TORAH OHR • PARSHAS MIKEITZ • MAAMAR 14

ביאור על פסוק כי אתה נרי הנה בארוממך...

An Explanation of the Verse "For You Are My Lamp"

◇

Light can be raised from below, as on Shabbos, or drawn down from above, as on Chanukah. The deepest light, rooted in the hidden wisdom within Keser, reaches the lowest places directly, through the physical mitzvos, tzedakah and the pure oil of Chanukah, without passing through the long chain of descent.

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

Light can be raised from below, as on Shabbos, or drawn down from above, as on Chanukah. The deepest light, rooted in the hidden wisdom within Keser, reaches the lowest places directly, through the physical mitzvos, tzedakah and the pure oil of Chanukah, without passing through the long chain of descent.

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

THE MAAMAR IN BRIEF

The maamar explains "For You are my lamp, Havayah, and Havayah illuminates my darkness" through two meanings of "I will exalt You": drawing G-d's exaltedness down into Malchus, and raising Malchus up toward its source. These are Shabbos, the ascent, and Chanukah, the drawing down. The ascent is refinement, turning "something" into "nothing," above all when the animal soul, rooted in the lofty but unbalanced World of Tohu, is subdued and the heart cries out. Yet this upward rush, like a wick, soon burns out without oil. The oil is Chochmah; its highest form, rooted in Mocha Stima'ah, the hidden wisdom within Keser, enters the physical Torah and mitzvos directly. So at Chanukah only the cruse sealed by the High Priest, whose source is that hidden wisdom, could give light. The verse's two Names are Z'eir Anpin, which lit the lofty early generations, and Arich Anpin, which lights the darkness before Mashiach, drawn down through tzedakah. The maamar ends with the flame's two colors as the two loves within the Name Havayah, framed by its two awes.

OUTLINE

1 **Two meanings of "I will exalt You"** ¶1–3

G-d's exaltedness is drawn down into Malchus, the life of all worlds; and Malchus is raised from below, up to the Malchus of the Infinite.

2 **Shabbos: the ascent through refinement** ¶4–9

Refinement turns something into nothing. The animal soul, rooted in Tohu, where light overwhelmed the vessels, rises highest when it is subdued, in the cry of the heart.

3 **The cry of the heart, and the wick** ¶10–11

Since all worlds come from a mere glimmer, the heart yearns upward (ratzo, the wick); but it must return and draw down (shov, the oil of Chanukah).

4 **The oil: Chochmah in the Torah** ¶12–15

Oil is Chochmah at every level. Avraham kept the mitzvos before they took physical form; the higher Chochmah, rooted in Mocha Stima'ah, enters the physical Torah given at Sinai directly.

5 **The sealed cruse and the doubled Name** ¶16–19

The one pure cruse, sealed by the High Priest, reflects the source in Mocha Stima'ah. The verse's two Names are Z'eir Anpin and Arich Anpin: the early generations and the time before Mashiach.

6 **Tzedakah, oil and the two lights** ¶20–22

Tzedakah, like a seed in the earth, carries a hidden infinite power. Hidden oil makes the flame shine: the blue light of the wick and the white light of the oil.

7 **Two loves between two awes** ¶23–24

The two lights are the two loves within the Name Havayah, framed by higher awe (self-nullification) and lower awe (fear of the King), and hinted at in V'ahavta, twice "light."

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's own writings open four steps of this biur. In a reshimah headed "Chanukah 5696" he draws the laws of the two lamps from the same pair the biur makes, „שבת העלאה ממטה למעלה וחנוכה המשכה מלמעלה למטה" (Shabbos an ascent and Chanukah a drawing down): the Shabbos lamp stays at home, is lit before sunset and may be used; the Chanukah lamp needs „אור נעלה" (a loftier light), may not be used, and is lit from sunset, even in the public domain. In a sicha of Shabbos Vayeira 5725 he sharpens the biur's proof from tefillin that the Avos kept the mitzvos spiritually: they too used physical things, as Yaakov used the rods, „עס איז ניט פאַרבליבן אין די מקלות קיין קדושה" (but left no holiness in them). In a letter of 20 Menachem Av 5708 he names „סוף הביאור לד"ה כי אתה נרי" ("the end of the biur on Ki ata neiri") as the Chassidic answer to why the congregation begins the Thirteen Attributes from "Havayah, Havayah" when the count begins at "Kel". And in a note to a sicha drawn from the talks of Shabbos Vayeshev and the fifth light of Chanukah 5730, he quotes its words that the light for the darkness before Mashiach comes „ע"י צדקה" ("through tzedakah"), and adds that effort with another Jew is spiritual tzedakah (צדקה רוחניות). Perhaps (biur b'derech efshar) what joins them is the biur's claim that the highest source reaches the lowest places directly: the public domain after dark, the physical object of a mitzvah, the darkness before Mashiach.

KEY CONCEPTS

Ascent and drawing down העלאה והמשכה

Two directions of divine service: raising the world from below toward its source (Shabbos), and drawing light from above into the world (Chanukah).

Refinement (birurim) בירורים

Turning "something" into "nothing": lifting the lower world, like grass absorbed into the beast, so that it no longer stands on its own.

Tohu and Tikkun תהו ותיקון

Tohu is a world of overwhelming light and few vessels, where each attribute is absolute and the vessels shattered; Tikkun has many vessels and tempered light, so the attributes include one another. The animal soul comes from Tohu, the G-dly soul from Tikkun.

Ratzo and shov רצוא ושוב

Running and returning: the heart's yearning upward, like a wick, and the return that draws the light down into life, like oil.

Mocha Stima'ah (the hidden brain) מוחא סתימאה

The hidden wisdom within Keser, the Chochmah within Keser; the source of higher awe, of the thirteen tikkunim, and of the light drawn into the physical Torah.

The thirteen tikkunim of the beard י"ג תיקוני דיקנא

Channels of the highest mercy, identified in the maamar with the Thirteen Attributes of Mercy, which begin with "Kel, merciful and gracious" and are drawn from "Havayah, Havayah," which precedes them.

Arich Anpin and Z'eir Anpin אריך אנפין וזעיר אנפין

Two levels of the Name Havayah: Z'eir Anpin, through which the worlds come to be step by step, and Arich Anpin, the source of grace and mercy, which lights the darkness before Mashiach.

Higher and lower awe יראה עילאה ויראה תתאה

Higher awe, in Chochmah, is complete self-nullification before G-d; lower awe, in Malchus, is a subject's fear of rebelling against the King.

SECTION 1 • ¶1–3

Two meanings of "I will exalt You"

1 ביאור על פסוק[1] כי אתה נרי[2] הנה בארוממך[3] לשון נוכח יש ב' פירושים. האי מלמעלמ"ט [מלמעלה למטה][4] הרוממות שלמעלה יומשך למטה יחיד חי העולמים מלך שהוא לבדו יחיד ומיוחד[5] וחי העולמים נמשך להיות במל' ריבו רבבות עלמין.

An explanation of the verse "For You are my lamp." Now, regarding "I will exalt You" (aromimcha), which is in the second person, there are two interpretations. The first is from above to below: that the exaltedness that is above be drawn down below — "Single One, Life of the worlds, King": that He alone is single and unique (yachid umeyuchad), and [as] "Life of the worlds" He is drawn down to be in Malchus (sovereignty), [over] myriads upon myriads of worlds.

> This explanation (biur) continues the preceding maamar on the verse "For You are my lamp, Havayah, and Havayah illuminates my darkness," which read "I will exalt You, my G-d the King" (Psalms 145:1) in two ways. Because "I will exalt You" speaks to G-d directly, it can mean drawing His exaltedness down into the world or raising something up to Him. In the first sense, the words of the prayers "Single One, Life of the worlds, King" describe how the One who is utterly alone also becomes, as King, the life of countless worlds.

2 ובכהאריז"ל [ובכתבי האריז"ל] כי[6] [כתב] שע"י צמצום ומקום חלל[7] כו' כי א"א להיות עולמות וברואים כלל מבחי' א"ס בעצמו וכל המשכות עליונות נמשכו במל' כנודע כי י"ג ת"ד [תיקוני דיקנא] נמשכו למטה במל' לפי שרגליה יורדות[8] כו'.

And in the writings of the Arizal it is written that [it is] through tzimtzum (contraction) and the vacated space, etc. — for it is impossible for there to be worlds and created beings at all from the level of the Infinite One (Ein Sof) Himself. And all the supernal drawings-down were drawn into Malchus (sovereignty), as is known that the thirteen tikkunim of the beard (tikkunei dikna) were drawn down below into Malchus, because "her feet go down," etc.

> The Arizal taught that creation required tzimtzum, a withdrawal of the Infinite Light that left a "vacated space" in which finite worlds could exist; worlds cannot come straight from the Infinite One as He is. So every flow from above passes through Malchus, G-d's kingship, the last of the Sefiros. Even the "thirteen tikkunim of the beard," the highest channels of mercy, descend into Malchus, pictured as one whose "feet go down" into the lower worlds. In Kabbalah these are the thirteen features of the "beard" of Arich Anpin, the outer dimension of Keser, and they correspond to the Thirteen Attributes of Mercy. The maamar's point is that even mercy from this lofty source reaches the worlds only by passing through Malchus.

3 ולכן נק' המל' בשם עטרה בספרי המקובלים כי המלכות היא בחי' כ"ע [כתר עליון] שנמשך במל'. וגם ארוממך לרומם המל' מלך יחיד חי העולמים

Therefore Malchus (sovereignty) is called by the name Atarah (crown) in the books of the Kabbalists, for Malchus is the level of the Supernal Keser (the Crown) that is drawn into Malchus. And also, "I will exalt You" [means] to exalt Malchus, "King, Single One, Life of the worlds."

> Kabbalistic books call Malchus Atarah, a crown, because the Supernal Keser, the highest level, is itself drawn down into Malchus. "I will exalt You" also has a second meaning: to raise Malchus up, as in the words "King, Single One, Life of the worlds."

כנודע כי מל' דאצי' נעשה עתיק לבריא' [לבריאה] בחי' יחיד כדי להיות חי העולמי' [העולמים] וצריך לרומם המל' בבחי' יחיד עד מל' דא"ס ממטה למעלה.

As is known, the Malchus of the World of Atzilus (Emanation) becomes Atik for the World of Beriah (Creation), the level of "Single One," in order to be "Life of the worlds." And one must exalt Malchus in the level of "Single One," up to the Malchus of the Infinite One (Ein Sof), from below to above.

> As is known, when the Malchus of Atzilus descends to become Atik, the inner core of Keser, for the World of Beriah, it acts there as "Single One" in order to give life to the worlds. Exalting Malchus lifts it from below to above, until it reaches the Malchus of the Infinite One, kingship within the Infinite itself.

