



LIKKUTEI TORAH • PARSHAS EIKEV • MAAMAR 2

ואכלת ושבעת וברכת וגו'

And you shall eat and be
satisfied, and you shall bless



The first two blessings of Grace after Meals answer to two breads: the manna, bread from heaven, drawn from Supernal Chochmah above all refinement, and bread from the earth, which grows by refining the fallen sparks of Tohu. To “bless” G-d is to draw His encompassing light into the worlds, and the land’s refinement, carried by covenant and Torah and completed in Jerusalem and on Shabbos, makes the lower world His dwelling place.

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 first two blessings of Grace after Meals answer to two breads: the manna, bread from heaven, drawn from Supernal Chochmah above all refinement, and bread from the earth, which grows by refining the fallen sparks of Tohu. To “bless” G-d is to draw His encompassing light into the worlds, and the land’s refinement, carried by covenant and Torah and completed in Jerusalem and on Shabbos, makes the lower world His dwelling place.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

The maamar begins from a Talmudic puzzle: why does the blessing for the land in Grace after Meals mention “food,” when the blessing before it, “Who sustains,” already speaks of food? The answer is that Moshe instituted “Who sustains” for the manna, bread from heaven, and Yehoshua instituted the blessing for the land for bread from the earth. The manna came with the dew from Supernal Chochmah, above the shattering of the vessels, a level the Patriarchs did not know; bread from the earth grows by refining the sparks of Tohu, an arousal from below. So “Who sustains” is the higher unity, true self-nullification, and the blessing for the land the lower unity, the nullification of yesh, which needs a flow from the higher. Covenant and Torah carry that flow into the land; the covenant, Yesod, which binds heaven to earth, is named first. “The good,” Jerusalem, is the land’s refinement completed, rising into Atzilus, and on Shabbos the two breads become one. Finally, blessing G-d means drawing His encompassing light from concealment into revelation, a power every Jew has through self-nullification.

OUTLINE

1 Two blessings, two breads

¶1-2

Why the blessing for the land mentions food: Moshe instituted “Who sustains” for the manna, bread from heaven, and Yehoshua the blessing for the land for bread from the earth. Why we still say “Who sustains” leads to the manna, “which your fathers did not know,” to “not by bread alone does man live,” and to Tohu and Tikkun.

2 The manna, above all refinement

¶3-6

The manna came with the “dew of lights” from the crystalline dew in Mocha Stima’ah, above Tohu and Tikkun, so it left no waste; the Patriarchs, Chesed, Gevurah and Tiferes, did not know it, while Moshe, “and what are we,” did. Even this flow needs a blessing, and “Who sustains,” in the hidden third person, draws from the encompassing light.

3 The blessing for the land: refinement from below

¶7-12

Yehoshua's blessing speaks to G-d in the second person and opens with "We thank You," the lower unity, the nullification of yesh: Malchus refines the sparks of Tohu as mayin nukvin. Like the earth that grows only with dew, rain and sun, it needs the flow of the higher unity, said first; the "desirable, good and spacious land" is the dwelling place among the lower realms, and the Rashba's question is resolved.

4 Covenant and Torah

¶13-18

The Torah connects Supernal Chochmah, Moshe who was "heavy of mouth," with Malchus, the mouth, through a flow from above Chochmah: "and I will be with your mouth." The covenant, Yosef the tzaddik, Yesod, "that holds fast to heaven and earth," draws the higher unity into the lower, so it is named before the Torah.

5 Why the covenant comes first

¶19-24

Yesod is like the bond of a father teaching his son, drawn from the mazala of Arich Anpin and its thirteen tikkunim; in divine service it is the great love and desire of the heart, from Keser, while the Torah is Chochmah enclothed in thought, speech and action. "And you shall be satisfied" is the drawing-down of will.

6 "The good": Jerusalem and the double bread

¶25-29

The land is Malchus refining kelipas nogah; Jerusalem is Malchus after the refinement, rising with the offerings into Atzilus, "good without evil," so that the encompassing light joins Atzilus from the level of ayin. On Shabbos bread from heaven and bread from the earth, the higher and lower unity, are joined: the double bread.

7 What it means to bless G-d

¶30-37

If G-d is the source of all blessing, what do our blessings add? Blessing draws from the Infinite Light, the encompassing light, into the light that fills all worlds; baruch is from bereichah, a drawing from concealment into revelation. Every Jew, even an ordinary person, has this power through the self-nullification of the Shema.

8 Summary

¶38-43

Six points restate the maamar: the manna and Moshe's blessing; the land's refinement and Yehoshua's; covenant and Torah; the covenant's root in Keser and "satisfied" as will; "the good," Jerusalem, the altar and Chochmah; and blessing as drawing the encompassing light into revelation.

KEY CONCEPTS

Bread from heaven and bread from the earth לחם מן השמים ולחם מן הארץ

The manna and ordinary food: the first drawn from Supernal Chochmah above all refinement, the second produced by refining the sparks that fell from Tohu. The blessings "Who sustains" and "for the land" correspond to them.

The manna and the crystalline dew מן וטל דבדולחא

The manna came down with the dew, "a dew of lights" from the crystalline dew in Mocha Stima'ah, above Tohu and Tikkun; so it left no waste and was the food of the generation that received the Torah.

Tohu and Tikkun תהו ותיקון

The world of Tohu, whose levels stood apart and shattered, and the world of Tikkun, whose levels are inter-included. Food comes from the fallen sparks of Tohu, which is why man, from Tikkun, is nourished by them.

The higher unity and the lower unity יחודא עילאה
ויחודא תתאה

True self-nullification, as in Atzilus and in Moshe's "what are we," and the nullification of yesh, in which a separate existence sets itself aside. "Who sustains" draws from the first; the blessing for the land works through the second.

Acknowledgment and blessing הודאה וברכה

"We thank You" is the lower unity, the offering raised from below; "Blessed" is the drawing-down from above. The blessing for the land opens with the first and closes with the second.

Covenant and Torah ברית ותורה

Yesod, the bond that joins "heaven" to "earth," and the Torah, which carries Chochmah down into speech and action; both must be mentioned in the blessing for the land, the covenant first.

Mayin nukvin and mayin duchrin מיינ נוקבין ומיינ
דוכריין

The "feminine waters" that Malchus raises by refining the sparks below, and the "masculine waters" drawn from above in answer, which complete the refinement.

Berachah as bereichah ברכה מלשון בריכה

Blessing as a pool: drawing the encompassing light from concealment into revelation. This is how a person can "bless" G-d, the source of all blessing.

SECTION 1 • 11-2

Two blessings, two breads

1 ואכלת ושבעת¹ וברכת וגו'.² וארז"ל [ואמרו רבותינו זכרונם לברכה] פ"ז [פרק ז'] דברכות (דמ"ח ע"ב) וברכת זו ברכת הזן על הארץ זו ברכת הארץ הטובה זו בונה ירושלים³ כו'.

“And you shall eat and be satisfied, and you shall bless,” etc. Our Sages, of blessed memory, said in chapter 7 of Berachos (48b): “‘And you shall bless’: this is the blessing ‘Who sustains’ (Birkas HaZan); ‘for the land’: this is the blessing for the land; ‘the good’: this is ‘Who builds Jerusalem,’” etc.

The maamar opens with Deuteronomy 8:10, the verse from which the Talmud derives the obligation of Grace after Meals. The Talmud (Berachos 48b) reads its phrases as the blessings: “and you shall bless” is the first blessing, praising G-d “Who sustains” all; “for the land” is the second, the blessing for the land; and “the good” is the third, “Who builds Jerusalem.”

ופריך שם (דמ"ט ע"א) לרבי דאמר אין חותמין בשתיים⁴ ממה שחותמים על הארץ ועל המזון ומשני ארץ דמפקא מזון.

And there (49a) [the Talmud] raises a difficulty against Rabbi, who said that one does not conclude [a blessing] with two [themes], from the fact that we conclude “for the land and for the food”; and it answers: [it means] a land that brings forth food.

Rabbi (Rabbi Yehudah HaNasi) held that a blessing may not close with two separate themes. The Talmud (Berachos 49a) challenges him from the closing of the blessing for the land, “for the land and for the food,” and answers that this is a single theme: the land that produces food.

וצ"ל דלמה לו להזכיר מזון כלל בברכת הארץ דהא לכאורה מזון שייך לברכת הזן שקבעו לה ברכה בפני עצמה.

We need to understand why he needs to mention food at all in the blessing for the land, since food seemingly belongs to the blessing “Who sustains,” for which they established a blessing of its own.

The Alter Rebbe’s question: food already has a blessing of its own, “Who sustains.” Why, then, does the blessing for the land mention food at all, even in its closing words?

אך הענין דהנה איתא שם לעיל מיניה משה תקן להם ברכת הזן בשעה שירד להם מן יהושע תקן להם ברכת הארץ⁵ כיון שנכנסו לארץ כו'

But the explanation is this. It is stated there, just before this: “Moshe instituted for them the blessing ‘Who sustains’ at the time the manna came down for them; Yehoshua instituted for them the blessing for the land once they entered the Land,” etc.

The answer starts from the Talmud’s account of who composed these blessings (Berachos 48b). Moshe composed “Who sustains” when the manna began to fall, and Yehoshua composed the blessing for the land when Israel entered the Land of Israel.

והקשה הרשב"א [הרבי שלמה בן אדרת] שם הובא ב"י [בית יוסף] (סי' קפ"ז) והיא קיי"ל [קיימא לן] בסמוך דברכות אלו דאורייתא נינהו וי"ל [ויש לומר] דמטבע הוא שטבעו להן כו'

And the Rashba raised a difficulty there (quoted in the Beis Yosef, section 187): but we hold, close by, that these blessings are from the Torah! And one may answer that it is the formula that they coined for them, etc.

The Rashba objects: if Grace after Meals is a Torah obligation, how can Moshe and Yehoshua be said to have instituted it? He answers that the Torah commanded the blessings, while Moshe and Yehoshua fixed their wording. The Beis Yosef, Rabbi Yosef Karo’s commentary on the Tur, quotes this in Orach Chaim, section 187.

ע"ש א"כ נוסח ומטבע דברכת הזן שייכא דוקא לענין ירידת המן ולכן מזכירין גם בברכת הארץ

See there. If so, the wording and formula of the blessing “Who sustains” belong specifically to the coming down of the manna. Therefore we mention, in the blessing for the land as well,

From the Rashba’s answer the Alter Rebbe draws a conclusion. The wording of “Who sustains,” composed by Moshe when the manna fell, belongs specifically to the manna.

ועל אכילת מזון וגם חותמין על האכץ ועל המזון אע"פ [אף על פי] שהזכיר מזון בברכת הזן אלא דמטבע ההוא קאי על לחם מן השמים שהוא המן.

“and for the eating of food,” and we also conclude “for the land and for the food,” even though food was mentioned in the blessing “Who sustains”: for that formula refers to bread from heaven, which is the manna.

That is why food is mentioned again in the blessing for the land. The food of the first blessing is the manna, “bread from heaven,” while the food of the second is ordinary food from the earth: the two blessings speak of two different kinds of bread.

2 ומזון שבברכת הארץ הוא קאי על לחם מן הארץ.⁶ אך צ"ל דא"כ מדוע גם עתה החיוב לברך בנוסחא זו שבברכת הזן אע"פ [אף על פי] שאין המן יורד עכשיו כלל.⁷

The food in the blessing for the land refers to bread from the earth. But we need to understand: if so, why is there an obligation even now to bless with this wording of the blessing "Who sustains," although the manna does not come down now at all?

Having said that the food in the blessing for the land is bread from the earth, the Alter Rebbe raises a new question. If the wording of "Who sustains" was composed for the manna, why must we still say it today, when no manna falls?

ולהבין זה יש להקדים ענין המן דכתיב ביה אשר לא ידעת⁸ ולא ידעון אבותיך משמע שהוא בחי' ומדרגה גבוה מאד שאפילו לאבות

To understand this, we must first explain the matter of the manna, of which it is written, "which you did not know, nor did your fathers know." This implies that it is a very lofty level and rank, so that even to the Patriarchs

To answer, he first explains what the manna is. Deuteronomy 8:3 says that G-d fed Israel manna "which you did not know, nor did your fathers know"; the Alter Rebbe reads "your fathers" as the Patriarchs, Avraham, Yitzchak and Yaakov, so the manna must come from a level so high that even they did not know it.

לא נודע בחי' מקור ושרש המן כ"א זהו בחינת משה וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] שהמן ירד בזכות משה⁹ ועיין בזהר פ' אמור (דף ק"ב סע"ב [סוף עמוד ב])¹⁰ ובפ"י הרמ"ז [הרב משה זכות] שם.

the level of the source and root of the manna was not known; rather, this is the level of Moshe, as our Sages, of blessed memory, said, that the manna came down in the merit of Moshe. See the Zohar, Parshas Emor (p. 102, end of side b), and the commentary of the Ramaz there.

The manna's source belonged to the level of Moshe, and the Talmud (Taanis 9a) says the manna came down in Moshe's merit. The Zohar on Parshas Emor and the commentary there of Rabbi Moshe Zacuto (the Ramaz) treat the same point.

וגם צ"ל מ"ש למען הודיעך כי לא¹¹ על הלחם לכוד יחיה האדם כי על כל מוצא פי הוי' יחיה האדם.

We also need to understand what is written, "in order to make you know that not by bread alone does man live, but by everything that comes out of the mouth of Havayah does man live."

A second question concerns the end of the same verse: man lives not by bread alone but by "everything that comes out of the mouth of Havayah." What is this other source of life?

ובלק"ת [ובלקוטי תורה (להאריז"ל)] פי' דר"ל [דרוצה לומר] המוצא פי¹² ה' שבמאכל וזה דוחק קצת (ועמ"ש בזה בזה"א [בוהר חלק א] דר"מ ע"א ח"ב [חלק ב] דפ"א ע"ב ע"ש.¹³ ובח"ג [ובחלק ג] מ"ז ב' קכ"ב ב' קכ"ג א').

In the Likkutei Torah of the Arizal it is explained that it means the utterance of the mouth of Havayah that is in the food; but this is somewhat forced. (See what is written on this in the Zohar, Part I, p. 240a; Part II, p. 81b, see there; and in Part III, 47b, 122b, 123a.)

The Arizal explained that the “utterance of the mouth of Havayah” is the divine word within the food itself, which is what truly sustains. The Alter Rebbe calls this reading somewhat forced here, and points to several Zohar passages on the verse; according to Or HaTorah (cited in the Kehot notes), one of them (Part II, 81b) reads “the mouth of Havayah” as the sound of the shofar.

אך הענין יובן בהקדים ענין תהו ותיקון שבתהו היו בחי' יש ולכן לא היה בהן התכללות

But the matter will be understood by first explaining [the concept of] Tohu (Chaos) and Tikkun (Rectification). In Tohu [the levels] were in a state of yesh (self-standing existence), and therefore there was no inter-inclusion among them;

The explanation begins with two stages of creation in Kabbalah: Tohu (Chaos), an early world of intense light in vessels too narrow to hold it, and Tikkun (Rectification), the ordered world that followed. In Tohu each attribute stood alone as yesh, a self-standing existence, and did not combine with the others.

לכן נק' ז' נקודות וע' מזה כפ' אמור בביאור דכבשים¹⁴ וע"כ נפלו למטה והוא בבחי' שם ב"ן [שם ב"ן] וכמ"ש והארץ היתה תהו¹⁵.

therefore they are called “the seven points” (see on this in Parshas Emor, in the explanation on “lambs”), and therefore they fell below. This is at the level of the Name Ban, as it is written, “and the earth was tohu (chaos).”

Because each attribute of Tohu stood alone, they are called “the seven points,” single points without the interconnection of a full structure, and so they “fell”: their vessels shattered and their sparks descended into the lower worlds. This fall is associated with the divine Name Ban (Havayah spelled out to total 52) and with the verse “the earth was tohu.”

אך האדם הוא מבחי' התיקון שם מ"ה [שם מ"ה] שהוא בחי' ההתכללות וכמבואר בביאור הנ"ל ולפי ששרש עולם התהו משם ס"ג [שם ס"ג] שלמעלה ממ"ה [משם מ"ה] ע"כ האדם ניזון מצומח וחי

Man, however, is from the level of Tikkun, the Name Mah, which is the level of inter-inclusion, as is explained in the explanation mentioned above. And since the root of the World of Tohu is from the Name Sag, which is above Mah, man is therefore nourished by vegetable and animal [life],

Man, by contrast, comes from Tikkun, associated with the Name Mah (45), where the attributes combine and include one another. Since Tohu is rooted in the Name Sag (63), higher than Mah, the plant and animal life that carries its fallen sparks can nourish man, whose own root is lower.

וזהו ענין שעל הלחם יחיה האדם וכמש"ש [וכמה שכתוב שם] וע"פ ראשי המטות ¹⁶ וע"פ ששת ימים תאכל מצות. ¹⁷

and this is the meaning of [the verse] that man lives by bread, as is written there, and on "The heads of the tribes," and on "Six days you shall eat matzos."

This is why "man lives by bread": ordinary food carries sparks whose root is above man's own. The Alter Rebbe refers to his fuller explanations of this in the discourses on "The heads of the tribes" and "Six days you shall eat matzos."

SECTION 2 • 113-6

The manna, above all refinement

3 וזהו ענין לחם מן הארץ בירורים דב"ן [דשם ב"ן] כנ"ל מענין והארץ היתה כו'. ¹⁸ אך ענין כי על כל מוצא כו'

This is the meaning of "bread from the earth": the refinements (beirurim) of Ban, as mentioned above regarding "and the earth was," etc. But as for "but by everything that comes out," etc.:

So "bread from the earth" is food whose sparks fell in the shattering of Tohu, associated with the Name Ban; eating it refines (beirurim) those sparks and raises them. The Alter Rebbe now turns to the second half of the verse, "everything that comes out of the mouth."

הנה ירידת המן ע"י הטל וכתוב מטל השמים ¹⁹ וזהו ג"כ לחם מן השמים ²⁰ ובטל כתיב כי טל אורות ²¹ שנמשך מבחי' אורות שלמעלה מהכלים וא"כ הוא למעלה מתהו ותיקון ובענין עקודים שלמעלה מנקודים כו'

the manna came down by means of the dew, and it is written, "of the dew of heaven"; and this too is "bread from heaven." And of dew it is written, "for a dew of lights," for it is drawn from the level of the lights that are above the vessels. If so, it is above Tohu and Tikkun, like Akudim, which is above Nekudim, etc.

The manna came with the dew, and Yitzchak's blessing speaks of "the dew of heaven," so the manna is "bread from heaven" (Exodus 16:4). Isaiah calls dew "a dew of lights": dew stands for lights above all vessels, and so above both Tohu and Tikkun, which are both worlds of vessels. Kabbalah describes an earlier stage called Akudim ("bound"), in which the lights were bound together in one vessel, before Nekudim ("points"), the world of Tohu.

ועי"כ לא²² היה ממנו פסולת ולא כשאר מזון ששרשו משבה"כ [משבירת הכלים] כי הוא למעלה מבחי' בירורים

Therefore it left no waste, unlike other food, whose root is from the shattering of the vessels; for it is above the level of refinements.

Because the manna came from above the shattering, it held no sparks needing refinement and therefore no waste; the Talmud (Yoma 75b) says it was absorbed entirely in the body. Ordinary food, rooted in the shattered vessels, is a mixture of good to be refined and waste to be discarded.

והוא מבחי' טלא דבדולחא^{23,24} המלוכש במו"ס [במוחא סתימאה] שלמעלה מחכמה דאצילות וז"ש [וזהו שכתוב] ועינו כעין הבדולח²⁵ כוי ועמ"ש מזה ע"פ אכלהו היום²⁶ כוי.

It is from the level of the crystalline dew (tala divedolcha), which is encloded in Mocha Stima'ah (the hidden brain), which is above the Chochmah of Atzilus. This is [the meaning of] what is written, "and its appearance was like the appearance of the bedolach," etc. And see what is written on this on "Eat it today," etc.

The manna's source is the "crystalline dew" (tala divedolcha), a Zohar term for a flow within Mocha Stima'ah, "the hidden brain," the concealed wisdom of Keser above the Chochmah of Atzilus. Numbers 11:7 hints at this: the manna looked like bedolach, the Hebrew form of the Zohar's Aramaic word for crystal.

ועי"ז נאמר כי לא²⁷ על הלחם מן הארץ לבדו בירורים דב"ן [דשם ב"ן] וס, ג יחיה האדם מ"ה [שם מ"ה] דאצילות כי על כל מוצא פי כוי מבחי' שלמעלה מהתהו ותיקון.

About this it is said, "not by bread" from the earth "alone" — the refinements of Ban and Sag — "does man" — Mah of Atzilus — "live, but by everything that comes out of the mouth," etc. — from the level that is above Tohu and Tikkun.

The Alter Rebbe reads the verse with glosses. Man, whose name Adam has the numerical value of Mah (45), does not live by bread from the earth alone, the refined sparks of Ban and Sag, but by what comes from the "mouth" above Tohu and Tikkun, the source of the manna.

(וכענין אתעדלי"ע [אתערותא דלעילא] שלמעלה מאתעדל"ת [מאתערותא דלתתא] שזהו בחי' ומדרגת הטל כמ"ש סד"ה אני ישנה²⁸ כו' וז"ש [וזהו שכתוב] בזהר פ' ויקרא²⁹ (די"ז ע"ב) על שאלת איכה תרעה³⁰ ידי מלה טמירא הוא³¹ כו'.

(This is like an arousal from above, which is above an arousal from below; this is the level and rank of the dew, as is explained at the end of the discourse beginning "I am asleep," etc. And this is what is said in the Zohar, Parshas Vayikra (p. 17b), on the question "Where do You pasture?": "Mine is a hidden matter," etc.)

The parenthesis compares this to an arousal from above that comes beyond any arousal from below, any human initiative; in Chassidus dew is the image of such a gift, since unlike rain it is never withheld. The Alter Rebbe adds the Zohar on Vayikra (17b), which, on the question "Where do You pasture?" (Song of Songs 1:7), speaks of "a hidden matter."

ולכן נאמר בו אשר לא ידעון אבותיך שהם חג"ת [חסד גבורה תפארת] דאצי" אורות בכלים [וי"ל [ויש לומר] כי חג"ת [חסד גבורה תפארת] דאצי" שרשן עד חג"ת [חסד גבורה תפארת] דא"א שמתלבשים באו"א [באבא ואימא] אדם [דעשיה] (דאצי" אורות בכלים

Therefore it is said of it, "which your fathers did not know," for they are Chesed, Gevurah and Tiferes of Atzilus, lights in vessels. [And it may be said that Chesed, Gevurah and Tiferes of Atzilus are rooted as high as Chesed, Gevurah and Tiferes of Arich Anpin, which are enclothed in Abba and Imma, "man" [of Asiyah] (of Atzilus), lights in vessels;

That is why the verse says the manna was unknown to "your fathers." The Patriarchs embody Chesed, Gevurah and Tiferes of Atzilus (Avraham kindness, Yitzchak restraint, Yaakov beauty), lights already invested in vessels. In a bracketed addition the Alter Rebbe adds that these attributes reach up to Chesed, Gevurah and Tiferes of Arich Anpin, yet even these are enclothed in Abba and Imma, within the human-shaped structure ("man") of lights in vessels.

אבל הטל ומן שרשו ממו"ס [ממוחא סתימאה] שאינו מתלבש כו' רק בבחי' שערות ולא בבחי' כלים ואברים ממש

but the dew and the manna have their root in Mocha Stima'ah, which is not enclothed, etc., except in the form of hairs, and not in the form of actual vessels and limbs.

The dew and the manna, by contrast, stem from Mocha Stima'ah, which is not enclothed in a lower level as a limb is. It extends only as "hairs," the Kabbalistic image for thin channels that carry light from a level that itself stays hidden.

והיינו לפי שהוא מבחינת עתיק מבחי' תחתונה שבמאציל וזהו ג"כ ענין וארא אל אברהם³² כו'

This is because it is from the level of Atik, from the lowest level within the Emanator. And this is also the meaning of "I appeared to Avraham," etc.,

This is because Mocha Stima'ah belongs to Atik, the lowest level of the Emanator itself, which stands above everything emanated. The Alter Rebbe connects this with Exodus 6:3, "I appeared to Avraham, to Yitzchak and to Yaakov as Kel Shad-ai."

ושמי הוי' בחינת עתיק שם הויה דלעילא לא נודעתי להם וזהו רק בחינת משה ויקרא הוי' הוי' כו'

ועמ"ש סד"ה ואתחנן.³³

"but by My Name Havayah" — the level of Atik, the Name Havayah of above — "I did not make Myself known to them." And this is only the level of Moshe: "and proclaimed: Havayah, Havayah," etc. And see what is written at the end of the discourse beginning "And I pleaded."

The verse continues, "but by My Name Havayah I did not make Myself known to them": here "My Name Havayah" is the Name as it is in Atik, the source above. That level belonged only to Moshe, to whom the Thirteen Attributes of Mercy, opening "Havayah, Havayah," were proclaimed (Exodus 34:6).

4 וכפשוטו היינו כי האבות הן בחינת מדות דאצילות והמן שרשו מחכמה עילאה לכן נאמר אשר לא ידעון אבותיך כי החכמה המתלבשת במדות אינה ערוך לעצמיות חכמה עילאה עמ"ש בד"ה באתי לגני כו'

Taken simply, it means that the Patriarchs are the level of the emotive attributes (middos) of Atzilus, while the manna has its root in Supernal Chochmah. Therefore it is said, "which your fathers did not know": for the Chochmah that is en clothed in the emotive attributes bears no comparison to the very essence of Supernal Chochmah. See what is written in the discourse beginning "I have come into My garden," etc.

A simpler reading, still inside the bracket: the Patriarchs embody the emotive attributes (middos) of Atzilus, whereas the manna stems from Supernal Chochmah. The wisdom that is invested in the emotions bears no comparison to Chochmah as it is in its own essence, so the Patriarchs did not know the manna's source.

ולכן נק' המדות זעיר אנפין וכמ"ש מזה בענין ק"ש [קריאת שמע] בפרשה ואתחנן ועמ"ש בפרשה וארא בדי"ה וידבר אלקים אל משה³⁴ כו' וארא אל אברהם כו' ע"ש].^{35, 36, 37}

Therefore the emotive attributes are called Z'eir Anpin, as is explained on this regarding the Shema in Parshas Va'eschanan; and see what is written in Parshas Va'eira, in the discourse beginning "And Elokim spoke to Moshe," etc., "I appeared to Avraham," etc. See there.]

That is why the emotive attributes are called Z'eir Anpin, "the small countenance": compared with essential Chochmah they are a lesser revelation. The Alter Rebbe refers to his explanation of the Shema in Parshas Va'eschanan and to the discourse in Va'eira on Exodus 6:2-3, the verses that say the Patriarchs did not know the Name Havayah.

5 ולכן משה תיקן ברכת הזן בשעה שירד המן כי המן נמשך מבחי' מו"ס [מוחא סתימאה] מקור שם מ"ה [שם מ"ה]

Therefore Moshe instituted the blessing "Who sustains" at the time the manna came down, for the manna is drawn from the level of Mocha Stima'ah, the source of the Name Mah;

The first question is now answered. Moshe instituted "Who sustains" for the manna because the manna comes from Mocha Stima'ah, the source of the Name Mah, which is Moshe's own level.

וזהו בחי' משה ונחנו מה³⁸ שהוא בחי' ביטול אמיתי מבחי' יחו"ע [יחודא עילאה]³⁹ ולכן היה כבד פה.⁴⁰

and this is the level of Moshe, "and what (mah) are we," which is the level of true self-nullification (bittul), from the level of the higher unity (yichuda ila'ah). Therefore he was "heavy of mouth,"

Moshe and Aharon said of themselves "and what (mah) are we?" (Exodus 16:7): Moshe's level is Mah, true self-nullification (bittul), which belongs to the higher unity (yichuda ila'ah), where everything is as nothing before G-d. This is why Moshe called himself "heavy of mouth" (Exodus 4:10).

כי פה היינו בחי' גילוי והמשכה והוא בחי' יש לגבי הביטול דמשה ועמ"ש מזה בביאור דאלה מסעי ועמ"ש בפרשה בהעלותך⁴¹ בענין אם את כל דגי הים כו'.⁴²

for "mouth" is the level of revelation and drawing-down, and it is [a state of] yesh relative to the self-nullification of Moshe. See what is written on this in the explanation on "These are the journeys," and see what is written in Parshas Beha'aloscha on "if all the fish of the sea," etc.

