TORAH OHR • PARSHAS MIKEITZ • MAAMAR 13

כי אתה נרי ה׳
והוי״ה יגיה חשכי

For You Are My Lamp, Havayah

The soul is a lamp of the Name Havayah: Torah and awe are its oil, and the animal soul is the wick that the G-dly soul's flame transforms, so that the truth of Havayah shines in the physical world. When later, weaker generations cannot light that lamp themselves, a higher Havayah, beyond the ordered worlds, illuminates their darkness, as at Chanukah.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ״ל

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

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THE BIG IDEA

The soul is a lamp of the Name Havayah: Torah and awe are its oil, and the animal soul is the wick that the G-dly soul's flame transforms, so that the truth of Havayah shines in the physical world. When later, weaker generations cannot light that lamp themselves, a higher Havayah, beyond the ordered worlds, illuminates their darkness, as at Chanukah.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

The maamar asks why King David's verse names Havayah twice, the second time with an added vav. The soul in the body is "the lamp of Havayah": its oil, wick and two colors of flame match the Name's four letters. The G-dly soul's light grips the animal soul as a flame grips a wick, in order to subdue and transform it. To show how the lowly animal soul can become light, the Alter Rebbe explains "I will exalt You, my G-d the King": creation flows only from G-d's kingship, a radiance reached through contractions, yet G-d's essence is revealed specifically in the physical world through the mitzvos, as a flame becomes light only on a wick. Because the animal soul's root is very high, its transformation calls down a kindness beyond the ordered worlds. The oil is the Torah and the higher awe drawn from Chochmah; the wick is the lower awe; the two flames are love from above and love born of contemplation. The second, higher Havayah illuminates the darkness of later generations, who lack strength of their own, as the Chanukah miracle shows.

OUTLINE

1 **The question and the lamp** ¶1–2

Why the Name is doubled; the soul as a lamp whose four parts match the four letters of Havayah.

2 **Wick and oil** ¶3–5

The Sanctuary lamps as testimony; how a flame burns; the G-dly soul grips and transforms the animal soul as a flame consumes a wick.

3 **"I will exalt You, my G-d the King"** ¶6–10

Kingship as a mere radiance reached through contractions; loving G-d's essence; the two orders of "Unique One, Life of the worlds, King," and the transcendent King enclothed in the physical world.

4 **Light revealed through deeds** ¶11–13

Mitzvos in this world draw down G-d's essence, like a flame on a wick; kindling the lamps brings the truth of Havayah, before whom above and below are equal.

5 **Kindness beyond measure** ¶14

The transformed animal soul, rooted very high, arouses a surge of kindness without contractions; the Torah as the oil.

6 **Oil, awe and love** ¶15–21

Oil as the inner life from Chochmah; Torah and silent prayer as the higher awe (yud); the wick as the lower awe (final hei); two loves as the two flames (first hei and vav).

7 **The higher Havayah** ¶22–23

The added vav; the two Names in "Havayah, Havayah"; the Name above the ordered worlds that brings compassion into the lower one.

8 **The darkness of the later generations** ¶24–26

Weaker souls need great toil; the higher Havayah lights their darkness through an arousal from above.

9 **Chanukah** ¶27–28

Greek wisdom defiled the oils of holy Chochmah; the High Priest's sealed cruse, love from above, lit all eight days.

THE REBBE'S MAAMARIM ON THIS MAAMAR

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

ספר • ש"פ מקץ, זאת חנוכה ה'תשמ"ז. הנחת הת' בלתי מוגה • 5747 • ד"ה כי אתה נרי הויי' והויי' יגיה המאמרים תשמ"ז P. נב

The Rebbe opens from the Alter Rebbe's explanation of the verse. The soul is called a lamp because it holds the four aspects of the Name Havayah, and the verse names Havayah twice: the first is the lower Havayah, and the second, "and Havayah" with an added vav, is the higher Havayah. This higher level shines on Chanukah, since the Chanukah lamp is lit "in the place of darkness," after sunset, until the darkness itself shines. The Rebbe suggests that the soul has these two levels as well. As "a part of G-d (Eloka) above," it is the lower Havayah, which is enclothed in the Name Eloka (אלוקה). As "a part of Havayah," it is the higher Havayah. He then explains the lower level as Havayah working through the "shield" of Elokim ("For a sun and a shield is Havayah Elokim"; "In the beginning Elokim created"; "on the day Havayah Elokim made"). The higher level is the future revelation of "Peretz," which breaks through every boundary.

In avodah, the lower Havayah is the service of "the daily offerings in their order" (tamidin kesidran): keeping Torah and mitzvos according to nature, which is the true will of every Jew (per the Rambam). The higher Havayah is added service beyond measure and limit. "You are my lamp, Havayah" is the service of the whole year; "and Havayah illuminates my darkness" is what is new on Chanukah:

drawing down light even when darkness prevails. Yet Chanukah also contains the regular service: the Rebbe tentatively infers that the daily offerings were also brought at the first dedication of the altar, alongside the special offerings, while noting that this requires investigation and remains uncertain; it also includes remembering the military victory, which brought back the regular Temple service. The Rebbe suggests that this may also be why the Chassidic discourses on Chanukah dwell at length on the first half of the verse. Moreover, the revelation beyond measure affects the measured service, during Chanukah and in all the days that follow; the Rebbe further suggests that it even affects the past, changing its reality, through teshuvah. The Rebbe first gives the straightforward reason that understanding the Chanukah discourses in Torah Ohr in Vayeshev and Miketz requires prior study and knowledge of the discourses on those weekly portions; he then proposes, based on the above, a further explanation for placing these discourses within the weekly parshiyos: Chanukah should affect the regular service of the weekly parshah. Such service in the time of the heels of Mashiach brings the true redemption closer.

The lesson: An application one may draw from the maamar is that the light of Chanukah, which is beyond measure, should not stay a passing holiday experience. It should enter one's regular daily service of Torah and mitzvos throughout the year, and, as the Rebbe further suggests, even transform the past through teshuvah. Such service in the time of the heels of Mashiach brings the redemption closer.

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.

The Rebbe returns to this maamar mostly for its second half: „יגי׳ חשכי (בתוס׳ וא״ו) והוי״ ("and Havayah," with its added vav, "illuminates my darkness"). In a talk of Zos Chanukah 5742 this higher Havayah, above every concealment from below, lights the darkness itself, so the Chanukah lamps „אינן בטלין לעולם" ("never cease"); in a maamar of Motzaei Shabbos Vayeshev 5739 the vav "adds," drawing from higher still down to the lowest of the soul and of Israel. Letters of the 1940s and sichos of 5730 and 5735 read ¶26's darkness of the later generations (חשך שבדורות אחרונים) as our own time, drawing from it teshuvah, Torah and Chassidus, closeness to another Jew, and the inner Torah. ¶24–25's picture of the generations explains why Pirkei Avos brings „מילי דחסידותא" ("words of piety") only from the Men of the Great Assembly on (Matos-Masei 5746), and shows that no Jew today is as far from Torah as the ignorant of old (Behaaloscha 5751). His notebook for Chanukah 5696, his maamar of Shabbos Chanukah 5738 and sichos of Ki Sisa 5741 and Mikeitz 5724 show the Greeks entering the Heichal to defile its oil of Chochmah from within, and why only „פך שמן טהור חתום בחותמו של כהן גדול" (a cruse sealed by the High Priest), a light above hishtalshelus, could answer them. Perhaps (biur b'derech efshar) the thread is that the maamar's light "from above" is the light meant for the darkest generation.

The lamp of Havayah נר הוי׳ נשמת אדם

The soul in the body, whose oil, wick and two flames correspond to the four letters of the Name Havayah.

Subduing and transforming (iskafya and is'hapcha) אתכפייא ואתהפכא

The G-dly soul first subdues the animal soul and then transforms it, as a flame consumes a wick and turns it into light.

Kingship (Malchus) מלכות

G-d's rule over the worlds, which is only an outward radiance reached through contractions, not His essence; all creation flows from it.

The higher and lower awe יראה עילאה ויראה תתאה

The higher awe is self-nullification drawn from Chochmah, the oil and the yud; the lower awe is the fear of rebelling against the King, the wick and the final hei.

Two loves, two colors of light ב"פ רחימו — ב' גווני אור

Great love that comes from above as a gift, the white light and the first hei; and love born of contemplating G-d's greatness, the dark light and the vav.

The two Names Havayah ב' שמות הוי׳

One Havayah within the ordered worlds and a higher one above them, marked by the added vav, which brings compassion and light even where the soul's own lamp is dark.

An arousal from above אתערותא דלעילא

Divine light given without being prompted from below, as in the darkness of later generations and in the Chanukah miracle.

SECTION 1 • ¶1–2

The question and the lamp

1 כי אתה נרי[1,2] ה' והוי"ה יגיה חשכי. להבין הכפל ב"פ הוי' הא' הוי' והב' והוי' בתוספת וי"ו.

"For You are my lamp, Havayah, and Havayah illuminates my darkness." [We need] to understand the repetition of Havayah twice: the first is "Havayah," and the second is "and Havayah," with an added vav.

> The maamar opens with a verse spoken by King David in which the Name Havayah appears twice. The Alter Rebbe asks why it is repeated, and why the second time it carries an extra letter vav ("and Havayah").

הנה כתיב נר ה' נשמת אדם.[3] פי' שנשמת אדם המלובשת בגוף הוא בחי' נר של שם הוי'. לפי שכל הארבעה אותיות דשם[4] הוי' מרומזות בנר.

Now it is written, "The lamp of Havayah is the soul of man." This means that the soul of man, which is enclothed in the body, is the level of a lamp of the Name Havayah, because all four letters of the Name Havayah are alluded to in a lamp.

> He begins with the verse in Proverbs that calls the human soul "the lamp of Havayah." The soul, as it lives in a body, is a lamp of this Name, because each of the Name's four letters has a counterpart in the parts of a lamp; Or HaTorah, cited in the Kehot note, gives the Arizal's Pri Etz Chaim (Sha'ar HaShabbos, end of chapter 4) as the source of this teaching.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **FROM THE REBBE'S MAAMAR** ד"ה כי אתה נרי הוי' והוי' יגיה, **5747**
>
> For the Alter Rebbe, the soul is the lamp of the first Havayah. In the later generations, where "there is no lamp of Havayah, the soul of man," the higher Havayah shines from above without an arousal from below (¶26). The Rebbe proposes that both levels of Havayah are found in the soul itself. As "a part of G-d (Eloka) above," it is the lower Havayah, enclothed in the Name Eloka (אלוקה). As "a part of Havayah," as Iggeres HaTeshuvah explains, it is the higher Havayah.
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> The Alter Rebbe: שנשמת אדם המלובשת בגוף הוא בחי' נר של שם הוי'
>
> The Rebbe: וי"ל שכנגד זה יש גם ב' בחי' בנשמה

2 והיינו בארבעה דברים שבנר שהם השמן והפתילה וב' גווני אור נהורא אוכמא[5] הנאחז בפתילה ונהורא חיורא למעלה ממנה.

That is, in the four things in a lamp: the oil, the wick, and two colors of light — the dark light (nehora uchma), which takes hold of the wick, and the white light (nehora chivra) above it.

> A lamp has four parts: the oil, the wick, and two shades of flame. The dark light sits close to the wick and grips it, while the white light rises above it.

ולכן הנשמה קרויה נר שיש בה ג"כ ד' בחינות הללו שמן ופתילה ובי' גווני אור המרומזות בד' אותיות הוי'.

Therefore the soul is called a lamp, for it, too, has these four aspects — oil, wick, and two colors of light — which are alluded to in the four letters of Havayah.

> The soul has the same four elements, which is why it is called a lamp, and these four correspond to the four letters of the Name Havayah. Which part matches which letter is spelled out later in the maamar.

SECTION 2 • ¶3–5

Wick and oil

3 ולהבין ד' בחינות הללו בנשמה. וגם להבין ענין הנרות שהיו במקדש

[We must] understand these four aspects in the soul, and also understand the matter of the lamps that were in the Sanctuary.

> Two questions are raised together: what the four parts of the lamp are within the soul, and what the lamps of the Sanctuary, the Menorah, meant.

שארז"ל [שאמרו רבותינו זכרונם לברכה] וכי לאורה הוא צריך[6] כו'. אלא עדות היא לבאי עולם שהשכינה שורה בישראל. וצ"ל למה הנרות דוקא עדות להשראת השכינה.

Of them our Sages, of blessed memory, said, "Does He need its light?" etc. "Rather, it is a testimony to all who come into the world that the Shechinah (Divine Presence) dwells among Israel." And one must explain why the lamps in particular are a testimony to the indwelling of the Shechinah.

> The Talmud asks whether G-d could possibly need the Menorah's light, and answers that the lamps were a testimony to the world that the Shechinah (Divine Presence) dwells among the Jewish people. The Alter Rebbe asks why lamps in particular should be that testimony.

אך הענין הוא כי הנה אור המאיר הוא בשביל שנאחז האור בפתילה ומכלה אותה. אך הפתילה לבדה היתה כבה וכלה במהרה

But the explanation is this: a light shines because the light takes hold of the wick and consumes it. Yet the wick alone would go out and be consumed quickly.

> He starts from how a flame works. A flame gives light by taking hold of the wick and burning it, but a wick burning by itself would soon go out.

וגם לא היתה הארת האור טובה כ"כ [כל כך] רק ע"י השמן שהוא הגורם התחברות האור בפתילה.

Nor would the light's shining be so good; [it is so] only through the oil, which is what brings about the joining of the light with the wick.

> The oil is what keeps the flame joined to the wick and makes the light shine well. With this the analogy is ready to be applied to the soul.

4 והוא הגורם להיות האור טוב ובהיר שע"י השמן נעשה גוון נהורא חיורא. וע"י הפתילה גוונא אוכמא.

And it is what makes the light good and bright: through the oil the color of the white light comes about, and through the wick the dark color.

> The oil produces the white light, while the wick produces the dark light. The two shades of flame thus come from the two things that feed it.

וככל המשל הזה כך הוא בהתלבשות הנשמה בגוף ונה"ב [ונפש הבהמית] שאור הנאחז ונתלבש בנפש הבהמית הוא כמשל האור שנאחז בפתילה. כי הנה הנה"ב [הנפש הבהמית] נלקחה מבחי' ק"נ [קליפת נוגה] וכלולה מע"ס [מעשר ספירות] דנוגה שכל ומדות.

Just as in this whole analogy, so it is with the enclothing of the soul in the body and the animal soul: the light that takes hold of and is enclothed in the animal soul is like the light in the analogy that takes hold of the wick. For the animal soul is taken from the level of kelipas nogah and is made up of the ten Sefiros of nogah, intellect and emotive attributes (middos).

> Now the analogy is applied: the light of the G-dly soul that takes hold of the animal soul is like the flame that grips the wick. The animal soul comes from kelipas nogah, the one level of concealment that can still be refined and raised up, and it has ten powers of intellect and emotion.

כי זלעו"ז [זה לעומת זה] עשה.[7] כמו שיש ע"ס [עשר ספירות] בנשמה היא נה"א [נפש האלקית] שהם בקדושה. כך יש עשר בחי' בנה"ב [בנפש הבהמית] שהן לגרמיה כו'. אשר שלט האדם באדם.[8]

For "[G-d] made this opposite that." Just as there are ten Sefiros in the soul, that is, the G-dly soul, which are in holiness, so there are ten levels in the animal soul, which are for their own sake, etc. "When man rules over man."

> This follows the principle that G-d made holiness and its opposite as parallels: the G-dly soul's ten powers are in holiness, while the animal soul's ten are self-centered, "for their own sake." Koheles' "when man rules over man" plainly speaks of one person's power over another; here it alludes to the two souls in a person contending for control.

5 ולאם מלאם יאמץ.[9] ועי"ס [ועשר ספירות] דנה"א [דנפש האלקית] נאחזות ומתלבשות בע"ס [בעשר ספירות] דנה"ב [דנפש הבהמית] שהן לעומת זה. והכוונה הוא בכדי להפך נה"ב [נפש הבהמית] ולכלות אותה באור הנשמה.

"And one nation shall be stronger than the other nation." The ten Sefiros of the G-dly soul take hold of and are enclothed in the ten Sefiros of the animal soul, which are their counterpart. The intent is to transform the animal soul and consume it in the light of the soul.

> G-d told Rivkah that of the twins in her womb "one nation shall be stronger than the other," and the Alter Rebbe applies this to the two souls. The G-dly soul's powers enter the animal soul's matching powers in order to transform it and consume it in the soul's light.

ולהיות אתכפייא ואתהפכא כו' דוגמת כליון הפתילה באור הנאחז בה. וכמו שהפתילה עצמה נהפכת לאור ואש. כך נה"ב [נפש הבהמית] עצמה היא אתהפכא כו':

And [the intent is] that there be subjugation and transformation (iskafya and is'hapcha), etc., like the consuming of the wick by the light that takes hold of it. And just as the wick itself is transformed into light and fire, so the animal soul itself undergoes transformation (is'hapcha), etc.

> The goal is both to subdue the animal soul (iskafya) and to transform it (is'hapcha), as a flame consumes a wick. Just as the wick itself turns into light and fire, the animal soul itself is meant to be transformed.

SECTION 3 • ¶6–10

"I will exalt You, my G-d the King"

6 אך להבין ענין זה כיצד תהיה התהפכות נה"ב [נפש הבהמית] החיונית להיות עולה במדרגה גדולה כ"כ [כל כך] להיות ממנה אור וגילוי אלקות.

But [we need] to understand this: how can the transformation of the vitalizing animal soul come about, so that it rises to so great a level that light and a revelation of G-dliness come from it?

> The Alter Rebbe asks how the animal soul, which merely animates the body, can rise so high that it becomes a source of light and revealed G-dliness. The answer unfolds over the next several paragraphs.

הנה כתיב ארוממך[10] אלקי המלך.[11] ויש בזה ב' פירושים[12] הא' ארוממך ממטלמ"ע [ממטה למעלה] והב' ארוממך היינו להיות המשכת הרוממות מלמעלמ"ט [מלמעלה למטה].

Now it is written, "I will exalt You, my G-d the King." There are two interpretations of this: the first, "I will exalt You" from below to above; and the second, "I will exalt You" meaning that the exaltation be drawn down from above to below.

> He opens with the first verse of Psalm 145, "I will exalt You, my G-d the King." To "exalt" G-d can mean raising things from below upward, or drawing exaltation from above down into the world.

7 וביאור הענין כי הנה פי' אלקי מלשון אלי הארץ[13] שהוא לי [לשון] כח[14] שזה אמר דהע"ה [דוד המלך עליו השלום] בעבור כללות העולם

The explanation of the matter: the meaning of Elokai ("my G-d") is from the expression "the mighty (eilei) of the land," which denotes power. King David, peace be upon him, said this regarding the world as a whole.

> The word Elokai, "my G-d," is read as related to eilei ha'aretz, "the mighty of the land," so it signifies power. King David was speaking of G-d as the power at work throughout the whole world.

שהכח והחיות הנמשך בהם מאוא"ס [מאור אין סוף] ב"ה הממכ"ע [הממלא כל עלמין] הוא בבחי' המלך שלהיותו מלך על כל העולם הם חיים וקיימים ונתהוו מאין ליש מבחי' זו דמלכותו ית'.

