TORAH OHR · PARSHAS VAYEITZEI · MAAMAR 4

אם לא תדעי לך היפה בנשים צאי לך...

"If you do not know for yourself, O fairest among women"

◇

The soul's beauty has two levels: well-formed love and awe ("beautiful form") and the inner desire of the heart that shines on the face ("beautiful appearance"). Souls that cannot reach them through contemplation are told to "go out in the footsteps of the flock": to begin with Torah and mitzvos, which come from a level above the chain of worlds and lift the soul up to that beauty.

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 beauty has two levels: well-formed love and awe ("beautiful form") and the inner desire of the heart that shines on the face ("beautiful appearance"). Souls that cannot reach them through contemplation are told to "go out in the footsteps of the flock": to begin with Torah and mitzvos, which come from a level above the chain of worlds and lift the soul up to that beauty.

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 reads the Song of Songs verse "If you do not know for yourself, O fairest among women, go out in the footsteps of the flock" together with the Torah's praise of Rachel as "of beautiful form and beautiful appearance." Rachel is the Community of Israel, named for the ewe silent before her shearers: through self-nullification the soul becomes a dwelling for the Infinite Light, and its attributes take on the divine "image," which is "beautiful form." Deeper still is the heart's inner desire, a glimmer of the inner dimension of the Infinite Light that shows on the face: "beautiful appearance." Many souls, those of the lower worlds, understand but are not moved; for them the advice is to follow the flock. The flock (tzon, from "go out") is the Oral Torah, drawn from the supernal delight beyond the ordered chain of worlds: the six orders of the Mishnah, Yaakov's "six years for your flock." Yaakov, a chariot for G-d, could draw down the light through any act; we draw it down only through the flock's "footsteps," its lowest end: the Torah and mitzvos given to us, clothed in physical things, "the dwellings of the shepherds." A closing parenthesis distinguishes the path from above downward (love first, then action) from our path from below upward.

OUTLINE

1 **The verse and Rachel's two beauties** ¶1

The Song of Songs verse is set beside Rachel's "beautiful form and beautiful appearance."

2 **Self-nullification and beautiful form** ¶2–4

Rachel, the silent ewe, is the Community of Israel; bittul makes the soul a dwelling for the Infinite Light, forming its attributes (beautiful form), while the heart's inner desire shines on the face (beautiful appearance).

3 **Not knowing, and the counsel of the flock** ¶5

Souls without full Daas understand but are not moved; they are told to follow the flock, the Oral Torah drawn from the supernal delight beyond the chain of worlds.

4 **Yaakov's power and ours** ¶6–7

Yaakov's service "exceedingly, exceedingly" drew down the light through his own acts; we do so through Torah and mitzvos clothed in physical matters, feeding the "kids" by the shepherds' dwellings.

5 **The dwellings of the shepherds** ¶8

The mitzvos are vessels for the Patriarchs' qualities; through them one rises to the level of the shepherds themselves.

6 **Two paths in serving G-d** ¶9

Leah and Rachel, fourteen years and six: higher souls go from love to action, our souls from Torah and mitzvos up to love and awe.

THE MAAMAR IN THE REBBE'S LIGHT

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

The Rebbe's reading of this maamar centers on its boldest pun: „צאן מלשון צאי" (tzon, the flock, from tze'i, "go out"). At the farbrengen of 10 Kislev 5737, in his maamar Padah b'Shalom, he takes up the known question why Yaakov's whole work and wealth came through Lavan's flock rather than servants or cattle, and answers, as the Mitteler Rebbe's discourses explain, in this maamar's terms: the flock is what goes out from "Lavan," „לובן העליון כמו שהוא במקומו" (the supernal whiteness as it is in its own place), so it relates to the world not as a son to a father but as a flock to its shepherd, through bittul (ביטול). In the edited sicha of that day (Likkutei Sichos vol. 15) he adds that this going out means leaving „ד' אמות של תורה" (the four cubits of Torah) to make the world a dwelling, which draws out a person's true bittul, and that this bittul is what "breaks through" the bounds of the worlds, „מאד מאד" (exceedingly, exceedingly). In a sicha on Lech Lecha (Likkutei Sichos vol. 3) he sets beside the paragraph's „אבל אנו אין לנו כח זה" ("we have no such power") the other side: Yaakov's rods drew down what tefillin draw, yet stayed plain sticks, while our mitzvos make the object itself holy. Perhaps (biur b'derech efshar) the reader comes away seeing the flock less as an image of lowliness than as the way the highest light reaches the lowest place.

KEY CONCEPTS

Beautiful form יפת תאר

Love, awe and the soul's other attributes, with thought, speech and action, shaped completely and beautifully in the divine image through self-nullification.

Beautiful appearance יפת מראה

The inner dimension, the heart's desire beyond reason, which reflects the inner dimension of the Infinite Light and shows on the "face."

The heart's desire רעותא דלבא

The innermost longing of the heart for G-d, above the reasoned emotions of love and awe.

Flock צאן

Read as "that which goes out" from above the ordered chain of worlds: the Oral Torah, the six orders of the Mishnah, drawn from the supernal delight. Its "footsteps" are the Torah and mitzvos clothed in physical things.

Seed of man and seed of beast זרע אדם וזרע בהמה

Souls of Atzilus with strong Daas, and souls of the lower worlds whose understanding does not move them.

Chariot מרכבה

One wholly given over to G-d's will, like the Patriarchs and Yaakov, whose every act could draw down the Infinite Light.

From below upward ההילוך מלמטה למעלה

The path of beginning with Torah and mitzvos and rising through them to love and awe, the reverse of the tzaddikim's path from love to action.

SECTION 1 · ¶1

The verse and Rachel's two beauties

1 אם לא תדעי לך[1,2] היפה בנשים צאי לך בעקבי הצאן ורעי את גדיותיך על משכנות הרועים.

"If you do not know for yourself, O fairest among women, go out for yourself in the footsteps of the flock, and graze your kids by the dwellings of the shepherds."

> The maamar opens with a verse from the Song of Songs, in which the beloved (the Community of Israel) asks where to find the shepherd and is told to follow the tracks of the flock. Each phrase of this verse will be read as a stage in a person's divine service: not knowing, going out after the flock, and grazing the kids by the shepherds' dwellings.

הנה כתיב ורחל היתה יפת תואר ויפת מראה.[3] פי' יפת תואר[4] בציור האברים לפי תכונתם במדתם. ויפת מראה בזיו והוד קלסתר הפנים.

Now, it is written, "And Rachel was of beautiful form and beautiful appearance." The meaning: "beautiful form" is in the shape of the limbs, according to their proportions in their measure; and "beautiful appearance" is in the radiance and splendor of the countenance of the face.

> The Torah praises Rachel with two kinds of beauty. "Beautiful form" is the right shape and proportion of the limbs, while "beautiful appearance" is the glow of the face; the maamar will map these onto two levels of the soul's service.

SECTION 2 · ¶2–4

Self-nullification and beautiful form

2 והנה רחל[5] הוא כנ"י [כנסת ישראל] שנקי' בשם רחל ע"ש [על שם] הפסוק כרחל לפני גוזזיה נאלמה.[6,7] והענין כי

Now, Rachel is the Community of Israel, which is called by the name Rachel on account of the verse, "Like a ewe (rachel) that is silent before her shearers."

> Rachel stands for the Community of Israel, the collective soul of the Jewish people. The name comes from Isaiah's image of a ewe (rachel) that stays silent while it is shorn, an image of quiet submission; the paragraph now explains why that quality matters.

הנה כתיב נעשה אדם בצלמנו[8] כו'. ופי' בצלמנו כמ"ש ועל דמות הכסא[9] דמות כמראה אדם.

And the explanation is this: it is written, "Let us make man in our image," etc. And the meaning of "in our image" is as it is written, "And upon the likeness of the throne was a likeness like the appearance of a man."

> Man was made "in our image," and Ezekiel saw on the divine throne a form "like the appearance of a man." The human form is thus a likeness of something above: the pattern of G-d's attributes.

והוא בחי' לך הוי"ה הגדולה והגבורה[10] כו' וכך הוא בנפש האדם ז' מדות אהוי"ר [אהבה ויראה] כו'.

And this is the level of "Yours, Havayah, are the greatness and the might," etc. And so it is in the soul of man: seven attributes, love and awe, etc.

> "Yours, Havayah, are the greatness and the might" lists G-d's attributes (kindness, restraint and the rest), which are the "image" above. The human soul has seven matching emotive attributes, beginning with love and awe.

אך אין ערוך מדת הנפש שהיא בעלת גבול לגבי מדותיו יתי' שהוא א"ס ולמדותיו א"ס

However, the attribute of the soul, which is limited, bears no comparison to His attributes, blessed be He; for He is infinite, and His attributes are infinite.

> There is a problem: the soul's attributes are finite, while G-d and His attributes are infinite. A finite love cannot by itself resemble or hold an infinite one.

וכדי שיאיר על נפשו אור האהבה מאור א"ס ב"ה צ"ל בבחי' בטול הנפש במציאות אליו יתי' שהוא להיות בחי' עפר ודומם לגבי אור א"ס ב"ה.[11]

And in order that the light of love from the Infinite Light (Or Ein Sof), blessed be He, shine upon one's soul, [one] must be in a state of self-nullification (bittul) of the soul's very existence to Him, blessed be He: that is, to be [as] dust and inanimate matter before the Infinite Light, blessed be He.

> The answer is self-nullification: the soul must set aside its sense of its own existence, becoming like dust or inanimate matter before G-d. Only then can a love that comes from the Infinite Light shine in it.

3 וכמאמר ונפשי כעפר[12] לכל תהיה והוא בחי' עפר אשר בקרקע המשכן[13] וע"י זה תהיה נפשו מכון ומשכן לאור באור א"ס ב"ה להיות בבחי' בצלמנו בציור האברים אהוי"ר [אהבה ויראה] כו'

As in the saying, "And let my soul be as dust to all," and this is the level of "the dust that is on the floor of the Tabernacle." And through this his soul becomes an abode and a dwelling for the light of the Infinite Light, blessed be He, to be in the state of "in our image," in the form of the limbs: love and awe, etc., thought, speech and action, etc.

> The prayer at the close of the Amidah asks, "let my soul be as dust to all," and the Torah speaks of the dust on the floor of the Tabernacle. A soul that makes itself like that dust becomes a dwelling for the Infinite Light, and its "limbs" (love and awe, and its garments of thought, speech and action) take on the divine "image."

מחשבה דו"מ [דבור ומעשה] כו' וזהו בחינת יפת תאר שיתארו בם כל המדות בשלימותן[14] וביופין כמו שהם למעלה כו'.

And this is the level of "beautiful form" (yefas to'ar): that all the attributes take form (yesoaru) in them in their completeness and in their beauty, as they are above, etc.

> This is "beautiful form" (yefas to'ar): all the attributes take form (yesoaru, from the same root as to'ar) in the soul, complete and beautiful, as they are above.

4 וזהו ורחל היתה יפת תאר שבחי' יפת תאר זה הוא ע"י בחי' רחל שהוא כמ"ש וכרחל לפני גוזזיה כו'.

And this is [the meaning of] "And Rachel was of beautiful form": this level of "beautiful form" comes through the level of Rachel, which is as it is written, "And like a ewe before her shearers," etc.

> Rachel's "beautiful form" comes from her being Rachel, the silent ewe. Self-nullification is what produces well-formed attributes in the soul.

אך כ"ז [כל זה] הוא בחי' חיצוניות שהם אהוי"ר [אהבה ויראה] כו' ומחשבה דבור ומעשה כו' אבל בחי' פנימית הוא בחי' רעותא דלבא שהוא בחי' הארה מפנימית אוא"ס [אור אין סוף] ב"ה דלית מחשבה תפיסא ביה[15] כו'

However, all this is the level of the outer dimension (chitzoniyus), which is love and awe, etc., and thought, speech and action, etc. But the inner dimension (pnimiyus) is the level of the heart's desire (re'usa deliba), which is the level of a glimmer from the inner dimension of the Infinite Light, blessed be He, whom no thought can grasp, etc.

