TORAH OHR • PARSHAS MIKEITZ • MAAMAR 12

ביאור על הנ"ל

An Explanation of the Above

There are two lamps. In the lamp of the soul, the G-dly soul is a limited wick and the human intellect, rooted in Tohu, is the oil; in the lamp of the mitzvah, the mitzvah is the wick that lifts that intellect and the physical things it is done with, also from Tohu. The burning oil becomes a love beyond the person's measure, though bounded in itself, and this ascent from below draws down "the Torah is light," the truly unlimited Infinite Light from above the tzimtzum, revealed in this world.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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

THE BIG IDEA

There are two lamps. In the lamp of the soul, the G-dly soul is a limited wick and the human intellect, rooted in Tohu, is the oil; in the lamp of the mitzvah, the mitzvah is the wick that lifts that intellect and the physical things it is done with, also from Tohu. The burning oil becomes a love beyond the person's measure, though bounded in itself, and this ascent from below draws down "the Torah is light," the truly unlimited Infinite Light from above the tzimtzum, revealed in this world.

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

This biur explains the preceding maamar on "Who raises Himself up to sit, who lowers Himself to see." It lays down two introductions. Oil, which can be drawn from anything, stands for the Chochmah hidden in all things, and ordinary oil is the human intellect of nogah. The tzimtzum hid the Infinite Light so that man's service, above all Torah studied with bittul, would reveal that light below as it was before creation, as Rav Yehudah sought to do even in Nezikin. The maamar then describes two lamps. In the lamp of the soul the G-dly soul is the wick, a measured line, and the refined intellect is the oil; rooted in Tohu, it becomes the love "with all your me'od," which only a soul in a body can reach. Like fire, that love passes itself on without limit, and so it is called light. In the lamp of the mitzvah, the mitzvah is the wick and an encompassing light that lifts the soul and the physical objects of mitzvos. The extra yud of HaMagbihi is the yud the mitzvah draws into Malchus, raising it to its source; HaMashpili lir'os is the Torah's revelation, as clear as sight.

OUTLINE

1 **Oil is wisdom** ¶1–3

The first introduction: oil can be drawn from everything because Chochmah is enclothed in everything; holy oil is from the supernal Chochmah, all other oil from nogah, human intellect.

2 **"The Torah is light"** ¶4–10

The second introduction: the tzimtzum in the Malchus of the Infinite One exists so that Torah studied with bittul will reveal the light from before the tzimtzum below, even in Nezikin, as Rav Yehudah did.

3 **The lamp in general** ¶11–12

The wick is the measuring line drawn after the tzimtzum; the light on it is the Torah's light beyond measure, which takes hold through the consuming of the oil.

4 **The lamp of the soul** ¶13–15

The G-dly soul is the wick and the intellectual soul of nogah is the oil; rooted in Tohu, the oil becomes fire, and Tikkun is built from Tohu.

5 **Why it is called light** ¶16–24

Love beyond the soul's vessels, "with all your me'od," reached only through the body, passes itself on without limit like fire; it is Or Chozer, which draws down "the Torah is light."

6 **The lamp of the mitzvah** ¶25–28

Soul and mitzvah need each other; the mitzvah is the wick and an encompassing light that lifts the intellectual soul and the physical objects of mitzvos to the Infinite Light.

7 **The yud of HaMagbihi** ¶29–35

The extra yud is the yud the mitzvah draws into Malchus, turning dalet into hei and raising it; the Zohar's yehi and the Yesod of Abba explain this lower yud.

8 **Lashaves: sitting as King** ¶36–38

The ascent establishes Malchus in the posture of sitting, the posture of kings: the body lowered, the feet raised above the earth.

9 **HaMashpili lir'os** ¶39

The second half of the verse is "the Torah is light": the Infinite Light revealed in the Written and Oral Torah as plainly as sight, above the love that comes from hearing.

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.

Most of what the Rebbe says about this biur gathers around its central paradox (¶22–24): a love bounded in truth, unlimited only „לגבי כלי שלך" ('relative to your vessel'), that still draws down the truly unlimited Infinite Light. In Sefer HaSichos 5749 and 5751 he reads 'your me'od' two ways: as measured by the person's own present level, so that yesterday's me'od is today's limit, and, „למעליותא" ('to its credit'), as the unlimited becoming the person's very being. Why such a love draws the true unlimited: in Likkutei Sichos vol. 12 he brings the known reason, citing this paragraph and the Tzemach Tzedek's Derech Mitzvosecha, that a service must resemble the light it draws; in vol. 25 he gives another, that whatever is unlimited in a creature comes from the me'od above; in vol. 4 (Yud Shevat 5721) he adds that the bond is possible because created beings, through the essence of the soul, belong to what precedes the tzimtzum. In vol. 15 he counts this love, born through the animal soul, among the soul's gains from its descent, like a baal teshuvah's. In Basi LeGani 5737 he quotes the maamar's reading of „המגביהי לשבת" (HaMagbihi, ¶29) almost word for word, and finds a yud already within the dalet. Perhaps (biur b'derech efshar) the reader then sees the biur's lamp as these teachings frame it: a bounded vessel whose going beyond itself lets the unlimited shine in it.

Tzimtzum (contraction) צמצום

The concealment of the Infinite Light in the Malchus of the Infinite One, leaving a vacated space for worlds. It is in the light alone and only from the worlds' point of view; its purpose is that man's service reveal the light below as before.

Bittul (self-nullification) ביטול

Being nullified before G-d. Revealed bittul is what the maamar calls "light": the Infinite Light present below as it is above.

Measuring line (kav hamiddah) קו המדה

The thin line of light drawn after the tzimtzum, which gives light by measure. It is the wick of the lamp and the measured love of the G-dly soul; the Zohar calls it botzina dekardinusa, a lamp of darkness.

Kelipas nogah קליפת נוגה

The "glowing" realm, neither wholly holy nor wholly evil, from which human intellect and physical objects come. It is the oil of the lamp, and its root is in Tohu.

Tohu and Tikkun תהו ותקון

Tohu had abundant light in vessels that stood alone, one beneath the other, and shattered; Tikkun is light drawn by measure along lines, with inter-inclusion. Tikkun is built from Tohu itself.

"With all your me'od" בכל מאדך

Love and awe beyond the soul's vessels, unlimited relative to the person though bounded in itself. Reached through teshuvah in this world, it draws down the truly unlimited Infinite Light.

Or Chozer (returning light) אור חוזר

Light that rises from below, out of the refinement of kelipas nogah: the great love of me'od, which in turn draws the Infinite Light down.

Or Makif (encompassing light) אור מקיף

Light too great to be held within, which surrounds what it lifts. The mitzvos draw it down as garments around the soul.

The yud within the hei יו"ד שבתוך הה"א

Malchus alone is a dalet, "having nothing of its own"; the mitzvah draws a yud into it, making it a hei and raising it to the Malchus of the Infinite One. This is the extra yud of HaMagbihi.

SECTION 1 • ¶1–3

Oil is wisdom

1 ביאור על הנ"ל[1]

An explanation of the above.

> This heading marks the maamar as a biur, an explanation that goes back over the maamar just before it in Torah Ohr, which expounded the verse "Who raises Himself up to sit." It explains that maamar's themes at greater depth; according to the manuscripts, both were said on Shabbos Chanukah 5567 (1806).

2 להבין ביאור הדברים ע"פ המגביהי לשבת[2] כו'. הנה צריך להקדים שני הקדמות. הא' מ"ש בפרדס[3] הטעם שמכל הדברים נוכל להוציא שמן.

To understand the explanation of the matters on [the verse] "Who raises Himself up to sit," etc.: we must first lay down two introductions. The first is what is written in the Pardes: the reason why we are able to extract oil from all things,

> The biur sets out to explain the earlier discussion of the verse "Who raises Himself up to sit" (Tehillim 113:5), and it begins with two introductions. The first comes from the Pardes (Pardes Rimonim, the classic work of Kabbalah by R. Moshe Cordovero), which asks why oil can be extracted from every substance. In Likkutei Torah, Shelach, the Alter Rebbe brings the same teaching: oil can be drawn from everything, even from stones, because "You made them all with wisdom."

כמו שעושין בתקון הרפואות. הוא לפי שכולם בחכמה עשית[4] ונמצא בכל הדברים מלובש בחינת חכמה זהו בחינת השמן שהוא בחי' חכמה

as is done in the preparation of medicines. It is because "You made them all with wisdom," so that in all things the level of Chochmah (wisdom) is enclothed; and this is the level of the oil, which is the level of Chochmah,

> Oil can be pressed out of anything, as is done in preparing medicines, because Tehillim says G-d made all things "with wisdom." Chochmah is therefore enclothed in every created thing, and oil, the hidden richness that can be drawn out of a substance, stands for that Chochmah. A supplement printed in Torah Ohr (110d) adds that Chochmah alone did not shatter in the breaking of the vessels, so its light remains in every particular thing and keeps it alive.

כמ"ש בזוהר דיין הוא בינה ושמן חכמה. ולכן כתיב אשה חכמה מתקוע[5] כי תקוע אלפא לשמן.[6,7]

as is written in the Zohar, that wine is Binah (understanding) and oil is Chochmah. And therefore it is written, "a wise woman from Tekoa," for "Tekoa is foremost for oil."

> The Zohar pairs wine with Binah and oil with Chochmah. This is why the "wise woman" whom Yoav sent for came from Tekoa, a town the Mishnah names as foremost for oil: wisdom and oil go together.

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

BACKGROUND FROM THE REBBE

In the essay Inyanah shel Toras HaChassidus (from the sicha of 19 Kislev 5726, edited by the Rebbe), having said that Chassidus brought an essential life into everything, the Rebbe explains why Chassidus is likened to oil, the 'secret of secrets' of the Torah, and starts from what oil itself is.

The Rebbe reasons from this paragraph's premise, that oil can be drawn from everything (his note cites this column): oil is „נקודת התמצית" (the essence, 'עסענץ') of each thing, so „מצד עצמו מובדל הוא מכל דבר" (in itself it belongs to no particular thing), and because it is an essence it is found in all. He finds both sides even in halachah: oil „אינו מתערב בשאר משקין" (does not mix with other liquids), yet „מפעפע הוא בכל דבר" (it permeates whatever it touches). Perhaps (biur b'derech efshar) this shows why the Alter Rebbe can make oil stand for the Chochmah enclothed in all things.

The Alter Rebbe: שמכל הדברים נוכל להוציא שמן. כמו שעושין בתקון הרפואות. הוא לפי שכולם בחכמה עשית

The Rebbe: שמן הוא נקודת התמצית ("עסענץ") של כל דבר. ומזה מוכרח, שמצד עצמו מובדל הוא מכל דבר

Kuntres Inyanah shel Toras HaChassidus (edited essay), p. §ז and note 49 (note 52 in the Toras Menachem printing); Toras Menachem printing p. 264; the separate kuntres p. 6 · from the sicha of 19 Kislev 5726 and the farbrengens after it, edited by the Rebbe (first printed at the end of Sefer HaErachim Chabad vol. 1; reprinted in Toras Menachem 5726 vol. 1)

3 והנה שמן הטוב ושמן המשחה[8,9] הוא בחכמה דקדושה שבע"ס [שבעשר ספירות] עליונות. וע"ז נאמר כשמן הטוב[10] כו' זקן אהרן כו'

Now, the good oil and the anointing oil are in the Chochmah of holiness that is in the ten supernal Sefiros. And of this it is said, "Like the good oil," etc., "the beard of Aharon," etc.,

The finest oils, "the good oil" and the anointing oil of the Sanctuary, come from the Chochmah of holiness in the ten supernal Sefiros. Tehillim describes "the good oil" flowing down onto "the beard of Aharon," an image of holy wisdom flowing downward.

וכמ"ש בזוהר ויקרא ופי' אמור.[11] אבל שאר כל השמנים הם מנוגה ובנוגה הוא בחי' חכמה שבשכל אנושי.[12]

as is written in the Zohar, [Parshas] Vayikra and Parshas Emor. But all the other oils are from nogah, and in nogah is the level of the Chochmah that is in human intellect.

The Zohar on Vayikra and on Emor is cited for this. All other oils come from nogah, the "glowing" realm that is neither wholly holy nor wholly evil, and the wisdom of nogah is ordinary human intellect. Manuscripts of this biur add that even olive oil is from nogah, and only the anointing oil comes from the holy Chochmah.

SECTION 2 • ¶4–10

"The Torah is light"

4 והקדמה השנית הוא פי' מ"ש ותורה אור.[13] כי הנה פי' אוא"ס [אור אין סוף] הוא מל' דא"ס שבה כל הצמצום הנז' [הנזכר] בתחלת ספר עה"ח [עץ החיים].[14] שנעשה בחי' צמצום בהאור להיות נעשה מקום פנוי וחלל שהכל הוא באוא"ס [באור אין סוף] בהאור דוקא.

The second introduction is the meaning of what is written, "and the Torah is light." For the meaning of the Infinite Light (Or Ein Sof) is the Malchus (sovereignty) of the Infinite One (Ein Sof), in which is the whole tzimtzum (contraction) mentioned at the beginning of the book Etz Chaim: that a tzimtzum came about in the light, so that a vacated space and a void would come to be. For all of it is in the Infinite Light, in the light specifically,

> The second introduction explains the words "and the Torah is light" (Mishlei 6:23). Here "the Infinite Light" means the Malchus of the Infinite One, the level at which the tzimtzum described at the opening of Etz Chaim (the Arizal's teachings as written by R. Chaim Vital) took place: the light was withdrawn to leave a "vacated space" in which finite worlds could exist. The Alter Rebbe stresses that the whole contraction happened in the light alone; the supplements of Likkutei Torah on Vayikra (51b) take up these opening words of Etz Chaim and ask how a withdrawal can apply to the Infinite Light at all, since "I, Havayah, have not changed."

5 ולא במהו"ע [במהותו ועצמותו] ממש ח"ו [חס ושלום]. והכוונה בצמצום זה הוא כדי שאח"כ ע"י עבודת האדם בעוה"ז שיתהוה ע"י צמצום זה יומשך להיות גלוי מל' דא"ס כמו קודם שנברא.

[and] not in His very essence and being, G-d forbid. And the intent of this tzimtzum is that afterward, through the service of man in this world, which comes into being through this tzimtzum, [the light] will be drawn down, so that there is a revelation of the Malchus of the Infinite One as before [the world] was created.

> The contraction is only in the light, never in G-d's own essence. Its purpose is that man, serving G-d in the world the tzimtzum made possible, will draw the Malchus of the Infinite One back into revelation, as it was before creation.

פי' כמו שהאור הוא קודם הצמצום כך יהיה ממש הגלוי למטה שלא יסתיר הצמצום כלל.

That is: just as the light is before the tzimtzum, so exactly will the revelation be below, so that the tzimtzum will not conceal at all.

> The goal is that the revelation below should be exactly like the light before the tzimtzum. Then the contraction would no longer hide anything at all.

6 וכמ"ש אני ראשון ואני אחרון[15] ומבלעדי וגו'. פי' אני ראשון כמו שהיה קודם הצמצום ואני אחרון היינו כמ"ש ונשגב ה' לבדו כו'.

As it is written, "I am first and I am last, and besides Me," etc. That is: "I am first," as [He] was before the tzimtzum; and "I am last" means as it is written, "And Havayah alone shall be exalted," etc.

> Yeshayahu's verse "I am first and I am last" is read as stages of revelation. "First" is G-d as He was before the tzimtzum, and "last" is the future, when "Havayah alone will be exalted."

ומבלעדי היינו באמצעות שנעשה בחי' הצמצום וההסתר יהיה ג"כ אין לנו מלך אלא אתה שיהיה גלוי הבטול שלא יהיה הסתר והעלם. והמשכה זו היא ע"י התורה.

And "besides Me" refers to the middle, when the level of tzimtzum and concealment has come about: there too it will be [that] "we have no King but You," so that the self-nullification (bittul) is revealed and there is no concealment or hiding. And this drawing down is through the Torah.

> In the verse, umibaladai means "and besides Me [there is no G-d]"; the Alter Rebbe reads it as the stage in between first and last: the present world of tzimtzum and concealment. Even here the goal is "we have no King but You" (words of the prayer Avinu Malkeinu), an open bittul with nothing concealing G-d, and the Torah is what achieves it.

וזהו ותורה אור שממשיך בחי' גילוי אוא"ס [אור אין סוף] כמו קודם הצמצום גם לאחר הצמצום. (וזהו מתניתין מלכתא המשכת גלוי מלכות דא"ס האור שלמעלה מהצמצום).

And this is [the meaning of] "and the Torah is light": that it draws down the level of the revelation of the Infinite Light (Or Ein Sof) as [it was] before the tzimtzum, also after the tzimtzum. (And this is [the meaning of] "the Mishnah is a queen": the drawing down of the revelation of the Malchus of the Infinite One, the light that is above the tzimtzum.)

> This is the meaning of "the Torah is light": the Torah carries the revelation of the Infinite Light as it was before the tzimtzum into the world after the tzimtzum. The parenthesis adds that this is why the Mishnah is called a queen (malkesa): it draws down the Malchus of the Infinite One, the light above the contraction.

וזהו ענין רב יהודא כולי תנויי בנזיקין[16] הוה והיי [והיה] פטור מן התפלה כו' לפי שההשתלשלות הם בחיי העלם והסתר

And this is the matter of Rav Yehudah: "all the learning was in Nezikin," and he was exempt from prayer, etc. For the chain of descending worlds (hishtalshelus) is [a matter] of hiding and concealment,

> The Talmud records that in Rav Yehudah's time all the learning was in Nezikin, the order of the Mishnah on damages; elsewhere it relates that he prayed only once in thirty days (Rosh Hashanah 35a), which the maamar calls being exempt from prayer. The explanation begins from the principle that the chain of worlds is, by its nature, concealment.

כמ"ש ישת חשך סתרו[17] דזה קאי על התהוות בחיי הכתר כי החכמ' [החכמה] נק' אור שהוא בחיי גלוי

as it is written, "He made darkness His concealment." This refers to the coming into being of the level of Keser (the Crown); for Chochmah (wisdom) is called light, being the level of revelation,

> Tehillim says G-d "made darkness His concealment," and the Alter Rebbe applies this to the emergence of Keser, the level above intellect. In Likkutei Torah, Tzav, he explains that this darkness is above the chain of worlds and is called darkness only from below, because no thought can grasp it. Chochmah, by contrast, is called light because it is the first revelation.

כמ"ש ראשית חכמ' [חכמה][18] ראשית הגלוי והכתר שלמעלה מן החכמה ואינו מאיר ומתגלה נק' אצלנו בשם חשך לפי שאינו מושג.

as it is written, "the beginning of wisdom": the beginning of revelation. And Keser, which is above Chochmah and does not shine and become revealed, is called, with respect to us, by the name "darkness," because it is not grasped.

> The verse says "the beginning of wisdom is the awe of Havayah"; here "the beginning of wisdom" is read as "the beginning of revelation." Keser stands above Chochmah and does not shine openly, so from our side it is called darkness, simply because we cannot grasp it.

וכמ"ש בזהר פ' בראשית (דל"ב ע"א)[19] (ועמ"ש ע"פ שחורה אני[20,21] כו' בענין שהתורה ניתנה אש שחורה ע"ג [על גבי] אש לבנה).

As is written in the Zohar, Parshas Bereishis (page 32a). (And see what is written on [the verse] "I am black," etc., on the subject that the Torah was given as black fire upon white fire.)

> The Zohar on Bereishis is cited for this. The reader is also sent to the maamar on "I am black" in Likkutei Torah, Shir HaShirim, about the Torah given as black fire on white fire; there the Alter Rebbe explains that even Keser is called darkness and "black fire" relative to the Infinite One above it, which is the "white fire."

וגם לכן נק' הכתר חשך שהוא העלם לאוא"ס [לאור אין סוף][22] והחכמה היא העלם הכתר שאינו מאיר כי"א ע"י החכמה נמצא החכמה מעלים ומסתיר על הכתר.

And also for this reason Keser is called darkness: it is a hiding of the Infinite Light. And Chochmah is a hiding of Keser, which does not shine except through Chochmah; it follows that Chochmah hides and conceals Keser.

> Keser is called darkness for a second reason too: it hides the Infinite Light. In the same way Chochmah hides Keser, which shines only through Chochmah, so each level veils the one above it.

ולכן נק' קו המדה בוצינא דקרדונית'א[25, 24, 23] מלשון חטי קרדנייתא[26] שהוא ענין קדרות ושחרות לפי שצ"ל מדה וגבול עד כאן בחי' חכמה.[27]

And therefore the measuring line (kav hamiddah) is called botzina dekardinusa, from the term "kardenaisa wheat" (chitei kardenaisa), which denotes dimness and blackness; because there must be measure and limit: "up to here is the level of Chochmah,"

> The measuring line, the kav that sets bounds, is called in the Zohar botzina dekardinusa. The Alter Rebbe derives the name from the Talmud's "kardenaisa wheat," which he says means dimness and blackness: measure itself, saying "Chochmah reaches only to here," is a kind of darkness. A supplement printed in Torah Ohr (107d) explains that this measuring line comes from the Gevuros of Atik Yomin, the source of every measure and contraction.

7 וע"כ בחי' בינה כו'. שכ"ז [שכל זה] הוא חשך ולא אור. אבל אור הוא גלוי הבטול להיות אוא"ס [אור אין סוף] למטה כמו למעלה מהצמצום כו'.