SECTION 2 • ¶4–9

Shabbos: the ascent through refinement

4 ובי' בחי' אלו הן שבת וחנוכה.[9] כי שבת העלאה ממטה למעלה וחנוכה המשכה מלמעלה למטה.

And these two levels are Shabbos and Chanukah: for Shabbos is an ascent from below to above, and Chanukah is a drawing down from above to below.

> The two meanings of "I will exalt You" now become two holy days. Shabbos is the ascent from below to above, and Chanukah the drawing down of light from above to below.

והעלאה זו היא ענין הבירורים מצמיח חציר לבהמה[10] אלף טורין[11] כו' שהם מבחי' אל שדי במילואו כו'.

And this ascent is the matter of the refinements (birurim): "He causes grass to grow for the beast"; "a thousand mountains," etc., which are from the level of Kel Shaddai spelled out in full, etc.

> The ascent is the work of birurim, refining the material of the world and raising it to holiness. The text alludes to the verse "He causes grass to grow for the beast" and to the beasts on "a thousand mountains," and traces these to the Divine Name Kel Shaddai spelled out in full: its spelled-out letters (אלף למד שין דלת יוד) add up to 999, and with the Name itself counted as one they make a thousand (elef), the "thousand mountains."

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

BACKGROUND FROM THE REBBE

In his reshimah headed "Chanukah 5696", notes on the Talmud's laws of the Chanukah lamp (Shabbos 21b-23a), the Rebbe sets the Chanukah lamp's time, „משתשקע החמה עד שתכלה רגל מן השוק וכו' דכליא רגלא דתרמודאי" ("from sunset until the feet of the Tarmodians are gone"), against the Shabbos lamp, which is lit before sunset and only at home (דוקא בביתו), and explains the difference.

In a reshimah of Chanukah 5696 the Rebbe draws the laws of the two lamps from the same pairing this paragraph makes. „נר שבת בהעלאה" (The Shabbos lamp is in ascent): so there is no concern and its light may be used, it stays at home and not in the public domain, and it is lit before sunset, when the ascent begins. The Chanukah lamp is a drawing down: it needs a loftier light („הנרות הללו קדש הם", "these lights are holy"), there is a concern of nurture (יניקה, yenikah), so its light may not be used, and it is lit from sunset, „שגובר החשך" (when the darkness prevails), even in the public domain.

The Alter Rebbe: ובי' בחי' אלו הן שבת וחנוכה. כי שבת העלאה ממטה למעלה וחנוכה המשכה מלמעלה למטה

The Rebbe: כי נר שבת בהעלאה. ולכן אין חשש ומותר להשתמש לאורה. ולכן אינו ברי"ה אלא דוקא בביתו. וקודם השקיעה, שאז מתחלת העלי'. נ"ח המשכה

Reshimos (second edition), the reshimah "Chanukah 5696", vol. booklet 126 (in the collected volume of booklets 112-157; first printed in booklet 3, collected volume of booklets 1-14, pp. 50-51), p. 131 (booklet 126 p. 25); the editors' expanded version, p. 139 (booklet p. 33) · רשימה "חנוכה, תרצ"ו" (§14 in the editors' version)

5 והיינו שנכלל בבהמה להיות אין כי ענין הבירורים הוא להיות מיש אין כי בהמשכה נעשה מאין יש שם בי"ן [שם ב"ן] ס"ג [שם ס"ג] גס שהוא ישות והבירור הוא לאהפכא מיש לאין והיינו ע"י שם מ"ה [שם מ"ה] בחי' בטול.

That is, it is included in the beast, so as to become "nothing" (ayin). For refinement means making "nothing" out of "something" (yesh); for in the drawing down, "something" is made from "nothing" — the Names Ban [and] Sag, coarse, which is yeshus (selfhood) — and the refinement is to turn [it] over from "something" to "nothing," and this is through the Name Mah, the level of self-nullification (bittul).

Refinement turns "something" (yesh) into "nothing" (ayin): the grass is absorbed into the beast and no longer stands on its own. The descent of creation runs the other way and produces coarse, self-assertive existence; the text links it with the Names Ban (52, the value of behemah, "beast") and Sag (63), two ways of spelling out the Name Havayah. The reversal comes through the Name Mah (45), a word that also means "what?", the stance of self-nullification (bittul).

6 ולמטה הנה בחי' זו היא בנפש הבהמית כד אתכפייא כו' שעי"ז מגביה למעלה מאד

And below, this level is in the animal soul, "when it is subdued," etc., through which it raises up very high above.

In a person, this ascent happens in the animal soul when it is subdued (iskafya), when its drives are held in check for the sake of holiness; through this it is raised very high.

כי נה"ב [נפש הבהמית] שרשה מעולם התהו כמו כל המאכלים הגשמיים שירדו בשבה"כ [בשבירת הכלים] מעולם התהו. ולכן אמרו חמרא וריחנא פקחין.[12] ואמרו לא אכילנא בישר' [בישראל] דתורא[13] כו' שהם משרש עליון.[14]

For the animal soul has its root in the World of Tohu (Chaos), like all the physical foods, which came down from the World of Tohu in the shattering of the vessels. Therefore they said, "Wine and fragrance make [one] wise." And they said, "I had not eaten ox meat," etc. For they are from a lofty root.

> The animal soul's root is in the World of Tohu (Chaos), the world that preceded the ordered World of Tikkun, and physical foods also came down from Tohu in the shattering of the vessels, when that world's vessels broke and their sparks fell into lower realms. That is why the Talmud says that wine and fragrance sharpen the mind, and records a Sage explaining an earlier answer by saying he had not yet eaten ox meat: these physical things carry a lofty root. Tanya, Iggeres HaKodesh 20, quotes the same saying: wisdom too is nourished from below, as a light that rises from the bottom of Asiyah, where the power of the Infinite is revealed most strongly.

וכן נה"ב [נפש הבהמית] שבאדם שרשה משם כי היא נלקחה משמרי האופנים והחיות שבמרכבה פני אריי [אריה][15] ממנו נמשך חיות כל החיות.

And likewise the animal soul in man has its root there, for it was taken from the dregs of the Ofanim and the Chayos (living creatures) of the Chariot: the face of the lion, from which the life-force (chayus) of all the wild beasts (chayos) is drawn;

> The animal soul itself was taken from the "dregs" of the Ofanim and the Chayos, the angels of Ezekiel's vision of the Divine Chariot. The word chayos means both these "living creatures" and wild beasts, whose life-force is chayus: from the face of the lion comes the life-force of all the wild beasts.

ומפני שור חיות הבהמות. ומפני נשר חיות העופות כו'. וכולם שרשם מעולם התהו שירדו בבריאה בשבה"כ [בשבירת הכלים].

from the face of the ox, the life-force of the domestic animals; and from the face of the eagle, the life-force of the birds, etc. And all of them have their root in the World of Tohu, [from where] they came down into the World of Beriah (Creation) in the shattering of the vessels.

> Likewise the face of the ox gives life to the domestic animals, and the face of the eagle to the birds. All these roots lie in Tohu, and they came down into Beriah, the realm of creation, in the shattering of the vessels.

7 והנה ענין עולם התהו הוא שלא היה התכללות מחמת רבוי אור ומיעוט כלים שהי' [שהיה] תגבורת האור

Now, the nature of the World of Tohu is that there was no inter-inclusion, because of abundant light and few vessels, so that there was an overpowering of the light;

> Tohu (Chaos) was a world of intense light in vessels too few to hold it. Because the light overpowered the vessels, each attribute stood alone, with no inter-inclusion, no blending with the others.

כמו בלע בן בעור[16,17] ושם עירו דנהבה דין הבה דין גמור[18] בלי התכללות לפי שהוא דין חזק.

as with "Bela son of Beor, and the name of his city was Dinhavah": din havah ("give judgment"), complete judgment without inter-inclusion, because it is strong judgment.

> The Torah lists the kings who reigned in Edom before Israel had a king, beginning with "Bela son of Beor, and the name of his city was Dinhavah," and Kabbalah reads these kings as the attributes of Tohu. The text reads Dinhavah as din havah, "give judgment!": judgment in pure, unmixed form, too strong to blend with kindness.

8 וכן יובב[19] חסד[20] כו' ולכן א"א להיות התכללות כו'. משא"כ שם מ"ה [שם מ"ה] בחי' בטול עולם התיקון רבוי כלים ומיעוט האור ונעשה חלישות האור.

And likewise Yovav, Chesed (kindness), etc.; therefore there cannot be inter-inclusion, etc. This is not so with the Name Mah, the level of self-nullification (bittul), the World of Tikkun (Rectification): many vessels and little light, so that a weakening of the light came about.

> Yovav, the next king of Edom, is Chesed (kindness), and it too is absolute: kindness so unlimited that it cannot combine with restraint. The World of Tikkun (Rectification), linked with the Name Mah and self-nullification, is the opposite: many vessels and less light, so that the light is weakened enough to be contained.

ולכן הגם שיש בו דין מ"מ אינו חזק כ"כ [כל כך] ויוכל להיות התכללות כו'.

Therefore, although there is judgment in it, nevertheless it is not so strong, and there can be inter-inclusion, etc.

> Because the light of Tikkun is tempered, even its judgment is not so severe, and the attributes can be included in one another. Kindness and judgment can then work together instead of excluding each other.

9 ונה"ב [ונפש הבהמית] שרשה מתהו משא"כ נה"א [נפש האלקית] היא מבחי' תקון. ולכן היא המבררת כו'. ונה"ב [ונפש הבהמית] כד אתכפיא היא הגבה למעלה כו'.

The animal soul has its root in Tohu, whereas the G-dly soul is from the level of Tikkun; therefore it is the one that refines, etc. And the animal soul, when it is subdued, is lifted high above, etc.

> The animal soul comes from Tohu and the G-dly soul from Tikkun, which is why the G-dly soul, with its balance and self-nullification, is the one that refines the animal soul. Yet when the animal soul is subdued, it is lifted very high, because its root in Tohu is so lofty.

וזהו צעק לבם[21] דקאי על נה"ב [נפש הבהמית] שהיא בחי' לב וצעקה היא העלאה ממטלמ"ע [ממטה למעלה] במאד.

This is [the meaning of] "Their heart cried out," which refers to the animal soul, which is the level of the heart; and a cry is an ascent from below to above with meod (utmost intensity).

> The verse "Their heart cried out" is read as speaking of the animal soul, which the text identifies with the heart. A cry is an ascent from below to above with meod, utmost intensity.