> Love and awe, and thought, speech and action, are still the outer dimension of the soul. Its inner dimension is the "heart's desire" (re'usa deliba), a longing beyond reasoning, which reflects the inner dimension of the Infinite Light that no thought can grasp.

ובהארה זו שמשם לכנס"י [לכנסת ישראל] נק' יפת מראה שהוא זיו הקלסתר פנים[16] שלכן נק' בשם פנים שהפנימיות מתגלה בו כמו צהבו פניו[17] כו' והוא ענין מ"ש יאר ה' פניו כו'.[18]

And by this glimmer, which [comes] from there to the Community of Israel, it is called "beautiful appearance," which is the radiance of the countenance of the face; for this reason it is called panim (face), for the pnimiyus (inner dimension) is revealed in it, as in "his face shone," etc. And this is the meaning of what is written, "May Havayah make His face shine," etc.

> When this inner glimmer reaches the Community of Israel it is called "beautiful appearance," the glow of the face. In Hebrew "face" (panim) and "inner" (pnimiyus) share a root, because the face shows what is inside, as when a face "shines" with joy; this is also the priestly blessing, "May Havayah make His face shine."

SECTION 3 · ¶5

Not knowing, and the counsel of the flock

5 וכדי שתהא כנ"י [כנסת ישראל] מקבלת בחי' והארה זו הוא ג"כ מחמת בחי' רחל. והוא בחי' ובכל מאדך[19] כו'

And that the Community of Israel receive this level and glimmer is also by virtue of the level of Rachel.

> Receiving the inner glimmer also depends on Rachel's quality of self-nullification. This is the level of bechol me'odecha, "with all your might," the last phrase of the Shema's command to love G-d, a love that goes past one's ordinary limits. Through it the supernal glimmer is drawn from the highest of all levels down to the lowest.

שע"י זה נמשכה ההארה העליונה ההיא מריש כל דרגין עד סוף כל דרגין כו' וכמ"ש ומתחת זרועות עולם.[20,21]

And this is the level of "and with all your might (me'odecha)," etc., through which that supernal glimmer is drawn from the highest of all levels to the lowest of all levels, etc., as it is written, "And beneath are the everlasting arms."

> That self-nullification is "with all your might" (me'odecha), serving G-d beyond one's natural limits, and it draws the highest light down to the lowest levels. The verse "beneath are the everlasting arms" is cited for that light reaching all the way down.

וזהו היפה בנשים. פי' בחי' יפת תאר ויפ"מ [ויפת מראה] הנ"ל. וז"ש [וזהו שכתוב] אם לא תדעי לך. פי' שלא נמשך בחי' היפה בנשים הנ"ל בבחי' דעת שלימה

And this is "the fairest among women": that is, the level of "beautiful form" and "beautiful appearance" mentioned above. And this is what is said, "If you do not know for yourself": that is, that the level of "the fairest among women" mentioned above is not drawn down in a state of complete Daas (knowledge)

> "The fairest among women" means the two kinds of beauty just described. "If you do not know" means that this beauty is not drawn down into the person with full Daas, the deep connection that lets understanding move the heart.

(וכעין מ"ש במ"א[22] שיש נשמות שנק' זרע אדם[23] שיש בהן בחי' דעת חזק והן נשמות דאצי' וכמו נשמת רשב"י [רבי שמעון בר יוחאי]. [24] ויש שנק' זרע בהמה שאין בו בחינת דעת והיינו

(similar to what is explained elsewhere: that there are souls called "the seed of man," in which there is a strong degree of Daas, and these are souls of Atzilus, like the soul of Rabbi Shimon bar Yochai; and there are those called "the seed of beast," in which there is no Daas;

> The Alter Rebbe adds in parentheses: some souls, called "the seed of man," have strong Daas; these are souls of the World of Atzilus, like that of Rabbi Shimon bar Yochai. Others are called "the seed of beast," lacking Daas; the terms come from Jeremiah's "I will sow the house of Israel... with the seed of man and the seed of beast."

כמו נשמות שלנו דבי"ע ואין הפירוש שאינו יודע ומבין רק שלא נמשך מזה התפעלות אמיתית ואינו נזון מן ההתבוננות כו' וזהו אם לא תדעי לך ופי' לך מובן ממ"ש ע"פ עיני כל).[25]

that is, like our souls, of Beriah, Yetzirah and Asiyah. And the meaning is not that one does not know and understand, but only that no true arousal is drawn from it, and one is not nourished by the contemplation, etc. And this is "If you do not know for yourself"; and the meaning of "for yourself" is understood from what is explained on the verse "The eyes of all").

> Our souls belong to the lower worlds of Beriah, Yetzirah and Asiyah. Lacking Daas does not mean failing to understand; it means the understanding produces no true feeling and the contemplation does not nourish the soul. For the meaning of "for yourself" the Alter Rebbe refers to his maamar on "The eyes of all look to You."

אך זאת העצה היעוצה צאי לך בעקבי הצאן. צאן מלשון צאי[26] כלומר דבר היוצא דהיינו בחי' היוצא מלמעלה מסדר ההשתלשלות

But this is the counsel that is given: "Go out for yourself in the footsteps of the flock." Tzon (flock) is from the word tze'i (go out); that is to say, something that goes out: namely, the level that goes out from above the order of the chain of descending worlds (hishtalshelus).

> For such a person the verse gives advice: "go out in the footsteps of the flock." The word for flock (tzon) is linked to "go out" (tze'i): something that goes out from a level above the orderly chain of worlds.

והוא בחי' צאן לבן לובן העליון[27] וכל העבודה שעבד יעקב ללבן שש שנים בצאנך[28] הם בחי' שיתא סדרי משנה[29] כו'

And this is the level of the flock of Lavan, the supernal whiteness (loven). And all the work that Yaakov worked for Lavan, "six years for your flock," is the level of the six orders of the Mishnah, etc.,

> Lavan's name means "white," alluding to a supernal whiteness, a level beyond color and definition. Yaakov's six years tending Lavan's flock are the six orders of the Mishnah.

שהם בחי' צאן שיצאו ונמשכו מענג העליון אק"ב [אשר קדשנו במצותיו] אשר הוא בחי' ענג כמ"ש במ"א ותורה שבע"פ [שבעל פה] נק' פרט מלשון פרט ועוללות[30,31] שנמשכו שלא כסדר ההשתלשלות מעילה לעילה רק בדרך פרט ועוללות.

which are the level of "flock" that went out and were drawn from the supernal delight, [as in the blessing,] "Who (asher) has sanctified us with His commandments": asher is the level of delight, as explained elsewhere. And the Oral Torah is called perat (particulars), from the expression peret ve-olelos (fallen grapes and small clusters), for they were drawn not in the order of the chain of descending worlds, from cause to cause, but in the manner of fallen grapes and small clusters.

> The orders of the Mishnah are "flock" that went out from the supernal delight, G-d's pleasure in the mitzvos; the blessing over a mitzvah shows it, for its asher ("who" has sanctified us) is read as delight, as in Leah's be-oshri, "in my happiness." The Oral Torah is called perat, "particulars," from peret, grapes that fall singly at the harvest: its laws came down one by one, not step by step through the chain of worlds.

> **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
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> **EXPLAINED BY THE ALTER REBBE**
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> "ופי' לך מובן ממ"ש ע"פ עיני כל„" ("And the meaning of 'for yourself (lach)' is understood from what is explained on 'The eyes of all'"): our explain repeats the reference but never says what "for yourself" adds.
>
> Perhaps (biur b'derech efshar) the point lies in the letters. Elsewhere the Alter Rebbe notes that lach (לך) is made of the letters of kol (כל), whose value, fifty, stands for the „נ' שערי בינה" ("fifty gates of Binah"), the opening through which contemplation gives birth to feeling in the heart

(Maamarei Admur HaZaken 5564, p. כז). In the discourse on "The eyes of all (kol)" that the text points to, „כל בלא ה"א" (kol without a final hei) is the state in which the light of contemplation has not yet been taken into the heart, only „תשוקה מרחוק בלבד" (a longing from afar) (Maamarei Admur HaZaken 5568, p. נג). „אם לא תדעי לך" ("If you do not know lach") would then describe these souls exactly: they understand, but the gate from mind to heart does not open.

the Alter Rebbe: Maamarei Admur HaZaken 5568 (the discourse on "עיני כל" that Kehot note 23:52 cites), vol. א, p. נג · the Alter Rebbe: Maamarei Admur HaZaken 5564, p. כז

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

THE REBBE EXPLAINS

In a maamar for Shabbos Vayishlach 5718 on Yaakov's message to Eisav, „ויהי לי שור וחמור צאן ועבד ושפחה" ("I have oxen and donkeys, flocks, servants and maidservants"), where the Midrash says „צאן אלו ישראל" (the flocks are Israel), the Rebbe, following the Mitteler Rebbe's discourse on this verse in Torah Chaim (so the editors' note 9), reads the flocks, servants and maidservants as service through kabbalas ol (קבלת עול).

„שאין להצאן שום רצונות כלל והולכת להמקום שמוליכים אותה" (A flock has no will of its own and goes wherever it is led); that, he says, is also why tzon comes from "go out" (tze'i), as in „צאי לך בעקבות הצאן" ("go out in the footsteps of the flock") and „צאינה וראינה" ("go out and see") (a reading already in Torah Chaim, which cites this maamar for it): „היציאה מעצמו ומכל עניניו" (going out of oneself and all one's concerns), in kabbalas ol with no reasoning of one's own, and through this going out of all the levels of hishtalshelus. Perhaps (biur b'derech efshar) this is the human side of the paragraph's flock „היוצא מלמעלה מסדר ההשתלשלות" ("that goes out from above the order of the chain of worlds").

The Alter Rebbe: אך זאת העצה היעוצה צאי לך בעקבי הצאן. צאן מלשון צאי כלומר דבר היוצא

The Rebbe: וזהו גם שצאן הוא מלשון צאי, כמ"ש צאי לך בעקבות הצאן, צאינה וראינה, דצאינה הו"ע היציאה מעצמו ומכל עניניו

Toras Menachem (Hisvaaduyos), vol. א (תשח"י) כא, p. 182 (the editors' note 12 cites Torah Ohr, Vayeitzei 23c; Torah Chaim, Vayeitzei 38b and Vayishlach 39c ff.; Or HaTorah, Vayishlach 228a) · (בלתי מוגה) ה'תשח"י, י"ד כסלו, ש"פ וישלח

THE REBBE EXPLAINS

In his maamar „פדה בשלום" (Padah b'Shalom) for 10 Kislev 5737, the Mitteler Rebbe's day of liberation, which he links to the Mitteler Rebbe's discourse on „וישכם לבן" ("Lavan rose early") in Torah Chaim, the Rebbe takes up the known question, raised in Torah Chaim, why Yaakov's work and success at Lavan's centered on the flock, and not on servants or cattle, which seem to matter more.

He answers, "as explained also in the discourses of the master of the liberation" (the Mitteler Rebbe), that tzon means going out, and since Lavan's sons say "from what belonged to our father he has made all this wealth," where "our father" is Lavan, „בחינת לובן העליון" (the supernal whiteness), the flock is what goes out from the supernal whiteness as it is in its own place: „עבודת יעקב, להמשיך מבחינת ההעלם" (Yaakov's work was to draw from the hidden), up to the essential hiddenness (העלם העצמי). Such a source cannot relate to the world as a father to a son, only „בדוגמת ביטול הצאן לרועה הוא נעלה יותר מביטול הצאן לרועה" (as a shepherd to his flock), and the vessel for it is „שאר הבהמות" (the flock's bittul to its shepherd, deeper than that of any other animal); that is why the Midrash ranks "I am His flock" above "I am His son."

