TORAH OHR • PARSHAS MIKEITZ • MAAMAR 15

נר חנוכה מצוה להניחה כו' משמאל, כדי שתהא...

The Chanukah Lamp: A Mitzvah to Place It on the Left

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The mezuzah on the right is the ascent from below, “a mitzvah is a lamp”; the Chanukah lamp on the left is the light of the Torah drawn down from above. The ascent is what draws the light, and it carries it even into the darkest places, so that darkness itself is turned into light.

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 mezuzah on the right is the ascent from below, "a mitzvah is a lamp"; the Chanukah lamp on the left is the light of the Torah drawn down from above. The ascent is what draws the light, and it carries it even into the darkest places, so that darkness itself is turned into light.

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

Why is the Chanukah lamp on the left and the mezuzah on the right? The maamar begins with creation. The matter of things came from G-d's speech, the ten utterances, which, like a king's name over his land, reveal only a glimmer and so let a separate "something" exist; their form came from His desire, which was never spoken. The 120 combinations of Elokim hide G-d so that the world seems independent, yet Havayah rules over them and can change nature. Creation's purpose is that the "something" be nullified and G-d's glory revealed below. This happens when a person turns bitter into sweet: the ascent from below, "a mitzvah is a lamp," draws down "the Torah is light." Letters, of speech, of prayer and of the Torah, are rooted above the intellect, in Keser. As air (avir: or, light, with a hidden yud) lets a flame shine, the mitzvos, all called tzedakah, reach that root and make the Torah's light shine. So the mezuzah, the ascent, stands on the right, and the Chanukah lamp, the Torah's light, on the left, reaching even the "mountains of separation," where darkness becomes light.

OUTLINE

1 **The question: why on the left?** ¶1

The Chanukah lamp is on the left so that the mezuzah is on the right; why are they not on the same side? The answer begins with two verses: creation by G-d's desire and creation by His word.

2 **Matter from speech, form from desire** ¶2–6

The matter of things came from the ten utterances, something from nothing; their form came from G-d's desire. Speech, like a king's name, reveals only a glimmer, so the world can exist as "something," whose purpose is to be nullified.

3 **Havayah above Elokim** ¶7–10

Before G-d all is as nothing. The 120 combinations of Elokim conceal so the world seems separate, but Havayah's desire rules over them and over nature, as when the sea fled.

4 **Turning bitter into sweet** ¶11–16

Contemplation turns the heart from worldly pleasures, which draw from the kelipos, to delight in G-d, as in the sacrifices and prayer. This ascent, "a mitzvah is a lamp," draws down "the Torah is light."

5 **The root of the letters** ¶17–23

Letters are not made by the mouth but rooted in the soul, in Chayah. The letters of prayer, raised through Metatron to their root in Keser, draw down a new will above Chochmah.

6 **The Torah, the parable of the Primordial One** ¶24–30

The Torah's letters are rooted above its wisdom. All levels are only parables for the Infinite Light itself; man draws the Torah down from there, but it is "light" only through the lamp of the mitzvah.

7 **Air, the source of light** ¶31–35

A flame needs air; avir is or with a hidden yud. The mitzvos, called tzedakah, reach that root and make the Torah's light shine; Torah without kindness lacks its light.

8 **Mezuzah on the right, Chanukah lamp on the left** ¶36–39

The mezuzah raises the house up to G-d; the Chanukah lamp draws the Torah's light down, even into the public domain, the realm of separation. The ascent on the right is what turns darkness into light on the left, and this sustains the world.

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.

This maamar has two halves, creation and the lamp opposite the mezuzah; the Rebbe's teachings shown here open up both. In Patach Eliyahu (19 Kislev 5715), following earlier maamarim, he explains why creation needed both speech, for a real "something" (יש), and will, for forms open to nullification; and, building on the discourses that root nature in the Name Elokim and miracles in Havayah, he adds that „הנהגת הטבע היא שהקב"ה מנהיג את כל נברא לפי ענינו" (in nature G-d leads each creature by its own character), in a miracle by His will. A sicha from the talks of Yud Shevat and Shabbos Yisro 5724 reads „ציור הנבראים עצמם" (the very forms of creatures) as His will, Kimei Tzeischa (5712) finds His rule over nature plainest in „הנסים המלובשים בטבע" (miracles clothed in nature), and in 5738 he notes that the Purim discourses reverse this maamar's order of matter and form. His letter of 20 Adar 5718 and the Hadran of 5749 read „שלשת אלפים משל" (Shlomo's three thousand parables) two ways; the Rebbe Maharash and the Rebbe Rashab add that the Torah's parable, unlike the world's, reveals its meaning. On the lamp, a sicha of Chanukah 5728 ties its left side to its place outside, a reshimah of 5696 makes lighting the public domain Chanukah's service, and the Rebbe Rashab (Ner Chanukah 5656) explains why it stands on the left only beside a mezuzah. Perhaps (biur b'derech efshar) the lamp at the doorway pictures the maamar's teaching on creation: light entering the "something" rather than staying outside.

Matter and form חומר וצורה

Matter is what a thing is in general; form is its particular shape. In the maamar, matter comes from G-d's speech and form from His desire, which was never spoken.

Something from nothing יש מאין

Creation through a mere glimmer, G-d's "name," which lets the world exist as a separate "something"; its purpose is that the "something" be nullified to the "nothing."

Havayah and Elokim הוי' ואלקים

Elokim is the Name of contraction and concealment, through which nature exists; Havayah is the revelation of the Infinite Light, which rules over Elokim and can change nature.

Darkness turned into light אתהפכא חשוכא לנהורא

The goal that the physical world itself, and even the place of greatest concealment, should reveal G-d's light.

A mitzvah is a lamp, the Torah is light נר מצוה ותורה אור

The mitzvah is the ascent from below; the Torah is the light drawn from above. The Torah's light shines only through the lamp of the mitzvah.

Letters אותיות

Channels of drawing down, rooted above the intellect, in Keser; they clothe wisdom as a garment and descend into thought and speech.

Avir (air) אויר

Or (light) with a hidden yud: the concealed source of light. The mitzvos reach this level and make the Torah's light shine, as air lets a flame shine.

The mountain of separation טורא דפרודא

The realm of division and concealment, the "many" of the public domain, into which the Chanukah lamp draws the light of the Torah.

SECTION 1 • ¶1

The question: why on the left?

1 נר חנוכה[1] מצוה להניחה[2] כו' משמאל, כדי שתהא מזוזה מימין[3] וני"ח משמאל.[4,5] וצ"ל הטעם שאין הני"ח ג"כ מימין כמו המזוזה.

"The Chanukah lamp: it is a mitzvah to place it," etc., "on the left, so that the mezuzah is on the right and the Chanukah lamp on the left." And we must explain the reason why the Chanukah lamp is not also on the right, like the mezuzah.

> The Talmud rules that the Chanukah lamp is placed at the doorway on the left side, so that it faces the mezuzah on the right. The maamar asks why the two are not on the same side; its answer, given at the end, is that the mezuzah is an ascent from below while the Chanukah lamp is the light of the Torah drawn down from above. The Tzemach Tzedek (Sefer HaMaamarim, Hanachos 5614–5615, p. 37, in the Kehot note) asks a further question on this law: why is the Chanukah lamp on the left, when the Menorah in the Temple stood specifically in the south.

אך יובן בהקדים ביאור[6] מ"ש כל אשר חפץ[7] ה' עשה. וכתיב בדבר ה' שמים נעשו.[8,9]

But this will be understood by first explaining what is written, "Whatever Havayah desired, He has done"; and it is written, "By the word of Havayah the heavens were made."

> Before answering, the maamar sets two verses side by side: one says that G-d made things by His desire, the other that the heavens were made by His word. The difference between creating through desire and creating through speech is the foundation for everything that follows.

SECTION 2 • ¶2–6

Matter from speech, form from desire

2 ובע"מ [ובעשרה מאמרות] נברא העולם[10,11] שהיו מאמר ודבור. ולא נברא בחפץ ורצון בלבד. והענין כי הנה נודע שלכל הדברים יש חומר וצורה[12,13,14] שהחומר הוא ענין הדבר ההוא בכללות דהיינו להיות שמים או ארץ או שמש וירח.[15]

And "with ten utterances the world was created," which were utterance and speech, and it was not created by desire and will alone. The explanation: it is known that all things have matter and form. The matter is what that thing is in general, that is, its being heaven or earth, or sun and moon.

> The Mishnah in Avos teaches that the world was created with ten utterances, and the maamar stresses that these were speech, not desire alone. To explain why, it uses the classic distinction between matter and form: the matter is what a thing is in general, that it is a heaven or an earth, a sun or a moon.

והצורה הוא כל ציור וכל תמונה במראה ושטח שיש לכל דבר בדמותו בצלמו על איזה אופן נעשה

And the form is every shape and every figure, in appearance and surface, that each thing has "in its likeness, in its image": the manner in which it was made,

> The form is a thing's particular shape and appearance, the exact way it was made. The phrase "in its likeness, in its image" echoes the Torah's words about Adam's son, born "in his likeness, after his image."

כמו השמים והארץ הם כדורים[16, 17] ומן הארץ לרקיע כו'[18] והשמש והירח הם גלגלים מאירים כו'.[19] וכן עד"ז בכל דבר נברא.[20, 21]

as, for example, the heavens and the earth are spheres, and from the earth to the firmament, etc.; and the sun and the moon are shining orbs, etc. And so too, in this way, with every created thing.

> The examples draw on the Sages' description of the cosmos: heaven and earth are spheres, the distance from the earth to the firmament is a fixed measure (the Talmud gives it as a journey of five hundred years), and the sun and moon are shining orbs. Every created thing likewise has its own particular form.

3 והנה החומר נברא בדבר ה' ובע"מ [ובעשרה מאמרות] שבמאמר יהי אור[22] נתהווה בחי' האור מאין ליש. וכן במאמר יהי רקיע[23] נתהווה הרקיע מאין ליש.[24]

Now, the matter was created by the word of G-d and by the ten utterances: through the utterance "Let there be light," the aspect of light came into being from nothing (ayin) to something (yesh); and likewise, through the utterance "Let there be a firmament," the firmament came into being from nothing to something.

> The matter of each thing came from G-d's speech: the utterance "Let there be light" brought light into existence where there had been nothing, and "Let there be a firmament" did the same for the firmament. Speech is what produces existence "from nothing to something."

אבל אופן צורת הרקיע בדמותו בצלמו הוא נעשה בחפץ[25] ה' שלא בא לכלל גילוי[26] בדבור או מאמר.[27, 28, 29]

But the manner of the firmament's form, "in its likeness, in its image," was made by G-d's desire, which did not come into revelation in speech or utterance.

> The form of the firmament, its exact shape, did not come from any spoken utterance. It came from G-d's desire, a level that never came out into the open as speech. A later maamar quoted in the Kehot note (BeYom HaShemini Atzeres, 5670) reads this desire as the light that encompasses all worlds (sovev kol almin), the source of a thing's outer shape, such as the roundness of the heavens.

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

At the farbrengen of Motzaei Shabbos Acharei, Mevarchim and Erev Rosh Chodesh Iyar 5738, having said that every created thing has its bare coming into being, which only G-d's essence can cause, and its details, the Rebbe stops "by the way" on what he calls „א דבר נפלא" (a wonder) in the discourses of the Rebbeim.

The Rebbe notes that the Chanukah discourses (דרושי חנוכה), "beginning with the Chanukah discourses in Torah Ohr" (his editors cite this maamar, 41d), always give this paragraph's order: matter from „בדבר ה'" ("the word of Havayah"), form from „כל אשר חפץ ה' עשה" ("whatever Havayah desired"), since the utterance „יהי רקיע" ("Let there be a firmament") says nothing of the firmament's shape; Kuntres Etz HaChaim and the later Rebbeim follow it. The Purim discourses (dibbur hamaschil Yaviu Levush Malchus) always give the reverse: matter, being something from nothing, comes from G-d's desire, which reveals the Essence that has no prior cause, while the form and details come from speech, Malchus. He calls it a "davar pele" and on these pages leaves it unresolved.

The Alter Rebbe: והנה החומר נברא בדבר ה' ובע"מ שבמאמר יהי אור נתהווה בחי' האור מאין ליש

The Rebbe: אין דרושי חנוכה (אנהויבנדיק פון דרושי חנוכה שבתו"א), איז אלעמאל מבואר כאופן הא' ... און אין דרושי פורים ... איז אלעמאל מבואר כאופן הב'

Sichos Kodesh 5738 (unedited), vol. ב (מוצש"פ שלח - פורים), p. 227-228 (§§כד; the section's own pages כז-כח) · שיחת (הנחת התי' בלתי מוגה) מבה"ח וער"ח אייר ה'תשל"ח, מוצאי ש"פ אחרי

4 והנה מה שנברא החומר במאמר ודבור ולא נברא הכל בחפץ ה' ורצונו בלבד היא מפני[30] שאז לא הי' [היה] גילוי מאין ליש רק שהיה העולם בטל במציאות ממש[31]

Now, the reason that the matter was created by utterance and speech, and not everything was created by G-d's desire and His will alone, is that then there would not have been a revelation from nothing to something; rather, the world would have been truly nullified in its existence.

Why could the world not be made by desire alone? Had everything come from G-d's desire alone, there would be no revelation of a "something" out of "nothing": the world would be entirely nullified, with no existence of its own. Kuntres Etz HaChaim, quoted in the Kehot note, explains that it would have been like the World of Atzilus, nullified in existence rather than created beings, because it would receive from Chochmah, where "He and His life-force are one."

רק עיקר גילוי היש הוא ע"י דבר ה' כי הוא צוה ונבראו[32]

But the main revelation of the "something" is through the word of G-d, "for He commanded and they were created."

The appearance of a separate "something" comes through G-d's word, as the verse says, "He commanded and they were created." Speech, as the next part explains, reveals only G-d's "name."

פי' צוה מלשון מצות המלך[33] כי מלכותך מכ"ע [מלכות כל עולמים][34] אין מלך בלא עם[35] שבחי' מלכות היא בחי' התנשאות והסתלקות שלא יאיר ויתגלה אלא בבחי' שם בלבד.[36]

"Commanded" (tzivah) is in the sense of "the king's command," for "Your kingship is a kingship over all worlds," [and] "there is no king without a people." For the level of Malchus (sovereignty) is a level of exaltation and withdrawal, so that it does not shine and become revealed except as a name alone.

"Commanded" (tzivah) is read as the language of a king's command (mitzvas hamelech): a king rules from a distance, through his name and command, not by being present in his subjects. So too Malchus, G-d's kingship, is a level of exaltation and withdrawal that shines into the world only as a "name." In Torah Ohr, Bereshis (5a), the Alter Rebbe explains "there is no king without a people" the same way: through contraction a separate "something" can exist, so that afterward it may be nullified to the "nothing."

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

THE REBBE EXPLAINS

In Patach Eliyahu, said at the farbrengen of 19 Kislev 5715 and later edited by him, the Rebbe sets out this paragraph's teaching, matter from speech and form from desire, while explaining how the world can both stand as a "something" and be nullified (בביטול) to G-d.

Following earlier maamarim (his note 42 names, among others, Kuntres Etz HaChaim and the maamarim of 5663 and 5708), the Rebbe gives the reason creation needed both: the aim is that the world be a "something" in its own right and that a person's service draw nullification into it, until it is a dwelling for G-d. Had everything come from will, the world would be „בטל במציאות" (nullified in existence), as this paragraph says; had even the form come from speech, the world could not be brought to nullification at all. Then, introducing it „ויש לומר" ("one may say"), he suggests why: „הרצון אינו מציאות והוא רק גילוי העצם" (will is not a thing in itself but only the revelation of the essence), so creation through will is the will being fulfilled; speech goes out to another and leaves the speaker, so what it creates is a separate "something".

The Alter Rebbe: מה שנברא החומר במאמר ודבור ולא נברא הכל בחפץ ה' ורצונו בלבד היא מפני שאז לא הי' גילוי מאין ליש

The Rebbe: ויש לומר, דהטעם על זה שהביטול דהנבראים נמשך מבחינת הרצון והישות דהנבראים מבחינת הדיבור, הוא, כי הרצון אינו מציאות והוא רק גילוי העצם

Sefer HaMaamarim Melukat, vol. ה, p. קי-קיא (the maamar from p. קה), section ח and note 39 · י"ט כסלו ה'תשט"ו (edited); also Toras Menachem 5715 vol. 1 p. 125 ff. (the same edited text, with the same notes)

5 וזהו יהללו את שם[37] ה' כי הוא צוה ונבראו כמו עד"מ מלך ב"ו [בשר ודם] שמלכותו היא שמו לבד אשר נקרא על מדינתו

And this is [the meaning of] "Let them praise the name of Havayah, for He commanded and they were created": like, by way of analogy, a king of flesh and blood, whose kingship is his name alone, which is called over his land,

> The verse "Let them praise the name of Havayah, for He commanded and they were created" ties creation to G-d's name. A human king's rule over his land is only his name, which is "called over" the country; he himself is not present in it.

אבל לא בבחי' התלבשות כח הפועל בנפעל[38] ממש והתלבשות כח הפועל בנפעל הוא למטה בע' [בשבעים] שרים שר של מים שר של כו'[39] שהם משמרי האופנים.[40]

but not in the manner of the actual enclothement of the power of the maker in what is made. And the enclothement of the power of the maker in what is made is below, in the seventy princes (the prince of water, the prince of, etc.), who are from the dregs of the Ofanim.

> G-d's word does not invest His own power inside the creatures the way a craftsman's power enters his work; that happens only far below, in the seventy angelic princes set over the forces of nature, such as "the prince of water," who come from the lowest level, "the dregs" (shmarim), of the Ofanim, a class of angels. In Torah Ohr, Megillas Esther (96c), the Alter Rebbe draws the same line: bara, "created," implies the power of the maker in the made and applies only to G-d's Names, while of His essence one can say only "He commanded and they were created."

6 ויש גבוה מעל גבוה שמקבלים ג"כ דרך עילה ועלול עד המלאכים שהם שכלים נבדלים.[41] שהם פני אריי [אריה] פני שור[42] שבמרכבה.

And there are [beings] "higher than the high" that also receive by way of cause and effect, up to the angels, which are separate intellects: these are the face of the lion [and] the face of the ox in the Chariot.

> Above the princes are higher beings that also receive their existence by cause and effect, up to the angels that philosophers call "separate intellects," minds without bodies. These are the "face of the lion" and the "face of the ox" in the prophet Ezekiel's vision of the Chariot.

אבל החיות של פני שור פני ארי' [אריה] הוא יש מאין ממש. דהיינו שהמשכת החיות אשר להם הוא בבחי' אין והארה בעלמא שהוא בחי' שם בלבד ומזה נעשה גילוי היש.

But the life-force of the face of the ox [and] the face of the lion is truly something from nothing. That is, the drawing down of the life-force that they have is in the mode of "nothing" and a mere glimmer, which is the level of a name alone; and from this the revelation of the "something" comes about.

> Yet although these angels receive through cause and effect, their life-force itself comes truly "something from nothing." It is drawn from a level that is "nothing," a mere glimmer, only a "name," and from it the existence of the "something" is revealed.

אך תכלית בריאת יש מאין הוא כדי להיות היש בטל לאין ונגלה כבוד[43,44] ה' למטה כמו למעלה.[45]

However, the purpose of creating something from nothing is so that the "something" be nullified to the "nothing," and "the glory of Havayah be revealed" below as above.

> The goal of creating a "something" is that it should become nullified to the "nothing" that is its source. Then G-d's glory will be revealed in the lower worlds just as it is above.

SECTION 3 • ¶7–10

Havayah above Elokim

7 וכמו שיהיה לעי"ל [לעתיד לבוא] כי עין בעין יראו[46] כו' וזה תלוי בעבודתנו כל ימינו היום לעשותם.[47] וכל ישראל יש להם חלק לעוה"ב [לעולם הבא].

As it will be in the Time to Come: "For they shall see eye to eye," etc. And this depends on our service all our days, "today, to do them." And "all Israel have a share in the World to Come."

> In the Time to Come, G-d's presence will be seen openly, "eye to eye." That revelation depends on our divine service now, for "today" is the time "to do them"; and since every Jew has a share in the World to Come, each one has a part in bringing it about.

וצריך כ"א [כל אחד / כל אחת] להמשיך בחלקו[48] גילוי זה להיות בטול היש והוא מחמת ההתבוננות בגדולת א"ס ב"ה שאתה הוא קודם שנבה"ע [שנברא העולם] ואתה הוא כו'

And each one must draw this revelation into his share, so that there be the nullification of the "something." This comes from contemplating the greatness of the Infinite One (Ein Sof), blessed be He: that "You are He before the world was created, and You are He," etc.,

> Each person must draw this revelation into his own "share," bringing his own "something" to self-nullification. This comes from contemplating G-d's greatness, as in the prayer "You are He before the world was created, and You are He since the world was created." Or HaTorah, quoted in the Kehot note, explains that the World to Come is called "land" ("they shall inherit the land forever"), so drawing into one's share means cultivating that land.

בלי שום שינוי כי אני[49] הויי לא שניתי שאין העולם מעלים לפניו ית' וכחשיכה כאורה[50] שאין ההעלם וההסתר אלא לעיני בשר שלנו.

without any change, for "I, Havayah, have not changed"; for the world does not conceal before Him, may He be blessed, and "darkness is as light," for the concealment and hiding exist only for our eyes of flesh.

> Creation brought about no change in G-d: "I, Havayah, have not changed." The world hides nothing from Him, and "darkness is as light" to Him; concealment exists only for human eyes.

אבל קמיה כולא כלא חשיב[51] ממש ומעלה ומטה שוין לפניו שנמצא למטה כמו למעלה ממש.

But "before Him all is considered as nothing," truly, and above and below are equal before Him, so that He is present below exactly as above.

> From G-d's side everything is as nothing, so above and below are equal before Him. He is present in the lowest world exactly as in the highest.

8 ואי"כ גם בחי' היש בטל אליו ית'. וזהו כי גדול ה' ואדונינו מכל אלקים.

If so, the level of the "something" too is nullified to Him, may He be blessed. And this is [the meaning of] "For great is Havayah, and our L-rd is above all Elokim."

> If everything is as nothing before G-d, then even the "something" of the world is nullified to Him. The verse says that Havayah is great "above all Elokim," and the maamar now explains what these "Elokim" are.

ופי' מכל אלקים[52] הם ק"ך צירופי אלקים המעלימים ומסתירים אור ה' וקדושתו לבלתי יתגלה אוא"ס [אור אין סוף] ב"ה כמו שהוא שלא יתבטלו העולמות במציאות.

And the meaning of "above all Elokim": these are the 120 combinations of Elokim, which conceal and hide the light of Havayah and His holiness, so that the Infinite Light (Or Ein Sof), blessed be He, should not be revealed as it is, so that the worlds would not be nullified in their existence;

> Kabbalah speaks of 120 combinations (permutations of the letters) of the Name Elokim, the Name of concealment. They hide the light of Havayah so that the Infinite Light is not revealed as it is; otherwise the worlds would be swallowed up in it and cease to exist.

אלא שיהא נראה העולם ליש ודבר נפרד. אבל אור הוי' הוא גדול על כולם ומושל על כולם להיות היש בטל.

but rather that the world appear as a "something" and a separate entity. But the light of Havayah is greater than them all and rules over them all, so that the "something" is nullified.

> Their purpose is to let the world appear as an independent "something." But the light of Havayah is greater than all of them and rules over them, so that in truth the "something" remains nullified.

(וזהו כי אני ידעתי כי גדול[53] כו'. אני זו כנס"י [כנסת ישראל]. אבל העכו"ם [העובדי כוכבים ומזלות] אומרים עזב הוי' את הארץ.[54] ופרעה אמר לא ידעתי את[55] הוי' כו'. ולכן נאמר ביתרו אחר שנתגייר[56,57] עתה ידעתי כי גדול[58] הוי' כו')

(And this is [the meaning of] "For I know that [Havayah] is great," etc. "I": this is the Community of Israel. But the idolaters say, "Havayah has forsaken the land"; and Pharaoh said, "I do not know Havayah," etc. Therefore it is said of Yisro, after he converted, "Now I know that Havayah is great," etc.)

