



TORAH OHR • PARSHAS VAYECHI • MAAMAR 4

חכלילי עינים מייין ולבן שנים מחלב

Red of Eyes from Wine, and
White of Teeth from Milk



The Torah is wine that draws the soul's hidden, boundless love for G-d into the open and lifts it to love in delights, and milk that, after honest self-examination, makes love and awe grow until the heart is transformed.

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 Torah is wine that draws the soul's hidden, boundless love for G-d into the open and lifts it to love in delights, and milk that, after honest self-examination, makes love and awe grow until the heart is transformed.

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 Yaakov's blessing to Yehudah, "red of eyes from wine, and white of teeth from milk," as two powers of the Torah. It asks how wine can "gladden G-d" and answers with the Sages' saying, "wine enters, a secret comes out." There are two loves for G-d. Ahavas olam comes from contemplating how G-d's sovereignty creates and sustains all worlds; the soul can contain it, so it fades when the mind turns elsewhere. Ahavah rabbah is rooted in the soul's source in G-d Himself, beyond all worlds; the soul cannot hold it, so it stays hidden, though it is never interrupted. The Torah, G-d's wisdom and will, is the wine that opens the divine contractions and brings this hidden love into revelation. Higher still is love in delights, the gaze upon the King's glory: the "red eyes," revealed on Shabbos after the toil of the week, which includes both loves, "for me, for me." The "teeth" are careful self-examination that grinds and sifts one's service; the "milk" of Torah then makes love and awe grow and the teeth become "white": refinement becomes clear and effortless.

OUTLINE

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|----------|--|--------|
| 1 | Wine and milk in the Torah | ¶1-2 |
| | How can wine "gladden G-d"? Wine and milk are two aspects of the Torah, and there are two loves, ahavas olam and ahavah rabbah. | |
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| 2 | Ahavas olam: love drawn from the worlds | ¶3-8 |
| | Contemplating how G-d's sovereignty gives life to all worlds, in Pesukei deZimrah and the Shema, leads to "And you shall love": a change of will toward G-d. | |
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| 3 | Ahavah rabbah: the hidden love | ¶9-12 |
| | Ahavah rabbah comes from the soul's root in G-d, beyond all worlds; the soul cannot contain it, so it stays hidden but is never interrupted. How is it revealed? | |
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| 4 | The wine of Torah reveals the secret | ¶13-14 |
| | The light of love is hidden in the Torah; Torah study "opens the yuds" and reveals the Supernal Will in the soul, which is ahavah rabbah. | |

5 Red of eyes: love in delights

¶15-17

The “eyes” are the gaze at the King’s glory, love in delights, revealed on Shabbos after weekday toil; the tasting palate says “for me, for me” as both loves rise together.

6 White of teeth from milk

¶18-21

The “teeth” are self-examination that grinds and sifts one’s service; the “milk” of Torah then makes love and awe grow and transforms the heart, until refinement comes without toil.

KEY CONCEPTS

Ahavas olam אהבת עולם

Love for G-d that comes from contemplating how He creates and sustains all the worlds. The soul can contain it, but it is interrupted when the mind turns to other things.

Ahavah rabbah אהבה רבה

The hidden love rooted in the soul’s source, a part of G-d Himself. It is beyond the soul’s capacity and never interrupted, and the Torah reveals it as love “with all your might.”

Love in delights אהבה בתענוגים

The highest love, the gaze “upon the glory of the King,” revealed on Shabbos; it includes both ahavas olam and ahavah rabbah and surpasses them.

The Supernal Will רצון העליון

G-d’s will, the source of creation, concealed by the contractions and revealed through Torah study and mitzvos; within the soul it is ahavah rabbah.

The yuds (contractions) יודיין (צמצומים)

The contractions of the Infinite Light, alluded to in “You open Your hand (yadecha),” which the Torah opens so that the Supernal Will is revealed.

Teeth and milk שיניים וחלב

Self-examination that grinds and sifts one’s deeds and feelings, followed by the Torah’s nourishment, which makes love and awe grow.

SECTION 1 • 11-2

Wine and milk in the Torah

1 חכלילי עינים¹ מיין² ולבן שנים מחלב. הנה גבי³ יין כתיב תירושי המשמח אלקים⁴ כו'.

“Red of eyes from wine, and white of teeth from milk.” Now, concerning wine it is written, “My wine, which gladdens G-d,” etc.

The maamar opens with Yaakov’s blessing to Yehudah: his eyes are red from wine and his teeth white from milk. The Alter Rebbe first recalls that Scripture describes wine as something that “gladdens G-d,” which raises a question.

ולחבין מהו בחי' יין המשמח אלקים ואיך יהיה כחו גדול כ"כ [כל כך] לשמח אלקים. הנה אמרו נכנס יין יצא סוד.⁵

To understand: what is the level of wine “which gladdens G-d,” and how can its power be so great as to gladden G-d? Now, [the Sages] said, “Wine enters, a secret comes out.”

Wine can gladden people, but how can it gladden G-d? The answer begins with the Sages’ saying “wine enters, a secret comes out”: the word for wine (yayin) and the word for secret (sod) both have the numerical value seventy, and the maamar will show that the wine is the Torah and the secret is a love hidden in the soul.

2 והענין כי בתורה יש ב' בחי' יין וחלב וכדכתיב לכו שברו ואכלו⁶ כו' בלוא כסף ובלוא מחיר יין וחלב.

The explanation is that in the Torah there are two levels, wine and milk, as it is written, “Come, buy and eat,” etc., “without money and without price, wine and milk.”

Wine and milk are two dimensions of the Torah, as Isaiah’s call shows: “Come, buy... without money and without price, wine and milk.” The verse is read as speaking of the Torah, which is acquired freely, and it names both images of our verse, wine and milk.

וביאור הדבר כי הנה יש ב' אהבות⁷ אה"ע [אהבת עולם] ואה"ר [ואהבה רבה]. אהבת עולם היא האהבה הגלויה.⁸

To explain the matter: there are two loves, ahavas olam (“love of the world”) and ahavah rabbah (“great love”). Ahavas olam is the revealed love.

To explain these two dimensions, the Alter Rebbe introduces two kinds of love for G-d: ahavas olam and ahavah rabbah. Ahavas olam is the “revealed” love, felt openly in the heart. Its name usually means “everlasting love,” but this maamar also takes olam as “world”: a love drawn from contemplating the worlds, as the next paragraph explains.

SECTION 2 • 13-8

Ahavas olam: love drawn from the worlds

3 ואה"ר [ואהבה רבה] היא אהבה המסותרת. ולהבין למה נק' האהבה המסותרת בשם אה"ר [אהבה רבה]. אך הנה אה"ע [אהבת עולם] היא האהבה שנלקחה מעולמות דהיינו מחמת התבוננות איך שהוא ית' ⁹ מחדש בטובו כו'. ומהווה מאין ליש בכל יום ¹⁰ מבחי' מלי ית'

And ahavah rabbah is the hidden love. To understand why the hidden love is called by the name ahavah rabbah: now, ahavas olam is the love that is taken from the worlds, that is, from contemplating how He, blessed be He, “renews in His goodness,” etc., and brings into being, from nothing to something, every day, from the level of His Malchus (sovereignty), blessed be He.

Ahavah rabbah is called the hidden love because it lies concealed in the soul. Before explaining why it is called “great love,” the Alter Rebbe defines ahavas olam: a love drawn from contemplating the worlds, how G-d “renews in His goodness” His creation, in the words of the morning blessing before the Shema, bringing it into being from nothing every day through His Malchus, His sovereignty.

כי מלכותך מכ"ע [מלכות כל עולמים] ¹¹ כתיב שכל עולמים עליונים ותחתונים הם חיים וקיימים מבחי' מלכותו ית' ממכ"ע [ממלא כל עולמין] וסוכ"ע ואתה מחיה את כולם. ^{12, 13}

For it is written, “Your kingship is the kingship of all worlds”: all worlds, higher and lower, live and exist from the level of His Malchus, blessed be He — the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin) — “and You give life to them all.”

The verse says that His kingship is “the kingship of all worlds”: all worlds live from it, and both the light that fills the worlds and the light that encompasses them come from this level. Contemplating it gives rise to ahavas olam.

4 ואינו כדמיון הנשמה שמחיה את הגוף. שהחיות מתפשט ומתלבש בגוף ממש להחיותו. כי הוא ית' קדוש ומובדל כו'. רק התפשטות בחי' שם בלבד. דהיינו מחמת כי מלך שמו נק' עליהם.

And this is not like the soul that gives life to the body, where the life-force spreads out and is enclosed in the body itself to give it life. For He, blessed be He, is holy and separate, etc. Rather, [it is] only an extension of the level of a name, that is, because His name, King, is called upon them.

G-d's giving life to the worlds is unlike the soul's giving life to the body, where the soul's vitality actually spreads into the body and is enclosed in it. G-d remains holy and separate from the worlds; what extends into them is only His “name,” a mere expression of Him, because He is called their King.

5 וכמאמר ישתבח שמך לעד פי לעד עד אין קץ כו'. וע"ז אנו אומרים איש"ר [אמן יהא שמיה רבא] מברך לעלם ולעלמי עלמיא יתברך. פי שאנו מתפללים ומבקשים שיהיה שם זה בבחי' ברכה והמשכה מההעלם אל הגילוי.

As in the saying, "May Your name be praised forever (la'ad)": "forever" means without end, etc. And about this we say, "Amen, may His great Name be blessed forever and to all eternity (le'alam ule'almei almaya); may it be blessed." Meaning: we pray and ask that this name be in a state of blessing and drawing down, from concealment into revelation.

"May Your name be praised forever," from the morning prayers, means that the extension of His name has no end. In the response to Kaddish, "May His great Name be blessed," the Alter Rebbe reads "blessed" as drawing down: we ask that this name, now hidden, be drawn out into revelation.

דהיינו שלא יהי' [יהיה] בבחי' העלם והסתר פנים אצלינו בידיעת אנשים מלומדה¹⁴ בלבד שאין זה אלא בבחי' הודאה. אבל בחי' ברכה היא בחי' גילוי ממש במוחו ולבו באמת לאמתו.

That is, that for us it not be in a state of concealment and hiding of the Face, with a knowledge "of men, learned by rote" alone, which is no more than the level of acknowledgment. But the level of blessing is the level of actual revelation in one's mind and heart, in absolute truth.

The danger is that G-d's sovereignty remains hidden from us, known only as something learned, like Isaiah's "commandment of men learned by rote"; such knowledge is no more than acknowledgment. "Blessing" means that it is truly revealed in a person's mind and heart.

6 ושיהי' [ושיהיה] גילוי זה נמשך לעלם ולעלמי עלמיא אפי' [אפילו] בעולמות התחתונים כמו בעוה"ז הגשמי וכענין שנאמר ברוך ה' אלקי ישראל^{16, 15} מן העולם ועד העולם.¹⁷

And that this revelation be drawn "to the world and to the worlds of worlds" (le'alam ule'almei almaya), even into the lower worlds, such as this physical world; as in what is said, "Blessed is Havayah, the G-d of Israel, from world to world."

The Aramaic le'alam ule'almei almaya, usually understood as "forever and ever," is read here as "to the world and to the worlds of worlds": we ask that the revelation reach every world, even this physical one. The verse "Blessed is Havayah... from world to world" expresses the same idea.

ועדיי תקנו כל פסודיי [פסוקי דזמרה] מב"ש [מברוך שאמר] עד ק"ש [קריאת שמע] להאריך ולהרחיב הדבור בשבחו¹⁸ של מקום איך שמלכותו הוא מכ"ע [מלכות כל עולמים].

Along these lines [the Sages] instituted all of Pesukei deZimrah, from Baruch She'amar until the reading of the Shema: to speak at length and expansively in praise of the Omnipresent — how His Malchus is “the kingship of all worlds.”

The Sages arranged Pesukei deZimrah, the psalms and praises of the morning prayers from Baruch She'amar until the Shema, for this purpose: to dwell at length on how G-d's sovereignty extends over all worlds, so that the one praying comes to feel it.

