LIKKUTEI TORAH · V'ZOS HABERACHAH · MAAMAR 3

ביאור ע"פ תורה צוה

An explanation of "The Torah that Moshe commanded us"

The Torah we ordinarily study comes only from the "unripe fruit," the outer side, of G-d's hidden wisdom, and the Oral Torah receives just a glimmer of it, like a betrothal. On Shemini Atzeres and Simchas Torah, prepared by the prayer and teshuvah of Tishrei, the Written and Oral Torah are joined in a full "marriage" that draws down the very essence of the wisdom above, and every Jew shares in it.

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

LikuteiTorah.com

THE CHASSIDISHE PARSHA

likuteitorah.com/likkutei-torah/vezos-haberachah/3/

THE BIG IDEA

The Torah we ordinarily study comes only from the "unripe fruit," the outer side, of G-d's hidden wisdom, and the Oral Torah receives just a glimmer of it, like a betrothal. On Shemini Atzeres and Simchas Torah, prepared by the prayer and teshuvah of Tishrei, the Written and Oral Torah are joined in a full "marriage" that draws down the very essence of the wisdom above, and every Jew shares in it.

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 opens with the Midrash that the Torah is the "unripe fruit of the wisdom above." Supernal Chochmah comes from hidden Chochmah (Keser) not by a chain of cause and effect but across a leap, like hair growing from the brain. So the Written Torah comes from the "hairs," read into the verse "He shone forth from Se'ir." The Oral Torah, in turn, is built from the letters of the Written Torah through the "fire" of the Gevuros, and receives only a glimmer of it: Eliezer's "little water from your pitcher." All this is only betrothal. On Shemini Atzeres, after the "chuppah" of the encompassing light and the seven days of Sukkos, comes the union itself, drawing from the essence of hidden Chochmah, like the drop that carries the very essence of the father's intellect. So the Torah itself rejoices, and rain is first mentioned then. Israel, rooted in G-d's inner "thought," builds this union; the "servants" inherit it. Daily prayer does the same in miniature, so Torah after prayer is higher. Finally, Yitzchak and Rivkah stand for the Gevuros and teshuvah, which in the future will surpass Chesed, and the heartfelt "conversation" of Tishrei's prayer outweighs the "Torah of the children."

OUTLINE

1 **The Torah as the "unripe fruit" of the wisdom above** ¶1–4

The Written Torah comes from the outer side of supernal Chochmah, and the Oral Torah reveals only the outer side of the Written Torah; its inner dimension, as the Arizal's story shows, cannot be put into words.

2 **Cause and effect versus a leap** ¶5–8

From Chochmah down, the Sefiros unfold as a chain; but Chochmah comes from hidden Chochmah as something from nothing, like hair from the brain.

3 **The hairs and "He shone forth from Se'ir"** ¶9–10

The Thirteen Attributes are the "vegetative" hairs of hidden Chochmah, the source of Chochmah of Atzilus; Se'ir is read as "the hair of yud."

4 **The fire that forms the letters** ¶11–16

The letters latent in the intellect are brought out by the "fire" of the Gevuros, like earth separated from boiling water; from those letters the Oral Torah is drawn, while the twenty-four books are only Rivkah's "pitcher on her shoulder."

5 **A little water from your pitcher** ¶17

The Oral Torah, Eliezer the servant, receives only a little water from the Written Torah, through the "hands," the emotive attributes.

6 **Betrothal and marriage: Shemini Atzeres** ¶18–21

The year's flow is only betrothal; on Shemini Atzeres, after the chuppah of the encompassing light and the seven days of Sukkos, the union draws from the essence of hidden Chochmah and the Torah itself rejoices.

7 **He causes the rain to fall** ¶22

Rain is the image of the union's flow; it depends on the "wind" drawn by Torah and mitzvos, and Israel, rooted in G-d's thought, are the "builders" who bring it about.

8 **Children and servants; Torah after prayer** ¶23–25

The "children" draw down the union, from betrothal to marriage, and the "servants" inherit it; daily prayer is a daily union, so Torah after prayer carries the essence of Chochmah and is studied for the Torah's own sake.

9 **Yitzchak, Rivkah and the future ascendancy of Gevurah** ¶26–32

G-d's greatest delight comes from turning darkness into light through the Gevuros of teshuvah; now Chesed leads, but in the future Gevurah will rise higher, and Eliezer's mission to Rivkah brought about the union of Mah and Ban.

10 **The conversation of the servants in Tishrei** ¶33

The prayer of the Ten Days of Teshuvah, even as "servants," draws down the essence of the wisdom above and makes possible the union of Simchas Torah.

THE REBBE'S MAAMARIM ON THIS MAAMAR

AI summaries of the Rebbe's maamarim built on this one, each read beside ours from the corrected scan; not yet reviewed by a person. What each adds is also shown under its paragraph.

ספר המאמרים • ש"פ חיי שרה, מבה"ח כסלו, ה'תשל"ו • 5736 • ד"ה איתא במדרש רבה א"ר אחא יפה תשל"ו P. 51

The Rebbe opens with the Midrash: "The conversation of the servants of the patriarchs is finer than the Torah of the children." Eliezer's story fills pages and is told twice, while many essentials of the Torah are given only by allusion. Why should this be so? And why the three precise words "conversation," "servants" and "patriarchs"? It cannot be answered that this was before the Giving of the Torah. Torah and its unique union existed then too, the Midrash does not limit itself to that time, and it is meant as a lesson for after the Giving of the Torah as well. The question is sharpened by the Gemara's first

considering whether man was created for the toil of conversation or of Torah, and then concluding that he was created for the toil of Torah; the maamar notes that this purpose already applied before the Giving of the Torah, including to Adam's charge in Eden.

The Rebbe explains that "conversation" is prayer. Prayer "with all your heart and soul" stands below Torah, which is G-d's wisdom and will. But prayer "with all your might" (bechol meodecha), without limit, is above Torah, because it draws down "doing the will of the Omnipresent" and carries that limitless quality into the study that follows it. To reach "all your might" one must be a "servant of the patriarchs," utterly nullified to the patriarchs, who were a chariot for G-d. This is why the episode is the prelude to the match of Yitzchak and Rivkah, the union of the Written and Oral Torah. Tishrei, whose teshuvah is "in one moment" and beyond time, is the yearly form of this "conversation": it brings the union of Shemini Atzeres and Simchas Torah, which then spreads through the year. The text explains that the flow from Arich Anpin into Chochmah comes by way of contraction, and that receiving the revelation of Or Ein Sof requires contraction; it then describes a further contraction into the 248 positive commandments, explaining why many essentials of Torah are given only by allusion. The limitless "conversation" is therefore spelled out at length. Yet the children's Torah now is still only betrothal; full marriage will come with the Torah of Moshiach, of which the inner dimension of the Torah is a foretaste today.

The lesson: Prayer should be "with all your might," from a self-nullification that binds one to the patriarchs, so that the Torah one studies afterward carries something beyond measure. And by learning and spreading the inner dimension of the Torah now, one brings closer the Torah of Moshiach, the full "marriage."

KEY CONCEPTS

The unripe fruit of the wisdom above (novlos chochmah shel maalah) נובלות חכמה שלמעלה

The Midrash's description of the Torah as a lesser offshoot of G-d's higher wisdom; the maamar identifies it with the "back" of Chochmah and the "hairs."

Hidden Chochmah (Chochmah Stima'ah) חכמה סתימאה

The level above revealed Chochmah, a reason too hidden to be grasped, from which Chochmah emerges as something from nothing.

Cause and effect versus a leap of level עילה ועלול / דילוג הערך

In a chain, the cause is present inside the effect; across a leap, as with hair and the brain, the source's essence does not pass into what comes from it.

Hairs (se'aros) שערות

The Thirteen Attributes of Mercy, pictured as the beard of the higher configuration: a thin, remote channel that carries only a trace of the source.

Compressed by fire דכביש באשא

The Zohar's phrase for the Gevuros that bring the letters out of the intellect, like fire separating earth from water.

Betrothal and marriage (kiddushin, nisuin) קדושין ונשואין

The ordinary flow from the Written to the Oral Torah is only betrothal; Shemini Atzeres is the full union, drawing from the essence.

Chuppah חופה

The ascent of both Torahs into the light that encompasses all worlds (Keser), drawn during Sukkos and daily through "with all your might," which makes the union possible.

Laughter (tzechok) צחוק

G-d's delight at something new and surprising: darkness turned into light, the source of the future superiority of Gevurah.

Mah and Ban מ"ה וב"ן

The giving and receiving aspects, Yitzchak and Rivkah, which are also the Written and Oral Torah.

SECTION 1 · ¶1–4

The Torah as the "unripe fruit" of the wisdom above

1 ביאור ע"פ תורה צוה[1,2]

An explanation of [the verse] "The Torah [that Moshe] commanded [us]…"

> The heading: this is a biur, a further explanation, on the verse "The Torah that Moshe commanded us is the heritage of the congregation of Yaakov" (Deuteronomy 33:4), which opens the Torah's closing parshah. It builds on the preceding maamar on the same verse, where the Written Torah and the Oral Torah were described as groom and bride.

2 הנה תורה שבכתב הוא בחי' חכמה כי אורייתא מחכמה עילאה נפקת. והנה איתא בבראשית רבה פרשה י"ז[3] ג' נובלות הן כו' נובלות חכמה שלמעלה תורה[4] כו'

Now, the Written Torah is the level of Chochmah (wisdom), for "the Torah issues from supernal Chochmah." And it is stated in Bereishis Rabbah, parshah 17: "Three are unripe fruits (novlos), etc.… the unripe fruit of the wisdom above is the Torah, etc."

> The Written Torah is rooted in Chochmah, G-d's supernal wisdom. The Midrash says certain things are novlos, the unripe or fallen fruit of something higher: Torah is only the "fallen fruit" of the wisdom above, a lesser offshoot of it. In Torah Ohr, Lech Lecha, the Alter Rebbe reads the same Midrash: supernal Chochmah, beyond all grasp, can be held only as it is enclothed in the Torah's physical matters, so that taking an esrog is like taking hold of supernal Chochmah itself.

פי' כי חכמה עילאה דאצילות חכים ולא בחכמה ידיעא[5] למעלה מן השגה ונקרא בחי' אין שהוא בחי' ביטול בתכלית שלזאת התלבשות אור א"ס בבחי' קירוב בחכמה דוקא כמבואר בלק"א [בלקוטי אמרים].[6]

This means: the supernal Chochmah of Atzilus is "wise, but not with a knowable wisdom," above comprehension, and it is called the level of "Ayin" (nothing), which is the level of utter self-nullification (bittul); for this reason the Infinite Light (Or Ein Sof) is enclothed, in a manner of closeness, specifically in Chochmah, as explained in Likkutei Amarim.

> Supernal Chochmah is beyond all grasp: it is "wise, but not with a knowable wisdom," in the words of Eliyahu's prayer in the Tikkunei Zohar. Because it is utter self-nullification, called "Ayin" (nothing), the Infinite Light rests in it closely; the gloss in Tanya, chapter 35, gives the reason in the name of the Alter Rebbe's teacher: Ein Sof is the true One, besides whom there is nothing, and that is the level of Chochmah.

ומה שנמשך מבחי' חכמה עילאה הנ"ל להתהוות אותיות התורה אינו אלא מבחי' אחוריים וחיצוניות החכמה[7] שהוא נובלות חכמה כמש"ת (וע' בד"ה וכל העם רואים ובאגה"ק [ובאגרת הקודש] [כמו שיתבאר] ד"ה עוטה אור)

And what is drawn from the aforementioned level of supernal Chochmah to bring the letters of the Torah into being is only from the level of the back (achorayim) and the outer dimension (chitzoniyus) of Chochmah, which is "the unripe fruit of wisdom," as will be explained (and see the discourse beginning "And all the people saw," and in Iggeres HaKodesh, the discourse beginning "He wraps [Himself] in light").

> The letters of the Torah do not come from the core of Chochmah but from its "back," its outer side; that outer side is what the Midrash means by "the unripe fruit of wisdom." The parenthesis points to two discourses on the same theme: "And all the people saw" and the letter in Iggeres HaKodesh that begins "He wraps Himself in light."

והנה תורה שבעל פה הוא פי' וביאור על תשב"כ [תורה שבכתב]

Now, the Oral Torah is the interpretation and explanation of the Written Torah.

> A new step: the Oral Torah, the teaching of the Mishnah and Talmud, is the interpretation and explanation of the Written Torah.

שבתשב"כ [שבתורה שבכתב] אינו מפורש היטב כל המצות לפי שנמשכה מבחי' ח"ע [חכמה עילאה] שלמעלה מהשגה רק בתושבע"פ [בתורה שבעל פה] בא לידי גילוי לפרש כל פרטי המצות ולכן נקרא תשבע"פ [תורה שבעל פה] בחי' דבור מלכות פה[8] כו'.

For in the Written Torah not all the mitzvos are clearly spelled out, since it is drawn from the level of supernal Chochmah, which is above comprehension; only in the Oral Torah does it come to revelation, to explain all the details of the mitzvos. And therefore the Oral Torah is called the level of speech: "Malchus [is called] mouth," etc.

> The Written Torah states the mitzvos without spelling out their details, because it comes from a wisdom beyond comprehension; the Oral Torah makes the details explicit. So the Oral Torah is linked with speech and with Malchus, as Eliyahu's prayer in the Tikkunei Zohar says: "Malchus is the mouth; we call it the Oral Torah."

אך אינו בא לידי גילוי בתשבע"פ [בתורה שבעל פה] אלא בחי' אחוריים וחיצוני' תשב"כ [תורה שבכתב] בחינת הארה בעלמא שהם גוף המצות אבל פנימית תשב"כ [תורה שבכתב] שהם טנת"א [טעמים נקודות תגין אותיות] אינם באים לידי גילוי כלל.

However, what comes to revelation in the Oral Torah is only the level of the back and the outer dimension of the Written Torah, the level of a mere glimmer, which is the body of the mitzvos; but the inner dimension of the Written Torah, namely the cantillation marks, vowels, crowns and letters (taamim, nekudos, tagin, osiyos), does not come to revelation at all.

> Even the Oral Torah reveals only the outer layer of the Written Torah: the practical body of the mitzvos. The Written Torah's inner dimension, carried by its cantillation marks, vowels, crowns on the letters and the letters themselves, never becomes explicit.

3 והם הנקראים עלמין סתימין דלא אתגליין שאינם באים לידי גילוי כלל.

And these are what are called "the hidden worlds that are not revealed," for they do not come to revelation at all.

> The inner layers of the Written Torah are what the Zohar calls "hidden worlds that are not revealed": they never come out into revelation. A story about the Arizal shows how vast they are.

וכאשר מבואר בפע"ח [בפרי עץ חיים] שט"ז פ"א על האריז"ל [האר"י זכרונו לברכה] שהיה ישן בשבת והיו שפתותיו מרחשין וכשניער שאלו אותו מה שלמד והשיב שאם היה דורש שמונים שנים[9] רצופים יומם ולילה לא ישלים לפרש מה ששמע בשעות ההם.

And as is explained in Pri Etz Chaim, Sha'ar (Gate) 16, chapter 1, about the Arizal: that he was sleeping on Shabbos and his lips were moving, and when he awoke they asked him what he had learned, and he answered that if he were to expound for eighty consecutive years, day and night, he would not finish explaining what he had heard in those hours.

> The Arizal was seen murmuring in his sleep on Shabbos; afterwards he said that eighty years of teaching day and night could not convey what he had heard in those few hours (the printed ההחם apparently reads ההם, "those"). In Likkutei Torah, Tzav, the Alter Rebbe explains the story: the Arizal grasped the essence of Chochmah by "seeing" it, above its enclothement in understanding and words, so that what he saw in an hour would take eighty years to put into letters.

4 והיינו מפני שראה והשיג בפנימית התורה שא"א לבוא לידי גילוי כלל בדבור ועמ"ש מזה בביאור המתחיל לבאר ענין קי"ס [קריעת ים סוף] ובביאור ע"פ ואתחנן.

That is, because he saw and grasped, in the inner dimension of the Torah, what cannot come to revelation at all in speech. And see what is written about this in the explanation that begins "To explain the matter of the Splitting of the Sea," and in the explanation on "Va'eschanan."

> What the Arizal saw was the Torah's inner dimension, which by its nature cannot be put into speech. The Alter Rebbe refers to two other explanations on this point: one on the Splitting of the Sea and one on "Va'eschanan."

וזהו ואתא[10] שהוא בלשון תרגום לפי שאינו נמשך אלא בחי' אחוריים והארה בעלמא שהם רבבות צמצומים להעלים את עצם החכמה שנקרא קדש שלא יומשך רק הארה חיצוני' בעלמא.[11]

And this is [the word] "ve'asa" [and He came], which is in the language of the Targum, because what is drawn down is only the level of the back and a mere glimmer, which are myriads of contractions (tzimtzumim) to conceal the essence of Chochmah, which is called "kodesh" (holiness), so that only a mere external glimmer is drawn down.

> The verse's word ve'asa (ואתה), "and He came," is Aramaic, the language of the Targum, the translation, rather than Hebrew. The Alter Rebbe reads this as a sign that only the "back," a mere glimmer, comes through, veiled by "myriads" of contractions that hide the essence of Chochmah, which is called kodesh: so "And He came from myriads of holiness."

SECTION 2 • ¶5–8

Cause and effect versus a leap

5 וזהו ואתה מרבבות קדש כנ"ל. ועתה יובן מ"ש וזרח משעיר למו[12] שנאמר על תשב"כ [תורה שבכתב] שהוא בחי' ח"ע [חכמה עילאה] שנמשכה מלמעלה מן החכמה רק בבחי' שערות.

And this is [the meaning of] "And He came from myriads of holiness," as [explained] above. And now it will be understood what is written, "And He shone forth to them from Se'ir," which is said about the Written Torah, which is the level of supernal Chochmah, drawn from above Chochmah only by way of the level of hairs (se'aros).

> The verse also says "He shone forth to them from Se'ir," plainly from Mount Se'ir, Eisav's land. Se'ir (שעיר) is read here as se'ar, hair: the Written Torah, supernal Chochmah, is drawn from the level above Chochmah only through "hairs," a thin and remote channel.

כי הנה ידוע דבחי' חכמה עילאה דאצילות הוא ראשית הגילוי שהוא ראשית ההשתלשלות לבחינת בינה ומדות דאצילות עד בחי' מלכות דאצילות

For, as is known, the level of the supernal Chochmah of Atzilus is the beginning of revelation, which is the beginning of the chain of descent (hishtalshelus) to the level of Binah and the emotive attributes (middos) of Atzilus, down to the level of Malchus of Atzilus,

> Chochmah of Atzilus is the first revealed level, the beginning of the chain (hishtalshelus) in which the Sefiros unfold step by step: Binah, the emotive attributes, and finally Malchus.

שהוא מקור להתהוות יש מאין שהם מלאכים ונשמות דבי"ע ונקרא השתלשלות עילה ועלול[13] כמו מחכמה לבינה שהם ערך זה לזה.

which is the source for bringing into being something from nothing — namely, the angels and souls of [the worlds of] Beriah, Yetzirah and Asiyah. And this is called the chain of cause and effect, as from Chochmah to Binah, which are comparable to one another.

> Malchus of Atzilus is the source from which the created worlds, their angels and souls, come into being from nothing. Within Atzilus, from Chochmah down, each level causes the next and is comparable to it: a chain of cause and effect. In Likkutei Torah, Rosh Hashanah, the Alter Rebbe describes two such chains: in one the effect stays included in its cause, as a student's understanding within his teacher's; in the other the effect stands out and the cause is hidden inside it, as intellect within the emotions.

6 וכן מבינה למדות דאצי' וכו'. ויובן כל זה יותר בפרטות ע"פ משל מבשרי אחזה[14] כו' מכחות הנפש

And likewise from Binah to the emotive attributes of Atzilus, and so on. And all this will be understood in greater detail through an analogy, [in the spirit of] "From my flesh I behold, etc.," from the powers of the soul.

> The same comparability holds from Binah to the emotive attributes. To make this concrete the Alter Rebbe uses the human soul as a model, following Job's words "From my flesh I behold [G-d]."

כי הנה אנו רואים שהולדת המדות הם מהשכל שלפי ערך גילוי השכל כן יהיה המדות ושלכן התינוק ששכלו קטן מאד מדותיו הם ג"כ לדברים קטנים

For we see that the emotions are born from the intellect, so that according to the measure of the intellect's revelation, so will the emotions be. And therefore a small child, whose intellect is very small, has emotions that are also for small things;

> Our emotions are born from our understanding and match its size. A small child, with little understanding, gets excited about small things.

משא"כ הגדול ששכלו גדול לכן המדות שלו הם ג"כ לדברים גדולים ונמצא שהתהוות המדות הם מהכל ונקרא מוחין למדות והוא בחי' עילה ועלול

whereas with an adult, whose intellect is great, his emotions are therefore also for great things. Thus it emerges that the coming-into-being of the emotions is from the intellect, and [the intellect] is called the mochin of the emotions; and this is the level of cause and effect

> An adult, whose understanding is greater, is moved by greater things. So intellect is the cause of the emotions and is called their mochin, their "brains." The printed מהכל ("from everything") apparently reads מהשכל, "from the intellect," and is translated so.

(שהם קרובים בערך זה לזה היינו שאין ביניהם דילוג הערך ממש וזהו נקרא השתלשלות כשלשלת העשויה מטבעות רבות שראשה של זו נקשר ונתחבר בסופה של זו כן המדות מתחלה כלולים בשכל ואח"כ נמשכים בגילוי והשכל מתלבש בהם נמצא בחינה אחרונה שבשכל מלובש ממש בהמדה)

(for they are close in measure to one another, that is, between them there is no real leap of level; and this is called hishtalshelus, like a chain (shalsheles) made of many rings, where the head of one is tied and joined to the end of the other. So too the emotions are at first included in the intellect and afterwards are drawn forth into revelation, and the intellect enclothes itself in them; so it emerges that the last level of the intellect is actually enclothed in the emotion).

> Intellect and emotion are close enough that one flows into the other with no real leap between them, like the links of a chain. The emotions first exist within the intellect, and afterwards the lowest level of the intellect is actually present inside the emotion.

משא"כ התהוות השכל מלמעלה מהשכל אינו ע"ד הנ"ל שהרי כח השכל שבנפש שממנו נמשך גילוי בהשכלות אינו מושג כלל מהו והוא למעלה ממהות שכל

Whereas the coming-into-being of the intellect from what is above intellect is not in the manner described above; for the power of intellect in the soul, from which revelation in [particular] concepts is drawn forth, cannot be grasped at all [as to] what it is, and it is above the essence of intellect.

> The power of intellect itself, the soul's capacity to think, is different: we cannot grasp what it is at all, since it is above intellect as such.

ולכן זה שיתהוה ממנו שכל הוא נקרא יש מאין היינו התהוות חדש ולא ע"ד עילה ועלול לבד.

And therefore the fact that intellect comes into being from it is called "something from nothing," that is, a new coming-into-being, and not merely in the manner of cause and effect.

> So when a thought emerges from that capacity, it is like something coming from nothing: a genuinely new existence, not just a cause producing an effect.

7 ועמ"ש בד"ה מי מנה עפר יעקב[15] בפי' בראתיו יצרתיו[16] כו' ויותר מכן הוא בהנמשל למעלה דהנה מחכמה ואילך הוא בחי' השתלשלות עילה ועלול הנזכר בספרים.

And see what is written in the discourse beginning "Who can count the dust of Yaakov," in the explanation of "I created him, I formed him, etc." And even more so is it in the analogue Above: for from Chochmah onward is the level of the chain of cause and effect mentioned in the books [of Kabbalah].

> After a cross-reference to the discourse "Who can count the dust of Yaakov," the Alter Rebbe applies the analogy to the levels Above, where the gap is greater still: from Chochmah down, the Sefiros unfold as cause and effect, as the Kabbalah books describe.

אבל התהוות החכמה מלמעלה מהחכמה אינו בבחי' עילה ועלול רק יש מאין כמ"ש והחכמה מאין תמצא[17] כי מה שלמעלה מהחכמה אינו ממהות חכמה כלל.

But the coming-into-being of Chochmah from what is above Chochmah is not by way of cause and effect, but rather something from nothing, as it is written, "And Chochmah is found from Ayin (nothing)," for what is above Chochmah is not of the essence of Chochmah at all.

> But Chochmah itself comes from what is above it as something from nothing, as the verse is read: "Chochmah comes from Ayin." What is above Chochmah is not a kind of wisdom at all.

8 ונקרא חכמה סתימאה פי' שאינו מושג כלל וזהו ענין שתוק כך עלה במחשבה.[18] ואין הענין שאין לזה טעם ח"ו [חס ושלום] דא"כ הל"ל [הוה ליה למימר] כך עלה ברצון.

And it is called "hidden Chochmah" (Chochmah Stima'ah), meaning that it is not grasped at all; and this is the meaning of "Be silent — thus it arose in thought." And the matter is not, G-d forbid, that there is no reason for it, for if so it should have said, "thus it arose in will."

> The level above Chochmah is called "hidden Chochmah" because it cannot be grasped. When Moshe asked about Rabbi Akiva's fate, G-d answered "Be silent, thus it arose in thought"; the Alter Rebbe notes that it says "thought," not "will," so there is a reason, only a hidden one.

אך בחי' מחשבה היינו בחי' ח"ס [חכמה סתימאה] טעם הכמוס שא"א להיות מושג כך נדמה כאלו הוא רצון בלי טעם

Rather, the level of "thought" is the level of hidden Chochmah, a concealed reason that cannot be grasped, so that it seems as though it were will without reason

> That "thought" is hidden Chochmah: a reason so concealed that, from below, it looks like will without reason. In Likkutei Torah, Bechukosai, the Alter Rebbe adds that the word "arose" fits, because hidden Chochmah is far above the Chochmah of Atzilus that Moshe grasped.

(ועמ"ש מזה בביאור ע"פ כי על כל כבוד חופה[19] וע"פ אם בחקתי ובביאור ע"פ אלה מסעי[20] כו' ויכתוב משה כו' ובפ' ואתחנן ד"ה ענין ק"ש [קריאת שמע])[21] ונקרא חכמה ע"ש [על שם] שהוא מקור החכמה.

(and see what is written about this in the explanation on "For over all the glory there shall be a canopy," and on "If in My statutes," and in the explanation on "These are the journeys, etc.... And Moshe wrote, etc.," and in Parshas Va'eschanan, the discourse beginning "The matter of the Shema"). And it is called Chochmah because it is the source of Chochmah.

> Several parallel discussions are cited. The printed עפ is apparently אם, as in the verse "If (im) in My statutes," and the Kehot note reads it so. The hidden level is still called Chochmah because it is the source of Chochmah.

אך אין התהוות החכמה מבחי' ח"ס [חכמה סתימאה] ע"י עילה ועלול רק דילוג הערך.[22] וזהו הנקרא בע"ח [בעץ חיים] ובאדר"ז [ובאדרא זוטא] (דרצ"ב ע"א) או"א [אבא ואימא] במזלא אתכלילן וביה תליין[23] כו'

However, the coming-into-being of Chochmah from the level of hidden Chochmah is not by way of cause and effect, but [by] a leap of level. And this is what is said in Etz Chaim and in the Idra Zuta (292a): "Abba and Imma are included in the mazal [the flowing hairs of the beard] and depend on it, etc.,"

> Even so, Chochmah does not come from it by cause and effect but by a leap. The Kabbalah expresses this by saying that Abba and Imma (Chochmah and Binah) are included in and depend on the mazal, the flowing hairs of the supernal beard (from נזל, "to flow").

