TORAH OHR · PARSHAS MIKEITZ · MAAMAR 11

מי כהי׳ אלקינו המגביהי לשבת המשפילי לראות בשמים ובארץ

“Who is like Havayah our G-d, Who raises high to sit, Who lowers to see…”

Scripture calls both the mitzvah and the soul a lamp. The G-dly soul’s contemplation kindles a love that consumes even the animal soul, like oil drawn up a wick into the flame; the mitzvos lift the soul from below as encompassing garments, and the Torah’s light draws the Infinite Light down from above, so that G-d is revealed below as above.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ״ל

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

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THE BIG IDEA

Scripture calls both the mitzvah and the soul a lamp. The G-dly soul's contemplation kindles a love that consumes even the animal soul, like oil drawn up a wick into the flame; the mitzvos lift the soul from below as encompassing garments, and the Torah's light draws the Infinite Light down from above, so that G-d is revealed below as above.

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

Proverbs calls a mitzvah a lamp and the soul "the lamp of Havayah," and the maamar asks what each lamp is. A lamp is named for its wick; the oil feeds the flame and is consumed in it, and the wick joins flame to oil. "With all your heart" means both inclinations: each person has a G-dly soul and an animal soul, each made of intellect and emotion, and the two inclinations are the emotions born of each soul's intellect. When the G-dly soul contemplates in the Shema that all creation comes only from G-d's Malchus and changes nothing in Him, it gives birth to a fiery love. The G-dly soul is the wick, and the animal soul's intellect, like oil, is drawn after it and consumed in that love: this is the lamp of the soul. The lamp of a mitzvah lifts the animal soul from outside, as an encompassing garment, like tallis and tefillin before prayer and like charity. Torah, by contrast, draws the Infinite Light down from above through Chochmah, as in the Torah of Rav Yehudah. The mitzvah is the wick that holds the Torah's light, and the opening verse names both movements.

OUTLINE

1 **Two lamps, and how a lamp burns** ¶1–2

Scripture calls both the mitzvah and the soul a lamp. A lamp is named for its wick; the oil feeds the flame and is consumed in it, and the wick joins flame to oil.

2 **Two souls, two inclinations** ¶3–6

"With all your heart" means both inclinations. Each soul is chiefly intellect; the emotions born of the G-dly soul's understanding are the good inclination, and those born of physical reasoning are the evil inclination, which must be subdued.

3 **The contemplation of the Shema** ¶7–9

"Our G-d," the power that creates and sustains the worlds, flows from Havayah, the Infinite Light. Creation is continuous yet changes nothing in G-d, because it comes only from His Malchus, His "Name."

4 **The lamp of the soul** ¶10–11

Deep contemplation stops the vital soul's thinking about physical things and gives birth to a fiery love. The G-dly soul is the wick, and the vital soul's intellect is the oil, consumed in love for G-d.

5 **The lamp of a mitzvah** ¶12–13

The mitzvos are encompassing garments that bind and lift the animal soul, like a stone in a sling, tallis and tefillin before prayer, and charity, which draws an infinite kindness from above.

6 **Torah is light** ¶14–19

Torah draws the Infinite Light down from above through Chochmah, without concealment, so that the world is nullified before G-d even while it exists, as in the Torah of Moshe, Rabbi Shimon ben Yochai and Rav Yehudah.

7 **Wick, oil and light together** ¶20–21

The Torah's light takes hold in the mitzvah, its wick; after contemplation, the vital soul's intellect becomes oil drawn to that wick and is transformed into the Torah's divine wisdom, refining the physical world.

8 **The opening verse explained** ¶22–23

"Who raises high to sit" is the ascent through the mitzvos, raising the yud of the heh and making a dwelling for G-d; "Who lowers to see in the heavens and on the earth" is the Torah, Written and Oral, revealing G-d as sight.

THE MAAMAR IN THE REBBE'S LIGHT

Found by AI reading every place in the Rebbe's works that cites this maamar, checked against each source; not yet reviewed by a person. Each explanation is under its paragraph.

What the Rebbe says about this Chanukah maamar gathers mostly around two of its sayings. The first is its rule that prayer keeps one text while Torah must be new each day (¶13): in a sicha of Shabbos Chayei Sarah 5748 he explains the fixed text as the one „בחרבי ובקשתי" ('sword and bow') that refines each day's new sparks; in a reply of 5727 he applies „כל יום נעשה בחי' חדשה" ('each day a new aspect comes into being') to the requests of prayer, which are new each day; in Ve'Avraham zakein 5738 his note cites it, in an explanation drawn from Or HaTorah, for why the mitzvos are tied to days; and in a sicha of Simchas Beis HaShoeivah 5723 he counts Torah's daily addition as one form of the soul's 'waving'. The second is the portrait of Rav Yehudah and Rabbi Shimon ben Yochai (¶18–19): in Likkutei Sichos vol. 17 he explains why the bittul of the Shema must come before Torah of „ואשים דברי בפיך" ('I have put My words in your mouth'), and in his Lag BaOmer maamarim of 5735 and 5745 he measures how Rav Yehudah's Torah differed from Rashbi's, in bittul, in prayer, and in refining the lowest things. Perhaps (biur b'derech efshar) the reader then sees the maamar's lamp as his note on its oil describes it (Baruch she'asa nissim 5743): a light that by nature rises, made to rest and shine below.

The lamp of the soul נר ה' נשמת אדם

The G-dly soul's contemplation kindles a fiery love; the soul is the wick that joins this flame to the animal soul, whose intellect is drawn after it and consumed in it like oil.

The lamp of a mitzvah נר מצוה

The mitzvos are encompassing garments (makifim) that bind the animal soul to the Infinite Light and lift it beyond what its own understanding can reach.

Torah is light תורה אור

The Torah draws the Infinite Light down from above to below, through Chochmah, where it is revealed without concealment.

The good and evil inclinations יצר טוב ויצר הרע

The emotions born of the G-dly soul's intellect, which contemplates G-d, and of the animal soul's intellect, which grasps the physical world.

Makif (encompassing level) מקיף

A level that acts on a person from outside and lifts him, as a garment does, or a sling that throws a stone higher.

Kelos hanefesh (the soul being consumed) כלות הנפש

A longing for G-d so intense that the soul is ready to be consumed, as oil is consumed in a flame.

SECTION 1 · ¶1–2

Two lamps, and how a lamp burns

1 מי כה' אלקינו[1] המגביהי[2] לשבת המשפילי לראות בשמים ובארץ.[3] הנה כתיב כי נר מצוה ותורה אור.[4]

"Who is like Havayah our G-d, Who raises [Himself] high to sit, Who lowers [Himself] to see in the heavens and on the earth?" Now, it is written, "For a mitzvah is a lamp, and Torah is light."

> The maamar opens with the Psalmist's praise of G-d, Who is enthroned on high and yet looks down low upon the heavens and the earth; at its end the maamar reads each half of the verse as one of the two movements it describes. It then brings the verse from Proverbs that calls a mitzvah a lamp and Torah light, the image the whole maamar unfolds. One manuscript, the Kehot note records, dates the maamar to Shabbos Chanukah in Liadi, 5567, the festival of the lamp.

הרי שהמשיל הכתוב את המצוה לנר וכתיב נר הוי"ה נשמת אדם[5] שהנשמה נמשלה לנר. וצריך להבין מהו ענין הנר של מצוה ומהו הנר של הנשמה.

We see, then, that the verse likens the mitzvah to a lamp. And it is written, "The lamp of Havayah is the soul of man": the soul is likened to a lamp. We need to understand what is meant by the lamp of a mitzvah, and what the lamp of the soul is.

> Two verses in Proverbs speak of a lamp: a mitzvah is a lamp, and the soul of man is "the lamp of Havayah." The maamar asks what each of these lamps means, and how the lamp of a mitzvah differs from the lamp of the soul.

2 והנה ענין הנר הוא שקרוי ע"ש [על שם] הפתילה כי היא עיקר הנר. אך אין נר בלא שמן.

Now, the matter of the lamp is this: it is named after the wick, for [the wick] is the essential part of the lamp. Yet there is no lamp without oil.

> Before applying the image, the maamar describes how an oil lamp works. A lamp is named after its wick, because the wick is its heart; yet without oil there is no lamp at all.

שהשמן הוא הגורם להיות הדלקת הנר בנחת שיהא שוהה ומתעכב זמן מה. ואילולי השמן הי' [היה] דולק מהר ובמרוצה. והיינו ע"י שהשמן נמשך אחר הפתילה.

For the oil is what causes the lamp to burn gently, so that it lingers and lasts for some time; were it not for the oil, it would burn quickly and in a rush. This is through the oil being drawn after the wick.

> The oil makes the flame burn slowly and steadily for a long time; without it the wick would flare up and burn out at once. The oil does this by being drawn up after the wick.

והוא נשרף ונכלה באור הנאחז בפתילה עד שהוא כלה לגמרי ולא נשאר ממנו כלום מפני שהוא עולה כולו באש. ומ"מ הפתילה היא עיקר הנר.

And [the oil] is burned and consumed in the light that takes hold in the wick, until it is entirely consumed and nothing at all remains of it, because it rises wholly in the fire. Nevertheless, the wick is the essential part of the lamp.

> As the oil is drawn up, it is burned away in the flame until none of it is left, because all of it goes up in fire. Even so, the wick, and not the oil, is the main part of the lamp.

לפי שהאור הדולק הוא ע"י שנאחז בפתילה. ואלו היה האור נטבע בשמן היה כבה רק שהפתילה היא המחברת את האור אל השמן כשהשמן נמשך אחר הפתילה:

For the burning light comes about through its taking hold in the wick. Were the light to sink into the oil, it would go out; rather, the wick is what joins the light to the oil, as the oil is drawn after the wick.

> The flame can burn only by holding onto the wick; if it sank into the oil, it would go out. The wick is the link that joins the flame to the oil, as the oil climbs up through it.

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

BACKGROUND FROM THE REBBE

In the maamar Baruch she'asa nissim of Shabbos Mikeitz, Zos Chanukah 5743, the Rebbe sets out the Or HaTorah maamar of that name (at its core, he notes, the Alter Rebbe's maamar of 19 Kislev 5560), which explains why the altar was dedicated with the anointing oil and shows that the oil for light, in which the Chanukah miracle took place, is higher still; in §9 he sets out the difference between the two oils.

In an edited maamar on Chanukah the Rebbe cites this paragraph for the words „ע"י השמן הוא דולק בנחת" ('through the oil it burns gently') and calls such a flame „אור שבהתיישבות" ('a settled light'). Fire by nature leaps upward to leave for its root, and the oil itself is something hidden, yet the light made from the oil's consumption shines openly, and more, through the oil it burns calmly. He sets this against „שמן המשחה" (the anointing oil): there the fragrance serves the oil, while in the lamp the oil serves the light, until it is consumed and becomes light.

The Alter Rebbe: שהשמן הוא הגורם להיות הדלקת הנר בנחת שיהא שוהה ומתעכב זמן מה

The Rebbe: דהשמן הוא בשביל האור, ועד שהשמן נכלה ונעשה ממנו אור . . . ולא עוד, אלא שע"י השמן הוא דולק בנחת, אור שבהתיישבות

Sefer HaMaamarim Melukat (new edition), vol. ב (כסלו-שבט), p. קפד (§ט, note 60; the maamar opens on p. קעח); old edition vol. ב p. ריז · ש"פ מקץ, זאת חנוכה, ה'תשמ"ג

SECTION 2 · ¶3–6

Two souls, two inclinations

3 ולהבין משל זה בנמשל בנר מצוה ונר הוי"ה נשמת אדם. צריך להקדי' [להקדים] ענין ואהבת וגו' בכל לבבך בב' יצריך[6] ביצ"ט [ביצר טוב] וביצה"ר [וביצר הרע]

To understand this analogy as it applies to the lamp of a mitzvah and to "the lamp of Havayah, the soul of man," we must first explain the matter of "You shall love," etc., "with all your heart (levavecha)": with both your inclinations, with the good inclination and with the evil inclination.

> To apply the image of the lamp to the mitzvah and to the soul, the maamar first explains the command to love G-d "with all your heart." The Sages read "your heart" (levavecha, with a doubled letter beis) as both inclinations: one must love G-d with the evil inclination too.

שלכאורה אינו מובן איך ישוב היצה"ר [היצר הרע] לאהבה את הוי"ה ע"י האדם והלא לא ישמע אליו.

At first glance this is not understood: how can the evil inclination turn to love Havayah through the person? Surely it will not listen to him!

> This raises a question: the evil inclination by its nature resists G-d, so how can a person bring it to love Him?

אך הענין[7] הוא כי הנה ביאור ענין יצ"ט [יצר טוב] ויצה"ר [ויצר הרע][8] הוא כי נודע שיש בכל אדם ב' נפשות נפש אלהית ונה"ב [ונפש הבהמית] וכל נפש מתחלקת לשנים. שהם שכל ומדות.

But the matter is this. The explanation of the good inclination and the evil inclination is that, as is known, there are two souls in every person, the G-dly soul and the animal soul, and each soul divides into two, which are intellect and the emotive attributes (middos).

> The answer begins with a known principle: every person has two souls, a G-dly soul and an animal soul. Each soul has two parts, intellect and emotive attributes (middos). Yahel Or (the Tzemach Tzedek), quoted in the Kehot notes, shows from the Talmud that the emotive attributes are what "inclination" means: G-d "conquers His inclination" when He is patient with the wicked.

4 והנה עיקר הנפש הוא השכל. כי נה"א [נפש האלקית] עיקרה היא נפש המשכלת[9] ומתבוננת תמיד ומשגת באוא"ס [באור אין סוף] ב"ה.

Now, the core of the soul is the intellect. For the G-dly soul, at its core, is a thinking soul, which constantly contemplates and comprehends the Infinite Light (Or Ein Sof), blessed be He.

> Each soul is defined chiefly by its intellect. The G-dly soul is by nature a mind that constantly contemplates and grasps the Infinite Light (Or Ein Sof), G-d's light as it is beyond all limits.

ואין לה השכלה אחרת. והמדות אהוי"ר [אהבה ויראה] הנולדות מן השכל והשגה זו הן הנקראות בשם יצי"ט [יצר טוב].[10]

It has no other [subject of] thought. And the emotive attributes (middos), love and awe, born of this intellect and comprehension, are what is called the good inclination.

> The G-dly soul thinks about nothing else. The love and awe of G-d that grow out of this understanding are what is meant by the good inclination. A Kehot note adds that the G-dly soul has emotive attributes of its own as well, but in it they are a level of the intellect (mochin) that relates to the attributes.

5 וכן עיקר נה"ב [נפש הבהמית] היא המשכלת ומשגת גשמיות עוה"ז[11] וחומריותן שהוא זלעו"ז [זה לעומת זה] לעומת נה"א [נפש האלקית]. שהשכל המלובש בענינים גשמיי' [גשמיים] הוא הפך ממש מן השכל שבנה"א [שבנפש האלקית].

Likewise, the core of the animal soul is [the faculty] that thinks about and comprehends the physicality of this world and its materiality, which is "the one opposite the other" in relation to the G-dly soul. For intellect that is clothed in physical matters is the very opposite of the intellect in the G-dly soul,

> The animal soul is built the same way: its core is also an intellect, but one that thinks about and grasps the physical world. The phrase "the one opposite the other" means that it is the exact counterpart of the G-dly soul, since a mind clothed in physical matters is the very opposite of the G-dly soul's mind. In Likkutei Torah, Tzav (13b), the Alter Rebbe explains why the animal soul can think at all: it comes from the shattering of the vessels, and the seven attributes of Tohu that shattered included the power of intellect.

שהיא בחי' חכמה עליונה בחי' חכים ולא בחכמה ידיעא.[12] למעלה מן השכל המושכל ומושג בגשמיות.

which is the level of supernal Chochmah (wisdom), the level of "wise, but not with a knowable wisdom," above intellect that is conceived and grasped in physical terms.