SECTION 3 • ¶10–11

The cry of the heart, and the wick

10 וזו היא העלאה לבחי' המל' ארוממך למעלה מעלה עד הכתר כי הכל נעשה ממותרי מוחין בחי' שערות כו' כי לגבי א"ס ב"ה בעצמות אין לו שייכות וערך ויחוס עם בריאת העולמות.

And this is the ascent of the level of Malchus (sovereignty), "I will exalt You," higher and higher, up to Keser (the Crown). For everything was made from the surplus of the intellect (mochin), the level of hairs, etc.; for with regard to the Infinite One (Ein Sof), blessed be He, in [His] essence, He has no connection, proportion or relation with the creation of the worlds,

> This cry is the ascent of Malchus that "I will exalt You" describes, reaching up to Keser. The worlds were made only from the "surplus" of the Divine intellect, pictured as hairs, because G-d's own essence has no relation or proportion to creation at all.

אלא ע"י שערות מותרי מוחין הארה בעלמא שאינו נוגע לעצמותו כמו אם יחתוך השער לא יכאב כו' רק שמקבל יניקה דרך שערה מצומצמת מאד ממותרי מוחין כו'.

but only through hairs, the surplus of the intellect, a mere glimmer that does not touch His essence — just as, if one cuts the hair, it does not hurt, etc. — only that [creation] receives nurture through a hair, very greatly contracted, from the surplus of the intellect, etc.

> Hair grows from what is left over, and cutting it causes no pain: it belongs to the person yet does not touch his inner life. So the worlds draw their life through a very narrow "hair," a mere glimmer that does not affect G-d's essence.

11 וכאשר ישים האדם אל לבו שאין זה רק הארה בעלמא להיות ממכ"ע [ממלא כל עלמין] וסוכ"ע אי לזאת תגדל הצעקה בלב כו'. וזהו בחי' רצוא[22] בחי' הפתילה.

And when a person takes to heart that this is only a mere glimmer, [which serves] to be the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), then, on account of this, the cry in the heart will grow great, etc. And this is the level of ratzo (running forth), the level of the wick.

> When a person reflects that all of G-d's light that fills and surrounds the worlds is only a faint glimmer of Him, the heart cries out to rise beyond it. This yearning is ratzo, "running" toward G-d, and it corresponds to the wick of the lamp.

אך אם רץ לבך שוב לאחד[23,24] המשכה מלמעלמ"ט [מלמעלה למטה] בחי' חנוכה כי הפתילה היא כבה מהר וגם אינה מאירה כ"כ [כל כך] והיינו ע"י השמן.

But "if your heart runs, return to the One": a drawing down from above to below, the level of Chanukah. For the wick goes out quickly and also does not shine so much; and this is through the oil.

> Ratzo must be joined by shov, "returning": "if your heart runs, return to the One," drawing the light down from above to below, which is the theme of Chanukah. A wick alone burns out quickly and gives little light; it is the oil that lets the flame last and shine.

SECTION 4 • ¶12–15

The oil: Chochmah in the Torah

12 וענין השמן הנה בכל הדברים יש שמן כו' כי יש חכמה דאצי' וחכמה דבריאה כו'

And the matter of the oil: in all things there is oil, etc., for there is Chochmah (wisdom) of the World of Atzilus (Emanation) and Chochmah of the World of Beriah (Creation), etc.,

> Oil stands for Chochmah, wisdom, which is present at every level of reality: there is a Chochmah of Atzilus, a Chochmah of Beriah, and so on down.

עד שנעשה חכמה דעשיה היא התורה שלפנינו המלובשת בגשמיות ויש תורה דבריאה שע"ז אמרו קיים אאע"ה [אברהם אבינו עליו השלום] את התורה עד שלא ניתנה[25,26] דהיינו קודם התלבשותה בעוה"ז הגשמי.

until it becomes the Chochmah of the World of Asiyah (Action), which is the Torah before us, enclothed in physicality. And there is a Torah of Beriah, about which they said, "Avraham our father, peace be upon him, kept the Torah before it was given," that is, before it was enclothed in this physical world.

> At the lowest level, the Chochmah of Asiyah, wisdom is the Torah as we have it, clothed in physical things. A higher Torah, the Torah of Beriah, is what the Mishnah means when it says that Avraham kept the whole Torah before it was given: he kept it before it was clothed in this physical world.

13 ולכן קיים מצות תפלין הגם שלא נכתב עדיין קדש לי כל בכור[27] שלא היה יצ"מ [יציאת מצרים] כלל.

Therefore he fulfilled the mitzvah of tefillin, even though "Sanctify to Me every firstborn" had not yet been written, since there had been no Exodus from Egypt at all.

> Avraham kept the mitzvah of tefillin even though their passages, beginning with "Sanctify to Me every firstborn," recall the Exodus, which had not yet happened. He kept the mitzvah at its higher level, before it took physical form.

וכן מילה קיים ג"כ קודם שמל א"ע [את עצמו] בגשמיות כי ענין מילה היא הסרת הערלה שלא יהיה יניקת החיצונים וקיים אאע"ה [אברהם אבינו עליו השלום] מצוה זו למעלה שהסיר יניקת החיצוני' [החיצונים] אך שלא היתה מצוה זו מלובשת בגשמיות מעשה המילה ממש וזהו עד שלא ניתנה

And likewise circumcision: he also fulfilled it before he circumcised himself physically. For the meaning of circumcision is the removal of the foreskin, so that there be no nurture for the external forces; and Avraham our father, peace be upon him, fulfilled this mitzvah above, in that he removed the nurture of the external forces; only, this mitzvah was not enclothed in physicality, in the actual act of circumcision. And this is [the meaning of] "before it was given."

> He likewise kept circumcision before he physically circumcised himself. Circumcision means removing the foreskin so that the external forces, the powers opposed to holiness, receive no nurture; Avraham accomplished this spiritually first, and only the physical act was missing. That is the meaning of "before it was given."

ועיקר המשכת השמן הוא להיות המשכת ח"ע [חכמה עילאה] כי יש ח"ע [חכמה עילאה] וח"ת [וחכמה תתאה]. חכמה תתאה שנלקחה מן המדות.

And the main point of drawing down the oil is that there be a drawing down of the higher Chochmah (wisdom); for there is a higher Chochmah and a lower Chochmah. The lower Chochmah is that which is taken from the emotive attributes (middos).

> The oil that is drawn down is above all the higher Chochmah, which transcends the emotions, unlike the lower Chochmah that is derived from them.

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THE REBBE EXPLAINS

In a sicha on Parshas Vayeira, asking how Avraham's hospitality (הכנסת אורחים) could count as a mitzvah when his guests were angels who did not really eat, the Rebbe first sets out how the Avos kept the mitzvos before Sinai.

The Rebbe cites this paragraph's proof: „דער קיום המצות פון די אבות איז געווען ברוחניות" (the Avos kept the mitzvos spiritually), as Torah Ohr shows from tefillin, whose passages speak of an Exodus that had not yet happened. But he adds that "spiritually" does not mean without any physical act: the Zohar says „יעקב דורך די מקלות האָט ממשיך געווען די המשכות וואָס ווערן נמשך דורך מצות תפלין" (Yaakov drew down with the rods what tefillin draw down). What the Avos lacked was „קובע געווען קדושת המצוה בפנימיות ובגלוי" (holiness fixed inwardly and openly) in the object; no holiness stayed in the rods, while after Sinai the object of a mitzvah itself becomes holy.

The Alter Rebbe: ולכן קיים מצות תפלין הגם שלא נכתב עדיין קדש לי כל בכור שלא היה יצ"מ כלל

The Rebbe: דער קיום המצות פון די אבות איז געווען ברוחניות. ווי עס שטייט אויף דערויף די ראי' אין תו"א, פון כמה וכמה מצות

Likkutei Sichos, vol. ה (additions, Vayeira), p. 326, notes 86-87 (the sicha from p. 312) · ש"פ וירא, ה'תשכ"ה (also in Sichos Kodesh 5725 vol. 1)

14 וחי"ע [וחכמה עילאה] למעלה מן המדות דו"ר [דחילו ורחימו] רו"ד [רחימו ודחילו] יראה תתאה מיחודא תתאה במל' משא"כ יראה עילאה בחכמה עלאה

And the higher Chochmah (wisdom) is above the emotive attributes (middos). Awe and love, love and awe (dechilu u'rechimu, rechimu u'dechilu): the lower awe is from the lower unity (yichuda tata'ah), in Malchus (sovereignty); whereas the higher awe is in the higher Chochmah.

> Love and awe come in an order: awe and love, love and awe. The lower awe comes from the lower unity, G-d as present within the world, in Malchus; the higher awe is in the higher Chochmah.

ושרשה מו"ס [מוחא סתימאה][28] שהיא מגבורה דעתיק שמשם נמשך השערות בבחי' י"ג ת"ד [תיקוני דיקנא]. אבל מקורם ושרשם הוא במו"ס [במוחא סתימאה] ולא אבא דאצי'.

And its root is from Mocha Stima'ah (the hidden brain), which is from the Gevurah (restraint) of Atik, from where the hairs are drawn, in the form of the thirteen tikkunim of the beard (tikkunei dikna). But their source and root is in Mocha Stima'ah, and not [in] Abba (Chochmah) of the World of Atzilus (Emanation).

> The higher awe is rooted in Mocha Stima'ah, the "hidden brain," which comes from the Gevurah of Atik, the innermost level of Keser; from there the "hairs," the thirteen tikkunim of the beard, extend, and their true source is this hidden brain, not Abba, the Chochmah of Atzilus. In Likkutei Torah, Shir HaShirim, the Alter Rebbe refers back to this passage: higher awe, the yud of the Name, is rooted in Mocha Stima'ah, from the Gevurah of Atik.

15 והיינו בחי' חכמה שבכתר ע"פ קבלת מהרמ"ק [מהרבי משה קורדובירו][29] וע"פ קבלת האריז"ל [האר"י זכרונו לברכה] היא הגבה למעלה במל' דא"ס

This is the level of the Chochmah within Keser, according to the Kabbalah of Rabbi Moshe Cordovero; and according to the Kabbalah of the Arizal, it is higher above, in the Malchus of the Infinite One (Ein Sof).

> This hidden source is what Rabbi Moshe Cordovero (the Ramak) calls the Chochmah within Keser; according to the Arizal it is higher still, in the Malchus of the Infinite itself. In Likkutei Torah, Shelach, the Alter Rebbe returns to this passage and explains that this higher Chochmah is above even the gulgalta, the Keser, of Arich Anpin.

