] ירום[42] ונשא כו'

And this is also the matter of Mashiach, of whom it is said, "Behold, My servant shall be wise; he shall be exalted and lifted up," etc.

> Isaiah's verse about G-d's servant is read as a prophecy of Mashiach, who will reveal this inner dimension; Targum Yonasan, the Aramaic translation of the Prophets, cited in the notes, renders it "My servant the Mashiach."

היינו מאברהם ויצחק[43] כו' עד וגבה מאד אותיות אדם[44] שיהיה למעלה מבחי' אדם הראשון ומבחי' מרבע"ה [משה רבינו עליו השלום][45] כמ"ש בספר הגלגולים פי"ט[46] ושם פי' מאדם הראשון אחר שחטא ועי' לקמן.[47, 48, 49, 50]

That is, [higher] than Avraham and Yitzchak, etc., up to "and shall be very (me'od) high": me'od has the letters of Adam, [meaning] that he will be above the level of Adam, the first man, and above the level of Moshe our teacher, peace be upon him, as is written in Sefer HaGilgulim, chapter 19. And there it explains [this as] above Adam, the first man, after he sinned. And see below.

> Each expression in the verse raises him above another great figure, beginning with Avraham and Yitzchak; the last words, "very (me'od) high," place him highest of all, for the letters of me'od (מאד) are those of Adam (אדם): Mashiach will stand above Adam and even above Moshe. Sefer HaGilgulim, the Arizal's teaching on the soul's incarnations, explains this as above Adam after his sin; the maamar returns to the point later. A note from Likkutei Sichos explains that Moshe remains unequalled in prophecy, while in the level of the soul, and so in teaching the Torah's inner dimension, Mashiach is greater.

6 ועיין בהרמ"ז [בהרב משה זכות] ס"פ בא[51] ור"פ ואתחנן בדף ר"ס ע"ב גבי משה הוי שירותא ובפ' כי תצא[52] דרע"ו סע"ב [סוף עמוד ב] בד"ה כימי צאתך[53] והוא ילמד דעת לכל העם בהשגת פנימית התורה.

And see the Ramaz (Rabbi Moshe Zacuto), at the end of Parshas Bo and at the beginning of Parshas Va'eschanan, on folio 260b, regarding "Moshe was the beginning"; and in Parshas Ki Seitzei, folio 276, end of side b, in the passage beginning "As in the days of your going out." And he [Mashiach] will teach knowledge to all the people, in the comprehension of the inner dimension of the Torah.

> The Ramaz, Rabbi Moshe Zacuto, a great commentator on the Zohar, speaks of Mashiach in several places: on the Zohar's words "Moshe was the beginning," which go on to name King Mashiach as "the end," and on the verse "As in the days of your going out from Egypt, I will show him wonders." As a Kehot note quotes him, he reads the five expressions of "Behold, My servant shall be wise" as the five levels of the soul and says that the highest, yechidah, no one has yet attained, but Mashiach will. The Alter Rebbe states the conclusion: Mashiach will teach all the people the inner dimension of the Torah.

כי"א לפי פשוטו שילמוד תורה הנגלות לנו[54] ולבנינו.[55] אינו מובן איך יוכל האחד לשאת ריבוא רבבות[56] אנשים

For if [it were] according to its plain meaning, that he will teach the Torah of "the revealed things, [which are] for us and for our children," it is not understood how one person could bear myriads upon myriads of people;

> This cannot mean the revealed Torah, "the revealed things" that belong "to us and to our children." One man could not personally teach the countless myriads of Israel.

ועוד והלא אז בתחי"ה [בתחיית המתים] יקומו מרבע"ה [משה רבינו עליו השלום] גם כל הגדולים שכבר יודעים את כל התורה כו'.

and moreover, surely then, at the Resurrection of the Dead, Moshe our teacher, peace be upon him, will arise, and also all the great ones, who already know the whole Torah, etc.

> Besides, at the Resurrection of the Dead Moshe and all the great sages will rise, and they already know the whole revealed Torah. They would have no need for Mashiach to teach it to them.

אלא הענין כי אז יהיה הלימוד בפנימית התורה שארוכה מארץ מדה[57] ויש בה עליות רבות לאין קץ ותכלית.

Rather, the explanation is that then the study will be in the inner dimension of the Torah, which is "longer than the earth in measure," and in which there are many ascents, without end or limit.

> So Mashiach's teaching must be the inner dimension of the Torah, which is endless, "longer than the earth in measure." In it there is always a further level to rise to, so that even the greatest will have something to learn.

אך הנה כמו שכדי להיות קבלת התורה בהיום לעשותם הי' [היה] צי"ל תחלה קי"ס [קריעת ים סוף] כך כדי להיות התגלות פנימי' [פנימיות / פנימית] התורה לע"ל [לעתיד לבוא] צי"ל והניף ידו על הנהר.[58]

But just as, for there to be the receiving of the Torah in [the sense of] "today to do them," there first had to be the splitting of the Sea of Reeds, so, for there to be the revelation of the inner dimension of the Torah in the Time to Come, there must be "And He will wave His hand over the river."

> This completes the parallel: the splitting of the sea had to come before the Torah of practical deeds was given, and "waving His hand over the river" must come before the inner dimension of the Torah is revealed in the Future.

SECTION 3 • ¶7–11

The river: thought and the sight of Eden

7 והוא נהר פרת[59] דכתיב ביה והנהר הרביעי הוא פרת[60, 61] וארז"ל [ואמרו רבותינו זכרונם לברכה] פרק בתרא דבכורות דנ"ה ע"ב הוא דמעיקרא דהיינו בחי' ונהר היוצא מעדן

And this is the river Euphrates (Peras), of which it is written, "And the fourth river is the Euphrates"; and our Sages, of blessed memory, said in the last chapter of Bechoros, folio 55b, "It is the one from the beginning," that is, the level of "And a river goes out from Eden,"

> The river of Isaiah's prophecy is the Euphrates, the fourth of the rivers that flow from Eden. The Gemara says the Euphrates "is the one from the beginning," the same river named at creation; so this river is the level of "a river goes out from Eden."

והוא בחינת בינה שהיא בחי' מחשבה שלמעלה מהדבור וע"כ נק' נהר[62] שהמחשבה אינה נחה ושוקטת ונמשכת תמיד.

and this is the level of Binah (understanding), which is the level of thought, which is above speech. Therefore it is called a "river," for thought does not rest and is not still, but flows continuously.

> The river is Binah, the level of thought, which is higher than speech. Thought never rests, for the mind is always thinking of something, just as a river flows without pause; Likkutei Torah on Shir HaShirim says the same, and in Torah Ohr, Noach, thoughts are called "rivers" because they move and flow, while gathered waters stand still.

וע"כ נק' נהר שנמשך תמיד מלשון ונהרו אליו כל הגוים[63] משא"כ הים נק' מקוה המים[64] דקוו וקיימו והוא בחי' הדבור כו' וזהו ונהר יוצא מעדן[65] שיוצא ונמשך תמיד מבחי' עדן.

Therefore it is called nahar (river), because it flows continuously, from the expression "and all the nations shall flow (venaharu) to it." Whereas the sea is called "the gathering (mikveh) of the waters," for they gather and stand still, and this is the level of speech, etc. And this is "And a river goes out from Eden": it goes out and flows continuously from the level of Eden.

> The Hebrew nahar, "river," is related to venaharu, "they shall stream," a word for continuous flowing. The sea, by contrast, is "the gathering of the waters," water that collects and stands still, and that is speech, which holds its content in fixed words; so "a river goes out from Eden" means that thought flows continually from Eden, the source above it.

8 והנה המחשבה היא ג"כ בחי' אותיות והם ג"כ רק בחי' לבושי' [לבושין / לבושים] לעצם החכמה כמו הדבור אלא שהוא לבוש פנימי יותר

Now, thought, too, is the level of letters, and they too are only garments for the essence of Chochmah (wisdom), like speech; only it is a more inner garment.

> Thought, too, is made of letters: we think in words, only silently. These letters are also garments that clothe the essence of Chochmah, the flash of insight itself, though thought is a more inward garment than speech.

אבל מ"מ הוא ג"כ בחי' לבוש והעלם לגבי עצמיות החי"ע [החכמה עילאה] ע"ד הנ"ל באותיות הדבור רק שאין ההעלם כמו באותיות הדבור.

But nevertheless it too is a garment and a concealment relative to the very essence of the higher Chochmah (Chochmah Ila'ah), in the manner explained above concerning the letters of speech; only the concealment is not as [great as] in the letters of speech.

> So thought also hides the essence of the higher Chochmah, as speech does, only less. This prepares the point of the river: even after the sea is split, a further concealment remains, the letters of thought.

9 ועמ"ש מענין זה בביאור ע"פ ששים המה מלכות[66] גבי ענין פנימית וחיצונית וענין והניף ידו על הנהר כו' היינו שיהיה התגלות עצמיות עדן העליון

And see what is written on this subject in the explanation of the verse "There are sixty queens," regarding inner and outer. And the meaning of "And He will wave His hand over the river," etc., is that there will be a revelation of the very essence of the supernal Eden,

> The Alter Rebbe refers to his explanation of "There are sixty queens" for the inner and outer aspects. He then defines the future "waving of the hand over the river": the very essence of the supernal Eden will be revealed.

שלא כמו שנמשך עכשיו בג"ע [בגן עדן] ע"י הנהר שהוא ע"י האותיות והאותיות מלבישים ומעלימים ואין זה תפיסת והשגת עצמיות בחי' עדן.

not as it is drawn now into Gan Eden through the river, which is through the letters; and the letters clothe and hide, and this is not a grasp and comprehension of the very essence of the level of Eden.

> Today Gan Eden, the world of the souls, receives from Eden only through the "river," that is, through letters of thought, and letters clothe and hide. So the souls there do not grasp the essence of Eden itself.

10 ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] ספ"ה דברכות[67] שעל עדן נאמר עין לא ראתה[68] ושמא תאמר הוא גן הוא עדן[69] תלמוד לומר ונהר יוצא מעדן להשקות את הגן.[70]

Therefore our Sages, of blessed memory, said at the end of chapter 5 of Berachos that of Eden it is said, "No eye has seen"; and lest you say that the Garden is Eden, Scripture teaches: "And a river goes out from Eden to water the Garden."

> The Gemara says that "No eye has seen, O G-d, except You" refers to Eden, which no creature's eye has ever seen; and lest one think the Garden and Eden are the same, the verse distinguishes them: a river goes out from Eden to water the Garden.

והיינו משום שאין ההמשכה בג"ע [בגן עדן] רק באמצעית האותיות דבחי' נהר הנ"ל שהאותיות הם מעלימים כו'

This is because the drawing-down into Gan Eden is only by means of the letters of the level of the "river" mentioned above, and the letters hide, etc.,

> That is why Eden remains unseen even by the souls in the Garden: the Garden is watered only through the "river," the letters of thought, and letters hide.

והגילוי הוא רק הארה בעלמא אבל ע"י והניף ידו על הנהר כו' יבואו לגילוי בחי' עדן ממש

and the revelation is only a mere radiance. But through "And He will wave His hand over the river," etc., they will come to the revelation of the level of Eden itself.

> What reaches Gan Eden now is only a glimmer. When G-d "waves His hand over the river," the souls will come to the revelation of Eden itself.

וזהו פי' אראנו נפלאות[71] אראנו דייקא בבחי' ראיה ממש שלמעלה מבחי' שמיעה והבנה שהיא ע"י אותיות לכן אינו דומה כלל שמיעה[72] לראיה.

This is the meaning of "I will show him wonders": "I will show him" specifically, on the level of actual sight, which is above the level of hearing and understanding, which is through letters. Therefore hearing is not at all comparable to seeing.

> Micah's prophecy of the Future says "I will show him wonders," in the language of seeing. Hearing and understanding come through letters, but sight grasps the thing itself; as the Sages say, hearing cannot be compared with seeing.

11 וענין ראיה זו בבחי' חכמה עצמה ממש יובן ע"ד מ"ש בפע"ח [בפרי עץ חיים] שער ק"ש [קריאת שמע] שעל המטה פ"א

This sight, on the level of Chochmah itself, will be understood along the lines of what is written in Pri Etz Chaim, the Gate of the Shema at Bedtime, chapter 1,

> The Alter Rebbe illustrates this "sight" of Chochmah itself with a story about the Arizal, recorded in Pri Etz Chaim, the Arizal's teachings on the inner intentions of prayer and the mitzvos, in the chapter on the Shema said at bedtime.

גבי האריז"ל [האר"י זכרונו לברכה] שבשעת השינה ביום השבת שמע בישיבה של מעלה בפי' בלק ובלעם דברים נפלאים מה שלא יכול לפרשם בשמונים שנים רצופים.

regarding the Arizal, of blessed memory: that while sleeping on the Shabbos day he heard, in the Heavenly Academy, on the portion of Balak and Bilam, wondrous things, which he could not explain in eighty consecutive years.

> During his Shabbos sleep the Arizal heard, in the Heavenly Academy, wondrous teachings on the portion of Balak and Bilam, and he said that he could not explain them in eighty years of continuous speaking.

וזה תמוה לכאורה איך יכול לתפוס במחשבתו בשעה א' מה שצריך לומר בדבור פ' שנה

At first glance this is astonishing: how could he grasp in his thought, in one hour, what would need eighty years to say in speech?

> This seems impossible: how could he take in, in one hour of thought, what would take eighty years to put into speech?

עם היות שהאותיות המחשבה נק' אתוון רברבין[73] לפי שבמחשבה משיג במעט זמן מה שצריך ע"ז בדבור זמן רב ועיין בזח"ב [בזהר חלק ב'] תרומה דקל"ב א'

Even granting that the letters of thought are called "large letters" (asvan ravrevin), because in thought one grasps in a short time what requires a long time in speech; and see the Zohar, Part II, Terumah, folio 132a

> Admittedly, the letters of thought are called "large letters," for thought grasps quickly what speech conveys slowly. The Zohar on Terumah speaks of these "large letters."

(שלכך בשבת אומרים א"ב [אל"ף בי"ת] אל אדון כו' שכל אות יש בו ד' או ה' תיבות כו' לפי שא"ב [שאל"ף בי"ת] זה הוא מבחי' אתוון רברבין כו' דהיינו מחשבה כו')

(that this is why on Shabbos we say the alef-beis of "Kel Adon," etc., in which each letter has four or five words, etc., because this alef-beis is from the level of "large letters," etc., that is, thought, etc.);

> That is why the Shabbos hymn Kel Adon, arranged by the alef-beis, gives each letter four or five words, while the weekday version gives each letter a single word: Shabbos is the level of thought, of "large letters," in which each letter holds more.

מ"מ היינו שמשיג במחשבה ברבע שעה[74] מה שצריך לדבר שעה או שתים. אבל שישיג במחשבה בשעה א' מה שצריך לומר ס' או פ' שנה[75] זהו נמנע.

nevertheless, this means that in thought one grasps in a quarter of an hour what would need an hour or two to speak. But that one should grasp in thought in one hour what would need sixty or eighty years to say: that is impossible.

> But this explains only a modest ratio, a quarter of an hour of thought for an hour or two of speech. To fit sixty or eighty years of speech into one hour of thought is impossible.

אבל הענין הוא שהשגתו היה בבחי' ראיה דהיינו ראיית עצמיות החכמה ולא כמו שמתלבשת בבינה והשגה בבחי' אותיות

Rather, the explanation is that his comprehension was on the level of sight, that is, the seeing of the very essence of Chochmah, and not as it is vested in Binah and comprehension, in the form of letters.

> The answer is that the Arizal's grasp was not thought at all but "sight": he saw the very essence of Chochmah, before it is clothed in Binah, in comprehension and letters.

והיא למעלה מעלה מבחי' השכל כמו שמלובש בהשגה ואותיות עד שיתכן שמה שמשיג בבחי' ראיית החכמה בשעה ושתים כשירצה להלבישה באותיות יצטרך ע"ז זמן ס' או פ' שנה וכענין השתלשלות הזמן מלמעלה מהזמן דאלף שנה בעיניך[76] כיום אתמול כו'

And this is far, far above the level of intellect as it is vested in comprehension and letters, so much so that it is possible that what one grasps on the level of the seeing of Chochmah in an hour or two, when he wishes to vest it in letters, he will need sixty or eighty years for it. And it is like the descent of time from what is above time, [as in] "For a thousand years in Your eyes are like yesterday," etc.

> Chochmah in itself is far above intellect as it is clothed in letters, so what is seen in an hour may need a lifetime to be put into words. It is like the way time itself comes down from what is above time: "A thousand years in Your eyes are like yesterday."

ועד"ז ביקש משה אעברה נא ואראה[77] את הארץ כי במשה כתיב וירא ראשית לו[78, 79] ורצה משה להמשיך בחינה זו בכנ"י [בכנסת ישראל] שנקראת ארץ חפץ[80] ולא פעל

In the same way Moshe asked, "Let me cross over, please, and see the land," for of Moshe it is written, "And he saw the first (reishis) for himself"; and Moshe wanted to draw this level into the Community of Israel (Knesses Yisrael), which is called "a land of delight," but he did not succeed.

> Moshe's plea to enter the Land was of this kind. Moshe had the sight of Chochmah, for of him it is written, "he saw the first (reishis) for himself," and reishis, "the first," is a name for Chochmah; he wanted to draw this sight into "the land," the Community of Israel, which is called "a land of delight," but G-d did not allow it.

ולכן נאמר ועתה ישראל שמע[81] כו' כ"א לעתיד יהיה גילוי בחי' זו בכנס"י [בכנסת ישראל] ע"י משיח (ועי' בזח"ג [בזהר חלק ג] ואתחנן דר"ס ע"ב ע"פ אתה החלות[82,83] כו' ועמ"ש מזה ג"כ בביאור ע"פ והניף הכהן[84] אותם על לחם הביכורים[85] בסופו)

Therefore it is said, "And now, Israel, hear," etc.; but only in the Future will there be the revelation of this level in the Community of Israel, through Mashiach (and see the Zohar, Part III, Va'eschanan, folio 260b, on the verse "You have begun," etc.; and see what is written about this also in the explanation of the verse "And the kohen shall wave them with the bread of the first fruits," at its end).

> So Moshe told Israel, "And now, Israel, hear": in his time they could only hear, not see, and only in the Future will Mashiach reveal this level of sight to the whole Community of Israel. In the Zohar on "You have begun," Moshe is "the beginning" and King Mashiach "the end," the completion; and at the end of his explanation of "And the kohen shall wave them" (Likkutei Torah, Emor), the Alter Rebbe teaches that the inner essence of Chochmah cannot enter letters at all, and only a glimmer of it is hinted in the cantillation and melodies of the Torah.

ועל דרך גילוי זה הוא שיהיה גילוי טעמי המצות לע"ל [לעתיד לבוא]

And it is in the manner of this revelation that there will be the revelation of the reasons of the mitzvos in the Time to Come.

> Just as Mashiach's teaching will be a seeing, so the reasons of the mitzvos will be revealed in the Time to Come in the manner of sight.

ולכן נאמר ע"ז עין לא ראתה כו' יעשה למחכה לו[86] וע' זהר פ' ואתחנן דף רס"ז ע"ב יעשה מאן[87] כו'

Therefore it is said of this, "No eye has seen," etc., "[what] He will do for one who waits for Him." And see the Zohar, Parshas Va'eschanan, folio 267b: "'He will do': who?" etc.

> That is why the reward of the Future is called "what no eye has seen." The Zohar asks who it is that "will do" it, and answers that it is the hidden Atik, the highest level, on which everything depends.

וזה הוא שילמוד משיח.[88] וע"ז נאמר הנה ישכיל עבדי[89] כו' שיש בבחי' זו ג"כ עליות לאין קץ כו':[90,91]

And this is what Mashiach will teach. And of this it is said, "Behold, My servant shall be wise," etc., for in this level, too, there are ascents without end, etc.

> This sight of Chochmah is what Mashiach will teach, and of it Isaiah says, "Behold, My servant shall be wise." Teaching by sight, a note explains, means seeing the whole matter at once, in general and in all its details; and even in this level there are endless ascents.

SECTION 4 · ¶12–14

Seven streams: the Patriarchs and Matriarchs

12 ג ומעתה יובן ג"כ מה שנאמר והכהו לשבעה נחלים כנגד ג' אבות ודי אמהות.

3. From this, too, will be understood what is said, "And He will strike it into seven streams," corresponding to the three Patriarchs and the four Matriarchs.

> The third section explains the "seven streams": they correspond to the three Patriarchs, Avraham, Yitzchak and Yaakov, and the four Matriarchs, Sarah, Rivkah, Rachel and Leah. As the sea split into twelve for the twelve tribes, the river will split into seven for the Patriarchs and Matriarchs.

כי הנה הי"ב שבטים הם בבריאה ונק' מרכבתא תתאה. אבל האבות הן הן המרכבה[92] היינו מרכבתא עילאה דאצי' והיינו שהם חג"ת דאצי' [חסד גבורה תפארת]

For indeed, the twelve tribes are in Beriah and are called "the lower chariot" (merkavta tata'ah). But "the Patriarchs are themselves the chariot," that is, the higher chariot (merkavta ila'ah) of Atzilus; that is, they are Chesed, Gevurah and Tiferes of Atzilus

> The tribes, in Beriah, are "the lower chariot": like a chariot, they carry G-d's will with no will of their own. The Patriarchs are "the higher chariot," in Atzilus: they correspond to Chesed, Gevurah and Tiferes of Atzilus, Avraham's love, Yitzchak's awe and Yaakov's compassion.

(וכמ"ש במ"א בד"ה ענין האבות הן הן המרכבה[93] כו'. ע"ש. וכן האמהות הם באצי'. ועמ"ש ע"פ וישכם לבן[94, 95] בענין האבות והשבטים ובפ' במדבר סד"ה וידבר כו' שאו[96] כו' למשפחותם לבית אבותם[97] ע"ש).

(as is explained elsewhere, in the discourse beginning "The matter of 'The Patriarchs are themselves the chariot,'" etc.; see there. And likewise the Matriarchs are in Atzilus. And see what is written on the verse "And Lavan rose early," on the subject of the Patriarchs and the tribes; and in Parshas Bamidbar, at the end of the discourse beginning "And [G-d] spoke," etc., "Take," etc., "by their families, by their fathers' house"; see there).

> The parenthesis lists where this is explained: the Torah Ohr discourse on "The Patriarchs are themselves the chariot," the discourse on "And Lavan rose early" on the Patriarchs and the tribes, and the end of the discourse in Bamidbar on the census "by their fathers' house." It adds that the Matriarchs, too, are in Atzilus.

והנה כמו שהשבטים עם היות שהן עצמן בבריאה עכ"ז [עם כל זה] יש להן שרש ומקור באצילות שלמעלה מהבריאה.

Now, just as the tribes, although they themselves are in Beriah, nevertheless have a root and source in Atzilus, which is above Beriah;

> The Alter Rebbe draws a parallel between the tribes and the Patriarchs, beginning with the tribes: their souls exist in Beriah, yet they have a root in Atzilus, the world above it.