> The parenthesis contrasts those who recognize this with those who do not. The Community of Israel says "I know that Havayah is great," while idolaters say G-d has forsaken the land and Pharaoh said he did not know Havayah; Yisro, once he had converted, could say "Now I know that Havayah is great."

והיינו לפי שכל אשר חפץ[59] הוי' נמשך ועשה גם בשמים ובארץ שכולם יש להם ציור ותמונה מבחי' חפץ ורצון הוי' שלא בא לידי גילוי בדבור ומאמר שהוא הפועל הישות.

That is, because "whatever Havayah desired" is drawn down, and He "has done" [it] also "in the heavens and on the earth": for all of them have shape and figure from the level of the desire and will of Havayah, which did not come into revelation in speech and utterance, which is what brings about yeshus (being a "something").

> This is because G-d's desire reaches into heaven and earth: every shape and figure in them comes from the desire and will of Havayah, which was never expressed in speech. Speech produces the separate "something," but the form of everything comes from a higher level, which keeps it nullified.

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

THE REBBE EXPLAINS

In a sicha on Parshas Yisro, from the talks of Yud Shevat and Shabbos Yisro 5724, explaining what Yisro "heard" and why it made him say "Now I know that Havayah is greater than all the gods, for in the very thing they schemed", the Rebbe cites this paragraph in a note.

Yisro learned from Egypt's being destroyed by the very means it plotted against Israel that a force of nature has power only as G-d wills; had Egypt fallen some other way, one could still think nature has power of its own that G-d merely overrides. The Rebbe compares this paragraph's reading of „כי גדול הוי' ואדוננו מכל האלקים" ("For great is Havayah, and our L-rd above all Elokim"), noting that its parenthesis also brings „עתה ידעתי" (Yisro's "Now I know"): Havayah rules over all so that the "something" is nullified, because „הוא מרצון הוי' (לא רק נס שהו"ע שידוד הטבע) שציור הנבראים עצמם" (the very form of created things, not only a miracle that breaks nature, comes from Havayah's will).

The Alter Rebbe: אבל אור הוי' הוא גדול על כולם ומושל על כולם להיות היש בטל

The Rebbe: והיינו שציור הנבראים עצמם (לא רק נס שהו"ע שידוד הטבע) הוא מרצון הוי'

Likkutei Sichos, vol. טז, p. 201, note 73 (the sicha from p. 192) · ש"פ יתרו תשכ"ד, משיחות יו"ד שבט

9 וזהו ענין שיתף מדה"ר [מדות הרחמים].[60] שבכל מע"ב [מעשה בראשית] כתיב ויאמר אלקים ואח"כ שיתף מדה"ר [מדות הרחמים] דכתיב ביום עשות[61] ה' אלקים כו'.

And this is the meaning of "He associated the attribute of mercy": for throughout the work of creation it is written, "And Elokim said," and afterward He associated the attribute of mercy, as it is written, "On the day that Havayah Elokim made," etc.

"He associated the attribute of mercy" refers to a teaching of the Sages: the world was first to be created with the attribute of judgment, and mercy was then joined to it. In the account of the six days only the Name Elokim appears ("And Elokim said"); afterward the Torah says "On the day that Havayah Elokim made," adding Havayah, the Name of mercy.

וזהו למה יאמרו הגוים איה נא[62] אלקיהם שבחי' אלקות הוא בבחי' איה דהיינו בבחי' הסתלקות לפי שאומרים עזב הוי"ה את הארץ

And this is [the meaning of] "Why should the nations say, 'Where, now, is their G-d?'": that G-dliness is in the state of "where," that is, in a state of withdrawal, because they say, "Havayah has forsaken the land,"

The verse "Why should the nations say, 'Where, now, is their G-d?'" expresses the view that G-dliness has withdrawn and is "where?", absent from the world. Those who hold it say, in Ezekiel's words, that Havayah has forsaken the land.

ואין העולם מתנהג אלא בבחי' אלקים שהוא שם הצמצום והסתלקות להיות העולם יש ודבר נפרד אבל באמת כל אשר חפץ הוי"ה עשה.[63]

and [that] the world is conducted only through the level of Elokim, which is the Name of tzimtzum (contraction) and withdrawal, so that the world be a "something" and a separate entity. But in truth, "whatever Havayah desired, He has done."

> In that view the world is run only by the Name Elokim, the Name of tzimtzum, contraction and withdrawal, which lets the world exist as a separate "something." But the truth is that "whatever Havayah desired, He has done": Havayah is present and active in the world as well, and the psalm itself answers the nations in nearly these words.

10 ועל ענין זה מדבר כל המזמור שלמעלה מזה הים ראה וינוס[64] כו'. ההופכי הצור[65] כו'.

And the whole psalm before this one speaks of this matter: "The sea saw and fled," etc.; "Who turns the rock," etc.

> The psalm just before this one, Psalm 114, speaks of the same theme: at the Exodus "the sea saw and fled," and G-d "turns the rock into a pool of water." In both, the natural order gave way.

שמספר בשבח מעלת שם הוי"ה המושל על שם אלקי' ומשנה הטבע מצור החלמיש שהוא מיסוד האש וממנו מוציא מים

For it tells the praise of the superiority of the Name Havayah, which rules over the Name Elokim and changes nature: [as with] the flint rock, which is of the element of fire, and from it He brings forth water.

> That psalm praises the Name Havayah, which rules over Elokim and can change nature: from flint, which belongs to the element of fire, it brings out water.

והיינו לפי ששם אלקים שהוא הצמצום ומעלים להיות בבחי' יש ע"פ הטבע המוטבע בכל דבר לפי מזגו ותכונתו הוא בטל לגבי שם הוי"ה המושל עליו שהוא ענין גילוי אוא"ס [אור אין סוף] ב"ה שכשמו כן הוא. ולכן גם הים ראה וינוס כו':

That is, because the Name Elokim, which is the tzimtzum (contraction) and conceals, so that [things] are in a state of "something" according to the nature implanted in each thing, according to its composition and character, is nullified before the Name Havayah, which rules over it, which is the revelation of the Infinite Light (Or Ein Sof), blessed be He, for as His Name is, so is He. Therefore also "the sea saw and fled," etc.

> This is possible because Elokim, the contraction that conceals and lets each thing exist as a "something" with a fixed nature according to its make-up and properties, is nullified before Havayah, the revelation of the Infinite Light, which is just what its Name says. So when Havayah is revealed, even the sea flees.

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

Why the Name Elokim is tied to „הטבע המוטבע בכל דבר" ("the nature implanted in each thing"), and Havayah to changing it; the paragraph assumes it.

Why is nature the work of the Name Elokim? In his maamar Patach Eliyahu (19 Kislev 5715), the Rebbe sums up what „ומבואר בכמה דרושים" ("is explained in several discourses") (his note names the Alter Rebbe's Siddur, the Mitteler Rebbe, and maamarim of the Rebbe Rashab and the Rebbe Rayatz): „ושורש הנסים הוא משם הוי' (אלקים בגימטריא הטבע) דשרש הטבע הוא משם אלקים" (the root of nature is the Name Elokim, which equals hateva, "nature", in gematria, and the root of miracles is the Name Havayah). He then adds, "one may say", that the tie lies in nature and miracle themselves: in nature G-d leads each creature according to what it is, so the creatures count as something, while in a miracle He leads the world by His will, „ולא כפי תכונת וטבע הנבראים" ("not according to the character and nature of the creatures"). Perhaps (biur b'derech efshar) that is this paragraph's pair: Elokim keeps each thing to the nature implanted in it „לפי מזגו ותכונתו" ("according to its composition and character"), and Havayah, ruling over it, draws water from flint.

the Rebbe: Sefer HaMaamarim Melukat, vol. ה, p. קו (י"ט כסלו התשט"ו, ד"ה פתח אליהו), sections ב-ג, notes 10-11 · the Rebbe: Sefer HaMaamarim Melukat, vol. ה, p. קז (ibid., section ג, in square brackets)

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

BACKGROUND FROM THE REBBE

In the maamar Kimei Tzeischa of Acharon shel Pesach 5712, edited by him, explaining why the future redemption will have both the miracles G-d does alone and the wonder of the splitting of the sea, the Rebbe compares „הנסים המלובשים בטבע לגבי הנסים שלמעלה מהטבע" (miracles clothed in nature with miracles above nature).

The Rebbe writes that „דענין הנסים הוא שעל ידם מתגלה שהוא יתי מושל ושולט על הטבע" (the point of a miracle is to reveal that G-d rules over nature), and his note cites this column for it; this paragraph reads Psalm 114 the same way, as praise of the Name Havayah, which „המושל על שם אלקי' ומשנה הטבע" ("rules over the Name Elokim and changes nature"). He adds that this rule shows more in a miracle clothed in nature: a miracle above nature shows that He has the power to set nature aside, while in a miracle within nature the Infinite Light is seen ruling over nature itself, „שהטבע יהי' כפי רצונו" (so that nature does as He wills).

The Alter Rebbe: שמספר בשבח מעלת שם הוי"ה המושל על שם אלקי' ומשנה הטבע

The Rebbe: דענין הנסים הוא שעל ידם מתגלה שהוא יתי מושל ושולט על הטבע

Sefer HaMaamarim Melukat, vol. ד, p. רכז (the maamar from p. רכה), note 23 · אחרון של פסח התשי"ב (edited); also printed, the same edited text with the same notes, in Toras Menachem 5712 vol. 2 p. 131

SECTION 4 • ¶11–16

Turning bitter into sweet

11 והנה כאשר יתבונן וישכיל כל זה האדם. אזי תכלה ותכסוף נפשו ליבטל אליו יתי עד שתחפץ להתפשט מתענוגי עוה"ז ולהפך לבו לגמרי ולדבקה בו וכמ"ש מי לי בשמים[66] כו'.

Now, when a person contemplates and comprehends all this, then his soul will pine and yearn to be nullified to Him, may He be blessed, until it desires to strip itself of the pleasures of this world, and to turn his heart over completely, and to cleave to Him, as it is written, "Whom have I in heaven," etc.

> Contemplating all this, that the world is as nothing before G-d and that His glory is meant to be revealed below, makes the soul long to be nullified to Him. It then wants to shed the pleasures of this world and turn its heart wholly toward G-d, as the psalmist says, "Whom have I in heaven? And besides You I desire nothing on earth."

ובזוהר אמרו מאן דלא טעים מרירו למיתקו[67] ומהפך חשוכא לנהורא[68] לית ליה חולקא הכא שצריך להפוך טעם מרירו למיתקא.

And in the Zohar they said: "Whoever does not taste bitter [turned] to sweet, and turn darkness into light, has no share here." For one must turn the taste of the bitter into sweetness.

> The Zohar says that a person has no share "here" unless he turns bitter into sweet and darkness into light. The maamar takes this as the task: to transform the taste of what is bitter into sweetness. Or HaTorah, in the Kehot note, points to the maamar Vayechal Moshe, which explains that tasting bitter as sweet is a higher level than turning darkness into light.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **THE REBBE EXPLAINS**
>
> In a letter of 12 Tammuz 5714 to Rabbi Yitzchak Dubov, among his numbered answers, the Rebbe explains the Zohar that Tanya quotes at the end of chapter 10 and distinguishes its two ways of saying it.
>
> The Zohar's positive form, "Who among you turns darkness into light", describes complete tzaddikim, for whom the evil itself is transformed, as the word "mahapchin" shows. Its negative form, „מאן דלא מהפך" ("whoever does not turn... has no share here"), which Likkutei Torah Chukas quotes, follows the Ramaz: the sweetening of kelipas nogah through Torah and mitzvos, which applies to and is required of every person. The Rebbe adds "see also Torah Ohr Mikeitz 42a": this paragraph quotes the negative form and draws from it that „שצריך להפוך טעם מרירו למיתקא" ("one must turn the taste of the bitter into sweetness"), a task for everyone.
>
> The Alter Rebbe: ובזוהר אמרו מאן דלא טעים מרירו למיתקו ומהפך חשוכא לנהורא לית ליה חולקא הכא
>
> The Rebbe: הפי' בהשלילה שבמאמר זה מאן דלא מהפך כו'... הוא ע"פ פי' הרמ"ז שם... שהוא המתקת ק"נ כו' ע"י תומ"צ כו' שזהו שייך והכרחי בכל אדם

Igros Kodesh, vol. ט, p. קפב-קפג (letter בי"תתה, answer ב) · י"ב תמוז ה'תשי"ד, to Rabbi Yitzchak Dubov; quoted in the Likkutei Pirushim on Tanya ch. 10

12 ומרירו הן תאוות עוה"ז ותענוגים שמושפעים מהיכלות הקליפות. שאין לך דבר למטה שאין לו היכל למעלה כנגדו שממנו בא תוצאת הדבר ההוא והשפעתו.

And "bitter" means the desires of this world and the pleasures that flow from the chambers (heichalos) of the kelipos (husks). For there is nothing below that does not have a chamber above corresponding to it, from which that thing comes forth and receives its flow.

The "bitter" is the desires and pleasures of this world. They flow from the "chambers" (heichalos) of the kelipos, the forces that conceal holiness, because everything below has a corresponding chamber above from which it emerges and draws its flow.

וכל תענוגי עוה"ז אפי' [אפילו] דבר קל ואפי' [ואפילו] המסלסל בשערו הנה החיות ההוא נמשך מהיכלות הטומאה.

And all the pleasures of this world, even a trivial thing, even one who curls his hair: that life-force is drawn from the chambers of impurity.

Even the slightest worldly pleasure, even a man's fussing over his hair, draws its life-force from the chambers of impurity. This prepares the example of Yosef that follows.

13 ולכן נענש יוסף בשבתו בבית האסורים י"ב שנה על שהיה מסלסל בשערו[69] כדאיתא בגמרא[70] ע"פ ויהי יוסף יפה תואר ויפה מראה[71,72] מיד ותשא אשת אדוניו[73] כו'.

Therefore Yosef was punished by sitting in prison twelve years, because he curled his hair, as is stated in the Gemara on the verse "And Yosef was handsome of form and handsome of appearance": immediately, "his master's wife cast [her eyes]," etc.

The text says this is "in the Gemara"; the sources the Kehot note gives are the Midrash, Bereshit Rabbah 87:3 and Tanchuma, Vayeshev 8, which tie Yosef's attention to his looks in his master's house to what followed at once: "his master's wife cast her eyes" on him. For curling his hair he was punished with twelve years in prison, since even this small pleasure drew from the realm of impurity.

וצריך להפוך לבו לטעום ממש למיתקא טעמו וראו[74] כי טוב ה'. אז תתענג על הוי"ה.[75]

And one must turn his heart over, to truly taste sweetness: "Taste and see that Havayah is good." "Then you will delight in Havayah."

So one must turn his heart around and truly taste sweetness in G-d: "Taste and see that Havayah is good," where the verse's "taste" answers the Zohar's tasting of bitter as sweet. Then the promise is fulfilled: "Then you will delight in Havayah."

14 וזה הי' [היה] ענין הקרבנות שנהפך חלב מנפש בהמה ועולה ונכלל באש שלמעלה אשר תאכל על המזבח להיות אשה ריח ניחוח לה'. וכמו"כ [וכמו כן] תהיה התפלה שהיא במקום הקרבנות[76,77] להלהיב נפשו באש שלמעלה ולהתענג על הוי"ה.

And this was the meaning of the sacrifices: that the fat from an animal soul is transformed, and rises and is absorbed into the fire from above that consumes on the altar, to be "a fire-offering, a pleasing fragrance to Havayah." And so too shall prayer be, which is in place of the sacrifices: to set one's soul aflame with the fire from above and to delight in Havayah.

> In the Temple, the fat of an animal offering was consumed by the fire from above that rested on the altar, becoming "a pleasing fragrance to Havayah." The words "fat from an animal soul" (nefesh behemah) read both ways: the fat of the animal offered on the altar, and the animal soul in a person, whose desire for pleasure must likewise be transformed and raised up. Prayer, which takes the place of the sacrifices, does the same: it sets the soul aflame with that fire from above, so that its delight is in G-d.

15 וענין אתהפכא חשוכא לנהורא. הוא שחשך הגשמי של עוה"ז מעשה שמים וארץ שנראים ליש ודבר גשמי יתהפך לנהורא להיות בו גילוי אוא"ס [אור אין סוף] ב"ה להיות היש בטל אליו יתי' ונגלה כבוד[78] ה' למטה כמו למעלה.

And the meaning of "darkness turned into light" is that the physical darkness of this world, the work of heaven and earth, which appear as a "something" and a physical thing, be turned into light, so that there be in it a revelation of the Infinite Light (Or Ein Sof), blessed be He, so that the "something" be nullified to Him, may He be blessed, and "the glory of Havayah be revealed" below as above.

> "Turning darkness into light" means that the physical world, which looks like a solid, independent "something," should itself become a place where the Infinite Light is revealed; then its "something" is nullified to G-d, and His glory is revealed below as above. In Likkutei Torah, Va'eschanan (2a), cited in the Kehot note on paragraph 11, the Alter Rebbe explains that this is why man was created: this world is doubly dark, and the soul, "the lamp of Havayah," is sent to light it up and turn its darkness into light.

16 והיינו שע"י בחי' טעים מרירו למיתקא שהוא ממטה למעלה להפוך לבו ותאוות עוה"ז לדבקה בו יתי' בתשוקה וצמאון כו'

That is, through the level of "tasting bitter [turned] to sweet," which is from below to above, turning one's heart and the desires of this world to cleave to Him, may He be blessed, with longing and thirst, etc.,

> "Tasting bitter as sweet" is a movement from below upward: a person turns his heart and his worldly desires toward cleaving to G-d, with longing and thirst.

יאיר אור ה' מלמעלמ"ט [מלמעלה למטה] במקום החשך של העוה"ז שלא יהיה העולם מעלים אור ה' וקדושתו

the light of G-d will shine from above to below in the place of the darkness of this world, so that the world will not conceal the light of G-d and His holiness.

> In response, G-d's light shines from above to below into the darkness of this world. The world then no longer conceals G-d's light and holiness.

וזהו ג"כ ענין נר מצוה ותורה אור[79] נר מצוה היא בחי' העלא' [העלאת / העלאה] מלמטלמ"ע [מלמטה למעלה] ותורה אור היא בחי' ההמשכה מלמעלמ"ט [מלמעלה למטה] וע"י בחי' נר מצוה בא אור התורה:

And this is also the meaning of "a mitzvah is a lamp, and the Torah is light": "a mitzvah is a lamp" is the level of ascent from below to above, and "the Torah is light" is the level of drawing down from above to below; and through the level of "a mitzvah is a lamp," the light of the Torah comes.

> The verse "A mitzvah is a lamp, and the Torah is light" describes the same pair. The mitzvah, the lamp, is the ascent from below; the Torah, the light, is the drawing down from above; and the light of the Torah comes only through the lamp of the mitzvah.

SECTION 5 • ¶17–23

The root of the letters

17 וביאור הדבר. הנה צ"ל ענין אותיות מה ענינם.[80] כי הנה האותיות נחלקות במבטא ע"י[81] ה' מוצאות הפה. אחה"ע מהגרון כו'.

The explanation of the matter: now, it must be explained what letters are. For the letters are divided in pronunciation by the five organs of articulation of the mouth: Alef, Ches, Hei, Ayin from the throat, etc.

> To explain how the mitzvah brings the Torah's light, the maamar turns to the nature of letters. As Sefer Yetzirah (the ancient book on the letters and creation) teaches, the letters are divided in pronunciation among five parts of the mouth; Alef, Ches, Hei and Ayin, for example, come from the throat. Or HaTorah, quoted in the Kehot note, explains why the maamar turns to letters here: it said above that the world was created through the letters of speech, which make the "something" a separate thing, so it now shows that the letters' root is very high and that they were only lowered to become a garment.

והנה אין המוצאות כלי המבטא דומים לכנור[82] שהוא כלי הנגון שבנגן המנגן עליו מוציא קול שהקול ההוא בא מן תנועת הכנור שמוציא את הקול.

Now, the organs of articulation, the instruments of speech, are not like a lyre, which is an instrument of melody: when the musician plays on it, it produces a sound, and that sound comes from the movement of the lyre, which produces the sound.

> One might think that the organs of speech make the letters the way a lyre makes music. In an instrument, the sound really is produced by the movement of the instrument itself.

משא"כ האותיות אינן באות מחמת תנועות כלי המבטא שהן ה' מוצאות הפה שהרי מאליהן ומעצמן יוצאות[83] תנועות האותיות בלי שום הכנה וכוונה מכוונת באדם להניע הלשון לאותיות דטלנ"ת. או השפתים לאותיות בומ"ף.

This is not so with the letters: they do not come about because of the movements of the instruments of speech, which are the five organs of articulation of the mouth. For the movements of the letters come out by themselves and of their own accord, without any preparation or deliberate intention in a person to move the tongue for the letters Dalet, Tes, Lamed, Nun, Tav, or the lips for the letters Beis, Vav, Mem, Pei.

> Letters are different: a speaker does not plan to move his tongue for Dalet or his lips for Beis. The letters come out on their own.

אלא אדרבה האותיות מניעות את הלשון לאותיות דטלנ"ת והשפתים לאותיות בומ"ף והאותיות מצד עצמן הן מושרשות בנפש עצמה.

On the contrary, the letters move the tongue for the letters Dalet, Tes, Lamed, Nun, Tav, and the lips for the letters Beis, Vav, Mem, Pei; and the letters, in themselves, are rooted in the soul itself.

> On the contrary, the letters move the tongue and the lips. The letters themselves are rooted in the soul.

18 והנפש היא המוציאה אותן מההעלם אל הגילוי מתחלה באותיות המחשבה ואח"כ באותיות הדבור. וז"ש [וזהו שכתוב] ויהי האדם לנפש חיה.[84]

And it is the soul that brings them out from concealment into revelation, first in the letters of thought and afterward in the letters of speech. And this is what is written, "And man became a living soul (nefesh chayah)."

> The soul brings the letters from concealment into revelation, first as letters of thought and then as letters of speech. The verse "And man became a living soul" is read as referring to this.

ות"א [ותרגום אונקלוס] לרוח ממללא[85,86] שבחינת האותיות הן בבחי' חיה. כי יש באדם נפש רוח נשמה חיה. נפש הוא בחי' אותיות מחשבה ודבור.

And Targum Onkelos [renders it] "a speaking spirit," for the letters are on the level of Chayah. For there are in man Nefesh, Ruach, Neshamah [and] Chayah. Nefesh is the level of the letters of thought and speech.

> Onkelos translates "a living soul" as "a speaking spirit," which shows that the letters belong to the soul level called Chayah. Of the soul levels named here, Nefesh, Ruach, Neshamah and Chayah, the lowest, Nefesh, is the letters of thought and speech as they are expressed.

19 ורוח הוא הבל הלב שהוא קול כלול מאש רוח ומים כנודע ונשמה היא בחי' השגת השכל ונשמת שדי תבינם.[87]

And Ruach is the breath of the heart, which is voice, composed of fire, air and water, as is known. And Neshamah is the level of intellectual comprehension: "and the neshamah of Shaddai gives them understanding."

> Ruach is the breath of the heart, the voice, which combines fire, air and water. Neshamah is intellectual understanding, as in the verse in Job, "the neshamah of Shaddai gives them understanding."

וחיה היא בחי' חכמה דהיינו מקור החכמה שלמעלה מן ההשגה ושם הוא שרש האותיות אלא שקבען בפה[88,89] ולא שבראן שם בפה

And Chayah is the level of Chochmah (wisdom), that is, the source of wisdom, which is above comprehension; and there is the root of the letters. Only, He "set them in the mouth," and not that He created them there in the mouth;

> Chayah corresponds to Chochmah, the source of insight that is above comprehension, and there the letters are rooted. Sefer Yetzirah says that G-d "set" the letters in the mouth; the maamar stresses that He set them there but did not create them there.

כי בריאותם והתהוותם בשרשם הוא למעלה בבחינת חיה ומשם נמשכו ונתחלקו לכ"ב אותיות לדבר בם איש ואיש כלשונו.

for their creation and coming into being, in their root, is above, on the level of Chayah; and from there they were drawn down and divided into twenty-two letters, for each and every man to speak with them according to his language.