7 ואיך שהוא קדוש ומובדל כו' עד שיהיה נקבע בקרב איש ולב עמוק.¹⁹ ועיי' יגיע לקיום הק"ש [הקריאת שמע] שמע ישראל.²⁰

And [they tell] how He is holy and separate, etc., until it is fixed “within a man, and [in] a deep heart.” And through this he will come to the fulfillment of the reading of the Shema, “Hear, O Israel.”

Pesukei deZimrah also describe how G-d remains holy and separate from the worlds He rules, and this contemplation should continue until it is fixed deep within the person, “within a man, and a deep heart.” That prepares him to fulfill the Shema properly.

שמע לשון הבנה²¹ להתבונן כי ה' אחד פי' אחד ז' רקיעים²² וארץ וד' רוחות העולם²³ בטלים אל האל"ף הוא אלופו של עולם.

“Hear” is a term of understanding: to contemplate that “Havayah is One.” “One” (echad) means that the seven heavens and the earth, and the four directions of the world, are nullified to the alef, which is the Master (aluf) of the world.

“Shema,” hear, also means understand, so the Shema calls for contemplating that G-d is One. The word echad (One) is spelled alef (1), ches (8) and dalet (4): the eight are the seven heavens and the earth, the four are the four directions, and all are nullified to the alef, which stands for the aluf, the Master of the world.

8 וכמו שיש בגשמיות ז' רקיעים כו'. כך ברוחניות יש כמה מדרגות זו למעלה מזו וכולם בטלים אליו ית' רק שברוך שם כו'.

And just as in physicality there are seven heavens, etc., so in spirituality there are many levels, one above the other, and all of them are nullified to Him, blessed be He — only that [there is] “Blessed be the name,” etc.

Just as the physical world has seven heavens, the spiritual worlds have many levels, one above the other, and all of them are nullified before G-d. What still allows them to exist as worlds is “Blessed be the name of the glory of His kingdom,” said after the first verse of the Shema.

שמבחי' דלי"ת רבתי דאחד נמשך בחי' ברכה והמשכה להיות בחי' שם כבוד מלכותו כו'. ועי"ז יגיע למדרגת ואהבת.

For from the level of the large dalet of “One” there is drawn the level of blessing and drawing down, to become the level of “the name of the glory of His kingdom,” etc. And through this he will reach the level of “And you shall love.”

The large dalet of “Echad,” written oversized in the Torah, is the source from which G-d’s “name” is drawn down into the worlds as “the name of the glory of His kingdom.” This contemplation brings a person to the next verse, “And you shall love.”

פי' ואהבת הוא מלשון רצון.²⁴ דהיינו שיהי' [שיהיה] רצונך שהוי' יהיה אלקיך בכל לבבך בשני יצריך²⁵ יצ"ט [יצר טוב] ויצה"ר [ויצר הרע] לאהפכא חשוכא כו'

“And you shall love” (ve’ahavta) is a term of will. That is, that your will be that Havayah be your G-d, “with all your heart” — with both your inclinations, the good inclination and the evil inclination — to turn darkness [into light], etc.

“Ve’ahavta,” and you shall love, is related to the word for will (avah, to want). The command is that your will be that Havayah be your G-d, “with all your heart,” which the Sages read as with both inclinations, so that even the evil inclination is turned from darkness to light.

שיעקור רצונו מהבלי עולם להיות לו שינוי רצון ולהפך רצונו לה' אחד וכמ"ש מי לי בשמים²⁶ ועמך לא חפצתי בארץ:²⁷

[That is,] that he uproot his will from the vanities of the world, so that he has a change of will, and turn his will toward the One G-d; as it is written, “Whom have I in heaven? And with You, I desire nothing on earth.”

This means uprooting one’s will from worldly vanities until one’s desire itself changes and is turned toward G-d alone. The psalmist expresses it: “Whom have I in heaven? And with You, I desire nothing on earth.”

SECTION 3 • 19-12

Ahavah rabbah: the hidden love

9 והנה כ"ז [כל זה] הוא בחי' אה"ע [אהבת עולם] שאומרים אהבת עולם אהבתנו. פ"י אהבתנו שאהבה זו היא מתלבשת בתוך נפשנו.

Now, all this is the level of ahavas olam, as we say, "With an everlasting love (ahavas olam) You have loved us (ahavtanu)." The meaning of "ahavtanu" is that this love is enclothed within our soul.

All this describes ahavas olam, named in the blessing "With an everlasting love (ahavas olam) You have loved us (ahavtanu)." The Alter Rebbe draws on the word ahavtanu, with its ending "us": this love is enclothed within our soul.

שהנפש יכולה להיות כלי להגביל ולהלביש את האהבה זו בתוכה ממש להיות תוכה רצוף אהבה ²⁸ זו. אבל אה"ר [אהבה רבה] היא בשרש הנפש במקור חוצבה כי חלק ²⁹ הוי' ממש עמו. ^{30,31}

For the soul can be a vessel to contain and enclothe this love truly within itself, so that "its inside is inlaid with love" — with this love. But ahavah rabbah is in the root of the soul, in the source from which it was hewn, for "His people" is literally "a portion of Havayah."

Ahavas olam fits within the soul, which can contain it fully, so that the soul is "inlaid with love," a phrase from the Song of Songs. Ahavah rabbah, however, is rooted in the very source of the soul, for the soul is "a portion of Havayah," literally a part of G-d.

10 ואני הוי"ה לא שנית ³² כתיב שהוא ית' למעלה מגדר עלמין ואין ערוך אליו ית' כלל אפי' [אפילו] כמשל טפה מים אוקיינוס.

It is written, "And I, Havayah, have not changed": for He, blessed be He, is above the bounds of worlds, and there is no comparison to Him, blessed be He, at all — not even as in the analogy of a drop [compared to] the waters of the ocean.

Malachi's words "I, Havayah, have not changed" teach that G-d is entirely beyond the worlds and unaffected by them. The worlds bear no comparison to Him at all, not even the comparison of a drop to the ocean.

שעם היות שהוא חלק קטן מאלף אלפי אלפים ורבי רבבות. עכ"ז [עם כל זה] שייך איזה ערך ויחוס במהותו הדומה לו שגם מהות הטפה היא מים כמו הים הגדול ממש.

For although [the drop] is a tiny part, [one] of a thousand thousands of thousands and myriads of myriads, nevertheless some comparison and relation applies, by virtue of its essence, which resembles [the ocean]: for the essence of the drop, too, is water, exactly like the great sea.

A drop is tiny compared with the ocean, yet it shares the ocean's nature: both are water. Between G-d and the worlds there is not even this much in common.

משא"כ אליו ית' אין ההשתלשלות ערוך כלל ולכך האהבה שנלקחה מבחי' זו אינה מתלבשת ממש תוך הנפש ואין הנפש יכולה להגבילה אלא היא בבחי' מסותרת

That is not so with Him, blessed be He: the chain of descending worlds (hishtalshelus) bears no comparison [to Him] at all. Therefore, the love that is taken from this level is not truly encloded within the soul, and the soul cannot contain it; rather, it is in a hidden state.

Since the soul's root is in G-d Himself, who is beyond all worlds, the love drawn from that root is beyond the soul's capacity. The soul, a vessel with limits, cannot hold it, so it stays hidden; this is why it is called the hidden love.

והיא באה לידי גילוי בבחי' בכל מאדך³³ כו'. (וע' בתניא ס"פ מ"ג³⁴ ועי' [ועייך] ג"כ פי' י"ט):³⁵

And it comes to revelation at the level of "with all your might" (bechol me'odecha), etc. (See Tanya, end of chapter 43; and see also chapter 19.)

When it is revealed, it appears as "with all your might" (me'od, "very much"), love without measure. The Alter Rebbe refers the reader to Tanya, chapters 43 and 19, where these loves are discussed.

11 והנה ההפרש³⁶ שבין אה"ע [אהבת עולם] לאה"ר [אהבה רבה] הוא כי אה"ע [אהבת עולם] הבאה מחמת התבוננות ועומק מחשבתו יש לה הפסק שאם לבבו פונה לדברים אחרים וטרוד במחשבתו בעסקי עולם אזי חולפת ועוברת ממנו כו'

Now, the difference between ahavas olam and ahavah rabbah is this: ahavas olam, which comes from contemplation and the depth of one's thought, is subject to interruption; for if his heart turns to other things and his thought is occupied with worldly affairs, then it passes and departs from him, etc.

Ahavas olam depends on contemplation, so it lasts only while the mind is on it. When a person turns to other matters and becomes absorbed in worldly business, this love fades.

משא"כ האה"ר [האהבה רבה] שבשרש נפשו ממקור חוצבה³⁷ אין לה הפסק³⁸ שגם אם לבבו פונה לדברים אחרים הרי אין בזה לעומת זה^{39,40} להיות לעומת האהבה הזאת להטרידה ולהפסיקה.

This is not so with the ahavah rabbah that is in the root of his soul, from the source from which it was hewn: it has no interruption. For even if his heart turns to other things, in this there is no "one opposite the other," [nothing] to stand opposite this love, to disturb it and interrupt it.

Ahavah rabbah, rooted in the soul's source, is never interrupted. Every level of holiness has a counterpart opposite it, "one opposite the other," but this love has none, so nothing can stand against it to disturb or interrupt it.

12 ולזאת תשאר אהבה זו בבחי' רשימו להיות זכרונה תקועה בלב כל תמוט עולם ועד.⁴¹

Therefore this love remains in the form of a reshimu (impression), so that its memory is fixed in the heart, “never to be moved, forever and ever.”

Because nothing opposes it, this love remains in the soul as a reshimu, an impression, its memory fixed in the heart and never removed, “never to be moved, forever and ever.” It is always there, though hidden.

אך כיצד תהיה אה"ר [אהבה רבה] זו בבחי' גילוי שיעלה ויגיע למדרגת ככל מאדך⁴² ע"ז אמרו נכנס יין יצא סוד⁴³ היא התורה שנק' בשם יין.⁴⁴

But how will this ahavah rabbah come into revelation, so that it rises and reaches the level of “with all your might”? About this they said, “Wine enters, a secret comes out”: [the wine] is the Torah, which is called by the name “wine.”

The question is how this hidden love can be brought into the open, so that it reaches the level of “with all your might.” The answer returns to the opening saying, “wine enters, a secret comes out,” where the wine is the Torah.

SECTION 4 • ¶13-14

The wine of Torah reveals the secret

13 וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] ערבים עלי ד"ס⁴⁵ יותר מיינה של תורה כי על האהבה נאמר וירא אלקים את האור כי טוב⁴⁶ ואמרו רז"ל [רבותינו זכרונם לברכה] כי טוב לגנוז בתורה.^{47,48}

As our Sages, of blessed memory, said, “The words of the Scribes are more pleasing to me than the wine of Torah.” For about love it is said, “And G-d saw the light, that it was good”; and our Sages, of blessed memory, said, “that it was good” — to hide away in the Torah.

The Sages call the Torah “wine,” as in their saying that the words of the Scribes are dearer than the wine of Torah. The light G-d saw “that it was good” is identified with love, and the Sages say it was hidden away in the Torah, so the Torah holds the hidden light of love.

וכשנכנס יינה ש"ת [של תורה] יצא סוד הוא אור האהבה הגנוז מהעלם אל הגילוי להיות אצלו גילוי האה"ר [האהבה רבה] המושרשת בשרש נפשו במקור חוצבה בבחי' ככל מאדך

And when the wine of Torah enters, the secret — which is the hidden light of love — comes out from concealment into revelation, so that there is in him a revelation of the ahavah rabbah rooted in the root of his soul, in the source from which it was hewn, at the level of “with all your might.”

When the wine of Torah enters a person, the hidden light of love emerges into revelation, and the ahavah rabbah rooted in his soul is revealed as love “with all your might.”

ועי'ז נא' [נאמר] פותח את ידיך. ⁴⁹ יודי'ך הן הם בחי' הצמצומים רבים ועצומים מאא"ס [מאור אין סוף] ב"ה להיות השתלשלות המדרגות מעילה לעלול כו'. ⁵⁰

And about this it is said, “You open Your hand (yadecha).” “Yudecha” (“Your yuds”): these are the levels of the contractions (tzimtzumim), many and mighty, from the Infinite Light (Or Ein Sof), blessed be He, so that there be the chain of descent (hishtalshelus) of the levels, from cause to effect, etc.