היינו שאו"א [שאבא ואימא] יונקים מבחי' שערות דת"ד [דתיקוני דיקנא] הנמשכים ממו"ס [ממוחא סתימאה]

that is, Abba and Imma draw nourishment from the level of the hairs of the configurations of the beard (tikkunei dikna), which are drawn from the hidden brain (mocha stima'ah).

> In the Kabbalistic image, Abba and Imma are nourished by the hairs of the beard (the tikkunei dikna), which grow from the "hidden brain."

כמו עד"מ למטה דאע"פ [דאף על פי] שהשערה נמשכה מהמוח. עכ"ז [עם כל זה] היא רק מותרי מוחין ואינה ערוך לעצם המוחין כי ניקב קרום המוח טריפה[24, 25] שבזה תלוי החיות והשערות יכולים לגוזזן לגמרי בלי שום כאב.

Just as, by way of analogy, below: although the hair is drawn from the brain, nevertheless it is only the surplus of the brain and is not comparable to the essence of the brain; for if the membrane of the brain is pierced, [the animal] is treifah [fatally defective], since life depends on it, whereas the hairs can be shorn off entirely without any pain.

> So too below: hair grows from the brain, yet it is only the brain's surplus. A pierced brain membrane makes an animal treifah, unfit, in halachah, but hair can be cut without pain: hair carries a trace of the brain's life but nothing of its essence.

כך עד"מ המשכת והתהוות החכמה דאצילות מחכמה סתימאה נמשל לבחי' שערות שזהו דילוג הערך ולא כמו עילה ועלול שמהות ועצם העילה מתלבש בהעלול כנ"ל ממשל השלשלת.[26,27]

So too, by way of analogy, the drawing-forth and coming-into-being of the Chochmah of Atzilus from hidden Chochmah is likened to the level of hairs, which is a leap of level, and not like cause and effect, where the essence and substance of the cause is enclothed in the effect, as [explained] above in the analogy of the chain.

> So Chochmah of Atzilus comes from hidden Chochmah like hair from the brain: across a leap, not like the links of a chain where the cause itself is present in the effect.

SECTION 3 • ¶9–10

The hairs and "He shone forth from Se'ir"

9 והנה פי' השערות ידוע ג"כ שהם י"ג מדות ונוצר חסד[28] כו'. והענין כי יש דצח"מ [דומם צומח חי מדבר]

Now, the meaning of the hairs is also known: they are the Thirteen Attributes [of Mercy], and "Notzer chesed" (He preserves kindness), etc. And the matter is that there are [the categories of] inanimate, vegetative, animal and speaking.

> In Kabbalah the "hairs" of the supernal beard are the Thirteen Attributes of Mercy, among them "Notzer chesed" (Exodus 34:7), the eighth, which is the mazal. To explain why they are called hairs, the Alter Rebbe uses the four kinds of creation: inanimate, vegetative, animal and speaking (human).

והנה במדבר יש ג"כ כלול דצ"ח [דומם צומח חי] כי העצמות הם בחי' דומם[29] ושערות בחי' צומח כו'.

And within the speaking [being] as well, the inanimate, vegetative and animal are included: for the bones are the level of the inanimate and the hairs the level of the vegetative, etc.

> Even within a human being all four are present: the bones are like the inanimate, and the hair, which grows, is like the vegetative. In Likkutei Torah, Chukas, the Alter Rebbe makes the same point: the bones of an animal are inanimate in themselves, and a human being includes inanimate, vegetative and animal, since he lives and grows.

וכן ג"כ יש דצח"מ [דומם צומח חי מדבר] רוחני בכחות הנפש המדברת האותיות הם בחינת דומם

And likewise there are also a spiritual inanimate, vegetative, animal and speaking in the powers of the speaking soul: the letters are the level of the inanimate;

> The same four exist spiritually within the soul's powers. The letters of speech are the "inanimate" level.

והמדות הם בחי' צומח שיש בהם גידול שמתחלה ההתפעלות קטנה ואח"כ מתגדלת והשכל הוא בחי' חי כמ"ש והחכמה תחיה[30] ומקור השכל שהוא בחי' ח"ס [חכמה סתימאה] הוא בחי' מדבר

and the emotive attributes are the level of the vegetative, for they have growth — at first the arousal is small and afterwards it grows; and the intellect is the level of the animal, as it is written, "Wisdom gives life"; and the source of the intellect, which is the level of hidden Chochmah, is the level of the speaking,

> Emotions are "vegetative" because they grow from a small stirring to a large one. Intellect is "animal," alive, as the verse says "wisdom gives life," and the source of intellect, hidden Chochmah, is the "speaking" level, the highest.

כי שרש התהוות הדבור שהוא האותיות נלקח מקדמות השכל שבנפש שלמעלה מהשכל הגלוי כנזכר בד"ה ויעש דוד שם (ואף שהאותיות הן בחי' דומם הרי נעוץ סופן בתחלתן[31] כו')

for the root of the coming-into-being of speech, which is the letters, is taken from the primordial [stage] of the intellect in the soul, which is above the revealed intellect, as mentioned in the discourse beginning "And David made a name." (And though the letters are the level of the inanimate, [nevertheless] "their end is embedded in their beginning," etc.)

> Speech is placed with the highest level because the letters are rooted in the soul's first stirrings, above revealed thought. Though letters are the lowest level, "their end is embedded in their beginning," a phrase from Sefer Yetzirah: the lowest is rooted in the highest.

והנה בבחי' מדבר עצמו שהוא ח"ס [חכמה סתימאה] כלול ג"כ ד' בחי' כנ"ל במשל נפש המדברת הכלולה מד' בחי'

Now, within the level of the speaking itself, which is hidden Chochmah, four levels are also included, as above in the analogy of the speaking soul, which is comprised of four levels,

> Hidden Chochmah, the "speaking" level above, itself also contains all four levels, just as the soul does.

וכן גוף האדם המדבר כלול מד' בחי' ובחי' המדות דח"ס [דחכמה סתימאה] נקרא צומח ולכן נקרא שערות שהן בחי' צומח שבגוף

and likewise the body of the speaking human being is comprised of four levels. And the level of the emotive attributes of hidden Chochmah is called "vegetative," and therefore it is called "hairs," which are the vegetative level in the body.

> The emotive attributes within hidden Chochmah (the Thirteen Attributes) are its "vegetative" level, and that is why they are called hairs, the vegetative part of the body.

והנה במשל גשמי מובן שדומם וצומח הן קרובים זה לזה ומובדלין בערך מבחי' חי שיש בו נפש החיוני' [החיונית] וכש"כ [וכל שכן] מבחי' מדבר כו'

Now, in the physical analogy it is understood that the inanimate and the vegetative are close to one another, and are separated in measure from the level of the animal, which has a vital soul, and all the more so from the level of the speaking, etc.

> In nature, the inanimate and the vegetative are close to each other, but far removed from the animal, which has a living soul, and even further from the human being.

וכמו שבגוף האדם ג"כ אינן ערוך השערות שהן בחי' צומח לגבי אברי הגוף שבהן מלובש נפש החיונית והשכלי' [והשכלית] כמו הלב ומוח ואפילו לגבי שאר האברים.

And just as in the human body, too, the hairs, which are the vegetative level, are not comparable to the limbs of the body in which the vital and intellectual soul is enclothed, such as the heart and brain, and not even to the other limbs,

> In the body, too, hair bears no comparison to the organs that house the soul, like the heart and brain, or even to the other limbs.

כך אין ערוך בחי' מדות ונוצר חסד לגבי עצם הח"ס [החכמה סתימאה] ולכן נמשלו לשערות שהוא בחי' צומח הכלול במדבר כו'

so the level of the attributes and "Notzer chesed" is not comparable to the essence of hidden Chochmah; and therefore they are likened to hairs, which are the vegetative level included in the speaking, etc.,

> So the Thirteen Attributes bear no comparison to the essence of hidden Chochmah; they are only its "hair," the vegetative part within the speaking.

שאינו ערוך אפילו לגבי נפש החיונית שבמדבר כש"כ [כל שכן] לגבי נפש השכלית ובחי' שערות אלו הן הן מקור ושרש להתהוות החכמה דאצילות וא"כ אין זה בחי' השתלשלות עילה ועלול רק דילוג הערך.

which is not comparable even to the vital soul in the speaking [being], and all the more so to the intellectual soul. And these very hairs are the source and root of the coming-into-being of the Chochmah of Atzilus; and if so, this is not the level of a chain of cause and effect, but a leap of level.

> Yet these "hairs" are exactly the source of Chochmah of Atzilus. So Chochmah does not come from hidden Chochmah by a continuous chain but across a leap.

10 וזהו שנאמר במ"ת [במתן תורה] וזרח משעיר למו.[32] פי' שעיר היינו שער יו"ד כי התורה שהיא חכמה דאצילות נמשכת מבחי' חכמה סתימאה ע"י שערות לבד.[33]

And this is what is said at the Giving of the Torah: "And He shone forth to them from Se'ir." The meaning of "Se'ir" is se'ar yud (the hair of yud), for the Torah, which is the Chochmah of Atzilus, is drawn from the level of hidden Chochmah through hairs alone.

> The word Se'ir (שעיר) is read as se'ar (שער, hair) plus a yud (י). The Torah, Chochmah of Atzilus, comes from hidden Chochmah only through the "hairs."

והנה השערה היא בחי' ו' והאור שבתוך השערה הוא בחי' יו"ד וכנודע שהשערה חלולה ומלובש בתוכה יניקה מהמוח

Now, the hair is the level of vav, and the light within the hair is the level of yud, as it is known that the hair is hollow and within it is enclothed nourishment from the brain

> A hair is shaped like the letter vav (a line), and the light running inside it is a yud. Hair is described as hollow, carrying nourishment from the brain.

(ועיין מזה בלק"ת [בלקוטי תורה (להאריז"ל)] ר"פ תולדות[34] הביאו הרמ"ז [הרב משה זכות] בפ' אמור דף צ"ד) ומה שנקרא יו"ד להיות כי נודע שיש בחי' עשירי' [עשיריות] מאות אלפים רבבות.

(and see about this in the Likkutei Torah of the Arizal, at the beginning of Parshas Toldos, which the Ramaz cites on Parshas Emor, page 94). And the reason it is called yud is that, as is known, there are the levels of tens, hundreds, thousands and myriads.

> The Likkutei Torah cited here is the Arizal's book of that name, as the Kehot note says, quoted by the Ramaz, Rabbi Moshe Zacuto, a seventeenth-century Kabbalist whose glosses on the Zohar the Alter Rebbe often cites. The light is called yud (ten) because divine light is counted in tens, hundreds, thousands and myriads.

והנה אלפים ורבבות הם באי"א וגם לפעמים מאות כנזכר במאמר מאה ועשרים ושבע שנים דשני חיי שרה.[35]

Now, the thousands and myriads are in Arich Anpin [the "Long Countenance," a level of Keser], and sometimes also the hundreds, as mentioned in the maamar on "One hundred and twenty and seven years" of "the years of the life of Sarah."

> The higher counts, thousands and myriads and sometimes hundreds, belong to Arich Anpin, the "Long Countenance," the outer level of Keser; a maamar on the verse of Sarah's years discusses this.

אך מה שיוכל להתלבש בהשערה הוא רק בחי' עשירית שזהו בחי' יו"ד לבד (צ"ע [צריך עיון] ע' [עיין] לקמן)

But what can be enclothed in the hair is only the level of tens, which is the level of yud alone (this needs examination; see below).

> Only the "tens," the yud, can pass through a hair. The Alter Rebbe adds that the point needs further examination.

וזהו ענין משארז"ל [מה שאמרו רבותינו זכרונם לברכה] נובלות חכמה של מעלה [מעלה / מעלת] תורה[36] פי' חש"מ [חכמה של מעלה] היינו ח"ס [חכמה סתימאה] דא"א שנקרא חכים ולא בחכמה ידיעא כידוע ואורייתא שהיא חכמה דאצילות נמשכת מח"ס [מחכמה סתימאה] רק מבחי' הנובלות שבה

And this is the meaning of what our Sages, of blessed memory, said: "The unripe fruit of the wisdom above is Torah." "The wisdom above" means the hidden Chochmah of Arich Anpin, which is called "wise, but not with a knowable wisdom," as is known; and the Torah, which is the Chochmah of Atzilus, is drawn from hidden Chochmah only from the level of its unripe fruit,

> Now the Midrash is clear: "the wisdom above" is the hidden Chochmah of Arich Anpin, beyond knowing. The Torah, Chochmah of Atzilus, comes only from its novlos, its lesser offshoot.

דהיינו בחי' שערות לבד וזהו וזרח משעיר למו כנ"ל

that is, the level of hairs alone; and this is [the meaning of] "And He shone forth to them from Se'ir," as above.

> That offshoot is the "hairs," and this is what "He shone forth to them from Se'ir" means.

(ולעיל נתבאר דנובלות חכמה הוא בחי' אחוריים דאבא ויי"ל [ויש לומר] דהכל א' לפמ"ש [לפי מה שכתוב] הרמ"ז [הרב משה זכות] בפ' אמור) (דצ"ד שם) דמציאות אבא הוא מאור הפנימי שבדיקנא שלמעלה מהשערות עצמן ע"ש וע' בפע"ח [בפרי עץ חיים] שער הק"ש [הקריאת שמע] פט"ו [פרק ט"ו / פרשה ט"ו][37] שפנימי' [שפנימיות / שפנימית] אבא כו'

(And above it was explained that the unripe fruit of wisdom is the level of the back of Abba; and one may say that it is all one, according to what the Ramaz writes on Parshas Emor) (page 94 there): that the existence of Abba is from the inner light in the beard, which is above the hairs themselves; see there. And see in Pri Etz Chaim, Sha'ar Krias Shema, chapter 15, that the inner dimension of Abba, etc.

> A gloss reconciles this with what was said above, that the "unripe fruit" is the back of Abba (Chochmah): according to the Ramaz, Abba comes from the inner light in the beard, above the hairs themselves, and Pri Etz Chaim says the inner dimension of Abba is regarded like Atik. In Likkutei Torah, Nitzavim, the Alter Rebbe quotes that Pri Etz Chaim passage and adds that the hidden brain, the source of Abba, is higher still; there the thirteen tikkunim of the beard are the brain's "surplus," rooted in the hidden brain.

אי"כ בחי' נובלות חש"מ [חכמה של מעלה] דהיינו בחי' אחוריים דאבא כו' הוא לא רחוק מבחי' השערות דדיקנא כו' והבן:

If so, the level of "the unripe fruit of the wisdom above," namely the level of the back of Abba, etc., is not far from the level of the hairs of the beard, etc. And understand [this].

> So the "back of Abba" and the "hairs of the beard" are close to each other, and both describe the novlos from which the Torah is drawn.

SECTION 4 · ¶11–16

The fire that forms the letters

11 ב ואח"כ אמר ואתה מרכבות קדש מימינו אש דת למו[38] והוא להיות המשכה מתשב"כ [מתורה שבכתב] לתשבע"פ [לתורה שבעל פה]

2. And afterwards it says, "And He came from myriads of holiness; from His right hand, a fiery law for them." And this is so that there be a drawing-down from the Written Torah to the Oral Torah,

> Section 2 begins. The verse goes on: "from His right hand, a fiery law (esh das) for them," plainly the Torah given amid fire; the maamar reads it as the way the Written Torah is drawn into the Oral Torah.

שהוא ע"י בחי' אש דכביש באשא.[39, 40] והנה פי' ואתה היינו בחי' התהוות האותיות שבתשב"כ [שבתורה שבכתב] שזהו ע"י דכביש באשא כו'.

which is through the level of fire, "compressed by fire." And the meaning of "ve'asa" [and He came] is the level of the coming-into-being of the letters of the Written Torah, which is through "compressed by fire," etc.

> That drawing happens through "fire," in the Zohar's phrase "compressed by fire," said in the Idra Zuta of one of the letters. The word ve'asa, "and He came," refers to how the letters of the Written Torah come into being through this fire.

12 והענין יובן עד"מ ממה שאנו רואים במהות השכל שבאדם כשישכיל אדם איזה סברא חדשה שנופלת לו במוחו אינו נרגש בה עדיין אותיות כלל

And the matter will be understood by way of analogy from what we see in the nature of the intellect in a person: when a person conceives some new idea that occurs to him in his mind, no letters at all are yet sensed in it;

> An analogy from the mind: when a new idea first flashes into a person's mind, it has no words yet.

אך מיד כשיתבונן בה במוח הבינה ימצאו בחי' אותיות באותו השכל והסברא מורגשים האותיות ממש ויש להבין מהיכן נמצאו ונולדו האותיות בהשכל

but as soon as he contemplates it in the mind of Binah, the level of letters will be found in that intellect and idea — the letters are actually sensed. And one must understand from where the letters came to be and were born in the intellect.

> Once he thinks it through with Binah, the faculty that develops ideas, it takes the form of words. The question is where those words came from.

אך הענין כי באמת היו האותיות כלולים תחלה ג"כ בהשכל רק שלא היו ניכרים למהות בפ"ע [בפני עצמו] ואח"כ במוח הבינה באו לגילוי להיות נרגשים ג"כ.[41]

But the matter is that in truth the letters were already included in the intellect at first as well, only they were not discernible as an entity in their own right; and afterwards, in the mind of Binah, they came to revelation so as to be sensed as well.

> The answer: the words were already present in the idea, but not as something distinct. Binah only brings them out so that they can be felt.

13 והמשל בזה הנה המים כלולים ג"כ[42] מדי' יסודות וא"כ יש גם כן עפר ממש כלול בהמים.

And the analogy for this: water, too, is composed of the four elements, and if so there is also actual earth included in the water.

> A physical analogy: in the old view of the four elements (fire, air, water, earth), every substance contains all four, so water too contains some earth. As the Kehot note's quotation from Pardes Rimonim puts it, earth is a composite of the other three elements.

אך אינו ניכר ונרגש כלל שיש שם עפר רק כאלו אין רק מים לבד. אבל ע"י בישול שיבשלו המים באש יתפרדו חלקי העפר ויהי' [ויהיה] ניכרים ונרגשים.

Yet it is not discernible or sensed at all that there is earth there; rather, it is as if there were only water alone. But through cooking, when the water is boiled over fire, the particles of earth separate and become discernible and sensed.

> That earth is invisible until the water is boiled, when the fire makes the earthy particles separate out and appear as sediment.

14 והנה עפר הוא בחי' אותיות הכלולים בהשכל הנק' מים וע"י דכביש באשא הוא בחי' ה"ג [חמש גבורות] נעשה מציאת האותיות בגילוי ממש. רק שצ"ל ג"כ המתקת הגבורות שלא להיות צמצום גמור. וזהו דגליד ברוחא[43] כו'.

Now, the earth is the level of the letters included in the intellect, which is called water; and through "compressed by fire," which is the level of the five Gevuros, the existence of the letters comes into actual revelation. Only, there must also be a sweetening of the Gevuros, so that it not be a complete contraction. And this is [the meaning of] "which congealed by wind," etc.

> Applying the analogy: the letters are the "earth" within the "water" of the intellect, and the "fire," the five Gevuros (powers of restraint), brings them out. But the Gevuros must be sweetened so that the letters are not wholly constricted, and that is the meaning of "which congealed by wind": in the Zohar's passage, "compressed by fire" is paired with "engraved by wind."

15 והנה מאותיות דתשב"כ [דתורה שבכתב] נמשך בתשבע"פ [בתורה שבעל פה] כמו פרק השואל במס' ב"מ [בבא מציעא][44] נלקח מוי"ו דוכי ישאל איש[45, 46] כו' וי"ו מוסיף על ענין ראשון[47] משא"כ טעמים נקודות תגין לא באו בגילוי בתשבע"פ [בתורה שבעל פה].

Now, from the letters of the Written Torah [teaching] is drawn into the Oral Torah; for example, the chapter HaSho'el in Tractate Bava Metzia is derived from the vav of "And if a man borrows," etc. — the vav adds to the preceding matter; whereas the cantillation marks, vowels and crowns did not come to revelation in the Oral Torah.

> The Oral Torah is drawn from the letters of the Written Torah: for example, a whole chapter of Bava Metzia derives laws from the extra letter vav ("and") in "And if a man borrows." But the cantillation marks, vowels and crowns yield nothing explicit in the Oral Torah.

וזהו שנאמר ואתה כו' מימינו אש כו' היינו התהוות אותיות דתשב"כ [דתורה שבכתב] ע"י דכביד באשא ומזה נמשך התשבע"פ [התורה שבעל פה].

And this is what is said, "And He came, etc., from His right hand, fire, etc.": that is, the coming-into-being of the letters of the Written Torah through "compressed by fire," and from this the Oral Torah is drawn forth.

> So "from His right hand, fire" means the letters of the Written Torah are formed through "fire," and from them the Oral Torah comes. The printed דכביד apparently reads דכביש, as earlier in the passage, and is translated so.

16 ועמ"ש בדה"ה ועשית ציץ[48] גבי ופתחת עליו פתוחי חותם.[49] ובזה יובן מ"ש וכדה על שכמה ואח"כ כתיב ותורד כדה על ידה[50] כי פי' כדה היינו כ"ד ספרין דאורייתא[51,52]

And see what is written in the discourse beginning "And you shall make a tzitz [headplate]," on "and you shall engrave upon it engravings of a signet." And through this will be understood what is written, "and her pitcher (kadah) on her shoulder," and afterwards it is written, "and she lowered her pitcher onto her hand": for the meaning of "kadah" is the twenty-four (kaf-dalet) books of the Torah.

> After a cross-reference to the discourse on the tzitz, the High Priest's golden headplate, the Alter Rebbe turns to Rivkah at the well, with her pitcher (kadah) first on her shoulder and then lowered onto her hand. Kadah (כדה) is read as kaf-dalet (כ"ד), twenty-four, the books of the Written Torah, as the Tikkunei Zohar reads it. In Torah Ohr, Tetzaveh, the "engravings of a signet" are the letters of the Torah: like letters engraved in wax, they are not of the substance of letters in thought and speech, yet they are those very letters given form.

ולפי שנובלות חש"מ [חכמה של מעלה] תורה היינו מבחי' שערות ולכן נאמר וכדה על שכמה שהוא בחי' אחוריים דרק מבחי' אחוריים ונובלות חש"מ [חכמה של מעלה] נמשכו הכ"ד ספרי' [ספרים / ספרין] דאורייתא וכמשל ביטול כד אי לגבי הים או המעין.

And since "the unripe fruit of the wisdom above is Torah," that is, from the level of hairs, therefore it is said, "and her pitcher on her shoulder," which is the level of the back: for only from the level of the back and the unripe fruit of the wisdom above were the twenty-four books of the Torah drawn — like the analogy of the nullity of a single pitcher compared to the sea or the spring.

> Since the Torah comes from the "hairs," the "unripe fruit" of the wisdom above, the pitcher is carried on her shoulder, on her back: the Torah's source is the "back" of Chochmah. All twenty-four books are no more than a pitcher of water next to the sea or spring of the wisdom above.

SECTION 5 • ¶17

A little water from your pitcher

17 וז"ש [וזהו שכתוב] במשה רבינו ע"ה[53] ופני לא יראו [עליו השלום] כו' אך כדי שיומשך עוד מתשב"כ [מתורה שבכתב] לבחי' תשבע"פ [תורה שבעל פה] שאינה אלא הארה מועטת מבחי' תשב"כ [תורה שבכתב] לפי שאינה פירוש אלא רק על עצם המצות שבתשב"כ [שבתורה שבכתב]

And this is what is said about Moshe our teacher, peace be upon him: "But My face shall not be seen," etc. However, in order that there be a further drawing-down from the Written Torah to the level of the Oral Torah — which is only a small glimmer of the level of the Written Torah, since it is an interpretation only of the mitzvos themselves in the Written Torah,

> G-d told Moshe, "You shall see My back, but My face shall not be seen": even the Written Torah that Moshe received is the "back." The Oral Torah is a further step down, a small glimmer of the Written Torah, explaining only the mitzvos themselves.

אבל טנת"א [טעמים נקודות תגין אותיות] שבתשב"כ [שבתורה שבכתב] שכל אחד ואחד מרמז על ריבוא רבבות עלמין אינה באה לידי גילוי כלל.

but the cantillation marks, vowels, crowns and letters of the Written Torah, each and every one of which alludes to myriads upon myriads of worlds, do not come to revelation at all.

> The deeper layers of the Written Torah, its cantillation marks, vowels, crowns and letters, each point to countless spiritual worlds, and these never become explicit.

רק ר"ע [רבי עקיבא] הי' [היה] דורש על כל קוץ וקוץ[54] תילי תילים של הלכות[55] כו' (וע' במנחות דכ"ט ע"ב)

Only Rabbi Akiva would expound upon each and every thorn [of the letters] heaps upon heaps of laws, etc. (and see Menachos 29b);

> The Talmud tells that Rabbi Akiva derived heaps of laws from every crown ("thorn") on the letters: he alone could reach that far, but this is the exception.

אבל בתשבע"פ [בתורה שבעל פה] אינה באה לידי גילוי כלל הטנת"א [הטעמים נקודות תגין אותיות] שבתשב"כ [שבתורה שבכתב] (ומה שנת' [שנתבאר] לעיל דמבחי' אותיות דתשב"כ [דתורה שבכתב] הוא בנין התשבע"פ [התורה שבעל פה] היינו רק מענין הפשט המלובש בהתיבות והאותיות ומיתור או חסר האותיות כמו וי"ו מוסיף כו'

but in the Oral Torah the cantillation marks, vowels, crowns and letters of the Written Torah do not come to revelation at all. (And what was explained above, that the Oral Torah is built from the level of the letters of the Written Torah, refers only to the plain meaning enclothed in the words and letters, and to extra or missing letters, as in "the vav adds," etc.;

> In the Oral Torah as it stands these layers remain hidden. The Alter Rebbe clarifies what he said earlier: the Oral Torah draws on the letters only for their plain sense and for extra or missing letters. The printed מו apparently reads כמו, "as in."

אבל טעם תמונת האותיות למה הוי"ו בתמונה זו ועל מה מרמז לא בא לידי גילוי בתשבע"פ [בתורה שבעל פה]) רק הפי' לבד שאינו אלא הארה בעלמא מתשב"כ [מתורה שבכתב].

but the reason for the shape of the letters — why the vav has this shape, and what it alludes to — has not come to revelation in the Oral Torah) — **only the interpretation alone, which is but a mere glimmer of the Written Torah.**

> Why a vav is shaped as it is, and what the shape alludes to, is never revealed in the Oral Torah. The Oral Torah gives only interpretation, a mere glimmer of the Written Torah.

וזהו ויאמר העבד הגמיאיני נא מעט מים מכדך[56] שהעבד הוא בחי' מל' בחי' תשבע"פ [תורה שבעל פה][57] ולזאת נקרא עבדו זקן ביתו[58] דבחי' ח"ע [חכמה עילאה] תשב"כ [תורה שבכתב] המושל בכל אשר לו

And this is [the meaning of] **"And the servant said, 'Let me sip, please, a little water from your pitcher'": for the servant is the level of Malchus, the level of the Oral Torah; and therefore he is called "his servant, the elder of his house" —** [the servant] **of the level of supernal Chochmah, the Written Torah — "who ruled over all that he had,"**

> Now the story of Eliezer and Rivkah: Eliezer, "the servant," stands for Malchus and the Oral Torah. He is "the elder of the house" of Avraham, who here stands for supernal Chochmah, the Written Torah.