[and] "up to here is the level of Binah (understanding)," etc. All this is darkness and not light. But light is the revelation of the bittul, that the Infinite Light (Or Ein Sof) be below as [it is] above the tzimtzum, etc.,

> The measure continues level by level, "up to here is Binah," and all such measured levels are darkness, not light. Light, in the maamar's sense, is the revealed bittul in which the Infinite Light is present below exactly as it is above the tzimtzum.

וכמו שהוא קמיה יתי' שהצמצום אינו אלא לגבי העולמות כנודע. והיינו דוקא ע"י התורה מגלה עמקות מני חשך[28] ממעמקים קראתיך הוי"ה[29]

just as it is before Him, may He be blessed, for the tzimtzum is only in relation to the worlds, as is known. And this is specifically through the Torah: "He reveals deep things out of darkness"; "Out of the depths I have called You, Havayah."

> Before G-d Himself the tzimtzum conceals nothing; it exists only from the worlds' point of view. That hidden truth is revealed specifically through the Torah, as the verses say, "He reveals deep things out of darkness" and "Out of the depths I have called You, Havayah." The Zohar (Bereishis 32a) reads Iyov's verse to mean that the hidden supernal levels are revealed only from within darkness.

כי התורה היא בחי' חכמה שנמשכה ממלכות דא"ס (שהיא בחי' מו"ס [מוחא סתימאה] דעתיקא שבחי' כתר ועתיק נק' מל' דא"ס. וכנודע שמבחי' מל' דא"ק [דאדם קדמון] נעשה כתר לאצי')

For the Torah is the level of Chochmah, which is drawn from the Malchus of the Infinite One (Ein Sof) (which is the level of the hidden brain (mocha stima'ah) of Atik; for the level of Keser and Atik is called the Malchus of the Infinite One; and, as is known, from the level of the Malchus of Adam Kadmon came the Keser of [the World of] Atzilus),

> The Torah is Chochmah drawn from the Malchus of the Infinite One. The parenthesis places its source in the mocha stima'ah, "the hidden brain," the hidden Chochmah of Atik, the inner level of Keser: Keser and Atik are themselves called the Malchus of the Infinite One. It also recalls that the Malchus of Adam Kadmon, the primordial level above all the worlds, becomes the Keser of Atzilus.

ושם שורה אור א"ס ב"ה בבחי' לא שניתי[30] ממש שאין שם העלם והסתר כלל. וכמ"ש יהי אור זו חכמה[31] והכתר נק' אויר.

and there the light of the Infinite One, blessed be He, rests in the manner of "I have not changed," exactly, for there is no hiding or concealment there at all. And as it is written, "Let there be light (or)": this is Chochmah; and Keser is called avir (air).

> There the Infinite Light rests unchanged, as in "I, Havayah, have not changed," with no concealment at all. The Torah's "Let there be light (or)" refers to Chochmah, while Keser, which does not shine openly, is called avir, "air"; the two words differ by one letter, a yud. In Likkutei Torah, Beha'aloscha, the Alter Rebbe explains that the Torah is light because it comes from Chochmah, which carries revealed delight, and so it reveals the supernal delight hidden in the mitzvos.

ורב יהודה שהיה אדם גדול מאד[32] היה יכול להמשיך בטול עליון ע"י שהיה בטל בעצמו בק"ש [בקריאת שמע] כי מן הק"ש [הקריאת שמע] לא היה פטור רק מן התפלה.[33]

And Rav Yehudah, who was a very great man, was able to draw down the supernal bittul through being himself nullified (batel) in Krias Shema; for he was not exempt from Krias Shema, only from prayer.

> Rav Yehudah, a very great man, could draw down the supernal bittul because he himself was in a state of bittul when he recited the Shema. The maamar notes that he was exempt from prayer, but not from the Shema.

8 ורצה להמשיך גם בנזיקין מקום הקליפות שהם ארבעה אבות נזיקין[34] שיהיה בלע המות לנצח[35] וכמו שיהי' [שיהיה] לע"ל [לעתיד לבוא] בעת תח"ה [תחיית המתים] שיחיו העצמות ויקרם עליהם עור[36] ובשר כמ"ש גבי עצמות דיחזקאל[37]

And he wished to draw [it] down also into Nezikin, the place of the kelipos (husks), which are the four principal categories of damage, so that "He will swallow up death forever," as will be in the time to come, at the time of the resurrection of the dead, when the bones will live and skin and flesh "will be formed over them," as is said regarding the bones of Yechezkel.

> Rav Yehudah wanted to bring this bittul even into Nezikin, the laws of damages, whose "four principal categories of damage" stand for the realm of the kelipos. The aim is the future when "He will swallow up death forever," at the resurrection, when the bones will live again and be covered with skin and flesh, as in Yechezkel's vision of the dry bones.

שיהיה גשמיות ממש ואעפ"כ [ואף על פי כן] יהיו נהנין מזיו השכינה בלי אכילה ושתיה[38] לפי שיומשך בטול עליון גם בגשמיות ממש וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] עתידים צדיקים[39] שיאמרו לפניהם קדוש שיהא קודש שורה למטה.

[That is,] there will be actual physicality, and nevertheless they will delight in the radiance of the Shechinah (Divine Presence) without eating and drinking, because the supernal bittul will be drawn down also into actual physicality. And as our Sages, of blessed memory, said, "In the future, 'holy' will be said before the righteous": that holiness will rest below.

> The resurrected will be fully physical, yet they will delight in the radiance of the Shechinah without eating or drinking, because the supernal bittul will reach physicality itself. This is why the Sages say "holy" will be said before the righteous: holiness will rest below. Torah Ohr, Toldos, explains the same saying: the angels will say "holy" before the righteous because some revelations are drawn down only below, to souls in this world.

9 ועל דרך זה היתה תורתו של רב יהודא ושל רבי שמעון בן יוחאי שהיתה תורתם אומנתם[40] שהיתה תורתם בבחינת בטול ממש לאור אין סוף ולא הם המדברים ד"ת [דברי תורה] אלא דבר ה' בפיהם כו'.

In this way was the Torah of Rav Yehudah and of Rabbi Shimon ben Yochai, whose Torah was their occupation: their Torah was in a state of actual self-nullification (bittul) to the Infinite Light (Or Ein Sof), and it was not they who spoke the words of Torah; rather, the word of G-d was in their mouth, etc.

> Rav Yehudah and Rabbi Shimon ben Yochai are described as men "whose Torah was their occupation": their study was complete bittul to the Infinite Light. It was not they who spoke the words of Torah; the word of G-d spoke through them. In the Talmud (Shabbos 11a), Rabbi Yochanan uses this phrase for Rabbi Shimon bar Yochai and his companions, who did not interrupt their Torah study even for prayer because Torah was their whole occupation. This is the background to the maamar's earlier statement that Rav Yehudah was exempt from prayer.

10 וזהו ענין מתניתין מלכתא כמלך שמצוה כו'. שיש בחי' עבד שלומד כדי שידע רצון וגזירת המלך. ויש בחינת מלך שהוא הגוזר עצמו כו'.

And this is the matter of "the Mishnah is a queen," like a king who commands, etc. For there is the level of a servant, who studies in order to know the will and the decree of the king; and there is the level of a king, who is himself the one who decrees, etc.

> The Mishnah is called a queen because there are two ways to learn: like a servant, who studies to know what the king wants and has decreed, or like a king, who is himself the one who decrees.

ולכן במרע"ה [במשה רבינו עליו השלום] נאמר ויהי בישרון מלך[41] כו'. נמצא היוצא מהקדמה זו השניה דפי' ותורה אור הוא שע"י עסק התורה בבטול ממשיכים בחינת אוא"ס [אור אין סוף] ממש שלמעלה מהצמצום שיהי' [שיהיה] מתגלה למט' [למטה] בעשי' [בעשיה]

And therefore it is said of Moshe Rabbeinu, peace be upon him, "And he was king in Yeshurun," etc. It follows that the conclusion of this second introduction, on the meaning of "and the Torah is light," is that through occupation with the Torah in self-nullification (bittul) one draws down the level of the actual Infinite Light (Or Ein Sof) that is above the tzimtzum, so that it will be revealed below, in [the World of] Asiyah,

> For this reason the Torah says "and he was king in Yeshurun," which the maamar reads as said of Moshe (in the verse it may also refer to G-d, who became King when Israel gathered at Sinai). The conclusion of the second introduction is that Torah studied with bittul draws down the Infinite Light from above the tzimtzum, so that it is revealed even in Asiyah, the lowest world.

כמו שהיה רב יהודה תנויי' בנזיקין להפך חשוכא דוקא לנהור' [לנהורא] [ועמ"ש בפ' בראשית ע"פ צאנה וראנה.[42]

as Rav Yehudah was [engaged in] learning in Nezikin, to transform darkness, specifically, into light. And see what is written in Parshas Bereishis on [the verse] "Go out and see."

> Rav Yehudah's study of Nezikin aimed to transform darkness itself into light. Here a square bracket opens in the Hebrew text, closing at the end of paragraph 12; the bracketed passage begins by referring the reader to the maamar in Parshas Bereishis on "Go out and see."

SECTION 3 · ¶11–12

The lamp in general

11 ועפ"ז [ועל פי זה] יובן ענין הנר והאור דרך כלל. כי הנה הפתילה זהו חוט ועליו נמשך האור ובחי' החוט רומז לבחי' צמצום האור שע"י הצמצום נמשך רק קו וחוט לבד

On this basis the matter of the lamp and the light will be understood in general terms. For the wick (pesilah) is a thread, and upon it the light is drawn; and the thread alludes to the tzimtzum (contraction) of the light, for through the tzimtzum only a line (kav) and a thread were drawn.

> With the two introductions in place, the image of the lamp can be explained. The wick is a thread on which the light rests, and a thread hints at the tzimtzum, through which only a thin line, the kav, was drawn into the vacated space.

ואח"כ נמשך קו זה להאיר במדה ומשקל ונק' קו המדה ויש בזה כמה בחי' בענין הקו המדה ונק' ג"כ פתיל (וכמ"ש בזוהר פקודי דף רל"ג ע"א) ע"פ ופתיל פשתים בידו וקנה המדה[43] כו'.

And afterward this line was drawn forth to give light by measure and weight, and it is called the measuring line (kav hamiddah). There are several aspects in this matter of the measuring line, and it is also called a cord (pesil) (as is written in the Zohar, Pekudei, page 233a) on [the verse] "and a linen cord in his hand, and the measuring reed," etc.:

> That line then spreads to give light in measured portions, which is why it is called the measuring line. The Zohar on Pekudei, discussing Yechezkel's vision of a man with "a linen cord in his hand and the measuring reed," calls it a cord (pesil), a word related to pesilah, wick.

ולזמנין קנה המדה ולזמנין קו המדה ועל דא פתיל וקנה כו' דקנה המדה זהו ענין המדידה דעלמא דאתכסייא שנק' ים שמדה זו הוא ע"י הקנה שגדל אצל המים.[44]

"At times the measuring reed and at times the measuring line, and therefore a cord and a reed," etc. For the measuring reed is the matter of the measuring of the hidden world, which is called the sea; this measure is by means of the reed, which grows beside the water.

> The Zohar distinguishes the measuring reed from the measuring line. The reed measures the hidden world, called the sea, fittingly, since a reed grows by the water.

12 ומדידו דעלמא דאתגליא הנק' יבשה הוא ע"י פתיל כו'. ועכ"פ [ועל כל פנים] בחי' הפתילה זהו בחי' קו המדה.

And the measuring of the revealed world, which is called dry land, is by means of the cord, etc. In any case, the level of the wick is the level of the measuring line.

> The cord measures the revealed world, called dry land. Either way, the wick is the measuring line: a limited channel.

אך האור הנתלה בפתילה זהו בחי' תורה אור שהוא המשכת אוא"ס [אור אין סוף] שלמעלה מהצמצום והמדה וכמ"ש ארוכה מארץ מדה[45]

But the light that hangs on the wick is the level of "Torah is light," which is the drawing down of the Infinite Light (Or Ein Sof) that is above the tzimtzum and the measure, as it is written, "Its measure is longer than the earth";

> The light that hangs on the wick is "Torah is light," the Infinite Light from above the tzimtzum and above all measure. The verse from Iyov, "its measure is longer than the earth," is cited for this light beyond measure.

וכמ"ש במ"א שזהו ענין הברכות דיעקב ע"י יצחק דוקא כי יצחק הוא בחי' גבור' [גבורה] דע"י [דעתיק יומין] שרש ומקור קו המדה לכן נתברך יעקב על ידו.

and as is explained elsewhere, that this is the matter of Yaakov's blessings [coming] specifically through Yitzchak: for Yitzchak is the level of the Gevurah (restraint) of Atik Yomin, the root and source of the measuring line, and therefore Yaakov was blessed through him.

> Elsewhere this is explained as the reason Yaakov's blessings came specifically through Yitzchak. Yitzchak is the Gevurah of Atik Yomin, the root and source of the measuring line itself, so a blessing from him could add light beyond the measure.

שהברכה היא מטל השמים זו מקרא ומשמני הארץ[46] זו משנה. שעי"ז יומשך תוספת אור יותר לאין שיעור על עיקר האור שע"פ המדה כו'.

For the blessing is "of the dew of heaven": this is Scripture; "and of the fat of the earth": this is Mishnah; so that through this an added light will be drawn down, immeasurably more, beyond the essential light that is according to the measure, etc.

> Yitzchak's blessing, "of the dew of heaven and of the fat of the earth," is read as Scripture and Mishnah. Through them, light beyond all measure is added to the basic light, which comes by measure.

ועיקר אחיזת האור בפתילה הוא ע"י כליון השמן שהוא בירור חכמה דק"נ [דקליפת נוגה] שכל אנושי כנ"ל בהקדמה ראשונה. והיינו כשהוא נכלל באור שבטל לגמרי לבחי' ותורה אור]:

And the main hold of the light on the wick is through the consuming of the oil, which is the refinement of the Chochmah of kelipas nogah, human intellect, as mentioned above in the first introduction; that is, when it is absorbed into the light that is entirely nullified to the level of "and the Torah is light."

> The light holds onto the wick mainly by consuming the oil, which stands for the refinement of the human intellect of kelipas nogah, as in the first introduction. This happens when the intellect is absorbed into a light wholly nullified to "the Torah is light"; the bracketed passage closes here.

SECTION 4 • ¶13–15

The lamp of the soul

13 ועתה נבא לביאור הענין. לבאר ענין שני הבחי' נר. האחד מ"ש נר הוי"ה נשמת אדם[47] שהנשמה לבדה היא בחי' נר.

Now we will come to the explanation of the matter: to explain the two kinds of lamp. The first is what is written, "The lamp of Havayah is the soul of man," in which the soul alone is a lamp.

> Now the maamar turns to its main subject: two kinds of lamp. The first is the soul itself, "the lamp of Havayah is the soul of man": here the soul alone is the lamp.

ובנר יש השלשה בחי' הנ"ל. אור ופתילה ושמן. א"כ יש כ"ז [כל זה] בהנשמה עצמה. הנר הב' הוא כמ"ש כי נר מצוה ותורה אור.[48] ויש בזה ג"כ ג' בחינות הנ"ל.

And in a lamp there are the three aspects mentioned above: light, wick and oil. If so, all of this is in the soul itself. The second lamp is as it is written, "For a mitzvah is a lamp, and the Torah is light"; and in this too there are the three aspects mentioned above.

> Like any lamp, it has light, wick and oil, so all three are within the soul itself. The second lamp is the mitzvah, as in "a mitzvah is a lamp and the Torah is light," and it too has the same three elements.

והענין כי הנה נר הוי"ה נשמת אדם היא נה"א [נפש האלקית] (ולא הנה"ב [הנפש הבהמית] שעדיין צריכה להתברר ואינה נקי' בשם נר הוי"ה דהא לא כתיב נר אלקים)

The explanation is: "the lamp of Havayah, the soul of man," is the G-dly soul (and not the animal soul, which still needs to be refined and is not called by the name "lamp of Havayah," for it is not written "lamp of Elokim"),

> The "lamp of Havayah" is the G-dly soul. The animal soul is not included, since it still needs refinement, and the verse says "lamp of Havayah," not "lamp of Elokim."

שהיא א"צ [אין צריך / אינו צריך] תקון[49] לעצמה והיא הפתילה שממשכת האור הוא הבטול העליון אוא"ס [אור אין סוף] מלי' דא"ס ששם הוא התחלת הקו וחוט המתלבש בע"ס [בעשר ספירות] דאצי' מקור ושרש נה"א [נפש האלקית].

which does not need rectification (tikkun) for itself. And it is the wick that draws down the light, which is the supernal bittul, the Infinite Light (Or Ein Sof), the Malchus of the Infinite One (Ein Sof), where the beginning of the line (kav) and thread is, which is enclothed in the ten Sefiros of [the World of] Atzilus, the source and root of the G-dly soul.

> The G-dly soul needs no rectification for itself, as Tanya states in the name of Etz Chaim. It is the wick that draws down the light, the supernal bittul of the Malchus of the Infinite One, where the kav begins before it is enclothed in the ten Sefiros of Atzilus, the root of the G-dly soul.

ונקראת הנה"א [הנפש האלקית] ג"כ פתילה יעקב חבל נחלתו.[50] על כן בכח הנה"א [הנפש האלקית] להמשיך האור והבטול עד שהשמן הוא חכמה שבשכל אנושי שבנפש השכלית דנוגה נמשך אחר הפתילה.

And the G-dly soul is also called a wick: "Yaakov is the cord of His inheritance." Therefore it is in the power of the G-dly soul to draw down the light and the bittul, until the oil, which is the Chochmah (wisdom) in human intellect that is in the intellectual soul of nogah, is drawn after the wick.

> The G-dly soul is also called a wick, as in "Yaakov is the cord of His inheritance." Through it the light and bittul are drawn down until the oil, the human intellect of the intellectual soul of nogah, is drawn after the wick, as oil rises in a wick.

14 והנה השמן הנמשך אחר הפתילה הוא השורף ונכלה הכל עד שנעשה ממנו אש גמור שהוא הגורם הדלקת האש הרבה לפי שהוא הוא הדולק עד שנתהפך ממש להיות כאש משא"כ הפתילה.

Now, the oil that is drawn after the wick is what burns and is entirely consumed, until it becomes complete fire. It is what causes the great kindling of the fire, for it is the very thing that burns, until it is actually transformed to be like fire; which is not so with the wick.

> The oil drawn up the wick is what burns and is consumed until it becomes pure fire; it is the real fuel of the flame. The wick is not transformed into fire in the same way.

והכח הזה בשמן דק"נ [דקליפת נוגה] יותר מבנה"א [מבנפש האלקית] הפתילה הוא לפי שעיקרו מעולם התהו

And this power in the oil of kelipas nogah, more than in the G-dly soul, the wick, is because its essential [root] is from the World of Tohu,

> The oil, which stands for kelipas nogah, has this power more than the G-dly soul (the wick) because its root is in the World of Tohu.

שהוא למעלה מעלה (כי בתהו היה רבוי האור שזהו יותר מבחי' המדה דקו המדה דתקון) אלא לפי שהיו זת"ז [זה תחת זה] נשברו.

which is very high above (for in Tohu there was an abundance of light, which is more than the level of the measure of the measuring line of Tikkun); but because they were one beneath the other, they shattered.

> Tohu is very high: it had an abundance of light, more than the measured light of the kav in the World of Tikkun. Its vessels shattered because their Sefiros stood one beneath the other, each alone.

דהיינו לפי שלא הי' [היה] התכללות וההתכללות הוא התקון שנמשך דרך קוים כמ"ש באילן.[51] וזהו ענין נשמת אדם[52] א' דם

That is, because there was no inter-inclusion; and inter-inclusion is Tikkun, which is drawn by way of lines (kavim), as is written in the Ilan. And this is the matter of "the soul of adam (man)": alef, dam (blood).

> There was no inter-inclusion among them, and inter-inclusion is the essence of Tikkun, whose light flows along lines (kavim), as the Ilan describes (the Ilan HaGadol of R. Meir Poppers, a great chart of the Kabbalistic worlds). The verse's "soul of adam" is then read as alef-dam, "alef" and "blood"; in Likkutei Torah, Shir HaShirim, the Alter Rebbe explains that the blood of the heart is the seat of excitement and joy, and the alef is Chochmah, which tempers it.

כמו שהדם סובב והולך בכל האברים נעוץ תחלתן בסופן[53] עד שלכאב הראש מקיז דם ברגל כו'. כך הוא המשכת הנשמה נפש אלקית.

Just as the blood circulates and goes through all the limbs, "their beginning wedged in their end," to the point that for a headache one lets blood from the foot, etc., so is the drawing down of the soul, the G-dly soul.

> Blood circulates through every limb, so that beginning and end are bound together, which is why bloodletting from the foot can relieve a headache. The G-dly soul is drawn down in the same way, connecting the highest with the lowest. The phrase "their beginning wedged in their end" is Sefer Yetzirah's (1:7) description of the ten sefiros, whose end is bound to their beginning like a flame bound to a coal. Here it is borrowed for the circuit of the blood, in which head and foot form one closed loop.

15 והכל הוא רק כדי לברר הנפש השכלית שתתהפך ממש באש שלמעלה שיהי' [שיהיה] מאיר בה אור א"ס ממש כמו למעלה כי מתהו ממש נעשה תקון שמעקודים נקודים נעשה ברודים.[54]

And all of this is only in order to refine the intellectual soul, so that it be actually transformed into the fire above, so that the Infinite Light (Or Ein Sof) actually shine in it as above. For from Tohu itself Tikkun is made: from Akudim [and] Nekudim, Berudim is made.