Speech reveals and draws outward, and any revelation is a kind of yesh, a "something," compared with Moshe's total self-nullification; so his difficulty with speech reflected the height of his level. The Alter Rebbe refers to the explanation on "These are the journeys" and to Beha'aloscha on "if all the fish of the sea," where Moshe's level is described as too lofty to descend.

6 והנה גם כדי להיות המשכה זו דבחי ח"ע [חכמה עילאה] צ"ל ברכה והמשכה כי עצמות אור א"ס הוא למעלה מעלה גם מבחי ח"ע [חכמה עילאה]

Now, even for this drawing-down of the level of Supernal Chochmah to take place, there must be a blessing and a drawing-down; for the essence of the Infinite Light (Or Ein Sof) is far, far above even the level of Supernal Chochmah,

Even the manna's lofty flow from Supernal Chochmah does not come by itself; it must be drawn down by a blessing. The essence of the Infinite Light is far above even Supernal Chochmah, so Chochmah too must receive a fresh flow from above.

אלא שמברכים וממשיכים להיות ירידה והמשכה זו וזהו ענין בא"י [ברוך אתה ה'] כוי הזן כוי בטובו כוי הכל לשון נסתר

only we bless and draw down, so that this descent and drawing-down may come about. This is the meaning of "Blessed are You, G-d," etc., "Who sustains," etc., "in His goodness," etc. — all in the hidden (third-person) form,

That is the work of our blessing: to bring about this descent. The blessing "Who sustains" opens with "Blessed are You," but then continues in the third person, "Who sustains the whole world in His goodness," as if speaking of One who is hidden.

כי הוא המשכה עליונה מאד וכנודע החילוק בין לשון נוכח לנסתר דנוכח מדבר בהמשכה שמבחי ממכ"ע [ממלא כל עלמין] עלמא דאתגלייא משא"כ לשון נסתר הוא ההמשכה מבחי סוכ"ע.

for it is a very lofty drawing-down. As is known, the difference between the present (second-person) form and the hidden (third-person) form is that the second person speaks of the drawing-down from the level of the light that fills all worlds (memalei kol almin), the revealed world, whereas the third person is the drawing-down from the level of the light that encompasses all worlds (sovev kol almin).

Addressing G-d as "You" corresponds to the light that fills all worlds (memalei kol almin), "the revealed world" that is present to us; speaking of "He" corresponds to the light that encompasses all worlds (sovev kol almin), which stays beyond and hidden. The third-person wording therefore signals a very high drawing-down.

וזהו ענין שמטבע ונוסח דברכת הזן שייך לבחי ומדרגת לחם מן השמים כוי:

This is why the formula and wording of the blessing "Who sustains" belong to the level and rank of "bread from heaven," etc.

So the wording of "Who sustains" fits its subject, the manna, "bread from heaven," which comes from a level above all vessels.

SECTION 3 • ¶7-12

The blessing for the land: refinement from below

7 ב ויהושע תיקן להם ברכת הארץ מלי⁴³ והוא לנוכח שאתה זן כוי ולכן ברכת הארץ מתחלת בנודה לך

בחי הודאה

2. And Yehoshua instituted for them the blessing for the land — Malchus — and it is in the second person: “that You sustain,” etc. Therefore the blessing for the land opens with “We thank You,” the level of acknowledgment,

Section 2 turns to the blessing for the land, composed by Yehoshua. The land stands for Malchus, the attribute through which G-d relates to the world; this blessing addresses G-d directly, in the second person (“that You sustain”), and opens with “We thank You,” an act of acknowledgment.

שהוא בחי ביטול היש יחוי⁴⁴ [יחודא תתאה] מה שאין כן ברכת הזן מתחלת בברוך גילוי יחוי⁴⁴ [יחודא עילאה]

ביטול אמיתי [ועי בזהר ויחי (דרלייז)⁴⁴ בענין יהודה

which is the level of the nullification of yesh, the lower unity (yichuda tata’ah); whereas the blessing “Who sustains” opens with “Blessed,” the revelation of the higher unity (yichuda ila’ah), true self-nullification (bittul). [See the Zohar, Vayechi (p. 237), on the matter of Yehudah;

Acknowledgment is the nullification of yesh: a being that still feels its own existence bows before G-d, which belongs to the lower unity (yichuda tata’ah). “Blessed,” which opens “Who sustains,” reveals the higher unity, the true self-nullification in which creation is as nothing. A bracketed note sends the reader to the Zohar on Yehudah, whose name comes from “acknowledgment.”

וזהו יהודה אתה⁴⁵ לי [לשוין] נוכח עי [עייין] בזהר משפטים (דף קייד ע”א) ועמ”ש ע”פ והקבמנו בני יהודה⁴⁶ כוי בהפטרה דפי במדבר].

and this is “Yehudah, you,” an expression in the second person. See the Zohar, Mishpatim (p. 114a); and see what is written on “And the children of Yehudah shall be gathered,” etc., in the Haftarah of Parshas Bamidbar.]

Yaakov’s blessing, “Yehudah, you [your brothers shall acknowledge]” (Genesis 49:8), speaks to Yehudah in the second person, pairing acknowledgment with direct address. The Alter Rebbe also cites the Zohar on Mishpatim and his discourse on Hosea 2:2, read as the Haftarah of Bamidbar.

וזהו ארץ דמפקא מזון שהם הבירורים דתהו שהמלי' מבררת אותם ועי"ז עולים ונכללים באצילות בבחי' מי"ן [מיין נוקבין] ונמשך מי"ד [מיין דוכרין] ומוחין חדשים

And this is “a land that brings forth food”: these are the refinements of Tohu, which Malchus refines; through this they ascend and are included in Atzilus as mayin nukvin (feminine waters), and mayin duchrin (masculine waters) and new intellect (mochin) are drawn down,

“A land that brings forth food” means that Malchus refines the sparks of Tohu found in food. The refined sparks rise into Atzilus as mayin nukvin, “feminine waters,” the Kabbalistic term for an elevation from below; in response come mayin duchrin, “masculine waters,” a flow from above, and new intellect (mochin).

כמו הלחם שמתברר בקיבה וכבד ועולה ללב כו' ועי"ז ממשיך חיות להיות יחיה האדם ועמ"ש בענין שמע שם ע' ב"ן [שם ב"ן] רפ"ח ששם ב"ן [שם ב"ן] מברר ומעלה הרפ"ח ניצוצים ע"ש.⁴⁷

just as bread is refined in the stomach and liver and ascends to the heart, etc., and through this it draws down life-force (chayus), so that “man shall live.” See what is written on “Shema”: shem (name) [and] ayin; Ban [and] 288: there the Name Ban refines and raises the 288 sparks. See there.

The image is digestion: bread is refined in the stomach and liver, and its best part rises to the heart and gives the person life. On “Shema”: the word divides into shem (340, which is Ban, 52, plus 288) and ayin (70), and the Name Ban refines and raises the 288 sparks that fell in the shattering.

8 ועוד כי המזלות שרשם משמרי האופנים⁴⁸ וגבוה מעל גבוה עד מלי' דאצילות דבר ה' כנז' [כנזכר] בד"ה

Moreover, the mazalos (constellations) have their root in the guardians of the Ofanim, and higher above higher, up to Malchus of Atzilus, “the word of Havayah,” as is mentioned in the discourse beginning

A further reason the land “brings forth food”: the mazalos (constellations), which govern growth, are rooted in the angels called “guardians of the Ofanim,” and through ever higher levels they reach up to Malchus of Atzilus, called “the word of Havayah.”

כי תצא וע' מזה בביאור דראשי המטות שהעשרה מאמרות⁴⁹ שהן חיות הדצ"ח [הדומם צומח חי] הם מבחינת ע"ס [עשר ספירות] דב"ן [דשם ב"ן] דמלי' דאצילות ע"כ נקי' ארץ דמפקא מזון

“When you go out.” And see on this in the explanation of “The heads of the tribes”: the ten utterances, which are the life-force of the inanimate, vegetative and animal [realms], are from the level of the Ten Sefiros of Ban of Malchus of Atzilus. Therefore it is called “a land that brings forth food.”

In the discourse on “The heads of the tribes” the Alter Rebbe explains that the ten utterances of creation, which give life to minerals, plants and animals, come from the Ten Sefiros of the Name Ban within Malchus of Atzilus. That is why Malchus is called “a land that brings forth food.”

וזהו שאנו אומרים בברכת הארץ מזון ועל אכילת מזון שאתה זן כוי דהיינו המשכת הכחל בארץ שהיא בחי מלי לברר הכירורים דרפ"ח ניצוצין ולהעלותם משבה"כ [משבירת הכלים] למעלה.

This is why we say “food” in the blessing for the land, “and for the eating of food, that You sustain,” etc.: that is, drawing the power down into the land, which is the level of Malchus, to refine the refinements of the 288 sparks and raise them up from the shattering of the vessels.

So when the blessing for the land says “for the eating of food, that You sustain,” it draws power into the “land,” Malchus, to refine the 288 sparks that fell in the shattering of the vessels and raise them up.

9 וזהו ג"כ שבכחה זו מתחלת בהודאה ומסתיימת בברכה ומברכים אותך כוי כי ברוך היינו המשכה מבחינת חכמה עילאה ביטול אמיתי משא"כ הודאה הוא בחי יחוי"ת [יחודא תתאה] ביטול היש כנ"ל

This is also why this blessing opens with acknowledgment and closes with blessing, “and we bless You,” etc. For “blessed” is a drawing-down from the level of Supernal Chochmah, true self-nullification, whereas acknowledgment is the level of the lower unity, the nullification of yesh, as mentioned above.

The blessing for the land opens with acknowledgment (“We thank You”) and ends with blessing (“and we bless You”). “Blessed” is a drawing from Supernal Chochmah, true self-nullification, while acknowledgment is the nullification of yesh of the lower unity.

אך גם כדי שיהיה ביטול היש צ"ל ברכה והמשכה לזה מבחי יחוי"ע [יחודא עילאה]⁵⁰ והיינו מבחי ברכת הזן

But even for there to be the nullification of yesh, there must be a blessing and a drawing-down for it from the level of the higher unity, that is, from the level of the blessing “Who sustains”

Even the lower nullification, of a self that exists, needs a flow from above. It must come from the higher unity, which is the blessing “Who sustains.”

דיחוי"ע [דיחודא עילאה] שאומרים תחלה שמשם ממשיכים בחי ברכה ג"כ ברכת הארץ להיות ארץ דמפקא מזון ביטול היש⁵¹ וכמ"ש בזהר ר"פ תזריע (דמ"ב ע"ב)⁵²

of the higher unity, which we say first; for from there the level of blessing is drawn into the blessing for the land as well, so that there may be “a land that brings forth food,” the nullification of yesh. As is said in the Zohar at the beginning of Parshas Tazria (42b)

That is why “Who sustains” is said first: its blessing then flows into the blessing for the land, so that the land can “bring forth food,” the nullification of yesh. The Alter Rebbe cites the Zohar at the beginning of Parshas Tazria.

ע"פ גמלתהו טוב⁵³ שהוא ענין בירור הטוב דרפ"ח ניצוצים אימתי בזמן דאינון ימי השמים נהרין עלה⁵⁴ כו' דהיינו המשכה מבחי' יחוי"ע [יחודא עילאה] ביחוי"ת [ביחודא תתאה] להיות ביטול היש

on “She bestows good upon him”: this is the refinement of the good of the 288 sparks. “When? At the time that those ‘days of heaven’ shine upon her,” etc.: that is, a drawing-down from the level of the higher unity into the lower unity, so that there be the nullification of yesh.

The Zohar reads Proverbs 31:12, “She bestows good upon him,” as the refinement of the good from the 288 sparks, and asks when this happens: when “the days of heaven” shine upon her. Malchus can refine only when light from the higher unity shines into the lower.

וכמו שטל המשים יורד ונמשך ללחלח הארץ כו' וכן מטר השמים ועי"ז מעורר ונותן כח בארץ להצמיח כל מיני מאכל

Just as the dew of heaven comes down and is drawn to moisten the earth, etc., and likewise the rain of heaven, and through this it arouses the earth and gives it power to grow all kinds of food;

An analogy from nature: the earth grows food only because dew and rain come down from the sky and awaken its power to grow.

וגם כמ"ש ממגד תבואות שמש⁵⁵ שע"י שהשמש זורח בארץ ומכה בה בכח כנודע שאויר התחתון הסמוך לארץ חם ביותר מאויר האמצעי כו'

and also as it is written, “with the bounty of the produce of the sun”: when the sun shines on the earth and strikes it with force — as is known, the lower air near the earth is hotter than the middle air, etc. —

So too “the bounty of the produce of the sun” (Deuteronomy 33:14): the sun strikes the earth with force, and the Alter Rebbe notes the known observation that the air nearest the ground is hotter than the air higher up.

על ידי זה מוציאה תבואות הארץ. נמצא אע"פ [אף על פי] שהארץ מפקא מזון ע"י כח הצומח שבה ממאמר תדשא הארץ דשא⁵⁶ כו'.

through this it brings forth the produce of the earth. It follows that although the earth brings forth food through the power of growth within it, from the utterance “Let the earth sprout grass,” etc.,

Thus the earth yields its produce. Its own power of growth comes from the utterance “Let the earth sprout grass” (Genesis 1:11), which was placed within it.

עכ"ז [עם כל זה] הוא דוקא ע"י שמקבלת משמים טל ומטר ואור השמש וכן אין לך עשב מלמטה ⁵⁷ שאין לו מזל מלמעלה המכה בו ואומר לו גדל. ⁵⁸

nevertheless this is only through its receiving dew, rain and the light of the sun from heaven. Likewise, "there is no blade of grass below that has no mazal above that strikes it and tells it, Grow!"

Even so, it grows only by receiving dew, rain and sunlight from above. The Midrash says the same: every blade of grass has a mazal above that strikes it and says, Grow.

כך למעלה אע"ג [אף על גב] דשם ב"ן [שם ב"ן] שהוא בחי' ארץ מברר הבירורים דרפ"ח כנ"ל להיות ביטול היש וזהו ענין לחם מן הארץ

So too above: although the Name Ban, which is the level of "earth," refines the refinements of the 288 [sparks], as mentioned above, so that there be the nullification of yesh — and this is the meaning of "bread from the earth" —

The same holds above. The Name Ban, the "earth," refines the 288 sparks and brings about the nullification of yesh; this is "bread from the earth."

אך הוא ע"י המשכה מבחי' ימי השמים דנהרין עלה והיינו מבחי' טל השמים שזהו ענין ברכת הזן שכנגד המן שהוא בחי' טל

yet this is through a drawing-down from the level of the "days of heaven" that shine upon her, that is, from the level of the dew of heaven, which is the blessing "Who sustains," corresponding to the manna, which is the level of dew.

Yet it can do so only through the light of the "days of heaven," the dew of heaven, which is the blessing "Who sustains" that corresponds to the manna.

וגם משה הוא בחי' שמשא כנודע כמ"ש ע"פ ואתחנן כו' שע"ז דייקא נמשך הכח בארץ לברר ולהיות ביטול היש בבי"ע כו'

Moshe, too, is the level of the sun, as is known, as is explained on "And I pleaded," etc.; and precisely through this the power is drawn into the earth to refine and to bring about the nullification of yesh in Beriah, Yetzirah and Asiyah, etc.

Moshe is called "the sun," as the Alter Rebbe explains in his discourse on "And I pleaded." His influence is what gives the "earth" the power to refine and to bring the nullification of yesh into the lower worlds of Beriah, Yetzirah and Asiyah.

ועמ"ש בפי' שלח בדי"ה והיה לכם⁵⁹ לציצית בענין תכלת נהורא תיכלא שמכלה היש שנמשך מנהורא חיוורא וכענין לזאת יקרא אשה כי מאיש לוקחה⁶⁰ כו' ע"ש באריכות.

And see what is written in Parshas Shelach, in the discourse beginning "And it shall be to you as tzitzis," on techeiles, "the blue light," which consumes the yesh and is drawn from "the white light"; and like "this one shall be called woman, for from man she was taken," etc. See there at length.

In the discourse on tzitzis the Alter Rebbe explains techeiles, the blue thread, as "the blue light" (tichla) that consumes (mechaleh) the yesh, drawn from "the white light" above it. So too woman was "taken from man": the lower receives its power from the higher.

ועד"ז יובן מ"ש בזהר ויגש (דר"ז סע"ב [סוף עמוד ב])^{61,62} ע"פ וברכת את.⁶³ לברכא ליה כו' מ"ט בגין דמזונא כו' דהא במזלא תליא כו'

In the same way one will understand what is said in the Zohar, Vayigash (end of 207b), on "and you shall bless es": "to bless Him," etc. "What is the reason? Because food," etc., "for it depends on mazal," etc.

The Zohar on Vayigash, on "and you shall bless es" (Deuteronomy 8:10), gives the reason for this blessing: food "depends on mazal," on the flow from above.

ע"ש באריכות דהיינו שצריך להמשיך ההמשכה מבחי' יחוד⁶⁴ [יחודא עילאה] בבחי' יחוד⁶⁵ [יחודא תתאה] הנק' את שע"ז יהי ארץ דמפקא מזון כו' וע' בזהר פי' תרומה (דקע"א ע"א).

See there at length. That is, one must draw the drawing-down from the level of the higher unity into the level of the lower unity, which is called es, so that through this there will be "a land that brings forth food," etc. And see the Zohar, Parshas Terumah (171a).

The point is to draw the flow of the higher unity into the lower unity, Malchus, which is called es (את); then the "land" brings forth food. The Zohar on Terumah is also cited.

ומפני שעיקר הכוונה בברכת הארץ בשביל זה הכירור להוציא לחם מן הארץ⁶⁴ אין זה כחותם בשתים אלא חדא היא⁶⁵ ארץ דמפקא מזון כו'.

And since the main intent of the blessing for the land is for the sake of this refinement, "to bring forth bread from the earth," this is not like concluding with two [themes]; rather, it is one: "a land that brings forth food," etc.

This answers the Talmud's question about closing with two themes. The whole purpose of the blessing for the land is this refinement, "to bring forth bread from the earth," so "the land and the food" are one theme: a land that brings forth food.

ופי' על שהנחלת לאבותינו ארץ חמדה טובה ורחבה^{66,67} כי הנה אע"פ [אף על פי] שיחוי"ע [שיחודא עילאה] גבוה מיחוי"ת [מיחודא תתאה] עכ"ז [עם כל זה] הרי תכלית הבריאה שיהיה דירה בתחתונים^{68,69} דייקא שיהיה יש וביטול היש וכנודע מענין ישראל כי שרית עם⁷⁰ אלהים דייקא

The meaning of “for having given our fathers as a heritage a desirable, good and spacious land” is this. Although the higher unity is higher than the lower unity, nevertheless the purpose of creation is that there be a dwelling place specifically among the lower realms, that there be yesh and the nullification of yesh; as is known concerning Yisrael, “for you have striven with Elokim” — specifically —

Next comes the phrase “a desirable, good and spacious land.” Although the higher unity is higher, G-d’s purpose in creation is a dwelling place among the lower realms, where a yesh exists and nullifies itself; so Yaakov’s name Yisrael was given for striving “with Elokim,” the Name of concealment.

כי צחוק עשה לי⁷¹ שם אלקים כוי' כמ"ש בד"ה אני דפי' ציצית ועמ"ש במ"א בד"ה ואתחנן⁷² בענין ישראל מונין ללבנה ומ"ש בד"ה שובה ישראל^{73,74} עד גבי כי עמך הסליחה למען תורא.⁷⁵

for “laughter has the Name Elokim made for me,” etc., as is explained in the discourse beginning “I [am Havayah]” of the passage of tzitzis; and see what is written elsewhere, in the discourse beginning “And I pleaded,” on Israel’s counting by the moon; and what is written in the discourse beginning “Return, O Israel,” at “For with You is forgiveness, so that You may be feared.”

Sarah’s words, “Elokim has made laughter for me” (Genesis 21:6), point the same way: the delight comes specifically through the Name Elokim, the level of concealment. The Alter Rebbe refers to his discourses on tzitzis, on “And I pleaded” (Israel counts its months by the moon), and on “Return, O Israel.”

ומקור המשכת ביטול זה נמשך מבחי' ארץ שהוא בחי' מלי' דאצילות כי זה השער להי⁷⁶ שהיא מקבלת מלמעלה מעלה כי נעוץ סופן^{77,78} כוי' וממנה דייקא נמשך הכח בבי"ע להיות ביטול היש.

The source of the drawing-down of this nullification comes from the level of “land,” which is the level of Malchus of Atzilus — “this is the gate to Havayah” — for she receives from far, far above, for “their end is embedded,” etc.; and precisely from her the power is drawn into Beriah, Yetzirah and Asiyah, so that there be the nullification of yesh.

The power for the nullification of yesh in the lower worlds comes from Malchus of Atzilus, the “land.” Malchus is “the gate to Havayah” (Psalms 118:20), the entrance through which the lower worlds reach G-d, and because, as Sefer Yetzirah says, “their end is embedded in their beginning,” this lowest Sefirah receives from the very highest.

וע"כ נק' ארץ חמדה⁷⁹ ארץ חפץ⁸⁰ פ"י חפץ ורצון שלמעלה שיהיה ביטול היש לאין וכמ"ש בע"ח [בעץ חיים] שמתחלה⁸¹ היה ההמשכה מבחי

Therefore it is called "a desirable land," "a land of desire": that is, the desire and will above that there be the nullification of yesh into ayin (nothingness). As is written in Etz Chaim, at first the drawing-down was from the level of

That is why the Land is called "a desirable land" (Jeremiah 3:19) and "a land of desire" (Malachi 3:12): it expresses G-d's desire that the yesh be nullified into ayin, "nothingness." The Alter Rebbe then cites Etz Chaim for two stages in the divine flow.

כי חפץ חסד הוא⁸² ועכשיו הוא ע"י מעשה התחתונים וע"ז אמר שהנחלת לאבותינו ארץ חמדה כו' "for He desires kindness," whereas now it is through the deeds of the lower beings; and of this it says, "for having given our fathers as a heritage a desirable land," etc.

At first the flow came from G-d's own wish alone, "for He desires kindness" (Micah 7:18); now it comes through the deeds of those below. The blessing's words "for having given our fathers as a heritage a desirable land" allude to this.

[ועמ"ש מה לקמן בפ"י וענין שנקראת ארץ כנען לשון סוחר ועיין במדרש תהלים (ס"י ה') ע"פ למנצח אל הנחילות]⁸³

[And see what is written on this further on, on the meaning and significance of its being called "the land of Canaan," a term for a merchant; and see the Midrash on Psalms (section 5) on "For the conductor, upon the nechilos."]

In a bracketed note the Alter Rebbe refers to a later explanation of why the Land is called "Canaan," a word that also means "merchant." He also cites the Midrash on Psalm 5, whose heading "upon the nechilos" echoes the word for heritage (nachalah).

והיינו להיות בהם ועל ידם העלאה והמשכה זו דדירה בתחתונים והיינו מפני שישראל עלו במחשבה^{84, 85}

That is, so that in them and through them there be this elevation and drawing-down of a dwelling place among the lower realms; and this is because Israel arose in Thought.

The Land was given to Israel so that in them and through them this elevation and drawing-down, a dwelling place among the lower realms, would come about. They can do this because Israel "arose in Thought" (Bereshis Rabbah 1:4): their souls were in G-d's thought before creation.

לכן יש בהם כח להמשיך הגילוי גם למטה וכמ"ש במ"א בביאור ע"פ יונת⁸⁶ כי מחשבה זו הוא בחי מקיף כולל אבי"ע [אצילות בריאה יצירה עשיה] כו'.

Therefore they have the power to draw the revelation down below as well, as is explained elsewhere, in the explanation on "My dove," that this Thought is an encompassing level that includes Atzilus, Beriah, Yetzirah and Asiyah, etc.

Because their root is in that primordial Thought, they can draw the revelation down even here below. That Thought is an encompassing level that includes all four worlds, Atzilus, Beriah, Yetzirah and Asiyah, and so it is present at every level.

11 ולכן מקדימים לומר ברכת הזן זהו כענין הבחי דכי חפץ חסד הוא ואח"כ ברכת הארץ זהו ההמשכה ע"י

Therefore we say the blessing "Who sustains" first: this is like the level of "for He desires kindness"; and afterwards the blessing for the land: this is the drawing-down through

This explains the order of the blessings. "Who sustains," said first, corresponds to "for He desires kindness," the flow that comes from G-d's own wish; the blessing for the land, which follows, corresponds to the flow that comes through human deeds.

מעשה התחתונים ופי' ורחבה כענין רחבה מצותך מאד⁸⁷ להמשיך גילוי בחי סוכ"ע שלמעלה מהקו כו' ועמ"ש בפ' וארא בביאור ע"פ דלכן אמור.

the deeds of the lower beings. And the meaning of "and spacious" is like "Your commandment is exceedingly broad": to draw down the revelation of the level of the light that encompasses all worlds (sovev kol almin), which is above the kav (line of light), etc. See what is written in Parshas Va'eira, in the explanation on "Therefore say."

"And spacious" recalls "Your commandment is exceedingly broad" (Psalms 119:96): through the mitzvos one draws down the revelation of the encompassing light (sovev kol almin), which is above the kav, the measured line of light that enters the worlds. The Alter Rebbe refers to his explanation on "Therefore say" in Parshas Va'eira.

12 וזהו ועל שהוצאתנו מארץ מצרים בחיי מיצר וגבול כוי ותחלה ומברכים אותך אנחנו ביי [בית יוסף] ואח"כ יתברך שמך בפי כל חי ועמ"ש מזה סד"ה וכל העם רואים.⁸⁸

And this is “and for having brought us out of the land of Egypt,” the level of constriction and limitation, etc. And first “and blessing You” — we, the children of Israel — and afterwards “may Your Name be blessed in the mouth of every living being.” See what is written on this at the end of the discourse beginning “And all the people saw.”

The blessing also thanks G-d “for having brought us out of the land of Egypt”: Mitzrayim (Egypt) is read as meitzar, “constriction” and limitation. Its order, first “and blessing You,” said by Israel, and only then “may Your Name be blessed in the mouth of every living being,” shows the flow beginning with Israel and reaching all.

וזהו שאנו אומרים פסוק זה דואכלת ושבעת וברכת⁸⁹ בברכת הארץ כי עיקר המשכה דברכת הזן⁹⁰ ג"כ בשביל ברכת הארץ דהיינו שמיחו"ע [שמיחודא עילאה] נמשך הכח ועוז לי חו"ת שיהיה ביטול היש

This is why we say this verse, “And you shall eat and be satisfied, and you shall bless,” in the blessing for the land: for the main purpose of the drawing-down of the blessing “Who sustains,” too, is for the sake of the blessing for the land; that is, from the higher unity the power and strength are drawn to the lower unity, so that there be the nullification of yesh.

This is why the verse “And you shall eat and be satisfied, and you shall bless” is recited within the blessing for the land: even the flow of “Who sustains” exists for the sake of the blessing for the land. The higher unity gives the lower unity the power for the nullification of yesh.

והנה גם בימי משה קודם שנכנסו לארץ הזכירו ברכת הארץ על בחיי ביטול היש אלא שאז היתה בנוסח אחר

Now even in the days of Moshe, before they entered the Land, they mentioned the blessing for the land, for the level of the nullification of yesh, only it was then in a different wording,

Already in Moshe's time, before Israel entered the Land, they mentioned the theme of the blessing for the land, the nullification of yesh, but in a different wording.

וגם נכללת תוך ברכת הזן שעל המן וכמ"ש המ"א [המגן אברהם] (סי' קצ"א) דמדאורייתא די כשיברך על שלשתן ברכה אחת כוי

and it was also included within the blessing “Who sustains” said over the manna, as the Magen Avraham writes (section 191), that by Torah law it suffices if one says a single blessing for all three, etc.;

It was also included within the blessing “Who sustains” said over the manna. The Magen Avraham (on Orach Chaim 191) writes that by Torah law a single blessing covering all three themes suffices.

אלא שאחר כך כשפסק ירידת המן ונכנסו לארץ תיקן יהושע ברכת הארץ להיות ברכה בפ"ע [בפני עצמו] כו'. ומתורץ קושיית הרשב"א [הרבי שלמה בן אדרת]:

only afterwards, when the manna stopped coming down and they entered the Land, Yehoshua instituted the blessing for the land as a blessing of its own, etc. And so the Rashba's difficulty is resolved.

Only when the manna stopped and Israel entered the Land did Yehoshua make the blessing for the land a separate blessing. This answers the Rashba's question: the Torah obligation always included the theme, and Yehoshua fixed its separate form and wording.