היינו כל ההשתלשלות דבי"ע שנמשך מבחי' העבד כמ"ש מלכותך מלכות כל עולמים[59]

that is, the whole chain of descent of [the worlds of] **Beriah, Yetzirah and Asiyah, which is drawn from the level of the servant, as it is written, "Your kingship is a kingship over all worlds."**

> "Who ruled over all that he had" is the whole chain of the lower worlds, which is governed through Malchus, as in "Your kingship is a kingship over all worlds."

וזהו הגמיאיני נא מעט מים מכדך שהגילוי שבתשבע"פ [שבתורה שבעל פה] הנמשך בה ממים דכ"ד ספרים דאורייי [דאורייתא] הוא רק מעט מים מכד זה שרק הארה בעלמא נמשך בגילוי בתשבע"פ [בתורה שבעל פה] ולא כל המים שבכד דתשב"כ [דתורה שבכתב] דהא טנת"א [טעמים נקודות תגין אותיות] לא באו בגילוי כנ"ל

And this is [the meaning of] "Let me sip, please, a little water from your pitcher": that the revelation in the Oral Torah, which is drawn into it from the water of the twenty-four books of the Torah, is only a little water from this pitcher, for only a mere glimmer is drawn into revelation in the Oral Torah, and not all the water in the pitcher of the Written Torah, since the cantillation marks, vowels, crowns and letters did not come into revelation, as above.

> Eliezer's request for "a little water" describes what the Oral Torah receives from the twenty-four books: a glimmer, not the whole content of the Written Torah, since its cantillation marks, vowels, crowns and letters stay hidden.

וזהו ותמהר ותורד כדה על ידה[60] שא"א להיות המשכה זו כ"א ע"י שתוריד הכד על ידה

And this is [the meaning of] "And she hurried and lowered her pitcher onto her hand": for this drawing-down is possible only by her lowering the pitcher onto her hand,

> Rivkah lowering her pitcher from her shoulder onto her hand shows how even this little can be passed on.

היינו שיתלבש החכמה בבחי' מדות[61] שנקרא ידים שאז יכול אח"כ לבוא השפע עד בחי' מל' שהוא בחי' תשבע"פ [תורה שבעל פה] שמקבלת מבחי' ידים דוקא:

that is, that Chochmah be enclothed in the level of the emotive attributes, which are called "hands"; for then the flow can afterwards come down to the level of Malchus, which is the level of the Oral Torah, which receives specifically from the level of the hands.

> The "hands" are the emotive attributes. Chochmah must first come down into the attributes, and only through them can it reach Malchus, the Oral Torah, which receives specifically from the "hands."

(ואפשר שזהו ענין כדכד[62] ב' בחינות כד היינו בחי' כדה שעל שכמה וכדה שעל ידה):[63]

(And perhaps this is the meaning of "kadkod" (ruby): two levels of kad (pitcher), namely the level of the pitcher on her shoulder and the pitcher on her hand.)

> A suggestion: kadkod, a precious stone in Isaiah's vision of the rebuilt Jerusalem, is "kad-kad," two pitchers: the pitcher on her shoulder and the pitcher on her hand.

SECTION 6 · ¶18–21

Betrothal and marriage: Shemini Atzeres

18 ג והנה מבואר למעלה דתשב"כ [דתורה שבכתב] ותשבע"פ [ותורה שבעל פה] נקרא חתן וכלה וכל הנ"ל זהו בחי' קדושין ואירוסין.

3. Now, it was explained above that the Written Torah and the Oral Torah are called groom and bride, and all the above is the level of kiddushin and erusin (betrothal).

> Section 3 begins. In the preceding maamar on this verse the Written and Oral Torah were called groom and bride; everything described so far, the small glimmer passed from one to the other, is only the stage of betrothal (kiddushin, erusin).

כמו שקדושין הם רק נתינת טבעת קדושין עד"מ שהוא דבר מועט כך ענין המשכה הנ"ל מתשב"כ [מתורה שבכתב] שהיא רק הארה בעלמא ממנה מעט מים מכדך הנמשך לתשבע"פ [לתורה שבעל פה] נקרא קדושין

Just as kiddushin is only the giving of a betrothal ring, for example, which is a small thing, so the aforementioned drawing-down from the Written Torah, which is only a mere glimmer of it — "a little water from your pitcher" — drawn to the Oral Torah, is called kiddushin.

> In Jewish law a betrothal can be made with a ring, a small thing. So too the small flow from the Written to the Oral Torah, "a little water from your pitcher," is like betrothal.

אבל בשמע"צ [בשמיני עצרת] שעושים שמחת תורה הוא בחי' יחוד שאחר הנשואין.

But on Shemini Atzeres, when Simchas Torah is celebrated, there is the level of the union that follows the marriage (nisuin).

> Shemini Atzeres, when Simchas Torah is celebrated, is a higher stage: the union that follows the full marriage (nisuin).

19 וזהו שאומרים מוריד הגשם[64] המשכת טפת מ"ד [מיין דוכרין] וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] גבי גשמים[65] משיצא חתן לקראת כלה[66] כדפי' בערוך.

And this is why we say "He causes the rain to fall": the drawing-down of the drop of mayin duchrin (the masculine waters), as our Sages, of blessed memory, said concerning rain, "once the groom goes out to meet the bride," as the Aruch explains.

> On Shemini Atzeres we begin to say "He causes the rain to fall" in the Amidah. Rain is likened to the "masculine waters" of the union; the Talmud describes the first rainfall with the phrase "once the groom goes out to meet the bride," as the Aruch explains. In Likkutei Torah, Shemini Atzeres, the Alter Rebbe explains that what is drawn down on this day is called "He causes the rain to fall": as rain brings out the earth's hidden power to grow, it brings out the love hidden in every soul.

אך קודם יחוד זה צ"ל חופה והוא עליית שניהם תשב"כ [תורה שבכתב] ותשבע"פ [ותורה שבעל פה] בבחי' סובב כל עלמין דקמיה חכמה ועשייה שוין

However, before this union there must be a chuppah (canopy), which is the ascent of both of them, the Written Torah and the Oral Torah, into the level of the light that encompasses all worlds (sovev kol almin), before which wisdom and action are equal

> Before the union comes the chuppah, the wedding canopy. Here that means both Torahs rise to the light that encompasses all worlds, before which the highest wisdom and the lowest action are equal.

(וע' בזהר בראשית דף ח' ע"א[67] בפי' הרמ"ז [הרב משה זכות] שם[68] וסוד החופה כו' ונלע"ד [ונראה לעניות דעתי] כו' ע"ש ועמ"ש בביאור ע"פ כי על כל כבוד חופה).

(and see the Zohar, Bereishis, page 8a, in the commentary of the Ramaz there: "And the secret of the chuppah," etc., "and it seems to my humble opinion," etc.; see there. And see what is written in the explanation on "For over all the glory there shall be a canopy").

> The Alter Rebbe cites the Zohar and the Ramaz's commentary on the secret of the chuppah, and another explanation on "a canopy over all the glory." In that explanation (Likkutei Torah, Shir HaShirim) the chuppah over the supernal "glory," Abba and Imma, is the supernal will above Chochmah, and the Ramaz is quoted: the chuppah is Abba and Imma covered by the beard of Arich Anpin.

וזהו מה שאנו אומרים ברגלים והשיאנו כו' אז ע"י יכול להיות אח"כ יחוד זה שהוא המשכה פנימית ממש ולא הארה בעלמא כמו הקדושין הנ"ל.

And this is what we say on the festivals: "And bestow upon us (vehasi'enu)," etc. Then, through this, there can afterwards be this union, which is an actual inward drawing-down and not a mere glimmer like the kiddushin mentioned above.

> On the festivals we pray "Vehasi'enu," "Bestow upon us" the blessing of Your festivals; the word shares its root with nisuin, marriage. Through that "chuppah," a real inner flow can follow, not the mere glimmer of betrothal.

והענין כי בחי' היחוד עד"מ הוא המשכה שלמעלה מבחי' נובלות חש"מ [חכמה של מעלה] כ"א מבחי' חכמה שלמעלה ממש היינו מעצמותה ומהותה.

And the matter is that the level of the union, by way of analogy, is a drawing-down that is above the level of "the unripe fruit of the wisdom above": [it is not from that,] but rather from the level of the wisdom above itself, that is, from its essence and being.

> The union draws from above the "unripe fruit" level, from the essence of the wisdom above itself.

דהנה מבואר למעלה מה שנקרא נובלות הוא לפי שהתהוות החכמה דאצי' הנקרא תורה מח"ס [מחכמה סתימאה] הנקרא חכמה שלמעלה היא בבחי' דילוג גדול מבחי' שערות לבד ולא ממהות ועצם הח"ס [החכמה סתימאה]

For it was explained above that what is called "novlos" is so because the coming-into-being of the Chochmah of Atzilus, called Torah, from hidden Chochmah, called "the wisdom above," is by way of a great leap, from the level of hairs alone, and not from the essence and substance of hidden Chochmah.

> As explained earlier, Chochmah of Atzilus, the Torah, comes from hidden Chochmah across a great leap, only through the "hairs," and not from its essence.

ועד"מ באדם השכל לגבי כח השכל הוא יש מאין שאין עצם כח השכל מתגלה ונמשך כלל בבחי' השכל המתגלה ולא כמו השכל לגבי המדות שמהות השכל מתלבש בהמדות כנ"ל

And by way of analogy, in a person, intellect relative to the power of intellect is something from nothing, for the essence of the power of intellect is not revealed or drawn at all into the revealed intellect; and [it is] not like intellect relative to the emotions, where the essence of the intellect is enclothed in the emotions, as above.

> Likewise in a person, a thought relates to the power of thinking as something from nothing: that power itself never appears in the thought. It is not like intellect and emotion, where the intellect itself is present inside the emotion.

אמנם המשכת הטפה מהאב הנמשכת ג"כ מהמוח כנודע הנה אע"פ [אף על פי] שהוא גשמיות מ"מ מלובש בה ממהות ועצם כח המוחין ולא הארה בעלמא

However, the drawing-forth of the drop from the father, which is also drawn from the brain, as is known — although it is physical, nevertheless there is enclothed in it [something] of the essence and substance of the power of the brain, and not a mere glimmer.

> The drop from the father is different: it too comes from the brain, and though physical, it carries something of the very essence of the father's mental powers, not a mere glimmer.

שהרי יולד ממנה ולד בשכל ומדות שיהיה בדמיון האב ויש בו מהות כח השכל ממש כמו באב ולא הארה בעלמא כמו בגילוי השכלה פרטית

For from it a child is born, with intellect and emotions, who will resemble the father, and he has in him the actual essence of the power of intellect, as in the father, and not a mere glimmer as in the revelation of a particular idea.

> The proof is the child born from it, with a mind and character like the father's: he has the father's actual capacity for thought, not just a glimmer, as when the father shares a single idea.

וכמבואר באגה"ק [באגרת הקודש] בסופו[69] ועוד זאת שהרי הדבור כו' והטפה שנמשכה כו' ע"ש.

And [so it] is explained in Iggeres HaKodesh, near its end: "And moreover, for speech, etc., and the drop that was drawn, etc."; see there.

> The Alter Rebbe points to the end of Iggeres HaKodesh; the Kehot note identifies the place as the essay printed near the end of the Tanya (Kuntres Acharon, essay 4). There he writes that speech, even of words of supernal wisdom, does not beget, while the drop carries the essence of the soul enclothed in the brain, and so begets one like itself.

20 וכך יובן הנמשל למעלה דבחי' נובלות חש"מ [חכמה של מעלה] היינו עד"מ כמו גילוי השכל ממקור השכל שאינו אלא הארה

And so will the analogue Above be understood: the level of "the unripe fruit of the wisdom above" is, by way of analogy, like the revelation of intellect from the source of intellect, which is only a glimmer;

> Applying the analogy: the "unripe fruit of the wisdom above" is like a thought emerging from the power of thought, only a glimmer.

ומזה נמשך בתשב"כ [בתורה שבכתב] ואח"כ הארה מזה נמשך בתשבע"פ [בתורה שבעל פה] כנ"ל וזה נקרא קדושין המשכה מבחי' ח"ע [חכמה עילאה] הנקי' קדש כמ"ש ואתה מרבבות קדש.[70]

and from this [a glimmer] is drawn into the Written Torah, and afterwards a glimmer of this is drawn into the Oral Torah, as above; and this is called kiddushin, a drawing-down from the level of supernal Chochmah, which is called "kodesh" (holiness), as it is written, "And He came from myriads of holiness."

> A glimmer passes into the Written Torah, and a glimmer of that into the Oral Torah. This is kiddushin, and fittingly so, since kiddushin shares its root with kodesh, the name of supernal Chochmah ("myriads of holiness").

אבל בחי' יחוד חתן וכלה הנה הטפה שרש שרשה ממקור ועצמיות הח"ס [החכמה סתימאה] ולא מבחי' נובלות לבד.

But in the level of the union of groom and bride, the drop — the root of its root is from the source and essence of hidden Chochmah, and not from the level of the unripe fruit alone.

> But in the union of groom and bride, the drop is rooted in the very essence of hidden Chochmah, not merely in its "unripe fruit."

21 וכמ"ש בע"ח [בעץ חיים] שער הנסירה ספ"ג [סוף פרק ג'][71] וכן זה המוח עילאה דא"א כו' ואח"כ לוקחים הטפה או"א [אבא ואימא][72] כו' ע"ש

And as is written in Etz Chaim, Sha'ar HaNesirah, at the end of chapter 3: "And so too this supernal brain of Arich Anpin, etc., and afterwards Abba and Imma take the drop, etc."; see there.

> The Arizal's Etz Chaim describes the supernal brain of Arich Anpin being aroused and Abba and Imma receiving the drop from it, which they then pass on as mochin to Z'eir Anpin and Nukva.

אלא דלכאורה אינו מובן כיון דהתהוות תשב"כ הנקרא חתן הוא רק מבחי' נובלות חש"מ [חכמה של מעלה] א"כ איך שייך לומר שהיחוד נמשך מפנימית ח"ס [חכמה סתימאה].

Except that, at first glance, this is not understood: since the coming-into-being of the Written Torah, which is called the groom, is only from the level of the unripe fruit of the wisdom above, if so, how can one say that the union is drawn from the inner dimension of hidden Chochmah?

> A question: if the Written Torah, the "groom," comes only from the "unripe fruit" of the wisdom above, how can its union draw from the inner dimension of hidden Chochmah?

אך הענין דזהו ענין החופה שצ"ל קודם היחוד שהוא בחי' סוכ"ע בחי' כתר שלמעלה מהחכמה ואז ע"י נמשך גילוי מפנימית מו"ס [מוחא סתימאה] בתשב"כ [בתורה שבכתב] הנקרא חתן וממנו לתשבע"פ [לתורה שבעל פה]

But the matter is that this is the meaning of the chuppah that must precede the union, which is the level of the light that encompasses all worlds, the level of Keser, which is above Chochmah; and then, through this, a revelation from the inner dimension of the hidden brain (mocha stima'ah) is drawn into the Written Torah, which is called the groom, and from it to the Oral Torah.

> The answer is the chuppah: it is the encompassing level of Keser, above Chochmah. Through it, a revelation from the inner dimension of the hidden brain enters the Written Torah and from there the Oral Torah.

ולכך קדמו ז' ימי החג לשמע"צ [לשמיני עצרת] שהם עד"מ ז' ימי המשתה שאחר החופה ונמשכים אורות מקיפים מבחי' סוכ"ע

And therefore the seven days of the festival precede Shemini Atzeres; they are, by way of analogy, the seven days of feasting after the chuppah, and encompassing lights are drawn down from the level of the light that encompasses all worlds.

> This is why the seven days of Sukkos come before Shemini Atzeres: they are like the seven days of feasting after a wedding, and in them encompassing lights are drawn down.

וגם הלולב ומיניו הוא המשכת הדעת כי קטן אינו מוליד[73] והטפה נמשכת מבחי' הדעת דוקא כמ"ש וידע האדם[74] כו'

And also the lulav and its species are the drawing-down of Daas; for a minor does not beget, and the drop is drawn specifically from the level of Daas, as it is written, "And Adam knew," etc.

> The lulav and the other species draw down Daas, and the union needs Daas: the Talmud says a minor cannot beget, and the verse describes union as "Adam knew."

ואז ע"י יוכל להיות אח"כ היחוד בשמע"צ [בשמיני עצרת] שזהו המשכה פנימית ממש ולא בחי' נובלות לבד ולכן הוא שמחת תורה שהתורה עצמו שמחה מגילוי זה כו':

And then, through this, there can afterwards be the union on Shemini Atzeres, which is an actual inward drawing-down and not the level of the unripe fruit alone; and therefore it is Simchas Torah, for the Torah itself rejoices in this revelation, etc.

> After this preparation, the union on Shemini Atzeres is a real inner flow. That is why the day is Simchas Torah: the Torah itself rejoices in this revelation.

SECTION 7 · ¶22

He causes the rain to fall

22 ד וזהו ענין מוריד הגשם שמתחילים לומר בשעמ"צ [בשמיני עצרת] כי בחי' השפע' הגשם בארץ הוא כמשל המשכת הטפה

4. And this is the meaning of "He causes the rain to fall," which we begin to say on Shemini Atzeres: for the flow of rain upon the earth is like the analogy of the drawing-forth of the drop.

> Section 4 begins. On Shemini Atzeres we start to mention rain in the Amidah, and the flow of rain onto the earth is likened to the drop from which a child is born.

שכמו שמהטפה נולד ולד כך הגשם[75] מרוה את הארץ והולידה[76] כו'

For just as from the drop a child is born, so the rain "waters the earth and makes it give birth," etc.

> As a child is born from the drop, so rain "waters the earth and makes it give birth," in Isaiah's words.

וגם דכמו שהגשם נמשך טיפין טיפין והיינו ע"י שיורדין בגבורה שממנה בא ההתחלקות ולכן נמשל המטר לשערות כמ"ש כשעירים עלי דשא[77] שכן הוא ג"כ שערות הראש[78] כל א' גומא בפ"ע [בפני עצמו] כמ"ש בגמרא

And also, just as the rain is drawn down drop by drop — and that is through their descending with Gevurah (might), from which comes the division [into drops] — therefore the rain is likened to hairs, as it is written, "like showers (se'irim) upon the grass"; for so too the hairs of the head, each one [has] its own follicle, as stated in the Gemara.

> Rain falls in separate drops, and the Talmud speaks of rains coming down "with might" (Gevurah), the power that divides. So the Torah likens rain to se'irim, a word that sounds like se'aros, hairs: each hair, the Gemara says, grows from its own follicle, just as each raindrop is separate.

ואע"פ [ואף על פי] שבחי' המשכת טפת מ"ד [מיין דוכרין] הנ"ל נמשכה מבחי' פנימית חש"מ [חכמה של מעלה] שלמעלה מבחי' נובלות ושערות מ"מ היא נמשכת ויורדת דרך בחי' השערות מזל ונוצר ונקה רק ששרשה למעלה מהשתלשלות כמ"ש במ"א ע"פ והנצח כו'

And although the level of the drawing-down of the drop of the masculine waters mentioned above is drawn from the level of the inner dimension of the wisdom above, which is above the level of the unripe fruit and the hairs, nevertheless it is drawn and descends by way of the level of the hairs — the mazal: "Notzer" and "Venakeh" [and He clears] — only that its root is above the chain of descent, as is written elsewhere on "And the Netzach," etc.

> The union's flow comes from the inner dimension of the wisdom above, higher than the "hairs"; yet it still passes down through them, through the mazal, the parts of the supernal beard called "Notzer [chesed]" and "Venakeh," the eighth and thirteenth of the Thirteen Attributes. Only its root is above the chain of worlds.

(ועיין זח"ג [זהר חלק ג] נשא) (קל"ד א') בהאי מזלא תליין[79] ועמ"ש הרמ"ז [הרב משה זכות][80] בפ' בא (ד"מ סע"ב [סוף עמוד ב]) שמזל ונוצר חסד כו' ובתוך פנימיותו כו' ועיין מ"ש מזה בביאור ע"פ שוש אשיש כו'.

(And see Zohar III, Naso (134a): "On this mazal [all] depend"; and see what the Ramaz writes on Parshas Bo (40b, at the bottom), that the mazal "Notzer chesed," etc., and within its inner dimension, etc.; and see what is written about this in the explanation on "I will greatly rejoice," etc.)

> Supporting references: the Zohar says everything "depends on this mazal," and the Ramaz explains that the mazal Notzer chesed has an inner dimension, within which is something higher still.

ועוד זאת דכמו הגשמים יורדים בגבורה כך ג"כ המשכה הנ"ל דכביש באשא כו' בחי' גבורה דע"י [דעתיק יומין] המלובשת במו"ס [במוחא סתימאה]

And furthermore, just as the rains descend with Gevurah, so too the aforementioned drawing-down, "compressed by fire," etc., is the level of the Gevurah of Atik Yomin [the "Ancient of Days," the inner level of Keser], which is enclothed in the hidden brain.

> A second parallel: rain comes with Gevurah, and this flow too is "compressed by fire," the Gevurah of Atik Yomin (the innermost level of Keser) that is enclothed in the hidden brain.

ועוד זאת דכמו התהוות הגשם הנה אד יעלה מן הארץ[81] ונעשה עב וענן ובו יורד הגשם. (עיין בראשית רבה פ' י"ג ובסוכה די"ב א' בתוספות) כך האתעדל"ת [האתערותא דלתתא] והתשובה עולה למעלה מעלה לבחי' ישת חשך סתרו[82] ונמשך משם להיות מוריד הגשם המשכת הטפה כו'.

And furthermore, just as in the formation of rain, "a mist rises from the earth" and becomes thick cloud and cloud, and in it the rain descends (see Bereishis Rabbah, parshah 13, and Sukkah 12a, in Tosafos), so the arousal from below and teshuvah ascend higher and higher, to the level of "He made darkness His hiding place," and from there it is drawn down to become "He causes the rain to fall," the drawing-down of the drop, etc.

> A third parallel: rain forms when "a mist rises from the earth," gathers into clouds, and falls. So too our arousal from below and our teshuvah rise to the highest hidden level, "He made darkness His hiding place," and from there the flow comes down as "rain," the drop.

גם י"ל [יש לומר] המשל מענין ואד יעלה באופן אחר היינו עד"מ שמתחלה היו האידים דקים מאד ומתגשמים אח"כ ונעשים עב וענן להוריד מטר כמ"כ [כמו כן] המשכת הטפה הנ"ל מהמוח ומתגשמת כו'

One may also explain the analogy of "and a mist rose" in another way: that is, by way of analogy, at first the vapors were very fine, and afterwards they become coarse and turn into thick cloud and cloud to bring down rain; so too the aforementioned drawing-down of the drop from the brain becomes physical, etc.

> Another reading of the mist: vapor starts out very fine and thickens into rain clouds, just as the drop drawn from the brain becomes physical.

ומכל טעמים הנ"ל נקרא המשכה זו בחי' מוריד הגשם

And for all the reasons above, this drawing-down is called the level of "He causes the rain to fall."

> For all these reasons the union's flow is called "He causes the rain to fall."

(ופירוש משיב הרוח ומוריד הגשם יובן ע"ד מ"ש בפ' מקץ סד"ה נר חנוכה[83] כו' מזוזה מימין כו' אך אין אור התורה עולה בשם אור אלא ע"י נר מצוה כו' אויר סביב האור כו' גורם להאיר אור כו'. ואויר היינו בחי' רוח ע"ש

(And the meaning of "He causes the wind to blow and the rain to fall" will be understood along the lines of what is written in Parshas Mikeitz, at the end of the discourse beginning "The Chanukah lamp, etc., [with] the mezuzah on the right," etc.: "However, the light of the Torah does not rise to be called light except through the lamp of a mitzvah, etc.; the air around the light, etc., causes the light to shine," etc. And "air" is the level of wind (ruach); see there.

A gloss explains the words that come before it in the prayer, "He causes the wind to blow," through the Chanukah discourse in Torah Ohr, Mikeitz: the light of Torah shines only through the "lamp" of a mitzvah, as a flame shines only with air around it, and air is "wind" (ruach). There air (אויר) is "light" (אור) with a hidden yud, the concealed source from which the light comes out.

ועיין בזהר הרקיע בפי' הזח"א [הזהר חלק א] פ' בראשית) (דט"ו ע"א) **אוירא דיליה לא אתיידע כלל[84] עד כו' נהיר נקודא חדא סתימא עילאה ע"ש.**

And see in Zohar HaRakia, in the commentary on Zohar I, Parshas Bereishis) (15a): **"Its air was not known at all, until, etc., one hidden supernal point shone forth"; see there.**

The Zohar, with the commentary Zohar HaRakia, speaks of a supernal "air" that cannot be known at all until one hidden supernal point shines forth from it.

וזהו ענין שלהיות מוריד הגשם המשכת התורה ממו"ס [ממוחא סתימאה] **הוא ע"י משיב הרוח אוירא דע"ג** [דעל גבי] **קרומא כו' שבו הדעת דעתיק**

And this is the meaning: for there to be "He causes the rain to fall" — the drawing-down of the Torah from the hidden brain — it is through "He causes the wind to blow," "the air that is upon the membrane," etc., in which is the Daas of Atik.

So for the Torah to "rain" down from the hidden brain there must first be "wind": the "air upon the membrane" of the supernal skull, in the Zohar's imagery, which holds the Daas of Atik, the hidden knowledge at the highest level.

ועיין באדרא דנשא (קל"ד ב') ועי' בלק"ת [בלקוטי תורה (להאריז"ל)] ס"פ בראשית[85] ע"פ לא ידון רוחי כו' ובזח"א [ובזהר חלק א] (דל"ז סע"ב [סוף עמוד ב][86] דנ"ח א') ובזהר הרקיע שם ובזח"ב [ובזהר חלק ב'] (דקע"ח סע"ב [סוף עמוד ב])

And see the Idra of Naso (134b); and see the Likkutei Torah of the Arizal, at the end of Parshas Bereishis, on "My spirit shall not contend," etc.; and Zohar I (37b, at the bottom; 58a), and Zohar HaRakia there, and Zohar II (178b, at the bottom).

> Further references follow. In Likkutei Torah, Emor, the Alter Rebbe quotes the Zohar on "My spirit shall not contend with man": the supernal river drew "spirit" (ruach) from the Tree of Life into the tree in which death dwells, so that spirits came into people, until evil grew and the supernal spirit departed. The Likkutei Torah named here is the Arizal's, as the Kehot note says.

אבל ע"י התורה ומצות עץ חיים היא[87] כו' משיב הרוח ועמ"ש ע"פ ואתה מרבבות קדש.

But through the Torah and mitzvos — "It is a tree of life," etc. — [comes] "He causes the wind to blow." And see what is written on "And He came from myriads of holiness."

> It is through the Torah and the mitzvos, which the verse calls "a tree of life," that this "wind" is brought about.

