



LIKKUTEI TORAH • THE CHASSIDISHE PARSHA

פרשת בחוקתי

Parshas Bechukosai



The 7 maamarim of Likkutei Torah on the parsha.

The Hebrew, a translation, a short explanation of every section, and the sources

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 CHASSIDISHE PARSHA

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אם בחקותי תלכו

“If you will walk in My statutes”



Angels, created from Divine speech, “stand” at one fixed level, while the souls of Israel, rooted in the supernal thought, are “walkers” whose love and awe can grow without end. G-d’s “if” is a plea that a person walk this way in prayer, and the mitzvos are the vessels that keep the light so that the walking lasts.

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 asks three questions on the opening of Bechukosai: why the Sages read “if” as a plea, why the laws are called chukim, “engravings,” and why the verse says “walk.” Engraved letters, like those on the Tablets, are one with their stone; written letters, ink on parchment, exist in their own right. Both kinds exist in the soul. Angels come from Divine speech, whose letters are fixed, so they “stand” at one level; souls come from thought, a spring that keeps flowing like the river from Eden, so they are “walkers.” Thought has two levels: a lower thought, the “one utterance” that enlivens all speech, and a supernal thought whose letters are engraved, “beyond the river,” the root of the Patriarchs. A person walks in prayer, where verses of G-d’s greatness, might and compassion, the attributes of Avraham, Yitzchak and Yaakov, enlarge his love; compassion, the shepherd’s attribute, carries his attributes up to G-d. In a body this walking needs vessels: the mitzvos, “limbs of the King,” keep the “wine” of G-d’s light, which brings out the hidden love. The walker weeps over his distance, then comes to joy, and must never rest content with standing still.

OUTLINE

1 Three questions and two kinds of writing

¶1-2

Why “if” is a plea, why “statutes” means engraving, and why “walk”; engraved letters are one with the stone, written letters are separate, and both are found in every soul, as in “walkers among these who stand.”

- 2 Angels stand, souls walk** ¶3-4
The angels come from Divine speech, whose letters are separate and fixed, so they stay at one level; the souls come from thought, an ever-flowing spring like the river from Eden.
-
- 3 Two levels of thought** ¶5-6
The lower thought gives life to speech and is the “one utterance” within the ten; the supernal thought, “beyond the river,” has engraved letters, and there too the soul keeps going on and growing brighter.
-
- 4 Prayer as the place of walking** ¶7-9
The prayer of the Men of the Great Assembly, built on the Patriarchs’ greatness, might and compassion, enlarges a person’s love; compassion carries his attributes up like a shepherd, and G-d’s “if” is a plea that he walk there.
-
- 5 Walking needs a vessel** ¶10-11
“In My statutes” is the Patriarchs’ engraved level, but in a body walking lasts only through the mitzvos, the “limbs of the King,” vessels for G-d’s endless light.
-
- 6 The wine and the secret** ¶12-13
The light kept in the mitzvos is wine that brings out the secret, the hidden love, in running and returning; without it a person stands, while the walker weeps and then comes to joy.
-
- 7 Holy, and making yourselves** ¶14
The walker reaches the holy and separate level where all souls will be united, so no one may rest content with standing; by doing the mitzvos a person “makes himself,” and every blessing intends “I will command My blessing.”
-

KEY CONCEPTS

Engraved and written letters אותיות החקוקים ואותיות הכתובים

Engraved letters are carved from the substance of the stone and have no existence apart from it; written letters are ink on parchment, a separate substance. The maamar finds both in the soul and in the levels of thought.

Those who stand and walkers עומדים ומהלכים

From Zechariah 3:7: the angels “stand” at one fixed level of love or awe, while the souls of Israel “walk,” growing from day to day without limit.

The supernal thought and the lower thought מחשבה עילאה ומחשבה תתאה

The lower thought gives life to speech, the “one utterance” within the ten of Creation; the supernal thought is bound to the essence of the intellect, its letters “engraved,” and it is the root of the souls and of the Patriarchs.

Beyond the river עבר הנהר

The river from Eden is the ever-flowing stream of thought from Chochmah; “beyond the river,” where the fathers dwelt, is the level above it, the supernal thought.

The limbs of the King אברין דמלכא

The 248 positive commandments, which, like limbs of the body, are vessels that receive and draw down G-d’s light.

Wine and the secret יין וסוד

G-d’s light kept in the heart through Torah and mitzvos is “wine,” and as wine brings out a secret, it brings out the hidden love, so that a person becomes a walker.

Running and returning ריצוא ושוב

The soul’s yearning to rise to its source and its return below; G-d’s light descends so as to raise every soul in this rhythm.

SECTION 1 • ¶1-2

Three questions and two kinds of writing

1 אם בחקותי תלכו.^{1,2} וגוי. הנה אמרו רז"ל [רבותינו זכרונם לברכה] (ע"ז [עבודה זרה] ה' א') אין אם אלא לשון תחנונים³ שנאמר לו עמי שומע לי⁴ ישראל בדרכי יהלכו וצריך להבין ענין תחנונים האלו מה הם.

"If you will walk in My statutes," etc. Now, our Sages, of blessed memory, said (Avodah Zarah 5a): "If" is nothing other than an expression of supplication, as it is said, 'Would that My people listen to Me, that Israel walk in My ways.'" We need to understand the matter of these supplications: what are they?

The maamar opens with the first verse of Parshas Bechukosai, which promises blessing to those who walk in G-d's statutes. The Talmud reads its first word, "if," not as a condition but as G-d pleading, "would that," as in the Psalm where He longs for His people to listen. The Alter Rebbe's first question is what this divine pleading means.

וגם צריך להבין לשון בחקותי אשר פירשו חז"ל [חכמינו זכרונם לברכה] (בקדושין דל"ט) על פסוק את חקותי תשמרו חוקות שחקקתי לכם⁵ וכי.

We also need to understand the expression bechukosai, "in My statutes," which our Sages, of blessed memory, explained (in Kiddushin, folio 39) on the verse "You shall keep My statutes": "statutes (chukos) that I engraved (chakakti) for you," etc.

The second question is about the word bechukosai itself. The Talmud explains chukim, "statutes," as things G-d "engraved" (from chakak, to engrave), and the Alter Rebbe asks what this engraving is.

וגם להבין לשון תלכו הנאמר כאן.

And [we need] also to understand the expression telechu, "you will walk," that is said here.

The third question is why the verse speaks of "walking"; the maamar will show that walking means continual growth, rising from one level to the next.

הנה ידוע כי בתורה שבכתב יש ב' מיני כתיבה כי בלוחות נאמר והמכתב מכתב⁶ אלהים חרות על הלוחות שהכתב הוא מעצמן של הלוחות אשר נחקק מהם ובהם ולא היו האותיות ענין ומהות בפני עצמן.

Now, it is known that in the Written Torah there are two kinds of writing, for of the Tablets it is said, "And the writing was the writing of G-d, engraved upon the Tablets": the writing is from the very substance of the Tablets, engraved out of them and in them, and the letters were not a thing and an entity in their own right.

To begin the answer, the Alter Rebbe introduces two kinds of writing in the Written Torah. The Ten Commandments were engraved into the stone Tablets, so their letters were made of the Tablets' own substance, with nothing added, and have no existence apart from the stone they are carved in.

אבל שאר תורה שבכתב דיו כתובה על הקלף אשר האותיות הם מהות בפני עצמן ולא מעצמיות הקלף הם ונק' תורה שבכתב כי התורה מלובשת בכתב וד"ל [ודי למבין].⁷

But the rest of the Written Torah is written in ink upon the parchment, where the letters are an entity in their own right and are not from the essence of the parchment; and it is called the Written Torah because the Torah is clothed in writing. This suffices for one who understands.

A Torah scroll, by contrast, is ink on parchment: the ink is a second substance, so the letters exist in their own right and only rest on the parchment. The Torah there is "clothed" in writing, and the closing phrase hints that this contrast will be applied to deeper matters.

2 והנה תלת קשרין⁸ אינן קוב"ה [קודשא בריך הוא] ואורייתא וישראל וישראל מתקשראן וכו'. על כן בכל ניצוץ ונפש אלקית מישראל ישנן ג"כ ב' בחי' אלו אותיות החקוקים ואותיות הכתובים דהנה כתיב ונתתי לך מהלכים בין העומדים⁹ האלה.

Now, "there are three bonds: the Holy One, blessed be He, the Torah and Israel; and Israel are bound," etc. Therefore in every spark and G-dly soul of Israel there are also these two levels, engraved letters and written letters. For it is written, "And I will give you walkers among these who stand."

The Zohar teaches that the Holy One, blessed be He, the Torah and Israel are bound together, and that each of the three has a hidden and a revealed level. Because Israel is bound to the Torah, the Torah's two kinds of letters, engraved and written, are found in every G-dly soul as well, and the verse from Zechariah, "walkers among these who stand," will show what these two levels are.

SECTION 2 • 113-4

Angels stand, souls walk

3 והנה העומדים הן המלאכים¹⁰ ומהלכים הם נשמות כללות ישראל.

Now, “those who stand” are the angels, and the “walkers” are the souls of Israel as a whole.

Applying the verse, the Alter Rebbe identifies “those who stand” as the angels and the “walkers” as the souls of Israel. In Torah Ohr, Vayeshev, on the same verse, he explains that souls too are “standing” before they come into this world, and become “walkers” only once they descend into a body.

ולהבין זה למה נקראו המלאכים עומדים הנה כתיב בדבר ה' וכי וברוח פיו¹¹ כל צבאם דהיינו שהמלאכים מקום מקור חוצבן ובריאתן הוא מדיבורו של הקב"ה כביכול

And to understand this, why the angels are called “those who stand”: it is written, “By the word of Havayah,” etc., “and by the breath of His mouth all their host.” That is, the place of the source from which the angels are hewn, and of their creation, is from the speech of the Holy One, blessed be He, as it were.

The Alter Rebbe now asks why the angels in particular are called “standing,” and begins the answer from Psalms 33:6: the heavens were made by G-d’s word and “all their host,” the angels among them, by the breath of His mouth. So the angels are rooted in Divine speech; the words “as it were” warn against taking that speech literally.

הגם שאין לו דמות הגוף^{12,13} ולא נערוך אליו קדושתו אעפ"כ [אף על פי כן] דברה תורה כלשון בני"א [בני אדם] להקראות התגלות אורו לבחי' נבראים בשם דבור.¹⁴

Even though He has no bodily form, and we cannot compare [anything] to Him in His holiness, nevertheless “the Torah speaks in the language of human beings,” so that the revelation of His light to the level of created beings is called by the name “speech.”

G-d has no body or bodily form (as the Rambam sets out in the Laws of the Foundations of the Torah, chapter 1), and nothing compares to His holiness, so “speech” is a borrowed term: as the Sages say, the Torah speaks in human language. G-d’s revelation of His light to created beings is called “speech,” the way a person reveals himself to others by speaking.

4 והנה אותיות הדבור הם עד"מ גופים מחולקים ועומדים כל אי לבדו אשר מדבור זה לא יתהוה דבור אחר¹⁵ לעולם

Now, the letters of speech are, by way of analogy, divided bodies, each one standing by itself, so that from this utterance another utterance will never come into being.

Letters of speech are like separate bodies, each standing alone: a word once spoken stays as it is and never gives rise to another word. This fixedness is what "standing" means; in Likkutei Torah, Chukas, the Alter Rebbe calls such letters "inanimate" (domem) for this reason.

ועל כן המלאכים אשר עבודתם בבחי' אהבה כמו מחנה מיכאל או אשר עבודתם בבחי' יראה כמו מחנה גבריאל

Therefore the angels whose service is at the level of love, like the camp of Michael, or whose service is at the level of awe, like the camp of Gabriel,

Because the angels come from speech, they share its fixedness. Their service is either love, as with the camp of the angel Michael, or awe, as with the camp of Gabriel.

הם עומדים ברום עולם במדרגה אחת והאהבה והיראה אשר ניתנה בהם מששת ימי בראשית לא ישנו את תפקידם להיות הולך וגדל מיום ליום

these stand in the heights of the world at one level; and the love and awe that were placed in them from the six days of Creation do not alter their appointed role, so as to keep growing greater from day to day.

Each camp of angels stands at a single level: the love or awe it was given at Creation never grows from day to day. In Likkutei Torah, Shelach, the Alter Rebbe likewise explains that the angels stand all their days at one level, Michael in love and Gabriel in awe, according to what each grasps of the light that fills all worlds.

וכמאמר הכתוב שרפים עומדים¹⁶ במדרגה אחת, אבל נשמות ישראל עליהם אמרו ישראל עלו במחשבה^{17,18} תחלה אשר מקור חוצבן מאותיות המחשבה הנקראת מחשבה עילאה אשר הם כמעין הנובע תמיד

And as the verse says, "Seraphim stand": at one level. But the souls of Israel: of them it was said, "Israel arose in thought first"; the source from which they are hewn is from the letters of thought, which is called the supernal thought (machshavah ila'ah), and these are like a spring that flows constantly,

Isaiah saw "Seraphim standing," which the Alter Rebbe reads as standing at one level. The souls of Israel, by contrast, "arose in thought" before Creation, so their source is the letters of thought, the supernal thought, which flow like a spring that never stops. In Likkutei Torah, Tzav, he explains that this is why the souls are called G-d's "brothers": their letters of thought are one with the intellect within them.

כמאמר רז"ל [רבתינו זכרונם לברכה] מבין דבר מתוך דבר¹⁹ ומיד בנפול דבר אחד במחשבה הקשורה במקור השכל אזי יתהלך ברחבה להיות מתרחב ומתפשט יותר ויותר

as our Sages, of blessed memory, said, “understanding one thing out of another.” As soon as one thing falls into the thought that is bound to the source of the intellect, it then walks about in a broad expanse, widening and spreading out more and more.

The Sages describe understanding as “understanding one thing out of another”: an idea that enters a thought bound to its source in the intellect keeps unfolding. Unlike speech, thought “walks about” freely, widening and spreading further and further.

אשר ע"ז נאמר ונהר יוצא מעדן²⁰ להשקות את הגן ונהר זה הוא הנמשך ויוצא תמיד מעדן הוא מקור החכמה והולך ומתרחב עד שבא להשקות ג"ן סדרים דאורייתא²¹ הנק' תורה שבכתב כנ"ל.

Of this it is said, “And a river goes out of Eden to water the garden (gan).” This river is what is drawn and goes out constantly from Eden, that is, the source of Chochmah (wisdom), and it goes on widening until it comes to water the fifty-three (gan) portions of the Torah, which are called the Written Torah, as mentioned above.

Of this flowing thought Scripture says that a river goes out of Eden to water the garden: the river is the stream that issues constantly from Eden, the source of Chochmah. The word gan, “garden,” has the numerical value fifty-three (gimmel 3, nun 50), the number of the portions of the Torah, so the river comes to water the Written Torah.

SECTION 3 • ¶5-6

Two levels of thought

5 ועל כן נאמר בעבר הנהר ישבו אבותיכם²² מעולם כו' למעלה מבחי' נהר ומחשבה זו יש בה ג"כ ב' בחי' כמאמר הכתוב כי לא מחשבותי מחשבותיכם²³ לשון רבים.

Therefore it is said, “Beyond the river your fathers dwelt of old,” etc.: above the level of the river. And this thought also has two levels, as the verse says, “For My thoughts are not your thoughts,” in the plural.

Since the river stands for the flow of thought from Chochmah, the fathers who dwelt “beyond the river” (in the verse, beyond the Euphrates) are rooted higher, above the river. Thought itself has two levels, as the plural in “My thoughts are not your thoughts” implies.

כי מחשבה תתאה היא המחיה את הדבור כי בלתי מחשבה אי"א לדבר כמאמר רז"ל [רבתינו זכרונם לברכה] השמע לאזנך²⁴ מה שאתה מוציא מפין

For the lower thought (machshavah tata'ah) is what gives life to speech, since without thought it is impossible to speak, as our Sages, of blessed memory, said, "Let your ears hear what you bring forth from your mouth."

The first level is the lower thought, which gives life to speech, for no one can speak without thinking; the Sages' instruction to let one's ears hear what one says shows that speech is never apart from the mind behind it.

ועל בחי' זו אמרו רז"ל [רבתינו זכרונם לברכה] בעשרה מאמרות²⁵ נברא העולם והלא במאמר אחד יכול להבראות²⁶ והמאמר אחד הוא בחי' מחשבה²⁷ זו המלובשת ומחיה את כל כללות הדבור

And of this level our Sages, of blessed memory, said, "With ten utterances the world was created; yet could it not have been created with one utterance?" The one utterance is the level of this thought, which is clothed in, and gives life to, all of speech as a whole,

Of this level the Sages speak when the Mishnah asks why the world was created with ten utterances when it could have been created with one. The Alter Rebbe identifies that "one utterance" with the lower thought, which is clothed in all ten and gives life to speech as a whole; in Likkutei Torah, Ki Seitzei, he likewise calls it "one thought," as the Zohar says, "with one thought He created the world."

וכמאמר הכתוב היוצר יחד לבם²⁸ המבין אל כל מעשיהם אשר כולם נסקרים בסקירה אחת²⁹ אבל בחי' השנית היא בחי' מחשבה עלאה הדבוקה בעצם השכל אשר אותיות ההם הם הנקראים חקוקים ואינם מהות בפני עצמם כנ"ל.

as the verse says, "He who fashions their hearts together, who understands all their deeds," for they are all surveyed in a single glance. But the second level is the level of the supernal thought, which cleaves to the essence of the intellect; those letters are the ones called "engraved," and they are not an entity in their own right, as mentioned above.

As the Sages read Psalms 33:15, G-d surveys all creatures in a single glance, just as the one lower thought embraces all speech at once. The second, higher level is the supernal thought, bound to the essence of the intellect; its letters are the "engraved" ones, which, like the letters of the Tablets, have no separate existence.

6 וע"כ הנשמות נקראו מהלכים כי יכול להתהלך בהרחבה להרחיב אהבתו לה' ית' מיום ליום יותר ויותר עד בואו למקור חוצבה תחלת המחשבה הנק' עבר הנהר אשר גם שם לא ישקוט ולא ינוח כי הולך ואור³⁰ כמאמר הכתוב ונהר יוצא³¹

Therefore the souls are called “walkers,” for one can walk about in breadth, broadening his love and awe for G-d, may He be blessed, more and more from day to day, until he comes to the source from which [his soul] is hewn, the beginning of thought, which is called “beyond the river.” And even there he will not be still and will not rest, for [he is] “going on and growing brighter,” as the verse says, “And a river goes out.”

Since the souls come from the ever-flowing supernal thought, they are “walkers”: a person can keep broadening his love and awe of G-d from day to day. Even on reaching his soul’s source, “beyond the river,” he does not rest but keeps rising, like the light of the righteous that goes on growing brighter and the river that never stops going out of Eden.

(ועמ"ש ע"פ ונתתי לך מהלכים³² בפ' וישב³³ ובפ' שלח ע"פ ועתה יגדל.^{34,35} ועיי' ע"פ יונתי בחגוי הסלע^{36,37} בפ' קומי לך כו' ולכי לך. וע"פ אלה מסעי^{38,39} בפ' ואלה מסעיהם למוצאיהם):⁴⁰

(And see what is written on the verse “And I will give you walkers” in Parshas Vayeshev; and in Parshas Shelach, on the verse “And now, let it be great.” And see on the verse “My dove, in the clefts of the rock,” on the explanation of “Arise for yourself,” etc., “and go for yourself.” And on the verse “These are the journeys,” on the explanation of “And these are their journeys according to their goings forth.”)

The parenthesis sends the reader to other discourses on walking and journeys: Torah Ohr, Vayeshev, on “walkers among these who stand”; Likkutei Torah, Shelach, on “And now, let it be great”; Shir HaShirim, on “My dove, in the clefts of the rock”; and Masei, on “These are the journeys.” In Vayeshev and Shelach the Alter Rebbe explains that the soul “stands” before it comes into this world and gains “walking” here, in a body, through the mitzvos.

SECTION 4 • ¶7-9

Prayer as the place of walking

7 ב והנה מקום ההילוך ועת ההילוך לכל אדם להיות מרחיב ומגדיל אהבתו לה' הוא בעת התפלה וקודם התפלה פסוקי דזמרה.

2. Now, the place of walking and the time of walking for every person, to broaden and increase his love for G-d, is at the time of prayer, and before the prayer, Pesukei deZimra (the Verses of Song).

Turning to practice, the Alter Rebbe says that the place and the time for “walking,” for broadening one’s love of G-d, is prayer. Before the prayer itself come the Pesukei deZimra, the Verses of Song: psalms of praise said each morning before the main prayer.

וברכות אשר תיקנו לנו אנשי כנה"ג [כנסת הגדולה]⁴¹ ע"י אבות העולם כמארז"ל [כמאמר רבותינו זכרונם לברכה] תפלות אבות תקנום⁴² אברהם יצחק ויעקב והם מדת גדולה גבורה ורחמים

And the blessings that the Men of the Great Assembly instituted for us [were] through the fathers of the world, as our Sages, of blessed memory, said, "The prayers—the Patriarchs instituted them": Avraham, Yitzchak and Yaakov. And they are the attributes of greatness (Gedulah), might (Gevurah) and compassion (Rachamim).

The Men of the Great Assembly, the sages and prophets who led Israel at the start of the Second Temple, composed the fixed blessings of prayer, building on the Patriarchs, who first instituted the prayers. Avraham, Yitzchak and Yaakov embody the attributes of greatness (Chesed), might (Gevurah) and compassion (Tiferes).

כאשר כללו לנו חז"ל [חכמינו זכרונם לברכה] פסוקים המבארים גדולת הבורא ית' ולגדולתו אין חקר⁴³ אשר אין לו תחלה ואין לו תכלה אשר ע"י התבוננות זו יגדיל אהבתו לה' ית'.

Thus our Sages, of blessed memory, included for us verses that explain the greatness of the Creator, may He be blessed, "and His greatness is unsearchable," who has no beginning and no end; and through this contemplation one will increase his love for G-d, may He be blessed.

Accordingly the Sages placed in the prayers verses on each attribute: for Avraham's, verses about the Creator's greatness, such as "His greatness is unsearchable" in Ashrei (Psalm 145). Contemplating that He has no beginning and no end makes a person's love for G-d grow.

8 וכן פסוקים המבארים גבורתו ויראתו יתברך היא מדת יצחק וכן יש פסוקים המבארים רחמנותו ית' אשר היא נקראת נחלת יעקב^{44, 45} נחלה בלי מצרים^{46, 47} בלי גבול

So too, verses that explain His might and the awe of Him, may He be blessed: this is the attribute of Yitzchak. And so too there are verses that explain His compassion, may He be blessed, which is called "the heritage of Yaakov," "a heritage without boundaries," without limit;

Likewise, verses describing G-d's might and the awe of Him belong to Yitzchak's attribute. Verses of His compassion belong to Yaakov, whose portion the Sages call "a heritage without boundaries."

כי הרחמנות שורה ושייך על כל העולמות מבריה מן הקצה⁴⁸ אל הקצה עד רום המעלות כי כולם אינם עצמיותו ית' כ"א בחי' הארה

for compassion rests upon, and applies to, all the worlds, "passing through from end to end," up to the highest of levels, since none of them is His essence, may He be blessed, but only the level of a radiance,

Compassion is boundless because it applies to every world, like the middle bar of the Tabernacle that passed "from end to end," which the Zohar connects with Yaakov. One feels compassion for what is far away, and every world, even the highest, is only a radiance of G-d, not His essence.

כמאמר הכתוב הודו על⁴⁹ ארץ ושמים ארץ הוא בחי ממלא ושמים הוא בחי סוכב אינם אלא הארה דהארה והוא בחי שם כמאמר ישתבח שמך לעד מלכנו

as the verse says, “His splendor is upon earth and heaven”: “earth” is the level of the light that fills all worlds (memalei kol almin), and “heaven” is the level of the light that encompasses all worlds (sovev kol almin); they are only a radiance of a radiance, and this is the level of a name, as it is said, “May Your Name be praised forever, our King.”

Psalms 148:13 says G-d’s splendor is “upon earth and heaven”: “earth” is the light that fills all worlds and “heaven” the light that encompasses them. Both are only a radiance of a radiance, the level of a “name”: a name is how one is called by others, not one’s own self, and so the prayer says, “May Your Name be praised forever, our King.”

על כן שייך עליהם רחמנות אשר רחוקים הם מעצמותו ית’.

Therefore compassion applies to them, for they are far from His essence, may He be blessed.

Because all the worlds, even the encompassing light, are so far from His essence, compassion applies to them all; this is why Yaakov’s compassion is without boundaries.

9 והנה בהתבונן האדם בהתבוננות רחמנות זו יגדיל מדותיו הטובות לה' וישא אותם לה' כמאמר הכתוב אליך ה' נפשי אשא^{50, 51}

Now, when a person engages in contemplating this compassion, he will increase his good attributes (middos) for G-d and lift them up to G-d, as the verse says, “To You, Havayah, I lift up my soul.”

Contemplating this compassion, G-d’s compassion for worlds far from His essence, makes a person’s good attributes grow, and he lifts them up to G-d, as David says, “To You, Havayah, I lift up my soul.”

כי האבות הם⁵² הנקראים רועים מהשבעה רועים המפרנסין ונותנים כח וחיות להצאן קדשים⁵³ להיות יכולים להלוך ולהתגדל מיום ליום ועיקר צער גידול בנים היה לו ליעקב⁵⁴ מדת רחמנות הוא המגדל את המדות לה' ית'

For the Patriarchs are the ones called “shepherds,” of the seven shepherds who sustain and give strength and life-force to the “holy flock,” so that they are able to walk and to grow from day to day. And the main “pain of raising children” was Yaakov’s, the attribute of compassion: it is what raises the attributes for G-d, may He be blessed.

The Patriarchs are called shepherds: the Talmud counts Avraham and Yaakov among the “seven shepherds,” and like shepherds the Patriarchs sustain the “holy flock,” the souls of Israel, giving them strength to walk and grow each day. Yaakov above all knew “the pain of raising (gidul) children,” and his attribute, compassion, is what “raises” (megadel) a person’s attributes toward G-d.

ועל כן נאמר (ישעיה מ' י"א) כרועה עדירו ירעה בזרועו יקבץ טלאים ובחיקו ישא עלות ינהל⁵⁵.

Therefore it is said (Isaiah 40:11), "Like a shepherd he tends his flock; with his arm he gathers the lambs, and in his bosom he carries [them]; he gently leads the nursing ewes."

Isaiah pictures a shepherd who gathers the lambs in his arm, carries them in his bosom and gently leads the nursing ewes. The Alter Rebbe applies the image to the compassion that raises the soul's attributes.

והנה בחיקו ישא כתיב. ישאום לה' כמאמר הכתוב אליך ה' נפשי אשא

Now, it is written, "in his bosom he carries (yisa)": they lift them up to G-d, as the verse says, "To You, Havayah, I lift up (esa) my soul."

The verb for "carries," yisa, is the same as in "I lift up (esa) my soul": the shepherd carries his flock up to G-d. So Yaakov's compassion lifts a person's attributes up to G-d.

ועל כן אמרו חז"ל [חכמינו זכרונם לברכה] אם לשון תחנונים פיי הלואי שיהיה הליכת האדם בתפלה הניתקנה לנו מאנשי כנה"ג [כנסת הגדולה] ואין צריך לחפש הליכות אחרות כי היא טובה שבכולן והלואי שיוספק להם.

And therefore our Sages, of blessed memory, said that "if" is an expression of supplication, meaning: would that a person's walking be in the prayer that was instituted for us by the Men of the Great Assembly, and there is no need to search for other ways of walking, for it is the best of them all; and would that they be enabled [to do this].

This is why the Sages read the "if" of "If you will walk" as a plea, "would that": G-d pleads that a person's "walking" take place in the prayer composed by the Men of the Great Assembly; no other path is needed, for this is the best of all. "Would that" they be granted this, and so the first question of the maamar is answered.

SECTION 5 • ¶10-11

Walking needs a vessel

10 והיינו בחקותי תלכו הם בחיי אבות אשר בעבר הנהר ישבו⁵⁶ בחינת מחשבה עילאה אותיות חקוקים

והיו לאחדים ממש במקורן ומקומן החקוקים שם

And this is [the meaning of] "in My statutes you will walk": these are the level of the Patriarchs, who "dwelt beyond the river," the level of the supernal thought, engraved letters; and they became truly one in their source and their place, engraved there.

Now the word bechukosai, from chakak, "engrave," is explained: walking "in My engravings" means the level of the Patriarchs, who "dwelt beyond the river," in the supernal thought. Their letters are engraved there, truly one with their source, like the letters of the Tablets.

ועל כן בהם יכול האדם לבא לבחי' הילוך כו', כי שם הוא מקום ההילוך למעלה מעלה.

Therefore through them a person can come to the level of walking, etc., for there is the place of walking, higher and higher.

Through the Patriarchs, aroused in prayer, a person can reach true “walking,” for the supernal thought is the place of endless ascent. This answers the question about the word “walk.”

אבל מחמת גשמיות הגוף לא תעמוד ולא תקום החקיקה וההילוך הזה בלתי שמירת כלי אשר ע"י כלי זו תכון לעד⁵⁷ ע"כ נאמר אחר זה ואת מצותי תשמרו.⁵⁸ דהנה המצות הן רמ"ח מ"ע [מצות עשה] ושס"ה ל"ת [לא תעשה].

But because of the physicality of the body, this engraving and this walking will not stand and will not endure without the safekeeping of a vessel, through which vessel it “will be established forever.” Therefore it is said after this, “and you will keep My commandments.” For the mitzvos are 248 positive commandments and 365 prohibitions.

Yet in a physical body such engraving and walking cannot last without a vessel to keep it, a vessel through which it is “established forever.” That is why the verse continues “and you will keep My commandments”: the 248 positive commandments and the 365 prohibitions.

11 והנה השס"ה ל"ת [לא תעשה] הן להפריד את הרע אבל רמ"ח מ"ע [מצות עשה] הן הנקי אברין דמלכא כמו למשל אבר הוא כלי אשר בו נמשך חיות ממקור החיות אשר שורה במוח כן הוא כאן

Now, the 365 prohibitions are to separate the evil, but the 248 positive commandments are the ones called “the limbs of the King.” Just as, for example, a limb is a vessel into which life-force (chayus) is drawn from the source of the life-force, which rests in the brain, so it is here:

The 365 prohibitions serve to separate out evil, while the 248 positive commandments are “the limbs of the King,” in the Tikkunei Zohar’s phrase, which the Alter Rebbe explains in Tanya, chapter 23. A limb is a vessel that receives life-force from its source in the brain, and so too here.

כי המצוה היא כלי לאורו ית' הנמשך מסתימא דכל סתימין⁵⁹ למטה להשגת האדם השפל ואורו ית' המלוכש בה הוא הנקי יין מלכות רב כיד המלך⁶⁰ אין סוף לאורו ית'

for the mitzvah is a vessel for His light, may He be blessed, which is drawn down from “the most hidden of all hidden” to the comprehension of lowly man; and His light, may He be blessed, that is clothed in it is what is called “royal wine in abundance, according to the hand of the King,” for there is no end to His light, may He be blessed.

Each mitzvah is a vessel for G-d’s light, drawn from “the most hidden of all hidden,” the Zohar’s name for the most concealed level of G-dliness, down to where a lowly human being can grasp it. The light within the mitzvah is the “royal wine in abundance, according to the hand of the King” of the Book of Esther: the King’s “hand” has no limit, for His light has no end.

והוא כוונת המצוה שהוא להמשיך אורו ית' למטה ע"י כלי המצוה והתורה הלזו והוא לשון צוותא לשון חיבור.⁶¹

And this is the intent of the mitzvah: to draw His light, may He be blessed, down below through this vessel of the mitzvah and the Torah. And [the word mitzvah] is an expression of tzavta, an expression of joining.

The purpose of a mitzvah is to draw G-d's light down through the vessel of the mitzvah and of the Torah. The word mitzvah is related to tzavta, "joining," for it joins that light with the one who performs it.

אך הם נחלקים לכללים ופרטים רבים הן בתורה והן במצות כי המשכת המקרא אינו דומה להמשכת לימוד משנה או גמרא הלכות ואגדות וכן במצות.

However, they are divided into many general categories and particulars, both in the Torah and in the mitzvos: for the drawing down by Scripture is not like the drawing down by the study of Mishnah or Gemara, halachos and aggados; and so too with the mitzvos.

The Torah and the mitzvos divide into many general categories and details, and each draws down light in its own way. Studying Scripture draws down differently from studying Mishnah, Gemara, halachah or aggadah, and so it is with each mitzvah.

SECTION 6 • ¶12-13

The wine and the secret

12 ועל כן נאמר וכלים מכלים שונים⁶² בהמשכותיהם וכלל הכל הוא אורו ית' הנק' יין אשר בהכנס היין יצא הסוד⁶³ והיין הוא התלהבות אורו ית' הנשמר בלבו של אדם ע"י התורה והמצוה יצא מעצמו סוד

Therefore it is said, "and vessels differing from vessels," [differing] in what they draw down. And what encompasses them all is His light, may He be blessed, which is called "wine," of which [it is said], "When the wine enters, the secret comes out." The wine is the fervor of His light, may He be blessed, which is kept in a person's heart through the Torah and the mitzvah; of itself "the secret comes out."

Because each mitzvah draws differently, the verse speaks of "vessels differing from vessels." What all of them hold is G-d's light, called "wine," and the Sages say (Eruvin 65a), "When wine enters, the secret comes out"; so the fervor of G-d's light, kept in the heart through Torah and mitzvos, brings out a secret of itself.

הוא אהבה מסותרת אשר תבוא לבחי' גילוי להיות בבחי' מהלך הנ"ל לשוב למקורו הגבוה מבחי' סובב וממלא ותכלית ירידת אורו ית' הוא בכדי להשיב נפש ונצוץ כל אדם למעלה בבחי' רצוא ושוב.⁶⁴

This [secret] is the hidden love, which will come to the level of revelation, so as to be at the level of a “walker,” mentioned above, returning to its source, which is higher than the level of the light that encompasses all worlds (sovev) and the light that fills all worlds (memalei). And the purpose of the descent of His light, may He be blessed, is in order to bring the soul and spark of every person back up above, at the level of running and returning (ratzo vashov).

That secret is the hidden love (ahavah mesuteres), the love of G-d that lies concealed in every Jewish soul as an inheritance from the Patriarchs; revealed, it makes the person a “walker,” rising to a source higher than both the encompassing and the filling light. G-d’s light descends precisely so that it can bring every soul back up, in “running and returning” (ratzo vashov): the soul’s yearning to rise to its source and its return to its task below.

והיינו והתהלכתי בתוכם⁶⁵ שאני בעצמי אהיה המהלך בתוכם בבחי' רצוא ושוב ועי"ז והייתי לכם לאלהים.

And this is [the meaning of] “And I will walk among you”: that I Myself will be the walker among you, at the level of running and returning; and through this, “I will be your G-d.”

This is “And I will walk among you”: G-d Himself becomes the “walker” within the person, running and returning. Through this, “I will be your G-d.”

והנה זהו מאמר הכתוב ואת מצותי תשמרו⁶⁶ דהיינו ע"י המצות תשמרו את היין הטוב הנמשך למטה ללב האדם להיות יוצא סוד אהבה מסותרת להיות בבחינת מהלך מיום ליום למעלה מעלה

Now, this is [the meaning of] the verse’s words, “and you will keep My commandments”: that is, through the mitzvos you will keep the good wine that is drawn down below to the heart of man, so that the secret, the hidden love, will come out, to be at the level of a “walker” from day to day, higher and higher.

The Alter Rebbe explains “you will keep My commandments” as keeping in the sense of preserving: through the mitzvos one preserves the good wine, G-d’s light that is drawn down into the heart. Preserved, that wine brings out the hidden love, so that a person rises from day to day.

ובלעדי זה נק' עומד וטוב וישר הוא בעיניו ולא יבא לבחי' בכייה כמאמר הכתוב הלך ילך ובכה⁶⁷

Without this he is called “one who stands,” and he is good and upright in his own eyes, and will not come to the level of weeping, as the verse says, “He walks on and on, weeping.”

Without the mitzvos he is called “one who stands,” content with himself, good and upright in his own eyes, and he will never come to tears. Only the walker weeps, as the Psalm says: one who “walks on and on” goes “weeping.”

כי בבחי' הליכה יבא לבחי' רחמים רבים לבכות בחדרי לבו על ריחוקו מאורו ית'

For through the level of walking he will come to the level of great compassion, weeping in the chambers of his heart over his distance from His light, may He be blessed.

A person who truly walks feels great compassion for his own soul and weeps in the chambers of his heart over how far he is from G-d's light.

ואח"כ יבא לבחינת בוא יבוא ברנה כמאמר הכתוב תחת אשר לא עבדת⁶⁸ את ה' אלהיך בשמחה ובטוב לבב מרב כל.

And afterwards he will come to the level of “he will surely come with joyful song,” as the verse says, “Because you did not serve Havayah your G-d with joy and with gladness of heart, out of the abundance of everything.”

After the weeping comes joy, “he will surely come with joyful song.” The verse “because you did not serve Havayah your G-d with joy” shows that the service G-d asks for is joyful.

SECTION 7 • 114

Holy, and making yourselves

14 ועי"ז נושא משך הזרע⁶⁹ כמאמר הכתוב ובחיקו ישא⁷⁰ ויבא לבחי' עבר הנהר מחשבה עילאה המיוחד במהותו ועצמותו ית' הנק' קדוש ומובדל.

And through this he is “carrying the bag of seed,” as the verse says, “and in his bosom he carries [them],” and he will come to the level of “beyond the river,” the supernal thought, which is united with His being and essence, may He be blessed, which is called “holy and separate.”

Through this weeping the person is like the sower “carrying (nosei) the bag of seed,” and like the shepherd who “in his bosom carries (yisa)”: both verbs mean lifting up. So he will come to “beyond the river,” the supernal thought, united with G-d's essence and called “holy and separate.”

כן סוף דבר הנשמות יוכללו ויתאחדו שם כמאמר הכתוב קדושים תהיו⁷¹ סופכם להיות קדושים בודאי

So, in the end, the souls will be included and united there, as the verse says, “You shall be holy”: in the end you will certainly be holy.

In the end all souls will be included and united there, for “You shall be holy” is also a promise: in the end you will surely be holy.

ואל יקל אדם לעצמו אם זך ואם ישר פעלו⁷² להיות מספיק א"ע [את עצמו] בעבודתו תמה בבחי' עמידה במדרגה א' ח"ו [חס ושלום] כי לא תקום ולא⁷³ תהיה כזאת כמאמר הכתוב קדושים תהיו כי קדוש אני ואתם עם בני ישראל ממקום קדוש יהלכו⁷⁴ וחוצבו

And let a person not be lenient with himself, [even] "if his deed is pure and if it is upright," so as to content himself with his perfect service in a state of standing at one level, G-d forbid; for such a thing "shall not stand and shall not come to pass," as the verse says, "You shall be holy, for I am holy." And you, the people of the children of Israel: "from a holy place they walk," and [from there] they were hewn.

So no one should excuse himself, even if his deeds seem "pure and upright," by settling into a service that stays at one level. Such standing still "shall not stand and shall not come to pass," for G-d says, "You shall be holy, for I am holy," and the souls of Israel "walk from a holy place" and were hewn from it.

ע"כ מוכרח כל א' לבוא לבחי' קדוש אשר שם הוא בבחי' הולך ואור בלי גבול למעלה מעלה וכ"ז [וכל זה] ע"י המצוות שהם הכלים שומרי היין הטוב כנ"ל בכדי להוציא הסוד.

Therefore each one must come to the level of "holy," where one is at the level of "going on and growing brighter" without limit, higher and higher. And all this is through the mitzvos, which are the vessels that keep the good wine, as mentioned above, in order to bring out the secret.

Therefore every soul must reach the level of "holy," where it goes on growing brighter without end. All this comes through the mitzvos, the vessels that preserve the good wine and bring out the secret.

ואחר כ"ז [כל זה] נאמר ועשיתם אותם^{75, 76, 77, 78} דהיינו ועשיתם אתם⁷⁹ (עיין בזהר בחקותי דק"ג סע"א [סוף עמוד א] ובמק"מ [ובמקדש מלך] שם. ובהרמ"ז [ובהרב משה זכות] שם כעמוד ב' ובהר נשא קכ"ב א').

And after all this it is said, "and you will do them" (otam), that is, "and you will make yourselves" (atem). (See the Zohar, Bechukosai, folio 113, end of side a, and the Mikdash Melech there; and the Ramaz (Rabbi Moshe Zacuto) there, on side b; and the Zohar, Nasso, 122a.)

The verse ends "and you will do them" (otam), a word written so that it can be read atem, "you": by doing the mitzvos you make yourselves. The Midrash says, "I consider it as though you had made yourselves," and the Zohar on Bechukosai, also reading atem, says that one who does the mitzvos, as it were, "makes" Him above.

ונתנה הארץ יכולה⁸⁰ ממטה למעלה ועץ השדה יתן פריו מלמעלה למטה וצויתי את ברכת⁸¹ בשנה הששית⁸² היינו כוונת כל ברכה ברוך אתה ה' אלקינו

“And the land will yield its produce”: from below upward; “and the tree of the field will yield its fruit”: from above downward. “And I will command My blessing in the sixth year”: this is the intent of every blessing, “Blessed are You, Havayah our G-d.”

The Alter Rebbe reads “the land will yield its produce” as an ascent from below upward and “the tree of the field will yield its fruit” as a flow from above downward. “I will command My blessing” is what every blessing intends when it says, “Blessed are You, Havayah our G-d”: to draw G-d’s blessing down.

(וע' בזהר תרומה קס"ב ב' ובמק"מ [ובמקדש מלך] שם מענין אם בחקתי.⁸³ וברכות שמות פ' ב' ועמ"ש ע"פ זאת חקת התורה):⁸⁴

(And see the Zohar, Terumah, 162b, and the Mikdash Melech there, on the matter of “If in My statutes.” And in [Midrash] Rabbah, Shemos, section 2. And see what is written on the verse “This is the statute of the Torah.”)

The closing parenthesis points to further sources: the Zohar on Terumah with its commentary Mikdash Melech, on the word “if” in “If you will walk in My statutes”; Midrash Rabbah on Shemos; and the Alter Rebbe’s discourse on “This is the statute of the Torah,” the first maamar of Likkutei Torah, Chukas, which reads chukah as engraving and contrasts the Torah’s engraved letters with its written ones.

IN ONE’S AVODAH

A person must not rest content with his service, even when it seems pure and upright, for that is “standing.” His place of walking is prayer: in Pesukei deZimra and the blessings he should contemplate G-d’s greatness, might and compassion so that his love and awe grow day by day, and he should guard that growth with the mitzvos, which keep the light so the hidden love comes out. The walker weeps in his heart over his distance from G-d, and afterwards comes to joy.

QUESTIONS FOR DISCUSSION

1. How does the difference between engraved and written letters explain why angels “stand” and souls “walk”?
2. Why does the maamar locate the souls’ source in thought rather than speech, and what are the two levels of thought?
3. Why is prayer, and not some other path, called the place and time of walking, and how do the attributes of the three Patriarchs enter into it?
4. If walking comes from the supernal thought, why does it need the vessel of the mitzvos, and what does the image of wine and its secret add?
5. What is wrong with being “good and upright in one’s own eyes,” and why must the walker first weep before coming to joy?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 אם בחוקתי תלכו

The note says that the Mittlerer Rebbe's transcript (hanachah) of this maamar is printed in Sefer HaMaamarim 5564, p. 107.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ד ע' קז. וראה סה"מ תקס"ו ע' קסג וע' קצח. אוה"ת ויקרא-ג ע' תתקכא עם הגהות אחרות וקיצורים.

2 אם בחוקתי תלכו

G-d's promise to Israel: "If you will walk in My statutes and keep My commandments and do them," followed by rain and plenty. Plainly "if" states a condition; the Sages read it as a plea, "would that," and the maamar explains all three verbs, walk, keep and do.

Leviticus 26:3: ויקרא כ"ו:ג

אם־בְּחֻקֹּתַי תֵּלְכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וְעָשִׂיתֶם אֹתָם:

If ye walk in My statutes, and keep My commandments, and do them;

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KEHOT'S NOTE

ויקרא כו, ג.

3 The Sages taught that in "If you will walk in My statutes," the word "if" is only an expression of supplication, and they prove it from "Would that My people listen to Me." The Alter Rebbe asks what this supplication is.

Avodah Zarah 5a:20: עבודה זרה ה' א:כ"ו

תנו רבנן: "אם בְּחֻקֹּתַי תֵּלְכוּ", אין "אם" אלא לשון תחנונים. וכן הוא אומר: "לו עמי שומע לי [וגו'] כמעט אויביהם אֶכְנִיעֶנּוּ", ואומר: "לו הקשבת למצותי ויהי כְּנָהֵר שְׁלֹמֹה וגו' ויהי כחול זֶרְעֶה וצֶאֱצָאִי מֵעִיר וגו'".

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4 לו עמי שומע לי

In the psalm G-d laments that His people did not listen and were left to their own counsel, and then says, "Would that My people listen to Me, that Israel walk in My ways." The Talmud brings this lu, "would that," to show that the "if" of Bechukosai is likewise a plea. (context: Steinsaltz Tanakh)

Psalms 81:14: תהילים פ"א:יד

לו עמי שמע לי ישראל בְּדֶרְכֵי יְהִלְכוּ:

Oh that My people would hearken unto Me, That Israel would walk in My ways!

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KEHOT'S NOTE

תהלים פא, יד.

5

לשון בחוקתי . . שחקתי לכם

The note points to a talk of the Rebbe in Likkutei Sichos, vol. 17, p. 318, on the reading of chukim as things "engraved."

KEHOT'S NOTE

ראה לקו"ש ח"י ע' 318. באוה"ת ויקרא-ג ע' תתקכא מוסיף וצ"ל מהו ענין חקיקה זו.

6

והמכתב מכתב אלקים

Of the Tablets Moshe brought down from Sinai: "And the Tablets were the work of G-d, and the writing was the writing of G-d, engraved upon the Tablets." The Alter Rebbe uses it for letters carved from the very substance of the stone.

שמות ל"ב:טז Exodus 32:16

וְהַלְחַת מַעֲשֵׂה אֱלֹקִים הָמָּה וְהַמִּכְתָּב מִכְתָּב אֱלֹקִים הוּא חֲרוּת עַל־הַלְחַת:

And the tables were the work of G-d, and the writing was the writing of G-d, graven upon the tables.

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KEHOT'S NOTE

שמות לב, טז.

7

Shmuel expounds "You shall keep My statutes," the words that open the laws of mixed species (Leviticus 19:19), as "statutes that I have already engraved for you," linking chok, statute, with chakak, to engrave. The Alter Rebbe asks what this engraving means.

Kiddushin 39a:8: קידושין ל"ט א:ח"א

כְּדִשְׁמוּאֵל, דָּאָמַר שְׁמוּאֵל: "אֵת חֻקֵּי תִשְׁמְרוּ" - חֻקִּים שֶׁחֻקְּתִי לָךְ כְּכֹר, "בְּהִמָּתֵךְ לֹא תִרְבִּיעַ כְּלָאִים שָׂדֶךְ לֹא תִזְרַע"

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PARAGRAPH 2

8

תלת קשרין

The Zohar teaches that "three levels are bound to one another: the Holy One, blessed be He, the Torah and Israel," each with a hidden and a revealed aspect. The Alter Rebbe draws from this bond that the Torah's two kinds of letters exist in the soul too.

Zohar III, 73a: זח"ג עג, א

KEHOT'S NOTE

זח"ג עג, א. וראה ספר המפתחות מאמרי אדמו"ר מהורש"ב ע' 470 מערכת תלת קשרין.

9

ונתתי לך מהלכים בין העומדים

The angel of G-d speaks to Yehoshua the High Priest in G-d's name: if he walks in G-d's ways and keeps His charge, "I will give you walkers among these who stand," the angels present there, so that he will move among

them. The maamar takes “those who stand” as the angels, fixed at one level, and the “walkers” as the souls of Israel, who grow. (context: Steinsaltz Tanakh)

Zechariah 3:7 זכריה ג':ז

כה־אמר ה' צבאות אם־בדרך תלך ואם את־משמרת־י תשמר וגם־אתה תדין את־ביתי וגם תשמר את־החצרי ונתתי לך מהלכים בין העמדים האלה:

'Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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KEHOT'S NOTE

זכריה ג', ז. ראה תו"א ל, א.

PARAGRAPH 3

10 העומדים הן המלאכים

There too the angels are “those who stand,” because each stays all its days at one level, Michael in love and Gabriel in awe, according to what it grasps of the light that fills all worlds; souls before their descent are also “standing,” while in this world a person can change his nature from evil to good.

KEHOT'S NOTE

וכ"ה לקמן שלח לה, ד. תו"א ל, א ובכ"מ "וכמ"ש שרפים עומדים". וראה בארוכה בסה"מ תקס"ב ע' ק"ז ואילך. ביאה"ז — לכ"ק אדהאמ"צ — ה, סע"ד. מאמרי אדהאמ"צ ויקרא-ב ע' תרסו ואילך. סה"מ תרנ"ד ע' רסא ואילך.

11 בדבר ה' .. וברוח פיו

“By the word of Havayah the heavens were made, and by the breath of His mouth all their host”: the psalmist praises G-d as Maker of the heavens and of all the hosts of heaven. The angels are among that host, so their source is G-d's speech.

Psalms 33:6 תהילים ל"ג:ו

בְּדָבָר ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּי כָל־צִבְאוֹת:

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

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KEHOT'S NOTE

תהלים לג, ו.

12 אין לו דמות הגוף

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

KEHOT'S NOTE

ראה רמב"ם הלי יסוה"ת פ"א.

13 שאין לו דמות הגוף

The Rambam establishes that G-d has no body or bodily form, and that the Torah's bodily descriptions of Him fol-

low human understanding, for “the Torah speaks in the language of human beings.”

Mishneh Torah, Foundations of the Torah 1:9-10, משנה תורה,

הלכות יסודי התורה א:ט-י

... ואחד ראהו (ישעיה סג א) "חמוץ בגדים מבצרה". משה רבנו עצמו ראהו על הים כגבור עושה מלחמה. ובסיני כשליח צבור עטוף. לומר שאין לו דמות וצורה אלא הכל במראה הנבואה ובמחזה. ואמתת הדבר אין דעתו של אדם מבין ולא יכולה להשיגו ולחקרו. וזה שאמר הכתוב (איוב יא ז) "החקר אלוה תמצא אם עד תכלית שדי תמצא": מהו זה שפקש משה רבנו להשיג כשאמר (שמות לג יח) "הראני נא את כבודך". בקש לידע אמתת המצאו של הקדוש ברוך ...

If so, wherefore is it written in the Torah, "And there was under his feet" (Ex. 24,10), "Written with the finger of G-d" (Ex. 31,18), "The hand of the L-rd" (Ex. 9,3), "The eyes of the L-rd" (Deut. 11, 12), "The ears of the L-rd" (Num. 11,18) and more like expressions? All such terminology is in accordance with the conception of sons of man who cannot recognize aught but corporeal things, and the words of the Torah is like human speech, but they are all attributes; for example, it is ...

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

14 דברה תוי כלשון בניא

On Chanah's doubled words in her prayer, the Talmud says, “the Torah speaks in the language of human beings.” The Alter Rebbe applies the principle to calling G-d's revelation “speech.”

Berachot 31b:13-15 ט"ז-יג-יב

מאי "אם ראה תראה" — דברה תורה כלשון בני אדם. "בעני אמתה". "אל תשכח את אמתה". "ונתתה לאמתה". אמר רבי יוסי ברבי חנינא: שלש אמתות הללו למה? — אמרה חנה לפני הקדוש ברוך הוא: רבוננו של עולם, שלשה בדקי מיתתה בראת באשה, ואמרי לה: שלשה דבקי מיתתה. ואילו הן: נדה, וחלה והדלקת הנר. כלום עברתי על אחת מהן?!

But how is "If Thou wilt indeed look" to be explained? The Torah speaks according to the language of the sons of man. "[If Thou wilt indeed look] on the affliction of Thy handmaid, and remember me, and not forget Thy handmaid, but wilt give unto Thy handmaid" (I Sam. i. 11). R. Jose b. R. Hannina said : Why is "Thy handmaid" repeated thrice ? Hannah spake before the Holy One, blessed be He, "L-rd of the universe ! Three breaches [bidke] through which death comes hast Thou created ...

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KEHOT'S NOTE

ברכות לא, ב. וש"נ.

PARAGRAPH 4

15 אשר מדבור זה לא יתוהו דבור אחר

There the Alter Rebbe explains, referring to this maamar, that thought, speech and action are all “inanimate,” for from one letter or word no other comes into being and it

stays as it is; the emotions, which grow from small to great, are “vegetative.”

KEHOT'S NOTE

ראה לקמן פ' חוקת נח, א.

16

שרפים עומדים

In Isaiah's vision, “Seraphim stood above Him; each had six wings.” Chassidus reads their “standing” as remaining at one fixed level.

ישעיהו ו:2

שרפים עומדים ממעל לו שש כנפים שש כנפים לאחד בשתים יכסה פניו ובשתים רגליו ובשתים יעופף:

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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KEHOT'S NOTE

ישעי' ו, ב.

17

ישראל עלו במחשבה

In Tzav (16c) the Alter Rebbe explains that because the souls of Israel “arose in thought” they are called G-d's “brothers and friends”: the six hundred thousand souls come from the letters of thought, which are one with the intellect within them, as in Atzilus “He, His life-forces and His vessels are one.” In Matos (83c), on “And if a woman vows,” the woman is Knesses Yisrael, the source of all the souls, rooted very high, as “Israel arose in thought.”

KEHOT'S NOTE

ב"ר רפ"א. ת"ז ת"י בסופו. ע"ל בפי צו ד"ה הים ראה טו, ג. וש"נ. ע"ע במטות פג, ג. וש"נ. [כ].

18

ישראל עלו במחשבה

Six things preceded the creation of the world; among them the Patriarchs and Israel “arose in thought” to be created. The Alter Rebbe infers that the souls of Israel are rooted in G-d's thought.

Bereshit Rabbah 1:4

... “הי קנני ראשית דרכו” כסא הכבוד מנין דכתיב (תהלים צג, ב): “נכון כסאך מאז וגו'”. האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): “כענבים במדבר וגו'” ישראל מנין שנאמר (תהלים עד, ב): “זכור עדתך קנית קדם” בית המקדש מנין שנאמר (ירמיה יז, יב): “כסא כבוד מרום מראשון וגו'” שמו של משיח מנין שנאמר (תהלים עב, ט): “יהי שמו לעולם וגו' [לפני שמש ינון שמו]” רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) “בטרם הרים יולדו” ואותה השעה (שם,

...

“In the beginning, G-d created” – six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: “The L-rd made me at the beginning of His way” (Proverbs 8:22). The Throne of Glory, from where is it derived? “Your throne

stands firm from earliest time, [You are from eternity]” (Psalms 93:2). The patriarchs, Israel, ...

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19

מבין דבר מתוך דבר

Expounding Isaiah's list of leaders, the Talmud defines the navon, “the understanding one,” as “one who understands one thing out of another.” Here it shows how thought keeps developing.

Chagigah 14a:12

“יועץ” – שיועד לעבר שנים ולקבוע חדשים. “וחכם” – זה תלמיד המחקרים את רבותיו. “חרישים” – בשעה שפותח בדברי תורה הכל נעשין כחרישין. “ונבון” – זה המבין דבר מתוך דבר. “לחש” – זה שראוי למסור לו דברי תורה שניתנה בלחש.

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Sanhedrin 93b:3

ואמר רב יהודה אמר רב: כל הפסוק הזה לא אמרו דואג אלא בלשון הרע. “ידע נגז” – שיועד לישראל, “גבור” – שיועד להשיב, “איש מלחמה” – שיועד לישראל וליתן במלחמתה של תורה, “איש תארא” – שמראה פנים בהלכה, “ונבון דבר” – שמבין דבר מתוך דבר, “ויהי עמו” – שהלכה כמותו בכל מקום.

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KEHOT'S NOTE

חגיגה יד, א. סנהדרין צג, ב.

20

ונהר יוצא מעדן

“And a river goes out of Eden to water the garden, and from there it divides and becomes four headwaters.” The Alter Rebbe reads the ever-flowing river as thought issuing from Chochmah.

Genesis 2:10

ונהר יצא מעדן להשקות את הגן ומשם יפרד והיה לארבעה ראשים:

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

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KEHOT'S NOTE

בראשית ב, י.

21

ג"ן סדרים דאורייתא

The note points to two talks of the Rebbe in Likkutei Sichos in connection with the fifty-three portions of the Torah.

Zohar I, 104b

KEHOT'S NOTE

ראה זח"א קד, ב. לקו"ש ח"ג ע' 933. חט"ו ע' 435.

PARAGRAPH 5

22

בעבר הנהר ישבו אבותיכם

In his last address Yehoshua tells the people, in G-d's name, that their ancestors, down to Terach, lived of old beyond the river, the Euphrates: “Beyond the river your fathers dwelt of old.” The maamar reads “beyond the river” as the level above the river of thought that flows from

Eden, where the Patriarchs are rooted. (context: Steinsaltz Tanakh)

יהושע כ"ד:ב' Joshua 24:2

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל-כָּל-הָעָם כֹּה-אָמַר ה' אֱלֹהֵי יִשְׂרָאֵל בָּעָבָר הִנָּהוּ יֹשְׁבוֹ אֲבוֹתֵיכֶם מֵעוֹלָם תָּרַח אָבִי אֲבִרָהָם וְאַבְרָהָם וַיַּעֲבְדוּ אֱלֹהִים אֲחֵרִים:

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

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KEHOT'S NOTE

יהושע כד, ב.

23 כי לא מחשבותי מחשבותיכם

G-d, through Isaiah, assures those who return to Him that He forgives as people do not: "For My thoughts are not your thoughts, nor are your ways My ways." The Alter Rebbe takes the plural "My thoughts" as a sign of two levels of thought. (context: Steinsaltz Tanakh)

ישעיהו נ"ה:ח Isaiah 55:8

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דַּרְכֵי נְאֻם ה'

For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD.

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KEHOT'S NOTE

ישעיה נה, ח.

24 השמע לאוזן

From the word Shema, "hear," Rabbi learns that one must "let your ears hear what you bring forth from your mouth" when reciting the Shema. The Alter Rebbe brings it to show that speech depends on the mind behind it.

ברכות י"ג א:כ"ח-כ"ט Berakhot 13a:28-30

וְלִרְבִּי נָמִי, הָא קְתִיב "שִׁמְעוּ" הֲהוּא מְבַעֵי לִקְהָ: הַשְּׁמַע לְאֹזְנָהּ מֶה שֶׁאֵתָּה מוֹצִיא מִפִּיהָ. וְרַבֵּנּוּ? סָבְרִי לֵה כִּמְאֵן דָּאָמַר לֹא הַשְּׁמִיעַ לְאָזְנוֹ — יִצָּא. וְלִרְבֵּנּוּ נָמִי הָא קְתִיב "וְהִיוּ"? הֲהוּא מְבַעֵי לְהוּ שְׁלֵא יִקְרָא לְמַפְרָע.

But for Rabbi also it is written "Hear, O Israel" ! He requires it to establish the rule. Cause thine ear to hear what thou utterest with thy lips. And the Sages ? They agree with him who says that if one does not read [the Shema] audibly, he has still fulfilled his obligation. But for the Sages also it is written "And these words shall be" ! They require it to establish the rule that one must not read [the sentences of the Shema] out of order.

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KEHOT'S NOTE

ברכות יג, א. וש"נ.

25 בעשרה מאמרות נבה"ע

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

KEHOT'S NOTE

אבות רפ"ה.

26 בעשרה מאמרות נברא העולם והלא במאמר אחד יכול להבראות

"With ten utterances the world was created. ... Could it not have been created with one utterance?" The Alter Rebbe identifies the one utterance with the thought that gives life to all ten.

Pirkei Avot 5:1 משנה אבות ה'

בְּעֶשְׂרֵה מְאֻמֹּת נִבְרָא הָעוֹלָם. וּמֶה תִּלְמוּד לומר, וְהֵלֵא בְּמֵאֶמֶר אֶחָד יָכוֹל לְהַבְרֹאוֹת, אֲלֵא לְהַפְרֵעַ מִן הַרְשָׁעִים שֶׁמַּאֲבִידִין אֶת הָעוֹלָם שֶׁנִּבְרָא בְּעֶשְׂרֵה מְאֻמֹּת, וְלֵתוּ שָׂכָר טוֹב לְצַדִּיקִים שֶׁמְקִימִין אֶת הָעוֹלָם שֶׁנִּבְרָא בְּעֶשְׂרֵה מְאֻמֹּת:

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

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27 והמאמר אחד הוא בחי' מחשבה

The note says that the identification of the "one utterance" with thought is explained in Or HaTorah.

KEHOT'S NOTE

נתבאר באוה"ת ויקרא ג ע' תתקכ. וראה גם לקמן פ' כי תצא לה, א.

28 היוצר יחד לבם

"He who fashions their hearts together, who understands all their deeds": G-d, who formed every heart, understands what each person does. The Sages (Rosh Hashanah 18a) read "together" as G-d seeing all His creatures at once. (context: Steinsaltz Tanakh)

תהילים ט"ג:15 Psalms 33:15

הַיּוֹצֵר יַחַד לִבָּם הַמְבִּין אֶל-כָּל-מַעֲשֵׂיהֶם:

He that fashioneth the hearts of them all, That considereth all their doings.

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KEHOT'S NOTE

תהלים לג, טו.

29 נסקרים בסקירה אחת

On Rosh Hashanah all creatures pass before G-d, "and they are all surveyed in a single glance," which the Talmud supports from "He who fashions their hearts together." The Alter Rebbe uses it for the one thought that holds all speech.

Rosh Hashanah 18a:14 ראש השנה י"ח א:14

אָמַר רַבֵּה בַר בַּר חֲנָה אָמַר רַבִּי יוֹחָנָן: וְכוּלָּן נִסְקָרִין בְּסִקְרִיהָ אַחַת. אָמַר רַב נַחֲמָן בַּר יִצְחָק, אַף אֲנִי נִמְי תְּנִינָא: "הַיּוֹצֵר יַחַד לִבָּם הַמְבִּין אֶל כָּל מַעֲשֵׂיהֶם". מֵאֵי קָאָמַר? אֵילִימָא הֵכִי קָאָמַר: דְּבְרָנָהוּ לְכוּלֵּי עֲלֵמָא וּמִיִּיחָד לְבִיָּיהוּ כְּהֻדָּי — וְהָא קָא חֲזִינוּ דְּלֹא הֵכִי הוּא! אֲלֵא לֹא, הֵכִי קָאָמַר: הַיּוֹצֵר רוּאָה יַחַד לִבָּם וּמְבִין אֶל כָּל מַעֲשֵׂיהֶם.

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PARAGRAPH 6

30 הולך ואור
 “The path of the righteous is like the gleaming light, that goes on growing brighter until the full day.” Its words holech va’or, “going on and growing brighter,” describe the soul’s unending ascent.

משלי ד':י"ח Proverbs 4:18

וארץ צדיקים כאור נגה הולך ואור עדינכון היום:

But the path of the righteous is as the light of dawn, That shineth more and more unto the perfect day.

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KEHOT'S NOTE

משלי ד, יח.

31 ונהר יוצא
 The river that goes out of Eden to water the garden: here it shows that the flow from the soul’s source never ceases.

בראשית ב':10 Genesis 2:10

ונהר יצא מעדן להשקות את־הגן ומשם יפרד והיה לארבעה ראשים:

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

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32 ונתתי לך מהלכים
 “I will give you walkers among these who stand.” This is the verse of the Torah Ohr discourse, in Parshas Vayeshev, to which the text refers.

זכריה ג':7 Zechariah 3:7

כה־אמר ה' צבאות אם־בדרך תלך ואם את־משמרת תשמר וגם־אתה תדון את־ביתי וגם תשמר את־חצרי ונתתי לך מהלכים בין העמדים האלה:

’Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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33 ע"פ ונתתי לך מהלכים בפי וישב
 This is the discourse the text cites: angels, and souls before their descent, are called “standing,” and the souls are called “walkers” only after descending into a body and an animal soul.

KEHOT'S NOTE

תוי"א ל, א ואילך. אוה"ת חנוכה כרך-ה דף תתקיג, א.

34 ובפי שלח ע"פ ועתה יגדל
 There the soul before coming into this world is at the level of “standing,” and through keeping the mitzvos here it gains “walking,” as in “I will give you walkers”; the mitzvos become the soul’s garments, and the passage refers back to the discourse in Vayeshev.

KEHOT'S NOTE

לקו"ת שלח לח, ד.

35

ועתה יגדל

After the sin of the spies Moshe prays that G-d’s power “be great,” as He has spoken. A discourse in Likkutei Torah, Shelach, on this verse is cited for the theme of walking.

במדבר י"ד:י"ז Numbers 14:17

ועתה יגדל־נא כח א־נִי כְאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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36

ועיין ע"פ יונתי בחגוי הסלע

That passage explains “Arise for yourself, my beloved”: Israel, having arisen in thought, draw the Infinite Light down into Z’eir Anpin, and it cites “and you will make yourselves (atem)”; but first there must be “Arise for yourself” through prayer, which is called a ladder, the soul cleaving to its root by giving itself over in the Shema.

KEHOT'S NOTE

ראה לקו"ת שה"ש יט, ד.

37

יונתי בחגוי הסלע

“My dove, in the clefts of the rock, in the hidden place of the steps, show me your appearance.” The discourse on it in Likkutei Torah explains “Arise for yourself” as coming first through prayer.

שיר השירים ב':14 Song of Songs 2:14

יונתי בחגוי הסלע בסתר המדרגה הראיני את־מראיך השמיעני את־קולך כִּי־קולך ערב ומ־ראיך נאווה:

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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38

וע"פ אלה מסעי

The discourse explains “These are the journeys of the children of Israel” as their ascents from below upward, which come through subduing and transforming the opposing side.

KEHOT'S NOTE

לקו"ת מסעי צא, ג ואילך. ראה סה"מ תקס"ב ע' קיז ואילך.

39

אלה מסעי

“These are the journeys of the children of Israel.” Likkutei Torah, Masei, explains the journeys as their ascents from below upward.

במדבר ל"ג:1 Numbers 33:1

אלה מסעי בני־ישראל אשר יצאו מארץ מצרים לצבאתם ביד־משה ואהרן:

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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40

ואלה מסעיהם למוצאייהם

"And Moshe wrote their goings forth according to their journeys ... and these are their journeys according to their goings forth." The discourse in Masei explains this verse as well.

Numbers 33:2:ב"ג:מכדבר

וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצְאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי ה' וְאֵלֶּה מַסְעֵיהֶם לְמוֹצְאֵיהֶם:

And Moses wrote their goings forth, stage by stage, by the commandment of the L-RD; and these are their stages at their goings forth.

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PARAGRAPH 7

41

וברכות אשר תקנו לנו אנשי כנה"ג

"A hundred and twenty elders, among them several prophets, instituted the eighteen blessings in their order": the Men of the Great Assembly. The Alter Rebbe calls their prayer the path for a person's walking.

Megillah 17b:8:ח"ב:מגילה

תַּפְּלָה מִנָּא לֵן? דְּתַנֵּינָא: שְׁמַעוֹן הַפְּקוּלִי הִסְדִּיר שְׁמוֹנָה עֶשְׂרֵה בְּרָכוֹת לְפָנֵי רַבִּין גַּמְלִיאֵל עַל הַסֵּדֶר בִּיבְנָה. אָמַר רַבִּי יוֹחָנָן, וְאָמַרִי לָהּ כַּמֶּתִינִיתָא תַנָּא: מֵאָה וְעֶשְׂרִים וְכָנִים, וְכָהֵן כְּמָה נְבִיאִים, תִּיקְנוּ שְׁמוֹנָה עֶשְׂרֵה בְּרָכוֹת עַל הַסֵּדֶר.

The Amidah prayer: From where do we know this? — As it has been taught: Shimon Hapakuli organized eighteen blessings in the presence of Rabban Gamaliel in a fixed order in Yavneh. R. Yohanan said (others report, it was stated in a baraita): A hundred and twenty elders, among whom were many prophets, drew up eighteen blessings in a fixed order.

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KEHOT'S NOTE

מגילה יז, ב.

42

תפלות אבות תקנום

Rabbi Yosei son of Rabbi Chanina said, "The prayers, the Patriarchs instituted them": Avraham the morning prayer, Yitzchak the afternoon prayer and Yaakov the evening prayer.

Berakhot 26b:4-5:ה'ד-ב:ברכות

אִיתְמַר, רַבִּי יוֹסִי בְּרַבִּי חֲנִינָא אָמַר: תַּפְּלוֹת אָבוֹת תִּקְנוּם. רַבִּי יְהוֹשֻׁעַ בֶּן לֹוִי אָמַר: תַּפְּלוֹת כְּנָגֵד תְּמִידִין תִּקְנוּם. תַּנֵּינָא כּוּוֹתִיָּה דְּרַבִּי יוֹסִי בְּרַבִּי חֲנִינָא, וְתַנֵּינָא כּוּוֹתִיָּה דְּרַבִּי יְהוֹשֻׁעַ בֶּן לֹוִי. תַנֵּינָא כּוּוֹתִיָּה דְּרַבִּי יוֹסִי בְּרַבִּי חֲנִינָא: אֲבָרְהָם תִּקְוָה תַפְּלַת שְׁחֵרִית, שְׁנָאֵמַר: "וַיִּשְׁכֶּם אֲבָרְהָם בְּבָקָר אֶל הַמָּקוֹם אֲשֶׁר עֲמַד שָׁם", וְאִין "עֲמִידָה" אֶלָּא תַפְּלָה, שְׁנָאֵמַר: "וַיַּעֲמַד פִּינְחָס וַיַּפְלֵל".

It has been reported : R. Jose b. R. Hannina said : The Patriarchs instituted the Tefillot. R. Joshua b. Levi said: The Tefillot were instituted to correspond with the continual sacrifices. There is a teaching in agreement with both of them. There is a teaching in agreement with R. Jose b. R. Hannina:

Abraham instituted the morning Tefillah; as it is said, "And Abraham got up early in the morning to the place where he had stood" (Gen. xix. 27) — "standing" means prayer; as it is said, "Then ...

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KEHOT'S NOTE

ברכות כו, ב.

43

ולגדולתו אין חקר

"Great is Havayah and highly praised, and His greatness is unsearchable," a verse of Ashrei in Pesukei deZimra. It is the Alter Rebbe's example of a verse about G-d's greatness.

Psalms 145:3:ה'קמ"ה:תהלים

גָּדוֹל ה' וּמְהֵלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֶקֶר:

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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KEHOT'S NOTE

תהלים קמה, ג.

PARAGRAPH 8

44

נחלת יעקב

Kehot's note points to Isaiah 48:14 for these words.

Isaiah 48:14:ד"י"ח:ישעיהו

KEHOT'S NOTE

ישע"י מח, יד.

45

נחלת יעקב

"Then you will delight in Havayah ... and I will feed you the heritage of Yaakov your father," the promise to one who delights in the Shabbos. The Alter Rebbe uses "the heritage of Yaakov" for the attribute of compassion. (Kehot: Isaiah 48:14)

Isaiah 58:14:י"ח:ישעיהו

אָז תִּתְעַנֵּג עַל־ה' וְהִרְכַּבְתִּיהָ עַל־[בְּמִתִּי] (בְּמוֹתִי) אֶרֶץ וְהֶאֱכַלְתִּיהָ בְּנַחֲלַת יַעֲקֹב אָבִיךָ כִּי פִי ה' 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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46

נחלה בלי מצרים

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

KEHOT'S NOTE

שבת ק"ח, סע"א.

47

נחלה בלי מצרים

Rabbi Yochanan said in the name of Rabbi Yosei: whoever delights in the Shabbos is given "a heritage without boundaries," as it says, "and I will feed you the heritage of

Yaakov your father.” So Yaakov’s attribute, compassion, is without limit.

שבת קי”ח א:ז-ח”ז: Shabbat 118a:7-8

... “ביום בא גוג”. אמר רבי יוחנן משום רבי יוסי: כל המענג את השבת נותנין לו נחלה בלי מצרים, שנאמר: “אז תתענג על ה’ והרפתיקה על בתי ארץ והאכלתיה”

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48

מבריה מן הקצה

“And the middle bar in the midst of the boards shall pass through from end to end”: the central beam of the Tabernacle. The Alter Rebbe borrows its words for compassion that reaches through all the worlds.

Exodus 26:28 כ”ח:כ”ח

והבריה התיכון בתוך הקרשים מבריה מן הקצה אל הקצה:

and the middle bar in the midst of the boards, which shall pass through from end to end.

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Zohar I, 1b א, זח”א

Zohar III, 175b זח”ג קעה, ב

KEHOT’S NOTE

שמות כו, כח. וראה זח”א א, ב. זח”ג קעה, ב.

49

הודו על או”ש

“Let them praise the Name of Havayah, for His Name alone is exalted; His splendor is upon earth and heaven.” The Alter Rebbe reads “earth” and “heaven” as the filling and the encompassing light, both only an aspect of the Name.

Psalms 148:13 ח”ח:ל”ג

יהללו את שם ה’ כִּי־נִשְׁאָב שְׁמוֹ לְכֹדוֹ הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם:

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

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KEHOT’S NOTE

תהלים קמח, יג.

PARAGRAPH 9

50

אליך ה’ נפשי אשא

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

KEHOT’S NOTE

שם כה, א.

51

אליך ה’ נפשי אשא

“Of David. To You, Havayah, I lift up my soul.” The Alter Rebbe reads it as lifting one’s attributes up to G-d in prayer.

Psalms 25:1 ח”ה:א

לְדָוִד אֵלֶיךָ ה’ נַפְשִׁי אֲשֹׂא:

[A Psalm] of David. Unto Thee, O L-RD, do I lift up my soul.

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52

האבות הם הנקי רועים מהש”ר

Expounding “we will raise against him seven shepherds,” the Talmud names them: David in the middle; Adam, Shes and Mesushelach on his right; Avraham, Yaakov and Moshe on his left. Rashi there, unsure of the reason, suggests that Yitzchak is not counted because he is occupied saving his children from the judgment of Gehinnom.

Sukkah 52b נ”ב סוכה

KEHOT’S NOTE

ראה סוכה נב, ב וברש”י שם.

53

להצאן קדשים

G-d promises through Ezekiel that the ruined cities will again fill with people, as Jerusalem once filled with the consecrated flocks brought for the festival offerings: “Like the holy flock, like the flock of Jerusalem at her appointed times.” The Alter Rebbe uses “the holy flock” for the souls of Israel. (context: Steinsaltz Tanakh)

Ezekiel 36:38 ל”ח:ל”ח

כצאן קדשים כצאן ירושלם במועדיה כן תהיינה הערים החרבות מלאות צאן אדם וידעו כי אני ה’

As the flock for sacrifice, as the flock of Jerusalem in her appointed seasons, so shall the waste cities be filled with flocks of men; and they shall know that I am the L-RD.

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KEHOT’S NOTE

ראה יחזקאל לו, לח.

54

צער גידול בנים היה לו ליעקב

In the future G-d will say to Avraham, “Your children have sinned,” and then turn to Yaakov, “who had the pain of raising children,” that perhaps he will ask for mercy for them. The Alter Rebbe links this to Yaakov’s attribute of compassion.

Shabbat 89b:4 ד”ב:פ”ט

... אמר לפניו: רבוננו של עולם, ימחו על קדושת שמה. אמר: אימר לקה ליעקב דהנה לקה צער גידול בנים, אפשר דבעי רחמי עלייהו. אמר לקה: בניה חטאו. אמר לפניו: רבוננו של עולם, ימחו על קדושת שמה. אמר לא בסבי טעמא ולא בדרדקי עצה. אמר לו ליעקב: בניה חטאו לי. אמר לפניו: רבוננו של עולם, בניה ולא בניה? בשעה שהקדימו לפניך “נעשה” ל”נשמע” קראת להם “בניה בכורי”, עקשיו בניה ולא בניה?!

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

KEHOT’S NOTE

שבת פט, ב.

55

Isaiah pictures G-d’s tender care for His people as a shepherd’s: He gathers the lambs in His arm, carries them in His bosom and gently leads the nursing ewes. The maa-mar reads yisa, “carries,” as “lifts up,” the verb of “To You, Havayah, I lift up (esa) my soul”: the shepherd’s compassion lifts a person’s attributes up to G-d.

Isaiah 40:11 מ”א:ל”א

כרעה עדרו ירעה בזרעו יקבץ טלאים ויחזיקו ישא עלות ינהל:

Even as a shepherd that feedeth his flock, That gathereth the lambs in his arm, And carrieth them in his bosom, And gently leadeth those that give suck.

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PARAGRAPH 10

56 בעבר הנהר ישבו

“Beyond the river your fathers dwelt of old”: here identified with the Patriarchs, rooted in the supernal thought.

Joshua 24:2 כ”ד: ב”ד: יהושע

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל-כָּל-הָעָם כֹּה-אָמַר ה' אֱלֹהֵי יִשְׂרָאֵל בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם תְּרַח אָבִי אַבְרָהָם וְאַבְי נְחוֹר וַיַּעֲבְדוּ אֱלֹהִים אֲחֵרִים:

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

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57 תכון לעד

“The lip of truth will be established forever, but a lying tongue is only for a moment.” The Alter Rebbe borrows “established forever” for what the vessel of the mitzvot secures.

Proverbs 12:19 ט”ט: י”ב: משלי

שִׁפְת־אֱמֶת תִּכּוֹן לְעַד וְעַד-אֲרִיזָה לְשׁוֹן שָׁקֶר:

The lip of truth shall be established for ever; But a lying tongue is but for a moment.

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KEHOT’S NOTE

ע”פ משלי יב, יט.

58 ואת מצותי תשמרו

After “If you will walk in My statutes” the verse continues “and you will keep My commandments and do them”: the commandments are what keep the walking.

Leviticus 26:3 ג”ג: ו”א: ויקרא

אִם-בְּחֻקֵּי תֵלֶכְוּ וְאֶת-מִצְוֹתֵי תִשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם:

If ye walk in My statutes, and keep My commandments, and do them;

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PARAGRAPH 11

59 מסימא דכל סתימין

On Shabbos the souls of the righteous delight in the delights of the Holy Ancient One, “the most hidden of all hidden.” The Alter Rebbe uses the phrase for the most concealed source of the light that the mitzvah draws down.

Zohar II, 89a פט, זח”ב

KEHOT’S NOTE

זח”ב פט, א.

60 יין מלכות רב כיד המלך

At the king’s feast drink was served “in vessels of gold, vessels differing from vessels, and royal wine in abundance, according to the hand of the king,” as the king’s means allowed. The Alter Rebbe reads the vessels as the mitzvot and the wine as G-d’s light, given “according to the hand” of a King whose light has no end. (context: Steinsaltz Tanakh)

Esther 1:7 ז”ז: א: אסתר

וְהִשְׁקוּת בְּכֵלִי זָהָב וְכֵלִים מְבִלִּים שׁוֹנִים וַיֵּין מַלְכוּת רַב כִּיד 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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KEHOT’S NOTE

אסתר א, ז.

61 המצוה — לשון צותא לשון חיבור

The note points to a talk of the Rebbe on mitzvah as an expression of tzavta, joining.

KEHOT’S NOTE

ראה לקו”ש ח”ז 304 ואילך. תניא מהדו”ק ספמ”ט. סה”מ מלוקט-ג ע”ע הערה 55.

PARAGRAPH 12

62 וכלים מכלים שונים

The king’s drink was served in “vessels differing from vessels”; the Alter Rebbe reads them as the different mitzvot, each drawing G-d’s light in its own way.

Esther 1:7 ז”ז: א: אסתר

וְהִשְׁקוּת בְּכֵלִי זָהָב וְכֵלִים מְבִלִּים שׁוֹנִים וַיֵּין מַלְכוּת רַב כִּיד 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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KEHOT’S NOTE

אסתר א, ז.

63 בהכנס היין יצא הסוד

Kehot’s note points to Eruvin 65a for these words.

Eruvin 65a ס”ה עירובין

KEHOT’S NOTE

עירובין סה, א.

64 רצוא ושוב

“And the Chayos ran and returned, like the appearance of a flash.” In Chassidus, ratzo vashov is the soul’s yearning upward and its return to serve below.

Ezekiel 1:14 ד”ד: א: יחזקאל

וְהַחַיּוֹת רָצְאוּ וְשׁוּבוּ כְּמֵרָאָה הַבֹּקֶץ:

And the living creatures ran and returned as the appearance of a flash of lightning.

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KEHOT’S NOTE

יחזקאל א, יד.

דברים כח, מז.

65

והתהלכתי בתוכם

Among the blessings for keeping the mitzvos, G-d promises: “And I will walk among you, and I will be your G-d, and you will be My people.” The Alter Rebbe reads “I will walk” as G-d Himself becoming the walker within a person.

ויקרא כ"ו:12:26

והתהלכתי בתוכם והייתי לכם לאלקים ותם תהיו לי לעם:

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

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KEHOT'S NOTE

ויקרא כו, יב.

PARAGRAPH 13

66

ואת מצותי תשמרו

“And you will keep My commandments”: the Alter Rebbe reads “keep” as preserving the light that the mitzvos hold.

ויקרא כ"ו:3:26

אם ילכו ואת מצותי תשמרו ועשיתם אתם:

If ye walk in My statutes, and keep My commandments, and do them;

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67

הלוך ילך ובכה

In the song of the return to Zion, the sower “walks on and on, weeping, carrying the bag of seed,” and “will surely come with joyful song, carrying his sheaves.” The Alter Rebbe reads the weeping and then the song as stages of the walker’s service.

תהילים קכ"ו:6:126

הלוך ילך ובכה נשא משך הורע באיבא ברנה נשא אלקמתי:

Though he goeth on his way weeping that beareth the measure of seed, He shall come home with joy, bearing his sheaves.

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KEHOT'S NOTE

תהלים קכו, ו.

68

תחת אשר לא עבדת

Moshe warns that the curses will come “because you did not serve Havayah your G-d with joy and with gladness of heart, out of the abundance of everything,” that is, when you had plenty. The Alter Rebbe cites it for the joy that follows the weeping: G-d asks to be served with joy. (context: Steinsaltz Tanakh)

דברים כ"ח:47:28

תחת אשר לא עבדת אתי אלקיד בשמחה ובטוב לבב מרב כל:

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

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KEHOT'S NOTE

PARAGRAPH 14

69

נושא משך הזרע

“He walks on and on, weeping, carrying the bag of seed.” The sower who weeps as he walks is the walker of the maa-mar, and his “carrying” (nosei) is the same lifting up as the shepherd’s.

תהילים קכ"ו:6:126

הלוך ילך ובכה נשא משך הורע באיבא ברנה נשא אלקמתי:

Though he goeth on his way weeping that beareth the measure of seed, He shall come home with joy, bearing his sheaves.

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70

ובחיקו ישא

“And in his bosom he carries [them]”: the shepherd’s compassion that lifts the soul up to G-d.

ישעיהו מ"א:11:40

ברעה עדרו ירעה בורעו קבץ טלאים ובחיקו ישא עלות ינהל:

Even as a shepherd that feedeth his flock, That gathereth the lambs in his arm, And carrieth them in his bosom, And gently leadeth those that give suck.

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71

קדושים תהיו

G-d tells Moshe to say to the whole congregation of Israel: “You shall be holy, for I, Havayah your G-d, am holy.” The Alter Rebbe reads it also as a promise that every soul will in the end reach the level of “holy.”

ויקרא י"ט:2:19

דבר אלי כל עדת בני ישראל ואמרת אליהם קדשים תהיו כי קדוש אני ה' אלקיכם:

Speak unto all the congregation of the children of Israel, and say unto them: Ye shall be holy; for I the L-RD your G-d am holy.

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KEHOT'S NOTE

ויקרא יט, ב.

72

אם זך ואם ישר פעלו

“Even a youth is known by his deeds, whether his deed is pure and whether it is upright.” The Alter Rebbe borrows the phrase for one who thinks his service already pure and upright.

משלי כ"א:11:20

גם במעלליו יתנכר נער אם זך ואם ישר פעלו:

Even a child is known by his doings, whether his work be pure, and whether it be right.

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73

לא תקום ולא תהי

“It shall not stand and it shall not come to pass”: G-d’s assurance, through Isaiah, to King Achaz that the plot of

Aram and Israel against Yehudah would fail. Here it says that a soul's standing still cannot last.

ישעיהו ז:ז

כֹּה אָמַר אֲדֹנָי ה' לֹא תִקּוּם וְלֹא תִהְיֶה:

thus saith the L-rd GOD: It shall not stand, neither shall it come to pass.

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KEHOT'S NOTE

ישעיהו ז, ז.

74

ממקום קדוש יהלכו

Koheles speaks of the wicked who came and went from the holy place, were buried, and were soon forgotten in the city. The Alter Rebbe takes only the words "from a holy place they walk," for the souls, who come from a holy source. (context: Steinsaltz Tanakh)

קהלת ח:י"א

וּבָכֹן רָאִיתִי רָשָׁעִים קִבְּרִים וְכָאוּ וּמִמָּקוֹם קָדוֹשׁ יִהְיוּ וְיִשְׁתַּכְּחוּ בְּעִיר אֲשֶׁר כִּוְעָשׂוּ גִם־זֶה הַכֹּל:

And so I saw the wicked buried, and they entered into their rest; but they that had done right went away from the holy place, and were forgotten in the city; this also is vanity.

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KEHOT'S NOTE

קהלת ח, י.

75

ועשיתם אותם

The verse ends "and you will do them," where otam is written without a vav and can be read atem, "you."

ויקרא כ"ו:ג

אִם־בְּחֻקֹּתַי תֵּלְכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וְעִשִּׂיתֶם אֹתָם:

If ye walk in My statutes, and keep My commandments, and do them;

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76

ועשיתם אתם

The Zohar says that one who does the commandments of the Torah and walks in its ways, as it were, makes Him above, and that "and you will do atem" is written, for through this they are joined one with another and the Holy Name is found as it should be.

ספר זוהר, Bechukotai 2:12-4:19ט"ב:ד-י"ט

77

ועשיתם אותם

Whoever cleaves to the Holy One, blessed be He, and does the commandments of the Torah, as it were, sustains the worlds, the world above and the world below, for "and you will do them" is written.

ספר זוהר, Nasso 3:17-4:24ד"ז:ד-כ"ד

The first 20 lines of the Hebrew text are not found in our translation. R. Isaac and R. Judah were walking together on the road leading from Usha to Lud. Said R. Judah: 'Let us discourse on the Torah whilst walking.' R. Judah then cited the verse: "And if a man shall open a pit, or if a man shall dig a pit... the owner of the pit shall make it good", etc. (Ex.

21, 33-34). 'If that man', he said, 'has to make good, how much more so he who ...

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

78

ועשיתם אתם

Rabbi Chanina bar Pappa: if you keep the Torah, I consider it as though you had made yourselves, for it says "and you will do atem." (Kehot: Vayikra Rabbah 35:6)

ויקרא רבה ל"ה:ז

79

דהיינו ועשיתם אתם

The note points to a passage in the Alter Rebbe's maa-marim (the volume Inyanim) that brings this reading of atem, "you," in the name of the Ra'aya Mehemna and the Tikkunim.

ויקרא רבה ל"ה:ז

KEHOT'S NOTE

ראה מאמרי אדה"צ — ענינים ע"י רלא בשם הרע"מ ותיקונים. וראה גם ויק"ר פל"ה, ו.

80

ונתנה הארץ יכולה

"I will give your rains in their season, and the land will yield its produce, and the tree of the field will yield its fruit." The Alter Rebbe reads the produce of the land as ascent from below and the fruit of the tree as flow from above.

ויקרא כ"ו:ד

וְנָתַתִּי גֶשְׁמִיכֶם בְּעִתָּם וְנָתַתְנָה הָאָרֶץ יְבוּלָה וְעֵץ הַשָּׂדֶה יִתֵּן פְּרִי־וֹ:

then I will give your rains in their season, and the land shall yield her produce, and the trees of the field shall yield their fruit.

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KEHOT'S NOTE

ויקרא כו, ד.

81

וצוית את ברכתי

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

KEHOT'S NOTE

שם כה, כא.

82

וצוית את ברכתי בשנה הששית

"I will command My blessing for you in the sixth year, and it will yield produce for three years": said of the Sabbatical year, Shemittah. The Alter Rebbe links it to the intent of every blessing.

ויקרא כ"ה:כ"א

וְצִוִּיתִי אֶת־בְּרִכְתִּי לָכֶם בַּשָּׁנָה הַשְּׁשִׁית וְעָשְׂתָּ אֶת־הַתְּבוּאָה לְשָׁלֹשׁ הַשָּׁנִים:

then I will command My blessing upon you in the sixth year, and it shall bring forth produce for the three years.

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83

אם בחקתי

The Zohar teaches that when the left side is aroused, the right begins first; if they merit, the left is included in the

right, and it gives as a sign the word “if” at the start, as in “If you will walk in My statutes.”

ספר הזהר, תרומה ס"ד:תר"ס-ס"ד:תרס"ט
ס"ו:תרס"ט

84

זאת חקת התורה

“This is the statute of the Torah,” the opening of the laws of the red heifer. The text refers to the Alter Rebbe’s discourse on this verse.

במדבר י"ט:כ"ב Numbers 19:22

זאת חקת התורה אשר צוה ה' לאמר דבר אל-בני ישראל ויקחו אליה פרה אדמה תמימה אשר אין בה מום אשר לא עלה עליה על:

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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ביאור אם בחקותי

An Explanation of “If You Walk in My Statutes”



Like the Torah, every soul has written letters, which clothe it as ink clothes parchment, and engraved letters, one with their source as an engraving is one with a gem. “If you walk in My statutes (bechukosai)” is G-d’s plea that the soul’s boundless ascent in prayer go through its engraved root, the Patriarchs’ attributes in Keser, and that the mitzvos keep its light.

THE MAAMAR IN BRIEF

Explaining the root of the preceding discourse, the maamar asks why the “walking” must be “in My statutes,” read as engravings. Ink letters only clothe the parchment and remain a thing apart; letters engraved in a gem belong to its very body, though they are not its simple essence. In the soul, thought and speech are written letters, garments, while the form of the twenty-two letters, rooted in the hidden intellect and will, is engraved. Above, the Sefiros of Atzilus, with their revealed vessels, are writing; Keser, Atik Yomin and Arich Anpin, is the Zohar’s “He engraved engravings in the supernal brightness,” beyond even Moshe’s Chochmah, as the answer about Rabbi Akiva shows. So the Written Torah was clothed in the letters of Binah, while the Tablets, given on Shavuot when Keser shines, were engraved. The souls of Israel too have an engraved root “beyond the River,” in the Chesed, Gevurah and Tiferes of Arich Anpin, and a written descent to refine the sparks. Their essential love, above knowledge, comes from that root: “walking” is its boundless ascent in prayer, and “keeping My commandments” draws its light into the vessels of the mitzvos.

OUTLINE

1 Writing and engraving: the analogy

¶1-7

Why the “walking” is “in My statutes”: ink letters clothe the parchment and stay a separate thing, while engraved letters belong to the stone itself; in the soul, the letters of thought and speech are such garments, foreign to it yet joined to it.

2 Engraved letters in the soul

¶18-14

Higher thought holds letters absorbed in the concept, yet the analogy falls short; truer still, the form of the twenty-two letters, rooted in the hidden intellect and will, as Iggeres HaKodesh explains, is engraved, while the breath of speech is its writing.

3 Engraving Above: Keser

¶15-22

G-d's letters of speech and thought are garments; the Zohar's "He engraved engravings" is Keser, Atik Yomin and Arich Anpin, the Arizal's intermediary, united with the Infinite Light. Moshe's question about Rabbi Akiva shows how far it is above Atzilus, whose revealed vessels are like ink.

4 The Written Torah and the Tablets

¶23-24

The Torah, from Chochmah, was clothed in the letters of Binah; the Tablets, from Keser revealed on Shavuot, were engraved, and their 620 letters equal Keser.

5 The soul's root beyond the River

¶25-30

Why "it is pure" precedes "You created it": Yehoshua's "beyond the River" is Israel's root in hidden thought, the Patriarchs' root in the Chesed, Gevurah and Tiferes of Arich Anpin, drawn down through Atzilus to refine the sparks; an engraved root and a written descent.

6 Walking in My statutes

¶31-32

The soul's essential love, above knowledge, comes from its root; walking through the three engravings has no limit, every soul will reach its root, above all in the days of Moshiach, and "If" is G-d's plea that the walking be in these alone.

7 Keeping My commandments

¶33-36

The mitzvot are vessels, the "diverse vessels" for the royal wine; a mitzvah joins the light to us; running and returning; the land's produce and the tree's fruit; each day's prayer as the general intention, the blessing over each mitzvah as the particular.

KEY CONCEPTS

Letters of writing (osiyos hakesivah) אותיות הכתיבה

Letters written in ink, a thing apart from the parchment, joined to it only as a garment: the model for thought and speech, for the Sefiros of Atzilus with their vessels, for the Written Torah and for the soul's descent through the worlds.

Letters of engraving (osiyos hachakikah) אותיות החקיקה

Letters cut into a stone, adding nothing foreign to it: the model for the form of the letters in the soul's essence, for Keser, for the Tablets and for the soul's root. The maamar reads bechukosai, "My statutes," as engravings.

The supernal brightness (tehiru ila'ah) טהירו עילאה

The radiance of the Infinite Light in which, the Zohar says, G-d first "engraved engravings," the coming into being of Keser. The word tehorah, "pure," in the morning blessing over the soul alludes to it.

Keser as intermediary ממוצע

Following the Arizal, Keser has two levels: Atik Yomin, which holds the lowest level of the Infinite One, and Arich Anpin, the hidden root of the Sefiros. Together they stand between the Emanator and the emanated; its hidden Chochmah is beyond the Chochmah of Atzilus.

Beyond the River בעבר הנהר

Above Binah, "the river going out of Eden": the root of the Patriarchs and of Israel's souls in the Chesed, Gevurah and Tiferes of Arich Anpin, from which they were led down "through all the land of Canaan."

Very (me'od) מאד

Without limit, at the level of the Infinite One: the walking of love “with all your might,” growing day by day, which every soul will reach and which will be revealed in the days of Moshiach.

Mitzvah as joining (tzavta) צוותא

The mitzvos are the vessels that hold the light drawn down from Keser, as a vessel holds wine and a wick holds a flame; when the light enters the vessel it is joined to us.

SECTION 1 • 11-7

Writing and engraving: the analogy

1 ביאור אם בחקותי

An explanation of “If [you walk] in My statutes.”

The heading marks what follows as an explanation (biur) of the preceding discourse on the opening verse of the parsha, “If you walk in My statutes and keep My commandments” (Leviticus 26:3). It goes back over the same themes and explains their roots.

2 להבין שרש הדברים הנ”ל. הנה להבין ענין אם בחקותי תלכו שבח”י ההליכה היא בחקותי דוקא בבחי’ אותיות החקיקה.

To understand the root of the matters mentioned above. Now, to understand the meaning of “If you walk in My statutes” (bechukosai): that the level of “walking” is specifically “in My statutes,” at the level of the letters of engraving (chakikah).

The discourse sets out to explain the roots of what the preceding discourse said. Its central claim is that the “walking” of the verse comes specifically through “My statutes” (bechukosai), a word the Alter Rebbe connects with chakikah, engraving, so that it points to letters that are engraved rather than written.

יש להקדים תחלה שרש ענין ההפרש בין תורה שבכתב שנתלכשה באותיות הכתב בדיו על הקלף. לבח”י מכתב אלהים חרות על הלוחות שהוא אותיות החקיקה.^{1,2}

We must first set out the root of the difference between the Written Torah, which is clothed in the letters of writing, in ink on parchment, and the level of “the writing of G-d, engraved upon the Tablets,” which is the letters of engraving.

Before explaining the verse he lays a foundation: the difference between the Written Torah, whose letters are written in ink on parchment, and the Ten Commandments on the Tablets, which Scripture calls “the writing of G-d, engraved upon the Tablets.” Written letters and engraved letters will be the two models for everything that follows.

3 וההפרש בין כתיבה לחקיקה. בגשמיות הוא פשוט דבאותיות הנכתבים בדיו הנה הדיו הוא דבר בפ”ע [בפני עצמו] ואינו מגופו ומהותו של הקלף.

And the difference between writing and engraving: in physical terms it is simple. In letters written in ink, the ink is a thing by itself and is not of the body and being of the parchment.

He begins with the physical case. Ink is a substance of its own; it is not made of the parchment it is written on.

אך כשמצטייר הדיו בצורות אותיות על הקלף ידבקו והיו לאחדים ונראה כאלו הם דבר א', שהרי הקלף הלבן ישנו תחת האות ועליו ממש נכתב האות והוא סובלו.

But when the ink takes shape in the forms of letters on the parchment, they cleave together and become one, and it looks as though they are one thing, for the white parchment is there beneath the letter, and the letter is written right upon it, and it bears it.

Once the ink is formed into letters on the parchment, the two look like a single thing. The parchment lies beneath every letter and carries it.

אבל מ"מ באמת הם שני דברים שהרי הקלף הוא דבר בפ"ע [בפני עצמו] והדיו הוא דבר בפ"ע [בפני עצמו] לגמרי

Nevertheless, in truth they are two things, for the parchment is a thing by itself and the ink is entirely a thing by itself,

Yet in fact the parchment and the ink remain two separate things.

רק שהלביש את הקלף הלבן להיות נראה על הקלף צורות אותיות מדיו וא"כ אין זה רק דרך הלבשה בלבד שהלבוש הוא דבר בפ"ע [בפני עצמו] ממש.

only that it has clothed the white parchment, so that forms of letters made of ink are seen on the parchment. If so, this is nothing but a manner of clothing alone, for a garment is truly a thing by itself.

The ink only covers the white parchment so that letter-shapes appear on it. That is how a garment relates to what it clothes, and a garment is a thing separate from its wearer.

4 ואף לבוש המחובר תמיד מ"מ מצד עצמו הוא דבר בפני עצמו. וכך הוא ענין אותיות הנכתבים בדיו הן מלבישים את הקלף בחיי לבוש לבד משא"כ באותיות החקיקה שנחקקים ונחרצים ע"ג [על גביו] אבן טוב וכה"ג [וכהאי גוונא]

Even a garment that is always attached is nevertheless, in itself, a thing by itself. So it is with letters written in ink: they clothe the parchment as a garment alone. This is not so with the letters of engraving, which are engraved and incised upon a precious stone and the like:

Even a garment that never comes off is still, in itself, a separate thing, and ink letters relate to the parchment in just this way. Engraved letters, cut into a precious stone or the like, are different.

הנה אין האותיות חשובים בחיי לבד אלא הן מעצמיותן ומהותן של האבן טוב ומגופו ממש יחשבו.

there the letters are not considered a garment alone; rather, they are of the essence and being of the precious stone, and are considered of its very body.

Engraved letters are not a covering on the stone. Nothing has been added to it, so the letters count as part of the stone's own essence and body.

5 והגם שמ"מ אינו דומה ממש לכמו שהיה האבן טוב מצד עצמו קודם החקיקה שמתחלה היה פשוט בלא ציור אותיות כלל וע"י החקיקה נולדו בו אותיות

And although, nevertheless, it is not exactly like the precious stone as it was in itself before the engraving, for at first it was simple, without any form of letters at all, and through the engraving letters were born in it,

He concedes a qualification. An engraved stone is not exactly as it was before: it used to be plain and formless, and the engraving brought letters into being in it.

והרי א"כ צורות האותיות אלו אינן עצמות ומהות האבן טוב שהוא מצד עצמו פשוט בלא ציור אותיות. it follows, then, that these forms of letters are not the essence and being of the precious stone, which in itself is simple, without any form of letters;

In that sense the letter-forms are not the stone's own essence, since the stone as such is simple and has no letters.

אך הגם שצורת האותיות היא הוי' חדשה אבל עכ"פ [על כל פנים] אותיות אלו הם בגוף האבן טוב ממש ואינו דבר נפרד ממנו רק חרותים וחקוקים בגופו ממש

yet although the form of the letters is a new existence, at any rate these letters are in the very body of the precious stone and are not a thing separate from it; rather, they are incised and engraved in its very body,

Still, although the letter-forms are something new, they exist within the stone's own body: they are not a separate thing but are cut into the stone itself.

ולא כאותיות שעושים בדיו שהם דבר נפרד חוץ מהקלף וחשובים לבד and not like letters made with ink, which are a separate thing, outside the parchment, and are considered a garment alone.

In this they are unlike ink letters, which remain a separate thing outside the parchment and count only as a garment.

אבל אותיות החקיקה אע"פ [אף על פי] שהן ג"כ אותיות ולא כקלף הלבן ואבן טוב במהותו ועצמותו שמופשט מכל צורה ממש אבל עכ"פ [על כל פנים] הם מגופו ומהותו של הדבר הנחקק ולמעלה מעלה מבחי' לבוש:

But the letters of engraving, although they too are letters, and are not like the white parchment, or the precious stone in its being and essence, which is utterly free of all form, are at any rate of the body and being of the thing engraved, and far, far above the level of a garment.

The conclusion: engraved letters really are letters, so they are not the formless essence of the stone (or of the white parchment). But they belong to the body and being of what is engraved, and are far above the status of a garment.

6 והנה עם היות המשל הנ"ל הוא ענין גשמי מ"מ ממנו יובן הנמשל למעלה בענין שרש מעלת הלוחות וכמשי"ת [וכמו שיתבאר] אי"ה [אם ירצה השם].

Now, although the analogy above is a physical matter, nevertheless from it will be understood what it represents Above, regarding the root of the superiority of the Tablets, as will be explained, G-d willing.

The physical analogy is meant to explain something Above: the root of the Tablets' superiority. That application comes later in the discourse.

אך מקודם יש לבאר עוד איך שדוגמת המשל הנ"ל באותיות הכתיבה ואותיות החקיקה הגשמיים. יש דוגמתם ממש ברוחניות באותיות שכנפש המדכרת שבאדם.

But first we must further explain how the likeness of the above analogy, in physical letters of writing and letters of engraving, has its exact counterpart in spirituality, in the letters that are in the speaking soul in man.

First he shows that the same two kinds of letters have a spiritual counterpart within the human soul, which is called the "speaking" soul because it expresses itself in thought and speech.

דהנה עם היות שהנפש מלאה אותיות³ וכמ"ש ויהי האדם לנפש חיה⁴ ותרגם אונקלוס לרוח ממללא⁵ וכדלקמן אי"ה [אם ירצה השם]

For although the soul is full of letters, as it is written, "And man became a living soul," which Onkelos translates "a speaking spirit," as will be explained below, G-d willing,

The soul itself is full of letters. Onkelos renders "man became a living soul" as "a speaking spirit," so the power of speech, and with it letters, belongs to the human soul; the discourse returns to this point later. In Likkutei Torah, Nasso, the Alter Rebbe explains that the soul is full of letters because G-d breathed it into man with "the breath of His mouth," which brings all things into being through the letters of the Ten Utterances.

