TORAH OHR • PARSHAS TOLDOS • MAAMAR 2

מים רבים לא יוכלו לכבות את האהבה וגו'...

Many waters cannot quench the love

The soul's love for G-d cannot be satisfied by any revealed understanding, not even the delights of Gan Eden (the "rivers"); it is quenched only by the hidden "spring," which flows from G-d's own essence and is drawn down through Torah and practical mitzvos after the animal soul has been refined.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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

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THE BIG IDEA

The soul's love for G-d cannot be satisfied by any revealed understanding, not even the delights of Gan Eden (the "rivers"); it is quenched only by the hidden "spring," which flows from G-d's own essence and is drawn down through Torah and practical mitzvos after the animal soul has been refined.

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 verse "Many waters cannot quench the love… if a man would give all the wealth of his house for love, boz yavuzu lo." The Torah has a hidden "spring," G-d's unknowable wisdom, and revealed "rivers," the comprehension of its secrets that souls enjoy in Gan Eden. These rivers, the "many waters," cannot satisfy the soul's love, which wants G-d Himself. That is drawn down by Rivkah, who "went down to the spring and filled her pitcher" (kadah, the twenty-four books of Scripture). To explain Rivkah, the Alter Rebbe explains Yitzchak: future laughter and delight, which comes through the concealing Name Elokim, when a separate creation nullifies itself. Rivkah, a yoked "team," is the refined and united emotions of the animal soul, whose ascent draws down the revelation of "Anochi" through the mitzvos, something the angels cannot do. The "man" who gives "the wealth of His house" is G-d, and that wealth is the supernal delight hidden in the Torah, and "boz yavuzu" becomes the eager "plunder" of that treasure, hinted also in the water libation of Sukkos. The maamar ends with Psalm 93 and the future revelation of Arich Anpin, "a day that is entirely long."

OUTLINE

1 **Spring and river** ¶1–2

Torah has a hidden spring and revealed rivers; the rivers of Gan Eden cannot satisfy the soul's love, which will be quenched by the spring revealed in the future and drawn down now through Torah and mitzvos.

2 **Yitzchak: laughter through Elokim** ¶3–5

Yitzchak is future delight, which comes through the concealment of the Name Elokim, when a created "something" nullifies itself, and is revealed when the work of refinement is complete.

3 **Rivkah: the yoked team** ¶6–9

Rivkah is the refined, united emotions of the animal soul, rooted in the Chariot; their ascent draws down "Anochi" through physical mitzvos, which the angels cannot do.

4 **The love that waters cannot quench** ¶10–11

Contemplation in the Shema arouses a boundless love that neither contemplation nor Gan Eden can satisfy; only Torah and mitzvos, which, as it were, grasp G-d's essence, can.

5 **The wealth of His house** ¶12–19

"If a man would give" is G-d's certain promise to give His innermost treasure, drawn down now through mitzvos and blessings; it is the supernal delight hidden in the Torah, the 310 worlds drawn from the aleph.

6 **Plundering the treasure** ¶20–25

"Boz yavuzu" is eager plunder: the soul's joy in Torah and mitzvos; the spring, though it seems smaller, is the true source; the water libation of Sukkos alludes to this.

7 **Psalm 93 and the long day** ¶26–31

The rivers lift their voice in ascent and receive the reward of the Infinite Light in the Torah; the future "day that is entirely long" is the revelation of Arich Anpin, alluded to in Mashiach's cup.

THE MAAMAR IN THE REBBE'S LIGHT

Found by AI reading every place in the Rebbe's works that cites this maamar, checked against each source; not yet reviewed by a person. Each explanation is under its paragraph.

The Rebbe returns to this maamar often. In his maamar Mayim Rabbim of Shabbos Toldos 5717 he sets its reading of „מים רבים" ('many waters'), a lofty contemplation that cannot quench the soul's thirst, beside the Targum's, where they are the nations, and shows that the two explain each other: the souls are rooted in G-d's Essence, reached only through Torah and practical mitzvos. On Shabbos Toldos and Vayishlach 5745 he faces Torah Ohr Noach, where the same waters are worldly troubles, and answers that those lower waters lead a Jew to the holy ones. On Yitzchak's laughter, sichos in Likkutei Sichos and the Kuntres Inyanah shel Toras HaChassidus explain that „אלקים בגימטריא הטבע" (Elokim is nature), that the delight comes from refining the body and digging away what hides the living water, and that only the Essence turns „חשוכא לנהורא" (darkness into light); the Hadran on the Rambam of 5750 sees the spring revealed through halachah kept in practice. A birthday letter of 5733 and the maamar Nasata Lirei'echa 5736 read „שגם בתחלתו הוא ארוך" ('long even at its beginning') as a day full of content and a redemption complete in one moment. Read together, they suggest (our synthesis) that the maamar's spring (מעיין), higher than every river (נהר), is drawn precisely through concealment, the animal soul and the deed.

KEY CONCEPTS

Spring and river מעיין ונהר

The spring is the hidden source, G-d's unknowable wisdom; the river is its revealed flow, measured to each recipient. The spring looks smaller because it is closer to G-d and more nullified, but it is the source of all the rivers.

The Name Elokim שם אלקים

The Name that conceals the creative power of Havayah, making creation appear separate. Because of this concealment, the self-nullification of creation is a novelty that brings G-d delight.

Refining the animal soul בירור נפש הבהמית

The main work of turning darkness into light; the G-dly soul needs no rectification. When the animal soul's emotions are refined and united, its high root raises the G-dly soul and draws down G-d's essence.

Anochi אנכי

"I," G-d's own essence, the most hidden of all hidden. The maamar reads "which I command you" as the essence drawn down through the mitzvos.

The wealth of His house הון ביתו

G-d's innermost treasure, the supernal delight hidden in the letters of the Torah, to be revealed openly in the future.

Arich Anpin אריך אנפין

The "Long Countenance," the outer level of Keser, a hidden Divine light that can extend all the way down into the physical world equally; its revelation is the future "day that is entirely long."

SECTION 1 · ¶1–2

Spring and river

1 מים רבים[1,2] לא יוכלו לכבות את האהבה וגו' עד בוז יבוזו לו. ובזוהר ח"ג [חלק ג'] דנ"ד ע"ב מים רבים דא הוא נהר עלאה דמניה נפקין נהרין לכל עיבר כו'.

"Many waters cannot quench the love, etc.," until "boz yavuzu lo [they will surely seize it as spoil]." And in the Zohar, volume 3, page 54b: "'Many waters': this is the supernal river from which rivers issue forth to every side, etc."

> The maamar opens with the verse from Song of Songs about a love that "many waters" cannot put out, and quotes the Zohar's reading that these "many waters" are a single supernal river that feeds all the other rivers. The whole discourse will ask what these waters and rivers are, and what kind of love they cannot quench; it will also read the verse's last words, boz yavuzu lo, not as scorn but as an eager seizing, like plunder (paragraph 20).

והנה הנהרות נמשכים מן המעיינות[3] שהמעיינות נובעים מן התהום ומהם נמשכים הנהרות וכמ"ש השולח מעינים[4] בנחלים והמעיינות נובעים מתחת לארץ אבל הנהרות נמשכים בגלוי ע"פ כל הארץ לכך התורה שנמשלה למים

Now, the rivers are drawn from the springs: the springs well up from the deep, and from them the rivers are drawn, as it is written, "He sends forth springs into the streams." The springs well up from beneath the earth, whereas the rivers are drawn openly across the face of the whole earth. Therefore the Torah, which is likened to water,

> A spring and a river differ: the spring rises hidden from underground, while the river flows openly over the land, and the rivers draw their water from the springs. This natural picture is about to be applied to the Torah, which Scripture compares to water.

כמ"ש הוי כל צמא לכו למים[5] יש בה בחי' מעיין והוא כמאמר חכים ולא בחכמה ידיעא[6,7] שאינו מושג כלל כמשל המעיין שנובע מתחת לארץ ואינו ניכר ונגלה כ"כ [כל כך] ויש בה בחי' נהרות

as it is written, "Ho, everyone who thirsts, come to the water," has in it the level of a spring. This is as the saying, "Wise, but not with a known wisdom": it is not grasped at all, like the analogy of the spring that wells up from beneath the earth and is not so recognizable and revealed. And it has in it the level of rivers,

> The Torah has a "spring" dimension: its source in G-d's own wisdom, described in the Tikkunei Zohar as "wise, but not with a known wisdom," a wisdom no created mind can grasp, hidden like water under the ground. It also has a "river" dimension, described next.

וכמ"ש ונהר יוצא מעדן[8] להשקות את הגן כו' שזיו השכינה המתגלה בג"ע [בגן עדן] בהשגת רזין דאורייתא נמשך מבחי' נהר היוצא מעדן כו' ונמשך ומתחלק לכמה בחי' נהרות והמשכות פרטיים לכל אחד כפי השגתו כו'.[9]

as it is written, "And a river went out of Eden to water the garden, etc.": for the radiance of the Shechinah (Divine Presence) that is revealed in Gan Eden, in the comprehension of the secrets of the Torah, is drawn from the level of the "river that went out of Eden, etc.," and it is drawn down and divides into many levels of rivers and particular flows, to each one according to his comprehension, etc.

> The "river" is Torah as it becomes revealed: the understanding of the Torah's secrets that the souls enjoy in Gan Eden, the radiance of the Shechinah. From one river it branches into many streams, so that every soul receives according to its own capacity to comprehend.

2 ולכן נק' נהר לפי שבא ונמשך בגילוי להיות מושג לצדיקים וע"ז נאמר מים רבים לא יוכלו לכבות[10] את האהבה של כנס"י [כנסת ישראל] להקב"ה

Therefore it is called a "river," because it comes and is drawn down in revelation, so as to be grasped by the tzaddikim. And of this it is said, "Many waters cannot quench the love" of the Congregation of Israel for the Holy One, blessed be He.

> The revealed level is called a "river" because it flows openly and can be understood by the tzaddikim. Yet the verse says that even these "many waters" cannot quench the love of the Jewish people, the Congregation of Israel, for G-d.

כי עם היות שזהו גילוי מדריגות עליונות מאד עכ"ז [עם כל זה] לא ישקיטו את האהבה שהנפש לא תתמלא ותתרוה צמאונה ע"י גילוי זה לבד

For although this is a revelation of very lofty levels, nevertheless they will not still the love, for the soul will not be filled, nor its thirst quenched, through this revelation alone.

> However high this revelation is, it cannot satisfy the soul's love; the soul's thirst is for more than any revealed understanding can give.

וכמ"ש מי לי בשמים[11] ועמך לא חפצתי בארץ כי שמים וארץ הם ג"ע [גן עדן] העליון והתחתון שבו מתענגים הנשמות ע"י נהר היוצא מעדן כו' ועכ"ז [ועם כל זה] מי לי בשמים כו' כי ג"ע הוא רק לפי שעה

As it is written, "Whom do I have in heaven? And besides You I desire nothing on earth." For "heaven" and "earth" are the Upper and the Lower Gan Eden, in which the souls take delight through the "river that went out of Eden, etc."; and nevertheless, "Whom do I have in heaven, etc.," for Gan Eden is only for a time.

> The Psalm says, "Whom do I have in heaven?": the soul wants G-d Himself, not heaven and earth. The Alter Rebbe reads "heaven" and "earth" as the Upper and Lower Gan Eden, where the souls delight in the flow of the "river," and notes that Gan Eden is in any case only a temporary stage.

אבל עיקר הגילוי יהיה לע"ל [לעתיד לבוא] בתחי"ה [בתחיית המתים] וכמ"ש ומעין יצא מבית[12] ה' שזהו למעלה מעלה מבחי' נהר כו'

But the main revelation will be in the Time to Come, at the Resurrection of the Dead, as it is written, "And a spring shall come forth from the House of Havayah," which is far, far above the level of a river, etc.

> The main revelation will come after the Resurrection of the Dead, and the prophet Joel describes it as a "spring" coming forth from the House of Havayah: the spring, the source, is far higher than the river that flows from it.

והיינו ע"י עסק התורה ומצות שעז"נ [שעל זה נאמר] ותרד העינה[13] ותמלא כדה הם כ"ד ספרין דאורייתא[14, 15] שהם נמשכים מבחי' המעיין בחי' חכים ולא בחכמה ידיעא[16] שעיקר גילוי זה יהיה לע"ל [לעתיד לבוא]:

And this is through occupation in the Torah and the mitzvos, of which it is said, "And she went down to the spring and filled her pitcher": these are the twenty-four books of the Torah, which are drawn from the level of the spring, the level of "wise, but not with a known wisdom," for the main revelation of this will be in the Time to Come.

> That future revelation from the spring is brought about now through learning Torah and doing mitzvos. The verse about Rivkah, "she went down to the spring and filled her pitcher," hints at this: the word for "her pitcher," kadah, spells kaf-dalet (twenty-four) and heh, alluding to the twenty-four books of Scripture, which come from the hidden "spring" level.

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

BACKGROUND FROM THE REBBE

In the Hadran on the Rambam said on Shabbos Chayei Sarah, 27 Marcheshvan 5750, close to the completion of a cycle of the daily Rambam on 24 Marcheshvan, the Rebbe explains why the Rambam ends his work with „כמים לים מכסים" ('as the waters cover the sea'); in a note he ties it to that day's Chumash portion, „וכדה על שכמה ותרד העינה" ('her pitcher on her shoulder... and she went down to the spring').

In that note the Rebbe recalls that kad (כד), the pitcher, hints at the twenty-four books of Scripture, and kadah (כדה), with its added heh, at the Oral Torah that draws from the Written (citing Or HaTorah), the Oral Torah that the Rambam's work gathers. A pitcher, he adds, holds only a little water taken from the sea or the spring (citing Likkutei Torah); the spring itself is revealed „ע"י קיום התומ"צ במעשה בפועל" (through keeping Torah and mitzvos in practice), through the halachos, by which one merits the revelation of the spring in the Time to Come, and for this he cites our passage. That is why the Rambam ends not with a pitcher but with the sea: 'as the waters cover the sea.'

The Alter Rebbe: ותרד העינה ותמלא כדה הם כ"ד ספרין דאורייתא שהם נמשכים מבחי' המעיין

The Rebbe: וגילוי המעיין („העינה") נעשה ע"י קיום התומ"צ במעשה בפועל, ע"י הלכות התורה (ספרו של הרמב"ם), שעי"ז זוכים לגילוי המעיין לעתיד לבוא

Likkutei Sichos – Geulah u'Moshiach, Hosafos (the Hadran on the Rambam 5750; first printed in Sefer HaSichos 5750 vol. 1, p. 121), p. 83 (note * to the date line) · ש"פ חיי שרה, כ"ז מרחשון ה'תש"נ

SECTION 2 · ¶3–5

Yitzchak: laughter through Elokim

3 אך הנה כדי להיות המשכה וגילוי זה ע"י תומ"צ [תורה ומצות] מעשיות עז"נ [על זה נאמר] ותרד העינה ותמלא כדה[17] שזהו ע"י רבקה אמנו שהיא היא אשר ביכולתה להיות ותמלא כדה כו'.

However, so that this drawing down and revelation may come about through the Torah and the practical mitzvos, of this it is said, "And she went down to the spring and filled her pitcher": this is through Rivkah our mother, for she it is who has the power to bring about "and filled her pitcher, etc."

The spring's revelation is drawn down through practical Torah and mitzvos, and the verse credits this to Rivkah: she is the one who can go down to the spring and fill the pitcher. So the question becomes what Rivkah represents.

ולהבין מהו בחי' רבקה י"ל [יש לומר] תחלה ענין בחי' יצחק כי הנה יצחק הוא לשון צחוק ותענוג והוא גילוי תענוג העליון לצדיקים לע"ל [לעתיד לבוא] כמ"ש לויתן זה יצרת[18] לשחק בו.

And to understand what the level of Rivkah is, we must first explain the matter of the level of Yitzchak. For "Yitzchak" is an expression of laughter and delight, and it is the revelation of the supernal delight to the tzaddikim in the Time to Come, as it is written, "This Leviathan You formed to sport with."

To explain Rivkah, the Alter Rebbe first explains Yitzchak, whose name means "he will laugh." Laughter expresses delight, and Yitzchak stands for the supernal delight that will be revealed to the tzaddikim in the future, alluded to by the Leviathan that G-d formed "to sport with."

4 ולכן יצחק הוא לשון עתיד[19] כי הנה בחי' צחוק עשה לנו אלקים שבחי' גילוי תענוג זה נמשך ע"י שם אלקים.

Therefore "Yitzchak" is in the future tense. For the level of "Laughter has Elokim made for us" [means] that this level, the revelation of delight, is drawn down through the Name Elokim.

> The name Yitzchak is in the future tense, "he will laugh." Sarah said, "Laughter has Elokim made for me," and the Alter Rebbe notes that the Name used is Elokim: the delight comes about specifically through the Name that conceals.

והענין כי שמש ומגן[20] הוי"ה אלקים ששם אלקים הוא המגן ונרתק על שם הוי"ה המהוה מאין ליש שהנרתק הוא כסוי והעלם שלא יהי' [יהיה] גילוי שם הוי"ה

The explanation: "For a sun and a shield is Havayah Elokim." The Name Elokim is the shield and the sheath over the Name Havayah, which brings into being something from nothing. For the sheath is a covering and concealment, so that the Name Havayah is not revealed

> Havayah is the Name that brings everything into being from nothing; Elokim is a "shield" or "sheath" over it, as the Psalm pairs them. The sheath hides, so that the creative power of Havayah is not openly seen.

רק ע"י לבוש והנרתק המסתיר עליו וכמשל אור וזיו השמש המאיר דרך מסך ופרגוד כמ"ש במ"א ע"פ והבדילה הפרכת[21] כו'

except through a garment and the sheath that conceals over it, like the analogy of the light and radiance of the sun that shines through a screen and a curtain, as is explained elsewhere on the verse "And the curtain shall divide, etc."

> Just as sunlight can only be looked at through a screen, the light of Havayah reaches creation only through the covering of Elokim. The Alter Rebbe refers to his fuller explanation of this in another maamar, on the curtain of the Sanctuary.

ומחמת נרתק ומגן זה נעשו הנבראים בחי' יש ודבר נפרד ובהתרבות הלבושים ע"י ק"ך צירופי אלקים[22, 23, 24] נמשך למטה בעשייה החשך וההסתר ביותר ועל כן ירדה הנשמה למטה להיות עובד אלקים

And because of this sheath and shield, the created beings became a something and a separate thing; and with the multiplication of the garments through the 120 combinations of Elokim, the darkness and concealment are drawn down below into Asiyah all the more. And therefore the soul descended below to be "one who serves Elokim,"

> Because of this concealment, created things feel like independent entities. The concealment multiplies through the 120 combinations of the letters of Elokim, becoming greatest in our physical world, and this is why the soul came down: to be "one who serves Elokim," working with that very concealment.

דהיינו לעבוד ולתקן[25] את בחי' החשך וההסתר הנמשך משם אלקים לאהפכא חשוכא לנהורא וזהו אשר ברא אלקים לעשות[26] ופי' במדרש לעשות לתקן.[27]

that is, to work upon and rectify the level of the darkness and concealment drawn from the Name Elokim, to turn darkness into light. And this is "which Elokim created to make," and the Midrash explains "to make" as "to rectify."

> The soul's task is to transform the darkness into light. The verse says that G-d created "to make," and the Midrash reads "to make" as "to rectify": creation was left for us to complete.

(והיינו לתקן) ההסתר הנמשך משם אלקים והוא ע"י בטול היש לאין[28] שע"ז אתהפכא חשוכא לנהורא. והיינו ע"י מס"נ [מסירות נפש] בתפלה וע"י תומ"צ [תורה ומצות].

(That is, to rectify) the concealment drawn from the Name Elokim; and this is through the nullification of the something into nothing, by which darkness is turned into light. And this is through self-sacrifice (mesirus nefesh) in prayer, and through the Torah and the mitzvos.

> The rectification happens when the "something" nullifies itself before G-d, turning the darkness into light. In practice this comes through self-sacrifice in prayer and through Torah and mitzvos.

וזהו צחוק עשה לי[29] אלקים שעיקר הצחוק ותענוג העליון נמשך ע"י שם אלקים כמשל הצחוק שעושים השרים שהוא מדבר חדש[30]

And this is "Laughter has Elokim made for me": the essence of the laughter and the supernal delight is drawn down through the Name Elokim, like the analogy of the laughter that princes make, which is from something new,

> Now the Alter Rebbe explains why laughter comes through Elokim: people laugh at something new and unexpected, such as the novel spectacles staged for nobles.

כמו מלחמת הארי עם חיה אחרת שמההתחדשות נמשך הצחוק והתענוג כך בחי' בטול היש לאין זהו ההתחדשות שהנברא שנעשה יש ודבר נפרד יוכל לבטל א"ע [את עצמו].

such as the battle of a lion with another beast, where from the novelty come the laughter and the delight. So too the level of the nullification of the something into nothing: this is the novelty, that the created being, which has become a something and a separate thing, is able to nullify itself.

> A lion fighting another beast delights the onlookers because it is out of the ordinary. So too, the true novelty is that a created being that feels itself separate can nullify itself before G-d; this surprise brings G-d delight.

משא"כ אם לא היה שם אלקים מסתיר לא היה נמשך בחי' צחוק ותענוג זה כלל א"כ עיקר הצחוק והתענוג עשה לנו השם אלקים המסתיר ומעלים שבסבתו נמשך התענוג והיינו ע"י בטול היש לאין.

Whereas if the Name Elokim did not conceal, this level of laughter and delight would not be drawn down at all. If so, the essence of the laughter and the delight was made for us by the Name Elokim, which conceals and hides, because of which the delight is drawn down, that is, through the nullification of the something into nothing.

Without the concealment of Elokim there would be no independent "something" to nullify, and so no novelty and no delight. The very Name that hides G-d is what makes this laughter possible.

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

THE REBBE EXPLAINS

In Likkutei Sichos vol. 3 (Toldos), from the sicha of Shabbos Mevarchim Kislev 5721, after reading 'These are the generations of Yitzchak son of Avraham; Avraham begot Yitzchak' three ways and the Zohar's reading of it as the delight of the future, the Rebbe brings 'what Chassidus explains' about Yitzchak's name, citing this maamar.

The Rebbe explains this paragraph: Elokim is the 'shield' over the 'sun' of Havayah, „כי שמש ומגן הוי' אלקים" ('for a sun and a shield is Havayah Elokim'), because Elokim equals ha-teva, nature, in numerical value, and nature hides G-dliness; refining what nature conceals brings about the laughter and delight above, since it fulfills G-d's intent of „דירה בתחתונים" (a dwelling in the lowest realm). He adds that in a person the soul corresponds to Havayah and the body that conceals it to Elokim, so the delight above comes specifically from refining the body. That is why in the future the body will stand higher than the soul, and the soul will receive from the body.

The Alter Rebbe: עיקר הצחוק והתענוג עשה לנו השם אלקים המסתיר ומעלים

The Rebbe: און דער צחוק און תענוג שלמעלה ווערן פון בירור הגוף דוקא, ווייל אין דעם גוף פירט זיך אויס די כוונה

Likkutei Sichos, vol. ג, p. 786 (Toldos, sec. 7) · שבת מבה"ח כסלו (ש"פ תולדות) ה'תשכ"א

BACKGROUND FROM THE REBBE

In the Kuntres Inyanah shel Toras HaChassidus (from the talk of 19 Kislev 5726, edited by the Rebbe), explaining that Chassidus, the innermost part of the Torah, reaches even the animal soul and the world, and that its essence shows precisely in transforming them.

The Rebbe states that the laughter and delight above come through refining and rectifying darkness, „אתהפכא חשוכא לנהורא" (turning darkness into light), and his note sends the reader to Torah Ohr 17d ff., where this maamar begins. He sets it beside a principle he has just explained: every revelation, however lofty, is defined, so evil stands opposed to it and it can only fight it; only „עצמותו יתי שהוא פשוט בתכלית הפשיטות" (G-d's Essence, utterly simple) and with nothing opposed to it, can change evil and turn it to good. Hence, he says, the Torah, one with His Essence, is „משחקת לפניו" ('playing (mesacheket) before Him'): precisely in turning darkness into light its innermost being shows, as it is one with the inner Ein Sof.

The Alter Rebbe: לעבוד ולתקן את בחי' החשך וההסתר הנמשך משם אלקים לאהפכא חשוכא לנהורא

The Rebbe: — ורק עצמותו ית' שהוא פשוט בתכלית הפשיטות ומושלל מכל הציורים וגם אין שייך שום מנגד אליו, ובמילא ביכלתו לשנותו ולהפכו לטוב

Kuntres Inyanah shel Toras HaChassidus (in Toras Menachem 5726, vol. 1), p. 278 (sec. 19) · י"ט כסלו ה'תשכ"ו

BACKGROUND FROM THE REBBE

In the maamar of Zos Chanukah 5738 on the Chanukah lights 'until the foot ceases from the marketplace,' the Rebbe explains that a person's work turns the public domain of the world into „רשות היחיד ליחידו של עולם" (a private domain for the One G-d), and that the delight this brings above is the loftiest of all.

