



LIKKUTEI TORAH • PARSHAS BECHUKOSAI • MAAMAR 6

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.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

The 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.

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 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** ¶1
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 ה'

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.

וזהו ונתתי עשב כשדך לבהמתך שתוכל לעלות כו' ועמ"ש מענין פי עשב בד"ה ואלה המשפטים¹³

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 בפ"י 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 וְתַחֲלֶה 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 Shavuos: for the Omer is barley, food for animals, to refine the animal soul and raise it up; and through this, afterwards, on Shavuos, “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 Shavuos, 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 [שאמר רבותינו זכרונם לברכה] שעל כל דבור ודבור פרח 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 השדה ⁵³ בזח"א [בזהר חלק א] בראשית דיי"ח ע"ב ⁵⁴ 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 מצדיק ⁵⁷ ח"י עלמין כו' חי העולמים מלך ⁵⁸ 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 תבואתו ⁵⁹ 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] ¹⁰¹שלהי כתובות עתידה ארץ ישראל שתוציא גלוסקאות וכלי ¹⁰²מילת 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 בעלה ¹⁰³כמ"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 דודי ¹⁰⁴גבי מקפץ על הגבעות ¹⁰⁵ובביאור 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 ברכות בשה"ש [בשיר השירים] בפסוק גן נעול^{111, 112} ע"פ ואכסך משי¹¹³ כוי עשאן ממש בעולם כוי המד"א [היך 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 mitzvot, 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 mitzvot. 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 mitzvot 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 mitzvot. 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 עמוד ¹²⁶ עמדי ¹²⁷ 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 מלכתא ¹²⁹ 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' 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'

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' 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 אֲלֵהֶם אָדָם כִּי־יִקְרִיב מִכֶּם קֶרְבָּן לַה' מִן־הַבְּהֵמָה מִן־הַבָּקָר וּמִן־הַצֹּאן תִּקְרִיבוּ אֶת־קֶרְבַּנְכֶּם:

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־מִשָּׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַה' וַיֹּאמְרוּ לְאִמְרָא שִׁירָה לַה' כִּי־גָאָה גָּאָה סוֹס וְרֹכְבוֹ 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

מזמור 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 ז' 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 אֲתָהּ הַחַלּוֹת לְהַרְאוֹת אֶת עַבְדְּךָ וְגו'”, וְכַתִּיב בְּתַרְיָה: “אֲעַבְדָּהּ נָא וְאֶרְאָה 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

של"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 אֶכְלֵתִי יַעֲרִי עִם־דְּבָשִׁי שְׁתִּיתִי יַיִן עִם־חֶלְבִי אֶכְלוּ 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.

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

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."

Proverbs 9:5:משלי ט'

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.

Pirkei Avot 6:1:משנה אבות ו'

שנו 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 ונשך 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, ...

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

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.

Sanhedrin 26b:8'ח"ב כ"ו

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.

William Davidson, Vocalized Aramaic (CC-BY-NC) • Rabbi Mike Feuer, Jerusalem Anthology (CC-BY)

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.

Numbers 28:2'ב כ"ח

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.

Chagigah 14a:16'ט"ז א:ט"ז

"והמקשלה הזאת". מאי "והמקשלה הזאת" — דברים שאין בני אדם עומדין עליהן אלא אם כן נקשל בהן — "ישנן תחת ידך". "ישא ביום

הוא לאמר לא אֶהְיֶה חֹבֵשׁ וּבְכִיתִי אֵין לָחֶם וְאֵין שְׂמֵלָה לֹא תִשְׁמֹנִי קִצִּין עִם. "יִשָּׂא" — אֵין יִשָּׂא אֶלָּא לְשׁוֹן שְׂבוּעָה, שְׁנָאֵמַר: "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.

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Bereshit Rabbah 43:7 מ"ג:ר

ויברכהו ויאמר ברוך אברהם לאל עליון קונה שמים וארץ ממי קנאו? רבי אבא בשם רב כהנא ור' 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 נק' 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 וגו' - 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 ושתנו 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"ה טוואו"ה רסס"א. פע"ה 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 דבריהא, לכן אנו צריכין למסור נפשנו על קדושת השם בדי דאח"ד. וצריך לקבל עליו ד' מיתות ב"ד, סקילה שריפה הרג וחנק. מן ד' 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

בְּאֵתִי לִגְנִי אֶחָתִי כָלָה אֶרִיתִי מוֹרִי עִם־בִּשְׁמִי אֶכְלֵתִי יַעֲרִי עִם־דִּבְשִׁי שְׁתִּיתִי יַיִן עִם־חֶלְבִי אֶכְלֹ רָעִים שְׁתֹּו 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.

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

כד שִׁמְעוּ בֵּית יִשְׂרָאֵל יְתִ קֹל גְּבוּרַתְךָ פָּרְחוּ נַפְשֵׁיהוֹן מִן יַד אֲחֵתְתָא עֲלוּיְהוֹן טִלְיוֹן 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".

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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.

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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.

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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: 7:70-8:83 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 לכו"ק אדהאמ"צ. ובביאור לכו"ק 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"ו: 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 צו, 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.

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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). ועלי"ק 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.

ספר הזהר, ויחי י"ט: קליד-כ"קמ"ז: 19:134-20:147 Zohar, Vayechi

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.

