TORAH OHR • PARSHAS NOACH • MAAMAR 3

ביאור על הנ"ל

An Explanation of the Above

The worries of earning a living come from the animal soul, which is rooted in Tohu, a realm of intense, unbounded light higher than our ordered world; when a busy person turns that force toward G-d in prayer, it becomes a love "with all your might" that seeks G-d's very essence, and it is expressed through the mitzvos.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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

THE BIG IDEA

The worries of earning a living come from the animal soul, which is rooted in Tohu, a realm of intense, unbounded light higher than our ordered world; when a busy person turns that force toward G-d in prayer, it becomes a love "with all your might" that seeks G-d's very essence, and it is expressed through the mitzvos.

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

THE MAAMAR IN BRIEF

The maamar explains the claim of the previous one that a businessman's prayer can reach a lofty level. The soul descends into a body and an animal soul, and into the worries of livelihood, for the sake of an ascent: the animal soul's love is limitless, like the extra force of baalei teshuvah. This is because the animal soul is rooted in Tohu. Reinterpreting the Midrash of creation with "judgment," the Alter Rebbe explains Gevurah as intensity of light: Tohu is abundant light in few vessels, where each attribute stands alone, while Tikkun has more vessels, gentler light, and attributes that combine. Angels and animals are rooted in Tohu, the human soul in Tikkun; below man is higher, but in the root the animals are higher. Contemplating in prayer how his whole day is spent on a faint ray of G-d's kingship, a person longs for G-d's essence. The Flood, the ark, Shabbos and prayer, and the verses "Many waters" and "We have a little sister" are read in this light: love that seeks G-d Himself, drawn down through the mitzvos, which reach Keser, and the future ascent of Malchus to be a crown.

OUTLINE

1 **Heading** ¶1

An explanation of the preceding maamar on the waters of Noach.

2 **The soul's descent and the animal soul's power** ¶2

The soul descends into worldly worry to rise through limitless love that comes from the animal soul, rooted in Tohu.

3 **Judgment as intensity: Tohu and Tikkun** ¶3–4

Gevurah is not the withholding of light but its intensity; Tohu is abundant light and few vessels, where attributes cannot combine, and Tikkun lets opposites coexist.

4 **Souls, angels and animals** ¶5–7

The human soul is from Tikkun and combines all attributes; angels and animals are from Tohu, and the animals, far below man now, are higher in their root, so the animal soul's refined love is more intense.

5	**Contemplation in prayer and the blessings** Reflecting that all sustenance is a faint ray of Malchus kindles longing for G-d's essence, expressed in "who has sanctified us with His commandments."	¶8–9
6	**The waters of Noach, the ark and Shabbos** The Flood was a purifying light of Tohu; worldly worries are the "waters of Noach"; entering the ark is entering the words of prayer, a lower Shabbos that lifts the week, anticipating the future day that is entirely Shabbos.	¶10–17
7	**Many waters cannot extinguish the love** Worldly worries cannot quench the love for G-d Himself, which scorns even the wisdom of Gan Eden and is drawn down through the mitzvos, which reach Keser.	¶18–23
8	**We have a little sister** Malchus rising through the mitzvos becomes one with G-d's essence: a "little" single point that includes all, which no longer gives outward and whose speech is absorbed within her.	¶24–26

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 asks why the soul's descent into worldly worries can lift a businessman's prayer (תפלת הבעל עסק) so high, and answers through Tohu, Gevurah and the waters of Noach. In his maamar Veshavti Veshalom of 9 Kislev 5738 the Rebbe explains why „העבודה בעשיית דברי הרשות לשם שמים" (worldly matters done for the sake of Heaven) are like teshuvah, pointing to this page for the comparison of businessmen to baalei teshuvah. In a sicha on Parshas Toldos (Shabbos Acharei 5741) he builds on its teaching on Gevurah: it gives with great intensity, „שלפי ערך המשפיע" (by the giver's measure), and awe and bittul (היראה והביטול) make a person a vessel for it. At a farbrengen of Shabbos Noach 5751 he finds the Flood's advantage in „אורות מרובים דתהו" (the abundant lights of Tohu) it drew down, which avodah draws into the many vessels of Tikkun; in Mayim Rabbim 5738 he takes up the Mitteler Rebbe's „רבותא גדולה" ("great novelty") (Torah Chaim), asking how waters rooted in Tohu, before the soul's root in Tikkun, fail to put out its love, and answers that the love is rooted in the Essence (עצמות), higher still; and in a sicha of Shabbos Behar-Bechukosai 5716 he shows that all six weekdays rise in the Shabbos after them. Perhaps (biur b'derech efshar) the thread is the maamar's own: what looks like descent, restraint or distraction carries a greater force, and the Rebbe shows where that force comes from and how a person receives it.

Tohu and Tikkun תהו ותקון

Tohu is the first order of divine light, intense and unbounded, with few vessels, in which each attribute stands alone; it shattered. Tikkun is the ordered world that followed, with more vessels and gentler light, in which attributes combine.

Gevurah as intensity גבורה לשון תגבורת

Judgment is not the withholding of G-d's light but its excess: light too intense for an unworthy recipient to receive.

Love "with all your might" אהבת בכל מאדך

A love without limit, which comes from refining the animal soul, whose root in Tohu gives it a force the G-dly soul alone lacks.

The waters of Noach מי נח

The flood of worries and thoughts about livelihood, which come from Tohu through the animal soul; like the Flood, they come to purify.

To Him and not to His attributes אליו ולא למדותיו

Love directed to G-d's essence itself, not to any revealed light or reward, even the spiritual delight of Gan Eden.

620 pillars of light תר"ך עמודי אור

The 613 Torah and seven Rabbinic mitzvos, equal to Keser; through them a person "embraces" G-d's essence, as one embraces a person through his body.

SECTION 1 • ¶1

Heading

1 ביאור על הנ"ל[1]

An explanation of the above.

> This maamar further explains the first discourse of this parsha, "Many waters cannot extinguish the love" (Torah Ohr, Noach 1). That discourse taught that the prayer of a person busy all day with earning a living can reach a level beyond that of one who studies all day; here the Alter Rebbe explains why, using the Kabbalistic ideas of the worlds of Tohu and Tikkun.

SECTION 2 • ¶2

The soul's descent and the animal soul's power

2 להבין הענין שתפלת הבעל עסק יהיה במדרגה גבוה[2] כו'. צלה"ב [צריך להבין] ענין ירידת הנשמה שהיא הניצוץ אלקות בעוה"ז בגוף ונפש הבהמית להיות טרוד תמיד במחשבות ודאגות הפרנסה בהבלי עוה"ז.

[We need] to understand the matter [stated above], that the prayer of a man of business will be on a lofty level, etc. This requires understanding: the matter of the descent of the soul, which is the spark of G-dliness, into this world, into a body and an animal soul (nefesh habahamis), to be constantly preoccupied with thoughts and worries about livelihood, in the vanities of this world.

> The previous maamar said that the prayer of a businessman can reach a very high level. To see why, the Alter Rebbe first raises the puzzle behind it: the soul is a spark of G-dliness, yet it is sent down into a body and an animal soul (the life-force that drives a person's physical needs and desires), where it spends its days worrying about making a living. Why would G-d arrange such a descent?

וזהו ירידה גדולה. מההכרח לומר שירידה זו היא צורך עלי' [עליה]. שלאחר שירדה ונתלבשה בגוף ונפש הבהמית תוכל לעלות למעלה מעלה ע"י אהבת בכל מאדך[3] שהוא בלי גבול.

And this is a great descent. It must necessarily be said that this descent is for the sake of an ascent: that after it has descended and been clothed in a body and an animal soul, it can rise higher and higher through the love of "with all your might" (bechol me'odecha), which is without limit.

> The answer is a basic principle of Chassidus: the soul descends in order to rise higher than it was before. Through its struggle in a body, it can reach the love of G-d called "with all your might" (from the Shema), which the Alter Rebbe reads as a love "without limit," beyond the measured love that comes from the G-dly soul's understanding alone.

כמארז"ל [כמאמר רבותינו זכרונם לברכה] טוב זה מלאך חיים[4] מאד זה מה"מ [מלאך המות][5] כו' וזהו דוקא ע"י האהבה הבאה מנפש הבהמית

As our Sages, of blessed memory, said: "'Good' — this is the angel of life; 'very' (me'od) — this is the angel of death," etc. And this [comes about] specifically through the love that comes from the animal soul.

> The Midrash reads the words "very good" at the end of creation as including even the angel of death. The word "very" (me'od) is the same word as "might" in "with all your might": the very force that opposes holiness, once transformed, becomes the source of limitless love. This comes specifically from the animal soul, with its raw power, when it is turned toward G-d.

כמו שאנו רואים למטה שכח הבהמה גדול מכח האדם כמו"כ [כמו כן] למעלה ארז"ל [אמרו רבותינו זכרונם לברכה] במקום שבע"ת [שבעלי תשובה][6] עומדין צדיקים כו'[7]

Just as we see below that the strength of an animal is greater than the strength of a human being, so too above: our Sages, of blessed memory, said, "In the place where baalei teshuvah stand, the perfectly righteous [cannot stand]," etc.

> Two parallels: physically, an ox is stronger than a man; spiritually, the Talmud teaches that those who return to G-d after sin (baalei teshuvah) stand in a place the perfectly righteous cannot reach. In both cases the lower or more distant thing has the greater power.

והיינו מפני שבחי' בע"ת [בעלי תשובה] הוא בחילא יתיר ובכח והתגברות גדול והיינו מפני שבחי' נפש הבהמית הוא מבחי' עולם התהו.[8]

That is to say, [this is] because the level of baalei teshuvah is with greater force (bechila yatir), with great strength and intensity; and that is because the animal soul is from the level of the World of Tohu.

> The Aramaic bechila yatir ("with greater force") expresses the intensity of the penitent's return. That extra force, the Alter Rebbe says, comes from the animal soul's root in the World of Tohu ("Chaos"), the first, unstable order of divine light that preceded our ordered world. The next paragraphs explain what Tohu is.

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

THE REBBE EXPLAINS

In the maamar „ושבתי בשלום אל בית אבי" ("Veshavti veshalom el beis avi") of Motzaei Shabbos Vayetzei, 9 Kislev 5738, after bringing Torah Ohr's reading of "I will return in peace to my father's house" as the return that subdues and transforms the other side, the Rebbe explains what the soul itself, not only the world, gains from „העבודה בעשיית דברי הרשות" (serving G-d in permitted, worldly matters).

Our paragraph explains why „שתפלת הבעל עסק יהיה במדרגה גבוה" (a businessman's prayer can reach so high) by the greater force (בחילא יתיר) of the baal teshuvah, whose love comes with the strength of the animal soul. In a note the Rebbe points to this page among the places that teach that „שיושבי אוהל ובעלי עסקים הם דוגמת צדיקים ובעלי תשובה" ("those who sit in the tent and businessmen are like

tzaddikim and baalei teshuvah"), and in the maamar he explains why: when a Jew does a mitzvah his true will is revealed, and in that act he stands as a tzaddik; but worldly matters he does for the body's needs or from the animal soul, which hides the G-dly soul, so doing them „לשם שמים" (for the sake of Heaven) is like the service of teshuvah. That, he says, is mainly how the soul, through its descent, becomes a baal teshuvah.

The Alter Rebbe: להבין הענין שתפלת הבעל עסק יהיה במדרגה גבוה כו'

The Rebbe: זה שהנשמה ע"י עבודתה בירידתה למטה נעשית בחי' בעל תשובה הוא בעיקר ע"י העבודה בעשיית דברי הרשות לשם שמים

Sefer HaMaamarim Melukat (Toras Menachem, new edition), Kislev–Shevat, vol. ב (כסלו-שבט), p. לא–ל (section 17; note 154 on p. לא) · מוצאי ש"פ ויצא, ט' כסלו, ה'תשל"ח (edited)

SECTION 3 · ¶3–4

Judgment as intensity: Tohu and Tikkun

3 ואלה המלכים אשר מלכו[9,10] וכו'. ובחי' התהו הוא למעלה מבחי' תקון כמ"ש אשר מלכו לפני מלך מלך לבני' [לבני ישראל] שהוא בחי' התיקון.

"And these are the kings who reigned," etc. And the level of Tohu is higher than the level of Tikkun, as it is written, "who reigned before any king reigned over the children of Israel," which is the level of Tikkun.

The Torah lists the kings of Edom who reigned and died one after another "before any king reigned over Israel." In the Kabbalah these kings stand for the Sefiros of the World of Tohu, which were so intense that they could not endure and "died" (shattered). Because they came "before," their root is higher than that of Tikkun ("rectification"), the ordered world that followed, represented by the kings of Israel.

ולהבין כ"ז [כל זה] הנה איתא במדרש בתחלה עלה במחשבה[11] לברוא את העולם במדה"ד [במדת הדין][12] ראה שאין העולם מתקיים שיתף מדה"ר [מדות הרחמים] כו'.

And to understand all this: behold, it is stated in the Midrash, "At first it arose in [G-d's] thought to create the world with the attribute of judgment; He saw that the world could not endure, [so] He joined [to it] the attribute of mercy," etc.

To explain why Tohu is higher yet could not last, the Alter Rebbe brings the Midrash: G-d first "thought" to create the world with judgment, saw it could not endure, and added mercy. He will read this Midrash as describing Tohu and Tikkun.

ואין הפי' כמו שהעולם סוברין[13] שמדה"ד [שמדת הדין] הוא בחי' צמצום ומניעת ההשפעה. כי הרי בחי' גבורה היא אחת ממדותיו ית'.

Now the meaning is not as people commonly suppose, that the attribute of judgment is the aspect of tzimtzum (contraction) and the withholding of the flow [of beneficence]. For after all, Gevurah is one of His attributes, blessed be He,

> He first rejects the common reading, that "judgment" simply means holding back G-d's goodness. That cannot be the whole meaning, because Gevurah (restraint, the source of judgment) is itself one of G-d's attributes, and as such it too gives life.

כמ"ש (ד"ה [דברי הימים] א' כ"ט) לך ה' הגדולה והגבורה[14] שהם עשר ספי' [ספירה / ספירות] דאצי' המחיי' [המחיים] ומהוים מאין ליש.

as it is written (I Chronicles 29), "Yours, O G-d, is the greatness and the might (hagevurah)," which are the ten Sefiros of Atzilus that give life and bring into being from nothing to something.

> The verse names "greatness" and "might" (gevurah) among G-d's attributes; Chassidus reads the list as the Sefiros of Atzilus, the attributes through which G-d gives life and creates something from nothing. So Gevurah is a creative, life-giving power, not just a limit.

ועוד הנה כתיב (דברים יב) כי הדם הוא הנפש[15] שעיקר חיות האדם הוא הדם. ודם נמשך מבחי' גבורה מדה"ד [מדת הדין].

Moreover, it is written (Deuteronomy 12), "For the blood is the soul": the main life-force (chayus) of a person is the blood. And blood is drawn from the level of Gevurah, the attribute of judgment.

> A second proof: the Torah calls blood "the soul," the core of a person's life, and in the Kabbalah blood (red, warm) is associated with Gevurah. Again, Gevurah is the carrier of life, not its absence.

אלא הפי' מדה"ד [מדת הדין] הוא בחי' גבורה לשון תגבורת שכח החיות מאור א"ס בא בהתגברות יותר מבחי' החסד שהוא נמשך למטה מטה

Rather, the meaning of "the attribute of judgment" is the level of Gevurah, a term that means intensity (tigboros): the power of the life-force from the Infinite Light (Or Ein Sof) comes with greater intensity than in the level of Chesed, which is drawn down lower and lower

> So the Alter Rebbe offers his own reading: the word gevurah is related to tigboros, "intensity." In Gevurah, the life-force from the Infinite Light comes with more force than in Chesed (kindness). Chesed reaches far down to every recipient.

אבל הוא בא בבחי' קרירות. משא"כ בחי' גבורה שבא החיות מאור א"ס בהתגברות רב למאוד.[16]

but comes in a manner of coolness. This is not so with the level of Gevurah, in which the life-force from the Infinite Light comes with exceedingly great intensity.

> Chesed reaches so far because it flows gently, in a "cool" and moderate way. Gevurah, by contrast, carries the life-force with an overwhelming intensity.

ע"כ ממילא כשבא בדרך השתלשלות למטה נעשה בחי' דין[17] מי שאינו ראוי לקבל ההשפעה אינו יכול לקבל מפני שהחיות נמשך בהתגברות רב.