אלא דשם הוא רק שרשן ומקורן לבד. אבל הן עצמן בבריאה וכמאמר נשמה שנתת בי טהורה היא[98, 99] ואח"כ אתה בראתה יש מאין ואין ערוך הבריאה לגבי אצי'

except that there it is only their root and source alone, but they themselves are in Beriah, as in the saying, "The soul that You have placed in me is pure," and afterwards, "You created it," something from nothing (yesh me'ayin), and Beriah bears no comparison to Atzilus;

> But in Atzilus there is only their root; their own existence is in Beriah. This is like the morning blessing: "The soul You placed in me is pure," as it is in its root, and then "You created it," as a created being, something from nothing; and a created being bears no comparison to Atzilus.

ולכן כדי שיתחברו הן עצמן עם שרשן ממש שיהיה גילוי האצי' ממש בהם זהו דייקא ע"י קי"ס [קריעת ים סוף] ולכן נקרע לי"ב גזרים כנ"ל.

therefore, for them themselves to be joined with their very root, so that there will be the revelation of Atzilus itself in them, this is specifically through the splitting of the Sea of Reeds; and therefore it was split into twelve sections, as mentioned above.

> For the tribes themselves to be joined to their root, with Atzilus revealed in them, the sea had to be split. That is why it split into twelve, one path for each tribe.

וכך הוא בענין האבות שהן עצמן בז"ת [בז' תחתונות] דאצילות אבל שרשן ומקורן כתיב בעבר הנהר ישבו אבותיכם[100] כו' כי ז"א בעתיקא אחיד ותליא[101] (ועמ"ש בביאור ע"פ אם בחקתי תלכו).[102, 103]

So it is with the Patriarchs: they themselves are in the seven lower [Sefiros] of Atzilus, but of their root and source it is written, "Beyond the river your fathers dwelt," etc.; for Z'eir Anpin is bound to and hangs upon Atika (and see what is written in the explanation of the verse "If you walk in My statutes").

> The Patriarchs stand one level higher: they themselves are in the seven lower Sefiros of Atzilus, but their root is "beyond the river," above Binah, in Atik, the inner dimension of Keser, for Z'eir Anpin, the emotive attributes, is bound to Atika and depends upon it. In Likkutei Torah, Bechukosai, the Alter Rebbe explains this verse: the Patriarchs' root is above "the river that goes out from Eden," which is Binah, and from there G-d drew them down through Atzilus to be clothed in bodies below.

אלא דהיינו ששרשן משם אבל מ"מ הן עצמן בז"ת [בז' תחתונות] דאצי'. ועמ"ש בביאור ע"פ שימני כחותם[104, 105] בענין רצועות דתפילין דהלמ"מ [דהלכה למשה מסיני] שיהיו שחורות[106] דייקא ע"ש.

Only, this means that their root is from there, but nevertheless they themselves are in the seven lower [Sefiros] of Atzilus. And see what is written in the explanation of the verse "Set me as a seal," on the subject of the straps of the tefillin, which by a law given to Moshe at Sinai must be specifically black; see there.

> Their root is there, but they themselves remain in the emotive attributes of Atzilus. The Alter Rebbe also refers to his explanation of "Set me as a seal," where the black straps of the tefillin, required by a law given to Moshe at Sinai, are explained as coming from a root so high that it can descend only in blackness.

אכן לעתיד ע"י והניף ידו על הנהר כו' אזי יתעלו האבות והאמהות להיות בהן הגילוי שלמעלה מאצי' בחי' בעבר הנהר כו' והיינו בחי' ז"ת [ז' תחתונות] דע"י [דעתיק יומין].[107]

However, in the Future, through "And He will wave His hand over the river," etc., the Patriarchs and the Matriarchs will be elevated, so that there will be in them the revelation that is above Atzilus, the level of "beyond the river," etc.; that is, the level of the seven lower [Sefiros] of Atik Yomin.

> In the Future, when G-d "waves His hand over the river," the Patriarchs and Matriarchs will be raised to their root. The light above Atzilus, "beyond the river," the seven lower Sefiros of Atik Yomin, will then be revealed in them.

ולכן והכהו לז' נחלים שגם כל ישראל יקבלו הגילוי זה ע"י האבות ואמהות כו' (ועמ"ש מזה בביאור ע"פ בהעלותך[108] את הנרות כו' יאירו שבעת הנרות[109] ובד"ה ראיתי והנה מנורת זהב[110] כולה.[111] ועמ"ש בפי' וישלח ע"פ ויעבר את מעבר יבק[112, 113] כו' ע"ש)

And therefore, "And He will strike it into seven streams": that all Israel, too, will receive this revelation through the Patriarchs and Matriarchs, etc. (and see what is written on this in the explanation of the verse "When you raise up the lamps," etc., "the seven lamps shall give light," and in the discourse beginning "I have seen, and behold, a menorah all of gold." And see what is written in Parshas Vayishlach, on the verse "And he crossed the ford of the Yabbok," etc.; see there.)

> Through them it will reach all Israel: this is the river struck into seven streams, a channel through each of the seven. The explanations of the menorah's seven lamps, to which the text refers, speak of the seven shepherds who draw G-dliness down to all Israel; and in Torah Ohr on Vayishlach, Yaakov's crossing of the ford of the Yabbok is explained through the Patriarchs' root "beyond the river."

והנה ע"י יוכל להיות אח"כ התגלות פנימית התורה טעמי תורה שהוא התגלות מוחא סתימאה.

Now, through this there can afterwards be the revelation of the inner dimension of the Torah, the reasons of the Torah, which is the revelation of Mocha Stima'ah (the hidden brain).

> Through this revelation the inner dimension of the Torah, the reasons of the Torah, will be revealed. It is the revelation of Mocha Stima'ah, "the hidden brain," the concealed wisdom within Arich Anpin, the level of the divine will above Atzilus.

משא"כ תורה הנגלית היא מחב"ד [מחכמה בינה ודעת] דז"א. (ועמ"ש סד"ה אני[114] ה' אלקיכם דפ' ציצית בענין בתורת ה' חפצו ובתורתו[115] כו' ע"ש).

Whereas the revealed Torah is from Chochmah, Binah and Daas of Z'eir Anpin. (And see what is written at the end of the discourse beginning "I am Havayah your G-d," of the portion of tzitzis, on the subject of "his desire is in the Torah of Havayah, and in his Torah," etc.; see there.)

> The revealed Torah, by contrast, comes from the intellect of Z'eir Anpin, a lower level. In Likkutei Torah, Sh'lach, at the end of the discourse on "I am Havayah your G-d," the Alter Rebbe explains "his desire is in the Torah of Havayah" as the Torah above, the higher Chochmah, which will be revealed in the Time to Come, and "his Torah" as the Torah below, the vessel for it.

ולכן כדי להיות גילוי זה צ"ל ע"י שיעברו ביבשה את הנהר הנ"ל ואז יתגלה מה שלמעלה מאצי' דהיינו מו"ס [מוחא סתימאה] בבי"ע ממש.

Therefore, for this revelation to take place, it must be through their crossing the river mentioned above on dry land; and then what is above Atzilus, that is, Mocha Stima'ah, will be revealed in Beriah, Yetzirah and Asiyah themselves.

> So for the inner dimension to be revealed, the river must be crossed on dry land, as the sea was at the Exodus. Then the level above Atzilus, Mocha Stima'ah, will be revealed even in the lower worlds.

ועמ"ש מענין גילוי זה בביאור ע"פ כי כאשר השמים החדשים[116] הנ"ל ובביאור ע"פ כי על כל כבוד חופה.[117, 118]

And see what is written on the subject of this revelation in the explanation of the verse "For as the new heavens," mentioned above, and in the explanation of the verse "For over all the glory there shall be a canopy."

> The Alter Rebbe refers to two more explanations of this future revelation: on "For as the new heavens" and on "For over all the glory there shall be a canopy." In the second (Likkutei Torah, Shir HaShirim) he explains that Mocha Stima'ah is the hidden reason of the supernal will, so lofty that to others the will seems to have no reason at all, and that in the Future the reasons of the Torah's inner dimension, from Mocha Stima'ah, will be revealed.

13 ויש לומר ג"כ ע"פ מ"ש הרמ"ז [הרב משה זכות] פ' בראשית[119] דף ד' סע"ב [סוף עמוד ב] וז"ל [וזה לשונו] נודע כי פרדס מתקן אבי"ע [אצילות בריאה יצירה עשיה] סוד מתקן אצילות פשט רמז דרוש מתקן בי"ע כו' שהם עולם הפירוד כו' עכ"ל [עד כאן לשונו]

One may also explain [this] according to what the Ramaz wrote in Parshas Bereishis, folio 4, end of side b; these are his words: "It is known that PaRDeS rectifies Atzilus, Beriah, Yetzirah and Asiyah: sod (the secret) rectifies Atzilus; peshat, remez and derush (the plain sense, allusion and exposition) rectify Beriah, Yetzirah and Asiyah," etc., "which are the world of division," etc.; end of quotation.

> The Ramaz describes the four levels of Torah interpretation, PaRDeS, as rectifying the four worlds: sod, the secret, rectifies Atzilus, while peshat, remez and derush, the plain sense, allusion and exposition, rectify the three lower worlds, Beriah, Yetzirah and Asiyah.

ופי' מתקן בי"ע שלא יהיו בבחי' פירוד אלא שיהיו ג"כ בבחינת ביטול כמו באצילות.

And the meaning of "rectifies Beriah, Yetzirah and Asiyah" is that they should not be in a state of division, but that they too should be in a state of self-nullification (bittul), as in Atzilus.

> The lower worlds are "the world of division," where each thing feels separate. Their rectification is that they become nullified to G-d as Atzilus is.

וגילוי תיקון זה יהיה לע"ל [לעתיד לבוא] ע"י מעשינו עכשיו שאז כל בי"ע יתכלל בתוך האצי' (כמ"ש הרמ"ז [הרב משה זכות] פ' ואתחנן שם)

And the revelation of this rectification will be in the Time to Come, through our deeds now; for then all of Beriah, Yetzirah and Asiyah will be included within Atzilus (as the Ramaz writes in Parshas Va'eschanan, there).

> This rectification will be revealed in the Future, as the fruit of our deeds now, when all the lower worlds will be included in Atzilus. The Ramaz says this in his comment on Va'eschanan.

וזהו ענין ונהר יוצא מעדן להשקות את הגי"ן סדרים דאורייתא[120] ומשם יפרד.[121] פי' יפרד שזהו תיקון לעולם הפירוד.

And this is the meaning of "And a river goes out from Eden to water the Garden (haGaN)": the fifty-three (GaN) portions (sedarim) of the Torah; "and from there it divides (yipared)." The meaning of "it divides" is that this is a rectification for the world of division.

> The verse "a river goes out from Eden to water the Garden" carries an allusion: the word gan, "garden" (גן), has the numerical value fifty-three (gimmel 3, nun 50), here taken as the number of the Torah's portions (sedarim). "From there it divides," yipared, alludes to the rectification of the world of division (pirud).

והיינו ע"י פרד"ס פשט רמז דרוש[122] שהם בי"ע שבאצילות הנמשכים מבחי' נהר הנ"ל והו"ע [והוא ענין] התורה שנאמר בה ולכבודי בראתיו יצרתיו[123] אף עשיתיו כמש"ל [כמה שכתוב לעיל] בביאור ע"פ ולא תשבית מלח[124, 125] כו' ע"ש.

That is, through PaRaD, peshat, remez and derush, which are the Beriah, Yetzirah and Asiyah within Atzilus, which are drawn from the level of the "river" mentioned above; and this is the Torah, of which it is said, "For My glory I created it, I formed it, I also made it," as is explained above in the explanation of the verse "And you shall not withhold the salt," etc.; see there.

> The letters of yipared, פרד, are the initials of peshat, remez and derush, which are the "Beriah, Yetzirah and Asiyah within Atzilus" and flow from the "river." Through them the Torah, of which it is said "For My glory I created it, I formed it, I also made it," rectifies the three lower worlds.

אך ענין תיקון עולם האצי' היינו שיאיר בו גילוי אור א"ס ב"ה מפנימיות עתיק זהו ע"י פנימית התורה הנק' סוד הוי' ליראיו

But the rectification of the World of Atzilus, that is, that there should shine in it the revelation of the Infinite Light (Or Ein Sof), blessed be He, from the inner dimension of Atik: this is through the inner dimension of the Torah, which is called "the secret of Havayah [is] for those who fear Him."

> Sod, the secret dimension of the Torah, rectifies Atzilus itself, by making the Infinite Light from the inner dimension of Atik shine in it. This is the Torah's inner dimension, "the secret of Havayah for those who fear Him."

ועל תיקון זה נאמר והניף ידו על הנהר שהרי בבחי' ונהר יוצא נאמר ומשם יפרד שהוא מקור דבי"ע ותיקונם,

And of this rectification it is said, "And He will wave His hand over the river"; for of the level of "And a river goes out" it is said, "and from there it divides," which is the source of Beriah, Yetzirah and Asiyah and their rectification;

> This higher rectification is "And He will wave His hand over the river." The river, the source of "from there it divides," is only the source of the lower worlds and of their rectification.

אבל תיקון האצילות הוא ע"י בחי' שלמעלה מהנהר הנ"ל וזהו והכהו לשבעה נחלים ע"ד ונחל עדניך תשקם[126] גילוי בחי' עדן עצמו כו'

but the rectification of Atzilus is through a level that is above the river mentioned above. And this is "And He will strike it into seven streams," along the lines of "And from the stream of Your delights (adanecha) You give them drink," the revelation of the level of Eden itself, etc.

> Atzilus is rectified by a level above the river, and this is the striking of the river into seven streams: like "the stream of Your delights," adanecha, a word related to Eden, they carry the revelation of Eden itself.

והיינו כי הנהר זהו מחשבה והנה מודומ"ע [מחשבה דבור ומעשה] הם בי"ע וכמ"ש בד"ה שובה ישראל עד[128, 127] ויש מודומ"ע [מחשבה דבור ומעשה] באצי' והן בי"ע שבאצילות.[129]

That is, the river is thought; and thought, speech and action are Beriah, Yetzirah and Asiyah, as is explained in the discourse beginning "Return, O Israel, unto"; and there are thought, speech and action in Atzilus, and they are the Beriah, Yetzirah and Asiyah within Atzilus.

> The river is thought: thought, speech and action correspond to Beriah, Yetzirah and Asiyah, and Atzilus too has its own thought, speech and action, "the Beriah, Yetzirah and Asiyah within Atzilus," which are peshat, remez and derush. In Likkutei Torah, Shabbos Shuvah, the Alter Rebbe draws this from "I created it, I formed it, I also made it": Beriah is thought, Yetzirah speech and Asiyah action.

14 ויש עוד בחי' מאד עמקו מחשבותיך[130] כו' הי' ינו מודומ"ע [מחשבה דבור ומעשה] שלמעלה מהשכל ועד"ז יובן ענין גילוי בחי' שלמעלה מהנהר כו'

And there is a further level: "Your thoughts are very deep," etc., that is, thought, speech and action that are above intellect. And in the same way will be understood the revelation of the level that is above the river, etc.

> Above ordinary thought, speech and action there is a deeper level, "Your thoughts are very deep": thought, speech and action that are above intellect, which the discourse on "Return, O Israel" connects with Adam Kadmon, the first and highest level of emanation, called "the primordial thought." The revelation of what is above the river is to be understood in the same way.

ופי' בעים רוחו יש לפרש ע"פ משארז"ל [מה שאמרו רבותינו זכרונם לברכה] ע"פ ורוח אלקים מרחפת על פני המים[131] זהו רוחו של מלך המשיח[133, 132] המד"א [היך מה דאת אמר] ונחה עליו רוח[134] הוי' (ברבות בראשית פ' ב' ור"פ תזריע)

And the meaning of "with the might of His spirit (rucho)" can be explained according to what our Sages, of blessed memory, said on the verse "And the spirit (ruach) of G-d hovered over the face of the waters": this is the spirit of the King Mashiach, as it is said, "And the spirit of Havayah shall rest upon him" ([Midrash] Rabbah, Bereishis, section 2, and at the beginning of Tazria).

> Ruach means both "wind" and "spirit." In Isaiah's plain sense it is the strong wind with which G-d dries the river; the Alter Rebbe reads it through the Midrash, which says that "the spirit (ruach) of G-d hovered over the face of the waters" is the spirit of King Mashiach, of whom it is said, "the spirit of Havayah shall rest upon him." So the "spirit" that strikes the river is Mashiach's spirit.

והנה במשה נאמר מן המים משיתיהו[135] והוא מבחי' מים עליונים שמשם המשכות התורה הנגלות לנו כמים שיורדים[136] מגבוה לנמוך

Now, of Moshe it is said, "For I drew him out of the water," and he is from the level of the upper waters, from which come the drawings-down of the Torah that is revealed to us, like water that descends from a high place to a low one.

> Moshe was named "for I drew him out of the water": his root is in the upper waters, the source of the revealed Torah. The Torah is compared to water, which flows from a high place to a low one, and so the revealed Torah comes down to us.

אך פנימיות התורה זהו בחי' ורוח אלקי' מרחפת ע"פ המים למעלה מבחי' מים כו' ועז"נ [ועל זה נאמר] והניף ידו על הנהר שהוא בחי' מים בעים רוחו מה שלמעלה מבחי' המים וע"ז והכהו כו'

But the inner dimension of the Torah is the level of "And the spirit of G-d hovered over the face of the waters," above the level of water, etc. And of this it is said, "And He will wave His hand over the river," which is the level of water, "with the might of His spirit (rucho)," what is above the level of the water; and through this, "And He will strike it," etc.

> The inner dimension of the Torah is the "spirit" that hovers above the waters, above the level of water. So the river, which is water, is struck "with the might of His spirit," a level above water, and split into seven streams.

וזהו נמשך ע"י התשובה שהיא ג"כ בחי' והרוח תשוב אל האלקים[137] כמ"ש ע"פ האזינו השמים[138, 139] כו' ורוח אייתי רוח ואמשיך רוח להיות והניף כו' בעים רוחו כו':

And this is drawn down through teshuvah (return), which is also the level of "And the spirit shall return to G-d," as is written on the verse "Listen, O heavens," etc.; and "a spirit brings a spirit and draws down a spirit," to bring about "And He will wave," etc., "with the might of His spirit," etc.

> This higher revelation is drawn down through teshuvah, the return of the soul to its source, "And the spirit shall return to G-d." In the Aramaic saying the text quotes, "a spirit brings a spirit": the spirit a person raises up draws down a spirit from above, "the might of His spirit."

SECTION 5 • ¶15–16

Compassion and the Torah

15 ד ולתוספת ביאור שייכות ענין והכהו לשבעה נחלים דייקא לגילוי פנימית התורה שיהיה לעתיד העניין עפמ"ש [על פי מה שכתוב] בד"ה וישכם לבן הנ"ל שמדתו של יעקב אבינו ע"ה [עליו השלום] היא בחי' הרחמים[140] העליונים תפארת[141] דאצי'

4. To explain further the connection of "And He will strike it into seven streams" specifically with the revelation of the inner dimension of the Torah that will take place in the Future: the explanation is according to what is written in the discourse beginning "And Lavan rose early," mentioned above, that the attribute of Yaakov our father, peace be upon him, is the level of the supernal compassion, Tiferes (beauty) of Atzilus;

> The fourth section explains why the revelation of the Torah's inner dimension is tied to the seven streams, the Patriarchs and Matriarchs. It starts from the discourse on "And Lavan rose early": Yaakov's attribute is the supernal compassion, Tiferes of Atzilus.

והיינו שאפי' [שאפילו] על כל העולמות עליונים שייך ונופל בחי' רחמנות כו' ומדרגת השבטים יוצאי ירך יעקב הם במדרגה שלמטה ממנו

that is, that even upon all the higher worlds compassion applies and is relevant, etc. And the rank of the tribes, "those who came out of Yaakov's loins," is a rank below his;

> Yaakov's compassion is so lofty that it extends even to the higher worlds, for even they are lowly in comparison with G-d. The tribes, his children, stand a rank below him.

דהיינו לעורר רחמים רבים על ניצוץ אלקות השורה בנפשו איך שירדה פלאים כו' כי הרחמנות הוא לפי ערך הדעת כו' (ועמ"ש סד"ה את הכבש אחד תעשה בבוקר וגו').

that is, to arouse great compassion upon the spark of G-dliness that dwells in one's soul, how it has descended so wondrously low, etc.; for compassion is according to the measure of knowledge (daas), etc. (And see what is written at the end of the discourse beginning "The one lamb you shall offer in the morning," etc.)

> Their compassion is the one the Tanya describes: to arouse great compassion for the spark of G-dliness in one's own soul, which has fallen so far from its source. Compassion is in proportion to knowledge: the better one knows how high the soul's source is, the more one feels its fall.

ומזה יובן למה קי"ס [קריעת ים סוף] היה לי"ב גזרים לי"ב שבטים כי עכשיו שייך רחמנות של השבטים על ירידת הנשמה בגוף כו'

From this will be understood why the splitting of the Sea of Reeds was into twelve sections, for the twelve tribes: because now there applies the compassion of the tribes over the descent of the soul into the body, etc.,

> That is why the sea split into twelve, for the twelve tribes: in our time, the compassion that applies is the tribes' compassion for the soul that has come down into a body.

שבעולם העשייה ההעלם וההסתר הרבה מאד משא"כ בעולמות עליונים וכנודע מענין אף עשיתיו[142] כו'

for in the World of Asiyah (Action) the hiddenness and concealment are very great, which is not so in the higher worlds, as is known from the matter of "I also made it," etc.

> The physical World of Asiyah hides G-d most of all, which is why the soul's descent into it calls for such compassion; the higher worlds do not hide Him so much. "I also made it" is read as the World of Asiyah, the lowest of the three verbs of creation.

אבל לעתיד שיזדכך עולם העשייה ונגלה כבוד[143] ה' שיהיה הגילוי בעשייה כמו למעלה א"כ אז לא שייך הרחמנות זו על הירידה בעשייה יותר מהבריאה כ"א הרחמנות של האבות עצמן שאפילו על עולמות העליונים שייך ונופל בחי' רחמנות כו'

But in the Future, when the World of Asiyah will be refined, and "the glory of Havayah will be revealed," so that the revelation in Asiyah will be as [it is] above, then this compassion over the descent into Asiyah, more than into Beriah, will no longer apply; rather, [there will be] the compassion of the Patriarchs themselves, in that even upon the higher worlds compassion applies and is relevant, etc.

> In the Future, when Asiyah is refined and "the glory of Havayah will be revealed" in it as it is above, there will be no special cause for compassion over the descent into Asiyah rather than into Beriah. What will remain is the compassion of the Patriarchs themselves, which extends even to the higher worlds.

והנה כמו שבאתעדל"ת [שבאתערותא דלתתא] של רחמנות השבטים ממשיכים אתעדל"ע [אתערותא דלעילא] רחמים שלמעלה יותר דהיינו רחמים של האבות עצמן

Now, just as through the arousal from below of the tribes' compassion one draws down an arousal from above of a compassion that is higher still, that is, the compassion of the Patriarchs themselves,

> The tribes' compassion is an arousal from below, a human initiative, and it draws down an arousal from above: the higher compassion of the Patriarchs.