מ"מ הנה נביעת האותיות שבמחשבה ודבור אף שנובעים מהנפש מ"מ גשם מהות אותיות הדבור שהם מבחי' קול והבל הלב הגשמי היוצא מן הקנה כמו דבר זר ממש נחשב לגבי מהות ועצמות הנפש

nevertheless, as for the welling forth of the letters that are in thought and speech: although they well forth from the soul, still the coarse being of the letters of speech, which are of the level of the voice and the physical breath of the heart that comes out of the windpipe, is considered like a truly foreign thing relative to the being and essence of the soul.

Even so, when letters well forth from the soul as thought and speech, the letters of speech, made of voice and the physical breath that rises from the heart through the windpipe, are like something foreign to the soul's own being and essence.

כי מה ענין קול גשמי למהות הנפש הרוחניות ואפי' [ואפילו] מהות האותיות שבמחשבה שחושב ומהרהר אותיות א"ב ג"ד כו' מהות מחשבה זו ואותיות אלו

For what does a physical voice have to do with the being of the spiritual soul? And even the being of the letters that are in thought, when one thinks and ponders the letters alef, beis, gimme, dalet, etc., the being of this thought and of these letters

A physical voice has nothing in common with the spiritual soul. Even the letters of thought, as when a person silently runs through the letters alef, beis, gimme, dalet, are not of the soul's own being.

כמו דבר זר ממש נחשב לגבי הנפש ע"ד אותיות הדבור דאע"פ [דאף על פי] שהם רוחניים יותר ממהות הקול הגשמי מ"מ בנקל לצייר שאין זה כלל מערך מהות רוחניות הנפש

is considered like a truly foreign thing relative to the soul, in the manner of the letters of speech. For although they are more spiritual than the being of the physical voice, nevertheless it is easy to picture that this is not at all comparable to the spiritual being of the soul.

The letters of thought are subtler than the physical voice, but one can easily see that they are still in no way comparable to the spiritual being of the soul.

ולכן מחשבה ודבור נקראו רק לבושין בלבד לגבי הנפש כמו הלבוש שאינו כלל ממהות הדבר רק דבר אחר ממש

Therefore thought and speech are called no more than garments in relation to the soul, like a garment, which is not at all of the being of the thing but truly something else,

This is why thought and speech are called the soul's "garments": like clothing, they are not part of the being of the one who wears them but something else entirely.

וכנ"ל במשל שאותיות הכתיבה הן לבושים לפי שהדיו הוא דבר זר ואינו כלל ממהות הקלף רק שמלבישו ונראה כאלו הוא דבר אחד.

as mentioned above in the analogy, that the letters of writing are garments because the ink is a foreign thing and not at all of the being of the parchment; it only clothes it, and it looks as though it is one thing.

This matches the analogy of written letters: ink is foreign to the parchment and only covers it, even though the two look like one thing.

כך אותיות המחשבה ודבור הם דברים נפרדים. אותיות הדבור הן מקול גשמי. ואותיות המחשבה רוחניים יותר ומ"מ אינן כלל ממהות הנפש

So too, the letters of thought and speech are separate things. The letters of speech are of a physical voice. The letters of thought are more spiritual, yet nevertheless they are not at all of the being of the soul,

The letters of speech are made of physical voice, while the letters of thought are more spiritual. Both, however, are separate things, not part of the soul's own being.

וחשובים כמו לבוש לבד רק המחשבה היא לבוש המחובר והדבור הוא כחי לבוש הנפרד כמ"ש במ"א,⁶

and are considered like a garment alone, only that thought is an attached garment and speech is the level of a separate garment, as is explained elsewhere.

Both therefore count as garments: thought is called an "attached garment" and speech a "separate garment." In Likkutei Torah, Balak, on "Who can count the dust of Yaakov," the Alter Rebbe explains that thought is the inner garment, which unites with the soul itself, while speech brings out and spells out what thought holds at a glance.

ואעפ"כ [ואף על פי כן] הרי הם דבוקי' [דבוקים] ממש במהו' [במהות] הנפש ממש שהרי הנפש היא המדברת אותיות הדבור ומחשבת ומהרהרת באותיות המחשבה ובלעדה אין שום מציאות לאותיות המחשבה והדבור

Even so, they truly cleave to the very being of the soul, for it is the soul that speaks the letters of speech, and thinks and ponders the letters of thought, and without it the letters of thought and speech have no existence at all.

Even so, both cleave to the soul's very being, because it is the soul itself that speaks and thinks them; without the soul there would be no letters of thought or speech at all.

וזה ממש כמשל אותיות הנכתבים בדיו שאע"פ [שאף על פי] שאין הדיו ממהות הקלף מ"מ הוא דבוק בהקלף והקלף הוא הסובל ונושא עליו אותיות אלו

This is exactly like the analogy of letters written in ink: although the ink is not of the being of the parchment, it nevertheless cleaves to the parchment, and the parchment is what bears and carries these letters upon it.

Ink is the same: though it is foreign to the parchment, it adheres to it, and the parchment is what bears the letters.

וגם תחת שחרורית הדיו יש לבנונית הקלף ובלעדי הקלף אינו שייך שום מציאת אותיות מהדיו בעצמו.

Also, beneath the blackness of the ink is the whiteness of the parchment, and without the parchment there can be no existence at all of letters from the ink by itself.

The whiteness of the parchment also lies beneath the black of the ink, and without parchment the ink by itself could form no letters.

כך הנפש היא המדברת ומהרהרת וסובלת גשם אותיות הדבור והמחשבה ובלעדה אין שום מציאות אותיות מחשבה ודבור

So too, it is the soul that speaks and ponders, and bears the coarseness of the letters of speech and thought, and without it there is no existence at all of letters of thought and speech.

In the same way the soul speaks, thinks and bears the coarser letters of speech and thought, which could not exist without it.

וגם הארה ממנה מתלבשת באותיות המחשבה ודבור כלבנונית הקלף שתחת הדיו כדלקמן והרי א"כ אותיות המחשבה ודבור דבוקים ממש להנפש והיו לאחדים.

Also, a radiance from it is clothed in the letters of thought and speech, like the whiteness of the parchment beneath the ink, as will be explained below. If so, the letters of thought and speech truly cleave to the soul and become one.

Moreover, a radiance from the soul is clothed within these letters, as the white of the parchment lies under the ink. In this sense the letters of thought and speech are truly joined to the soul and become one with it.

7 ומי"מ הן לבושים לבד לפי שמצד עצמן הן דבר נפרד הדבור מן בחי' הכל הלב כו' רק שהנפש מתלבשת בהן

Nevertheless, they are garments alone, since in themselves they are a separate thing: speech is from the level of the breath of the heart, etc.; only, the soul is clothed in them.

Even so, thought and speech remain garments, for in themselves they are separate from the soul (speech, for example, is made of the breath of the heart); the soul is merely clothed in them.

זהו המשל מבחי' אותיות הכתיבה בדיו ע"ג [על גבי] קלף שדוגמתן ברוחנית בנפש הוא בחי' אותיות המחשבה והדבור כנ"ל (ועמ"ש מזה בד"ה שחורה אני⁷ אש שחורה ע"ג [על גבי] אש לבנה):

This is the analogy of the letters of writing, in ink upon parchment, whose counterpart in spirituality, in the soul, is the letters of thought and speech, as mentioned above. (See what is written about this in the discourse beginning "I am black," [on] "black fire upon white fire.")

This completes the first half of the analogy: letters of ink on parchment correspond, in the soul, to the letters of thought and speech. In Likkutei Torah, Shir HaShirim, on "I am black," the Alter Rebbe takes up the Sages' teaching that the Torah was given as black fire upon white fire: the white parchment alludes to the Infinite Light itself, and the black ink darkens it so that a letter can be revealed and grasped, as the letters of thought are garments of the intellect yet not wholly separate from it.

SECTION 2 • 18-14

Engraved letters in the soul

8 ב אמנם להבין המשל מאותיות החקיקה מהו בנפש אין לזה דמיון כלל באותיות הגלויים לנו מהנפש רק מעט יש דמיון ממה שידוע שיש ב' בחי' במחשבה.

2. However, to understand what the analogy of the letters of engraving is in the soul: there is no likeness to it at all among the letters of the soul that are revealed to us. There is only a slight likeness, from what is known, that there are two levels in thought.

Section 2 turns to the harder half of the analogy: what in the soul corresponds to engraved letters. None of the letters we are aware of in ourselves truly resembles engraving, but there is a faint likeness in the known distinction between two levels of thought.

הא' הנק' מחשבה תתאה והוא כשחושב מה שמדבר וחושב האותיות ממש א"ב ג"ד להוציאן כן בפה כענין השמע לאזנך⁸ מה שאתה מוצא מפיו.

The first is called lower thought (machshavah tata'ah): when one thinks what one is saying and thinks the actual letters, alef, beis, gimmel, dalet, in order to bring them out so with the mouth, in the sense of "Let your ear hear what you bring out of your mouth."

The first level, "lower thought," is thinking in words: going over the very letters one is about to say aloud. It is the attention the Sages describe in the phrase "Let your ear hear what you bring out of your mouth," fixed on the words themselves.

9 וזהו חיצוניות המחשבה ונק' למעלה בחי' מלכות דתבונה שהיא בחי' לאה חיצוניות הבינה שהיא בחי' אותיות המחשבה הנ"ל. ובחי' הכי הוא הנק' מחשבה עילאה דהיינו כשחושב השכל ולא האותיות.

This is the outer dimension (chitzoniyyus) of thought, and Above it is called the level of Malchus (sovereignty) of Tevunah, which is the level of Leah, the outer dimension of Binah (understanding), which is the level of the letters of thought mentioned above. The second level is what is called higher thought (machshavah ila'ah), that is, when one thinks the concept and not the letters.

Lower thought is the outer dimension of thought. Among the Sefiros it corresponds to Malchus of Tevunah (the lower aspect of Binah), the configuration called Leah, which is the source of the letters of thought. The second level, "higher thought," is thinking the concept itself rather than its words.

ומ"מ אף שאינו מרגיש כלל האותיות מ"מ יש כלול בחי' אותיות במחשבה זו שחושב השכל שא"א להיות כלל גילוי השכל אפי' [אפילו] במוח האדם עצמו בלי אותיות

Nevertheless, even though one does not sense the letters at all, the level of letters is nevertheless included in this thought in which one thinks the concept, for there can be no revelation of the concept at all, even in a person's own brain, without letters;

Even in higher thought, where one is not aware of any letters, letters are present. No concept can come into the open, even inside one's own mind, without some form of letters.

רק שהאותיות כלולים ממש בתוך השכל ממש ואינן כהרהור אותיות דמחשבה תתאה שיצאו האותיות להיות מורגשין בפני עצמן חוץ מהשכל והוא בחי' חיצוני דבינה כנ"ל.

only, the letters are truly included within the concept itself, and are not like the pondering of the letters of lower thought, where the letters have come out to be sensed on their own, outside the concept; that is the level of the outer dimension of Binah, as mentioned above.

Here, however, the letters are completely absorbed within the concept. In lower thought the letters have come out to be sensed on their own, outside the concept, which is why it is the outer dimension of Binah.

אבל אותיות הכלולים בשכל עצמו שהוא בחי' פנימי' [פנימיות / פנימית] בינה ואינן דבר נפרד חוץ מהשכל
הרי הן דבר אי עם השכל

But the letters included in the concept itself, which is the level of the inner dimension (pnimiyus) of Binah, and which are not a separate thing outside the concept, are one thing with the concept.

The letters within the concept itself correspond to the inner dimension of Binah. Since they are not separate from the concept, they are one with it.

והרי מ"מ יש שם אותיות ולמעלה ג"כ הוא ענין פתוחי חותם^{9,10} מקור האותיות שבבחי' יסוד אימא

And yet, nevertheless, there are letters there. Above, too, this is the matter of "the engravings of a seal," the source of the letters, which is in the level of Yesod (foundation) of Imma,

Still, letters are there. Above, they correspond to "the engravings of a seal," the Torah's phrase for the names engraved on the High Priest's stones, used here for the source of letters in the Yesod of Imma, the channel at the base of Binah (Imma, "mother").

שמשם נמשך להיות התהוות אותיות מחשבה ודבור הנק' לאה ורחל.¹¹ ולכן נקראת הבינה ספר ע"ש
[על שם] סיפורי האותיות שמתהווים ממנה במחשבה ודבור.

from which comes the coming into being of the letters of thought and speech, which are called Leah and Rachel. Therefore Binah is called sefer ("book"), on account of the sippurei ("tellings") of the letters that come into being from it in thought and speech.

From there come the letters of thought and speech, known in Kabbalah as Leah and Rachel; in Likkutei Torah, Metzora, the Alter Rebbe explains that Leah is the letters of thought, the Written Torah, and Rachel the letters of speech, the Oral Torah. This is why Binah is called a "book" (sefer): the word is related to sippur, "telling," for the letters that come into being from it in thought and speech are its tellings.

10 והנה בחי' אותיות אלו הכלולים בהשכל ממש המתגלה מהנפש במוח האדם היא כמו משל אותיות
החקיקה שהן בגופו של האבן טוב ולא כמו דיו שהוא נפרד מצד עצמו מהקלף כו'.

Now, these letters that are truly included in the concept that is revealed from the soul in a person's brain are like the analogy of the letters of engraving, which are in the very body of the precious stone, and not like ink, which in itself is separate from the parchment, etc.

The letters absorbed within a concept, as it is revealed from the soul in the mind, resemble engraved letters. They are part of the concept itself, not something laid over it like ink on parchment.

וכך אותיות אלו הן מגוף ומהות השכל ממש שממהות ועצם השכל נמשכו בחיי אותיות אלו הכלולים בו ממש

So too, these letters are of the very body and being of the concept, for these letters, which are truly included in it, were drawn from the being and essence of the concept.

They are drawn from the very being of the concept and remain part of it.

ולכן לא נרגשו כלל להיות דבר בפ"ע [בפני עצמו] כאותיות המחשבה תתאה והדבור שהן בחיי דבר זר ונפרד ממהות השכל כנ"ל.

Therefore they are not sensed at all as a thing by themselves, like the letters of lower thought and of speech, which are a thing foreign to and separate from the being of the concept, as mentioned above.

That is why they are never felt as something separate, unlike the letters of lower thought and of speech, which are foreign to the concept.

משא"כ כאן במחשבת השכל שאינן דבר בפ"ע [בפני עצמו] שהרי אינו חושב כלל האותיות רק שחושב השכל ממש אלא שבו נמצאו ובו היו האותיות כנ"ל:

This is not so here, in the thinking of the concept, where they are not a thing by themselves, for one does not think the letters at all, only the concept itself; it is just that the letters are found within it and exist within it, as mentioned above.

When one thinks a concept, one does not think letters at all; one thinks only the idea, and the letters simply exist within it.

11 אמנם באמת אין משל זה מכוון עדיין ואינו דוגמא לבחי' אותיות שבנפש. כי אותיות הכלולים בשכל יתכן עליהן שהן עצם א' עם השכל וכמו חקיקה.

In truth, however, this analogy is still not precise, and it is not a parallel to the level of the letters that are in the soul. For of the letters included in the concept one can say that they are of one essence with the concept, like engraving,

He now qualifies the analogy: it does not yet capture the soul's own engraved letters. Letters within a concept are one with the concept, as engraving is one with the stone.

אבל לא יתכן לומר עליהם שהם עצם אי עם הנפש שהיא למעלה אפי' [אפילו] מכח השכל כש"כ [כל שכן]
מן השכל הגלוי

but one cannot say of them that they are of one essence with the soul, which is above even the power of intellect, and all the more so above revealed intellect.

But they are not one with the soul itself, for the soul is higher even than the power of intellect, let alone the intellect that comes into the open.

(וגם לא יתיישב מה שיתי' לקמן דבבחי' אותיות החקיקה שבנפש שייך הליכה ותוספת נביעי' [נביעה]
חדשה דמהשכל הגלוי לא יהי' [יהיה] כלל נביעות חדשות)

(Nor would it fit what will be explained below, that at the level of the letters of engraving in the soul there can be “walking” and an addition of new welling forth, for from revealed intellect there would be no new wellings forth at all.)

This aside looks ahead: the discourse will show that the soul's engraved letters allow for “walking,” a continual new welling forth. Revealed intellect yields no new wellings forth, so the engraved letters that make walking possible must lie higher in the soul.

ולענין המשל יובן ממ"ש באגה"ק [באגרת הקודש] ע"פ ויעש דוד שם שמבטא אותיות והנקודות הוא
למעלה מהשכל המושג ומובן אלא משכל הנעלם וקדמות השכל שבנפש המדברת¹²

As for the analogy, it will be understood from what is written in Iggeres HaKodesh on the verse “And David made a name,” that the articulation of the letters and the vowels is above the intellect that is grasped and understood, and comes rather from the hidden intellect and the primordial intellect (kadmus hasechel) in the speaking soul.

The fitting analogy comes from Iggeres HaKodesh (Tanya, Part IV, epistle 5), on “And David made a name.” There it is explained that the ability to articulate letters and vowels does not come from the intellect a person grasps and understands, but from the hidden intellect and the primordial intellect of the speaking soul, the level that precedes understanding.

ולכן אין התינוק יכול לדבר אף שמבין הכל כו' ע"ש.

Therefore an infant cannot speak, even though he understands everything, etc. See there.

The proof is an infant, who understands everything and yet cannot speak: understanding alone does not produce speech.

12 וע"פ כ"ז [כל זה] יובן איך שיש בנפש בחי' אותיות החקיקה ואותיות הכתיבה והיינו כמו שאותיות החקיקה הם חקוקים בגוף ועצם האבן ואין כאן דבר נוסף,

According to all this, it will be understood how there are in the soul the level of the letters of engraving and [that of] the letters of writing. That is: just as the letters of engraving are engraved in the body and essence of the stone, and nothing is added here,

From all this one can see that the soul has both engraved letters and written letters. Engraved letters are cut into the stone itself and add nothing to it.

כך הוא ענין צורת הכ"ב אותיות שמקורן הוא מקדמות השכל ורצון הנפש¹³ הרי הם למעלה ממהות מחשבה ואפי' [ואפילו] ממהות שכל הגלוי כדפי' לעיל שהוא למעלה משכל המושג ומוכן אלא משכל הנעלם וקדמות השכל.

so is the form of the twenty-two letters, whose source is from the primordial intellect and the will of the soul: they are above the being of thought, and even above the being of revealed intellect, as explained above, that it is above the intellect that is grasped and understood, and comes rather from the hidden intellect and the primordial intellect.

In the same way, the forms of the twenty-two letters have their source in the soul's primordial intellect and will. They stand above thought, and even above revealed intellect, as Iggeres HaKodesh explains.

13 ור"ל [ורוצה לומר] כח השכל הכלול בעצם הנפש שם הוא מקור צורת כ"ב אותיות הנ"ל.

That is to say: the power of intellect that is included in the essence of the soul, there is the source of the form of the twenty-two letters mentioned above.

The power of intellect contained in the soul's essence is the source of the form of the twenty-two letters.

וגילוי השכל המתגלה במוח האדם הוא רק איזה הארה נשפעת ונמשכת משכל הנעלם שכנפש וכלא חשיב לגבי שכל הנעלם שיכול להשכיל השכלות רבות מאד

And the revelation of intellect that is revealed in a person's brain is only some radiance that flows and is drawn from the hidden intellect in the soul, and it counts as nothing compared to the hidden intellect, which can conceive very many insights.

The intellect revealed in a person's mind is only a faint glow drawn from the hidden intellect, and it is as nothing beside it, since the hidden intellect can produce a great many insights.

כי שכל הנעלם מיוחד בעצם הנפש ולמעלה מגילוי כחותיה במחשבה דו"מ [דבור ומעשה] ושם הם מקור צורת הכ"ב אותיות א"כ ה"ז [הרי זה] כמו אותיות החקיקה שהן במהות הנפש ועצמותה ואין כאן דבר זר ומהות אחר.

For the hidden intellect is united with the essence of the soul and is above the revelation of its powers in thought, speech and action, and there is the source of the form of the twenty-two letters. If so, this is like the letters of engraving, which are in the being and essence of the soul, and there is no foreign thing and no other being here.

The hidden intellect is united with the soul's essence and is above its powers of thought, speech and action. Because the form of the letters originates there, it is like engraving: part of the soul's own being, with nothing foreign added.

14 והן אמת שמהות ועצמות הנפש ממש הוא למעלה מעלה ממהות צורת האותיות כי האותיות היא רק בחי' אחרונה שבה. אך מ"מ עכ"פ [על כל פנים] הוא בחי' אחרונה שבמהותה ועצמותה ממש ולא תוספת מהות אחר.

It is true that the very being and essence of the soul is far, far above the being of the form of the letters, for the letters are only the last level in it. Yet nevertheless, at any rate, it is the last level of its very being and essence, and not the addition of another being.

He concedes that the soul's essence is far above the form of letters, which is only its last and lowest level. Still, that last level belongs to the soul's own being; it is not something added from outside.

וה"ז [והרי זה] כמשל אותיות החקוקים בהאבן טוב שהאבן טוב מצד עצמו פשוט בתכלית ולמעלה מתמונת אותיות וכשחוקקים בו אותיות נחשך קצת העצם הפשוט אמנם מ"מ אין כאן מהות אחר.

This is like the analogy of letters engraved in the precious stone: the precious stone in itself is utterly simple and above the shape of letters, and when letters are engraved in it the simple substance is somewhat darkened; nevertheless, there is no other being here.

This matches the precious stone: engraving dims its simple, letterless substance a little, yet introduces nothing foreign.

משא"כ כשנמשכים הכ"ב אותיות מהנפש במחשבה ודבור ומתלבשים בחומר וגוף אותיות הדבור שהוא בחי' הבל הלב (ואפי' [ואפילו] המחשבה כו' כנ"ל)

This is not so when the twenty-two letters are drawn from the soul into thought and speech, and are clothed in the matter and body of the letters of speech, which is the level of the breath of the heart (and even thought, etc., as mentioned above):

The soul's written letters appear when the twenty-two letters descend into thought and speech and are clothed in the matter of spoken sound, the breath of the heart. As said above, even thought is such a garment.

הרי ההבל הוא מהות גשמי ואינו ערוך למהות הנפש

the breath is a physical being and bears no comparison to the being of the soul.

Breath is physical and bears no comparison with the soul's being.

זהו כמשל אותיות הכתיבה שהן מדיו שהוא מהות זר מן הקלף שהקלף הוא לבן והדיו הוא שחור ומהות זר לגמרי רק שכותבין בו על הקלף ונעשה אות כו'.

This is like the analogy of the letters of writing, which are of ink, a being foreign to the parchment, for the parchment is white and the ink is black, an entirely foreign being; only, one writes with it on the parchment and it becomes a letter, etc.

These letters are therefore like letters written in ink: ink is foreign to the parchment, black on white, and forms a letter only because someone writes with it on the parchment.

כך ההבל מלביש לבחי' צורת האותיות כדי המלביש להקלף כו' ומ"מ היו לאחדים שהנפש היא המדברת ובלעדה אין אומר ואין דברים¹⁴ כמו שא"א להיות אותיות מדיו בלי קלף.

So the breath clothes the form of the letters, like the ink that clothes the parchment, etc. Nevertheless they have become one, for it is the soul that speaks, and without it "there is no utterance and there are no words," just as there cannot be letters of ink without parchment.

So breath clothes the letter-forms as ink covers the parchment, yet the two become one because it is the soul that speaks. Without the soul "there is no utterance and there are no words," just as ink letters cannot exist without parchment.

וגם כל אות שאין גויל מקיף מדי רוחותיה פסול¹⁵ כמ"ש הענין ע"פ שימני כחותם¹⁶ יעו"ש [יעויין שם]:

Also, any letter that is not surrounded by parchment on its four sides is invalid, as the matter is explained on the verse "Set me as a seal." See there.

The law that a letter must be surrounded by parchment on all four sides adds a further point: the written letter depends on the parchment around it as well as beneath it. The matter is explained in the discourse on "Set me as a seal."

SECTION 3 • ¶15-22

Engraving Above: Keser

15 ג והנה אחר שנתבאר ענין אותיות החקיקה ואותיות הכתיבה מהו ההפרש ביניהם במשל גשמי ונתבאר ג"כ כל זה ברוחניות באותיות הנפש.

3. Now, after the matter of the letters of engraving and the letters of writing has been explained, what the difference between them is in a physical analogy, and all this has also been explained in spirituality, in the letters of the soul,

Section 3 opens with a summary. The difference between engraved and written letters has now been shown both in a physical analogy and in the letters of the soul.

מעלה יובן כ"ז [כל זה] מעט מזער בנמשל למעלה בענין שורש הלוחות שהן בחי' חרות וחקיקה מהו מעלתן על תורה שבכתב בבחי' כתיבה.

from now on all this will be understood, in some small measure, in what it represents Above, regarding the root of the Tablets, which are the level of “engraved” and of engraving: what their superiority is over the Written Torah, which is at the level of writing.

Now the analogy can be applied, at least in a small way, to what it stands for Above: the root of the Tablets, whose letters were engraved, and why they surpass the Written Torah, whose letters are written.

כי הנה ידוע ענין בחי' אותיות למעלה כמ"ש בדבר ה' שמים נעשו¹⁷ שהן בחי' התגלות. כי אותיות מלשון אתא כו'.

For the matter of the level of letters Above is known, as it is written, “By the word of Havayah the heavens were made”: they are the level of revelation, for osiyos (“letters”) is related to asa (“came”), etc.

It is known that there are “letters” Above as well, as in the verse “By the word of Havayah the heavens were made,” which speaks of G-d’s creative speech. Letters are a form of revelation: the Hebrew word for letters, osiyos, is linked to the Aramaic asa, “came,” for letters bring what is hidden into the open.

16 ויש עד"מ בחי' אותיות הדבור המהוה ומחי' עלמין דאתגליין ויש בחי' אותיות המחשבה המחיה ומהוה עלמין סתימין.

By way of analogy, there is the level of the letters of speech, which brings into being and gives life to the revealed worlds, and there is the level of the letters of thought, which gives life to and brings into being the hidden worlds.

By way of analogy, G-d’s “letters of speech” create and sustain the revealed worlds, while His “letters of thought” create and sustain the hidden, higher worlds.

אמנם ב' בחי' אלו נק' לבושין כמו שע"ד משל למטה ההבל מלביש צורת האותיות כך הם בחי' לבושים כדי שיוכלו העולמות לקבל החיות וזהו ע"ד משל כמו אותיות הכתיבה.

However, these two levels are called garments: just as, by way of analogy, below, the breath clothes the form of the letters, so these are the level of garments, so that the worlds can receive the life-force (chayus). This is, by way of analogy, like the letters of writing.

Both are called garments. As breath clothes the form of the letters in human speech, these letters clothe the divine life-force so that the worlds can receive it, and so they correspond to letters written in ink.

אמנם יש ג"כ בחי' אותיות החקיקה והוא מ"ש בתחלת ספר זוה"ק [זוהר הקדוש] (בראשית ד' ט"ו ע"א) בריש הרמנותא דמלכא¹⁸ גליף גליפו בטהירו עילאה.

But there is also the level of the letters of engraving. This is what is said at the beginning of the book of the holy Zohar (Bereishis, folio 15a): "At the very beginning of the King's authority, He engraved engravings in the supernal brightness."

Above there are also engraved letters, as the Zohar says at the very start of its commentary on Genesis: "At the very beginning of the King's authority, He engraved engravings in the supernal brightness." The first act of G-d's will was an engraving, not a writing.

פ"י טהירו עילאה הוא בחי' התגלות הארה מא"ס ב"ה מלשון כעצם השמים לטוהר¹⁹ ובחי' התהוות פרצוף ע"י [עתיק יומין] וא"א מהארה זו נק' גליף גליפו שהוא ענין חקיקה ורשימה בטהירו עילאה

That is: the supernal brightness (tehiru ila'ah) is the level of the revelation of a radiance from the Infinite One (Ein Sof), blessed be He, from the expression "like the essence of the heavens in purity" (latohar). And the coming into being of the configuration of Atik Yomin and Arich Anpin from this radiance is called "He engraved engravings," which is the matter of engraving and inscription in the supernal brightness.

The "supernal brightness" is a revealed radiance from the Infinite One; its name, tehiru, is related to tohar, "purity," as in the verse "like the essence of the heavens in purity." The coming into being of Atik Yomin and Arich Anpin, the two aspects of Keser, out of this radiance is what the Zohar calls "He engraved engravings": a mark cut within the brightness itself.

ונמשלו לחקיקה להורות שבחי הכתר הנקי עיי [עתיק יומין] ואריך אנפין מתאחד בתכלית בהאור א"ס ולמעלה מעלה מבחי שאר העשר ספירות דאצי

They are likened to engraving to teach that the level of Keser (the Crown), which is called Atik Yomin and Arich Anpin, is utterly united with the Infinite Light (Or Ein Sof), and far, far above the level of the rest of the ten Sefiros of Atzilus (Emanation).

The image of engraving teaches that Keser, which consists of Atik Yomin and Arich Anpin, is completely united with the Infinite Light and far above the ten Sefiros of Atzilus. In Likkutei Torah, Chukas, the Alter Rebbe pictures it as letters engraved in a brilliant gemstone: there the stone shines a little less, yet the engraving is in the stone itself.

אע"פ [אף על פי] דג"כ איהו וגרמוהי חד^{20, 21} מ"מ נמשלו לבחי אותיות הכתב כמשי"ת [כמו שיתבאר].

Although of them too [it is said that] "He and His vessels (ihu vegarmohi) are one," they are nevertheless likened to the level of the letters of writing, as will be explained.

The Sefiros of Atzilus are also one with G-d, as the Tikkunei Zohar says, "He and His vessels are one," yet they are compared to written letters, as the discourse will explain.

אבל בחי עיי [עתיק יומין] וא"א נמשלו לחקיקה. ומ"מ גליף גליפו רק בטח"ע [בטהירו עילאה] שהוא בחי ההארה הנמשכת מן האור א"ס

But the level of Atik Yomin and Arich Anpin is likened to engraving. Nevertheless, "He engraved engravings" only "in the supernal brightness," which is the level of the radiance drawn from the Infinite Light

Atik Yomin and Arich Anpin, then, are compared to engraving. Still, the engraving took place only in the "supernal brightness," a radiance drawn from the Infinite Light, and not in the Light itself.

(ועי מענין טה"ע [טהירו עילאה] בביאור ע"פ וכעצם השמים לטהר²² לעיל בפי משפטים ובמק"מ [ובמקדש מלך] בראשית ט"ו ד"ה בטהירו עילאה)

(on the supernal brightness, see the explanation on the verse "And like the essence of the heavens in purity," above in Parshas Mishpatim, and the Mikdash Melech on Bereishis, [folio] 15, the passage beginning "In the supernal brightness"),

This aside sends the reader to Torah Ohr, Mishpatim, on the verse "And like the essence of the heavens in purity," where "the essence of the heavens" is the letters of the Name Mah reaching up to the supernal brightness, and to the Mikdash Melech, a commentary on the Zohar, on this passage.

משא"כ מהותו ועצמותו ית' אין שייך כלל לומר בו כן וכנודע ג"כ שהצמצום ומקום פנוי היה רק בהאור כו' כמ"ש במ"א.

whereas of His being and essence, blessed be He, it is not at all applicable to say this; as is also known, the tzimtzum (contraction) and the vacated space were only in the light, etc., as is explained elsewhere.

Of G-d's own being and essence one cannot speak of engraving at all. In the same way, it is known that the tzimtzum, the withdrawal that left a "vacated space" for the worlds, took place only in His light, not in His essence.

והענין כי הנה ידוע מחלוקת המקובלים אם הכתר נמנה מכלל ע"ס [עשר ספירות] או שאינו מכלל כמו שהובא בפרדס שער ג'²³

The matter is this: there is a known dispute among the Kabbalists whether Keser is counted among the Ten Sefiros or is not among them, as is brought in the Pardes, Sha'ar 3.

To explain why Keser is likened to engraving, he cites a known dispute among the Kabbalists, brought in Rabbi Moshe Cordovero's Pardes Rimonim, Gate 3: is Keser counted among the Ten Sefiros?

שיש מי שרצו לומר שהוא אינו בגדר הי"ס [הי" ספירות] כלל רק הוא בחי' הארת אור א"ס כו'. ויש שחלקו ע"ז ואמרו שהוא מכלל הע"ס [העשר ספירות].

There are some who wished to say that it is not within the bounds of the ten Sefiros at all, but is only the level of a radiance of the Infinite Light, etc.; and some disagreed with this and said that it is among the Ten Sefiros.

Some held that Keser is not one of the Sefiros at all but a radiance of the Infinite Light; others disagreed and counted it among the Ten Sefiros.

והאר"י [והאלקי רבי יצחק] ז"ל [זכרנו לברכה / זכרנום לברכה] הכריע [בע"ח [בעץ חיים] שער מ"א פ"ג [פרק ג']]²⁴ שהוא בחי' ממוצע בין המאציל לנאצלים ויש בו מבחי' תחתונה שבאין סוף והוא בחי' עתיק יומין

And the Arizal, of blessed memory, decided (in Etz Chaim, Sha'ar 41, chapter 3) that it is an intermediary between the Emanator and the emanated. There is in it something of the lowest level of the Infinite One, and that is the level of Atik Yomin.

The Arizal settled the question in Etz Chaim: Keser is an intermediary between the Emanator, G-d, and the emanated Sefiros, and its upper part, Atik Yomin, holds the lowest level of the Infinite One; Likkutei Torah, V'Zos HaBerachah, explains that it is called Atik, "removed," because it bears no relation at all to the emanated Sefiros. The discourse cites Sha'ar 41, chapter 3, by the numbering of the Shklov printing; in today's editions it is Sha'ar 42, and the Kehot note says the chapter should read 1.

וזו הבחינה האצילה את הבחי' הב' שבו שהוא שרש כל י"ס [י' ספירות] הנאצלים²⁵ בבחי' העלם ודקות גדול והוא הנק' אריך אנפין ובי' בחי' אלו יחד נק' כתר והיא בחי' הממוצע²⁶ כו' יעו"ש [יעו"י שם].

And this level emanated the second level in it, which is the root of all ten emanated Sefiros, in a state of concealment and great subtlety, and that is what is called Arich Anpin. These two levels together are called Keser, and it is the intermediary, etc. See there.

That level emanated Keser's second part, Arich Anpin, the root of all ten Sefiros in a hidden and very subtle form; together the two parts are called Keser, the intermediary. In Likkutei Torah, Shir HaShirim, the Alter Rebbe explains why it is needed: the Infinite Light could not be revealed and bring the Sefiros into being without an intermediary holding both the last level of the Emanator and the root of the emanated.

הרי מבואר דבחי' הכתר הוא למעלה מכל הע"ס [העשר ספירות] שאפי' [שאפילן] בחי' תחתונה שבו היא רק שרש הנאצלים בדקות גדול ולמעלה ממהות ספירות דאצילות.

It is thus explained that the level of Keser is above all the Ten Sefiros, for even the lowest level in it is only the root of the emanated [Sefiros], in great subtlety, and is above the being of the Sefiros of Atzilus.

So Keser stands above all the Ten Sefiros. Even its lower part is only their root, present in a very subtle way, and is above the nature of the Sefiros of Atzilus.

וזהו כעין ענין ע"ס [עשר ספירות] הגנוזות הנזכר בלשון הגאונים²⁷ ובלשון האר"י [האלקי רבי יצחק] ז"ל [זכרוננו לברכה / זכרונם לברכה] הוא ענין ע"ס [עשר ספירות] דעתיק ודא"א.

This is somewhat like the matter of the ten hidden Sefiros mentioned in the language of the Geonim; in the language of the Arizal, of blessed memory, it is the matter of the Ten Sefiros of Atik and of Arich Anpin.

This resembles what the Geonim called the "ten hidden Sefiros." In the Arizal's terms these are the Ten Sefiros of Atik and of Arich Anpin, the Sefiros as they exist within Keser; Likkutei Torah, Beha'aloscha, notes that by the Arizal's teaching the hidden Sefiros of the Pardes are G-d's holy Names, which, like a person's name, do not touch His essence.

וביאור הענין הנה יובן ע"ד דוגמא מענין מארז"ל [מאמר רבותינו זכרונם לברכה] (מנחות דכ"ט) גבי ר' [רבי] עקיבא ששאל משה רבע"ה [רבינו עליו השלום] זו תורה וזו שכרה והיתה התשובה שתוק כך עלה במחשבה^{28, 29}.

The explanation of the matter will be understood by way of illustration from what our Sages, of blessed memory, said (Menachos, folio 29) concerning Rabbi Akiva, that Moshe our teacher, peace be upon him, asked, "This is Torah and this is its reward?" and the answer was, "Be silent; thus it arose in thought."

To illustrate, he brings the Talmud's account: Moshe was shown Rabbi Akiva's Torah and then his martyrdom, and asked, "This is Torah and this is its reward?" G-d answered, "Be silent; thus it arose in thought."

פי' כי מבחי' חכמה עילאה היתה השגת משה רבינו שמשם נמשכה התורה שבכתב מבחי' נובלות ואחוריים דח"ע [דחכמה עילאה]³⁰ כמ"ש באגה"ק [באגרת הקודש]³¹ ד"ה עוטה אור כו'.^{32, 33}

That is: the comprehension of Moshe our teacher was from the level of the higher Chochmah (Chochmah ila'ah), from which the Written Torah was drawn, from the level of the novlos ("fallen fruit") and the back of the higher Chochmah, as is explained in Iggeres HaKodesh, in the discourse beginning "He wraps Himself in light," etc.

Moshe's understanding reached the higher Chochmah of Atzilus, the source of the Written Torah. The Written Torah comes from its outer levels, called the novlos ("fallen fruit") and the "back" of Chochmah, as Iggeres HaKodesh explains in the epistle beginning "He wraps Himself in light."

וע"פ חכמה זו לא נתיישב זה הענין וכי זו תורה וזו שכרה אלא שהשיב לו הקב"ה כך עלה במחשבה¹⁷ שזה נמשך מבחי' חכמה סתימאה

According to this Chochmah (wisdom) the matter was not resolved: is this Torah and this its reward?! But the Holy One, blessed be He, answered him, "Thus it arose in thought," meaning that this is drawn from the level of the hidden Chochmah (Chochmah stima'ah).

From the standpoint of the higher Chochmah, Moshe's question had no answer. G-d's reply, "Thus it arose in thought," meant that the matter came from the hidden Chochmah.

וזהו לשון עלה שהוא למעלה מעלה מחכמה עילאה הנקי תשב"כ [תורה שבכתב] אלא נמשך מחכמה סתימאה שהוא למעלה מעלה מבחי' הבנה והשגה הנמשך מחכמה דאצי' ועד"מ כמו שבאדם יש גילוי השכל ויש כח השכל שלמעלה מהשכל המושג ומובן.

This is [the meaning of] the word “arose,” for it is far, far above the higher Chochmah, which is called the Written Torah, and is drawn rather from the hidden Chochmah, which is far, far above the level of understanding and comprehension that is drawn from the Chochmah of Atzilus (Emanation). By way of analogy: in a person there is revealed intellect, and there is the power of intellect, which is above the intellect that is grasped and understood.

The word “arose” signals a source far above the higher Chochmah, the level of the Written Torah: the hidden Chochmah, within Keser, beyond any understanding drawn from the Chochmah of Atzilus. A person, similarly, has revealed intellect and also the power of intellect, which is above everything he grasps and understands.

18 וכמו כשאדם מעמיק בשכלו באיזו סברא ויפול לו בשכלו איזה סברא חדשה שהיא ודאי נמשכת מבחי'

כח השכל שלמעלה מהשכל המושג ומובן שהיה לו בתחלה

It is as when a person delves with his intellect into some line of reasoning, and some new reasoning occurs to his mind: it is certainly drawn from the level of the power of intellect that is above the intellect he had grasped and understood at first.

An example from human thinking: when someone delves into an argument and a new insight suddenly occurs to him, it surely comes from his power of intellect, which is above the understanding he had before.

שהשכל הראשון שהי' [שהיה] מושג לו כשהעמיק בסברא זו לא היה רק בחי' כלי בעלמא לקבל אותה שפע הבאה פתאום מלמעלה מהשכל. כך ע"ד משל זה יתפרש ג"כ ענין עלה במחשבה.

For the first intellect, which he had grasped when he delved into this reasoning, was only the level of a mere vessel to receive that flow which comes suddenly from above intellect. So, along the lines of this analogy, the matter of “it arose in thought” will also be explained.

The understanding he had while delving served only as a vessel to receive the insight that came suddenly from beyond intellect. The phrase “it arose in thought” is to be understood in the same way.

פ"י המחשבה סתם הוא חכמה דאצי" ולשם נמשך מבחי" חכמה סתימאה להיות כך וכך בענין ר"י [רבי] עקיבא, והל"ל [והוה ליה למימר] ירד ונפל במחשבה שהרי הח"ס [החכמה סתימאה] הוא למעלה מחכמה דאצילות ומבחי" ח"ס [חכמה סתימאה] נמשך זה במחשבה שהיא חכמה דאצילות.

That is: "thought" unqualified is the Chochmah (wisdom) of Atzilus (Emanation), and into it there was drawn, from the level of the hidden Chochmah, that it should be thus and thus in the matter of Rabbi Akiva. Then it should have said "descended and fell into thought," for the hidden Chochmah is above the Chochmah of Atzilus, and from the level of the hidden Chochmah this was drawn into thought, which is the Chochmah of Atzilus.

"Thought" on its own means the Chochmah of Atzilus, and what was decided about Rabbi Akiva came into it from the hidden Chochmah. Since that is a movement from higher to lower, one would expect the Talmud to say it "descended" or "fell" into thought, not that it "arose."

אלא מפני שהח"ס [שהחכמה סתימאה] נק' ג"כ מחשבה סתימאה ובוזה שייך לומר באמת לשון עלה שכך עלה במחשבה זו לכך אמר בכלל לשון עלה.

But because the hidden Chochmah is also called hidden thought (machshavah stima'ah), and of this one can truly use the word "arose," that "thus it arose" in this thought, therefore He used the word "arose" in general.

The word "arose" is used because the hidden Chochmah is also called "hidden thought," and of that higher thought one can truly say the matter "arose" there. That is why the expression "arose" was chosen.

19 ועכ"פ [ועל כל פנים] מובן מזה איך בחי" ח"ס [החכמה סתימאה] שהיא שרש הח"ע [החכמה עילאה] איך שהיא בכתר היא למעלה מעלה ממהות חכמה דאצי" עד שאינו מושג ומובן כלל בח"ע [בחכמה עילאה] כנ"ל בשאלת זו תורה כו'

At any rate, it is understood from this how the level of the hidden Chochmah (wisdom), which is the root of the higher Chochmah, as it is in Keser (the Crown), is far, far above the being of the Chochmah of Atzilus (Emanation), so that it is not grasped or understood at all in the higher Chochmah, as mentioned above in the question "This is Torah," etc.,

The conclusion: the hidden Chochmah, the root of the higher Chochmah as it exists within Keser, is so far above the Chochmah of Atzilus that it cannot be grasped there at all. That is why Moshe's question, "This is Torah...?", could not be answered at his level.

עד שא"א להיות התשובה רק שתוק כו' כאלו אין לזה טעם לפי שהטעם הזה שבח"ס [שבחכמה סתימאה] הוא למעלה מעלה מההשגה באצ"י ששם היתה השגת משה רבע"ה [רבינו עליו השלום].

so that there could be no answer but "Be silent," etc., as though there were no reason for it, because this reason in the hidden Chochmah is far, far above the comprehension in Atzilus, where the comprehension of Moshe our teacher, peace be upon him, was.

The only possible answer was "Be silent," as if there were no reason. The reason exists, but in the hidden Chochmah, far above the understanding of Atzilus, where Moshe's comprehension lay.

20 וע"ד זה יובן ג"כ בכללות בחי' הכתר אפילו בצד היותו שרש לאצ"י הוא למעלה מעלה ממהות ע"ס [עשר ספירות] דאצ"י כי בו הוא הארת אור א"ס.

Along these lines it will also be understood that the level of Keser (the Crown) as a whole, even in the respect in which it is the root of Atzilus (Emanation), is far, far above the being of the Ten Sefiros of Atzilus, for in it is the radiance of the Infinite Light (Or Ein Sof).

Applying this to Keser as a whole: even the part of Keser that serves as the root of Atzilus is far above the Ten Sefiros of Atzilus, because the radiance of the Infinite Light is within it.

וזהו בחי' עתיק יומין ונמשך ממנו שרש ליי"ס [לי" ספירות] דאצ"י וזהו בחי' א"א, ולכן נמשל לחקיקה שהיא כאלו אין כאן שום דבר נוסף כלל זולת המהות שהיה קודם החקיקה כך הוא ג"כ עכשיו לאחר החקיקה

This is the level of Atik Yomin; and from it there is drawn forth a root for the ten Sefiros of Atzilus, which is the level of Arich Anpin. Therefore it is likened to engraving, which is as though nothing at all has been added here besides the being that was there before the engraving; so it is also now, after the engraving.

Keser's upper part is Atik Yomin, and from it comes the root of the ten Sefiros of Atzilus, which is Arich Anpin. This is why Keser is likened to engraving: engraving adds nothing to the stone, and what was there before is all that is there afterward.

כך ג"כ התהוות בחי' ע"י [עתיק יומין] וא"א הם עדיין מכלל עולמות הא"ס,

So too the coming into being of the level of Atik Yomin and Arich Anpin: they are still within the worlds of the Infinite One (Ein Sof).

In the same way, Atik Yomin and Arich Anpin, as they come into being, remain within the "worlds of the Infinite One," the levels still at one with G-d's infinity.

משא"כ בחי' התהוות י"ס [י' ספירות] דאצי' חכמה וחסד הרי כיון דאור א"ס לאו מכל אינון מדות³⁴ איהו כלל³⁵ וח"ע [וחכמה עילאה] כעשיי [כעשיה] גופניות נחשבת אצלו ית'³⁶ לכך נמשלו לאותיות הכתב שהדיו הוא דבר זר רק שנתאחד עם הקלף

This is not so with the coming into being of the ten Sefiros of Atzilus, Chochmah (wisdom) and Chesed (kindness): since the Infinite Light "is not of any of these attributes at all," and the higher Chochmah is considered like physical action before Him, blessed be He, they are therefore likened to the letters of writing, where the ink is a foreign thing and has only become united with the parchment.

The Sefiros of Atzilus, such as Chochmah and Chesed, are different: the Tikkunei Zohar says that G-d "is not of any of these attributes at all," and even the higher Chochmah counts before Him as physical action, as Tanya (Part I, chapter 2) explains with the verse "You made them all with Chochmah." So they are likened to written letters, whose ink is foreign to the parchment and only united with it.

משא"כ בחי' עי" [עתיק יומין] וא"א נחשבו מבחי' א"ס כנ"ל בשם האר"י [האלקי רבי יצחק] ז"ל [זכרוננו לברכה / זכרונם לברכה] שהוא בחי' ממוצע לכך לא נמשלו לאותיות הכתב רק לבחי' חקיקה.

Whereas the level of Atik Yomin and Arich Anpin is considered of the level of the Infinite One, as mentioned above in the name of the Arizal, of blessed memory, that it is an intermediary; therefore they are likened not to the letters of writing but to the level of engraving.

Atik Yomin and Arich Anpin, by contrast, count as part of the Infinite One, since, as the Arizal said, Keser is the intermediary; so they are likened not to writing but to engraving.

21 ואף גם שבאמת אינם ג"כ מערך ומהות עצם האור הנמשך מא"ס שהוא פשוט עדיין בתכלית

And even though in truth they too are not of the order and being of the very light drawn from the Infinite One (Ein Sof), which is still utterly simple,

He adds a qualification: Atik and Arich, too, are not the same as the utterly simple light drawn from the Infinite One.

ה"ז [הרי זה] כמשל החקיקה שכשרושמים וחוקקים על האבן טוב ונראה רשימות אין זה כמו עצם הפשוט ממש אך מ"מ אינו דבר זר כמו הדיו כו'.

this is like the analogy of engraving: when one inscribes and engraves upon a precious stone and markings appear, this is not like the simple substance itself, yet nevertheless it is not a foreign thing like the ink, etc.

Engraving a gemstone also produces marks that are not the stone's simple substance, yet they are not foreign to it as ink is to parchment.

וכמ"כ [וכמו כן] ע"ס [עשר ספירות] שבכתר עליון אין התחלקותם בבחי' הכתר נראית ונגלית ליש ודבר כלל מעצמות אור א"ס מאחר שהכתר יש בו עדיין מבחי' תחתונה שבאור א"ס רק שהם עדי"מ כמו בחי' חקיקה ורושם בעלמא ומיוחדים בעצמות אא"ס [אור אין סוף]

So too the Ten Sefiros in the supreme Keser (Keser Elyon): their division, at the level of Keser, is not seen or revealed at all as an entity, a thing [apart] from the essence of the Infinite Light (Or Ein Sof), since Keser still contains something of the lowest level of the Infinite Light; rather, they are, by way of analogy, like the level of a mere engraving and impression, and they are united with the essence of the Infinite Light.

So too the Ten Sefiros within Keser do not appear as distinct entities apart from the essence of the Infinite Light, since Keser still holds the lowest level of the Infinite Light. They are like a mere engraving, united with the essence of the Infinite Light.

(וכמו עדי"מ שהשכל הגלוי מתגלה חוץ מהנפש משא"כ כח השכל כלול ומתאחד עם הנפש כו' אע"פ [אף על פי] שהנפש עצמה היא למעלה גם מכח השכל כמ"ש במ"א).

(Just as, by way of analogy, revealed intellect is revealed outside the soul, whereas the power of intellect is included and united with the soul, etc., although the soul itself is above even the power of intellect, as is explained elsewhere.)

The parenthesis gives a human parallel: revealed intellect comes out beyond the soul, while the power of intellect is included in the soul and one with it, even though the soul itself is higher still.

וזהו בריש הורמנותא דמלכא גליף גליפו. פי' בעלות הרצון לפניו להאציל הע"ס [העשר ספירות] אזי מתחלה גליף גליפו

This is [the meaning of] "At the very beginning of the King's authority, He engraved engravings." That is: when it arose in His will to emanate the Ten Sefiros, then first "He engraved engravings."

This is the Zohar's meaning: when it arose in G-d's will to emanate the Ten Sefiros, the first step was "He engraved engravings."

הוא עדי"מ התהוות בחי' חקיקה בהאור הפשוט לחקוק שרשי הע"ס [העשר ספירות] והיינו התהוות בחי' הכתר כנ"ל שזהו למעלה עדיין מהתהוות אותיות הכתב שהם ע"ס [עשר ספירות] דאצ"י.

This is, by way of analogy, the coming into being of the level of engraving in the simple light, to engrave the roots of the Ten Sefiros; that is, the coming into being of the level of Keser, as mentioned above, which is still above the coming into being of the letters of writing, which are the Ten Sefiros of Atzilus (Emanation).

That engraving is the forming, within the simple light, of the roots of the Ten Sefiros, that is, the coming into being of Keser. It comes before, and stands above, the "letters of writing," the Ten Sefiros of Atzilus.

22 ותוכן הענין דבאצ"י יש בחי כלים ממש לאורות די"ס [די" ספירות] דלכך נמשלו לאותיות הכתב מדיו ע"ג [על גב] קלף לבן שהדיו הוא משל לכלים שאינן ממהות אור הפשוט.

The substance of the matter is that in Atzilus (Emanation) there are actual vessels for the lights of the ten Sefiros; that is why they are likened to letters of writing, in ink upon white parchment, the ink being an analogy for the vessels, which are not of the being of the simple light.

Why Atzilus is "writing": in Atzilus the Sefiros have actual vessels for their lights, and the vessels, like ink, are not of the nature of the simple light.

משא"כ בעי"י [בעתיק יומין] וא"א הגם שיש בהם שרש לכלים די"ס [די" ספירות] אין הכלים ניכרים ונתגלים בהם עדיין אלא בהעלם גדול ונמשלו לאותיות החקיקה שאין כאן דבר זר כדיו כו'.

This is not so in Atik Yomin and Arich Anpin: although there is in them a root for the vessels of the ten Sefiros, the vessels are not yet discernible and revealed in them, except in great concealment; so they are likened to the letters of engraving, where there is no foreign thing like ink, etc.

In Atik Yomin and Arich Anpin there is only a root for the vessels, deeply hidden and not yet discernible. So there is nothing foreign there like ink, and they are likened to engraving.

(ועמ"ש מזה ע"פ זאת חקת התורה)³⁷ ומ"מ הגליפו לא היה רק בטה"ע [בטהירו עילאה] שהוא הארה בעלמא הנמשכת מאורו ית' הפשוט.

(See what is written about this on the verse "This is the statute of the Torah.") Nevertheless, the engraving was only in the supernal brightness (tehiru ila'ah), which is a mere radiance drawn from His simple light, blessed be He.

The reader is referred to the discourse on "This is the statute of the Torah," where the Alter Rebbe reads chukas ("statute") as engraving: the Torah in its root is engraved letters, higher than the written letters of the Written Torah. Even so, the engraving took place only in the supernal brightness, a mere radiance of G-d's simple light.

שבחי הארה זו היא ג"כ פשוט בתכלית הפשיטות ובה נחקקו בחי הי"ס [הי" ספירות] דכתר אבל באור א"ס עצמו לא שייך כלל בחי חקיקה וגליפו ח"ו [חס ושלום].

This radiance too is utterly simple, and in it the ten Sefiros of Keser (the Crown) were engraved; but in the Infinite Light (Or Ein Sof) itself engraving and inscription do not apply at all, G-d forbid.

That radiance is itself utterly simple, and in it the ten Sefiros of Keser were engraved. In the Infinite Light itself, engraving does not apply at all.

SECTION 4 • ¶23-24

The Written Torah and the Tablets

23 וזהו ג"כ כללות ההפרש בין תורה שבכתב למכתב הלוחות כי פי' תורה שבכתב היינו שנתלבשה באותיות הכתב

This is also, in general, the difference between the Written Torah and the writing of the Tablets. For the meaning of “the Written Torah” is that it was clothed in the letters of writing,

This also explains, in general, how the Written Torah differs from the writing on the Tablets: the Written Torah is the Torah as it has been clothed in letters of writing.

כי התורה עצמה היא למעלה מהכתב כי תורה היא מבחי' יסוד אבא שעדיין יש בו הארת א"ס שמלוכש בכתר כמ"ש ה' בחכמה ³⁸ ונקי בשם עדן

for the Torah itself is above writing, since the Torah is from the level of Yesod (foundation) of Abba, in which there is still the radiance of the Infinite One (Ein Sof) that is clothed in Keser (the Crown), as it is written, “Havayah, with Chochmah,” and it is called by the name Eden;

The Torah in itself is higher than writing. It comes from the Yesod of Abba, the channel of Chochmah, which still holds the radiance of the Infinite One that is clothed in Keser, as the verse “Havayah, with Chochmah [founded the earth]” indicates. This level of Chochmah is called “Eden.”

רק שנתלבשה בבינה ששם הוא בחי' אותיות וכמ"ש מזה בביאור ע"פ ועשית ציץ ^{39, 40} גבי ופתחת.

only, it was clothed in Binah (understanding), where there is the level of letters, as is written about this in the explanation on the verse “And you shall make a tzitz,” regarding “and you shall engrave.”

The Torah became letters only when it was clothed in Binah, where letters exist. Torah Ohr explains this on the verse “And you shall make a tzitz,” the gold headplate of the High Priest engraved with “Holy to Havayah”: Chochmah is a formless flash, and only Binah has letters.

24 והיינו ג"ן סדרים דאורייתא נמשכים מבחי' נהר היוצא מעדן ⁴¹ וגם האותיות אלו שהן הכלים הרי איהו וגרמוהי חד בהון ⁴² כו'. אמנם הלוחות שרשם בבחי' כתר עליון.

That is, the fifty-three [written as gan, “garden”] portions of the Torah are drawn from the level of “a river going out of Eden.” And also these letters, which are the vessels: “He and His vessels (ihu vegarmohi) are one in them,” etc. But the root of the Tablets is in the level of the supreme Keser (Keser Elyon).

The fifty-three portions of the Torah, a number written ג"ן (“garden”), flow from Binah, “the river going out of Eden” to water the garden. Their letters are vessels, and in Atzilus “He and His vessels are one,” yet the Tablets have a higher root, in the supreme Keser.

וזהו ענין עשרת הדברות שניתנו בחג השבועות לפי שאז הוא ההתגלות והמשכת הכתר מבחי' א"א ועתיק יומין ממש בז"א כמבואר בפע"ח [בפרי עץ חיים]

This is the matter of the Ten Commandments, which were given on the festival of Shavuos, because then there is the revelation and drawing down of Keser, from the very level of Arich Anpin and Atik Yomin, into Z'eir Anpin (the emotive attributes), as is explained in Pri Etz Chaim.

That is why the Ten Commandments were given on Shavuos: on that day Keser, from Arich Anpin and Atik Yomin, is revealed and drawn down into Z'eir Anpin, as Pri Etz Chaim, Rabbi Chaim Vital's record of the Arizal's teachings on prayer and the festivals, explains.

כי כל ימי הספירה הוא הגדלת המוחין דז"א בהשלמת מוחין דא"א [דאבא ואימא] המתלבשים בז"א גדלות ראשון וגדלות שני.

For all the days of the Counting [of the Omer] are the growth of the intellect (mochin) of Z'eir Anpin, in the completion of the mochin of Abba and Imma that are clothed in Z'eir Anpin: the first state of maturity and the second state of maturity.

During the forty-nine days of counting the Omer, between Pesach and Shavuos, the intellect (mochin) of Z'eir Anpin grows, as it receives the mochin of Abba and Imma in two stages of maturity.

אך בשבועות מאיר בו בחי' גלגלתא שהוא בחי' הכתר שמקבל מא"א [מאריך אנפין] וע"י [ועתיק יומין] ממש ואז דוקא ניתנו שני הלוחות שבהם עשרת הדברות

But on Shavuos there shines in it the level of the Gulgalta ("skull"), which is the level of Keser, which receives from Arich Anpin and Atik Yomin themselves; and specifically then were the two Tablets given, on which were the Ten Commandments.

On Shavuos something higher shines in Z'eir Anpin: the Gulgalta, the "skull," the level of Keser, which receives directly from Arich Anpin and Atik Yomin. Precisely then the two Tablets, bearing the Ten Commandments, were given.

ע"כ היה המכתב חרות על הלוחות בחי' אותיות החקיקה כמו שהוא בחי' ומדרגת הכתר שהיא בחי' גליף גליפו בט הירו עילאה כנ"ל.

Therefore "the writing" was "engraved upon the Tablets," the level of the letters of engraving, as is the level and rank of Keser, which is the level of "He engraved engravings in the supernal brightness," as mentioned above.

So the writing on the Tablets was engraved, matching the level of Keser, the Zohar's "He engraved engravings in the supernal brightness."

(ולכן יש ג"כ תרי"ך אותיות בעשרת הדברות כמנין כתר וכמ"ש הרמ"ז [הרב משה זכות] פ' אמור ד' צ"ו ע"ב וברכות נשא פיי"ג איתא תרי"ג אותיות יש⁴³ מן אנכי עד אשר לרעך ושבעה יתירות כנגד שבעה ימי בראשית⁴⁴ עכ"ל [עד כאן לשונו]):

(That is also why there are six hundred and twenty letters in the Ten Commandments, the numerical value of Keser, as the Ramaz writes on Parshas Emor, folio 96b. And in [Midrash] Rabbah on Nasso, chapter 13, it says: "There are six hundred and thirteen letters from 'I am' until 'which is your neighbor's,' and seven extra, corresponding to the seven days of Creation"; end of quote.)

A sign of this: the Ten Commandments contain 620 letters, the numerical value of כתר, Keser (kaf 20, tav 400, reish 200), as the Ramaz, Rabbi Moshe Zacuto, notes in his glosses on the Zohar. The Midrash counts 613 letters from "I am" to "which is your neighbor's," corresponding to the 613 mitzvos, and seven more for the seven days of Creation, making 620.

SECTION 5 • ¶25-30

The soul's root beyond the River

25 ד ועתה נבוא לביאור הפסוק אם בחקותי תלכו דמבואר לעיל דכיון דתלת קשרין אינון⁴⁵ כוי ע"כ כמו שבתורה יש ב' בחי' הנ"ל כתיבה וחקיקה דהיינו התושב"כ [התורה שבכתב] והלוחות

4. Now we come to the explanation of the verse "If you walk in My statutes." As was explained above, since "there are three bonds," etc., therefore, just as in the Torah there are the two levels mentioned above, writing and engraving, that is, the Written Torah and the Tablets,

Section 4 turns to the verse itself. The preceding discourse (Likkutei Torah, Bechukosai 1:2) cited the Zohar's teaching that the Holy One, blessed be He, the Torah and Israel are three bonds tied together, so whatever is in the Torah has its counterpart in Israel. Since the Torah has both writing, the Written Torah, and engraving, the Tablets, Israel has both as well.

כמו כן בכל ניצוץ ונפש אלקית יש ג"כ ב' בחי' אלו אותיות החקוקים ואותיות הכתובים דהנה אנו אומרים נשמה שנתת כי טהורה היא^{46,47} אתה בראתה כוי,

so too in every spark and G-dly soul there are also these two levels, engraved letters and written letters. For we say, "The soul that You have given within me, it is pure; You created it," etc.

Every G-dly soul, every "spark," likewise has engraved letters and written letters. The morning blessing hints at this: "The soul that You have given within me, it is pure; You created it."

וידוע הקושיא איך שייך לומר טהורה היא קודם שבראתה ואיפכא הל"ל [הוה ליה למימר] אתה בראתה טהורה היא כו'.

There is a known question: how can one say "it is pure" before "You created it"? It should have said the reverse: "You created it; it is pure," etc.

The blessing raises a known difficulty. A soul must be created before it can be called pure, so the order should seem to be "You created it; it is pure."

והענין יובן בהקדים ⁴⁸ ביאור הפסוק (ביהושע כ"ד ב') ויאמר יהושע אל כל העם כה אמר ה' אלהי ישראל בעבר הנהר ישבו אבותיכם מעולם ⁴⁹ כו'

The matter will be understood by first explaining the verse (in Joshua 24:2), "And Yehoshua said to all the people: Thus says Havayah, the G-d of Israel: Your fathers dwelt beyond the River of old," etc.,

To answer, he first explains Yehoshua's words to the people: "Thus says Havayah, the G-d of Israel: Your fathers dwelt beyond the River of old."

ואקח את אביכם את אברהם מעבר הנהר ואולך אותו בכל ארץ כנען ⁵⁰

"and I took your father Avraham from beyond the River and led him through all the land of Canaan."

The passage continues, "I took your father Avraham from beyond the River and led him through all the land of Canaan."

ומבואר הקושיא ע"ז בזהר (פ' אמור צ"ח ב') מאי קמ"ל [קא משמע לן] בזה וכי כל ישראל לא ידעו זה ⁵¹ ומלשון הפסוק נראה שהוא דבר גדול ומחודש אפילו לגבי יהושע עד שצריך שה' יאמר אותו.

The question on this is set out in the Zohar (Parshas Emor, 98b): what does this teach us? Did not all Israel know this? Yet from the wording of the verse it appears to be a great and novel matter, even for Yehoshua, so much so that G-d had to say it.

The Zohar raises a question about these verses: every Jew knew where Avraham came from, so what are they teaching? Their tone suggests a great and new revelation, one that G-d Himself had to announce, even to Yehoshua.

ותירץ בזה"ק [בזהר הקדוש]⁵² כי באמת דבר גדול דיבר הנביא בהודעה זו והוא ע"ד ישראל עלו במחשבה^{53, 54, 55, 56} דהכוונה ששרשם נמשך מבחי"י מחשבה סתימאה דא"א

The holy Zohar answers that the prophet truly spoke of a great matter in this announcement. It is along the lines of "Israel arose in thought," meaning that their root is drawn from the level of the hidden thought of Arich Anpin,

The Zohar answers that the prophet was announcing something great: G-d chose Israel through the Patriarchs and brought them out from "the supernal river." The Alter Rebbe connects it with the Sages' saying "Israel arose in thought": the root of Israel's souls lies in the hidden thought of Arich Anpin.

שהיא למעלה מעלה מבחי"י סתם מחשבה עילאה ותתאה. דהיינו כי מחשבה תתאה הוא שחושב מה שמדבר.

which is far, far above the level of higher and lower thought as such. That is: lower thought is when one thinks what one is saying.

This hidden thought is far above ordinary thought, whether higher or lower. As explained earlier, lower thought is thinking the words one is about to say.

26 ומחשבה עילאה היא מחשבת השכל. וכ"ז [וכל זה] הנמשל למעלה בבחי"י ע"ס [עשר ספירות] דאצי"י הנה אפי"י [אפילו] מחשבה עילאה הוא בחי"י בינה.

And higher thought is the thinking of the concept. And all this, as it is represented Above, in the level of the Ten Sefiros of Atzilus (Emanation): even higher thought is the level of Binah (understanding).

Higher thought is thinking the concept itself. Among the Ten Sefiros of Atzilus, even higher thought corresponds only to Binah.

והוא הנק' נהר היוצא מעדן⁵⁷ כי המחשבה אינה נחה כמו שהנהר נמשך תמיד ונמשכת מעדן היא בחי"י ח"ע [חכמה עילאה].

It is what is called "a river going out of Eden," for thought does not rest, just as a river flows continually; and it is drawn from Eden, which is the level of the higher Chochmah (wisdom).

Binah is called "the river going out of Eden," because thought never rests but flows like a river. Its source, Eden, is the higher Chochmah.

אמנם ענין עלו במחשבה הוא בחי' ח"ס [חכמה סתימאה] דא"א שלמעלה מעלה מחי'ע [מחכמה עילאה] דאצי' כדלעיל באריכות בפי' שתוק כך עלה במחשבה.

But the matter of “arose in thought” is the level of the hidden Chochmah of Arich Anpin, which is far, far above the higher Chochmah of Atzilus, as explained above at length in the explanation of “Be silent; thus it arose in thought.”

“Arose in thought,” however, refers to the hidden Chochmah of Arich Anpin, far above the higher Chochmah of Atzilus, as explained earlier in connection with “Be silent; thus it arose in thought.”

וא"כ אמרם ז"ל [זכרונו לברכה / זכרונם לברכה] עלו במחשבה היינו ששרש נשמתם מושרש ונמשך מבחי' מחשבה סתימאה דא"א שלמעלה מחי'ב [מחכמה ובינה] דאצי'

If so, the saying of our Sages, of blessed memory, “they arose in thought,” means that the root of their souls is rooted in and drawn from the level of the hidden thought of Arich Anpin, which is above Chochmah and Binah of Atzilus

So when the Sages say Israel “arose in thought,” they mean that the root of Jewish souls is in the hidden thought of Arich Anpin, above Chochmah and Binah of Atzilus.

(ועיין בזהר פ' נח דף ס"ה ע"א ובפרדס בעה"כ [בערכי הכינויים] ערך מחשבה).⁵⁸ וזהו ג"כ ענין הודעה זו שהודיעם ה' איך כי בעבר הנהר ישבו אבותיכם מעולם.

(and see the Zohar, Parshas Noach, folio 65a, and the Pardes, Erchei HaKinuyim, entry “Machshavah”). This is also the matter of this announcement that G-d made to them, how “your fathers dwelt beyond the River of old”:

The parenthesis refers to the Zohar and to Erchei HaKinuyim, the part of Rabbi Moshe Cordovero's Pardes Rimonim that explains Kabbalistic terms, under “thought.” This same root is what G-d announced through Yehoshua: “Your fathers dwelt beyond the River of old.”

ר"ל [רוצה לומר] ששרשם נמשך מבחי' שלמעלה מבחי' נהר היוצא מעדן שהיא בחי' בינה. כי פי' בעבר ר"ל [רוצה לומר] בעבר השני כשעוברים הנהר ובעבר השני שם ישבו אבותיכם.

that is to say, their root is drawn from a level above the level of “a river going out of Eden,” which is the level of Binah. For “beyond” (be'ever) means on the other side, when one crosses the river; on the other side, there “your fathers dwelt.”

The “River” is Binah, “the river going out of Eden.” “Beyond the River” means its far side, the side one reaches by crossing it; there, above Binah, the Patriarchs “dwelt.”

27 והיינו בבחי' א"א שלמעלה מהאצי' כי פרסא מפסיק בינו לאצי' כמ"ש במ"א בענין עד הגל' ^{59, 60} כו' ומעבר להפרסא מושרשים האבות.

That is, in the level of Arich Anpin, which is above Atzilus (Emanation), for a curtain (parsa) divides between it and Atzilus, as is explained elsewhere on "The heap is witness," etc. And beyond the curtain the Patriarchs are rooted.

The far side of the River is Arich Anpin, above Atzilus and separated from it by a "curtain" (parsa), as explained elsewhere on the boundary heap between Yaakov and Lavan, "The heap is witness." The Patriarchs are rooted beyond that curtain.

והענין כי ידוע דאברהם יצחק ויעקב הם בחי' חג"ת [חסד גבורה תפארת] אמנם שרשם הוא בחי' חג"ת [חסד גבורה תפארת] דא"א. ⁶¹

The matter is this: it is known that Avraham, Yitzchak and Yaakov are the levels of Chesed (kindness), Gevurah (restraint) and Tiferes (beauty); but their root is the level of Chesed, Gevurah and Tiferes of Arich Anpin.

Avraham, Yitzchak and Yaakov embody Chesed, Gevurah and Tiferes: love, awe and compassion. Their root, however, is the Chesed, Gevurah and Tiferes of Arich Anpin, above Atzilus.

28 והוא ענין טורי נהורא וטורי חשוכא ⁶² הנזכר בזהר ⁶³ דהיינו חג"ת [חסד גבורה תפארת] דאצי' נק' טורי נהורא והם בחי' המדות הנמשכים מן השכל וההתבוננות שע"י השכל וההתבוננות נולד האהבה או היראה,

This is the matter of "mountains of light" and "mountains of darkness" mentioned in the Zohar. That is: Chesed (kindness), Gevurah (restraint) and Tiferes (beauty) of Atzilus (Emanation) are called "mountains of light," and they are the level of the emotive attributes (middos) drawn from intellect and contemplation, for through intellect and contemplation love or awe is born.

The Zohar speaks of "mountains of light" and "mountains of darkness." The mountains of light are Chesed, Gevurah and Tiferes of Atzilus: emotions born of understanding and contemplation, as when reflecting on G-d produces love or awe.

אך יש בחי' אהבה רבה שלמעלה מהשכל ונקי' טורי חשוכא שהם המדות הכלולים בהרצון שלמעלה מהשכל וכענין שתוק כך עלה במחשבה כו'.

But there is a level of great love (ahavah rabbah) that is above intellect, and it is called “mountains of darkness”: these are the attributes included in the will (ratzon) that is above intellect, as in “Be silent; thus it arose in thought,” etc.

The mountains of darkness are a great love above intellect: emotions contained within the will that transcends understanding. They are “dark” in that understanding cannot reach them, like the answer “Be silent; thus it arose in thought”; Likkutei Torah, Shir HaShirim, identifies them with the Chesed, Gevurah and Tiferes of Arich Anpin.

וזהו ענין גי' ידות ⁶⁴ יד הגדולה ⁶⁵ ויד החזקה ^{66, 67} ויד הרמה ⁶⁸ וכנודע שבחי' חו"ג [חסד וגבורה] דא"א מתלכשים באו"א [כאבא ואימא] ומהם נמשך אח"כ בחג"ת [בחסד גבורה תפארת] דאצ"י.

This is the matter of the three “hands”: “the great hand,” “the strong hand” and “the high hand.” As is known, the level of Chesed and Gevurah of Arich Anpin is clothed in Abba and Imma, and from them it is afterward drawn into Chesed, Gevurah and Tiferes of Atzilus.

This is the meaning of the Torah's three “hands”: the great hand (Exodus 14:31), the strong hand (Exodus 6:1) and the high hand (Exodus 14:8, where Israel went out “with a high hand”). As is known, Chesed and Gevurah of Arich Anpin are clothed in Abba and Imma, and through them reach Chesed, Gevurah and Tiferes of Atzilus.

29 והנה המדות שלמעלה מהשכל הם בבחי' התכללות מאד וכנ"ל שבכתר אין שייך התחלקות עדיין.

Now, the attributes (middos) that are above intellect are in a state of great inter-inclusion, as mentioned above, that in Keser (the Crown) division does not yet apply.

Emotions that transcend intellect are not yet divided into separate attributes; each contains the others, for in Keser there is no division.

וזהו ואקח את אביכם את אברהם מעבר הנהר ואולך אותו בכל ארץ כנען ⁶⁹ פ"י ארץ כנען הוא המל' דאצ"י לשון תגר וסוחר ולשון הכנעה כמ"ש במ"א. ⁷⁰

This is [the meaning of] “And I took your father Avraham from beyond the River and led him through all the land of Canaan.” That is: “the land of Canaan” (Kenaan) is the Malchus (sovereignty) of Atzilus (Emanation), a term meaning “merchant” and “trader,” and a term of submission (hachna'ah), as is explained elsewhere.

Now the next verse: “I took your father Avraham from beyond the River and led him through all the land of Canaan.” The land of Canaan is Malchus of Atzilus; the word Kenaan can mean “merchant,” and it also echoes hachna'ah, submission. In Torah Ohr, Vayeshev, the Alter Rebbe explains that Canaan means a merchant, who spends his money in order to gain more, and calls Malchus “the supernal Canaan of holiness.”

והכוונה שהמשיך את האבות משרשם שבעבר הנהר לירד למטה בכל האצ"י (דהיינו כנ"ל שחג"ת [שחסד גבורה תפארת] דא"א מתלבשים באו"א [באבא ואימא] ומשם בזו"נ [בזעיר אנפין ונוקבא])

The intent is that He drew the Patriarchs from their root beyond the River, to descend below through all of Atzilus (that is, as mentioned above, the Chesed, Gevurah and Tiferes of Arich Anpin are clothed in Abba and Imma, and from there in Z'eir Anpin and Nukva),

G-d drew the Patriarchs down from their root beyond the River through all of Atzilus: from Arich Anpin into Abba and Imma, and from there into Z'eir Anpin and Nukva.

עד המלי' כדי להתלבש בכי"ע בגופים בעוה"ז לברר ברורי רפ"ח נצוצין שנפלו בכי"ע וירידה זו צורך עלייה היא שיעלו הרפ"ח ניצוצות לשרשן ומקורן

down to Malchus, in order to be clothed in Beriah (Creation), Yetzirah (Formation) and Asiyah (Action), in bodies in this world, to refine the refinements of the two hundred and eighty-eight sparks that fell into Beriah, Yetzirah and Asiyah. And this descent is for the sake of ascent: that the two hundred and eighty-eight sparks ascend to their root and source

They descended to Malchus and from there into the lower worlds, Beriah, Yetzirah and Asiyah, into bodies in this world. The purpose was to refine and raise the 288 sparks of holiness that fell into those worlds, so the descent is for the sake of an ascent.

(וכמשנ"ת [וכמו שנתבאר] ענין זה ג"כ בד"ה לך לך⁷¹ הנה אב רם הוא שכל הנעלם כו') אברהם ע"י בחי' האהבה ויצחק בבחי' יראה ויעקב בחי' רחמנות.

(as this matter was also explained in the discourse beginning "Go forth," [where] "Av ram" ["exalted father"] is the hidden intellect, etc.): Avraham through the level of love, Yitzchak through the level of awe, and Yaakov through the level of compassion.

This was also explained in Torah Ohr, in the discourse on "Go forth" (Lech Lecha), where Avram, "Av ram," "exalted father," is the hidden intellect, which must come into revelation step by step. Avraham refines the sparks through love, Yitzchak through awe, and Yaakov through compassion.

וזהו ענין אם בחקותי תלכו שהיא בחי' ההליכה ממטה למעלה ובפרט העיקר ע"י מדת רחמנות בחי' נחלה בלי מצרים⁷² כו'

This is the matter of "If you walk in My statutes": it is the level of "walking" from below upward, and in particular, principally, through the attribute of compassion, the level of "an inheritance without bounds," etc.

This is the meaning of "If you walk in My statutes": walking from below upward, back to the root. Above all it happens through compassion, Yaakov's attribute, which the Sages call "an inheritance without bounds."

(וכמ"ש במ"א ע"פ המאמר וישב⁷³ ד' קפ"א וגבה מאד מסטרא דיעקב⁷⁴ כו' ע"ש וע' במ"ש בד"ה כנשר יעיר⁷⁵ וע' לעיל פ' ויצא בד"ה והיה הוי' לי לאלקים⁷⁶ כו' וכל אשר תתן לי עשר אעשרנו לך⁷⁷ כו').

(As is explained elsewhere on the statement [of the Zohar], Vayeshev, folio 181, "And very high: from the side of Yaakov," etc.; see there. And see what is written in the discourse beginning "As an eagle stirs up," and see above, Parshas Vayetzei, in the discourse beginning "And Havayah will be my G-d," etc., "and of all that You give me I will surely tithe to You," etc.)

The parenthesis cites the Zohar on the verse "He shall be exalted and lifted up and very high": the word "very" (me'od) is from the side of Yaakov. It also refers to the discourses on "As an eagle stirs up its nest" and on Yaakov's vow, "Havayah will be my G-d."

וזהו ג"כ ענין נשמה שנתת בי טהורה היא כי הנה בחי' שרשם בעבר הנהר היינו בחי' אותיות החקיקה כנ"ל דבחי' מחשבה סתימאה נקי גליף גליפו בטה"ע [בטהירו עילאה]

This is also the matter of "The soul that You have given within me, it is pure": for the level of their root, beyond the River, is the level of the letters of engraving, as mentioned above, since the level of hidden thought is called "He engraved engravings in the supernal brightness (tehiru ila'ah)."

The same root explains "The soul that You have given within me, it is pure." The soul's root beyond the River is the level of engraved letters, since hidden thought is what the Zohar calls "He engraved engravings in the supernal brightness."

וזהו פ"י טהורה היא שנמשכה מבחי' טהירו עילאה והיינו ממש ענין בעבר הנהר ישבו אבותיכם.

This is the meaning of "it is pure" (tehorah): that it is drawn from the level of the supernal brightness (tehiru ila'ah). And this is exactly the matter of "your fathers dwelt beyond the River."

"It is pure" (tehorah) alludes to tehiru, the supernal brightness, from which the soul is drawn. This is exactly what "your fathers dwelt beyond the River" means.

30 ואח"כ כשירדה למטה כמ"ש ואולך אותו בכל ארץ כנען הוא ענין אתה בראתה יצרתה בחי' השתלשלות בי"ע עד שנפחתה בי והשתלשלות זו היינו בחי' אותיות הכתב

Afterward, when it descended below, as it is written, "and I led him through all the land of Canaan," this is the matter of "You created it, You formed it," the level of the chain of descent (hishtalshelus) through Beriah (Creation), Yetzirah (Formation) and Asiyah (Action), until "You breathed it into me." And this chain of descent is the level of the letters of writing.

After the soul's root comes its descent, as in "and I led him through all the land of Canaan." This is "You created it, You formed it... You breathed it into me": the soul's passage down through Beriah, Yetzirah and Asiyah into the body, and that descent is the level of written letters.

נמצא יש בישראל ג"כ ב' מדרגות מצד שרשן טהורה היא הם בחי' אותיות החקיקה ומצד השתלשלותן למטה בבחי' בראתה יצרתה נפחתה בי⁷⁸ זהו ענין אותיות הכתב.

It follows that in Israel, too, there are two levels: from the side of their root, "it is pure," they are the level of the letters of engraving; and from the side of their descent below, at the level of "You created it, You formed it, You breathed it into me," this is the matter of the letters of writing.

So every Jew has two levels. In its root, "it is pure," the soul is engraved letters, one with its source; in its descent, "You created it, You formed it, You breathed it into me," it is written letters. This answers the question: "it is pure" comes first because the root precedes the descent.

SECTION 6 • 31-32

Walking in My statutes

31 ולהבין ענין ב' בחי' אלו בעבודת ה' הוא כי יש בחי' אהבה הנמשכת מצד הבינה והדעת בגדולת ה'.

To understand these two levels in the service of G-d: there is a level of love that is drawn from Binah (understanding) and Daas (knowledge) of the greatness of G-d.

Now the two levels are applied to the service of G-d. One kind of love for G-d is born of understanding and knowledge, from contemplating His greatness.

אמנם עיקר בחי' האהבה אינה מצד הדעת וההתבוננות כי אנו רואים שגדול כח הרצון והאהבה יותר מערך השכל וההתבוננות שהרי אפילו קל שבקלים יכול למסור נפשו על קדש^ה [קדושת השם] שלא מצד ערך ההתבוננות כלל

However, the essential level of love does not come from knowledge and contemplation. For we see that the power of will and love is greater than anything commensurate with intellect and contemplation, since even the lowest of the low can give up his life (mesirus nefesh) for the sanctification of G-d's Name, not at all by virtue of contemplation.

But love in its essence does not come from contemplation. The proof: even the least worthy Jew is ready to give his life for the sanctification of G-d's Name, which no amount of contemplation could account for.

נמצא שעצם הרצון בכל נפש לה' זהו למעלה מהדעת רק שעובר דרך מעבר ע"י השכל והדעת ולכך בלי התבוננות לא יומשך בגילוי.

It follows that the very will (ratzon) for G-d in every soul is above knowledge; only, it passes through intellect and knowledge as through a passageway, and therefore without contemplation it will not be drawn forth into revelation.

So the essential will for G-d in every soul is above knowledge. It passes through intellect and knowledge on its way out, which is why without contemplation it does not become revealed.

אבל מ"מ עצם שרש הרצון הוא למעלה מהדעת. וזהו מצד בחי' נשמה שנתת בי טהורה היא

Nevertheless, the very root of the will is above knowledge. And this is from the level of "The soul that You have given within me, it is pure"

Still, the root of that will is above knowledge. It comes from the soul's root, of which the blessing says, "it is pure."

(והיא בחי' אהבת הבן אל האב שנתבאר במ"א⁷⁹ מפני שהי' אלהינו ממש כו'. וזהו בחינת חטה שאין התינוק יודע^{80,81} כו' כמ"ש במ"א).

(and it is the level of the love of a son for his father, which is explained elsewhere, because Havayah is truly our G-d, etc. And this is the level of "wheat," for "an infant does not know," etc., as is explained elsewhere).

This is the love of a son for his father, explained elsewhere, which comes because "Havayah is our G-d," truly our own. It is also linked with "wheat," after the Sages' saying that an infant does not know how to call "father" and "mother" until it tastes grain; this too is explained elsewhere.

וזהו אם בחקותי תלכו בחוקים שחקקתי לכם היינו בחי' חג"ת [חסד גבורה תפארת] דא"א ששם שרש האבות ע"כ ביכולתם לרעות צאנם ולהביאם למקור זה הנק' חקיקות ואז תלכו בבחי' מהלך בלתי שיעור וגבול.

This is [the meaning of] "If you walk in My statutes": in the statutes (chukim) that I have engraved (chakakti) for you, that is, the level of Chesed (kindness), Gevurah (restraint) and Tiferes (beauty) of Arich Anpin, where the root of the Patriarchs is. Therefore they are able to pasture their flock and bring them to this source, which is called "engravings," and then "you will walk," at the level of a walking without measure or limit.

So "If you walk in My statutes" means: in the statutes I have engraved for you, the Chesed, Gevurah and Tiferes of Arich Anpin, where the Patriarchs are rooted. The Patriarchs, as shepherds, can lead their flock, the Jewish souls, to that source, and then the soul's walking is without measure or limit.

וכמ"ש הנה ישכיל עבדי⁸² כו' וגבה מאד ופי' מאד בלי גבול היינו בבחי' א"ס (ועמ"ש ע"פ הזהר וישב הנ"ל) וזה הגילוי יהיה לע"ל [לעתיד לבוא].

As it is written, "Behold, My servant shall be wise," etc., "and very high"; and the meaning of "very" (me'od) is without limit, that is, at the level of the Infinite One (Ein Sof) (see what is written on the Zohar on Vayeshev mentioned above). And this revelation will be in the Time to Come.

The verse "Behold, My servant shall be wise... and very high" shows this: "very" (me'od) means without limit, the level of the Infinite One. This revelation belongs to the Time to Come.

והיינו ע"י אהבת בכל מאדך⁸³ בבחי' הילוך בתוספת אור דבר יום ביומו וכל אי מוכרח לבא אל אמיתית שרשו ומקורו בבחי' חג"ת [חסד גבורה תפארת] דא"א הנקי בחקותי כי לא ידח ממנו נדח⁸⁴ ממנו ממש ממהותו ועצמותו ית'.

That is, through the love of "with all your might" (bechol me'odecha), at the level of walking, with an increase of light, "each day's matter on its day." And every one is bound to come to the truth of his root and source, at the level of Chesed, Gevurah and Tiferes of Arich Anpin, which are called "My statutes," for "the banished one shall not be banished from Him": truly from Him, from His being and essence, blessed be He.

It is reached through love "with all your might" (bechol me'odecha), with light increasing day by day. Every soul must eventually reach its true root, for, in the verse's words, "the banished one shall not be banished from Him," from G-d's very being and essence.

32 ואם לא בדור הזה יבא בגלגול בדור אחר ובפרט בדור דמלכא משיחא שיתעלו כללות נש"י [נשמות ישראל] בבחי' מאד

And if not in this generation, he will come in a reincarnation in another generation, and especially in the generation of King Moshiach, when the souls of Israel as a whole (klalus) will be raised to the level of "very" (me'od).

If a soul does not reach its root in this lifetime, it returns in a later generation, in a reincarnation. Above all, in the generation of Moshiach the souls of Israel as a whole will rise to the level of "very."

כי בימות המשיח עד תחיית המתים⁸⁵ יהיה העבודה במצות מעשיות רק שיהיה שלימות העבודה וכמ"ש במ"א ע"פ אוסרי לגפן^{86,87} לכן אז יהיה גבה מאד בחקותי ממש תלכו.

For in the days of Moshiach, until the Resurrection of the Dead, the service will be in practical mitzvos, only there will be the perfection of the service, as is explained elsewhere on the verse "Binding his foal to the vine." Therefore then there will be "very high": truly "in My statutes you will walk."

In the days of Moshiach, until the Resurrection, divine service will still consist of practical mitzvos, but in their full perfection. In Torah Ohr, Vayechi, on "Binding his foal to the vine," the Alter Rebbe explains that the days of Moshiach are still a time "to do them," the perfection of action, before the reward that follows the Resurrection. Then "very high" will be fulfilled, and Israel will truly walk "in My statutes."

והנה מה שאמר אם בחקותי תלכו אין אם אלא לשון תחנונים⁸⁸ הכוונה בבקשה זו שלא ילכו כנסת ישראל בבחי' הילוך הנ"ל כ"א בג' חקיקות הללו

Now, as for its saying "If you walk in My statutes": "If (im) is nothing but a term of entreaty." The intent of this request is that the Congregation of Israel should walk in the walking mentioned above only in these three engravings

As the Sages said, "If" here is a plea: G-d is entreating Israel. The plea is that the Congregation of Israel walk this path only within these three "engravings."

(שהם שרש ג' אבות שהם שרש ג' מדות הקדושות אהוי"ר [אהבה ויראה] ורחמנות ושאר המדות מסתעפים מהם נצח ענף החסד שהוא האהבה כו' וכן כל המצות נמשכים מג' קוין אלו

(which are the root of the three Patriarchs, who are the root of the three holy attributes (middos), love and awe and compassion; and the other attributes branch out from them, Netzach (victory) being a branch of Chesed (kindness), which is love, etc.; and likewise all the mitzvos are drawn from these three lines,

The three engravings are the root of the three Patriarchs and of the three holy attributes, love, awe and compassion. All the other attributes branch out from them, as Netzach branches from Chesed, and all the mitzvos too are drawn from these three lines.

ולכן נחלקו לג' בחי' תורה ועבודה וגמ"ח [וגמילות חסדים]^{89,90} ולא בדרך אחרת זולתם כלל וזהו בחקותי שחקקתי דוקא תלכו:

and therefore they are divided into three categories, Torah, service and acts of kindness), and not in any other way besides them at all. This is [the meaning of] "in My statutes" (bechukosai), that I have engraved (chakakti), specifically, "you shall walk."

This is why the mitzvos fall into three groups, Torah, service and acts of kindness, the three things on which the world stands. G-d asks that Israel walk in no other way: "in My statutes," the ones He engraved.

SECTION 7 • ¶33-36

Keeping My commandments

33 ה ואת מצותי תשמרו.⁹¹ פיי השמירה כדי שיתקיים ההילוך דבכל מאדך בתפלה הוא עיי המצות שהן

בחי כלים מכלים שונים לאור א"ס ב"ה וזהו ויין מלכות רב כיד המלך.⁹²

5. “And keep My commandments.” The meaning: the keeping, so that the walking of “with all your might” in prayer will endure, is through the mitzvos, which are the level of vessels, “vessels of diverse vessels,” for the Infinite Light (Or Ein Sof), blessed be He. This is [the meaning of] “And royal wine in abundance, according to the hand of the king.”

Section 5 turns to the second half of the verse, “and keep My commandments.” The walking of prayer, “with all your might,” must be kept and preserved, and that happens through the mitzvos, which are vessels for the Infinite Light; the Megillah’s “vessels of diverse vessels... and royal wine in abundance” alludes to this.

93 פיי עד"מ היין שא"א לקבלו בלא כלי וכן עד"מ האור שמאיר בפתילה שאם אין פתילה יסתלק האור.

The meaning, by way of analogy: wine, which cannot be received without a vessel; and likewise, by way of analogy, the light that shines on a wick: if there is no wick, the light departs.

Wine cannot be held without a vessel, and a flame cannot stay alight without a wick: without the wick, the light departs. In Torah Ohr, Miketz, the Alter Rebbe explains that a flame shines because it takes hold of the wick, and so the light of the G-dly soul takes hold of the animal soul in which it is clothed.

34 וכן עד"מ בנפש החיונית המחיה אברי הגוף כמו כח הראיה בעין וכח השמיעה באזן שבקלקול הכלי עיי

מכה וכדומה מסתלק אור הראיה מהעין והשמיעה מהאזן עד"מ.

And likewise, by way of analogy, with the vital soul that gives life to the limbs of the body, such as the power of sight in the eye and the power of hearing in the ear: when the vessel is damaged by a blow or the like, the light of sight departs from the eye, and the hearing from the ear, by way of analogy.

The same holds for the vital soul in the body: sight and hearing need healthy organs, and if the eye or the ear is injured, the power departs from it.

וכך עדי"ז יובן ענין רמ"ח מ"ע [מצות עשה] רמ"ח אברים דהיינו בחי' כלים דז"א לקבל המשכת האור מבחי' כתר תר"ך עמודי אור^{94,95} שהם תרי"ג מצות דאורייתא ושבע מצות דרבנן

In the same way will be understood the matter of the two hundred and forty-eight positive commandments, the two hundred and forty-eight limbs, that is, the level of the vessels of Z'eir Anpin, to receive the drawing down of the light from the level of Keser (the Crown), the six hundred and twenty pillars of light, which are the six hundred and thirteen mitzvos of the Torah and the seven mitzvos of the Rabbis,

So the 248 positive commandments correspond to 248 "limbs," the vessels of Z'eir Anpin, which receive the light drawn from Keser, called the "620 pillars of light": the 613 mitzvos of the Torah and the seven mitzvos of the Rabbis, among them the Chanukah lights and the reading of the Megillah (620 is the numerical value of כתר, Keser).

שיומשך ויתפשט בכלים ואברים דז"א ומשם יומשך בבי"ע ובלעדי הכלים הי' [היה] מסתלק האור כענין שנאמר כלים רקים אל תמעיטי⁹⁶ כו' וכתוב אין עוד כלי ויעמוד השמן^{97,98} כו'.

so that it be drawn and spread into the vessels and limbs of Z'eir Anpin, and from there be drawn into Beriah (Creation), Yetzirah (Formation) and Asiyah (Action). Without the vessels the light would depart, as in what is said, "Empty vessels, do not take few," etc., and it is written, "There is no other vessel; and the oil stopped," etc.

Through them the light spreads into Z'eir Anpin and then into the lower worlds; without vessels it would depart, as in Elisha's miracle, where the oil flowed only while there were empty vessels to fill.

(ועמ"ש מזה בביאור ע"פ וקבל היהודים).^{99,100} וזהו ויין מלכות הוא האור שמאיר רב כיד המלך הוא בחי' היד הגדולה חסד דאריך כו'

(See what is written about this in the explanation on the verse "And the Jews accepted.") And this is [the meaning of] "And royal wine": it is the light that shines; "in abundance, according to the hand of the king": it is the level of "the great hand," the Chesed (kindness) of Arich [Anpin], etc.

The reader is referred to the discourse on "And the Jews accepted," which notes that had there been more vessels, more light would have been drawn down. In the verse, the "royal wine" is the light, and "according to the hand of the king" is "the great hand," the Chesed of Arich Anpin.

ועל ידי שנכנס יין זה באדם יצא הסוד ואהבה מסותרת ששרשה מבחי האבות אשר שרשן מבחי זו בעבר הנהר כו' כנ"ל.

And through this wine entering a person, “the secret comes out,” and [so does] the hidden love, whose root is from the level of the Patriarchs, whose root is from this level beyond the River, etc., as mentioned above.

When this wine enters a person, “the secret comes out,” as the Sages say of wine: the hidden love is revealed, whose root is in the Patriarchs, beyond the River.

אך שצריך להיות בחי כלים מכלים שונים דתורה ומצות שבהן יומשך יין מלכות להיות רב כיד המלך.

Only, there must be the level of vessels, “vessels of diverse vessels,” of Torah and mitzvos, in which the royal wine will be drawn, to be “in abundance, according to the hand of the king.”

But the wine must be received in vessels, the “diverse vessels” of Torah and mitzvos, so that it can flow “in abundance, according to the hand of the king.”

35 וזהו ואת מצותי תשמרו פי מצוה לשון צוותא והתחברות והיינו כאשר האור נמשך בכלי אז הוא בבחי התקשרות וצוותא אלינו משא"כ בעודו למעלה נקי חקיקה גליף גליפו וכו'.

This is [the meaning of] “And keep My commandments” (mitzvosai): mitzvah is a term of tzavta, joining and connection. That is, when the light is drawn into a vessel, it is then at the level of a bond and joining with us; whereas while it is still above, it is called engraving, “He engraved engravings,” etc.

“My commandments” (mitzvosai) is read as related to tzavta, joining. When light is drawn into a vessel it becomes bound and joined with us; while it remains above, it is only “engraving.”

וזהו בחוקתי תלכו בתפלה בבחי אהבה ויראה והתעוררות רחמים כו' שהם עליות עד בחי חקיקה עליונה אורות דכתר

This is “In My statutes you shall walk”: in prayer, at the level of love and awe (ahavah and yirah) and the arousal of compassion, etc., which are ascents up to the level of the supernal engraving, the lights of Keser (the Crown);

So “In My statutes you shall walk” is the ascent in prayer, through love, awe and the arousal of compassion, up to the supernal engraving, the lights of Keser.

והיינו דוקא ע"י ואת מצותי תשמרו שהן הכלים להמשכת וגילוי אורות הנ"ל שע"י הכלי יתקיים האור והיינו כי צ"ל תמיד בחי העלאה והמשכה כו' בחי רצוא ושוב.¹⁰¹

and this is specifically through "And keep My commandments," which are the vessels for drawing down and revealing the lights mentioned above, for through the vessel the light endures. That is, there must always be the level of raising up and drawing down, etc., the level of "running and returning" (ratzo vashov).

That ascent lasts only through "keep My commandments," the vessels that draw the lights down and reveal them. There must always be both raising up and drawing down, "running and returning," as the prophet describes the living creatures of the Chariot.

36 ועי"ז ונתנה הארץ יכולה¹⁰² הארץ היינו בחי מלכות דאצילות שתתן יכולה בהעלאת מ"נ [מ"יין נוקבין]

דרפ"ח ניצוצין ואח"כ ממילא יומשך בחי ועץ השדה יתן פריה הוא המשכת מ"ד [מ"יין דוכרין]

Through this, "the land shall give its produce": "the land" is the level of Malchus (sovereignty) of Atzilus (Emanation), which shall give its produce in the raising of the feminine waters (mayin nukvin) of the two hundred and eighty-eight sparks; and afterward there will automatically be drawn the level of "and the tree of the field shall give its fruit," which is the drawing down of the masculine waters (mayin duchrin);

The verse continues, "the land shall give its produce, and the tree of the field shall give its fruit." The land is Malchus of Atzilus: its "produce" is the raising of "feminine waters," the 288 sparks lifted up from below, and in response comes the "fruit" of the tree, the "masculine waters" drawn down from above.

והיינו שיהיה גילוי אור א"ס ב"ה להיות והתהלכתי בתוכם¹⁰³ בבחי עץ החיים שמשם יומשכו נשמות עליונות הנקראים פרי צדיק עץ חיים¹⁰⁴ (ועיין בזו"א [בזהר חלק א] בראשית דל"ז סע"ב [סוף עמוד ב]. עמ"ש במ"א ע"פ בן פורת יוסף¹⁰⁵ כו')

that is, that there will be a revelation of the Infinite Light (Or Ein Sof), blessed be He, so that "I will walk among you," at the level of the Tree of Life, from which lofty souls will be drawn, who are called "the fruit of the righteous is a tree of life" (and see the Zohar, Part I, Bereishis, end of folio 37b; see what is written elsewhere on the verse "Yosef is a fruitful bough," etc.).

That response is a revelation of the Infinite Light, as a later verse promises, "I will walk among you," from the level of the Tree of Life. From there come lofty souls, called "the fruit of the righteous," which "is a tree of life."

ועמ"ש עוד ע"פ את שבתותי תשמרו¹⁰⁶ מענין ירידת הנשמות ממקורם ממחשבה עילאה להתלבש בגופים איך שהיא ירידה צורך עלייה למעלה מעלה כו'.

And see further what is written on the verse "You shall keep My Shabbosos," regarding the descent of the souls from their source, from higher thought, to be clothed in bodies, how it is a descent for the sake of an ascent, far, far higher, etc.

The reader is referred to the discourse on "You shall keep My Shabbosos" (Likkutei Torah, Behar), which explains that the souls, which even before their descent "arose in thought," come down into body and animal soul, a descent that calls for great compassion and is for the sake of a far higher ascent.

ועמ"ש בד"ה ושמתי כדכד¹⁰⁷ בענין טהרה מביאה לידי קדושה וסד"ה אלה מסעי^{108, 109} בענין מסעיהם למוצאיהם.¹¹⁰

And see what is written in the discourse beginning "And I will make [your windows of] kaddod," regarding "purity brings to holiness," and at the end of the discourse beginning "These are the journeys," regarding "their journeys according to their goings out."

Also cited are the discourse on "And I will make your windows of kaddod," on the teaching that purity leads to holiness, and the end of the discourse on "These are the journeys," on "their journeys according to their goings out."

(ועיין מענין חרות על הלוחות^{111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121} ברבות משפטים ר"פ ל"ב. כי תשא פמ"א [פרק מ"א / פרשה מ"א]. פקודי פנ"א. ובגמרא עירובין נ"ד א'. ובוהר ח"ב [חלק ב'] דף פ"ד דק"ג ב'. קי"ד א'. קפ"ג א' מ"ה ע"ב. ח"א [חלק א'] דל"ז סע"ב [סוף עמוד ב'] ודקל"א ב'. ח"ג [חלק ג'] ד"ו ע"ב).¹²²

(And on "engraved upon the Tablets," see [Midrash] Rabbah on Mishpatim, beginning of section 32; Ki Sisa, section 41; Pekudei, section 51; and in the Gemara, Eruvin 54a; and in the Zohar, Part II, folio 84; folio 113b; 114a; 183a; 45b; Part I, end of folio 37b, and folio 131b; Part III, folio 6b.)

This parenthesis gathers sources on "engraved upon the Tablets" in the Midrash, the Talmud and the Zohar. Several of them read charus, "engraved," as cherus, "freedom": freedom from the angel of death and from subjugation.

וצויתי את ברכתי¹²³ ברכת המצות כי מצות צריכות כוונה להמשיך בהן האור וכללות הכוונה היא התפלה של כל יום כמ"ש במ"א ע"פ לא הביט און ביעקב¹²⁴

“And I will command (vetzivisi) My blessing”: the blessing over the mitzvos. For mitzvos require intention, to draw the light into them, and the intention as a whole (klalus) is the prayer of each day, as is explained elsewhere on the verse “He has not beheld iniquity in Yaakov.”

The verse “And I will command My blessing” (in Parshas Behar) is read as the blessing said over a mitzvah, since vetzivisi, “I will command,” shares its root with mitzvah. Mitzvos need intention, to draw the light into them, and the intention for all of them together is the daily prayer, as explained on the verse “He has not beheld iniquity in Yaakov.”

וזהו ענין אם בחקותי תלכו שהוא בבחינת התפלה ואחר כך ואת מצותי תשמרו כו' ודרך פרט זהו ג"כ ענין ברכות המצות:¹²⁵

This is the matter of “If you walk in My statutes,” which is at the level of prayer, and afterward “and keep My commandments,” etc.; and on the particular level, this is also the matter of the blessings over the mitzvos.

So “If you walk in My statutes” is prayer, and “keep My commandments” follows it. On the particular level, the blessing recited over each mitzvah does the same for that mitzvah; in Likkutei Torah, Masei, the Alter Rebbe describes such a blessing as a drawing down from above that gives the power to raise up the physical thing with which the mitzvah is done.

IN ONE'S AVODAH

Every Jew's will for G-d is rooted above knowledge, yet without contemplating G-d's greatness it does not come into the open. In prayer a person should walk, rising day by day in love, awe and compassion toward the engraved root of his soul, and by no other way. Then he must hold that light in the vessels of the mitzvos, for without a vessel the light departs: always rising and drawing down again, with each day's prayer as the intention for all his mitzvos and the blessing as the intention for each one.

QUESTIONS FOR DISCUSSION

1. Why does the maamar insist that engraved letters are not identical with the stone's simple substance, and how does this nuance carry over to Keser and to the soul?
2. Why do the letters included in the concept fall short as an analogy, and what does the infant who understands but cannot speak show about where the letters come from?
3. What does the story of Moshe and Rabbi Akiva show about the difference between the Chochmah of Atzilus and the hidden Chochmah of Keser?
4. How does reading "beyond the River" as the root of the soul answer why the blessing says "it is pure" before "You created it"?
5. Why must the walking of prayer be followed by keeping the mitzvos, and what do the images of wine, wick and vessel add?

SOURCES AND REFERENCES

Notes

PARAGRAPH 2

- 1 G-d's promise to Israel that opens the blessings of Bechukosai: "If you walk in My statutes and keep My commandments and do them," I will give your rains in their season. Plainly, chukosai means "My statutes," the laws to be followed; the discourse reads the word as "My engravings" (chakikah) and the "walking" as the soul's ascent.

ויקרא כ"ו:ג: Leviticus 26:3

אם-בְּחֻקֵּי תֵלְכוּ וְאֶת-מִצְוֹתַי תִּשְׁמְרוּ וְעָשִׂיתֶם אֹתָם:

If ye walk in My statutes, and keep My commandments, and do them;

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- 2 As Moshe comes down the mountain with the two Tablets, the Torah describes them: "The Tablets were the work of G-d, and the writing was the writing of G-d, engraved upon the Tablets." The Alter Rebbe takes the engraved letters of the Tablets as the model of letters that are one with the substance they are in.

שמות ל"ב:ט"ז Exodus 32:16

וְהַלָּחַת מַעֲשֵׂה אֱלֹקִים הֵמָּה וְהַמִּכְתָּב מִכְתָּב אֱלֹקִים הוּא חֲרוּת עַל-הַלָּחַת:

And the tables were the work of G-d, and the writing was the writing of G-d, graven upon the tables.