Therefore, as a matter of course, when it comes down by way of the chain of descending worlds (hishtalshelus), it becomes the aspect of judgment: one who is not fit to receive the flow cannot receive it, because the life-force is drawn with great intensity.

> This is how "judgment" results: when such intense light descends through the worlds, a recipient who is not fit for it cannot receive it. Judgment, then, is not stinginess; it is a light too strong for an unworthy vessel.

משא"כ בחי' חסד שבא החיות בקרירות יוכל למשוך ולהתפשט למטה מטה אבל בחי' גבורה הוא החיות בהתגברות בחי' ז' מלכים והוא עולם התהו שלכן נק' י"ס [י' ספירות] בעולם התהו בשם מלכים:[18]

This is not so with the level of Chesed, in which the life-force comes with coolness; it can be drawn and spread lower and lower. But the level of Gevurah is the life-force with intensity, the level of the seven kings, which is the World of Tohu; this is why the ten Sefiros in the World of Tohu are called by the name "kings."

> Chesed's gentle flow can spread everywhere; Gevurah's intense flow is the level of the "seven kings" of Tohu. This is why the Kabbalah calls the Sefiros of Tohu "kings": each was a proud, sovereign power standing on its own, and that intensity is the "judgment" with which the world was first to be created.

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

THE REBBE EXPLAINS

In a sicha on the opening of Parshas Toldos (from Shabbos Acharei 5741), asking why Yitzchak, whose attribute is awe and Gevurah, is named for laughter and was born on Pesach, the festival of Avraham, the Rebbe explains what Gevurah is „בשרשה ומקורה" (at its root).

Our paragraph rejects the common view that judgment means withholding, and reads „גבורה לשון תגבורת" (gevurah as tigboros, intensity). Citing this page, the Rebbe draws a sharp distinction: Chesed gives „באופן שיוכל המקבל לקבלה" (in a way the receiver can take), while Gevurah gives „בהתגברות רבה" (with great intensity), according to the measure of the giver, and restraint in the plain sense comes only later from it, especially where the receiver cannot hold so much. In a person, he says, Chesed above awakens love and Gevurah above awakens „הרגש היראה והביטול" (awe and bittul), which make one a vessel for that very overflow. In a starred note he adds that the Alter Rebbe here seems to mean „שהכוונה גם לגבורה דאצילות" (the Gevurah of Atzilus as well), and leaves it for further study.

> The Alter Rebbe: אלא הפי' מדה"ד הוא בחי' גבורה לשון תגבורת שכח החיות מאור א"ס בא בהתגברות יותר מבחי' החסד
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> The Rebbe: שבשרשה ומקורה אין ענינה — דין וצמצום (מניעת ההשפעה), אלא אדרבה, גבורה מלשון תגבורת, תגבורת החיות (ע"ד גבורות גשמים)
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> Likkutei Sichos, vol. ל, p. 108 (section ט, note 48 and its starred note; the sicha begins on p. 103) · משיחת ש"פ אחרי תשמ"א (as printed at the sicha's end)

4 ועפ"י [ועל פי] הקבלה מבואר שבחי' התהו הוא רבוי האור ומיעוט כלים.[19] ובחי' התקון הוא בהיפוך.

פירוש רבוי אור שהאור והחיות בא בהתגברות רב

According to the Kabbalah it is explained that the level of Tohu is abundant light and few vessels, and the level of Tikkun is the reverse. "Abundant light" means that the light and the life-force come with great intensity.

> The Arizal's Kabbalah describes Tohu as "abundant light and few vessels," and Tikkun as the reverse. The Alter Rebbe explains "abundant light" in the terms he has just set out: light and life-force that come with great intensity.

כי כל הי"ס [הי' ספירות] היו בתגבורת רב כמו בחי' חסד הי' [היה] מדת חסד בהתגברות רב וכן כל הי"ס [הי' ספירות] וגם

For all ten Sefiros were in great intensity: for example, in the level of Chesed, the attribute of Chesed was in great intensity, and so too all ten Sefiros. And also,

> In Tohu every one of the ten Sefiros had this intensity, not just Gevurah: even Chesed was a Chesed of overwhelming force. The sentence breaks off with "and also," leading into the next point.

לכן לא היה התכללות המדות להיות כלול חו"ג [חסד וגבורה] מפני שכל בחי' ומדה היה בכח והתגברות רב.

therefore there was no inter-inclusion of the attributes (middos), [such that each] would be comprised of Chesed and Gevurah, because every level and attribute was with great force and intensity.

> Because each attribute was so intense, none could make room for another. In a balanced personality or world, kindness contains some restraint and restraint some kindness ("inter-inclusion"); in Tohu that could not happen.

לכן לא היה יכול להתכלל עם הפוכו והיה כל מדה בפני עצמה וזהו שראה שאין העולם מתקיים

Therefore [each] could not be included with its opposite, and each attribute was by itself. And this is [the meaning of] "He saw that the world could not endure,"

> Each attribute stood alone and could not blend with its opposite. This, says the Alter Rebbe, is the meaning of the Midrash's "He saw that the world could not endure": a world built of such isolated extremes breaks apart.

כי מזה אינו יכול להיות תקון עולם ולצורך תקון עולם הוצרך להיות בחי' תיקון היינו בחי' קוין התכללות המדות זה בזה

for from this there cannot be a rectification of the world. And for the sake of the world's rectification there had to be the level of Tikkun, that is, the level of "lines," the inter-inclusion of the attributes with one another.

> A stable world needs Tikkun, which the Kabbalah describes as three "lines" (right, left and center), in which the attributes combine with one another.

והוא בחי' רבוי כלים ומיעוט האור[20] שהאור וחיות אינו בא בהתגברות רק בחי' חסד בקרירות ולזה יוכל להיות התכללות חו"ג [חסד וגבורה] שני הפכים

And this is the level of many vessels and little light, where the light and life-force do not come with intensity, but [as] the level of Chesed, with coolness; and therefore there can be an inter-inclusion of Chesed and Gevurah, two opposites.

> Tikkun has more vessels and less light: the light comes gently, in the "cool" manner of Chesed described above. Precisely because no attribute overwhelms, opposites like kindness and severity can coexist and be combined.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] (בפ"ה דאבות) להודיע כמה ארך אפים לפניו שכל[21] הדורות היו מכעיסין ובאין עד שבא אברהם אבינו כו'.

As our Sages, of blessed memory, said (in the fifth chapter of Avos): "To make known how great is the patience before Him, for all the generations kept provoking Him, on and on, until Avraham our father came," etc.

> The Mishnah in Avos says there were ten generations from Noach to Avraham to show G-d's patience, since all of them angered Him until Avraham came. The patience itself is the point: it shows anger that does not erupt at once.

שמחמת שאין המדה בא בהתגברות נמשך להיות א"א וסבלנות. ואדרבה יכול להיות שני הפכים בתכלית

For because the attribute does not come with intensity, there comes about forbearance and patience. On the contrary, there can be two utter opposites [together],

> Patience is possible only because the attribute of judgment does not come with overwhelming force; it is held and balanced. The Alter Rebbe adds that in Tikkun even utter opposites can exist at once.

כמו שמצינו בבנין בהמ"ק [בית המקדש] שהיתה השמחה גדולה עד מאד כשאמר שלמה שיר השירים[22] שלא היתה מיום בריאת העולם.

as we find at the building of the Holy Temple, that there was exceedingly great joy when Shlomo said the Song of Songs, [joy] such as there had not been since the day the world was created.

> His example is the dedication of the First Temple, a moment of joy unmatched since creation, when Shlomo said the Song of Songs.

וכמ"ש (מלכים א ח) כי מלא כבוד ה' את בית ה'. שבא האש מלמעלה היינו בחי' גילוי השכינה למטה

And as it is written (I Kings 8), "For the glory of G-d filled the House of G-d": the fire came from above, that is, the level of the revelation of the Shechinah (Divine Presence) below.

> At the dedication G-d's glory filled the Temple and fire came down from heaven: a revelation of the Shechinah, G-d's presence, in the lower world.

נמצא שהי' [שהיה] השמחה רבה מאד ועל אותו הפרק נאמר (ירמיה לב) כי על אפי ועל חמתי היתה לי העיר הזאת[23] למן היום אשר בנו אותה.

Thus there was very great joy; and concerning that same time it is said (Jeremiah 32), "For this city has been to Me [a cause] of My anger and of My fury from the day that they built it,"

> Yet the prophet Jeremiah says that the city provoked G-d's anger and fury "from the day that they built it" — the very same moment of supreme joy.

ממה שלקח בת פרעה כו'. נמצא שהיו ב' הפכים יחד בעת ובזמן אחד והיינו ע"י ששיתף מדת הרחמים ונעשה

because he took Pharaoh's daughter, etc. Thus there were two opposites together at one time and one moment. And that is because He joined the attribute of mercy, and there came to be

> The tradition connects that anger with Shlomo's marriage to Pharaoh's daughter, which took place at the time the Temple was completed. So at one and the same moment there was intense joy and intense anger; this, the Alter Rebbe says, was possible only because G-d "joined the attribute of mercy."

עולם התקון יכול להיות התכללות המדות זב"ז [זה בזה] שמאחר שאין המדה והתגלותה הולך ברבוי ובתגבורת האור א"כ הכלי היתה יכולה להכיל גם ב' הבחי' יחד.[24]

the World of Tikkun, [in which] there can be inter-inclusion of the attributes with one another: since the attribute and its revelation do not proceed with abundance and intensity of light, the vessel could therefore contain both aspects together.

> Joining the attribute of mercy means that the world is built as Tikkun. Since no attribute there reveals itself with overwhelming light, the "vessel" can hold two opposite states together without breaking.

SECTION 4 • ¶5-7

Souls, angels and animals

5 והנה נשמת האדם הוא מבחי' אצילות עולם התקון ולכן הנשמה כלולה מכל המדות כמבואר בתניא[25]

Now the soul of man is from the level of Atzilus, the World of Tikkun; therefore the soul is comprised of all the attributes, as explained in the Tanya.

> The human (Jewish) soul is rooted in Atzilus, which belongs to the ordered World of Tikkun. That is why a soul contains all the attributes — love, awe, compassion and the rest — together and balanced, as the Tanya explains in its opening chapters.

משא"כ המלאכים שרשם מבחי' עולם התהו מחנה מיכאל מחנה גבריאל כל א' קו בפ"ע [בפני עצמו]. מחנה מיכאל הוא רק בחי' אהבה[26] בהתגברות מאד.

This is not so with the angels, whose root is from the level of the World of Tohu: the camp of Michael, the camp of Gavriel, each one a separate line. The camp of Michael is only the level of love, with very great intensity.

> Angels are different: they are rooted in Tohu, so each camp embodies a single attribute. The camp of the angel Michael is pure love (Chesed), and it is intense.

ומחנה גבריאל הוא רק בחי' יראה בהתגברות רב שר של מים שר של אש.[27] ומזה נמשך בחי' מרכבה פני אריה אל הימין פני שור וכו'.[28]

And the camp of Gavriel is only the level of awe, with great intensity: the prince of water, the prince of fire. And from this is drawn the level of the Chariot: "the face of a lion on the right," "the face of an ox," etc.

> Gavriel's camp is pure awe (Gevurah). Michael is called the prince of water (kindness, which flows down) and Gavriel the prince of fire (severity, which rises and burns). The four faces of the Chariot in Ezekiel's vision — the lion on the right, the ox on the left — come from these single-attribute powers.

6 והנה בנשמת האדם ארז"ל [אמרו רבותינו זכרונם לברכה] ג' שותפין באדם[29] הקב"ה נותן בו נשמה. וחיות נפש הבהמות ועופות[30] הם מבחי' פני ארי' [אריה] פני שור כו'

Now concerning the soul of man, our Sages, of blessed memory, said: "There are three partners in a person… the Holy One, blessed be He, puts a soul into him." And the life-force of the soul of animals and birds is from the level of "the face of a lion," "the face of an ox," etc.,

> The Talmud teaches that a person has three partners in his making — father, mother and G-d — and that G-d contributes the soul. Animals and birds, by contrast, get their life from the faces of the lion and the ox in the divine Chariot described just above.

ומקורם מעולם התהו ולזה נאמר על האדם אחור וקדם צרתני[31] שמצד בחי' התקון בהשתלשלות בחי' אדם הוא במדרגה גבוה יותר.

and their source is from the World of Tohu. And therefore it is said of man, "Behind and before You have formed me": from the standpoint of the level of Tikkun, in the chain of descending worlds (hishtalshelus), the level of man is on a higher rank.

> Since the animals' life comes from those angelic powers, their source is Tohu. This explains the verse "Behind and before You formed me," which the Sages read as saying man was created both last and first: in the ordered chain of worlds (Tikkun), man stands higher than the animals.

שבחי' הבהמות נפלו למטה מטה מאד מאד משא"כ במקורם הם במדרגה גבוה יותר שהם מבחי' עולם התהו לפני מלך מלך[32] כו' כנודע.

For the animals fell very, very far down, whereas in their source they are on a higher rank, for they are from the level of the World of Tohu, "before any king reigned," etc., as is known.

> The animals fell very low, yet their root in Tohu is higher than man's. This is the foundation for the next paragraph: the animal soul's love, when elevated, has a power the G-dly soul lacks.

7 ואי לזאת האהבה הבאה מצד נפש הבהמית הוא למעלה מעלה בחי' בכל מאדך שלמעלה מהכלי מפני שהוא בחילא יתיר שבאה בהתגברות רב ששרש נפש הבהמית הוא מבחי' התהו כנ"ל.

Accordingly, the love that comes from the side of the animal soul (nefesh habahamis) is higher and higher, the level of "with all your might," which is above the vessel, because it is with greater force (bechila yatir), coming with great intensity; for the root of the animal soul is from the level of Tohu, as [explained] above.

> Now the conclusion: since the animal soul is rooted in Tohu, the love it produces when turned to G-d is the love "with all your might," a love that is "above the vessel," that is, beyond the limits of the soul's understanding and feeling. It has the extra force of Tohu's intensity.

רק שנפלה בשבה"כ [בשבירת הכלים] למטה מטה מאד בעבודה גשמית להיות נפרדים אבל כשנברר ועולה למעלה בתפלה אזי הוא בהתגברות רב אהבת בכל מאדך

Only, it fell through the Shattering of the Vessels very far down, into physical service, to be separate [beings]; but when it is refined and rises up in prayer, then it is with great intensity: the love of "with all your might."

> In the Shattering of the Vessels, Tohu's lights fell into the lowest levels, which is why the animal soul is now absorbed in physical pursuits and feels itself separate from G-d. But when it is refined in prayer and its energy is turned upward, its original intensity returns as boundless love.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] והאי דלא אמינא לך[33] באורתא דלא אכלי בישרא דתורא כו' נמצא שמאכל הבשר נותן כח ותוספ' מוחין באדם וכמ"ש ויין ישמח לבב אנוש.[34,35]

And as our Sages, of blessed memory, said: "And the reason I did not tell you [this] in the evening is that I had not eaten ox meat," etc. Thus eating meat gives strength and additional intellect (mochin) to a person; and as it is written, "And wine gladdens the heart of man."

> Evidence that the animal realm strengthens a person: a Talmudic sage explained he had not given a certain ruling the night before because he had not yet eaten beef, implying that meat strengthens the mind. Likewise wine gladdens the heart. Food from the animal and plant world, rooted higher, adds to a person's intellect and feeling.

SECTION 5 • ¶8–9

Contemplation in prayer and the blessings

8 ועכ"ז [ועם כל זה] למטה האדם במדרגה גבוה יותר מהם ואין ערוך כו' אבל בשרשם הם למעלה מבחי' האדם שהם מעולם התהו. ועפ"י [ועל פי] הקבלה נק' יתרון האור מתוך החשך דוקא.

And nevertheless, below, man is on a higher level than they, and there is no comparison, etc.; but in their root they are higher than the level of man, for they are from the World of Tohu. And according to the Kabbalah this is called "the advantage of light [that comes] from darkness" specifically.

> In the present order man is far above animals; but in their root, in Tohu, they are higher. The Kabbalah calls this "the advantage of light that comes from darkness": the greatest light comes precisely from transforming the darkness.