> The purpose of the whole process is to refine the intellectual soul until it is transformed into the fire above and the Infinite Light shines in it as it does above. Tikkun is built out of Tohu itself: from the worlds the Kabbalah calls Akudim and Nekudim came Berudim, the order of Tikkun.

וזאת היא בחי' נר הנשמה שהיא נפש אלקית שהיא הפתילה שעיקר הנר היא הפתילה והשמן הוא בירור הנפש השכלית. ומזה נעשה אור הוא הבטול העליון כו' כנ"ל.

And this is the level of the lamp of the soul: the G-dly soul is the wick, for the essence of the lamp is the wick, and the oil is the refinement of the intellectual soul. And from this light is made, which is the supernal bittul, etc., as mentioned above.

> This is the lamp of the soul: the G-dly soul is the wick, the essential part of the lamp, and the oil is the refined intellectual soul. From their meeting comes light, the supernal bittul described earlier.

SECTION 5 • ¶16–24

Why it is called light

16 והנה הטעם שנק' הבטול הזה בשם אור. וגם מה שנמשך ע"י כליון השמן דוקא שהוא הוא שנעשה אש ואור גמור. משא"כ הפתילה.

Now, [as for] the reason that this bittul is called by the name "light," and also why it is drawn specifically through the consuming of the oil, for it is the oil that becomes fire and complete light, which is not so with the wick:

> Two questions are raised: why this bittul is called "light," and why it comes specifically from the consuming of the oil, which becomes fire and full light, while the wick does not.

וכבר מילתא אמורה שהוא מפני ששרשה מעולם התהו.

It has already been said that this is because its root is from the World of Tohu.

> The short answer, already given, is the oil's root in Tohu.

אך ביאור הענין הוא ע"פ המבואר בדוכתי טובא. איך שיש ב' בחי' אהבה ויראה. האחת האהבה והיראה שהיא מוגבלת לפי שיעור השגת הנפש כו'.

But the explanation of the matter is according to what is explained in many places: that there are two levels of love and awe. The first is the love and awe that is limited according to the measure of the soul's comprehension, etc.

> The fuller explanation rests on a distinction made in many places in Chassidus: there are two levels of love and awe of G-d. The first is limited by the measure of what the soul understands.

17 והב' הוא האה"ר [האהבה רבה] ויראה עצומה למעלה מכדי אשר תוכל הנפש שאת בהשגתה כו'. והיא הבאה מבחי' ההתבוננות בסוכ"ע המקיף לכל העולמות בשוה. ובחי' הראשונה נק' בכל נפשך.[55] ועד"ז הי' [היה] אהוי"ר [אהבה ויראה] של הנשמה בג"ע [בגן עדן] לפ"ע [לפי ערך] ההשגה.

The second is the great love and immense awe, beyond what the soul can bear in its comprehension, etc.; and it comes from contemplation of the light that encompasses all worlds (sovev kol almin), which surrounds all the worlds equally. The first level is called "with all your soul." And in this way was the love and awe of the soul in Gan Eden, according to the measure of [its] comprehension.

> The second level is a great love and immense awe beyond what the soul can hold through understanding; it comes from contemplating the light that surrounds all worlds equally (sovev kol almin). The first, limited level corresponds to "with all your soul," and it is the kind of love the soul had in Gan Eden, matched to its understanding.

18 והשנית נק' בכל מאדך.[56] כי מאד פי' בלי גבול.[57] היינו שאין כלי הלב מכיל האהבה ויראה העצומי' עד שנעשה בחי' אור מקיף.

The second is called "with all your might (me'odecha)." For me'od means without limit; that is, the vessel of the heart cannot contain the immense love and awe, until it becomes the level of an encompassing light (Or Makif).

> The second level is called "with all your me'od," and me'od means without limit: the heart cannot contain this love and awe, so it becomes an encompassing light (Or Makif), around the person rather than within him. In Likkutei Torah, Shelach, the Alter Rebbe explains that this love has no limit or interruption because it comes from sovev kol almin, and that every Jew has it according to his own measure.

וזהו בחי' תשובה בחילא יתיר.[58] פי' יתיר על הכלי. ולזה היה תכלית ירידת אור הנשמה מג"ע [מגן עדן] לעוה"ז בכדי שתבא לבחי' בכל מאדך

And this is the level of teshuvah (return) "with surpassing strength": "surpassing" means beyond the vessel. And for this was the purpose of the descent of the light of the soul from Gan Eden to this world: that it come to the level of "with all your me'od."

> This is teshuvah "with surpassing strength," the Zohar's phrase, where "surpassing" means exceeding the vessel. For this the soul descended from Gan Eden into this world: to reach the love of me'od.

שהתשובה אינה רק בעוה"ז כי ע"י אהוי"ר [אהבה ויראה] זו שבלי גבול ע"י"ז ממשיך אוא"ס [אור אין סוף] הבלי גבול שלמעלה מהצמצום

For teshuvah is [possible] only in this world; for through this love and awe that is without limit, one thereby draws down the limitless Infinite Light (Or Ein Sof) that is above the tzimtzum;

> Teshuvah is possible only in this world. Love and awe without limit draw down the Infinite Light that is itself without limit, from above the tzimtzum.

משא"כ ג"ע [גן עדן] נק' זיו השכינה ע"י צמצום. ביו"ד נברא עוה"ב [עולם הבא][59] כו'. ולכן יפה שעה[60, 61] אי' בתשובה כו'.

whereas Gan Eden is called "the radiance of the Shechinah (Divine Presence)," [which comes] through tzimtzum: "with the yud the World to Come was created," etc. And therefore, "Better is one hour in teshuvah," etc.

> Gan Eden, by contrast, is "the radiance of the Shechinah," a light that comes through tzimtzum, as the Talmud says the World to Come was created with the letter yud, the smallest letter. This is why the Mishnah says, "Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come."

> **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 AND THE REBBE

„עד שנעשה בחי' אור מקיף" ('until it becomes an Or Makif'): the paragraph says this love, too great for the heart to hold, becomes an encompassing light, but not what it does as a makif or why that matters.

In a parallel Chanukah maamar of 5562 on the same verse, the Alter Rebbe asks how a bounded soul can have a love without limit, and why the verse says 'your me'od', and answers that the second question resolves the first. A love the heart can contain, he explains, leaves a person's nature as it was, even after years of prayer and mitzvos; a love too great for the heart stays around it as a makif and refines the vessel from outside, so that, in his words, one who was cruel („אכזרי") becomes merciful („רחמן"). Perhaps (biur b'derech efshar) this is why it matters that the love of this paragraph 'becomes an Or Makif'; the Rebbe set out this maamar in his Chanukah maamar of 5723.

the Alter Rebbe: Maamarei Admur HaZaken 5562, vol. א, p. קיז–קטז (ד"ה כי נר מצוה ותורה אור ודרך חיים תוכחת מוסר, Shabbos Chanukah 5562) · the Rebbe: Toras Menachem, Hisvaaduyos (unedited), vol. תשכ"ג, vol. 1 (vol. 35), p. 305–306 (א' דחנוכה ה'תשכ"ג, ש"פ וישב, ד"ה ואתה ברחמיך הרבים)

19 והנה בחי' אה"ר [אהבה רבה] זו דמאדך נק' או"ח [אור חוזר]. והטעם שנק' בשם אור הוא כי הנה אנו רואים ההפרש בין אש ואור למים אשר מן האש יוכלו להדליק זמ"ז [זה מזה] עד אין קץ וגבול

Now, this level of the great love of me'od is called Or Chozer (returning light). And the reason it is called by the name "light" is that we see the difference between fire and light, and water: from fire one can kindle one from another without end or limit,

This unlimited love of me'od is called Or Chozer, "returning light," light that rises from below. It is called light because of a difference between fire and water: from one fire, flame after flame can be lit without end.

משא"כ במים שיש גבול להשפעתם שאפי' [שאפילו] יהיו מים הרבה יכלו או יחסרו כשישתו מהן עם רב.

which is not so with water, for there is a limit to what it gives: even if there is much water, it will run out or diminish when a great multitude drinks from it.

Water, by contrast, has a limit: however much there is, it runs out or diminishes when many people drink from it.

משא"כ באש שאפי' [שאפילו] מאור נר אחד יוכלו להדליק נר מנר עד שלא יהיה כלה כלל לעולם

Not so with fire: even from the light of one lamp one can light lamp from lamp, until it never runs out at all.

From one lamp's flame, lamp after lamp can be lit and the fire never runs out.

ונמצא שאע"פ [שאף על פי] שהאש הדולק מצד עצם הרי הוא בע"ג [בעלי גבול / בעל גבול] כמו המים אבל מ"מ יש בו בחי' כח בלתי מוגבל מה שיוכלו להמשיכו מנר לנר בלי שיכלה לעולם משא"כ במים שהם מוגבלים

It follows that although burning fire, in itself, is a limited thing, like water, nevertheless there is in it a level of unlimited power, in that it can be drawn on from lamp to lamp without ever running out; which is not so with water, which is limited.

> Yet burning fire is, in itself, a limited physical thing, just like water. Fire nevertheless holds a kind of unlimited power, since it can be passed from lamp to lamp forever; water, being limited, cannot.

ולכן נמשל הקב"ה לאש דוקא כמ"ש אש אוכלה הוא[62,63] כי אני הוי"ה לא שניתי[64] בין קודם שנבה"ע [שנברא העולם] וכו' לפי שההמשכה היא רק הארה בעלמא שאינו נוגע למהו"ע [למהותו ועצמותו].

And therefore the Holy One, blessed be He, is likened specifically to fire, as it is written, "He is a consuming fire"; for "I, Havayah, have not changed," whether before the world was created, etc., because the drawing forth is only a mere glimmer, which does not affect His essence and being.

> That is why G-d is compared specifically to fire, as in "He is a consuming fire." G-d says "I have not changed" from before creation to after it, because creation draws only a glimmer of His light, which does not affect His essence, just as kindling another lamp takes nothing from the first.

> **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 AND THE REBBE**
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> Why the love of me'od is called Or Chozer, 'returning light', and how the fire image fits that name; the paragraph explains only fire's endless kindling, and ¶24 says the love comes from the refinement of nogah.
>
> In his parallel Chanukah maamar of 5562 the Alter Rebbe explains why fire loses nothing when it kindles: nothing of it stays in the splinter, it 'leaps back' at once to the flame, while oil is used up little by little. So too, he says, a flow drawn down by measure (Or Yashar) is used up, but an Or Chozer, whose flow returns to its source, lacks nothing; and the love of me'od brings about such an Or Chozer above, through the baal teshuvah's bitter cry out of the darkness of the body, which raises the pleasures of this world to their source. Perhaps (biur b'derech efshar) this is why the love of this paragraph is called Or Chozer and is explained by fire; the Rebbe set this out in his maamar of Zos Chanukah 5723.
>
> the Alter Rebbe: Maamarei Admur HaZaken 5562, vol. א, p. קכב (the same Shabbos Chanukah 5562 maamar) · the Alter Rebbe: Maamarei Admur HaZaken 5562, vol. א, p. קכא, קכג · the Rebbe: Toras Menachem, Hisvaaduyos (unedited), vol. תשכ"ג, vol. 1 (vol. 35), p. 326-327 (זאת חנוכה ה'תשכ"ג, ש"פ מקץ, ד"ה להבין שרשן של הדברים הנ"ל, continuing the maamar of Vayeshev)

20 וזה כמשל האש שהמדליק נר מנר אינו מחסר בנר הראשון ולכן אין לו קץ. משא"כ במים שנעשה חסרון כו' ע"כ יהיו כלים לגמרי ברבוי המשכות

This is like the analogy of fire: one who lights lamp from lamp does not diminish the first lamp, and therefore it has no end. Not so with water, in which a lack is caused, etc.; therefore it will be entirely used up through many drawings,

> The comparison is spelled out: lighting a lamp from a lamp takes nothing from the first, so fire has no end. Water loses something each time it is drawn, so many drawings use it up.

משא"כ האש אינו כלה ע"י רבוי הדלקות ממנו לפי שאין נעשה שום חסרון בו כלל רק ע"ד הארה:[65]

whereas fire is not used up through many kindlings from it, because no lack at all is caused in it; only [something] in the manner of a glimmer.

> Fire is not used up by kindling many lamps from it, because nothing is lost from it at all; what passes on is only a glimmer.

> **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 AND THE REBBE**
>
> Kehot's note here reports a gloss in the Tzemach Tzedek's hand, struck out, that asked how fire, one of the four physical elements, can have an unlimited power (איך יהי' באש מד' יסודות הגשמיים כח בלתי גבול ומבאר'); the printed text leaves the question unanswered.
>
> The question of the struck-out gloss, how physical fire can have unlimited power, appears almost word for word in the Alter Rebbe's Chanukah maamar of 5562, with an answer: „נשתלשל מאלקים חיים בנבראים בעלי גבול דבר א'" (from the Living G-d there was drawn into bounded creations one thing) through which the true unlimited may be recognized. Fire itself is created and bounded, and once lit it is measured like water in a vessel; only its power to kindle without end shows a hidden unlimited power. Perhaps (biur b'derech efshar) the gloss drew on that passage; Kehot does not give its answer.
>
> the Alter Rebbe: Maamarei Admur HaZaken 5562, vol. א, p. קכב (and the question's answer there) · the Rebbe: Toras Menachem, Hisvaaduyos (unedited), vol. תשכ"ג, vol. 1 (vol. 35), p. 326 (ד"ה להבין שרשן של הדברים הנ"ל, Zos Chanukah 5723)

21 והנה ע"פ משל זה באש הגשמי דאע"פ [דאף על פי] שהוא בע"ג [בעלי גבול / בעל גבול] ממש מ"מ יהיה ממנו המשכה בלי גבול כמו"כ [כמו כן] יובן הנמשל בענין אהבה דבכל מאדך. דפי' מאד היינו בלי גבול למעלה מהגבלת כלי הנפש.

Now, from this analogy of physical fire, that although it is truly limited, nevertheless an unlimited drawing forth will come from it, so too the thing it illustrates will be understood regarding the love of "with all your might (me'odecha)." For me'od means without limit, above the limitation of the vessel of the soul.

> Physical fire, though truly limited, gives an unlimited flow. The same principle explains the love of "with all your me'od," where me'od means beyond the limits of the soul's vessel.

22 והנה ודאי מובן לכל דאין ר"ל [רוצה לומר] שהיא אהוי"ר [אהבה ויראה] שבלי גבול וקץ ממש כי איך שייך זה שבאדם יהיה אהוי"ר [אהבה ויראה] שבלי גבול ממש. אלא הכוונה שהיא יותר מהגבלת הכלי השכל ומדות שבאדם.

Now, it is surely understood by everyone that this does not mean that it is love and awe that is truly without limit or end; for how could it be that in a human being there should be love and awe that is truly without limit? Rather, the intent is that it is more than the limitation of the vessels of intellect and emotive attributes (middos) in a person.

> No one should think this love is literally infinite, for a human being cannot have love and awe that are truly without limit. The meaning is that it exceeds the vessels of a person's intellect and emotions.

שאין כח בכלים אלו להכיל ולהגביל אהוי"ר [אהבה ויראה] זו בתוכן כי"א היא יתיר יותר מכלים אלו

For these vessels do not have the power to contain and limit this love and awe within them; rather, it is surpassing, beyond these vessels.

> Those vessels cannot hold it or set bounds on it; it overflows them.

ולכן נק' בכל מאדך[66] מאד שלך[67] פי' לגבי כלי שלך נק' אהבה רבה זו מאד ובלי גבול אבל באמת היא בגבול.

And therefore it is called "with all your me'od," your me'od: that is, relative to your vessel, this great love is called me'od and without limit; but in truth it is within limit.

> That is why the verse says "your me'od": relative to your own vessel this great love is unlimited, though in truth it is still bounded.

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

THE REBBE EXPLAINS

In a sicha from Shabbos Kedoshim (Rosh Chodesh Iyar) and Beis Iyar 5749, the Rebbe Maharash's birthday, explaining his saying „לכתחילה אַריבער" (from the start, go over the top), and that even an 'ariber' becomes routine with time, so one must go 'ariber' beyond the previous 'ariber'.

In a note the Rebbe grounds 'going beyond even the previous going-beyond' in the known reading of 'with all your me'od', for which he cites this paragraph: though beyond limit, it is still „מאד שלך" ('your me'od'). And, he goes on, when a person rises to a higher level, his earlier level, which had been 'with all your me'od', now counts as „מדידה והגבלה" (measure and limit). So the 'your' of 'your me'od' is measured by the person's own present level, and it moves as he grows.

The Alter Rebbe: בכל מאדך מאד שלך פי' לגבי כלי שלך נק' אהבה רבה זו מאד ובלי גבול אבל באמת היא בגבול

The Rebbe: וכשמתעלה לדרגא נעלית יותר נחשבת דרגתו הקודמת (שהיתה תחלה בבחי' „בכל מאדך") למדידה והגבלה

Sefer HaSichos (edited), vol. 5749, vol. ב, p. 417, §א and note 6 · משיחות ש"פ קדושים (בדר"ח אייר), וב' אייר ה'תשמ"ט
(Shabbos Kedoshim, Rosh Chodesh Iyar, and Beis Iyar 5749, the Rebbe Maharash's birthday)

A QUESTION THE REBBE RAISES

On Shabbos Vayeishev 5751, explaining the birth of Peretz („מה פרצת עליך פרץ", mah paratzta alecha paretz) as breaking through every limit, even the limits of one's own being ('alecha'), until breaking through becomes the person's very name („ויקרא שמו פרץ", vayikra shemo Peretz).

The Rebbe proposes a second reading of 'me'od shelcha' beside this paragraph's. Besides the reading „לגריעותא" (to its detriment), that it is not true me'od but only 'yours', since relative to a higher level it is measured, one may perhaps read it „למעליותא" (to its credit): the me'od, beyond measure and linked with the true me'od, becomes 'yours', „מציאותו של האדם" (the person's own being). He finds it hinted in the word: „מאד" has the letters of „אדם".

The Alter Rebbe: בכל מאדך מאד שלך פי' לגבי כלי שלך נק' אהבה רבה זו מאד ובלי גבול אבל באמת היא בגבול

The Rebbe: אולי יש לפרש גם למעליותא] — שה„מאד", למעלה ממדידה והגבלה, שקשור גם עם „מאד" האמיתי, נעשה „שלך", שזוהי מציאותו של האדם

Sefer HaSichos (edited), vol. 5751, vol. א, p. 183, §ו and note 62 (with its starred note) · כ"א כסלו ה'תנש"א, ש"פ וישב

23 ואעפ"כ [ואף על פי כן] כיון שלגבי האדם היא בחי' בכל מאדך ובחי' בחילא יתיר לכן ע"י"ז ממשיך ממש אוא"ס [אור אין סוף] ב"ה שלמעלה מהצמצום שהוא הבלי גבול אמיתי

Nevertheless, since relative to the person it is the level of "with all your me'od" and the level of "with surpassing strength," therefore through it one actually draws down the Infinite Light (Or Ein Sof), blessed be He, that is above the tzimtzum, which is the true limitlessness.

Even so, since for the person it is truly "with all your me'od" and "with surpassing strength," it draws down the Infinite Light from above the tzimtzum, which is truly without limit.

נמצא עם היות אה"ר [אהבה רבה] זו מצד עצם בעלת גבול מ"מ להיותה יותר מגבול וכלי של הנפש ע"כ פועלת המשכה מבחי' בלי גבול ממש דהיינו אוא"ס [אור אין סוף] ממש

It follows that although this great love is, in itself, possessed of limit, nevertheless, because it is more than the limit and vessel of the soul, it therefore effects a drawing down from the level of what is actually without limit, namely the actual Infinite Light.

> A love that is bounded in itself, because it exceeds the soul's own bounds and vessel, draws from what is actually without limit, the Infinite Light itself.

ולכן נק' אה"ר [אהבה רבה] זו בשם אור שהוא ממש כמשל האור והאש אע"פ [אף על פי] שהוא בע"ג [בעלי גבול / בעל גבול] יש ממנו המשכה בלי גבול משא"כ במים וכו'.

And therefore this great love is called by the name "light": it is exactly like the analogy of light and fire, which, although limited, has an unlimited drawing forth from it; which is not so with water, etc.

> This is why the great love is called light: like fire, it is limited in itself, yet an unlimited flow comes from it, unlike water.

ועד"ז יובן מעלת אהבת רשפי אש[68] בכל מאדך על בחי' אהבה הנמשכת כמים שהוא בחי' בכל נפשך.

And in the same way will be understood the superiority of the love of "flashes of fire," "with all your me'od," over the level of love that flows like water, which is the level of "with all your soul."

> In the same way one understands why the fiery love of "with all your me'od," called "flashes of fire," is higher than the love that flows like water, "with all your soul."