> The G-dly soul's mind comes from supernal Chochmah, which the Tikkunei Zohar describes as "wise, but not with a knowable wisdom": a wisdom unlike any wisdom we can know. It stands above every understanding that is grasped in physical terms.

6 והשכל המושכל ומושג בגשמיות ע"פ שכל אנושי הוא שקר[13] והפך ממש מחכמת אלהות שהיא חכמת אמת[14] והמדות הנולדות משכל הגשמי הן הנק' בשם יצה"ר [יצר הרע][15]

And intellect that is conceived and grasped in physical terms, by human reason, is falsehood, the very opposite of divine wisdom, which is the wisdom of truth; and the emotive attributes (middos) born of the physical intellect are what is called the evil inclination.

> Reasoning that grasps things only in physical terms, by human logic, is called falsehood because it is the very opposite of divine wisdom, the wisdom of truth. The emotions that grow out of this physical reasoning are what is called the evil inclination.

וצריך האדם לאכפייא לון שלא יתנהג ע"פ מדות שנולדו מן השכל הגשמי. רק ואהבת את[16] הוי"ה אלקיך בכל לבבך. היינו בהגביר כח נה"א [נפש האלקית] המשכלת.

A person must subdue them, so as not to conduct himself according to emotive attributes born of the physical intellect, but only [according to] "You shall love Havayah your G-d with all your heart." That is, by strengthening the power of the thinking G-dly soul.

> A person must subdue these emotions and not let them govern his conduct. Instead he must live by "You shall love Havayah your G-d with all your heart," and he does so by strengthening the thinking power of the G-dly soul.

SECTION 3 • ¶7–9

The contemplation of the Shema

7 ומתבונן באוא"ס [באור אין סוף] בפסוק ראשון דק"ש [דקריאת שמע] שמע ישראל.[17] שמע לשון הבנה[18] כי הוי"ה הוא אלקינו

And one contemplates the Infinite Light in the first verse of the Shema, "Hear, O Israel." "Hear" is a term for understanding: that Havayah is our G-d (Elokeinu).

> The G-dly soul is strengthened through contemplation, beginning with the first verse of the Shema. "Hear" (Shema) here means "understand": one is to understand that Havayah is our G-d (Elokeinu), and the maamar now explains what "our G-d" signifies.

פי' אלקינו הוא ענין ההתהוות בחי' ממכ"ע [ממלא כל עלמין] וסוכ"ע הוא נמשך מבחי' הוי"ה היה הוה ויהיה שהוא אוא"ס [אור אין סוף] ב"ה שהוא בחי' אין והתהוות היש הוא מאין ממש.[19]

The meaning of "our G-d" is the matter of bringing into being, the level of the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin). It is drawn from the level of Havayah, "He was, He is and He will be," which is the Infinite Light, blessed be He, which is the level of ayin (nothing); and the bringing into being of something (yesh) is truly from nothing.

> "Our G-d" (Elokeinu) is the power that brings the worlds into being, both the light that fills each world and the light that encompasses them all. This power is drawn from Havayah, the Name that means "He was, He is and He will be," the Infinite Light itself, called ayin ("nothing") because it is beyond grasp; so creation is truly something from nothing. The Tzemach Tzedek (Or HaTorah, Balak) explains "our G-d" as "our strength and our life-force."

8 והתהוות זו נמשך תמיד יש מאין[20] כמאמר ובטובו מחדש בכל יום תמיד כו'. והוא הוי"ה אחד אתה הוא קודם שנבה"ע [שנברא העולם][21] ואתה הוא כו'.

This bringing into being, something from nothing, is drawn down continually, as in the saying, "And in His goodness He renews every day, continually," etc. And He, Havayah, is One: "You are He before the world was created, and You are He," etc.

> Creation is not a single past event: the bringing of something from nothing continues at every moment, as the morning prayers say that G-d "in His goodness renews" creation every day. Yet G-d remains One and unchanged, as the prayer says, "You are He before the world was created, and You are He" since it was created. The maamar "Rani VeSimchi" earlier in Miketz (Torah Ohr 36a) brings the same words and contrasts G-d with the soul, which is changed by what happens to the body because it is truly clothed in it.

שאין התהוות העולמות פועלים בו שום שינוי ח"ו [חס ושלום]. לפי שאינו דומה מעשה הקב"ה למעשה בו"ד [בשר ודם].

For the bringing of the worlds into being effects no change at all in Him, G-d forbid, because the work of the Holy One, blessed be He, is not like the work of flesh and blood.

> Bringing the worlds into being causes no change in G-d at all. The reason is that G-d's way of acting is not like a human being's.

שמעשה אנוש הנה כח הפועל ממש הוא בנפעל. כמו עד"מ כשעושה דבר פונה א"ע [את עצמו] ומעמיק שכלו בדבר שהוא עושה.

For in the work of a human being, the power of the maker is actually in the thing made. For example, when he makes something, he turns himself [to it] and immerses his intellect deeply in the thing he is making.

> When a person makes something, his own power actually enters what he makes: he turns his attention to it and puts his mind into it.

9 וע"כ הדבר שעושה פועל בו שינוי בכח שכלו. אבל התהוות העולמות מאוא"ס [מאור אין סוף] בי"ה אין פועלים בו שום שינוי ח"ו [חס ושלום]. והי' אחד כמו קודם שנבה"ע [שנברא העולם].

Therefore the thing he makes effects a change in him, in the power of his intellect. But the bringing of the worlds into being from the Infinite Light, blessed be He, effects no change at all in Him, G-d forbid; and Havayah is One, just as before the world was created.

> Because a maker's mind is invested in his work, the work changes him. Creation from the Infinite Light is different: it changes nothing in G-d, Who remains One just as before the world was created.

לפי שבשכמל"ו [שברוך שם כבוד מלכותו לעולם ועד] שכל התהוות העולמות וקיומם וחיותן אינן אלא מבחי' מלכותו ית' שבמה שהוא מלך עליהם מחיה ומהוה אותם דהיינו בחי' שמו ית' בלבד.

For [the meaning of] "Blessed be the name of the glory of His kingdom forever and ever" is that all the bringing of the worlds into being, their existence and their life-force, come only from the level of His Malchus (sovereignty), may He be blessed: in that He is King over them, He gives them life and brings them into being. This is only the level of His Name, may He be blessed.

> The reason lies in the words said after the first verse of the Shema, "Blessed be the name of the glory of His kingdom forever and ever": all of creation, its existence and its life come only from G-d's Malchus, His being King over the worlds. That is only His "Name," the way He relates to them, and not His essence, so creation does not touch G-d Himself.

SECTION 4 • ¶10–11

The lamp of the soul

10 ושם שייך כח הפועל[22] בדבר ה' שמים נעשו[23] כי דבר מלך שלטון[24] כתיב מלכותך מלכות כ"ע [כל עלמין]. יחיד חי העולמים מלך כנודע.

And it is there [in His Malchus] that the power of the maker applies: "By the word of Havayah the heavens were made," for "the word of a king is sovereign." It is written, "Your kingship is the kingship of all worlds"; "the Unique One, Life of the worlds, King," as is known.

> Only at the level of Malchus can one speak of G-d's "power of the maker": the heavens were made "by the word of Havayah," just as a king acts by his word alone, for "the word of a king is sovereign." Scripture calls His kingship "the kingship of all worlds," and the prayers call Him "the Unique One, Life of the worlds, King": His kingship is what gives the worlds life.

וכאשר יעמיק האדם שכלו ומחשבתו בזה בעומק בינתו ובעומקא דלבא. אזי תבטל הנפש החיונית מהשכלתה בגשמיות[25] בתגבורת הנפש האלהית המשכלת ומתבוננת בגדולת א"ס ב"ה

And when a person immerses his intellect and thought deeply in this, in the depth of his understanding and in the depth of the heart, then the vital soul will cease from its thinking about physical things, through the ascendancy of the G-dly soul, which thinks about and contemplates the greatness of the Infinite One (Ein Sof), blessed be He,

> When a person meditates on all this with his mind and from the depth of his heart, the G-dly soul grows stronger, and as it prevails, the vital soul, which animates the body, stops thinking about physical things. Yahel Or (the Tzemach Tzedek), quoted in the Kehot notes, explains that this refines the animal soul's Chochmah and Binah, which is easier than refining its emotions, because the shattering of the vessels was mainly in the seven lower Sefiros.

להוליד מרוח בינתה והתבוננותה אהבה עזה כרשפי אש[26] לדבקה בו ית' בדביקה וחשיקה וחפיצה בהתלהבות עצומה

so as to give birth, out of the spirit of its understanding and contemplation, to a fierce love like flashes of fire, to cleave to Him, may He be blessed, with cleaving, yearning and desire, in an immense burning fervor,

> The G-dly soul's contemplation of the greatness of the Infinite One gives birth to an emotion: a fierce love, like flashes of fire, a longing to cleave to G-d with burning fervor.

עד כלות הנפש כמ"ש נכספה וגם כלתה נפשי[27] וגו'.[28]

until the soul is consumed (kelos hanefesh), as it is written, "My soul longs, indeed it is consumed," etc.

> The longing is so intense that the soul is ready to be consumed (kelos hanefesh). The Psalmist describes it: "My soul longs, indeed it is consumed."

> **EXPLAINED ELSEWHERE** • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person
>
> **EXPLAINED BY THE ALTER REBBE**
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> „כח הפועל" ('The power of the maker'): ¶8 uses the phrase of a human craftsman, whose power is in the thing made and so changes him, and ¶10 says it applies to G-d only 'there', in Malchus. A reader who knows the phrase from Tanya, where the power of the Maker must be in the made constantly, may not see how the two fit; the commentary gives the places Yahel Or lists but does not explain the term.
>
> 'The power of the maker in the made' is the phrase the Alter Rebbe uses in Tanya (Shaar HaYichud VehaEmunah ch. 2) for creation's constant need of G-d's word, the letters of the Ten Utterances. Elsewhere he sets its limits. In Likkutei Torah (Re'eh 20c) he writes that the language of 'creating' implies 'the power of the maker in the made', which 'applies only to His Names'; in Shelach (47a), that what the books call by this name belongs 'below, at the level of Asiyah'; and in Torah Ohr Beshalach (64a), that the worlds live 'from the level of His Name alone', not like a maker truly clothed in what he makes and changed by it. Perhaps (biur b'derech efshar) this is the sense of ¶8–10: in a human maker the power is invested and he is changed; in G-d it applies only at His Malchus, His word, and creation changes nothing in Him.
>
> the Alter Rebbe: Tanya, Shaar HaYichud VehaEmunah, p. ch. 2 · the Alter Rebbe: Likkutei Torah, Re'eh (Biur on 'Acharei'), p. 20c · the Alter Rebbe: Likkutei Torah, Shelach ('Ani Havayah Elokeichem'), p. 47a · the Alter Rebbe: Torah Ohr, Beshalach ('Lesusasi'), p. 64a (Beshalach 5 ¶11)
>
> **EXPLAINED BY THE ALTER REBBE**
>
> „יחיד חי העולמים מלך כנודע" ('The Unique One, Life of the worlds, King, as is known'): the words come from Baruch She'amar, and the maamar says 'as is known' without saying where they are explained; the commentary gives their gist but not the Alter Rebbe's explanation of each word.
>
> 'The Unique One, Life of the worlds, King' are words of the blessing Baruch She'amar. The Alter Rebbe explains them in a Chanukah discourse earlier in this parsha (Torah Ohr 32c), in 'Yavi'u levush malchus' (90c) and in Bereishis (1d): G-d is 'unique', alone, as He was before the world was

> created, and He is 'Life of the worlds' only as 'King', for the worlds receive their life from His kingship alone, as a king's name, and not his very self, spreads through his land. Perhaps (biur b'derech efshar) this is the 'as is known' here: the phrase sums up ¶9–10, that creation, drawn only from His Malchus, changes nothing in Him.
>
> the Alter Rebbe: Torah Ohr, Mikeitz ('Inyan Chanukah', Mikeitz 3 ¶6), p. 32c · the Alter Rebbe: Torah Ohr, Megillas Esther ('Yavi'u levush malchus', Megillas Esther 1 ¶14), p. 90c · the Alter Rebbe: Torah Ohr, Bereishis ('Ki ka'asher hashamayim hachadashim', Bereishis 2 ¶5), p. 1d

11 ועמך לא חפצתי בארץ[29] כלה שארי ולבבי[30] וגו'. ואזי תהיה החכמה שבנפש החיונית כשמן הנמשך אחר הפתילה שהיא נר ה' נשמת אדם[31,32]

"And with You I desire nothing on earth; my flesh and my heart are consumed," etc. Then the Chochmah (wisdom) in the vital soul will be like oil that is drawn after the wick, which is "the lamp of Havayah, the soul of man":

> The Psalmist's longing continues: with G-d, he desires nothing on earth, and his flesh and heart are consumed. When this love burns in the G-dly soul, the Chochmah of the vital soul, its power of thought, becomes like the oil drawn up after the wick, and the wick is the G-dly soul, "the lamp of Havayah." Yahel Or, quoted in the Kehot notes, identifies this Chochmah as the Chochmah of nogah, the animal soul's intellect, which can be raised to holiness.

שהנשמה היא הפתילה המחברת אור האהבה עזה ורשפי אש להאיר בנה"ב [בנפש הבהמית] עד שתכלה ותכסוף ג"כ לדבקה בו בדביקה חשיקה כו'.

For the soul is the wick that joins the light of the fierce love and the flashes of fire, to shine in the animal soul, until it too is consumed and longs to cleave to Him, with cleaving and yearning, etc.

> The G-dly soul, the wick, joins the flame of its fiery love to the animal soul, so that the light shines into it. Then the animal soul too is consumed and longs to cleave to G-d, as oil is consumed in the flame.

ולהיות ואהבת וגו' בכל לבבך[33] וגדול יהי' [יהיה] כח כלות הנפש הבהמית ביתר שאת בבחי' שמן הנכלה ועולה עד שנעשה ממנו כולו אש של אור הנר

And so there will be "You shall love," etc., "with all your heart"; and great will be the animal soul's power to be consumed (kelos hanefesh), to a surpassing degree, in the manner of oil that is consumed and rises until all of it becomes the fire of the lamp's light,

> In this way one fulfills "You shall love… with all your heart," with both inclinations. The animal soul's own longing becomes intense "to a surpassing degree," like oil that is wholly consumed and turns entirely into the flame of the lamp.

עי"י בחי' צעק לבם[34] והוא התהפכות בחי' האש שבה. ורשפי אש אהבה עזה כו'. וזהו נר של הנשמה שהיא מהתבוננות נפש האלהית עצמה:

through the level of "their heart cried out," which is the transformation of the fire within it, and "flashes of fire," a fierce love, etc. And this is the lamp of the soul, which comes from the contemplation of the G-dly soul itself.

> This happens through "their heart cried out": the animal soul's own fire is turned around into fiery love for G-d. This is the lamp of the soul, which comes from the G-dly soul's own contemplation.

> **EXPLAINED ELSEWHERE** · AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person
>
> **EXPLAINED BY THE ALTER REBBE**
>
> 'For the soul is the wick': in Tanya (ch. 19) the soul is the flame that longs to leave the wick, while here the G-dly soul is the wick; and the paragraph does not say why the animal soul's longing comes 'to a surpassing degree' (ביתר שאת), nor where „צעק לבם" ('their heart cried out') comes from. Our commentary covers neither.
>
> The biur printed after this maamar (Torah Ohr 39d) explains the image. Before it is clothed in the body, the G-dly soul's love is limited to what it grasps, and so it is called the wick, 'something limited in essence, like a cord and a measuring line'; only when the oil, the refined intellect of the animal soul, whose root is in Tohu, is drawn after it does the oil turn into light, the love 'with all your me'od', beyond the soul's own vessel. 'Their heart cried out' is from Eichah 2:18; in Torah Ohr Beshalach (64a) the Alter Rebbe uses it for this cry of 'with all your me'od' in the Shema, a love without limit. Perhaps (biur b'derech efshar) this is the 'surpassing degree' of ¶11, and why here, unlike Tanya ch. 19, where the soul is the flame, the G-dly soul is the wick.
>
> the Alter Rebbe: Torah Ohr, Mikeitz (the biur of this maamar, Mikeitz 12 ¶24), p. 39d (the biur printed after this maamar; Mikeitz 12 ¶24 on the site) · the Alter Rebbe: Torah Ohr, Mikeitz (the biur of this maamar, Mikeitz 12 ¶24), p. 39d (the same passage) · the Alter Rebbe: Torah Ohr, Beshalach ('Lesusasi', Beshalach 5 ¶9), p. 64a (Beshalach 5 ¶9) · the Alter Rebbe: Tanya, Likkutei Amarim, p. ch. 19

SECTION 5 · ¶12–13

The lamp of a mitzvah

12 וענין נר של המצוה היא שהמצוה יש לה סגולה פרטית[35] להעלות את נה"ב [נפש הבהמית][36] ולקשרה באוא"ס [באור אין סוף] ב"ה[37] כמא' [כמאמר] אק"ב [אשר קדשנו במצותיו] בקדש העליון שהוא למעלה מן ההשתלשלות.