והיינו ע"י ההתבוננות בתפלה איך שטרוד כל היום ורודף אחר פרנסתו מזון ולחם שחיותן הוא מהמזלות

That is, through contemplation in prayer: how he is preoccupied all day long, running after his livelihood, food and bread, whose life-force (chayus) is from the constellations (mazalos),

> How does a person reach this in practice? By reflecting during prayer on his own day: how he spends it chasing a living, food and bread, and on where that food draws its life.

כמארז"ל [כמאמר רבותינו זכרונם לברכה] אין לך עשב[36] למטה שאין לו מזל[37] כו' והמזלות נמשכים מבחי' הע' [השבעים] שרים והשרים מקבלים משמרי האופנים והאופנים מקבלים מבחי' מלכות כמ"ש מלכותך מכ"ע [מלכות כל עולמים].[38]

as our Sages, of blessed memory, said, "You have no blade of grass below that does not have a constellation," etc. And the constellations are drawn from the level of the seventy princes, and the princes receive from the dregs of the Ofanim, and the Ofanim receive from the level of Malchus (sovereignty), as it is written, "Your kingship is a kingship over all worlds."

> The Midrash teaches that every blade of grass has a mazal, a celestial force above it that makes it grow. The Alter Rebbe traces the chain: the constellations get their power from the seventy angelic princes of the nations, those from the Ofanim (a class of angels), and the Ofanim from G-d's Malchus, His kingship over the worlds. All the sustenance a person chases is at the far end of this long chain.

אבל לגבי מהותו ועצמותו אין ערוך שהוא רק בחי' זיו והארה בלבד וזהו ענין מאמר ר' [רבי] עקיבא[39] אם לעוברי רצונו כך לעושי רצונו עאכו"כ [על אחת כמה וכמה].[40]

But in relation to His essence and being there is no comparison, for it is only the level of a ray and a glimmer alone. And this is the matter of the saying of Rabbi Akiva: "If so for those who transgress His will, then for those who do His will, how much more so!"

> And all of Malchus, next to G-d's own essence, is only a faint ray. This explains Rabbi Akiva's words: if G-d grants so much good even to those who transgress His will (through this outer ray), how much more will He give those who do His will.

ששם הוא התענוג עד אין קץ וכמ"ש הודו על ארץ ושמים[41] שבחי' ארץ ושמים ממלא וסובב הם רק בחי' הוד וזיו משא"כ לבני ישראל עם קרובו[42] לבחי' מהותו ועצמותו ית'.

For there is the delight without end. And as it is written, "His splendor is over earth and heaven": the level of earth and heaven, [the light that] fills [all worlds] and [the light that] encompasses [them] (memalei and sovev), is only the level of splendor and radiance; this is not so with "the children of Israel, the people close to Him," [close] to the level of His essence and being, blessed be He.

> For those who do His will receive the endless delight of His essence itself. The Psalm says G-d's "splendor" is on earth and heaven, meaning the whole divine light that fills and surrounds the worlds is only His outer splendor; but Israel is "the people close to Him," close to His very essence.

מזה תתלהב נפשו בהתגברות בחילא יתיר בתשוקה וחפיצה לדבקה בו יתי וכמ"ש מי לי בשמים ועמך לא חפצתי[43] כו'.[44]

From this his soul will be kindled with intensity, with greater force (bechila yatir), in longing and desire to cleave to Him, blessed be He; and as it is written, "Whom have I in heaven? And besides You I desire nothing," etc.

> Reflecting on this contrast, the person's soul is set aflame with intense longing to cleave to G-d Himself, not to anything He gives. This is the Psalmist's cry: "Whom have I in heaven? And besides You I desire nothing."

9 וזהו ברוך אתה מלך העולם אשר קדשנו במצותיו כו' שמה שנשפע ונמשך למטה להיות ממלא וסובב הוא בחי' מלך העולם ומלכותו בכל משלה[45].

And this is [the meaning of] "Blessed are You… King of the world, who has sanctified us with His commandments," etc.: that which is bestowed and drawn down below, to be [the light that] fills and [the light that] encompasses [all worlds] (memalei and sovev), is the level of "King of the world," and "His kingship rules over all."

> The Alter Rebbe applies this to the wording of every blessing over a mitzvah. "King of the world" refers to the light G-d sends into and around the worlds, His kingship over them, as the verse says, "His kingship rules over all."

אבל אהבת ותשוקת נש"י [נשמות ישראל] לדבקה בו יתי במהותו ועצמותו אשר קדשנו אשר הוא בחי' תענוג העליון עד אין קץ לשון באשרי[46] כו'. קדשנו במצותיו כו' שע"י המצות הם ממשיכים מענג העליון כמו טלית וכו'.

But the love and longing of the souls of Israel to cleave to Him, blessed be He, in His essence and being, [is] "who (asher) has sanctified us"; for asher is the level of the supernal delight without end, a term [as in] "In my happiness (be'oshri)," etc. "Who has sanctified us with His commandments," etc.: for through the mitzvos they draw down from the supernal delight, as, for example, tallis, etc.

> But "who has sanctified us" (asher kiddeshanu) expresses the love of the Jewish soul for G-d's essence. The Alter Rebbe reads asher as related to osher, "happiness," as in Leah's "be'oshri," and so as G-d's endless inner delight. Through the mitzvos, such as tallis, Israel draws down from that supernal delight, beyond the level of "King of the world."

SECTION 6 • ¶10–17

The waters of Noach, the ark and Shabbos

10 וזהו כי מי נח זאת לי[47] כי שעבוד הפרנסה כנז"ל [כנזכר לעיל] הוא בחי' מי נח כמו שהי' [שהיה] במבול שאין הפי' שהי' [שהיה] המבול להעביר הרשעים מן העולם.

And this is [the meaning of] "For this is as the waters of Noach to Me": for the servitude of livelihood, as mentioned above, is the level of "the waters of Noach," as it was in the Flood. For the meaning is not that the Flood was to remove the wicked from the world,

> Now the Alter Rebbe turns to Isaiah's words, "For this is as the waters of Noach to Me," the verse of the first maamar of this parsha, where G-d compares His oath to Israel to His oath after the Flood. The burden of earning a living is also "the waters of Noach," like the Flood; but first he asks what the Flood was for, since its purpose was not simply to wipe out the wicked.

כי לזה לא הי' [היה] נצרך המבול מים כי ברגע אחת הי' [היה] נעשה.

for that the Flood of water would not have been needed, since it could have been done in a single moment.

> G-d could have wiped out the wicked instantly; a year-long flood of water was not needed for destruction alone.

11 וכמ"ש בפרעה ותכחד[48] כו'. רק המבול הי' [היה] כדי לטהר העולם כי בתחלה ותמלא הארץ חמס[49] כו'.

As it is written regarding Pharaoh, "And you would have been cut off," etc. Rather, the Flood was in order to purify the world, for at first "the earth was filled with violence," etc.,

> Proof that G-d can destroy instantly: He told Pharaoh He could have struck him and he would have been "cut off from the earth" at once. So the Flood had another purpose: to purify a world that had become "filled with violence."

שהם המשיכו קליפות כו'. שלזה הי' [היה] צריך לטהר העולם ע"י בחי' מים המטהרים והוא בחי' גשם גבורות גשמים שהוא מבחי' התהו שכשנמשך הגשמים בסדר והדרג' [והדרגה] הוא בחי' חסד ומצמיח זרעים כו'.

for they drew down kelipos (husks), etc. Therefore the world had to be purified through the level of purifying waters; and this is the level of rain, "the mighty powers of rain," which is from the level of Tohu. For when the rains are drawn down in order and gradation, this is the level of Chesed, and it makes seeds grow, etc.

> The sins of that generation drew down kelipos, forces of concealment, so the world needed cleansing by water, as a mikveh purifies. The Alter Rebbe connects this to rain, called in the prayers gevuros geshamim, "the mighty powers of rain." Ordinary rain, falling in measured order, is Chesed and makes things grow.

משא"כ המבול שהיו יורדים בגבורה היינו בהתגברות רב ובכח גדול שהוא מבחי' עולם התהו חסד דתהו לטהר הארץ הוצרך להיות הארה מבחי' עולם התהו שלמעלה מבחי' תקון רק שהי' [שהיה] הארה רבה ועצומה בהתגברות רב מבחי' התהו.

This is not so with the Flood, [whose waters] came down with Gevurah, that is, with great intensity and with great force, which is from the level of the World of Tohu, the Chesed of Tohu. To purify the earth there needed to be an illumination from the level of the World of Tohu, which is higher than the level of Tikkun; only it was a great and mighty illumination, with great intensity, from the level of Tohu.

> The Flood fell with Gevurah, meaning with overwhelming intensity: it was the Chesed of Tohu, kindness in Tohu's unbounded form. Only such a light, higher than Tikkun, could purify the earth; its sheer intensity is what made it destructive to those unfit to receive it.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **BACKGROUND FROM THE REBBE**
>
> At the farbrengen of Shabbos Parshas Noach, 1 Mar-Cheshvan (the second day of Rosh Chodesh) 5751, after recalling the saying, recorded by the Rebbe Rayatz from his father the Rebbe Rashab, that the week of Noach, with the Flood, is „א קאלאמוטנע וואך" (a "troubled week"), the Rebbe says that the Flood also has an advantage (in the students' summary of what was left out of the edited sicha).
>
> Our paragraph says the Flood came „לטהר הארץ" (to purify the world), and that this needed „הארה מבחי' עולם התהו שלמעלה מבחי' תקון" (an illumination from Tohu, higher than Tikkun), coming down with great intensity. In a talk of Shabbos Noach 5751 the Rebbe names the advantage hidden in the Flood: through it „אורות מרובים דתהו" ("the abundant lights of Tohu") are drawn down, and through man's service they are drawn into „כלים מרובים דתיקון" (the many vessels of Tikkun), "in keeping with the Flood having come to purify the earth" (the summary cites this page). Perhaps (biur b'derech efshar), then, the light that our paragraph says came down in the Flood with great intensity is the light that avodah is to hold in the many vessels of Tikkun.
>
> The Alter Rebbe: לטהר הארץ הוצרך להיות הארה מבחי' עולם התהו שלמעלה מבחי' תקון
>
> The Rebbe: איז אבער דא דער עילוי אין דעם ענין פון דעם מבול, אז דורך דעם ווערן נמשך די אורות מרובים דתהו
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> Sichos Kodesh 5750-5751, supplements, vol. תש"נ-תנש"א, השלמות, p. 19 (the Shabbos Noach 5751 booklet, paged on its own) · ש"פ נח, ב' דר"ח מרחשון, ה'תנש"א (השלמות לשיחה; הנחת התמימים, בלתי מוגה)

12 ולזה וימח את כל היקום[50] שלא היו ראוים לקבל. וזהו ויכסו ההרים חמש עשרה אמה[51] כו'

Therefore "He wiped out all existence," for they were not fit to receive [it]. And this is [the meaning of] "And the mountains were covered… fifteen cubits," etc.

> So the Flood "wiped out all existence" not as punishment for its own sake but because they could not receive such intense light. And the waters rose fifteen cubits above the mountains.

פי' הרים הוא בחי' תקון התכללות המדות כאברהם שקראו הר[52] כו'. והטרדות ומחשבות עוה"ז מנפש הבהמית הם ג"כ מבחי' עולם התהו ונק' מי נח כו':[53]

"Mountains" means the level of Tikkun, the inter-inclusion of the attributes (middos), as [in the case of] Avraham, who called it "mountain," etc. And the preoccupations and thoughts of this world, [which come] from the animal soul, are also from the level of the World of Tohu, and are called "the waters of Noach," etc.

> "Mountains" stand for Tikkun, the blending of attributes, as the Talmud says Avraham called the Temple site a "mountain"; the Flood's Tohu-waters rose above Tikkun. In a person, the worries and thoughts of this world that come from the animal soul are likewise from Tohu, and they are the "waters of Noach" in his life.

13 וזהו ויאמר ה' לנח בא אתה[54] וכל ביתך אל התבה. תבה הוא בחי' צירופי אותיות

And this is [the meaning of] "And G-d said to Noach, 'Come, you and all your household, into the ark (teivah).'" Teivah is the level of combinations of letters,

> G-d tells Noach to enter the teivah, the ark. The Hebrew teivah also means "word," so the Alter Rebbe reads it as the words and letter-combinations of prayer and Torah, the refuge from the flood of worldly worry.

כי נח הוא בחי' שבת כתרגומו וישבת ונח[55] כו'. ואין הפי' שביתה בעצם רק כאדם ששובת ממלאכתו.

for Noach is the level of Shabbos, as its Targum [renders] "and He ceased" (vayishbos) as "and He rested" (venach), etc. But the meaning is not cessation in essence, only like a person who rests from his work.

> The name Noach means "rest," and the Targum translates G-d's resting on the seventh day with the same root, so Noach is the level of Shabbos. This rest is not stopping altogether, but like a worker who rests from his labor: a rest that follows effort.

14 וכמ"ש ונוח בחמשה עשר[56,57] כו' שביתה אחר מלחמה כו' בחי' נח נייחא דרוחא ויש ב' בחינות נח ב' בחי' שבת שבת תתאה ושבת עלאה יום שכולו שבת. ובחי' תפלה נק' ג"כ בחי' נח בחי' שבת.

And as it is written, "And they rested on the fifteenth," etc.: rest after war, etc., the level of nach, rest of the spirit (naycha d'rucha). And there are two levels of nach, two levels of Shabbos: the lower Shabbos and the higher Shabbos, "the day that is entirely Shabbos." And the level of prayer is also called the level of nach, the level of Shabbos.

> The Jews of Shushan "rested on the fifteenth" after their war: rest after struggle, a calm of the spirit. There are two such "rests": the lower Shabbos, our weekly Shabbos, and the higher Shabbos, the "day that is entirely Shabbos" of the future. Prayer, too, is a "rest" and a Shabbos, where the week's work is lifted up.

15 וכל תפלות החול מתעלים בשבת כי בשבת הוא עליות העולמות שכל ששת ימי המעשה הוא בירורי רפ"ח נצוצין בחי' מל' שיורדת בבי"ע ורגלי' [ורגליה] יורדות[58] כו'. ויש בזה עתים שונים כמו חצות לילה.

And all the weekday prayers are elevated on Shabbos, for on Shabbos is the ascent of the worlds. For all six days of work are the refinements of the 288 sparks, the level of Malchus (sovereignty) that descends into [the worlds of] Beriah, Yetzirah and Asiyah, "her feet descend," etc. And in this there are various times, such as midnight.

> Weekday prayers are fully lifted on Shabbos, when all the worlds ascend. In the Kabbalah, 288 sparks of holiness fell in the Shattering of the Vessels, and during the six workdays Malchus descends into the lower worlds to refine and gather them, as Proverbs says "her feet descend." This refining has particular times, such as midnight, the time of Tikkun Chatzos, the midnight lament over the destruction of the Temple and the exile of the Shechinah.

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

A QUESTION THE REBBE RAISES

In the sicha of Shabbos Behar-Bechukosai 5716, explaining how Lag BaOmer, which fell earlier that week, rises on the following Shabbos, the Rebbe cites this paragraph „וכל תפלות החול מתעלים בשבת" (that the prayers of the weekdays rise on Shabbos).

Citing this page, the Rebbe says „די תפלות פון אַלע זעקס טעג פון וואָך זיינען עולה בשבת" (that the prayers of all six weekdays rise on the coming Shabbos), and he answers an apparent difficulty from the Gemara, which links only the last days of the week to the coming Shabbos and the first days to the Shabbos that passed. Those laws (a late havdalah, completing the past week's reading) concern particular influences of Shabbos that last three days before and after it; but what must rise and be included in Shabbos is all six days before it.

The Alter Rebbe: וכל תפלות החול מתעלים בשבת כי בשבת הוא עליות העולמות

The Rebbe: די תפלות פון אַלע זעקס טעג פון וואָך זיינען עולה בשבת. דאָס איז ניט קיין סתירה צו דעם וואָס די גמרא זאָגט

Likkutei Sichos, vol. א, p. 285 (note 26) · משיחת ש"פ בה"ב, תשט"ז

16 וכל ו' ימי המעשה הוא בחי' השפעות ויאמר אלקים[59] יהי אור כו' יהי רקיע.[60] ובשבת מתעלים בי"ע בבחי' אצי' בחי' תקון

And all six days of work are the level of the influences of "And G-d said, 'Let there be light,'" etc., "Let there be a firmament." And on Shabbos, Beriah, Yetzirah and Asiyah are elevated into the level of the World of Atzilus (Emanation), the level of Tikkun,

> The six days correspond to the creative sayings, "Let there be light," "Let there be a firmament," through which divine influence flows out into the worlds. On Shabbos the flow reverses: Beriah, Yetzirah and Asiyah rise into Atzilus, which is the World of Tikkun.