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PARAGRAPH 6

- 3 שהנפש מלאה אותיות

There the Alter Rebbe explains that all things were created through the letters of the Ten Utterances, and that the human soul too is full of letters, since G-d "blew into his nostrils the breath of life," that is, with the breath of His mouth, which brings everything into being through letters.

KEHOT'S NOTE

ראה לקמן פ' נשא כו, ב. וראה באוה"ת תבוא ע' תתרלב.

- 4 ויהי האדם לנפש חי

The Torah tells how G-d formed man from the dust of the ground and breathed into his nostrils the breath of life, "and man became a living soul." The Alter Rebbe cites it, with Onkelos's rendering, to show that the human soul is full of letters.

בראשית ב':ו: Genesis 2:7

וַיִּצָּר ה' אֱלֹקִים אֶת-הָאָדָם עֹפֶר מִדְּהָאָדָמָה וַיִּפֹּחַ בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

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

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KEHOT'S NOTE

בראשית ב, ז.

- 5 לרוח ממללא

Onkelos renders "a living soul" as "a speaking spirit," identifying the life of the human soul with its power of speech.

תרגום אוונקלוס על בראשית ב':ז: Onkelos Genesis 2:7

וּבָרָא יי אֱלֹקִים יֵת אָדָם עֹפֶרָא מִן אֲדָמָתָא וּנְפַח בְּאַפּוּהִי נִשְׁמָתָא דְחַיִּי וְהוּת בְּאָדָם לְרוּחַ מְמַלְלָא:

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- 6 לבוש . . כמ"ש במ"א

the passage shares nothing with the note

KEHOT'S NOTE

ראה לקו"ת שה"ש ד, א. בלק סז, ג.

PARAGRAPH 7

- 7 בד"ה שחורה אני

That discourse, on "I am black, yet comely," builds on the Sages' teaching that the Torah was given as black fire upon white fire, and applies it to the World to Come, created with the letter yud: the smooth parchment is the white fire, the Infinite Light itself, and the black yud darkens it so that it can be grasped.

KEHOT'S NOTE

לקו"ת שה"ש ד, ב וא"לך.

PARAGRAPH 8

- 8 השמע לאזנך

The Talmud learns from the word "Shema" ("Hear") that the Shema should be recited audibly: "Let your ears hear what you bring out of your mouth." The Alter Rebbe uses the phrase to describe lower thought, which thinks the very letters one speaks.

ברכות י"ג א:כ"ח-ל"א Berakhot 13a:28-30

וְלִרְבִּי נָמִי, הָא קְתִיב "שְׁמַע"! הָהוּא מְבַעֵי לְקָה: הַשְׁמַע לְאַזְנוֹיָךְ מַה שְּׂאֲתָהּ מוֹצִיא מִפִּיךָ. וְרַבְּנָן? סְבָרִי לֵה כְּמֵאן דְּאָמַר לֹא הַשְׁמַע לְאַזְנוֹיָךְ — יִצָּא. וְלִרְבְּנָן נָמִי הָא קְתִיב "וְהִיוּ"? הָהוּא מְבַעֵי לְהוּ שְׁלֹא יִקְרָא לְמַפְרַע.

But for Rabbi also it is written "Hear, O Israel" ! He requires it to establish the rule. Cause thine ear to hear what thou utterest with thy lips. And the Sages ? They agree with him who says that if one does not read [the Shema] audibly, he has still fulfilled his obligation. But for the Sages also it is written "And these words shall be" ! They require it to establish the rule that one must not read [the sentences of the Shema] out of order.

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KEHOT'S NOTE

ברכות יג, א.

PARAGRAPH 9

9 פתוחי חותם

Kehot's note points to Exodus 21:13 for these words.

שמות כ"א:י"ג:Exodus 21:13

KEHOT'S NOTE

שמות כא, יג.

10 פתוחי חותם

G-d tells Moshe to engrave the names of the tribes on the two stones of the ephod "like the engravings of a seal" (pituchei chosam); the same phrase recurs for the stones of the breastplate and the High Priest's gold headplate. The discourse uses it for engraved letters at their source in Binah. (Kehot: Exodus 21:13)

שמות כ"ח:י"א:Exodus 28:11

מַעֲשֵׂה הַרֶשֶׁת אֶבֶן פְּתוּחֵי חֹתֶם תִּפְתַּח אֶת־שְׁמֵי הָאֲבָנִים עַל־שְׁמַת בְּנֵי יִשְׂרָאֵל מִסֵּבַת מִשְׁבָּצוֹת זָהָב תַּעֲשֶׂה אֹתָם:

With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones, according to the names of the children of Israel; thou shalt make them to be inclosed in settings of gold.

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11 אותיות מחשבה ודבור הנקי לאה ורחל

Sefaria does not know this ref

KEHOT'S NOTE

נסמן לעיל (מצורע) כד, ג.

PARAGRAPH 11

12 משבטאותיות והנקודות הוא למעלה מהשכל המושג ומובן אלא משבט הנעלם וקדמות השכל שבנפש המדברת

In this epistle, on "And David made a name," the Alter Rebbe explains that the articulation of letters and vowels comes not from grasped intellect but from the hidden and primordial intellect of the speaking soul, which is why an infant who understands everything cannot yet speak. The discourse quotes it almost word for word.

Tanya, Iggeres HaKodesh 5:5-6:תניא, אגרת הקדש ה':ו'-ה':ח'-ו'

... ולא לפתוח כלל וכלל. ואין להאריך בדבר הפשוט ומובן ומושקל לכל משכיל, שמבטאותיות האותיות והנקודות הוא למעלה מהשכל המושג ומובן, אלא משכיל הנעלם וקדמות השכל שבנפש המדברת, ולכן אין התינוק יכול לדבר, אף שמכין הכל: אך האותיות הן בבחינת חומר וצורה, הנקרא פנימית וחיצונית, כי הגם שמקורן הוא מקדמות השכל ורצון הנפש, זו היא בחינת צורת שינוי המבטא שבכ"ב אותיות, אבל בבחינת החומר וגוף התהוותו, ...

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PARAGRAPH 12

13 שמקורן הוא מקדמות השכל ורצון הנפש

Iggeres HaKodesh says that the source of the letters is "the primordial intellect and the will of the soul," and that this is the form of the twenty-two letters, as distinct from their matter. The discourse uses the same words for the soul's engraved letters.

Tanya, Iggeres HaKodesh 5:6:תניא, אגרת הקדש ה':ו'-ה':ח'-ו'

אך האותיות הן בבחינת חומר וצורה, הנקרא פנימית וחיצונית, כי הגם שמקורן הוא מקדמות השכל ורצון הנפש, זו היא בחינת צורת שינוי המבטא שבכ"ב אותיות, אבל בבחינת החומר וגוף התהוותו, והוא בבחינת חיצוניתו, הוא ההכל היוצא מהלב, שממנו מתהווה קול פשוט היוצא מהגרון, ואחר כך נחלק לכ"ב הברות, וביטוי כ"ב אותיות בה מוצאות ה'דועות': אח"כ מהגרון, גיכ"מ מהחיר כו'. ומבטא ההכל הוא אות ה' "אתא קלילא כו'", והוא מקור החומר ...

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PARAGRAPH 14

14 אין אומר ואין דברים

In David's psalm the heavens and the days declare G-d's glory, though "there is no utterance and there are no words; their voice is not heard": they say nothing aloud, and their very being carries the message. The Alter Rebbe borrows the words in another sense: without the soul there would be no utterance or words at all. (context: Steinsaltz Tanakh)

Psalms 19:4:תהילים י"ט:ד'

אִין־אָמַר וְאִין דְּבָרִים בְּלִי נִשְׁמָע קוֹלָם:

There is no speech, there are no words, neither is their voice heard.

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15 כל אות שאין גויל מקיף מדי רוחותיה פסול

The Talmud rules that any letter not surrounded by parchment on its four sides is invalid. The Alter Rebbe cites the law as a further sign of how the written letter depends on its parchment.

Menachot 29a:17-18:מנחות כ"ט א:י"ז-י"ח

אמר רב יהודה אמר רב לא נצרכה אלא לקוצה של יוד והא נמי פשיטא אלא לכאידך דרב יהודה אמר רב דאמר רב יהודה אמר רב כל אות שאין גויל מוקף לה מארבע רוחותיה פסולה אמר אשיאן בר נבך משמיה דרב יהודה ניקב תוכו של ה"י כשר יריכו פסול א"ר זירא לדידי מפרשה לי מיניה דרב הונא ורבי יעקב אמר לדידי מפרשה לי מיניה דרב יהודה ניקב תוכו של ה"י כשר יריכו אם נשתיר בו כשיעור אות קטנה כשר ואם לאו פסול

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16 שימיני כחותם

The beloved asks, "Set me as a seal upon your heart, as a seal upon your arm," to be bound to him for ever; in the allegory, Israel asks this of G-d. The verse names another

discourse, where this law of the parchment surrounding each letter is explained.

Song of Songs 8:6: שיר השירים ח:ו

שִׁמְנִי כְּחֹתֶם עַל־לִבְךָ כְּחֹתֶם עַל־זְרוֹעֶךָ כִּמְנוֹת אֶהְבֶּה קֶשֶׁר
כְּשֹׂאֹל קִנְיָה רִשְׁפִּיהָ רִשְׁפִּי אֵשׁ שֶׁלֹּה־כֶּתִיהָ:

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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PARAGRAPH 15

17 בדבר ה' שמים נעשו

“By the word of Havayah the heavens were made, and by the breath of His mouth all their host.” The verse is the classic source for G-d creating through speech, that is, through letters.

Psalms 33:6: תהילים ל"ג:ו

בְּדִבְרֵי ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּי כָל־צִבְּאוֹם:

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

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PARAGRAPH 16

18 מ"ש . . בריש הרמנותא דמלכא

In the discourse on “This is the statute of the Torah,” the Alter Rebbe reads the Zohar’s “He engraved engravings” as engraving, since the Targum renders “you shall engrave upon it engravings” with the same root.

KEHOT’S NOTE

ראה לקמן פ' חוקת נט, ג. ביאח"ז לצ"צ ע' שצח ואילך.

19 כעצם השמים לטוהר

At Sinai, Moshe, Aharon, Nadav, Avihu and seventy elders “saw the G-d of Israel, and under His feet was like a work of sapphire brick, and like the essence of the heavens in purity.” The word for purity, tohar, explains the Zohar’s term tehiru, the supernal brightness.

Exodus 24:10: שמות כ"ד:י

וַיֵּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת רַגְלָיו כִּמְעָשָׂה לִבְנֵת הַסַּפִּיר וּכְעָצֶם הַשָּׁמַיִם לְטָהָר:

and they saw the G-d of Israel; and there was under His feet the like of a paved work of sapphire stone, and the like of the very heaven for clearness.

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KEHOT’S NOTE

שמות כד, י.

20 איהו וגרמוהי חד

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

KEHOT’S NOTE

ת"ו בהקדמה.

21 איהו וגרמוהי חד

The Tikkunei Zohar says that in the ten Sefiros of Atzilus “He and His vessels are one,” unlike the Sefiros of Beriah. The Alter Rebbe grants this, yet likens the Sefiros of Atzilus to written letters compared with Keser.

Tikkunei Zohar 3b:9-10: תקוני זוהר ג' ב:ט-י

דַּעֲשֵׁר סְפִירוֹת דְּאֲצִילוֹת מְלָכָא בְּהוֹן, אִיהוּ וְגִרְמִיָּה חַד בְּהוֹן, אִיהוּ וְחִיּוּנִי חַד בְּהוֹן, מִה דְּלֹא חֲכִי בְּעֵשֶׂר סְפִירוֹת דְּבְרִיָּאָה, דְּלֹא אִינוֹן וְחִיּוּנוֹן חַד, לֹא אִינוֹן וְגִרְמִיָּהוֹן חַד. וְעַלֹת עַל כָּלָא הוּא נִהִיר (נ"א נחית) בְּעֵשֶׂר סְפִירוֹת דְּאֲצִילוֹת, וּבְעֵשֶׂר סְפִירוֹת דְּבְרִיָּאָה, וְנִהִיר בְּעֵשֶׂר כֶּתוֹת דְּמֶלְאכִיָּא, וּבְעֵשֶׂר גִּלְגָּלֵי דְרִקִּיעָא, וְלֹא אֲשַׁתְּנִי בְּכָל אֲתָר.

Tikkunei Zohar - Vocalized (Public Domain)

22 בכיור ע"פ וכעצם השמים לטוהר

This is the explanation the text refers to.

KEHOT’S NOTE

תו"א עח, ג. נתבאר בארוכה באוה"ת בלק ע' תתקסו. אוה"ת ענינים ע' קסב.

23 מחלוקת המקובלים . . בפרדס שער ג'

The note refers to this collection of the Alter Rebbe’s maa-marim for the dispute among the Kabbalists over whether Keser is counted among the Sefiros.

KEHOT’S NOTE

ראה מאמרי אדה"ז — ענינים ע' קצא. סה"מ תרס"ו ע' קמה.

24 בע"ח שער מ"א פ"ג

After noting that the discourse’s “Sha’ar 41” follows the numbering of the Shklov printing (Sha’ar 42 in current editions) and that “chapter 3” should read chapter 1, the note refers to Or HaTorah on Balak, where the Arizal’s view of Keser as intermediary is discussed at length.

KEHOT’S NOTE

בדפוס שקלאוו תר"ס. [לפננו שער מ"ב] צ"ל פ"א ולא פ"ג [כ]. בארוכה ראה אוה"ת בלק ע' תתקסו.

25 האצילה את הבחי' הב' שבו שהוא שרש כל י"ס הנמצלים

The Arizal explains that Keser is an intermediary between the Emanator and the emanated: its lower level of the Infinite One emanates a second level holding the root of all the emanated, and the two, Atik and Arich Anpin, are together called Keser. The discourse cites it as Sha’ar 41, chapter 3: the gate follows the numbering of the Shklov printing (Sha’ar 42 in current editions), and the Kehot note corrects the chapter to 1.

Sefer Etz Chaim 42:3: עץ חיים מ"ב:ג

... בחי' דיצירה מלבישין לבריאה וגי' בחי' דעשיה מלבישין ליצירה. ונמצא גופות דעשיה מלבישין כל הבחי' כולם ועליהם קליפות דאצי ועליהן קליפין דבריאה ועליהן קליפין דיצירה ועליהם קליפין דעשיה ועליהם מלבישים לבושי והיכלות דקדושה דעשיה ועליהן לבושי והיכלי קדושה דיצירה כו' עד לבושי והיכלי דאי"ק זהו הנלע"ד עתה ויש פ"י ב' והוא שאין הקליפה מקיפין כל האצילות אלא ע"ד שרחל יוצאת מאחורי ז"א ונפרדת ממנו כך הקליפה דאצילות הוא כדמיון אדם א' בליל עומד אחורי אדם דקדושה דאצילות וכשעולה הקדושה דבריאה

באצילות אז הקדושה מלבשת לקדושה וקליפה דבריאה מקפת לקליפה ...

Sefer Etz Chaim (Public Domain)

26 כתר והיא בחי הממוצע

The note says a fuller explanation of Keser as intermediary is found in this manuscript and belongs here.

Song of Songs 7:4: ז'ד: שיר השירים

שְׁנֵי שְׁדֵיךְ כְּשְׁנֵי עֶפְרַיִם תְּאֵמִי צְבִיָּה:

Thy two breasts are like two fawns that are twins of a gazelle.

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KEHOT'S NOTE

ביאור יותר בזה עי ביכעל פערטעל קכו, ב ושייכו ל כאן וד"ל [כ]. [המסומן בספריית כ"ק אדמו"ר במס' 499 שם נמצא ד"ה להבין מ"ש בע"ה דהכתר הוא ממוצע, ונדפס בס' מאמרי אדה"ז ענינים עי קצא, וראה בהנסמן בהמ"מ שם]. ראה לקמן שה"ש ז, ד ואילך. אוה"ת וישב כרך-ו ודף תתרפח, א. אוה"ת יתרו עי תתלט ואילך. ד"ה וילך תרס"ו עי קסה ואילך. וראה בד"ה תקעו תרס"ג עי לא למה צריכים ממוצע.

27 ע"ס הגנוזות . . הגאונים

There the Alter Rebbe notes that the "ten hidden Sefiros" mentioned in the Pardes are, by the Arizal's teaching, the level of G-d's holy Names, which, like a person's name, do not touch His essence; the Kehot notes there list the sources.

KEHOT'S NOTE

ראה הנסמן לקמן (בהעלותך) לו, א.

28 Moshe, shown Rabbi Akiva's Torah and then his martyrdom, asks, "This is Torah and this is its reward?" and is told, "Be silent; thus it arose in thought before Me." The Alter Rebbe uses the story to show a reason beyond the Chochmah of Atzilus.

Menachot 29b:ה'ס: מנחות כ"ט ב

חזר ובא לפני הקב"ה אמר לפניו רבונו של עולם יש לך אדם כזה ואתה נותן תורה ע"י אמר לו שתוק כך עלה במחשבה לפני אמר לפניו רבונו של עולם הראיתני תורתו הראני שכרו אמר לו חזור [לאחורך] חזר לאחריו ראה ששוקלין בשרו במקולין אמר לפניו רבש"ע זו תורה וזו שכרה א"ל שתוק כך עלה במחשבה לפני

Wikisource Talmud Bavli (CC-BY-SA)

29 שתוק כך עלה במחשבה

The note refers to the Mitteler Rebbe's explanations of the Zohar for the meaning of "Be silent; thus it arose in thought."

KEHOT'S NOTE

ראה ביאה"ז לאדה"א מז, א.

30 נובלות ואחוריים דח"ע

In the epistle beginning "He wraps Himself in light," the Alter Rebbe writes that Moshe's comprehension was of the "back" of Chochmah, in the sense of "the fallen fruit of the

Chochmah Above is Torah." The discourse cites it for the level of the Written Torah.

Tanya, Iggeres HaKodesh 19:2:י"ט:ב: תניא, אגרת הקדש

אכל למעלה מנצח הודי-סודי-מלכות לא היתה לו שום השגה בפנימיות, כי אם בבחינת אחוריים דחכמה המלוכשים בבניה, המלוכשת ומתפשטת תוך פנימיות דנצח הודי-סודי-מלכות, בסוד "נובלות חכמה שלמעלה - תורה", שהיא בבחינת "זעיר אנפין", וכדכתיב: "וראית את אחורי, ופני לא יראו", עיין שם ובשער הנבואה פרק א'.

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31 באגה"ק — חכמה

The note refers to a comment of the Rebbe Rashab printed earlier in the Additions, on this point about Iggeres HaKodesh and the level of Chochmah from which the Written Torah comes.

KEHOT'S NOTE

ראה לעיל בהוספות יח, ג הערת כ"ק אדמו"ר מהורש"ב נ"ע.

32 יוש — יומין

In the discourse "A psalm, a song at the dedication of the House," the Alter Rebbe explains that Keser, the intermediary, has two levels, as Etz Chaim (Sha'ar 41, chapter 3) says: the first of the emanated, Arich Anpin, the source of the ten Sefiros of Atzilus, and the lowest level of the Emanator, called Atik, as in "who removes (ha-ma'atik) mountains," which bears no relation at all to the emanated Sefiros.

KEHOT'S NOTE

ועי ברכה לקמן צט, א [כ].

33 The opening words of the Zohar on Bereishis: at the start of the King's will, He engraved engravings in the supernal brightness. The Alter Rebbe reads this engraving as the coming into being of Keser, Atik Yomin and Arich Anpin.

Sfzer Hahar, Brashit 1:1-2:7:א'-ב':ז' ספר הזוהר, בראשית א'-ב':ז'

PARAGRAPH 20

34 לאו מכל אינן מדות

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

KEHOT'S NOTE

ת"ז בהקדמה.

35 לאו מכל אינן מדות איהו כלל

In the prayer of Eliyahu (Patach Eliyahu) in the introduction to the Tikkunei Zohar, G-d is described as being none of these attributes at all. The Alter Rebbe cites it to show that the Sefiros of Atzilus are not G-d's own essence.

Tikkunei Zohar 17b:5-7:ז'-ה':ב: תקוני זוהר י"ז ב

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולא משפט ידיע דאיהו רחמי ולא מכל אליו מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ"א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתיהיב רשו לגלאה לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך יי הגדולה והגבורה וכי

36 וח"ע כעשיי גופנית נחשבת אצלו ית

In chapter 2 Tanya says that the Infinite One is so exalted above Chochmah, Binah and Daas that their very being "is considered like physical action before Him, blessed be He," as it is written, "You made them all with Chochmah." Shaar HaYichud VebaEmunah, chapter 9, explains the same verse: Chochmah, the beginning of thought, is the end of action before G-d.

Psalms 104:24 כ"ד:תהילים

מה־רבו מעשי־ה' כלם בְּחִכְמָה עָשִׂיתָ מְלָאָה הָאָרֶץ וְהַיָּם:

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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KEHOT'S NOTE

כמי"ש כולם בחכ" עשית (תהלים קד, כד). ראה תניא ח"א פ"ב בהגהה. ח"ב פ"ט. ועוד.

PARAGRAPH 22

37 ע"פ זאת חקת התורה

There the Alter Rebbe reads chukas haTorah as engraving: the Torah in its root and source is at the level of engraved letters, higher than its being clothed in the level called letters of writing, the Written Torah.

KEHOT'S NOTE

לקו"ת חקת נו, א.

PARAGRAPH 23

38 ה' בחכמה

Praising wisdom, Shlomo says, "Havayah founded the earth with Chochmah; He established the heavens with understanding." The Alter Rebbe cites it for the radiance of the Infinite One, Havayah, present within Chochmah, the source of the Torah.

Proverbs 3:19 משלי ג':י"ט

ה' בְּחִכְמָה יָסַד־אֶרֶץ כּוֹנֵן שָׁמַיִם בְּתוֹכָהּ:

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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KEHOT'S NOTE

משלי ג, יט.

39 בביאור ע"פ ועשית ציץ

The Kehot note quotes the point made there: "For Chochmah is the level of a flash of lightning and has no form at all; only Binah is something defined, and the level of letters applies to it." That is why the Torah becomes letters only in Binah.

KEHOT'S NOTE

תו"א פד, א "כי הרי החכמה היא בחי' ברק ואין בה שום תמונה, רק בינה היא יש ושייך בה בחי' אותיות".

ועשית ציץ

40

G-d tells Moshe: "And you shall make a tzitz of pure gold, and engrave upon it, engraved like a seal, 'Holy to Havayah,'" the gold plate the High Priest wore on his forehead. The verse names the Torah Ohr discourse where the source of letters in Binah is explained.

Exodus 28:36 שמות כ"ח:ל"ו

וְעָשִׂיתָ צִיץ זָהָב טָהוֹר וּפְתַחְתָּ עָלָיו פְּתוּחֵי חֹתֶם קֹדֶשׁ לְה'

And thou shalt make a plate of pure gold, and engrave upon it, like the engravings of a signet: HOLY TO THE L-RD.

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PARAGRAPH 24

41 נהר היוצא מעדן

The Torah describes the Garden of Eden: "And a river went out of Eden to water the garden." The Alter Rebbe reads Eden as Chochmah and the river as Binah, from which the fifty-three (ג"ן, gan, "garden") portions of the Torah flow.

Genesis 2:10 בראשית ב':י"י

וְנָהָר יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגֶּן וּמִשָּׁם יִפְרָד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

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

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42 איהו וגרמוהי חד בהון

The Tikkunei Zohar says that in the ten Sefiros of Atzilus "He and His vessels are one in them." Even so, the letters of the Written Torah are vessels, below the engraved letters of the Tablets.

Tikkunei Zohar 3b:9-10 תקוני זוהר ג' ב:ט-י

דְּעֵשֶׂר סְפִירוֹת דְּאֻצִּילוֹת מְלָכָא בְּהוֹן, אִיהוּ וְגִרְמִיָּה חַד בְּהוֹן, אִיהוּ וְחֵיָיו חַד בְּהוֹן, מֵה דְּלֹא חֵיָי בְּעֵשֶׂר סְפִירוֹת דְּבְרִיאָה, דְּלֹא אִינוֹן וְחֵיָיו חַד, לֹא אִינוֹן וְגִרְמִיָּה חַד. וְעֵלֶת עַל כֻּלָּא הוּא נְהִיר (נ"א נחית) בְּעֵשֶׂר סְפִירוֹת דְּאֻצִּילוֹת, וּבְעֵשֶׂר סְפִירוֹת דְּבְרִיאָה, וְנְהִיר בְּעֵשֶׂר כֹּתוֹת דְּמִלְאכֵיא, וּבְעֵשֶׂר גִּלְגָּלֵי דְרִקִּיעָא, וְלֹא אֲשֵׁתַי כָּל אֶתֶר.

Tikkunei Zohar - Vocalized (Public Domain)

43 וברבות נשא פייג . . תרי"ג אותיות יש

The note refers to this maamar of the Rebbe Rashab for the Midrash's count of the letters of the Ten Commandments.

KEHOT'S NOTE

ראה ד"ה ויחי יעקב תרמ"ד ע' רכא.

44 אותיות יש מן אנכי עד אשר לרעך ושבעה יתירות כנגד שבעה ימי

בראשית

The Midrash counts 613 letters in the Ten Commandments from "I am" to "which is your neighbor's," corresponding to the 613 mitzvos, with seven extra letters for the seven

days of Creation. The Alter Rebbe cites it to show that the total, 620, is the value of Keser.

Bamidbar Rabbah 13:16 י"ג:ט"ז

PARAGRAPH 25

45

תלת קשרין אינון

The Zohar teaches that three levels are bound to one another, the Holy One, blessed be He, the Torah and Israel, and that each has a hidden and a revealed level. The Alter Rebbe infers that the two kinds of letters in the Torah are found in every soul too.

ספר הוהר, אחרי מות מ"ט:רצ"ו-50:305-49:296 Zohar, Achrei Mot

And Israel themselves are in two grades, corresponding to the two grades of the Torah, the disclosed and the undisclosed. To all who have been circumcised and stamped with the holy impress, we impart those things in the Torah which are on the surface, the letters and the plain contents and the precepts, and no more. This is indicated in the words, "He telleth his words to Jacob".

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

46

נשמה שנתת בי טהורה היא

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

KEHOT'S NOTE

ברכת השחר.

47

נשמה שנתת בי טהורה היא

The Talmud gives the blessing said on waking: "My G-d, the soul that You have given within me is pure; You formed it within me, You breathed it into me." The Alter Rebbe asks why "pure" comes before "You created it."

ברכות ס' ב:ד"ד Berakhot 60b:4

כי מתעור אומר: "אלקי, נשמה שנתת בי טהורה. אתה יצרתה בי, אתה נפחתה בי, ואתה משמרה בקרבי, ואתה צתיד ליטלה ממני ולהחזירה בי לעתיד לבא. כל זמן שהנשמה בקרבי מודה אני לפניך ה' אלקי ואלקי אבותי, רבון כל העולמים, אדון כל הנשמות. ברוך אתה ה', המחזיר נשמות לפגרים מתים."

When he awakens he says : "O my G-d, the soul which Thou hast given me is pure. Thou didst create it within me, Thou didst breathe it into me, Thou preservest it within me, and Thou wilt take it from me, but wilt restore it unto me hereafter. So long as the soul is within me, I will give thanks unto Thee, O L-rd my G-d and G-d of my fathers, Sovereign of all worlds, L-rd of all souls. Blessed art Thou, O L-rd, Who restorest souls unto dead ...

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

48

והענין יובן בהקדים

From this point on, the note says, compare the Rebbe Rashab's maamar on the same verse from Yehoshua.

KEHOT'S NOTE

מכאן ראה ד"ה ויאמר יהושע תרנ"ז ע' ס ואילך.

49

Before his death Yehoshua gathers the tribes and conveys G-d's words: "Your fathers dwelt beyond the River of old, Terach, the father of Avraham and the father of Nachor." In the plain sense the River is the Euphrates, beyond which Avraham's family lived; the Alter Rebbe, with the Zohar, reads "beyond the River" as the root of the Patriarchs above Binah, "the river going out of Eden."

יהושע כ"ד:ב' Joshua 24:2

ויאמר יהושע אל-כל-העם כה-אמר ה' אלקי ישראל בעבר הנהר ישבו אבותיכם מעולם תרח אבי אברהם ואבי נחור ויעבדו אלקים אחרים:

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

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50

ואקח את אביכם את אברהם מעבר הנהר ואולך אותו בכל ארץ כנען

"And I took your father Avraham from beyond the River and led him through all the land of Canaan": in the plain sense, G-d brought Avraham across the Euphrates and through the land. The discourse reads it as the drawing down of the Patriarchs from their root into Atzilus and the lower worlds.

יהושע כ"ד:ג' Joshua 24:3

ואקח את-אביכם את-אברהם מעבר הנהר ואולך אותו בכל-ארץ כנען וארכה את-זרעו ואת-רלו את-יצחק:

And I took your father Abraham from beyond the River, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

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51

וכי כל ישראל לא ידעו זה

Rabbi Yitzchak asks of Yehoshua's words, "Did not all Israel know this, and all the more so Yehoshua?" and answers that the Torah has a hidden side: the Holy One did Israel a great kindness, choosing them through the Patriarchs, making them a holy chariot for His glory and bringing them out from within the supernal river. The Alter Rebbe explains this as Israel's root in hidden thought.

ספר הוהר, אמור ל"ה:קע"א-ל"ה:קפ"ח Zohar, Emor 35:171-38:188

Imagine a king who had an only son whom he united in marriage to a noble lady. What did his mother do? All that night she spent in her storeroom, and she brought forth therefrom a noble crown set with seventy precious stones to crown him with; she brought forth silken garments and clad him therewith and adorned him royally. Then she went to the bride and saw how her maidens were arranging her crown and her garments and her jewels. She said to them: I have prepared a bath ...

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

52

ותירץ בזה"ק

The note quotes the Zohar's answer as the Rebbe Rashab gives it there: the verse tells us of the great goodness the

Holy One, blessed be He, did for Israel in choosing them through the Patriarchs and making of them a holy, supernal chariot for His glory.

KEHOT'S NOTE

"ותירץ שמודיע לנו בזה דטיבו סגי עבד קוב"ה בישראל דאיתרעי בהוא באבהתא ועבד לו רתיכא קדישא עילאה ליקריי כו" — סה"מ תרנ"ז ע"ס.

53 במחשבה — כדלעיל באריכות

The note identifies "as explained above at length" as section 3 of this discourse, where "Be silent; thus it arose in thought" is explained through the hidden Chochmah (paragraphs 16-19).

KEHOT'S NOTE

פ"ג [כ].

54 עלו במחשבה מבחי" מחשבה סתימאה

According to the note, the Rebbe Rashab explains at length there how "arose in thought" refers to hidden thought.

KEHOT'S NOTE

נתבאר באריכות בסה"מ תרנ"ז שם ע"ס ואל"ך.

55 ישראל עלו במחשבה

The note quotes the Rebbe's point there: the Sages say "arose" in thought, not merely "were" in thought, meaning that within thought itself Israel are at its most exalted level.

KEHOT'S NOTE

"עלו דוקא, שאינו אומר היו במחשבה, כ"א עלו במחשבה היינו שבבחינת המחשבה גופא הם בבחי" היותר נעלה שבמחשבה" — ד"ה ויאמר יהושע תש"כ (הנחה).

56 ישראל עלו במחשבה

The Midrash lists things that preceded the creation of the world, some created and some that "arose in thought," among them Israel. The Alter Rebbe reads "arose in thought" as the root of the souls in the hidden thought of Arich Anpin.

Bereshit Rabbah 1:4 ד"ה רבה א:

... "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו'" ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו'" שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם, ...

"In the beginning, G-d created" – six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne

stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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PARAGRAPH 26

57 נהר היוצא מעדן

"And a river went out of Eden to water the garden." Eden is Chochmah and the river is Binah, which flows on like thought that never rests.

בראשית כ"י:10

ונהר יצא מעדן להשקות את־הגן ומשם יפרד והיה לארבעה ראשים:

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

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58 ובפרדס בעה"כ ערך מחשבה

The note says that the Pardes entry on "thought" cited here is copied in Or HaTorah, Bereishis, vol. 4.

KEHOT'S NOTE

נעתק באוה"ת בראשית-ד דף תשמ, ב.

PARAGRAPH 27

59 כמ"ש במ"א בענין עד הגל

According to the note, the Siddur discusses there the separation between the level of the "supernal whiteness" (Lavan, whose name means white) and Yaakov, the master of Atzilus.

KEHOT'S NOTE

סדור עם דא"ח דש, ד. בהפסק שבין בחי' לובן העליון ליעקב בעל האצ"י.

60 עד הגל

At their parting covenant Lavan says to Yaakov: "This heap is witness, and the pillar is witness, that I will not pass over this heap to you." The boundary heap is read as the curtain dividing Arich Anpin from Atzilus.

בראשית ל"א:52

עד הגל הזה ועדה המצבה אם־אני לא־אעבר אליך את־הגל הזה ואם־אתה לא־תעבר אלי את־הגל הזה ואת־המצבה הזאת לרעה:

This heap be witness, and the pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

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61 דאברהם יצחק ויעקב . . חגיגת דא"א

The note refers to the sources listed in this encyclopedia of Chabad concepts for the Patriarchs as Chesed, Gevurah and Tiferes of Arich Anpin.

KEHOT'S NOTE

ראה בהנסמן בספר הערכים-חב"ד כרך א ע"י.

PARAGRAPH 28

62 טורי נהורא וטורי חשוכא

The Zohar describes a mountain of darkness and a mountain of light. The Alter Rebbe reads the mountains of light as emotions born of understanding and the mountains of darkness as love above understanding.

ספר הזהר, פנחס ק"ד:תרצ"ו-104:696-105:706 Zohar, Pinchas
ק"ה:תש"ו

63 טורי נהורא וטורי חשוכא הנזכר בוהר

There the Alter Rebbe explains that the "mountains of light" are the emotions drawn from intellect, the Chesed, Gevurah and Tiferes of Z'eir Anpin, and the "mountains of darkness" the emotions above intellect, great love, the Chesed, Gevurah and Tiferes of Arich Anpin; their flowing down into Z'eir Anpin is "skipping over the mountains."

KEHOT'S NOTE

ח"ג רמט, ב. ועל"ק בשח"ש טו, ג. [כ].

64 שלמעלה — ג' ידות

There the three hands are matched with the three Levite families: the great hand, "abundant in kindness," with the service of the sons of Gershon; the strong hand, "His left hand under my head," with the sons of Merari; and the high hand, from the word for exaltation, with the sons of Kehas, who carried the Ark and the Tablets.

KEHOT'S NOTE

ראה לקמן פ' נשא כא, ב בארוכה.

65 יד הגדולה

After the sea split, "Israel saw the great hand that Havayah had wielded against Egypt." It is the first of the three "hands."

Exodus 14:31 שמות י"ד:ל"א

וַיֵּרָא יִשְׂרָאֵל אֶת־יְהוָה הַגָּדֹלָה אֲשֶׁר עָשָׂה הוּא בְּמִצְרַיִם וַיִּירָאוּ הָעָם אֶת־הוּא וַיֹּאמְרוּ בְּהוּא וּבְמִשֶּׁה עֲבָדוּ:

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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KEHOT'S NOTE

שמות יד, לא.

66 יד החזקה

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

KEHOT'S NOTE

שם ו, א.

67

יד החזקה

G-d tells Moshe: "Now you will see what I will do to Pharaoh, for with a strong hand he will send them out." It is the second of the three "hands."

Exodus 6:1 שמות ו:א

וַיֹּאמֶר הוּא אֶל־מֹשֶׁה עֲתָה תֵּרְאֶה אֲשֶׁר אַעֲשֶׂה לְפָרְעֹה כִּי בְיַד חֲזָקָה יִשְׁלַחַם וּבְיַד חֲזָקָה יִגְרֹשֶׁם מֵאֶרֶצוֹ:

And the L-RD said unto Moses: 'Now shalt thou see what I will do to Pharaoh; for by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land.'

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68

יד הרמה

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

KEHOT'S NOTE

שם יד, ח.

PARAGRAPH 29

69 ואקח את אביכם את אברהם מעבר הנהר ואולך אותו בכל ארץ כנען

"And I took your father Avraham from beyond the River and led him through all the land of Canaan." Here "the land of Canaan" is Malchus of Atzilus, and the leading is the descent of the Patriarchs' souls into the worlds.

Joshua 24:3 יהושע כ"ד:ג

וְאָקַח אֶת־אֲבִיכֶם אֶת־אַבְרָהָם מֵעֵבֶר הַנָּהָר וְאֹלַךְ אוֹתוֹ בְּכָל־אֶרֶץ כְּנָעַן וְאַבְרָם אֶת־יִצְחָק וְאֶת־יִשְׂרָאֵל וְאֶת־יִצְחָק:

And I took your father Abraham from beyond the River, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

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70

הכנעה כמ"ש במ"א

The discourse "And Yaakov dwelt ... in the land of Canaan" asks why the Land of Israel is called the land of Canaan, and explains that Canaan means a merchant, who spends his money in order to earn more: so Knesses Yisrael, in exile, refines the sparks of holiness.

KEHOT'S NOTE

ראה תו"א כו, ג ואילך, ובהגהות לזה באוה"ת בראשית.

71

בד"ה לך לך

The discourse opens: Avram is the hidden intellect, beyond all thought, "Av ram," which must come into revelation, descending level by level through the chain of worlds, so that G-dliness be revealed in Beriah, Yetzirah and Asiyah and their creatures can receive its delight.

KEHOT'S NOTE

תו"א יא, א ואילך.

72

נחלה בלי מצרים

The Talmud promises one who delights in Shabbos "an inheritance without bounds," the inheritance of Yaakov. The

Alter Rebbe uses it for Yaakov's attribute of compassion, which knows no limit.

שבת קי"ח א' ח' 8-7:118a Shabbat

... "כיום בא גוג". אמר רבי יוחנן משום רבי יוסי: כל המענג את השבת נותנין לו נחלה בלי מצרים, שנאמר: "אז תתענג על ה' והרפכתה על ברכיך".

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

- 73** **במ"א ע"פ המאמר וישב**
- The note identifies the explanation "elsewhere" of this Zohar passage as the Mittlerer Rebbe's explanations of the Zohar.

KEHOT'S NOTE

ביאה"ז לאדה"א כב, ג. ועם הגהות בביאה"ז לצ"צ עי קיח ואילך.

- 74** **וגבה מאד מסטרא דייעקב**
- Expounding "He shall be exalted and lifted up and very high," the Zohar says: "lifted up," from the side of Avraham; "high," from the side of Yitzchak; "very," from the side of Yaakov. The Alter Rebbe cites it for the boundless ascent through Yaakov's compassion.

ספר זוהר, וישב ה' מ"ד-נ"ז 57-44:5 Zohar, Vayeshev

"and lifted up", from the side of Abraham; "and shall be high", from the side of Isaac; "very", from the side of Jacob.

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

- 75** **כנשר יעיר**
- In Moshe's song G-d's care for Israel is "as an eagle stirs up its nest, hovers over its young." The verse opens a discourse the Alter Rebbe refers to for the same theme.

דברים ל"ב:11 Deuteronomy 32:11

כנשר יעיר קנו על-גוזליו ורחף פרש כנפיו יקחהו על-אברתו:

As an eagle that stirreth up her nest, Hovereth over her young, Spreadeth abroad her wings, taketh them, Beareth them on her pinions—

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- 76** **והיה הוי' לי לאלקים**
- Yaakov's vow at Beis El, on his way to Lavan: "and Havayah will be my G-d." The verse opens a discourse on Parshas Vayetzei to which the Alter Rebbe refers.

בראשית כ"ח:21 Genesis 28:21

ושבתי בשלום אל-בית אבי והיה ה' לי לאלקים:

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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- 77** **וכל אשר תתן לי עשר אעשרנו לך**
- "And of all that You give me I will surely tithe to You." The verse continues Yaakov's vow, discussed in the same discourse.

בראשית כ"ח:22 Genesis 28:22

והאבן הזאת אשר-שמתי מצבה והיה בית אלקים וכל אשר תתן לי עשר אעשרנו לך:

and this stone, which I have set up for a pillar, shall be G-d's house; and of all that Thou shalt give me I will surely give the tenth unto Thee.'

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PARAGRAPH 30

- 78** **בראתה יצרתה נפחתה בי**
- The blessing continues, "You formed it within me, You breathed it into me." The Alter Rebbe reads these stages as the soul's descent through the worlds into the body.

ברכות ט' ב' ד"ד:40b Berakhot

כי מתער אומר: "אלקי, נשמה שנתת בי טהורה. אתה יצרתה בי, אתה נפחתה בי, ואתה משמרה בקרבי, ואתה עתיד ליטלה ממני ולהחזירה בי לעתיד לבא. כל זמן שהנשמה בקרבי מודה אני לפניך ה' אלקי ואלקי אבותי, רבון כל העולמים, אדון כל הנשמות. ברוך אתה ה', המחזיר נשמות לפגרים מתים."

When he awakens he says : "O my G-d, the soul which Thou hast given me is pure. Thou didst create it within me, Thou didst breathe it into me, Thou preservest it within me, and Thou wilt take it from me, but wilt restore it unto me here-after. So long as the soul is within me, I will give thanks unto Thee, O L-rd my G-d and G-d of my fathers, Sovereign of all worlds, L-rd of all souls. Blessed art Thou, O L-rd, Who restorest souls unto dead ...

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PARAGRAPH 31

- 79** **שנתבאר — במ"א**
- The note refers to a comment of the Rebbe Rashab printed earlier in the Additions, for the love of a son for his father that is explained "elsewhere."

KEHOT'S NOTE

עיין לעיל בהוספות יח, ג הערת כ"ק אדמו"ר מהורש"ב נ"ע.

- 80** **שאינ התינוק יודע**
- Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ברכות מ, סע"א.

- 81** **שאינ התינוק יודע**
- Rabbi Yehudah holds that the tree of knowledge was wheat, "for an infant does not know how to call 'father' and 'mother' until it tastes the taste of grain." The Alter Rebbe links this "wheat" with the love of a son for his father.

ברכות מ' א' ד"ד:40a Berakhot

על פירות הארץ וכו'. פשיטא! אמר רב נתן בר יצחק: לא נצרכה אלא לרבי יהודה, דאמר חטה מין אילן היא. דתנא: אילן שאכל ממנו אדם הראשון, רבי מאיר אומר: גפן ה'ה, שאין לה דבר שמביא לילה על האדם אלא יין, שנאמר: "וישת מן היין וישכר". רבי נתן אומר: תאנה היתה, שבדבר שנתקלקלו בו נתקנו, שנאמר: "ויתפרו עלה

תאנה". רבי יהודה אומר: חטה היתה, שאין התינוק יודע לקרות "אבא"
ו"אמא" עד שיטעום טעם דגן.

If, over fruits of the earth, etc. This is evident ! Rab Nahman b. Isaac said : It is only necessary for R. Judah who declares that wheat is a kind of tree ; for there is a teaching : The tree from which Adam ate was — so says R. Meir — the vine, because thou hast nothing which brings lamentation upon man as does wine; as it is said, "And he drank of the wine, and was drunken" (Gen. ix. 21). R. Nehemiah says: It was the fig-tree, ...

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82

הנה ישכיל עבדי

G-d speaks through Isaiah of His servant, Israel or the Moshiach: "Behold, My servant shall be wise; he shall be exalted and lifted up, and very high." The Alter Rebbe reads "very" (me'od) as the limitless ascent that will be revealed in the Time to Come. (context: Steinsaltz Tanakh)

Isaiah 52:13: ישיעו נ"ב: ייג

הנה ישכיל עבדי ירום ונשא וגבה מאד:

Behold, My servant shall prosper, He shall be exalted and lifted up, and shall be very high.

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KEHOT'S NOTE

ישיעו נב, יג.

83

בכל מאדך

Moshe commands in the Shema: "And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." Love "with all your might" (me'odecha) is the love without limit through which the soul reaches its root.

Deuteronomy 6:5: וי' דברים

ואהבת את ה' אלקיך בכל לבבך 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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KEHOT'S NOTE

דברים ו, ה.

84

כי לא ידח ממנו נדח

The wise woman of Tekoa, pleading with King David to bring back the banished Avshalom, says that G-d "devises means, so that the banished one shall not be banished from Him." The Alter Rebbe reads "from Him" as from G-d's very being, to which every soul will ultimately return.

II Samuel 14:14: ד"ד: שמואל ב

כ"מות נמות וכמלים הנגזרים ארצה אשר לא יאספו ולא ישא אלקים
נפש וחשב מחשבות לבלתי ידח ממנו נדח:

For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth G-d respect any person; but let him devise means, that he that is banished be not an outcast from him.

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KEHOT'S NOTE

ש"ב יד, יד (לבלתי ידח).

PARAGRAPH 32

85

בימות המשיח עד תחיית המתים יהי העבודה במצות מעשיות

There the Alter Rebbe writes that the Sages' saying "mitzvos will be nullified in the Time to Come" refers to the Resurrection of the Dead, but in the days of Moshiach, before the Resurrection, they are not nullified; then the mitzvos will be fulfilled with their inner intentions.

Niddah 61b ס"א נדה

KEHOT'S NOTE

אגה"ק ססכ"ו. וראה נדה סא, ב.

86

ע"פ אוסרי לגפן

There the Alter Rebbe explains that the verse speaks of the days of Moshiach, which are not yet the World to Come after the Resurrection, the time of reward.

KEHOT'S NOTE

תו"א מו, א ובאוה"ת לשם.

87

אוסרי לגפן

In Yaakov's blessing, Yehudah's land will have vines so plentiful that one may tie a donkey to them: "Binding his foal to the vine, and his donkey's colt to the choice vine." The verse names the Torah Ohr discourse that reads it as referring to the days of Moshiach.

Genesis 49:11: מ"ט: בראשית

אסרי לגפן עירה ולשרקה בני אתנו כבס ב"יון לבשו ובדם ענבים סותה:

Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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88

אין אם אלא לשון תחנונים

On "If you walk in My statutes," the Talmud says, "If is nothing but a term of entreaty," G-d pleading with Israel. The Alter Rebbe explains the content of the plea.

Avodah Zarah 5a:20: כ"א: זרה

תנו רבנן: "אם בקקתי תלכו", אין "אם" אלא לשון תחנונים, וכן הוא אומר: "לו עמי שומע לי [וגו'] כמעט אויביהם אכניע", ואומר: "לו הקשבת למצותי ויהי כנהר שלומך וגו' ויהי כחול ורעה וצאצאי מעיד וגו'".

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89

תורה ועבודה וגמ"ח

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

KEHOT'S NOTE

אבות א, ב.

90

תורה ועבודה וגמ"ח

Shimon the Righteous taught that the world stands on three things: Torah, service and acts of kindness. The

Alter Rebbe divides all the mitzvos into these three, drawn from the three lines of the Patriarchs.

Pirkei Avot 1:2: משנה אבות א':

שְׁמַעוֹן הַצִּדִּיק הָיָה מְשַׁרְי כְּנֶסֶת הַגְּדוּלָּה. הוּא הָיָה אוֹמֵר, עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל גְּמִילוּת חֶסֶדִים:

Shimon the Righteous was one of the last of the men of the great assembly. He used to say: the world stands upon three things: the Torah, the Temple service, and the practice of acts of piety.

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

PARAGRAPH 33

91

ואת מצותי תשמרו

“If you walk in My statutes and keep My commandments and do them.” The discourse now explains the second half of the verse as the mitzvos that preserve the light of prayer.

Leviticus 26:3: ויקרא כ"ו:

אם־תִּשְׁמְרוּ אֶת־מִצְוֹתַי וְעָשִׂיתֶם אֹתָם:

If ye walk in My statutes, and keep My commandments, and do them;

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92

ויין מלכות רב כיד המלך

At Achashverosh's feast drinks were served “in vessels of gold, vessels of diverse vessels, and royal wine in abundance, according to the hand of the king.” The Alter Rebbe reads the wine as divine light and the vessels as the mitzvos.

Esther 1:7: אסתר א':

וְהִשְׁקוּת בְּכֵלִי זָהָב וְכֵלִים מְכֻלִּים שׁוֹנִים וְיֵין מַלְכוּת רַב כִּיד 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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93

שאם אין פתילה יסתלק האור

There the Alter Rebbe explains that a flame shines because it takes hold of the wick and consumes it, and the oil is what joins the light to the wick and makes it bright.

KEHOT'S NOTE

ראה תו"א מ, סע"ב.

PARAGRAPH 34

94

כתר . . תר"ך עמודי אור

According to the note, this lexicon of Kabbalistic terms states explicitly that the 620 pillars of light are in Keser.

KEHOT'S NOTE

פרדס ש"ח, פ"ג. כמ"ש להדיא במאמרי מערכת תר"ך סניו. ועליק מוטות (פו, ב). ראה (כ, ב). ח' דברים הנ"ל (פג, ג). שה"ש (ב, א, ז, ג, כב, ד ונ[סמן] מאדמו"ר) [כ].

95

כתר תר"ך עמודי אור

Rabbi Moshe Cordovero writes that the Sages received a tradition that Keser holds 620 pillars of light, the numerical value of כתר, first revealed in the prayer of Rabbi Nechunya ben HaKana. The Kehot note gives this chapter as the source of the 620 pillars of light.

Pardes Rimmonim 8:5-6: פרדס רמונים ח':

אחר שנתעסקנו בפרקים הקודמים בענין הכתר, נבוא בפרק זה לבאר שני הנאצלים ממנו והם חכמה ובינה. ובענין מהותם אם הם דין או רחמים נחלקו המפרשים. יש משי"כ כי החכמה בערך הכתר יש בה קצת דין ובערך בינה היא רחמים, וענין זה נבאר בו לפנים. ויש שכתב שהיא רחמים פשוטים והדין הוא מבינה ולמטה. וי"מ שכתבו הפך ואמרו שהבינה רחמים והחכמה דין והיא סבא זרה תכלית הזרות. וז"ל כשעלה הרצון והמחשבה להבראות העולם אותו הרצון והחפץ הוא גלוי הדבר ואותו הרצון כנוהו המקובלים בלשון מחשבה וכשנאצלה אותה המחשבה נתפרסמה עוקץ של ...

Pardes Rimmonim (Public Domain)

96

ובלעדי — כלים רקים אל תמעיטי

Elisha tells the widow, whose creditor threatens to take her sons, to borrow “empty vessels, do not take few,” for the oil will fill them. The Alter Rebbe cites it to show that light is drawn down only as far as there are vessels to receive it.

II Kings 4:3: מלכים ב ד':

וַיֹּאמֶר לְכִי שְׂאֲלִי־לָךְ כְּלִים מִן־הַחוּץ מֵאֵת כָּל־[שְׁכֵנֶיךָ] (שכנכי) כְּלִים רְקִים אֲל־תִּמְעִיטִי:

Then he said: ‘Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few.

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KEHOT'S NOTE

מלכים ב ד, ג.

97

אין עוד כלי ויעמוד השמן

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

KEHOT'S NOTE

שם ד, ו.

98

אין עוד כלי ויעמוד השמן

When the vessels were full, her son told her, “There is no other vessel,” and the oil stopped. When the vessels ran out, the flow ceased, as the light would depart without the vessels of the mitzvos.

II Kings 4:6: מלכים ב ד':

וַיְהִי כַּמְּלֹאת הַכְּלִים וַתֹּאמֶר אֶל־בְּנָהּ הַגִּישָׁה אֵלַי עוֹד כֵּלִי וַיֹּאמֶר אֵלֶיהָ אֵין עוֹד כֵּלִי וַיַּעֲמֵד הַשֶּׁמֶן:

And it came to pass, when the vessels were full, that she said unto her son: ‘Bring me yet a vessel.’ And he said unto her: ‘There is not a vessel more.’ And the oil stayed.

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99

ועמ"ש מזה בביאור ע"פ וקבל היהודים

The note quotes the point made there: “and had there been more vessels, there would have been a greater drawing down of the lights.” The passage explains that in the

days of Haman the Jews accepted the Torah completely, through self-sacrifice for the sanctification of G-d's Name, and so the Infinite Light entered and was drawn down to them.

KEHOT'S NOTE

תו"א צו, א ואילך. ושם צו, ב "ואילו היו עוד כלים היה עוד ריבוי המשכת האורות כו".

100

וקבל היהודים

"And the Jews accepted what they had begun to do." The verse opens the Torah Ohr discourse to which the Alter Rebbe refers.

אסתר ט:כ"ג: Esther 9:23

וקבל היהודים את אשר החלו לעשות ואת אשר כתב מרדכי אליהם:

And the Jews took upon them to do as they had begun, and as Mordecai had written unto them;

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PARAGRAPH 35

101

רצוא ושוב

"And the living creatures ran and returned, like the appearance of a flash." The Alter Rebbe uses the phrase for the two movements of service, rising up in prayer and drawing down through the mitzvos.

יחזקאל א':יד: Ezekiel 1:14

והיות רצוא ושוב כמראה הבהק:

And the living creatures ran and returned as the appearance of a flash of lightning.

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PARAGRAPH 36

102

ונתנה הארץ יבולה

"I will give your rains in their season, and the land shall give its produce, and the tree of the field shall give its fruit." The land is read as Malchus raising the sparks, and the tree's fruit as the light drawn down in response.

ויקרא כ"ד: Leviticus 26:4

ונתתי גשמיכם בעתם ונתנה הארץ יבולה ועץ השדה יתן פריו:

then I will give your rains in their season, and the land shall yield her produce, and the trees of the field shall yield their fruit.

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103

והתהלכתי בתוכם

"And I will walk among you, and I will be your G-d." The Alter Rebbe reads it as the revelation of the Infinite Light from the Tree of Life.

ויקרא כ"ו: Leviticus 26:12

והתהלכתי בתוכם והייתי לכם לאלקים ואתם תהיו לי לעם:

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

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104

פרי צדיק עץ חיים

"The fruit of the righteous is a tree of life." The lofty souls drawn from the Tree of Life are called the fruit of the righteous.

משלי י"א: Proverbs 11:30

פרי צדיק עץ חיים ולקח נפשות חכם:

The fruit of the righteous is a tree of life; And he that is wise winneth souls.

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KEHOT'S NOTE

משלי יא, ל.

105

בן פורת יוסף

In his blessings Yaakov says, "Yosef is a fruitful bough." The verse names the discourse to which the Alter Rebbe refers for this theme.

בראשית מ"ט:כ"ג: Genesis 49:22

בן פורת יוסף בן פרת עלי ציון בנות צעדה עלי שור:

Joseph is a fruitful vine, A fruitful vine by a fountain; Its branches run over the wall. .

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106

ע"פ את שבתותי תשמרו

That discourse explains "My Shabbosos" as a lower and a higher Shabbos within every Shabbos, and prefaces it with the descent of the souls into bodies, a descent for the sake of ascent: even before it they are very high, for "Israel arose in thought," far above the angels, who come from "the breath of His mouth."

KEHOT'S NOTE

לעיל מא, א.

107

ושמתי כדכד

The prophet promises a rebuilt Jerusalem: "I will make your windows of kadkod," a precious stone. The verse opens the discourse cited for "purity brings to holiness." (context: Steinsaltz Tanakh)

ישעיהו נ"ד: Isaiah 54:12

ושמתי כדכד שמשתיך ושעריך לאבני אקדה וכל גבולך לאבני חפץ:

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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108

וסד"ה אלה מסעי

There Moshe's writing down the journeys is a drawing down from above that gives Israel the power to ascend, since they could not rise by themselves.

KEHOT'S NOTE

לקו"ת מסעי צב, א.

109

אלה מסעי

"These are the journeys of the children of Israel." The verse opens the discourse cited at its end.

Numbers 33:1:ג:א:במדבר

אלה מסעי בני ישראל אשר יצאו מארץ מצרים לצבאתם ביד משה ואהרן:

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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110

מסעיהם למוצאייהם

"And these are their journeys according to their goings out." The discourse on Masei explains it, the subject to which the Alter Rebbe refers.

Numbers 33:2:ב:ג:במדבר

ויכתב משה את מוצאייהם למסעיהם עליפי ה' ואלה מסעיהם למוצאייהם:

And Moses wrote their goings forth, stage by stage, by the commandment of the L-RD; and these are their stages at their goings forth.

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111

חרות על הלוחות

The Midrash on Mishpatim says that had Israel not made the golden calf there would have been no exile, and the angel of death would not have ruled over them, and it expounds "engraved (charus) upon the Tablets": Rabbi Yehudah says, free (cherus) from exile; Rabbi Nechemiah, free from the angel of death.

Shemot Rabbah 32:1:א:ב:שמות רבה

... ולא מלאך המות שולט בהן. וכן הוא אומר (שמות לב): והמכתב מכתב אלקים הוא חרות על הלוחות. מהו חרות? ר' יהודה ור' נחמיה, ר' יהודה אומר: חירות מן גליות. ור' נחמיה אומר: חירות ממלאך המות. בשעה שאמרו ישראל כל אשר דבר ה' נעשה ונשמע, אמר הקב"ה: אדם הראשון צויתו מצוה אחת, כדי שיקיימנה והשויתו למלאכי השרת, שנא' (בראשית ג): הן האדם היה כאחד ממנו, אלו שהן עושין ומקיימין תרי"ג מצות, חוץ מן הכללים, ומן הפרטים, ומן הדקדוקים, אינו דין שיהיו הן חיינ וקיימין לעולם?! וכן הוא אומר (במדבר כא): ...

"Behold, I am sending an angel before you to protect you along the way and to take you to the place that I have prepared" (Exodus 23:20). "Behold, I am sending an angel" - that is what is written: "I had said: You are divine beings" (Psalms 82:6). Had Israel waited for Moses and not performed that act, there would have been no exiles, and the angel of death would not have had dominion over them. Likewise it says, "[The tablets were the work of G-d] and the script was ...

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112

חרות על הלוחות

The Midrash on Ki Sisa brings the same teaching on "engraved upon the Tablets," in the names of Rabbi Yehudah, Rabbi Nechemiah and the Sages.

Shemot Rabbah 41:7:ז:א:שמות רבה

... אוי להם לבריות מעלבונה של תורה, שכל מי שאינו עוסק תדיר בתורה, הרי זה נזוף להקב"ה, שנאמר: והלוחות מעשה אלקים המה חרות על הלוחות. מהו חרות? ר' יהודה ור' ירמיה ורבנן ר' יהודה אומר: אל תקרי חרות אלא חרות מן גליות. ר' נחמיה אומר: חירות ממלאך המות. ורבתינו אומרים: חירות מן היסורין. אמר רבי אלעזר בנו של ר' יוסי הגלילי: אם יבא מלאך המות ויאמר לפני הקב"ה: על חנם בראתני בעולם?! הוא אומר: על כל אומה שבעולם השלטתי אותך, חוץ מאומה זו, שנתתי לה חירות. הוי, חרות על הלוחות. ...

"The tablets were the work of G-d and the writing was the writing of G-d, engraved on the tablets" (Exodus 32:16). "The tablets were the work of G-d." Rabbi Yehoshua ben Levi said: Each and every day, a Divine Voice emerges from Mount Horev and proclaims: 'Woe unto the creations for the affront to the Torah, as anyone who does not regularly engage in the Torah is ostracized from before the Holy One blessed be He,' as it is stated: "The tablets were the work of G-d."; see Tanhuma, Ki ...

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113

חרות על הלוחות

The Midrash on Pekudei says that when the Torah was given, Israel were not fit to be ruled by the angel of death, as it says "engraved upon the Tablets": free from exile, and free from the angel of death.

Shemot Rabbah 51:8:ח:א:שמות רבה

דבר אחר: אלה פקודי המשכן מהו אלה? בשעה שנתן הקדוש ברוך הוא התורה לישראל, לא היו ראויים שישלוט מלאך המות בהם, שנאמר (שמות לב): חרות על הלוחות. מהו חרות? ר' יהודה אומר: חירות מן גליות. ור' נחמיה אומר: חירות ממלאך המות. אמר רבי פנחס בן חמא בשם ר"י בשם רבי אליעזר בנו של רבי יוסי הגלילי: אמר הקב"ה: אם יבא מלאך המות ויאמר לי: למה נבראתי, אני אומר לו: סטטינר בראתך על העובדי כוכבים ולא על בני, שכיון שקבלו התורה, הלבישם הקב"ה מזיו הדרו. ומה היה הלבוש? רבי יוחנן אומר: ...

Another matter: "These are the reckonings of the Tabernacle" - what are "these"? When the Holy One blessed be He gave the Torah to Israel, they did not warrant having the angel of death have dominion over them, as it is stated: "Engraved [harut] on the tablets" (Exodus 32:16). What is harut? Rabbi Yehuda says: Freedom [herut] from exile. Rabbi Neḥemya says: Freedom from the angel of death. Rabbi Pinḥas ben Ḥama said in the name of Rabbi Yoḥanan in the name of Rabbi Eliezer son of Rabbi Yosei HaGelili: ...

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114

חרות על הלוחות

On Yisro the Zohar brings Rabbi Yehudah's view that the letters of "engraved upon the Tablets" were bored through

the stones and could be seen from both sides. The text gives only folio 84; the passage is on 84b.

ספר זוהר, יתרו 21:367-378 ש"י-ש"ז: "תרו כ"א: ש"י-ש"ז: 367-378

Said R. Judah: 'When it says that the "writing was... graven upon the tablets" (Ex. 32, 16), it means that the tablets were pierced, so that the writing could be seen from either side; the writing formed an engraving within an engraving.' According to R. Abba, it was possible from one side to see the other side, and read the writing thereon.

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

115 חרות על הלוחות

In the Saba of Mishpatim the Zohar reads "engraved upon the Tablets" as freedom: freedom from the angel of death, from subjugation to the kingdoms, and from everything.

ספר זוהר, משפטים ג' ש"ה-ש"ד: 335-364

As to the words "graven upon the tables" (harut'al haluhoth), it has already been pointed out that this phrase contains an allusion to heruth-that is, freedom. Freedom from what? From the angel of death, from subjection to the kingdoms of this world, from all things earthly and from all things evil. And what is freedom? It is the seal of the world to come, in which is every kind of freedom. Had not the tablets been broken, the world would not have suffered as it subsequently did, and the Israelites ...

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

116 חרות על הלוחות

Continuing, the Zohar calls the engraving the seal of the World to Come, in which there was every kind of freedom, and says the writing of the Tablets was black fire upon white fire.

ספר זוהר, משפטים ג' ש"ד-ש"ע: 364-370

As to the words "graven upon the tables" (harut'al haluhoth), it has already been pointed out that this phrase contains an allusion to heruth-that is, freedom. Freedom from what? From the angel of death, from subjection to the kingdoms of this world, from all things earthly and from all things evil. And what is freedom? It is the seal of the world to come, in which is every kind of freedom. Had not the tablets been broken, the world would not have suffered as it subsequently did, and the Israelites ...

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

117 חרות על הלוחות

The Zohar says that the Torah that comes from there is called freedom, as it is written, "engraved upon the Tablets": do not read charus but cherus.

ספר זוהר, תצוה ז' ט"ד-ט"ז: 64-9:73

Similarly, it is written: "And ye shall hallow the fiftieth year and proclaim freedom throughout all the land" (Lev. 25, 10). Freedom emanates from this fiftieth year to all, and because of this the Torah which proceeded from that fiftieth day is called "Freedom". Concerning this it is written, "Graven (haruth) upon the tablets", which word haruth contains the same letters as heruth, which is Freedom, and the Decalogue, which is the essence of the Law, is thus given its

due appellation, because whatever this supernal day brings forth is ...

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

118 חרות על הלוחות

On Beshalach the Zohar says G-d wished to make Israel like the supernal angels, free from death and from subjugation to the nations, as it says "engraved upon the Tablets": do not read charus but cherus; the sin of the golden calf brought death, subjugation and the breaking of the first Tablets.

ספר זוהר, בשלח ב' כ"ה-ג' ל"ט: 2:28-3:39

Nay, but for that sin Israel would have been, then and forever, that which the Holy One had ordained them to be; namely, pure as the angels and free from all evil: free from death and free from the dominion of earthly powers.

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

119 חרות על הלוחות

The Zohar reads "engraved upon the Tablets" as freedom from the angel of death, for the Tree of Life was drawn down below, had Israel not sinned.

ספר זוהר, בראשית מ"ח:ת"ע-ע"ד: 48:470-49:479

R. Eleazar said that the word beshagam (for that he) signifies Moses, who caused the moon to shine, and this enabled men to abide in the world for great length of days. AND HIS DAYS SHALL BE A HUNDRED AND TWENTY YEARS. This is an allusion to Moses, through whose agency the Law was given and who thus bestowed life on men from the tree of life. And in truth had Israel not sinned, they would have been proof against death, since the tree of life had been brought down ...

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

120 חרות על הלוחות

The Zohar says that whoever toils in Torah is free from the rule of the nations and of the angel of death, and so the Torah given to Israel says "engraved upon the Tablets"; had they not sinned and left the Tree of Life, they would not have brought death upon the world as before.

ספר זוהר, חיי שרה י"ט:ר"י-יד: 19:214-21:221

Such a one also obtains deliverance from the angel of death, who has no power over him. (You may object, What of the martyrs who suffered in times of persecution, such as R. Akibah and his colleagues? These suffered, however, under a special decree from on high in accordance with a special purpose.) Assuredly, had Adam held fast to the tree of life, which is nothing else but the Torah, he would not have brought death upon himself and upon the rest of the world. Hence, in connection with the ...

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

121 חרות על הלוחות

The Zohar speaks of the great shofar through which servants go out to eternal freedom; from there the first

Tablets were inscribed, the secret of “engraved upon the Tablets”: do not read charus but cherus, the place on which all freedom depends.

ספר זוהר, ויקרא י"פ-י"א:פ"ח 10:80-11:88 Zohar, Vayikra

122 (ברכות משפטים . . ח"ג ד"ו ע"ב)

According to the note, most of the sources in this parenthesis are copied and explained in Or HaTorah on Ki Sisa, on the verse “engraved upon the Tablets.”

KEHOT'S NOTE

רוב המ"מ נעתקו ונתבארו באוה"ת תשא ע' בי"א ואילך על הפסוק.

123 וצויתי את ברכתי

For the Shemittah year G-d promises, “I will command My blessing for you in the sixth year,” and the land will yield enough for three years. The Alter Rebbe reads “I will command” (vetzivisi), from the root of mitzvah, as the blessing over the mitzvos.

ויקרא כ"ה:כ"א 25:21 Leviticus

וְצוֹיְתִי אֶת־בְּרַכְתִּי לָכֶם בְּשָׁנָה הַשְּׁשִׁית וְעָשָׂת אֶת־הַתְּבוּאָה לְשָׁלֹשׁ הַשָּׁנִים:

then I will command My blessing upon you in the sixth year, and it shall bring forth produce for the three years.

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

124 לא הביט און ביעקב

Bilam, sent to curse Israel, blesses them instead: “He has not beheld iniquity in Yaakov.” The verse names the discourse where prayer is explained as the general intention of the mitzvos.

במדבר כ"ג:כ"א 23:21 Numbers

לֹא־הִבִּיט אֹון בְּיַעֲקֹב וְלֹא־רָאָה עֲמָל בְּיִשְׂרָאֵל הִי אֵלֶּקְיוֹ עֲמֹו וְתִרְעוּת מִלֵּךְ בּוֹ:

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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

125 The Talmud expounds “engraved upon the Tablets”: had the first Tablets not been broken, the Torah would never have been forgotten from Israel; and, reading charus as cherus, freedom, no nation would have ruled over them.

עירובין נ"ד א:כ" 54a:20 Eruvin

רַב אֶחָא בִּר יַעֲקֹב אָמַר: אִין כָּל אוּמָה וְלִשׁוֹן שׁוֹלֵטֵת בָּהּ. שְׁנַאֲמַר: “חֲרוּת” — אֵל תִּיקְרִי “חֲרוּת”, אֶלָּא חֲרוּת.

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

אם בחקותי תלכו כו'

“If you walk in My statutes”



The G-dly soul descends into a body, joined to the animal soul through the tzelem, so that by refining it a person can reach love “with all your might,” the boundless light of Tohu. “If you walk in My statutes” is the way there: the animal soul is engraved from outside by Pesukei DeZimrah and from inside by the chukim, the mitzvos keep the Infinite Light, and the Torah, falling like rain, makes that love grow.

THE MAAMAR IN BRIEF

Following Etz Chaim, the maamar explains the tzelem: the intellectual soul, from nogah, which joins the G-dly soul to the animal soul to refine it; for this each person is given seventy years. Now Mah refines Ban; when Ban is refined, “a woman of valor” will be “the crown of her husband.” Moshe’s love, utterly nullified, still came through a vessel, so he could not see G-d “and live”; only after death, or when the body is purified in the Time to Come, is “very” grasped, the boundless light of Tohu. Love “with all your might” comes from refining “your heart” and “your soul,” the animal soul and the tzelem; for this the G-dly soul descended from its limited root. Before the Shema the animal soul needs two engravings, bechukosai, before it can walk: Pesukei DeZimrah cuts away its evil from outside, and the chukim, rooted in the Keser of Keser, open the sealed heart from inside. The mitzvos keep the Infinite Light like a lamp and “compel” it into the vessels; the Torah, given in five voices, falls like rain, opens the heart to love and reveals the good hidden within.

OUTLINE

1 The tzelem and the seventy years

¶1-2

The intellectual soul, from nogah, joins the G-dly soul and the animal soul to refine them; seventy years are given to turn “our iniquities” to “before You”; now Mah refines Ban, the Ban within Sag where the shattering was, and when it is refined “a woman of valor” will crown her husband.

2 “Very”: the light of Tohu and the love of the Shema

¶3

Moshe’s love came from Abba within a vessel, so “man shall not see Me and live”; after death, and in the Time to Come when the body is purified, the Infinite Light is seen, the light of the seven days, greater than its vessels; the Shema’s love moves from heart and soul to “with all your might,” the reason the G-dly soul descended.

3 Two engravings of the animal soul

¶4–6

Before the Shema, Pesukei DeZimrah cuts away the evil from outside; the chukim, rooted in the Keser of Keser, engrave it from inside, as “I, and not an angel” went into Egypt, digging the well of the sealed heart; one bound in chains cannot walk.

4 Mitzvos as a lamp, Torah as rain

¶7–8

The mitzvos keep the Infinite Light like a lamp, and by doing them the souls “compel” it into the vessels; the Torah, given in five voices, falls like rain, opens the heart, refines Ban and, through the union of Mah and Ban, reveals the hidden sparks.

KEY CONCEPTS

Tzelem זלם

The intellectual soul, from nogah, mixed of good and evil, which joins form and matter, the G-dly soul and the animal soul, for the work of refinement. It is “with all your soul,” as the animal soul is “with all your heart.”

Mah and Ban מ"ה וב"ן

Mah is light within a vessel, the self-nullification of Moshe’s “what (mah) are we”; it refines Ban, which is refined from the animal soul. Their union reveals “the good that is hidden within,” the sparks that are now concealed.

Very (me’od) מאד

Without limit: the love “with all your might” that comes when the heart and the soul are refined. In a body only a glimmer of it can shine each day; it is seen after death and in the Time to Come.

The light of the seven days אור שבעת הימים

The light of Tohu, greater than its vessels, which therefore shattered. In Tikkun the vessel is great and the light small; in the Time to Come the purified vessel will hold the great light.

Two engravings ב' חקיקות

The maamar reads bechukosai as two engravings of the vessel of the animal soul: from outside, through Pesukei DeZimrah, and from inside, through the mitzvos that are chukim.

Chukim (statutes) החוקים

Mitzvos without reason, like the red heifer, drawn from the Keser of Keser, “the Will of wills.” Their lofty root lets them reach into the animal soul, yet they too were given through Moshe’s Chochmah.

Your rains גשמיכם

The Torah, which falls like rain: given in five voices, gevuros that became chassadim Israel could receive, it brings the love hidden in the soul out into growth.

SECTION 1 • 11-2

The tzelem and the seventy years

1 אם בחקותי¹ תלכו² כו'.

“If you walk in My statutes,” etc.

The opening verse of Parshas Bechukosai, G-d’s promise of blessing “if you walk in My statutes,” begins a further discourse on it. The Kehot note says that another transcript of this discourse is printed in the Alter Rebbe’s Sefer HaMaamarim 5566, as an explanation of the maamar “If you walk in My statutes” printed in that volume.

מבואר בע"ח [בעץ חיים] (שער כ"ה³ פ"א המתחיל ענין הצלם באמיתית נלע"ד [נראה לעניות דעתי]⁴ כו') בחי' צלם כו' שהוא בחי' נפש השכלית המחבר הצורה והחומר שהוא נפש האלהית עם נפש הבהמית לברר בירורים

It is explained in Etz Chaim (Sha’ar 25, chapter 1, which begins, “The matter of the tzelem, in truth, as it seems to my humble opinion,” etc.) [concerning] the level of the tzelem (“image”), etc., that it is the level of the intellectual soul, which joins the form and the matter, that is, the G-dly soul with the animal soul, in order to refine refinements (beirurim).

The Arizal’s Etz Chaim, in its gate on the tzelem (the “image” that clothes the soul), is cited: the tzelem is the intellectual soul, the human mind, which joins form and matter, the G-dly soul and the animal soul, so that together they can refine what needs refining. The text cites it as Sha’ar 25, following the Shklov printing; the Kehot note gives it as Sha’ar 26 in current editions.

כי נפש הבהמית הוא בחי' בהמה פשוטה ועמ"ש מזה בד"ה זאת חנוכת המזבח⁵ ונפש השכלית היא בחי' נוגה מעורב טו"ר [טוב ורע]⁶ כמ"ש חכמים המה להרע.⁷

For the animal soul is the level of a simple animal (and see what is written about this in the discourse beginning “This is the dedication of the altar”), and the intellectual soul is the level of nogah, a mixture of good and evil, as it is written, “They are wise to do evil.”

The animal soul is a “simple animal,” and the intellectual soul belongs to nogah (the “glowing” husk), the realm in which good and evil are mixed: human cleverness can serve either side, as G-d says through Yirmeyahu of His people, “They are wise to do evil.” In Likkutei Torah, Nasso (“This is the dedication of the altar”), the Alter Rebbe explains that loving G-d “with all your heart,” with both inclinations, means that even the desiring power of the animal soul is turned toward Him.

2 וזהו ימי שנותינו בהם⁸ שבעים שנה דקאי אלמעלה שתה עונותינו לנגדך⁹ עלומינו למאור פניך כו'

This is [the meaning of] “The days of our years, in them, are seventy years,” which refers back to the verse above, “You have set our iniquities before You, our hidden things in the light of Your countenance,” etc.

Psalm 90 is Moshe’s prayer, and its verse “The days of our years... are seventy years” is read with the verse above it, “You have set our iniquities before You, our hidden things in the light of Your countenance.” Plainly that verse says that nothing we do in secret is hidden from G-d.

היינו שיתפכו בחי' עונותינו כו' שיהיה לנגדך ועלומינו יבא למאור פניך כו' הוא ע"י הצלם כו' ולזה ניתן ע' [שבעים] שנה לכל אחד ואחד לפי ערכו ושיעורו בכדי לברר כו'.

That is, the level of “our iniquities” will be transformed, etc., so that it will be “before You,” and “our hidden things” will come “to the light of Your countenance,” etc. This is through the tzelem, etc.; and for this, seventy years are given to each and every one, according to his measure and capacity, in order to refine, etc.

The Alter Rebbe reads it as the work of a lifetime: the iniquities themselves are transformed until they stand “before You,” and the hidden things come “to the light of Your countenance.” This is done through the tzelem, and for this work each person is given seventy years, according to his measure.

גם איתא בע"ח [בעץ חיים]¹⁰ שעתה מ"ה [שם מ"ה] מברר ב"ן [שם ב"ן] ולע"ל [ולעתיד לבוא] כשיתברר בחי' ב"ן [שם ב"ן]¹¹ אזי יהיה א"ח [אשת חיל] עטרת בעלה. כי השבירה היא בבחי' ס"ג [שם ס"ג]¹² כלו ס"ג [שם ס"ג] יחדיו¹³ כו' והיינו בבחי' ב"ן [שם ב"ן] שבס"ג [שבשם ס"ג].¹⁴

It is also found in Etz Chaim that now the Name Mah (45) refines the Name Ban (52), and in the Time to Come, when the level of Ban has been refined, then “a woman of valor [will be] the crown of her husband.” For the shattering is in the level of the Name Sag (63), “they have all turned aside (sag) together,” etc., that is, in the level of Ban within Sag.

Etz Chaim also teaches that now the Name Mah (45), the light that gives, refines the Name Ban (52), the vessels that receive; when Ban has been refined, “a woman of valor will be the crown of her husband,” the feminine rising above the masculine. The shattering of the vessels took place in the Name Sag (63), as hinted in “they have all turned aside (sag) together,” and specifically in the Ban within Sag. In Likkutei Torah, Shir HaShirim (“leaping over the mountains”), the Alter Rebbe adds that after the refinement Ban will rise into Sag, through love “with all your might,” without limit.

SECTION 2 • 13

“Very”: the light of Tohu and the love of the Shema

3 ולעיל [ולעתיד לבוא] כשיתברר שם ס"ג [שם ס"ג] יתהוה ממנו ס"ג [שם ס"ג] שבס"ג [שבשם ס"ג] כו'. וביאור הענין הוא כי בחי' מ"ה [שם מ"ה] המברר הוא האור הנמשך בבחי' כלי וכמו משה ונחנו מ"ה [מה] ¹⁵ בחי' ביטול בתכלית ואעפ"כ [ואף על פי כן] היה בגוף

And in the Time to Come, when the Name Sag is refined, Sag of Sag will come into being from it, etc. The explanation of the matter: the level of Mah, which refines, is the light drawn forth in the level of a vessel, like Moshe, “and what (mah) are we,” the level of utter self-nullification (bittul); and even so he was in a body.

In the Time to Come, once Sag is refined, a higher level, “Sag of Sag,” will emerge from it. To explain: Mah, the Name that does the refining, is light drawn into a vessel; Moshe, who said “and what (mah) are we,” embodied this utter self-nullification, yet he lived in a body.

ואף שהוא מבחי' אבא היינו רק מבחי' אחוריים קפ"ד קס"א גימטריא משה, ¹⁶ ועמ"ש מזה ע"פ אני ישנה ^{17,18} גבי קול דודי דופק,

And although he is from the level of Abba, this is only from the level of the back (achorayim): 184 [and] 161, the numerical value of Moshe. (See what is written about this on “I am asleep,” regarding “The voice of my Beloved knocks.”)

Moshe derives from Abba (Chochmah), but only from its “back” (achorayim), its outer side. The numbers 184 and 161 together equal משה (Moshe, 345): 184 is the count of the “back” of the Name Av (72), and in Likkutei Torah, Pekudei, 161 is the Name Ehe-yeh spelled with yuds, the inner dimension of Binah, in which the back of Abba is clothed. On “The voice of my Beloved knocks (dofek),” the Alter Rebbe explains that the outer flow from the back of Abba is like the pulse (dofek) in the wrist, for the letters of דפק are those of 184 (קפ"ד).

וכן נובלות חכמה שלמעלה תורה פ"י הנמשך מבחי' מוחין דאבא למדותיו שיהיה תורה כשר או פסול כו' ועמ"ש בד"ה השמים כסאי ^{19,20} כו', ²¹

So too, “the fallen fruit of the Chochmah (wisdom) Above is Torah”: that is, what is drawn from the level of the intellect (mochin) of Abba into His attributes, so that there is Torah, kosher or unfit, etc. (See what is written in the discourse beginning “The heavens are My throne,” etc.)

Likewise the Midrash's phrase “the fallen fruit of the Chochmah Above is Torah” refers to what flows from the mochin of Abba into the divine attributes, producing the Torah's rulings of kosher and unfit. In Torah Ohr's first discourse, “The heavens are My throne,” the Alter Rebbe explains that the Torah is G-d's “throne”: as one who sits lowers his head, so in the Torah His wisdom descends into physical mitzvos like tefillin, tzitzis and charity.

וכמ"כ [וכמו כן] בחינת משה היה לו אהבה ויראה ומדות רק שהיו נמשכין מבחי' מוחין פ"י שהיה האהוי"ר [האהבה ויראה] שלו בבחי' ביטול בתכלית בבחי' אבא מבחי' אחוריים (כי פנימית אבא הוא פנימית עתיק)²² ולא מבחי' התלהבות שמבחי' אימא

So too, the level of Moshe had love and awe and emotive attributes (middos), only they were drawn from the level of the intellect; that is, his love and awe were in a state of utter self-nullification, at the level of Abba, from the level of the back (for the inner dimension (pnimiyus) of Abba is the inner dimension of Atik), and not from the level of fervor, which is from the level of Imma.

Moshe did have love, awe and emotions, but they flowed from the intellect, from Abba: utter self-nullification, from the "back" of Abba. The inner dimension of Abba is one with that of Atik, the highest level, and Moshe's love was not the fervor that comes from Imma (Binah).

וכמו ההפרש שבין שבת ליו"ט [ליום טוב] שיו"ט [שיום טוב] הוא בחי' שמחה²³ כו' ושבת הוא בחי' עונג²⁴ נאדר בקדש²⁵ כו' מלה בגרמיה²⁶ כמ"ש בפ' אמור צ"ד ע"א, וכן היה האהוי"ר [האהבה ויראה] של משה

It is like the difference between Shabbos and Yom Tov: Yom Tov is the level of joy, etc., and Shabbos is the level of delight (oneg), "glorious in holiness," etc., a thing in itself, as is explained in Parshas Emor, folio 94a. So too were the love and awe of Moshe.

The difference is like that between Yom Tov, whose mark is joy (the Kehot note cites "you shall rejoice in your festival"), and Shabbos, whose mark is delight ("you shall call the Shabbos a delight"), "glorious in holiness." The Zohar on Emor calls holiness "a thing in itself," from which the rest derive, and says that on Shabbos the day is crowned with Abba and Imma; Moshe's love and awe were of this self-contained kind.

וביקש הראני נא את כבודך²⁷ פי' שיראה א"ס שלא בבחי' כלי²⁸ (ע' [עייין] רע"מ [רעיא מהימנא] פ' פנחס ד' רנ"ה ע"ב)

And he asked, "Show me, please, Your glory," meaning that he should see the Infinite One (Ein Sof) not in the level of a vessel (see the Ra'aya Mehemna, Parshas Pinchas, folio 255b).

When Moshe asked, "Show me, please, Your glory," he wanted to see the Infinite One directly, not through a vessel; the text cites the Ra'aya Mehemna on Pinchas for this. According to the Kehot note, the Tzemach Tzedek's Or HaTorah explains "not through a vessel" as not through its being clothed in Z'eir Anpin.

והשיבו כי לא יראני האדם וחי²⁹ בחייהן אינן רואים³⁰ אבל במיתתן רואים כו'

And He answered him, "For man shall not see Me and live": "in their lifetime they do not see, but in their death they see," etc.

G-d answered, "For man shall not see Me and live," and the Sages read it: in their lifetime they do not see, but in their death they do. In Likkutei Torah, Emor, the Alter Rebbe explains that in life the body hides G-d, so that the world seems to exist in its own right, while the soul that leaves the body sees that nothing can conceal Him.

וכדאיתא במדרש טוב זה מלאך חיים³¹ מאד זה מלאך המות היינו שלאחר מיתה יכול להשיג בחינת מאד בלי גבול כו'

but in their death they see,” etc. As is found in the Midrash: “good” is the angel of life; “very” is the angel of death. That is, after death one can grasp the level of “very” (me’od), without limit, etc.

The Midrash reads “very good” this way: “good” is the angel of life and “very” is the angel of death, for after death one can grasp the limitless level of “very” (me’od).

היינו כשהוא חי בבחי' גוף וכלי לא יראני כו' רק במיתתו אחר שנתברר הכלי לגמרי בבחי' אתכפיא ואתהפכא אז רואין

That is, while he lives in the level of a body and a vessel, “he shall not see Me,” etc.; only “in their death,” after the vessel has been completely refined at the level of subjugation and transformation (iskafya and is’hapcha), then they see.

While a person lives in a body, a vessel, he cannot see; only after death, once the vessel has been fully refined by subduing evil (iskafya) and transforming it (is’hapcha), does he see.

ולע"ל [ולעתיד לבוא] שיזדכך שלא יהיה הגוף מדכר ונוקבא (וע' זהר ח"ב [חלק ב'] קס"ז ב') רק כדכתיב ועצמותיך יחליץ³² מבחי' טלא דבדולחא^{33,34} טל אורות טלך³⁵ אז גם הגוף יוכל לראות ולהשיג בחי' אור א"ס³⁶

And in the Time to Come, when [the body] is purified, so that the body will not be from male and female (see the Zohar, Part II, 167b), but rather, as it is written, “and He will strengthen your bones,” from the level of “the dew of crystal,” “a dew of lights is your dew,” then the body too will be able to see and grasp the level of the Infinite Light (Or Ein Sof).

In the Time to Come the body itself will be purified and will no longer come from male and female; the Zohar cited here (Part II, 167b) describes how the body is formed from the seed. Instead it will be revived, as Isaiah says, “He will strengthen your bones,” by what the Zohar calls “the dew of crystal,” the “dew of lights” with which the dead will be revived, and then even the body will be able to see and grasp the Infinite Light.

וזהו כאור שבעת הימים³⁷ פי' אור ז' הימים כמו שהיתה קודם הבריאה בעולם התהו רק שהיה בבחי' ז' אורות להיות האורות גדולים מהכלי.

And this is “like the light of the seven days”: that is, the light of the seven days as it was before the creation, in the World of Tohu (chaos), only it was in the level of seven lights, the lights being greater than the vessel.

That is the meaning of “like the light of the seven days”: the light as it was before creation, in the World of Tohu, where seven lights were greater than their vessels.

אך היה בהן שבירה ואח"כ עולם התקון נעשה הכלי גדול והאור קטן. ולעתיד לבוא כשיזדכך הכלי יהיה ג"כ האור גדול כאור ז' הימים בחי' תהו ואז יהי' [יהיה] א"ח [אשת חיל] עטרת בעלה כו'

But there was a shattering in them, and afterward, in the World of Tikkun (rectification), the vessel became great and the light small. And in the Time to Come, when the vessel is purified, the light too will be great, like the light of the seven days, the level of Tohu; and then “a woman of valor [will be] the crown of her husband,” etc.

The vessels of Tohu shattered, and in the World of Tikkun the vessels are large and the light small. In the Time to Come purified vessels will hold a great light like that of Tohu, and then “a woman of valor will be the crown of her husband.”

(ועמ"ש בד"ה והיה אור הלבנה.³⁸ ועיין במק"מ [במקדש מלך] ס"פ מצורע³⁹ מענין אור שבעת הימים ובהרמ"ז [ובהרב משה זכות] פ' כי תשא קפ"ח ב')

(See what is written in the discourse beginning “And the light of the moon shall be.” And see the Mikdash Melech, at the end of Parshas Metzora, on the light of the seven days, and the Ramaz on Parshas Ki Sisa, 188b.)

The parenthesis refers to the discourse on “And the light of the moon shall be” (Likkutei Torah, Tzav), which explains “the light of the seven days” as the light G-d created at first and hid away, the light of the three highest Sefiros of Atik within its seven lower ones; and to the Mikdash Melech and the Ramaz (Rabbi Moshe Zacuto), commentaries on the Zohar.

וזהו ענין ק"ש [קריאת שמע] שמע שם ע' רבתי⁴⁰ היינו בחינת אור שבעת הימים שהעלאת מ"ן [מ"ן נוקבין] מהבירור דנה"ב [דנפש הבהמית] מתעלה לשם.

This is the matter of the Shema: Shema is shem (“name”) [and] the large ayin, that is, the level of the light of the seven days, for the raising of the feminine waters (mayin nukvin) from the refinement of the animal soul rises there.

The Shema hints at this: the word Shema divides into shem, “name,” and ayin, the letter written large in the Torah’s text of the Shema. The ayin is seventy, the seven days each including ten, so the large ayin stands for the light of the seven days, and the “feminine waters” raised by refining the animal soul rise up to it.

וזהו ואהבת את ^{41,42} הוי' אלקיך את הטפל ⁴³ כו' להיות בבחי' אהבה. וטפל ובטל לשם הוי' (ועמ"ש ע"פ וידעת היום) ^{44,45} ולהתכלל באחד.

And this is “And you shall love Havayah your G-d”: et [comes] to include the secondary, etc., so as to be in the level of love; and [to be] secondary and nullified to the Name Havayah (see what is written on the verse “And you shall know this day”), and to be included in the One.

In “And you shall love Havayah your G-d,” the word et includes what is secondary to it (for this way of reading et the Kehot note points to Eruvin 4b and Sukkah 6a): one becomes secondary and nullified to G-d’s Name and is included in the One. In Likkutei Torah, Va’eschanan (“And you shall know this day”), the Alter Rebbe explains that “love et” means drawing love and joy into et, the secondary, which is awe and self-nullification.

בכל לבבך שהוא בחינת נפש הבהמית רביעית דם שכלב כו' ובכל נפשך בחינת נפש השכלית בחי' צלם המחבר הנ"ל וכשיתהפכו ויתבררו יבא לבחי' ובכל מאדך מאד בלי גבול כדכתיב הנה ישכיל עבדי ירום ונשא וגבה מאד ⁴⁶

“With all your heart” is the level of the animal soul, the quarter[-log] of blood in the heart, etc.; “and with all your soul” is the level of the intellectual soul, the level of the tzelem that joins, mentioned above. And when they are transformed and refined, he will come to the level of “and with all your might” (me’odecha), “very” (me’od), without limit, as it is written, “Behold, My servant shall be wise; he shall be exalted and lifted up and very high.”

“With all your heart” refers to the animal soul, centered in the blood of the heart; “with all your soul” refers to the intellectual soul, the tzelem that joins the two. When both are transformed and refined, one reaches “with all your might,” me’od, “very,” a love without limit, the “very high” of Isaiah’s verse on G-d’s servant.

אשר בשביל זה ירדה הנפש האלהית למטה

It is for the sake of this that the G-dly soul descended below.

It is for this love beyond limit that the G-dly soul descended into the body.

כי מקודם היתה בבחי' גבול ומספר כי נש"י [נשמות ישראל] נמשכו מבחי' זו"נ [זעיר אנפין ונוקבא] עולם התיקון בבחי' כלי כו' וכמ"ש חי ה' אשר עמדתי לפניו כו'

For before, it was in the level of limit and number, since the souls of Israel were drawn from the level of Z'eir Anpin and Nukva of the World of Tikkun, in the level of a vessel, etc., as it is written, "As Havayah lives, before Whom I have stood," etc.

Before its descent the soul was limited and counted, for the souls of Israel come from Z'eir Anpin and Nukva of the World of Tikkun, which are vessels; it was "standing" before G-d, in the words Eliyahu and Elisha used in their oath, "As Havayah lives, before Whom I have stood." In Likkutei Torah, Sh'lach, the Alter Rebbe explains that before coming into this world the soul is "standing," its love limited like an angel's, and through the mitzvos here it gains "walking."

משא"כ אחר ירידתה בחי' צלם לברר כו' לאכפיא כו' בכל לבבך ובכל נפשך יכול עי"ז להשיג האהבה מבחי' אור א"ס בחי' בכל מאדך שמעולם התהו

Whereas after its descent, [in] the level of the tzelem, to refine, etc., to subdue, etc., "with all your heart and with all your soul," it can through this attain the love from the level of the Infinite Light, the level of "with all your might," which is from the World of Tohu.

After its descent, as the tzelem that refines and subdues the animal soul with "all your heart and all your soul," the soul can attain love from the Infinite Light itself, "with all your might," a love from the World of Tohu.

ואף שא"א להיות בבחי' גוף וכלי מ"מ הארה מזה יוכל להיות בכל יום ובמיתתן אחר שנברר הכל רואין כו'

And although this cannot be in the level of a body and a vessel, nevertheless a radiance of it can be every day; and "in their death," after everything has been refined, "they see," etc.

Such love cannot be fully present in a body, but a glimmer of it is possible every day, and after death, when all has been refined, the soul sees.

וזהו היה מספר בני ⁴⁷ ישראל כו' אשר לא יספר כו':

And this is [the meaning of] "The number of the children of Israel shall be," etc., "which cannot be counted," etc.

This is the meaning of Hoshea's promise that Israel's "number" will be beyond counting: from limit and number to what has no limit.

SECTION 3 • ¶4-6

Two engravings of the animal soul

4 ב אך קודם הק"ש [הקריאת שמע] בחי' אהבה הנ"ל צריך להיות פסוקי דזמרה.

2. But before the Shema, the level of the love mentioned above, there must be the Pesukei DeZimrah ("verses of song").

Section 2 of this discourse: before the love of the Shema comes Pesukei DeZimrah, the psalms of praise in the morning prayers.

וזהו אם בחקותי תלכו ב' חקיקות כמו כלי שצריך חקיקה מבחוץ ומבפנים כמו כן צריך כלי הנפש הבהמית לב' חקיקות הללו בכדי שאח"כ יוכל להיות בחי' תלכו שהוא בחי' אהבה להתכלל באחד כדכתיב הלוך ונסוע הנגבה⁴⁸

And this is [the meaning of] "If you walk in My statutes (bechukosai)": two engravings (chakikos). Just as a vessel needs engraving from outside and from inside, so too the vessel of the animal soul needs these two engravings, so that afterward there can be the level of "you will walk," which is the level of love, to be included in the One, as it is written, "going on and journeying toward the south."

The plural "My statutes" (chukosai, from chok, something engraved) is read as two engravings (chakikos), as a vessel is engraved both outside and inside. The animal soul is such a vessel and needs both before it can "walk," that is, love G-d and be included in the One, like Avraham "going on and journeying toward the south."

וענין החקיקה מבחוץ הוא ע"י פסוקי דזמרה שהוא מלשון זמיר עריצים⁴⁹ פי' שע"י ההתבוננות בגדולת א"ס ב"ה בפסוקי דזמרה הוא מזמר ומכרית בחי' הרע שתוכל להתפשט בנפשו בחי' אהבה אלקית.

The matter of the engraving from outside is through the Pesukei DeZimrah, a term from "cutting down (zemir) the tyrants": that is, through contemplating the greatness of the Infinite One (Ein Sof), blessed be He, in the Pesukei DeZimrah, he prunes and cuts off the level of evil, so that the level of G-dly love can spread through his soul.

The outer engraving is Pesukei DeZimrah, read from zemir, "cutting down" (in the verse it can also mean "song"), as in "the zemir of the tyrants": contemplating G-d's greatness in these psalms prunes away the evil, so that G-dly love can spread through the soul.

כי ההתפעלות מההתבוננות הנ"ל עדיין אין זה בחי' אהבה רק בחי' התפעלות מאלקות בכדי שיתפרד הרע

For the arousal from the contemplation mentioned above is not yet the level of love, only the level of being moved by G-dliness, so that the evil will be separated,

The feeling stirred by this contemplation is not yet love. It is only being moved by G-dliness, enough to separate the evil from the good.

⁵⁰ כדכתיב רוממות אל בגרונם וחרב פיפיות בידם היינו ע"י בחי' ההתבוננות ברוממותו ית' נפרד הרע.

as it is written, "The exaltation of G-d is in their throat, and a two-edged sword in their hand": that is, through the level of contemplating His exaltation, blessed be He, the evil is separated.

As the psalm says, "The exaltation of G-d is in their throat, and a two-edged sword in their hand": contemplating G-d's exaltation is the sword that cuts the evil away.

5 ולכן החיוב דפסוקי דזמרה לא נזכר במשנה רק שתים לפני^{51,52} כו' כי לא⁵³ היה נצרך זה אצלם בכל יום כו'

Therefore the obligation of Pesukei DeZimrah is not mentioned in the Mishnah, only "two before it," etc., for they did not need this every day, etc.

That is why the Mishnah mentions only the two blessings before the Shema and not Pesukei DeZimrah: in the Mishnah's time people did not need this preparation every day.

וזהו החקיקה מבחוץ והחקיקה מבפנים הוא ע"י מצות מעשיות שבבחי' חוקה כמו פרה אדומה ציצית ותפילין שאין בהם שום שכל וטעם

And this is the engraving from outside. The engraving from inside is through the practical mitzvos that are in the level of a chukah (statute), such as the red heifer, tzitzis and tefillin, which have no rationale or reason at all.

The inner engraving is done through practical mitzvos that are chukim, statutes beyond reason, such as the red heifer, tzitzis and tefillin.

והיינו מפני ששרש המצות הוא מבחינת כתר כי אורייתא מחכמה נפקת⁵⁴ אבל שרשן הם מכתר תרי"ג מצות⁵⁵ דאורייתא⁵⁶ וז' מצות דרבנן⁵⁷ גימטריא תר"ך.

That is because the root of the mitzvos is from the level of Keser (the Crown). For “the Torah issues from Chochmah (wisdom),” but their root is from Keser: the six hundred and thirteen mitzvos of the Torah and the seven mitzvos of the Rabbis, the numerical value of six hundred and twenty [the value of Keser].

This is because the root of the mitzvos is in Keser, above reason. The Torah issues from Chochmah, but the mitzvos are rooted in Keser: 613 from the Torah and seven from the Rabbis make 620, the value of כתר.

אך בכל ספיי [ספירה / ספירות] יש בחיי קומה כמו חכמה שבחכמה וכמו כן בכתר יש בחיי מצות הנמשך מחכמה שבכתר ונתלבש בחכמה דאצילות ואח"כ בכריאה שיוכל להיות גם למטה טעם למצוה זו.⁵⁸

But in each Sefirah there is the level of a full stature (komah), such as Chochmah of Chochmah; and likewise in Keser there is the level of mitzvos drawn from the Chochmah of Keser, which is clothed in the Chochmah of Atzilus (Emanation) and afterward in Beriah (Creation), so that below too there can be a reason for this mitzvah.

Each Sefirah contains a full set of all the levels, such as Chochmah of Chochmah. So Keser too has mitzvos that come from its Chochmah, clothed in the Chochmah of Atzilus and then in Beriah, which is why such a mitzvah can have a reason that is understood below.

6 ויש מצות הנמשכים מכתר שבכתר והם החוקים שהם רק בחיי רצון ונקרא רעוא דרעוין כו' וע"י מצות אלו ששרשן מאד נעלה יכול להיות חקיקה מבפנים בנפש הבהמית

And there are mitzvos drawn from Keser (the Crown) of Keser, and these are the chukim (statutes), which are only the level of will (ratzon), and it is called “the Will of wills,” etc. Through these mitzvos, whose root is very lofty, there can be an engraving from inside in the animal soul,

Other mitzvos come from the Keser of Keser: the chukim, pure expressions of divine will, called “the Will of wills.” Because their root is so lofty, they can engrave the animal soul from within.

וכדכתיב ועברתי בארץ מצרים⁵⁹ אני ולא מלאך⁶⁰ שמפני שהם בעמקי הקליפות צריך דוקא אני בחינה גבוה מאד

as it is written, “And I will pass through the land of Egypt”: “I, and not an angel”; because they were in the depths of the kelipos (husks), specifically “I,” a very high level, was needed.

This is like the Exodus: “I will pass through the land of Egypt,” which the Haggadah reads as “I, and not an angel” (the Kehot note says the Zohar, Part I, 117a, brings and explains it). Israel was sunk in the depths of the kelipos, so only the very highest level, G-d Himself, could reach them.

וכמו כן להיות חקיקה בנפש הבהמית שיהיה לו בחי' אהבה להתכלל נפשו באחד היא ע"י מצות הנ"ל ועמ"ש בד"ה ועתה יגדל נא כח.^{61,62}

So too, for there to be an engraving in the animal soul, so that he will have the level of love, for his soul to be included in the One, it is through the mitzvos mentioned above. (See what is written in the discourse beginning "And now, let the strength be great, please.")

In the same way, only these lofty mitzvos can engrave the animal soul deeply enough for it to love G-d and be included in the One. In Likkutei Torah, Sh'lach ("And now, let the strength be great"), the Alter Rebbe explains that the mitzvos become the soul's garments and give the soul, which before its descent could only "stand," the power to "walk."

וזהו באר חפרוה שרים⁶³ בחינת יסוד דנוקבא שכדי שיהיה בבחי' נוקבא בחי' יסוד התקשרות באלהות ע"י התעוררות הנ"ל צריך חפירה כי בלא זה לבו אטום כבתולה^{64,65}

This is [the meaning of] "a well that princes dug": the level of the Yesod (foundation) of Nukva. In order that in the level of Nukva there be the level of Yesod, connection with G-dliness, through the arousal mentioned above, digging is needed, for without this his heart is sealed, like a virgin

The verse "a well that princes dug" alludes to this. The well is the Yesod of Nukva, the soul's capacity for connection with G-d; it must be dug open, for otherwise the heart remains sealed, "like a virgin," in the Talmud's phrase. In Likkutei Torah, Matos, the Alter Rebbe explains that before the union Malchus is called besulah, from a word meaning "sealed," and that digging the well means making a vessel to receive what is drawn from above.

(ועמ"ש מזה ע"פ לריח שמניך^{66,67} בענין על כן עלמות אהבוך. ועמ"ש בד"ה עיני כל.^{68,69} ובד"ה לא⁷⁰

תהיה משכלה ועקרה)⁷¹ וממה נעשה החפירה במחוקק בחי' חקיקה הנ"ל שהוא בחי' מצות הנ"ל

(see what is written about this on "For the fragrance of your oils," regarding "therefore the maidens love you"; and see what is written in the discourse beginning "The eyes of all," and in the discourse beginning "None shall miscarry or be barren"). And with what is the digging done? "With the mechokek (engraver)," the level of engraving mentioned above, which is the level of the mitzvos mentioned above.

The parenthesis cites other discourses on this theme; in Shir HaShirim the sealed heart is one not yet moved to love and awe by contemplating the revealed world. The digging is done "with the mechokek": plainly a ruler's staff, but mechokek is from the same root as chakikah, engraving, so it means the mitzvos that are chukim.

אך אעפ"כ [אף על פי כן] התפשטותן הוא בבחי' חכמה ע"י משה (ועמ"ש בפ' חקת ע"פ במחוקק כו') כי אף פרה אדומה נאמרה ע"י משה כו' וע"ז נאמר אמרתי אחכמה ⁷² כו'.

But even so, their spreading forth is at the level of Chochmah (wisdom), through Moshe (see what is written in Parshas Chukas on the verse "with the mechokek," etc.), for even the red heifer was told through Moshe, etc.; and of this it is said, "I said, I will become wise," etc.

Even these mitzvos beyond reason are conveyed through Chochmah, through Moshe; even the red heifer was taught through Moshe. Of this the verse says, "I said, I will become wise," which the Sages apply to the red heifer.

וזהו אם בחקותי תלכו ודרשו רז"ל [רבותינו זכרונם לברכה] הלואי בחקתי תלכו ⁷³ היינו שיהי' [שיהיה] בחי' הליכה הוא בחי' אהבה ולהתכלל באחד צריך לזה ב' חקיקות הנ"ל

This is [the meaning of] "If you walk in My statutes," which our Sages, of blessed memory, expounded, "Would that you walk in My statutes": that is, for there to be the level of walking, which is the level of love, and to be included in the One, the two engravings mentioned above are needed.

So "If you walk in My statutes," which the Sages read as a plea, "Would that you walk" (the Talmud, Avodah Zarah 5a, likewise says that "if" here is the language of entreaty), means: for the soul to walk, to love and be included in the One, it needs both engravings, outer and inner.