And the matter of the lamp of the mitzvah is that the mitzvah has a special virtue (segulah) to raise the animal soul and bind it to the Infinite Light, blessed be He, as in the words "Who has sanctified us with His commandments": with the supernal holiness, which is above the chain of descending worlds (hishtalshelus).

> The lamp of a mitzvah works differently: a mitzvah has a special power (segulah) to raise the animal soul and bind it to the Infinite Light. The blessing said over a mitzvah, "Who has sanctified us with His commandments," speaks of a supernal holiness above the whole chain of worlds; the Mitteler Rebbe, quoted in the Kehot notes, calls it the very highest holiness, above all the higher levels of holiness.

כי המצות הם לבושין[38] ונק' לבוש מלכות שהם בחי' מקיפים שמקיפים ומלבישים את[39] הנפש מראשה ועד רגלה

For the mitzvos are garments, and they are called "royal garments," for they are encompassing levels (makifim), which encompass and clothe the soul from its head to its feet,

> The mitzvos are called garments, "royal garments," because they are makifim, encompassing levels: they surround and clothe the soul from head to foot, as clothing covers the body.

להיות צרורה בצרור החיים את[40] ה' ממש שעי"ז מעלה את הנפש כמו האדם כשהוא לבוש יכולין להמשיך אותו ע"י לבושו.

so that it be "bound up in the bond of life with Havayah," truly. Through this [the mitzvah] raises the soul, just as when a person is clothed, he can be drawn along by his garment.

> Clothed in the mitzvos, the soul is "bound up in the bond of life with Havayah." Just as one can pull a person along by his garment, the mitzvah, as a garment, lifts the soul with it.

13 וכן כצרור אבן במרגמה.[41] שע"י שצרור בחרט זורקין אותו למעלה יותר. הכלל שכל בחי' מקיף הוא העלאה למעלה.

So too, "like a stone bound in a sling": because it is bound in a pouch, it is thrown higher. The rule is that every level of makif is an elevation upward.

> A second image: a stone bound in a sling flies much higher than a stone thrown by hand. The Hebrew word for "bound" (tzeror) is the same as in "bound up in the bond of life," and the rule is that whatever encompasses a thing (a makif) lifts it upward. In Torah Ohr, Mishpatim (76a), the Alter Rebbe joins the two verses the same way: the soul is bound like a stone in a sling and so rises high into the source of life, through the "days" and garments of Torah and mitzvos.

ולכן לובשין טלית ותפלין קודם התפלה להמשיך בחי' מקיף[42] למעלה להעלות את נה"ב [נפש הבהמית] בתפלה כנודע שאין התחתון עולה למעלה עד שיורדת תחלה הארה מלמעלה. והתפלה היא עליית נה"ב [נפש הבהמית].

Therefore one puts on tallis and tefillin before prayer, to draw a level of makif above, so as to raise the animal soul in prayer; for, as is known, the lower does not rise upward until an illumination first descends from above. And prayer is the ascent of the animal soul.

> This is why tallis and tefillin, which are makifim, are put on before prayer: they draw an encompassing light that lifts the animal soul in prayer. The Mitteler Rebbe, quoted in the Kehot notes, sharpens the question: a soul can surely concentrate on G-d's unity in the Shema by itself, so why must tallis and tefillin come first? Because, as is known, the lower cannot rise until an illumination first comes down from above, and prayer is the animal soul's ascent.

ולכן התפלה היא נוסחא אחת בכל יום כל ימי חייו של אדם הקצובים לו ימי שנותינו בהם שבעים שנה[43] הם כפי נצוצות נפש הבהמיית שצריכין להעלות (משא"כ נפש האלהית היא נצחית) וכל יום נעשה בחי' חדשה.

Therefore prayer is one text every day, [for] all the days of a person's life that are allotted to him, "the days of our years are seventy years," correspond to the sparks of the animal soul that must be raised (which is not so with the G-dly soul, which is eternal); and each day a new aspect comes into being.

> Prayer keeps the same text every day of a person's life because each day of his allotted years corresponds to sparks of the animal soul that he must raise; the G-dly soul, by contrast, is eternal. Each day a new aspect of the animal soul comes into being.

וצריך להעלות גם אותו נצוץ שמתחדש והכל היא העלאה אחת (משא"כ לימוד התורה צריך דוקא ללמוד בכל יום דבר חדש)[44]

That spark too, which is newly formed, must be raised, and it is all one elevation (which is not so with the study of Torah: one must specifically learn something new every day).

> Each day's new spark must also be raised, but since every day's raising is the same kind of ascent, the same prayer serves. Torah study is different: one must learn something new every day.

ולכן כל המצות נקראות בשם צדקה[45] כי צדקה תרומם גוי[46]

Therefore all the mitzvos are called by the name tzedakah (charity), for "tzedakah raises up a nation."

> For the same reason all the mitzvos are called tzedakah (charity), because "tzedakah raises up a nation." Later in Miketz (Torah Ohr 42c) the Alter Rebbe says the same: doing the mitzvos, an ascent from below to their root, makes the light of the Torah shine, "for all the mitzvos are called tzedakah."

שע"י הצדקה וחסד שעושין למטה להחיות רוח שפלים[47] ועני חשוב כמת.[48] כן ויותר מכן לאין קץ נמשך רוח חיים מלמעלה מחיי החיים ב"ה להחיות מתים ממש

For through the tzedakah and kindness that one does below, to revive the spirit of the lowly, and a poor person is considered as dead, so, and infinitely more than this, a spirit of life is drawn down from above, from the Life of life, blessed be He, to revive those who are truly dead,

> Charity and kindness revive the spirit of the lowly, and a poor person is considered as though dead. In response, a spirit of life is drawn down from above, from G-d, the "Life of life," infinitely greater than the help given below, to revive those who are truly dead.

בבחי' ימין מקרבת[49] וימינו תחבקני[50] ממש באור המקיף שמלמעלה לרומם ולהעלות את הנפש למעלה מעלה באוא"ס [באור אין סוף] ב"ה ממש וזהו ענין נר מצוה:

in the manner of "the right hand draws near," and "His right hand embraces me," truly, with the encompassing light from above, to exalt and raise the soul higher and higher, into the Infinite Light, blessed be He, itself. And this is the matter of the lamp of a mitzvah.

> This revival comes as the embrace of G-d's right hand, the hand that "draws near": an encompassing light from above that lifts the soul higher and higher, into the Infinite Light itself. This is what is meant by the lamp of a mitzvah.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **THE REBBE EXPLAINS**
>
> In the fifth sicha of Shabbos Chayei Sarah 5748 (unedited), returning to the two opinions on the order of the redemption that he raised in the fourth from his father's note on the Zohar, whether the building of Jerusalem comes before the ingathering of the exiles, the Rebbe shows that both are true at different levels; in a person's

service 'building Jerusalem' is complete awe of Heaven and 'the ingathering of the exiles' is gathering and refining the sparks, and to show that this refining has levels he quotes this paragraph.

The Rebbe quotes this passage and explains its words: every day there are new sparks, but they are refined with the same 'sword' and 'bow', the same text of prayer. The image is Yaakov's „בחרבי ובקשתי" ('with my sword and with my bow'), which Onkelos renders „בצלותי ובבעותי" ('with my prayer and my supplication'). So the one text is the one weapon, while what it gathers and raises is new each day.

The Alter Rebbe: וכל יום נעשה בחי' חדשה. וצריך להעלות גם אותו נצוץ שמתחדש והכל היא העלאה אחת

The Rebbe: ד.ה. אז בכל יום זיינען פאראן ניצוצות חדשות, אבער די ניצוצות גופא איז מען מברר מיט דעם זעלבן "חרב" און "קשת" (דעם זעלבן נוסח התפלה)

Sichos Kodesh 5748, vol. א (תשרי-כסלו), p. ט (the booklet of Shabbos Chayei Sarah, 22 Cheshvan, is paged on its own), §יג · ש"פ חיי שרה ה'תשמ"ח (בלתי מוגה, הנחת התמימים)

A QUESTION THE REBBE RAISES

In a conversation with the Toldos Aharon Rebbe on Sunday 26 Shevat 5721 (an unedited record), about what to learn before prayer and how to pray, the Rebbe states the general difference between Torah and prayer and then qualifies it.

The Rebbe states the same difference this paragraph draws (the editors' note 24 points here; his own words cite the Zohar's „לאפשא לה בכל יומא"): prayer is the same fixed text every day, while Torah requires renewal („התחדשות"), a new Mishnah or a new chapter each day. But he adds that even prayer, said in the same words, can and must grow in the way the words are said: in vitality and fervor, and in understanding their meaning by pshat, remez, drush and sod, each according to his ability.

The Alter Rebbe: ולכן התפלה היא נוסחא אחת בכל יום כל ימי חייו של אדם הקצובים לו

The Rebbe: אמנם, גם בתפלה שהיא בכל יום באותו נוסח, יכולה וצריכה להיות הוספה באופן אמירת תיבות התפלה

Toras Menachem, Hisvaaduyos, vol. ל (תשכ"א ב), p. 320 (the record opens on p. 317) · רשימת ה'תשכ"א, כ"ו שבט, יום א' (בלתי מוגה, דברים)

BACKGROUND FROM THE REBBE

Replying on the margin of a letter from R. Ephraim Eliezer Yolles (Motzaei Shabbos Tetzaveh, 8 Adar I 5727), whose remark on 'the change in standing before the King' in the Shemoneh Esrei has not reached us, the Rebbe gives reasons for that change, and for one of them he quotes this paragraph.

The Rebbe suggests why one's 'standing before the King' in the Shemoneh Esrei changes: since 'I will behold Your face' depends on 'with tzedek', the tzedakah given before prayer, there are many differences, from the side of the giver and of the receiver; and as for asking for one's needs, „כל יום נעשה בחי' חדשה" ('each day a new aspect comes into being'), quoting this paragraph and sending the reader to it. Even one who goes constantly „מחיל אל חיל" ('from strength to strength'), once he has become a 'city dweller' („בן כרך"), is not as he was as a 'villager' („בן כפר", Chagigah 13b). He uses the paragraph's words for the requests themselves: since each day is new, what one asks for is new.

The Alter Rebbe: (משא"כ נפש האלהית היא נצחית) וכל יום נעשה בחי' חדשה

The Rebbe: וגם לצורך בבקשת צרכיו הרי "כל יום נעשה בחי' חדשה" (תו"א מקץ לח, ג. עיי"ש)

Igros Kodesh (Simpson edition), vol. כד, p. שיב · מוצש"ק פ' תצוה, ה'תשכ"ז

BACKGROUND FROM THE REBBE

In the maamar Ve'Avraham zakein (Motzaei Shabbos Chayei Sarah, Mevarchim Kislev 5738, published by the Rebbe as a kuntres), on the Zohar's 'days' that are garments of Torah and mitzvos and the known question (as Or HaTorah asks it) why a mitzvah must be done every single day when one could do two tomorrow, the Rebbe gives one explanation that rests on this paragraph.

In one explanation of why the mitzvos are bound to days, which he takes from Or HaTorah on Tehillim, the Rebbe writes that the mitzvos rise through prayer, and prayer is „עבודת היום" ('the service of the day'): 'prayer each day refines and raises the sparks newly formed on that day', for which his note cites this paragraph; so the mitzvos, which rise through it, need 'the service of the day'. He then presses further: this shows why mitzvos belong to days, but not why a mitzvah must be done every day, since a missed prayer can be made up; his answer is that the mitzvos must refine time itself, so every day needs a mitzvah of its own.

The Alter Rebbe: הם כפי נצוצות נפש הבהמיית שצריכין להעלות (משא"כ נפש האלהית היא נצחית) וכל יום נעשה בחי' חדשה

The Rebbe: שהתפלה בכל יום מבררת ומעלה את הניצוצות שנתחדשו ביום זה, לכן המצוות [שעלייתן הוא ע"י התפלה] זקוקים ל"עבודת היום"

Sefer HaMaamarim Melukat (new edition), vol. א (תשרי-חשון), p. שיא (§ז; the maamar opens on p. שז); old edition vol. א p. רצד · מוצאי ש"פ חיי שרה, מבה"ח כסלו, ה'תשל"ח

BACKGROUND FROM THE REBBE

In a sicha of Simchas Beis HaShoeivah 5723 on the four species, the Rebbe explains why the waving (na'anu'a) belongs especially to the lulav, which stands for those who study Torah, and then finds a 'waving' within Torah study itself; the first form of it is the daily addition this paragraph speaks of.

In an edited sicha the Rebbe says that Torah study must be „לאפשא לה בכל יומא" (adding to it every day), and that this is 'one of the differences between prayer and Torah: in prayer every day is „נוסח אחד" (the same text) … but in Torah something must be added every day'; his note cites the Zohar and this paragraph of Torah Ohr (38c, with 39d). He counts this daily addition as one form of the 'waving' that belongs to Torah: as the Zohar says, Jews sway as they learn because 'the soul of man is the lamp of Havayah', a flame drawn toward its root.

The Alter Rebbe: (משא"כ לימוד התורה צריך דוקא ללמוד בכל יום דבר חדש)

The Rebbe: אין תפלה איז יעדן טאָג דער זעלבער נוסח (אין די זעלבע וואָכן־טעג, שבתים א.א.וו.) אָבער אין תורה מוז יעדן טאָג צוקומען

Likkutei Sichos, vol. ד, p. 1163 (the sicha opens on p. 1159); free Hebrew translation vol. 4 p. 143, note 24; the unedited version, Toras Menachem 5723 vol. 1 p. 87 · שמחת בית השואבה ה'תשכ"ג

SECTION 6 • ¶14–19

Torah is light

14 אך התורה אור[51] הוא המשכת אוא"ס [אור אין סוף] ב"ה מלמעלמ"ט [מלמעלה למטה].[52] והיא אור וגילוי[53] אוא"ס [אור אין סוף] ב"ה ממש שלמעלה מעלה מהשתלשלות שירידת והדרגת סדר השתלשלות היא בחי' העלם והתלבשות אוא"ס [אור אין סוף] ב"ה להיות התהוות מהות אחר מהות באופנים ומינים שונים.

But "Torah is light" is the drawing down of the Infinite Light (Or Ein Sof), blessed be He, from above to below. It is the light and revelation of the Infinite Light, blessed be He, itself, which is far above the chain of descending worlds (hishtalshelus); for the descent and gradation of the order of hishtalshelus is the level of concealment and enclothement of the Infinite Light, blessed be He, so that one entity after another may come into being, in different modes and kinds.

> Torah works in the opposite direction: instead of raising the soul from below, it draws the Infinite Light down from above. It reveals the Infinite Light itself, which is far above the chain of worlds, while that chain, descending step by step, is a concealment of the Infinite Light, clothed layer upon layer so that each kind of creature can come into being. Yahel Or, quoted in the Kehot notes, reads the verse as one image: the mitzvah is the wick and the Torah is the light.

15 וכמ"ש ישת חשך סתרו[54] שהוא חשך והעלם ולא אור וגילוי. ועל התורה נאמר מגלה עמקות מני חשך.[55] וממעמקים קראתיך[56] הוי"ה.