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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 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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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

ירמיי 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: שמואל א

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: זכריה

כֹּה־אָמַר ה' צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל וְאֵם אֶת־מִשְׁמַרְתִּי תִשְׁמַר וְגַם־אֶתֶּה תִּדְּיוֹ אֶת־בֵּיתִי וְגַם תִּשְׁמַר אֶת־חֻצְרִי וְנָתַתִּי לָךְ מִהַלְכִּים 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: 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': 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: דברים

אֶרֶץ חֹטֶה וְשֹׁעֲרָה וְגִפְנוֹ וְתַאֲנָה 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: ירמיהו

וְאֲנֹכִי נִטְעַתִּיךָ שׁוֹרֶק כֹּלֵה וְרַע אֶמֶת וְאִיךָ נִהְפַּכְתָּ לִי סוּרִי הַגִּפְנוֹ נִכְרָיָה:

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: ויקרא

וְכִי־תָבֹאוּ אֶל־הָאָרֶץ וְנִטְעַתֶּם כָּל־עֵץ מֵאֲכָל וְעֹרְלָתֶם עֹרְלָתוֹ אֶת־פְּרִי־וֹ שְׁלֹשׁ שָׁנִים יִהְיֶה לָכֶם עֲרָלִים 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: 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 בְּתַפּוּחִים 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 2:3ג'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.

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

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 2:8ח'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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ויקרא כו, ב.

PARAGRAPH 7

101

שלהי 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

עטרת 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

אשת-חיל עטרת 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

לקו"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

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: 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

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

וידר יעקב נדר לאמר אם-יהיה אלקים עמדי ושמרני בדרך הזה אשר אנכי הולך ונתת-לי לחם לאכל 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): ואעדד עדי, זה זון, תני רבי שמעון בן יוחאי אומר זון שנתן להם בחורב, שם המפרש חקוק עליו, וכשחטאו גטל מהו, וכיצד גטל, 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 וזרק על־העם ויאמר הנה דם־הברית אשר כרת ה' עמכם על כלי־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 וְאֶסְפַּתְּ דָּגָה וְתִירִשָׁה וְיִצְהָרָה: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ
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־לְשׁוֹנִי:

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 וַעֲשֵׂה בְּאָרְצְךָ אֲשֶׁר אֲנִי
נֹתֵן 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 ב"ח: 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-ט"ח ב"ח: 28b

רב פפא אָמַר: מִתְּנִיתִין וּמִתְּנִיתָא — רַב מִלְכִּיָּא. שְׁמַעְתָּתָא — רַב מִלְכִּיָּו. וְסִימְנִיד: מִתְּנִיתִין מִלְכָּתָא. מֵאִי בִינְיָהּ? אֵיכָא בִינְיָהּ שְׁפָחוּת. מִתְּנִי לֹא יֵאמֶר אָדָם לְטָבָח: שְׁקוּל לִי בְּדִינָר בָּשָׂר, אֲבָל שׁוֹחֵט וּמַחֲלֵק בִּינְיָהֶם.

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Ketubot 61b:7-8 ח"ז-ח"ח: 61b

רב פפא אָמַר: מִתְּנִיתִין וּמִתְּנִיתָא — רַב מִלְכִּיָּא. שְׁמַעְתָּתָא — רַב מִלְכִּיָּו. וְסִימְנִיד: מִתְּנִיתָא מִלְכָּתָא. מֵאִי בִינְיָהּ? אֵיכָא בִינְיָהּ שְׁפָחוּת. רַבֵּן שְׁמַעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר וְכוּ'. הֵינֵנוּ תָנָא קַמָּא! אֵיכָא בִינְיָהּ דְּמִישְׁלָא בְּגוּרִיתָא קִיטְנִיתָא וְנִדְרָשִׁיר.

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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"ב: 23:2

רוח ה' דְּבַר־בִּי וּמִקְלוֹתִי עַל־לְשׁוֹנִי:

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: 51:16

וְאֵשֶׁם דְּבָרֵי בְּפִיךָ וּבִצֵּל יָדִי כְּסִיתִיךָ לְנֹטֵעַ שְׁמִים וְלִיסַד אֶרֶץ וְלֹאֲמַר 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

ישע"י 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

אָמַר רַבִּי אֱלֶעָזָר: בְּשָׁעָה שֶׁהַקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" לִ"נִשְׁמָע" יָצְתָה בַּת קוֹל וְאָמְרָה לָהֶן: מִי גָלָה לְבָנֵי רָז וְזֶה שְׁמִלְאָכִי הַשֶּׁרֶת מִשְׁתַּמְשִׁין בּוֹ? דְּכַתִּיב: "בָּרְכוּ ה' מִלְּאֲכִיו גְּבֻרֵי כַח עוֹשֵׂי דְבָרוֹ לְשִׁמְעַת בְּקוֹל דְּבָרוֹ" — בְּרִישָׁא "עֲשִׂי", וְהֵדֵר "לְשִׁמְעַת". אָמַר רַבִּי חֲמָא בְּרַבִּי חֲנִינָא: מֵאִי דְכַתִּיב "כְּתִפּוֹחַ בְּעֻצֵּי הַיָּעַר וְגו'" — לָמָּה נִמְשְׁלוּ יִשְׂרָאֵל לְתִפּוֹחַ, לוֹמַר לָךְ: מָה תִּפּוֹחַ זֶה פְּרִיֹו קוֹדֶם לְעֻלּוֹ, אֲףִי יִשְׂרָאֵל הַקְדִּימוּ "נַעֲשֶׂה" לִ"נִשְׁמָע".

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133

גבורי כח עושי דברו ועי"ז 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

בָּרְכוּ ה' מִלְּאֲכִיו גְּבֻרֵי כַח עוֹשֵׂי דְבָרוֹ לְשִׁמְעַת בְּקוֹל דְּבָרוֹ:

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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LikuteiTorah.com
THE CHASSIDISHE PARSHA

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

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

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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