> The letters are created at their root, in Chayah. From there they descend and divide into the twenty-two letters with which every person speaks in his own language.

20 ובזה יובן ענין מארז"ל [מאמר רבותינו זכרונם לברכה] שמט"ט [שמטטרון] קושר[90] קשרים לקונו מתפלותיהן של ישראל.

With this one will understand the saying of our Sages, of blessed memory, that Metatron ties knots for his Maker from the prayers of Israel.

> The Sages say that Metatron, a high angel whom the Zohar identifies with Chanoch, ties "knots" for his Maker out of Israel's prayers; the next paragraph, and the Kehot note's heading, speak of "crowns."

כי הנה המלאכים מעלים התפלות לפי שדבור האדם הוא גשמי[91] והמלאכים הם רוחני' [רוחניים] שהדבור שלהם הוא כמו מחשבה שלנו וע"י המלאך המקבל התפלה מזדככת התפלה מגשמיות לרוחניות ע"י המלאך ההוא.

For the angels raise up the prayers, because the speech of man is physical, while the angels are spiritual, their speech being like our thought; and through the angel who receives the prayer, the prayer is refined from physicality to spirituality, through that angel.

> The angels are the ones who carry prayers upward, because human speech is physical while angels are spiritual: their "speech" is like our thought. As a prayer passes through the angel who receives it, it is refined from physical to spiritual.

21 והנה גבוה מעל גבוה עד עולם העליון שבו משכן מט"ט [מטטרון] והוא קושר כתרים שלמעלה מן הראש ומוחין.

Now, [it goes] "higher than the high," up to the supernal world, in which is the dwelling place of Metatron; and he ties crowns, which are above the head and the intellect (mochin).

> Above the angels who receive prayers are ever higher levels, up to the world where Metatron dwells. He ties "crowns," which sit above the head, that is, at a level above the intellect.

וע"י זה ממשיך אותיות חדשות. כי הנה התפלה היא בקשת יה"ר [יהי רצון][92] שיתהווה בחינת רצון

And through this he draws down new letters. For prayer is a request, "Yehi ratzon" ("May there be will"), that a level of will come into being.

> Through this Metatron draws down new letters. Prayer is a request, "Yehi ratzon," literally "may there be will": it asks that a new will come into being.

שכמו שכבר נמשך רצה"ע [רצון העליון] בחכמה. הנה החכמה מחייבת ע"פ התורה אין יסורים בלא עון[93] שהעון גורם יסורים ח"ו [חס ושלום] אבל ע"י התפלה יה"ר [יהי רצון] נמשך רצה"ע [רצון העליון] שלמעלה מבחינת חכמה ושם הוא רחמים פשוטים ורבו פשעיך[95, 96] כו'.

For, as the supernal will has already been drawn into Chochmah (wisdom), Chochmah dictates, according to the Torah, "There is no suffering without sin," for sin brings suffering, G-d forbid. But through prayer, "Yehi ratzon," the supernal will that is above the level of Chochmah is drawn down, and there, it is simple mercy, and "your transgressions are many," etc.

> As the supernal will is already expressed in Chochmah, the Torah's wisdom dictates that suffering follows sin. Prayer reaches the will above Chochmah, a level of simple mercy that is not bound by that reckoning, even when "your transgressions are many." Or HaTorah, quoted in the Kehot note, adds that this drawing down comes from the "Master of the will," above will itself, as the Alter Rebbe explains in Torah Ohr, Beshalach, on G-d's long patience.

22 וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] כשישראל אומרים יהא שמו הגדול מבורך[97] כו' הקב"ה מנענע בראשו. פי' שמנענע וממשיך בראשו הוא רצה"ע [רצון העליון] ב"ה

And this is what our Sages, of blessed memory, said: when Israel say "May His great Name be blessed," etc., the Holy One, blessed be He, nods His head. That is, He moves and draws down His "head," which is the supernal will, blessed be He;

> The Talmud says that when Jews answer "May His great Name be blessed," the Holy One, blessed be He, nods His head. The maamar reads the "head" as the supernal will, which G-d "moves" and draws down in response; in Likkutei Torah, Shelach (48b), cited in the Kehot note, the Alter Rebbe explains at length that G-d's "head" is the supernal will and His nod is its drawing down below.

כי אותו מבקשים יהא שמו הגדול מבורך שיהא ברוך ונמשך שמו הגדול שלמעלה מבחינת השתלשלות שהוא גדול ומהולל מאד.

for that is what is being requested: "May His great Name be blessed," that His great Name, which is above the level of the chain of descending worlds (hishtalshelus), be blessed and drawn down, for it is "great and exceedingly praised."

> That is what the words request: that His great Name, which is above the whole chain of descending worlds, be "blessed," that is, drawn down. It is "great and exceedingly praised," beyond all the worlds.

23 והמשכת רצה"ע [רצון העליון] הזה הוא ע"י העלאת אותיות התפלה לשרשן ומקורן כתר העליון ע"י מט"ט [מטטרון]. והיינו לפי ששרש האותיות היא בכתר העליון למעלה מבחי' חכמה ומוחין אלא שראשית הגלוי היא בחכמה שא"א להשכיל ולהשיג כל דבר מושכל כ"א ע"י אותיות.

And the drawing down of this supernal will is through the raising of the letters of prayer to their root and source, the Supernal Keser (the Crown), through Metatron. That is, because the root of the letters is in the Supernal Keser, above the level of Chochmah (wisdom) and the intellect (mochin); only, the beginning of revelation is in Chochmah, for it is impossible to understand and grasp any intelligible thing except through letters.

> The supernal will is drawn down when the letters of prayer are raised, through Metatron, to their root in the Supernal Keser, the Crown above intellect. The letters are rooted in Keser, above Chochmah; yet revelation begins in Chochmah, since nothing can be understood except through letters.

אבל האותיות עצמן אינן בחי' שכל שא"א לשכל המושג להשיג ענין מהות האותיות בעצמותם אלא שהן לבוש השכל

But the letters themselves are not on the level of intellect, for intellect that is grasped cannot grasp the essential nature of the letters in themselves; rather, they are a garment of the intellect.

> The letters themselves are not intellect: the mind cannot grasp what letters essentially are. They are a garment for the intellect.

והלבוש הזה הוא מבחי' חיצוניות עליון שירד ונתפשט למטה להלביש את השכל. ומשם יורד עוד להיות אותיות מחשבה ודבור:

And this garment is from the level of the supernal outer dimension (chitzoniyus), which descended and spread downward to clothe the intellect. And from there it descends further, to become letters of thought and speech.

> That garment comes from an outer dimension (chitzoniyus) of the supernal level that descended to clothe the intellect. From there the letters descend further and become the letters of thought and speech.

SECTION 6 • ¶24–30

The Torah, the parable of the Primordial One

24 והנה התורה נתלבשה באותיות ג"כ עד"ז שאותיות התורה שרשן למעלה מעלה מבחי' התורה. דאורייתא מחכמה נפקת[98, 99] והאותיות שרשן למעלה בבחי' כתר.[100]

Now, the Torah too was clothed in letters in this way: the letters of the Torah have their root far above the level of the Torah. For "the Torah issues from Chochmah (wisdom)," while the letters have their root above, on the level of Keser (the Crown).

> The Torah too is clothed in letters, and its letters are rooted far above the Torah's own level. The Zohar says the Torah "issues from Chochmah," divine wisdom, but its letters are rooted in Keser, the Crown above wisdom. In Likkutei Torah, Chukas, the Alter Rebbe refers to this maamar and explains the point: below, Chochmah is higher than the letters, but in their root the letters are higher, for, as the Ramaz writes, they come from the "air" (avira) above the wisdom of Keser.

ואותיות מלשון אתא[101] שהוא לשון המשכה. שהאותיות הן המשכות שבהן ועל ידן נמשך להיות התורה.[102]

And otiyos (letters) is from the word asa ("came"), which denotes drawing down; for the letters are drawings-down, in which and through which it is drawn down to become the Torah.

> The Hebrew word for letters, otiyos, is linked to asa, "came," the Aramaic word in "Morning comes" (Isaiah 21:12), a word of coming and drawing down; Maamarei Admur HaZaken (Inyanim), in the Kehot note, says that otiyos is itself a Targum (Aramaic) word. The letters are channels through which the light is drawn down to become the Torah.

25 והענין כי הנה כתיב כאשר יאמר משל הקדמוני[103] והוא התורה שהתורה נקראת בשם משל הקדמוני.[104, 105]

The explanation: it is written, "As the parable of the Primordial One says," and this is the Torah, for the Torah is called "the parable of the Primordial One."

> In the book of Shmuel, David quotes "the proverb of the ancients" (mashal hakadmoni). The maamar reads it as "the parable of the Primordial One," a name for the Torah, which is G-d's parable; so Rashi explains it (Makkos 10b), and in Torah Ohr, Megillas Esther (98b), the Alter Rebbe explains that "the Primordial One of the world" is the Infinite Light itself, beyond both the light that encompasses the worlds and the light that fills them.

וביאור הדבר ההוא כי הנה ענין המשל הוא להמשיל את הנמשל באופן שיובן מתוך המשל.

And the explanation of this: the nature of a parable is to represent the thing it illustrates (the nimshal) in a way that it will be understood from within the parable.

> A parable presents an idea, the nimshal, by means of something else, so that the idea can be understood from it.

והרי המשל הוא ענין אחר שאינו מהות הנמשל. אלא שהנמשל מובן מתוכו ע"י שדומה לו בצד מה.

Yet the parable is a different thing, which is not the essence of what it illustrates; only, what it illustrates is understood from within it, because it resembles it in some respect.

> The parable is never the idea itself; it only resembles it in some respect, and through that likeness the idea is grasped.

26 וז"ש [וזהו שכתוב] וביד הנביאים אדמה.[106] וחז"ל [וחכמינו זכרונם לברכה] המשילו מראה הנבואה לאספקלריא[107] שכמו שרואין באספקלריא הגם שנראית דמות הצורה בתמונתה ובצלמה ממש מ"מ אין זאת גוף הצורה עצמה ממש אלא דמותה ותמונתה.

And this is what is written, "And through the prophets I am likened." And our Sages, of blessed memory, compared prophetic vision to a mirror (aspaklaria): just as one sees in a mirror, although the likeness of the form appears in its very shape and image, nevertheless this is not the actual body of the form itself, but only its likeness and its image;

> Hosea says that G-d is "likened" (adameh, from the same root as demus, "likeness") through the prophets, and the Sages compare prophetic vision to looking in a mirror (aspaklaria). In a mirror one sees a faithful likeness of a form, but only its likeness and image, not the form itself.

כך כל השגת הנביאים באלקותו יתי' אין זה אלא בחי' דמות ודמיון.

so too, all the prophets' apprehension of His G-dliness, may He be blessed, is only on the level of likeness and resemblance.

> So too, everything the prophets grasped of G-d was a likeness and an image, not His essence.

27 והיינו כמו בחי' משל שממנו מובן הנמשל. אבל באלקותו יתי' ממש כתיב כי לא יראני[108] כו' וכמשארז"ל [וכמו שאמרו רבותינו זכרונם לברכה].[109, 110]

That is, like a parable, from which the thing it illustrates is understood. But regarding His actual G-dliness, may He be blessed, it is written, "For [man] shall not see Me," etc., and as our Sages, of blessed memory, said.

> Prophecy grasps G-d the way a parable conveys its idea. G-d Himself cannot be seen, as the verse says, "For man shall not see Me and live," and as the Sages taught (Bamidbar Rabbah, end of Naso): even the holy Chayos that carry the Throne do not see the Glory.

וז"ש [וזהו שכתוב] בשלמה וידבר שלשת אלפים משל[111] על כל דבר מד"ת [מדברי תורה][112] כו' דהיינו שאמר על כל דבר מד"ת [מדברי תורה] רוחניות הענין

And this is what is written of Shlomo, "And he spoke three thousand parables," on every single matter of the words of Torah, etc. That is, on every single matter of the words of Torah he told its spiritual meaning.

> Of King Shlomo it is written that "he spoke three thousand parables," and the Talmud says he gave them on every matter of the Torah. The maamar explains that for each matter he told its spiritual meaning.

כמו מצות קרבנות מן הבהמה. ומקריבים חלב ודם ע"ג [על גבי] המזבח בכהן ובגדי כהונה והיה אומר ענין הקרבנות ברוחניות ומהו נקרא חלב ודם ברוחניות ומהו כהן ומהו בגדי כהונה.

For example, the mitzvah of sacrifices from animals, [in which] fat and blood are offered upon the altar, through a kohen and the priestly garments: he would explain the matter of the sacrifices in spiritual terms, what is called fat and blood in spirituality, and what is a kohen, and what are the priestly garments.

> For example, in the laws of animal sacrifices, with the fat and blood offered on the altar by a kohen in the priestly garments, he explained what fat and blood mean spiritually, and what the kohen and the priestly garments are. Each physical law is a parable for a spiritual reality.

28 והנה גבוה מעל גבוה כמה מדרגות רוחניות זו למעלה מזו. והשיג שלמה בחכמתו שלשת אלפים משל.[113] דהיינו שלשת אלפים מדרגות[114] זו למעלה מזו.

Now, [there are,] "higher than the high," many spiritual levels, one above the other. And Shlomo, in his wisdom, grasped three thousand parables, that is, three thousand levels, one above the other.

> There are many spiritual levels, one above another, and Shlomo's wisdom reached three thousand of them: the "three thousand parables" are three thousand levels. In Torah Ohr, Megillas Esther (122b), cited in the Kehot note, the Alter Rebbe explains why: for the Torah's supernal wisdom to come down to a lower world it must be clothed in a parable, and then in a parable of that parable, and so on, down to three thousand.

וכולם אינן רק[115] בחינת משל לגבי בחינת אלקות ממש השורה ומתלבש בתורה.

And all of them are only on the level of a parable relative to the level of actual G-dliness, which rests and is clothed in the Torah.

> Yet all of these levels are only parables in relation to the actual G-dliness that rests within the Torah and is clothed in it.

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

THE REBBE EXPLAINS

In a letter of 20 Adar 5718 to the author of two books, a collection of parables for the people and for youth and Gan HaChassidus, the Rebbe sets out „השקפת חב"ד על ענין המשלים בתורה" (the Chabad view of parables in the Torah).

„שנשתלשל ממנו, שאי אפשר למשל שלא תהי' לו שייכות לנמשל" (A parable in the Torah cannot be unrelated to what it illustrates, because it descended from it); "a parable of a king of flesh and blood" works because „מלכותא דארעא שרשה במלכותא דרקיע" (earthly kingship is rooted in the kingship of heaven). His example is this paragraph: Shlomo's three thousand parables are „שלשת אלפים מדרגות זו למעלה מזו" (three thousand levels, one above the other), of the same matter itself, „דא מוחא לדא ודא קליפה לדא" ("this one the brain of that, that one the shell of this") (in the Zohar's phrase, which the letter brings), the spiritual meaning above and the physical below. Since nothing in the world is by chance, one thing can stand for another only through an inner connection.

The Alter Rebbe: והשיג שלמה בחכמתו שלשת אלפים משל. דהיינו שלשת אלפים מדרגות זו למעלה מזו

The Rebbe: וענין המשל בתורה הוא — שאי אפשר למשל שלא תהי' לו שייכות לנמשל, שנשתלשל ממנו

Likkutei Sichos, vol. יא, p. 259-260 (Hosafos, Yisro) · ממכתב כ' אדר ה'תשח"י

BACKGROUND FROM THE REBBE

In the Hadran on the Rambam of 5749, edited by him, on the Rambam's opening "to know that there is a First Being", the Rebbe explains that a person first counts as real only what is physical, so that an abstract idea must reach him through parables.

In his note the Rebbe stresses the distance: the subtler and more abstract an idea, the more parables it needs, „משל ע"ג משל" (a parable on a parable), until Shlomo's wisdom had to descend three thousand levels, each „שלא בערך" ("not commensurate") with the level before it, before an ordinary mind could grasp it; he cites this column for it. His example is the Sages' „משל למה הדבר דומה למלך בשר ודם" ("a parable of a king of flesh and blood"), which „אינו בערך כלל וכלל" (bears no proportion at all) to the King of kings. His letter of 5718, shown beside this, reads the same image and the same parable the other way, as one matter descending.

The Alter Rebbe: והנה גבוה מעל גבוה כמה מדרגות רוחניות זו למעלה מזו

The Rebbe: שמפני גודל מעלת השכל והפשטתו הי' צורך בירידה של „שלשת אלפים" דרגות, שכל דרגא היא שלא בערך לגבי הדרגא שלפני'

Likkutei Sichos - Geulah u'Moshiach (Hosafos), p. 70, note 31 (the Hadran from p. 64) · משיחות ש"פ, הדרן על הרמב"ם עשרה בטבת וש"פ ויחי ה'תשמ"ט, יום א' פ' ויחי, ט' טבת, ויגש (edited; printed in Sefer HaSichos 5749 vol. 1 p. 146 ff.)

29 והנה שלמה לא השיג אלא שלשת אלפים משל. אבל באמת כך הוא עד רום המעלות לאין קץ שכולם אינן רק בחינת משל לקדמונו של עולם. דהיינו אור א"ס ב"ה ממש שלמעלה מעלה מבחי' וגדר השתלשלות

Now, Shlomo grasped only three thousand parables. But in truth, it is so up to the highest heights, without end: all of them are only on the level of a parable of the Primordial One of the world, that is, the Infinite Light (Or Ein Sof), blessed be He, itself, which is far above the level and bounds of the chain of descending worlds (hishtalshelus).

> Shlomo grasped three thousand levels, but in truth the series goes on without end. Every level, however high, is only a parable in relation to "the Primordial One of the world," the Infinite Light itself, beyond the whole chain of worlds.

לא בבחי' ממלא ולא בבחינת סובב רק שהתורה נמשכה משם ע"י בחינת אותיות והמשכות.

[It is] neither on the level of the light that fills all worlds (memalei kol almin) nor on the level of the light that encompasses all worlds (sovev kol almin). Only, the Torah was drawn down from there by way of letters and drawings-down.

> That Light is beyond both the light that fills the worlds and the light that encompasses them, since both still relate to worlds. Yet the Torah was drawn down from there by means of letters and channels.

30 וע"ז ארז"ל [אמרו רבותינו זכרונם לברכה] דוד הע"ה [העליו השלום] היה מחבר[116] תורה של מעלה בהקב"ה.[117] דהיינו שהמשיך אותיות התורה מאוא"ס [מאור אין סוף] ב"ה ממש.

Of this our Sages, of blessed memory, said: King David, peace be upon him, would join the Torah above with the Holy One, blessed be He. That is, he drew down the letters of the Torah from the Infinite Light (Or Ein Sof), blessed be He, itself.

> Sefer HaBahir, an early Kabbalistic work, says that King David, through his constant study, "would join the Torah above" with the Holy One, blessed be He. The maamar explains that he drew the letters of the Torah down from the Infinite Light itself; in Likkutei Torah, Shelach (51a), where the Alter Rebbe quotes the same saying, he explains that the Torah above is also made of drawings-down, but of an entirely different kind.

וע"ז [ועל זה נאמר] אשר יעשה אתם האדם[118] כו'. לעשות אותם. שעשיית התורה היא ע"י האדם. וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] מעלה אני[119] עליכם כאלו עשאוני.[120]

And of this it is said, "which man shall do," etc.: "to make them," for the making of the Torah is through man. And as our Sages, of blessed memory, said, "I account it to you as though you had made Me."

> The verse "which man shall do" is read as "make": the Torah is "made" by man. As the Sages said, G-d regards those who keep it "as though you had made Me."

וזהו ותורה אור[121] שהתורה מאירה אוא"ס [אור אין סוף] ב"ה ממש. אך אין אור התורה עולה בשם אור אלא ע"י נר מצוה:

And this is [the meaning of] "and the Torah is light": the Torah radiates the Infinite Light, blessed be He, itself. But the light of the Torah is called by the name "light" only through "a mitzvah is a lamp."

> This is why the Torah is called "light": it radiates the Infinite Light itself. But the Torah's light earns the name "light" only through "a mitzvah is a lamp."

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 MAHARASH, THE REBBE RASHAB AND THE REBBE

If every level, the Torah above included, is "only a parable" of „קדמונו של עולם" ("the Primordial One of the world") (¶29), how can the Torah shine "the very Infinite Light", and „דוד העי"ה היה מחבר תורה של מעלה בהקב"ה" (why did David have to join the Torah above with the Holy One)? The paragraph moves from the one to the other without saying.

The Rebbe Maharash, in his maamar Vayedaber... Zos Chukas HaTorah (Parshas Parah 5629), reads "the parable of the Primordial One" two ways: the Torah below, clothed in physical things, is a parable of the Torah as it is above; or even the Torah above is only a parable for grasping the Infinite One. Yet, he adds, „אינו דומה בחי' המשלים דתורה לבחי' המשלים שבעש"ן" (the Torah's parable is unlike the parables of the world), which hide what they stand for: from the Torah's parable one understands its meaning. The Rebbe Rashab, in his maamar of the same words (Parshas Parah 5679), gives both readings and adds this paragraph's David: since even the Torah above is only a parable, „דוד הי' מחבר תורה של מעלה בהקב"ה" ("David would join the Torah above with the Holy One"); and through its study, he writes, „מתחבר בהאוא"ס שבתורה" (one is joined with the Infinite Light within it). Perhaps (biur b'derech efshar) this is how this paragraph can call the Torah "light" that shines the very Infinite Light, though every level of it is a parable; the Rebbe sets out both readings in his maamar HaChodesh 5724.

the Rebbe Maharash: Toras Shmuel, Sefer HaMaamarim 5629, vol. תרכ"ט, p. צה-צו (ש"פ, ד"ה וידבר גו' זאת חוקת התורה) · the Rebbe Rashab: Sefer HaMaamarim 5679 (Ateres), vol. עטר"ת, p. שיז (ד"ה ויקהל-פקודי, פרשת פרה, תרכ"ט; from p. צג) · the Rebbe: Toras Menachem - Hisvaaduyos 5724 (unedited), vol. ב (39), p. 217-218 (§ד; the maamar from p. 213)

SECTION 7 • ¶31–35

Air, the source of light

31 והענין שהארת אור הנר הוא ע"י שיש אויר סביב האור.[122] משא"כ בלא אויר יכבה ולא יאיר כלל.

The explanation: the shining of the lamp's light comes about through there being air around the light; whereas without air it would go out and not shine at all.

> A flame shines only when there is air around it; without air it goes out. In Likkutei Torah, Chukas (65d), cited in the Kehot note, the Alter Rebbe uses the same image: in a house a lamp is enough, but in a cellar, where the air is thick, a great light is needed, and a small flame may go out.

ולכן אין כופין כלי ע"ג [על גבי] הנר בשבת[123] שלא יכבה שמחמת כפיית הכלי מונע האויר שסביב האור.

Therefore one does not overturn a vessel over a lamp on Shabbos, lest it go out, for by overturning the vessel one blocks the air that is around the light.

> For this reason one may not overturn a vessel over a lamp on Shabbos so that it shuts out the air: that would put out the flame. The Mishnah (Shabbos 16:7) does let one overturn a bowl over a lamp, to keep the flame from catching the ceiling beam; the Alter Rebbe's Shulchan Aruch (Orach Chayim 277:8) adds that a little air must be left beneath the bowl, or the lamp will go out, and that is the law the maamar has in mind.

32 והיינו כי האויר גורם להיות הארת אור הנר לפי שאויר הוא אותיות אור[124] י' שהאויר הוא מקור האור.[125]

That is, the air brings about the shining of the lamp's light because avir (air) is the letters of or (light) [and] yud, the air being the source of the light.

> Air lets the flame shine because the word avir (air) is spelled with the letters of or (light) plus a yud: avir is the source of light. The maamar Yonasi 5640, quoted in the Kehot note, explains that avir is the root of the yud, and the yud is light in concealment that later comes into revelation.

כי היו"ד שבהעלם אותיות אויר הוא העלם האור ובו ועל ידו נמשך ויוצא האור מההעלם אל הגילוי.

For the yud that is hidden within the letters of avir is the concealment of the light; and in it and through it the light is drawn and goes out from concealment into revelation.