As it is written, "He made darkness His hiding place": this is darkness and concealment, not light and revelation. And of the Torah it is said, "He reveals deep things out of darkness"; and: "From the depths I have called You, Havayah."

> The chain of worlds is the "darkness" in which G-d hides, a concealment rather than a revelation. The Torah, by contrast, is described as revealing "deep things out of darkness," and the verse "From the depths I have called You" is brought alongside, with the same word for depth.

וזהו תכלית בריאת האדם להמשיך על נפשו אוא"ס [אור אין סוף] ב"ה שלמעלה מן ההשתלשלות.

And this is the purpose of the creation of man: to draw down upon his soul the Infinite Light, blessed be He, that is above the chain of descending worlds (hishtalshelus),

> The purpose of man's creation is to draw upon his own soul the Infinite Light that is above the whole chain of worlds.

להיות אור א"ס ב"ה שורה למטה כמו למעלה כמ"ש אני ראשון ואני אחרון[57] ומבלעדי אין אלקים. כלומר כשם שאני ראשון קודם שנבה"ע [שנברא העולם].

so that the Infinite Light, blessed be He, rests below as above, as it is written, "I am first and I am last, and besides Me there is no G-d." That is to say: just as "I am first," before the world was created,

> The aim is for the Infinite Light to rest below just as it does above. Isaiah's words "I am first and I am last" describe G-d as the same before the world and after it, and the maamar now explains how this applies to the time in between. Likkutei Torah, Vayikra (1d), which refers to this maamar, explains "I am last" as G-d's Malchus, clothed in the lower worlds where separate existence arises, and "I am first" as Chochmah, which is bittul; in the future this will be revealed below as above, "eye to eye."

16 ואחרון לאחר שנברא העולם. כן מבלעדי דהיינו באמצעות בשעת בריאת העולם יהי' [יהיה] אור א"ס ב"ה נמשך למטה שיהי' [שיהיה] בטול העולם במציאות כמו קודם שנברא ואחר שנברא והיינו ע"י התורה כי אורייתא מחכמה נפקת.[58, 59]

and "last," after the world was created, so "besides Me" (mibaladai), that is, in the middle, at the time of the world's creation, the Infinite Light, blessed be He, will be drawn down below, so that there will be the nullification (bittul) of the world in its existence, as before it was created and after it was created. And this is through the Torah, for "the Torah comes forth from Chochmah."

> Just as G-d is "first" before creation and "last" after it, "besides Me" refers to the time in between, while the world exists: then too the Infinite Light is to be drawn down, so that the world is nullified before Him as if it had not been created. This comes about through the Torah, because "the Torah comes forth from Chochmah," the level at which the Infinite Light is revealed.

17 וכמ"ש לכבודי בראתיו.[60] כבו"ד בגימטריא ל"ב[61] הם ל"ב נתיבות חכמה.[62] בראתיו בחי' תלמוד. יצרתיו בחי' משנה. ועשיתיו בחי' מקרא.

And as it is written, "For My glory (kevodi) I created it." Kavod (glory) is numerically thirty-two: these are the thirty-two paths of Chochmah. "I created it" is the level of Talmud; "I formed it" is the level of Mishnah; "and I made it" is the level of Scripture (Mikra).

> Isaiah's verse says that G-d created, formed and made [all things] "for My glory" (kevodi). The word kavod has the numerical value thirty-two (kaf 20, beis 2, vav 6, dalet 4), alluding to the "thirty-two paths of Chochmah"; the Zohar (Raaya Mehemna, Tzav), to which the Kehot note points, counts kavod as thirty-two. The three verbs, which echo the worlds of Beriah, Yetzirah and Asiyah, are matched here with Talmud, Mishnah and Scripture.

שכולם הם בבחי' חכמה ואור א"ס ב"ה שורה ומתגלה בחכמה[63] שאין שם שום הסתר פנים.

For all of them are on the level of Chochmah, and the Infinite Light, blessed be He, rests and is revealed in Chochmah, where there is no hiding of the Face at all.

All three parts of the Torah stem from Chochmah, and in Chochmah the Infinite Light rests and is revealed without any concealment. The gloss in Tanya, chapter 35, explains why: the Infinite One is the true One, beside Whom nothing exists, and that is the level of Chochmah. So the Torah, in all its parts, carries an unhidden revelation of G-d.

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

EXPLAINED BY LIKKUTEI TORAH AND THE MITTELER REBBE

„בראתיו בחי' תלמוד. יצרתיו בחי' משנה. ועשיתיו בחי' מקרא" ('"I created it" is the level of Talmud; "I formed it", Mishnah; "and I made it", Scripture'): the pairing of the three verbs (and the worlds of Beriah, Yetzirah and Asiyah) with Talmud, Mishnah and Scripture is stated without its source.

The pairing behind these words is one the Mitteler Rebbe cites from Etz Chaim, in his discourse on this maamar: „תלמוד בבריאה ומשנה ביצירה ומקרא בעשי" ('Talmud in Beriah, Mishnah in Yetzirah, and Scripture in Asiyah'), the three worlds named by 'I created it, I formed it, and I made it'. Likkutei Torah brings the same verse with the same pairing (Vayikra 5d, in a parenthesis in the biur on 'Velo tashbis'), to explain why one should divide one's learning into thirds, Scripture, Mishnah and Talmud; both add the Sages' „במחשכים הושיבני זה תלמוד בבלי" ('He has set me in dark places: this is the Babylonian Talmud').

Likkutei Torah (a parenthesis in the biur): Likkutei Torah, Vayikra (biur on 'Velo tashbis', Vayikra 5 ¶29), p. 5d · the Mitteler Rebbe: Maamarei Admur HaEmtzai, Bereishis, p. תטו (in his discourse on this maamar, which begins on p. שסא and takes in its biur)

18 ושם הוא בחי' אני ה' לא שניתי[64] כמו קודם שנברא העולם. ולכן רב יהודא דכולי תנויי בנזיקין[65] הוה לזכות את הזכאי. ולחייב את החייב. להפריד ביניהם. בכדי להפריד החיצונים מהקדושה ויתפרדו כל פועלי און[66] כו'.

And there is the level of "I, Havayah, have not changed," as before the world was created. Therefore Rav Yehudah, all of whose learning was in [the order of] Nezikin, [learned] to acquit the innocent and to convict the guilty, to separate between them, in order to separate the external forces from holiness, and "all workers of iniquity shall be scattered," etc.

In Chochmah, revealed through the Torah, G-d is "I, Havayah, have not changed," just as before creation. This explains Rav Yehudah, all of whose study, the Talmud says, was in the order of Nezikin (civil and damages law): by ruling who is innocent and who is liable he separated between them, and so separated the external forces from holiness, that "all workers of iniquity shall be scattered."

ולכן היה פטור מן התפלה[67] לפי שהיתה תורתו אומנתו[68] כרי [כרבי] שמעון בן יוחאי וחביריו.

Therefore he was exempt from prayer, because his Torah was his occupation, like Rabbi Shimon ben Yochai and his colleagues.

> That is why Rav Yehudah was exempt from prayer, like Rabbi Shimon ben Yochai and his colleagues, whose Torah study was their whole occupation. The Gemara (Shabbos 11a) teaches that colleagues engaged in Torah study stop for the Shema but not for prayer, and Rabbi Yochanan limits this to people like Rabbi Shimon ben Yochai and his colleagues, whose Torah was their occupation. So the exemption covered prayer, not the Shema, and the maamar goes on to say that it was through the Shema that Rav Yehudah drew bittul upon himself.

והיינו מפני שרב יהודא היה אדם גדול מאד עד שאמר עליו שמואל אין זה ילוד אשה[69] דאימתא דמאריה עליה שהי' [שהיה] בחינת ביטול לאוא"ס [לאור אין סוף] ב"ה שהמשיך עליו בק"ש [בקריאת שמע].

This was because Rav Yehudah was a very great man, so much so that Shmuel said of him, "This one is not born of a woman," for the awe of his Master was upon him: he was in a state of self-nullification (bittul) before the Infinite Light, blessed be He, which he drew upon himself in the recitation of the Shema.

> Rav Yehudah's greatness explains this: Shmuel said of him, "This one is not born of a woman," because the awe of his Master was upon him. He was in a state of bittul before the Infinite Light, which he drew upon himself through the Shema.

(כי מן הק"ש [הקריאת שמע] לא היה פטור ואפילו ר' [רבי] שמעון בן יוחאי וחביריו אלא מן התפלה)

(For he was not exempt from the recitation of the Shema; and even Rabbi Shimon ben Yochai and his colleagues [were exempt] only from prayer.)

> In parentheses the maamar adds that Rav Yehudah was not exempt from the Shema; even Rabbi Shimon ben Yochai and his colleagues were exempt only from prayer. The Shema, through which the bittul is drawn upon oneself, remains for everyone.

והיתה תורתו ג"כ בבחי' בטול ממש בבחי' ואשים דברי בפיך.[70] ודברי אשר שמתי בפיך[71] וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] מתניתין מלכתא.[72]

And his Torah, too, was in a state of true self-nullification, on the level of "And I have put My words in your mouth" and "My words which I have placed in your mouth," and as our Sages, of blessed memory, said, "The Mishnah is a queen,"

> Rav Yehudah's Torah study was itself bittul: G-d's words were, as it were, placed in his mouth, as the verses say. That is why the Sages call the Mishnah a "queen"; in Torah Ohr, Shemos (49b), the Alter Rebbe explains the image: the Mishnah is a work of refinement in Chochmah, sorting impure from pure and forbidden from permitted.

בחי' מלך שמצוה וגוזר שיהי' [שיהיה] הפסק כך[73] כי מלך במשפט יעמיד ארץ[74] לזכות את הזכאי כו'. שיש ב' בחי'. בחי' עבד שלומד כדי שידע רצון המלך.

the level of a king, who commands and decrees that the ruling shall be so, for "a king establishes the land through justice," to acquit the innocent, etc. For there are two levels: the level of a servant, who learns in order to know the king's will,

The Mishnah is like a king who decrees that the ruling shall be so, for "a king establishes the land through justice." Toras Shmuel, quoted in the Kehot notes, explains that by acquitting and convicting in his study, Rav Yehudah brought about the same verdict above, "everything in its proper place." There are two kinds of learners: a servant, who studies to find out the king's will, and, as the next part says, a king.

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

THE REBBE EXPLAINS

In a sicha on the Mishnah 'Rabbi Shimon says: be careful with the Shema and with prayer' (Avos 2:13), the Rebbe asks why a tractate of piety must warn about two basic obligations, and answers that Rabbi Shimon ben Nesanel's Torah was his occupation like Rashbi's; on the way he takes up whether those whose Torah is their occupation stop their learning for the Shema.

Chassidus explains 'his Torah was his occupation', the Rebbe says, as learning in the manner of "ואשים דברי בפיך" ('I have put My words in your mouth'), where the words of Torah one speaks are G-d's own; his note cites this paragraph. For that, one must first stand in complete bittul to G-dliness, and this comes through the Shema, whose content is mesirus nefesh (מסירת נפש): the order of our paragraph, where Rav Yehudah drew bittul upon himself in the Shema and so his Torah was "בבחי' בטול ממש בבחי' ואשים דברי בפיך" ('My words in your mouth'). Rashbi himself, he adds after Or HaTorah and the Rebbe Maharash's Sefer HaMaamarim 5627 (his notes 48–49), above all after the cave, stood always in such bittul and did not need the Shema as a preface; this gives a further reason for how he reconciles the Yerushalmi, where Rashbi says 'we do not stop even for the Shema', with the Bavli, which our parenthesis follows: Rashbi did not stop, his colleagues did.

The Alter Rebbe: שהמשיך עליו בק"ש. (כי מן הק"ש לא היה פטור ואפילו ר' שמעון בן יוחאי וחביריו אלא מן התפלה)

The Rebbe: מוז מען פריער שטיין אין אַ ביטול בתכלית צו אלקות, און דאָס ווערט אויפגעטאָן דורך דער עבודה פון ק"ש, וואָס ענינה איז מסירת נפש

Likkutei Sichos, vol. יז, p. 360–361 (the sicha on Avos 2:13 opens on p. 356), notes 45 and 49 · משיחות ש"פ בהעלותך, שלח ובלק התשכ"ח

BACKGROUND FROM THE REBBE

In the maamar Lehavin inyan Rashbi (Lag BaOmer 5745, published by the Rebbe in the kuntres for Lag BaOmer 5748), which opens from the Rebbe Maharash's Lag BaOmer maamar in Hemshech VeHecherim 5631, the Rebbe explains why Rashbi was praised as beyond comparison with the other Tannaim.

The Rebbe contrasts the Tannaim: most were occupied mainly with the revealed Torah, which is clothed in physical things in order to refine them, and "רב יהודה כולי תנויי בנזיקין הוה" ('Rav Yehudah's whole study was in Nezikin'), the part of the Torah clothed in the very lowest matters of this world, damages and false claims ("טענות של שקר, ענייני נזיקין"), so as to refine even the sparks in them; his note sends the reader to this paragraph. Rashbi, by contrast, drew G-dliness down from above even in his study of the revealed Torah, because the inner Torah shone in it.

The Alter Rebbe: ולכן רב יהודא דכולי תנויי בנזיקין הוה לזכות את הזכאי. ולחייב את החייב. להפריד ביניהם. בכדי להפריד החיצונים מהקדושה

The Rebbe: דחלק זה שבתורה נתלבש בדברים הכי תחתונים שבעוה"ז הגשמי גופא (עניני נזיקין, טענות של שקר וכו'), בכדי לברר גם הניצוצות שבדברים אלו

Sefer HaMaamarim Melukat, vol. ב, p. שב (§ב), note 31 (the maamar opens on p. שא; new edition vol. ג p. רעו ff.) · ל"ג בעומר ה'תשמ"ה (published in the kuntres for Lag BaOmer 5748)

19 ובחי' מלך שבעת לימודו הוא הגוזר ומצוה לעצמו כו' וז"ש [וזהו שכתוב] ויהי בישרון מלך[75] לפי ששכינה היתה מדברת[76] מתוך גרונו של משה.

and the level of a king, who at the time of his learning is himself the one who decrees and commands, etc. And this is what is written, "And there was a king in Yeshurun," because the Shechinah (Divine Presence) spoke from within Moshe's throat.

The second kind of learner is like a king: as he studies, he himself decrees the law. The maamar applies "There was a king in Yeshurun" to Moshe, because the Shechinah spoke from his throat. In the maamar before this one (Torah Ohr 38a) the Alter Rebbe brings the same saying: G-d's speech, "says Havayah," spoke from Moshe's throat, and a person who reaches self-sacrifice at "One" in the Shema comes to "My words which I have placed in your mouth."

וכך ר' [רבי] שמעון בן יוחאי וחביריו ורב יהודא לפי מדרגתו.

And so too Rabbi Shimon ben Yochai and his colleagues, and Rav Yehudah according to his level.

Rabbi Shimon ben Yochai and his colleagues, and Rav Yehudah at his own level, were the same: kings in their learning.

שכפי ערך בטול נפשו לאור א"ס ב"ה. ככה היתה המשכת אור א"ס ב"ה בתורתם ועבודתם. והמשנה המדברת בפיהם היא דבר ה' ממש. ועי"ז נמשך בטול העולם במציאות למטה כמו למעלה:

For in proportion to the self-nullification (bittul) of one's soul before the Infinite Light, blessed be He, so was the drawing down of the Infinite Light, blessed be He, into their Torah and their service. And the Mishnah that spoke from their mouths is truly the word of G-d. Through this, the nullification of the world in its existence is drawn down below as above.

The more fully a person's soul is nullified before the Infinite Light, the more of that light is drawn into his Torah and service. So the Mishnah spoken by such sages is truly G-d's word, and through it the world's existence is nullified below just as it is above.