כי בלתי זה א"א שיהיה לו בחי' אהבה מאחר שהוא אסור בגוף ונפש הבהמית וכמשל האסור בזיקים שא"א לו להלוך אלא א"כ ישתברו הזיקים:

For without this it is impossible for him to have the level of love, since he is bound in the body and the animal soul, as in the parable of one who is bound in chains, who cannot walk unless the chains are broken.

Without them love is impossible, for the soul is bound within the body and the animal soul, like a prisoner in chains who cannot walk until the chains are broken.

SECTION 4 • 17-8

Mitzvos as a lamp, Torah as rain

7 ג אך עיקר ההליכה הוא להתכלל נפשו באחד לדבקה בו.⁷⁴ ואיך אפשר זה. ולזה אמר ואת מצותי תשמרו אשר קדשנו במצותיו כו' כמבואר במ"א.

3. But the essence of the walking is for his soul to be included in the One, to cleave to Him. And how is this possible? For this it says, "and keep My commandments," "Who has sanctified us with His commandments," etc., as is explained elsewhere.

Section 3: the essence of walking is cleaving to G-d, the soul included in the One. How can a person achieve this? Through "and keep My commandments," as the blessing says, "Who has sanctified us with His commandments."

וזהו ואת מצותי תשמרו שע"י המצות משתמר בחי' אור א"ס בחי' עתיק.

This is [the meaning of] "and keep My commandments": through the mitzvos the level of the Infinite Light (Or Ein Sof), the level of Atik, is kept.

The mitzvos "keep" the Infinite Light, the level of Atik: tishmeru means both to observe and to guard, preserve.

וזהו נר מצוה⁷⁵ כמו נר המשמר השמן והאור כמו כן המצוה משמרת בחי' אור א"ס (ועמ"ש בד"ה והנה מנורת זהב כולה.^{76, 77} ובד"ה כי תשמע בקול^{78, 79} גבי לשמור את כל מצותיו)

This is [the meaning of] "a mitzvah is a lamp": like a lamp, which keeps the oil and the light, so too the mitzvah keeps the level of the Infinite Light (see what is written in the discourse beginning "And behold, a menorah all of gold," and in the discourse beginning "When you hearken to the voice," regarding "to keep all His commandments").

That is why Scripture calls a mitzvah a lamp: as a lamp holds the oil and the flame, the mitzvah holds the Infinite Light. In Likkutei Torah, Beha'aloscha, the Alter Rebbe explains that the souls are the lamp's vessel and the mitzvos its oil and wick, through which the light of Torah shines; in Re'eh he adds that this "keeping" means the light does not withdraw to its root, which is done specifically through the vessels.

ועי'ז אמר ועשיתם אותם אתם כתיב.^{80, 81} פי' כי זהו באמת בחי' עשייה שנשמות ישראל עושין ומכריחין כביכול המשכת אוא"ס [אור אין סוף] בהכלים והוא מלשון גדול המעשה⁸² כו',

And concerning this it says, “and do them” (osam): it is written atem (“you”). That is: this is truly the level of “doing,” for the souls of Israel make and compel, as it were, the drawing down of the Infinite Light into the vessels; and it is from the expression “Greater is the one who causes the doing,” etc.

The verse continues “and do them” (osam), written without a vav so that it can be read atem, “you”: the Midrash reads it as though you made yourselves, and the Zohar as though you made Me. This is real “doing”: through the mitzvos the souls of Israel, as it were, compel the drawing of the Infinite Light into the vessels, as in “Greater is the one who causes the doing than the doer.”

ולכן נק' כל עובדא בלשון עשיה פי' לשון הכרח⁸³ כי מה שהשכל מתפשט בהמעשה שעושה זהו בחי' הכרח לגבי השכל שיהי' [שיהיה] יורד ונמשך בעשייה

Therefore every deed is called by the term asiyah (“doing”), meaning a term of compulsion. For when the intellect spreads into the deed that one does, this is a compulsion as regards the intellect, that it descend and be drawn into action;

Asiyah, doing, implies compulsion (as in a get me'useh, a compelled divorce, the Kehot note adds from the Rebbe Rayatz). When intellect is carried into action, it is forced down into something below its own nature.

כמו כן בעשיית המצוה שנמשך עי'ז אור א"ס ב"ה מה שהוא נעתק ונבדל מסדר ההשתלשלות ונמשך ושורה בהכלים דז"א על כן נק' בחי' זו בשם עשיה

so too in the doing of a mitzvah, through which the Infinite Light, blessed be He, which is removed and separate from the order of the chain of descent (hishtalshelus), is drawn down and rests in the vessels of Z'eir Anpin; therefore this level is called by the name asiyah.

So too with a mitzvah: the Infinite Light, which is “removed” (ne'etak, the root of Atik) from the chain of worlds, is drawn down to rest in the vessels of Z'eir Anpin. That is why this is called “doing.”

(ועמ"ש בד"ה להבין ענין מדלג על ההרים^{84,85} בענין שלכך נקי המצות בשם רמ"ח אברין דמלכא כו' ע"ש. וע' במ"ש ע"פ ביום השמיני עצרת^{86,87} כפי אשר נשבעת לאבותינו מימי קדם)⁸⁸

(See what is written in the discourse beginning "To understand the matter of 'leaping over the mountains,'" regarding why the mitzvos are called "the 248 limbs of the King," etc.; see there. And see what is written on the verse "On the eighth day, an assembly," on the meaning of "which You swore to our fathers from days of old.")

The parenthesis refers to the discourse on "leaping over the mountains," which explains why the mitzvos are called "the 248 limbs of the King," and to the discourse on Shemini Atzeres, which explains "which You swore to our fathers from days of old" as G-d's promise beyond the order of His wisdom, drawn from the "days of old" above the chain of worlds.

וזהו ועשיתם אותם אתם כו'. ונתתי גשמיכם בעתם⁸⁹ פי' גשמיכם זהו התורה כמ"ש יערוף כמטר לקחי.⁹⁰

This is [the meaning of] "and do them (osam)": "you" (atem), etc. "And I will give your rains in their season": "your rains" is the Torah, as it is written, "My teaching shall drop like the rain."

The next verse, "And I will give your rains in their season," refers to the Torah, which Moshe compared to rain: "My teaching shall drop like the rain."

והנה גשמים יורדין בגבורה⁹¹ ובתורה אמרו רז"ל [רבתינו זכרונם לברכה] שניתנה בה' קולות⁹² פי' ה' חסדים המגדילים והם בחי' ה' גבורות דאבא הנעשים בחינת חסדים דאימא.

Now, rains descend with Gevurah (might), and of the Torah our Sages said that it was given with five voices. That is: five chassadim (kindnesses) that make grow, and they are the level of the five gevuros of Abba that become the level of the chassadim of Imma.

Rain falls through Gevurah, and the Torah was given with five voices. These five voices are five chassadim, kindnesses that make things grow, which began as the five gevuros of Abba and became the chassadim of Imma.

פי' כי משה שמע כל התורה בקול אחד כמ"ש והאלהים יעננו בקול⁹³ לפי שמשה היה מבחי' אור אבא בעצמו.

That is: Moshe heard the whole Torah in one voice, as it is written, "and G-d answered him with a voice," because Moshe was from the level of the light of Abba itself.

Moshe heard the whole Torah in a single voice, as in "G-d answered him with a voice," because his soul came from the light of Abba itself.

אך ישראל לא היה באפשרי לקבל ונתחלק ע"י ה' גבורות דאבא לבחינת חמשה קולות

But Israel were not able to receive [it], and it was divided, through the five gevuros of Abba, into the level of five voices.

Israel could not receive it that way, so through the five gevuros of Abba the one voice was divided into five.

וזוהו פלג אלהים מלא מים. פ"י מה שנתפלג מבחי' אלהים בחי' ה' גבורות מלא מים באמת הם חסדים שיכולים לקבל.⁹⁴

And this is "The stream (peleg) of Elokim is full of water." That is: what was divided off (nispaleg) from the level of Elokim, the level of the five gevuros, is "full of water": in truth they are chassadim, which they are able to receive.

This is "the stream (peleg) of Elokim is full of water": plainly, the channel of rain with which G-d waters the earth, but peleg also means division. What was divided off from Elokim, the five gevuros, is "full of water": in truth it is chassadim, kindness in a form the people could receive.

8 וע"י גשמיכם בחי' התורה הנ"ל נעשה קול דודי דופק⁹⁵ פתחי לי שיהיה לבו פתוח שיוכל להיות בנפשו בחי' אהבה ע"י בחי' התורה המגדל והיה מזה ונתנה הארץ יכולה היינו בחינת ב"ן [שם ב"ן] שנתברר מנפש הבהמית

And through "your rains," the level of the Torah mentioned above, there comes about "The voice of my Beloved knocks: Open to me," so that his heart will be open, so that there can be in his soul the level of love, through the level of the Torah that makes grow. And from this comes "and the land shall give its produce," that is, the level of Ban, which has been refined from the animal soul

Through the Torah, the "rains," comes "The voice of my Beloved knocks: Open to me": the heart opens so that love can grow in the soul. The result is "the land shall give its produce," the Name Ban refined from the animal soul.

(והוא ע"ד מ"ש בד"ה האזינו השמים^{96,97} גבי יערוף כמטר שהתורה נק' מטר וגשם שמוציא את כח הצומח שבהארץ מהעלם אל הגילוי

(and this is along the lines of what is written in the discourse beginning "Give ear, O heavens," regarding "My teaching shall drop like the rain": that the Torah is called rain and showers, which bring out the power of growth in the earth from concealment into revelation,

The discourse on Ha'azinu explains that Torah is called rain because, like rain, it brings the earth's hidden power of growth into the open. There the Alter Rebbe says that through Torah study that leads to action a person gains the strength to say "And you shall love."

דהיינו להיות הצמיחה בחי' אהבה בכל מאדך כו' ע"ש באריכות וזהו ואהבת בגימטריא ב' פעמים אור⁹⁸ היינו בחי' אור אחד הוא אור זרוע לצדיק⁹⁹ והב' בחי' הצמיחה בכל מאדך)

that is, for the growth to be the level of love “with all your might,” etc.; see there at length. And this is [why] ve’ahavta (“and you shall love”) has the numerical value of twice or (“light”): that is, one level of light is “light is sown for the righteous,” and the second is the level of the growth, “with all your might”).

That growth is love “with all your might.” The word ve’ahavta, “and you shall love,” equals twice or, “light” ($2 \times 207 = 414$): one light is “light is sown for the righteous,” and the other is the growth, love “with all your might.” Tanya (end of chapter 43) makes the same point: the soul is first lit with the light of Torah and mitzvos, and afterward the light of love shines on it.

ואח"כ ועץ השדה יתן פרי¹⁰⁰ (עיין בזהר בפי' בראשית דל"ז סע"ב [סוף עמוד ב]. ובמק"מ [ובמקדש מלך] שם) שהוא בחינת מ"ד [מ"ד דוכרין] מנפש האלהית.

And afterward, “and the tree of the field shall give its fruit” (see the Zohar, Parshas Bereishis, end of folio 37b, and the Mikdash Melech there), which is the level of the masculine waters (mayin duchrin) from the G-dly soul.

Then comes “the tree of the field shall give its fruit,” the masculine waters from the G-dly soul. The Zohar and the Mikdash Melech are cited for this.

וכמו בארץ שהארץ מעלה מ"ן [מ"ן נוקבין] והגשם המגדל הוא בחי' מ"ד [מ"ד דוכרין] וכדכתיב כאשר ירד הגשם¹⁰¹ והשלג מן השמים כמו כן ע"י חיבור מ"ה [שם מ"ה] וב"ן [ושם ב"ן] הנ"ל יתן פרי

As with the earth: the earth raises the feminine waters (mayin nukvin), and the rain that makes grow is the level of the masculine waters, as it is written, “as the rain and the snow come down from heaven.” So too, through the union of Mah and Ban mentioned above, “it shall give its fruit.”

As in nature the earth sends up its “feminine waters” and the rain descends as “masculine waters,” so the union of Mah and Ban makes the tree “give its fruit.”

היינו שיתגלה בחי' טובא דגניז בגווה היינו רפ"ח ניצוצין שיש בה רק הוא מוסתר ומלוכש רשע מכתיר את הצדיק¹⁰² משא"כ כשנתברר ונתהפך נתגלה האור הנ"ל להיות א"ח [אשת חיל] עטרת בעלה¹⁰³ בחי' שלמעלה מהתקון ס"ג [שם ס"ג] דס"ג [דשם ס"ג]

That is, there will be revealed the level of “the good that is hidden within it,” that is, the two hundred and eighty-eight sparks that are in it; only it is hidden and clothed, “the wicked surrounds the righteous”; whereas when it is refined and transformed, the light mentioned above is revealed, so that “a woman of valor [is] the crown of her husband,” the level that is above the Tikkun, Sag of Sag.

The fruit is the good hidden within, the 288 sparks of holiness that fell in the shattering, now concealed, as “the wicked surrounds (machtir) the righteous”; machtir is from the same root as keser, “crown.” When they are refined and transformed, their light is revealed, “a woman of valor, the crown of her husband,” a level above the Tikkun, Sag of Sag.

וזהו והצליח אשר שלחתי¹⁰⁴ לברר בירורין ע"י דברי אשר יצא מפי דוקא כי כל העוסק¹⁰⁵ בתורה הקב"ה יושב ושונה כנגדו¹⁰⁶ כו':

And this is [the meaning of] “and it shall succeed in that for which I sent it,” to refine the refinements, through “My word that goes out of My mouth,” specifically. For whoever engages in Torah, the Holy One, blessed be He, sits and studies opposite him, etc.

This is the meaning of “it shall succeed in that for which I sent it”: the refining is done specifically through Torah, “My word that goes out of My mouth,” for when a person studies Torah, the Holy One, blessed be He, sits and studies opposite him.

IN ONE'S AVODAH

Before the love of the Shema, a person should contemplate G-d's greatness in Pesukei DeZimrah until his animal soul is stirred and its evil cut away, and he should do the mitzvos, above all the chukim that have no reason, which engrave it from within and open the sealed heart. Loving G-d "with all your heart and with all your soul," with both the animal soul and the tzelem, he can reach each day a glimmer of the love "with all your might." His Torah study is the rain that makes that love grow, for whoever studies Torah, G-d sits and studies opposite him.

QUESTIONS FOR DISCUSSION

1. Why does the refinement of the animal soul need the tzelem, the intellectual soul from nogah, between it and the G-dly soul?
2. Moshe's love was utter self-nullification, yet he could not see G-d "and live." What does it mean that his love came through a vessel, and how can one in a body have even a glimmer of "very"?
3. Why must the animal soul be engraved both from outside and from inside, and why is the arousal of Pesukei DeZimrah "not yet love"?
4. Why can the chukim, which have no reason, engrave the animal soul from within, and why does the maa-mar stress that even the red heifer was told through Moshe?
5. How do the land's produce and the tree's fruit describe the union of the animal soul and the G-dly soul through the Torah?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 אם בחקותי

The note says that another transcript of this discourse is printed there, as an explanation of the maamar “If you walk in My statutes” printed in the same volume, with a further explanation later in the volume.

KEHOT'S NOTE

הנחה אחרת בסה"מ תקס"ו ע' קעט (בתור ביאור על ד"ה אם בחקותי הנדפס שם ע' קסג. וראה ביאור נוסף שם ע' קצח). ראה גם אוה"ת ויקרא-ב ע' תרלד.

2 אם בחקותי תלכו

G-d's promise at the opening of Bechukosai: “If you walk in My statutes and keep My commandments and do them,” the blessings follow. The maamar reads “walk” as love, and “statutes” (chukos) as engravings.

Leviticus 26:3: ויקרא כ"ו:ג

אם־בְּחֻקֹּתַי תֵּלְכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וְעֲשִׂיתֶם אֹתָם:

If ye walk in My statutes, and keep My commandments, and do them;

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3 בע"ח (שער כ"ה)

After noting that “Sha'ar 25” follows the Shklov printing of 5560 (Sha'ar 26 in current editions), the note says Or HaTorah on Ki Sisa copies this passage, and lists other places in Or HaTorah on the tzelem.

KEHOT'S NOTE

בדפוס שקלאוו תק"ס ולפנינו ש' כ"ו. ראה באוה"ת פ' כי תשא ע' בנ שמעתיק מכאן. וראה גם אוה"ת בראשית כרך-א דף רו, א. אוה"ת במדבר כרך-ה ע' אתשמב. סוכות ע' אתשכט.

4 ענין הצלם באמיתית נלע"ד

The gate on the tzelem opens, “The matter of the tzelem, in truth, as it seems to my humble opinion,” and explains that the soul's forms cannot be clothed in the body except through the tzelem. The discourse cites it as Sha'ar 25, following the Shklov printing; the Kehot note gives Sha'ar 26 in current editions.

עץ חיים כ"ו:ב"ג: Sefer Etz Chaim 26:2

... וז"ס שאמרו בזוהר חדש ש"ה דני"ח רוא הכא ליודעי מדין תנועי דאיהו שלימא דכלא אן אינון בב"ג אלא רוא דא בצלמינו דא איהו צולמא דב"ג מלגאו ומלבר לגאו סוכלתנו ומנדע וחכמה לבר ההוא צולמא דאזיל עלוי ומדברא ליה לב"ג בנטירא למהוי נטיר מכולא. ונבאר ענין צלם זה מה עניינו דע כי כל בחי' הכלים והאורות הם מבחי' אותן המלכים ויש מהן בחי' שלא נבררו ובכל יום ויום מבריא עולם עד ביאת משיחנו מתבררים מהם בירורים רבים וכשיוגמרו להתברר אז יבא משיח. וז"ס שארז"ל עד שיכלו כל הנשמות שבגוף וזה ...

Sefer Etz Chaim (Public Domain)

5 בד"ה זאת חנוכת המזבח

There the Alter Rebbe describes how contemplation in prayer leads to self-sacrifice in the Shema and to loving G-d “with all your heart,” with both inclinations, so that even the desiring power of the animal soul, which longs for physical pleasures, is turned toward G-d.

KEHOT'S NOTE

לקו"ת נשא כח, ג ואילך.

6 נפש השכלית המחבר הצורה והחומר . . בחי' נוגה מעורב טו"ר

According to the note, Or HaTorah discusses the intellectual soul there in the name of the Moreh Nevuchim, part I, chapter 1.

KEHOT'S NOTE

באוה"ת סוכות ע' איתשט בשם המו"נ ח"א פ"א. ובארוכה ביהל אור ע' קמח ואילך. וראה בסה"מ תערי"ב-א סעי' רנד שכאן הכוונה דנה"א הוא בחי' הרצון עצמי וטבעי דנשמה לאלקות שזהו עיקר האלקות שבנשמה [ראה שם סעי' רז] ונפש השכלית זהו בחי' הטוב שבנוגה והיינו מה שיש בכח האדם להשכיל בשכל אנושי ג"כ בגדולת ה' ולהתפעל במוחו ואח"כ בלבו, ע"ש.

7 חכמים המה להרע

G-d laments through Yirmeyahu over His people: “They are wise to do evil, but to do good they do not know.” The verse shows that the intellectual soul, from nogah, can turn either way.

Jeremiah 4:22: ירמיהו ד' כ"ב

כִּי אֶוִּיל עַמִּי אוֹתִי לֹא יָדְעוּ בָנִים סִכְלִים הֵמָּה וְלֹא נְבוֹנִים הֵמָּה חֲכָמִים הֵמָּה לְהָרַע וּלְהִיטִיב לֹא יָדְעוּ:

For My people is foolish, They know Me not; They are sottish children, And they have no understanding; They are wise to do evil, But to do good they have no knowledge.

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KEHOT'S NOTE

ירמ"ד, כב.

PARAGRAPH 2

8 ימי שנותינו בהם

From Moshe's prayer (Psalm 90): “The days of our years, in them, are seventy years.” Plainly a lament on the shortness of life; the Alter Rebbe reads the seventy years as the time given to each person for refinement.

Psalms 90:10: תהילים צ"י:י

יְמֵי־שְׁנוֹתֵינוּ כִּהֵם שְׁבַע־עִשְׂרִים שָׁנָה וְאֵם בְּגִבּוֹרֹת שְׁמוֹנִים שָׁנָה וְרֶהֱבִם עָמָל וְאֵן כִּי־גָן חַיִּשׁ וְנָעָפָה:

The days of our years are threescore years and ten, Or even by reason of strength fourscore years; Yet is their pride but travail and vanity; For it is speedily gone, and we fly away.

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KEHOT'S NOTE

תהלים צ, י.

9

שתה עונותינו לנגדך

From Moshe's prayer: "You have set our iniquities before You, our hidden things in the light of Your countenance": plainly, what we do in secret lies open before G-d. The Alter Rebbe reads it as the transformation of sins, so that they stand "before You." (context: Steinsaltz Tanakh)

Psalms 90:8 ח"ח:8

שֶׁתָּה עֲוֹנוֹתֵינוּ לְנֶגְדְּךָ עֲלֵמָנוּ לְמֹאֹר פְּנֶיךָ:

Thou hast set our iniquities before Thee, Our secret sins in the light of Thy countenance.

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KEHOT'S NOTE

תהלים ז, ח.

10

גם איתא בע"ח

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

KEHOT'S NOTE

נ"ב ע' בש' פנימי' וחיצוני' סוף דרוש ד'. ובש' טנת"א סופ"א. ובש' התיקון ספ"ג. [כ].

11

כשיתברר בחי' ב"ן

the passage shares nothing with the note

KEHOT'S NOTE

עלי"ק בואתחנן [ב, ד] ספ"ג וש"נ. וע' שה"ש סוף ביאור כי על כל כבוד חופה (מח, ריש ע"ב). וע"ל פי צו (י" סע"ד). וע' שה"ש סדי"ה (ולהבין) ענין מדלג (טז, ג). ושם (טז, ב). [כ].

12

השכירה היא בבחי' ס"ג

The note refers to the sources listed there for the shattering in the Name Sag.

KEHOT'S NOTE

ראה הנסמן במאמרי אדה"ז-פרשיות לע' תקה.

13

כלו סג יחדיו

David on a corrupt generation: "Every one has turned aside (sag); together they have become foul." The word sag hints at the Name Sag, where the shattering of the vessels took place.

Psalms 53:4 ד"ד:4

כָּלֹ סָג יַחְדּוֹ נִאֲלָחוּ אִין עֲשֵׂה־טוֹב אִין גַּם־אֶחָד:

Every one of them is unclean, they are together become impure; There is none that doeth good, no, not one.

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KEHOT'S NOTE

תהלים נג, ד.

14

א"ח עט"ב

Shlomo's proverb: "A woman of valor is the crown of her husband." In the Time to Come the refined Ban, the feminine, will rise to be the crown.

Proverbs 12:4 ד"ד:4

KEHOT'S NOTE

משלי יב, ד.

PARAGRAPH 3

15

ונחנו מה

Moshe and Aharon to the complaining people: "and what (mah) are we, that you complain against us?" The word mah is read as the Name Mah and as Moshe's utter self-nullification.

Exodus 16:7 ז"ז:16

וּבֹקֶר וַיִּרְאוּ אֹתָם אֶת־כְּבוֹד ה' בְּשִׁמְעוֹ אֶת־תְּלַת־כֶּם עַל־ה' וַנִּחְנוּ מָה כִּי תֵלִינוּ עָלֵינוּ:

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?"

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KEHOT'S NOTE

שמות טז, ז-ח.

16

קפ"ד קס"א גימטריא משה

There the pulse in the hand is traced to the "back" of Abba: 184 and 161 equal Moshe, and 161 is the Name Ehe-yeh spelled with yuds, the inner dimension of Binah, in which the back of Abba is clothed.

Exodus 2:10 י"י:2

וַיִּגְדַּל הַיֶּלֶד וַתְּבֹאֶהוּ לְבַת־פַּרְעֹה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַמִּים מָשִׁיתָהוּ:

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said: 'Because I drew him out of the water.'

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KEHOT'S NOTE

ראה לקו"ת (להאריז"ל) שמות ב, י. וראה לעיל פקודי ז, ד.

17

ע"פ אני ישנה

On "The voice of my Beloved knocks (dofek)," the Alter Rebbe explains that the inner flow from above is the Torah, from the mochin of Abba and Imma, while the outer flow comes from the "back" of Abba, like the pulse (dofek) in the wrist: the letters of דפק are those of 184 (קפ"ד), the count of the back of the Name Av.

KEHOT'S NOTE

לקו"ת שה"ש לה, ב.

18

אני ישנה

The beloved says, "I am asleep, but my heart is awake; the voice of my Beloved knocks." The verse opens the discourse cited here on the pulse and the "back" of Abba.

Song of Songs 5:2 ב'5:5

אֲנִי יְשֹׁנָה וְלִבִּי עֹר קוֹל דּוֹדִי דּוֹפֵק פֶּתַח־יָלִי אֲחֹתִי רַעֲיָתִי יוֹנָתִי תַמָּתִי שְׂרָאשִׁי נִמְלֵא־טָל קְצוֹצוֹתִי רְסִסֵּי 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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19

בד"ה השמים כסאי

There "The heavens are My throne" is read of the Torah: as sitting lowers a man's head, so in the Torah G-d's will and wisdom descend into physical matters such as tefillin, tzitzis, charity and offerings; and the Torah is first drawn to Moshe.

KEHOT'S NOTE

תו"א, ריש ע"ב.

20

השמים כסאי

G-d through Isaiah: "The heavens are My throne and the earth is My footstool." The verse opens Torah Ohr's first discourse, on the Torah as G-d's "throne."

ישעיהו ס"ו:1א:16

כה אמר ה' השמים כסאי והארץ ה' רגלי איונה בית אשר תבנוילי ואיונה מקום מנוחתך:

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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21

נובלות חכ' שלמע' תו'

Among things that are a lesser likeness of a higher one (sleep of death, a dream of prophecy, Shabbos of the World to Come), the Midrash says that Torah is "the fallen fruit of the Chochmah Above." The Alter Rebbe reads it as what flows from Abba into the attributes.

בראשית רבה י"ז:ה:5

... אף תרדמה של שטות, דכתיב (ישעיה כט:ט): כי נסך עליכם ה' רוח תרדמה. רבי חנינא בר יצחק אמר: שלושה נובלות הן: נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

"The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [tahtena]" (Genesis 2:21). "The L-rd G-d cast [hipil] a deep slumber" - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. literally means, "He caused to fall down." Rav said: There are three slumbers: the slumber of ...

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KEHOT'S NOTE

ב"ר יו, ה. ועליק פ' ראה (לא, ד). ושי"נ. [כ].

22

פנימית אבא . . עתיק

The note refers here for the teaching that the inner dimension of Abba is the inner dimension of Atik.

KEHOT'S NOTE

ראה סה"מ תקס"ה ע' תתסה. סה"מ ת"ש ע' 49 בהערה. אוה"ת נשא ע' רנו.

23

שיו"ט הוא בחי' שמחה

The words here quote Deuteronomy 16:14; the passage is shown below.

דברים ט"ז:14

ושמחת בחגך אתה ובנך ובתך ועבדך ואמרת והלוי והגר והיתום והאלמנה אשר בשעריך:

And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, and the stranger, and the fatherless, and the widow, that are within thy gates.

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KEHOT'S NOTE

כמ"ש ושמחת בחגך (דברים טז, יד).

24

שבת הוא בחי' ענג

Isaiah on keeping Shabbos: "and you call the Shabbos a delight." The Kehot note cites this verse for Shabbos as delight (Kehot: Isaiah 58:10).

ישעיהו נ"ח:13

אם-תשוב משבת רגלך עשות חפצך ביום קדשי וקראת לשבת ענג לקדוש ה' מכבד וכבודו מעשות דרכיך חפצך ודבר דבר:

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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KEHOT'S NOTE

כמ"ש וקראת לשבת ענג (ישע' נח, י).

25

נאדר בקדש

From the Song at the Sea: "Who is like You... glorious in holiness?" The phrase describes the delight of Shabbos, a level above the joy of Yom Tov.

שמות ט"ו:11

מי-כמכה באלם ה' מי כמכה נאדר בקדש נורא תהלת עשה פלא:

Who is like unto Thee, O L-RD, among the mighty? Who is like unto Thee, glorious in holiness, Fearful in praises, doing wonders?

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KEHOT'S NOTE

שמות טו, יא.

26

מלה בגרמיה

The Zohar on Emor says that holiness (kodesh) is "a thing in itself," from which the rest derive, and that Shabbos is crowned with Abba and Imma and adds holiness to its holiness. The text cites folio 94a; on Sefaria's division of the folios the words are on 94b. The Alter Rebbe compares Moshe's love and awe to it.

ספר הזהר, אמור כ"ד קי"א-כ"ה קצ"ג:25:123-24:111 Zohar, Emor

27

הראני נא את כבודך

Moshe's request, after the golden calf: "Show me, please, Your glory": plainly, to know G-d more deeply than ever

before. The Alter Rebbe reads it as a wish to see the Infinite One not through a vessel. (context: Steinsaltz Tanakh)

Exodus 33:18 שמות ל"ג:י"ח

וַיֹּאמֶר ה'רְאֵנִי נָא אֶת־כְּבוֹדְךָ:

And he said: 'Show me, I pray Thee, Thy glory.'

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KEHOT'S NOTE

שמות לג, יח.

28

שלא בבחי' כלי

According to the note, Or HaTorah explains "not through a vessel" as not through being clothed in Z'eir Anpin, but in the higher Chochmah.

KEHOT'S NOTE

בארה"ת כי תשא עי' בינא ר"ל שלא ע"י התלבשותו ב"א בח"ע. ע' בתניא פל"ה בהגה"ה. וראה ביאורו"ז לצ"צ ע' עג.

29

כי לא יראני האדם וחי

"You cannot see My face, for man shall not see Me and live." The Sages read it as saying that the living do not see, but the dead do.

Exodus 33:20 שמות ל"ג:כ

וַיֹּאמֶר לֹא תוּכַל לִרְאוֹת אֶת־פָּנַי כִּי לֹא־יִרְאֵנִי הָאָדָם וְחַי:

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

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KEHOT'S NOTE

שמות לג, כ.

30

בחייהן אינן רואים

There the Alter Rebbe explains the Sages' "in their lifetime they do not see, but in their death they see": while the soul is clothed in the body, the body hides G-d so that the world seems a thing in its own right; when the soul leaves the body it sees that His essence is unchanged and nothing can conceal Him.

KEHOT'S NOTE

במד"ר ספ"ג. לעיל (לה, ג) וש"נ [כ].

31

וכדאיתא במדרש טוב זה מלאך חיים

On "And behold, it was very good," Rabbi Shmuel bar Yitzhak reads "very good" as the angel of life and also as the angel of death. The Alter Rebbe divides it: "good" is the angel of life, "very" the angel of death, the limitless level grasped after death.

Bereshit Rabbah 9:10 בראשית רבה ט':י

אמר רבי שמואל בר יצחק: הנה טוב מאד, זה מלאך חיים. והנה טוב מאד, זה מלאך המות. וכי מלאך המות טוב מאד אתמהא?! אלא למלך, שעשה סעודה וזימן את האורחים, והכניס לפניהם תמחו' מלא כל טוב. אמר: כל שהוא אוכל ומברך את המלך יאכל ויערב לו, וכל מי שהוא אוכל ואינו מברך את המלך יתו' ראשו בסיף. כך כל מי שהוא מסגל במצות ומעשים טובים הרי מלאך חיים, וכל מי שאינו מסגל במצות ומעשים טובים הרי מלאך המות:

Rabbi Shmuel bar Yitzhak said: "Behold it was very good" - this is the angel of life; "and behold it was very good" - this is the angel of death. Is the angel of death, then, "very good"? This is a rhetorical question. Rather, it is analogous to a king who prepared a feast, invited the guests and brought before them a serving dish filled with all kinds of delicacies. He said: 'Anyone who eats and blesses the king, let him eat and enjoy himself, but anyone who eats and ...

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Zohar I, 14a יד, א"א

KEHOT'S NOTE

ראה ב"ר ט, י. זח"א יד, א. ילקוט בראשית ר' [מז] טז עז"פ. ובזח"ב [כג, רע"א]. [כ].

32

ועצמותיך יחליץ

Isaiah's promise to one who cares for the hungry: "and He will strengthen your bones" (or: set your limbs free). The verse is read as the body's renewal at the Resurrection. (context: Steinsaltz Tanakh)

Isaiah 58:11 ישעיהו נ"ח:י"א

וַיְנַחֵם ה' תְּמִיד וְהִשְׁבִּיעַ בְּצִחְצֻחוֹת נִפְשֶׁךָ וְעֲצָמוֹתֶיךָ יִחְלִיץ וְהִיִּיתָ כְּגֹן רֶגֶל וְכִמְוֶצֵא מִים אֲשֶׁר לֹא־יִכָּבְדוּ מִיָּמָיו:

And the L-RD will guide thee continually, And satisfy thy soul in drought, And make strong thy bones; And thou shalt be like a watered garden, And like a spring of water, whose waters fail not.

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KEHOT'S NOTE

ישע"י נח, יא.

33

טלא דבדולחא

The note refers to the discourse on "My head is filled with dew," which explains the dew of crystal as one of the seven tikkunim of the Gulgalta, and to other places in Likkutei Torah on this dew.

KEHOT'S NOTE

ע' זח"ג (מט, א). ושם (קכח, ב). וע' שה"ש עה"פ שראשי נמלא טל (לה, ד) וכ' שהוא מז' תיקונים דגלגלתא. וע"ע [לקמן] האזינו [דרוש ה] א' ע' רע"ג בחצ"ע יע"ש. ועל"ק חקת (ס, רע"ג). [כ].

34

טלא דבדולחא

The Idra Rabba describes the dew that drips from the skull (Gulgalta) of Atik, white like crystal (bedolcha), with which the dead will be revived, and cites "a dew of lights is your dew."

Zohar, Idra Rabba 3:14-6:25 זח"ד-י"ב:כ"ה

35

טל אורות טלך

Isaiah's song of the Resurrection: "Your dead shall live... for a dew of lights is your dew." The dew that revives the dead will let the body see the Infinite Light.

Isaiah 26:19 ישעיהו כ"ו:י"ט

יְחִיּוּ מִתֵּיךְ נִבְלָתִי יְקוּמוּן הִקִּיצוּ וְרִנְנוּ שִׁכְנֵי עֶפְרַיִם כִּי טַל אֹרֶת טִלְךָ וְאַרְצָךָ רְפָאִים תְּפִיל:

Thy dead shall live, my dead bodies shall arise— Awake and sing, ye that dwell in the dust— For Thy dew is as the dew of light, And the earth shall bring to life the shades.

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KEHOT'S NOTE

ישע"י כו, יט.

36 ולהשיג בחי' אור א"ס

According to the note, Or HaTorah adds that the body will grasp the Infinite Light as it is, not through a vessel, which is why the verse says specifically "a dew of lights."

KEHOT'S NOTE

באוה"ת כי תשא שם: כמו שהוא שלא ע"י כלי, וזהו טל אורות דוקא.

37 כאור שבעת הימים

The prophet's vision of the redemption: "And the light of the moon shall be like the light of the sun, and the light of the sun shall be sevenfold, like the light of the seven days." The Alter Rebbe reads it as the light of Tohu that will return in the Time to Come.

ישעיהו ל"ב:26

וְהָיָה אֹרֶי־הַלְבֵנָה כְּאֹרֶת הַחֶמֶד וְאֹרֶת הַחֶמֶד יִהְיֶה שְׁבַע־יָמִים כְּאֹרֶת שְׁבַע־יָמִים בְּיוֹם חֹבֶשׁ ה' אֶת־שִׁכְרָם עִמּוֹ וּמַחֲזִי מִכְתּוֹ יִרְפָּא:

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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KEHOT'S NOTE

ישע"י ל, כו.

38 בד"ה והי' אור הלבנה

There "like the light of the seven days" is explained with the Midrash as the light G-d created at first and hid in Gan Eden.

KEHOT'S NOTE

לעיל פ' צו ט, ב.

39 ועיין במק"מ ס"פ מצורע

The note says the Mikdash Melech passage is quoted in the same discourse on Tzav.

KEHOT'S NOTE

מובא בלקו"ת שם. וראה באוה"ת ויקרא-ב ע' תרלו.

40 שמע שם ע' רבתי

The Zohar notes the large ayin of "Shema," and the large dalet of "One," which together spell ed, witness. The Kehot note gives it as the source for the large ayin.

Zohar III, 236b זח"ג רלו,

KEHOT'S NOTE

זח"ג רלו, ב.

41 שמע . . ואהבת את ה'א

Moshe's declaration: "Hear, O Israel: Havayah is our G-d, Havayah is One." Its ayin is written large; the Alter Rebbe

reads Shema as shem and the large ayin, the light of the seven days.

דברים ו:4 ד'4

שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד:

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

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KEHOT'S NOTE

דברים ו, ד-ה.

42 ואהבת את הוי' אלקיך

Moshe's command: "And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The Alter Rebbe assigns the heart to the animal soul, the soul to the intellectual soul, and "might" to love without limit.

דברים ו:5 ה'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 את הטפל

Kehot's note points to Eruvin 4b for these words.

עירובין ד' בבבא ערו

סוכה ו' 6a

KEHOT'S NOTE

ראה עירובין ד, ב. סוכה ו, א.

44 ע"פ וידעת היום

The note quotes the point made there: "Regarding this we were commanded, 'And you shall love et,' meaning that you draw the attribute of love and joy into the level of et, the secondary, which is the attribute of awe and self-nullification."

KEHOT'S NOTE

לקו"ת ואתחנן ח, ג "ועי' נצטוינו ואהבת את כלומר שתמשך מדת האהבה והשמחה בבחינת את הטפל הוא מדת היראה והביטול".

45 וידעת היום

Moshe to Israel: "And you shall know this day and take it to your heart that Havayah is G-d." The verse opens the discourse in Va'eschanan on the word et cited here.

דברים ד:39 ט'39

וְיָדַעְתָּ הַיּוֹם וְהִשְׁבַּתְּ אֶל־לִבְּךָ כִּי ה' הוּא הָאֱלֹהִים בְּשֵׁמִים מְמַלְּעֵי וְעַל־הָאָרֶץ מִתַּחַת אֵין עוֹד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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46 הנה ישכיל עבדי . . וגבה מאד

Of G-d's servant (Israel, or the Mashiach): "Behold, My servant shall be wise (or: shall prosper); he shall be exalt-

ed and lifted up and very high.” “Very” is the love without limit for whose sake the soul descended.

ישעיהו נ"ב:י"ג: Isaiah 52:13

הנה ישכיל עבדי ירום ונשא וגבה מאד:

Behold, My servant shall prosper, He shall be exalted and lifted up, and shall be very high.

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KEHOT'S NOTE

ישעיי נב, יג.

47

היי מספר בניי כו' אשר לא יספר

“And the number of the children of Israel shall be like the sand of the sea, which cannot be measured or counted.” The Alter Rebbe reads it as the soul’s rise beyond limit and number.

הושע ב'א:1: Hosea 2:1

והיה מספר בניישראל כחול הים אשר לא ימד ולא יספר והיה במקום אשר יאמר להם לא-עמי אתם יאמר להם בני אל-חי:

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: ‘Ye are not My people’, it shall be said unto them: ‘Ye are the children of the living G-d.’

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KEHOT'S NOTE

הושע ב, א.

PARAGRAPH 4

48

הלוך ונסוע הנגבה

Of Avram in the land of Canaan: “going on and journeying toward the south (the Negev).” The verse illustrates the soul’s “walking” in love.

בראשית י"ב:ט"ז: Genesis 12:9

ויסע אברם הלוך ונסוע הנגבה:

And Abram journeyed, going on still toward the South.

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KEHOT'S NOTE

בראשית יב, ט.

49

זמיר עריצים

From Isaiah’s song of thanks: “the zemir of the tyrants He shall bring low.” Zemir can mean pruning or song; the Alter Rebbe reads it as cutting down, the work of Pesukei DeZimrah. (context: Steinsaltz Tanakh)

ישעיהו כ"ה:5: Isaiah 25:5

כחרב בציון שאון זרים תכניע חרב בצל עב זמיר עריצים יענה:

As the heat in a dry place, Thou didst subdue the noise of strangers; As the heat by the shadow of a cloud, the song of the terrible ones was brought low.

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KEHOT'S NOTE

ישעיי כה, ה.

50

רוממות אל בגרונם

The psalm of the pious: “The exaltation of G-d is in their throat, and a two-edged sword in their hand.” Praising G-d’s exaltation is the sword that separates the evil.

Psalms 149:6: תהילים קמ"ט:ו

רוממות אל בגרונם וחרב פיפיות בידם:

Let the high praises of G-d be in their mouth, And a two-edged sword in their hand;

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KEHOT'S NOTE

תהילים קמט, ו.

PARAGRAPH 5

51

לא נזכר במשנה רק שתיים לפניי

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

KEHOT'S NOTE

ברכות פ"א מ"ד.

52

שתיים לפניי

“In the morning one says two blessings before it and one after it.” The Mishnah lists the blessings around the Shema but does not mention Pesukei DeZimrah.

Mishnah Berakhot 1:4: משנה ברכות א'ד:4

בשחר מברך שתיים לפניי ואחת לאחריה, ובערב שתיים לפניי ושתיים לאחריה. אחת ארקה ואחת קצרה. מקום שאמרו להאריך, אינו רשאי לקצר. לקצר, אינו רשאי להאריך. לתתם, אינו רשאי שלא לתתם. ושלא לתתם, אינו רשאי לתתם:

In the morning, two benedictions are said before [the שמע] and one after it; and in the evening, two benedictions before and two after it, one long and one short. Where they, the sages, have adopted the long [form] no man is authorised to shorten [use the short form]; and where they have adopted the short form no man is authorised to lengthen [use the long form]. [Where they] close [with a benediction] no man is authorised not [so] to close: and [where they do] not close [with a benediction] ...

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

53

כי לא הי' נצרך זה אצלם בכל יום

The note refers to this maamar of the Rebbe Rashab on why Pesukei DeZimrah was not needed every day in earlier times.

KEHOT'S NOTE

ראה סה"מ תרס"ה ע' קלו.

54

אורייתא מחכמה נפקת

The Zohar says, “The Torah issues from Chochmah.” The Alter Rebbe contrasts this with the root of the mitzvos in Keser.

ספר זוהר, משפטים כ':ת"ק-תק"ב: Zohar, Mishpatim 20:500-502

For the Torah itself emanates from Wisdom, from the realm called “holiness”, and Wisdom itself emanates from the region called “holy (lit. holiness) of holies”. Said R. Isaac:

"The Jubilee is also designated "holiness", as it is written: "For it is the jubilee; it shall be holiness (kodesh) unto you" (Lev. 14, 12). The Israelites who are destined to be "men of holiness" have a share in both (the Torah and the Jubilee).

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

55 תרי"ג מצות

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

KEHOT'S NOTE

מכות בסופה.

56 תרי"ג מצות דאורייתא

Rabbi Simlai taught that 613 mitzvos were given to Moshe. Together with the seven rabbinic mitzvos they make 620, the value of Keser.

Makkot 23b כ"ג בבב

57 וז' מצות דרבנן

The note refers to a talk of the Rebbe on the seven rabbinic mitzvos.

KEHOT'S NOTE

ראה לקו"ש חכ"א ע' 401.

58 אורייתא מחכ' נפקת

Kehot's note points to Zohar II, 85a for these words.

Zohar II, 85a זח"ב פה,

KEHOT'S NOTE

זח"ב פה, א. קכא, א.

PARAGRAPH 6

59 ועברתי בארץ מצרים

G-d tells Israel: "And I will pass through the land of Egypt on this night." The Haggadah reads it as G-d Himself and not an angel, for only the highest level could reach Israel in the depths of the kelipos.

Exodus 12:12 שמות י"ב:

וְעָבַרְתִּי בְּאֶרֶץ-מִצְרַיִם בַּלַּיְלָה הַזֶּה וְהַכֹּתִי כָל-בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד-בְּהֵמָה וּבְכָל-אֱלֹקֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים אֲנִי ה'

For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am the L-RD.

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KEHOT'S NOTE

שמות יב, יב.

60 אני ולא מלאך

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

KEHOT'S NOTE

הובא ונתבאר בזח"א ק"ו, א.

61 בד"ה ועתה יגדל נא כה

The discourse explains that the mitzvos become the soul's garments.

KEHOT'S NOTE

לקו"ש שלח לה, ד.

ועתה יגדל נא כה

62

Moshe's plea after the spies: "And now, let the strength of my L-rd be great, please." The verse opens the discourse to which the Alter Rebbe refers.

Numbers 14:17 במדבר י"ד:

וְעַתָּה יִגְדַּל-נָא כְחַ אֲדֹנָי דְּבִרְתָּ לְאָמֹר:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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63

באר חפרוה שרים

Israel's song at the well: "A well that princes dug, that the nobles of the people delved, with the mechokek, with their staffs." Plainly the mechokek is a ruler's staff; the Alter Rebbe reads it as engraving, the chukim, which open the heart. (context: Steinsaltz Tanakh)

Numbers 21:18 במדבר כ"א:

בְּאֵר חֲפְרוּהָ שָׂרִים כְּרוּהָ נְדִיבֵי הָעָם בְּמַחֲקֶק בְּמִשְׁעָנָתָם וּמִמְדָּבָר מִתְּנָה:

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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KEHOT'S NOTE

במדבר כא, יח. בלקו"ת מטות פה, ד מציין לזה "וכמ"ש בע"ח שלי"א פ"ו ושער הירח פ"ג ובפע"ח שער ק"ש שעל המטה פ"יא ופ"ו."

64

לבו אטום כבתולה

There the Talmud's "one whose heart is sealed like a virgin, wine opens him" is applied to the Torah as wine: contemplation of G-d's kingship opens the sealed heart and brings out its hidden love and awe.

KEHOT'S NOTE

ר"ן [אה] מ[סכת] ב"ב (יב, ב). בד"ה לריח שמניך האי (ב, ד). [כ].

65

לבו אטום כבתולה

The Talmud says that one accustomed to wine, even if his heart is sealed like a virgin, wine opens him. The Alter Rebbe uses the phrase for the heart before it is opened to love.

Bava Batra 12b:8-9 ט"ח-ט"ז

אמר רב הונא בריה דרב יהושע: הָרְגִיל בִּינִי, אֶפִּילֹ לְבוֹ אֶטוּם כְּבִתּוּלָה - לִי מִפְקָחוֹ, שֶׁנֶּאֱמַר: "וְתִירוּשׁ יִנּוּבָב בְּתִלּוֹת". אָמַר רַב הוֹנָא בְּרִיה דְּרַב יְהוֹשֻׁעַ: פְּשִׁיטָא, חֶלֶק בְּכוֹר וְחֶלֶק פְּשׁוּט - יִתְבִּינֵן לְקַח אֶחָד מִצָּרָא. יָבָם - מֵאִי?

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66

ע"פ לריח שמניך

The note quotes the explanation there of the sealed heart: one "who was not moved to love and awe by contemplating the revealed world." The passage explains that Torah is called both wine and oil: wine opens the sealed heart and

brings out the hidden joy, the love and awe born of contemplating G-d's kingship over the revealed world.

KEHOT'S NOTE

לקו"ת שה"ש ב, ד ושם מבאר זה "שלא נתפעל בדו"ר מענין התבוננות עלמא דאתגלייא".

67 לריח שמניך

The young woman's praise of her beloved: "For the fragrance of your good oils... therefore the maidens love you." The verse opens the discourse cited here.

Song of Songs 1:3 שיר השירים א:ג

לְרִיחַ שְׁמִנֶיךָ טוֹבִים שֶׁמֶן תּוֹרֵק שְׁמֶךָ עַל־כֵּן עֲלָמוֹת אֶהְבֹּד:

Thine ointments have a goodly fragrance; Thy name is as ointment poured forth; Therefore do the maidens love thee.

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68 בד"ה עיני כל

In that discourse, "You open Your hand" is read like "the Sanctuary, O L-rd, which Your hands established": a receptacle, a vessel in Malchus, must be made to receive what is drawn from above, for before the union the heart is sealed like a virgin.

KEHOT'S NOTE

לקו"ת מטות פה, ד.

69 עיני כל

"The eyes of all look to You." The verse opens the discourse cited here.

Psalms 145:15 תהילים קמ"ה:ט"ו

עֵינֵי־כָל אֱלֹדִי יִשְׁבְּרוּ וְאַתָּה נֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:

The eyes of all wait for Thee, And Thou givest them their food in due season.

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70 ובד"ה לא תהי משכלה ועקרה

There love and awe are called son and daughter, born of contemplation.

KEHOT'S NOTE

תו"א עט, א.

71 לא תהיה משכלה ועקרה

"None shall miscarry or be barren in your land." The verse opens the Torah Ohr discourse cited here.

Exodus 23:26 שמות כ"ג:כ"ו

לֹא תִהְיֶה מְשַׁכֶּלֶה וְעִקְרָה בְּאַרְצְךָ אֶת־מִסְפַּר יְמֵיךָ אֲמַלֵּא:

None shall miscarry, nor be barren, in thy land; the number of thy days I will fulfil.

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72 אמרתי אחכמה

Shlomo: "I said, I will become wise, but it is far from me." The Sages apply it to the red heifer, a statute beyond reason.

Ecclesiastes 7:23 קהלת ז':כ"ג

כִּלְזָה נִסִּיתִי בְּחֻכְמָה אֲמַרְתִּי אֲחַכְמָה וְהִיא רְחוּקָה מִמֶּנִּי:

All this have I tried by wisdom; I said: 'I will get wisdom'; but it was far from me.

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KEHOT'S NOTE

קהלת ז, כג.

73 הלואי בחקתי תלכו

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

KEHOT'S NOTE

אי"ר פתיחה ב. [כ].

PARAGRAPH 7

74 לדבקה בו

"To love Havayah your G-d, to walk in all His ways and to cleave to Him." Cleaving to G-d is the essence of the soul's walking.

Deuteronomy 11:22 דברים י"א:כ"ב

כִּי אִם־שָׁמַר תִּשְׁמְרוּן אֶת־כָּל־הַמִּצְוָה הַזֹּאת אֲשֶׁר אָנֹכִי מֵצִוֶּה אֶתְכֶם לַעֲשׂוֹתָהּ לְאַהֲבָהּ אֶת־ה' אֱלֹהֵיכֶם לְלַכֵּת בְּכָל־דַּרְכָּיו וּלְדַבְּקָה־בּוֹ:

For if ye shall diligently keep all this commandment which I command you, to do it, to love the L-RD your G-d, to walk in all His ways, and to cleave unto Him,

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KEHOT'S NOTE

דברים יא, כב.

75 נר מצוה

"For a mitzvah is a lamp, and the Torah is light." As a lamp holds the oil and the flame, the mitzvah holds the Infinite Light.

Proverbs 6:23 משלי ו':כ"ג

כִּי נֵר מִצְוָה וְתוֹרָה אֹר וְדָרֶךְ חַיִּים תּוֹכַחֹת מוֹסֵר:

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

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KEHOT'S NOTE

משלי ו, כג.

76 בד"ה והנה מנורת זהב כולה

Further on, that discourse explains that the mitzvot are called lamps, "for a mitzvah is a lamp": the souls of Israel are the lamp's vessel, the mitzvot its oil and wick, and the light of Torah shines only when it takes hold of them.

KEHOT'S NOTE

לקמן פ' בהעלותך לג, ג ואילך.

77 והנה מנורת זהב כולה

"And behold, a menorah all of gold." The verse opens the discourse cited here.

Zechariah 4:2 זכריה ד':ב

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וְאָמַר רְאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כְּלָה וְגִלְגָּה עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוֹצְקוֹת לְנֵרוֹת 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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78 **ובד"ה כי תשמע בקול**

There the Torah is the keeping of the “lamp of mitzvah,” and the “keeping” means that the light should not withdraw to its root, which is accomplished specifically through the vessels.

KEHOT'S NOTE

לקו"ת פ' ראה כג, ג.

79 **כי תשמע בקול**

“When you hearken to the voice of Havayah your G-d, to keep all His commandments.” The verse opens the discourse cited for the keeping of the mitzvot.

Deuteronomy 13:19 ט"ז: דברים

כי תשמע בקול ה' אלקיך לשמור את כל מצותיו אשר אנכי מצוך היום לעשות הישר בעיני ה' אלקיך:

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.

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80 **ועשיתם אותם אתם כתיב**

“If you walk in My statutes and keep My commandments and do them.” The word “them” (osam) is read as “you” (atem).

Leviticus 26:3 ו'ג: ויקרא

אם-בְּהִקְתִּי תֵלְכוּ וְאֶת־מִצְוֹתֵי תִשְׁמְרוּ וְעֲשִׂיתֶם אֹתָם:

If ye walk in My statutes, and keep My commandments, and do them;

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Vayikra Rabbah 35:6 ו'ה: ויקרא רבה

Zohar III, 113a זח"ג קיג, א

KEHOT'S NOTE

ויקרא כו, ג. ראה ויקר"ר לה, ו. זח"ג קיג, א.

81 **ועשיתם אותם אתם כתיב**

The Midrash reads “and do them” as “you”: if you keep the Torah, I consider it as though you had made yourselves (Kehot: Vayikra Rabbah 35:6).

Vayikra Rabbah 35:7 ו'ו: ויקרא רבה

82 **גדול המעשה**

Rabbi Elazar says, “Greater is the one who causes others to do than the one who does.” The Alter Rebbe uses the causative sense of “doing” for drawing the light into the vessels.

Bava Batra 9a:13 ג"א: בבא בתרא

(סימן: גדול, מקדש, משה) אמר רבי אלעזר: גדול המעשה יותר מן העושה – שנאמר: “והיה מעשה הצדקה שלום, ועבדת הצדקה השקט

אם בחקותי תלכו כו'

ובטח עד עולם; וְכָה - הֲלֵא פֶרֶשׁ לְרַעַב לְחֶמֶד. לא וְכָה - וְעֲנִיִּים מְרוּדִים תְּבִיא בְּיָתְךָ.

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KEHOT'S NOTE

ב"ב ט, א. וראה לקו"ש ח"יב ע' 238.

83 **עשיה פי לשון הכרה**

The note quotes the Rebbe Rayatz's examples there of asiyah as compulsion: “like a get me'useh (a coerced divorce), or ‘we compel (me'asin) for charity.”

KEHOT'S NOTE

”כמו גט המעושה או מעשין על הצדקה” — סה"מ תרצ"ט ע' 191.

84 **בד"ה להבין ענין מדלג על ההרים**

There the mountains are the Patriarchs and the hills the Matriarchs, who stand for the mitzvot; skipping on one foot and leaping on both are two kinds of service.

KEHOT'S NOTE

לקו"ת שה"ש טז, ב.

85 **מדלג על ההרים**

“Leaping over the mountains, skipping over the hills.” The verse names the discourse on the mitzvot as the King's limbs.

Song of Songs 2:8 ח"ב: שיר השירים

קול דודי הנהיגה בא מדלג עליה ההרים מקפץ עליה הגבעות:

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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86 **ע"פ ביום השמיני עצרת**

That discourse opens with “Greater is study that leads to action” and the mitzvot as “the 248 limbs of the King,” and explains “which You swore to our fathers from days of old”: the oath is G-d's promise beyond the order of His wisdom and will, drawn from the “days of old” above the chain of worlds, which gives the arousal from below the power to draw down the arousal from above.

KEHOT'S NOTE

לקו"ת סוכות פג, א ואילך.

87 **ביום השמיני עצרת**

“On the eighth day, an assembly shall be yours.” The verse opens the discourse on Shemini Atzeres cited here.

Numbers 29:35 ט"ז: במדבר

ביום השמיני עצרת תהיה לכם כל-מלאכת עבדה לא תעשו:

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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88 **אשר נשבעת לאבותינו מימי קדם**

“As You swore to our fathers from days of old.” The discourse on Shemini Atzeres explains it.

Micah 7:20 כ"ז: מיכה

תתן אמת ליעקב חסד לאברהם אשר-נשבעת לאבותינו מימי קדם:

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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89

ונתתי גשמיכם בעתם

"And I will give your rains in their season." The Alter Rebbe reads the rains as the Torah.

Leviticus 26:4 כ"ו:ד"ד: יקרא

ונתתי גשמיכם בעתם ונתנה הארץ יכולה ועץ השדה יתן פריו:
then I will give your rains in their season, and the land shall yield her produce, and the trees of the field shall yield their fruit.

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90

יערוף כמטר לקחי

"My teaching shall drop like the rain." Moshe compares the Torah to rain.

Deuteronomy 32:2 כ"ב:ב' דברים

יערוף כמטר לקחי תול כטל אמרתי כשעירים עלי דשא וכרביבים עלי עשב:

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

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KEHOT'S NOTE

דברים לב, ב.

91

גשמים יורדין בגבורה

The Talmud explains why the Mishnah speaks of "the might of the rains": because they fall with might (gevurah).

Taanit 2a:8 ח"א: ח' תענית

וליתני "מאימתי מזכירים על הגשמים". מאי "גבורות גשמים"? אמר רבי יוחנן: מפני שירדו בגבורה, שנאמר: "עשה גדלות עד אין חקר ונפלאות עד אין מספר", וכתוב: "הנתן מטר על פני הארץ ושלח מים על פני חוצות".

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KEHOT'S NOTE

תענית ב, א.

92

שניתנה בה' קולות

One who gladdens a groom merits the Torah, "which was given with five voices." The Alter Rebbe reads the five voices as five chassadim.

Berachot 6b:30 ל"ב:ל"ב ברכות

ואם משמחו מה שכתוב? אמר רבי יהושע בן לוי: זוכה לתורה שניתנה בחמשה קולות, שנאמר: "ויהי ביום השלישי בהיות הבקר ויהי קולת ובקרים וענן כבד על ההר וקול שופר וגו'. ויהי קול השופר וגו' והאלקים יעננו בקול".

If he does felicitate him, what is his reward? R. Joshua b. Levi said: He is worthy of Torah which was given amidst five "voices"; as it is said, "And it came to pass on the third day, when it was morning, that there were thunders and lightnings and a thick cloud upon the mount, and the voice of a

horn exceeding loud... and when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice" (Exod. xix. 16 ff.).

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A.

Cohen, Cambridge University Press, 1921 (Public Domain)

KEHOT'S NOTE

ברכות ו, ב.

93

והאלקים יעננו בקול

"Moshe would speak, and G-d would answer him with a voice." Moshe heard the Torah in a single voice.

Exodus 19:19 ט"ט:י"ט שמות

ויהי קול השופר הולך והולך מאד משה ידבר והאלקים יעננו בקול:

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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KEHOT'S NOTE

שמות יט, יט.

94

פלג אלקים מלא מים

The psalmist thanks G-d for the rain: "The stream of G-d is full of water." The stream (peleg) is read as the division (nispaleg) of the one voice into five, gevuros that are in truth kindness (water). (context: Steinsaltz Tanakh)

Psalms 65:10 י"ה:ס"ה תהילים

פקדת־ת־הָאָרֶץ וְתִשְׁקֶהָ רֶבֶת תַּעֲשֶׂנָּה פֶּלֶג אֱלֹקִים מְלֵא מִים תְּכִין דְּגָנָם כִּי־כֵן תְּכִינָה:

Thou hast remembered the earth, and watered her, greatly enriching her, with the river of G-d that is full of water; Thou preparest them corn, for so preparest Thou her.

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KEHOT'S NOTE

תהילים סה, י.

PARAGRAPH 8

95

קול דודי דופק

"The voice of my Beloved knocks: Open to me." Through the Torah the heart opens to love.

Song of Songs 5:2 ב'ב' שיר השירים

אֲנִי יְשָׁנָה וְלִבִּי עָר קוֹל דּוּדִי דּוֹפֵק פֶּתַח־יְלִי אֲחֹתִי רַעֲיָתִי יוֹנְתִי תַמָּתִי שְׂרָאשִׁי נִמְלֵא־טָל קְצוֹתִי רְסִיסֵי 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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KEHOT'S NOTE

שה"ש ה, ב.

96

בד"ה האזינו השמים

There the Torah that leads to action is compared to rain, as in "For as the rain comes down... and waters the earth and makes it bring forth and sprout"; by this power a per-

son can say "And you shall love." This Torah is called "strength," given so that one can love.

KEHOT'S NOTE

לקו"ת האזינו עד, ב.

97

האזינו השמים

"Give ear, O heavens, and I will speak." The verse opens the discourse on Torah as rain cited here.

Deuteronomy 32:1 א"ב: דברים

הָאֲזִינוּ הַשָּׁמַיִם וְאֶדְבָּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי:

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

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98

ואהבת בגימטריא ב' פעמים אור

Tanya ends chapter 43 with the same point: the soul is first lit with the light of Torah and mitzvos, and afterward the light of love shines on it, "for ve'ahavta has the numerical value of twice 'light.'"

תניא, חלק ראשון; ליקוטי אמרים 43:11 אמרי"ג: א

אכל סדר העבודה הקבועה ותלויה בבחירת האדם - צריך להקדים תחלה קיום התורה והמצוות על ידי יראה תמאה בבחינת קטנות על כל פנים, ב"סור מרע ועשה טוב", להאיר נפשו האלהית באור התורה ומצוותיה, ואחר כך, יאיר עליה אור האהבה [כי "ואהבת" בגימטריא ב' פעמים "אור", כידוע ליודעי חן]:

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KEHOT'S NOTE

תניא ספמ"ג. פע"ח שער הק"ש פכ"ג. סידור האריז"ל במקומו.

99

אור זרוע לצדיק

"Light is sown for the righteous." It is the first of the two lights in ve'ahavta.

Psalms 97:11 א"ו: תהילים

אור זרע לצדיק ולישרי לב שמחה:

Light is sown for the righteous, And gladness for the upright in heart.

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KEHOT'S NOTE

תהלים זו, יא.

100

ועץ השדה יתן פריו

"And the tree of the field shall give its fruit." The fruit is the revelation of the good hidden in the animal soul.

Leviticus 26:4 ד"ו: ויקרא

וְנָתַתִּי גֶשְׁמִיכֶם בְּעֵתָם וְנָתַנָּה הָאָרֶץ יְבוּלָהּ וְעֵץ הַשָּׂדֶה יִתֵּן פְּרִיֹו:

then I will give your rains in their season, and the land shall yield her produce, and the trees of the field shall yield their fruit.

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101

כאשר ירד הגשם

G-d through Isaiah compares His word to rain: "For as the rain and the snow come down from heaven... and make it

bring forth and sprout." Rain from above and growth from below picture the union of Mah and Ban.

ישעיהו נ"ה:10 Isaiah

כִּי כַאֲשֶׁר יֵרֵד הַגֶּשֶׁם וְהַשֶּׁלֶג מִן־הַשָּׁמַיִם וְשֶׁמָּה לֹא יָשׁוּב כִּי אִם־הָרָוָה אֶת־הָאָרֶץ וְהוֹלִידָהּ וְהִצְמִיחָהּ וְנָתַן זֶרַע לְזֶרַע וְלָחֶם לְאֹכֶל:

For as the rain cometh down and the snow from heaven, And returneth not thither, Except it water the earth, And make it bring forth and bud, And give seed to the sower and bread to the eater;

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KEHOT'S NOTE

ישע"י נה, י.

102

רשע מכתיר את הצדיק

The prophet's complaint: "For the wicked surround the righteous." Here the holy sparks are hidden within keli-pah; machtir, "surround," shares its root with keser, "crown."

Habakkuk 1:4 ד"ד: חבקוק

על־כן תפוג תורה ולא־יצא לנצח משפט כי רשע מכתיר את־הצדיק על־כן יצא משפט מעקל:

Therefore the law is slacked, And right doth never go forth; For the wicked doth beset the righteous; Therefore right goeth forth perverted.

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KEHOT'S NOTE

חבקוק א, ד.

103

עטרת בעלה

Shlomo's proverb: "A woman of valor is the crown of her husband." In the Time to Come the refined Ban, the feminine, will rise to be the crown.

Proverbs 12:4 ד"ב: משלי

אִשְׁת־חַיִּל עֲטֶרֶת בְּעָלָהּ וּכְרָקָב בְּעֲצָמוֹתָיו מִבִּישָׁה:

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

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104

והצליח אשר שלחתיו

"So shall My word be that goes out of My mouth... it shall succeed in that for which I sent it." The Alter Rebbe reads it as the refining done through Torah.

ישעיהו נ"ה:11 Isaiah

כֹּן יִהְיֶה דְבָרִי אֲשֶׁר יֵצֵא מִפִּי לֹא־יָשׁוּב אֵלַי רִיקָם כִּי אִם־עָשָׂה אֶת־אֲשֶׁר חָפְצָתִי וְהִצְלִיחַ אֲשֶׁר שְׁלַחְתִּיו:

So shall My word be that goeth forth out of My mouth: It shall not return unto Me void, Except it accomplish that which I please, And make the thing whereto I sent it prosper.

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105

כל העוסק בתו' הקב"ה יושב ושונה כנגדו

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

KEHOT'S NOTE

ראה תדב"א רבה רפ"ח. יליש איכה רמז תתרלה.

The Midrash teaches that when a Torah scholar sits and studies, the Holy One, blessed be He, sits opposite him and studies with him. This is why the refining comes through "My word that goes out of My mouth."

Tanna DeBei Eliyahu Rabbah 18:1 א"י:ח:א' רבה

... א"כ למה נאמר בכל צרתם לו צר אלא אמר הקב"ה בכל צער וצער שיש לישראל כביכול אני עמהם שנאמר לו צר א"ת לו צר אלא לי צר שנאמר (ישעיהו מ"ט:ג') ויאמר לי עבדי אתה ישראל אשר בך אתפאר לכך נאמר קומי רני בלילה וגוי מאי שפכי כמים לבך נכח פני ה' מכאן אמרו כל ת"ח שיושב וקורא ושונה ועוסק בתורה הקב"ה יושב כנגדו וקורא ושונה עמו שכאן נאמר נכח פני ה' ולהלן הוא אומר ויחנו אלה נוכח אלה וגוי (מלכים א' כ':כ"ט) מה להלן פניהם של אלו נוכח פניהם ...

OYW (segmentation according to Warsaw 1880) (Public Domain)

בשברי לכם מטה לחם ואפו עשר נשים לחמכם...

“When I Break for You the Staff of Bread”



The curses of the rebuke are, in their hidden dimension, blessings. “When I break for you the staff of bread” is the Torah’s descent, through the breaking of the Tablets, into physical laws; and “ten women shall bake your bread in one oven” teaches how that Torah becomes one with a person: baked in the hidden fire of love for G-d, by a soul that knows its good is not its own.

THE MAAMAR IN BRIEF

The maamar reads a curse of the rebuke, a famine in which ten women bake in one oven and bread is handed back by weight, as a blessing. The Zohar teaches that G-d, the Torah and Israel each have a hidden and a revealed level. The revealed is the world of place, physical and spiritual; the hidden is beyond place and beyond grasp. On their revealed level the curses are sent to Israel’s enemies, to Eisav and the multiplicity of “these”; their inner dimension, heard “in the voice” of G-d, is blessing, as in the Talmud’s “These are all blessings.” The Torah is bread: as wheat grows because its high root fell in the shattering, the Torah’s secrets descended into physical laws when the first Tablets were broken. Unbaked, the Torah stays apart from the learner; baked, it becomes one with him. The fire is the hidden love in every Jewish heart, the black fire, “the flame of Yah”; the oven is love born of contemplating G-d’s oneness; the ten women are the soul’s ten faculties, as receivers. Then the Torah is raised “by weight,” and is always new.

OUTLINE

1 Hidden and revealed

¶1-2

The curses are truly blessings; the Zohar’s three levels, each hidden and revealed; the hidden is beyond place; the revealed is the physical world and the spiritual life-force within it, which is also “place.”

2 The curses and the staff of bread

¶3

Spiritual place and “Blessed is the Place”; on the revealed level the curses speak of the enemies, of Eisav and “these”; “in the voice” they are blessings; the Torah is bread whose high root fell, through the breaking of the Tablets, into physical laws.

3 Baked bread

¶4–5

The Torah is wheat bread, its twenty-two letters; unbaked dough is not absorbed, while baked bread becomes one with the body; so Torah that is not “baked” stays apart from the learner.

4 The fire, the oven and the ten women

¶6–7

Black fire upon white fire is the hidden love in every heart, “the flame of Yah”; the oven is love that comes from contemplating G-d’s oneness; the ten women are the soul’s ten faculties, as receivers.

5 Not one’s own; by weight; ever new

¶8

“Be in your own eyes like a wicked person”: the flame is from Yah, not from oneself; the Torah is returned upward “by weight” to the supernal Scale; one is never sated, and the Torah never grows old, as G-d is above time.

KEY CONCEPTS

Hidden and revealed סתים וגלוי

The Zohar’s pair: G-d, the Torah and Israel each have a concealed dimension, beyond grasp and beyond place, and a revealed one. The curses are the Torah’s revealed side; the blessing is in its hidden side.

Place (makom) מקום

Space with its six directions, and also the spiritual life-force that sustains it, which belongs to the revealed and is nullified to the hidden above place. “Blessed is the Place” draws down from above place into place.

Eleh (“these”) אלה

A plural word, standing for the multiplicity and separation of the realm opposed to holiness: Eisav, “the mountains of separation.” On the revealed level the curses are directed there.

Bekol (“in the voice”) בקול

Hearing the inner dimension of G-d’s voice, what is drawn from the hidden; there the blessings within the curses are found.

The staff of bread מטה לחם

The Tree of Life, the Torah’s hidden level. Its “breaking,” the breaking of the first Tablets, brought the Torah down into physical laws, where it can be the soul’s bread.

Baking אפיה

Learning Torah in the flame of the hidden love for G-d, so that it is absorbed into the learner and becomes one with him, as baked bread is digested and becomes one with the body.

Black fire upon white fire אש שחורה על גבי אש לבנה

The fire in which the Torah was given. The black fire, the hidden, is the concealed love that burns in every Jewish heart.

Matkela (the Scale) מתקלא

The Zohar’s supernal Scale, a level above what it weighs. “They shall return your bread by weight”: the baked Torah is raised up to it.

SECTION 1 • 11-2

Hidden and revealed

1 בשברי לכם מטה לחם^{1,2} ואפו עשר נשים לחמכם בתנור אחד והשיבו לחמכם במשקל כו'. הנה ידוע שאף שלפי הנראה דברי התוכחות אלו הם קללות אבל לפי האמת אינם רק ברכות.³

“When I break for you the staff of bread, ten women shall bake your bread in one oven, and they shall return your bread by weight,” etc. Now, it is known that although, according to what is seen, these words of rebuke are curses, in truth they are nothing but blessings.

The maamar opens with a verse from the rebuke in Parshas Bechukosai: in a time of scarcity, ten women will bake in a single oven and the bread will be handed back by weight. The Alter Rebbe states the principle behind his whole reading: these words of rebuke look like curses, but in truth they are only blessings.

ולהבין זה הוא ע"ד מה שאמר בזהר תלת דרגין⁴ מתקשראן דא בדא קוב"ה [קודשא בריך הוא] אורייתא וישראל וכו' כולהו דרגא על דרגא סתים וגליא⁵ (בפי אחרי דע"ג ע"א).

To understand this: it is along the lines of what is said in the Zohar, “Three levels are bound to one another: the Holy One, blessed be He, the Torah and Israel,” etc., “each of them level upon level, hidden and revealed” (in Parshas Acharei, 73a).

To explain how a curse can be a blessing, he cites the Zohar: G-d, the Torah and Israel are bound together, and each of them has a hidden and a revealed dimension. This pair, hidden and revealed, is the key to the maamar: the curses are the Torah's revealed side, and its hidden side is blessing.

וביאר ענין בחי' סתים היינו מה שאינו נראה ומושג ואינו מתלבש במקום כלל ונקי סתימא דכל סתימין,⁶ פי' אפילו מן הסתימא הוא סתום ונעלם, ולית מחשבה דלהון תפיסא ביה כלל⁷ ועיין בסה"מ [בספר הדרת מלך] דק"א ע"א.

The explanation of the matter of the level of “hidden” is: that which is not seen or grasped and is not encloded in place at all, and is called “the most hidden of all the hidden”; that is, even from the hidden it is hidden and concealed, and “no thought of theirs grasps Him at all.” And see Sefer Hadras Melech, 111a.

“Hidden” here means what cannot be seen or grasped and is not in place (space) at all. The Zohar calls it “the most hidden of all the hidden,” concealed even from what is itself concealed, and the Tikkunei Zohar says that “no thought grasps Him at all.” Sefer Hadras Melech is a commentary on the Zohar, which the Alter Rebbe cites for this.

2 ובחיי גליא⁸ הוא מה שאנו רואים עולם הגשמי בחיי מקום בעל ששה קצוות מעלה ומטה וד' רוחות העולם.

And the level of “revealed” is what we see: the physical world, the level of place, which has six extremities: above and below and the four directions of the world.

The revealed level is the physical world we see, defined by place: six directions, up, down and the four points of the compass.

ולכאורה לא יתכן לומר על בחיי גשמית שהוא בחיי אלהות. אבל באמת הענין הוא כן כי אין עוד מלבדו⁹ כתיב ומלכותו בכל משלה¹⁰

Seemingly, it is not possible to say of a physical level that it is a level of G-dliness. But in truth the matter is so, for it is written, “There is none else besides Him,” and “His sovereignty rules over all.”

One might object that something physical cannot be called G-dliness. The Alter Rebbe answers that in truth it can, for “There is none else besides Him” and “His sovereignty rules over all”: nothing exists apart from G-d.

וכל מה שאנו רואים¹¹ בדצח”מ [בדומם צומח חי מדבר] שבעוה”ז יש בכל גשמי מגשמיים הנ”ל חיות רוחני המחיה אותו תמיד

And in all that we see of the inanimate, vegetative, animal and speaking [creations] of this world, in every physical thing among the physical things mentioned above, there is a spiritual life-force that gives it life constantly,

Every mineral, plant, animal and human being has a spiritual life-force that gives it existence at every moment, and that life-force is G-dliness within the physical.

והוא ג”כ נק’ בחיי מקום כמ”ש הנה מקום אתי¹² שיש ג”כ בחיי מקום למעלה וכו’.¹³

and it too is called the level of place, as it is written, “Behold, there is a place with Me”: that there is also a level of place above, etc.

This spiritual life-force is also called “place.” G-d’s words to Moshe, “Behold, there is a place with Me,” show that there is a “place” above as well, not only physical space.

SECTION 2 • 13

The curses and the staff of bread

3 ופי' מקום שהחיות רוחני בחי' מקום הוא ונקי' ג"כ גליא ובטל הוא לבחי' סתום שלמעלה ממנו מן בחי' מקום כענין ביטול אותיות המחשבה בשכל כידוע ואינו מתלבש בו כלל.

The meaning of “place” is that the spiritual life-force is the level of place, and it too is called “revealed”; and it is nullified to the level of “hidden” that is above it, above the level of place, like the nullification of the letters of thought in the intellect, as is known; and [the hidden] is not encloded in it at all.

The “place” meant here is not physical space: the spiritual life-force is itself the level of place, and it belongs to the revealed. It is nullified before the hidden level above it, as the letters of thought are nullified within the intellect they express, while the hidden itself does not enter it at all.

וזהו ברוך המקום^{14, 15} כי ברוך הוא לשון המשכה להמשיך מן למעלה מן המקום לבחי' מקום ע"ד האמור בברכת השנים להמשיך מן למעלה מן הזמן לבחי' זמן.

This is [the meaning of] “Blessed is the Place (Baruch HaMakom)”: for baruch (“blessed”) is an expression of drawing down, to draw down from above place into the level of place, in the manner of what is said in the Blessing of the Years: to draw down from above time into the level of time.

This explains the Haggadah’s words “Blessed is the Place”: in Chassidus, baruch (“blessed”) means drawing down. To bless G-d as “the Place” is to draw down from what is above place into place, just as the Blessing of the Years in the weekday Amidah draws down from what is above time into time.

וזהו ברוך ה' כו' מן העולם ועד העולם,¹⁶ (ענין מקום רוחני¹⁷ י"ל [יש לומר] דהיינו ו"ק [וי קצוות] עליונים שהם שרש הו"ק [הוי קצוות] גשמיים צפון ודרום כו' שזהו בחי' המקום,

This is [the meaning of] “Blessed is Havayah,” etc., “from world to world.” (The matter of spiritual place: it may be said that this is the six supernal extremities, which are the root of the six physical extremities, north and south, etc., which is the level of place;

The verse “Blessed is Havayah... from world to world” is read the same way: a drawing down into the “world,” which Tanya (Part II, chapter 7) defines as place and time. A long parenthesis begins here: spiritual place may be the six supernal extremities, the emotive attributes that are the root of the six physical directions.

וכן נתבאר במ"א ע"פ וארא אל אברהם^{18,19} כו' בפ"י וענין שהוא אחד בשבעה רקיעים והארץ וד' רוחות העולם כו' ע"ש, ועי' מזה ג"כ בפ' בשלח ע"פ ויאמר משה אכלוהו היום^{20,21} כו'

and so it is explained elsewhere, on the verse "And I appeared to Avraham," etc., in the explanation and meaning of [the teaching] that He is One in the seven heavens and the earth and the four directions of the world, etc.; see there. And see about this also in Parshas Beshalach, on the verse "And Moshe said, 'Eat it today,'" etc.,

He cites his own discussions: on "And I appeared to Avraham," on the word Echad ("One") as G-d's oneness in the seven heavens and the earth (the ches, eight) and in the four directions (the dalet, four); and on "And Moshe said, Eat it today" in Torah Ohr, Beshalach.

ובפ' בראשית בד"ה השמים כסאי^{22,23} עולם נקי בחי' אש ומים כו' דהיינו המדות עליונות כנודע, וכן הוא בפרדס בערכי הכינויים ערך מקום. ולמעלה מבחי' מקום רוחני היינו חו"ב [חכמה ובינה] כו' וכ"ש [וכל שכן] למעלה יותר כו'.

and in Parshas Bereishis, in the discourse beginning "The heavens are My throne," [where] "world" is called the level of fire and water, etc., that is, the supernal emotive attributes (middos), as is known. And so it is in the Pardes, in the Erchei HaKinuyim, under the entry "Place." And above the level of spiritual place is Chochmah and Binah, etc., and all the more so higher still, etc.

A third is the first discourse of Torah Ohr, "The heavens are My throne," where the level called here "world" is fire and water, the supernal emotive attributes; and the Pardes, under "Place" in its glossary of Kabbalistic terms (Erchei HaKinuyim). Above spiritual place are Chochmah and Binah, and higher still, the levels beyond them.

אכן בזח"א [בזהר חלק א] ויצא דקמ"ז מבואר דבחי' מלכות נקי מקום^{24,25} וכ"ה בזהר בשלח דס"ג²⁶ סע"ב [סוף עמוד ב] ועיין בזהר ויקהל דר"ז ע"א²⁷ ועי' בסש"ב [בספר של בינונים] ח"ב [חלק ב'] פ"ז [פרק ז']²⁸.

However, in the Zohar, Part I, Vayetze, 147, it is explained that the level of Malchus is called "place"; and so it is in the Zohar, Beshalach, at the end of 63b; and see the Zohar, Vayakhel, 207a; and see Sefer Shel Beinonim, Part II, chapter 7.)

Other passages call Malchus (sovereignty), the last of the Sefiros, "place": the Zohar in Vayetze, Beshalach and Vayakhel. Tanya, Part II, chapter 7, explains that the life-force of space is drawn only from G-d's Malchus.

והנה אורייתא גי'כ סתים וגליא פי' כענין הקללות האלה שלפי הנראה ומושג בחי' גליא אינו מדבר בישראל כמ"ש ונתן ה' אלהיך את כל האלות האלה על אויביך וגו'.

Now, the Torah too is hidden and revealed. That is, like these curses: according to what is seen and grasped, the level of "revealed," it does not speak of Israel, as it is written, "And Havayah your G-d will put all these curses upon your enemies," etc.

The argument returns to the Torah, which also has hidden and revealed levels. On its revealed level the curses do not speak of Israel at all; the verse says G-d "will put all these curses upon your enemies."

והיינו בחי' עשו שהוא בחי' אלה ²⁹ לשון רבים טורי דפרודא ³⁰ כמ"ש נפשות עשו, ³¹ ועיין בזח"א [בזהר חלק א] ויחי דרכי' ע"ב,

This is the level of Eisav, which is the level of eleh ("these"), a plural expression, "the mountains of separation," as it is written, "the souls of Eisav"; and see the Zohar, Part I, Vayechi, 227b.

The enemies are the level of Eisav, the level of eleh, "these," the very word of "these curses," a plural: the realm opposed to holiness is multiplicity and separation, "the mountains of separation." Eisav's household is counted in the plural, "souls." The Zohar in Vayechi hears in "Who are these (eleh)?" the idolatrous cry "These are your gods."

אבל ואתה תשוב ושמעת ³² בקול ה' וגו'. כי הפנימית בבחי' סתום בהמשכות החיות מן הסתום אל הגליא.

But "And you shall return and listen to the voice (bekol) of Havayah," etc.: for the inner dimension is in the level of "hidden," in the drawings-down of the life-force from the hidden to the revealed.

But the next verse, "And you shall return and listen to the voice of Havayah," speaks to Israel. The inner dimension of the curses lies in the hidden level, in the flow of life-force from the hidden into the revealed.

וזהו בקול גוי' [וגוי' / גומר] והם בחינת ה ברכות שבקללות (עי' [עיין] במ"ש ע"פ כי תשמע בקול ^{34,33} וגוי' בפ' ראה, והנה ברכות אלו הוא ע"ד מ"ש בגמ' [בגמרא] פ"ק [פרק קמא] דמ"ק [דמועד קטן] ד"ט ע"ב הנך כולו ברכתא נינהו ³⁵ כו',

This is [the meaning of] "to the voice (bekol)," etc., and these are the level of the blessings that are within the curses. (See what is written on the verse "When you listen to the voice," etc., in Parshas Re'eh. Now, these blessings are along the lines of what is said in the Gemara, in the first chapter of Moed Katan, 9b: "These are all blessings," etc.;

The word bekol ("to the voice," literally "in the voice") points to the inner dimension of the voice: the blessings hidden inside the curses. He cites his discourse in Re'eh on "When you listen to the voice," and the Talmud (Moed Katan 9b), where sages blessed a young scholar with words that sounded like curses and his father told him: "These are all blessings."

והיינו שהברכה היא מבחי' סתום,³⁶ ומהרש"א [ומהרש"א] שם פי' והם עשו כן לחדודי כו', ויותר נראה כפשטן לפי שהברכה באופן זה היא מבחי' סתום).

that is, the blessing is from the level of "hidden." The Maharsha there explains that they did so to sharpen [him], etc.; but it seems more [correct to take them] according to their plain meaning, since a blessing in this manner is from the level of "hidden."

Such a blessing comes from the hidden level, which is why it appears clothed as a curse. The Maharsha explains that the sages spoke this way to sharpen the young man's mind; the Alter Rebbe prefers to take their words at face value, as true blessings from the hidden level.

והנה ידוע שהתורה נק' לחם והיא מחיה את הנשמה כמזון הגשמי שמחיה את הגוף

Now, it is known that the Torah is called bread, and it gives life to the soul like physical food, which gives life to the body.

A new question: the Torah is called "bread" and nourishes the soul as food nourishes the body.

אף שהלחם הוא בחי' צומח והאדם הוא בחי' חי מדבר והוא נגד השכל, לכאורה שיהא החי מדבר ניזון ומקבל חיות מן דבר שהוא למטה ממנו במדרגה,

[This is so] even though bread is of the vegetative level and man is of the level of a living, speaking [being], and it seemingly goes against reason that a living, speaking [being] should be nourished and receive life-force from something that is beneath it in rank.

Yet bread comes from the vegetative realm, while a human being is a living, speaking creature, a higher level, and it seems unreasonable that a higher creature should draw its life from a lower one.

אך אמנם הענין הוא שבאמת תבואת הארץ שרש חיותם הוא ממקום גבוה מאד אלא שנפלו בשבירה להצמיח החטה,

In fact, however, the matter is that in truth the root of the life-force of the produce of the earth is from a very high place, except that they fell in the shattering, to make the wheat grow.

The answer: the root of the earth's produce is very high, but it fell in the shattering (the "breaking of the vessels" of Kabbalah), and that fall is what makes the wheat grow. What nourishes the person is the high root hidden within the grain.

וכן בענין התורה שנקי לחם ומזון להנשמה הוא ג"כ על דרך הנ"ל שסודות התורה נשתלשלו בדברים גשמיים איסור והיתר טומאה וטהרה כו'.

So too with the Torah, which is called bread and food for the soul: it too is in the manner mentioned above, that the secrets of the Torah descended in a chain into physical matters: forbidden and permitted, impure and pure, etc.

The Torah follows the same pattern: its secrets descended step by step into physical laws, forbidden and permitted, impure and pure. Its power to nourish the soul is the high root within those laws.

ועמ"ש מזה ע"פ וידבר משה אל ראשי המטות.^{37,38} וכ"ז [וכל זה] מפני שנפלו בשכירה פי" מחמת שבירת לוחות הראשונות שהיו מתחלה חירות ממלאך המות^{39,40} ומחמת שבירתן נתלכשה התורה בדברים גשמיים,

And see what is written about this on the verse "And Moshe spoke to the heads of the tribes." All this is because they fell in the shattering; that is, because of the shattering of the first Tablets, which at first were "freedom from the Angel of Death," and because of their shattering the Torah was en clothed in physical matters,

He refers to his discourse on "And Moshe spoke to the heads of the tribes" (Likkutei Torah, Matos). The Torah's fall came through the breaking of the first Tablets: the Midrash reads charus ("engraved") on the Tablets as cheirus, "freedom" from the Angel of Death; once they were broken, the Torah became clothed in physical matters.

(וכמ"ש בלק"ת [בלקוטי תורה (להאריז"ל)] פ' תשא⁴¹ שסוד שבירת הלוחות הי' [היה] כעין שבירת הכלים כו' ע"ש, ועמ"ש מענין חרות על הלוחות⁴² בביאור ע"פ אם בחקתי).⁴³

(and as is written in the Likkutei Torah of the Arizal, Parshas Ki Sisa, that the mystery of the shattering of the Tablets was akin to the shattering of the vessels, etc.; see there. And see what is written on the matter of "engraved (charus) on the Tablets" in the explanation on the verse "If [you walk] in My statutes.")

In a parenthesis he cites the Arizal's Likkutei Torah on Ki Sisa (the passage beginning "And the Tablets were the work of G-d," as the Kehot note identifies it); the breaking of the Tablets was akin to the breaking of the vessels. He also refers to his Biur on "If you walk in My statutes," earlier in this parsha, on the letters engraved on the Tablets.

וזוהו בשברי לכם מטה לחם⁴⁴ מטה לחם הוא עץ החיים בחי' סתים ובשבירת עץ החיים שהוא שבירת הלוחות נפלה ונשתלשלה בדברים גשמיים כו':^{45, 46}

This is [the meaning of] “When I break for you the staff of bread”: the staff of bread is the Tree of Life, the level of “hidden”; and through the shattering of the Tree of Life, which is the shattering of the Tablets, [the Torah] fell and descended in a chain into physical matters, etc.

Now the verse reads: “the staff of bread” (plainly, the bread that supports life as a staff supports a man) is the Tree of Life, the Torah’s hidden level. “When I break” it, as the Tablets were broken, the Torah falls and descends into physical matters, and this descent is what lets it become bread for the soul.

SECTION 3 • ¶4-5

Baked bread

4 ב ואפו עשר נשים.⁴⁷ פי' ואפו כי הנה התורה נקי' לחם^{48, 49} חטה⁵⁰ שהוא כ"ב אותיות התורה כמנין חט"ה.⁵¹

2. “And ten women shall bake.” The meaning of “shall bake”: for the Torah is called wheat bread, which is the twenty-two letters of the Torah, the numerical value of chitah (“wheat”).

The second section begins with the next words of the verse, “And ten women shall bake.” The Torah is called “wheat bread” because chitah (wheat, חטה) has the numerical value 22 (8 + 9 + 5), the number of the letters of the Torah.

והענין כי האוכל עיסה שלא נאפית עדיין אינה מתעכלת במעיו כלל ואינה נבלע באבריו להיות ממנה דם הנפש

The matter is that when one eats dough that has not yet been baked, it is not digested in his innards at all and is not absorbed into his limbs so that the blood of the soul be made from it;

The analogy: raw dough cannot be digested. It is not absorbed into the body’s limbs and does not become “the blood of the soul,” the blood that carries a person’s life.

אבל האוכל אחר אפייתו הוא מתעכל במעיו ונבלע באבריו להיות ממנו דם הנפש והיו לאחדים ממש.

but when one eats [it] after it has been baked, it is digested in his innards and absorbed into his limbs so that the blood of the soul is made from it, and they become truly one.

Baked bread is digested, absorbed into the limbs and becomes the person’s own life-blood, wholly one with him. Baking is what makes food part of the one who eats it.

5 וכן הענין במזון הנפש שהיא התורה שכשאינה אפוייה אצל האדם כמו שית' לקמן,⁵² אף אם הוא אדם שלומד תורה הרבה אינה מתאחדת עמו אלא היא ענין בפ"ע [בפני עצמו] והוא בפני עצמו ואינו מקבל חיות כלל ממנה כענין הלחם הגשמי שלא נאפה עדיין כלל,

So too is the matter with the food of the soul, which is the Torah: when it is not baked by a person, as will be explained below, even if he is a person who studies much Torah, it does not become one with him; rather, it is a thing by itself and he is by himself, and he receives no life-force from it at all, like physical bread that has not yet been baked at all.

The same holds for the soul's food, the Torah: unless it is "baked," even a person who learns a great deal of Torah does not become one with it; it stays a separate thing beside him, and he draws no life from it, like raw dough. What the "baking" is will be explained further on.

אבל כשהתורה אפוייה אצל האדם היא נבלעת בכל רמ"ח אבריו והיו לאחדים ממש כנ"ל.

But when the Torah is baked by a person, it is absorbed into all his 248 limbs, and they become truly one, as mentioned above.

Baked, it is absorbed into all his 248 limbs (the traditional count of the body's limbs) and becomes truly one with him. In Likkutei Torah, Behar ("When you come"), the Alter Rebbe makes the same point: without "baking," the Torah one learns and one's soul remain two separate things, as unbaked bread lies in the stomach unabsorbed.

SECTION 4 • ¶6-7

The fire, the oven and the ten women

6 וזהו שאמרו חז"ל [חכמינו זכרונם לברכה] על פסוק ערוכה בכל ושמורה⁵³ אם ערוכה בכל רמ"ח אבריו היא שמורה⁵⁴ וכו'. וכמשנ"ת [וכמו שנתבאר] ע"פ ושבתה הארץ.⁵⁵

This is what our Sages, of blessed memory, said on the verse "Arranged in all and preserved": if it is arranged in all his 248 limbs, it is preserved, etc. And as was explained on the verse "The land shall rest."

The Sages read "arranged in all and preserved" as: if the Torah is "arranged" in all 248 limbs, it is preserved, that is, not forgotten. This is Torah that has become one with the whole person. He also refers to his discussion on the verse "The land shall rest."

ולהבין ענין האפיה הוא ענין אמרם ז"ל [זכרונו לברכה / זכרונום לברכה] כי התורה נתנה אש שחורה⁵⁶ על גבי אש לבנה,^{57, 58}

To understand the matter of the baking: it is the matter of their saying, of blessed memory, that the Torah was given [as] black fire upon white fire.

To explain the “baking,” he cites the Sages’ teaching that the Torah was given as black fire upon white fire. Fire is what bakes.

(וע' בהרמ"ז [בהרב משה זכות] פ' עקב דף ער"ב סע"ב [סוף עמוד ב.]. פי' אש שחורה חכמה סתימאה ע"ג אש לבנה הוא אבא. וא"כ פי' וענין אש שחורה הוא ע"ד ישת חשך סתרו⁵⁹ ועמ"ש מזה ג"כ בד"ה שחורה אני ונאווה^{60, 61} ע"ש).

(And see the Ramaz, Parshas Eikev, folio 272, end of side b. The meaning: black fire, the hidden Chochmah, upon white fire, which is Abba. If so, the meaning and matter of black fire is along the lines of “He made darkness His hiding place”; and see what is written about this also in the discourse beginning “I am black and comely”; see there.)

In a parenthesis: the Ramaz (Rabbi Moshe Zacuto), on Parshas Eikev (folio 272b), is cited as identifying the black fire with the hidden Chochmah and the white fire beneath it with Abba. Black fire is thus like “He made darkness His hiding place”: blackness is concealment. He also refers to his discourse “I am black and comely.”

והנה ענין אש שחורה הוא אש מסותרת ונעלמת בלב כל א' ואחד מישראל באהבה ותשוקה לדבקה בו ית',

Now, the matter of black fire is a fire hidden and concealed in the heart of each and every one of Israel, in love and yearning to cleave to Him, may He be blessed.

He applies this to the soul: the “black fire” is a hidden, concealed love in the heart of every Jew, a yearning to cleave to G-d.

שאף שהוא טרוד בעסקיו הגשמיים כי לבו בוער תמיד לאהבת ה' כמ"ש צעק לבם אל⁶² אדני כי הלב צועק בהעלם והסתר לדבקה בו ית' ונקי חולת אהבה וכמ"ש סמכוני באשיות⁶³ וגו' כי חולת אהבה אני

For even though he is busy with his physical affairs, [yet] his heart burns constantly with love of G-d, as it is written, "Their heart cried out to Ado-nai": for the heart cries out in concealment and hiddenness to cleave to Him, may He be blessed. And this is called "lovesick," as it is written, "Sustain me with flagons," etc., "for I am lovesick."

Even while he is busy with his physical affairs, his heart burns with this love constantly, as in "Their heart cried out to Ado-nai": the heart, not the mouth, cries out, in hiddenness. This is the lovesickness of the Song of Songs: "Sustain me with flagons... for I am lovesick."

(וזהו ענין אני ישנה⁶⁴ ואעפ"כ [ואף על פי כן] ולבי ער. ועמ"ש ע"פ ציון במשפט תפדה),⁶⁵ ובאהבה זו המסותרת ובווערת אשר רשפיה רשפי אש⁶⁶ שלהבת י"ה שמתלהב ובווער תמיד לדבקה בו ית' בזה יוכל האדם לאפות לחם חטה שהיא התורה

(This is the matter of "I am asleep," and nevertheless "my heart is awake." And see what is written on the verse "Zion shall be redeemed through justice.") And with this love, which is hidden and burning, whose "flashes are flashes of fire, the flame of Yah," which flares and burns constantly to cleave to Him, may He be blessed, with this a person can bake wheat bread, which is the Torah.

It is also "I am asleep, but my heart is awake": asleep outwardly, awake within. He refers as well to his discourse on "Zion shall be redeemed through justice." This hidden love is "the flame of Yah" of the Song of Songs (in the verse one word, shallheves-yah, "a mighty flame," read here as the flame of the Name Yah), always burning, and with it a person can bake the wheat bread that is the Torah.

וכשיאפה האדם את התורה בשלהבת האהבה אליו ית', בזה יוכלעו דברי תורה במעיו והיו לאחדים עמו.⁶⁷

And when a person bakes the Torah in the flame of love for Him, may He be blessed, by this the words of Torah will be absorbed in his innards, and they will become one with him.

Torah learned in the flame of this love is "baked": its words are absorbed into the person and become one with him. The Kehot note compares "Your Torah is within my innards" (Psalms 40:9).

7 וזהו ואפו לחמכם⁶⁸ פי' התורה בתנור אחד פי' בחמימות האהבה⁶⁹ הבאה מהתבוננות של אחד יחודו של עולם.

This is [the meaning of] “they shall bake your bread,” that is, the Torah, “in one oven,” that is, in the warmth of the love that comes from the contemplation of “One,” the Unity of the world.

“They shall bake your bread,” the Torah, “in one oven”: the oven is the warmth of love that comes from contemplating G-d’s oneness, “One,” the Unity of the world. Contemplation kindles the love that bakes the Torah.

וענין עשר נשים הוא שבנפש כל אחד ואחד מישראל יש עשר בחינות שלש אמות ושבע כפולות^{70,71} ובעשרה דברים אלו יהיה האפיה הנ”ל ויהיו בחי' אלו בחי' נוקבא שידע שבאמת אין הטוב שלו.

And the matter of “ten women” is that in the soul of each and every one of Israel there are ten levels, three mothers and seven doubles, and with these ten things the baking mentioned above will come about. And these levels shall be the level of Nukva (the feminine): that he should know that in truth the good is not his own.

The “ten women” are ten levels in every Jewish soul, named with Sefer Yetzirah’s terms for the letters: three “mothers” and seven “doubles.” As Tanya, chapter 3, explains these terms, they are the soul’s three intellectual faculties and seven emotive attributes. All ten take part in the baking, and they are “women,” the receiving feminine (Nukva): a person must know that the good is not his own.

דהיינו התשוקה לדבקה בו ית' אינו מעצמו ועבודתו רק בעל האמת נותן לו האמת.

That is, the yearning to cleave to Him, may He be blessed, is not of himself and of his service; only the Master of truth gives him the truth.

Even his yearning to cleave to G-d, and his service, do not come from himself: only “the Master of truth gives him the truth.” Like a receiver, he has nothing of his own.

SECTION 5 • 18

Not one’s own; by weight; ever new

8 וזהו היה בעיניך כרשע⁷² אפילו אם אחד לומד תמיד תורה ומתפלל תמיד מ”מ היה בעיניך כרשע.

This is [the meaning of] “Be in your own eyes like a wicked person”: even if one constantly studies Torah and constantly prays, nevertheless “be in your own eyes like a wicked person.”

This is why the Sages say, “Be in your own eyes like a wicked person”: even one who constantly learns and prays must see himself this way.

אבל הרע בעצמו שעושה שלו הוא כי הוא מעצמו,

But the evil itself that he does is his own, for it is from himself.

But the evil that he does is his own, for it comes from himself: the good, as the previous lines said, is not his, while the evil is.

וזהו שלהבת ⁷³ י"ה כי השלהבת לאהבת ה' הוא מן י"ה וכשיה"ה [וכשיהיה] בעצמו בחי' מקבל לבד ולא בחי' יש בפ"ע [בפני עצמו] יוכל לבוא לידי אפייה הנ"ל, ועיין מ"ש סד"ה שימני כחותם.

This is [the meaning of] "the flame of Yah": for the flame of love for G-d is from Yah. And when he himself is in the level of a receiver only, and not the level of an existence (yesh) in its own right, he will be able to come to the baking mentioned above. And see what is written at the end of the discourse beginning "Set me as a seal."

"The flame of Yah" teaches this: the flame of love for G-d comes from Yah, from G-d, not from the person. When a person is only a receiver, and not a yesh, a self in his own right, he can "bake" his Torah. He refers to the end of his discourse on "Set me as a seal," the opening of the same verse that speaks of "the flame of Yah."

והשיבו לחמכם במשקל ⁷⁴ פ"י ⁷⁵ שישב התורה ע"י אפייה הנ"ל ממטה למעלה בבחי' משקל כמ"ש ושקל בפלס הרים ⁷⁶ שהוא בבחי' שלמעלה מביחי' הרים שבו שוקל הרים ונקרא מתקלא ^{77,78} בזהר

"And they shall return your bread by weight": that is, that he will return the Torah, through the baking mentioned above, from below to above, in the level of weight, as it is written, "and weighed the mountains in a scale": that is, in the level that is above the level of mountains, by which He weighs the mountains; and it is called Matkela ("the Scale") in the Zohar

"And they shall return your bread by weight": through the baking, the person raises the Torah from below to above, to the level of "weight," as in "He weighed the mountains in a scale." The scale stands above the mountains it weighs; the Zohar calls this level the Matkela, "the Scale."

(בפ' תרומה קע"ו ב' האזינו דר"צ ע"א. ועמ"ש בד"ה לבך יהגה אימה. איה סופר איה שוקל ⁷⁹ ומ"ש בד"ה אתם נצבים ^{80,81} בענין ושקל בפלס ועמ"ש בענין תנופת שתי הלחם ע"פ והניף הכהן אותם), ^{82,83}

(in Parshas Terumah, 176b; Haazinu, 290a. And see what is written in the discourse beginning "Your heart will meditate on terror": "Where is the scribe? Where is the weigher?"; and what is written in the discourse beginning "You are standing," on the matter of "and weighed in a scale"; and see what is written on the matter of the waving of the two loaves, on the verse "And the kohen shall wave them").

The parenthesis gives the Zohar passages, in Terumah, where the Sifra DiTzniusa begins, and in Haazinu (the Idra Zuta), and refers to his discourses "Your heart will meditate on terror," "You are standing," and on the waving of the two Shavuot loaves.

ואכלתם ולא תשבעו ע"ד אוהב כסף⁸⁴ כו'. כן באהבתה תשגה תמיד⁸⁵ לחזור פעמים רבות אין מספר. ובכל פעם יהיו בעיניו כחדשים ממש ולא ישבע נפשו בהם לעולם.

"And you shall eat and not be satisfied": in the manner of "One who loves money," etc. So too, "with her love you shall be enraptured always": to go over [the Torah] again many times without number. And each time [its words] shall be in his eyes truly as new, and his soul shall never be satisfied with them.

Then "you shall eat and not be satisfied," like "one who loves money will not be satisfied with money": the more one has, the more one wants. So it is with the Torah: "with her love you shall be enraptured always." One should go over it countless times, and each time its words should be truly new to him, his soul never sated.

וכמ"ש אל תבוז כי זקנה אמן.^{86,87} וגם שלא יהיה בבחי' זקנה. וכמאמר רז"ל [רבותינו זכרונם לברכה] ומי איכא זקנה קמיה⁸⁸ כו'. שהוא ית' למעלה מהזמן ואין הזמן מושל בו להזקינו.

And as it is written, "Do not scorn your mother when she is old." And also, that it should not be in the level of old age; as in the saying of our Sages, of blessed memory, "And is there old age before Him?" etc., for He, may He be blessed, is above time, and time does not rule over Him to make Him old.

As "Do not scorn your mother when she is old" (plainly said of one's aged mother), the Torah must never grow "old" in his eyes. The Sages say there is no old age before G-d, for He is above time and time does not make Him old; so the Torah, His wisdom, should never age for the learner.

אבל בלאו הכי אינו מקבל חיות מן התורה כי וכבודי לאחר לא אתן⁸⁹ כו':⁹⁰

But without this, he does not receive life-force from the Torah, for "and My glory I will not give to another," etc.

Without all this a person receives no life from the Torah, for "My glory I will not give to another": one who remains "another," a self of his own, does not receive it.

IN ONE'S AVODAH

Learning a great deal of Torah is not enough: it must be “baked.” A person should learn in the warmth of the hidden love for G-d that every Jew has, kindled by contemplating G-d’s oneness, with all ten faculties of his soul, knowing that even his love and his service are not his own but are given him by the Master of truth. Then the Torah becomes one with him; and he should return to it again and again, finding it new each time and never sated.

QUESTIONS FOR DISCUSSION

1. How can a verse that describes famine be, in its hidden dimension, a blessing? What does the story in Moed Katan add to this?
2. Why can bread, from the vegetative realm, nourish a human being, and how does the Alter Rebbe apply this to the Torah’s physical laws?
3. What is the difference between Torah that is “baked” and Torah that is not, even for someone who learns a great deal?
4. Why must the soul’s ten faculties be “women,” receivers? How does “Be in your own eyes like a wicked person” fit with constant learning and prayer?
5. What does it mean for the Torah never to grow “old” in one’s eyes, and how does this connect to G-d being above time?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 בשברי לכם מטה לחם

The note dates this maamar to 5555 (1794-95) and refers to the list of the Alter Rebbe's maamarim at the end of that volume (note 26).