> The yud hidden within avir is light in concealment. Through that yud the light comes out of hiding into revelation. In Likkutei Torah, Pinchas (77a), the Alter Rebbe refers back to this explanation: avir, or with a yud, is the source of the letters of the Torah.

> **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**

Why air should be „מקור האור" ("the source of light"): a reader may stumble on air being placed above the light it feeds.

Why should air, the lower element, be the source of light? The Biur on this maamar (Torah Ohr 43b) answers in its own words: „מ"מ שרשו הוא למעלה מיסוד האש. האויר אע"פ שהוא למטה" ("although air is below the element of fire, its root is above"). Air is the middle line, which joins right and left and so is rooted above both; that is why it is called avir, „אוי"ר אור י" (or with a hidden yud), the light before it comes out.

the Alter Rebbe: Torah Ohr (the Biur on this maamar, Mikeitz 16 ¶16-20), p. מג, ב

33 והיינו כמו בחינת אותיות שלמעלה מהתורה ושם הוא שרש ומקור המצות שהן מושרשות ברצה"ע [ברצון העליון] ב"ה שלמעלה מהחכמה בחי' דאורייתא מחכמה נפקת.

And this is like the level of the letters that are above the Torah; and there is the root and source of the mitzvos, which are rooted in the supernal will, blessed be He, which is above Chochmah (wisdom), the level of "the Torah issues from Chochmah."

This is like the letters that are above the Torah. There the mitzvos are rooted: in the supernal will, which is above Chochmah, the level from which the Torah issues.

ולכן בעשיית המצות שהן בבחינת העלאה מלמטה למעלה למקורן ושרשן בחי' אוי"ר [אויר] אור י' גורם להאיר אור התורה[126]

Therefore the doing of the mitzvos, which are an ascent from below to above, to their source and root, the level of avir, or [and] yud, causes the light of the Torah to shine,

Doing the mitzvos raises them from below to their root, the level called avir, or with a yud. Just as air lets a flame shine, the mitzvos cause the light of the Torah to shine.

כי כל המצות נק' בשם צדקה.[127] כמ"ש וצדקה תהיה לנו כי נשמור לעשות את כל המצוה הזאת כו'.[128]

for all the mitzvos are called by the name tzedakah, as it is written, "And it will be tzedakah for us, if we take care to do all this mitzvah," etc.

All the mitzvos are called tzedakah (righteousness, and also charity), as the verse says, "And it will be tzedakah for us, if we take care to do all this mitzvah." In Likkutei Torah, Re'eh (23c), cited in the Kehot note, the Alter Rebbe explains that tzedakah is the general expression of all the mitzvos, which guard and sustain the Torah's light.

34 וצדקה לדלים ואביונים היא המשכה והשפעה להחיות רוח שפלים.[129]

And tzedakah to the poor and destitute is a drawing down and bestowal "to revive the spirit of the lowly."

Charity to the poor gives them sustenance and, in Isaiah's words, revives "the spirit of the lowly."

וכך מעוררים למעלה בחי' המשכות להחיות רוח שפלים דקמיה כולא כלא חשיב[130] והכל נק' שפלים ודלים אצלו ית'. וההמשכות וההשפעות הן הן אור התורה. כי אור ושפע הכל א'.

And in this way, above, one arouses the level of drawings-down "to revive the spirit of the lowly," for "before Him all is considered as nothing," and all are called lowly and poor in relation to Him, may He be blessed. And these drawings-down and bestowals are themselves the light of the Torah, for light and flow are all one.

> In the same way, our tzedakah below arouses a flow from above to revive the lowly, for before G-d everything is as nothing, and all creatures are "lowly and poor" in relation to Him. The flow He bestows is itself the light of the Torah, since light and flow are one.

35 וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] כל האומר אין לי אלא תורה[131] אפילו תורה אין לו רק צ"ל תורה וגמ"ח [וגמילות חסדים]

And this is what our Sages, of blessed memory, said: "Whoever says, 'I have nothing but Torah,' does not have even Torah." Rather, there must be Torah and deeds of kindness (gemilus chasadim),

> The Talmud says that whoever claims to have only Torah does not have even Torah. One needs Torah together with acts of kindness (gemilus chasadim).

כי בלא גמ"ח [גמילות חסדים] זו צדקה אין אור התורה מאיר לו.

for without deeds of kindness, which is tzedakah, the light of the Torah does not shine for him.

> Without kindness, which is tzedakah, the light of the Torah does not shine for a person.

וזהו אפי' [אפילו] תורה אין לו. פי' שאין התורה שייכה ומתייחסת אליו רק התורה היא בחי' אותיות הנ"ל.

And this is [the meaning of] "does not have even Torah": that is, the Torah does not belong and relate to him; rather, the Torah is the level of the letters mentioned above.

> This is the meaning of "does not have even Torah": such a person's Torah does not truly belong to him; it stays at the level of the letters described above.

וזהו אמשיך רוח ואייתי רוח.[132] פי' רוח היינו בחינת אוי"ר [אויר] הנ"ל ומתחלה אמשיך מקור בחי' אותיות. ואח"כ אייתי וממשיך המשכת אור א"ס ב"ה בחכמה ראשית גילוי האותיות להיות התורה אור:

And this is [the meaning of] "it draws spirit and brings spirit." That is, "spirit" (ruach) is the level of avir mentioned above: first "it draws" the source, the level of letters; and afterward "it brings," drawing down the drawing down of the Infinite Light (Or Ein Sof), blessed be He, into Chochmah (wisdom), the beginning of the revelation of the letters, so that the Torah be light.

This is what the Zohar means by "it draws spirit and brings spirit." "Spirit" (ruach, which also means wind or air) is the avir described above: first the ascent "draws" the source of the letters; then it "brings," drawing the Infinite Light down into Chochmah, where the letters first appear, so that the Torah becomes light.

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

EXPLAINED BY THE ALTER REBBE

The step from the Sages' „כל האומר אין לי אלא תורה אפילו תורה אין לו" ("whoever says I have only Torah does not have even Torah") to the Zohar's „אמשיך רוח ואייתי רוח" ("it draws spirit and brings spirit") is compressed: why should kindness be what makes the Torah's light shine?

The Alter Rebbe makes this link elsewhere too (Maamarei Admur HaZaken 5565): the reason the Sages say that one who has "only Torah" does not have even Torah is the Zohar's „רוח אייתי רוח" ("spirit brings spirit"); what a person stirs below draws the spirit from above, and without that arousal nothing is drawn down. In this maamar the "spirit" below is tzedakah and kindness, the avir in which the Torah's flame can burn.

the Alter Rebbe: Maamarei Admur HaZaken 5565, vol. תקס"ה ב, p. תרעח (a maamar on Parah Adumah, "זאת חוקת התורה")

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

A QUESTION THE REBBE RAISES

In his short notes on Tanya, on chapter 47's „רוח אייתי רוח ואמשיך רוח" ("spirit brings spirit and draws spirit") (in the passage on why the going out of Egypt is recalled in the Shema), the Rebbe notes the Zohar's own wording and where it is explained.

The Zohar (2:162b) itself reads „רוח אמשיך רוח ואייתי רוח" ("it draws spirit and brings spirit"), and the Rebbe gives this column of Torah Ohr as its explanation. Tanya, however, has the reverse order, "brings... and draws", and that reversed order is also found elsewhere in Torah Ohr (29c, 38d) and in Likkutei Torah, Shir HaShirim (12b); the Tzemach Tzedek already remarked on it in Or HaTorah. This paragraph keeps the Zohar's order and explains each verb: „ומתחלה אמשיך מקור בחי' אותיות" (first the ascent "draws" the source of the letters), then it "brings" the Infinite Light down into Chochmah, „להיות התורה אור" (so that the Torah is light).

The Alter Rebbe: וזהו אמשיך רוח ואייתי רוח. פי' רוח היינו בחינת אוי"ר הנ"ל ומתחלה אמשיך מקור בחי' אותיות

The Rebbe: לי' זח"ב קסב: „רוח אמשיך רוח ואייתי רוח". וביאורו: תו"א מבג. אבל כמש"כ נמצא תו"א כטג לחד

Mareh Mekomos, Hagahos v'Haaros Kotzros l'Sefer HaTanya (with Likkutei Pirushim), vol. Likkutei Amarim, p. שח · the Rebbe's short note on Tanya ch. 47 (on "דרוח אייתי רוח ואמשיך רוח", in the passage on Kerias Shema and the going out of Egypt)

SECTION 8 • ¶36–39

Mezuzah on the right, Chanukah lamp on the left

36 ובזה יובן ענין מזוזה מימין ונר חנוכה משמאל כי מזוזה היא בחי' העלאה ממטה למעלה כמו בחי' המצות.

With this, the matter of "the mezuzah on the right and the Chanukah lamp on the left" will be understood. For the mezuzah is the level of ascent from below to above, like the level of the mitzvos.

This explains why the mezuzah is on the right and the Chanukah lamp on the left. The mezuzah, like all the mitzvos, is an ascent from below to above. Sefer HaMaamarim 5635, quoted in the Kehot note, sums up this maamar this way: the mezuzah raises the letters to their root, the avir, and through it the light of the Torah, the Chanukah lamp, is drawn down.

וענין המזוזה הוא שכותבין פ' שמע והיה אם שמוע שכתוב שם אחד ואהבת בכל לבבך ובכל נפשך ובכל מאדך[133] בחי' העלאה.

And the matter of the mezuzah is that one writes the passages of Shema and VeHayah Im Shamoa, in which is written "One," and "And you shall love with all your heart, and with all your soul, and with all your might": the level of ascent.

The mezuzah contains the passages of Shema and VeHayah Im Shamoa, which speak of G-d as "One" and command loving Him with all one's heart, soul and might. These express the ascent of everything toward G-d.

37 וקובעין בפתח הבית להעלות הבית וכל אשר בו כל רכושו וקנינו בכל התיבות להיות בטלים לאהבת ה' בכל מאדך בכל ממונך.[134]

And it is affixed at the entrance of the house, to raise up the house and all that is in it, all his property and possessions in all the chests, so that they be nullified to the love of G-d: "with all your might," with all your money.

The mezuzah is fixed at the entrance to raise up the house and everything in it, all one's property, so that it is nullified to the love of G-d. The Sages explain "with all your might" as "with all your money."

ולכן קובעין המזוזה בימין כי וימינו תחבקני כאדם החובק את חבירו שמקרבו אצלו כך נמשך ימין מקרבת להעלות אליו יתי כל הבא לקרב אליו יתי.[135]

Therefore the mezuzah is affixed on the right, for "and His right hand embraces me," like a person who embraces his friend, drawing him close to himself; so too there is drawn down "the right that draws near," to raise up to Him, may He be blessed, everyone who comes to draw near to Him, may He be blessed.

> It is placed on the right because the right hand embraces and draws close, as in "His right hand embraces me." The right side draws everyone who seeks to come close up to G-d.

אבל נ"ח הוא המשכת אור התורה. כי היונים רצו להשכיחם תורתך ולכן הוא משמאל. כי מימינו אש דת[136] למו[137] שהתורה נמשלה לאש כנודע.[138]

But the Chanukah lamp is the drawing down of the light of the Torah, for the Greeks sought "to make them forget Your Torah"; therefore it is on the left. For "from His right hand, a fiery law for them": the Torah is likened to fire, as is known.

> The Chanukah lamp is the opposite movement: it draws the light of the Torah down, the light the Greeks tried to make Israel forget, in the words of the Chanukah thanksgiving prayer. It is on the left; the verse "from His right hand, a fiery law for them" shows the Torah coming from the right as fire, and the next paragraphs explain why its light must reach the left.

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

BACKGROUND FROM THE REBBE

In a reshimah for Chanukah 5696, reading the Gemara's "What is Chanukah?" phrase by phrase, the Rebbe asks what kind of service these days call for, given that they are „דלא למיספד בהון ודלא להתענות בהון" ("not for eulogy and not for fasting").

One should not say, „הן לא טהרתי מטומאתי וכו' ואיך אאיר ברי"ה" ("I have not cleansed myself of my impurity; how shall I light the public domain?"), the Rebbe writes, for „העבודה דחנוכה היא דוקא המשכה ברי"ה" (the service of Chanukah is precisely to draw light into the public domain); and he sets in brackets the correspondence this paragraph draws, in its own words: „מזוזה מימין, העלאת הבית וכל אשר בו, נ"ח משמאל, להמשיך אור ברי"ה" (the mezuzah on the right, raising the house and all that is in it; the Chanukah lamp on the left, drawing light into the public domain). That is why the days are not for eulogy or fasting: the service is „לא ע"י מרירות על נפילתו" (not bitterness over the soul's fall) but drawing light into the world, over eight days, through all one's powers.

The Alter Rebbe: וקובעין בפתח הבית להעלות הבית וכל אשר בו ... אבל נ"ח הוא המשכת אור התורה

The Rebbe: כי העבודה דחנוכה היא דוקא המשכה ברי"ה [מזוזה מימין, העלאת הבית וכל אשר בו, נ"ח משמאל, להמשיך אור ברי"ה]

Reshimos (second edition), vol. א-יד, p. 46 (booklet 3; the reshimah from p. 38) · רשימה "חנוכה, תרצ"ו" (booklet 3, printed there in the Rebbe's own wording from the manuscript; booklets 125-126 reprint it with the editors' decipherment)

38 ובפרט שעיקר מצות נ"ח להאיר בחוץ ברה"ר [ברשות הרבים] ובחי' רבים היינו טורא דפרודא[139] מבחי' ז' אומות שגם שם יאיר אור ה' וקדושתו שלא יהא העלם והסתר כמו שהיה בימי חשמונאי שרצו היונים להשכיחם תורתך.

And especially since the main mitzvah of the Chanukah lamp is to shine outside, in the public domain (reshus harabim, "the domain of the many"); and the level of "the many" is the mountain of separation (tura difruda), from the level of the seven nations: that there too the light of G-d and His holiness should shine, so that there be no concealment and hiding, as there was in the days of the Hasmoneans, when the Greeks sought "to make them forget Your Torah."

> The Chanukah lamp is meant above all to shine outside, into the public domain, in Hebrew "the domain of the many." The maamar reads "the many" as what the Zohar calls "the mountain of separation," the realm of division and concealment, which it links with the seven nations (the seven Canaanite nations, which Chassidus reads as the seven attributes of kelipah); the lamp carries G-d's light and holiness even there, so that nothing stays hidden, as the Torah was hidden when the Greeks tried to make Israel forget it.

וכשגברה מלכות בית חשמונאי תקנו להמשיך אור התורה גם במקום הרבים טורי דפרודא:

And when the kingdom of the Hasmonean house prevailed, they instituted the drawing down of the light of the Torah also into the place of the many, the mountains of separation.

> When the Hasmonean kingdom prevailed, the Chanukah lamp was instituted to draw the light of the Torah into the public domain, the "mountains of separation."

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 maamar and talk of Shabbos Chanukah 5728, the Rebbe compares the Chanukah lamp with the mezuzah: both stand at the doorway and outside, yet they differ twice.

The mezuzah is on the right and the lamp on the left; and the mezuzah is outside only because that is where the house begins, while the lamp is outside in order to light the outside, the public domain. Since, as is known, the public domain, „טורי דפרודא" ("the mountains of separation"), draws from the left line, the two differences depend on each other, and his note cites this paragraph and the next. Like the prohibitions, whose light is unlimited and reaches down to what is forbidden, the lamp reaches the left; like the positive mitzvos, it does not merely push away but refines, lighting the public domain itself. That is its bond with „ותורה אור" ("the Torah is light"): the Torah too comes down to rule even on what is forbidden and impure, and the light drawn there raises the holy sparks (ניצוצות הקדושה).

The Alter Rebbe: ובפרט שעיקר מצות נ"ח להאיר בחוץ ברה"ר ובחי' רבים היינו טורא דפרודא

The Rebbe: רה"ר, טורי דפרודא, איז (פון) קו השמאל — י"ל אַז די דאָזיקע צוויי חילוקים זיינען אָפהענגיק איינער פון צווייטן

Likkutei Sichos, vol. ה, p. 223-225 (the sicha "Chanukah" from p. 223; notes 7, 11 and 21) · ממאמר ושיחת שבת חנוכה תשכ"ח; also Shaarei HaMoadim, Chanukah p. רמט

39 והנה שרש הז' אומות רישיה דעשו בעטפא דיצחק[140,141] שהוא מבחי' גבורות שהן בחי' שמאל.

Now, the root of the seven nations is "the head of Eisav in the bosom of Yitzchak," which is from the level of Gevuros (restraint), which are the level of the left.

> The Targum relates that at Yaakov's burial Eisav's head was cut off and rolled into the cave, coming to rest in the bosom of Yitzchak. The maamar takes this as the root of the seven nations: Yitzchak's attribute, Gevurah, the side of severity, which is the left; Likkutei Torah, Chukas, uses the same image for the left line as the place from which the outer forces draw.

אך הגורם להיות המשכת נר חנוכה בשמאל היינו בחי' המזוזה שבימין שהיא בחי' ההעלאה שע"י העלאה זו נעשה בחי' ההמשכה הנ"ל ונמשך גם במקום החשך בחינת טורי דפרודא.

But what causes the drawing down of the Chanukah lamp on the left is the level of the mezuzah on the right, which is the level of ascent: through this ascent the drawing down mentioned above comes about, and it is drawn down also into the place of darkness, the level of the mountains of separation.

> What brings the Chanukah lamp's light to the left is the mezuzah on the right, the ascent. That ascent draws down the light of the Torah, which then reaches even into the darkness of the "mountains of separation."

כי עיקר הדבר הוא להיות החשך דוקא מאיר דהיינו בחי' אתהפכא חשוכא לנהורא. וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] (סוטה מ"ט) עלמא אמאי קא מקיים[142,143] אאיש"ר [אאמן יהא שמיה רבא] דאגדתא.

For the main thing is that the darkness itself should shine, that is, the level of "darkness turned into light." And this is what our Sages, of blessed memory, said (Sotah 49): "On what does the world endure? On the 'Amen, may His great Name be blessed' of the Aggadah."

> The goal is that the darkness itself should shine: "darkness turned into light." The Talmud asks what sustains the world in hard times and answers: the "Amen, may His great Name be blessed" said after the study of Aggadah, the Sages' non-legal teachings.

כי אגדתא הוא בחי' תרגום שכל התלמוד הוא[144] בל' [בלשון] תרגום. ותרגום הוא בחי' אחוריים דקדושה[145,146] כנודע.

For the Aggadah is the level of Targum, since the whole Talmud is in the language of Targum; and Targum is the level of the back (achorayim) of holiness, as is known.

> Aggadah is on the level of Targum (the Aramaic translation of the Torah), the maamar says, since the Talmud as a whole is in the Targum's language: its own discussion is carried on in Aramaic. Targum is called the "back" (achorayim) of holiness, its outer side; in Torah Ohr, Mishpatim (78c), cited in the Kehot note, the Alter Rebbe reads "and they beheld (vayechezu) G-d" as a Targum word for this reason: they grasped only the "back," the level of Elokim.

וכשנמשך להיות שמיה רבא מברך ונמשך גם בבחי' תרגום שהוא בבחי' אחוריים אזי אתהפכא חשוכא לנהורא וזהו עיקר קיום העולם:

And when it is drawn down so that "His great Name be blessed," and it is drawn down also into the level of Targum, which is on the level of the back, then darkness is turned into light; and this is the essence of the world's endurance.

> When "May His great Name be blessed" draws G-d's light down even into the Aramaic, the "back" of holiness, darkness itself is turned into light. That transformation is what truly sustains the world.

> **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 RASHAB AND THE REBBE**
>
> The paragraph says that „הגורם להיות המשכת נר חנוכה בשמאל היינו בחי' המזוזה שבימין" (what lets the lamp draw down light on the left is the mezuzah's ascent on the right), but not why the one depends on the other (or why, with no mezuzah, the law puts the lamp on the right).
>
> The Rebbe Rashab, in his maamar Ner Chanukah of Shabbos Chanukah 5656, which opens with this maamar's own words, explains the dependence: the eight lamps belong to Binah, where all is included and nothing can be drawn away to the other side, so „יכול נ"ח להמשיך מבחי' בינה לתקן את קו השמאל" (the lamp can stand on the left and repair the left line), but only when the mezuzah is on the right, as the Levites could rise only when the Kohanim waved them; „אם אין מזוזה בימין צריך שיהי' נ"ח בימין דוקא" (without a mezuzah the lamp must stand on the right). He then gives this paragraph's pair in his own words: the mezuzah is the mitzvos, an ascent that subdues the other side, and the lamp is the Torah („ורצו להשכיחם תורתיך", "they sought to make them forget Your Torah"), which turns the darkness itself to light, „לפי שמסרו נפשם ממש על קדושת השם" (because they gave their lives for G-d's Name). The Rebbe sums up this maamar in his own Ner Chanukah of 5746, calling the mezuzah the vessel that the lamp's work on the left needs first.
>
> the Rebbe Rashab: Sefer HaMaamarim 5656, vol. תרנ"ו, p. שכו (שבת חנוכה] ש"ח, ד"ה נ"ח מצוה להניחה; the maamar from p. שיח) · the Rebbe Rashab: Sefer HaMaamarim 5656, vol. תרנ"ו, p. שכו · the Rebbe: Sefer HaMaamarim 5746 (bilti mugah, old edition), vol. תשמ"ו, p. סו-סח

IN ONE'S AVODAH

Contemplating that the world is nothing before G-d should make the soul long to be nullified to Him and turn the heart from worldly pleasures, even small ones, to delight in G-d, as in prayer. Torah study must be joined to the mitzvos and to deeds of kindness, all of them called tzedakah: they are the lamp through which the Torah's light shines for a person and reaches even the darkest places.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that matter comes from G-d's speech and form from His desire, and what does each contribute to the world's existence as a "something"?
2. How can the world appear independent if Havayah rules over the Name Elokim? What does Psalm 114 illustrate about this?
3. In what sense are letters not produced by the mouth, and why does this matter for prayer and for the Torah?
4. Why does Torah without deeds of kindness lack its light, according to the analogy of air and a flame?
5. Why must the light of the Chanukah lamp reach the left and the public domain, and why does it depend on the mezuzah on the right?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 נר חנוכה

The note reports that manuscript volume 284 records this maamar with the year 5570 (1809-10).

KEHOT'S NOTE

בבוך 284 רשום: תק"ע. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. המאמר עם הגהות באוה"ת בראשית כרך ה תתקמד, ב. הערות תתקנב, א. ובכרך ז תתתנו, ב. תתתנח, ב (כנראה קיצורים). חלק באוה"ת נ"ך כרך א ע' תקסח ובאוה"ת נ"ך כרך ג ע' אישנו. ראה דרך מצותיך מצות נר חנוכה עד, ב. סה"מ תרכ"ט (הוצאת תשנ"ב) ע' טז. וראה גם ד"ה ת"ר נ"ח תרמ"ג.

2 נר חנוכה מצוה להניחה

Rabbah teaches that the Chanukah lamp is to be placed within a handbreadth of the doorway, and the Talmud concludes that it goes on the left, so that the Chanukah lamp is on the left and the mezuzah on the right. The maamar asks why the halachah divides them this way.

Shabbat 22a:2-3 שבת כ"ב א:ב'-ג'

אָמַר רַבָּה: נֵר חֲנוּכָּה מִצְוָה לְהַנִּיחָהּ בְּטֶפַח הַסָּמוּךְ לַפֶּתַח. וְהֵיכָא מַנַּח לְקֹהּ? רַב אַחָא בְּרֵיהּ דְּרָבָא אָמַר: מִימִין רַב שְׁמוּאֵל מִדְּפָתְיֵי אָמַר: מִשְּׂמאל. וְהִילְכְתָא מִשְּׂמאל, כְּדֵי שֶׁתְּהֵא נֵר חֲנוּכָּה מִשְּׂמאל וּמְזוּזָה מִימִין. אָמַר רַב יְהוּדָה אָמַר רַב אַסִי אָמַר רַב: אָסוּר לְהַרְצוֹת מָעוֹת כְּנֶגֶד נֵר חֲנוּכָּה. כִּי אֲמְרִיתַהּ קַמֵּיהּ דִּשְׁמוּאֵל, אָמַר לִי: וְכִי נֵר קְדוּשָּׁה יֵשׁ בָּהּ? מַתְקֵיף לַהּ רַב יוֹסֵף: וְכִי דָּם קְדוּשָּׁה יֵשׁ בּוֹ? דְּתַנְיָא "וְשָׁפַךְ ... וְכִסָּה" — בְּמָה שֶׁשָּׁפַךְ יְכַסֶּה. שֶׁלֹּא יְכַסֶּנּוּ בָּרֶגֶל, ...