The Rebbe cites this paragraph's analogy (his note: Torah Ohr 18a): laughter is „התענוג הבא מדבר חידוש" (the delight that comes from something new), and so too the laughter above comes from the novelty of darkness turned into light, a delight greater than any other in the world. He suggests (v'yesh lomar) that this explains the Sages' saying „כל המלמד את בן עם הארץ תורה אפילו הקב"ה גוזר גזירה מבטלה בשבילו" (that if one teaches Torah to the son of an unlearned man, even when G-d issues a decree He annuls it for his sake): it is G-d's own will that the tzaddik annul the decree, and from being 'defeated' comes the greatest delight above, as when „קא חייך ואמר נצחוני בני" ('He laughed and said, My children have defeated Me').

The Alter Rebbe: כמשל הצחוק שעושים השרים שהוא מדבר חדש כמו מלחמת הארי עם חיה אחרת

The Rebbe: וכידוע בענין הצחוק [שהו"ע התענוג הבא מדבר חידוש דוקא. שכמו"כ הוא גם כביכול בהתענוג וצחוק שלמעלה

Sefer HaMaamarim Melukat, vol. ב, p. כט (sec. 6) · זאת חנוכה, ה'תשל"ח

BACKGROUND FROM THE REBBE

At the farbrengen of 12 Tammuz 5714 (edited for Likkutei Sichos vol. 1), contrasting Avraham, who drew G-dliness down into the world, with Yitzchak, who dug wells to reveal the living water (מים חיים) already hidden in the earth, and who went on digging when Avimelech's shepherds seized the wells.

The Rebbe explains that Yitzchak's way, removing the earth and stones that cover the living water and making the world a vessel for G-dliness, reaches „בלי גבול האמתי" (the true infinite), because through it G-d's purpose is fulfilled. He ties this to the reason for the name Yitzchak given here, „צחוק עשה לי אלקים" ('Laughter has Elokim made for me') (his note: Torah Ohr 18a): refining the things that conceal, which come from „שם אלקים בגימטריא הטבע" (the Name Elokim, numerically ha-teva: nature), is specifically what calls forth the laughter and delight above.

The Alter Rebbe: וזהו צחוק עשה לי אלקים שעיקר הצחוק ותענוג העליון נמשך ע"י שם אלקים

The Rebbe: וועלכע נעמען זיך פון דעם שם אלקים בגימטריא „הטבע" — דאָס דוקא רופט אַרויס דעם צחוק ותענוג שלמעלה

Likkutei Sichos, vol. א, p. 30 · י"ב תמוז ה'תשי"ד

5 והנה עיקר הצחוק והתענוג מתגלה כשנשלם הבירור והתקון דשם אלקים וכמו במע"ב [במעשה בראשית] כתיב וירא אלקים את כל אשר עשה[31]

Now, the essence of the laughter and the delight is revealed when the refinement and rectification of the Name Elokim is completed. As in the Work of Creation it is written, "And Elokim saw all that He had made,

The full delight is revealed only when the work of refining and rectifying the concealment of Elokim is finished. The account of creation shows this: G-d "saw all that He had made" only at the end of the six days.

והנה טוב מאד ויכולו השמים[32] שבגמר כל המלאכה נתגלה התענוג משא"כ בעוד שלא נגמרה המלאכה אין התענוג מתגלה כ"א הוא עוסק לגמור המלאכה.

and behold, it was very good," and, "And the heavens were completed": at the completion of all the work the delight was revealed; whereas while the work was not yet completed, the delight is not revealed, but rather he is occupied with completing the work.

> Only after "it was very good" and "the heavens were completed" was the delight revealed. While work is still being done, the worker is busy completing it and the pleasure is not yet revealed.

כך עד"ז עכשיו העסק הוא להיות עובד אלקים לאהפכא חשוכא לנהורא ובגמר ושלימות הבירורים אזי

So too, in the same way, now the occupation is to be "one who serves Elokim," to turn darkness into light; and at the completion and perfection of the refinements, then

> Our time is the time of work: to be "one who serves Elokim," turning darkness into light. The delight will appear when all the refinements are complete.

כתיב ותחדש פני אדמה[33] ישמח ה' במעשיו ויהיה גילוי הצחוק והתענוג ולכן נק' יצחק ע"ש [על שם] העתיד שלעתיד יהיה גילוי צחוק ותענוג זה:[34]

it is written, "And You renew the face of the earth," "Havayah will rejoice in His works," and there will be the revelation of the laughter and the delight. And therefore he is called "Yitzchak," after the future, for in the Time to Come there will be the revelation of this laughter and delight.

> Then the verses will be fulfilled: "You renew the face of the earth," "Havayah will rejoice in His works." That is why the name Yitzchak, "he will laugh," is in the future tense: the laughter and delight belong to the Time to Come.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **BACKGROUND FROM THE REBBE**
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> In a letter to the seventh gathering of shluchim in the Land of Israel (15 Menachem Av 5746), held at 'Ohel Yosef Yitzchak Lubavitch' in Kfar Chabad, the Rebbe draws a lesson from each word of the venue's name.
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> The Rebbe reads 'Yosef' as adding, up to „יוסף ה' לי בן אחר" ('may G-d add me another son'), turning the 'other' into a 'son,' and 'Yitzchak' as „עבודה מתוך שמחה" (service with joy). In a note he cites this maamar: the essence of 'Yitzchak,' the laughter and delight, comes after the work of turning darkness into light, and that work is Yosef's making of the 'other' into a 'son.'
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> The Alter Rebbe: והנה עיקר הצחוק והתענוג מתגלה כשנשלם הבירור והתקון דשם אלקים
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> The Rebbe: תו"א תולדות יז, ד שעיקר ענין „יצחק" הצחוק והתענוג — בא לאחרי העבודה דאתהפכא חשוכא לנהורא (שזהו"ע „יוסף ה' לי בן אחר", עשיית „אחר" ל„בן")
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> Likkutei Sichos (letters), vol. כט, p. 430 (letter pp. 428–430; the note on 'יצחק') · מכתב ט"ו מנחם-אב, ה'תשמ"ו
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> **BACKGROUND FROM THE REBBE**

In a talk of Motzaei Shabbos Chayei Sarah, Mevarchim Kislev 5738 (edited for Likkutei Sichos vol. 20), on 'These are the generations of Yitzchak... Yaakov and Eisav,' the Rebbe asks why Eisav is counted among 'the generations of Yitzchak' and how, while Eisav still opposes Yaakov, „אל תירא עבדי יעקב" ('Fear not, My servant Yaakov') can already apply.

Eisav exists, the Rebbe explains, so that his darkness may be subdued and turned into light, which will bring the future revelation; the revelation of Yitzchak's laughter and delight, which comes through the concealment of the Name Elokim down to its lowest form in Eisav, will be only in the Time to Come (his note: Torah Ohr 18a). He then draws a point from this paragraph: although Yitzchak is named „על שם העתיד" ('after the future'), the very fact that he is already called by that name now shows that even now it is visible that Eisav exists for that purpose, as 'the generations of Yitzchak.'

The Alter Rebbe: ולכן נק' יצחק ע"ש העתיד שלעתיד יהיה גילוי צחוק ותענוג זה

The Rebbe: איז פון דעם גופא וואָס מען רופט אים אָן איצטער מיטן נאָמען יצחק „על שם העתיד" און מען זעט בגלוי

Likkutei Sichos, vol. כ, p. 343 (sec. א) · מוצאי ש"פ חיי שרה, מבה"ח כסלו, ה'תשל"ח

SECTION 3 • ¶6–9

Rivkah: the yoked team

6 והנה ביצחק כתיב והנה יצחק מצחק[35] את רבקה אשתו[36]. פי' שכל הצחוק ותענוג עליון דיצחק הנ"ל הוא נמשך ע"י רבקה אשתו.

Now, of Yitzchak it is written, "And behold, Yitzchak was sporting with Rivkah his wife." Meaning: all the laughter and supernal delight of Yitzchak discussed above is drawn down through Rivkah his wife.

The verse "Yitzchak was sporting with Rivkah his wife" shows that Yitzchak's laughter and delight comes about through Rivkah. Now the Alter Rebbe will explain what Rivkah represents.

כי הנה עיקר בחי' אתהפכא חשוכא לנהורא הוא שייך בנה"ב [בנפש הבהמית] שבאדם שהיא צריכה בירור ותקון לעשות לתקן משא"כ הנשמה עצמה א"צ [אין צריך / אינו צריך] תקון.[37]

For the main level of turning darkness into light pertains to the animal soul in a person, which needs refinement and rectification, "to make," [that is,] "to rectify"; whereas the soul itself does not need rectification.

Turning darkness into light is mainly the work of refining the animal soul, the natural, self-centered life of a person. The G-dly soul itself needs no rectification; it came down only to refine the animal soul.

ונה"ב [ונפש הבהמית] שרשה מחיות המרכבה פני שור[38] וכו' וכמו שיש כח בהמרכבה להיות והחיות נושאות את הכסא כך יש כח בנה"ב [בנפש הבהמית] להיות בה

And the animal soul is rooted in the Chayos of the Chariot, the face of the ox, etc. And just as there is power in the Chariot to be [such that] "the Chayos carry the Throne," so there is power in the animal soul for there to be in it

> The animal soul is rooted in the "face of the ox" among the Chayos, the holy creatures of Ezekiel's Chariot, which carry the Divine Throne. Just as those creatures lift the Throne, the animal soul, once refined, has the power to lift up the G-dly soul.

ועי"י עליות לנה"א [לנפש האלקית] והיינו אחר הבירור של נה"ב [נפש הבהמית] משום ששרשה גבוה מאד נעלה מלפני מלך כו':

and through it ascents for the G-dly soul, that is, after the refinement of the animal soul, because its root is very high, exalted, from "before any king reigned [over the children of Israel]," etc.

> After it is refined, the animal soul becomes a source of ascent for the G-dly soul, because its root is extremely high and exalted: from "before any king reigned over the children of Israel," the kings of Edom, that is, the world of Tohu, which came before the order of Tikkun.

> **EXPLAINED ELSEWHERE** · AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person
>
> **EXPLAINED BY THE ALTER REBBE**
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> „משום ששרשה גבוה מאד נעלה מלפני מלך כו'" ("Because its root is very high, exalted, from 'before any king reigned,' etc."): the Alter Rebbe quotes the verse only by its first words, "מלפני מלך כו'".
>
> The words "מלפני מלך כו'" abbreviate the verse 'before any king reigned over the Children of Israel' (Bereishis 36:31), the kings of Edom, which in Kabbalah are the world of Tohu that came before the world of Tikkun. Elsewhere in Torah Ohr the Alter Rebbe writes the phrase out: the face of the lion and the face of the ox carry the Throne because their root is „מלפני מלך מלך כו' דהיינו מעולם התהו" ('from before a king reigned, that is, from the world of Tohu'); and in a discourse of 5571 he explains that the animal soul's root is in those kings, above the world of Tikkun from which the G-dly souls come, which is why its love, once refined, is the stronger. Perhaps (biur b'derech efshar) this is the sense here: the refined animal soul lifts the G-dly soul because it comes from that higher root.
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> the Alter Rebbe: Torah Ohr, Yisro, dibbur hamaschil להבין ביאור ענין האבות הן הן המרכבה, p. עב, ד (printed p. 144; Kehot key 72:47; site: Yisro 9 ¶1) · the Alter Rebbe: Maamarei Admur HaZaken 5571, p. יד · the Alter Rebbe: Torah Ohr, Vayeshev, dibbur hamaschil כה אמר ה' צבאות אם בדרכי תלך, p. ג, ל (printed p. 60; site: Vayeshev 5 ¶11)

7 ובזה יובן ענין בחי' רבקה שהוא מלשון רבקות של שלש שלש בקר[39] או של ארבע ארבע דהפי' הוא חבור וקשור של שלש או ארבע בהמות

And with this the matter of the level of Rivkah will be understood. It is from the term "rivkos" of three, three oxen, or of four, four, for the meaning is the joining and binding of three or four animals

> The name Rivkah is connected to the Talmudic word "rivkah," a team of three or four oxen yoked together. The name therefore means joining several animals into one working unit.

יחדיו נק' רבקה וכך הוא בענין חיות המרכבה כשהן כלולים ומתייחדים יחד להיות והחיות נושאות הן בחי' רבקה של שלש שלש בקר שהוא התכללות חג"ת פני ארי [אריה] מבחי' חסד.

together, [which] is called a "rivkah." And so it is with the Chayos of the Chariot: when they are included and united together, so as to be [such that] "the Chayos carry," they are the level of a "rivkah" of three, three oxen, which is the inter-inclusion of Chesed, Gevurah and Tiferes: the face of the lion from the level of Chesed,

> The Chayos, the holy creatures of Ezekiel's Chariot, carry the Throne when they are joined into one team. When three are joined, they are the three emotive attributes Chesed, Gevurah and Tiferes, each a "face": the lion's face corresponds to Chesed.

8 ופני שור מבחי' גבורה כו'. ולפעמים הן של ארבע ארבע שהוא בחי' פני אדם שבחיות המרכבה שהן ד' בחי' חגת"מ [חסד גבורה תפארת מלכות].

and the face of the ox from the level of Gevurah, etc. And sometimes they are of four, four, which is the level of the face of a man among the Chayos of the Chariot, for they are four levels: Chesed, Gevurah, Tiferes and Malchus.

> The ox's face corresponds to Gevurah. Sometimes the team has four, adding the face of a man, which corresponds to Malchus; so the four faces are Chesed, Gevurah, Tiferes and Malchus.

ועד"ז ארז"ל [אמרו רבותינו זכרונם לברכה] האבות הן הן המרכבה[40, 41] שהן ג' בחי' חג"ת [חסד גבורה תפארת] ודוד הוא רגלא רביעאה כו'.

And similarly our Sages said, "The Patriarchs are themselves the Chariot": they are the three levels of Chesed, Gevurah and Tiferes, and David is the fourth leg, etc.

> The Sages say that the Patriarchs were the Chariot, meaning they were wholly given over to G-d's will. Avraham, Yitzchak and Yaakov are Chesed, Gevurah and Tiferes, and King David, who embodies Malchus, is the fourth leg of the Throne.

וז"ש [וזהו שכתוב] במרכבת יחזקאל חוברות אשה אל אחותה[42] שהן בבחי' חבור והתכללות שע"י דוקא והחיות נושאות כו'

And this is what is said of Yechezkel's Chariot, "joined one to another": they are in a state of joining and inter-inclusion, for specifically through this, "the Chayos carry, etc.,"

> Ezekiel describes the creatures' wings as "joined one to another." Their power to carry the Throne comes precisely from being joined and included in each other.

משום שע"י ההתכללות וחבור המדות יחדיו ע"ז מתעלים וממשיכים מבחי' עליונה מאד ששם כל המדות כלולים יחדיו (עמ"ש בפי' נח בענין זה).

because through the inter-inclusion and joining of the middos together, they are thereby elevated and draw from a very high level, where all the middos are included together (see what is explained in Parshas Noach on this matter).

> When the attributes combine, they rise and draw from a very high level in which all the attributes are still one. The Alter Rebbe refers to his discussion of this in a maamar on Parshas Noach.

ועד"ז יובן בעבודת ה' באדם כשיש בחי' התכללות המדות אהו"ר [אהבה ויראה] והתעוררות רחמים על נפשו שירדה פלאים[43] זהו נק' בחי' רבקה של שלש שלש בקר שמדות נה"ב [נפש הבהמית] מתבררים מקנ"ט [מקליפת נוגה] ועולים לה'.

And similarly it will be understood in the service of G-d in a person: when there is the level of inter-inclusion of the middos (emotive attributes), love and awe, and the arousal of compassion on his soul, which has descended wondrously low, this is called the level of a "rivkah" of three, three oxen; for the middos of the animal soul are refined from kelipas nogah and ascend to G-d.

> The same happens in a person's service of G-d. When love, awe and compassion for one's own soul, which has fallen so low, all combine, the emotions of the animal soul are refined out of kelipas nogah, the mixed realm that can go either to good or to evil, and rise to G-d. This is a "rivkah" of three.

וזהו והנה רבקה יוצאת[44] שיוצאת מק"נ [מקליפת נוגה] ואתהפכא חשוכא לנהורא ולפעמים היא של ארבע ארבע בהתכללות מדת מל' שהוא בחי' בטול וקבלת עול ועבודת עבד כי העבודה והיראה הן שני מצות כו'.

And this is "And behold, Rivkah came out": she comes out from kelipas nogah, and darkness is turned into light. And sometimes she is of four, four, with the inclusion of the attribute of Malchus, which is the level of self-nullification (bittul), accepting the yoke (kabbalas ol) and the service of a servant; for service and awe are two mitzvos, etc.

> "Rivkah came out" means she comes out of kelipas nogah, and darkness becomes light. A "rivkah" of four adds Malchus: self-nullification, accepting the yoke and serving as a servant, which is distinct from awe, since service and awe are counted as two separate mitzvos.

וזהו שיצחק מצחק את רבקה אשתו[45] דהיינו שבחי' יצחק שהוא התענוג שיתגלה לע"ל [לעתיד לבוא] הרי הוא נמשך את רבקה אשתו

And this is [why] "Yitzchak was sporting with Rivkah his wife": that is, the level of Yitzchak, which is the delight that will be revealed in the Time to Come, is drawn "with Rivkah his wife"

> This explains why Yitzchak "was sporting with Rivkah": the future delight of Yitzchak comes through Rivkah, the refined and united emotions of the animal soul.

(שהוא בחי' בירור דשם ב"ן [שם ב"ן] בגימ' [בגימטריא] בהמה דהיינו ע"י בירור נה"ב [נפש הבהמית] כשעולה למעלה מעלה להיות בבחי' רבקה כי למטה הוא ענפין מתפרדין אבל ע"י הברור אז נעשה התכללות כו')[46]

(which is the level of the refinement of the Name Ban, [whose] numerical value is behemah [animal], that is, through the refinement of the animal soul, when it ascends higher and higher to be in the level of Rivkah; for below it is "branches that separate," but through the refinement there then comes about inter-inclusion, etc.).

> The Name Ban (Havayah spelled out to the value of 52) equals behemah, "animal," in numerical value, so Rivkah's work is refining the animal soul. Below, the soul's drives are scattered "branches that separate"; once refined, they unite.

ולכן ע"ז דוקא ותרד העינה ותמלא כדה[47] דהיינו שע"י בחי' בירור ובטול נפש הבהמית דוקא

And therefore, specifically through this, "she went down to the spring and filled her pitcher": that is, specifically through the level of the refinement and nullification of the animal soul,

> This is why Rivkah is the one who "went down to the spring and filled her pitcher": the drawing down happens specifically through refining and nullifying the animal soul.

הנה ע"י העלאה זו נמשך להיות ירידה והמשכה בחי' ותמלא כדה היינו כ"ד ספרין דאורייתא.

through this ascent there comes about a descent and drawing down, the level of "and filled her pitcher," namely the twenty-four books of the Torah.

> The ascent of the animal soul brings about a descent from above: the filling of the pitcher, which is the twenty-four books of Scripture.

כי הנה כל התורה נתלבשה בענינים גשמיים כמו מצות תרומות ומעשרות בצמח וזרע הארץ ומצות קרבנות בבע"ח [בבעלי חיים]

For the entire Torah has been clothed in physical matters, such as the mitzvos of terumos and maasros in the vegetation and seed of the land, and the mitzvah of sacrifices with animals,

> The Torah's commandments are clothed in physical things: tithes and priestly gifts from produce, sacrifices from animals.

וכן בכל המצות שכ"ז [שכל זה] הוא נלקח מק"נ [מקליפת נוגה] וע"י המצות מתבררים ונמשך ע"י גילוי א"ס ב"ה אשר אנכי מצוך.[48, 49]

and so too with all the mitzvos; all of this is taken from kelipas nogah, and through the mitzvos they are refined, and through this is drawn down the revelation of the Infinite One (Ein Sof), blessed be He, "which I (Anochi) command you."

> All these physical things come from kelipas nogah; performing the mitzvos with them refines them and draws into them the revelation of G-d Himself, as the verse says "which I (Anochi) command you," the "I" of G-d's own essence.

> **EXPLAINED ELSEWHERE** • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person
>
> **EXPLAINED BY THE ALTER REBBE**
>
> „עמ"ש בפ' נח בענין זה" ("See what is explained in Parshas Noach on this matter"): the Kehot notes give no place, and our explain only says "a maamar on Parshas Noach." A reader cannot tell where the inclusion of the middos drawing „מבחי' עליונה מאד ששם כל המדות כלולים יחדיו" (from "a very high level, where all the middos are included together") is explained.
>
> The reference is probably (biur b'derech efshar) to the Alter Rebbe's maamar on "And G-d said: Behold, they are one people" in Parshas Noach, which explains that the whole virtue of the world of Tikkun is the inclusion of the attributes in one another, and that through such inclusion a very high light shines, like the level of „עקודים בכלי א'" (Akudim, where all the lights are in one vessel), above both Tohu and Tikkun. That is the level from which the joined Chayos, and the joined middos of a person, draw.
>
> the Alter Rebbe: Torah Ohr, Noach, dibbur hamaschil ויאמר ה' הן עם אחד ושפה אחת, p. יא, ב (the passage runs over 11a-b; site: Noach 4 ¶13-15)

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

BACKGROUND FROM THE REBBE

In a letter of blessing for a wedding (20 Tammuz 5706), on what marriage begins in a person's service of G-d.

Marriage, the Rebbe writes, begins a person's work with his own portion in the world, and through it the soul rises „באין ערוך" (beyond measure), from the light that fills the worlds to the light that transcends them. The yearning and service that bring this about must be „לא בבחי' אהבה לבדה או בבחי' יראה לבדה" (neither love alone nor awe alone), but the inclusion and joining of all the middos together, „רבקה של שלש כו' של ארבע" ('a rivkah of three... of four'), citing this maamar. Through this service in this world specifically, Israel rises to the level that transcends the worlds, above even the seraphim; that, he adds, is why this world „כבי הילולא דמיא" ('is like a wedding hall'), for through marriage the power to bear children is revealed, which souls have and angels do not.

The Alter Rebbe: כשיש בחי' התכללות המדות אהוי"ר והתעוררות רחמים על נפשו שירדה פלאים

The Rebbe: והתשוקה והעבודה צ"ל לא בבחי' אהבה לבדה או בבחי' יראה לבדה כו', כ"א בהתכללות וחיבור כל המדות יחדיו, רבקה של שלש כו' של ארבע

Likkutei Sichos (letters on marriage), vol. כט, p. 452 (letter pp. 452–453) · מכתב כ' תמוז, ה'תש"ו

9 וזהו הנה אנכי נצב על עין המים[50] דהיינו בבחי' ותרד העינה ותמלא כדה נמשך ממש בחי' אנכי שהוא סדכ"ס [סבה דכל סבות] שממנו נמשך המעיין כו'.

And this is "Behold, I (Anochi) stand by the spring of water": that is, in the level of "she went down to the spring and filled her pitcher," there is drawn down the very level of Anochi, which is the most hidden of all hidden, from which the spring is drawn, etc.

Eliezer says, "Behold, I (Anochi) stand by the spring of water." The Alter Rebbe reads "Anochi," "I," as G-d's very essence, the most hidden of all hidden, the source of the spring: through Rivkah's drawing at the spring, this very level is drawn down.

ולכן כדי שיהי' [שיהיה] המשכה זו גילוי אוא"ס [אור אין סוף] ב"ה בדברים גשמיים שמק"נ [שמקליפת נוגה] הוא דוקא ע"י בירור נה"ב [נפש הבהמית] תחלה

And therefore, so that there may be this drawing down of the revelation of the Infinite Light (Or Ein Sof), blessed be He, into physical things that are from kelipas nogah, it is specifically through first refining the animal soul,

For G-d's light to enter physical things, which come from kelipas nogah, the animal soul must first be refined.

שהיא ג"כ מק"נ [מקליפת נוגה] שאז אחר בירור והעלאה זו יוכל להיות המשכה וירידה זו (ועמ"ש כיוצא בזה ע"פ וספרתם לכם[51] כו' וע"פ זכור את יום השבת).[52]

which is also from kelipas nogah; for then, after this refinement and ascent, this drawing down and descent can come about. (And see what is explained similarly on the verse "And you shall count for yourselves, etc.," and on the verse "Remember the Shabbos day.")

> The animal soul is also from kelipas nogah; once it is refined and raised, the drawing down into physical things can follow. The Alter Rebbe refers to parallel discussions on counting the Omer and on remembering Shabbos.

וע"כ לא נתנה תורה למלאכים משום כלום יצה"ר [יצר הרע] יש ביניהם[53, 54] ואין שייך אצלם בירור ק"נ [קליפת נוגה] ואתהפכא חשוכא לנהורא

And therefore the Torah was not given to the angels, because "Is there an evil inclination among you?" The refinement of kelipas nogah and turning darkness into light do not pertain to them.