SECTION 4 • ¶13-18

Covenant and Torah

13 ג וזהו ג"כ שצריך שיזכיר בה ברית⁹¹ ותורה. ואם לא הזכיר לא יצא י"ח [ידי חובתו]. והענין כי

3. This is also why one must mention covenant and Torah in it, and if he did not mention them he has not fulfilled his obligation. The explanation is this:

Section 3 explains another law: the blessing for the land must mention the covenant (of circumcision) and the Torah, and one who omits them has not fulfilled his obligation (Berachos 49a).

הנה המשכה זו מבחי"י יחו"ע [יחודא עילאה] דח"ע [דחכמה עילאה] שהוא ברכת הזן. שיומשך המשכה זו ביחו"ת [ביחודא תתאה] בברכת הארץ זהו ע"י ברית ותורה.

this drawing-down from the level of the higher unity of Supernal Chochmah, which is the blessing "Who sustains" — for this drawing-down to be drawn into the lower unity in the blessing for the land is through covenant and Torah.

The reason: the flow of the higher unity, Supernal Chochmah, which is the blessing "Who sustains," reaches the lower unity of the blessing for the land only through the covenant and the Torah.

כי הנה משה אמר כי כבד פה וכבד לשון אנכי⁹² כו' ופ"י בזהר⁹³ כבד פה לגבי אורייתא דבעל פה כבד לשון לגבי תורה שבכתב.

For Moshe said, "for I am heavy of mouth and heavy of tongue," etc., and the Zohar explains: "heavy of mouth" with regard to the Oral Torah, "heavy of tongue" with regard to the Written Torah.

Moshe said he was "heavy of mouth and heavy of tongue" (Exodus 4:10). The Zohar reads the two phrases as the two parts of the Torah: "heavy of mouth" concerning the Oral Torah, "heavy of tongue" concerning the Written Torah.

14 והיינו כי מלי פה⁹⁴ תורה שבעל פה קרינן לה⁹⁵ שהיא בחי' הגילוי למטה וגם תורה שבכתב דמח"ע [דמחכמה עילאה] נפקת^{96.97.98} מ"מ היא המתלבשת בז"א

That is: "Malchus is the mouth; we call it the Oral Torah," which is the level of revelation below. The Written Torah too, though it "issues from Supernal Chochmah," is nevertheless what is en clothed in Z'eir Anpin,

The Tikkunei Zohar says, "Malchus is the mouth; we call it the Oral Torah": the Oral Torah is revelation at the lowest level. The Written Torah "issues from Supernal Chochmah," yet even it is clothed in Z'eir Anpin, the emotive attributes.

שהוא בחי' המדות כשר ופסול כמ"ש במ"א בד"ה השמים כסאי כו' ומשה הוא עצמיות ח"ע [חכמה עילאה] which is the level of the emotive attributes (middos): fit and unfit, as is explained elsewhere in the discourse beginning "The heavens are My throne," etc. And Moshe is the very essence of Supernal Chochmah

So the Torah speaks in terms of "fit and unfit," categories that belong to the emotive attributes, as explained in the discourse "The heavens are My throne." Moshe, by contrast, embodies Supernal Chochmah in its very essence.

כמו שדבוקה למעלה בשרשה וע"כ לא יכול לישפל להיות בבחלי' ההמשכה והגילוי למטה כ"א להיות קשור במקורו כו' ועמ"ש מזה בביאור ע"פ יונתי

as it cleaves above, in its root; therefore he could not lower himself to be at the level of drawing-down and revelation below, but only to be bound to his source, etc. See what is written on this in the explanation on "My dove."

Moshe's Chochmah clings to its root above. So he could not lower himself into drawing-down and revelation below, only remain bound to his source; this is why he was "heavy of mouth."

אלא שהקב"ה השיבו ואנכי אהיה עם פ"ך⁹⁹ כו' ונמצא שהתורה היא הממוצע המחבר וממשיך מבחי' עצמיות ח"ע [חכמה עילאה] חכמה סתימאה בבחי' ח"ת [חכמה תתאה]

But the Holy One, blessed be He, answered him, "and I will be with your mouth," etc. It follows that the Torah is the intermediary that connects and draws down from the level of the essence of Supernal Chochmah, the hidden Chochmah (Chochmah Stima'ah), into the level of the lower Chochmah (Chochmah Tata'ah),

G-d answered him, "and I will be with your mouth" (Exodus 4:12). The Torah, then, is the intermediary that joins and draws the essence of Supernal Chochmah, the hidden Chochmah, into the lower Chochmah.

שהיא בחי מלי ועמ"ש כה"ג [כהאי גוונא] ע"פ יונתי שהתורה היא המחברת בחי מקור נש"י [נשמות ישראל] שעלו במחשבה עם בחי הנשמה המתפשטת בגוף ולמעלה זהו התחברות והמשכה מבחי ח"ס [חכמה סתימאה] וכתר במלי דאצילות שהתחברות זו היא ע"י התורה

which is the level of Malchus. See what is written along these lines on "My dove": the Torah connects the level of the source of the souls of Israel, which arose in Thought, with the level of the soul as it spreads into the body; and above, this is the connection and drawing-down from the level of the hidden Chochmah and Keser (the Crown) into Malchus of Atzilus, and this connection is through the Torah,

The lower Chochmah is Malchus. Likewise, in the explanation on "My dove," the Torah joins the source of the souls of Israel, which arose in G-d's Thought, with the soul as it is clothed in the body; above, it joins the hidden Chochmah and Keser with Malchus of Atzilus.

שהיא חכמה דאצילות ועמ"ש בד"ה למען תירא את ה' ועד"ז הוא כאן שהמשכה מבחי ברכת הזן which is the Chochmah of Atzilus. See what is written in the discourse beginning "So that you may fear Havayah." In the same way here: the drawing-down from the level of the blessing "Who sustains,"

This joining is through the Torah, which is the Chochmah of Atzilus. The same applies here, to the flow of the blessing "Who sustains."

שהוא בחי מן שנמשך ממו"ס [ממוחא סתימאה] טלא דבדולחא שיומשך במלי דאצילות שהיא בחי הארץ זהו ע"י התורה שמבחי חב"ד [חכמה בינה ודעת] דו"א

which is the level of the manna, drawn from Mocha Stima'ah, the crystalline dew — for it to be drawn into Malchus of Atzilus, which is the level of "the land," is through the Torah, which is from the level of Chochmah, Binah and Daas of Z'eir Anpin.

The flow of the manna, from the "crystalline dew" of Mocha Stima'ah, reaches Malchus of Atzilus, the "land," through the Torah, which comes from Chochmah, Binah and Daas of Z'eir Anpin. That is why the blessing for the land mentions Torah.

וזהו חכמות בחוץ תרונה¹⁰⁰ שלהיות הגילוי בחוץ היינו בבי"ע זהו דייקא על ידי חכמות היינו ב' בחי' חכמה היינו שלהיות ההמשכה מחכמה עילאה זהו ע"י התורה ותמלא כדה¹⁰¹ כוי

And this is “Wisdoms cry aloud outside”: for there to be revelation outside, that is, in Beriah, Yetzirah and Asiyah, is precisely through “wisdoms,” that is, two levels of wisdom; that is, for there to be the drawing-down from Supernal Chochmah is through the Torah — “and she filled her pitcher,” etc.

Proverbs 1:20 says “Wisdoms cry aloud outside”: the plural means two levels of Chochmah, Supernal and lower, and revelation reaches “outside,” the worlds of Beriah, Yetzirah and Asiyah, only through both. The Alter Rebbe adds “and she filled her pitcher” (Genesis 24:16), Rivkah drawing water at the well, as an image of this drawing-down through the Torah.

ועמ"ש מזה בד"ה זכור את יום השבת¹⁰² לקדשו ועיין במק"מ [במקדש מלך] בפ"י הזהר פ' תולדות (דקמ"א ע"ב) מענין פ"י חכמות בחוץ וע' לקמן.

See what is written on this in the discourse beginning “Remember the Shabbos day to sanctify it,” and see the Mikdash Melech in the commentary on the Zohar, Parshas Toldos (141b), on the meaning of “Wisdoms outside”; and see further on.

He refers to his discourse on “Remember the Shabbos day,” and to the Mikdash Melech, a commentary on the Zohar, on the Zohar's reading of “Wisdoms outside” in Parshas Toldos.

ועד"ז יובן המדרש רבה (פ' ויחי פרשה צ"ח) ד"א [דבר אחר] יששכר חמור גרם¹⁰³ פירותיו של יששכר גסין¹⁰⁴ היו כוי

In the same way one will understand the Midrash Rabbah (Parshas Vayechi, chapter 98): “Another explanation: ‘Yissachar is a strong-boned donkey’: the fruits of Yissachar were large,” etc.,

The Midrash (Bereishis Rabbah 98:12) reads Yaakov's blessing “Yissachar is a strong-boned donkey” (Genesis 49:14) as praise of Yissachar's land: its fruits were large.

ע"י שהיו עוסקים בתורה כוי ע"ש והיינו כי ברכת הארץ הוא ע"י תורה דייקא מטעם הנ"ל

“because they occupied themselves with Torah,” etc. See there. That is, the blessing for the land comes precisely through Torah, for the reason mentioned above.

In the Midrash, Israel told the nations who marveled at those fruits that their owners' occupation with Torah was more marvelous still. The Alter Rebbe draws from this that the blessing of the land comes precisely through Torah.

(ובאופן אחר י"ל [יש לומר] הפי בענין חכמות בחוץ שכדי להיות ההמשכה מבחי חכמה עילאה בחוץ במלי מקור דבי"ע צ"ל ע"י [עתיק יומין] המשכה מח"ס [מחכמה סתימאה] דעתיק שלמעלה

(In another way one may explain "Wisdoms outside": for the drawing-down from the level of Supernal Chochmah to be outside, in Malchus, the source of Beriah, Yetzirah and Asiyah, there must be a drawing-down from the hidden Chochmah of Atik, which is above

A second, parenthetical reading of "Wisdoms outside": for Supernal Chochmah to reach "outside," into Malchus, the source of Beriah, Yetzirah and Asiyah, there must be a flow from a still higher level, the hidden Chochmah of Atik.

מחכמה עילאה דאצי דקמיה שוין אצילות ובי"ע ע"כ משם דייקא נמשך הכח להיות ההמשכה גם בחוץ וכענין המגביהי לשבת^{105, 106} כו' המשפילי כו' וכ"מ [וכן משמע] הפי באדרא)

the Supernal Chochmah of Atzilus, for before Him Atzilus and Beriah, Yetzirah and Asiyah are equal; therefore precisely from there the power is drawn for the drawing-down to be outside as well, like "Who is enthroned on high," etc., "Who looks down low," etc. And so the meaning is implied in the Idra)

Atik is above the Supernal Chochmah of Atzilus, and before it Atzilus and the lower worlds are equal, so only from there can light reach even the lowest. Psalms 113:5-6, "Who is enthroned on high, Who looks down low," expresses this, and the Idra of the Zohar implies the same reading.

(דקל"א בי¹⁰⁷ ודק"מ ע"א) ובפי' ואתחנן (דרס"ב ע"א) ועמ"ש מזה לעיל בפי' בהעלותך ועד"ז יש לומר ג"כ בענין הזכרת תורה בברכת הארץ

(131b and 140a), and in Parshas Va'eschanan (262a). See what is written on this above, in Parshas Beha'aloscha. Along the same lines it may also be said regarding the mention of Torah in the blessing for the land:

The Alter Rebbe gives the Idra's pages (131b and 140a) and the Zohar on Va'eschanan (262a), and refers to his discussion in Beha'aloscha. He then applies the same idea to the mention of Torah in the blessing for the land.

כי אע"ג [אף על גב] דהתורה נק' נובלות חכמה¹⁰⁸ כנ"ל בענין השמים כסאי כו' ובענין כבד פה כו'. although the Torah is called "the fallen fruit (novlos) of wisdom," as mentioned above regarding "The heavens are My throne," etc., and regarding "heavy of mouth," etc.,

The Midrash calls the Torah "the fallen fruit of wisdom above" (Bereishis Rabbah 17:5), a lesser offshoot of Supernal Chochmah, as mentioned earlier in connection with "The heavens are My throne" and "heavy of mouth."

אך באמת כדי להיות בחי' ירידה והמשכה מחכמה עילאה בבחי' זו זהו ע"י המשכה מלמעלה לה מעלה מהחכמה וכמ"ש במ"א באריכות דוגמא לזה מענין וידבר שלשת אלפים משל¹⁰⁹ כוי בד"ה לך לך מארצך.¹¹⁰

yet in truth, for there to be a descent and drawing-down from Supernal Chochmah into this level is through a drawing-down from far above Chochmah; as is explained at length elsewhere, with an example of this from "And he spoke three thousand parables," etc., in the discourse beginning "Go for yourself from your land."

Yet for Supernal Chochmah to descend even into this lesser form requires a flow from far above Chochmah. The Alter Rebbe gives an example in his discourse "Go for yourself": Shlomo spoke "three thousand parables" (I Kings 5:12), for only a great mind can clothe its wisdom in things far below it.

15 וזהו ענין ואנכי אהיה עם פיך. וכמ"ש ג"כ בד"ה ואהיה אצלו אמן^{111, 112} דהתורה משבחת א"ע [את עצמן] במעלתה זו שתוכל לירד להיות בחי' אמן פדגוג^{113, 114} מה שמשא לא יכול לירד להיות בבחינה זו כמ"ש¹¹⁵

And this is the meaning of "and I will be with your mouth." As is also explained in the discourse beginning "And I was with Him as an amon," the Torah praises itself for this quality of hers, that she can descend to be at the level of amon, a tutor — which Moshe could not descend to be, at this level, as it is written,

This is the meaning of G-d's promise, "and I will be with your mouth." In the discourse on Proverbs 8:30, "And I was with Him as an amon," the Torah praises itself as an amon, which the Midrash explains as a tutor who carries and raises a child; this is just what Moshe said he could not be.

כי תאמר אלי שאהו בחיקך¹¹⁶ כאשר ישא האומן כוי אלא שזהו ע"י המשכה מבחי' אנכי מי שאנכי דייקא.

"that You should say to me, Carry them in your bosom, as the nurse carries," etc. Only, this is through a drawing-down from the level of Anochi ("I"), "Who I am," specifically.

Moshe said, "that You should say to me, Carry them in your bosom, as the nurse carries the suckling" (Numbers 11:12): he could not descend to tend the people in this way. The Torah can, because its descent is drawn from Anochi, "I," G-d's very Self, "Who I am."

16 וז"ש [וזהו שכתוב] במדרש רבה¹¹⁷ ע"פ אלה הדברים אשר דבר משה¹¹⁸ עד שלא זכה לתורה כתיב לא איש דברים אנכי¹¹⁹ כיון שזכה לתורה¹²⁰ כו' אלה הדברים אשר דבר משה.

This is what is said in the Midrash Rabbah on "These are the words that Moshe spoke": "Before he merited the Torah, it is written, 'I am not a man of words'; once he merited the Torah," etc., "These are the words that Moshe spoke."

The Midrash (Devarim Rabbah 1:1) observes that before Moshe received the Torah he said "I am not a man of words" (Exodus 4:10), but once he merited the Torah his tongue was healed, and Deuteronomy opens, "These are the words that Moshe spoke."

נמצא שאע"פ [שאף על פי] שבח"י היותו כבד פה ולא איש דברים זהו מצד היותו מבח"י חכמה עילאה שא"א לבא בגילוי ההשתלשלות בבח"י פה ודבור עכ"ז [עם כל זה] מה שע"י התורה זכה להיות מדבר אלה הדברים כו' זהו בח"י עליונה יותר.

It follows that although his being "heavy of mouth" and "not a man of words" stems from his being of the level of Supernal Chochmah, which cannot come into the revelation of the chain of descending worlds (hishtalshelus) at the level of mouth and speech, nevertheless, that through the Torah he merited to speak "these words," etc., is a higher level still.

Moshe's difficulty in speaking came from his height: Supernal Chochmah cannot appear within the chain of worlds as speech. That through the Torah he came to speak "these words" shows a level higher still, one able to bring even Chochmah into speech.

17 ואיך הוא אלא ודאי מפני שכדי להיות המשכה זו מבח"י ח"ע [חכמה עילאה] בבח"י דבור זהו ע"י המשכה מבח"י הכתר שלמעלה גם מח"ע [מחכמה עילאה] וכמ"ש כה"ג [כהאי גוונא] במ"א ע"פ ארוממך¹²¹ ה' כי דליתני.¹²²

And how is this? Surely it is only because, for this drawing-down from the level of Supernal Chochmah into the level of speech, there must be a drawing-down from the level of Keser (the Crown), which is above even Supernal Chochmah, as is explained along these lines elsewhere, on "I will exalt You, Havayah, for You have drawn me up."

How is this possible? Only a flow from Keser, the level above Chochmah, can draw Chochmah into speech; the higher the source, the lower it can reach. The Alter Rebbe explains this elsewhere on "I will exalt You, Havayah, for You have drawn me up" (Psalms 30:2).

ועדיין י"ל [יש לומר] ג"כ ענין הזכרת תורה בברכת הארץ כי לחם מן השמים היינו ז"א דאצילות וח"ע [וחכמה עילאה] ואע"ג [ואף על גב] דשרשו מטלא דבדולחא היינו ששרשו משם

In the same way one may also explain the mention of Torah in the blessing for the land. For “bread from heaven” is Z’eir Anpin of Atzilus and Supernal Chochmah; and although its root is from the crystalline dew, that is, its root is from there,

The same idea explains why Torah is mentioned in the blessing for the land. “Bread from heaven,” the manna, is Z’eir Anpin of Atzilus and Supernal Chochmah, though its root is higher still, in the “crystalline dew.”

אבל עכ"ז [עם כל זה] נקי לחם מן השמים שהמשככתו למטה הוא במח"י [בבחינה] שמים דהיינו ז"א דאצילות וכדי להיות המשכה מבחי"י זו בארץ

nevertheless it is called “bread from heaven,” because its drawing-down below is at the level of “heaven,” that is, Z’eir Anpin of Atzilus. And for there to be a drawing-down from this level into the “land,”

Even so it is called “bread from heaven,” because on its way down it passes through “heaven,” Z’eir Anpin of Atzilus. The question is how this flow reaches further, into the “land.”

דהיינו ברכת הארץ זהו ע"י התורה כענין ואנכי אהיה עם פ"ך דגבי משה וזהו ואכלת ושבעת וברכת את¹²³ ה'.

that is, the blessing for the land, is through the Torah, as with “and I will be with your mouth” said of Moshe. And this is “And you shall eat and be satisfied, and you shall bless es Havayah.”

It reaches the land, in the blessing for the land, through the Torah, just as G-d told Moshe, “I will be with your mouth.” This is the meaning of the verse “and you shall bless es Havayah.”

את דייקא דהיינו בחי"י דבור העליון שהוא בחי"י כ"ב אותיות מאל"ף ועד תי"ו וכמ"ש במ"א הנה להיות ברכה זו צ"ל על ידי התורה.

Es specifically: that is, the level of the supernal speech, which is the level of the twenty-two letters from alef to tav, as is explained elsewhere. Thus, for this blessing to be, it must be through the Torah.

The word es (את), alef-tav, stands for the twenty-two letters from alef to tav, the “supernal speech.” So a blessing that reaches the level of speech must come through the Torah.

ולקמן נתבאר דפ"י חכמות בחוץ היינו ח"ע [חכמה עילאה] וח"ת [וחכמה תתאה] שהיא בחי' מל' וכ"מ [וכן משמע] הפי' בזהר פ' תולדות שם.

Further on it is explained that the meaning of "Wisdoms outside" is Supernal Chochmah and the lower Chochmah, which is the level of Malchus; and so the meaning is implied in the Zohar, Parshas Toldos, there.

The Alter Rebbe notes that further on "Wisdoms outside" is explained as Supernal Chochmah and the lower Chochmah, which is Malchus, in line with the Zohar on Toldos.

וענין חיוב הזכרת ברית¹²⁴ בברכת הארץ יובן ע"ד מ"ש בזהר פרשת מקץ (דקצ"ח ע"א) ע"פ ויוסף הוא השליט על הארץ¹²⁵ ונהיר לה וזן לה הוא המשביר לכל עם הארץ

The obligation to mention the covenant in the blessing for the land will be understood along the lines of what is said in the Zohar, Parshas Mikeitz (198a), on "And Yosef was the ruler over the land" — he illuminates her and nourishes her — "he is the provider for all the people of the land,"

Now the covenant. The Zohar on Mikeitz reads "And Yosef was the ruler over the land ... he is the provider for all the people of the land" (Genesis 42:6) as Yosef illuminating and nourishing the "land," Malchus.

דהא ההוא נהר דנגיד ונפיק מיניה אתזנו כולהו דהיינו כי עיקר הממשיך ומשפיע בבחי' הארץ שהיא המל' הוא יוסף צדיק עליון (וכמ"ש ג"כ עוד בזהר פרשה וישלח דקס"ח)

"for that river which flows and goes forth: from it all are nourished." That is, the main one who draws down and bestows into the level of "land," which is Malchus, is Yosef, the supernal tzaddik (as is also said further in the Zohar, Parshas Vayishlach, p. 168).

The Zohar explains that from "that river which flows and goes forth" all are nourished. Yosef, the "supernal tzaddik," is Yesod, the main channel that brings the flow into Malchus, and the covenant of circumcision is the sign of Yesod.

ואי תימא יוסף אמאי יתיר מכולהו אלא ודאי יוסף בלחודוי ככולהו בגין דאיקרי צדיק ודא הוא דאנהר לסיהרא יתיר מכולהו כו'

"And if you ask, why Yosef more than all of them? But surely Yosef alone is like all of them, because he is called tzaddik, and he it is who illuminates the moon more than all of them," etc.

The Zohar on Vayishlach asks why Yosef is singled out above the other tribes, and answers that Yosef alone is like all of them, because he is called tzaddik and illuminates the "moon," Malchus, more than all of them.

ע"ש ובזהר ויצא (דקס"ב סע"ב [סוף עמוד ב])¹²⁶ והיינו כמ"ש לך ה' הגדולה והגבורה כו' כי כל בשמים ובארץ
לך ה' הממלכה כו' כי

See there; and in the Zohar, Vayeitzei (end of 162b). And this is as it is written, "Yours, Havayah, are the greatness and the might," etc., "for all that is in heaven and on earth; Yours, Havayah, is the kingship," etc. For

The Alter Rebbe adds the Zohar on Vayeitzei, and then the verse "Yours, Havayah, are the greatness and the might ... for all that is in heaven and on earth; Yours, Havayah, is the kingship" (I Chronicles 29:11).

הנה לך ה' הגדולה היינו שהמדות דאצילות הן בבחי' לך בבחי' ביטול ממש לאור א"ס ב"ה דלאו מכל
אלין מדות¹²⁷ איהו כלל¹²⁸ וזהו בחי' יחוי"ע [יחודא עילאה].^{129, 130}

"Yours, Havayah, are the greatness" means that the emotive attributes (middos) of Atzilus are in a state of "Yours," a state of actual self-nullification before the Infinite Light (Or Ein Sof), blessed be He, Who is not any of these attributes at all; and this is the level of the higher unity (yichuda ila'ah).

"Yours, Havayah, are the greatness" refers to the emotive attributes of Atzilus as wholly nullified before the Infinite Light, which, as the Tikkunei Zohar says, is "not any of these attributes at all." This is the higher unity.

18 ולך ה' הממלכה זהו יחוי"ת [יחודא תתאה] ביטול היש והמשכת הביטול מיחוי"ע [מיחודא עילאה] ליחוי"ת

[ליחודא תתאה] זהו ע"י כי כל בשמים ובארץ ותרגו מו דאחיד בשמיא וארעא^{131, 132, 133} שהוא בחי' יסוד¹³⁴

המקשר וממשיך מבחי' שמים שהוא יחוי"ע [יחודא עילאה] לבחי' ארץ שהוא יחוי"ת [יחודא תתאה]

"And Yours, Havayah, is the kingship": this is the lower unity, the nullification of yesh. And the drawing of the nullification from the higher unity to the lower unity is through "for all that is in heaven and on earth," which the Targum renders "that holds fast to heaven and earth": this is the level of Yesod (foundation), which binds and draws from the level of heaven, which is the higher unity, to the level of earth, which is the lower unity.

"Yours, Havayah, is the kingship" is the lower unity, the nullification of yesh in Malchus. Between them stands "for all that is in heaven and on earth," rendered "that holds fast to heaven and earth": Yesod, which binds heaven, the higher unity, to earth, the lower. The Kehot note observes that this rendering is the Zohar's own and is found in no Targum.

ולכן צריך שיקדים ברית לתורה בברכת הארץ והוא ע"ד מ"ש בפע"ח [בפרי עץ חיים] שער הסוכות ¹³⁵ פ"ב [פרק ב'] בפ"י מכל מלמדי השכלתי ¹³⁶ שבח"י כל הוא המלמד וממשיך התורה בבחי' מל' ונקרא משכיל על דבר ¹³⁷ ע"ש

Therefore one must mention the covenant before the Torah in the blessing for the land. This is along the lines of what is said in Pri Etz Chaim, Sha'ar HaSukkos, chapter 2, on the meaning of "From all my teachers I have gained understanding": the level of "all" is the teacher, which draws the Torah into the level of Malchus, and is called "he who understands a matter." See there.

Since the covenant, Yesod, is what links higher and lower, it must be mentioned before the Torah. The Arizal (Pri Etz Chaim) reads "From all my teachers I have gained understanding" (Psalms 119:99) as "all," Yesod, being the teacher that draws the Torah into Malchus, which is called "he who understands a matter" (Proverbs 16:20).

וזהו ותקם את דברך כי צדיק אתה ¹³⁸ כו' ועיין בזהר פ' תרומה (דף קס"ח ע"ב) מענין ברית ותורה בברכת הארץ.

And this is "And You fulfilled Your words, for You are righteous," etc. And see the Zohar, Parshas Terumah (p. 168b), on covenant and Torah in the blessing for the land.

So Nehemiah 9:8 says, "and You fulfilled Your words, for You are righteous (tzaddik)": the tzaddik, Yesod, brings "Your words" to fulfillment. The Zohar on Terumah discusses covenant and Torah in the blessing for the land.

ובתולעת יעקב כ' [כתב] וצריך להזכיר בה ברית ותורה סוד שלום ואמת הדבקים בארץ החיים ומהם היא נשפעת

And in Tola'as Yaakov he wrote: "One must mention covenant and Torah in it — the mystery of peace and truth, which cleave to the Land of Life, and from them it receives its flow;

Tola'as Yaakov, Rabbi Meir ibn Gabbai's Kabbalistic commentary on the prayers, explains that covenant and Torah are the mystery of "peace and truth" (in Kabbalah, Yesod and Tiferes), which cleave to Malchus, "the Land of Life," and give it its flow.

וצריך להקדים ברית לתורה כי כן הסדר ממטה למעלה ועוד כי הברית הוא הפתח ליכנס לתורה עכ"ל [עד כאן לשונו] ועמ"ש בד"ה

and one must mention the covenant before the Torah, for such is the order from below upward; and further, the covenant is the gateway by which to enter the Torah." End of quote. And see what is written in the discourse beginning

He adds that the covenant comes first because the order is from below upward, and because the covenant is the gateway into the Torah. The Alter Rebbe refers to his discourse "To understand the matter of the heart."

להבין ענין הלב גבי ברוך שהוא יסוד אבא כו' וע' בלק"ת [בלקוטי תורה (להאריז"ל)] פ' עקב¹³⁹ ע"פ ארץ זית שמן¹⁴⁰ ועיין בזח"ג [בזהר חלק ג] בחקתי (דק"ג סע"ב [סוף עמוד ב])¹⁴¹

"To understand the matter of the heart," regarding "Blessed," which is Yesod of Abba, etc.; and see the Arizal's Likkutei Torah, Parshas Eikev, on "a land of olive oil"; and see the Zohar, Part III, Bechukosai (end of 113b),

That discourse connects "Blessed" with Yesod of Abba. He also cites the Arizal's Likkutei Torah on "a land of olive oil" (Deuteronomy 8:8) and the Zohar on Bechukosai.

ע"פ ונתתי שלום בארץ¹⁴² ועיין מ"ש בד"ה שיר השירים^{143, 144} בפ"י אשר לשלמה ובד"ה צאינה וראינה^{145, 146} גבי במלך שלמה מלך שהשלום שלו וזהו שאומרים כשם שנכנס לברית כן יכנס לתורה:^{147, 148}

on "And I will give peace in the land"; and see what is written in the discourse beginning "The Song of Songs," on the meaning of "which is Shlomo's," and in the discourse beginning "Go out and see," at "upon King Shlomo," the King to Whom peace belongs. And this is why we say, "Just as he has entered the covenant, so may he enter into Torah."