The Alter Rebbe: צאן מלשון צאי כלומר דבר היוצא דהיינו בחי' היוצא מלמעלה מסדר ההשתלשלות והוא בחי' צאן לבן לובן העליון

The Rebbe: דענין הצאן הוא מלשון יציאה. וכיון שאומר ומאשר לאבינו עשה את כל הכבוד הזה (הצאן), דאבינו קאי על לבן, בחינת לובן העליון

Sefer HaMaamarim 5737 (bilti muga, old edition), vol. תשל"ז, p. 82–83 (the editors' notes 42, 54 and 61 cite Torah Ohr, Vayeitzei 23c) · יום ה' פ' ויצא, יו"ד כסלו, ה'תשל"ז

THE REBBE EXPLAINS

In the edited sicha of the same farbrengen, 10 Kislev 5737, the Rebbe asks why the Torah dwells at such length on Yaakov's flocks and why it was the flock that brought „ויפרוץ האיש מאד מאד" ("the man broke forth exceedingly, exceedingly"), and takes up the known question what the Midrash's "I am His flock" adds to "I am His son."

"Son," in the explanation he brings (his note 11 cites Likkutei Torah, Rosh Hashanah 62d; note 10 the Tzemach Tzedek's Or HaTorah, Re'eh, for the whole section), belongs to the G-dly light within hishtalshelus, where a creature still counts as a being; before the light above hishtalshelus „גם בן ואח אין לו" ("he has neither son nor brother"), and Israel are compared to a flock, dear to Him through their bittul (ביטול), which is the vessel for that light. In service, he says, "son" is Torah study, grasped „מיטן כח השכל" (with one's own mind), while tzon is from yetziah, "going out": leaving „די אמות של תורה" (the four cubits of Torah) to engage with the world and make it a dwelling for G-d (דירה בתחתונים). That very work, done not for one's own perfection, brings out a Jew's true bittul, the going out (tzon) of his own existence.

The Alter Rebbe: צאן מלשון צאי כלומר דבר היוצא דהיינו בחי' היוצא מלמעלה מסדר ההשתלשלות

The Rebbe: „צאן" איז פון לשון „יציאה" — „אַרויסגיין" פון די ד' אמות של תורה און פאַרנעמען זיך מיט עניני העולם

Likkutei Sichos, vol. טו, p. 254 (Vayeitzei 4; the sicha begins p. 252; note 20, on „צאן איז פון לשון יציאה", cites Torah Ohr, Vayeitzei 23c, Torah Chaim 38b and Or HaTorah, Vayishlach 228a) · יו"ד כסלו תשל"ז

A QUESTION THE REBBE RAISES

At the farbrengen of 20 Cheshvan 5740 (the Rebbe Rashab's birthday), explaining the Midrash that Yaakov said „ט"ו שיר המעלות שבספר תהלים" (the Songs of Ascents), or all of Psalms, during his twenty years with Lavan, the Rebbe describes those years as „מעמד ומצב של גלות" (an exile).

There Yaakov was occupied with Lavan's flock, and tzon, from going out, here means what is „מחוץ לענין הקדושה" (outside the realm of holiness); his stay even brought on a descent of sorts („אם לרמאות הוא בא גם אני אחיו ברמאות", "if he comes to deceive, I am his brother in deceit"), and, as the Mitteler Rebbe explains Lavan's claim „הבנות בנותי והבנים בני והצאן צאני" ("the daughters are my daughters ... the flock is my flock"), his work there was refining „עולמו של לבן" (the world of Lavan), for which Psalms gave him strength. We note that the paragraph uses the same wordplay for a flock that goes out from above the chain of worlds; here it points the other way, to what has gone out of holiness and must be refined.

The Alter Rebbe: צאן מלשון צאי כלומר דבר היוצא

The Rebbe: וואָס „צאן" איז מלשון יציאה, דאָס איז מחוץ פון ענין הקדושה

Likkutei Sichos, vol. כ, p. 403 (sicha of Shabbos Vayeira, 20 Cheshvan 5740, a hanachah beginning p. 386; sec. כח; note 132, on „צאן איז מלשון יציאה", cites Torah Ohr, Vayeitzei 23c, Torah Chaim 38b and Vayishlach 39c ff.) · כ' מרחשון ה'תש"מ (הנחה)

SECTION 4 • ¶6–7

Yaakov's power and ours

6 וזהו ויפרוץ האיש[32] מאד מאד ויהי לו צאן רבות שהמשיך בחי' צאן רבות ע"י בחי' מאד מאד.

And this is [the meaning of] "And the man broke forth exceedingly, exceedingly, and he had many (rabbos) flocks": he drew down the level of "many flocks" through the level of "exceedingly, exceedingly" (me'od me'od).

> The verse says Yaakov "broke forth exceedingly, exceedingly" (plainly, he grew very rich) and had many flocks. The Alter Rebbe reads "broke forth" as breaking through upward, and the doubled "exceedingly" (me'od me'od) as the cause of the many flocks.

כי בחי' ובכל מאדך[33] כו' הוא בחי' מאד שלך כל חד לפום שיעורא דיליה[34,35] משא"כ מאד סתם אבל מאד מאד הוא בחי' מאד לגבי כל הבחי' מאד.

For the level of "and with all your might (me'odecha)," etc., is the level of your own me'od, each one according to his own measure, which is not so with me'od unqualified; but me'od me'od is the level of me'od relative to all the levels of me'od.

> "With all your might" (me'odecha) means each person's own "very much," beyond his usual limits but still according to his measure. Me'od me'od is a "very much" beyond every such measure.

ופי' הפסוק ויפרץ האיש מאד מאד לפי שפרץ והרבה למעלה ממדרגה למדרגה עד רום המעלות לפיכך הרבה להמשיך בחי' צאן מבחי' רבה וגבה מאד נעלה מאא"ס [מאור אין סוף] ב"ה ממש.

And the meaning of the verse "And the man broke forth exceedingly, exceedingly" is: because he broke through and increased upward from level to level, to the height of the heights, therefore he increased in drawing down the level of "flock" from the level of "great (rabbah) and exceedingly high," exalted above the Infinite Light, blessed be He, itself.

> Yaakov broke through level after level to the very highest. So he could draw down the "flock," the light that goes out from above the chain of worlds, from the level called "great (rabbah) and exceedingly high," exalted even above the Infinite Light itself; rabbah echoes the "many" (rabbos) flocks.

(ועיין מ"ש בפי' שלח בפי' טובה הארץ[36] מאד מאד)[37] ועי"ז המשיך ג"כ בחי' שפחות ועבדים.

(And see what is explained in Parshas Shelach on the meaning of "The land is exceedingly, exceedingly good.") And through this he also drew down the level of "maidservants and servants."

> The parenthesis sends the reader to Likkutei Torah's explanation of "the land is exceedingly, exceedingly good." Through this same service Yaakov also drew down the level the verse calls "maidservants and servants."

והנה יעקב אבינו ע"ה [עליו השלום] לפי שהיה בחי' מרכבה המשיך בחי' צאן ע"י עבודתו וע"י עובדא דמקלות[38] (וכן עד"ז חפירת הבארות שהם המשכות אוא"ס [אור אין סוף] ב"ה במקלות ובארות)

Now, our father Yaakov, peace be upon him, because he was the level of a chariot, drew down the level of "flock" through his work and through the act of the rods (and similarly the digging of the wells, which are drawings down of the Infinite Light, blessed be He, through rods and wells);

> Yaakov was a "chariot," wholly given over to G-d's will like a chariot to its rider. So his own labor, and even the peeled rods he set before the flocks, drew down the Infinite Light, as did the Patriarchs' digging of wells.

כי לפי שהיה במעלה ומדרגה העליונה מאד מאד היה יכול להמשיך אוא"ס [אור אין סוף] ב"ה במעשה של עצמו שיהיו כל מעשיו משכן ומכון להשראת אוא"ס [אור אין סוף] ב"ה

for because he was at the exceedingly, exceedingly high rank and level, he could draw down the Infinite Light, blessed be He, through his own action, so that all his deeds would be a dwelling and an abode for the resting of the Infinite Light, blessed be He.

> Because of his rank, anything Yaakov did, even an ordinary act, became a dwelling for the Infinite Light.

אבל אנו אין לנו כח זה אלא במה שמוכן כבר להיות שם המשכת אוא"ס [אור אין סוף] ב"ה דהיינו בבחי' תומ"צ [תורה ומצות] הניתן לנו ונק' בעקבי הצאן בחי' עקביים סוף דרגין

But we have no such power except through what is already prepared to be a place for the drawing down of the Infinite Light, blessed be He: that is, the level of the Torah and mitzvos that have been given to us. And this is called "in the footsteps (ikvei) of the flock": the level of the heels, the lowest of levels;

> We cannot do this with our own acts. We draw down the Infinite Light only through what G-d has already prepared for it: the Torah and mitzvos, called "the footsteps (heels) of the flock," the lowest point of the light.

דהיינו תומ"צ [תורה ומצות] המלובשים בענינים גשמיים שעל ידם ורעי את גדיותיך המה המזלות מלשון גד גדי וסינוק לא.[39]

that is, the Torah and mitzvos that are clothed in physical matters, through which "graze your kids (gediyosayich)": these are the mazalos (the constellations), from the expression "Gad, gadi, ve-sinok lo" (Fortune, my fortune, do not grow weary).

> The Torah and mitzvos are clothed in physical things, and through them we "graze your kids." The word for kids (gediyos) is read as related to gad, "fortune" or constellation, as in the Talmud's phrase "Gad, gadi," so the kids stand for the mazalos.

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

In the same sicha of 10 Kislev 5737, having explained the flock as bittul (ביטול), the Rebbe asks why the flock was the main wealth Yaakov earned and took from Lavan's house.

The flock, he suggests, alludes to the height Yaakov reached by his work there: „ענין הביטול" (bittul). That is also the precise sense of „ויפרוץ האיש מאד מאד" ("the man broke forth (vayifrotz) exceedingly, exceedingly"): vayifrotz is from „פורץ גדר" ("breaking through a fence"), for through bittul, the flock, one breaks through the bounds of hishtalshelus and reaches the G-dly light that has no limits, which is why me'od is said twice („ב' פעמים מאד").

The Alter Rebbe: ופי' הפסוק ויפרץ האיש מאד מאד לפי שפרץ והרבה למעלה ממדרגה למדרגה עד רום המעלות

The Rebbe: „ויפרוץ האיש מאד מאד" — פון לשון פורץ גדר — ווייל דורך ביטול (צאן) איז מען פורץ די גדרים פון סדר השתלשלות

Likkutei Sichos, vol. טו, p. 255 (Vayeitzei 4; the sicha begins p. 252; note 31, on „מאד מאד", cites Torah Ohr, Vayeitzei 23c and Torah Chaim, Vayishlach 39d) · יו"ד כסלו תשל"ז

A QUESTION THE REBBE RAISES

In a sicha compiled from talks of 28 Iyar 5711 and 10 Shevat 5712, on why Avraham, who kept the whole Torah before it was given, waited for G-d's command to circumcise himself, the Rebbe explains how the mitzvos the Avos kept differ from those we keep after Matan Torah.

The Avos kept the mitzvos by their own strength, without the power given with the command at Sinai, so they could not make the physical objects themselves holy. His example is the one in this paragraph: through the rods (מקלות) Yaakov drew down „המשכות עליונות" (the same supernal flows) we draw down through tefillin, yet when he was done the rods remained plain sticks with no holiness in them, whereas our mitzvos sanctify the object itself. The paragraph stresses what Yaakov could do that we cannot („שיהיו כל מעשיו משכן ומכון להשראת אוא"ס ב"ה", make any deed of his a dwelling for the Infinite Light); the sicha adds what our mitzvos do that his did not, and that the Avos' deeds („מעשה אבות") are what give us the strength for ours.