[He meant] that the power and the life-force (chayus) drawn into them from the Infinite Light (Or Ein Sof), blessed be He, which fills all worlds (memalei kol almin), are on the level of "the King": because He is King over the whole world, they live and endure, and came into being from nothing to something from this level of His kingship (Malchus), may He be blessed.

> The power and life-force that flow into the world from the Infinite Light, as it fills all worlds, come from G-d as King. Because He is King over the world, it lives, endures and came into being from nothing, all from His kingship (Malchus).

8 ונודע שהמלוכה והממשלה שבמלך אינה רק בחי' הארה והתפשטות לזולתו ואינו נוגע למלך עצמו כמו שאר מעלות ומדות שבו שהוא חכם כו'.

It is known that the kingship and dominion in a king are only a level of illumination and of extension toward others, and do not touch the king himself, as do the other virtues and qualities in him — that he is wise, etc.

> A king's rule reaches outward to his subjects; it is not part of his own person the way his wisdom and other qualities are. Kingship is only an illumination of the king that extends to others.

וזהו מלכותך מכ"ע [מלכות כל עולמים].[15] שהתהוות כל עולמים עליונים ותחתונים והכח והחיות המלובש בהן ומהוה אותן נמשך מבחי' מדת מלכותך שהוא ענין מהות המלוכה והממשלה ולא ממהות המלך עצמו רק מבחי' מלכותו כו'.[16]

This is [the meaning of] "Your kingship is the kingship of all worlds": the coming into being of all worlds, higher and lower, and the power and life-force (chayus) enclothed in them that bring them into being, are drawn from the level of the attribute of "Your kingship" (Malchus) — which is the essence of kingship and dominion — and not from the essence of the King Himself, but only from the level of His kingship, etc.

> This explains the verse "Your kingship is the kingship of all worlds": the worlds and the life-force that creates them come from G-d's attribute of kingship (Malchus) alone, not from His essence. All of creation derives from an outward glimmer of G-d.

9 והנה להיות התפשטות אוא"ס [אור אין סוף] ב"ה בבחי' מלכותו יתי' היו כמה צמצומים. וכמ"ש להודיע לבני האדם[17] גבורותיו וכבוד הדר מלכותו.

Now, for the Infinite Light (Or Ein Sof), blessed be He, to extend into the level of His kingship (Malchus), may He be blessed, there were several contractions (tzimtzumim), as it is written, "To make known to the sons of man His mighty acts and the glory of the splendor of His kingship."

> For the Infinite Light to extend into the level of kingship, several contractions (tzimtzumim) were needed. The verse from Psalm 145 speaks of G-d's "mighty acts" together with the glory of His kingship.

גבורותיו הן הן הצמצומים להיות כבוד הדר מלכותו. ואין זה אלא בחי' זיו להיות כבוד והדר. וכמאמר בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד] בחי' שם בלבד.

"His mighty acts" (gevurosav) are the very tzimtzumim, so that there be "the glory of the splendor of His kingship." And this is nothing but the level of radiance (ziv), to be glory and splendor — as in the saying, "Blessed be the Name of the glory of His kingship forever and ever": the level of a name alone.

> The word gevuros, "mighty acts," also means restraints, so the Alter Rebbe reads it as the contractions that make kingship possible. Kingship is only a radiance (ziv), as the response "Blessed be the Name of the glory of His kingship" suggests: it is only a "name," not G-d's essence.

ואי לזאת ארוממך שעי"ז יבא לקיום ואהבת את[18] ה' אלקיך הוא אוא"ס [אור אין סוף] בי"ה ממש בכל לבבך בשני יצריך[19] שעי"ז אתכפייא כו' שלא יהי' [יהיה] חפץ ורצון אחר זולתו וכמ"ש מי לי בשמים[20] וכו'.

Therefore, "I will exalt You": through this one comes to fulfill "You shall love Havayah your G-d" — that is, the Infinite Light, blessed be He, itself — "with all your heart," with both your inclinations; for through this there is subjugation (iskafya), etc., so that one has no desire or will other than Him, as it is written, "Whom do I have in heaven…" etc.

> Therefore "I will exalt You" means directing one's love beyond this radiance to the Infinite Light itself, loving G-d "with all your heart," with both the good and the evil inclination. When the evil inclination is subdued, a person wants nothing but G-d, as in "Whom do I have in heaven…".

וזהו ארוממך ממטה למעלה.[21] (ועי' [ועיין] בזהר וארא דכ"ח[22] סוף ע"ב) וגם ארוממך המשכת הרוממו' מלמעלמ"ט [מלמעלה למטה].

This is "I will exalt You" from below to above. (See the Zohar, Vaera, end of 28b.) And "I will exalt You" is also the drawing down of the exaltation from above to below.

> This love that rises toward G-d's essence is "exalting" from below upward, and the Zohar on Vaera is cited for it. The second meaning, drawing the exaltation down from above, is explained next.

והענין כי הנה פעם אומרים[23] יחיד חי העולמים מלך ופעם אומרים מלך יחיד חי העולמים.[24]

The explanation: at times we say, "Unique One, Life of the worlds, King," and at times we say, "King, Unique One, Life of the worlds."

> To explain the downward meaning, the Alter Rebbe points to two orders of the same words in the prayers. One places "King" last, the other places it first.

ופי' כי יחיד חי העולמים מלך היינו שהוא יחיד ומיוחד לבדו ית' וקדוש ומובדל כו'.[25]

The meaning of "Unique One, Life of the worlds, King" is that He is unique and singular, He alone, may He be blessed, holy and set apart, etc.

> In "Unique One, Life of the worlds, King," G-d is first "Unique": alone, holy, and set apart from the worlds. Only after that is He their life and their King.

> **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
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> **EXPLAINED BY THE REBBE'S SECRETARIAT, IN HIS NAME AND THE ALTER REBBE**
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> „פעם אומרים יחיד חי העולמים מלך ופעם אומרים מלך יחיד חי העולמים" ("At times we say 'Unique One, Life of the worlds, King,' and at times 'King, Unique One, Life of the worlds'"): the reader is not told where these two orders are said.

Both orders are in the morning prayers. „יחיד חי העולמים מלך משובח ומפואר עדי עד שמו הגדול" ("Unique One, Life of the worlds, King, praised and glorified forever is His great Name") closes Baruch She'amar, and the Alter Rebbe quotes it so („כי הנה אנו אומרים", "for we say…") in another Chanukah discourse of Torah Ohr, Mikeitz (Inyan Chanukah; Mikeitz 3 ¶5 on this site), where he explains "Unique" as above "One". "King, Unique One, Life of the worlds" closes Yishtabach in the Arizal's nusach, which „בהשמטת תיבת א־ל" (leaves out "Kel"); a letter sent in the Rebbe's name over his secretary's signature, on this passage, is brought at ¶10.

the Rebbe's secretariat, in his name: Igros Kodesh, vol. יח, p. קנ · the Alter Rebbe: Torah Ohr, p. Mikeitz, ד"ה ענין חנוכה (Mikeitz 3 ¶5 on the site)

10 וחי העולמים הוא ע"י כמה צמצומים להיות בבחינת מלך לעולם שעי"ז ארוממך מלמעלה למטה כו'

And "Life of the worlds" comes about through several contractions (tzimtzumim), for Him to be on the level of King to the world; and through this, "I will exalt You" from above to below, etc.

In the first order, G-d becomes the "Life of the worlds" only through several contractions that bring Him to be King over the world. The Alter Rebbe links this to the second meaning of "I will exalt You," drawing the exaltation from above to below.

ומלך יחיד חי העולמים היינו שלהיות חי העולמים הוא מתצמצם בבחי' מלך ובחינת מלך זה הגם שהוא בחי' אחרונה לגבי א"ס ב"ה עצמו מ"מ הוא בבחי' יחיד ומיוחד קדוש ומובדל כו' לגבי התהוות עלמין

And "King, Unique One, Life of the worlds" means that, in order to be the Life of the worlds, He contracts Himself into the level of King; and this level of King, although it is the last level relative to the Infinite One (Ein Sof), blessed be He, Himself, is nevertheless on the level of unique and singular, holy and set apart, etc., relative to the coming into being of worlds.

In the second order, "King" comes first: to give life to the worlds, G-d contracts Himself into the level of King. Yet this level, though it is the last and lowest relative to Ein Sof itself, is still "Unique," holy and set apart compared with the worlds.

ואי לזאת נמשך בחינת מלכותו לבחי' יחיד חי העולמים להיות התלבשות מלך יחיד קדוש ומובדל כו' בבחינת עלמין והיינו בעוה"ז הגשמי דוקא כי נעוץ תחלתן בסופן[26] דייקא.

Therefore the level of His kingship (Malchus) is drawn to the level of "Unique One, Life of the worlds," so that the King, unique, holy and set apart, etc., is enclothed in the level of worlds — that is, specifically in this physical world, for "their beginning is wedged in their end," precisely.

Because of this, G-d's kingship can carry the quality of "Unique" into the worlds themselves, so that the holy, transcendent King is enclothed within them. This happens specifically in the physical world, for, as Sefer Yetzirah says, the beginning of things is "wedged in their end": the highest is bound to the lowest.

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

BACKGROUND FROM THE REBBE

In a reply of 20 Teves 5719, sent in the Rebbe's name over his secretary's signature, to Mr. S. Dardak, who asked whether "Unique" (יחיד, yachid) in Yishtabach's "King, Unique, Kel" goes with the word before it or after it.

The letter answers that "Unique" there belongs to "King" before it, or is a title of its own, as in Baruch She'amar, and is not drawn to "Kel". Its note adds that the Arizal's nusach, "King, Unique, Life of the worlds," „בהשמטת תיבת א־ל" (leaves out "Kel" altogether), and that the Alter Rebbe explains that very wording here: „מלך זה הוא בבחי' יחיד ומיוחד כו'" ("this King is on the level of unique and singular.") So the order "King, Unique One, Life of the worlds" that ¶9-10 explain is the close of Yishtabach in the Arizal's nusach.

The Alter Rebbe: ובחינת מלך זה הגם שהוא בחי' אחרונה לגבי א"ס ב"ה עצמו מ"מ הוא בבחי' יחיד ומיוחד

The Rebbe: ורבנו הזקן מפרש בנוסח האר"י "מלך זה הוא בבחי' יחיד ומיוחד כו'" (תורה אור מ, ג)

Igros Kodesh, vol. יח, p. קנ · כ' טבת ה'תשי"ט, to Mr. S. Dardak (signed by the secretary "בשם כ"ק אדמו"ר שליט"א")

SECTION 4 • ¶11–13

Light revealed through deeds

11 וזהו והיו הדברים האלה[27] אשר אנכי מצוך היום כו' היום לעשותם[28,29] כי הוא המשכת אור א"ס ב"ה ממש מצוך מלשון התקשרות

This is [the meaning of] "And these words which I command you today shall be…" etc., "today, to do them": for it is a drawing down of the Infinite Light (Or Ein Sof), blessed be He, itself — "command you" (metzavecha) in the sense of connection.

The verse "These words which I command you today" is read as a drawing down of the Infinite Light itself. "Command" (metzavecha) is heard as tzavsa, "connection," since the mitzvah binds a person to G-d.

בבחי' היום לעשותם דוקא שהוא בעולם הזה עולם המעשה ולא בעולמות עליונים שהם ע"י השתלשלות בירידת סתר המדרגות מעילה לעלול כו' ורחוקים מאור א"ס ב"ה ממש.

[It is] specifically on the level of "today, to do them," that is, in this world, the world of action, and not in the higher worlds, which come about through the chain of descending worlds (hishtalshelus), in a descent of hidden levels from cause to effect, etc., and are far from the Infinite Light, blessed be He, itself.

This happens specifically "today, to do them": in this world, the world of action, as the Talmud reads the words, and not in the higher worlds. The higher worlds come about through a gradual descent from cause to effect, and so they are distant from the Infinite Light itself.

משא"כ בסוף מעשה מתגלה אוא"ס [אור אין סוף] ב"ה ממש שלא כדרך ירידת והשתלשלות העולמות אלא כמשל האור הנאחז בפתילה שקודם שנאחז בפתילה אינו עולה בשם אור כלל.

This is not so at the end of action: there the Infinite Light, blessed be He, itself is revealed, not in the way of the descent and chaining-down of the worlds, but like the analogy of the light that takes hold of the wick, which, before it takes hold of the wick, does not count as light at all.

> At the end of action, the lowest point, the Infinite Light itself is revealed, not through gradual descent. It is like a flame catching a wick: before it grips the wick, it is not counted as light at all.

12 וע"י התאחזותו בדבר גשמי נתהווה גילוי אור.[30] אך אור זה צריך להמשיך על ידי עבודת האדם ורוח אייתי רוח[31] ואמשיך רוח. אם ישים אליו לבו[32] רוחו ונשמתו אליו יאסוף.

Through its taking hold of a physical thing, a revelation of light comes into being. But this light must be drawn down through a person's service, and "a spirit brings a spirit and draws down a spirit." "If he sets his heart toward Him, he will gather his spirit and his soul to Him."

> A flame becomes visible light only by holding onto something physical, and so G-d's light is revealed through physical deeds. Yet this light must be drawn down by a person's own service: as the Zohar says, a spirit from below "brings a spirit" from above. Elihu's words in Iyov, which plainly speak of G-d setting His heart on man and gathering back his spirit, are read here as a person setting his heart toward G-d and gathering his spirit and soul to Him.

13 וזהו ענין הדלקת הנרות להדליק ולהמשיך האור[33] שיהא נאחז בפתילה. וזהו קרוב ה' לכל קראיו[34] לכל אשר יקראהו באמת.

This is the meaning of kindling the lamps: to kindle and to draw down the light so that it takes hold of the wick. And this is [the meaning of] "Havayah is near to all who call upon Him, to all who call upon Him in truth."

> Kindling the lamps means drawing the light down so that it takes hold of the wick. This is the meaning of "Havayah is near to all who call upon Him in truth": calling upon Him draws His nearness down.

דהיינו להיות אמת ה' לעולם. ואמתות ה' הוא שמעלה ומטה שוים לפניו ית' כחשיכ' [כחשיכה] כאורה[35]

That is, so that there be "the truth of Havayah" in the world (le'olam). The truth of Havayah is that above and below are equal before Him, may He be blessed — "as the darkness, so the light."

> Calling "in truth" means bringing "the truth of Havayah" into the world. That truth is that above and below are equal before Him, as "darkness is like light" to Him.

וסדר ההשתלשלות הוא רק בערכנו ובערך כל העולמות הברואים מאין ליש שלא יבטלו במציאות ונק' כדמותנו[36] דמות כבוד[37] ה'. אבל בצלמנו בצלם אלקים[38] היינו אמתות יחודו יתברך בעליונים ובתחתונים בשוה.[39]

And the order of the chain of descending worlds (hishtalshelus) is only relative to us and to all the worlds created from nothing to something, so that they not be nullified out of existence; and this is called "in our likeness," "the likeness of the glory of Havayah." But "in our image," "in the image of G-d," means the truth of His unity, may He be blessed, in the higher and lower realms equally.

> The graded order of higher and lower worlds exists only from our perspective and that of created beings, so that they are not overwhelmed out of existence; this is called G-d's "likeness." G-d's "image," by contrast, is the truth of His unity, present equally in the highest and the lowest realms.

SECTION 5 • ¶14

Kindness beyond measure

14 וכיצד נמשך אמת ה' לעולם אמר הכתוב כי גבר עלינו חסדו.[40] מחמת תגבורת חסד ואור עליון יותר מערך השתלשלות.

And how is "the truth of Havayah" drawn into the world? Scripture says, "For His kindness has prevailed over us" — through a surge of supernal kindness (Chesed) and light, beyond the measure of the chain of descending worlds (hishtalshelus).

> How is the truth of Havayah drawn into the world? Through "His kindness has prevailed over us": a surge of supernal kindness and light that exceeds the measured order of the descending worlds.

והיינו ע"י נה"ב [נפש הבהמית] כד אתהפכא ואתכפייא כי נה"ב [נפש הבהמית] הגם שלמטה בעוה"ז היא במדרגה שפלה מ"מ שרשה ומקורה העליון היא הגבה למעלה במאד

This is through the animal soul, when it is transformed and subjugated (is'hapcha and iskafya). For although the animal soul, below in this world, is on a low level, its root and supernal source is nevertheless exceedingly high above.

> This surge comes about through the animal soul when it is transformed and subdued. Though it stands low in this world, the animal soul's root is very high.

שהיא מבחי' לפני מלך מלך.[41] וכמ"ש במ"א מענין המאכל שעליו יחיה האדם[42,43] מפני ששרשו ממקום גבוה כו'.

For it is from the level of "before any king reigned," as explained elsewhere concerning the food on which man lives: its root is from a high place, etc.

> Its root is in the level of "before any king reigned," the kings of Edom, which in Kabbalah are the World of Tohu that preceded the ordered worlds. In Torah Ohr, Beshalach, the Alter Rebbe explains the same way why food, though lower than man, can sustain him: the divine spark in it has a higher root, from Tohu.

ולכך ע"י התהפכות נה"ב [נפש הבהמית] בהתגברות הטוב על הרע מעורר כך למעלה בשרשה תגבורת אור וחסד עליון להיות גילוי אמת ה' לעולם אמתות ה' ממש.

Therefore, through the transformation of the animal soul, by the good prevailing over the evil, one arouses correspondingly above, in its root, a surge of light and supernal kindness, so that there be a revelation of "the truth of Havayah" in the world — the very truth of Havayah.

> Therefore, when the animal soul is transformed by the good overpowering the evil, it arouses in its lofty root a surge of supernal light and kindness. This reveals the truth of Havayah in the world, the truth of Havayah itself.

(והוא בחי' חסד עליון הממתיק הגבורות. פי' דהרי מבואר לעיל שכדי להיות התפשטות האור בבחי' מל' הוא ע"י גבורות וצמצומים כמ"ש להודיע לבני האדם גבורותיו[44] כו'.

(This is the level of supernal kindness that sweetens the gevuros (restraints). That is, as explained above, the extension of the light into the level of Malchus (sovereignty) comes about through gevuros and contractions (tzimtzumim), as it is written, "To make known to the sons of man His mighty acts (gevurosav)," etc.

> The parenthesis explains that this is supernal kindness that "sweetens" the restraints (gevuros). As explained above, kingship is revealed only through restraints and contractions, the "mighty acts" of the verse.

אבל בחי' כי אתה נרי[45] הוי' הוא בחי' כי גבר עלינו חסדו להיות תוספת אור בלי צמצומים כו'. ונק' בחי' מיתוק זה יחוד קובה"ו [קודשא בריך הוא ושכינתיה] כמ"ש בתניא פמ"א [פרק מ"א / פרשה מ"א] בהגה"ה [בהגהה])[46]

But the level of "For You are my lamp, Havayah" is the level of "For His kindness has prevailed over us," so that there be added light without contractions, etc. This level of sweetening is called the union of the Holy One, blessed be He, and His Shechinah, as explained in Tanya, chapter 41, in the gloss.)

