



LIKKUTEI TORAH • PARSHAS EIKEV • MAAMAR 1

וַיֹּאכִילְךָ אֶת הַמָּן וְגו'

לְמַעַן הוֹדִיעַךָ וְגו'

“And He Fed You the Manna ...
in Order to Make You Know”



The manna is heavenly dew, the “great mercy” that revives the dead and flows from G-d’s very loftiness; the same mercy, drawn down through the Thirteen Attributes, revives a person’s soul when he feels mercy for how far it has fallen. And the manna’s becoming physical food teaches that the Torah, G-d’s own word clothed in physical letters, is what gives man life.

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 manna is heavenly dew, the “great mercy” that revives the dead and flows from G-d’s very loftiness; the same mercy, drawn down through the Thirteen Attributes, revives a person’s soul when he feels mercy for how far it has fallen. And the manna’s becoming physical food teaches that the Torah, G-d’s own word clothed in physical letters, is what gives man life.

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 Alter Rebbe identifies the manna with dew, the dew with which the dead will be revived, and with “great mercy.” To explain great mercy he distinguishes souls of “beast” and “man.” The lion on the Chariot’s right is G-d’s revealed greatness, love on high that the worlds feel only as awe; the ox on the left hides that greatness, and the love born of this concealment, the hidden life-force yearning for its source, is the “beast.” “Man” is the Torah, above love and awe. Higher still is the “great beast,” a love beyond all grasp; like a king whose loftiness makes him compassionate, G-d’s infinite height brings great mercy even upon Gan Eden. A person should feel that mercy for his own soul, a spark of G-d trapped in vanities, and this draws mercy from Above that revives it like the dew of the Resurrection. Great mercy descends through the Thirteen Attributes and is “Havayah our Father,” unknown to the Patriarchs. So the manna, unknown to them yet made physical food, teaches about the Torah: G-d’s word clothed in letters, by which man lives.

OUTLINE

- 1 Manna, dew and great mercy: the lion, the ox and “man”** ¶1
The manna is the dew of the Resurrection, the level of great mercy. Two kinds of souls: the lion’s love, G-d’s revealed greatness, reaches the worlds as awe; the ox hides that greatness, and the love born of the hiding is the “beast”; “man” is the Torah, higher than love and awe.
- 2 The great beast and the source of great mercy** ¶2
The plural “beasts” points to a higher “beast,” great love beyond all grasp, from which great mercy is drawn. Like a king whose loftiness makes him compassionate, G-d’s infinite height brings mercy even upon Gan Eden and Chochmah.

3 Great mercy for one's own soul

¶3

Contemplating how one's G-dly spark is bound up in vanities, even in Torah studied for one's own honor, arouses great mercy for the soul; mercy from Above then gathers every trace of life and revives it, like the dew of the Resurrection.

4 The Thirteen Attributes and the month of Elul

¶4

Boundless mercy reaches the worlds through the Thirteen Attributes, the “beard” down which the oil and dew run; so Selichos with the Thirteen Attributes are said from Rosh Chodesh Elul.

5 Havayah our Father, the manna and the dew of Torah

¶5

Great mercy is “Havayah our Father,” above the Patriarchs, so the manna is food “your fathers did not know.” Yet it became physical food, teaching that the Torah, G-d's word clothed in letters, is what gives man life.

KEY CONCEPTS

great mercy (rachamim rabbim) רחמים רבים

Mercy that flows from G-d's infinite loftiness: because everything is nothing before Him, His compassion reaches even the highest worlds. It revives the dead, and it is the level of the manna's dew.

dew (tal) טל

Bounty from on high: the manna, the dew of the Resurrection and the dew of Torah are all forms of it.

“man” and “beast” (adam and behemah) אדם ובהמה

Two kinds of souls. “Beast” is the love that arises through G-d's concealment in the worlds; “man” is the Torah, whose 248 positive and 365 prohibitive commandments match the human form.

the great beast (behemah rabbah) בהמה רבה

In paragraph 2, a great love above the level of “man,” beyond any grasp, from the light that encompasses all worlds; great mercy is drawn from it.

the Thirteen Attributes of Mercy י”ג מדות

The channel through which boundless mercy is measured out to the worlds: the “beard” down which the oil and the dew run.

Havayah our Father הוי”א אבינו

The level of great mercy, higher than the Patriarchs, invoked in Avinu Malkeinu during the Ten Days of Teshuvah.

the dew of Torah טל תורה

The Torah, from the level that encompasses all worlds, clothed in physical letters; it revives those who study it.

SECTION 1 • ¶1

Manna, dew and great mercy: the lion, the ox and “man”

1 ויאכילך את המן^{1,2} וגוי למען הודיעך וגוי. הנה המן הוא בחי' טל כמ"ש ותעל שכבת הטל³ והוא טל שעתידי להחיות בו⁴ את המתים⁵ הוא בחי' רחמים רבים

“And He fed you the manna,” etc., “in order to make you know,” etc. Now, the manna is the level of dew, as it is written, “And the layer of dew went up”; and it is the dew with which the dead will be revived in time to come, which is the level of great mercy (rachamim rabbim),

The maamar opens with Deuteronomy 8:3, where Moshe tells Israel that G-d fed them the manna “in order to make you know” that man lives not by bread alone but by what comes forth from G-d’s mouth. The Alter Rebbe first identifies the manna with dew, since it appeared when “the layer of dew went up,” and with the dew that, the Talmud says (Chagigah 12b), is stored on high to revive the dead. That dew, he says, is the level of “great mercy.”

כמאמר מחי' מתים ברחמים רבים⁶ ולהבין מהו בחי' רחמים רבים למעלה הנה כתיב וזרעתי את בית ישראל זרע אדם וזרע בהמה⁷

as in the words, “who revives the dead with great mercy.” And to understand what the level of great mercy is Above, note that it is written, “And I will sow the house of Israel [with] the seed of man and the seed of beast”

The bridge from dew to mercy is the second blessing of the Amidah, which praises G-d as the One “who revives the dead with great mercy.” To explain what “great mercy” is on high, the Alter Rebbe turns to Jeremiah’s prophecy that G-d will sow Israel “with the seed of man and the seed of beast.”

(בירמיה סי' ל"א ועמ"ש מזה ע"פ ואלה המשפטים)⁸ פ"י שיש שני מיני נשמות בחי' אדם ובחי' בהמה.

(in Jeremiah, chapter 31; and see what is written about this on the verse “And these are the laws”). That is, there are two kinds of souls: the level of “man” and the level of “beast.”

The parenthesis gives the verse’s place (it is Jeremiah 31:27) and refers the reader to the Alter Rebbe’s discourse on the verse “And these are the laws” (in Torah Ohr, Parshas Mishpatim). He reads the prophecy as describing two kinds of Jewish souls, one at the level of “man” and one at the level of “beast,” and the rest of the paragraph explains both.

ויוכן זה עם מ"ש פני אריה אל הימין⁹ כו' שהוא בחי' אהבה ובמ"א תכתיב אריה שאג¹⁰ מי לא יירא¹¹
(בעמוס ס"י ב') וגם ימים נוראים נקראים ע"ש אריה¹²

This will be understood through what is written, "the face of a lion on the right," etc., which is the level of love; and elsewhere it is written, "A lion has roared; who will not fear?" (in Amos, chapter 2). And the Days of Awe, too, are called by the name "lion,"

In Ezekiel's vision of the Chariot each creature has four faces, with "the face of a lion on the right"; the right side is love, so the lion stands for love. Yet the prophet links the lion with fear: "A lion has roared; who will not fear?" (the verse is Amos 3:8, though the printed reference says chapter 2). The Days of Awe are called "lion" too: the Kehot note cites the Shelah, in the name of early authorities, that אריה is the initials of Elul, Rosh Hashanah, Yom Kippur and Hoshana Rabbah.

כי אריה אותיות יראה¹³ והיינו שבחי' אהבה זו של בחי' אריה למעלה הוא מבחי' התגלות גדולתו של
הקב"ה ולגדולתו אין חקר¹⁴ שאינו יכול להתלבש תוך עלמין

for aryeh (אריה, "lion") has the letters of yirah (יראה, "awe"). That is to say, this level of love, of the level of "lion" Above, comes from the level of the revelation of the greatness of the Holy One, blessed be He; and "His greatness is unsearchable," so that it cannot be clothed within the worlds.

Love and fear meet in a letter-play: אריה (lion) and יראה (awe) are made of the same letters. The love of the "lion" on high comes from the revelation of G-d's own greatness, and because "His greatness is unsearchable" (Psalms 145:3), no world can contain it.

ולכן תפול עליהם אימתה ופחד¹⁵ בהתגלות גדולה זו מצד המקבל שאינו יכול להתלבש בהם בחי' זו
And therefore "terror and dread fall upon them" at this great revelation, on account of the recipient, for this level cannot be clothed in them

Since the worlds cannot take in this revelation, what reaches them is "terror and dread," in the words of the Song at the Sea (Exodus 15:16). The fear comes from the limits of the receiver, not from the source.

כמו שהיא למעלה בבחי' אהבה [וע"ד המבואר במ"א המשל מחותם¹⁶ בולט נעשה על השעוה צורת
as it is Above, at the level of love. [And along the lines of the analogy explained elsewhere: from a raised seal there is made on the wax the form of

On high this level is love; only in the recipient does it become fear. The bracket recalls an analogy explained elsewhere: a seal whose letters stand out leaves them sunken in the wax.

חותם שוקע כך מהתגלות גדולתו של הקב"ה נמשך למטה בעולמות בחינת יראה] וזהו ענין שירד על המזבח אש בצורת אריה^{17,18} דאכיל כל קרבנין¹⁹ כו'.

a sunken seal; so from the revelation of the greatness of the Holy One, blessed be He, the level of awe is drawn down below, into the worlds.] And this is the matter of the fire in the form of a lion that came down upon the altar, "which consumes all the offerings," etc.

In the same way, G-d's greatness, which on high is love, is impressed on the worlds in reverse, as awe. The Talmud (Yoma 21b) and the Zohar describe the fire on the altar as crouching in the form of a lion and consuming the offerings; this lion-fire is that revelation of greatness.

דהיינו בחי' חלב ודם שנכלה ונשרף בהתגלות בחי' זו וע"ז נאמר כי ה' אלהיך אש אוכלה הוא ששורף ומכלה כל האשים ובחי' אהבה מקבלים כל העולמות מבחי' פני שור שמהשמאל

That is, the level of the fat and the blood, which is consumed and burned up in the revelation of this level. And of this it is said, "For Havayah your G-d is a consuming fire," which burns up and consumes all the fires. And all the worlds receive the level of love from the level of "the face of an ox on the left,"

The fat and the blood are the parts of an offering that belong to the altar, and they are what this revelation consumes. So the verse calls G-d "a consuming fire" (Deuteronomy 4:24), one that burns up all the fires. The worlds' own love, by contrast, comes from the face of the ox on the Chariot's left side.

שהוא בחי' גבורה המעלים ומסתיר בחי' גדולה הנ"ל ואהבה שנמשך מבחי' זו נקרא בשם בהמה לשון נוקבא שמקבלת מפני שור הנ"ל ונק' אהבת עולם מפני שאהבה

which is the level of Gevurah (restraint), which conceals and hides the level of greatness mentioned above. And the love that is drawn from this level is called by the name "beast" (behemah), a term for Nukva (the feminine), which receives from "the face of an ox" mentioned above. And it is called ahavas olam ("the love [that comes from] the world"), because love

The left side is Gevurah, the attribute that restrains and hides G-d's greatness from the worlds. The love that arises through this hiding is called behemah ("beast"), a feminine word, because like Nukva it only receives, here from the ox. It is also called ahavas olam, and the next parts explain the name.

זו באה ע"י העלם והסתר חיות אלקות שבתוך העולמות והחיות הוא העולי למעלה בתשוקה נפלאה להתעלות ולהתכלל באחד שהוא מקור וחיי החיים בחי' סוכי'ע כמ"ש אל דמי לך ²⁰ כוי

of this kind comes about through the concealment and hiding of the G-dly life-force that is within the worlds; and it is the life-force that rises upward with a wondrous yearning, to ascend and be included in the One, who is the Source and the Life of all life, the level of the light that encompasses all worlds (sovev kol almin), as it is written, "Do not be silent," etc.:

This love exists precisely because G-d's life-force is hidden within the worlds: the hidden life-force strains upward to return to its source and be absorbed in it, in the light that encompasses all worlds. The Alter Rebbe cites "O G-d, do not be silent" (Psalms 83:2), which the Zohar reads as a cry that never stops.