The verse “You open Your hand” alludes to this: its word yadecha, “Your hand,” is read as yudecha, “Your yuds.” The small letter yud represents contraction (tzimtzum): the many great contractions of the Infinite Light that allow a chain of levels to descend, cause to effect.

14 ומקור התהוות העולמות מאין ליש מרצה"ע [מרצון העליון] ב"ה ועי' התורה שהיא חכמתו ורצונו ית' פותח את היודי'ן והצמצומים להיות גילוי ⁵¹ רצה"ע [רצון העליון] ב"ה.

And the source of the coming into being of the worlds from nothing to something is from the Supernal Will, blessed be He. And through the Torah, which is His wisdom and His will, blessed be He, [He] opens the yuds and the contractions, so that there is a revelation of the Supernal Will, blessed be He.

Creation from nothing has its source in G-d's Supernal Will, which is concealed behind the contractions. The Torah, being G-d's wisdom and will, “opens” these yuds, so that His will is revealed.

ומשביע לכל חי ⁵² דהיינו בכל חיות ואור המתפשט בעולמות מריש כל דרגין כו'. להיות בהם בחי' רצון שיהי' [שיהיה] שורה ומתגלה בהם בחי' רצה"ע [רצון העליון] ב"ה ונמשך לנפש האדם גי'כ שיהי' [שיהיה] מתגלה בו רצה"ע [רצון העליון] שבנפשו

“And satisfies every living thing”: that is, in all the life-force and light that spreads through the worlds, from the head of all levels, etc., there should be the level of will — that the level of the Supernal Will, blessed be He, rest and be revealed in them. And it is drawn to the soul of man as well, so that the Supernal Will within his soul is revealed in him.

The verse continues “and satisfies every living thing [with] will.” This means that within all the life and light in the worlds, from the highest level down, G-d's will should rest and be revealed; and within a person, the Supernal Will present in his own soul should be revealed.

דהיינו האה"ר [האהבה רבה] המושרשת בשרש נפשו למעלה מכדי שתוכל הנפש שאת מאחר שהרצ"ע [שהרצון העליון] בא אצלו לידי גילוי למטה בלבושי הנפש דבור ומעשה ע"י דבור בת"ת [בתלמוד תורה] ומעשה המצות ולכן אמרו רז"ל [רבותינו זכרונם לברכה] ששואלים את האדם קבעת עתים לתורה.^{53, 54}

That is, the ahavah rabbah rooted in the root of his soul, beyond what the soul can bear; since the Supernal Will has come to revelation in him below, in the garments of the soul, speech and action — through speech in Torah study and the action of the mitzvos. Therefore our Sages, of blessed memory, said that a person is asked, "Did you set fixed times for Torah?"

The will within the soul is the ahavah rabbah rooted in its source, beyond what the soul can hold. It is revealed when the Supernal Will becomes manifest in the soul's outer garments, speech and action, through speaking words of Torah and doing mitzvos; that is why a person is asked at his judgment whether he set fixed times for Torah.

שע"י יעורר את האהבה מלמעלה בשרש נפשו שאינה מתלבשת בשום כלי המעלים ומסתיר שאין כמוה ולא דוגמתה בזלעו"י [בזה לעומת זה] הנ"ל ואין לה הפסק שאפי" [שאפילו] בעסקו בשאר ענינים תהיה אהבה זו תקועה בלבו.

For through this he will arouse the love from above in the root of his soul, which is not encloded in any vessel that conceals and hides; there is nothing like it, nor any likeness of it, in the "one opposite the other" mentioned above; and it has no interruption, so that even while he is occupied with other matters, this love will be fixed in his heart.

Fixed Torah study arouses the love from above in the soul's root, a love not clothed in any concealing vessel and without any counterpart on the opposing side. So it is not interrupted: even while he is busy with other things, this love stays fixed in his heart.

ומזה יבא לידי ודברת במ^{55, 56} כוי (וע' באגה"ק [באגרת הקודש] ד"ה איתא רפ"ד דמגלה⁵⁷ ודאשתמש בתגא כוי במי ששונה הלכות⁵⁸ כוי יעו"ש [יעויין שם]):

And from this he will come to "and you shall speak of them," etc. (See Iggeres HaKodesh, the section beginning "It is stated at the beginning of the fourth chapter of Megillah: 'And one who makes use of the crown,' etc." — of one who studies halachos, etc.; see there.)

From this he comes to "and you shall speak of them," speaking words of Torah at all times. The Alter Rebbe refers to the epistle of Iggeres HaKodesh that opens with the Talmud's teaching about "one who makes use of the crown," explained as one who makes use of a person who studies halachos.

SECTION 5 • ¶15-17

Red of eyes: love in delights

15 ובוזה יובן הכתוב חכלילי עינים מיין. פי עינים הוא מ"ש עיני תמיד אל⁵⁹ ה'. הנה עין⁶⁰ ה' אל יראיו.

With this the verse "Red of eyes from wine" will be understood. "Eyes" is [as] in what is written, "My eyes are always toward Havayah"; "Behold, the eye of Havayah is toward those who fear Him."

Now the verse can be explained. "Eyes" recalls "My eyes are always toward Havayah" and "the eye of Havayah is toward those who fear Him": a mutual gaze between a person and G-d.

והוא בחי' לאסתכלא ביקרא דמלכא⁶¹ דהיינו שיאיר בלבו אור האהבה לה' בבחי' ראייה היא בחי' אהבה בתענוגים שהיא מדרגה העולה על כולנה למעלה מאה"ר [מאהבה רבה] ואה"ע [ואהבת עולם]

This is the level of "gazing upon the glory of the King," that is, that the light of love for G-d shine in his heart in the manner of sight, which is the level of love in delights — a level that surpasses all of them, above ahavah rabbah and ahavas olam.

This gaze is "gazing upon the glory of the King": the light of love for G-d shines in the heart like sight, and this is called love in delights. It is higher than both ahavah rabbah and ahavas olam.

(וצ"ע [וצריך עיון] בתניא פמ"ג⁶² משמע דאה"ר [דאהבה רבה] היא אהבה בתענוגים. וצ"ל שיש ב' בחינות אה"ר [אהבה רבה] הא' האהבה הנז' [הנזכר] בתניא פ"ט כשבאה לידי גילוי כשאינה בבחינת גילוי התענוג.

(This needs examination in light of Tanya, chapter 43, which implies that ahavah rabbah is love in delights. One must say that there are two levels of ahavah rabbah. The first is the love mentioned in Tanya, chapter 19, when it comes to revelation, when it is not at the level of revealed delight.

In a parenthetical note the Alter Rebbe raises a difficulty: Tanya, chapter 43, identifies ahavah rabbah with love in delights, while here love in delights is above it. He resolves it by distinguishing two levels of ahavah rabbah; the first is the hidden love described in Tanya, chapter 19, when it is revealed but without revealed delight.

וגדולה ממנה היא אה"ר [אהבה רבה] בתענוגים. ועיין במ"א ע"פ אחותי רעיתי יונת⁶³ כו'. שם נתבאר אחותי היא מצד אהבה טבעית ויונתי היא אהבה בתענוגים)

Greater than it is ahavah rabbah in delights. See elsewhere, on "My sister, My beloved, My dove," etc.; there it is explained that "My sister" is from the side of natural love, and "My dove" is love in delights.)

The higher level is ahavah rabbah with delight, which is love in delights. He cites his explanation elsewhere of "My sister, My beloved, My dove": "sister" is natural love, "dove" is love in delights.

וכענין שכתוב עיניך יונים⁶⁴ כמו זוג יונים שמסתכלים תמיד זע"ז [זה עם זה / זה על זה] ומתענגים כו'. כך יהיה קשר האהבה בדביקות נפלא ועצום עד שיהיו עיניו ולבו כל הימים רק לאסתכלא ביקרא דמלכא. וכמ"ש בזהר⁶⁵ ע"פ הסבי עיניך⁶⁶ כו' דמוקדין ליה בשלהובין דרחימותא.

As in what is written, "Your eyes are doves": like a pair of doves that constantly gaze at one another and delight, etc., so shall the bond of love be, in wondrous and mighty cleaving, until his eyes and his heart are all the days only "to gaze upon the glory of the King." As is written in the Zohar on "Turn away your eyes," etc.: "that set Him ablaze with flames of love."

The main text resumes with "Your eyes are doves": as doves gaze constantly at each other and delight in it, a person's bond of love with G-d should be so intense that his eyes and heart are always turned to gazing at the King's glory. The Zohar on "Turn away your eyes" describes eyes that set G-d ablaze with flames of love.

שתהא האהבה מתלהבת ומתלהטת בלב איש להתענג על ה' מרוב כל עד שאין כח בנפשו להגביל את האהבה בלב רק בבחינת ראייה מבחוץ (ועיין במ"א ע"פ עיניך יונים⁶⁷ וע"פ הראיני את מראיך):^{68,69}

That is, that the love blaze and flame in a person's heart, to delight in G-d more than all [else], until there is no power in his soul to contain the love in the heart, except as sight from outside. (See elsewhere, on "Your eyes are doves," and on "Let me see your appearance.")

The love burns so strongly, as a person delights in G-d above all else, that the soul has no power to hold it within the heart; it relates to it only as sight, which perceives something that remains outside oneself. The Alter Rebbe refers to his explanations elsewhere of "Your eyes are doves" and "Let me see your appearance."

16 וזהו ענין חכלילי עינים. פירוש אדמומית העינים⁷⁰ שאודם העינים הוא מחמת תוקף רשפי אש⁷¹ דמוקדין ליה בשלהוביתא כו'.

This is the meaning of "red of eyes": the redness of the eyes, for the redness of the eyes comes from the intensity of the "fiery sparks" that "set Him ablaze with flames," etc.

This is the "redness of the eyes" in the verse: eyes reddened by the intensity of the "fiery sparks" of love that, in the Zohar's words, set G-d ablaze. The red of chachlili is the glow of this love in delights.

והוא בחינת מעלת ומדרגת השבת אז תתענג כו' וקראת לשבת ענג.^{72,73} אך מי שטרח בע"ש [בערב שבת]⁷⁴ כו'.

And this is the level of the special quality and rank of Shabbos: "Then you will delight," etc., "and you shall call the Shabbos a delight." But "one who toiled on the eve of Shabbos," etc.

Love in delights belongs to Shabbos, of which Isaiah says "Then you will delight in Havayah" and "you shall call the Shabbos a delight." But, as the Sages say, "one who toiled on the eve of Shabbos will eat on Shabbos": the delight must be prepared beforehand.

ולכן צריך כל ימות החול ליגע את נפשו. לעורר את האה"ר [האהבה רבה] ואה"ע [ואהבת עולם]. וע"י זה גיע לבחינת האהבה בתענוגים המתגלית בשבת.

Therefore, all the weekdays one must toil with his soul to arouse ahavah rabbah and ahavas olam; and through this he will reach the level of love in delights that is revealed on Shabbos.

During the weekdays, therefore, a person must toil with his soul to arouse ahavah rabbah and ahavas olam. That effort brings him, on Shabbos, to the love in delights that is revealed then.

17 והנה כ"ז [כל זה] בא מבחינת ומדרגת יין. יינה ש"ת [של תורה]. וזהו חכלילי כל חך הטועם אומר לי לי.⁷⁵

Now, all this comes from the level and rank of wine: the wine of Torah. And this is “chachlili”: “every palate (chech) that tastes says, ‘For me, for me’ (li li).”

All of this comes from wine, the wine of Torah. The Talmud reads chachlili as chech li li: “every palate that tastes it says, ‘For me, for me.’”

לפי שיתגלה בחי חך הטועם את היין דהיינו בחי חכמה וטעמי מצות שהם בחי תענוג העליון.

For the level of the palate that tastes the wine will be revealed, that is, the level of Chochmah and the reasons (te'amim, “tastes”) of the mitzvos, which are the level of the supernal delight.

The palate that tastes the wine is Chochmah and the reasons of the mitzvos (te'amim, which also means “tastes”), the supernal delight. When these are revealed, a person tastes the sweetness of G-d's wisdom.