> This is why the Torah was not given to the angels: as Moshe argued, they have no evil inclination. They have nothing to refine and no darkness to turn into light.

ולכן א"א להיות ג"כ אצלם המשכה זו מבחי' אשר אנכי מצוך ואע"פ [ואף על פי] שבודאי נמשך גילוי אלקות למלאכים הוא מבחי' ונהר יוצא מעדן להשקות את הגן[55] דבזה כתיב היושבת בגנים חברים[56] שהם המלאכים מקשיבים לקולך.

And therefore this drawing down from the level of "which I (Anochi) command you" also cannot come about among them. And although a revelation of G-dliness is certainly drawn down to the angels, it is from the level of "And a river went out of Eden to water the garden," of which it is written, "You who dwell in the gardens, the companions," who are the angels, "listen to your voice."

> So the angels cannot receive the revelation of "Anochi" that comes through the mitzvos. They do receive a revelation of G-dliness, but only from the "river" that flows into the garden: the Song of Songs speaks of "companions," the angels, who listen to the voice of the one who dwells in the gardens.

אבל גילוי בחי' ותרד העינה ותמלא כדה לא נמשך להם כ"א למטה דוקא. ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] עתידים צדיקים[57] שיאמרו (המלאכים) לפניהם קדוש:

But the revelation of the level of "she went down to the spring and filled her pitcher" is not drawn down to them, but only below. And therefore our Sages said that the tzaddikim are destined to have (the angels) say "Holy" before them.

> The "spring" level reaches only us below. That is why the Sages say that in the future the angels will say "Holy" before the tzaddikim: those who refined the world will stand higher than the angels.

SECTION 4 · ¶10–11

The love that waters cannot quench

10 וזהו מים רבים לא יוכלו לכבות את האהבה.[58] פי' מים רבים הוא ההתבוננות שהאדם משיג ומתבונן בגדולת ה'

And this is "Many waters cannot quench the love." Meaning: "many waters" is the contemplation in which a person comprehends and contemplates the greatness of G-d,

> Now the Alter Rebbe returns to the verse and gives it a meaning in a person's own service: the "many waters" are the contemplation of G-d's greatness.

ביחו"ע [ביחודא עילאה] ויחו"ת [ויחודא תתאה] בפסוק שמע ישראל[59] ובשכמל"ו [וברוך שם כבוד מלכותו לעולם ועד] שמזה נמשך ואהבת בכל לבבך[60] כו' ואהבה זו גדלה מאד להיות נפשו צמאה להי' בבחי' בכל מאדך בלי גבול.

in the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah), in the verse "Shema Yisrael" and in "Blessed be the Name of the glory of His kingdom forever and ever," from which comes "And you shall love... with all your heart, etc." And this love grows very great, until his soul thirsts for G-d in the level of "with all your might," without limit.

> This is the meditation during the Shema: on the higher unity (the world is as nothing before G-d) and the lower unity (G-d is present within the world's existence), expressed in "Shema Yisrael" and "Blessed be the Name." From it comes the love of G-d, which can grow into a boundless thirst "with all your might."

> **THE REBBE ON THIS PARAGRAPH** · AI research, checked against each source; not yet reviewed by a person
>
> **A QUESTION THE REBBE RAISES**
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> Mayim Rabbim of Shabbos Toldos 5717 (edited by the Rebbe) opens with the Targum and Midrash, which read 'many waters' as the nations that cannot extinguish G-d's love for Israel, even when Israel is 'a little sister,' „קטנה בזכיות" (small in merits), and asks how this fits 'the explanation of Rabbeinu (the Alter Rebbe) in this parsha.'
>
> The Rebbe sets the Alter Rebbe's reading here, where the 'many waters' are a lofty contemplation that still cannot quench the soul's thirst and Israel is „במדריגה עליונה ביותר" (at its highest), beside the Targum and Midrash, where they are the nations and Israel is at its lowest, 'a little sister,' small in merits; and he states that the two readings „לא זו בלבד שאין סותרים זה לזה אלא עוד מסייעים ומבארים זא"ז" (do not contradict but support and explain each other). At the close of the maamar he joins them: because the souls are „מושרשים בעצמות ממש" (rooted in G-d's very Essence), nothing but Torah and mitzvos can quench their love, and for the same reason the nations cannot extinguish G-d's love for them even when they sin, as parents do not resent a little girl, who is rooted in their very essence.
>
> The Alter Rebbe: פי' מים רבים הוא ההתבוננות שהאדם משיג ומתבונן בגדולת ה'
>
> The Rebbe: ובאמת הנה ב' הפירושים הנה לא זו בלבד שאין סותרים זה לזה אלא עוד מסייעים ומבארים זא"ז
>
> Toras Menachem – Sefer HaMaamarim 5717, p. מח-מט (sec. 2), סא (sec. 11) · ש"פ תולדות, מבה"ח כסלו, ה'תשי"ז

A QUESTION THE REBBE RAISES

At the farbrengen of Shabbos Toldos 5745 (unedited), answering those who asked why he had explained a Rashi about the birth of Yitzchak differently from an earlier explanation, the Rebbe argues that the Torah allows several, even opposite, explanations, and 'leans on a great tree', the Alter Rebbe himself.

Whoever learns the Chassidic parsha, the Rebbe says, reaches this maamar, the second in Toldos, and may be struck by „קושיא עצומה" (a great question): only weeks earlier, in Noach, the Alter Rebbe explained 'many waters' as „הטרדות והבלבולים דעניני עוה"ז" (the troubles and confusions of worldly life), which cannot extinguish the hidden love, while here he explains the same verse the opposite way, as „אהבה רבה וצמאון לה'" (a great love and thirst for G-d); and the Tzemach Tzedek arranged both in one book. The answer he gives here is that the Torah has many interpretations, „שבעים פנים לתורה" ('seventy faces'), even six hundred thousand on each level; the reconciliation of the two readings themselves he gave two weeks later, on Shabbos Vayishlach.

The Alter Rebbe: ההתבוננות שהאדם משיג ומתבונן בגדולת ה' ביחו"ע ויחו"ת בפסוק שמע ישראל ובשכמל"ו

The Rebbe: וא"כ, היתכן שבפ' תולדות מבאר אדמו"ר הזקן עצמו פסוק זה עצמו באופן הפוך — ש"מים רבים" קאי על אהבה רבה וצמאון לה'

ש"פ תולדות, ה'תשמ"ה (בלתי מוגה) · Toras Menachem – Hisvaaduyos, vol. תשמ"ה ח"ב, p. 734–735 (sec. 22)

A QUESTION THE REBBE RAISES

At the farbrengen of Shabbos Vayishlach 5745 (unedited), on pairs of opposites (Korach of the other side and „קרח הנורא" (the 'awesome ice', kerach) of holiness; Eisav, who hates Yaakov yet kisses him), the Rebbe comes back to Torah Ohr's two opposite readings of 'many waters', which he had raised on Shabbos Toldos two weeks before, and reconciles them.

In Noach, the Rebbe notes, „מים רבים הם כל טרדות הפרנסה והמחשבות שבעניני עוה"ז" (the 'many waters' are the troubles of livelihood and worldly thoughts); here they are the soul's love and thirst „בכל מאדך" ('with all your might'), which only Torah and mitzvos can quench; and both stand in Torah Ohr. He answers that there is no contradiction, because „שדוקא ממצב של תכלית הירידה יכולים לבוא לתכלית העילוי" (from the lowest descent one comes to the highest ascent): when a Jew does his service without being affected by the 'many waters' of livelihood, he comes to the holy 'many waters,' a great love 'with all your might,' which nothing quenches but „הון ביתו" ('the wealth of His house'), Torah study and the mitzvos. He sets beside it Eisav, who hates Yaakov yet 'kissed him with all his heart,' and Rabbi Akiva, who came from poverty to the wealth of Torah.

The Alter Rebbe: ואהבה זו גדלה מאד להיות נפשו צמאה לה' בבחי' בכל מאדך בלי גבול

The Rebbe: אזי מגיע לבחי' ה"מים רבים" דקדושה, אהבה רבה בבחי' בכל מאדך, שאין לרוותה כי אם ע"י "הון ביתו" — לימוד התורה וקיום המצוות

ש"פ וישלח, ה'תשמ"ה (בלתי מוגה) · Toras Menachem – Hisvaaduyos, vol. תשמ"ה ח"ב, p. 809 (sec. 18), 812–813 (sec. 21)

A QUESTION THE REBBE RAISES

In the maamar Ki Yedativ said on the Rebbe Rashab's birthday in 5736 (unedited), the Rebbe ties the verse to the Rebbe Maharash's maamar of Shabbos Vayera 5636, which explains 'many waters' and asks how water could ever extinguish love.

The Rebbe notes that the 5636 maamar seems to follow Torah Ohr Noach, where the 'many waters' are the troubles of livelihood, while „ד"ה זה שבתו"א פרשת תולדות" ('this dibbur hamaschil in Torah Ohr Parshas Toldos') teaches that they are „מדרגות נעלות בקדושה" (lofty levels of holiness): not only physical waters but spiritual ones too cannot extinguish the love. That, he says, is why the

question in 5636 (how can intellect, water in the spiritual sense, put out the hidden love?) is about spiritual waters. He adds that both Torah Ohr maamarim reach the love „בכל מאדך" ('with all your might'), where 5636 speaks only of „בכל לבבך" ('all your heart'): this one because its waters are not troubles at all, the Noach maamar because it speaks of dealing with worldly things as one should.

The Alter Rebbe: וזהו מים רבים לא יוכלו לכבות את האהבה

The Rebbe: אמנם בד"ה זה שבתו"א פרשת תולדות מבואר דמים רבים הם מדרגות נעלות בקדושה, היינו לא רק מים רבים בגשמיות (טרדות הפרנסה) כ"א גם ברוחניות

Sefer HaMaamarim 5736 (old ed.), p. 46, 48 · כ' מרחשון ה'תשל"ו (יום הולדת אדמו"ר מהורש"ב; בלתי מוגה)

BACKGROUND FROM THE REBBE

At the farbrengen of 13 Tammuz 5719, speaking of „האהבה המסותרת" (the hidden love) every Jew inherits from Avraham and of 'many waters' that seem too strong to escape, the Rebbe asks why such waters exist at all.

The 'many waters' on the side of evil exist, the Rebbe says, only because they exist first on the side of good: „רבינו הזקן מבאר" ('Rabbeinu HaZaken explains') that 'many waters' are „האהבה רבה דקדושה" (the great love of holiness), which sweeps away the love of the other side, foreign loves for worldly things, even permitted ones. Without that craving, he notes, there would be no room for involvement with the world at all; and he links this to „מי המבול" (the waters of the Flood). The editors' note points to this paragraph (TO 18b), but the sweeping away of foreign loves is not in its words.

The Alter Rebbe: שמזה נמשך ואהבת בכל לבבך כו'

The Rebbe: הסיבה לכך שישנם "מים רבים" בלעו"ז, היא, מפני שענין זה ישנו תחילה בצד הטוב

Toras Menachem – Hisvaaduyos, vol. תשי"ט ח"ג, p. 107 (sec. 13) · י"ג תמוז, ה'תשי"ט

11 ולא יוכל להשקיט ולכבות צמאון האהבה זו ע"י המים רבים עצמן שהיא ההתבוננות הנ"ל שמשיג ביחו"ע [ביחודא עילאה] ויחו"ת [ויחודא תתאה]

And the thirst of this love cannot be stilled and quenched by the "many waters" themselves, that is, the contemplation mentioned above, in which he comprehends the higher unity and the lower unity.

The contemplation that aroused this thirst cannot itself satisfy it: understanding more does not quench the longing.

כי אם רץ לבך[61] שוב לאחד[62] הוא דוקא ע"י עסק התורה ומצות מעשיות שזהו בחי' אשר אנכי ממש מצוך.

Rather, "if your heart runs, return to the One" is specifically through occupation in the Torah and practical mitzvos, which is the level of "which I (Anochi) Myself command you."

The phrase "if your heart runs, return to the One" describes the soul's longing followed by its return. The return, the fulfillment of the longing, comes through Torah study and practical mitzvos, in which G-d's very "I" gives the command.

משא"כ בידיעה והתבוננות לבד הוא רק ידיעת מציאותו ולא בחי' אשר אנכי ממש מצוך שהוא כמו בחי' תפיסא במהו"ע [במהותו ועצמותו] כביכול ע"י המצות מעשיות דרמ"ח פקודין אינון רמ"ח אברי' [אברים] דמלכא.[63]

Whereas through knowledge and contemplation alone, there is only knowledge of His existence, and not the level of "which I Myself command you," which is like the level of grasping His very essence, as it were, through the practical mitzvos; for "the 248 commandments are the 248 limbs of the King."

> Contemplation gives knowledge only that G-d exists, but a mitzvah is like grasping G-d's essence itself, as it were. As the Tikkunei Zohar says, the 248 positive commandments are the "248 limbs of the King": to hold a limb is to hold the King.

יתר על כן אפילו ההשגות שבג"ע [שבגן עדן] שהיא השגת מהות זיו השכינה ממש ולא מציאותו לבד עכ"ז [עם כל זה] עז"נ [על זה נאמר] מים רבים הנמשכים מנהר היוצא מעדן כו'

Moreover, even the comprehensions in Gan Eden, which are a comprehension of the very essence of the radiance of the Shechinah and not merely of its existence, nevertheless of these it is said: "many waters," which are drawn from the "river that went out of Eden, etc.,"

> Even the souls' understanding in Gan Eden, which perceives the actual radiance of the Shechinah and not only its existence, is still "many waters" flowing from the river.

לא יוכלו לכבות את האהבה דבחי' רבקה בכל לבבך ומאדך הנ"ל וכמ"ש מי לי בשמים[64] וגו'

"cannot quench the love" of the level of Rivkah, "with all your heart" and "with all your might," mentioned above; as it is written, "Whom do I have in heaven, etc."

> These waters too cannot quench the love of Rivkah's level, the love "with all your heart" and "with all your might"; as the Psalm says, the soul wants nothing in heaven, only G-d.

כי הגלוי שבג"ע [שבגן עדן] נקרא רק זיו והארה בלבד ונק' לקבל פרס לשון פרוסה כמ"ש במ"א.

For the revelation in Gan Eden is called only a radiance and a glimmer, and it is called "receiving a reward" [peras], an expression of "a slice" [perusah], as explained elsewhere.

> The revelation in Gan Eden is only a radiance. It is called a "reward" (peras), related to perusah, "a slice": only a portion of the whole.

אבל האהבה הנ"ל היא למהו"ע [למהותו ועצמותו] יתי' וזה שלא ע"מ [על מנת] לקבל פרס[65] כו' וזהו ונהרות לא ישטפוה[66]

But the love mentioned above is for His blessed essence itself, and this is "not in order to receive a reward, etc." And this is "nor can rivers drown it,"

> The soul's love reaches for G-d's essence itself, like one who serves "not in order to receive a reward." This is why "rivers cannot drown it."

כי בעבר הנהר ישבו אבותיכם[67, 68] שבחי' אה"ר [אהבה רבה] הנ"ל היא מגעת למעלה אפילו מבחי' הנהר הנ"ל שהוא מקור כל הנהרות כו' וא"כ ודאי ונהרות לא ישטפוה:

for "your fathers dwelt beyond the river": the level of the great love mentioned above reaches higher even than the level of the river mentioned above, which is the source of all the rivers, etc.; and if so, certainly "rivers cannot drown it."

> The verse in Yehoshua, "your fathers dwelt beyond the river," is read as saying that this love stands beyond, above, the river, above even its source; so the rivers of revealed light certainly cannot drown it.

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

EXPLAINED BY THE ALTER REBBE AND A ביאור ON THE ALTER REBBE'S TEACHING, WRITTEN DOWN IN HIS LIFETIME BY AN UNNAMED HAND

„ונקי לקבל פרס לשון פרוסה כמ"ש במ"א" ("It is called 'receiving a reward' (peras), an expression of 'a slice' (perusah), as explained elsewhere"): no place is given in the text or the Kehot notes, and the explain gives only the gloss.

The same gloss appears, in the same terms, in the Alter Rebbe's discourse Sos Tasis in Likkutei Torah, Tazria: the souls' delight in the radiance of the Shechinah in Gan Eden is called peras because it is only a 'slice' (as in „פרוס לרעב לחמך", 'to break [paros] your bread for the hungry'), so one whose love is great does not want this slice, only to be absorbed in the King Himself, and that is serving „שלא על מנת לקבל פרס" ('not in order to receive a reward'). Perhaps (biur b'derech efshar) this is the place he means here; Likkutei Torah on Shir HaShirim says likewise that even upper Gan Eden is only radiance, „חלק מובדל מעצמיות" ('a part separated from His Essence').

the Alter Rebbe: Likkutei Torah, Tazria, dibbur hamaschil שוש תשיש ותגל העקרה, p. כ, ב (Kehot key 20:27; site: Tazria 3 ¶3) · the Alter Rebbe: Likkutei Torah, Shir HaShirim, dibbur hamaschil יונתי בחגוי הסלע, p. יז, א (as the Rebbe cites it; Kehot key 16:86 is wrong by the print; site: Shir HaShirim 15 ¶5) · the Alter Rebbe: Torah Ohr, Megillas Esther (on פרס ומדי), p. קיח, ב (Hosafos on Megillas Esther, sec. ד; printed daf קיח) · a ביאור on the Alter Rebbe's teaching, written down in his lifetime by an unnamed hand (headed 'ביאור על תורת אדמו"ר שי'"): Maamarei Admur HaZaken 5563 (ביאור על לא הביט און ביעקב), vol. ב, p. תשצט

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

THE REBBE EXPLAINS

At the close of Mayim Rabbim 5717, after a long section on „ה' אחד" ('G-d is one') (from the Rebbe Rashab), the Rebbe returns to the verse to explain the Alter Rebbe's reading and to join it with the Targum's.

The Rebbe explains why contemplation and even the revelations of Gan Eden, the 'rivers' (נהרות) of upper and lower Gan Eden, cannot quench this love. Even when Israel is at its lowest, he says, their practical mitzvos, „ובעשיי בכוונה פשוטה לשם שמים" (and even acts done simply for the sake of Heaven), reach „מרחב העצמי" (the 'essential expanse', merchav ha'atzmi) above every revelation; the term merchav ha'atzmi, and the teaching that acts done for the sake of Heaven draw down G-dliness, are the Rebbe Rashab's, from his maamar of 5678, which the Rebbe follows in the sections before. Therefore nothing short of this can quench the love of the souls for G-d's very Essence, where they are rooted, for „לית מחשבה תפיסא ביי כלל" (no thought grasps Him at all), not even the primordial thought of Adam Kadmon, except as it takes hold of and is clothed in Torah and mitzvos; and this, he says, is the Alter Rebbe's reading of the verse. Perhaps (biur b'derech efshar) this gives the reason behind our paragraph's contrast between grasping G-d's 'existence' or His 'radiance' and holding His Essence through the mitzvos.

The Alter Rebbe: אפילו ההשגות שבג"ע שהיא השגת מהות זיו השכינה ממש ולא מציאותו לבד

The Rebbe: כי לית מחשבה תפיסא ביי כלל, אפי' מח' הקדומה דא"ק, כי אם כאשר תפיסא ומתלבשת בתורה ומצותי', וכפירוש רבינו הזקן

Toras Menachem – Sefer HaMaamarim 5717, p. סא (sec. 11) · ש"פ תולדות, מבה"ח כסלו, ה'תשי"ז

BACKGROUND FROM THE REBBE

In a talk of the first day of Rosh Chodesh Marcheshvan 5746 (edited in 5747 for Likkutei Sichos vol. 30, Noach 1), on the Midrash that at the start of creation, when the world was all water, „הי' קלוסו של הקב"ה עולה" (G-d's praise rose) from the waters, and that the Flood returned the world to that state: how can waters that came to destroy be a lofty state?

Explaining Rashi's word 'כהלכתה' on „יבשה הארץ" ('the earth was dry'), the Rebbe reads the Flood waters as the Torah as it stands above the world's existence, „מי הדעת" ('waters of knowledge'), and the dry earth as the Torah come down and clothed in earthly matters, where its halachah is revealed; the second is the higher, for the Torah's purpose is to act in the world through its halachah. For this he points (note 71) to our paragraph: the thirst of the love cannot be quenched „כי אם... דוקא ע"י עסק התורה ומצות מעשיות" ('except... specifically through occupation in the Torah and practical mitzvos'). In another note (37) he cites our ¶10 for 'many waters' in a positive sense, the contemplation of G-d's greatness.

The Alter Rebbe: כי אם רץ לבך שוב לאחד הוא דוקא ע"י עסק התורה ומצות מעשיות

The Rebbe: מי המבול מרמזים על מדריגת התורה („מי הדעת") כפי שהיא למעלה עדיין ממציאות העולם; ואילו „יבשה הארץ" היא התורה כפי שירדה למטה ונתלבשה בעניני ארץ

Likkutei Sichos – Geulah u'Moshiach (reprinting Likkutei Sichos vol. 30, Noach 1), vol. 1 (Bereishis), p. 23 (sec. 8, note 71) · א' דר"ח מרחשון ה'תשמ"ו (edited 5747)

SECTION 5 • ¶12–19

The wealth of His house

12 אך אם יתן איש את כל הון ביתו באהבה בוז יבוזו לו.[69] פי' אם הוא לשון כאשר שיש אם שאינו משמש בלשון ספק אלא בלשון ודאי.

However, "If a man would give all the wealth of his house for love, boz yavuzu lo [they will surely seize it as spoil]." Meaning: "if" is an expression of "when," for there is an "if" that is not used in the sense of doubt but in the sense of certainty,

> The verse continues, "If a man would give all the wealth of his house for love." The Alter Rebbe notes that the Hebrew "im," "if," can mean "when": it sometimes expresses certainty, not doubt.

כמו אם כסף תלוה.[70] ואם יהיה היובל[71] שאין זה לשון ספק אלא שבודאי יהיה הדבר ויבא.

as in "If you lend money," and "And if the Jubilee shall be," where this is not an expression of doubt; rather, the thing will certainly be and come.

> He gives two examples from the Torah where "if" means a certainty: lending to the poor and the coming of the Jubilee year, both of which will surely happen.

13 ולשון אם כאן אינו אלא לשון כאשר. פי' כאשר כסף תלוה את העני לא תהיה לו כנושה[72] וכן כאשר יהיה היובל.[73]

And the word "if" here is nothing but an expression of "when." Meaning: "When you lend money" to the poor, "do not be to him as a creditor"; and likewise, "when the Jubilee shall be."

> The two examples show that "if" can mean "when": lending to the poor is a duty, not an option, and the Jubilee will certainly arrive.

וכמו כן אם יתן איש פי' כאשר יתן איש זה הקב"ה[74, 75] שיתן בודאי והיינו לעתיד שיתן הוא לשון עתיד שלעתיד לבא יתן את כל הון ביתו שבזמן הזה אינו בא לידי גילוי כ"א לעתיד דוקא.

And similarly, "If a man would give" means "When a man will give": this is the Holy One, blessed be He, who will certainly give; that is, in the Future, for "will give" is an expression of the future. For in the Time to Come He will give "all the wealth of His house," which in the present time does not come to revelation, but only in the Future specifically.

> So "If a man would give" means "When a man will give," and the "man" is G-d, as the Midrash reads "man" in other verses. G-d will certainly give "all the wealth of His house," His innermost treasures; but this will be revealed only in the Time to Come.

אך הגם שאין זה בגלוי עכשיו מ"מ נמשך הוא ממש בחי' זו ע"י תורה כ"ד ספרים דאורייתא ומצות מעשיות שהם בחי' והיו הדברים האלה אשר אנכי[76] מי שאנכי[77] ממש נמשך ע"י"ז.

However, although this is not revealed now, nevertheless this very level is drawn down through the Torah, the twenty-four books of the Torah, and the practical mitzvos, which are the level of "And these words which I (Anochi) [command you] shall be": He who is truly "I" is drawn down through this.

> Though hidden now, that same level is already drawn down through Torah study and practical mitzvos. The verse "these words which I (Anochi) command you" means that G-d, the true "I," is Himself drawn down into them.

14 וזהו מצוך לי [לשון] צוותא וחבור. וזהו באי"י [ברוך אתה ה'] אמ"ה [אלקינו מלך העולם] אק"ב [אשר קדשנו במצותיו] אתה היינו מהו"ע [מהותו ועצמותו] יתי' ברוך ונמשך בבחי' שם הוי' המתלבש בע"ס [בעשר ספירות] יו"ד בחכמה כו'[78]

And this is [why it says] "command you" (metzavecha), an expression of togetherness and connection. And this is [the blessing] "Blessed are You, Havayah, our G-d, King of the universe, who has sanctified us": "You" is His blessed essence itself; "blessed" [means] drawn down in the level of the Name Havayah, which is clothed in the Ten Sefiros, the yud in Chochmah, etc.,

> The word "metzavecha," "command you," is related to "tzavsa," togetherness: a mitzvah joins the person with G-d. The words of every blessing trace how G-d's essence ("You") is drawn down ("blessed") through the Name Havayah, which enters the Ten Sefiros starting with the yud, Chochmah.