כי איהו וחיוהי חד[61] [איהו] וגרמוהי חד פי' חיוהי אורות וגרמוהי כלים הכל חד בהון

for "He and His life-force are one, He and His vessels are one"; meaning, chayohi ("His life-force") is the lights and garmohi ("His vessels") are the vessels: all is one in them.

> The Tikkunei Zohar says of Atzilus that G-d is one with His "life-force" and with His "vessels." The Alter Rebbe explains these as the lights and the vessels: in Atzilus both are wholly one with G-d.

וכמ"ש לך ה' הגדולה והגבורה[62] שבבחי' אצי' בחי' גדולה וגבורה הם בבחי' לך ומיוחדים בתכלית בחי' תקון.

And as it is written, "Yours, O G-d, is the greatness and the might": in the level of Atzilus, the levels of greatness and might are in the level of "Yours," and are utterly united, the level of Tikkun.

> The verse "Yours, O G-d, is the greatness and the might" shows this: in Atzilus even the opposites Chesed (greatness) and Gevurah (might) belong to "Yours," wholly united with G-d and with each other, which is the essence of Tikkun.

17 וכמו"כ [וכמו כן] בתפלה ג"כ כל המעשה אשר יעשה בכל יום במזון או אפי' ת"ת [אפילו] [תלמוד תורה] מתעלה בתפלה ע"י אהבת בכל מאדך.

So too in prayer: all the activity that one does every day, with food or even [with] Torah study, is elevated in prayer through the love of "with all your might."

> Prayer works like Shabbos: everything a person did during the day, eating or even studying Torah, is lifted up in prayer through the boundless love "with all your might."

וזהו שבת תתאה שמתעלים בי"ע בבחי' אצי'. אך לע"ל [לעתיד לבוא] יהיה יום שכולו שבת פי' שיתעלה בחי' אצי' למעלה מעלה ולא

And this is the lower Shabbos, in which Beriah, Yetzirah and Asiyah are elevated into the level of Atzilus. But in the Time to Come there will be "the day that is entirely Shabbos," meaning that the level of Atzilus will be elevated higher and higher, and not

> This is the "lower Shabbos," lifting the lower worlds into Atzilus. The future "day that is entirely Shabbos" will be greater: Atzilus itself will rise higher and higher.

כמו עתה שאחר שבת נצרך להיות חול היינו שבחי' אצי' מברר בי"ע ולע"ל [ולעתיד לבוא] יתעלה בחי' אצי' ולא יהי' [יהיה] נצרך עוד לברר בי"ע

as now, when after Shabbos there must be a weekday, that is, the level of Atzilus refines Beriah, Yetzirah and Asiyah; but in the Time to Come the level of Atzilus will be elevated, and it will no longer be necessary to refine Beriah, Yetzirah and Asiyah,

> Then the cycle of weekday and Shabbos will end. Today every Shabbos is followed by a weekday, because Atzilus must keep refining the lower worlds; in the future that refining will be complete and no longer needed.

כי רוח הטומאה אעביר[63] ויבולע המות[64] כו' אשת חיל עט"ב [עטרת בעלה][65] ונקבה תסובב גבר[66] וכמבואר במ"א ודי"ל [ודי למבין]:

for "I will remove the spirit of impurity," and "death will be swallowed up," etc.; "A woman of valor is the crown of her husband," and "A female shall surround a male," as explained elsewhere; and this will suffice for one who understands.

> For then G-d will "remove the spirit of impurity," and death will "be swallowed up" forever. Malchus (the "woman of valor") will become "the crown of her husband," rising above Z'eir Anpin, and "a female shall surround a male." The Alter Rebbe leaves the details to another place.

SECTION 7 • ¶18–23

Many waters cannot extinguish the love

18 וזהו פי' הפסוק מים רבים[67] הם טרדות עוה"ז שהם מבחי' עולם התהו[68] ונהרות הם המחשבות שנמשכו כמי נהר דניידי ואזלי

And this is the explanation of the verse: "Many waters" are the preoccupations of this world, which are from the level of the World of Tohu; "and rivers" are the thoughts, which flow like the waters of a river that move along and go,

> The Alter Rebbe now reads a verse from the Song of Songs: "Many waters cannot extinguish the love, and rivers cannot drown it." The "many waters" are the preoccupations of worldly life, rooted in Tohu, the same "waters of Noach" described above; the "rivers" are the stream of thoughts those worries set flowing, which keep running on without pause.

כי בבחי' התהו יש ג"כ ב' בחי' מים ונהרות לא יוכלו לכבות את האהבה הבאה מכח נפש האלקית בהתגברות ועמך לא חפצתי[69] וכו':[70]

for in the level of Tohu there are also two levels, waters and rivers; [yet they] "cannot extinguish the love" that comes from the power of the G-dly soul (nefesh ha'Elokis) with intensity: "and besides You I desire nothing," etc.

> Tohu itself has these two levels, the waters and the rivers. Yet they cannot put out the love that the soul's divine power brings with intensity, the love that says to G-d "besides You I desire nothing" — nothing but G-d Himself.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **THE REBBE EXPLAINS**
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> In the maamar "Mayim rabbim" said in his room on Motzaei Shabbos Noach 5738, asking what is new in saying that „מים רבים לא יוכלו לכבות את האהבה" (the many waters cannot extinguish the love), the Rebbe builds his answer on this paragraph: the waters and the rivers come from Tohu.
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> This paragraph places the waters and the rivers in Tohu and says „לא יוכלו לכבות את האהבה הבאה מכח נפש האלקית" (they cannot extinguish the love that comes from the G-dly soul). Citing it, and following the Mitteler Rebbe's Torah Chaim, which calls this „רבותא גדולה" ("a great novelty") (his notes 20 and 22), the Rebbe draws out the question it raises: „התהו שקדם לתיקון" (Tohu came before Tikkun), the root of the G-dly soul, so how can waters rooted there fail to put out its love? He answers from the verse before, „רשפי רשפי אש שלהבת י־ה" ("its flashes are flashes of fire, a flame of Kah"): the soul and its hidden love are rooted „בעצמות אוא"ס שלמעלה גם מבחי' תהו" (in the Essence of the Infinite Light, above Tohu as well), like a flame held in the coal.
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> The Alter Rebbe: כי בבחי' התהו יש ג"כ ב' בחי' מים ונהרות לא יוכלו לכבות את האהבה הבאה מכח נפש האלקית
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> The Rebbe: דהגם ששרש המים רבים והנהרות הוא בבחי' התהו שקדם לתיקון (שרש נפש האלקית), מ"מ לא יוכלו לכבות ח"ו את האהבה שבנפש האלקית
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> Sefer HaMaamarim Melukat (Toras Menachem, new edition), Tishrei-Cheshvan, vol. א (תשרי-חשון), p. רמז (section ג, notes 18 and 21) · מוצאי ש"פ נח, ה'תשל"ח (בחדרו); edited

19 אם יתן איש את כל הון ביתו באהבה בוז יבוזו לו.[71] פי' ביתו הוא בחי' חכ' [חכמה] בחכמה יבנה בית.[72]

"If a man would give all the wealth of his house for love, it would be utterly scorned." Meaning: "his house" is the level of Chochmah (wisdom), [as in] "With wisdom a house is built."

> The next words of the Song say that if a man gave all the wealth of his house for love, "it would be utterly scorned"; in the plain sense love cannot be bought, but here, as paragraph 23 says, the wealth itself is what the lover scorns. The Alter Rebbe interprets each word: "his house" is Chochmah (wisdom), because Proverbs says a house is built with wisdom.

הון ביתו הוא פנימיות כמ"ש בדעת חדרים ימלאו כל הון יקר ונעים[73] והוא בחינת טעמי התורה והוא בחינת ג"ע [גן עדן] העליון ותחתון ואורייתא מחכמה נפקת.[74, 75]

"The wealth of his house" is the inner dimension (pnimiyus), as it is written, "And with knowledge the chambers are filled with all precious and pleasant wealth"; and this is the level of the reasons of the Torah, and this is the level of the higher and lower Gan Eden; and "the Torah issues from Chochmah."

> "The wealth of his house" is the inner treasure of wisdom: the reasons of the Torah, which the souls enjoy in the Garden of Eden, lower and higher, as reward. The Torah comes from Chochmah, so its reasons are the "wealth" of the "house" of wisdom.

20 ואם יתן איש בחי' איש מלחמה[76] שלהיות בחינת חכמה להיות נהנין מזיו השכינה בבחי' השגה הוא רק בחי' זיו והארה בלבד והוא

"If a man would give" — the level of "a man of war": for [the ability] to have the level of Chochmah, to delight in the radiance of the Shechinah (Divine Presence) in the manner of comprehension, is only the level of a ray and a glimmer alone; and it is

> The word "man" (ish) in the verse recalls "G-d is a man of war." Understanding G-d through wisdom, the delight of the souls in Gan Eden who "enjoy the radiance of the Shechinah," is only a ray of His light.

ע"י בחי' איש מלחמה הוא רבוי הצמצומים עד שיוכל להיות בחינת חכמה זיו השכינה אבל בחי' אהבה הנ"ל ועמך לא חפצתי[77] כו'.

through the level of "a man of war," which is the many contractions (tzimtzumim), until there can be the level of Chochmah, the radiance of the Shechinah. But the level of the love mentioned above [is] "and besides You I desire nothing," etc.:

> That ray comes to them through "a man of war," that is, through many contractions (tzimtzumim) that reduce the light until created minds can grasp it as wisdom. The love described above is different: "besides You I desire nothing."

שלא ע"מ [על מנת] לקבל פרס[78] היינו עוה"ב [עולם הבא] ג"ע [גן עדן] העליון וכו' כ"א ועמך למהותו ועצמותו ית' אליו ולא למדותיו.[79, 80]

not for the sake of receiving a reward, that is, the World to Come, the higher Gan Eden, etc., but rather "You" (ve'immecha), to His essence and being, blessed be He: to Him and not to His attributes.

> This love seeks no reward, not even the spiritual reward of the World to Come or the higher Gan Eden, but G-d's essence alone. In the classic phrase: to Him, and not to His attributes.

21 ואיך יוכל למשוך בחי' מהותו ועצמותו. הוא ע"י המצות כי תרי"ג מצות דאורייתא וז' מצות דרבנן הם תר"ך[81] עמודי אור גימט' [גימטריא] כתר.[82]

And how can one draw down the level of His essence and being? It is through the mitzvos: for the 613 mitzvos of the Torah and the seven mitzvos of the Rabbis are 620 pillars of light, the numerical value of Keser (the Crown).

> How can a person reach G-d's essence, which is beyond all light? Through the mitzvos. The 613 commandments of the Torah plus the seven Rabbinic commandments total 620, the numerical value of Keser (כתר = 20+400+200), the "crown" above wisdom. So the mitzvos are called "620 pillars of light."

שכמו שהעמוד הוא מלמעלה למטה כמו"כ [כמו כן] המצות הם מבחי' גלגלתא בחי' כתר הממוצע בין מאציל לנאצלי' [לנאצלים] כי איך יכול למשוך ממהותו ועצמותו ית' למטה הוא ע"י המצות רמ"ח אברין דמלכא

For just as a pillar [extends] from above to below, so too the mitzvos are from the level of Gulgalta, the level of Keser, the intermediary between the Emanator and the emanated. For how can one draw down from His essence and being, blessed be He, below? It is through the mitzvos, "the 248 limbs of the King,"

> A pillar reaches from top to bottom; so the mitzvos stretch from Keser (called Gulgalta, the "skull" of the highest configuration), which stands between G-d and all that emanates from Him, down to our world. The mitzvos are called "the King's limbs."

וכמ"ש וימינו תחבקני[83] כמשל החובק את האדם מחמת אהבת פנימיותו שהוא חכם ביותר וכדומה רק שאינו יכול לתפוס אותו כ"א

and as it is written, "And His right hand embraces me" — like the analogy of one who embraces a person out of love for his inner self, because he is exceedingly wise and the like; only he cannot grasp him except

> The verse "His right hand embraces me" is explained by a parable: a person loves a great sage for his inner self, his wisdom, but he cannot hug the wisdom directly. He can only embrace the sage's body.

ע"י הגוף ואבריו כמו כן כביכול ע"י המצות רמ"ח פקודין יכולים להמשיך מהו"ע [מהותו ועצמותו] שהם רצונו ית'.

through the body and its limbs. So too, as it were, through the mitzvos, the 248 commandments, one can draw down His essence and being, for they are His will, blessed be He.

> By embracing the body he embraces the whole person. So too, the mitzvos are G-d's will, His "limbs"; by doing them we "embrace" G-d's very essence, which cannot be grasped in any other way.

22 וזהו לאשתאבא בגופא דמלכא[84] הוא בחי' המצות וזהו שאנו אומרים בק"ש שמע ישראל[85] [בקריאת שמע] הוי"ה אלקינו יחוד או"א [אבא ואימא] תרין ריעין[86, 87] כו' ה' אחד יחוד זו"נ [זעיר אנפין ונוקבא].

And this is [the meaning of] "to be absorbed in the body of the King": this is the level of the mitzvos. And this is what we say in the Shema: "Hear, O Israel, Havayah is our G-d" — the union of Abba and Imma (Chochmah and Binah), "two companions," etc.; "Havayah is One" — the union of Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus).

> The Zohar speaks of the soul being "absorbed in the body of the King"; this, says the Alter Rebbe, is the mitzvos. He contrasts them with the unions described in the Shema: "Havayah is our G-d" is the union of Abba and Imma (Chochmah and Binah), "two companions" who never part; "Havayah is One" is the union of Z'eir Anpin and Nukva, the emotive attributes and Malchus.

בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד] יחודא תתאה וזהו הכל בחי' יחוד היינו כשנמשך למטה והיו לאחדים משא"כ מעשה המצות והיו הדברים האלה אשר אנכי מצוך היום.[88]

"Blessed be the name of the glory of His kingdom forever and ever" — the lower unity (yichuda tata'ah). And all this is the level of union, that is, when it is drawn below and they become one. This is not so with the performance of the mitzvos: "And these words which I (anochi) command you today shall be."

> "Blessed be the name of the glory of His kingdom" is the lower unity, G-d's oneness within the world. All these are unions of divine levels as they come down into the worlds. The mitzvos are something more: the next verse says "these words which I command you."

אנכי הוא בחי' כתר[89] ע"י ודברת בם[90] כי בחי' הדבור בתורה הוא ג"כ מ"ע [מצות עשה].

Anochi is the level of Keser (the Crown), through "and you shall speak of them"; for speech in Torah is also a positive commandment.

> The "I" (Anochi) in that verse refers to Keser, above all the levels that unite. The mitzvos reach there; and even speaking words of Torah ("you shall speak of them") is itself a positive commandment, and so also connects to Keser.

23 וזהו אם יתן איש את כל הון ביתו[91] בחינת ג"ע [גן עדן] העליון ותחתון בחי' חכמה טעמי התורה בוז יבוזו לו

And this is [the meaning of] "If a man would give all the wealth of his house" — the level of the higher and lower Gan Eden, the level of Chochmah, the reasons of the Torah — "it would be utterly scorned,"

> Summing up the verse: "all the wealth of his house" is the higher and lower Gan Eden, the wisdom of the Torah's reasons; and "it would be utterly scorned": the love scorns that wealth.

שהוא רק בחי' זיו והארה בלבד אבל באהבה ועמך לא חפצתי[92] כו'. שהוא אליו ולא למדותיו למהותו ועצמותו יתי':

for it is only the level of a ray and a glimmer alone; but "for love" — "and besides You I desire nothing," etc. — which is to Him and not to His attributes, to His essence and being, blessed be He.

> It would be scorned because that wisdom is only a ray of G-d's light. True love says "besides You I desire nothing": it is directed to G-d Himself, not to His attributes, to His very essence.

SECTION 8 · ¶24–26

We have a little sister

24 וזהו אחות לנו קטנה.[93] פי' כי עתה נקרא זה דודי[94] כו' אבל כשמתעלה למעלה מעלה ע"י המצות במהותו ועצמותו נק' אחותי לשון ולא מאחין איחוי אלכסנדרי.