כמו למשל השבט של אילן שכופפין אותו שאזי נמשך ע"י גם כל האילן עצמו וע"י נמשך גילוי אלקות ע"י התורה ומצות והוא המשכה שע"י התורה שלפנינו המשכת חכמה עילאה כו'

as, by way of analogy, with the branch (shevet) of a tree that one bends down, whereupon the whole tree itself is drawn along through this; and through this the revelation of G-dliness is drawn down by means of the Torah and mitzvos; and this is the drawing-down that comes through the Torah that is before us, the drawing-down of the higher Chochmah (Chochmah Ila'ah), etc.,

> It is like bending one branch of a tree, which pulls the whole tree with it; shevet means both "tribe" and "branch." So the tribes' compassion draws the Patriarchs' compassion after it, and through it G-dliness is drawn down by the Torah and mitzvos, the higher Chochmah contained in the Torah we have.

וכמ"ש במ"א סד"ה מי מנה עפר יעקב[144,145] שלהיות המשכת התורה הוא ע"י בחי' רחמים דיעקב וכדלקמן

and as is explained elsewhere, at the end of the discourse beginning "Who has counted the dust of Yaakov," that the drawing-down of the Torah is through the level of the compassion of Yaakov, and as [will be explained] below;

> The Alter Rebbe refers to the end of the discourse on "Who has counted the dust of Yaakov" in Likkutei Torah, Balak, which explains that one merits the light of the Torah through Yaakov's attribute: arousing great compassion on one's own soul, for the name Yaakov is read yud-akev, compassion for the yud, the higher Chochmah, that has fallen to the "heel."

כך לע"ל [לעתיד לבוא] ע"י גילוי הרחמנות של האבות עצמן בכל נש"י [נשמות ישראל] ימשיכו ע"ז אתעדל"ע [אתערותא דלעילא] מבחי' רחמים גדולים דא"א שלמעלה גם מחג"ת [מחסד גבורה תפארת] דאצי' וכמ"ש וברחמים גדולים אקבצך[146] וכתיב וחסדי מאתך לא ימוש[147] וחסדי דייקא כו'

so in the Time to Come, through the revelation of the compassion of the Patriarchs themselves in all the souls of Israel, they will draw down through this an arousal from above from the level of the great compassion of Arich Anpin, which is above even Chesed, Gevurah and Tiferes of Atzilus; as it is written, "And with great compassion I will gather you," and it is written, "But My kindness shall not depart from you," "My kindness" specifically, etc.

> In the Time to Come, the compassion of the Patriarchs themselves, revealed in all the souls of Israel, will draw down an arousal from above from a still higher source: the "great compassion" of Arich Anpin, the divine will, above the attributes of Atzilus. Isaiah speaks of it: "with great compassion I will gather you," and "My kindness shall not depart from you," with the stress on "My kindness," G-d's own.

ועי"ז יומשך התגלות פנימית התורה שהיא בחי' מו"ס [מוחא סתימאה] שלמעלה מחכמה דאצילות כו' ועפ"ז [ועל פי זה] י"ל [יש לומר] מה שארז"ל [שאמרו רבותינו זכרונם לברכה] עץ הדעת חטה היתה.[148]

And through this the revelation of the inner dimension of the Torah will be drawn down, which is the level of Mocha Stima'ah, which is above the Chochmah of Atzilus, etc. And according to this one may explain what our Sages, of blessed memory, said: "The Tree of Knowledge was wheat."

> Through this the inner dimension of the Torah, rooted in Mocha Stima'ah above the Chochmah of Atzilus, will be revealed. The same idea explains the Sages' saying that the Tree of Knowledge was wheat.

16 וקשה דבמ"א מבואר דחטה היינו כ"ב אותיות התורה.[149] ואיך נק' עץ הדעת. אך הענין כמבואר במ"א בד"ה בשעה שהקדימו[150] ישראל נעשה לנשמע[151] דהתשב"כ [דהתורה שבכתב] היא עץ חיים ותשבע"פ [ותורה שבעל פה] נק' בזהר אילנא דטו"ר [דטוב ורע].

But this is difficult, for elsewhere it is explained that "wheat" (chitah) is the twenty-two letters of the Torah; so how is it called the Tree of Knowledge? But the explanation is as explained elsewhere, in the discourse beginning "At the time that Israel put 'we will do' before 'we will hear,'" that the Written Torah is the Tree of Life, while the Oral Torah is called in the Zohar "the tree of good and evil."

> The difficulty: elsewhere "wheat" (chitah, חטה) is said to be the twenty-two letters of the Torah, for its letters add up to twenty-two (ches 8, tes 9, hei 5); how then can the Tree of Knowledge be wheat? The answer comes from the discourse on Israel's putting "we will do" before "we will hear": the Written Torah is the Tree of Life, and the Zohar calls the Oral Torah "the tree of good and evil."

ולא שהיא ח"ו [חס ושלום] עץ הדעת טו"ר [טוב ורע]. כי תשבע"פ [תורה שבעל פה] היא מל'[152] דאצילות דאיהו וגרמוהי חד. אלא ר"ל [רוצה לומר] שמתלבשת לברר עה"ד [עץ הדעת] טו"ר [טוב ורע] שהיא קליפת נוגה

Not that it is, G-d forbid, the Tree of Knowledge of good and evil, for the Oral Torah is Malchus of Atzilus, in which "He and His vessels are one." Rather, it means that it vests itself in order to refine the Tree of Knowledge of good and evil, which is kelipas nogah (the glowing husk),

> This does not mean that the Oral Torah is itself good and evil, G-d forbid: it is Malchus of Atzilus, entirely one with G-d (the Tikkunei Zohar, cited in the notes, calls Malchus the "mouth," the Oral Torah). It bears the name because it clothes itself in the work of refining the Tree of Knowledge, kelipas nogah, the "glowing husk," the mixed realm in which good can be separated from evil: what is permitted and forbidden, pure and impure.

וכמשנ"ת [וכמו שנתבאר] באריכות באג"ה [באגרת הקודש] בד"ה ברע"מ [ברעיא מהימנא] פ' נשא והמשכילים יזהירו[153] כוי.

as is explained at length in Iggeres HaKodesh, in the letter beginning "In the Raaya Mehemna, Parshas Naso: 'And the wise shall shine,'" etc.

This is explained at length in Iggeres HaKodesh 26 of the Tanya, which opens with the Raaya Mehemna, a section of the Zohar: the inner wisdom of the Torah, the Zohar, is the Tree of Life, while the laws of forbidden and permitted, impure and pure, are called the tree of good and evil.

והנה גם בתשב"כ [בתורה שבכתב] כתיב בשברי לכם מטה לחם.[154] מטה לחם הוא עץ חיים ובשבירת לוחות ראשונות נשתלשלה ונתלבשה בדברים גשמיים כוי (כמ"ש במ"א ע"פ זה בפ' בחקותי).[155]

Now, of the Written Torah, too, it is written, "When I break for you the staff of bread." "The staff of bread" is the Tree of Life, and with the breaking of the first Tablets it descended and became vested in physical matters, etc. (as is explained elsewhere on this verse, in Parshas Bechukosai).

The Written Torah also came down. "When I break for you the staff of bread" is, in its plain sense, a curse of famine; read through its words, "when I break" alludes to the breaking of the first Tablets, after which "the staff of bread," the Torah, the Tree of Life, descended and was clothed in physical matters, as Likkutei Torah on Bechukosai explains.

והיינו שהרי כל התשבע"פ [התורה שבעל פה] מקבל מתשב"כ [מתורה שבכתב] והיא ביאור ופי' התשב"כ [התורה שבכתב].

That is, for the whole Oral Torah receives from the Written Torah, and it is the explanation and commentary of the Written Torah.

The Written Torah came down because the Oral Torah, which deals with physical matters, receives from it and is its explanation.

ולכן אדה"ר [אדם הראשון] לפני החטא היה למעלה מבחינה זו דבירור עה"ד [עץ הדעת] טו"ר [טוב ורע] כמ"ש בספר הגלגולים פי"ט שאדה"ר [שאדם הראשון] לפני החטא היה בחינה זו דמשיח ולמעלה ממדרגת משה (ועמ"ש ע"פ הן האדם[156] היה כאחד ממנו[157] כוי)

Therefore Adam, the first man, before the sin, was above this level of refining the Tree of Knowledge of good and evil, as is written in Sefer HaGilgulim, chapter 19, that Adam before the sin was this level of Mashiach, and above the rank of Moshe (and see what is written on the verse "Behold, the man has become like one of us," etc.).

Adam before the sin stood above this whole work of separating good from evil. Sefer HaGilgulim says that before the sin Adam had the level of Mashiach, above Moshe.

והנה מדור שלו היה בג"ע [בגן עדן] אשר ונהר יוצא מעדן[158] כו' והיינו להמשיך בחי' עדן עצמו

Now, his abode was in Gan Eden, of which [it is written], "And a river goes out from Eden," etc.; that is, to draw down the level of Eden itself;

> His dwelling was Gan Eden, watered by the river that goes out from Eden; that is, it drew down Eden itself.

והוא פנימית התורה שיתגלה לע"ל [לעתיד לבוא] ע"י משיח אשר זהו למעלה מבחי' אותיות כנ"ל בענין והניף ידו על הנהר כו'.

and this is the inner dimension of the Torah, which will be revealed in the Time to Come through Mashiach, and which is above the level of letters, as [explained] above regarding "And He will wave His hand over the river," etc.

> Eden is the inner dimension of the Torah, above letters, which Mashiach will reveal when G-d "waves His hand over the river."

ומכ"ז [ומכל זה] יובן ג"כ ענין תנופת שתי הלחם ע"ג שני הכבשים[159] בחג השבועות. כי שתי הלחם היינו תשב"כ [תורה שבכתב] ותשבע"פ [ותורה שבעל פה][160] והכבשים הם בחי' רחמים מדתו של יעקב

And from all this will also be understood the waving of the two loaves upon the two lambs on the festival of Shavuos. For the two loaves are the Written Torah and the Oral Torah, and the lambs are the level of compassion, the attribute of Yaakov;

> From all this the Shavuos offering will be understood, in which the kohen waved the two loaves together with the two lambs. The two loaves are the Written and the Oral Torah, and the two lambs are compassion, Yaakov's attribute.

שע"י המשכת רחמים אלו ממשיכים גילוי התורה שהיא בחי' לחם וכמ"ש ואשא אתכם על כנפי נשרים[161] שהוא בחי' רחמים ועי"ז ואביא אתכם אלי (ועמ"ש ע"פ בהעלותך את הנרות[162] בפי' וענין היתה לי דמעתי לחם[163] כו')

for through drawing down this compassion one draws down the revelation of the Torah, which is the level of bread; as it is written, "And I carried you on eagles' wings," which is the level of compassion, and through this, "And I brought you to Me" (and see what is written on the verse "When you raise up the lamps," in the explanation of the matter of "My tears have been my bread," etc.).

> The Torah is "bread," and compassion brings it down: "I carried you on eagles' wings," which is compassion, led to "I brought you to Me" at Sinai. In Likkutei Torah, Beha'aloscha, the Alter Rebbe explains "My tears have been my bread": through tears of bitterness over the darkness that hides G-dliness, one merits "bread," the Torah.

ואמנם תנופת הלחם והכבשים היינו להעלות התורה שהיא בחי' לחם חטה ולקשרה ולחברה באור א"ס ב"ה בחי' עדן העליון ממש וכן להעלות הרחמים של האבות למקורן ושרשן בחי' רחמים גדולים כו'

But the waving of the bread and the lambs is to elevate the Torah, which is the level of the bread of wheat, and to bind it and join it with the Infinite Light (Or Ein Sof), blessed be He, the level of the supernal Eden itself; and likewise to elevate the compassion of the Patriarchs to their source and root, the level of the great compassion, etc.

> The waving lifts the Torah, the "bread of wheat," and binds it to the Infinite Light, the supernal Eden itself; and it lifts the Patriarchs' compassion to its source, the great compassion.

(ועמ"ש מענין העלאה זו בד"ה זכור ושמור[164] בדבור א' נאמרו. ושם בד"ה בענין האבות הן הן המרכבה) ולכן יש י"ג מדות שהתורה נדרשת בהן[165, 166] כנגד י"ג מדות הרחמים:

(And see what is written on the subject of this elevation in the discourse beginning "'Remember' and 'Keep' were said in one utterance," and there, in the discourse on the subject of "The Patriarchs are themselves the chariot.") And therefore there are thirteen rules (middos) by which the Torah is expounded, corresponding to the Thirteen Attributes (middos) of Compassion.

> That is why the thirteen rules by which the Torah is expounded correspond to the Thirteen Attributes of Compassion: the Torah is drawn down by compassion and returns to it. The text refers to the discourse on "Remember" and "Keep," which speaks of elevation and drawing down.

SECTION 6 · ¶17–20

The tongue of the Sea of Egypt

17 ה וזהו והחרים ה' את לשון ים מצרים[167] (בישעיה סי' י"א) ופי' הרד"ק [הרבי דוד קמחי] דהיינו נהר מצרים[168] שהוא הנילוס וכ"כ [וכן כתב] במצודת.

5. And this is [the meaning of] "And Havayah will destroy the tongue of the Sea of Egypt" (Isaiah, chapter 11). The Radak explains that this is the river of Egypt, which is the Nile; and so it is written in the Metzudos.

> The fifth section turns to the first half of Isaiah's verse: "And Havayah will destroy the tongue of the Sea of Egypt." The Radak (Rabbi David Kimchi) and the Metzudos explain this "sea" as the river of Egypt, the Nile, which the Radak calls Shichor.

והוא מ"ש ומשם יפרד והיה לארבעה ראשים. שם האחד פישון ופרש"י [ופירש רש"י / ופירוש רש"י] הוא נילוס[169] נהר מצרים[170] כו'.

And this is what is written, "And from there it divides and becomes four heads. The name of the one is Pishon," and Rashi explains, "It is the Nile, the river of Egypt," etc.

> The Nile is one of the four rivers that come out of Eden: Rashi identifies Pishon, the first of them, with the Nile.

וכ"כ [וכן כתב] בזח"א [בזהר חלק א] לך לך פ"א בי שלכן נאמר כגן ה' כארץ מצרים[171, 172, 173] לפי שלשם נמשך אחד מד' נהרות היוצאים מג"ע [מגן עדן] היינו שם האחד פישון כו'

And so it is written in the Zohar, Part I, Lech Lecha, folio 81b: that this is why it is said, "Like the garden of Havayah, like the land of Egypt," because one of the four rivers that go out from Gan Eden is drawn there, namely, "The name of the one is Pishon," etc.

> The Zohar explains in the same way why the Torah compares Egypt to "the garden of Havayah": one of the rivers of Gan Eden, Pishon, flows there.

ובפ' חיי שרה דקכ"ה סע"א [סוף עמוד א] כ' [כתב] מאי שם האחד פישון המיוחד מכולם[174] כו' ולפיכך היתה חכמת מצרים יותר מכל העולם כו'

And in Parshas Chayei Sarah, folio 125, end of side a, it writes: "What is 'The name of the one (ha-echad) is Pishon'? The special one (ha-meyuchad) among them all," etc., "and therefore the wisdom of Egypt was greater than [that of] all the world," etc.

> The Zohar reads "the one" (ha-echad) as "the special one": Pishon is the choicest of the rivers, and that is why the wisdom of Egypt surpassed that of the whole world.

שהרי גבי שבח דשלמה נאמר ותרב חכמת שלמה כו' ומכל חכמת מצרים[175] (במ"א סי' ה).

For of the praise of Shlomo it is said, "And the wisdom of Shlomo surpassed," etc., "and all the wisdom of Egypt" (I Kings, chapter 5).

> The proof is the praise of Shlomo, whose wisdom exceeded "all the wisdom of Egypt"; Egypt's wisdom was the measure to be surpassed.

והיינו לפי ששרש הנהר הנ"ל נמשך מנהר היוצא מעדן שהוא חו"ב [חכמה ובינה] כו' וזהו שאמרו אית מיא מגדלין חכימין[176] כו' (ועיין ברבות ס"פ בלק יש מעיינותכו' וע' בהרמ"ז [בהרב משה זכות] פ' חיי שרה שם)

That is because the root of this river is drawn from the river that goes out from Eden, which is Chochmah and Binah, etc. And this is what they said, "There are waters that raise up wise men," etc. (and see [Midrash] Rabbah, end of Parshas Balak, "There are springs," etc.; and see the Ramaz, Parshas Chayei Sarah, there);

> Egypt's wisdom comes from its river, whose root is the river that goes out from Eden, Chochmah and Binah. As the Zohar puts it, there are waters that raise up wise men; the text also refers to the Midrash at the end of Balak, "There are springs," and to the Ramaz on Chayei Sarah.

וע' במא"א [במאורי אור] אות ד' סכ"ה ד' נהרות הם או"א [אבא ואימא] זו"נ [זעיר אנפין ונוקבא] פישון באבא לשון פושו וסגו כי רבוי השפע יורד מהחכמה כולם בחכמה עשית[177] כו'. (ועי' [ועיין] מזה בת"ז [בתיקוני זהר] תיקון נ"ד דצ"א ע"א).

and see Me'orei Or, the letter dalet, section 25: "The four rivers are Abba and Imma, Z'eir Anpin and Nukva; Pishon is in Abba, from the expression pushu vesagu (they increased and multiplied), for the abundance of the flow descends from Chochmah: 'You made them all with wisdom,'" etc. (And see on this the Tikkunei Zohar, tikkun 54, folio 91a.)

> Me'orei Or, a Kabbalistic lexicon, assigns the four rivers to Abba and Imma, Z'eir Anpin and Nukva, with Pishon in Abba, that is, Chochmah, the source of abundance, as in "You made them all with wisdom." The text also points to the Tikkunei Zohar on this.

אך עכ"ז [עם כל זה] מאחר שנאמר בהם ומשם יפרד והיה לארבעה ראשים. א"כ הם מקור עולמות הנפרדים וכמ"ש בזח"א [בזהר חלק א] ויצא (קנ"ח א') ומשם יפרד כו' טורי דפרודא[178] כו'

But nevertheless, since it is said of them, "And from there it divides and becomes four heads," then they are the source of the separate worlds, as is written in the Zohar, Part I, Vayeitzei (folio 158a): "And from there it divides," etc., "mountains of separation," etc.

> Still, the verse says of the four rivers that from there the stream "divides," so they are the source of the separate worlds; the Zohar on Vayeitzei calls them "mountains of separation."

וזהו שנקרא לשון ים מצרים פי' מצרים לשון מיצרים וגבולים.

And this is why it is called "the tongue of the Sea of Egypt (Mitzrayim)": the meaning of Mitzrayim is from the expression meitzarim (straits) and boundaries,

> That is why the prophet calls the Nile "the tongue of the Sea of Mitzrayim": Mitzrayim, Egypt, is related to meitzarim, straits and boundaries.

שהן בחי' בעלי גבול כמו מן הארץ לרקיע מהלך ת"ק שנה[179] הן בגשמיות והן ברוחניות הוא בחי' מיצר וגבול כו' וע"כ נק' ומשם יפרד להיות נראה ליש ודבר בפ"ע [בפני עצמו] כו'

for they are the level of what has limits, like "from the earth to the firmament is a journey of five hundred years"; both in the physical and in the spiritual, it is the level of a strait and a boundary, etc. And therefore it is called "And from there it divides," to appear as a something (yesh) and a thing unto itself, etc.;

> The four rivers are the source of all that has limits, as the Sages measure the distance from the earth to the firmament as a journey of five hundred years. Physical and spiritual things that come from them alike have bounds, and so they appear as separate beings.

דהיינו שהם מקור השפע להתהוות בי"ע כו' כי הם מקבלים מבחי' הדבור והדבור באדם יוצא לחוץ להיות בבחי' דבר נפרד ממנו.

that is, they are the source of the flow for the coming into being of Beriah, Yetzirah and Asiyah, etc. For they receive from the level of speech, and speech in a human being goes outward, to be a thing separate from him.

> They are the source of the flow that creates Beriah, Yetzirah and Asiyah, because they receive from speech, and speech by its nature leaves the speaker and becomes something separate from him.

18 והגם כי למעלה אין שייך דבר שחוץ ממנו ית' היינו קמי' [קמיה] ית' אבל לגבי הברואים יש צמצומים רבים עד כאלו הן בבחי' דבר נפרד כו'

And although above there can be nothing outside of Him, may He be blessed, that is [as things are] before Him, may He be blessed; but in relation to the created beings there are many contractions (tzimtzumim), until it is as if they are separate things, etc.

> Above, nothing is truly outside G-d; separateness exists only from the standpoint of the created beings, through many contractions that make them seem separate.

ועמ"ש בד"ה וספרתם לכם[180, 181] בענין פי' וכנפיהם פרודות[182] כו' דחיות המרכבה כו' לפי שנמשכים מארבעה מוצאות הדבור כו'.

And see what is written in the discourse beginning "And you shall count for yourselves," on the meaning of "And their wings were separate (perudos)," etc., [said] of the chayos (living creatures) of the chariot, etc., because they are drawn from the four origins (motza'os) of speech, etc.

> So in Ezekiel's vision the wings of the chayos, the angels that bear the divine chariot, are "separate," because they are drawn from the four origins of speech, and speech produces separate things. In Likkutei Torah, Bamidbar, on "And you shall count for yourselves," the Alter Rebbe explains that their life comes from Malchus, "the breath of His mouth," which divides into the four camps of angels as the breath of speech divides among the organs of the mouth.

אבל לע"ל [לעתיד לבוא] שנא' [שנאמר] ונגלה כבוד[183, 184, 185] ה' וראו כל בשר יחדו כי פי ה' דבר (בישעיה סי' מ)

But in the Time to Come, as it is said, "And the glory of Havayah will be revealed, and all flesh together will see that the mouth of Havayah has spoken" (Isaiah, chapter 40)

> But of the Time to Come Isaiah says that "the glory of Havayah will be revealed, and all flesh together will see that the mouth of Havayah has spoken."

(ועיין מזה ברבות פ' ויקרא פ"א[186] זח"ב [זהר חלק ב'] ס"פ משפטים קכ"ו א' ובת"א [ובתורה אור] פ' לך לך בד"ה ולא יקרא עוד שמך אברם)[187]

(and see on this [Midrash] Rabbah, Parshas Vayikra, section 1; Zohar, Part II, end of Parshas Mishpatim, folio 126a; and Torah Ohr, Parshas Lech Lecha, in the discourse beginning "And your name shall no longer be called Avram"),

> The Midrash on Vayikra contrasts this with the present, when the Shechinah is revealed only to individuals; the Zohar, at the end of Mishpatim, says that in the Future all will see G-d's glory eye to eye. The text also refers to Torah Ohr on Avram's change of name.

דהיינו שיהי' [שיהיה] גילוי בחי' הדבור עליון כמו שהוא אצלו ית'

that is, that there will be a revelation of the level of the supernal speech as it is with Him, may He be blessed,

> The meaning is that the supernal speech will be revealed as it is in G-d Himself.