The Alter Rebbe: אבל אנו אין לנו כח זה אלא במה שמוכן כבר להיות שם המשכת אוא"ס ב"ה דהיינו בבחי' תומ"צ הניתן לנו

The Rebbe: איז נאָך זיין אָפטאָן די עבודה מיט די „מקלות" זיינען זיי געבליבן שטעקלעד, אָן קיין קדושה אין זיי

Likkutei Sichos, vol. ג, p. 758 (Lech Lecha 1, which begins on p. 757; note 4 cites Zohar 1:162a and Torah Ohr, Vayeitzei 23c; the same point in Yisro, p. 888, note 3) · מלוקט משיחות כ"ח אייר תשי"א, יו"ד שבט תשי"ב

7 וכמו העורכים לגד שלחן[40] כי כל הדברים שבעוה"ז הם תחת המזלות מזל מחכים מזל מעשיר[41] כו'.

And as [in] "who set a table for Gad (Fortune)." For all the things of this world are under the mazalos: mazal makes wise, mazal makes rich, etc.

Isaiah speaks of those who "set a table for Gad," a deity of fortune, confirming that gad means mazal. Everything in this world is governed through the mazalos, as the Talmud says: mazal makes wise, mazal makes rich.

וכן ממגד תבואות שמש[42] כתיב מזל השמש משפיע תבואות דהיינו תורה ומצות המלובשים בעניינים גשמיים הנתונים תחת המזלות.

And similarly it is written, "with the bounty (mimeged) of the produce of the sun": the mazal of the sun bestows produce. That is, the Torah and mitzvos that are clothed in physical matters, which are placed under the mazalos.

> The verse "the bounty (meged) of the produce of the sun" also contains the root gad, and says the sun's mazal brings forth produce. So the "kids" are the Torah and mitzvos clothed in physical things that fall under the mazalos.

רעי ופרנס אותם מענג העליון על משכנות הרועים פי' רועים הם ז' רועים[43, 44] אברהם יעקב משה[45] כו' ונק' רועים ע"ש [על שם] שממשיכין בחי' עונג העליון לכנס"י [לכנסת ישראל].

"Graze" and sustain them from the supernal delight "by the dwellings of the shepherds." The meaning: the shepherds are the seven shepherds, Avraham, Yaakov, Moshe, etc.; and they are called shepherds because they draw down the level of the supernal delight to the Community of Israel.

> "Graze" means to nourish these mitzvos with the supernal delight, G-d's pleasure in them. This is done "by the dwellings of the shepherds," the seven shepherds, Avraham, Yaakov, Moshe and the others, who draw that delight down to the Community of Israel.

SECTION 5 • ¶8

The dwellings of the shepherds

8 והנה האבות הן הן המרכבה.[46, 47] אבל אנו אין לנו כח זה אלא במשכנות הרועים בחי' כלים מכלים שונים ויין מלכות רב[48] בחי' חסד דרועא ימינא הוא כלי לבחי' אברהם אוהבי[49] דהיינו מצות צדקה וחסד.

Now, the Patriarchs are themselves the chariot. But we have no such power except through "the dwellings of the shepherds": the level of vessels, "vessels of diverse vessels, and royal wine in abundance." The level of Chesed (kindness), the right arm, is a vessel for the level of Avraham, "who loves Me"; that is, the mitzvos of charity and kindness.

> The Patriarchs were a "chariot" for G-d, wholly given over to His will, so they could draw His light down through anything they did. We draw it down only through "the dwellings of the shepherds": the mitzvos, which are vessels suited to each shepherd's quality, such as charity and kindness, which are vessels for Avraham's quality of Chesed, "the right arm."

וכן שיתא סדרי משנה זרעים בחסד ונק' משכנות הרועים שם תרעה את גדיותיך ועי"ז תזכה להגיע ולבא למדרגה גדולה מזו להיות על משכנות הרועים ולמעלה מבחי' משכנות דהיינו למקום הרועים עצמן:

And similarly, of the six orders of the Mishnah, Zera'im is in Chesed. And these are called "the dwellings of the shepherds": there you shall graze your kids. And through this you will merit to reach and come to a level greater than this: to be "over (al) the dwellings of the shepherds," above the level of "dwellings," that is, to the place of the shepherds themselves.

> In the same way the Mishnah's first order, Zera'im (Seeds: blessings and the gifts of the field to the poor and the priests), corresponds to Chesed; the mitzvos and the orders of the Mishnah are the "dwellings" where "you shall graze your kids." Through them one can rise "over" (al) the dwellings: the verse's al, plainly "by," is read as "above," the place of the shepherds themselves.

SECTION 6 • ¶9

Two paths in serving G-d

9 (ובכ"ז [ובכל זה] יובן הפסוק עבדתיך ארבע עשרה שנה[50] בשתי בנותיך ושש שנים בצאנך. כי הנה כתיב וללבן שתי בנות[51] שם ה' גדולה לאה ששרשה מבחי' ה' עלאה דשם הוי"ה.

(And through all this the verse will be understood: "I served you fourteen years for your two daughters and six years for your flock." For it is written, "And Lavan had two daughters: the name of the elder" (ha-gedolah) [read as: the great hei] "was Leah," whose root is from the level of the upper hei of the Name Havayah; "and the name of the younger" (ha-ketanah) [read as: the small hei] "was Rachel," etc.

> The long parenthesis explains Yaakov's words to Lavan: fourteen years for the two daughters and six for the flock. The verse calls Leah ha-gedolah, "the elder," read as "the great hei": Leah is rooted in the upper hei of the Name Havayah, which stands for Binah; Rachel, ha-ketanah, is "the small hei," the lower hei, which stands for Malchus.

ושם ה' קטנה רחל כו'. ונק' שכינתא עלאה ושכינתא תתאה. והם בחי' מקור נשמות דאצי'. כי בנשמות דאצילות יש ג"כ ב' מדרגות. הא' הנק' אחים למקום. ויש שנק' בנים.

And they are called the upper Shechinah and the lower Shechinah. And they are the level of the source of the souls of Atzilus. For among the souls of Atzilus there are also two levels: the first, those called "brothers to the Omnipresent"; and there are those called "sons."

> Leah and Rachel are called the upper and lower Shechinah, the source of the souls of Atzilus, which themselves have two ranks: "brothers to the Omnipresent" and "sons." The Mishnah calls Israel "sons to the Omnipresent" (Avos 3:14, citing "You are sons to Havayah your G-d"). In the maamar "Mi yitencha ke'ach li" (Torah Ohr, Terumah 1:1-6), the Alter Rebbe reads "for the sake of my brothers and my friends" (Psalms 122:8) as G-d calling Israel His brothers, and explains that souls are "brothers" when they receive from the very source that G-d's attributes receive from, the supernal Chochmah and Binah, and not by way of the attributes.

אך הנה ברחל כתיב ורחל באה עם הצאן[52] אשר לאביה שהם נשמות דבי"ע שנק' זרע בהמה. וזהו אם לא תדעי לך היפה בנשים דקאי על נשמות דבי"ע שנק' בהמה וצאן שלא יוכלו להמשיך בנפשם בחי' היפה כו'

But of Rachel it is written, "And Rachel came with the flock that was her father's": these are the souls of Beriah, Yetzirah and Asiyah, which are called "the seed of beast." And this is "If you do not know for yourself, O fairest among women," which refers to the souls of Beriah, Yetzirah and Asiyah, which are called "beast" and "flock," who cannot draw down into their soul the level of "the fairest," etc., to be of "beautiful form and beautiful appearance," because of the lowliness of their soul and the concealment of the body and the animal soul.

> Rachel "came with her father's flock": the flock is the souls of the lower worlds, called "seed of beast." The Song of Songs verse speaks of these souls, which cannot draw down the beauty of form and appearance, because their soul is of a lower rank and the body and animal soul hide it.

להיות יפת תאר ויפת מראה מחמת פחיתות נשמתם והסתר הגוף ונה"ב [ונפש הבהמית] וכמ"ש במ"א ע"פ וראית בשביה[53] אשת יפת תאר[54] כו' שבחי' זו דיפ"ת [דיפת תאר] הוא בגלות ושביה בנה"ב [בנפש הבהמית].

As explained elsewhere on the verse "And you see among the captives a woman of beautiful form," etc.: that this level of "beautiful form" is in exile and captivity within the animal soul.

> Elsewhere this is tied to the Torah's "woman of beautiful form" among the captives: the soul's beauty held captive by the animal soul.

אזי זאת העצה בחי' שש שנים בצאנך שהם שיתא סדרי משנה שהתורה נק' עוז ותושיה[55] שנותנת כח בנה"א [בנפש האלקית] ומתשת כח[56] הנה"ב [הנפש הבהמית] ועי"ז יוכלו ג"כ לבא לבחי' ורחל היתה יפ"ת [יפת תאר] כו'

Then this is the counsel: the level of "six years for your flock," which are the six orders of the Mishnah; for the Torah is called "strength and tushiyah," since it gives strength to the G-dly soul and weakens (mateshes) the strength of the animal soul. And through this they too can come to the level of "And Rachel was of beautiful form," etc.

> The remedy is Yaakov's "six years for the flock," the six orders of the Mishnah. The Torah is called tushiyah, which the Talmud connects with mateshes, "weakens": it strengthens the G-dly soul and weakens the animal soul, so these souls too can reach "beautiful form."

וכמ"ש לך אמר לבי בקשו פני[57] לבקש גילוי פנימית הלב וכיצד יבקש ויחפש אחריה את פניך ה' אבקש

As it is written, "On Your behalf my heart said, 'Seek My face'": to seek the revelation of the inner dimension of the heart. And how shall one seek and search for it? "Your face, Havayah, I will seek":

> The Psalm speaks of the heart seeking G-d's face, which is the revelation of the heart's inner dimension. The answer to how one seeks it is "Your face, Havayah, I will seek."

דהיינו ע"י עסק התומ"צ [התורה ומצות] דאורייתא מחכמה נפקת[58] שהיא בחי' הארת פנימית הוי' חכמת אדם תאיר פניו[59, 60] ועי"ז יאר הוי' פניו אתנו סלה. וכמ"ש במ"א ע"פ בחדש השלישי לצאת בנ"י [בני ישראל] מארץ מצרים[61] כו' וזהו ההילוך מלמטה למעלה.

that is, through engaging in the Torah and mitzvos; for the Torah comes forth from Chochmah (wisdom), which is the level of the radiance of the inner dimension of Havayah: "A man's wisdom makes his face shine." And through this, "May Havayah make His face shine upon us, selah." And as explained elsewhere on the verse "In the third month after the Children of Israel went out of the land of Egypt," etc. And this is the path from below upward.

> One seeks G-d's face through Torah and mitzvos, because Torah comes from Chochmah, the inner light of Havayah, and "wisdom makes a man's face shine." This is the path from below upward: action and study first, and through them the revealed love and awe.

משא"כ בנשמות עליונות ההילוך מלמעלה למטה תחלה ואהבת כו' ואח"כ והיו הדברים[62] כו' וזהו ענין ארבע עשרה שנה שהם שבעה מדות עליונות שהן בחי' שבעה ושבעה מוצקות[63] כו' כמ"ש לקמן ע"פ כי עמך מקור חיים.[64, 65]

Whereas with the higher souls the path is from above downward: first "And you shall love," etc., and afterwards "And these words shall be," etc. And this is the meaning of "fourteen years": they are the seven supernal attributes, which are the level of "seven and seven pipes," etc., as explained below on the verse "For with You is the source of life."

> Higher souls go the other way: first love, then Torah and mitzvos. The "fourteen years" for the two daughters are the seven supernal attributes doubled, like Zechariah's "seven and seven pipes" feeding the lamp.

וזהו אם לא תדעי כו' ע"ד ההילוך מלמעלה למטה אזי צאי כו' וכמ"ש ע"פ והתהלכתי בתוככם[66, 67] כו' שיש שני בחי' הילוך בעבודת ה'.