And this is [the meaning of] "We have a little sister." Meaning: for now she is called "this is my beloved," etc.; but when she is elevated higher and higher through the mitzvos, into His essence and being, she is called "my sister" (achosi), a term [as in] "and they do not join (me'achin)" and "the joining (ichuy) of Alexandria."

> The next verse, "We have a little sister," refers to the Jewish soul and to Malchus, the Shechinah. Now she is called "this is my beloved," a relationship between two. When she rises through the mitzvos into G-d's essence she is called "my sister" (achosi), which the Alter Rebbe connects to the Talmudic words for "joining" (me'achin, ichuy). In the laws of mourning (Moed Katan 26b) these words mean sewing together a mourner's torn garment, including the especially fine "Alexandrian" mending, which makes the torn pieces one garment again. So "my sister" names a union in which Malchus is rejoined to the essence as one seamless whole, not two parties facing each other.

שהיו לאחדים ממש אשת חיל[95] עט"ב [עטרת בעלה] ושם נק' בחי' קטנה נקודה חדא.[96] כי כשמקבלת מבחינת חכמה נק' רבה אמונתך[97]

For they become truly one, "a woman of valor is the crown of her husband," and there she is called the level of "little," a single point. For when she receives from the level of Chochmah, [this is] called "great is Your faithfulness,"

> Then she is truly one with Him, as "a woman of valor is the crown of her husband": Malchus rises to become a crown. There she is called "little," a single point. When she receives from Chochmah, she is called "great."

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] אימתי גדול[98] כשהוא בעיר אלקינו[99, 100] היינו שיש השפעות והמשכות רבים משא"כ כשיתעלה בחי' מל' למעלה מעלה להיות עט"ב [עטרת בעלה] אז היא בחי' נקודה חדא

and as our Sages, of blessed memory, said, "When is He great? When He is in the city of our G-d," that is, when there are many influences and flows; this is not so when the level of Malchus will be elevated higher and higher, to be "the crown of her husband": then she is the level of a single point.

> So the Zohar reads "great is G-d… in the city of our G-d": G-d is called "great" when Malchus ("the city") is full of many flows of influence. But when Malchus rises to be the crown, she contracts into a single point.

(וע' ברע"מ [ברעיא מהימנא] פ' תרומה דף קנ"ח ע"א ואיהי עטרה על רישיה מסטרא דסגולתא)[101] וכידוע שנקודה אחת עליונה[102] כולל כל בחי' התחתונה כמארז"ל [כמאמר רבותינו זכרונם לברכה] רגלי החיות[103] כנגד כולם שוקי החיות כו':

(And see the Ra'aya Mehemna, Parshas Terumah, folio 158a: "And she is a crown on His head, from the side of the segolta.") And as is known, a single higher point includes all the levels of the lower, as our Sages, of blessed memory, said, "The feet of the Chayos correspond to all of them; the legs of the Chayos," etc.

> The Zohar (Ra'aya Mehemna) describes Malchus as a crown on the head, from the side of the segolta. A higher point, though small, contains everything below it, as the Talmud says the feet of the Chayos (the angels of the Chariot) are equal to everything beneath them. So the "little" point includes all. The segolta is a cantillation mark of three dots placed above the word. The passage reads it as an image of Malchus, ordinarily the lowest point, rising to rest above as a crown, which is the ascent the maamar attributes to the mitzvos.

25 ושדים אין לה.[104] פי' שעתה נמשך ונשפע למטה בהיכלות דבי"ע ומלכותו בכל משלה[105] משא"כ למעלה איידי דטריד למיבלע לא פליט[106] אינו נמשך ונשפע כלל:

"And she has no breasts." Meaning: for now [the flow] is drawn and bestowed below, into the chambers of Beriah, Yetzirah and Asiyah, and "His kingship rules over all"; this is not so above: "since it is busy swallowing, it does not emit" — it is not drawn and bestowed at all.

> "She has no breasts": breasts give milk, so they stand for bestowing influence. Now Malchus nourishes the worlds, sending life into the chambers of Beriah, Yetzirah and Asiyah. But when she rises above, she is wholly absorbed in receiving from G-d's essence and gives nothing out — as the Talmudic idiom says, "busy swallowing, it does not emit."

26 מה נעשה לאחותינו[107] ביום שידובר בה פי' כי למטה וידבר ה' כו' דבר מלך שלטון[108]

"What shall we do for our sister on the day she is spoken for?" Meaning: for below, [it is] "And G-d spoke," etc., "the word of a king is authority,"

> The verse continues: "What shall we do for our sister on the day she is spoken for?" Below, G-d's speech rules and creates: "And G-d spoke," and "the word of a king is authority." Malchus is associated with speech.

היינו שבחי' הדבור פרצוף בפ"ע [בפני עצמו] מנהיג וממשיך לזולתו משא"כ למעלה שידובר בה בחי' נפעל שהדבור אינו בפ"ע [בפני עצמו] רק בה שאינו נמשך למטה:[109]

that is, the level of speech is a configuration (partzuf) by itself, which leads and draws down to others; this is not so above, "that she is spoken for," a passive level, in which the speech is not by itself but only "in her," for it is not drawn down below.

> In this lower state, speech is a "configuration" (partzuf) of its own that guides the worlds and gives to others. Above, the verse says she is "spoken for" (yedubar bah, literally "it is spoken in her"), passive: speech does not stand on its own but is absorbed within her, and it is not drawn down. The maamar ends with this image of Malchus wholly united with G-d.

IN ONE'S AVODAH

A person immersed all day in business should use his prayer to reflect on how all the sustenance he chases is only a faint ray of G-d's kingship. This stirs the raw energy of the animal soul into an intense love that wants G-d alone, "with all your might," lifts up all the day's activity, and finds its expression in the mitzvos.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that Gevurah is not the withholding of light but its intensity, and how does this explain why the world could not endure with judgment alone?
2. In what sense are animals, and the animal soul, higher than man in their root while lower in the present order?
3. How can reflecting on the chain of intermediaries behind one's daily bread lead to love for G-d's essence rather than to discouragement?
4. Why is even the delight of Gan Eden "utterly scorned" next to the love that says "besides You I desire nothing"?
5. What does the parable of embracing a wise man through his body teach about the role of the mitzvos?

FOR CHILDREN · AGES 9–13

For the children at the table

Turning strong energy into love of G-d

THE BIG IDEA

The strong energy we put into physical things can be turned in prayer into a powerful love that wants only G-d.

This maamar explains the one before it. Why does a soul come down into a body and into the worries of earning a living? So that it can rise higher. Every person also has an animal soul, the part of us that wants food, rest and success, and its energy is very strong. The Alter Rebbe explains that this strength comes from Tohu, a world with a light so intense that each quality stood alone and could not mix with any other. Our world is built from Tikkun, "repair," where the light is gentler and opposite qualities can live together, like kindness together with strictness. People come from Tikkun, so we can hold many qualities at once. But the root of the animals is in Tohu, which is higher. So when a busy person prays and thinks, "All day I chased only a tiny ray of G-d's light," that strong energy turns into a love "with all your might" that wants G-d alone. Then prayer is like entering Noach's ark, a small Shabbos in the middle of the week that lifts up the whole day. That love is expressed by doing the mitzvos, which are G-d's own will.

THE MASHAL

Our Sages say that eating meat gives a person strength and a clearer mind, and the verse says that wine gladdens the heart. Something lower gives strength to something higher. So too the animal soul, once it is refined in prayer, gives great strength to the love of G-d.

QUESTIONS FOR THE SHABBOS TABLE

1. What is the difference between Tohu and Tikkun in this maamar?
2. How is prayer like going into Noach's ark?
3. What is something you have a lot of energy for, and how could you use that energy for a mitzvah this week?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור על הנ"ל**

The note records another transcript (hanachah) of this same discourse, recorded by Rabbi Pinchas, printed with glosses.

KEHOT'S NOTE

עוד הנחה בספר הנחות הר"פ ע' נח עם הגהות וכו'. אוה"ת בראשית כרך ג תרכ, ב (נדפס גם בלקו"ת לג' פרשיות).

PARAGRAPH 2

2 **יהיה במדריגה גבוה**

Rabbi Pinchas's transcript reads here "can be an elevation higher and higher" instead of "will be on a lofty level," stressing that the businessman's prayer can ascend beyond its starting point.

KEHOT'S NOTE

בהנחת הר"פ: יכול להיות הגבה למעלה מעלה.

3 **בכל מאדך**

The Shema commands to love G-d "with all your heart, with all your soul and with all your might." The Alter Rebbe reads "with all your might" (me'odecha) as a love without limit, which the soul can reach only after its descent.

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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4 **טוב זה מלאך חיים**

The earlier maamar uses the same Midrash: it is precisely through the opposite, the darkness of the animal soul, that one reaches the love "with all your might," which is truly without limit.

KEHOT'S NOTE

ראה לעיל ט, א. ענין זה ליתא בהנחת הר"פ.

5 **טוב זה מלאך חיים מאד זה מה"מ**

The Midrash expounds the words "and behold, it was very good" at the end of creation: "good" is the angel of life and "very" is the angel of death. The Alter Rebbe uses it to show that the "very" (me'od) — the power that comes from the opposite of holiness — is what makes limitless love possible.

Genesis 1:31 בראשית א:ל"א

וַיַּרְא אֱלֹקִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשִּׁשִּׁי׃

And G-d saw every thing that He had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

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6 **במקום שבע"ת עומדים**

The note directs the reader to a note of the Rebbe on this teaching about the place of baalei teshuvah, printed in that volume and reprinted elsewhere.

Berakhot 34a ברכות ל"ד א

KEHOT'S NOTE

ברכות לד, א. וראה הערת כ"ק אדמו"ר זי"ע בספר המאמרים ה'תש"ט ע' 183. ונעתק בכ"מ.

7 **במקום שבע"ת עומדין צדיקים כו'**

Rabbi Abbahu teaches that where baalei teshuvah stand, even the perfectly righteous cannot stand. The Alter Rebbe explains that their advantage is the extra force that comes from overcoming the animal soul.

Berakhot 34b:22-23 ברכות ל"ד ב:כ"ב-כ"ג

וּפְלִיגָא דְּרַבִּי אַבָּהוּ, דְּאָמַר רַבִּי אַבָּהוּ: מָקוֹם שֶׁבַּעֲלֵי תְּשׁוּבָה עוֹמְדִין — צַדִּיקִים גְּמוּרִים אֵינָם עוֹמְדִין, שֶׁנֶּאֱמַר: "שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב". "לָרָחוֹק" בְּרֵישָׁא, וַהֲדַר "לַקָּרוֹב". וְרַבִּי יוֹחָנָן אָמַר לְךָ: מַאי "רָחוֹק" — שֶׁהָיָה רָחוֹק מִדָּבָר עֲבֵירָה מֵעִיקָּרָא. וּמַאי "קָרוֹב" — שֶׁהָיָה קָרוֹב לְדָבָר עֲבֵירָה, וְנִתְרַחֵק מִמֶּנּוּ הַשְׁתָּא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what ...

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

8 **ביאור על הנ"ל**

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

KEHOT'S NOTE

עוד הנחה בספר הנחות הר"פ ע' נח עם הגהות וכו'. אוה"ת בראשית כרך ג תרכ, ב (נדפס גם בלקו"ת לג' פרשיות).

PARAGRAPH 3

9 **ואלה המלכים אשר מלכו**

The Torah introduces the kings of Edom "who reigned in the land of Edom before any king reigned over the children of Israel." In Kabbalah these are the Sefiros of Tohu; the Alter Rebbe uses the verse to show that Tohu comes "before," and is higher than, Tikkun.

Genesis 36:31 בראשית ל"ו:ל"א

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

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

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KEHOT'S NOTE

בראשית לו, לא.

10 Kehot's note points to I Chronicles 1:43 for these words.

I Chronicles 1:43 דברי הימים א א:מ"ג

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מְלָךְ־מֶלֶךְ לִבְנֵי יִשְׂרָאֵל בֶּלַע בֶּן־בְּעוֹר וְשֵׁם עִירוֹ דִּנְהָבָה׃

Now these are the kings that reigned in the land of Edom, before their reigned any king over the children of Israel: Bela the son of Beor; and the name of his city was Dinhabah.

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11 אי במדרש בתחלה עלה במחשבה

The Midrash says G-d first intended to create the world with the attribute of judgment, saw it could not endure, and joined to it the attribute of mercy. The Alter Rebbe reads it as the passage from Tohu to Tikkun.

Bereshit Rabbah 12:15 בראשית רבה י"ב:ט"ו

Tanya, Sha'ar HaYichud 5:1 תניא, חלק שני; שער היחוד והאמונה ה':א'

וְהִנֵּה, עַל זֶה אָמְרוּ רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה: "בִּתְחִלָּה עָלָה בְּמַחֲשָׁבָה לִבְרוֹא אֶת הָעוֹלָם בְּמִדַּת הַדִּין, רָאָה שֶׁאֵין הָעוֹלָם מִתְקַיֵּים - שִׁתֵּף בּוֹ מִדַּת רַחֲמִים", דְּהַיְינוּ, הִתְגַּלּוּת אֱלֹהוּת עַל יְדֵי צַדִּיקִים וְאוֹתוֹת וּמוֹפְתִים שֶׁבַּתּוֹרָה.

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KEHOT'S NOTE

ב"ר יב, טו. ראה פרש"י בראשית א, א. אוה"ת בראשית כרך ג תקטז, א. תניא ח"ב פ"ה.

12 בתחלה עלה במחשבה לברוא את העולם במדה"ד

Rashi on the first verse of the Torah cites this teaching to explain why the creation narrative uses the Name Elokim (judgment) and later adds Havayah (mercy).

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

ברא אלקים ולא נאמר בָּרָא ה', שֶׁבַּתְּחִלָּה עָלָה בְּמַחֲשָׁבָה לִבְרֹאתוֹ בְּמִדַּת הַדִּין, רָאָה שֶׁאֵין הָעוֹלָם מִתְקַיֵּים, הִקְדִּים מִדַּת רַחֲמִים וְשִׁתָּפָהּ לְמַה"דִּ, וְהַיְינוּ דִּכְתִיב בְּיוֹם עֲשׂוֹת ה' אֱלֹקִים אֶרֶץ וְשָׁמָיִם׃

ברא' GOD [AS JUDGE] CREATED — It does not state ברא אלקים 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)

13 ואין הפי' כמו שהעולם סוברין

A passage of this maamar, from here on, is quoted in Or HaTorah with the Tzemach Tzedek's glosses, in his discussion of the kings of Edom in Parshas Vayishlach.

KEHOT'S NOTE

קטע מובא באוה"ת וישלח כרך ב ע' רנ, ב עם הגהות.

14 לך ה' הגדולה והגבורה

David's blessing names greatness and might among G-d's attributes. The Alter Rebbe cites it to prove that Gevurah is one of G-d's own life-giving attributes, the Sefiros of Atzilus.

I Chronicles 29:11 דברי הימים א כ"ט:י"א

לְךָ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה' הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ׃

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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15 The Torah forbids eating blood "for the blood is the soul." The Alter Rebbe uses it to show that blood, associated with Gevurah, is the main carrier of life.

Deuteronomy 12:23 דברים י"ב:כ"ג

רַק חֲזַק לְבִלְתִּי אֲכֹל הַדָּם כִּי הַדָּם הוּא הַנָּפֶשׁ וְלֹא־תֹאכַל הַנֶּפֶשׁ עִם־הַבָּשָׂר׃

Only be stedfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh.

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16 משא"כ בחי' גבורה . . בהתגברות רב למאוד

The Rebbe writes there that what this passage says about Gevurah refers to the Gevurah of Atzilus — Gevurah as a divine attribute, before it descends to become judgment.

KEHOT'S NOTE

בלקו"ש חי"ל ע' 108 כי שמש"כ כאן "שהכוונה לגבורה דאצילות" ע"ש בשולי הגליון.

17 גבורה לשון תגבורת . . למטה נעשה בחי' דין

Rabbi Pinchas's transcript explains this more fully: because the flow comes with intensity, there are places not fit to receive it, whereas Chesed's cool flow can be received even by one who is unworthy.