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **THE REBBE EXPLAINS**
>
> Explaining the Midrash that the seven weeks of the Omer are 'complete' when Israel do „רצונו של מקום" ('the will of the Makom'), the Rebbe asks why only the love 'with all your me'od' does the will of the Makom.
>
> The Rebbe answers that 'the will of the Makom', the unlimited above, beyond all place, is drawn only by the unlimited in man, for „כל עבודה ופעולה להמשיך האור מלמע' צ"ל בדוגמא להאור הנמשך על ידה" (every service that draws a light from above must resemble the light it draws), measure for measure. That 'your me'od', though only 'yours', draws „בל"ג האמיתי, מאד שלמעלה" (the me'od above, the true unlimited), his note gives as known, citing this paragraph and the Tzemach Tzedek's Derech Mitzvosecha.
>
> The Alter Rebbe: אה"ר זו מצד עצם בעלת גבול מ"מ להיותה יותר מגבול וכלי של הנפש ע"כ פועלת המשכה מבחי' בלי גבול
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> The Rebbe: כי כל עבודה ופעולה להמשיך האור מלמע' צ"ל בדוגמא להאור הנמשך על ידה
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> Likkutei Sichos, vol. יב (Emor), p. 99, §ד and notes 24-25 (the sicha opens on p. 96) · תשל"א, משיחות אחש"פ וש"מ אייר (Acharon shel Pesach and Shabbos Mevarchim Iyar 5731)
>
> **THE REBBE EXPLAINS**

Explaining why the blessings to Avraham speak of greatness ('a great nation', 'I will make your name great'): true greatness, which is without limit, exists only in G-d, and the greatness found in creation comes only through cleaving to Him.

In a note the Rebbe compares this to the reason, explained elsewhere, why „מאד שלך" ('your me'od') arouses the me'od above, the true unlimited (citing this paragraph): created beings are limited in their essence, so they cannot have anything unlimited of themselves; whatever unlimited a creature has 'comes' from the me'od above, and therefore it arouses it.

The Alter Rebbe: אה"ר זו מצד עצם בעלת גבול מ"מ להיותה יותר מגבול וכלי של הנפש ע"כ פועלת המשכה מבחי' בלי גבול

The Rebbe: כי נבראים שהם בעצם מוגבלים — אא"פ להיות בהם מצ"ע בל"ג, ו„בא" מה„מאד" שלמעלה

Likkutei Sichos, vol. כה (Lech Lecha), p. 53, §1 and note 56 (the sicha opens on p. 47) · משיחות ש"פ לך ואחש"פ תשמ"א, ש"פ נח תשמ"ג

THE REBBE EXPLAINS

In a sicha of Yud Shevat 5721 on the mitzvah 'and you shall walk in His ways' (printed in Likkutei Sichos vol. 4, Ki Savo), the Rebbe asks how a bounded creature can rise without limit through his bounded service, when the unlimited is the light before the tzimtzum, where creatures seemingly take no place at all.

In a note the Rebbe takes up the Tzemach Tzedek's statement of this paragraph's teaching in Derech Mitzvosecha: the love of 'your me'od', being beyond the limit that is in man, is a likeness of the supernal me'od and so draws the unlimited light. Such a drawing and bond, he explains, are possible because created beings belong to „האור שקודם הצמצום" (what precedes the tzimtzum), as the sicha shows through „עצם הנשמה" (the essence of the soul), which is without limit. Yet that bond alone is not enough: for the unlimited light to be drawn in fact, there must be a service in its likeness.

The Alter Rebbe: כיון שלגבי האדם היא בחי' בכל מאדך ובחי' בחילא יתיר לכן ע"ז ממשיך ממש אוא"ס ב"ה שלמעלה מהצמצום

The Rebbe: דמכיון שהעבודה היא למעלה מהגבול שבאדם לכן היא מעין ודוגמה לבחי' מאד העליון — המשכה וקישור זה אפשרים מפני שהנבראים שייכים לקודם הצמצום

Likkutei Sichos, vol. ד (Ki Savo), p. 1133–1134, §5 and note 15 (on p. 1134), with note 13 (p. 1133); the sicha opens on p. 1130 · משיחת יו"ד שבט תשכ"א (Yud Shevat 5721)

24 והנה אה"ר [אהבה רבה] זו נתהוה בהנשמה דוקא ע"י התלבשותי' בגוף ונה"ב [ונפש הבהמית] שאז תבא לבחי' תשובה בחילא יתיר

Now, this great love comes into being in the soul specifically through its being enclothed in the body and the animal soul, for then it comes to the level of teshuvah (return) "with surpassing strength";

This great love arises in the soul only through its being enclothed in the body and the animal soul. Only then can it reach teshuvah "with surpassing strength."

משא"כ אהבת הנה"א [הנפש האלקית] קודם התלבשותה בגוף היה בבחי' גבול וכלי כפי השגת הנפש כו'. ולכן נק' הנה"א [הנפש האלקית] פתילה שהפתיל' זהו דבר מוגבל בעצם וכמו פתיל וקו המדה

whereas the love of the G-dly soul before its enclothing in the body was in a state of limit and vessel, according to the soul's comprehension, etc. And therefore the G-dly soul is called a wick, for the wick is something limited in essence, like the cord and the measuring line.

> Before the G-dly soul entered the body, its love was bounded by the soul's understanding. That is why it is called the wick, something limited in itself, like the cord and the measuring line.

אבל ע"י התלבשותה בנה"ב [בנפש הבהמית] ואז השמן דבירור הנפש השכלית שמנוגה ששרשה מעולם התהו הוא נמשך אחר הפתילה דנה"א [דנפש האלקית] ע"י"ז דוקא יתהפך השמן לאור

But through its enclothing in the animal soul, when the oil of the refinement of the intellectual soul, which is from nogah, whose root is from the World of Tohu, is drawn after the wick of the G-dly soul, through this specifically the oil will be transformed into light,

> Once it is enclothed in the animal soul, the oil, the refined intellectual soul of nogah whose root is in Tohu, is drawn after the wick of the G-dly soul. Only through this is the oil turned into light.

שהוא בחי' אה"ר [אהבה רבה] דבכל מאדך ובטול עליון יותר מהכלי וכמו רב יהודה דאימתא דמאריה עליה.

which is the level of the great love of "with all your might (me'odecha)," and a supernal bittul beyond the vessel, like Rav Yehudah, upon whom was the awe of his Master.

> That light is the great love of "with all your me'od" and a supernal bittul beyond the vessel. Rav Yehudah exemplified it, a man on whom "the awe of his Master" rested.

לכן נק' אה"ר [אהבה רבה] זו בשם או"ח [אור חוזר] שהוא אור הנמשך מהבירור דק"נ [דקליפת נוגה] ששרשן מעקודי' [מעקודים] נקודים כנ"ל אלא שע"י"ז נמשך אח"כ מלמעלה למטה אוא"ס [אור אין סוף] ממש והוא בחי' ותורה אור.

Therefore this great love is called Or Chozer (returning light), for it is light drawn from the refinement of kelipas nogah, whose root is from Akudim [and] Nekudim, as mentioned above; but through this, afterward, the actual Infinite Light (Or Ein Sof) is drawn from above to below, and this is the level of "and the Torah is light."

> This great love is called Or Chozer because it is light that rises from the refinement of kelipas nogah, rooted in Akudim and Nekudim. In response, the Infinite Light itself is then drawn down from above to below, and that is "the Torah is light."

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

BACKGROUND FROM THE REBBE

In a sicha of Shabbos Vayechi 5730 on Ephraim and Menashe, the Rebbe lists what the soul gains by its descent into exile; the last is that by turning exile's darkness into light it gains an advantage it does not have of itself, as a baal teshuvah's wilful sins become merits, which a tzaddik lacks.

In a note to this gain the Rebbe gives its counterpart in every person: „נרוצה ובכל מאדך שנעשה בנפה"א ע"י נפה"ב" (the 'running' and the 'with all your me'od' that come about in the G-dly soul through the animal soul), citing this column. So the great love of this paragraph, which arises 'specifically' through the soul's enclothing in the body and the animal soul, is such a gain: an advantage the soul did not have before its descent, of the kind a baal teshuvah has over a tzaddik („בחילא יתיר").

The Alter Rebbe: והנה אה"ר זו נתהוה בהנשמה דוקא ע"י התלבשות' בגוף ונה"ב שאז תבא לבחי' תשובה בחילא יתיר

The Rebbe: ודוגמתו בכל אדם: נרוצה ובכל מאדך שנעשה בנפה"א ע"י נפה"ב

Likkutei Sichos, vol. טו (Vayechi), p. 434, §ה (the third gain, ג) and note 22 (the sicha opens on p. 432) · משיחות ש"פ ויחי תש"ל (Shabbos Vayechi 5730)

SECTION 6 · ¶25–28

The lamp of the mitzvah

25 וכ"ז [וכל זה] הוא בחי' נר הנשמה אך אין נשמה בלא מצוה כי לא ע"ה [עם הארץ] חסיד[69] ולא בור ירא חטא.[70]

And all this is the level of the lamp of the soul. But there is no soul without mitzvah, for "an ignorant man is not pious, and a boor does not fear sin."

All this concerns the lamp of the soul. But there is no soul without a mitzvah, as the Mishnah says: an ignorant man cannot be pious, nor can a boor fear sin.

וגם מצוה בלא נשמה אינה כלום כי כל האומר אין לי אלא תורה[71] אפילו תורה אין לו.

And also, a mitzvah without a soul is nothing, for "whoever says, 'I have nothing but Torah,' does not even have Torah."

Equally, a mitzvah without a soul is nothing, as the Talmud says that one who claims to have only Torah does not even have Torah. The Gemara (Yevamos 109b) derives this from the verse "you shall learn them and do them": whoever has no part in doing has no part in learning either. The maamar takes this mutual dependence of study and deed as a model for the soul and the mitzvah, neither of which is complete without the other.

26 ולכן צריך להיות גם שניהם. והענין כי נר מצוה שהמצוה היא נר והיינו פתילה.

Therefore there must be both. The explanation is that in "a mitzvah is a lamp," the mitzvah is the lamp, that is, the wick.

Therefore both are needed. In "a mitzvah is a lamp," the mitzvah is the lamp, meaning the wick.

והענין כי הדברים שנעשה בהן המצוה הן ג"כ מעולם התהו. אך המצוה היא ג"כ בחי' מקיף שנמשך ע"י קיום המצוה מקיף עליון

And the explanation is that the things with which the mitzvah is done are also from the World of Tohu. But the mitzvah is also the level of an encompassing [light] (makif), for through the fulfillment of the mitzvah a supernal makif is drawn down.

> The physical objects with which mitzvos are done also come from the World of Tohu. Yet the mitzvah is also an encompassing light: doing it draws down a supernal makif.

ולכן המצות הן לבושים ובגדי מלכות להיות ע"י הנשמה צרורה בצרור החיים[72] שמלבשת ומקפת את הנשמה להעלותה כי כל דבר שצריך לעלות מקיפין אותו סביב.

And therefore the mitzvos are garments and royal robes, so that through them the soul will be "bound up in the bond of life"; for [the mitzvah] clothes and encompasses the soul in order to raise it, for anything that needs to ascend is encompassed all around.

> That is why mitzvos are called garments and royal robes. They clothe and surround the soul so that it is "bound up in the bond of life" and can be raised, for whatever must ascend has to be surrounded.

27 וע"י זה המקיף המקיפו הוא עולה כמו שזורקין את האבן ע"י קירטא כו' מה שלא היה עולה כלל מעצמו ולהפך בעבירה ג"כ מלפפתו[73] כו'

And through this makif that encompasses it, it ascends, as one throws a stone by means of a sling, etc., something that would not rise at all by itself. And conversely, with a transgression too, "it wraps around him," etc.

> The encompassing light lifts what it surrounds, as a sling launches a stone that could never rise by itself. A sin, conversely, also "wraps around" a person. The Sages say that a mitzvah goes before the one who does it to the World to Come, while a transgression wraps itself around the one who commits it and leads him to judgment. The maamar reads this to mean that a sin, too, becomes an encompassing that surrounds the person, but it drags him down instead of lifting him.

ולכן לובשים הטלית ותפילין קודם התפלה כנודע שכל דבר שצריך להעלותו מלמטה יורד מתחלה אור העליון והוא אור המקיף שהוא המעלה כנ"ל.

And therefore we put on the tallis and tefillin before prayer: as is known, for anything that must be raised from below, the supernal light first descends, and this is the encompassing light (Or Makif), which is what raises [it], as mentioned above.

> So we put on tallis and tefillin before prayer: anything that is to be raised from below first needs a supernal light to descend, the encompassing light, which does the lifting.

ובזה תתהפך הנפש השכלית באור שלמעלה בתפלה ולכן מתפללין בכל יום נוסח אחד (משא"כ תורה היא צריכה דוקא התחדשות ע' זוהר בראשית בהקדמה)(ד"ב ע"ב) [ע"ין] ולאפשא לה בכל יומא[74]

And through this the intellectual soul will be transformed into the light above, in prayer. And therefore we pray every day the same text (whereas Torah requires, specifically, renewal; see the Zohar, Bereishis, in the Introduction, page 12b: "and to make it fruitful every day").

> In prayer the intellectual soul is transformed into the light above. That is why the prayer text is the same every day, while Torah study requires renewal: the Zohar's introduction speaks of making the Torah "fruitful every day."

שבכל יום מעלה ניצוץ מנפש החיוני' [החיונית] כי כל ימי שנותינו בהם שבעים שנה[75] הם כ"כ [כל כך] נצוצות מנפש החיונית שצריך לברר משא"כ נה"א [נפש האלקית] היא נצחית.

For every day one raises a spark of the vital soul; for all "the days of our years, in them seventy years," are that many sparks of the vital soul that must be refined; whereas the G-dly soul is eternal.

> Prayer repeats because each day raises one more spark of the vital soul: the seventy years of a life are so many sparks to refine, while the G-dly soul itself is eternal.

נמצא המצוה היא בחי' פתילה שבה וע"י נכלה השמן באור כך ע"י המצוה היא עליית נפש השכלי' [השכלית] דק"נ [דקליפת נוגה]

It follows that the mitzvah is the level of the wick: in it and through it the oil is consumed into the light, and so through the mitzvah there is the ascent of the intellectual soul of kelipas nogah,

> The mitzvah, then, is the wick in which and through which the oil is consumed into the light, and through it the intellectual soul of kelipas nogah ascends.

וגם קלף התפלין דק"נ [דקליפת נוגה] ומעות הצדקה ליכלל באוא"ס [באור אין סוף] ב"ה כי שרש המצות הם במל' דאצי' כי תורה היא בחי' ז"א.

and also of the parchment of the tefillin, of kelipas nogah, and of the money of charity, to be absorbed into the Infinite Light (Or Ein Sof), blessed be He. For the root of the mitzvos is in the Malchus of [the World of] Atzilus, for Torah is the level of Z'eir Anpin (the emotive attributes),

> So too the parchment of the tefillin, which comes from kelipas nogah, and the coins given to charity are absorbed into the Infinite Light. This is because the mitzvos are rooted in the Malchus of Atzilus, while Torah is Z'eir Anpin.

28 ומצות הן במלי מצות המלך.[76] אך לפי שנעוץ סופן בתחלתן[77] הרי המלי דאצי' עולה עד מלי דא"ס ממש.

and mitzvos are in Malchus: "the commands of the King." But because "their end is wedged in their beginning," the Malchus of Atzilus rises up to the very Malchus of the Infinite One (Ein Sof).

> Mitzvos belong to Malchus, as in "the commands of the King." Yet because "their end is wedged in their beginning," the Malchus of Atzilus rises all the way to the Malchus of the Infinite One. In Likkutei Torah, Va'eschanan ("Lema'an Tira"), the Alter Rebbe explains that the mitzvos belong to Malchus yet are rooted in Keser, because the light of Keser shines in Malchus more than anywhere: the end is wedged in the beginning.

ולכן ע"י עולה נפש השכלית באוא"ס [באור אין סוף] ממש כנודע שאחר הבירור משם ב"ן [שם ב"ן] נעשה שם ס"ג [שם ס"ג] כו':

And therefore through this the intellectual soul rises into the very Infinite Light (Or Ein Sof), as is known that after the refinement, from the Name Ban the Name Sag is made, etc.

> Through this the intellectual soul rises into the Infinite Light itself. As is known, after refinement the Name Ban, the four-letter Name spelled out to the value 52, becomes the Name Sag, spelled out to 63. In Kabbalah Ban corresponds to Malchus, the lowest level and the one that undergoes refinement, and Sag to the far higher level of Binah. The refined lower level is thus raised to the rank of the higher one.

SECTION 7 · ¶29–35

The yud of HaMagbihi

29 וזהו המגביהי דהיו"ד אחר ההי"א[78] הוא יתיר אלא דר"ל [דרוצה לומר] שעלייה זו דמלי דאצי' הנקי' ה' שיהיה עולה כ"כ [כל כך] למעלה במלי דא"ס הוא ע"י היו"ד והוא היו"ד שבתוך ההי"א.

And this is [the meaning of] HaMagbihi (Who raises Himself up): the yud after the hei is superfluous; but [the verse] means to say that this ascent of the Malchus of Atzilus, which is called hei, so that it rises so high up into the Malchus of the Infinite One, is through the yud, and this is the yud within the hei.

> HaMagbihi ends with a yud after the hei that seems superfluous. Its point is that the Malchus of Atzilus, represented by the letter hei, rises to the Malchus of the Infinite One by means of a yud, the yud within the hei. The preceding maamar in Torah Ohr already reads HaMagbihi this way, as the yud of the mitzvah raised within the hei.

כי מל' דאצי' היא בחי' דל"ת דלית לה מגרמה כלום ובהמשכת המצוה נעשה בתוכה יו"ד ונעשית ע"י בחי' ה' וע"י היו"ד שבתוכה היא עולה למעלה באוא"ס [באור אין סוף] מל' דא"ס

For the Malchus of Atzilus is the level of a dalet, for "dalis lah migarmah klum": "it has nothing of its own"; and through the drawing down of the mitzvah a yud comes to be within it, and through this it becomes the level of a hei; and through the yud within it, it rises up into the Infinite Light, the Malchus of the Infinite One.

> The Malchus of Atzilus by itself is a dalet, which "has nothing of its own," for the name dalet echoes the Aramaic dleis, "that has not." The mitzvah draws a yud into it, turning the dalet into a hei, and through that yud it rises into the Malchus of the Infinite One.

וזהו פי' המגביהי שעליית הה' היא מל' דאצי' במל' דא"ס הוא ע"י היו"ד שבתוך הה' שהוא הנמשך ע"י קיום המצוה. ובו וע"י היא העלייה הזאת

And this is the meaning of HaMagbihi: the ascent of the hei, which is the Malchus of Atzilus, into the Malchus of the Infinite One is through the yud within the hei, which is what is drawn down through the fulfillment of the mitzvah. In it and through it is this ascent.

> HaMagbihi therefore means that the hei, the Malchus of Atzilus, is raised into the Malchus of the Infinite One through the yud within it, and that yud is drawn down by fulfilling the mitzvah. That yud is the means of the ascent.

[וביאור זה[79] עפמ"ש [על פי מה שכתוב] בזוהר פ' ויחי (דרל"ב סע"ב [סוף עמוד ב]) בפי' יהי שם כו' מאי שנא דקאמר יהי

And the explanation of this is according to what is written in the Zohar, Parshas Vayechi (end of page 232b), on the meaning of "Let the Name be," etc.: "Why does it say yehi (let it be)?

> A second bracketed passage now opens, explaining this from the Zohar on Vayechi, which asks why the verse says yehi, "let it be."

אלא יהי רזא דאמשכותא מההוא אתר עילאה דאיהו סתים[80] דקאמרן דאיהו י"ה עד רזא דברית דאיהו יו"ד תתאה כגוונא דיו"ד עלאה

Rather, yehi is the mystery of the drawing forth from that supernal place which is hidden, of which we have spoken, which is yud-hei, down to the mystery of the covenant, which is the lower yud, like the upper yud;

> The Zohar answers that yehi spells the drawing of light from the hidden supernal source, yud-hei, down to "the covenant," the lower yud, which matches the upper yud.

שירותא כסופא ובגין כך יהי רזא דאמשכותא מטמירא דכל טמירין עד דרגא תתאה ובמלה דא אתקיים כל עובדא דבראשית כד"א [כמה דאת אמר] יהי רקיע[81] כו' עכ"ל [עד כאן לשונו].

the beginning like the end. And therefore yehi is the mystery of the drawing forth from the most hidden of all hidden down to the lowest level; and by this word the whole work of creation was established, as it says, 'Let there be a firmament,' etc." End of quotation.

> The two yuds match, the beginning like the end. Yehi thus describes the drawing of light from the most hidden of all down to the lowest level, and by this word the whole of creation was established, as in "Let there be a firmament."

וכ"ה בזוהר בראשית (די"ו ע"ב) והפי' הוא כי י"ה הם חו"ב [חכמה ובינה] שהחכמה נק' יו"ד שהיא בחי' נקודה

And so it is in the Zohar, Bereishis (page 16b). The explanation is that yud-hei are Chochmah and Binah: Chochmah is called yud, being the level of a point.

> The Zohar on Bereishis says the same. Yud-hei are Chochmah and Binah: Chochmah is called yud because it is a point, the smallest of letters.

והיינו לפי כי ראשית חכמה[82] דהיינו ראשית הגילוי מא"ס ב"ה וראשית הגילוי א"א להיות רק בחי' נקודה כדי שיוכלו לסבול ולהכיל כמו המעיין בתחלת יציאתו מהמקור הוא קטן רק אח"כ בהתרחקו מהמקור מתרחב ונעשה נהר.