And this is [the meaning of] "If you do not know," etc., by way of the path from above downward: then "go out," etc. And as explained on the verse "And I will walk among you," etc.: that there are two kinds of path in the service of G-d.

> "If you do not know... go out" is thus a contrast with the path from above downward. Elsewhere the Alter Rebbe explains that there are two paths in serving G-d.

הא' לנשמות הצדיקים הגדולים שהילוכם ודרכם בקדש הוא כפי סדר ההמשכה מלמעלה למטה וכמ"ש בפרשת שמע ישראל[68] מתחלה ואהבת את[69] הוי' שהוא בחי' אהוי"ר [אהבה ויראה] ונמשך ע"י ההתבוננות שמע ישראל כו'

The first is for the souls of the great tzaddikim, whose going and whose way in holiness follow the order of the drawing down from above downward; as it is written in the section of Shema Yisrael: first "And you shall love Havayah," which is the level of love and awe, and it is drawn through the contemplation of "Hear, O Israel," etc.; and afterwards "And these words shall be," etc., "and you shall speak of them," etc., which is the mitzvah of Torah study; and afterwards "And you shall bind them as a sign," which is the performance of the mitzvos.

> The great tzaddikim follow the order from above downward, as in the Shema: contemplation ("Hear, O Israel") produces love ("And you shall love Havayah"), then comes Torah study ("you shall speak of them"), and then the practical mitzvos ("bind them as a sign").

ואח"כ והיו הדברים כו' ודברת בם[70] כו' שהוא מצות ת"ת ואח"כ וקשרתם לאות[71] שהוא מעשה המצות. וזהו כסדר ההמשכה של שם הוי' ב"ה. י"ה הן בחי' דחילו ורחימו. ו' הוא בחי' תורה. ה' בחי' מצות.

And this follows the order of the drawing down of the Name Havayah, blessed be He: yud-hei are the level of awe and love; vav is the level of Torah; hei, the level of mitzvos.

> This order matches the letters of the Name Havayah: yud-hei for awe and love, vav for Torah, and the final hei for the mitzvos.

אמנם יש ג"כ בחי' ב' והוא ההילוך מלמטה למעלה דהיינו לנשמות שאין כחן יפה להוליד אהוי"ר [אהבה ויראה] מרוח בינתם כ"א ע"י הקדמת עסק התורה והמצות תחלה שמזה דוקא יקבלו הכח לבא לאהוי"ר [לאהבה ויראה] כו'.

However, there is also a second level, which is the path from below upward: that is, for souls whose power is not strong enough to give birth to love and awe from the spirit of their understanding, except by first engaging in the Torah and the mitzvos; for from this in particular they receive the power to come to love and awe, etc.

> The second path, from below upward, is for souls who cannot produce love and awe from their own understanding. They begin with Torah and mitzvos, and from these they gain the power to reach love and awe.

ועז"נ [ועל זה נאמר] אם לא תדעי לך. שלא תוכל להמשיך ולהאיר בנפשך גילוי אהוי"ר [אהבה ויראה] מבחי' היפה בנשים הוא בחי' יפ"ת [יפת תאר] ויפ"מ [ויפת מראה] המבואר למעלה אזי צאי לך בעקבי הצאן תחלה והוא כסדר ההילוך מלמטה למעלה):

And of this it is said, "If you do not know for yourself": that you cannot draw down and make shine in your soul the revelation of love and awe from the level of "the fairest among women," which is the level of "beautiful form" and "beautiful appearance" explained above; then "go out for yourself in the footsteps of the flock" first; and this follows the order of the path from below upward.)

> This is the verse's meaning: if you cannot bring love and awe to shine in your soul through contemplation, then first "go out in the footsteps of the flock," through Torah and mitzvos. That is the path from below upward.

IN ONE'S AVODAH

If contemplation of G-d leaves your heart unmoved, do not wait for inspiration. Begin with the Torah and mitzvos already given, the study of the Mishnah and acts of kindness; they weaken the animal soul, strengthen the G-dly soul, and bring you in the end to the love and awe you could not reach on your own.

QUESTIONS FOR DISCUSSION

1. Why does the silent ewe, rather than an image of strength or wisdom, become the name of the Community of Israel?
2. What is the difference between "beautiful form" and "beautiful appearance," and why is the face the place where the inner dimension shows?
3. The maamar says that lacking Daas does not mean failing to understand. What does it mean, and how might one recognize it in oneself?
4. How can Torah and mitzvos, clothed in physical things, come from a level higher than the whole chain of worlds?
5. Why must a soul whose understanding does not move it begin "from below upward," with Torah and mitzvos, and how do they lead it to love and awe?

FOR CHILDREN · AGES 9–13

For the children at the table

The footsteps of the flock

THE BIG IDEA

When our hearts do not yet feel love and awe of G-d, we begin with learning Torah and doing mitzvos, and they lift us up to that love and awe.

The Song of Songs says, "If you do not know for yourself, O fairest among women, go out in the footsteps of the flock." The maamar connects this with Rachel, whom the Torah describes as having "beautiful form and beautiful appearance." Rachel stands for the Jewish people. Her name means a ewe, a sheep that stays silent; so a Jew who sets their own self aside before G-d becomes a home for G-d's light. Then their love and awe of G-d take on a beautiful form. Deeper still is the heart's inner wish for G-d, which shines out like light on a face: that is beautiful appearance. But many of us understand this and still do not feel moved. For us the verse gives advice: follow the footsteps of the flock. The flock stands for the teachings of the Mishnah, which flow from G-d's own delight, higher than all the worlds; its footsteps, the very end of the flock, are the learning and the mitzvos we do with real things down here. Yaakov was so great that everything he did brought down G-d's light. We do it through the Torah and mitzvos G-d has given us. Step by step they strengthen the G-dly soul and bring us to the love and awe we could not reach on our own.

THE MASHAL

A person can be beautiful in two ways: their body can be well shaped and in proportion, and their face can shine with the light of what is inside them. So too the soul: its love and awe of G-d are like well-formed limbs, and its deepest inner wish for G-d is like the light that shines from a face.

QUESTIONS FOR THE SHABBOS TABLE

1. What should a person do if they understand about G-d but do not yet feel it in their heart?
2. Why is a silent ewe, Rachel, a picture of a soul that becomes a home for G-d's light?
3. This week, which mitzvah can you do carefully even on a day you do not feel inspired, trusting that it will lift you up?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **אם לא תדעי לך**

The note says a second version of this maamar is printed there.

Song of Songs 7:2 שיר השירים ז:ב

מַה־יָּפוּ פְעָמַיִךְ בַּנְּעָלִים בַּת־נָדִיב חַמּוּקֵי יְרֵכַיִךְ כְּמוֹ חֲלָאִים מַעֲשֵׂה יְדֵי אָמָּן׃

How beautiful are thy steps in sandals, O prince's daughter! The roundings of thy thighs are like the links of a chain, The work of the hands of a skilled workman.

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KEHOT'S NOTE

נוסחא שני' בסה"מ תקס"ד ע' יא. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. לכללות מאמר זה ראה סה"מ תרכ"ז (הוצאה שני' ע' קפח ואילך). פלח הרמון שה"ש ז, ב. ד"ה זה בענין ורחל היתה יפת תואר מציין בלקו"ת פנחס עח, ד. מטות פז, ב. תצא לו, א. שה"ש יד, ב. כג, ד. ואתחנן ט, ד. תצא לה, ד. לו, ב. תבא מב, ב. באוה"ת ואתחנן כרך ו ע' ב'רסז מציין לכאן.

2 **אם לא תדעי לך**

The beloved has asked her shepherd where he pastures his flock at noon, and she is told: if you do not know, follow the tracks of the flock and graze your young goats by (al) the shepherds' tents. It is the verse the whole maamar explains, and in paragraph 8 it reads al also as "above" the dwellings.

Song of Songs 1:8 שיר השירים א:ח

אִם־לֹא תֵדְעִי לָךְ הַיָּפָה בַּנָּשִׁים צְאִי־לָךְ בְּעִקְבֵי הַצֹּאן וּרְעִי אֶת־גְּדִיֹתַיִךְ עַל מִשְׁכְּנוֹת הָרֹעִים׃

If thou know not, O thou fairest among women, Go thy way forth by the footsteps of the flock And feed thy kids, beside the shepherds'tents.

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KEHOT'S NOTE

שה"ש א, ח.

3 **ורחל היתה יפת תואר ויפת מראה**

The Torah's description of Rachel, in contrast to Leah. The Alter Rebbe reads its two phrases as two levels of beauty in the soul.

Genesis 29:17 בראשית כ"ט:י"ז

וְעֵינֵי לֵאָה רַכּוֹת וְרָחֵל הָיְתָה יְפַת־תֹּאַר וִיפַת מַרְאֶה׃

And Leah's eyes were weak; but Rachel was of beautiful form and fair to look upon.

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KEHOT'S NOTE

בראשית כט, יז.

4 **פני' יפת תואר**

the passage shares nothing with the note

KEHOT'S NOTE

ראה בלקו"ת בד"ה כי תצא בפי' אשת יפת תואר. וראה במאמרי אדה"ז פרשיות ח"א ע' קסט. באוה"ת בראשית כרך ה תתקצה, א ההפרש בין יפה תואר ויפה מראה. ספה"מ תרכ"ח ע' קה.

PARAGRAPH 2

5 **והנה רחל**

The manuscript adds before this: "And to understand the matter in the service of G-d: now, Rachel." It frames the explanation as practical divine service.

KEHOT'S NOTE

בכוך 1824 נוסף קודם לזה: ולהבין ענין בעבודת ה': הנה רחל.

6 **כרחל לפני גוזזי נאלמה**

Kehot's note points to Isaiah 52:6 for these words.

Isaiah 52:6 ישעיהו נ"ב:ו'

KEHOT'S NOTE

ישע' נב, ו.

7 **נאלמה**

The manuscript lacks the word "silent" and adds instead: "and she has the two levels mentioned above, beautiful form and beautiful appearance; and the explanation is: it is written." It ties Rachel explicitly to the two kinds of beauty.

KEHOT'S NOTE

בכוך 1824 ליתא. בכוך 1824 נוסף: והוא יש לה ב' בחי' הנ"ל שהם יפ"ת ויפ"מ, וביאור הדבר: הנה כתיב.

8 **נעשה אדם בצלמנו**

G-d's declaration before creating man. The "image" is read as the pattern of the divine attributes reflected in the human soul.

Genesis 1:26 בראשית א:כ"ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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KEHOT'S NOTE

בראשית א, כו.

מִיֵּצֶר הָרָע, וּמֵאִשָּׁה רָעָה, וּמִכָּל רָעוֹת הַמִּתְרַגְּשׁוֹת לָבֹא בָּעוֹלָם. וְכָל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחְשְׁבוֹתָם. יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ ה' צוּרִי וְגוֹאֲלִי״.

Mar b. Kabina used to add at the conclusion of his prayer : O my G-d ! (Guard my tongue from evil and my lips from speaking guile ; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to Thy Torah, and let my soul pursue Thy commandments. And do Thou deliver me from mishap, from the evil impulse, and from an evil woman and all evil which breaks forth to come upon the world. ...

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

KEHOT'S NOTE

ברכות יז, א. סיום תפלת שמו״ע. ראה אוה״ת ואתחנן כרך ו ע׳ ב׳רסז. בלקו״ת אמור לח, ד מציין לכאן.

13 **עפר אשר בקרקע המשכן**

In the law of the sotah, G-d tells Moshe that the priest takes dust from the floor of the Tabernacle for the water he prepares. The maamar uses only the image: dust that lies on the floor of G-d's dwelling, as the soul that makes itself dust becomes a dwelling for the Infinite Light.