שאין הדבור היוצא ממנו בבחי' דבר נפרד כמו דבור האדם אלא מיוחד בתכלית היחוד במהותו ועצמותו ית' גם אחר שיצא דבורו ית' אל הפועל בבריאת העולמות כמו שהיה מיוחד עמו קודם בריאת העולמות[188] כנ"ל (כמ"ש בסי' ש"ב [של בינונים] פכ"א).

where the speech that issues from Him is not something separate, like the speech of a human being, but is united in absolute unity with His essence and being, may He be blessed, even after His speech, may He be blessed, has gone forth into actuality in the creation of the worlds, just as it was united with Him before the creation of the worlds, etc. (as is written in Sefer Shel Beinonim [the Tanya], chapter 21).

> There, unlike a person's speech, which leaves the speaker, it is not a separate thing: as the Tanya explains in chapter 21, G-d's speech remains united with His essence even after it has gone forth to create the worlds, exactly as before creation.

וזהו פי' וראו כו' כי פי ה' דבר כלו' שיהי' [כלומר] שיהיה [שיהיה] התגלות הדבור עליון כמו שהוא בבחי' פי הוי' ממש ששם הדבור מיוחד במהותו ועצמותו ית' כך יהי' [יהיה] גילוי זה למטה וראו כל בשר יחדו גילוי זה.

And this is the meaning of "And [all flesh] will see," etc., "that the mouth of Havayah has spoken": that is, that there will be a revelation of the supernal speech as it is on the level of the very "mouth of Havayah," where the speech is united with His essence and being, may He be blessed; so will this revelation be below, and "all flesh together will see" this revelation.

> So "that the mouth of Havayah has spoken" means that the speech will be seen below as it is in "the mouth of Havayah," united with His essence. All flesh will see this.

ועי"ז יהיה גלוי אחדותו ית' שבעולם האצי' גם למטה בעשייה כמ"ש ביום ההוא[189] יהי' [יהיה] הוי' אחד ושמו אחד (ועמ"ש בזה סד"ה למנצח על השמינית).

And through this there will be a revelation of His unity, may He be blessed, which is in the World of Atzilus, below as well, in Asiyah; as it is written, "On that day Havayah will be One and His Name One" (and see what is written on this at the end of the discourse beginning "To the conductor, on the Sheminis").

> Then the unity that is open in Atzilus will be revealed even in Asiyah, as Zechariah says, "On that day Havayah will be One and His Name One." The text refers to its discourse on "To the conductor, on the Sheminis" for more on this.

לכן אז א"צ [אין צריך / אינו צריך] לבחי' ד' נהרות הנ"ל שהשפע בא מהם בבחי' ומשם יפרד. אלא יהי' [יהיה] גילוי והמשכת הנהר היוצא מעדן ממש מה שלמעלה מבחי' ומשם יפרד.

Therefore at that time there will be no need for the level of the four rivers mentioned above, from which the flow comes in the manner of "And from there it divides"; rather, there will be a revelation and drawing-down of the very river that goes out from Eden, which is above the level of "And from there it divides."

> There will then be no need for the four rivers, through which the flow comes in a way that "divides" and creates separate beings; instead the very river that goes out from Eden, above the division, will be revealed.

וזהו והחרים ה' את לשון ים מצרים ות"י [ותרגום יונתן] ויבש[190] כו'.[191]

And this is "And Havayah will destroy the tongue of the Sea of Egypt," which Targum Yonasan [renders] "and He will dry up," etc.

> That is the destruction of "the tongue of the Sea of Egypt," which the Targum renders "He will dry up": the dividing channel will no longer be needed.

19 ולא עוד אלא והניף ידו על הנהר היינו הנהר היוצא מעדן ממש קודם בחי' ומשם יפרד[192] כו' והכהו לשבעה נחלים[193] וכמש"ל [וכמה שכתוב לעיל].

And not only that, but "And He will wave His hand over the river," that is, the very river that goes out from Eden, before the level of "And from there it divides," etc., "and He will strike it into seven streams," as explained above.

> Beyond removing the Nile, G-d will "wave His hand over the river" itself, the river of Eden before it divides, and split it into seven streams, as explained earlier: through the Patriarchs and Matriarchs.

אך עוד יי"ל [יש לומר] המכוון כי ז' נחלים הם ז"ת [ז' תחתונות] היינו המדות והדבור שבהם ועל ידם נמשך השפע והנהר הוא בינה שלמעלה מהמדות, והוא ענין שער החמשים דבינה שאינו מושג כלל.

But one may further say that the intent is that the seven streams are the seven lower [Sefiros], that is, the emotive attributes (middos) and speech, in which and through which the flow is drawn down; and the river is Binah (understanding), which is above the emotive attributes; and this is the Fiftieth Gate of Binah, which is not comprehended at all.

> A further interpretation: the seven streams are the seven lower Sefiros, the emotive attributes and speech, in which and through which the divine flow descends. The river is Binah, above them, and specifically its Fiftieth Gate, the highest level of understanding, which cannot be grasped at all.

20 והמדות והדבור מקבלים משם רק הארה בעלמא כנודע מענין מי ברא אלה[194] כו' ועמ"ש מזה ע"פ אלה פקודי המשכן משכן העדות.[195]

And the emotive attributes and the speech receive from there only a mere radiance, as is known from the matter of "Who created these," etc.; and see what is written on this on the verse "These are the accounts of the Mishkan, the Mishkan of Testimony."

> The emotive attributes and speech receive only a glimmer from Binah. This is the teaching on "Who created these": in Kabbalah "Who" (Mi) stands for the hidden level, Binah, and "these" (Eleh) for the revealed attributes it brings forth; the text refers to the discourse on "These are the accounts of the Mishkan."

ולע"ל [ולעתיד לבוא] נאמר והכהו לשבעה נחלים[196] היינו שאותו האור המאיר בבחי' הנהר עצמו יומשך ויתגלה בבחי' ז"ת [ז' תחתונות] שהם המדות והדבור המאירים ומתגלים בבי"ע כו' (ועי' [ועיין] מזה בזח"א [בזהר חלק א] בראשית דנ"ב ע"א).[197]

And of the Time to Come it is said, "And He will strike it into seven streams": that is, that the very light that shines in the level of the river itself will be drawn down and revealed in the level of the seven lower [Sefiros], which are the emotive attributes and the speech that shine and are revealed in Beriah, Yetzirah and Asiyah, etc. (And see on this the Zohar, Part I, Bereishis, folio 52a.)

> In the Future, "He will strike it into seven streams": the very light of the river, Binah itself, will flow into the seven attributes and speech and be revealed in the lower worlds. The Zohar on Bereishis describes seven lights that strike the sea on seven sides, each side dividing into seven streams.

וזהו ענין ומלאה הארץ דעה את[198, 199] ה' כמים לים מכסים[200] כו'.

And this is the meaning of "And the earth shall be full of the knowledge of Havayah, as the waters cover the sea," etc.

> This is the promise that "the earth shall be full of the knowledge of Havayah, as the waters cover the sea": the knowledge of G-d will fill even the lowest level, as water covers the bed of the sea. Earlier in Tzav the Alter Rebbe ties this verse to the Mishkan and its offerings, which draw down the light that encompasses all worlds as it will be revealed in the Future.

(ועיין עוד מענין והחרים ה' את לשון ים מצרים ברבות ריש קהלת[201] ע"פ הבל הבלים אמר קהלת):[202]

(And see further on the subject of "And Havayah will destroy the tongue of the Sea of Egypt" in [Midrash] Rabbah, at the beginning of Koheles, on the verse "Vanity of vanities, said Koheles.")

> The maamar closes by pointing to the Midrash at the beginning of Koheles, on "Vanity of vanities," for more on "the tongue of the Sea of Egypt."

IN ONE'S AVODAH

The maamar names two ways of drawing down the future revelation: teshuvah, the spirit returning to G-d, which brings down "the might of His spirit"; and compassion, arousing great compassion for the spark of G-dliness in one's soul that has come down so far, an arousal from below that draws down the higher compassion of the Patriarchs. Our deeds now, the mitzvos and Torah study, are what bring about the rectification that will be revealed in the Time to Come.

QUESTIONS FOR DISCUSSION

1. Why does speech conceal what it carries, and how is the concealment of thought different from that of speech?
2. Why did the sea split into twelve paths, while the river will be struck into seven streams?
3. What is the difference between hearing and seeing, and how does the Arizal's experience on Shabbos illustrate it?
4. Why must Mashiach's teaching be the inner dimension of the Torah rather than its revealed laws?
5. How does compassion for one's own soul draw down the Torah, and what will the compassion of the Patriarchs draw down in the Future?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **והניף ידו על הנהר**

The note points to two places in this collection of the Alter Rebbe's discourses that treat "And He will wave His hand over the river."

KEHOT'S NOTE

ראה מאמרי אדה"ז-פרשיות ע' רנד. ע' רסו. סידור רפט, א. שער האמונה פנ"ב. והחרים תרל"א. ראה ד"ה והניף — תשמ"ז דשם מבאר ההפרש בין נהר וים.

2 "And Havayah will destroy the tongue of the Sea of Egypt, and He will wave His hand over the river with the might of His wind, and He will strike it into seven streams, and lead [them] across in shoes." Isaiah foretells the ingathering of the exiles: as at the Exodus, G-d will split the river, the Euphrates, into seven shallow streams that the returning exiles can cross on foot. The maamar reads the river as a level above the sea and the seven streams as the Patriarchs and Matriarchs, and later reads ruach, here the wind that dries the river, as the spirit of Mashiach (context: Steinsaltz Tanakh).

Isaiah 11:15 ישעיהו י"א:ט"ו

וְהֶחֱרִים ה' אֵת לְשׁוֹן יָם־מִצְרַיִם וְהֵנִיף יָדוֹ עַל־הַנָּהָר בַּעְיָם רוּחוֹ וְהִכָּהוּ לְשִׁבְעָה נְחָלִים וְהִדְרִיךְ בַּנְּעָלִים:

And the L-RD will utterly destroy the tongue of the Egyptian sea; And with His scorching wind will He shake His hand over the River, And will smite it into seven streams, And cause men to march over dry-shod.

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3 **ים סוף . . מלכות**

Kehot's note points to Zohar III, 256b for these words.

Zohar III, 256b זח"ג רנו, ב

KEHOT'S NOTE

ראה זח"ג רנו, ב.

4 **בדבר ה' שמים נעשו**

"By the word of Havayah the heavens were made, and by the breath of His mouth all their host." The psalmist praises G-d as the Creator, who made the heavens by His word alone; the verse shows that creation came about through divine speech, which the Alter Rebbe identifies with Malchus.

Psalms 33:6 תהילים ל"ג:ו'

בִּדְבַר ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם:

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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KEHOT'S NOTE

תהלים לג, ו.

5 **יהי אור**

"And G-d said, 'Let there be light,' and there was light." One of the Ten Utterances of creation; the maamar links it with Chochmah.

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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6 **וכמו עד"מ באדם**

The note records that this passage of the maamar, the analogy of speech in a human being, is quoted there.

KEHOT'S NOTE

קטע מובא בסה"מ תרל"ח ע' י'.

PARAGRAPH 2

7 **שהלומד הוא חכם מקודם**

The note records that where this passage is quoted in Sefer HaMaamarim 5638, there is an addition after the words "the learner is wise beforehand."

KEHOT'S NOTE

בסה"מ תרל"ח שם יש הוספה.

8 "Your teeth are like a flock of ewes that have come up from the washing, all of them paired." The beloved praises his bride's beauty; these are the opening words of the Likkutei Torah discourse on Shir HaShirim to which the Alter Rebbe refers.

Song of Songs 6:6 שיר השירים ו':ו'

שִׁנַּיִךְ כְּעֵדֶר הָרְחֵלִים שֶׁעָלוּ מִן־הָרַחְצָה שֶׁכֻּלָּם מַתְאִימוֹת וְשַׁכָּלָה אֵין בָּהֶם:

Thy teeth are like a flock of ewes, Which are come up from the washing; Whereof all are paired, And none faileth among them.

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9 **בד"ה שניך כעדר הרחלים**

The discourse explains that the flow from G-d that gives life to the Sefiros and all the worlds is called "hairs": what is drawn into the worlds is only like the light that passes through the hollow of a hair, which does not touch the essence.

KEHOT'S NOTE

לקו"ת שה"ש לו, ד ואילך.

10 "For on this day He shall atone for you, to purify you; from all your sins before Havayah you shall be pure." The Yom Kippur verse on which the Alter Rebbe's explanation in Likkutei Torah, Acharei, is built.

Leviticus 16:30 ויקרא ט"ז:ל'

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ:

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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11 **ע"פ כי ביום הזה יכפר**

There the Alter Rebbe explains that the Torah's root is in Mocha Stima'ah of Arich Anpin, called an inner light, while the mitzvos stem from its "skull," a surrounding light; and that Abba and Imma are called "hidden" because they are covered by the beard of Arich Anpin.

KEHOT'S NOTE

לקו"ת אחרי כח, ד.

12 **ועניין קי"ס . . על האורות עליונים**

Kehot's note points to where this is explained further: Sefer HaMaamarim 5638.

KEHOT'S NOTE

ראה סה"מ תרל"ח ע' יב.

PARAGRAPH 3

13 **נקרע הים לי"ב קרעים**

Another discourse of the Alter Rebbe, to which the note points for the sea split into twelve parts.

KEHOT'S NOTE

ראה רש"י תהלים קלה, יג. פדר"א פמ"ב (וברד"ל שם). מכילתא בשלח יד, טז. ראה מאמרי אדה"ז-פרשיות ח"א ע' רנט ואילך. סה"מ תרל"ה-א ע' רנו ואילך.

14 **לי"ב קרעים**

On "Who split the Sea of Reeds into parts (ligzarim)," Rashi writes: "Twelve splits for twelve tribes."

Rashi on Psalms 136:13 רש"י על תהילים קל"ו:י"ג

לגזרים. י"ב קרעים לי"ב שבטים:

asunder In twelve pieces for the twelve tribes.

On Your Way (Public Domain) • The Judaica Press complete Tanach with Rashi, translated by A. J. Rosenberg (CC-BY)

15 **י"ב בקר והים עליהם**

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

KEHOT'S NOTE

דברי הימים-ב ד, ד.

16 Shlomo's great bronze basin, called "the sea," stood on twelve oxen, three facing each direction, "and the sea was upon them, above." The maamar reads the twelve oxen as the angels of Beriah, with Malchus, the "sea," above them.

II Chronicles 4:4 דברי הימים ב ד':ד

עוֹמֵד עַל־שְׁנֵים עָשָׂר בָּקָר שְׁלֹשָׁה פֹנִים צָפוֹנָה וּשְׁלוֹשָׁה פֹנִים יָמָּה וּשְׁלֹשָׁה פֹנִים נֶגְבָּה וּשְׁלֹשָׁה פֹנִים מִזְרָחָה וְהַיָּם עֲלֵיהֶם מִלְמָעְלָה וְכָל־אֲחֹרֵיהֶם בָּיְתָה:

It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set upon them above, and all their hinder parts were inward.

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17 **ומשם יפרד והי'**

"And a river goes out from Eden to water the Garden, and from there it divides and becomes four heads." Here the four heads illustrate the four camps of angels; later the maamar builds its teaching on this verse.

Genesis 2:10 בראשית ב':י

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

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

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KEHOT'S NOTE

בראשית ב, י.

18 **י"ב שבטים שהיו ד' דגלים**

"The children of Israel shall camp each man by his banner, with the insignia of their fathers' house." The chapter goes on to place three tribes under each of the four banners.

Numbers 2:2 במדבר ב':ב

אִישׁ עַל־דִּגְלוֹ בְּאֹתֹת לְבֵית אֲבֹתָם יַחֲנוּ בְּנֵי יִשְׂרָאֵל מִנֶּגֶד סָבִיב לְאֹהֶל־מוֹעֵד יַחֲנוּ:

'The children of Israel shall pitch by their fathers'houses; every man with his own standard, according to the ensigns; a good way off shall they pitch round about the tent of meeting.

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KEHOT'S NOTE

ראה במדבר ב, ב ואילך.

19 **כמו ביד יש ג' פרקין וכן ברגל**

Expounding the twelve oxen beneath the "sea," the Zohar says that the twelve tribes stand in four banners, three to each side, like the three joints in each arm and each thigh, twelve in all, "and the body of the Shechinah is upon them": "and the sea was upon them."

Zohar, Vayechi 64:651–65:661 ספר הזהר, ויחי ס"ד:תרנ"א-ס"ה:תרס"א

20 **כמ"ש בזהר פ' ויחי דרמ"א ע"א**

The Tzemach Tzedek's explanations of the Zohar, to which the note points for this passage of the Zohar on Vayechi.

KEHOT'S NOTE

ראה ביאה"ז להצ"צ-א ע' תנג. זהר זה נזכר גם לקמן פ' בהעלותך לא, ב.

21 Yosef's dream: "And behold, we were binding sheaves in the field." The opening words of the Torah Ohr discourse to which the text refers.

Genesis 37:7 בראשית ל"ז:ז

וְהִנֵּה אֲנַחְנוּ מְאַלְּמִים אֲלֻמִּים בְּתוֹךְ הַשָּׂדֶה וְהִנֵּה קָמָה אֲלֻמָּתִי וְגַם־נִצָּבָה וְהִנֵּה תְסֻבֶּינָה אֲלֻמֹּתֵיכֶם וַתִּשְׁתַּחֲוֶיןָ לַאֲלֻמָּתִי:

for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves came round about, and bowed down to my sheaf.'

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22 **יהודה אתה**

"Yehudah, you, your brothers shall acknowledge." Yaakov's blessing of Yehudah, the opening words of the Torah Ohr explanation that the text cites.

Genesis 49:8 בראשית מ"ט:ח'

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

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

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23 **כל חד לפום שיעורא דילי'**

On "Her husband is known in the gates," the Zohar teaches that G-d is known to each one according to what he measures in his heart; the Kehot note points here for the phrase "each one according to his own measure."

Zohar I, 103b זח"א קג, ב

KEHOT'S NOTE

ראה זח"א קג, ב.

24 "These are the accounts of the Mishkan, the Mishkan of Testimony." The opening words of the Likkutei Torah discourse on Pekudei to which the text refers.

Exodus 38:21 שמות ל"ח:כ"א

אֵלֶּה פְקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדֻת אֲשֶׁר פֻּקַּד עַל־פִּי מֹשֶׁה עֲבֹדַת הַלְוִיִּם בְּיַד אִיתָמָר בֶּן־אַהֲרֹן הַכֹּהֵן׃

These are the accounts of the tabernacle, even the tabernacle of the testimony, as they were rendered according to the commandment of Moses, through the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

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25 **ששם עלו שבטים שבטי יה**

"For there the tribes went up, the tribes of Yah, a testimony for Israel, to give thanks to the Name of Havayah." The psalmist describes Jerusalem, to which the tribes go up on pilgrimage; the discourse on Pekudei reads their going up as the ascent of the tribes of Beriah to their root in Atzilus.

Psalms 122:4 תהילים קכ"ב:ד'

שֶׁשָּׁם עָלוּ שְׁבָטִים שִׁבְטֵי־קָהּ עֵדוּת לְיִשְׂרָאֵל לְהֹדוֹת לְשֵׁם יְיָ׃

Whither the tribes went up, even the tribes of the L-RD, as a testimony unto Israel, to give thanks unto the name of the L-RD.

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PARAGRAPH 4

26 Kehot's note points to Isaiah 11:15 for these words.

Isaiah 11:15 ישעיהו י"א:ט"ו

וְהֶחֱרִים יְיָ אֶת לְשׁוֹן יָם־מִצְרָיִם וְהֵנִיף יָדוֹ עַל־הַנָּהָר בַּעְיָם רוּחוֹ וְהִכָּהוּ לְשִׁבְעָה נְחָלִים וְהִדְרִיךְ בַּנְּעָלִים׃

And the L-RD will utterly destroy the tongue of the Egyptian sea; And with His scorching wind will He shake His hand over the River, And will smite it into seven streams, And cause men to march over dry-shod.

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27 Explaining the psalms of Hallel, the Gemara lists the events they mention: the splitting of the Sea of Reeds, as it is written, "The sea saw and fled"; the Giving of the Torah, as it is written, "The mountains danced like rams." From this the maamar learns that the splitting of the sea prepared for the Giving of the Torah.

Pesachim 118a:15 פסחים קי"ח א:ט"ו

יְצִיאַת מִצְרַיִם, דִּכְתִיב: "בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם". וּקְרִיעַת יַם סוּף, דִּכְתִיב: "הַיָּם רָאָה וַיָּנֹס". מַתַּן תּוֹרָה, דִּכְתִיב: "הֶהָרִים רָקְדוּ כְאֵילִים". תְּחִיַּית הַמֵּתִים, דִּכְתִיב: "אֶתְהַלֵּךְ לִפְנֵי ה'".

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28 **הים ראה וינוס ההרים רקדו**

"The sea saw and fled, the Jordan turned back; the mountains danced like rams, the hills like young sheep." The psalm of the Exodus, said in Hallel, pictures the sea and the mountains fleeing and dancing before G-d's presence; the Gemara reads the two verses as the splitting of the sea and the Giving of the Torah.

Psalms 114:3–4 תהילים קי"ד:ג'-ד'

הַיָּם רָאָה וַיָּנֹס הַיַּרְדֵּן יִסֹּב לְאָחוֹר׃ הֶהָרִים רָקְדוּ כְאֵילִים גְּבָעוֹת כִּבְנֵי־צֹאן׃

The sea saw it, and fled; The Jordan turned backward. The mountains skipped like rams, The hills like young sheep.

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29 **וכמארז"ל . . קאי על מתן תורה כו'**

The note quotes Yahel Or: "And Rashi explains, as it is said, 'Why do you leap, O high-peaked mountains,' etc.," the verse through which the dancing mountains are linked with Sinai.

KEHOT'S NOTE

"ופרש"י שנאמר למה תרצדון הרים גבנונים כו'" — יהל אור ע' תמב.

30 **אשר שם איהו וחיוהי חד**

The letter opens with these words and glosses them: the Ten Sefiros of Atzilus, where "His life-forces" are the lights and "His vessels" the vessels, all of them G-dliness, which is not so in Beriah, Yetzirah and Asiyah; it then asks how the Infinite can be one with the vessels.

KEHOT'S NOTE

ראה אגה"ק סי' כ בתחלתו ובליקוט פי' לשם.

31 **מצות שהם רמ"ח אברים דמלכא**

There the Alter Rebbe explains that the 248 commandments become "248 limbs of the King," that is, 248 vessels for the emotive attributes of Atzilus, and that Torah and mitzvos are therefore called "the way of Havayah," the path by which the Name Havayah is drawn into each attribute.

KEHOT'S NOTE

ראה הנסמן לעיל בשלח ב, ג.

32 "For as the new heavens and the new earth that I am making stand before Me, says Havayah, so shall your seed and

your name stand." The opening words of the Torah Ohr explanation to which the text refers.

Isaiah 66:22 ישעיהו ס״ו:כ״ב

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

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

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33 **משה ידבר**

At Sinai, "the sound of the shofar grew ever stronger; Moshe would speak, and G-d would answer him with a voice." The opening words of the discourse to which the text refers.

Exodus 19:19 שמות י״ט:י״ט

וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחָזֵק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל׃

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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PARAGRAPH 5

34 **היום לעשותם**

"You shall keep the commandment, the statutes and the ordinances which I command you today, to do them."