> The light of "For You are my lamp, Havayah," however, is the kindness that "prevails," bringing added light without contractions. This sweetening is the union of the Holy One, blessed be He, and His Shechinah, discussed in the gloss to Tanya, chapter 41.

אך הנה כמו במשל אור הנר הנ"ל שע"י כליון הפתילה לבדה אינה מאיר כ"כ [כל כך] כ"א ע"י השמן.

However, as in the analogy of the lamp's light mentioned above, through the consumption of the wick alone it does not shine so well, but only through the oil.

> The lamp analogy has a further element: the burning of the wick alone does not give good light without oil. The oil now needs its counterpart in the soul.

כך צ"ל בחי' שמן בעבודת האדם בהתלבשות הנשמה בגוף. והוא ענין שמן משחת קדש[47] ורומז על התורה

So, too, there must be the level of oil in a person's service, in the enclothing of the soul in the body. This is the "holy anointing oil" (shemen mishchas kodesh), and it alludes to the Torah.

> A person's service while the soul is in the body also needs "oil." This oil is the Torah, alluded to by the "holy anointing oil."

כי קדש הוא בבחי' חכמה ואורייתא מחכמה נפקת והשמן היא פנימיות החיות שבכל הדברים שמוציאים מהן השמן.

For "holy" (kodesh) is on the level of Chochmah (wisdom), and "the Torah issues from Chochmah." And oil is the inner dimension (pnimiyus) of the life-force in all the things from which oil is extracted.

> "Holy" (kodesh) signifies Chochmah, and the Torah comes from Chochmah. Oil is the innermost life-force of whatever it is pressed from.

> **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 REBBE**
>
> „קדש הוא בבחי' חכמה" ("'Holy' (kodesh) is on the level of Chochmah"): why oil, and Chochmah, are called "holy" is not explained.
>
> In his maamar of Shabbos Chanukah 5738 the Rebbe, citing this passage for oil as "holy" („שמן משחת קודש", "the holy anointing oil"), explains: "holy" is „קודש מלה בגרמי" ("a word by itself") (his note gives the Zohar), set apart, „בדוגמת השמן שצף על גבי כל המשקין ואינו מתערב עמהם" (like oil that floats on every other liquid and does not mix with them) (Sefer HaMaamarim Melukat vol. 2 p. קסג; his notes send the image to the Midrash, Or HaTorah and the Rebbe Maharash). Perhaps (biur b'derech efshar) Chochmah is "holy" in the same sense: it stays apart from, and above, what it enters.
>
> the Rebbe: Sefer HaMaamarim Melukat (new edition), vol. ב, p. קסג

SECTION 6 • ¶15–21

Oil, awe and love

15 ולכן בכל הדברים יש שמן ואפי' [ואפילו] באבנים[48] כי כולם בחכמה עשית[49] ויש בכולם פנימית החיות בבחי' שמן.

Therefore there is oil in all things, even in stones, for "You made them all with Chochmah (wisdom)," and in all of them there is the inner dimension (pnimiyus) of the life-force, on the level of oil.

> Since everything was made through Chochmah, every created thing has an inner life-force, its "oil," even stones. Another transcript of this maamar (Sefer HaMaamarim 5568), quoted in the Kehot note, brings the verse "oil out of the flinty rock" as proof that oil is the inner dimension of every existing thing.

והשמן הנמשך מקדש שהיא ח"ע [חכמה עילאה] היא ג"כ המתלבשת אפי' [אפילו] בדברים גשמיים כמו זרעים מועד כו'.

And the oil drawn from "holy" (kodesh), which is supernal Chochmah, is also what is enclothed even in physical matters, such as Zeraim [and] Moed, etc.

> The oil drawn from "holy," supernal Chochmah, is likewise enclothed in the Torah's treatment of physical matters. Zeraim and Moed are orders of the Mishnah, which deal with agriculture and with the festivals.

16 ושמן זה הוא הגורם הארה רבה להיות האור טוב להאיר. והיינו להיות גלוי אוא"ס [אור אין סוף] ב"ה בנפש האדם בגלוי ממש כאלו רואה כו'

This oil is what brings about a great illumination, so that the light shines well. That is, so that there be a revelation of the Infinite Light (Or Ein Sof), blessed be He, in a person's soul, an actual revelation, as though he sees, etc.

> The oil makes the light shine brightly: it brings a real revelation of the Infinite Light in a person's soul, as vivid as if he could see it.

ולא בדמיונות הנולדים מן המחשבה לבדה שהן חולפות ועוברות ואינן קבועות בנפש באמת לאמתו רק שיהא הגלוי בלב באמת לאמתו קבוע ותקוע בחיזוק כיתד שלא תמוט להיות נגדו תמיד[50]

Not in imaginings born of thought alone, which pass and fade away and are not fixed in the soul in absolute truth; rather, the revelation should be in the heart, in absolute truth, fixed and firmly planted like a peg that will not be moved, so that it is before him always.

> This is not a passing image produced by thought alone, which fades and leaves no lasting mark. The revelation must be fixed in the heart, as firm as a peg that cannot be moved, so that it stays before him always.

וגלוי זה הוא להיות יראת ה' על פניו יראה עלאה בבחי' בטול ממש הנרמזת באות יו"ד של שם הוי' כנודע כי שם הוי' הוא דחילו ורחימו רחימו ודחילו.

This revelation is so that "the awe of G-d" be "upon his face": the higher awe (yirah ila'ah), on the level of true self-nullification (bittul), alluded to in the letter yud of the Name Havayah. For, as is known, the Name Havayah is awe and love, love and awe (dechilu urechimu, rechimu udechilu).

> Such a lasting revelation produces "the awe of G-d upon his face": the higher awe, complete self-nullification, alluded to in the yud of Havayah. As is known, the four letters of Havayah are awe and love, then love and awe; Likkutei Torah on Shir HaShirim refers back to this maamar for exactly this, that great love is the upper hei and the higher awe the yud.

נמצא שאות יו"ד הרומזת לחכמה הוא בחי' דחילו שהיא בחי' יראה עלאה[51] אם אין חכמה אין יראה.[52, 53] לכן ארז"ל [אמרו רבותינו זכרונם לברכה] מה להלן באימה[54] וביראה אף כאן כו'.

It follows that the letter yud, which alludes to Chochmah (wisdom), is the level of awe (dechilu), which is the level of the higher awe: "If there is no Chochmah, there is no awe." Therefore our Sages, of blessed memory, said, "Just as there [it was] with dread and awe, so too here," etc.

> The yud stands for Chochmah, so it is the higher awe, as the saying "If there is no Chochmah, there is no awe" teaches. For this reason the Torah, which comes from Chochmah, must be studied with the dread and awe of Sinai.

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 Parshas Toldos 5725, explaining why the verse names Avraham and Yitzchak twice, the Rebbe's second explanation is that Avraham is love and Yitzchak awe, each in two levels.

The Rebbe sets out the order of service: „יראה עילאה, אהבה רבה, אהבה זוטא, יראה תתאה" (lower awe, lesser love, great love, higher awe), "the order of the four letters of the Name from below upward," and his note cites this column of Torah Ohr (40d). So it is in prayer, he says: lower awe comes before praying, love is aroused during it, first the lesser and then the great, and in the Shemoneh Esreh one comes to the higher awe, nullification of one's very being. Read from the top, from the yud, as ¶16 reads it, the same four are „דחילו ורחימו רחימו ודחילו" ("awe and love, love and awe.")

The Alter Rebbe: כנודע כי שם הוי' הוא דחילו ורחימו רחימו ודחילו

The Rebbe: דער סדר העבודה איז: יראה תתאה, אהבה זוטא, אהבה רבה, יראה עילאה

Likkutei Sichos, vol. ה, p. 367, note 96 (the sicha begins on p. 354) · ש"פ תולדות ה'תשכ"ה

17 והיינו מפני התלבשות ח"ע [חכמה עילאה] ששם שורה ומתגלה אוא"ס [אור אין סוף] ב"ה ממש בבחי' בטול אפי' [אפילו] בדברים גשמיים הנאמרים בתורה אשר לפנינו.

This is because of the enclothing of supernal Chochmah (wisdom), where the Infinite Light (Or Ein Sof), blessed be He, itself rests and is revealed in a state of self-nullification (bittul), even in the physical matters spoken of in the Torah that is before us.

> The reason is that supernal Chochmah is enclothed in the Torah, and there the Infinite Light rests and is revealed in a state of self-nullification. This holds even for the Torah's discussions of physical matters.

והלכה זו היא דבר ה' ממש. וכן האדם כשעוסק בתורה דבר ה' ממש ורוח פיו מדבר בו.

And this halachah is the very word of G-d. So too, when a person is engaged in Torah, [it is] the very word of G-d, and the breath of His mouth speaks in him.

> Every law of the Torah is therefore truly the word of G-d. When a person studies Torah, the word of G-d and the breath of His mouth speak through him.

18 וכמ"ש ודברי אשר שמתי בפיך[55] ועז"נ [ועל זה נאמר] ודברת בם[56] להיות המשכ' חכמה ויראה עילאה בם בד"ת [בדברי תורה].

As it is written, "And My words which I have placed in your mouth"; and of this it is said, "And you shall speak of them (bam)," so that there be a drawing down of Chochmah (wisdom) and the higher awe into them (bam) — into the words of Torah.

> Yeshayahu's "My words which I have placed in your mouth" supports this. "You shall speak of them (bam)" is read as drawing Chochmah and the higher awe into the words of Torah one speaks.

ומזה נמשך תפלת י"ח בלחש ובחשאי בחי' שמן שהוא בחי' בטול. וע"ז רומזים כריעות והשתחואות שבתפלה שהם המשכות הבטול.

From this derives the Shemoneh Esreh prayer [said] in a whisper and in silence — the level of oil, which is the level of self-nullification (bittul). This is alluded to by the bowings and prostrations in prayer, which are drawings-down of self-nullification.

> The Shemoneh Esreh is said in a whisper and in silence because it expresses this "oil," the self-nullification of the higher awe. The bowing in prayer likewise draws down that self-nullification.

19 ולכן כתיב בעמדם תרפינה כנפיהם[57] בבחי' לחש וחשאי. ויראה הנרמזת בה"א [באות ה"א] אחרונה של שם הוי' היא יראה תתאה שלא למרוד בממה"מ [במלך מלכי המלכים] הקב"ה ולא למרות עיני כבודו.[58, 59] והוא בחי' הפתילה ששולט בה אור האש להפך ולכלות אותה.

Therefore it is written, "When they stood, they let down their wings" — the level of whisper and silence. And the awe alluded to in the final hei of the Name Havayah is the lower awe (yirah tata'ah): not to rebel against the King of the kings of kings, the Holy One, blessed be He, and not to defy the eyes of His glory. It is the level of the wick, over which the light of the fire rules, to transform and consume it.

> Yechezkel's angels let down their wings when they stand still, like the quiet of the whispered prayer. The lower awe, alluded to in the final hei of Havayah, is the fear of rebelling against the King; it corresponds to the wick, which the flame overpowers, transforms and consumes.

20 ובי' גווני אור הם ב"פ [בי' פעמים] רחימו שבשם הוי' כי ואהבת[60] בגימט' [בגימטריא] ב"פ [בי' פעמים] אור[61] היינו האהבה הרמוזה בה' ראשונה של הוי' היא בחי' אה"ר [אהבה רבה] הבאה מלמעלה אהבה בתענוגים[62] שהיא בחי' מתנה כו'

The two colors of light are the two [mentions of] love (rechimu) in the Name Havayah, for ve'ahavta ("you shall love") is in gematria twice or ("light"). That is: the love alluded to in the first hei of Havayah is the level of great love (ahavah rabbah) that comes from above, "love in delights," which is the level of a gift, etc.

> The two colors of flame correspond to the two mentions of love in "awe and love, love and awe," and ve'ahavta ("you shall love," 414) equals twice or ("light," 207). The love of the first hei is great love that comes from above, "love in delights," given as a gift.

והיא בחי' נהורא חיוורא ואהבה הרמוזה בוי"ו של שם הוי' היא האהבה הנולדה בנפש המשכלת ומתבוננת בגדולת א"ס ב"ה והיא בחי' נהורא אוכמא הקרובה אל הפתילה ומתאחזת בה:

It is the level of the white light (nehora chivra). And the love alluded to in the vav of the Name Havayah is the love born in the soul that comprehends and contemplates the greatness of the Infinite One (Ein Sof), blessed be He; it is the level of the dark light (nehora uchma), which is close to the wick and takes hold of it.

> The love from above is the white light. The love of the vav is born when the soul understands and contemplates G-d's greatness; it is the dark light, close to the wick and gripping it.

21 וזהו כי אתה נרי[63] הוי' שבחי' הוי' היא בבחי' נר בשמן ופתילה. ובי' גווני אור הרמוזות בד' אותיות של הוי' נעשה נרי שמתלבש בנר הוי' נשמת אדם[64] כנ"ל:

This is [the meaning of] "For You are my lamp, Havayah": the level of Havayah is on the level of a lamp, with oil and wick and the two colors of light alluded to in the four letters of Havayah; [it] becomes "my lamp," being enclothed in "the lamp of Havayah, the soul of man," as explained above.

> Now the first half of the verse is explained: Havayah takes the form of a lamp, with oil, wick and two lights, matching the Name's four letters. It becomes "my lamp" by being enclothed in the human soul, "the lamp of Havayah."

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **FROM THE REBBE'S MAAMAR** ד"ה כי אתה נרי הוי' והוי' יגיה**, 5747**
>
> Most of the Alter Rebbe's maamar (¶1–21) explains the first half of the verse, the regular lamp of oil and wick. Only at the end does it reach the higher Havayah of Chanukah. The Rebbe explains why: Chanukah also includes the regular service. The Rebbe tentatively infers that the daily offerings were also brought at the first dedication of the altar, alongside the many special offerings, while noting that this requires investigation and remains uncertain. And one must remember the military victory ("they rested on the 25th"), which brought back the regular Temple service. The Rebbe suggests that this may also be why the Chanukah discourses dwell at length on the first half of the verse.
>
> The Alter Rebbe: וזהו כי אתה נרי הוי' שבחי' הוי' היא בבחי' נר בשמן ופתילה
>
> The Rebbe: וי"ל שזהו גם הטעם על מה שמאריך בהדרושים בביאור התחלת הפסוק כי אתה נרי הוי'

SECTION 7 • ¶22–23

The higher Havayah

22 והוי"ה יגיה חשכי.[65] והוי' בתוספת וי"ו רומזת על בחי' הוי' ביותר עליונה. וכמ"ש הוי"ה הוי"ה אל רחום וחנון[66] כו'.

"And Havayah illuminates my darkness." "And Havayah," with the added vav, alludes to an even higher level of Havayah, as it is written, "Havayah, Havayah, G-d, compassionate and gracious," etc.

> The second half of the verse, "and Havayah illuminates my darkness," uses "and Havayah" with an added vav, pointing to an even higher level of the Name. The same doubled Name opens the thirteen attributes of mercy, "Havayah, Havayah, G-d, compassionate and gracious"; Likkutei Torah on Chukas, cited in the Kehot note, brings from the Idra Rabba of the Zohar that the first Name there is in Z'eir Anpin and the second in Atik, the inner level of Keser.

ופסיק טעמא בגווייהו שיש ב' בחי' הוי'. והענין כי פעם כתיב[67] הוי' רחום וחנון ופעם כתיב חנון ורחום[68, 69] הוי'.[70]

And a cantillation mark (pesik) separates between them, for there are two levels of Havayah. The explanation: in one place it is written, "Havayah, compassionate and gracious," and in another it is written, "Gracious and compassionate is Havayah."

There a cantillation mark (pesik), a small vertical stroke calling for a slight pause, separates the two Names, showing that they are two levels. Scripture also says both "Havayah, compassionate and gracious" and "Gracious and compassionate is Havayah," and the different order will explain the two levels.

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

THE REBBE EXPLAINS

In a talk of Zos Chanukah 5742, given in the synagogue after Minchah, asking why the Chanukah lamps alone among the lamps of mitzvos are said „אינן בטלין לעולם" ("never to cease,") the Rebbe brings this verse.

„אתה נרי הוי'" ("You are my lamp, Havayah") is the lower Havayah (שם הוי' דלתתא): in its light a concealment can arise from the side of the recipient below. "And Havayah" is the higher Havayah (שם הוי' דלעילא), above even the concealments that come from below, so no change touches it; it acts below so that even where there is "my darkness" it „יגיה חשכי" ("illuminates my darkness"), until the light gains from the darkness itself. That is why the Chanukah lamps, which are this "and Havayah," "never cease."

The Alter Rebbe: והוי' בתוספת ויי"ו רומזת על בחי' הוי' ביותר עליונה

The Rebbe: דער ענין פון חנוכה איז — "והוי' יגי' חשכי" וואָס איז העכער פון "כי אתה נרי הוי'"

Likkutei Sichos, vol. כ, p. 509, note 5 · זאת חנוכה ה'תשמ"ב, in the synagogue after Minchah

THE REBBE EXPLAINS

In a maamar of Motzaei Shabbos Vayeshev, Mevarchim Teves, the night of erev Chanukah 5739 (an unedited transcript), asking why the Chanukah miracle was fixed in lamps and not in feasting like Purim, the Rebbe explains the thanks „לשמך הגדול" ("to Your great Name,") a revelation above hishtalshelus drawn down in the Greeks' time of trouble (בעת צרתם).

The Rebbe brings the known teaching on „והוי' יגי' חשכי" ("and Havayah illuminates my darkness"): precisely in a time of darkness, as under the Greek decrees, the "and Havayah" with the added vav, the higher Havayah, is drawn down. He reads the vav as "the vav that adds" (so the Tzemach Tzedek already reads the vav of this verse, Or HaTorah, Shemos vol. 1 p. לו): „שהוא עוד מוסיף להמשיך מלמעלה מעלה" (it adds still more, drawing from higher still), above even the higher Havayah, and bringing it down to the very lowest. In a person's service, he says, this is „פנימיות הנשמה (שלמעלה מהשתלשלות)" (the inwardness of the soul, above hishtalshelus), revealed in the lowest of his powers, down to the garments of thought, speech and action, and in the lowest among Israel: even the least of them (קל שבקלים), sensing that his bond with G-d's very essence is at stake, gives his life (Tanya ch. 18). Perhaps (biur b'derech efshar) this is what ¶28 means by „ויי"ו בתוספת ויי"ו העליונה שלמעלה מעלה מן ההשתלשלות" ("the added vav, the supernal one, far above hishtalshelus.")

The Alter Rebbe: והוי"ה יגיה חשכי. והוי' בתוספת ויי"ו רומזת על בחי' הוי' ביותר עליונה

The Rebbe: נמשך בחי' והוי' בתוספת וא"ו שהוא שם הוי' דלעילא, ובוא"ו המוסיף, היינו שהוא עוד מוסיף להמשיך מלמעלה מעלה (שלמעלה גם מבחי' הוי' דלעילא)

Sefer HaMaamarim 5739 (old edition, unedited), vol. 5739, p. נט · מוצאי ש"פ וישב, מבה"ח טבת, אור לערב חנוכה ה'תשל"ט (הנחת הת' בלתי מוגה)

FROM THE REBBE'S MAAMAR ד"ה כי אתה נרי הוי' והוי' יגיה, 5747

In the Alter Rebbe's maamar, the "darkness" that the higher Havayah lights up is the darkness of the later generations (¶26). Chanukah enters only at the end, through the Greeks and the cruse of oil (¶27–28). The Rebbe ties the higher Havayah directly to the halachah of the Chanukah lamp: it is lit after sunset, "in the place of darkness." So the very form of the mitzvah expresses "illuminates my darkness," to the point that the darkness itself shines.