וזהו א"ת [אל תקרי] בניך אלא בוניך[88,89] שישראל בונין וממשיכין תשבע"פ [תורה שבעל פה] מבחי' תשב"כ [תורה שבכתב]

And this is [the meaning of] "Do not read 'your children' (banayich) but 'your builders' (bonayich)": for Israel build and draw down the Oral Torah from the level of the Written Torah.

> The Sages read "your children" (banayich) as "your builders" (bonayich): the Jewish people build the Oral Torah out of the Written Torah.

והכח הזה בהם לפי שהם בוניך ששרשם ג"כ מבחי' זיווג גופני שהוא הטפה הנמשכת מפנימית המוחי' [המוחין] וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] ישראל עלו במחשבה[90] וכבר נתבאר לעיל מהו במחשבה

And they have this power because they are "your builders," since their root, too, is from the level of a bodily union, which is the drop drawn from the inner dimension of the brain, as our Sages, of blessed memory, said, "Israel arose in thought"; and it was already explained above what "in thought" means.

> They can do so because their own souls are rooted in a union, like the drop drawn from the inner brain: "Israel arose in thought," and "thought" was explained above as hidden Chochmah. In Likkutei Torah, Matos, the Alter Rebbe likewise says that Knesses Yisrael, the source of all Jewish souls, comes from a very high place, as "Israel arose in thought."

לכן ביכולתם הוא להמשיך המשכה זו מבחי' פנימית ח"ס [חכמה סתימאה] בתשב"כ [בתורה שבכתב] ותשבע"פ כנ"ל.[91]

Therefore it is in their power to draw down this flow from the level of the inner dimension of hidden Chochmah into the Written Torah and the Oral Torah, as above.

> So they can draw the inner dimension of hidden Chochmah into both Torahs.

SECTION 8 · ¶23–25

Children and servants; Torah after prayer

23 וזהו תורה צוה לנו משה מורשה קהלת יעקב[92] והנה מורשה ג"כ לשון ירושה. והענין כי יש בחי' נשמות הנקראים בנים למקום.[93,94]

And this is [the meaning of] "The Torah that Moshe commanded us is the heritage (morashah) of the congregation of Yaakov." Now, "morashah" is also an expression of inheritance (yerushah). And the matter is that there is a level of souls who are called "children of the Omnipresent."

> Now back to the maamar's verse. Morashah, "heritage," also means yerushah, inheritance. Some souls are called "children of the Omnipresent," as the Mishnah in Avos says.

וזהו בחי' ישראל בחי' כי שרית[95] כו' ויש נשמות שנקראים עבד וזהו בחי' יעקב עבדי.[96]

And this is the level of Yisrael, the level of "for you have striven (sarisa)," etc. And there are souls that are called "servant," and this is the level of "Yaakov My servant."

> These are the souls at the level of "Yisrael," the name Yaakov received "for you have striven (sarisa) with G-d": Yisrael is drawn from sarisa. Other souls are at the level of "servant," as in "Yaakov My servant."

וזהו ענין ברא כרעא דאבוה[97,98] שבטל ממש כביטול הרגל לגבי ראש ואין לו רצון אחר כלל ופי' ברא כרעא היינו נה"י [נצח הוד יסוד] דאו"א [דאבא ואימא] מוחין לז"א כו'.

And this is the meaning of "a son is his father's leg": for he is truly nullified, like the nullification of the foot relative to the head, and has no other will at all. And the meaning of "a son is [his father's] leg" is Netzach, Hod and Yesod of Abba and Imma, [which are] the mochin of Z'eir Anpin, etc.

> The Aramaic saying "a son is his father's leg" means the son is completely given over to the father, as a foot follows the head, with no will of its own. In Kabbalistic terms this "leg" is Netzach, Hod and Yesod of Abba and Imma, which enter Z'eir Anpin as its mochin. In Likkutei Torah, Va'eschanan, the Alter Rebbe develops the image: the foot does not resist the head even when the head subjects it to painful treatment for its healing, so complete is its bittul.

24 והנה כמו שהרגל נושא הראש עד"מ כך ביכולת בחי' ישראל להמשיך יחוד הנ"ל להיות מאירוסין נשואין כו' ועמש"ל [ועיין מה שכתוב לעיל] מזה.

Now, just as the foot carries the head, by way of analogy, so it is in the power of the level of Yisrael to draw down the aforementioned union, so that from betrothal there be marriage, etc. And see what was written above about this.

> This returns to "a son is his father's leg": as the foot carries the head, so the souls called Yisrael, the "children," have the power to draw this union down, turning betrothal into full marriage.

אבל הנשמות הנקרא יעקב מקבלים יחוד זה דרך ירושה דכיון שנמשך השפעה זו בבחי' מלי תשבע"פ [תורה שבעל פה] מקבלים ג"כ הנשמות דבי"ע הנקרא עבד להיות נקלט ונמשך בכל א' אור ה' בבחי' פנימית הלב

But the souls that are called Yaakov receive this union by way of inheritance: for since this flow is drawn into the level of Malchus, the Oral Torah, the souls of [the worlds of] Beriah, Yetzirah and Asiyah, which are called "servant," also receive [it], so that the light of G-d be absorbed and drawn into each one, in the inner dimension of the heart.

> The souls called Yaakov, the "servants," receive the union as an inheritance: once it flows into Malchus, the Oral Torah, it reaches the souls of the lower worlds too, and G-d's light settles into each one's inner heart.

ועמ"ש במ"א ע"פ כי הוא יברך הזבח[100, 99] ואח"כ יאכלו הקרואים כו'. ולכן תגדל השמחה בש"ת [בשמחת תורה] בכל ישראל מגדולם עד קטנם כו'

And see what is written elsewhere on "For he blesses the offering, and afterwards the invited ones eat," etc. And therefore the joy on Simchas Torah is great in all Israel, from the greatest of them to the least, etc.

> The verse about Shmuel, "he blesses the offering, and afterwards the invited eat," fits this: one level brings about the blessing, and others then partake of it. That is why the joy of Simchas Torah belongs to every Jew, great and small.

(הג"ה [הגהה] ועפ"ז [ועל פי זה] יובן ג"כ מה שאמר אבא בנימין[101] על תפלתי שתהא סמוכה למטתי ומבואר בפרש"י [בפירש רש"י / בפירוש רש"י] שגם ללמוד לא רצה קודם התפלה אלא להתפלל תיכף

(Gloss: And according to this will also be understood what Abba Binyamin said, "...over my prayer, that it be close to my bed"; and it is explained in Rashi's commentary that he did not want even to study before prayer, but to pray immediately.

> A gloss applies this to daily life. Abba Binyamin in the Talmud said he was concerned that his prayer be close to his bed; Rashi explains that he did not want even to study before praying.

ובתוס' [ובתוספות] פ"ק [פרק קמא] דברכות) (דף ה' ע"ב) לא ידעתי מנא ליה דאסור בלימוד קודם[102]

And Tosafos, in the first chapter of Berachos) (page 5b), [write]: "I do not know from where he derives that it is forbidden to study beforehand."

> Tosafos question Rashi's reading: they do not know his source for forbidding study before prayer, and they bring proof that it is permitted. The Alter Rebbe answers that it is not a matter of prohibition.

אבל באמת אין זה משום איסור אלא שמעלת העסק בתורה שאחר התפלה הוא גבוה יותר מתורה שקודם התפלה[103] אם כבר הגיע זמן תפלה

But in truth this is not because of a prohibition, but because the level of engaging in Torah after prayer is higher than Torah before prayer, if the time for prayer has already arrived.

> It is not a prohibition but a matter of level: once the time for prayer has come, Torah studied after praying is on a higher level than Torah studied before it.

והענין דאע"פ [דאף על פי] שנת' [שנתבאר] שהיחוד הוא בשמ"ע [בשמיני עצרת] היינו דרך כלל כי כל היו"ט [היום טוב] הם כלליים לכל השנה כמ"ש במ"א.

And the matter is that although it was explained that the union is on Shemini Atzeres, that is in a general way, for all the festivals are general, [encompassing] the whole year, as is written elsewhere.

> The union described for Shemini Atzeres is its general, yearly form: each festival is a general time that encompasses the whole year.

אבל דרך פרט נודע בפע"ח [בפרי עץ חיים][104] שבתפלה דכל יום הוא בחי' היחוד דזו"נ [דזעיר אנפין ונוקבא] שהם בחי' תשב"כ [תורה שבכתב] ותשבע"פ [ותורה שבעל פה]

But in a particular way, it is known from Pri Etz Chaim that in the prayer of every day there is the level of the union of Z'eir Anpin and Nukva, which are the levels of the Written Torah and the Oral Torah;

> In detail, the Arizal's teaching in Pri Etz Chaim is that each day's prayer brings about the union of Z'eir Anpin and Nukva, which are the Written and Oral Torah.

והיינו ע"י קדימת בחי' בכל מאדך[105] בק"ש [בקריאת שמע] שזהו המעורר בחי' גילוי חופה עליונה כמ"ש על פסוק כי על כל כבוד חופה[106]

and this is through first [reaching] the level of "with all your might" in the Shema, which is what arouses the level of the revelation of the supernal chuppah, as is written on the verse "For over all the glory there shall be a canopy (chuppah)."

> That daily union depends on first reaching "with all your might" in the Shema, which awakens the supernal chuppah, the "canopy over all the glory."

ויחוד זה מתחדש בכל יום כי בכל יום נעשה האדם בריה חדשה וצ"ל העלאת מ"נ [מיין נוקבין] מבירורים דק"נ [דקליפת נוגה] ע"י מאדך רשפי אש דס"ג [דשם ס"ג] כו' ועמ"ש ע"פ ואלה שמות בני ישראל מענין ליבון הלכתא וע"פ ששים המה מלכות כו'

And this union is renewed every day, for every day a person becomes a new creature, and there must be an elevation of the feminine waters (mayin nukvin) from the refinements of kelipas nogah [the husk that mixes good and evil] through "your might," the "fiery sparks" of the Name Sag (63), etc. And see what is written on "And these are the names of the children of Israel," on the matter of the clarification of the halachah, and on "There are sixty queens," etc.

> Each day a person is a new creation, so each day the union is renewed and the "feminine waters" must be raised anew, by refining the sparks in kelipas nogah, the realm that mixes good and evil, through the fiery love of "with all your might," which comes from the Gevuros of the Name Sag. Related discussions are cited.

ולכן אם הגיע זמן תפלה ואינו מתפלל וממשיך החופה והיחוד א"כ לימוד התורה שלומד הוא רק מבחי' נובלות חש"מ [חכמה של מעלה] הנמשך בתשב"כ [בתורה שבכתב] מצד עצמו וממנו לתשבע"פ [לתורה שבעל פה] בבחי' קדושין לבד

And therefore, if the time for prayer has arrived and he does not pray and draw down the chuppah and the union, then the Torah that he studies is only from the level of "the unripe fruit of the wisdom above," which is drawn into the Written Torah on its own account, and from it to the Oral Torah, in the manner of kiddushin alone.

> So if the time for prayer has come and one studies without praying, the Torah he studies draws only from the "unripe fruit," at the level of betrothal.

אבל כשהקדים ק"ש [קריאת שמע] ותפלה[107] ונעשה היחוד א"כ עסק התורה שאח"כ יש ונמשך בזה גילוי חש"מ [חכמה של מעלה] ממש ולא נובלות לבד.

But when he has first [said] the Shema and prayed, and the union has been effected, then in the Torah study afterwards there is, and there is drawn down in it, a revelation of the wisdom above itself, and not only the unripe fruit.

> But after the Shema and prayer have brought about the union, the Torah studied afterwards carries a revelation of the wisdom above itself.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **FROM THE REBBE'S MAAMAR 5736** ,ד"ה איתא במדרש רבה א"ר אחא יפה
>
> The Alter Rebbe's gloss makes "with all your might" in the Shema the trigger for the supernal chuppah, and so ranks Torah after prayer higher. The Rebbe turns this into the answer to the Midrash. He sets up a ranking: prayer of heart and soul is below Torah (wisdom), while limitless "might" is above it. Such prayer draws the divine will itself ("doing the will of the Omnipresent") into the Torah that follows, as in "My children have triumphed over Me." That is how "conversation" can be finer than Torah at all.
>
> The Alter Rebbe: והיינו ע"י קדימת בחי' בכל מאדך בק"ש שזהו המעורר בחי' גילוי חופה עליונה

25 וזהו ענין עוסק בתורה לשמה[109, 108] פי' לשם התורה עצמה ברכו בתורה תחלה[110]

And this is the meaning of "one who engages in Torah lishmah (for its sake)": that is, for the sake of the Torah itself — "blessing over the Torah first."

> The Mishnah in Avos praises "one who engages in Torah lishmah," for its own sake. The Alter Rebbe reads it as "for the sake of the Torah itself," linked with the Talmud's complaint that people did not bless over the Torah first.

וכמ"ש במ"א ע"פ כי קולך ערב[111] כו' שאז יש עריבות ומתיקות גילוי תענוג העליון המלובש בחש"מ [בחכמה של מעלה] כנודע ועמ"ש ע"פ ואתחנן כו' וממש"כ [וממה שכתוב] יובן לשם בתוספת ביאור:

And as is written elsewhere on "For your voice is sweet (arev)," etc.: for then there is the pleasantness (arevus) and sweetness of the revelation of the supernal delight enclothed in the wisdom above, as is known. And see what is written on "Va'eschanan," etc.; and from what is written there, "lishmah" will be understood with additional explanation.

> The verse "for your voice is sweet (arev)" is explained elsewhere through the arevus, the sweetness, of the supernal delight enclothed in the wisdom above, which such study reveals. Other discourses explain lishmah further.

SECTION 9 · ¶26–32

Yitzchak, Rivkah and the future ascendancy of Gevurah

26 ה ועפ"ז [ועל פי זה] יובן ענין פי דאליעזר עבד אברהם[112] שנאמר ויאמר העבד הגמיאיני נא מעט מים מכדך[113] שיומשך השפע זו אפי' לבחי' נשמות הבאים מסטרא דעבד

5. And according to this will be understood the matter of the passage of Eliezer, the servant of Avraham, in which it is said, "And the servant said, 'Let me sip, please, a little water from your pitcher'": that this flow be drawn even to the level of the souls who come from the side of the servant

> Section 5 begins. Eliezer's request for "a little water" now also means that the flow reaches even the souls from the side of the "servant."

(וע' ברע"מ [ברעיא מהימנא] פי' פנחס) (דף רט"ו סע"א [סוף עמוד א]) ובפי' הרמ"ז [הרב משה זכות] שם וע' בזח"א [בזהר חלק א] וישב (דקפ"א ב')

(and see the Raaya Mehemna [a section of the Zohar], Parshas Pinchas (page 215a, at the bottom), and the commentary of the Ramaz there; and see Zohar I, Vayeshev (181b)).

> References to the Zohar (the Raaya Mehemna on Pinchas, and Vayeshev) and to the Ramaz, where the "servant" is discussed.

ולעיל פי' עבד על תשבע"פ [תורה שבעל פה] וכמה פנים כו' וצ"ל למה נאמר כ"ז [כל זה] גבי רבקה ומה ענין רבקה לזה.

And above, "servant" was explained as the Oral Torah — and there are several facets, etc. And it needs to be understood why all this is said in connection with Rivkah, and what Rivkah has to do with this.

> Earlier, the servant stood for the Oral Torah; there are several ways to read the story. But why is this told about Rivkah in particular?

אך הענין כי הנה ארז"ל [אמרו רבותינו זכרונם לברכה] שלע"ל [שלעתיד לבוא] יאמרו ליצחק כי אתה אבינו[114] כי אברהם לא ידענו.

But the matter is that our Sages, of blessed memory, said that in the time to come they will say to Yitzchak, "For you are our father," "for Avraham did not know us."

> The Talmud says that in the future the Jewish people will say to Yitzchak, "You are our father," since "Avraham did not know us." Yitzchak and Rivkah therefore represent something that will be revealed in the future.

27 והענין כי אברהם הוא חסד ושרשו מחסד דע"י [דעתיק יומין] ויצחק הוא בחי' גבורה ושרשו מגבורה דע"י [דעתיק יומין] ולע"ל [ולעתיד לבוא] יהיו הגבורות גבוהים יותר כמעלת הזהב על הכסף וכמ"ש יהיו הלוים כהנים כמ"ש בלק"ת [בלקוטי תורה (להאריז"ל)][115] ובלק"א [ובלקוטי אמרים].[116]

And the matter is that Avraham is Chesed, and his root is from the Chesed of Atik Yomin; and Yitzchak is the level of Gevurah, and his root is from the Gevurah of Atik Yomin. And in the time to come the Gevuros will be higher, like the superiority of gold over silver, and as [it is said], "the Levites will be kohanim [priests]," as is written in the Likkutei Torah of the Arizal and in Likkutei Amarim.

> Avraham embodies Chesed (kindness) and Yitzchak Gevurah (restraint), each rooted in Atik Yomin, the innermost level of Keser. Now Chesed is primary, but in the future Gevurah will be higher, as gold is above silver, and the Levites (associated with Gevurah) will be raised to the kohanim's rank. In Tanya, chapter 50, the Alter Rebbe calls the love that comes from the supernal Gevuros the love "like the superiority of gold over silver," the root of the Levites, and cites the Arizal that the Levites of now will be the kohanim of the future.

28 והטעם לכל זה הוא כי הנה יצחק הוא לשון צחוק כמ"ש צחוק עשה לי אלקים[117] כו'.

And the reason for all this is that "Yitzchak" is an expression of laughter (tzechok), as it is written, "Elokim has made laughter for me," etc.

> The reason: the name Yitzchak means "he will laugh," as Sarah said at his birth.

פי' צחוק הוא בחי' התענוג הנולד מדבר חידוש ופלא

The meaning of laughter is the level of the delight born of something novel and wondrous.

> Laughter is the delight at something new and surprising.

עד"מ כשעושין צחוק מקניגי שהוא מלחמת ב' חיות כדי שישחק המלך כך בחי' הבירורים דרפ"ח כאשר אתהפכא חשוכא לנהורא ומרירו למיתקא יהיה מזה בחי' צחוק אצלו יתי' להיות דבר חידוש שבחי' הרע דק"נ [דקליפת נוגה] יתהפך לטוב ויעלה לבחי' קדושה.

By way of analogy, when they make an amusement (tzechok) of a kinigi, which is a fight between two beasts, so that the king may laugh: so the level of the refinements of the 288 [sparks], when "darkness is transformed into light and bitterness into sweetness" — there will come from this the level of laughter before Him, may He be blessed, because it is something novel that the evil of kelipas nogah be transformed to good and rise to the level of holiness.

> As a king laughs at a kinigi, a staged fight between two beasts, so G-d has "laughter" at the refining of the 288 sparks of holiness that fell, in the Arizal's teaching, into the realm of kelipah at the shattering of the vessels. When darkness is turned into light and bitter into sweet, that surprising reversal, evil becoming good, is His greatest delight.

29 וזהו צחוק עשה לי אלקים דדוקא מבחי' שם אלקים המסתיר נמשך הצחוק כאשר אתהפכא חשוכא והסתר זה כו'.

And this is [the meaning of] "Elokim has made laughter for me": for specifically from the level of the Name Elokim, which conceals, the laughter is drawn, when the darkness and this concealment are transformed, etc.

> The verse says "Elokim" made laughter: the Name Elokim is the divine power that conceals, and the laughter comes precisely from turning that concealment into light.

וזהו צחוק עשה לי לשון עבר כל השומע יצחק לי[118] לשון עתיד כי הבירורים הם בשית אלפי שני דהוי עלמא[119] וזהו לשון עבר.

And this is [why] "has made laughter for me" is in the past tense, [while] "whoever hears will laugh (yitzchak) with me" is in the future tense: for the refinements are during the six thousand years that the world exists, and this is the past tense.

> Sarah's words use both tenses: "has made" (past) and "will laugh" (future), and the future verb, yitzchak, is Yitzchak's very name. The refining is done during the six thousand years of the world's history, and that is the past tense.

אך גילוי התענוג מזה הוא לע"ל [לעתיד לבוא] כשישלימו כל הבירורים וזהו לשון עתיד.

But the revelation of the delight from this is in the time to come, when all the refinements are completed, and this is the future tense.

> The delight it brings will be revealed in the future, when all the refining is complete: the future tense.

30 והנה ענין בירור ניצוצות דרפ"ח הנ"ל נק' העלאת מ"ן [מיין נוקבין] וכל העלאה הוא ע"י בחי' גבורות דאו"ח [דאור חוזר] דוקא

Now, the matter of the refinement of the 288 sparks mentioned above is called the elevation of the feminine waters (mayin nukvin), and every elevation is specifically through the level of the Gevuros of returning light (or chozer),

> Raising the fallen sparks is called raising the "feminine waters," an ascent from below. Every ascent comes through Gevuros, the "returning light" that rises from below upward.

וכמו ענין בע"ת [בעלי תשובה] בחילא יתיר[120] שהוא ע"י צעקת הלב בכל לב ונפש ומאד וכעין ר' [רבי] אליעזר ב"ד [בן דורדיא] שיצתה נשמתו בבכייה[121] וארז"ל [ואמרו רבותינו זכרונם לברכה] יש קונה עולמו שעה א'

like the matter of baalei teshuvah [those who return], [who are] "of greater strength," which is through the cry of the heart, with all the heart and soul and might; and like Rabbi Eliezer ben Durdaya, whose soul departed in weeping, and our Sages, of blessed memory, said, "There is one who acquires his world in a single hour";

> So the Zohar says baalei teshuvah (penitents) are "of greater strength": they rise through the heart's cry. Rabbi Eliezer ben Durdaya repented so intensely that his soul left him in weeping, and of him the Sages said one can acquire one's world in a single hour.

והיא בחי' או"ח [אור חוזר] (משא"כ בחי' אברהם זקן בא בימים[122] מדרגא לדרגא כנזכר בזהר[123] על פסוק זה)[124]

and this is the level of returning light (whereas the level of Avraham is "old, coming with days," from level to level, as mentioned in the Zohar on this verse),

> That is "returning light." Avraham, by contrast, was "old, coming with days," plainly advanced in years; the Zohar reads it as advancing gradually, from level to level.

עד שעולה לבחי' גבורה דעתיק מקור כל הגבורות והיא המתלבשת במו"ס [במוחא סתימאה] שהיא למעלה מבחי' מו"ס [מוחא סתימאה]

until it rises to the level of the Gevurah of Atik, the source of all the Gevuros, which is what is enclothed in the hidden brain, and it is above the level of the hidden brain;

> This returning light rises all the way to the Gevurah of Atik, the source of all Gevuros, which is above even the hidden brain, though enclothed in it.

כי בחי' ע"י [עתיק יומין] הוא בחי' תחתונה שבמאציל כו' רק שמתלבשת ויורדת במו"ס [במוחא סתימאה] כדי להיות שרש הנאצלים כו'

for the level of Atik Yomin is the lowest level in the Emanator, etc., only it enclothes itself and descends into the hidden brain in order to be the root of the emanated [levels], etc.

> Atik Yomin is the lowest aspect of the Emanator, G-d Himself, which enters the hidden brain to become the root of everything that is emanated.

והנה אברהם הוא בחי' אבר מה[125] שהוא בחי' המשכת גילוי אלקות מלמעלה למטה בבחי' אוי"י [אור ישר]

Now, Avraham is the level of "ever mah" (the limb of mah), which is the level of drawing down the revelation of G-dliness from above to below, in the manner of direct light (or yashar),

> Avraham's name (אברהם) is read as ever mah (אבר מ"ה), "the limb of Mah": Mah is a Name of G-d, the Name Havayah spelled out so that its letters total 45. He represents the drawing down of G-dliness from above, "direct light"; the Kehot note traces this reading to the Arizal's Likkutei Torah, beginning of Lech Lecha.

וכמו בחי' צדיקים גמורים צדיק שהוא משפיע וממשיך מלמעלה למטה והוא בחי' חסד[126] ועכשיו בזהי"ג [בזמן הגלות] שעדיין לא נתברר כל בחי' ק"נ [קליפת נוגה] עיקר העבודה היא דוקא בהמשכות אלקות ולכן השוב צ"ל יותר מהרצוא.

like the level of the completely righteous — "a tzaddik," who bestows and draws down from above to below; and this is the level of Chesed. And now, in the time of exile, when not all of kelipas nogah has yet been refined, the main service is specifically in drawing down G-dliness, and therefore the "return" (shov) must be greater than the "running" (ratzo).

> He is like the perfect tzaddik who draws down blessing, and that is Chesed. In the present exile, while the refining is incomplete, the main service is drawing G-dliness down, so "return" (shov, bringing it down) must outweigh "running" (ratzo, rising up).

31 וכמ"ש לשבת יצרה[127] והיינו כי מבחי' הגבורות יש שרש יניקה לחיצונים יותר מבחי' החסדים כידוע המאמר דרישי' [דרישיה] דעשו בעטפוי דיצחק[128, 129] ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] ובחרת בחיים זו אומנות[130, 131] ובע"כ [ובעל כרחך] אתה חי[132, 133] להמשיך האור למטה דוקא.

As it is written, "He formed it to be inhabited." That is, from the level of the Gevuros there is a root of nourishment for the external forces more than from the level of the Chasadim, as the known saying goes, "the head of Eisav [rests] in the bosom of Yitzchak." And therefore our Sages, of blessed memory, said, "'And you shall choose life' — this is a craft," and "against your will you live," to draw the light down below specifically.

> "He did not create it for emptiness; He formed it to be inhabited": the world was made to be settled. In the present, the Gevuros are riskier, since the external forces draw more nourishment from them, as in the saying that Eisav's head rests in Yitzchak's bosom; in Torah Ohr, Toldos, Eisav is the dross of Yitzchak's Gevuros, like the dross of gold. So the Sages call choosing life a craft and say "against your will you live": the soul must stay in the body to draw light down into the world. In its own setting the saying reads "choose life" as learning a trade to earn a living; the maamar takes it as a sign that a Jew's task lies within the settled world, where the light is to be drawn down.

32 וזהו שעכשיו הכהנים הם העיקר והלוים טפלים להם כמ"ש נתונים המה לאהרן[134] כי החשוב הוא העיקר

And this is why now the kohanim are the main ones and the Levites are secondary to them, as it is written, "They are given to Aharon": for the "return" (shov) is the main thing.

> The kohanim embody Chesed and the Levites Gevurah. Today the kohanim lead and the Levites serve under them, "given to Aharon," because drawing G-dliness down (the "return") is the main service now.

אבל לע"ל [לעתיד לבוא] שיבוררו כל הבירורים ויזדכך כל העולם ובלע המות לנצח[135] ואין שטן ואין פגע[136] כו' אזי אדרבה יהיו הגבורות יותר נעלים מבחי' החסדים

But in the time to come, when all the refinements are refined and the whole world is purified, and "He will swallow up death forever," and "there is no adversary and no mishap," etc., then, on the contrary, the Gevuros will be more exalted than the level of the Chasadim,

> In the future, all the sparks will have been refined, the world purified, death abolished and every evil force gone; then, on the contrary, the Gevuros will rank above the Chasadim.

מטעם הנ"ל דעיקר הצחוק והתענוג העליון הוא דוקא מבחי' בירורי הרפ"ח בהתהפכות מדות הנפש הבהמית שזהו בחי' העלאת מ"ן [מיין נוקבין] והוא הדבר חידוש ועמ"ש בענין ציון במשפט תפדה.[137]

for the reason mentioned above: that the main laughter and supernal delight is specifically from the level of the refinements of the 288 [sparks], in the transformation of the attributes of the animal soul, which is the level of the elevation of the feminine waters, and this is the novel thing. And see what is written on the matter of "Zion shall be redeemed through justice."