קארי תדיר ולא שכיך ²¹ כוי וכן האדם שמתבונן תמיד בעין שכלו העלם והסתר חיות אלקות שלכן נקרא עולם מלשון העלם ²² והסתר מתעורר בתשוקה נפלאה שמשותקק ונמשך ²³

"it calls constantly and is not stilled," etc. So too a person who constantly contemplates, with the eye of his intellect, the concealment and hiding of the G-dly life-force — which is why it is called olam ("world"), from the word helem, concealment and hiding — is aroused with a wondrous yearning, so that he longs and is drawn

The Zohar (2:140a) applies the psalm to a call that "is never stilled." A person who keeps contemplating how G-d's life-force is hidden in the world (olam, "world," comes from helem, "concealment," a reading the Kehot note traces to the Tikkunei Zohar) is stirred by the same longing to rise to its source.

בטבע למעלה לאור באור החיים ²⁴ ונקי אהבה זו בחי' בהמה רבה ואהבה זוטא ^{25,26} שבתוך העולמות והנה בחי' אדם הוא כמ"ש ועל דמות כוי כמראה אדם ²⁷ כוי.

by nature upward, "to be illumined with the light of life." And this love is called the level of the great beast (behemah rabbah) and the lesser love (ahavah zuta), which is within the worlds. Now, the level of "man" is as it is written, "And upon the likeness," etc., "as the appearance of a man," etc.

"To be illumined with the light of life" is a phrase from Job 33:30. The text names this love, born of the world's concealment, "the great beast" and also "the lesser love" (ahavah zuta), the love that lives within the worlds; paragraph 2 will use the name "the great beast" for a still higher love, above the level of "man." The level of "man" is the figure Ezekiel saw upon the throne, "as the appearance of a man" (Ezekiel 1:26).

דהיינו מארי דאורייתא²⁸ והוא עד"מ כמו האדם שיש בו רמ"ח אברים ושס"ה גידים. משא"כ אברי בהמה²⁹ אין בהם מספר זה.

That is, the masters of Torah. And this is, by way of analogy, like a man, who has 248 limbs and 365 sinews; whereas the limbs of a beast do not have this number.

That figure stands for the "masters of Torah," a phrase the Kehot note traces to the introduction of the Tikkunei Zohar. A human body has 248 limbs and 365 sinews, a structure that no animal shares.

כך התורה היא רמ"ח מי"ע [מצות עשה] ושס"ה מל"ת [מצות לא תעשה] שהיא בחי' גבוה מאהבה ויראה שאהבה ויראה הם רק גדפין³⁰ לבד לפרחא לעילא במקום התורה:³¹

So too the Torah is 248 positive commandments and 365 prohibitive commandments, and it is a level higher than love and awe; for love and awe are nothing but "wings" (gadpin) "to fly upward," to the place of the Torah.

The Torah has the same structure as a human being: 248 positive commandments, like the limbs, and 365 prohibitions, like the sinews. That is why "man" stands above "beast": love and awe are only "wings" that carry a person up to the Torah, and the Torah itself is the essential thing.

SECTION 2 • 12

The great beast and the source of great mercy

2 ב והנה כתיב ואני בער ולא אדע³² בהמות הייתי עמך בהמות לשון רבים³³ שיש עוד בחי' בהמה שלמעלה מבחי' אדם והיא הנקי בשם בהמה רבה

2. Now, it is written, "And I was brutish and did not know; I was [like] beasts with You." Behemos ("beasts") is in the plural, for there is another level of "beast" that is above the level of "man," and it is the one called by the name "the great beast" (behemah rabbah),

Asaf's words in Psalms 73:22, "I was [like] beasts with You," use the plural behemos. The Alter Rebbe reads the plural as pointing to a second "beast," higher than the level of "man," called "the great beast."

שהיא בחי' אהבה רבה שלמעלה מן הדעת המושג ומלובש תוך העולמות שהוא מבחי' סוכ"ע דכולא קמיה כלא חשיב ממש [והיינו ענין מ"ש בע"ה [בעץ חיים] שער (א"א פ"ד)

which is the level of great love (ahavah rabbah) that is above the knowledge that is grasped and clothed within the worlds; for it is from the level of the light that encompasses all worlds (sovev kol almin), before which all is considered as actually nothing. [And this is the matter of what is written in Etz Chaim, Sha'ar (Arich Anpin, chapter 4),

This higher "beast" is ahavah rabbah, great love, which goes beyond any knowledge the worlds can grasp, because it comes from the light that encompasses all worlds, before which everything is nothing. The bracket points to Etz Chaim's account of the supernal configurations, the partzufim.

שכל הפרצופים³⁴ העליונים של א"א ואו"א [ואבא ואימא] זו"נ [זעיר אנפין ונוקבא] יינקו תחלה מבי' בחי' דדי בהמה ע"ש] ומשם נמשך בחי' רחמים רבים.

that all the supernal partzufim (configurations), of Arich Anpin, Abba and Imma (Chochmah and Binah), Z'eir Anpin (the emotive attributes) and Nukva (the feminine), first nursed from two levels of "the breasts of the beast"; see there.] And from there the level of great mercy is drawn down.

According to Etz Chaim, even the highest partzufim of Atzilus first drew their nourishment from two "breasts of the beast": the "beast" is a source above them. From this higher "beast" comes the "great mercy" with which the maamar began.

דהיינו כמו למשל מלך בשר ודם³⁵ שמפני גבהותו והתנשאותו על כל השרים והעמים יש בו מדת רחמנות יותר שמרחם על כולם מפני שכולם הם שפלים וגרועים ממנו

That is, it is like, for example, a king of flesh and blood: because of his loftiness and his exaltation over all the ministers and the peoples, he has the attribute of compassion to a greater degree, having compassion on them all, because they are all lowly and inferior to him.

A parable explains why great mercy comes from so high a level. The more exalted a king is above his ministers and subjects, the more compassion he feels for them, because they are so lowly compared to him.

לכן הרחמנות גדולה מאד בעיניו על גודל ועוצם שפלותם וככה ממש כביכול באור א"ס ב"ה שהכל בטלים במציאות נגדו ית' וכולא ממש כלא חשיבא קמיה³⁶ ואפי' [ואפילו] עולמות עליונים

Therefore the compassion in his eyes is very great, over the magnitude and intensity of their lowliness. And exactly so, as it were, with the Infinite Light (Or Ein Sof), blessed be He: all are nullified in existence before Him, may He be blessed, and all is considered actually as nothing before Him, even the upper worlds,

The greater the distance, the greater the compassion. So it is with G-d: before His Infinite Light all things are nullified and count as nothing, even the highest worlds.

כדכתיב הן שמים לא זכו בעיניו³⁷ ולכן הרחמנות גדולה מאד עליהם איך שהם שפלים וגרועים בתכלית השפלות נגדו ית' שאפי' [שאפילו] על בחי' ג"ע [גן עדן] העליון ותחתון נופל בו רחמנות הנ"ל [כמ"ש מזה ע"פ]

as it is written, "Behold, the heavens are not pure in His eyes." Therefore the compassion over them is very great: how they are lowly and inferior, in utter lowliness, relative to Him, may He be blessed; so much so that even upon the level of the upper and lower Gan Eden the compassion mentioned above falls [as is written about this on the verse

Eliphaz's words in Job 15:15, "the heavens are not pure in His eyes," show that even the upper worlds are lowly before G-d, and so His compassion for them is great. That compassion reaches even the lower and upper Gan Eden, the realms where souls receive their reward, and the bracket refers to the Alter Rebbe's discourse on Isaiah 54:10, "For the mountains may depart."

כי ההרים ימושו³⁸ כו' [שענין ג"ע [גן עדן] הוא שצדיקים יושבים ונהנים מזיו השכינה³⁹ כו' ואין זה אלא זיו והארה המתפשטת ממנו ית'.

"For the mountains may depart," etc.]. For what Gan Eden is, is that "the righteous sit and delight in the radiance of the Shechinah (Divine Presence)," etc.; and this is nothing but a radiance and illumination that spreads forth from Him, may He be blessed.

The Talmud (Berakhot 17a) describes the World to Come: "the righteous sit and delight in the radiance of the Shechinah." The Alter Rebbe points out that this is only a radiance spreading out from G-d, not G-d Himself.

אבל בו בעצמו ובכבודו לא שיחך זה כלל כי הכל בטלים במציאות נגדו ית' ונכללים ביחודו ואחדותו ואין שם דבר בפ"ע [בפני עצמו] שיפול עליו שם דבר ומהות בפ"ע [בפני עצמו]

But in Him, in His very self and His glory, this does not apply at all; for all are nullified in existence before Him, may He be blessed, and are included in His unity and oneness, and there is nothing there by itself to which the name of a thing and an entity by itself could apply,

In G-d's own essence there is no room even for Gan Eden as a separate thing, for everything is absorbed in His oneness. Nothing there has an existence of its own that could be named.

כמו ג"ע [גן עדן] כו' [ועמ"ש בד"ה אשירה לה' כי גאה גאה בפ' בשלח בענין עלמא דאתכסיא] ואפילו בחי עדן⁴⁰ שלמעלה מבחי גן

such as Gan Eden, etc. [And see what is written in the discourse beginning "I will sing to Havayah, for He is highly exalted," in Parshas Beshalach, on the matter of the hidden world (alma de'iskasya).] And even the level of Eden, which is above the level of Gan ("garden"),

The bracket refers to the discourse "I will sing to Havayah" in Torah Ohr, Parshas Beshalach, on the hidden world. The Talmud (Berakhot 34b) distinguishes Eden, which "no eye has seen," from the Garden (Gan) that it waters, and so Eden is the higher level.

שהיא בחי חכמה נאמר עליה כולם בחכמה עשית⁴¹ שנחשב בחי עשי [עשיה] גשמיות לגבי הקב"ה והרחמנות ע"ז גדולה מאד איך שירדו כ"כ [כל כך] בבחי מטה להיות נחשב כלא ממש קמיה כנ"ל.⁴²

which is the level of Chochmah (wisdom): of it is said, "You have made them all with wisdom," for it is considered the level of physical making (asiyah) relative to the Holy One, blessed be He. And the compassion over this is very great: how they have descended so far, to the level of "below," as to be considered as actually nothing before Him, as mentioned above.

Eden corresponds to Chochmah, the first flash of divine wisdom, and yet Psalms 104:24, "You have made them all with wisdom," counts even wisdom as mere "making" compared to G-d. G-d's compassion therefore extends even to these lofty levels, which have descended so far as to be nothing before Him.

SECTION 3 • 13

Great mercy for one's own soul

ומזה יתבונן המשכיל לעורר חרמים רבים על נפשו דהיינו על ניצוץ אלקות שבו שהוא חלק אלוה³ ממעל ממש מבחי אלקות ואני ה' לא שנית⁴³ היה הוה ויהיה ואתה הוא קודם⁴⁴ שנברא העולם כו'

From this the thoughtful person will reflect, so as to arouse great mercy upon his soul, that is, upon the spark of G-dliness within him, which is actually "a part of G-d above," from the level of G-dliness: "And I, Havayah, have not changed"; "was, is, and will be"; and "You are He before the world was created," etc.

Having shown that G-d's mercy grows with the lowliness of its object, the Alter Rebbe turns to the reader: he should feel that same great mercy for his own soul. Its core is a spark of G-dliness, "a part of G-d above" (Job 31:2), of the G-dliness that never changes: "I, Havayah, have not changed" (Malachi 3:6), who "was, is, and will be," as the piyyut "And all believe" says, and "You are He before the world was created," as the liturgy says.