ומקור זה נמשך בתורה שלפנינו בגשמיות נתב"ס [נתנה בסיני] דייקא אשר אנכי מצוך הוא בהיום לעשותם[30] דייקא משא"כ למעלה היא דרך השתלשלות מעילה לעלול בכמה רבבות מדרגות.

And this source is drawn into the Torah that is before us in physicality, given at Sinai, specifically: "which I command you" is in "today, to do them," specifically. Whereas above, it is by way of the chain of descending worlds (hishtalshelus), from cause to effect, through many myriads of levels.

> This same lofty source is drawn into the physical Torah given at Sinai (the Hebrew abbreviation נתב"ס), as in the verse "which I command you today, to do them," the word "today" pointing to the doing of mitzvos in this world. Above, by contrast, light descends step by step through countless levels of cause and effect.

וא"כ רחוקה היא מאד בחי' מל' מבחי' מו"ס [מוחא סתימאה] חכמה שבכתר. אבל בעשיה גשמיות נמשך שלא כדרך ההשתלשלות:

If so, the level of Malchus is very far from the level of Mocha Stima'ah, the Chochmah within Keser. But into the physical World of Asiyah (Action) it is drawn not in the manner of the chain of descent.

> Through the chain of descent, Malchus is extremely far from Mocha Stima'ah, the Chochmah within Keser. Yet in physical Asiyah, through the Torah's physical mitzvos, that highest source is drawn down directly, without passing through the chain.

SECTION 5 • ¶16–19

The sealed cruse and the doubled Name

16 וזהו ענין נס דחנוכה שטמאו היונים כל השמנים[31] כי הם מבחי' חכמה דקליפה. כי בבל נק' רישא דדהבא[32] ופרס ומדי ב' זרועות כו' ולא נשאר אלא פך א' בחותמו של כה"ג [כהן גדול].[33]

And this is the matter of the miracle of Chanukah: the Greeks defiled all the oils, for they are from the level of the Chochmah (wisdom) of kelipah (the husk). For Babylon is called "the head of gold," and Persia and Media the two arms, etc. And there remained only one cruse [of oil] with the seal of the High Priest.

> The miracle of Chanukah fits this pattern: the Greeks, who stand for the Chochmah of kelipah, the wisdom of the forces opposed to holiness, defiled all the oil, which stands for holy Chochmah. In the Book of Daniel, Babylon is the head of gold in the vision of the kingdoms, and the text calls Persia and Media the arms; only one cruse of oil, sealed with the High Priest's seal, remained pure. An earlier transcript of this teaching (Maamarei Admur HaZaken 5568), cited in the Kehot note, explains that Babylon was then "the head," the Keser of kelipah.

חותם הוא יסוד[34] וכה"ג [וכהן גדול] הוא כהנא רבא רב חסד שהוא בי"ג ת"ד [תיקוני דיקנא] דיקנא דכהנא רבא.

The seal is Yesod (foundation); and the High Priest is the "Great Priest" (Kahana Rabba), "abundant in kindness," which is in the thirteen tikkunim of the beard (tikkunei dikna), the beard of the Great Priest.

> The seal stands for Yesod, the Sefirah that connects and transmits. The High Priest (kohen gadol) is the Zohar's "Great Priest" (Kahana Rabba), and "great" (rabba) echoes rav chesed, "abundant in kindness": his beard, with its thirteen tikkunim, is identified with the Thirteen Attributes of Mercy.

וכהנא רבא המקור הוא מו"ס [מוחא סתימאה][35] הנ"ל.

And the source of the Great Priest is Mocha Stima'ah (the hidden brain), mentioned above.

> The source of this "Great Priest" is Mocha Stima'ah, the hidden brain described above.

וזהו ענין הוי' הוי' אל רחום וחנון[36] כו' שלהיות אל רחום וחנון כו' שהן הי"ג ת"ד [תיקוני דיקנא] שראשיתם היא מבחי' אל צ"ל המשכה מבחי' הוי' הוי' בי' פיאות כו'. שהוא המקור הנמשך ממ"ס [ממוחא סתימאה] כו'.

And this is the meaning of "Havayah, Havayah, Kel, merciful and gracious," etc.: that for there to be "Kel, merciful and gracious," etc., which are the thirteen tikkunim of the beard, whose beginning is from the level of "Kel," there must be a drawing down from the level of "Havayah, Havayah," the two pe'os (sidelocks), etc., which is the source drawn from Mocha Stima'ah, etc.

> This is why, in the Torah, the attributes of mercy, "Kel, merciful and gracious," are preceded by "Havayah, Havayah." The thirteen attributes begin with the Name Kel; for them to come into being, a flow must first come from the doubled "Havayah, Havayah," which corresponds to the two pe'os (sidelocks), and that flow comes from Mocha Stima'ah.

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BACKGROUND FROM THE REBBE

Answering a question on the Rebbe Rayatz's maamar "Asarah sheyoshvin" 5688, which counts "Kel" as the first of the Thirteen Attributes although Tosafos counts from a Name Havayah, the Rebbe lists the four opinions (the first Havayah, the second, Kel, rachum) and explains the accepted Kabbalistic count.

The count of the Thirteen Attributes begins at "Kel", as the Zohar and the Arizal hold; the Rosh asked why, then, the congregation begins aloud from „הוי' הוי'" ("Havayah, Havayah"). The Rebbe answers from the Arizal that „שני שמות הוי' אלו הם מקור כל יגמה"ר" (the two Names are the source of all thirteen), and says this is understood in Chassidus from Likkutei Torah and „בתו"א מקץ סוף הביאור לד"ה כי אתה נרי" ("Torah Ohr Mikeitz, the end of the biur on Ki ata neiri"). Or, in plain words: the congregation says "(You are) Havayah, Havayah; (we ask that You be) Kel, merciful...".

The Alter Rebbe: שלהיות אל רחום וחנון כו' שהן הי"ג ת"ד שראשיתם היא מבחי' אל צ"ל המשכה מבחי' הוי' הוי'

The Rebbe: ומובן ע"פ דא"ח עפמ"ש בלקו"ת ד"ה והי' ביום ההוא יתקע פ"ד, ובתו"א מקץ סוף הביאור לד"ה כי אתה נרי

Igros Kodesh, vol. ב, p. שסט-שע (letter שפז) · ה'תש"ח, כי מנחם אב (to Rabbi Yehuda Tzvi Fogelman); also printed in Likkutei Sichos vol. 4 p. 1348

17 והנה בתורה כתיב הוי' הוי' ופסיק טעמא בגווייהו.

Now, in the Torah it is written "Havayah, Havayah," and the cantillation separates between them.

In the Torah's "Havayah, Havayah," at the start of the Thirteen Attributes, the cantillation sets a pause (a pesik) between the two Names.

ובנביאים כתיב כי אתה נרי[37] הוי' והוי' יגיה חשכי.[38] הוי' והוי' בתוס' [בתוספת] וי"ו המחבר ואינו פסיק כו'.

And in the Prophets it is written, "For You are my lamp, Havayah, and Havayah illuminates my darkness": "Havayah and Havayah," with the addition of the connecting vav, and it is not separated, etc.

The verse from the Prophets on which this maamar is built also says the Name twice, "For You are my lamp, Havayah, and Havayah illuminates my darkness," but there the second Name is joined to the first by the letter vav, "and," with no pause. In Likkutei Torah, Chukas, the Alter Rebbe cites the Idra's rule that when Havayah appears twice in one verse, the first is in Z'eir Anpin and the second in Atik, and refers back to this verse.

הענין הוא כי הנה כתיב חנון ורחום[39] ה'. וכתיב ה' רחום וחנון.[40] שיש ב' הויות א' בזי"א להיות עולמות הברואים כו'. והא' באי"א להיות חנון ורחום.

The explanation is this: it is written, "Gracious and merciful is Havayah," and it is written, "Havayah, merciful and gracious." For there are two [levels of] Havayah: one in Z'eir Anpin (the emotive attributes), so that there be worlds of created beings, etc.; and the other in Arich Anpin, so that there be "gracious and merciful."

To explain the difference, the text brings two verses that order the same words in opposite ways, "Gracious and merciful is Havayah" and "Havayah, merciful and gracious." They reflect two levels of Havayah: one in Z'eir Anpin, from which the created worlds come to be, and one in Arich Anpin, the source of grace and mercy themselves.

18 והנה ה' רחום וחנון[41] הוא באי"א המשכת הוי' דא"א ב' פאות כו'. להמשיך י"ג ת"ד [תיקוני דיקנא] בזי"א

Now, "Havayah, merciful and gracious" is in Arich Anpin: the drawing down of the Havayah of Arich Anpin, the two pe'os, etc., to draw the thirteen tikkunim of the beard (tikkunei dikna) into Z'eir Anpin (the emotive attributes);

"Havayah, merciful and gracious," with the Name first, describes Arich Anpin: its Havayah, the two pe'os, flows down in order to bring the thirteen tikkunim into Z'eir Anpin.

אבל חנון ורחום[42] ה' היינו המשכת חנון ורחום י"ג ת"ד [תיקוני דיקנא] בז"א להיות הז"א בשם הוי' כו'.

but "Gracious and merciful is Havayah" means the drawing down of "gracious and merciful," the thirteen tikkunim of the beard, into Z'eir Anpin, so that Z'eir Anpin be in the Name Havayah, etc.

> "Gracious and merciful is Havayah," with the Name last, describes the result: the thirteen attributes of grace and mercy are drawn into Z'eir Anpin so that Z'eir Anpin itself can bear the Name Havayah.

19 וזהו כי אתה נרי[43] ה' היינו הוי' דז"א שהוא בבחי' השתלשלו' [השתלשלות] מי"ג ת"ד [תיקוני דיקנא] והוא נגד דורות הראשונים שהיתה נשמתם בעצם במעלה עליונה.

And this is [the meaning of] "For You are my lamp, Havayah": that is, the Havayah of Z'eir Anpin (the emotive attributes), which is in the manner of the chain of descending worlds (hishtalshelus) from the thirteen tikkunim of the beard. And this corresponds to the early generations, whose souls were in essence on a lofty level.

> The first half of the verse, "For You are my lamp, Havayah," refers to the Havayah of Z'eir Anpin, which receives its light step by step from the thirteen tikkunim. It corresponds to the early generations, whose souls were themselves on a lofty level.

משא"כ והוי' יגיה חשכי.[44] חשכי עקבות משיחא[45] נמשך משם הוי' דא"א שלא כדרך ההשתלשלות וצ"ל וי"ו החבור להמשיך ממקום עליון כזה.

This is not so with "and Havayah illuminates my darkness": for "my darkness," [the time of] the footsteps of Mashiach, [the light] is drawn from the Name Havayah of Arich Anpin, not in the manner of the chain of descent; and there must be the connecting vav, to draw down from so lofty a place.