> The reason: G-d's deepest delight, His "laughter," comes from the transformation of the animal soul's traits, the surprising turn of lower into higher.

ולכן יהיו הלוים כהנים ויאמרו ליצחק כי אתה אבינו בחי' גבורות דא"ח [דאור חוזר] שהוא בחי' בע"ת [בעלי תשובה] זהו הגורם עיקר התענוג העליון כו'

And therefore the Levites will be kohanim, and they will say to Yitzchak, "For you are our father": the level of the Gevuros of returning light, which is the level of baalei teshuvah — this is what brings about the main supernal delight, etc.,

> That is why the Levites will become kohanim, and why Israel will call Yitzchak "our father": the Gevuros of returning light, the path of the baal teshuvah, produce the highest delight.

וכענין נקבה תסובב גבר[138] אי"ח [אשת חיל] עט"ב [עטרת בעלה][139] (ועמ"ש בפ' תולדות ע"פ אלה תולדות יצחק). וזשארז"ל [וזהו שאמרו רבותינו זכרונם לברכה] אם עושין תשובה נגאלין[140] דהא בהא תליא.

like the matter of "a female shall encompass a male" — "a woman of valor is the crown of her husband." (And see what is written in Parshas Toldos on "These are the generations of Yitzchak.") And this is what our Sages, of blessed memory, said: "If they do teshuvah, they are redeemed," for one depends on the other.

> Jeremiah's "a female shall encompass a male" and Proverbs' "a woman of valor is the crown of her husband" express the same reversal: the receiving side (Gevurah, Malchus) will rise above and around the giving side, as a crown encircles the head. So the Sages linked redemption with teshuvah.

והנה יצחק ורבקה[141] הם בחי' א' ששרשם בגבורה דע"י [דעתיק יומין] רק שיצחק בחי' מ"ה [שם מ"ה] ורבקה בחי' ב"ן [שם ב"ן] ונודע דכל גילוי הוא מבחי' שם ב"ן [שם ב"ן] שהוא בחי' מלכות שזהו בחי' הגילוי

Now, Yitzchak and Rivkah are one level, for their root is in the Gevurah of Atik Yomin; only, Yitzchak is the level of the Name Mah (45) and Rivkah is the level of the Name Ban (52); and it is known that all revelation is from the level of the Name Ban, which is the level of Malchus, which is the level of revelation.

> Yitzchak and Rivkah share one root, the Gevurah of Atik Yomin. Yitzchak is the Name Mah and Rivkah the Name Ban, two spellings of the Name Havayah whose letters total 45 and 52: Mah the giving side, Ban the receiving side, Malchus, and all revelation comes through Ban.

לכן נאמר ברבקה ותרד העינה[142] להתלבש במו"ס [במוחא סתימאה] ולכן אמר לה העבד הגמיאיני ותורד כדה על ידה כו' כמשנת"ל [כמו שנתבאר לעיל].

Therefore it is said of Rivkah, "And she went down to the spring," to be enclothed in the hidden brain; and therefore the servant said to her, "Let me sip," and "she lowered her pitcher onto her hand," etc., as explained above.

> Because all revelation comes through Ban, of Rivkah it says "she went down to the spring": her root, the Gevurah of Atik, comes down to be enclothed in the hidden brain, the spring of all that follows. That is why the servant asked her for a drink and she lowered her pitcher onto her hand, as explained above.

וגם לגמליך אשאב[143] להריק ברכה ג"כ למטה ע' [עיין] בזח"א [בזהר חלק א] וישב (דקפ"א סע"ב [סוף עמוד ב])[144] ובמק"מ [ובמקדש מלך] שם ועמ"ש במ"א בפי' אל עליון גומל חסדים טובים.

And also "I will draw for your camels (gemalecha)," to pour out blessing below as well; see Zohar I, Vayeshev (181b, at the bottom), and in Mikdash Melech there; and see what is written elsewhere on the meaning of "G-d Most High, who bestows (gomel) good kindnesses."

> Her offer to draw water for his camels as well means the blessing reaches down still further. The Hebrew for camels (gemalim) is linked with gomel, "bestows," in the prayer "who bestows good kindnesses."

ובמ"א נת' [נתבאר] דיצחק ורבקה שהם[145] מ"ה [שם מ"ה] ובי"ן [ושם ב"ן] היינו תשב"כ [תורה שבכתב] ותשבע"פ [ותורה שבעל פה] וזה היה ענין שליחות דאליעזר לברר ולהמשיך יחוד זה.

And elsewhere it is explained that Yitzchak and Rivkah, who are Mah and Ban, are the Written Torah and the Oral Torah; and this was the purpose of Eliezer's mission: to refine and draw down this union.

> Yitzchak and Rivkah (Mah and Ban) are the Written and Oral Torah, and Eliezer's mission to bring them together was to bring about their union.

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] בב"ר [בבראשית רבה][146] חיי שרה פ' סמ"ך אמר רבי אחא יפה שיחתן של עבדי אבות[147] מתורתן של בנים[148] כי תורתן של בנים עכשיו הוא רק מבחי' אירוסין נובלות חכמה כו'

And therefore our Sages, of blessed memory, said in Bereishis Rabbah, Chayei Sarah, parshah 60: "Rabbi Acha said: The conversation of the servants of the patriarchs is finer than the Torah of the children"; for the Torah of the children now is only from the level of betrothal, "the unripe fruit of wisdom," etc.,

> So the Midrash says the conversation of the patriarchs' servants (Eliezer's long retelling) is finer than the Torah of the children (laws later learned from brief hints); the children's Torah now is only betrothal, the "unripe fruit of wisdom." In Likkutei Torah, Nitzavim, the Alter Rebbe explains the same saying: the servants' "conversation" stands for the flow through the hairs and the unripe fruit, yet it is finer because the patriarchs are rooted in Atik, the source of the light in the thirteen tikkunim of the beard.

אבל שיחתן של עבדי אבות גרם להמשיך בחי' היחוד ממש שהוא בחי' נשואין ופנימיות כו'.

but the conversation of the servants of the patriarchs brought about the drawing-down of the level of the actual union, which is the level of marriage and the inner dimension, etc.

> Eliezer's conversation, by contrast, brought about the actual union, marriage and the inner dimension.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **FROM THE REBBE'S MAAMAR 5736** ,ד"ה איתא במדרש רבה א"ר אחא יפה
>
> The Alter Rebbe calls the children's Torah "now" only betrothal. The Rebbe places the full marriage in the future, in the Torah of Moshiach ("Let Him kiss me with the kisses of His mouth"). He adds that even now a foretaste exists in the inner dimension of the Torah, the Tree of Life, in which there is no dispute. Studying it and spreading the wellsprings outward leads to Moshiach's teaching in the manner of marriage.
>
> The Alter Rebbe: כי תורתן של בנים עכשיו הוא רק מבחי' אירוסין נובלות חכמה

SECTION 10 • ¶33

The conversation of the servants in Tishrei

33 וגם עכשיו יי"ל [יש לומר] בחינה זו דהנה תשרי נק' ירח האיתנים[149] שבו נולדו האבות[150,151] וע"י התשובה בעשי"ת [בעשרת ימי תשובה] נקראו נש"י [נשמות ישראל] עבדי אבות עכ"פ [על כל פנים]

And now too, one may say [that there is] this level: for Tishrei is called "the month of the mighty ones (eisanim)," in which the patriarchs were born; and through the teshuvah of the Ten Days of Teshuvah, the souls of Israel are called at least "servants of the patriarchs,"

> The same holds today. Tishrei is called "the month of the mighty ones," the patriarchs, who according to Rabbi Eliezer in the Talmud (Rosh Hashanah 11a) were born in Tishrei. Through teshuvah in the Ten Days of Teshuvah, every Jew becomes at least a "servant of the patriarchs." The Sages relate that when Rabbi Chanina ben Dosa's prayer was answered where Rabban Yochanan ben Zakkai's would not have been, Rabban Yochanan explained that Chanina was like a servant before the king, who comes and goes freely, while he himself was like a minister. So the maamar shows that the humble "servant" can have a closeness that greater rank lacks.

כמאמר אם כבנים אם כעבדים[152] וגם שיש בחי' עבד שגבוה מבחי' שר כמו שרבי חנינא בן דוסא נק' כעבד[153] לפני המלך[154] כו' והתפלה נק' שיחה כמ"ש תפלה לעני[155] כו' ישפוך שיחו

as the saying [goes], "whether as children or as servants." And also, there is a level of servant that is higher than the level of a minister, as Rabbi Chanina ben Dosa was called "like a servant before the king," etc. And prayer is called "conversation" (sichah), as it is written, "A prayer of the poor man..., [when] he pours out his conversation,"

> In the Rosh Hashanah prayer we say "whether as children or as servants." And a servant can stand higher than a minister, as the Talmud says of Rabbi Chanina ben Dosa. Prayer is called sichah, "conversation," as in "he pours out his conversation."

וזהו ענין ויצא יצחק לשוח[156] ועמ"ש בד"ה ע"כ יאמרו המושלים גבי עיר סיחון וכבר נת' [נתבאר] שע"י התפלה בעשי"ת [בעשרת ימי תשובה] נמשך אח"כ בחי' הנשואין והיחוד בשמחת תורה

and this is the meaning of "And Yitzchak went out to converse (lasuach)"; and see what is written in the discourse beginning "Therefore the rulers say," regarding "the city of Sichon." And it was already explained that through the prayer of the Ten Days of Teshuvah, the level of marriage and union is afterwards drawn down on Simchas Torah.

> So Yitzchak "went out lasuach," which the Sages read as prayer; a discourse on "the city of Sichon" is also cited. As explained, the prayer of the Ten Days of Teshuvah draws down the marriage and union of Simchas Torah.

א"כ יפה שיחתן ותפלתן גם של בחי' עבדי אבות דהיינו אפי' [אפילו] בחי' אם כעבדים מה שמשברין לבן בעשי"ת [בעשרת ימי תשובה] ושופכים שיח לפני ה' יותר מתורתן של בנים שהיא רק בחי' נובלות חכמה ולכן ניתנו רק ברמיזה

If so, "the conversation" and prayer "of the servants of the patriarchs is finer" — that is, even of the level of "as servants": that we break our hearts in the Ten Days of Teshuvah and pour out conversation before G-d — than "the Torah of the children," which is only the level of the unripe fruit of wisdom; and therefore they were given only by allusion.

> So the "conversation" of the servants is finer: even when we stand as "servants," breaking our hearts and pouring out our prayer in these days, it surpasses the "Torah of the children," which now is only the unripe fruit of wisdom and was given only by allusion.

אבל ע"י שיחה ותפלה בעשי"ת [בעשרת ימי תשובה] ממשיכים בחי' עצמיות חכמה שלמעלה ולכן נכפלה פרשתו ובאה בביאור רב להורות על גילוי והמשכה מעצמיות חכמה שלמעלה:

But through conversation and prayer in the Ten Days of Teshuvah, we draw down the level of the essence of the wisdom above; and therefore his passage is repeated and comes with much elaboration, to indicate a revelation and drawing-down from the essence of the wisdom above.

> Prayer in these days draws down the essence of the wisdom above. That is why Eliezer's story is told twice and at such length: to show that it draws from the essence of the wisdom above.

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

FROM THE REBBE'S MAAMAR 5736 ,ד"ה איתא במדרש רבה א"ר אחא יפה

For the Alter Rebbe, "servants of the patriarchs" are Jews who, through teshuvah in Tishrei, rank at least as servants. The Rebbe explains why the word "patriarchs" matters. The patriarchs were a chariot whose deeds were wholly spiritual. Being their "servant" means nullifying one's whole existence to them, and this is the condition that makes service "with all your might" possible.

The Alter Rebbe: וע"י התשובה בעשי"ת נקראו נש"י עבדי אבות עכ"פ

The Rebbe: שכל מציאותו בטלה לענין האבות שהן הן המרכבה

FROM THE REBBE'S MAAMAR 5736 ,ד"ה איתא במדרש רבה א"ר אחא יפה

The Alter Rebbe states that the prayer of the Ten Days of Teshuvah draws the marriage-union of Simchas Torah. The Rebbe gives the reason: teshuvah is "in one hour, one day, one moment," beyond the divisions of time and beyond measure. That is exactly the quality of "all your might." He then adds a further step: after Simchas Torah this must pass into the ordered service of the year ("and Yaakov went on his way").

The Alter Rebbe: וכבר נת' שע"י התפלה בעשי"ת נמשך אח"כ בחי' הנשואין והיחוד בשמחת תורה

The Rebbe: למעלה מהתחלקות דזמן ולמעלה ממדידה והגבלה

FROM THE REBBE'S MAAMAR 5736 ,ד"ה איתא במדרש רבה א"ר אחא יפה

> The Alter Rebbe ties "given only by allusion" to the Torah of the children being only "unripe fruit of wisdom." The Rebbe spells out the mechanism. The flow from the Infinite into Chochmah must come through tzimtzum, the yud, a small point, so "a hint suffices for the wise." Because Torah must then act in the world, it is contracted further into the 248 positive commandments. Hence the word "bodies" (gufei) of Torah, and "study that leads to action."
>
> The Alter Rebbe: שהיא רק בחי' נובלות חכמה ולכן ניתנו רק ברמיזה
>
> The Rebbe: שזהו מה שגופי תורה ניתנו ברמיזה, דדי לחכימא ברמיזה

IN ONE'S AVODAH

Pray before studying once the time for prayer has come: prayer that reaches "with all your might" forms the chuppah, so the Torah studied afterwards draws from the essence of G-d's wisdom and not only from its "unripe fruit." And in the Ten Days of Teshuvah, pour out the heart even as a "servant": that prayer brings about the joy of Simchas Torah, which belongs to every Jew, great and small.

QUESTIONS FOR DISCUSSION

1. Why does the maamar insist that Chochmah comes from what is above it by a "leap" rather than by cause and effect, and how does the analogy of hair and the brain make this clear?
2. In what sense is the Oral Torah only "a little water from your pitcher," and why must Rivkah lower the pitcher "onto her hand" before Eliezer can drink?
3. What is the difference between the betrothal of the whole year and the union of Shemini Atzeres, and what role do Sukkos and the lulav play in preparing for it?
4. Why is Torah studied after prayer higher than Torah studied before it, according to the gloss, and how does this change the way you might order your morning?
5. Why will the Gevuros, Yitzchak and the baal teshuvah, surpass Chesed in the future, and why does Chesed lead for now?

FOR CHILDREN · AGES 9–13

For the children at the table

From a little water to the whole spring

THE BIG IDEA

All year we receive only a small taste of G-d's wisdom in the Torah, but on Shemini Atzeres and Simchas Torah, after the prayers and teshuvah of Tishrei, the very heart of that wisdom comes down to every Jew.

The Sages say the Torah is like "unripe fruit" that falls from G-d's hidden wisdom above. The Torah we learn is holy and true, yet it holds only the outside of that wisdom, the way hair grows from the head but is not the brain itself. The Written Torah is compared to Rivkah's pitcher, and the Oral Torah, which explains it, to Eliezer the servant, who asked her for "a little water from your pitcher." A pitcher is tiny next to the sea it comes from. All year long, the Torah gives only this small taste, like a ring given at a betrothal. On Shemini Atzeres comes the full wedding, when the inner part of G-d's wisdom flows down. That is why it is Simchas Torah, the joy of the Torah itself, and why we begin to pray for rain. Even a Jew who serves G-d simply, like a servant, receives this gift. The maamar adds a lesson for every day: Torah learned after davening, once the time to pray has come, is higher, because prayer opens the heart to the Torah's depth.

THE MASHAL

Eliezer met Rivkah at the spring and asked her, "Let me sip, please, a little water from your pitcher." A pitcher holds very little compared to the sea or the spring it is filled from. So too, the Torah we learn all year is only a small pitcher drawn from G-d's endless wisdom, and on Shemini Atzeres we are given from the spring itself.

QUESTIONS FOR THE SHABBOS TABLE

1. Why is the joy of Simchas Torah the Torah's own joy, and not only ours?
2. What does Eliezer's request for "a little water from your pitcher" teach about the Torah we learn all year?
3. This week, how can you daven with your whole heart before you sit down to learn?

Explanation © likuteitorah.com, CC BY-NC 4.0: retold for children from our translation and explanation, with AI assistance; not yet reviewed by a human editor.

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור ע"פ תורה צוה**

Or HaTorah preserves this maamar without the glosses that were added in Likkutei Torah, as part of a discourse on Rivkah going out to draw water, which this maamar develops in its last sections.

KEHOT'S NOTE

המאמר בלי הגהות נדפס באוה"ת בראשית כרך ז תתתט, ב בד"ה ורבקה יוצאת משנת תקפ"ט. באוה"ת כאן ע' א'תתמה נמצא עוד ביאור בכותרת "ביאור ע"פ תורה צוה הנדפס בלק"ת ובאופן אחר מהביאור שנדפס שם". שם א'תתמז נמצא הוספה לסעי' ד. לענין מה שמבואר כאן ראה ד"ה משה קבל תורה — תר"מ (הנחת כ"ק אדמו"ר מוהרש"ב . . קונטרס שיצא לאור תשנ"ח).

2 **תורה צוה**

"The Torah that Moshe commanded us is the heritage of the congregation of Yaakov." The whole maamar explains how this Torah passes from its hidden source to the Oral Torah and to every Jew.

Deuteronomy 33:4 דברים ל"ג:ד'

תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב׃

Moses commanded us a law, An inheritance of the congregation of Jacob.

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

PARAGRAPH 2

3 **בבראשית רבה פרשה י"ז**

There the Alter Rebbe explains the same Midrash: the Torah, enclothed in physical matters, comes from the level of "wise, but not with a knowable wisdom." Supernal Chochmah can be grasped only as it is enclothed in physical things, so that taking an esrog, in which it is enclothed, is like taking hold of supernal Chochmah; the next passage (1:11) adds that this drawing-down comes through the light of Keser.

KEHOT'S NOTE

יז, ה. וראה גם תו"א יא, ג.

4 **איתא בבראשית רבה פרשה י"ז ג' נובלות הן כו' נובלות חכמה שלמעלה תורה**

In the Midrash Rabbi Chanina bar Yitzchak names three things that are the "unripe fruit" (novlos) of something higher: sleep of death, a dream of prophecy, Shabbos of the World to Come. Rabbi Avin adds two more, the last being "the unripe fruit of the wisdom above is the Torah." The Alter Rebbe reads this as saying that the Torah we have comes from the outer side of supernal Chochmah.

Bereshit Rabbah 17:5 בראשית רבה י"ז:ה'

... אף תרדמה של שטות, דכתיב (ישעיה כט:ט): כי נסך עליכם ה' רוח תרדמה. רבי חנינא בר יצחק אמר: שלושה נובלות הן: נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

"The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [taḥtena]" (Genesis 2:21). "The L-rd G-d cast [hipil] a deep slumber" - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. Rav said: There are three slumbers: the slumber of sleep, the slumber of prophecy, and the ...

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

5 **חכים ולא בחכמה ידיעא**

In Eliyahu's prayer that opens the second introduction to the Tikkunei Zohar (Patach Eliyahu), G-d is addressed: "You are wise, but not with a knowable wisdom." The maamar applies it to supernal Chochmah, which is beyond comprehension.

Tikkunei Zohar 17b:3–4 תקוני הזהר י"ז ב:ג'-ד'

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

Constantinople, 1740 (CC-BY-NC)

6 **כמבואר בלק"א**

The gloss in Tanya, chapter 35, gives what the Alter Rebbe heard from his teacher: Etz Chaim says the Infinite Light unites even with Atzilus only by first enclothing itself in Chochmah, because Ein Sof is the true One, He alone with nothing besides Him, and that is the level of Chochmah.

KEHOT'S NOTE

פרק לה בהגהה.

7 **אלא מבחי' אחוריים וחיצוניות החכמה**

The note points to a later discourse that also discusses how the Torah is drawn from the outer side, the "back," of Chochmah.

KEHOT'S NOTE

ראה סה"מ פר"ת ע' צח.

8 **מלכות פה**

The same prayer matches each Sefirah to a part of the body and ends: "Malchus is the mouth; we call it the Oral Torah." Hence the Oral Torah is the level of speech.

Tikkunei Zohar 17a תקוני הזהר י"ז א

PARAGRAPH 3

9 **דורש שמונים שנים**

There the same story is cited from Pri Etz Chaim (Sha'ar Krias Shema She'al HaMitah, chapter 1): on Shabbos the Arizal heard things in the heavenly academy that could not be explained in eighty years.

KEHOT'S NOTE

וע"ל פ' צו ד"ה והניח, ספ"ב (יז, ב). ושי"נ. [כ].

PARAGRAPH 4

10 **וזהו ואתא**

Moshe, blessing Israel before his death, describes the Giving of the Torah: Havayah came from Sinai, shone forth from Se'ir, appeared from Mount Paran, "and came from myriads of holiness," plainly the holy myriads of angels. The maamar reads ve'asa ("and He came") as an Aramaic word, the sign of a veiled revelation, and the "myriads" as the many contractions that hide Chochmah, called kodesh.

Deuteronomy 33:2 דברים ל"ג:ב'

וַיֹּאמַר ה' מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר לָמוֹ הוֹפִיעַ מֵהַר פָּארָן וְאָתָה מֵרִבְבֹת קֹדֶשׁ מִימִינוֹ אֵשׁ דָּת לָמוֹ׃

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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

11 Kehot's note points to Deuteronomy 3:23–7:11 for these words.

Deuteronomy 3:23–7:11 דברים ג':כ"ג-ז':י"א

PARAGRAPH 5

12 "And He came from myriads of holiness": explained in the previous paragraph as the many contractions that veil Chochmah.

Deuteronomy 33:2 דברים ל"ג:ב'

וַיֹּאמַר ה' מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר לָמוֹ הוֹפִיעַ מֵהַר פָּארָן וְאָתָה מֵרִבְבֹת קֹדֶשׁ מִימִינוֹ אֵשׁ דָּת לָמוֹ׃

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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

13 **השתלשלות עילה ועלול**

There the Alter Rebbe explains two kinds of hishtalshelus: in the first, called "cause and effect" in the Pardes, the effect is wholly included in its cause, as a student's understanding is encompassed by his teacher's; in the second the effect emerges as a thing in its own right and the cause is hidden within it, like the power of intellect in a thought or the intellect in the emotions.

KEHOT'S NOTE

ע"ל ח' דברים (נו, א). ושי"נ. [כ].

PARAGRAPH 6

14 **מבשרי אחזה**

Job, answering his friends in his suffering, says that from his own flesh he will see G-d. In Chassidus the verse justifies learning about the divine levels from the structure of the human soul, as is done here.

Job 19:26 איוב י"ט:כ"ו

וְאַחַר עוֹרִי נִקְפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ׃

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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

KEHOT'S NOTE

איוב י"ט, כו.

PARAGRAPH 7

15 **מי מנה עפר יעקב**

Bilaam, hired to curse Israel, blesses them instead: "Who can count the dust of Yaakov?" Here it is the opening of the discourse referred to.

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!

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

16 **בראתיו יצרתיו**

Havayah says of all that is called by His name: "For My glory I created it, I formed it, indeed I made it." The discourse referred to explains this verse.

Isaiah 43:7 ישעיהו מ"ג:ז'

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עָשִׂיתִיו׃

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.'

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

17 **והחכמה מאין תמצא**

Job asks, "But where can wisdom be found?", since no one knows its place. Chassidus reads מאין as "from ayin (noth-

ing)": Chochmah comes from a level that is not wisdom at all.

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?

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

KEHOT'S NOTE

איוב כח, יב.

PARAGRAPH 8

18 שתוק כך עלה במחשבה

When Moshe was shown Rabbi Akiva's martyrdom and asked "This is Torah and this its reward?", G-d answered, "Be silent, thus it arose in thought." The Alter Rebbe reads "thought" as a hidden reason, hidden Chochmah.

Menachot 29b:5 מנחות כ"ט ב:ה'

חזר ובא לפני הקב"ה אמר לפניו רבונו של עולם יש לך אדם כזה ואתה נותן תורה ע"י אמר לו שתוק כך עלה במחשבה לפני אמר לפניו רבונו של עולם הראיתני תורתו הראני שכרו אמר לו חזור [לאחורך] חזר לאחוריו ראה ששוקלין בשרו במקולין אמר לפניו רבש"ע זו תורה וזו שכרה א"ל שתוק כך עלה במחשבה לפני

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

מנחות כט, ב.

19 בביאור ע"פ כי על כל כבוד חופה

There the Alter Rebbe explains that "Be silent" does not mean there is no reason: the will stems from mocha stima'ah, a reason so exalted that it cannot come down into revelation, so to others it appears to be will alone.

KEHOT'S NOTE

לקמן שה"ש מח, א.

20 ובביאור ע"פ אלה מסעי

There the Torah is the inner dimension and the mitzvos the outer dimension, but a supernal outer dimension of which only the outside can be revealed, like "Be silent, thus it arose in thought."

KEHOT'S NOTE

לעיל פ' מסעי צב, ד.

21 ובפ' ואתחנן ד"ה ענין ק"ש

It distinguishes a will below reason from a will above reason and explains "Be silent" in the same way: there is a reason, but it is too hidden even for the angels.

KEHOT'S NOTE

לעיל יב, א.

22 אך אין התהוות החכמה . . רק דילוג הערך

The note points to a long series of discourses that discusses at length how Chochmah emerges from what is above it by a leap and not by gradual cause and effect.

KEHOT'S NOTE

ראה המשך תער"ב פרק רד ואילך, פרק רח ואילך.

23 או"א במזלא אתכלילן וביה תליין

The Idra Zuta, cited by the text itself: Abba and Imma came out of the hidden brain, "are included in the mazal and depend on it." The maamar uses it to show that Chochmah derives from the "hairs" above it.

Zohar, Idra Zuta 23:105–24:113 ספר הזהר, האדרא זוטא כ"ג:ק"ה-כ"ד:ק"י"ג

24 ניקב קרום המוח טריפה

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

KEHOT'S NOTE

חולין רפ"ג.

25 ניקב קרום המוח טריפה

The Mishnah lists a pierced brain membrane among the injuries that make an animal treifah. The Alter Rebbe contrasts it with hair, which can be cut without harm.

Mishnah Chullin 3:1 משנה חולין ג':א'

אֵלּוּ טְרֵפוֹת בַּבְּהֵמָה. נִקּוּבַת הַוֶּשֶׁט, וּפְסוּקַת הַגַּרְגֶּרֶת, נִקַּב קְרוּם שֶׁל מֹחַ, נִקַּב הַלֵּב לְבֵית חֲלָלוֹ, נִשְׁבְּרָה הַשִּׁדְרָה וְנִפְסַק הַחוּט שֶׁלָּהּ, נִטַּל הַכָּבֵד וְלֹא נִשְׁתַּיֵּר הֵימֶנּוּ כְלוּם, הָרֵאָה שֶׁנִּקְּבָה, אוֹ שֶׁחָסְרָה, רַבִּי שִׁמְעוֹן אוֹמֵר, עַד שֶׁתִּנָּקֵב לְבֵית הַסְּמְפוֹנוֹת. נִקְּבָה הַקִּבָּה, נִקְּבָה הַמָּרָה, נִקְּבוּ הַדַּקִּין, הַכֶּרֶס הַפְּנִימִית שֶׁנִּקְּבָה, אוֹ שֶׁנִּקְרַע רֹב הַחִיצוֹנָה, רַבִּי יְהוּדָה אוֹמֵר, הַגִּדּוּלָה טָפַח, וְהַקְּטַנָּה בְּרֻבָּהּ. הַמֵּסֶס וּבֵית הַכּוֹסוֹת שֶׁנִּקְּבוּ לַחוּץ, נְפֻלָּה מִן הַגַּג, נִשְׁתַּבְּרוּ רֹב ...