וע"י כן נתעלה בעילוי אחר עילוי⁷⁶ לי לי עד רום המעלות (פי חך הטועם זהו בחי אהבה בתענוגים המתגלה בשבת שהוא בחי שם ע"ב [שם ע"ב] דחכמה

And through this he is elevated, ascent after ascent, “for me, for me,” to the highest heights. (The meaning: “the palate that tastes” is the level of love in delights revealed on Shabbos, which is the level of the Name Av (72) of Chochmah;

Through this taste he rises, ascent after ascent, saying “for me, for me,” to the highest heights. In a parenthetical note the Alter Rebbe identifies the tasting palate with the love in delights revealed on Shabbos, the level of the divine Name Av (the spelling-out of Havayah whose numerical value is 72), which belongs to Chochmah.

ואזי אומר לי לי בי"פ [בי פעמים] דהיינו שנכללו בו ב' אהבות הנ"ל אה"ר [אהבה רבה] ואה"ע [ואהבת עולם]
 שהם מ"ה [שם מ"ה] וב"ן [ושם ב"ן] דמ"ה [דשם מ"ה] מברר ב"ן [שם ב"ן] וע"י יחוד מ"ה [שם מ"ה] וב"ן [ושם ב"ן]
 מתגלה בשבת בחי' הגבוה משניהם והוא בחי' שם ע"ב [שם ע"ב] אהבה בתענוגים):^{77, 78}

and then it says “for me, for me” twice, that is, the two loves mentioned above, ahavah rabbah and ahavas olam, are included in it. These are Mah (45) and Ban (52), for Mah refines Ban; and through the union of Mah and Ban there is revealed on Shabbos the level higher than both of them, the level of the Name Av: love in delights.)

The doubled “for me, for me” stands for the two loves contained in love in delights: ahavah rabbah corresponds to the Name Mah (45) and ahavas olam to the Name Ban (52). Mah refines Ban, and through their union on Shabbos the higher level of Av is revealed: love in delights.

SECTION 6 • ¶18-21

White of teeth from milk

18 ולבן שינים מחלב.⁷⁹ פירוש כי שינים הם הטוחנות את המאכל להיות מתעכל במעיו שע"י יהי' [יהיה] מזון לגוף

“And white of teeth from milk.” The meaning: the teeth are what grind the food so that it is digested in his innards, through which it becomes nourishment for the body.

The second half of the verse, “white of teeth from milk,” begins with what teeth do. Teeth grind food so that it can be digested and nourish the body.

משא"כ כשלא ילעוס ויטחון המאכל בשיניו לא יבא לידי עכול כלל ולא יהיה לו למזון ולשובע.

Whereas if he does not chew and grind the food with his teeth, it will not be digested at all, and it will not be food and satisfaction for him.

Food swallowed without chewing is not digested and gives no nourishment or satisfaction. The next paragraph applies this to divine service.

19 וכך עד"מ כדי שיהי' [שיהיה] מזון לרמ"ה אברין דמלכא שתהא נפשו מרכבה אליהם שיתאחד ממש עם הנפש צ"ל בבחי' שינים הטוחנות ומפררות

So too, by way of analogy: in order that there be food for “the 248 limbs of the King,” so that his soul be a chariot for them and that it be truly united with the soul, there must be the level of teeth that grind and crush.

The 248 positive mitzvos are called “the 248 limbs of the King.” For a person’s service to be real nourishment for them, so that his soul becomes a “chariot” for them, wholly united with them, he needs the spiritual equivalent of teeth that grind and break things down.

דהיינו לפרר ולברר כל מעשיו ודבוריו ומחשבותיו⁸⁰ ולדקדק ולפשפש בהן ולהיות ממארי דחושבנא לשקול כל דרכיו ולפלס מעגלותיו.

That is, to crush and sift all his deeds, words and thoughts, and to scrutinize and examine them, and to be one of the “masters of accounting,” to weigh all his ways and to measure out his paths.

The “teeth” are self-examination: breaking down and sifting all one’s deeds, words and thoughts, scrutinizing them, and being among the “masters of accounting” who weigh all their ways and measure out their paths.

20 ונקי בלשון הגמ' [הגמרא] מדקדק במעשיו שעייכ [שעל ידי כך] יהיה בבחי' עכול בנפש שהטוב יקבל למזון ולשובע והפסולת המעורב תערוכת זר ופסולת ידחה לחוץ.

In the language of the Gemara this is called “meticulous in his deeds.” Through this there will be a kind of digestion in the soul: the good it will take in as food and satisfaction, and the waste mixed in — a foreign admixture and refuse — it will push outside.

The Gemara calls such a person “meticulous in his deeds.” Through this scrutiny his service is “digested” in the soul: the good is absorbed as nourishment, and the foreign admixture mixed into it is pushed out like waste.

וכן בענין בירורי המדות אוי"ר [אהבה ויראה] כל חד לפום מאי דמשער בלבי^{81, 82} ושוקל במאזני שכלו וכיצד היא האהבה האמיתית לה'.

So too in the matter of refining the emotive attributes (middos), love and awe: “each one according to what he measures in his heart,” he weighs in the scales of his intellect what true love for G-d is.

The same applies to refining one’s love and awe. Each person, “according to what he measures in his heart,” weighs with his intellect what true love for G-d is.

21 וכיצד היא בחי' אתהפכא חשוכא כו' באמת לאמתו להיות מייגע א"ע [את עצמו] ביגיעת הנפש לבא למדרגה זו שיהיה נקבע בלבו באמת לאמתו בלי דמיונות כו'

And [he weighs] what the level of “turning darkness [into light],” etc., is in absolute truth — to weary himself with toil of the soul to come to this level, so that it is fixed in his heart in absolute truth, without imaginings, etc.

He must also weigh what it truly means to “turn darkness into light,” and toil with his soul to reach that level. The change must be fixed in his heart in truth, not in imagination.

וכיוצא בזה כמה דרכים הידועים למבקשי ה' יבינו כל⁸³ מאליהם שצריך לדקדק ולפשפש כו'⁸⁴ ולהיות מייגע עצמו⁸⁵ כו'.

And there are many ways like this, known to “those who seek Havayah,” who “will understand everything” on their own: that one must scrutinize and examine, etc., and weary oneself, etc.

There are many such paths, familiar to those who seek G-d, who will recognize them on their own. All of them require scrutiny, self-examination and toil; this is the work of the “teeth.”

אך אח"כ יגיע לבחי' ומדרגת החלב.

But afterward he will reach the level and rank of milk.

After the toil of the “teeth” comes the level of milk.

כמו שהחלב עד"מ מגדל את הולד להיות אבריו נגדלים. כך בחי' החלב של תורה מגדל את מדותיו אהוי"ר [אהבה ויראה] כו' להיות לו אוי"ר [אהבה ויראה] היותר גדולים בגדלות המוחין

Just as milk, by way of analogy, makes the infant grow, so that his limbs grow, so the level of the milk of Torah makes his emotive attributes (middos), love and awe, etc., grow, so that he has the greatest love and awe, in the maturity of the intellect (gadlus hamochin).

As milk makes an infant grow, so that its limbs develop, the “milk” of Torah makes a person's emotions, his love and awe of G-d, grow, until they are of the greatest kind, born of mature, expanded intellect (gadlus hamochin).

(שהאברים הם המדות ועיקרם הם חג"ת [חסד גבורה תפארת] נה"י [נצח הוד יסוד] ובחי' חב"ד [חכמה בינה ודעת] שבתוכן המקיימות אותן וכל אי מג' מיני בחינות אלו כלולה מכל הנ"ל הרי פ"א. וכל בחי' נחלקת לג' בחי' ראש תוך סוף הרי רמ"ג. ושרשם ה"ח [הי חסדים] המגדילים הרי רמ"ח).⁸⁶

(For the limbs are the emotive attributes, chiefly Chesed, Gevurah, Tiferes, Netzach, Hod and Yesod, and the level of Chochmah, Binah and Daas within them, which sustain them; and each one of these three kinds of levels comprises all of the above, making 81. And each level divides into three levels, head, middle and end, making 243. And their root is the five Chasadim (kindnesses) that bring growth, making 248.)

A parenthetical note explains why the emotions are called limbs and arrives at the 248 limbs of the body. The six emotive Sefiros together with Chochmah, Binah and Daas within them make nine, each comprising all nine (81); each has a head, middle and end (243); and their root, the five Chasadim that bring growth, completes 248.

וזהו רוחצות בחלב^{87,88} כו' שהחלב מרחיץ המדות ונהפכין ממהות למהות להיות נהפך לבו ונעשה כאיש אחר לגמרי בשינוי המדות כולן שוין לטובה.

This is “washed with milk,” etc.: the milk washes the emotive attributes, and they are transformed from one essence to another, so that his heart is transformed and he becomes like an entirely different person, with all his attributes changed, equally, for the good.

This is the Song of Songs’ image of eyes “washed with milk”: the milk of Torah washes the emotions so that they are transformed in their very nature. The person’s heart is changed, and he becomes like another person, with all his traits turned to good.

ומזה יומשך להיות לבן שינים שיהיה בהם בחי' לבנונית ובהירות בבירורי המדות בעילוי אחר עילוי עד רום המעלות⁸⁹ בבחי' ראייה חושיית שלא ביגיעה יגיעת הנפש ויגיעת בשר רק מיד יגיע אליו כו'.

And from this will follow “white of teeth”: there will be in them the quality of whiteness and brightness in the refinement of the attributes, ascent after ascent, to the highest heights, in the manner of sensory sight — not through toil, the toil of the soul and the toil of the flesh; rather, it will reach him at once, etc.

From this comes “white of teeth”: his refinement of his emotions becomes clear and bright, rising ever higher. He no longer needs to toil and labor to see the truth; it reaches him at once, as clearly as physical sight.

וזה חכלילי כו' מיין כו' מחלב כו' ובחי' יין וחלב נעשה הכל בחי' חכלילי לי לי עד רום המעלות:⁹⁰

And this is “red,” etc., “from wine,” etc., “from milk,” etc.: the levels of wine and milk all become the level of chachlili — “for me, for me” — to the highest heights.

The parts of the verse thus come together: the red eyes from wine and the white teeth from milk all become chachlili, “for me, for me,” rising to the highest heights.

IN ONE'S AVODAH

Set fixed times for Torah study, so that its wine draws out the hidden love of your soul and keeps it with you even in your other affairs. During the week, toil in contemplation and examine your deeds, words, thoughts and feelings honestly, so that your love for G-d is true and not imagined; this earns the delight of Shabbos, and the milk of Torah then makes your love and awe grow until the change in your heart comes clearly and without strain.

QUESTIONS FOR DISCUSSION

1. According to the maamar, why can ahavas olam be interrupted by worldly affairs while ahavah rabbah cannot?
2. How does the analogy of a drop and the ocean show why the soul cannot contain ahavah rabbah?
3. What does it mean that the Torah “opens the yuds,” and how does that reveal the love hidden in the soul?
4. Why is love in delights linked to Shabbos, and what does weekday toil have to do with it?
5. What is the difference between the work of the “teeth” and the work of the “milk” in refining one’s love and awe?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 חכלילי עינים

Another transcript (hanachah) of this maamar, recorded by a different listener.

KEHOT'S NOTE

הנחה אחרת בסה"מ תקס"ה כרך א עי קסו. והנחה אחרת בתו"א לעמבערג ג, ג. וראה גם מאמרי אדה"י הקצרים עי תלג. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. [המאמר באוה"ת ויחי שסה, ב הוא לשון התו"א עם הגהות]. קיצורים באוה"ת כרך ו תתשמא, ב. וראה כרך ז תתתעה, ב. פלח הרמון בראשית קכו, ד. בלקו"ת שה"ש לו, א ד"ה הסכי עיניך מציין כמה פעמים לד"ה זה. בסה"מ תרס"ט עי קי מציין לד"ה זה.

2 חכלילי עינים מיין

Yaakov blesses Yehudah: "His eyes are red from wine, and his teeth white from milk"; plainly, his land will be so rich in vines and pasture that wine and milk abound. The maamar explains the verse phrase by phrase as two powers of the Torah.