עד שנמשך להיות מלך העולם בבחי' מל' מקור דבי"ע והוא אשר קדשנו אשר לשון ענג כמו באשרי

until it is drawn down to be "King of the universe," in the level of Malchus, the source of Beriah, Yetzirah and Asiyah. And this is "who (asher) has sanctified us": "asher" is an expression of delight, as in "Happy am I (be'ashri),

> It continues down until it becomes "King of the universe," Malchus, the source of the lower worlds of Beriah, Yetzirah and Asiyah. Then "asher kideshanu," "who has sanctified us": the word asher is related to Leah's word "be'ashri," "happy am I," which expresses delight.

כי אשרוני[79] והוא בחי' תענוג וצחוק העליון שיתגלה לע"ל [לעתיד לבוא] בפו"מ [בפועל ממש] כשיתן הון ביתו כו' הוא נמשך עכשיו ממש כי היום לעשותם ולמחר לקבל שכרם.[80, 81, 82]

for the daughters have called me happy." And this is the level of the supernal delight and laughter that will be revealed in the Time to Come in actual fact, when He gives "the wealth of His house, etc.": it is drawn down now, truly, for "Today to do them, and tomorrow to receive their reward."

> So the blessing over a mitzvah draws down now the supernal delight and laughter, Yitzchak's future delight, that will be openly revealed when G-d gives "the wealth of His house." As the Sages say, today is for doing the mitzvos and tomorrow for receiving their reward, and the reward is the revelation of what the mitzvah itself draws down.

15 וענין פי' ברכה זו שצ"ל הוא עד"מ אם רוצה אדם להאיר למרחוק או במקום חשך ואפילה צריך

And the meaning of this blessing that must be said is, by way of analogy: if a person wants to give light far off, or in a place of darkness and gloom, he must

> The Alter Rebbe explains why a blessing is needed with a parable: to light a dark or distant place you need a larger torch.

להדליק אבוקה גדולה ולהוסיף על האור בכדי שיגיע אורו גם למרחוק וכך כדי שיגיע האור והגילוי בעשי' הגשמי' [בעשיה] [הגשמיים / הגשמיות / הגשמית] צריך להוסיף אור האבוקה וזהו הברכה כו'.

kindle a great torch and add to the light, so that its light reaches far off as well. So too, in order for the light and revelation to reach the physical Asiyah, the light of the torch must be increased; and this is the blessing, etc.

> To carry G-d's light all the way down into the physical world, the light must be increased. That is what a blessing (berachah) does: it adds and draws down more light.

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] חייב אדם לברך[83] מאה ברכות בכ"י [בכל יום]. וכמ"ש בזוהר ר"פ חיי שרה[84] דקכ"ג ע"א.[85] שהוא המשכה מאתר עלאה סדכ"ס [סבה דכל סבות] כו'.

And therefore our Sages said, "A person is obligated to recite a hundred blessings every day." And as is said in the Zohar, at the beginning of Parshas Chayei Sarah, page 123a: that it is a drawing down from the supernal place, the most hidden of all hidden, etc.

> This is why the Sages require a hundred blessings a day. The Zohar connects the hundred daily blessings with a drawing down from the supernal place it calls "the most hidden of all hidden."

16 והנה ע"ז ארז"ל [אמרו רבותינו זכרונם לברכה] יפה שעה[86,87] א' בתשובה ומעש"ט [ומעשים טובים] בעוה"ז מכל חיי העוה"ב [העולם הבא] כי ג"ע [גן עדן] הוא רק זיו השכינה

Now, of this our Sages said, "Better is one hour of teshuvah (return) and good deeds in this world than all the life of the World to Come," for Gan Eden is only the radiance of the Shechinah,

> The Mishnah says one hour of teshuvah and good deeds in this world is better than all of the World to Come. The reason: Gan Eden gives only the radiance of the Shechinah.

ולכן לא יוכל לכבות את האהבה אבל המשכה זו היא מבחי' מהו"ע [מהותו ועצמותו] ולא זיו לבד ולכן נק' הון ביתו. דהנה כתיב בחכמה יבנה בית.[88]

and therefore it cannot quench the love. But this drawing down is from the level of His very essence, and not the radiance alone, and therefore it is called "the wealth of His house." For it is written, "With wisdom a house is built."

> Radiance cannot quench the soul's love, but Torah and mitzvos draw down G-d's very essence; that is why it is called "the wealth of His house," the inner treasure. The word "house" leads to the verse "With wisdom a house is built."

פי' אותיות התורה נק' בתים כמ"ש בס"י [בספר יצירה] שני אבנים[89] בונות שתי בתים.[90] ולכך נק' ת"ח [תלמיד חכם / תלמידי חכמים] בנאים[91] שעוסקים בבנינו ש"ע [של עולם].

Meaning: the letters of the Torah are called "houses," as it is said in Sefer Yetzirah, "Two stones build two houses." And therefore Torah scholars are called "builders," for they are occupied with the building of the world.

> The letters of the Torah are called "houses": Sefer Yetzirah calls letters "stones" and the words formed from them "houses." So Torah scholars are called "builders," because through their learning they build the world.

17 והנה בחי' חכמה הוא חכים ולא בחכמה ידיעא[92,93] שהוא למעלה מבחי' ונהר יוצא כמש"ל [כמה שכתוב לעיל] ובתבונה

Now, the level of Chochmah is "wise, but not with a known wisdom," which is above the level of "And a river went out," as explained above. "And with understanding

> The verse from Proverbs is explained by level: Chochmah, the wisdom that is "not a known wisdom," is the spring above the river.

יתכונן[94] הוא מ"ש ולתבונתו אין חקר[95] ובדעת חדרים ימלאון[96] כל הון יקר ונעים והוא בחי' תענוג עליון הגנוז ומלובש בהתורה כמ"ש אני תורתך שעשעתי.[97]

it is established" is what is said, "His understanding is unsearchable." "And with knowledge the rooms are filled with all precious and pleasant wealth": this is the level of the supernal delight that is hidden and clothed in the Torah, as it is written, "I delight in Your Torah."

> "With understanding it is established" is Binah, the unsearchable understanding. "With knowledge the rooms are filled with all precious and pleasant wealth" refers to the supernal delight hidden in the Torah, as the Psalm says, "I delight in Your Torah."

18 וזהו בחי' הון ביתו שנמשך ע"י הדעת כי דעת לי' [לשון] חבור כמו והאדם ידע[98] והיינו שמחבר וממשיך בחי' תענוג עליון ממקור התענוגים בחו"ב [בחכמה ובינה] דאורייתא מחכמה נפקת.[99, 100]

And this is the level of "the wealth of His house," which is drawn down through Daas; for "daas" is an expression of connection, as in "And Adam knew." That is, it connects and draws down the level of the supernal delight from the source of delights into the Chochmah and Binah of the Torah, [for] "the Torah comes forth from Chochmah."

> The "wealth of His house" is drawn down by Daas, since "daas" means connection, as in "Adam knew Chavah." Daas connects the supernal delight from its source with the Chochmah and Binah of the Torah, which comes forth from Chochmah.

והוא ע"ד מ"ש בספר הבהיר[101] דהע"ה [דוד המלך עליו השלום] היה מחבר תורה שלמעלה בהקב"ה וגילוי זה יהיה בפו"מ [בפועל ממש] לע"ל [לעתיד לבוא] שיתן איש את כל הון ביתו הון יקר ונעים.

And this is like what is said in Sefer HaBahir, that King David, peace be upon him, would connect the Torah above with the Holy One, blessed be He. And this revelation will be in actual fact in the Future, when "a man will give all the wealth of His house," "precious and pleasant wealth."

> Sefer HaBahir says that King David would connect the Torah above with G-d; the Alter Rebbe compares this to the work of Daas. In the future this connection will be openly revealed, when G-d gives "all the wealth of His house."

19 וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] עתיד הקב"ה להנחיל לכל צדיק ש"י עולמות[102, 103] וזהו בחי' ההון יקר כי יקר ג"כ גימטריא יש

As our Sages said, "In the future the Holy One, blessed be He, will give each tzaddik three hundred and ten worlds as an inheritance"; and this is the level of the "precious wealth," for "yakar" [precious] too is numerically equal to "yesh" [310].

> The Mishnah says every tzaddik will inherit 310 worlds, which is the "precious wealth": yakar (precious) and yesh (there is, 310) have the same numerical value.

ולכן נאמר אם יתן איי"ש[104] אי יי"ש שהמשכת ש"י עולמות נמשכים מן אלופו של עולם וכמ"ש אאלפך חכמה אאלפך בינה.[105]

And therefore it says, "If a man (ish) would give": ish is aleph [and] yesh; for the drawing down of the 310 worlds is drawn from the Master (Aluf) of the world, as it is written, "I will teach you (a'alefcha) wisdom, I will teach you understanding."

> The word ish (man) is spelled aleph plus yesh: the 310 worlds (yesh) come from the aleph, the Master (Aluf) of the world. Job's "a'alefcha," "I will teach you," shares the root of aleph.

ונאמר קנה חכמה קנה בינה[106] ב"פ [ב' פעמים] קנה גימטריא יי"ש שכ"ז [שכל זה] נמשך מבחי' האלף אאלפך כו':

And it says, "Acquire wisdom, acquire understanding": twice "kneh" [acquire] is numerically "yesh," for all this is drawn from the level of the aleph, "I will teach you, etc."

> Similarly, "acquire" (kneh, 155) said twice equals 310, yesh; all of it comes from the aleph, the level of G-d as the source of wisdom.

SECTION 6 · ¶20–25

Plundering the treasure

20 והנה בחי' גילוי זה הוא מרוה צמאון האה"ר [האהבה רבה] הנ"ל וזהו בוז יבוזו לו[107] לי' [לשון] ביזה ושלל[108] וכמו אדם הבוזז וחוטף דבר יקר הערך

Now, this level of revelation quenches the thirst of the great love mentioned above. And this is "boz yavuzu lo," an expression of plunder and spoil, like a person who plunders and snatches a thing of precious worth,

> This revelation is what quenches the soul's great love. "Boz yavuzu lo" is now read not as scorn but as "bizah," plunder: a person grabs something of great value.

כמו ביזת אוצרות יקרים שבוזז וחוטף משום שמא אין ראוי שיתנו לו דרך נתינה ע"כ בוזז וחוטף לגודל תשוקתו לזה.

such as the plundering of precious treasures, where he plunders and snatches because perhaps it would not be fitting for them to give it to him by way of a gift; therefore he plunders and snatches, out of the greatness of his longing for it.

> Plunderers seize treasure because they do not expect to receive it as a gift; they snatch it out of their intense longing.

21 וכך הוא בהתגלות אוצרו הטוב[109] שהוא בחי' סדכ"ס [סבה דכל סבות] אשר עין לא ראתה[110] אלקים זולתך. ונק' הון ביתו ע"כ כאשר יומשך ויתן גילוי אוצרות אלו אזי בוז יבוזו עד"מ.

And so it is with the revelation of "His good treasure," which is the level of the most hidden of all hidden, [of which it is said,] "No eye has seen, O G-d, besides You." And it is called "the wealth of His house." Therefore, when the revelation of these treasures is drawn down and given, then "boz yavuzu," by way of analogy.

> G-d's "good treasure" is the most hidden of all hidden levels, which "no eye has seen" but G-d. When He reveals these treasures, the soul will "plunder" them, figuratively speaking.

ובחי' זו עכשיו היא שמחת הנפש בעסק התורה ומצות אחר הצמאון ואה"ר [ואהבה רבה] בק"ש [בקריאת שמע] אשר יעורר האדם בנפשו להיות מי לי בשמים[111] כו' ומים רבים לא יוכלו לכבות את האהבה.[112]

And this level, now, is the joy of the soul in occupation with the Torah and the mitzvos, after the thirst and the great love in the recitation of the Shema, which a person arouses in his soul so as to be [in the state of] "Whom do I have in heaven, etc.," and "Many waters cannot quench the love."

> Even now this is felt as the soul's joy in Torah and mitzvos, after the thirst and love aroused in the Shema, when one feels that only G-d Himself can satisfy the soul.

זאת ישים אל לבו כי הדברים האלה הן ד"ת [דברי תורה] ומצות הם הם בחי' גילוי הון יקר הנ"ל.

Let him take this to heart: that these things, the words of Torah and the mitzvos, are themselves the level of the revelation of the "precious wealth" mentioned above.

> A person should reflect that the words of Torah and the mitzvos are themselves that "precious wealth."

22 וכמ"ש יראת ה' היא אוצרו[113] ולזאת ישמח לבו בשמחה ובטוב לבב[114] מרוב כל. וזהו ותרד העינה ותמלא כדה ותעל.[115]

As it is written, "The fear of Havayah is His treasure." And for this his heart should rejoice, with joy and with gladness of heart, "from the abundance of everything." And this is "she went down to the spring, filled her pitcher, and came up."

> Isaiah calls the fear of G-d "His treasure," so one should serve with joy. And Rivkah "went down, filled her pitcher, and came up": going down to the spring leads to going up.

שע"י כ"ד ספרים דאורייתא עם היות שזהו בחי' שוב וירידה שנתלבשו בעשיה גשמית הנה ע"י"ז אדרבה ותעל גם למעלה מאה"ר [מאהבה רבה] הנ"ל דבחי' רבקה כו'

For through the twenty-four books of the Torah, although this is the level of return and descent, for they were clothed in physical Asiyah, nevertheless through this, on the contrary, "she came up," even above the great love mentioned above, of the level of Rivkah, etc.

> The twenty-four books of the Torah are a "return" and descent into the physical world, yet through them one rises even higher than the great love of Rivkah's level.

והגם שמים רבים לא יוכלו לכבות את האהבה היינו מים רבים דייקא שנמשכו מבחי' הנהר

And although "many waters cannot quench the love," that is "many waters" specifically, which were drawn from the level of the river.

> The "many waters" that cannot quench the love come from the river, the revealed level.

אבל כ"ד ספרים דאורייתא הם נמשכים מבחי' ותרד העינה שהמעיין נמשך מבחי' סדכ"ס [סבה דכל סבות] ממש כמ"ש הנה אנכי נצב על עין המים[116] ולכן ע"י"ז ירוו צמאון האה"ר [האהבה רבה] ולכן אדרבה המעיין הוא נראה קטן יותר מהנהר

But the twenty-four books of the Torah are drawn from the level of "she went down to the spring," for the spring is drawn from the very level of the most hidden of all hidden, as it is written, "Behold, I (Anochi) stand by the spring of water"; and therefore through this the thirst of the great love will be quenched. And therefore, on the contrary, the spring appears smaller than the river;

> But the Torah comes from the spring, which comes from G-d's essence, the "I" who "stands by the spring"; only this quenches the thirst. The spring looks smaller than the river.

היינו משום שהוא קרוב יותר לבחי' אנכי סדכ"ס ע"כ יש בו הבטול יותר דכל הקרוב קרוב קמי' [קמיה] כו' וכמאמר אין זולתך לחיי עוה"ב [עולם הבא] אפס בלתך כו'.

that is, because it is closer to the level of Anochi, the most hidden of all hidden, therefore there is more self-nullification (bittul) in it, for "whatever is closer is closer before Him, etc."; and as the saying, "There is none besides You for the life of the World to Come; there is nothing apart from You, etc."

> The spring is smaller because it is closer to G-d, and what is closer to Him is more nullified before Him. This is like the prayer that speaks of "none besides You" and "nothing apart from You."

אבל באמת בודאי הרי מקור מוצא המים הוא מהמעיין וממנו נמשך להנהר כמ"ש המשלח מעינים בנחלים.[117]

But in truth, certainly, the source from which the water comes forth is the spring, and from it [the water] is drawn to the river, as it is written, "He sends forth springs into the streams."

> But in truth the spring is the source of the river's water, as the Psalm says, "He sends forth springs into the streams."

> **EXPLAINED ELSEWHERE** • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person
>
> **EXPLAINED BY THE REBBE RASHAB AND AN UNSIGNED GLOSS IN TORAH OHR'S HOSAFOS**
>
> „וכמאמר אין זולתך לחיי עוה"ב אפס בלתך כו'" ("And as the saying, 'There is none besides You for the life of the World to Come; there is nothing apart from You, etc.'"): why this line from the Shabbos prayer proves that the spring, being closer, is more nullified is not explained in the text or our commentary.
>
> In his discourse Ein Aroch Lecha of Simchas Torah 5652, the Rebbe Rashab explains the two phrases of this prayer: „ואין זולתך מלכנו לחיי העוה"ב" ("there is none (ein) besides You ... for the life of the World to Come"), which he takes as Gan Eden, speaks of something that exists but is nullified, while „אפס בלתך גואלנו לימות המשיח" ("there is nothing (efes) apart from You ... for the days of Mashiach") is a greater nullification, in which nothing exists apart from Him, like light that exists only while it is attached to its source. A gloss printed in Torah Ohr's Hosafos likewise reads ein as Gan Eden and efes as the days of Mashiach, efes being higher than ein. Perhaps (biur b'derech efshar) this is why the Alter Rebbe brings the line here: „ונהר יוצא מעדן להשקות את הגן" (the "river" that waters the garden of Eden) and the "spring" stand to each other as ein and efes, and the spring, closer to its Source, is the more nullified.
>
> the Rebbe Rashab: Sefer HaMaamarim 5652 (in the volume 5652-5653), dibbur hamaschil אין ערוך לך (שמחת תורה תרנ"ב), p. י · an unsigned gloss in Torah Ohr's Hosafos (printed in parentheses; not to be credited to the Alter Rebbe): Torah Ohr, Hosafos, Vayakhel (on the Omer: העלאת מ"ן לבחי' התהו), p. ג, קיד (Hosafos, Vayakhel; printed p. 228)

23 וגם מי מעיין נק' מים חיים כו'. ובוז יבוזו כמאמר שיננא חטוף ואכול[118] חטוף ובריך דהיינו כמ"ש לכו לחמו בלחמי[119] וכמ"ש פי פערתי ואשאפה[120] כו'. עמא פזיזא[121] כו'.

And also, spring water is called "living water," etc. And "boz yavuzu" is as the saying, "Sharp one, snatch and eat, snatch and bless"; that is, as it is written, "Come, eat of my bread," and as it is written, "I opened my mouth wide and panted, etc."; "An impetuous people, etc."

> Spring water is called "living water," because it flows from its source. The Alter Rebbe illustrates the eager "snatching" of boz yavuzu with the Talmud's advice to "snatch and eat," with Wisdom's invitation "Come, eat of my bread," with the Psalmist's "I opened my mouth wide and panted," and with the description of Israel at Sinai as an "impetuous people" who said "we will do" before "we will hear."

ולכן נרמז ג"כ נסוך המים בחג בלשון בוז יבוזו כמ"ש בזוהר[122] דהיינו כי בקרבנות דיום שני וששי ושביעי נרמז נסוך המים כמארז"ל [כמאמר רבותינו זכרונם לברכה] נאמר בשני ונסכיהם כו'.[123]

And therefore the water libation on the Festival is also alluded to in the expression "boz yavuzu," as is said in the Zohar. That is, in the offerings of the second, sixth and seventh days the water libation is alluded to, as our Sages said, "It says on the second [day], 'and their libations,' etc."

> The Zohar finds the water libation of Sukkos hinted in the word "boz": the libation is alluded to in the offerings of the second, sixth and seventh days of the festival, as the Talmud derives from the wording of those verses.

24 ושני וששי ושביעי הם אותיות בוז. והיינו משום שזהו ג"כ ע"ד ביזה הנ"ל להשקיט רשפי אש האהבה שבמזבח שהוא ע"י נסוך המים מהמעיין כמ"ש ושאבתם מים בששון[124] כו'

And "second," "sixth" and "seventh" [bet, vav, zayin] are the letters of "boz." And that is because this too is in the manner of the "plunder" mentioned above: to still the fiery flashes of the love that is on the altar, which is through the libation of water from the spring, as it is written, "And you shall draw water with joy, etc."

> The letters for two, six and seven, bet, vav and zayin, spell "boz." The water libation is a kind of "plunder": water drawn from the spring stills the flames of love burning on the altar, the soul's fiery love, and it was done with great joy.

ולכן נסוך זה דוקא אחר עשי"ת [עשרת ימי תשובה] שהיא תגבורת האהבה בבחי' תשובה ועמך לא חפצתי[125] כו' ע"ד והנה רבקה יוצאת[126] כנ"ל.

And therefore this libation is specifically after the Ten Days of Teshuvah, which are the intensification of love in the level of teshuvah (return), and "besides You I desire nothing, etc.," in the manner of "And behold, Rivkah came out," as mentioned above.

> The libation comes after the Ten Days of Teshuvah, when love for G-d is intensified through return, "besides You I desire nothing." That is Rivkah "coming out," the ascent from below that must come first.

25 וע"י אח"כ דוקא נמשך בחי' ותרד העינה ותמלא כדה[127] וכמש"ל [וכמה שכתוב לעיל] ולכן היה בזה שמחה רבה ועצומה כו'.

And through this, specifically afterward, the level of "she went down to the spring and filled her pitcher" is drawn down, as explained above; and therefore there was in this a great and intense joy, etc.

> After the ascent of the Days of Teshuvah comes the drawing down, "she filled her pitcher." This is why the water drawing on Sukkos was accompanied by such great joy.

וגם כי זהו כמו בחי' הון ביתו ממש שהוא גנוז באותיות התורה שהרי לא נתפרש בתורה בפי' מצות ניסוך המים

And also because this is like the very level of "the wealth of His house," which is hidden in the letters of the Torah; for the mitzvah of the water libation is not stated explicitly in the Torah,

> Another reason for the joy: the water libation is like "the wealth of His house," the hidden treasure, because it is not written explicitly in the Torah.

רק שחז"ל [שחכמינו זכרונם לברכה] גילו לנו זה שהוא מרומז בתורה המ"ם ביום שני. והיו"ד ביום ששי. והמ"ם בשביעי. וזהו הון ביתו הגנוז ומוטמן כו':

but our Sages revealed to us that it is alluded to in the Torah: the mem on the second day, the yud on the sixth day, and the mem on the seventh. And this is "the wealth of His house," which is hidden and concealed, etc.

> The Sages found it hidden in extra letters of the verses: a mem on the second day, a yud on the sixth, a mem on the seventh, spelling mayim, water. A mitzvah hidden in the letters of the Torah is "the wealth of His house," concealed and stored away.

SECTION 7 · ¶26–31

Psalm 93 and the long day

26 ועכ"ז [ועם כל זה] יובן מ"ש נשאו נהרות קולם[128] ישאו נהרות דכים ופי' בזוהר פ' וארא (דף כ"ג ע"א)[129] אינון נהרות כמד"א [כמה דאת אמר] ונהר יוצא מעדן[130] וגו'

And with all this will be understood what is written, "The rivers have lifted up their voice; the rivers shall lift up their dochyam." And the Zohar explains, on Parshas Va'eira (page 23a): "These are the rivers, as it is said, 'And a river went out of Eden, etc.'"

> The Alter Rebbe now reads Psalm 93, "The rivers have lifted up their voice; the rivers shall lift up their dochyam." The Zohar identifies these rivers with the river that goes out of Eden.

והיינו בחי' בינה שע"י ההתבוננות בגדולת א"ס ב"ה נולדי' רשפי אש האהבה לדבקה בה'. וזהו נשאו נהרות קולם והוא ההעלאה מלמטה למעלה.

And this is the level of Binah (understanding), for through contemplation of the greatness of the Infinite One (Ein Sof), blessed be He, the fiery flashes of love are born, to cleave to G-d. And this is "The rivers have lifted up their voice": it is the ascent from below upward.

> The rivers are Binah, understanding: contemplating G-d's greatness gives birth to a fiery love and a desire to cleave to Him. "The rivers have lifted up their voice" is this ascent from below upward.

וכן בתרגום קלהון בשירתא הרי קול זה הוא בחי' השיר שהוא העלאה כנודע מענין השיר שהלוים אומרים ואח"כ נמשך ע"י המשכה מלמעלה למטה.

And so too the Targum [renders], "their voice in song." This voice is the level of song, which is an ascent, as is known from the matter of the song that the Levites say; and afterward, through this, a drawing down from above to below is drawn.

> The Aramaic Targum renders "their voice" as "in song." Song is an ascent, like the song of the Levites in the Temple, and it brings a drawing down from above in response.