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

KEHOT'S NOTE

שבת כב, א.

3 מזוזה מימין ונר חנוכה משמאל

There a question is raised: the Menorah in the Temple stood specifically in the south, so why is the Chanukah lamp placed on the left? The note sends the reader there for the discussion.

KEHOT'S NOTE

כגירסת הריי"ף והרמב"ם הל' חנוכה פ"ד ה"ז ובשו"ע או"ח סי' תרעא. וראה בסה"מ הנחות תריי"ד תרט"ו ע' לז שהקשה הלא המנורה היתה בדרום דוקא למה נר חנוכה משמאל. ע"ש.

4 מזוזה מימין ונ"ח משמאל

The Rambam rules that the lamp is placed on the left of the doorway so that the mezuzah is on the right and the Chanukah lamp on the left; the Kehot note says the maamar's wording follows this reading.

Mishneh Torah, Scroll of Esther and Hanukkah 4:7 משנה תורה, הלכות מגילה וחנוכה ד':ז'

נֵר חֲנֻכָּה מִצְוָה לְהַנִּיחוֹ עַל פֶּתַח בֵּיתוֹ מִבַּחוּץ בַּטֶּפַח הַסָּמוּךְ לַפֶּתַח עַל שְׂמאל הַנִּכְנָס לַבַּיִת כְּדֵי שֶׁתְּהֶיה מְזוּזָה מִיָּמִין וְנֵר חֲנֻכָּה מִשְּׂמאל. וְאִם הָיָה דָּר בַּעֲלִיָּה מַנִּיחוֹ בַּחֲלוֹן הַסָּמוּכָה לִרְשׁוּת הָרַבִּים. וְנֵר חֲנֻכָּה שֶׁהִנִּיחוֹ לְמַעְלָה מֵעֶשְׂרִים אַמָּה לֹא עָשָׂה כְּלוּם לְפִי שֶׁאֵינוֹ נִכָּר:

It is a commandment to place the Chanukah lamp at the entrance of one's house from the outside within the handbreadth adjacent to [the edge of] the entrance, so that the mezuzah will be to the right and the Chanukah lamp to the left. And if he was living in an attic, he places it in the window that is adjacent to the public domain. One who has placed the Chanukah lamp above twenty ells has not done anything, because it is not recognizable.

Torat Emet 363 (Public Domain) • Sefaria Edition. Translated by R. Francis Nataf, 2019 (CC0)

5 מזוזה מימין ונ"ח משמאל

The Shulchan Aruch rules that the lamp is placed in the handbreadth next to the doorway, on the left, "so that the mezuzah is on the right and the Chanukah lamp on the left," and on the right if the doorway has no mezuzah. The maamar quotes the law in this form.

Shulchan Arukh, Orach Chayim 671:7 שולחן ערוך, אורח חיים תער"א:ז'

מצוי להניחו בטפח הסמוך לפתח משמאל כדי שתהא מזוז' מימין ונר חנוכ' משמאל ואם אין מזוז' בפתח מניחו מימין ואם הניחו בדל' עצמו יניחנו מחציו של כניס' לצד שמאל: הגה ומיהו בזמן הזה שכולו מדליקין בפנים ואין היכר לבני רשות הרבים כלל אין לחוש כל כך אם אין מדליקין בטפח הסמוך לפתח ומ"מ המנהג להדליק בטפח הסמוך לפתח כמו בימיהם ואין לשנות אלא אם כן רבים בני הבית שעדיף יותר להדליק כל אחד במקום מיוחד מלערב הנרות ביחד ואין היכר כמה נרות מדליקין ומ"מ יזהר שלא להדליק במקום שמדליקין הנרות ...

It is a mitzvah to place [the Hanukkah light] in the handsbreadth closest to the entrance on the left, so as to have the mezuzah on the right and the Hanukkah light on the left. But if there is no mezuzah in the entrance, he should place [the Hanukkah light] on the right. If one places it in the doorway itself, he should place it on the leftmost half of the entrance. Rem"a: However nowadays, when all kindle inside, and there is no distinction for the people of the public ...

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain) • Wikisource Shulchan Aruch (CC-BY-SA)

6 אך יובן בהקדים ביאור

The note points to the page of Or HaTorah on Nach where this opening of the explanation appears; the first note on the maamar says that part of it is printed there.

KEHOT'S NOTE

ראה אוה"ת נ"ך ע' תקסט.

7 כל אשר חפץ ה' עשה

The psalmist praises G-d's rule over all creation: "Whatever Havayah desired, He has done, in the heavens and on the earth, in the seas and all the depths." The maamar

reads this as creation through G-d's desire alone, which it will connect with the form of things.

Psalms 135:6 תהילים קל"ה:ו

כֹּל אֲשֶׁר־חָפֵץ ה' עָשָׂה בַּשָּׁמַיִם וּבָאָרֶץ בַּיַּמִּים וְכָל־תְּהֹמוֹת:

Whatsoever the L-RD pleased, that hath He done, In heaven and in earth, in the seas and in all deeps;

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

KEHOT'S NOTE

תהלים קלה, ו.

8 **והנה החומר נברא בדבר ה'**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

באוה"ת חנוכה כרך ה תתקנג, א יש הערה לכאן. ובד"ה ויגש אליו תרמ"ד ע' רט עם הגהות. ובמאמרי הצ"צ הנחות תרי"ד תרטי"ו ע' לז. המאמר הוא משנת תקי"ע. ראה ברשימת המאמרים שם.

9 **בדבר ה' שמים נעשו**

The psalmist praises the Creator: "By the word of Havayah the heavens were made, and by the breath of His mouth all their host." This is creation through speech, which the maamar will connect with the matter of things.

Psalms 33:6 תהילים ל"ג:ו

בִּדְבַר ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם:

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

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

KEHOT'S NOTE

תהלים לג, ו. באוה"ת שמות ע' ק. בסה"מ תרס"ט ע' קפט מציין לכאן.

PARAGRAPH 2

10 **ובע"מ נברא העולם**

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

KEHOT'S NOTE

אבות ה, א.

11 **ובע"מ נברא העולם**

The Mishnah teaches that the world was created with ten utterances, and asks why, since one utterance would have sufficed. The maamar uses it to stress that the world was made through speech.

Pirkei Avot 5:1 משנה אבות ה':א

בַּעֲשָׂרָה מַאֲמָרוֹת נִבְרָא הָעוֹלָם. וּמַה תַּלְמוּד לוֹמַר, וַהֲלֹא בְמַאֲמָר אֶחָד יָכוֹל לְהִבָּרְאוֹת, אֶלָּא לְהִפָּרַע מִן הָרְשָׁעִים שֶׁמְּאַבְּדִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת, וְלִתֵּן שָׂכָר טוֹב לַצַּדִּיקִים שֶׁמְּקַיְּמִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת:

With ten utterances the world was created. And what does this teach, for surely it could have been created with one utterance? But this was so in order to punish the wicked who destroy the world that was created with ten utterances, And to give a good reward to the righteous who maintain the world that was created with ten utterances.

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

12 **שלכל הדברים יש חומר וצורה**

The note says that this passage on matter and form is copied there.

KEHOT'S NOTE

נעתק בסה"מ תרכ"ט (תשנ"ב) ע' יז. ובסה"מ תרמ"ד שם. בענין חומר וצורה ראה גם סה"מ תרנ"ו ע' שיח ואילך. ובסה"מ תרס"ג ע' קטו. בד"ה וישלח יעקב תרע"ג (בהמשך תער"ב). חלק עם הגהות מכאן נעתק בקונטרס עץ החיים בתחלתו. ובהערות שם מציין כ"ק אדמו"ר זי"ע לד"ה ויקם עדות ביעקב ת"ש ע' 52. ד"ה אלפים שנה תשי"א. בסה"מ תרס"ה ע' עד מציין לכאן. בסה"מ תרמ"ד ע' רט נוסף הגה"ה: [וי"ל בעולמות עליונים יותר הם אור וכלי].

13 **יש חומר וצורה**

The note sends the reader there on the subject of matter and form.

KEHOT'S NOTE

ראה הל' יסוה"ת פ"ב ה"ג. מו"נ ח"א פי"ז. בענין חומר וצורה ראה לקו"ת האזינו עב, ב.

14 **יש חומר וצורה**

Maimonides divides creation into beings composed of matter and form that come and go, the spheres and stars whose form is fixed, and the angels, which are form without matter. The Kehot note cites him for the matter and form spoken of here.

Mishneh Torah, Foundations of the Torah 2:3, משנה תורה, הלכות יסודי התורה ב':ג

כָּל מַה שֶּׁבָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא בְּעוֹלָמוֹ נֶחְלָק לִשְׁלֹשָׁה חֲלָקִים. מֵהֶן בְּרוּאִים שֶׁהֵן מְחֻבָּרִים מִגֶּלֶם וְצוּרָה וְהֵם הוֹיִם וְנִפְסָדִים תָּמִיד כְּמוֹ גּוּפוֹת הָאָדָם וְהַבְּהֵמָה וְהָעֲמָחִים וְהַמַּתָּכוֹת. וּמֵהֶן בְּרוּאִים שֶׁהֵן מְחֻבָּרִים מִגֶּלֶם וְצוּרָה אֲבָל אֵינָן מִשְׁתַּנִּין מִגּוּף לְגוּף וּמִצּוּרָה לְצוּרָה כְּמוֹ הָרִאשׁוֹנִים אֶלָּא צוּרָתָן קְבוּעָה לְעוֹלָם בְּגֶלְמָם וְאֵינָן מִשְׁתַּנִּין כְּמוֹ אֵלּוּ. וְהֵם הַגַּלְגַּלִּים וְהַכּוֹכָבִים שֶׁבָּהֶן. וְאֵין גֶּלְמָם כְּשְׁאָר גְּלָמִים וְלֹא צוּרָתָם כִּשְׁאָר צוּרוֹת. וּמֵהֶן בְּרוּאִים צוּרָה בְּלֹא גֶּלֶם ...

All that which the Holy One, blessed is He! created in His world, is divided into three types: (a) Composite creatures of matter and form; they are beings which undergo constant changes, as the bodies of man, beasts, plants and minerals; (b) Composite beings of matter and form which do not undergo changes of either body or form as the former, but their forms remain forever set in their body unchanged; they are: the planets and the stars around them; their matter is unlike other matter and their forms are ...

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain)

15 **או שמש וירח**

A gloss there explains the matter of created things through the Midrash on the heavens: G-d took fire and water and blended them, and from them the heavens were made.

KEHOT'S NOTE

בסה"מ תרמ"ד שם נוסף [וי"ל ענין החומר של הנבראים הוא כמ"ש במדרש על השמים נטל אש ומים [וטרפן] (ופתרן) זה בזה ומהם נעשה השמים, וזהו

החומר של השמים פי' עצם השמים שהוא מאש וממים וכן יובן בכל נברא כו'].

16 **השמים והארץ הם כדורים**

The words here quote Avodah Zarah 3a:5-6; the passage is shown below.

Avodah Zarah 3a:5-6 עבודה זרה ג' א:ה'-ו'

... רִבּוֹנוֹ שֶׁל עוֹלָם, כְּלוּם יֵשׁ אָב שֶׁמַּעִיד עַל בְּנוֹ? דִּכְתִיב: "בְּנֵי בְכוֹרִי יִשְׂרָאֵל". אָמַר לָהֶם הַקָּדוֹשׁ בָּרוּךְ הוּא: שָׁמַיִם וָאָרֶץ יָעִידוּ בָּהֶם שֶׁקִּיְימוּ אֶת הַתּוֹרָה כּוּלָּהּ. אוֹמְרִים לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, שָׁמַיִם וָאָרֶץ נוֹגְעִין בְּעֵדוּתָן, שֶׁנֶּאֱמַר: "אִם לֹא בְּרִיתִי יוֹמָם וָלָיְלָה חֻקּוֹת שָׁמַיִם וָאָרֶץ לֹא שָׂמְתִּי", (דְּאָמַר) [וְאָמַר] רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: מַאי דִּכְתִיב: "וַיְהִי עֶרֶב וַיְהִי בֹּקֶר יוֹם הַשִּׁשִּׁי"? מְלַמֵּד שֶׁהִתְנָה הַקָּדוֹשׁ בָּרוּךְ הוּא עִם מַעֲשֵׂה בְרֵאשִׁית, וְאָמַר: אִם יִשְׂרָאֵל מְקַבְּלִין אֶת ...

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

Avodah Zarah 41a עבודה זרה מ"א א

KEHOT'S NOTE

ראה ירושלמי ע"ז ג, א. וראה ע"ז מא, א תוס' ד"ה ככדור.

17 **השמים והארץ הם כדורים**

The Jerusalem Talmud tells that Alexander of Macedon rose so high that he saw the world as a ball, which is why he was depicted holding a ball. The Kehot note cites it for the spherical shape of heaven and earth mentioned here.

Jerusalem Talmud Avodah Zarah 3:1:18 תלמוד ירושלמי עבודה זרה ג':א':י"ח

דָּרַשׁ רִבִּי זְעִירָא בְּרֵיהּ דְּרִבִּי אַבָּהוּ קוֹמֵי רִבִּי לְעָזָר. אַשְׁרֵי שֶׁאֵל יַעֲקֹב בְּעֶזְרוֹ. וּמַה כְתִיב בַּתְרֵיהּ. עוֹשֵׂה שָׁמַיִם וָאָרֶץ. וּמָה עִנְיָן זֶה לָזֶה. אֶלָּא מֶלֶךְ בָּשָׂר וָדָם יֵשׁ לוֹ פַּטְרוֹן בְּאֵיפַּרְכְיָא זוֹ אֵינוֹ שַׁלִּיט. שָׁמָּא בְּאַחֶרֶת. וְאִם תֹּאמַר קוֹזְמוֹקְרָטוֹר שַׁלִּיט בַּיַּבָּשָׁה. שָׁמָּא בַיָּם. אֲבָל הַקָּדוֹשׁ בָּרוּךְ הוּא אֵינוֹ כֵן. שַׁלִּיט בְּיָם וְשַׁלִּיט בַּיַּבָּשָׁה. וְלֹא עוֹד אֶלָּא חָרֵב עַל צַוָּאר הָאָדָם הַקָּדוֹשׁ בָּרוּךְ הוּא מַצִּילוֹ. הוֹא שֶׁמֹּשֶׁה אוֹמֵר וַיַּצִּילֵנִי מֵחֶרֶב פַּרְעֹה. אֵין כָּתוּב כָּאן אֶלָּא מֵחֶרֶב. ...

Rebbi Ze`ira the son of Rebbi Abbahu preached before Rebbi Eleazar. Happy is he whom the G-d of Jacob helps. What is written after this? The Maker of Heaven and Earth. What has one to do with the other? But a king of flesh and blood needs a protector; in one district he is not a ruler, maybe in another one? If you say a universal ruler rules over dry land, does he [rule] over the Sea? But the Holy One, praise to Him, is not like this; He rules ...

The Jerusalem Talmud, edition by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY) • The Jerusalem Talmud, translation and commentary by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY)

18 **ומן הארץ לרקיע כו'**

A gloss there adds: "It follows that the shape of the surface must be conceived according to such a distance."

KEHOT'S NOTE

בסה"מ תרמ"ד שם נוסף: נמצא צ"ל ציור השטח ע"ד ריחוק כזה.

19 **והשמש והירח הם גלגלים מאירים כו'**

The note says that an explanation of this passage is given there.

KEHOT'S NOTE

בסה"מ תרכ"ט (תשנ"ב) ע' יז ואילך יש ביאור לכאן.

20 **וכן עד"ז בכל דבר נברא**

A gloss there adds that in the inanimate, plant, animal and human realms, the manner of each thing's shape, its length and width, whether it has horns or is triangular, is its form.

KEHOT'S NOTE

בסה"מ תרמ"ד שם נוסף: ודצח"מ אופן ציורו שיהי' כך בארכו ורחבו או בעל קרנות או משולש ז"ע הציור.

21 Adam fathered a son "in his likeness, after his image." The maamar borrows the phrase for the particular form of each created thing.

Genesis 5:3 בראשית ה':ג'

וַיְחִי אָדָם שְׁלֹשִׁים וּמְאַת שָׁנָה וַיּוֹלֶד בִּדְמוּתוֹ כְּצַלְמוֹ וַיִּקְרָא אֶת־שְׁמוֹ שֵׁת:

And Adam lived a hundred and thirty years, and begot a son in his own likeness, after his image; and called his name Seth.

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

PARAGRAPH 3

22 **יהי אור**

"And G-d said, 'Let there be light,' and there was light." The maamar takes this utterance as what brought light itself into existence, something from nothing.

Genesis 1:3 בראשית א':ג'

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אוֹר:

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

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

23 **יהי רקיע**

"And G-d said, 'Let there be a firmament in the midst of the waters.'" The utterance brought the firmament into existence; its shape, the maamar says, came from G-d's desire.

Genesis 1:6 בראשית א':ו'

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

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

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

24 **נתהווה הרקיע מאין ליש**

A gloss there gathers parallel sources and says that the one general utterance was divided into ten utterances to bring the existence of "something" into being, divided by the power of the Infinite, and suggests that this is the intent here as well.

KEHOT'S NOTE

בסה"מ תרמ"ד שם נוסף [ע' בתוי"א ד"ה מזוזה מימין [הכוונה לכאן] ובהביאור הג' לד"ה יביאו לבוש מל' ובלקו"ת בהביאור לד"ה לבבתני דרוש הב'. ועמ"ש בד"ה להבין ע' מצות [אכילת] המצה מ"ג, ובד"ה מה רבו מעשיך

ה' מ"ד, שהמאמר א' הוא הכלל, ונפרטו בע"מ להיות מציאות היש, ונפרטו בכח הא"ס, וי"ל שכמו"כ הכוונה כאן וד"ל].

25 **אופן צורת הרקיע . . בחפץ ה'**

That passage asks why creation is called "something from nothing" and answers with "For a sun and a shield is Havayah Elokim": Havayah is like the sun itself, Elokim like the shield that conceals it so that only a glimmer shines; without the shield the glimmer would be nullified in its source.

KEHOT'S NOTE

ראה לקו"ת ר"ה נה, סע"א ועד"ז היו העולמות. ראה באוה"ת כרך ז תתתנח, ב דמ"ש בלקו"ת שם מתאחד עם מש"כ שהצורה נעשה בחפץ ה' בחי' מה שעלה במחשבה והחומר והעשי' נתהווה מהדבור יש מאין והיינו בגשמיות כפי הצורה הרוחני' שנתהווה ע"י המחשבה והרצון שהי' עיגול השמים כמו ע"ס דעגולים דאצי' או בריאה, ע"ש. ובסה"מ תרמ"ד ע' רי נוסף: עד"מ או ציור שארי פרטי הנבראי' דדצח"מ: בדמותו.

26 **בחפץ ה' שלא בא לכלל גילוי**

That maamar says that Torah Ohr here explains G-d's desire as the level of sovev, and form as the outer shape of matter, like the round, spherical heavens, which comes specifically from sovev; whereas elsewhere form is explained as the life-force within the creature, from memalei.

KEHOT'S NOTE

בד"ה ביום השמע"צ עת"ר כ' "ושם מבואר [בתו"א] דבחי' חפץ ה' זהו בחי' סוכ"ע, וענין הצורה פי' שם צורת החומר וכמו השמים בציורו שהוא עגולי וכדורי וכה"ג בכל דבר הציור שלו שזהו מבחי' הסובב דוקא כו', והמבואר כאן הוא שהצורה הוא החיות שבהנברא והוא מבחי' ממכ"ע כו', ועמ"ש בד"ה בשעה שהקדימו רס"ג" עכ"ל.

27 **והנה מה שנברא החומר במאמר**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

באוה"ת חנוכה כרך ה תתקנג, ב יש הערה לכאן.

28 **והנה מה שנברא החומר במאמר**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

באוה"ת חנוכה כרך ה תתקנג, ב יש הערה לכאן.

29 Adam fathered a son "in his likeness, after his image." The maamar uses the phrase for the particular form of the firmament, which comes from G-d's desire.

Genesis 5:3 בראשית ה':ג׳

וַיְחִי אָדָם שְׁלֹשִׁים וּמְאַת שָׁנָה וַיּוֹלֶד בִּדְמוּתוֹ כְצַלְמוֹ וַיִּקְרָא אֶת־שְׁמוֹ שֵׁת׃

And Adam lived a hundred and thirty years, and begot a son in his own likeness, after his image; and called his name Seth.

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

PARAGRAPH 4

30 **הוא מפני**

A gloss there explains: if the worlds were revealed as they are included in G-d's desire, there could be no physical "something"; the world would be spiritual and nullified in existence, as throughout the chain of worlds an effect is nullified to its cause, like emotions born from the mind when one sees that a thing is good.

KEHOT'S NOTE

בסה"מ תרמ"ד ע' רי נוסף: הוא מפני (שאם הי' מתגלים העולמות כמו שהם כלולים ועומדים בבחי' חפץ ה') אז לא הי' יכול להיות התהוות היש הגשמי רק שהי' העולם רוחני והי' בבחי' ביטול במציאות ממש, וכמו שאנו רואים בכל בחי' השתלשלות עו"ע שהעלול בטל לעילה כמו למשל מדות משכל שהמדות נולדים מן השכל, וכמו שאנו רואים שאם מתבונן בשכלו שהדבר ההוא טוב לפניו אזי נולד לו אהבה לזה, ע"ש עוד בזה.

31 **שהי' העולם בטל במציאות ממש**

There "nullified in existence" is explained as being like the hidden worlds that are not revealed.

KEHOT'S NOTE

באוה"ת פ' שלח ע' תקיב "ופי' בטל במציאות היינו ע"ד עלמין סתימין דלא אתגליין". ובקונטרס עה"ח שם ע' 16 "(כמו עולם האצילות וכמו עלמין דאתכסיא בכלל שבטלים במציאות ולא הי' בבחי' נבראים דעדאת"ג כו') לפי שהי' מקבל מבחי' חכ' שהוא בחי' ביטול איהו וחיוהי חד". בהמשך תער"ב ח"א פ' רכא מבאר זה "והכוונה שם [בתו"א כאן] על הביטול במהות היש כו', שהרי גם ההארה דבחי' דבר ה' פועל ג"כ הביטול בהנברא כו', וענין הצורה שמבחי' חפץ ה' הוא להיות הביטול בעצם המהות כו' וכמ"ש במ"א" ע"ש. וראה גם בסה"מ תרס"ח בד"ה שובה ישראל ע' יח ושם מציין גם לעיין בד"ה בשעה שהקדימו תרס"ג.

32 **כי הוא צוה ונבראו**

The psalmist calls on the heavens and all their hosts, the angels, sun, moon and stars, to praise G-d: "Let them praise the name of Havayah, for He commanded and they were created." The maamar reads "commanded" as a king's decree, through which only G-d's name, not His presence, reaches the creatures.

Psalms 148:5 תהילים קמ"ח:ה׳

יְהַלְלוּ אֶת־שֵׁם ה' כִּי הוּא צִוָּה וְנִבְרָאוּ׃

Let them praise the name of the L-RD; For He commanded, and they were created.

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KEHOT'S NOTE

תהלים קמח, ה.

33 **פי' צוה מלשון מצות המלך**

It suggests that commanding belongs to one who is exalted and holds dominion, as a sovereign king commands and decrees, and that the parallel above is the supernal speech of Malchus.