KEHOT'S NOTE

בהנחת הר"פ מבואר יותר הענין וז"ל: "מאחר שבא בתגבורות יש מקום שאין ראוי לקבלם. משא"כ בחי' החסד כשבא השפעה בקרירות יכול לקבלם אף שאין ראוי ולכן כשבא השפעה בתגבורות גילוי אורות הי' הכלים קטן מהכיל גם מחמת שהי' המדה בתגבורות לא הי' יכול ליכלל דבר והיפוכו יחד מאחר שכל מדה הי' ברבוי אור התגלות מדה ההיא לכן הי' כל מדה בפ"ע". ראה סה"מ תקס"ב ע' ד. אור התורה דברים ע' ב'קלא. דברים כרך ו ד"ה תקעו סע' ד. ושם נתבאר עד"מ ההפרש בין חי' ובין בהמה שהחי' להיותה מבחי' גבורות יש בה חיות יותר וזריזות כו' רק מ"מ בהשתלשלות למטה הרי החיות דורסים ומזיקים כו', וזהו כענין הנ"ל שמזה נעשה בחי' דין למטה כו'.

18 שלכן נקי י"ס בעולם התהו בשם מלכים

The note points to the Mitteler Rebbe's discussion of why

the Sefiros of Tohu are called "kings."

KEHOT'S NOTE

ראה תורת חיים פ' בראשית ט, א. המשך תער"ב ח"א פרק רלו.

PARAGRAPH 4

19 **ועפ"י הקבלה מבואר שבחי' התהו הוא ריבוי האור ומיעוט כלים**

According to the note, the Mitteler Rebbe gives two parables there that complete this explanation of Tohu as abundant light and few vessels.

KEHOT'S NOTE

ע"ח שער התיקון פ"ה, שער המלכים פ"א ופרק ב. וראה במאמרי אדה"א ויקרא ח"ב ע' תרנט ב' משלים ע"ז.

20 **והוא בחי' רבוי כלים ומיעוט האור**

The note points ahead to a later maamar in Torah Ohr that also discusses Tikkun as many vessels and little light.

KEHOT'S NOTE

ע"ח שער התיקון פ"ה. ראה גם לקמן קיד, ב. וראה בסה"מ תרל"ג כרך א ע' קל. אוה"ת פ' נשא ע' רפד. פ' פנחס ע' א'ריג.

21 The Mishnah counts ten generations from Noach to Avraham to show how patient G-d is, for all of them angered Him until Avraham came. The Alter Rebbe cites it as an example of Tikkun, where an attribute such as anger does not come with overwhelming force.

Pirkei Avot 5:2 משנה אבות ה':ב'

עֲשָׂרָה דוֹרוֹת מֵאָדָם וְעַד נֹחַ, לְהוֹדִיעַ כַּמָּה אֶרֶךְ אַפַּיִם לְפָנָיו, שֶׁכָּל הַדּוֹרוֹת הָיוּ מַכְעִיסִין וּבָאִין עַד שֶׁהֵבִיא עֲלֵיהֶם אֶת מֵי הַמַּבּוּל. עֲשָׂרָה דוֹרוֹת מִנֹּחַ וְעַד אַבְרָהָם, לְהוֹדִיעַ כַּמָּה אֶרֶךְ אַפַּיִם לְפָנָיו, שֶׁכָּל הַדּוֹרוֹת הָיוּ מַכְעִיסִין וּבָאִין, עַד שֶׁבָּא אַבְרָהָם וְקִבֵּל עָלָיו שְׂכַר כֻּלָּם:

[There were] ten generations from Adam to Noah, in order to make known what long-suffering is His; for all those generations kept on provoking Him, until He brought upon them the waters of the flood. [There were] ten generations from Noah to Abraham, in order to make known what long-suffering is His; for all those generations kept on provoking Him, until Abraham, came and received the reward of all of them.

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

22 The Song of Songs is attributed to Shlomo. The Alter Rebbe says that when Shlomo said it, at the Temple's building, there was a joy unmatched since creation.

Song of Songs 1:1 שיר השירים א':א'

שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה:

THE song of songs, which is Solomon's.

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23 G-d tells Jeremiah that Jerusalem has provoked His anger from the day it was built. The Alter Rebbe sets it beside the joy of the dedication to show two opposites at one moment.

Jeremiah 32:31 ירמיהו ל"ב:ל"א

כִּי עַל־אַפִּי וְעַל־חֲמָתִי הָיְתָה לִי הָעִיר הַזֹּאת לְמִן־הַיּוֹם אֲשֶׁר בָּנוּ אוֹתָהּ וְעַד הַיּוֹם הַזֶּה לְהָסִירָהּ מֵעַל פָּנָי:

For this city hath been to Me a provocation of Mine anger and of My fury from the day that they built it even unto this day, that I should remove it from before My face;

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24 At the dedication of the Temple the cloud of G-d's glory filled the House so that the priests could not stand to serve. The Alter Rebbe cites it as a revelation of the Shechinah below and a moment of great joy.

I Kings 8:11 מלכים א ח':י"א

וְלֹא־יָכְלוּ הַכֹּהֲנִים לַעֲמֹד לְשָׁרֵת מִפְּנֵי הֶעָנָן כִּי־מָלֵא כְבוֹד־ה' אֶת־בֵּית ה'

so that the priests could not stand to minister by reason of the cloud; for the glory of the L-RD filled the house of the L-RD.

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PARAGRAPH 5

25 **כמבואר בתניא**

the passage shares nothing with the note

KEHOT'S NOTE

פ' ג. וכ"ה בהנחת הר"פ, אבל בבוך 1824: כמבואר בלק"א.

26 **מיכאל הוא רק בחי' אהבה**

The Kehot note cites the Zohar for Michael as the angel of the right side, love and kindness. The Alter Rebbe uses it to show that each angel embodies one attribute alone.

Zohar III, 118b זח"ג קיח, ב

Tikkunei Zohar, Tikkun 70 · 125b:1 תקו"ז תיקון ע

רְשִׁימוּ דִלְהוֹן חִוָּור, וַוי לוֹן לְאִלֵּין דְּמַכְחִישִׁין דִּיוֹקְנֵיהוֹן לְעֵילָא, כְּאִלּוּ מַכְחִישִׁין סִדְרֵי בְּרֵאשִׁית, וּכְאִלּוּ מְמַעֲטִין אֶת הַדְּמוּת, דְּאִיהוּ שִׁיעוּר קוֹמָה דִּלְעֵילָא, דְּאִלֵּין דְּשַׁרְטוּטֵיהוֹן אֲרִיכִין, וְקוֹמָה דִלְהוֹן וְאֲבָרִים דִּלְהוֹן, צְרִיכִין לְמֶהֱוֵי מָארֵי דְחֶסֶד, אֲרִיכִין דְּרוּגְוָא, מָארֵי דְרַחֲמִי, הַהוּא דְּאִתְּמַר בֵּקהּ (ישעיה מא ח) זֶרַע אַבְרָהָם אוֹהֲבִי.

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ראה זח"ג קיח, ב. ת"ז תי' ע'.

27 **שו"ה מאד — שר של . . אש**

The words from "very" through "the prince of water, the prince of fire" are missing in this manuscript.

KEHOT'S NOTE

בבוך 1824 ליתא.

28 In Ezekiel's vision of the Chariot, each creature has the face of a man, a lion on the right, an ox on the left and an eagle. The Alter Rebbe traces these faces to the single-attribute angelic camps rooted in Tohu.

Ezekiel 1:10 יחזקאל א':י'

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

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

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PARAGRAPH 6

29 **ג' שותפין באדם**

The Talmud teaches that there are three partners in a person: father, mother and the Holy One, blessed be He, who gives the soul. The Alter Rebbe uses it to distinguish the human soul from the life of animals.

Niddah 31a:9 נדה ל"א א:ט'

תָּנוּ רַבָּנַן: שְׁלֹשָׁה שׁוּתָּפִין יֵשׁ בָּאָדָם — הַקָּדוֹשׁ בָּרוּךְ הוּא, וְאָבִיו, וְאִמּוֹ. אָבִיו מַזְרִיעַ הַלּוֹבָן, שֶׁמִּמֶּנּוּ עֲצָמוֹת, וְגִידִים, וְצִפָּרְנַיִם, וּמוֹחַ שֶׁבְּרֹאשׁוֹ, וְלוֹבָן שֶׁבָּעַיִן. אִמּוֹ מַזְרַעַת אוֹדֶם, שֶׁמִּמֶּנּוּ עוֹר, וּבָשָׂר, וּשְׂעָרוֹת, וְשָׁחוֹר שֶׁבָּעַיִן. וְהַקָּדוֹשׁ בָּרוּךְ הוּא נוֹתֵן בּוֹ רוּחַ, וּנְשָׁמָה, וּקְלַסְתֵּר פָּנִים, וּרְאִיַּית הָעַיִן, וּשְׁמִיעַת הָאוֹזֶן, וְדִבּוּר פֶּה, וְהִלּוּךְ רַגְלַיִם, וּבִינָה, וְהַשְׂכֵּל.

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Kiddushin 30b:21 קידושין ל' ב:כ"א

וְכֵן בְּדִין, שֶׁשְּׁלָשְׁתָּן שׁוּתָּפִין בּוֹ. תָּנוּ רַבָּנַן: שְׁלֹשָׁה שׁוּתָּפִין הֵן בָּאָדָם: הַקָּדוֹשׁ בָּרוּךְ הוּא, וְאָבִיו, וְאִמּוֹ. בִּזְמַן שֶׁאָדָם מְכַבֵּד אֶת אָבִיו וְאֶת אִמּוֹ אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: מַעֲלֶה אֲנִי עֲלֵיהֶם כְּאִילּוּ דַּרְתִּי בֵּינֵיהֶם, וְכִבְּדוּנִי.

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KEHOT'S NOTE

נדה לא, א. קידושין ל, ב. בלקו"ת שה"ש כח, ג שכ"ה גם בבהמה רק שבאדם הקב"ה נותן בו נשמה שהיא חלק אלוקה ממש. ובסה"מ תרל"ב ח"ב ע' תעא וע' תעח מבאר, איך הם שותפים. ומבאר שזהו מצד בחירה שיש באו"א.

30 **וחיות נפש הבהמות ועופות**

The manuscript reads "whereas the life-force of the animal soul and birds," making the contrast with the human soul explicit.

KEHOT'S NOTE

בכוך 1824: משא"כ חיות נפש הבהמית ועופות.

31 **אחור וקדם צרתני**

The Psalmist says, "Behind and before You formed me." The Alter Rebbe reads it as man's double rank: higher than the animals in the order of Tikkun, lower than them in their root in Tohu.

Psalms 139:5 תהילים קל"ט:ה'

אָחוֹר וָקֶדֶם צַרְתָּנִי וַתָּשֶׁת עָלַי כַּפֶּכָה:

Thou hast hemmed me in behind and before, And laid Thy hand upon me.

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KEHOT'S NOTE

תהלים קלט, ה.

32 **לפני מלך מלך**

The kings of Edom reigned "before any king reigned over the children of Israel." The Alter Rebbe uses the phrase again to place the animals' root in Tohu, before Tikkun.

Genesis 36:31 בראשית ל"ו:ל"א

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

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

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PARAGRAPH 7

33 **והאי דלא אמינא לך**

Rava explains that he had not stated a ruling the evening before because he had not yet eaten ox meat. The Alter Rebbe uses it to show that meat adds strength and intellect to a person.

Bava Kamma 72a:1–4 בבא קמא ע"ב א:א'-ד'

דְּלָא אֲכַלִי בִּשְׂרָא דְתוֹרָא. וְאָלָא מַאי שְׁנָא רֵישָׁא וּמַאי שְׁנָא סֵיפָא? אֲמַר לֵיהּ: רֵישָׁא קָרֵינָא בֵּיהּ "וּטְבָחוֹ" כּוּלּוֹ בְּאִיסּוּרָא, סֵיפָא לָא קָרֵינָא בַּהּ "וּטְבָחוֹ" כּוּלּוֹ בְּאִיסּוּרָא. הַשּׁוֹחֵט וְנִמְצֵאת טְרֵיפָה וְכוּ'. אֲמַר לֵיהּ רַב חֲבִיבִי מָחוֹזָנָאָה לְרַב אָשֵׁי: שְׁמַע מִינַּהּ, אֵינָהּ לִשְׁחִיטָה אֶלָּא לְבַסּוֹף.

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KEHOT'S NOTE

ב"ק עב, א.

34 **ויין ישמח לבב אנוש**

The Psalmist praises wine that gladdens the heart of man. It is another example of a lower thing strengthening a person.

Psalms 104:15 תהילים ק"ד:ט"ו

וְיַיִן יְשַׂמַּח לְבַב־אֱנוֹשׁ לְהַצְהִיל פָּנִים מִשָּׁמֶן וְלֶחֶם לְבַב־אֱנוֹשׁ יִסְעָד:

And wine that maketh glad the heart of man, Making the face brighter than oil, And bread that stayeth man's heart.

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KEHOT'S NOTE

תהלים קד, טו.

35 Kehot's note points to Daniel 7:5 for these words.

Daniel 7:5 דניאל ז':ה'

וַאֲרוּ חֵיוָה אָחֳרִי תִנְיָנָה דָּמְיָה לְדֻב וְלִשְׂטַר־חַד הֳקֵמַת וּתְלָת עִלְעִין בְּפֻמַּהּ בֵּין שִׁנַּהּ וְכֵן אָמְרִין לַהּ קוּמִי אֲכָלִי בְּשַׂר שַׂגִּיא:

And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in its mouth between its teeth; and it was said thus unto it: 'Arise, devour much flesh.'

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PARAGRAPH 8

36 **אין לך עשב**

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

KEHOT'S NOTE

נסמן לעיל ח, ד.

37 **אין לך עשב למטה שאין לו מזל**

The Midrash teaches that every blade of grass has a mazal in the heavens that strikes it and tells it to grow. The Alter

Rebbe uses it to trace a person's sustenance up a long chain of intermediaries.

Bereshit Rabbah 10:6 בראשית רבה י:ו

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגו'. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ורי סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חייא ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: 'Grow.' That is what is written: "Do you know the rules of the heavens? Will you establish its dominion [mishtaro] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

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38 **מלכותך מכ"ע**

"Your kingship is a kingship over all worlds." The Alter Rebbe cites it for Malchus as the source of life for all the worlds.

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

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

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KEHOT'S NOTE

תהלים קמה, יג.

39 **מאמר ר' עקיבא**

The note points ahead to two later maamarim of Torah Ohr that also explain Rabbi Akiva's saying.

KEHOT'S NOTE

סוף מכות. ראה לקמן ר"פ בשלח ור"פ תצוה. תו"ח שמות ע' שמו.

40 **אם לעוברי רצונו כך לעושי רצונו עאכו"כ**

At the end of Makkos, Rabbi Akiva comforts his colleagues: if G-d grants such good to those who transgress His will, how much more to those who do His will. The Alter Rebbe reads it as the contrast between the outer ray of G-d's light and His essence.

Makkot 24b:1–2 מכות כ"ד ב:א-ב'

בָּאֵשׁ, וְלֹא נִבְכָּה?! אָמַר לָהֶן: לְכָךְ אֲנִי מְצַחֵק, וּמָה לְעוֹבְרֵי רְצוֹנוֹ כָּךְ, לְעוֹשֵׂי רְצוֹנוֹ עַל אַחַת כַּמָּה וְכַמָּה. שׁוּב פַּעַם אַחַת הָיוּ עוֹלִין לִירוּשָׁלַיִם, כֵּיוָן שֶׁהִגִּיעוּ לְהַר הַצּוֹפִים קָרְעוּ בִּגְדֵיהֶם, כֵּיוָן שֶׁהִגִּיעוּ לְהַר הַבַּיִת רָאוּ שׁוּעָל שֶׁיָּצָא מִבֵּית קָדְשֵׁי הַקָּדָשִׁים, הִתְחִילוּ הֵן בּוֹכִין וְרַבִּי עֲקִיבָא מְצַחֵק. אָמְרוּ לוֹ: מִפְּנֵי מָה אַתָּה מְצַחֵק? אָמַר לָהֶם: מִפְּנֵי מָה אַתֶּם בּוֹכִים?

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41 **הודו על ארץ ושמים**

"His splendor is over earth and heaven." The Alter Rebbe reads "splendor" as the outer radiance that fills and encompasses the worlds.

Psalms 148:13 תהילים קמ"ח:י"ג

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם׃

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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KEHOT'S NOTE

תהלים קמח, יג.