The Alter Rebbe: והוי' בתוספת וי"ו רומזת על בחי' הוי' ביותר עליונה

The Rebbe: דענין זה מאיר בחנוכה שהרי מצות נר חנוכה היא במקום החושך

23 ופי' הוי' רחום וחנון[71] שכדי להיות התגלות מדות רחום וחנון מאו"ס [מאור אין סוף] ב"ה דלאו מכל אלין מדות[72] איהו כלל.[73] הוצרך להיות בחי' הוי' שהוא צמצום והתפשטות המשכה והתפשטות.

The meaning of "Havayah, compassionate and gracious" is that, in order for the attributes of compassion and grace to be revealed from the Infinite Light (Or Ein Sof), blessed be He, for "He is not of any of these attributes at all," there had to be the level of Havayah, which is contraction and expansion, drawing down and expansion.

"Havayah, compassionate and gracious" puts the Name first. G-d's essence, the Infinite Light, has none of these attributes, as the Tikkunei Zohar says, so there had to be Havayah, understood as contraction and expansion, a drawing-down that lets compassion and grace emerge.

אך פי' חנון ורחום[74] הוי' היינו שמבחי' חנון ורחום דהיינו[75] מפני כי חפץ חסד הוא[76] נמשך בחי' הוי' שהוא צמצום והתפשטות כו' שבסדר ההשתלשלות

But the meaning of "Gracious and compassionate is Havayah" is that from the level of "gracious and compassionate," that is, because "He desires kindness," the level of Havayah, which is contraction and expansion, etc., within the order of the chain of descending worlds (hishtalshelus), is drawn down.

In "Gracious and compassionate is Havayah," the order is reversed and the attributes come first: because G-d "desires kindness," the Havayah of the ordered worlds, with its contraction and expansion, is drawn from compassion and grace.

משא"כ הוי' שקודם רחום וחנון היא ההוי' שלמעלה מגדר ההשתלשלות.

Whereas the Havayah that precedes "compassionate and gracious" is the Havayah that is above the bounds of the chain of descending worlds.

> The Havayah that comes before "compassionate and gracious" in the thirteen attributes is higher, above the bounds of the ordered worlds.

ושם נעשה ג"כ בחי' הוי' שהוא צמצום והתפשטו' [והתפשטות] כו' כדי להמשיך מדת רחום וחנון בהוי' שבסדר ההשתלשלות.

There, too, the level of Havayah, which is contraction and expansion, etc., comes about, in order to draw the attribute of "compassionate and gracious" into the Havayah that is within the order of the chain of descending worlds.

> Even the higher Havayah involves a kind of contraction and expansion, but its purpose is to bring compassion and grace into the lower Havayah within the ordered worlds. The higher Name is thus the source of the kindness that reaches the lower one.

(ועמ"ש ע"פ ואתחנן אל[77] הוי' וע"פ וירא ישראל[78] את היד הגדולה כו' מענין ב' שמות הוי'):

(See also what is explained on the verse "And I besought Havayah," and on the verse "And Israel saw the great hand," etc., concerning the two Names Havayah.)

> The Alter Rebbe refers to two other maamarim that discuss the two Names Havayah. The Kehot notes locate them in Or HaTorah on Va'eschanan and in Torah Ohr on Beshalach.

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

FROM THE REBBE'S MAAMAR ד"ה כי אתה נרי הוי' והוי' יגיה **, 5747**

The Alter Rebbe distinguishes a Havayah within the chain of worlds from a Havayah above it. The Rebbe defines the lower one as Havayah working through the shield of Elokim, as in creation through Elokim and "Havayah Elokim." The higher one is the future revelation of "Peretz," which breaks every boundary. He then maps both onto avodah. The lower is the service of the daily offerings in their order, Torah and mitzvos according to the Jew's nature. The higher is added service beyond measure and limit, for which there is no explicit obligation.

The Alter Rebbe: משא"כ הוי' שקודם רחום וחנון היא ההוי' שלמעלה מגדר ההשתלשלות

The Rebbe: העבודה דשם הוי' המתלבש בשם אלקים היא העבודה דתמידין כסדרן

SECTION 8 • ¶24–26

The darkness of the later generations

24 והנה בדורות הראשונים כמו בנביאים ושופטים מצינו דור שכולו זכאי או כולו חייב. ומי שהיה זכאי הי' [היה] זכאי במדרגת צדיק גדול או נביא ומי שהיה חייב היה רשע גמור ועי"ז לא היו ממוצעים.

Now, in the early generations, as in [the times of] the Prophets and Judges, we find a generation entirely meritorious or entirely guilty. Whoever was meritorious was meritorious at the level of a great tzaddik or a prophet, and whoever was guilty was completely wicked; thus there were no intermediates.

> In earlier eras, such as the time of the Prophets and Judges, whole generations were either entirely righteous or entirely guilty. The righteous were great tzaddikim or prophets and the guilty were completely wicked, with no one in between.

אך דורות האחרונים דור אחר דור אין בהם רשעים כ"כ [כל כך] ולא צדיקים כ"כ [כל כך] טובים.

But in the later generations, generation after generation, there are neither such wicked people nor such good tzaddikim.

> In the later generations the extremes have faded. There are neither such wicked people nor such outstanding tzaddikim.

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

THE REBBE EXPLAINS

In a sicha of Shabbos Behaaloscha 5751, on the lamp raised until „שלהבת עולה מאליי" ("the flame rises by itself,") the Rebbe speaks of the last generation of exile, which receives everything from the generations before it yet has the power to rise by itself.

Among the reasons, he brings "what is known" (his note: this column of Torah Ohr and the 5568 transcript of the maamar, p. 649 ff.): „אַז בדורנו זה זיינען ניטאָ אַזוינע עמי־הארצים ווי בדורות הראשונים" (in our generation there are no such ignoramuses as in the early generations), for today every Jew has some connection with and knowledge of Torah (שייכות וידיעה אין תורה), at least of the Written Torah. Perhaps (biur b'derech efshar), in citing ¶24 for this he applies its „אין בהם רשעים כ"כ" ("neither such wicked") to ignorance of Torah too: the lowest of today are not as low as the lowest of old.

The Alter Rebbe: אך דורות האחרונים דור אחר דור אין בהם רשעים כ"כ ולא צדיקים כ"כ טובים

The Rebbe: אַז בדורנו זה זיינען ניטאָ אַזוינע עמי־הארצים ווי בדורות הראשונים

Sefer HaSichos 5751, vol. ב, p. 612 · י"ט סיון ה'תשנ"א, ש"פ בהעלותך

THE REBBE EXPLAINS

In a sicha of the fourth night of Sukkos 5744 (Motzaei Shabbos), at Simchas Beis HaShoeivah (an unedited transcript), telling even „ראשיכם שבטיכם" ("your heads, your tribes") that the deed comes first, the Rebbe says the instruction applies to every Jew.

Understanding, he says, is not only for "your heads, your tribes": everyone has a share in it, and especially in our generation, „ע"פ המבואר במ"א א דבר נפלא" ("according to what is explained elsewhere, a wonderful thing"): in our generations there are no such ignoramuses as there were in Temple times, „אין דער ירידה (למעליותא) ווייל אזוי ווי עס פעלט אין דער עלי' דארף אויך פעלן" ("because just as there is a lack in the ascent, there must also be a lack (for the better) in the descent.") So every Jew must be told that „המעשה הוא העיקר" (the deed is the main thing). His words do not name the place; the editors identify it as this column and the 5568 transcript, and Toras Menachem's Hebrew rendering sets the citation into the text. Perhaps (biur b'derech efshar) his reason, that the two extremes shrink together, is the shape of ¶24's „אין בהם רשעים כ"כ ולא צדיקים כ"כ טובים" ("neither such wicked nor such good tzaddikim.")

The Alter Rebbe: אין בהם רשעים כ"כ ולא צדיקים כ"כ טובים

The Rebbe: זיינען ניטא אזעלכע עמי-הארצים ווי עס זיינען געווען בזמן הבית (ווייל אזוי ווי עס פעלט אין דער עלי' דארף אויך פעלן (למעליותא) אין דער ירידה)

(הנחת הת' בלתי מוגה) ה'תשד"מ (מוצאי שבת קודש) ליל ד' דחג הסוכות · Sichos Kodesh 5744, vol. א (תשרי-מרחשון), p. 261

25 והענין שבדורות הראשוני' [הראשונים] היו נשמות עליונות ממדרגות גבוהות ומצד נשמתם בעצמם היו יכולים לשלוט על הרע שבנפשם ומיד כשיתבונן בגדולת א"ס ב"ה יגיע אליו היראה כו' רק רשע גמור שמגביר הרע שבנפשו בשאט בנפש.

The explanation is that in the early generations there were lofty souls from high levels, and by virtue of their souls themselves they were able to rule over the evil in their soul; as soon as one contemplated the greatness of the Infinite One (Ein Sof), blessed be He, awe would come to him, etc. — except a completely wicked person, who strengthens the evil in his soul with utter disdain.

The early generations had lofty souls whose own strength let them master the evil within; merely contemplating G-d's greatness brought them to awe. Only someone completely wicked, who deliberately strengthened his evil, failed.

אבל דורות האחרונים עיקבא דמשיחא[79] בחי' עקביים אין כח בנשמתם עצמם לשלוט על הרע וצריך יגיעה רבה יגיעת נפש ויגיעת בשר.

But the later generations — "the heels of Mashiach" (ikvesa diMeshicha), the level of heels — have no strength in their souls themselves to rule over the evil, and they need great toil: toil of the soul and toil of the flesh.

The later generations, "the heels of Mashiach," are souls of the heel, the lowest part of the body. Their souls lack the strength to master evil on their own, so they must toil greatly, with both soul and body.

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

BACKGROUND FROM THE REBBE

In a note to a sicha of Shabbos Matos-Masei, Shabbos Mevarchim Menachem Av 5746, the Shabbos the reading of Pirkei Avos began again with its first chapter, the Rebbe asks why Avos brings no saying of "words of piety" (מילי דחסידותא, milei d'chassidusa) from any generation before the Men of the Great Assembly.

He answers from this paragraph: „שבדורות הראשונים היו נשמות עליונות כו' ומצד נשמתם בעצמם היו יכולים לשלוט על הרע שבנפשם" (in the early generations the souls were lofty and could master the evil in themselves), so the only sinner was „רק רשע גמור שמגביר הרע שבנפשו בשאט נפש" ("a completely wicked person who strengthens the evil in his soul with utter disdain.") Such a person, on whom even the revealed G-dliness of that time had no effect, would not be helped by words of piety, and a complete tzaddik does not need them. Only the later generations, „אין בהם רשעים כ"כ ולא צדיקים כ"כ" ("neither such wicked nor such tzaddikim,") with no strength of their own to rule over evil, need them and are helped by them, and so Avos begins them with the Men of the Great Assembly.

The Alter Rebbe: רק רשע גמור שמגביר הרע שבנפשו בשאט בנפש

The Rebbe: "רשע גמור" כזה שאין הגילוי אלקות שבזמן ההוא פועל בו, לא יועיל לו ה"מילי דחסידותא"

Likkutei Sichos, vol. כח, p. 283, note * to note 48 · שבת מברכים מנחם אב ה'תשמ"ו, ש"פ מטות-מסעי

26 וזהו והוי"ה יגיה חשכי[80] היינו בחי' חשך שבדורות אחרונים. כי דהע"ה [דוד המלך עליו השלום] אמר זה בעד כללות ישראל שיש בהם בחי' חשך בדורות אחרונים עיקבא דמשיחא

This is [the meaning of] "And Havayah illuminates my darkness": the level of darkness in the later generations. For King David, peace be upon him, said this on behalf of the whole of Israel, among whom there is a level of darkness in the later generations, the heels of Mashiach.

"And Havayah illuminates my darkness" refers to the darkness of these later generations. King David spoke for the whole Jewish people, including the generations before Mashiach, when the soul's own lamp is dim.

שאין אתה נרי הוי"ה כלומר שאין נר הוי"ה נשמת אדם[81] מ"מ והוי"ה היא בחי' הוי"ה עליונה שלמעלה מההשתלשלות יגיה חשכי ולמענו למענו יעשה[82] כי חפץ חסד הוא[83] באתעדלי"ע [באתערותא דלעילא] בלי אתעדלי"ת [אתערותא דלתתא]:[84]

[Then] there is no "You are my lamp, Havayah"; that is, there is no "lamp of Havayah, the soul of man." Nevertheless, "and Havayah" — the level of the higher Havayah, which is above the chain of descending worlds (hishtalshelus) — "illuminates my darkness," and "for His own sake, for His own sake He will act," for "He desires kindness," through an arousal from above without an arousal from below.

In those generations the soul is not a lamp that shines by its own power. Even so, the higher Havayah, above the ordered worlds, lights up the darkness for His own sake, because He desires kindness, as an arousal from above that does not depend on an arousal from below.

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

THE REBBE EXPLAINS

In a letter of the fourth light of Chanukah 5703 to R' Sh. Pozner in Chicago, written as chairman of the executive committee of Merkos L'Inyonei Chinuch, which closes „מענינא דיומא" ("with a matter of the day,") the Chanukah lamp.

The Chanukah lamp's task is „להאיר ברי"ה מקום החשך" (to light the public domain, the place of darkness), and „ונת' בתו"א בד"ה כי אתה נרי שזהו ג"כ ענין דוהי' יגי' חשכי דדורותינו עקבתא דמשיחא" ("it is explained in Torah Ohr, in the discourse Ki ata neiri, that this is also 'Havayah illuminates my darkness' of our generations, the heels of Mashiach.") He adds, as a suggestion, that especially in the birth-pangs of Mashiach and harsh decrees there must be „הקב"ה גוזר גזירה וצדיק מבטלה" ("G-d decrees and the tzaddik annuls,") which comes by making a wicked man a baal teshuvah, and, following the Sages, by teaching Torah to the son of an ignoramus.

The Alter Rebbe: וזהו והוי"ה יגיה חשכי היינו בחי' חשך שבדורות אחרונים

The Rebbe: ונת' בתו"א בד"ה כי אתה נרי שזהו ג"כ ענין דוהי' יגי' חשכי דדורותינו עקבתא דמשיחא

Igros Kodesh, vol. א, p. סד · נר ד' דחנוכה ה'תש"ג

THE REBBE EXPLAINS

In a letter to R' M. Z. Greenglass answering his question on the impure kelipos listed at the end of Tanya ch. 6 ("a storm wind, a great cloud, a flashing fire"), which closes „ולסיים בדבר טוב ומענינא דיומא" ("with a good word and a matter of the day,") the Chanukah lamp.

The Chanukah lamp is to light the public domain, the place of darkness, and he writes, "see Torah Ohr, the end of the discourse Ki ata neiri," that this is also "Havayah illuminates my darkness" of our generations, the heels of Mashiach. That darkness, he goes on, is the three impure kelipos, and it is refined only through Torah, not through prayer, and, as the Chanukah discourses show, through the revealed Torah, which stands in the place being refined. Then, „ולולי דמסתפינא לומר דבר חדש" ("were I not afraid to say something new,") he suggests that the study of Chassidus has both virtues: „כי הוא פני' התורה ונמצא במקום המתברר" (it is the inner face of the Torah, and it is found in the place being refined).

The Alter Rebbe: כי דהע"ה אמר זה בעד כללות ישראל שיש בהם בחי' חשך בדורות אחרונים עיקבא דמשיחא

The Rebbe: ולולי דמסתפינא לומר דבר חדש, הנה לכאורה חלק העבודה דלימוד החסידות יש לו היתרון, דזה וזה, כי הוא פני' התורה ונמצא במקום המתברר

Igros Kodesh, vol. א, p. עב · undated in Igros Kodesh (its editors suggest the days of Chanukah 5703, with a doubt); Likkutei Sichos vol. 15 p. 537 prints it as "תש"ח, ממכתב כ' כסלו"

THE REBBE EXPLAINS

In a sicha of Shabbos Vayeshev and the fifth light of Chanukah 5730, on Yosef's dream „מאלמים אלומים בתוך השדה" ("we were binding sheaves in the field") as the work of gathering the scattered sparks "outside", the Rebbe connects it with the Chanukah lamp lit at the door, outside, which lights the "outside" through teshuvah.

His note: see Torah Ohr's Ki ata neiri (41a), that the lamp's lighting of the "outside" is also "Havayah illuminates my darkness," „החושך דדורותינו עקבתא דמשיחא" (the darkness of our generations, the heels of Mashiach); and the Biur on that discourse (41c) says the light of this "and Havayah" is drawn „ע"י צדקה (היא) ממקום עליון כו'" (from so high a place through tzedakah). „והרי עבודה דהשתדלות עם הזולת הו"ע צדקה רוחניות" ("And the effort with another Jew is spiritual tzedakah.") So bringing another Jew close is itself the charity through which, by the Biur, this light is drawn into the later generations.

The Alter Rebbe: דהע"ה אמר זה בעד כללות ישראל שיש בהם בחי' חשך בדורות אחרונים עיקבא דמשיחא

The Rebbe: וראה תו"א (מקץ מא, א) ד"ה כי אתה נרי, שזהו ג"כ ענין ד"וה' יגי' חשכי" — החושך דדורותינו עקבתא דמשיחא

Likkutei Sichos, vol. י, p. 121, note 51 (the sicha begins on p. 115) · היתש"ל, נר ה' דחנוכה, ש"פ וישב

THE REBBE EXPLAINS

In a sicha for Shabbos Mevarchim Kislev on the hint of Chanukah in Parshas Chayei Sarah (from talks of Motzaei Zos Chanukah 5735 and 12 Tammuz 5727), asking what is new in the Chanukah miracle, the Rebbe turns to the darkness of the present.

In the darkness of the heels of Mashiach, which grows greater day by day, it is precisely then necessary to reveal „בחי' שמן שבתורה" (the "oil" of the Torah), its inner dimension up to its secrets of secrets (רזין דרזין דאורייתא), which awakens the inmost point of a Jew, and to spread it outward; through this, „והוי' יגי' חשכי" ("Havayah illuminates my darkness") even of this darkness, until „ולילה כיום יאיר" ("the night shines like the day."). His note: Ki ata neiri in Torah Ohr (41a) and Sha'arei Orah (end of ch. 19) say that "Havayah illuminates my darkness" refers to the darkness of the later generations of the heels of Mashiach.