KEHOT'S NOTE

נאמרה בשנת תקנ"ה. ראה רשימת המאמרים שבסו"ס מאמרים קצרים ע' תריג הערה 26. באוה"ת ויקרא כרך-ד ע' אקפג בשינויים קלים ובהגהות אחרות.

2 בשברי לכם מטה לחם

G-d's warning in the rebuke: "When I break for you the staff of bread, ten women shall bake your bread in one oven and return your bread by weight, and you shall eat and not be satisfied." Plainly a famine: the "staff of bread," the food that sustains, is so scarce that one oven serves ten households and every loaf is weighed out. The maamar reads each phrase as a hidden blessing. (context: Steinsaltz Tanakh)

ויקרא כ"ו:26 Leviticus 26:26

בְּשִׁבְרֵי לָכֶם מִטֶּה־לֶּחֶם וְאָפוּ עֶשֶׂר נָשִׁים לֶחְמֶכֶם בְּתֹנּוֹר אֶחָד וְהָשִׁיבוּ לֶחְמֶכֶם בְּמִשְׁקָל וְאָכְלֹתֶם וְלֹא תִשְׂבְּעוּ:

When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight; and ye shall eat, and not be satisfied.

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KEHOT'S NOTE

ויקרא כו, כו.

3 לפי האמת אינם רק ברכות

The note refers there for the idea that the curses are, in truth, only blessings.

KEHOT'S NOTE

ראה גם אוה"ת פ' ראה ע' תרמה ואילך לקו"ש ח"ז ע' 233. ח"ט ע' 137 שמבאר ענין זה.

4 תלת דרגין

The note on "Three levels" sends the reader to the additions to the notes printed later in this edition; their content is not given here.

KEHOT'S NOTE

ראה להלן הוספות להערות וצינונים.

5 תלת דרגין מתקשראן דא בדא קוב"ה אורייתא וישראל וכי' כולוהו דרגא על דרגא סתים וגליא

The Zohar (Acharei Mos) teaches that three levels are bound to one another, the Holy One, blessed be He, the Torah and Israel, each with a hidden and a revealed as-

pect. The Alter Rebbe applies the Torah's "hidden and revealed" to the curses.

ספר הזוהר, אחרי מות מ"ט:רצ"ו-49:296-50:305 Zohar, Achrei Mot

And Israel themselves are in two grades, corresponding to the two grades of the Torah, the disclosed and the undisclosed. To all who have been circumcised and stamped with the holy impress, we impart those things in the Torah which are on the surface, the letters and the plain contents and the precepts, and no more. This is indicated in the words, "He telleth his words to Jacob".

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

6 סתימא דכל סתימין

The Zohar (Yisro) says that on Shabbos the souls of the righteous delight in the pleasures of the Holy Ancient One, "the most hidden of all the hidden." Here the phrase defines the level of "hidden."

זח"ב פט, א89a Zohar II,

KEHOT'S NOTE

זח"ב פט, א.

7 ולית מחשבה . . כלל

Eliyahu's prayer: "Master of the worlds, You are One, but not in number... hidden above all the hidden; no thought grasps You at all." The Alter Rebbe uses it for what is beyond every grasp.

Tikkunei Zohar 17a:10-12 תקוני זוהר י"ז א:י"ב-י"א

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 אתכסיות (נ"א אתכסיא) 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)

KEHOT'S NOTE

ראה ת"ז בהקדמה (ז, א).

PARAGRAPH 2

8 ובחי' גליא

The discourse "For the thing is very near to you" takes up the same Zohar, that the Holy One, the Torah and Israel are each hidden and revealed, and explains that each has the levels of sovev and memalei: memalei, the light that is en clothed and grasped, is called "revealed," while sovev is beyond knowledge and grasp.

KEHOT'S NOTE

ראה לקמן פ' נצבים מז, א.

9 אין עוד מלבדו

Moshe to Israel: "You have been shown, to know that Havayah is G-d; there is none else besides Him." Here it shows that even the physical world is not apart from G-dliness.

Deuteronomy 4:35 דברים ד':ל"ה

אתה הראת לדעת כי ה' הוא האֱלֹהִים אֵין עוד מִלְבָּדוֹ:

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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KEHOT'S NOTE

דברים ד, לה.

10 ומלכותו בכל משלה

David's psalm: "Havayah has established His throne in the heavens, and His sovereignty rules over all." G-d's rule reaches into everything, the physical included (Kehot: Psalms 103:18).

Psalms 103:19 תהילים ק"ג:י"ט

ה' בַּשָּׁמַיִם הִכִּין כִּסְאוֹ וּמַלְכוּתוֹ בְּכָל מְשָׁלָה:

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

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KEHOT'S NOTE

תהלים קג, יח.

11 וכל מה שאנו רואים . . למעלה מן המקום לבחי' מקום

As the note quotes it, Or HaTorah draws from this passage that the spiritual life-force is the level of place: not physical place, G-d forbid, but spiritual, abstracted from the bounds of physical place, and nevertheless truly the level of place, only spiritual.

KEHOT'S NOTE

הרי מבואר שהחיות רוחני בחי' מקום הוא ולא מקום גשמי חי', אלא רוחני מופשט מגדר מקום גשמי חי', ואעפ"כ הוא בחי' מקום ממש רק שהוא רוחני — אודות נשא עי' רנו.

12 הנה מקום אתי

G-d to Moshe: "Behold, there is a place with Me, and you shall stand upon the rock." The Alter Rebbe reads it as showing that there is a spiritual "place" above.

Exodus 33:21 שמות ל"א:כ"א

וַיֹּאמֶר ה' הִנֵּה מָקוֹם אֵתִי וְנִצַּבְתָּ עַל-הַצֹּר:

And the L-RD said: 'Behold, there is a place by Me, and thou shalt stand upon the rock.

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KEHOT'S NOTE

שמות לג, כא.

13 ג"כ נקרא בחי' מקום

There the Alter Rebbe explains "doing the will of the Place (Makom)": "place" is the level of the light that fills all worlds, for "He is the place of the world, and the world is not His place"; and on "Behold, there is a place with Me,"

the level that gives life to the worlds of Beriah, Yetzirah and Asiyah is called the level of place.

KEHOT'S NOTE

ראה לקמן שלח מג, א. ספר החקירה עד, ב. ואילך. ושם עו, א מביא קטע מכאן.

PARAGRAPH 3

14 ברוך המקום

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

KEHOT'S NOTE

הגדה של פסח.

15 ברוך המקום

The Haggadah, before the Four Sons: "Blessed is the Place, blessed is He." The Alter Rebbe reads "Blessed" as drawing down from beyond place into place.

הגדה של פסח, מגיד, Pesach Haggadah, Magid, The Four Sons 1 כנגד ארבעה בנים אי

ברוך המקום, ברוך הוא, ברוך שנותן תורה לעמו ישראל, ברוך הוא. כנגד ארבעה בנים דברה תורה: אחד חכם, ואחד רשע, ואחד תם, ואחד שאינו יודע לשאול.

Blessed is the Creator, blessed is he, blesses is he who gave the law to his people Israel, blessed is he whose law expresseth of these four different sorts of children. The wise, the wicked, the simple, and the one not having the capacity of asking.

Pesach Haggadah (Public Domain) • A. Alexander 1787 (Public Domain)

16 ברוך ה' . . מן העולם ועד העולם

"Blessed is Havayah, the G-d of Israel, from world to world." Read here as a drawing down from above into the world of place and time.

Psalms 106:48 תהילים ק"ו:מ"ח

בְּרוּךְ-ה' אֱלֹהֵי יִשְׂרָאֵל מִן-הָעוֹלָם וְעַד הָעוֹלָם וְאָמַר כָּל-הָעָם אָמֵן הַלְלוּ-קוֹ:

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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KEHOT'S NOTE

תהלים קו, מח.

17 ענין מקום רוחני

The note refers to the end of this work on the matter of spiritual place.

KEHOT'S NOTE

ראה מצות האמנת אלקות בסופו. בדרך אמונה שם עו, א מציין לתו"א סה, ב כי רוחות הם ו"ק צפון ודרום ומעתיק שם הקטע מתו"א.

18 ע"פ ווארא אל אברהם

There the Alter Rebbe explains the Sages' teaching that G-d is One in the seven heavens, the earth and the four directions: these are the six extremities of the world, the

realm of division, and yet His oneness rests and is revealed in them.

KEHOT'S NOTE

תו"א נה, ב וכן מציין לזה בדרך אמונה שם ושם מעתיק לשון התו"א וז"ל "וכמ"ש עוד בתו"א פ' וארא בד"ה וארא אל אברהם בפ' הוי' אחד שהוא אחד בשבעה רקיעים והארץ ובד' רוחות העולם שהם בחי' ו"ק כו' והם ו"ק גשמיים ו"ק רוחניים דהיינו בחי' מעלה ומטה שיש בכל העולמות" ע"ש שמעתיק עוד. ובסוף מסיים "ור"ל אף לא מעלה ומדרגה ולא כמ"ש המ"ג [פ"ח] שנק' הוא ית' מקום ע"ש המעלה ומדרגה כי בחי' מעלה ומדרגה שייך רק בהנמצאים וע"ס, אבל אצלו ית' שוה המעלה עם המטה" ע"ש בארוכה. וראה גם ד"ה וארא בסה"מ תקס"ב.

19

וארא אל אברהם

"And I appeared to Avraham, to Yitzchak and to Yaakov." The opening of the Torah Ohr discourse to which the text refers on G-d's oneness in the heavens, the earth and the four directions.

שמות ו':3 Exodus

וָאֵרָא אֶל-אַבְרָהָם אֶל-יִצְחָק וְאֶל-יַעֲקֹב בְּאֵל שַׁדַּי וְשָׁמַי ה' לֹא נִודַעְתִּי לָהֶם:

and I appeared unto Abraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them.

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20

ויאמר משה אכלוהו היום

The discourse opens by asking why the manna did not fall on Shabbos and what "Eat it today" adds, since they ate it every day.

KEHOT'S NOTE

תו"א סה, ב.

21

ויאמר משה אכלוהו היום

"And Moshe said, 'Eat it today, for today is a Shabbos to Havayah.'" Said of the manna; the opening of the Torah Ohr discourse in Beshalach to which the text refers.

שמות ט"ז:25 Exodus

וַיֹּאמֶר מֹשֶׁה אֲכָלְהוּ הַיּוֹם כִּי-שַׁבַּת הַיּוֹם לַה' הַיּוֹם לֹא תִמְצָאוּהוּ בַשָּׂדֶה:

And Moses said: 'Eat that to-day; for to-day is a sabbath unto the L-RD; to-day ye shall not find it in the field.

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22

בד"ה השמים כסאי

That discourse asks how "throne" and "footstool" can be said of G-d, who is not within the bounds of place ("Behold, there is a place with Me": He is the place of the world, and the world is not His place), and explains that the Torah is from "heaven" (shamayim), which is fire and water.

KEHOT'S NOTE

תו"א א, א.

23

השמים כסאי

"The heavens are My throne and the earth is My footstool." The opening of the first discourse of Torah Ohr,

to which the text refers for "fire and water."

ישעיהו ס"ו:1 Isaiah

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הָדָם רַגְלִי אֵיזָה בֵּית אֲשֶׁר תִּבְנוּ-לִי וְאֵיזָה מְקוֹם מְנוּחָתִי:

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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24

דבחי מלכות נקי מקום

The Zohar (Beshalach), on "Let no man go out of his place on the seventh day," cites "Blessed is the glory of Havayah from His place" and says that a known place, where the supernal glory is made known, is called "place." The Alter Rebbe cites it for Malchus being called "place."

ספר הזוהר, בשלח כ"ח:ת"ח-ת"ח 28:408-418 Zohar, Beshalach

25

דבחי מלכות נקי מקום

The Zohar (Vayakhel) on the same verse distinguishes "Behold, there is a place with Me," a hidden place far above, from the "place" below where the supernal glory is made known.

ספר הזוהר, ויקהל י"ח:רל"ח-רמ"ו 18:238-246 Zohar, Vayakhel

26

בוהר בשלח דס"ג ע"ב

On this Zohar passage Or HaTorah writes: "This implies that the level of Malchus is called place."

KEHOT'S NOTE

"משמע דבחי' מל' נקי מקום", — אוה"ת ויקרא-ב ע' תרנז.

27

בוהר ויקהל דר"ז ע"א

This Zohar passage is cited there as well.

KEHOT'S NOTE

מובא באוה"ת ויקרא-ב ע' תרנז.

28

וע' בס"ב ח"ב פ"ז

the passage shares nothing with the note

KEHOT'S NOTE

שחיות המקום נמשך רק מבחי' מלכות מלכותך מכ"ע כו', וראה בדרך אמונה שם בארוכה.

29

בחי' עשו שהוא בחי' אלה

The Zohar (Vayechi) reads Yaakov's question about Yosef's sons, "Who are these (mi eleh)?", as his foreseeing those who would say of the golden calves, "These (eleh) are your gods, Israel." Eleh, "these," is the language of idolatry.

ספר הזוהר, ויחי ל"ה:שס"ה-ל"ו 35:365-36:376 Zohar, Vayechi

30

טורי דפרודא

The Zohar (Vayetze) calls what lies below "and from there it separated and became four heads" (Genesis 2:10) "the mountains of separation." Here the phrase names the multiplicity opposed to holiness.

זח"א קנח, א 158a Zohar I,

KEHOT'S NOTE

זח"א קנח, א. ועל"פ פ' ראה (ל, א) וש"ג. [כ].

31

נפשות עשו

“And Eisav took his wives, his sons, his daughters and all the souls of his household.” Eisav’s people are “souls” in the plural: the multiplicity of eleh.

בראשית ל"ו:6 Genesis 36:6

וַיִּקַּח עֵשָׂו אֶת־נָשָׁיו וְאֶת־בָּנָיו וְאֶת־בָּתָּיו וְאֶת־כָּל־נַפְשׁוֹת בֵּיתוֹ וְאֶת־מִקְנֵהוּ וְאֶת־כָּל־בְּהֶמְתּוֹ וְאֶת־כָּל־קִנְיָנוֹ אֲשֶׁר רָכַשׁ בְּאֶרֶץ כְּנָעַן וַיֵּלֶךְ אֶל־אֶרֶץ מִכְנָז עַקֵּב אָחִיו:

And Esau took his wives, and his sons, and his daughters, and all the souls of his house, and his cattle, and all his beasts, and all his possessions, which he had gathered in the land of Canaan; and went into a land away from his brother Jacob.

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KEHOT’S NOTE

ראה בראשית לו, ו.

32

ואתה תשוב ושמעת

Moshe to Israel: “And you shall return and listen to the voice of Havayah, and do all His commandments.” The verse that follows the sending of the curses to the enemies; it points to the inner, hidden voice.

דברים ל"ח:8 Deuteronomy 30:8

וְאַתָּה תָּשׁוּב וְשָׁמַעְתָּ בְּקוֹל ה' וְעָשִׂיתָ אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוֶּה הַיּוֹם:

And thou shalt return and hearken to the voice of the L-RD, and do all His commandments which I command thee this day.

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KEHOT’S NOTE

דברים ל, ח.

33

ע"פ כי תשמע בקול

There the Alter Rebbe notes that the verse says bekol (“in the voice”) and not lekol (“to the voice”).

KEHOT’S NOTE

לקו"ת ראה כג, ב.

34

כי תשמע בקול

“When you listen to the voice of Havayah your G-d, to keep all His commandments.” The opening of the discourse in Re’eh to which the text refers for bekol.

דברים י"ג:19 Deuteronomy 13:19

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹהֶיךָ לְשָׁמֹר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוֶּה הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי ה' אֱלֹהֶיךָ:

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.

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35

הנך כולו ברכתא נינהו

Sages blessed a young scholar with words that sounded like curses (“May you sow and not reap”), and his father explained: “These are all blessings” (“May you have children

and they not die”). The Alter Rebbe sees here the blessing that comes from the hidden level.

מועד קטן ט"ב:ה' Moed Katan 9b:5

כִּי אֵתָא לְגַבֵּי אַבּוּהָ, אָמַר לָקָה: לֹא מִבְּעֵינָא דְכְרוּכִי לֹא בִירְכֵן אָבֵל צַעוּרֵי צַעוּרֵן. אָמַר לָקָה: מַאי אָמְרוּ לָךְ? הָכִי וְהָכִי אָמְרוּ לִי. אָמַר לָקָה: הֵנָּה כּוֹלְהוּ בְּרַכְתָּא נִינְהוּ. תִּזְרַע וְלֹא תִחְצֹד: תּוֹלִיד בְּנִים וְלֹא יָמוּתוּ. תַּעֲיִיל וְלֹא תִפּוּק: תַּעֲיִיל כְּלֵתָא וְלֹא יָמוּתוּ בְּנָה דְלִיפְקוֹן. תִּפּוּק וְלֹא תַעֲיִיל: תּוֹלִיד בְּנָתָא וְלֹא יָמוּתוּ גּוֹבְרֵיהּ וְלִיהֲדָרוּ לְוִתֵּיר.

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36

והנה ברכות אלו . . מבחי' סתום

This passage, on the blessings of Moed Katan as coming from the hidden level, is quoted and explained there.

KEHOT’S NOTE

הובא ונתבאר בלקו"ת ח"א ע' 238 עיי"ש.

37

ע"פ וידבר משה אל ראשי המטות

That discourse speaks of G-d's own being, “the most hidden of all the hidden,” which no thought grasps (“He made darkness His hiding place”), and of the Torah and mitzvos as bread, “Come, eat of My bread”: the Torah is bread and food for the soul, as physical bread is food for the body.

KEHOT’S NOTE

לקו"ת מטות פא, ב ואילך.

38

וידבר משה אל ראשי המטות

“And Moshe spoke to the heads of the tribes of the children of Israel.” The opening of the Likkutei Torah discourse in Matos to which the text refers on the Torah as bread.

במדבר ל"ב:2 Numbers 30:2

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמִּטּוֹת לְבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדְּבָר אֲשֶׁר צִוָּה ה'

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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39

חירות ממלאך המות

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

KEHOT’S NOTE

שמו"ר מא, ט.

40

חירות ממלאך המות

On “engraved (charus) on the Tablets,” the Midrash reads cheirus, “freedom,” and one view is freedom from the Angel of Death. With the breaking of the first Tablets that freedom was lost (Kehot: Shemot Rabbah 41:9).

שמות רבה מ"א:ז' Shemot Rabbah 41:7

... ר' יהודה ור' ירמיה ורבנן ר' יהודה אומר: אל תקרי חרות אלא חרות מן גליות. ר' נחמיה אומר: חירות ממלאך המות. ורבתינו אומרים: חירות מן היסורין. אמר רבי אלעזר בנו של ר' יוסי הגלילי: אם יבא מלאך המות ויאמר לפני הקב"ה: על חנם בראתני בעולם! הוא אומר: על כל אומה שבעולם השלטתי אותך, חוץ מאומה זו, שנתתי לה חירות. הוי, חרות על הלוחות. וירא העם כי בושש משה

מהו כי בושש? באו שש שעות ולא ירד. למה? שהתנה עמהם למי יום
אני מביא לכם את התורה, וכיון שבאו שש ...

"The tablets were the work of G-d and the writing was the writing of G-d, engraved on the tablets" (Exodus 32:16).
"The tablets were the work of G-d." Rabbi Yehoshua ben Levi said: Each and every day, a Divine Voice emerges from Mount Horev and proclaims: 'Woe unto the creations for the affront to the Torah, as anyone who does not regularly engage in the Torah is ostracized from before the Holy One blessed be He,' as it is stated: "The tablets were the work of G-d."; see Tanhuma, Ki ...

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41 בלק"ת פ' תשא

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

KEHOT'S NOTE

בד"ה והלוחות מעשה אלקים.

42 חרות על הלוחות

Of the first Tablets: "and the writing was the writing of G-d, engraved (charus) on the Tablets." The Sages read charus as cheirus, "freedom," which was lost when those Tablets were broken.

Exodus 32:16 ט"ז: יב

והלחת מעשה אלקים המה והמכתב מכתב אלקים הוא חרות על-
הלחת:

And the tables were the work of G-d, and the writing was the writing of G-d, graven upon the tables.

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43 בביאור ע"פ אם בחקתי

The Biur on "If you walk in My statutes" contrasts the Written Torah, clothed in letters of ink on parchment, with "the writing of G-d, engraved on the Tablets," letters of engraving.

KEHOT'S NOTE

לעיל מה, ד ואילך.

44 בשברי לכם מטה לחם

The verse of the maamar, "When I break for you the staff of bread." Here the staff of bread is the Tree of Life, the Torah's hidden level.

Leviticus 26:26 כ"ו: כ"ו

בשברי לכם מטה לחם ואפו עשר נשים לחמכם בתנור אחד והשיבו
לחמכם במשקל ואכלתם ולא תשבעו:

When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight; and ye shall eat, and not be satisfied.

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45 ונתן ה"א את כל האלות האלה על אויביך

Moshe's promise after the rebuke: "And Havayah your G-d will put all these curses upon your enemies and upon

those who hate you, who pursued you." On the revealed level the curses fall on Israel's enemies, not on Israel.

Deuteronomy 30:7 ז: דברים

וַנִּתֵּן ה' אֱלֹקֶיךָ אֶת כָּל-הָאֱלֹת הָאֵלֶּה עַל-אֹיְבֶיךָ וְעַל-שֹׂנְאֶיךָ אֲשֶׁר
רָדְפוּךָ:

And the L-RD thy G-d will put all these curses upon thine enemies, and on them that hate thee, that persecuted thee.

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KEHOT'S NOTE

דברים ל, ז.

46 "If you walk in My statutes and keep My commandments and do them." The opening of the Biur earlier in this parsha, to which the text refers on the letters engraved on the Tablets.

Leviticus 26:3 ג: ויקרא

אם-בְּחֻקֵּי תִלְכוּ וְאֶת-מִצְוֹתֵי תִשְׁמְרוּ וְעָשִׂיתֶם אֹתָם:

If ye walk in My statutes, and keep My commandments, and do them;

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PARAGRAPH 4

47 ואפו עשר נשים

From the verse of the maamar: "ten women shall bake your bread in one oven." The baking becomes the image for making the Torah one with the learner.

Leviticus 26:26 כ"ו: ויקרא

בשברי לכם מטה לחם ואפו עשר נשים לחמכם בתנור אחד והשיבו
לחמכם במשקל ואכלתם ולא תשבעו:

When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight; and ye shall eat, and not be satisfied.

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48 התורה נקי לחם

On "every staff of bread" (Isaiah 3:1) the Talmud says: these are the masters of Talmud, as it says, "Come, eat of My bread." The Torah is the soul's bread.

Chagigah 14a י"ד חגיגה

Bereshit Rabbah 43:7 ז: בראשית רבה

ויברכהו ויאמר ברוך אברהם לאל עליון קונה שמים וארץ ממי קנאו?
רבי אבא בשם רב כהנא ורי יצחק רבי אבא אמר: כאינש דאמר: פלו, עינוהי יאי, שעריה יאי. אמר רבי יצחק: היה מקבל את העוברים ואת השבים, ומשהיו אוכלים ושותין היה אומר להן: ברכו! והן אומרים לו: מה נאמר? והוא אומר להם: אמרו, ברוך אל עולם שאכלנו משלו! אמר לו הקב"ה: אני, לא היה שמי ניכר לבריותי, והכרת אותי בבריותי, מעלה אני עליך כאילו אתה שותף עמי בבריותי של עולם, הה"ד (בראשית יד): קונה שמים וארץ:

"He blessed him, and he said: Blessed is Abram to G-d, the Most High, Maker of heavens and earth" (Genesis 14:19).
"He blessed him, and he said: Blessed is Abram to G-d, the Most High, Acquirer of heavens and earth" - from whom did

discourse to which the text refers.

ישעיהו א': כ"ז: Isaiah 1:27

צִיּוֹן בְּמִשְׁפָּט תִּפְדָּה וְשׁוֹבֶיהָ בְּצִדְקָה:

Zion shall be redeemed with justice, And they that return of her with righteousness.

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66

רשפי רשפי אש

The beloved's plea, "Set me as a seal upon your heart," continues: "its flashes are flashes of fire, shalheves-yah," plainly "a mighty flame." The verse writes it as one word; the maamar reads it as "the flame of Yah," the burning love for G-d.

שיר השירים ח': ר"ח: Song of Songs 8:6

שִׁמְנִי כַחוֹתָם עַל־לִבִּי כַחוֹתָם עַל־זְרוֹעִי כִּי־עֲזָה כְּמוֹת אֶהְבֶּה קִשָּׁה כְּשֹׂאוֹל קִנְיָה וְשִׁפְיָה וְשִׁפְיָה אֵשׁ שְׁלֵה־בְתִיהָ:

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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KEHOT'S NOTE

שה"ש ח, ו.

67

יובלעו ד"ת במעיו

Kehot's note points to Psalms 40:9 for these words.

תהלים מ': ט"ז: Psalms 40:9

לְעִשׂוֹת־רְצוֹנָה אֱלֹקֵי חֲפָצָתִי וְתוֹרָתָה בְּתוֹךְ מִעֵי:

I delight to do Thy will, O my G-d; yea, Thy law is in my inmost parts.'

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KEHOT'S NOTE

ראה תהלים מ, ט.

PARAGRAPH 7

68

ואפו לחמכם

From the verse of the maamar: "ten women shall bake your bread in one oven." The oven is the warmth of love.

ויקרא כ"ו: כ"ז: Leviticus 26:26

בְּשִׁבְרִי לָכֶם מִטֶּה־לֶּחֶם וְאָפוּ עֶשֶׂר נָשִׁים לַחֲמֶכֶם בְּתִנּוֹר אֶחָד וְהִשִּׁיבוּ לַחֲמֶכֶם בְּמִשְׁקָל וְאָכְלֶתֶם וְלֹא תִשְׂבָּעוּ:

When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight; and ye shall eat, and not be satisfied.

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69

פי' בחמימות האהבה

There the Alter Rebbe reads the meal offering "baked in an oven" with "ten women shall bake your bread in one oven": a person must arouse in his heart flashes of the fire of love from the level of "One," the greatness of the King of kings; the next passage adds the warmth of compassion (Yosef's "his compassion was stirred").

KEHOT'S NOTE

...בשברי לכם מטה לחם ואפו עשר נשים לחמכם

ראה לעיל פי' בהרמ"ג, ג. אוה"ת פי' שלח ע"י תקמב.

70

שלש אמות ושבע כפולות

Tanya, chapter 3, explains that each level of the soul has ten faculties corresponding to the ten supernal Sefiros, which divide into "three mothers and seven doubles": Chochmah, Binah and Daas, and the seven emotive attributes.

KEHOT'S NOTE

הלי' בס"י יצירה כ"ה [פ"ה מ"ג]. [כ]. ראה תניא פרק ג.

71

שלש אמות ושבע כפולות

Sefer Yetzirah's division of the letters: "three mothers and seven doubles and twelve simple ones." Here the first two groups name the soul's ten levels.

ספר יצירה ה': ג"ח: Sefer Yetzirah 5:3

שלש אמות שהם שלשה אבות שמהם יצא אש ורוח ומים, שלש אמות ושבע כפולות ושנים עשר פשוטות:

Sefer Yetzirah, Warsaw 1884 (Public Domain)

PARAGRAPH 8

72

הי בעיניך כרשע

The oath given to the soul before birth: "Be righteous and do not be wicked; and even if the whole world tells you that you are righteous, be in your own eyes like a wicked person."

נדה ל' ב: כ"ה: Niddah 30b:25

ומה היא השבועה שמשביעין אותו? תהי צדיק ואל תהי רשע, ואפילו כל העולם כולו אומרים לך "צדיק אתה" — הִיָּה בְּעֵינֶיךָ כְּרָשָׁע. וְהוּא יוֹדֵעַ שֶׁהַקְדוֹשׁ בְּרוּךְ הוּא טָהוֹר, וּמִשְׁרָתוֹ טְהוֹרִים, וְנִשְׁמָה שְׁנָתָן בְּךָ טְהוֹרָה הִיא. אִם אַתָּה מְשַׁמְרָה בְּטָהֳרָה — מוֹטֵב, וְאִם לֹא — הָרִינִי נוֹטְלָה מִמֶּךָ.

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KEHOT'S NOTE

נדה ל, ב.

73

שלחבת י"ה

"Set me as a seal upon your heart... its flashes are flashes of fire, a flame of Yah." The flame of love comes from Yah, and the verse opens the discourse "Set me as a seal" to which the text refers.

שיר השירים ח': ר"ח: Song of Songs 8:6

שִׁמְנִי כַחוֹתָם עַל־לִבִּי כַחוֹתָם עַל־זְרוֹעִי כִּי־עֲזָה כְּמוֹת אֶהְבֶּה קִשָּׁה כְּשֹׂאוֹל קִנְיָה וְשִׁפְיָה וְשִׁפְיָה אֵשׁ שְׁלֵה־בְתִיהָ:

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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74

והשיבו לחמכם במשקל

The verse of the maamar: "and they shall return your bread by weight, and you shall eat and not be satisfied."

Here “weight” is the supernal Scale, and “not satisfied” the endless thirst for Torah.

ויקרא כ"ו:כ"ו Leviticus 26:26

בְּשֹׁכְרֵי לֶחֶם מִטֶּה־לָּחֶם וְאָפוּ עֶשֶׂר נָשִׁים לַחֲמֶכָם בְּתֵנּוֹר אֶחָד וְהָשִׁיבוּ לַחֲמֶכָם בַּמִּשְׁקָל וְאָכְלָתָם וְלֹא תִשְׂבְּעוּ:

When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight; and ye shall eat, and not be satisfied.

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75 והשיבו לחמכם במשקל פי

The note refers there on “they shall return your bread by weight.”

KEHOT'S NOTE

ראה אזה"ת ויקרא-א ע' שו.

76 ושקל בפלס הרים

Isaiah on the Creator's greatness: “Who measured the waters in the hollow of His hand... and weighed the mountains in a scale and the hills in a balance?” The scale stands above the mountains it weighs.

ישעיהו מ':י"ב Isaiah 40:12

מִי־מִדְדַּד בְּשַׁעֲלוֹ מַיִם וְשָׁמַיִם בְּאַרְתָּ תָּכֵן וְכָל בְּשָׁלֹשׁ עֶפְרָה הָאָרֶץ וְשָׁקַל בְּפָלֶס הָרִים וּגְבְעוֹת בְּמֵאֲזֵנָיִם:

Who hath measured the waters in the hollow of his hand, And meted out heaven with the span, And comprehended the dust of the earth in a measure, And weighed the mountains in scales, And the hills in a balance?

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KEHOT'S NOTE

ישע"י מ, יב.

77 מתקלא

The Sifra DiTzniusa opens: the book “that weighs on the Scale (Matkela)”; before there was a Scale, the faces did not look upon one another and the first kings died. The Scale is a level above what it weighs.

ספר הזהר, ספרא דצניעותא א"ב-1:2-2:13 Zohar, Sifra DiTzniuta

Once there was a man who dwelt among the mountains and was a complete stranger to the ways of townsfolk. He sowed wheat, but knew no better than to consume it in its natural condition. One day he went down into a city, and there a loaf of good bread was placed before him. He asked what it was, and was informed that it was bread and was meant to eat. He ate it and liked it. “What is it made of?” he said. They told him “Wheat”. Later, he ...

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

מתקלא

The Idra Zuta (Haazinu) says that Chochmah and Binah, father and mother, “are weighed on one Scale (Matkela).”

ספר הזהר, האדרא זוטא ט"ז:ס"ט-16:69-19:77 Zohar, Idra Zuta

י"ט:ע"ז

79 לבך יהגה אימה. איה סופר איה שוקל

“Your heart will meditate on terror: where is the scribe? where is the weigher?” The opening of the discourse to which the text refers on the “weigher.”

ישעיהו ל"ג:י"ח Isaiah 33:18

לְבָבְךָ יִהְיֶה אֵימָה אֵימָה סֹפֵר אֵימָה שֹׁקֵל אֶת־הַמְּגִדִּלִּים:

Thy heart shall muse on the terror: ‘Where is he that counted, where is he that weighed? Where is he that counted the towers?’

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80 בד"ה אתם נצבים

Section 6 of that discourse reads “and weighed the mountains in a scale and the hills in a balance” as levels of love: the “hills,” below the “mountains,” are the love of the outer heart that comes from contemplating G-d's greatness.

KEHOT'S NOTE

לקו"ת נצבים מה, א.

81 אתם נצבים

“You are standing this day, all of you, before Havayah your G-d.” The opening of the Likkutei Torah discourse to which the text refers on “and weighed in a scale.”

דברים כ"ט:9 Deuteronomy 29:9

אַתֶּם נִצָּבִים הַיּוֹם כָּלְכֶם לִפְנֵי ה' אֱלֹהֵיכֶם רָאשֵׁיכֶם שְׂבָטֵיכֶם זָקְנֵיכֶם וְשִׁטְרֵיכֶם כָּל אִישׁ יִשְׂרָאֵל:

Ye are standing this day all of you before the L-RD your G-d: your heads, your tribes, your elders, and your officers, even all the men of Israel,

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82 ע"פ והניף הכהן אותם

There the waving on Shavuot lifts the lambs up to their root and source, to be nullified and united with the Infinite Light, together with the bread; and the two loaves allude to the Written Torah and the Oral Torah (“Come, eat of My bread”).

KEHOT'S NOTE

לעיל פ' אמור לו, ב.

83 והניף הכהן אותם

“And the kohen shall wave them, with the bread of the first fruits, as a wave-offering before Havayah.” Said of the two Shavuot loaves; the text refers to its discourse on this waving.

ויקרא כ"ג:10 Leviticus 23:10

וְהִנִּיף הַכֹּהֵן אֹתָם עַל לֶחֶם הַבִּכּוּרִים תְּנוּפָה לִפְנֵי ה' עֲל־שְׁנֵי כִכְשִׁים קֹדֶשׁ יִהְיוּ לַה' לִכְהֵן:

יבמות טז, ב. ראה ביהל אור עי קמב.

And the priest shall wave them with the bread of the first-fruits for a wave-offering before the L-RD, with the two lambs; they shall be holy to the L-RD for the priest.

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84 אוהב כסף

“One who loves money will not be satisfied with money.”
So the lover of Torah is never sated with it.

Ecclesiastes 5:9 ט"ז:ה קהלת

אהב כסף לא־יִשְׂבַּע כֶּסֶף וּמִי־אֶהֱבֶה בְּהֶמוֹן לֹא תִבּוֹאָה גְּסוּזָה הֶבֶל:

He that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with increase; this also is vanity.

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KEHOT'S NOTE

קהלת ה, ט.

85 באהבתה תשגה תמיד

Shlomo's counsel to love the wife of one's youth: “with her love you shall be enraptured always.” Read here of the Torah, ever new to the one who loves it.

Proverbs 5:19 ט"ט:ה משלי

אֵילַת אֲהָבִים וַיַּעַלְתִּיחוּ דְּדִיָּהּ יְרוּךְ בְּכָל־עֵת בְּאַהֲבָתָהּ תִּשְׁגָּה תָּמִיד:

A lovely hind and a graceful doe, Let her breasts satisfy thee at all times; With her love be thou ravished always.

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KEHOT'S NOTE

משלי ה, יט.

86 אל תבוז כי זקנה אמך

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

KEHOT'S NOTE

שם כג, כב.

87 אל תבוז כי זקנה אמך

Shlomo's counsel: “Listen to your father who begot you, and do not scorn your mother when she is old.” Read here of the Torah, which must never become “old” in one's eyes.

Proverbs 23:22 כ"ג:כ"ב משלי

שָׁמַע לְאָבִיךָ זֶה יִלְדְּךָ וְאַל־תִּבְזֶז כִּי־זָקְנָה אִמְךָ:

Hearken unto thy father that begot thee, And despise not thy mother when she is old.

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88 ומי איכא זקנה קמיי

On “I was young and have also grown old,” the Talmud says the verse was spoken by the minister of the world, for if G-d had said it, “is there old age before Him?”

Yevamot 16b:6 ט"ז ב:י"ז יבמות

אָמַר רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי אָמַר רַבִּי יוֹנָתָן, פְּסוּק זֶה שֶׁר הָעוֹלָם אָמַר: “נִצֵּר הָיִיתִי גַם זָקֵנְתִּי.” מֵאַן אָמְרִיהָ? אֵילִימָא קוּדְשָׁא בְּרִיךְ הוּא — מִי אִיכָא זָקְנָה קָמִיהָ? וְאַלָּא דְּוָד אָמְרִיהָ — מִי קָשִׁישׁ כּוֹלִי הָאִי? אֵלָּא שְׁמַע מִינָּה שֶׁר הָעוֹלָם אָמַר.

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

KEHOT'S NOTE

וכבודי לאחר לא אתן

89

G-d through Isaiah: “I am Havayah, that is My Name, and My glory I will not give to another,” nor My praise to idols. Here one who remains “another,” a self apart, does not receive the Torah's life.

Isaiah 42:8 ח"ח:ל"ד ישעיהו

אֲנִי ה' הוּא שְׁמִי וּכְבוֹדִי לֹא־אֶחָד וְתַהֲלִיתִי לְפָסִילִים:

I am the L-RD, that is My name; And My glory will I not give to another, Neither My praise to graven images.

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KEHOT'S NOTE

ישעיי מב, ח.

90 Kehot's note points to Zohar, Terumah 96:921 for these words.

Zohar, Terumah 96:921 א"תתקכ"ז:ז' תרומה, ספר זוהר

אלה החוקים והמשפטים והתורות אשר נתן ה' בינו...

These are the statutes, the ordinances and the teachings



The blessings and curses of Bechukosai belong to the commandments themselves: the blessings reveal G-dliness to Israel and the curses remove the forces that hide it. They are given “between Himself and the children of Israel” because the curses deal with a screen that sin has already made.

THE MAAMAR IN BRIEF

The maamar asks why the blessings and curses of Bechukosai are called “statutes, ordinances and teachings,” though they command nothing, and why they were given “between Himself and the children of Israel.” It turns to the parshah’s opening verse: walking, keeping and doing are thought, speech and action. Walking is contemplation of G-d’s greatness, rising level after level and lifting the world along; the careful study of halachos is such a going. Keeping is the spoken study of Mishnah and halachah, which fixes faith in G-d’s oneness even within one who cannot climb, for the Shechinah stays with every Jew even in his lowest exile. Doing is action, which alone draws down the light that encompasses all worlds, as a gesture conveys more than words; charity brings the peace that holds every blessing. The blessings are revealed closeness to G-d, while the curses fall on the external forces, never on Israel’s essence. This explains why Yitzchak wished to bless Eisav, why the blessings went to Yaakov, and Yaakov’s “Rise, please, sit and eat” as the path from contemplation to revelation. Blessings and curses both flow from the commandments; only the curses deal with a screen that sin has made.

OUTLINE

1 The questions; walking as thought

¶1-3

Why the blessings and curses are called statutes, and why “between Himself”; “walking” is the contemplation of G-d’s greatness, rising level after level with the world, and the careful study of halachos is its path.

- 2 Keeping as speech** ¶4-5
Even one who cannot climb keeps faith in G-d's oneness fixed within him by speaking and repeating halachah, for the Shechinah is with him even in exile and even when he sins.
-
- 3 Doing as action** ¶6-7
Action alone draws down the light that encompasses all worlds, like a hint to the wise; the act of charity brings the peace that holds every blessing.
-
- 4 The blessings and the curses** ¶8-10
The blessings are revealed closeness to G-d; the curses fall on the external forces, and even "the stranger in your midst" is read as the Shechinah rising within while the body sinks.
-
- 5 Yitzchak, Eisav and Yaakov** ¶11-12
Yitzchak meant to subdue Eisav through the blessings, but Eisav is wholly evil; the blessings went to Yaakov, and "Rise, please, sit and eat" describes how evil is subdued and revelation drawn down.
-
- 6 The answer** ¶13
Blessings and curses flow from the commandments themselves; they are "between Himself and Israel" because the curses remove a screen that sin has made.
-

KEY CONCEPTS

Thought, speech and action מחשבה דיבור ומעשה

The three verbs of "If you walk in My statutes, keep My commandments and do them": contemplation that rises, Torah study spoken aloud that keeps, and the deed of a mitzvah that draws down.

The light that encompasses all worlds (sovev kol almin) טובב כל עלמין

Divine light beyond all thought and speech, drawn down only through action, the way a gesture conveys what words cannot.

My pledge (mashkona) משכונא דילי

The Zohar's reading of "My Tabernacle in your midst": the G-dliness G-d leaves within every Jew, which stays with him even in exile and even while he sins.

The stranger in your midst הגר אשר בקרבך

Read as the Shechinah, source of the hidden love in every Jewish heart: a stranger in the body that rises through contemplation of G-d's greatness while the body and the external forces sink.

From his side (mitzido) מצדו

Foreign thoughts in prayer: a person's own past thoughts, neither wholly against his will nor fully willed, drawn after him as he rises, like mud on the hem of a long garment.

The chariot (merkavah) מרכבה

The Patriarchs, wholly nullified to G-d's unity, who needed no revelation drawn down below; so Yitzchak saw no need to bless Yaakov.

SECTION 1 • 11-3

The questions; walking as thought

1 אלה החוקים¹ והמשפטים² והתורות אשר נתן ה' בינו ובין בני ישראל. הנה לכאורה לא שייך לומר חוקים ומשפטים ותורות על הברכות וקללות הכתובים למעלה בפ' זו שאין בהם ציווי דבר חוק ומשפט.^{3,4}

“These are the statutes, the ordinances and the teachings which Havayah gave between Himself and the children of Israel.” Now, at first glance it is not fitting to say “statutes, ordinances and teachings” about the blessings and curses written above in this parshah, since they contain no command of any matter of statute or ordinance.

The maamar opens with the verse that closes the blessings and curses of Parshas Bechukosai. It raises a difficulty: “statutes, ordinances and teachings” are words for commandments, yet the blessings and curses just listed command nothing; they only promise reward and warn of punishment.

2 וגם להבין מהו בינו ובין בני ישראל⁵ והל"ל [והוה ליה למימר] אל בני ישראל וכו'. אך הענין דהנה בפ' שלמעלה כתיב אם בחקותי תלכו ואת מצותי תשמרו ועשיתם⁶ אותם

Also, [we need] to understand what “between Himself and the children of Israel” means; it should have said “to the children of Israel,” etc. But the explanation is this: in the passage above it is written, “If you walk in My statutes, and keep My commandments, and do them.”

A second question: the verse says the Torah was given “between Himself and the children of Israel,” as though speaking of two sides with something between them, rather than simply “to the children of Israel.” To answer both questions, the Alter Rebbe turns to the opening verse of the parshah: “If you walk in My statutes, keep My commandments and do them.”

וג' בחי' אלו תלכו תשמרו ועשיתם אותם הם כנגד מחשבה דיבור ומעשה, בחקותי תלכו הוא ענין המחשבה בעיון והשגת גדולתו ית' שיש בה כמה מדרגות זו למעלה מזו

These three levels, “walk,” “keep” and “do them,” correspond to thought, speech and action. “Walk in My statutes” is the matter of thought, in contemplating and comprehending His greatness, may He be blessed, in which there are many levels, one above the other;

The three verbs match a person's three faculties of service: walking is thought, keeping is speech, doing is action. Thought is called “walking” because contemplating G-d's greatness has many rungs, each above the last, and the mind moves from one to the next.

ולכן נק' בשם הליכה כמ"ש ילכו מחיל אל חיל⁷ והוא ענין מ"ש הליכות עולם לו⁸ פי' שהולך ונעתק מזה העולם לו לבדו ליבטל אליו ליחודו ית' בהשגתו בגדולתו מדרגה אחר מדרגה

and therefore it is called by the name "walking," as it is written, "They go from strength to strength." And this is the meaning of what is written, "The goings of the world are to Him (halichos olam lo)": that is, one goes and moves away from this world to Him alone, to be nullified to Him, to His unity, may He be blessed, through his comprehension of His greatness, level after level;

The Psalm describes pilgrims who "go from strength to strength," gaining strength as they go up to Zion. In Habakkuk, halichos olam lo says that the ways of the world are His; the Alter Rebbe reads it as "the goings of the world are to Him": in contemplation a person leaves the frame of this world and goes toward G-d alone, nullified to His unity, rung after rung.

וגם הליכות העולם עצמו לו שגם העולם עצמו הולך ומתעלה עם האדם ליחודו ית' מאחר שהאדם הוא בתוכו⁹ ונק' הליכות לשון רבים כמארז"ל [כמאמר רבותינו זכרונם לברכה] אל תקרי הליכות אלא הלכות.¹⁰

and also the goings of the world itself are "to Him," for the world itself also goes and rises with the person to His unity, may He be blessed, since the person is within it. And it is called halichos, in the plural, as our Sages, of blessed memory, said, "Do not read halichos (goings), but halachos (laws)."

The world itself also rises: a person lives within the world, so when he ascends, the world ascends with him. The word is plural, halichos, "goings," because there are many such ascents, and the Gemara reads the same letters as halachos, "laws": "do not read halichos but halachos," a play the next paragraph develops.

3 וכמ"ש ועלמות אין מספר^{11,12} ודרשו רז"ל [רבותינו זכרונם לברכה] אלו הלכות¹³

And as it is written, "and maidens (alamos) without number," and our Sages, of blessed memory, expounded: "These are the halachos."

In the Song of Songs, "maidens (alamos) without number" are the countless young women around the king, beside his sixty queens and eighty concubines. The Tikkunei Zohar reads the sixty queens as the orders of the Mishnah and the countless maidens as the halachos, which have no number or count.

שלכן נקראו בשם הלכות שע"י העיון בהם להשיגו היטב על בוריו זוכה האדם לילך ממדרגה למדרגה בהשגת גדולת א"ס ב"ה וקרבתו אם קרבת אלקים יחפץ¹⁴ באמת ויבקשנה ככסף¹⁵ כ"י ויגעתי ומצאתי¹⁶ כ"י ולאפוקי מי שאינו כ"י.

This is why they are called by the name halachos: because through contemplating them, so as to grasp [each] well and thoroughly, a person merits to go from level to level in grasping the greatness of the Infinite One (Ein Sof), blessed be He, and closeness to Him, if he truly desires closeness to G-d “and seeks it like silver,” etc., “I have toiled and I have found,” etc.; which excludes one who does not, etc.

This is why laws are called halachos, a word of “going” (halichah): studying them closely, until each one is understood clearly, carries a person from level to level in grasping the greatness of the Infinite One and brings him close to Him. This holds only if he truly wants closeness to G-d and searches for it as one searches for silver; “I toiled and I found” teaches that finding comes through toil, which excludes one who does not search in this way.

SECTION 2 • 14-5

Keeping as speech

4 ואת מצותי תשמרו הוא ענין הדבור כמארז"ל [כמאמר רבותינו זכרונם לברכה] שמור זו משנה^{17, 18, 19, 20} שהוא הדבור בד"ת [בדברי תורה] מלשון ושננתם לבניך.²¹

“And keep My commandments” is the matter of speech, as our Sages, of blessed memory, said, “‘Keep’: this is Mishnah,” which is speech in words of Torah, a term related to “and you shall teach them diligently (veshinantam) to your children.”

The second verb, “keep My commandments,” is speech: the Sages read “keep” as the study of Mishnah, which is learned by saying it over and over, and the word Mishnah is related to veshinantam, “teach them diligently,” in the Shema. In Likkutei Torah, Va’eschanan, the Alter Rebbe explains that even the doing of the mitzvos needs such “keeping,” and that it comes through the study of the Oral Torah.

והענין כי אף מי שמוחו קטן להשיג בגדולת ה' ולילך בה ממדרגה למדרגה. הנה אעפ"כ [אף על פי כן] יש בכל א' ואחד מישראל בחי' אלקות ודבר ה' השוכן בתוכו וכמ"ש ונתתי משכני בתוכם²² ופי' בזה²³ משכונא דילי²⁴ והוא עד"מ כאדם שנותן משכון לחבירו שהמשכון אינו מרצונו הטוב

And the explanation is: even one whose mind is too small to grasp G-d's greatness and to go in it from level to level, even so, in each and every one of Israel there is the level of G-dliness and the word of G-d dwelling within him, as it is written, "And I will place My Tabernacle (mishkani) in your midst," which the Zohar explains as "My pledge (mashkona)." And this is, by way of analogy, like a person who gives a pledge to his fellow, where the pledge is not [given] of his own good will.

The Alter Rebbe now speaks to one whose mind is too small to climb in contemplation from level to level: even he has within him a G-dly level, the word of G-d dwelling inside him. The Zohar reads mishkani, "My Tabernacle," as mashkona, "My pledge," and says that the Shechinah is held in pledge because of Israel's sins; a pledge is left out of obligation, not as a free gift.

כך כביכול הנה ארז"ל [אמרו רבותינו זכרונם לברכה] גלו לאדום שכינה עמהם^{25, 26} פי' אף כי ידע אינש בנפשו איה מקומו שהוא בתחתית המדרגה בגלות אדום וישמעאל כו' שהם המה מדות הרעות תאוות וכעס ודומיהן

So too, as it were, [with G-d]: our Sages, of blessed memory, said, "They were exiled to Edom: the Shechinah (Divine Presence) is with them." That is: even though a person knows within himself where his place is, that he is at the very bottom level, in the exile of Edom and Yishmael, etc., which are the evil traits, lusts and anger and the like,

So too, as it were, G-d's Presence stays with Israel even when their conduct does not call for it: the Sifrei teaches that wherever Israel were exiled, to Edom as well, the Shechinah went with them. Applied to the inner life, a person may know in himself that he stands at the lowest rung, in the exile of "Edom and Yishmael," which the Alter Rebbe reads inwardly as the evil traits: lusts, anger and the like.

מכל מקום לא יפול לכו בקרבו לאמר אבדה תקותי

nevertheless, let his heart not fall within him, saying, "My hope is lost."

Even one who finds himself there must not lose heart and say that his hope is gone.

כי האמת אינו כן שאפילו בגלות שכינה עמהם הנותנת לו חיות אלקות אפי' [אפילו] בעודו עובר על רצונו ית'

For the truth is not so: even in exile the Shechinah is with them, giving him G-dly life-force even while he is transgressing His will, may He be blessed,

Despair is mistaken, because the Shechinah is with Israel even in exile, and it keeps giving a person G-dly life-force even at the very moment he is transgressing G-d's will.

שיוכל לקבוע במוחו ומחשבתו ענין אמונת אחדותו ית' האמיתי כי בשמים ממעל²⁷ ועל הארץ מתחת אין עוד וכולא קמ"י [קמיה] כלא חשיב.²⁸

so that he is able to fix in his mind and thought the faith in His true oneness, may He be blessed: that “in the heavens above and on the earth below there is nothing else,” and “all before Him is accounted as nothing.”

Because that life-force is always present, a person is always able to fix in his mind true faith in G-d's oneness: that in the heavens above and on the earth below there is nothing else, and that, in the Zohar's words, all before Him is accounted as nothing.

5 וזהו אני ה' אלקיכם כי הו"י הוא בחי' היה הוה ויהי [ויהיה] ואני הו"י לא שנית²⁹ הוא יכול להיות שורה וקבוע במוחו להיות לנו בבחי' אלקיכם וכמ"ש במ"א.

And this is [the meaning of] “I am Havayah your G-d.” For Havayah is the level of “was, is and will be,” and “I, Havayah, have not changed”; He can rest and be fixed in his mind, to be for us at the level of “your G-d” (Elokeichem), as is explained elsewhere.

The verse's words “I am Havayah your G-d” express this. Havayah is G-d beyond time, “was, is and will be” as one, Who never changes, as He says through Malachi, “I, Havayah, have not changed” (and so “you, sons of Yaakov, have not been consumed”). This very level can rest and be fixed in a person's mind, so that He becomes “your G-d” (Elokeichem), G-d as He relates to each of us.

אך צריך שתהי' [שתהיה] בחי' זו שמורה וקבועה בו בתוכו ממש שלא יהי' [יהיה] רק כמו שעומד על שכלו מלמעלה ואינו נתאמת ונתפס בשכלו היטב כמ"ש ונתתי משכני בתוכם דייקא

But this level must be kept and fixed in him, truly within him, so that it is not merely as though it stands over his intellect from above, and is not verified and well grasped in his intellect; as it is written, “And I will place My Tabernacle in your midst”: precisely [“in your midst”].

But this faith must be kept and fixed truly inside a person, not left merely hovering over his intellect, never confirmed and grasped by it. The verse says “in your midst” precisely: within the person himself.

והשמירה לזה ארז"ל [אמרו רבותינו זכרונם לברכה] שמור זו משנה שהוא הדיבור והשינ ון בד"ת [בדברי תורה]

And for keeping this, our Sages, of blessed memory, said, “‘Keep’: this is Mishnah,” which is the speaking and repetition (shinun) of words of Torah;

The way to keep it is the Sages' “‘keep’: this is Mishnah,” the speaking and repeating of words of Torah, for the word Mishnah means study by repetition.

כי דבר ה' זו הלכה³⁰ וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] השונה הלכות³¹ שהוא רק בחי' שמירה להיות משתמר בקרבו מה שכבר ניתנה לו

for “The word of Havayah’: this is halachah,” and as our Sages, of blessed memory, said, “Whoever studies (shoneh) halachos.” This is only the level of keeping: that what has already been given to him be kept within him.

The Gemara reads “the word of Havayah” in Amos as halachah, so speaking halachah brings G-d’s own word into a person’s mouth, and the Sages praise “whoever studies halachos.” This mode is only “keeping”: it does not climb, but it guards within a person what he has already been given. In Likkutei Torah, V’Zos HaBerachah, the Alter Rebbe brings the same saying to explain why the Oral Torah is called Malchus: it is the level of speech that comes into revelation.

אף שאינו יכול לילך ולהתעלות מעלה מעלה בהשגת גדולתו וקרבתו ית' מ"מ ע"י המשכת עולם הדבור בתוכו כמ"ש ותורתך בתוך מעי³² וכתוב ואשים דברי בפך³³ כו' נתפס ונתאמת אצלו ענין אמונת אחדותו ית' באמת לאמיתו ולא בדמיונות שוא

Even though he cannot go and rise higher and higher in grasping His greatness and closeness to Him, may He be blessed, nevertheless, through drawing the world of speech within him, as it is written, “And Your Torah is within my inward parts,” and it is written, “And I have put My words in your mouth,” etc., the faith in His oneness, may He be blessed, is grasped and verified for him in absolute truth, and not in empty imaginings.

Even one who cannot rise ever higher in grasping G-d’s greatness can draw the “world of speech,” the divine word of the Torah, into himself as he says it, as the verses “Your Torah is within my inward parts” and “I have put My words in your mouth” describe. By this, faith in G-d’s oneness becomes grasped and confirmed for him as the real truth, not as an empty fantasy.

כמארז"ל [כמאמר רבותינו זכרונם לברכה] אין הגליות מתכנסות אלא בזכות המשניות³⁴ שהוא בחי' הדבור בת"ת [בתלמוד תורה] שנאמר גם כי יתנו בגוים³⁵ עתה אקבצם פי' שאע"פ [שאף על פי] שהם בבחי' גלות שכינה עמהם

As our Sages, of blessed memory, said, “The exiles are not gathered in except by the merit of the Mishnayos,” which is the level of speech in Torah study, “as it is said, ‘Even though they study (yisnu) among the nations, now I will gather them.’” That is: although they are in a state of exile, the Shechinah (Divine Presence) is with them.

The Midrash teaches that the exiles will be gathered in only by the merit of the Mishnayos, reading Hosea’s yisnu, which plainly means “they hire,” as “they study”: the Mishnah studied among the nations brings the ingathering. The Alter Rebbe explains that although they are in exile, the Shechinah is with them. In Likkutei Torah, Matos, he brings the same Midrash to show that the Torah is “truth,” the attribute of Yaakov.

וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] על פסוק על מה אבדה הארץ³⁶ על ביטול תורה^{37,38,39}

And this is what our Sages, of blessed memory, said on the verse “Why is the land (ha’aretz) lost?”: “Because of the neglect of Torah.”

The Sages answer Jeremiah’s question, why the land was lost, with the neglect of Torah; the Midrash adds that G-d overlooked even idolatry, immorality and bloodshed, but not the forsaking of His Torah.

כי ע"י ביטול תורה שהוא בחי' דבר ה' אבדה האמונה⁴⁰ שהיא בחי' הארץ הדום רגלי שאינו נתפס במוחו אמונת יחודו ית'.^{41,42}

For through the neglect of Torah, which is the level of “the word of Havayah,” faith is lost, which is the level of “the earth (ha’aretz), My footstool”: meaning that the faith in His unity, may He be blessed, is not grasped in his mind.

The Alter Rebbe identifies “the land” with faith, which is the level of “the earth (ha’aretz), My footstool.” When Torah, the word of G-d, is neglected, faith in His unity is no longer grasped in the mind, and so, in Jeremiah’s words elsewhere, “faith is lost.”

SECTION 3 • ¶6-7

Doing as action

6 ועשיתם אותם זה המעשה שהוא ענין המשכת אלהותו ית' מבחי' סוכ"ע ע"י המעשה כמארז"ל [כמאמר רבותינו זכרונם לברכה] לא המדרש הוא העיקר⁴³ אלא המעשה⁴⁴ וארז"ל [ואמרו רבותינו זכרונם לברכה] גדול תלמוד שמביא לידי מעשה⁴⁵ מכלל שהמעשה הוא עיקר התכלית

“And do them”: this is action, which is the drawing down of His G-dliness, may He be blessed, from the level of the light that encompasses all worlds (sovev kol almin), through action; as our Sages, of blessed memory, said, “It is not study that is the main thing, but action”; and our Sages, of blessed memory, said, “Great is study, for it leads to action,” which implies that action is the main purpose.

The third verb, “and do them,” is action, and action reaches higher than thought or speech: it draws down G-dliness from the light that encompasses all worlds, the light too great to enter them. The Sages’ sayings that action is the main thing, and that study is great because it leads to action, show that action is the goal. In Likkutei Torah, Re’eh, the Alter Rebbe takes up the Gemara’s question whether study or action is greater, beginning from the difference between the light that fills all worlds and the light that encompasses them.

והיינו כי א"א להמשיך גילוי אלהותו ית' מבחי' סוכ"ע ע"י שום השגה וכח המחשבה ודיבור דלית מחשבה תפיסא ביה כלל⁴⁶ ואפילו השגות עליונים כו' רק ע"י בחי' המעשה וקיום המצות כענין להכימא ברמיזא,^{47,48}

That is: it is impossible to draw down the revelation of His G-dliness, may He be blessed, from the level of the light that encompasses all worlds through any comprehension, or the power of thought and speech, for "no thought can grasp Him at all," not even the comprehension of the supernal beings, etc., but only through the level of action and the fulfillment of the mitzvos, as in "For the wise, a hint [suffices]."

This encompassing light cannot be drawn down by any comprehension, thought or speech, for, as Eliyahu says in the Tikkunei Zohar, no thought can grasp Him at all, not even the understanding of the highest beings. It is drawn down only through deeds, the fulfillment of the mitzvos, which work as the saying goes, "for the wise, a hint suffices."

והוא כמשל האדם שאינו יכול לדבר ולהסביר כל לבו לפני חבריו האיך יעשה רק ע"י שרומז לו בתנועה כל שהוא.

And this is like the analogy of a person who cannot speak and explain all his heart before his fellow, how [his fellow] should act, except by hinting to him with some slight movement.

A person who cannot put all that is in his heart into words can still show his friend what to do by the slightest gesture; the gesture conveys what speech cannot.

כך כביכול הנה באתעדל"ת [באתערותא דלתתא] צריך להיות אתעדל"ע [אתערותא דלעילא] יש מהן דתליא בעובדא וע"י מעשה המצות וקיומן נרמז ונמשך מלמעלה מעלה מאד וממקום גבוה יותר כעין רמז

So too, as it were: with an arousal from below there must come an arousal from above; some of them depend on action, and through the doing of the mitzvos and their fulfillment it is hinted and drawn down from very, very high above, and from a higher place, in the manner of a hint.

So too, as it were, an arousal from above follows an arousal from below, and some of these depend specifically on action. The physical act of a mitzvah is like that gesture: it hints to a very high place and draws a flow from there, higher than thought or speech can reach.

ולמשל כמו מעשה הצדקה שע"י שמשפיע חיות לזולתו רומז למעלה למקום מקור כל ההשפעות להשפיע חיים וחסד לכל העולמות.

For example, as with the act of charity: by imparting life-force to another, one hints above, to the place of the source of all flows of influence, to bestow life and kindness on all the worlds.

Charity is the example: by giving life to another person, one signals above, to the source of all giving, to give life and kindness to all the worlds. The act below is the hint that calls forth its counterpart above.

7 וכן ענין כל המצות ואפילו מצות ת"ת [תלמוד תורה] שבדבור דעקימת שפתיו^{51, 50, 49} הוי מעשה. וז"ש [וזהו שכתוב] והיה מעשה הצדקה שלום⁵²

And so it is with all the mitzvos, even the mitzvah of Torah study, which is in speech, for “the moving of his lips counts as an action.” And this is [the meaning of] what is written, “And the act of charity shall be peace,”

This holds for every mitzvah, even Torah study done through speech, since the Gemara counts the moving of one's lips as an action. Isaiah's words, which plainly say that the work of righteousness (tzedakah) brings peace, are read here of the act of charity, and lead to the next point.

כי ענין השלום הוא שמחבר שני הפכים ועושה שלום ביניהם,⁵³ כך א"א לעולמות לקבל שפע וחיות מן הבורא ית' שהוא מובדל מהם מהקצה כו' כ"א בבחי' שלום,

for the nature of peace is that it joins two opposites and makes peace between them. So too, it is impossible for the worlds to receive abundance and life-force from the Creator, may He be blessed, Who is separated from them from one extreme [to the other], etc., except through the level of peace.

Peace joins two opposites and lets them coexist. The worlds and their Creator are such opposites: He is utterly removed from them, so the worlds can receive His abundance and life-force only through “peace,” a bond that joins the opposites.

וזהו ונתתי שלום בארץ⁵⁴ כי מלכותך מלכות⁵⁵ כל עולמי [עולמים] וכלם הם בחי' ארץ לגבי הקב"ה.

And this is [the meaning of] “And I will give peace in the land”: for “Your kingship is the kingship of all worlds,” and all of them are the level of “land” relative to the Holy One, blessed be He.

Thus “I will give peace in the land” refers to all the worlds, for G-d's kingship is over all worlds, and all of them, compared to Him, are only “land.” The psalm's olamim, plainly “all ages,” is read here as “all worlds.”

וזהו לא מצא הקב"ה כלי⁵⁶ מחזיק ברכה לישראל אלא השלום⁵⁷ כי השלום הוא המחזיק ברכה והמשכות חיות אלקות בהתגלות למטה:

And this is [the meaning of] “The Holy One, blessed be He, found no vessel that holds blessing for Israel except peace”: for peace is what holds the blessing and the drawings-down of G-dly life-force in revelation below.

So the Mishnah's closing teaching, that G-d found no vessel to hold blessing for Israel except peace, means that peace is what holds the blessing and the flow of G-dly life-force when it is revealed below.

SECTION 4 • 18-10

The blessings and the curses

8 ב וזהו ענין כל הברכות שבתורה כמו ד"מ [דרך משל] ואכלתם לחמכם לשובע⁵⁸ פ"י שיהיה בחי' שובע שמחות את פניך⁵⁹

2. And this is the meaning of all the blessings in the Torah; for example, "And you shall eat your bread to satiety": that is, there will be the level of "satiety of joys in Your presence,"

Section 2 applies this to the blessings of the Torah. The promise "you shall eat your bread to satiety" is read spiritually as the "satiety of joys in Your presence," the joy of G-d's revealed closeness.

וכדכתיב עוז וחדוה במקומו⁶⁰ והקללות הם על המסתירים ומונעים את האדם מעבודת ה' שהם החיצונים

and as it is written, "Strength and gladness are in His place." And the curses are upon those that conceal and hinder a person from the service of G-d, which are the external forces;

The verse in Chronicles likewise ties strength and gladness to G-d's place. The curses, by contrast, are aimed at whatever hides G-d and holds a person back from serving Him: the external forces, the powers that oppose holiness.

כי ישראל מצד עצמם עלו במחשבה^{61,62} שאין שם שום הסתר פנים ורצונם לדבקה בו ליחודו ית' ומאמינים בני מאמינים⁶³

for Israel, in themselves, "arose in thought," where there is no hiding of the Face whatsoever, and their will is to cleave to Him, to His unity, may He be blessed; and they are "believers, the sons of believers."

In their essence Israel "arose in G-d's thought" before creation, where there is no hiding of G-d's face at all. Their deepest will is to cleave to Him, and they are "believers, the sons of believers," as G-d told Moshe.

ואין שייך שום קללה ח"ו [חס ושלום] מצד עצמי [עצמה] ולעתיד יתהפכו כל הקללות לברכה רק הקללות הם להעביר רוח החיצונים והטומאה שנדבק בהם בהתערבם כו'.

And no curse whatsoever, G-d forbid, applies to them in themselves. And in the Time to Come all the curses will be transformed into blessing. The curses serve only to remove the spirit of the external forces and of impurity that clung to them when they became intermingled, etc.

So no curse can touch Israel's own essence, and in the future every curse will be turned into blessing. The curses exist only to drive out the spirit of the external forces and of impurity that clung to Israel when they became intermingled.

9 וז"ש [וזהו שכתוב] הכתוב ונתן ה' את כל האלות⁶⁴ האלה על אויבך ועל שונאיך אשר רדפוך. וכמ"ש
ונשא השעיר עליו⁶⁵ את כל עונותם שהוא בחי' עשו איש שעיר^{66, 67, 68}

And this is [the meaning of] what the verse says: "And Havayah will put all these curses upon your enemies and upon those who hate you, who pursued you." And as it is written, "And the goat (sa'ir) shall bear upon itself all their iniquities," which is the level of Eisav, "a hairy (sa'ir) man."

Moshe's words in Deuteronomy show that the curses are meant for Israel's enemies, those who hate and pursue them. Sa'ir means both "goat" and "hairy": the goat of Yom Kippur that carries the people's sins away is, in the Midrash and the Zohar, Eisav, "a hairy (sa'ir) man," so the sins are placed on the forces of evil and carried away from Israel.

וזהו פי' ענין כל הקללות שהן ברכה באמת על ישראל מצד עצמם והקללה הגדולה שנאמרה במשנה
תורה הגר אשר בקרבך⁶⁹ וכי היא אינה רק על חיצוני הנדבקות בהם.

And this is the explanation of all the curses: that they are in truth a blessing for Israel as they are in themselves. And the great curse stated in Mishneh Torah [Deuteronomy], "The stranger who is in your midst," etc., is only upon the external forces that cling to them.

So all the curses, as they relate to Israel themselves, are truly blessings. Even the great curse of Deuteronomy, "the stranger in your midst shall rise above you," is aimed only at the external forces that cling to Israel.

10 ופי' הגר אשר בקרבך היא השכינה אשר ממנה באה האהבה מסותרת אשר בלב כאו"א [כל אחד ואחד]
מישראל אשר היא בבחי' גלות בתוך הגוף

And the explanation of "the stranger who is in your midst": it is the Shechinah (Divine Presence), from which comes the hidden love that is in the heart of each and every one of Israel, which is in a state of exile within the body.

The Alter Rebbe reads "the stranger in your midst" as the Shechinah within a Jew, the source of the hidden love for G-d in every Jewish heart, which is in exile inside the body.

ונק' בשם גר שהיא בארץ לא לו⁷⁰ שהוא ניצוץ אלקות המחיה את נפשו וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] גלו כו' שכינה עמהם יעלה עליך מעלה מעלה⁷¹ שיהא בבחי' עילוי רב ועצום

And it is called by the name “stranger” (ger) because it is “in a land not its own,” for it is a spark of G-dliness that gives life to his soul; as our Sages, of blessed memory, said, “They were exiled, etc.; the Shechinah is with them.” “Shall rise above you higher and higher”: that it will be in a state of great and mighty elevation,

It is called a stranger (ger) because it lives “in a land not its own”: it is a spark of G-dliness that gives life to the soul, yet it dwells in the body, as the Sages said that the Shechinah goes into exile with Israel. In Likkutei Torah, Ki Seitzei, the Alter Rebbe likewise calls the Shechinah in exile the G-dly spark in the soul, held captive by the worries of making a living. That it “shall rise above you higher and higher,” in its plain sense a curse, means here that it will reach great and mighty elevation.

דהיינו שיעמיק במחשבתו גודל גדולתו עד אין חקר⁷² וכמ"ש אני הו"י אשר הוצאתיך⁷³ מארץ מצרים וגו' פ"י שלא יהיה בבחי' מצרים וגבולים כ"א כמ"ש ואתהלכה ברחבה⁷⁴ וגו'

that is, that he delve in his thought into the vastness of His greatness, to the point where it is beyond searching. And as it is written, “I am Havayah Who brought you out of the land of Egypt (Mitzrayim),” etc.: that is, that he not be in a state of straits (meitzarim) and limits, but rather as it is written, “And I will walk in a broad place,” etc.

This rising comes when a person contemplates deeply the vastness of G-d's greatness, which has no end. To leave Egypt (Mitzrayim) is to leave straits (meitzarim) and limits and to “walk in a broad place.”

שאז ואתה דהיינו מה שהוא אתה שהוא בחי' הגוף וחיצונים תרד מטה מטה וכן כל ענין הקללות הם על החיצוניי [החיצונים] המונעים להעבירם ולהכריתם.

For then “and you,” that is, what is “you,” which is the level of the body and the external forces, “shall go down lower and lower.” And likewise, the whole matter of the curses is upon the external forces that hinder, to remove them and cut them off.

Then “you,” the body and the external forces, a person's outer self, “shall go down lower and lower.” So this curse, like all the curses, is aimed at the hindering forces, to remove them and cut them off.

SECTION 5 • 11-12

Yitzchak, Eisav and Yaakov

11 ובוה יובן כוונת יצחק אע"ה [אבינו עליו השלום] שרצה לברך את עשו ולא את יעקב,⁷⁵

And with this we will understand the intention of Yitzchak our father, peace be upon him, who wanted to bless Eisav and not Yaakov.

This explains a puzzling episode: Yitzchak wanted to bless Eisav, not Yaakov.

כי הנה הברכות וכן כל מצות התורה שהם המשכת גילוי אלהותו ית' למטה אינם אלא לאכפיה לסט"א [לסטרא אחרא] ולהכניעם תחת הקדושה

For the blessings, and likewise all the mitzvos of the Torah, which are the drawing down of the revelation of His G-dliness, may He be blessed, below, are only to subdue the sitra achra (the other side) and to humble them beneath holiness.

The answer begins with what blessings are for. The blessings, like all the mitzvos, draw G-d's revelation down into the lower world, and their purpose is to subdue the sitra achra, the forces opposed to holiness, and bring them under holiness.

ולכן לא ניתנה תורה עד אחר יצ"מ [יציאת מצרים] משא"כ בזמן האבות שהן הן המרכבה⁷⁶ ובטלים ליחודו ית' לא היו צריכים להמשכת גילוי למטה

Therefore the Torah was not given until after the Exodus from Egypt. Whereas in the time of the Patriarchs, who "are themselves the chariot (merkavah)" and were nullified to His unity, may He be blessed, they did not need the drawing down of revelation below.

That is why the Torah, the great drawing down of revelation, was given only after the Exodus and not in the days of the Patriarchs. They were the "chariot" of G-d, wholly nullified to His unity as a chariot has no will apart from its rider, so they needed no revelation drawn down below.

לכן לא רצה יצחק לברך את יעקב כי הי' [היה] בבחי' מרכבה אך דעתו הי' [היה] לברך את עשו ולהכניעו ולקרבו אל הקדושה

Therefore Yitzchak did not want to bless Yaakov, for he was at the level of a chariot; rather, his intention was to bless Eisav, and to humble him and draw him near to holiness.

Yaakov too was at the level of a chariot, so Yitzchak saw no need to bless him. He meant to bless Eisav, to subdue him and bring him near to holiness.

ולכן אמר בברכותיו שה"י [שהיה] סבור שהוא עומד לפניו ויתן לך האלקים ⁷⁷ מטל השמים ומשמני הארץ ורוב דגן ותירוש.

And therefore, in his blessings, since he thought that it was Eisav standing before him, he said, "May G-d give you of the dew of the heavens and of the fat of the earth, and an abundance of grain and wine."

So, believing that Eisav stood before him, Yitzchak blessed him with the dew of the heavens, the fat of the earth, and plenty of grain and wine.

מטל השמים זו תשב"כ [תורה שבכתב] ומשמני הארץ זו תשבע"פ [תורה שבעל פה] ורוב דגן ⁷⁸ אלו הלכות שהן לרוב מאד כמ"ש ויצבור יוסף בר ⁷⁹ הרבה מאד עד כי חדל לספור ⁸⁰

"Of the dew of the heavens": this is the Written Torah; "and of the fat of the earth": this is the Oral Torah; "and an abundance of grain": these are the halachos, which are exceedingly abundant, as it is written, "And Yosef heaped up grain, very much, until he ceased to count";

The Midrash too reads this blessing as parts of the Torah (Scripture, Mishnah, Talmud and Aggadah). The Alter Rebbe reads the dew of heaven as the Written Torah, the fat of the earth as the Oral Torah, and the grain as the halachos, as countless as the grain Yosef heaped up "until he ceased to count"; in Likkutei Torah, Ha'azinu, he explains that the Torah is likened to dew, which comes down from above.

וכמ"ש ועלמות אין מספר ⁸¹ ודרשו רז"ל [רבתינו זכרונם לברכה] ⁸² עלמות אלו הלכות ⁸³ ותירוש אלו רזין דאורייתא כמ"ש נכנס יין יצא סוד ⁸⁴ ורצה כל זה ליתן לעשו ולהכניע ולאכפיי ⁸⁵ [ולאכפייא] לסט"א [לסטרא אחרא].

and as it is written, "and maidens (alamos) without number," and our Sages, of blessed memory, expounded, "Alamos: these are the halachos." "And wine": these are the secrets of the Torah, as it is said, "Wine enters, a secret comes out." And all this he wanted to give to Eisav, to humble and subdue the sitra achra.

So too the Tikkunei Zohar reads the "maidens without number" as the halachos, as in paragraph 3 above. The wine is the secrets of the Torah, since the Gemara says that when wine goes in, a secret comes out: yayin (wine) and sod (secret) both have the numerical value seventy. Yitzchak wished to give all this to Eisav, to subdue the sitra achra.

אך באמת לא הי' [היה] באפשרי להכניעו ולקרבו תחת הקדושה מחמת שהוא רע גמור וצריכים להעביר הסט"א [הסטרא אחרא] לגמרי ולהכריטה בכל הקללות

But in truth it was not possible to humble him and bring him near under holiness, because he is utterly evil; and the sitra achra must be removed entirely and cut off through all the curses.

But Eisav could not be subdued and brought near to holiness, because he is utterly evil; evil of that kind must be removed entirely and cut off by the curses.

רק הברכות ניתנו ליעקב ולהכניע הסט"א [הסטרא אחרא] שנתערב⁸⁵ בזרעו כמ"ש ויתערבו כו' וכמ"ש ועשו אחיו בא מצידו⁸⁶

Rather, the blessings were given to Yaakov, and [they serve] to humble the sitra achra that became mixed into his seed, as it is written, "And they mingled," etc.; and as it is written, "And Eisav his brother came from his hunt (mitzeido)."

Instead the blessings were given to Yaakov, and they also serve to subdue the sitra achra that became mixed into his descendants, as the Psalm says, "they mingled" with the nations. The verse "Eisav his brother came from his hunt" is then read in a new way.

אל תקרי מצידו⁸⁷ אלא מצדו שבעמידת האדם בתפלה ורוצה לידבק בקונו נופלים לו מחשבות זרות שלא ברצונו רק כאלו הן באים מן הצד מאליהן וממילא

Do not read mitzeido, but mitzido, "from his side": that when a person stands in prayer and wants to cleave to his Maker, foreign thoughts fall upon him not by his will, only as though they come from the side, of themselves and of their own accord.

Mitzeido, "from his hunt," is read mitzido, "from his side"; the Kehot note traces this reading to the Arizal's teachings as gathered in his Likkutei Torah. When a person stands in prayer and wants to cleave to G-d, foreign thoughts come to him unbidden, as though from the side, on their own.

אך מ"מ הן הן מחשבותיו שחשב בהן ברצון שלא בשעת התפלה וכיוצא בהם אלא שבשעת התפלה הם נופלים לו שלא ברצונו

Yet nevertheless they are his very own thoughts, which he thought willingly when not at the time of prayer, or ones like them; except that at the time of prayer they fall upon him not by his will.

Yet these are really his own thoughts, ones he thought willingly outside prayer, or ones like them. Only during prayer do they come without his wanting them.

ולכן נק' מצדו שהן אינן בחי' אחוריים שהוא בחי' דבר שהוא בע"כ [בעל כרחך] לגמרי שהוא אינו חפץ בזה כלל ולא בחי' פנים שהוא רצון וחפץ גמור

And therefore it is called "from his side": for they are not the level of the back (achorayim), which is the level of something that is entirely against one's will, which he does not desire at all, nor the level of the face (panim), which is complete will and desire.

That is why they are called "from his side." They are not "back" (achorayim), something wholly against a person's will that he does not want at all, nor "face" (panim), what he fully wills and desires.

ונופל לו בשעת התפלה מפני שרוצה לעלות לדבקה בו ממילא הם נמשכים אחריו כמשל אדם הלובש בגד ארוך ונגרר בטיט וחומר וכשרוצה לעלות בסולם גם הבגד עם החומר וטיט עולה עמו

And it falls upon him at the time of prayer because he wants to rise and cleave to Him; of themselves they are drawn after him, like the analogy of a person wearing a long garment that drags in mud and clay: when he wants to climb a ladder, the garment too, with the clay and mud, rises with him.

They come during prayer precisely because he wants to rise and cleave to G-d, and his own former thoughts are pulled along after him, like mud clinging to the hem of a long garment: when the wearer climbs a ladder, the garment rises with him, mud and all.

וכדי להכניע את הרע בחי' עשו ולהשפילו אמר ליצחק אביו שהיה בחי' מרכבה להקב"ה קום נא שבה⁸⁸ וכו'

And in order to humble the evil, the level of Eisav, and to lower it, [Yaakov] said to Yitzchak his father, who was the level of a chariot for the Holy One, blessed be He, "Rise, please, sit," etc.

To humble this evil, the level of Eisav, Yaakov said to Yitzchak, who was a chariot for G-d, "Rise, please, sit" and eat, words the next paragraph explains.

כי א"א להמשיך הברכות שהוא גילוי אלקות בעוד שהרע בתקפו וגבורתו כי לא יגורך רע⁸⁹ כתיב ועמ"ש בזה בביאור ע"פ במדבר סיני.⁹⁰

For it is impossible to draw down the blessings, which are the revelation of G-dliness, while the evil is in its strength and might, for it is written, "Evil shall not dwell with You." And see what is written about this in the explanation on the verse "In the wilderness of Sinai."

Blessings, which are the revelation of G-dliness, cannot be drawn down while evil is at full strength, for "evil shall not dwell with You." The Alter Rebbe refers to his explanation on "In the wilderness of Sinai" in Likkutei Torah, Bamidbar, where the ascent from below (in prayer, the part up to the blessing Ahavas Olam) comes first and the drawing down from above after it.

12 והעצה לזה קום נא וגו' ⁹¹ ע"ד מ"ש כי גאה גאה ⁹² ותרגמו ארי אתגאי על גותניא ⁹³ ופי' שמתרומם ומתנשא עליהם ועי"ז מתרחק מהם ומסלק חיותו מהם ואין להם יניקה וחיות ממנו

And the remedy for this is "Rise, please," etc., in the manner of what is written, "For He is exalted, exalted," which the Targum renders, "For He exalted Himself over the haughty." That is: He rises and is lifted above them, and through this He becomes distant from them and withdraws His life-force from them, and they have no nurture or life-force from Him.

The remedy is in Yaakov's words "Rise, please," understood through "for He is exalted, exalted," which the Targum renders as G-d exalting Himself over the haughty. When G-d rises above the forces of evil, He distances Himself from them and withdraws His life-force, and they lose the nurture by which they live.

וכן הוא למטה בעבודת האדם דהיינו להעמיק דעתו ומחשבתו בגדולת ה' איך הוא ממכ"ע [ממלא כל עלמין] וסוכ"ע וכולא קמיה כלא חשיב ⁹⁴

And so it is below, in a person's divine service: that is, to deepen his mind and thought in the greatness of G-d, how He fills all worlds (memalei kol almin) and encompasses all worlds (sovev kol almin), and "all before Him is accounted as nothing,"

The same happens below, in a person's service of G-d: he deepens his mind and thought in G-d's greatness, how G-d fills all worlds from within and encompasses them from beyond, and how all before Him is as nothing.

ולגדולתו אין חקר ⁹⁵ וממילא אין להחיצונים יניקה כ"כ [כל כך] וממילא נופלים כל המונעים שהן המדות רעות ומחשבות זרות כי ישראל מצד עצמם עלו במחשבה ⁹⁶ כו'

and "His greatness is beyond searching." And as a result the external forces do not have so much nurture; and as a result all the hindrances fall away, which are the evil traits and foreign thoughts, for Israel, in themselves, "arose in thought," etc.

When a person contemplates that G-d's greatness is beyond searching, the external forces lose much of their nurture, and the hindrances, the evil traits and foreign thoughts, fall away by themselves, for in their essence Israel arose in G-d's thought.

ולכן אמר אח"כ שבה דהיינו לישראל עצמן בישיבה שהוא ירידה והמשכת גילוי למטה להיות לו דירה בתחתונים^{97,98} וכמ"ש וישב ה' מלך לעולם⁹⁹ למשל כמו האדם היושב שמרכין א"ע [את עצמו] למטה

Therefore he said afterwards, "sit": that is, to Israel themselves, by way of sitting, which is a descent and a drawing down of revelation below, so that He may have a dwelling place among the lower realms; as it is written, "And Havayah sits as King forever." By way of analogy, like a person who sits, who lowers himself downward.

After "rise" comes "sit": a descent, the drawing down of revelation to Israel themselves, so that G-d has a dwelling place among the lower realms. The verse "Havayah sits as King forever" uses sitting for G-d's presence settling below, as a person who sits lowers himself.

ואכלה מצידי שכל ענין דבור ומעשה התורה והמצות הם בחי' ציד שנצודים ניצוצות שהיו בגוף ונפש החיונית ונתהפכו לקדושה ובחי' האכילה הוא ע"ד ישראל מפרנסין¹⁰⁰ לאביהם שבשמים כו'

"And eat of my game (mitzeidi)": for the whole matter of the speech and action of the Torah and the mitzvos is the level of game (tzayid), in which the sparks that were in the body and the vital soul are caught and transformed into holiness. And the level of eating is in the manner of "Israel sustain their Father in heaven," etc.

"Eat of my game" refers to Torah and mitzvos, in speech and action, which "hunt" the sparks of holiness in the body and the vital soul and turn them into holiness. G-d's "eating" is the Zohar's teaching that Israel sustain their Father in heaven.

בעבור תברכני נפשך הוא בחי' פנימי' [פנימיות / פנימית] וחיות כל העולמות הנמשכת מחיי החיים א"ס ב"ה ומלובשת ומוסתרת ומתעלמת בהם להחיותם בנפש המסתרת בגוף

"So that your soul may bless me": ["your soul"] is the level of the inner dimension (pnimiyus) and life-force of all the worlds, which is drawn from the Life of all life, the Infinite One (Ein Sof), blessed be He, and is clothed, hidden and concealed in them to give them life, like the soul hidden in the body.

"So that your soul may bless me": the "soul" is the inner life-force of all the worlds, drawn from the Infinite One, the Life of all life, yet hidden in the worlds as a soul is hidden in a body.

והברכה הוא יציאתה מההעלם והסתר האור אל הגילוי וההשגה להיות נגלה כבוד¹⁰¹ ה' ויחודו אל ישראל במחשבתם ושכלם ומוחם בעוה"ז ובכל העולם לעתיד כמ"ש במ"א ויהי^[ויהיה] בבחי' ברכה והמשכה בעוה"ז בהתגלות למטה.

And the blessing is its coming out from the concealment and hiding of the light into revelation and comprehension, so that the glory of G-d and His unity be revealed to Israel in their thought, intellect and mind in this world, and in the whole world in the Time to Come, as is explained elsewhere; and it will be in a state of blessing and drawing down in this world, in revelation below.

The "blessing" is that this hidden light comes out of concealment and is revealed and grasped, so that G-d's glory and unity are revealed to Israel, in their thought and mind, in this world, and to the whole world in the Time to Come, as Isaiah foretells, "the glory of Havayah shall be revealed."

SECTION 6 • 113

The answer

13 וז"ש [וזהו שכתוב] אלה החוקים והמשפטים והתורות¹⁰² על הברכות וקללות שהן הם גילוי אלהותו ית' למטה לבחי' ישראל והעברת וביטול המסתירים ומונעים אותם מעבודתם שהן המה נמשכים מבחי' מ"ע [מצות עשה] ול"ת [ולא תעשה] ודוגמתם ממש

And this is [the meaning of] what is written, "These are the statutes, the ordinances and the teachings," about the blessings and curses: for they are the revelation of His G-dliness, may He be blessed, below, to the level of Israel, and the removal and abolition of those that conceal and hinder them from their service; and these are drawn from the level of the positive commandments and the prohibitions, and are truly like them,

Now the opening question is answered. The blessings are G-dliness revealed to Israel, and the curses remove and abolish what hides G-d and hinders them; both flow from the positive commandments and the prohibitions and are truly of their kind, so they are rightly called "statutes, ordinances and teachings."

רק שהם בינו לבין בני ישראל מחמת שהקללות הן אחר שיש מסך מבדיל ועונותיכם מבדילים¹⁰³ וכבר עבר על הל"ת [הלא תעשה] וכיוצא

except that they are "between Himself and the children of Israel," because the curses come after there is a separating screen, and "your iniquities separate," and one has already transgressed the prohibition, and the like;

The difference is that they are "between Himself and the children of Israel," because the curses come only once a separating screen already exists, as in "your iniquities separate," after a prohibition has already been transgressed.

ולכן צריך להכריתו ולהעבירו משא"כ שס"ה ל"ת [לא תעשה] הם שמירה מן החיצונים שלא ינקו ולא יהיה מסך מבדיל כלל ולכן כתיב בינו ובין בניי [בני ישראל] ולא אל בניי [בני ישראל]:

therefore it must be cut off and removed. Whereas the 365 prohibitions are a guarding against the external forces, so that they draw no nurture and there be no separating screen at all. Therefore it is written "between Himself and the children of Israel," and not "to the children of Israel."

Then the screen must be cut off and removed, which is what the curses do. The 365 prohibitions, by contrast, guard in advance against the external forces so that no screen forms at all; that is why the verse says "between Himself and the children of Israel" and not "to the children of Israel."

IN ONE'S AVODAH

Even one whose mind cannot climb in contemplation must never despair: the Shechinah is with him even at his lowest, and by speaking and repeating halachah he keeps faith in G-d's oneness firmly within himself. The deed of a mitzvah, charity above all, reaches higher than thought. When foreign thoughts come during prayer, they come because he is rising; the remedy is first to deepen his contemplation of G-d's greatness, so that evil loses its nurture, and then to draw that revelation down through Torah and mitzvos.

QUESTIONS FOR DISCUSSION

1. Why does the maamar match "walk," "keep" and "do" to thought, speech and action, and what does each accomplish that the others cannot?
2. How can the spoken study of halachah keep faith in G-d's oneness inside a person who cannot rise in contemplation?
3. Why can action draw down the light that encompasses all worlds when thought and speech cannot, and how does the parable of the gesture explain this?
4. In what sense are the curses really blessings for Israel, and how does the reading of "the stranger in your midst" show this?
5. What does the reading mitzido, "from his side," teach about foreign thoughts in prayer, and how do "rise," "sit" and "eat" answer them?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 אלה החוקים

The note cites this list for the maamar's having been said in 5557 (1796-97).

KEHOT'S NOTE

נאמרה בשנת תקנ"ז — ראה רשימת המאמרים שבס"ס מאמרים קצרים ע' תריח הערה 90. ובשנת תקס"ט — ראה אגרות קודש דכ"ק אדמו"ר מוהרריי"צ נ"ע ח"ד ע' רמד. כ"ק אדמו"ר הצ"צ סיפר: שבת פ' בהוי"ב שנת תקס"ט האט דער זיידע — רבנו הזקן — געזאגט דעם מאמר אלה החוקים והמשפטים והתורות, הנדפס בלקוטי תורה. — בהרשימות — כותב כ"ק אדמו"ר (מהוריי"צ) נ"ע — יש אריכות גדולה בתוכן מאמר זה, ובטעם הדבר מדוע אין עליו הגהות וצינונים ומראה מקומות, כמו שישנם על שארי המאמרים בלקוטי תורה, כפי שסיפר דבר זה הוד כ"ק אדמו"ר הרה"ק מוהר"ש לבנו כ"ק אדמו"ר הרה"ק בשם הוד כ"ק אביו אדמו"ר הרה"ק צמח צדק וצוקללה"ה (ספר המאמרים קונטרסים, תו, א).

2 אלה החוקים והמשפטים

“These are the statutes, the ordinances and the teachings which Havayah gave between Himself and the children of Israel at Mount Sinai, by the hand of Moshe.” The verse closes the blessings and curses of Bechukosai, and the whole maamar explains its wording.

ויקרא כ"ו:מ"ו:Leviticus 26:46

אלה החוקים והמשפטים והתורות אשר נתן ה' בינו ובין בני ישראל בְּהַר סיני בְּיַד־מֹשֶׁה:

These are the statutes and ordinances and laws, which the L-RD made between Him and the children of Israel in mount Sinai by the hand of Moses.

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KEHOT'S NOTE

ויקרא כו, מו.

3 הנחת כ"ק אדמו"ר האמצעי נדפס במאמרי אדה"ז — פרשיות בחקותי ע' תקצט (ומתחיל

The note records that the Mittlerer Rebbe's transcript (hanachah) of this maamar is printed there; it opens, “To understand the matter of ‘If you walk in My statutes.’”

KEHOT'S NOTE

לה"ע אם בחוקתי תלכו). וראה להלן בהוספות להערות וצינונים השוואות לד"ה זה.

4 Kehot's note points to II Kings 17:37 for these words.

מלכים ב י"ז:ל"ז:II Kings 17:37

וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים וְהַתּוֹרָה וְהַמִּצְוָה אֲשֶׁר כָּתַב לָכֶם תִּשְׁמְרוּן לַעֲשׂוֹת כְּכָל־הַיְּמִים וְלֹא תִירָאוּ אֱלֹקִים אֲחֵרִים:

and the statutes and the ordinances, and the law and the commandment, which He wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods;

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PARAGRAPH 2

5 Kehot's note points to Leviticus 26:46 for these words.

ויקרא כ"ו:מ"ו:Leviticus 26:46

אלה החוקים והמשפטים והתורות אשר נתן ה' בינו ובין בני ישראל בְּהַר סיני בְּיַד־מֹשֶׁה:

These are the statutes and ordinances and laws, which the L-RD made between Him and the children of Israel in mount Sinai by the hand of Moses.

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6 G-d's promise to Israel that opens Bechukosai: “If you walk in My statutes and keep My commandments and do them,” then the blessings follow. Its three verbs, walk, keep and do, structure the first half of the maamar.

ויקרא כ"ו:ג':Leviticus 26:3

אם־בְּחֻקֹּתַי תֵּלְכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וְעָשִׂיתֶם אֹתָם:

If ye walk in My statutes, and keep My commandments, and do them;

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7 ילכו מחיל אל חיל

The psalmist describes the pilgrims on their way to the Temple: “They go from strength to strength; each appears before G-d in Zion.” The maamar brings it to show that “going” means rising from level to level.

תהילים פ"ד:ח':Psalms 84:8

יֵלְכוּ מִחִיל אֶל־חִיל יִרְאֶה אֱלֹהִים בְּצִיּוֹן:

They go from strength to strength, every one of them appeareth before G-d in Zion.

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KEHOT'S NOTE

תהלים פד, ח.

8 הליכות עולם לו

In Habakkuk's prayer, G-d appears and the nations tremble, the ancient mountains shatter and the everlasting hills bow: “the ways of the world are His (halichos olam lo).” The Alter Rebbe reads lo as “to Him”: “the goings of the world are to Him.” (context: Steinsaltz Tanakh)

חבקוק ג':ו':Habakkuk 3:6

עֲמַד וְיִמָּדַד אֶרֶץ יִרְאֶה וְיִתַּר גּוֹיִם וְיִתְפַּצֵּצוּ הָרִי־עַד שָׁחוּ גְבְעוֹת עוֹלָם הִלִּיכוֹת עוֹלָם לוֹ:

He standeth, and shaketh the earth, He beholdeth, and maketh the nations to tremble; And the everlasting mountains are dashed in pieces, The ancient hills do bow; His goings are as of old.

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KEHOT'S NOTE

חבקוק ג, ו.

9 פ"י שהולך ונעתק . . מאחר והאדם הוא בתוכו

The note records that this explanation, from "that is, one goes and moves away" to "since the person is within it," is quoted in Or HaTorah on Vayikra.

KEHOT'S NOTE

מוכא באוה"ת ויקרא-ב ע' תרפ.

10 א"ת הליכות אלא הלכות

The school of Eliyahu taught: "Whoever studies halachos is assured that he is destined for the World to Come, as it says, 'halichos olam lo'; do not read halichos but halachos." Here it explains why the "goings" are in the plural: they are the many halachos.

Megillah 28b:17 מגילה כ"ח ב:י"ז

תנא דבי אליהו: כל השונה הלכות, מוכסח לו שהוא בן עולם הבא, שנאמר: "הליכות עולם לו", אל תקרי "הליכות" אלא "הלכות".

It was taught in the house of Eliyahu: Whoever repeats halakhoth is assured of the world to come, as it says, "His goings [halikoth] are to eternity" (Habbakuk 3:6). Read not halikkot but halakhoth.

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KEHOT'S NOTE

מגילה כח, ב. וש"נ.

PARAGRAPH 3

11 ועלמות אין מספר

"There are sixty queens and eighty concubines, and maidens without number": the countless young women around the king, beside his queens and concubines. The Tikkunei Zohar reads the countless maidens as the countless halachos. (context: Steinsaltz Tanakh)

Song of Songs 6:8 שיר השירים ו:ח

ששים המה מלכות ושמונים פילגשים ועלמות אין מספר:

There are threescore queens, And fourscore concubines, And maidens without number.

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KEHOT'S NOTE

שה"ש ו, ח.

12 The Tikkunei Zohar expounds the verse: the sixty queens are the sixty sections of the Mishnah, the eighty concubines the books of Aggadah, "and maidens without number: these are the halachos, which have no number or count."

Tikkunei Zohar 144b:5 תקוני זוהר קמ"ד ב:ה

דבר אחר ראשך עליך כפרמל, רישא דילך פלה, על כלהו חייילין סלקא, (שם) על ששים המה מלכות דאינון שתיין סדרי משנה, וסלקין לשית מאה, ולששים רבוא, ושמונים פלגשים דהוו תמנין ספרי דאגדתא, ועלמות אין מספר אינון הלכות דלית לון מספר וחושבון, דאינון נימיו דשערין דכלה דלית לון חושבנא, ואנת פלה סליקת על פלהו, הךא הוא דכתיב (משלי לא כט) רבות בנות עשו חיל ואת עלית על כלנה.

Tikkunei Zohar - Vocalized (Public Domain)

13 אלו הלכות

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

KEHOT'S NOTE

ת"ז (ת"ו) קמד, ב — ד' זיטאמיר. [כ].

14 קרבת אלקים יחפץ

G-d says through Isaiah of the people who seek Him daily and ask Him for just laws: "they desire closeness to G-d." The maamar's words echo the verse, adding "truly."

Isaiah 58:2 ישעיהו נ"ח:ב

ואותי יום יום ידרשון ודעת דרכי יחפצון כגוי אשר צדקה עשה ומשפט אלקיו לא עזב לשאלוני משפטי צדק קרבת אלקים יחפצון:

Yet they seek Me daily, And delight to know My ways; As a nation that did righteousness, And forsook not the ordinance of their G-d, They ask of Me righteous ordinances, They delight to draw near unto G-d.

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15 ויבקשנה ככסף

"If you seek it like silver and search for it like hidden treasures." The Alter Rebbe uses it for the longing with which one must seek closeness to G-d.

Proverbs 2:4 משלי ב:ד

אם תבקשנה ככסף וכמטמונים תחפשנה:

If thou seek her as silver, And search for her as for hid treasures;

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KEHOT'S NOTE

משלי ב, ד.

16 ויגעתו ומצאתי

Rabbi Yitzchak said: "If someone tells you, 'I toiled and did not find,' do not believe him; 'I did not toil and I found,' do not believe him; 'I toiled and I found,' believe him." Ascent in understanding comes only through toil.

Megillah 6b:3 מגילה ו ב:ג

ואמר רבי יצחק, אם יאמר לך אדם: יגעתי ולא מצאתי — אל תאמן. לא יגעתי ומצאתי — אל תאמן. יגעתי ומצאתי — תאמן. הני מילי בדברי תורה, אבל במשא ומתן — סייעתא הוא מן שמיא. ולדברי תורה לא אמרו אלא לחדודי, אבל לאוקמי גירסא — סייעתא מן שמיא היא.

R. Yitzchak also said: If one says to you, I have toiled and not found, do not believe him. If he says, I have not toiled but still have found, do not believe him. If he says, I have toiled and found, believe him. This is true in respect of words of Torah, but in respect of business, all depends on the assistance of heaven. And even for words of Torah this is true only of penetrating to the meaning, but for remembering what one has learnt, all depends on ...

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KEHOT'S NOTE

מגילה ו, ב.

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

PARAGRAPH 4

17 שמור זו משנה

There (10a) the Alter Rebbe asks how even the performance of the mitzvos receives its “keeping,” and answers with “‘Keep’: this is Mishnah”: the keeping comes through the study of the Oral Torah.

Deuteronomy 4:6 דברים

ושמרתם ועשיתם כי הוא חכמתכם ובינתכם לעיני העמים אשר לשמעון את כל החקים האלה ואמרו רק עם-חכם ונכון הגוי הגדול הזה:

Observe therefore and do them; for this is your wisdom and your understanding in the sight of the peoples, that, when they hear all these statutes, shall say: ‘Surely this great nation is a wise and understanding people.’

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KEHOT’S NOTE

ת”כ אמור ט, ב (הובא ברש”י ויקרא כד, לא. דברים ד, ו). ספרי ראה פנ”ט. ועל”ק בואתחנן (י, א). וש”נ. [כ].

18 שמור זו משנה

On “These are the statutes and the ordinances which you shall keep to do” (Deuteronomy 12:1) the Sifrei says: “‘which you shall keep’: this is Mishnah; ‘to do’: this is action.” “Keeping” is the spoken study of Mishnah.

Sifrei Devarim נ”ט דברים

19 שמור זו משנה

On “And you shall keep My commandments and do them,” Rashi comments: “‘And you shall keep’: this is the Mishnah; ‘and do’: this is the deed,” from the Sifra. (Kehot: Rashi on Leviticus 24:31)

Rashi on Leviticus 22:31 ל”א ויקרא כ”ב: רש”י

ושמרתם. זו המשנה: ועשיתם. זה המעשה (ספרא):

This implies the study of the commandments, and the doing of them (Sifra, Emor, Chapter 9 3).

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

20 שמור זו משנה

On “And you shall keep and do them,” Rashi comments: “‘You shall keep’: this is Mishnah.”

Rashi on Deuteronomy 4:6 דברים ד: רש”י

ושמרתם. זו משנה: ועשיתם. כְּמַשְׁמְעוֹ (שם): כי הוא חכמתכם ובינתכם וגוי. בְּזֹאת תִּחְשְׁבוּ חֻכִּים ונְבוֹנִים לְעֵינֵי הָעַמִּים:

AND YE SHALL BE ON THE WATCH [TO DO] — This refers to the study of the laws (Sifrei Devarim 58), ועשיתם — this must be explained according to what it implies: AND YE SHALL DO. כי היא חכמתכם ובינתכם וגוי. FOR THIS IS YOUR WISDOM AND UNDERSTANDING [IN THE EYES OF THE PEOPLES] — i.e. through this ye will be accounted wise and understanding men in the eyes of the peoples.

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

21 וישננתם לבניך

In the Shema: “And you shall teach them diligently to your children and speak of them.” The Alter Rebbe links Mishnah, study by repetition, to veshinantam.

Deuteronomy 6:7 דברים ו:7

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדַבַּרְתָּ בָם בְּשֹׁכֶבְךָ בְּבֵיתְךָ בְּדֶרֶךְ וּבְשֹׁכֶבְךָ וּבְקוּמָה:

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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KEHOT’S NOTE

דברים ו, ז.

22 ונתתי משכני בתוכם

One of the blessings of Bechukosai: “And I will place My Tabernacle in your midst, and My soul shall not reject you,” G-d resting His presence among Israel willingly. The maamar reads it as the G-dliness present within every Jew. (context: Steinsaltz Tanakh)

ויקרא כ”ו:11 Leviticus 26

וְנָתַתִּי מִשְׁכְּנִי בְּתוֹכְכֶם וְלֹא-תִגְעַל נַפְשִׁי אֶתְכֶם:

And I will set My tabernacle among you, and My soul shall not abhor you.

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KEHOT’S NOTE

ויקרא כו, יא.

23 ופי' בזהר

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

KEHOT’S NOTE

זח”ג (קיד, א). [כ].

24 ונתתי משכני בתוכם ופי' בזהר משכונא דילי

The Zohar on Bechukosai: “‘My Tabernacle’: this is the Shechinah; mishkani, My pledge (mashkona dili),” for she is held in pledge because of Israel’s sins. Like a man who leaves his treasures with a beloved friend as a pledge that he will never part from him, G-d left His pledge with Israel.

Sofar Zohar, בחקותי ז: כ”ו-ט: ל”ו:26-9:36 Zohar, Bechukotai

AND I WILL SET MY TABERNACLE AMONG YOU. My tabernacle” (mishkani) means the Shekinah; the word can also be rendered “my pledge”, which was taken back for the sins of Israel. Once a man was very fond of a friend of his and said to him: I am so fond of you that I am going to stay with you. Said the other: How do I know that you will stay with me? So he took all his most precious belongings and brought them to him, saying: Here is a ...

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

25

גלו לאדום שכינה עמהם

There too the hidden love in the soul is described as being in exile within the body and the animal soul, "like the saying of our Sages, "They were exiled to Edom: the Shechinah is with them," the Shechinah being the spark of G-dliness in the soul, just as in paragraph 10 here.

KEHOT'S NOTE

ספרי מסעי לה, ד. עלי"ק כי תצא הכי פ"ב [לה, ד]. ושי"נ. [כ].

26

גלו לאדום שכינה עמהם

The Sifrei lists Israel's exiles, to Egypt, to Babylon, to Elam and to Edom, and says of each, "the Shechinah is with them," and that when they return the Shechinah returns with them. The Alter Rebbe applies it to the soul's inner exile.