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

THE REBBE EXPLAINS

In the maamar Lehavin inyan hilula d'Rashbi (Lag BaOmer 5735, an unedited transcript), on the three kinds of toil, in labor, in prayer and in Torah, the Rebbe shows that even one whose Torah is his occupation needs prayer, and that Torah-as-occupation itself has levels, 'as is understood from what is explained in Torah Ohr, the difference between Rav Yehudah and Rashbi'.

The Rebbe reads 'and Rav Yehudah according to his level' as a real difference: Rav Yehudah's Torah too was his occupation, like Rashbi's, but they differed in the manner of their bittul, and „כפי ערך ביטול נפשו" ('in proportion to the bittul of one's soul') was the drawing down into their Torah and service. So although Shmuel said of Rav Yehudah „אין זה ילוד אשה" ('this one is not born of a woman'), and he was on the level of 'king', he did not reach Rashbi's level, and the difference showed in prayer: Rav Yehudah prayed once in thirty days (Rosh Hashanah 35a), Rashbi „פעם בשנה" (once a year; Rabbeinu Yonah).

The Alter Rebbe: וכך ר' שמעון בן יוחאי וחביריו ורב יהודא לפי מדרגתו. שכפי ערך בטול נפשו לאור א"ס ב"ה

The Rebbe: אעפ"כ אין זה מגיע להענין דתורתו אומנתו כפי שהי' אצל רשב"י. שלכן ישנו גם חילוק ביניהם בענין התפלה

Sefer HaMaamarim (bilti mugah), old edition, vol. תשל"ה-תשל"ד, p. 380 (the maamar opens on p. 379) · ל"ג בעומר (הנחה בלתי מוגה) התשל"ה

SECTION 7 · ¶20–21

Wick, oil and light together

20 והנה אור התורה הזה נאחז ומתחבר במצוה כי כל התורה שלפנינו הן תושב"כ [תורה שבכתב] ושבע"פ [ושבעל פה] עיקרן ויסודותן היא במצות

Now, this light of the Torah takes hold in the mitzvah and is joined to it, for the entire Torah before us, both the Written Torah and the Oral Torah, has its essence and foundations in the mitzvos.

The light of the Torah takes hold in the mitzvah, as the flame takes hold in the wick, because the essence and foundation of the whole Torah, Written and Oral, is the mitzvos.

שע"ז נאמר ותמלא כדה ותעל.[77] כ"ד ספרין דאורייתא[78,79] כו' שהן בחי' כד שנשאב מים העליון[80] חכמה עלאה של א"ס ב"ה שהוא עד אין קץ ותכלית וע"ז נאמר והיו הדברים האלה[81] אשר אנכי מצוך. אנכי דייקא.

Of this it is said, "And she filled her jug and went up": "the twenty-four (kaf-dalet) books of the Torah," etc., which are the level of a jug (kad) with which the supernal water is drawn, the supernal Chochmah of the Infinite One, blessed be He, which is without end or limit. And of this it is said, "And these words which I (Anochi) command you shall be": "Anochi," specifically.

Rivkah "filled her jug and went up": her jug (kad, whose letters stand for twenty-four) is the twenty-four books of Scripture, which draw the supernal waters, the infinite Chochmah of the Infinite One. That is why the verse says "these words which I (Anochi) command you": the commandments come from G-d's own "I." In Torah Ohr, Toldos (18a), the Alter Rebbe reads Rivkah's jug the same way and adds, as this maamar does, that the Torah is clothed in physical things, produce and offerings, so that through the mitzvos they are refined and "I (Anochi)" is revealed.

21 והמצוה היא הפתילה שמתלבשת בנפש השכלית והחיונית להעלותי ולקשרה באור התורה שהיא בחי' חכים ולא בחכמה ידיעא[82] הפך שכל אנושי ובה שורה א"ס ב"ה כמ"ש ה' בחכמה יסד ארץ.[83]

And the mitzvah is the wick, which clothes itself in the intellectual and vital soul, to raise it and bind it to the light of the Torah, which is the level of "wise, but not with a knowable wisdom," the opposite of human intellect, and in which the Infinite One, blessed be He, rests, as it is written, "Havayah founded the earth with wisdom."

> Now the image is completed: the mitzvah is the wick. It clothes itself in the person's intellectual and vital soul, to lift it and bind it to the light of the Torah, a wisdom unlike human wisdom, in which the Infinite One rests, as "G-d founded the earth with wisdom."

אך צריך להקדים התבוננות של נפש האלקית היא נר ה' נשמת אדם[84] כדי להיות ואהבת וגו' בכל לבבך[85] כי רוח אייתי רוח[86] ואמשיך רוח וכמ"ש אם ישים אליו לבו[87] וגו'

But one must first [engage in] the contemplation of the G-dly soul, which is "the lamp of Havayah, the soul of man," so that there will be "You shall love," etc., "with all your heart"; for "spirit brings spirit and draws down spirit," and as it is written, "If he sets his heart toward Him," etc.,

> First, though, the G-dly soul, "the lamp of Havayah," must contemplate, so that love "with all your heart" is aroused. As the Zohar says, a spirit from below brings and draws down a spirit from above; and Job's words "if he sets his heart toward Him," which in their plain sense speak of G-d setting His mind on man, are read here of a person who turns his heart to G-d.

עד שתהיה חכמה שבנפש החיונית בחי' השמן הנמשך אחר הפתילה של מצוה להתכלל ממש באור התורה שתתהפך ממש מהפוך אל הפוך משכל אנושי המושג לשכל חכמת התורה חכמת אלהית בחי' חכים ולא בחכמה ידיעא כו'

until the Chochmah in the vital soul becomes the level of the oil that is drawn after the wick of the mitzvah, to be truly included in the light of the Torah, so that it is truly transformed from one extreme to its opposite, from comprehended human intellect to the intellect of the wisdom of the Torah, divine wisdom, the level of "wise, but not with a knowable wisdom," etc.

> The goal is that the vital soul's Chochmah becomes the oil drawn after the wick of the mitzvah, until it is included in the light of the Torah. It is turned from one extreme to the other, from human reasoning into the divine wisdom of the Torah.

שלכן נתלבשה בענינים גשמיים וכל ענינים גשמיים כלולים בה כמו כל צמח האדמה ופרי העץ בסדר זרעים. וכל בעלי חיים בסדר קדשים.

This is why [the Torah] is clothed in physical matters, and all physical matters are included in it, such as all that grows from the ground and the fruit of the tree, in the order of Zeraim (Seeds), and all living creatures, in the order of Kodashim (Holy Things).

> This is why the Torah is clothed in physical matters: its order of Zeraim (Seeds) deals with everything that grows from the ground and with the fruit of the tree, and its order of Kodashim (Holy Things) with animals.

כדי לברר ולהפך הכל בקדושה. וימלא כבוד[88] ה' את כל הארץ הלזו הגשמית כו':

[This is] in order to refine everything and transform it into holiness: "And the glory of Havayah shall fill all the earth," this physical [earth], etc.

> All this is so that everything physical can be refined and turned into holiness, until "the glory of Havayah fills all the earth," this physical earth.

SECTION 8 • ¶22–23

The opening verse explained

22 וזהו המגביהי לשבת.[89] פי' המגביה י' הוא י' שבה' שהדל"ת הוא בחי' דלית. דלית ליה מגרמיה כלום נעשה[90] ה' ע"י היו"ד[91] שבתוכה

And this is [the meaning of] "Who raises high to sit." The explanation: hamagbihi means "raises the yud (י)," the yud that is in the heh (ה). For the dalet (ד) is the level of dalis ("there is not"): "it has nothing at all of its own"; it becomes a heh through the yud within it.

> The maamar returns to its opening verse. It reads hamagbihi ("Who raises high") as hamagbiah yud, "Who raises the yud": the letter heh (ה) is a dalet (ד) with a small yud inside it. The dalet suggests dalis, "there is not," what "has nothing of its own"; it becomes a heh only through the yud within it. Likkutei Torah, Shelach (44d), quotes these lines, and Pardes Rimonim, to which the Kehot note points, brings from the Zohar that the Shechinah is called dalet when she is poor.

והיינו בחי' המצוה שמצדק נעשה צדקה. וצדקה תרומם גוי[92] ע"י שמגביה את בחי' היו"ד שבה' למעלה מעלה באוא"ס [באור אין סוף] ב"ה ממש.

And this is the level of the mitzvah, for from tzedek (צדק) comes tzedakah (צדקה); and "tzedakah raises up a nation," by raising the level of the yud in the heh higher and higher, into the Infinite Light, blessed be He, itself.

> This is the work of the mitzvah: tzedek (צדק), "righteousness," becomes tzedakah (צדקה), "charity," by gaining a heh. And "tzedakah raises up," because it lifts the yud within that heh higher and higher, into the Infinite Light itself.

לשבת להיות בחי' מכון לשבתך[93] דהיינו שתהא שם השראת אוא"ס [אור אין סוף] ב"ה ממש שהיא בחי' ישיבה

"To sit": to be the level of "a place for Your dwelling," that is, that there be there the resting of the Infinite Light, blessed be He, itself, which is the level of sitting,

> "To sit" means to become "a place for Your dwelling," where the Infinite Light itself comes to rest. Sitting is the image for that resting.

דהיינו בחי' ירידה והשפלה אצלו כביכול וכמ"ש וישב ה' מלך לעולם.[94] כי להיות מלך לעולם היא בחי' ישיבה והשפלה כי על מי ימלוך כו'.

that is, a level of descent and lowering on His part, as it were; as it is written, "Havayah sits as King forever (le'olam)." For to be King over the world (le'olam) is the level of sitting and lowering, for over whom would He reign? etc.

> Sitting is a lowering, as a king sits on his throne: for G-d, as it were, to be King over the world is a descent, since a king needs people over whom to reign. So "Havayah sits as King" describes G-d lowering Himself to rule the world; and le'olam means both "forever" and "over the world."

23 וזו היא העלאה שע"י המצות ממטה למעלה. אבל התורה אור היא המשכה מלמעלה למטה המשפילי לראות בשמים[95] תושב"כ [תורה שבכתב]. ובארץ תושבע"פ [תורה שבעל פה].

And this is the elevation that comes through the mitzvos, from below to above. But "Torah is light" is a drawing down from above to below: "Who lowers [Himself] to see in the heavens," the Written Torah, "and on the earth," the Oral Torah.

> All this is the ascent from below to above that the mitzvos bring about. The Torah is the opposite movement, a drawing down from above to below, and that is the second half of the verse: "Who lowers [Himself] to see in the heavens" is the Written Torah, "and on the earth" is the Oral Torah.

ושם הוא לראות בחי' ראיה והתגלות אוא"ס [אור אין סוף] ב"ה למטה כמו למעלה.

And there it is "to see": the level of sight and of the revelation of the Infinite Light, blessed be He, below as above.

> In the Torah the Infinite Light is not only understood but "seen": it is revealed below as clearly as above.

ולא בחי' שמע ישראל[96] דהיינו התבוננות שבנפש האלהית שהיא בחי' שמיעה בלבד אלא כמ"ש כי עין בעין יראו[97] וגו':

[It is] not the level of "Hear, O Israel," that is, the contemplation in the G-dly soul, which is only the level of hearing, but rather, as it is written, "For they shall see eye to eye," etc.

> This goes beyond "Hear, O Israel," the G-dly soul's contemplation, which is only like hearing about something rather than seeing it. The Torah brings a revelation like sight, as in the promise "For they shall see eye to eye."

IN ONE'S AVODAH

Before prayer one puts on tallis and tefillin, drawing an encompassing light that lifts the animal soul, and then contemplates in the Shema how all creation comes from G-d's word alone, until the G-dly soul's love kindles even the animal soul's mind and feelings. Alongside this one keeps the mitzvos, especially charity, which lift the soul beyond what understanding reaches, and studies Torah each day, learning something new, so that the Infinite Light is drawn down into one's life.

QUESTIONS FOR DISCUSSION

1. Why is the wick, and not the oil, the essential part of the lamp, and what does that say about the role of the G-dly soul?
2. How, according to the maamar, can the evil inclination come to love G-d, and why does the change begin in its intellect?
3. How does the way the mitzvos raise the soul differ from the way the Torah draws G-d's light down?
4. Why is prayer the same every day, while Torah study must bring something new each day?
5. What is the difference between learning Torah as a servant and learning it as a king, and how does Rav Yehudah's bittul explain it?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **מי כה' אלקינו**

The psalmist: "Who is like Havayah our G-d, Who is enthroned on high?" In the maamar's words, "Who raises [Himself] high to sit." At its end the maamar reads "raises high" (hamagbihi) as the ascent brought about by the mitzvos. (context: Steinsaltz Tanakh)

Psalms 113:5 תהילים קי"ג:ה'

מִי כַּה' אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת׃

Who is like unto the L-RD our G-d, That is enthroned on high,

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KEHOT'S NOTE

תהלים קיג, ה.

2 **מי כה' אלקינו המגביהי**

One manuscript records that this maamar was said on Shabbos Chanukah in Liadi in the year 5567, which suits its theme of the lamp.

KEHOT'S NOTE

באחד מכת"י מצויין שנאמר שבת חנוכה בליאדי שנת תקס"ז. וראה מפתח המאמרים בסה"מ תקס"ז הערה 13. ראה גם מאמרי הצ"צ הנחות תרט"ו ע' קצט. נתבאר בהמשך יונתי פרק ד' סה"מ תר"ם ע' תצא. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. הגהות נדפסו ביהל אור ע' תלח ואילך. קיצור באוה"ת בראשית כרך ה תתקלא, א. תתקלב, א. כרך ז תתסב, ב. לכללות מאמר זה ראה מאמרי אדה"א בראשית ע' שסא, והביאור שבתו"א נכלל שם. ד"ה זה נזכר לקמן קיד, א. לקו"ת ויקרא א, ד. ואילך. הסוגריים בהמאמר נמצאים גם בבוך 1824 שנכתב בחיי אדה"ז.

3 **המשפילי לראות בשמים ובארץ**

"Who lowers [Himself] to see in the heavens and on the earth," G-d looking down on all below. At the end of the maamar this is read as the Torah, Written and Oral, drawing G-d's light down. (context: Steinsaltz Tanakh)

Psalms 113:6 תהילים קי"ג:ו'

הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ׃

That looketh down low Upon heaven and upon the earth?

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4 **כי נר מצוה ותורה אור**

The father's instruction in Proverbs: "For a mitzvah is a lamp, and Torah is light, and the rebukes of discipline are the way of life." The maamar explains the mitzvah as the wick of a lamp and the Torah as its light. (context: Steinsaltz Tanakh)

Proverbs 6:23 משלי ו':כ"ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר׃

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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KEHOT'S NOTE

משלי ו, כג. ראה סה"מ תר"מ ח"ב ע' תצא ועי' תשיב (בהנחת כ"ק אדמו"ר מהורש"ב).

5 **נר הוי' נשמת אדם**

"The lamp of Havayah is the soul of man, searching all the inner chambers." In its plain sense G-d searches a person's inner life by the light of his own spirit. The maamar asks in what sense the soul is a lamp. (context: Steinsaltz Tanakh)

Proverbs 20:27 משלי כ':כ"ז

נֵר ה' נִשְׁמַת אָדָם חֹפֵשׂ כָּל־חַדְרֵי־בָטֶן׃

The spirit of man is the lamp of the L-RD, searching all the inward parts.

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KEHOT'S NOTE

משלי כ, כז.

PARAGRAPH 3

6 **ואהבת וגו' בכל לבבך בב' יצריך**

From the Shema, Moshe to Israel: "You shall love Havayah your G-d with all your heart, with all your soul and with all your might." The maamar sets out to explain how "all your heart" includes the evil inclination. (context: Steinsaltz Tanakh)

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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Berakhot 54a:6–7 ברכות נ"ד א:ו'-ז'

חַיָּיב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁמְּבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר: "וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל לְבָבְךָ וְגוֹ'". "בְּכָל לְבָבְךָ" — בִּשְׁנֵי יְצָרֶיךָ, בְּיֵצֶר טוֹב וּבְיֵצֶר הָרָע. "וּבְכָל נַפְשְׁךָ" — אֲפִילּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. "וּבְכָל מְאֹדֶךָ" — בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר: "בְּכָל מְאֹדֶךָ" — בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ. לֹא יָקֵל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמִּזְרָח שֶׁהוּא מְכוּוָּן כְּנֶגֶד בֵּית קָדְשֵׁי הַקָּדָשִׁים. וְלֹא יִכָּנֵס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמִנְעָלוֹ, וּבְפוּנְדָּתוֹ, וּבְאָבָק שֶׁעַל רַגְלָיו. ...