בראשית מ"ט:49 Genesis 49:12

חכלילי עינים מיין ולבן שנים מחלב:

His eyes shall be red with wine, And his teeth white with milk.

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KEHOT'S NOTE

בראשית מט, יב.

3 הנה גבי כתיב יין המשמח

A manuscript variant: this manuscript reads "Now it is written, 'wine that gladdens'" in place of the printed wording.

KEHOT'S NOTE

בבוכ 414: הנה כתיב יין המשמח.

4 תירושי המשמח אלקים

In Yotam's parable the trees ask the vine to reign over them, and it answers, "Shall I give up my wine, which gladdens G-d and men?" (wine is poured on the altar). The Alter Rebbe asks how wine can gladden G-d.

שופטים ט"ג:9 Judges 9:13

ותאמר להם הגפן החדלתי את־תירושי המשמח אלקים ואנשים והלכתי לנוע על־העצים:

And the vine said unto them: Should I leave my wine, which cheereth G-d and man, and go to hold sway over the trees?

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KEHOT'S NOTE

ס' שופטים ט, יג. בבוכ 633 מתחיל: הנה כתיב יין המשמח אלקים.

5 נכנס יין יצא סוד

The Gemara notes that "wine" (yayin) and "secret" (sod) both have the numerical value seventy: when wine enters,

a secret comes out. The maamar reads the wine as the Torah and the secret as the hidden love of the soul.

עירובין ס"ה א:י"ט-כ"ט Eruvin 65a:19-20

אמר רבי חייא: כל המתנישב ביינו — יש בו דעת שבועים וקנים. "יין" ניתן בשבועים אותיות, ו"סוד" ניתן בשבועים אותיות. נכנס יין — יצא סוד. אמר רבי חנין: לא נברא יין אלא לנחם אכלים ולשלים שְׂכָר לרשעים, שְׂנֵאָמֵר: "תנו שכר לאובד וגו'".

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

סנהדרין ל"ח א:ג-ד Sanhedrin 38a:3-4

אמר להם: בני, קוצים אתם מטילין לי בעיניי? אמר לו רבי חייא: רבי, אל ירע בעיניך. "יין" ניתן בשבועים אותיות, ו"סוד" ניתן בשבועים אותיות. נכנס יין — יצא סוד. אמר רב חסדא אמר מר עוקבא, ואמרי לה אמר רב חסדא: דרש מרי בר מר, מאי דכתיב: "וישקד הי על הרעה ויביאה עלינו כי צדיק הי אלקינו"? משום דצדיק הי — "וישקד הי על הרעה ויביאה עלינו"? אין, צדקה עשה הקדוש ברוך הוא עם ישראל שהקדים גלות צדקהו ועוד גלות וכן...

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Zohar III, 39a זח"ג לט, א

KEHOT'S NOTE

עירובין סה, א. סנהדרין לח, א. זח"ג לט, א. בלקו"ת ויקרא ג, ד מציין לכאן.

PARAGRAPH 2

6 לכו שברו ואכלו

Isaiah calls, "Come, buy and eat... without money and without price, wine and milk." The Alter Rebbe reads wine and milk as two aspects of the Torah, which is given freely.

ישעיהו נ"ה:1' Isaiah 55:1

הוי כל־צמא לכו למים ואשר אינלו כסף לכו שברו ואכלו ולכו שברו בלוא־כסף ובלוא מחיר יין וחלב:

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"י נה, א. ראה ביאור הפסוק בלקו"ת שמע"צ פד, ג שקאי על תורה.

7 יש ב' אהבות

Tanya chapter 44 explains that each of the two levels of love, ahavah rabbah and ahavas olam, divides into countless levels, each person according to his own measure.

KEHOT'S NOTE

ראה תניא פ' מד. תורת שלום שיחת שמח"ת תרס"ח ע' 87. מכי כ"ק אדמו"ר מהור"צ נ"ע נדפס בסוף קונטרס העבודה.

8 שו"ה אמרו — כי בתורה

Or HaTorah has the same wording as printed here.

KEHOT'S NOTE

וכ"ה באוה"ת ויחי שסה, ב. אבל בבוך 414: כי הנה בתורה.

PARAGRAPH 3

9 שו"ה האהבה — איך שהוא ית'

A manuscript variant: this manuscript lacks the words from "the love" to "how He, blessed be He."

KEHOT'S NOTE

בבוך 414 ליתא תי' אלו.

10 שו"ה מחדש — בכל יום

A manuscript variant: this manuscript lacks the words from "renews" to "every day."

KEHOT'S NOTE

בבוך 633: ליתא.

11 מלכותך מכ"ע

David praises G-d: "Your kingship is a kingship of all olamim"; plainly, a kingship for all ages, everlasting. The Alter Rebbe reads olamim as "worlds": G-d's Malchus is the level from which all worlds are created and kept in existence.

Psalms 145:13: תהילים קמ"ה: י"ג

מלכותך מלכות כל-עלמים וממשלתך בכל-דור ודור:

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

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KEHOT'S NOTE

תהלים קמה, יג.

12 שו"ה כי — עליונים ותחתונים

A manuscript variant: this manuscript lacks the words from "for" to "higher and lower."

KEHOT'S NOTE

בבוך 633 ליתא.

13 ואתה מחי את כולם

From the Levites' prayer: "You alone are G-d... and You give life to them all." It is cited to show that all worlds receive their life from G-d.

Nehemiah 9:6: נחמיה ט: ו

אתה-הוא ה' לבדך אתה עשית את-השמים שמי השמים וכל-צבאם הארץ וכל-אשר עליה הימים וכל-אשר בהם ואתה מחיה את-כלם וצבא השמים לה משתחוים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT'S NOTE

נחמ"י ט, ו.

PARAGRAPH 5

14 אנשים מלומדה

Isaiah rebukes a people whose "fear of Me is a commandment of men learned by rote." The Alter Rebbe uses the phrase for knowledge of G-d's sovereignty that is merely learned and not truly felt.

ישעיהו כ"ט: י"ג

ויאמר אדני ען כי נגש העם הזה בפיו ובשפתיו כבודוני ולבם רחוק ממני ותהי יראתם אתי מצות אנשים מלמדה:

And the L-rd said: Forasmuch as this people draw near, and with their mouth and with their lips do honour Me, But have removed their heart far from Me, And their fear of Me is a commandment of men learned by rote;

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PARAGRAPH 6

15 ברוך ה' אלקי ישראל

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

KEHOT'S NOTE

קו, מח.

16 Kehot's note points to I Chronicles 16:36 for these words.

I Chronicles 16:36: דברי הימים א ט"ז: ל"ו

ברוך ה' אלקי ישראל מן-העולם ועד העולם ויאמרו כל-העם אמן והלל לה'

Blessed be the L-RD, the G-d of Israel, From everlasting even to everlasting. And all the people said: 'Amen, 'and praised the L-RD.

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17 ברוך ה' אלקי ישראל מן העולם ועד העולם

The psalm closes, "Blessed is Havayah, the G-d of Israel, min ha'olam ve'ad ha'olam"; plainly, "from everlasting to everlasting." The Alter Rebbe reads it "from world to world": the blessing, the drawing down of G-d's name, reaches every world, even this physical one.

Psalms 106:48: תהילים ק"ו: מ"ח

ברוך-ה' אלקי ישראל מן-העולם ועד העולם ואמר כל-העם אמן הללו קה:

Blessed be the L-RD, the G-d of Israel, from everlasting even to everlasting, and let all the people say: 'Amen.' Hallelujah.

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18 שו"ה ולהרחיב — בשבחו

A manuscript variant: in place of the words from "and expansively" to "in praise," this manuscript reads "in the verses of His praise" (בפסוקי שבחו).

KEHOT'S NOTE

בבוך 633: בפסוקי שבחו.

PARAGRAPH 7

19 בקרב איש ולב עמוק

David describes the wicked who plot in secret: “the inner thought of each man and the heart are deep.” The Alter Rebbe borrows the words for contemplation that becomes fixed in the depths of the heart.

Psalms 64:7: תהילים ס"ד:ז

יִחְפְּשׁוּ-עוֹלָת תִּמְנוּ חֶפֶשׁ מִחֶפֶשׁ יִקְרַב אִישׁ לֵב עֹמֵק:

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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KEHOT'S NOTE

ע"פ תהלים סד, ז.

20 שמע ישראל

Moshe calls to Israel: “Hear, O Israel, Havayah is our G-d, Havayah is One,” the first verse of the Shema. The Alter Rebbe reads “Hear” as understanding and explains “One” through its letters.

Deuteronomy 6:4: דברים ו:ד

שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד:

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

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21 שמע לשון הבנה

The opening maamar of Torah Ohr (1a) explains “Shema” as understanding and reads its large ayin as the seven supernal attributes, still nullified in their source.

KEHOT'S NOTE

נסמן לעיל א, א, לח, ב.

22 אחד ז' רקיעים

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

KEHOT'S NOTE

שו"ע אורח חיים ס"א ס"ו.

23 אחד ז' רקיעים וארץ וד' רוחות העולם

The halachah is to prolong the ches of “Echad” to crown G-d in the heavens and the earth, and the dalet to think that He alone rules the four directions of the world. The Alter Rebbe draws on this reading of the letters of “One.”

Shulchan Arukh, Orach Chayim 61:6 חיים אורח, אורח חיים ס"א:ו

צריך להאריך בחי"ת של אחד כדי שימליך הקב"ה בשמים ובארץ שלזה רומז החטוטרת שבאמצע הגג החי"ת ואריך בדל"ת של אחד שיעור שיחשוב שהקב"ה יחיד בעולמו ומושל בד' רוחות העולם ולא יאריך יותר מכשיעור זה ויש נוהגים להטות הראש כפי המחשבה מעלה ומטה ולדי רוחות:

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

PARAGRAPH 8

24 ואהבת הוא מלשון רצון

The note points to Sefer HaChakirah's discussion of the root avah (to want), from which “ve'ahavta” is understood as will.

Song of Songs 7:1: שיר השירים ז:א

שׁוּבִי שׁוּבִי הַשּׁוֹלֵמִית שׁוּבִי שׁוּבִי וְנִחַזְהֶכָּה מִהַתְחַזּוּ בַשּׁוֹלֵמִית כְּמַחֲלַת הַמַּחְנִים:

Return, return, O Shulammitte; Return, return, that we may look upon thee. What will ye see in the Shulammitte? As it were a dance of two companies.

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KEHOT'S NOTE

מלשון אבה. ראה ספר החקירה לכ"ק הצ"צ (הוצאת תשס"ג) צא, א ודף קמז, ב בערך אבה. לקו"ת בהעלותך כט, ד. ראה כג, א. שה"ש ז, א. לג, ד.

25 ככל לבבך בשני יצריך

Moshe commands, “And you shall love Havayah your G-d with all your heart, with all your soul and with all your might.” The Alter Rebbe reads “And you shall love” as a matter of will.

Deuteronomy 6:5: דברים ו:ה

וְאַהֲבַתָּ אֶת ה' אֱלֹהֶיךָ כְּכָל-לִבְּךָ וּכְכָל-נַפְשְׁךָ וּכְכָל-מְאֹדְךָ:

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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Berakhot 54a:6: ברכות נ"ד א:ו

חייב אדם לברך על הרעה כשם שמברך על הטובה, שנאמר: “וְאַהֲבַתָּ אֶת ה' אֱלֹהֶיךָ כְּכָל לִבְּךָ וּכְכָל נַפְשְׁךָ” — “כָּכָל לִבְּךָ” — בשני יצריך, בנצח טוב וביצר הרע. “וּכָכָל נַפְשְׁךָ” — אפילו הוא נוטל את נפשך. “וּכָכָל מְאֹדְךָ” — כָּכָל מְמוֹנָה. דבר אחר: “כָּכָל מְאֹדְךָ” — כָּכָל מְדָה וּמְדָה שֶׁהוּא מוֹדֵד לָךְ הוּא מוֹדֵה לּוֹ.

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

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KEHOT'S NOTE

דברים ו, ה. ברכות נד, א.