Deuteronomy 7:11 דברים ז׳:י״א

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

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

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KEHOT'S NOTE

דברים ז, יא.

35 **ת״ת כנגד כולם**

The words here quote Shabbat 127a:15; the passage is shown below.

Shabbat 127a:15 שבת קכ״ז א:ט״ו

אינימ?! וְהָא אֲנַן תְּנַן: אֵלּוּ דְּבָרִים שֶׁאָדָם עוֹשֶׂה אוֹתָם וְאוֹכֵל פֵּירוֹתֵיהֶן בָּעוֹלָם הַזֶּה, וְהַקֶּרֶן קַיֶּימֶת לוֹ לָעוֹלָם הַבָּא, וְאֵלּוּ הֵן: כִּיבּוּד אָב וָאֵם, וּגְמִילוּת חֲסָדִים, וְהַבָאַת שָׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ, וְתַלְמוּד תּוֹרָה כְּנֶגֶד כּוּלָּם [וְהָנֵי — אִין, מִידֵי אַחֲרִינָא — לָא]!

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KEHOT'S NOTE

פאה א, א. שבת קכז, א.

36 **ותלמוד תורה כנגד כולם**

Among the deeds whose fruits a person eats in this world while the principal remains for the World to Come are honoring parents, acts of kindness and making peace between people, "and the study of Torah is equal to them all."

Mishnah Peah 1:1 משנה פאה א׳:א׳

אֵלּוּ דְבָרִים שֶׁאֵין לָהֶם שִׁעוּר. הַפֵּאָה, וְהַבִּכּוּרִים, וְהָרָאָיוֹן, וּגְמִילוּת חֲסָדִים, וְתַלְמוּד תּוֹרָה. אֵלּוּ דְבָרִים שֶׁאָדָם אוֹכֵל פֵּרוֹתֵיהֶן בָּעוֹלָם הַזֶּה וְהַקֶּרֶן קַיֶּמֶת לוֹ לָעוֹלָם הַבָּא. כִּבּוּד אָב וָאֵם, וּגְמִילוּת חֲסָדִים, וַהֲבָאַת שָׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ, וְתַלְמוּד תּוֹרָה כְּנֶגֶדָּ כֻּלָּם׃

These are the things that have no definite quantity: The corners [of the field]. First-fruits; [The offerings brought] on appearing [at the Temple on the three pilgrimage festivals]. The performance of righteous deeds; And the study of the torah. The following are the things for which a man enjoys the fruits in this world while the principal remains for him in the world to come: Honoring one's father and mother; The performance of righteous deeds; And the making of peace between a person and his friend; And the study of ...

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37 **ולמחר לקבל שכרם**

Rabbi Yehoshua ben Levi: "Today to do them," and not tomorrow to do them; "today to do them," and tomorrow to receive their reward.

Eruvin 22a:5–6 עירובין כ״ב א:ה׳-ו׳

וְהַיְינוּ דְּאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: מַאי דִּכְתִיב ״אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם״, ״הַיּוֹם לַעֲשׂוֹתָם״ — וְלֹא לְמָחָר לַעֲשׂוֹתָם, ״הַיּוֹם לַעֲשׂוֹתָם״ — לְמָחָר לְקַבֵּל שְׂכָרָם. אָמַר רַבִּי חַגַּי, וְאִיתֵימָא רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי: מַאי דִּכְתִיב ״אֶרֶךְ אַפַּיִם״? ״אֶרֶךְ אַף״ מִבְּעֵי לֵיקה!

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KEHOT'S NOTE

עירובין כב, א.

38 **כדפרש״י ע״פ ישקני**

"Let him kiss me with the kisses of his mouth, for your love is better than wine."

Song of Songs 1:2 שיר השירים א׳:ב׳

KEHOT'S NOTE

שה״ש א, ב.

39 **וכדפרש״י ע״פ ישקני מנשיקות פיהו**

Rashi explains the verse as Israel's memory of how G-d gave them His Torah and spoke with them face to face, and their trust that He will appear to them again "to explain to them the secret of its reasons and its hidden treasures."

Rashi on Song of Songs 1:2–3 רש״י על שיר השירים א׳:ב׳-ג׳

יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ. זֶה הַשִּׁיר אוֹמֶרֶת בְּפִיהָ בְּגָלוּתָהּ וּבְאַלְמְנוּתָהּ: ״מִי יִתֵּן וְיִשָּׁקֵנִי הַמֶּלֶךְ שְׁלֹמֹה מְנַשְּׁקִיוֹת פִּיהוּ כְּמוֹ מֵאָז, לְפִי שֶׁיֵּשׁ מְקוֹמוֹת שֶׁנּוֹשְׁקִין עַל גַּב הַיָּד וְעַל הַכָּתֵף, אַךְ אֲנִי מִתְאַוָּה וְשׁוֹקֶקֶת לִהְיוֹתוֹ נוֹהֵג עִמִּי כַּמִּנְהָג הָרִאשׁוֹן, כְּחָתָן אֶל כַּלָּה, פֶּה אֶל פֶּה״: כִּי טוֹבִים לִי דוֹדֶיךָ מִכָּל מִשְׁתֶּה יַיִן וּמִכָּל עֹנֶג וְשִׂמְחָה. וְלָשׁוֹן עִבְרִי הוּא לִהְיוֹת כָּל סְעֻדַּת עֹנֶג וְשִׂמְחָה נִקְרֵאת עַל שֵׁם הַיַּיִן, כְּעִנְיָן שֶׁנֶּאֱמַר ״אֶל בֵּית מִשְׁתֵּה הַיַּיִן״, ״בַּשִּׁיר לֹא יִשְׁתּוּ ...

Let him kiss me with the kisses of his mouth. She recites this song with her mouth in her exile and in her widowhood, "If

only King Shlomo would kiss me with the kisses of his mouth as of yore," because in some places they kiss on the back of the hand or on the shoulder, "but I desire and wish that he behave with me as his original behavior, like a bridegroom with a bride, mouth to mouth." as in Bereishis 27:26 and Ibid. 29:11, and in many other ...

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40 **וזהו ג"כ משיח**

The note records that Or HaTorah cites the Yalkut, quoting the Midrash Tanchuma, for reading this verse as speaking of Mashiach (see Tanchuma, Buber edition, Toldos 14).

KEHOT'S NOTE

ראה בתרגום יב"ע עה"כ. באוה"ת נ"ך-א ע' רסה מציין לילקוט בשם תנחומא [ראה תנחומא באבער פ' תולדות יד]. ראה גם ד"ה והמשכילים יזהירו תש"כ.

41 **הנה ישכיל עבדי**

"Behold, My servant shall be wise; he shall be exalted and lifted up, and shall be very high." G-d speaks through Isaiah of His servant, who will succeed and be raised high; the servant can be read as Israel as a whole or as one man, and the Targum and the Midrash read him as Mashiach, as the maamar does (context: Steinsaltz Tanakh).

Isaiah 52:13 ישעיהו נ"ב:י"ג

הִנֵּה יַשְׂכִּיל עַבְדִּי יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד׃

Behold, My servant shall prosper, He shall be exalted and lifted up, and shall be very high.

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KEHOT'S NOTE

ישע' נב, יג.

42 **עבדי ירום**

Targum Yonasan renders the verse, "Behold, My servant the Mashiach shall prosper," and the Kehot note cites it for reading the verse as speaking of Mashiach.

Targum Jonathan on Isaiah 52:13 תרגום יונתן על ישעיהו נ"ב:י"ג

הָא יַצְלַח עַבְדִּי מְשִׁיחָא יְרוּם וְיִסְגֵּי וְיִתְקוֹף לַחֲדָא׃

Behold, my servant the messiah shall prosper, he shall be exalted and extolled, and he shall be very strong.

Mikraot Gedolot (Public Domain) • London "Chaldee Paraphrase," 1871 (Public Domain)

43 **היינו מאברהם ויצחק**

"'Behold, My servant shall be wise' is said of the moon... 'exalted,' from the side of the supernal light of all lights; 'and lifted up,' from the side of Avraham; 'and high,' from the side of Yitzchak; 'very,' from the side of Yaakov."

Zohar I, 181b זח"א קפא, ב

KEHOT'S NOTE

זח"א קפא, ב. [כ].

44 **מאד אותיות אדם**

Kehot's note points to Zohar III, 246b for these words.

Zohar III, 246b זח"ג רמו, ב

KEHOT'S NOTE

ראה זח"ג רמו, ב.

45 **שיהי' למעלה מבחי' אדם הראשון ומבחי' מרבע"ה**

The source of the note, which answers the question from "no prophet arose like Moshe": that refers to prophecy (Rambam, Laws of Teshuvah 9:2; and among kings one did arise, Rosh Hashanah 21b), while in the level of the soul Mashiach is greater, and so also in Torah study, especially Mashiach's Torah, the inner dimension, "the yechidah of the Torah," matching his bond with the collective yechidah, whereas Moshe's bond is with the level of chayah.

KEHOT'S NOTE

ראה לקמן מסעי פט, ב-ג. ובסוף שה"ש מט, ג ואילך. וכ"ה בפי' בתנחומא תולדות כ, שלכאורה הוא נגד הידוע שלא קם כמשה. הנה כמה חלוקי ענינים בזה, היינו ענין הנבואה, המלוכה, ידיעת התורה כו' וכו', ומה שלא קם כמשה מוסכם בנוגע למעלת הנבואה, וכמובא ג"כ ברמב"ם [הל'] תשובה פ"ט ה"ב. וגם מזה יעויין בר"ה (כא, ב) אבל במלכים קם, משא"כ במעלת הנשמה, עיין לקו"ת סוף שה"ש הנ"ל, שמעלת משיח גדולה יותר. ובמילא אין סתירה שכן הוא גם בנוגע ללימוד התורה, ובפרט תורתו של משיח שהוא הענין דישקני מנשיקות פיהו, פנימיות התורה, יחידה שבתורה, שזהו מתאים לשייכות משיח ליחידה הכללית, משא"כ משה ששייכותו הוא למדריגת חי', וכמובא בשער הפסוקים פ' ויחי ובכ"מ. וראה ג"כ מנחות (כט, ב) דלא ידע מאי קאמרי — לקו"ש חכ"א ע' 351.

46 **בספר הגלגולים פי"ט**

As the note says, Or HaTorah explains this passage of Sefer HaGilgulim.

KEHOT'S NOTE

ראה ביאורו באוה"ת נ"ך ע' רסה. ד"ה באתי לגני תשי"א בסופו.

47 **סד"ה והנה אנחנו**

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

KEHOT'S NOTE

תו"א כח, ח.

48 **ובביאור ע"פ יהודה אתה**

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

KEHOT'S NOTE

תו"א מה, ד.

49 **ע"פ וירד הגבול**

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

KEHOT'S NOTE

לקו"ת מסעי צד, א ואילך.

50 **בד"ה אלה פקודי המשכן**

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

KEHOT'S NOTE

לקו"ת פקודי ד, א.

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 6

51 **ועיין בהרמ"ז ס"פ בא**

The note quotes the Ramaz (end of Bo, on Zohar II, 40b) from there: Mashiach will be greater than Adam even before the sin, for the five expressions of "Behold, My servant shall be wise" correspond to the five levels of the soul, and the level of yechidah no person has ever yet attained, but Mashiach son of David will.

KEHOT'S NOTE

מ, ב. "שיהי' גדול מאדה"ר גם לפני החטא שהרי פי' שבפסוק ישכיל עבדי יש בו חמשה לשונות ישכיל ירום נשא וגבה מאד שהם כנגד ה' בחי' נרנח"י, ופי' שלבחי' יחידה עדיין לא זכה אדם מעולם (כן פי' מאמר הזוח"ג פ' ואתחנן דר"ס ע"ב מאן הוה סיומא ע"ש) כ"א משיח בן דוד יזכה לזה" — סה"מ תרל"ה-א ע' רסו.

52 **ובפ' כי תצא דף רע"ו סע"ב**

The note records that this comment of the Ramaz in Ki Seitzei is also quoted in Or HaTorah on Shir HaShirim.

KEHOT'S NOTE

מובא גם באוה"ת שה"ש-ב ע' תרמט.

53 **כימי צאתך**

"As in the days of your going out from the land of Egypt, I will show him wonders." The prophet has prayed for his people, and G-d answers that He will show them wonders as in the days of the Exodus. The verse on which the Ramaz's comment in Ki Seitzei is written; the maamar returns to it in the next paragraphs (context: Steinsaltz Tanakh).

Micah 7:15 מיכה ז:ט"ו

כִּימֵי צֵאתְךָ מֵאֶרֶץ מִצְרַיִם אַרְאֶנּוּ נִפְלָאוֹת׃

'As in the days of thy coming forth out of the land of Egypt Will I show unto him marvellous things.'

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54 **שילמוד תורה הנגלות לנו**

A parallel discussion of what Mashiach will teach, to which the note points.

KEHOT'S NOTE

ראה שער האמונה פנ"ו. בסה"מ תרס"ו ע' י. ובסה"מ — קונטרסים-א קמו, א: היינו שיתגלה מהות התורה כמו שהיא בבחי' מהות ועצמות אין סוף.

55 **הנגלות לנו ולבנינו**

"The hidden things belong to Havayah our G-d, and the revealed things belong to us and to our children forever, to do all the words of this Torah." In its plain sense Moshe sets the hidden wrongs, which G-d alone judges, apart from the open ones, for which the people answer together; the maamar borrows "the revealed things" for the revealed part of the Torah, given to us to know and to do (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׃

56 **ריבוא רבבות**

The note quotes its phrase "thousands of thousands, myriads without measure," for the multitude whom Mashiach will teach.

KEHOT'S NOTE

ראה בשער האמונה פנ"ו אלפי אלפים רבבות לאין שיעור. וראה עשרה שאלות לרס"ג (נדפס בתורתן של ראשונים הורביץ פראנקפורט תרמ"ב) השאלה השלישית — לקו"ש חי"ט ע' 19 הערה 42.

57 **ארוכה מארץ מדה**

"Its measure is longer than the earth, and wider than the sea." Tzofar tells Iyov that G-d's wisdom is beyond human grasp; the maamar applies the words to the endless inner dimension of the Torah.

Job 11:9 איוב י"א:ט'

אֲרֻכָּה מֵאֶרֶץ מִדָּהּ וּרְחָבָה מִנִּי־יָם׃

The measure thereof is longer than the earth, and broader than the sea.

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KEHOT'S NOTE

איוב יא, ט.

58 **משה הוי שירותא**

On "You have begun to show Your servant," the Zohar says that Moshe was the beginning in the world, complete in every way; and if you ask who was the end, "the end is King Mashiach," for then wholeness will be found above and below. The text points to the Ramaz's comment on this passage.

Zohar, Vaetchanan 2:9–4:17 ספר הזוהר, ואתחנן ב':ט'-ד':י"ז

THOU HAST BEGUN TO SHOW THY SERVANT. Why is "beginning" mentioned here? Because Moses indeed made a new beginning in the world by being complete in all. It is true that Jacob was also complete and in him the tree was completed below after the pattern above. Yet there was that in Moses which was not in any other man, since his perfection radiated to many thousands and myriads of Israel in the Tabernacle, the priests, the Levites, the twelve tribes with their chieftains, the seventy members of the Sanhedrin- ...

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

PARAGRAPH 7

59 **והוא נהר פרת**

On "And He will wave His hand over the river," the Radak writes: "This river is the river Euphrates, and so Yonasan translated."

Radak on Isaiah 11:15 רד"ק על ישעיהו י"א:ט"ו

60 **והנהר הרביעי הוא פרת**

"And the name of the third river is Chiddekel... and the fourth river is the Euphrates." The last of the four rivers that go out from Eden.

Genesis 2:14 בראשית ב':י"ד

וְשֵׁם הַנָּהָר הַשְּׁלִישִׁי חִדֶּקֶל הוּא הַהֹלֵךְ קִדְמַת אַשּׁוּר וְהַנָּהָר הָרְבִיעִי הוּא פְּרָת׃

And the name of the third river is Tigris; that is it which goeth toward the east of Asshur. And the fourth river is the Euphrates.

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KEHOT'S NOTE

בראשית ב, יד.

61 The Gemara cites "And the fourth river is the Euphrates" and explains: "It is the Euphrates from the beginning," the same river as at creation.

Bekhorot 55b:2 בכורות נ"ה ב:ב'

וְהָא כְּתִיב: "וְהַנָּהָר הָרְבִיעִי הוּא פְּרָת"!

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

62 **מחשבה . . נק' נהר**

On the same column the Alter Rebbe explains "many waters" as the worries of livelihood and "rivers" as thoughts about physical matters, called rivers because they move and flow, whereas waters are gathered and still: the same contrast between river and sea that this maamar draws.

KEHOT'S NOTE

ראה גם תו"א נח ט, ב. סה"מ תקס"ו ע' קט. לקמן שה"ש יז, ג.

63 **ונהרו אליו כל הגוים**

"And all the nations shall stream (venaharu) to it." Isaiah's vision of the end of days, when the mountain of the House of Havayah will stand above all the mountains and all the nations will stream to it. The verb shares its root with nahar, "river," a word for continuous flowing.

Isaiah 2:2 ישעיהו ב':ב'

וְהָיָה בְּאַחֲרִית הַיָּמִים נָכוֹן יִהְיֶה הַר בֵּית־ה' בְּרֹאשׁ הֶהָרִים וְנִשָּׂא מִגְּבָעוֹת וְנָהֲרוּ אֵלָיו כָּל־הַגּוֹיִם׃

And it shall come to pass in the end of days, That the mountain of the L-RD'S house Shall be established as the top of the mountains, And shall be exalted above the hills; And all nations shall flow unto it.

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KEHOT'S NOTE

ישע' ב, ב.

64 **הים נק' מקוה המים**

"And G-d called the dry land earth, and the gathering of the waters He called seas." The sea is water gathered in one place.

Genesis 1:10 בראשית א':י'

וַיִּקְרָא אֱלֹקִים לַיַּבָּשָׁה אֶרֶץ וּלְמִקְוֵה הַמַּיִם קָרָא יַמִּים וַיַּרְא אֱלֹקִים כִּי־טוֹב׃

And G-d called the dry land Earth, and the gathering together of the waters called He Seas; and G-d saw that it was good.

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KEHOT'S NOTE

ראה בראשית א, י. מקואות פ"ה, מ"ד.

65 **ונהר יוצא מעדן**

"And a river goes out from Eden to water the Garden." The maamar reads the river as Binah, thought, flowing from Eden.

Genesis 2:10 בראשית ב':י'

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

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

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PARAGRAPH 9

66 **ששים המה מלכות**

"There are sixty queens and eighty concubines, and maidens without number." The beloved says that among them all his bride is unique; these are the opening words of the explanation to which the text refers.

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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PARAGRAPH 10

67 **ספ"ה דברכות**

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

KEHOT'S NOTE

לד, ב.

68 **עין לא ראתה יעשה למחכה לו**

"No eye has seen, O G-d, except You, what He will do for one who waits for Him." The prophet speaks of what G-d will do for those who hope in Him, which no eye but His has seen; the Gemara applies it to Eden.

Isaiah 64:3 ישעיהו ס"ד:ג'

וּמֵעוֹלָם לֹא־שָׁמְעוּ לֹא הֶאֱזִינוּ עַיִן לֹא־רָאָתָה אֱלֹקִים זוּלָתְךָ יַעֲשֶׂה לִמְחַכֵּה־לוֹ׃

And whereof from of old men have not heard, nor perceived by the ear, neither hath the eye seen a G-d beside Thee, who worketh for him that waiteth for Him.

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KEHOT'S NOTE

ישעי' סד, ג.

69 "'No eye has seen, O G-d, except You': this is Eden, which no creature's eye has ever seen. Lest you say, where was Adam? In the Garden. And lest you say the Garden is Eden, the verse teaches: 'And a river goes out from Eden to water the Garden.'"

Berakhot 34b:26 ברכות ל"ד ב:כ"ו

וְשָׁמָא תֹּאמַר: הוּא גַּן, הוּא עֵדֶן, תַּלְמוּד לוֹמַר: "וְנָהָר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגָּן", גַּן לְחוּד וְעֵדֶן לְחוּד.

But perhaps thou wilt say that the Garden is the same as Eden ! Therefore there is a teaching to tell thee, "And a river went out of Eden to water the Garden" (Gen. ii. 10). Hence the Garden and Eden are distinct.

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

70 **ונהר יוצא מעדן להשקות את הגן**

"And a river goes out from Eden to water the Garden." Eden is the source and the Garden receives from it through the river.

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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71 **אראנו נפלאות**

"As in the days of your going out from the land of Egypt, I will show him wonders." G-d promises His people wonders as at the Exodus; the maamar stresses that He says "I will show," in the language of sight.

Micah 7:15 מיכה ז':ט"ו

כִּימֵי צֵאתְךָ מֵאֶרֶץ מִצְרַיִם אַרְאֶנּוּ נִפְלָאוֹת:

'As in the days of thy coming forth out of the land of Egypt Will I show unto him marvellous things.'

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72 **אינו דומה כלל שמיעה לראי'**

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

KEHOT'S NOTE

ראה מכילתא יתרו יט, ט. לקח טוב שלח יג, יח.

PARAGRAPH 11

73 **אתוון רברבין**

The Zohar distinguishes small letters, from the lower world, from large letters, from the World to Come, and gives as an example the Shabbos praise "Kel Adon al kol hama'asim," in which the letters come in groups of five words, and the last two in groups of six.

Zohar, Terumah 10:97–106 ספר הזהר, תרומה י':צ"ז-ק"ו

74 **ברבע שעה**

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

KEHOT'S NOTE

וכפי ששמעתי מכאאמו"ר נ"ע ששמע מרבו אדמו"ר הצ"צ נבג"מ במחשבה ששה מינוט מה שצריך לדבר ע"ז שעה א' ואמר ע"ז רבי הרה"ח ר' נטע ממאנעסטרישצישנא שהי' שם ג"כ שהמקור לדה"ק מהמשנה דפ"ה דאבות בעשרה מאמרות נבה"ע והלא במאמר א' יכול כו' נמצא כי מאמר א' כולל עשרה. ודפח"ח. [כ].

75 **ס' או פ' שנה**

The note points here for the sixty or eighty years.

KEHOT'S NOTE

ראה סה"מ תש"א ע' 133.

76 **אלף שנה בעיניך**

"For a thousand years in Your eyes are like yesterday when it has passed, and like a watch in the night." In the prayer of Moshe that opens this psalm, time as we know it means nothing to G-d; the maamar uses it for the descent of time from what is above time.

Psalms 90:4 תהילים צ':ד'

כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר וְאַשְׁמוּרָה בַלָּיְלָה:

For a thousand years in Thy sight Are but as yesterday when it is past, And as a watch in the night.

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KEHOT'S NOTE

תהלים צ, ד: אלף שנים.

77 **אעברה נא ואראה**

Moshe's plea: "Let me cross over, please, and see the good land that is beyond the Jordan."