42 **לבני ישראל עם קרובו**

The next verse speaks of "the children of Israel, the people close to Him." The Alter Rebbe reads it as Israel's closeness to G-d's essence, beyond His outer splendor.

Psalms 148:14 תהילים קמ"ח:י"ד

וַיֶּרֶם קֶרֶן לְעַמּוֹ תְּהִלָּה לְכָל־חֲסִידָיו לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ הַלְלוּ־יָהּ׃

And He hath lifted up a horn for His people, A praise for all His saints, Even for the children of Israel, a people near unto Him. Hallelujah.

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43 **מי לי בשמים ועמך לא חפצתי**

Asaph declares in the Psalm that he wants nothing in heaven or on earth but G-d. The Alter Rebbe uses it for the love that seeks G-d Himself.

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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44 Koheles sees that wisdom excels folly "as light excels darkness." Chassidus reads it as the special light that comes from darkness itself, applied here to the love that comes from the animal soul.

Ecclesiastes 2:13 קהלת ב':י"ג

וְרָאִיתִי אֲנִי שֶׁיֵּשׁ יִתְרוֹן לַחָכְמָה מִן־הַסִּכְלוּת כְּיִתְרוֹן הָאוֹר מִן־הַחֹשֶׁךְ׃

Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

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PARAGRAPH 9

45 "G-d has established His throne in the heavens, and His kingship rules over all." The Alter Rebbe uses it for "King of the world," G-d's rule over creation.

Psalms 103:19 תהילים ק"ג:י"ט

ה' בַּשָּׁמַיִם הֵכִין כִּסְאוֹ וּמַלְכוּתוֹ בַכֹּל מָשָׁלָה׃

The L-RD hath established His throne in the heavens; And His kingdom ruleth over all.

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46 **לשון באשרי**

At the birth of Asher, Leah says "In my happiness (be'oshri), for daughters will call me happy." The Alter Rebbe uses it to read asher in the blessing as delight.

Genesis 30:13 בראשית ל:י"ג

KEHOT'S NOTE

בראשית ל, יג.

PARAGRAPH 10

47 **כי מי נח זאת לי**

G-d promises: as I swore that the waters of Noach would never again cover the earth, so I swear not to be angry with you. The verse of the first maamar of this parsha, here read as the waters of worldly preoccupation.

Isaiah 54:9 ישעיהו נ"ד:ט'

כִּי־מֵי נֹחַ זֹאת לִי אֲשֶׁר נִשְׁבַּעְתִּי מֵעֲבֹר מֵי־נֹחַ עוֹד עַל־הָאָרֶץ כֵּן נִשְׁבַּעְתִּי מִקְצף עָלַיִךְ וּמִגְּעָר־בָּךְ׃

For this is as the waters of Noah unto Me; for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee.

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KEHOT'S NOTE

ישע' נד, ט.

PARAGRAPH 11

48 **וכמ"ש בפרעה ותכחד**

G-d tells Pharaoh that He could have struck him and his people with pestilence and he would have been cut off from the earth. The Alter Rebbe uses it to show that destroying the wicked needs no flood.

Exodus 9:15 שמות ט:ט"ו

KEHOT'S NOTE

שמות ט, טו.

49 **ותמלא הארץ חמס**

Before the Flood "the earth was filled with violence." The Alter Rebbe explains that this drew down kelipos, which the Flood came to purify.

Genesis 6:11 בראשית ו:י"א

וַתִּשָּׁחֵת הָאָרֶץ לִפְנֵי הָאֱלֹקִים וַתִּמָּלֵא הָאָרֶץ חָמָס׃

And the earth was corrupt before G-d, and the earth was filled with violence.

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PARAGRAPH 12

50 **וימח את כל היקום**

The Flood wiped out every living thing on the earth. The Alter Rebbe explains that they could not receive the Flood's intense light.

Genesis 7:23 בראשית ז:כ"ג

וַיִּמַּח אֶת־כָּל־הַיְקוּם אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה מֵאָדָם עַד־בְּהֵמָה עַד־רֶמֶשׂ וְעַד־עוֹף הַשָּׁמַיִם וַיִּמָּחוּ מִן־הָאָרֶץ וַיִּשָּׁאֶר אַךְ־נֹחַ וַאֲשֶׁר אִתּוֹ בַּתֵּבָה׃

And He blotted out every living substance which was upon the face of the ground, both man, and cattle, and creeping thing, and fowl of the heaven; and they were blotted out from the earth; and Noah only was left, and they that were with him in the ark.

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51 **ויכסו ההרים חמש עשרה אמה**

The waters rose fifteen cubits and covered the mountains. The Alter Rebbe reads the mountains as Tikkun, which the Tohu-waters rose above.

Genesis 7:20 בראשית ז:כ'

חֲמֵשׁ עֶשְׂרֵה אַמָּה מִלְמַעְלָה גָּבְרוּ הַמָּיִם וַיְכֻסּוּ הֶהָרִים׃

Fifteen cubits upward did the waters prevail; and the mountains were covered.

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52 **כאברהם שקראו הר**

The Talmud says Avraham called the Temple site a mountain ("on the mountain G-d will be seen"). The Alter Rebbe uses it to link "mountain" with Avraham and Tikkun.

Pesachim 88a:4 פסחים פ"ח א:ד'

אֶלָּא, לֹא כְּאַבְרָהָם שֶׁכָּתוּב בּוֹ "הַר", שֶׁנֶּאֱמַר: "אֲשֶׁר יֵאָמֵר הַיּוֹם בְּהַר ה' יֵרָאֶה", וְלֹא כְּיִצְחָק שֶׁכָּתוּב בּוֹ "שָׂדֶה", שֶׁנֶּאֱמַר: "וַיֵּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה", אֶלָּא כְּיַעֲקֹב שֶׁקָּרָאוֹ "בַּיִת", שֶׁנֶּאֱמַר: "וַיִּקְרָא אֶת שֵׁם הַמָּקוֹם הַהוּא בֵּית אֵל".

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KEHOT'S NOTE

פסחים פח, א.

53 **ותמלא . . וימח . . ויכסו**

The words here quote Genesis 6:11; the passage is shown below.

Genesis 6:11 בראשית ו:י"א

וַתִּשָּׁחֵת הָאָרֶץ לִפְנֵי הָאֱלֹקִים וַתִּמָּלֵא הָאָרֶץ חָמָס׃

And the earth was corrupt before G-d, and the earth was filled with violence.

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KEHOT'S NOTE

בראשית ו, יא. ז, כג. יט, כ.

PARAGRAPH 13

54 ויאמר ה' לנח בא אתה

G-d commands Noach to enter the ark with his household. The Alter Rebbe reads the ark (teivah) as the words of prayer.

Genesis 7:1 בראשית ז׳:א׳

וַיֹּאמֶר ה' לְנֹחַ בֹּא־אַתָּה וְכָל־בֵּיתְךָ אֶל־הַתֵּבָה כִּי־אֹתְךָ רָאִיתִי צַדִּיק לְפָנַי בַּדּוֹר הַזֶּה׃

And the L-RD said unto Noah: 'Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation.

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KEHOT'S NOTE

בראשית ז, א.

55 כתרגומו וישבת ונח

On the seventh day G-d "ceased" from all His work. The Alter Rebbe cites the Targum on this verse, which renders it with the root of Noach (rest).

Genesis 2:2 בראשית ב׳:ב׳

KEHOT'S NOTE

בראשית ב, ב ועוד.

PARAGRAPH 14

56 ונוח בחמשה עשר

The words here quote Esther 9:17; the passage is shown below.

Esther 9:17 אסתר ט׳:י״ז

בְּיוֹם־שְׁלוֹשָׁה עָשָׂר לְחֹדֶשׁ אֲדָר וְנוֹחַ בְּאַרְבָּעָה עָשָׂר בּוֹ וְעָשֹׂה אֹתוֹ יוֹם מִשְׁתֶּה וְשִׂמְחָה׃

on the thirteenth day of the month Adar, and on the fourteenth day of the same they rested, and made it a day of feasting and gladness.

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KEHOT'S NOTE

אסתר ט, יז.

57 ונוח בחמשה עשר

The Jews of Shushan fought on the thirteenth and fourteenth and rested on the fifteenth. The Alter Rebbe uses it for rest that follows battle.

Esther 9:18 אסתר ט׳:י״ח

וְהַיְהוּדִים אֲשֶׁר־בְּשׁוּשָׁן נִקְהֲלוּ בִּשְׁלוֹשָׁה עָשָׂר בּוֹ וּבְאַרְבָּעָה עָשָׂר בּוֹ וְנוֹחַ בַּחֲמִשָּׁה עָשָׂר בּוֹ וְעָשֹׂה אֹתוֹ יוֹם מִשְׁתֶּה וְשִׂמְחָה׃

But the Jews that were in Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness and they ate.

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PARAGRAPH 15

58 ורגלי יורדות

"Her feet descend to death." In Kabbalah this describes Malchus descending into Beriah, Yetzirah and Asiyah to refine the sparks.

Proverbs 5:5 משלי ה׳:ה׳

רַגְלֶיהָ יֹרְדוֹת מָוֶת שְׁאוֹל צְעָדֶיהָ יִתְמֹכוּ׃

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

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PARAGRAPH 16

59 ויאמר אלקים יהי אור

The first of the creative sayings. The Alter Rebbe uses the sayings for the outward flow of the six workdays.

Genesis 1:3 בראשית א׳:ג׳

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אוֹר׃

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

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60 יהי רקיע

The saying that created the firmament, another example of the weekday influences.

Genesis 1:6 בראשית א׳:ו׳

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

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

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61 איהו וחיוהי חד

The introduction to Tikkunei Zohar says of the Sefiros of Atzilus that He, His life-force and His vessels are one in them. The Alter Rebbe reads these as lights and vessels united in Atzilus.

Tikkunei Zohar 3b:9–10 תקוני הזהר ג׳ ב׳:ט׳-י׳

דְּעֶשֶׂר סְפִירוֹת דַּאֲצִילוּת מַלְכָּא בְּהוֹן, אִיהוּ וְגַרְמֵיהּ חַד בְּהוֹן, אִיהוּ וְחַיָּיוֹי חַד בְּהוֹן, מַה דְּלַאוּ הָכִי בְּעֶשֶׂר סְפִירוֹת דִּבְרִיאָה, דְּלַאוּ אינוּן וְחַיָּיהוֹן חַד, לַאוּ אינוּן וְגַרְמֵיהוֹן חַד. וְעִלַּת עַל כֹּלָּא הוּא נָהִיר (נ״א נחית) בְּעֶשֶׂר סְפִירוֹת דַּאֲצִילוּת, וּבְעֶשֶׂר סְפִירוֹת דִּבְרִיאָה, וְנָהִיר בְּעֶשֶׂר כְּתוֹת דְּמַלְאָכַיָּא, וּבְעֶשֶׂר גַּלְגַּלֵּי דִּרְקִיעָא, וְלָא אִשְׁתַּנֵּי בְּכָל אֲתַר.

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KEHOT'S NOTE

ת״ז בהקדמה (ג, ב).

62 לך ה' הגדולה והגבורה

David's blessing, cited again: greatness and might belong to "Yours." Here it shows the union of Chesed and Gevurah in Atzilus.

I Chronicles 29:11 דברי הימים א כ״ט:י״א

לְךָ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה' הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ׃

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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PARAGRAPH 17

63 רוח הטומאה אעביר

G-d promises to remove the spirit of impurity from the land. The Alter Rebbe cites it for the future, when refinement will no longer be needed.

Zechariah 13:2 זכריה י״ג:ב׳

וְהָיָה בַיּוֹם הַהוּא נְאֻם ה׳ צְבָאוֹת אַכְרִית אֶת־שְׁמוֹת הָעֲצַבִּים מִן־הָאָרֶץ וְלֹא יִזָּכְרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטֻּמְאָה אַעֲבִיר מִן־הָאָרֶץ׃

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

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64 ויבולע המות

"He will swallow up death forever." Another promise of the end of evil in the future.

Isaiah 25:8 ישעיהו כ״ה:ח׳

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

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

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65 אשת חיל עט"ב

"A woman of valor is the crown of her husband." In Kabbalah, the future ascent of Malchus above Z'eir Anpin.

Proverbs 12:4 משלי י״ב:ד׳

אֵשֶׁת־חַיִל עֲטֶרֶת בַּעְלָהּ וּכְרָקָב בְּעַצְמוֹתָיו מְבִישָׁה׃

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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66 ונקבה תסובב גבר

"A female shall surround a male," a prophecy of the future read as the same ascent of Malchus.

Jeremiah 31:22 ירמיהו ל״א:כ״ב

עַד־מָתַי תִּתְחַמָּקִין הַבַּת הַשּׁוֹבֵבָה כִּי־בָרָא ה׳ חֲדָשָׁה בָּאָרֶץ נְקֵבָה תְּסוֹבֵב גָּבֶר׃

How long wilt thou turn away coyly, O thou backsliding daughter? For the L-RD hath created a new thing in the earth: A woman shall court a man.

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PARAGRAPH 18

67 מים רבים

"Many waters cannot extinguish the love, nor can rivers drown it." The Alter Rebbe reads the waters and rivers as worldly worries and the thoughts they set in motion, which cannot quench the soul's love.

Song of Songs 8:7 שיר השירים ח׳:ז׳

מַיִם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת־הָאַהֲבָה וּנְהָרוֹת לֹא יִשְׁטְפוּהָ אִם־יִתֵּן אִישׁ אֶת־כָּל־הוֹן בֵּיתוֹ בָּאַהֲבָה בוֹז יָבוּזוּ לוֹ׃

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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68 שהם מבחי' עולם התהו

The Mitteler Rebbe's discourses on Noach discuss worldly preoccupations as rooted in Tohu; the note points there as a parallel.

KEHOT'S NOTE

ראה תו"ח נח סא, א. אוה"ת נח כרך ג תרט, ב.

69 ועמך לא חפצתי

"And besides You I desire nothing on earth," says Asaph in the Psalm. The Alter Rebbe uses it for the love that wants G-d Himself.

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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70 בדעת חדרים . . יקר ונעים

The words here quote Proverbs 24:4; the passage is shown below.

Proverbs 24:4 משלי כ״ד:ד׳

וּבְדַעַת חֲדָרִים יִמָּלְאוּ כָּל־הוֹן יָקָר וְנָעִים׃

And by knowledge are the chambers filled With all precious and pleasant riches.

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KEHOT'S NOTE

משלי כד, ד.

PARAGRAPH 19

71 אם יתן איש את כל הון ביתו באהבה בוז יבוזו לו

The beloved in the Song says that if a man gave all the wealth of his house for love, "it would be utterly scorned." In the plain sense love cannot be bought and the one who offers his fortune is scorned (lo, "him"); the maamar reads

lo as "it": the wealth, the inner wisdom of the Torah, is scorned next to love (paragraph 23).

Song of Songs 8:7 שיר השירים ח:ז

מַיִם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת־הָאַהֲבָה וּנְהָרוֹת לֹא יִשְׁטְפוּהָ אִם־יִתֵּן אִישׁ אֶת־כָּל־הוֹן בֵּיתוֹ בָּאַהֲבָה בוֹז יָבוּזוּ לוֹ׃

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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72 **בחכמה יבנה בית**

"With wisdom a house is built." It identifies "house" with Chochmah.

Proverbs 24:3 משלי כ"ד:ג

בְּחָכְמָה יִבָּנֶה בָיִת וּבִתְבוּנָה יִתְכּוֹנָן׃

Through wisdom is a house builded; And by understanding it is established;

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73 **בדעת חדרים ימלאו כל הון יקר ונעים**

"With knowledge the chambers are filled with all precious and pleasant wealth." It identifies the "wealth" with the inner content of wisdom.

Proverbs 24:4 משלי כ"ד:ד

וּבְדַעַת חֲדָרִים יִמָּלְאוּ כָּל־הוֹן יָקָר וְנָעִים׃

And by knowledge are the chambers filled With all precious and pleasant riches.

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74 **ואורייתא מחכמה נפקת**

The Zohar teaches that the Torah issues from supernal Chochmah. The Alter Rebbe uses it to link the Torah's reasons with Chochmah, the "house."

Zohar II, 121a זח"ב קכא, א

KEHOT'S NOTE

זח"ב קכא, א. וראה שם פה, א.