והוא אסור וקשור בהבלי עולם המעלים ומסתיר אור האמת ועוסק בהבלי עולם שהם כלא ממש ואפילו עוסק בדברי תורה אי עבד בגין יקריי [יקריה] ⁴⁵ כוי

And it is imprisoned and bound in the vanities of the world, which conceal and hide the light of truth; and he is occupied with the vanities of the world, which are as actually nothing. And even when he is occupied with words of Torah, “if he does it for the sake of his own honor,” etc.,

This unchanging spark is held captive by the vanities of the world, which hide the truth, and by a life spent on things that are nothing. Even Torah study can belong to these vanities when it is done “for the sake of his own honor,” as the Zohar (1:223b) puts it.

דהיינו שרוצה להשיג איזה דבר להיות נחשב ליש ודבר הרי לימוד זה מתחת השמש שהכל הבל ורעות רוח ⁴⁶ וכשיעמיק בענין זה בהתבוננות כאו”א [כל אחד ואחד] לפי מה שהוא יודע ומכיר א”ע [את עצמו]

that is, he wants to attain something, to be considered a “something” (yesh) and an entity, then this study is from “under the sun,” where “all is vanity and a striving after wind.” And when he goes deeply into this matter in contemplation, each person according to what he knows and recognizes of himself,

Torah studied to make oneself a “somebody” is, in the Zohar’s words, toil “under the sun,” and of all that is under the sun Koheles says, “all is vanity and a striving after wind” (Ecclesiastes 1:14). Each person is to think this through deeply, according to what he honestly knows of himself.

כי ידע אינש בנפשיה יעורר רחמים רבים וחמלה יתירה איך שהוא בתכלית השפלות ורחוק מה' בתכלית

for “a person knows his own soul,” he will arouse great mercy and abundant pity: how he is in utter lowliness and utterly far from G-d.

Since “a person knows his own soul,” no one else can make this reckoning for him. Seeing how low and how far from G-d his soul has fallen, he will feel great mercy and pity for it.

ובזה תחיי נפשו כתחיה”מ [כתחיית המתים] ממש שענין תחיית המתים יהיה ע”י טל כמ”ש כי טל אורות טליך ⁴⁷ והוא טלא דנטיף מפומא דעתיקא כוי ⁴⁸

And through this his soul will live, actually like the Resurrection of the Dead. For the Resurrection of the Dead will come about through dew, as it is written, “For Your dew is a dew of lights”; and it is “the dew that drips from the mouth of Atika (the Ancient One),” etc.

This mercy brings the soul back to life, in the same way that the dead will be revived. The Resurrection will come through dew, “For Your dew is a dew of lights” (Isaiah 26:19), the dew that, the Zohar says, drips from Atika, “the Ancient One,” the innermost level of the divine Crown (Keser).

פִּי שִׁיחִיָּה הַתְּגִלּוֹת אֱלֻקוֹת בְּחַיִּי גִילּוֹי רַב וְעֲצוֹם מִמְּקוֹר וְחַיִּי הַחַיִּים אִיס בִּיָּה וְנִגְלָה כְּבוֹד⁴⁹ הִי כִּי כָּל
כָּךְ] עַד שֶׁאֵפִילוֹ בַּמָּקוֹם שֶׁהִיָּה מֵעֵט מְזַעֵר חַיּוֹת וְקִיּוֹם

That is, there will be a revelation of G-dliness, at the level of an abundant and mighty revelation, from the Source and Life of all life, the Infinite One (Ein Sof), blessed be He; and “the glory of Havayah will be revealed” so greatly that even in a place where there was a tiny bit of life-force and existence,

The Alter Rebbe explains how this dew revives: there will be an overwhelming revelation from G-d, the Source of all life, so that, in Isaiah’s words (40:5), “the glory of Havayah will be revealed.” Then even a place that holds only the faintest trace of life will be affected.

יִעֲוֹרְרוּ וִיעָלוּ לַמַּעֲלָה לְהַכְלִיל בְּאֶחָד וּלְהַבְטִיל כְּבִיטוֹל נֹר בְּפָנֵי אַבּוּקָה וּיִתְקַבְּצוּ מִכָּל הַמְּקוֹמוֹת הַמְּוֹדָחִים
שֶׁם וְעִיזִי יוֹכֵלוּ לִקְבֹּל חַיּוֹת רַב לְהַחְיּוֹת מֵתִים מִפְּנֵי שֶׁנִּשְׁאָר בָּהֶם קֶסֶט אֲדָחִיּוֹת⁵⁰

they will be aroused and rise upward, to be included in the One and nullified like the nullification of a candle before a torch; and they will be gathered from all the places where they were banished. And through this they will be able to receive abundant life-force, to revive the dead, because there remained in them a “measure of life” (kista dechayusa).

Every scattered trace of life will be aroused, rise toward the One and dissolve in Him like a candle’s flame before a torch, and be gathered from wherever it was cast. The dead can be revived because a “measure of life,” a phrase from the Zohar (1:83a), always remains in them.

וְכַכָּה מִמֶּשׁ יַחִיָּה אִישׁ אֶת נַפְשׁוֹ הָאֲסוּרָה וְקִשּׁוּרָה בְּהַבְלֵי עוֹלָם וְנִחְשָׁבֶת כְּמֵת כְּמִיֶּשׁ וַיִּתֵּן אֶת רִשְׁעִים
קִבְּרוּ^{51,52} וְכִמְאֲרִיזִיל [וְכִמְאֲמַר רַבּוֹתֵינוּ זְכוּרֵנוּם לְבִרְכָּה] רִשְׁעִים בְּחַיִּיהֶם קְרוּיִים מֵתִים⁵³ שֶׁאֵפִילוֹ הַחַיּוֹת
שֶׁבָּהֶם⁵⁴ כְּמֵת

And exactly so a person will revive his soul, which is imprisoned and bound in the vanities of the world and is considered as dead, as it is written, “And he made his grave with the wicked,” and as our Sages, of blessed memory, said, “The wicked in their lifetime are called dead”; for even the life-force within them is reckoned as dead.

The same happens in a person’s spiritual life: a soul bound up in worldly vanities is considered dead, as the verse in Isaiah (53:9) hints and as the Talmud (Berakhot 18b) says, “the wicked in their lifetime are called dead.” Even the life they do have is counted as death.

נחשב וע"י התעוררות בחי' רחמים רבים מלמעלה ע"י מתעורר ומתקבץ החיות מכל מקום שיש בו מעט מזער קיסטא דחיותא למקורו ושרשו ויקבל חיות רב להחיות נפשו:^{55, 56}

And through the arousal of the level of great mercy from Above, through this the life-force is aroused and gathered from every place in which there is a tiny bit of a "measure of life" (kista dechayusa), to its source and root; and he will receive abundant life-force to revive his soul.

When a person arouses great mercy for his own soul, great mercy is aroused for it from Above. Every remaining spark of life in him is then gathered back to its source, and he receives abundant new life.

SECTION 4 • 14

The Thirteen Attributes and the month of Elul

4 ג והנה המשכות בחי' רחמים רבים הנ"ל הוא ע"י י"ג מדות והיינו שלפי שהם רחמים רבים בלי גבול

3. Now, the drawing down of the level of great mercy mentioned above is through the Thirteen Attributes [of Mercy]. That is, since it is great mercy without limit,

The great mercy described in paragraphs 2 and 3 reaches the worlds through the Thirteen Attributes of Mercy, the attributes G-d revealed to Moshe. Because this mercy is boundless, it needs a channel before anything finite can receive it.

א"א להתלבש תוך העולמות אם לא ע"י צמצומים דרך י"ג מדות שנותנים מדה ושיעור שיוכלו העולמות לקבלו [וזהו ענין כשמן הטוב כו']

it is impossible for it to be clothed within the worlds except through contractions (tzimtzumim), by way of the Thirteen Attributes, which give a measure and proportion so that the worlds can receive it. [And this is the matter of "Like the good oil," etc.,

Boundless mercy can enter the worlds only through contractions: the Thirteen Attributes (middos) act as measures (middah) that give it a proportion the worlds can bear. The bracket brings Psalms 133:2, "Like the good oil upon the head, running down upon the beard."

יורד על הזקן⁵⁷ כו' וכמ"ש בזהר ח"א [חלק א'] (דפ"ח א') איהו שמן ואיהו טל⁵⁸ ויורד על הזקן שנמשך ומתלבש ב"ג מדות שהם בחי' י"ג ת"ד [תיקוני דיקנא]

"running down upon the beard," etc.; and as is written in the Zohar, Part I (page 88a), "It is oil and it is dew," and it "runs down upon the beard": it is drawn down and clothed in the Thirteen Attributes, which are the level of the thirteen tikkunim of the beard (tikkunei dikna).

The Zohar (1:88a) reads the oil and the "dew of Chermion" in that psalm as one: "It is oil and it is dew." So the dew of great mercy "runs down upon the beard," clothing itself in the thirteen tikkunim (arrangements) of the supernal beard, which are the Thirteen Attributes.

והיינו מ"ש הרמ"ז [הרב משה זכות] בפ"י ויקרא (בדף ט"ו ע"ב) ובפ"י אמרו⁵⁹ (בדף צ"ד ע"א) בשם הלק"ת [הלקוטי תורה (להאריז"ל)] פ' תולדות שיש בדיקנא ב' בחינות שערות והפנימית כו'

And this is what the Ramaz wrote in his commentary on Vayikra (on page 15b) and in Parshas Emor (on page 94a), in the name of the Likkutei Torah of the Arizal, Parshas Toldos: that in the beard there are two levels, the hairs and the inner [level], etc.;

The Ramaz (Rabbi Moshe Zacuto), in his commentary, quotes the Arizal's Likkutei Torah that the beard has two levels: the hairs themselves and an inner level. The Kehot note cites Or HaTorah for the details: the hairs are the root of Imma, while the inner level within the hollow of each hair is "the good oil running down upon the beard."

ע"ש] והיינו כנגד י"ב שבטים ושבת לוי הכולל כולם⁶⁰ ולכן אומרים סליחות⁶¹ וי"ג מדות מר"ח [מראש חודש] אלול⁶² ואילך⁶³ שאז הוא זמן התעוררות בחי' הנ"ל.⁶⁴

see there.] And this corresponds to the twelve tribes and the tribe of Levi, which includes them all. And therefore we say Selichos and the Thirteen Attributes from Rosh Chodesh Elul onward, for that is the time of the arousal of the level mentioned above.

The thirteen correspond to the twelve tribes plus Levi, the tribe that includes them all. That is why the Thirteen Attributes are recited in Selichos from Rosh Chodesh Elul, the season when this mercy is aroused; the Kehot note cites the Shulchan Aruch (Orach Chayim 581) for the custom.

SECTION 5 • 15

Havayah our Father, the manna and the dew of Torah

5 וזהו שכתוב רחמ"ך רבים⁶⁵ ה' כמשפטיך חייני שע"י בחינת רחמים רבים נמשך חיות כ"כ [כל כך] עד שאפילו במקום משפטיך חיינו וכמאמרנו כתבנו לחיים טובים וזהו שכתוב

And this is what is written: "Great are Your mercies, Havayah; according to Your judgments, grant me life." For through the level of great mercy, life-force is drawn down to such an extent that even in the place of "Your judgments," grant us life; and as we say, "Inscribe us for a good life." And this is what is written:

Psalms 119:156, "Great are Your mercies, Havayah; according to Your judgments, grant me life," describes this mercy: it draws life even into the place of judgment. This is also the prayer of the Days of Awe, "Inscribe us for a good life."

כי אברהם לא ידענו⁶⁶ וישראל לא יכירנו אתה הוי' אבינו פי' כי הוי' אבינו הוא בחי' רחמים רבים הנ"ל [יש לומר] ע"ד מ"ש הרמ"ז [הרב משה זכות] פ' אמור שם שמציאות אבא מושפע מבחי' הפנימית דדיקנא כו'

"For Avraham does not know us, and Israel does not recognize us; You, Havayah, are our Father." That is, "Havayah our Father" is the level of great mercy mentioned above. [It can be explained along the lines of what the Ramaz wrote in Parshas Emor, there: that the existence of Abba receives its flow from the inner level of the beard, etc.;

In Isaiah 63:16 Israel tells G-d that even Avraham and Yisrael do not know them, but "You, Havayah, are our Father"; the Alter Rebbe identifies "Havayah our Father" with great mercy. The bracket supports this from the Ramaz: Abba, the supernal "Father," receives its very existence from the inner level of the beard, the Thirteen Attributes of paragraph 4.