The Alter Rebbe: מ"מ והוי"ה היא בחי' הוי"ה עליונה שלמעלה מההשתלשלות יגיה חשכי

The Rebbe: בשעת מען האַלט ביים חשך פון עקבתא דמשיחא, וואָס דער חשך ווערט גרעסער מיום ליום, דוקא דאַן איז נויטיק צו מגלה זיין בחי' שמן שבתורה

Likkutei Sichos, vol. טו, p. 190, note 51 (Chayei Sarah, sicha 5, which begins on p. 183) · משיחות מוצאי זאת חנוכה, ה'תשל"ה, י"ב תמוז ה'תשכ"ז

SECTION 9 • ¶27–28

Chanukah

27 וזהו ענין נס דחנוכה שנכנסו יונים להיכל.[85] היכל הוא בחי' מח' הי"י כ"ל בגימטריא נש"ב [נ' שערי בינה].[86]

This is the meaning of the miracle of Chanukah, when the Greeks entered the Sanctuary (Heichal). The Heichal is the level of the mind: [its letters are] hei-yud [and] kaf-lamed, in gematria the fifty gates of Binah (understanding).

The Chanukah miracle illustrates this. The Greeks entered the Heichal, the Temple sanctuary, which corresponds to the mind: its letters divide into ה"י, which the Kehot note explains as the hei of Binah, and כ"ל, whose numerical value, fifty, matches the fifty gates of Binah (understanding).

והיונים הנ"ל הם בחי' חכמה דקליפה[87] חכמות חיצוניות כמו פילסופיא. שבזמן[88] ההוא היו פילסופים המכחישי' [המכחישים] בנבואה.

These Greeks are the level of the Chochmah (wisdom) of kelipah (the husk): external wisdoms, such as philosophy. For at that time there were philosophers who denied prophecy.

The Greeks stand for the Chochmah of kelipah, external wisdom such as philosophy. In that era there were philosophers who denied prophecy.

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

THE REBBE EXPLAINS

In his edited maamar of Motzaei Shabbos Mikeitz, Shabbos Chanukah 5738, explaining what the Greeks fought against: „להשכיחם תורתך ולהעבירם מחוקי רצונך" ("to make them forget Your Torah and remove them from the statutes of Your will.")

Reading the Talmud's „כשנכנסו יונים להיכל טימאו כל השמנים שבהיכל" ("when the Greeks entered the Heichal they defiled all the oils in the Heichal") as the Rebbe Rayatz does in Mai Chanukah 5701 (his note 44), that once inside they strove to defile the oils, the Rebbe explains why: „כי היכל הוא בינה, ושמן הוא חכמה שלמעלה מהשכל דבינה" ("for the Heichal is Binah, and oil is Chochmah, which is above the intellect of Binah") (his note: Sha'arei Orah, Ki ata neiri ch. 16, and this discourse, 41a). They defiled the oils "in the Heichal of Binah" „שלימוד התורה וקיום המצוות יהיו רק מצד השכל" (so that Torah study and the mitzvos would be kept only from reason). This is the step ¶27-28 take, from the Heichal, the mind with its fifty gates of Binah, to the oils of holy Chochmah.

The Alter Rebbe: וזהו ענין נס דחנוכה שנכנסו יונים להיכל. היכל הוא בחי' מח' ה"י כ"ל בגימטריא נש"ב

The Rebbe: כי היכל הוא בינה ושמן הוא חכמה שלמעלה מהשכל דבינה (כנ"ל ס"ב ששמן הוא בחינת קודש), ולכן טימאו כל השמנים שבהיכל דבינה

Sefer HaMaamarim Melukat (new edition), vol. ב (כסלו-שבט), p. קסה · מוצאי ש"פ מקץ, שבת חנוכה, ה'תשל"ח

BACKGROUND FROM THE REBBE

In his notebook for Chanukah 5696, part of which he delivered in a synagogue in Paris, where he then lived, the Rebbe asks what the Gemara's "What is Chanukah?" is asking, and goes on to the name Yavan (Greece) and how the Greeks fought.

The Rebbe writes that Yavan begins with a yud, set against the yud of holiness, Chochmah, and that its wisdom is philosophy, which draws a person down little by little, at first touching only his opinions. „והיונים התחילו החורבן מבפנים" ("The Greeks began the destruction from within"): they did not tear down the Heichal but entered it, and there defiled all the oils, for „שכל איש ישראל היכל ד' המה" (every Jew is "the Heichal of Havayah,") and they began with his power of understanding. And it was impurity specifically, which has no place in reason, since oil is not changed by being touched or moved: it is one of the Torah's statutes (מכלל החוקים). „וזה שהחלו מבפנים ע"י חכמה דלעו"ז, לטמאות חכי שבהיכל" ("They began from within, through the wisdom of the other side, to defile the wisdom in the Heichal.")

The Alter Rebbe: והיונים הנ"ל הם בחי' חכמה דקליפה חכמות חיצוניות כמו פילסופיא

The Rebbe: ושם טמאו כל השמנים שבהיכל, שכל איש ישראל היכל ד' המה, והתחילו מן כח ההשכלה וההבנה לטמאותו

Reshimos (second edition), vol. א-יד, p. 40 (the reshimah begins on p. 38) · חנוכה, תרצ"ו (מקצתו בביהכנ"ס, in Paris)

28 ולכן טמאו כל השמנים[89] של בחי' חכמה שבקדושה שרצו להשכיחם תורתך[90] כו' ונעשה נס ע"י פך של שמן שהי' [שהיה] מונח בחותמו של כה"ג [כהן גדול] דיקנא דכהנא רבא חסד עליון בהעלות אהרן את הנרות[91] אהרן שושבינא דמטרוניתא[92]

Therefore they defiled all the oils, [the oils] of the level of Chochmah (wisdom) in holiness, for they sought "to make them forget Your Torah," etc. And a miracle came about through a cruse of oil that was lying with the seal of the High Priest — "the beard of the High Priest," supernal kindness (Chesed); "when Aharon kindles the lamps" —Aharon, "the escort of the Queen."

> The Greeks defiled the oils, holy Chochmah, aiming to make Israel forget the Torah, as the Chanukah prayer puts it. The miracle came through a cruse sealed by the High Priest, who represents supernal kindness: Aharon, who kindles the lamps and is called "the escort of the Queen," the Shechinah.

שהיא אהבה הבאה מלמעלה באתעדל"ע [באתערותא דלעילא] וממנו הדליקו כל הח' ימים שהם המחשבה וז' המדות שתהיינה מאירות באור האהבה הבאה מלמעלה בלי אתעדל"ת [אתערותא דלתתא] והיא מבחי' וי"ו בתוספת וי"ו העליונה שלמעלה מעלה מן ההשתלשלות:[93]

This is love that comes from above, through an arousal from above. From it they lit all eight days, which are thought and the seven emotive attributes (middos), so that they shine with the light of the love that comes from above, without an arousal from below. And it is from the level of the vav, the added vav, the supernal [level] that is far above the chain of descending worlds (hishtalshelus).

> Aharon's kindness is love from above, given without prompting from below. From that single cruse they lit all eight days, corresponding to thought and the seven emotive attributes, so that all of them shine with this higher love, which comes from the "and Havayah" with the added vav, far above the ordered worlds.

> **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, IN THE 5568 TRANSCRIPT OF THIS MAAMAR AND THE TZEMACH TZEDEK**
>
> „חותמו של כה"ג דיקנא דכהנא רבא חסד עליון" ("The seal of the High Priest: 'the beard of the High Priest', supernal kindness (Chesed)"): the image of the High Priest's beard is not explained.
>
> The longer transcript of this maamar (Maamarei Admur HaZaken 5568, vol. 2 p. 656) explains the image. The "High Priest" above is Arich Anpin, Keser, which stands between the Emanator and what is emanated as a priest below draws G-dliness down and raises offerings up, and the thirteen attributes of mercy are called the tikkunim of „דיקנא דכהנא רבא" ("the beard of the High Priest,") after „כשמן הטוב על הראש יורד על הזקן זקן אהרן" ("like the good oil on the head, running down upon the beard, the beard of Aharon") (Tehillim 133:2). The seal is Yesod, a light sealed and hidden in the inner Keser, which the wisdom of kelipah cannot reach, so the cruse under that seal stayed pure. The Tzemach Tzedek, after the Arizal, likewise reads the "High Priest" of the beard as the attribute „רב חסד" ("abundant in kindness") (Or HaTorah, Tetzaveh, p. 1618).

the Alter Rebbe, in the 5568 transcript of this maamar (Kehot's note 40:17 ascribes the transcript, with a question mark, to the Mitteler Rebbe): Maamarei Admur HaZaken 5568, vol. ב, p. תרנו · the Tzemach Tzedek: Or HaTorah, Shemos, vol. ה, p. אתריח (1618; Tetzaveh, ביאור על התורה ועשית בגדי קדש)

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

THE REBBE EXPLAINS

In the same edited maamar of Shabbos Chanukah 5738, explaining why the Chanukah lamp, modeled on the Temple's, is lit „משתשקע החמה דוקא" (specifically after sunset).

Following the Tzemach Tzedek's maamar of the same opening words (his note 13), the Rebbe answers that the Chanukah lamps are to light the darkness. The Greek darkness reached not only the Heichal but all its oils, and since oil is „בחינת קודש" ("holy") and set apart (see ¶14), that went deeper than defiling the Heichal; so even after the Sanctuary was purified a miracle was needed: „אור א"ס שלמעלה מהשתלשלות, פך אחד שמן טהור חתום בחותמו של כהן גדול" (the cruse sealed with the High Priest's seal, "the Infinite Light above hishtalshelus"), for which even darkness does not darken. That light lights the darkness until the darkness too shines, „יגי' חשכי (בתוס' וא"ו) והוי'" ("and Havayah (with the added vav) illuminates my darkness") (his note: this discourse, 41a, and its Biur, 41c), and so the lamp is lit after sunset, and there are eight.

The Alter Rebbe: ונעשה נס ע"י פך של שמן שהי' מונח בחותמו של כה"ג דיקנא דכהנא רבא חסד עליון

The Rebbe: שמצאו פך אחד שמן טהור חתום בחותמו של כהן גדול, אור א"ס שלמעלה מהשתלשלות, שלגבי אור זה גם חושך לא יחשיך

Sefer HaMaamarim Melukat (new edition), vol. ב (כסלו-שבט), p. קסג · מוצאי ש"פ מקץ, שבת חנוכה, ה'תשל"ח

THE REBBE EXPLAINS

In a sicha of Shabbos Ki Sisa 5741, on Rashi's „כל המשיחות כמין כ"ף יונית" ("all the anointings were like a Greek kaf, except the kings', which were like a crown"), asking why a Greek letter shapes the anointing.

The Rebbe brings "the known inner explanation" of the oils in the Heichal: they are holy Chochmah, which the Greeks, Chochmah of the other side, opposed and defiled. Greece's kelipah is nullified through the cruse sealed with the High Priest's seal, which is the „שמן משחת קדש" ("holy anointing oil"), the level of "holy" that is above Chochmah and above the whole order of hishtalshelus. So the oil not only could not be overcome by Greece but overcomes it entirely, and the Greek letter kaf, which alludes to Keser, is itself used to anoint.

The Alter Rebbe: פך של שמן שהי' מונח בחותמו של כה"ג

The Rebbe: און דער ביטול פון קליפת יון איז דורך דעם "פך שמן" וואָס איז חתום "בחותמו של כהן גדול"

Likkutei Sichos, vol. כו, p. 246, note 59 (the sicha begins on p. 238) · ש"פ תשא ה'תשמ"א

THE REBBE EXPLAINS

In a sicha for Vayeshev–Chanukah, comparing Yosef's going to his brothers at the risk of his life, beyond what the law required, with the self-sacrifice of Chanukah.

The Greeks, he says, agreed that Jews keep the "oil", wisdom and Torah study, but wanted it to be impure oil, so that the G-dliness of the Torah, "Your Torah," and the mitzvos as "the statutes of Your will" would not be felt; that is why they defiled the oils rather than destroying them. Such a war could be won only by „מס"נ כזו שלמעלה מטעם ודעת לגמרי" (self-sacrifice wholly above reason), and that is what the cruse sealed with the High Priest's seal alludes to: the High Priest, called "holy of holies," is „ביטול להקב"ה עד כדי מסירת נפש" (nullification before G-d to the point of self-sacrifice),

entirely above reason and understanding. His note: Greece is „חכמה דקליפה חכמות חיצוניות" ("Chochmah of kelipah, external wisdoms,") and therefore „טמאו כל השמנים של בחי' חכמה שבקדושה" ("they defiled all the oils of holy Chochmah") (Torah Ohr 41a).

The Alter Rebbe: ולכן טמאו כל השמנים של בחי' חכמה שבקדושה שרצו להשכיחם תורתך כו'

The Rebbe: דכהן גדול, הנקרא "קודש הקדשים", ענינו ביטול להקב"ה עד כדי מסירת נפש, למעלה מטעם ודעת לגמרי

Likkutei Sichos, vol. לה, p. 174-175, note 50 (the sicha begins on p. 169) · ש"פ וישב ה'תשמ"ג, משיחות ש"פ מקץ ה'תשכ"ד

FROM THE REBBE'S MAAMAR ד"ה כי אתה נרי הוי' והוי' יגיה **5747**

The Alter Rebbe says that from the cruse, the light from above lit up thought and the seven emotive attributes for all eight days. The Rebbe adds that the revelation beyond measure works within measured service, like the holiness of Yom Kippur, which affects even its daily offerings. It extends to all the regular service of the days that follow, and even to the past, through teshuvah. He links the eight days to Binah, the eighth Sefirah and the world of teshuvah. From this he explains why the Chanukah discourses in Torah Ohr were placed within the weekly parshiyos.

The Alter Rebbe: וממנו הדליקו כל החי' ימים שהם המחשבה וז' המדות

The Rebbe: שהגילוי שלמעלה ממדידה והגבלה פועל בהענינים שבמדידה והגבלה

IN ONE'S AVODAH

A person must bring "oil" into his service: Torah studied with the awe of Sinai, and prayer said in silence and self-nullification, so that the G-dly soul's flame takes hold of the animal soul and transforms it. The light must be drawn by his own effort, "a spirit brings a spirit," and in the later generations this demands great toil of soul and body. When his own lamp seems dark, the higher Havayah illuminates the darkness as an arousal from above, as the Chanukah lights show.

QUESTIONS FOR DISCUSSION

1. Why does the white light come from the oil and the dark light from the wick, and how do the two lights match the two kinds of love?
2. What is the difference between "Unique One, Life of the worlds, King" and "King, Unique One, Life of the worlds," and why is the highest level revealed specifically in the physical world?
3. How can the animal soul, which stands so low, arouse a kindness greater than the ordered worlds?
4. Why must Torah be studied with the awe of Sinai, and how does the silent Shemoneh Esreh express the same "oil"?
5. What does the cruse sealed by the High Priest teach about generations whose own lamp is dim?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 כי אתה נרי

The note says a transcript (hanachah) of this maamar is printed there, attributing it, with a question mark, to the Mitteler Rebbe.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי (?) בסה"מ תקס"ח ע' תרמג. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. המאמר עם הגהות בבוך 1135 בגוכת"ק הצ"צ רשום "שבת חנוכה תקס"ח" (וכנראה שכת"י זה הגי' הצ"צ וממנו נדפס בתו"א, בגוכת"ק נמצאים כמה הגהות בפנים שלא נדפסו בתו"א, וכמה הגהות בגוכת"ק על צדי העמודים שנדפסו כאן). ראה גם ד"ה יונתי תר"מ סעי' ד. וראה פלח הרמון שמות ע' דש.

2 כי אתה נרי ה'

David's song of thanks on the day G-d saved him from all his enemies and from Shaul: "For You are my lamp, Havayah, and Havayah illuminates my darkness," G-d is his light in every dark hour. The doubled Name in this verse is the question the whole maamar answers.

II Samuel 22:29 שמואל ב כ"ב:כ"ט

כִּי־אַתָּה נִירִי ה' וַה' יַגִּיהַּ חָשְׁכִּי׃

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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Psalms 18:29 תהילים י"ח:כ"ט

כִּי־אַתָּה תָּאִיר נֵרִי ה' אֱלֹקַי יַגִּיהַּ חָשְׁכִּי׃

For Thou dost light my lamp; the L-RD my G-d doth lighten my darkness.

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KEHOT'S NOTE

שמואל-ב כב, כט. ראה בסה"מ תקס"ח כרך ב ע' תתסח בהערה לע' תרמג שבכמה כת"י נוסף כאן תי' תאיר (כי אתה תאיר נרי ה' והי' יגיה חשכי) והוא צירוף מב' פסוקים דשמואל-ב, ועי"פ תהלים יח, כט. וראה באוה"ת בראשית ע' שמט, ב.

3 נר ה' נשמת אדם

Shlomo's proverb: "The lamp of Havayah is the soul of man, searching all the inner chambers": G-d sees into a person through his own soul, as with a lamp. The Alter Rebbe reads "lamp" precisely: the soul is a lamp in which the four letters of the Name are reflected. (context: Steinsaltz Tanakh)

Proverbs 20:27 משלי כ':כ"ז

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

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

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KEHOT'S NOTE

משלי כ, כז.

4 שכל הארבעה אותיות דשם הוי' מרומזות בנר

Or HaTorah there gives Pri Etz Chaim, Shaar HaShabbos, end of chapter 4, as the source for the four letters of the Name being alluded to in a lamp.

KEHOT'S NOTE

באוה"ת שיט, ב מציין לפע"ח שער השבת ספי"ד. ובמשנת חסידים מסכת תוספת שבת פי"ג, ע"ש.

PARAGRAPH 2

5 דברים — נהורא אוכמא

The Tikkunei Zohar speaks of the "three colors of the lamp." The Kehot note points there for the colors of the flame described here.

Tikkunei Zohar, Tikkun 6 תקו"ז תיקון ו

KEHOT'S NOTE

ראה תי"ז תי' ו ע' יח, א תלת גוונין דשרגא. אוה"ת נח עא, ב.

PARAGRAPH 3

6 וכי לאורה הוא צריך

The Talmud asks whether G-d needs the Menorah's light, since Israel traveled forty years in the desert by His light, and answers that it is a testimony to all who come into the world that the Shechinah rests upon Israel.

Shabbat 22b:2 שבת כ"ב ב:ב'

מַתִּיב רַב שֵׁשֶׁת: "מְחוּץ לְפָרוֹכֶת הָעֵדוּת יַעֲרוֹךְ", וְכִי לְאוֹרָהּ הוּא צָרִיךְ? וַהֲלֹא כָּל אַרְבָּעִים שָׁנָה שֶׁהָלְכוּ בְּנֵי יִשְׂרָאֵל בַּמִּדְבָּר לָא הָלְכוּ אֶלָּא לְאוֹרוֹ! אֶלָּא עֵדוּת הִיא לְבָאֵי עוֹלָם שֶׁהַשְׁכִינָה שׁוֹרָה בְּיִשְׂרָאֵל. מַאי עֵדוּת? אָמַר רַב: זוֹ נֵר מַעֲרָבִי שֶׁנּוֹתֵן בָּהּ שֶׁמֶן כְּמִדַּת חַבְרוֹתֶיהָ, וּמְמָנָּה הָיָה מַדְלִיק וּבָהּ הָיָה מְסַיֵּים. וְהָא הָכָא כֵּיוָן דְּקִבְיעִי נֵרוֹת, לָא סַגְיָא דְּלָא מְשָׁקֶל וַאֲדְלוֹקֵי. קַשְׁיָא בֵּין לְמַאן דְּאָמַר מְשׁוּם בְּזוּי מִצְוָה, וּבֵין לְמַאן דְּאָמַר מְשׁוּם אַכְחוֹשֵׁי מִצְוָה!