ספרי במדבר קס"א:ה'5:161 Sifrei Bamidbar

... גלו למצרים שכינה עמהם, שנאמר (שמואל א ב) הנגלה נגליתי אל בית אביך בהיותם במצרים לבית פרעה; גלו לבבל שכינה עמהם, שנאמר (ישעיה מג) למענכם שולחתי בבלה; גלו לעילם שכינה עמהם, שנאמר (ירמיה מט) ושמתי כסאי בעילם והאבדתי משם מלך ושרים; גלו לאדום שכינה עמהם, שנאמר (ישעיה סג) מי זה בא מאדום חמוץ בגדים מבצרה. וכשהם חוזרים שכינה עמהם, שנאמר (דברים ל) ושב ה' את שבותך ורחמך. והשיב לא נאמר, אלא ושב ה' אליך. ואומר (שיר השירים ד) אתי מלבנון כלה אתי מלבנון תבואי תשורי מראש אמנה מראש שניר ...

(Bamidbar 35:34) "in whose midst I dwell": Beloved are Israel, for even when they are tamei the Shechinah reposes among them — (Vayikra 16:16) "who dwells with them in the midst of their uncleanness," and (Ibid. 15:31) "... when they defile My sanctuary which is in their midst," and (Bamidbar 5:3) "and they shall not make unclean their camps in whose midst I dwell." (Ibid. 35:34) "for I the L-rd dwell in the midst of the children of Israel." R. Nathan says: Beloved are Israel, for wherever they are exiled ...

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27

בשמים ממעל

Moshe tells Israel: "Know this day and take it to your heart that Havayah is G-d in the heavens above and on the earth below; there is nothing else." This is the faith in G-d's true oneness that every Jew can fix in his mind.

דברים ד':ל"ט4:39 Deuteronomy

וידעת היום והשבת אל-לכך כי ה' הוא האֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל-הָאָרֶץ מִתַּחַת אֵין עוֹד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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KEHOT'S NOTE

דברים ד, לט.

28

וכולא קמי כלא חשיב

The Zohar speaks of fearing G-d because He is the great Ruler, the root of all worlds, "and all before Him is ac-

counted as nothing." Nothing has existence beside Him.

Zohar I, 11b, זח"א יא

KEHOT'S NOTE

זח"א יא, ב.

PARAGRAPH 5

29

אני ה' לא שנית

G-d says through Malachi: "For I, Havayah, have not changed; and you, sons of Yaakov, have not been consumed." Because He does not change, Israel endures; the maamar cites it for Havayah, beyond time and change. (context: Steinsaltz Tanakh)

מלאכי ג':6 Malachi

כי אני ה' לא שנית ואתם בני-יעקב לא כליתם:

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.

30

דבר ה' זו הלכה

On "They shall roam to seek the word of Havayah and shall not find it" (Amos 8:12), the Gemara says: "The word of Havayah': this is halachah." Speaking halachah is speaking G-d's own word.

שבת קל"ח ב:י"א-י"ב11-12 Shabbat 138b

"דבר ה' — זו הלכה, "דבר ה' — זה הקץ, "דבר ה' — זו נבואה. ומאי יישובטו לבקש את דבר ה'?" אמרו: עתידה אשה שתטול כפר של תרומה ותחזור בבתי כנסיות ובבתי מדרשות לידע אם טמאה היא ואם טהורה היא, ואין מבין.

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KEHOT'S NOTE

שבת קלה, ב. עלי"ק פי ברכה בד"ה תורה (צד, א). [כ].

31

וכמארז"ל השונה הלכות

"Whoever studies halachos is assured that he is destined for the World to Come." The repeated study of halachah is the "keeping" described here.

מגילה כ"ח ב:ט"ז-ט"ח16-18 Megillah

אמר לקה: ניחא לי דאשמעיה למר. אי הכי, גמור מיני הא מלתא דאמר רבי זירא: בנות ישראל הן תחמירו על עצמן שאפילו רואות טיפת דם כתרדל יושבות עליו שבעה נקיים. תנא דבי אליהו: כל השונה הלכות, מובטח לו שהוא בן עולם הבא, שנאמר: "הליכות עולם לו", אל תקרי "הליכות" אלא "הלכות". תנו רבנן:

He replied: I would rather you teach me something. If so learn from me this statement that was said by R. Zera: The daughters of Israel were stringent upon themselves that even if they saw [on their garments] a spot of blood no bigger than a mustard seed, they waited for seven clean days [before taking a ritual bath]. It was taught in the house of Eliyahu: Whoever repeats halakoth is assured of the world to come, as it says, "His goings [halikoth] are to eternity" (Habbakuk 3:6). Read not ...

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KEHOT'S NOTE

מגילה כח, ב. וש"נ.

32 ותורתך בתוך מעי

The psalmist says: "To do Your will, my G-d, I desire, and Your Torah is within my inward parts." The Torah's words enter a person and become part of him.

Psalms 40:9 ט"ז: תהילים

לְעִשׂוֹת רְצוֹנְךָ אֱלֹהִי חֲפָצְתִּי וְתוֹרָתְךָ בְּתוֹךְ מִעִי:

I delight to do Thy will, O my G-d; yea, Thy law is in my inmost parts.'

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KEHOT'S NOTE

תהלים מ, ט.

33 ואשים דברי בפיך

G-d says to Israel through Isaiah: "And I have put My words in your mouth and covered you in the shadow of My hand." G-d's words are placed in the mouth of one who speaks them.

Isaiah 51:16 ט"ז: ישעיהו

וְאָשִׁים דְּבָרִי בְּפִיךָ וּבִצֵּל יָדִי כְּסִיתִיךָ לְנֹטַע שָׁמַיִם וְלִיסַד אֶרֶץ וְלֹאמַר לְצִיּוֹן עֲמִי־אֶתָּה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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KEHOT'S NOTE

ישעיי נא, טז.

34 אין הגליות מתכנסות אלא בזכות המשניות

Rav Huna said: "All these exiles are gathered in only by the merit of the Mishnayos, as it says, 'Even though they study (yisnu) among the nations, now I will gather them.'"

Vayikra Rabbah 7:3 ג': ויקרא רבה

KEHOT'S NOTE

ויק"ר ז, ג. על"ק במטות (פ"ג סע"ג) נ' מאדמו"ר. [כ].

35 גם כי יתנו בגוים

G-d's rebuke of Ephraim through Hosea: in its plain sense, "even though they hire [allies] among the nations, now I will gather them," a threat of judgment for buying alliances with Assyria and Egypt. The Midrash reads yisnu as "they study," from the word Mishnah, and "I will gather them" as the ingathering of the exiles. (context: Steinsaltz Tanakh)

Hosea 8:10 ח': הושע

גַּם כִּי־יִתְּנוּ בַּגּוֹיִם עֵתָה אֶקְבָּצֶם וַיַּחֲלוּ מִעַט מִמַּשָּׂא מִלָּה שָׂרִים:

Yea, though they hire among the nations, now will I gather them up; and they begin to be minished by reason of the burden of king and princes.

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KEHOT'S NOTE

הושע ח, י.

...אלה החוקים והמשפטים והתורות אשר נתן ה' בינו

36 על מה אבדה הארץ

Jeremiah asks, "Who is the wise man who will understand this...? Why is the land lost, laid waste like a wilderness?" and G-d answers in the next verse: "Because they forsook My Torah."

Jeremiah 9:11 ט"ז: ירמיהו

מִי־הָאִישׁ הַחֲכָם וְיָבִן אֶת־זֹאת וְאֲשֶׁר דִּבֶּר פִּי־ה' אֵלָיו וַיִּגְדֶּה עַל־מָה אֲבָדָה הָאָרֶץ נָצְתָה כְּמִדְבָּר מִבְּלִי עֹבֵר:

Who is the wise man, that he may understand this? And who is he to whom the mouth of the L-RD hath spoken, that he may declare it? Wherefore is the land perished And laid waste like a wilderness, so that none passeth through?

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KEHOT'S NOTE

ירמיי ט, יא.

37 על ביטול תורה

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

KEHOT'S NOTE

פתיחה לאיכה רבתי. ב"מ (פה, סע"א). [כ].

38 על מה אבדה הארץ על ביטול תורה

The Gemara relates that this question was put to the sages and the prophets, who could not explain it, until the Holy One, blessed be He, explained it Himself: "because they forsook My Torah."

Bava Metzria 85a:22-23 ג"כ-כ"ב: בבא מציעא

כָּל תַּלְתָּיו יוֹמֵי הַיּוֹם בְּדִיק נִפְשָׁהּ: שָׁגַר תַּנּוּרָא סְלִיק וַיְתִיב בְּגוּיָה וְלֹא הָיָה שְׁלֵטָא בְּקָה נִוְרָא. יוֹמָא חָד וַיְהִיב בְּקָה רַבְּנָן עֵינָא וְאִי־חֲרַכוּ שְׁקִיָּה, וְקָרוּ לָקָה "קִטְיוֹן חֲרִיד שְׁקִיָּה". אָמַר רַב יְהוּדָה אָמַר רַב: מֵאִי דְּכִתִּיב "מִי הָאִישׁ הַחֲכָם וְיָבִן אֶת זֹאת וְאֲשֶׁר דִּבֶּר פִּי ה' אֵלָיו וַיִּגְדֶּה עַל מָה אֲבָדָה הָאָרֶץ", דִּבֶּר זֶה

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39 על מה אבדה הארץ על ביטול תורה

Rabbi Huna and Rabbi Yirmeyah said: "We find that the Holy One, blessed be He, overlooked idolatry, immorality and bloodshed, but did not overlook contempt for the Torah, as it says, 'Why is the land lost?... Because they forsook My Torah.'"

Eikhah Rabbah, Petichta 2 ב': איכה רבה, פתיחתא

... רַבִּי הוּנָא וְרַבִּי יִרְמְיָה בִּשְׁם רַבִּי שְׁמוּאֵל בְּרַבִּי יִצְחָק אֲמְרִי, מְצִינוּ שְׁוֹתֵר הַקְּדוּשׁ בְּרוּךְ הוּא עַל עֲבֻדַּת כּוֹכָבִים וְעַל גְּלוֹי עַרְוֹת וְעַל שְׁפִיכוֹת דָּמִים, וְלֹא וְתַר עַל מֵאָסָה שֶׁל תוֹרָה, שְׁנֵאמַר: עַל מָה אֲבָדָה הָאָרֶץ, עַל עֲבֻדַּת כּוֹכָבִים וְעַל גְּלוֹי עַרְוֹת וְעַל שְׁפִיכוֹת דָּמִים, אֵין כְּתִיב כָּאן, אֶלָּא עַל עֲזָבָם אֶת תּוֹרָתִי. רַבִּי הוּנָא וְרַבִּי יִרְמְיָה בִּשְׁם רַבִּי חִזְקִיָּה בֶר עַל אֲמַר, כְּתִיב (ירמיה טז, יא): וְאֵתִי עֲזָבוּ וְאֵת תּוֹרָתִי לֹא שָׁמְרוּ, הִלּוּאִי אוֹתִי עֲזָבוּ וְתוֹרָתִי שָׁמְרוּ, מִתּוֹךְ שֶׁהָיוּ ...

Rabbi Abba bar Kahana began: "Who is the wise man who will understand this..." (Jeremiah 9:11). Rabbi Shimon ben Yohai taught: If you have seen towns uprooted from their place in the Land of Israel, know that they did not provide the salaries of the Bible teachers and the Mishna teachers,

as it is stated: "For what reason did the land perish.... The L-rd said: Because they have forsaken My Torah" (Jeremiah 9:11-12). Rabbi [Yehuda HaNasi] would dispatch Rabbi Asi and Rabbi Ami to go out and establish [educational programs] ...

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40 אבדה האמונה

G-d tells Jeremiah to say: "This is the nation that did not heed the voice of Havayah its G-d...; emunah has perished and is cut off from their mouth." In Jeremiah emunah is the people's faithfulness; the Alter Rebbe takes it as faith in G-d's unity, whose loss is "the land is lost." (context: Steinsaltz Tanakh)

ירמיהו ז:כ"ח

ואמרת אליהם זה הגוי אשר לוֹא־שָׁמְעוּ בְּקוֹל ה' אֱלֹהָיו וְלֹא לָקְחוּ מוֹסֵר אֶבְדָּה הָאֱמוּנָה וְנִכְרְתָה מִפִּיהֶם:

Therefore thou shalt say unto them: This is the nation that hath not hearkened To the voice of the L-RD their G-d, Nor received correction; Faithfulness is perished, And is cut off from their mouth.

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KEHOT'S NOTE

ירמיהו ז, כח.

41 אני ה' אלקיכם

"I am Havayah your G-d, Who brought you out of the land of Egypt, from being slaves to them." The Kehot note gives this verse, near the close of the blessings, for the words the Alter Rebbe explains here.

ויקרא כ"ו:13

אֲנִי ה' אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם מֵהֵיטֵל לָהֶם עֲבָדִים וְאֲשַׁבֵּר מִטַּת עֲלֵכֶם וְאֹלֶךְ אֶתְכֶם קוֹמָמִיּוֹת:

I am the L-RD your G-d, who brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bars of your yoke, and made you go upright.

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KEHOT'S NOTE

ויקרא כו, יג.

42 הארץ תדום רגלי

G-d says through Isaiah: "The heavens are My throne, and the earth is My footstool; what house could you build for Me?" Faith is the level of "the earth," the footstool.

ישעיהו ס"ו:1א

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסֵּאִי וְהָאָרֶץ הֶדֶם רַגְלִי אֵיזֶה בַּיִת אֲשֶׁר תִּבְנֶה לִּי וְאֵיזֶה מְקוֹם מְנוּחָתִי:

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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KEHOT'S NOTE

ישעיהו סו, א.

PARAGRAPH 6

43 לא המדרש הוא העיקר

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

KEHOT'S NOTE

אבות א, יז.

44 לא המדרש הוא העיקר אלא המעשה

Shimon, son of Rabban Gamliel, said: "It is not study that is the main thing, but action." The Alter Rebbe brings it to show that action is the goal.

Pirkei Avot 1:17

שָׁמְעוּ בְּנֵי אוֹמֵר, כָּל יְמֵי גִדְלָתִי בֵּין הַחֲכָמִים, וְלֹא מִצְוֹתֵי לְגוֹף טוֹב אֶלָּא שְׂתִיקָה. וְלֹא הַמְדִּישׁ הוּא הָעֵקֶר, אֶלָּא הַמַּעֲשֶׂה. וְכָל הַמְרַבֵּה דְבָרִים, מֵבִיא חַטָּא:

Shimon, his son, used to say: all my days I grew up among the sages, and I have found nothing better for a person than silence. Study is not the most important thing, but actions; whoever indulges in too many words brings about sin.

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45 גדול תלמוד שמביא לידי מעשה

The sages in Lod asked whether study is greater or action; Rabbi Tarfon said action, Rabbi Akiva said study, and all concluded: "Study is greater, for study leads to action." Since study is praised for leading to action, action is the purpose.

Kiddushin 40b:8-9

וְכָבֵד הָיָה רַבִּי טַרְפוֹן וְזִקְנִים מְסוּבִין בְּעֵלִית בֵּית נְתוּזָה בְּלוֹד. נִשְׁאַלָה שְׁאִילָה זוֹ בִּפְנֵיהֶם: תְּלֻמוֹד גָּדוֹל אוֹ מַעֲשֶׂה גָדוֹל? נִעֲנָה רַבִּי טַרְפוֹן וְאָמַר: מַעֲשֶׂה גָדוֹל. נִעֲנָה רַבִּי עֲקִיבָא וְאָמַר: תְּלֻמוֹד גָּדוֹל. נִעֲנוּ כּוֹלָם וְאָמְרוּ: תְּלֻמוֹד גָּדוֹל, שֶׁהַתְּלֻמוֹד מֵבִיא לְיָדֵי מַעֲשֶׂה. תִּנְיָא, רַבִּי יוֹסִי אוֹמֵר: גָּדוֹל תְּלֻמוֹד שֶׁנֶּדָּם לְחֵלָה אֲרָבָעִים שָׁנָה, לְתַרּוּמוֹת וּלְמַעֲשָׂרוֹת חֲמִשִּׁים וְאַרְבָּע, לְשִׁמְשִׁים שְׁשִׁים וְאַחַת, לְיוֹבְלוֹת מֵאָה וְשֵׁשׁ.

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KEHOT'S NOTE

קדושין מ, ב. וש"נ. ראה לקמן פי' ראה לג, א ואילך.

46 דלית מחשבה תפיסא ביה כלל

In Eliyahu's prayer in the introduction to the Tikkunei Zohar: "You are the Highest of all the high, the Hidden of all the hidden; no thought can grasp You at all."

Tikkunei Zohar 17a:10-12

אֵת הוּא עֵלְאָה עַל כָּל עֵלְאִין סְתִימָא עַל כָּל סְתִימִין. לִית מַחֲשַׁבָּה תְּפִיסָא בְּךָ כָּלְל. אֵת הוּא דַּאֲפִיקַת עֶשֶׂר תְּקוּנִין. וְקָרִינָן לֹון עֶשֶׂר סְפִירִין. לֵאנְהֵאגַּב בְּהוֹן עֵלְמִין סְתִימִין דְּלֵא אֲתַגְלִיין. וְעֵלְמִין דַּאֲתַגְלִיין. וְכַהוֹן אֲתַכְסִּיאַת (נִיֵּא אֲתַכְסִּיאַת) מְבִנִי נִשָּׂא. וְאֵת הוּא דְקִשְׁיִר לֹון וּמִיחָד לֹון. וּבִגִּין דַּאֲנַת מְלַגָּאוּ. כָּל מֵאֵן דַּאֲפִרִישׁ חַד מִן חֲבֵרִיָּה מֵאֲלִין עֶשֶׂר. אֲתַחֲשִׁיב לִיה כָּאֵלּוּ אֲפִרִישׁ בְּךָ.

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47 דלית מח' תפיסא ביי כלל

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

KEHOT'S NOTE

ת"י בהקדמה.

48 לחכימא ברמיזא

The Zohar uses the saying "to the wise, by a hint" (lechakima birmiza) for a matter conveyed by allusion rather than spelled out. The Alter Rebbe uses it for the way action "hints" to a level beyond words.

Zohar I, 26b כו, זח"א

Zohar III, 280b רפ, זח"ג

KEHOT'S NOTE

זח"א כו, ב. זח"ג רפ, ב.

PARAGRAPH 7

49 דעקימת שפתיו הוה מעשה

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

KEHOT'S NOTE

ב"מ (ד, סע"א). סנהדרין (סה, ב). כריתות (ג, סע"ב). [כ].

50 דעקימת שפתיו הוי מעשה

Asking what action there is in blasphemy, which is only speech, the Gemara answers: "The moving of his lips is an action." So even Torah study, which is speech, counts as an action.

Keritot 3b:21-22 כ"א-כ"ב

בעל אוב, מאי מעשה אית בקה? הקשת זרועותיו הוי מעשה. מגדף, מאי מעשה אית בקה? עקימת שפתיו הוי מעשה. קא סלקא דעתיו: הקשת זרועותיו הוי מעשה זוטא אפילו לרבנן. מיתבי: בעבודה זרה אינו חייב אלא על דבר שיש בו מעשה, כגון שזיבח, וקטר, וניסח, והשתחוה. וקשיא לו, השתחוה לית בה מעשה!

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51 דעקימת שפתיו הוי מעשה

The Gemara records Rabbi Yochanan's view that "the twisting of the mouth is an action," against Reish Lakish.

Sanhedrin 65b:4-6 ו"ד-ו

רבי יוחנן אמר: חייב, עקימת פיו הוי מעשה. ריש לקיש אמר: פטור, עקימת פיו לא הוי מעשה. אלא אמר רבא: שאני עדים זוממין, הואיל וישנו בראיה. תנו רבנן: בעל אוב - זה המדבר בין הפקדים ומבין אצילי ידיו. ידעוני - זה המניח עצם ידוע בפיו, והוא מדבר מאליהו.

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52 והי מעשה הצדקה שלום

Isaiah's promise: "And the work of righteousness (tzedakah) shall be peace, and the service of righteousness, quiet and security forever." The Alter Rebbe reads tzedakah as charity, whose act brings "peace."

Isaiah 32:17 י"ז-י"ח

והיה מעשה הצדקה שלום ועבדת הצדקה השקט ובטח עד עולם:

...אלה החוקים והמשפטים והתורות אשר נתן ה' בינו

And the work of righteousness shall be peace; And the effect of righteousness quietness and confidence for ever.

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KEHOT'S NOTE

ישע"י לב, יז.

53 ענין השלום . . ועושה שלום ביניהם

On "He makes peace in His heights," the Midrash says: Michael is all snow and Gabriel all fire, yet they stand side by side and do not harm each other. Peace joins opposites.

Devarim Rabbah 5:12 ב"ב-י"ג

KEHOT'S NOTE

ראה דב"ר ה, יב.

54 ונתתי שלום בארץ

"And I will give peace in the land, and you shall lie down with none to make you afraid." The Alter Rebbe reads "the land" as all the worlds.

Leviticus 26:6 ו"ו-ז

ונתתי שלום בארץ ושכבתם ואין מחריד והשפתי חיה רעה מדהארץ וחרב לא תעבר בארצכם:

And I will give peace in the land, and ye shall lie down, and none shall make you afraid; and I will cause evil beasts to cease out of the land, neither shall the sword go through your land.

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KEHOT'S NOTE

ויקרא כו, ו.

55 מלכותך מלכות כ"ע

"Your kingship is a kingship of all olamim, and Your dominion is in every generation." In the psalm olamim means "ages": G-d's reign is eternal; the maamar reads it as "all worlds," all of them "land" before Him. (context: Steinsaltz Tanakh)

Psalms 145:13 י"ג-י"ד

מלכותך מלכות כל עולמים וממלכתך 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.

56 לא מצא הקב"ה כלי המחזיק ברכה

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

KEHOT'S NOTE

סוף עוקצין.

57 לא מצא הקב"ה כלי מחזיק ברכה לישראל אלא השלום

The last words of the Mishnah, said by Rabbi Shimon ben Chalafta: "The Holy One, blessed be He, found no vessel that holds blessing for Israel except peace, as it says,

‘Havayah will give strength to His people; Havayah will bless His people with peace.’”

Mishnah Oktzin 3:12 כ"ג: "משנה עוקצים ג"

אמר רבי יהושע בן לוי, עתיד הקדוש ברוך הוא להנחיל לכל צדיק וצדיק שלש מאות ועשרה עולמות, שנאמר (משלי ח), להנחיל אהבי יש ואצרתיהם אמלא. אמר רבי שמעון בן חלפתא, לא מצא הקדוש ברוך הוא קלי מחזיק ברכה לישראל אלא השלום, שנאמר (תהלים כט), ה' עו לעמו יתן ה' יברך את עמו בשלום:

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

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PARAGRAPH 8

58

ואכלתם לחמכם לשובע

“And you shall eat your bread to satiety and dwell securely in your land.” A blessing of Bechukosai, read here as the satiety of joy in G-d’s presence.

ויקרא כ"ו:ה' Leviticus 26:5

והשיג לכם דיש את־בציר ובציר ישיג את־זרע ואכלתם לחמכם לשבע וישבתם לבטח בארצכם:

And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread until ye have enough, and dwell in your land safely.

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KEHOT’S NOTE

ויקרא כו, ה.

59

שובע שמחות את פניך

David says to G-d: “You make known to me the path of life; satiety of joys is in Your presence, pleasantness at Your right hand forever.” The maamar reads the blessing “to satiety” as this satiety of joy.

תהילים ט"ז:יא Psalms 16:11

תודיעני ארץ חיים שבע שמחות את־פניך נעמות בימינך נצח:

Thou makest me to know the path of life; In Thy presence is fulness of joy, In Thy right hand bliss for evermore.

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KEHOT’S NOTE

תהלים טז, יא.

60

עוז וחדוה במקומו

“Majesty and splendor are before Him; strength and gladness are in His place.” From David’s song when the Ark

...אלה החוקים והמשפטים והתורות אשר נתן ה' בינו

was brought to its tent.

I Chronicles 16:27 כ"ז:ט"ו דברי הימים א

הוד והדר לפניו עז וחדוה במקומו:

Honour and majesty are before Him; Strength and gladness are in His place.

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KEHOT’S NOTE

דה"א טז, כז.

61

ישראל... עלו במחשבה

Kehot’s note points to Bereshit Rabbah 1:5 for these words.

בראשית רבה א:ה' Bereshit Rabbah 1:5

ר' הונא בשם בר קפרא פתח (תהלים לא, יט): “תאלמנה שפתי שקר וגו'” אתפרכן אתחרשן אשתתקן. “אתפרכן אתחרשן” - היך מה דאת אמר (שמות ד, יא): “או מי ישום אלם או חרש או פקח או עור הלא אנכי ה'” ואומר (בראשית לז, ז): “והנה אנחנו מאלמים אלומים בתוך השדה והנה קמה אלומתי” “אשתתקן” - כמשמעו. “הדברות על צדיק” חי העולמים “עתק” שהעתיק בבריותיו בגאווה אתמהה בשביל להתגאות ולומר אני דורש במעשה בראשית “ובזו” אתמהה מבזה על כבודי דאיר יוסי בר חנינא כל המתכבד בקלון חבירו אין לו חלק לעולם הבא ...

Rav Huna began in the name of bar Kapara: “May they be silenced [te’alamna], those lying lips [that speak harsh words against the righteous one with arrogance and contempt]” (Psalms 31:19) - may they be bound up, may they become mute, may they be silenced. can have all these three meanings, as the Midrash goes on to show. May they become mute - as it says: “Who gives a mouth to a person, or who renders one mute [ilem] or deaf, or sighted or blind? Is it not I, the ...

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KEHOT’S NOTE

ב"ר א, ה.

62

ישראל מצד עצמם עלו במחשבה

“Six things preceded the creation of the world: some were created, and some arose in thought to be created”; the Patriarchs and Israel are among those that arose in thought. (Kehot: Bereshit Rabbah 1:5)

בראשית רבה א:ד' Bereshit Rabbah 1:4

... “ה' קנני ראשית דרכו” כסא הכבוד מנין דכתיב (תהלים צג, ב): “נכון כסאך מאז וגו'”. האבות וישראל ובית המקדש ושמנו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): “כענבים במדבר וגו'” ישראל מנין שנאמר (תהלים עד, ב): “זכור עדתך קניית קדם” בית המקדש מנין שנאמר (ירמיה יז, יב): “כסא כבוד מרום מראשון וגו'” שמו של משיח מנין שנאמר (תהלים עב, יז): “יהי שמו לעולם וגו' [לפני שמש ינון שמו]” רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) “בטרם הרים יולדו” ואותה השעה (שם), ...

“In the beginning, G-d created” - six items preceded the creation of the world; some of them were [actually] created, and

some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: “The L-rd made me at the beginning of His way” (Proverbs 8:22). The Throne of Glory, from where is it derived? “Your throne stands firm from earliest time, [You are from eternity]” (Psalms 93:2). The patriarchs, Israel, ...

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63 ומאמינים בני מאמינים
When Moshe said, “they will not believe me,” G-d answered him: “They are believers, the sons of believers.”

Shabbat 97a:4-5 ד"ה-ה' א"ד-ה' א"ד

אמר ריש לקיש: החושי בְּכָשָׁרִים — לוקה בגופו, דְּכֵתִיב: “וְהָיָה לְךָ אֶמְרָן” וְגוֹי, וְגִלְיָא קָמִי קוּדְשָׁא בְּרִיךְ הוּא דְּמַהֲיֵמְנִי יִשְׂרָאֵל. אֲמַר לֹא: הֵן מְאֻמִּינִים בְּנֵי מְאֻמִּינִים, וְאַתָּה אֵין סוֹפֵךְ לְהֶאֱמִין. הֵן מְאֻמִּינִים, דְּכֵתִיב: “וְיִאֲמָרוּ הָעָם” בְּנֵי מְאֻמִּינִים — “וְהֶאֱמִין בִּי” אֲתָה אֵין סוֹפֵךְ לְהֶאֱמִין, שְׁנֵאֲמַר: “יֵצֵן לֹא הֶאֱמַנְתָּם בִּי וְגוֹי” מִמָּאִי דְּלָקָה, דְּכֵתִיב: “וְיִאֲמָר ה' לֹא עוֹד הָבָא נָא יָדְךָ בְּחִיקָךְ וְגוֹי”.

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

PARAGRAPH 9

64 ונתן ה' את כל האלות
“And Havayah your G-d will put all these curses upon your enemies and upon those who hate you, who pursued you.” Moshe’s own words show where the curses are directed.

Deuteronomy 30:7 ל"ז-ל"ח

וְנָתַן ה' אֱלֹהֶיךָ אֶת כָּל־הָאֱלֹת הָאֵלֶּה עַל־אֹיְבֶיךָ וְעַל־שֹׂנְאֶיךָ אֲשֶׁר רָדְפוּךָ:

And the L-RD thy G-d will put all these curses upon thine enemies, and on them that hate thee, that persecuted thee.

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KEHOT'S NOTE

דברים ל, ז.

65 ונשא השעיר עליו
“And the goat shall bear upon itself all their iniquities to a land cut off.” The goat sent away on Yom Kippur.

Leviticus 16:22 ט"ז-כ"ב

וְנָשָׂא הַשְּׂעִיר עָלָיו אֶת־כָּל־עֲוֹנוֹתָם אֶל־אֶרֶץ גְּזֵרָה וְשָׁלַח אֶת־הַשְּׂעִיר בְּמִדְבָּר:

And the goat shall bear upon him all their iniquities unto a land which is cut off; and he shall let go the goat in the wilderness.

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KEHOT'S NOTE

ויקרא טז, כב.

66 עשו איש שעיר
Yaakov says to Rivkah, “Eisav my brother is a hairy man, and I am a smooth man.” The word sa’ir, “hairy,” is also

...אלה החוקים והמשפטים והתורות אשר ה' בינו

the word for “goat.”

Genesis 27:11 כ"ז-כ"ח

וַיֹּאמֶר יַעֲקֹב אֶל־רִבְקָה אִמּוֹ הֵן עָשׂוֹ אָחִי אִישׁ שְׂעִיר וְאֶנְכִי אִישׁ חֶלֶק:

And Jacob said to Rebekah his mother: ‘Behold, Esau my brother is a hairy man, and I am a smooth man.

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KEHOT'S NOTE

בראשית כז, יא. כמ"ש בב"ר [פס"ה, טו]. ובזח"א (חקל, ב). [כ].

67 ונשא השעיר עליו את כל עונותם שהוא בחי עשו איש שעיר
Rabbi Yitzchak: “And the goat (sa’ir) shall bear upon itself: this is Eisav, as it says, ‘Eisav my brother is a hairy (sa’ir) man.’”

Bereshit Rabbah 65:15 ט"ו-ט"ז

... כי ביום הזה יכפר. רבי יצחק אמר: לא שאול הוא לה, ולא שאולה היא ליה, אלא, ונשא השעיר עליו, זה עשו שנאמר הן עשו אחי איש שעיר. את כל עונותם, עונות תם, שנאמר (שם כה): ויעקב איש תם. אולי ימושני אבי והייתי בעיניו כמתעתע, כמת וכתועה, וכעובד עבודת כוכבים. והבאתי עלי קללה וגוי, אפילו ברכה אחת, שהוא עתיד ליתן בסוף, אינו נותנה לי. ותאמר לו אמו עלי קללתך בני רבי אבא בר כהנא אמר: אדם שחטא, לא אמו נתקללה! שנאמר (בראשית ג): ארורה האדמה בעבורך. אף אתה, עלי קללתך, ...

“Jacob said to Rebecca his mother: Behold, Esau my brother is a hairy man, and I am a man of smooth skin” (Genesis 27:11). “Jacob said to Rebecca his mother: Behold, Esau my brother is a hairy [sa’ir] man” – a demon-like man, just as it says: “Demons [se’irim] will dance there” (Isaiah 13:21). “And I am a man of smooth [halak] skin” – just as it says: “For the L-rd’s portion [helek] is His people” (Deuteronomy 32:9). Rabbi Levi said: This is analogous to one with a full head of ...

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68 ונשא השעיר עליו את כל עונותם שהוא בחי עשו איש שעיר
The Zohar on Toldos explains the Yom Kippur goat: “And the goat shall bear upon itself all their iniquities,” and they explained that this is Eisav, who is sa’ir.”

ספר זוהר, תולדות ד:ל"ט-ט"ע:ג' 4:30-9:73

Observe that Jacob knew that Esau was destined to ally himself to that tortuous serpent, and hence in all his dealings with him he conducted himself like another tortuous serpent, using all cunning devices; and so it was meet. The same idea was expressed by R. Simeon when, in expounding the verse, “And G-d created the great fishes, and every living creature that creepeth” (Gen. 1, 21), he said: ‘The “great fishes” are symbolic of Jacob and Esau, and “every living creature that creepeth” symbolises all the intermediate grades.’ Verily ...

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

69 הגר אשר בקרבך
“The stranger who is in your midst shall rise above you higher and higher, and you shall go down lower and

lower.” One of the curses of Ki Savo, explained in the next paragraph.

דברים כ"ח:מ"ג:Deuteronomy 28:43

הָגֵר אֲשֶׁר בְּקִרְבְּךָ יַעֲלֶה עֲלֶיךָ מֵעֵלָה מְעֵלָה וְאַתָּה תֵרֵד מִטָּה מְטָה:

The stranger that is in the midst of thee shall mount up above thee higher and higher; and thou shalt come down lower and lower.

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KEHOT'S NOTE

דברים כח, מג.

PARAGRAPH 10

70 גר . . בארץ לא לו

G-d tells Avram, “Your descendants will be strangers in a land not theirs.” The same words describe the soul’s spark of G-dliness, a stranger in the body.

בראשית ט"ו:13:Genesis 15:13

וַיֹּאמֶר לְאַבְרָם יְדַע תְּדַע כִּי־גֵר יִהְיֶה זֶרְעֲךָ בְּאֶרֶץ לֹא לָהֶם וַעֲבָדוּם וַעֲנוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה:

And He said unto Abram: ‘Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

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KEHOT'S NOTE

ראה בראשית טו, יג.

71 יעלה עליך מעלה מעלה

“The stranger who is in your midst shall rise above you higher and higher, and you shall go down lower and lower.” The Alter Rebbe reads the “stranger” as the Shechinah within and “you” as the body.

דברים כ"ח:מ"ג:Deuteronomy 28:43

הָגֵר אֲשֶׁר בְּקִרְבְּךָ יַעֲלֶה עֲלֶיךָ מֵעֵלָה מְעֵלָה וְאַתָּה תֵרֵד מִטָּה מְטָה:

The stranger that is in the midst of thee shall mount up above thee higher and higher; and thou shalt come down lower and lower.

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72 גדולתו עד אין חקר

“Great is Havayah and highly praised, and His greatness is beyond searching.”

תהילים קמ"ה:ג:Psalms 145:3

גָּדוֹל ה' וְהִמְלִיךְ מֵאֵד וְלֹגְדָלְתּוֹ אֵין חֶקֶר:

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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KEHOT'S NOTE

ראה תהלים קמה, ג.

73 אני ה' אשר הוצאתיך

The first of the Ten Commandments: “I am Havayah your G-d, Who brought you out of the land of Egypt, out of the house of bondage.” The maamar’s wording differs slightly,

...אלה החוקים והמשפטים והתורות אשר נתן ה' בינו

and the Kehot note says only “see” this verse; the Alter Rebbe reads Mitzrayim as meitzarim, straits and limits.

שמות כ"ב:2:Exodus 20:2

אֲנֹכִי ה' אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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KEHOT'S NOTE

ראה שמות כ, ב.

74 ואתהלכה ברחבה

“And I will walk in a broad place, for I have sought Your precepts.” Contemplation of G-d’s greatness frees a person from limits.

תהילים קי"ט:מ"ה:Psalms 119:45

וְאֶתְהַלַּכְהָ בְּרָחֳבָה כִּי פָקַדְתָּ דְרָשְׁתִּי:

And I will walk at ease, for I have sought Thy precepts;

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KEHOT'S NOTE

תהלים קיט, מד.

PARAGRAPH 11

75 כוונת יצחק . . ולא את יעקב

The words here quote Genesis 27:21; the passage is shown below.

בראשית כ"ז:21:Genesis 27:21

וַיֹּאמֶר יִצְחָק אֶל־יַעֲקֹב גֵּשׁה־נָּא וְאֶמְשַׁךְ בְּנִי הָאֵתָה זֶה בְּנִי עֲשׂו אִם־לֹא:

And Isaac said unto Jacob: ‘Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not.’

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KEHOT'S NOTE

ראה בראשית כז, כא.

76 האבות שהן הן המרכבה

Reish Lakish said: “The Patriarchs, they are the chariot,” as it says, “And G-d went up from upon Abraham.” A chariot is wholly given over to the will of its rider. (Kehot: Bereshit Rabbah 47:8)

בראשית רבה מ"ז:6:Bereshit Rabbah 47:6

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

“He concluded speaking with him, and G-d ascended from upon Abraham” (Genesis 17:22). It is taught: One who departs from another person, whether of greater or lesser stature, must take his leave from him. From whom do you derive this? From Abraham. On one occasion, Abraham was

speaking with the Holy One blessed be He, when the ministering angels came to speak with him. He said to them: 'Let me first take my leave from the Divine Presence, which is of greater stature than you, then I will speak with ...

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Zohar III, 252a, זח"ג רנב,

KEHOT'S NOTE

ב"ר מז, ח. זח"ג רנב, א.

77

ויתן לך האלקים

"May G-d give you of the dew of the heavens and of the fat of the earth, and plenty of grain and wine." Yitzchak's blessing, given to Yaakov while Yitzchak thought he was Eisav.

בראשית 27:28 כ"ז: "בראשית

ויתן לך האלקים מטל השמים ומשמני הארץ ורב דגן ותירוש:

So G-d give thee of the dew of heaven, And of the fat places of the earth, And plenty of corn and wine.

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KEHOT'S NOTE

בראשית כז, כח. בב"ר פס"ו [ג]. ילקוט תולדות [רמז] [קטז] עה"פ. וע"ר ר"פ האוניו הג'. [כ].

78

מטל השמים זו תשב"כ ומשמני הארץ זו תשבע"פ ורוב דגן

Among its readings of the blessing, the Midrash says: "'Of the dew of the heavens': this is Scripture; 'and of the fat of the earth': this is Mishnah; 'grain': this is Talmud; 'wine': this is Aggadah." The Alter Rebbe gives a parallel reading.

בראשית רבה ס"ו:3 Bereshit Rabbah 66:3

... רבון העולמים! הוי, זוכר לי אותה הברכה שברכני אבא, יתן לך, ויתן לך אלהותא. מטל השמים, זה המן, שנאמר (שמות טז): ויאמר ה' אל משה הנני ממטיר לכם לחם מן השמים. ומשמני הארץ, זה הבאר, שהיתה מעלה להם מיני דגים שמנים, יותר מדאי. ומשמני הארץ, אלו הקרבנות, כדכתיב (תהלים טו): עולות מחים אעלה לך. ורב דגן, אלו הבחורים, דכתיב (זכריה ט): כי מה טובו ומה יפיו דגן בחורים. ותירוש, אלו הבתולות, דכתיב (שם) ותירוש ינובב בתולות. דבר אחר: מטל השמים, זו ציון, שנאמר (תהלים קלב): כטל חרמון, שיורד על ...

"May [G-d] give you [veyiten lekha] - He will give, and give you again.. He will give you blessings and He will give you a hidden place. 3:12) that the vessel which can retain blessings is peace (Maharzu). "May [G-d] give you" - yours, and "may [G-d] give you" - your father's. "May [G-d] give you" - yours, and "may [G-d] give you" - your brother's. Rabbi Aḥa said: May [G-d] give, "and may G-d give you" divine aid. When? It will be when you need it. That is what ...

Daat Bereshit Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

79

ויצבר יוסף בר

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

KEHOT'S NOTE

שם מא, מט.

...אלה החוקים והמשפטים והתורות אשר נתן ה' בינו

80

ויצבר יוסף בר הרבה מאד עד כי חדל לספור

"And Yosef heaped up grain like the sand of the sea, very much, until he ceased to count, for it was beyond number." The grain stands for the countless halachos.

בראשית מ"א:49 Genesis 41:49

ויצבר יוסף בר כחול הים הרבה מאד עד כי חדל לספור כי אין מספר:

And Joseph laid up corn as the sand of the sea, very much, until they left off numbering; for it was without number.

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

81

ועלמות אין מספר

"There are sixty queens and eighty concubines, and maidens without number," read as the countless halachos.

Song of Songs 6:8 שיר השירים ו' ח"ה

ששים המה מלכות ושמונים פילגשים ועלמות אין מספר:

There are threescore queens, And fourscore concubines, And maidens without number.

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82

ודרשו רז"ל

The note points back to 48d, paragraph 3 of this maamar, where "maidens without number" were first read as the halachos and the name halachos was explained as "going" from level to level.

KEHOT'S NOTE

ת"ז (קמד, ב). וע"ל (מח, ד). [כ].

83

ועלמות אין מספר ודרשו רז"ל עלמות אלו הלכות

"And maidens without number: these are the halachos, which have no number or count."

Tikkunei Zohar 144b:5 תקוני זוהר קמ"ד ב' ח"ה

דבר אחר ראשון עליה כפרמל, רישא דילה פלה, על פלה חז"ל וסלקין סלקא, (שם) על ששים המה מלכות דאינון שתי סדרי משנה, וסלקין לשית מאה, ולששים רבוא, ושמונים פלגשים דהו תמנין ספרי דאגדתא, ועלמות אין מספר אינון הלכות דלית לון מספר וחושבן. דאינון גימין דשערין דכלה דלית לון חושבנא, ואגת פלה סליקת על פלה, דהא הוא דכתיב (משלי לא כט) רבות בנות עשו חיל ואת עלית על פלה.

Tikkunei Zohar - Vocalized (Public Domain)

84

נכנס יין יצא סוד

Yayin, wine, has the numerical value seventy, and so does sod, secret: "wine enters, a secret comes out." So wine stands for the secrets of the Torah.

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

אמר רבי חייא: כל המתנייב בינו — יש בו דעת שבקעים זקנים. "יין" ניתן בשבקים אותיות, ו"סוד" ניתן בשבקים אותיות. נכנס יין — יצא סוד. אמר רבי חנין: לא נברא יין אלא לנחם אבלים ולשלם שכר לרשעים, שנאמר: "תנו שכר לאובד וגו'".

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

KEHOT'S NOTE

עירובין סה, א.

85

ויתערבו

The psalmist recalls Israel in Canaan: "And they mingled with the nations and learned their deeds." The evil mixed into Yaakov's descendants is what the blessings come to subdue.

Psalms 106:35:ל"ה ק"ו תהלים

ויתערבו בגוים וילמדו מעשיהם:

But mingled themselves with the nations, And learned their works;

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

KEHOT'S NOTE

תהלים קו, לה.

86

ועשו אחיו בא מצידו

"As soon as Yitzchak had finished blessing Yaakov... Eisav his brother came from his hunt." The Alter Rebbe reads mitzeido, "from his hunt," as mitzido, "from his side."

Genesis 27:30:ל"ז בראשית

ויהי כאשר פלה יצחק לברך את יעקב ויהי אך יצא יעקב מאת פני יצחק אביו ועשו אחיו בא מצידו:

And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

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KEHOT'S NOTE

בראשית כז, ל.

87

אל תקרי מצידו

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

KEHOT'S NOTE

ע' זח"א (קמד, א) ולי"מ כמ"ש כאן ות"ל מצאתי בלקרי"ת מארז"ל ס"פ ויהי ד"ה בנות]. [כ].

88

קום נא שבה

Yaakov says to his father, "I am Eisav your firstborn... Rise, please, sit and eat of my game, so that your soul may bless me." Each phrase is explained in the next paragraph.

Genesis 27:19:ט"ט בראשית

ויאמר יעקב אלי אביו אנכי עשו בכרך עשיתי כאשר דברת אלי קום נא שבה ואכלה מצידו בעבור תברכני נפשך:

And Jacob said unto his father: 'I am Esau thy first-born; I have done according as thou badest me. Arise, I pray thee, sit and eat of my venison, that thy soul may bless me.'

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KEHOT'S NOTE

בראשית כז, יט.

89

לא יגורך רע

"For You are not a G-d who desires wickedness; evil shall not dwell with You." The blessing of revealed G-dliness

cannot dwell where evil is strong.

Psalms 5:5:ה"ה תהלים

כי לא אליהם תשע אלה לא יגרך רע:

For Thou art not a G-d that hath pleasure in wickedness; Evil shall not sojourn with Thee.

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KEHOT'S NOTE

תהלים ה, ה.

90

בביאור ע"פ במדבר סיני

That explanation treats Midbar Sinai and the Tent of Meeting as two stages of Malchus of Atzilus: an ascent from below (mayin nukvin), which in prayer is the part up to Ahavas Olam, and then a drawing down from above.

KEHOT'S NOTE

לקו"ת במדבר ג, ג.

PARAGRAPH 12

91

קום נא וגו'

"Rise, please, sit and eat of my game, so that your soul may bless me." The Alter Rebbe now explains it phrase by phrase as the path of divine service.

Genesis 27:19:ט"ט בראשית

ויאמר יעקב אלי אביו אנכי עשו בכרך עשיתי כאשר דברת אלי קום נא שבה ואכלה מצידו בעבור תברכני נפשך:

And Jacob said unto his father: 'I am Esau thy first-born; I have done according as thou badest me. Arise, I pray thee, sit and eat of my venison, that thy soul may bless me.'

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92

כי גאה גאה

"I will sing to Havayah, for He is exalted, exalted; horse and its rider He cast into the sea."

Exodus 15:1:א' שמות

אז ישיר משה ובני ישראל את השירה הזאת לה ויאמרו לאמר אשירה לה כייגאה גאה סוס ורכבו רמה בים:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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KEHOT'S NOTE

שמות טו, א.

93

ארי אתגאי על גותניא

Onkelos renders: "for He exalted Himself over the haughty, and exaltation is His." G-d rises above the proud forces and so withdraws from them.

Onkelos Exodus 15:1:א' שמות על שמות

בכן שבח משה ובני ישראל ית תשבחתא דא קדם יי ואמרו למימר נשבח ונודי קדם יי ארי אתגאי על גותניא וגאותא דילה היא סוסא ורכבה רמה בים:

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

94

וכולא קמיה כלא חשיב

"...and all before Him is accounted as nothing." This is the contemplation that makes the external forces lose their hold.

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

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

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

95

ולגדולתו אין חקר

"Great is Havayah and highly praised, and His greatness is beyond searching."

Psalms 145:3:ה' תהילים קמ"ה:ג

גדול ה' ומהקלל מאד ולגדלתו אין חקר:

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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96

ישראל מצד עצמם עלו במחשבה

Israel are among the things that "arose in thought" before the world was created; so the evil that hinders them is not their own essence.

Bereshit Rabbah 1:4:ד"ד רבא ראשית רבה

... "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו'". ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו'". שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרים הרים יולדו" ואותה השעה (שם), ...

"In the beginning, G-d created" - six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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97

להיות לו דירה בתחתונים

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

KEHOT'S NOTE

ראה תנחומא בחקוטי ג.

98

למטה להיות לו דירה בתחתונים

The Midrash on Bechukosai: Rabbi Ami said, "The Holy One, blessed be He, desired that just as He has a dwelling above, so He should have a dwelling below."

Midrash Tanchuma, Bechukotai 3:1:גא' בחוקתי

... וידעו כי אני ה' אלקיהם אשר הוצאתי אתם מארץ מצרים לשכני בתוכם (שם פסוק מו). ואם יעשו רצוני, אין שכינתי זזה מבניהון. למה, אמר רבי אמי, נתאון הקדוש ברוך הוא, כשם שיש לו דירה למעלה, שיהא לו כה דירה למטה. שכה הוא אומר לאדם הראשון, אם זכית, כשם שאני מלך על העליונים, כה אעשה אותך מלך על התחתונים, שנאמר: ויחם ה' אלקים את האדם (בראשית ב, טו). אין לשון ויחם אלא לשון עלוי, כמה שנאמר: ותקח האשה ...

(Lev. 26:3): "If you walk in My statutes." This text is related (to Prov. 1:20), "Wisdom shouts for joy in the street; in the squares she raises her voice." R. Samuel bar Nahman questioned R. Johanan ben Eleazar, when he was standing in the market. He said to him, "Recite one chapter (of Mishnah) for me." He said to him, "Go to the house of study, and I will recite it for you there." He said to him, "Rabbi, did you not teach me (Prov. 1:20), 'Wisdom shouts for joy ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Townsend 1989 translation of Midrash Tanchuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY)

99

וישב ה' מלך לעולם

"Havayah sat [enthroned] at the Flood, and Havayah sits as King forever." The maamar reads G-d's "sitting" as a lowering of Himself, His presence settling and abiding below.

Psalms 29:10:י"ט תהילים כ"ט

ה' למבול ישב וישב ה' מלך לעולם:

The L-RD sat enthroned at the flood; Yea, the L-RD sitteth as King for ever.

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KEHOT'S NOTE

תהלים כט, י.

100

ישראל מפרנסין

The Zohar on Vayikra: the King's meal waits for the meal of His servants, the aroma of the offerings, and therefore "Israel sustain their Father in heaven."

Zohar III, 7b, ז, ג

KEHOT'S NOTE

זח"ג ז, ב.

101

נגלה כבוד ה'

"And the glory of Havayah shall be revealed, and all flesh together shall see that the mouth of Havayah has spoken." This revelation to the whole world is the blessing of the Time to Come.

Isaiah 40:5:ה' שעיחור מ'ה'

ונגלה כבוד ה' וראו כל־בשר יחדו כי פי ה' דבר:

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

it.'

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KEHOT'S NOTE

ישע"י מ, ה.

PARAGRAPH 13

102 אלה החוקים והמשפטים והתורות

"These are the statutes, the ordinances and the teachings which Havayah gave between Himself and the children of Israel." The verse the maamar set out to explain.

ויקרא כ"ו:מ"ו

אלה החוקים והמשפטים והתורות אשר נתן ה' בינו ובין בני ישראל בהר סיני ביד משה:

These are the statutes and ordinances and laws, which the L-RD made between Him and the children of Israel in mount Sinai by the hand of Moses.

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103 ועונותיכם מבדילים

"But your iniquities have separated between you and your G-d, and your sins have hidden His face from you." This is the separating screen that the curses remove.

ישעיהו נ"ט:ב

כי אם־עונותיכם היו מבדלים בינכם לבין אלקיכם וחטאותיכם הסתירו פנים מכם משמוע:

But your iniquities have separated Between you and your G-d, And your sins have hid His face from you, That He will not hear.

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KEHOT'S NOTE

ישע"י נט, ב.

אסור לאדם שיטעום עד שיתן מאכל לבהמתו שנאמר...

A Person Is Forbidden to Taste Until He Feeds His Animal



The law that one may not eat before feeding one's animal describes the order of prayer: Pesukei deZimra first "feeds" the animal soul with the contemplation of G-d's light within the worlds so that it too can rise, and only then does the G-dly soul "eat" in the Shema by giving itself over to G-d. The Torah is the food that strengthens the soul for that self-giving, received at Sinai in a "marriage" of complete self-nullification.

THE MAAMAR IN BRIEF

The Talmud forbids eating before feeding one's animal, from the order of "I will give grass in your field for your animal, and you shall eat." The Alter Rebbe reads this as the order of prayer. Just as the sacrificial animal needed strength from above to rise into the heavenly fire, the animal soul needs "grass": the contemplation, in Pesukei deZimra, of G-d's light that fills the worlds, which stirs the soul like the angels called "beasts." Only then does a person eat the food of man in the Shema, giving himself over to G-d's essence. The Torah is that food: it gives the G-dly soul strength (oz) and weakens (tushiyah) the knot that binds the animal soul to the world. Grass, barley and wheat are levels of angels and souls; some souls are like sown grain, while higher souls are like planted fruit, transformed through delight. In the future Malchus will bring forth complete souls by itself. Finally, the Giving of the Torah was a "marriage," an inner bond in which the souls left their bodies; from that self-nullification the Shechinah spoke through Moshe, and the King's decrees speak through the Sages.

OUTLINE

1 Feeding the animal first

11

Pesukei deZimra, the contemplation of G-d's light within the worlds, feeds and lifts the animal soul; the Shema is the food of man, in which the soul gives itself to G-d; the Torah strengthens the soul and loosens the animal soul's knot; grass and barley are levels of angels.

2 Wheat, the Torah

¶2

Wheat, the Torah, is above even sovev; the souls pass the influence of barley to the “standing” angels through the Omer, and today’s Shema feeds tomorrow’s Pesukei deZimra.

3 Sowing and planting

¶3-6

Grain multiplies its kind quickly but needs the thirty-nine labors; fruit grows slowly at the top of the tree but is sweet and ready to eat. So with souls: some grow only in quantity, in the lower Gan Eden, while others are transformed by delight in G-d and need no “baking” of love and awe.

4 Loaves from the land

¶7-8

In the future Malchus, the “land,” will be raised to be “the crown of her husband” and will bring forth complete souls by itself; the loaves and garments are the inner and encompassing lights.

5 Betrothal and marriage at Sinai

¶9-10

The mitzvos are the encompassing light of betrothal and the Torah the inner light of the marriage at Sinai, where the souls flew out; from this self-nullification the Shechinah spoke through Moshe, “And I will give,” and the King’s decrees are spoken through the Sages.

KEY CONCEPTS

food for an animal and food for man מאכל בהמה ומאכל אדם

Two stages of prayer: the praises of Pesukei deZimra, which strengthen the animal soul so that it can rise, and the Shema and prayer, in which the G-dly soul gives itself over to the essence of the Infinite Light.

grass עשב

The supernal “grass” is G-d’s light within the worlds (memalei), on which the soul reflects in Pesukei deZimra. It is also the angels, who grow from Malchus without “sowing.”

barley, the measure of hei שעורה שיעור הי

Animal food that is nevertheless sown; the food of the higher angels, corresponding to sovev, and the grain of the Omer offering.

wheat חטה

Food for man: the Torah, higher even than the light that encompasses all worlds.

oz and tushiyah עוז ותושיה

Two names of the Torah: it gives the soul strength to rise, and it weakens the knot that binds the animal soul to the physical world. The two are one process.

running and returning רצוא ושוב

The soul’s rush toward G-d and its return. At Sinai the souls flew out and were brought back by the dew of Torah; the phrase is numerically equal to “Torah.”

sowing and planting זריעה ונטיעה

Sown grain only multiplies its kind, while a planted seed is transformed into a fruit tree: the difference between souls that grow in quantity and souls transformed by delight in G-d.

inner light and encompassing light אור פנימי ואור מקיף

Torah enters a person like bread; the mitzvos surround him like garments, and can be performed without touching the heart.

betrothal and marriage קדושין ונשואין

The covenant before Sinai, an encompassing bond, and the Giving of the Torah, the inner union in which the souls left their bodies.

SECTION 1 • 11

Feeding the animal first

1 אסור לאדם שיטעום^{1,2} עד שיתן מאכל לבהמתו שנאמר ונתתי עשב בשדך לבהמתך³ והדר ואכלת כו'.⁴

A person is forbidden to taste [anything] until he has given food to his animal, as it is said, “And I will give grass in your field for your animal,” and then, “and you shall eat,” etc.

The Talmud rules that a person may not eat before feeding his animals, and learns it from the order of the verse: first “I will give grass in your field for your animals,” and only then “you shall eat and be satisfied.” The maamar reads this law as a picture of the order of prayer: first the “animal” in a person is fed, and only then the person himself.

הנה הקרבנות היה ענינם להעלות בהמה ע"ג [על גבי] המזבח כו' כדי שיהיה מאכל לאר"י [לאריה] דאכיל קרבניו⁵ כמ"ש [לקמן]⁶ בד"ה ואריה כבקר⁷ יאכל תבן^{8,9} (ולשם שייך דרוש זה ג"כ).¹⁰

Now, the substance of the sacrifices was to raise up an animal onto the altar, etc., so that there be food for the “lion that eats sacrifices,” as is explained [below] in the discourse beginning “And the lion shall eat straw like the ox” (and this discourse also belongs there).

In the Temple an animal was brought up onto the altar so that it would become food for the “lion” of fire that consumed the offerings; the Zohar describes the image of a lion coming down from above and crouching on the altar, eating the sacrifices. In Likkutei Torah, Bamidbar, in the discourse “And the lion shall eat straw like the ox,” the Alter Rebbe explains that this fire in the form of a lion consumed the handful of the Omer of barley, and that barley is the food of the angels called “beasts”; here he adds that the present discourse belongs with that one.

והנה כדי שתוכל הבהמה ליכלל באש שלמעלה¹¹ ותהיה לריח ניחוח¹² כו' צריך לזה המשכה והארה מלמעלה למטה ליתן לה כח ועוז לעלות ולהתהפך ממהות למהות כו'

Now, so that the animal can be absorbed into the fire above and become “a pleasing fragrance,” etc., this requires a drawing down and an illumination from above to below, to give it strength and might to ascend and to be transformed from one essence to another, etc.

For the animal to rise and be consumed by the fire from heaven, becoming “a pleasing fragrance” to G-d, it must be changed from one essence into another. That change cannot come from the animal itself: it needs light drawn down from above that gives it the strength to ascend.

והוא בחי עשב של מעלה שנותנים לבהמה מאכל להחזיק כחה שתוכל לעלות כמו שיתחזק האדם ע"י מאכל כו',

And this is the level of the "grass" above, which is given to the animal as food to strengthen its power, so that it can ascend, just as a person is strengthened by food, etc.

The light that gives the animal this strength is called the "grass" above. Just as food strengthens a person, this supernal "grass" is nourishment that strengthens the "animal" so that it can rise.

¹³ וזהו ונתתי עשב בשדך לבהמתך שתוכל לעלות כו' ועמ"ש מענין פי עשב בד"ה ואלה המשפטים

And this is [the meaning of] "And I will give grass in your field for your animal": so that it can ascend, etc. And see what is written on the meaning of "grass" in the discourse beginning "And these are the ordinances."

This is the inner meaning of "I will give grass in your field for your animal": G-d provides the "animal" with what it needs in order to ascend. In Torah Ohr, Mishpatim, in the discourse "And these are the ordinances," the Alter Rebbe explains that the animal can rise only through an influence from above called esev, "grass," which grows from a spiritual source as grass grows from the earth's power of growth, and which is the Daas that gives life to the emotions.

והיינו בפסוקי דזמרה דהתפעלות הנפש האלקי הוא בבחי בהמה כדוגמת המרכבה עליונה דפני אריה פני שור¹⁴ כו' וכמ"ש וישרנה הפרות¹⁵ כו' הלך וגעו כו' כמ"ש [לקמן] (בד"ה וספרתם לכם דחג השבועות)¹⁶

That is, in Pesukei deZimra (the Verses of Praise), for the stirring of the G-dly soul is on the level of an "animal," after the pattern of the supernal Chariot, with "the face of a lion ... the face of an ox," etc., and as it is written, "And the cows went straight," etc., "going along and lowing," etc., as is explained [below] (in the discourse beginning "And you shall count for yourselves," of the festival of Shavuos).

In the daily prayers this happens in Pesukei deZimra, the psalms of praise said before the Shema. There the G-dly soul is stirred in the manner of an "animal," like the lion and ox faces of the Chariot that Ezekiel saw, and like the cows that drew the Ark back from the Philistines, lowing as they went. In Likkutei Torah, Bamidbar, in the Shavuos discourse "And you shall count for yourselves," the Alter Rebbe explains that the angels' love burns openly, like glowing coals, because they grasp G-d's light as it is drawn into the revealed world, and he gives these lowing cows as an example.

והוא מהתבוננות שבחו של מקום בבחי' ממכ"ע [ממלא כל עלמין] דוקא וכמ"ש בד"ה בכ"ה בכסליו¹⁷ ובד"ה אדם כי יקריב¹⁸ מכם¹⁹ וכמו בשרשה שלוקחה משמרי האופנים.

And it comes from contemplating the praise of the Omnipresent specifically at the level of the light that fills all worlds (memalei kol almin), as is explained in the discourse beginning "On the twenty-fifth of Kislev" and in the discourse beginning "When a man of you brings an offering"; and as [it is] in its root, for it was taken from the dregs of the Ofanim.

This stirring comes from contemplating G-d's light as it fills and gives life to every world (memalei kol almin), the level of G-dliness that can be grasped within creation. It also matches the root of the animal soul: in Likkutei Torah, Vayikra ("When a man of you brings an offering"), the Alter Rebbe teaches that it was taken from the dregs of the Ofanim, a class of angels, and is rooted in the "face of the ox" of the Chariot, and in Torah Ohr ("On the twenty-fifth of Kislev") he explains that prayer, in place of the offerings, lifts this animal soul with fiery yearning.

והנה התפעלות המלאכים הנק' חיות ובהמות למעלה הוא מבחי' צמצום השגתם באלקים בבחי' ממלא כח הפועל בנפעל לבד

Now, the stirring of the angels who are called "chayos" and "behemos" (beasts and animals) above comes from the constriction of their comprehension of G-d, at the level of the light that fills [all worlds], the power of the Maker within the made, alone

The angels called chayos and behemos, "beasts" and "animals," are stirred because their grasp of G-d is limited. They perceive only G-d's power as it is present within what He makes: the light that fills the worlds.

(וכמ"ש במ"א בפי' וצדקתך ירננו²⁰ בד"ה רני ושמחי)²¹ והוא ענין השירה בפסוד"ז [בפסוקי דזמרה] באמרו אשירה לה' כי גאה²² כוי וכיוצא

(as is explained elsewhere on the meaning of "And they shall sing joyously of Your righteousness," in the discourse beginning "Sing and rejoice"). And this is the matter of the song in Pesukei deZimra, in saying, "I will sing to Havayah, for He is highly exalted," etc., and the like.

This angelic kind of song is what Pesukei deZimra gives voice to, as in the Song at the Sea, "I will sing to Havayah, for He is highly exalted." In Torah Ohr, Miketz, in the discourse "Sing and rejoice," the Alter Rebbe explains "They shall sing joyously of Your righteousness": the angels sing out of longing to be absorbed into the Infinite Light, yet they grasp it only as it is clothed in His Malchus, called "righteousness," the light that gives life to the worlds; and Pesukei deZimra were instituted on this pattern.

ולכך נקראים פסוקי דזמרה דוקא (ועמ"ש בד"ה מזמור שיר חנוכת הבית)^{23, 24}

That is why they are called specifically Pesukei deZimra, "Verses of Song" (and see what is written in the discourse beginning "A psalm, a song for the dedication of the House").

The very name of these prayers shows their nature: zimrah, "song," is the singing of the angels. In Likkutei Torah, V'Zos HaBerachah, the discourse on "A psalm, a song for the dedication of the House" explains that mizmor is the song of the angels who stand in the heights of the world, a song still clothed in a "vessel."

ועי"ז יש כח לנפש הבהמית ג"כ להתעלות ולהכלל באש שלמעלה ע"י התלהבות הנפש אלקית והוא ע"י בחי העשב שנותנים לה

And through this the animal soul too has the power to be elevated and to be absorbed into the fire above, through the fervor of the G-dly soul; and this is through the level of the "grass" that is given to it,

As the G-dly soul is set aflame by this contemplation, the animal soul too is lifted and can be consumed, like an offering, in the "fire above." What makes this possible is the "grass" that is given to it.

דהיינו הארות והמשכות אלקות מבחי ממלא כ"י שמתבוננת הנפש אלקית ומסדר שבחו של מקום²⁵ כ"י.

namely, the illuminations and drawings-down of G-dliness from the level of the light that fills [all worlds], etc., which the G-dly soul contemplates, as one sets out the praise of the Omnipresent, etc.

The "grass" is the G-dly light of memalei on which the G-dly soul reflects while the person recounts G-d's praises. The words "sets out the praise of the Omnipresent" come from the Talmud's teaching that a person should first set forth G-d's praise and only afterwards pray.

וזוהו אסור לאדם שיטעום כ"י (כן הגירסא ספ"ה דגיטין דס"ב סע"א [סוף עמוד א] וכ"כ [וכן כתב] המ"א [המגן אברהם] ס"י קס"ז ס"ק י"ח. והב"י [והבית יוסף] כ' [כתב] שיאכל וכן הגירסא בברכות ד"מ ע"א)

And this is [the meaning of] "A person is forbidden to taste," etc. (So is the reading at the end of chapter 5 of Gittin, folio 62, end of side a, and so wrote the Magen Avraham, section 167, subsection 18. The Beis Yosef wrote "to eat," and so is the reading in Berachos, folio 40a.)

The Talmudic law is now read in this light. In a parenthesis the Alter Rebbe records the two versions of the saying: Gittin and the Magen Avraham have "to taste," while the Beis Yosef and the Talmud in Berachos have "to eat."

פִּי כִּי יֵשׁ בִּי מִיָּנִי מֵאֵכֶל אֶחָד מֵאֵכֶל לָאָדָם, וְהִבֵּי מֵאֵכֶל לְבִהֵמָה וּתְחַלְלֶה יֵשׁ לְהֵאֲכִיל לְבִהֵמָה

The meaning is: there are two kinds of food, one food for man and the second food for an animal; and first one must feed the animal.

The law is now explained: there are two kinds of food, food for man and food for an animal, and the animal must be fed first.

הוא שיסדר שבחו של מקום בפסוד"י [בפסוקי דזמרה] להיות עי"ז כח ועוז לנפש הבהמית דוקא ליכלל ולהדבק באור א"ס ב"ה ואחר שהאכיל לבהמתו יטעום בבחי' מאכל אדם

This means that he should set out the praise of the Omnipresent in Pesukei deZimra, so that through this there be strength and might for the animal soul specifically, to be absorbed into and to cleave to the Infinite Light (Or Ein Sof), blessed be He. And after he has fed his animal, he may taste of the level of food for man,

Feeding the animal means setting out G-d's praise in Pesukei deZimra, which gives strength specifically to the animal soul, so that it too can be absorbed into the Infinite Light and cleave to it. Only after this may the person "taste" his own food, the level of food for man.

דהיינו בקי"ש [בקריאת שמע] ותפלה שמוסר נפשו באחד ממש במהות ועצמות אור א"ס ולא מהתכונות התפשטות אורו בלבד כו' שהוא בחי' אדם אדמה לעליון^{26,27} כו'

that is, in the Shema and prayer, where he gives over his soul into the One itself, into the very being and essence of the Infinite Light, and not from contemplating the spreading forth of His light alone, etc.; and this is the level of "man" (adam), [as in] "I will be like (adameh) the Most High," etc.

Food for man is the Shema and the prayer that follows it, where a person gives up his soul to G-d at the word "One" (Echad), cleaving to the very essence of the Infinite Light rather than to the light that spreads into the worlds. This is the level called "man" (adam), which the Shelah connects with adameh l'elyon, "I will be like the Most High" (Isaiah 14:14): in the verse it is the boast of the king of Babylon, but here it describes the soul that resembles its Source. In Torah Ohr, Mishpatim, the Alter Rebbe explains that adam is the Name Mah (45), the souls of Atzilus, while behemah, "animal," is the Name Ban (52), the souls of Beriah.

וזהו והדר ואכלת ושבעת כו' שהוא ענין ק"ש [קריאת שמע] דכתיב בה אכלתי יערי עם דבשי²⁸ כו' יערי יוצר אור התפעלות המלאכים דבשי ק"ש [קריאת שמע] כו' ועמ"ש בד"ה כי תצא.²⁹

And this is [the meaning of] “and then, and you shall eat and be satisfied,” etc.: this is the matter of the Shema, of which it is written, “I have eaten my honeycomb with my honey,” etc.: “my honeycomb” is Yotzer Or, the stirring of the angels; “my honey” is the Shema, etc. And see what is written in the discourse beginning “When you go out.”

This is why the verse says “and then you shall eat and be satisfied”: the true meal comes in the Shema. The Alter Rebbe reads “I have eaten my honeycomb with my honey” as two stages: the “honeycomb” is the blessing Yotzer Or, which describes the angels’ excitement, and the “honey” is the Shema itself. In Likkutei Torah, Ki Seitzei, he explains that the blessings before the Shema were instituted so that a person, contemplating how the beings of the Chariot melt in fiery love, kindles that love in his own animal soul too.

(ועד"ז הוא קרבן העומר וספירת העומר קודם שבועות כי העומר שעורים מאכל בהמה^{30,31} לברר נה"ב [נפש הבהמית] ולהעלותה ועי"ז אח"כ בשבועות לכו לחמו בלחמי³². אלא ששעורה היא ע"י זריעה משא"כ עשב וכדלקמן).

(And along these lines are the Omer offering and the Counting of the Omer before Shavuot: for the Omer is barley, food for animals, to refine the animal soul and raise it up; and through this, afterwards, on Shavuot, “Come, eat of my bread.” Except that barley comes through sowing, which is not so with grass, as [explained] below.)

The same order appears in the calendar. The Omer of barley, animal food, is offered on Pesach and counted for seven weeks to refine and raise the animal soul, and only then, on Shavuot, comes the Torah, “Come, eat of my bread”; the Alter Rebbe notes that barley, unlike grass, grows from sowing, a point he takes up below.

והנה ידוע שהתורה נקראת עוז וגם נקראת תושי' [תושיה]³³ שמתשת כחו של אדם³⁴ כו', הענין הוא דכמו שבקרבנות כתיב לחמי לאשי³⁵ כו' כן התורה נק' לחם³⁶ כמ"ש לכו לחמו³⁷ כו'

Now, it is known that the Torah is called “strength” (oz), and it is also called tushiyah, for it weakens (mateshes) a person’s strength, etc. The explanation is that just as of the sacrifices it is written, “My bread for My fire-offerings,” etc., so the Torah is called “bread,” as it is written, “Come, eat (lachamu),” etc.

Two names of the Torah are taken up: oz, “strength,” and tushiyah, which the Talmud reads as “that which weakens a person’s strength.” Just as the sacrifices are called G-d’s “bread,” the Torah is called bread, as in “Come, eat of my bread”; the Sages read that verse as Torah.

וכמו שהמאכל מחזק כח אדם כן התורה נותנת כח ועוז לנפש אלקית הנק' אדם ונק' מאכל אדם שע"י לימוד אותיות דבר הלכה תתחזק הנפש אלקית

And just as food strengthens a man's power, so the Torah gives strength and might to the G-dly soul, which is called "man" (adam), and [the Torah] is called "food for man": for through studying the letters of the word of halachah, the G-dly soul is strengthened,

Like food, the Torah strengthens: it is "food for man," nourishing the G-dly soul, which is the one called "man." The very letters of the halachah a person studies give the G-dly soul strength.

כדי שתוכל למסור נפשה באחד ³⁸ ממש ³⁹ ע"י ק"ש [קריאת שמע] כוי אכלו רעים ⁴⁰ כוי ועמ"ש מזה בד"ש וספרתם לכם. ⁴¹

so that it can give itself over into the One itself, through the Shema, etc.: "Eat, friends," etc. And see what is written on this in the discourse beginning "And you shall count for yourselves."

The strength the Torah gives is what allows the G-dly soul to give itself over completely to G-d in the Shema, as in "Eat, friends." The Alter Rebbe refers to his Shavuot discourse "And you shall count for yourselves," which also treats the angels' fiery love and the Omer.

וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] שעל כל דבור ודבור פרחה נשמתן ⁴² והחזירן בטל תחיה כמ"ש בת"י [בתרגום ירושלמי] בתלים (סי' ס"ח) ע"פ גשם נדבות ⁴³ תניף ⁴⁴ והיינו טל תורה

And this is [the meaning of] what our Sages, of blessed memory, said, that at each and every utterance their souls flew out, and He restored them with the dew of resurrection, as is written in the Targum Yerushalmi on Psalms (chapter 68) on [the verse] "A rain of bounty You shed"; and that is the dew of Torah.

The Sages taught that at each of the Ten Commandments the souls of Israel left them, and G-d revived them with the dew that will one day revive the dead. The Targum on Psalms reads "A rain of bounty You shed" in this way, and the Alter Rebbe identifies that dew as the "dew of Torah."

והיינו דמה שפרחה נשמתן במס"נ [במסירות נפש] ממש החזירן לגופים שלהם ע"י טל תורה בבחי' שוב לפי שנתנה כח ועוז לנפשם להתחזק ולחזור בגופם כמו ששייב הנפש ע"י מאכל

That is: when their souls had flown out in actual self-sacrifice (mesirus nefesh), He returned them to their bodies through the dew of Torah, on the level of "returning" (shov), because it gave their souls strength and might to grow strong and return into their bodies, just as one restores the soul through food.

Their souls flew out in real self-sacrifice, and the Torah itself brought them back into their bodies, much as food restores a person's spirit. This return is the shov, the "returning" that follows the soul's outward rush.

(וזהו רצוא ושוב⁴⁵ גימטריא תורה⁴⁶ שע"י שפרחה נשמתן בבחי' רצוא ואח"כ החזיר להם בבחי' ושוב עי"ז יוכלו לקבל התורה שכל ענינה רצוא ושוב כמ"ש בד"ה זאת חקת התורה).⁴⁷

(And this is [why] ratzo vashov, "running and returning," is numerically equal to "Torah": for through their souls having flown out, on the level of "running," and afterwards His having returned [them] to them, on the level of "and returning," through this they were able to receive the Torah, whose whole substance is running and returning, as is explained in the discourse beginning "This is the statute of the Torah.")

The phrase ratzo vashov, "running and returning," from Ezekiel's vision of the chayos, has the numerical value of "Torah": ratzo (297) and vashov (314) make 611, the value of the letters of Torah. Having lived through both the running out of the soul and its return, Israel could receive the Torah, whose whole nature is this double movement. In Likkutei Torah, Chukas ("This is the statute of the Torah"), the Alter Rebbe explains that the red heifer is called "the statute of the Torah" because its whole substance is running and returning.

ומה שנקראת תושיה ג"כ היינו לפי שידוע שכל דבר הצריך להתעלות למעלה והוא מקושר בקשר של קיימא למטה א"א לו לעלות בלתי שיתירו לו בתחלה הקשר שמקושר למטה ואז יוכל לעלות כו',

And that it is also called tushiyah is because, as is known, anything that needs to rise upward but is tied below with a lasting knot cannot rise unless the knot that ties it below is first untied for it; and then it can rise, etc.

The second name, tushiyah, is explained by a simple principle. Something tied below with a firm, lasting knot cannot rise until that knot is first loosened.

כמ"כ [כמו כן] לפי שהתורה נותנת כח ועוז לעלות יש בכחה ג"כ להתיר הקשר שנתקשרה הנפש בהמית בגשמיות עוה"ז ולהתיש כח התקשרותה כדי שתוכל לעלות כו'

So too, because the Torah gives strength and might to rise, it also has the power to untie the knot with which the animal soul has tied itself to the physicality of this world, and to weaken the force of its attachment, so that it can rise, etc.

In the same way the Torah, which gives the strength to rise, can also loosen the knot that ties the animal soul to the physical world. It weakens that attachment so that the animal soul can rise.

ולכך נקראת תושיה שמתשת כח הקשר של הנפש הבהמית והוא ענין אחד עם מה שנותנים כח ועוז לנפש לעלות כי הא תליא ועמ"ש מזה בד"ה בחודש השלישי⁴⁸ לצאת⁴⁹ בניי [בני ישראל] מארץ מצרים.

That is why it is called tushiyah, for it weakens (mateshes) the force of the animal soul's knot. And this is one matter with giving the soul strength and might to rise, for the one depends on the other. And see what is written on this in the discourse beginning "In the third month after the children of Israel went out of the land of Egypt."

This is why the Torah is called tushiyah, "that which weakens": it weakens the animal soul's bond with the physical. Loosening that bond and giving the strength to rise are one process, each depending on the other, and the Torah Ohr discourse on the month of the Giving of the Torah describes this leaving of the body's narrow straits.

והנה ההפרש שבין עשב למאכל אדם הוא רק במה שהעשב אינו צומח מסיבות הזריעה אלא מעצמו בלבד

Now, the difference between grass and food for man lies only in this: grass does not grow as a result of sowing, but of itself alone,

The maamar now asks what distinguishes "grass," food for animals, from food for man. The only difference is in how they grow: grass grows by itself, without being sown.

דהיינו מכח הצומח שבארץ (ועמ"ש בד"ה כי כארץ תוציא צמחה^{50,51} ובאג"ה [ובאגרת הקודש] סד"ה איהו וחיוהי),⁵² משא"כ מאכל אדם אינו צומח כ"א ע"י זריעה כשזורעין החטה אז תצמח כו'.

that is, from the power of growth that is in the earth (and see what is written in the discourse beginning "For as the earth brings forth her growth," and in Iggeres HaKodesh, at the end of the discourse beginning "He and His life-forces"), whereas food for man grows only through sowing: when one sows the wheat, then it will grow, etc.

Grass comes from the earth's own power of growth, while wheat, food for man, grows only when it is sown. In Iggeres HaKodesh, referred to here, the Alter Rebbe writes that what comes from sowing and planting is far superior to what rises by itself from the earth's power of growth alone.

והנמשל מוכן דהמלאכים הנקי עשב השדה⁵³ בזח"א [בזהר חלק א] בראשית דיי"ח ע"ב⁵⁴ והם המאכל לבהמה שם ב"ן [שם ב"ן]⁵⁵ כו'

And the analogue is understood: the angels, who are called “the grass of the field” in the Zohar, Part I, Bereishis, folio 18b, and who are the food for the “animal” (behemah), the Name Ban, etc.—

Applied above, “the grass of the field” is the angels. The Zohar reads “He makes grass grow for the animal” as angels created for a single hour who are food for the supernal “animal,” and the herbage “for the service of man” as the Ofanim, Chayos and Keruvim. The “animal” (behemah) has the numerical value 52, that of the Name Ban.

הם באים וצומחים מכח המלכות עצמה הנקראת ארץ כמ"ש בד"ה והיה מספר בניי [בני ישראל]⁵⁶ בלתי זריעות אור הזרוע מצדיק⁵⁷ ח"י עלמין כו' חי העולמים מלך⁵⁸ כו',

they come and grow from the power of Malchus itself, which is called “earth,” as is explained in the discourse beginning “And the number of the children of Israel shall be,” without the sowings of the sown light from the Tzaddik, the Life of the Worlds (Chai Almin), etc., “the Life of the Worlds, King,” etc.;

The angels grow from the power of Malchus itself, which is called “earth,” without any “sowing” of the light sown for the righteous, the light that comes from the Tzaddik who is the Life of the Worlds, the sefirah of Yesod. In Likkutei Torah, Bamidbar (“And the number of the children of Israel shall be”), the source of the souls, Knesses Yisrael, is called “earth” and identified with His Malchus, the source and life of all the worlds. The words “the Life of the Worlds, King” are from the blessing Baruch She’amar.

והתבואה שהן הנשמות הנקי ראשית תבואתו⁵⁹ שנק' אדם נצמחים ע"י בחי זריעה בארץ דוקא שהוא ההמשכה מבחי יחיד חי העולמים בבחי מדת מלכותו ית' כו'

and the grain, which is the souls, who are called “the first of His produce” and are called “man,” grows specifically through the level of sowing in the earth, which is the drawing down from the level of “the Only One, the Life of the Worlds,” into the level of the attribute of His Malchus, may He be blessed, etc.

The souls, by contrast, are “grain,” “the first of His produce,” and are called “man.” They grow only through “sowing” in the earth: a drawing down from “the Only One, the Life of the Worlds” into His Malchus.

והן מאכל לאדם העליון כביכול היינו ע"י מס"נ [מסירות נפש] הנשמות בק"ש [בקריאת שמע] באחד ממש עולים לאשתאבא בגופא דמלכא^{60,61} כו' ועמ"ש בד"ה אדם כי יקריב מכם.⁶²

And they are food for the supernal Man, as it were: that is, through the self-sacrifice of the souls in the Shema, into the One itself, they rise "to be absorbed into the body of the King," etc. And see what is written in the discourse beginning "When a man of you brings an offering."

The souls are in turn food for the supernal Man, as it were. In the Shema, when they give themselves over to G-d, they rise to be absorbed "into the body of the King," as the Zohar puts it, like food that becomes part of the one who eats it.

(והנה שעורה היא מאכל בהמה והיא ג"כ ע"י זריעה דוקא כמו חטה ממש וצ"ל כי יש כמה מדרגות במלאכים הנק' בהמה וכמו ההפרש בין בחי' יוצר משרתים⁶³ ובין ואשר משרתיו בד"ה והניף את העומר⁶⁴)

(Now, barley is food for animals, and it too comes specifically through sowing, exactly like wheat. It must be said that there are several grades among the angels who are called "animal," as in the difference between the level of "Who forms ministering [angels]" and "and Whose ministers," in the discourse beginning "And he shall wave the Omer":

A difficulty is raised: barley is animal food, yet it is sown just like wheat. The answer is that the angels called "animal" are of several grades, like the two kinds named in the blessing before the Shema, "Who forms ministering [angels]" and "Whose ministers all stand in the heights of the universe." In Likkutei Torah, Emor ("And he shall wave the Omer"), the Alter Rebbe explains that the first are created each day, sing and pass away, while the second stand forever, from the six days of Creation.

שעל בחי' המלאכים הנק' יוצר משרתים ע"ז נאמר מצמיח חציר לבהמה⁶⁵ כו' משא"כ המלאכים הנק' ואשר משרתיו כולם עומדים ברום עולם משי"ב [מששת ימי בראשית] הם גבוהים יותר כו'

for of the level of the angels called "Who forms ministering [angels]" it is said, "He makes grass grow for the animals," etc.; whereas the angels called "and Whose ministers all stand in the heights of the universe," [who are] from the six days of Creation, are higher, etc.,

Of the lower angels, formed anew each day, it is said that G-d "makes grass grow for the animals." The angels who stand permanently, from the six days of Creation, are higher.

והן מקבלים מבחי' שעורה שעור⁶⁶ ה' ועוד דגם בנשמות כתיב וזרעתי את⁶⁷ בני ישראל זרע אדם וזרע בהמה⁶⁸ הרי גם בבחי' בהמה נאמר וזרעתי שבאין ע"י זריעה ממש.

and they receive from the level of barley (se'orah), [whose letters spell] shi'ur hei, "the measure of hei." Moreover, of the souls too it is written, "And I will sow the children of Israel [with] the seed of man and the seed of animal": thus of the level of "animal," too, it says "And I will sow," for they come through actual sowing.

The higher angels, who stand permanently, receive from "barley" (se'orah), whose letters read shi'ur hei, "the measure of hei," as the Zohar teaches: se'orah is shi'ur with a hei added. In Likkutei Torah, Bamidbar ("And the lion shall eat straw like the ox"), the Alter Rebbe explains this as a measure drawn from the hei, the "breath of His mouth," which is the food of the angels called beasts and chayos. The verse about sowing Israel with "the seed of man and the seed of animal" confirms that even the level of "animal" comes from sowing.

ואפ"ל [ואפשר לומר] כי העשב שצומח מאליו שרשו מבחי' ההמשכה חזונית לחדש הישנות ע"ד המחדש בטובו⁶⁹ בכל יום תמיד כו' אבל מה שבא ע"י זריעה וצמיחה נמשך מבחי' ההמשכה הפנימית⁷⁰

And it may be said that the grass that grows by itself is rooted in the level of the drawing-down of the outer dimension (chitzoniyus), to renew what has grown old, in the manner of "Who in His goodness renews each day, continually," etc.; but what comes through sowing and growing is drawn from the level of the inner drawing-down.)

The Alter Rebbe suggests that self-growing grass is rooted in an outer drawing-down of light, the kind that each day renews a creation grown old. What is sown and grows comes from an inner drawing-down.

(ע"י בע"ח [בעץ חיים] שער הק"ש [הקריאת שמע] פרק י"א)

(See Etz Chaim, Sha'ar Kerias Shema, chapter 11.)

Here the Alter Rebbe sends the reader to the Arizal's teaching recorded in Etz Chaim, in the gate on the Shema, chapter 11.

ועמ"ש בד"ה וידעת היום⁷¹ ההפרש בין מ"ש אתה הראת לדעת⁷² שהוא הדעת בבחי' ממכ"ע [ממלא כל
עלמין] ובין מ"ש וידעת היום שהוא הדעת בבחי' סוכ"ע, עדי"ז י"ל [יש לומר] ההפרש בין בחי' עשב ובין
בחי' שעורה.^{73, 74, 75, 76}

And see what is written in the discourse beginning "Know this day" on the difference between what is written, "You have been shown, to know," which is Daas (knowledge) at the level of the light that fills all worlds, and what is written, "Know this day," which is Daas at the level of the light that encompasses all worlds (sovev kol almin). Along these lines one may explain the difference between the level of grass and the level of barley.

The Alter Rebbe also refers to his discourse "Know this day," which contrasts two verses of the same chapter (Deuteronomy 4:35 and 4:39): "You have been shown, to know" is knowledge of G-d as He fills the worlds (memalei), while "Know this day" is knowledge of Him as He encompasses them (sovev). The difference between grass and barley may be understood the same way: grass corresponds to memalei, barley to sovev.

SECTION 2 • 12

Wheat, the Torah

2 ולפ"ז [ולפי זה] בחי' חטה מאכל אדם שהיא התורה זהו מה שלמעלה מבחי' סוכ"ע שהתורה נק' משל
הקדמוני⁷⁷ בחי' קדמונו של עולם כו'.

Accordingly, the level of wheat, food for man, which is the Torah, is what is higher than the level of the light that encompasses all worlds (sovev kol almin); for the Torah is called "the parable of the Ancient One," the level of the Ancient One of the world, etc.

If grass is the level of memalei and barley the level of sovev, then wheat, food for man, which is the Torah, is higher even than sovev. In its plain sense, "the proverb of the ancients" is the old saying David quotes to Shaul (I Samuel 24:14); Rashi there reads it as the Torah, the parable of the Holy One, "the Ancient One of the world," and so the maamar reads it here.

גם י"ל [יש לומר] כי השפעת השעורה נמשך במלאכים ע"י הנשמות דהיינו ע"י קרבן העומר שעורים וזהו כענין ונתתי לך מהלכים בין⁷⁸ העומדים שממשיכים ההילוך בבחי' העומדים שהם המלאכים כמ"ש בת"א [בתורה אור] ס"פ וישב על פסוק זה,

It may also be said that the influence of the barley is drawn into the angels through the souls, that is, through the Omer offering of barley. And this is like the matter of "And I will give you walking among those who stand": [the souls] draw walking into the level of "those who stand," who are the angels, as is explained in Torah Ohr, at the end of Parshas Vayeshev, on this verse.

A further explanation: the influence of barley reaches the angels through the souls, by means of the Omer of barley that Israel offered. This is the sense of Zechariah's "I will give you walking among those who stand." In Torah Ohr, at the end of Vayeshev, the Alter Rebbe explains that the angels, and the souls before they descend, are called "those who stand"; only a soul clothed in a body and an animal soul is a "walker," and it brings this walking into the inner dimension of the angels.

וזהו ניגרא דחמרי שערי שע"י נעשה בבחי' מהלך כו'

And this is [the meaning of] "the donkeys' pace is barley": for through this [one] comes to the level of one who walks, etc.

The saying "the donkeys' pace is barley" makes the same point: barley is what makes the animal walk, and so through the barley of the Omer the "standing" angels are set walking.

ומ"ש בפי ק"ש [קריאת שמע] ונתתי עשב⁷⁹ כו' היינו לפי שנעוץ סופן בתחלתן⁸⁰ כו' לכך ע"י מס"נ [מסירות נפש] שבק"ש [שבקריאת שמע] היום יוכל ליתן מאכל לבהמתו למחר בפסוקי דזמרה כו':

And as for what is written in the passage of the Shema, "And I will give grass," etc., that is because "their end is wedged in their beginning," etc.; therefore, through the self-sacrifice (mesirus nefesh) in the Shema today, one can give food to his animal tomorrow, in Pesukei deZimra, etc.

The Alter Rebbe now asks why the verse about feeding the animal, "And I will give grass," stands in the Shema, which comes after Pesukei deZimra. It stands there because "their end is wedged in their beginning," in the words of Sefer Yetzirah: the self-sacrifice of today's Shema provides the food for tomorrow's Pesukei deZimra.

SECTION 3 • 113-6

Sowing and planting

3 ב והנה יש עוד ההפרש בין זריעה לנטיעה ארץ חטה כו' גפן⁸¹ כו' וכתוב ואנכי נטעתיך שורק⁸²

2. Now, there is a further difference, between sowing and planting: “A land of wheat,” etc., “vine,” etc., and it is written, “And I planted you a choice vine.”

A second section begins with a further distinction: between sowing, as with grain, and planting, as with trees. The verse “a land of wheat ... and vine” names both, and Jeremiah’s “I planted you a choice vine” speaks of Israel as a planted vine.

שהזריעה דתבואה כמו גרעין החטה יצמח ממנו כדמותו ובצלמו אלא שהוא בתוספת וריבוי ואין צריך שהות כ"כ [כל כך] ועיכוב מזמן הזריעה עד הצמיחה

For in the sowing of grain, as with the kernel of wheat, there grows from it [a plant] in its likeness and in its image, only with addition and increase; and it does not need so much time and delay from the time of sowing until the growth.

A sown kernel of wheat produces more of its own kind: what grows is like the seed, only more of it. It also grows fairly quickly.

ואמנם יצטרך ללמ"ד טי"ת מלאכות לחרוש ולזרוע כו' דש בורר ואופה ומבשל עד שראוי לאכילה כו'

However, it will need the thirty-nine labors: to plow and to sow, etc., threshing, sorting, and baking and cooking, until it is fit to eat, etc.

Grain, however, must go through the thirty-nine labors, the categories of work forbidden on Shabbos that the Mishnah lists, whose first part follows the making of bread from plowing and sowing through threshing, sorting and baking. Only then can it be eaten.

והנטיעה שנוטע גרעין תפוח יצמח אילן שלו והתפוח יצמח בראשו דוקא ויש שהות ועיכוב רב בזמן צמיחתו

And with planting, when one plants the seed of an apple, its tree grows, and the apple grows specifically at its top; and there is a long time and delay in the time of its growth.

A planted apple seed, by contrast, becomes a whole tree, and the fruit appears only at its top. It takes a long time to grow.

וגם ג' שני ערלה נוהג בו (עמ"ש בד"ה ונטעתם כל עץ מאכל)⁸³ ויש שזמן צמיחתו מתעכב ע' [שבעים] שנים כמו התמר דכתיב צדיק כתמר יפרח⁸⁴ כו' (ועמ"ש מזה גבי שמיני עצרת).

And the three years of orlah also apply to it (see what is written in the discourse beginning “And you shall plant every tree for food”); and there are some whose growth is delayed seventy years, like the date palm, as it is written, “The righteous shall flourish like the date palm,” etc. (and see what is written on this in connection with Shemini Atzeres).

A young tree's fruit is forbidden for its first three years (orlah), and some trees take even seventy years to bear fruit, like the date palm of “The righteous shall flourish like the date palm.” The Alter Rebbe refers to his discourse on “And you shall plant every tree for food” and to a discussion in connection with Shemini Atzeres.

ואמנם א"צ [אין צריך / אינו צריך] להכשר ותיקון ע"י ל"ט מלאכות כי הפרי מיד ראוי לאכילה וגם יש בה תענוג מן מתיקות הטעם משא"כ במאכל הלחם דתבואה כו' ועוד כמה מיני מדרגות חלוקים ביניהם כו'.

However, it does not need preparation and rectification through the thirty-nine labors, for the fruit is fit to eat at once, and it also has delight, from the sweetness of its taste, which is not so with the food of bread from grain, etc. And there are several more kinds of grades of difference between them, etc.

Yet fruit needs none of these labors of preparation: it can be eaten at once, and it has the pleasure of sweetness that bread lacks. There are other differences too, and the following paragraphs apply them to the souls.

4 והנמשל בכל אלה החלוקים יוכן למעלה דנשמה האלקית שנזרעת מאור הזרוע לצדיק⁸⁵ כו' יש נשמה שהוא כמשל התבואה כמ"ש ראשית תבואתה⁸⁶ עד"מ התבואה הנזרע בגרעין החטה לא תהיה רק בריבוי אבל לא בשינוי המהות כצמיחת התפוח כו'

The analogue of all these differences will be understood above: of the G-dly soul, which is sown from the “light sown for the righteous,” etc., there is a soul that is like the analogy of grain, as it is written, “the first of His produce.” For example, the grain sown from the kernel of wheat will be only with increase, but not with a change of essence, as with the growth of the apple, etc.

Applied to souls: every G-dly soul is “sown” from the light sown for the righteous, but some are like grain, “the first of His produce.” Like a kernel of wheat, such a soul grows only in quantity, without the change of essence by which a seed becomes an apple.

והיינו ענין נשמות שבג"ע [שבגן עדן] התחתון שהם רק בריבוי והגדלה שניתוסף האור אלקי בהם בבחי' ריבוי בלבד כו'

And this is the matter of the souls in the lower Gan Eden, who are only in increase and growth, in that the G-dly light is added in them by way of increase alone, etc.

The grain-like souls are those of the lower Gan Eden, the lower of the two Gardens of Eden in which souls enjoy G-d's light: in them the G-dly light simply increases.

ויש נשמות גבוהות יותר שמתענגים על הוי' בתענוג ועריבות ומתיקות ידידות כו' כמשל התפוח וכמ"ש רפדוני בתפוחים⁸⁷ כו'

And there are higher souls, who delight in Havayah with delight and pleasantness and the sweetness of affection, etc., like the analogy of the apple, and as it is written, "Spread apples about me," etc.

Higher souls take delight in G-d with sweetness and affection, like the apple, as in "Spread apples about me," the plea of one faint with love.

ונשתנה מהותם לגמרי לעילויא מכפי אופן זריעתן מאור הזרוע לצדיק כו' כמעלת התפוח על הגרעין הנטוע

And their essence has been changed completely, elevated beyond the manner of their sowing from the "light sown for the righteous," etc., like the superiority of the apple over the planted seed.

Their essence is transformed completely, far beyond the level at which they were sown, just as the apple far surpasses the seed from which it grew.

וזהו ג"כ כענין ההפרש בין העלייה דרך השתלשלות עילה ועלול ובין העלייה שלא כסדר ההשתלשלות ונקי בחי' זו חקל תפוחין קדישין ע"ש כתפוח בעצי היער כן דודי⁸⁸ כו'

And this too is like the difference between ascent by way of the chain of descending worlds (hishtalshelus), of cause and effect, and ascent that is not in the order of that chain. And this level is called "the field of holy apples," after [the verse] "Like an apple tree among the trees of the forest, so is my beloved," etc.

The difference parallels two kinds of ascent: step by step through the ordered chain of cause and effect, or a leap beyond that order. The second is called "the field of holy apples," a name from the Zohar, after "Like an apple tree among the trees of the forest, so is my beloved."

והוא בחי' יאר ה' פניו אליך,⁸⁹ ועיין בפרדס ערך שדה פי' שדה תפוחים בחי' תפארת⁹⁰ ועמ"ש מענין תפארת בפי' קדושים בד"ה ונטעתם כל עץ מאכל.⁹¹

And this is the level of “May Havayah make His face shine upon you.” And see the Pardes, under the entry “field,” [where it] explains “a field of apples” as the level of Tiferes (beauty); and see what is written on the matter of Tiferes in Parshas Kedoshim, in the discourse beginning “And you shall plant every tree for food.”

This level is that of “May Havayah make His face shine upon you,” the shining of G-d’s countenance. The Pardes, under the entry “field,” explains the “field of apples” as Tiferes, and the Alter Rebbe refers to his discussion of Tiferes in the Kedoshim discourse “And you shall plant every tree for food.”

5 ועדיין י"ל [יש לומר] ענין שדה הלבן ושדה האילן⁹² שבמשנה דמסכת שביעית שהם ג"ע [גן עדן] התחתון וג"ע [וגן עדן] העליון

Along these lines one may explain the matter of the “white field” and the “tree field” in the Mishnah of tractate Sheviis: they are the lower Gan Eden and the higher Gan Eden.

The same distinction explains the Mishnah’s “white field,” an open field of grain, and “tree field,” an orchard, in tractate Sheviis. They correspond to the lower and the higher Gan Eden.

כי ג"ע [גן עדן] התחתון שרשו ממלי' וג"ע [וגן עדן] העליון שרשו מבינה אך צ"ע [צריך עיון] דהא פי' גן היינו נטיעות כמ"ש ויטע ה' אלקים גן⁹³ כו' ואיך נמשל רק לצמיחת התבואה

For the lower Gan Eden is rooted in Malchus (sovereignty), and the higher Gan Eden is rooted in Binah (understanding). But this needs examination, for the meaning of “garden” is plantings, as it is written, “And Havayah Elokim planted a garden,” etc.; so how is it compared only to the growth of grain?

The lower Gan Eden is rooted in Malchus and the higher in Binah. But there is a difficulty: a “garden” is made of plantings, as in “And Havayah Elokim planted a garden,” so why should the lower Gan Eden be compared only to grain?

ואפ"ל [ואפשר לומר] ע"ד מארז"ל [מאמר רבותינו זכרונם לברכה] עה"ד [עץ הדעת] חטה היתה⁹⁴ כו' והעיקר שגם בג"ע [בגן עדן] התחתון יש נשמות שמקבלים מבחי' נטיעות ויש מבחי' תבואתו כו'

One may say [it is] along the lines of the saying of our Sages, of blessed memory, “The Tree of Knowledge was wheat,” etc. But the main point is that in the lower Gan Eden too there are souls who receive from the level of plantings, and some from the level of His produce, etc.

One answer follows Rabbi Yehudah’s view in the Talmud that the Tree of Knowledge was wheat, so grain too grew in the garden. The main answer is that the lower Gan Eden also holds both kinds of souls, some receiving from the level of “plantings” and some from the level of “grain.”

(ועמ"ש בד"ה האזינו השמים בענין כשעירים עלי דשא כרביבים עלי עשב⁹⁵ שם נז' [נזכר] ג"כ כענין זה ועיין זח"א [זוהר חלק א] ויחי דרכ"ו ע"כ ההפרש בין תבואה לפירות האילן⁹⁶ ובפ' אמור דצ"ו ע"כ ודצ"ו ע"א ובפ' פנחס דרנ"ג ע"א)

(And see what is written in the discourse beginning "Give ear, O heavens," on the matter of "like showers upon the vegetation, like raindrops upon the grass": there too something like this is mentioned. And see the Zohar, Part I, Vayechi, folio 226b, on the difference between grain and the fruits of the tree; and in Parshas Emor, folio 96b and folio 97a; and in Parshas Pinchas, folio 253a.)

In a parenthesis the Alter Rebbe refers to his discourse "Give ear, O heavens," where the verse's "showers upon the vegetation" and "raindrops upon the grass" are explained in a similar way. He also cites the Zohar on the difference between grain and the fruit of trees: in Vayechi (226b), on the Mishnah that the world is judged on Pesach for grain and on Shavuot for the fruit of the tree, and in Emor (96b-97a), where the barley of the Omer is counted for seven weeks until Shavuot, when the Torah was given and the trees bearing first fruits sing.

אך שיש שהות רב עד שנאמר צדיק כתמר יפרח⁹⁷ כו' כלומר מזמן זריעתו למעלה עד גמרו בבחי' גילוי האור בעונג העליון ישתהה ע' [שבעים] שנים כו',

Yet there is a long time [involved], to the point that it is said, "The righteous shall flourish like the date palm," etc.; that is, from the time of its sowing above until its completion, in the revelation of the light in the supernal delight, seventy years may pass, etc.

Fruit takes long to ripen, as "The righteous shall flourish like the date palm" suggests. From the soul's "sowing" above until its fruit is complete, revealed as light in the supernal delight, "seventy years" may pass.

ודוגמא לזה במה שאנו רואים בנפש האלקית למטה עד שיתענג בעונג המורגש באלקות יכול לשהות זמן רב כמו שנה תמימה ויותר כו'

And an example of this is what we see in the G-dly soul below: until it delights with a felt delight in G-dliness, a long time can pass, such as a full year and more, etc.

A parallel can be seen in the G-dly soul below: it may take a long time, a full year or more, before a person comes to feel real delight in G-dliness.

וגם נצמח בראש האילן דהיינו בחכמה שבנפש כו' והוא מ"ש כי האדם עץ השדה⁹⁸ שיתן פריו למעלה דוקא כי העונג אינו אלא בחכמה כו'.⁹⁹

And it also grows at the top of the tree, that is, in the Chochmah (wisdom) that is in the soul, etc. And this is what is written, "For man is the tree of the field": that it gives its fruit specifically above, for delight is only in Chochmah, etc.

That delight grows at the "top of the tree," in the soul's Chochmah, as in "For man is the tree of the field": his fruit grows above, since delight is found only in Chochmah.

6 ואמנם בזאת יתרון מעלתו שא"צ [שאיין צריך / שאינו צריך] לתיקון ע"י אהבה ויראה כו' שנק' אפייה ובישול כמו במאכל התבואה בנשמות הנמוכות שא"א להם להתעכל ולהיות למאכל אדם העליון כ"א ע"י אפייה דהתלהבות כו'

However, in this lies its superior quality: it does not need rectification through love and awe, etc., which are called baking and cooking, as with the food of grain in the lower souls, who cannot be digested and become food for the supernal Man except through the baking of fervor, etc.

The planted fruit has another advantage: it needs no "baking and cooking," the preparation through love and awe that the lower, grain-like souls require. Those souls cannot be "digested" and become food for the supernal Man without the baking of fervent love.

וכמ"ש ואפו עשר נשים¹⁰⁰ בחי' י"ס [י" ספירות] דמלכות לחמכם דאור הזרוע כו' בתנור אחד פי' בתנור הנעשה מאחד עילאה

And as it is written, "And ten women shall bake," the level of the ten Sefiros of Malchus, "your bread," of the sown light, etc., "in one oven": that is, in an oven made from the supernal One,

So the verse "And ten women shall bake your bread in one oven" is read: the ten women are the ten Sefiros of Malchus, the bread is the sown light, and the "one oven" is made from the supernal One. In its plain sense the verse, in the rebuke of Parshas Bechukosai itself, is a curse of famine; here its words describe the preparation of the souls.

דהיינו שנתעכלו אחר האפייה ונכללו באחד כו' כמשל המאכל שאינו מתעכל באדם כ"א ע"י אפייה בתחלה כו'.

meaning that after the baking they were digested and absorbed into the One, etc., like the analogy of food, which is not digested in a person except through baking first, etc.

After the baking the souls are "digested" and absorbed into the One, just as food must first be baked before a person can digest it.

SECTION 4 • ¶7-8

Loaves from the land

7 ובכ"ז [ובכל זה] יובן משארז"ל [מה שאמרו רבותינו זכרונם לברכה] שלהי כתובות¹⁰¹ עתידה ארץ ישראל שתוציא גלוסקאות וכלי¹⁰² מילת כו'

Through all this one will understand what our Sages, of blessed memory, said at the end of Kesubos: "In the future the Land of Israel will bring forth fine loaves and garments of fine wool," etc.

The Talmud at the end of Kesubos says that in the future the Land of Israel will bring forth fine loaves and garments of fine wool, ready-made.

פי' הארץ הוא בחי' מלכות דאצילות מקור הנשמות והמלאכים ותוציא מעצמה בלתי עבודת אור הזרוע לצדיק כו' כי תתעלה אז המלכות ותהיה עטרת בעלה¹⁰³ כמ"ש סד"ה והיה מספר בניי [בני ישראל].