Deuteronomy 3:25 דברים ג':כ"ה

אֶעְבְּרָה־נָּא וְאֶרְאֶה אֶת־הָאָרֶץ הַטּוֹבָה אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן הָהָר הַטּוֹב הַזֶּה וְהַלְּבָנוֹן:

Let me go over, I pray Thee, and see the good land that is beyond the Jordan, that goodly hill-country, and Lebanon.'

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KEHOT'S NOTE

דברים ג, כה.

78 **וירא ראשית לו**

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

KEHOT'S NOTE

שם לג, כא.

79 **וירא ראשית לו**

"And he saw the first [portion] for himself, for there the lawgiver's portion is hidden." In Moshe's blessing the verse speaks of the tribe of Gad, who chose the first land to be conquered, east of the Jordan, where Moshe, the lawgiver, would be buried; the maamar reads it of Moshe him-

self, whose seeing was of reishis, Chochmah (context: Steinsaltz Tanakh).

Deuteronomy 33:21 דברים ל״ג:כ״א

וַיַּרְא רֵאשִׁית לוֹ כִּי־שָׁם חֶלְקַת מְחֹקֵק סָפוּן וַיֵּתֵא רָאשֵׁי עָם צִדְקַת ה׳ עָשָׂה וּמִשְׁפָּטָיו עִם־יִשְׂרָאֵל׃

And he chose a first part for himself, For there a portion of a ruler was reserved; And there came the heads of the people, He executed the righteousness of the L-RD, And His ordinances with Israel. .

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80 **ארץ חפץ**

"And all the nations shall call you fortunate, for you shall be a land of delight." Through Malachi G-d promises Israel that the nations will praise them as a land of delight; so Israel itself is called "a land of delight."

Malachi 3:12 מלאכי ג׳:י״ב

וְאִשְּׁרוּ אֶתְכֶם כָּל־הַגּוֹיִם כִּי־תִהְיוּ אַתֶּם אֶרֶץ חֵפֶץ אָמַר ה׳ צְבָאוֹת׃

And all nations shall call you happy; For ye shall be a delightsome land, Saith the L-RD of hosts.

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KEHOT'S NOTE

מלאכי ג, יב.

81 **ועתה ישראל שמע**

"And now, Israel, hear the statutes and the ordinances that I teach you, to do them." Moshe's words after his plea was refused; the maamar notes the word "hear."

Deuteronomy 4:1 דברים ד׳:א׳

וְעַתָּה יִשְׂרָאֵל שְׁמַע אֶל־הַחֻקִּים וְאֶל־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְלַמֵּד אֶתְכֶם לַעֲשׂוֹת לְמַעַן תִּחְיוּ וּבָאתֶם וִירִשְׁתֶּם אֶת־הָאָרֶץ אֲשֶׁר ה׳ אֱלֹקֵי אֲבֹתֵיכֶם נֹתֵן לָכֶם׃

And now, O Israel, hearken unto the statutes and unto the ordinances, which I teach you, to do them; that ye may live, and go in and possess the land which the L-RD, the G-d of your fathers, giveth you.

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KEHOT'S NOTE

דברים ד, א.

82 **אתה החלות**

"You have begun to show Your servant Your greatness and Your strong hand." Moshe's words just before his plea to enter the Land.

Deuteronomy 3:24 דברים ג׳:כ״ד

אֲדֹנָי ה׳ אַתָּה הַחִלּוֹתָ לְהַרְאוֹת אֶת־עַבְדְּךָ אֶת־גָּדְלְךָ וְאֶת־יָדְךָ הַחֲזָקָה אֲשֶׁר מִי־אֵל בַּשָּׁמַיִם וּבָאָרֶץ אֲשֶׁר־יַעֲשֶׂה כְמַעֲשֶׂיךָ וְכִגְבוּרֹתֶךָ׃

'O L-rd GOD, Thou hast begun to show Thy servant Thy greatness, and Thy strong hand; for what god is there in heaven or on earth, that can do according to Thy works, and according to Thy mighty acts?

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83 **אתה החלות**

Moshe opened his prayer with praise, "You have begun." The Zohar asks what "beginning" means here and answers that Moshe was the beginning in the world, while King Mashiach is the end, when wholeness will be found above and below.

Zohar, Vaetchanan 2:9–4:17 ספר הזהר, ואתחנן ב׳:ט׳-ד׳:י״ז

84 **בביאור ע״פ והניף הכהן**

the passage shares nothing with the note

KEHOT'S NOTE

ראה לקמן אמור טל, ג.

85 **והניף הכהן אותם על לחם הביכורים**

"And the kohen shall wave them with the bread of the first fruits as a waving before Havayah, with the two lambs." The opening words of the Likkutei Torah explanation to which the text refers.

Leviticus 23:20 ויקרא כ״ג:כ׳

וְהֵנִיף הַכֹּהֵן אֹתָם עַל לֶחֶם הַבִּכֻּרִים תְּנוּפָה לִפְנֵי ה׳ עַל־שְׁנֵי כְבָשִׂים קֹדֶשׁ יִהְיוּ לַה׳ לַכֹּהֵן׃

And the priest shall wave them with the bread of the first-fruits for a wave-offering before the L-RD, with the two lambs; they shall be holy to the L-RD for the priest.

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86 **עין לא ראתה כו' יעשה למחכה לו**

"No eye has seen, O G-d, except You, what He will do for one who waits for Him."

Isaiah 64:3 ישעיהו ס״ד:ג׳

וּמֵעוֹלָם לֹא־שָׁמְעוּ לֹא הֶאֱזִינוּ עַיִן לֹא־רָאָתָה אֱלֹקִים זוּלָתְךָ יַעֲשֶׂה לִמְחַכֵּה־לוֹ׃

And whereof from of old men have not heard, nor perceived by the ear, neither hath the eye seen a G-d beside Thee, who worketh for him that waiteth for Him.

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87 **יעשה מאן**

The Zohar asks why the verse says "He will do" and not "You will do," and answers: "He will do": who? The hidden Atik of all, on whom everything depends.

Zohar, Vaetchanan 21:142–23:151 ספר הזהר, ואתחנן כ״א:קמ״ב-כ״ג:קנ״א

Once when R. Jose was ill, R. Abba and R. Judah and R. Isaac went to see him. They found him asleep lying on his face. When he awoke they perceived that his face was wreathed in smiles. Said R. Abba to him: 'Have you seen some notable thing?' Assuredly so,' he replied, 'for my soul went aloft and I saw the glory of those who have sacrificed themselves for the sanctity of their Master, how they were given thirteen streams of pure balsam, and how the Holy One, blessed ...

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

88 **וזה הוא שילמוד משיח**

The note points here for Mashiach's teaching being by way of sight, in which one sees the whole matter at once, in general and in all its details.

KEHOT'S NOTE

שיהי' באופן של ראי' (לקו"ת צו יז, א-ב. שער האמונה פי"ט. סד"ה וידבר אלקים (השני) תרצ"ט, ועוד), שבראי' רואה בבת אחת את כל הדבר כולו, בכללותו ובכל פרטיו (ראה ש' האמונה שם פנ"ט) — ראה לקו"ש חכ"א ע' 37 הערה 64.

89 **הנה ישכיל עבדי**

"Behold, My servant shall be wise." Read here of the endless wisdom that Mashiach will teach.

Isaiah 52:13 ישעיהו נ"ב:י"ג

הִנֵּה יַשְׂכִּיל עַבְדִּי יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד׃

Behold, My servant shall prosper, He shall be exalted and lifted up, and shall be very high.

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90 **בשמונים שנה**

A further place the note lists for the Arizal's eighty years.

KEHOT'S NOTE

ועל"ק שמיני ד"ה לויתן (יח, ג) ובי' ואתחנן ספ"א (ג, ג) וד"ה ביום השמע"צ כנישין פ"ד (פה, ד). וע' ריש ביאור תורה צוה בפ' ברכה (צה, ב) וסוף ביאור והניף בפ' אמור (טל, ג). [כ]. וראה בארוכה בסה"מ על פרשיות שם. סה"מ תקס"ד ע' שכט בהע' לע' רג.

91 **האבות הן הן המרכבה**

The words here quote Bereshit Rabbah 47:6; the passage is shown below.

Bereshit Rabbah 47:6 בראשית רבה מ"ז:ו'

ויכל לדבר אתו - תני, הנפטר מחבירו בין גדול בין קטן, צריך ליטול ממנו רשות. ממי את למד? מאברהם. פעם אחת היה אברהם מדבר עם הקב"ה, באו מלאכי השרת לדבר עמו. אמר להן: נפטר מן השכינה, שהיא גדולה מכם תחלה, אחר כך אני מדבר עמכם. כיון שדבר עם הקדוש ברוך הוא כל צרכו, אמר לפניו: רבון העולמים! צריך אני לדבר. אמר לו: הפטר בשלום, הה"ד: ויעל אלקים מעל אברהם. אמר ריש לקיש: האבות הן הן המרכבה, שנא': ויעל אלקים מעל אברהם. ויעל מעליו אלקים. (בראשית כה) והנה ה' נצב עליו:

"He concluded speaking with him, and G-d ascended from upon Abraham" (Genesis 17:22). It is taught: One who departs from another person, whether of greater or lesser stature, must take his leave from him. From whom do you derive this? From Abraham. On one occasion, Abraham was speaking with the Holy One blessed be He, when the ministering angels came to speak with him. He said to them: 'Let me first take my leave from the Divine Presence, which is of greater stature than you, then I will speak with ...

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KEHOT'S NOTE

ב"ר פמ"ז, ו. פפ"ב, ו.

PARAGRAPH 12

92 **האבות הן הן המרכבה**

Reish Lakish: "The Patriarchs are themselves the chariot," as it is said, "And G-d went up from upon Avraham," "And G-d went up from upon him," and "Behold, Havayah stood upon him."

Bereshit Rabbah 47:6 בראשית רבה מ"ז:ו'

ויכל לדבר אתו - תני, הנפטר מחבירו בין גדול בין קטן, צריך ליטול ממנו רשות. ממי את למד? מאברהם. פעם אחת היה אברהם מדבר עם הקב"ה, באו מלאכי השרת לדבר עמו. אמר להן: נפטר מן השכינה, שהיא גדולה מכם תחלה, אחר כך אני מדבר עמכם. כיון שדבר עם הקדוש ברוך הוא כל צרכו, אמר לפניו: רבון העולמים! צריך אני לדבר. אמר לו: הפטר בשלום, הה"ד: ויעל אלקים מעל אברהם. אמר ריש לקיש: האבות הן הן המרכבה, שנא': ויעל אלקים מעל אברהם. ויעל מעליו אלקים. (בראשית כה) והנה ה' נצב עליו:

"He concluded speaking with him, and G-d ascended from upon Abraham" (Genesis 17:22). It is taught: One who departs from another person, whether of greater or lesser stature, must take his leave from him. From whom do you derive this? From Abraham. On one occasion, Abraham was speaking with the Holy One blessed be He, when the ministering angels came to speak with him. He said to them: 'Let me first take my leave from the Divine Presence, which is of greater stature than you, then I will speak with ...

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93 **בד"ה ענין האבות הן הן המרכבה**

The discourse asks why the Patriarchs, whose root is in Atzilus, are called a chariot, unlike the angels "face of a lion, face of an ox," who come from the broken vessels of Tohu and are nullified like a horse to its rider; it begins its answer from the form of "man" as the inclusion of the three lines.

KEHOT'S NOTE

תו"א עב, ד ואילך.

94 **ע"פ וישכם לבן**

The discourse on "And Lavan rose early in the morning, kissed his sons and his daughters and blessed them," which, the text says, treats the Patriarchs and the tribes.

KEHOT'S NOTE

תו"א כג, ד.

95 **וישכם לבן**

"And Lavan rose early in the morning, kissed his sons and his daughters and blessed them." The opening words of the Torah Ohr discourse to which the text refers.

Genesis 32:1 בראשית ל"ב:א'

וַיַּשְׁכֵּם לָבָן בַּבֹּקֶר וַיְנַשֵּׁק לְבָנָיו וְלִבְנוֹתָיו וַיְבָרֶךְ אֶתְהֶם וַיֵּלֶךְ וַיָּשָׁב לָבָן לִמְקֹמוֹ׃

And Laban arose early in the morning, kissed his sons and daughters, and blessed them; and then Laban went and re-

turned to his place.

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96 **סד"ה וידבר כו' שאו**

The end of that discourse speaks of Aharon, "the groomsman of the Matron," one of the seven shepherds, who raises the souls of Israel and kindles them like lamps, "When you raise up the lamps."

KEHOT'S NOTE

לקו"ת במדבר ג, א.

97 **שאו כו' למשפחותם לבית אבותם**

"Take a census of the whole congregation of the children of Israel, by their families, by their fathers' house." The verse of the discourse at the beginning of Bamidbar to which the text refers.

Numbers 1:2 במדבר א׳:ב׳

שְׂאוּ אֶת־רֹאשׁ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שֵׁמוֹת כָּל־זָכָר לְגֻלְגְּלֹתָם:

'Take ye the sum of all the congregation of the children of Israel, by their families, by their fathers'houses, according to the number of names, every male, by their polls;

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98 **נשמה שנתת בי טהורה היא**

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

KEHOT'S NOTE

ברכת אלקי נשמה.

99 **נשמה שנתת בי טהורה היא**

The blessing on waking: "My G-d, the soul that You placed in me is pure; You formed it in me, You breathed it into me." The maamar reads it as the soul's passage from purity in its root to existence as a created being.

Berakhot 60b:4 ברכות ס׳ ב:ד׳

כִּי מִתְעַר אוֹמֵר: "אֱלֹקַי, נְשָׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה. אַתָּה יְצַרְתָּהּ בִּי, אַתָּה נְפַחְתָּהּ בִּי, וְאַתָּה מְשַׁמְּרָהּ בְּקִרְבִּי, וְאַתָּה עָתִיד לִיטְּלָהּ מִמֶּנִּי וּלְהַחֲזִירָהּ בִּי לֶעָתִיד לָבֹא. כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי מוֹדֶה אֲנִי לְפָנֶיךָ ה' אֱלֹקַי וֵאלֹקֵי אֲבוֹתַי, רִבּוֹן כָּל הָעוֹלָמִים, אֲדוֹן כָּל הַנְּשָׁמוֹת. בָּרוּךְ אַתָּה ה', הַמַּחֲזִיר נְשָׁמוֹת לְפְגָרִים מֵתִים".

When he awakens he says : "O my G-d, the soul which Thou hast given me is pure. Thou didst create it within me, Thou didst breathe it into me, Thou preservest it within me, and Thou wilt take it from me, but wilt restore it unto me hereafter. So long as the soul is within me, I will give thanks unto Thee, O L-rd my G-d and G-d of my fathers, Sovereign of all worlds, L-rd of all souls. Blessed art Thou, O L-rd, Who restorest souls unto dead ...

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

100 **בעבר הנהר ישבו אבותיכם**

"Beyond the river your fathers dwelt of old, Terach, the father of Avraham and the father of Nachor." In his farewell address Yehoshua recalls that the forefathers lived beyond the Euphrates until G-d took Avraham from there; the maamar reads "beyond the river" as the Patriarchs' root above Binah, the river (context: Steinsaltz Tanakh).

Joshua 24:2 יהושע כ"ד:ב׳

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם כֹּה־אָמַר ה' אֱלֹקֵי יִשְׂרָאֵל בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם תֶּרַח אֲבִי אַבְרָהָם וַאֲבִי נָחוֹר וַיַּעַבְדוּ אֱלֹקִים אֲחֵרִים:

And Joshua said unto all the people: 'Thus saith the L-RD, the G-d of Israel: Your fathers dwelt of old time beyond the River, even Terah, the father of Abraham, and the father of Nahor; and they served other gods.

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KEHOT'S NOTE

יהושע כד, ב.

101 **ז"א בעתיקא אחיד ותליא**

Kehot's note points to Zohar III, 291a for these words.

Zohar III, 291a זח"ג רצא, א

KEHOT'S NOTE

זח"ג רצא, א ועל"ק (יט ריש ב') ציון אדמו"ר. [כ].

102 **בביאור ע"פ אם בחקתי תלכו**

There "Beyond the river your fathers dwelt" is explained: the Patriarchs' root is drawn from the level above "the river that goes out from Eden," which is Binah, from the hidden thought of Arich Anpin; and "I took your father Avraham from beyond the river" means that G-d drew them from that root down through Atzilus, to be clothed in bodies and refine the fallen sparks, Avraham through love, Yitzchak through awe and Yaakov through compassion.

KEHOT'S NOTE

לקו"ת בחקותי מז, א.

103 **אם בחקתי תלכו**

"If you walk in My statutes and keep My commandments and do them." The opening words of the Likkutei Torah explanation to which the text refers.

Leviticus 26:3 ויקרא כ"ו:ג׳

אִם־בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם:

If ye walk in My statutes, and keep My commandments, and do them;

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104 **בביאור שימני כחותם**

The straps of the tefillin, black by a law given to Moshe at Sinai, have their root in the whiteness of the skull, Chesed of Atik, higher than "the hair of His head like pure wool"; for so high a level to be drawn down, they must be black.

KEHOT'S NOTE

לקו"ת שה"ש מו, ד.

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

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110 **ובד"ה ראיתי והנה מנורת זהב**

On "I have seen, and behold, a menorah all of gold": the lamps are souls, and the seven lamps are the souls of the seven shepherds, who draw G-dliness down to all the souls of Israel, for no thought can grasp Him except through them.

KEHOT'S NOTE

לקו"ת בהעלותך לג, ב.

111 **ראיתי והנה מנורת זהב כולה**

Zechariah's vision: "I have seen, and behold, a menorah all of gold, with its bowl on its top, and its seven lamps upon it."

Zechariah 4:2 זכריה ד׳:ב׳

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

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

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112 **ע"פ ויעבר את מעבר יבק**

There Yabbok is read as the union of blessing and holiness, and "Beyond the river your fathers dwelt" is explained: the river is Binah, the Patriarchs' root is beyond it, in Keser, and from there they were drawn down to the other side of the river, Z'eir Anpin of Atzilus.

KEHOT'S NOTE

תו"א כה, א.

113 **ויעבר את מעבר יבק**

Yaakov rose at night, took his wives and children, "and crossed the ford of the Yabbok." The opening of the Torah Ohr discourse to which the text refers.

Genesis 32:23 בראשית ל"ב:כ"ג

וַיָּקָם בַּלַּיְלָה הוּא וַיִּקַּח אֶת־שְׁתֵּי נָשָׁיו וְאֶת־שְׁתֵּי שִׁפְחֹתָיו וְאֶת־אַחַד עָשָׂר יְלָדָיו וַיַּעֲבֹר אֵת מַעֲבַר יַבֹּק׃

And he rose up that night, and took his two wives, and his two handmaids, and his eleven children, and passed over the ford of the Jabbok.

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114 **סד"ה אני ה' אלקיכם**

At the end of that discourse there are two levels of Torah: "the Torah of Havayah" in "his desire is in the Torah of Havayah" is the Torah above, the higher Chochmah, to be revealed in the Time to Come, and "his Torah" is the Torah

105 **שימני כחותם**

"Set me as a seal upon your heart, as a seal upon your arm." The opening words of the explanation in Likkutei Torah, Shir HaShirim, to which the text refers.

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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106 **רצונות דתפלין דהלמ"מ שיהיו שחורות**

The Gemara teaches that the straps of the tefillin must be black, by a law given to Moshe at Sinai.

Menachot 35a:6–7 מנחות ל"ה א:ו׳-ז׳

א"ר יצחק רצועות שחורות הלכה למשה מסיני מיתיבי תפילין אין קושרין אותן אלא במינן בין ירוקות בין שחורות בין לבנות אדומות לא יעשה מפני גנאי ודבר אחר א"ר יהודה מעשה בתלמידו של ר"ע שהיה קושר תפיליו בלשונות של תכלת ולא אמר לו דבר איפשר אותו צדיק ראה תלמידו ולא מיחה בו אמר לו הן לא ראה אותו ואם ראה אותו לא היה מניחו

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KEHOT'S NOTE

מנחות לה, א.

107 **הנהר — בחי' ז"ת דע"י**

In Nitzavim the Patriarchs are rooted in Chesed, Gevurah and Tiferes of Atik, as explained on "Beyond the river your fathers dwelt" in the discourse "If you walk in My statutes"; this is the source of the light drawn through the thirteen tikkunei dikna, which is why "until Avraham there was no old age."

KEHOT'S NOTE

ראה לקמן נצבים נג, א. זאת הברכה צו, ג. וצ"ע דבפרשת נצבים מציין לד"ה אם בחוקותי — ספר הערכים-חב"ד א' טור יט הערה י'.

108 **בביאור ע"פ בהעלותך**

The explanation of "When you raise up the lamps" speaks of Aharon's great love, rooted in Mocha Stima'ah and drawn out through bitterness and weeping, which arouse the thirteen attributes of compassion; and of the ascent of the tribes, "For there the tribes went up."

KEHOT'S NOTE

לקו"ת בהעלותך לא, ב.

109 **בהעלותך את הנרות כו' יאירו שבעת הנרות**

"When you raise up the lamps, toward the face of the menorah the seven lamps shall give light."

Numbers 8:2 במדבר ח׳:ב׳

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

below, the lower Chochmah, the vessel for it; the two times "I am Havayah your G-d" are said of these two.

KEHOT'S NOTE

לקו"ת שלח מט, ב.

115 **בתורת ה' חפצו ובתורתו**

"But his desire is in the Torah of Havayah, and in his Torah he meditates day and night." The psalm praises the person whose delight is G-d's Torah; "his Torah" can be read as the learner's own, the Torah as he grasps it, and the discourse cited reads the two as the Torah above and the Torah below (context: Steinsaltz Tanakh).

Psalms 1:2 תהילים א:ב

כִּי אִם־בְּתוֹרַת ה' חֶפְצוֹ וּבְתוֹרָתוֹ יֶהְגֶּה יוֹמָם וָלָיְלָה׃

But his delight is in the law of the L-RD; and in His law doth he meditate day and night.

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116 **כי כאשר השמים החדשים**

"For as the new heavens and the new earth that I am making stand before Me, says Havayah, so shall your seed and your name stand."

Isaiah 66:22 ישעיהו ס"ו:כ"ב

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

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

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117 **ובביאור ע"פ כי על כל כבוד חופה**

The explanation speaks of Mocha Stima'ah: a supernal will whose reason is so lofty and hidden that it cannot come down into revealed understanding, so that to others it seems to be will alone, without a reason.

KEHOT'S NOTE

לקו"ת שה"ש מח, א.

118 **כי על כל כבוד חופה**

Over Mount Zion Havayah will create a cloud by day and the glow of fire by night, "for over all the glory there shall be a canopy." Isaiah's vision of Jerusalem in the Future, sheltered by cloud by day and fire by night as Israel was in the wilderness (context: Steinsaltz Tanakh).

Isaiah 4:5 ישעיהו ד':ה'

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

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

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PARAGRAPH 13

119 **מ"ש הרמ"ז פ' בראשית**

The note records that this passage of the Ramaz is also quoted in Or HaTorah on Bereishis.

KEHOT'S NOTE

מובא גם באוה"ת בראשית-א דף יא, א.

120 **הג"ן סדרים דאורייתא**

The note points to two talks in Likkutei Sichos on the fifty-three (GaN) portions of the Torah.