ועמ"ש על פסוק זה כי אברהם כו' גבי מגלת אסתר] ולכן אומרים בעשי"ת [בעשרת ימי תשובה] אבינו מלכנו^{67, 68}

and see what is written on this verse, "For Avraham," etc., in connection with Megillas Esther.] And therefore during the Ten Days of Teshuvah we say, "Our Father, our King."

The bracket also refers to the Alter Rebbe's discussion of this verse in connection with Megillas Esther. Because "our Father" is great mercy, during the Ten Days of Teshuvah we say Avinu Malkeinu, "Our Father, our King," a custom the Rema records.

והוא למעלה ממדרגת האבות שהן הן המרכבה⁶⁹ וכמ"ש ושמי הוי' לא נודעתי להם⁷⁰ פי' שלא היה להם ידיעה והתחברות בשם הוי' אבינו שהוא בחי' רחמים רבים הנ"ל.

And this is above the rank of the Patriarchs, who are themselves the Chariot; and as it is written, "But by My Name Havayah I was not known to them": that is, they did not have knowledge of and connection with the Name of "Havayah our Father," which is the level of great mercy mentioned above.

This level is higher than the Patriarchs, even though "the Patriarchs are themselves the Chariot" (Bereishis Rabbah 47:6), wholly given over to G-d's will. G-d told Moshe, "By My Name Havayah I was not known to them" (Exodus 6:3), which the Alter Rebbe reads as their lacking a bond with "Havayah our Father."

וזהו שכתוב במן שהוא בחי' הטל בחי' רחמים רבים אשר לא ידעון אבותיך⁷¹ שלא היו לאבות ידיעה בו And this is what is written of the manna, which is the level of the dew, the level of great mercy: "which your fathers did not know," for the Patriarchs had no knowledge of it

Now the maamar returns to its verse: the manna, the dew of great mercy, is the food "which your fathers did not know" (Deuteronomy 8:16). The Patriarchs had no knowledge of the level from which the manna came.

(ועיין מזה ברבות במדבר רפ"א ס"פ ראה פ' אחרי ס"פ כ"ב בקהלת רבה בפ' ברבות הטובה ^{72,73} דצ"ג ע"ב). למען הודיעך ⁷⁴ כי לא על הלחם לבדו יחיה ⁷⁵ וגוי.

(and see on this in [Midrash] Rabbah, Bamidbar, at the beginning of section 1; at the end of Parshas Re'eh; Parshas Acharei, at the end of section 22; in Koheles Rabbah, in the section "When goods increase," page 93b). "In order to make you know that not by bread alone does [man] live," etc.

The parenthesis lists Midrashim on this theme; Bamidbar Rabbah 1:2, for instance, says that Israel ate the manna in Moshe's merit, "which the holy Patriarchs did not see." The verse then continues: G-d fed them the manna to teach "that not by bread alone does man live."

פ"י ע"ד מה שארז"ל [שאמרו רבותינו זכרונם לברכה] כל האומר אין לי אלא תורה ⁷⁶ אפילו תורה אין לו כי לא בזה יחיה האדם.

The meaning is along the lines of what our Sages, of blessed memory, said: "Whoever says, 'I have nothing but Torah,' does not even have Torah." For it is not by this that man lives.

The Talmud (Yevamot 109b) teaches that one who says he has "nothing but Torah" does not even have Torah. In this light the Alter Rebbe reads the verse: "not by this," by Torah study alone, does "man" live.

פ"י האדם עילאה שעל דמות הכסא ⁷⁷ כ"י ע"ד מאמרז"ל [מאמרו רבותינו זכרונם לברכה] ישראל מפרנסין ⁷⁸ לאביהם שבשמים אלא כי על כל מוצא פ"י ^{79,80} הוי' וגוי דהיינו ע"י התבוננות שמשכיל ומתבונן שהתורה היא מוצא פ"י הוי' ודבורו של מקום ואורייתא וקוב"ה [וקודשא בריך הוא] כולא חד ⁸¹

That is, the supernal Man (adam ila'ah), who is "upon the likeness of the throne," etc., along the lines of the saying of our Sages, of blessed memory, "Israel sustain their Father in Heaven." "But by everything that comes forth from the mouth of Havayah," etc.: that is, through contemplation, as one reflects and contemplates that the Torah is "what comes forth from the mouth of Havayah" and the speech of the Omnipresent, and "the Torah and the Holy One, blessed be He, are all one."

The "man" of the verse is the supernal Man seen upon the throne (Ezekiel 1:26), whom, as the Zohar (3:7b) says, Israel "sustains." What gives Him "life" is everything "that comes forth from the mouth of Havayah": a person's contemplating, as he learns, that the Torah is G-d's own word, for "the Torah and the Holy One, blessed be He, are all one."

והוא ענין טל תורה כמאמרז"ל [כמאמר רבותינו זכרונם לברכה] כל העוסק⁸² בתורה טל תורה מחייהו⁸³ שהוא מבחי" סוכ"ע⁸⁴ אלא שנתגשם באותיות גשמיות על הספר בדיו [ועמ"ש מענין טל תורה בד"ה האזינו השמים⁸⁵ כו' תזל כטל אמרתי⁸⁶ ובד"ה יחינו מיומים]⁸⁷

And this is the matter of "the dew of Torah," as our Sages, of blessed memory, said: "Whoever occupies himself with Torah, the dew of Torah revives him"; which is from the level of the light that encompasses all worlds (sovev kol almin), only that it became physical in physical letters, upon the scroll, in ink. [And see what is written on the matter of the dew of Torah in the discourse beginning "Give ear, O heavens," etc., "my speech shall distill as the dew," and in the discourse beginning "He will revive us after two days."]

This is the "dew of Torah" of the Tikkunei Zohar (12a): "Whoever occupies himself with Torah, the dew of Torah revives him." The Torah comes from the level that encompasses all worlds, yet it has become physical, written in ink as letters on a scroll; the bracket refers to the Alter Rebbe's discourses on "my speech shall distill as the dew" (Deuteronomy 32:2) and on "He will revive us after two days" (Hosea 6:2).

וזהו למען הודיעך פי' על ידי המן יודע לך זה שהוא בחי' טל אשר לא ידעון אבותיך כנ"ל ואעפ"כ [ואף על פי כן] ויאכילך שנתגשם עד שדכו במדוכה.^{88,89} ומזה תבין ענין התורה שהוא מוצא פי הוי' כנ"ל רק שירדה ונתלבשה כו'.

And this is "in order to make you know": that is, through the manna this will be made known to you, that it is the level of dew, "which your fathers did not know," as mentioned above; and nevertheless "He fed you," for it became physical, to the point that they "pounded it in a mortar." And from this you will understand the matter of the Torah, which is "what comes forth from the mouth of Havayah," as mentioned above, only that it descended and was clothed, etc.

Now the opening verse is explained: the manna makes known ("in order to make you know") that something from a level the Patriarchs never knew could become physical food, pounded in a mortar (Numbers 11:8). From the manna we learn about the Torah: G-d's own word, which came down and clothed itself in physical letters.

ולכן על ידי זה יחיה האדם [ועיין עוד בפירוש כי על כל מוצא פי כו' בזהר פיתרו דפ"א ע"ב פקודי רנ"ג א' נשא קכ"ב ב' קכ"ג א' ויחי דר"ג ע"א]:

And therefore it is through this that man lives. [And see further on the meaning of "For by everything that comes forth from the mouth," etc., in the Zohar, Parshas Yisro, page 81b; Pekudei, 253a; Naso, 122b and 123a; Vayechi, page 203a.]

That is why "man" lives through this: through the Torah, G-d's own word clothed in physical letters, which is the dew that revives. The bracket lists passages in the Zohar that explain "by everything that comes forth from the mouth of Havayah."

IN ONE'S AVODAH

Each person should contemplate, honestly and according to what he knows of himself, how his G-dly spark, a part of unchanging G-dliness, is bound up in worldly vanities and even in Torah studied for his own honor, and so feel great mercy for his soul. This awakens great mercy from Above, which gathers every trace of life in him back to its source and revives him. And he should learn Torah contemplating that it is G-d's own word, for that is what gives life.

QUESTIONS FOR DISCUSSION

1. Why does the revelation of G-d's greatness, which is love on high, reach the worlds as fear? How does the analogy of the raised and sunken seal explain this?
2. What is the difference between the love called "beast," born of G-d's concealment in the world, and the "great beast" above the level of "man"?
3. According to the parable of the king, why does G-d's very loftiness make His mercy greater, and how does this apply to Gan Eden?
4. How does feeling mercy for one's own soul bring about its "resurrection"?
5. What does the manna, food from a level the Patriarchs never knew that was nevertheless pounded in a mortar, teach about the Torah?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ויאכילך את המן

The note cites this list for the date of the maamar: 5556 (1796).

KEHOT'S NOTE

המאמר הוא משנת תקנ"ו. ראה ברשימת המאמרים שבסוף מאמרי אדה"י — הקצרים ע' תרטז הערה 64. הגהות וקיצורים למאמר זה נדפסו באוה"ת עקב ע' תקכד וע' תקל. (ושם מציין לד"ה זה: ע"פ ויאכילך את המן כו' דמברכין אלול תקנ"ו. ממה שזכרו שם המאמרים בצירוף שנת אמירתם, נראה שנכתבו בהתחלת סידור המאמרים) בכת"י 787 בתחילתו נמצא קונטרס ביאור ארוך והגהות על מאמר זה מהרה"ח וכר' מוהרא"י ריבלין (ונעתק ג"כ בכת"י 16 קה, א) ומתחיל: ד"ה ויאכילך את המן. ראה לקמן יז, ג. שה"ש מה, א. שה"מ תקס"ח ע' מא. ד"ה ויענך במאמרי אדה"א דברים ע' חצר.

2 ויאכילך את המן

Moshe reminds Israel that G-d afflicted them, let them hunger and fed them the manna “in order to make you know that man does not live by bread alone, but by everything that comes forth from the mouth of Havayah.” The whole maamar explains this verse.

דברים ח:ג:8 Deuteronomy

ויענך וירעבך ויאכלך את־המן אשר לא־יִדְעָתָּ וְלֹא יָדְעוּ אֲבֹתֶיךָ לְמַעַן הוֹדִיעָךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יֵחִיֶּה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִּי־ה' יֵחִיֶּה הָאָדָם:

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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KEHOT'S NOTE

דברים ח, ג.

3 ותעל שכבת הטל

The manna appeared when the layer of dew lifted from the ground. The Alter Rebbe uses the verse to identify the manna with dew.

שמות ט"ז:14 Exodus

וַתַּעַל שְׁכַבְתַּת הַטָּל וְהָיָה עַל־פְּנֵי הַמִּדְבָּר דֶּק מְחֻסָּפִים דֶּק כִּכְפָּר עַל־הָאָרֶץ: And when the layer of dew was gone up, behold upon the face of the wilderness a fine, scale-like thing, fine as the hoar-frost on the ground.

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KEHOT'S NOTE

שמות טז, יד.

4 הגה המן הוא בחי' טל . . שעתיד להחיות בו

Rivlin writes that he found the same link between the manna and the Resurrection in the Meiri, at the beginning

of Perek Chelek, who copies the Rambam's responsa: there it speaks of a body and limbs without eating or drinking, with the eating of the manna (“He afflicted you and let you hunger”) as the example.

KEHOT'S NOTE

בהגהות הרה"ח מוהרא"י ריבלין שם ז"ל: והנה ע"ד מ"ש כאן ויענך וירעבך דמן כענין תח"מ מצאתי בדברי הרב המאירי ר"פ חלק שהעתיק תשובות הרמב"ם כו' עמ"ש בענין מה שיהי' להם גוף וגויה ואברים בלא אכילה ושתי' דוגמא מאכילת המן ויענך וירעבך כו' למען הודיעך כו' יחי' האדם ע"ש. ע"כ.

5 טל שעתיד להחיות בו את המתים

The Talmud lists, among the things stored in the highest heaven, Aravos, “the dew with which the Holy One, blessed be He, will revive the dead.” The Alter Rebbe identifies the manna with this dew.