75 **ואורייתא מחכמה נפקת**

The Kehot note also points to this Zohar passage for the same teaching, that the Torah comes from Chochmah.

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

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

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

PARAGRAPH 20

76 **איש מלחמה**

"G-d is a man of war." The Alter Rebbe reads the "man" of the Song's verse as this level, the many contractions of light.

Exodus 15:3 שמות ט"ו:ג

ה' אִישׁ מִלְחָמָה ה' שְׁמוֹ׃

The L-RD is a man of war, The L-RD is His name.

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77 **ועמך לא חפצתי**

"And besides You I desire nothing." The maamar dwells on the word "You" (ve'immecha): G-d Himself. The love for G-d alone, above any reward.

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.

78 **שלא ע"מ לקבל פרס**

Antigonos of Socho teaches to serve not like servants who serve their master in order to receive a reward. The Alter Rebbe applies it even to the spiritual reward of Gan Eden.

Pirkei Avot 1:3 משנה אבות א':ג

אַנְטִיגְנוֹס אִישׁ סוֹכוֹ קִבֵּל מִשִּׁמְעוֹן הַצַּדִּיק. הוּא הָיָה אוֹמֵר, אַל תִּהְיוּ כַּעֲבָדִים הַמְשַׁמְּשִׁין אֶת הָרַב עַל מְנָת לְקַבֵּל פְּרָס, אֶלָּא הֱווּ כַּעֲבָדִים הַמְשַׁמְּשִׁין אֶת הָרַב שֶׁלֹּא עַל מְנָת לְקַבֵּל פְּרָס, וִיהִי מוֹרָא שָׁמַיִם עֲלֵיכֶם׃

Antigonus a man of Socho received [the oral tradition] from Shimon the Righteous. He used to say: do not be like servants who serve the master in the expectation of receiving a reward, but be like servants who serve the master without the expectation of receiving a reward, and let the fear of Heaven be upon you.

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

79 **אליו ולא למדותיו**

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

KEHOT'S NOTE

פרדס שער לב פ"ב בשם הספרי.

80 **אליו ולא למדותיו**

Pardes Rimonim cites the Sifrei that prayer is directed to G-d and not to His attributes. The Alter Rebbe applies it to love directed to G-d's essence.

Pardes Rimmonim 32:2 פרדס רמונים ל"ב:ב

PARAGRAPH 21

81 **תרי"ג מצות . . וז' מצות . . תר"ך**

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

KEHOT'S NOTE

פרדס ש"ח פ"ג.

82 **תרי"ג מצות דאורייתא וז' מצות דרבנן הם תר"ך עמודי אור גימט'**

כתר

Pardes Rimonim counts the 613 Torah commandments and the seven Rabbinic ones as 620, equal to Keser. The Alter Rebbe uses it to show that the mitzvos reach up to Keser.

Pardes Rimmonim 8:3:3–4פרדס רמונים ח':ג':ג'-ד'

... עוד במציאות ספירה זו עם היותה נעלמת תכלית ההעלם עד שמרוב התעלמותה נקרא החכמה ראשית ההתגלות כמו שבארנו בשער אם הא"ס הוא הכתר פ"ג. עכ"ז גלו לנו חכמינו וזקנינו שקבלו מנביאינו היות בספירה זו תר"ך עמודי אור כמנין כת"ר. והמגלה הראשון אל העניין הזה הוא רבי נחוניא בן הקנה בתפלתו הנחמדה וז"ל שם אקראך בשש מאות ועשרים עמודי אור שהם ראש מילולך, שהם תיקון לרום מעלתך, ומהם יתמשך החיות בכל הספירות, ועומדים זה בצד זה כנשמה בתוך הגוף, והם מלאים מבפנים ומבחוץ ובחיצון, יהו"ה יהו"ה יהו"ה, והם נחקקים כדמות ...

Pardes Rimonim (Public Domain)

83 **וימינו תחבקני**

"His left hand is under my head, and His right hand embraces me." The Alter Rebbe reads the embrace as the mitzvos, through which the soul embraces G-d.

Song of Songs 2:6שיר השירים ב':ו'

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וימינו [וִימִינוֹ] תְּחַבְּקֵנִי׃

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

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KEHOT'S NOTE

שה"ש ב, ו.

PARAGRAPH 22

84 **לאשתאבא בגופא דמלכא**

The Zohar speaks of the soul's being absorbed into the body of the King. The Alter Rebbe identifies this with the mitzvos.

Zohar I, 217bזח"א ריז, ב

KEHOT'S NOTE

זח"א ריז, ב.

85 **שמע ישראל**

The Shema. The Alter Rebbe reads its phrases as the unions of the divine configurations.

Deuteronomy 6:4דברים ו':ד'

שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד׃

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

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KEHOT'S NOTE

דברים ו, ד.

86 **או"א תרין ריעין**

The Zohar calls Abba and Imma "two companions" who never part. The Alter Rebbe applies it to the first phrase of the Shema.

Zohar II, 56aזח"ב נו, א

Zohar III, 4aזח"ג ד, א

KEHOT'S NOTE

זח"ב נו, א. זח"ג ד, א. ראה פרדס שער מהות והנהגה פי"ד, מאו"א אות ר' סי' לא. ראה לקמן עב, ג.

87 **או"א תרין ריעין**

Another Zohar passage, cited in the Kehot note, on Abba and Imma as "two companions."

Zohar, Beshalach 18:262–19:274ספר הזהר, בשלח י"ח:רס"ב-י"ט:ער"ד

88 **והיו הדברים האלה אשר אנכי מצוך היום**

The verse after the Shema speaks of the words that "I command you." The Alter Rebbe reads "I" (Anochi) as Keser.

Deuteronomy 6:6דברים ו':ו'

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃

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

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89 **וזהו שאנו אומרים . . אנכי הוא בחי' כתר**

The Tzemach Tzedek discusses there the Shema and the verse "which I command you," with Anochi as Keser; the note points there as a parallel.

KEHOT'S NOTE

ראה אוה"ת פ' ואתחנן ע' קפד. ובספר החקירה נה, ב.

90 **ודברת בם**

"And you shall speak of them." The Alter Rebbe notes that speaking words of Torah is itself a positive mitzvah.

Deuteronomy 6:7דברים ו':ז'

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃

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

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PARAGRAPH 23

91 **אם יתן איש את כל הון ביתו**

The verse is read again as a whole: all the "wealth" of wisdom is scorned next to love.

Song of Songs 8:7שיר השירים ח':ז'

מַיִם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת־הָאַהֲבָה וּנְהָרוֹת לֹא יִשְׁטְפוּהָ אִם־יִתֵּן אִישׁ אֶת־כָּל־הון בֵּיתוֹ בָּאַהֲבָה בוז יָבוּזוּ לוֹ׃

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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92 **ועמך לא חפצתי**

"And besides You I desire nothing": the love that desires only G-d.

Psalms 73:25 תהילים ע"ג:כ"ה

מִי־לִי בַשָּׁמַיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

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

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PARAGRAPH 24

93 **אחות לנו קטנה**

The young woman's brothers say, "We have a little sister, and she has no breasts," a sister not yet of age to marry (context: Steinsaltz Tanakh). The Alter Rebbe reads it as Malchus when she rises to G-d's essence.

Song of Songs 8:8 שיר השירים ח':ח

אָחוֹת לָנוּ קְטַנָּה וְשָׁדַיִם אֵין לָהּ מַה־נַּעֲשֶׂה לַאֲחֹתֵנוּ בַּיּוֹם שֶׁיְּדֻבַּר־בָּהּ׃

We have a little sister, And she hath no breasts; What shall we do for our sister In the day when she shall be spoken for?

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KEHOT'S NOTE

שה"ש ח, ח. וראה באור התורה ויקרא ע' שח הגהות מכ"ק אדמו"ר הצ"צ. בלקו"ת בלק סט, א מציין לכאן.

94 **זה דודי**

"This is my beloved and this is my friend." The present relationship of Malchus to G-d.

Song of Songs 5:16 שיר השירים ה':ט"ז

חִכּוֹ מַמְתַקִּים וְכֻלּוֹ מַחֲמַדִּים זֶה דוֹדִי וְזֶה רֵעִי בְּנוֹת יְרוּשָׁלָם׃

His mouth is most sweet; Yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.'

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95 **אשת חיל**

"A woman of valor is the crown of her husband." The ascent of Malchus to become a crown.

Proverbs 12:4 משלי י"ב:ד'

אֵשֶׁת־חַיִל עֲטֶרֶת בַּעְלָהּ וּכְרָקָב בְּעַצְמוֹתָיו מְבִישָׁה׃

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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KEHOT'S NOTE

משלי יב, ד.

96 **נקודה חדא**

The note records a textual variant: in the Or HaTorah version, the words "a single point" are missing here.

KEHOT'S NOTE

באור התורה שם אין ת"י אלו.

97 **רבה אמונתך**

"Great is Your faithfulness." Malchus (faith) is "great" when she receives from Chochmah.

Lamentations 3:23 איכה ג':כ"ג

חֲדָשִׁים לַבְּקָרִים רַבָּה אֱמוּנָתֶךָ׃

They are new every morning; Great is Thy faithfulness.

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98 **אימתי גדול**

Another Zohar passage cited by Kehot with the same teaching.

Zohar II, 235b זח"ב רלה, ב

Zohar III, 5a זח"ג ה, א

KEHOT'S NOTE

זח"ב רלה, ב. זח"ג ה, א. זהר חדש תשא (מד, א) חקת (נא, ד). ראה לקמן מז, א. נו, ב. צד, ב. קטו, ב.

99 **אימתי גדול כשהוא בעיר אלקינו**

The Zohar asks when G-d is called great and answers: when He is in the city of our G-d, that is, united with Malchus. The Alter Rebbe reads it as Malchus full of flows.

Zohar, Pekudei 27:275–29:285 ספר הזהר, פקודי כ"ז:ער"ה-כ"ט:רפ"ה

100 **כשהוא בעיר אלקינו**

"Great is G-d and much praised in the city of our G-d." The verse the Zohar expounds.

Psalms 48:2 תהילים מ"ח:ב'

גָּדוֹל ה' וּמְהֻלָּל מְאֹד בְּעִיר אֱלֹקֵינוּ הַר־קָדְשׁוֹ׃

Great is the L-RD, and highly to be praised, In the city of our G-d, His holy mountain,

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101 **ואיהי עטרה על רישיה מסטרא דסגולתא**

The Ra'aya Mehemna in Parshas Terumah, cited by the text itself, describes Malchus as a crown on the head. The Alter Rebbe uses it for the future ascent of Malchus.

Zohar, Terumah 54:575–585 ספר הזהר, תרומה נ"ד:תקע"ה-תקפ"ה

102 **שנקודה אחת עליונה**

According to the note, it explains there that the "smallness" of a higher level becomes "greatness" for the lower, which clarifies how a single higher point can include everything below.

KEHOT'S NOTE

ע' בסידור שער המצות בביאור ע"פ ששת ימים דבחי' קטנות בעליון נעשה גדלות לתחתון. וראה ביאורי הזהר לכ"ק אדמו"ר הצ"צ פ' בלק ע' תקב.

103 **רגלי החיות**

The Talmud says the feet of the Chayos are equal to all the levels below. The Alter Rebbe uses it to show that a higher point contains all that is below it.

Chagigah 13a:4 חגיגה י"ג א:ד'

לְמַעְלָה מֵהֶן — חַיּוֹת הַקֹּדֶשׁ. רַגְלֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּם, קַרְסוּלֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, שׁוֹקֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, רְכוּבֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, יַרְכֵי

חַיָּוֹת כְּנֶגֶד כּוּלָּן, גּוּפֵי חַיָּוֹת כְּנֶגֶד כּוּלָּן, צַוָּארֵי חַיָּוֹת כְּנֶגֶד כּוּלָּן, רָאשֵׁי חַיָּוֹת כְּנֶגֶד כּוּלָּן, קַרְנֵי חַיָּוֹת כְּנֶגֶד כּוּלָּן. לְמַעְלָה מֵהֶן — כִּסֵּא כָּבוֹד. רַגְלֵי כִּסֵּא הַכָּבוֹד כְּנֶגֶד כּוּלָּן, כִּסֵּא הַכָּבוֹד כְּנֶגֶד כּוּלָּן, מֶלֶךְ אֵל חַי וְקַיָּם רָם וְנִשָּׂא שׁוֹכֵן עֲלֵיהֶם, וְאַתָּה אָמַרְתָּ: "אֶעֱלֶה עַל בָּמֳתֵי עָב אֶדַּמֶּה לְעֶלְיוֹן" — ...

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

KEHOT'S NOTE

חגיגה יג, א.

PARAGRAPH 25

104 ושדים אין לה

> "And she has no breasts." Read as Malchus above, which does not bestow outward.

Song of Songs 8:8 שיר השירים ח׳:ח׳

אָחוֹת לָנוּ קְטַנָּה וְשָׁדַיִם אֵין לָהּ מַה־נַּעֲשֶׂה לַאֲחֹתֵנוּ בַּיּוֹם שֶׁיְּדֻבַּר־בָּהּ׃

We have a little sister, And she hath no breasts; What shall we do for our sister In the day when she shall be spoken for?

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105 ומלכותו בכל משלה

> "His kingship rules over all." Malchus as it now gives life to the worlds.

Psalms 103:19 תהילים ק״ג:י״ט

ה' בַּשָּׁמַיִם הֵכִין כִּסְאוֹ וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה׃

The L-RD hath established His throne in the heavens; And His kingdom ruleth over all.

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106 איידי דטריד למיבלע לא פליט

> A Talmudic principle: something busy absorbing does not release. Chassidus applies it to a level so absorbed in receiving that it does not give out.

Chullin 108b:4–6 חולין ק״ח ב:ד׳-ו׳

אלא לעולם קסבר רב חלב נמי אסור והכא במאי עסקינן כגון שנפל לתוך יורה רותחת דמבלע בלע מפלט לא פלט סוף סוף כי נייח הדר פליט כשקדם וסילקו גופא חצי זית בשר וחצי זית חלב שבשלן זה עם זה אמר רב לוקה על אכילתו ואינו לוקה על בשולו מה נפשך אי מצטרפין אבשול נמי לילקי אי לא מצטרפין אאכילה נמי לא לילקי

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KEHOT'S NOTE

ראה חולין קח, ב. הלשון מובא כמה פעמים בדא"ח. ראה לקמן כח, א. קט, ג.

PARAGRAPH 26

107 מה נעשה לאחותינו

> "What shall we do for our sister on the day she is spoken for?" In the plain sense, spoken for in marriage; the Alter Rebbe reads yedubar bah literally, "it is spoken in her," as Malchus above, whose speech is passive and stays within her.

Song of Songs 8:8 שיר השירים ח׳:ח׳

אָחוֹת לָנוּ קְטַנָּה וְשָׁדַיִם אֵין לָהּ מַה־נַּעֲשֶׂה לַאֲחֹתֵנוּ בַּיּוֹם שֶׁיְּדֻבַּר־בָּהּ׃

We have a little sister, And she hath no breasts; What shall we do for our sister In the day when she shall be spoken for?

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KEHOT'S NOTE

שה"ש ח, ח. מכאן עד סיום המאמר מובא בסה"מ תרס"ו ע' תנ ושם מציין ע"ז "(ויי"ל ע"ד אמרה ד"פ בינו לבין עצמו כו' בד"ה להבין מ"ש באוצ"ח ססעי' ג)". והוא הנדפס בלקו"ת ויקרא בהוספות. וראה בספר הערכים-חב"ד מערכת אותיות אות ד במילואים טור תשה להערה 113 שכ' שהכוונה בתי' "משא"כ למעלה" שבתוי"א היא לבחי' המלכות כמו שהיא באצילות (היינו, לבחי' המל' דאצי' כמו שהיא ספירה בפ"ע), שהדבור דבחינת המלכות דאצי' אינו בפ"ע רק בה, שאינו נמשך למטה ע"ש.

108 דבר מלך שלטון

> "The word of a king is authority." Speech as the power of rule, as Malchus acts below.

Ecclesiastes 8:4 קהלת ח׳:ד׳

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

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

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109 שהדבור אינו בפ"ע רק בה שאינו נמשך למטה

> This line — that speech above is not separate but only within her — is quoted there.

KEHOT'S NOTE

מובא בהמשך תער"ב פרק שפט (כרך ב ע' תת). וראה שם כרך ג ע' א'תמה.

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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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