The Zohar passage is on "And I will give peace in the land" (Leviticus 26:6), and Shlomo, read as "the King to Whom peace belongs," belongs to the same theme. So at a circumcision we say, "Just as he has entered the covenant, so may he enter into Torah" (Shabbos 137b): the covenant comes first.

SECTION 5 • ¶19-24

Why the covenant comes first

19 ד (ועוד י"ל [יש לומר] באופן אחר ענין שיקדים ברית לתורה והוא בהקדים כי הנה בחינת יסוד הוא עד"מ התקשרות¹⁴⁹ שמקשר האב שכלו בשכל בנו בשעת לימודו עמו באהבה וחשק כו'

4. (Further, one may explain in another way why the covenant must come before the Torah. This is by first noting that the level of Yesod (foundation) is, by way of analogy, the bond by which a father binds his intellect to the intellect of his son when he studies with him, with love and longing, etc.,

Section 4 gives, in a long parenthesis, another reason why the covenant comes before the Torah. Yesod is compared to the bond a father forms when he binds his own mind to his son's mind as he teaches him with love and longing; Iggeres HaKodesh 15 uses the same image.

ע"ד יותר משהעגל רוצה לינק¹⁵⁰ הפרה רוצה להניק והתקשרות זו נמשך ממקום עליון מבחי' משכיל ולכן דייקא מי שהוא בר שכל גדול יותר יוכל יותר להשפיע כו' מה שאין כן מי שאינו בר שכל גדול כל כך.

as in "more than the calf wants to suckle, the cow wants to nurse." This bond is drawn from a high place, from the level of the one who understands (maskil); therefore precisely one whose intellect is greater can bestow more, etc., unlike one whose intellect is not so great.

The Talmud says, "More than the calf wants to suckle, the cow wants to nurse" (Pesachim 112a): the giver's desire exceeds the receiver's. This bond comes from the giver's own understanding (maskil), so the greater the teacher's mind, the more he can impart.

ועד"ז הוא למעלה דמבחינת המגביהי לשבת¹⁵¹ כו' נמשך להיות המשפילי לראות בשמים ובארץ משום דקמיה שוין שמים וארץ.

In the same way above: from the level of "Who is enthroned on high," etc., comes "Who looks down low upon heaven and earth," because before Him heaven and earth are equal.

So it is above: precisely because G-d is "enthroned on high," He "looks down low upon heaven and earth" (Psalms 113:5-6). Before Him heaven and earth are equal, so He reaches both.

וכן מבואר בפע"ח [בפרי עץ חיים] בשער העמידה פרק י"ד בכוונת קונה הכל כי יסוד ז"א הנק' הכל נעשה ע"י מזלא עילאה דדיקנא דא"א וזהו שאמרו רז"ל [רבתינו זכרונם לברכה] דמזוני במזלא תליא¹⁵² ופי' בזהר (ויגש)

And so it is explained in Pri Etz Chaim, Sha'ar HaAmidah, chapter 14, on the intention of "Who possesses all": Yesod of Z'eir Anpin, which is called "all," is formed through the upper mazala of the beard of Arich Anpin. And this is what our Sages, of blessed memory, said, that sustenance depends on mazal; and the Zohar explains, Vayigash)

Pri Etz Chaim explains the phrase "Who possesses all" in the first blessing of the Amidah: Yesod of Z'eir Anpin, called "all," is formed by the upper mazala, a part of the "beard" of Arich Anpin. Hence the Sages' saying that sustenance depends on mazal (Moed Katan 28a).

(דף ר"ז סע"ב [סוף עמוד ב] ודף ר"ח ע"א) ובפ' וירא (דף קט"ו ע"א) דמזלא הוא נהר דנגיד ונפיק¹⁵³ שהוא בחי' יסוד פי' דאף על גב דארץ

(p. 207, end of side b, and p. 208a), and in Parshas Vayeira (p. 115a), that mazala is "the river that flows and goes forth," which is the level of Yesod. That is, even though the land,

The Zohar identifies mazala with "the river that flows and goes forth," which is Yesod. The point being made is that the land's yield depends on a flow from above.

שהיא בחי' מלי' היא דמפקא מזון מכל מקום שרש ההמשכה צ"ל מלמעלה מעלה כדפי' בזהר פרשה תרומה (דף ק"ע ע"ב).

which is the level of Malchus, is what brings forth food, nevertheless the root of the drawing-down must be from far, far above, as is explained in the Zohar, Parshas Terumah (p. 170b).

Malchus, the "land," does bring forth food, but the root of that flow must come from far above, as the Zohar on Terumah explains.

והמשכה זו הוא ע"י בחי' יסוד שהוא המחבר וממשיך מבחי' יחוי"ע [יחודא עילאה] ביחוי"ת [ביחודא תתאה] כנ"ל ולכן נקי' מזלא מלשון יזל מים¹⁵⁴ שמזיל וממשיך ההמשכה שמבחי' סוכי"ע ויחוי"ע [ויחודא עילאה] כו' וגם ששרשו ממזלא דא"א כנ"ל ועוד כי

This drawing-down is through the level of Yesod, which joins and draws from the level of the higher unity (yichuda ila'ah) into the lower unity, as mentioned above. Therefore it is called mazala, from the expression "water shall flow (yizal)": it makes flow and draws the drawing-down from the level of the light that encompasses all worlds (sovev kol almin) and the higher unity, etc.; and also because its root is from the mazala of Arich Anpin, as mentioned above. Moreover,

That flow passes through Yesod, which joins the higher unity to the lower; hence the name mazala, from yizal, "shall flow" (Numbers 24:7). Yesod channels the light of sovev and of the higher unity, and its own root is the mazala of Arich Anpin.

הנה מלי' נקי' חכמה תתאה¹⁵⁵ כנודע מענין חכמה בראש וחכמה בסוף^{156, 157, 158} היינו כי חכמה היא בחי' ביטול

Malchus is called the lower Chochmah (Chochmah Tata'ah), as is known from "Chochmah at the head and Chochmah at the end." That is, Chochmah is the level of self-nullification (bittul);

A further point: Malchus is called "the lower Chochmah," as in the Kabbalistic phrase "Chochmah at the head and Chochmah at the end." In Chassidus, Chochmah is the faculty of self-nullification.

ולכן אור א"ס שורה בחכמה דייקא ויש ב' בחי' חכמה היינו ח"ע [חכמה עילאה] היא הביטול האמיתי אשר בו ועל ידו שורה ונמשך אור א"ס באצילות יחוי"ע [יחודא עילאה].

therefore the Infinite Light (Or Ein Sof) rests specifically in Chochmah. And there are two levels of Chochmah: Supernal Chochmah is the true self-nullification, in which and through which the Infinite Light rests and is drawn into Atzilus — the higher unity;

That is why the Infinite Light rests in Chochmah, which sets itself aside. There are two levels of Chochmah: Supernal Chochmah is true self-nullification, through which the Infinite Light is drawn into Atzilus, and this is the higher unity.

וח"ת [וחכמה תתאה] היא ביטול היש והוא מקור הביטול דבי"ע יחוי"ת [יחודא תתאה] וכמ"ש מזה בד"ה כי אברהם לא ידענו. ^{159, 160, 161}

and the lower Chochmah is the nullification of yesh, and it is the source of the nullification of Beriah, Yetzirah and Asiyah — the lower unity; as is explained on this in the discourse beginning “For Avraham did not know us.”

The lower Chochmah, Malchus, is the nullification of yesh and the source of the self-nullification of the created worlds, Beriah, Yetzirah and Asiyah; this is the lower unity. The Alter Rebbe refers to his discourse on “For Avraham did not know us” (Isaiah 63:16).

20 והנה כמו שהח"ע [שהחכמה עילאה] דאצילות מאין תמצא ^{162, 163} מבחי"א"א שהוא כתר והוא בחי" מזלא עילאה י"ג ת"ד [תיקוני דיקנא] אבא יונק ממזלא כך ג"כ ח"ת [חכמה תתאה] נמשכת מז"א אשר ז"א לגבי המלי הנקי ח"ת [חכמה תתאה]

Now, just as the Supernal Chochmah of Atzilus “comes from ayin (nothing)” — from the level of Arich Anpin, which is Keser, which is the level of the upper mazala, the thirteen tikkunim of the beard: “Abba suckles from the mazala” — so too the lower Chochmah is drawn from Z'eir Anpin; for Z'eir Anpin, relative to Malchus, which is called the lower Chochmah,

Supernal Chochmah “comes from ayin” (Job 28:12), from Arich Anpin, Keser, through the upper mazala, one of the thirteen tikkunim (“arrangements”) of Arich Anpin’s beard; as the Kabbalists say, “Abba suckles from the mazala.” In the same way the lower Chochmah, Malchus, draws from Z'eir Anpin.

כמו בחי"א"א לגבי ח"ע [חכמה עילאה] כמ"ש במ"א וגם כי מת"ת [מתפארת] דז"א נעשה כתר לנוקי [לנוקבא] ^{164, 165} ולכן יסוד ז"א שבו ועל ידו נמשך ההמשכה מז"א למלי נקרא מזלא

is like the level of Arich Anpin relative to Supernal Chochmah, as is explained elsewhere. Also, from Tiferes of Z'eir Anpin the Keser of Nukva is formed. Therefore Yesod of Z'eir Anpin, in which and through which the drawing-down from Z'eir Anpin to Malchus is drawn, is called mazala.

Z'eir Anpin stands to Malchus as Arich Anpin stands to Supernal Chochmah, and Kabbalah teaches that Tiferes of Z'eir Anpin becomes the Keser (crown) of Nukva, Malchus. So Yesod of Z'eir Anpin, the channel through which Z'eir Anpin gives to Malchus, is also called mazala.

וזהו ענין דיקנא תתאה גדולה מילה שנכרתו עליה י"ג בריתות^{166, 167} שכמו שיש י"ג ת"ד [תיקוני דיקנא]
בדיקנא עילאה דא"א כך הוא ג"כ בדיקנא תתאה בבחינת יסוד כו' כמ"ש בלק"ת [בלקוטי תורה (להאריז"ל)]
פ' קדושים.¹⁶⁸

And this is the lower beard: "Great is circumcision, for thirteen covenants were made over it." Just as there are thirteen tikkunim of the beard in the upper beard of Arich Anpin, so there are also in the lower beard, at the level of Yesod, etc., as is written in the Arizal's Likkutei Torah, Parshas Kedoshim.

This is the "lower beard." The Mishnah says, "Great is circumcision, for thirteen covenants were made over it" (Nedarim 3:11), the word "covenant" appearing thirteen times in the passage of Avraham's circumcision; as the upper beard has thirteen tikkunim, so does the lower one at Yesod. The Kehot note gives the source as the Arizal's Ta'amei HaMitzvos on the prohibition of shaatnez.

21 וזהו אם לא בריתי יומם ולילה¹⁶⁹ חקות שמים וארץ לא שמתי שלהיות ההמשכה מבחינת שמים יחו"ע
[יחודא עילאה] סוכ"ע בארץ יחו"ת [יחודא תתאה] הוא ע"י בחי' ברית המקשר ומחבר כו'

And this is "If not for My covenant by day and night, I would not have set the ordinances of heaven and earth": for the drawing-down from the level of heaven — the higher unity, the light that encompasses all worlds — into the earth — the lower unity — is through the level of the covenant, which binds and joins, etc.

Jeremiah 33:25, "If not for My covenant by day and night, I would not have set the ordinances of heaven and earth," is read as: the covenant, Yesod, is what binds "heaven," the higher unity and the light of sovev, to "earth," the lower unity.

ולכן בברכת הארץ צריך להזכיר בה ברית כנ"ל שע"י ממשיכים בה הברכה מבחי' ברכת הזן שהוא
בחי' לחם מן השמים ועיין בזהר פ' ויחי (דרמ"ו ע"א)¹⁷⁰

Therefore in the blessing for the land one must mention the covenant, as mentioned above, for through this the blessing is drawn into it from the level of the blessing "Who sustains," the level of "bread from heaven." And see the Zohar, Parshas Vayechi (246a),

Therefore the blessing for the land must mention the covenant: through it the blessing of "Who sustains," "bread from heaven," is drawn into the land. The Alter Rebbe cites the Zohar on Vayechi.

ע"פ מאשר שמנה לחמו¹⁷¹ כו' וע"פ הנ"ל י"ל [יש לומר] באופן אחר ענין שצריך שיקדים ברית לתורה מפני שזו ניתנה בג' בריתות וזו ביי"ג¹⁷² בריתות¹⁷³ פי

on "From Asher, his bread shall be rich," etc. And according to the above, one may explain in another way why the covenant must come before the Torah: because "this one was given with three covenants and that one with thirteen covenants." That is,

That Zohar is on "From Asher, his bread shall be rich" (Genesis 49:20). Then comes another reason for covenant before Torah, from the Talmud itself: "this one (the Torah) was given with three covenants, and that one (circumcision) with thirteen" (Berachos 48b-49a).

כי התורה שבע"פ [שבעל פה] היא בחי' ח"ת [חכמה תתאה] ומקבלת מתורה שבכתב ע"י י"ג מדות¹⁷⁴ שהתורה נדרשת בהן ששרשן מיי"ג ת"ד [תיקוני דיקנא]

the Oral Torah is the level of the lower Chochmah, and it receives from the Written Torah through the thirteen principles by which the Torah is expounded, whose root is in the thirteen tikkunim of the beard.

The Oral Torah is the lower Chochmah and receives from the Written Torah through the thirteen principles of interpretation (listed at the opening of the Sifra), whose root is the thirteen tikkunim of the beard.

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] זקן שקנה חכמה¹⁷⁵ וזהו ענין הברית שהוא בחינת מזלא שהוא המשכה מבחי' כתר י"ג ת"ד [תיקוני דיקנא]

Therefore our Sages, of blessed memory, said, "An elder (zaken) is one who has acquired wisdom." And this is the covenant, which is the level of mazala, a drawing-down from the level of Keser, the thirteen tikkunim of the beard.

So the Sages say, "An elder (zaken) is one who has acquired wisdom" (Kiddushin 32b); zaken shares its letters with zakan, "beard." The covenant is the mazala, the flow from Keser, the thirteen tikkunim of the beard.

ולכן צריך שיקדים ברית לתורה כי הוא המחבר וממשיך אל הארץ שהיא תורה שבע"פ [שבעל פה] מבחי' שמים שהוא תשב"כ [תורה שבכתב].¹⁷⁶

Therefore the covenant must come before the Torah, for it is what joins and draws to the "land," which is the Oral Torah, from the level of "heaven," which is the Written Torah.

Therefore the covenant comes before the Torah: it joins and draws from "heaven," the Written Torah, to the "land," the Oral Torah.

22 ועוד כי גם התשב"כ [התורה שבכתב] שרשה מחכמה עילאה ומילה שנכרתו עליה שלש עשרה בריתות¹⁷⁷

היינו י"ג ת"ד [תיקוני דיקנא] דא"א וכנ"ל ששרש היסוד נמשך

Moreover, the Written Torah too has its root in Supernal Chochmah, while circumcision, "over which thirteen covenants were made," is the thirteen tikkunim of the beard of Arich Anpin; and, as mentioned above, the root of Yesod is drawn

Another angle: the Written Torah is rooted in Supernal Chochmah, while circumcision's thirteen covenants correspond to the thirteen tikkunim of Arich Anpin, Keser, which is higher. Yesod itself has its root in Arich Anpin, as explained above.

ונעשה מבחי" א"א ועמ"ש בד"ה לך לך¹⁷⁸ בענין אברם ואברהם¹⁷⁹ שבחי" אב רם זהו ח"ע [חכמה עילאה] וניתוסף בו ה' להיות אברהם והיינו ע"י המילה כו' ע"ש.

and formed from the level of Arich Anpin. And see what is written in the discourse beginning "Go for yourself" on Avram and Avraham: the level of Av ram ("exalted father") is Supernal Chochmah, and a hei was added to it to become Avraham, and this was through circumcision, etc. See there.

So the covenant reaches higher than the Torah. In the discourse "Go for yourself," Avram (av ram, "exalted father") is Supernal Chochmah, and through circumcision the letter hei was added to make Avraham (Genesis 17:5).

23 ועמ"ש מענין המילה בד"ה למנצח על השמינית.¹⁸⁰ ויובן זה ג"כ בעבודה כי ברית הוא בחי' התקשרות

וחשק ואהבה רבה שמבחי' סוכ"ע והוא בחי' בכל מאדך¹⁸¹ כמבואר לקמן

And see what is written on circumcision in the discourse beginning "For the conductor, on the eighth." This can also be understood in [terms of] divine service: the covenant is the level of attachment, longing and great love, from the level of the light that encompasses all worlds; it is the level of "with all your might," as is explained further on,

In terms of a person's service of G-d, the covenant is attachment, longing and "great love" from the level of sovev, the love "with all your might" (Deuteronomy 6:5), beyond all measure, as explained further on.

והיא בחי' רעותא דליבא שהוא בחי' כתר והתורה היא מבחי' חכמה ונתלבשה בג' בחינות מחשבה ודבור ומעשה שצריך לקיים התורה בג' בחי' אלו וזהו ענין שניתנה בג' בריתות

and it is the level of the desire of the heart (re'usa deliba), which is the level of Keser. And the Torah is from the level of Chochmah, and it was enclothed in three levels, thought, speech and action, for the Torah must be fulfilled in these three levels; and this is why it was given with three covenants,

This is "the desire of the heart" (re'usa deliba), which corresponds to Keser. The Torah is Chochmah and is clothed in thought, speech and action, the three ways a person fulfills it; hence it was "given with three covenants."

והיינו להמשיכה בג' עולמות ביי"ע שהם בחי' מחודומי"ע [מחשבה דבור ומעשה] ועי"נ נאמר ולכבודי בראתיו יצרתיו¹⁸² אף עשיתיו ואין כבוד אלא תורה^{183, 184} כוי והיינו המשכת האצילות בבי"ע

that is, to draw it into the three worlds of Beriah, Yetzirah and Asiyah, which are the levels of thought, speech and action. Of this it is said, "For My glory I have created it, formed it, and also made it," and "there is no glory but Torah," etc.; that is, the drawing of Atzilus into Beriah, Yetzirah and Asiyah.

The three covenants draw the Torah into the three created worlds, Beriah, Yetzirah and Asiyah, which correspond to thought, speech and action. Isaiah 43:7, "For My glory I have created it, formed it, and also made it," names these three, and "there is no glory but Torah" (Avos 6:3).

אבל ברית ורעותא דליבא הוא בחי' כתר שהוא המקשר ומחבר המאציל אי"ס ביה עם הנאצלים.

But the covenant and the desire of the heart are the level of Keser, which binds and joins the Emanator, the Infinite One (Ein Sof), blessed be He, with the emanated beings.

The covenant and the desire of the heart, by contrast, belong to Keser, which binds the Emanator, the Infinite One, with the emanated levels themselves.

24 ועמ"ש ע"פ לעברך בברית¹⁸⁵ כוי כפי נצבים. ולכן צריך שיקדים ברית לתורה כי הוא המשכת אור אי"ס ביה בחכמה ע"י הכתר ואח"כ יומשך מחכמה שהיא התורה במודומי"ע [במחשבה דבור ומעשה] ביי"ע.

And see what is written on "That you may enter into the covenant," etc., in Parshas Nitzavim. Therefore the covenant must come before the Torah: for it is the drawing of the Infinite Light (Or Ein Sof), blessed be He, into Chochmah through Keser, and afterwards it is drawn from Chochmah, which is the Torah, into thought, speech and action, [in] Beriah, Yetzirah and Asiyah.

The Alter Rebbe refers to his discourse on "That you may enter into the covenant" (Deuteronomy 29:11). The covenant comes before the Torah because it draws the Infinite Light into Chochmah through Keser; only then is it drawn from Chochmah, the Torah, into thought, speech and action in the three lower worlds.

וזהו קרוב למה שנת' [שנתבאר] לעיל בענין ואנכי אהיה עם פיה כוי ולכן כל האומר אין לי

This is close to what was explained above regarding "and I will be with your mouth," etc. And therefore, "whoever says, I have nothing

This resembles the earlier point about "I will be with your mouth": the Torah reaches down only through a flow from above Chochmah. So the Talmud says, "whoever says, I have nothing but Torah, does not have even Torah" (Yevamos 109b).

אלא תורה¹⁸⁶ וכוי ועמ"ש בביאור ע"פ ששים המה¹⁸⁷ מלכות¹⁸⁸ כוי אחת היא יונתי¹⁸⁹ כוי גבי חסידים הראשונים¹⁹⁰ כוי

but Torah," etc. And see what is written in the explanation on "There are sixty queens," etc., "My dove is one," etc., regarding "the early pious ones," etc.,

He also refers to his explanation on "There are sixty queens ... My dove is one" (Song of Songs 6:8-9), where he discusses the early pious ones who spent long hours in prayer (Berachos 32b).

שמתוך כוי ע"ש ומ"ש בד"ה יונתי בחגוי^{191,192} בענין שמתחלה צ"ל קומי לך¹⁹³ ואח"כ רעייתי כוי "that because," etc. See there. And what is written in the discourse beginning "My dove, in the clefts of the rock," on the idea that first there must be "Arise, go," and afterwards "my beloved," etc.

The Talmud there says that "because they were pious, their Torah was preserved and their work was blessed." The discourse "My dove, in the clefts of the rock" explains that first comes "Arise, go," and only afterwards "my beloved" (Song of Songs 2:10).

ובלק"ת [ובלקוטי תורה (להאריז"ל)] פ' קדושים¹⁹⁴ שמדיקנא תתאה דא"א דהיינו מיסוד דא"א נמשך ונעשה י"ג ת"ד [תיקוני דיקנא] עילאה דז"א וזהו ענין שמקדימין ברית לתורה

And in the Arizal's Likkutei Torah, Parshas Kedoshim: from the lower beard of Arich Anpin, that is, from Yesod of Arich Anpin, the upper thirteen tikkunim of the beard of Z'eir Anpin are drawn and formed. And this is why the covenant is put before the Torah:

The Arizal's Likkutei Torah on Kedoshim teaches that from the lower beard of Arich Anpin, its Yesod, the upper thirteen tikkunim of the beard of Z'eir Anpin are formed. This gives a Kabbalistic reason for putting the covenant before the Torah.

כי מבחי ברית ויסוד דא"א נמשך התורה שהיא בחי ז"א כוי שנקרא זקן שקנה חכמה¹⁹⁵ כוי ע"י שמקבל מיסוד דא"א ע"ש בלק"ת [בלקוטי תורה (להאריז"ל)].

for from the level of the covenant and Yesod of Arich Anpin the Torah is drawn, which is the level of Z'eir Anpin, etc., which is called "an elder (zaken), one who has acquired wisdom," etc., through receiving from Yesod of Arich Anpin. See there, in the Arizal's Likkutei Torah.

The Torah, which is Z'eir Anpin, flows from the covenant, Yesod of Arich Anpin. So Z'eir Anpin is called "an elder (zaken), one who has acquired wisdom," because it receives from Yesod of Arich Anpin.

(ועמ"ש סדי"ה בשעה שהקדימו ישראל נעשה לנשמע)¹⁹⁶ ועכ"ז [ועם כל זה] הדרך שנתבאר אות ג' בענין הטעם שיקדים ברית לתורה נראה עיקר ופשוט יותר.

(And see what is written at the end of the discourse beginning "When Israel put 'we will do' before 'we will hear.'") Nevertheless, the way explained in section 3, regarding the reason for putting covenant before Torah, seems the main one, and simpler.

After pointing to his discourse on Israel's saying "we will do" before "we will hear" (Shabbos 88a), the Alter Rebbe states his preference. The explanation of section 3, the covenant as Yesod that binds heaven and earth, is the main and simpler one.

וזוהו ואכלת ושבעת וברכת את.¹⁹⁷ ופי' בזהר פ' תרומה (דקנ"ג ע"ב) כי ושבעת היינו המשכת הרצון וכמ"ש ונשבע לחם¹⁹⁸ ונהיה טובים

And this is "And you shall eat and be satisfied, and you shall bless es." The Zohar, Parshas Terumah (153b), explains that "and be satisfied" is the drawing-down of will (ratzon), as it is written, "and we were satisfied with bread, and were well,"

Now he returns to the verse, "and you shall eat and be satisfied, and you shall bless es." The Zohar on Terumah reads "and be satisfied" as the drawing-down of will, as in Jeremiah 44:17, "we were satisfied with bread, and were well."

והיינו להמשיך בחי' פותח את ידך¹⁹⁹ ומשביע לכל חי רצון ועל ידי זה וברכת את.

that is, to draw down the level of "You open Your hand and satisfy every living thing with will," and through this, "and you shall bless es."

The aim is to draw down "You open Your hand and satisfy every living thing with will" (Psalms 145:16). Through this comes "and you shall bless es."

והענין כי לכל חי היינו בחי' צדיק יסוד עולם²⁰⁰ כמ"ש עוד יוסף בני חי²⁰¹ ונקי ג"כ כל כנ"ל

The explanation is this: "every living thing (chai)" is the level of the tzaddik, the foundation of the world, as it is written, "Yosef my son is still alive (chai)," and it is also called "all," as mentioned above.

"Every living thing" (chai) is Yesod, the tzaddik, "the foundation of the world" (Proverbs 10:25); Yosef the tzaddik is called chai in "Yosef my son is still alive" (Genesis 45:28). Yesod is also called "all," as mentioned earlier.

וזהו לכל חי רצון הוא בחינת כתר שממנו נמשך היסוד כנ"ל בענין קונה הכל והוא המשכת אור א"ס ב"ה הסוכ"ע מעולם ועד עולם

And this "will" for "every living thing" is the level of Keser, from which Yesod is drawn, as mentioned above regarding "Who possesses all"; and it is the drawing-down of the Infinite Light, blessed be He, the light that encompasses all worlds (sovev kol almin), "from world to world,"

The "will" that satisfies Yesod comes from Keser, the source of Yesod, as explained above on "Who possesses all." It is the flow of the encompassing light of the Infinite One, reaching "from world to world."

והיינו ע"י פותח את ידך שהם י"ג ת"ד [תיקוני דיקנא] מזלא עילאה שעל ידי זה ומשביע לכל חי רצון that is, through "You open Your hand," which is the thirteen tikkunim of the beard, the upper mazala, through which "and satisfy every living thing with will."

It comes through "You open Your hand," which the Alter Rebbe identifies with the thirteen tikkunim of the beard, the upper mazala.

והוא ג"כ ענין המשכת הרצון והאהבה רבה בנפש האדם בחי רעותא דליבא ועי"ז נקי הנשמה ג"כ נשמת כל חי דפרחא מההוא חי העולמים²⁰² כמ"ש בזהר פ' תרומה (דקל"ח ע"א)

And this is also the drawing-down of will and great love in a person's soul, the level of the desire of the heart. Through this the soul is also called "the soul of every living being," which issues forth from that Life of the worlds, as is said in the Zohar, Parshas Terumah (138a),

In a person, this is the drawing of will and great love into the soul, "the desire of the heart." So the soul is called nishmas kol chai, "the soul of every living being," which issues from G-d, "the Life of the worlds" (Zohar, Terumah 138a).

שעי"ז תברך את שמך היא בחי מל' כמ"ש בזהר שם ומבואר כמ"א. וזהו ענין ושבעת וברכת את. so that through this, "shall bless es Your Name," which is the level of Malchus, as is said in the Zohar there and explained elsewhere. And this is the meaning of "and you shall be satisfied, and you shall bless es."

Then the soul "shall bless es Your Name," as in the Shabbos prayer Nishmas, and "es Your Name" is Malchus, as the Zohar says there. This is "and you shall be satisfied, and you shall bless es."

פי' שע"י בחי ומשביע לכל חי רצון העליון על ידי זה וברכת את ה' את דייקא היא That is: through the level of "and satisfy every living thing with" the supernal "will," through this, "and you shall bless es Havayah" — es specifically, which is

In short: when the supernal will satisfies "every living thing," Yesod, then "you shall bless es Havayah," with the stress on es.

מדת מלכותו ית' להמשיך בה מבחי' סוכ"ע וכמבואר למעלה ועמ"ש מענין פותח את ידך כו' בד"ה כי ההרים ימושו ^{203, 204} וברית שלומי לא תמוט: ²⁰⁵

the attribute of His kingship, may He be blessed, to draw into it from the level of the light that encompasses all worlds, as explained above. And see what is written on “You open Your hand,” etc., in the discourse beginning “For the mountains shall depart, but My covenant of peace shall not be moved.”