26 מי לי בשמים

Asaf says to G-d, “Whom have I in heaven? And with You, I desire nothing on earth.” It expresses the change of will in which a person wants nothing but G-d.

Psalms 73:25: תהילים ע"ג:כ"ה

מִי־לִי בַשָּׁמַיִם וְעִמָּךְ לֹא־תִפְצֹתִי בְּאָרְץ:

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. באוה"ת ויחי כרך ו תתשמא, ב נוסף קיצור: (נת' ענין אה"ע שהיא האהבה הנלקח' מהעולמוי כשיתבונן איך שחיות כל העולמוי רק מבחי' מלי' והוא ית' קדוש ומובדל וכו' שעיי' יעקור רצונו מהבלי העולם ועמך לא הפצתי). ע"כ.

27 | Kehot's note points to Genesis 49:12 for these words.

Genesis 49:12:ט"ז:ש"א

חכלילי עינים מיין ולבן שנים מחלב:

His eyes shall be red with wine, And his teeth white with milk.

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PARAGRAPH 9

28

תוכה רצוף אהבה

The verse describes King Shlomo's palanquin, "its inside inlaid with love." The Alter Rebbe uses it for ahavas olam, which fills the soul from within.

Song of Songs 3:10:י"ז:ש"א

עמודיו עשה כסף ופידתו זהב מרקבו ארגמן ותוכו רצוף אהבה מכנתו ירושלים:

He made the pillars thereof of silver, The top thereof of gold, The seat of it of purple, The inside thereof being inlaid with love, From the daughters of Jerusalem.

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

29

כי חלק הוי ממש עמו

In his song Moshe says, "For Havayah's portion is His people, Yaakov the lot of His inheritance": G-d chose Israel as His own. The Alter Rebbe reads the words the other way, with "literally": His people is a portion of Havayah, the soul truly a part of G-d, and ahavah rabbah is rooted there.

Deuteronomy 32:9:ט"ז:ש"א

כי חלק הוי עמו יעקב חבל נחלתו:

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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30 | Kehot's note points to Judges 9:13 for these words.

Judges 9:13:י"ג:ש"א

ותאמר להם הגפן החדלתי את־תירושי המשמח אלקים ואנשים והלכתי לנוע עלי־העצים:

And the vine said unto them: Should I leave my wine, which cheereth G-d and man, and go to hold sway over the trees?

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

31 | Kehot's note points to Isaiah 55:1 for these words.

Isaiah 55:1:א"ה:ש"א

הוי כל־צמא לכו למים ואשר איילו כסף לכו שברו ואכלו ולכו שברו בלוא־כסף ובלוא מחיר יין וחלב:

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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PARAGRAPH 10

32

ואני ה' לא שניתי

Through Malachi G-d says, "For I, Havayah, have not changed, and you, children of Yaakov, have not ceased." The Alter Rebbe uses it to show that G-d is beyond the worlds and is not affected by them at all.

Malachi 3:6:ו"ג:ש"א

כי אני ה' לא שניתי ואתם בני־יעקב לא תליתם:

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

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KEHOT'S NOTE

מלאכי ג, ו.

33

בכל מאדך

"With all your might" (bechol me'odecha): love without measure. It describes how ahavah rabbah appears when it is revealed.

Deuteronomy 6:5:ה"ו:ש"א

ואהבת את ה' אלקיך בכל־לביך ובכל־נפשך ובכל־מאדך:

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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34

בתנאי ס"פ מ"ג . . י"ט

the passage shares nothing with the note

KEHOT'S NOTE

ראה לקו"ת במדבר ט, ד. בתו"א דפוס א' נדפס ההגהה באותיות רגילות. בבוך 414. 633 ליתא ההגהה.

35 | Kehot's note points to Eruvin 65a for these words.

Eruvin 65a:ס"ה עירובין

PARAGRAPH 11

36

והנה ההפרש

Or HaTorah on Pinchas quotes a passage from here and from the biur that follows.

KEHOT'S NOTE

באוה"ת פנחס ע' איקנו מביא קטע מכאן, ומהביאור דלקמן. בלקו"ת במדבר ט, ד. בלק סח, ב מציין לכאן. וראה בהנסמן לעיל מז, א.

37

ממקור חוצבה

After "from the source from which it was hewn," Or HaTorah adds the reason: "for His people is literally a portion of G-d, and it is written, 'I, G-d, have not changed,' etc.," and then "therefore."

KEHOT'S NOTE

באוה"ת שם נוסף "כי חלק ה' ממש עמו ואני ה' לא שניתי כתיב כו" לכן.

38

שאה"ר אין לה הפסק

the passage shares nothing with the note

KEHOT'S NOTE

בסה"מ תרמ"א עי קלג: בתו"א ד"ה חכלילי כי שאה"ר אין לה הפסק, ובד"ה ועשית ציץ [=פג, ג] שאה"ר יש לה הפסק אחר התפילה, אך אהבה רבה זו שהיא אהבה בתענוגים שאפ"ל שהכהן יכול להמשיך זה מחמת שזהו כנהא ברעויד כמ"ש רבינו ז"ל, אך ע"י הציץ שעשה משה י"ל שודאי נמשך כי משה גם מדחה בחי' הלעו"ז דעמלק, וע"י שהי' נושא תמיד הציץ בודאי לא היה הפסק, ע"כ.

39 אין בזה לעומת זה

The note explains that the love meant here is that of the yechidah.

KEHOT'S NOTE

הכוונה לאהבה דבחי' יחידה, הגהת כ"ק אדמו"ר הציץ לקו"ת תצא לו, ג. וראה בספר הערכים-חב"ד כרך א' ערך אהבה מסותרת במילואים הערה 380 מהביאור באוה"ת דברים ע' לג.

40 לעומת זה

Kohelet says, "G-d made one opposite the other." Chassidus reads it to mean that every level of holiness has a counterpart on the side opposed to holiness; the Alter Rebbe says that ahavah rabbah has none.

קהלת ז': י"ד Ecclesiastes 7:14

ביום טובה ה'ה בטוב וקיום רעה ראה גם את-זה לעמת-זה עשה האלקים על-דברת שלא ימצא האדם אחריו מאומה:

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

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PARAGRAPH 12

41 בל תמוט עולם ועד

The psalm says G-d set the earth on its foundations, "never to be moved, forever and ever." The Alter Rebbe applies the words to the impression of ahavah rabbah, which never leaves the heart.

תהילים ק"ד: ה' Psalms 104:5

יְסַד־אָרֶץ עַל־מְכוּנֶיהָ בְּלִית־מוֹט עוֹלָם וָעֶד:

Who didst establish the earth upon its foundations, that it should not be moved for ever and ever;

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42 בכל מאדך

"With all your might": the boundless love that ahavah rabbah becomes when it is revealed.

דברים ו': ה' Deuteronomy 6:5

וְאַהֲבַתְּ אֶת ה' אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

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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43 נכנס יין יצא סוד

"Wine enters, a secret comes out." Here the Alter Rebbe identifies the wine with the Torah, which draws the hidden

love into the open.

Eruvin 65a:19-20 כ"ט-כ"י

אמר רבי תימא: כל המתנייב ביינו — יש בו דעת שבקעים וקנים. "וין" ניתן בשבקים אותיות, ו"סוד" ניתן בשבקים אותיות. נכנס וין — יצא סוד. אמר רבי חנין: לא נברא וין אלא לנחם אכלים ולשלם שקר לרשעים, שנאמר: "תנו שקר לאובד וגו'".

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

44 כיצד תהי' אה"ר זו

the passage shares nothing with the note

KEHOT'S NOTE

ראה לקו"ת שה"ש ד"ה צאינה וראינה (השני).

PARAGRAPH 13

45 כמארו"ל ערבים עלי ד"ס

The sources of this saying are listed at 52d, where a maa-mar sets out to explain the Sages' words on "For Your love is better than wine": "The words of the Scribes are more pleasing to me than the wine of Torah," and asks why it says "to me" (alai).

KEHOT'S NOTE

נסמן לקמן נב, ד.

46 וירא אלקים את האור כי טוב

"And G-d saw the light, that it was good." The Alter Rebbe identifies this light with love.

בראשית א': ד' Genesis 1:4

וַיֵּרָא אֱלֹהִים אֶת־הָאֹר כִּי־טוֹב וַיְבָרֶךְ אֱלֹהִים בַּיּוֹם הַהוּא וַיִּבֶן הַחֹשֶׁךְ:

And G-d saw the light, that it was good; and G-d divided the light from the darkness.

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KEHOT'S NOTE

בראשית א, ד.

47 כי טוב לגנוז בתורה

The Gemara says that the light created on the first day was hidden away for the righteous in the time to come, deriving it from "And G-d saw the light, that it was good." Here the Alter Rebbe says it is hidden in the Torah.

חגיגה י"ב א': י"א-י"א Chagigah 12a:10-11

ולמי גנוז — לצדיקים לעתיד לבא, שנאמר: "וירא אלקים את האור כי טוב", ואין "טוב" אלא צדיק, שנאמר: "אמרו צדיק כי טוב". כיון שראה אור שגנוז לצדיקים שמח, שנאמר: "אור צדיקים ישמח".

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

KEHOT'S NOTE

בלקו"ת במדבר יח, ד: גנוז לצדיקים והיכן גנוז היינו בתורה וע' בזהר פ' תרומה דקמ"ט א'. וראה חגיגה יב, א' (לצדיקים לעתיד לבא). דגל מחנה אפרים פ' בראשית בשם הבעש"ט. וראה סה"מ תרפ"ד ע' רנ בהערה.

48 לגנוז בתורה

Likkutei Torah, cited in the Kehot note, refers to this Zohar passage for the teaching that the hidden light was stored in the Torah. The Zohar says that wherever people

toil in Torah at night, a thread of that hidden light is drawn down upon them.

ספר זוהר, תרומה ל"ז:תט"ו-38:424-37:415 Zohar, Terumah ל"ח:תכ"ד

Said R. Judah: 'Had it been hidden away altogether, the world would not have been able to exist for one moment. But it was only hidden like a seed which generates others, seeds and fruits, and the world is sustained by it. There is not a day that something does not emanate from that light to sustain all things, for it is with this that the Holy One nourishes the world. Moreover, whenever the Torah is studied by night, a little thread of this hidden light steals down and plays ...

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

49

פותח את ידך

David praises G-d: "You open Your hand and satisfy every living thing [with] favor (ratzon)"; plainly, G-d provides what every creature desires. The Alter Rebbe reads "Your hand" (yadecha) as "Your yuds," the divine contractions that the Torah opens.

Psalms 145:16: תהילים קמ"ה:ט"ז

פותח את ידך ומשביע לכל חי רצון:

Thou openest Thy hand, And satisfiest every living thing with favour.

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KEHOT'S NOTE

תהלים קמה, טז. בלקו"ת מסעי צה, א מציין לכאן. וראה לקמן בסוף הביאור מה, ד.

50

שו"ה יין — על האהבה

A manuscript variant: this manuscript reads "about the light of love" in place of "about love."

KEHOT'S NOTE

בבוכ 414: על אור האהבה.

PARAGRAPH 14

51

שו"ה פותח — להיות גילוי

A manuscript variant: this manuscript reads "so that there be a drawing down of revelation" (להיות המשכת גילוי).

KEHOT'S NOTE

בבוכ 414: להיות המשכת גילוי.

52

ומשביע לכל חי

The verse ends "and satisfies every living thing [with] favor (ratzon)"; plainly, G-d fulfills every creature's desire. The Alter Rebbe reads ratzon as "will," the Supernal Will revealed in all life in the worlds and in the soul.

Psalms 145:16: תהילים קמ"ה:ט"ז

פותח את ידך ומשביע לכל חי רצון:

Thou openest Thy hand, And satisfiest every living thing with favour.

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53

שואלים את האדם קבעת עתים לתורה

A manuscript variant: this manuscript adds "that even one who cannot engage in Torah constantly should nevertheless set fixed times for Torah."

שבת לי אב 30a Shabbat

KEHOT'S NOTE

שבת ל, א. בבוכ וישב — ויחי גוכתי"ק הצ"צ ובבוכ 414 נוסף: שאפי"י מי שא"א לו לעסוק בתורה תמיד מ"מ יקבע עתים לתורה.