> "And Havayah illuminates my darkness" refers to the darkness of the time just before Mashiach, "the footsteps of Mashiach." Its light comes from the Havayah of Arich Anpin, outside the ordinary chain of descent, and the joining vav is needed to draw light down from so high a place.

SECTION 6 • ¶20–22

Tzedakah, oil and the two lights

20 והיינו ע"י צדקה וכמאמר רז"ל [רבותינו זכרונם לברכה] אין ישראל נגאלין אלא בצדקה.[46]

And this is through tzedakah (charity), as our Sages, of blessed memory, said: "Israel will be redeemed only through tzedakah."

> The light of Arich Anpin is drawn down through tzedakah, charity, as the Sages taught that redemption comes only through tzedakah.

כי על צדקה נאמר זורע צדקות[47] שהיא בבחי' זריעה כמו הגרעין הנזרע בארץ שמצמיח הרבה מחמת כח הצומח אשר בארץ שהיא בהעלם ויש בו בחי' א"ס להצמיח עד אין קץ.[48]

For of tzedakah it is said, "He sows tzedakos," for it is in the manner of sowing, like the seed sown in the earth, which makes much grow because of the power of growth that is in the earth, which is in concealment, and in which there is an aspect of the Infinite (Ein Sof), to make [things] grow without end.

> The morning blessing before the Shema (Yotzer Or) calls G-d the One who "sows tzedakos," for charity works like sowing. A seed sown in the ground yields far more than itself, because the earth holds a hidden power of growth that is, in a sense, infinite: it can keep producing without end. Iggeres HaKodesh 20, cited in the Kehot note, explains that this power comes from the Infinite Light that shines at the very bottom of Asiyah.

כך הצדקה היא בבחי' זריעה שיש בה בחי' כח א"ס בהעלם שהוא מבחי' א"א סתימא דכל סתימין.[49]

So too, tzedakah is in the manner of sowing, in which there is an aspect of the power of the Infinite (Ein Sof), in concealment, which is from the level of Arich Anpin, "the most hidden of all hidden."

> Tzedakah likewise holds a hidden power of the Infinite. That power comes from Arich Anpin, called "the most hidden of all hidden."

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

THE REBBE EXPLAINS

In a sicha drawn from the talks of Shabbos Vayeshev and of the fifth light of Chanukah 5730, the Rebbe reads Rashi on Yosef's dream, „מאלמים אלומים בתוך השדה" ("we were binding sheaves in the field"), as the work of „לקבץ הניצוצות המפוזרים" (gathering the sparks scattered) "outside" by bringing other Jews close, and shows that this is the common point (נקודה המשותפת) of 19 Kislev and Chanukah, whose lamp is placed at the door, outside.

As Chassidus explains, the Chanukah lamp is placed „על פתח ביתו מבחוץ" ("at the entrance of his house, outside") because its task is to light and refine the "outside", the public domain; this refining of the sparks, the Rebbe says, is the work of teshuvah, and he applies it to bringing other Jews close, through which the redemption comes. His note quotes this biur: „וה' יגי' גו' נמשך משם ה'" ("and Havayah illuminates" is drawn from the Name Havayah), "from so lofty a place", „ע"י צדקה" ("through tzedakah"), and adds that „עבודה דהשתדלות עם הזולת הו"ע צדקה רוחניות" (effort with another Jew is spiritual tzedakah). So the tzedakah that this paragraph says draws the light for the darkness before Mashiach is, for the Rebbe, also the spiritual tzedakah of bringing another Jew close.

The Alter Rebbe: והיינו ע"י צדקה וכמאמר רז"ל אין ישראל נגאלין אלא בצדקה

The Rebbe: וה' יגי' גו' נמשך משם ה' כו' (וההמשכה) ממקום עליון כו' (היא) ע"י צדקה. — והרי עבודה דהשתדלות עם הזולת הו"ע צדקה רוחניות

Likkutei Sichos, vol. י (Vayeshev 1), p. 121, note 51 (the sicha from p. 115) · היתש"ל, ונר ה' דחנוכה, משיחות ש"פ וישב

21 ועי"ז מתרבה גלוי אור א"ס עצמו שהי' [שהיה] בהעלם במ"ס [במוחא סתימאה] קודם שירד לימשך בי"ג ת"ד [תיקוני דיקנא] וזה הי' [היה] ג"כ בחנוכה שטמאו כל השמנים למטה

And through this the revelation of the Infinite Light (Or Ein Sof) itself increases, which was concealed in Mocha Stima'ah (the hidden brain) before it came down to be drawn into the thirteen tikkunim of the beard (tikkunei dikna). And this was also [so] on Chanukah: they defiled all the oils below,

> Through tzedakah, the revelation of the Infinite Light itself increases: the light that was hidden in Mocha Stima'ah before it came down into the thirteen tikkunim. Chanukah shows the same pattern, since all the oil below had been defiled.

ולא היה אפשר להמשיך כי"א ע"י הפך של שמן שבחותמו של כה"ג [כהן גדול][50] כהנא רבא הנ"ל.

and it was not possible to draw down except through the cruse of oil that bore the seal of the High Priest, the "Great Priest" mentioned above.

> The light could be drawn down only through the one cruse sealed with the High Priest's seal, the "Great Priest" whose source, as explained above, is Mocha Stima'ah.

וענין השמן הוא ההעלם שהרי השמן נבלע בפתילה. ומשם מאיר ביתר שאת כאשר השמן נמשך אחר הפתילה.

And the matter of the oil is concealment, for the oil is absorbed in the wick; and from there it shines with greater intensity as the oil is drawn after the wick.

> Oil stands for concealment: it soaks into the wick and is not seen. Yet from that hidden place it makes the flame shine all the more, as the oil is drawn up the wick.

22 והנה ע"י בחי' השמן והפתילה נעשה ב' גווני אור[51] נהורא תכלא ע"י הפתילה שהוא רק שיהא האור נאחז אבל אינו מאיר כ"כ [כל כך] אלא ע"י השמן שהוא המאיר אור צח ובהיר.[52] נהורא חיורא

Now, through the aspect of the oil and the wick, two hues of light come about: the blue light (nehora techela), through the wick, which only makes the light take hold but does not shine so much; rather, [it shines] through the oil, which is what shines with a pure and bright light: the white light (nehora chivra).

> The flame of a lamp shows two colors. The blue light, produced by the wick, only lets the flame hold on and gives little light; rather, it is the oil that produces the pure, bright light, the white light. In Likkutei Torah, Shelach, the Alter Rebbe refers back to this passage and gives the reason: the oil is the higher Chochmah, the Torah, while the blue light comes from the wick being consumed.

דהיינו שיהא בגלוי לנוכח כאילו רואה ולא בדמיונות במחשבה לבדה שנק' העלם ולא גלוי כדמותנו[53] כו'.

That is, that it be revealed, face to face, as though one sees, and not in imaginings (dimyonos) in thought alone, which is called concealment and not revelation: "after our likeness (kidmuseinu)," etc.

> The white light stands for open, direct revelation, as though one saw G-dliness face to face, not merely imagined it in thought, which the text calls concealment. The words "after our likeness" (kidmuseinu), from the verse of man's creation, share their root, d-m-h, with dimyonos, "imaginings."

SECTION 7 · ¶23–24

Two loves between two awes

23 וענין ב' נהורין נהורא תכלא ונהורא חיורא הן ב"פ [ב' פעמים] רחימו שבאמצע ב"פ [ב' פעמים] דחילו כי יו"ד דחילו וה"א רחימו והוי"ו רחימו וההי' דחילו.

And the two lights, the blue light and the white light, are the two [mentions of] "love" (rechimu) in the middle of the two [mentions of] "awe" (dechilu): for the yud is awe, the hei is love, the vav is love, and the [final] hei is awe.

> The two lights correspond to love and awe in the four letters of the Name Havayah: yud is awe, the first hei love, the vav love, the final hei awe. So the two loves stand in the middle, framed by two kinds of awe.

והענין כי יש יראה עילאה בחכמה בחי' בטול ממש. משא"כ יראה תתאה בחי' פחד במלכות שלא למרוד במלך זעות מחיל כסא.

The explanation is that there is a higher awe, in Chochmah (wisdom), the level of actual self-nullification (bittul). This is not so with the lower awe, the level of fear, in Malchus (sovereignty): not to rebel against the King, trembling from dread of the Throne.

> Higher awe, in Chochmah, is complete self-nullification before G-d. Lower awe, in Malchus, is fear: a subject's fear of rebelling against the King, like the trembling before the Throne.

24 וכולם משמיעים ביראה ופחד כו'. והיא פחד מבחי' חיצונית. אבל יראה עלאה היא בחי' בטול ממש מאחר שאין עוד מלבדו.[54]

And "they all proclaim in awe and fear," etc. This is fear from the outer dimension (chitzoniyus). But the higher awe is the level of actual self-nullification (bittul), since "there is nothing else besides Him."

> Those before the Throne "all proclaim in awe and fear": this is the lower, outward fear. Higher awe is complete self-nullification, since "there is nothing else besides Him."

והוא ענין תפלת י"ח כריעות והשתחוואות המשכת הבטול. ושני פעמים רחימו היינו ה' עלאה בינה היא אהבה בתענוגים[55]

And this is the matter of the Shemoneh Esreh prayer, bowings and prostrations: the drawing down of self-nullification. And the two [mentions of] "love" are: the higher hei, Binah (understanding), which is "love in delights,"

> The bowing and prostration of the Shemoneh Esreh draw this self-nullification down into a person. Of the two loves, the higher belongs to the first hei, Binah, and is called "love in delights," a phrase from the Song of Songs.

והיא אהבה הבאה מלמעלה ורחימו בוי"ו הוא ז"א[56] אהבה שע"י ההתבוננות נפש המשכלת ממטה למעלה וזהו ואהבת[57] ב"פ [בי פעמים] אור[58] כו' ודי"ל [ודי למבין]:

and it is a love that comes from above; and the "love" in the vav is Z'eir Anpin (the emotive attributes), a love that [comes] through the contemplation of the intellectual soul, from below to above. And this is [why] "V'ahavta" ("And you shall love") is [numerically] twice "or" (light), etc. And this suffices for the understanding.

> This higher love comes from above, while the lower love, in the vav, Z'eir Anpin, is born of the mind's contemplation and rises from below. The word V'ahavta, "and you shall love," has the numerical value 414, twice or, "light" (207): the two loves are the two lights.