That is because "the beginning of wisdom" means the beginning of revelation from the Infinite One, blessed be He; and the beginning of revelation can only be the level of a point, so that they will be able to bear and contain [it], like a spring, which at the start of its emergence from the source is small, and only afterward, as it moves away from the source, widens and becomes a river.

> Chochmah is "the beginning of wisdom," meaning the beginning of revelation from the Infinite One, and the first revelation can only be a point, so that it can be received. A spring is small where it leaves its source and widens into a river only as it flows away.

וזהו ה' ראשונה שהיא בחי' רחובות הנהר[83] אבל החכמה שהיא קרובה יותר לא"ס והיא בחי' מעיין הוא רק נקודה. והיינו ג"כ בחי' בטול.[84]

And this is the first hei, which is the level of "the broad places of the river"; but Chochmah, which is closer to the Infinite One and is the level of the spring, is only a point. And this is also the level of bittul.

> The first hei is Binah, "the broad places of the river." Chochmah, closer to the Infinite One, is the spring, a mere point, and this smallness is also bittul.

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

THE REBBE EXPLAINS

In Basi LeGani of Yud Shevat 5737, on the Rebbe Rayatz's words (Basi LeGani 5710 §7) that the dalet differs from the resh by the small yud at its back, that 'with the yud the World to Come was created', and that 'for all in heaven and earth' is Yesod, from which Malchus receives, the Rebbe asks how the two yuds belong together.

The Rebbe answers by quoting this paragraph almost word for word: the yud after the hei of HaMagbihi is extra, for „מל' דאצי' היא בחי' דל"ת דלית לה מגרמה כלום" (the Malchus of Atzilus is a dalet that has nothing of its own), „ובהמשכת המצוה נעשה בתוכה יו"ד ונעשית ע"י בחי' ה'" (the mitzvah draws a yud into it, it becomes a hei) and rises through that yud. He adds a distinction: before the yud makes the dalet a hei, there is already a yud that is part of the dalet, at its back, and that is the yud of Yesod the Rebbe Rayatz means.

The Alter Rebbe: כי מל' דאצי' היא בחי' דל"ת דלית לה מגרמה כלום ובהמשכת המצוה נעשה בתוכה יו"ד ונעשית ע"י בחי' ה'

The Rebbe: אמנם מקודם ש(ע"י המשכת היו"ד בהד') נעשה ה', ישנו יו"ד שהוא חלק דהד', וזהו ענין המתבאר כאן

Sefer HaMaamarim Melukat, vol. א, p. ריח (§ג and notes ח–ו; note י on p. ריט) · מוצש"ק פ' בא, יו"ד שבט הי'תשל"ז (said twice, on Shabbos and Motzaei Shabbos Yud Shevat 5737; the text is the Motzaei Shabbos one, the Shabbos additions are in the lettered notes)

30 והנה כשצ"ל אח"כ המשכה לבחי' מל' דאצי' שהיא עלמא דאתגלייא מקור דבי"ע והיא בחי' שם ה' דוקא שהוא הגלוי לזולתו הנה המשכה זו ע"י יסוד ז"א והוא ג"כ בחי' יו"ד.

Now, when afterward there must be a drawing down to the level of the Malchus of [the World of] Atzilus, which is the revealed world, the source of [the Worlds of] Beriah, Yetzirah and Asiyah, and is the level of "the Name of Havayah" — "Name" specifically, which is the revelation to another — this drawing down is through the Yesod (foundation) of Z'eir Anpin, and it too is the level of a yud.

Light must also be drawn into the Malchus of Atzilus, the "revealed world" that is the source of Beriah, Yetzirah and Asiyah. It is called "Name" because a name exists to reveal one to others, and this drawing down passes through the Yesod of Z'eir Anpin, which is also a yud.

31 וזהו ענין יו"ד תתאה רזא דברית. וזהו יהי שם ה' מבורך כו' שלהיות הגלוי בבחי' מל' הנק' שם הוא ע"י יהי חו"ב [חכמה ובינה] ביסוד.

And this is the matter of "the lower yud, the mystery of the covenant." And this is "Let the Name of Havayah be blessed," etc.: in order for there to be revelation in the level of Malchus, which is called "Name," it is through yehi: Chochmah and Binah in Yesod.

This is the Zohar's "lower yud, the mystery of the covenant." Likewise in "Let the Name of Havayah be (yehi) blessed," revelation in Malchus, called "Name," comes through yehi: Chochmah and Binah (yud-hei) drawn into Yesod (the final yud).

ועי"פ כהאריז"ל [כתבי האריז"ל] הוא כי יסוד אבא מסתיים ביסוד ז"א. נמצא בחי' יו"ד עלאה שהוא אבא ממש מאיר ביסוד ז"א.

And according to the writings of the Arizal, it is because the Yesod of Abba ends in the Yesod of Z'eir Anpin. It follows that the level of the upper yud, which is Abba himself, shines in the Yesod of Z'eir Anpin.

> According to the writings of the Arizal, the Yesod of Abba (Chochmah) extends to the Yesod of Z'eir Anpin. So the upper yud, Abba himself, shines within the Yesod of Z'eir Anpin.

ולכן נק' יסוד ז"א ג"כ יו"ד. וזהו ג"כ ענין היו"ד שנתוסף בפינחס בן אלעזר הכהן[85,86] עבור שקינא על פגם הברית

Therefore the Yesod of Z'eir Anpin is also called yud. And this is also the matter of the yud that was added to Pinchas son of Elazar the Kohen, because he was zealous over the blemish of the covenant,

> Therefore the Yesod of Z'eir Anpin is also called yud. This is also the yud added to the name of Pinchas son of Elazar, because he was zealous over the violation of the covenant. Pinchas killed Zimri, who had publicly taken a Midianite woman. In Chassidus and Kabbalah such a union is read as a blemish of the bris, the covenant of circumcision, which corresponds to Yesod, so the yud Pinchas earned belongs to Yesod.

כמ"ש בזוהר ר"פ פנחס (דרי"ג ע"ב ודרט"ו ע"ב ורל"ו ב') (ומזה ראייה דלא כפי' המק"מ [המקדש מלך] פ' ויחי) בפי' יהי ע"ש (דרל"ב)

as is written in the Zohar, at the beginning of Parshas Pinchas (pages 213b and 215b, and 236b). (And from this there is a proof against the explanation of the Mikdash Melech, Parshas Vayechi) (page 232) on the meaning of yehi; see there.

> The Zohar discusses this at the start of Parshas Pinchas. The Alter Rebbe notes that this is evidence against the explanation of yehi in the Mikdash Melech (R. Shalom Buzaglo's commentary on the Zohar) in Parshas Vayechi; Likkutei Torah, Masei, brings the same proof.

וע"ש בהרמ"ז [בהרב משה זכות] שהוא יו"ד של מילוי ה"י אחרונה דשם ע"ב [שם ע"ב] שהוא בחי' יסוד אבא כו'. וע' באד"ר [באדרא רבא] (דקמ"ב):[87]

And see there in the Ramaz, that it is the yud of the spelling-out of the final hei of the Name Av, which is the level of the Yesod of Abba, etc. And see the Idra Rabba (page 142).

> He refers to the Ramaz (R. Moshe Zacuto) there, who explains this yud as the yud in the spelled-out final hei of the Name Av (72), the level of the Yesod of Abba, and to the Idra Rabba, the Zohar's great assembly in Parshas Naso.

32 וביאור הדברים הוא כמו שאנו רואים שהראיה מתפשטת ונמשכת למטה יותר מן חוש השמיעה.

The explanation of the matter is as we see that sight extends and reaches further down than the sense of hearing.

> The explanation starts from everyday experience: sight reaches further down than hearing.

שחוש השמיעה אינו מתפשט רק עד בחי' קול ודבור ששומע קול ודבור של חבירו אבל לא יתפוס בחוש השמיעה את העשייה גשמית. משא"כ בראי' [בראיה] תופס ומשיג העשייה גשמי' [גשמיים / גשמיות / גשמית].

For the sense of hearing extends only as far as the level of voice and speech: one hears the voice and speech of one's fellow, but one will not grasp physical action with the sense of hearing; whereas with sight one grasps and perceives physical action.

> Hearing extends only to voice and speech; one cannot hear a physical deed. Sight, however, grasps physical action itself.

33 והיינו דלפי שהראיה שרשה מבחי' חכמה כמו שנק' החכמים עיני העדה.[88] שהיא למעלה מבחי' הבינה שמשם שרש השמיעה ע"כ נשפלת למטה יותר.

That is: because sight is rooted in the level of Chochmah (wisdom), as the Sages are called "the eyes of the congregation," which is above the level of Binah (understanding), from which hearing is rooted, therefore it descends lower.

> Sight is rooted in Chochmah, which is why the Sages are called "the eyes of the congregation," while hearing is rooted in Binah. Since Chochmah is higher, it can descend lower.

משא"כ בכח השמיעה הנמשך מבינה להיות נשפל כ"כ [כל כך] למטה. שכל הגבוה יותר יכול להשפיל א"ע [את עצמו] למטה יותר

Not so the faculty of hearing, which derives from Binah, that it should descend so far down. For whatever is higher can lower itself further down.

> Hearing, which comes from Binah, cannot descend as far, because the higher a level is, the further it can lower itself.

ולכן יסוד אימא מסתיים בחזה ואינו נמשך בנהי"י דז"א. אבל יסוד אבא נמשך עד יסוד ז"א כי נהי"י [נצח הוד יסוד] דז"א זהו בחי' עשיי' [עשייה] שבאצי' והמשכה זו א"א להיות כי"א ע"י יסוד אבא בחי' ראיה וכו'.

And therefore the Yesod of Imma ends at the chest and does not extend into Netzach, Hod and Yesod of Z'eir Anpin; but the Yesod of Abba extends down to the Yesod of Z'eir Anpin. For Netzach, Hod and Yesod of Z'eir Anpin are the level of Asiyah within Atzilus, and this drawing down can only be through the Yesod of Abba, the level of sight, etc.

So the Yesod of Imma (Binah) ends at the chest of Z'eir Anpin and does not reach its Netzach, Hod and Yesod, while the Yesod of Abba (Chochmah) reaches down to the Yesod of Z'eir Anpin. Netzach, Hod and Yesod of Z'eir Anpin are the "Asiyah," the level of action, within Atzilus, and only the Yesod of Abba, the level of sight, can reach there.

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

THE REBBE EXPLAINS

Continuing the same Basi LeGani (Yud Shevat 5737), the Rebbe brings 'the explanation as in Torah Ohr' of the yud drawn into the dalet, built on the Zohar on 'let the Name of Havayah be (yehi) blessed'.

The Rebbe sets out this passage (¶31-33): yehi is Chochmah and Binah drawn into the yud of Yesod, and the main drawing comes from Yesod Abba, which extends into the Yesod of Z'eir Anpin, while „יסוד אימא קצר" (Yesod Imma is short; „יוסף יתום מאמו", 'Yosef was orphaned of his mother'). He explains it, as this paragraph does, by hearing and sight („שמיעה לראי"), and adds his own suggestion: this is also why 'Abba founded the daughter', since the letters, and so Malchus, the dalet, have their root in Chochmah.

The Alter Rebbe: ולכן יסוד אימא מסתיים בחזה ואינו נמשך בנהי"י דז"א. אבל יסוד אבא נמשך עד יסוד ז"א

The Rebbe: וי"ל דזהו ג"כ ענין מה שאבא יסד ברתא, וכידוע דשרש האותיות הם מההחכמה, ועד"ז למעלה, דספי' המלכות [שזהו"ע אות דל"ת המבואר בהמאמר] שרשה מבחי' החכמה

Sefer HaMaamarim Melukat, vol. א, p. ריט (§ג and note ט, with its source notes) · מוצש"ק פ' בא יו"ד שבט ה'תשל"ז (said twice, on Shabbos and Motzaei Shabbos Yud Shevat 5737; the text is the Motzaei Shabbos one, the Shabbos additions are in the lettered notes)

34 וזהו ענין יהי שם כו' שלהיות ההשפעה בבחי' מל' הנק' שם ונק' ג"כ עשיי' [עשייה] שבאצי' הוא ג"כ ע"י יו"ד דוקא שהוא בחי' יסוד ז"א שבו מאיר יסוד אבא.

And this is the matter of "Let the Name be," etc.: for the influence to be in the level of Malchus, which is called "Name" and is also called the Asiyah within Atzilus, it is also through a yud specifically, which is the level of the Yesod of Z'eir Anpin, in which the Yesod of Abba shines.

This is "Let the Name be": for influence to reach Malchus, called "Name" and also the Asiyah within Atzilus, it must pass through a yud, the Yesod of Z'eir Anpin, in which the Yesod of Abba shines.

וזהו פי' יהי י"ה הם חו"ב [חכמה ובינה] והיו"ד השני זהו צדיק יסוד עולם.[89] ועיין עוד בזוהר ח"ג [חלק ג'] (דרל"ו ע"ב) מענין בחי' זו דיו"ד זה:[90]

And this is the meaning of yehi: yud-hei are Chochmah and Binah, and the second yud is "the righteous one, the foundation of the world." And see further in the Zohar, part 3 (page 236b), on the matter of this level of this yud.

> So yehi means yud-hei, Chochmah and Binah, followed by a second yud, which is "the righteous one, the foundation (yesod) of the world." The reader is referred to the Zohar for more on this yud.

35 והנה כשהמל' מקבלת גילוי זה דבחי' יו"ד. אז נעשית מדל"ת ה'.

Now, when Malchus receives this revelation of the level of yud, it then becomes, from a dalet, a hei.

> When Malchus receives this yud, it changes from a dalet into a hei.

ולכן לפ"ז [לפי זה] מובן ג"כ פי' המגביהי שעליית המל' במל' דא"ס הוא ג"כ ע"י יו"ד שבתוך הה"א שהוא מה שנמשך לה הארה מאוא"ס [מאור אין סוף] וכמבו"ל [וכמבואר לעיל] שכל עלייה הוא ע"י המשכה תחלה מלמעלה

And therefore, according to this, the meaning of HaMagbihi is also understood: the ascent of Malchus into the Malchus of the Infinite One is also through the yud within the hei, which is the glimmer drawn to it from the Infinite Light; and as is explained above, every ascent is through a drawing down from above first.

> This also explains HaMagbihi: Malchus rises to the Malchus of the Infinite One through the yud within the hei, a glimmer from the Infinite Light drawn into it. As explained above, every ascent depends on a prior drawing down from above.

והנה בחי' יו"ד זה שבתוך ה' שנמשך ע"י המצוה זהו בחי' פתילה הנמשך לתוך הנר כמ"ש בזוהר פי'[91] פנחס[92] (דרי"ט ע"א) ובמק"מ [ובמקדש מלך] כיון דאתאחד פתילה[93] כו'

Now, this level of the yud within the hei, which is drawn down through the mitzvah, is the level of the wick drawn into the lamp, as is written in the Zohar, Parshas Pinchas (page 219a), and in the Mikdash Melech: "Once the wick is united," etc.

> The yud within the hei, drawn down by the mitzvah, is the wick drawn into the lamp, as the Zohar on Pinchas says, with the Mikdash Melech's commentary there, "once the wick is united."

ועי"י המשכה זו נעשה כח עליי' [עלייה] המל' לשרשה. ועי' בזהר ר"פ צו ע"פ זאת תורת העולה[94] כו'.

And through this drawing down the power comes about for Malchus to ascend to its root. And see in the Zohar, at the beginning of Parshas Tzav, on [the verse] "This is the law of the burnt-offering," etc.

This drawing down gives Malchus the power to rise to its root. The Zohar at the beginning of Parshas Tzav is cited for further discussion, on "This is the law of the olah," the offering whose name means "that which ascends."

וזהו פי' המגביהי שהמצוה היא בחי' פתילה ונר המעלה נפש השכלית כמו שלמעלה עליית שם בי"ן [שם בי"ן] ע"י היו"ד דע"ב [דשם ע"ב] הנמשך ע"י המצוה כנ"ל.[95, 96, 97]

And this is the meaning of HaMagbihi: the mitzvah is the level of a wick and a lamp that raises the intellectual soul, just as above, the ascent of the Name Ban is through the yud of [the Name] Av, which is drawn down through the mitzvah, as mentioned above.

HaMagbihi therefore means that the mitzvah is a wick and a lamp that raises the intellectual soul, just as above the Name Ban rises through the yud of the Name Av, drawn down by the mitzvah.

SECTION 8 • ¶36–38

Lashaves: sitting as King

36 ועמ"ש בפי' שלח[98] ע"פ והיה לכם לציצית[99] בענין אש יו"ד ואש ה"א].

And see what is written in Parshas Shelach on [the verse] "And it shall be for you as tzitzis," on the matter of the fire of yud and the fire of hei.

The bracketed passage closes with a reference to the maamar in Likkutei Torah, Shelach, on tzitzis, which discusses the "fire of yud" and the "fire of hei" (esh with a yud spells ish, man; with a hei, ishah, woman). There the Alter Rebbe explains that Malchus, called ishah, receives from ish, the fire of yud, Chochmah, through the 248 positive mitzvos, and he refers back to this maamar on HaMagbihi.

וענין לשבת פי' שעלייה זו של המל' דאצי' במל' דא"ס הוא כדי להמשיך אור וחיות להיות התהוות בחי' מל' בבחי' ישיבה וישב ה' מלך לעולם.[100]

And the matter of lashaves (to sit) means that this ascent of the Malchus of Atzilus into the Malchus of the Infinite One is in order to draw down light and life-force (chayus), so that the level of Malchus will come into being in the manner of sitting: "and Havayah sat as King forever."

The maamar now turns to lashaves, "to sit," the next word of the verse. The ascent of the Malchus of Atzilus into the Malchus of the Infinite One serves to draw down light and life-force, so that Malchus comes into being in a state of sitting, as in "Havayah sat as King forever."

כי ישיבה ומלכות הכל בחי' אחת כי אין ישיבה בעזרה[101] אלא למלכות בית דוד בלבד.

For sitting and kingship are all one level, for "there is no sitting in the Temple courtyard except for the kingship of the House of David alone."

> Sitting and kingship are one idea: the Talmud teaches that only kings of the House of David may sit in the Temple courtyard.

37 וכן ארז"ל [אמרו רבותינו זכרונם לברכה] באשה קראו מושב[102] כי ישיבה היא ירידה והשפלה בבחי' אחוריים. וכן תפלה ש"י [של יד] שהיא מל' היא מיושב.

And likewise our Sages, of blessed memory, said that with regard to a woman it is called moshav (sitting); for sitting is a descent and lowering, in the aspect of the back (achorayim). And likewise the hand-tefillin, which is Malchus, is [put on] seated.

> The Sages note that regarding a woman the word used is moshav, "sitting"; the maamar explains that sitting is a descent and lowering, at the level of the back (achorayim). Likewise the hand-tefillin, which corresponds to Malchus, is put on while seated.

והיו"ד שברצועת תפלה ש"י [של יד] זהו ענין יו"ד הנ"ל. ועוי"ל [ועוד יש לומר] פי' המגביהי לשבת כי המלך עומד על הלוח ואגוסטוס יושב.[103, 104]

And the yud on the strap of the hand-tefillin is the matter of the yud mentioned above. One may further say [that] the meaning of HaMagbihi lashaves is: for "the king stands on the platform, and Augustus sits."

> The yud-shaped knot on the strap of the hand-tefillin is the same yud discussed above. A further reading of HaMagbihi lashaves comes from the Midrash: "the king stands on the platform, and Augustus sits."

> **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, THE TZEMACH TZEDEK, THE REBBE MAHARASH AND THE REBBE, SETTING OUT THE REBBE MAHARASH**
>
> „המלך עומד על הלוח ואגוסטוס יושב" ('The king stands on the platform and Augustus sits') (Shemos Rabbah 23:1, on 'Az yashir'): ¶37 quotes the parable, and ¶38 explains it in a line („היושב על הכסא משפיל גופו אבל מגביה רגליו", one who sits lowers his body but raises his feet), without saying why that shows the greater kingship.
>
> The parable is the Midrash's on 'Then Moshe sang' (Shemos Rabbah 23:1): until the Song at the Sea G-d's throne was not 'established', like a king who won a war and was made 'Augustus', for 'the king stands on the platform, and Augustus sits'. In a discourse on Az yashir (Maamarei Admur HaZaken 5565) the Alter Rebbe explains it: a man standing shows his legs, nearly half his height, but one who sits lowers his body and draws his legs up under him until they are not seen; above, the 'legs' are the world of Asiyah, garments that hide the 'body', and at the Sea they were drawn into it, so that the Infinite Light was revealed even in Asiyah. Perhaps (biur b'derech efshar) this is the fuller sense of ¶38's „משפיל גופו אבל מגביה רגליו" ('lowers his body but raises his feet') and „שלא

יהיו רגליה יורדות" ('her feet do not go down'); the Tzemach Tzedek reads the parable the same way (Or HaTorah, Beshalach). The Rebbe Maharash gives another reading, which the Rebbe sets out in an unedited maamar of Shabbos Shemini 5729: among ministers who all stand, a standing king is not recognized, but seated he is known to all, for sitting shows the exaltation of kingship.

the Alter Rebbe: Maamarei Admur HaZaken 5565, vol. א, p. רלו (the Midrash), רמ-רלט (its explanation); ד"ה אז ישיר משה ובני ישראל, at the second Shabbos meal · the Tzemach Tzedek: Or HaTorah, Beshalach, vol. ב שמות, p. תרסז-תרסו (Kehot's note on ¶37: ראה אוה"ת פ' בשלח ע' תרסו') · the Rebbe Maharash: Toras Shmuel, Sefer HaMaamarim 5629, p. קנד (ד"ה אז ישיר משה ובני ישראל 5629, which opens on p. קמד) · the Rebbe, setting out the Rebbe Maharash: Sefer HaMaamarim 5729 (bilti mugah, new edition), p. קפז (מבה"ח אייר התשכ"ט, ש"פ שמיני, ד"ה ויהי ביום השמיני)

38 ופי' אגוסטוס היינו מלך המלכים. והיינו כשהמלי' מקבלת ממלי' דא"ס בחי' ממ"ה [מלך מלכי המלכים] ע"ז ארז"ל [אמרו רבותינו זכרונם לברכה] המשל אגוסטוס יושב כו'.