Zohar I, 104b זח"א קד, ב

KEHOT'S NOTE

ראה זח"א קד, ב. לקוטי שיחות ח"ג ע' 93. חט"ו ע' 435.

121 **ונהר יוצא מעדן להשקות את הג"ן סדרים דאורייתא ומשם יפרד**

"And a river goes out from Eden to water the Garden, and from there it divides and becomes four heads." The maamar reads "the Garden" (GaN, fifty-three) as the portions of the Torah and "divides" as the rectification of the world of division.

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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122 **והיינו ע"י פר"ד פשט רמז דרוש**

The note points to this talk for PaRaD, peshat, remez and derush, as the rectification of the lower worlds.

KEHOT'S NOTE

ראה שיחת ש"פ דברים תשמ"ו.

123 **ולכבודי בראתי יצרתיו**

"Everyone who is called by My Name, for My glory I created him, I formed him, I also made him." G-d promises through Isaiah to gather all who are called by His Name, whom He created for His glory; the three verbs are read as Beriah, Yetzirah and Asiyah.

Isaiah 43:7 ישעיהו מ"ג:ז'

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עֲשִׂיתִיו׃

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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KEHOT'S NOTE

ישע' מג, ז.

124 **בביאור ע"פ ולא תשבית מלח**

There the study of the Torah's inner dimension is called "salt": unlike bread and meat, the revealed Torah, whose essence one grasps, salt has no taste of its own; one knows only that the inner essence exists, until the inner dimension of the Torah is revealed in the Future.

KEHOT'S NOTE

לעיל ה, ד.

125 **ולא תשבית מלח**

> "And you shall not let the salt of your G-d's covenant be lacking from your meal offering." The opening words of the explanation in Likkutei Torah, Vayikra, to which the text refers.

Leviticus 2:13 ויקרא ב׳:י״ג

וְכָל־קָרְבַּן מִנְחָתְךָ בַּמֶּלַח תִּמְלָח וְלֹא תַשְׁבִּית מֶלַח בְּרִית אֱלֹקֶיךָ מֵעַל מִנְחָתֶךָ עַל כָּל־קָרְבָּנְךָ תַּקְרִיב מֶלַח׃

And every meal-offering of thine shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy G-d to be lacking from thy meal-offering; with all thy offerings thou shalt offer salt.

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126 **ונחל עדניך תשקם**

> "They are sated from the abundance of Your house, and from the stream of Your delights You give them drink." The word for "delights," adanecha, shares its root with Eden.

Psalms 36:9 תהילים ל״ו:ט׳

יִרְוְיֻן מִדֶּשֶׁן בֵּיתֶךָ וְנַחַל עֲדָנֶיךָ תַשְׁקֵם׃

They are abundantly satisfied with the fatness of Thy house; And Thou makest them drink of the river of Thy pleasures.

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KEHOT'S NOTE

תהלים לו, ט.

127 **בד״ה שובה ישראל עד**

> There thought, speech and action are found in G-d's relation to the worlds, in "I created it, I formed it, I also made it": Beriah is thought, Yetzirah speech and Asiyah action.

KEHOT'S NOTE

לקו״ת ש״ש סו, ב.

128 **שובה ישראל עד**

> "Return, O Israel, unto Havayah your G-d, for you have stumbled in your iniquity." The opening words of the Shabbos Shuvah discourse to which the text refers.

Hosea 14:2 הושע י״ד:ב׳

שׁוּבָה יִשְׂרָאֵל עַד ה׳ אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ׃

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

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129 **סוד ה׳ ליריאיו**

> "The secret of Havayah is for those who fear Him, and His covenant, to make it known to them." The psalmist says that G-d reveals His counsel to those who fear Him; the maamar reads "the secret" as sod, the inner dimension of the Torah.

Psalms 25:14 תהילים כ״ה:י״ד

סוֹד ה׳ לִירֵאָיו וּבְרִיתוֹ לְהוֹדִיעָם׃

The counsel of the L-RD is with them that fear Him; And His covenant, to make them know it.

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KEHOT'S NOTE

תהלים כה, יד.

PARAGRAPH 14

130 **מאד עמקו מחשבותיך**

> "How great are Your works, O Havayah; Your thoughts are very deep." The psalmist marvels that G-d's works are great and His thoughts deeper still, beyond our grasp.

Psalms 92:6 תהילים צ״ב:ו׳

מַה־גָּדְלוּ מַעֲשֶׂיךָ ה׳ מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ׃

How great are Thy works, O L-RD! Thy thoughts are very deep.

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KEHOT'S NOTE

תהלים צב, ו.

131 **ורוח אלקים מרחפת על פני המים**

> "And the earth was formless and void, and darkness was on the face of the deep, and the spirit of G-d hovered over the face of the waters."

Genesis 1:2 בראשית א׳:ב׳

וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹקִים מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם׃

Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of G-d hovered over the face of the waters.

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132 **זהו רוחו של מלך המשיח**

> "'And the spirit of G-d hovered': this is the spirit of King Mashiach, as it is said, 'And the spirit of Havayah shall rest upon him.'"

Bereshit Rabbah 2:4 בראשית רבה ב׳:ד׳

... "עַל פְּנֵי תְהוֹם" זה גלות ממלכת הרשעה שאין להם חקר כמו התהום מה התהום הזה אין לו חקר אף הרשעים כן. "וְרוּחַ אֱלֹקִים מְרַחֶפֶת" זה רוחו של מלך המשיח היאך מה דאת אמר (ישעיה יא, ב): "ונחה עליו רוח ה׳" באיזו זכות ממשמשת ובאה המרחפת על פני המים בזכות התשובה שנמשלה כמים שנאמר (איכה ב, יט): "שפכי כמים לבך". רבי חגי בשם רבי פדת אמר ברית כרותה למים שאפילו בשעת שרב רוחה שייפה. וכבר היה ר״ש בן זומא יושב ותוהא ועבר רבי יהושע ושאל בשלומו פעם ושתים ולא השיבו ...

Rabbi Shimon ben Lakish interpreted the verses regarding the [four] kingdoms. "The earth was emptiness" – this is the Babylonian kingdom, as it is stated: "I have seen the land, and behold, it was emptiness and disorder" (Jeremiah 4:23). "And disorder [vavohu]" – this is the Median kingdom, [as it is stated:] "They hastened [vayavhilu] to bring Haman" (Esther 6:14). "And darkness"- this is the Greek kingdom, which darkened Israel's eyes with their edicts, as they used to say to them: 'Write on the horn of a bull that you ...

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And the dust returneth to the earth as it was, and the spirit returneth unto G-d who gave it.

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138 **ע"פ האזינו השמים**

The discourse opens with the Sages' contrast of rain and dew and explains teshuvah as "And the spirit shall return to G-d who gave it": the soul, breathed out of G-d like breath from a mouth, became a separate being, and teshuvah is its return.

KEHOT'S NOTE

לקו"ת האזינו עא, ג.

139 **האזינו השמים**

"Listen, O heavens, and I will speak." The opening words of the Likkutei Torah discourse to which the text refers.

Deuteronomy 32:1 דברים ל"ב:א'

הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי׃

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

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PARAGRAPH 15

140 **שמדתו של יעקב . . רחמים**

The Tanya presents Yaakov's attribute, compassion, as a path in serving G-d: to arouse great compassion before G-d for the spark of G-dliness in one's soul, which has come down from its source and is clothed in the "skin of the serpent," far from the light of the King's face.

Tanya, Likkutei Amarim 45:1–2 תניא, חלק ראשון; ליקוטי אמרים מ"ה:א'-ב'

עוֹד יֵשׁ דֶּרֶךְ יָשָׁר לִפְנֵי אִישׁ, לַעֲסוֹק בַּתּוֹרָה וּמִצְוֹת לִשְׁמָן, עַל יְדֵי מַדָּתוֹ שֶׁל יַעֲקֹב אָבִינוּ עָלָיו הַשָּׁלוֹם, שֶׁהִיא מִדַּת הָרַחֲמִים, לְעוֹרֵר בְּמַחֲשַׁבְתּוֹ תְּחִלָּה רַחֲמִים רַבִּים לִפְנֵי ה' עַל נִיצוֹץ אֱלֹהוּת הַמְחֻיֶּה נַפְשׁוֹ, אֲשֶׁר יָרַד מִמְּקוֹרוֹ - חַיֵּי הַחַיִּים אֵין־סוֹף בָּרוּךְ־הוּא, הַמְמַלֵּא כָּל עָלְמִין, וְסוֹבֵב כָּל עָלְמִין, וְכוּלָּא קַמֵּיהּ כְּלָא חֲשִׁיב, וְנִתְלַבֵּשׁ בְּ"מַשְׁכָּא דְחִוְיָא", הָרָחוֹק מֵאוֹר פְּנֵי הַמֶּלֶךְ בְּתַכְלִית הָהֶרְחֵק - כִּי הָעוֹלָם הַזֶּה הוּא תַּכְלִית הַקְּלִיפּוֹת הַגַּסּוֹת כוּ'. וּבִפְרָט, כְּשֶׁיִּזְכּוֹר ...

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KEHOT'S NOTE

ראה תניא פמ"ה. הנסמן במאמרי אדה"ז-פרשיות לע' תקעט (ושם צ"ל תניא פמ"ה).

141 **יעקב . . תפארת**

Kehot's note points to Zohar I, 157b for these words.

Zohar I, 157b זח"א קנז, ב

Zohar II, 276a זח"ב רעו, א

KEHOT'S NOTE

ראה זח"א קנז, ב. זח"ב רעו, א. זח"ג שב, א.

142 **אף עשיתיו**

"For My glory I created him, I formed him, I also made him." "Made" is read as the World of Asiyah, where the

133 **זהו רוחו של מלך המשיח**

At the beginning of Tazria, Reish Lakish reads "And the spirit of G-d hovered over the face of the waters": "this is the spirit of King Mashiach."

Vayikra Rabbah 14:1 ויקרא רבה י"ד:א'

134 **ונחה עליו רוח הוי'**

"And the spirit of Havayah shall rest upon him, a spirit of wisdom and understanding." Isaiah's prophecy of the shoot from the stem of Yishai, the king from the house of David, upon whom G-d's spirit will rest.

Isaiah 11:2 ישעיהו י"א:ב'

וְנָחָה עָלָיו רוּחַ ה' רוּחַ חָכְמָה וּבִינָה רוּחַ עֵצָה וּגְבוּרָה רוּחַ דַּעַת וְיִרְאַת ה'

And the spirit of the L-RD shall rest upon him, The spirit of wisdom and understanding, The spirit of counsel and might, The spirit of knowledge and of the fear of the L-RD.

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135 **מן המים משיתיהו**

Pharaoh's daughter "called his name Moshe, and said, 'For I drew him out of the water.'"

Exodus 2:10 שמות ב':י'

וַיִּגְדַּל הַיֶּלֶד וַתְּבִאֵהוּ לְבַת־פַּרְעֹה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַמַּיִם מְשִׁיתִהוּ׃

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said: 'Because I drew him out of the water.'

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KEHOT'S NOTE

שמות ב, י.

136 **כמים שיורדים**

"Why are words of Torah compared to water?... To tell you: just as water leaves a high place and flows to a low place, so words of Torah endure only in one whose mind is humble."

Taanit 7a:8–9 תענית ז' א:ח'-ט'

אָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא, מַאי דִּכְתִיב: "דַּבְּרוֹ בְּבַרְזֶל יָחַד", לוֹמַר לָךְ: מָה בַּרְזֶל זֶה — אֶחָד מְחַדֵּד אֶת חֲבֵירוֹ, אַף שְׁנֵי תַּלְמִידֵי חֲכָמִים — מְחַדְּדִין זֶה אֶת זֶה בַּהֲלָכָה. אָמַר רַבָּה בַּר בַּר חָנָה: לָמָּה נִמְשְׁלוּ דִּבְרֵי תוֹרָה כָּאֵשׁ, שֶׁנֶּאֱמַר: "הֲלֹא כֹה דְבָרִי כָּאֵשׁ נְאֻם ה'", לוֹמַר לָךְ: מָה אֵשׁ אֵינוֹ דוֹלֵק יְחִידִי, אַף דִּבְרֵי תוֹרָה אֵין מִתְקַיְּימִין בְּיִחִידִי.

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

KEHOT'S NOTE

ראה תענית ז, א.

137 **והרוח תשוב אל האלקים**

"And the dust returns to the earth as it was, and the spirit returns to G-d who gave it." Koheles describes death, when the body returns to dust and the spirit to its Giver; the maamar hears in tashuv, "returns," the word teshuvah, the soul's return to its source.

Ecclesiastes 12:7 קהלת י"ב:ז'

וְיָשֹׁב הֶעָפָר עַל־הָאָרֶץ כְּשֶׁהָיָה וְהָרוּחַ תָּשׁוּב אֶל־הָאֱלֹקִים אֲשֶׁר נְתָנָהּ׃

concealment is greatest.

Isaiah 43:7 ישעיהו מ"ג:ז'

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עֲשִׂיתִיו׃

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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143 ונגלה כבוד ה'

"And the glory of Havayah shall be revealed, and all flesh together shall see that the mouth of Havayah has spoken." Isaiah's prophecy of comfort: in the redemption G-d's glory will be revealed to all.

Isaiah 40:5 ישעיהו מ':ה'

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

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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KEHOT'S NOTE

ישע' מ, ה.

144 סד"ה מי מנה עפר יעקב

At the end of the discourse, Torah study is the higher unity (yichuda ila'ah), "dust" that is beyond number, and the way to merit the light of the Torah is through Yaakov's attribute, compassion: arousing great compassion on one's soul, for the name Yaakov (yud-akev) means compassion for the yud, the higher Chochmah, that has fallen to the "heel."

KEHOT'S NOTE

לקו"ת בלק סח, ב.

145 מי מנה עפר יעקב

Bilam, brought to curse Israel, marvels instead: "Who has counted the dust of Yaakov?", a people as countless as dust. The opening words of the Likkutei Torah discourse to which the text refers.

Numbers 23:10 במדבר כ"ג:י'

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ׃

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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146 וברחמים גדולים אקבצך

"For a brief moment I forsook you, and with great compassion I will gather you." G-d speaks to Israel as to a forsaken wife: the exile is a brief moment, and the gathering will come with great compassion (context: Steinsaltz Tanakh).

Isaiah 54:7 ישעיהו נ"ד:ז'

בְּרֶגַע קָטֹן עֲזַבְתִּיךְ וּבְרַחֲמִים גְּדֹלִים אֲקַבְּצֵךְ׃

For a small moment have I forsaken thee; But with great compassion will I gather thee.

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KEHOT'S NOTE

ישע' נד, ז.

147 וחסדי מאתך לא ימוש

"For the mountains may move and the hills may falter, but My kindness shall not depart from you, nor shall My covenant of peace falter." Though the mountains move, G-d's kindness to Israel will never depart; the maamar stresses "My kindness," His own, above the attributes.

Isaiah 54:10 ישעיהו נ"ד:י'

כִּי הֶהָרִים יָמוּשׁוּ וְהַגְּבָעוֹת תְּמוּטֶינָה וְחַסְדִּי מֵאִתֵּךְ לֹא־יָמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךְ ה'׃

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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KEHOT'S NOTE

ישע' נד, י'.

148 חטה היתה

The Sages disagree about the tree from which Adam ate: Rabbi Meir says it was a vine and Rabbi Nechemiah a fig, and Rabbi Yehudah says it was wheat, "for a child does not know how to call 'father' and 'mother' until he has tasted grain." The maamar asks how wheat, which stands for the Torah's twenty-two letters, can be the Tree of Knowledge.

Sanhedrin 70b:1 סנהדרין ע' ב:א'

שֶׁאֵין לְךָ דָּבָר שֶׁמַּבִּיא יְלָלָה לְאָדָם אֶלָּא יַיִן. רַבִּי יְהוּדָה אוֹמֵר: חִטָּה הָיָה, שֶׁאֵין הַתִּינוֹק יוֹדֵעַ לִקְרוֹא אַבָּא וְאִימָּא עַד שֶׁיִּטְעֹם טַעַם דָּגָן. רַבִּי נְחֶמְיָה אוֹמֵר: תְּאֵנָה הָיָה, שֶׁבַּדָּבָר שֶׁקִּלְקְלוּ בּוֹ נִתְקְנוּ, שֶׁנֶּאֱמַר: "וַיִּתְפְּרוּ עֲלֵה תְאֵנָה".

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

PARAGRAPH 16

149 דחטה היינו כ"ב אותיות התורה

In Bechukosai the Torah is called bread, food for the soul, because, like grain whose root is very high but which fell in the breaking to grow as wheat, the secrets of the Torah came down into physical matters, the forbidden and the permitted, the impure and the pure.

Numbers 10:4 במדבר י':ד'

וְאִם־בְּאַחַת יִתְקָעוּ וְנוֹעֲדוּ אֵלֶיךָ הַנְּשִׂיאִים רָאשֵׁי אַלְפֵי יִשְׂרָאֵל׃

And if they blow but with one, then the princes, the heads of the thousands of Israel, shall gather themselves unto thee.

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KEHOT'S NOTE

ראה זהר בלק קפח, ב. לקו"ת בחוקותי מח, ב. במדבר י', ד.

150 בד"ה בשעה שהקדימו

In that discourse, a Shavuos discourse in Likkutei Torah on Bamidbar, the Written Torah is the Tree of Life and the Oral Torah is called in the Zohar "the tree of good and evil," because through it good is separated from evil, as in

When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight; and ye shall eat, and not be satisfied.

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KEHOT'S NOTE

ויקרא כו, כו.

155 כמ"ש בפ' בחקותי

There "When I break for you the staff of bread" is explained: the staff of bread is the Tree of Life, and with the breaking of the Tablets the Torah fell and descended into physical matters; and the Torah is called "bread of wheat," the twenty-two letters of the Torah, like the numerical value of chitah.

KEHOT'S NOTE

לקמן מח, ב.

156 ע"פ הן האדם

There Adam before the sin is described as entirely holy, above the Tree of Knowledge of good and evil, not even knowing of evil, so that the kelipos would have been refined without battle; after the sin, refinement requires toil and war.

KEHOT'S NOTE

תו"א ו, א.

157 הן האדם היה כאחד ממנו

"Behold, the man has become like one of us, knowing good and evil." G-d's words after Adam ate from the Tree of Knowledge; the opening words of the Torah Ohr discourse to which the text refers.

Genesis 3:22 בראשית ג:כ"ב

וַיֹּאמֶר ה' אֱלֹקִים הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ לָדַעַת טוֹב וָרָע וְעַתָּה פֶּן־יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וָחַי לְעֹלָם:

And the L-RD G-d said: 'Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.'

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158 ונהר יוצא מעדן

"And a river goes out from Eden to water the Garden." Adam's dwelling, the Garden, was watered from Eden.

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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159 תנופת שתי הלחם ע"ג שני הכבשים

"And the kohen shall wave them with the bread of the first fruits as a waving before Havayah, with the two lambs." The Shavuos offering of the two loaves and the two lambs.

Leviticus 23:20 ויקרא כ"ג:כ'

וְהֵנִיף הַכֹּהֵן אֹתָם עַל לֶחֶם הַבִּכֻּרִים תְּנוּפָה לִפְנֵי ה' עַל־שְׁנֵי כְבָשִׂים קֹדֶשׁ יִהְיוּ לַה' לַכֹּהֵן:

learning which animals are treifah and which are kosher; it too refers to Iggeres HaKodesh on "And the wise shall shine."

KEHOT'S NOTE

[במדבר] פ"ג יג, ג. [כ].

151 בשעה שהקדימו ישראל נעשה לנשמע

"When Israel put 'we will do' before 'we will hear,' a heavenly voice went forth and said to them: Who revealed to My children this secret, which the ministering angels use?" The opening words of the discourse to which the text refers.

Shabbat 88a:7–8 שבת פ"ח א:ז'-ח'

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

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152 תושבע"פ היא מל' דאצי'

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

KEHOT'S NOTE

ראה ת"ז בהקדמה.

153 ברע"מ פ' נשא והמשכילים יזהירו

The letter opens with the Raaya Mehemna on Naso: "And the wise shall shine like the radiance of the firmament," through this work, the Zohar, which is the Tree of Life, while "the tree of good and evil" is the forbidden and the permitted, the impure and the pure. It goes on to explain that the forbidden and permitted things themselves come from the tree of good and evil, kelipas nogah.

Tanya, Iggeres HaKodesh 26:1 תניא, אגרת הקדש כ"ו:א'

בְּרַעְיָא מְהֵימְנָא פָּרָשַׁת נָשֹׂא: "וְהַמַּשְׂכִּילִים יַזְהִירוּ כְּזֹהַר הָרָקִיעַ" - "בְּהַאי חִבּוּרָא דִּילָךְ דְּאִיהוּ סֵפֶר הַזֹּהַר, מִן זֶהֱרָא דְּ"אִימָּא עִילָּאָה" תִּשּׁוּבָה, בְּאִילֵּין לֹא צָרִיךְ נִסָּיוֹן. וּבְגִין דַּעֲתִידִין יִשְׂרָאֵל לְמִטְעַם מֵאִילָנָא דְחַיֵּי, דְּאִיהוּ הַאי סֵפֶר הַזֹּהַר - יִפְקוּן בֵּהּ מִן גָּלוּתָא בְּרַחֲמִים, וְיִתְקַיֵּים בָּהוֹן: "ה' בָּדָד יַנְחֶנּוּ, וְאֵין עִמּוֹ אֵל נֵכָר".

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154 בשברי לכם מטה לחם

"When I break for you the staff of bread, ten women shall bake your bread in one oven." Among the curses of the rebuke, G-d will break "the staff of bread," the bread that sustains life, and there will be famine; the maamar reads the "breaking" as the breaking of the first Tablets and the "bread" as the Torah (context: Steinsaltz Tanakh).

Leviticus 26:26 ויקרא כ"ו:כ"ו

בְּשִׁבְרִי לָכֶם מַטֵּה־לֶחֶם וְאָפוּ עֶשֶׂר נָשִׁים לַחְמְכֶם בְּתַנּוּר אֶחָד וְהֵשִׁיבוּ לַחְמְכֶם בַּמִּשְׁקָל וַאֲכַלְתֶּם וְלֹא תִשְׂבָּעוּ:

And the priest shall wave them with the bread of the first-fruits for a wave-offering before the L-RD, with the two lambs; they shall be holy to the L-RD for the priest.

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160 **שתי הלחם היינו תושב"כ ותשבע"פ**

There the two loaves stand for the Written and the Oral Torah, and the lambs are waved up to their root, to be nullified and united with the Infinite Light, together with the bread.

Zohar I, 260a זח"א רס, א

KEHOT'S NOTE

ראה זח"א רס, א. לקמן פ' אמור לז, ב. אוה"ת שבועות ע' קב. וראה בלקו"ש חל"א ע' 137 הערה 147.

161 **ואשא אתכם על כנפי נשרים**

"You have seen what I did to Egypt, and how I carried you on eagles' wings and brought you to Me." G-d's words to Israel at Sinai, before the Giving of the Torah; the maamar reads the eagles' wings as compassion.