IN ONE'S AVODAH

Reflecting that all revealed G-dliness is only a glimmer beside G-d Himself should make the heart, even the animal soul, cry out and rise. But that upward rush must return and be drawn down into life, through the Torah and the physical mitzvos, and above all through tzedakah, which carries a hidden infinite power. The bowing of the Shemoneh Esreh draws down the self-nullification of higher awe.

QUESTIONS FOR DISCUSSION

1. Why does subduing the animal soul raise it so high, if its root is in Tohu, the world whose vessels shattered?
2. What does the wick give the flame, and what does the oil give it? How do they correspond to ratzo and shov?
3. How could Avraham keep tefillin and circumcision before the Torah was given, and what changed when it was given at Sinai?
4. Why should the darkest time, the footsteps of Mashiach, draw from a higher source than the lofty early generations?
5. In what way is tzedakah like a seed sown in the earth?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור על פסוק

The note says that a long explanation (biur) of this verse is found there, apparently by the Mitteler Rebbe.

KEHOT'S NOTE

בתקס"ח כרך ב ע' תרנ, נמצא ביאור ארוך וכנראה הוא לכ"ק אדה"א.

2 כי אתה נרי

In the song David sang on the day G-d saved him from all his enemies and from Shaul, he says, "For You are my lamp, Havayah, and Havayah illuminates my darkness"; the whole maamar explains this verse and its two mentions of the Name. (context: Steinsaltz Tanakh)

II Samuel 22:29 שמואל ב כ"ב:כ"ט

כִּי־אַתָּה נֵירִי ה' וַה' יַגִּיהַ חָשְׁכִּי׃

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

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3 בארוממך

David's psalm of praise opens, "I will exalt You, my G-d the King, and bless Your Name forever," plainly the psalmist extolling G-d. The preceding maamar (Torah Ohr, Miketz, "For You are my lamp") read this address to G-d as King in two ways, as drawing His exaltedness down and as raising Malchus up. (context: Steinsaltz Tanakh)

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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4 הא' מלמעלמ"ט

The Tzemach Tzedek's discourses for Yom Kippur are cited for a parallel to this first interpretation, in which the exaltedness above is drawn down below.

KEHOT'S NOTE

ראה אוה"ת דרושים ליוהכ"פ ע' א'תקפט.

5 שו"ה הרוממות — שהוא לבדו יחיד ומיוחד

Tanya explains the unity of the Holy One, blessed be He, who is called "single and unique" and is alone just as before the world was created; the worlds make no change in His unity.

Tanya, Likkutei Amarim 20:2–3 תניא, חלק ראשון; ליקוטי אמרים כ':ב'-ג'

וּלְבָאֵר הֵיטֵב עִנְיָן זֶה, צָרִיךְ לְהַזְכִּיר תְּחִלָּה בְּקִצְרָה עִנְיָן וּמַהוּת אַחְדּוּתוֹ שֶׁל הַקָּדוֹשׁ־בָּרוּךְ־הוּא, שֶׁנִּקְרָא "יָחִיד וּמְיוּחָד", "וְכֹל מַאֲמִינִים שֶׁהוּא לְבַדּוֹ הוּא", כְּמוֹ שֶׁהָיָה קוֹדֶם שֶׁנִּבְרָא הָעוֹלָם מַמָּשׁ, וּכְמוֹ שֶׁאוֹמְרִים: "אַתָּה הוּא עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, אַתָּה הוּא מִשֶּׁנִּבְרָא כוי", פֵּירוּשׁ – "הוּא" מַמָּשׁ בְּלִי שׁוּם שִׁינּוּי, כְּדִכְתִיב: "אֲנִי ה' לֹא שָׁנִיתִי". כִּי, עוֹלָם הַזֶּה וְכֵן כָּל הָעוֹלָמוֹת הָעֶלְיוֹנִים – אֵינָם פּוֹעֲלִים שׁוּם שִׁינּוּי בְּאַחְדּוּתוֹ יִתְבָּרַךְ בְּהִבָּרְאָם מֵאַיִן לְיֵשׁ. שֶׁכְּמוֹ שֶׁהָיָה ...

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KEHOT'S NOTE

וכ"ה גם לקמן נה, ב. וראה תניא פ"כ (כו, א). אגה"ק סי' כ (קל, ב) הלשון "יחיד ומיוחד".

PARAGRAPH 2

6 ובכהאריז"ל כי'

There this teaching is cited in the name of Etz Chaim, which the note identifies as Sha'ar (Gate) 1, Anaf 2.

KEHOT'S NOTE

בתקס"ח ע' תרנ כ' בשם הע"ח, והוא שער א' ענף ב'. וראה בלקו"ת הוספות לוי"קרא בארוכה.

7 צמצום ומקום חלל

The Arizal describes the Infinite Light filling all existence until, when He willed to create, it contracted and left a vacated space for the worlds; the text cites this to show that the worlds cannot come from the Infinite as it is.

Sefer Etz Chaim 1:2:2–3 עץ חיים א':ב':ב'-ג'

... והנה אז צמצם את עצמו א"ס בנקודה האמצעית אשר בו באמצע אורו ממש (אמר מאיר בערכינו אמר הרב זה וק"ל) וצמצם האור ההוא ונתרחק אל צדדי סביבות הנקודה האמצעית ואז נשאר מקום פנוי ואויר וחלל רקני מנקודה אמצעית ממש כזה <ציור> והנה הצמצום הזה היה בהשואה א' בסביבות הנקודה האמצעית ריקנית ההוא באופן שמקום החלל ההוא היה עגול מכל סביבותיו בהשואה גמורה ולא היה בתמונת מרובע בעל זויות נצבת לפי שגם א"ס צמצם עצמו בבחי' עגול בהשואה א' מכל צדדים והסיבה היתה לפי שכיון שאור הא"ס שוה בהשואה גמורה ...

Sefer Etz Chaim (Public Domain)

8 שרגליה יורדות

Proverbs warns against the strange woman, whose "feet go down to death"; the Kabbalists apply the words to Malchus, whose lowest level reaches down into the lower worlds. (context: Steinsaltz Tanakh)

Proverbs 5:5 משלי ה':ה'

רַגְלֶיהָ יֹרְדוֹת מָוֶת שְׁאוֹל צְעָדֶיהָ יִתְמֹכוּ׃

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

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it to show that such food comes from a lofty root.

Bava Kamma 72a:1–4 בבא קמא ע"ב א:א-ד'

דְּלָא אֲכְלִי בִּשְׂרָא דְתוֹרָא. וְאֶלָּא מַאי שְׁנָא רֵישָׁא וּמַאי שְׁנָא סֵיפָא? אֲמַר לֵקַהּ: רֵישָׁא קָרֵינָא בֵּקַהּ "וּטְבָחוֹ" כּוּלּוֹ בְּאִיסּוּרָא, סֵיפָא לָא קָרֵינָא בַּקַהּ "וּטְבָחוֹ" כּוּלּוֹ בְּאִיסּוּרָא. הַשּׁוֹחֵט וְנִמְצֵאת טְרֵיפָה וְכוּ'. אֲמַר לֵקַהּ רַב חֲבִיבִי מָחוֹזָאָה לְרַב אָשֵׁי: שָׁמַע מִינַּהּ, אֵינָהּ לִשְׁחִיטָה אֶלָּא לְבַסּוֹף.

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

KEHOT'S NOTE

ב"ק עב, א.

14 **שהם משרש עליון**

There it says that the light of the intellect is increased even by ox meat and physical wine, because their root is in Tohu, which precedes Tikkun; the passage continues at length.

KEHOT'S NOTE

בתקס"ח ח"ב ע' תרנב "הרי נתוסף גם אור השכל מבשר השור והיין גשמיות לפי ששרשם בבחי' התוהו הקדם לתיקון" ע"ש באורוכה.

15 **פני ארי'**

Ezekiel describes the four Chayos of the Chariot, each with the face of a man, a lion on the right, an ox on the left and an eagle; the text makes the lion, the ox and the eagle the sources of life for wild beasts, domestic animals and birds. (context: Steinsaltz Tanakh)

Ezekiel 1:10 יחזקאל א':י'

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

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

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PARAGRAPH 7

16 **בלע בן בעור**

Among the kings who reigned in Edom before any king reigned over Israel, the first was Bela son of Beor, whose city was Dinhavah; plainly the verse only names his city. The text, with the Kabbalists, reads Dinhavah as din havah, "give judgment." (context: Steinsaltz Tanakh)

Genesis 36:32 בראשית ל"ו:ל"ב

וַיִּמְלֹךְ בָּאֱדוֹם בֶּלַע בֶּן־בְּעוֹר וְשֵׁם עִירוֹ דִּנְהָבָה:

And Bela the son of Beor reigned in Edom; and the name of his city was Dinhabah.

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KEHOT'S NOTE

בראשית לו, לב.

17 **בלע בן בעור**

In Sha'ar Derushei Nekudos the Arizal explains the kings of Edom as the attributes of Tohu that broke: Bela son of

PARAGRAPH 4

9 **ובי' בחי' אלו הן שבת וחנוכה . . ומקור זה נמשך בתורה שלפנינו בגשמיות**

The Tzemach Tzedek's commentary on the Zohar is cited for the whole passage, from Shabbos and Chanukah as ascent and descent to the source drawn into the physical Torah (paragraph 15).

KEHOT'S NOTE

ראה בביאורי הזהר לכ"ק אדמו"ר הצמח צדק לזהר אמור לדף ק ע"ב ע' תל.

10 **מצמיח חציר לבהמה**

The psalmist praises G-d who, through the rain, makes grass grow for the cattle and plants for man's labor; here the grass that becomes part of the animal is the model of refinement, the lower absorbed into the higher. (context: Steinsaltz Tanakh)

Psalms 104:14 תהילים ק"ד:י"ד

מַצְמִיחַ חָצִיר לַבְּהֵמָה וְעֵשֶׂב לַעֲבֹדַת הָאָדָם לְהוֹצִיא לֶחֶם מִן־הָאָרֶץ:

Who causeth the grass to spring up for the cattle, And herb for the service of man; To bring forth bread out of the earth,

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11 **אלף טורין**

G-d says He needs no offerings, for every beast of the forest is His, and the cattle (behemos) on a thousand hills; the Aramaic "a thousand mountains" in the text echoes it. (context: Steinsaltz Tanakh)

Psalms 50:10 תהילים נ':י'

כִּי־לִי כָל־חַיְתוֹ־יָעַר בְּהֵמוֹת בְּהַרְרֵי־אָלֶף:

For every beast of the forest is Mine, and the cattle upon a thousand hills.

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PARAGRAPH 6

12 **חמרא וריחנא מפקחין**

Rava says that wine and fragrance make him wise; the text takes this as a sign that physical things rooted in Tohu can add light to the mind.