And the meaning of Augustus is the King of kings. That is, when Malchus receives from the Malchus of the Infinite One the level of the King of the kings of kings, of this our Sages, of blessed memory, said the parable, "Augustus sits," etc.

Augustus stands for the King of kings. When Malchus receives from the Malchus of the Infinite One the level of the King of the kings of kings, it is "seated," as in the Midrash's parable of Augustus sitting.

וזהו המגביהי דוקא לשבת שע"י עלייה הנ"ל נעשה בחי' וישב ה' מלך לעולם[105] כו' וישיבה זו היא שלא יהיו רגליה יורדות[106] כו'.

And this is HaMagbihi, specifically lashaves: through the ascent mentioned above there comes to be the level of "and Havayah sat as King forever," etc. And this sitting is such that "her feet" will not be "going down," etc.

HaMagbihi lashaves therefore means that through this ascent "Havayah sits as King forever." This sitting is such that "her feet" do not "go down," words borrowed from Mishlei.

כי היושב על הכסא משפיל גופו אבל מגביה רגליו מן הארץ וזהו והארץ הדום רגלי[107] כו'.

For one who sits on a throne lowers his body but raises his feet from the ground; and this is "and the earth is My footstool," etc.

One who sits on a throne lowers his body but lifts his feet off the ground, and this is the meaning of "the earth is My footstool." Sitting thus combines lowering and raising at once.

SECTION 9 • ¶39

HaMashpili lir'os

39 וביאור הדברים מבואר במ"א ע"פ אז ישיר.[108,109] ואח"כ המשפילי לראות[110] זהו בחי' ותורה אור והוא המשכת אוא"ס [אור אין סוף] ממל' דא"ס בשמים תושב"כ [תורה שבכתב]. ובארץ תושבע"פ [תורה שבעל פה]

The explanation of these matters is set out elsewhere, on [the verse] "Then sang" (Az Yashir). And afterward, "Who lowers Himself to see" (HaMashpili lir'os): this is the level of "and the Torah is light," and it is the drawing down of the Infinite Light (Or Ein Sof) from the Malchus of the Infinite One "in heaven": the Written Torah; "and on earth": the Oral Torah.

> The full explanation is in the maamar on "Az Yashir," "Then Israel sang" the song of the well, in Likkutei Torah, Chukas, where the Alter Rebbe explains that the love that comes from sight, through the Torah, which is Chochmah, is bittul and higher than the fiery love that comes from hearing. The verse continues HaMashpili lir'os, "Who lowers Himself to see," which is "the Torah is light": the Infinite Light drawn down from the Malchus of the Infinite One "in heaven," the Written Torah, "and on earth," the Oral Torah.

דכמו דארץ מקבלת משמים כמ"ש למטר השמים תשתה מים.[111] כך תושבע"פ [תורה שבעל פה] מקבלת מתושב"כ [מתורה שבכתב] כדאמרינן מנא הני מילי דאמר קרא[112] כו'

For just as the earth receives from heaven, as it is written, "it drinks water of the rain of heaven," so the Oral Torah receives from the Written Torah, as we say, "From where are these things [known]? For the verse says," etc.

> As the earth drinks the rain of heaven, the Oral Torah receives from the Written Torah, as the Talmud repeatedly asks, "From where do we know these things? For the verse says."

לראות היינו ליראות ר"ל [רוצה לומר] שיהא גילוי אוא"ס [אור אין סוף] ממש בשמים ובארץ שהן תושב"כ [תורה שבכתב] ותושבע"פ [ותורה שבעל פה] דבר ה' למעלה מגלוי בחי' אור האהבה מנפש אלקית שנק' ג"כ אור כנ"ל.

Lir'os (to see) means lera'os (to be seen); that is, that there be a revelation of the actual Infinite Light "in heaven and on earth," which are the Written Torah and the Oral Torah, the word of G-d, above the revelation of the level of the light of love from the G-dly soul, which is also called light, as mentioned above.

> Lir'os, "to see," is read as lera'os, "to be seen": the Infinite Light itself is revealed in the Written and Oral Torah, the word of G-d. This is higher than the light of love from the G-dly soul, which was also called light.

אך שהוא נמשך מבחי' שמיעה והתבוננות בלבד כמ"ש שמע ישראל[113] כו' ואהבת כו' ובכל מאדך.[114]

But that is drawn only from the level of hearing and contemplation, as it is written, "Hear, O Israel," etc., "And you shall love," etc., "and with all your might."

> That love is drawn only from hearing and contemplation, as in "Hear, O Israel… and you shall love… with all your might."

אבל בחי' ותורה אור זהו בחי' המשפילי לראות. פי' ליראות בבחי' ראיה וגלוי ממש עין בעין יראו[115] וגו':[116]

But the level of "and the Torah is light" is the level of HaMashpili lir'os: that is, lera'os, in the manner of actual sight and revelation: "eye to eye they shall see," etc.

> "The Torah is light," however, is HaMashpili lir'os: revelation as direct as sight, "eye to eye they shall see."

IN ONE'S AVODAH

The maamar draws its own lessons. The soul descends into a body to reach a love beyond its measure, "with all your me'od," which only teshuvah in this world produces. The mitzvos refine the intellect and the physical objects they use, the tefillin parchment and the coins of charity, until they become light. Torah should be studied with bittul, so that G-d's word speaks through it, and tallis and tefillin are put on before prayer so that the encompassing light can lift the soul.

QUESTIONS FOR DISCUSSION

1. Why does the oil, rooted in Tohu, become fire, while the wick, the G-dly soul, does not? What does this say about the purpose of the soul's descent into a body?
2. In what sense is the love "with all your me'od" unlimited, if the maamar says it is truly bounded? How can a bounded love draw down the truly unlimited Infinite Light?
3. How does the comparison of fire and water explain why G-d is likened to fire, and why creation does not change Him?
4. Why are tallis and tefillin put on before prayer, and why is the prayer text the same every day while Torah study must be new?
5. What is the difference between love that comes from hearing and contemplation and the revelation of "the Torah is light," likened to sight?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור על הנ"ל**

The note reports that this biur is found in manuscript volume (buch) 1135 in the Tzemach Tzedek's own handwriting, as printed here, with two glosses there that had not been printed before and have been added in this edition.

KEHOT'S NOTE

נמצא בבוך 1135 בגוכתי"ק הצי"צ כמו שנדפס כאן, וניתוסף שם ב' הגהות שלא נדפסו ונתוספו כאן. בבוך 1135. 17. 755 רשום "(הנאמרים בשבת חנוכה תקס"ז)".

PARAGRAPH 2

2 **המגביהי לשבת**

The psalmist praises Havayah, who is enthroned on high; the words read literally "who makes [Himself] high to sit." The previous maamar and this biur expound that verse, and later read its final yud (HaMagbihi) as a hint of its own.

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,

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

3 **האי מ"ש בפרדס**

At 40d, in the next maamar of Miketz, the lamp returns: light comes about through its hold on a physical thing, and lighting the lamps means drawing the light, through man's service, so that it takes hold in the wick; that passage ties this to the animal soul when it is transformed, whose root is very high.

KEHOT'S NOTE

ראה גם לקמן מ, ד. קי, ד. לקו"ת שלח מב, א. אוה"ת פ' תצוה ע' איתקס.

4 The psalmist, marveling at creation, says G-d made all things with wisdom; the Alter Rebbe infers that Chochmah is enclothed in everything, which is why oil can be drawn from everything.

Psalms 104:24 תהילים ק"ד:כ"ד

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

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

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

5 **אשה חכמה מתקוע**

Yoav sends to Tekoa for a wise woman who will play a mourner before King David and persuade him to bring Avshalom home; the Alter Rebbe links her wisdom to Tekoa's oil.

II Samuel 14:2 שמואל ב י"ד:ב'

וַיִּשְׁלַח יוֹאָב תְּקוֹעָה וַיִּקַּח מִשָּׁם אִשָּׁה חֲכָמָה וַיֹּאמֶר אֵלֶיהָ הִתְאַבָּלִי־נָא וְלִבְשִׁי־נָא בִגְדֵי־אֵבֶל וְאַל־תָּסוּכִי שֶׁמֶן וְהָיִית כְּאִשָּׁה זֶה יָמִים רַבִּים מִתְאַבֶּלֶת עַל־מֵת׃

And Joab sent to Tekoa, and fetched thence a wise woman, and said unto her: 'I pray thee, feign thyself to be a mourner, and put on mourning apparel, I pray thee, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead;

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KEHOT'S NOTE

ע"פ שמואל-ב יד, ב.

6 **ביאור על הנ"ל**

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

KEHOT'S NOTE

נמצא בבוך 1135 בגוכתי"ק הצי"צ כמו שנדפס כאן, וניתוסף שם ב' הגהות שלא נדפסו ונתוספו כאן. בבוך 1135. 17. 755 רשום "(הנאמרים בשבת חנוכה תקס"ז)".

7 **תקוע אלפא לשמן**

The Mishnah lists Tekoa as the foremost place for the oil of the Temple offerings.

Menachot 85b:11–12 מנחות פ"ה ב:י"א-י"ב

מתני' תקוע אלפא לשמן אבא שאול אומר שניה לה רגב בעבר הירדן כל הארצות היו כשרות אלא מיכן היו מביאין אין מביאין לא מבית הזבלים ולא מבית השלחים ולא מן מה שנזרע ביניהם ואם הביא כשר אין מביאין אנפקטן ואם הביא כשר אין מביאין מן הגרגרין שנשרו במים ולא מן הכבשים ולא מן השלוקים ואם הביא פסול׃

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KEHOT'S NOTE

מנחות פה, ב (במשנה).

PARAGRAPH 3

8 **שמן הטוב ושמן המשחה**

The Zohar on Vayikra reads "the good oil" of the verse as the holy anointing oil that flows from Atika Kadisha and comes down to the King's head and beard.

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

The verse continues: "It is like the precious oil upon the head that ran down upon the beard." This is the oil of the anointing of holiness which streams forth from the Ancient Holy One and which is found in that supernal stream which gives to the children the wherewithal to kindle the lights. That oil trickles on to the head of the King and from the head to the holy and venerable beard, and from there it streams on to all the garments of splendour in which the King …

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

9 **שמן הטוב ושמן המשחה**

The Zohar on Parshas Emor, the second place the Alter Rebbe cites for the holy oil being rooted in the supernal Chochmah.

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

10 **כשמן הטוב**

The psalm likens the goodness of brothers dwelling together to the fine oil poured on the head, running down onto the beard of Aharon and onto his garments; the Alter Rebbe applies "the good oil" to oil rooted in the holy Chochmah.

Psalms 133:2 תהילים קל"ג:ב'

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

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

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KEHOT'S NOTE

תהלים קלג, ב.

11 **וכמ"ש בזהר ויקרא ופ' אמור**

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

KEHOT'S NOTE

ז, ב. פח, ב.

12 **שו"ה בחי' — חכמה שבשכל אנושי**

The note says these words stand as printed in the Tzemach Tzedek's handwriting, and that manuscripts 17 and 755 add a passage: even olive oil is from nogah, and only the anointing oil is drawn from the supernal Chochmah that flows from Atik, so that "oil below is from the Chochmah of kelipas nogah."

KEHOT'S NOTE

בגוכת"ק הצ"צ. ובבוך 17. 755 נוסף: "אצ"ל סתם שמנים כמו שמן אגוזים שמן צנונות כו' אלא אפי' שמן זית נלקח מבחי' נוגה שהרי ארז"ל שהזית משכח תלמודו של ע' שנה, והשכחה היא מקום הקליפות, ושמן זית שמחזיר תלמודו של ע' שנה זהו לפי שהוא בירור מה שנתברר מק"נ מבחי' הזית כו', והיינו דוקא למי שיוכל לברר ולהעלות, אבל עכ"פ הוא נלקח מבחי' ק"נ. רק בשמן המשחה נמשך מבחי' ח"ע הנמשך מע"ק כמ"ש בזהר, ולזה חייבים כרת על העושה כמתכונתה כי מה האדם שיבוא אחרי המלך להתדמות כו'. נמצא היוצא לנו מהקדמה זו שהשמן שלמטה זהו מבחי' חכמה דק"נ".

PARAGRAPH 4

13 **ותורה אור**

In Mishlei, Shlomo urges his son to keep his father's commandment, "for a mitzvah is a lamp and the Torah is light"; the second introduction explains the verse's second half.

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;

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

14 **הנז' בתחלת ספר עה"ח**

The supplements of Likkutei Torah on Vayikra open (51b) with the words of Etz Chaim: G-d contracted Himself in the middle of His light, leaving a void in which all the worlds stand, with the Infinite Light surrounding it equally.

KEHOT'S NOTE

ראה בלקו"ת ויקרא בהוספות נא, ב ואילך.

PARAGRAPH 6

15 **אני ראשון ואני אחרון**

Havayah, King and Redeemer of Israel, declares through Yeshayahu, "I am first and I am last, and besides Me there is no G-d." In the verse umibaladai means "besides Me"; the Alter Rebbe reads it as the stage in the middle, between before the tzimtzum and the future.

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.

16 **ענין רב יהודא . . בנזיקין**

The Talmud recalls that in the years of Rav Yehudah all their learning was in Nezikin.

Berakhot 20a:4 ברכות כ' א:ד'

... אִי מִשּׁוּם תַּנּוֹיֵי, בְּשְׁנֵי דְּרַב יְהוּדָה כּוּלֵּי תַּנּוֹיֵי בְּנָזִיקִין הֲוָה, וַאֲנַן קָא מַתְנִינַן שִׁיתָּא סִדְרֵי. וְכִי הֲוָה מָטֵי רַב יְהוּדָה בְּעוּקְצִין, הָאִשָּׁה שֶׁכּוֹבֶשֶׁת יָרָק בַּקְּדָרָה, וְאָמְרִי לַהּ זֵיתִים שֶׁכְּבָשָׁן בְּטַרְפֵּיהֶן טְהוֹרִים, אָמַר: חֲוָיוֹת דְּרַב וּשְׁמוּאֵל קָא חָזֵינָא הָכָא. וַאֲנַן קָא מַתְנִינַן בְּעוּקְצִין תְּלֵיסַר מְתִיבָתָא, וְאֵילּוּ רַב יְהוּדָה כִּי הֲוָה שָׁלֵיף חַד מְסָאנֵיהּ, אָתֵי מִטָּרָא, וַאֲנַן קָא מְצַעֲרִינַן נַפְשִׁין וּמְצַוְּחִינַן 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. באוה"ת שבועות ע' פ מציין לכאן.

17 **ישת חשך סתרו**

In David's song of deliverance G-d comes down in the storm, hidden in dark rain clouds: "He made darkness His concealment." The Alter Rebbe applies it to Keser, which is hidden and called darkness. (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.

18 **ראשית חכמה**

"The beginning of wisdom is the awe of Havayah": in the psalm, awe is where wisdom starts. The Alter Rebbe takes "the beginning of wisdom" to mean that Chochmah is the beginning of revelation.

Psalms 111:10 תהילים קי"א:י'

רֵאשִׁית חָכְמָה יִרְאַת ה' שֵׂכֶל טוֹב לְכָל־עֹשֵׂיהֶם תְּהִלָּתוֹ עֹמֶדֶת לָעַד:

The fear of the L-RD is the beginning of wisdom; A good understanding have all they that do thereafter; His praise endureth for ever.

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KEHOT'S NOTE

תהלים קיא, י'.

19 **שו"ה שאינו מושג — בזהר פ' בראשית (דל"ב ע"א) ר. וגם לכן**

Manuscript 17 adds here: although for us Keser is called darkness because it is not grasped, relative to the Infinite Light it is darkness in the plain sense, for the light as it was before the tzimtzum does not shine even in Keser, as is known from Etz Chaim, except through the tzimtzum and the vacated space.

KEHOT'S NOTE

בכוך 17 נוסף: "אך אע"פ שאצלינו נק' הכתר חושך לפי שאינו מושג אבל לגבי אור א"ס ב"ה נק' הכתר חושך כפשוטו לפי שאין מאיר ומתגלה האור פי' כי האור זהו אור א"ס ב"ה כמו שהוא לפני הצמצום ובחי' זו אינו מאיר כלל אפילו בהכתר כנודע בע"ח רק ע"י צמצום ומקום פנוי": ולכן נק' הכתר. בענין כתר שנק' חושך — ראה לקו"ת צו טו, ד.

20 **ע"פ שחורה אני**

The maamar "I am black but comely" in Likkutei Torah on Shir HaShirim (4a-b) opens with the saying that the Torah was given as black fire on white fire.

KEHOT'S NOTE

לקו"ת שה"ש ד, א.

21 **שחורה אני**

"I am black but comely," the beloved says to the daughters of Jerusalem: the opening of the maamar to which the Alter Rebbe refers the reader on the Torah as black fire on white fire.

Song of Songs 1:5 שיר השירים א:ה'

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה:

I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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22 **נק' הכתר חשך שהוא העלם לאוא"ס**

The Zohar Bereishis that the Alter Rebbe cites for Keser being called darkness. It expounds "He reveals deep things out of darkness": the hidden supernal levels are revealed only from within that darkness.

Zohar, Bereshit 36:352–37:361 ספר הזהר, בראשית ל"ו:שנ"ב-ל"ז:שס"א

23 **קו המדה בוצינא דקרדוניתא**

The opening of the Zohar's account of creation, where the botzina dekardinusa engraves in the supernal radiance at the beginning of the King's will.

Zohar I, 15a זח"א טו, א

Zohar III, 48b זח"ג מח, ב

KEHOT'S NOTE

זח"א טו, א. זח"ג מח, ב. רצב, ב. ובת"ז ריש תי' ה: בוצינא דקרדוניתא כד מדיד משיחא. וראה לקמן קז, ד. וראה באוה"ת שלח ע' תצג. ביאוה"ז לאדהאמ"צ ט, א. שער היחוד פי"ד. ביאוה"ז להצ"צ כרך א ע' שכו.

24 **בוצינא דקרדוניתא**

In the Idra Zuta, a spark comes forth from the botzina dekardinusa, one of the places the Kehot note gives for the term.

Zohar, Idra Zuta 24:113–27:121 ספר הזהר, האדרא זוטא כ"ד:קי"ג-כ"ז:קכ"א

25 **בוצינא דקרדוניתא**

The Tikkunim speak of the botzina dekardinusa "when it measures the measure," linking the term to the measuring line, as the Alter Rebbe does.

Tikkunei Zohar 19a:14–16 תקוני הזהר י"ט א:י"ד-ט"ז

אלא בריש *הורמנותא דמלכא בוצינא דקרדינות' כד מדיד משיחא. האי נקודה נפיק מינה קו דסתים ניצוצא ההיא מחשבה כגוונא דא ם. בקדמיתא איהי מ"ם סתימא. וכד אתפשט קו דאיהי ו' מן המדה איהי אתפתחת ואתעבידת ב'. ודא בראשית ב' ראשית נקודה בהיכליה. וכד איהי ם סתימא איהי מ"ם רבתא מלסרבה המשרה (ס"א למרב"ה בגימט' עז"ר או זר"ע בההוא היכל זרע זרעין לתקונא דיליה המשר"ה בגימט' תקו"ן עם האותיות והמלה ודא מם רבתי) ואתעבידת עזקא.

Constantinople, 1740 (CC-BY-NC)

26 **חטי קרדנייתא**

The Talmud mentions chitei kordenaisa, a kind of wheat; the Alter Rebbe derives botzina dekardinusa from this word and says it denotes dimness and blackness.

Pesachim 7a פסחים ז' א

KEHOT'S NOTE

פסחים ז, א.

27 **ונשגב ה' לבדו**

Yeshayahu foresees the day when human pride is brought low "and Havayah alone will be exalted on that day" (said

again in 2:17); the Alter Rebbe applies it to "I am last," the future revelation.

Isaiah 2:11 ישעיהו ב:י"א

עֵינֵי גַּבְהוּת אָדָם שָׁפֵל וְשַׁח רוּם אֲנָשִׁים וְנִשְׂגַּב ה' לְבַדּוֹ בַּיּוֹם הַהוּא׃

The lofty looks of man shall be brought low, And the haughtiness of men shall be bowed down, And the L-RD alone shall be exalted in that day.

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Isaiah 2:17 ישעיהו ב:י"ז

וְשַׁח גַּבְהוּת הָאָדָם וְשָׁפֵל רוּם אֲנָשִׁים וְנִשְׂגַּב ה' לְבַדּוֹ בַּיּוֹם הַהוּא׃

And the loftiness of man shall be bowed down, And the haughtiness of men shall be brought low; And the L-RD alone shall be exalted in that day.