חגיגה י"ב ב:י"ב-י"ג Chagigah

עֲרֻבוֹת — שְׁבוֹ צֶדֶק מְשֻׁפָּט וְצִדְקָה, גִּנּוּי חַיִּים וְגִנּוּי שְׁלוֹם וְגִנּוּי בְּרָכָה, וְנִשְׁמָתוֹ שֶׁל צְדִיקִים, וְרוּחוֹת וְנִשְׁמוֹת שְׁעִתִּיד[וֹת] לְהִיבָּאוֹת, וְטַל שְׁעִתִּיד הַקָּדוֹשׁ בְּרוּךְ הוּא לְהַחְיֹת בּוֹ מֵתִים. צֶדֶק וּמִשְׁפָּט — דְּקִיבִי: “צֶדֶק וּמִשְׁפָּט מִכֹּחַ כְּסֵאָה.” צִדְקָה — דְּקִיבִי: “וַיִּלְבֹּשׂ צִדְקָה כְּשֶׁרָגַן.” גִּנּוּי חַיִּים — דְּקִיבִי: “כִּי עָמָה מְקוֹר חַיִּים.” וְגִנּוּי שְׁלוֹם — דְּקִיבִי: “וַיִּקְרָא לוֹ ה' שְׁלוֹם.” וְגִנּוּי בְּרָכָה — דְּקִיבִי: “וַיֵּשֶׂא בְּרָכָה מֵאֵת ה'.” נִשְׁמָתוֹ שֶׁל צְדִיקִים — דְּקִיבִי: “וְהָיְתָה נִפְשׁ ...

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KEHOT'S NOTE

חגיגה יב, ב. וש"נ.

6 מחי' מתים ברחמים רבים

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

KEHOT'S NOTE

נוסח תפילת שמו"ע.

7 וזרעתי את בית ישראל זרע אדם וזרע בהמה

Jeremiah prophesies that G-d will sow the house of Israel and the house of Yehudah “with the seed of man and the seed of beast.” The Alter Rebbe reads it as two kinds of souls.

Jeremiah 31:27 ירמיהו ל"א:כ"ז

הִנֵּה יָמִים בָּאִים נְאֻם־ה' וְזָרַעְתִּי אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בֵּית יְהוּדָה זָרַע אָדָם וְזָרַע בְּהֵמָה:

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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8 ע"פ ואלה המשפטים

The Alter Rebbe's own cross-reference, to his discourse “And these are the laws” in Torah Ohr, Parshas Mishpatim.

KEHOT'S NOTE

תו"א עד, ג.

9

פני ארי אל הימין

In Ezekiel's vision each creature has the face of a man, the face of a lion on the right, the face of an ox on the left, and the face of an eagle. The Alter Rebbe makes the lion and the ox two sources of love.

Ezekiel 1:10 יחזקאל א"י:

וְדִמוֹת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אֲרִיָּה אֶל־הַיְמִין לְאַרְבַּעָתָם וּפְנֵי־שׁוֹר מִהַשְׂמֹאֵל לְאַרְבַּעָתָם וּפְנֵי־נֶשֶׁךְ לְאַרְבַּעָתָם:

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.

10

פני ארי . . ובמ"א כתיב אריה שאג

Discussions by the Tzemach Tzedek that the note lists as parallels on the lion of love on the right and the lion whose roar brings fear.

KEHOT'S NOTE

ראה אוה"ת שבועות ע' רכא. אוה"ת נ"ך כרך א ע' תסו. המשך בששה"ק תער"ב ח"ג ע' אשלד (ובארוכה בענין זה בהגהות הר"ח מוהרא"י ריבלין שם).

11

אריה שאג מי לא יירא

The prophet asks, "A lion has roared; who will not fear?" The Alter Rebbe cites it to show that the lion is linked with fear as well as with love.

Amos 3:8 עמוס ג' ח"ח:

אֲרִיָּה שָׁאָג מִי לֹא יִירָא אֲדֹנָי הִ' דָּבָר מִי לֹא יִנְכָּא:

The lion hath roared, Who will not fear? The L-rd GOD hath spoken, Who can but prophesy?

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12

ימים נוראים נקראים ע"ש ארי

Talks of the Rebbe that the note lists on the Days of Awe being called "lion."

KEHOT'S NOTE

ע' שלי"ה הקי' ר"מ ר"ה ב' הקדמונים ר"ת ארי, אלול ר"ה יוה"כ הוי"ר. [כ]. ראה לקו"ש חל"ט ע' 283. שם ע' 287.

13

ארי אוטיות יראה

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

KEHOT'S NOTE

קה"י בערך יראה. הובא בת"ז (ת"ע) קכב, א. [כ]. ראה גם מגלה עמוקות אופן קג.

14

ולגדולתו אין חקר

"Great is Havayah and much praised, and His greatness is unsearchable." Here it explains why the revelation of

G-d's greatness cannot be contained in the worlds.

Psalms 145:3 תהילים קמ"ה:ג:

גָּדוֹל ה' וּמְהֻלָּל מְאֹד וּלְגִדְלוֹתָו אֵין חֶקֶר:

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

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KEHOT'S NOTE

תהלים קמה, ג.

15

תפול עליהם אימתה ופחד

In the Song at the Sea, "terror and dread fall upon them" at the greatness of G-d's arm. The Alter Rebbe uses it for the awe the worlds feel at G-d's revealed greatness.

Exodus 15:16 שמות ט"ו:טז:

תִּפֹּל עֲלֵיהֶם אִימָתָה וּפֶחַד בְּגִדְלִי זְרוּעָה יִדְמוּ כָאֶבֶן עַד־יַעֲבֹר עֲמָהּ ה' עַד־יַעֲבֹר עֲסִיוֹ קִנְיָתָ:

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O L-RD, Till the people pass over that Thou hast gotten.

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KEHOT'S NOTE

שמות טו, טז.

16

המבואר במ"א המשל מחותם

The discourse "A land of hills and valleys," later in this parsha, uses the same analogy: the "hills" are an arousal from below, like a raised seal, and the "valleys" are self-nullification and awe, like a sunken seal.

KEHOT'S NOTE

על"ק ד"ה ארץ הרים. ובד"ה שימני כחותם. [כ]. ראה מאמרי אדה"א דברים כרך א ע' שיש ואילך.

17

שירד על המזבח אש בצורת ארי

The Talmud teaches that the fire of the altar crouched like a lion in the First Temple. The Alter Rebbe identifies this lion-shaped fire with the revelation of G-d's greatness.

Yoma 21b:5-6 יומא כ"א ב' ה' ו':

כִּי קָא אָמְרִינן — בְּדִהְיוּט. דְּתַנְיָא: "וְנִתְּנוּ בְּנֵי אֶהֱרֹן הַכֹּהֵן אֵשׁ עַל הַמִּזְבֵּחַ", אַף עַל פִּי שְׁאֵשׁ יוֹרֶדֶת מִן הַשָּׁמַיִם, מִצֻּה לְהִבִּיא מִן הַהָדְיוּט. רְבוּצָה פְּאָרִי. וְהַתְּנִיָּא, אָמַר רַבִּי חֲנִינָא סָגֵן הַכֹּהֲנִים: אֲנִי רְאִיתִיהּ, וְרְבוּצָה כְּכֻלָּהּ! לֹא קִשְׁיָא: כָּאֵן — בְּמִקְדָּשׁ רִאשׁוֹן, כָּאֵן — בְּמִקְדָּשׁ שֵׁנִי.

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KEHOT'S NOTE

יומא כא, ב. ע' זח"ג (לב, ב. לג, א). ובח"ב (רעה, א). [כ].

18

אש בצורת אריה

The Zohar says the fire that came down on the altar appeared like a great lion crouching over the offering. The Alter Rebbe draws on this image for the lion of awe.

Zohar, Tzav 17:123-19:134 ספר זוהר, צו י"ז:קכ"ג-י"ט:קל"ד:

19

דאכיל כל קרבנין

The Zohar describes the image of a lion that came down from on high and crouched on the altar, eating the offer-

ings, while Israel was worthy. The Alter Rebbe quotes its phrase.

Zohar I, 6b ו, זח"א

Zohar II, 278a זח"ב רעח, א

Zohar III, 17a זח"ג יז, א

KEHOT'S NOTE

זח"א ו, ב. זח"ב רעח, א. זח"ג יז, א. ועוד.

20

אל דמי לך

"O G-d, do not be silent." The Zohar reads it as a call that never stops, and the Alter Rebbe applies it to the life-force within the worlds yearning for its source.

Psalms 83:2 תהילים פ"ג:ב

אֱלֹקִים אֲלֵי־דַמִּי־לֶךְ אֲלֵי־תַהֲרֹשׁ וְאֲלֵי־תִשְׁקֹט אֵל:

O G-d, keep not Thou silence; Hold not Thy peace, and be not still, O G-d.

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KEHOT'S NOTE

תהלים פג, ב.

21

קארי תדיר ולא שכיך

The Zohar says that Tzedek "calls constantly" to the shining mirror "and is never stilled," citing "O G-d, do not be silent." The Alter Rebbe uses this image for the ceaseless yearning of the life-force in the worlds.

Zohar, Terumah 25:251-26:261 ספר זוהר, תרומה כ"ה:רנ"א-כ"ו:רס"א

Moreover, when it says "Righteousness calleth to his foot", the question is: Who calleth whom? The answer is that "Righteousness" calls to the resplendent mirror, which is ever bright and refulgent, as it is written: "Keep not thou silence, O G-d; hold not thy peace, and be not still, O G-d" (Psa. LXXXIII, I). Now the Holy One has let His light shine upon us on our way for the sake of my son Eleazar, who called down the supernal light upon us, and it has not waned. Happy is ...

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

22

עולם מלשון העולם

On "He has also set olam in their heart" (Ecclesiastes 3:11), the Midrash reads העולם as concealment: G-d concealed the Explicit Name from them. The Kehot note shows that the Alter Rebbe cites this Midrash elsewhere for reading olam as helem.

Kohelet Rabbah 3:11-12 קהלת רבה ג:יא-יב

את הכל עשה יפה בעתו, אמר רבי תנחומא בעונותו נברא העולם, לא היה ראוי להפראות קדם לכן, אלא לשעתו נברא, שנאמר: את הכל עשה יפה בעתו. אמר רבי אבהו מכאן שהיה הקדוש ברוך הוא בונה עולמות ומחריבן, בורא עולמות ומחריבן, עד שבברא את אלו ואמר דין הנגין לי, יתהון לא הנגין לי. רבי אלעזר ואמר זה הפתח פתוח עד הנה, שנאמר (בראשית א, לא): וַיֵּרָא אֱלֹקִים אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד, אלו אחר אמר את הכל עשה יפה בעתו, ...

"He made everything beautiful in its time; the world, too, He has placed in their heart, but so that man will not discover

the work that G-d has performed from beginning to end" (Ecclesiastes 3:11). "He made everything beautiful in its time." Rabbi Tanhuma said: The world was created at its appointed time; it was not fit to have been created earlier, but at its proper time it was created, as it is stated: "He made everything beautiful in its time." Rabbi Abbahu said: From here [it is derived] that ...

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Pesachim 50a:6 פסחים נ"א:ו

ורבי יהושע בן לוי אמר: אלו בני אדם שיקרין הן בעולם הזה, וקפויין הן לעולם הבא. פי הא דרב יוסף בריה דרבי יהושע בן לוי חלש ואיתנגיד, פי הדר, אמר לקה אבוה: מאי חזית? אמר לקה: עולם הפוך ראיתי, עקלונים למטה, ותחתונים למעלה. אמר לו: בני, עולם ברור ראיתי. ואנן היכי התם? כי היכי דאיתו אנן הכא, הכי איתנו התם.

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KEHOT'S NOTE

לי התני (תמ"ב). [כ]. לעיל פי במדבר ה, ג מביא בשם קה"ר ג, יא. וראה ביאוריו להצ"צ כרך א ע' שנה שמציין לגמרא פסחים נ, א.

23

קארי תמיד ולא שכיך

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

KEHOT'S NOTE

זח"א (פו, א). ח"ב (קמ, א). [כ].

24

לאור באור החיים

Elihu says G-d brings a person back from the pit "to be illumined with the light of life." The Alter Rebbe borrows the phrase for the soul's natural pull upward.