The following internal wounds or defects render animals Terefá: when the œsophagus is perforated; when the trachea is split or torn across in its width; when the membrane or thin skin [which is innermost and nearest] to the brain is perforated; when the heart is perforated till within the cavity of its two ventricles; when the spine is broken, and the spinal chord is severed; when the liver is wanting, and not a vestige thereof remains; when there is a perforation through the two membranes covering the lungs; when the ...

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

26 וע"פ אם בחקותי

There the Alter Rebbe explains "Be silent, thus it arose in thought": Moshe's grasp was of supernal Chochmah, from which the Written Torah comes only as its "unripe fruit" and back; the answer came from hidden Chochmah in Keser, and "arose" is said because it is higher, like the power of intellect above revealed intellect, from which a new idea suddenly comes.

KEHOT'S NOTE

לעיל פ' בחקותי מו, ג.

27 וזהו הנק' בע"ח

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

KEHOT'S NOTE

ש' הולדת או"א וזו"ן רפ"ו מאדר"ז (רפט, ב).

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)

PARAGRAPH 9

28 **ונוצר חסד**

Among the Thirteen Attributes of Mercy that Havayah proclaims to Moshe: "He keeps kindness (notzer chesed) for thousands." Kabbalah matches the thirteen attributes to the thirteen tikkunim of the supernal beard; notzer chesed is the eighth, the mazal.

Exodus 34:7 שמות ל"ד:ז

נֹצֵר חֶסֶד לָאֲלָפִים נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה וְנַקֵּה לֹא יְנַקֶּה פֹּקֵד עֲוֹן אָבוֹת עַל־בָּנִים וְעַל־בְּנֵי בָנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים׃

keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and unto the fourth generation.'

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

29 **כי העצמות הם בחי' דומם**

There the Alter Rebbe shows that each level includes those below it: the vegetative includes the inanimate; the bones of an animal are inanimate in themselves, yet they grow and live with it; and the human being, with his speaking soul, includes inanimate, vegetative and animal, since he lives and the small one grows.

KEHOT'S NOTE

ראה גם לעיל פי' חקת נח, א.

30 **והחכמה תחי'**

Koheles compares wisdom with wealth: both protect, but the advantage of knowledge is that "wisdom gives life to those who have it." The maamar uses it to place intellect at the "animal," living level; the verse itself reads without the opening vav, as the Kehot note remarks.

Ecclesiastes 7:12 קהלת ז':י"ב

כִּי בְצֵל הַחָכְמָה בְּצֵל הַכָּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ׃

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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

KEHOT'S NOTE

קהלת ז, יב. ושם בלא ו' [כ].

31 **נעוץ סופן בתחלתן**

Sefer Yetzirah says of the ten Sefiros: "their end is embedded in their beginning, and their beginning in their end." The maamar applies it to the letters: though they are the lowest level, they are rooted in the highest.

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

PARAGRAPH 10

32 **וזרח משעיר למו**

"He shone forth to them from Se'ir"; the Alter Rebbe reads שעיר as "שער, the hair of yud."

Deuteronomy 33:2 דברים ל"ג:ב'

וַיֹּאמַר ה' מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר לָמוֹ הוֹפִיעַ מֵהַר פָּארָן וְאָתָה מֵרִבְבֹת קֹדֶשׁ מִימִינוֹ אֵשׁ דָּת לָמוֹ׃

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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

KEHOT'S NOTE

דברים לג, ב.

33 **מבחי' חכמה סתימאה ע"י שערות לבד**

The note points to a later discourse that takes up this idea, that the Torah is drawn from hidden Chochmah only through the "hairs."

KEHOT'S NOTE

ראה סה"מ פר"ת ע' צח.

34 **בלקו"ת ר"פ תולדות**

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

KEHOT'S NOTE

להאריז"ל.

35 **מאה ועשרים ושבע שנים דשני חיי שרה**

The Torah counts Sarah's life as "one hundred years and twenty years and seven years." A maamar on this verse is cited for the hundreds, thousands and myriads in Arich Anpin.

Genesis 23:1 בראשית כ"ג:א'

וַיִּהְיוּ חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים שְׁנֵי חַיֵּי שָׂרָה׃

And the life of Sarah was a hundred and seven and twenty years; these were the years of the life of Sarah.

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

36 **נובלות חכמה של מעלי' תורה**

"The unripe fruit of the wisdom above is Torah"; here the "wisdom above" is identified with hidden Chochmah and its "unripe fruit" with the hairs.

Bereshit Rabbah 17:5 בראשית רבה י"ז:ה'

... נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה׃

"The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [taḥtena]" (Genesis 2:21). "The L-rd G-d cast [hipil]

a deep slumber" - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. Rav said: There are three slumbers: the slumber of sleep, the slumber of prophecy, and the ...

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

37 **וע' בפע"ח שער הק"ש פט"ו**

There the wording of Pri Etz Chaim is quoted: the inner dimension of Abba is regarded like the inner dimension of Atik, and all the more so the hidden brain, the source and root of Abba.

KEHOT'S NOTE

ראה לעיל פ' נצבים מט, ד הלשון.

PARAGRAPH 11

38 **ואתה מרכבות קדש מימינו אש דת למו**

Plainly, Moshe describes the Torah given at Sinai from Havayah's right hand amid fire. The "fire" is read here as the force that brings out the letters of the Written Torah.

Deuteronomy 33:2 דברים ל"ג:ב'

וַיֹּאמַר ה' מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר לָמוֹ הוֹפִיעַ מֵהַר פָּארָן וְאָתָה מֵרִבְבֹת קֹדֶשׁ מִימִינוֹ אֵשׁ דָּת לָמוֹ׃

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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

39 **דכביש באשא**

The note points to an explanation there of the Zohar's phrase "compressed by fire."

Zohar III, 295b זח"ג רצה, ב

KEHOT'S NOTE

זח"ג רצה, ב. וראה ביאורו באוה"ת שמות כרך ז ע' ב'תרפו. וראה גם הלשון בד"ה פתח אלי' — תרנ"ח ע' כד.

40 **דכביש באשא**

The Idra Zuta on the letters of the throat says of the letter ches: "compressed by fire, engraved by wind." The Alter Rebbe uses "compressed by fire" for the Gevuros that make the letters distinct.

Zohar, Idra Zuta 36:172–39:183 ספר הזהר, האדרא זוטא ל"ו:קע"ב-ל"ט:קפ"ג

PARAGRAPH 12

41 **והענין יובן עד"מ . . להיות נרגשים ג"כ**

Or HaTorah quotes this whole analogy and prefaces it with a passage from Pardes Rimonim: Sefer Yetzirah names only air, water and fire because the element of earth is a composite of the other three.

KEHOT'S NOTE

באוה"ת יתרו כרך ז ע' ב'תרפה מביא כל המשל ומוסיף: "והמשל לזה יובן בהקדים הקדמה אחת המבואר בפרדס שער יא פי"ג וז"ל ועתה יש לשאול אחר שאמ"ש ר"ל אויר מים אש למה לא נזכר בכל ספר יצירה יסוד העפר שהוא יסוד ד' של הבריאה. והדבר הזה יובן במה שפי' חכמי המחקר שיסוד העפר עם היותו יסוד רביעי הוא כלל שלשה יסודות הראשונים שהם מים אש אויר ומהם נתהוה יסוד הדי" ומאריך בהמשל שמביא להלן. ראה ד"ה בראשית ברא תרנ"ה ע' יא. ד"ה בראשית ברא תש"ב ע' 44.

PARAGRAPH 13

42 **המים כלולים ג"כ די' יסודות**

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

KEHOT'S NOTE

ראה פרדס שער המאריכין פי"ג.

PARAGRAPH 14

43 **דגלי"ד ברוחא**

The Idra Zuta's phrase for the letter ches, "compressed by fire, engraved by wind," of which the maamar quotes the second half (as "congealed by wind"): the Gevuros must be sweetened so that the letters are not wholly constricted.

Zohar, Idra Zuta 36:172–39:183 ספר הזהר, האדרא זוטא ל"ו:קע"ב-ל"ט:קפ"ג

PARAGRAPH 15

44 **פרק השואל במס' ב"מ**

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

KEHOT'S NOTE

דף צה ע"א.

45 **וכי ישאל איש**

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

KEHOT'S NOTE

משפטים כב, יג.

46 **וכי ישאל איש**

The Torah's law of the borrower: "And if a man borrows from his fellow, and it is injured or dies..., he must pay." Its opening vav ("and") ties it to the passage before it, and the Talmud learns laws from that connection.

Exodus 22:13 שמות כ"ב:י"ג

וְכִי־יִשְׁאַל אִישׁ מֵעִם רֵעֵהוּ וְנִשְׁבַּר אוֹ־מֵת בְּעָלָיו אֵין־עִמּוֹ שַׁלֵּם יְשַׁלֵּם׃

And if a man borrow aught of his neighbour, and it be hurt, or die, the owner thereof not being with it, he shall surely make restitution.

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

47 The chapter HaSho'el, whose laws of a borrowed animal build on the vav of "And if a man borrows"; an example of

the Oral Torah drawn from a single letter of the Written Torah.

Bava Metzia 95a:13 בבא מציעא צ"ה א:י"ג

אֶלָּא, אָמַר קְרָא "וְכִי יִשְׁאַל" - וָיו מוֹסִיף עַל עִנְיָן רִאשׁוֹן, וְיִלְמַד עָלָיוֹן מִתַּחְתּוֹן.

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

PARAGRAPH 16

48 **ועמ"ש בד"ה ועשית ציץ**

There "and you shall engrave upon it engravings of a signet" refers to the letters of the Torah: the Torah before us, enclothed in physical matters, is like letters engraved in wax, which are not of the substance of the letters in thought or speech, yet are those very letters given form.

KEHOT'S NOTE

תו"א פג, ג. "והנראה דאותיות דתושב"כ שנמשכים בתושבע"פ הן מבחי' בינה ואין זה כמו עצמיות האותיות דתושב"כ. וכן מובן ממה שציין לד"ה ועשית ציץ בענין ופתחת פתוחי חותם ושם מבואר עד"מ אותיות הנחקקים בשעוה שאינם מערך ומהות האותיות שבמח' או דבור רק מ"מ הן אותיות עצמן שנצטיירו ונתגשמו — ד"ה הרעשת ארץ — פר"ת ע' צח. וראה באוה"ת פנחס ע' אי'קיט שמציין לד"ה הנ"ל בתו"א ומוסיף "שהאותיות מתהווים בבינה".

49 **ופתחת עליו פתוחי חותם**

Havayah commands Moshe: "You shall make a tzitz (headplate) of pure gold and engrave upon it, engravings of a signet, Holy to Havayah." The discourse referred to reads the engraved letters as the letters of the Torah.

Exodus 28:36 שמות כ"ח:ל"ו

וְעָשִׂיתָ צִּיץ זָהָב טָהוֹר וּפִתַּחְתָּ עָלָיו פִּתּוּחֵי חֹתָם קֹדֶשׁ לַיהוָה׃

And thou shalt make a plate of pure gold, and engrave upon it, like the engravings of a signet: HOLY TO THE L-RD.

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

50 **וכדה על שכמה . . ותורד כדה על ידה**

As Eliezer, Avraham's servant, finishes praying at the well for a sign, Rivkah comes out "with her pitcher on her shoulder." The maamar reads the pitcher (kad, twenty-four) as the Written Torah, carried on the shoulder, the "back."

Genesis 24:15 בראשית כ"ד:ט"ו

וַיְהִי־הוּא טֶרֶם כִּלָּה לְדַבֵּר וְהִנֵּה רִבְקָה יֹצֵאת אֲשֶׁר יָלְדָה לִבְתּוּאֵל בֶּן־מִלְכָּה אֵשֶׁת נָחוֹר אֲחִי אַבְרָהָם וְכַדָּהּ עַל־שִׁכְמָהּ׃

And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

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

Genesis 24:18 בראשית כ"ד:י"ח

וַתֹּאמֶר שְׁתֵה אֲדֹנִי וַתְּמַהֵר וַתֹּרֶד כַּדָּהּ עַל־יָדָהּ וַתַּשְׁקֵהוּ׃

And she said: 'Drink, my lord'; and she hastened, and let down her pitcher upon her hand, and gave him drink.

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

KEHOT'S NOTE

בראשית כד, טו. יח.

51 **כדה . . כ"ד ספרין דאורייתא**

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

KEHOT'S NOTE

ת"ז (תכ"א) מז, א. יד, א. [כ].

52 **כדה היינו כ"ד ספרין דאורייתא**

The Tikkunei Zohar (Tikkun 21) reads כדה as the twenty-four (כ"ד) books of the Torah; the Kehot note also refers to 14a.

Tikkunei Zohar 47a:12–14 תקוני הזהר מ"ז א:י"ב-י"ד

כ"ד ספרין דאורייתא ודאי אינון כ"ד דאתמלי מן ימא עלאה דאורית' דאיהי כלילא דחמשין אתוון דיחודא דאינון כ"ה וכ"ה דמיחדין בהון לקב"ה ב' זמנין. וכד סליק י"ם חמשין. דא איהו ישאו נהרות דכים בהפוך אתוון דך ואיהו כ"ד. ודך איהו צדיק בהאי כד. בגין דאיהו תבירא בגלותא. שכינתא דאיהי כד עליה אתמר לב נשבר ונדכה אלקים לא תבזה.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 17

53 **ופני לא יראו**

Havayah answers Moshe's plea to see His glory: "You shall see My back, but My face shall not be seen." The Written Torah given through Moshe comes from the "back" of Chochmah.

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.'

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

KEHOT'S NOTE

שמות לג, כג.

54 The Talmud says Rabbi Akiva would derive heaps of laws from every crown on the letters; the maamar treats this as an exception, since such layers do not appear in the Oral Torah.

Menachot 29b:3 מנחות כ"ט ב:ג'

אמר רב יהודה אמר רב בשעה שעלה משה למרום מצאו להקב"ה שיושב וקושר כתרים לאותיות אמר לפניו רבש"ע מי מעכב על ידך אמר לו אדם אחד יש שעתיד להיות בסוף כמה דורות ועקיבא בן יוסף שמו שעתיד לדרוש על כל קוץ וקוץ תילין תילין של הלכות

Wikisource Talmud Bavli (CC-BY-SA)

55 **רק ר"ע היה דורש על כל קוץ וקוץ . . של הלכות**

The parallel text there adds that Rabbi Akiva alone knew this, and that he was named Akiva as "ekev Kah" (the heel of yud-hei), because he drew even the level of yud-hei down into the heel.

KEHOT'S NOTE

"שהוא לבדו היה יודע ולזאת נק' שמו עקיבה עקב י"ה שהי' ממשיך ומחבר אף בחי' י"ה בבחי' עקב (וכך עד"ז האריז"ל כדלעיל . . .) — אוה"ת בראשית

"hands," to reach the Oral Torah.

Genesis 24:18 בראשית כ"ד:י"ח

וַתֹּאמֶר שְׁתֵּה אֲדֹנִי וַתְּמַהֵר וַתֹּרֶד כַּדָּהּ עַל־יָדָהּ וַתַּשְׁקֵהוּ׃

And she said: 'Drink, my lord'; and she hastened, and let down her pitcher upon her hand, and gave him drink.

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

61 **בבחי' מדות שנקי' ידים**

The note points to this lexicon's entry for the identification of "hands" with the emotive attributes.

KEHOT'S NOTE

ראה מא"א אות י', ס"ה.

62 **כדכד**

Havayah promises the rebuilt Zion: "I will make your windows of kadkod," a precious stone. The Alter Rebbe suggests the word hints at two pitchers (kad-kad).

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.

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

63 **(ואפשר . . שעל ידה)**

In the earlier text in Or HaTorah, this parenthesis reads differently: it refers to the "cup of blessing," which is Malchus resting on the five fingers of the right hand, as mentioned at the beginning of the Zohar.

KEHOT'S NOTE

באוה"ת בראשית שם תתתיא, א נמצא במקום מוסגר זה: "כנז' אצלינו בענין כוס של ברכה שהוא בחי' מלי דיתבא על ה' אצבען יד ימין הנז' בזהר בתחלת הספר ע"ש)".

PARAGRAPH 19

64 **שזהו שאומרים מוריד הגשם**

There the Alter Rebbe explains that the revelation drawn from above during Sukkos is encompassing, and on Shemini Atzeres it becomes inward; this drawing-down is called "He causes the rain to fall," for as rain from above brings out the earth's hidden power to grow, so this revelation brings out the love hidden in every soul.

KEHOT'S NOTE

ראה לעיל צב, ד.

65 **וכמארז"ל גבי גשמים**

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

KEHOT'S NOTE

תענית (ו, ב). ושי"נ. [כ].

66 **וכמארז"ל גבי גשמים משיצא חתן לקראת כלה**

The Talmud discusses the first rainfall of the season; following the Aruch's explanation, the Alter Rebbe reads it

כרך ז תתתיא, א.

56 **ויאמר העבד הגמיאיני נא מעט מים מכדך**

Eliezer runs toward Rivkah and asks her for "a little water from your pitcher"; read as the Oral Torah receiving only a glimmer of the Written Torah. The verse says "the servant ran toward her and said," so the words "the servant said" are not together in it, as the Kehot note remarks.

Genesis 24:17 בראשית כ"ד:י"ז

וַיָּרָץ הָעֶבֶד לִקְרָאתָהּ וַיֹּאמֶר הַגְמִיאִינִי נָא מְעַט־מַיִם מִכַּדֵּךְ׃

And the servant ran to meet her, and said: 'Give me to drink, I pray thee, a little water of thy pitcher.'

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

KEHOT'S NOTE

בראשית כד, יז. ושם לי' תי' "העבד". [כ].

57 **שהעבד הוא בחי' מלי בחי' תושבע"פ**

The note points to this lexicon's entry for the Kabbalistic identification of "servant" with Malchus.

KEHOT'S NOTE

ראה מא"א אות ע', ס"ב. תי"ז בהקדמה (פתח אלי').

58 **עבדו זקן ביתו**

Avraham speaks to "his servant, the elder of his house, who ruled over all that he had," sending him to find a wife for Yitzchak. Here the servant is Malchus, which rules over all the worlds below.

Genesis 24:2 בראשית כ"ד:ב'

וַיֹּאמֶר אַבְרָהָם אֶל־עַבְדּוֹ זְקַן בֵּיתוֹ הַמֹּשֵׁל בְּכָל־אֲשֶׁר־לוֹ שִׂים־נָא יָדְךָ תַּחַת יְרֵכִי׃

And Abraham said unto his servant, the elder of his house, that ruled over all that he had: 'Put, I pray thee, thy hand under my thigh.

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

KEHOT'S NOTE

בראשית כד, ב.

59 **מלכותך מלי כל עולמים**

In David's psalm of praise: "Your kingship is a kingship of all olamim." Plainly an everlasting kingship, over all ages; read here as Malchus ruling over all the worlds (olamos), all of which are drawn from it.

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

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

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

KEHOT'S NOTE

תהלים קמה, יג.

60 **ותמהר ותורד כדה על ידה**

Rivkah hurries to lower her pitcher onto her hand: Chochmah must come down into the attributes, the

through the image of a groom going out to meet the bride, and applies it to the rain mentioned from Shemini Atzeres.

Taanit 6b:15–16 תענית ו' ב:ט"ו-ט"ז

אָמַר רַבִּי אֲבָהוּ: מֵאֵימָתַי מְבָרְכִין עַל הַגְּשָׁמִים — מִשֶּׁיֵּצֵא חָתָן לִקְרַאת כַּלָּה. מַאי מְבָרֵךְ? אָמַר רַב יְהוּדָה אָמַר רַב: "מוֹדִים אֲנַחְנוּ לָךְ ה' אֱלֹקֵינוּ עַל כָּל טִפָּה וְטִפָּה שֶׁהוֹרַדְתָּ לָנוּ". וְרַבִּי יוֹחָנָן מְסַיֵּים בַּהּ הָכִי: "אִילּוּ פִּינוּ מָלֵא שִׁירָה כַּיָּם וּלְשׁוֹנֵנוּ רִנָּה כַּהֲמוֹן גַּלָּיו כּוּ", עַד "אַל יַעַזְבוּנוּ רַחֲמֶיךָ ה' אֱלֹקֵינוּ וְלֹא עֲזָבוּנוּ, בָּרוּךְ רוֹב הַהוֹדָאוֹת".

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

67 **וע' בזהר בראשית דף ח' ע"א**

The Zohar passage that the text itself cites, together with the Ramaz's commentary on "the secret of the chuppah."

Zohar, Introduction 13:123–14:132 ספר הזהר, הקדמה י"ג:קכ"ג-י"ד:קל"ב

68 **בזהר בראשית . . בפי' הרמ"ז שם ועמ"ש בביאור ע"פ כי על כל כבוד חופה**

There the Alter Rebbe explains the chuppah over the supernal "glory" (Abba and Imma) as the supernal will above Chochmah, referring to the discourse "Torah tzivah," and cites the Ramaz on Zohar, Bereishis 8a: the chuppah is Abba and Imma being covered by the beard of Arich Anpin.

KEHOT'S NOTE

בענין חופה לקמן שה"ש מח, א.

69 **וכמבואר באגה"ק בסופו**

The note identifies the place as the essay beginning "Lehavin mah shekasuv bePri Etz Chaim" (157a), printed near the end of the Tanya.

KEHOT'S NOTE

ד"ה להבין מ"ש בפע"ח קנז, א. [כ]. וראה לעיל ויקרא ד, ג. אוה"ת ויקרא כרך ד ע' תתקי.

PARAGRAPH 20

70 **ואתה מרבבות קדש**

"Myriads of holiness (kodesh)": kodesh is a name for supernal Chochmah, which links it to kiddushin, betrothal.

Deuteronomy 33:2 דברים ל"ג:ב'

וַיֹּאמַר ה' מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר לָמוֹ הוֹפִיעַ מֵהַר פָּארָן וְאָתָה מֵרִבְבֹת קֹדֶשׁ מִימִינוֹ אֵשׁ דָּת לָמוֹ:

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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

PARAGRAPH 21

71 **בע"ח שער הנסירה ספ"ג**

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

KEHOT'S NOTE

שער כט: "וכן זה המוחא עילאה דא"א מתעורר ע"י יסוד המל' הנ"ל . . ואח"כ לוקחים הטפה או"א ואח"כ הם מורידין הטפה בסוד מוחין לבניהן זו"ן".

72 **ואח"כ לוקחים הטפה או"א**

Etz Chaim, Sha'ar HaNesirah, end of chapter 3: the supernal brain of Arich Anpin gives through its Daas, the eighth mazal to the thirteenth, "and afterwards Abba and Imma take the drop" and bring it down as mochin to Z'eir Anpin and Nukva.

Sefer Etz Chaim 29:3:1 עץ חיים כ"ט:ג':א'

... אמנם אין כח מוחא עלאה עצמו יורד עד או"א כי גדלה מעלתו עד מאד אבל זה המוח דא"א כל גילויו הוא בדיקנא דא"א כמ"ש במקומו ושם נתבאר כי שו בו (בו) בי מזלות זל החי ומזל י"ג והם זכר ונקבה ומהחי שהוא זכר נשפע כח באבא ומי"ג שהוא נקבה משם נשפע כח באמא ולכן זה המוח העליון משפיע ע"י הדעת שבו שהוא מזל ח' אל מזל י"ג ואחר כך לוקחים הטפה או"א ואח"כ הם מורידין הטפה בסוד מוחין לבניהן זו"ן נמצא כי מתעורר המזל הנ"ל בהתלבשות או"א ואז מורישין ...

Sefer Etz Chaim (Public Domain)

73 **קטן אינו מוליד**

The Talmud's principle that a minor cannot beget; here, the union requires mature Daas.

Sanhedrin 68b:8–10 סנהדרין ס"ח ב:ח'-י'

וְאֵימָא: כּוּלֵּיהּ לְהָכִי הוּא דַּאֲתָא? אִם כֵּן, נֵימָא קְרָא "בֶּן אִישׁ". מַאי "לְאִישׁ בֵּן"? שְׁמַע מִינַּהּ תַּרְתֵּי. וּפְלִיגָא דְּרַבָּה, דְּאָמַר רַבָּה: קָטָן אֵינוֹ מוֹלִיד, שֶׁנֶּאֱמַר: "וְאִם אֵין לָאִישׁ גֹּאֵל". וְכִי יֵשׁ לְךָ אָדָם בְּיִשְׂרָאֵל שֶׁאֵין לוֹ גּוֹאֵל? אֶלָּא, בְּגֶזֶל הַגֵּר הַכָּתוּב מְדַבֵּר.

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

KEHOT'S NOTE

סנהדרין סח, ב.

74 **וידע האדם**

After the death of Hevel, "Adam knew his wife again," and Shes was born. Union is called "knowing," so it depends on Daas; the verse reads "Adam" without the definite article, as the Kehot note remarks.

Genesis 4:25 בראשית ד':כ"ה

וַיֵּדַע אָדָם עוֹד אֶת־אִשְׁתּוֹ וַתֵּלֶד בֵּן וַתִּקְרָא אֶת־שְׁמוֹ שֵׁת כִּי שָׁת־לִי אֱלֹקִים זֶרַע אַחֵר תַּחַת הֶבֶל כִּי הָרָגוֹ קָיִן:

And Adam knew his wife again; and she bore a son, and called his name Seth: 'for G-d hath appointed me another seed instead of Abel; for Cain slew him.'

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

KEHOT'S NOTE

בראשית ד, כה. ושם בלא ה'. [כ].

PARAGRAPH 22

75 **שכמו שמהטפה נולד ולד כך הגשם**

The note says the comparison between rain and the drop from which a child is born is explained there.

KEHOT'S NOTE

נתבאר באוה"ת פ' בשלח ע' תקנה.

76 **והולידה**

Havayah compares His word to rain and snow, which do not return until they have watered the earth "and made it give birth and sprout." The Alter Rebbe uses it for the union's flow, which brings new life like the drop.

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;

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

KEHOT'S NOTE

ישע' נה, י.

77 **כשעירים עלי דשא**

Moshe opens his song: "My teaching shall drop like rain… like showers (se'irim) upon the grass." Plainly se'irim are driving rains; the word sounds like se'aros, hairs, so rain, falling in separate drops, is likened to hairs.

Deuteronomy 32:2 דברים ל"ב:ב'

יַעֲרֹף כַּמָּטָר לִקְחִי תִּזַּל כַּטַּל אִמְרָתִי כִּשְׂעִירִם עֲלֵי־דֶשֶׁא וְכִרְבִיבִים עֲלֵי־עֵשֶׂב׃

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

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

KEHOT'S NOTE

דברים לב, ב.