> **EXPLAINED ELSEWHERE** • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person
>
> **EXPLAINED BY THE ALTER REBBE**
>
> „קול זה הוא בחי' השיר שהוא העלאה כנודע מענין השיר שהלוים אומרים" ("This voice is the level of song, which is an ascent, as is known from the matter of the song that the Levites say"): "as is known" with no place, and our explain does not say why song is an ascent.
>
> In a discourse of 5568 the Alter Rebbe explains that song carries one beyond his present grasp, so that „כל בעלי השיר יוצאין בשיר" ("all who have song go out in song"), rising from level to level; that is why the Levites sang over the offerings: through the song the offering could rise from below to above, and without it, it would not ascend. Perhaps (biur b'derech efshar) this is the "known" matter he refers to here, where „נשאו נהרות קולם" (the rivers "lift up their voice") in song.
>
> the Alter Rebbe: Maamarei Admur HaZaken 5568, vol. א, p. תקנד

27 וכמש"ל [וכמה שכתוב לעיל] שע"י והנה רבקה יצאת בבחי' העלאה ע"י אח"כ ותרד העינה ותמלא כדה כנ"ל וכמ"ש אם ישים אליו לבו[131] רוחו ונשמתו אליו יאסף.

And as explained above, through "And behold, Rivkah came out," in the level of ascent, through this afterward "she went down to the spring and filled her pitcher," as mentioned above; and as it is written, "If he sets his heart to Him, His spirit and His breath will be gathered to him."

> As with Rivkah, the ascent comes first and the drawing down follows. Job's verse is read the same way: when a person sets his heart to G-d, G-d's spirit is gathered to him in response.

וזהו ישאו נהרות דכים ותרגומו יקבלון נהרותא אגר שבחיהון שהשכר הוא ההמשכה מאוא"ס [מאור אין סוף] המלובש בתורה חכים ולא בחכמה ידיעא שהיא למעלה מבחי' הבינה וההשגה.

And this is "the rivers shall lift up their dochyam," and its Targum is, "The rivers will receive the reward of their praises": the reward is the drawing down from the Infinite Light (Or Ein Sof), blessed be He, that is clothed in the Torah, "wise, but not with a known wisdom," which is above the level of Binah and comprehension.

> The second half of the verse, "the rivers shall lift up their dochyam," is rendered by the Targum as "the rivers will receive the reward of their praises." The reward is the Infinite Light clothed in the Torah, the "wise, but not with a known wisdom," above Binah and all comprehension.

והוא ע"ד השולח מעינים בנחלים. וכדפי' בזוהר פ' חוקת (דף קפ"א ע"א)[132] ונק' דכים לשון צלילות ובהירות כמו מר דרור[133] ומתרגמינן מירא דכיא.[134]

And it is in the manner of "He sends forth springs into the streams," and as is explained in the Zohar, Parshas Chukas (page 181a). And it is called "dochyam," an expression of clearness and brightness, as in "pure myrrh" (mar deror), which we render [in Aramaic] "mira dachya."

> This is the spring that feeds the rivers. The Alter Rebbe gives several meanings of "dochyam": first, clarity and brightness, since the Aramaic translation renders "pure myrrh" as "mira dachya."

וזה מורה על הלכות התורה כמ"ש במ"א בענין מרדכי וכן הוא ל' [לשון] טהרה כמו על איל קמצא דכן[135] דהיינו המשכת ח"ע [חכמה עילאה] בתורה הוא לברר הטהור מן הטמא.[136]

And this indicates the laws of the Torah, as explained elsewhere on the matter of Mordechai. And it is also an expression of purity, as in "concerning the ayil kamtza [locust], that it is pure (dachan)"; that is, the drawing down of supernal Chochmah in the Torah is to separate the pure from the impure.

> This clarity refers to the laws of the Torah (as explained elsewhere on Mordechai, whose name is linked with mira dachya). "Dachan" also means ritually pure, as in the Mishnah about a kind of locust being pure: the Torah's supernal wisdom distinguishes pure from impure.

> **EXPLAINED ELSEWHERE** • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person
>
> **EXPLAINED BY THE ALTER REBBE**
>
> „וזה מורה על הלכות התורה כמ"ש במ"א בענין מרדכי" ("This indicates the laws of the Torah, as explained elsewhere on the matter of Mordechai"): the Kehot notes give no place, and our deeper does not identify it.
>
> This appears to refer (biur b'derech efshar) to Torah Ohr on Megillas Esther, where the Alter Rebbe explains the hint for Mordechai, „מר דרור ומתרגמינן מירא דכיא" (mar deror, rendered mira dachya): it is „מרירות שבמקום טהור" ("bitterness in a pure place"), the halachos, the word of G-d rooted in supernal Chochmah yet clothed in the coarse matters of this world; and in the Biur there,

mira dachya is the Torah drawn down „בבחינת דכיין ומסאבין" ("as dachyan u'mesaavin," pure and impure). This is how „דכים" ("dochyam") here points to the laws of the Torah, which separate pure from impure.

the Alter Rebbe: Torah Ohr, Megillas Esther, dibbur hamaschil יביאו לבוש מלכות, p. ד ,צ (printed p. 180; Kehot note keys 90:43–45; site: Megillas Esther 1 ¶23) · the Alter Rebbe: Torah Ohr, Megillas Esther, ביאור על הנ"ל, p. א ,צב (Kehot note keys 92:1–3; site: Megillas Esther 2 ¶16)

28 ונק' דכיין ומסאבין. וגם דכים דך ים היינו כד הנמשך מים החכ' [החכמה] כמ"ש ותמלא כדה[137] כו'.

And they are called "dachyan u'mesaavin" [pure and impure]. And also "dochyam" [is] "dach yam," that is, a pitcher (kad) that is drawn from the sea (yam) of Chochmah, as it is written, "and she filled her pitcher, etc."

The Aramaic for pure and impure is "dachyan u'mesaavin." Another reading: "dochyam" is "dach yam," the reversed letters of kad (pitcher) plus yam (sea): a pitcher drawn from the sea of Chochmah, which is Rivkah's "she filled her pitcher."

וגם דכים לי' [לשון] עומק ושפלות כדפרש"י [כדפירש רש"י / כדפירוש רש"י] שהוא בחי' השוב ובטול שאחר הרצוא. וכתיב ואת דכא ושפל רוח[138] וכמ"ש במ"א ע"פ ונשב בגיא[139] כו'

And also, "dochyam" is an expression of depth and lowliness, as Rashi explains, which is the level of the return and self-nullification (bittul) that follows the running. And it is written, "and with the crushed and lowly of spirit," and as explained elsewhere on the verse "And we dwelt in the valley, etc."

A third meaning, following Rashi, is depth and lowliness: the "return" and self-nullification that follows the soul's "running" toward G-d. Isaiah says G-d dwells with the crushed (daka) and lowly in spirit.

וכמ"ש ג"כ אי זה בית[140] אשר תבנו לי[141] כו' ואל זה אביט אל עני ונכה רוח כו'.

And as it is also written, "What house could you build for Me, etc.... but to this one I will look: to the poor and the broken of spirit, etc."

And Isaiah says that no house can contain G-d, yet He looks to the poor and broken in spirit. Humility, not grandeur, is where G-d rests.

29 והדר מפרש מהו מעלת השכר הזה מקולות מים רבים[142] אדירים כו' אדיר במרום כו'. ופי' כמ"ש בפע"ח [בפרי עץ חיים] שער היוכ"פ [היום כפור / היום הכפורים] פ"ג [פרק ג'] כי יש קולות עליונים שמהן ניזונים או"א [אבא ואימא] כו' ע"ש.

And then [the verse] explains what the virtue of this reward is: "More than the voices of many waters, the mighty, etc.; mighty on high, etc." And the explanation is as explained in Pri Etz Chaim, Sha'ar Yom HaKippurim, chapter 3, that there are supernal voices from which Abba and Imma are nourished, etc.; see there.

> The next verse describes the reward's greatness: "More than the voices of many waters... mighty on high is Havayah." Pri Etz Chaim teaches that there are supernal "voices" that nourish Abba and Imma, the intellectual configurations (Chochmah and Binah).

ועמ"ש ע"פ וכל העם רואים את הקולות[143, 144] כו' וזהו עדותיך נאמנו מאד[145] לביתך נאוה קודש. עד"מ בחכמה יבנה בית[146] דקאי על תיבות ואותיות התורה שנמשכו ונבנו ע"י ח"ע [חכמה עילאה].

And see what is explained on the verse "And all the people saw the voices, etc." And this is "Your testimonies are very faithful; holiness befits Your house," by way of analogy, [as in] "With wisdom a house is built," which refers to the words and letters of the Torah, which were drawn down and built through supernal Chochmah.

> The Alter Rebbe also refers to his explanation on "all the people saw the voices" at Sinai. "Your testimonies are very faithful; holiness befits Your house": the "house" is again the words and letters of the Torah, built through supernal Chochmah.

30 ועדותיך נאמנו. עדות לשון דעת היא כמ"ש ובדעת חדרים ימלאו[147] כל הון יקר[148] הנק' הון ביתו.

"Your testimonies are faithful": "testimony" is an expression of knowledge, as it is written, "And with knowledge the rooms are filled with all precious wealth," which is called "the wealth of His house."

> "Testimony" (eidus) is related to daas, knowledge, and daas fills the rooms with "all precious wealth," the "wealth of His house."

וזהו לביתך נאוה קדש.[149] שהוא המשכה מבחי' קדש העליון אור א"ס ב"ה. ה' לאורך ימים הוא כמארז"ל [כמאמר רבותינו זכרונם לברכה] על אלף השביעי יום שכולו ארוך.[150]

And this is "holiness befits Your house": it is a drawing down from the level of the supernal Holiness, the Infinite Light, blessed be He. "Havayah, for length of days" is as our Sages said concerning the seventh millennium, "a day that is entirely long."

> "Holiness befits Your house" means the Torah draws down from the supernal holiness, the Infinite Light. The verse ends "for length of days," which the Sages apply to the seventh millennium, "a day that is entirely long."

31 והענין הוא כי פי' כולו ארוך היינו שגם בתחלתו הוא ארוך. ולכאורה אין לשון אריכות נופל רק בסיום וסוף ולא בתחלה. ואיך כולו ארוך גם בתחלתו.

And the matter is: the meaning of "entirely long" is that even at its beginning it is long. But seemingly, the term "length" applies only to the conclusion and end, and not to the beginning; so how is it "entirely long," even at its beginning?

> The question: "long" usually describes how far something extends to its end, so how can a day be long even at its beginning?

אך הכוונה שיהיה גילוי אור א"ס ב"ה המלובש בסתר עליון שנק' אריך אנפין כמ"ש ארך אפים[151] כו'.

But the intent is that there will be a revelation of the Infinite Light, blessed be He, which is clothed in the supernal hiddenness called Arich Anpin, as it is written, "long-suffering (erech apayim), etc."

> The answer: in the future the Infinite Light hidden in Arich Anpin (the "Long Countenance," the outer level of Keser, below Atik Yomin) will be revealed. Arich is related to erech apayim, "long-suffering."

ונק' אריך אנפין היינו שיכול לימשך גם למטה בעשי' [בעשיה] כי קמיה יתי' שוה ומשוה רוחניות וגשמיות

And it is called Arich Anpin, meaning that it can be drawn down also below into Asiyah, for before Him, blessed be He, spirituality and physicality are equal, and He makes them equal.

> It is called "long" because it can extend all the way down into the physical world: before G-d, spiritual and physical are equal.

ולכן יהיה הגילוי למטה ביחו"ת [ביחודא תתאה] כמו ביחו"ע [ביחודא עילאה] (ועמ"ש ע"פ ועתה יגדל[152] נא כו' כאשר דברת לאמר[153] ה' ארך אפים כו')

And therefore the revelation below, in the lower unity, will be as in the higher unity. (And see what is explained on the verse "And now, please, let [the power] be great, etc., as You have spoken, saying: Havayah is long-suffering, etc.")

> So in the future G-d will be revealed below, in the lower unity, as He is above, in the higher unity. The Alter Rebbe refers to his maamar on Moshe's prayer quoting "Havayah is long-suffering."

וע"כ כולו ארוך בתחלה כמו בסוף שהוא גילוי בחי' שאין לו תחלה ואין לו תכלה ועד"ז הוא מארז"ל [מאמר רבותינו זכרונם לברכה] כסא דמלכא משיחא[154] מחזיק רכ"א לוגין שאין לו פי' ע"פ פשוטו כלל מהו ענין רכ"א לוגין דוקא.

And therefore it is entirely long, at the beginning as at the end, for it is the revelation of the level that has no beginning and no end. And similar to this is the saying of our Sages, "The cup of King Mashiach holds two hundred and twenty-one lugin," which has no explanation at all according to its plain meaning: what is the significance of two hundred and twenty-one lugin specifically?

> A level with no beginning and no end is "long" at the start as at the finish. The same idea explains the Sages' saying that Mashiach's cup holds 221 lugin, a number that makes no sense literally.

אלא הכוונה שהכוס הוא הכלי לגילוי אוא"ס [אור אין סוף] ב"ה ויהיה הגילוי בו מבחי' ארך אפים כו' כנ"ל:

Rather, the intent is that the cup is the vessel for the revelation of the Infinite Light, blessed be He, and the revelation in it will be from the level of "erech apayim, etc.," as mentioned above.

> The cup is a vessel for the revelation of the Infinite Light from the level of "erech" (long): erech, aleph-reish-kaf, equals 221.

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

BACKGROUND FROM THE REBBE

In a birthday letter (25 Cheshvan 5733; Igros Kodesh vol. 28, letter 10,589), explaining the customary blessing „לאריכות ימים ושנים" ('length of days and years').

„כיון שימים בכלל שנים" (Since the days are included in the years), the Rebbe asks, why bless with 'length of days' as well? Following the Alter Rebbe's precision here, „שגם בתחילתו הוא ארוך" ('even at its beginning it is long'), he answers that each single day of the good years is itself a long day, so „ממולא בתוכן טוב" (filled with good content) that it becomes great length, even without measure, just as a moment of great joy breaks every limit and is full beyond bound.

The Alter Rebbe: והענין הוא כי פי' כולו ארוך היינו שגם בתחלתו הוא ארוך

The Rebbe: אלא הפירוש הוא שכל יום ויום מהשנים טובות — הוא יום ארוך, היינו שהוא ממולא בתוכן טוב שעושה את היום לאריכות גדולה ועד לאין שיעור

Likkutei Sichos, vol. יד, p. 376–377 (letter of 25 Marcheshvan 5733) · מכתב כ"ה מרחשון, ה'תשל"ג

BACKGROUND FROM THE REBBE

In the maamar Nasata Lirei'echa (12–15 Tammuz 5736), discussing the 'lot' (goral) by which the Land was divided, which is above reason, and the redemption that comes from that level.

The Rebbe explains that because the redemption, with the conquest of the whole Land and its widening, comes through the 'lot,' which is above reason, „אין צורך כלל באריכות זמן" (it needs no length of time at all): in the Alter Rebbe's words, „יום שכולו ארוך היינו שגם בתחלתו הוא ארוך" ('a day entirely long, that is, even at its beginning it is long'), for in a single moment the true and complete redemption comes with all its details and perfection.

The Alter Rebbe: וע"כ כולו ארוך בתחלה כמו בסוף שהוא גילוי בחי' שאין לו תחלה ואין לו תכלה

The Rebbe: דיום שכולו ארוך היינו שגם בתחלתו הוא ארוך, דבשעתא חדא באה הגאולה האמיתית והשלימה

Sefer HaMaamarim Melukat, vol. א, p. רב (sec. 19) · ש"פ חוקת-בלק, י"ב תמוז ה'תשל"ו (המשך ביום א' ויום ג', י"ג וט"ו תמוז); נדפס ע"פ הוראת כ"ק אדמו"ר, י"ב תמוז ה'תשמ"ו

IN ONE'S AVODAH

After arousing in the Shema a love for G-d that nothing else can satisfy, a person should know that the words of Torah and the mitzvos are themselves G-d's precious treasure. He should seize them eagerly and with joy, and refine his animal soul through love, awe and acceptance of the yoke, for that ascent is what draws G-d's essence into the world.

QUESTIONS FOR DISCUSSION

1. Why can even the revelation of Gan Eden not satisfy the soul's love, while a physical mitzvah can?
2. How does the concealment of the Name Elokim make G-d's delight possible?
3. What does Rivkah's name, a team of yoked oxen, teach about refining the emotions?
4. Why does the spring look smaller than the river, and what does this teach about closeness to G-d?
5. In what sense is the joy of Torah and mitzvos a "plunder" of G-d's treasure?

FOR CHILDREN · AGES 9–13

For the children at the table

The spring and the rivers

THE BIG IDEA

Our love for G-d can be satisfied only by G-d Himself, and we reach Him through the words of Torah and the mitzvos.

The verse says, “Many waters cannot quench the love.” The maamar compares the Torah to water. A spring wells up, hidden, from deep under the earth; rivers flow from it openly across the land. The rivers are the Torah’s secrets that the souls understand and enjoy in Gan Eden, the Garden of Eden. The spring is G-d’s own wisdom, which no one can grasp. When we think about G-d’s Oneness while saying the Shema, a great love for Him can wake up in us. Even the rivers of Gan Eden cannot satisfy that love, because the soul wants G-d Himself. What does satisfy it? The Torah and the mitzvos, which come from the spring. This is hinted in Rivkah, who “went down to the spring and filled her pitcher.” Her name means animals yoked together as a team. When our love, our awe and our pity for our own soul, which came down so far, pull together like that team (sometimes a fourth joins them: accepting G-d’s will), they rise up, and that brings G-d’s light down into the mitzvos, something even the angels cannot do. So the words of Torah and the mitzvos are G-d’s own treasure, and we should take hold of them eagerly and with joy.

THE MASHAL

A person who wants light to reach far away, or into a dark place, must light a big torch. So too, the blessing said over a mitzvah adds to G-d’s light, so that it reaches all the way down into our physical world. And when that treasure is given, the soul seizes it the way someone grabs a precious treasure, out of great longing for it.

QUESTIONS FOR THE SHABBOS TABLE

1. Why can’t even the delights of Gan Eden satisfy the soul’s love for G-d?
2. What do the hidden spring and the open rivers stand for, and why is the spring greater?
3. Before which mitzvah this week will you say the blessing slowly, remembering that the mitzvah is G-d’s own treasure?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **מים רבים**

The note records that this maamar exists in a transcript by the Mitteler Rebbe, printed in Sefer HaMaamarim 5569; it is a parallel text of the same discourse.

KEHOT'S NOTE

הנחת כ"ק אדה"א בסה"מ תקס"ט ע' א. (באחד מהכת"י נרשם "תורה הנאמרה שבת שלפני פורים על חתונת נכדו תקסט"ית". ובאוה"ת יתרו ע' תתיד מצויין "עיין בהביאור ע"פ מים רבים לא יוכלו כו' (דחתונת ב"ד ר' בער)". ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. לכללות מאמר זה ראה ד"ה זה ש"פ תולדות תשי"ז לכ"ק אדמו"ר זי"ע (נדפס בסה"מ מלוקט ח"א).

2 **מים רבים**

In the Song of Songs the beloved tells her lover that love cannot be put out by floods or bought: "Many waters cannot quench the love, nor can rivers drown it; if a man gave all the wealth of his house for love, they would utterly scorn him." The maamar reads the second half its own way: the "man" is G-d, who will give the wealth of His house, and boz yavuzu lo means that it will be eagerly seized, like spoil (paragraphs 12–20).

Song of Songs 8:7 שיר השירים ח:ז

מַ֣יִם רַבִּ֗ים לֹ֤א יוּכְלוּ֙ לְכַבּ֣וֹת אֶת־הָאַהֲבָ֔ה וּנְהָר֖וֹת לֹ֣א יִשְׁטְפ֑וּהָ אִם־יִתֵּ֨ן אִ֤ישׁ אֶת־כָּל־הון בֵּיתוֹ֙ בָּאַהֲבָ֔ה בּ֥וֹז יָבֻ֖וזוּ לֽוֹ׃

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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KEHOT'S NOTE

שה"ש ח, ז.

3 **והנה הנהרות נמשכים מן המעיינות**

The note points there for the difference between a river and springs, the distinction on which this maamar is built.

KEHOT'S NOTE

ההפרש בין נהר למעיינות — ראה אוה"ת שה"ש כרך ב ע' תנה.

4 **השולח מעינים**

"He sends forth springs into the streams": in Psalm 104 the psalmist praises G-d as Creator, who makes springs flow into the streams that water the land. Cited to show that the rivers and streams draw their water from the springs.

Psalms 104:10 תהילים קיד:י

KEHOT'S NOTE

תהלים קד, י.

5 **הוי כל צמא לכו למים**

"Ho, everyone who thirsts, come to the water." The Sages read "water" here as the Torah; the verse grounds the comparison of Torah to water.

Isaiah 55:1 ישעיהו נ"ה:א׳

הוֹי כָּל־צָמֵא לְכוּ לַמַּ֔יִם וַאֲשֶׁ֥ר אֵין־לוֹ֖ כָּ֑סֶף לְכוּ֩ שִׁבְר֨וּ וֶאֱכֹ֜לוּ וּלְכוּ֩ שִׁבְר֨וּ בְלוֹא־כֶ֜סֶף וּבְלוֹא֙ מְחִ֣יר יַ֔יִן וְחָלָֽב׃

Ho, every one that thirsteth, come ye for water, And he that hath no money; Come ye, buy, and eat; Yea, come, buy wine and milk Without money and without price.

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KEHOT'S NOTE

ישע' נה, א.

6 **חכים ולא בחכמה ידיעא**

The words here quote Tikkunei Zohar, Patach Eliyahu · 17b:3–4; the passage is shown below.

Tikkunei Zohar, Patach Eliyahu · 17b:3–4 תקוני הזהר י"ז ב:ג'-ד'

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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KEHOT'S NOTE

ת"ז בהקדמה (פתח אליהו).

7 **חכים ולא בחכמה ידיעא**

From the prayer of Eliyahu (Patach Eliyahu) in the introduction to the Tikkunei Zohar: G-d is "wise, but not with a known wisdom." Here it describes the hidden "spring" level of the Torah.

Tikkunei Zohar 17b:3–4 תקוני הזהר י"ז ב:ג'-ד'

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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8 **ונהר יוצא מעדן**

"And a river went out of Eden to water the garden, and from there it divided." The Alter Rebbe reads it as the revelation that flows into Gan Eden and branches out to each soul.

Genesis 2:10 בראשית ב:י׳

וְנָהָ֤ר יֹצֵא֙ מֵעֵ֣דֶן לְהַשְׁקוֹת֔ אֶת־הַגָּ֖ן וּמִשָּׁ֑ם יִפָּרֵ֥ד וְהָיָ֖ה לְאַרְבָּעָ֥ה רָאשִֽׁים׃

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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KEHOT'S NOTE

בראשית ב, י.

9 The Zohar interprets "many waters" as the supernal river from which all rivers issue. The Alter Rebbe uses it to identify the "many waters" with the revealed flow of Divine wisdom. The same Zohar passage goes on to read "If a man would give" as the Holy One, blessed be He, the reading this maamar adopts in paragraph 13.

Zohar, Metzora 9:34–11:41 ספר הזהר, מצורע ט:ל"ד-י"א:מ"א

R. Eleazar further discoursed on the verse: "Many waters cannot quench love", etc. (Ibid. 7). 'This', he said, 'is the Right Arm which desires to bind the phylactery on the Left Arm, in accordance with the verse, "that his right hand might embrace me" (S.S. 2, 6). Or again, the "waters" may be the primordial stream from which issue other streams in every direction.

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

PARAGRAPH 2

10 The verse is now applied to the love of the Congregation of Israel for G-d, which even the "many waters" of revealed Divine wisdom cannot satisfy.

Song of Songs 8:7 שיר 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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11 **מי לי בשמים**

"Whom do I have in heaven? And besides You I desire nothing on earth." The psalmist tells G-d that nothing in heaven or on earth matters to him but G-d Himself. Read here as the soul's refusal to be satisfied even with the delights of Gan Eden.

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.

12 **ומעין יצא מבית ה'**

"And a spring shall come forth from the House of Havayah": Joel's prophecy of the end of days, when a spring will flow out of the Temple and water the valley of Shittim. The maamar reads it as the higher "spring" level revealed in the Time to Come.

Joel 4:18 יואל ד':י"ח

וְהָיָה בַּיּוֹם הַהוּא יִטְּפוּ הֶהָרִים עָסִיס וְהַגְּבָעוֹת תֵּלַכְנָה חָלָב וְכָל־אֲפִיקֵי יְהוּדָה יֵלְכוּ מָיִם וּמַעְיָן מִבֵּית ה' יֵצֵא וְהִשְׁקָה אֶת־נַחַל הַשִּׁטִּים׃

And it shall come to pass in that day, That the mountains shall drop down sweet wine, And the hills shall flow with milk, And all the brooks of Judah shall flow with waters; And a fountain shall come forth of the house of the L-RD, And shall water the valley of Shittim.

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KEHOT'S NOTE

יואל ד, יח.

13 **ותרד העינה**

Rivkah "went down to the spring and filled her pitcher" when Avraham's servant came to the well to find a wife for Yitzchak. The Alter Rebbe reads it as drawing the spring's revelation down through Torah and mitzvos.