Job 33:30 איוב ל"ג:ל

לְהָשִׁיב נַפְשׁוֹ מִנִּי־שְׁחַת לְאוֹר בְּאוֹר הַחַיִּים:

To bring back his soul from the pit, That he may be enlightened with the light of the living.

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25

ואהבה זוטא

At the end of this letter the Alter Rebbe writes that one aspect of G-d's greatness brings great love (ahavah rabbah) and another brings the lesser love (ahavah zuta), just as one aspect brings the lower awe that falls as "terror and dread" and another the higher awe.

KEHOT'S NOTE

ע' זח"ב (רנד, ב). וע' באגה"ק סו"ס טו. [כ].

26

ואהבה זוטא

The Zohar speaks of one who completes "the lesser love" (ahavah zuta) with "the great love." The Alter Rebbe calls the love born within the worlds "the lesser love."

Zohar, Pekudei 51:663-674 ספר זוהר, פקודי נ"א:תרס"ג-תרע"ד

27

ועל דמות . . כמראה אדם

Above the firmament Ezekiel saw the likeness of a throne, "and upon the likeness of the throne, a likeness as the ap-

pearance of a man.” The Alter Rebbe identifies this “man” with the masters of Torah.

יחזקאל א:כ"ו Ezekiel 1:26

וממעל לרקיע אשר על-ראשם כמראה אבן-ספיר דמות כסא ועל דמות הקסא דמות כמראה אדם עליו מלמעלה:

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

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KEHOT'S NOTE

יחזקאל א, כו.

28

דחינו מארי דאורייתא

The words here quote Tikkunei Zohar 1b:4-5; the passage is shown below.

תקוני זוהר א' ב:ד-ה' Tikkunei Zohar 1b:4-5

... ובגין דא דיו לעבד למהוי כרביה, ולית להם אלא אורייתא, הא גרם למארי תורה דאזלין מתתרכין. וכאזא איהו מארי מתיבתא מארי מדרש מארי תורה, דגם צפור מצאה בית (תהלים פד ד), בית דנשמעין בקה פתגמי אורייתא, דבאתר דאית תמן תורה דאיהו עמודא דאמצעיתא, גם צפור מצאה בית תמן, ובגין דא אוקמוה רבנן כל בית שאין נשמעין בו דברי תורה לסוף תהרב, ואלין דנשמעין דברי תורה בהון אתקריאו ביצים אפרחים בנים, ביצים מארי ...

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ת"ז בהקדמה (א, ב).

29

ושס"ה גידים משא"כ אברי בהמה

The manuscript reads “whereas the limbs and sinews of a beast” (אברי בהמה וגידים), applying the contrast to the sinews as well as the limbs.

KEHOT'S NOTE

בהכתיב (ראה להלן בהוספות ברשימת הכתיב): משא"כ אברי בהמה וגידים.

30

שאווי"ר הם רק גדפין

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

KEHOT'S NOTE

הרח"ו בשער היחודים פי"א. וראה ת"ז ת"י.

31

כי הי אלקיך אש אוכלה הוא

“For Havayah your G-d is a consuming fire, a jealous G-d.” The Alter Rebbe applies it to the revelation that consumes the offerings.

Deuteronomy 4:24: דברים ד:כ"ד

כי הי אלקיך אש אוכלה הוא אל קנא:

For the L-RD thy G-d is a devouring fire, a jealous G-d.

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KEHOT'S NOTE

דברים ד, כד.

PARAGRAPH 2

32

ואני בער ולא אדע

Asaf says, “I was brutish and did not know; I was [like] beasts with You.” The Alter Rebbe reads the plural “beasts” as pointing to a second, higher level of “beast.”

Psalms 73:22: ע"ג: כ"ב תהילים

ואני בער ולא אדע בהמות הייתי עמה:

But I was brutish, and ignorant; I was as a beast before Thee.

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תניא, חלק ראשון; ליקוטי אמרים 18:11 Tanya, Likkutei Amarim
י"ח:י"א

ולכן, כל ישראל, אפילו הנשים ועמי הארץ, הם מאמינים בה, שהאמונה היא למעלה מן הדעת וההשגה, כי “פתי יאמין לכל דבר, וערום יבין וגו’”, ולגבי הקדוש-ברוך-הוא, שהוא למעלה מן השכל והדעת ולית מחשבה תפיסא בקה כלל – הכל כפתיים אצלו יתברך, כדכתוב: “ואני בער ולא אדע, בהמות הייתי עמה, ואני תמיד עמה וגו’”, כלומר, שבה שאני “בער” ו”בהמות” – “אני תמיד עמה”.

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KEHOT'S NOTE

תהלים עג, כב. תניא פי"ח. תו"א עו, א [כ].

33

בהמות לשון רבים

Tanya explains the plural “beasts” the same way: before G-d even supernal Daas, which includes Chesed and Gevurah, is like beasts and bodily making, as in “You have made them all with wisdom”; it is called the great beast (behemah rabbah) and is the Name Ban, numerically equal to behemah, which precedes Atzilus.

KEHOT'S NOTE

ועי' בסש"ב ספמ"ו [כ].

34

שכל הפרצופים

The note sends the reader to a discourse in Likkutei Torah, Parshas Emor, for this teaching of Etz Chaim on the two levels of “the breasts of the beast”; it was not resolved on Sefaria.

KEHOT'S NOTE

ע"ל פי אמור בד"ה והניף האי [כ]. וראה סה"מ תרל"ו ח"ב ע' שנו.

35

כמו למשל מלך בשר ודם

The Rebbe Maharash quotes this parable of the king of flesh and blood in that discourse.

KEHOT'S NOTE

מובא בד"ה וזאת התרומה — תרל"ד ע' קלג.

36

וכולא . . כלא חשיבא קמיה

The Zohar describes G-d as the root of all worlds, before whom all is considered as nothing. The Alter Rebbe uses the phrase for the level that encompasses all worlds.

Zohar I, 11b, יא, זח"א

KEHOT'S NOTE

זח"א יא, ב.

37 הן שמים לא זכו בעיניו

Eliphaz says that even the heavens are not pure in G-d's eyes. The Alter Rebbe cites it to show that even the upper worlds are lowly before Him.

Job 15:15 ט"ו:ט"ו איוב

הן בקדשו לא יאמין ושמים לא יזכו בעיניו:

Behold, He putteth no trust in His holy ones; Yea, the heavens are not clean in His sight.

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KEHOT'S NOTE

איוב טו, טו.

38 כי ההרים ימושו

"For the mountains may depart and the hills be moved, but My kindness shall not depart from you." The Alter Rebbe refers to his discourse on this verse for the compassion that falls even on Gan Eden.

Isaiah 54:10 י"ד:י"ד ישעיהו

כי ההרים ימושו והגבעות תמוטינה וחסדי מאתה לא ימושו וברית שלומי לא תמוט אמר מרחמך ה'

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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39 שצדיקים יושבים ונהנים מזיו השכינה

Rav taught that in the World to Come there is no eating or drinking, but the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah. The Alter Rebbe calls this only a radiance spreading from G-d.

Berachot 17a:12 ב"א:י"ב ברכות

מרגלא בפומיה דרב: לא כעולם הזה העולם הבא. העולם הבא אין בו לא אכילה ולא שתיה ולא פריה ורביה ולא משא ומתן ולא קנאה ולא שנאה ולא תחרות, אלא צדיקים יושבין ועטרותיהם בראשיהם ונהנים מזיו השכינה, שנאמר: "ויחזו את האלקים ויאכלו וישתו".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. II).

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KEHOT'S NOTE

ברכות יז, א.

40 בחי' עדן שלמע' מבחי' גן

The Talmud says that Eden is what "no eye has seen," and proves from "a river went out of Eden to water the garden"

that the Garden and Eden are two separate things. The Alter Rebbe places Eden above the Garden.

Berachot 34b:26-27 כ"ו:כ"ו ברכות

ושמא תאמר: הוא גן, הוא עדן, תלמוד לומר: "וזהר יוצא מעדן להשקות את הגן". גן לחוד ועדן לחוד. תנו רבנן: מעשה שחלה בנו של רבן גמליאל. שגר שני תלמידי חכמים אצל רבי חנינא בן דוסא לבקש עליו רחמים. פיון שראה אותם, עלה לעליה, ובקש עליו רחמים. בירידתו אמר להם: לכו, שחלצתו חמה. אמרו לו: וכי נביא אתה?! אמר להן: לא נביא אנכי ולא בן נביא אנכי, אלא כך מקובלני: אם שגורה תפילתי בפי' — יודע אני שהוא מקובל, ...

But perhaps thou wilt say that the Garden is the same as Eden ! Therefore there is a teaching to tell thee, "And a river went out of Eden to water the Garden" (Gen. ii. 10). Hence the Garden and Eden are distinct. Our Rabbis have taught : It once happened that the son of Rabban Gamaliel was ill. He sent two disciples of the wise to R. Hannina b. Dosa to pray on his behalf. When he saw them, he ascended to an upper chamber and prayed on his ...

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KEHOT'S NOTE

ראה ברכות לד, ב.

41 כולם בחכמה עשית

"How many are Your works, Havayah; You have made them all with wisdom." The Alter Rebbe reads it to mean that even Chochmah counts as "making" relative to G-d.

Psalms 104:24 כ"ד:כ"ד תהילים

מה רבו מעשיך ה' כלם בחכמה עשית מלאה הארץ קניניה:

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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KEHOT'S NOTE

תהלים קד, כד.

42 The Song at the Sea opens, "I will sing to Havayah, for He is highly exalted." The Alter Rebbe refers to his discourse on this verse for the hidden world.

Exodus 15:1 ט"ו:א שמות

אז שיר־משה ובני ישראל את־השירה הזאת לה' ויאמרו לאמר אשירה לה' כִּי־גָאֵה גָאֵה סוֹס וּרְכָבוֹ רָמָה בָּיִם:

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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PARAGRAPH 3

43 ואני ה' לא שנית

"For I, Havayah, have not changed." The Alter Rebbe cites it to show that the spark in the soul belongs to unchanging

G-dliness.

מלאכי ג':ר"ג Malachi 3:6

כי אני הי לא שניתי ואמתם בני יעקב לא כליתם:

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

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KEHOT'S NOTE

מלאכי ג', ו.

44

ואתה הוא קודם שנבה"ע

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

KEHOT'S NOTE

נוסח התפלה.

45

אי עבד בגין יקרי

On "all his toil that he toils under the sun," the Zohar says that even toil in Torah, if done for people's sake or for one's own honor, is "under the sun." The Alter Rebbe quotes its words.

Zohar I, 223b, זח"א רכג,

KEHOT'S NOTE

זח"א רכג, ב. מובא בתניא ר"פ מ.

46

מתחת השמש שהכל הבל ורעות רוח

"I saw all the deeds that are done under the sun, and behold, all is vanity and a striving after wind." The Alter Rebbe applies it to Torah studied for self-importance.

Ecclesiastes 1:14 קהלת א':י"ד

ראיתי את כל המעשים שנעשו תחת השמש והנה הכל הבל ורעות רוח:

I have seen all the works that are done under the sun; and, behold, all is vanity and a striving after wind.

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KEHOT'S NOTE

עפ"י קהלת א, יד.

47

כי טל אורות טלך

"Your dead shall live ... for Your dew is a dew of lights." The verse ties the Resurrection to dew.

Isaiah 26:19 ישעיהו כ"ו:י"ט

יחיו מתים נבלתי יקומו יקיצו ורגנו שכני עפר כי טל אורת טלך וארץ רפאים תפיל:

Thy dead shall live, my dead bodies shall arise—Awake and sing, ye that dwell in the dust—For Thy dew is as the dew of light, And the earth shall bring to life the shades.

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KEHOT'S NOTE

ישע"י כו, יט.

48

טלא דנטיף מפומא דעתיקא כו

The Idra Rabba says that dew drips from the skull of Atika, that from this dew the dead will awaken, and that it is the manna ground for the righteous, citing "And the layer of

ויאכילך את המן וגוי למען הודיעך וגוי

dew went up." The Alter Rebbe quotes the Zohar's image of the dew from Atika.