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

Menachot 86b:5–7 מנחות פ"ו ב:ה'-ז'

(ויקרא כד, ב) צו את בני ישראל ויקחו אליך שמן זית זך אמר רבי שמואל בר נחמני אליך ולא לי לא לאורה אני צריך: שלחן בצפון ומנורה בדרום אמר ר' זריקא אמר ר' אלעזר לא לאכילה אני צריך ולא לאורה אני צריך (מלכים א ו, ד) ויעש לבית חלוני שקופים אטומים תנא שקופין [מבפנים] ואטומים [מבחוץ] לא לאורה אני צריך

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KEHOT'S NOTE

שבת כב, ב. מנחות פו, ב.

PARAGRAPH 4

7 כי זלעו"ז עשה

Koheles advises enjoying the good day and reflecting on the bad one, for G-d made "this opposite that," good

alongside bad. The Alter Rebbe takes it as the principle that holiness and its opposite are made as parallels, so the animal soul has ten powers matching the G-dly soul's ten. (context: Steinsaltz Tanakh)

Ecclesiastes 7:14 קהלת ז':י"ד

בְּיוֹם טוֹבָה הֱיֵה בְטוֹב וּבְיוֹם רָעָה רְאֵה גַּם אֶת־זֶה לְעֻמַּת־זֶה עָשָׂה הָאֱלֹקִים עַל־דִּבְרַת שֶׁלֹּא יִמְצָא הָאָדָם אַחֲרָיו מְאוּמָה׃

In the day of prosperity be joyful, and in the day of adversity consider; G-d hath made even the one as well as the other, to the end that man should find nothing after him.

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8 אשר שלט האדם באדם

Koheles observes a time "when man rules over man" to his harm: one person's power over another. The Alter Rebbe reads the two "men" as the two souls within one person, each with its ten powers, contending for rule. (context: Steinsaltz Tanakh)

Ecclesiastes 8:9 קהלת ח':ט'

אֶת־כָּל־זֶה רָאִיתִי וְנָתוֹן אֶת־לִבִּי לְכָל־מַעֲשֶׂה אֲשֶׁר נַעֲשָׂה תַּחַת הַשָּׁמֶשׁ עֵת אֲשֶׁר שָׁלַט הָאָדָם בְּאָדָם לְרַע לוֹ׃

All this have I seen, even applied my heart thereto, whatever the work that is done under the sun; what time one man had power over another to his hurt.

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KEHOT'S NOTE

קהלת ח, ט.

PARAGRAPH 5

9 ולאם מלאם יאמץ

G-d told Rivkah that two nations were in her womb and "one nation shall be stronger than the other." The maamar applies it to the inner contest between the G-dly soul and the animal soul.

Genesis 25:23 בראשית כ"ה:כ"ג

וַיֹּאמֶר ה' לָהּ שְׁנֵי גוֹיִם בְּבִטְנֵךְ וּשְׁנֵי לְאֻמִּים מִמֵּעַיִךְ יִפָּרֵדוּ וּלְאֹם מִלְאֹם יֵאָמֵץ וְרַב יַעֲבֹד צָעִיר׃

And the L-RD said unto her: Two nations are in thy womb, And two peoples shall be separated from thy bowels; And the one people shall be stronger than the other people; And the elder shall serve the younger.

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KEHOT'S NOTE

בראשית כה, כג.

PARAGRAPH 6

10 הנה כתיב ארוממך

The note says a passage from here is quoted in Or HaTorah on Yisro and Va'eschanan, and also refers to Or HaTorah on Terumah.

KEHOT'S NOTE

קטע מכאן מובא באוה"ת יתרו ע'תשנא. פ' ואתחנן ע' עא. יהל אור ע' תעה. סה"מ תרל"ג כרך א ע' עא. וראה סידור עם דא"ח מו, סע"ב ואילך. ובארוכה בפירוש המלות לכ"ק אדה"א קח, ג ואילך. אוה"ת פ' תרומה ע' אשפא. בלקו"ת ראה כט, ד. שמע"צ פט, ד. מציין לכאן. לקמן קיד, א מפרש באופן אחר ע"ש שמציין לכאן.

11 ארוממך אלקי המלך

David opens Psalm 145: "I will exalt You, my G-d the King, and bless Your Name forever and ever," a song of praise. The maamar reads "exalt" in two directions and explains "my G-d" and "the King" as levels of divine power.

Psalms 145:1 תהילים קמ"ה:א'

תְּהִלָּה לְדָוִד אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד׃

[A Psalm of] praise; of David. I will extol Thee, my G-d, O King; And I will bless Thy name for ever and ever.

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KEHOT'S NOTE

תהלים קמה, א.

12 ויש בזה ב' פירושים

The note refers there for the two interpretations of "I will exalt You."

KEHOT'S NOTE

ראה גם סידור עם דא"ח מו, ב ואילך. פיה"מ לאדה"א קח, ג ואילך. אוה"ת בראשית כרך ז תתשצט, א. סה"מ תר"ס ע' סד.

PARAGRAPH 7

13 פי' אלקי מלשון אלי הארץ

Nevuchadnetzar exiled King Yehoyachin to Babylon with his household and "the mighty (eilei) of the land," its notables. From this use of eilei, "mighty," the Alter Rebbe derives that Elokai connotes power. (context: Steinsaltz Tanakh)

II Kings 24:15 מלכים ב כ"ד:ט"ו

Ezekiel 17:13 יחזקאל י"ז:י"ג

וַיִּקַּח מִזֶּרַע הַמְּלוּכָה וַיִּכְרֹת אִתּוֹ בְּרִית וַיָּבֵא אֹתוֹ בְּאָלָה וְאֶת־אֵילֵי הָאָרֶץ לָקָח׃

and he took of the seed royal, and made a covenant with him, and brought him under an oath, and the mighty of the land he took away;

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KEHOT'S NOTE

מלכים-ב כד, טו. יחזקאל יז, יג. וראה באוה"ת פ' יתרו ע' תשנא "ויש לפרש לרומם בחי' אלקי המלך שהוא הכח שבבחי' ממכ"ע לבחי' אל עליון כח הסוכ"ע" ע"ש. וראה ביהל אור במילואים ע' תרסח. ובאוה"ת פ' ראה ע' תשפב. ובד"ה נר חנוכה תשי"ג.

14 שהוא לי' כח

That text reads that this is the power of the G-dly light that brings all beings into existence from nothing, as in "to the G-d of gods," the power and source of all the forces called elokim, the angels known as "sons of Elokim."

KEHOT'S NOTE

"שהוא כח אור אלקי המהווה כל הנמצאים כו' מאין ליש וכמ"ש לאלקי האלקים שהוא בחי' כח ומקור לכל הכוחות האלקים שהן הן המלאכים שנק' בני אלקים כנודע" — סה"מ תקס"ח ח"ב ע' תרמד.

שינוי כו', או שלא תמשך ולא כמשל האור מהשמש שנמשך ממילא כו', וזהו אלקי לשון אלקות כפשוטו לומר שכח זה הוא אלקות שלמעלה מהשגת האדם ולא כמשל הכח מהאדם כו'".

PARAGRAPH 8

15 מלכותך מכ"ע

"Your kingship is the kingship of all worlds." The Alter Rebbe infers that every world exists through G-d's kingship alone.

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

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

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KEHOT'S NOTE

תהלים קמה, יג.

16 שו"ה ולא ממהות — מלכותו כו'

The note lists this autograph, of which only part of the maamar survives, together with Buch 1223 as the manuscripts where a gloss dated 5595 (1834-35) is added here.

KEHOT'S NOTE

בבוך 1135 גוכת"ק הצ"צ (רק חלק מהמאמר והשאר חסר) ובבוך 1223 ניתוסף הגה"ה משנת תקצ"ה: "והנה מה שנקי אלקי שהוא מלשון אילי הארץ וגם לשון אלקים כפשוטו, הענין הוא כי הנה פי' כח ואור וחיות הנז' תמיד בס' הקבלה, ולכאורה הוכפל לשון ללא צורך, אמנם באמת אינו כן, והענין כי הנה ענין הכח הוא ענין גילוי ההעלם הוא כמשל הכח שביד האדם לזרוק את האבן שהאבן הוא דומם וטבעו ליפול למטה וע"י כח הזורק נישא באויר היפוך טבעו האבן, והנה הכח הזה שיש ביד האדם לזרוק האבן, והנה הכח הזה כשלא זרקו עדיין הרי הי' הכח הזה בהעלם רק אחר שיצא אל הגילוי לזרוק האבן ממש אז נראה לעין כל שהכח מתגלה שהרי נושאו את האבן ביד זריקתו באויר נגד טבעו האבן ישאר, וגילוי זה של הכח שביד מן העלם אל הגילוי ברצון האדם תליא ואם יומשך בהעלם וגם איך וכמה יהי' הגילוי הכח, ועד"ז נק' בשמים ממעל כו', ע"כ שבח מעשי ידך שנמשל האור והחיות האלקים הנמשך ממנו יתי' בכללות העולם בש' מעשי ידיך, שהוא כמשל גילוי הכח שביד האדם כו', ומזה נבראו העולמות מאין המוחלט ליש היפך הטבע, וגם עוד זאת כמו שע"י אצבעות היד מתחזק הכח לרוב מיני כחות לכתוב או לצייר או לזרוק כו', כן הן ריבוי מיני כחות לאין קץ נמשכים מבחי' ממכ"ע לבחי' לפושע"ד ולכן נק' שם אלקים לשון רבים כמ"ש אלקים קדושים ע"ש ריבוי התחלקות החיות, וכמו שיש גילוי כח מיד האדם לפעמים רק חיצוני' הכח לזרוק ולהגביה דבר קטן שאין צריך לזה פנימי' כוחו כלל ולפעמים יש גילוי פנימי' כוחו כו', וגם לפעמים מתלבש השכל בכח המעשה כמו לכתוב ולצייר ולפעמים הוא רק גילוי כח זה לבד בלי התלבשות השכל בו וכמו בכח הזריקה כו' כך בכח המהוה הצומח והדומ"מ ע"כ יש כמה מיני המשכות כחות אלקים וכללות העולם פנימיות וחיצוניות, והתלבשות השכל בכח זה כמו בכח המהוה הנפש השכלית משא"כ בכח המהוה נפש הצומח והדומם כו', וכן בהתחלקות עולמות עליונים ש"י עולמות לכל צדיק כו', וע"כ נמשל לכח דוקא כי כל בחי' ריבוי המשכות אליו מובן עד"מ מהשמש כו' הכח שביד כו' ולא יובן כ"כ למשל המשכה האור מהשמש ואין שייך בו ריבוי התחלקות כ"כ, וזהו אלקים לשון כח, אך הוא ג"כ כפשוטי לשון אלקות שגילוי הכח שלמעלה אינו כמשל גילוי הכח שבאדם, שהאדם מתפעל ע"י ומתיגע עד שמניח ויחזיר לאיתנו, משא"כ למעלה כתיב כי אני הוי' לא שניתי שאין בו שום שינוי והתפעלות ע"י המשכות וגילוי כח הנ"ל מההעלם אל הגילוי והיינו לפי שגילוי זה הוא דוקא רק הארה בעלמא, כמשל האור הנמשך מהשמש כו' שהוא רק מבחי' מלכותך, מה שנקי מלך על עם והתנשאות זו היא חיותם וקיומם וזהו רק הארה ולא גילוי מהות ועצמות המלך וע"כ גילוי בחי' זו אין פועל שום

PARAGRAPH 9

17 להודיע לבני האדם

David: those who know G-d's greatness are to make known "to the sons of man His mighty acts and the glory of the splendor of His kingship." The Alter Rebbe reads "mighty acts" (gevuros, also "restraints") as the contractions through which the glory of kingship is revealed.

Psalms 145:12 תהילים קמ"ה:י"ב

לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו וּכְבוֹד הֲדַר מַלְכוּתוֹ׃

To make known to the sons of men His mighty acts, And the glory of the majesty of His kingdom.

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KEHOT'S NOTE

תהלים קמה, יב.

18 ואהבת את ה' אלקיך

Moshe to Israel, in the Shema: "You shall love Havayah your G-d with all your heart." The maamar identifies the object of this love as the Infinite Light itself, beyond the radiance of kingship.

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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19 בכל לבבך בשני יצריך

The Mishnah reads "with all your heart" as "with both your inclinations, the good and the evil." Here it means that the love of G-d subdues the evil inclination as well.

Mishnah Berakhot 9:5 משנה ברכות ט':ה'

חַיָּב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר (דברים ו) וְאָהַבְתָּ אֵת יְיָ אֱלֹקֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדֶךָ. בְּכָל לְבָבְךָ, בִּשְׁנֵי יְצָרֶיךָ, בְּיִצֶּר טוֹב וּבְיִצֶּר רָע. וּבְכָל נַפְשֶׁךָ, אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. וּבְכָל מְאֹדֶךָ, בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר בְּכָל מְאֹדֶךָ, בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ בְּמִאד מְאד. לֹא יָקֵל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמִּזְרָח, שֶׁהוּא מְקוֹם כְּנֶגֶד בֵּית קָדְשֵׁי הַקָּדָשִׁים. לֹא יִכָּנֵס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמִנְעָלוֹ, ...

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, "And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might" (Deuteronomy 6:5). "With all your heart," with your two impulses, the evil impulse as well as the good impulse. "With all your soul" even though he takes your soul [life] away from you. "With all your might" with all your money. Another explanation, "With all your might" whatever treatment ...

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why the highest level is revealed specifically in the lowest world.

Sefer Yetzirah 1:7ספר 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 11

27 **והיו הדברים האלה**

Moshe to Israel: "these words which I command you today shall be upon your heart." In the plain sense Moshe is the one commanding; the maamar reads metzavecha, "command you," as connection, a drawing down of the Infinite Light itself, and "today" as this world of action. (context: Steinsaltz Tanakh)

Deuteronomy 6:6דברים ו:ו

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ:

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

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KEHOT'S NOTE

דברים ו, ו.

28 **היום לעשותם**

The Talmud reads "today, to do them" as "today to do them, and not tomorrow to do them; tomorrow to receive their reward." The Alter Rebbe stresses that the divine light is revealed through doing in this world.

Eruvin 22a:5–6עירובין כ"ב א:ה'-ו'

וְהַיְינוּ דְּאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: מַאי דִּכְתִיב "אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם", "הַיּוֹם לַעֲשׂוֹתָם" — וְלֹא לְמָחָר לַעֲשׂוֹתָם, "הַיּוֹם לַעֲשׂוֹתָם" — לְמָחָר לְקַבֵּל שְׂכָרָם. אָמַר רַבִּי חַגַּי, וְאִיתֵּימָא רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי: מַאי דִּכְתִיב "אֶרֶךְ אַפַּיִם"? "אֶרֶךְ אַף" מִבָּעֵי לֵיהּ!

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

KEHOT'S NOTE

עירובין כב, א.

29 **היום לעשותם**

The verse "which I command you today, to do them," on which the Talmud's teaching in Eiruvin is based.

Deuteronomy 7:11דברים ז:י"א

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם:

Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.

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20 **מי לי בשמים**

Asaf declares that he has no one in heaven and desires nothing on earth besides G-d. It describes the state in which a person wants nothing but Him.

Psalms 73:25תהילים ע"ג:כ"ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ:

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

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KEHOT'S NOTE

תהלים עג, כה.

21 **ארוממך ממטה למעלה**

Or HaTorah explains the upward exaltation as the radiance (ziv) rising, so to speak, to its source as it is included in G-d's essence.

KEHOT'S NOTE

אוה"ת בראשית שכ, ב "והיינו שיהי' הזיו עד"מ עולה למקורו כמו שהוא כלול בעצמותו". ראה ספר המאמרים ת"ש ע' 100.

22 **(וע' בזהר וארא דכ"ח סע"ב)**

Or HaTorah quotes the Zohar passage cited here, "to raise it to the supernal light… so that the lower light shines constantly in the supernal light," and explains it.

KEHOT'S NOTE

"ולאעלאה לי' לנהורא עילאה כו' ויתנהיר תדיר נהורא תתאה בנהורא עילאה" כן מעתיק באוה"ת שכא, ב לשון הזהר, וע"ש הביאור.

23 **פעם אומרים**

The note refers there for the two orders of "Unique One, Life of the worlds, King."

KEHOT'S NOTE

ראה ד"ה בכ"ה בכסלו תר"ס ע' עב. ספר המאמרים תש"ג ד"ה יו"ט של ר"ה ע' 6.

24 **ופעם אומרים מלך יחיד חי העולמים**

The note refers there for the order "King, Unique One, Life of the worlds."

KEHOT'S NOTE

ראה סה"מ תקס"ט ע' קפה. דרך מצותיך ד"ה ואולם חי אני פ"ג קעח, ב. ובמ"מ לשם בתחלת המאמר. חלק מהמאמר נעתק בקונטרס עץ החיים לכ"ק אדמו"ר מהורש"ב. באוה"ת ויקהל ע' ב'קנג — מציין לכאן.

25 **המשכת הרוממות מלמעלמ"ט**

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

KEHOT'S NOTE

ראה ביהל אור ע' תקלח.

PARAGRAPH 10

26 **נעוץ תחלתן בסופן**

Sefer Yetzirah says the ten Sefiros have "their end wedged in their beginning and their beginning in their end, like a flame bound to a coal." The Alter Rebbe uses it to explain

PARAGRAPH 12

30 **וע"י התאחזותו בדבר גשמי נתהווה גילוי אור**

Or HaTorah comments that in this world specifically the level of "Unique" (Keser) is joined with "King" (Malchus), not in the way of hishtalshelus, which is why it is likened to a flame catching a wick, where a great light takes hold in the darkness of the wick.

KEHOT'S NOTE

באוה"ת בראשית שכא, ב מציין ע"ז: "ור"ל שבעוה"ז דוקא מחברים בחי' יחיד שהוא הכתר עם בחי' מלך שהוא המל', וזהו שלא כדרך השתלשלות ע"כ נמשל אל אחיזת האור בפתילה שבבחי' החשך שהוא הפתילה נאחז ונתגלה אור גדול, וכך הו"ע המשכת בחי' יחיד בבחי' מל' . . נמצא המכוון מזה דבחי' נר זהו"ע מה שנמשך תוסי' וריבוי אור במל' היינו בחי' יחיד חי העולמים מלך" עכ"ל שם.

31 **ורוח אייתי רוח**

The Zohar teaches that a spirit below brings and draws down a spirit from above. Here it explains why the divine light must be drawn down by a person's own service.

Zohar II, 162b זח"ב קסב, ב

KEHOT'S NOTE

זח"ב קסב, ב.