Es is Malchus, G-d's kingship, into which the encompassing light is drawn. The Alter Rebbe refers to his discourse “For the mountains shall depart, but My covenant of peace shall not be moved” (Isaiah 54:10).

SECTION 6 • ¶25-29

“The good”: Jerusalem and the double bread

²⁵ ה וענין הטובה זו בונה ירושלים. והנה צ"ל דהארץ הוא בחי' מל' וירושלים הוא ג"כ מל' ²⁰⁶ דאצילות וא"כ לכאורה היינו הך.

5. And the meaning of “the good”: this is ‘Who builds Jerusalem.’” Now, we need to understand: the land is the level of Malchus, and Jerusalem too is Malchus of Atzilus; if so, seemingly they are one and the same.

Section 5 turns to the third blessing: “the good”: this is ‘Who builds Jerusalem.’” The difficulty is that both the “land” and “Jerusalem” stand for Malchus of Atzilus, so what distinguishes them?

ויש להקדים ענין ועל חיים הן כו' שמזכירים ג"כ בברכת הארץ ויובן ע"פ מ"ש בזהר ר"פ תזריע ²⁰⁷ ע"פ גמלתהו טוב

We must first explain “and for life, grace,” etc., which is also mentioned in the blessing for the land. It will be understood from what is said in the Zohar at the beginning of Parshas Tazria on “She bestows good upon him

First the Alter Rebbe explains the phrase “and for life, grace,” also said in the blessing for the land. He starts from the Zohar at the beginning of Tazria on Proverbs 31:12, “She bestows good upon him and not evil, all the days of her life.”

ולא רע ²⁰⁸ כל ימי חייה זמינת טב כו' ולא רע בגין דכתיב ועץ הדעת טוב ורע. ^{209, 210}

and not evil, all the days of her life”: “She is destined for good,” etc., “and not evil, because it is written, ‘and the Tree of Knowledge of good and evil.’”

The Zohar reads the verse of Malchus: she is “destined for good, and not evil,” because Malchus is linked with “the Tree of Knowledge of good and evil” (Genesis 2:9).

טוב אימתי בזמנא דאינון ימי השמים נהרין עלה כו' דאינון ימי חייה בגין דעץ החיים שדר לה חיים עכ"ל [עד כאן לשונו].

‘Good’ — when? At the time that those ‘days of heaven’ shine upon her,” etc., “which are ‘the days of her life,’ because the Tree of Life sends her life.” End of quote.

When is she “good”? When “the days of heaven” shine upon her, “the days of her life,” because the Tree of Life sends her life. The good she bestows depends on the light she receives from above.

כי הנה ידוע דיש ב' בחי' מ"ן [מ"ן נוקבין] ומ"ד [ומ"ן דוכרין] המ"ן [המ"ן נוקבין] הוא מה שהמלי מבררת בבי"ע מק"נ [מקליפת נוגה] שהוא בחי' יש ודבר נפרד להיות נכלל בבחי' ביטול והוא ביטול היש ואח"כ נמשך מ"ד [מ"ן דוכרין]

For it is known that there are two levels, mayin nukvin (feminine waters) and mayin duchrin (masculine waters). The mayin nukvin are what Malchus refines in Beriah, Yetzirah and Asiyah from kelipas nogah, which is the level of yesh and a separate thing, so that it be included in the level of self-nullification — and this is the nullification of yesh. Afterwards mayin duchrin are drawn down,

Two kinds of “waters” are involved. Mayin nukvin, “feminine waters,” are the sparks Malchus refines in the lower worlds from kelipas nogah, the “glowing husk” that mixes good and evil; they are yesh, separate existence, raised into the nullification of yesh. Then mayin duchrin, “masculine waters,” are drawn down from above.

שהוא מבחי' שם מ"ה [שם מ"ה] ביטול אמיתי לברר המ"ן [המ"ן נוקבין] עד שיוכלל באלקות ממש להיות בבחי' ביטול שבאצילות יחוד עליון איהו וחיוהי וגרמוהי חד ^{211, 212} כמ"ש בביאור ע"פ כי כאשר השמים החדשים ^{213, 214} כו' ע"ש באריכות. ²¹⁵

which are from the level of the Name Mah, true self-nullification, to refine the mayin nukvin until they are included in actual G-dliness, to be at the level of the self-nullification that is in Atzilus, the higher unity, [where] “He and His life-forces and His vessels are one,” as is explained in the explanation on “For as the new heavens,” etc. See there at length.

The masculine waters come from the Name Mah, true self-nullification, and refine the feminine waters further until these are included in G-dliness itself, the higher unity of Atzilus, where “He and His life-forces and His vessels are one.” The Alter Rebbe refers to his explanation on “For as the new heavens” (Isaiah 66:22).

26 ומבואר ג"כ במ"א על מאמר הרע"מ [הרע"א מהימנא] פ' כי תשא²¹⁶ אכנא למשקל בה דא יו"ד²¹⁷ דעיקר

ההולדה הוא מבחי"י המ"ן [המ"ן נוקבין] רק שהמ"ד [שהמ"ן דוכרין] מבררו

It is also explained elsewhere, on the saying of the Ra'aya Mehemna, Parshas Ki Sisa, "a stone to weigh with — this is yud," that the main [power] of begetting is from the level of the mayin nukvin, only that the mayin duchrin refine it;

Elsewhere the Alter Rebbe explains the Ra'aya Mehemna (Zohar 2:187b) on "a stone to weigh with — this is yud": in begetting, the main factor is the feminine waters, and the masculine waters only refine them.

והיינו לפי ששרשו גבוה יותר מס"ג [משם ס"ג] שבפנימיות [שבפנימיות / שבפנימיות] א"ק [אדם קדמון] משא"כ מ"ד

[מ"ן דוכרין] שהוא משם מ"ה [שם מ"ה] הוא רק הארה כו'

and this is because its root is higher, from Sag that is in the inner dimension of Adam Kadmon, whereas the mayin duchrin, which are from the Name Mah, are only a glimmer, etc.;

This is because the root of the feminine waters is higher: in the Name Sag, in the inner dimension of Adam Kadmon, the primordial level above all the worlds. The masculine waters come from the Name Mah and are only a glimmer by comparison.

וכמ"ש מזה בביאור ע"פ עלי באר^{218, 219} כו' בענין מלמטה למעלה לא ידענו כו' וזהו ענין זמינת טב

דהיינו ע"י שמבררת הטוב מעה"ד [מעץ הדעת] טו"ר [טוב ורע]

as is explained on this in the explanation on "Rise up, O well," etc., regarding "from below upward we do not know," etc. And this is "she is destined for good": that is, through her refining the good from the Tree of Knowledge of good and evil,

He refers to his explanation on "Rise up, O well" (Numbers 21:17), on "from below upward we do not know." This is the Zohar's "she is destined for good": Malchus refines the good from the Tree of Knowledge of good and evil.

דהיינו מק"נ [מקליפת נוגה] אשר הטוב שנתברר שרשו מס"ג [משם ס"ג] שלמעלה משם מ"ה [שם מ"ה] דו"א

ועי"ז מתעלה הז"א לבחי' עתיק ועמ"ש בביאור ע"פ זכור את יום השבת²²⁰ כו' בענין והחיות נושאות

את הכסא כו'.

that is, from kelipas nogah; for the good that has been refined has its root in Sag, which is above the Name Mah of Z'eir Anpin; and through this Z'eir Anpin is raised to the level of Atik. See what is written in the explanation on "Remember the Shabbos day," etc., regarding "and the chayos carry the Throne," etc.

That is, she refines it from kelipas nogah. The refined good has its root in Sag, above Mah of Z'eir Anpin, so raising it lifts Z'eir Anpin up to the level of Atik; the Alter Rebbe compares the theme of "the chayos carry the Throne," the lower raising the higher, from his explanation on "Remember the Shabbos day."

27 ומי"ש ולא רע היינו שאין שום תערובות בהכירור ע"ד מ"ש בסש"ב [בספר של בינונים] בענין צדיק וטוב לו²²¹ שהרע נהפך לטוב ממש ע"י פ"י [פרק י' / פרשה י'].

And what it says, "and not evil," means that there is no admixture at all in the refinement, along the lines of what is written in Sefer Shel Beinonim on "a righteous man who has good": that the evil is turned into actual good; see chapter 10.

"And not evil" means that the refined good carries no admixture at all, as Tanya (chapter 10) describes the complete tzaddik, "a righteous man who has good," in whom evil has been turned into actual good.

אך הכח לכירור זה הוא דייקא ע"י המשכה מז"א כי האיש דרכו לכבש²²² כו' שע"י כח והארה זו מבחי ח"ע [חכמה עילאה] הנמשך ומתלבש במלי ע"י מבררת בכ"ע וכנ"ל בענין ברכת הזון וברכת הארץ כו'

But the power for this refinement comes specifically through a drawing-down from Z'eir Anpin, for "it is the way of the man to conquer," etc.: through this power and illumination from the level of Supernal Chochmah, which is drawn and enclothed in Malchus, she refines in Beriah, Yetzirah and Asiyah, as mentioned above regarding the blessing "Who sustains" and the blessing for the land, etc.

The power to refine comes from Z'eir Anpin, as the Talmud says, "it is the way of the man to conquer" (Yevamos 65b): light from Supernal Chochmah, drawn into Malchus, enables her to refine the lower worlds. This parallels what was said about "Who sustains" empowering the blessing for the land.

וזהו בזמנא דאינון ימי השמים נהרין עלה כו' וזהו דאינון ימי חייה כי סיהרא לית לה מגרמה כלום^{223, 224}

And this is "at the time that those 'days of heaven' shine upon her," etc.; and this is "which are 'the days of her life'": for the moon has nothing of its own,

That is the Zohar's "when the days of heaven shine upon her": they are "the days of her life," for the moon, Malchus, "has nothing of its own" and only reflects light.

ולכן דהע"ה [דוד המלך עליו השלום] לא^{225, 226} היו לו חיים רק שנמשך לו מז"א שנקרא עץ החיים כו' וזהו ענין ועל חיים חן וחסד שחוננתנו כו'.

and therefore David the King, peace be upon him, had no life [of his own], only what was drawn to him from Z'eir Anpin, which is called the Tree of Life, etc. And this is the meaning of "and for the life, grace and kindness that You have graciously given us," etc.

So King David, who embodies Malchus, had no years of his own; the Midrash says Adam gave him seventy of his years. His life came from Z'eir Anpin, the Tree of Life, and this is the blessing's thanks "for the life, grace and kindness that You have graciously given us."

28 והנה כשהמלי יורדת ומתלבשת לברר ק"נ [קליפת נוגה] אזי נק' גם היא בשם עה"ד [עץ הדעת] טו"ר [טוב ורע] לגבי ז"א שאינו יורד ומתלבש למטה

Now, when Malchus descends and enclothes itself to refine kelipas nogah, it too is then called "the Tree of Knowledge of good and evil," relative to Z'eir Anpin, which does not descend and enclothe itself below;

When Malchus goes down into the lower worlds to refine kelipas nogah, it is itself called "the Tree of Knowledge of good and evil," since it is clothed in that mixture. Z'eir Anpin, which does not descend, is not called so.

אבל אחר הבירור שביררה הטוב מן הרע ומעלה אותו בכח"י מ"ן [מ"ן נוקבין] באצילות ע"ז נאמר גמלתהו טוב ולא רע

but after the refinement, when she has refined the good from the evil and raises it as mayin nukvin into Atzilus, of this it is said, "She bestows good upon him, and not evil."

After Malchus has separated the good from the evil and raised it as "feminine waters" into Atzilus, it is described as "She bestows good upon him, and not evil": only good remains.

וזהו ענין הטובה זו בונה ירושלים כי הגם שהארץ הוא ג"כ בחי' מלי' אך הוא בחי' ארץ דמפקא מזון לברר ק"נ [קליפת נוגה] כו'

And this is the meaning of "the good": this is "Who builds Jerusalem." For although the land too is the level of Malchus, it is the level of "a land that brings forth food," to refine kelipas nogah, etc.;

This answers the question about "the land" and "Jerusalem." Both are Malchus, but "the land" is Malchus as it "brings forth food," busy refining kelipas nogah below.

אבל ירושלים זהו בעלותה באצילות להעלות מ"ן [מ"ן נוקבין] קרבנות כו' וזהו בחי' הטובה דהיינו שכבר עלתה מהתלבשותה בעה"ד [בעץ הדעת] טו"ר [טוב ורע] כו'

but Jerusalem is [Malchus] as she ascends into Atzilus to raise mayin nukvin, the offerings, etc. And this is the level of "the good": that she has already risen from her enclothement in the Tree of Knowledge of good and evil, etc.

"Jerusalem" is Malchus as it rises into Atzilus with its refined offerings, the "feminine waters." So it is called "the good," having already left its clothing in the Tree of Knowledge of good and evil.

ועיין מזה בזהר פ' תשא (דק"צ ע"א) ע"פ והיה באחרית הימים ²²⁷ כוי ואפיק הר בית ²²⁸ ה' דא טוב בלא רע וכמ"ש בגמרא וכן הוא אומר ההר הטוב ²²⁹ כוי.

And see on this in the Zohar, Parshas Tisa (190a), on “And it shall come to pass at the end of days,” etc.: “and it brings out ‘the mountain of the House of Havayah’: this is good without evil.” And as it says in the Gemara, “and so it says, ‘that good mountain,’” etc.

The Zohar on Ki Sisa reads “the mountain of the House of Havayah” of “the end of days” (Isaiah 2:2) as “good without evil.” The Talmud (Berachos 48b) likewise links “the good” with Jerusalem through “that good mountain” (Deuteronomy 3:25).

וזהו ירושלים הבנויה כעיר שחברה ²³⁰ לה יחדיו דהיינו שע"י נמשך ומתחבר אור הסוכ"ע שהוא א"ס ב"ה להאיר באצילות ממכ"ע [ממלא כל עלמין]

And this is “Jerusalem, built as a city that is joined together”: that is, through this the light that encompasses all worlds (sovev kol almin), which is the Infinite One (Ein Sof), blessed be He, is drawn and joined to shine in Atzilus — the light that fills all worlds (memalei kol almin).

Psalms 122:3 calls Jerusalem “built as a city that is joined together”: through the refinement, the encompassing light of the Infinite One is joined to Atzilus and shines within the indwelling light (memalei kol almin).

וזהו ענין גמלתהו טוב וכנ"ל שנמשך תוספת אור בז"א מבחי' שלמעלה גם מעץ החיים וכמ"ש בזהר שלח

And this is the meaning of “She bestows good upon him,” as mentioned above: an added light is drawn into Z'eir Anpin from a level that is above even the Tree of Life; as is said in the Zohar, Shelach

This is the “good” of “She bestows good upon him”: an added light reaches Z'eir Anpin from a level higher even than the Tree of Life. The Zohar on Shelach explains this on the spies' question, “Is there a tree in it or not?” (Numbers 13:20).

(דקנ"ט ע"ב) ע"פ היש בה עץ אם אין ²³¹ שבחי' אין הוא מה שלמעלה מעץ החיים

(159b), on “Is there a tree in it or not (ayin)?”: the level of ayin is what is above the Tree of Life.

The Zohar reads the question as naming two levels: “a tree,” the Tree of Life, and ayin, “nothing,” the level above it.

כי עץ החיים הוא בחינת חכמה כמ"ש והחכמה תחיה²³² וכתוב והחכמה מאין תמצא²³³ שהחכמה נקי
יש מאין לגבי בחי' זו שהוא מה שאינו מושג כלל ולמעלה מעלה מסדר ההשתלשלות חד ולא
בחושבן^{234, 235} כוי

For the Tree of Life is the level of Chochmah, as it is written, "wisdom gives life," and it is written, "and wisdom comes from ayin (nothing)": Chochmah is called "something from nothing" relative to this level, which is what is not grasped at all and is far, far above the order of the chain of descending worlds (hishtalshelus) — "One, but not in number," etc.

The Tree of Life is Chochmah ("wisdom gives life," Ecclesiastes 7:12), and "wisdom comes from ayin" (Job 28:12): next to that higher level, Chochmah is "something from nothing." Ayin is beyond all grasp and above the chain of worlds, "One, but not in number," as the Tikkunei Zohar says.

והוא בחי' חיי החיים כי עמך מקור חיים²³⁶ ועמ"ש סדי"ה שמע ישראל בענין את החיים ואת
הטוב.^{237, 238}

And it is the level of the Life of life, "for with You is the source of life." And see what is written at the end of the discourse beginning "Hear, O Israel," regarding "life and good."

That level is "the Life of life," as in "for with You is the source of life" (Psalms 36:10). The Alter Rebbe refers to his discourse on "Hear, O Israel," on "life and good" (Deuteronomy 30:15).

29 ופי' היש בה עץ אם אין היינו שהארץ מקבלת מבחי' אין שלמעלה מהחכמה כי נעוץ תחלתן
בסופן^{239, 240}

And the meaning of "Is there a tree in it or not (ayin)?" is that the land receives from the level of ayin, which is above Chochmah, for "their beginning is embedded in their end,"

So "Is there a tree in it or not?" means the land receives from ayin, above Chochmah, for, as Sefer Yetzirah says, "their beginning is embedded in their end": the lowest is bound to the highest.

והיינו עיי' בירור הנ"ל דעולם התהו שממשיך מלמעלה מעלה כוי והנה עיקר עלייה זו בשבת וזהו ענין
לחם משנה.

that is, through the aforementioned refinement of the World of Tohu, which draws from far, far above, etc. Now, the main [time of] this ascent is on Shabbos, and this is the meaning of the double bread (lechem mishneh).

This happens through the refinement of the sparks of Tohu, whose root is very high. The main ascent comes on Shabbos, and that is the meaning of the "double bread" (lechem mishneh), the two loaves over which we bless at the Shabbos meals.

ואחכ"ז [ואחר כל זה] יובן ג"כ ענין ענין לחם משנה דשבת דהיינו שבשבת הוא בחי חיבור והתכללות בי הלחמים הנ"ל דלחם מן השמים ולחם מן הארץ שהוא בחי חיבור יחו"ע [יחודא עילאה] ויחו"ת [יחודא תתאה]

After all this, one will also understand the meaning of the double bread of Shabbos: on Shabbos there is the joining and inter-inclusion of the two breads mentioned above, bread from heaven and bread from the earth, which is the joining of the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah);

Now the double bread is explained: on Shabbos the two breads of the whole maamar, bread from heaven and bread from the earth, are joined and included in each other, the higher unity joined with the lower.

דהיינו שיחו"ע [שיחודא עילאה] ויחו"ת [יחודא תתאה] שוין כאחד וכענין זכור ושמור בדבור²⁴¹ אחד נאמרו וכ"ה בזהר ויחי (דרמ"ו ע"א)

that is, the higher unity and the lower unity are equal as one, like “Remember’ and ‘Keep’ were said in one utterance.” And so it is in the Zohar, Vayechi (246a):

On Shabbos the two unities are equal, as the Sages said that “Remember” and “Keep,” the two versions of the Shabbos commandment, were said in one utterance (Rosh Hashanah 27a). The Zohar on Vayechi says the same.

מאשר שמנה לחמו²⁴² דא לחם שבת²⁴³ כו מאי לחם משנה אלא תרי לחם מן השמים ולחם מן הארץ כו

“From Asher, his bread shall be rich’: this is the bread of Shabbos,” etc. “What is the double bread? Two breads: bread from heaven and bread from the earth,” etc.,

The Zohar reads “From Asher, his bread shall be rich” as the bread of Shabbos, and asks what the double bread is: two breads, bread from heaven and bread from the earth.

ובשבת אתכליל לחם תתאה בלחם עילאה וכ"כ [וכן כתב] בזהר בראשית (דמ"ז ע"ב) מאן דהוה לחם עוני²⁴⁴ אתהדר למהוי לחם פנג²⁴⁵ כו

“and on Shabbos the lower bread is included in the upper bread.” And so it is written in the Zohar, Bereishis (47b): “What had been bread of affliction turned to become pannag bread,” etc.

On Shabbos the lower bread is included in the upper. The Zohar on Bereishis says that “what had been bread of affliction” becomes pannag bread, a bread of delicacy.

כי לחם עוני זהו יחוי"ת [יחודא תתאה] בחי' הודאה לחם מן הארץ ולחם פנג זהו לחם מן השמים יו"ע [יחודא עילאה] בחי' ברכה ובשבת הוא יחוי"ת [יחודא תתאה] ג"כ במדרגת יחוי"ע [יחודא עילאה] והטעם לזה

For bread of affliction is the lower unity, the level of acknowledgment, bread from the earth; and pannag bread is bread from heaven, the higher unity, the level of blessing; and on Shabbos the lower unity too is at the rank of the higher unity. The reason for this:

"Bread of affliction," matzah, is the lower unity, acknowledgment, bread from the earth; "pannag bread" is bread from heaven, the higher unity, blessing. On Shabbos even the lower unity stands at the rank of the higher.

כי בששת ימי המעשה הוא הירידה וההתלבשות בבי"ע לברר והיינו ע"י המשכה מלמעלה למטה שמבחי' לחם מן השמים

during the six days of work there is the descent and enclothement in Beriah, Yetzirah and Asiyah, to refine, that is, through a drawing-down from above to below, in which, from the level of bread from heaven

The reason: during the six workdays the light descends into Beriah, Yetzirah and Asiyah to refine them, a drawing from above to below that starts from bread from heaven.

ויחוי"ע [ויחודא עילאה] נמשך בבחי' ארץ ויחוי"ת [ויחודא תתאה] לברר ועכשיו זהו ענין חייב אדם לברך מאה ברכות בכל יום²⁴⁶ וכמ"ש לעיל בענין ברכה והודאה דיחוי"ע [דיחודא עילאה] זהו בחי' ברכה

and the higher unity, [the light] is drawn into the level of earth and the lower unity, to refine. And now, this is the meaning of "A person is obligated to say a hundred blessings every day," as explained above regarding blessing and acknowledgment: the higher unity is the level of blessing,

The flow of the higher unity is drawn into the "earth," the lower unity, to refine. This is the daily obligation of a hundred blessings (Menachos 43b): each "blessing" draws the flow of the higher unity.

והיינו המשכה מא"ס ב"ה בע"ס [בעשר ספירות] דאצילות וכל אי כלולה מיוד כו' והמשכה זו נמשך בבחי' מלי' ויחוי"ת [ויחודא תתאה] וזהו א"ת [אל תקרי] מה אלא מאה

that is, a drawing-down from the Infinite One, blessed be He, into the Ten Sefiros of Atzilus, each of which is composed of ten, etc.; and this drawing-down is drawn into the level of Malchus and the lower unity. And this is "Do not read mah (what) but me'ah (a hundred),"

Blessing draws the Infinite Light into the Ten Sefiros of Atzilus, each comprising ten, a hundred in all, and from there into Malchus, the lower unity. So the Sages read Deuteronomy 10:12, "What (mah) does Havayah your G-d ask of you," as if it said me'ah, "a hundred."

וזהו ענין ויהיו חיי שרה מאה שנה²⁴⁷ כו' ואח"כ בשבת הוא בחי' עליות ולכן בשבת בורר אסור ועלייה
זו הוא למעלה מעלה בא"ס ב"ה בחי'

and this is the meaning of "And the life of Sarah was a hundred years," etc. Afterwards, on Shabbos, there is the level of ascents; therefore on Shabbos selecting (borer) is forbidden. And this ascent is far, far above, into the Infinite One, blessed be He, the level of

The same hundred appears in "the life of Sarah was a hundred years" (Genesis 23:1). Shabbos, by contrast, is a time of ascents, not refinement, which is why "selecting" (borer), the act of separating, is forbidden on Shabbos; the ascent of Shabbos reaches far above, into the Infinite One Himself.

כי עמך מקור חיים²⁴⁸ עד שיחוי"ע [שיחודא עילאה] ויחוי"ת [ויחודא תתאה] מתכללים יחד וכענין זכור ושמור
בדבור אחד נאמרו כמ"ש במ"א בביאור ע"פ זכור את יום השבת כו' ע"ש באריכות

"for with You is the source of life," until the higher unity and the lower unity are included together, like "'Remember' and 'Keep' were said in one utterance," as is explained elsewhere in the explanation on "Remember the Shabbos day," etc. See there at length.

It reaches the level of "for with You is the source of life," where the higher and lower unity are included together, as "Remember" and "Keep" were one utterance. The Alter Rebbe refers to his explanation on "Remember the Shabbos day."

ויובן זה ע"ד לע"ל [לעתיד לבוא] ליום שכולו שבת ומנוחה²⁴⁹ שיהיה גילוי מבחי' סוכ"ע ממש הרי שמים
וארץ שהן ג"ע [גן עדן] עליון ותחתון בטלים שניהם לגבי בחי' זו וע"כ אין אז התחלקות ב' בחי'

This will be understood in the manner of the Time to Come, "the day that is wholly Shabbos and rest," when there will be a revelation from the very level of the light that encompasses all worlds: heaven and earth, which are the upper and lower Gan Eden, are both nullified before this level; therefore there is then no division into two levels,

An analogy from the Time to Come, "the day that is wholly Shabbos and rest": then the encompassing light itself will be revealed, and before it the upper and lower Gan Eden, "heaven" and "earth," are equally nullified, with no division between them.

כמו בג"ע [בגן עדן] שיש ב' בחי' ג"ע [גן עדן] דהיינו ג"ע [גן עדן] העליון הנקרא שמים וגן עדן התחתון הנקרא
ארץ כנודע מפסוק מי לי בשמים²⁵⁰ כו'

as in Gan Eden, where there are two levels of Gan Eden — the upper Gan Eden, which is called heaven, and the lower Gan Eden, which is called earth — as is known from the verse, "Whom do I have in heaven," etc.

Now Gan Eden has two levels, the upper Gan Eden called "heaven" and the lower called "earth," as in "Whom do I have in heaven ... and besides You I desire nothing on earth" (Psalms 73:25).

והיינו לפי שבג"א [שבגבולי אלכסון] הגילוי מבחי' ממכ"ע [ממלא כל עלמין] ע"כ יש הפרש והבדל בין בחי' שמים לבחי' ארץ אבל לגבי בחי' סוכ"ע שניהן שוין ועמ"ש מזה בפי' שלח ע"פ אני דפי' ציצית.

This is because in Gan Eden the revelation is from the level of the light that fills all worlds; therefore there is a difference and distinction between the level of heaven and the level of earth; but relative to the level of the light that encompasses all worlds, both are equal. And see what is written on this in Parshas Shelach, on "I [am Havayah]" of the passage of tzitzis.

The difference exists because the revelation in Gan Eden is of the indwelling light (memalei kol almin), which comes in grades; before the encompassing light (sovev kol almin) both are equal. The Alter Rebbe refers to his discourse in Shelach on the passage of tzitzis.

ועד"ז הוא ענין לחם משנה דשבת שבי' הלחמים דלחם מן השמים ולחם מן הארץ הם מתכללים כאחד ממש ע"י העליות דשבת וכמ"ש במ"א ס"פ בשלח: ^{251, 252, 253}

In the same way is the double bread of Shabbos: the two breads, bread from heaven and bread from the earth, are included as truly one through the ascents of Shabbos, as is explained elsewhere, at the end of Parshas Beshalach.

So too the double bread of Shabbos: through the ascents of Shabbos, bread from heaven and bread from the earth become truly one. The Alter Rebbe refers to his discussion at the end of Beshalach, which the Kehot note locates in Torah Ohr.

SECTION 7 • ¶ 30-37

What it means to bless G-d

30 ו ומעתה יש לבאר ענין הברכה בכלל. דהנה המפרשים והבחי' פי' עקב הקשו כי כיון שהוא ית' מקור הברכה וכל הברכות הן משתלשלות ממנו ²⁵⁴ כל הנמצאים המברכים אותו אין כל ברכותיהם כדאי לו

6. Now we can explain the matter of blessing in general. The commentators, and Rabbeinu Bachya on Parshas Eikev, raised a difficulty: since He, may He be blessed, is the source of blessing, and all blessings descend from Him, then all the beings that bless Him — none of their blessings are worthy of Him,

Section 6 explains blessing in general. Rabbeinu Bachya, in his commentary on Eikev, and other commentators ask: G-d is the source of all blessing and every blessing flows from Him, so what can the blessings of His creatures add to Him?

כי הוא הנמצא הקדמון שהמציא הנמצאים כלם ומציאותם אינה אלא ממציאותו ומציאותו הספיק בעצמו לא יצטרך לזולתו כלל.

for He is the primordial Being Who brought all beings into existence, and their existence is only from His existence, and His existence suffices in itself and does not need anything else at all.

He is the primordial Being who brought all into existence; all existence comes from His, and His own existence is self-sufficient and needs nothing else.