Exodus 19:4 שמות י"ט:ד'

אַתֶּם רְאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרָיִם וָאֶשָּׂא אֶתְכֶם עַל־כַּנְפֵי נְשָׁרִים וָאָבִא אֶתְכֶם אֵלָי׃

Ye have seen what I did unto the Egyptians, and how I bore you on eagles'wings, and brought you unto Myself.

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KEHOT'S NOTE

שמות יט, ד.

162 **ע"פ בהעלותך את הנרות**

In the discourse on "When you raise up the lamps," "My tears have been my bread" is explained: through tears and bitterness over the darkness that hides G-dliness, one merits "bread," the Torah, through which G-dliness is drawn down below.

KEHOT'S NOTE

לקו"ת שם ל, ב.

163 **היתה לי דמעתי לחם**

"My tears have been my bread day and night, when they say to me all day, Where is your G-d?" The psalmist, far from the Temple, longs for G-d; the discourse cited reads his tears as what brings the "bread" of Torah.

Psalms 42:4 תהילים מ"ב:ד'

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

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

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164 **בד"ה זכור ושמור**

The discourse explains "Remember" as drawing down and "Keep" as elevation, like the night of Shabbos, which is elevation, and its day, which is drawing down; all these elevations and drawings-down were said in one utterance at Sinai.

KEHOT'S NOTE

תו"א עג, א.

165 **י"ג מדות שהתורה נדרשת בהן**

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

KEHOT'S NOTE

ברייתא דר"י בת"כ ר"פ ויקרא.

166 **י"ג מדות שהתורה נדרשת בהן**

Rabbi Yishmael's baraita at the opening of the Sifra: "The Torah is expounded by thirteen rules," beginning with kal vachomer (from the lesser to the greater) and gezeirah shavah (a like word in two places). The maamar sets these thirteen rules against the Thirteen Attributes of Compassion.

Sifra, Baraita DeRabbi Yishmael 2 ספרא, ברייתא דרבי ישמעאל ב'

PARAGRAPH 17

167 **והחרים ה' את לשון ים מצרים**

"And Havayah will destroy the tongue of the Sea of Egypt, and He will wave His hand over the river." The first half of the verse with which the maamar opened: in Isaiah's prophecy of the return of the exiles, the waters of Egypt as well as the Euphrates will no longer bar their way.

Isaiah 11:15 ישעיהו י"א:ט"ו

וְהֶחֱרִים ה' אֵת לְשֹׁון יָם־מִצְרַיִם וְהֵנִיף יָדוֹ עַל־הַנָּהָר בַּעְיָם רוּחוֹ וְהִכָּהוּ לְשִׁבְעָה נְחָלִים וְהַדְרִיךְ בַּנְּעָלִים׃

And the L-RD will utterly destroy the tongue of the Egyptian sea; And with His scorching wind will He shake His hand over the River, And will smite it into seven streams, And cause men to march over dry-shod.

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168 **נהר מצרים**

On "the tongue of the Sea of Egypt" the Radak writes: "It is the river of Egypt, called Shichor."

Radak on Isaiah 11:15 רד"ק על ישעיהו י"א:ט"ו

169 **שם האחד פישון ופרש"י הוא נילוס**

"The name of the one is Pishon; it is the one that surrounds the whole land of Chavilah, where there is gold."

Genesis 2:11 בראשית ב':י"א

שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסֹּבֵב אֵת כָּל־אֶרֶץ הַחֲוִילָה אֲשֶׁר־שָׁם הַזָּהָב׃

The name of the first is Pishon; that is it which compasseth the whole land of Havilah, where there is gold;

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KEHOT'S NOTE

בראשית ב, יא. ראה לקו"ש חט"ז ע' 91 הע' 27.

170 **הוא נילוס נהר מצרים**

Rashi: "Pishon is the Nile, the river of Egypt."

Rashi on Genesis 2:11 רש"י על בראשית ב':י"א

פישון. הוּא נִילוּס נָהָר מִצְרַיִם, וְעַל שֵׁם שֶׁמֵּימָיו מִתְבָּרְכִין וְעוֹלִין וּמַשְׁקִין אֶת הָאָרֶץ נִקְרָא פִּישׁוֹן כְּמוֹ וּפָשׁוּ פָּרָשָׁיו (חבקוק א') דָּ"אַ

> which falls in the land of Egypt, "and therefore the wisdom of Egypt was greater than all the world."

Zohar, Chayei Sara 18:142–147 ספר הזהר, חיי שרה י״ח:קמ״ב-קמ״ז

175 **ותרב חכמת שלמה כו' ומכל חכמת מצרים**

> "And Shlomo's wisdom surpassed the wisdom of all the people of the east and all the wisdom of Egypt."

I Kings 5:10 מלכים א ה':י

וַתֵּרֶב חָכְמַת שְׁלֹמֹה מֵחָכְמַת כָּל־בְּנֵי־קֶדֶם וּמִכֹּל חָכְמַת מִצְרָיִם׃

And Solomon's wisdom excelled the wisdom of all the children of the east, and all the wisdom of Egypt.

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176 **אית מיא מגדלין חכימין**

> Kehot's note points to Zohar I, 125a for these words.

Zohar I, 125a זח״א קכה, א

KEHOT'S NOTE

זח״א קכה, א.

177 **כולם בחכמה עשית**

> "How many are Your works, O Havayah! You made them all with wisdom." The psalmist marvels at the wisdom in all of creation; Me'orei Or cites it for Chochmah as the source of abundance.

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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178 **ומשם יפרד כו' טורי דפרודא**

> Below a certain level the heights are called "mountains of separation," as it is written, "And from there it divides and becomes four heads."

Zohar, Vayetzei 23:231–24:243 ספר הזהר, ויצא כ״ג:רל״א-כ״ד:רמ״ג

while "the young thou mayest take unto thyself' in harmony with the verse: "For ask now of the days past, etc., and from the one end of heaven unto the other" (Ibid. 4, 22). Now, all these are called "mountains of spices", whereas all which is underneath is called "the mountains of separation", in allusion to the passage: "and from thence it was parted and became four heads" (Gen. 2, 10).'

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

179 **מן הארץ לרקיע מהלך ת״ק שנה**

> "From the earth to the firmament is a journey of five hundred years, and the thickness of the firmament is a journey of five hundred years."

Chagigah 13a:3 חגיגה י״ג א:ג׳

כַּמָּה שְׁנוֹתָיו שֶׁל אָדָם — שִׁבְעִים שָׁנָה, שֶׁנֶּאֱמַר: ״יְמֵי שְׁנוֹתֵינוּ בָהֶם שִׁבְעִים שָׁנָה וְאִם בִּגְבוּרוֹת שְׁמוֹנִים שָׁנָה״. וַהֲלֹא מִן הָאָרֶץ עַד לָרָקִיעַ מַהֲלַךְ חֲמֵשׁ מֵאוֹת שָׁנָה, וְעוֹבְיוֹ שֶׁל רָקִיעַ מַהֲלַךְ חֲמֵשׁ מֵאוֹת שָׁנָה, וְכֵן בֵּין כָּל רָקִיעַ וְרָקִיעַ.

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KEHOT'S NOTE

פִּישׁוֹן, שֶׁהוּא מַגְדִּיל פִּשְׁתָּן, שֶׁנֶּאֱמַר עַל מִצְרַיִם (ישעיהו י״ט) וּבֹשׁוּ עֹבְדֵי פִשְׁתִּים׃

פישון PISHON — This is the Nile, the River of Egypt. Because its waters grow plentiful and rise and water the land, it is called Pishon, the name being of the same root as the verb in (Habakkuk 1:8) ופשו פרשיו "and their horsemen increased"; another interpretation of the name Pishon is: it is so called because it grows flax (פשתן) (Genesis Rabbah 16:2) for it is said with reference to Egypt (Isaiah 19:9) "Moreover they that work in combed flax, shall be ashamed."

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

171 **כגן ה' כארץ מצרים**

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

KEHOT'S NOTE

לך יג, י.

172 **כגן ה' כארץ מצרים**

> Lot, choosing where to settle after he parted from Avram, saw that the whole plain of the Jordan was well watered, "like the garden of Havayah, like the land of Egypt."

Genesis 13:10 בראשית י״ג:י׳

וַיִּשָּׂא־לוֹט אֶת־עֵינָיו וַיַּרְא אֶת־כָּל־כִּכַּר הַיַּרְדֵּן כִּי כֻלָּהּ מַשְׁקֶה לִפְנֵי שַׁחֵת ה' אֶת־סְדֹם וְאֶת־עֲמֹרָה כְּגַן־ה' כְּאֶרֶץ מִצְרַיִם בֹּאֲכָה צֹעַר׃

And Lot lifted up his eyes, and beheld all the plain of the Jordan, that it was well watered every where, before the L-RD destroyed Sodom and Gomorrah, like the garden of the L-RD, like the land of Egypt, as thou goest unto Zoar.

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173 **כגן ה' כארץ מצרים**

> Avram went down to Egypt because it is weighed against the garden of Havayah, "like the garden of Havayah, like the land of Egypt": there one river, the one on the right, comes down, as it is written, "The name of the one is Pishon."

Zohar, Lech Lecha 12:106–113 ספר הזהר, לך לך י״ב:ק״ו-ק״י״ג

AND ABRAM WENT DOWN TO EGYPT TO SOJOURN THERE. Why to Egypt? Because it is compared to the Garden of the L-rd, as it is written, "Like the garden of the L-rd, like the land of Egypt". For there a certain stream (from the Garden) which is on the right descends and flows, as it is written, "The name of the one was Pishon, that it is which compasseth the whole land of Havilah where there is gold" (Gen. 2, 11).

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174 **מאי שם האחד פישון המיוחד מכולם**

> Every drop that goes out from Eden carries a spirit of wisdom, and "there are waters that raise up wise men"; "The name of the one is Pishon": the special one of them all,

viduals, but in the Time to Come, "the glory of Havayah shall be revealed, and all flesh together shall see."

Vayikra Rabbah 1:14ויקרא רבה א:יי"ד

185 ונגלה כבוד ה' וראו כל בשר יחדו

At the end of Mishpatim: in the time to come the Holy One, blessed be He, will reveal Himself to His children, and all will see His glory eye to eye, as it is written, "For eye to eye they shall see," and "the glory of Havayah shall be revealed, and all flesh together shall see."

Zohar, Mishpatim 29:574–30:581ספר הזהר, משפטים כ"ט:תקע"ד-ל':תקפ"א

R. Eleazar said: 'Israel also at that time1The Zohar evidently adopts the view that the events recorded in this chapter (Ex. XXIV) took place before the giving of the Law. v. Rashi, ad loc. became qualified for a revelation, and the Shekinah was united with them, and the making of the Covenant and the giving of the Torah all took place at one and the same time;.and never again was such a sight vouchsafed to Israel. In the time which is to come the Holy One, blessed be He, will ...

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

186 ברבות פ' ויקרא פ"א

The note quotes the Midrash as Or HaTorah gives it: "For in this world the Shechinah is revealed to individuals, but in the Time to Come, 'the glory of G-d shall be revealed, and all flesh together shall see, for the mouth of G-d has spoken.'"

KEHOT'S NOTE

"לפי שבעוה"ז השכינה נגלית על היחידים אבל לע"ל ונגלה כבוד ה' וראו כל בשר יחדיו כי פי ה' דבר" — אוה"ת נ"ך-א ע' רלג.

187 ולא יקרא עוד שמך אברם

"And your name shall no longer be called Avram, but your name shall be Avraham." The opening words of the Torah Ohr discourse to which the text refers.

Genesis 17:5בראשית י"ז:ה'

וְלֹא־יִקָּרֵא עוֹד אֶת־שִׁמְךָ אַבְרָם וְהָיָה שִׁמְךָ אַבְרָהָם כִּי אַב־הֲמוֹן גּוֹיִם נְתַתִּיךָ:

Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a multitude of nations have I made thee.

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188 מיוחד בתכלית היחוד במהותו ועצמותו ית' גם אחר שיצא דבורו ית' אל הפועל בבריאת העולמות כמו שהיה מיוחד עמו קודם בריאת העולמות

G-d's speech and thought are united with His essence and being in absolute unity, "even after His speech has gone forth into actuality in the creation of the worlds, just as it was united with Him before the creation of the worlds";

חגיגה יג, א.

PARAGRAPH 18

180 בד"ה וספרתם לכם

the passage shares nothing with the note

KEHOT'S NOTE

לקו"ת במדבר י.

181 וספרתם לכם

"And you shall count for yourselves from the day after the Shabbos... seven complete weeks." The opening words of the discourse to which the text refers.

Leviticus 23:15ויקרא כ"ג:ט"ו

וּסְפַרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הֲבִיאֲכֶם אֶת־עֹמֶר הַתְּנוּפָה שֶׁבַע שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה:

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

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182 וכנפיהם פרודות

"And their faces and their wings were separate above; each had two wings joined to another's, and two covering their bodies." In Ezekiel's vision of the divine chariot, the wings of the chayos spread apart from each other; the maamar takes "separate" as the mark of what comes from speech.

Ezekiel 1:11יחזקאל א:י"א

וּפְנֵיהֶם וְכַנְפֵיהֶם פְּרֻדוֹת מִלְמָעְלָה לְאִישׁ שְׁתַּיִם חֹבְרוֹת אִישׁ וּשְׁתַּיִם מְכַסּוֹת אֵת גְּוִיֹּתֵיהֶנָה:

Thus were their faces; and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.

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183 ונגלה כבוד ה' וראו כל בשר יחדו כי פי ה' דבר

"And the glory of Havayah shall be revealed, and all flesh together shall see that the mouth of Havayah has spoken." Isaiah's prophecy of comfort: in the redemption G-d's glory will be revealed to all.

Isaiah 40:5ישעיהו מ':ה'

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִי ה' דִּבֵּר:

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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184 ונגלה כבוד ה' וראו כל בשר יחדו כי פי ה' דבר

The Midrash contrasts Moshe with the other prophets and ends with a parable of a king who reveals himself to his household: in this world the Shechinah is revealed to indi-

the change is only for the created beings, which receive it through many contractions.

Tanya, Likkutei Amarim 21:6 תניא, חלק ראשון; ליקוטי אמרים כ"א:ו'

וְכָכָה מַמָּשׁ, דֶּרֶךְ מָשָׁל, מִיּוּחָדוֹת דִּבּוּרוֹ וּמַחֲשַׁבְתּוֹ שֶׁל הַקָּדוֹשׁ־בָּרוּךְ־הוּא בְּתַכְלִית הַיִּחוּד בְּמַהוּתוֹ וְעַצְמוּתוֹ יִתְבָּרַךְ, גַּם אַחַר שֶׁיָּצָא דִּבּוּרוֹ יִתְבָּרַךְ אֶל הַפּוֹעַל בִּבְרִיאוֹת הָעוֹלָמוֹת, כְּמוֹ שֶׁהָיָה מְיוּחָד עִמּוֹ קוֹדֶם בְּרִיאַת הָעוֹלָמוֹת, וְאֵין שׁוּם שִׁינּוּי כְּלָל לְפָנָיו יִתְבָּרַךְ, אֶלָּא אֶל הַבְּרוּאִים הַמְקַבְּלִים חִיּוּתָם מִבְּחִינַת דִּבּוּרוֹ יִתְבָּרַךְ, בִּבְחִינַת יְצִיאָתוֹ כְּבָר אֶל הַפּוֹעַל בִּבְרִיאַת הָעוֹלָמוֹת, שֶׁמִּתְלַבֵּשׁ בָּהֶם לְהַחֲיוֹתָם עַל יְדֵי הִשְׁתַּלְשְׁלוּת מַעְלָה לְעָלוֹל וִירִידַת הַמַּדְרֵגוֹת ...

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189 ביום ההוא יהי' ה' אחד ושמו אחד

"And Havayah shall be King over all the earth; on that day Havayah shall be One and His Name One." Zechariah's prophecy of the end of days, when all the world will acknowledge the one G-d by one Name (context: Steinsaltz Tanakh).

Zechariah 14:9 זכריה י"ד:ט'

וְהָיָה ה' לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה ה' אֶחָד וּשְׁמוֹ אֶחָד:

And the L-RD shall be King over all the earth; In that day shall the L-RD be One, and His name one.

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KEHOT'S NOTE

זכריי יד, ט.

190 ות"י ויבש

Targum Yonasan renders "And Havayah will destroy the tongue of the Sea of Egypt" with "and He will dry up," as the text notes.

Targum Jonathan on Isaiah 11:15 תרגום יונתן על ישעיהו י"א:ט"ו

וְיַבֵּשׁ יְיָ יַת לִישָׁן יַמָּא דְמִצְרַיִם וִירֵים מְחַת גְּבוּרְתֵּיהּ עַל פָּרָת בְּמֵימַר נְבִיּוּתֵי וְיַמְחִינֵיהּ לְשַׁבְעָא נַחְלִין וְיהָכּוּן בֵּהּ בְּסַנְדָּלִין:

And the L-rd shall dry up the tongue of the Egyptian sea, and shall lift the stroke of His strength upon Euphrates by the word of His prophets, and shall smite it in seven streams, and men shall walk through it dryshod.

Mikraot Gedolot (Public Domain) • London "Chaldee Paraphrase," 1871 (Public Domain)

191 ובתו"א בד"ה ולא יקרא עוד שמך אברהם

The note quotes Or HaTorah, which cites this Torah Ohr discourse "on the explanation of 'for the mouth of G-d has spoken,'" and points to another passage there: "that there will be a revelation of the level of speech and the revelation of G-dliness."

KEHOT'S NOTE

"בפי' כי פי ה' דבר" — אוה"ת נ"ך-א ע' רלג. וראה שם ס"ע צט-ק "שיהי' גילוי בחי' דיבור והתגלות אלקות".

PARAGRAPH 19

192 ומשם יפרד

"And a river goes out from Eden to water the Garden, and from there it divides and becomes four heads."

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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193 והכהו לשבעה נחלים

"And He will wave His hand over the river with the might of His wind, and He will strike it into seven streams."

Isaiah 11:15 ישעיהו י"א:ט"ו

וְהֶחֱרִים ה' אֶת לְשׁוֹן יָם־מִצְרָיִם וְהֵנִיף יָדוֹ עַל־הַנָּהָר בַּעֲזֹם רוּחוֹ וְהִכָּהוּ לְשִׁבְעָה נְחָלִים וְהַדְרִיךְ בַּנְּעָלִים:

And the L-RD will utterly destroy the tongue of the Egyptian sea; And with His scorching wind will He shake His hand over the River, And will smite it into seven streams, And cause men to march over dry-shod.

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PARAGRAPH 20

194 מי ברא אלה

"Lift up your eyes on high and see: Who created these?" Isaiah calls on the people to look at the host of heaven and know its Creator; in Kabbalah "Who" (Mi) is Binah and "these" (Eleh) the attributes it brings forth.

Isaiah 40:26 ישעיהו מ':כ"ו

שְׂאוּ־מָרוֹם עֵינֵיכֶם וּרְאוּ מִי־בָרָא אֵלֶּה הַמּוֹצִיא בְמִסְפָּר צְבָאָם לְכֻלָּם בְּשֵׁם יִקְרָא מֵרֹב אוֹנִים וְאַמִּיץ כֹּחַ אִישׁ לֹא נֶעְדָּר:

Lift up your eyes on high, And see: who hath created these? He that bringeth out their host by number, He calleth them all by name; By the greatness of His might, and for that He is strong in power, Not one faileth.

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KEHOT'S NOTE

ישעי' מ, כו.

195 אלה פקודי המשכן משכן העדות

"These are the accounts of the Mishkan, the Mishkan of Testimony." The opening words of the discourse to which the text refers.

Exodus 38:21 שמות ל"ח:כ"א

אֵלֶּה פְקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדֻת אֲשֶׁר פֻּקַּד עַל־פִּי מֹשֶׁה עֲבֹדַת הַלְוִיִּם בְּיַד אִיתָמָר בֶּן־אַהֲרֹן הַכֹּהֵן:

These are the accounts of the tabernacle, even the tabernacle of the testimony, as they were rendered according to the commandment of Moses, through the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

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196 **והכהו לשבעה נחלים**

> Seven lights enter the one supernal sea and strike it on seven sides, and each side divides into seven streams, as it is written, "and He will strike it into seven streams"; each stream divides into seven rivers, and each river into seven paths.

Zohar, Bereshit 87:276–88:288 ספר הזהר, בראשית פ"ז:ער"ו-פ"ח:רפ"ח

197 **בזח"א בראשית דנ"ב ע"א**

> The note records that this passage of the Zohar is copied in Or HaTorah.

KEHOT'S NOTE

נעתק באוה"ת נ"ך-א ע' קצב.

198 **ומלאה הארץ דעה את ה' וגו'**

> Earlier in Tzav the Mishkan and the offerings are said to draw down the revealed light that encompasses all worlds, "I fill heaven and earth," as it will be in the Future, "the earth shall be full of the knowledge of G-d"; this is the meaning of the "seven days of filling (milu'im)."

KEHOT'S NOTE

שם יא, ט: כי מלאה הארץ [ראה לעיל יא, ב].

199 **ומלאה הארץ דעה את ה' כמים לים מכסים**

> "They shall not harm or destroy on all My holy mountain, for the earth shall be full of the knowledge of Havayah, as the waters cover the sea." Isaiah's vision of the days of Mashiach, when the knowledge of G-d will fill the world as water fills the bed of the sea.

Isaiah 11:9 ישעיהו י"א:ט'

לֹא־יָרֵעוּ וְלֹא־יַשְׁחִיתוּ בְּכָל־הַר קָדְשִׁי כִּי־מָלְאָה הָאָרֶץ דֵּעָה אֶת־ה' כַּמַּיִם לַיָּם מְכַסִּים׃

They shall not hurt nor destroy In all My holy mountain; For the earth shall be full of the knowledge of the L-RD, As the waters cover the sea.

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200 **וזהו ענין ומלאה . . כמים לים מכסים**

> The note quotes it: "It may be said that the intent is that the revelation of the Future, in the level of 'the breadths of the river,' which is a very great revelation, will be drawn down very low, even to the level of 'earth.'"

KEHOT'S NOTE

נתבאר בד"ה והחרים — תשמ"ה (מהנחה בלתי מוגה) "וי"ל הכוונה דהגילוי דלע"ל בבחי' רחובות הנהר, שהוא גילוי גדול ביותר, יומשך למטה ביותר, ועד לבחי' ארץ" ע"ש.

201 **ברבות ריש קהלת**

> The note points here for the Midrash at the beginning of Koheles on "And G-d will destroy the tongue of the Sea of Egypt."

KEHOT'S NOTE

ראה אוה"ת נ"ך כרך-א ע' קצג.

202 **הבל הבלים אמר קהלת**

> "Vanity of vanities, said Koheles; vanity of vanities, all is vanity." The verse on which the Midrash cited in the text comments.

Ecclesiastes 1:2 קהלת א':ב'

הֲבֵל הֲבָלִים אָמַר קֹהֶלֶת הֲבֵל הֲבָלִים הַכֹּל הָבֶל׃

Vanity of vanities, saith Koheleth; Vanity of vanities, all is vanity.

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THE CHASSIDISHE PARSHA

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306–309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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