A man is in duty bound to utter a benediction for the bad even as he utters one for the good ; as it is said, "And thou shalt love the L-rd thy G-d with all thy heart, and with all thy soul, and with all thy might" (Deut. vi. 5) — "with all thy heart," i.e. with thy two impulses, with the good and the evil impulse ; "with all thy soul," i.e. even if He take thy soul; "with all thy might," i.e. with all thy wealth. Another ...

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KEHOT'S NOTE

דברים ו, ה. ברכות נד, א.

7 אך הענין . . כי ה' הוא אלקינו

This passage of the maamar, from "But the matter is this" to "that Havayah is our G-d," is quoted in Or HaTorah on Balak.

KEHOT'S NOTE

מובא באוה"ת בלק ע' תתקנב.

8 יצ"ט ויצה"ר

Yahel Or proves from the Talmud (Yoma 69b, "this is the might of His might, that He conquers His inclination") and from Avos ("Who is mighty? One who conquers his inclination") that the emotive attributes are called the good and evil inclinations; applied to G-d, the "inclination" is the attributes of Atzilus, Chesed and Gevurah.

Yoma 69b:15 יומא ס"ט ב:ט"ו

אֲתוֹ אִינְהוּ וְאָמְרוּ: אַדְּרַבָּה, זוֹ הִיא (גְּבוּרַת) גְּבוּרָתוֹ: שֶׁכּוֹבֵשׁ אֶת יִצְרוֹ — שְׁנוֹתֵן אֶרֶךְ אַפַּיִם לְרְשָׁעִים. וְאֵלּוּ הֵן נוֹרְאוֹתָיו — שֶׁאִלְמָלֵא מוֹרָאוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא הֵיאַךְ אוּמָּה אַחַת יְכוֹלָה לְהִתְקַיֵּים בֵּין הָאוּמּוֹת?

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KEHOT'S NOTE

ביהל אור ע' תלח מביא ראי' שהמדות נק' יצ"ט ויצה"ר מגמרא יומא סט, ב: "זוהי גבורת גבורתו שכובש את יצרו כו', ופרש"י ומאריך אפו כו' וזהו ע"ד המבואר באבות רפי"ד איזהו גבור כו', וקשה איך שייך חלילה יצר אצלו ית', ולפמ"ש שזהו המדות א"ש דהיינו בחי' המדות דאצילות חו"ג נק' יצרו והוא כובשו ע"י מדת א"א כו'".

PARAGRAPH 4

9 כי נה"א עיקרה היא נפש המשכלת

There, at the start of the maamar "Im Bechukosai," the Alter Rebbe brings from Etz Chaim that the intellectual soul (nefesh hasichlis) is the tzelem that joins the form and the matter, the G-dly soul and the animal soul, so as to refine; the animal soul itself is like a simple animal, and the intellectual soul is of nogah, a mixture of good and evil.

KEHOT'S NOTE

ראה לקו"ת בחוקותי מז, ג ובמ"מ לשם.

10 והמדות . . הן הנקראות בשם יצ"ט

The note says that the G-dly soul has emotive attributes too, but there they are the level of mochin that relates to the attributes, and refers to these two maamarim of 5670 for a full treatment.

KEHOT'S NOTE

גם בנה"א יש מדות, אלא שם המדות הם בחי' מוחין השייכים למדות (ד"ה אלה המשפטים, וזאת התרומה עת"ר ע"ש בארוכה). ראה בקיצורים והערות לתניא ע' פה (הוצאה חדשה ע' ##).

PARAGRAPH 5

11 וכן עיקר נה"ב היא המשכלת ומשגת גשמיות עוה"ז

At the end of 13b the Alter Rebbe explains that man is rooted in the world of Tikkun, whose essence is Chochmah, while the shattering of the vessels was in the seven attributes of Tohu; since those included the power of intellect, the animal soul, taken from kelipas nogah of the shattering, also thinks and grasps.

KEHOT'S NOTE

ראה לקו"ת צו יג, סע"ב.

12 חכים ולא בחכמה ידיעא

In Eliyahu's prayer in the second introduction to the Tikkunei Zohar, G-d is addressed as "wise, but not with a knowable wisdom." The maamar uses the phrase for the supernal wisdom in which the G-dly soul is rooted.

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

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

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PARAGRAPH 6

13 והשכל המושכל . . הוא שקר

This passage, that physical human reasoning is falsehood compared with divine wisdom, is cited there.

KEHOT'S NOTE

מובא בביאוה"ז להצ"צ כרך ב ע' תתקג. ע"ש.

14 שהיא חכמת אמת

Or HaTorah adds that even the philosophers held that G-dliness cannot be grasped by human reason, citing "Can you find out G-d by searching?" and Chovos HaLevavos (end of Shaar HaYichud), and noting that the mind cannot picture how nothing, not even space, exists beyond the dome of the heavens; this shows how limited the intellect is in grasping the spiritual.

KEHOT'S NOTE

ראה באוה"ת דרושים לסוכות ע' א'תשטז שמוסיף ע"ז "וכמ"ש ג"כ גבי חכמי המחקר שאלקות אינו מושג בשכל אנושי כלל כמו שהאבן היא פחותה משתשיג בשכל כך השכל כו' ועז"נ החקר אלוה תמצא ע' בח"ה סוף שער היחוד כיון שנמנע משכלינו להשיג כו' וכמו שהוכיחו בראיות ברורות שמחוץ לכיפת השמים אין שום מקום ואויר כלל, ובשכל להשיג זה איך ומה הוא א"א שיושג בשום אופן כלל ווה מורה שהשכל קצרה ידו מאד להשיג חכמת הרוחניות" ע"ש.

15 הנק' בשם יצה"ר

The note points here on why the emotions born of physical reasoning are called the evil inclination.

KEHOT'S NOTE

ע' בהערות וקיצורים לתניא ע' פא. ובספר המאמרים תש"א ע' קטו, וביהל אור ע' תלח.

16 "You shall love Havayah your G-d with all your heart." The maamar takes "all your heart" to include the animal soul's

emotions, which are first subdued and then won over.

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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PARAGRAPH 7

17 שמע ישראל

"Hear, O Israel, Havayah is our G-d, Havayah is One." The maamar reads "Hear" as "understand" and explains "our G-d" as the power of creation drawn from Havayah.

Deuteronomy 6:4 דברים ו׳:ד׳

שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד׃

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

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18 שמע לשון הבנה

The Idra Rabba describes the ears as opening from a chamber of the brain, and calls both the ear and the heart places of discernment. The Kehot note cites it for reading "Hear" as understanding.

Zohar III, 138b זח״ג קלח,

KEHOT'S NOTE

ראה זח״ג קלח, ב. מאמרי אדה״א בראשית ע׳ שעד "והוא להיות הבחנה טוב במוח ולב כמו השמע לאזניך כוי".

19 פי' אלקינו הוא ענין ההתהוות בחי' ממכ״ע וסוכ״ע

Or HaTorah explains: "our G-d" means our strength and our life-force, the light that fills and the light that encompasses all worlds; "Havayah our G-d" are Chochmah and Binah, and Binah is the source of both.

KEHOT'S NOTE

באוה״ת בלק שם "אלקינו כוחינו וחיותינו והוא ענין ממכ״ע וסוכ״ע היינו כי הוי׳ אלקינו הוא חכמה ובינה אשר בינה הוא סוכ״ע וממכ״ע". וכ״ה ביהל אור ע׳ תמ ושם יש הג״ה לכאן.

PARAGRAPH 8

20 והתהוות זו נמשך תמיד יש מאין

The note refers to the Mitteler Rebbe's parallel discussion of the continuous bringing into being of something from nothing.

KEHOT'S NOTE

ראה מאמרי אדה״א בראשית ע׳ שעד.

21 אתה הוא קודם שנבה״ע

That passage also cites "I, Havayah, have not changed" and "You are He before the world was created, and You are He," and explains that G-d is not like the soul, which is affected by what happens to the body because it is truly clothed within it.

KEHOT'S NOTE

בתפלת השחר. וראה לעיל לו, א ובהנסמן לשם.

PARAGRAPH 10

22 ושם שייך כח הפועל

Yahel Or refers, on this statement, to three discussions in Likkutei Torah.

KEHOT'S NOTE

ביהל אור ע׳ תמ מציין לעיין בלקו״ת בד״ה ה' לי בעוזרי פי״א. ובד״ה כי תצא דרוש הראשון ספ״ב. ובד״ה כי תצא דרוש השני פ״ב. וראה בארוכה במאמרי אדה״א בראשית ע׳ שעח ואעפ״י שבכל מעשה בראשית נאמר בהם כמו ענין כח בעשי׳ ופעולה גשמיית ע״ש.

23 בדבר ה' שמים נעשו

The psalmist praises G-d's creation: "By the word of Havayah the heavens were made, and by the breath of His mouth all their host." The maamar uses it to show that creation is an act of speech, the level of Malchus. (context: Steinsaltz Tanakh)

Psalms 33:6 תהילים ל״ג:ו׳

בִּדְבַר ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם׃

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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KEHOT'S NOTE

תהלים לג, ו. "נעשו בפו״מ כי הוא אמר ויהי כו׳ הוא ציוה באותיות מח׳ שבדיבור דבר מלך שלטון כו׳ שגוזר ומקיים, ונמצא בחי׳ המעשה שנק׳ כח הפועל האלקי בעשי׳ ממש". — מאמרי אדה״א בראשית ע׳ שעח ואילך בארוכה.

24 דבר מלך שלטון

Koheles on the king's power: "For the word of a king is sovereign; who can say to him, What are you doing?" A king's will is carried out by his word alone, as G-d creates through His Malchus. (context: Steinsaltz Tanakh)

Ecclesiastes 8:4 קהלת ח׳:ד׳

בַּאֲשֶׁר דְּבַר־מֶלֶךְ שִׁלְטוֹן וּמִי יֹאמַר־לוֹ מַה־תַּעֲשֶׂה׃

Forasmuch as the king's word hath power; and who may say unto him: 'What doest thou?'

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KEHOT'S NOTE

קהלת ח, ד.

25 וכאשר יעמיק . . אזי תבטל הנפש החיונית מהשכלתה בגשמיות

Yahel Or explains that this is the refinement of the Chochmah and Binah of kelipas nogah, the good and evil of the Tree of Knowledge, which is easier than refining the emotive attributes because the shattering of the vessels was mainly in the seven lower Sefiros, so these are more easily nullified before holiness.

KEHOT'S NOTE

היינו בירור חו״ב שבק״נ בירור עה״ד טו״ר, דלכאורה בירור זה בקל יותר מבירור המדות כו׳ כי עיקר שבהי״כ הי׳ בז״ת משא״כ בג״ר ולכן בקל יותר הם מתבטלים לגבי קדושה כו׳ — יהל אור ע׳ תמ.

26 **אהבה עזה כרשפי אש**

"For love is fierce as death… its flashes are flashes of fire." The maamar takes the image for the fierce love born of contemplation.

Song of Songs 8:6 שיר השירים ח׳:ו׳

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

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

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27 **נכספה וגם כלתה נפשי**

The psalmist longing for the Temple: "My soul longs, indeed it is consumed, for the courts of Havayah." The maamar cites it for the love that longs until the soul is consumed. (context: Steinsaltz Tanakh)

Psalms 84:3 תהילים פ״ד:ג׳

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה׳ לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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KEHOT'S NOTE

תהלים פד, ג.

28 **מלכותך מכ״ע**

"Your kingship is the kingship of all worlds." It shows that G-d's relation to all the worlds is that of kingship.

Psalms 145:13 תהילים קמ״ה:י״ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

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

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KEHOT'S NOTE

תהלים קמה, י״ג.

PARAGRAPH 11

29 **ועמך לא חפצתי בארץ**

Asaf, after struggling with the success of the wicked, says to G-d: "Whom have I in heaven? And with You I desire nothing on earth." It expresses a longing that leaves room for no other desire. (context: Steinsaltz Tanakh)

Psalms 73:25 תהילים ע״ג:כ״ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

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

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KEHOT'S NOTE

תהלים עג, כה.

30 **כלה שארי ולבבי**

"My flesh and my heart are consumed; G-d is the rock of my heart and my portion forever." The maamar reads "consumed" as the soul being consumed in love, like oil in a flame.

Psalms 73:26 תהילים ע״ג:כ״ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לִבָּבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם׃

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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31 **ואזי תהיי החכי שבנפש החיונית כשמן**

Yahel Or identifies the "Chochmah in the vital soul" as the Chochmah of nogah, as the biur (the explanation of this maamar) says.

KEHOT'S NOTE

היינו חכמה דנוגה כמ״ש בהביאור — יהל אור ע׳ תמ.

32 **נר ה׳ נשמת אדם**

"The lamp of Havayah is the soul of man." Here the soul is the wick that joins the flame of love to the oil, the animal soul.

Proverbs 20:27 משלי כ׳:כ״ז

נֵר ה׳ נִשְׁמַת אָדָם חֹפֵשׂ כָּל־חַדְרֵי־בָטֶן׃

The spirit of man is the lamp of the L-RD, searching all the inward parts.

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33 **ואהבת וגו׳ בכל לבבך**

"You shall love Havayah your G-d with all your heart," read as both inclinations; the animal soul's transformed love fulfills it.

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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34 **צעק לבם**

In the lament over Jerusalem: "Their heart cried out to G-d." The maamar uses the phrase for the cry of a heart whose own fire has been turned toward G-d. (context: Steinsaltz Tanakh)

Lamentations 2:18 איכה ב׳:י״ח

צָעַק לִבָּם אֶל־אֲדֹנָי חוֹמַת בַּת־צִיּוֹן הוֹרִידִי כַנַּחַל דִּמְעָה יוֹמָם וָלָיְלָה אַל־תִּתְּנִי פוּגַת לָךְ אַל־תִּדֹּם בַּת־עֵינֵךְ׃

Their heart cried unto the L-rd: 'O wall of the daughter of Zion, Let tears run down like a river Day and night; Give thyself no respite; Let not the apple of thine eye cease.

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bound in a sling flies higher, as the soul is lifted by the mitzvah that surrounds it. (context: Steinsaltz Tanakh)

Proverbs 26:8 משלי כ״ו:ח׳

כִּצְרוֹר אֶבֶן בְּמַרְגֵּמָה כֵּן־נוֹתֵן לִכְסִיל כָּבוֹד׃

As a small stone in a heap of stones, So is he that giveth honour to a fool.

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KEHOT'S NOTE

משלי כו, ח. ראה לקמן עו, א. לקו״ת אחרי כו, ב. דרושים ליוהכ״פ סט, ד. ובארוכה מאמרי אדה״ז כתובים (הוצאה א) ע׳ טו ואילך. וביהל אור מציין ״וז״ש במשנה רפ״ד דאבות שמצוה גוררת מצוה כו״. בסה״מ תרכ״ז ע׳ לג מציין לכאן.

42 **טלית ותפלין . . בחי׳ מקיף**

The note again refers to this maamar, here on tallis and tefillin as makifim.

KEHOT'S NOTE

ראה ד״ה לולב וערבה תרס״ו הנ״ל. יהל אור ע׳ תמ. ״דודאי יש בכח הנשמה באדם לכוון בק״ש ביחו״ע בכוונה ורעותא דלבא כו׳, ולמה הוצרך להקדים בתחלה מצות טו״ת דוקא כו״ — מאמרי אדה״א בראשית ע׳ שצד.