Genesis 24:16 בראשית כ"ד:ט"ז

וְהַנַּעֲרָ טֹבַת מַרְאֶה מְאֹד בְּתוּלָה וְאִישׁ לֹא יְדָעָהּ וַתֵּרֶד הָעַיְנָה וַתְּמַלֵּא כַדָּהּ וַתָּעַל׃

And the damsel was very fair to look upon, a virgin, neither had any man known her; and she went down to the fountain, and filled her pitcher, and came up.

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KEHOT'S NOTE

בראשית כד, טז. ובהבא להלן ראה בארוכה תו"ח חיי שרה קכז, ג ואילך. וראה לקו"ת ברכה צו, ג. אוה"ת נ"ך ע' יח.

14 **ותמלא כדה הם כ"ד ספרין דאורייתא**

The note points there alongside the Tikkunei Zohar for the reading of kadah as the twenty-four books.

Tikkunei Zohar, Tikkun 21 · 47a:12–14 תקו"ז תיקון כא

כ"ד ספרין דאורייתא ודאי אינון כ"ד דאתמלי מן ימא עלאה דאורית' דאיהי כלילא דחמשין אתוון דיחודא דאינון כ"ה וכ"ה דמיחדין בהון לקב"ה ב' זמנין. וכד סליק י"ם חמשין. דא איהו ישאו נהרות דכים בהפוך אתוון דך ואיהו כ"ד. ודך איהו צדיק בהאי כד. בגין דאיהו תבירא בגלותא. שכינתא דאיהי כד עליה אתמר לב נשבר ונדכה אלקים לא תבזה.

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KEHOT'S NOTE

ראה תי"ז תי' כא (מו, ב). אוה"ת בראשית מח, א.

15 **ותמלא כדה הם כ"ד ספרין דאורייתא**

The Tikkunei Zohar (Tikkun 21) reads kadah (her pitcher) as kaf-dalet, the twenty-four books of Scripture.

Tikkunei Zohar 46b:21–22 תקוני הזהר מ"ו ב:כ"א-כ"ב

דך איהו בכ"ד ספרים דאורייתא. ושכינתא וכד"ה על שכמה. וכד צדיק איהו מלא מעמודא דאמצעיתא דאתמר ביה ותמלא כדה ותעל סליקת האי נקודה דאיהו חד שור"ק. על תרין דאינון שב"א ואתעבידו שור"ק. בתר דאיהו מליא מסטרא דיליה ומסטרא דעמודא דאמצעיתא אתמר בשכינתא ותמלא כדה ותעל

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16 **מבחי' המעיין בחי' חכים ולא בחכמה ידיעא**

The note points there for a discussion of the "spring" as the level of "wise, but not with a known wisdom."

KEHOT'S NOTE

ראה אוה"ת דרושים ליוהכ"פ ע' א'תתקצח.

PARAGRAPH 3

17 Rivkah's drawing of water is the model for drawing down the spring's revelation through practical mitzvos.

Genesis 24:16 בראשית כ"ד:ט"ז

וְהַנַּעֲרָ טֹבַת מַרְאֶה מְאֹד בְּתוּלָה וְאִישׁ לֹא יְדָעָהּ וַתֵּרֶד הָעַיְנָה וַתְּמַלֵּא כַדָּהּ וַתָּעַל׃

And the damsel was very fair to look upon, a virgin, neither had any man known her; and she went down to the fountain, and filled her pitcher, and came up.

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18 **לויתן זה יצרת**

"This Leviathan You formed to sport with" (lesachek bo): the psalmist describes the sea, in which the Leviathan plays (plainly, "to play in it"); the Sages read it as G-d sporting with the Leviathan (Avodah Zarah 3b). The word lesachek shares its root with the name Yitzchak, laughter, and points to future Divine delight.

Psalms 104:26 תהילים ק"ד:כ"ו

שָׁם אֳנִיּוֹת יִהַלֵּכוּן לִוְיָתָן זֶה־יָּצַרְתָּ לְשַׂחֶק־בּוֹ׃

There go the ships; There is leviathan, whom Thou hast formed to sport therein.

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KEHOT'S NOTE

תהלים קד, כו.

PARAGRAPH 4

19 **יצחק הוא לשון עתיד**

The parallel transcript adds the reason: "for the yud serves for the future," that is, the initial yud of Yitzchak marks the future tense.

KEHOT'S NOTE

"כי היו"ד משמש על להבא" סה"מ תקס"ט ע' ב. ראה שיחת מוצאי ש"פ חיי שרה ה'תשל"ח סמ"א (בקונטרסים חורף ה'תשל"ח ע' 95).

20 **כי שמש ומגן הוי' אלקים**

"For a sun and a shield is Havayah Elokim." Plainly the psalmist praises G-d as a sun that gives light and a shield that protects. The maamar reads the "shield" as a sheath over the sun: Havayah is the sun, Elokim the covering over it.

Psalms 84:12 תהילים פ"ד:י"ב

כִּי שֶׁמֶשׁ וּמָגֵן ה' אֱלֹקִים חֵן וְכָבוֹד יִתֵּן ה' לֹא יִמְנַע־טוֹב לַהֹלְכִים בְּתָמִים׃

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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KEHOT'S NOTE

תהלים פד, יב. ראה שער היחוה"א פ"ד ואילך.

...מים רבים לא יוכלו לכבות את האהבה וגו'

21 **כמ"ש במ"א ע"פ והבדילה הפרכת**

That maamar explains the curtain (parsa) between Atzilus and Beriah: like the curtains hung in the Temple's gates for modesty, it lets the light of Atzilus through only by way of a screen, so that what reaches Beriah is a derivative light, and that is why a created being exists as a separate "something." It is the fuller account of the screen and curtain this paragraph mentions.

KEHOT'S NOTE

לעיל יב, ג.

22 **ק"ך צירופי אלקים**

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

KEHOT'S NOTE

ע"ח שערי הזיווגים שט"ו פ"ו. שער השמות שמ"ד פ"א.

23 **ק"ך צירופי אלקים**

The Arizal's Etz Chaim (per the Kehot note, in the gates of the zivugim, sha'ar 15, chapter 6) discusses the 120 combinations of the Name Elokim.

Sefer Etz Chaim 15:6:1 עץ חיים ט"ו:ו':א'

... והנה הם נחלקים לד' בחי' וזהו ענין הפסוק אורך הירעה לי' באמה ורוחב ארבעה באמה שהם ק"ך צרופי אלקים הנחלקים לד' פעמים לי' והנה זה ענין בוכ"ו הנזכר פ' פקודי רס"א שהוא ענין חילוף אהי"ה באבג"ד כי הנה שם אהי"ה הוא בפנים שלה ושם בוכ"ו הוא באחוריים שלה כי הנה הוא גימטריא ד"ל שהם בחי' האחוריים האלו שהם ד"פ לי' צרופי אלקים. והנה משה רע"ה היה כלול ק"ך צרופים אלו ע"ד הנ"ל הם ד' שמות אלקים גימטריא משי"ה עם הכולל וכל אלקים מאלו ד' הכולל שלשים צרופים והרי ארבעתן ...

Sefer Etz Chaim (Public Domain)

24 **ק"ך צירופי אלקים**

Sha'ar HaShemos (Etz Chaim, sha'ar 44, chapter 1), also cited by the Kehot note for the 120 combinations of Elokim.

Sefer Etz Chaim 44:1:2 עץ חיים מ"ד:א':ב'

... פנימים וי' אורות מקיפים כו' אמנם הענין כי בז"א אינו י' רק עם הנוקבא אך ז"א בעצמו יש לו כ"ז כלים וכ"ז מקיפים וט' אורות פנימים וט' אורות מקיפים אך המלכות יש לה ל' כלים כנ"ל אבל בכלים יש הויות ושמות אלקים ויש עוד מיני שמות הרבה כו' ויש שם ק"ך צרופי אלקים):

Sefer Etz Chaim (Public Domain)

25 **להיות עובד אלקים דהיינו לעבוד ולתקן**

The Tzemach Tzedek in Or HaTorah on Balak cites this passage about the soul descending to be "one who serves Elokim."

KEHOT'S NOTE

באוה"ת בלק ע' א'כ מציין לכאן.

26 **אשר ברא אלקים לעשות**

"Which Elokim created to make": the verse at the close of

the six days of creation.

Genesis 2:3 בראשית ב':ג'

וַיְבָרֶךְ אֱלֹקִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹקִים לַעֲשׂוֹת׃

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

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27 **ברא אלקים לעשות . . לתקן**

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

KEHOT'S NOTE

ראה פירש"י לב"ר פ' יא, ו.

28 **ההסתר הנמשך משם אלקים והוא ע"י בטול היש לאין**

There the Alter Rebbe explains that ascending from something to nothing, against the order of the descending worlds, is the greatest wonder and is found only in the Jewish people, "a land of desire." It supports the claim that the nullification of the something is the true novelty.

KEHOT'S NOTE

ראה לקמן נד, ב. לקו"ת אמור לז, א. פנחס עז, ג. שה"ש סז, ב. אוה"ת בא ע' רנה ובכ"מ.

29 Sarah's words at Yitzchak's birth, "Laughter has Elokim made for me." The Alter Rebbe reads the Name Elokim as the source of the delight.

Genesis 21:6 בראשית כ"א:ו'

וַתֹּאמֶר שָׂרָה צְחֹק עָשָׂה לִי אֱלֹקִים כָּל־הַשֹּׁמֵעַ יִצְחַק־לִי׃

And Sarah said: 'G-d hath made laughter for me; every one that heareth will laugh on account of me.'

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30 **שהוא מדבר חדש**

There the parable is given: to turn a king's heart toward a commoner's request one brings his small son to play with, or something novel like a talking bird, since nothing else is lacking in the king's house.

KEHOT'S NOTE

ראה לקו"ת במדבר כ, א.

PARAGRAPH 5

31 **וירא אלקים את כל אשר עשה**

"And G-d saw all that He had made, and behold, it was very good": said at the completion of creation, showing that delight comes at the end of the work.

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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KEHOT'S NOTE

בראשית א, לא.

32 **ויכולו השמים**

"And the heavens and the earth were completed": the completion of the work.

Genesis 2:1 בראשית ב':א'

וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם׃

And the heaven and the earth were finished, and all the host of them.

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33 **ותחדש פני אדמה**

"And You renew the face of the earth": in the psalm, the renewal of life by the Creator's spirit; read here as the renewal at the end of the refinements.

Psalms 104:30 תהילים ק"ד:ל'

תְּשַׁלַּח רוּחֲךָ יִבָּרֵאוּ וּתְחַדֵּשׁ פְּנֵי אֲדָמָה׃

Thou sendest forth Thy spirit, they are created; and Thou renewest the face of the earth.

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KEHOT'S NOTE

תהלים קד, ל.

34 **ישמח ה' במעשיו**

"Havayah will rejoice in His works": the psalmist's closing praise of creation, read here as the future joy and delight revealed when the work of refinement is done.

Psalms 104:31 תהילים ק"ד:ל"א

יְהִי כְבוֹד ה' לְעוֹלָם יִשְׂמַח ה' בְּמַעֲשָׂיו׃

May the glory of the L-RD endure for ever; let the L-RD rejoice in His works!

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KEHOT'S NOTE

תהלים קד, לא.

PARAGRAPH 6

35 **והנה יצחק מצחק**

The words here quote Genesis 26:20; the passage is shown below.

Genesis 26:20 בראשית כ"ו:כ'

וַיָּרִיבוּ רֹעֵי גְרָר עִם־רֹעֵי יִצְחָק לֵאמֹר לָנוּ הַמָּיִם וַיִּקְרָא שֵׁם־הַבְּאֵר עֵשֶׂק כִּי הִתְעַשְּׂקוּ עִמּוֹ׃

And the herdmen of Gerar strove with Isaac's herdmen, saying: 'The water is ours.' And he called the name of the well Esek; because they contended with him.

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KEHOT'S NOTE

בראשית כו, כ.

36 "And behold, Yitzchak was sporting with Rivkah his wife." Read as Yitzchak's delight coming through Rivkah.

Genesis 26:8 בראשית כ"ו:ח'

וַיְהִי כִּי אָרְכוּ־לוֹ שָׁם הַיָּמִים וַיַּשְׁקֵף אֲבִימֶלֶךְ מֶלֶךְ פְּלִשְׁתִּים בְּעַד הַחַלּוֹן וַיַּרְא וְהִנֵּה יִצְחָק מְצַחֵק אֵת רִבְקָה אִשְׁתּוֹ׃

And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife.

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37 הנשמה עצמה א"צ תיקון

Tanya ch. 37 explains that the perfection of the Messianic era depends on our deeds now: each mitzvah draws the Infinite Light into physical things that were under kelipas nogah.

Tanya, Likkutei Amarim 37:18 תניא, חלק ראשון; ליקוטי אמרים ל"ז:י"ח

וּכְמוֹ שֶׁכָּתוּב [בְּעֵץ חַיִּים שַׁעַר כ"ו], כִּי הַנְּשָׁמָה עַצְמָהּ אֵינָהּ צְרִיכָה תִּיקוּן כְּלָל כוּ', וְלֹא הוּצְרְכָה לְהִתְלַבֵּשׁ בָּעוֹלָם הַזֶּה וְכוּ', רַק לְהַמְשִׁיךְ אוֹר לְתַקְּנָם כוּ', וְהוּא מַמָּשׁ דּוּגְמַת סוֹד גָּלוּת הַשְּׁכִינָה, לְבָרֵר נִיצוֹצִין וְכוּ'.

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KEHOT'S NOTE

תניא פל"ז (מע"ח שער כו).

38 פני שור

In Ezekiel's vision each of the Chayos has the face of a man, a lion, an ox and an eagle. The animal soul is rooted in the face of the ox.

Ezekiel 1:10 יחזקאל א:י

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמְאוֹל לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

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

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PARAGRAPH 7

39 רבקות של שלש שלש בקר

The Mishnah, on the boards set around a well on Shabbos, allows gaps between them as wide as two "rivkos" of three oxen each, a rivkah being a team of oxen yoked together. The Alter Rebbe draws from it the meaning of Rivkah's name: several animals bound into one.

Eruvin 17b:17–18 עירובין י"ז ב:י"ז-י"ח

גּוֹבְהָן עֲשָׂרָה טְפָחִים, וְרוֹחְבָּן שִׁשָּׁה וְעוֹבְיָים כָּל שֶׁהוּא. וּבֵינֵיהֶן כְּמִלֹּא שְׁתֵּי רְבָקוֹת שֶׁל שָׁלֹשׁ שָׁלֹשׁ בָּקָר, דִּבְרֵי רַבִּי מֵאִיר. רַבִּי יְהוּדָה אוֹמֵר: שֶׁל אַרְבַּע, קְשׁוּרוֹת וְלֹא מוּתָּרוֹת, אַחַת נְכָנֶסֶת וְאַחַת יוֹצֵאת.

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

KEHOT'S NOTE

עירובין יז, ב. ראה אוה"ת פ' קרח ע' תשטו. בלקו"ת שה"ש יג, א, לז, ד מציין לכאן.

PARAGRAPH 8

40 האבות הן המרכבה

There the Patriarchs, "who are the Chariot," are described as the supernal living beings (Chesed, Gevurah, Tiferes) that emerge from Binah, while Malchus stands apart like the inanimate.

KEHOT'S NOTE

נסמן לעיל ד, ג.

41 ארז"ל האבות הן הן המרכבה

"The Patriarchs are themselves the Chariot": they were wholly nullified to G-d's will, as a chariot is to its rider.

Bereshit Rabbah 47:6 בראשית רבה מ"ז:ו

ויכל לדבר אתו - תני, הנפטר מחבירו בין גדול בין קטן, צריך ליטול ממנו רשות. ממי את למד? מאברהם. פעם אחת היה אברהם מדבר עם הקב"ה, באו מלאכי השרת לדבר עמו. אמר להן: נפטר מן השכינה, שהיא גדולה מכם תחלה, אחר כך אני מדבר עמכם. כיון שדבר עם הקדוש ברוך הוא כל צרכו, אמר לפניו: רבון העולמים! צריך אני לדבר. אמר לו: הפטר בשלום, ה"ד: ויעל אלקים מעל אברהם. אמר ריש לקיש: האבות הן הן המרכבה, שנא': ויעל אלקים מעל אברהם. ויעל מעליו אלקים. (בראשית כה) והנה ה' נצב עליו:

"He concluded speaking with him, and G-d ascended from upon Abraham" (Genesis 17:22). It is taught: One who departs from another person, whether of greater or lesser stature, must take his leave from him. From whom do you derive this? From Abraham. On one occasion, Abraham was speaking with the Holy One blessed be He, when the ministering angels came to speak with him. He said to them: 'Let me first take my leave from the Divine Presence, which is of greater stature than you, then I will speak with ...

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42 חוברות אשה אל אחותה

In Ezekiel's vision the creatures' wings were "joined one to another." The joining is the source of their power to carry.

Ezekiel 1:9 יחזקאל א:ט

חֻבְּרֹת אִשָּׁה אֶל־אֲחוֹתָהּ כַּנְפֵיהֶם לֹא־יִסַּבּוּ בְלֶכְתָּן אִישׁ אֶל־עֵבֶר פָּנָיו יֵלֵכוּ׃

their wings were joined one to another; they turned not when they went; they went every one straight forward.

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KEHOT'S NOTE

יחזקאל א, ט.

43 שירדה פלאים

"She has come down wondrously": Lamentations says this of Jerusalem's astonishing fall. The maamar uses the phrase for the soul's descent into the body, which arouses compassion on it.

Lamentations 1:9 איכה א:ט

טֻמְאָתָהּ בְּשׁוּלֶיהָ לֹא זָכְרָה אַחֲרִיתָהּ וַתֵּרֶד פְּלָאִים אֵין מְנַחֵם לָהּ רְאֵה ה' אֶת־עָנְיִי כִּי הִגְדִּיל אוֹיֵב׃

Her filthiness was in her skirts, She was not mindful of her end; Therefore is she come down wonderfully, She hath no comforter. 'Behold, O L-RD, My affliction, For the enemy hath magnified himself.'

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"I" is Moshe; the maamar reads Anochi as G-d's own "I," His essence, drawn down through the mitzvos.

Deuteronomy 6:6 דברים 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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PARAGRAPH 9

50 **הנה אנכי נצב על עין המים**

Eliezer, Avraham's servant, tells Rivkah's family how he prayed at the well: "Behold, I stand by the spring of water." Plainly "I" is Eliezer; the maamar reads Anochi as G-d's essence present at the spring.

Genesis 24:43 בראשית כ״ד:מ״ג

הִנֵּה אָנֹכִי נִצָּב עַל־עֵין הַמָּיִם וְהָיָה הָעַלְמָה הַיֹּצֵאת לִשְׁאֹב וְאָמַרְתִּי אֵלֶיהָ הַשְׁקִינִי־נָא מְעַט־מַיִם מִכַּדֵּךְ׃

behold, I stand by the fountain of water; and let it come to pass, that the maiden that cometh forth to draw, to whom I shall say: Give me, I pray thee, a little water from thy pitcher to drink;

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KEHOT'S NOTE

בראשית כד, מג.

51 **ע"פ וספרתם לכם**

The parallel is the maamar "U'sefartem lachem" in Likkutei Torah, Bamidbar, on counting the Omer from the barley offering of Pesach to the wheat loaves of Shavuos.

KEHOT'S NOTE

ראה לקו"ת פ' במדבר ד"ה זה.

52 **וע"פ זכור את יום השבת**

The note suggests, tentatively, that the reference is to Torah Ohr, Yisro.

KEHOT'S NOTE

אולי הכוונה ללקמן עא, ב.

53 **כלום יצה"ר יש ביניהם**

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

KEHOT'S NOTE

ראה שבת פט, רע"א.

54 **כלום יצה"ר יש ביניהם**

When Moshe went up to receive the Torah, the angels objected; he answered that the Torah's commandments do not apply to them, asking, "Is there an evil inclination among you?"

Shabbat 89a:1 שבת פ״ט א:א׳

עֲבוֹדָה זָרָה? שׁוּב: מָה כְּתִיב בָּהּ? ״זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ״ — כְּלוּם אַתֶּם עוֹשִׂים מְלָאכָה, שֶׁאַתֶּם צְרִיכִין שְׁבוּת? שׁוּב: מָה כְּתִיב בָּהּ? ״לֹא תַעֲשֶׂה״ — מַשָּׂא וּמַתָּן יֵשׁ בֵּינֵיכֶם? שׁוּב: מָה כְּתִיב בָּהּ? ״כַּבֵּד אֶת אָבִיךָ וְאֶת אִמֶּךָ״ — אָב וָאֵם יֵשׁ לָכֶם? שׁוּב: מָה כְּתִיב בָּהּ? ״לֹא תִרְצָח״, ״לֹא תִנְאָף״, ״לֹא תִגְנֹב״. קִנְאָה יֵשׁ בֵּינֵיכֶם? יֵצֶר הָרָע יֵשׁ בֵּינֵיכֶם? מִיָּד הוֹדוּ

44 **והנה רבקה יוצאת**

"And behold, Rivkah came out": she came out to the well just as Avraham's servant finished his prayer. Read here as the animal soul coming out of kelipas nogah.

Genesis 24:15 בראשית כ״ד:ט״ו

וַיְהִי־הוּא טֶרֶם כִּלָּה לְדַבֵּר וְהִנֵּה רִבְקָה יֹצֵאת אֲשֶׁר יָלְדָה לִבְתוּאֵל בֶּן־מִלְכָּה אֵשֶׁת נָחוֹר אֲחִי אַבְרָהָם וְכַדָּהּ עַל־שִׁכְמָהּ׃

And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

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45 **יצחק מצחק את רבקה אשתו**

Yitzchak "was sporting with Rivkah his wife": the delight of Yitzchak comes through Rivkah.

Genesis 26:8 בראשית כ״ו:ח׳

וַיְהִי כִּי אָרְכוּ־לוֹ שָׁם הַיָּמִים וַיַּשְׁקֵף אֲבִימֶלֶךְ מֶלֶךְ פְּלִשְׁתִּים בְּעַד הַחַלּוֹן וַיַּרְא וְהִנֵּה יִצְחָק מְצַחֵק אֵת רִבְקָה אִשְׁתּוֹ׃

And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife.

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46 **(שהוא בחי' בירור דשם ב"ן . . התכללות כו')**

The note shows that this parenthetical gloss on the Name Ban and the animal soul appears in Sefer HaMaamarim 5569.

KEHOT'S NOTE

ראה הגי"ה זו בסה"מ תקס"ט ע' צ.

47 **ותרד העינה ותמלא כדה**

Rivkah filling her pitcher at the spring: the drawing down that follows the ascent.

Genesis 24:16 בראשית כ״ד:ט״ז

וְהַנַּעֲרָ טֹבַת מַרְאֶה מְאֹד בְּתוּלָה וְאִישׁ לֹא יְדָעָהּ וַתֵּרֶד הָעַיְנָה וַתְּמַלֵּא כַדָּהּ וַתָּעַל׃

And the damsel was very fair to look upon, a virgin, neither had any man known her; and she went down to the fountain, and filled her pitcher, and came up.

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48 Kehot's note points to Exodus 26:3 for these words.

Exodus 26:3 שמות כ״ו:ג׳

חֲמֵשׁ הַיְרִיעֹת תִּהְיֶיןָ חֹבְרֹת אִשָּׁה אֶל־אֲחֹתָהּ וְחָמֵשׁ יְרִיעֹת חֹבְרֹת אִשָּׁה אֶל־אֲחֹתָהּ׃

Five curtains shall be coupled together one to another; and the other five curtains shall be coupled one to another.

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49 **אשר אנכי מצוך**

"And these words which I (Anochi) command you today shall be upon your heart." Plainly Moshe is speaking, and

לוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁנֶּאֱמַר: "יְיָ אֱלֹהֵינוּ מָה אַדִּיר שִׁמְךָ וְגוֹ׳", וְאֵילּוּ "תְּנָה הוֹדְךָ עַל הַשָּׁמָיִם" לָא כְּתִיב.

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

55 **ונהר יוצא מעדן להשקות את הגן**

The river that waters the garden is the level of revelation that reaches the angels.

Genesis 2:10 בראשית ב׳:י׳

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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56 **היושבת בגנים חברים**

"You who dwell in the gardens, the companions listen to your voice; let me hear it." In the Song's closing verses the lover asks the beloved in the gardens to let him hear her voice, to which companions are listening. The maamar reads the "companions" as the angels, who receive from the revelation in the "gardens."

Song of Songs 8:13 שיר השירים ח׳:י״ג

הַיּוֹשֶׁבֶת בַּגַּנִּים חֲבֵרִים מַקְשִׁיבִים לְקוֹלֵךְ הַשְׁמִיעֵנִי:

Thou that dwellest in the gardens, The companions hearken for thy voice: 'Cause me to hear it.'