Numbers 5:17 במדבר ה׳:י״ז

וְלָקַח הַכֹּהֵן מַיִם קְדֹשִׁים בִּכְלִי־חָרֶשׂ וּמִן־הֶעָפָר אֲשֶׁר יִהְיֶה בְּקַרְקַע הַמִּשְׁכָּן יִקַּח הַכֹּהֵן וְנָתַן אֶל־הַמָּיִם׃

And the priest shall take holy water in an earthen vessel; and of the dust that is on the floor of the tabernacle the priest shall take, and put it into the water.

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KEHOT'S NOTE

במדבר ה, יז.

14 **וזהו בחינת יפת תואר שיתארו בם כל המדות בשלימותן**

The note says this line is quoted there.

KEHOT'S NOTE

מובא באוה״ת דברים כרך ו ע׳ ב׳רסז.

PARAGRAPH 4

15 **דלית מחשבה תפיסא ביה**

From Eliyahu's opening prayer in Tikkunei Zohar: no thought can grasp G-d at all. It marks the inner dimension of the Infinite Light as beyond understanding.

Tikkunei Zohar 17a:10–12 תקוני הזהר י״ז א׳:י׳-י״ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ״א אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

9 **ועל דמות הכסא**

Ezekiel's vision of a human-like form upon the throne. It explains "in our image" as the supernal form of the attributes.

Ezekiel 1:26 יחזקאל א׳:כ״ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה׃

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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KEHOT'S NOTE

יחזקאל א, כו.

10 **לך הוי״ה הגדולה והגבורה**

David blesses G-d before the whole assembly as the gifts for the Temple are brought: "Yours, Havayah, are the greatness and the might and the beauty...." Its list of divine attributes is the "image" that the soul's seven attributes mirror.

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

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

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

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11 Isaiah describes G-d's servant, who suffers without protest, like a lamb led to the slaughter and like a ewe (rachel) that is silent before her shearers. The maamar takes the silent ewe as the name and the quality of the Community of Israel: quiet self-nullification.

Isaiah 53:7 ישעיהו נ״ג:ז׳

נִגַּשׂ וְהוּא נַעֲנָה וְלֹא יִפְתַּח־פִּיו כַּשֶּׂה לַטֶּבַח יוּבָל וּכְרָחֵל לִפְנֵי גֹזְזֶיהָ נֶאֱלָמָה וְלֹא יִפְתַּח פִּיו׃

He was oppressed, though he humbled himself And opened not his mouth; As a lamb that is led to the slaughter, And as a sheep that before her shearers is dumb; Yea, he opened not his mouth.

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PARAGRAPH 3

12 **וכמאמר ונפשי כעפר**

The Talmud records this line in a sage's closing prayer, now said at the end of the Amidah. It is the model of the soul making itself like dust.

Berakhot 17a:4 ברכות י״ז א׳:ד׳

מָר בְּרִיהּ דְּרָבִינָא כִּי הֲוָה מְסַיֵּים צְלוֹתֵיהּ אָמַר הָכִי: ״אֱלֹקַי, נְצוֹר לְשׁוֹנִי מֵרָע וְשִׂפְתוֹתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְתַצִּילֵנִי מִפֶּגַע רָע,

The L-RD make His face to shine upon thee, and be gracious unto thee;

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KEHOT'S NOTE

במדבר ו, כה.

PARAGRAPH 5

19 ובכל מאדך

The Shema commands love of G-d "with all your might." Here it is the self-surrender beyond one's limits that draws the high light down.

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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20 ומתחת זרועות עולם

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

KEHOT'S NOTE

דברים לג, כז.

21 ומתחת זרועות עולם

Moshe, blessing Israel before his death: "The eternal G-d is a refuge, and beneath are the everlasting arms." The maamar cites it for the supernal light that reaches from the highest of all levels to the very lowest.

Deuteronomy 33:27 דברים ל״ג:כ״ז

מְעֹנָה אֱלֹקֵי קֶדֶם וּמִתַּחַת זְרֹעֹת עוֹלָם וַיְגָרֶשׁ מִפָּנֶיךָ אוֹיֵב וַיֹּאמֶר הַשְׁמֵד׃

The eternal G-d is a dwelling-place, And underneath are the everlasting arms; And He thrust out the enemy from before thee, And said: 'Destroy.'

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22 וכעין מ״ש במ״א

There (74d), on Jeremiah's "seed of man and seed of beast," the seed of man are souls of Atzilus whose Daas is a felt perception, as if they saw; the seed of beast are souls of Beriah, Yetzirah and Asiyah, almost all the souls of our generations, who understand G-d's greatness from books and teachers but only as hearing, not as sight.

KEHOT'S NOTE

ראה לקמן ר״פ משפטים.

23 זרע אדם

G-d promises through Jeremiah to sow the house of Israel and the house of Yehudah again "with the seed of man and the seed of beast," that is, to fill the land with people and cattle. Chassidus reads the two as two ranks of souls; here they are souls with and without Daas.

Jeremiah 31:27 ירמיהו ל״א:כ״ז

הִנֵּה יָמִים בָּאִים נְאֻם־ה׳ וְזָרַעְתִּי אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בֵּית יְהוּדָה זֶרַע אָדָם וְזֶרַע בְּהֵמָה׃

16 רעותא דלבא . . הקלסתר פנים

There (29c), on "a crown of beauty is old age," the inner heart, "the hidden places of the heart," is said to unite with the mind as "two companions who never part," while the outer heart does not; this is the "splendor of the face" of "May Havayah make His face shine." It is why the inner dimension shows on the face as "beautiful appearance."

KEHOT'S NOTE

והיינו כמ״ש בד״ה בכ״ה בכסליו [לקמן כט, ג] שפנימי׳ הלב מתאחדת עם המוח בבחי׳ תרין ריעין דלא מתפרשין, ומאיר גילוי המוח להתאחד עם פנימית הלב וחכמת אדם תאיר פניו דוקא ע״כ בחי׳ זו יפ״מ (אוה״ת וישלח כרך ה תתעט, ב).

17 כמו צהבו פניו

The Talmud's phrase for a face that shines with joy. It shows that the face reveals the inner state.

Pesachim 113b:1 פסחים קי״ג ב:א׳

תָּנֵי תַּנָּא קַמֵּיהּ דְּרָבָא וְרַב סָפְרָא, צָהֲבוּ פָּנָיו דְּרַב סָפְרָא. אָמַר לוֹ רָבָא: לָאו כְּגוֹן מָר, אֶלָּא כְּגוֹן רַב חֲנִינָא וְרַב אוֹשַׁעְיָא דַּהֲווֹ אוֹשְׁפְּכֵי בַּאֲרָעָא דְּיִשְׂרָאֵל, וַהֲווֹ יָתְבִי בְּשׁוּקָא דְּזוֹנוֹת, וְעָבְדִי לְהוּ מְסָאנֵי לְזוֹנוֹת, וְעָיְילִי לְהוּ. אִינְהוּ מִסְתַּכְּלִי בְּהוּ, וְאִינְהוּ לָא מַדְלָן עֵינַיְיהוּ לְאִיסְתַּכּוֹלֵי בְּהוּ. וּמוֹמָתַיְיהוּ הָכִי: בְּחַיֵּיהוֹן רַבָּנַן קַדִּישֵׁי דְּבַאֲרָעָא דְּיִשְׂרָאֵל.

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

Nedarim 49b נדרים מ״ט ב

Menachot 18a:5–6 מנחות י״ח א:ה׳-ו׳

אמר לו כשר ערבית אמר לו כשר שחרית אמר לו כשר צהרים אמר לו כשר מנחה אמר לו כשר אלא שרי אליעזר פוסל צהבו פניו של יוסף הבבליא אמר לו יוסף כמדומה אני שלא כיוננו שמועתינו עד עתה אמר לו רבי הן אלא שרי יהודה פסול שנה לי וחזרתי על כל תלמידיו ובקשתי לי חבר ולא מצאתי עכשיו ששנית לי פסול החזרת לי אבידתי

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Chullin 7b:4–5 חולין ז׳ ב:ד׳-ה׳

שמע רבי נפק לאפיה אמר ליה רצונך סעוד אצלי אמר לו הן צהבו פניו של רבי אמר לו כמדומה אתה שמודר הנאה מישראל אני ישראל קדושים הן יש רוצה ואין לו ויש שיש לו ואינו רוצה וכתיב (משלי כג, ו) אל תלחם [את] לחם רע עין ואל תתאו למטעמותיו כי כמו שער בנפשו כן הוא אכול ושתה יאמר לך ולבו בל עמך ואתה רוצה ויש לך

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KEHOT'S NOTE

פסחים קיג, ב. נדרים מט, ב. מנחות יח, א. חולין ז, ב. ירושלמי שבת פ״ח ה״א. שבת פ״י ה״א. פסחים פ״י ה״א. ובסה״מ תקס״ד ע׳ יב מפרש ״הכוונה הוא שנתגלה בפנים מבחי׳ ההעלם העצמי שלו, מפני שזה יתרון המעלה בפנים מכל האברים שאין גילוי ההעלם בשום אבר זולת הפנים״. ובלקו״ת צו ט, א. במדבר יא, ד. מסעי צג, ב ״אור החכמה והשכל מאיר פניו ממש״.

18 יאר ה׳ פניו

G-d tells Aharon and his sons how to bless Israel: "May Havayah make His face shine upon you." Here G-d's "face" shining is the revelation of His inner dimension to the Community of Israel.

Numbers 6:25 במדבר ו׳:כ״ה

יָאֵר ה׳ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃

Behold, the days come, saith the L-RD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

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24 **וכמו נשמת רשבי״י**

There it says Rabbi Shimon bar Yochai had a soul of Atzilus clothed in his body below, which did not stop being G-dliness.

KEHOT'S NOTE

ראה לקו״ת שה״ש יט, ג ״שהיי לו נשמה דאצילות מלובשת ממש בהגוף שלו למטה ממש וע״ד מ״ש באגה״ק ד״ה איהו וחיוהי שאף לאחר שירדו הנר״נ דאצילות לעוה״ז לצדיקים הראשונים אפשר שלא נשתנו מהותן להיות דבר נפרד מאלקות כו״. ובפי׳ מטות פז, ד ״מצד שרש מעלת נשמתו שהי׳ מעלה מ״ן בבחי׳ גבוה מאד״. ובארוכה בד״ה להבין ענין רשבי״י תשמ״ה (נדפס בסה״מ מלוקט ח״ב ע׳ שא).

25 **ע״פ עיני כל**

That maamar (85b) explains "known in the gates" as what each person "gauges in his heart": contemplation that stays in the mind is only Binah, while contemplation whose light goes out to the heart, so that the heart feels it, is called the "gates of Binah." This bears on "for yourself": knowledge that reaches the person himself.

KEHOT'S NOTE

ראה לקו״ת מטות פה, ב. מאמרי אדמו״ר הזקן תקס״ח ע׳ נד ואילך. הנחות הר״פ ז״ל ע׳ פה. וראה בציונים לכ״ק אדמו״ר ז״ע לדף הנ״ל.

26 **צאן מלשון צאי**

Torah Chaim expands the maamarim of Torah Ohr; the note points to its parallel on reading tzon as "going out."

KEHOT'S NOTE

ראה גם תו״ח כאן לח, ב. אוה״ת וישלח רכח, א. אוה״ת שה״ש אקכח.

27 **לובן העליון**

There (68d) Yom Kippur arouses the inner dimension of G-d's will, above the letters of the Name, where sin has no place at all ("a cedar in Levanon"), and the High Priest's white garments on Yom Kippur whiten Israel's sins.

KEHOT'S NOTE

ראה לקו״ת יוה״כ סח, ד.

28 **שש שנים בצאנך**

Yaakov tells Lavan he worked six years for his flock. The Alter Rebbe reads the six years as the six orders of the Mishnah.