Yoma 76b:7 יומא ע"ו ב:ז'

רַב כָּהֲנָא רָמֵי: כְּתִיב "תִּירָשׁ", וְקָרֵינַן "תִּירוֹשׁ". זָכָה — נַעֲשָׂה רֹאשׁ, לֹא זָכָה — נַעֲשָׂה רָשׁ. (וְהַיְינוּ דְּרָבָא דְּרָבָא) רָמֵי, כְּתִיב: "יְשַׁמַּח", וְקָרֵינַן יְשַׂמַּח. זָכָה — מְשַׂמְּחוֹ, לֹא זָכָה — מְשַׂמְּמוֹ. וְהַיְינוּ דְּאָמַר רָבָא: חַמְרָא וְרֵיחָנֵי — פַּקְחִין.

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KEHOT'S NOTE

יומא עו, ב.

13 **לא אכילנא בישרי' דתורא**

A Sage explains an earlier statement by saying that he had not eaten ox meat, so his mind was not clear; the text cites

Beor is Daas and Yovav is Chesed. The Kehot note cites this chapter on "din havah, complete judgment."

Sefer Etz Chaim 8:4:1 עץ חיים ח׳:ד׳:א׳

... ז׳ כי הנ״ה נחשבים כ״א חצי הגוף ובין שניהם הם אחד לבד ודע כי כל אלו הם ענין המלכים הנזכר בפרשת וישלח ואלה המלכים אשר מלכו בארץ אדום וזה פרטן בלע בן בעור זה דעת וכבר הודעתיך כי בלעם הוא בלע כשארז״ל והוא בסוד דעת דקליפה אשר ע״כ היה שקול באומות העולם כמשה בישראל לפי שמשה בחי׳ דעת עליון דאבא שבזי״א והנה זהו הענין ויודע דעת עליון הנאמר בבלעם שיצא מהסיגי דעת זה כמבואר אצלינו במ״א באריכות. יובב הוא חסד וזהו בן זרח לשון זריחה כי הוא בחינת חסד ...

Sefer Etz Chaim (Public Domain)

18 **דין הבה דין גמור**

There it is explained that this is because it is "strong and forceful judgment, in the mode of the overpowering of the light."

KEHOT'S NOTE

ראה ע״ח שער דרושי נקודות פ״ד. בתקס״ח ע׳ תרנב ״והוא להיותו בחי׳ דין חזק ותקיף בבחי׳ תגבורת האור״.

PARAGRAPH 8

19 **וכן יובב**

When Bela died, Yovav son of Zerach of Botzrah, from another city of Edom, reigned in his place; the text makes him the attribute of Chesed in Tohu. (context: Steinsaltz Tanakh)

Genesis 36:33 בראשית ל״ו:ל״ג

KEHOT'S NOTE

בראשית לו, לג. בתקס״ח שם ״וכן בהיפוך יובב מבצרה שהוא בבחי׳ החסד גם הוא בבחי׳ החזוק והתוקף שלא יסבול היפוכו עדיין כלל ועדיין כל הזי׳ מלכים דתהו״.

20 **וכן יובב חסד**

The Arizal writes that Yovav is Chesed, and that "son of Zerach" means shining, for Chesed is called light; the text uses this to show that in Tohu even kindness was absolute.

Sefer Etz Chaim 8:4:1 עץ חיים ח׳:ד׳:א׳

... ע״כ היה שקול באומות העולם כמשה בישראל לפי שמשה בחי׳ דעת עליון דאבא שבזי״א והנה זהו הענין ויודע דעת עליון הנאמר בבלעם שיצא מהסיגי דעת זה כמבואר אצלינו במ״א באריכות. יובב הוא חסד וזהו בן זרח לשון זריחה כי הוא בחינת חסד הנקרא אור כנודע. חשם הוא גבורה כי הוא סוד ה״ג ואותיות חשם הוא חמש וס״ת חשם מארץ התמני מי״ץ ור״ת חמה והם סוד הפסוק כי מיץ חלב יוצא חמה כי חמה וחמאה הם אותיות שוין והם בחי׳ הגבורות שהם דם ונהפכים בבטן המלאה לחלב ומן אותו המיץ ...

Sefer Etz Chaim (Public Domain)

PARAGRAPH 9

21 **צעק לבם**

Lamenting Jerusalem's destruction, the poet says, "Their heart cried out to Havayah," the heart of the city's people; the text reads "their heart" as the animal soul and the cry as its intense ascent. (context: Steinsaltz Tanakh)

Lamentations 2:18 איכה ב׳:י״ח

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

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

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PARAGRAPH 11

22 **רצוא**

In Ezekiel's vision the Chayos "ran and returned" like flashes of fire; the text calls the heart's yearning upward ratzo, "running," and links it to the wick. (context: Steinsaltz Tanakh)

Ezekiel 1:14 יחזקאל א׳:י״ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃

And the living creatures ran and returned as the appearance of a flash of lightning.

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23 **אם רץ לבך שוב לאחד**

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

KEHOT'S NOTE

ת״ז בהקדמה ז, א.

24 **אם רץ לבך שוב לאחד**

The Tikkunei Zohar teaches that if your heart runs, it must return; the text makes this return the drawing down from above, the oil of Chanukah.

Tikkunei Zohar 7a:3 תקוני הזהר ז׳ א׳:ג׳

תְּנֵינָא (יחזקאל א כו), וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְּמַעְלָה דָּא אִיהוּ יֵוד הֵא וָאו הָא כְּלִיל תֵּשַׁע נְקוּדִין, וַעֲשִׂירָאָה שְׁכִינְתָּא כְּלִילָא מִכֻּלְּהוּ, וְכֻלָּא א, דְּלֵית אָדָם בְּלָא א, וְכֻלָּא אִיהוּ עַמּוּדָא דְּאֶמְצָעִיתָא, אִיהוּ יהו״ה דְּכְלִיל א, וְאִיהוּ שְׁמָא מְפָרֵשׁ דְּכְלִיל א לְאַחֲזָאָה דְּאִם רָץ לִבְּךָ שׁוּב לְאָחוֹר.

Tikkunei Zohar - Vocalized (Public Domain)

PARAGRAPH 12

25 **קיים אעי״ה את התורה עד שלא ניתנה**

The note says this theme, Avraham's keeping the Torah before it was given, is explained there at length.

KEHOT'S NOTE

משנה סוף קידושין. בארוכה בתקס״ח ע׳ תרנד.

26 **קיים אאע"ה את התורה עד שלא ניתנה**

The Mishnah says that Avraham our father kept the whole Torah before it was given; the text explains that he kept the Torah of Beriah, before it was clothed in this physical world.

Mishnah Kiddushin 4:14 משנה קידושין ד:י"ד

... וְכֵן הוּא אוֹמֵר בְּאַבְרָהָם אָבִינוּ עָלָיו הַשָּׁלוֹם, (בראשית כד) וְאַבְרָהָם זָקֵן, וַה' בֵּרַךְ אֶת אַבְרָהָם בַּכֹּל. מָצִינוּ שֶׁעָשָׂה אַבְרָהָם אָבִינוּ אֶת כָּל הַתּוֹרָה כֻּלָּהּ עַד שֶׁלֹּא נִתְּנָה, שֶׁנֶּאֱמַר, (שם כו) עֵקֶב אֲשֶׁר שָׁמַע אַבְרָהָם בְּקֹלִי וַיִּשְׁמֹר מִשְׁמַרְתִּי מִצְוֹתַי חֻקּוֹתַי וְתוֹרֹתָי:

Rabbi Judah said: an unmarried man must not tend cattle, nor may two unmarried men sleep together under the same cover. But the sages permit it. One whose business is with women must not be alone with women. And one should not teach his son a woman's trade. Rabbi Meir says: one should always teach his son a clean and easy profession, and pray to Him to whom wealth and property belong. For a profession does not contain [the potential for] poverty and wealth, for poverty is not due to ...

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PARAGRAPH 13

27 **קדש לי כל בכור**

After the Exodus G-d tells Moshe, "Sanctify to Me every firstborn"; this opens the first of the tefillin passages, which speak of the Exodus. The text notes that Avraham kept tefillin before it was written. (context: Steinsaltz Tanakh)

Exodus 13:2 שמות י"ג:ב'

קַדֶּשׁ־לִי כָל־בְּכוֹר פֶּטֶר כָּל־רֶחֶם בִּבְנֵי יִשְׂרָאֵל בָּאָדָם וּבַבְּהֵמָה לִי הוּא:

'Sanctify unto Me all the first-born, whatsoever opens the womb among the children of Israel, both of man and of beast, it is Mine.'

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PARAGRAPH 14

28 **יראה עילאה בחכמה עילאה ושרשה מו"ס**

The passage there refers to this maamar ("in Miketz, in the explanation of the verse 'For You are my lamp'"): great love is the higher hei and higher awe the yud, and higher awe is rooted in Mocha Stima'ah, from the Gevurah of Atik.

KEHOT'S NOTE

בלקו"ת שה"ש טו, ג מציין ע"ז: וכמ"ש הרמ"ז פ' וישב דקע"ט ב'. והוא למעלה מבחי' חג"ת דא"א ומשם נמשך בחי' גילוי זה במורא גדול כוי שהוא התגלות יראה עילאה זו בבחי' יר"ת הנמשך מבחי' מלכות כל עולמים ע"ש.

PARAGRAPH 15

29 **ע"פ קבלת מהרמ"ק**

Sh'lach 51b refers back to this maamar: the source of the Torah is in Mocha Stima'ah, the Chochmah within Keser according to the Ramak, and according to the Arizal higher, in the Malchus of the Infinite, and that source is drawn into the physical Torah, "their beginning wedged in their end." There he adds that this higher Chochmah is the root of Chochmah in the unknowable head (Radla), above the gulgalta of Arich Anpin.

KEHOT'S NOTE

מובא בלקו"ת שלח נא, ב.

30 **אשר אנכי מצוך הוא בהיום לעשותם**

Moshe tells Israel to keep the commandment, the statutes and the laws "which I command you today, to do them"; the text stresses "today" and "to do them": the highest source is drawn into the physical doing of the mitzvos. (context: Steinsaltz Tanakh)

Deuteronomy 7:11 דברים ז':י"א

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

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

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PARAGRAPH 16

31 **שטמאו היונים כל השמנים**

There it is explained why the Greeks defiled all the oils in the Sanctuary specifically.

KEHOT'S NOTE

בתקס"ח ע' תרנה ואילך ביאור שטמאו כל השמנים בהיכל דוקא.