78 **שערות הראש כ"א גומא בפ"ע**

The Gemara says G-d created a separate follicle for each hair, so that no two draw from the same source; each raindrop too falls separately.

Bava Batra 16a בבא בתרא ט"ז א

KEHOT'S NOTE

ב"ב טז, א.

79 **בהאי מזלא תליין**

The Idra passage, cited by the text itself, on the mazal on which everything depends.

Zohar, Idra Rabba 17:147–21:157 ספר הזהר, האדרא רבא י"ז:קמ"ז-כ"א:קנ"ז

80 **ועמ"ש הרמ"ז פ' בא (ד"מ סע"ב)**

It quotes the Ramaz: the mazal Notzer chesed has an inner and an outer dimension, and within its inner dimension is the inner dimension of Atik.

KEHOT'S NOTE

"דבמזל ונוצר חסד יש בו פנימי' וחיצוני' ובתוך פנימיותו הוא פנימי' עתיק" — המשך תער"ב פרק רח.

81 **אד יעלה מן הארץ**

Before there was rain, "a mist would rise from the earth and water the whole face of the ground." The model for how what rises from below, our arousal and teshuvah, brings the flow down from above.

Genesis 2:6 בראשית ב':ו'

וְאֵד יַעֲלֶה מִן־הָאָרֶץ וְהִשְׁקָה אֶת־כָּל־פְּנֵי הָאֲדָמָה׃

but there went up a mist from the earth, and watered the whole face of the ground.

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

KEHOT'S NOTE

בראשית ב, ו.

82 **ישת חשך סתרו**

In David's song of deliverance, Havayah comes down hidden in storm clouds: "He made darkness His hiding place," the dark rain clouds around Him. Here it is the hidden level to which teshuvah rises, and from which the "rain" comes down.

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.

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

83 **סד"ה נר חנוכה**

There the Alter Rebbe writes that the light of the Torah is called light only through the lamp of a mitzvah, and that a flame shines only when there is air around it: air (אויר) is "light" (אור) with a hidden yud, the concealed source from which the light comes out into revelation.

KEHOT'S NOTE

תו"א מב, ג.

84 **אוירא דיליה לא אתיידע כלל**

The Zohar, cited by the text itself, on the supernal "air" that is not known at all until one hidden supernal point shines forth from it.

Zohar, Bereshit 1:1–2:7 ספר הזהר, בראשית א':א'-ב':ז'

85 **בלקו"ת ס"פ בראשית**

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

KEHOT'S NOTE

להאריז"ל.

86 **ובזח"א (דל"ז סע"ב**

There the Alter Rebbe quotes the Zohar on "My spirit shall not contend with man forever": the river that flows forth drew "spirit" (ruach) from the Tree of Life and poured it into the tree in which death dwells, so that spirits were drawn into people for many days, until evil arose and the supernal spirit departed.

KEHOT'S NOTE

ראה לעיל פ' אמור לו, ד.

קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו" שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם, ...

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

Wikisource Bereshit Rabbah (CC-BY-SA) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

KEHOT'S NOTE

ב"ר א, ד. ע"ל מטות (פג, ג). ושי"נ. [כ].

91 The Midrash's chapter on "a mist rose from the earth" discusses how rain forms: the waters that rise from below are sweetened in the clouds and come down as rain, and Rabbi Berechiah reads ed as "calamity": when people are humbled and return, the rain falls at once.

Bereshit Rabbah 13:9 בראשית רבה י"ג:ט'

(קהלת א) כל הנחלים הולכים אל הים וגו'. מעשה ברי' אליעזר ורבי יהושע, שהיו מפרישין לים הגדול ונכנסה ספינתן לים, למקום שאין המים מהלכין. אמר לו ר' אליעזר לרבי יהושע: לא באנו לכאן, אלא לנסיון. מלאו משם חבית מלא מים, כיון שעלו לרומי, אמר להם אדרינוס שחיק עצמות: מי אוקיינוס מה הינון? אמר לו: מים בולעין מים. אמר להן: הבו לי מנהון, יהבון ליה מלא לקינייאתה, והוו יהבין בגווה מים והיא בלעה להון. על דעתיה דר' אליעזר: משם הם שואבים. על דעתיה דרבי יהושע: לשם הם שבים ללכת. כיצד היתה ...

"All the streams go to the sea, [yet the sea is not full; to the place that the streams go, there they go again]" (Ecclesiastes 1:7) - there was an incident involving Rabbi Eliezer and Rabbi Yehoshua, who set sail in the Great Sea, and their ship entered a place in the sea where the water was not moving. Rabbi Eliezer said to Rabbi Yehoshua: 'We came here only for some test.' They filled a barrel of water from that place. When they arrived in Rome, Hadrian, may his bones ...

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

PARAGRAPH 23

92 **תורה צוה לנו משה מורשה קהלת יעקב**

The maamar's opening verse; the word morashah is read here as inheritance.

Deuteronomy 33:4 דברים ל"ג:ד'

תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב׃

Moses commanded us a law, An inheritance of the congregation of Jacob.

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

87 **עץ חיים היא**

Shlomo says of the Torah's wisdom: "It is a tree of life to those who hold fast to it." Through the Torah and mitzvos the "wind" is brought about.

Proverbs 3:18 משלי ג':י"ח

עֵץ־חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ וְתֹמְכֶיהָ מְאֻשָּׁר׃

She is a tree of life to them that lay hold upon her, And happy is every one that holdest her fast.

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

KEHOT'S NOTE

משלי ג, יח.

88 **א"ת בניך אלא בוניך**

Havayah promises the restored Zion: "All your children (banayich) shall be taught of Havayah." The Sages read banayich as bonayich, "your builders," and the Alter Rebbe applies it to Israel building the Oral Torah.

Isaiah 54:13 ישעיהו נ"ד:י"ג

וְכָל־בָּנַיִךְ לִמּוּדֵי ה' וְרַב שְׁלוֹם בָּנָיִךְ׃

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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

89 **א"ת בניך אלא בוניך**

The Talmud's closing teaching: Torah scholars increase peace in the world, as it says "All your children shall be taught of Havayah, and great shall be the peace of your children"; "do not read banayich, your children, but bonayich, your builders."

Berakhot 64a:14 ברכות ס"ד א:י"ד

אַל תִּקְרֵי "בָּנָיִךְ" אֶלָּא "בּוֹנָיִךְ". "שָׁלוֹם רָב לְאוֹהֲבֵי תוֹרָתֶךָ וְאֵין לָמוֹ מִכְשׁוֹל". "יְהִי שָׁלוֹם בְּחֵילֵךְ שַׁלְוָה בְּאַרְמְנוֹתָיִךְ". "לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה נָּא שָׁלוֹם בָּךְ. לְמַעַן בֵּית ה' אֱלֹקֵינוּ אֲבַקְשָׁה טוֹב לָךְ". "ה' עֹז לְעַמּוֹ יִתֵּן ה' יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם".

"Great peace have they that love Thy law; and there is no stumbling for them" (Ps. cxix. 165). "Peace be within thy walls, and prosperity within thy palaces" (ibid, cxxii. 7). "For my brethren and companions' sakes, I will now say, Peace be within thee" (ibid. v. 8). "For the sake of the house of the L-rd our G-d, I will seek thy good" (ibid. v. 9). "The L-rd will give strength unto His people ; the L-rd will bless His people with peace" (ibid. xxix. 11)[2]

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

90 **ישראל עלו במחשבה**

The Midrash says Israel preceded the world in G-d's thought; here "thought" is hidden Chochmah, the root of Jewish souls.

Bereshit Rabbah 1:4 בראשית רבה א':ד'

... "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו'" ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית

93 **הנקי בנים למקום**

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

KEHOT'S NOTE

אבות ג, יד.

94 **בנים למקום**

"Beloved are Israel, for they are called children of the Omnipresent"; the source for souls at the level of "children."

Pirkei Avot 3:14 משנה אבות ג:י"ד

הוּא הָיָה אוֹמֵר, חָבִיב אָדָם שֶׁנִּבְרָא בְצֶלֶם. חִבָּה יְתֵרָה נוֹדַעַת לוֹ שֶׁנִּבְרָא בְצֶלֶם, שֶׁנֶּאֱמַר (בראשית ט) כִּי בְּצֶלֶם אֱלֹקִים עָשָׂה אֶת הָאָדָם. חֲבִיבִין יִשְׂרָאֵל שֶׁנִּקְרְאוּ בָנִים לַמָּקוֹם. חִבָּה יְתֵרָה נוֹדַעַת לָהֶם שֶׁנִּקְרְאוּ בָנִים לַמָּקוֹם, שֶׁנֶּאֱמַר (דברים יד) בָּנִים אַתֶּם לַה' אֱלֹקֵיכֶם. חֲבִיבִין יִשְׂרָאֵל שֶׁנִּתַּן לָהֶם כְּלִי חֶמְדָּה. חִבָּה יְתֵרָה נוֹדַעַת לָהֶם שֶׁנִּתַּן לָהֶם כְּלִי חֶמְדָּה שֶׁבּוֹ נִבְרָא הָעוֹלָם, שֶׁנֶּאֱמַר (משלי ד) כִּי לֶקַח טוֹב נָתַתִּי לָכֶם, תּוֹרָתִי אַל תַּעֲזֹבוּ:

He used to say: Beloved is man for he was created in the image [of G-d]. Especially beloved is he for it was made known to him that he had been created in the image [of G-d], as it is said: "for in the image of G-d He made man" (Genesis 9:6). Beloved are Israel in that they were called children to the All-Present. Especially beloved are they for it was made known to them that they are called children of the All-Present, as it is said: "you are children …

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

95 **כי שרית**

The angel tells Yaakov: "No longer Yaakov shall your name be, but Yisrael, for you have striven (sarisa) with G-d and with men and prevailed." The name Yisrael is drawn from sarisa; here it is the level of the "children."

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.'

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

KEHOT'S NOTE

בראשית לב, כט.

96 **יעקב עבדי**

Havayah comforts His people: "Now hear, Yaakov My servant, and Yisrael whom I have chosen." The name Yaakov is linked here with the level of the "servant."

Isaiah 44:1 ישעיהו מ"ד:א'

וְעַתָּה שְׁמַע יַעֲקֹב עַבְדִּי וְיִשְׂרָאֵל בָּחַרְתִּי בוֹ:

Yet now hear, O Jacob My servant, And Israel, whom I have chosen;

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

KEHOT'S NOTE

ישע' מד, א.

97 **ברא כרעא דאבוה**

There "You are children to Havayah your G-d" is explained by "a son is his father's leg": like the foot that is nullified to the head and does not resist even when the head subjects it to painful treatment for its healing, out of its bittul in unity with the head; that is why Israel can say "our G-d," as one says of every limb that it is his own.

KEHOT'S NOTE

ע"ל ח' דברים (יב, ג). ושי"נ. [כ].

98 **ברא כרעא דאבוה**

The Talmud asks whether an heir counts as "his father's leg," standing in his father's place. The maamar reads the saying as the son's complete bittul to his father, like a foot to the head.

Eruvin 70b:2-3 עירובין ע' ב:ב'-ג'

אוֹ דִלְמָא: יוֹרֵשׁ כַּרְעֵיהּ דַּאֲבוּהּ הוּא? אֲמַר לֵיהּ: אֲנִי אוֹמֵר מְבַטֵּל, וְהֲנֵי דְּבֵי שְׁמוּאֵל תָּנוּ אֵין מְבַטֵּל. אִיתֵיבֵיהּ: זֶה הַכְּלָל, כָּל שֶׁמּוּתָּר לְמִקְצָת שַׁבָּת — הוּתַּר לְכָל הַשַּׁבָּת, וְכָל שֶׁנֶּאֱסַר לְמִקְצָת שַׁבָּת — נֶאֱסַר לְכָל הַשַּׁבָּת חוּץ מִמְּבַטֵּל רְשׁוּת.

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

PARAGRAPH 24

99 **ע"פ כי הוא יברך הזבח**

Kehot's note points to where this is explained further: Maamarei Admur HaZaken 5565.

KEHOT'S NOTE

אולי הכוונה להנדפס בסה"מ תקס"ה ע' קסב. ובדרך מצותיך ע' 180 ואילך.

100 **כי הוא יברך הזבח**

The maidens going out to draw water tell Shaul that the seer, Shmuel, has come: the people will not eat until he arrives, "for he blesses the offering; afterwards the invited eat." Used for the way the union effected by some souls is then shared by others.

I Samuel 9:13 שמואל א ט':י"ג

כְּבֹאֲכֶם הָעִיר כֵּן תִּמְצְאוּן אֹתוֹ בְּטֶרֶם יַעֲלֶה הַבָּמָתָה לֶאֱכֹל כִּי לֹא־יֹאכַל הָעָם עַד־בֹּאוֹ כִּי־הוּא יְבָרֵךְ הַזֶּבַח אַחֲרֵי־כֵן יֹאכְלוּ הַקְּרֻאִים וְעַתָּה עֲלוּ כִּי־אֹתוֹ כְּהַיּוֹם תִּמְצְאוּן אֹתוֹ:

As soon as ye are come into the city, ye shall straightway find him, before he go up to the high place to eat; for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that are bidden. Now therefore get you up; for at this time ye shall find him.'

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

101 **מה שאמר אבא בנימין**

Abba Binyamin said he was concerned all his life that his prayer be close to his bed; Rashi explains that he would not study before praying.

Berakhot 5b:21 ברכות ה' ב:כ"א

תַּנְיָא אַבָּא בִּנְיָמִין אוֹמֵר: עַל שְׁנֵי דְּבָרִים הָיִיתִי מִצְטַעֵר כָּל יָמַי — עַל תְּפִלָּתִי שֶׁתְּהֵא לְפָנַי מִטָּתִי, וְעַל מִטָּתִי שֶׁתְּהֵא נְתוּנָה בֵּין צָפוֹן לְדָרוֹם.

"עַל תְּפִלָּתִי שֶׁתְּהֵא לִפְנֵי מִטָּתִי", מַאי "לִפְנֵי מִטָּתִי"? אִילֵימָא "לִפְנֵי מִטָּתִי" מַמָּשׁ, וְהָאָמַר רַב יְהוּדָה, אָמַר רַב, וְאִיתֵּימָא רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: מְנַיִן לַמִּתְפַּלֵּל שֶׁלֹּא יְהֵא דָּבָר חוֹצֵץ בֵּינוֹ לְבֵין הַקִּיר — שֶׁנֶּאֱמַר: "וַיִּסַּב חִזְקִיָּהוּ פָּנָיו אֶל הַקִּיר וַיִּתְפַּלֵּל"? לָא תֵּימָא, "לִפְנֵי מִטָּתִי", אֶלָּא אֵימָא "סָמוּךְ לְמִטָּתִי".

There is a teaching : Abba Benjamin said : Throughout my life I was most anxious about two things, viz., that my Tefillah should be recited before my bed, and that my bed should be placed between North and South. "That my Tefillah should be recited before my bed." What means "before my bed" ? Is it to be supposed that it was actually in front of the bed? But Rab Judah has said in the name of Rab (another version : R. Joshua b. Levi): Whence do we learn …

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

KEHOT'S NOTE

ברכות ה, ב. וראה בד"ה אם בחוקותי תשמ"א: ואין זה שייך רק ליחידי סגולה כאבא בנימין, אלא כמובן מלקו"ת שם שזה שייך בעבודת כאו"א, אלא שאבא בנימין היי מתפלל ע"ז, ע"ש.

102 **לא ידעתי מנא ליה דאסור בלימוד קודם**

Tosafos on Abba Binyamin's words: Rashi explains that it is forbidden even to study before prayer, "and I do not know his source"; they prove from Rav's practice that study before the Shema is permitted. The Alter Rebbe answers that it is a matter of level, not of prohibition.

Tosafot on Berakhot 5b:21:2 תוספות על ברכות ה' ב:כ"א:ב'

אלא אימא סמוך למטתי - שלא היה עושה מלאכה עד שיתפלל. ורש"י פירש אפילו ללמוד שאסור ללמוד קודם תפלה. ולא ידעתי מנא ליה. אבל ראיה דשרי ללמוד קודם דלקמן בפרק שני (ברכות דף יד ב) אמרינן דרב מקדים ומשי ידיה ומברך ומתני פרקיה וקרי ק"ש כי מטא זמן ק"ש וכו':

Vilna Edition (Public Domain)

103 **שו"ה קודם — שמעלת העסק בתורה שאחר התפלה הוא גבוה יותר מתורה שקודם התפלה**

The note points to a comment of the Rebbe on this point, the superiority of Torah studied after prayer, printed in the edition's additions.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר שנעתקה להלן בהוספות להערות וציונים.

104 **נודע בפע"ח**

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

KEHOT'S NOTE

ש' התפלה (פ"ז). ושו' הק"ש (פ"ב). [כ].

105 **בכל מאדך**

In the Shema Moshe commands: "You shall love Havayah your G-d with all your heart, with all your soul and with all your might." Its love without limit raises the feminine waters and awakens the supernal chuppah.

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.

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

106 **כי על כל כבוד חופה**

Isaiah foretells that over Mount Zion Havayah will create a cloud by day and fire by night, "for over all the glory there shall be a canopy (chuppah)." Here it is the supernal chuppah that precedes the union.

Isaiah 4:5 ישעיהו ד':ה'

וּבָרָא ה' עַל כָּל־מְכוֹן הַר־צִיּוֹן וְעַל־מִקְרָאֶהָ 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.

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

107 **אבל כשהקדים ק"ש ותפלה**

The note points to the Siddur's commentary for a parallel discussion of Torah study after the Shema and prayer.

Berakhot 5b ברכות ה' ב

KEHOT'S NOTE

ראה ברכות ה, ב. סידור נו, א. סד"ה מי כמוכה — תרפ"ח.

PARAGRAPH 25

108 **עוסק בתורה לשמה**

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

KEHOT'S NOTE

אבות רפ"ו.

109 **עוסק בתורה לשמה**

"Whoever engages in Torah lishmah merits many things"; lishmah is read here as for the sake of the Torah itself.

Pirkei Avot 6:1 משנה אבות ו':א'

שָׁנוּ חֲכָמִים בִּלְשׁוֹן הַמִּשְׁנָה, בָּרוּךְ שֶׁבָּחַר בָּהֶם וּבְמִשְׁנָתָם: רַבִּי מֵאִיר אוֹמֵר כָּל הָעוֹסֵק בַּתּוֹרָה לִשְׁמָהּ, זוֹכֶה לִדְבָרִים הַרְבֵּה. וְלֹא עוֹד אֶלָּא שֶׁכָּל הָעוֹלָם כֻּלּוֹ כְּדַי הוּא לוֹ. נִקְרָא רֵעַ, אָהוּב, אוֹהֵב אֶת הַמָּקוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת, מְשַׂמֵּחַ אֶת הַמָּקוֹם, מְשַׂמֵּחַ אֶת הַבְּרִיּוֹת. וּמַלְבַּשְׁתּוֹ עֲנָוָה וְיִרְאָה, וּמַכְשַׁרְתּוֹ לִהְיוֹת צַדִּיק וְחָסִיד וְיָשָׁר וְנֶאֱמָן, וּמְרַחַקְתּוֹ מִן הַחֵטְא, וּמְקָרַבְתּוֹ לִידֵי זְכוּת, וְנֶהֱנִין מִמֶּנּוּ עֵצָה וְתוּשִׁיָּה בִּינָה וּגְבוּרָה, שֶׁנֶּאֱמַר (משלי ח) לִי עֵצָה וְתוּשִׁיָּה אֲנִי …

The sages taught in the language of the Mishnah. Blessed be He who chose them and their teaching. Rabbi Meir said: Whoever occupies himself with the Torah for its own sake, merits many things; not only that but he is worth the whole world. He is called beloved friend; one that loves G-d; one that loves humankind; one that gladdens G-d; one that gladdens humankind. And the Torah clothes him in humility and reverence, and equips him to be righteous, pious, upright and trustworthy; it keeps him far from sin, …

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

110 **ברכו בתורה תחלה**

The land was lost because "they did not bless over the Torah first"; the Alter Rebbe connects it with studying for the Torah's own sake.

Bava Metzia 85b:1 בבא מציעא פ"ה ב:א'

אָמְרוּ חֲכָמִים וְלֹא פֵּירְשׁוּהוּ, אָמְרוּ נְבִיאִים וְלֹא פֵּירְשׁוּהוּ, עַד שֶׁפֵּירְשׁוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא בְּעַצְמוֹ, שֶׁנֶּאֱמַר: "וַיֹּאמֶר ה' עַל עָזְבָם אֶת תּוֹרָתִי אֲשֶׁר נָתַתִּי לִפְנֵיהֶם". אָמַר רַב יְהוּדָה אָמַר רַב: שֶׁלֹּא בֵּרְכוּ בַּתּוֹרָה תְּחִילָּה.

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

KEHOT'S NOTE

ראה ב"מ פה, ב.

111 **כי קולך ערב**

The beloved calls to his dove hidden in the clefts of the rock: "Let me hear your voice, for your voice is sweet (arev)." It is the opening of a discourse cited for the sweetness (arevus) of the supernal delight in Torah study.

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.'

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

PARAGRAPH 26

112 **ועפ"ז יובן ענין פי דאליעזר עבד אברהם**

That talk explains why the marriage of Yitzchak and Rivkah is explained here, at the end of the Torah, and not in Torah Ohr on Parshas Chayei Sarah, and how it connects with the opening of Likkutei Torah on Vayikra.

KEHOT'S NOTE

בסה"ש תשנ"ב ח"א ע' 106 מבאר למה מבאר ענין נישואי יצחק ורבקה כאן ולא בתו"א פ' חיי שרה, וכן הקשר להתחלת הלקו"ת בפי' ויקרא ע"ש.

113 **ויאמר העבד הגמיאיני נא מעט מים מכדך**

Eliezer's request for "a little water"; read now as the flow reaching the souls called "servants."

Genesis 24:17 בראשית כ"ד:י"ז

וַיָּרָץ הָעֶבֶד לִקְרָאתָהּ וַיֹּאמֶר הַגְמִיאִינִי נָא מְעַט־מַיִם מִכַּדֵּךְ:

And the servant ran to meet her, and said: 'Give me to drink, I pray thee, a little water of thy pitcher.'

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

114 **לע"ל יאמרו ליצחק כי אתה אבינו**

The Talmud describes how in the future Israel will turn to Yitzchak and say, "For you are our father."

Shabbat 89b:4–5 שבת פ"ט ב:ד'-ה'

אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹנָתָן: מַאי דִּכְתִיב: "כִּי אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה ה' אָבִינוּ גּוֹאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ" — לָעָתִיד לָבֹא יֹאמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא לְאַבְרָהָם: בָּנֶיךָ חָטְאוּ לִי. אָמַר לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, יִמָּחוּ עַל קִדּוּשַׁת שְׁמֶךָ. אָמַר: אִימַר לְקָהּ לְיַעֲקֹב דַּהֲוָה לֵיקָהּ צַעַר גִּידּוּל בָּנִים, אֶפְשָׁר דְּכָעֵי רַחֲמֵי עֲלַיְיהוּ. אֲמַר לֵיקָהּ: בָּנֶיךָ חָטְאוּ. אָמַר לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, יִמָּחוּ עַל קִדּוּשַׁת שְׁמֶךָ. אָמַר לָא בְּסָבֵי טַעֲמָא וְלָא ...

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

Isaiah 63:16 ישעיהו ס"ג:ט"ז

כִּי־אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה ה' אָבִינוּ גֹּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ:

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

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

KEHOT'S NOTE

שבת פט, ב. ישע" סג, טז.

PARAGRAPH 27

115 **הלוים כהנים כמ"ש בלק"ת**

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

KEHOT'S NOTE

להאריז"ל. תחלת יחזקאל.

116 **ובלק"א**

There the Alter Rebbe describes a love that surpasses all others, "like the superiority of gold over silver": a love like flames of fire, from the supernal Gevuros of Binah.

KEHOT'S NOTE

פרק נ.

PARAGRAPH 28

117 **צחוק עשה לי אלקים**

At Yitzchak's birth Sarah says: "Elokim has made laughter for me; whoever hears will laugh (yitzchak) with me," sharing her joy. The source of Yitzchak's name.

Genesis 21:6 בראשית כ"א:ו'

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

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

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

KEHOT'S NOTE

בראשית כא, ו.

PARAGRAPH 29

118 **צחוק עשה לי לשון עבר כל השומע יצחק לי**

The verse moves from past ("has made laughter") to future ("will laugh," yitzchak), read as the present work of refinement and its future delight.

Genesis 21:6 בראשית כ"א:ו'

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

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

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

119 בשית אלפי שני דהוי עלמא

The Talmud speaks of the six thousand years that the world exists.

Rosh Hashanah 31a:8–9 ראש השנה ל"א א:ח'-ט'

וְקָמִיפַּלְגִי בְּדְרַב קַטִינָא, דְּאָמַר רַב קַטִינָא: שִׁיתָּא אַלְפֵי שְׁנֵי הָוֶה עָלְמָא וְחַד חָרוּב, שֶׁנֶּאֱמַר: "וְנִשְׂגַּב ה' לְבַדּוֹ בַּיּוֹם הַהוּא". אָמַר אַבָּיֵי: תְּרֵי חָרוּב, שֶׁנֶּאֱמַר: "יְחַיֵּינוּ מִיּוֹמָיִם". בְּמוֹסְפֵי דְשַׁבְּתָא מָה הָיוּ אוֹמְרִים? אָמַר רַב עָנָן בַּר רָבָא אָמַר רַב: "הַזִּיו לָךְ".

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

Sanhedrin 97a:12 סנהדרין צ"ז א:י"ב

אָמַר רַב קַטִינָא: שֵׁית אַלְפֵי שְׁנֵי הָוֵי עָלְמָא, וְחַד חָרוּב, שֶׁנֶּאֱמַר: "וְנִשְׂגַּב ה' לְבַדּוֹ בַּיּוֹם הַהוּא". אַבָּיֵי אָמַר: תְּרֵי חָרוּב, שֶׁנֶּאֱמַר: "יְחַיֵּינוּ מִיָּמִים בַּיּוֹם הַשְּׁלִישִׁי יְקִימֵנוּ וְנִחְיֶה לְפָנָיו".

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

KEHOT'S NOTE

ר"ה לא, א. סנהדרין צז, א.

PARAGRAPH 30

120 בע"ת בחילא יתיר

The Zohar says baalei teshuvah draw near with greater strength than the completely righteous; here, the power of returning light.

Zohar I, 129b זח"א קכט, ב

KEHOT'S NOTE

זח"א קכט, ב.

121 ר' אליעזר ב"ד שיצתה נשמתו בבכי'

Rabbi Eliezer ben Durdaya wept until his soul departed, and Rabbi said, "There is one who acquires his world in a single hour."

Avodah Zarah 17a:15 עבודה זרה י"ז א:ט"ו

אָמַר: אֵין הַדָּבָר תָּלוּי אֶלָּא בִּי. הִנִּיחַ רֹאשׁוֹ בֵּין בִּרְכָּיו וְגָעָה בִּבְכִיָּה עַד שֶׁיָּצְתָה נִשְׁמָתוֹ. יָצְתָה בַּת קוֹל וְאָמְרָה: רַבִּי אֶלְעָזָר בֶּן דּוּרְדָּיָא מְזֻמָּן לְחַיֵּי הָעוֹלָם הַבָּא! [וְהָא הָכָא בַּעֲבֵירָה הֲוָה וּמֵית], הָתָם נָמֵי, כֵּיוָן דַּאֲבִיק בַּהּ טוּבָא, כְּמִינּוּת דָּמְיָא.