The meaning: the "land" is the level of Malchus of Atzilus, the source of the souls and the angels, and it will bring [them] forth of itself, without the labor of the "light sown for the righteous," etc.; for Malchus will then be elevated and will be "the crown of her husband," as is explained at the end of the discourse beginning "And the number of the children of Israel shall be."

The land is Malchus of Atzilus, the source of the souls and the angels, which will then bring them forth by itself, without the work of the light sown for the righteous. For in the future Malchus will be raised and become "the crown of her husband."

8 וסד"ה קול דודי¹⁰⁴ גבי מקפץ על הגבעות¹⁰⁵ ובביאור ע"פ כי אתה נרי^{106, 107} בפי' מלך יחיד חי העולמים.

And at the end of the discourse beginning "The voice of my beloved," on "leaping over the hills," and in the explanation on the verse "For You are my lamp," on the meaning of "King, Only One, Life of the Worlds."

Two more references are given for the future elevation of Malchus: the end of the discourse "The voice of my beloved," on the words "leaping over the hills," and the explanation of "For You are my lamp," on the words "King, Only One, Life of the Worlds." In the latter the Alter Rebbe explains that all the supernal lights are drawn into Malchus, which is therefore called a "crown."

וגלוסקאות¹⁰⁸ היינו כמו הלחם הנאפה בתנור כן מה שע"י עבודתה"ט מלאכות אור הזרוע של הנשמה נכללת באחד בזמן העוה"ז

And "fine loaves" means this: just as bread is baked in an oven, so too, through the work of the thirty-nine labors, the sown light of the soul is absorbed into the One in the time of this world;

The "fine loaves" are bread already baked. In this world the sown light of the soul is absorbed into the One only through the work of the "thirty-nine labors," that is, through a person's own toil in divine service.

אבל לע"ל [לעתיד לבוא] תגמר הנשמה בבחי' האפייה ובישול ממילא ומאיליה כי כל האורות עליונים יתגלו במל' דוקא ויבואו כולם לקבל ממנה כמ"ש והיה ביום ההוא יצאו מים חיים¹⁰⁹ מירושלים כו',

but in the Time to Come the soul will be completed in the manner of baking and cooking as a matter of course and of itself, for all the supernal lights will be revealed specifically in Malchus, and all will come to receive from it, as it is written, "And it shall be on that day that living waters shall go out from Jerusalem," etc.

In the Time to Come the soul will be "baked and cooked" by itself, without that toil, because all the supernal lights will be revealed in Malchus and everything will receive from it. This is the sense of "living waters shall go out from Jerusalem": Malchus itself will become a source.

ועיין בשל"ה [בשני לוחות הברית] פ' ויצא ע"פ ונתן לי לחם לאכול ובגד ללבוש¹¹⁰ שפי' עד"ז ברכת המוציא לחם מן הארץ

And see the Shelah, Parshas Vayetze, on the verse "and will give me bread to eat and clothing to wear," where he explains along these lines the blessing "Who brings forth bread from the earth."

The Shelah, on Yaakov's request for "bread to eat and clothing to wear," explains the blessing over bread, "Who brings forth bread from the earth," in a similar way.

ובמ"ש גלוסקאות וכלי מילת דוקא בא לרמוז על כללות ההשתלשלות דאורות פנימים ואורות מקיפים הפנימים בגלוסקאות והמקיפים בכלי מילת

And in saying specifically "fine loaves and garments of fine wool," [the Sages] meant to allude to the chain of descending worlds (hishtalshelus) as a whole, of inner lights and encompassing lights: the inner [lights] in the "fine loaves," and the encompassing [lights] in the "garments of fine wool."

The Sages' mention of both loaves and woolen garments alludes to the whole chain of worlds, which consists of inner lights and encompassing lights. Food, which enters the body, stands for the inner lights; garments, which surround it, stand for the encompassing lights.

והוא בחי לבושים ומקיפים דמצות וכמ"ש ברבות בשה"ש [בשיר השירים] בפסוק גן נעול^{111, 112} ע"פ ואכסך משי¹¹³ כוי עשאן ממש בעולם כוי המד"א [היד מה דאת אמר] לא ימיש עמוד הענן^{114, 115} כוי ע"ש.

And this is the level of the garments and the encompassing [lights] of the mitzvos, and as is written in the Midrash Rabbah on Song of Songs, on the verse "A garden locked," on [the words] "and I covered you with silk (meshi)," etc.: "He made them substantial (mamash) in the world," etc., "as it is said, 'The pillar of cloud did not depart (yamish),' " etc.; see there.

The garments are the encompassing lights drawn down by the mitzvos. The Midrash on "A garden locked" reads Ezekiel's "I covered you with silk (meshi)" as G-d making Israel substantial (mamash) in the world and as the Clouds of Glory that surrounded them, as in "the pillar of cloud did not depart (yamish)."

SECTION 5 • 19-10

Betrothal and marriage at Sinai

9 והענין דהנה בתורה נאמר לכו לחמו¹¹⁶ כוי שהוא בחי אור פנימי ובמצות אנו אומרים אשר קדשנו בחי קדושין הוא בחי אור מקיף

The explanation: of the Torah it is said, "Come, eat (lachamu)," etc., which is the level of inner light; and regarding the mitzvos we say, "Who has sanctified us (kideshanu)," the level of betrothal (kiddushin), which is the level of encompassing light.

Inner and encompassing lights are now explained through Torah and mitzvos. Torah is like bread, "Come, eat," which enters a person and becomes part of him: inner light; while the blessing over a mitzvah, "Who has sanctified us (kideshanu)," uses the language of betrothal (kiddushin), and betrothal is an encompassing light.

וראיה לזה שיכול אדם לעשות מצוה בעטיפת טלית ולא יגע ללבו כלל בפנימיות עד שיחשוב מחשבה זרה כוי כמו המקיף שאינו נוגע לפנימי כוי

And the proof of this is that a person can perform a mitzvah by wrapping himself in a tallis and it will not touch his heart inwardly at all, to the point that he may think an alien thought, etc., like the encompassing [light], which does not touch the inner, etc.

The proof is that a person can fulfill the mitzvah of wrapping himself in a tallis while his heart remains untouched, even while he thinks an alien thought. The mitzvah surrounds him without reaching within, like an encompassing light.

משא"כ במ"ת [במתן תורה] שנק' יום חתונתו^{117, 118} שעל כל דבור פרחת נשמתן בבחי' אור פנימי כי הרי היה ברצון

Whereas at the Giving of the Torah, which is called "the day of his wedding," at every utterance their souls flew out, at the level of inner light, for it was, after all, willingly:

The Giving of the Torah, by contrast, is called "the day of his wedding," and there the bond reached within: at every utterance their souls flew out. This happened willingly, as the next words show.

כי מאחר שפרחה נשמתן בדבור הראשון למה שמעו הדבור השני כו' (פ"ט דשבת דפ"ה ע"ב)

for since their souls had flown out at the first utterance, why did they listen to the second utterance? etc. (chapter 9 of Shabbos, folio 88b).

Their souls had already left them at the first utterance, yet they went on to listen to the second, which shows that their giving of themselves came from their own will, from within; the Talmud in Shabbos 88b tells of the souls leaving at each utterance.

והקדושין היה קודם לכן ששלח להם את משה וכרת להם ברית עמהם בדם¹¹⁹ אשר זרק כ' ו' ואמרו כל אשר דבר¹²⁰ ה' נעשה ונשמע כו' והוא בחי' מקיפים

And the betrothal was before that, when He sent Moshe to them and made a covenant with them through the blood that he sprinkled, etc., and they said, "All that Havayah has spoken we will do and we will hear," etc.; and this is the level of encompassing [lights].

The betrothal took place before the Giving of the Torah, when Moshe was sent to them, the covenant was sealed with the sprinkled blood, and Israel said, "All that Havayah has spoken we will do and we will hear." That covenant is the level of the encompassing lights.

ואמנם המקיף נותן כח ועוז להארת הפנימי דמה שכרת ברית עמהם הי' [היה] סיבה למס"נ [למסירות נפש] שלהם במ"ת [במתן תורה] כו'.

Yet the encompassing [light] gives strength and might to the illumination of the inner [light]: for His making a covenant with them was the cause of their self-sacrifice (mesirus nefesh) at the Giving of the Torah, etc.

Yet the encompassing light gives strength to the inner light: the covenant made beforehand is what made possible their self-sacrifice at Sinai.

אך עיקר הנשואין היה במתן תורה לפי שפרחה נשמתן ממש משא"כ בבחי' העלם המקיפים כו'

But the essence of the marriage was at the Giving of the Torah, because their souls actually flew out, which is not so at the level of the concealment of the encompassing [lights], etc.

The marriage itself, the essential union, took place at the Giving of the Torah, because there their souls actually left them, which does not happen in the hidden mode of the encompassing lights.

וכמו ענין הנזי' [הנזכר] באדרא דקמ"ו ב' על הני תלתא דאסתלקו דברעו סגי ותקיף אתדבקו נפשותיהן בשעתא דאתנסיבו¹²¹ כו' (ועמ"ש בד"ה עיני כל אליך ישברו).

And this is like the matter mentioned in the Idra, folio 146b, about those three who passed away: that “with great and mighty desire their souls cleaved at the moment they were taken (isnesivu),” etc. (and see what is written in the discourse beginning “The eyes of all look hopefully to You”).

The Idra Rabba, the Zohar's account of a great gathering of Rabbi Shimon bar Yochai and his companions, tells of three companions who died at its close: their souls cleaved above “with great and mighty desire” at the moment they were “taken,” and the Aramaic word for being taken (isnesivu) is also the word for marrying. The Alter Rebbe also refers to his discourse “The eyes of all look hopefully to You.”

ובזה יובן מה שיפלא לכאורה בפ' והיה אם שמוע שמשה אמרה ואיך אמר ונתתי מטר כו' ונתתי עשב^{122, 123} כו' כאלו הוא הנותן ח"ו [חס ושלום]

And with this will be understood what seems puzzling in the passage “And it shall be, if you will diligently listen”: Moshe said it, so how could he say “And I will give the rain,” etc., “And I will give grass,” etc., as though he were the giver, G-d forbid?

This explains a puzzle in the second paragraph of the Shema. Moshe spoke these words, so how could he say “And I will give the rain” and “And I will give grass,” as if he himself were the giver?

כמו שהקשו המפרשים כי מאחר שבמשנה תורה משה כמדבר בעד עצמו ע' [עיי' בהרמב"ן] [בהרבי משה בן נחמן] בהקדמתו לפי התורה א"כ הל"ל [הוה ליה למימר] ונתן ה' מטר כו'.

As the commentators asked: since in Mishneh Torah, [the book of Devarim,] Moshe is like one speaking on his own behalf (see the Ramban in his introduction to his commentary on the Torah), if so it should have said, “And Havayah will give rain,” etc.

The commentators raise this question because in Deuteronomy Moshe speaks in his own voice, as the Ramban notes in his introduction to the Torah. By rights the verse should then have said “And Havayah will give rain.”

אך הענין לפי ששכינה מדברת מתוך גרונו¹²⁴ של משה ורוח הוי' הוא שדיבר¹²⁵ כו' ונתתי עשב כו' ולא הוא הנותן ח"ו [חס ושלום]

But the explanation is that the Shechinah speaks from within Moshe's throat, and it was the spirit of Havayah that spoke, etc., “And I will give grass,” etc., and it is not he who is the giver, G-d forbid.

Moshe could say this because the Shechinah speaks from within his throat: it was G-d's spirit that spoke, in the words of David, “The spirit of Havayah spoke through me,” and it is G-d Himself, not Moshe, who says “And I will give grass.” In Likkutei Torah, Acharei Mos, the Alter Rebbe raises the same question and adds that when we too say “And I will give” in the Shema, it is because we first say “to love Havayah your G-d ... with all your heart and with all your soul,” giving ourselves over and setting aside our sense of self.

והטעם הוא כנ"ל שע"י מ"ת [מתן תורה] נעשו בחי' נשואין שהיא ההתכללות ותכלית הביטול בעצמות אור א"ס עד שפרחה נשמתן ממש כו'

And the reason is as mentioned above: through the Giving of the Torah there came about the level of marriage, which is the inclusion and the ultimate self-nullification (bittul) in the essence of the Infinite Light (Or Ein Sof), to the point that their souls actually flew out, etc.

Moshe could speak in G-d's name because the Giving of the Torah brought about the "marriage," the complete inclusion and self-nullification in the essence of the Infinite Light, to the point that the souls actually left their bodies.

ועד"ז היה במשה בתמידות כמ"ש לך אמור להם שובו לכם לאהליכם ואתה פה עמוד¹²⁶ עמדי¹²⁷ שלא תפס מקום ודבר בפ"ע [בפני עצמו] כלל

And so it was with Moshe constantly, as it is written, "Go, say to them, 'Return to your tents,' but you, stand here with Me": for he did not occupy any place, and was not anything in his own right at all;

Moshe remained in that state constantly: G-d sent the people back to their tents but told Moshe, "You, stand here with Me." He took up no place of his own and had no separate existence at all.

לכך היה יכול לומר ונתתי מפני שדבר ה' דיבר בו מדבר מתוך גרונו כו', ועמ"ש מזה בפ' ואתחנן בד"ה ואהבת את.¹²⁸

therefore he could say "And I will give," because the word of G-d spoke through him, speaking from within his throat, etc. And see what is written on this in Parshas Va'eschanan, in the discourse beginning "And you shall love."

That is why he could say "And I will give": the word of G-d spoke through him, from within his throat. The Alter Rebbe refers to his discourse "And you shall love" in Va'eschanan.

10 וכענין זה ידוע שהוא השונה הלכות דארז"ל [דאמרו רבותינו זכרונם לברכה] מתניתא מלכתא¹²⁹ פי' עד"מ כמלך הגוזר ואומר ע"י שלוחו כו' כן אנו אומרים אמר אביי כו'

And similar to this, it is known that so it is with one who studies halachos, for our Sages, of blessed memory, said, "The Mishnah is a queen." The meaning is, by way of analogy: like a king who decrees and speaks through his messenger, etc., so we say, "Abaye said," etc.,

Something similar is true of anyone who studies halachah. In the Talmud "the Mishnah is a queen" is a memory aid (rulings on a Mishnah were said by Rav Malkiya, whose name recalls malkesa, "queen"); here it is read as a parable: a king issues decrees through his messenger, and so when we say "Abaye said," the ruling is the King's word spoken through Abaye.

כי גזירות המלך הקב"ה דינא דמלכותא שאמר אביי רוח ה' הוא שדיבר בו¹³⁰ וכמ"ש ואשים דברי
בפיך¹³¹ כו' וכמ"ש במ"א.

for [these are] the decrees of the King, the Holy One, blessed be He, "the law of the kingdom," which Abaye said: it is the spirit of Havayah that spoke through him, and as it is written, "And I have put My words in your mouth," etc., and as is explained elsewhere.

The rulings of the Sages are the decrees of the King, the Holy One, blessed be He: the words "the law of the kingdom" echo the Talmud's rule *dina demalchusa dina*, "the law of the kingdom is law," and here the kingdom is G-d's. The spirit of G-d spoke through the Sage, as in "And I have put My words in your mouth."

ואמנם אין זה אלא לאחר מס"נ [מסירות נפש] דנשואין הנ"ל. ועמ"ש בד"ה בשעה שהקדימו¹³² בפ"י גבורי
כח עושי דברו ועי"ז אח"כ לשמוע בקול דברו:¹³³

However, this is only after the self-sacrifice (*mesirus nefesh*) of the marriage mentioned above. And see what is written in the discourse beginning "At the time when [Israel] put first," on the meaning of "mighty in strength, who do His word," and through this, afterwards, "to hearken to the voice of His word."

But this is possible only after the self-sacrifice of the "marriage" described above, the nullification of self that lets G-d's word speak through a person. The Alter Rebbe refers to his discourse "At the time when [Israel] put first," on Israel's saying "we will do" before "we will hear," like those "mighty in strength, who do His word," and only then "hearken to the voice of His word."

IN ONE'S AVODAH

Before reaching the full self-giving of the Shema, a person should first “feed his animal”: in Pesukei deZimra he should dwell on G-d’s praise as it can be seen in the worlds, so that his animal soul too is stirred and lifted. His study of the words of halachah is the food that strengthens his G-dly soul for that self-giving and loosens the animal soul’s hold on the physical, and the self-sacrifice of today’s Shema is what feeds tomorrow’s prayer.

QUESTIONS FOR DISCUSSION

1. Why does the animal soul need its own “food” in Pesukei deZimra before the Shema, rather than simply being overruled by the G-dly soul?
2. How can the Torah both strengthen a person (oz) and weaken him (tushiyah), and why does the maamar call these one process?
3. What is the difference between a soul that grows like grain and one that grows like fruit, and what does each need from a person’s service?
4. Why are the mitzvos compared to betrothal and the Torah to marriage, and how does the earlier covenant make the later self-sacrifice possible?
5. How does Moshe’s self-nullification explain his saying “And I will give,” and how does the maamar extend this to the Sages of the halachah?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 אסור לאדם שיטעום

The Kehot note cites this list for the fact that the present maamar is a transcript by the Mittlerer Rebbe of a discourse said on Shavuot 5564.

KEHOT'S NOTE

מאמר זה הוא הנחת כ"ק אדמו"ר האמצעי ונאמרה בשבועות תקס"ד — ראה רשימת המאמרים בסוף סה"מ תקס"ד ע' שמט. (וכ"ה באוה"ת יתרו כרך-ז ע' ב'תרפג). וראה לקו"ש ח"י ע' 332 הקשר בין מאמר זה להתחלת הלוקו"ת פי ויקרא.

2 אסור לאדם שיטעום

Rav Yehudah in the name of Rav: a person may not taste anything until he has given food to his animal, since the verse first says "I will give grass in your field for your animals" and only then "you shall eat and be satisfied." This is the reading with "taste" that the maamar adopts.

ברכות מ' א:1א:40a Berakhot

אמר רב: "טול ברוך, טול ברוך" — אינו צריך לברך. "הבא מלח" "הבא לפתו" — צריך לברך. ורבי יוחנן אמר: אפילו "הביאו מלח" "הביאו לפתו" נמי אינו צריך לברך, "גביל לתורי, גביל לתורי" צריך לברך. ורב ששת אמר: אפילו "גביל לתורי" נמי אינו צריך לברך, דאמר רב יהודה אמר רב: אסור לאדם שיאכל קודם שיתן מאכל לבהמתו, שנאמר: "ונתתי עשב בשדה לבהמתך" ויהדר "ואכלת ושבעת".

Rab declared: [If one broke the bread and pronounced the benediction, and before eating handed a piece to another saying,] "Take it, the benediction has been made; take it, the benediction has been made ! " it is unnecessary for him to pronounce it again [before partaking of the bread]. [But if before eating he says,] "Bring salt, bring the relish," he must repeat the benediction. R. Johanan declared that even if he said, "Bring salt, bring the relish," he likewise need not repeat the benediction. [Should he, however, say,] ...

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גיטין ס"ב א:16a:62a Gittin

אמרי לקה: ליטעום מר מידי. אמר להו: הכי אמר רב יהודה אמר רב: אסור לו לאדם שיטעום כלום עד שיתן מאכל לבהמתו, שנאמר: "ונתתי עשב בשדה לבהמתך", ויהדר: "ואכלת ושבעת".

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KEHOT'S NOTE

ברכות מ, א. גיטין סב, א. וראה לקמן בסוף העמוד בענין הגי'. ראה קטע מכאן בסה"מ תרל"ג ע' לו.

3 In the second paragraph of the Shema, Moshe gives G-d's promise to those who keep His commandments: "I will give grass in your field for your animals, and you shall eat and be satisfied." The Talmud learns from the order of the

verse that the animal is fed first, and the maamar reads that order as the order of prayer.

Deuteronomy 11:15 דברים י"א:ט"ו

ונתתי עשב בשדה לבהמתך ואכלת ושבעת:

And I will give grass in thy fields for thy cattle, and thou shalt eat and be satisfied.

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4 ונתתי עשב בשדה לבהמתך . . ואכלת כו'

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

KEHOT'S NOTE

עקב יא, טו.

5 ארי דאכיל קורבנין

The Zohar describes how, when Israel offered sacrifices, the image of a lion came down from above and was seen crouching on the altar, consuming the offerings. Here that lion is the fire above that the animal must be lifted into.

Zohar I, 6b זח"א ו, ב

Zohar II, 278a זח"ב רעח, א

Zohar III, 77a זח"ג עז, א

KEHOT'S NOTE

ראה זח"א ו, ב. זח"ב רעח, א. זח"ג עז, א. ועוד.

6 כמ"ש [לקמן]

These read "as explained above" (כמ"ש למעלה), where the Vilna printing put [below]. The note concludes that the Tzemach Tzedek first meant to place this maamar after the Shavuot maamarim.

KEHOT'S NOTE

ת"י זו ניתוסף בדפוס ווילנא. אבל בדפוס ראשון ושני ובכת"י 631 "כמ"ש למעלה". מכאן יש לראות שלכתחילה היתה כוונת כ"ק אדמו"ר הצ"צ להעמיד מאמר זה אחר מאמרי שבועות.

7 Kehot's note points to Isaiah 65:25 for these words.

Isaiah 65:25 ישעיהו ס"ה:כ"ה

זאב וטלה ירעו כאחד ואריה כבקר יאכל-תבן ונחש עפר לחמו לא-ירעו ולא-ישחיתו ככל-הר קדשי אמר ה'

The wolf and the lamb shall feed together, And the lion shall eat straw like the ox; And dust shall be the serpent's food. They shall not hurt nor destroy in all My holy mountain, Saith the L-RD.

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8 בדי"ה וארי כבקר יאכל תבן

That discourse explains barley as shi'ur hei, a measure drawn from the breath of His mouth, which is the food of the angels called beasts and chayos.

KEHOT'S NOTE

לקמן פ' במדבר יא, א.

9 ואריה כבקר יאכל תבן

In Isaiah's vision of the days of Mashiach, when beasts of prey will live at peace with their prey, "the lion shall eat straw like the ox." It opens the discourse the Alter Rebbe refers to here, where the lion is the fire above that consumed the handful of the Omer of barley (the same words also appear in Isaiah 65:25).

ישעיהו י"א:ד"ז: Isaiah 11:7

ופרה ודב תרעינה יחדו ירצו ילדיהו ואריה כבקר יאכל תבן:

And the cow and the bear feed; Their young ones shall lie down together; And the lion shall eat straw like the ox.

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10 (ולשם שייך דרוש זה ג"כ)

This parenthetical remark is not in the first printing; it was added in the list of corrections of 5611.

KEHOT'S NOTE

הגה זו ליתא בדפוס הראשון וניתוסף בלוח התיקון משנת תר"א.

11 באש שלמעלה

The fire on the altar crouched like a lion, and fire came down from heaven, though there was still a mitzvah to bring ordinary fire. The "fire above" of the maamar is this heavenly fire that consumed the offerings.

Yoma 21b:4 כ"א ב:ד"ד יומא

אמר מר: ועשן המערכה. ומי הוה עשן במערכה? והתניא: חמשה דברים נאמרו באש של מערכה: רבוצה כארי, וכרה כחמה, ויש בה ממש, ואוכלת לחין כיבשין, ואינה מעלה עשן!

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KEHOT'S NOTE

ראה יומא כא, ב.

12 לריח ניחוח

The burnt offering is "a fire-offering, a pleasing fragrance to Havayah." The maamar asks what lets the animal rise to become such a fragrance.

ויקרא א':ט"ז: Leviticus 1:9

KEHOT'S NOTE

ויקרא א, ט. ובכ"מ.

13 בד"ה ואלה המשפטים

There the Alter Rebbe explains that for the "animal" to rise it needs an influence from above called esev, "grass": as grass grows from the earth's spiritual power of growth, so this light grows from above, from the Infinite.

KEHOT'S NOTE

תו"א עו, ב.

14 לפני ארי פני שור

In Ezekiel's Chariot each creature had the face of a lion on the right and the face of an ox on the left. The excitement

of the soul in Pesukei deZimra is compared to these "animal" faces.

יחזקאל א':י"ז: Ezekiel 1:10

ודמות פניהם פני אדם ופני אריה אליהם לארבעתם ופני שור מהשואל לארבעתם ופני נשר לארבעתם:

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

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KEHOT'S NOTE

יחזקאל א, י.

15 וישרנה הפרות

When the Philistines sent the Ark back on a cart drawn by two cows, "the cows went straight" on the road to Beis Shemesh, "going along and lowing," turning neither right nor left. The maamar gives them as an image of the animal's open, felt excitement before G-d.

שמואל א ו':י"ב: I Samuel 6:12

וישרנה הפרות בדרך עלי דרך בית שמש במסלה אחת הלכו הלה וגעו ולא סרו ימין ושמאל וסרגי פלשתים הלכים אחריהם עד גבול בית שמש:

And the kine took the straight way by the way to Beth-shemesh; they went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

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KEHOT'S NOTE

שמואל א-ו, יב.

16 בד"ה וספרתם לכם דחג השבועות

That Shavuot discourse explains the counting from the Omer of barley offered on Pesach to the two loaves of wheat on Shavuot, beginning from the Chariot of Ezekiel.

KEHOT'S NOTE

לקו"ת פ' במדבר י, א.

17 בד"ה בכ"ה בכסלו

In this Chanukah discourse (29b-c) the Alter Rebbe explains that the offerings raised the soul of the animal to its root in the "face of the ox" of the Chariot, and that prayer, in their place, lifts the animal soul in a person with fiery yearning and thirst for G-d.

KEHOT'S NOTE

תו"א כט, ב.

18 ובד"ה אדם כי יקריב

This is the same discourse the paragraph cites again below: it teaches that the G-dly soul is rooted in the "man" of the Chariot, while the animal soul was taken from the dregs of the Ofanim and is rooted in the "face of the ox."

KEHOT'S NOTE

לעל ב, ב.

19

אדם כי יקריב מכם

“When a man of you brings an offering to Havayah,” the verse that opens the discourse on the two souls referred to here.

ויקרא א':2:1 Leviticus

דבר אל־בני ישראל ואמרת אל־הם אדם כי־יקריב מכם קרבן לה' מן־הבהמה מן־הבקר ומן־הצאן תקריבו את־קרבנכם:

Speak unto the children of Israel, and say unto them: When any man of you bringeth an offering unto the L-RD, ye shall bring your offering of the cattle, even of the herd or of the flock.

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20

וצדקתך ירננו

“They shall sing joyously of Your righteousness,” from Ashrei in Pesukei deZimra; the Alter Rebbe refers to his explanation of this phrase as the song of the angels.

תהילים קמ"ה:7:1 Psalms

יְכַר רַב־טוֹבָךְ יַבִּיעוּ וְצִדְקָתְךָ יִרְנְנוּ:

They shall utter the fame of Thy great goodness, And shall sing of Thy righteousness.

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21

בד"ה רני ושמחי

There “They shall sing joyously of Your righteousness” is explained: the angels sing out of longing to be absorbed into the Infinite Light, yet grasp it only as it is clothed in His Malchus, called “righteousness” (tzedek), the light that gives life to the worlds; and Pesukei deZimra were instituted on this pattern.

KEHOT'S NOTE

תורא לז, א.

22

אשירה לה כי גאה

“I will sing to Havayah, for He is highly exalted,” the Song at the Sea, said in Pesukei deZimra. It is given as an example of the singing that expresses the angels' kind of excitement.

שמות ט"ו:1:1 Exodus

אֲזַיִשִּׁיר־מִשֶּׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לֵה' וַיֹּאמְרוּ לֵאמֹר אֲשִׁירָה לֵה' כִּי־גָאָה גָאָה סוֹס וְרֹכֵבוֹ רָמָה בָּנִים:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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23

בד"ה מזמור שיר חנוכת הבית

That discourse distinguishes mizmor from shir: mizmor is the song of the angels who stand in the heights of the world, from the outer dimension of the worlds, a song clothed in a “vessel,” so that their self-nullification is still felt in their voice.

KEHOT'S NOTE

לקמן פ' ברכה צה, ג.

24

מזמור שיר חנוכת הבית

“A psalm, a song for the dedication of the House,” the opening of the psalm said at the start of Pesukei deZimra and the verse that opens the discourse referred to here.

תהילים ל"א:1 Psalms

מִזְמוֹר שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד:

A Psalm; a Song at the Dedication of the House; of David.

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25

ומסדר שבחו של מקום

Rabbi Simlai taught that a person should always first set forth the praise of the Omnipresent and only then pray, learning it from Moshe's prayer. The maamar identifies this setting forth of praise with Pesukei deZimra, the “feeding of the animal.”

עבודה זרה ד' ב:18:7 Avodah Zarah

כְּדִדְרִישׁ רַבִּי שְׁמַלְאִי [דְּדְרִישׁ רַבִּי שְׁמַלְאִי]: לְעוֹלָם יְסֻדֵּר אָדָם שֶׁבָּחָהּ שֶׁל מְקוֹם וְאַחֲרָיָהּ יִתְפַּלֵּל, מִנְּלוֹ? מִמִּשְׁחָה רַבִּינוּ, דְּכַתִּיב: “ה' אֱלֹקִים אַתָּה הַחַיִּים לְהַרְאוֹת אֶת עַבְדְּךָ וְגו'”, וְכַתִּיב בְּתַרְיָה: “אֲעִבְרָה נָא וְאֶרְאֶה אֶת הָאֶרֶץ הַטּוֹבָה.”

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KEHOT'S NOTE

ע"ז ז, ב. ושי"ג.

26

אדם אדמה לעליון

The note cites the Shelah for reading adam, “man,” as adameh l'elyon, “I will be like the Most High.”

KEHOT'S NOTE

שלי"ה ג, א. תושב"כ דרוש צאן יוסף (שא, ב).

27

אדמה לעליון

The prophet mocks the king of Babylon, who said in his heart, “I will ascend above the heights of the clouds; I will be like the Most High.” Chassidus, following the Shelah, hears in adameh, “I will be like,” the root of adam, “man”: the soul whose likeness is to its Source.

ישעיהו י"ד:14:14 Isaiah

אֲעֹלָה עַל־בְּמִתִּי עַב אֲדָמָה לְעִלְיוֹן:

I will ascend above the heights of the clouds; I will be like the Most High.'

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28

אכלתי יערי עם דבשי

In the Song the beloved answers his bride: “I have come into my garden, my sister, my bride... I have eaten my honeycomb with my honey... Eat, friends; drink.” The Alter Rebbe reads the honeycomb as the blessing Yotzer Or, with its account of the angels, and the honey as the Shema.

שיר השירים ה':1:1 Song of Songs

בָּאתִי לְגַנִּי אֲחֹתִי כָלָה אֲרִיתִי מוֹרִי עִם־בִּשְׁמִי אֲכַלְתִּי יַעֲרִי עִם־דְּבָשִׁי שְׁתִּיתִי יַיִן עִם־חֶלְבִי אָכְלוּ רַעִים שְׁתוּ וְשָׁכְרוּ דוֹדִים:

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb

with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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KEHOT'S NOTE

שה"ש ה, א.

29

ועמ"ש בד"ה כי תצא

There the Alter Rebbe explains that to draw down the fire from above, a person contemplates the root of his animal soul's desire in the supernal Chariot, whose beings melt away in fiery love; that love then shines on the animal soul too, and for this the blessings before the Shema were instituted.

KEHOT'S NOTE

לקו"ת תצא לד, ד.

30

העומר שעורים מאכל בהמה

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

KEHOT'S NOTE

ראה סוטה יא, סע"א.

31

העומר שעורים מאכל בהמה

The Mishnah notes that all meal-offerings are of wheat while the sotah's is of barley (as is the Omer), and Rabban Gamliel calls her offering "animal food." The maamar uses barley as food for the "animal." (Kehot: Sotah 11a)

סוטה י"ד א:י"ד 14a: Sotah

כל המנחות טעונות שמן ולבונה, וזו אינה טעונה לא שמן ולא לבונה. כל המנחות באות מן החטין, וזו באה מן השעורין. מנחת העומר, אף על פי שבאה מן השעורין — היא היתה באה גרש, וזו באה קמח. רבן גמליאל אומר: כשם שמעשיה מעשה בהמה, כך קרבנה מאכל בהמה.

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32

Wisdom, who has built her house and set her table, sends out the call, "Come, eat of my bread, and drink of the wine I have mixed." The maamar applies it to the Giving of the Torah on Shavuot, the "food for man."

משלי ט"ו: 9: Proverbs

לכו לחמו בלחמי ושתי בייני מסכת:

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

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33

נקראת תושיה

One who studies Torah for its own sake brings others "counsel and tushiyah," as the verse says of wisdom, "Mine are counsel and tushiyah." The Kehot note cites it for the Torah's name tushiyah.

משנה אבות ו:א 6:1 Pirkei Avot

שני חכמים בלשון המשנה, ברוך שפטר בהם ובמשתנותם: רבי מאיר אומר כל העוסק בתורה לשמה, זוכה לדברים הרבה. ולא עוד אלא שכל העולם כלו כדי הוא לו. נקרא רע, אהוב, אוהב את המקום, אוהב את הבריות, משמח את המקום, משמח את הבריות. ומלבשתו ענוה ויראה, ומכשרתו להיות צדיק וחסיד ונאמן, ומרחקתו מן החטא,

...אסור לאדם שיטעום עד שיתן מאכל לבהמתו שנאמר

ומקרבתי לידי זכות, ונהניו ממנו עצה ותושיה בינה וגבורה, שנאמר (משלי ח) לי עצה ותושיה אני ...

The sages taught in the language of the Mishnah. Blessed be He who chose them and their teaching. Rabbi Meir said: Whoever occupies himself with the Torah for its own sake, merits many things; not only that but he is worth the whole world. He is called beloved friend; one that loves G-d; one that loves humankind; one that gladdens G-d; one that gladdens humankind. And the Torah clothes him in humility and reverence, and equips him to be righteous, pious, upright and trustworthy; it keeps him far from sin, ...

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34

שמתשת כחו של אדם

Rabbi Chanan: why is the Torah called tushiyah? Because it weakens (mateshes) a person's strength. The Alter Rebbe reads this as weakening the knot that binds the animal soul.

סנהדרין כ"ו ב:ח' 26b: Sanhedrin

אמר רבי חנן: למה נקרא שמה תושיה? מפני שהיא מתשת כחו של אדם. דבר אחר: תושיה — שגיתנה בחשאי מפני השטן. דבר אחר: תושיה — דברים של תוהו שהעולם משותת עליהם.

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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KEHOT'S NOTE

סנהדרין כו, ב.

35

לחמי לאשי

"My offering, My bread for My fire-offerings": the sacrifices are called G-d's bread. In the same way, the maamar says, the Torah is called bread.

במדבר כ"ח:ב' 28:2 Numbers

צו את בני ישראל ואמרת אליהם את-קרבני לחמי לאשי ירח ניחחי תשמרו להקריב לי במועדו:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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KEHOT'S NOTE

במדבר כח, ב.

36

התו נקי לחם

"Every support of bread" are the masters of Talmud, as it says, "Come, eat of my bread." The Talmud itself reads the bread of the verse as Torah.

חגיגה י"ד א:ט"ז 14a:16 Chagigah

"והמקשלה הזאת". מאי "והמקשלה הזאת" — דברים שאין בני אדם עומדין עליהן אלא אם כן נכשל בהן — "ישנן תחת ידך". "ישא ביום

ההוא לאמר לא אֶהְיֶה חֹבֵשׁ וּבְכִיתִי אֵין לָחֶם וְאֵין שְׂמֵלָה לֹא תִשְׁמֹנִי קִצִּין עִם. "יִשָּׂא" — אֵין יִשָּׂא אֶלָּא לְשׁוֹן שְׂבוּעָה, שְׁנָאֲמַר: "לֹא תִשָּׂא אֶת שֵׁם ה' אֱלֹקֶיךָ". "לֹא אֶהְיֶה חֹבֵשׁ" — לֹא הִיטִי מְחֹבְשֵׁי בֵּית הַמִּדְרָשׁ. "וּבְכִיתִי אֵין לָחֶם וְאֵין שְׂמֵלָה" — שְׂאֵין בְּקִדִּי לֹא מְקָרָא וְלֹא מְשֻׁנָּה וְלֹא גְמָרָא.

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

Bereshit Rabbah 43:7 מ"ג:ר

ויברכהו ויאמר ברוך אברהם לאל עליון קונה שמים וארץ ממי קנאו? רבי אבא בשם רב כהנא ורי יצחק רבי אבא אמר: כאינש דאמר: פלו, עינוהי יאי, שעריה יאי. אמר רבי יצחק: היה מקבל את העוברים ואת השבים, ומשהיו אוכלים ושותין היה אומר להן: ברכו! והן אומרים לו: מה נאמר? והוא אומר להם: אמרו, ברוך אל עולם שאכלנו משלו! אמר לו הקב"ה: אני, לא היה שמי ניכר לבריותי, והכרת אותי בבריותי, מעלה אני עליך כאילו אתה שותף עמי בבריותי של עולם, הה"ד (בראשית יד): קונה שמים וארץ:

"He blessed him, and he said: Blessed is Abram to G-d, the Most High, Maker of heavens and earth" (Genesis 14:19). "He blessed him, and he said: Blessed is Abram to G-d, the Most High, Acquirer of heavens and earth" - from whom did He acquire them? Rabbi Abba in the name of Rav Kahana and Rabbi Yitzhak, Rabbi Abba said: It is like a person who says: The eyes of so-and-so are fair, his hair is fair, does not refer to acquisition, but to one's fixing and perfecting something that ...

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KEHOT'S NOTE

ראה חגיגה יד, א. ב"ר מג, ז.

37

כן התורה נקי לחם כמ"ש לכו לחמו

On Malki-tzedek's "bread and wine," the Sages say that he revealed the Torah to Avraham, as it says, "Come, eat of my bread." Another source for the Torah as bread. (Kehot: Bereishit Rabbah 43:7)

Bereshit Rabbah 43:6 מ"ג:ר

מלכי צדק מלך שלם וגוי - הה"ד (תהלים מה) ובת צור במנחה פניך יחלו עשרי עם. ומלכי צדק מלך שלם, המקום הזה מצדיק את יושביו. מלכי צדק, אדוני צדק, צדק נקראת ירושלים, שנאמר (ישעיה א) צדק ילין בה מלך שלם. רבי יצחק הבבלי אומר: שנוולד מהול. הוציא לחם ויין והוא כהן לאל עליון רבי שמואל בר נחמן ורבנן רבי שמואל אמר: הלכות כהונה גדולה גילה לו. לחם, זה לחם הפנים. ויין, אלו הנסכים. ורבנן אמרי: תורה גילה לו, שנאמר (משלי ט): לכו לחמו בלחמי ושתינו ביין מסכתי. והוא כהן לאל ...

"Malkitzedek king of Salem took out bread and wine, and he was a priest of G-d, the Most High" (Genesis 14:18). "Malkitzedek king of Salem..." - that is what is written: "Daughter of Tzor, the wealthiest of the people will seek your favor with gifts" (Psalms 45:13.) the four kings, and who was distressed by them. "The wealthiest of the people," referring to Malkitzedek king of Salem, "will seek your favor with gifts," as he did in this verse (Yalkut Shimoni). "Malkitzedek king of Salem" - this place renders its ...

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38

למסור נפשו באחד

Cited by the note as a source for giving over one's soul at the word Echad, "One," of the Shema.

KEHOT'S NOTE

שו"ת הרשב"א ח"ה סנ"ה. ב"ח טווא"ה רסס"א. פע"ח שער הק"ש, פ"ב.

39

למסור נפשה באחד ממש

The Arizal's teaching that one must give over his soul for the sanctification of the Name at the word Echad of the Shema, which the Kehot note cites for this phrase.

Pri Etz Chaim, Gate of the Recitation of the Shema 12:4-5 פרי

עץ חיים, שער הקריאת שמע י"ב:ד-ה'

והנה בימי הגלות אין בה כח לעלות אחרי שעדיין היא למטה בהיכל אהבה דבריא, לכן אנו צריכין למסור נפשנו על קדושת השם בדי דאח"ד. וצריך לקבל עליו די מיתות ב"ד, סקילה שריפה הרג וחנק. מן די אותיות אדני במילואו, כי שם שרשם. ולכך תכוין לקבל בדי אותיות של אדני, שכוונת בדי של אח"ד. גם תכוין בדי של אח"ד בדי מיתות הנ"ל, שאתה מוסר נפשך בדי מיתות אלו, ושאתה מקדש את השם בכל לבבך, ולקבל עליך עול מלכות שמים זה של הק"ש: והענין, כי כבר ביארנו, כי אין כח במלכות לעלות ...

Pri Etz Chaim (Public Domain)

40

אכלו רעים

The words here quote Song of Songs 5:1; the passage is shown below.

Song of Songs 5:1 א'ה:ה שיר השירים

בְּאֵתִי לִגְנִי אֶחָתִי כָלָה אֲרִיתִי מוֹרִי עִם־בִּשְׁמִי אֶכְלֹתִי יַעֲרִי עִם־דִּבְשִׁי שְׁתִּיתִי יַיִן עִם־חֶלְבֵי אֶכְלֹל רָעִים שְׁתֹּו וְשָׁכְרוּ דוֹדָיִם:

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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KEHOT'S NOTE

שה"ש ה, א.

41

בד"ה וספרתם לכם

There the angels' love and awe, burning like coals of fire, are explained as coming from their grasp of the Infinite Light as it is drawn into the revealed world, which is why their love is open and felt; the cows that carried the Ark, "lowing as they went," are an example.

KEHOT'S NOTE

ראה לקמן פ' במדבר י, ב.

42

פרחה נשמתן

The Targum renders: when the house of Israel heard the voice of Your might, their souls flew away, and at once You brought down on them dews of revival. This is the Targum the Alter Rebbe cites.

Aramaic Targum to Psalms 68:10 ס"ח:י"ט תרגום תהלים

כַּד שְׁמַעוּ בֵּית יִשְׂרָאֵל יְתִ קֹל גְּבוּרַתְךָ פָּרְחוּ נַפְשֵׁיהֶן מִן יַד אֲחֵתָא עֲלוּיָהֶן טִלִין דְּתַחֲיוּתָא וּמִטְרִין דְּרַעְוָא אַרְיִמָתָא אֱלֵהָא עַל אֲחִסְתָּתָא וּכְנִשְׁתָּא דְּאִשְׁתִּלְחִית אֶת אֲתִקְנִתָּא:

Mikraot Gedolot (Public Domain)

43

ע"פ גשם נדבות

Rabbi Yehoshua ben Levi: at each utterance from G-d's mouth the souls of Israel left them, and G-d brought down the dew with which He will revive the dead and revived them, citing "A rain of bounty You shed."

Shabbat 88b:6 ב"ר: שבת פ"ח

... ומאחר שמדיבור ראשון יצתה נשמתו, דיבור שני היאך קיבלו? — הוריד טל שעתיד להחיות בו מתים והחיה אותם, שנאמר: "גשם נדבות תניח אלקים נחלתך ונגלגה אמה כוננתה". ואמר רבי יהושע בן לוי: כל דיבור ודיבור שיצא מפי הקדוש ברוך הוא חזרו ישראל לאחוריהן שנים עשר מיל והיו מלאכי השרת מדדין אותן, שנאמר: "מלאכי צבאות ידון ידון" — אל תיקרי "ידון", אלא "ידון".

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

KEHOT'S NOTE

וראה שבת פח, ב.

44

In David's psalm, after the earth trembled at Sinai (v. 9): "A rain of bounty You shed, O G-d; when Your inheritance was weary, You sustained it." The Sages and the Targum read this rain as the dew that revived Israel at Sinai.

Psalms 68:10 י"ח: תהילים

גשם נדבות תניח אלקים נחלתך ונגלגה אמה כוננתה:

A bounteous rain didst Thou pour down, O G-d; When Thine inheritance was weary, Thou didst confirm it.

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

45

רצוא ושוב

"And the chayos ran and returned, like the appearance of a flash." The phrase ratzo vashov is the source of the Chassidic term for the soul's rush toward G-d and its return.

Ezekiel 1:14 י"ד: יחזקאל א'

והחיות רצוא ושוב כמראה הקזק:

And the living creatures ran and returned as the appearance of a flash of lightning.

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

46

רצוא ושוב גימטריא תורה

Cited by the note for the gematria of ratzo vashov as "Torah."

KEHOT'S NOTE

ראה פ"ה הראב"ד לסי' פ"א, מ"ב (יח, ב). וראה הביאור בשיחת ש"פ חקת תנש"א כרך-ב ע' 674 הערה 78 שהגימט' תרי"א — אותיות יראת — כנגד התרי"א מצות התורה ששמע ישראל מפי משה (מלבד אנכי ולא יהי ש"מפי הגבורה שמענום" — מכות כד, רע"א). ויש לומר, שבוה מרומז שהענין דרצוא ושוב (כללות התורה) בא ע"י עבודת המטה (תרי"א מצוות ששמעו מפי משה) עכ"ל.

47

בד"ה זאת חקת התורה

There the mitzvah of the red heifer is called "the statute of the Torah" because its whole substance is running and returning: burning the heifer to ash is the running, and the

...אסור לאדם שיטעום עד שיתן מאכל לבהמתו שנאמר

"living water in a vessel" is the return; and on these two the whole Torah and its mitzvos are founded.

KEHOT'S NOTE

לקמן פ' חקת נו, ב.

48

בד"ה בחודש השלישי

There the going out of Egypt is described as rising out of the straits of the body and animal soul, which confine the G-dly soul so that even when it contemplates G-d's greatness it cannot leave its sheath; the way out is a love born of contemplating the light that encompasses all worlds.

KEHOT'S NOTE

תו"א טז, א.

49

"In the third month after the children of Israel went out of the land of Egypt," the verse that opens the Torah Ohr discourse on the Giving of the Torah referred to here.

שמות י"ט:א' Exodus 19:1

בחדש השלישי לצאת בני ישראל מארץ מצרים ביום הזה באו מדבר סיני:

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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50

בד"ה כי כארץ תוציא צמחה

There the earth's power of growth, from the utterance "Let the earth sprout" of the six days of Creation, is called a truly G-dly power, which is why a seed sown in the ground yields fruit with a taste the seed never had.

KEHOT'S NOTE

לקו"ת נצבים נ, ד.

51

"For as the earth brings forth her growth, and as a garden makes its seeds sprout," the verse that opens the discourse on the earth's power of growth referred to here.

ישעיהו ס"א:י"א Isaiah 61:11

כי כארץ תוציא צמחה וכגנה ירועיה תצמיח כן אדני ה' יצמיח צדקה ויתהלך נגד כל־הגוים:

For as the earth bringeth forth her growth, And as the garden causeth the things that are sown in it to spring forth; So the L-rd GOD will cause victory and glory To spring forth before all the nations.

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52

ובאג"ה סד"ה איהו וחיוהי

At the end of that letter the Alter Rebbe writes that the earth constantly brings forth something from nothing through its power of growth, and that fruits which come through sowing and planting are far superior to those that rise by themselves from that power alone.

KEHOT'S NOTE

אגה"ק ס"ב כ (קלב, ב).

53

עשב השדה

On "He makes grass grow for the animal, and herbage for the service of man," the Zohar says the grass (chatzir) is

angels who rule for an hour and are food for the supernal “animal,” while the herbage (esev) is the Ofanim, Chayos and Keruvim, set in order when people serve their Master with offerings and prayer. This is the Zohar the text cites for the angels as “grass.”

ספר הזהר, בראשית ז' ע"ח-פ"ג: 70-8:83 Zohar, Bereshit

54 בוח"א בראשית ד"ה ע"ב

The note says this Zohar passage, on the angels as “grass,” is explained there at length.

KEHOT'S NOTE

ראה הביאור בארוכה בביאור ל"ק אדהאמ"צ. ובביאור ל"צ ע"ד ואילך.

55 לבהמה שם ב"ן

For behemah as the Name Ban, the note sends the reader to the sources gathered in the notes at Likkutei Torah, Vayikra 3b.

KEHOT'S NOTE

ראה הנסמן לעיל (ויקרא) ג, ב.

56 בד"ה והי מספר בני

There the source of the souls, Knesses Yisrael, is called “earth,” and identified with His Malchus, the source and life of all the worlds.

KEHOT'S NOTE

לקמן פ' במדבר ה, ב.

57 אור הזרוע מצדיק

The psalmist says, “Light is sown for the righteous, and joy for the upright in heart”: their light is planted like seed and will sprout in time. The maamar reads the righteous one, the Tzaddik, as Yesod, from which the “sown light” is sown, the sowing from which the souls grow.

Psalms 97:11א"ז: תהילים

אור וְרַע לְצַדִּיק וְלִישְׁרָיִלָב שְׂמֵחָה:

Light is sown for the righteous, And gladness for the upright in heart.

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KEHOT'S NOTE

ראה תהלים צז, יא.

58 חי העולמים מלך

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

KEHOT'S NOTE

ברכת ברוך שאמר.

59 ראשית תבואת

“Israel is holy to Havayah, the first of His produce.” The souls of Israel are the “grain,” which grows only through sowing.

Jeremiah 2:3ג' ב' ירמיהו

קִדְשׁ יִשְׂרָאֵל לַיהוָה רִאשִׁית תְּבוּאָתָהּ כָּל־אֲכָלֵיו יֵאָשְׁמוּ רָעָה תִּבָּא אֲלֵיהֶם נֶאֱמַר

Israel is the L-RD'S hallowed portion, His first-fruits of the increase; all that devour him shall be held guilty, evil shall come upon them, saith the L-RD.

...אסור לאדם שיטעום עד שיתן מאכל לבהמתו שנאמר

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KEHOT'S NOTE

ירמ"ב, ג (תבואתה).

60 לאשתאבא בגופא דמלכא

The note also points to this discourse, and to the sources listed there, for the Zohar's phrase about being absorbed into the body of the King.

KEHOT'S NOTE

זח"א (ריו, ב). ועליק בד"ה במדב"ס (ב, סע"א). וש"נ. [כ].

61 לאשתאבא בגופא דמלכא

The Zohar speaks of a spirit that must be purified and prepared “to be absorbed into the body of the King.” The maamar uses the phrase for the souls rising in the Shema as food for the supernal Man.

Zohar, Vayechi 19:134-20:147ז"קמ"ז: ויחי י"ט: קליד-כ"קמ"ז: 19:134-20:147

But if a man is not adjudged worthy, woe to his spirit, which has to be purified and to be prepared before it can be drawn to the Body of the King; and if it is not prepared, woe to it that it must roll about “like a stone in a sling” (cf. I Sam.). Further, we have learnt: “If the soul is worthy, great is the bliss reserved for it in the other world, as it is written, “No eye hath seen save thine, O L-rd, what thou wilt ...

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

62 בד"ה אדם כי יקריב מכס

That discourse explains that every Jew has two souls: the G-dly soul, rooted in the “man” of the Chariot, and the animal soul, taken from the dregs of the Ofanim and rooted in the “face of the ox.” The soul descends into this world to refine the animal soul, the offering that “a man of you” brings.

KEHOT'S NOTE

לעיל פ' ויקרא ב, ב.

63 יוצר משרתים ואשר משרתיו

For the two kinds of angels named in the blessing Yotzer, the note sends the reader to the sources gathered in the note on angels at Likkutei Torah, Emor 36a.

KEHOT'S NOTE

ברכת יוצר. וראה הנסמן לעיל (אמור) לו, א הערה מלאכים.

64 בד"ה והניף את העומר

There the Omer, barley, is “animal food,” and two kinds of angels are distinguished: those who stand in the heights of the universe from the six days of Creation, eternal, the Chayos of the Chariot; and those created each day, who sing and pass away, sparks of holiness refined and raised anew each day.

KEHOT'S NOTE

לעיל לו, א.

65 מצמיח חציר לבהמה

The psalm of Creation praises G-d, who “makes grass grow for the animals, and herbage for the service of man.” The Zohar reads the grass as angels who are food for the su-

ראה ביה"ז לצ"צ ע"ה.

וידעת היום

"Know this day and take it to your heart that Havayah is G-d in heaven above and on the earth below." In the discourse referred to, this is knowledge of G-d as He encompasses the worlds.

דברים ד':ל"ט Deuteronomy 4:39

וידעת היום והשבת אלי לבבך כי ה' הוא האלקים בשמים ומעל ועל-הארץ מתחת אין עוד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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

72 "You have been shown, to know that Havayah is G-d; there is none else beside Him." In the discourse referred to, this is knowledge of G-d as He fills the worlds.

דברים ד':ל"ה Deuteronomy 4:35

אתה הראת לדעת כי ה' הוא האלקים אין עוד מלבדו:

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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שהתורה נק' עוז

The note points to a footnote there on the Torah's being called oz, "strength."

KEHOT'S NOTE

ראה סה"מ תשי"א ע' 181 בהערה.

74

נקי תושי

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

KEHOT'S NOTE

אבות ו, א.

75

המלי... הנקי ארץ

On "for all that is in heaven and on earth," the Zohar says: "and on earth: this is Knesses Yisrael," the name for Malchus. The Kehot note cites it for Malchus being called "earth."

זח"א לא, ב31 Zohar I, 31b

KEHOT'S NOTE

זח"א לא, ב. מא"א א, קכו. קה"י בערכו.

76

"And he shall wave the Omer before Havayah," the verse that opens the discourse on the two kinds of angels and the barley of the Omer.

ויקרא כ"ג:י"א Leviticus 23:11

והניף את-העמר לפני ה' לרצונכם מחרת השבת יניפנו הכהן:

And he shall wave the sheaf before the L-RD, to be accepted for you; on the morrow after the sabbath the priest shall wave it.

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pernal "animal," and the maamar applies the verse to the angels of "Who forms ministering [angels]."

Psalms 104:14 תהילים ק"ד:י"ד

מצמיח חציר לבהמה ועשב לעבדך האדם להוציא להם מן-הארץ:

Who causeth the grass to spring up for the cattle, And herb for the service of man; To bring forth bread out of the earth,

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KEHOT'S NOTE

תהלים קד, יד.

66

שעורה שעור ה'

The Zohar explains why the Omer is of barley: se'orah, barley, is "the measure of hei." The maamar uses this to explain what the higher angels receive.

זח"ג קפח, 188b Zohar III, 188b

KEHOT'S NOTE

ראה זח"ג קפח, ב.

67

וזרעתי את ב"י

Kehot's note points to Jeremiah 31:26 for these words.

ירמיהו ל"א:כ"ו Jeremiah 31:26

על-זאת הקיצתי ואראה ושנתי ערבה לי:

Upon this I awaked, and beheld; And my sleep was sweet unto me.

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KEHOT'S NOTE

ירמיה לא, כו.

68

וזרעתי את בני ישראל זרע אדם וזרע בהמה

G-d promises through Jeremiah that after the exile "I will sow the house of Israel and the house of Yehudah with the seed of man and the seed of animal": the land will again be full of people and livestock, and some read "animal" as people of lesser standing. The maamar, quoting it as "the children of Israel," reads the two seeds as two levels of souls, so that even the level of "animal" comes from sowing. (Kehot: Jeremiah 31:26, as Hebrew editions number the verse) (context: Steinsaltz Tanakh)

ירמיהו ל"א:כ"ז Jeremiah 31:27

הנה ימים באים נאם-ה' וזרעתי את-בית ישראל ואת-בית יהודה זרע אדם וזרע בהמה:

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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69

המחדש בטובו בכ"י

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

KEHOT'S NOTE

ברכת יוצר.

70

מבחי ההמשכה הפנימית

The note points there for the "inner drawing-down" from which what is sown and grows is drawn.

KEHOT'S NOTE

PARAGRAPH 2

77

משל הקדמוני

David, having spared Shaul in the cave, tells him: “As the proverb of the ancients says, ‘From the wicked comes forth wickedness’; but my hand shall not be against you.” Rashi reads it as “the parable of the Ancient One of the world,” the Torah, the parable of the Holy One, and the maamar takes it so.

I Samuel 24:14 כ"ד:י"ד א"ל שמואל

כַּאֲשֶׁר יֹאמַר מֶשֶׁל הַקְּדָמוֹנִי מִרְשָׁעִים יֵצֵא רָשָׁע וְיָדִי לֹא תִהְיֶה בְּךָ:

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

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78

Through His angel, G-d promises Yehoshua the Kohen Gadol: if you walk in My ways and keep My charge, “I will give you walking among these who stand,” a place among the angels standing there. Chassidus reads the souls as “walkers” and the angels as “those who stand.” (context: Steinsaltz Tanakh)

Zechariah 3:7 ז'ז:ז זכריה

כֹּה־אָמַר ה' צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל אֲנִי מִשְׁמְרֶתְךָ וְגַם־אֶתֶּנָּה תְּדִין אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֻצְרִי וְנָתַתִּי לָךְ מִהֲלָכִים בֵּין הָעֹמְדִים הָאֵלֶּה:

Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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79

ונתתי עשב

“And I will give grass in your field for your animals,” a verse of the second paragraph of the Shema: hence the question why the “feeding of the animal” is mentioned there.

Deuteronomy 11:15 ט"ו:יא דברים

וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לִבְהֶמְתֶּךָ וְאָכְלָתָּ וְשָׂבַעְתָּ:

And I will give grass in thy fields for thy cattle, and thou shalt eat and be satisfied.

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80

שנעוץ סופן בתחלתן

Of the ten Sefiros: “their end is wedged in their beginning and their beginning in their end, like a flame bound to a coal.” The Alter Rebbe applies it to the daily cycle of prayer, where today’s Shema feeds tomorrow’s Pesukei deZimra.

Sefer Yetzirah 1:7 א':ז ספר יצירה

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלחבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the

...אסור לאדם שיטעום עד שיתן מאכל לבהמתו שנאמר

flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

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

PARAGRAPH 3

81

ארץ חטה כור גפן

Moshe describes the land G-d is bringing Israel into: “A land of wheat and barley, and vine and fig and pomegranate.” The verse names both the sown grain and the planted vine.

Deuteronomy 8:8 ח"ח:8 דברים

אֶרֶץ חֹטֶה וְשֹׁעֶרֶה וְגִפְנוֹ וְתֵאֵנָה וְרִמּוֹן וְאֶרֶץ־זֵית שֶׁמֶן וְדִבְשׁ:

a land of wheat and barley, and vines and fig-trees and pomegranates; a land of olive-trees and honey;

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82

ואנכי נטעתך שורק

G-d reproaches Israel through Jeremiah: “I planted you a choice vine, wholly a true seed; how then have you turned into a degenerate, alien vine?” The maamar cites the first words, Israel as a planted vine.

Jeremiah 2:21 א"ב:21 ירמיהו

וְאֲנִכִּי נִטְעַתִּיךָ שׁוֹרֵק כֹּלֵה וְרַע אֶמֶת וְאִיךָ נִהְפַּכְתָּ לִּי סוּרִי הַגֶּפֶן נִכְרָתָה:

Yet I had planted thee a noble vine, Wholly a right seed; How then art thou turned into the degenerate plant Of a strange vine unto Me?

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83

ונטעתם כל עץ מאכל

“And you shall plant every tree for food ... for three years it shall be orlah to you,” the verse of the three years of orlah and the opening of the discourse referred to.

Leviticus 19:23 ג"כ:19 ויקרא

וְכִי־תָבֹאוּ אֶל־הָאָרֶץ וְנִטַּעְתֶּם כָּל־עֵץ מֵאֲכָל וְעֹרְלָתוֹ עֹרְלָתוֹ אֶת־פְּרִי שְׁלֹשׁ שָׁנִים יִהְיֶה לָכֶם עֲרֵלִים לֹא יֵאָכֵל:

And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as forbidden; three years shall it be as forbidden unto you; it shall not be eaten.

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84

צדיק כתמר יפרח

“The righteous shall flourish like the date palm, like a cedar in Lebanon shall he grow.” The date palm is the example of a tree whose fruit is long delayed.

Psalms 92:13 ב"ב:92 תהילים

צָדִיק כְּתָמָר יִפְרַח כְּאֶרֶץ בָּלְכָנוּ יִשְׁנָה:

The righteous shall flourish like the palm-tree; He shall grow like a cedar in Lebanon.

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PARAGRAPH 4

85 מאור הזרוע לצדיק

“Light is sown for the righteous.” All souls are “sown” from this light; they differ in how they grow from it.

Psalms 97:11א"י: תהילים

אור זרע לצדיק ולישרי לב שמחה:

Light is sown for the righteous, And gladness for the upright in heart.

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86 ראשית תבואתה

“Israel is holy to Havayah, the first of His produce.” Souls of this kind are compared to grain.

Jeremiah 2:3ג'י: ירמיהו

קדש ישראל לה' ראשית תבואתה כל־אכליו יאִשְׁמוּ רעה תבא אליהם נאִם־ה'

Israel is the L-RD'S hallowed portion, His first-fruits of the increase; all that devour him shall be held guilty, evil shall come upon them, saith the L-RD.

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87 רפדוני בתפוחים

The bride, faint with love, asks: “Sustain me with raisin cakes, spread apples about me, for I am faint with love.” The apple stands for the delight and sweetness of the higher souls.

Song of Songs 2:5ה'י: שיר השירים

סמכוני בִּאֲשִׁשׁוֹת רַפְדוֹנִי בַּתְּפֻחִים כִּי־חֹלֶת אֶהְבֶּה אֲנִי:

'Stay ye me with dainties, refresh me with apples; For I am love-sick.'

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88 כתפוח בעצי היער כן דודי

The bride praises her beloved: “Like an apple tree among the trees of the forest, so is my beloved among the youths... and his fruit is sweet to my palate.” The maamar names the level “the field of holy apples” after this verse.

Song of Songs 2:3ה'י: שיר השירים

כתפוח בעצי היער כן דודי בין הבנים בצלו חמדתי וישכתי ופריו מתוק לחכי:

As an apple-tree among the trees of the wood, So is my beloved among the sons. Under its shadow I delighted to sit, And its fruit was sweet to my taste.

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89 יאר ה' פניו אליך

“May Havayah make His face shine upon you and be gracious to you,” from the Priestly Blessing. The maamar identifies the “field of holy apples” with this shining of the Face.

Numbers 6:25ה"כ: במדבר ו'

יאר ה' פניו אליך ויחנך:

...אסור לאדם שיטעום עד שיתן מאכל לבהמתו שנאמר

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

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90 שדה תפוחים בחי תפארת

In the Pardes' entry on “field”: the main sense of “field of apples” is Tiferes, so called because it includes three colors, red, white and green, the colors of the apple. This is the passage the Alter Rebbe cites.

Pardes Rimmonim 23:21:14ד"א: פרדס רמונים

... והטעם כי היא נקראת שדה וכל התפוחים שהם האבות משפיעים אליה. וכן בפרי ויחי (דף רמ"ט) ז"ל ת"ח כד שלטא סיהרא שדה תפוחים אקרי עכ"ל.

Pardes Rimmonim (Public Domain)

91 ונטעתם כל עץ מאכל

“And you shall plant every tree for food,” the opening of the Kedoshim discourse on Tiferes referred to here.

Leviticus 19:23ג"י: ויקרא

וכי־תבאו אליה־ארץ ונטעתם כל־עץ מאכל וערלתם ערלתו את־פריה שלש שנים יהיה לכם ערלים לא יאכל:

And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as forbidden; three years shall it be as forbidden unto you; it shall not be eaten.

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PARAGRAPH 5

92 ושדה האילן

“Until when may one plow a tree field on the eve of the seventh year?” The orchard, the field of planted trees.

Mishnah Sheviit 1:1א"י: משנה שביעית

עד אימתי חורשין בשדה האילן ערב שביעית. בית שמאי אומרים, כל זמן שהוא נפה לפרי. ובית הלל אומרים, עד העצרת. וקרובין דברי אלו להיות כדברי אלו:

Until when may they plow an orchard in the sixth year? Bet Shammai say: as long as such work will benefit the fruit. And Bet Hillel says: till Atzeret (Shavuot). The views of this [school] are close to those of the other.

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93 ויטע ה' אלקים גן

“And Havayah Elokim planted a garden in Eden, to the east.” A garden is made of plantings, which raises the question about the lower Gan Eden.

Genesis 2:8ה'י: בראשית ב'

ויטע ה' אלקים גן־בעדן מקדם וישם שם את־הָאָדָם אֲשֶׁר יָצָר:

And the L-RD G-d planted a garden eastward, in Eden; and there He put the man whom He had formed.

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94

עה"ד חטה היתה

Of the tree from which Adam ate, Rabbi Meir says it was a vine, Rabbi Nechemiah a fig, and Rabbi Yehudah: "it was wheat," for a child cannot say "father" and "mother" until he tastes grain; Rabbi Yehudah also holds that wheat is a kind of tree. The maamar uses his view to show that grain too grew in the garden.

ברכות מ"א:י"ד:40a: Berakhot

על פירות הארץ וכו'. פשיטא! אמר רב נחמן בר יצחק: לא נצרכה אלא לרבי יהודה, דאמר חטה מין אילן היא. דתנא: אילן שאכל ממנו אדם הראשון, רבי מאיר אומר: גפן היה, שאין לה דבר שמביא יללה על האדם אלא זיו, שנאמר: "וישת מן היין וישכר". רבי נחמיה אומר: תאנה היתה, שבדבר שנתקלקלו בו נתקנו, שנאמר: "ויתפרו עליה תאנה". רבי יהודה אומר: חטה היתה, שאין התינוק יודע לקרות "אבא" ו"אמא" עד שיטעום טעם דגן.

If, over fruits of the earth, etc. This is evident! Rab Nahman b. Isaac said: It is only necessary for R. Judah who declares that wheat is a kind of tree; for there is a teaching: The tree from which Adam ate was — so says R. Meir — the vine, because thou hast nothing which brings lamentation upon man as does wine; as it is said, "And he drank of the wine, and was drunken" (Gen. ix. 21). R. Nehemiah says: It was the fig-tree, ...

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

95

כשעריים עלי דשא כרביבים עלי עשב

Moshe opens his song: "My teaching shall drop like rain... like showers upon the vegetation, and like raindrops upon the grass." The Alter Rebbe refers to his explanation of this verse, which draws a similar distinction.

Deuteronomy 32:2:ב' דברים

יערף כמטר לקחי תול פטל אמרתי כשעירים עלי דשא וכרביבים עלי עשב:

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

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96

ההפרש בין תבואה לפירות האילן

The Zohar takes up the Mishnah that on Pesach the world is judged for grain and on Shavuot for the fruit of the tree, and explains both in terms of the supernal Chariot and "the great and mighty tree" above.

Zohar, Vayechi 33:347-34:356:שנ"ז-שנ"ח:יד:33:347 Zohar

97

צדיק כתמר יפרח

"The righteous shall flourish like the date palm." Applied here to the long time from the soul's "sowing" above to the ripening of its fruit.

Psalms 92:13:ג"ב:י"ג:92:13 Psalms

צדיק כתמר יפרח כארז בלבנון ישגה:

The righteous shall flourish like the palm-tree; He shall grow like a cedar in Lebanon.

98

כי האדם עץ השדה

In the laws of war Moshe forbids cutting down fruit trees during a siege: "For is the tree of the field a man, that it should be besieged by you?" In its plain sense the words are a question (a tree is not the enemy); the maamar reads them as a statement, "For man is the tree of the field," whose fruit grows at the top, in Chochmah. (context: Steinsaltz Tanakh)

Deuteronomy 20:19:ט"ט:כ' דברים

כיתצור אל-עיר ימים רבים להלחם עליה לתפשה לא-תשחית את-עצה לנדה עליו גרזן כי ממנו תאכל ואתו לא תכרת כי האדם עץ השדה לבא מפניו במצור:

When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by wielding an axe against them; for thou mayest eat of them, but thou shalt not cut them down; for is the tree of the field man, that it should be besieged of thee?

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99

"Until when may one plow a white field on the eve of the seventh year?" A "white field" is an open field sown with grain, as opposed to an orchard.

Mishnah Sheviit 2:1:א' שביעית משנה

עד אימתי חורשין בשדה הלבן ערב שביעית. עד שתכלה הלחה, כל זמן שבגני אדם חורשים לשע במקשאות ובמדלעות. אמר רבי שמעון, נתת תורת כל אחד ואחד בידו, אלא בשדה הלבן עד הפסח, ובשדה האילן עד עצרת:

Until when may they plow a white field in the sixth year? Until the moisture has dried up in the soil, or as long as men still plow in order to plant cucumbers and gourds. Rabbi Shimon said: in that case you are placing the law in the hands of each man! Rather in the case of a white field until Pesah, and in the case of an orchard until Atzeret (Shavuot).

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PARAGRAPH 6

100

ואפו עשר נשים

In the rebuke of Bechukosai G-d warns: "When I break your staff of bread, ten women shall bake your bread in one oven, and return your bread by weight": a picture of famine, so little bread that one oven serves ten households. The maamar reads the words in a good sense: the ten women are the ten Sefiros of Malchus and the one oven is the supernal One.

Leviticus 26:26:כ"ב:י"ז ויקרא

בשבוי לכם מטה-להם ואפו עשר נשים להמכם בתנור אחד והשיבו להמכם במשקל ואכלתם ולא תשבעו:

When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight; and ye shall eat, and not be satisfied.

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KEHOT'S NOTE

ויקרא כו, ב.

PARAGRAPH 7

101 שלחי כתובות

The Kehot note points there for a further discussion of the Talmud's saying that the Land of Israel will bring forth fine loaves and garments.

KEHOT'S NOTE

קיא, ב. [כ]. ראה אוה"ת בראשית-א נא, ב.

102 Rabbi Chiya bar Yosef: in the future the Land of Israel will bring forth fine loaves and garments of fine wool, as it says, "Let there be abundant grain in the land."

Ketubot 111b:11א"ב: כתובות קי"א ב.

ואמר רבי חייא בר יוסף: עתידה ארץ ישראל שתוציא גלוסקאות וכלי מילת, שנאמר: "יהי פסת בר בארץ".

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

103 עשרת בעלה

"A woman of valor is the crown of her husband." The image of Malchus raised above the level that gives to her.

Proverbs 12:4ד"ד: משלי י"ב:ד"ד

אשת-חיל עשרת בעלה וכרקב בעצמותיו מבישה:

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

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KEHOT'S NOTE

משלי יב, ד.

PARAGRAPH 8

104 וסד"ה קול דודי

There "skipping over the mountains" and "leaping over the hills" are read as revelation at the level of "feet": the mountains are the Patriarchs, through whom the revelation came only as love, and the hills are the Matriarchs, through whom it came with both "feet," in awe as well.

KEHOT'S NOTE

לקי"ת שה"ש טו, ג.

105 מקפץ על הגבעות

The bride hears her beloved approaching: "The voice of my beloved! Here he comes, skipping over the mountains, leaping over the hills." This is the verse of the discourse referred to here.

Song of Songs 2:8ח"ב: שיר השירים ב':ח"ב

קול דודי הנח"ה בא מדלג עלי-ההרים מקפץ עלי-הגבעות:

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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106 ובביאור ע"פ כי אתה נרי

There "King, Only One, Life of the Worlds" is explained: the One who is alone and unique becomes "Life of the Worlds" through Malchus, into which all the supernal

drawings-down flow, and Malchus is called a "crown" because Keser is drawn into it; Malchus must also be raised, as "Only One," up to the Malchus of the Infinite.

KEHOT'S NOTE

תו"א מא, ב.

107 כי אתה נרי

From David's song of thanks: "For You are my lamp, Havayah, and Havayah lights up my darkness." The Torah Ohr explanation on this verse discusses "King, Only One, Life of the Worlds."

II Samuel 22:29כ"ב:כ"ט שמואל ב כ"ב:כ"ט

כי-אתה נירי ה' וה' יגיה חשכי:

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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108 גלוסקאות

The Talmud's promise that the Land of Israel will bring forth fine loaves and garments of fine wool, which this paragraph continues to explain.

Ketubot 111b:11א"ב: כתובות קי"א ב.

ואמר רבי חייא בר יוסף: עתידה ארץ ישראל שתוציא גלוסקאות וכלי מילת, שנאמר: "יהי פסת בר בארץ".

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109 והי' ביום ההוא יצאו מים חיים

Zechariah's prophecy of the end of days: "And it shall be on that day that living waters shall go out from Jerusalem," half to the eastern sea and half to the western sea. The maamar reads Jerusalem as Malchus, which in the future will be a source from which all receive.

Zechariah 14:8ח"ח: זכריה י"ד:ח"ח

והיה ביום ההוא יצאו מים-חיים מירושלם חצים אל-הים הקדמוני וחצים אל-הים האחרון בקיץ ובחורף יהיה:

And it shall come to pass in that day, That living waters shall go out from Jerusalem: Half of them toward the eastern sea, And half of them toward the western sea; In summer and in winter shall it be.

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KEHOT'S NOTE

זכרי' יד, ח.

110 ונתן לי לחם לאכול ובגד ללבוש

Yaakov's vow at Beis El: "If G-d will be with me... and will give me bread to eat and clothing to wear." The Shelah, on this verse, explains the blessing over bread along the same lines.

Genesis 28:20כ"ח: בראשית כ"ח:כ"ח

וידר יעקב נדר לאמר אם-יהיה אלקים עמדי ושמרני בדרך הזה אשר אנכי הולך ונתת-לי לחם לאכול ובגד ללבוש:

And Jacob vowed a vow, saying: 'If G-d will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

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111 בפסוק גן נעול
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
שה"ש ד, כה.

112 גן נעול
The beloved praises his bride: "A garden locked is my sister, my bride, a spring locked up, a fountain sealed," the verse on which the Midrash cited here comments.
Song of Songs 4:12
שיר השירים ד': י"ב
גן נעול אחתי כלה גל נעול מעין חתום:
A garden shut up is my sister, my bride; A spring shut up, a fountain sealed.
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113 ואכסר משי
In Ezekiel's parable of the foundling girl whom G-d raised and adorned, Israel, He says: "I clothed you in embroidery ... and covered you with silk (meshi)." The Midrash reads meshi as mamash, "substantial," and as the clouds that did not depart (yamish).
Ezekiel 16:10
יחזקאל ט"ז: י'
ואלבישך רקמה ואנעלך תחש ואחבשך בשש ואכסר משי:
I clothed thee also with richly woven work, and shod thee with sealskin, and I wound fine linen about thy head, and covered thee with silk.
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114 ואכסר משי כוי עשאו ממש בעולם כוי המד"א לא ימיש עמוד הענן
On "and I covered you with silk": Rabbi Ibo says He made them substantial in the world, and Rabbi Yehudah son of Rabbi Simon says He surrounded them with Clouds of Glory, as it says, "The pillar of cloud did not depart."
Shir HaShirim Rabbah 4:12:2
ב"ב: י"ב: ב'
... ואכסר משי, רבי איבו אמר עשאו ממש בעולם, ורבי יהודה ברבי סימון אמר הקיפו ענני כבוד, האיה מה דאת אמר (שמות יג, כב): לא ימיש עמוד הענן, (יחזקאל טז, יא): ואעדה עדי, זה זון, תני רבי שמעון בן יוחאי אומר זון שנתן להם בחורב, שם המפרש חקוק עליו, וכשחטאו נשל מהו, וכיצד נשל, רבי איבו אמר מאליו היה נקלה, ורבנן אמרין מלאך ירד וקלפו. (יחזקאל טז, יא): ואתנה צמידים על ידיו, אלו שני לוחות הברית שחקוק עליהם עשרת ...

Another matter: "Your branches are an orchard of pomegranates" – this is likened to a pomegranate orchard.] to mean "your gifts [shiluhayikh]." In the common vernacular: What did so-and-so send to his betrothed? Pomegranates. Rabbi Hanina and Rabbi Simon: one said she brought Him thirteen and He brought her thirteen. She brought Him thirteen that are articulated in the book of Exodus: "This is the gift [that you shall take from them:] Gold, silver, and bronze, sky blue, purple, and scarlet wool, linen, and goat hair, rams' hides dyed red, ...

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115 לא ימיש עמוד הענן
"The pillar of cloud by day and the pillar of fire by night did not depart from before the people." The Midrash links yamish ("depart") with meshi ("silk").
Exodus 13:22
שמות י"ג: כ"ב
לא ימיש עמוד הענן יומם ועמוד האש לילה לפני העם:
the pillar of cloud by day, and the pillar of fire by night, departed not from before the people.
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PARAGRAPH 9

116 לכו לחמו
"Come, eat of my bread," said of the Torah: it is food that enters within, an inner light.
Proverbs 9:5
משלי ט': ה'
לכו לחמו בלחמי ושתו בייני מסכתי:
'Come, eat of my bread, and drink of the wine which I have mingled.
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117 במ"ת שנק' יום חתונתו
The Mishnah explains "on the day of his wedding" as the Giving of the Torah, and "the day of the gladness of his heart" as the building of the Temple.
Taanit 26b
תענית כ"ו בב
KEHOT'S NOTE
תענית כו, ב.

118 יום חתונתו
The daughters of Zion are called out to see King Shlomo in "the crown with which his mother crowned him on the day of his wedding and on the day of the gladness of his heart." The Mishnah reads the wedding day as the Giving of the Torah.

Song of Songs 3:11
שיר השירים ג': י"א

צאנה וראינה בנות ציון במלך שלמה בעטרה שעטרה־לו אמו ביום חתנתו וביום שמחת לבו:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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119 וכתר להם ברית עמהם בדם
"Moshe took the blood and sprinkled it on the people, and said, 'This is the blood of the covenant that Havayah has made with you.'" The covenant before Sinai is the "betrothal."

Exodus 24:8
שמות כ"ד: ח'

ויקח משה את־הדם ויזרק על־העם ויאמר הנה דם־הברית אשר כרת ה' עמכם על כל־הדברים האלה:

And Moses took the blood, and sprinkled it on the people, and said: 'Behold the blood of the covenant, which the L-RD

hath made with you in agreement with all these words.'

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KEHOT'S NOTE

שמות כד, ה.

120 כל אשר דבר ה' נעשה ונשמע

"And they said, 'All that Havayah has spoken we will do and we will hear.'" Israel's acceptance at the covenant.

שמות כ"ד:7:Exodus 24:7

וַיִּקַּח סֵפֶר הַבְּרִית וַיִּקְרָא בְּאָזְנוֹ הָעָם וַיֹּאמְרוּ כָל אֲשֶׁר-דִּבֶּר ה' נַעֲשֶׂה וְנִשְׁמָע:

And he took the book of the covenant, and read in the hearing of the people; and they said: 'All that the L-RD hath spoken will we do, and obey.'

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121 דברעו סגי ותקיה אתדבוקו נפשותיהו בשעתא דאתנסיבו

At the close of the Idra Rabba, on the three companions who died there: "all the more so, with great and mighty desire their souls cleaved at the moment they were taken." The text cites the passage as folio 146b; in the printed Zohar it is on 144b.

ספר הזוהר, האדרא רבא נ"א:שנ"ד-52:362-51:354 Zohar, Idra Rabba
נ"ב:שס"ב

122 והי אם שמוע . . ונתתי מטר ארצכם . . ונתתי עשב

The words here quote Deuteronomy 11:13; the passage is shown below.

דברים י"א:13:Deuteronomy 11:13

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמְעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי מֵצִוְהָ אֶתְכֶם הַיּוֹם לֵאמֹר
אֶת-ה' אֱלֹהֵיכֶם וְלִעֲבֹדוֹ בְּכָל-לִבְכֶּם וּבְכָל-נַפְשְׁכֶם:

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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KEHOT'S NOTE

דברים יא, יג-טו.

123 ונתתי מטר כו ונתתי עשב

"And it shall be, if you will diligently listen ... I will give the rain of your land in its season ... and I will give grass in your field for your animals." Moshe speaks, yet the words are in G-d's first person.

דברים י"א:ט"ג-15:11:Deuteronomy 11:13-15

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמְעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי מֵצִוְהָ אֶתְכֶם הַיּוֹם לֵאמֹר
אֶת-ה' אֱלֹהֵיכֶם וְלִעֲבֹדוֹ בְּכָל-לִבְכֶּם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטְר-אֲרָצְכֶם
בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאֶסְפֶּת דְּגָנְךָ וְתִירֶשֶׁךָ וְיִצְהָרְךָ: וְנָתַתִּי עֵשֶׂב בְּשֹׂדְךָ
לְבִהֶמְתְּךָ וְאֶכְלָתָה וְשָׂבַעְתָּ:

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul, that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will

...אסור לאדם שיטעום עד שיתן מאכל לבהמתו שנאמר

give grass in thy fields for thy cattle, and thou shalt eat and be satisfied.

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124 ששכינה מדברת מתוך גרונו

There the same question is raised about "And I will give the rain": the Holy One is the giver, and Moshe spoke so because the Shechinah spoke from his throat.

KEHOT'S NOTE

נסמן לעיל כז, ב.

125 רוח ה' הוא שדיבר

David's last words: "The spirit of Havayah spoke through me, and His word is on my tongue." The maamar uses the phrase for the Shechinah speaking through Moshe.

II Samuel 23:2:שמואל ב כ"ג:2

רוח ה' דִּבֶּר-בִּי וּמִלְתּוֹ עַל-לִשׁוֹנִי:

The spirit of the L-RD spoke by me, And His word was upon my tongue.

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KEHOT'S NOTE

ראה ש"ב כג, ב.

126 לך אמור להם . . ואתה פה עמוד

The words here quote Deuteronomy 5:27; the passage is shown below.

דברים ה':27:Deuteronomy 5:27

לך אָמַר לָהֶם שׁוּבוּ לָכֶם לְאֹהֲלֵיכֶם:

Go say to them: Return ye to your tents.

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KEHOT'S NOTE

דברים ה, כז-כח.

127 לך אמור להם שובו לכם לאהליכם ואתה פה עמוד עמדי

After Sinai G-d tells Moshe to send the people back to their tents, "but you, stand here with Me." The maamar sees in this Moshe's constant self-nullification.

דברים ה':כ"ז-28:5:Deuteronomy 5:27-28

לך אָמַר לָהֶם שׁוּבוּ לָכֶם לְאֹהֲלֵיכֶם: וְאַתָּה פֹּה עֹמֵד עִמָּדִי וְאַדְבַּרְהָ אֵלַי
אֶת כָּל-הַמִּצְוָה וְהַחֲקִים וְהַמִּשְׁפָּטִים אֲשֶׁר תִּלְמָדִם וַעֲשֹׂ בָאָרֶץ אֲשֶׁר אֲנִי
נָתַן לָהֶם לְרִשְׁתָּהּ:

Go say to them: Return ye to your tents. But as for thee, stand thou here by Me, and I will speak unto thee all the commandment, and the statutes, and the ordinances, which thou shalt teach them, that they may do them in the land which I give them to possess it.'

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128 Rabbi Yehoshua ben Levi: at each utterance the souls of Israel left them; and since they left at the first utterance, how did they receive the second? G-d brought down the

dew of revival and revived them. This is the passage the Alter Rebbe cites (chapter 9 of Shabbos, 88b).

שבת פ"ח א' ח"א: 88b Shabbat

PARAGRAPH 10

129

מתניתא מלכתא

Rav Pappa: rulings on a Mishnah or baraita were said by Rav Malkiya, and the mnemonic is "the Mishnah is a queen" (malkesa).

Beitzah 28b:14-15 ט"ז ב' י"ד: 28b Beitzah

רב פפא אמר: מתניתין ומתניתא — רב מלקיא. שמעתתא — רב מלקיו. וסימניה: מתניתין מלקתא. מאי ביניהו? איכא ביניהו שפחות. מתני לא יאמר אדם לשבח: שקול לי בדינך בשר, אבל שוחט ומחלק ביניהם.

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Ketubot 61b:7-8 ח"ז ב' ז': 61b Ketubot

רב פפא אמר: מתניתין ומתניתא — רב מלקיא. שמעתתא — רב מלקיו. וסימניה: מתניתא מלקתא. מאי ביניהו — איכא ביניהו שפחות. רבן שמעון בן גמליאל אומר וכו'. היינו תנא קמא! איכא ביניהו דמישקלא בגוריתא קיטנייתא ונדרשיר.

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KEHOT'S NOTE

ביצה כח, ב. כתובות סא, ב.

130

רוח ה' הוא שדיבר בו

"The spirit of Havayah spoke through me." Here it is applied to the Sage through whom the King's decrees are spoken.

II Samuel 23:2 ב' כ"ג: 23:2 II Samuel

רוח ה' דבר בי ומלתו על לשוני:

The spirit of the L-RD spoke by me, And His word was upon my tongue.

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131

ואשים דברי בפיך

G-d comforts His people through Isaiah: "And I have put My words in your mouth, and covered you in the shadow of My hand." Here it describes the Sage through whom G-d's words are spoken.

Isaiah 51:16 ט"ז א': 51:16 Isaiah

ואשם דברי בפיך ובצל ידי כסיתיך לנטע שמים וליסד ארץ ולאמר לציון עמי אתה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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KEHOT'S NOTE

ישעיה נא, טז.

132

בשעה שהקדימו

Rabbi Elazar: when Israel put "we will do" before "we will hear," a heavenly voice asked who had revealed to them the secret the ministering angels use, citing "mighty in

...אסור לאדם שיטעום עד שיתן מאכל לבהמתו שנאמר

strength, who do His word, to hearken to the voice of His word."

Shabbat 88a:8 ח"א: 88a Shabbat

אמר רבי אלעזר: בשעה שהקדימו ישראל "נעשה" ל"נשמע" יצתה בת קול ואמרה להן: מי גילה לפני ר' זה שמלאכי השרת משתמשין בו? דכתיב: "כרכו ה' מלאכיו גברי כח עשי דברו לשמע בקול דברו" — ברישא "עשי", והדר "לשמע". אמר רבי חמא ברבי חנינא: מאי דכתיב "כתפוח בעצי היער וגו'" — למה נמשלו ישראל לתפוח, לומר לה: מה תפוח זה פרי קודם לעליו, אף ישראל הקדימו "נעשה" ל"נשמע".

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133

גבורי כח עושי דברו ועיז אח"כ לשמוע בקול דברו

"Bless Havayah, His angels, mighty in strength, who do His word, to hearken to the voice of His word." First they do, and then they hear.

Psalms 103:20 כ"ג: 103:20 Psalms

כרכו ה' מלאכיו גברי כח עשי דברו לשמע בקול דברו:

Bless the L-RD, ye angels of His, Ye mighty in strength, that fulfil His word, Harkening unto the voice of His word.

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וילך ראובן בימי קציר חטים וימצא דודאים בשדה...

“And Reuven went in the days of the wheat harvest, and found dudaim”



Beyond the wisdom of “man,” gained through the “wheat” of the Torah, there is a higher “animal”: self-nullification above reason, which a person must be trained in from youth and never leave, so that he is wise like a man yet drawn after G-d like an animal, “Man and animal You save, Havayah.”

THE MAAMAR IN BRIEF

Reuven found dudaim, which the Midrash identifies as herbage or barley, before the wheat, and his sons later chose the land across the Jordan, “a place for livestock”; the Midrash counts this against them. The Alter Rebbe explains that herbage and barley are food for an “animal,” the level of the angels and of the soul a person first receives, and that “Train a youth according to his way” means training in this self-nullification above reason. Reuven’s sons erred only in making it their fixed and primary place, for after feeding the animal one must eat the bread of the Torah. Wheat, the twenty-two letters of the Torah, makes a person “man,” with an inward grasp of the supernal Chochmah, while barley gives knowledge only of G-d’s existence. Yet there is a “great animal” above “man”: before the Infinite Light even Chochmah and Adam Kadmon are “animal.” The tzaddikim called “barley,” the six orders of the Mishnah with their exact measures, the omer and its counting, Moshiach as the “donkey,” and “Know from where (me’ayin) you came” all express this level.

OUTLINE

1 The verses and their plain reading

¶1

Reuven found dudaim before the wheat, and his sons took the land across the Jordan first; on the plain reading this was a failing, “an inheritance hastily gotten.”

2 “Train a youth”: the animal level and its place

¶12-3

Herbage and barley are food for the “animal,” the angels’ self-nullification above reason, in which a youth must be trained; Reuven’s sons erred only by making it primary and permanent, for one must then eat the bread of the Torah and keep the bittul even when “old.”

3 Barley: the “great animal” above “man”

¶14-7

The great tzaddikim are called “barley” because they are wise yet make themselves like an animal; the six orders of the Mishnah, the measures (shi’urim) of the Oral Torah, and the omer and its counting draw from this level.

4 Wheat and barley: Torah and contemplation

¶18-10

Torah study gives an inward grasp of the supernal Chochmah, the level of “man,” while contemplation grasps only G-d’s existence; yet before the Infinite Light even Chochmah and Adam Kadmon are “animal.”

5 Man and animal: the waving, Moshiach and Ayin

¶11-12

Self-nullification above intellect joined to wisdom is “man and animal,” waved together on Shavuot; Moshiach is the “donkey,” and “the advantage of man over the animal is ayin” is man’s root in Chochmah, which itself is only hevel.

6 Hevel and the soul’s destination

¶13-15

Even Shabbos, the supernal Chochmah, is hevel; hevel is also the hei of Malchus, root of all the worlds and even of Adam Kadmon, and the filling of the Name Sag; the soul rooted in Ayin goes to a physical place, for the reward of the Resurrection is the revelation of the Infinite Light in this world, and it stands before Mi, Atika Kadisha.

KEY CONCEPTS

animal (behemah) בהמה

Serving G-d through self-nullification above reason, like an animal following its master. The angels and the souls of Beriah, Yetzirah and Asiyah are “animal,” and barley and herbage are its food.

man (adam) אדם

One who has acquired wisdom through the Torah, “wheat,” the twenty-two letters, and has the supernal Chochmah revealed within him; the souls of Atzilus.

the great animal (behemah rabbah) בהמה רבה

An “animal” level above “man”: people shrewd in knowledge who make themselves like an animal. The six orders of the Mishnah and King Moshiach are linked to it, and before the Infinite Light even Chochmah and Adam Kadmon are at this level.

shi’ur hei (the measure of hei) שיעור ה'

Se’orah, barley, read as two words: the exact measures that the Oral Torah sets for the mitzvos and the five Gevuros that give measure, rooted in the upper hei of the Name Havayah.

self-nullification (bittul) ביטול

Setting aside one’s self before G-d. Here it is the bittul above intellect that must be fixed in the soul from youth and kept even after one acquires wisdom.

Ayin אין

“Nothing,” read as Chochmah, the source from which man comes (“Know from where (me’ayin) you came”); yet before the Infinite Light even Chochmah is only hevel, breath.

SECTION 1 • 11

The verses and their plain reading

1 וילך ראובן¹ בימי² קציר חטים³ וימצא דודאים⁴ בשדה (ע' [עיינן] בסנהדרין צ"ט ב'. וברכות ויצא ר"פ ע"ב).

“And Reuven went in the days of the wheat harvest, and found dudaim in the field” (see Sanhedrin 99b; and [Midrash] Rabbah, Vayetzei, at the beginning of chapter 72).

The discourse opens with the verse about Reuven, Leah’s eldest son, who went out at the time of the wheat harvest and brought home dudaim for his mother. The Talmud and the Midrash cited here discuss what dudaim were and note that Reuven took only from what was ownerless.

חנוך לנער ע"פ דרכו⁵ גם כי יזקין לא יסור ממנה. יותן את הארץ הזאת⁶ לעבדיך.⁷

“Train a youth according to his way; even when he grows old he will not depart from it.” “Let this land be given to your servants.”

The Midrash on this verse (Bereishis Rabbah 72:1) sets two more verses beside it: “Train a youth according to his way,” and the request of the tribes of Reuven and Gad to receive the land east of the Jordan for their many flocks. The discourse will connect what Reuven found in the field with the land his descendants chose.

וע"ש הפ"י כפשוטו במ"כ ובידי משה בשם פרש"י [פירש רש"י / פירוש רש"י]⁸ ונכון הוא ולפ"ז [ולפי זה] זהו גריעותא להם וכמ"ש ברכות ס"פ מטות שעליהם נאמר נחלה מבוהלת בראשונה^{9,10} כו'.

And see there the explanation according to its plain meaning in the Matnos Kehunah, and in the Yedei Moshe in the name of Rashi’s commentary, and it is correct. According to this, this is a short-coming on their part, as is written in [Midrash] Rabbah at the end of Parshas Matos, that concerning them it was said, “An inheritance hastily gotten at the beginning,” etc.

The Matnos Kehunah and the Yedei Moshe, two classic commentaries on Midrash Rabbah, explain the plain meaning: the verse mentions the wheat harvest to hint that Reuven took what came to hand before the wheat, and so his sons took the land across the Jordan, which came to them first, though the Land of Israel was better. On this reading their choice was a failing, and the Midrash at the end of Parshas Matos applies to them “An inheritance hastily gotten at the beginning,” whose end “will not be blessed.”

SECTION 2 • ¶2-3

“Train a youth”: the animal level and its place

2 וצ"ל דהפסוק חנוך לנער ע"פ דרכו הוא מעלה ושבח שראוי לעשות כן.

And this needs to be understood, for the verse “Train a youth according to his way” is a virtue and a praise: that it is fitting to do so.

The Alter Rebbe questions this plain reading. The Midrash links the sons’ choice to “Train a youth according to his way,” yet that verse is a praise, telling us what is proper to do, so keeping to the way one was trained in should be no failing.

גם בלא"ה [בלאו הכי] מבואר בסש"ב [בספר של בינונים] ח"ב [חלק ב']¹¹ הקושיא בפסוק חנוך לנער דמכתיב ע"פ דרכו משמע שאינה דרך האמת לאמתו וא"כ מאי מעליותא שגם כי יזקין לא יסור ממנה.

Moreover, even apart from this, Sefer Shel Beinonim [Tanya], Part II, explains the difficulty in the verse “Train a youth”: since it is written “according to his way,” the implication is that it is not the way of the absolute truth; and if so, what virtue is there in “even when he grows old he will not depart from it”?

He adds a second question, on the verse itself, with which the second part of Tanya opens (its introduction, called Chinuch Katan; Sefer Shel Beinonim, “the Book of the Intermediates,” is a name of the Tanya): “according to his way” suggests a path suited to the youth rather than the path of full truth, so why praise his never leaving it when he is old? The rest of the discourse answers both questions together.

והענין כי הנה בפ"י וימצא דודאים¹² יש במדרש שני פירושים. א' שהן מין עשב וע' בהרמב"ן [בהרבי משה בן נחמן] בפ"י התורה שם.¹³

The explanation is that, regarding the meaning of “and found dudaim,” there are two explanations in the Midrash. One, that they are a kind of herbage; and see the Ramban in his commentary on the Torah there.

To answer, the Alter Rebbe turns to the Midrash’s two views of what dudaim were. The first is that they were a kind of plant, “herbage” (esev); the Ramban discusses on the verse which plant it was.

הבי שהן שעורים.¹⁴ ועמ"ש בד"ה אסור לאדם שיטעום¹⁵ עד שיתן מאכל לבהמתו שנאמר ונתתי עשב כו' דבחי עשב זהו מקור ההשפעה לבחי המלאכים הנק' בהמה.

The second, that they are barley. And see what is written in the discourse beginning "A person is forbidden to taste [anything] until he gives food to his animal, as it is said, 'And I will give herbage,' etc.": that the level of herbage is the source of the flow of influence to the level of the angels, which are called "animal."

The second view is that they were barley. An earlier discourse in this parsha, "A person is forbidden to taste [anything] until he gives food to his animal," explains that "herbage" stands for the flow of divine life to the angels, who are called "animal" (behemah); there the Alter Rebbe adds that in prayer this is the G-dly soul's arousal in the Verses of Praise, through contemplating how G-d fills all worlds, which gives even the animal soul the strength to rise.

(וע' בזח"א [בזהר חלק א] י"ח ב' ¹⁶ קנ"ו ב')¹⁷ ולכן נק' דודאים¹⁸ שהוא מלשון אתן את דודי לך¹⁹ בחי אהבה שמזה נמשך ונולד בהם האהבה להיות בוערת כמראה הלפידים²⁰ כו'.

(And see the Zohar, Part I, 18b [and] 156b.) That is why they are called dudaim, which is from the expression "I will give my love (dodai) to you": the level of love, for from this the love is drawn down and born in them, to be burning "like the appearance of torches," etc.

The Zohar passages cited speak of "herbage for the service of man" as angels and of the dudaim that "gave fragrance." The name dudaim is read as coming from dodai, "my love": this nourishment awakens in the angels a love that burns "like the appearance of torches," as Ezekiel describes the Chayos, the "living creatures" of the divine chariot.

וגם לפי הפי' שהם שעורים היינו ג"כ מאכל בהמה כו' רק שזהו בחי גבוה יותר כמ"ש [כמה שכתוב שם].

And also according to the explanation that they are barley, this too is food for an animal, etc., only that this is a higher level, as is written there.

On the second view too, barley is food for an animal, so the dudaim still belong to the "animal" level; barley is only a higher grade of it than herbage. In that earlier discourse the Alter Rebbe explains that herbage, which grows by itself, feeds the angels of "He forms ministering angels," while barley, which must be sown like wheat, feeds the higher angels who "all stand in the heights of the world."

ולכן נק' בחי' זו חנוך לנער משום דכד איתיליד יהבין ליה נפשא מסטרא דבעירא²¹ דכיא כו' כנ"ל (בד"ה וספרתם לכם הנ"ל)²²

That is why this level is called "Train a youth": because "when he is born, they give him a soul from the side of a pure animal," etc., as mentioned above (in the discourse beginning "And you shall count for yourselves," mentioned above).

This animal level is called "Train a youth" because the soul a person receives at birth comes "from the side of a pure animal," as the Zohar says at the beginning of Parshas Mishpatim. The discourse "And you shall count for yourselves" (Likkutei Torah, Bamidbar) quotes this and adds that this soul's nourishment is barley, food for an animal; so the training of a youth begins at that level, "according to his way."

ע"כ המזון לבחי' זו הוא מבחי' שעורה שעור²³ ה' או מבחי' עשב וכמ"ש ועשב לעבודת האדם^{24, 25} ע"כ גם בניו תפסו בעבר הירדן שהוא מקום מקנה²⁶ ע"ד ונתתי עשב בשדך לבהמתך שנתבאר למעלה ובת"א [ובתורה אור] בד"ה ואלה המשפטים.²⁷

Therefore the nourishment for this level is from the level of se'orah (barley), shi'ur hei (the measure of hei), or from the level of herbage, as it is written, "and herbage for the service of man." Therefore his sons, too, took hold [of land] across the Jordan, which is "a place for livestock," in the manner of "I will give herbage in your field for your animals," which was explained above, and in Torah Ohr in the discourse beginning "And these are the ordinances."

The food that suits this level is barley, se'orah, whose letters, split in two, read shi'ur hei, "the measure of hei" (as the Zohar on Parshas Balak reads it), or herbage, which Psalms calls "for the service of man." Reuven's sons, rooted in this level, chose the land east of the Jordan, "a place for livestock," in keeping with "I will give herbage in your field for your animals," which Torah Ohr, Mishpatim, reads as Moshe imparting "herbage" to the souls called "the seed of animal."

ומה דמשמע שלא נכון עשו בזה (ועיי' ביהושע סימן כ"ב י"ט) זהו משום שעשו את הטפל עיקר.²⁸

And as for what is implied, that they did not act properly in this (and see Yehoshua, chapter 22, [verse] 19), this is because they made the secondary into the primary.

Where Scripture implies they acted wrongly (in Yehoshua their land is spoken of as possibly impure, unlike the land where the Mishkan stood), the fault was not the level itself. They made the secondary thing primary, as the Midrash says of them: they cherished their property more than human lives.

והרי אף שאסור לאדם שיטעום כלום עד שיתן מאכל לבהמתו²⁹ מ"מ אח"כ צ"ל ואכלת ושבעת³⁰ והיינו לכו לחמו בלחמי³¹

For although a person is forbidden to taste anything until he gives food to his animal, nevertheless afterwards there must be "and you shall eat and be satisfied," which is "Come, eat of my bread."

Feeding the animal first is right, as the law that one may not taste anything before feeding one's animal shows; but afterwards a person must eat himself, "and you shall eat and be satisfied," the bread of the Torah, "Come, eat of my bread." The animal level comes first, but it is not the goal.

ועוד כי א"י [ארץ ישראל] דוקא היא ארץ חטה ושעורה^{32,33} כו"ג"כ והם בחרו לקבע גמור בחי"ז דמקום מקנה.

Moreover, the Land of Israel specifically is "a land of wheat and barley," etc., as well; yet they chose to settle completely and permanently in this level of "a place for livestock."

Moreover, the Land of Israel has both, "a land of wheat and barley": the level of barley was available there too, together with the wheat. Their error was to settle permanently in the level of "a place for livestock" alone.

וזהו ענין אי לך ארץ שמלכך נער³⁴ ופי' בזח"א [בוהר חלק א] ס"פ לך לך (דצ"ה ע"ב) שהוא בחי' מט"ט [מטטרון]³⁵ נער הייתי גם זקנתי³⁶ שמשם מקור ושרש השפעה הנ"ל

This is the meaning of "Woe to you, O land, whose king is a youth," which is explained in the Zohar, Part I, at the end of Parshas Lech Lecha (folio 95b), as the level of Metatron, "I was a youth, and I have also grown old," for from there is the source and root of the flow of influence mentioned above.

The Zohar explains the "youth" of this verse as the angelic Prince of the World, who said "I was a youth, and I have also grown old"; the Alter Rebbe calls this the level of Metatron, the chief of the angels, who is called "youth" (na'ar). A land whose "king is a youth" receives its life through this angel, and from him comes the flow to the "animal" level described above.

אשריך ארץ³⁷ כו"ג היא ארץ חטה ושעורה כו"ג אשר עיני ה' אלקיך בה כו"ג.

"Happy are you, O land," etc., is "a land of wheat and barley," etc., "upon which are the eyes of Havayah your G-d," etc.

By contrast, the Zohar reads "Happy are you, O land" as the supernal land whose King is the Holy One, blessed be He, the land that Havayah your G-d "seeks out always," in the verse that goes on, "the eyes of Havayah your G-d are upon it." The Alter Rebbe applies this to the Land of Israel, "a land of wheat and barley."

אך מ"מ ג"ז [גם זה] אמת שצ"ל חנוך לנער ע"פ דרכו וגם כי יזקין לא יסור ממנה.

But nevertheless, this too is true: that there must be "Train a youth according to his way," and also "even when he grows old he will not depart from it."

Still, both halves of the verse hold true: a person must first be trained at the level suited to a youth, and that training must stay with him in old age. The Alter Rebbe now explains what growing "old" means here.

פ"י כי יזקין ויהיה בבחי' אדם כי זקן היינו שקנה חכמה ³⁸ והיינו ע"י חטה דוקא כ"ב אתון דאורייתא ^{39,40} וכמ"ש בענין והדרת פני זקן ^{41,42} אעפ"כ [אף על פי כן] לא יסור ממנה מענין בחי' דודאים שעורה מאכל בהמה

That is: when he grows old and comes to be at the level of "man" — for an "elder" (zaken) is one who has acquired (kanah) wisdom, and this is through wheat specifically, the twenty-two letters of the Torah, as is explained on the subject of "And you shall honor the face of an elder" — even so, he "will not depart from it," from the matter of the level of dudaim, barley, food for an animal.

Growing "old" means reaching the level of "man," for the Talmud reads zaken, "elder," as one who has acquired (kanah) wisdom; in Likkutei Torah, Kedoshim, the Alter Rebbe explains this acquiring as holding the Torah engraved in one's memory at all times. That wisdom comes through "wheat," chitah, whose letters add up to twenty-two (ches 8, tes 9, hei 5), the number of the letters of the Torah. Yet even then he must not depart from the "animal" level of the dudaim, barley.