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KEHOT'S NOTE

שה״ש ח, יג.

57 **עתידים צדיקים**

The Talmud teaches that in the future the angels will say "Holy" before the tzaddikim, as they now say it before G-d.

Bava Batra 75b בבא בתרא ע״ה ב

KEHOT'S NOTE

ב״ב עה, ב. לקמן לט, ב. מד, ד. צז, א. קו, ד. ראה לקו״ת בהעלותך ל, ג. נצבים נ, ב ואילך. יו״כ סט, ב ואילך.

PARAGRAPH 10

58 **מים רבים לא יוכלו לכבות את האהבה**

The verse is now read in terms of a person's contemplation and love of G-d.

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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59 **שמע ישראל**

"Hear, O Israel, Havayah is our G-d, Havayah is One": the verse of contemplation on G-d's unity.

Deuteronomy 6:4 דברים ו׳:ד׳

שְׁמַע יִשְׂרָאֵל ה׳ אֱלֹקֵינוּ ה׳ אֶחָד:

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

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60 **ואהבת בכל לבבך**

"And you shall love Havayah your G-d with all your heart... and with all your might": the love that results from the contemplation.

Deuteronomy 6:5 דברים ו׳:ה׳

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

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

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PARAGRAPH 11

61 **אם רץ לבך**

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

KEHOT'S NOTE

ת״ז בהקדמה. ספר יצירה פ״א — שוב למקום.

62 **אם רץ לבך שוב לאחד**

Sefer Yetzirah says, "If your heart runs, return to the place." The Alter Rebbe cites the phrase (in the form found in the Tikkunei Zohar) for the return that follows the soul's yearning.

Sefer Yetzirah 1:8 ספר יצירה א׳:ח׳

עשר ספירות בלימה בלום פיך מלדבר ולבך מלהרהר ואם רץ לבך שוב למקום שלכך נאמר והחיות רצוא ושוב. ועל דבר זה נכרת ברית:

Concerning the number ten of the spheres of existence out of nothing keep thy tongue from speaking and thy mind from pondering on it, and if thy mouth urges thee to speak, and thy heart to think about it, return! as it reads: "And the living creatures ran and returned," (Ezekiel 1, 14) and upon this was the covenant made.

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

63 **דרמ״ח פקודין אינון רמ״ח אברי׳ דמלכא**

The words here quote Tikkunei Zohar, Tikkun 30 · 74a:8; the passage is shown below.

Tikkunei Zohar, Tikkun 30 · 74a:8 תקוני״ז תיקון ל

וְעוֹד מְצוּוָה דָּא עַמּוּדָא דְּאֶמְצָעִיתָא, דְּאִיהוּ מְצוּוָה מִסְטָרָא דְאַבָּא דְּאִיהוּ רא״ש, וּמִסְטָרָא דְאִימָּא דְּאִיהִי אֲשֶׁ"ר, וְהָכִי צַדִּיק מְצוּוָה וְעוֹשֶׂה מִתַּרְוַיְיהוּ, וּבְגִין דָּא אִתְּמַר עַל תַּרְוַיְיהוּ אֲשֶׁר קִדְּשָׁנוּ, אִמָּא קִדְּשָׁנוּ וְאַבָּא צִוָּנוּ, עַל מָאן עַל שְׁכִינְתָּא תַּתָּאָה, דְּאִיהִי פֶּטֶר כָּל רֶחֶם, פְּתִיחוּ דְּרֶחֶם, דְּאִיהוּ רַמ"ח פְּקוּדִין, אִיהִי מִצְוֹת יהו״ה בְּכָל אֵבֶר וְאֵבֶר דְּמַלְכָּא, אִיהִי מִצְוָה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מִסְטָרָא דְאַבָּא

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ראה ת״ז תי׳ ל.

64 **מי לי בשמים**

"Whom do I have in heaven?": the soul wants nothing but

G-d Himself, not even Gan Eden.

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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65 **שלא ע"מ לקבל פרס**

"Be like servants who serve their master not in order to receive a reward." The love for G-d's essence is of this kind.

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)

66 **ונהרות לא ישטפוה**

"Nor can rivers drown it": read as the love being above the rivers.

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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67 **בעבר הנהר ישבו אבותיכם**

There the Alter Rebbe explains that the souls of Israel are hewn from supernal thought, which wells up like a spring, while the "river that goes out of Eden" is the flow that comes from it; so "your fathers dwelt beyond the river" means their root is above the level of the river, the reading used here.

Joshua 2:24 יהושע ב':כ"ד

KEHOT'S NOTE

יהושע ב, כד. ראה לקו"ת בחקותי מה, א פי' בעבר הנהר.

68 **בעבר הנהר ישבו אבותיכם**

"Your fathers dwelt beyond the river": in his farewell address Yehoshua recalls that Avraham's ancestors lived beyond the Euphrates before G-d took Avraham from there. The maamar reads "beyond the river" as above the river of revelation, where the soul's love reaches.

Joshua 24:2 יהושע כ"ד:ב'

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם כֹּה־אָמַר ה' אֱלֹקֵי יִשְׂרָאֵל בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם תֶּרַח אֲבִי אַבְרָהָם וַאֲבִי נָחוֹר וַיַּעַבְדוּ אֱלֹקִים אֲחֵרִים׃

And Joshua said unto all the people: 'Thus saith the L-RD, the G-d of Israel: Your fathers dwelt of old time beyond the River, even Terah, the father of Abraham, and the father of Nahor; and they served other gods.

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PARAGRAPH 12

69 **אם יתן איש את כל הון ביתו באהבה בוז יבוזו לו**

The second half of the verse, now to be explained. Plainly it says that a man who offered all his wealth for love would be scorned; the maamar reads "if" as "when," the "man" as G-d who gives the wealth of His house, and boz yavuzu as eager seizing (paragraphs 13-20).

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.

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

70 **אם כסף תלוה**

"If you lend money to My people": lending to the poor is an obligation, so "if" here means "when."

Exodus 22:24 שמות כ"ב:כ"ד

אִם־כֶּסֶף תַּלְוֶה אֶת־עַמִּי אֶת־הֶעָנִי עִמָּךְ לֹא־תִהְיֶה לוֹ כְּנֹשֶׁה לֹא־תְשִׂימוּן עָלָיו נֶשֶׁךְ׃

If thou lend money to any of My people, even to the poor with thee, thou shalt not be to him as a creditor; neither shall ye lay upon him interest.

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KEHOT'S NOTE

שמות כב, כד.

71 **ואם יהיה היובל**

"And if the Jubilee shall be": the heads of the tribe of Menasheh speak to Moshe about the inheritance of Tzelofchad's daughters at the Jubilee, which will certainly come; so again "if" means "when."

Numbers 36:4 במדבר ל"ו:ד'

וְאִם־יִהְיֶה הַיֹּבֵל לִבְנֵי יִשְׂרָאֵל וְנוֹסְפָה נַחֲלָתָן עַל נַחֲלַת הַמַּטֶּה אֲשֶׁר תִּהְיֶינָה לָהֶם וּמִנַּחֲלַת מַטֵּה אֲבֹתֵינוּ יִגָּרַע נַחֲלָתָן׃

And when the jubilee of the children of Israel shall be, then will their inheritance be added unto the inheritance of the tribe whereunto they shall belong; so will their inheritance be taken away from the inheritance of the tribe of our fathers.'

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KEHOT'S NOTE

במדבר לו, ד.

essence drawn into the Torah and mitzvos.

Deuteronomy 6:6 דברים 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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77 **אנכי מי שאנכי**

At the opening of Torah Ohr, the Alter Rebbe explains that when G-d's light gathers within a person, there follows "these words which I, He who is truly I, command you," drawing down the revelation of G-dliness through Torah.

KEHOT'S NOTE

נסמן לעיל א, א.

PARAGRAPH 14

78 **מצוך לשון צוותא וחיבור**

In Bechukosai the Alter Rebbe explains that the intent of a mitzvah is to draw G-d's light down through the vessel of the mitzvah and the Torah, "an expression of togetherness and connection," with different mitzvos and kinds of study drawing it in different ways.

KEHOT'S NOTE

ראה לקו"ת בחקותי מה, ג. חוקת נז, ד. ואתחנן ח, ג. ובהנסמן בד"ה וקבל היהודים תשי"א הערה 55 (סה"מ מלוקט ח"ג ע' עב).

79 **באשרי כי אשרוני**

Leah names Asher saying, "Happy am I, for the daughters have called me happy." The Alter Rebbe reads asher as delight.

Genesis 30:13 בראשית ל׳:י״ג

וַתֹּאמֶר לֵאָה בְּאָשְׁרִי כִּי אִשְּׁרוּנִי בָנוֹת וַתִּקְרָא אֶת־שְׁמוֹ אָשֵׁר׃

And Leah said: 'Happy am I! for the daughters will call me happy.' And she called his name Asher.

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KEHOT'S NOTE

בראשית ל, יג.

80 **היום לעשותם ולמחר לקבל שכרם**

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

KEHOT'S NOTE

ואתחנן ז, יא. וברש"י שם.

81 **היום לעשותם ולמחר לקבל שכרם**

Rashi on the verse: today to do them, and tomorrow, in the World to Come, to receive their reward.

Rashi on Deuteronomy 7:11 רש"י על דברים ז׳:י״א

היום לעשותם. וּלְמָחָר, לָעוֹלָם הַבָּא, לִטֹּל שְׂכָרָם (עירובין כ״ב):

היום לעשותם [WHICH I COMMANDED THEE] TO-DAY TO DO THEM — to do them to-day, but only in the time to come — in the future world — to receive the reward for them (Eruvin 22a).

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

PARAGRAPH 13

72 **כאשר כסף תלוה את העני לא תהיה לו כנושה**

"If you lend money to My people, to the poor among you, do not be to him as a creditor." Read with "if" meaning "when."

Exodus 22:24 שמות כ״ב:כ״ד

אִם־כֶּסֶף תַּלְוֶה אֶת־עַמִּי אֶת־הֶעָנִי עִמָּךְ לֹא־תִהְיֶה לוֹ כְּנֹשֶׁה לֹא־תְשִׂימוּן עָלָיו נֶשֶׁךְ׃

If thou lend money to any of My people, even to the poor with thee, thou shalt not be to him as a creditor; neither shall ye lay upon him interest.

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73 **כאשר יהיה היובל**

"And if the Jubilee shall be": the Jubilee is certain, so "if" means "when."

Numbers 36:4 במדבר ל״ו:ד׳

וְאִם־יִהְיֶה הַיֹּבֵל לִבְנֵי יִשְׂרָאֵל וְנוֹסְפָה נַחֲלָתָן עַל נַחֲלַת הַמַּטֶּה אֲשֶׁר תִּהְיֶיְנָה לָהֶם וּמִנַּחֲלַת מַטֵּה אֲבֹתֵינוּ יִגָּרַע נַחֲלָתָן׃

And when the jubilee of the children of Israel shall be, then will their inheritance be added unto the inheritance of the tribe whereunto they shall belong; so will their inheritance be taken away from the inheritance of the tribe of our fathers.'

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74 **איש זה הקב"ה**

The note points there for a further discussion of "man" as referring to G-d in this verse.

KEHOT'S NOTE

ילקוט פ' בא רמז קצא. וראה בסה"מ תרכ"ט ע' נא. ראה לקו"ת פ' ראה לא, ד שמציין לכאן.

75 **איש זה הקב"ה**

The Midrash (Yalkut Shimoni, Bo) interprets "man" (ish) as referring to the Holy One, blessed be He. The Alter Rebbe applies this to "If a man would give."

Yalkut Shimoni on Torah 191:3–4 ילקוט שמעוני על התורה קצ״א:ג׳-ד׳

... (שׁ)נְּדָבָה שְׁנַת הַמֶּלֶךְ", רַבִּי בְּרֶכְיָה בְּשֵׁם רַבִּי אַבִּין, אִישׁ נָחוּם וְיִקְחוּ לָהֶם אִישׁ, זֶה הַקָּדוֹשׁ בָּרוּךְ הוּא, דִּכְתִיב בֵּקה (שמות טו, ג) "ה' אִישׁ מִלְחָמָה". שֶׁה לְבֵית אָבֹת אָמַר רַבִּי יוּדָן בְּשֵׁם רַבִּי סִימוֹן, לֹא לָן אָדָם בִּירוּשָׁלַיִם וּבָיְדוֹ עָוֹן. כֵּיצַד, בְּתָמִיד שֶׁל בֹּקֶר מְכַפֵּר עַל עֲבֵרוֹת שֶׁנַּעֲשׂוּ בַּלַּיְלָה, וְתָמִיד שֶׁל בֵּין הָעַרְבַּיִם מְכַפֵּר עַל עֲבֵרוֹת שֶׁנַּעֲשׂוּ בַּיּוֹם. מַה טַּעַם (ישעיה א, כא) "צֶדֶק יָלִין בָּהּ", צַדִּיק יָלִין בָּהּ. מִי פּוֹרֵעַ לָכֶם מִמָּדֵי בָּעָשׂוֹר אָמַר רַבִּי אַבִּין, בָּא עָשׂוֹר שֶׁנִּכְרַת הָמָן ...

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76 **והיו הדברים האלה אשר אנכי**

"And these words which I command you today shall be upon your heart." The "I" (Anochi) is read as G-d's own

mentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

82 **היום לעשותם ולמחר לקבל שכרם**

> Rabbi Yehoshua ben Levi reads "which I command you today, to do them": today is for doing them, and tomorrow for receiving their reward.

Eruvin 22a:5-6 עירובין כ"ב א:ה'-ו'

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

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

PARAGRAPH 15

83 **חייב אדם לברך**

> Rabbi Meir taught that a person is obligated to recite a hundred blessings every day.

Menachot 43b:15-17 מנחות מ"ג ב:ט"ו-י"ז

תניא היה רבי מאיר אומר חייב אדם לברך מאה ברכות בכל יום שנאמר (דברים י, יב) ועתה ישראל מה ה' אלקיך שואל מעמך רב חייא בריה דרב אויא בשבתא וביומי טבי טרח וממלי להו באיספרמקי ומגדי תניא היה ר"מ אומר חייב אדם לברך שלש ברכות בכל יום אלו הן שעשאני ישראל שלא עשאני אשה שלא עשאני בור

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

מנחות מג, ב. ראה בהנסמן לקמן כ, א.

84 **בזוהר ר"פ חיי שרה**

> There the Alter Rebbe quotes this Zohar to explain "the youth shall die a hundred years old": in the future the level now called "seventy," the lower seven of Keser, will rise to "a hundred," the ten Sefiros of Keser each made up of ten, as the Zohar says that the Holy One, blessed be He, is included in a hundred, the secret of the hundred blessings.

KEHOT'S NOTE

"מאה שנה כללא דכלא כחדא ברזא דמאה ברכאן בכל יומא". ע"כ. ראה לקו"ת פ' צו י', א.

85 **בזוהר ר"פ חיי שרה דקכ"ג ע"א**

> The Zohar on Sarah's "hundred years" connects them to the mystery of the hundred blessings every day, drawn from "the supernal place, the most hidden of all hidden."

Zohar, Chayei Sara 5:23-6:28 ספר הזהר, חיי שרה ה':כ"ג-ו':כ"ח

PARAGRAPH 16

86 **יפה שעה אחת**

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

KEHOT'S NOTE

אבות ד, י"ז.

87 **יפה שעה א' בתשובה ומעש"ט בעוה"ז מכל חיי העוה"ב**

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

Pirkei Avot 4:17 משנה אבות ד':י"ז

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

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

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

88 **בחכמה יבנה בית**

> "With wisdom a house is built." The house is read as the letters of the Torah, built from 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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KEHOT'S NOTE

משלי כד, ג.

89 **בס"י שני אבנים**

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

KEHOT'S NOTE

פ"ד מט"ו. ראה לקמן כא, א.

90 **בס"י שני אבנים בונות שתי בתים**

> Sefer Yetzirah: "Two stones build two houses; three build six houses," and so on: letters are called stones and their combinations houses. (Kehot cites it as chapter 4, mishnah 15, in its edition; in Sefaria's text it is 4:12.)

Sefer Yetzirah 4:12 ספר יצירה ד':י"ב

שבע כפולות כיצד צרפן. שתי אבנים בונות שני בתים. שלש בונות ששה בתים. ארבע בונות ארבעה ועשרים בתים. חמש בונות מאה ועשרים בתים. שש בונות שבע מאות ועשרים בתים. שבע בונות חמשת אלפים וארבעים בתים. מכאן ואילך צא וחשוב מה שאין הפה יכול לדבר ואין האוזן יכולה לשמוע. ואלו הן שבעה כוכבים בעולם חמה נוגה כוכב לבנה שבתאי צדק מאדים. ואלו הן ז' ימים בשנה שבעה ימי בראשית. ושבעה שערים בנפש שתי עינים שתי אזנים ושני נקבי האף והפה. ובהן נחקקו שבעה רקיעים ושבע ארצות ושבע שעות. לפיכך חבב שביעי ...

Sefer Yetzirah, Warsaw 1884 (Public Domain)

91 **נק' ת"ח בנאים**

> The Talmud calls Torah scholars "builders," for they are occupied with the building of the world.

Shabbat 114a שבת קי"ד א

KEHOT'S NOTE

שבת קיד, א.

PARAGRAPH 17

92 **חכים ולא בחכמה ידיעא**

The words here quote Tikkunei Zohar, Patach Eliyahu · 17b:3–4; the passage is shown below.

Tikkunei Zohar, Patach Eliyahu · 17b:3–4 תקוני הזהר י"ז ב:ג'-ד'

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

Constantinople, 1740 (CC-BY-NC)

KEHOT'S NOTE

ת"ז בהקדמה (פתח אליהו).

93 **חכים ולא בחכמה ידיעא**

Patach Eliyahu: G-d is "wise, but not with a known wisdom."

Tikkunei Zohar 17b:3–4 תקוני הזהר י"ז ב:ג'-ד'

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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94 **ובתבונה יתכונן**

"With wisdom a house is built, and with understanding it is established."

Proverbs 24:3 משלי כ"ד:ג'

בְּחָכְמָה יִבָּנֶה בָּיִת וּבִתְבוּנָה יִתְכּוֹנָן׃

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

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KEHOT'S NOTE

משלי כד, ג.

95 **ולתבונתו אין חקר**

"His understanding is unsearchable."

Isaiah 40:28 ישעיהו מ':כ"ח

הֲלוֹא יָדַעְתָּ אִם־לֹא שָׁמַעְתָּ אֱלֹקֵי עוֹלָם ה' בּוֹרֵא קְצוֹת הָאָרֶץ לֹא יִיעַף וְלֹא יִיגָע אֵין חֵקֶר לִתְבוּנָתוֹ׃

Hast thou not known? hast thou not heard That the everlasting G-d, the L-RD, The Creator of the ends of the earth, Fainteth not, neither is weary? His discernment is past searching out.

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KEHOT'S NOTE

ראה ישעי' מ, כח.

96 **ובדעת חדרים ימלאון**

"And with knowledge the rooms are filled with all precious and pleasant wealth." The "wealth" is the supernal delight in the Torah.

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

ע"פ משלי כד, ד. וראה בד"ה מים רבים תש"ז.

97 **אני תורתך שעשעתי**

"I delight in Your Torah" (shiashati): the psalmist contrasts himself with the arrogant, whose heart is gross like fat. The word for delight points to the supernal delight hidden in the Torah.

Psalms 119:70 תהילים קי"ט:ע'

טָפַשׁ כַּחֵלֶב לִבָּם אֲנִי תוֹרָתְךָ שִׁעֲשָׁעְתִּי׃

Their heart is gross like fat; But I delight in Thy law.

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KEHOT'S NOTE

תהלים קיט, ע.

PARAGRAPH 18

98 **והאדם ידע**

"And Adam knew Chavah his wife": daas as union and connection.

Genesis 4:1 בראשית ד':א'

וְהָאָדָם יָדַע אֶת־חַוָּה אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת־קַיִן וַתֹּאמֶר קָנִיתִי אִישׁ אֶת־ה'׃

And the man knew Eve his wife; and she conceived and bore Cain, and said: 'I have agotten a man with the help of the L-RD.'

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KEHOT'S NOTE

בראשית ד, א.

99 **דאורייתא מחכמה נפקת**

The Zohar teaches that the Torah comes forth from supernal Chochmah.

Zohar II, 121a זח"ב קכא, א

KEHOT'S NOTE

זח"ב קכא, א. וראה שם פה, א.

100 **דאורייתא מחכמה נפקת**

A parallel Zohar passage on the Torah coming forth 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)

101 **מ"ש בספר הבהיר**

Likkutei Torah quotes the same saying of the Bahir, with a variant reading: David connected the Torah above "in the spring of Chochmah."

KEHOT'S NOTE

סי' קצו. ראה גם לקו"ת שלח נא, א. ושם: ני"א במעין החכמה. וכ"ה באוה"ת שבועות ע' קצא. ני"ך כרך ב' ע' תתקיד.

PARAGRAPH 19

102 **עתיד הקב"ה להנחיל . . שי" עולמות**

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

KEHOT'S NOTE

סוף עוקצין.

103 **עתיד הקב"ה להנחיל לכל צדיק שי" עולמות**

The last Mishnah of the Talmud: in the future the Holy One, blessed be He, will give each tzaddik 310 worlds as an inheritance.

Mishnah Oktzin 3:12 משנה עוקצים ג:י"ב

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי, עָתִיד הַקָּדוֹשׁ בָּרוּךְ הוּא לְהַנְחִיל לְכָל צַדִּיק וְצַדִּיק שְׁלֹשׁ מֵאוֹת וַעֲשָׂרָה עוֹלָמוֹת, שֶׁנֶּאֱמַר (משלי ח), לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא. אָמַר רַבִּי שִׁמְעוֹן בֶּן חֲלַפְתָּא, לֹא מָצָא הַקָּדוֹשׁ בָּרוּךְ הוּא כְּלִי מַחֲזִיק בְּרָכָה לְיִשְׂרָאֵל אֶלָּא הַשָּׁלוֹם, שֶׁנֶּאֱמַר (תהלים כט), ה' עֹז לְעַמּוֹ יִתֵּן ה' יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם:

Rabbi Yehoshua ben Levi said: In the world to come the Holy One, Blessed be He, will make each righteous person inherit three hundred and ten worlds, for it is written: "That I may cause those that love me to inherit yesh (numerical value of; and that I may fill their treasuries" (Proverbs 8:21. Rabbi Shimon ben Halafta said: the Holy One, Blessed be He, found no vessel that could contain blessing for Israel save that of peace, as it is written: "The L-rd will give strength unto his people; ...

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

104 **אם יתן איש**

"If a man would give": ish read as aleph plus yesh.

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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KEHOT'S NOTE

שה"ש ח, ז.

105 **וכמ"ש אאלפך חכמה אאלפך בינה**

Elihu to Job: "Be silent, and I will teach you wisdom" (a'alefcha chochmah). The verb a'alefcha shares its letters with aleph, which the maamar reads as the Master (Aluf) of the world.

Job 33:33 איוב ל"ג:ל"ג

אִם־אַיִן אַתָּה שְׁמַע־לִי הַחֲרֵשׁ וַאֲאַלֶּפְךָ חָכְמָה:

If not, hearken thou unto me; Hold thy peace, and I will teach thee wisdom.

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Shabbat 104a שבת ק"ד א

KEHOT'S NOTE

איוב לג, לג. שבת קד, א.

106 **קנה חכמה קנה בינה**

"Acquire wisdom, acquire understanding."

Proverbs 4:5 משלי ד:ה'

קְנֵה חָכְמָה קְנֵה בִינָה אַל־תִּשְׁכַּח וְאַל־תֵּט מֵאִמְרֵי־פִי:

Get wisdom, get understanding; Forget not, neither decline from the words of my mouth;

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KEHOT'S NOTE

משלי ד, ה.

PARAGRAPH 20

107 **בוז יבוזו לו**

Plainly the end of the verse says that a man who offered all his wealth for love "would utterly be scorned" (boz yavuzu lo, from buz, scorn). The maamar reads the words from bizah, plunder: when G-d gives the wealth of His house, it will be eagerly seized, like spoil.

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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108 **ל' ביזה ושלל**

The note records that this interpretation of "boz yavuzu" as plunder is cited in Yahel Or, the Tzemach Tzedek's commentary on Psalms.

KEHOT'S NOTE

מובא ביהל אור ע' ע.

PARAGRAPH 21

109 **אוצרו הטוב**

"Havayah will open for you His good treasure, the heavens": Moshe's blessing of rain for those who keep the

mitzvos. The maamar takes "His good treasure" as the treasure of the most hidden of all hidden levels.