43 **ימי שנותינו בהם שבעים שנה**

Moshe's prayer: "The days of our years are seventy years." The maamar says the days allotted to a person correspond to the sparks of the animal soul he must raise. (context: Steinsaltz Tanakh)

Psalms 90:10 תהילים צ׳:י׳

יְמֵי־שְׁנוֹתֵינוּ בָהֶם שִׁבְעִים שָׁנָה וְאִם בִּגְבוּרֹת שְׁמוֹנִים שָׁנָה וְרָהְבָּם עָמָל וָאָוֶן כִּי־גָז חִישׁ וַנָּעֻפָה׃

The days of our years are threescore years and ten, Or even by reason of strength fourscore years; Yet is their pride but travail and vanity; For it is speedily gone, and we fly away.

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44 **ללמוד בכל יום דבר חדש**

Among the commandments, the Zohar lists the duty to toil in Torah and to increase it every day, to rectify one's soul and spirit. The Kehot note gives it as the source for learning something new each day.

Zohar I, 12b זח״א יב,

KEHOT'S NOTE

זח״א יב, ב. לקוטי שיחות ח״ד ע׳ 1163. ובלקו״ש חי״ט ע׳ 386 הערה 45: ״וראה אגה״ק סכ״ו (קמה, א). הל׳ ת״ת לאדה״ז פ״ב ס״ב״ ע״ש. וראה שם ע׳ 373.

45 **כל המצות נקראות בשם צדקה**

There the Alter Rebbe explains that doing the mitzvos, an ascent from below to their root, causes the light of the Torah to shine, "for all the mitzvos are called tzedakah," as it is written, "and it will be tzedakah for us if we keep to do all this mitzvah."

KEHOT'S NOTE

להלן מב, ג.

PARAGRAPH 12

35 **שהמצוה יש לה סגולה פרטית**

The note points there on the special virtue of the mitzvah.

KEHOT'S NOTE

ראה אוה״ת פי׳ מטות ע׳ א׳רעא.

36 **ועניין נר של המצוה . . להעלות את נה״ב**

Yahel Or has a gloss on this passage.

KEHOT'S NOTE

ביהל אור ע׳ תמה יש הגה״ה לכאן.

37 **ולקשרה באוא״ס ב״ה**

The note refers to this maamar on binding the soul to the Infinite Light through the mitzvah.

KEHOT'S NOTE

ראה ד״ה לולב וערבה בהמשך תרס״ו.

38 **כי המצות הם לבושין . . זורקין אותו למעלה יותר**

This passage, from "For the mitzvos are garments" to "it is thrown higher," is quoted in Or HaTorah on Nach.

KEHOT'S NOTE

מובא באוה״ת נ״ך כרך א ע׳ לא.

39 **את — כמא׳ אק״ב בקדש העליון**

The Mitteler Rebbe explains at length that this holiness is the very highest holiness, above all the higher levels of holiness.

KEHOT'S NOTE

בארוכה במאמרי אדה״א בראשית ע׳ שצא: ובחי׳ קדושה זו דהיינו קדושה העליונה ביותר שלמעלה מכל בחי׳ קדושו׳ העליונות ע״ש.

40 **צרורה בצרור החיים את ה׳**

Avigail's blessing to David, who was fleeing Shaul: "the soul of my lord shall be bound up in the bond of life with Havayah your G-d," and his enemies' souls flung away as from a sling. The maamar applies it to the soul clothed in the mitzvos. (context: Steinsaltz Tanakh)

I Samuel 25:29 שמואל א כ״ה:כ״ט

וַיָּקָם אָדָם לִרְדָפְךָ וּלְבַקֵּשׁ אֶת־נַפְשֶׁךָ וְהָיְתָה נֶפֶשׁ אֲדֹנִי צְרוּרָה בִּצְרוֹר הַחַיִּים אֵת ה׳ אֱלֹקֶיךָ וְאֵת נֶפֶשׁ אֹיְבֶיךָ יְקַלְּעֶנָּה בְּתוֹךְ כַּף הַקָּלַע׃

And though man be risen up to pursue thee, and to seek thy soul, yet the soul of my lord shall be bound in the bundle of life with the L-RD thy G-d; and the souls of thine enemies, them shall he sling out, as from the hollow of a sling.

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PARAGRAPH 13

41 **כצרור אבן במרגמה**

"Like one who binds a stone in a sling, so is one who gives honor to a fool." The maamar uses only the image: a stone

right hand is the encompassing light that lifts the soul. (context: Steinsaltz Tanakh)

Song of Songs 2:6 שיר השירים ב׳:ו׳

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

Let his left hand be under my head, And his right hand embrace me.

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PARAGRAPH 14

51 **אך התורה אור**

Yahel Or suggests reading "and Torah is light" as one image: the mitzvah is the wick and the Torah is the light, and discusses it at length.

KEHOT'S NOTE

ביהל אור ע׳ תמא "והנה יש לפרש ותורה אור דהמצוה היא הפתילה והתורה היא אור" ע״ש באורוכה.

52 **התורה . . מלמעלמ״ט**

The note refers to this maamar, near its end, on Torah as a drawing down from above to below.

KEHOT'S NOTE

ראה ד״ה זה היום תרנ״ז קרוב לסופו. ראה יהל אור ע׳ תמא שיש הגה״ה לכאן.

53 **והיא אור וגילוי אוא״ס ב״ה ממש . . ולא אור וגילוי**

This passage, from "It is the light and revelation" to "not light and revelation," is quoted in Or HaTorah on Vayikra.

KEHOT'S NOTE

מובא באוה״ת ויקרא כרך ב ע׳ תרפו.

PARAGRAPH 15

54 **ישת חושך סתרו**

David's song of deliverance pictures G-d hidden in storm clouds: "He made darkness His hiding place." The maamar applies it to the chain of worlds, which conceals the Infinite Light. (context: Steinsaltz Tanakh)

Psalms 18:12 תהילים י״ח:י״ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים׃

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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KEHOT'S NOTE

תהלים יח, יב.

55 **מגלה עמקות מני חשך**

Job on G-d's power: "He reveals deep things out of darkness, and brings the shadow of death to light." The maamar applies it to the Torah, which reveals the hidden Infinite Light. (context: Steinsaltz Tanakh)

Job 12:22 איוב י״ב:כ״ב

מְגַלֶּה עֲמֻקוֹת מִנִּי־חֹשֶׁךְ וַיֹּצֵא לָאוֹר צַלְמָוֶת׃

He uncovereth deep things out of darkness, And bringeth out to light the shadow of death.

46 **צדקה תרומם גוי**

"Righteousness (tzedakah) raises up a nation." The maamar reads tzedakah as charity, the name for all the mitzvos, which raise the soul.

Proverbs 14:34 משלי י״ד:ל״ד

צְדָקָה תְרוֹמֵם־גּוֹי וְחֶסֶד לְאֻמִּים חַטָּאת׃

Righteousness exalteth a nation; But sin is a reproach to any people.

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KEHOT'S NOTE

משלי יד, לד. נסמן לעיל א, ב.

47 **להחיות רוח שפלים**

G-d says through Isaiah that He dwells on high and also with the crushed and lowly, "to revive the spirit of the lowly and to revive the heart of the crushed." Kindness to the poor below is matched by G-d's reviving of the soul from above. (context: Steinsaltz Tanakh)

Isaiah 57:15 ישעיהו נ״ז:ט״ו

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

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

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48 **ועני חשוב כמת**

The Talmud counts the poor person among four who are considered as dead. The Kehot note also points to passages in the Zohar with this saying.

Nedarim 64b:6 נדרים ס״ד ב:ו׳

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל אָדָם שֶׁאֵין לוֹ בָּנִים — חָשׁוּב כְּמֵת, שֶׁנֶּאֱמַר: "הָבָה לִי בָנִים וְאִם אַיִן מֵתָה אָנֹכִי". וְתַנְיָא, אַרְבָּעָה חֲשׁוּבִין מֵת: עָנִי, וּמְצוֹרָע, וְסוֹמֵא, וּמִי שֶׁאֵין לוֹ בָּנִים. עָנִי — דִּכְתִיב: "כִּי מֵתוּ כָּל הָאֲנָשִׁים". מְצוֹרָע — דִּכְתִיב: "אַל נָא תְּהִי כַּמֵּת". וְסוֹמֵא — דִּכְתִיב: "בְּמַחֲשַׁכִּים הוֹשִׁיבַנִי כְּמֵתֵי עוֹלָם". וּמִי שֶׁאֵין לוֹ בָּנִים — דִּכְתִיב: "הָבָה לִי בָנִים וְאִם אַיִן מֵתָה אָנֹכִי".

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Zohar II, 119a זח״ב קיט, א

Zohar III, 33b זח״ג לג, ב

KEHOT'S NOTE

נדרים סד, ב. זח״ב קיט, א. קנח, ב. זח״ג לג, ב ועוד.

49 **ימין מקרבת**

"Let the left hand always push away and the right hand draw near." The maamar uses "the right hand draws near" for G-d's kindness that draws the soul close.

Sotah 47a סוטה מ״ז א

50 **וימינו תחבקני**

The beloved, longing: "His left hand is under my head, and his right hand embraces me." The embrace of the

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KEHOT'S NOTE

איוב יב, כב.

56 וממעמקים קראתיך

"A song of ascents: From the depths I have called You, Havayah," from a pit of distress and from the depths of the heart. It is cited alongside the Torah's revealing of "deep things." (context: Steinsaltz Tanakh)

Psalms 130:1 תהילים ק"ל:א'

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה':

A Song of Ascents. Out of the depths have I called Thee, O L-RD.

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KEHOT'S NOTE

תהלים קל, א. ביהל אור ע' תמא יש הגה"ה "ע' בד"ה באתי לגני בפי' עמקו מחשבותיך שזהו ענין ממעמקים כו'".

57 אני ראשון ואני אחרון

G-d, King and Redeemer of Israel, says through Isaiah: "I am first and I am last, and besides Me there is no G-d." The maamar reads it as G-d being equally present before creation, after it, and in between. (context: Steinsaltz Tanakh)

Isaiah 44:6 ישעיהו מ"ד:ו'

כֹּה־אָמַר ה' מֶלֶךְ־יִשְׂרָאֵל וְגֹאֲלוֹ ה' צְבָאוֹת אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן וּמִבַּלְעָדַי אֵין אֱלֹקִים:

Thus saith the L-RD, the King of Israel, And his Redeemer the L-RD of hosts: I am the first, and I am the last, And beside Me there is no G-d.

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KEHOT'S NOTE

ישע' מד, ו. ראה יהל אור ע' תמא "אני ראשון ואני אחרון כו' זהו ענין אמת" ע"ש. בלקו"ת ויקרא א, ד ואילך מציין לכאן.

PARAGRAPH 16

58 אורייתא מחכמה נפקת

Kehot's note points to Zohar II, 121a for these words.

Zohar II, 121a זח"ב קכא, א

KEHOT'S NOTE

זח"ב קכא, א. וראה שם פה, א.

59 אורייתא מחכמה נפקת

The Zohar (Yisro) states, "The Torah came forth from supernal Chochmah." The Kehot note cites Zohar 2:121a and also points to this passage.

Zohar, Yitro 21:378–22:389 ספר הזהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט

According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

PARAGRAPH 17

60 לכבודי בראתיו

G-d, promising to gather Israel's exiles: "Everyone called by My name, for My glory I created him, formed him, and also made him." The maamar matches the three verbs with Talmud, Mishnah and Scripture. (context: Steinsaltz Tanakh)

Isaiah 43:7 ישעיהו מ"ג:ז'

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עֲשִׂיתִיו:

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

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KEHOT'S NOTE

ישע' מג, ז.

61 כבו"ד בגימטריא ל"ב

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

KEHOT'S NOTE

זהר ח"ג לג, א.

62 ל"ב נתיבות חכמה

Sefer Yetzirah opens with the "thirty-two wondrous paths of wisdom" through which G-d created His world. The maamar links them to the "glory" for which all was created.

Sefer Yetzirah 1:1 ספר יצירה א:א'

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

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

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

63 ואור א"ס ב"ה שורה ומתגלה בחכמה

The gloss explains, as the Alter Rebbe heard from his teacher, why the Infinite Light unites even with Atzilus only by first being clothed in Chochmah: the Infinite One is the true One, beside Whom there is nothing, and that is the level of Chochmah.

KEHOT'S NOTE

ראה תניא פרק לה בהגה"ה.

PARAGRAPH 18

64 אני ה' לא שניתי

G-d tells Israel through Malachi: "For I, Havayah, have not changed." The maamar applies it to the revelation in

Chochmah, where G-d is as before creation. (context: Steinsaltz Tanakh)

Malachi 3:6 מלאכי ג׳:ו׳

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

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

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KEHOT'S NOTE

מלאכי ג, ו.

65 רב יהודה דכולי תנויי בנזיקין

The Talmud says that in Rav Yehudah's years all their study was in Nezikin, while later generations studied all six orders. The maamar explains why his learning centered on these laws.

Berakhot 20a:4 ברכות כ׳ א:ד׳

... אי מִשּׁוּם תַּנּוּיֵי, בִּשְׁנֵי דְּרַב יְהוּדָה כּוּלֵּי תַּנּוּיֵי בִּנְזִיקִין הֲוָה, וַאֲנַן קָא מַתְנִינַן שִׁיתָּא סִדְרֵי. וְכִי הֲוָה מָטֵי רַב יְהוּדָה בְּעוּקְצִין, הָאִשָּׁה שֶׁכּוֹבֶשֶׁת יָרָק בַּקְּדָרָה, וְאָמְרִי לַהּ זֵיתִים שֶׁכְּבָשָׁן בְּטַרְפֵּיהֶן טְהוֹרִים, אָמַר: הֲוָיוֹת דְּרַב וּשְׁמוּאֵל קָא חָזֵינָא הָכָא. וַאֲנַן קָא מַתְנִינַן בְּעוּקְצִין תְּלֵיסַר מְתִיבָתָא, וְאִילּוּ רַב יְהוּדָה כִּי הֲוָה שָׁלֵיף חַד מָסָאנֵיהּ, אָתֵי מִטְרָא, וַאֲנַן קָא מְצַעֲרִינַן נַפְשִׁין וּמְצָוְחִינַן קָא צָוְחִינַן, וְלֵית דְּמַשְׁגַּח בַּן.

Rab Pappa asked Abbai : How were our predecessors different from us that miracles occurred for them but not for us? Is it a question of learning ? In the time of Rab Judah, their whole study was limited to the Order "Damages," whereas we study the six Orders; and when Rab Judah reached the paragraph in Mishnah 'Uksin : "If a woman presses vegetables in a pot" (some declare it was the paragraph : "Olives which are pressed with their leaves are clean"), he said, "We see here the ...

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

KEHOT'S NOTE

ברכות כ, א. ראה אוה"ת פ' משפטים ע' אצג. ובד"ה להבין ענין הילולא דרשב"י — תשל"ה (הנחה בלתי מוגה) "דגם ר"י היתה תורתו אומנתו כמו רשב"י, אלא שישנו חילוק ביניהם באופן הביטול שלהם", ע"ש.

66 ויתפרדו כל פועלי און

The psalm for the Shabbos day: "For behold, Your enemies, Havayah, shall perish; all workers of iniquity shall be scattered." The maamar applies it to separating evil from holiness through rulings of Torah law. (context: Steinsaltz Tanakh)

Psalms 92:10 תהילים צ״ב:י׳

כִּי הִנֵּה אֹיְבֶיךָ ה' כִּי־הִנֵּה אֹיְבֶיךָ יֹאבֵדוּ יִתְפָּרְדוּ כָּל־פֹּעֲלֵי אָוֶן׃

For, lo, Thine enemies, O L-RD, For, lo, Thine enemies shall perish: All the workers of iniquity shall be scattered.

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KEHOT'S NOTE

תהלים צב, י׳.

67 הי׳ פטור מן התפלה

The Talmud teaches that scholars whose Torah is their whole occupation, like Rabbi Shimon ben Yochai and his colleagues, interrupt their study for the Shema but not for prayer.