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KEHOT'S NOTE

ישע' ב, יא. יז.

PARAGRAPH 7

28 מגלה עמקות מני חשך

Iyov, answering his friends, says G-d "reveals deep things out of darkness"; the Alter Rebbe applies it to the Torah, which reveals what the tzimtzum hides. The Zohar (1:32a) reads the verse the same way: the hidden levels are revealed from within darkness.

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.

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29 ממעמקים קראתיך הוי"ה

"Out of the depths I have called You, Havayah": the psalmist calls from the depths of distress and from the depths of his heart. Cited alongside Iyov's verse for revelation that comes from the depths. (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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30 לא שניתי

"For I, Havayah, have not changed," G-d says through Malachi, and so the children of Yaakov have not been consumed; here, the Infinite Light is in Chochmah as it was before the tzimtzum.

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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31 יהי אור זו חכמה

"Let there be light" of the first day, which the Alter Rebbe identifies with Chochmah.

Genesis 1:3 בראשית א:ג'

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אוֹר׃

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

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KEHOT'S NOTE

בראשית א, ג. ראה לקו"ת בהעלותך לד, ג. והערת כ"ק אדמו"ר זי"ע בספר המאמרים תש"ד ע' 22.

32 שו"ה אור — אדם גדול מאד

Manuscript 17 adds the Aramaic words "lis din bar nash," "this one is no [ordinary] man," in this sentence about Rav Yehudah.

KEHOT'S NOTE

בכוך 17 נוסף: "ליתּ דין ברנש".

33

Amos warns those who long for "the day of Havayah": it will be darkness and not light. The Alter Rebbe borrows the words for the measured levels of the chain of worlds. (context: Steinsaltz Tanakh)

Amos 5:18 עמוס ה':י"ח

הוֹי הַמִּתְאַוִּים אֶת־יוֹם ה' לָמָּה־זֶּה לָכֶם יוֹם ה' הוּא־חֹשֶׁךְ וְלֹא־אוֹר׃

Woe unto you that desire the day of the L-RD! Wherefore would ye have the day of the L-RD? It is darkness, and not light.

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PARAGRAPH 8

34 ארבעה אבות נזיקין

The opening of Nezikin: there are four principal categories of damage. The Alter Rebbe sees them as the place of the kelipos.

Mishnah Bava Kamma 1:1 משנה בבא קמא א:א'

אַרְבָּעָה אָבוֹת נְזִיקִין, הַשּׁוֹר וְהַבּוֹר וְהַמַּבְעֶה וְהַהֶבְעֵר. לֹא חֲרֵי הַשּׁוֹר כְּחֲרֵי הַמַּבְעֶה, וְלֹא חֲרֵי הַמַּבְעֶה כַּחֲרֵי הַשּׁוֹר. וְלֹא זֶה וָזֶה, שֶׁיֵּשׁ בָּהֶן רוּחַ חַיִּים, כַּחֲרֵי הָאֵשׁ, שֶׁאֵין בּוֹ רוּחַ חַיִּים. וְלֹא זֶה וָזֶה, שֶׁדַּרְכָּן לֵילֵךְ וּלְהַזִּיק, כַּחֲרֵי הַבּוֹר, שֶׁאֵין דַּרְכּוֹ לֵילֵךְ וּלְהַזִּיק. הַצַּד הַשָּׁוֶה שָׁבָהֶן, שֶׁדַּרְכָּן לְהַזִּיק וּשְׁמִירָתָן עָלֶיךָ. וּכְשֶׁהִזִּיק, חָב הַמַּזִּיק לְשַׁלֵּם תַּשְׁלוּמֵי נֶזֶק בְּמֵיטַב הָאָרֶץ׃

There are four primary causes of injury: the ox and the pit and the crop-destroying beast and fire. [The distinctive feature of] the ox is not like [that of] the crop-destroying beast, nor is [the distinctive feature of] either of these, which are alive, like [that of] fire, which is not alive; nor is [the distinctive feature of] any of these, whose way it is to go forth and do injury, like [that of] the pit, whose way it is not to go forth and do injury. What they have …

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

35 בלע המות לנצח

Yeshayahu foresees the day when G-d will swallow up death forever and wipe the tears from every face; the Alter

Rebbe applies it to the era of the resurrection.

Isaiah 25:8 ישעיהו כ"ה:ח'

בִּלַּע הַמָּוֶת לָנֶצַח וּמָחָה אֲדֹנָי ה' דִּמְעָה מֵעַל כָּל־פָּנִים וְחֶרְפַּת עַמּוֹ יָסִיר מֵעַל כָּל־הָאָרֶץ כִּי ה' דִּבֵּר׃

He will swallow up death for ever; And the L-rd GOD will wipe away tears from off all faces; And the reproach of His people will He take away from off all the earth; For the L-RD hath spoken it.

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KEHOT'S NOTE

ישעי' כה, ח.

36 **ויקרם עליהם עור**

In Yechezkel's vision of the valley of dry bones, sinews and flesh come up on the bones and skin covers them, before the spirit enters them; the Alter Rebbe infers that the resurrected body is fully physical.

Ezekiel 37:8 יחזקאל ל"ז:ח'

וָאֵרְאִיתִי וְהִנֵּה־עֲלֵיהֶם גִּדִים וּבָשָׂר עָלָה וַיִּקְרַם עֲלֵיהֶם עוֹר מִלְמָעְלָה וְרוּחַ אֵין בָּהֶם׃

And I beheld, and, lo, there were sinews upon them, and flesh came up, and skin covered them above; but there was no breath in them.

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37 **כמ"ש גבי עצמות דיחזקאל**

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

KEHOT'S NOTE

סי' לז.

38 **נהנין מזיו השכינה בלי אכילה ושתיה**

The Talmud says the World to Come has no eating or drinking, and the righteous delight in the radiance of the Shechinah; the Alter Rebbe applies this to resurrected physical bodies.

Berakhot 17a:12 ברכות י"ז א:י"ב

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

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

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

39 **עתידים צדיקים**

The Talmud teaches that in the future "holy" will be said before the righteous, as it is said before G-d.

Bava Batra 75b בבא בתרא ע"ה ב

KEHOT'S NOTE

ב"ב עה, ב. נסמן לעיל יח, ב.

PARAGRAPH 9

40 **רבי שמעון בן יוחאי שהיתה תורתם אומנתם**

The Talmud says those whose Torah is their occupation, like Rabbi Shimon ben Yochai and his colleagues, stop 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 לְקַהּ רֵישָׁא אֵין מַפְסִיקִין? סֵיפָא אַתָּאן לְדִבְרֵי תוֹרָה. דְּתַנְיָא: חֲבֵרִים שֶׁהָיוּ עוֹסְקִין בַּתּוֹרָה — מַפְסִיקִין לִקְרִיאַת שְׁמַע, וְאֵין מַפְסִיקִין לִתְפִלָּה. אָמַר רַבִּי יוֹחָנָן: לֹא שָׁנוּ אֶלָּא כְּגוֹן רַבִּי שִׁמְעוֹן בֶּן יוֹחַי וַחֲבֵירָיו שֶׁתּוֹרָתָן אוּמָּנוּתָן. אֲבָל כְּגוֹן אָנוּ, מַפְסִיקִין לִקְרִיאַת שְׁמַע וְלִתְפִלָּה.

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PARAGRAPH 10

41 **ויהי בישרון מלך**

In Moshe's blessing, "and he was king in Yeshurun, when the heads of the people gathered": the king may be G-d or Moshe himself. The Alter Rebbe reads it as Moshe, the learner who is like a king, not a servant. (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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42 **צאנה וראנה**

"Go out and see, daughters of Zion," King Shlomo with the crown his mother set on him on his wedding day: the verse of the maamar in Parshas Bereishis to which the reader is referred.

Song of Songs 3:11 שיר השירים ג':י"א

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

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

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PARAGRAPH 11

43 **ופתיל פשתים בידו וקנה המדה**

In Yechezkel's vision of the future Temple, a man who looks like bronze stands at the gate with a linen cord and a measuring reed, to measure it for him.

Ezekiel 40:3 יחזקאל מ':ג'

וַיָּבֵא אוֹתִי שָׁמָּה וְהִנֵּה־אִישׁ מַרְאֵהוּ כְּמַרְאֵה נְחֹשֶׁת וּפִתִּיל־פִּשְׁתִּים בְּיָדוֹ וְקָנֵה הַמִּדָּה וְהוּא עֹמֵד בַּשָּׁעַר׃

And He brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.

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44 The Zohar on Pekudei, quoted here: at times the measure is the reed and at times the line, hence both a cord and a reed in Yechezkel's vision.

Zohar, Pekudei 25:234–26:246 ספר הזהר, פקודי כ"ה:רל"ד-כ"ו:רמ"ו

Now, there is a "measuring reed and a "measuring line". All the measurements of Ezekiel were by the measuring reed, whereas in the work of the Tabernacle all was measured by the measuring line.

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

PARAGRAPH 12

45 ארוכה מארץ מדה

Tzofar tells Iyov that G-d's wisdom is beyond his grasp: "its measure is longer than the earth"; the Alter Rebbe cites it for the light above measure.

Job 11:9 איוב י"א:ט'

אֲרֻכָּה מֵאֶרֶץ מִדָּהּ וּרְחָבָה מִנִּי־יָם׃

The measure thereof is longer than the earth, and broader than the sea.

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KEHOT'S NOTE

איוב יא, ט.

46 מטל השמים זו מקרא ומשמני הארץ

Yitzchak blesses Yaakov with the dew of heaven and the fat of the earth; the Alter Rebbe reads the two as Scripture and Mishnah.

Genesis 27:28 בראשית כ"ז:כ"ח

וְיִתֶּן־לְךָ הָאֱלֹקִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרֹב דָּגָן וְתִירֹשׁ׃

So G-d give thee of the dew of heaven, And of the fat places of the earth, And plenty of corn and wine.

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PARAGRAPH 13

47 נר הו"ה נשמת אדם

"The soul of man is the lamp of Havayah, searching all the inner chambers": G-d searches a person by the light of his own soul. Here it is the first lamp, the 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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48 כי נר מצוה ותורה אור

Shlomo's words to his son in Mishlei, "for a mitzvah is a lamp and the Torah is light": the second lamp, the mitzvah.

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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49 נה"א . . שהיא א"צ תיקון

Tanya, chapter 37, citing Etz Chaim, states that the soul itself needs no rectification at all and was enclothed in this world only to draw down light to rectify the vital soul and its share of the world.

KEHOT'S NOTE

תניא פרק לז בשם ע"ח. וראה בליקוט פי' שם.

50 יעקב חבל נחלתו

In Moshe's song Haazinu: "For Havayah's portion is His people; Yaakov is the chevel of His inheritance," the measured lot, literally a cord. The Alter Rebbe takes the cord as a wick: the soul as a line bound to G-d.

Deuteronomy 32:9 דברים ל"ב:ט'

כִּי חֵלֶק ה' עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ׃

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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PARAGRAPH 14

51 כמ"ש באילן

The note identifies "the Ilan" cited in the text as the Ilan HaGadol of the kabbalist R. Meir HaKohen Poppers, a chart of the Kabbalistic system of the worlds.

KEHOT'S NOTE

"אילן הגדול" — להמקובל מאיר הכהן פאפרש.

52 נשמת אדם א' דם

The note cites the Shelah's introduction (21a) for the reading of adam as alef-dam.

KEHOT'S NOTE

מבוא שערים ש"ה ח"ב פ"ה. של"ה בהקדמת בית ישראל בית דוד כא, א. ראה גם לקו"ת שה"ש כז, ב. ראה יהל אור ע' שנח.

53 נעוץ תחלתן בסופן

Sefer Yetzirah says the Sefiros have "their end wedged in their beginning and their beginning in their end"; the Alter Rebbe applies it to the circulation of the blood.

Sefer Yetzirah 1:7 ספר יצירה א':ז'

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

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

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

PARAGRAPH 15

54 **שמעקודים נקודים נעשה ברודים**

Yaakov's dream of flocks that were akudim, nekudim and berudim, "streaked, speckled and spotted"; the Kabbalah names stages of the worlds after them.

Genesis 31:10 בראשית ל"א:י"

וַיְהִי בְּעֵת יַחֵם הַצֹּאן וָאֶשָּׂא עֵינַי וָאֵרֶא בַּחֲלוֹם וְהִנֵּה הָעַתֻּדִים הָעֹלִים עַל־הַצֹּאן עֲקֻדִּים נְקֻדִּים וּבְרֻדִּים׃

And it came to pass at the time that the flock conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the he-goats which leaped upon the flock were streaked, speckled, and grizzled.

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PARAGRAPH 17

55 **בכל נפשך**

Moshe's command in the Shema, "And you shall love Havayah your G-d… with all your soul": here the first, measured level of love.

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 18

56 **בכל מאדך**

"With all your might (me'odecha)": the second, unlimited level of love.

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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57 **מאד פי' בלי גבול**

Likkutei Torah on Shelach (42c) explains that "with all your me'od" is love without limit or measure, which never ceases, because it comes from sovev kol almin, before which all is as nothing; every Jew has it according to his measure.

KEHOT'S NOTE

ראה גם לקו"ת שלח מב, ג ובכ"מ.

58 **תשובה בחילא יתיר**

The Zohar says masters of teshuvah stand where even the perfectly righteous cannot, for they draw themselves to the King with greater longing of heart and great strength.

Zohar I, 129b זח"א קכט,

KEHOT'S NOTE

זח"א קכט, ב. לקו"ש ח"ז ע' 115. אגה"ת פ"ח. וראה באוה"ת מטות ע' א'רצו.

59 **ביו"ד נברא עוה"ב**

The Talmud teaches that the World to Come was created with the letter yud.

Menachot 29b:13–14 מנחות כ"ט ב:י"ג-י"ד

מפני מה נברא העולם הבא ביו"ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס"ת שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנז

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

מנחות כט, ב.

60 **יפה שעה א'**

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

KEHOT'S NOTE

אבות ד, יז.

61 **יפה שעה א' בתשובה**

Better one hour of teshuvah and good deeds in this world than all the life of the World to Come.

Pirkei Avot 4:17 משנה אבות ד':י"ז

הוּא הָיָה אוֹמֵר, יָפָה שָׁעָה אַחַת בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בָּעוֹלָם הַזֶּה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיָפָה שָׁעָה אַחַת שֶׁל קוֹרַת רוּחַ בָּעוֹלָם הַבָּא, מִכָּל חַיֵּי הָעוֹלָם הַזֶּה׃

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

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

PARAGRAPH 19

62 **אש אוכלה הוא**

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

KEHOT'S NOTE

ואתחנן ד, כד.

63 **אש אוכלה הוא**

Moshe warns Israel against idols, "for Havayah your G-d is a consuming fire, a jealous G-d": the verse that likens G-d to fire.

Deuteronomy 4:24 דברים ד':כ"ד

כִּי ה' אֱלֹקֶיךָ אֵשׁ אֹכְלָה הוּא אֵל קַנָּא׃

For the L-RD thy G-d is a devouring fire, a jealous G-d.

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64 **אני הו"ה לא שניתי**

"For I, Havayah, have not changed": creation draws only a

glimmer and leaves Him unchanged.

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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PARAGRAPH 20

65 שו"ה ממנו — ע"ד הארה

In the Tzemach Tzedek's handwritten there is a gloss here asking how fire, one of the four physical elements, can have unlimited power, with an explanation; a line was drawn through it, marking it for deletion.

KEHOT'S NOTE

בגוכתי"ק הצ"צ יש כאן הערה: איך יהי' באש מדי יסודות הגשמיים כח בלתי גבול ומבאר, — והעביר קו סי' למחיקה.

PARAGRAPH 22

66 בכל מאדך

"With all your might (me'odecha)"; the Alter Rebbe stresses the word "your": unlimited relative to you.

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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67 יותר — בכל מאדך מאד שלך

Likkutei Torah on Shelach (42c) explains that the love of "with all your me'od" is beyond limit and measure because it comes from sovev kol almin, and that each person has it according to his own measure.

KEHOT'S NOTE

ראה לקו"ת שלח מב, ג. דרך מצותיך קכג, ב. קס, א ואילך. אוה"ת נ"ך כרך ג ע' אישלט. לקו"ש ח"ד ע' 1133 ובהערה לשם.

PARAGRAPH 23

68 רשפי אש

Love's "flashes are flashes of fire": the fiery love of me'od.

Song of Songs 8:6 שיר השירים ח:ו

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

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

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PARAGRAPH 25

69 לא ע"ה חסיד

Kehot's note points to Zohar III, 33b for these words.

Zohar III, 33b זח"ג לג, ב

KEHOT'S NOTE

אבות ב, ה. זח"ג לג, ב.

70 לא ע"ה חסיד ולא בור ירא חטא

Hillel teaches that a boor cannot fear sin and an ignorant man cannot be pious; the Alter Rebbe uses it to show that the soul needs the mitzvah. The Kehot note also gives Zohar III 33b.

Pirkei Avot 2:5 משנה אבות ב:ה

הוּא הָיָה אוֹמֵר, אֵין בּוּר יָרֵא חֵטְא, וְלֹא עַם הָאָרֶץ חָסִיד, וְלֹא הַבַּיְשָׁן לָמֵד, וְלֹא הַקַּפְדָּן מְלַמֵּד, וְלֹא כָל הַמַּרְבֶּה בִסְחוֹרָה מַחְכִּים. וּבְמָקוֹם שֶׁאֵין אֲנָשִׁים, הִשְׁתַּדֵּל לִהְיוֹת אִישׁ׃

He used to say: A brute is not sin-fearing, nor is an ignorant person pious; nor can a timid person learn, nor can an impatient person teach; nor will someone who engages too much in business become wise. In a place where there are no men, strive to be a man.

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71 כל האומר אין לי אלא תורה

Whoever says he has nothing but Torah does not even have Torah; the Alter Rebbe uses it to show that the mitzvah needs the soul.

Yevamot 109b:4–5 יבמות ק"ט ב:ד-ה

עֲרֵבֵי שַׁלְצִיּוֹן — דְּעָבְדִי שְׁלוּף דּוּק. תּוּקְעֵי עַצְמוֹ לִדְבַר הֲלָכָה — דְּתַנְיָא, רַבִּי יוֹסֵי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תּוֹרָה — אֵין לוֹ תּוֹרָה. פְּשִׁיטָא! אֶלָּא: כָּל הָאוֹמֵר אֵין לוֹ אֶלָּא תּוֹרָה — אֵין לוֹ אֶלָּא תּוֹרָה. הָא נָמֵי פְּשִׁיטָא! אֶלָּא דַּאֲפִילּוּ תּוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פָּפָּא, אָמַר קְרָא: "וּלְמַדְתָּם וַעֲשִׂיתֶם" — כֹּל שֶׁיֵּשְׁנוֹ בַּעֲשָׂיָה יֵשְׁנוֹ בִּלְמִידָה, כֹּל שֶׁאֵינוֹ בַּעֲשָׂיָה אֵינוֹ בִּלְמִידָה.

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

KEHOT'S NOTE

יבמות קט, ב.

PARAGRAPH 26

72 צרורה בצרור החיים

Avigail blesses David that his soul be "bound up in the bond of life"; here the mitzvos, as garments, bind the soul and raise it.

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 27

73 **בעבירה ג"כ מלפפתו**

The Talmud teaches that a mitzvah goes before a person, while a transgression wraps around him and leads him to judgment.

Sotah 3b:13 סוטה ג' ב:י"ג

אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹנָתָן: כָּל הָעוֹשֶׂה מִצְוָה אַחַת בָּעוֹלָם הַזֶּה — מְקַדֶּמֶתוֹ וְהוֹלֶכֶת לְפָנָיו לָעוֹלָם הַבָּא, שֶׁנֶּאֱמַר: "וְהָלַךְ לְפָנֶיךָ צִדְקֶךָ". וְכָל הָעוֹבֵר עֲבֵירָה אַחַת בָּעוֹלָם הַזֶּה — מְלַפֶּפְתּוֹ וְהוֹלֶכֶת לְפָנָיו לְיוֹם הַדִּין, שֶׁנֶּאֱמַר: "יְלָפֶתּוּ אָרְחוֹת דַּרְכָּם יַעֲלוּ בַתֹּהוּ וְיֹאבֵדוּ".

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74 **ולאפשא לה בכל יומא**

The Zohar's introduction counts the mitzvah to toil in Torah, to engage in it and to make it fruitful every day.

Zohar, Introduction 24:209–26:220 ספר הזהר, הקדמה כ"ד:ר"ט-כ"ו:ר"כ

And this is the inner meaning of the text: Let there be lights in the firmament of heaven. The omission of the vau from the word emoroth (lights) points to complete unity, to the black light and the white light being only two manifestations of one indivisible light. The same is symbolised by the "white cloud by day" and the "cloud of fire by night" (Exod. 13, 21); the two phases of day and night are complementary to each other, both forming one whole, in order-as we read- "to give ...

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

75 **ימי שנותינו בהם שבעים שנה**

In Moshe's prayer, "the days of our years are seventy years": each day of a lifetime is another spark of the vital soul to refine.

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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PARAGRAPH 28

76 **ומצות הן במלי מצות המלך**

In Va'eschanan, "Lema'an Tira," the Alter Rebbe explains that the mitzvos, called "the commands of the King," are rooted in Malchus and are also garments and makifim: because the end is wedged in the beginning, the light of Keser shines in Malchus more than in all the Sefiros, so the mitzvos, drawn down in Malchus, are rooted in Keser.