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

KEHOT'S NOTE

ע"ז יז, א.

122 ואברהם זקן בא בימים

"And Avraham was old, advanced in years (ba bayamim)"; plainly a statement of his age. The Zohar reads ba bayamim as "coming with his days," rising day by day, level by level.

Genesis 24:1 בראשית כ"ד:א'

וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים וַה' בֵּרַךְ אֶת־אַבְרָהָם בַּכֹּל׃

And Abraham was old, well stricken in age; and the L-RD had blessed Abraham in all things.

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

KEHOT'S NOTE

בראשית כד, א.

123 כנזכר בזהר ע"פ זה

Kehot's note points to Zohar I, 129a for these words.

Zohar I, 129a זח"א קכט, א

KEHOT'S NOTE

זח"א קכט, א.

124 כנזכר בזהר על פסוק זה

The Zohar on "coming with days" explains it as rising from level to level, in contrast with the sudden ascent of teshuvah.

Zohar, Chayei Sara 19:183–190 ספר הזהר, חיי שרה י"ט:קפ"ג-ק"צ

125 אברהם הוא בחי' אבר מה

Kehot's note points to where this is explained further: Likkutei Torah of the Arizal.

KEHOT'S NOTE

לקו"ת להאריז"ל ר"פ לך.

126 צדיק שהוא משפיע . . חסד

The note points to this lexicon's entry for "tzaddik" as the one who bestows from above.

KEHOT'S NOTE

ראה מא"א אות צ, ס"ו. וראה פרדס בעה"כ ערך צדיק.

PARAGRAPH 31

127 לשבת יצרה

Havayah, Creator of heaven and earth, "did not create it for emptiness; He formed it to be inhabited." The world's purpose requires drawing the light down into it.

Isaiah 45:18 ישעיהו מ"ה:י"ח

כִּי כֹה אָמַר־ה' בּוֹרֵא הַשָּׁמַיִם הוּא הָאֱלֹקִים יֹצֵר הָאָרֶץ וְעֹשֶׂהּ הוּא כוֹנְנָהּ לֹא־תֹהוּ בְרָאָהּ לָשֶׁבֶת יְצָרָהּ אֲנִי ה' וְאֵין עוֹד׃

For thus saith the L-RD that created the heavens, He is G-d; That formed the earth and made it, He established it, He created it not to be empty or chaotic, He established it to be settled and inhabited: I am the L-RD, and there is none else.

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

KEHOT'S NOTE

ישע' מה, יח.

128 דרישי' דעשו בעטפוי דיצחק

There the Alter Rebbe cites "Eisav's head in Yitzchak's bosom" to show that even opposite Atzilus there are kelipos, which draw their life from Atzilus; Eisav is the Z'eir Anpin of that kelipah.

KEHOT'S NOTE

ת"י בן עוזיאל לבראשית נ, יג. ראה גם לעיל פ' תזריע כא, א. ע' תו"א ד"ה ראה ריח בני. ובשל"ה הק' מס' פסחים במצה שמורה רד"ה מתחלה עובדי ע"ז היו אבותינו [קס, א]. והמקור הוא מת"י פ' ויחי (נ, יג). [כ].

129 דרישי' דעשו בעטפוי דיצחק

The Targum relates that Eisav's head rolled into Yitzchak's bosom at the Cave of Machpelah; Chassidus reads it as

Eisav's root in Yitzchak's Gevuros.

Targum Jonathan on Genesis 50:13 תרגום יונתן על בראשית נ׳:י״ג

... דְעָשָׂו רַשִׁיעָא וַהֲוָה רֵישֵׁיהּ דְעָשָׂו מִתְגַלְגַל עַד דְעַל לְגוֹ מְעָרְתָא וְאַתְנַח בְגוֹ עִיטְפֵיהּ דְיִצְחָק אֲבוֹי וְגוּפֵיהּ קְבָרוּ בְנוֹי דְעָשָׂו בַחֲקַל כְפֵילְתָא וּבָתַר כֵן קְבָרוּ יָתֵיהּ בְנוֹי לְיַעֲקב בְמְעָרַת חֲקַל כְפֵילְתָא דְיִזְבַן אַבְרָהָם יַת חַקְלָא לְאַחֲסָנַת קְבוּרְתָא מִן עָפְרוֹן חִתָאָה עַל אַנְפֵי מַמְרֵא

But when his sons had brought him into the land of Kenaan, and the thing was heard by Esau the Wicked, he journeyed from the mountain of Gebala with many legions, and came to Hebron, and would not suffer Joseph to bury his father in the Double Cave. Then forthwith went Naphtali and ran, and went down to Mizraim, and came in that day, and brought the Instrument that Esau had written for Jakob his brother in the controversy of the Double Cave. And immediately he beckoned to Hushim the ...

Targum Jonathan on Genesis (Public Domain) • The Targum of Jonathan ben Uzziel, trans. J. W. Etheridge, London, 1862 (Public Domain)

130 **ובחרת בחיים זו אומנות**

The Bavli's discussion of a father's duty to teach his son a craft, which the Kehot note cites alongside the Yerushalmi.

Kiddushin 30b קידושין ל׳ ב

KEHOT'S NOTE

ירושלמי פאה רפ״א. וראה ג״כ קידושין ל, ב.

131 **ובחרת בחיים זו אומנות**

"'And you shall choose life' — this is a craft"; here, the task of living in the world to draw light down.

Jerusalem Talmud Peah 1:1:21 תלמוד ירושלמי פאה א׳:א׳:כ״א

... מֵעַתָה אָסוּר לְאָדָם לְלַמֵד אֶת בְנוֹ אוּמָנוּת בְגִין דִכְתִיב וְהָגִיתָ בוֹ יוֹמָם וְלָיְלָה וְהָתַנֵי רִבִּי יִשְׁמָעֵאל וּבָחַרְתָ בַחַיִים זוּ אוּמָנוּת. רִבִּי בָּא בְרֵיהּ דְרִבִּי חִייָא בַּר וָוא רִבִּי חִייָא בְשֵׁם רִבִּי יוֹחָנָן מִפְּנֵי הַמְּסוֹרוֹת. רִבִּי אַבָּהוּ בְשֵׁם רִבִּי יוֹחָנָן מוּתָּר לְאָדָם לְלַמֵד אֶת בִּתּוֹ יְוָונִית מִפְּנֵי שֶׁהוּא תַכְשִׁיט לָהּ. שְׁמַע שְׁמְעוֹן בַּר וָוה אֲמַר בְגִין דּוּ בָעֶה מַלְכָּה בְנָתֵיהּ הוּא תְלִי לֵיקה בְרִבִּי יוֹחָנָן. יָבֹא עָלַי אִם שְׁמַעְתִּיהּ מֵרִבִּי יוֹחָנָן.

And Torah study. They asked Rebbi Joshua: May a person teach Greek to his son? He said to them, he may teach him at an hour that is neither day nor night as it is written (Jos. 1:8): "You shall meditate about it day and night." If it is so, a man would be forbidden to teach a profession to his son since it is written: "You shall meditate about it day and night." But Rebbi Ismael stated (Deut. 30:19): "Choose life!" That refers to a profession. Rebbi Abba, son ...

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)

132 **ובע"כ אתה חי**

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

KEHOT'S NOTE

אבות ספ״ד.

133 **ובע"כ אתה חי**

"Against your will you live"; the soul is sent into the body, against its wish to rise, to draw light down.

Pirkei Avot 4:22 משנה אבות ד׳:כ״ב

הוּא הָיָה אוֹמֵר, הַיְלוּדִים לָמוּת, וְהַמֵּתִים לְהֶחָיוֹת, וְהַחַיִים לִדּוֹן. לֵידַע לְהוֹדִיעַ וּלְהִוָּדַע שֶׁהוּא אֵל, הוּא הַיּוֹצֵר, הוּא הַבּוֹרֵא, הוּא הַמֵּבִין, הוּא הַדַּיָּן, הוּא עֵד, הוּא בַעַל דִּין, וְהוּא עָתִיד לָדוּן. בָּרוּךְ הוּא, שֶׁאֵין לְפָנָיו לֹא עַוְלָה, וְלֹא שִׁכְחָה, וְלֹא מַשּׂוֹא פָנִים, וְלֹא מְקַח שֹׁחַד, שֶׁהַכֹּל שֶׁלּוֹ. וְדַע שֶׁהַכֹּל לְפִי הַחֶשְׁבּוֹן. וְאַל יַבְטִיחֲךָ יִצְרְךָ שֶׁהַשְּׁאוֹל בֵּית מָנוֹס לְךָ, שֶׁעַל כָּרְחֲךָ אַתָּה נוֹצָר, וְעַל כָּרְחֲךָ אַתָּה נוֹלָד, וְעַל כָּרְחֲךָ אַתָּה חַי, וְעַל כָּרְחֲךָ אַתָּה מֵת, וְעַל כָּרְחֲךָ אַתָּה עָתִיד לִתֵּן ...

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

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

PARAGRAPH 32

134 **נתונים המה לאהרן**

The Levites are "given to Aharon and his sons"; the Kehot note remarks that the word "hemah" is not in that verse (compare 8:16).

Numbers 8:16 במדבר ח׳:ט״ז

כִּי נְתֻנִים נְתֻנִים הֵמָּה לִי מִתּוֹךְ בְּנֵי יִשְׂרָאֵל תַּחַת פִּטְרַת כָּל־רֶחֶם בְּכוֹר כֹּל מִבְּנֵי יִשְׂרָאֵל לָקַחְתִּי אֹתָם לִי׃

For they are wholly given unto Me from among the children of Israel; instead of all that openeth the womb, even the first-born of all the children of Israel, have I taken them unto Me.

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

Numbers 8:19 במדבר ח׳:י״ט

וָאֶתְּנָה אֶת־הַלְוִיִּם נְתֻנִים לְאַהֲרֹן וּלְבָנָיו מִתּוֹךְ בְּנֵי יִשְׂרָאֵל לַעֲבֹד אֶת־עֲבֹדַת בְּנֵי־יִשְׂרָאֵל בְּאֹהֶל מוֹעֵד וּלְכַפֵּר עַל־בְּנֵי יִשְׂרָאֵל וְלֹא יִהְיֶה בִּבְנֵי יִשְׂרָאֵל נֶגֶף בְּגֶשֶׁת בְּנֵי־יִשְׂרָאֵל אֶל־הַקֹּדֶשׁ׃

And I have given the Levites— they are given to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tent of meeting, and to make atonement for the children of Israel, that there be no plague among the children of Israel, through the children of Israel coming nigh unto the sanctuary.'

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

Numbers 8:19 במדבר ח׳:י״ט

וָאֶתְּנָה אֶת־הַלְוִיִּם נְתֻנִים לְאַהֲרֹן וּלְבָנָיו מִתּוֹךְ בְּנֵי יִשְׂרָאֵל לַעֲבֹד אֶת־עֲבֹדַת בְּנֵי־יִשְׂרָאֵל בְּאֹהֶל מוֹעֵד וּלְכַפֵּר עַל־בְּנֵי יִשְׂרָאֵל וְלֹא יִהְיֶה בִּבְנֵי יִשְׂרָאֵל נֶגֶף בְּגֶשֶׁת בְּנֵי־יִשְׂרָאֵל אֶל־הַקֹּדֶשׁ׃

And I have given the Levites— they are given to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tent of meeting, and to make

atonement for the children of Israel, that there be no plague among the children of Israel, through the children of Israel coming nigh unto the sanctuary.'

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

KEHOT'S NOTE

ראה במדבר ח, טז. יט. במדבר ח, יט ותי' (המה) לי'. [כ].

135 **ובלע המות לנצח**

Isaiah's vision of the feast of the end of days: Havayah "will swallow up death forever." The future, when all is refined.

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.

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

KEHOT'S NOTE

ישע' כה, ח.

136 **ואין שטן ואין פגע**

Shlomo writes to Chiram that G-d has given him rest on every side: "there is no adversary and no evil mishap." Used for the world to come, when every evil force is gone.

I Kings 5:18 מלכים א ה':י"ח

וְעַתָּה הֵנִיחַ ה' אֱלֹקַי לִי מִסָּבִיב אֵין שָׂטָן וְאֵין פֶּגַע רָע:

But now the L-RD my G-d hath given me rest on every side; there is neither adversary, nor evil occurrence.

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

137 **ציון במשפט תפדה**

Isaiah's promise: "Zion shall be redeemed through justice, and her returnees through righteousness." The opening words of a discourse referred to for this theme.

Isaiah 1:27 ישעיהו א':כ"ז

צִיּוֹן בְּמִשְׁפָּט תִּפָּדֶה וְשָׁבֶיהָ בִּצְדָקָה:

Zion shall be redeemed with justice, And they that return of her with righteousness.

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

138 **נקבה תסובב גבר**

Calling the wayward daughter of Israel home, the prophet says Havayah has created something new in the land: "a female shall encompass a male," the woman going around the man. Read here as the feminine side, Gevurah and Malchus, rising above the masculine in the future. (Kehot: Jeremiah 31:21)

Jeremiah 31:22 ירמיהו ל"א:כ"ב

עַד־מָתַי תִּתְחַמָּקִין הַבַּת הַשּׁוֹבֵבָה כִּי־בָרָא ה' חֲדָשָׁה בָּאָרֶץ נְקֵבָה תְּסוֹבֵב גָּבֶר:

How long wilt thou turn away coyly, O thou backsliding daughter? For the L-RD hath created a new thing in the earth: A woman shall court a man.

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

KEHOT'S NOTE

ירמי' לא, כא.

139 **א"ח עט"ב**

Shlomo's proverb: "A woman of valor is the crown of her husband." A crown sits above the head, so the receiving side becomes the higher.

Proverbs 12:4 משלי י"ב:ד'

KEHOT'S NOTE

משלי יב, ד.

140 **אם עושין תשובה נגאלין**

"If Israel do teshuvah, they are redeemed": redemption, when Gevurah is revealed as higher, depends on the Gevurah of teshuvah.

Sanhedrin 97b:14–15 סנהדרין צ"ז ב:י"ד-ט"ו

אָמַר רַב: כָּלוּ כָּל הַקִּיצִין, וְאֵין הַדָּבָר תָּלוּי אֶלָּא בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים. וּשְׁמוּאֵל אָמַר: דַּיּוֹ לָאֵבֶל שֶׁיַּעֲמוֹד בְּאֶבְלוֹ. כְּתַנָּאֵי: רַבִּי אֱלִיעֶזֶר אוֹמֵר: אִם יִשְׂרָאֵל עוֹשִׂין תְּשׁוּבָה – נִגְאָלִין, וְאִם לָאו – אֵין נִגְאָלִין. אָמַר לוֹ רַבִּי יְהוֹשֻׁעַ: אִם אֵין עוֹשִׂין תְּשׁוּבָה אֵין נִגְאָלִין? אֶלָּא הַקָּדוֹשׁ בָּרוּךְ הוּא מַעֲמִיד לָהֶן מֶלֶךְ שְׁגְּזֵרוֹתָיו קָשׁוֹת כְּהָמָן, וְיִשְׂרָאֵל עוֹשִׂין תְּשׁוּבָה וּמַחְזִירָן לְמוּטָב. תַּנְיָא אִידַּךְ: רַבִּי אֱלִיעֶזֶר אוֹמֵר, אִם יִשְׂרָאֵל עוֹשִׂין תְּשׁוּבָה – נִגְאָלִין, שֶׁנֶּאֱמַר: "שׁוּבוּ ...

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

KEHOT'S NOTE

סנהדרין צז, ב.

141 **יצחק ורבקה . . ששרשם בגבורה**

The note points to this lexicon for Yitzchak and Rivkah as rooted in Gevurah.

KEHOT'S NOTE

ראה מא"א אות ר', ס"ח. פרדס ערה"כ ערך יצחק, רבקה.

142 **ותרד העינה**

Eliezer, retelling the scene to Rivkah's family, says she came out with her pitcher on her shoulder "and went down to the spring and drew." Read as her root, the Gevurah of Atik, coming down into the hidden brain.

Genesis 24:45 בראשית כ"ד:מ"ה

אֲנִי טֶרֶם אֲכַלֶּה לְדַבֵּר אֶל־לִבִּי וְהִנֵּה רִבְקָה יֹצֵאת וְכַדָּהּ עַל־שִׁכְמָהּ וַתֵּרֶד הָעֵינָה וַתִּשְׁאָב וָאֹמַר אֵלֶיהָ הַשְׁקִינִי נָא:

And before I had done speaking to my heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the fountain, and drew. And I said unto her: Let me drink, I pray thee.

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

KEHOT'S NOTE

בראשית כד, מה.

143 **וגם לגמליך אשאב**

After Eliezer drinks, Rivkah offers: "I will also draw for your camels, until they have finished drinking." The bless-

ing is drawn down further still; gemalecha (your camels) is linked with gomel (bestows).

Genesis 24:19 בראשית כ"ד:י"ט

וַתְּכַל לְהַשְׁקֹתוֹ וַתֹּאמֶר גַּם לִגְמַלֶּיךָ אֶשְׁאָב עַד אִם־כִּלּוּ לִשְׁתֹּת׃

And when she had done giving him drink, she said: 'I will draw for thy camels also, until they have done drinking.'

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

144 **וע' בזח"א וישב (דקפ"א סע"ב)**

The note points there for a discussion of this Zohar passage in connection with Rivkah drawing water for the camels.

KEHOT'S NOTE

ראה אוה"ת פ' חיי שרה קכח, א.

145 **ובמ"א נת' דיצחק ורבקה שהם בחי' מ"ה וב"ן**

One of the places where Yitzchak and Rivkah are explained as Mah and Ban.

KEHOT'S NOTE

ראה סה"מ תקס"ג ע' לו ואילך. תו"ח פ' חיי שרה קלה, א ואילך. אוה"ת פ' ח"ש קכז, ב. סה"מ תר"ס ע' לי ואילך. סה"ש תשנ"ב ח"ב ע' 102 הערה 54.

146 **ולכן ארז"ל בב"ר**

There the Alter Rebbe reads the same Midrash: "conversation" is a parable for the flow drawn through the hairs and the unripe fruit, yet the servants' conversation is finer because the patriarchs are rooted in Chesed, Gevurah and Tiferes of Atik, the source of the light drawn into the thirteen tikkunim of the beard.

KEHOT'S NOTE

ראה לעיל פ' נצבים נג, א.

147 **יפה שיחתן של עבדי אבות**

An extended explanation of Rabbi Acha's saying about the conversation of the patriarchs' servants.

KEHOT'S NOTE

ראה תו"ח ח"ש קלה, א. קלו, א ואילך. אוה"ת שם קכז, ב ואילך. ד"ה אמר ר' אחא תשל"ט (ע' לד).

148 **יפה שיחתן של עבדי אבות מתורתן של בנים**

Rabbi Acha: Eliezer's story is repeated at length, while many laws are learned only from hints; the Alter Rebbe explains the conversation drew down the union itself.

Bereshit Rabbah 60:8 בראשית רבה ס':ח'

... אין הוון קדמאין מלאכין, אנן בני נש! ואין הוון בני נשי, אנן חמרין, ולית אנן כחמרתיה דר' פנחס בן יאיר, חמרתיה דר' פנחס בן יאיר יהבון לה שערי דטיבלא, לא אכלת יתהון, ואנן אכלינן תאנייא דטבילין. ויתן תבן ומספוא לגמלים אמר רבי אחא: יפה שיחתן של עבדי בתי אבות מתורתן של בנים. פרשתו של אליעזר שנים ושלושה דפים. הוא אומרה ושונה, ושרץ מגופי תורה ואין דמו מטמא כבשרו, אלא מריבוי המקרא. ר' שמעון בן יוחאי אומר: טמא הטמא. ר' אליעזר בן יוסי אומר: זה וזה. ומים לרחוץ רגליו, ורגלי ...

"The man came to the house and unfastened the camels. He gave straw and feed for the camels, and water to wash his feet and the feet of the men who were with him" (Genesis 24:33). "The man came to the house [and unfastened the camels]..." - he untied their muzzles. Rabbi Huna and Rabbi Yirmeya asked Rabbi Ḥiyya bar Rabba: Were the camels of Abraham our patriarch not like the donkey of Rabbi Pinḥas ben Yair? Robbers once took the donkey of Rabbi Pinḥas ben Yair. It spent three ...

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

PARAGRAPH 33

149 **תשרי נק' ירח האיתנים**

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

KEHOT'S NOTE

מ"א ח, ב.

150 **שבו נולדו האבות**

The words here quote Rosh Hashanah 10b:10; the passage is shown below.

Rosh Hashanah 10b:10 ראש השנה י' ב:י'

תַּנְיָא, רַבִּי אֱלִיעֶזֶר אוֹמֵר: בְּתִשְׁרֵי נִבְרָא הָעוֹלָם, בְּתִשְׁרֵי נוֹלְדוּ אָבוֹת, בְּתִשְׁרֵי מֵתוּ אָבוֹת, בַּפֶּסַח נוֹלַד יִצְחָק, בְּרֹאשׁ הַשָּׁנָה נִפְקְדָה שָׂרָה רָחֵל וְחַנָּה, בְּרֹאשׁ הַשָּׁנָה יָצָא יוֹסֵף מִבֵּית הָאֲסוּרִין.

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

KEHOT'S NOTE

ר"ה י', ב. יא, א.

151 **שבו נולדו האבות**

Rabbi Eliezer's view that the patriarchs were born in Tishrei, derived from "the month of the mighty ones."

Rosh Hashanah 11a:2 ראש השנה י"א א:ב'

רַבִּי יְהוֹשֻׁעַ אוֹמֵר: בְּנִיסָן נִבְרָא הָעוֹלָם, בְּנִיסָן נוֹלְדוּ אָבוֹת, בְּנִיסָן מֵתוּ אָבוֹת, בְּפֶסַח נוֹלַד יִצְחָק, בְּרֹאשׁ הַשָּׁנָה נִפְקְדָה שָׂרָה רָחֵל וְחַנָּה, בְּרֹאשׁ הַשָּׁנָה יָצָא יוֹסֵף מִבֵּית הָאֲסוּרִין, בְּרֹאשׁ הַשָּׁנָה בָּטְלָה עֲבוֹדָה מֵאֲבוֹתֵינוּ בְּמִצְרַיִם, בְּנִיסָן נִגְאֲלוּ בְּנִיסָן עֲתִידִין לְיִגָּאֵל.

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

152 **כמאמר אם כבנים אם כעבדים**

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

KEHOT'S NOTE

בתפלת היום הרת עולם במוסף דר"ה.

153 **שרבי חנינא בן דוסא נק' כעבד**

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

KEHOT'S NOTE

ברכות לד, סע"ב.

154 **שרבי חנינא בן דוסא נק' כעבד לפני המלך**

Rabbi Chanina ben Dosa is "like a servant before the king," with free access, while Rabban Yochanan ben Zakkai is "like a minister"; a servant can stand higher.

Berakhot 34b:28 ברכות ל"ד ב:כ"ח

וְשׁוּב מַעֲשֶׂה בְּרַבִּי 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 בִּרְכָּיו וּבִקֵּשׁ עָלָיו רַחֲמִים, וְחָיָה. אָמַר

רַבִּי יוֹחָנָן בֶּן זַכַּאי: אִלְמָלֵי הֵטִיחַ בֶּן זַכַּאי אֶת רֹאשׁוֹ בֵּין בִּרְכָּיו כָּל הַיּוֹם כּוּלּוֹ — לֹא הָיוּ מַשְׂגִּיחִים 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 ...

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

155 תפלה לעני

> The psalm's heading: "A prayer of the poor man when he is faint, and pours out his conversation (sicho) before Havayah." Prayer is called sichah, conversation.

Psalms 102:1 תהילים ק"ב:א'

תְּפִלָּה לְעָנִי כִּי־יַעֲטֹף וְלִפְנֵי ה' יִשְׁפֹּךְ שִׂיחוֹ:

A Prayer of the afflicted, when he fainteth, and poureth out his complaint before the L-RD.

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

KEHOT'S NOTE

תהלים קב, א.

156 ויצא יצחק לשוח

> As evening falls, "Yitzchak went out lasuach in the field," and sees the camels returning with Rivkah. Plainly to walk or meditate in the field, perhaps among the shrubs (sichim); the Sages read lasuach as prayer, from sichah. (context: Steinsaltz Tanakh)

Genesis 24:63 בראשית כ"ד:ס"ג

וַיֵּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה לִפְנוֹת עָרֶב וַיִּשָּׂא עֵינָיו וַיַּרְא וְהִנֵּה גְמַלִּים בָּאִים:

And Isaac went out to meditate in the field at the eventide; and he lifted up his eyes, and saw, and, behold, there were camels coming.

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

KEHOT'S NOTE

בראשית כד, סג.

LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

The Hebrew text of Likkutei Torah: © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted.

Our English translation, made from the Hebrew without Kehot's notes: CC BY-NC 4.0.

Our explanations, with the overview, the questions and the page for children: CC BY-NC 4.0.

"In the Rebbe's light": what the Rebbe says about a paragraph, found by AI in his sichos, letters and maamarim and checked against each source by further AI readers. Short quotes only, with the place of each. No person has reviewed it yet; check the place before relying on a detail. The Rebbe's works are published by Kehot and by Vaad Hanochos B'Lahak.

The notes: Kehot's marei mekomos ("Sources and References", including the Rebbe's notes) © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted; our notes on them: CC BY-NC 4.0.

Quoted sources, via Sefaria: Miqra according to the Masorah (CC-BY-SA); The Holy Scriptures: A New Translation (JPS 1917) (Public Domain); Daat Bereshit Rabbah (Public Domain); The Sefaria Midrash Rabbah, 2022 (CC-BY); Constantinople, 1740 (CC-BY-NC); Wikisource Talmud Bavli (CC-BY-SA); Torat Emet 357 (Public Domain); Eighteen Treatises from the Mishna (Public Domain); Sefer Yetzirah, Warsaw 1884 (Public Domain); Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain); William Davidson Edition - Vocalized Aramaic (CC-BY-NC); Sefer Etz Chaim (Public Domain); Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain); Wikisource Bereshit Rabbah (CC-BY-SA); Mishnah Yomit by Dr. Joshua Kulp (CC-BY); Vilna Edition (Public Domain); Targum Jonathan on Genesis (Public Domain); The Targum of Jonathan ben Uzziel, trans. J. W. Etheridge, London, 1862 (Public Domain); 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).

This edition as a whole: CC BY-NC 4.0. Shuls, schools and non-profit projects may copy, print and share it freely, and may ask for donations to cover the cost of printing; it may never be sold. Credit Kehot Publication Society and likuteitorah.com. https://creativecommons.org/licenses/by-nc/4.0/

English translation and explanations: prepared for likuteitorah.com with AI assistance (claude-code/opus-5.5) and checked against the Hebrew and against Sefaria; not yet reviewed by a human editor. Please check anything important against the Hebrew.

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/

A free, non-commercial project; nothing here is sold. Not affiliated with Kehot, Sefaria or the Lubavitch Library. © likuteitorah.com

From likuteitorah.com/likkutei-torah/vezos-haberachah/3/

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