32 **אם ישים אליו לבו**

Elihu tells Iyov that G-d has no need to wrong anyone: if He set His heart on a man, He would simply gather his spirit and soul back to Himself, and the man would die. The maamar reads the words the other way: a person who sets his heart toward G-d gathers his own spirit and soul to Him, the spirit from below that draws down a spirit from above. (context: Steinsaltz Tanakh)

Job 34:14 איוב ל"ד:י"ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃

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

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KEHOT'S NOTE

איוב לד, יד.

PARAGRAPH 13

33 **להדליק ולהמשיך האור**

Or HaTorah notes that the blessing says "to kindle" and not the Torah's "when you raise up" (beha'alos'cha): the Sanctuary lamp, like the Shabbos lamp, is "I will exalt You" from below upward, while the Chanukah lamp is "I will exalt You" from above downward, so the blessing says "to kindle."

KEHOT'S NOTE

ראה באוה"ת שם שכב, א הדיוק בלשון הברכה שמברכין להדליק ולא כמ"ש בהעלותך "כי נר דהיכל דוגמת נר שבת ארוממך מלמטלמ"ע ונר חנוכה דוגמת ארוממך מלמעלמ"ט, ע"כ נאמר להדליק", ע"ש.

34 **קרוב ה' לכל קוראיו**

David, in Psalm 145: "Havayah is near to all who call upon Him, to all who call upon Him in truth": He is close to whoever turns to Him sincerely. The maamar reads calling "in truth" as drawing "the truth of Havayah" into the world. (context: Steinsaltz Tanakh)

Psalms 145:18 תהילים קמ"ה:י"ח

קָרוֹב ה' לְכָל־קֹרְאָיו לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶּאֱמֶת׃

The L-RD is nigh unto all them that call upon Him, To all that call upon Him in truth.

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KEHOT'S NOTE

תהלים קמה, יח.

35 **כחשיכי כאורה**

"Darkness is like light" before G-d. Here it expresses that above and below are equal before Him.

Psalms 139:12 תהילים קל"ט:י"ב

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

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

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36 **כדמותנו**

"Let us make man in our image, in our likeness." The maamar takes "likeness" as the graded order of worlds and "image" as the truth of G-d's unity.

Genesis 1:26 בראשית א:כ"ו

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

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

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37 **דמות כבוד ה'**

Yechezkel's vision of the throne ends, "this was the appearance of the likeness of the glory of Havayah," and he falls on his face. The maamar uses the phrase for the ordered hierarchy that exists only from the creatures' perspective.

Ezekiel 1:28 יחזקאל א:כ"ח

כְּמַרְאֵה הַקֶּשֶׁת אֲשֶׁר יִהְיֶה בֶּעָנָן בְּיוֹם הַגֶּשֶׁם כֵּן מַרְאֵה הַנֹּגַהּ סָבִיב הוּא מַרְאֵה דְמוּת כְּבוֹד־ה' וָאֶרְאֶה וָאֶפֹּל עַל־פָּנַי וָאֶשְׁמַע קוֹל מְדַבֵּר׃

As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the L-RD. And when I saw it, I fell upon my face, and I heard a voice of one that spoke.

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ראה לעיל ט, ד. לקמן סה, ד. לקו"ת צו יג, ב ועוד.

38 **בצלם אלקים**

Man was created "in the image of G-d." Here the "image" is the truth of G-d's unity, equal in the higher and lower realms.

Genesis 1:27 בראשית א:כ"ז

וַיִּבְרָא אֱלֹקִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹקִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם׃

And G-d created man in His own image, in the image of G-d created He him; male and female created He them.

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39 **אמת ה' לעולם**

The psalmist calls on the nations to praise G-d, "for His kindness has prevailed over us, and the truth of Havayah endures forever (le'olam)." Plainly le'olam means "forever"; the maamar reads it as "into the world."

Psalms 117:2 תהילים קי"ז:ב'

כִּי־גָבַר עָלֵינוּ חַסְדּוֹ וֶאֱמֶת־ה' לְעוֹלָם הַלְלוּ־יָהּ׃

For His mercy is great toward us; And the truth of the L-RD endureth for ever. Hallelujah.

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PARAGRAPH 14

40 **כי גבר עלינו חסדו**

"For His kindness has prevailed over us, and the truth of Havayah endures forever." The maamar reads the first half as the way the second is achieved: a surge of kindness draws the truth of Havayah into the world.

Psalms 117:2 תהילים קי"ז:ב'

כִּי־גָבַר עָלֵינוּ חַסְדּוֹ וֶאֱמֶת־ה' לְעוֹלָם הַלְלוּ־יָהּ׃

For His mercy is great toward us; And the truth of the L-RD endureth for ever. Hallelujah.

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KEHOT'S NOTE

תהלים קיז, ב.

41 **לפני מלך מלך**

The Torah lists "the kings who reigned in the land of Edom before any king reigned over the children of Israel." In Kabbalah these kings, who reigned and died, are the World of Tohu; the Alter Rebbe uses the phrase for the lofty root of the animal soul, prior to the ordered worlds.

Genesis 36:31 בראשית ל"ו:ל"א

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

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

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42 **וכמ"ש במ"א מענין המאכל שעליו יחי' האדם**

The Beshalach passage asks why man needs bread when bread does not need him, and answers from the roots of Tohu and Tikkun: "man shall live" refers to the G-dly soul, which gains light from the divine spark in its food.

KEHOT'S NOTE

43 **יחיה האדם**

Moshe reminds Israel of the manna: "man does not live by bread alone, but by all that comes from the mouth of Havayah does man live." The maamar refers to the explanation that food sustains man because its root is higher.

Deuteronomy 8:3 דברים ח':ג'

וַיְעַנְּךָ וַיַּרְעִבֶךָ וַיַּאֲכִלְךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעֲךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִי־ה' יִחְיֶה הָאָדָם׃

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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44 **להודיע לבני האדם גבורותיו**

The verse cited above, whose "mighty acts" (gevuros) are read as the contractions through which kingship is revealed.

Psalms 145:12 תהילים קמ"ה:י"ב

לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו וּכְבוֹד הֲדַר מַלְכוּתוֹ׃

To make known to the sons of men His mighty acts, And the glory of the majesty of His kingdom.

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45 **כי אתה נרי הוי'**

The maamar's opening verse. Here "You are my lamp" is identified with the kindness that prevails, bringing light without contractions.

II Samuel 22:29 שמואל ב כ"ב:כ"ט

כִּי־אַתָּה נִירִי ה' וַה' יַגִּיהַּ חָשְׁכִּי׃

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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46 **יחוד קובה"ו כמ"ש בתניא פמ"א בהג"ה**

The text's own reference to the gloss in chapter 41 of Tanya, which discusses the union of the Holy One, blessed be He, and His Shechinah.

Tanya, Likkutei Amarim 41 תניא, חלק ראשון; ליקוטי אמרים מ"א

47 **שמן משחת קדש**

G-d tells Moshe to say to Israel: "This shall be a holy anointing oil (shemen mishchas kodesh) to Me for your generations," the oil for anointing the Mishkan and the priests. The Alter Rebbe reads "holy" (kodesh) as Chochmah, so the holy oil alludes to the Torah.

Exodus 30:31 שמות ל':ל"א

וְאֶל־בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר שֶׁמֶן מִשְׁחַת־קֹדֶשׁ יִהְיֶה זֶה לִי לְדֹרֹתֵיכֶם׃

And thou shalt speak unto the children of Israel, saying: This shall be a holy anointing oil unto Me throughout your

generations.

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PARAGRAPH 15

48 **בכל הדברים יש שמן ואפי' באבנים**

In the preceding maamar, oil is the refining of the intellectual soul from nogah, rooted in the World of Tohu; drawn after the wick of the G-dly soul it turns into light, the great love of "with all your might." The wick there is the mitzvah, whose physical objects also come from Tohu.

KEHOT'S NOTE

לעיל לט, ד. בתקס"ח ע' תרמז מביא ראי': "וכמ"ש ושמן מחלמיש צור כי בחי' שמן הוא בחי' פנימיות כל דבר נמצא והוא בכל הנמצאים כולן כו' וכמ"ש בפרדס": וכמ"ש כולם בחכמה.

49 **כולם בחכמה עשית**

The psalmist marvels at creation: "How many are Your works, Havayah; You made them all with wisdom." The Alter Rebbe infers that Chochmah, the "oil," is within every created thing. (context: Steinsaltz Tanakh)

Psalms 104:24 תהילים ק"ד:כ"ד

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

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

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PARAGRAPH 16

50 **להיות נגדו תמיד**

David: "I have set Havayah before me always; because He is at my right hand, I shall not falter." The maamar echoes it for the revelation of G-d that stays fixed before a person constantly.

Psalms 16:8 תהילים ט"ז:ח'

שִׁוִּיתִי ה' לְנֶגְדִּי תָמִיד כִּי מִימִינִי בַּל־אֶמּוֹט׃

I have set the L-RD always before me; Surely He is at my right hand, I shall not be moved.

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51 **שהיא בחי' יראה עלאה**

the passage shares nothing with the note

KEHOT'S NOTE

"בד"ה כי אתה נרי [כאן] ובהביאור פי' כי יראה עילאה היא חכמה והיא למעלה מאהבה רבה וכן פי' ברוב הדרושים וכ"ה במאו"א אות י' סכ"ו". אוה"ת נ"ך כרך א ע' תרכד, ומציין שם לאגה"ק סי' יח ששם מבאר שבחי' אהבה בתענוגים באה אחר יראה עילאה כי דרכו של איש לחזור צריך לפרש אשר יראה עילאה זהו בינה ואהבה בתענוגים זהו אבא, ע"ש ובאוה"ת שה"ש כרך ב ע' תרטו. וראה בלקו"ת שה"ש טו, ג וז"ל שם "ועיין בפ' מקץ בביאור על פסוק כי אתה נרי שאהבה רבה היא בחינת ה' עילאה ויראה עילאה היא בחי' יוד כוי".

52 **אם אין חכמה אין יראה**

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

KEHOT'S NOTE

אבות פ"ג מי"ז.

53 **אם אין חכמה אין יראה**

"If there is no wisdom, there is no awe." The Alter Rebbe reads it as the higher awe flowing from Chochmah, the yud of Havayah.

Pirkei Avot 3:17 משנה אבות ג':י"ז

רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה אוֹמֵר, אִם אֵין תּוֹרָה, אֵין דֶּרֶךְ אֶרֶץ. אִם אֵין דֶּרֶךְ אֶרֶץ, אֵין תּוֹרָה. אִם אֵין חָכְמָה, אֵין יִרְאָה. אִם אֵין יִרְאָה, אֵין חָכְמָה. אִם אֵין בִּינָה, אֵין דַּעַת. אִם אֵין דַּעַת, אֵין בִּינָה. אִם אֵין קֶמַח, אֵין תּוֹרָה. אִם אֵין תּוֹרָה, אֵין קֶמַח. הוּא הָיָה אוֹמֵר, כָּל שֶׁחָכְמָתוֹ מְרֻבָּה מִמַּעֲשָׂיו, לְמַה הוּא דוֹמֶה, לְאִילָן שֶׁעֲנָפָיו מְרֻבִּין וְשָׁרָשָׁיו מְעָטִין, וְהָרוּחַ בָּאָה וְעוֹקַרְתּוֹ וְהוֹפַכְתּוֹ עַל פָּנָיו, שֶׁנֶּאֱמַר (ירמיה יז) וְהָיָה כְּעַרְעָר בָּעֲרָבָה וְלֹא יִרְאֶה כִּי יָבוֹא טוֹב וְשָׁכַן חֲרֵרִים בַּמִּדְבָּר אֶרֶץ ...

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom ...

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54 **מה להלן באימה**

The Talmud teaches that Torah must be studied as it was given at Sinai, "with dread and awe." The maamar explains this from the higher awe within the Torah's Chochmah.

Berakhot 22a:4 ברכות כ"ב א:ד'

דְּתַנְיָא: "וְהוֹדַעְתָּם לְבָנֶיךָ וְלִבְנֵי בָנֶיךָ", וּכְתִיב בָּתְרֵיהּ "יוֹם אֲשֶׁר עָמַדְתָּ לִפְנֵי ה' אֱלֹקֶיךָ בְּחוֹרֵב", מָה לְהַלָּן בְּאֵימָה וּבִירְאָה וּבִרְתֵּת וּבְזִיעַ, אַף כָּאן בְּאֵימָה וּבִירְאָה וּבִרְתֵּת וּבְזִיעַ.

for there is a teaching: "Thou shalt make them known unto thy children and thy children's children" (Deut. iv. 9) and it continues, "The day that thou stoodest before the L-rd thy G-d in Horeb" (Deut. iv. 10) — as [the Israelites stood at Horeb] with dread and fear aod trembling and shaking, so here [when teaching Torah] must it be with dread and fear and trembling and shaking.

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

KEHOT'S NOTE

ברכות כב, א. ראה לעיל כא, ב ובמ"מ לשם.

PARAGRAPH 18

55 **ודברי אשר שמתי בפיך**

G-d's covenant with those of Israel who return to Him: "My spirit that is upon you and My words which I have placed in your mouth shall not depart from your mouth," nor from their children's. The maamar uses it for the word

of G-d spoken by one who studies Torah. (context: Steinsaltz Tanakh)

Isaiah 59:21 ישעיהו נ"ט:כ"א

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

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

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KEHOT'S NOTE

ישע" נט, כא.

56 ודברת בם

Moshe, in the Shema: "and you shall speak of them," the words of Torah, at home and on the way. The maamar reads "of them" (bam, literally "in them") as drawing Chochmah and the higher awe into those words.

Deuteronomy 6:7 דברים ו':ז'

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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KEHOT'S NOTE

דברים ו, ז.

PARAGRAPH 19

57 בעמדם תרפינה כנפיהם

In Yechezkel's vision the angels' wings are loud in motion, but "when they stood, they let down their wings." The maamar takes this stillness as the silence of prayer.

Ezekiel 1:24 יחזקאל א':כ"ד

וָאֶשְׁמַע אֶת־קוֹל כַּנְפֵיהֶם כְּקוֹל מַיִם רַבִּים כְּקוֹל שַׁדַּי בְּלֶכְתָּם קוֹל הֲמֻלָּה כְּקוֹל מַחֲנֶה בְּעָמְדָם תְּרַפֶּינָה כַנְפֵיהֶן:

And when they went, I heard the noise of their wings like the noise of great waters, like the voice of the Almighty, a noise of tumult like the noise of a host; when they stood, they let down their wings.

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KEHOT'S NOTE

יחזקאל א, כד.

58 שו"ה עיני כבודו — והוא

The manuscript reads "vehi" (feminine) instead of "vehu," so that "it is the level of the wick" refers explicitly to the awe (yirah, a feminine noun).

KEHOT'S NOTE

בכת"י הנ"ל: והיא.

59 ולא למרות עיני כבודו

Yeshayahu rebukes those whose words and deeds "defy the eyes of His glory." The maamar uses the phrase for the lower awe, the fear of rebelling against G-d.

Isaiah 3:8 ישעיהו ג':ח'

כִּי כָשְׁלָה יְרוּשָׁלַם וְיִהוּדָה נָפָל כִּי־לְשׁוֹנָם וּמַעַלְלֵיהֶם אֶל־ה' לַמְרוֹת עֵינֵי כְבוֹדוֹ:

For Jerusalem is ruined, And Judah is fallen; Because their tongue and their doings are against the L-RD, To provoke the eyes of His glory.

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PARAGRAPH 20

60 ואהבת

"You shall love Havayah your G-d," Moshe's words in the Shema. The word ve'ahavta (414) equals twice the word or, "light" (207), matching the two lights of the flame.

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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61 ואהבת בגימט' ב"פ אור

The note says the source of this gematria was given there.

KEHOT'S NOTE

נסמן לעיל לב, ג.

62 אהבה בתענוגים

"How fair and how pleasant you are, love in delights." In Chassidus this names the love that comes as a gift from above.

Song of Songs 7:7 שיר השירים ז':ז'

מַה־יָּפִית וּמַה־נָּעַמְתְּ אַהֲבָה בַּתַּעֲנוּגִים:

How fair and how pleasant art thou, O love, for delights! .

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PARAGRAPH 21

63 כי אתה נרי הוי'

The opening verse, whose first half is now explained as the four letters of Havayah forming the lamp of the soul.

II Samuel 22:29 שמואל ב כ"ב:כ"ט

כִּי־אַתָּה נִירִי ה' וַה' יַגִּיהַ חָשְׁכִּי:

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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64 נר הוי' נשמת אדם

"The lamp of Havayah is the soul of man," the lamp in which Havayah is enclothed.

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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PARAGRAPH 22

65 **והוי"ה יגיה חשכי**

The second half of the opening verse, now explained as a higher level of Havayah.

II Samuel 22:29 שמואל ב כ"ב:כ"ט

כִּי־אַתָּה נֵירִי ה' וַה' יַגִּיהַּ חָשְׁכִי׃

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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66 **ה' ה' אל רחום וחנון**

When G-d passed before Moshe and revealed the thirteen attributes of mercy, He proclaimed, "Havayah, Havayah, G-d, compassionate and gracious." The maamar sees in the doubled Name two levels of Havayah.

Exodus 34:6 שמות ל"ד:ו'

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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KEHOT'S NOTE

שמות לד, ו.

67 **פעם כתיב . . שבסדר ההשתלשלות**

The note refers there for the two orders "Havayah, compassionate and gracious" and "Gracious and compassionate is Havayah."

KEHOT'S NOTE

ראה ד"ה חייב אדם לברך תרל"ח פרק ד.

68 **חנון ורחום ה'**

"Gracious and compassionate is Havayah," where the attributes precede the Name.

Psalms 111:4 תהילים קי"א:ד'

זֵכֶר עָשָׂה לְנִפְלְאוֹתָיו חַנּוּן וְרַחוּם ה'׃

He hath made a memorial for His wonderful works; The L-RD is gracious and full of compassion.

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KEHOT'S NOTE

תהלים קיא, ד. קמה, ח.

69 **חנון ורחום הוי'**

"Gracious and compassionate is Havayah, slow to anger and great in kindness," again with the attributes before the Name.

Psalms 145:8 תהילים קמ"ה:ח'

חַנּוּן וְרַחוּם ה' אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד׃

The L-RD is gracious, and full of compassion; Slow to anger, and of great mercy.

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70 **והוי' . . על בחי' הוי' ביותר עליונה**

The note says Likkutei Torah there cites the Idra that the first Name is in Z'eir Anpin and the second in Atik.

KEHOT'S NOTE

ראה לקו"ת פ' חקת נז, ג בשם האדרא דשם הראשון בז"א והב' בעתיק ע"ש.

PARAGRAPH 23

71 **הוי' רחום וחנון**

In the thirteen attributes the Name precedes "compassionate and gracious." The maamar identifies that Name as the Havayah above the ordered worlds.

Exodus 34:6 שמות ל"ד:ו'

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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72 **דלאו מכל אלין מדות**

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

KEHOT'S NOTE

ת"ז בהקדמה פתח אליהו.

73 **דלאו מכל אלין מדות איהו כלל**

In Eliyahu's prayer in the introduction to the Tikkunei Zohar, the attributes are said to show how G-d conducts the world, while He Himself is "not of any of these attributes at all."