וא"כ אם יברכוהו כל היום וכל הלילה מה יתרבה בכך או מה יתנו לו או מה מידם יקח.²⁵⁵

If so, if they bless Him all day and all night, what is increased by this? Or what will they give Him, or what will He take from their hand?

So if they bless Him day and night, what is added? In the words of Job 35:7, "what will you give Him, or what will He take from your hand?"

והנה בגמרא פ"ט דב"מ [דבבא מצינא] (דף קי"ד ע"ב) אמרו יצא הקדש שא"צ [שאינ צריך / שאינו צריך] צדקה²⁵⁶ אבל צריך ברכה בארו החכמים ז"ל [זכרוננו לברכה / זכרונם לברכה] בפירוש כי ההקדש צריך ברכה

Now, in the Gemara, chapter 9 of Bava Metzia (p. 114b), they said, "Excluded is hekdesch (consecrated property), which needs no charity but needs blessing." The Sages, of blessed memory, stated explicitly that hekdesch needs blessing

Yet the Talmud (Bava Metzia, end of chapter 9) first suggests that hekdesch, property consecrated to the Temple, "does not need blessing," rejects this from "and you shall bless Havayah your G-d," and concludes that hekdesch does not need charity. So what belongs to G-d needs blessing.

אבל אינו צריך צדקה ומפורש אמרו בברכות פ"ג [פרק ג']²⁵⁷ אמר לו ישמעאל בני ברכני²⁵⁸ וכן במסכת שבת פ"ט אמר הקב"ה²⁵⁹ למשה היה לך לעזרני²⁶⁰ והוא ענין הברכה.

but does not need charity. And they said explicitly in Berachos, chapter 3, "He said to him, Yishmael my son, bless Me"; and likewise in Tractate Shabbos, chapter 9, "The Holy One, blessed be He, said to Moshe, You should have helped Me" — and this is the matter of blessing.

The Talmud tells that G-d said to Rabbi Yishmael the High Priest, "Yishmael my son, bless Me" (Berachos 7a; the Kehot note corrects "chapter 3" to chapter 1, as in the manuscript), and that He said to Moshe, "You should have helped Me" (Shabbos 89a). This is what blessing means.

(ועיין מזה בספר עה"ק [עבודת הקודש] בהקדמה²⁶¹ ובתוך הספר ח"ב [חלק ב'] פ"ז [פרק ז']). שהענין הוא להמשיך הברכה מן המקור שהוא אור א"ס ב"ה אל כבודו וזיו יקריה.

(And see on this in the book Avodas HaKodesh, in the introduction, and within the book, Part II, chapter 7.) The matter is to draw the blessing from the source, which is the Infinite Light (Or Ein Sof), blessed be He, to His glory and the radiance of His preciousness;

The book Avodas HaKodesh discusses the same question. The answer: to bless G-d is to draw blessing from its source, the Infinite Light, into "His glory," His revealed presence.

דהיינו מבחינת סוכ"ע בבחינת ממכ"ע [ממלא כל עלמין] ועיין ברע"מ [ברעיא מהימנא] ר"פ עקב והיינו כמ"ש בביאור ע"פ יביאו לבוש^{262, 263} כו' כי יש ב' מיני המשכות מאור א"ס ב"ה. האחד היא בבחינת א"ס ממש.²⁶⁴

that is, from the level of the light that encompasses all worlds (sovev kol almin) into the level of the light that fills all worlds (memalei kol almin). And see the Ra'aya Mehemna at the beginning of Parshas Eikev. This is as is explained in the explanation on "Let them bring a garment," etc.: there are two kinds of drawing-down from the Infinite Light, blessed be He. The first is in the manner of actual infinitude;

That is, from sovev, the encompassing light, into memalei, the indwelling light. As explained on "Let them bring a royal garment" (Esther 6:8), G-d's light comes in two ways, the first truly infinite.

31 והשנית בבחי' גבול ומדה. דהיינו בחי' רצון עליון הסוכ"ע זהו מה שהוא ית' מאיר בבחי' א"ס ויש בחי' צמצום ומקום פנוי

and the second is in the manner of limit and measure. That is: the level of the supernal will, the light that encompasses all worlds, is what He, may He be blessed, shines in the manner of infinitude; and there is the level of tzimtzum (contraction) and the vacated space,

The second way is in limit and measure. The supernal will, sovev, shines infinitely, but there is also tzimtzum and the "vacated space," the Arizal's account of how the infinite light withdrew to make room for finite worlds.

שהוא הסתלקות בחי' א"ס להיות בחי' זו בבחי' העלם ושלא יאיר בבחי' גילוי אלא בגבול ומדה והיא ראשית הגילוי בחכמה וכולם בחכמה עשית²⁶⁵ כו' ע"ש.

which is the withdrawal of the level of infinitude, so that this level be concealed and not shine in a revealed way except in limit and measure; and this is the beginning of revelation, in Chochmah — "You made them all with wisdom," etc. See there.

Tzimtzum hides the infinite light so that it shines openly only in limit and measure, and the first such revelation is Chochmah: "You made them all with wisdom" (Psalms 104:24).

32 ובמ"א נתבאר²⁶⁶ שזהו ענין ב' הפסוקים את השמים ואת הארץ אני מלא²⁶⁷ ומלא כל הארץ כבודו.²⁶⁸

Elsewhere it is explained that this is the meaning of the two verses, "Heaven and earth I fill" and "The whole earth is full of His glory."

Elsewhere the Alter Rebbe explains that two verses express these two modes: "Heaven and earth I fill" (Jeremiah 23:24), where G-d Himself fills all, and "The whole earth is full of His glory" (Isaiah 6:3), where what fills the earth is "His glory."

וכ"ה בספר עה"ק [עבודת הקודש]²⁶⁹ ח"א [חלק א'] רפ"ה בשם הראשונים וז"ל [וזה לשונן] אין סוף הוא שלמות מבלי חסרון ואם תאמר שיש

And so it is in the book Avodas HaKodesh, Part I, beginning of chapter 8, in the name of the early authorities; these are his words: "Ein Sof is perfection without lack. If you say that He has

Avodas HaKodesh, Rabbi Meir ibn Gabbai's work on Kabbalah, quotes the early Kabbalists: Ein Sof is perfection without any lack.

לו כח בלי גבול ואין לו כח בגבול אתה מחסר שלמותו כו' והגבול הנמצא ממנו תחלה הם הספירות כו' עכ"ד [עד כאן דבריו].

power without limit but has no power within limit, you diminish His perfection," etc. "And the limit that first comes into being from Him is the Sefiros," etc. Thus far his words.

To say that G-d has unlimited power but no power to be limited would diminish His perfection; so He has both, and the first limit that comes from Him is the Sefiros.

33 והיינו הכלים דע"ס [דעשר ספירות]. וכמ"ש באג"ה [באגרת הקודש] רס"י [ריש סימן] כ' ד"ה איהו וחיהו חד.²⁷⁰ ובמ"א [ובמאורי אור] אות גימל ס"ה²⁷¹ גבול

That is, the vessels of the Ten Sefiros. And as is written in Iggeres HaKodesh, beginning of section 20, the passage beginning "He and His life-forces are one." And in Me'orei Or, letter gimmel, section 5: "Limit:

The limit is the vessels of the Ten Sefiros, as Iggeres HaKodesh 20 explains. The Kabbalistic lexicon Me'orei Or defines "limit" (gevul) as follows.

מצד הדינים הנותנים קו המדה וגבול לכל דבר עד פה תבא²⁷² גם המלכות נק' כך כו' עכ"ל [עד כאן לשונו]
וכזה פי' בפרדס ערך גבול.²⁷³

from the side of the judgments, which give the measuring line and limit to everything, 'thus far you shall come'; Malchus too is called so," etc. End of quote. And so it is explained in Pardes, in the entry "Limit."

"Limit" comes from the judgments that set a measure and boundary for everything, "thus far you shall come" (Job 38:11), and Malchus too is called by this name. Pardes Rimmonim says the same under "limit."

34 ועמ"ש בביאור ע"פ מי מנה עפר יעקב²⁷⁴ ומספר²⁷⁵ שמבחינת מלכות נמשך בחי' המספר שהוא הגבול.

And see what is written in the explanation on "Who has counted the dust of Yaakov, or numbered," that from the level of Malchus is drawn the level of number, which is limit;

In the explanation on "Who has counted the dust of Yaakov" (Numbers 23:10), number, which is limit, is drawn from Malchus.

אלא שמספר זה יוכל להיות בבחי' אשר לא יספר²⁷⁶ והיינו ע"י ההמשכה מא"ס ב"ה מה שמאיר בבחי' א"ס כשנמשך מבחינה זו בבחי' מלכות. ועד"ז יובן ענין הברכה כו'.

except that this number can be at the level of "which cannot be counted," that is, through the drawing-down from the Infinite One, blessed be He, of what shines in the manner of infinitude, when it is drawn from this level into the level of Malchus. In the same way one will understand the matter of blessing, etc.:

Yet that number can become "which cannot be counted" (Genesis 32:13), when light that shines without limit is drawn from the Infinite One into Malchus. Blessing works the same way.

דהיינו שהברכה היא להמשיך מבחינת אור א"ס ב"ה הסוכ"ע מה שמאיר בלי גבול שמאיר תוספת אור (בחי' אור)

that is, blessing is to draw from the level of the Infinite Light, blessed be He, the light that encompasses all worlds, what shines without limit, so that it shines an added light (the level of light)

To bless is to draw from the encompassing Infinite Light what shines without limit, so that an added light shines within the indwelling light.

בבחי' ממכ"ע [ממלא כל עלמין] ועמ"ש מזה ע"פ לבבתני אחותי²⁷⁷ כלה²⁷⁸ ובהביאור שם נזי' [נוכר] ג"כ מענין
 ב' בחי' הארות הנ"ל שבבחי' א"ס ושבבחי' גבול ושזהו פי' כי אל דעות²⁷⁹ הוי' ב' דעות כו' ע"ש.

into the level of the light that fills all worlds. And see what is written on this on “You have captured my heart, my sister, bride”; and in the explanation there it is also mentioned regarding the two levels of illumination mentioned above, that of infinitude and that of limit, and that this is the meaning of “For a G-d of knowledges is Havayah” — two kinds of knowledge, etc. See there.

The Alter Rebbe refers to his discourse on “You have captured my heart, my sister, bride” (Song of Songs 4:9), where the two kinds of illumination, unlimited and limited, are tied to “For a G-d of knowledges is Havayah” (I Samuel 2:3): two kinds of knowledge.

35 ועמ"שכפי' ש או ידיכם קדש וברכו את²⁸⁰ הוי' בד"ה צאינה וראינה^{281, 282} ובביאור ע"פ מים רבים²⁸³
 כפי' תולדות²⁸⁴ בענין מאה ברכות.

And see what is written on the meaning of “Lift up your hands in holiness and bless Havayah” in the discourse beginning “Go out and see,” and in the explanation on “Many waters” in Parshas Toldos, regarding the hundred blessings.

He refers to his discussions of “Lift up your hands in holiness and bless Havayah” (Psalms 134:2) and of “Many waters” (Song of Songs 8:7), on the hundred daily blessings.

ובד"ה הבאים ישרש^{285, 286} נתבאר פי' ברוך מלשון בריכה²⁸⁷ שהוא המשכה מהעלם אל הגילוי וכ"כ
 [וכן כתב] הבחי' פ' עקב²⁸⁸

And in the discourse beginning “Those who come, he will cause to take root,” the meaning of baruch (blessed) is explained as from the word bereichah (a pool), which is a drawing-down from concealment into revelation; and so wrote Rabbeinu Bachya on Parshas Eikev.

In the discourse on “Those who come, he will cause to take root” (Isaiah 27:6) he explains baruch, “blessed,” as related to bereichah, “a pool”: water drawn from a hidden source into the open. Rabbeinu Bachya on Eikev says the same.

א"כ לפי זה שיך לשון ברוך גם על בחי' סוכ"ע דהיינו שיהא נמשך מהעלם אל הגילוי. שזהו ענין
 ברוך וברכה.

If so, according to this, the term baruch applies also to the level of the light that encompasses all worlds, namely, that it be drawn from concealment into revelation. This is the meaning of baruch and bereichah.

So “blessed” can be said even of sovev, the encompassing light: it means drawing it from concealment into revelation.

36 ועמ"ש מזה ע"פ ובשנה הרביעית ²⁸⁹ יהי [יהיה] כל פריו קדש הלולים. ובד"ה בשעה שהקדימו שצ"ל עושי דברו ²⁹⁰ כי לך ²⁹¹ הוי הגדולה כו

And see what is written on this on "And in the fourth year all its fruit shall be holy, for praises," and in the discourse beginning "When [Israel] put first," that there must be "those who do His word," for "Yours, Havayah, is the greatness," etc.

Further references: his discourse on "all its fruit shall be holy, for praises" (Leviticus 19:24), and the discourse on Israel's putting "we will do" first, "those who do His word" (Psalms 103:20), with "Yours, Havayah, is the greatness."

ע"ש ובד"ה משה ידבר ^{292, 293} בענין לאתקנא רוא דשמיה. וסד"ה בכ"ה בכסלו יומי דחנוכה בענין הלל.

See there. And in the discourse beginning "Moshe would speak," on "to rectify the mystery of His Name"; and at the end of the discourse beginning "On the twenty-fifth of Kislev, the days of Chanukah," on Hallel.

Also his discourses on "Moshe would speak" (Exodus 19:19), on "to rectify the mystery of His Name," and "On the twenty-fifth of Kislev," on the Hallel of Chanukah.

37 וסד"ה מזוזה מימין בענין יהא שמיה הגדול מבורך. ומ"ש מזה בד"ה אני ה' אלקיכם דפ' ציצית

And at the end of the discourse beginning "The mezuzah on the right," on "May His great Name be blessed." And what is written on this in the discourse beginning "I am Havayah your G-d" of the passage of tzitzis,

And his discourse "The mezuzah on the right," on "May His great Name be blessed," and on "I am Havayah your G-d" (Numbers 15:41) in the passage of tzitzis.

ובד"ה בשלח פרעה ^{294, 295} בענין ברוך ה' אלקי ישראל מן העולם ועד העולם כו'. והכח הזה באדם להמשיך ע"ז אמרו"ל [אמרו רבותינו זכרונם לברכה] אל תהי ברכת הדיוט קלה ²⁹⁶ בעיניך.

and in the discourse beginning "When Pharaoh sent," on "Blessed is Havayah, the G-d of Israel, from world to world," etc. And concerning this power in a person to draw down, our Sages, of blessed memory, said, "Let not the blessing of an ordinary person be light in your eyes."

And on "When Pharaoh sent" (Exodus 13:17), on "Blessed is Havayah, the G-d of Israel, from world to world." Every person has this power to draw down, as the Sages say, "Let not the blessing of an ordinary person be light in your eyes" (Berachos 7a; Megillah 15a).

דהיינו משום דלגבי סוכ"ע הכל אין ערוך כ"ו ע"כ גם ברכת הדיוט כ"ו וכמ"ש בד"ה אלה מסעי²⁹⁷ אך היינו ע"י הביטול שיש בכל א' למס"נ [למסירות נפש] בק"ש [בקריאת שמע] כ"ו:²⁹⁸

That is, because relative to the light that encompasses all worlds nothing bears comparison, etc.; therefore even the blessing of an ordinary person, etc., as is written in the discourse beginning "These are the journeys." But this is through the self-nullification present in everyone, [the readiness] for self-sacrifice (mesirus nefesh) in the Shema, etc.

Before the encompassing light everything is as nothing, so even an ordinary person's blessing can draw it, as explained in "These are the journeys." But this comes through the self-nullification every Jew has, the readiness to give up his life when he says the Shema.

SECTION 8 • ¶ 38-43

Summary

38 קיצור (א) ענין משה תיקן ברכת הזן בשעה שירד המן כי במן נאמר אשר לא ידעון אבותיך²⁹⁹ עיין במדרש רבות רפ"א.

Summary. (a) The matter of "Moshe instituted the blessing 'Who sustains' when the manna came down": for of the manna it is said, "which your fathers did not know" — see the Midrash Rabbah, beginning of chapter 1.

A summary of the maamar follows, point by point. (a) Moshe instituted "Who sustains" for the manna, because of the manna it says "which your fathers did not know."

כי לחם מן הארץ עה"ד [עץ הדעת] חטה היתה^{300, 301} שבו ועל ידו נמשך הדעת הוא מה שמתברר ממה שנפל בשבה"כ [בשבירת הכלים] וע"ז נאמר כי לא על הלחם לבדו יחיה האדם³⁰² דתיקון

For bread from the earth is the Tree of Knowledge — "it was wheat" — in which and through which knowledge is drawn; it is what is refined from what fell in the shattering of the vessels. And of this it is said, "not by bread alone does man" of Tikkun "live,"

Bread from the earth relates to the Tree of Knowledge, which by one view in the Talmud "was wheat" (Bera-chos 40a), and from which knowledge comes; its food is refined from the sparks of the shattering. So "not by bread alone does man," the man of Tikkun, "live."

כי על כל מוצא פי היינו מקור פי הוי שהוא מבחי עקודים ששרשם מפה דא"ק [דאדם קדמון] ומשם שורש המן שנמשך ע"י טלא דכדולחא שבמו"ס [שבמוחא סתימאה]

“but by everything that comes out of the mouth”: that is, the source of the mouth of Havayah, which is from the level of Akudim, whose root is from the mouth of Adam Kadmon; and from there is the root of the manna, which is drawn through the crystalline dew in Mocha Stima’ah.

“Everything that comes out of the mouth” is the source of the mouth of Havayah, the level of Akudim, rooted in the “mouth” of Adam Kadmon. The manna’s root is there, drawn through the “crystalline dew” of Mocha Stima’ah.

והוא המזון להיות חכמה והוא בחי שלמעלה משבה"כ [משבירת הכלים] כמ"ש ימותו ולא בחכמה ³⁰³ ולכן היה זה המזון של דור דעה ³⁰⁴ שקיבלו התורה דמחכמה נפקת פב"פ [פנים בפנים].

And it is the food for becoming Chochmah, and it is the level above the shattering of the vessels, as it is written, “they die, and not with wisdom.” Therefore this was the food of the generation of knowledge, who received the Torah, which “issues from Chochmah,” face to face.

The manna fed Chochmah and came from above the shattering, which happened “not with wisdom” (Job 4:21). So it was the food of “the generation of knowledge,” the desert generation that received the Torah, which issues from Chochmah, face to face.

39 וזהו אשר לא ידעון אבותיך שהם מבחי חג"ת [חסד גבורה תפארת] ונאמר ושמי ³⁰⁵ הוי חכמה עילאה לא נודעתי להם.

And this is “which your fathers did not know,” for they are from the level of Chesed, Gevurah and Tiferes; and it is said, “but by My Name Havayah” — Supernal Chochmah — “I did not make Myself known to them.”

That is why the Patriarchs, Chesed, Gevurah and Tiferes, did not know the manna, and why G-d said “by My Name Havayah,” Supernal Chochmah, “I did not make Myself known to them” (Exodus 6:3).

ומי"מ גם כדי להי' [להיות] המשכת ח"ע [חכמה עילאה] צ"ל ברכה והמשכה. וברכה זו תיקן משה ועמ"ש סד"ה ועשית בגדי קדש: ³⁰⁶

Nevertheless, even for there to be the drawing-down of Supernal Chochmah there must be a blessing and a drawing-down; and Moshe instituted this blessing. And see what is written at the end of the discourse beginning “And you shall make holy garments.”

Yet even the flow of Supernal Chochmah needs a blessing to draw it down, and Moshe instituted that blessing. The Alter Rebbe refers to his discourse “And you shall make holy garments” (Exodus 28:2).

40 (ב) וענין ארץ דמפקא מזון הוא ע"י כח הצומח שבה והיינו ע"י שרשה מעולם התהו עמ"ש בד"ה האזינו השמים³⁰⁷ וע"י שמבררת הניצוצים שנפלו משבה"כ [משבירת הכלים] שהוא ענין אתעדל"ת [אתערותא דלתתא] וע"י אתעדל"ע [אתערותא דלעילא] פקדת ארץ³⁰⁸ כו'

(b) And the matter of "a land that brings forth food" is through the power of growth within it; that is, through its root in the World of Tohu — see what is written in the discourse beginning "Listen, O heavens" — and through its refining the sparks that fell in the shattering of the vessels, which is the matter of an arousal from below; and through this, an arousal from above: "You have visited the land," etc.

The summary's second point: the land "brings forth food" through its power of growth, which is rooted in the World of Tohu, and through refining the sparks that fell when the vessels of Tohu shattered. That refining is an arousal from below, and it draws an arousal from above, as the verse says of G-d, "You have visited the land."

ולכן ברכה זו תיקן יהושע משא"כ מן שהוא טל זהו בחי' אתעדל"ע [אתערותא דלעילא] שלמעלה מאתעדל"ת [מאתערותא דלתתא] ועמ"ש סד"ה ואתחנן.³⁰⁹ ולכן ברכת הארץ מתחלת בהודאה נודה לך. ומסתיימת בברכה דהיינו מ"ן [מ"ן נוקבין] ומ"ד [ומ"ן דוכרין]:

Therefore Yehoshua instituted this blessing; whereas the manna, which is dew, is the level of an arousal from above that is above an arousal from below. And see what is written at the end of the discourse beginning "And I pleaded." Therefore the blessing for the land opens with acknowledgment, "We thank You," and closes with blessing; that is, mayin nukvin (feminine waters) and mayin duchrin (masculine waters).

So the blessing for the land, which works from below, was instituted by Yehoshua, while the manna, which came down with the dew, is an arousal from above that is higher than anything aroused from below. That is why the blessing for the land opens with "We thank You," acknowledgment, the mayin nukvin raised from below, and closes with "we bless You," the mayin duchrin that flow down from above.

41 (ג) ולכן צריך שיזכור בה ברית ותורה. כי בהן ועל ידן נמשך מבחינת מן וטל דברכת הזן שהוא פנימית התורה בבחי' ארץ להיות פקדת ארץ³¹⁰

(c) Therefore one must mention covenant and Torah in it. For in them and through them [the flow] is drawn from the level of the manna and dew of the blessing "Who sustains," which is the inner dimension (pnimiyus) of the Torah, into the level of "land," so that there be "You have visited the land."

The third point: this is why the blessing for the land must mention covenant and Torah. They carry the flow of the manna and the dew, the blessing "Who sustains," which is the inner dimension of the Torah, down into the "land," so that G-d "visits the land."

וצריך שיקדים ברית לתורה כי כן הסדר מלמטה למעלה ועי' זח"ב [זהר חלק ב'] ר"פ בשלח (דמ"ד סע"א [סוף

עמוד א]) ואקדים ב"נ [בר נש]:³¹¹

And one must put covenant before Torah, for such is the order from below upward. And see the Zohar, Part II, beginning of Parshas Beshalach (p. 44, end of side a): "and a person puts first."

The covenant, Yesod, stands below the Torah, so in an order that rises from below upward it is named first. The Zohar cited here explains that the Shunammite woman named the bed first among the furnishings she prepared for Elisha because "a person puts first what is dearest to him."

42 (ד) עוי"ל [עוד יש לומר] כי בחי' יסוד ברית שהוא כח ההשפעה שרשו נמשך מהכתר ועמ"ש בביאור דאלה מסעי.

(d) One may further say that the level of Yesod (foundation), the covenant, which is the power of bestowal, has its root drawn from Keser (the Crown). And see what is written in the explanation on "These are the journeys."

The fourth point gives another reason: Yesod, the covenant, is the power to bestow, and its root reaches up to Keser, the level above intellect. The text refers to the explanation on "These are the journeys" for this.

ולכן נאמרו בו י"ג בריתות ששרשן מיג"מ [מי"ג מדות] דא"א וע"כ צריך שיקדימו לתורה דמחכמה נפקת ומשם נמשך השפע אל יג"מ [י"ג מדות] שהתורה נדרשת בהן ששרשן מיג"מ [מי"ג מדות] הנ"ל.

Therefore thirteen covenants were stated concerning it, whose root is from the Thirteen Attributes of Arich Anpin; and therefore one must put it before the Torah, which "issues from Chochmah"; and from there the flow is drawn to the thirteen middos (principles) by which the Torah is expounded, whose root is from the Thirteen Attributes mentioned above.

That is why thirteen covenants are stated concerning circumcision: their root is the Thirteen Attributes of Mercy in Arich Anpin, the level of Keser. The Torah issues from Chochmah, below Keser, and from those Thirteen Attributes the flow reaches the thirteen principles by which the Torah is expounded, so the covenant, nearer the root, comes first.

וזהו ואכלת ושבעת³¹² כמ"ש שבע רצון³¹³ ועיין בפרדס ערך רצון. ועי"ז וברכת. עד טוב עין הוא יברך.³¹⁴

And this is "And you shall eat and be satisfied," as it is written, "satisfied with favor (ratzon)"; and see Pardes, the entry "Will (Ratzon)." And through this, "and you shall bless" — up to "He who has a good eye shall be blessed."

This is "And you shall eat and be satisfied": being satisfied is a drawing-down of will (ratzon), as in Moshe's blessing of Naftali, "satisfied with favor (ratzon)." Through it comes "and you shall bless," reaching as far as "He who has a good eye shall be blessed," a verse that continues, "for he gives of his bread to the poor."

ופי' וברכת א"ת האותיות מא' עד תי"ו שהוא בחי' ממכ"ע [ממלא כל עלמין]:(ה) וענין הטובה זו בונה ירושלים כעיר שחברה לה יחדו³¹⁵ ועמ"ש בד"ה יו"ט [יום טוב] של ר"ה [ראש השנה] היינו כי הגם דכל הארץ מפקא מזון

And the meaning of “and you shall bless es”: the letters from alef to tav, which is the level of the light that fills all worlds (memalei kol almin). (e) And the meaning of “the good”: this is ‘Who builds Jerusalem’ — “as a city that is joined together.” And see what is written in the discourse beginning “The Yom Tov of Rosh HaShanah.” That is: although the whole land brings forth food,

Es, spelled alef-tav, stands for all the letters from alef to tav, the letters of the supernal speech, which belong to the light that fills all worlds. The fifth point then explains “the good,” Jerusalem, “built as a city that is joined together,” beginning from the fact that the whole land brings forth food.

אך עיקר ההעלאה הוא ע"י הקרבנות שבהמ"ק [שבית המקדש] ששם עיקר הבירור דבחכמה אתברירו^{316, 317} וכמ"ש במ"א בענין פתח במזבח וסיים בשלחן³¹⁸

yet the main elevation is through the offerings in the Holy Temple, where the main refinement is, for “through Chochmah they are refined”; as is explained elsewhere regarding “He began with the altar and ended with the table.”

Yet the main elevation of what is refined took place through the offerings in the Holy Temple, because the deepest refinement is by Chochmah, as the Zohar says, “through Chochmah they are refined.” The text refers to its explanation elsewhere of the Talmud’s remark that the verse “began with the altar and ended with the table.”

כי הגם דשולחנו של אדם מכפר עליו במקום מזבח. אינו דומה ממש למזבח שהרי תפלות כנגד תמידין תקנום³¹⁹ כו' וקודם התפלה אסור לאכול.^{320, 321}

For although a person’s table atones for him in place of the altar, it is not truly like the altar: for “the prayers were instituted corresponding to the daily offerings,” etc., and before prayer it is forbidden to eat.

Today a person’s table atones for him in place of the altar, but it is not truly equal to it. The prayers were instituted in place of the daily offerings, and one may not eat before praying, so the table comes after, and below, the prayer that stands for the altar.

הרי בירור דשולחן אינו דומה לבירור דמזבח כי בשולחן הבירור עיי בינה ובמזבח עיי חכמה כח מה.

Thus the refinement of the table is not like the refinement of the altar: for at the table the refinement is through Binah (understanding), and at the altar through Chochmah, ko'ach mah (the power of "what").

So the refinement at the table is not like that of the altar: at the table food is refined through Binah, understanding, while at the altar the offering is refined through Chochmah. Chochmah is read ko'ach mah, "the power of 'what,'" a level of selflessness, as the next line explains.

לכן עייז הבירור בתכלית הטוב בלי שום תערובות ולהיות מתהפכא חשוכא לנהורא ממש עיד הביטול דחכמה שהוא ונחנו מה ממש וזהו ענין וצדיק וטוב לו ³²² בסש"ב [בספר של בינונים] פרק יו"ד.

Therefore, through this, the refinement is in utter goodness, without any admixture, so that darkness is actually turned into light, in the manner of the self-nullification (bittul) of Chochmah, which is truly "and what (mah) are we." And this is the meaning of "a righteous man who has good" in Sefer Shel Beinonim, chapter 10.