Bava Batra 159a:10 בבא בתרא קנ"ט א:י׳

וּמַאי קוּשְׁיָא? דִּלְמָא גְּזֵירַת מֶלֶךְ הִיא, דְּאִיהוּ לָא מְהֵימַן, וְאַחֲרִינֵי מְהֵימְנִי - וְלָאו מִשּׁוּם דִּמְשַׁקַּר! דְּאִי לָא תֵּימָא הָכִי, מֹשֶׁה וְאַהֲרֹן לְחוֹתָמָם

– מְשׁוּם דְּלָא מְהֵימְנִי הוּא?! אֶלָּא גְּזִירַת מָלְכָּךְ הוּא שֶׁלֹּא יָעִידוּ לָהֶם, הָכָא נָמֵי – גְּזִירַת מָלְכָּךְ הוּא שֶׁלֹּא יָעִיד עַל כְּתַב יָדוֹ לְחוֹתְנוֹ!

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

KEHOT'S NOTE

בקונטרס עץ החיים שם "י"ל דענין הצווי שייך במי שמתנשא ויש לו ממשלה ושליטה וכמו"כ הו"ע באשר דבר מלך שלטון שמצוה וגוזר אומר, והדוגמא למעלה הוא בחי' הדבור עליון דבחי' מל'". ראה ב"ב קנט, א "גזירת המלך".

34 **מלכותך מכ"ע**

"Your kingship is a kingship over all worlds." The maamar cites it with "there is no king without a people" to show that Malchus rules from above, through a name, not by being present in its subjects.

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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35 **אין מלך בלא עם**

That passage explains the Name Elokim as rulership, "for there is no king without a people": through its contractions a separate "something" can exist, so that afterward the "something" may be nullified to the "nothing." This attribute is also called Shechinah, as it dwells within the creatures.

KEHOT'S NOTE

נסמן לעיל ה, א. לקמן עג, ד.

36 **בבחי' שם בלבד**

It suggests that the "name" may be the letters of the supernal speech, since a name is letters; or, more likely, the encompassing light that shines from G-d's exaltation, the main power of bringing into being, with "the word of G-d" as a glimmer of His Name.

KEHOT'S NOTE

ראה בקונטרס עה"ח שם "וענין השם ני"ל שהן אותיות דבור העליון דשם הוא אותיות, ויותר נראה דהשם הוא בחי' האור מקיף שמאיר מבחי' הרוממות שזה עיקר כח ההתהוות, ובחי' דבר ה' זהו הארה מבחי' שמו שמהווה כנ"ל כו'".

PARAGRAPH 5

37 **יהללו את שם ה'**

The psalmist calls on the heavens and their hosts: "Let them praise the name of Havayah, for He commanded and they were created." The maamar reads the verse's stress on G-d's "name" as the key: creation reveals only His name, as a king's name is called over his land.

Psalms 148:5 תהילים קמ"ח:ה'

יְהַלְלוּ אֶת־שֵׁם ה' כִּי הוּא צִוָּה וְנִבְרָאוּ׃

Let them praise the name of the L-RD; For He commanded, and they were created.

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KEHOT'S NOTE

תהלים קמח, ה.

38 **כח הפועל בנפעל**

There it is explained that one cannot say G-d's essence "created" the worlds, since bara implies the power of the maker in the made and applies only to His Names, such as Elokim; of His essence it is only "He commanded and they were created," for even the encompassing light is only "His Name alone."

KEHOT'S NOTE

ראה לקמן צו, ג במ"מ. סה"מ תרנ"ד ע' רי ואילך.

39 **שר של מים שר של כו'**

The Midrash speaks of angels who are princes over the elements, Michael the prince of snow and Gabriel of fire, between whom G-d makes peace. The Kehot note cites it for "the prince of water" here.

Shir HaShirim Rabbah 3:11:1–2 שיר השירים רבה ג':י"א:א'-ב'

... וּדְמוּת הַחַיּוֹת מַרְאֵיהֶם כְּגַחֲלֵי אֵשׁ, וּכְתִיב (יחזקאל א, יד): וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק, וְלֹא זֶה מְכַבֶּה זֶה וְלֹא זֶה מְכַבֶּה זֶה. מִיכָאֵל שַׂר שֶׁל שֶׁלֶג, וְגַבְרִיאֵל שַׂר שֶׁל אֵשׁ, וְלֹא זֶה מְכַבֶּה זֶה וְלֹא זֶה מַזִּיק זֶה. אָמַר רַבִּי אָבִין לֹא סוֹף דָּבָר בֵּין מַלְאָךְ לְמַלְאָךְ, אֶלָּא אֲפִלּוּ בֵּין מַלְאָךְ אֶחָד שֶׁחָצְיוֹ שֶׁלֶג וְחֶצְיוֹ אֵשׁ הַקָּדוֹשׁ בָּרוּךְ הוּא עוֹשֶׂה שָׁלוֹם בֵּינֵיהֶן, וְאִית לֵיהּ חֲמֵשׁ אַפִּין, וְאִלּוּ הֵן (דניאל י, ו): וּגְוִיָּתוֹ כְּתַרְשִׁישׁ וּפָנָיו כְּמַרְאֵה בָרָק, וְלֹא זֶה מַזִּיק זֶה. כָּתוּב אֶחָד אוֹמֵר (תהלים קד, ג): ...

"Emerge, daughters of Zion, and gaze at King Solomon, at the crown with which his mother crowned him on the day of his wedding, and on the day of the rejoicing of his heart" (Song of Songs 3:11). "Emerge, daughters of Zion, and gaze," sons who are conspicuous [metzuyanim] for me in haircut, in circumcision, in ritual fringes; "at King Solomon [Shlomo]," at the King who created perfect [shelemot] creations. He created the sun and the moon in their completeness, the stars and the constellations in their completeness. Bar Kappara ...

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KEHOT'S NOTE

ראה שהש"ר ג, יא.

40 **שהם משמרי האופנים**

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ראה ע"ח שער קיצור אבי"ע פי"ט.

PARAGRAPH 6

41 **עד המלאכים שהם שכלים נבדלים**

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

KEHOT'S NOTE

ראה מורה נבוכים ח"ב פ"ב. עיקרים מאמר ב פל"א.

42 **פני ארי' פני שור**

In Ezekiel's vision of the Chariot each living creature has the face of a man, the face of a lion on the right, the face of

an ox on the left and the face of an eagle. The maamar identifies the lion and the ox with the highest angels, the "separate intellects."

Ezekiel 1:10 יחזקאל א:י

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמְאוֹל לְאַרְבַּעְתָּן וּפְנֵי־נָשֶׁר 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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43 **ונגלה כבוד ה'**

The note says that Or HaTorah has a comment on this passage.

KEHOT'S NOTE

באוה"ת חנוכה כרך תתקנד, א יש הערה לכאן.

44 **ונגלה כבוד ה'**

In his prophecy of comfort, Isaiah foretells, "The glory of Havayah shall be revealed, and all flesh shall see together." The maamar makes this the purpose of creation: that G-d's glory be revealed below as it is above.

Isaiah 40:5 ישעיהו מ:ה

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי ה' דִּבֵּר׃

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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45 Koheles says that "one higher than the high watches, and there are higher ones above them," speaking of ranks of authority. The maamar applies the words to the ascending levels of created beings.

Ecclesiastes 5:7 קהלת ה:ז

אִם־עֹשֶׁק רָשׁ וְגֵזֶל מִשְׁפָּט וָצֶדֶק תִּרְאֶה בַּמְּדִינָה אַל־תִּתְמַהּ עַל־הַחֵפֶץ כִּי גָבֹהַּ מֵעַל גָּבֹהַּ שֹׁמֵר וּגְבֹהִים עֲלֵיהֶם׃

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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PARAGRAPH 7

46 **כי עין בעין יראו**

Isaiah foretells that Zion's watchmen will sing together, for "eye to eye they shall see" Havayah's return to Zion. The maamar takes it as the open revelation of the Time to Come, which depends on our service now.

Isaiah 52:8 ישעיהו נ"ב:ח

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

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

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KEHOT'S NOTE

ישע" נב, ח.

47 **היום לעשותם**

Moshe tells Israel to keep the commandments "that I command you today, to do them." The Talmud (Eruvin 22a) reads: today, in this world, to do them, and tomorrow, in the World to Come, to receive their reward.

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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48 **וכל ישראל יש להם חלק לעוה"ב . . להמשיך בחלקו**

The Mishnah teaches that all Israel have a share in the World to Come. The maamar reads "share" as each person's portion of the future revelation, which he must draw down himself.

Sanhedrin 90a:15 סנהדרין צ' א:ט"ו

מַתְנִי' כָּל יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לָעוֹלָם הַבָּא, שֶׁנֶּאֱמַר: "וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר". וְאֵלּוּ שֶׁאֵין לָהֶם חֵלֶק לָעוֹלָם הַבָּא: הָאוֹמֵר אֵין תְּחִיַּית הַמֵּתִים מִן הַתּוֹרָה, וְאֵין תּוֹרָה מִן הַשָּׁמַיִם, וְאֶפִּיקוֹרוֹס.

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

KEHOT'S NOTE

סנהדרין צ, א. ראה באוה"ת וירא כרך ז תתשפד, ב שמציין לכאן: ועוה"ב נק' ארץ כמ"ש ועמך כולם צדיקים לעולם יירשו ארץ, ולהמשיך בחלקו זהו ענין והשביחה".

49 **כי אני הוי' לא שניתי**

"For I, Havayah, have not changed." The maamar cites it to show that creating the world brought no change in G-d.

Malachi 3:6 מלאכי ג:ו

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

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

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50 **וכחשיכה כאורה**

David tells G-d that no darkness can hide him from Him: "Even darkness is not dark for You; the night shines like the day; darkness is as light." The maamar cites it to show that the world conceals nothing from G-d.

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָהּ כָּאוֹרָהּ׃

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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51 **קמיה כולא כלא חשיב**

The Zohar says that G-d is the root of all the worlds "and all before Him are considered as nothing," as in Daniel, "all the inhabitants of the earth are considered as nothing." The maamar draws from it that above and below are equal before Him.

Zohar, Introduction 20:188–22:199 ספר הזהר, הקדמה כ:קפ"ח-כ"ב:קצ"ט

The genuine type is that which makes a man fear his Master because He is the mighty ruler, the rock and foundation of all worlds, before whom all existing things are as nought, as it has been said: "and all the inhabitants of the earth are as nought" (Dan. 4, 32), and place his goal in that spot which is called yir'ah (fear).

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

PARAGRAPH 8

52 **ופי' מכל אלקים**

It explains that the intent here is to answer how one can say that Havayah is greater "than all Elokim," and there it explains the matter at length in a different way.

KEHOT'S NOTE

ראה אוה"ת פ' יתרו ע' תשמא. שהכוונה כאן לתרץ דאיך שייך כי גדול הוי' מכל אלקים, ע"ש בארוכה שפי' באופן אחר, וראה שם ע' תשנד.

53 **כי אני ידעתי כי גדול**

The psalmist declares, "For I know that Havayah is great, and our L-rd is above all gods (elohim)." Plainly the "gods" are those of the nations; the maamar reads elohim as the 120 combinations of the Name Elokim, over which Havayah rules, and the "I" who knows as the Community of Israel.

Psalms 135:5 תהילים קל"ה:ה'

כִּי אֲנִי יָדַעְתִּי כִּי־גָדוֹל ה' וַאֲדֹנֵינוּ מִכָּל־אֱלֹקִים:

For I know that the L-RD is great, And that our L-rd is above all gods.

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KEHOT'S NOTE

תהלים קלה, ה.

54 **עזב ה' את הארץ**

In Ezekiel's vision, the elders of Israel, worshipping idols in the dark, say, "Havayah does not see us; Havayah has forsaken the land." The maamar cites the words as the view of those who do not see Havayah ruling the world.

Ezekiel 8:12 יחזקאל ח':י"ב

וַיֹּאמֶר אֵלַי הֲרָאִיתָ בֶן־אָדָם אֲשֶׁר זִקְנֵי בֵית־יִשְׂרָאֵל עֹשִׂים בַּחֹשֶׁךְ אִישׁ בְּחַדְרֵי מַשְׂכִּיתוֹ כִּי אֹמְרִים אֵין ה' רֹאֶה אֹתָנוּ עָזַב ה' אֶת־הָאָרֶץ:

Then said He unto me: 'Son of man, hast thou seen what the elders of the house of Israel do in the dark, every man in his chambers of imagery? for they say: The L-RD seeth us not, the L-RD hath forsaken the land.'

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KEHOT'S NOTE

יחזקאל ח, יב.

55 **לא ידעתי את ה'**

Pharaoh answers Moshe and Aharon, "Who is Havayah, that I should heed His voice? I do not know Havayah." The maamar reads his words as a refusal to recognize the Name Havayah.

Exodus 5:2 שמות ה':ב'

וַיֹּאמֶר פַּרְעֹה מִי ה' אֲשֶׁר אֶשְׁמַע בְּקֹלוֹ לְשַׁלַּח אֶת־יִשְׂרָאֵל לֹא יָדַעְתִּי אֶת־ה' וְגַם אֶת־יִשְׂרָאֵל לֹא אֲשַׁלֵּחַ:

And Pharaoh said: 'Who is the L-RD, that I should hearken unto His voice to let Israel go? I know not the L-RD, and moreover I will not let Israel go.'

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KEHOT'S NOTE

שמות ה, ב.

56 **אחרי שנתגייר**

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

KEHOT'S NOTE

ראה דברים רבה א, ח.

57 **אחר שנתגייר**

The Midrash says that Yisro could fittingly say "Now I know": he had gone round every idolatrous temple in the world and found nothing real in them, and only then came and converted. (The Kehot note prints 1:8; by Sefaria's numbering the passage is 1:5.)

Devarim Rabbah 1:5 דברים רבה א':ה'

58 **עתה ידעתי כי גדול ה'**

Hearing all that G-d did for Israel, Yisro says, "Now I know that Havayah is greater than all gods"; the maamar reads it as recognizing that Havayah rules over all the powers of concealment. (The Kehot note prints 18:1; the words are in verse 11.)

Exodus 18:11 שמות י"ח:י"א

עַתָּה יָדַעְתִּי כִּי־גָדוֹל ה' מִכָּל־הָאֱלֹקִים כִּי בַדָּבָר אֲשֶׁר זָדוּ עֲלֵיהֶם:

Now I know that the L-RD is greater than all gods; yea, for that they dealt proudly against them.'

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KEHOT'S NOTE

שמות יח, א. ראה לקו"ש חט"ז ע' 201 הערה 73.

59 **כל אשר חפץ הוי' נמשך ועשה גם בשמים ובארץ**

"Whatever Havayah desired, He has done, in the heavens and on the earth." The maamar reads it as Havayah's desire reaching into heaven and earth and giving every thing its form.

Psalms 135:6 תהילים קל"ה:ו'

כֹּל אֲשֶׁר־חָפֵץ ה' עָשָׂה בַּשָּׁמַיִם וּבָאָרֶץ בַּיַּמִּים וְכָל־תְּהֹמוֹת:

Whatsoever the L-RD pleased, that hath He done, In heaven and in earth, in the seas and in all deeps;

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PARAGRAPH 9

60 **שיתף מדה"ר**

Rashi explains why the account of creation says "Elokim created" and not Havayah: at first G-d thought to create the world with the attribute of judgment, saw that it could not endure, and put the attribute of mercy first, joining it to judgment, as in "On the day that Havayah Elokim made earth and heaven." The maamar builds on this teaching.

Rashi on Genesis 1:1:3 רש"י על בראשית א:א:ג

ברא אלקים וְלֹא נֶאֱמַר בָּרָא ה', שֶׁבַּתְּחִלָּה עָלָה בְמַחֲשָׁבָה לִבְרֹאתוֹ בְּמִדַּת הַדִּין, רָאָה שֶׁאֵין הָעוֹלָם מִתְקַיֵּם, הִקְדִּים מִדַּת רַחֲמִים וְשִׁתְּפָהּ לְמַה"דִּ, וְהַיְינוּ דִכְתִיב בְּיוֹם עֲשׂוֹת ה' אֱלֹקִים אֶרֶץ וְשָׁמָיִם:

ברא אלקים GOD [AS JUDGE] CREATED — It does not state ברא' ה "The L-rd (the Merciful One) created, because at first G-d intended to create it (the world) to be placed under the attribute (rule) of strict justice, but He realised that the world could not thus endure and therefore gave precedence to Divine Mercy allying it with Divine Justice. It is to this that what is written in (Genesis 2:4) alludes — "In the day that the L-rd G-d made earth and heaven".

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

61 **ביום עשות ה' אלקים**

"On the day that Havayah Elokim made earth and heaven." After the six days spoken of with Elokim alone, this verse joins Havayah, the Name of mercy, to Elokim.

Genesis 2:4 בראשית ב:ד

אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם בְּיוֹם עֲשׂוֹת ה' אֱלֹקִים אֶרֶץ וְשָׁמָיִם:

These are the generations of the heaven and of the earth when they were created, in the day that the L-RD G-d made earth and heaven.

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KEHOT'S NOTE

בראשית ב, ד.

62 **למה יאמרו הגוים איה נא אלקיהם**

The psalmist asks G-d to act for the sake of His Name: "Why should the nations say, 'Where, now, is their G-d?'" The next verse answers, "Our G-d is in heaven; whatever He desired, He has done"; the maamar reads "where?" as G-dliness in withdrawal and answers in nearly the same words. (The Kehot note prints 115:3; the question is verse 2.)

Psalms 115:2 תהילים קט"ו:ב

לָמָּה יֹאמְרוּ הַגּוֹיִם אַיֵּה־נָא אֱלֹקֵיהֶם:

Wherefore should the nations say: 'Where is now their G-d?'

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KEHOT'S NOTE

תהלים קטו, ג.

63 **כל אשר חפץ הוי"ה עשה**

"Whatever Havayah desired, He has done, in the heavens and on the earth." The maamar ends the paragraph with this verse to say that Havayah, not Elokim alone, acts in the world.

Psalms 135:6 תהילים קל"ה:ו

כֹּל אֲשֶׁר־חָפֵץ ה' עָשָׂה בַּשָּׁמַיִם וּבָאָרֶץ בַּיַּמִּים וְכָל־תְּהֹמוֹת:

Whatsoever the L-RD pleased, that hath He done, In heaven and in earth, in the seas and in all deeps;

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PARAGRAPH 10

64 **הים ראה וינוס**

"The sea saw and fled; the Jordan turned back." Psalm 114 recalls the Exodus, when nature gave way; the maamar reads it as Havayah ruling over Elokim, the Name of nature.

Psalms 114:3 תהילים קי"ד:ג

הַיָּם רָאָה וַיָּנֹס הַיַּרְדֵּן יִסֹּב לְאָחוֹר:

The sea saw it, and fled; The Jordan turned backward.

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65 **ההופכי הצור**

The psalmist says that G-d "turns the rock into a pool of water, the flint into a spring of water," recalling the water that came from the rock in the desert. The maamar notes that flint belongs to the element of fire, yet water came out of it: Havayah changes nature.

Psalms 114:8 תהילים קי"ד:ח

הַהֹפְכִי הַצּוּר אֲגַם־מָיִם חַלָּמִישׁ לְמַעְיְנוֹ־מָיִם:

Who turned the rock into a pool of water, The flint into a fountain of waters.

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PARAGRAPH 11

66 **מי לי בשמים**

The psalmist Asaf says to G-d, "Whom have I in heaven? And besides You I desire nothing on earth." The maamar cites it for the soul that wants nothing but to cleave to G-d.

Psalms 73:25 תהילים ע"ג:כ"ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ:

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

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KEHOT'S NOTE

תהלים עג, כה.

67 **מאן דלא טעים מרירו למיתקו**

In the Zohar's introduction, the heavenly academy asks who among those arriving "turned darkness into light and tasted bitter as sweet" before coming there, and declares

that whoever did not long for this every day "has no share here." The maamar quotes it as the goal of divine service.

Zohar I, 4a זח"א ד, א

KEHOT'S NOTE

זח"א ד, א. ראה באוה"ת דרושים לחנוכה (כרך ב) שלה, א שמציין לד"ה ויחל משה דשם פי' דטעים מרירו למיתקא זהו גבוה ממהפך חשוכא לנהורא ע"ש.

68 חשוכא לנהורא

It refers to Likkutei Torah, Va'eschanan 2a, and says that "tasting bitter as sweet" is the matter of "those who rejoice in suffering."

KEHOT'S NOTE

ביהל אור ע' תטו מציין ללקו"ת ואתחנן ב, א. וטעמין מרירו למיתקא זהו ענין השמחים ביסורים.

PARAGRAPH 13

69 שהיה מסלסל בשערו

The Midrash tells that once Yosef was put in charge of his master's house he began to eat and drink and curl his hair; G-d said, "Your father mourns for you in sackcloth and ashes, and you curl your hair? Your mistress will be set against you," and so "his master's wife cast her eyes."

Midrash Tanchuma, Vayeshev 8:3 מדרש תנחומא, וישב ח':ג'

כֵּיוָן שֶׁרָאָה רַבּוֹ כֵּן, מָסַר לוֹ אֶת כָּל הַמַּפְתֵּחוֹת וְלֹא הָיָה יוֹדֵעַ אַחֲרָיו כְּלוּם, שֶׁכֵּן אוֹמֵר, הֵן אֲדֹנִי לֹא יָדַע אִתִּי מַה בַּבָּיִת. כֵּיוָן שֶׁרָאָה יוֹסֵף אֶת עַצְמוֹ בְּכָךְ, הִתְחִיל אוֹכֵל וְשׁוֹתֶה, מְסַלְסֵל בְּשַׂעֲרוֹ, וְאוֹמֵר בָּרוּךְ הַמָּקוֹם שֶׁהִשְׁכִּיחַנִי בֵּית אָבִי. אָמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא, אָבִיךָ מִתְאַבֵּל עָלֶיךָ בְּשָׂק וָאֵפֶר, וְאַתָּה אוֹכֵל וְשׁוֹתֶה וּמְסַלְסֵל בְּשַׂעֲרֶךָ, חֲרֵי אֲדוֹנָתְךָ מְזוּדֶּוֶגֶת לְךָ וּמְצֵרָה לָךְ. לְכָךְ כְּתִיב: וַתִּשָּׂא אֵשֶׁת אֲדֹנָיו. וַיְמָאֵן,

When his master became aware of this, he entrusted him with the keys of the household, and concerned himself no longer with any household matters, as is said: Behold, my master, having me, knoweth not what is in the house (ibid., v. 8). As soon as he realized his own importance, he began to eat, drink, and curl his hair, and say: "Blessed be the Omnipotent One who has caused me to forget my father's house." Whereupon the Holy One, blessed be He, rebuked him, saying: Your father mourns for ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Midrash Tanhuma-Yelammedenu, trans. Samuel A. Berman (CC-BY)

70 כדאיתא בגמרא

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

KEHOT'S NOTE

ראה ב"ר פ' פז, ג. ובתנחומא וישב ח.

71 ויהי יוסף יפה תואר ויפה מראה

After Potiphar puts everything in Yosef's hands, the Torah adds, "And Yosef was handsome of form and handsome of appearance," which leads into what follows. The Midrash on this verse is the source of the maamar's teaching that Yosef curled his hair.

Genesis 39:6 בראשית ל"ט:ו'

וַיַּעֲזֹב כָּל־אֲשֶׁר־לוֹ בְּיַד־יוֹסֵף וְלֹא־יָדַע אִתּוֹ מְאוּמָה כִּי אִם־הַלֶּחֶם אֲשֶׁר־הוּא אוֹכֵל וַיְהִי יוֹסֵף יְפֵה־תֹאַר וִיפֵה מַרְאֶה:

And he left all that he had in Joseph's hand; and, having him, he knew not aught save the bread which he did eat. And Joseph was of beautiful form, and fair to look upon.

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72 ויהי יוסף יפה תואר ויפה מראה

On "his master's wife cast her eyes," the Midrash looks back to "Yosef was handsome of form": he was like a strongman standing in the street, painting his eyes and fixing his hair, who was told, "If you are so strong, here is a bear: go and fight it." The maamar cites it for Yosef's attention to his hair.