Tikkunei Zohar 17b:5–7 תקוני הזהר י"ז ב:ה'-ז'

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולאו משפט ידיע' דאיהו רחמי ולאו מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ"א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתייהיב רשו לגלאה לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך יי' הגדולה והגבורה וכו'

Constantinople, 1740 (CC-BY-NC)

74 **חנון ורחום הוי'**

Here the attributes precede the Name. The maamar reads this as the Havayah of the ordered worlds, drawn from G-d's desire for kindness.

Psalms 145:8 תהילים קמ"ה:ח'

חַנּוּן וְרַחוּם ה' אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד׃

The L-RD is gracious, and full of compassion; Slow to anger, and of great mercy.

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75 **שו"ה המשכה — אך פי' . . דהיינו**

In the manuscript, the words from "drawing down" to "that is" read only: "but from the level of gracious and

compassionate, that is" (אך מבחי' חנון ורחום דהיינו).

KEHOT'S NOTE

בהכת"י שם: אך מבחי' חנון ורחום דהיינו.

76 **כי חפץ חסד הוא**

Michah's closing praise: "Who is a G-d like You, who bears iniquity ... He does not hold His anger forever, for He desires kindness." Here this desire is the source from which the Havayah of the ordered worlds is drawn. (context: Steinsaltz Tanakh)

Micah 7:18 מיכה ז:י"ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא׃

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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77 **ועמי"ש ע"פ ואתחנן אל ה'**

The note identifies the discourse on "And I besought Havayah," to which the Alter Rebbe refers for the two Names Havayah, as printed in Or HaTorah.

KEHOT'S NOTE

אוה"ת ואתחנן ע' פט.

78 **וע"פ וירא ישראל**

This is the maamar on "And Israel saw the great hand," to which the Alter Rebbe refers for the two Names Havayah.

KEHOT'S NOTE

לקמן סא, ד.

PARAGRAPH 25

79 **עיקבא דמשיחא**

The Mishnah describes the era "in the footsteps of Mashiach." The Alter Rebbe calls the souls of that era "heels," the level that needs great toil to overcome evil.

Mishnah Sotah 9:15 משנה סוטה ט:ט"ו

... מִשֶּׁמֵּת רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל, בָּא גוֹבֵי וְרַבּוּ צָרוֹת. מִשֶּׁמֵּת רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה, פָּסַק הָעֹשֶׁר מִן הַחֲכָמִים. מִשֶּׁמֵּת רַבִּי עֲקִיבָא, בָּטַל כְּבוֹד הַתּוֹרָה. מִשֶּׁמֵּת רַבִּי חֲנִינָא בֶּן דּוֹסָא, בָּטְלוּ אַנְשֵׁי מַעֲשֶׂה. מִשֶּׁמֵּת רַבִּי יוֹסֵי קַטְנוּתָא, פָּסְקוּ חֲסִידִים. וְלָמָּה נִקְרָא שְׁמוֹ קַטְנוּתָא, שֶׁהָיָה קַטְנוּתָן שֶׁל חֲסִידִים. מִשֶּׁמֵּת רַבָּן יוֹחָנָן בֶּן זַכַּאי, בָּטַל זִיו הַחָכְמָה. מִשֶּׁמֵּת רַבָּן גַּמְלִיאֵל הַזָּקֵן, בָּטַל כְּבוֹד הַתּוֹרָה וּמֵתָה טָהֳרָה וּפְרִישׁוּת. מִשֶּׁמֵּת רַבִּי יִשְׁמָעֵאל בֶּן פָּאבִי, בָּטַל זִיו ...

When Rabbi Meir died, the composers of fables ceased. When Ben Azzai died, the diligent students [of Torah] ceased. When Ben Zoma died, the expounders ceased. When Rabbi Joshua died, goodness ceased from the world. When Rabban Shimon ben Gamaliel died, locusts come and troubles multiplied. When Rabbi Elazar ben Azaryah died, the sages ceased to be wealthy. When Rabbi Akiba died, the glory of the Torah ceased. When Rabbi Hanina ben Dosa died, men of wondrous deeds ceased. When Rabbi Yose Katnuta died, the pious men (hasidim) ceased and ...

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PARAGRAPH 26

80 **והוי"ה יגיה חשכי**

The second half of the opening verse, now applied to the darkness of the later generations.

II Samuel 22:29 שמואל ב כ"ב:כ"ט

כִּי־אַתָּה נֵירִי ה' וַה' יַגִּיהַּ חָשְׁכִּי׃

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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81 **נר הוי"ה נשמת אדם**

"The lamp of Havayah is the soul of man." In the later generations this lamp does not shine by its own strength.

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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82 **ולמענו למענו יעשה**

G-d says, "For My sake, for My sake I will act." The maamar uses the words for light given from above, not earned from below.

Isaiah 48:11 ישעיהו מ"ח:י"א

לְמַעֲנִי לְמַעֲנִי אֶעֱשֶׂה כִּי אֵיךְ יֵחָל וּכְבוֹדִי לְאַחֵר לֹא־אֶתֵּן׃

For Mine own sake, for Mine own sake, will I do it; For how should it be profaned? And My glory will I not give to another.

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83 **כי חפץ חסד הוא**

G-d "desires kindness," the reason the higher Havayah shines even where there is no arousal from below.

Micah 7:18 מיכה ז:י"ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא׃

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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84 **והוי"ה . . שלמעלה מההשתלי' יגי' חשכי**

The note refers there for the higher Havayah that illuminates the darkness.

KEHOT'S NOTE

ע' יהל אור ע' 96.

was found. Here the oils are holy Chochmah and the sealed cruse is love from above.

Shabbat 21b:10 שבת כ"א ב:י'

מַאי חֲנוּכָּה? דְּתָנוּ רַבָּנַן: בְּכ"ה בְּכִסְלֵיו יוֹמֵי דַּחֲנוּכָּה תְּמָנְיָא אִינּוּן דְּלָא לְמִסְפַּד בְּהוֹן וּדְלָא לְהִתְעַנּוֹת בְּהוֹן. שֶׁכְּשֶׁנִּכְנְסוּ יְוָונִים לַהֵיכָל טִמְּאוּ כָּל הַשְּׁמָנִים שֶׁבַּהֵיכָל. וּכְשֶׁגָּבְרָה מַלְכוּת בֵּית חַשְׁמוֹנַאי וְנִצְּחוּם, בָּדְקוּ וְלֹא מָצְאוּ אֶלָּא פַּךְ אֶחָד שֶׁל שֶׁמֶן שֶׁהָיָה מוּנָּח בְּחוֹתָמוֹ שֶׁל כֹּהֵן גָּדוֹל, וְלֹא הָיָה בּוֹ אֶלָּא לְהַדְלִיק יוֹם אֶחָד. נַעֲשָׂה בּוֹ נֵס וְהִדְלִיקוּ מִמֶּנּוּ שְׁמוֹנָה יָמִים. לְשָׁנָה אַחֶרֶת קְבָעוּם וַעֲשָׂאוּם יָמִים טוֹבִים בְּהַלֵּל וְהוֹדָאָה.

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

90 **שו"ה שרצו — להשכיחם תורתך**

There it is suggested that Greek wisdom grew strong enough to seek "to make them forget Your Torah" because it drew from the wisdom of the Torah, the root of all the world's wisdoms, and used it wrongly; they wanted to defile the holiness within the Torah's wisdom.

KEHOT'S NOTE

"ויש לומר שהתגברות חכמת יון (חכמה דקליפה) עד כדי כך שרצו "להשכיחם תורתך", היא, מצד היניקה שלהם מחכמת התורה [שהרי כל החכמות שבעולם (ככל עניני העולם) שרשם ומקורם בחכמת התורה] (שהשתמשו בה) באופן בלתי רצוי" — ספר השיחות תשנ"ב כרך א ע' 197. וראה שם ע' 198 "שרצו לטמא ח"ו את הקדושה שבחכמת התורה".

91 **בהעלות אהרן את הנרות**

G-d's instruction that Aharon burn the incense "when Aharon kindles the lamps at dusk." The maamar connects Aharon, the High Priest, with supernal kindness and the love that comes from above.

Exodus 30:8 שמות ל':ח'

וּבְהַעֲלֹת אַהֲרֹן אֶת־הַנֵּרֹת בֵּין הָעַרְבַּיִם יַקְטִירֶנָּה קְטֹרֶת תָּמִיד לִפְנֵי ה' לְדֹרֹתֵיכֶם:

And when Aaron lighteth the lamps at dusk, he shall burn it, a perpetual incense before the L-RD throughout your generations.

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KEHOT'S NOTE

שמות ל, ח.

92 **אהרן שושבינא דמטרוניתא**

The note says the source of this phrase was given there.

KEHOT'S NOTE

נסמן לעיל לב, ב.

93 **שלמעלה מעלה מן ההשתלשלות**

A gloss there offers another reading: the cruse is the higher awe, sealed within great love.

KEHOT'S NOTE

בכוך 1223 נוסף: "ועוי"ל הפך של שמן זהו יראה עילאה והי' חתום בחותמו של כה"ג הוא בחי' אהי"ר כי יראה עילאה היא למעלה מבחי' אהי"ר אלא שמתלבשת בה ונקי תרין ריעין דלא מתפרשין וזהו פי' לשון בהורות בדחילו ורחימו, וזהו ענין הנרות שהיו במקדש והנרות דחנוכה כי הנרות שהיו במקדש הוא ע"ד כי אתה נרי הוי' כי אז היו הנשמות גבוהות, וזהו שארז"ל וכי לאורה הוא צריך כו' פי' אורה בה' הוא בחי' ההארה והזיו הנמשך מבחי' ה' תתאה היא בחי' מלכותו ית' והוא בחי' אלקי הכח והחיות של כללות

PARAGRAPH 27

85 **שנכנסו יונים להיכל**

The Talmud's account of Chanukah: when the Greeks entered the Heichal they defiled all its oils. The Alter Rebbe reads the Heichal as the mind and the Greeks as the wisdom of kelipah.

Shabbat 21b:10–11 שבת כ"א ב:י'-י"א

מַאי חֲנוּכָּה? דְּתָנוּ רַבָּנַן: בְּכ"ה בְּכִסְלֵיו יוֹמֵי דַּחֲנוּכָּה תְּמָנְיָא אִינּוּן דְּלָא לְמִסְפַּד בְּהוֹן וּדְלָא לְהִתְעַנּוֹת בְּהוֹן. שֶׁכְּשֶׁנִּכְנְסוּ יְוָונִים לַהֵיכָל טִמְּאוּ כָּל הַשְּׁמָנִים שֶׁבַּהֵיכָל. וּכְשֶׁגָּבְרָה מַלְכוּת בֵּית חַשְׁמוֹנַאי וְנִצְּחוּם, בָּדְקוּ וְלֹא מָצְאוּ אֶלָּא פַּךְ אֶחָד שֶׁל שֶׁמֶן שֶׁהָיָה מוּנָּח בְּחוֹתָמוֹ שֶׁל כֹּהֵן גָּדוֹל, וְלֹא הָיָה בּוֹ אֶלָּא לְהַדְלִיק יוֹם אֶחָד. נַעֲשָׂה בּוֹ נֵס וְהִדְלִיקוּ מִמֶּנּוּ שְׁמוֹנָה יָמִים. לְשָׁנָה אַחֶרֶת קְבָעוּם וַעֲשָׂאוּם יָמִים טוֹבִים בְּהַלֵּל וְהוֹדָאָה. תְּנַן הָתָם: גֵּץ הַיּוֹצֵא מִתַּחַת ...

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

86 **היכל . . ה"י כ"ל בגימטריא נש"ב**

The Tzemach Tzedek's gloss there explains ה"י as the hei of Binah, the source of what is called "Kol" (כל), and cites the Zohar on Lech Lecha.

KEHOT'S NOTE

נזכר בסה"מ תקס"ד ע' כז בהגהת הצ"צ וכ' שם: "היינו ה' דבינה שהיא מקור דנש"ב הנק' כל, והוא בזהר פ' לך צד"ב. וכ"כ במאו"א אות ה"א סעיף יא היכל נק' יסוד דנוקבא בין דאימא בין דנוק' תתאה" ע"ש.

87 **והיונים הנ"ל הם בחי' חכמה דקליפה**

An earlier maamar says the Greeks defiled the oils through the strength of the Chochmah of kelipah, so light had to be drawn from above holy Chochmah: the cruse sealed by the High Priest, "abundant in kindness." Because it comes from an encompassing level it reaches even our generations without the Temple, and that passage refers ahead to this maamar, where the first Havayah, within hishtalshelus, is "You are my lamp," the lamps of the Temple.

KEHOT'S NOTE

ראה לעיל לד, א. שערי אורה ד"ה כתיב כי אתה נרי פט"ז ואילך. לקו"ש לפ' תשא חכ"ו ע' 246.

88 **שו"ה דקליפה — פילוסופיא שבזמן**

The manuscript adds "etc." and reads "and at that time" (כו' ובזמן) instead of "for at that time."

KEHOT'S NOTE

בכת"י הנ"ל נוסף: כו' ובזמן.

PARAGRAPH 28

89 **טמאו כל השמנים**

The Talmud relates that the Greeks defiled all the oils in the Heichal and only one cruse, sealed by the High Priest,

העולם הנמשך בהם מבחי' מלכותו ית' שנק' ג"כ בשם אור כמשל והוא הנק' אורה, ומבואר למעלה שבחי' זו הוא רק הארה וזיו בעלמא, וזהו וכי לאורה הוא צריך אלא עדות הוא כו' שע"י הדלקת הנרות נמשך אור עליון בחי' שם הוי' ממש שהוא עצמיות האור ולא זיו והארה בעלמא שע"ז נאמר ואמת ה' לעולם, והוא בחי' נהורא חיוורא כו', אך מצות נר חנוכה שתיקנו להדליק הנרות בפתח הסמוך לרה"ר הוא להמשיך בחי' זו גם לנשמות הנמוכים בדורותינו אלה, והוא מבחי' והוי' יגיה חשכי, ועי' מ"ש במ"א ע"פ רני ושמחי איך יש ג' בחי' בעבודת ה', ולפעמים נק' כנס"י בשם בת ולפעמים כו', ומבואר שם בענין בחי' בת היינו שהוא בחי' מקבל, וזהו בחי' והוי' יגיה חשכי המבואר כאן שיש חושך המחשיך בנפשו עד שא"א לו לבא בעצמו לבחי' רצוא ומס"נ בק"ש, אע"פ שמתבונן ומבין בגדולת ה' וכי אליו יאתה למסור נפשו ורוחו ונשמתו ולמאוס בהבלי העולם עכ"ז אין לו כח המושך בפי' לאהבה ורצון זה כו', והיינו מצד שהנשמות הם נמוכות במדריגה כנ"ל, אלא שאעפי"כ והוי' יגיה חשכי וע"ז נאמר תתן אמת ליעקב שאין לו בחי' אמת מצד עצמו רק תתן אמת וכו' (משא"כ בנשמות הגבוהות נא' אשר יקראוהו באמת כמשל) שיבא לבחי' רצוא ומס"נ בק"ש, ולכן נק' בחי' זו בת שהוא בחי' מקבל האמת מלמעלה אבל מצד עצמו לית לי' כו', ובחי' אחותי זהו נשמות גבוהות שנק' אחי' ורעים למקום, והיינו מעלת בחי' הצדיקים שאמרו בגמ' תורתו אומנתו ונק' תורתו וכמ"ש ובתורתו יהגה שנק' התורה על שמו ממש, א"כ אינו בחי' מקבל כי התורה שהוא תורתו נותנת בו הכח והעוז לבא לבחי' הנ"ל, וזהו והנה כי אתה נרי הוי' אתה היינו אותיות התורה מא' ועד ת"ו וכו', והוא בחי' ובתורתו יהגה כו', והנה מ"ש רני ושמחי בת וכו' היינו שלע"ל תתעלה הבחי' בת ביתר שאת ע"ש, והטעם מובן עפ"י מ"ש כאן דבחי' יגיה חשכי נמשך ממקום עליון יותר מבחי' הוי' שלמעלה מהשתלשלות וכו', שהוא למעלה מבחי' כי אתה נרי הוי' כנ"ל באריכות, ולכן בחי' בת שהוא מקבל מבחי' זו תתעלה לע"ל לבחי' זו ממש שלמעלה מהשתלשלות. וזהו בית יעקב לכו ונלכה באור הוי', פי' באור המאיר בש' הוי' שאור זה הוא בחי' השם הוי' שלמעלה מהשתלשלות וכו', אך איך ומה מקבל מבחי' זו בשם ה' שלמעלה מהשתלשלות הנה הוא ע"י הצדקה שנק' בשם זריעה זורע צדקות כמו שהצמיחה מכח הצומח שבארץ הוא מצמיח הרבה, והיינו מפני שיש בו בחי' א"ס ממאמר תדשא הארץ כו' להצמיח עד אין קץ כך הצדקה הוא בבחי' זריעה שיש בה בחי' כח א"ס בהעלם וכו', ופרט מעשה הצדקה שבלי צמצום כ"א בויתור רב לחוש על דל ואביון ביותר מיכולתו וכדפי' באגה"ק ע"פ חסדי ה' כי לא תמנו שכח בחי' צדקה וחסד זה הוא דוקא הממשיך מבחי' חסד עילאה שלמעלה מהשתלשלות כו' ע"ש הטיב. וגם ע"י סור מרע בל"ת וכל ד"ס שחמורם יותר מד"ת וזהו ערבים עלי ד"ס יותר מיינה של תורה, דהנה בתושב"כ יש פסיק טעמא בין שם הוי' שלמעלה מעלה מהשתלשלות וכו', והיינו שאינו נמשך כ"א ע"י התשובה, וע"ז אמרו במקום שבע"ת עומדים צד"ג א"א לעמוד לפי שע"י התשובה מעומקא דליבא בחילא יתיר בבחי' כלות הנפש שממשיך י"ג מדה"ר שהן מבחי' שם הוי' שלמעלה מההשתשלות, והנה מדברים סופרים בקיום מצות נר חנוכה הורו לנו שע"י קיום כל מצות עשה ול"ת דרבנן בסור מרע וע"ט בכל דקדוקי סופרים ואזהרותיהם נמשך להיות והוי' יגיה חשכי שהוא בחי' שם הוי' שלמעלה מההשתלשלות מה שאינו נמשך ע"י תושב"כ כו', ולכן חמורים ד"ס מד"ת וכו' וכה"ג נת' במ"א ג"כ ע"פ מארז"ל ואיך לא אשא פנים לישראל שאני אמרתי ואכלת ושבעת וברכת והן מדקדקים על עצמן עד כזית ועד כביצה, כי בחי' ישא ה' פניו ע"י הוא גילוי מבחי' שלמעלה מהשתלשלות וכמ"ש ג"כ בי"ג מדה"ר ויעבור הוי' על פניו וכו', וכן ביום כיפור כתיב לפני הוי' תטהרו לפני היינו בחי' פנימיות והרי גילוי בחי' זו נמשך דוקא ע"י שמדקדקים על עצמן עד כזית ועד כביצה שהוא מד"ס וזהו כי טובים דודיך מיין לריח שמניך טובים יותר מיינה של תורה".

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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