54

קבעת עתים לתורה

When a person is brought to judgment he is asked, among other things, "Did you set fixed times for Torah?" The Alter Rebbe explains why: fixed Torah study reveals the love hidden in the soul's root.

שבת ל"א:א-11a Shabbat

אמר רבא: בשעה שמכניסין אדם לדיו, אומרים לו: נשאת ונתת באמונה? קבעת עתים לתורה? עסקת בפרה ורכיה? צפית לישועה? פלפלת בהכמה? הבנת דבר מתוך דבר? ואפילו הכי, אי יראת ה' היא אוצרו — אין, אי לא — לא. משל לאדם שאמר לשלוחו: העלה לי כור חישין לעלייה. הלה והעלה לו. אמר לו: עירבת לי בהן קב חומטון? אמר לו: לאו. אמר לו: מוטב אם לא העלית.

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

55

לידי ודברת במ

Or HaTorah adds a summary: ahavah rabbah is hidden and rooted in the soul because "a portion of G-d is His people," so it longs for its source, the Infinite One Himself; it is taken from G-d's essence and not from the worlds' nullification, and therefore it is called ahavah rabbah.

KEHOT'S NOTE

באוה"ת ויחי שם נוסף קיצור: (נת' ענין אה"ר שהיא אהבה המסותרת ומושרשת בנפשו מצד מקור חוצבה כי חלק ה' עמו ולזאת תכסוף למקורה שהוא א"ס ב"ה עצמו שאינו בגדר עלמין כלל, ונמצא אהבה זו נלקח' מצד עצמות א"ס ולא מצד ביטול העלמין ולכן נק' אה"ר שאינה מתישבת בלב ואין לה לעומת זה ויצאיתה לא הגלוי הוא ע"י עסק התורה שהיא רצון העליון וע"י מתגלה אה"ר זו שהיא בחי רצה"ע שבנפשו). ע"כ.

56

ודברת במ

"And you shall speak of them when you sit in your house and when you walk on the way." The constant love revealed through Torah brings a person to this.

דברים ו:7: Deuteronomy

ושננתם לבניך ודברתם בהם בשבתך בביתך ובילכתך בדרך ובשכבך ובקומך:

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

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57

וע' באגה"ק ד"ה איתא רפ"ד דמגלה

Epistle 29 begins with this Talmudic teaching and asks why the halachos are called "the crown of the Torah." It

explains that the light hidden for the righteous, the delight of “Then you will delight in Havayah,” is too great for the soul to bear unless it is clothed in a garment drawn from that light’s outermost level, which it identifies with the power of will.

KEHOT’S NOTE

סיי כט. וכן בכמה מקומות מציין הצ"צ כן לד"ה זה, ולא מסמן לד"ה אהעט"ב.

- 58 The Gemara quotes the Mishnah “one who makes use of the crown passes away,” and Reish Lakish explains: this is one who makes use of a person who studies halachos, the crown of the Torah. The epistle of Iggeres HaKodesh to which the Alter Rebbe refers opens with this teaching.

Megillah 28b:14 כ"ח ב: י"ד

תנן הַתָּם: וְדֹאשְׁתַּמֵּשׁ בְּתִנָּא — חֲלָף. תְּנִי רִישׁ לְקִישׁ: זֶה הַמְשַׁתְּמֵשׁ בְּמִי שְׁשׁוֹנָה הַלְכוֹת כְּתָרָה שֶׁל תוֹרָה.

We have learned in another place: Whoever makes use of a crown, passes away [from the world] and Resh Lakish taught: This applies to one who accepts service from one who can repeat halakhoth, the crown of Torah. And Ulla said William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CC0)

PARAGRAPH 15

- 59 עיני תמיד אל ה'

David says, “My eyes are always toward Havayah, for He will free my feet from the net.” The Alter Rebbe reads “eyes” in Yaakov’s blessing as this constant gaze toward G-d.

Psalms 25:15 ט"ו:ה

עֵינֵי תָמִיד אֶל־ה' כִּי הוּא יוֹצִיא מִרְשֵׁת רֶגְלִי:

Mine eyes are ever toward the L-RD; For He will bring forth my feet out of the net.

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KEHOT’S NOTE

תהלים כה, טו.

- 60 הנה עין ה' אל יראיו

The psalmist says, “Behold, the eye of Havayah is toward those who fear Him, toward those who hope for His kindness.” G-d’s gaze toward a person answers the person’s gaze toward Him.

Psalms 33:18 י"ח:לג

הִנֵּה עֵין ה' אֶל־יִרְאָיו לְמִיחָלִים לְחֶסֶד:

Behold, the eye of the L-RD is toward them that fear Him, Toward them that wait for His mercy;

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KEHOT’S NOTE

תהלים לג, יח. בבוקר 414. 633 נוסף אחר תי' יראיו: ובאתעדלית והנה עיני תמיד אל ה' אתעדליע עין ה' אל יראיו: והוא בחי'.

- 61 לאסתכלא ביקרא דמלכא

The Kehot note points to this Zohar passage for the phrase “to gaze upon the glory of the King,” which here describes

love in delights, a love like sight.

Zohar II, 47b מז, כ"ב ז

KEHOT’S NOTE

ראה זח"ב מז, ב.

62

וצ"ע בתניא פמ"ג

Or HaTorah raises the same difficulty: what is explained here, that love in delights is above ahavah rabbah, seems to contradict Tanya chapter 43, which says that ahavah rabbah is love in delights.

KEHOT’S NOTE

ראה אוה"ת ויחי כרך ב שסה, ב. שלכאורה המבואר בתו"א כאן דאחבה בתענוגים היא למעלה מאה"ר, סותר למ"ש בתניא פי' מג שאה"ר היא אהבה בתענוגים ע"ש. וראה יהל אור ע' תיח.

63

אחותי רעיתי יונתי

The beloved knocks at his bride’s door: “Open for me, my sister, my beloved, my dove.” The Alter Rebbe cites his explanation elsewhere: “sister” is natural love and “dove” is love in delights.

Song of Songs 5:2 ה' שירים

אֲנִי וְשֹׁנָה וְלִבִּי עַר קוֹל דּוֹדִי דּוֹפֵק פֶּתַח־יְלִי אֲחֹתִי רְעִיתִי יוֹנִתִּי תַמְתִּי שְׂרָאשִׁי נִמְלֵא־טַל קְצוֹתַי רִסְסִי לֵילָה:

I sleep, but my heart waketh; Hark! my beloved knocketh: ‘Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.’

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64

עיניך יונים

The beloved praises his bride: “Behold, you are fair, my beloved... your eyes are doves.” Like doves that gaze at each other constantly and delight in it, the soul gazes at G-d with love in delights.

Song of Songs 1:15 ט"ו:א

הִנֵּה יָפָה רְעִיתִי הִנֵּה יָפָה עֵינֶיךָ יוֹנִים:

Behold, thou art fair, my love; behold, thou art fair; Thine eyes are as doves. .

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KEHOT’S NOTE

שה"ש א, טו.

65

וכמ"ש בזהר

On “Turn away your eyes,” the Zohar has G-d say that the eyes of the beloved “set Me ablaze with flames of love.” The Alter Rebbe uses it for love in delights that blazes beyond what the heart can contain.

Zohar III, 84a פד, זח"ג

KEHOT’S NOTE

זח"ג פד, א. ראה תו"ח מקץ ריג, א שמפרש: “זוהו נגד רצון ה' האמיתי שחפץ להיות לו דירה בתחתונים בתו"מ ולא בהעלאת והתכללות הנפש למעלה בשלהובא כו' שע"ז אמר הסבי עיניך כו'”. ראה סה"מ תרמ"ט ע' רנח.

66

הסבי עיניך

The beloved says to his bride, "Turn away your eyes from me, for they have overwhelmed me." The Zohar reads it as G-d saying that these eyes set Him ablaze with flames of love.

Song of Songs 6:5: שיר השירים ו'ה:5

הסבי עיניך מנגדי שהם הרהיבני שערך כעדר העזים שגלשו מן הגלעד:
Turn away thine eyes from me, For they have overcome me.
Thy hair is as a flock of goats, That trail down from Gilead.

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

67

במ"א ע"פ עיניך יונים

Likkutei Torah explains "Your eyes are doves": like a pair of doves, male and female, that constantly gaze at each other and delight in seeing each other, the Jewish people are "to gaze upon the glory of the King," and from everything they can see that there is nothing besides Him.

KEHOT'S NOTE

ראה לקו"ת שה"ש יד, ב.

68

וע"פ הראיני את מראיך

The Kehot note suggests that the reference to "Let me see your appearance" may be to the maamar printed there.

KEHOT'S NOTE

אולי הכוונה להנדפס במאמרי אדה"ז כתובים כך ב' ע' קב.

69

הראיני את מראיך

The beloved calls to his dove hidden in the clefts of the rock, "Let me see your appearance, let me hear your voice." The Alter Rebbe refers to his explanation of this verse elsewhere.

Song of Songs 2:14: שיר השירים ב'י"ד:2

יונתי בחגי הסלע בסתר המדרגה הראיני את-מראיך השמיעני את-
קולך כייקולך ערב ומראיך נאונה:

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice;
For sweet is thy voice, and thy countenance is comely.

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PARAGRAPH 16

70

פירוש אדמו"ת העינים

Or HaTorah brings in the name of the Maggid that there are two kinds of redness: one is Gevurah, and the other comes from wine, which is joy.

KEHOT'S NOTE

באוה"ת כאן שס"ט, א מביא בשם המגיד ג"ע כי יש ב' מיני אדמו"ת אי הוא גבורה והבי' הוא מיין שהוא שמחה. מובא באוה"ת ג"ע ע' שי.

71

רשפי אש

The bride asks, "Set me as a seal upon your heart... for love is strong as death... its sparks are fiery sparks." These

fiery sparks of love are what redden the eyes in "red of eyes."

Song of Songs 8:6: שיר השירים ח'ו:6

שימיני כחותם על-לבך כחותם על-זרועך כיעצה כמות אהבה קשה
כשאל קנאה רשפיה רשפי אש שלהבתיה:

Set me as a seal upon thy heart, As a seal upon thine arm;
For love is strong as death, Jealousy is cruel as the grave;
The flashes thereof are flashes of fire, A very flame of the L-RD.

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72

אז תתענג כו' וקראת לשבת עונג

The prophet promises Israel that if they honor Shabbos, "Then you will delight in Havayah." This is the delight of Shabbos, the love in delights.

ישעיהו נ"ח:י"ד:58:14

אז תתענג עליה וְהִרְכַּבְתִּיהָ עַל-[בְּמִתִּי] (במותי) אֶרֶץ וְהֶאֱכַלְתִּיהָ נַחֲלֹת
יַעֲקֹב אֲבִידָה כִּי פִי הִ' דִּבֶּר:

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

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KEHOT'S NOTE

ישע"י נח, יד. יג. וראה לעיל טו, ג.

73

וקראת לשבת ענג

The prophet tells Israel to "call the Shabbos a delight"; plainly, to treat it as a delight and honor it. Shabbos is the time when love in delights is revealed.

ישעיהו נ"ח:י"ג:58:13

אם-תָּשִׁיב מִשְׁבַּת רַגְלְךָ עֲשׂוֹת חֲפָצָךָ בְּיוֹם קִדְשִׁי וְקִרְאתָ לַשַּׁבָּת עֲנָג
לְקָדוֹשׁ הִ' מִכְבֹּד וְכִבְדֹתוֹ מַעֲשֵׂוֹת דְּרָכֶיךָ מִמִּצְוֹת חֲפָצָךָ וְדַבֵּר דְּבָר:

If thou turn away thy foot because of the sabbath, From pursuing thy business on My holy day; And call the sabbath a delight, And the holy of the L-RD honourable; And shalt honour it, not doing thy wonted ways, Nor pursuing thy business, nor speaking thereof;

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74

מי שטרח בע"ש

In the Talmud, G-d answers those who ask for reward in the World to Come without having kept the mitzvos: "One who toiled on the eve of Shabbos will eat on Shabbos." The Alter Rebbe applies it to the weekday toil in the two loves that prepares the delight of Shabbos.