Genesis 31:41 בראשית ל״א:מ״א

זֶה־לִּי עֶשְׂרִים שָׁנָה בְּבֵיתֶךָ עֲבַדְתִּיךָ אַרְבַּע־עֶשְׂרֵה שָׁנָה בִּשְׁתֵּי בְנֹתֶיךָ וְשֵׁשׁ שָׁנִים בְּצֹאנֶךָ וַתַּחֲלֵף אֶת־מַשְׂכֻּרְתִּי עֲשֶׂרֶת מֹנִים׃

These twenty years have I been in thy house: I served thee fourteen years for thy two daughters, and six years for thy flock; and thou hast changed my wages ten times.

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29 **שש שנים . . שיתא סדרי משנה**

The Kehot note cites the Zohar here for linking the six years with the six orders of the Mishnah.

Zohar II, 115a זח״ב קטו, א

KEHOT'S NOTE

ראה גם זח״ב קטו, א.

30 **מלשון פרט ועוללות**

The Tzemach Tzedek notes that peret means the grapes that fall at the time of the harvest, as the Mishnah in Peah (7:3) explains, and discusses it at length.

KEHOT'S NOTE

באוה״ת וישלח רכח, א מציין ״כי פרט היינו הנושר בשעת הבצירה כמבואר במשנה ג׳ פ״ז דפיאה״ וראה שם בארוכה.

31 **פרט ועוללות**

The Mishnah defines peret as grapes that fall during the harvest, left for the poor. The Alter Rebbe uses the image for laws that come down individually.

Mishnah Peah 7:3 משנה פאה ז׳:ג׳

אֵיזֶהוּ פֶּרֶט, הַנּוֹשֵׁר בְּשָׁעַת הַבְּצִירָה. הָיָה בוֹצֵר, עָקַץ אֶת הָאֶשְׁכּוֹל, הִסְבִּיךְ בֶּעָלִים, נָפַל מִיָּדוֹ לָאָרֶץ וְנִפְרַט, הֲרֵי הוּא שֶׁל בַּעַל הַבַּיִת. הַמַּנִּיחַ אֶת הַכַּלְכָּלָה תַּחַת הַגֶּפֶן בְּשָׁעָה שֶׁהוּא בוֹצֵר, הֲרֵי זֶה גּוֹזֵל אֶת הָעֲנִיִּים, עַל זֶה נֶאֱמַר (משלי כב) אַל תַּסֵּג גְּבוּל עוֹלִים׃

What is peret? [Grapes] which fall down during the harvesting. If while he was harvesting [the grapes], he cut off an entire cluster by its stalk, and it got tangled up in the [grape] leaves, and then it fell from his hand to the ground and the single berries were separated, it belongs to the owner. One who places a basket under the vine when he is harvesting [the grapes], behold he is a robber of the poor. Concerning him it is said: "Do not remove the landmark of those ...

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PARAGRAPH 6

32 **ויפרוץ האיש**

At the end of his years with Lavan, Yaakov "increased exceedingly, exceedingly" and had many flocks, maidservants and servants, camels and donkeys. Plainly vayifrotz means he grew rich; the maamar reads it as "broke through" upward, a service beyond all measure.

Genesis 30:43 בראשית ל׳:מ״ג

וַיִּפְרֹץ הָאִישׁ מְאֹד מְאֹד וַיְהִי־לוֹ צֹאן רַבּוֹת וּשְׁפָחוֹת וַעֲבָדִים וּגְמַלִּים וַחֲמֹרִים׃

And the man increased exceedingly, and had large flocks, and maid-servants and men-servants, and camels and asses.

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KEHOT'S NOTE

בראשית ל, מג.

as a drawing down of the Infinite Light.

Zohar I, 162a זח"א קסב, א

KEHOT'S NOTE

זח"א קסב, א. ראה ד"ה ויקח לו יעקב מקל תרצ"ט.

33 **ובכל מאדך**

Love of G-d "with all your might," read here as each person's own utmost.

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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34 **כל חד לפום שיעורא דיליה**

The Tanya's introduction uses the same Zohar phrase, that each person understands according to his own measure.

Zohar I, 129b זח"א קכט, ב

KEHOT'S NOTE

בתניא בהקדמה, לקו"ת במדבר א, א מציין לזח"א קג, ב. וראה זח"א קכט, ב.

35 **כל חד לפום שיעורא דיליה**

The Zohar on "her husband is known in the gates": each person knows G-d according to his own measure. It defines me'odecha as a personal measure.

Zohar, Vayera 9:153–164 ספר הזהר, וירא ט:קנ"ג-קס"ד

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)

36 **בפ' שלח בפי' טובה הארץ**

There (38b) the two times "exceedingly" are the hidden worlds and the revealed worlds, through both of which the supernal lights break through and are revealed below; a few lines on, it is tied to mitzvos done in physical action, the "servant" of whom it is said "he shall be exalted... and very high" (gavah me'od).

KEHOT'S NOTE

לקו"ת שלח לח, ב.

37 **טובה הארץ מאד מאד**

Yehoshua and Kalev's report that the land is "exceedingly, exceedingly good." Likkutei Torah explains the doubled word there.

Numbers 14:7 במדבר י"ד:ז

וַיֹּאמְרוּ אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבַרְנוּ בָהּ לָתוּר אֹתָהּ טוֹבָה הָאָרֶץ מְאֹד מְאֹד׃

And they spoke unto all the congregation of the children of Israel, saying: 'The land, which we passed through to spy it out, is an exceeding good land.

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38 **וע"י עובדא דמקלות**

The Kehot note cites the Zohar on Yaakov's act with the peeled rods (Genesis 30:37-39), which the maamar counts

39 **המה המזלות מלשון גד גדי וסינוק לא**

Among the practices the Talmud forbids as "ways of the Amorite" (superstition) is saying "Gad, gadi, ve-sinok lo" ("Fortune, my fortune, do not grow weary"). The maamar cites it only to show that gad means fortune, the mazal.

Shabbat 67b:1–2 שבת ס"ז ב:א-ב

הָאוֹמֵר "גַּד גַּדִי, וְסִנּוּק לָא אַשְׁכְּחִי וּבוּשְׁכִי" — יֵשׁ בּוֹ מִשּׁוּם דַּרְכֵי הָאֱמוֹרִי. רַבִּי יְהוּדָה אוֹמֵר: "גַּד" אֵינוֹ אֶלָּא לְשׁוֹן עֲבוֹדָה זָרָה, שֶׁנֶּאֱמַר: "הָעֹרְכִים לַגַּד שֻׁלְחָן". הוּא בְּשָׁמָהּ וְהִיא בְּשָׁמוֹ — יֵשׁ בּוֹ מִשּׁוּם דַּרְכֵי הָאֱמוֹרִי.

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KEHOT'S NOTE

ראה שבת סז, ב. וראה אוה"ת ויחי שפב, א — פרש"י התמזל מזלי.

PARAGRAPH 7

40 **העורכים לגד שלחן**

Isaiah condemns those who set a table for Gad, a deity of fortune. It shows that gad means fortune or mazal.

Isaiah 65:11 ישעיהו ס"ה:י"א

וְאַתֶּם ע�ֹזְבֵי ה' הַשְּׁכְחִים אֶת־הַר קָדְשִׁי הָעֹרְכִים לַגַּד שֻׁלְחָן וְהַמְמַלְאִים לַמְנִי מֶמְסָךְ׃

But ye that forsake the L-RD, That forget My holy mountain, That prepare a table for Fortune, And that offer mingled wine in full measure unto Destiny,

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KEHOT'S NOTE

ישע' סה, י"א.

41 **מזל מחכים מזל מעשיר**

The Talmud's statement that mazal brings wisdom and wealth. It shows that the things of this world fall under the mazalos.

Shabbat 156a:12–13 שבת קנ"ו א:י"ב-י"ג

אִיתְּמַר, רַבִּי חֲנִינָא אוֹמֵר: מַזָּל מַחְכִּים, מַזָּל מַעֲשִׁיר, וְיֵשׁ מַזָּל לְיִשְׂרָאֵל. רַבִּי יוֹחָנָן אָמַר: אֵין מַזָּל לְיִשְׂרָאֵל. וְאַזְדָּא רַבִּי יוֹחָנָן לְטַעְמֵיהּ, דְּאָמַר רַבִּי יוֹחָנָן: מְנַיִּין שֶׁאֵין מַזָּל לְיִשְׂרָאֵל? שֶׁנֶּאֱמַר: "כֹּה אָמַר ה' אֶל דֶּרֶךְ הַגּוֹיִם אַל תִּלְמָדוּ וּמֵאוֹתוֹת הַשָּׁמַיִם אַל תֵּחַתּוּ כִּי יֵחַתּוּ הַגּוֹיִם מֵהֵמָּה" — הֵם יֵחַתּוּ, וְלֹא יִשְׂרָאֵל. וְאַף רַב סָבַר אֵין מַזָּל לְיִשְׂרָאֵל, דְּאָמַר רַב יְהוּדָה אָמַר רַב: מְנַיִּין שֶׁאֵין מַזָּל לְיִשְׂרָאֵל? — שֶׁנֶּאֱמַר: "וַיּוֹצֵא אוֹתוֹ הַחוּצָה", אָמַר אַבְרָהָם לִפְנֵי הַקָּדוֹשׁ ...

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42 **ממגד תבואות שמש**

Moshe's blessing of Yosef's land with the sun's bounty. The word meged is read as related to gad, the sun's mazal giv-

ing produce.

Deuteronomy 33:14 דברים ל"ג:י"ד

וּמִמֶּגֶד תְּבוּאֹת שָׁמֶשׁ וּמִמֶּגֶד גֶּרֶשׁ יְרָחִים:

And for the precious things of the fruits of the sun, And for the precious things of the yield of the moons,

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KEHOT'S NOTE

דברים לג, יד.

43 **פי' רועים הם ז' רועים**

There (33c) the seven lamps of the Menorah are seven kinds of servants of G-d, drawn from the seven shepherds who sustain all Jewish souls (each soul receives from all seven, but one quality is stronger in it); Micah's seven shepherds are the Talmud's "Avraham, Yaakov, Moshe," and Avraham gives love, as "Avraham who loves Me," from supernal Chesed, while Moshe gives Daas.

KEHOT'S NOTE

ראה לקמן לג, ג.

44 **ז' רועים**

The prophet speaks of raising "seven shepherds." The Alter Rebbe names them as the shepherds who draw down the supernal delight.

Micah 5:4 מיכה ה':ד'

וְהָיָה זֶה שָׁלוֹם אַשּׁוּר כִּי־יָבוֹא בְאַרְצֵנוּ וְכִי יִדְרֹךְ בְּאַרְמְנוֹתֵינוּ וַהֲקֵמְנוּ עָלָיו שִׁבְעָה רֹעִים וּשְׁמֹנָה נְסִיכֵי אָדָם:

And this shall be peace: When the Assyrian shall come into our land, And when he shall tread in our palaces, Then shall we raise against him seven shepherds, And eight princes among men.

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45 **אברהם יעקב משה**

The Talmud identifies Micah's seven shepherds, including Avraham, Yaakov and Moshe. The Alter Rebbe quotes part of this list.

Sukkah 52b:13 סוכה נ"ב ב':י"ג

"וְהָיָה זֶה שָׁלוֹם אַשּׁוּר כִּי יָבֹא בְאַרְצֵנוּ וְכִי יִדְרוֹךְ בְּאַרְמְנוֹתֵינוּ וַהֲקֵמְנוּ עָלָיו שִׁבְעָה רוֹעִים וּשְׁמֹנָה נְסִיכֵי אָדָם". מַאן נִינְהוּ "שִׁבְעָה רוֹעִים"? דָּוִד בָּאֶמְצַע, אָדָם שֵׁת וּמְתוּשֶׁלַח מִימִינוֹ, אַבְרָהָם יַעֲקֹב וּמֹשֶׁה בִּשְׂמֹאלוֹ. וּמַאן נִינְהוּ "שְׁמֹנָה נְסִיכֵי אָדָם"? יִשַׁי, וְשָׁאוּל, וּשְׁמוּאֵל, עָמוֹס, וּצְפַנְיָה, צִדְקִיָּה, וּמָשִׁיחַ, וְאֵלִיָּהוּ.