32 **כי בבל נקי רישא דדהבא**

Interpreting Nebuchadnezzar's dream of a statue made of four metals, Daniel tells the king of Babylon, "You are the head of gold"; the parts below stand for the kingdoms that follow. The text uses this image of a body for the kingdoms. (context: Steinsaltz Tanakh)

Daniel 2:38 דניאל ב':ל"ח

KEHOT'S NOTE

דניאל ב, לח. בתקס"ח ע' תרנה "מפני שבבל הי' אז הראש שהוא בחי' כתר דקליפה". וראה בלקו"ת בהעלותך לה, ד. סה"מ תקס"ט ע' ערב ובמ"מ שם.

33 **פך א' בחותמו של כה"ג**

The Talmud tells that when the Greeks entered the Sanctuary they defiled all its oils, and the Hasmoneans found only one cruse sealed with the High Priest's seal, which burned for eight days.

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 מונח 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.

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34 חותם הוא יסוד

This Kabbalistic dictionary of terms is cited, under the letter ches, for "seal" (chosam) as a name of Yesod.

KEHOT'S NOTE

מאו"א אות ח סעי' סח. ראה אוה"ת שמות ע' א'תרג. וכרך ז ע' ב'תשסג.

35 וכה"ג . . שהוא בי"ג ת"ד . . הוא מו"ס

There the High Priest and the seal of the High Priest are explained.

KEHOT'S NOTE

בתקס"ח ע' תרנו ביאור ענין כה"ג וחותמו של כה"ג ע"ש.

36 הוי' הוי' אל רחום וחנון

As G-d passes before Moshe He proclaims the Thirteen Attributes of Mercy, beginning "Havayah, Havayah, Kel, merciful and gracious"; the text identifies them with the thirteen tikkunim of the beard, and their source with the doubled Name. (context: Steinsaltz Tanakh)

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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PARAGRAPH 17

37 כי אתה נרי הוי' והוי' יגיה חשכי

David's song of thanks for his rescue: "For You are my lamp, Havayah, and Havayah illuminates my darkness"; here the second Name is joined to the first with a vav. (context: Steinsaltz Tanakh)

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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38 ופסיק טעמא בגווייהו . . הוי' והוי' יגי' חשכי

Chukas 57c-d opens the explanation of "This is the statute of the Torah" with the Idra (Zohar 3:138b): wherever Havayah appears twice in one verse, the first is in Z'eir Anpin and the second in Atik.

KEHOT'S NOTE

בלקו"ת חקת נז, ג מציין שכאן שני השמות הם סמוכים זה לזה ממש, ובלקו"ת שם אף שאינן סמוכים רק שהם בפסוק אחד.

39 חנון ורחום ה'

In David's psalm of praise: "Gracious and merciful is Havayah, slow to anger and great in kindness"; here grace and mercy come before the Name. (context: Steinsaltz Tanakh)

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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40 ה' ה' אל רחום וחנון

In the Thirteen Attributes, "Havayah, Havayah, Kel, merciful and gracious," the Name comes first; the text quotes it as "Havayah, merciful and gracious." (context: Steinsaltz Tanakh)

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. ראה לקו"ת ואתחנן ג, א. סה"מ תרל"ד ע' צד.

PARAGRAPH 18

41 ה' רחום וחנון

G-d's proclamation to Moshe, "Havayah, Havayah, Kel, merciful and gracious": with the Name first, the text assigns it to the Havayah of Arich Anpin. (context: Steinsaltz Tanakh)

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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42 חנון ורחום ה'

David's praise, "Gracious and merciful is Havayah": with the Name last, the text reads it as the attributes drawn into Z'eir Anpin so that it bears the Name. (context: Steinsaltz Tanakh)

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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KEHOT'S NOTE

תהלים קמה, ח. ועוד.

PARAGRAPH 19

43 כי אתה נרי ה'

"For You are my lamp, Havayah": the text assigns the first Name to the Havayah of Z'eir Anpin and the second, "and Havayah illuminates my darkness," to Arich Anpin.

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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44 **משא"כ והוי' יגיה חשכי . . והיינו ע"י צדקה**

That maamar refers back to this passage: "and Havayah illuminates my darkness" through tzedakah.

KEHOT'S NOTE

בד"ה אלו דברים תרנ"א ע' קצה מציין לכאן.

45 **עקבות משיחא**

The Mishnah describes the troubles of the time "in the footsteps of Mashiach," just before the redemption; the text identifies this time with "my darkness."

Mishnah Sotah 9:15 משנה סוטה ט:ט"ו

... רַבִּי אֱלִיעֶזֶר הַגָּדוֹל אוֹמֵר, מִיּוֹם שֶׁחָרַב בֵּית הַמִּקְדָּשׁ, שָׂרוּ חַכְמֵי לְמֶהֱוֵי כְסָפְרַיָּא, וְסָפְרַיָּא כְּחַזָּנָא, וְחַזָּנָא כְּעַמָּא דְאַרְעָא, וְעַמָּא דְאַרְעָא אָזְלָא וְדַלְדְּלָה, וְאֵין מְבַקֵּשׁ, עַל מִי יֵשׁ לְהִשָּׁעֵן, עַל אָבִינוּ שֶׁבַּשָּׁמַיִם. בְּעִקְבוֹת מְשִׁיחָא חֻצְפָּא יִסְגֵּא, וְיֹקֶר יַאֲמִיר, הַגֶּפֶן תִּתֵּן פִּרְיָהּ וְהַיַּיִן בְּיֹקֶר, וְהַמַּלְכוּת תֵּהָפֵךְ לְמִינוּת, וְאֵין תּוֹכֵחָה, בֵּית וַעַד יִהְיֶה לִזְנוּת, וְהַגָּלִיל יֶחֱרַב, וְהַגַּבְלָן יִשּׁוֹם, וְאַנְשֵׁי הַגְּבוּל יְסוֹבְבוּ מֵעִיר לְעִיר וְלֹא יְחוֹנֵנוּ, וְחָכְמַת סוֹפְרִים ...

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 20

46 **אין ישראל נגאלין אלא בצדקה**

The Talmud teaches that Jerusalem will be redeemed only through tzedakah, from the verse "Zion will be redeemed with justice, and those who return to her with tzedakah"; the text cites it as "Israel will be redeemed only through tzedakah."

Shabbat 139a:5–6 שבת קל"ט א:ה'-ו'

אָמַר עוּלָּא: אֵין יְרוּשָׁלַיִם נִפְדֵּית אֶלָּא בִּצְדָקָה, שֶׁנֶּאֱמַר: "צִיּוֹן בְּמִשְׁפָּט תִּפָּדֶה וְשָׁבֶיהָ בִּצְדָקָה". אָמַר רַב פָּפָּא: אִי בָּטְלִי יְהִירֵי — בָּטְלִי אַמְגּוּשֵׁי. אִי בָּטְלִי דַּיָּינֵי — בָּטְלִי גְּזִירְפָּטֵי.

Ulah said: Jerusalem will only be redeemed through righteousness, as is says "Zion shall be redeemed through justice and her penitent through righteousness." (Isaiah 1:27)

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KEHOT'S NOTE

שבת קלט, א.

47 **זורע צדקות**

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

KEHOT'S NOTE

נוסח ברכת יוצר אור.

48 **בחי' א"ס להצמיח עד אין קץ**

The end of the letter explains that the element of earth constantly brings forth grasses and trees, something from nothing, through its power of growth, because beneath the "feet" of Adam Kadmon, at the bottom of Asiyah, the Infinite Light that encompasses all worlds shines.

KEHOT'S NOTE

ראה אגה"ק סי' כ בסופו.

49 **משא"כ והוי' יגיה חשכי . . והיינו ע"י צדקה**

Kehot's note points to where this is explained further: The Rebbe Rashab's maamar "(5651) אלו דברים".

KEHOT'S NOTE

בד"ה אלו דברים תרנ"א ע' קצה מציין לכאן.

PARAGRAPH 21

50 **הפך של שמן שבחותמו של כה"ג**

After the Greeks defiled the oils, only one cruse remained, lying under the seal of the High Priest; the text sees in it the light drawn from Mocha Stima'ah.

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 מונָּח בְּחוֹתָמוֹ שֶׁל כֹּהֵן גָּדוֹל, וְלֹא הָיָה בּוֹ אֶלָּא לְהַדְלִיק יוֹם אֶחָד. נַעֲשָׂה בּוֹ נֵס וְהִדְלִיקוּ מִמֶּנּוּ שְׁמוֹנָה יָמִים. לְשָׁנָה אַחֶרֶת קָבָעוּם יָמִים טוֹבִים בְּהַלֵּל וְהוֹדָאָה.

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PARAGRAPH 22

51 **ב' גווני אור**

The two colors of light are discussed there at length.

KEHOT'S NOTE

בתקס"ח ע' תרנז ואילך בארוכה.

52 **ע"י השמן שהוא המאיר אור צח ובהיר**

Sh'lach 45c explains the white fire as the self-nullification of Atzilus and the blue light as Malchus, which takes in the separate worlds, and refers to this maamar: the blue light comes from the consuming of the wick and the white light from the oil, because oil is the higher Chochmah, the Torah.

KEHOT'S NOTE

ראה לקו"ת שלח מה, ג.

53 **כדמותנו**

G-d says, "Let us make man in our image, after our likeness"; the text quotes "after our likeness" (kidmuseinu) as

נסמן לעיל לב, ג.

it contrasts true revelation with imaginings (dimyonos) in thought, a word from the same root. (context: Steinsaltz Tanakh)

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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PARAGRAPH 24

54 **אין עוד מלבדו**

Moshe tells Israel they were shown G-d's wonders "to know that Havayah is G-d; there is nothing else besides Him"; the text grounds higher awe, true self-nullification, in this truth. (context: Steinsaltz Tanakh)

Deuteronomy 4:35 דברים ד׳:ל״ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה׳ הוּא הָאֱלֹקִים אֵין עוֹד מִלְּבַדּוֹ׃

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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55 **אהבה בתענוגים**

The lover praises his bride: "How beautiful and how pleasant you are, love in delights"; the text calls the higher love, of Binah, by this name. (context: Steinsaltz Tanakh)

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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56 **ורחימו בוי״ו הוא ז״א**

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

KEHOT'S NOTE

ראה לקו״ת במדבר ט, ד.

57 **ואהבת**

Moshe commands Israel, "And you shall love Havayah your G-d"; the text notes that V'ahavta (414) equals twice or, "light" (207), hinting at the two loves. (context: Steinsaltz Tanakh)

Deuteronomy 6:5 דברים ו׳:ה׳

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

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

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58 **ואהבת ב״פ אור**

The note says the sources for "V'ahavta, twice or" are given there.

KEHOT'S NOTE

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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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