Shabbat 11a:8 שבת י״א א:ח׳

וְאִם הִתְחִילוּ אֵין מַפְסִיקִין, מַפְסִיקִין לִקְרִיאַת שְׁמַע. הָא תְּנָא לֵיהּ רֵישָׁא אֵין מַפְסִיקִין? סֵיפָא אֲתָאן לְדִבְרֵי תּוֹרָה. דְּתַנְיָא: חֲבֵרִים שֶׁהָיוּ עוֹסְקִין בַּתּוֹרָה — מַפְסִיקִין לִקְרִיאַת שְׁמַע, וְאֵין מַפְסִיקִין לִתְפִלָּה. אָמַר רַבִּי יוֹחָנָן: לֹא שָׁנוּ אֶלָּא כְּגוֹן רַבִּי שִׁמְעוֹן בֶּן יוֹחַי וַחֲבֵירָיו שֶׁתּוֹרָתָן אוּמָנוּתָן. אֲבָל כְּגוֹן אָנוּ, מַפְסִיקִין לִקְרִיאַת שְׁמַע וְלִתְפִלָּה.

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KEHOT'S NOTE

שבת י״א, א.

68 שהיתה תורתו אומנתו

The note points there on Torah being one's whole occupation.

KEHOT'S NOTE

ראה אוה"ת ויקרא ע' רנו. לקו"ש חי"ז ע' 307. 356 ואילך.

69 אין זה ילוד אשה

The Talmud explains Rav Yehudah's conduct by "the awe of his Master was upon him," as Shmuel said of him, "This one is not born of a woman."

Niddah 13a:23 נדה י״ג א:כ״ג

וְהָכָא מַאי בְּעִיתוּתָא אִיכָּא? אִיבָּעֵית אֵימָא: בִּיעֲתוּתָא דְּלֵילְיָא וּדְאִיגֶּרֶא, וְאִיבָּעֵית אֵימָא: בִּיעֲתוּתָא דְּרַבֵּיהּ, וְאִיבָּעֵית אֵימָא: בִּיעֲתוּתָא דִּשְׁכִינְתָּא, וְאִיבָּעֵית אֵימָא: אֵימָתָא דְּמָרֵיהּ עֲלֵיהּ, דְּקָרֵי שְׁמוּאֵל עֲלֵיהּ: "אֵין זֶה יִלּוֹד אִשָּׁה".

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KEHOT'S NOTE

נדה י״ג, א.

70 ואשים דברי בפיך

G-d to Israel through Isaiah: "And I have put My words in your mouth." Rav Yehudah's Torah was G-d's word speaking through him. (context: Steinsaltz Tanakh)

Isaiah 51:16 ישעיהו נ״א:ט״ז׳

וָאָשִׂם דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה׃

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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KEHOT'S NOTE

ישע' נא, טז.

71 ודברי אשר שמתי בפיך

G-d's covenant with those who return: "My words which I have placed in your mouth shall not depart from your mouth." The same idea: words of Torah given by G-d and spoken through a person. (context: Steinsaltz Tanakh)

Isaiah 59:21 ישעיהו נ״ט:כ״א׳

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

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

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KEHOT'S NOTE

ישע' נט, כא.

72 **מתניתין מלכתא**

The Talmud's phrase "the Mishnah is a queen" (matnisin malkesa), a sign for remembering which teachings were Rav Malkiya's. The maamar reads it as describing the Mishnah as a royal decree.

Beitzah 28b:14–15 ביצה כ"ח ב:י"ד-ט"ו

רַב פָּפָּא אָמַר: מַתְנִיתִין וּמַתְנִיתָא — רַב מַלְכִּיָּא. שְׁמַעְתָּתָא — רַב מַלְכִּיּוֹ. וְסִימָנָךְ: מַתְנִיתִין מַלְכְּתָא. מַאי בֵּינַיְיהוּ? אִיכָּא בֵּינַיְיהוּ שְׁפָחוֹת. מַתְנִי' לֹא יֹאמַר אָדָם לַסַּכָּח: שְׁקוֹל לִי בְּדִינָר בָּשָׂר, אֲבָל שׁוֹחֵט וּמְחַלֵּק בֵּינֵיהֶם.

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

KEHOT'S NOTE

ביצה כח, ב. וראה לקמן מט, ב.

73 **שיהי' הפסק כך**

Toras Shmuel explains that by studying Nezikin and acquitting the innocent and convicting the guilty, Rav Yehudah separated the kelipah from holiness, "all workers of iniquity shall be scattered," and through his speech in Torah brought about the same verdict above, which is mishpat, "everything in its proper place." At p. 380 it adds that studying the laws rescues the oppressed from the oppressor.

KEHOT'S NOTE

בתורת שמואל תרכ"ז ע' רעא (הוצאת תש"ס ע' רצז) מבאר זה "כמו"כ ע"י הלימוד שלמד בסדר נזיקין וזיכה את הזכאי וחייב את החייב ע"ז הפריד הקליפה מהקדושה להיות יתפרדו כל פועלי און כו'. נמצא שע"י דבורו בתורה גרם למעלה לזכות את הזכאי כו' וז"ע בחי' משפט שיהי' כל דבר על מכונו" עכ"ל ע"ש. וראה שם ע' שפ "היינו כי ע"י לימוד דינים ע"ז מציל העשוק מיד עשקו".

74 **מלך במשפט יעמיד ארץ**

"A king establishes the land through justice." A realm stands by its king's justice and order; the Mishnah's rulings are like a king's justice, which sets everything in its place. (context: Steinsaltz Tanakh)

Proverbs 29:4 משלי כ"ט:ד'

מֶלֶךְ בְּמִשְׁפָּט יַעֲמִיד אָרֶץ וְאִישׁ תְּרוּמוֹת יֶהֶרְסֶנָּה׃

The king by justice establisheth the land; but he that exacteth gifts overthroweth it.

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KEHOT'S NOTE

משלי כט, ד.

PARAGRAPH 19

75 **ויהי בישורון מלך**

Moshe's blessing: "And there was a king in Yeshurun, when the heads of the people gathered." The "king" may be G-d, revealed at Sinai, or Moshe; the maamar reads it as Moshe, through whom the Shechinah spoke. (context: Steinsaltz Tanakh)

Deuteronomy 33:5 דברים ל"ג:ה'

וַיְהִי בִישֻׁרוּן מֶלֶךְ בְּהִתְאַסֵּף רָאשֵׁי עָם יַחַד שִׁבְטֵי יִשְׂרָאֵל׃

And there was a king in Jeshurun, When the heads of the people were gathered, All the tribes of Israel together.

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KEHOT'S NOTE

דברים לג, ה.

76 **ששכינה היתה מדברת**

There the Alter Rebbe says that in the Time to Come, "I will dwell in your midst," the level of "says Havayah," divine speech, will be revealed, as the Shechinah spoke from Moshe's throat; and that a person who reaches self-sacrifice at "One" in the Shema comes to "My words which I have placed in your mouth."

KEHOT'S NOTE

נסמן לעיל לח, א.

PARAGRAPH 20

77 **ותמלא כדה ותעל**

At the well, Rivkah "went down to the spring, filled her jug and went up." The maamar reads her jug as the Torah that draws from the supernal waters. (context: Steinsaltz Tanakh)

Genesis 24:16 בראשית כ"ד:ט"ז

וְהַנַּעֲרָ טֹבַת מַרְאֶה מְאֹד בְּתוּלָה וְאִישׁ לֹא יְדָעָהּ וַתֵּרֶד הָעַיְנָה וַתְּמַלֵּא כַדָּהּ וַתָּעַל׃

And the damsel was very fair to look upon, a virgin, neither had any man known her; and she went down to the fountain, and filled her pitcher, and came up.

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KEHOT'S NOTE

בראשית כד, טז.

78 **כ"ד ספרין דאורייתא**

The note points there on the twenty-four books of the Torah.

Tikkunei Zohar, Tikkun 21 · 47a:12–14 תקו"ז תיקון כא

כ"ד ספרין דאורייתא ודאי אינון כ"ד דאתמלי מן ימא עלאה דאוריתי דאיהי כלילא דחמשין אתוון דיחודא דאינון כ"ה וכ"ה דמיחדין בהון לקבי"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.

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KEHOT'S NOTE

ראה ת"ז תי' כא (מו, ב). אוה"ת בראשית מח, א. וראה לעיל יח, א.

79 **כ"ד ספרין דאורייתא**

In Tikkun 21 the Tikkunei Zohar reads the jug (kad, כד) as the twenty-four (כ"ד) books of the Torah, filled from the supernal sea. The Kehot note gives this passage as 46b; on Sefaria it is at 47a.

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.

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80 **כד שנשאב מים העליון**

Or HaTorah explains that the jug of Yesod is the twenty-four books of the Written Torah.

KEHOT'S NOTE

ראה אוה"ת נ"ך כרך ב ע' תתכט: וכד דיסוד זהו כ"ד ספרין של תושב"כ ע"ש.

81 **והיו הדברים האלה**

From the Shema, Moshe to Israel: "And these words which I (Anochi) command you this day shall be upon your heart." The maamar stresses "I": the mitzvos come from G-d's own self.

Deuteronomy 6:6 דברים ו':ו

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃

And these words, which I command thee this day, shall be upon thy heart;

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KEHOT'S NOTE

דברים ו, ו.

PARAGRAPH 21

82 **חכים ולא בחכמה ידיעא**

"Wise, but not with a knowable wisdom," from Eliyahu's prayer in the Tikkunei Zohar, describes the divine wisdom of the Torah, the opposite of human intellect.

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

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

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מי כה' אלקינו המגביהי לשבת המשפילי לראות בשמים ובארץ

83 **ה' בחכמה יסד ארץ**

"Havayah founded the earth with wisdom; He established the heavens with understanding." The maamar cites it to show that the Infinite One rests in wisdom, the wisdom of the Torah. (context: Steinsaltz Tanakh)

Proverbs 3:19 משלי ג':י"ט

ה' בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה׃

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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KEHOT'S NOTE

משלי ג, יט.

84 **נר ה' נשמת אדם**

"The lamp of Havayah is the soul of man." Here it names the G-dly soul, whose contemplation must come first.

Proverbs 20:27 משלי כ':כ"ז

נֵר ה' נִשְׁמַת אָדָם חֹפֵשׂ כָּל־חַדְרֵי־בָטֶן׃

The spirit of man is the lamp of the L-RD, searching all the inward parts.

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85 **ואהבת וגו' בכל לבבך**

"You shall love Havayah your G-d with all your heart," with both inclinations, as explained at the start of the maamar.

Deuteronomy 6:5 דברים ו':ה

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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86 **רוח אייתי רוח**

The Zohar teaches that a spirit awakened below brings and draws down a spirit from above. The maamar applies it to the contemplation of the G-dly soul, which must come first.

Zohar II, 162b זח"ב קסב, ב

KEHOT'S NOTE

זח"ב קסב, ב.

87 **אם ישים אליו לבו**

Elihu: "If He sets His heart upon him, He would gather to Himself his spirit and his breath," that is, if G-d set His mind on man, man would cease to live. The maamar reads it of a person who sets his heart toward G-d, and so draws his spirit to Him, as "spirit brings spirit." (context: Steinsaltz Tanakh)

Job 34:14 איוב ל"ד:י"ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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KEHOT'S NOTE

איוב לד, יד.

88 **וימלא כבוד ה'**

G-d's oath after the spies: "But as I live, the glory of Havayah shall fill all the earth." The maamar reads it as the goal of refining the physical world. (context: Steinsaltz Tanakh)

Numbers 14:21 במדבר י"ד:כ"א

וְאוּלָם חַי־אָנִי וְיִמָּלֵא כְבוֹד־ה' אֶת־כָּל־הָאָרֶץ׃

But in very deed, as I live—and all the earth shall be filled with the glory of the L-RD—

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KEHOT'S NOTE

במדבר יד, כא.

PARAGRAPH 22

89 **המגביהי לשבת**

"Who is like Havayah our G-d, Who is enthroned on high (hamagbihi lashaves)?" The maamar reads hamagbihi as "raises the yud," the raising of the yud of the heh through the mitzvos.

Psalms 113:5 תהילים קי"ג:ה'

מִי כַּה' אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת׃

Who is like unto the L-RD our G-d, That is enthroned on high,

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90 **פי' המגביה י' . . נעשה ה'**

Yahel Or explains that one should not take this ascent as a withdrawal of the light; that is why it is described as a raising of the heh as well.

KEHOT'S NOTE

ראה יהל אור ע' תלח "ור"ל שלא תאמר על"י זו היא הסתלקות האור . . עז"א שהוא הגבהת הה' ג"כ" ע"ש. וראה במאמרי אדה"א בראשית ע' תכג "דלכאורה יפלא מ"ש המגביהי ביו"ד שהוא לשון נוק' הל"ל המגביה לשבת, אלא יו"ד זה הוא בחי' נקודה דאין דחכמה שבכתר" ע"ש. לקו"ת שלח מד, ד.

91 **נעשה ה' ע"י היו"ד**

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

KEHOT'S NOTE

פרדס שער כ"ז ספ"ז בשם הרע"מ.

92 **וצדקה תרומם גוי**

"Righteousness (tzedakah) raises up a nation." Here tzedakah raises the yud of the heh into the Infinite Light.

Proverbs 14:34 משלי י"ד:ל"ד

צְדָקָה תְרוֹמֵם־גּוֹי וְחֶסֶד לְאֻמִּים חַטָּאת׃

Righteousness exalteth a nation; But sin is a reproach to any people.

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KEHOT'S NOTE

משלי יד, לד.

93 **מכון לשבתך**

The Song at the Sea: "You will bring them and plant them on the mountain of Your inheritance, the place for Your dwelling that You have made, Havayah." The maamar reads "to sit" as making a place where the Infinite Light dwells. (context: Steinsaltz Tanakh)

Exodus 15:17 שמות ט"ו:י"ז

תְּבִאֵמוֹ וְתִטָּעֵמוֹ בְּהַר נַחֲלָתְךָ מָכוֹן לְשִׁבְתְּךָ פָּעַלְתָּ ה' מִקְדָּשׁ אֲדֹנָי כּוֹנְנוּ יָדֶיךָ׃

Thou bringest them in, and plantest them in the mountain of Thine inheritance, The place, O L-RD, which Thou hast made for Thee to dwell in, The sanctuary, O L-rd, which Thy hands have established.

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94 **וישב ה' מלך לעולם**

"Havayah sat at the Flood; Havayah sits as King forever (le'olam)." The maamar reads le'olam also as "over the world": reigning over the world is G-d's lowering of Himself. (context: Steinsaltz Tanakh)

Psalms 29:10 תהילים כ"ט:י'

ה' לַמַּבּוּל יָשָׁב וַיֵּשֶׁב ה' מֶלֶךְ לְעוֹלָם׃

The L-RD sat enthroned at the flood; Yea, the L-RD sitteth as King for ever.

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KEHOT'S NOTE

תהלים כט, י.

PARAGRAPH 23

95 **המשפילי לראות בשמים**

"Who lowers [Himself] to see in the heavens and on the earth." The maamar reads "the heavens" as the Written Torah and "the earth" as the Oral Torah.

Psalms 113:6 תהילים קי"ג:ו'

הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ׃

That looketh down low Upon heaven and upon the earth?

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96 **שמע ישראל**

"Hear, O Israel, Havayah is our G-d, Havayah is One." The maamar contrasts this "hearing," the soul's contemplation, with the Torah's "seeing."

Deuteronomy 6:4 דברים ו':ד'

שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד׃

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

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97 **כי עין בעין יראו**

Isaiah on the watchmen of Zion who will sing: "For they shall see eye to eye when Havayah returns to Zion." The

מי כה' אלקינו המגביהי לשבת המשפילי לראות בשמים ובארץ

> **maamar uses it for a revelation of G-d like sight, below as above. (context: Steinsaltz Tanakh)**

Isaiah 52:8 ישעיהו נ"ב:ח'

קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בָּעַיִן יִרְאוּ בְּשׁוּב ה' צִיּוֹן׃

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

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KEHOT'S NOTE

ישע' נב, ח.

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About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306–309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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