Zohar II, 61b, זח"ב סא,

Zohar III, 128b, זח"ג קכח,

Tanya, Likkutei Amarim 36:5 תניא, חלק ראשון; ליקוטי אמרים

ל"ו:ה

... מאור פניו יתברך, אלא התכלית הוא עולם הזה התחתון, שך עלה ברצונו יתברך, להיות נחת רוח לפניו יתברך, כד אתפלא סטרא אחרא ואתהפך חשוכא לנהורא - שיאיר אור הי אינסוף ברוך הוא במקום החשך והסטרא אחרא של כל עולם הזה כולו, ביתר שאת ויתר עז ויתרון אור מן החשך, מהארתו בעולמות עליונים, שמאיר שם על ידי לבושים והסתר פנים, המסתירים ומעלימים אור אינסוף ברוך הוא שלא יבטלו במציאות.

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KEHOT'S NOTE

זח"ב סא, ב. זח"ג קכח, ב ועוד. בסה"מ תרלד עי קלד מוסיף "אשר זה יוכל להיותו גם בעודו בעוה"ז בגוף כמ"ש במ"א שטל תורה מחי בגוף, וגם המתים יחיו מבחי הטל הזה", עכ"ל. וראה תניא ספלי"ו. מאמרי אדהאמ"צ במדבר ח"ב ע' שנו ואילך. וראה בהנסמן שם.

49

ונגלה כבוד הי

"The glory of Havayah will be revealed, and all flesh will see together." The Alter Rebbe applies it to the revelation that will bring the Resurrection.

Isaiah 40:5 ישעיהו מ':ה

ונגלה כבוד הי וראו כל בשר יחדו כי פי הי דבר:

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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KEHOT'S NOTE

ישע"י מ, ה.

50

קיסטא דחיותא

The Zohar says that in sleep the soul ascends and only a trace of the "measure of life" of the heart (kista dechayusa) remains with the body. The Alter Rebbe uses the phrase for the bit of life that remains even in the dead.

Zohar I, 83a, זח"א פג,

KEHOT'S NOTE

ראה זח"א פג, א.

51

ויתן את רשעים קברו

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

KEHOT'S NOTE

ישע"י נג, טו.

52

ויתן את רשעים קברו

"And he made his grave with the wicked." The Alter Rebbe cites it as a sign that the wicked are counted with the dead.

Isaiah 53:9 ישעיהו נ"ג:ט

ויתן את רשעים קברו ואת עשיר במתיו על לא חמס עשה ולא מרמה בפיו:

And they made his grave with the wicked, And with the rich his tomb; Although he had done no violence, Neither was any deceit in his mouth.'

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53 רשעים בחייהם קרוים מתים

The Talmud reads "the dead know nothing" as referring to the wicked, who in their lifetime are called dead. The Alter Rebbe applies it to a soul bound up in worldly vanities.

ברכות י"ח ב:ג' Berakhot 18b:3

"וְהַמֵּתִים אֵינָם יוֹדְעִים מְאוּמָּה" — אֵלּוּ רְשָׁעִים, שֶׁבְּחַיֵּיהֶן קְרוּיִין "מֵתִים", שֶׁנֶּאֱמַר: "וְאַתָּה חָלַל רֶשַׁע נָשִׂיא יִשְׂרָאֵל". וְאִי בְּעֵית אִמָּא, מִהֶקֶא: "עַל פִּי שְׁנַיִם עֵדִים אוֹ עַל פִּי שְׁלֹשָׁה עֵדִים יוֹמֵת הַמֵּת", חֵי הוּא! אֲלֵא, הַמֵּת מְעִיקָרָא.

'But the dead know not anything' — this refers to the wicked who are called dead in their life-time; as it is said, 'And thou, O wicked one, thou art slain, the prince of Israel' (Ezek. xxi. 30). "Or if thou wilt, derive it from the following: "At the mouth of two witnesses, or three witnesses, shall the dead be put to death" (Deut. xvii. 6). But he is alive! Nay, he is accounted as dead from the beginning.

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KEHOT'S NOTE

ברכות יח, ב. וראה ליקוט פ"י לאגה"ק — חיטריק סי' ז.

54 שאפילו החיות שבהם

Iggeres HaTeshuvah explains "the wicked in their lifetime are called dead" to mean that their very life is drawn from the place of death and impurity.

KEHOT'S NOTE

ראה גם אגה"ת פ"ז.

55 חלק אלוה-ה ממעל

Job speaks of "the portion of G-d from above." The Alter Rebbe uses the phrase for the spark of G-dliness in the soul.

Job 31:2:א' לי"א

וְמָה חֶלֶק אֱלֹהִים מִמַּעַל וְנַחֲלַת שְׂדֵי מְמַרְמִים:

For what would be the portion of G-d from above, And the heritage of the Almighty from on high?

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KEHOT'S NOTE

איוב לא, ב.

56 ה"י הוה ויהי

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

KEHOT'S NOTE

פיוט וכל מאמינים.

PARAGRAPH 4

57 כשמן הטוב . . יורד על הזקן

"Like the good oil upon the head, running down upon the beard, the beard of Aharon." The Alter Rebbe reads the oil

running down the beard as great mercy drawn down through the Thirteen Attributes.

Psalms 133:2:ג' ב"י תהילים קל"ג

כֶּשֶׁמֶן הַטּוֹב עַל-הָרֹאשׁ יֵרֵד עַל-הַזָּקֵן וְקוֹלֵאָהֶרָן שִׁירֵד עַל-פִּי מְדוּתָיו:

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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KEHOT'S NOTE

תהלים קלג, ב.

58 איהו שמן ואיהו טל

The Zohar asks why the psalm speaks of oil and then of "the dew of Chermon," and answers, "It is oil and it is dew": the dew that the Holy One pours from the supernal oil. The Alter Rebbe quotes these words, as the text itself notes.

ספר זוהר, לך לך כ"ד:ר"ס-25:260-24:266 Zohar, Lech Lecha

It is true, the immediate comparison in the passage is with dew, not oil, but the two mean the same thing, as this dew was distilled by G-d from the supernal oil.

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

59 ובפי אמור (בדצ"ד ע"א)

A discourse for Yom Kippur, later in Likkutei Torah, that the note cites for the two levels in the beard; it was not resolved on Sefaria.

KEHOT'S NOTE

ראה לקמן דרושים ליוהכ"פ ע"א, ב. מובא באוה"ת בראשית כרך ו' תתסח, ב "שיש ב' בחי' ביי"ג מדה"ר הא' השערות עצמן ומשם שורש אימא, והב' בחי' פנימי' שבתוך חלל השערה והוא כענין כשמן הטוב כו' יורד על הזקן". וראה גם יהל אור ע' רכט.

60 ושבת לוי הכולל כולם

A talk of the Rebbe that the note cites on the tribe of Levi including all the tribes.

KEHOT'S NOTE

ראה לקו"ש ח"ט ע' 311.

61 אומרים סליחות

The note cites, by way of Likkutei Sichos, Seder Eliyahu Zuta (end of ch. 23) on saying Selichos: "The Holy One, blessed be He, revealed ... in the verse 'And Havayah passed,'" the verse that introduces the Thirteen Attributes.

KEHOT'S NOTE

גילה הקב"ה . . בפסוק ויעבור ה' גוי' (סדר אלי' זוטא ספכ"ג). וראה ע"ח מס' אלול פ"א מ"ד — לקו"ש ח"ט ע' 311.

62 ולכן אומרים סליחות ויי"ג מדות מר"ח אלול

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

KEHOT'S NOTE

טוש"ע או"ח רסתקפ"א.

63 אומרים סליחות וי"ג מדות מר"ח אלול ואילך

The Shulchan Aruch records the custom of rising before dawn to say Selichos and supplications from Rosh Chodesh Elul until Yom Kippur, and the Rema notes the Ashkenazi custom. The Alter Rebbe connects the custom to the arousal of great mercy in this season.

Shulchan Arukh, Orach Chayim 581:1 אורח חיים ערוך, אורח חיים תקפ"א:א

דיני ימי תחנונים וערב ראש השנה. ובו ד' סעיפים: נוהגים לקום באשמורי לומר סליחות ותחנונים מראש חדש אלול ואילך עד יום הכפורים: הגה ומנהג בני אשכנז אינו כן אלא מראש חודש ואילך מתחילין לתקוע אחר התפלה שחרית ויש מקומות שתוקעין ג"כ ערבית ועומדים באשמורת לומר סליחות ביום א' שלפני ר"ה ואם חל ר"ה ב' וג' אז מתחילין מיום א' שבוע שלפניו (מנהגים) ואבל אסור לצאת מביתו כדי ליכנס לבהכ"נ לשמוע הסליחות מלבד בערב ר"ה שמרבים סליחות יכול האבל ליכנס לבהכ"נ (פסקי מהרי"א סי' קל"ג) וידקדקו לחזור אחר ש"ץ היותר הגון ...

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

64 בכמה ביכלאך

Several manuscript booklets read "and therefore some have the custom to say Selichos from Rosh Chodesh," where the printed text has "and therefore we say Selichos and the Thirteen Attributes from Rosh Chodesh Elul onward."

KEHOT'S NOTE

ולכן יש נוהגים לומר סליחות מר"ח — לקו"ש ח"ט ע' 311. וראה שם ע' 458.

PARAGRAPH 5

65 רחמיך רבים ה' כמשפטיך חייני

"Great are Your mercies, Havayah; according to Your judgments, grant me life." The Alter Rebbe reads it as great mercy bringing life even into the place of judgment.

Psalms 119:156 קנ"ט:קנ"ט תהילים

רַחֲמֶיךָ רַבִּים ה' כְּמִשְׁפָּטֶיךָ חַיֵּנִי:

Great are Thy compassions, O L-RD; Quicken me as Thou art wont.

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KEHOT'S NOTE

תהלים קיט, קנו.

66 כי אברהם לא ידענו

"For Avraham does not know us and Israel does not recognize us; You, Havayah, are our Father." The Alter Rebbe reads "Havayah our Father" as great mercy, a level the Patriarchs did not know.

Isaiah 63:16 י"ג:ט"ז ישעיהו

כִּי־אַתָּה אֲבִינוּ כִּי אֲבָרְהָם לֹא יָדָעֵנוּ וְיִשְׂרָאֵל לֹא יִכְיָרְנוּ אֶתָּה ה' אֲבִינוּ גִּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ:

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our

Father, Our Redeemer from everlasting is Thy name.

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KEHOT'S NOTE

ישע"י סג, טז.

67 אומרים בעשיית אבינו מלכנו

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

KEHOT'S NOTE

או"ה סי' תרב ברמ"א שם.

68 אומרים בעשיית אבינו מלכנו

The Rema writes that during the Ten Days of Teshuvah Avinu Malkeinu is said evening and morning, except on Shabbos. The Alter Rebbe connects the custom to the great mercy of "Havayah our Father."

Shulchan Arukh, Orach Chayim 602:1 אורח חיים ערוך, אורח חיים תר"ב:א

סדר עשרת ימי תשובה. ובו סעיף אחד: הגה ומתענים למחרת ראש השנה (טור) והוא תענית צבור בכל הימים שבין ראש השנה ליום הכפורים מרבים בתפלה ובתחנונים: הגה ואומרים אבינו מלכנו ערב ובוקר מלבד בשבת (טור) ואפילו אם יש מילה שאין אומרים תחנון אפ"ה אומרים אבינו מלכנו (מנהגים) ואומרים בכל יום ג"פ וידוי קודם עלות השחר מלבד בעי"כ שאין אומרים אותו אלא פעם אחד (רוקח) ואין נותנין חרם וכן אין משביעין אדם בב"ד עד אחר יום כפור (מהרי"ל) אין מקדשין הלכנה עד מוצאי יו"כ ושבת שבין ר"ה ליו"כ המנהג לומר בו ...

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

69 האבות שהן הן המרכבה

Reish Lakish says, "The Patriarchs are themselves the Chariot," for Scripture describes G-d as standing over each of them. The Alter Rebbe says that even their level is below "Havayah our Father."

Bereshit Rabbah 47:6 ו"ז:ר'אראשית רבה

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

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

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Zohar III, 257b, זח"ג רנו,
KEHOT'S NOTE

ב"ר מזו, ו. פב, ו. זח"ג רנו, ב.