Avodah Zarah 3a:10: עבודה זרה ג' א:10

אָמְרוּ לְפָנָיו: רְבוּנוּ שֶׁל עוֹלָם, תִּנֶּה לָנוּ מֵרָאשׁ וְנַעֲשֶׂנָּה. אָמַר לָהֶן הַקָּדוֹשׁ בְּרוּךְ הוּא: שׁוּטִים שֶׁבְּעוֹלָם! מִי שֶׁטָּרַח בְּעָרֶב שַׁבָּת יֵאָכֵל בְּשַׁבָּת, מִי שֶׁלֹּא טָרַח בְּעָרֶב שַׁבָּת מֵהֵיכָן יֵאָכֵל בְּשַׁבָּת? אֵלֹא אֵף עַל פִּי כו, מִצְוָה קִלְעָה יֵשׁ לִי וְסוּכָה שָׁמָּה, לָכוּ וְעֲשׂוּ אוֹתָהּ.

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

KEHOT'S NOTE

ע"ז ג, א. וראה בספר הערכים-חב"ד כך א ערך אהבה מסותרת הערה 349.

PARAGRAPH 17

75 כל חייך הטועם אומר לי

Expounding the bounty of the Land of Israel, the Gemara reads chachlili as chech li li: “every palate that tastes it says, ‘For me, for me.’” The Alter Rebbe reads the tasting palate as Chochmah and the doubled “for me” as the two loves rising together.

Ketubot 111b:17ז”ב: כתובות קי”א ב:

וְשָׂמָא תֵּאמָר אֵינוּ מְרֻחָה — תִּלְמוּד לֹאמַר: “סוּתָהּ”. וְשָׂמָא תֵּאמָר אֵין בֹּ טַעַם — תִּלְמוּד לֹאמַר: “חֲכָלִילִי עֵינִים מִיָּד”. כָּל חֵיד שְׁטוּעָמוֹ, אֹמֵר: “לִי לִי”. וְשָׂמָא תֵּאמָר לְנִעְרִים יָפָה וְלְזָקֵנִים אֵינוּ יָפָה — תִּלְמוּד לֹאמַר: “וְלָבָן שְׁנִים מִחֶלֶב”, אֶל תִּיקְרִי “לָבָן שְׁנִים” אֶלָּא “לָבָן שְׁנִים”.

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KEHOT'S NOTE

כתובות קיא, ב. ראה לקמן מח, ב. תו”ח רמג, א. סה”מ תרל”ב ח”ב ע’ תצט. תקיב. בלקו”ת במדבר יא, ג מציין לכאן.

76 שיתגלה בחי' חיד . . בעילוי אחר עילוי עד רום המעלות

This passage is copied in Or HaTorah, and from there it appears that the wording here was corrected or added by the Tzemach Tzedek.

KEHOT'S NOTE

נעתק באוה”ת פ’ ויחי שעה, א. ומשם נראה שכאן הלשון מתוקן או הוספה ע”י הצ”צ. אבל נמצא בכוך 633 כמו שנדפס כאן.

77 המוסגר

A manuscript variant: these manuscripts lack the parenthetical explanation, and manuscript 414 adds “without end” after “to the highest heights.”

KEHOT'S NOTE

(פ”י חיד . . בתענוגים): ליתא בכוך 414. 633. בכוך 414 אחר ת”י המעלות נוסף: עד אין קץ. באוה”ת ויחי שם בסוף העמוד: אחותי רעייתי, לקי”א פמ”ג. (נת’ פ”י חכלילי עינים הוא תוקף האהבה בבחי’ לאסתכלא ביקרא דמלכא בבחי’ תענוג עצום, והכל בא ע”י יינה של תורה כנ”ל שנכנס יין יצא סוד, ואהבה זו שבתענוגים גדולה מאה”ר ואה”ע הנ”ל וזהו חך הטועם מתיקות ותענוג הנ”ל אומר לי לי שנכלילי בו ב’ אהבות דלעיל אה”ע ואה”ר וזהו בשבת או תתענג על ה’).

78 Kehot’s note points to Deuteronomy 6:5 for these words.

דברים ו:ה: Deuteronomy 6:5

וְאַהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:

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 18

79 ולבן שינים מחלב

The second half of Yaakov’s blessing, “and his teeth white from milk,” which the rest of the maamar explains.

Genesis 49:12ט”ב: ראשית מ”ט:

חֲכָלִילִי עֵינִים מִיָּד וְלָבָן שְׁנִים מִחֶלֶב:

His eyes shall be red with wine, And his teeth white with milk.

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PARAGRAPH 19

80 שו”ה שינים — מעשיו ודבוריו ומחשבותיו

A manuscript variant: this manuscript reads “his deeds and thoughts,” without “words.”

KEHOT'S NOTE

בכוך 633: מעשיו ומחשבותיו.

PARAGRAPH 20

81 כל חד לפום מאי דמשער בלבי

The Kehot note also refers to this Zohar passage for the phrase “each one according to what he measures in his heart.”

Zohar I, 129bזח”א קכט, Zohar I, 129b

KEHOT'S NOTE

תניא בהקדמה לקו”ת במדבר א, א — שמציין לזח”א קג, ב. וראה גם זח”א קכט, ב.

82 כל חד לפום מאי דמשער בלבי

The Zohar, on “Her husband is known in the gates,” says that each one knows G-d according to what he measures in his heart. The Alter Rebbe applies it to each person’s own work of refining love and awe.

Sfzer Zohar, וירא ט: קנ”ג-קס”ד 9:153-164 Zohar, Vayera

But of a truth the Holy One makes Himself known to every one according to the measure of his understanding and his capacity to attach himself to the spirit of Divine wisdom; and thus “Her husband is known”, not “in the gates” (bishe’arim), but, as we may also translate, “by measure”, though a full knowledge is beyond the reach of any being.’

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

PARAGRAPH 21

83 למבקשי ה’ יבינו כל

Shlomo says, “Evil men do not understand justice, but those who seek Havayah understand everything.” The Alter Rebbe uses it for the paths of self-examination that sincere seekers recognize on their own.

Proverbs 28:5ה’ כ”ח: משלי

אֲנָשֵׁי-רָע לֹא-יִבְיִנוּ מִשְׁפָּט וּמִבְקֵשֵׁי ה' יִבְיִנוּ כָּל:

Evil men understand not justice; But they that seek the L-RD understand all things.

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84 שצריך לדקדק ולפשפש כו'

A manuscript variant: this manuscript adds, “And all this is the level of teeth; but all this is still the level of smallness of intellect, since one must scrutinize and weary one-

self, etc.” The note suggests that the printed text may have dropped it because of the similar words.

KEHOT'S NOTE

בבוכ 633 נוסף: ”וכיו הוא בחי שינים, אך כיו הוא עדיין בחי קטנות השכל מאחר שצריך לדקדק ולהיות מייגע עצמו כו.” ואולי זה השמטת הדפוס במילים הדומות.

85

ולחיות מייגע עצמו

Or HaTorah adds a reference to the biur on “Osri lagefen,” where the thirty-two teeth are the thirty-two paths drawn from Chochmah to refine one’s deeds, and compares the spies: Yehoshua’s, sent to Yericho, are the “masters of accounting” in thought, speech and action, the soul’s garments; Moshe’s are the refining of the emotions themselves.

KEHOT'S NOTE

באוה”ת ויחי שם נוסף: וע”ל בביאור ע”פ אסרי לגפן דענין ל”ב שיניים הם ל”ב נתיבות שנמשכים מהחכמה לברר מעשיו כו ועי במ”א בענין מרגלים ששלח יהושע וששלח משה שהוא בעבודה קרוב לענין זה כי מרגלי דיהושע לרגל יריחו הוא בחי מארי דחושבנא במדוי”מ שמהם נעשו לבושי לנפש הנקי יריחו, ודמשה היינו לברר המדות עצמן, וה”ע בחי שיניים שמכררי וטוחני המדוי”מ והמדות כו). ע”כ.

86

(שהאברים . . הרי רמ”ח)

A manuscript variant: this manuscript does not have this parenthetical passage.

KEHOT'S NOTE

מוסגר זה ליתא בבוכ 633.

87

רוחצות בחלב

Likkutei Torah refers to the end of this maamar on “washed with milk,” together with the maamar Basi LeGani on “my wine with my milk.” It goes on to explain honey as sweetness and delight, “Then you will delight in Havayah,” which comes from the light that encompasses all worlds.

KEHOT'S NOTE

בלקו”ת ואתחנן ד, ג מציין לכאן.

88

רוחצות בחלב

The bride describes her beloved: “His eyes are like doves by streams of water, washed with milk.” The Alter Rebbe reads “washed with milk” as the milk of Torah washing and transforming the emotions.

Song of Songs 5:12 שיר השירים ה': כ”ב

עֵינָיו כְּיוֹנִים עַל־אֶפְקֵי מַיִם רִחְצוֹת בְּחֶלֶב יִשְׁכּוֹת עַל־מַלְאָת:

His eyes are like doves Beside the water-brooks; Washed with milk, And fitly set.

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89

עד רום המעלות

Or HaTorah closes with a summary of this section and of the whole maamar: the teeth grind and sift one’s thought, speech and action and refine love and awe; the milk of Torah makes the emotions grow with mature intellect, and

from this comes the whiteness of the teeth, refinement ever higher without toil.

KEHOT'S NOTE

באוה”ת ויחי שם: (נתי ענין שיניים שטוחנות ומבררות המדוי”מ שלו לשקול דרכיו ולפלס מעגלותיו וכן בבירורי המדות אהוי”ר שתהיי האהבה אמיתי כו לייגע א”ע כו). והחלב של תורה מגדיל המדות שיהיו בגדלות המוחין ומוזה יומשך ליבון השיניים שיהי בהם בהירות בבירורי המדות בעילוי אחר עילוי שלא ביגיעה כו). קיצור. יש בחי אה”ע ואה”ר, אה”ע היא האהבה הנלקחי מהתבוננות בביטול העולמות לגבי הבורא יתי שחיותו וקיומו רק מבחי שם כבוד מלכותו וכי יומשך מזה שיעקור רצונו מהבלי עולם ולא יהי לו רצון בלתי לה לבדו. ואה”ר היא המוסתרת ומושרשת בנפשו מצד כי היא חלק אלוה ממעל והיא נלקחת מצד עצמות אור א”ס ב”ה שאין העלמין ערוך אליו כלל ואין שייך אפי” כטפה מהים כו ולפיכך אין לאהבה זו בחי לעומת זה כלל כי לא נמצא דוגמתה בעניני עוה”ז. והנה יציאתה אל הגילוי הוא ע”י שנכנס יינה של תורה בנפש שע”ז יצא סוד שהיא אה”ר לגילוי לפי שהתורה היא בחי גילוי רצה”ע וכתתי פותח את ידיך ומשביע לכל חי רצון וגילוי רצה”ע שבנפש הוא האה”ר הנ”ל. וזהו חכלילי עינים הוא תוקף האהבה בתענוגים בחי עיני תמיד אל ה’ לאסתכלא ביקרא דמלכא והיא למעלה גם מאה”ר הנ”ל ובחי זו מתגלה בשבת וקראת לשבת עונג וזהו ענין גילוי חך הטועם את היין הנ”ל שאור לי לי שנכללי בזה אה”ר ואה”ע. ולבן שיניים היינו הטוחנות ומפררות המדוי”מ שלו לשקול דרכיו כו וכן בירורי המדות כו הוא מחלב שמגדיל האיברים וכך חלב התורה מגדיל אהוי”ר ומוזה יומשך ליבון השיניים שיהי הבירור בהמדות בעילוי אחר עילוי שיהי בהם לבנוני ובהירות. ע”כ.

90 | Kehot's note points to Psalms 145:16 for these words.

Psalms 145:16 תהילים קמ”ה:ט”ז

פֹּתַח אֶת־יָדְךָ וּמַשְׁבִּיעַ לְכָל־חַי רָצוֹן:

Thou openest Thy hand, And satisfiest every living thing with favour.

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THE CHASSIDISHE PARSHA

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This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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

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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