Refinement through Chochmah is complete, leaving no admixture of evil, so that darkness itself is turned into light. This matches the self-nullification of Chochmah, Moshe's "and what are we," and the Tanya's "a righteous man who has good" (chapter 10): the complete tzaddik in whom evil has been turned wholly into good.

וזהו גמלתהו טוב. ³²³ ועייש במ"א ע"פ מאמר הזח"ג [הזהר חלק ג] אמור (ד"ק ע"ב) וירא (דק"ב) בענין פי' הפסוק אחותי בת אבי היא אך לא בת אמי ^{324, 325} אזי דוקא ותהי לי לאשה.

And this is "She bestows good upon him." And see elsewhere, on the saying of the Zohar, Part III, Emor (p. 100b), [and] Vayeira (p. 112), on the meaning of the verse "my sister: she is the daughter of my father, but not the daughter of my mother" — then specifically, "and she became my wife."

This is "She bestows good upon him": good with no evil, as explained in paragraph 28. The Zohar reads Avraham's words about Sarah, "the daughter of my father, but not the daughter of my mother," as the time when Knesses Yisrael unites with the Holy King: when she draws from the house of the Father, Chochmah, and not from the Mother, Binah; only then "she became my wife."

וזהו ההר הטוב הזה והלבנון שמלבין³²⁶ כו³²⁷ עיי ההמשכה מבחי אין עמ"ש בענין לבנון בד"ה האזינו השמים³²⁸ ועמ"ש ע"פ עלי באר³²⁹ וסד"ה קול דודי³³⁰ בענין מקפץ על הגבעות.³³¹

And this is "this good mountain and the Lebanon," which whitens, etc., through the drawing-down from the level of ayin (nothing). See what is written on Lebanon in the discourse beginning "Listen, O heavens"; and see what is written on "Rise up, O well," and at the end of the discourse beginning "The voice of my beloved," on "skipping over the hills."

This is also Moshe's plea to see "this good mountain and the Lebanon": the Sifrei explains that the Lebanon is the Temple, so called because it "whitens" Israel's sins. That whitening comes from a drawing-down from ayin, the level above Chochmah; the text points to further discussions of "Lebanon," of "Rise up, O well," and of "skipping over the hills."

גם פי הטובה שלשם נמשך כל טוב העליון עיין ברבות ר"פ קדושים בענין ציון³³² והיינו עיי שהיא טובה דהיינו כלי ריקן³³³ בבחי ביטול וחותרם שוקע

Also, the meaning of "the good" is that there all the supernal good is drawn — see the Midrash Rabbah, beginning of Parshas Kedoshim, on Zion. And this is through her being "good," that is, an empty vessel in a state of self-nullification, and a sunken seal;

"The good" also means that all supernal good is drawn there, as the Midrash says that every good thing, blessing and consolation G-d will give Israel comes from Zion. She receives it by being "good" as an empty vessel, which can be filled, and as a sunken seal, an engraving cut inward: both are images of self-nullification.

דהיינו בחינת ירושלים יראה שלם^{334, 335} ועמ"ש מזה בד"ה וכל בניך למודי³³⁶ הוי ועיין במא"א [במאורי אור] אות טי"ת ססע"י [סוף סעיף]³³⁷ ה' שזהו כלי לקבל בחינת האור

that is, the level of Jerusalem, Yir'eh Shalem. And see what is written on this in the discourse beginning "And all your children shall be taught of Havayah"; and see Me'orei Or, letter tes, end of section 5: that this is a vessel to receive the level of "the light,

This is the level of Jerusalem: Avraham called the place Yir'eh, Shem called it Shalem, and G-d joined the two names into one. The text adds the Me'orei Or, which calls this a vessel to receive "the light, that it was good."

כי טוב³³⁸ ועמ"ש בד"ה וישב יעקב³³⁹ בענין כי תהיו לי ארץ חפץ³⁴⁰ ועיין זח"ג [זהר חלק ג] בהר (דק"י ע"ב)³⁴¹ ע"פ ועשה טוב שכן ארץ^{342, 343} ובהרמ"ז [ובהרב משה זכות] שם ואזי נק' הטובה.

that it was good." And see what is written in the discourse beginning "And Yaakov settled," on "for you shall be to Me a land of desire"; and see the Zohar, Part III, Behar (p. 110b), on "and do good, dwell in the land," and the Ramaz there. And then it is called "the good."

The vessel is called "good" after the light of which it is said "that it was good." The text adds the discourse on "a land of desire" and the Zohar on "do good, dwell in the land," where doing good arouses the supernal good toward the "land"; and then Malchus is called "the good."

והנה לחם משנה דשבת היינו שמתחברים לחם מן השמים ולחם מן הארץ ועיין במא"א [במאורי אור] אות למ"ד סכ"א:^{344, 345}

Now, the double bread of Shabbos means that bread from heaven and bread from the earth are joined. And see Me'orei Or, letter lamed, section 21.

The double bread of Shabbos joins bread from heaven, the level of the manna, with bread from the earth, as explained in paragraph 29. The text refers to the Me'orei Or under the letter lamed for this.

43 (ו) וכללות פי' וברכת את³⁴⁶ הוי' היינו להמשיך הברכה בממכ"ע [בממלא כל עלמין] מבחי' סוכ"ע או ברכה מלשון בריכה להמשיך בחינת סוכ"ע מההעלם אל הגילוי:

(f) And the meaning of "and you shall bless es Havayah" as a whole is to draw the blessing into the light that fills all worlds (memalei kol almin) from the level of the light that encompasses all worlds (sovev kol almin); or, berachah (blessing) is from the term bereichah (a pool): to draw the level of the light that encompasses all worlds from concealment into revelation.

The sixth and last point sums up "and you shall bless es Havayah": to bless G-d is to draw blessing from the light that encompasses all worlds into the light that fills them. Or, taking berachah (blessing) from bereichah (a pool), it is to bring the encompassing light out of concealment into revelation.

IN ONE'S AVODAH

In serving G-d, the covenant is the attachment and great love of the heart, “with all your might,” a desire that comes from the level above intellect; it comes first, and then the Torah, kept in thought, speech and action, carries that love into the world. A person’s table refines the sparks in his food, but prayer comes before eating. And no one should think his blessing small: through the self-nullification every Jew has, his readiness to give his life in the Shema, even “an ordinary person” draws G-d’s encompassing light into revelation.

QUESTIONS FOR DISCUSSION

1. Why does the blessing for the land mention food at all, and how does the difference between the manna and bread from the earth answer the question?
2. Why did the Patriarchs not “know” the manna, while it came down in Moshe’s merit? What does this say about Chesed, Gevurah and Tiferes as against Supernal Chochmah?
3. “Who sustains” speaks of G-d in the third person and opens with “Blessed”; the blessing for the land speaks to Him in the second person and opens with “We thank You.” How does the maamar connect these forms to the higher and lower unity?
4. Why must the covenant be mentioned before the Torah in the blessing for the land? Compare the reasons given in sections 3 and 4.
5. If G-d is the source of all blessing, what does it mean for a person to bless Him, and why does even an ordinary person’s blessing matter?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ואכלת ושבעת

According to the note, the Siddur preserves the Mittler Rebbe's own transcript of this maamar, together with his transcript of the explanation (Biur) printed later in Likkutei Torah and a further explanation on the altar and the table.

KEHOT'S NOTE

הנחת כ"ק אדהאמ"צ בסידור קי, ג (בהתחלה: ת"ר מנין לברהמ"ז מן התורה. ואחריו בא ד"ה והקימותי שהוא הנחת אדהאמ"צ מהביאור דלהלן טז, ג. ואחר זה בא ביאור נוסף המתחיל: להבין שרשי הדברים כי פתח במזבח וסיים בשולחן). הגהות למאמר זה באוה"ת עקב ע"י תקלג. ובכרך ו ע"י ביטח [ונרשם שם ע"י בגוכתי"ק כ"ק אדמו"ר מהורש"ב נ"ע: "שייך לד"ה ואכלת ושבעת — והוא מה"ק"]. באוה"ת בהעלותך ע"י שגד נזכר: בדרוש דביהמ"ז חורף תק"ע מענין שולחן של אדם במקום מזבח. וראה גם בהנסמן להלן ברשימת הכתבי-יד לדף טז, ג מבין 1101. לכמה ענינים שבהמאמר ראה גם תו"א בשלח סה, ד ואילך, מאמרי אדה"ז — הקצרים ע"י מ. ד"ה ואכלת ושבעת תשמ"א.

2 ואכלת ושבעת וברכת וגוי

"And you shall eat and be satisfied, and you shall bless Havayah your G-d for the good land that He has given you." The Talmud derives Grace after Meals from this verse, and the maamar unfolds its phrases one by one.

Deuteronomy 8:10 ח"י:10

וְאָכַלְתָּ וּשְׂבַעְתָּ וּבֵרַכְתָּ אֶת־יְיָ אֱלֹהֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לְךָ:

And thou shalt eat and be satisfied, and bless the L-RD thy G-d for the good land which He hath given thee.

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KEHOT'S NOTE

דברים ח, י. ראה בלקו"ש חכ"ד ע"י 67 בדיוק תי "וגוי".

3 וברכת זו ברכת הזן . . בונה ירושלים

The note points there for a discussion of these three blessings of Grace after Meals.

KEHOT'S NOTE

בענין ג' ברכות אלו, ראה אוה"ת עקב ע"י תקלב.

4 Rabbi rules that one does not close a blessing with two themes; Levi challenges him from "for the land and for the food," and the answer is "a land that brings forth food." The Alter Rebbe asks why food is mentioned in that blessing at all.

Berachot 49a:7 א"ז:7

רבה בר רב הונא איקלע לבי ריש גליותא, פתח ביהא וסיים בתרתי. אמר רב חסדא: גבורתא למחתם בתרתי! והתניא רבי אומר: אין חותמין בשתיים!

Rabbah b. Rab Huna visited the house of the Exilarch. [When saying Grace,] the latter opened with one and concluded with two. Rab Hisda asked: What advantage is there

in concluding with two? Moreover there is a teaching : Rabbi says : We should not conclude with two !

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5 משה תקן . . ברכת הזן . . יהושע תקן . . ברכת הארץ

The Sages read the verse's phrases as the blessings of Grace after Meals: "and you shall bless" is "Who sustains," "for the land" is the blessing for the land, and "the good" is "Who builds Jerusalem." This reading frames the maamar's questions.

Berachot 48b:5 ב"ה:5

תנו רבנן: מנין לברכת המזון מן התורה? — שנאמר: "וְאָכַלְתָּ וּשְׂבַעְתָּ וּבֵרַכְתָּ" — זו ברכת "הזן", "אֵת ה' אֱלֹהֶיךָ" — זו ברכת המזון, "עַל הָאָרֶץ" — זו ברכת הארץ, "הַטֹּבָה" — זו "בֹּנֵה יְרוּשָׁלַיִם", וְכֵן הוּא אוֹמֵר "הָהָר הַטֹּב הַזֶּה וְהַלְבָנוֹן". "אֲשֶׁר נָתַן לָךְ" — זו "הַטֹּב וְהַמְטִיב". אִין לִי אֵלָא לְאַחֲרֵי, לִפְנֵי מַיִן? — אָמַרְתָּ קַל וְחֹמֶר: קִשָּׁהוּא שְׂבַע מְבָרָה, קִשָּׁהוּא רַעֲב — לֹא כָל שָׂכָן.

Our Rabbis have taught : Whence do we derive the Grace after meals from the Torah? As it is said, "And thou shalt eat and be satisfied and bless" (Deut. viii. 10) — this refers to the benediction "Who feedest"; "the L-rd thy G-d" (ibid.) — to the benediction of Zimmun; "for the land" (ibid.) — to the benediction of "the land"; "the good" (ibid.) — to "Who. . . rebuildest Jerusalem," for so it states "That goodly hill-country and Lebanon" (ibid. iii. 25); "which He hath given thee" (ibid. ...

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KEHOT'S NOTE

ברכות מח, ב. טור א"ח סקפ"ז. שו"ע אדה"ז שם ס"ג. ראה לקו"ש חט"ז ע"י 179 הערה 44.

PARAGRAPH 2

6 ומזון שכברכת הארץ הוא קאי על לחם מן הארץ

The Rebbe notes there that, simply, the blessing is on the land "that brings forth food" (Berachos 49a), but that Likkutei Torah here and the Siddur take the mention of food in the blessing for the land as a blessing on the bread that comes from the earth.

Berachot 49a:8 א"ח:8-9

גופא. רבי אומר: אין חותמין בשתיים. איתיביה לוי לרבי, "עַל הָאָרֶץ וְעַל הַמְּזוֹן!" — אָרֶץ דְּמַפְקָא מְזוֹן. "עַל הָאָרֶץ וְעַל הַפִּירוֹת!" — אָרֶץ דְּמַפְקָא פִּירוֹת. "מִקְדָּשׁ יִשְׂרָאֵל וְהַמְּנִיגִים!" — יִשְׂרָאֵל דְּקִדְּשִׁינְהוּ לְמְנִיגִים. "מִקְדָּשׁ יִשְׂרָאֵל וְרָאשֵׁי הַדָּשִׁים!" — יִשְׂרָאֵל דְּקִדְּשִׁינְהוּ לְרָאשֵׁי הַדָּשִׁים.

It has just been stated : "Rabbi says : We should not conclude with two." Levi quoted against Rabbi, "For the land and for the food" ! It means, "The land which yields food." "For the land and for the fruits"! It means "The land which yields fruits." "Who hallowest Israel and the seasons"! It

humility and fear of sin.

KEHOT'S NOTE

לעיל פי' מטות פא, א.

17

וע"פ ששת ימים תאכל מצות

That discourse asks how eating matzah for six days leads to "on the seventh day, an assembly," and why the Torah explains the matzah of the Exodus by Israel's having no time to let the dough rise.

KEHOT'S NOTE

לעיל פי' צו יג, ב.

PARAGRAPH 3

18

והארץ היתה כו'

"And the earth was tohu and bohu." The Alter Rebbe recalls it as the root of "bread from the earth," the refinements of the Name Ban.

בראשית א':2 בראשית

והארץ היתה תהו ובהו וחשך על־פני תהום ורוח אֱלֹקִים מרחפת על־פני המים:

Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of G-d hovered over the face of the waters.

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KEHOT'S NOTE

בראשית א, ב.

19

מטל השמים

Yitzchak's blessing to Yaakov: "May G-d give you of the dew of heaven." The phrase links the dew, with which the manna came, to heaven.

בראשית כ"ב:28

ויתן־לך האֱלֹקִים מטל השמים ומשמני הארץ ורב דגן ותירש:

So G-d give thee of the dew of heaven, And of the fat places of the earth, And plenty of corn and wine.

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KEHOT'S NOTE

בראשית כו, כח.

20

לחם מן השמים

"Behold, I will rain down for you bread from heaven." The manna is the "bread from heaven" of the blessing "Who sustains."

שמות ט"ז:4

ויאמר ה' אל־משה הנני ממטיר לָכֶם לחם מן־השמים ויצא העם ולקטו דבר־יום ביום למען אֲנַסְנוּ הַיֵּלֶךְ בְּתוֹרַתִי אִם־לֹא:

Then said the L-RD unto Moses: 'Behold, I will cause to rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in My law, or not.

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KEHOT'S NOTE

שמות טז, ד.

21

כי טל אורות

"For Your dew is a dew of lights, and the earth shall cast out the dead." Dew is read as lights above all vessels.

ישעיהו כ"ו:19

יְהִי מִתֵּיב נִבְלָתִי יְקוֹמוּן הַקִּיצוֹ וְרִנְנוּ שְׁכֵנֵי עֵפֶר כִּי טַל אֹרֶת טִלָּה וְאַרְצָן רַפָּאִים תִּפְיֵל:

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.

22

וע"כ לא הי' ממנו פסולת

The Talmud reads "bread of the mighty" (lechem abirim) as bread absorbed in the 248 limbs. The Kehot note cites it for the manna's leaving no waste.

יומא ע"ה בבבא

KEHOT'S NOTE

יומא עה, ב. ראה לקמן יז, א.

23

טלא בדולחא

The note points to the opening of the discourse "If you walk in My statutes" in Parshas Bechukosai for the "crystalline dew."

KEHOT'S NOTE

ע"ל ריש אם בחקותי (מו, ג). ע' בזה"ג (קכב, ב). [כ]. ראה ב"אזה"י להצ"צ כרך א ע' שלח ואילך.

24

טלא בדולחא

In the Idra Rabba the Zohar speaks of the dew that drips from the hidden head above, white as crystal. Chassidus identifies this "crystalline dew" as the source of the manna.

Sofar, Hozar, HaAdara Raba G'Yid: כ"ה:25-3:14

25

ועינו כעין הבדולח

"The manna was like coriander seed, and its appearance like the appearance of bedolach." The Alter Rebbe links bedolach with the Zohar's "crystalline dew."

Numbers 11:7

והמן כזרע־גד הוא ועינו כעין הבדלח:

Now the manna was like coriander seed, and the appearance thereof as the appearance of bdellium.

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KEHOT'S NOTE

במדבר יא, ז.

26

ע"פ אכלוהו היום

On "Eat it today," Torah Ohr explains that the manna came from a very high place, the level of dew, unlike other influences, which reach this world through the outer dimension of the worlds.

KEHOT'S NOTE

תו"א סה, סע"ב ואילך.

- 27 Read here with glosses: not by bread from the earth alone does man (Adam, numerically Mah) live, but by what comes from the level above Tohu and Tikkun.

דברים ח:ג'ג: Deuteronomy 8:3

וַיַּעֲנֶה וַיִּרְעַבְךָ וַיֹּאכְלֶךָ אֶת־הֶמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּ אֲבֹתֶיךָ לְמַעַן הוֹדִיעָךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יְחִיָּה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִּי־ה' יְחִיָּה 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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- 28 כד"ה אני ישנה Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

לקמן שה"ש לד, ד.

- 29 ויקרא ה' ה' ויקרא ה' ה'

"And Havayah passed before him and proclaimed: Havayah, Havayah, Kel, compassionate and gracious...": the Thirteen Attributes of Mercy, revealed to Moshe. Here it marks the level of Atik as Moshe's.

שמות ל"ד:6 Exodus 34:6

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת:

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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KEHOT'S NOTE

שמות לד, ו.

- 30 איכה תרעה איכה תרעה

"Tell me, you whom my soul loves, where do You pasture?" The Zohar's reading of this question is cited for a hidden level.

שיר השירים א:7 Song of Songs 1:7

הַגִּידָה לִי שְׂאֵהֶכָה נַפְשִׁי אֵיכָה תִרְעָה אֵיכָה תִרְבִּיץ בְּצִהָרִים שְׁלֵמָה אֲהִיָּה כַּעֲטִיָּה עַל עֲדָרֵי חֲבֵרִיָּה:

Tell me, O thou whom my soul loveth, Where thou feedest, where thou makest thy flock to rest at noon; For why should I be as one that veileth herself Beside the flocks of thy companions?

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- 31 איכה תרעה ידי מלה טמירא הוא

The Zohar on Vayikra, on the question "Where do You pasture?", speaks of "a hidden matter." The Alter Rebbe cites it for the concealed level of an arousal from above.

ספר זוהר, ויקרא מ"ב:ר"צ-מ"ג:רצ"ח Zohar, Vayikra 42:290-43:298

And now how shall I be as one that is veiled, as one that fainteth without blessings for lack of the blessings that I require and have not? How shall I be able to lead without feed-

ing the flocks of thy companions, to wit, Israel, the children of the patriarchs, who are a holy chariot above? To which the Holy One, blessed be He, answers: Leave this to me, for the secret thereof is with me. But if thou knowest not, here is a counsel for thee. Go thy way ...

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

- 32 וארא אל אברהם וארא אל אברהם

"I appeared to Avraham, to Yitzchak and to Yaakov as Kel Shad-ai, but by My Name Havayah I did not make Myself known to them." "My Name Havayah" is read as the Name as it is in Atik.

שמות ו:3 Exodus 6:3

וַאֲרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שְׁדֵי וְשְׁמִי ה' לֹא נִודַעְתִּי לָהֶם:

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

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- 33 "Who fed you manna in the desert, which your fathers did not know." The Alter Rebbe reads "your fathers" as the Patriarchs, Chesed, Gevurah and Tiferes of Atzilus.

דברים ח:ט"ז Deuteronomy 8:16

הֲמֵאכְלֶךָ מִן בְּמִדְבַר אֲשֶׁר לֹא־יָדְעוּ אֲבֹתֶיךָ לְמַעַן עֲנֶתְךָ וּלְמַעַן נִסְתָּךְ לְהִיטִיבָךָ בְּאַחֲרִיתָךְ:

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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PARAGRAPH 4

- 34 וידבר אלקים אל משה וידבר אלקים אל משה

"And Elokim spoke to Moshe and said to him: I am Havayah." The opening of the discourse in Va'eira to which the Alter Rebbe refers.

שמות ו:2 Exodus 6:2

וַיְדַבֵּר אֱלֹהִים אֶל־מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי ה':

And G-d spoke unto Moses, and said unto him: 'I am the L-RD;

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- 35 Read here simply: the Patriarchs, who embody the emotive attributes, did not know the manna, which stems from Supernal Chochmah.

דברים ח:ט"ז Deuteronomy 8:16

הֲמֵאכְלֶךָ מִן בְּמִדְבַר אֲשֶׁר לֹא־יָדְעוּ אֲבֹתֶיךָ לְמַעַן עֲנֶתְךָ וּלְמַעַן נִסְתָּךְ לְהִיטִיבָךָ בְּאַחֲרִיתָךְ:

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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- 36 Kehot's note points to Deuteronomy 3:23-7:11 for these

words.

דברים ג' כ"ג-ד' י"א: 3:23-7:11 Deuteronomy

- 37 The verse saying that the Patriarchs did not know the Name Havayah, which that discourse explains.

שמות ו' ג': Exodus 6:3

וַאֲרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שַׁדַּי וְשָׁמִי הִי לֹא נֹדַעְתִּי לָהֶם:

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

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PARAGRAPH 5

- 38 ונחנו מה

Moshe and Aharon say of themselves, "and what are we, that you complain against us?" The Alter Rebbe reads mah ("what") as the Name Mah and Moshe's self-nullification.

שמות ט"ז ז': Exodus 16:7

וּבֹקֶר וּרְאִיתֶם אֶת־כְּבוֹד ה' בְּשָׁמְעוֹ אֶת־תְּלַלְתִּיכֶם עָלֵיהִי וְנַחֲנוּ מָה כִּי תִלְיֵנוּ עָלֵינוּ:

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?

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KEHOT'S NOTE

שמות טז, ז-ח.

- 39 שהוא בחיי ביטול אמיתי מבחי' יחוד

The Rebbe's note there gathers the places in Chassidus that link Moshe with true self-nullification and the higher unity; the Kehot note reproduces its list.

KEHOT'S NOTE

ראה בלקו"ש חט"ז ע' 76 הערה 40 שמציין לתו"א כג, סע"א. לקמן יד, ד ואילך. סידור קי, ב (ועוד). אוה"ת פ' וארא ע' רו, ביאורו"ז להצ"ע ע' תמו ועוד.

- 40 כבד פה

Moshe tells G-d, "I am heavy of mouth and heavy of tongue." Here it reflects Moshe's self-nullification, too lofty for the "something" of speech.

שמות ד' י"ז: Exodus 4:10

וַיֹּאמֶר מֹשֶׁה אֶל־ה' בִּי אֲדֹנָי לֹא אִישׁ דְּבָרִים אֲנִי גַם מִתְמַלֵּא גַם מִשְׁלֶשֶׁם גַּם מֵאֲזוּ דְבָרָךְ אֶל־עַבְדְּךָ כִּי כְבֹד־פִּי וּכְבֹד לְשׁוֹן אֲנִכִּי:

And Moses said unto the L-RD: 'Oh L-rd, I am not a man of words, neither heretofore, nor since Thou hast spoken unto Thy servant; for I am slow of speech, and of a slow tongue.'

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KEHOT'S NOTE

שמות ד, י.

- 41 ועמ"ש בפרשה בהעלותך

There, on "if all the fish of the sea," Moshe's words "from where do I have meat?" are read as an expression of his

very lofty level: he could not descend to draw life from meat, which coarsens, and for him even raising it counts as a descent.

KEHOT'S NOTE

לעיל בהעלותך לג, ב.

- 42 Moshe asks, "If all the fish of the sea are gathered for them, will it suffice them?" The Alter Rebbe refers to his explanation of this verse in Beha'aloscha.

במדבר י"א כ"ב: Numbers 11:22

הֲצֹאֹן וּבָקֶר יִשְׁחַט לָהֶם וּמִצָּא לָהֶם אִם אֶת־כָּל־דְּגֵי הַיָּם יֵאָסֶף לָהֶם וּמִצָּא לָהֶם:

If flocks and herds be slain for them, will they suffice them? or if all the fish of the sea be gathered together for them, will they suffice them?

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PARAGRAPH 7

- 43 ברכת הארץ מל'

The note points to this Kabbalistic lexicon, under the letter alef, presumably for "land" (ארץ) as a name of Malchus.

KEHOT'S NOTE

ראה מא"א אות א, סעיף ככו. ראה סה"מ תרמ"ג ע' כה שכאן כי שההודאה הוא בחיי יחוד' ביטול היש, וברכה הוא המשכה מבחי' ח"ע יחוד' ביטול אמיתי, אבל בתו"א סו, ג משמע הודאה יחוד' והברכה הוא שיהי' מושג כאלו רואה ממש, ע"ש. וראה גם אוה"ת בראשית כרך ג תקנה, א. המשך חייב אדם לברך תרל"ח ע' כא.

- 44 ווע' בוהר ויחי דרל"ז

The note points to Or HaTorah on Bereishis in connection with the Zohar on Yehudah cited here.

KEHOT'S NOTE

ראה אוה"ת בראשית כרך ב שסב, א. ובכרך ה' תתקצו, א.

- 45 יהודה אתה

"Yehudah, you, your brothers shall acknowledge you." The Alter Rebbe notes the second-person address, which matches the acknowledgment of the blessing for the land.

בראשית מ"ט ח': Genesis 49:8

יְהוּדָה אַתָּה יְיָדוּךְ אֶחָיִךְ יְדָךְ בְּעֶרְךָ אֶבְיָיִךְ יִשְׁתַּחֲוּוּ לָךְ בְּנֵי אֶבְיָיִךְ:

Judah, thee shall thy brethren praise; Thy hand shall be on the neck of thine enemies; Thy father's sons shall bow down before thee.

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KEHOT'S NOTE

בראשית מט, ח.

- 46 בני יהודה

"And the children of Yehudah and the children of Israel shall be gathered together." The Alter Rebbe refers to his discourse on this verse, from the Haftarah of Bamidbar.

הושע ב' ב': Hosea 2:2

וְנִקְבְּצוּ בְנֵי־יְהוּדָה וּבְנֵי־יִשְׂרָאֵל יִחַדּוּ וְשָׁמוּ לָהֶם רֹאשׁ אֶחָד וְעָלוּ מִן־הָאָרֶץ כִּי גָדוֹל יוֹם הַרְעָאֵל:

And the children of Judah and the children of Israel shall be gathered together, and they shall appoint themselves one head, and shall go up out of the land; for great shall be the day of Jezreel.

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47 ועמ"ש בענין שמע שם עי ב"ן רפ"ה ששם ב"ן מברר ומעלה הרפ"ה ניצוצים ע"ש

There the Alter Rebbe explains that saying Shema raises "feminine waters" from below, and reads "Shema" as shem ayin: the large ayin (seventy) of Shema is the source of the emotive attributes as they are in the intellect, seven attributes each comprising ten.

KEHOT'S NOTE

לעיל ואתחנן יב, ד ואילך.

PARAGRAPH 8

48 המזלות שרשם משמרי האופנים

The note points to a later page of Likkutei Torah, presumably the discourse beginning "When you go out" that the text names, for the root of the constellations in the guardians of the Ofanim.

KEHOT'S NOTE

עליק (לה, ד). [כ].

49 שהעשרה מאמרות

"With ten utterances the world was created." The Alter Rebbe traces these utterances, the life of all creatures, to the Ten Sefiros of Ban in Malchus of Atzilus.