And this shall be peace: when the Assyrian shall come into our land, and when he shall tread in our palaces, then shall we raise up against him seven shepherds and eight princes among men" (Micah 5:4). Who are the "seven shepherds"? — David in the middle, Adam, Seth and Methuselah on his right, and Abraham, Jacob and Moses on his left. And who are the "eight princes among men"? — Yishai, Shaul, Shmuel, Amos, Zephaniah, Zedekiah, the Messiah, and Elijah.

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PARAGRAPH 8

46 **האבות הן הן המרכבה**

The note says the source of the saying is given there (4c).

KEHOT'S NOTE

נסמן לעיל ד, ג.

47 **האבות הן הן המרכבה**

The Midrash says the Patriarchs are themselves G-d's chariot, wholly bearing His will. The Alter Rebbe contrasts their power with ours.

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, הה"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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48 **כלים מכלים שונים ויין מלכות רב**

The vessels of different kinds and royal wine at Achashverosh's feast. The image stands for the mitzvos as varied vessels for the divine light.

Esther 1:7 אסתר א':ז'

וְהַשְׁקוֹת בִּכְלֵי זָהָב וְכֵלִים מִכֵּלִים שׁוֹנִים וְיֵין מַלְכוּת רָב כְּיַד הַמֶּלֶךְ:

And they gave them drink in vessels of gold—the vessels being diverse one from another—and royal wine in abundance, according to the bounty of the king.

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49 **אברהם אוהבי**

G-d calls Avraham "the one who loves Me." It marks Avraham's quality as love and Chesed.

Isaiah 41:8 ישעיהו מ"א:ח'

וְאַתָּה יִשְׂרָאֵל עַבְדִּי יַעֲקֹב אֲשֶׁר בְּחַרְתִּיךְ זֶרַע אַבְרָהָם אֹהֲבִי:

But thou, Israel, My servant, Jacob whom I have chosen, The seed of Abraham My friend;

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PARAGRAPH 9

50 **עבדתיך ארבע עשרה שנה**

Yaakov's summary of his twenty years with Lavan. The Alter Rebbe reads the fourteen and the six years as two kinds of service.

Genesis 31:41 בראשית ל״א:מ״א

זֶה־לִּי עֶשְׂרִים שָׁנָה בְּבֵיתֶךָ עֲבַדְתִּיךָ אַרְבַּע־עֶשְׂרֵה שָׁנָה בִּשְׁתֵּי בְנֹתֶיךָ וְשֵׁשׁ שָׁנִים בְּצֹאנֶךָ וַתַּחֲלֵף אֶת־מַשְׂכֻּרְתִּי עֲשֶׂרֶת מֹנִים׃

These twenty years have I been in thy house: I served thee fourteen years for thy two daughters, and six years for thy flock; and thou hast changed my wages ten times.

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KEHOT'S NOTE

בראשית לא, מא.

51 **וללבן שתי בנות**

The Torah introduces Leah, the elder, and Rachel, the younger. The words "great" and "small" are read as the upper and lower hei of the Name.

Genesis 29:16 בראשית כ״ט:ט״ז

וּלְלָבָן שְׁתֵּי בָנוֹת שֵׁם הַגְּדֹלָה לֵאָה וְשֵׁם הַקְּטַנָּה רָחֵל׃

Now Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.

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52 **ורחל באה עם הצאן**

Rachel comes with her father's flock, for she was a shepherdess. The flock is read as the souls of the lower worlds.

Genesis 29:9 בראשית כ״ט:ט׳

עוֹדֶנּוּ מְדַבֵּר עִמָּם וְרָחֵל בָּאָה עִם־הַצֹּאן אֲשֶׁר לְאָבִיהָ כִּי רֹעָה הִוא׃

While he was yet speaking with them, Rachel came with her father's sheep; for she tended them.

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KEHOT'S NOTE

בראשית כט, ט.

53 **וכמ״ש במ״א ע״פ וראית בשביה**

There, after the love hidden in the heart is described as in exile within the body and the animal soul, the Alter Rebbe says that revealing the very essence of the heart's inner point, so that the emotions themselves turn from bad to good, is "you see among the captives a woman of beautiful form," and he refers to this maamar on "Rachel was of beautiful form."

KEHOT'S NOTE

ראה לקו״ת כי תצא לו, א ושם מציין לכאן.

54 **וראית בשביה אשת יפת תאר**

The Torah's law of the beautiful captive woman. In Chassidus it is read as the soul's beauty held captive by the animal soul.

Deuteronomy 21:11 דברים כ״א:י״א

וְרָאִיתָ בַּשִּׁבְיָה אֵשֶׁת יְפַת־תֹּאַר וְחָשַׁקְתָּ בָהּ וְלָקַחְתָּ לְךָ לְאִשָּׁה׃

and seest among the captives a woman of goodly form, and thou hast a desire unto her, and wouldest take her to thee to wife;

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55 **שהתורה נק' עוז ותושי'**

Kehot's note points to Zohar I, 58a for these words.

Zohar I, 58a זח״א נח, א

Zohar III, 269a זח״ג רסט, א

Vayikra Rabbah 31:5 ויקרא רבה ל״א:ה׳

KEHOT'S NOTE

שהש״ר ב, י. זח״א נח, א. צד, א. זח״ג רסט, א. ראה ויק״ר פל״א, ה. ילקוט שמעוני בשלח רמז רמד. ועי״ג״כ זבחים קטז, א.

56 **ומתשת כח**

The Talmud explains that the Torah is called tushiyah because it weakens (mateshes) a person's strength. Here it weakens the animal soul.

Sanhedrin 26b:8 סנהדרין כ״ו ב:ח׳

אָמַר רַבִּי חָנָן: לָמָּה נִקְרָא שְׁמָהּ תּוּשִׁיָּה? מִפְּנֵי שֶׁהִיא מַתֶּשֶׁת כֹּחוֹ שֶׁל אָדָם. דָּבָר אַחֵר: תּוּשִׁיָּה – שֶׁנִּיתְּנָה בַּחֲשַׁאי מִפְּנֵי הַשָּׂטָן. דָּבָר אַחֵר: תּוּשִׁיָּה – דְּבָרִים שֶׁל תוֹהוּ שֶׁהָעוֹלָם מְשׁוּתָּת עֲלֵיהֶם.

R' Yochanan said, why is it (the Torah) called wisdom (toshia)? Because it wears out (mateshet) one's strength. Another explanation: because it was given in secret due to the accuser. Another explanation: formless words, on which the world rests.

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57 **לך אמר לבי בקשו פני**

David says, "On Your behalf my heart said, 'Seek My face,'" and answers, "Your face, Havayah, I will seek." The maamar reads seeking G-d's face as seeking the revelation of the heart's inner dimension.

Psalms 27:8 תהילים כ״ז:ח׳

לְךָ אָמַר לִבִּי בַּקְּשׁוּ פָנַי אֶת־פָּנֶיךָ ה׳ אֲבַקֵּשׁ׃

In Thy behalf my heart hath said: 'Seek ye My face'; Thy face, L-RD, will I seek.

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KEHOT'S NOTE

תהלים כז, ח.

58 **דאורייתא מחכמה נפקת**

The Zohar's teaching that the Torah comes forth from Chochmah. It links Torah study to the inner light of Havayah.

Zohar II, 121a זח״ב קכא, א

KEHOT'S NOTE

זח״ב קכא, א. וראה שם פה, א.

59 **חכמת אדם תאיר פניו**

Wisdom makes a person's face shine. It connects Torah

wisdom with "beautiful appearance."

Ecclesiastes 8:1 קהלת ח׳:א׳

מִי כְהֶחָכָם וּמִי יוֹדֵעַ פֵּשֶׁר דָּבָר חָכְמַת אָדָם תָּאִיר פָּנָיו וְעֹז פָּנָיו יְשֻׁנֶּא׃

Who is as the wise man? and who knoweth the interpretation of a thing? A man's wisdom maketh his face to shine, And the boldness of his face is changed.

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KEHOT'S NOTE

קהלת ח, א.

60 **יאר הוי׳ פניו אתנו סלה**

The psalm prays, "May He make His face shine upon us, selah." The maamar quotes it with the Name, as in the priestly blessing (Numbers 6:25), as the fruit of seeking G-d's face through the Torah.

Psalms 67:2 תהילים ס״ז:ב׳

אֱלֹקִים יְחָנֵּנוּ וִיבָרְכֵנוּ יָאֵר־פָּנָיו אִתָּנוּ סֶלָה׃

G-d be gracious unto us, and bless us; May He cause His face to shine toward us; Selah

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KEHOT'S NOTE

תהלים סז, ב.

61 **בחדש השלישי לצאת בני׳ מארץ מצרים**

The Israelites' arrival at Sinai in the third month. The Alter Rebbe refers to his explanation of this verse elsewhere.

Exodus 19:1 שמות י״ט:א׳

בַּחֹדֶשׁ הַשְּׁלִישִׁי לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בַּיּוֹם הַזֶּה בָּאוּ מִדְבַּר סִינָי׃

In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

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62 **והיו הדברים**

"And these words shall be upon your heart," which introduces Torah study in the Shema's order.

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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63 **שבעה ושבעה מוצקות**

Zechariah's vision of a lamp with seven lights and seven pipes for each. The doubled seven stands for the fourteen years.

Zechariah 4:2 זכריה ד׳:ב׳

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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KEHOT'S NOTE

זכרי׳ ד, ב. ביאור הפסוק ראה לקו״ת בהעלותך לה, ג ואילך.

64 **כמ״ש לקמן ע״פ כי עמך מקור חיים**

There (34c-d) the Menorah is the Community of Israel and its seven lamps the seven supernal attributes, love, awe and the rest, which shine from above on every Jewish soul; the "seven and seven pipes" are drawings down into them from ever higher levels of the light that encompasses all worlds, each again sevenfold.

KEHOT'S NOTE

לד, ד.

65 **כי עמך מקור חיים**

"For with You is the source of life," the verse of a later maamar in Torah Ohr that explains the doubled seven.

Psalms 36:10 תהילים ל״ו:י׳

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

For with Thee is the fountain of life; In Thy light do we see light.

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66 **ע״פ והתהלכתי בתוככם**

The discourse on "And I will walk among you" that explains the two paths in serving G-d.

KEHOT'S NOTE

סה״מ תקס״ט ע׳ קלא. הנחות הר״פ ע׳ קנו. אוה״ת ויקרא כרך ב ע׳ תרמ.

67 **והתהלכתי בתוככם**

G-d's promise to walk among Israel. The Alter Rebbe refers to his discourse on it for the two paths in serving G-d.

Leviticus 26:12 ויקרא כ״ו:י״ב

וְהִתְהַלַּכְתִּי בְּתוֹכְכֶם וְהָיִיתִי לָכֶם לֵאלֹקִים וְאַתֶּם תִּהְיוּ־לִי לְעָם׃

And I will walk among you, and will be your G-d, and ye shall be My people.

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68 **שמע ישראל**

The Shema's call to contemplate G-d's oneness. It is the contemplation from which love is born.

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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69 **ואהבת את הוי׳**

The command to love G-d. It follows the contemplation of the Shema in the order from above downward.

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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70 **ודברת בם**

> **"And you shall speak of them," read as the mitzvah of Torah study.**

Deuteronomy 6:7 דברים ו׳:ז׳

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃

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

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71 **וקשרתם לאות**

> **"And you shall bind them as a sign" (tefillin), read as the practical mitzvos.**

Deuteronomy 6:8 דברים ו׳:ח׳

וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ׃

And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes.

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THE CHASSIDISHE PARSHA

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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