Bereshit Rabbah 87:3 בראשית רבה פ"ז:ג'

(איוב לד) לכן אנשי לבב שמעו לי מה היא אומנתו של הקב"ה? כי פועל אדם ישלם לו. ר' מאיר ור' יהודה ור' שמעון, ותשא אשת אדוניו את עיניה, מה כתיב למעלה מן הענין, ויהי יוסף יפה תואר ויפה מראה, לגבור שהיה עומד בשוק וממשמש בעיניו, ומתקן בשערו, ומתלה בעקיבו. אמר: לי נאה, לי יאי, נאה, גבור. אמרו ליה: אי את גבור, אי את יאי, הא דובא קמך קופצה :

"His master's wife cast her eyes." "Therefore, men of heart, hear me" (Job 34:10) - what is the craft of the Holy One blessed be He? "For He pays a person for his action" (Job 34:11) - [as stated by] Rabbi Meir, Rabbi Yehuda, and Rabbi Shimon. "His master's wife cast her eyes" - what is written prior to this matter? "Joseph was of fine form and of fair appearance" (Genesis 39:6). This is analogous to a mighty man who was standing in the street grooming his eyes, curling his ...

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73 ותשא אשת אדוניו

"And it was after these things that his master's wife cast her eyes on Yosef." The Midrash reads "after these things" as the consequence of Yosef's attention to his looks, and the maamar cites it for that.

Genesis 39:7 בראשית ל"ט:ז'

וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה וַתִּשָּׂא אֵשֶׁת־אֲדֹנָיו אֶת־עֵינֶיהָ אֶל־יוֹסֵף וַתֹּאמֶר שִׁכְבָה עִמִּי:

And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said: 'Lie with me.'

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74 טעמו וראו

David calls on those who fear G-d: "Taste and see that Havayah is good; fortunate is the man who takes refuge in Him." The maamar reads "taste" as the sweetness a per-

son must come to taste once his heart is turned, the Zohar's tasting of bitter as sweet.

Psalms 34:9 תהילים ל"ד:ט'

טַעֲמוּ וּרְאוּ כִּי־טוֹב ה' אַשְׁרֵי הַגֶּבֶר יֶחֱסֶה־בּוֹ׃

O consider and see that the L-RD is good; Happy is the man that taketh refuge in Him.

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KEHOT'S NOTE

תהלים לד, ט.

75 אז תתענג על הוי"ה

Isaiah promises those who honor the Shabbos, "Then you will delight in Havayah." The maamar uses it for the delight that replaces worldly pleasure.

Isaiah 58:14 ישעיהו נ"ח:י"ד

אָז תִּתְעַנַּג עַל־ה' וְהִרְכַּבְתִּיךָ עַל־[בָּמֳתֵי] (במותי) אָרֶץ וְהַאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ כִּי פִּי ה' דִּבֵּר׃

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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KEHOT'S NOTE

ישע' נח, יד.

PARAGRAPH 14

76 התפלה שהיא במקום הקרבנות

The words here quote Berakhot 26a:17; the passage is shown below.

Berakhot 26a:17 ברכות כ"ו א:י"ז

אִיבַּעְיָא לְהוּ: טָעָה וְלֹא הִתְפַּלֵּל מִנְחָה, מַהוּ שֶׁיִּתְפַּלֵּל עַרְבִית שְׁתַּיִם? אִם תִּמְצָא לוֹמַר, טָעָה וְלֹא הִתְפַּלֵּל עַרְבִית מִתְפַּלֵּל שַׁחֲרִית שְׁתַּיִם, מִשּׁוּם דְּחַד יוֹמָא הוּא, דִּכְתִיב: "וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד", אֲבָל הָכָא תְּפִלָּה בִּמְקוֹם קָרְבָּן הִיא, וְכֵיוָן דְּעָבַר יוֹמוֹ בָּטֵל קָרְבָּנוֹ. אוֹ דִילְמָא כֵּיוָן דִּצְלוֹתָא רַחֲמֵי הִיא, כָּל אֵימַת דְּבָעֵי מְצַלֵּי וְאָזֵיל.

The question was asked : How is it if one erred and omitted the afternoon Tefillah — shall he say it twice in the evening ? If thou thinkest thou canst answer [by quoting] "If one erred and omitted the evening Tefillah, he should say it twice in the morning," [that is different] because it is one day ; as it is written, "And there was evening and there was morning one day " (Gen. i. 5). But here the Tefillah is the substitute for the sacrifice, and the day ...

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KEHOT'S NOTE

ברכות כו, א.

77 התפלה שהיא במקום הקרבנות

Rabbi Yehoshua ben Levi teaches that the prayers were instituted to correspond to the daily offerings, which is why the maamar calls prayer "in place of the sacrifices." (The Kehot note prints 26a; the teaching is on 26b.)

Berakhot 26b:7 ברכות כ"ו ב:ז'

יַעֲקֹב תִּקֵּן תְּפִלַּת עַרְבִית, שֶׁנֶּאֱמַר: "וַיִּפְגַּע בַּמָּקוֹם וַיָּלֶן שָׁם", וְאֵין "פְּגִיעָה" אֶלָּא תְּפִלָּה, שֶׁנֶּאֱמַר: "וְאַתָּה אַל תִּתְפַּלֵּל בְּעַד הָעָם הַזֶּה וְאַל תִּשָּׂא בַעֲדָם רִנָּה וּתְפִלָּה וְאַל תִּפְגַּע בִּי"

Jacob instituted the evening Tefillah ; as it is said, "And he lighted [paga'] upon the place, and tarried there all night" (Gen. xxviii. 11) — "alighting" means prayer; as it is said, "Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession [paga'] to Me" (Jer. vii. 16).

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PARAGRAPH 15

78 ונגלה כבוד ה'

In his prophecy of comfort, Isaiah foretells, "The glory of Havayah shall be revealed, and all flesh shall see together." The maamar makes it the goal of turning darkness into light: G-d's glory revealed below as above.

Isaiah 40:5 ישעיהו מ':ה'

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי ה' דִּבֵּר׃

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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

PARAGRAPH 16

79 נר מצוה ותורה אור

Shlomo urges his son to keep his father's commandment and his mother's teaching, "for a commandment (mitzvah) is a lamp, and teaching (Torah) is light, and the reproofs of discipline are the way of life." Plainly it speaks of a parent's instruction; the maamar reads it as the mitzvos and the Torah: the lamp is the ascent from below through the mitzvos, the light the Torah drawn down from above, which comes through the lamp.

Proverbs 6:23 משלי ו':כ"ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר׃

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

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PARAGRAPH 17

80 שו"ה וביאור — ענין אותיות מה ענינם

It explains the purpose of this section: since the maamar said above that the world was created through the letters of speech, so that the "something" is a separate thing, it now shows that the root of the letters is very high and that they were lowered to become a garment.

KEHOT'S NOTE

this to place the root of the letters in Chayah.

Onkelos Genesis 2:7 תרגום אונקלוס על בראשית ב׳:ז׳

וּבְרָא יְיָ אֱלֹקִים יָת אָדָם עַפְרָא מִן אַדְמְתָא וּנְפַח בְּאַפּוֹהִי נִשְׁמְתָא דְחַיֵּי וַהֲוַת בְּאָדָם לְרוּחַ מְמַלְלָא׃

Sifsei Chachomim Chumash, Metsudah Publications, 2009 (CC-BY-NC)

PARAGRAPH 19

87 ונשמת שדי תבינם

Elihu, the youngest speaker, tells Job and his friends that understanding does not come with age: it is "the neshamah (breath) of Shaddai" in man that gives understanding. The maamar uses the verse to identify Neshamah with intellectual comprehension.

Job 32:8 איוב ל״ב:ח׳

אָכֵן רוּחַ־הִיא בֶּאֱנוֹשׁ וְנִשְׁמַת שַׁדַּי תְּבִינֵם׃

But it is a spirit in man, And the breath of the Almighty, that giveth them understanding.

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KEHOT'S NOTE

איוב לב, ח.

88 אלא שקבען בפה

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

KEHOT'S NOTE

ספר יצרה פ״ב.

89 שקבען בפה

Sefer Yetzirah describes the twenty-two letters as engraved in the voice, hewn in the breath and "set in the mouth in five places": Alef-Ches-Hei-Ayin, Beis-Vav-Mem-Pei, and so on. The maamar reads "set in the mouth" as saying that the mouth only fixes the letters, whose creation is higher.

Sefer Yetzirah 2:3 ספר יצירה ב׳:ג׳

עשרים ושתים אותיות יסוד חקוקות בקול חצובות ברוח קבועות בפה בחמשה מקומות אחה״ע בומ״ף גיכ״ק דטלנ״ת זסשר״ץ [בדפוס מנטובה נוסף במשנה זו: קשורות בלשון כשהלבת בגחלת, אחה״ע משמשת בסוף הלשון ובבית הבליעה, בומ״ף בין השפתים ובראש הלשון, גיכ״ק על שלישיתה של לשון נכרתת, דטלנ״ת בראש הלשון משמשת עם הקול, וסצר״ש בין השינים ולשון שכובה ושטותה. וע״ז קאי פי׳ הרמ״ב:]׃

Sefer Yetzirah, Warsaw 1884 (Public Domain)

PARAGRAPH 20

90 שמט״ט קושר כתרים

The Zohar says of Chanoch, who became "the lad" (the angel Metatron), that he receives a hundred blessings every day and "ties knots for his Master." The maamar applies this to Metatron's raising of Israel's prayers.

Zohar I, 37b זח״א לז, ב

KEHOT'S NOTE

ראה זח״א לז, ב. וראה הערת כ״ק אדמו״ר זי״ע בספר המאמרים תש״ד בתחלתו. ובסה״מ תש״ח ע׳ 202. ראה סה״מ תרל״ה ע׳ ר. באוה״ת שה״ש ראה אוה״ת חנוכה כרך ב שלה, ב "דלעיל ביאר שע״י אותיות הדבור בע״מ נברא העולם נמשך שיהי׳ היש דבר נפרד, ולכן מבאר ששרש האותיות ממקום גבוה מאד רק נשפלו להיות לבוש".

81 האותיות נחלקות במבטא ע״י ה׳ מוצאות

Cited on the division of the letters by the five organs of articulation of the mouth.

KEHOT'S NOTE

ראה בד״ה תקעו תר״ן ע׳ ... בענין התחלקות האותיות.

82 אין המוצאות כלי המבטא דומים לכנור

There too it is said that letters are not like combinations of sounds and movements that join to be heard from a musical instrument, and the difference between an instrument and letters is explained at length.

KEHOT'S NOTE

וכ״כ במאמרי אדה״ז ענינים ע׳ עו "אין עניינם כענין צירופי קולות ותנועות המצטרפי׳ להשמע מכלי המוזיקע". ושם מבאר בארוכה ההפרש בין כלי ניגון לאותיות. וראה שם ע׳ שכב. המשל מכלי המוזיקע מובא גם בסה״מ תקס״ג ע׳ רה.

83 שהרי מאליהן ומעצמן יוצאות

The note says this point, that the letters come out of their own accord, is explained there.

KEHOT'S NOTE

מבואר באוה״ת בשלח ע׳ שצא.

PARAGRAPH 18

84 ויהי האדם לנפש חיי

G-d breathed into man's nostrils the breath of life, "and man became a living soul." The maamar reads "living" (chayah) as the soul level from which the letters come.

Genesis 2:7 בראשית ב׳:ז׳

וַיִּיצֶר ה׳ אֱלֹקִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה׃

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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KEHOT'S NOTE

בראשית ב, ז.

85 ות״א לרוח ממללא

It comments that one may say this is the form of the letters, while the matter of the letters is drawn from the breath of the heart.

KEHOT'S NOTE

ראה אוה״ת חנוכה שלה, ב "מ״מ י״ל זהו צורת האותיות אבל חומר האותיות נמשך מהבל הלב". במאמרי אדה״ז ענינים ע׳ עז מביא זה בשם כתבי האריז״ל שנפש מליאה אותיות וכמ״ש לנפש חי׳.

86 לרוח ממללא

Onkelos renders "a living soul" as "a speaking spirit," making speech the mark of man's soul. The maamar uses

אני מתפלל כמ"ש למען שמי אאריך אפי ותהלתי אחטם לך ועמ"ש בלקו"ת בד"ה מה יפו פעמייך בנעלים" עכ"ל.

PARAGRAPH 22

97 שארז"ל כשישראל אומרים יהא שמו הגדול מבורך

When Israel enter their synagogues and study halls and answer "May His great Name be blessed," the Holy One, blessed be He, nods His head and says, "Fortunate is the King who is praised thus in His house." The maamar reads the nod as the drawing down of the supernal will.

Berakhot 3a:14ברכות ג׳ א:י״ד

... חַיֶּיךָ וְחַיֵּי רֹאשְׁךָ, לֹא שָׁעָה זוֹ בִּלְבַד אוֹמֶרֶת כָּךְ, אֶלָּא בְּכָל יוֹם וָיוֹם, שָׁלֹשׁ פְּעָמִים אוֹמֶרֶת כָּךְ. וְלֹא זוֹ בִּלְבַד אֶלָּא, בְּשָׁעָה שֶׁיִּשְׂרָאֵל נִכְנָסִין לְבָתֵּי כְּנֵסִיּוֹת וּלְבָתֵּי מִדְרָשׁוֹת וְעוֹנִין "יְהֵא שְׁמֵיהּ הַגָּדוֹל מְבוֹרָךְ", הַקָּדוֹשׁ בָּרוּךְ הוּא מְנַעְנֵעַ רֹאשׁוֹ, וְאוֹמֵר: אַשְׁרֵי הַמֶּלֶךְ שֶׁמְּקַלְּסִין אוֹתוֹ בְּבֵיתוֹ כָּךְ, מַה לּוֹ לָאָב שֶׁהִגְלָה אֶת בָּנָיו, וְאוֹי לָהֶם לַבָּנִים שֶׁגָּלוּ מֵעַל שׁוּלְחַן אֲבִיהֶם.

Then he said to me, "My son, what sound didst thou hear in that ruin ?" I answered, "I heard a Bat Kol moaning like a dove, crying, 'Alas for My children for whose iniquities I destroyed My house, burnt My Temple, and exiled them among the nations ! '" He said to me, "By thy life and the life of thy head, not only at this hour does it so cry, but thrice daily it exclaims thus. Moreover, whenever the Children of Israel enter their Synagogues and Houses of ...

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

KEHOT'S NOTE

ברכות ג, א. נתבאר בארוכה בלקו"ת פ' שלח מח, ב. נ, א. פ' חוקת סז, ב. דרך מצותיך טז, א. קכד, א. ועוד.

PARAGRAPH 24

98 דאורייתא מחכמה נפקת

On "And you shall be holy men to Me," the Zohar says that "the Torah issues from Chochmah," from the place called "holy," and Chochmah from the place called "holy of holies." The maamar uses this to set the Torah at the level of Chochmah, below the letters, which are rooted in Keser.

Zohar II, 121aזח"ב קכא, א

KEHOT'S NOTE

זח"ב קכא, א. וראה שם פה, א.

99 דאורייתא מחכמה נפקת

On "Hear, my son, the discipline of your father," Rabbi Yitzchak says that "the Torah issued from the supernal Chochmah," Rabbi Yosei says from Binah, and Rabbi Yehudah concludes that it includes both. The Kehot note gives it as a second place for the teaching.

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

According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the

כרך ב ע' תלה מציין לכאן. ובסה"מ תרכ"ז (הוצאת תש"ס) ע' רצד מביא קטע מכאן.

91 שדבור האדם הוא גשמי

Tanya's chapter on how words of Torah study and prayer rise on high is cited for the contrast between physical human speech and the spiritual realms.

Zohar I, 23bזח"א כג, ב

Zohar II, 201bזח"ב רא, ב

KEHOT'S NOTE

ראה זח"א כג, ב. זח"ב רא, ב. וראה תניא פרק מ (נה, א). סה"מ תרכ"ו ע' קנד. סה"מ תרכ"ט ע' רכ. וראה גם אוה"ת תזריע ע' תקכד.

PARAGRAPH 21

92 התפלה היא בקשת יה"ר

The note cites this essay of Kuntres Acharon on prayer as a request, "Yehi ratzon," that a will come into being.

KEHOT'S NOTE

ראה קו"א לתניא ד"ה להבין מ"ש בפע"ח. סה"מ תרכ"ז ע' תלג.

93 החכמה מחייבת . . אין יסורים בלא עון

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

KEHOT'S NOTE

ילקוט שמעוני תהלים סי' כה ע"פ טוב וישר רמז תשב.

94 אין יסורים בלא עון

Rabbi Ammi teaches, "There is no death without sin, and no suffering without iniquity." The maamar presents this as what Chochmah, the Torah's wisdom, dictates, which prayer reaches beyond.

Shabbat 55a:17–18שבת נ״ה א:י״ז-י״ח

אָמַר רַב אַמִּי: אֵין מִיתָה בְּלֹא חֵטְא, וְאֵין יִסּוּרִין בְּלֹא עָוֹן. אֵין מִיתָה בְּלֹא חֵטְא — דִּכְתִיב: "הַנֶּפֶשׁ הַחוֹטֵאת הִיא תָּמוּת בֵּן לֹא יִשָּׂא בַּעֲוֹן הָאָב וְאָב לֹא יִשָּׂא בַּעֲוֹן הַבֵּן צְדְקַת הַצַּדִּיק עָלָיו תִּהְיֶה וְרִשְׁעַת הָרָשָׁע עָלָיו תִּהְיֶה וְגוֹ'". אֵין יִסּוּרִין בְּלֹא עָוֹן — דִּכְתִיב: "וּפָקַדְתִּי בְשֵׁבֶט פִּשְׁעָם וּבִנְגָעִים עֲוֹנָם".

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

95 כי הנה התפלה . . ורבו פשעיך

The note says that this passage is quoted there.

KEHOT'S NOTE

מובא באוה"ת פ' בהעלותך ע' תד.

96 נמשך רצה"ע . . ורבו פשעיך

It says that this drawing down is from the "Master of the will," above will itself, connected with G-d's long patience (erech apayim); therefore it is said, "I pray to the Master of the nose," as in "For My Name's sake I will lengthen My patience."

KEHOT'S NOTE

באוה"ת פ' בהעלותך ע' תד "והמשכה זו מבחי' בעל הרצון שלמעלה מבחי' רצון כמו שיובן ממ"ש בת"א בד"ה בשלח פרעה בענין כמה ארך אפים כו' שהוא למעלה מעלה מבחי' רצון ונקי בעל הרצון וע"ז אמרו לבעל החוטם

Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

100 **והאותיות שרשן למעלה בבחי כתר**

the passage shares nothing with the note

KEHOT'S NOTE

באוה"ת יתרו ע' תשצג הקשה "וצ"ע בד"ה לסוסתי בתו"א פ' בשלח אומר הדבור תורה שרשו מחכמה עילאה סוסין דוכרין ובקי"ס צ"ל ואתם תחרישון לפי שהגילוי מכתר" ע"ש. בהמשך מצה זו תר"מ סע' ה' ע' קכה: "ולכן נשפלו להיות לבוש שבהם יתגלה אור התורה". ע"ש.

101 **ואותיות מלשון אתא**

In the prophecy on Dumah, a watchman answers one who calls to him from Seir, "Morning comes (asa), and also night"; the words of that answer are Aramaic, and asa means "came." The maamar links otiyos, letters, with this word for coming, and so reads the letters as channels of drawing down. (context: Steinsaltz Tanakh)

Isaiah 21:12 ישעיהו כ"א:י"ב

KEHOT'S NOTE

ישע' כא, יב. ראה במאמרי אדה"ז ענינים ע' סו שלשון אותיות הוא לשון התרגום. בכמה מקומות מובא שהוא מלשון "אתא בוקר" ע"פ ישע' כא, יב. או מלשון "ואתה מרבבות קודש", "אותיות שאלוני". בד"ה ושבתי בשלום תשמ"ה סע' יא (נדפס בסה"מ מלוקט ח"ב ע' קסד) הערה 85 מציין לכאן ומוסיף: סה"מ תקס"ג ח"א ע' שיא. אוה"ת [ויצא] קצה, ב בשולי הגיליון. אוה"ת בשלח ס"ע שצא ובכ"מ. ראה של"ה ג, ב.

102 **והנה התורה נתלבשה . . שבהן ועל ידן נמשך להיות התורה**

The note says that this passage is quoted there.

KEHOT'S NOTE

מובא באוה"ת נ"ך כרך ב ע' תתקו. המשך מצה זו תר"מ ע' קכה.

PARAGRAPH 25

103 **כאשר יאמר משל הקדמוני**

After sparing Shaul's life in the cave, David tells him, "As the proverb of the ancients (mashal hakadmoni) says, 'From the wicked comes wickedness,'" and so his own hand will not be against Shaul. The maamar reads mashal hakadmoni as "the parable of the Primordial One," the Torah.

I Samuel 24:14 שמואל א כ"ד:י"ד

כַּאֲשֶׁר יֹאמַר מְשַׁל הַקַּדְמֹנִי מֵרְשָׁעִים יֵצֵא רֶשַׁע וְיָדִי לֹא תִהְיֶה־בָּךְ׃

As saith the proverb of the ancients: Out of the wicked cometh forth wickedness; but my hand shall not be upon thee.

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KEHOT'S NOTE

שמואל-א כד, יד.

104 **שהתורה נקראת בשם משל הקדמוני**

That passage explains that the Torah is called "the parable of the Primordial One" because the Primordial One of the world is the Infinite Light itself: both the encompassing light and the light that fills the worlds relate to the worlds, while His essence is not in the category of worlds at all.

Makkot 10b:3–4 מכות י' ב:ג'-ד'

רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ פָּתַח לַהּ פִּתְחָא לְהַאי פָּרַשְׁתָּא מֵהָכָא: "וַאֲשֶׁר לֹא צָדָה וְהָאֱלֹקִים אִנָּה לְיָדוֹ וְגוֹ'", "כַּאֲשֶׁר יֹאמַר מְשַׁל הַקַּדְמֹנִי מֵרְשָׁעִים יֵצֵא רֶשַׁע וְגוֹ'", בַּמָּה הַכָּתוּב מְדַבֵּר - בִּשְׁנֵי בְּנֵי אָדָם שֶׁהָרְגוּ אֶת הַנֶּפֶשׁ, אֶחָד הָרַג בְּשׁוֹגֵג וְאֶחָד הָרַג בְּמֵזִיד, לָזֶה אֵין עֵדִים וְלָזֶה אֵין עֵדִים. הַקָּדוֹשׁ בָּרוּךְ הוּא מְזַמְּינָן לְפוּנְדָּק אֶחָד, זֶה שֶׁהָרַג בְּמֵזִיד יוֹשֵׁב תַּחַת הַסּוּלָּם, וְזֶה שֶׁהָרַג בְּשׁוֹגֵג יוֹרֵד בַּסּוּלָּם, וְנוֹפֵל עָלָיו וְהוֹרְגוֹ, זֶה שֶׁהָרַג בְּמֵזִיד - נֶהֱרָג, וְזֶה שֶׁהָרַג בְּשׁוֹגֵג - ...

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KEHOT'S NOTE

ראה לקמן צח, ב. ראה אוה"ת פ' וארא ע' קנב שמציין לרש"י במס' מכות י', ב שהיא התורה שהיא משל של הקב"ה שהוא קדמונו של עולם.

105 **שהתורה נקראת בשם משל הקדמוני**

Rashi explains "the parable of the Ancient One" as the Torah, "the parable of the Holy One, blessed be He, who is the Primordial One of the world." Or HaTorah, cited in the Kehot note, points to this Rashi for the maamar's reading.

Rashi on Makkot 10b:3:1 רש"י על מכות י' ב:ג':א'

והאלקים אנה לידו - זהו שאמר הכתוב כאשר יאמר משל הקדמוני מרשעים יצא רשע משל הקדמוני היא התורה שהיא משל הקב"ה שהוא קדמונו של עולם והיא אמרה מרשעים יצא רשע והיכן אמרה והאלקים אנה לידו והיאך הקב"ה ממציא מכשול לאדם לחטוא אלא ע"י שהיו שניהם רשעים ההורג והנהרג ההורג היה חייב גלות ואין עד בדבר והוא לא גלה והנהרג היה חייב מיתה ואין עד בדבר ולא נהרג לפיכך הקב"ה מזמנן לפונדק אחד כו':

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PARAGRAPH 26

106 **וביד הנביאים אדמה**

G-d says through Hosea, "I spoke to the prophets and multiplied visions, and through the prophets I am likened (adameh)": the prophets perceive Him through images. The maamar reads it as saying that prophecy grasps only G-d's likeness (demus).