Deuteronomy 28:12 דברים כ"ח:י"ב

יִפְתַּח ה' לְךָ אֶת־אוֹצָרוֹ הַטּוֹב אֶת־הַשָּׁמַיִם לָתֵת מְטַר־אַרְצְךָ בְּעִתּוֹ וּלְבָרֵךְ אֵת כָּל־מַעֲשֵׂה יָדֶךָ וְהִלְוִיתָ גּוֹיִם רַבִּים וְאַתָּה לֹא תִלְוֶה:

The L-RD will open unto thee His good treasure the heaven to give the rain of thy land in its season, and to bless all the work of thy hand; and thou shalt lend unto many nations, but thou shalt not borrow.

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110 עין לא ראתה

"No eye has seen, O G-d, besides You": the prophet says that no eye but G-d's has seen what He will do for those who wait for Him, and the Sages read it as the hidden reward of the future (Berachos 34b). Here it describes His "good treasure," the most hidden of all hidden.

Isaiah 64:3 ישעיהו ס"ד:ג'

וּמֵעוֹלָם לֹא־שָׁמְעוּ לֹא הֶאֱזִינוּ עַיִן לֹא־רָאָתָה אֱלֹקִים זוּלָתְךָ יַעֲשֶׂה לִמְחַכֵּה־לוֹ:

And whereof from of old men have not heard, nor perceived by the ear, neither hath the eye seen a G-d beside Thee, who worketh for him that waiteth for Him.

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KEHOT'S NOTE

ישע' סד, ג.

111 מי לי בשמים

"Whom do I have in heaven?": the love aroused in the Shema.

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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112 ומים רבים לא יוכלו לכבות את האהבה

The unquenchable love that is satisfied only by the treasure of Torah and mitzvos.

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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PARAGRAPH 22

113 יראת ה' היא אוצרו

"The fear of Havayah is His treasure": in Isaiah's vision of Zion's restoration. The Sages read "His" as G-d's: the Holy One, blessed be He, has nothing in His treasury but a treasure of the fear of Heaven (Berachos 33b).

Isaiah 33:6 ישעיהו ל"ג:ו'

וְהָיָה אֱמוּנַת עִתֶּיךָ חֹסֶן יְשׁוּעֹת חָכְמַת וָדָעַת יִרְאַת ה' הִיא אוֹצָרוֹ:

And the stability of thy times shall be a hoard of salvation—wisdom and knowledge, And the fear of the L-RD which is His treasure.

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KEHOT'S NOTE

ישע' לג, ו.

114 בשמחה ובטוב לבב

"With joy and with gladness of heart, from the abundance of everything": in the Tochachah the curses come because Israel did not serve G-d with joy amid plenty. Here it is the joy a person should feel in Torah and mitzvos, more than from the abundance of everything.

Deuteronomy 28:47 דברים כ"ח:מ"ז

תַּחַת אֲשֶׁר לֹא־עָבַדְתָּ אֶת־ה' אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב מֵרֹב כֹּל:

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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KEHOT'S NOTE

דברים כח, מז.

115 ותרד העינה ותמלא כדה ותעל

"She went down to the spring, filled her pitcher, and came up": descent leading to ascent.

Genesis 24:16 בראשית כ"ד:ט"ז

וְהַנַּעֲרָ טֹבַת מַרְאֶה מְאֹד בְּתוּלָה וְאִישׁ לֹא יְדָעָהּ וַתֵּרֶד הָעַיְנָה וַתְּמַלֵּא כַדָּהּ וַתָּעַל:

And the damsel was very fair to look upon, a virgin, neither had any man known her; and she went down to the fountain, and filled her pitcher, and came up.

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116 הנה אנכי נצב על עין המים

"Behold, I stand by the spring of water": G-d's "I" at the spring.

Genesis 24:43 בראשית כ"ד:מ"ג

הִנֵּה אָנֹכִי נִצָּב עַל־עֵין הַמָּיִם וְהָיָה הָעַלְמָה הַיֹּצֵאת לִשְׁאֹב וְאָמַרְתִּי אֵלֶיהָ הַשְׁקִינִי־נָא מְעַט־מַיִם מִכַּדֵּךְ:

behold, I stand by the fountain of water; and let it come to pass, that the maiden that cometh forth to draw, to whom I shall say: Give me, I pray thee, a little water from thy pitcher to drink;

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117 המשלח מעינים בנחלים

"He sends forth springs into the streams": the spring is the source of the rivers.

Psalms 104:10 תהילים ק"ד:י'

הַמְשַׁלֵּחַ מַעְיָנִים בַּנְּחָלִים בֵּין הָרִים יְהַלֵּכוּן:

Who sendest forth springs into the valleys; They run between the mountains;

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PARAGRAPH 23

118 **שיננא חטוף ואכול**

Shmuel told Rav Yehudah, "Sharp one, snatch and eat, snatch and drink," for the world we leave is like a wedding feast that passes: seize the opportunity. The maamar's text has "snatch and bless."

Eruvin 54a:4–5 עירובין נ"ד א:ד-ה

אֲמַר לֵיהּ שְׁמוּאֵל לְרַב יְהוּדָה: שִׁינָּנָא, חֲטוֹף וֶאֱכוֹל חֲטוֹף וְאִישְׁתֵּי, דְּעָלְמָא דְּאָזְלִינַן מִינֵּיהּ כְּהִלּוּלָא דָּמֵי. אֲמַר לֵיהּ רַב לְרַב הַמְנוּנָא: בְּנֵי אִם יֵשׁ לְךָ — הֵיטֵב לָךְ, שֶׁאֵין בַּשְּׁאוֹל תַּעֲנוּג, וְאֵין לַמָּוֶת הִתְמַהְמְהֵי. וְאֵם תֹּאמַר אֲנִיחַ לְבָנַי — חוֹק בַּשְּׁאוֹל מִי יַגִּיד לָךְ: בְּנֵי הָאָדָם דּוֹמִים לְעִשְׂבֵי הַשָּׂדֶה הַלָּלוּ נוֹצְצִין וְהַלָּלוּ נוֹבְלִין.

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

Genesis 24:2 בראשית כ"ד:ב

וַיֹּאמֶר אַבְרָהָם אֶל־עַבְדּוֹ זְקַן בֵּיתוֹ הַמֹּשֵׁל בְּכָל־אֲשֶׁר־לוֹ שִׂים־נָא יָדְךָ תַּחַת יָרֵכִי׃

And Abraham said unto his servant, the elder of his house, that ruled over all that he had: 'Put, I pray thee, thy hand under my thigh.

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KEHOT'S NOTE

עירובין נד, א. ראה אור התורה בראשית כד, ב.

119 **לכו לחמו בלחמי**

Wisdom calls, "Come, eat of my bread": the eager partaking of Torah.

Proverbs 9:5 משלי ט':ה

לְכוּ לַחֲמוּ בְלַחֲמִי וּשְׁתוּ בְּיַיִן מָסָכְתִּי׃

'Come, eat of my bread, and drink of the wine which I have mingled.

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KEHOT'S NOTE

משלי ט, ה.

120 **פי פערתי ואשאפה**

"I opened my mouth wide and panted, for I longed for Your commandments": eager longing for the mitzvos.

Psalms 119:131 תהילים קי"ט:קל"א

פִּי־פָעַרְתִּי וָאֶשְׁאָפָה כִּי לְמִצְוֹתֶיךָ יָאָבְתִּי׃

I opened wide my mouth, and panted; For I longed for Thy commandments.

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KEHOT'S NOTE

תהלים קיט, קלא.

121 **עמא פזיזא**

A heretic called Israel "an impetuous people" who put their mouth before their ears, saying "we will do" before "we will hear." Here it illustrates eager seizing of the Torah.

Shabbat 88a:9 שבת פ"ח א:ט'

הָהוּא מִינָא דְּחַזְיֵיהּ לְרָבָא דְּקָא מְעַיֵּין בִּשְׁמַעְתָּא, וְיָתְבָה אֲצִבְעָתָא דִּידֵיהּ תּוּתֵי כַּרְעָא וְקָא מָיֵיץ בְּהוּ, וְקָא מַבָּעֲן אֲצִבְעָתֵיהּ דְּמָא. אֲמַר לֵיהּ: עַמָּא פְּזִיזָא, דְּקַדְּמִיתוּ פּוּמַיְיכוּ לְאוּדְנַיְיכוּ, אֲמַתְּי בְּפַחְזוּתַיְיכוּ קָיְימִיתוּ. בְּרִישָׁא אִיבַּעְיָא לְכוּ לְמִשְׁמַע, אִי מָצִיתוּ — קַבְּלִיתוּ, וְאִי לָא — לָא קַבְּלִיתוּ. אֲמַר לֵיהּ: אֲנַן

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KEHOT'S NOTE

שבת פח, א.

122 **כמ"ש בזוהר**

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

KEHOT'S NOTE

ח"ג רנו, א: "מאי בוז יוצא תניינא ויומא שתיתאה ויומא שביעאה דסוכות בהן הוון מנסכים מים ויין". ע"כ.

123 **כמארז"ל נאמר בשני ונסכיהם כו'**

In the offerings of the second day of Sukkos the Torah writes "and their libations" (niskeihem) with an extra mem, one of the letters that spell mayim (water).

Numbers 29:19 במדבר כ"ט:י"ט

Taanit 2b:13–15 תענית ב' ב:י"ג-ט"ו

נֶאֱמַר בַּשֵּׁנִי "וְנִסְכֵּיהֶם", וְנֶאֱמַר בַּשִּׁשִּׁי "וְנִסְכֶּיהָ", וְנֶאֱמַר בַּשְּׁבִיעִי "כְּמִשְׁפָּטָם", הֲרֵי מֵ"ם יו"ד מֵ"ם, הֲרֵי כָּאן מַיִם — מִכָּאן רָמְזוּ לְנִיסּוּךְ הַמַּיִם מִן הַתּוֹרָה. וּמַאי שְׁנָא בְּשֵׁנִי דְּנָקֵט, דְּכִי רְמִיזִי לְהוּ בִּקְרָא — בְּשֵׁנִי הוּא דְּרָמִיזִי, הִלְכָךְ בְּשֵׁנִי מַדְכְּרִינַן.

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KEHOT'S NOTE

במדבר כט, יט. תענית ב, ב.

PARAGRAPH 24

124 **ושאבתם מים בששון**

"And you shall draw water with joy from the springs of salvation": the verse associated with the water drawing of Sukkos.

Isaiah 12:3 ישעיהו י"ב:ג'

וּשְׁאַבְתֶּם־מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה׃

Therefore with joy shall ye draw water Out of the wells of salvation.

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KEHOT'S NOTE

ישעי' יב, ג.

125 **ועמך לא חפצתי**

"Besides You I desire nothing on earth": the intense love of teshuvah.

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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126 **והנה רבקה יוצאת**

"And behold, Rivkah came out": the ascent that precedes the drawing down.

Genesis 24:15 בראשית כ"ד:ט"ו

וַיְהִי־הוּא טֶרֶם כִּלָּה לְדַבֵּר וְהִנֵּה רִבְקָה יֹצֵאת אֲשֶׁר יָלְדָה לִבְתּוּאֵל בֶּן־מִלְכָּה אֵשֶׁת נָחוֹר אֲחִי אַבְרָהָם וְכַדָּהּ עַל־שִׁכְמָהּ׃

And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

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PARAGRAPH 25

127 **ותרד העינה ותמלא כדה**

The drawing down that follows the ascent.

Genesis 24:16 בראשית כ"ד:ט"ז

וְהַנַּעֲרָ טֹבַת מַרְאֶה מְאֹד בְּתוּלָה וְאִישׁ לֹא יְדָעָהּ וַתֵּרֶד הָעַיְנָה וַתְּמַלֵּא כַדָּהּ וַתָּעַל׃

And the damsel was very fair to look upon, a virgin, neither had any man known her; and she went down to the fountain, and filled her pitcher, and came up.

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PARAGRAPH 26

128 **נשאו נהרות קולם**

"The rivers have lifted up, O Havayah, the rivers have lifted up their voice; the rivers lift up their dochyam": plainly, their pounding waves, in a psalm of G-d's might over the raging waters. The maamar reads the rivers as Binah and their voice as the soul's ascent, and gives dochyam several meanings (paragraphs 27–28).

Psalms 93:3 תהילים צ"ג:ג

נָשְׂאוּ נְהָרוֹת ה' נָשְׂאוּ נְהָרוֹת קוֹלָם יִשְׂאוּ נְהָרוֹת דָּכְיָם׃

The floods have lifted up, O L-RD, The floods have lifted up their voice; The floods lift up their roaring.

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KEHOT'S NOTE

תהלים צג, ג. וראה יהל אור ע"פ זה ע' שמ.

129 **ופי' בזוהר פ' וארא (דף כ"ג ע"א)**

The Zohar on Va'eira identifies these rivers with the river that goes out of Eden.

Zohar, Vaera 1:16–2:26 ספר הזוהר, וארא א':ט"ז-ב':כ"ו

130 **ונהר יוצא מעדן**

The river that goes out of Eden, identified by the Zohar with the rivers of the Psalm.

Genesis 2:10 בראשית ב':י'

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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PARAGRAPH 27

131 **אם ישים אליו לבו**

Plainly Elihu says that if G-d set His heart upon man and gathered back to Himself man's spirit and breath, all flesh would perish. The maamar reads it the other way: when a person sets his heart toward G-d, G-d's spirit and breath are gathered to him, the response from above to his ascent.

Job 34:14 איוב ל"ד:י"ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃

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

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KEHOT'S NOTE

איוב לד, יד.

132 **וכדפי' בזוהר פ' חוקת (דף קפ"א ע"א)**

The Zohar on Chukas, cited by the text for the explanation of this reward.

Zohar, Chukat 3:16–4:25 ספר הזוהר, חקת ג':ט"ז-ד':כ"ה

133 **מר דרור**

"Pure myrrh" (mar deror), one of the spices of the anointing oil.

Exodus 30:23 שמות ל':כ"ג

וְאַתָּה קַח־לְךָ בְּשָׂמִים רֹאשׁ מָר־דְּרוֹר חֲמֵשׁ מֵאוֹת וְקִנְמָן־בֶּשֶׂם מַחֲצִיתוֹ חֲמִשִּׁים וּמָאתַיִם וּקְנֵה־בֹשֶׂם חֲמִשִּׁים וּמָאתָיִם׃

'Take thou also unto thee the chief spices, of flowing myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty, and of sweet calamus two hundred and fifty,

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KEHOT'S NOTE

שמות ל, כג.

134 **ומתרגמינן מירא דכיא**

Onkelos renders mar deror as mira dachya, showing that dachya means pure and clear.

Onkelos Exodus 30:23 תרגום אונקלוס על שמות ל':כ"ג

וְאַתְּ סַב לָךְ בּוֹסְמִין רֵישָׂא מֵירָא דַכְיָא מַתְקַל חֲמֵשׁ מְאָה וְקִנְמָן בֻּשְׂמָא פַּלְגוּתֵיהּ מַתְקַל מָאתָן וְחַמְשִׁין וּקְנֵה בוֹסְמָא מַתְקַל מָאתָן וְחַמְשִׁין׃

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135 **על איל קמצא דכן**

The testimony that the ayil kamtza locust is pure (dachan), showing that dach means ritual purity.

Pesachim 16a:3 פסחים ט"ז א:ג'

וְסָבַר רַבִּי אֶלְעָזָר: מַשְׁקִין אִית לְהוּ טוּמְאָה בָּעוֹלָם? וְהָתַנְיָא, רַבִּי אֶלְעָזָר אוֹמֵר: אֵין טוּמְאָה לְמַשְׁקִין כָּל עִיקָּר. תֵּדַע, שֶׁהֲרֵי הֵעִיד (יוֹסֵף) בֶּן יוֹעֶזֶר אִישׁ צְרִידָה עַל אֵיל קַמְצָא דְּכַן, וְעַל מַשְׁקִין בֵּית מַטְבְּחַיָּא דְּכַן!

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KEHOT'S NOTE

פסחים טז, א.

136 **השולח מים בנחלים**

The spring is the source of the streams, as the reward flows from above Binah.

Psalms 104:10 תהילים ק"ד:י"

KEHOT'S NOTE

תהלים קד, י.

PARAGRAPH 28

137 **ותמלא כדה**

Rivkah filling her pitcher, read here as the pitcher drawn from the sea of Chochmah.

Genesis 24:16 בראשית כ"ד:ט"ז

וְהַנַּעֲרָ טֹבַת מַרְאֶה מְאֹד בְּתוּלָה וְאִישׁ לֹא יְדָעָהּ וַתֵּרֶד הָעַיְנָה וַתְּמַלֵּא כַדָּהּ וַתָּעַל׃

And the damsel was very fair to look upon, a virgin, neither had any man known her; and she went down to the fountain, and filled her pitcher, and came up.

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138 **ואת דכא ושפל רוח**

"I dwell on high and in holiness, and with the crushed and lowly of spirit."

Isaiah 57:15 ישעיהו נ"ז:ט"ו

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

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

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KEHOT'S NOTE

ישע' נז, טו.

139 **וכמ"ש במ"א ע"פ ונשב בגיא**

The text refers to an explanation elsewhere on "And we dwelt in the valley"; the note locates it in Or HaTorah on Va'eschanan.

KEHOT'S NOTE

ראה אוה"ת ואתחנן ע' קמד.

140 **אי זה בית**

Kehot's note points to Isaiah 66:1 for these words.

Isaiah 66:1 ישעיהו ס"ו:א'

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

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

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KEHOT'S NOTE

ישע' סו, א.

141 **אי זה בית אשר תבנו לי**

"What house could you build for Me?... But to this one I will look: to the poor and broken of spirit."

Isaiah 66:1–2 ישעיהו ס"ו:א'-ב'

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי׃ וְאֶת־כָּל־אֵלֶּה יָדִי עָשָׂתָה וַיִּהְיוּ כָל־אֵלֶּה נְאֻם־ה' וְאֶל־זֶה אַבִּיט אֶל־עָנִי וּנְכֵה־רוּחַ וְחָרֵד עַל־דְּבָרִי׃

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place? For all these things hath My hand made, and so all these things came to be, saith the L-RD; but on this man will I look, even on him that is poor and of a contrite spirit, and trembleth at My word.

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PARAGRAPH 29

142 **מקולות מים רבים**

"More than the voices of many waters, the mighty breakers of the sea, mighty on high is Havayah": the psalmist says G-d's might surpasses the roar of the sea. The maamar reads it as the greatness of the reward, above the higher "voices."

Psalms 93:4 תהילים צ"ג:ד'

מִקֹּלוֹת מַיִם רַבִּים אַדִּירִים מִשְׁבְּרֵי־יָם אַדִּיר בַּמָּרוֹם ה'

Above the voices of many waters, The mighty breakers of the sea, The L-RD on high is mighty.

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KEHOT'S NOTE

תהלים צג, ד.

143 **ועמ"ש ע"פ וכל העם רואים את הקולות**

In that maamar the Alter Rebbe explains that "voices" are drawings-down of the Infinite Light from concealment into revelation, as a voice carries breath from the heart out through the mouth; the Torah was given with five voices, which are five times "water," flows of kindness descending into the mitzvos, while the "torches" are the fiery yearning upward.

KEHOT'S NOTE

לקמן עג, ג ואילך.

144 **וכל העם רואים את הקולות**

"And all the people saw the voices" at Mount Sinai.

Exodus 20:15 שמות כ':ט"ו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק׃

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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וְהֵיכָן אֲרִיכוּת יָמָיו שֶׁל זֶה? אֶלָּא: "לְמַעַן יִיטַב לָךְ" – לְעוֹלָם שֶׁכּוּלּוֹ טוֹב, "וּלְמַעַן יַאֲרִיכֻן יָמֶיךָ" – לְעוֹלָם שֶׁכּוּלּוֹ אָרוֹךְ.

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KEHOT'S NOTE

ראה קידושין לט, ב. סוף מס׳ תמיד. וראה ג״כ אוה״ת תצא ע׳ תתקנו.

PARAGRAPH 31

151 **ארך אפים**

> "Gracious and merciful is Havayah, long-suffering (erech apayim) and great in kindness": the psalmist's praise of G-d's patience. Erech, long, is read as Arich Anpin.

Psalms 145:8 תהילים קמ״ה:ח׳

חַנּוּן וְרַחוּם ה׳ אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד:

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

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KEHOT'S NOTE

תהלים קמה, ח.

152 **ע״פ ועתה יגדל**

> The text refers to the Alter Rebbe's maamar on "And now, let the power be great" in Likkutei Torah, Shelach, which discusses erech apayim.

KEHOT'S NOTE

לקו״ת שלח לט, ב.

153 **ועתה יגדל נא כו׳ כאשר דברת לאמר ה׳ ארך אפים**

> Moshe's prayer after the spies: "And now, please, let the power of my L-rd be great, as You have spoken, saying: Havayah is long-suffering."

Numbers 14:17–18 במדבר י״ד:י״ז-י״ח

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר: ה׳ אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד נֹשֵׂא עָוֹן וָפָשַׁע וְנַקֵּה לֹא יְנַקֶּה פֹּקֵד עֲוֹן אָבוֹת עַל־בָּנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying: The L-RD is slow to anger, and plenteous in lovingkindness, forgiving iniquity and transgression, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation.

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154 **כסא דמלכא משיחא**

> Abaye says that David's cup in the World to Come holds 221 lugin, derived from "my cup overflows" (Psalms 23:5), since revayah (overflowing) equals 221. The maamar links the number to erech, long (aleph-reish-kaf, 221).

Yoma 76a:9 יומא ע״ו א:ט׳

תָּנְיָא, אִיסִי בֶּן יְהוּדָה אוֹמֵר: מָן שֶׁיָּרַד לָהֶם לְיִשְׂרָאֵל הָיָה מִתְגַּבֵּר וְעוֹלֶה עַד שֶׁרוֹאִין אוֹתוֹ כָּל מַלְכֵי מִזְרָח וּמַעֲרָב, שֶׁנֶּאֱמַר: "תַּעֲרוֹךְ לְפָנַי שֻׁלְחָן נֶגֶד צוֹרְרָי [וְגוֹ׳ כּוֹסִי רְוָיָה]", אָמַר אַבָּיֵי: שְׁמַע מִינַּהּ כָּסָא דְּדָוִד לְעָלְמָא

145 **עדותיך נאמנו מאד**

> "Your testimonies are very faithful; holiness befits Your house."

Psalms 93:5 תהילים צ״ג:ה׳

עֵדֹתֶיךָ נֶאֶמְנוּ מְאֹד לְבֵיתְךָ נַאֲוָה־קֹדֶשׁ ה׳ לְאֹרֶךְ יָמִים:

Thy testimonies are very sure, Holiness becometh Thy house, O L-RD, for evermore.

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KEHOT'S NOTE

תהלים צג, ג.

146 **בחכמה יבנה בית**

> "With wisdom a house is built": the Torah's letters built from Chochmah.

Proverbs 24:3 משלי כ״ד:ג׳

בְּחָכְמָה יִבָּנֶה בָּיִת וּבִתְבוּנָה יִתְכּוֹנָן:

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

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KEHOT'S NOTE

משלי כד, ג.

PARAGRAPH 30

147 **ובדעת חדרים ימלאו**

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

KEHOT'S NOTE

שם כד, ד.

148 **ובדעת חדרים ימלאו כל הון יקר**

> "And with knowledge the rooms are filled with all precious wealth."

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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149 **לביתך נאוה קדש**

> "Holiness befits Your house, Havayah, for length of days": the close of Psalm 93, on the holiness of G-d's house forever.

Psalms 93:5 תהילים צ״ג:ה׳

עֵדֹתֶיךָ נֶאֶמְנוּ מְאֹד לְבֵיתְךָ נַאֲוָה־קֹדֶשׁ ה׳ לְאֹרֶךְ יָמִים:

Thy testimonies are very sure, Holiness becometh Thy house, O L-RD, for evermore.

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150 **כמארז״ל על אלף השביעי יום שכולו ארוך**

> The reward of mitzvos is in "the world that is entirely long."

Kiddushin 39b:8 קידושין ל״ט ב:ח׳

חֲרֵי שֶׁאָמַר לוֹ אָבִיו: עֲלֵה לַבִּירָה וְהָבֵא לִי גּוֹזָלוֹת, וְעָלָה לַבִּירָה וְשִׁלַּח אֶת הָאֵם וְנָטַל אֶת הַבָּנִים וּבַחֲזִירָתוֹ נָפַל וָמֵת – הֵיכָן טוֹבַת יָמָיו שֶׁל זֶה,

דְּאָתֵי, מָאתַן וְעֶשְׂרִין וְחַד לוּגָא מַחֲזִיק, שֶׁנֶּאֱמַר: "כּוֹסִי רְוָיָה", רְוָיָה בְּגִימַטְרִיָּא הָכִי הָוֵי.

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

KEHOT'S NOTE

יומא עו, א. נתבאר בארוכה בד"ה ואת גביעי גביע הכסף לאדה"א נדפס במאמרי אדה"א בראשית ע' רעט, ובאוה"ת בראשית כרך ב שמ, ב ואילך.

...מים רבים לא יוכלו לכבות את האהבה וגו'

LikuteiTorah.com
THE CHASSIDISHE PARSHA

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This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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