KEHOT'S NOTE

ראה לקו"ת פ' במדבר ביאור לד"ה וידבר גו' אנכי ס"ב, ופ' ואתחנן ד"ה למען תירא. וראה לעיל לד, א.

77 **נעוץ סופן בתחלתן**

"Their end is wedged in their beginning": the lowest level, Malchus, is bound to the highest.

Sefer Yetzirah 1:7 ספר יצירה א:ז'

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

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

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

PARAGRAPH 29

78 **המגביהי דהיר"ד אחר הה"א**

The note sends the reader back to the preceding maamar, which this biur explains.

KEHOT'S NOTE

ראה לעיל לח, ד.

79 **שו"ה קיום — וביאור זה**

Manuscript 1223 adds here the abbreviation nil'ad, "so it seems to me in my humble opinion."

KEHOT'S NOTE

בכוך 1223 נוסף: נל"ד.

80 **יהי רזא דאמשכותא מההוא אתר עילאה דאיהו סתים**

The Zohar on Vayechi explains yehi as the drawing of light from the hidden source, yud-hei, down to the lower yud of the covenant; the Alter Rebbe quotes it at length.

Zohar, Vayechi 46:476–47:484 ספר הזהר, ויחי מ"ו:תע"ו-מ"ז:תפ"ד

The text continues "Blessed be (Yehi) the name of the L-rd." The word yehi consists of the name Kah and the letter yod, and indicates the continuity between that supernal and inscrutable place which is Kah and the grade of the covenant which is the lower yod.

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

81 **יהי רקיע**

"Let there be a firmament," which the Zohar brings as an example of creation through the word yehi.

Genesis 1:6 בראשית א:ו'

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

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

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82 **ראשית חכמה**

"The beginning of wisdom," read as the beginning of revelation, which can only be a point.

Psalms 111:10 תהילים קי"א:י'

רֵאשִׁית חָכְמָה יִרְאַת ה' שֵׂכֶל טוֹב לְכָל־עֹשֵׂיהֶם תְּהִלָּתוֹ עֹמֶדֶת לָעַד:

The fear of the L-RD is the beginning of wisdom; A good understanding have all they that do thereafter; His praise endureth for ever.

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83 **רחובות הנהר**

Shaul of Rechovos HaNahar, "the broad places of the river," one of the kings of Edom who reigned before any king ruled in Israel; the phrase is used for Binah, the widened river.

Genesis 36:37 בראשית ל"ו:ל"ז

וַיָּמָת שַׁמְלָה וַיִּמְלֹךְ תַּחְתָּיו שָׁאוּל מֵרְחֹבוֹת הַנָּהָר׃

And Samlah died, and Shaul of Rehoboth by the River reigned in his stead.

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84 The parallel in the Zohar on Bereishis: yehi refers to the mystery of Abba and Imma, which is yud-hei.

Zohar, Bereshit 5:28–38 ספר הזהר, בראשית ה':כ"ח-ל"ח

1The first 27 lines of the English translation do not correspond to the Hebrew text. Line 28 of the English text corresponds to the passage beginning on line 5 of the Hebrew text.AND GOD SAID, LET THERE BE LIGHT; AND THERE WAS LIGHT. From this point we can begin to discover hidden things relating to the creation of the world in detail. For up to this point the Creation has been described in general, and lower down the general description is repeated, so that we have a combination of general-particular-general.2i.e. …

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

PARAGRAPH 31

85 **פינחס בן אלעזר הכהן**

G-d tells Moshe that Pinchas son of Elazar son of Aharon the Kohen turned back His anger by his zeal; the Zohar reads the yud of his name as a reward for guarding the covenant.

Numbers 25:11 במדבר כ"ה:י"א

פִּינְחָס בֶּן־אֶלְעָזָר בֶּן־אַהֲרֹן הַכֹּהֵן הֵשִׁיב אֶת־חֲמָתִי מֵעַל בְּנֵי־יִשְׂרָאֵל בְּקַנְאוֹ אֶת־קִנְאָתִי בְתוֹכָם וְלֹא־כִלִּיתִי אֶת־בְּנֵי־יִשְׂרָאֵל בְּקִנְאָתִי׃

'Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned My wrath away from the children of Israel, in that he was very jealous for My sake among them, so that I consumed not the children of Israel in My jealousy.

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86 **בפינחס בן אלעזר הכהן**

The opening of the Zohar on Parshas Pinchas, which the Alter Rebbe cites (with 215b and 236b) for the yud added to Pinchas's name.

Zohar, Pinchas 3:10–6:18 ספר הזהר, פנחס ג':י'-ו':י"ח

He is like a man who builds a fair building, but when he examines the foundation he finds that it is sloping and crooked. His building in itself is good, but in respect of its foundation it is bad, and therefore is not called a perfect building. Note that if one is zealous for the name of the Holy One, blessed be He, even though he is not qualified for greatness, he nevertheless obtains it. Phineas at that time was not qualified for greatness, but because he was zealous for …

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

87 **יהי שם ה' מבורך**

The psalmist calls on the servants of G-d: "Let the Name of Havayah be blessed from now and forever." The maamar reads its yehi as yud-hei and a lower yud, through which revelation reaches Malchus, called "Name."

Psalms 113:2 תהילים קי"ג:ב'

יְהִי שֵׁם ה' מְבֹרָךְ מֵעַתָּה וְעַד־עוֹלָם׃

Blessed be the name of the L-RD From this time forth and for ever.

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PARAGRAPH 33

88 **עיני העדה**

The Torah speaks of a sin done in error "from the eyes of the congregation," meaning the court that rules for all Israel; hence the Sages are called "the eyes of the congregation," and sight is tied to Chochmah.

Numbers 15:24 במדבר ט"ו:כ"ד

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

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

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PARAGRAPH 34

89 **צדיק יסוד עולם**

"The righteous one is the foundation of the world": the second yud of yehi, Yesod.

Proverbs 10:25 משלי י':כ"ה

כַּעֲבוֹר סוּפָה וְאֵין רָשָׁע וְצַדִּיק יְסוֹד עוֹלָם׃

When the whirlwind passeth, the wicked is no more; But the righteous is an everlasting foundation.

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90 Kehot's note points to Zohar, Pinchas 75:462-76:470 for these words.

Zohar, Pinchas 75:462–76:470 ספר הזהר, פנחס ע"ה:תס"ב-ע"ו:ת"ע

PARAGRAPH 35

91 **בזהר פ' ויחי (דרל"ב סע"ב)**

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

KEHOT'S NOTE

ראה גם יהל אור ע' תרנב.

92 **כמ"ש בזוהר פ' פנחס**

Likkutei Torah on Beha'aloscha is cited with this Zohar about the wick.

KEHOT'S NOTE

ראה ג"כ לקו"ת בהעלותך לד, ב.

93 **כיון דאתאחד פתילה**

The Zohar on Pinchas (printed at 3:219a, as the Alter Rebbe cites it): the light of a lamp, once it takes hold in the wick, never rests but sways back and forth. The Alter Rebbe cites it for the wick through which the light is held.

Zohar, Pinchas 16:115 ספר הזהר, פנחס ט"ז:קט"ו

He replied: You have reminded me of a very deep idea which very few people know. He pondered for a moment and wept. Then he continued: Alas for mankind who go about like cattle without understanding. This thing alone is sufficient to distinguish the holy souls of Israel from the souls of heathen peoples. The souls of Israel have been hewn from the Holy Lamp, as is written, "The spirit of man is the lamp of the L-rd" (Prov. 20, 27). Now once this lamp has been kindled from the ...

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

94 **זאת תורת העולה**

"This is the law of the olah," the burnt-offering, whose name means ascent.

Leviticus 6:2 ויקרא ו':ב'

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

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

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95 **דלא כפי' המק"מ**

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

KEHOT'S NOTE

מובא גם בלקו"ת מסעי צה, ב ושם כ' "וע' במק"מ שם ובסה"מ סי' צד . . מה שפי' ג"כ בזה באופן אחר קצת".

96 **צדיק יסוד עולם**

The words here quote Proverbs 10:25; the passage is shown below.

Proverbs 10:25 משלי י':כ"ה

כְּעָבוֹר סוּפָה וְאֵין רָשָׁע וְצַדִּיק יְסוֹד עוֹלָם׃

When the whirlwind passeth, the wicked is no more; But the righteous is an everlasting foundation.

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KEHOT'S NOTE

משלי י', כה.

97 **שו"ה ה' — ולכן לפי"ז**

Manuscript 1223 adds a parenthesis: this level may be compared to "On that day He will be," which is higher than when Malchus receives from the vav, which is the Name Havayah; for yehi shem means the level of yihyeh.

KEHOT'S NOTE

בכוך 1223 נוסף אחר ת' ה': "(ויי"ל דבחי' זו ע"ד מ"ש ביום ההוא יהי' שזהו יותר נעלה מכשמקבלת מבחי' ו' שזהו שי' הוי' כי יהי שם כו' היינו בחי' יהי'ה)".

PARAGRAPH 36

98 **בפ' שלח**

the passage shares nothing with the note

KEHOT'S NOTE

לקו"ת מה, ד.

99 **והיה לכם לציצית**

"And it shall be for you as tzitzis": the verse of the maamar in Shelach to which the reader is referred.

Numbers 15:39 במדבר ט"ו:ל"ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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100 **וישב ה' מלך לעולם**

In the psalm of the voice of Havayah over the waters: "Havayah sat enthroned at the Flood; Havayah sits as King forever." Kingship in the posture of sitting.

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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101 **אין ישיבה בעזרה**

The Talmud teaches that no one may sit in the Temple courtyard except the kings of the House of David.

Yoma 25a:6 יומא כ"ה א:ו'

אָמַר אַבָּיֵי: שְׁמַע מִינַּהּ לִשְׁכַּת הַגָּזִית חֶצְיָהּ בַּקֹּדֶשׁ וְחֶצְיָהּ בַּחוֹל, וּשְׁמַע מִינַּהּ שְׁנֵי פְּתָחִים הָיוּ לָהּ, אֶחָד פָּתוּחַ בַּקֹּדֶשׁ, וְאֶחָד פָּתוּחַ בַּחוֹל. דְּאִי

סָלְקָא דַּעְתָּךְ כּוּלָּהּ בַּקְּדֻשָּׁה — וְזֶקֶן יוֹשֵׁב בְּמַעֲרָבָהּ? וְהָאָמַר מָר: אֵין יְשִׁיבָה בַּעֲזָרָה אֶלָּא לְמַלְכֵי בֵּית דָּוִד בִּלְבַד.

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Zohar III, 161b זח"ג קסא, ב

KEHOT'S NOTE

יומא כה, א. זח"ג קסא, ב.

PARAGRAPH 37

102 באשה קראו מושב

The Talmud notes that with regard to a woman Scripture uses the word moshav, "seat."

Pesachim 3a:12–13 פסחים ג' א:י"ב-י"ג

תַּנְיָא דְּבֵי רַבִּי יִשְׁמָעֵאל: לְעוֹלָם יְסַפֵּר אָדָם בְּלָשׁוֹן נְקִיָּה, שֶׁהֲרֵי בַּזָּב קְרָאוֹ "מֶרְכָּב", וּבָאִשָּׁה קְרָאוֹ "מוֹשָׁב". וְאוֹמֵר: "וְתִבְחַר לְשׁוֹן עֲרוּמִּים". וְאוֹמֵר: "וְדַעַת שְׂפָתַי בָּרוּר מִלֵּלוּ". מַאי "וְאוֹמֵר"? וְכִי תֵּימָא: הָנֵי מִילֵּי בִּדְאוֹרָיְיתָא, אֲבָל בִּדְרַבָּנַן לָא — תָּא שְׁמַע: וְאוֹמֵר "וְתִבְחַר לְשׁוֹן עֲרוּמִּים". וְכִי תֵּימָא: הָנֵי מִילֵּי בִּדְרַבָּנַן, אֲבָל בְּמִילֵּי דְּעָלְמָא לָא — וְאוֹמֵר "וְדַעַת שְׂפָתַי בָּרוּר מִלֵּלוּ".

At the academy of R. Ishmael, it was taught that a man should always speak in clean language, since the seat of a male zab the passage calls (Lev. 15:9) saddle, and the seat of a female zab the passage calls (Ib.) sitting place. This principle is also supported by the following passage (Job 15:6) So that thou choosest the language of the prudent. Also by another passage (Ib. 33, 3) And my lips utter knowledge clearly. Why does he cite all these passages [is not the first one …

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KEHOT'S NOTE

פסחים ג, א.

103 המלך עומד . . ואגוסטוס יושב

Or HaTorah on Beshalach (p. 666) is cited for this parable of Augustus.

KEHOT'S NOTE

שמו"ר ר"פ כג. ראה אוה"ת פ' בשלח ע' תרסו.

104 המלך עומד על הלוח ואגוסטוס יושב

The Midrash's parable in which the king stands while Augustus, the higher ruler, sits.

Shemot Rabbah 23:1 שמות רבה כ"ג:א'

אז ישיר משה - הדא הוא דכתיב (תהלים צג, ב): נכון כסאך מאז. אמר רבי ברכיה, בשם רבי אבהו: אף על פי שמעולם אתה, לא נתיישב כסאך ולא נודעת בעולמך, עד שאמרו בניך שירה, לכך נאמר: נכון כסאך מאז. משל למלך, שעשה מלחמה ונצח, ועשו אותו אגוסטוס. אמרו לו: עד שלא עשית המלחמה היית מלך, עכשיו עשינוך אגוסטוס. מה יש כבוד בין המלך לאגוסטוס? אלא, המלך עומד על הלוח ואגוסטוס יושב. כך אמרו ישראל: באמת עד שלא בראת עולמך, היית אתה, משבראת אותו אתה הוא, אלא כביכול עומד, שנאמר (חבקוק …

"Then Moses and the children of Israel sang this song to the L-rd, and spoke, saying: I will sing to the L-rd, for He is exalted; the horse and his rider He cast into the sea" (Exodus 15:1). "Then [az] Moses…sang" - that is what is written: "Your throne is established of old [me'az]; [You have existed from eternity]" (Psalms 93:2). Rabbi Berekhya said in the name of Rabbi Abahu: Even though "You have existed from eternity," Your throne was not settled and You were not known in Your world …

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PARAGRAPH 38

105 וישב ה' מלך לעולם

"Havayah sits as King forever," the state that results from the ascent of Malchus.

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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106 רגליה יורדות

Mishlei warns of the strange woman, whose feet go down to death; the Alter Rebbe uses the words in the negative: in the sitting of Malchus her feet do not go down.

Proverbs 5:5 משלי ה':ה'

רַגְלֶיהָ יֹרְדוֹת מָוֶת שְׁאוֹל צְעָדֶיהָ יִתְמֹכוּ:

Her feet go down to death; Her steps take hold on the nether-world;

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107 והארץ הדום רגלי

Through Yeshayahu G-d says, "The heavens are My throne and the earth is My footstool; what house could you build for Me?" Here: the feet raised above the earth.

Isaiah 66:1 ישעיהו ס"ו:א'

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי:

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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KEHOT'S NOTE

ישע' סו, א.

PARAGRAPH 39

108 מבואר במ"א ע"פ אז ישיר

The maamar on "Then Israel sang… Spring up, O well" in Likkutei Torah on Chukas (63a) explains that love drawn from Torah, which comes from Chochmah, is love from sight: it is bittul and higher than the love from hearing, which is "from afar," the flashes of fire; there it refers back to the maamar on "HaMagbihi lashaves, HaMashpili lir'os": lir'os is the sight and revelation of the Infinite Light, through the Torah.

KEHOT'S NOTE

לקו"ת פ' חוקת סג, א. וראה שער האמונה לאדה"א לג, ב.

109 **אז ישיר**

"Then Israel sang this song: Spring up, O well," the song at the well in the wilderness: the verse of the maamar in Likkutei Torah, Chukas, where these matters are explained.

Numbers 21:17 במדבר כ"א:י"ז

אָז יָשִׁיר יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת עֲלִי בְאֵר עֱנוּ־לָהּ׃

Then sang Israel this song: Spring up, O well—sing ye unto it —

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110 **המשפילי לראות**

Plainly, G-d "lowers Himself to see" what is in heaven and on earth: He is so far above that even the heavens are below Him, and He cares for all alike. The Alter Rebbe reads lir'os, "to see," as lera'os, "to be seen": the Infinite Light revealed in the Written and Oral Torah. (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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111 **למטר השמים תשתה מים**

Moshe describes the Land of Israel, a land of hills and valleys that "drinks water of the rain of heaven"; so the Oral Torah receives from the Written Torah.

Deuteronomy 11:11 דברים י"א:י"א

וְהָאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ אֶרֶץ הָרִים וּבְקָעֹת לִמְטַר הַשָּׁמַיִם תִּשְׁתֶּה־מָּיִם׃

but the land, whither ye go over to possess it, is a land of hills and valleys, and drinketh water as the rain of heaven cometh down;

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KEHOT'S NOTE

דברים יא, יא.

112 **מנא הני מילי דאמר קרא**

The Talmud's recurring question, "From where are these things known? For the verse says," showing the Oral Torah drawing from the Written.

Shabbat 24b:6–7 שבת כ"ד ב:ו'-ז'

גְּמָ' מַאי טַעְמָא? לְפִי שֶׁאֵין שׁוֹרְפִין קָדָשִׁים בְּיוֹם טוֹב. מְנָהֲנֵי מִילֵּי? אָמַר חִזְקִיָּה, וְכֵן תָּנָא דְּבֵי חִזְקִיָּה, אָמַר קְרָא: "וְלֹא תוֹתִירוּ מִמֶּנּוּ עַד בֹּקֶר וְהַנּוֹתָר מִמֶּנּוּ עַד בֹּקֶר". שֶׁאֵין תַּלְמוּד לוֹמַר "עַד בֹּקֶר"! מַה תַּלְמוּד לוֹמַר "עַד בֹּקֶר" — בָּא הַכָּתוּב לִיתֵּן לוֹ בֹּקֶר שֵׁנִי לִשְׂרֵיפָתוֹ. אַבָּיֵי אָמַר, אָמַר קְרָא: "עוֹלַת שַׁבָּת בְּשַׁבַּתּוֹ" — וְלֹא עוֹלַת חוֹל בְּשַׁבָּת, וְלֹא עוֹלַת חוֹל בְּיוֹם טוֹב.

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

KEHOT'S NOTE

שבת כד, ב. וש"נ.

113 **שמע ישראל**

"Hear, O Israel": love that comes through hearing and contemplation.

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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114 **ואהבת כו' ובכל מאדך**

"And you shall love... with all your might": even this love comes from hearing.

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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115 **עין בעין יראו**

The watchmen of Zion sing together, for "eye to eye they shall see" Havayah's return to Zion: revelation as direct as sight.

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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116 **שו"ה ראיה — ממש עין בעין יראו וגו'**

The Tzemach Tzedek's handwriting adds that HaMagbihi can also be understood from the maamar on tzitzis: the Community of Israel is called ishah, esh hei, and draws from ish, esh yud (Chochmah), through the 248 positive mitzvos, which are the wick; HaMagbihi raises the hei through the yud.

KEHOT'S NOTE

בגוכתי"ק הצ"צ נוסף: "עוד יובן ענין המגביהי עפמ"ש (בפ' שלח בד"ה והיה לכם לציצית) במ"א בענין שכנס"י נק' אשה אש ה' כי מאיש לוקחה זאת הוא בחי' אש יו"ד שכדי שיהי' בכנס"י בחי' אש ה"א ממטה למעלה ואל אישך תשוקתך הוא נמשך מבחי' אש יו"ד חכמה ונמשך מבחי' איש הוא ז"א רמ"ח מצות רמ"ח איברין כו' שע"י רמ"ח איברין שנמשך הטפה מהמוח כו' ע"ש וזהו ענין הפתילה רמ"ח מ"ע שבו ועל ידו נמשך האור אש יו"ד שע"י תהי' כנס"י בבחי' אש ה', וזהו המגביהי שמגביה ההי"א בחי' אש ה' ע"י היו"ד הוא בחי' הפתילה שממשיך בחי' אש יו"ד כו'". בבוך 766 נוסף [המאמר שם רשום שהוא משנת תקצדיק]: "ולכן נאמר ג"כ משפילי ביו"ד בסוף התיבה כי המשכה זו ע"י יו"ד עילאה כו' בשמים ובארץ היינו ג"כ בזו"נ אך ההמשכה ראשונה ע"י המצוה הוא עדיין בבחי' ימינו תחבקני אבל ע"י (?) הוא אור הגילוי בפנימיות, וז"ש מקימי מעפר דל היא המל' שנק' דלית מאשפות ירים אביון הוא יסוד שנק' אביון להושיבי עם נדיבים שנעשה היסוד בחי' יו"ד כמו יו"ד דה"ע ועי"ז מושיבי עקרת הבית שנמשך היו"ד בבחי' מלי כנ"ל, וה' יודי"ן יש כאן בסופי תיבת המגביהי המשפילי מקימי להושיבי מושיבי כנגד ה"פ אור שנאמר במע"ב שגנזו לצדיקים היינו בחי' צדיק וצדק ואז נעשה מצדק צדקה הנ"ל, ועמ"ש במ"א בענין בקר דיוסף כו' ודי"ל". [מוגה היטב מגוף הביכל ש"ר [= של רבינו].

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THE CHASSIDISHE PARSHA

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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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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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