Hosea 12:11 הושע י"ב:י"א

וְדִבַּרְתִּי עַל־הַנְּבִיאִים וְאָנֹכִי חָזוֹן הִרְבֵּיתִי וּבְיַד הַנְּבִיאִים אֲדַמֶּה׃

I have also spoken unto the prophets, And I have multiplied visions; And by the ministry of the prophets have I used similitudes.

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KEHOT'S NOTE

הושע יב, יא.

107 **וחז"ל המשילו מראה הנבואה לאספקלריא**

The Talmud teaches that all the prophets looked through a mirror (aspaklaria) that did not shine, while Moshe looked

through one that shone. The maamar uses the image to show that prophecy sees only a likeness.

Yevamot 49b יבמות מ"ט ב

KEHOT'S NOTE

יבמות מט, ב.

PARAGRAPH 27

108 כי לא יראני

G-d tells Moshe, "You cannot see My face, for man shall not see Me and live." The maamar cites it to show that G-d Himself, beyond any likeness, cannot be grasped.

Exodus 33:20 שמות ל"ג:כ

וַיֹּאמֶר לֹא תוּכַל לִרְאֹת אֶת־פָּנָי כִּי לֹא־יִרְאַנִי הָאָדָם וָחָי:

And He said: 'Thou canst not see My face, for man shall not see Me and live.'

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KEHOT'S NOTE

שמות לג, כ.

109 וכמשארז"ל

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

KEHOT'S NOTE

במד"ר ס"פ נשא.

110 כי לא יראני כו' וכמשארז"ל

At the end of Parshas Naso the Midrash expounds "for man shall not see Me and live": Rabbi Akiva says that even the Chayos that carry the Throne do not see the Glory, and Ben Azzai adds that even the ministering angels, whose life is eternal, do not see it. The maamar alludes to this: G-d Himself is beyond every likeness.

Bamidbar Rabbah 14:22 במדבר רבה י"ד:כ"ב

111 וידבר שלשת אלפים משל

Of King Shlomo's wisdom it is said, "And he spoke three thousand meshalim, and his songs were a thousand and five." Plainly a mashal is a proverb; the maamar takes the word as "parable," a likeness for a deeper idea, and reads the parables as Shlomo's explanations of the spiritual meaning of the Torah's laws.

I Kings 5:12 מלכים א ה':י"ב

וַיְדַבֵּר שְׁלֹשֶׁת אֲלָפִים מָשָׁל וַיְהִי שִׁירוֹ חֲמִשָּׁה וָאָלֶף:

And he spoke three thousand proverbs; and his songs were a thousand and five.

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KEHOT'S NOTE

מלכים-א ה, יב. ראה ספר המאמרים ת"ש ע' 103. וראה באוה"ת כאן שלה, ב שכתב "נמצא מבאר כאן שהאותיות שהן הכלים בשרשן גבוה מהאור, ולעיל אמר דעיקר בריאת היש הוא מן האותיות, צ"ל רק בשרשן גבוהים יותר אבל בהתלבשותן למטה ע"י רבוי בחי' הם למטה מהחכמה" ע"ש.

112 על כל דבר מד"ת

Rav Hamnuna expounds "And he spoke three thousand parables": Shlomo gave three thousand parables for each and every matter of the Torah. The maamar takes these parables as the spiritual meanings of the Torah's laws.

Eruvin 21b:21 עירובין כ"א ב:כ"א

אָמַר רַב הַמְנוּנָא, מַאי דִּכְתִיב: "וַיְדַבֵּר שְׁלֹשֶׁת אֲלָפִים מָשָׁל וַיְהִי שִׁירוֹ חֲמִשָּׁה וָאָלֶף" — מְלַמֵּד שֶׁאָמַר שְׁלֹמֹה עַל כָּל דָּבָר וְדָבָר שֶׁל תּוֹרָה שְׁלֹשֶׁת אֲלָפִים מָשָׁל, עַל כָּל דָּבָר וְדָבָר שֶׁל סוֹפְרִים חֲמִשָּׁה וְאֶלֶף טָעֲמִים.

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PARAGRAPH 28

113 שלשת אלפים משל

Of King Shlomo's wisdom it is said, "And he spoke three thousand meshalim" (proverbs, or parables). The maamar reads the number as three thousand spiritual levels that Shlomo grasped, each a parable of the one above it.

I Kings 5:12 מלכים א ה':י"ב

וַיְדַבֵּר שְׁלֹשֶׁת אֲלָפִים מָשָׁל וַיְהִי שִׁירוֹ חֲמִשָּׁה וָאָלֶף:

And he spoke three thousand proverbs; and his songs were a thousand and five.

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114 שלשת אלפים מדרגות

That passage explains Shlomo's three thousand parables: for the light of the Torah's supernal wisdom to come down to a lower world it must be clothed in a parable, and the next world down needs a parable of that parable, and so on, down to three thousand.

KEHOT'S NOTE

ראה לקמן קכב, ב. ובאוה"ת שם.

115 וכולם אינן רק בחי' משל

Cited on the point that all these levels are only a parable.

KEHOT'S NOTE

ראה בהדרן על הרמב"ם תשמ"ט הערה 31.

PARAGRAPH 30

116 ארז"ל דוד הע"ה היה מחבר

There the saying of Sefer HaBahir (another reading: Maayan HaChochmah) is quoted, that King David "would join the supernal Torah" with the Holy One, blessed be He; the Torah above, it explains, is also made of drawings-down, but of an entirely different kind.

KEHOT'S NOTE

ספר הבהיר מובא בלקו"ת פ' שלח נא, א. בדרך מצותיך עה, ב מציין לזוהר"ג רכב, ב (כנראה שזהו ציון המוי"ל הראשון). וכ"ה באוה"ת נ"ך כרך ב ע' תקיד. ראה ספר הבהיר סי' קצו.

117 היה מחבר תורה של מעלה בהקב"ה

The Bahir says that David, who studied day and night, "would join the Torah above," for whenever a person studies Torah for its own sake, the Torah above is joined to the

Holy One, blessed be He. The maamar explains this as drawing the Torah's letters from the Infinite Light.

Sefer HaBahir 196 ספר הבהיר קצ"ו

... הואיל ולא יכלתי לו, לא יגורך רע (שם ה' ה), ובמה יכל לו דוד, בגרסתו, שלא היה שותק לילה ויום, והיה מחבר תורה של מעלה, כי כל שעה שאדם לומד תורה לשמה התורה של מעלה מתחברת להקב"ה, והיינו דאמרינן לעולם ילמוד אדם תורה ואפי' שלא לשמה שמתוך שלא לשמה בא לשמה, ומאי ניהו תורה דאמרת, היינו כלה שמקושטת ומעוטרת ומוכללת בכל המצות, והיא אוצר התורה, והיא ארוסתו של הקדוש ברוך הוא דכתיב (דברים ל"ג ד) תורה צוה לנו משה מורשה קהלת יעקב, אל תקרי מורשה אלא מאורסה. הא כיצד ...

Torat Emet Sefer HaBahir (Public Domain)

118 אשר יעשה אותם האדם

G-d tells Moshe to say to Israel, "You shall keep My statutes and My laws, which man shall do and live by them." The maamar reads "do them" as "make them": man makes the Torah.

Leviticus 18:5 ויקרא י"ח:ה'

וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וָחַי בָּהֶם אֲנִי ה'

Ye shall therefore keep My statutes, and Mine ordinances, which if a man do, he shall live by them: I am the L-RD.

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KEHOT'S NOTE

ויקרא יח, ה.

119 מעלה אני עליהם כאלו עשאוני

On "and you shall do them," the Zohar says that one who strives to keep the mitzvos perfects the holy Name, just as David, who walked in the ways of the Torah, "made a name," as it were, above. The Kehot note gives it for the saying "as though you had made Me."

Zohar III, 113b זח"ג קיג, ב

Vayikra Rabbah 35:6 ויקרא רבה ל"ה:ו'

KEHOT'S NOTE

זח"ג קיג, ב. וראה ויק"ר לה, ו.

120 מעלה אני עליכם כאלו עשאוני

On "and you shall do them," the Midrash says that one who keeps the Torah is regarded as though he had made them, and even as though he had made himself. (The Kehot note prints 35:6; by Sefaria's numbering the passage is 35:7.)

Vayikra Rabbah 35:7 ויקרא רבה ל"ה:ז'

121 ותורה אור

In its plain sense, "a commandment is a lamp, and teaching is light" speaks of a parent's instruction (Proverbs 6:20). The maamar reads it as the mitzvos and the Torah, and explains why the Torah is called "light": it radiates the Infinite Light, but only through the lamp of the mitzvah.

Proverbs 6:23 משלי ו':כ"ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר׃

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

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PARAGRAPH 31

122 שיש אויר סביב האור

the passage shares nothing with the note

KEHOT'S NOTE

ראה לקו"ת סה, סע"ד. אתהלך לאזניא ע' צט. סה"מ תרע"ח ע' שיז.

123 אין כופין כלי ע"ג הנר בשבת

The same law about overturning a vessel over a lamp is mentioned there.

KEHOT'S NOTE

בדרך מצותיך עה, ב. ובאוה"ת ויקרא כרך ב ע' תקכ מציין "כמ"ש המג"א ססי' רע"ז ס"ק ט". וכ"ה בשו"ע אדה"ז שם.

PARAGRAPH 32

124 שאויר — אותיות אור י'

On "Let there be light," the Zohar says that the Infinite broke through its hidden supernal avir and revealed a single point, a yud; when the yud spread out, what remained of that hidden avir was or, light. The maamar builds on this: avir is or with a hidden yud, the source of light.

Zohar I, 16b זח"א טז, ב

Zohar III, 245b זח"ג רמה, ב

KEHOT'S NOTE

זח"א טז, ב. זח"ג רמה, ב. פרדס שער עה"כ ערך אויר. ראה לקו"ת פ' פנחס עז, א. מובא באוה"ת בראשית א, א. נתבאר בארוכה בד"ה יונתי תר"מ ח"ב ע' תפה "פי' שהוא שרש ומקור בחי' היו"ד שהיו"ד הוא בחי' העלם אור שבא לידי גילוי אח"כ, והאויר הוא מקורו שבא ונמשך משם". ראה סידור עדר, א. אוה"ת תזריע כרך ב ע' תקכ. סה"מ תרל"ה ע' קצז. בלקו"ת במדבר ו, א מציין לכאן.

125 שהאויר הוא מקור האור

The gloss refers to Tosafos on Chullin 127a, on creatures that live in or (fire) and in avir (air), each of which would perish if it passed into the other's realm, and to Likkutei Torah, Chukas 58c.

Chullin 127a:11-13 חולין קכ"ז א:י"א-י"ג

יש לך בריות גדלות באור ויש לך בריות גדלות באויר שבאור אילמלי עולות לאויר מיד מתות שבאויר אילמלי יורדות לאור מיד מתות מה רבו מעשיך ה' תנו רבנן כל שיש ביבשה יש בים חוץ מן החולדה אמר ר' זירא מאי קראה (תהלים מט, ב) האזינו כל יושבי חלד אמר רב הונא בריה דרב יהושע ביברי דנרש אינן מן הישוב

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KEHOT'S NOTE

ע' בתוס' חולין קכז, א בריות באור כו' באויר כו' שבאור אלמלא עולות באויר כו' שבאויר אלמלא יורדות, לקו"ת ביאור חקת נח, ג" — הגי"ה על גליון תו"א מחסיד. ראה ספר הערכים-חב"ד כרך ב ערך אויר טור רכב בענין אויר הדק.

PARAGRAPH 33

126 להאיר אור התורה

Cited on how the mitzvos make the light of the Torah shine.

KEHOT'S NOTE

ראה אוה"ת תרומה ע' אישעה.

127 כל המצות נק' בשם צדקה

That passage explains that Torah has true existence only through the mitzvos, which guard and sustain its light; tzedakah is the general and collective expression of all the mitzvos and makes a dwelling for the Infinite Light, and so "whoever says, 'I have only Torah'" does not have even that.

KEHOT'S NOTE

ראה גם לקו"ת ראה כג, ג. שה"ש לח, א. ובכ"מ. ד"ה וידבר כו' וארא אל אברהם תשי"ד.

128 וצדקה תהי' לנו

Moshe tells Israel that keeping "all this mitzvah" before Havayah their G-d will be tzedakah for them: righteousness and merit. The maamar takes tzedakah in its other sense, charity, and reads the verse as calling all the mitzvos tzedakah. (context: Steinsaltz Tanakh)

Deuteronomy 6:25 דברים ו:כ"ה

וּצְדָקָה תִּהְיֶה־לָּנוּ כִּי־נִשְׁמֹר לַעֲשׂוֹת אֶת־כָּל־הַמִּצְוָה הַזֹּאת לִפְנֵי ה' אֱלֹקֵינוּ כַּאֲשֶׁר צִוָּנוּ׃

And it shall be righteousness unto us, if we observe to do all this commandment before the L-RD our G-d, as He hath commanded us.'

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KEHOT'S NOTE

דברים ו, כה.

PARAGRAPH 34

129 להחיות רוח שפלים

G-d says that He dwells with the crushed and lowly of spirit, "to revive the spirit of the lowly and to revive the heart of the crushed." The maamar applies the words to tzedakah below and to the flow it arouses above.

Isaiah 57:15 ישעיהו נ"ז:ט"ו

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

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

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130 דקמיה כולא כלא חשיב

The Zohar says that before G-d "all are considered as nothing." The maamar draws from it that all creatures are "lowly and poor" in relation to Him.

Zohar, Introduction 20:188–22:199 ספר הזהר, הקדמה כ':קפ"ח-כ"ב:קצ"ט

PARAGRAPH 35

131 כל האומר אין לי אלא תורה

In a teaching of Rabbi Yosei, the Talmud concludes that whoever says he has nothing but Torah "does not have even Torah," for only one who does the mitzvos truly learns. The maamar explains that without kindness the Torah's light does not shine for him.

Yevamot 109b:4–5 יבמות ק"ט ב:ד'-ה'

עָרְבֵי שַׁלְצִיּוֹן — דְּעָבְדִי שְׁלוּף דּוּץ. תּוּקְעֵ עַצְמוֹ לְדָבָר הֲלָכָה — דְּתָנְיָא, רַבִּי יוֹסֵי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תּוֹרָה — אֵין לוֹ תּוֹרָה. פְּשִׁיטָא! אֶלָּא: כָּל הָאוֹמֵר אֵין לוֹ אֶלָּא תּוֹרָה — אֵין לוֹ אֶלָּא תּוֹרָה. הָא נָמֵי פְּשִׁיטָא! אֶלָּא דַּאֲפִילּוּ תּוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פָּפָּא, אָמַר קְרָא: "וְלִמַּדְתֶּם וַעֲשִׂיתֶם" — כֹּל שֶׁיֵּשְׁנוֹ בַּעֲשָׂיָה יֶשְׁנוֹ בִּלְמִידָה, כֹּל שֶׁאֵינוֹ בַּעֲשָׂיָה אֵינוֹ בִּלְמִידָה.

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KEHOT'S NOTE

יבמות קט, ב.

132 אמשיך רוח ואייתי רוח

Explaining "And you shall love," the Zohar says that all things depend on desire: "spirit draws spirit and brings spirit," as hinted in Job 34:14. The maamar reads the two verbs as two stages: first reaching the source of the letters, then drawing the Infinite Light into the Torah.

Zohar II, 162b זח"ב קסב, ב

KEHOT'S NOTE

זח"ב קסב, ב.

PARAGRAPH 36

133 ואהבת בכל לבבך ובכל נפשך ובכל מאדך

"You shall love Havayah your G-d with all your heart, with all your soul and with all your might." The maamar sees in these words, written in the mezuzah, the ascent of all that a person is and has toward G-d.

Deuteronomy 6:5 דברים ו:ה'

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

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

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PARAGRAPH 37

134 בכל ממונך

The Talmud explains "with all your heart" as with both inclinations, and "with all your might" as "with all your

תרל"ה כרך א ע' יג: "בת"א בד"ה מזוזה מימין פי' מזוזה מצות העלאת האותיות לשרשם בחי' אויר, ועי"ז נמשך אור התורה שזהו נר חנוכה".

PARAGRAPH 38

139 טורא דפרודא

The Zohar contrasts the "mountains of spices," the holy levels above, with the "mountains of separation" below them, where, as in "from there it divided" (Genesis 2:10), unity gives way to division. The maamar applies the term to the public domain, the realm of "the many."

Zohar I, 158a זח"א קנח, א

KEHOT'S NOTE

זח"א קנח, א.

PARAGRAPH 39

140 רישי' דעשו בעטפא דיצחק

Kehot's note points to Genesis 50:13 for these words.

Genesis 50:13 בראשית נ:י"ג

וַיִּשְׂאוּ אֹתוֹ בָּנָיו אַרְצָה כְּנַעַן וַיִּקְבְּרוּ אֹתוֹ בִּמְעָרַת שְׂדֵה הַמַּכְפֵּלָה אֲשֶׁר קָנָה אַבְרָהָם אֶת־הַשָּׂדֶה לַאֲחֻזַּת־קֶבֶר מֵאֵת עֶפְרֹן הַחִתִּי עַל־פְּנֵי מַמְרֵא׃

For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a burying-place, of Ephron the Hittite, in front of Mamre.

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KEHOT'S NOTE

תרגום יונתן בן עוזיאל בראשית נ, יג.

141 רישיה דעשו בעטפא דיצחק

The Targum tells that when Eisav blocked Yaakov's burial, Chushim son of Dan cut off his head, which rolled into the cave and came to rest in the bosom of Yitzchak. The maamar uses the image for the root of the seven nations in Gevurah, the left.

Targum Jonathan on Genesis 50:13 תרגום יונתן על בראשית נ:י"ג

... פַּלְגוּת מְעָרַת כָּפֵילְתָּא וּמִן יַד רָמַז לְחוּשִׁים בַּר דָּן וְנָטַל סַיְיפָא וְקָטַע רֵישֵׁיהּ דְּעֲשָׂו רַשִׁיעָא וַהֲוָה רֵישֵׁיהּ דְּעֲשָׂו מִתְגַּלְגַּל עַד דְּעַל לְגוֹ מְעָרְתָּא וְאַתְנַח בְּגוֹ עִיטְפֵּיהּ דְּיִצְחָק אֲבוֹי וְגוּפֵּיהּ קְבָרוּ בְּנוֹ דְּעֲשָׂו בַּחֲקַל כָּפֵילְתָּא וּבָתַר כֵּן קְבָרוּ יָתֵיהּ בְּנוֹי לְיַעֲקֹב בִּמְעָרַת חֲקַל כָּפֵילְתָּא דִּיזְבַן אַבְרָהָם יַת חֲקָלָא לַאֲחֻסָּנַת קְבוּרְתָּא מִן עָפְרוֹן חִתָּאָה עַל אַנְפֵּי מַמְרֵא

But when his sons had brought him into the land of Kenaan, and the thing was heard by Esau the Wicked, he journeyed from the mountain of Gebala with many legions, and came to Hebron, and would not suffer Joseph to bury his father in the Double Cave. Then forthwith went Naphtali and ran, and went down to Mizraim, and came in that day, and brought the Instrument that Esau had written for Jakob his brother in the controversy of the Double Cave. And immediately he beckoned to Hushim the ...

Targum Jonathan on Genesis (Public Domain) • The Targum of Jonathan ben Uzziel, trans. J. W. Etheridge, London, 1862 (Public Domain)

money." The maamar applies this to the mezuzah, which raises a person's possessions to the love of G-d.

Berakhot 54a:6 ברכות נ"ד א:ו'

חַיָּיב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁמְּבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר: "וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל לְבָבְךָ וגו'". "בְּכָל לְבָבְךָ" — בִּשְׁנֵי יְצָרֶיךָ, בְּיֵצֶר טוֹב וּבְיֵצֶר הָרָע. "וּבְכָל נַפְשְׁךָ" — אֲפִילּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. "וּבְכָל מְאֹדֶךָ" — בְּכָל מָמוֹנְךָ. דָּבָר אַחֵר: "בְּכָל מְאֹדֶךָ" — בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ.

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

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KEHOT'S NOTE

ברכות נד, א.

135 כאדם החובק . . לקרב אליו יתי'

Cited for the image of the right hand that embraces and draws close those who come near to G-d.

KEHOT'S NOTE

ראה ביאורי זהר לכ"ק אדמו"ר הצמח צדק פי' יתרו ע' רמג.

136 מימינו אש דת

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

KEHOT'S NOTE

ברכה לג, ב.

137 מימינו אש דת למו

Moshe's blessing describes G-d coming from Sinai, "from His right hand, a fiery law for them." The maamar cites it for the Torah as fire that comes from the right.

Deuteronomy 33:2 דברים ל"ג:ב'

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

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

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138 כי מזוזה היא בחי' העלאה . . כל הבא לקרב אליו יתי'

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

מובא באוה"ת דברים כרך ו ע' בירפב וז"ל "והנה מ"ש כי המזוזה היא העלאה זה כמשנת"ל ססעי' ה [נדפס באוה"ת ואתחנן ע' שנג] בשם השושן סודות שהיא להעלות נר"ה לחו"ג ומשם לכ"ע, ועיין בסידור שער החנוכה סד"ה להבין שורש ענין מזוזה מימין גבי ומעתה הנה יובן שורש ענין משארז"ל דמזוזה מימין, שם פי' זה איך שהיא העלאה לבחי' כתר עליון כמ"ש השו"ס, ואיך שע"כ נמשך משם בחי' או"מ במצות מזוזה שנקרא שומר לשמור את האדם וכל רכושו מהיזק קטרוג החיצונים" עכ"ל שם. בסה"מ

142 **וזהו שארז"ל . . עלמא אמאי קא מקיים**

The note says that this teaching is discussed there as well.

KEHOT'S NOTE

ראה גם ד"ה זה באוה"ת ענינים ע' לא. אגדתא הוא בחי' תרגום:

143 After describing how each day's curse is greater than the last, the Talmud asks what the world endures on, and answers: on the Kedushah of the order of study and on the "May His great Name be blessed" said after Aggadah. The maamar reads this as darkness turned into light.

Sotah 49a:8 סוטה מ"ט א:ח'

וְאֶלָּא, עָלְמָא אַמַּאי קָא מְקַיַּים? אַקְדּוּשָׁה דְּסִידְרָא, וְאַ"יְהֵא שְׁמֵיהּ רַבָּא" דְּאַגַּדְתָּא, שֶׁנֶּאֱמַר: "אֶרֶץ עֵיפָתָה כְּמוֹ אֹפֶל צַלְמָוֶת וְלֹא סְדָרִים", הָא יֵשׁ סְדָרִים — תּוֹפְיַע מֵאוֹפֶל.

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144 **שכל התלמוד הוא בלשון תרגום**

That passage reads "and they beheld (vayechezu) G-d" as a Targum word, the level of the "back": they saw and grasped only the level of Elokim, as in "a sun and a shield is Havayah Elokim."

KEHOT'S NOTE

ראה לקמן עח, ג.

145 **ותרגום הוא בחי' אחוריים דקדושה**

Cited for Targum as the "back" of holiness.

KEHOT'S NOTE

ראה מאו"א אות ת' סעיף נה. וראה באוה"ת נ"ך כרך ב ע' איקד וע' איקיז שמביא לזוח"ב רו, א. ובמק"מ שם שלה"ק ותרגום בחי' פנים ואחוריים. באוה"ת נ"ך כרך ב ע' תתקד הקשה איך תרגום הוא ק"נ הרי התרגום מבאר התורה [ראה לקו"ת שה"ש יג, ד].

146 **ותרגום הוא בחי' אחוריים דקדושה**

The Zohar teaches that when the Torah is read only one voice may be heard, and so with the Targum, which stands to the reading of the Torah as the shell to the kernel. Or HaTorah, cited in the Kehot note, brings this passage for the Targum as the "back" of holiness.

Zohar, Vayakhel 17:218–227 ספר הזהר, ויקהל י"ז:רי"ח-רכ"ז

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