70

ושמי ה' לא נודעתי להם

G-d tells Moshe that He appeared to Avraham, Yitzchak and Yaakov, "but by My Name Havayah I was not known to them." The Alter Rebbe reads it as the Patriarchs lacking a bond with the level of great mercy.

Exodus 6:3: שמות ו'

וְאֵרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שְׁדֵי וְשְׁמִי ה' לֹא נִדְעִיתִי לָהֶם:

and I appeared unto Avraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them.

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KEHOT'S NOTE

שמות ו, ג.

71

אשר לא ידעון אבותיך

The Midrash says that in Moshe's merit Israel ate the manna, "which the holy Patriarchs did not see," citing "which you did not know, nor did your fathers know." The Alter Rebbe refers to it for the Patriarchs' not knowing the manna.

Bamidbar Rabbah 1:2: במדבר רבה א' ב' ב'

72

בקה"ר בפ' ברבות הטובה

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

KEHOT'S NOTE

ה, יא.

73

ברבות הטובה

On "When goods increase," the Midrash asks how the manna could be called hunger ("He afflicted you and let you hunger") and answers that seeing one's food is part of being satisfied. The Alter Rebbe lists it among the Midrashim on the manna.

Kohelet Rabbah 5:10: קוהלת רבה ה' י'

בְּרַבּוֹת הַטּוֹבָה רַבּוֹ אוֹכְלֶיהָ, רַבִּי חֲנַנְיָה וְרַבִּי יוֹנָתָן שְׁאֵלוּ לְמִנְחָם טַלְמִיּוֹת וְרַבִּי בְּרַכְיָה בִּשְׁם רַבִּי יוֹסִי בֶן חֲנַנְיָה אָמַר שְׂאֵל לֹוּ מִנְחָם טַלְמִיּוֹת, מֵהוּ דִּין (דְּבָרִים ח, ג): וְעֵנָה וְיָרַעְקָה, וְכִי מֵאֲכָל רַעֲבוּן נָתַן לָהֶם הַקָּדוֹשׁ בְּרוּךְ הוּא הֵמָּן לְיִשְׂרָאֵל. מֵה עָשָׂה הַבֵּיא לְפָנָיו שְׁנֵי קִשּׁוּאִין אַחַת שְׁלֵמָה וְאַחַת שְׁבוּרָה, אָמַר הָדָא שְׁלִימָתָא הִיא בְּכַמָּה, אָמַר לָקָה בְּתַרְזִין מְנָה, וְהָדָא תְּבִירָא בְּכַמָּה, אָמַר לָקָה בְּחַד מְנָה, אָמַר לֹוּ לִית טוֹפָא דְהָדָא דְהִיא מִתְעַכֵּיד בְּהָדָא. אָמַר לָהֶם לֹא דוּמָה, ...

"With the increase of good, those who consume it increase; what use is there for its owner, other than the sight of his eyes?" (Ecclesiastes 5:10). "With the increase of good, those who consume it increase" - Rabbi Hananya and Rabbi Yonatan asked Menaḥem the confectioner, and Rabbi Berekhya said in the name of Rabbi Yosei ben Hananya: Menaḥem the confectioner asked them: 'What is that [which is stated]: "He afflicted you and starved you" (Deuteronomy

וַיַּאכִּילְךָ אֶת הַמָּן וְגו' לַמַּעַן הוֹדִיעֶיךָ וְגו'

8:3)? Was the manna that the Holy One blessed be He gave to the ...

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74

אשר לא ידעון אבותיך . . למען הודיעך

"Who fed you manna in the wilderness, which your fathers did not know." The Alter Rebbe reads it to mean that the Patriarchs had no knowledge of the level of the manna.

Deuteronomy 8:16: דברים ח' ט"ז

הַמֵּאֲכִילְךָ מִן בְּמִדְבַּר אֲשֶׁר לֹא־יָדְעוּן אֲבֹתֶיךָ לַמַּעַן עֲנִתְּךָ וְלַמַּעַן נִסְתַּחֵךְ לְהִיטִבְךָ בְּאַחֲרִיתָהּ:

who fed thee in the wilderness with manna, which thy fathers knew not, that He might afflict thee, and that He might prove thee, to do thee good at thy latter end;

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KEHOT'S NOTE

דברים ח, טז, ה, ג.

75

למען הודיעך כי לא על הלחם לבדו יחיה

The manna was given "in order to make you know that man does not live by bread alone, but by everything that comes forth from the mouth of Havayah." This paragraph explains the second half of the verse.

Deuteronomy 8:3: דברים ח' ג'

וַיַּעֲנֵה וַיִּרְעַבְךָ וַיֹּאכִילְךָ אֶת־הֶמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לַמַּעַן הוֹדִיעֶיךָ כִּי לֹא עַל־הַלֶּחֶם לִבְדּוֹ יֵחִיָּה הָאָדָם כִּי עַל־כָּל־מוֹצֵא פִּיהוּ יֵחִיָּה הָאָדָם:

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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76

כל האומר אין לי אלא תורה

Rabbi Yosei teaches that whoever says he has nothing but Torah does not even have Torah, for "learn them and do them" joins study to deed. The Alter Rebbe cites it to explain "not by bread alone."

Yevamot 109b:4-5: יבמות ק"ט ב' ד'-ה'

עֲרַבִי שְׁלֻצִיּוֹן — דַּעֲבָדִי שְׁלוֹף דּוּץ. תּוֹקֵעַ עֲצָמוֹ לְדַבֵּר הַלֶּכָּה — דַּתְנָא, רַבִּי יוֹסִי אוֹמֵר: כָּל הַאֹמֵר אֵין לוֹ תוֹרָה — אֵין לוֹ תוֹרָה. פְּשִׁיטָא! אֵלָא: כָּל הַאֹמֵר אֵין לוֹ אֵלָא תוֹרָה — אֵין לוֹ אֵלָא תוֹרָה. הָא נָמִי פְּשִׁיטָא! אֵלָא דַּאֲפִילוּ תוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פַּפָּא, אָמַר קְרָא: "וְלַמַּדְתֶּם וַעֲשִׂיתֶם" — כָּל שֵׁשֶׁשׁ בְּעֶשְׂרֵה יִשְׁנוּ בְּלִמְדָּה, כָּל שְׁאִינוּ בְּעֶשְׂרֵה אֵינוּ בְּלִמְדָּה.

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

KEHOT'S NOTE

יבמות קט, ב.

77

שעל דמות הכסא

Ezekiel saw, "upon the likeness of the throne, a likeness as the appearance of a man." The Alter Rebbe identifies this

supernal Man with the “man” who lives by what comes forth from G-d’s mouth.

Ezekiel 1:26 ויחזקאל א' כ"ו

וממעל לרקיע אשר על ראשם כמראה אבן ספיר דמות כסא ועל דמות חסא דמות כמראה אדם עליו מלמעלה:

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

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78 ישראל מפרנסין לאביהן שבשמים

The Zohar says the King’s meal waits for His servants’ meal, “and so we learn, Israel sustain their Father in Heaven.” The Alter Rebbe uses it for the supernal Man, who receives “life” from Israel.

Zohar III, 7b ז' כ"ז

KEHOT’S NOTE

זח"ג ז, ב. שהש"ר א, סדי"ה לסוסת"י. יל"ש רמז תיח.

79 כי על כל מוצא פי

The Zohar explains “by everything that comes forth from the mouth of Havayah” as the voice that issues from its source, called the shofar. The Alter Rebbe refers to it for the meaning of the verse.

Zohar, Yitro 19:297-311 וי"ט: כ"ט

According to R. Simeon, the “voice of the trumpet” is the “word which proceedeth out of the mouth of the L-rd” (Deut. 8, 3), by which “man lives”. It is greater and stronger than all lower voices. On it depends all; it is called “great voice”, and also a “still thin voice” (I Kings 19, 12), i.e. a clear though tiny light which illumines all things,

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

80 כי על כל מוצא פי

The Zohar says the breath that goes in and out of a person’s mouth without toil is the hei of “when they were created,” and of it is said, “by everything that comes forth from the mouth of Havayah does man live.” The Alter Rebbe refers to it for the meaning of the verse.

Zohar, Nasso 4:24-27 ו' כ"ד-כ"ד

81 ואורייתא וקוב"ה כולא חד

The Zohar says, “and the Torah, this is the Holy One, blessed be He.” The Alter Rebbe cites the teaching that the Torah and G-d are one to show that Torah is G-d’s own word.

Zohar I, 24a ז' כ"ד

Zohar II, 60a ז' כ"ב

Zohar III, 93a ז' כ"ג

KEHOT’S NOTE

זח"א כד, א. זח"ב ס, א. זח"ג צג, א.

82 כל העוסק בתוי טל תוי מחייהו

Tanya quotes this saying at the end of chapter 36: at Sinai G-d revived Israel with the dew of the Resurrection, which is the dew of Torah, and in the time to come the body and the world will be refined and receive the revelation of G-d’s light through the Torah.

Ketubot 112b כתובות קי"ב

Tanya, Likkutei Amarim 36:10 תניא, חלק ראשון; ליקוטי אמרים

... והוא טל תורה שנקרא “עוֹז”, כמאמר רבותינו זכרונם לברכה: “כל העוסק בתורה – טל תורה מחייהו כו”.

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KEHOT’S NOTE

ת"ז (יב, א. לח, ב. קנג, א. [תז"ח צו, ג]). ועי' כתובות קיב, ב. המשתמש. [כ]. ראה תניא ספלי"ו ובלקוט פירושם ומ"מ – חסריק שם.

83 כל העוסק בתורה טל תורה מחייהו

The Tikkunei Zohar connects the dew (טל) that revives the dead with the Torah and quotes, “Whoever occupies himself with the dew of Torah, the dew of Torah revives him.” The Alter Rebbe quotes this saying.

Tikkunei Zohar 12a:10 תקוני זוהר י"ב א' י"א

ארבעים מלקיות חסר חד כחשון ט"ל. מאן דנטיר לה מנייהו, נחית ט"ל עליה, דאיהו יו"ד ח"א וא"ו, ט"ל להחיות המתים, ועליה אוקמוהו רבנן דמתניתין, כל העוסק בטל תורה טל תורה מחייהו.

Tikkunei Zohar – Vocalized (Public Domain)

84 טל תורה מחייהו שהוא מבחי סוכ"ע

The Tzemach Tzedek there lists several places in Chassidus on the dew of Torah coming from the level that encompasses all worlds.

KEHOT’S NOTE

באה"ת פ' האזינו ע' אתרמג מציינ לכמה מקומות בדא"ח ע"ש.

85 Moshe’s song opens, “Give ear, O heavens, and I will speak.” The Alter Rebbe refers to his discourse on this verse for the dew of Torah.

Deuteronomy 32:1 דברים ל"ב

האזינו השמים ואדברה ותשמע הארץ אמרייפי:

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

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86 תול כטל אמרתי

“My teaching shall drop as the rain, my speech shall distill as the dew.” The verse compares the Torah to dew, the theme of the discourse the Alter Rebbe cites.

Deuteronomy 32:2 דברים ל"ב

יערף כמטר לקחי תול כטל אמרתי כשעירם עלי דשא וכרביבים עלי:

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

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87

יחיינו מיומים

“He will revive us after two days; on the third day He will raise us up.” The Alter Rebbe refers to his discourse on this verse for the dew of Torah.

Hosea 6:2: וְהוֹשִׁיעַ יְיָ בִּי

יְחַיֵּנוּ מִיָּמִים בְּיוֹם הַשְּׁלִישִׁי יִקְמְנוּ וְנִחְיֶה לְפָנָיו:

After two days will He revive us, On the third day He will raise us up, that we may live in His presence.

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ואעפ"כ ויאכילך שנתגשם עד שדכו במדוכה

A maamar of the Rebbe from 5737 (1977), opening with the verse on the manna, “Behold, I will rain bread from heaven for you,” that the note cites for the manna’s becoming physical food.

KEHOT’S NOTE

ראה ד"ה הנגי ממטיר תשלי"ז ס"ח.

89

שדכו במדוכה

The people ground the manna in mills or pounded it in a mortar and cooked it. The Alter Rebbe sees in this how the heavenly manna became physical food.

Numbers 11:8: וַיֹּאמֶר יְיָ אֱלֹהֵינוּ

KEHOT’S NOTE

במדבר י"א, ח.



LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

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