היינו משום שצ"ל בבחי' בהמה שלמעלה מבחי' אדם לבד דהיינו מ"ש אדם ובהמה תושיע. ^{43,44,45}

That is because he must be at the level of "animal" that is above the level of mere "man," which is what is written, "Man and animal You save."

The reason is that there is a level of "animal" higher than "man" alone. This is "Man and animal You save": a person should be both, wise like a man and self-nullified like an animal, as the discourse goes on to explain.

3 והוא להיות נמשך אחריו ית' כבהמה למעלה מהטעם והדעת והיינו ע"י חנוך לנער ⁴⁶ שנתחנך להיות מתחלה בבחי' הביטול דבהמה

That is, to be drawn after Him, may He be blessed, like an animal, above reason and knowledge. This comes through "Train a youth": that he was trained to be, from the outset, at the level of the self-nullification (bittul) of an "animal,"

The "animal" level means following G-d the way an animal follows its master, without first asking for reasons. It is acquired through "Train a youth": being trained from the very start in the self-nullification of the "animal."

שהם המלאכים פני אריה פני שור⁴⁷ והאופנים וחיות⁴⁸ ברעש גדול והיינו ע"י שעור ה' כו' כנ"ל,

which are the angels, "the face of a lion," "the face of an ox," and "the Ofanim and Chayos with a great noise"; and this is through shi'ur hei, etc., as mentioned above.

That "animal" is the angels: the Chayos ("living creatures") of Ezekiel's chariot, with the faces of a lion and an ox, and the Ofanim ("wheels") and Chayos who rise "with a great noise," as the morning blessing before the Shema says. This self-nullification comes through shi'ur hei, the "barley" described above.

ועי"ז יוקבע הביטול בנפשו, שגם כי יזקין להיות קנה חכמה לכו לחמו בלחמי⁴⁹ לא יסור מהיות בבחי' בהמה ג"כ בבחי' הביטול שלמעלה מהשכל כו':

Through this the self-nullification will be fixed in his soul, so that even "when he grows old," to be one who has acquired wisdom, "Come, eat of my bread," he "will not depart" from being at the level of "animal" as well, at the level of the self-nullification that is above intellect, etc.

Trained this way from youth, the bittul becomes fixed in his soul. So even when he grows "old," having acquired the wisdom of the Torah, the bread of "Come, eat of my bread," he keeps the bittul that is above intellect.

SECTION 3 • ¶4-7

Barley: the "great animal" above "man"

4 ב וביאור הדבר הנה כתיב ברות (סי' ג' ט"ו) ויאמר כו' וימד שש שעורים⁵⁰ ופי' בגמרא (סנהדרין דצ"ג ע"א) ששה צדיקים⁵¹ כו' וכ"ה ברבות ברות על פסוק זה.

2. The explanation of the matter: it is written in Ruth (chapter 3, [verse] 15), "And he said," etc., "and he measured six [measures of] barley"; and the Gemara explains (Sanhedrin, folio 93a): six righteous men, etc.; and so it is in [Midrash] Rabbah on Ruth, on this verse.

Section two explains the matter through a verse in Ruth. Boaz measured six [measures of] barley into Ruth's shawl, and the Talmud and the Midrash read the six as six righteous descendants who would come from her.

ולכאורה אינו מובן איך הצדיקים הגדולים ההם נקראו בשם שעורים⁵² וע' בחולין (פג"ה [פרק גיד הנשה] דצ"ב סע"א [סוף עמוד א]) איתא ג"כ עד"ז ומהרש"א [ומהרש"א] שם בח"א [בחי' דושי אגדות] נדחק ליישב.

On the face of it, it is not understood how those great righteous men are called by the name "barley." And see Chullin (chapter Gid HaNasheh, folio 92a, at the end of side a): it is stated there along these lines too, and the Maharsha there, in the Chiddushei Aggados, strains to resolve [it].

This raises a question: why should such great tzaddikim be compared to barley, the food of animals? The Talmud in Chullin calls righteous people "barley" in the same way, and the Maharsha there gives only a strained answer.

אבל הנראה לומר כי עם היות שבחיי חטה שהוא מאכל אדם גבהה הרבה מבחיי שעורים מאכל בהמה. שבחיי אדם זהו נשמות דאציי ובחיי בהמה היינו נשמות דבי"ע וכמ"ש בד"ה ואלה המשפטים. אך יש עוד בחיי בהמה שגבוה מבחיי אדם

But what seems right to say is this: although the level of wheat, which is food for man, is much higher than the level of barley, food for an animal — for the level of “man” is the souls of the World of Atzilus (Emanation), and the level of “animal” is the souls of the Worlds of Beriah, Yetzirah and Asiyah, as is explained in the discourse beginning “And these are the ordinances” — nevertheless there is another level of “animal” that is higher than the level of “man.”

The Alter Rebbe's answer begins by granting the plain hierarchy: wheat, the food of man, is far higher than barley, the food of animals, for “man” is the souls of Atzilus, the world still one with G-d, and “animal” the souls of the lower worlds of Beriah, Yetzirah and Asiyah, as Torah Ohr, Mishpatim, explains on “the seed of man and the seed of animal.” Yet there is another “animal” level that stands higher than “man.”

דהיינו משארז"ל [מה שאמרו רבותינו זכרונם לברכה] פ"ק [פרק קמא] דחולין (דף ה' ע"ב) ע"פ אדם ובהמה תושיע⁵³ הוי אלו בני אדם הערומים בדעת כאדם (הראשון) ומשימים א"ע [את עצמו] כבהמה (דכאי רוח).^{54, 55}

That is, as our Sages, of blessed memory, said in the first chapter of Chullin (folio 5b) on the verse “Man and animal You save, Havayah”: “These are people who are shrewd in knowledge like Adam (the first [man]) and make themselves like an animal (crushed in spirit).”

The Talmud in Chullin reads “Man and animal You save” as people who are shrewd in knowledge like Adam and yet make themselves like an animal, crushed in spirit; the words in parentheses are Rashi's there. In Likkutei Torah, Vayikra (“And you shall not omit the salt”), the Alter Rebbe brings the same teaching for one who is, in his own eyes before G-d, “poor in knowledge,” living by simple faith.

ולכן נקראו אלו בשם שעורים שהוא מאכל בהמה כו'.

That is why these are called by the name “barley,” which is food for an animal, etc.

Such people are called “barley,” food for an animal, because they make themselves like an animal before G-d. That is why Ruth's six righteous descendants and the righteous by whom the world endures are called “barley.”

וזהו בחיי בהמה רבה שלמעלה מבחיי אדם כמ"ש בפ' עקב בד"ה ויאכילך את המן יעו"ש [יעויין שם].

This is the level of the “great animal” (behemah rabbah) that is above the level of “man,” as is explained in Parshas Eikev, in the discourse beginning “And He fed you the manna”; see there.

This is the “great animal” (behemah rabbah), a level above “man,” which the Alter Rebbe explains in a discourse in Parshas Eikev, on “And He fed you the manna.”

ובזח"ג [ובזהר חלק ג] פ' אמור (דצ"ח ע"ב) פ"י שש שעורים הם שיתא סדרי משנה⁵⁶ והיינו שזהו מאכל בהמה.

And in the Zohar, Part III, Parshas Emor (folio 98b), it explains that “six [measures of] barley” are the six orders of the Mishnah; that is, this is food for an animal.

The Zohar on Parshas Emor reads Boaz’s six barleys as the six orders of the Mishnah, the Oral Torah, which it calls food of the “animal.” There the Zohar sets this food of “the rest of the people,” with its laws of forbidden and permitted, beneath the Torah of those of the Tree of Life, who are called “man.”

ר"ל [רוצה לומר] שעייז יבוא לבחי ומדרגה הנ"ל דאדם ובהמה תושיע הוי שמימים א"ע [את עצמו] כבהמה

That is to say, through this one will come to the level and rank mentioned above, of “Man and animal You save, Havayah”: those who make themselves like an animal.

The Alter Rebbe explains the Zohar’s words: the Mishnah is “food for an animal” because through it one comes to the higher level of “Man and animal You save, Havayah,” those who make themselves like an animal.

ועי"ד שארז"ל [שאמרו רבותינו זכרונם לברכה] ברבות פ' אמור פכ"ז כאדם אנחנו כבהמה תושיענו לפי שאנו נמשכים אחריו כבהמה⁵⁷ כו' ועמ"ש בד"ה והניף הכהן אותם⁵⁸ על לחם הבכורים.⁵⁹

This is along the lines of what our Sages, of blessed memory, said in [Midrash] Rabbah, Parshas Emor, chapter 27: “Like man are we; like an animal save us, for we are drawn after You like an animal,” etc. And see what is written in the discourse beginning “And the kohen shall wave them upon the bread of the first fruits.”

The Midrash on Parshas Emor says the same: Israel tells G-d, “We are like man; save us like an animal, for we are drawn after You like an animal.” In the discourse on the waving on Shavuot (Likkutei Torah, Emor), the Alter Rebbe explains that the kohen waved the lambs up to their root, to be nullified in the Infinite Light, together with the two loaves, which stand for the Written and the Oral Torah.

אך שייכות ש"סמשה לשעורים י"ל [יש לומר] כי הוא לי [לשון] שעורים שתשבע"פ [שתורה שבעל פה] היא מגבלת השיעור והמדה לכל המצות שיהיו התפילין כך וכך דוקא וכן הסוכה וכמ"ש מזה בד"ה בשעה שהקדימו⁶⁰ ישראל נעשה.^{61, 62, 63, 64, 65}

But as for the connection of the six orders of the Mishnah to barley (se'orim), it can be said that it is the term shi'urim (measures), for the Oral Torah sets the bounds of the measure and the size for all the mitzvos: that the tefillin must be such-and-such precisely, and likewise the sukkah; as is explained about this in the discourse beginning "When Israel put 'we will do' first."

Why the Mishnah should be "barley" in particular: se'orim, barley, and shi'urim, measures, are written with the same letters, and the Oral Torah gives the exact measures of every mitzvah, how the tefillin and the sukkah must be. In the discourse "When Israel put 'we will do' first" (Likkutei Torah, Bamidbar), the Alter Rebbe explains that G-d's will rests in a mitzvah only in its exact measure: a sukkah, for example, must be seven handbreadths by seven.

5 וזהו ג"כ מבחי' שיעור ה' ה"ג [חמש גבורות] שהם נותנים המדה כו'. וגם ה' שיעור ה' הנמשך מבחי' ה' עילאה דשם הוי' שהיא בחי' גבוה מאד כמ"ש בד"ה לך לך⁶⁶ מארצך.

This too is from the level of shi'ur hei, the five Gevuros, which give the measure, etc. And also, the hei of shi'ur hei is the one drawn from the level of the upper hei of the Name Havayah, which is a very high level, as is explained in the discourse beginning "Go forth from your land."

Besides the measures of the Oral Torah, se'orah read as shi'ur hei, "the measure of hei," points to the five Gevuros, for the letter hei has the value five; the Gevuros are the powers of restraint that give everything its measure. Its hei also comes from the upper hei, the first hei of the Name Havayah, a very lofty level: at the start of Parshas Lech Lecha in Torah Ohr the Alter Rebbe explains that the hei added to Avraham's name is this upper hei.

וגם י"ל [יש לומר] שעורים בשי"ן שמאלית מלשון וסביביו נשערה מאד^{67, 68} שפי' רז"ל [רבתינו זכרונם לברכה] ס"פ בתרא דיבמות⁶⁹ לשון חוט השערה.

It may also be said that se'orim, with the left shin (sin), is from the expression "and round about Him it storms (nis'arah) exceedingly," which our Sages, of blessed memory, explained at the end of the last chapter of Yevamos as an expression of "a strand of hair" (chut hasa'arah).

A further reading: se'orim is spelled with a sin, like nis'arah in "round about Him it storms exceedingly," which the Talmud reads as sa'arah, a hair: G-d is exacting with those near Him to a hair's breadth. Barley thus also suggests the hair-fine exactness of the laws.

6 והיינו כי הלכות תשבע"פ [תורה שבעל פה] נקי קווצותיו תלתלים^{70,71} כו' וכמשארז"ל [וכמו שאמרו רבותינו זכרונם לברכה] ספ"ק [סוף פרק קמא] דחגיגה⁷² כהררים התלויים בשערה⁷³ כו' ועמ"ש בד"ה האזינו השמים⁷⁴ כפי' כשעירים עלי דשא.⁷⁵

That is, the laws of the Oral Torah are called “His locks are curled (taltalim),” etc., as our Sages, of blessed memory, said at the end of the first chapter of Chagigah: “like mountains suspended by a hair (sa’arah),” etc. And see what is written in the discourse beginning “Listen, O heavens,” on the meaning of “like fine rains (se’irim) upon the grass.”

The laws of the Oral Torah are compared to hairs. The Talmud reads “His locks (kevutzosav) are curled (taltalim)” as teaching that on every stroke (kotz) of the Torah’s letters hang heaps upon heaps (tilei tilim) of laws, and the Mishnah says some laws are “like mountains suspended by a hair,” having little Scripture and many laws. The discourse on “Listen, O heavens” explains se’irim, “fine rains,” as rain as thin as hairs, standing for the Mishnah’s many particular laws.

וכ"ז [וכל זה] נמשך ע"י והניף את העומר⁷⁶ כו' כי המלאכים אף שהם מקבלים ג"כ מבחי' שעורה שעור ה' עכ"ז [עם כל זה] נקראו עומדים שעומדים ברום עולם במדרגה א'

And all this is drawn down through “And he shall wave the omer,” etc. For the angels, although they too receive from the level of se’orah, shi’ur hei, are nevertheless called “standing ones,” for they stand in the heights of the world on one level;

All this is drawn down through the waving of the omer, the barley offering. The angels also receive from the level of barley, but they are called “standing ones,” for they stay fixed on one level; in the discourse “And you shall count for yourselves” the Alter Rebbe explains that shi’ur hei gives each angel its fixed measure, so that it stays on one level without growth or change.

אבל נש"י [נשמות ישראל] שהם בגוף ומבררים נה"ב [נפש הבהמית] באתכפא נעשו בבחי' מהלכים בעילוי אחר עילוי וזהו והניף את העומר כו'.

but the souls of Israel, who are in a body and refine the animal soul through subjugation (iskafya), come to be at the level of “those who go,” in ascent after ascent. This is “And he shall wave the omer,” etc.

The souls of Israel, in bodies, refine the animal soul by subduing it (iskafya), and so they are “those who go,” rising from level to level; the terms echo Zechariah 3:7, where the angel promises the High Priest Yehoshua “places to walk among these who stand.” The waving of the omer, a lifting up, expresses this ascent.

7 והעלאה זו בבחי' בהמה רבה שלמעלה מבחי' אדם כנ"ל ומשם ממשיכים המשכה עליונה דשש שעורים ש"ס [ששה סדרי משנה] משנה ששרשם נמשך מבחי' ושער רישיה כעמר נקא⁷⁷ כו' שהוא ג"כ ענין עמר. כמ"ש בלק"ת [בלקוטי תורה (להאריז"ל)] פ' בשלח ע"פ עמר לגלגלת.⁷⁸

And this elevation is into the level of the “great animal” that is above the level of “man,” as mentioned above. From there they draw down a supernal flow of the “six [measures of] barley,” the six orders of the Mishnah, whose root is drawn from the level of “and the hair of His head was like pure wool (amar),” etc., which is also the concept of omer, as is written in the Likkutei Torah of the Arizal, Parshas Beshalach, on the verse “an omer for each head (gulgoles).”

The ascent of the omer reaches the “great animal” above “man,” and from there flows down the “six barleys,” the six orders of the Mishnah. Their root is the hair (se’ar, like se’orim, barley) of the Ancient of Days in Daniel’s vision, “like pure wool,” amar, a word spelled like omer; the Arizal’s Likkutei Torah explains this on “an omer for each head (gulgoles),” the measure of manna for each person.

וזהו ענין וספרתם לכם כו' חמשים יום^{79,80} להמשיך מבחי' שער החמשים בבחי' עמר שעורים כו':

This is the meaning of “And you shall count for yourselves,” etc., “fifty days”: to draw down from the level of the fiftieth gate (sha’ar) into the level of the omer of barley, etc.

Counting fifty days from the omer draws down from the “fiftieth gate,” the highest of the fifty gates of understanding, into the omer of barley; the gate, sha’ar, is written like se’ar, hair. In the discourse “And you shall count for yourselves” the Alter Rebbe explains that this count draws the revelation of G-d’s own essence down into the omer of barley, so that even the animal soul will want to be nullified before Him.

SECTION 4 • ¶8-10

Wheat and barley: Torah and contemplation

8 ג והנה בענין חטה שהיא מאכל אדם כ"ב אתוון דאורייתא יש לפרש ע"פ מ"ש לקמן בפ' ואתחנן בד"ה ואהבת את.⁸¹ איך ע"י עסק התורה ממשיכים אור א"ס ב"ה שיתגלה אלינו בבחי' אור פנימי כו' ע"ש

3. Now, the matter of wheat, which is food for man, the twenty-two letters of the Torah, can be explained according to what is written below, in Parshas Va’eschanan, in the discourse beginning “And you shall love”: how through occupation with the Torah one draws down the Infinite Light (Or Ein Sof), blessed be He, so that it is revealed to us as an inner light, etc.; see there.

Section three turns to wheat, the food of “man,” which is the twenty-two letters of the Torah. The Alter Rebbe draws on his discourse in Parshas Va’eschanan on “And you shall love”: through Torah study a person draws down the Infinite Light so that it is revealed to him as an inner light, within his own grasp.

וע"כ עי"ז נקרא אדם. שיש בו בחינת חכמה עילאה ממש.

Therefore, through this one is called "man," for there is in him the level of the supernal Chochmah (wisdom) itself.

Because the supernal Chochmah itself is then within him, he is called "man," for Chochmah is the level of "man."

9 ועמ"ש בד"ה והדרת פני זקן.^{82, 83}

And see what is written in the discourse beginning "And you shall honor the face of an elder."

The discourse on "And you shall honor the face of an elder" (Likkutei Torah, Kedoshim) explains that one who holds the Torah engraved in his memory has G-d dwelling within him even when he attends to worldly matters, for the Torah and the Holy One, blessed be He, are one. This is the inward grasp that wheat gives.

משא"כ ע"י שעורה שעור ה' מה שמתבונן איך הוא ית' ממכ"ע [ממלא כל עלמין] וסוכ"ע כו' מ"מ אינו משיג כלל מהותו ית' וגם לא מהות חכמה עילאה רק מציאותו ולא מהותו כמ"ש בד"ה ולא תשבית מלח.^{84, 85}

Whereas through se'orah, shi'ur hei — one's contemplating how He, may He be blessed, is the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), etc. — nevertheless one does not grasp His essence, may He be blessed, at all, nor even the essence of the supernal Chochmah (wisdom), but only His existence and not His essence, as is explained in the discourse beginning "And you shall not omit the salt."

Barley, by contrast, is contemplation of how G-d fills all worlds and encompasses all worlds, a knowledge of G-d through His relation to the worlds. Such contemplation does not grasp G-d's essence at all, nor even the essence of the supernal Chochmah, only the fact that He exists; the discourse on "And you shall not omit the salt" (Likkutei Torah, Vayikra) shows that even the soul's intellect is only a vessel for its essence.

10 וע"כ נק' בהמה עדיין. שנים עשר בקר והים עליהם⁸⁶ כו' בבחי' מקיף בד"ה מי מנה.^{87, 88}

Therefore it is still called "animal." "Twelve oxen, and the sea upon them," etc., at the level of the encompassing (makif), [as is explained] in the discourse beginning "Who has counted."

Because it grasps only existence and not essence, this level is still called "animal." The great basin of Shlomo's Temple, the "sea," stood upon twelve oxen: the oxen, "animals," below, and the sea above them as an encompassing light (makif); in the discourse on "Who has counted" (Likkutei Torah, Balak) the Alter Rebbe explains that because the sea stands above, at a distance, the oxen beneath it are a level of division into twelve.

ועפ"ז [ועל פי זה] יובן ענין בהמה רבה שלמעלה מבחי אדם

According to this, the concept of the “great animal” that is above the level of “man” will be understood.

This also explains how an “animal” can be higher than “man.”

כי לגבי אור א"ס ב"ה ממש גם חכמה עילאה שהיא בחי אדם כעשייה גשמיות נחשבת וכמ"ש לקמן בפ"י ומותר האדם מן הבהמה אין⁸⁹

For relative to the Infinite Light (Or Ein Sof) itself, blessed be He, even the supernal Chochmah (wisdom), which is the level of “man,” is considered like physical action, as is explained below on the meaning of “and the advantage of man over the animal is ayin (nothing).”

Measured against the Infinite Light itself, even the supernal Chochmah, the level of “man,” is like physical action and has no advantage, as the discourse explains below on “the advantage of man over the animal is ayin.” The discourse “When Israel put ‘we will do’ first” says the same: before G-d even the supernal Chochmah is considered like physical action, as in “You made them all with wisdom.”

ואפילו אדם קדמון שהוא כתר דכללות נק' אדם דבריאה שהוא בחי בהמה כו' ונק' ג"כ בחי אריה כו' ועמ"ש מזה בד"ה ואכלתם אכול.^{90, 91}

And even Adam Kadmon, which is the Keser of [the worlds] as a whole (klalus), is called “the Adam of Beriah (Creation),” which is the level of “animal,” etc.; and it is also called the level of “lion,” etc. And see what is written about this in the discourse beginning “And you shall eat, eating.”

Adam Kadmon, the first and highest configuration of divine light and the Keser of all the worlds together, is called “the Adam of Beriah”; since the souls of Beriah are “animal,” as explained above, even Adam Kadmon is at the level of “animal” relative to the Infinite One. It is also called “lion,” and the Alter Rebbe refers for more to his discourse on “And you shall eat, eating” (Likkutei Torah, Tzav), which explains that even the souls of today count as “animals” beside the souls to be revealed in the future.

SECTION 5 • 11-12

Man and animal: the waving, Moshiach and Ayin

11 וזהו ענין אדם ובהמה והוא למטה בעבודת ה' בחי' הביטול שלמעלה מהשכל כמו בהמה כו' בד"ה והניף הכהן ⁹² אותם ⁹³ בענין כשב שהשי"ן קודם לבי"ת כו' ע"ש.

This is the meaning of “man and animal.” Below, in the service of G-d, it is the level of the self-nullification (bittul) that is above intellect, like an animal, etc., [as is explained] in the discourse beginning “And the kohen shall wave them,” on the subject of kesev (lamb), in which the shin comes before the beis, etc.; see there.

In a person's service of G-d, “man and animal” means the self-nullification that is above intellect, like an animal's, joined to the wisdom of “man.” The discourse on “And the kohen shall wave them” explains this through the two words for lamb: kesev, with the shin before the beis, is the lamb in its root, nullified in the Infinite Light, and keves, with the beis first, is the lamb in the world of separation.

וזהו שהיו מניפין שתי הלחם ע"ג [על גבין] שני הכבשים להיות בבחי' אדם ובהמה תושיע ⁹⁴ הוי'.

This is why they would wave the two loaves on top of the two lambs (kevasim): to be at the level of “Man and animal You save, Havayah.”

On Shavuot the kohen waved the two loaves of wheat, “man,” upon the two lambs, “animal,” raising the lambs to their root, to be at the level of “Man and animal You save, Havayah.”

12 ועד"ז יובן מאמר הרבות ר"פ וישלח ע"פ ויהי לי שור וחמור. ⁹⁵ חמור זה מלך המשיח ⁹⁶ כו'

Along these lines will be understood the statement of [Midrash] Rabbah at the beginning of Parshas Vayishlach on the verse “And I have an ox and a donkey”: “Donkey: this is King Moshiach,” etc.

The same idea explains the Midrash on Yaakov's message to Eisav, “I have an ox and a donkey”: the donkey is King Moshiach. The Midrash bases this on the verse that Moshiach comes “humble and riding on a donkey.”

כי הוא בחי' בהמה רבה שלמעלה מבחי' אדם וכענין הנ"ל בפ"י א"ק [אדם קדמון] שנק' אדם דבריא כו'.

For he is the level of the “great animal” that is above the level of “man,” as in the matter mentioned above in the explanation of Adam Kadmon, which is called “the Adam of Beriah (Creation),” etc.

Moshiach is the “great animal” above “man,” just as Adam Kadmon, the highest level, is called “the Adam of Beriah,” the level of “animal.” His level is the self-nullification of the “animal” that stands above the wisdom of “man.”

וזהו ג"כ ענין יששכר חמור גרם^{97,98} כו' ובגמרא רפ"ה דשבת⁹⁹ ניגרא דחמרא שערי¹⁰⁰ כו' היינו כנ"ל.

This is also the meaning of "Yissachar is a strong-boned donkey," etc.; and in the Gemara, at the beginning of the fifth chapter of Shabbos, "a donkey's stride [depends on] barley," etc. This is as mentioned above.

So too Yissachar, the tribe of Torah scholars, is called "a strong-boned donkey," and the Talmud says that a donkey's stride comes from barley: the "animal" and its barley again stand for the higher self-nullification. In the discourse "A person is forbidden to taste" the Alter Rebbe reads this saying as the barley that makes one a "walker," rising from level to level.

וזהו דע מאין באת.^{101,102} כי ומותר האדם מן הבהמה אין^{103,104,105} (בקהלת סי' ג' י"ט) ועיין מזה בתד"א [בתנא דבי אליהו] ח"ב [חלק ב'] פכ"ד מה שהקשה ע"ז ועיין בקהלת רבה והבחי פ' בראשית ע"פ ויפח באפיו¹⁰⁶ פ"י כי אין הוא חכמה כמ"ש והחכמה מאין תמצא.¹⁰⁷

And this is "Know from where (me'ayin) you came." For "and the advantage of man over the animal is ayin" (in Koheles, chapter 3, [verse] 19). And see about this in Tanna DeBei Eliyahu, Part II, chapter 24, the difficulty it raises about this; and see Koheles Rabbah, and [Rabbeinu] Bachya on Parshas Bereishis, on the verse "And He blew into his nostrils." The meaning is that ayin is Chochmah (wisdom), as it is written, "And wisdom, from where (me'ayin) shall it be found?"

The Mishnah "Know from where (me'ayin) you came" is read as "Know that you came from Ayin." For Koheles says "the advantage of man over the animal is ayin," plainly "nothing," but it is read as Ayin, which is Chochmah, as Job's "And wisdom, from where (me'ayin) shall it be found?" is read: wisdom comes from ayin. Rabbeinu Bachya, on "And He blew into his nostrils," reads the verse this way, as man's soul drawn from Chochmah; the Alter Rebbe also points to the question Tanna DeBei Eliyahu raises on it, and to Koheles Rabbah.

וזהו מותר האדם כו' אך מ"ש כי הכל הבל היינו כי גם חכמה עילאה נק' הבל הארה בעלמא וכענין בראשית שהיא חכמה נמי מאמר הוא¹⁰⁸ בחי הבל לבד.¹⁰⁹

This is "the advantage of man," etc. But as for what is written, "for all is hevel," this is because even the supernal Chochmah is called hevel (breath), a mere radiance; and as in the matter of "Bereishis," which is Chochmah, "is also a saying": the level of hevel alone.

This is the "advantage of man." Yet the verse ends "for all is hevel," plainly "futility" but literally "breath": even the supernal Chochmah is only hevel, a mere glimmer before G-d, just as "Bereishis," which stands for Chochmah, is counted among the sayings of Creation, and speech is breath.

SECTION 6 • ¶13-15

Hevel and the soul's destination

13 וכמ"ש ברכות בקהלת בתחלתו ששלמה אמר שבעה הבלים נגד שבעת ימי בראשית¹¹⁰ הרי שאף יום

השבת נק' הבל ושבת הוא חכמה עילאה

As is written in [Midrash] Rabbah on Koheles, at its beginning: that Shlomo said hevel seven times, corresponding to the seven days of Creation. Thus even the day of Shabbos is called hevel, and Shabbos is the supernal Chochmah (wisdom).

The Midrash on Koheles says the seven times "hevel" appears in its opening verse correspond to the seven days of Creation, so even Shabbos, the seventh, is hevel. Shabbos stands for the supernal Chochmah, so even Chochmah is called hevel.

והיינו לפי שיש בחי' שבת בשבתו שגם יום השבת דעכשיו נחשב כחול לגבי יום שכולו שבת כמ"ש במ"א לכן נק' הבל.

That is because there is the level of "Shabbos in its Shabbos," for even the day of Shabbos of the present time is considered like a weekday relative to "the day that is entirely Shabbos," as is explained elsewhere; therefore it is called hevel.

The reason is that there is a higher Shabbos within Shabbos: compared with the future "day that is entirely Shabbos," even the Shabbos of today is like a weekday. Relative to that, it is hevel.

גם י"ל [יש לומר] פי' הבל ע"ד מ"ש במדרש תלים (רס"י [ריש סימן] ס"ב) בענין בה"א [באות ה"א] בראם מה ה"א

כשאדם מוציאה מתוך פיו אין בה לא ריחוש שפתים ולא חריצת לשון¹¹¹ כך בלא עמל כו'

It may also be said that the meaning of hevel is along the lines of what is written in Midrash Tehillim (at the beginning of section 62) on the matter of "With hei He created them": just as the hei, when a person brings it out of his mouth, has neither movement of the lips nor working of the tongue, so without toil, etc.

Hevel can also be understood through the Midrash on "with hei He created them": the letter hei is sounded with breath alone, with no movement of lips or tongue, and so G-d created this world without toil. Hevel, breath, is the hei.

וזהו הבל היינו אות ה' אתא קלילא¹¹² כו'. והיינו ששרש כל העולמות מבחי' מל' הנק' ה' וכן גם א"ק [אדם קדמון] שרשו ממל' דא"ס.

And this is hevel: that is, the letter hei, “a light letter,” etc. That is, the root of all the worlds is from the level of Malchus (sovereignty), which is called hei; and likewise Adam Kadmon too has its root in the Malchus of the Infinite One (Ein Sof).

The hei, “a light letter,” as the Aramaic hymn Akdamus calls it, stands for Malchus, the final hei of the Name Havayah and the root of all the worlds. Even Adam Kadmon, the first of all levels, has its root in the Malchus of the Infinite One itself.

גם הבל מילוי שם ס"ג [שם ס"ג]¹¹³ והנה שרש עולם התהו מיו"ד אחרונה דמילוי ס"ג כו'.

Also, hevel is the filling (milui) of the Name Sag. Now, the root of the World of Tohu is from the final yud of the filling of Sag, etc.

Hevel (hei 5, beis 2, lamed 30) also equals thirty-seven, the added letters of the Name Sag when it is spelled out in full: the spelled-out Name is sixty-three, of which the four letters of the Name itself make twenty-six. The root of the World of Tohu, the world of chaos that came before the ordered worlds, is in the final yud of that spelling.

14 ולאן אתה הולך.^{114, 115} אן נופל על מקום כמו אנה פניך מועדות.¹¹⁶ אנה אתם הולכים. והיינו כי עיקר הגמול בתח"ה [בתחיית המתים] שהוא בעוה"ז במקום גשמי.

“And to where (le'an) you are going.” An is said of a place, as in “Where (anah) is your face set?” “Where (anah) are you going?” That is, the main reward is at the Resurrection of the Dead, which is in this world, in a physical place.

The Mishnah continues, “and to where (le'an) you are going”: the word an refers to a place, as in Ezekiel’s “Where is your face set?” The place a person goes to is the reward at the Resurrection of the Dead, which will be in this world, in a physical place.

ולכאורה תמוה ששרשו מאין חכמה והולך לאן מקום גשמי. אלא כי זהו ע"י גילוי אור א"ס¹¹⁷ דקמ"י [דקמיה] רוחניות וגשמיות שוין.

On the face of it, it is astonishing that its root is from ayin, Chochmah (wisdom), and it goes to an, a physical place. But this is through the revelation of the Infinite Light (Or Ein Sof), for before Him spirituality and physicality are equal.

It seems strange that a soul rooted in Ayin, Chochmah, should have its destination in a physical place. But the reward comes through the revelation of the Infinite Light itself, before which spiritual and physical are the same.

ע"כ יהיה הגילוי בגשמיות עוה"ז. דירה בתחתונים וזהו ולפני מי אתה עתיד¹¹⁸ כוי בחי מי ברא אלה.¹¹⁹

Therefore the revelation will be in the physicality of this world: a dwelling place among the lower realms. And this is "and before Whom (mi) you are destined," etc.: the level of "Who (mi) created these."

Therefore the revelation will come in the physical world, making it a dwelling place for G-d among the lower realms. The Mishnah's third phrase, "before Whom (mi) you are destined to give an accounting," points to the level called Mi, "Who," as in "Who created these."

זהו בחי גבוה כמ"ש מי יתן¹²⁰ והיה לבכם זה מי יתן מציון¹²¹ ישועות ישראל כוי

This is a lofty level, as it is written, "Who (mi) would grant that their heart be such"; "Who (mi) would grant from Zion the salvations of Israel," etc.;

This Mi, "Who," is a lofty level. It appears in verses that begin with mi, which plainly express a wish ("If only...") but are read here as naming "Who": "Who would grant that their heart be such," and "Who would grant from Zion the salvations of Israel."

מי יתן טהור¹²² מטמא כוי מי שאמר והיה העולם כוי מי גילה לבני רז זה¹²³ כוי והיינו בחי ע"ק [עתיקא קדישא] כוי:

"Who (mi) can bring forth the pure from the impure," etc.; "He Who (mi) spoke and the world came to be," etc.; "Who (mi) revealed this secret to My children," etc. That is, the level of Atika Kadisha (the Holy Ancient One), etc.

The same Mi appears in "Who can bring forth the pure from the impure," in "He Who spoke and the world came to be," and in the heavenly voice at Sinai, "Who revealed this secret to My children," when Israel put "we will do" first. All of these point to Atika Kadisha, the Holy Ancient One, the innermost level of Keser.

15 סליק ספר ויקרא

The Book of Vayikra is concluded.

This line marks the end of the discourses on the Book of Vayikra in Likkutei Torah.

IN ONE'S AVODAH

A person must train himself from the outset in self-nullification above reason, following G-d like an animal, so that it becomes fixed in his soul; and even after he acquires the wisdom of the Torah and becomes “man,” he must not depart from it. Yet the animal level must not become the main thing: after giving the animal its food, one must eat the bread of the Torah, “Come, eat of my bread.”

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe say that Reuven's sons erred not in choosing the “animal” level but in making the secondary primary?
2. How can an “animal” be higher than “man,” and why is it the wise who are able to make themselves like an animal?
3. What is the difference between knowing that G-d exists (barley) and the inward grasp of Chochmah that comes through Torah study (wheat)?
4. Why are the laws of the Mishnah, with their exact measures, called “barley,” and how does the omer offering connect to them?
5. How can a soul rooted in Ayin, Chochmah, find its reward in a physical place?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 וילך ראובן

The note sends the reader to Or HaTorah on Parshas Matos, where the Tzemach Tzedek treats the same theme, the dudaim and the choice of Reuven's sons; the notes below quote that passage on the next page.

KEHOT'S NOTE

ראה אוה"ת פי' מטות ס"ע א' שמ. וחלק מהמאמר נמצא גם בסה"מ תרל"ג-א ע' לו.

2 וילך ראובן בימי

The Torah tells how Reuven, Leah's eldest son, went out during the wheat harvest, found dudaim in the field (what they were is debated; a common view is mandrakes) and brought them to his mother Leah. This verse opens the discourse.

בראשית ל"ד:14

וַיֵּלֶךְ רְאוּבֵן בְּיָמֵי קְצִיר־חֲטִים וַיִּמְצָא דּוּדָאִים בַּשָּׂדֶה וַיָּבֵא אֹתָם אֶל־לֵאָה אִמּוֹ וַתֹּאמֶר רַחֵל אֶל־לֵאָה תִּנִּינָא לִי מִדּוּדָאֵי בְּנֶה:

And Reuven went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah: 'Give me, I pray thee, of thy son's mandrakes.'

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KEHOT'S NOTE

בראשית ל', יד.

3 Rava son of Rabbi Yitzchak in the name of Rav learns from "in the days of the wheat harvest" that the righteous do not stretch out their hands to robbery; the Talmud then asks what dudaim are and gives three plants: yavruchei, sigli and sabiski.

סנהדרין צ"ט ב:99b

"וַיֵּלֶךְ רְאוּבֵן בְּיָמֵי קְצִיר חֲטִים". אָמַר רַבָּא בְּרַבִּי: צָחַק אָמַר רַב: מָכַאן לְצַדִּיקִים שְׂאִין פּוֹשְׁטִין דְּיָדֵיהּ בְּגוּל. "וַיִּמְצָא דּוּדָאִים בַּשָּׂדֶה". מַאי דּוּדָאִים? אָמַר רַב: יָבְרוּחִי. לְוִי אָמַר: סִיגְלִי. רַבִּי יוֹנָתָן אָמַר: סָבִיסְקִי.

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

4 וילך ראובן בימי קציר חטים וימצא דודאים

Rabbi Chiya bar Abba says the dudaim were yavruchin, Rabbi Yitzchak says barley, and Rabbi Yehudah bar Simon says mishin; all agree that Reuven brought only from what was ownerless. The Alter Rebbe will build on the view that they were barley.

בראשית רבה ע"ב:72

וילך ראובן בימי קציר חטים וימצא דודאים - ר' חייא בר אבא אמר: יברוחין. ר' צחק אמר: שעורין. ר' יהודה בר' סימון אמר: מיישין, בין לדברי אלו ובין לדברי אלו, הכל מודים, שלא הביא אלא מן ההפקר. למאן דאמר שעורים, שעורים בימי קציר חטים, כשדה של הפקר הן, לפי שכבר כלה הקציר של שעורים. תדע לך, שהלך בשעת הקציר,

בשעת בכור כל מיני איפוריא ולא הביא, אלא דבר שהוא מן המופקר, להודיעך שהיו שמורים מגול הארץ, ואם כך, היו שמורים מגול הארץ על אחת כמה וכמה, שהיו שמורים מכל הגול. ...

"Reuben went during the days of wheat harvest, found mandrakes" - Rabbi Hiyya bar Abba said: Mandrakes; Rabbi Yitzhak said: Barley; Rabbi Yehuda ben Rabbi Simon said: The hackberry tree. Both according to these and according to those, everyone agrees that he brought only from the ownerless. According to the one who said barley, during the days of the wheat harvest, barley is ownerless, as the barley harvest has already concluded. Know that he went at the time of the harvest, at the time of the ripening of all kinds ...

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5 חנוך לנער ע"פ דרכו

Shlomo's counsel in Proverbs: train a child in the way that suits him, and even in old age he will not leave it. The Midrash sets it beside Reuven's finding the dudaim, and the discourse asks how this verse, which is a praise, fits a choice the Midrash counts as a failing.

משלי כ"ב:6

חֲנֹךְ לְנֶעֶר עַל־פִּי דְרָכּוֹ גַם כִּי־יִזְקִין לֹא־יִסּוּר מִמֶּנָּה:

Train up a child in the way he should go, And even when he is old, he will not depart from it.

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KEHOT'S NOTE

משלי כב, ו.

6 יותן את הארץ הזאת

The sons of Gad and Reuven ask Moshe: "Let this land be given to your servants as a holding; do not take us across the Jordan." The Midrash links their choice of the land east of the Jordan with Reuven's finding the dudaim.

במדבר ל"ב:5

וַיֹּאמְרוּ אֲם־מִצְאָנוּ חֵן בְּעֵינֶיךָ יִתֵּן אֶת־הָאָרֶץ הַזֹּאת לְעַבְדֶּיךָ לְאֻחֻזָּה אֶל־תַּעֲבֹרֵנוּ אֶת־הַיַּרְדֵּן:

And they said: 'If we have found favour in thy sight, let this land be given unto thy servants for a possession; bring us not over the Jordan.'

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KEHOT'S NOTE

במדבר לב, ה.

7 חנוך לנער ע"פ דרכו גם כי יזקין לא יסור ממנה. יותן את הארץ הזאת לעבדך

The Midrash opens its comment on "And Reuven went in the days of the wheat harvest" with "Train a youth according to his way; even when he grows old he will not depart

from it” and “Let this land be given to your servants”: the verses this discourse sets side by side.

Bereshit Rabbah 72:1א:כב: ראה

וילך ראובן בימי קציר חטים - (משלי כב) חנוך לנער על פי דרכו גם כי יזקין לא יסור ממנה. יותן את הארץ הזאת לעבדיך וגוי (שמואל א ב) שבעים בלחם נשכרו ורעבים חדלו עד עקרה ילדה שבעה ורבת בנים אומללה. שבעים בלחם נשכרו, זו לאה, שהיתה שבעה בבנים. ונשכרה רעבים חדלו, זו רחל, שהיתה רעבה לבנים. חדלה עד עקרה ילדה שבעה, זו לאה, שהיתה עיקרה של בית. ילדה שבעה ורבת בנים אומללה, זו רחל, שהיתה ראויה שיעמדו ממנה רובן של בנים. אומללה. ומי עשה כן? ה' ממית ומחיה מוריד שאול ...

“Reuben went during the days of wheat harvest, found mandrakes in the field, and brought them to Leah, his mother. Rachel said to Leah: Please give me from your son's mandrakes” (Genesis 30:14). “Reuben went during the days of wheat harvest.” “Train the lad in accordance with his way; even when he grows old, he will not turn from it” (Proverbs 22:6). “May this land be given to your servants...” (Numbers 32:5). “The sated were hired for bread, but the hungry have ceased; while the barren has borne seven, the ...

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8 במ"כ ובידי משה בשם פרש"י

There the commentaries' reading is spelled out: Reuven took what was most available to him, and so his sons took the land across the Jordan, which was available to them first, though the Land of Israel was better.

KEHOT'S NOTE

“ראובן תפס דבר שהי מצוי לו ביותר, כך בניו תפסו בעבר הירדן שהי מצוי להם ראשונה, אעפ"י שארץ ישראל היתה טובה ממנה, ובידי משה הובא פרש"י שאמר הכתוב שהי בקציר חטים ללא צורך, אלא רמז הכתוב שהלך בימי קציר חטים וימצא דודאים קודם החטים וחזר לביתו, כמו כן עשו בניו לסוף שהלכו לכבוש את א"י ולקחו חלקם מעבר הירדן הקודם” — סה"מ תרל"ג ע' לו. וראה גם באוה"ת פ' מטות ע' אשמא.

9 נחלה מבוהלת בראשונה

A proverb of Shlomo: an estate seized in haste at the beginning will not be blessed at its end. The Midrash applies the verse to the tribes who hurried to take their land across the Jordan.

משלי כ:כ"א: Proverbs 20:21

נְחֻלָּה מְבוּהֶלֶת בְּרִאשׁוֹנָה וְאַחֲרֵיתָהּ לֹא תְבָרָה:

An estate may be gotten hastily at the beginning; but the end thereof shall not be blessed.

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KEHOT'S NOTE

משלי כ, כא.

10 וכמ"ש ברבות ס"פ מטות שעליהם נאמר נחלה מבוהלת בראשונה

The Midrash says the sons of Reuven and Gad made the primary secondary and the secondary primary, cherishing their property more than human lives, and that of

them it is said, “An inheritance hastily gotten at the beginning, its end will not be blessed.”

Bamidbar Rabbah 22:9ט:כב: ראה

PARAGRAPH 2

11

בס"י כ"ב

The introduction to the second part of Tanya opens with this verse and asks the very question cited here: since it says “according to his way,” it is not the way of the absolute truth, so what is the virtue in not departing from it in old age?

KEHOT'S NOTE

בהקדמה וראה בליקוט פ"י שם. וראה גם אוה"ת וישב שם, א.

12

The verse of the opening: Reuven found dudaim in the field. The Midrash's two views of what they were are the key to the discourse.

בראשית ל:14: Genesis 30:14

וַיֵּלֶךְ רְאוּבֵן בְּיָמֵי קְצִיר־חֲטִימִים וַיִּמְצָא דּוּדָאִים בַּשָּׂדֶה וַיָּבֵא אֹתָם אֶל־לֵאָה אִמּוֹ וַתֹּאמֶר רְחֵל אֶל־לֵאָה תִּנִּינָא לִי מִדּוּדָאֵי בְנֶךָ:

And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah: ‘Give me, I pray thee, of thy son's mandrakes.’

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13

וע' בהרמב"ן בפ' התורה שם

The Ramban weighs the identification of dudaim as a flowering plant and prefers the identification as yavruchin, which the Midrash also gives, a plant with a pleasant fragrance, as in “the dudaim gave fragrance.”

Ramban on Genesis 30:14:רמב"ן על בראשית ל:14:א'

14

הב' שהן שעורים

Rabbi Chiya bar Abba says the dudaim were yavruchin, a plant, and Rabbi Yitzhak says they were barley. These are the two explanations the Alter Rebbe cites.

Bereshit Rabbah 72:2ב:כב: ראה

וילך ראובן בימי קציר חטים וימצא דודאים - ר' חייא בר אבא אמר: יברוחין. ר' יצחק אמר: שעורים. ר' יהודה בר' סימון אמר: מיישין, בין לדברי אלו ובין לדברי אלו, הכל מודים, שלא הביא אלא מן ההפקר. למאן דאמר שעורים, שעורים בימי קציר חטים, כשדה של הפקר הן, לפי שכבר כלה הקציר של שעורים. תדע לך, שהלך בשעת הקציר, בשעת בכור כל מיני איפוריא ולא הביא, אלא דבר שהוא מן המופקר, להודיעך שהיו שמורים מגזל הארץ, ואם כך, היו שמורים מגזל הארץ על אחת כמה וכמה, שהיו שמורים מכל הגזל. ...

“Reuben went during the days of wheat harvest, found mandrakes” - Rabbi Hiyya bar Abba said: Mandrakes; Rabbi Yitzhak said: Barley; Rabbi Yehuda ben Rabbi Simon said: The hackberry tree. Both according to these and according to those, everyone agrees that he brought only from the ownerless. According to the one who said barley, during the days of the wheat harvest, barley is ownerless, as the barley

harvest has already concluded. Know that he went at the time of the harvest, at the time of the ripening of all kinds ...

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15 בד"ה אסור לאדם שיטעום

That discourse explains that the offerings raised an animal onto the altar as food for the “lion” that consumes the offerings.

KEHOT'S NOTE

לעיל מט, ב. נעתק בסה"מ תרל"ג-א שם.

16 בזה"א י"ה ב'

The note sends the reader to the Tzemach Tzedek's explanations of the Zohar on the passage of folio 18b cited here.

KEHOT'S NOTE

ראה ביאה"ז להצ"צ כרך-ב ע' תרו.

17 קניו ב'

Or HaTorah explains this Zohar: the dudaim that gave fragrance are the two Cherubim, and the Mikdash Melech there says they are Metatron and Sandalfon; through the elevation comes the fragrance of the mayin nukvin, the elevating waters, of the souls of Israel.

KEHOT'S NOTE

ראה אוה"ת פ' מטות ע' אישמא "הדודאים נתנו ריח ואינון תרין כרובים ובמק"מ שם שהם מט"ט וסנד"ל שבהם וע"י ההעלאה ריח מ"ן של נשיי וכיו". וכ"ה בסה"מ תרל"ג-א ע' מא.

18 ולכן נק' דודאים

The Zohar on Parshas Vayetzei teaches that the Holy One, blessed be He, used the dudaim to bring about the birth of Yissachar, who held fast to the Torah more than all the tribes; so “the dudaim gave fragrance”: the fragrance of the Torah rose before Him. The Alter Rebbe cites it with his reading of dudaim as love.

ספר הזהר, ויצא כ"ג:קצ"ג-ר"200-23:Vayetzei Zohar,

19 אתן את דודי לך

The bride says to her beloved, “There I will give my love (dodai) to you,” and the next verse begins, “The dudaim gave fragrance.” The Alter Rebbe derives the name dudaim from dodai, love.

Song of Songs 7:13:שיר השירים ז':י"ג

נְשִׁימָה לְכַרְמִים נִרְאָה אֶם-פְּרֻחָה הִגְפֵּן פָּתַח הַסְּמָדָר הַנְּצוּ הָרְמוֹנִים שָׁם אֶתְּ-דֹדִי לָךְ:

Let us get up early to the vineyards; let us see whether the vine hath budded, whether the vine-blossom be opened, and the pomegranates be in flower; there will I give thee my love.

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KEHOT'S NOTE

שה"ש ז, יג.

20 כמראה הלפידים

Ezekiel describes the Chayos of the chariot: “their appearance was like burning coals of fire, like the appearance of

...וילך ראובן בימי קציר חטים וימצא דודאים בשדה

torches.” The Alter Rebbe applies it to the burning love born in the angels.

יחזקאל א':י"ג:13

וּדְמוּת הַחַיּוֹת מֵרְאִיָּהֶם כְּנֶחֱלִי-אֵשׁ בְּעֵרֹת כְּמִרְאֵה הַלְּפָדִים הִיא מִתְהַלֶּכֶת בֵּין הַחַיּוֹת וְנִגְהָ לָאֵשׁ וּמִן-הָאֵשׁ יוֹצֵא כָרֶק:

As for the likeness of the living creatures, their appearance was like coals of fire, burning like the appearance of torches; it flashed up and down among the living creatures; and there was brightness to the fire, and out of the fire went forth lightning.

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KEHOT'S NOTE

יחזקאל א, יג.

21 כד איתליד יהבין ליה נפשא מסטרא דבעירא

The Zohar at the beginning of Parshas Mishpatim: when a person is born he is given a nefesh from the side of the animal, the side of purity, of those called the holy Ofanim; if he merits more, he is given ruach and then neshamah. The Alter Rebbe cites it for the “youth” as the level of “animal.”

ספר הזהר, משפטים ב':ד-י"ג:2:4-Mishpatim Zohar,

See, now. When a human being is born into the world he is given a soul (nephesh) from the primordial “animal” sphere, the sphere of purity, the sphere of those who are designated “Holy Wheels”-namely, the supernal order of angels. If he is more fortunate he will be endowed with a spirit (ruah) which appertains to the sphere of the Holy Hayoth. Should he possess still greater potential merit he is given a soul (neshamah) from the region of the Throne. These three grades of personality are the “maidservant”, the ...

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

22 בד"ה וספרתם לכם הנ"ל

That discourse asks why the verse says “fifty days” when only forty-nine are counted, and explains that on Pesach the omer was brought from barley and on Shavuot the two loaves from wheat, so one counts from the barley harvest to the wheat harvest.

KEHOT'S NOTE

לקו"ת במדבר י, א. וכנראה הכוונה הנ"ל הנוכר בד"ה אסור לאדם.

23 שעורה שעור ה'

The Zohar on Parshas Balak reads se'orah, barley, as the measure of hei, and says that wheat, chitah, includes the twenty-two letters. The Alter Rebbe uses both readings in this paragraph.

זח"ג קפח, ב188:III Zohar

KEHOT'S NOTE

ראה זח"ג קפח, ב.

24 ועשב לעבודת האדם

“He causes grass to grow for the animal, and herbage for the service of man, to bring forth bread from the earth.” In the psalm's praise of G-d's care for His creatures, the herbage is plainly what man raises by his labor; the Zohar

42 וכמ"ש בענין והדרת פני זקן
There "And you shall honor the face of an elder" is explained as "one who has acquired wisdom": one who holds the Torah in his memory, engraved on his heart at all times, so that G-d dwells in him even when he attends to worldly matters.

KEHOT'S NOTE

לעיל פ' קדושים ל, ד.

43 ומה . . דמשמע . . הטפל עיקר
The note points to a talk of the Rebbe on this point: in what sense the tribes of Reuven and Gad did not act properly, having made the secondary primary.

KEHOT'S NOTE

ראה לקו"ש ח"ח ע' 187.

44 עיני ה"א בה
Moshe describes the Land of Israel: "A land that Havayah your G-d seeks out; the eyes of Havayah your G-d are always upon it, from the beginning of the year to the end of the year." This is the land "Happy are you" speaks of.

דברים י"א:י"ב:Deuteronomy 11:12

אֶרֶץ אֲשֶׁר־ה' אֱלֹקֶיךָ דֹרֵשׁ אֹתָהּ תָּמִיד עֵינֵי ה' אֱלֹקֶיךָ בָּהּ מִרְשִׁית הַשָּׁנָה וְעַד אַחֲרִית שָׁנָה:

a land which the L-RD thy G-d careth for; the eyes of the L-RD thy G-d are always upon it, from the beginning of the year even unto the end of the year. .

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KEHOT'S NOTE

דברים יא, יב.

45 אדם ובהמה תושיע
"Your righteousness is like the mighty mountains, Your judgments a great deep; man and animal You save, Havayah." Plainly the psalmist praises G-d, who saves people and beasts alike; the Sages read it as one person who is both "man" and "animal."

תהילים ל"ו:ז:Psalms 36:7

צִדְקָתְךָ כַּהֲרִי־אֵל מִשְׁפָּטֶיךָ תִּהְיוּ רַבָּה אָדָם וּבְהֵמָה תוֹשִׁיעַ ה'

Thy righteousness is like the mighty mountains; Thy judgments are like the great deep; Man and beast Thou preserve, O L-RD.

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KEHOT'S NOTE

תהלים לו, ז.

PARAGRAPH 3

46 חנוך לנער
"Train a youth according to his way; even when he grows old he will not depart from it." The training of youth is the bittul of the "animal," and "not departing from it" is keeping that bittul in old age.

משלי כ"ב:6:Proverbs 22:6

חֲנוֹךְ לְנֶעֱר עַל־פִּי דְרָכּוֹ גַם כִּי־יִזְקִין לֹא־יִסּוּר מִמֶּנָּה:

...וילך ראובן בימי קציר חטים וימצא דודאים בשדה

Train up a child in the way he should go, And even when he is old, he will not depart from it.

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47 פני אריי ופני שור
In his vision of the divine chariot, Ezekiel sees that each of the Chayos has the face of a man, the face of a lion on the right, the face of an ox on the left, and the face of an eagle. The Alter Rebbe cites the lion and the ox as the angels called "animal."

יחזקאל א':י"ז:Ezekiel 1:10

וְדַמוֹת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעַתָּם וּפְנֵי־שׁוֹר מִהַשְּׂמֹאל לְאַרְבַּעַתָּם וּפְנֵי־נֶשֶׁר לְאַרְבַּעַתָּם:

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

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KEHOT'S NOTE

יחזקאל א, י.

48 והאופנים וחיות הקודש
Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ברכת יוצר.

49 לכו לחמו בלחמי
"Come, eat of my bread": the bread of the Torah, which brings a person to the level of "man," one who has acquired wisdom.

משלי ט':5:Proverbs 9:5

לְכוּ לַחֲמוּ בִלְחָמִי וּשְׁתּוּ בַיַּיִן מִסֻּכְתִּי:

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

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PARAGRAPH 4

50 Bar Kappara asks what the six barleys were: was it Boaz's way to give a gift of six grains of barley? The Talmud continues that he hinted to her that six sons would come from her, blessed with six blessings: David, Moshiah, Daniel, Chananyah, Mishael and Azaryah.

סנהדרין צ"ג א':ט"ז:Sanhedrin 93a:19

אָמַר רַבִּי תַנְחוּם: דָּרֵשׁ בַּר קַפְרָא בְּצִיפּוּרִי, מַאי דְכָתִיב "שֵׁשׁ הַשְּׁעָרִים הָאֵלֶּה נָתַן לִי"? מַאי "שֵׁשׁ הַשְּׁעָרִים"? אֵילִימָא שֵׁשׁ שְׁעוּרִים מִמֶּשׁ, וְכִי דְרָכּוֹ שֶׁל בּוֹעַז לִיתֵּן מִתְּנָה שֵׁשׁ שְׁעוּרִים?

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51

ששה צדיקים

Rabbi Yehudah son of Rabbi Simon: in the merit of “and he measured six barleys and put it on her,” six righteous men came from her, each with six qualities.

Ruth Rabbah 7:2:ב'י:ר רות

... יהודה בר רבי סימון בזכות וימד שש שעורים וישת עליה, וכה ועמדו ממנה ששה צדיקים, וכל אחד ואחד בהן שש מדות, דוד, חזקיהו, יאשיהו, חנניה, מישאל, ועזריה, דניאל, ומלך המשיח. דוד, שנאמר (שמואל א טז, יח): ידע נגן בכנור וגבור חיל ואיש מלחמה ונבון דבר ואיש תאר וזה עמו. חזקיה, שנאמר (ישעיה ט, ו): למרבה המשרה ולשלום אין קץ על כסא וגוי, ויקרא שמו פלא יועץ אל גבור אבי עד שר שלום. ואיכא דאמרי לפרבה ...

“He said: Bring the kerchief that is upon you, and hold it, and she held it. He measured six measures of barley, and placed it on her; and he came to the city” (Ruth 3:15). “He said: Bring [havi (fem.)] the kerchief that is upon you,” - hava [masc.] is written., not hava. teaching that he spoke to her in masculine language so no one would sense. “And hold it,” teaching that she girded her loins like a man. “He measured six measures of barley, and placed it on her.” ...

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52

בשם שעורים

The Maharsha asks why the righteous are first called “silver” and then “barley,” and answers that in the time of redemption they are like silver, while in exile the righteous are likened to barley; he also brings Boaz’s six barleys. The Alter Rebbe finds this answer strained.

Chidushei Agadot on Chullin 92a:4:ב'י חולין חידושי אגדות

בט"ו זה ט"ו בניסן כו' כסף אלו צדיקים כו'. יש לעיין דבתחלה קראן כסף שלא במנין ואח"כ קראן שעורים ובמנין מ"ה והוא מבואר בזמן שישראל בכלל עושין רצונו של מקום נקראים כסף ובהפך נקראים סיג כמ"ש ואצרוף כבור סיגך גוי וסיגים השבת כל רשעי גוי ועד"ו אמר הכתוב כסף נבחר לשון צדיק ולב רשעים כמעט ר"ל לשון צדיק הוא ככסף נבחר שאין בו סיג אבל הרשעים אין לבם ופיהם שוה וכמעט כסף יש בו כי רובו סיג וזש"ה ויוציא אתכם מכור הברזל כי בגלות מצרים היה הקב"ה מצרפן ככסף שנצרף ...

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53

Rav Yehudah in the name of Rav: “Man and animal You save, Havayah”: these are people who are shrewd in knowledge and make themselves like an animal.

Chullin 5b:5:ה'י:ב חולין

וכל היכא דכתיב בהמה גריעותא היא והכתיב (תהלים לו, ז) אדם ובהמה תושיע ה' ואמר רב יהודה אמר רב אלו בני אדם שהן ערומין בדעת ומשימין עצמן כבהמה התם כתיב אדם ובהמה הכא בהמה לחודיה כתיב

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54

משארז"ל פ"ק דחולין . . (הראשון) . . (דכאי רוח)

Besides noting that the words in parentheses are Rashi's, the note points to the discourse “And you shall not omit the salt,” where the Alter Rebbe brings the same teaching of Chullin 5b with Rashi's words: a person should be, in his own eyes before the Holy One, blessed be He, “poor in knowledge,” at the level of simple faith, as in “Man and animal You save, Havayah.” On Sefaria the passage stands on column 6d (Kehot: Likkutei Torah, Vayikra 6b).

KEHOT'S NOTE

מה שבסוגריים הוא לשון רש"י שם. וראה גם לעיל פ' ויקרא ו, ב.

55

כאדם (הראשון) ומשימים א"ע כבהמה (דכאי רוח)

Rashi explains “shrewd in knowledge” as like Adam, the first man, and “make themselves like an animal” as crushed in spirit. The Alter Rebbe adds Rashi's words in parentheses.

Rashi on Chullin 5b:5:2:ב'י:ב חולין רש"י על חולין ה' ב:ה:ב'י:ב

שהן ערומים בדעת - כאדם הראשון ומשימין עצמן כבהמה דכאי רוח:

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56

שש שעורים הם שיתא סדרי משנה

The Zohar (Raaya Mehemna) on Parshas Emor says that the food of those who are “from the animal” is the omer, barley bread, and reads “he measured six barleys” as the Oral Torah of the six orders of the Mishnah; those of the Tree of Life, called “man,” have the bread of the Holy One, blessed be He, “Come, eat of my bread.”

ספר הזוהר, אמור ל"ה:קע"א-ל"ה:קפ"ח 38:171-35:188 Zohar, Emor

Imagine a king who had an only son whom he united in marriage to a noble lady. What did his mother do? All that night she spent in her storeroom, and she brought forth therefrom a noble crown set with seventy precious stones to crown him with; she brought forth silken garments and clad him therewith and adorned him royally. Then she went to the bride and saw how her maidens were arranging her crown and her garments and her jewels. She said to them: I have prepared a bath ...

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

57

כאדם אנחנו כבהמה תושיענו לפי שאנו נמשכים אחריו כבהמה

On “Man and animal You save, Havayah,” Israel says: “Master of the world, we are like man; save us like an animal, for we are drawn after You like an animal,” as it says, “Draw me, we will run after You.”

Vayikra Rabbah 27:1:א'י:ב ויקרא רבה כ"ז:א'י:ב

58

בד"ה והנני הכהן אותם

There the Alter Rebbe explains that on Shavuot the kohen waves the lambs (kevasim) upward to their root, the kesavim, to be nullified and united with the Infinite Light itself, and does so together with the two loaves, which allude to the Written Torah and the Oral Torah, as in “Come, eat of my bread.”

KEHOT'S NOTE

לעיל פ' אמור לז, ב.

59 והניף הכהן אותם על לחם הבכורים

G-d commands the Shavuot offering: “the kohen shall wave them upon the bread of the first fruits as a waving before Havayah, upon the two lambs.” The Alter Rebbe refers to his discourse on this verse.

Leviticus 23:20: ויקרא כ"ג:כ'

והניף הכהן אתם על לחם הבכורים תנופה לפני ה' על־שני כבשים קדש יהיו לה' לכהן:

And the priest shall wave them with the bread of the first-fruits for a wave-offering before the L-RD, with the two lambs; they shall be holy to the L-RD for the priest.

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60 בד"ה בשעה שהקדימו

In that discourse the Alter Rebbe explains that the mitzvos are drawings-forth of G-d's will in exact measures: a sukkah must be precisely seven handbreadths by seven, its covering of something that cannot become impure, and only then does the Infinite Light rest in it, as a household-er sets each vessel in its exact place.

KEHOT'S NOTE

לקו"ת במדבר יג, א ואילך.

61 “Man and animal You save, Havayah.” Plainly the psalmist praises G-d, who saves people and beasts alike; the Sages read it as one person who is both: shrewd like a man, humble like an animal.

Psalms 36:7: תהילים ל"ו:ז'

צדקתך כהררי־אל משפט־ך תהום רבה אדם־יבֹהֶמָה תוֹשִׁיעַ ה'

Thy righteousness is like the mighty mountains; Thy judgments are like the great deep; Man and beast Thou preservest, O L-RD.

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62 Boaz tells Ruth to hold out her shawl, “and he measured six [measures of] barley and put it on her.”

Ruth 3:15: רות ג':ט"ו

ויאמר הכי המטפחת אשר־עליך ואחזיקה ותאחז בה וימד שש־שערים וישת עליה ויבא העיר:

And he said: ‘Bring the mantle that is upon thee, and hold it; and she held it; and he measured six measures of barley, and laid it on her; and he went into the city.

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63 Kehot's note points to Zohar, Emor 37:186 for these words. Zohar, Emor 37:186: ספר הזוהר, אמור ל"ו:קפ"ו

64 Moshe reminds Israel: “He afflicted you and let you hunger, and He fed you the manna,” to teach that man does not live by bread alone. The verse opens the discourse in Parshas Eikev to which the Alter Rebbe refers for the “great animal.”

Deuteronomy 8:3: דברים ח':ג'

ויענה וירעבה ויאכלה את־המֶן אשר לא־יִדְעַת וְלֹא יָדְעוּ אֲבֹתֶיךָ לְמַעַן הוֹדִיעַךָ כִּי לֹא עָלִיהֶלְחָם לְבָדוֹ יִחְיֶה הָאָדָם כִּי עַל־כֶּלֶם מוֹצֵא פִי־ה' יִחְיֶה הָאָדָם:

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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65 On the prophet's purchase for “a chomer of barley and a lesech of barley,” the Talmud says these are the forty-five righteous people by whom the world endures. Here too the righteous are called “barley.”

Chullin 92a:19ט"ב א: חולין צ"ב א:19ט"ב

חומר שעורים ולתך שעורים אלו מ"ה צדיקים שהעולם מתקיים בהם ואיני יודע אם שלשים כאן וט"ו בארץ ישראל ואם שלשים בארץ ישראל וט"ו כאן כשהוא אומר (זכריה יא, יג) ואקחה שלשים הכסף ואשליך אותו בית ה' אל היוצר הוי אומר שלשים בארץ ישראל וט"ו כאן

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PARAGRAPH 5

66 בד"ה לך לך

the passage shares nothing with the note

KEHOT'S NOTE

תו"א ר"פ לך לך.

67 וסביביו נשערה מאד

A psalm of Asaf pictures G-d coming to judge: “Our G-d comes and does not keep silent; fire devours before Him, and round about Him it storms exceedingly (nis'arah).” Plainly nis'arah is a storm; the Talmud reads it as from sa'arah, a hair.

Psalms 50:3: תהילים נ':ג'

יְבֹא אֱלֹהֵינוּ וְאַל־יִתְחַרֵּשׁ אֲשֶׁל־פָּנָיו תֹּאכַל וְסָבִיבֵנוּ נִשְׁעָרָה מְאֹד:

Our G-d cometh, and doth not keep silence; a fire devoureth before Him, And round about Him it stormeth mightily.

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KEHOT'S NOTE

תהלים נ, ג.

68 Rabbi Abba: “round about Him it storms exceedingly” teaches that the Holy One, blessed be He, is exacting with those around Him to a hair's breadth (kechut hasa'arah). The Alter Rebbe links se'orim, barley, to this word.

Yevamot 121b:8ח"ב: יבמות קכ"א ב:ח"ב:8

אמר רבי אבא: אף על פי כן מת בנו בצמא, שנאמר: “וסביביו נשערה מאד”, מלמד שהקדוש ברוך הוא מדקדק עם סביביו כחוט השערה. רבי חנינא אמר, מהכא: “אל נערץ בסוד קדושים רבה וגו'” אל כל סביביו.”

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69 ס"פ בתרא דיבמות

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

KEHOT'S NOTE

קכא, ב. [כ].

PARAGRAPH 6

70 קווצותיו תלתלים

The bride describes her beloved: "His head is the finest gold; his locks are curled (taltalim), black as a raven." The Talmud reads it of the Torah, on whose every stroke hang heaps upon heaps (tilei tilim) of laws, and so the laws of the Oral Torah are likened to these locks of hair.

Song of Songs 5:11א"ה: שיר השירים ה'

ראשו כתם פז קווצותיו תלתלים שחרות כעורב:

His head is as the most fine gold, His locks are curled, And black as a raven.

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KEHOT'S NOTE

שה"ש ה, יא.

71 קווצותיו תלתלים

Rav Chisda in the name of Mar Ukva: "His locks are curled (taltalim)" teaches that on every stroke (kotz) of the letters one can expound heaps upon heaps (tilei tilim) of laws. This is why the laws of the Oral Torah are called "His locks."

Eruvin 21b:23-25ה"ב:ג-כ"ה: עירובין כ"א ב:כ"ג-כ"ה:23-25

"[ו]אין וחקר תיקון משלים הרבה" — אמר עולא אמר רבי אליעזר: בתחילה היתה תורה דומה לכפיפה שאין לה אונים, עד שבא שלמה ועשה לה אונים. "קווצותיו תלתלים", אמר רב חסדא אמר ר' עוקבא: מלמד שיש לדרוש על כל קוץ וקוץ תילי תילים של הלכות. "שחרות כעורב": במי אתה מוצאן — במי

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72 ספיק דחגיגה

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

KEHOT'S NOTE

י, א-ב. יא, א. [כ].

73 כהררים התלויים בשערה

The Mishnah: the laws of Shabbos, of the festival offerings and of misuse of sacred property are like mountains suspended by a hair, for they have little Scripture and many laws.

Chagigah 10a:5ה"ה:א חגיגה י"א:5

הלכות שבת, חגיגות והמעילות — הרי הם כהררים התלויים בשערה, שהם מקרא מועט והלכות מרובות. הדינין והעבודות הטהרות והטמאות ועריות — יש להן על מה שיסמכו, והן הן גופי תורה.

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74 בד"ה האזינו השמים

There se'irim are the very fine rain, thin as hairs, from which the grass grows, while the larger drops (revivim) grow the herbage.

KEHOT'S NOTE

לקו"ת האזינו עו, ד.

75 כשעירים עלי דשא

Moshe's song begins: "My teaching shall drop like rain, my word shall flow like dew, like se'irim upon the grass, and like showers upon the herbage." Rashi takes se'irim from se'arah, a storm wind; the discourse on "Listen, O heavens," following the Arizal, reads them as very fine rain, thin as hairs, standing for the laws of the Mishnah.

Deuteronomy 32:2ב"ב:2 דברים ל"ב:2

יערף כמטר לקחי תול כטל אמרתי כשעירים עלי דשא וכרכיבים עלי עשב:

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

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76 והניף את העומר

G-d commands the omer offering brought on the second day of Pesach: "And he shall wave the omer before Havayah for your favor; on the morrow of the Shabbos the kohen shall wave it." The waving of the barley omer, a lifting up, is the elevation the Alter Rebbe describes.

Leviticus 23:11א"י:11 ויקרא כ"ג:11

והניף את העומר לפני ה' לרצונכם ממחרת השבת יניפנו הכהן:

And he shall wave the sheaf before the L-RD, to be accepted for you; on the morrow after the sabbath the priest shall wave it.

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KEHOT'S NOTE

ויקרא כג, יא.

PARAGRAPH 7

77 ושער רישי כעמר נקא

Daniel sees the Ancient of Days: "His garment was white as snow, and the hair of His head like pure wool (amar neka)." The word amar, wool, is spelled like omer.

Daniel 7:9ז"ט:9 דניאל ז'ט:9

הזה הויה עד די כרסון רמיו ועתיק יומין יתב לבושה כתלג חור ושער ראשה כעמר נקא כרסניה שבבין דיינור גלגלוהי נור דלק:

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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KEHOT'S NOTE

דניאל ז, ט.

78 עמר לגלגלת

Moshe tells Israel G-d's command about the manna: "Gather of it each man according to his eating, an omer

for each head (gulgoles).” The Alter Rebbe cites the Arizal’s comment on this verse in Parshas Beshalach.

שמות ט"ז:ט"ז Exodus 16:16

זֶה הַדָּבָר אֲשֶׁר צִוָּה ה' לְקַטּוֹ מִמֶּנּוּ אִישׁ לִפְי אֹכְלוֹ עֹמֶר לְגֻלְגֹּלֶת מִסֹּפֶר נַפְשֵׁיכֶם אִישׁ לְאִשֶּׁר בְּאֹהְלוֹ תִקְחוּ:

This is the thing which the L-RD hath commanded: Gather ye of it every man according to his eating; an omer a head, according to the number of your persons, shall ye take it, every man for them that are in his tent.’

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79 וספרתם לכם . . חמשים יום

The words here quote Leviticus 23:15; the passage is shown below.

ויקרא כ"ג:ט"ו Leviticus 23:15

וּסְפַרְתֶּם לָכֶם מִמִּחֶרֶת הַשָּׁבָת מִיּוֹם הַבִּיאָכֶם אֶת־עֹמֶר הַתְּנוּפָה שֶׁבַע שָׁבָתוֹת תְּמִימֹת תִּהְיֶינָה:

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

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KEHOT’S NOTE

ויקרא כג, טו-טז.

80 וספרתם לכם כו' חמשים יום

G-d commands: “And you shall count for yourselves from the morrow of the Shabbos ... until the morrow of the seventh week you shall count fifty days.” Only forty-nine days are counted; the discourse “And you shall count for yourselves” asks why the verse says fifty and answers that the count is bound to the fiftieth gate.

ויקרא כ"ג:ט"ו-ט"ז Leviticus 23:15-16

וּסְפַרְתֶּם לָכֶם מִמִּחֶרֶת הַשָּׁבָת מִיּוֹם הַבִּיאָכֶם אֶת־עֹמֶר הַתְּנוּפָה שֶׁבַע שָׁבָתוֹת תְּמִימֹת תִּהְיֶינָה: עַד מִמִּחֶרֶת הַשָּׁבָת הַשְּׂבִיעִית תִּסְפְּרוּ חֲמִשִּׁים יוֹם וְהִקְרַבְתֶּם מִנְחָה חֲדָשָׁה לַה'

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete; even unto the morrow after the seventh week shall ye number fifty days; and ye shall present a new meal-offering unto the L-RD.

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PARAGRAPH 8

81 ואהבת את

In the Shema, Moshe commands: “And you shall love Havayah your G-d with all your heart, with all your soul and with all your might.” The verse opens the discourse in Parshas Va’eschanan to which the Alter Rebbe refers.

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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PARAGRAPH 9

82 בד"ה והדרת פני זקן

There the “elder” is one who has acquired wisdom: one who holds the Torah in his memory, engraved on his heart at all times, so that the Holy One, blessed be He, dwells within him even when he attends to worldly matters, for the Torah and the Holy One, blessed be He, are one.

KEHOT’S NOTE

לעיל פ' קדושים ל, ד.

83 והדרת פני זקן

“You shall rise before the hoary head, and you shall honor the face of an elder”: the elder is one who has acquired wisdom, the wisdom of the Torah.

ויקרא י"ט:ל"ב Leviticus 19:32

מִפְּנֵי שִׂיבָה תִּקּוּם וְהִדַּרְתָּ פָנָי זָקֵן וַיְרֹאֲתָ מֵאַלְקִיָּה אֲנִי ה'

Thou shalt rise up before the hoary head, and honour the face of the old man, and thou shalt fear thy G-d: I am the L-RD.

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84 בד"ה ולא תשבית מלח

There the Alter Rebbe adds what Tanya left unexplained: even Chochmah, the first of the soul’s ten powers, is only a vessel for the soul’s essence, as the physical brain is a vessel for the intellect; for the intellect changes, clear at one time and not at another, and so it is not the soul’s essence.

KEHOT’S NOTE

ולעיל פ' ויקרא ד, ב.

85 ולא תשבית מלח

G-d commands about the meal offering: “And you shall not omit the salt of the covenant of your G-d from your meal offering.” The verse opens the discourse in Likkutei Torah, Vayikra, cited here.

ויקרא ב':י"ג Leviticus 2:13

וְכָל־קֶרְבֶּן מִנְחָתְךָ בְּמֶלַח תִּמְלַח וְלֹא תִשְׁבִּית מֶלַח בְּרִית אֱלֹקֶיךָ מֵעַל מִנְחָתְךָ עַל כָּל־קֶרְבְּנְךָ תִּקְרִיב מֶלַח:

And every meal-offering of thine shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy G-d to be lacking from thy meal-offering; with all thy offerings thou shalt offer salt.

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PARAGRAPH 10

86 שנים עשר בקר והים עליהם

The great basin of the Temple, the “sea,” “stood upon twelve oxen, three facing north, three facing west, three facing south and three facing east, and the sea was upon

them above.” The oxen stand for “animal,” and the sea above them for the encompassing light.

I Kings 7:25 כ"ה ז': מלכים

עמד על־שני עשר בקר שלשה פנים צפונה ושלשה פנים ימה ושלשה פנים נגבה ושלשה פנים מזרחה והים עליהם מלמעלה וכל־אחריהם ביתה:

It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set upon them above, and all their hinder parts were inward.

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KEHOT'S NOTE

מלכים א ז, כה.

87

בד"ה מי מנה

There the Alter Rebbe explains that because the “sea” stands above, at a distance, the twelve oxen beneath it are a level of separation and division into twelve, for the creation of something from nothing comes from G-d’s sovereignty, which is exalted above the worlds.

KEHOT'S NOTE

לקו"ת בלק סח, א.

88

מי מנה

Bilaam, hired to curse Israel, blesses them instead: “Who has counted the dust of Yaakov, and numbered the fourth of Israel?” The verse opens the discourse in Likkutei Torah, Balak, cited here.

Numbers 23:10 ג': במדבר

מי מנה עפר יעקב ומספר את־רבע ישראל תמות נפשי מות ישרים ותהי אחריתי כמהו:

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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89

ומותר האדם מן הבהמה אין

Koheles laments that man and beast share one fate: “...and the advantage of man over the animal is ayin, for all is hevel.” Plainly ayin means “nothing,” man has no advantage; the Alter Rebbe reads it below as Ayin, Chochmah.

Ecclesiastes 3:19 ט': קהלת

כי מקרה בני־האדם ומקרה הבהמה אחד להם כמות זה כן מות זה ורוח אחד לכל ומותר האדם מן־הבהמה אין כי הכל הבל:

For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that man hath no pre-eminence above a beast; for all is vanity.

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90

בד"ה ואכלתם אכול

The Alter Rebbe refers to this discourse for more on the “animal” and the “lion.” At the column cited it speaks of the doubled blessing, “you shall eat, eating” and “My people shall never be ashamed”; the discourse also explains

...וילך ראובן בימי קציר חטים וימצא דודאים בשדה

that the angels are counted as “animals” relative to the souls, and speaks of the “lion” that consumes the offerings.

KEHOT'S NOTE

לקו"ת צו ז, ד.

91

ואכלתם אכול

After the plague of locusts the prophet promises: “And you shall eat, eating and being satisfied, and praise the Name of Havayah your G-d,” plainly, you will eat your fill. The verse opens the discourse in Likkutei Torah, Tzav, to which the Alter Rebbe refers.

Joel 2:26 כ"ו ב': יואל

ואכלתם אכול ושבוע והללתם את־שם ה' אלקיכם אשר־עשה עמכם להפליא ולא־יבשו עמי לעולם:

And ye shall eat in plenty and be satisfied, and shall praise the name of the L-RD your G-d, that hath dealt wondrously with you; and My people shall never be ashamed.

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PARAGRAPH 11

92

בד"ה והניף הכהן

There the Alter Rebbe explains that Yaakov separated the kevasim from their source in the kesavim into the world of separation; on Shavuot the kohen waves the lambs upward to their root, the kesavim, to be nullified and united with the Infinite Light itself, together with the two loaves, which allude to the Written Torah and the Oral Torah.

KEHOT'S NOTE

לקו"ת אמור לו, ב.

93

והניף הכהן אותם

G-d commands the Shavuot offering: “And the kohen shall wave them upon the bread of the first fruits as a waving before Havayah, upon the two lambs.” The loaves and the lambs were waved together.

Leviticus 23:20 כ"ג: ויקרא

והניף הכהן אתם על לחם הבכרים תנופה לפני ה' על־שני כבשים קדש יהיו לה' לכהן:

And the priest shall wave them with the bread of the first-fruits for a wave-offering before the L-RD, with the two lambs; they shall be holy to the L-RD for the priest.

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94

אדם ובהמה תושיע הו'

“Man and animal You save, Havayah.” Plainly the psalmist praises G-d, who saves people and beasts alike; it is read here as one who is both, wise like a man and self-nullified like an animal.

Psalms 36:7 ו': תהילים

צדקתך כהררי־אל משפטך תהום רבה אדם ובהמה תושיע ה'

Thy righteousness is like the mighty mountains; Thy judgments are like the great deep; Man and beast Thou preservest, O L-RD.

PARAGRAPH 12

95 ויהי לי שור וחמור

Yaakov's message to Eisav, sent through messengers before their meeting: "And I have an ox and a donkey, flocks, and servants and maidservants."

בראשית 32:6 ל"ב:

וַיְהִי־לִי שׁוֹר וְחֲמוֹר צֹאן וְעֶבֶד וְשִׁפְחָה וְאֶשְׁלָחָה לְהַגִּיד לְאֲדֹנָי לְמִצְאָתִי בְּעֵינֶיךָ:

And I have oxen, and asses and flocks, and men-servants and maid-servants; and I have sent to tell my lord, that I may find favour in thy sight.'

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96 חמור זה מלך המשיח

The Rabbis say: "ox" is the one anointed for war, and "donkey" is King Moshiach, as it says, "humble and riding on a donkey."

בראשית רבה ע"ה:6

ויהי לי שור וחמור וגו' - ר' יהודה ור' נחמיה, ורבנן, ר' יהודה אומר: משור אחד יצאו שוורים הרבה, וחמור אחד יצאו חמורים הרבה. ר' נחמיה אומר: לישנהון דברייתא היא חמורתא גמלתא. רבנן אמרי: שור זה משוח מלחמה, שנאמר (דברים לג): בכור שורו הדר לו. חמור, זה מלך המשיח, שנאמר (זכריה ט): עני ורוכב על חמור וגו'. צאן, אלו ישראל שנאמר (יחזקאל לד): ואתנה צאני צאן מרעיתי ועבד ושפחה. (תהלים קכג): הנה כעיני עבדים אל יד אדוניהם. (שם) חננו ה' חננו כי רב שבענו בזה:

"I have oxen and donkeys and flocks and slaves and maid-servants, and I have sent to tell my lord, that I may find favor in your eyes" (Genesis 32:6). "I have oxen [shor] and donkeys [vahamor]..." and Ḥamor are singular nouns used to connote numerous oxen and donkeys. - Rabbi Yehuda, Rabbi Neḥemya, and the Rabbis, Rabbi Yehuda says: From one ox, many oxen emerged; from one donkey, many donkeys emerged. Rabbi Neḥemya said: In people's vernacular they say ox, camel. The Rabbis say: "Shor" - that is the one anointed ...

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97 יששכר חמור גרם

Yaakov's blessing of his son: "Yissachar is a strong-boned donkey, lying down between the borders."

בראשית 49:14 ט"ט:

יִשְׁשַׁכָּר חֲמוֹר גֶּרֶם רֹבֵץ בֵּין הַמְּשָׁפָתִים:

Issachar is a large-boned ass, Couching down between the sheep-folds.

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KEHOT'S NOTE

בראשית מט, יד.

98 יששכר חמור גרם

Another reading of "I have an ox and a donkey": the ox is Yosef and the donkey is Yissachar, as it says, "Yissachar is a strong-boned donkey"; and the sons of Yissachar know what the Holy One, blessed be He, does in His world.

בראשית רבה ע"ה:12

דבר אחר: ויהי לי שור וחמור שור, זה יוסף, שנאמר (דברים לג): בכור שורו הדר לו. חמור, זה יששכר, דכתיב (בראשית מט): יששכר חמור גרם. ובן בנו של יוסף, עומד לכלות את עמלק, שנאמר (שמות יז): ויחלוש יהושע את עמלק ואת עמו לפי חרב. ובניו של יששכר יודעין מה הקב"ה עושה בעולמו, שנאמר (ד"ה א יב): ומבני יששכר יודעי בינה לעתים, לדעת מה יעשה ישראל ראשיהם מאתים. וצאן, אלו ישראל, שנאמר (יחזקאל לד): ואתן צאני צאן מרעיתי אדם אתם. ועבד, זה דוד, שנאמר (תהלים קטז): אני עבדך בן אמתך. ושפחה, ...

Another matter, "I have oxen [shor], and donkeys [vahamor]" (Genesis 32:6). Shor - this is Joseph, as it is stated: "A firstborn bull [shoro] is his majesty" (Deuteronomy 33:17). Vahamor - this is Issachar, as it is written: "Issachar is a strong-boned donkey [ḥamor]" (Genesis 49:14). Joseph's grandson is destined to eradicate Amalek, as it is stated: "Joshua weakened Amalek and its people by sword" (Exodus 17:13). Issachar's descendants know what the Holy One blessed be He does in His world, as it is stated: "From the children of Issachar, ...

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99 רפ"ה דשבת

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

KEHOT'S NOTE

נא, ב. [כ].

100 Levi sent money to buy a Libyan donkey, and they sent him barley instead, to tell him that a donkey's stride comes from barley.

שבת נ"א ב:11א

לוי שדר זוזי לבי חוץאי למיזפן לקה חמרא לובא. צרו שדרו לקה שצרי, למימר דניגרי דחמרא שצרי.

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101 דע מאין באת

The note points to two talks of the Rebbe on this phrase of the Mishnah, "Know from where you came."

KEHOT'S NOTE

אבות רפ"ג. ראה לקו"ש ח"ד ע' 1204. לקו"ש ח"ו ע' 336.

102 דע מאין באת

Akavya ben Mahalalel: reflect on three things: know from where you came, and to where you are going, and before Whom you are destined to give an accounting. The Alter Rebbe reads me'ayin, "from where," as "from Ayin."

משנה אבות ג':1א

עקבא בן מהללאל אומר, הסתפל בשלשה דברים ואי אתה בא לידי עברה. דע מאין באת, ולאן אתה הולך, ולפני מי אתה עתיד לתן דין

וְחֶשְׁבוֹן. מֵאֵין בָּאת, מִשְׁפַּח סְרוּחָה, וְלֹאֵן אֶתָּה הוֹלֵךְ, לְמָקוֹם עֶפֶר רִמָּה וְתוֹלָעָה. וְלִפְנֵי מִי אֶתָּה עֹתִיד לָתֵן דִּין וְחֶשְׁבוֹן, לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא:

Akabyah ben Mahalalel said: mark well three things and you will not come into the power of sin: know from where you come, and where you are going, and before whom you are destined to give an account and reckoning. From where do you come? From a putrid drop. Where are you going? To a place of dust, of worm and of maggot. Before whom you are destined to give an account and reckoning? Before the King of the kings of kings, the Holy One, blessed be He.

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103 וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין

“...and the advantage of man over the animal is ayin, for all is hevel.” The Alter Rebbe reads ayin as Chochmah, and hevel as the breath that even Chochmah is before G-d.

Ecclesiastes 3:19 ט”ט:ה

כִּי מִקְרָה בְּנֵי־הָאָדָם וּמִקְרָה הַבְּהֵמָה וּמִקְרָה אֶחָד לָהֶם כְּמוֹת זֶה כֵּן מוֹת זֶה וְרוּחַ אֶחָד לִכָּל וּמוֹתֵר הָאָדָם מִן־הַבְּהֵמָה אֵין כִּי הַכֹּל הֶבֶל:

For that which befallerth the sons of men befallerth beasts; even one thing befallerth them; as the one dieth, so dieth the other; yea, they have all one breath; so that man hath no pre-eminence above a beast; for all is vanity.

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104 וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין

Koheles Rabbah asks on this verse, “What is ayin?”, and answers that G-d gave man things an animal lacks, such as covering and burial, so that he is not degraded like an animal.

Kohelet Rabbah 3:19:1 א”ט:א

... וּבִיּוֹם הַשְּׁמִינִי יִמּוֹל בָּשָׂר עָרְלָתוֹ, לֹא כִּה גִזְרִיתָ עַל הַבְּהֵמָה, שֶׁנֶּאֱמַר (וַיִּקְרָא כֹהֵן, כו): וּמִיּוֹם הַשְּׁמִינִי וְהִלָּאָה יִרְצָה לְקַרְבֵּן אִשָּׁה לְה'. וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין כִּי הַכֹּל הֶבֶל, מֵהוּ אֵין, רַב נִחְמוֹת בְּרִבִּי יִצְחָק אָמַר עֲשֵׂה לוֹ נֹי תַחֲתִיתוֹ, שֶׁלֹּא יִהְיֶה מִתְבַּהֵּה כְּבֵהֶמָה. רַבִּי יְנָאי וְרַבִּי יוֹדֵן, חָד אָמַר עֲשֵׂה לוֹ מְנַעֵיל וְאִפּוֹפְרִין כְּפֹי עָלָיו שֶׁלֹּא יִהְיֶה מִתְבַּהֵּה כְּבֵהֶמָה, וְחָד אָמַר עֲשֵׂה לוֹ כְּסֻתּוֹת תַּחֲתִיתוֹ שֶׁלֹּא יִהְיֶה מִצְטָעֵר בְּשַׁעַת יְשִׁיבָתוֹ. רַבִּי לִוִּי וְרַבִּי אֲמִי, חָד אָמַר ...

“For the fate of the sons of man and the fate of the animal, there is one fate for them; like the death of this one, so is the death of that one, and there is one spirit for all. The superiority of man over animal is non-existent, as everything is vanity” (Ecclesiastes 3:19). “For the fate of the sons of man and the fate of the animal” – is it not just like the fate of man, so is the fate of the animal? The Holy One blessed be ...

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105 וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין

On “And He blew into his nostrils,” Rabbeinu Bachya explains Shlomo’s “the advantage of man over the animal is ayin”: man’s advantage is what Koheles calls ayin, the rational soul drawn from Chochmah, the yud, united with

...וּלְךָ רֹאוּבֵן בִּימֵי קִצְרֵי חַיִּים וּמִצָּא דוּדָאִים בְּשֹׁדָה

the Will; that is why the Torah says “He blew into his nostrils.” The Alter Rebbe adopts this reading.

Rabbeinu Bahya, Bereshit 2:16 ב”ט:ב

וַיִּצְוֵהוּ אֱלֹהִים עַל הָאָדָם לֵאמֹר מִכָּל עֵץ הָגֵן אָכַל תֹּאכֹל. עַל דֶּרֶךְ הַפֶּשֶׁט הִזְהַר אָדָם בְּכָאן בְּשִׁמֵּי מִצּוֹת, מִצּוֹת עֲשֵׂה וּמִצּוֹת לֹא תַעֲשֶׂה. מִצּוֹת עֲשֵׂה “מִכָּל הָגֵן אָכַל תֹּאכֹל”, מִצּוֹת לֹא תַעֲשֶׂה “וּמִעֵץ הָדָעַת טוֹב וְרַע לֹא תֹאכַל מִמֶּנּוּ”. וְעַל דֶּרֶךְ הַמְדַּרְשׁ, נִצְטָוָה בְּכָאן בְּשִׁבְעַת מִצּוֹת, וְהֵם שִׁבְעַת מִצּוֹת שֶׁאֵמְרוּ עֲלֵיהֶם רִ"ל בְּכֻמָּה מְקוֹמוֹת שִׁבְעַת מִצּוֹת בְּנִי נֶחַ שְׁנִצְטָווּ. וְאֵלּוּ הֵן: עֲבוּדָה זָרָה, בְּרִכַּת ה', דִּינִין, שְׁפִיכוֹת דָּמִים, גְּלוּי עֲרִיּוֹת, גְּזֵל, אֶכָר מִן הַחַי, “וַיִּצְוֵה” זֶה עֲבוּדָה זָרָה, ...

the L-rd G-d commanded Adam: “you may surely eat from every tree of the garden.” According to the plain meaning of the text, Adam was commanded two separate commandments here, a positive as well as a negative commandment. The positive commandment was spelled out in the words “you shall eat from all the trees of the garden.” The negative commandment was contained in the words לא תאכל לְרַע, but from the tree of knowledge ...

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106 וַיִּפַּח בְּאֵפֶי

“And Havayah G-d formed the man of dust from the ground, and He blew into his nostrils the breath of life.” The Alter Rebbe refers to Rabbeinu Bachya on this verse, who reads “the advantage of man over the animal is ayin” as man’s soul drawn from Chochmah.

Genesis 2:7 ז”ב:ב

וַיִּצְרֵהוּ ה' אֱלֹהִים אֶת־הָאָדָם עֶפֶר מִן־הָאֲדָמָה וַיִּפַּח בְּאֵפֶי נְשָׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

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

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107 וְהַחֲכָמָה מֵאֵין תִּמְצָא

Job asks: “And wisdom, from where (me’ayin) shall it be found, and where is the place of understanding?” Plainly a question; the Alter Rebbe reads it: wisdom comes from ayin.

Job 28:12 ב”ח:ח

וְהַחֲכָמָה מֵאֵין תִּמְצָא וְאֵין זֶה מָקוֹם בִּינָה:

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT'S NOTE

אֵין כֹּה, יב.

108 בְּרִאשִׁית . . נִמֵּי מֵאֵמֵר הוּא

The Talmud counts “Bereishis” as one of the ten sayings of Creation, though it lacks the words “And He said,” for “By

the word of Havayah the heavens were made.” If Chochmah, “Bereishis,” is a saying, it is breath.

Rosh Hashanah 32a:19-20 כ"ט-כ"ח: ראש השנה לייב א"י

”ויאמר” דבראשית תשעה הו! “בראשית” נמי מאמר הוא, דכתיב: “בדבר ה' שמים נעשו”. רבי יוחנן בן נורי אומר: אם אמר שלש שלש מכולן — יצא. איבעיא להו, היכי קתני: שלש מן התורה, שלש מן הנביאים, ושלש מן הכתובים — דהו תשע, ואיכא ביניהו קדא, או דלמא: אחד מן התורה, ואחד מן הנביאים, ואחד מן הכתובים — דהוין להו שלש, ואיכא ביניהו טובא?

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KEHOT'S NOTE

ר"ה לב, א. וש"נ.

109 ועיין בקה"ר

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

KEHOT'S NOTE

פ"ג, כה.

PARAGRAPH 13

110 ששלמה אמר שבעה הבלים נגד שבעת ימי בראשית

Rabbi Yehudah son of Rabbi Simon: the seven hevels that Koheles said correspond to the seven days of Creation.

Kohelet Rabbah 1:2 א"ב: קוהלת רבה

... הָדָא דְתִימְרָא בְעַמֵּי הָאָרֶץ, אֲכָל בִּכְנֵי תוֹרָה כְּתִיב (מלכים א א, א): וְהִמְלִיךְ דָּוִד זָקוֹן, אֶף עַל פִּי שְׁהוּא זָקוֹן, מֶלֶךְ. רַבִּי יְהוּדָה בְּרַבִּי סִימֹן אָמַר: שְׁבַע הַבָּלִים שָׁאֵמַר קוֹהֵלֶת כְּנֶגֶד שְׁבַע יָמֵי בְרָאשִׁית, בְּרֵאשׁוֹן (בראשית א, א): בְּרָאשִׁית בָּרָא אֱלֹקִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וְכִתִּיב (ישעיה נא, ו): כִּי שָׁמַיִם כָּעֵשֶׁן נִמְלָחוּ. בְּשֵׁנִי, יְהִי רִקִּיעַ, וְכִתִּיב (ישעיה לד, ד): וְנִגְלוּ כִסְפֵּר הַשָּׁמַיִם. בְּשְׁלִישִׁי, יִקּוּוּ הַמַּיִם, וְכִתִּיב (ישעיה יא, טו): וְהִחְרִים ה' אֶת לָשׁוֹן יָם מִצְרַיִם. בְּרִבְעִי, יְהִי מְאֹרֶת, ...

“Vanity of vanities, said Kohelet; vanity of vanities, everything is vanity” (Ecclesiastes 1:2). “Vanity of vanities [havel havalim]” – Rabbi Huna said in the name of Rabbi Aḥa: David made a statement and did not explain it, but his son Solomon explained it. Solomon made a statement and did not explain it, but his father David explained it. David said: “Man is like hevel” (Psalms 144:4); to what hevel [is man compared]? If it is to the hevel [heat] of an oven, it has significance. If it is to the ...

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111 מה ה"א כשאדם מוציאה מתוך פיו אין בה לא ריחוש שפתים ולא חריצת לשון

This world was created with the letter hei: just as the hei, when a person brings it out of his mouth, needs no movement of the lips or working of the tongue, so the Holy One, blessed be He, created His world without toil or effort.

Midrash Tehillim 62:1 א"ב: מדרש תהילים

... והעולם הבא נברא ביו"ד. לפיכך כי ביה ה' צור עולמים. ולמה נברא העולם הזה בה"א. מה ה"א כשאדם מוציאה מתוך פיו אין בה לא ריחוש שפתים ולא חריצת לשון. כך בלא עמל ובלא יגיעה ברא הקב"ה

...וילך ראובן בימי קציר חטים וימצא דודאים בשדה

את עולמו. שנאמר (תהלים לג ו) בדבר ה' שמים נעשו. (ישעיה כו ה) כי השח יושבי מרום. ואחר כך תרמסנה רגל. ואחר כך (מיכה ד יג) קומי ודושי בת ציון. כך אמר הקב"ה לישראל גואל אני אתכם אלא שתטרחו. ועל מה אני מטריח אתכם על ידותון. על הדתות ועל הדיינין שאני עושה לכם. ...

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112 אתא קלייא

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

KEHOT'S NOTE

אקדמות. [כ].

113 גם הבל מילוי שם ס"ג

The note sends the reader to Me'orei Or, under the letter hei, for hevel as the filling of the Name Sag.

KEHOT'S NOTE

ראה מאו"א אות ה' סעיף ב': "הבל גימטי ל"ו מילוי ס"ג כי פה גימטי ס"ג וכ"ב אתון שבו והבל היוצא ממנו הוא ל"ו" — אוה"ת ויקרא א עי רפא. ביאה"ז להצ"צ כרך-ב עי תתעט, ועי תתצט.

PARAGRAPH 14

114 ולאן אתה הולך

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

KEHOT'S NOTE

אבות רפ"ג.

115 ולאן אתה הולך

“Know from where you came, and to where you are going, and before Whom you are destined to give an accounting.” The Alter Rebbe reads le'an as a place and mi as the level of Mi.

משנה אבות ג"א: Pirkei Avot 3:1

עֲקֵבְיָא בֶן מַהֲלָלֵאל אוֹמֵר, הִסְתַּכַּל בְּשִׁלְשָׁה דְּבָרִים וְאֵי אֲתָה כָּא לִידֵי עֲבֵרָה. דַּע מֵאֵין בָּאתָ, וּלְאֵן אֲתָה הוֹלֵךְ, וּלְפָנֵי מִי אֲתָה עֲתִיד לְתַן דִּין וְחֶשְׁבוֹן. מֵאֵין בָּאתָ, מִסְּפָה סְרוּחָה, וּלְאֵן אֲתָה הוֹלֵךְ, לְמָקוֹם עֶפֶר רְמָה וְתוֹלְעָה. וּלְפָנֵי מִי אֲתָה עֲתִיד לְתַן דִּין וְחֶשְׁבוֹן, לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בְּרוּךְ הוּא:

Akabyah ben Mahalalel said: mark well three things and you will not come into the power of sin: know from where you come, and where you are going, and before whom you are destined to give an account and reckoning. From where do you come? From a putrid drop. Where are you going? To a place of dust, of worm and of maggot. Before whom you are destined to give an account and reckoning? Before the King of the kings of kings, the Holy One, blessed be He.

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116 אנה פניך מועדות

The prophet addresses the sword: “Where (anah) is your face set?” An example of an, “where,” referring to a place.

יחזקאל כ"א: Ezekiel 21:21

הַתְּאֲחָדִי הַיְמִינִי הַשְּׁמִימִי הַשְּׁמִימִי אֲנִי מְעֻדָּת:

Go thee one way to the right, or direct thyself to the left; whither is thy face set?

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KEHOT'S NOTE

יחזקאל כא, כא.

117 זהו ע"י גילוי אור א"ס

The note says that a talk of the Rebbe explains this point: why the reward of a soul rooted in Ayin comes in a physical place, through the revelation of the Infinite Light, before which spiritual and physical are equal.

KEHOT'S NOTE

ראה לקו"ש ח"י ע' 336 שמבאר זה.

118 ולפני מי אתה עתיד

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

KEHOT'S NOTE

אבות שם.

119 מי ברא אלה

The prophet calls: "Lift up your eyes on high and see: Who (mi) created these?", the stars. The Alter Rebbe uses it for the level called Mi.

Isaiah 40:26 ו"כ"שעיהו מ':

שאו־מרום עיניכם וראו מי־ברא אלה המוציא במספר צבאם לְכֹלֵם בְּשֵׁם יְקָרָא מִרְב־אוֹנִים וְאִמְיָן כֹּחַ אִישׁ לֹא נִעְדָּר:

Lift up your eyes on high, And see: who hath created these? He that bringeth out their host by number, He calleth them all by name; By the greatness of His might, and for that He is strong in power, Not one faileth.

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KEHOT'S NOTE

ישע"י מ, כו.

120 מי יתן והי' לבבם זה

After the people ask Moshe to hear G-d's word for them, G-d says: "Who would grant that they have such a heart, to fear Me and keep all My commandments always." Plainly a wish, "If only"; the Alter Rebbe reads mi as the lofty level "Who."

Deuteronomy 5:26 ו"כ"דברים ה':

מִי־יִתֵּן וְהָיָה לָבָבָם זֶה לְהִמָּלֵךְ אֶת־יְיָ אֱלֹהֵי מִצְוֹתַי כָּל־הַיָּמִים לְמַעַן יֵיטֵב לָהֶם וּלְבָנֵיהֶם לְעֹלָם:

Oh that they had such a heart as this alway, to fear Me, and keep all My commandments, that it might be well with them, and with their children for ever!

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KEHOT'S NOTE

דברים ה, כו.

121 מי יתן מציון

The psalm ends with a prayer: "Who would grant from Zion the salvations of Israel! When G-d returns the captiv-

...וילך ראובן בימי קציר חטים וימצא דודאים בשדה

ity of His people, Yaakov will rejoice." Plainly a wish; it is read here as the level Mi.

Psalms 53:7 ו"ג:תהלים

מִי־יִתֵּן מִצִּיּוֹן יִשְׁעוֹת יִשְׂרָאֵל בְּשׂוֹב אֱלֹקִים שְׁבוֹת עָמוֹ יִגַּל יַעֲקֹב יִשְׂרָאֵל:

Oh that the salvation of Israel were come out of Zion! When G-d turneth the captivity of His people, Let Jacob rejoice, let Israel be glad.

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KEHOT'S NOTE

תהלים נג, ז.

122 מי יתן טהור

Job laments man's frailty: "Who can bring forth the pure from the impure? Not one." The Midrash reads the end as "Is it not the One?": only G-d can; here mi names that lofty level.

Job 14:4 ו"ד:איוב

מִי־יִתֵּן טָהוֹר מִטָּמֵא לֹא אֶחָד:

Who can bring a clean thing out of an unclean? not one.

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KEHOT'S NOTE

איוב יד, ד.

123 מי גילה לבני רז זה

When Israel put "we will do" before "we will hear," a heavenly voice said: "Who revealed to My children this secret, which the ministering angels use?"

Shabbat 88a:8 ו"ח:שבת פ"ח

אָמַר רַבִּי אֱלֵעָזָר: בְּשַׁעֲה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" לִ"נִשְׁמָע" יָצְתָה בֵּית קוֹל וְאָמְרָה לָהֶן: מִי גִלָּה לְבָנֵי רָז זֶה שֶׁמִּלֵּאכֵי הַשָּׁרֵת מִשְׁתַּמְשִׁין בּוֹ? דִּקְתִּיב: "בְּרַכּוֹ ה' מִלֵּאכֵיו גִּבּוֹרֵי כֹחַ עֲשֵׂי דְבָרוֹ לְשִׁמְעַם בְּקוֹל דְּבָרוֹ" — בְּרִישָׁא "עֲשִׂי", וְהִדֵּר "לְשִׁמְעַם". אָמַר רַבִּי חֲמָא בְּרַבִּי חֲנִינָא: מֵאֵי דִקְתִּיב "כִּתְפוּחַ בַּעֲצֵי הַיַּעַר וְגו'" — לָמָּה נִמְשְׁלוּ יִשְׂרָאֵל לְתַפּוּחַ, לֹמַר לָהּ: מָה תַּפּוּחַ זֶה פָּרִי קוֹדֶם לְעֵלֶיו, אֲףִי יִשְׂרָאֵל הִקְדִּימוּ "נַעֲשֶׂה" לִ"נִשְׁמָע".

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KEHOT'S NOTE

שבת פח, א.



LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

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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