Pirkei Avot 5:1 אבות ה'

בְּעֶשְׂרֵה מְאֻמְרוֹת נִבְרָא הָעוֹלָם. וּמָה תִּלְמוּד לּוֹמֵר, וְהֵלֵא בְּמֵאמָר אֶחָד יָכוֹל לְהַבְרִיאֹת, אֶלֶּא לְהַפְרֵעַ מִן הָרָשָׁעִים שֶׁמֵּאֲבָדִין אֶת הָעוֹלָם שֶׁנִּבְרָא בְּעֶשְׂרֵה מְאֻמְרוֹת, וְלִתֵּן שָׂכָר טוֹב לְצַדִּיקִים שֶׁמְקַדְּמִין אֶת הָעוֹלָם שֶׁנִּבְרָא בְּעֶשְׂרֵה מְאֻמְרוֹת:

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

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PARAGRAPH 9

50 אך גם כדי שיהיה ביטול היש צ"ל ברכה והמשכה לזה מבחי יח"ע

The Rebbe Rashab explains this line: the nullification of yesh of the lower unity must become a true nullification of yesh, as explained in the discourse "Va'eschanan" ("His spirit and His soul He gathers to Himself"), which comes about when contemplation reaches the level of sight.

KEHOT'S NOTE

"וצ"ל דהכוונה דלהיות בחי ביטול היש דבחי יח"ע מבחי ביטול היש ממש והיינו כמ"ש בדי"ה ואתחנן להיות רוחו ונשמתו אליו יאסוף כו' שזהו ע"י

שההתבוננות היא בבחי ראי" — המשך תעריב כרך ג עי א"תא.

51 מבחי ברכת הזן . . ממשכים . . ביטול היש

A talk of the Rebbe that the note cites for this drawing-down from the blessing "Who sustains" into the nullification of yesh.

KEHOT'S NOTE

ראה לקו"ש חט"ז עי 169 הערה 43.

52 וכמ"ש בזהר ר"פ תזריע דמ"ב ע"ב

The Zohar's words are quoted in full later in this maamar (section 5), where the Alter Rebbe explains them through the two kinds of "waters": the refinement that Malchus raises from below and the flow of the Name Mah that completes it.

KEHOT'S NOTE

הלשון הובא לקמן טו, ד.

53 גמלתהו טוב

"She bestows good upon him, and not evil, all the days of her life." The Zohar reads it of Malchus refining the good from the sparks.

Proverbs 31:12 משלי ל"א:י"ב

גְּמַלְתָּהּ טוֹב וְלֹא-רָע כָּל יְמֵי חַיֶּיהָ:

She doeth him good and not evil all the days of her life.

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54 אימתי בזמן דאינון ימי השמים נהרין עלה

At the beginning of Tazria the Zohar asks when Malchus does "good": when "the days of heaven" shine upon her. The Alter Rebbe reads this as the higher unity drawn into the lower.

Zohar, Tazria 1:2-3:11א"ב-ג:י"א

R. Jose took the next verse: "She doeth him good and not evil all the days of her life". 'She provides good for the world, for the temple of the King and those who frequent it. When is this? When those "days of the heaven" shine upon her and unite with her fitly, these being then the "days of her life", because the Tree of Life has sent to her life and shines upon her.' Said R. Abba: 'All this is well said, and all these verses can be applied ...

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

55 ממגד תבואות שמש

Moshe's blessing to Yosef: "and with the bounty of the produce of the sun." The sun's force on the earth illustrates the flow from above that makes the land produce.

Deuteronomy 33:14 דברים ל"ג:י"ד

וּמִמֶּגֶד תְּבוּאוֹת שֶׁמֶשׁ וּמִמֶּגֶד גֶּרֶשׁ יְרֵחִים:

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

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KEHOT'S NOTE

דברים לג, יד.

56

תדשא הארץ דשא

"Let the earth sprout grass": the utterance that placed the power of growth in the earth.

בראשית א:11

וַיֹּאמֶר אֱלֹקִים תִּדְשָׂא הָאָרֶץ דֶּשָׁא עֵשֶׂב מִזֵּרֵעַ זֶרַע עֵץ פֶּרִי עֵשֶׂה פְּרִי לְמִינֵהוּ אֲשֶׁר זֶרְעוּבוּ עַל־הָאָרֶץ וַיְהִי־כֵן:

And G-d said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so.

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KEHOT'S NOTE

בראשית א, יא.

57

אין לך עשב מלמטה

Rabbi Simon: every blade of grass has a mazal in the heavens that strikes it and tells it, Grow. Even what grows from the earth depends on a flow from above.

בראשית רבה י"ו:6

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגו'. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ור' סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חיאי ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: 'Grow.' That is what is written: "Do you know the rules of the heavens? Will you establish its dominion [mishtar] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

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Zohar I, 251a

KEHOT'S NOTE

ראה ב"ר פ"י, ו. [וע"ל ר"פ צו. — זח"א רנא, א.

58 אין לך עשב מלמטה שאין לו מזל מלמעלה המכה בו ואומר לו גדל

The Zohar too says that every blade of grass has a mazal above that strikes it, which the Kehot note cites with the Midrash.

Zohar, Addenda, Volume I 1:1

59

"And it shall be to you as tzitzis." The Alter Rebbe refers to his discourse on this verse, on techeiles.

במדבר ט"ו:39

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וּלְאִתּוֹרוֹ אַחֲרֵי לְבַבְכֶּם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אֵתֶם זָגִים אַחֲרֵיהֶם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and

do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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60

לזאת יקרא אשה כי מאיש לוקחה

"This one shall be called woman, for from man she was taken." The lower receives from the higher, as the blue light is drawn from the white.

בראשית ב:23

וַיֹּאמֶר הָאָדָם זֹאת הִפָּעַם עָצָם מֵעֲצָמִי וּבָשָׂר מִבָּשָׂרִי לְזֹאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לָקְחָהּ־זֹאת:

And the man said: 'This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.'

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61

מ"ש בזהר ויגש (דרי"ז סע"ב)

Or HaTorah reads this Zohar as the difference between Grace after Meals and the blessings of prayer: Grace after Meals draws food into the world, hence "you shall eat, be satisfied and bless," whereas one may not eat before prayer ("do not eat over the blood"), since its blessings belong to the higher unification, above the blessing of food.

KEHOT'S NOTE

ובזהר ויגש . . . משמע דזהו ההפרש בין ברהמ"ו ובין ברכאן דצלואת שברהמ"ו ענינה להמשיך מזון להעולם, ולכן כתיב ואכלת ושבעת וברכת, משא"כ בברכאן דצלואת שאסור לאכול קודם התפלה, וכמ"ש לא תאכלו על הדם, ופי' הטעם בזהר שם משום שזהו ברכתא דצלואת דיחודא שלמעלה מברכתא דמזונא — אוה"ת פנחס ע' א"עג.

62

בזהר ויגש (דרי"ז סע"ב)

The Zohar on Vayigash, on "and you shall bless," explains that food depends on mazal. The Alter Rebbe reads it as drawing the higher unity into the lower.

Zohar, Vayigash 6:57-7:67

63

וברכת את

"And you shall bless es Havayah your G-d." The Zohar reads the particle es (את) as Malchus, the lower unity.

Deuteronomy 8:10

וְאָכַלְתָּ וּשְׂבַעְתָּ וּבֵרַכְתָּ אֶת־ה' אֱלֹהֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לְךָ:

And thou shalt eat and be satisfied, and bless the L-RD thy G-d for the good land which He hath given thee.

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64

להוציא לחם מן הארץ

"To bring forth bread from the earth." The phrase names the refinement for whose sake the blessing for the land exists.

Psalms 104:14

מִצְמִיחַם חֲצִיר לִבְהֶמָה וְעֵשֶׂב לְעֹבֶדֶת הָאָדָם לְהוֹצִיא לָהֶם מִן־הָאָרֶץ:

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. ראה לקו"ש חט"ז ע' 169 הערה 43 "שירידת המן (למטה) היא בכדי ליתן כח בעבודת הברורים (דלחם מן הארץ). ע"ש. וראה שם ע' 178 הערה 37.

65 אין זה כחותם בשמים אלא חדא היא

The Talmud explains why "for the land and for the food" is not closing with two themes: "here it is one." The Alter Rebbe gives the inner reason: the land exists to bring forth food.

ברכות מ"ט א-ו: 49a:6-7 Berakhot

תנו רבנן: מהו חותם בברכה ירושלים, רבי יוסי ברכי יהודה אומר: "מושיע ישראל". "מושיע ישראל" — א"ו, "בונה ירושלים" — לא? אלא אימא: אף "מושיע ישראל". רבה בר רב הונא איקלע לבי ריש גלויא, פתח בחדא וסיים בתרתי. אמר רב חסדא: גבורתא למחתם בתרתי! והתניא רבי אומר: אין חותמין בשמים!

Our Rabbis have taught : How should one conclude the benediction of the rebuilding of Jerusalem? R. Jose b. R. Judah says : "Who savest Israel." Is one to say "Who savest Israel" and not "Who...rebuildest Jerusalem"? Nay, [it means,] one also says "Who savest Israel." Rabbah b. Rab Huna visited the house of the Exilarch. [When saying Grace,] the latter opened with one and concluded with two. Rab Hisda asked: What advantage is there in concluding with two? Moreover there is a teaching : Rabbi says : We should ...

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

66 Kehot's note points to Exodus 3:8 for these words.

שמות ג': 8 Exodus 3:8

ואני להצילו מיד מצרים ולהעלותו מן הארץ ההוא אל-ארץ טובה ורחבה אל-ארץ זבת חלב ודבש אל-מקום הכנעני והחתי והאמורי והפריזי והחוי והיבוי:

and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.

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67 ארץ חמדה טובה ורחבה

Rabbi Eliezer: whoever does not say "a desirable, good and spacious land" in the blessing for the land has not fulfilled his obligation. The Alter Rebbe now explains the phrase.

ברכות מ"ח ב: 48b:13 Berakhot

תניא רבי אליעזר אומר: כל שלא אמר "ארץ חמדה טובה ורחבה" בברכת הארץ, ומלכות בית דוד ב"בונה ירושלים" — לא יצא ידי חובתו. נחום הנזון אומר: צריך שיוזכר בה ברית. רבי יוסי אומר: צריך שיוזכר בה תורה. פלימו אומר: צריך שיקדים ברית לתורה, שזו נתנה בשלש בריתות,

There is a teaching : R. Eliezer says : Whoever does not say "a desirable, good and ample land" in the benediction of "the land" and "the kingdom of the house of David" in

"Who...rebuildest Jerusalem" has not complied with the requirements of the law. Nahum the Elder says : He must mention the Covenant in the blessing of "the land." R. Jose says : He must mention the Torah therein. Pelemon says : He must refer to the Covenant before the Torah, because the latter was given with a ...

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68 דירה בתחתונים

Kehot's note points to Bamidbar Rabbah 13:6 for these words.

במדבר רבה י"ג: 13:6 Bamidbar Rabbah

KEHOT'S NOTE

תנחומא נשא טז. וראה שם בחקותי ג. ב"ר ספ"ג. במד"ר פי"ג, ו.

69 דירה בתחתונים

When the Holy One, blessed be He, created the world, He desired a dwelling place among the lower realms as among the higher. This is the purpose of creation that gives the lower unity its value.

מדרש תנחומא, נשא ט"ז: 16:1 Midrash Tanchuma

... באתי לגני אחותי כלה (שה"ה, א). אמר רבי שמואל בר נחמן. בשעה שברא הקדוש ברוך הוא את העולם, נתאנה שיהא לו דירה בתחתונים כמו שיש בעליונים. ברא את האדם וצוה אותו ואמר לו: מכל עץ הגן אכל תאכל, ומעץ הדעת טוב ורע לא תאכל ממנו (בראשית ב, טז-יז). ועבר על צויו. אמר לקה הקדוש ברוך הוא, כך הייתי מתאנה שיהא לי דירה בתחתונים כמו שיש לי בעליונים, ודבר אחד צויתי אותך ולא שמרת אותו. מיד סלק הקדוש ...

(Numb. 7:1), "So it came to pass on the day that Moses had finished." Rav says, "Every place where it is stated, 'So it came to pass (wayehi),' [is referring to] something new"; but R. Simeon says, "Every place where it says, 'So it came to pass (wayehi)' [is referring to] something which existed, has ceased [to exist] for a long time, and has returned to be as it was. 5:7. This text is related (to Cant. 5:1), "When I come to my garden, my sister bride." R. Samuel bar ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY)

70 כי שרית עם אלקים

"Your name shall no longer be Yaakov but Yisrael, for you have striven with Elokim and with men, and prevailed." The name Yisrael is earned through Elokim, the level of concealment.

בראשית ל"ב: 32:29 Genesis

ויאמר לא יעקב יאמר עוד שמך כי אם ישראל כ"ש שרית עם אלקים ועם אנשים ותוכל:

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with G-d and with men, and hast prevailed.'

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KEHOT'S NOTE

בראשית לב, כט.

71 צחוק עשה לי אלקים
 Sarah: "Elokim has made laughter for me." The delight comes through the Name Elokim.

Genesis 21:6:ר"א: בראשית כ"א

ותאמר שרה צחק עשה לי אלקים כל־השמע וצחק־לי:

And Sarah said: 'G-d hath made laughter for me; every one that heareth will laugh on account of me.'

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KEHOT'S NOTE

בראשית כא, ו.

72 בד"ה ואתחנן
 In the discourse "And I pleaded," Moshe's plea is explained as drawing from the level of "gracious" (chanun), which brings the Name Havayah itself into being, a "free gift" from a level far above the mitzvos.

KEHOT'S NOTE

לעיל ג, א.

73 בד"ה שובה ישראל
 The discourse "Return, O Israel" explains that the purpose of creating the worlds is that G-d have a dwelling in the lower realms, through subduing the sitra achra and turning darkness into light; this world (olam) is named for concealment (he'lem).

KEHOT'S NOTE

לקמן סד, ב.

74 שובה ישראל
 "Return, O Israel, to Havayah your G-d." The opening of the discourse the Alter Rebbe cites.

Hosea 14:2:ב"י:ד: הושע י"ד:ב'2

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹהֶיךָ כִּי כָשַׁלְתָּ בְּעֹנֶה:

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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75 כי עמך הסליחה למען תורא
 "For with You is forgiveness, so that You may be feared." The Alter Rebbe refers to his discussion of this verse in the discourse "Return, O Israel."

Psalms 130:4:ד'י:ל: תהילים ק"ל:ד'4

כִּי־עִמָּךְ הַסְּלִיחָה לְמַעַן תִּתְּנָה:

For with Thee there is forgiveness, that Thou mayest be feared.

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PARAGRAPH 10

76 זה השער לה'
 "This is the gate to Havayah; the righteous shall enter through it." Malchus is the gate through which the lower worlds reach G-d.

Psalms 118:20:כ"י:י"ח: תהילים קי"ח:כ'20

זֶה־הַשַּׁעַר לַה' צְדִיקִים יָבֹאוּ בוֹ:

This is the gate of the L-RD; The righteous shall enter into it.
 Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)
 KEHOT'S NOTE

תהלים קיח, כ.

77 נעוץ סופן
 Kehot's marei makom for these words (its note is below).
 KEHOT'S NOTE

ס"י פ"א, מ"ז.

78 נעוץ סופן
 "Their end is embedded in their beginning, and their beginning in their end." So Malchus, the last Sefirah, receives from the very highest.

ספר יצירה א':ז'1: Sefer Yetzirah

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשהבת 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 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)

79 ארץ חמדה
 "I will give you a desirable land." The Alter Rebbe reads "desirable" as G-d's desire for the nullification of yesh below.

ירמיהו ג':ט"ט19: Jeremiah

וְאֶנֶכִּי אֲמַרְתִּי אֵיךְ אֲשִׁיתֶךָ בְּבָנִים וְאֶתְּנֶךָ אֶרֶץ חֲמֻדָּה נְחֻלַּת צְבִי צְבָאוֹת גּוֹיִם וְאֲמַר אָבִי תִקְרָאֵי־לִי וּמֵאֲחֵרִי לֹא תִשׁוּבָי:

But I said: 'How would I put thee among the sons, And give thee a pleasant land, The goodliest heritage of the nations! ' And I said: 'Thou shalt call Me, My father; And shalt not turn away from following Me.'

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KEHOT'S NOTE

ירמ"י ג, יט.

80 ארץ חפץ
 "For you shall be a land of desire." Again the Land is defined by G-d's desire.

מלאכי ג':כ"ב12: Malachi

וְאֶשְׂרוּ אֶתְכֶם כָּל־הַגּוֹיִם כִּי־תִהְיוּ אֶתֶם אֶרֶץ חֲפֵץ אֲמַר ה' צְבָאוֹת:

And all nations shall call you happy; For ye shall be a delightful land, Saith the L-RD of hosts.

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KEHOT'S NOTE

מלאכי ג, יב.

81 וכמ"ש בע"ח שמתחלה הי' ההמשכה
 Kehot's marei makom for these words (its note is below).
 KEHOT'S NOTE

ראה בש' הכללים פ"ב. ש' ט"ל דרוש ב.

- 82 “For He desires kindness.” The first stage of the divine flow, unprompted by anything below.

Micah 7:18 מִיכָה ז':י"ח

מִי־אֵל כְּמוֹךָ נִשְׂא עוֹן וְעָבַר עַל־פֶּשַׁע לְשֹׂאֲרֵית נִחַלְתּוֹ לֹא־הֶחְזִיק לְעַד אִפּוֹ כִּי־יִחַפֵּץ חֶסֶד הוּא:

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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- 83 למנצח אל הנחילות

“For the conductor, upon the nechilos, a psalm of David.” The Alter Rebbe refers to the Midrash on this verse in connection with the Land as a heritage.

Psalms 5:1 תהילים ה':א

לְמַנְצַח אֶל־הַנְּחִילוֹת מְזֻמּוֹר לְדָוִד:

For the Leader; upon the Nehiloth. A Psalm of David.

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- 84 ישראל עלו במחשבה

There “Israel arose in Thought” is explained: in that Thought the souls are called “brothers and companions” of the Holy One, blessed be He, one with the emotive attributes of Atzilus as the letters of thought are one with the intellect within them.

KEHOT'S NOTE

ב"ר רפ"א. ראה לעיל פ' צו טז, ג ובמ"מ לשם.

- 85 שישראל עלו במחשבה

Six things preceded the world; some were created and some “arose in thought,” among them Israel. Israel’s root in the divine Thought gives them the power to draw revelation below.

Bereshit Rabbah 1:4 בראשית רבה א':ד

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

...

“In the beginning, G-d created” – six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: “The L-rd made me at the beginning of His way” (Proverbs 8:22). The Throne of Glory, from where is it derived? “Your throne stands firm from earliest time, [You are from eternity]” (Psalms 93:2). The patriarchs, Israel, ...

Wikisource Bereshit Rabbah (CC-BY-SA) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

- 86 בביאור ע"פ יונתני

The note locates the explanation on “My dove” later in Likkutei Torah, in the Shir HaShirim volume.

KEHOT'S NOTE

לקמן שה"ש.

PARAGRAPH 11

- 87 רחבה מצותך מאד

“To every purpose I have seen an end, but Your commandment is exceedingly broad.” The breadth of the mitzvos is their power to draw down the light above all limits.

Psalms 119:96 תהילים קי"ט:צ"ו

לְכָל־תַּכְלָה רָאִיתִי קֵץ רַחֲבָה מִצְוֹתֶךָ מְאֹד:

I have seen an end to every purpose; but Thy commandment is exceeding broad.

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KEHOT'S NOTE

תהלים קיט, צו.

PARAGRAPH 12

- 88 סדי"ה וכל העם רואים

In this Torah Ohr discourse the Alter Rebbe sets out a great principle: the difference between holiness and keli-pah is that the angels and souls of holiness are nullified before the light of the Infinite One itself, whereas the forces of kelipah are moved only by what appears as yesh.

KEHOT'S NOTE

תו"א עד, ד.

- 89 The verse is recited within the blessing for the land, because the flow of “Who sustains” is for the sake of that blessing.

Deuteronomy 8:10 דברים ח':י

וְאָכַלְתָּ וּשְׂבַעְתָּ וּבֵרַכְתָּ אֶת־ה' אֱלֹהֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לְךָ:

And thou shalt eat and be satisfied, and bless the L-RD thy G-d for the good land which He hath given thee.

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- 90 כי עיקר המשכה דברכת הזן

The note points there on the idea that the main purpose of the flow of “Who sustains” is the blessing for the land; in the same talk the Rebbe writes that the manna came down to give power to the refinement of “bread from the earth.”

KEHOT'S NOTE

ראה לקו"ש חט"ז ע' 178 הערות 37-38.

PARAGRAPH 13

- 91 שזיכיר בה ברית ותוי

“Whoever does not say covenant and Torah in the blessing for the land ... has not fulfilled his obligation.” The Alter

Rebbe now explains the inner reason.

Berakhot 49a מ"ט ברכות

KEHOT'S NOTE

ראה ברכות מט, א. וראה אוה"ת תבוא ע' תתרנא.

- 92 Moshe's words at the burning bush. The Zohar applies "mouth" to the Oral Torah and "tongue" to the Written Torah.

Exodus 4:10 שמות ד':י

וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה בִּי אֲדֹנָי לֹא אִישׁ דְּבָרִים אֲנִי גַם מִתְמוּל גַּם מִשְׁלֶשֶׁם גַּם מֵאִזְדָּבָר אֶל־עֵבֶדְךָ כִּי כְבֹּד־פֶּה וְכַבֵּד לִשׁוֹן אֲנִי:

And Moses said unto the L-RD: 'Oh L-rd, I am not a man of words, neither heretofore, nor since Thou hast spoken unto Thy servant; for I am slow of speech, and of a slow tongue.'

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- 93 ופי' בזהר

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

KEHOT'S NOTE

וע' לעיל במדבר (יז, ד). וש"נ. [כ].

PARAGRAPH 14

- 94 מל' פה תושבע"פ

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

- 95 מל' פה תורה שבעל פה קרינן לה

In Patach Eliyahu: "Malchus is the mouth; we call it the Oral Torah." The Oral Torah is revelation at the lowest level.

Tikkunei Zohar 17a:16-17 י"ז א:ט"ז-י"ז

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי אלקינו.

Constantinople, 1740 (CC-BY-NC)

- 96 תושב"כ דמח"ע נפקת

The Zohar's teaching that the Torah issues from Supernal Chochmah, one of the places the Kehot note gives.

Zohar II, 85a זח"ב פה, 85a

Zohar III, 81a זח"ג פא, 81a

KEHOT'S NOTE

ראה זח"ב פה, א. קבא, א. זח"ג פא, א.

- 97 תורה שבכתב דמח"ע נפקת

Another place, given in the Kehot note, for the teaching that the Torah issues from Supernal Chochmah.

Zohar, Mishpatim 20:500-502 תק"ב-ק"א

1The pages omitted belong to the Ray'a Mehemna. AND YE SHALL BE MEN OF HOLINESS UNTO ME; AND FLESH THAT

IS TORN BY BEASTS IN THE FIELD YE SHALL NOT EAT; YE SHALL CAST IT TO THE DOG (XXII, 30). R. Judah quoted here the verse: "And wisdom, where shall it be found? And where is the place of understanding?" (Job 28, 12). Said he: "Blessed are the Israelites for that the Holy One desires to honour them more than all the rest of mankind. At first He said unto them: ...

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

- 98 תורה שבכתב דמח"ע נפקת

A further place, given in the Kehot note, for the teaching that the Torah issues from Supernal Chochmah.

Zohar, Kedoshim 3:23-4:30 ל"ג-ד':ל"ד

- 99 ואנכי אהיה עם פיך

G-d's answer to Moshe: "and I will be with your mouth." The Torah joins Moshe's Chochmah with the "mouth," Malchus.

Exodus 4:12 ד':י"ב

וְעַתָּה לֵךְ וְאָנֹכִי אֶהְיֶה עִם־פִּיךָ וְהוֹרִיתִיךָ אֲשֶׁר תִּדְבֹּר:

Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak.'

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- 100 חכמות בחוץ תרונה

"Wisdoms cry aloud outside; she raises her voice in the squares." The plural is read as two levels of Chochmah.

Proverbs 1:20 משלי א':כ

חֲכָמוֹת בַּחוּץ תִּרְנְנָה בְּרַחֲבוֹת תִּתֵּן קוֹלָהּ:

Wisdom crieth aloud in the streets, she uttereth her voice in the broad places;

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KEHOT'S NOTE

משלי א, כ.

- 101 ותמלא כדה

Rivkah "went down to the spring, filled her pitcher and came up." An image of drawing down from the source.

Genesis 24:16 כ"ד ט"ז

וְהַנַּעֲרָ טַבַּת מִרְאָה מְאֹד בְּתוּלָה וְאִישׁ לֹא יָדָעָה וַתֵּרֶד הָעֵינָה וַתְּמַלֵּא כֶּדָה וַתַּעַל:

And the damsel was very fair to look upon, a virgin, neither had any man known her; and she went down to the fountain, and filled her pitcher, and came up.

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KEHOT'S NOTE

בראשית כד, טז.

- 102 בד"ה זכור את יום השבת

In the discourse "Remember the Shabbos day," the sparks refined through prayer and love rise from below, and the purpose of the ascent is a drawing-down from above, called "blessing" because it reveals what was hidden: the hundred blessings a person must say each day.

KEHOT'S NOTE

תו"א ע, א [דשם נת] "פי חכמות בחוץ שעי שנתלבשה התורה למטה בחוץ מזה תרונה שיהי עלייה בהתורה" אוה"ת נ"ך כרך א עי תקמו. וראה לעיל בהעלותך לב, ג.

103 **יששכר חמור גרם**
Yaakov's blessing: "Yissachar is a strong-boned donkey, lying down between the borders."

בראשית 49:14 ט"ז:ט

יששכר חמור גרם רבץ בין המשפּתים:

Issachar is a large-boned ass, Couching down between the sheep-folds.

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104 **יששכר חמור גרם פירותיו של יששכר גסין היו**
"Yissachar is a strong-boned donkey: the fruits of Yissachar were large"; the nations marveled, and Israel answered that the owners' occupation with Torah was more marvelous still. The land's blessing is linked with Torah.

בראשית רבה צ"ח:י"ב:י"ג

... אף שבטו של יששכר הניח יתירות, אלא שהיו בעלי מסים. אמר רבי אסי: הם מעלה מסין היו, כמו שנשתעבדו. דבר אחר: יששכר חמור גרם, פירותיו (פירותיו) של יששכר גסין היו, והיה שבטו של יששכר נוטל מהם ומפרש בים, והיו אומות העולם רואין אותן ומתמהיין עליהם, והיו אומרים להם ישראל, על אלו אתם מתמהיין, אלו הייתם רואים לאדונייהם של אלו, עוסקין בתורה, היה לכם להתמה עליהם, והרבה גרים היו באים ומתגיירים. רבי יהודה ב"ר סימון בשם ר' אחא אמר: יששכר חמור גרם, יששכר חמור לגרים:

"Issachar is a strong-boned donkey, lying between the sheepfolds. He saw rest, that it was good, and the land, that it was pleasant; and he bowed his shoulder to bear, and he became subject to a tribute of labor" (Genesis 49:14-15). "Issachar is a strong-boned donkey" - just as this donkey, its bones are conspicuous, so, Issachar's learning is conspicuous upon him. "Lying between the sheepfolds" - these are the three rows of Torah scholars who would sit before them. "He saw rest, that it was good" - this is ...

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105 **המגביהי לשבת המשפילי לראות**
The words here quote Psalms 113:5; the passage is shown below.

Psalms 113:5 ה"ג:ה

מי כהי אלקינו המגביהי לשבת:

Who is like unto the L-RD our G-d, That is enthroned on high,

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KEHOT'S NOTE

ההלים קיג, ה-ו.

106 **המגביהי לשבת**
"Who is enthroned on high, Who looks down low upon heaven and earth." Only the One truly above both can

reach the lowest.

תהילים קי"ג:ה-ו

מי כהי אלקינו המגביהי לשבת: המשפילי לראות בשמים ובארץ:

Who is like unto the L-RD our G-d, That is enthroned on high, That looketh down low Upon heaven and upon the earth?

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107 **וכי"מ הפי באדרא (דקלי"א ב' ודי"מ ע"א) ועמ"ש מזה לעיל בפי בהעלותך**

The Alter Rebbe cites the Talmud's statement that one who sees a goose in a dream may hope for wisdom, "as it says, Wisdoms cry aloud outside," and explains that in the future Supernal Chochmah will be revealed even far below, in the realm of yesh.

KEHOT'S NOTE

ראה לעיל פי בהעלותך לב, ג.

108 **נובלת חכמה**
Rabbi Avin: "the fallen fruit of wisdom above is the Torah." The Torah is a lesser offshoot of Supernal Chochmah.

בראשית רבה י"ז:ה"ב

... נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

"The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [tahtena]" (Genesis 2:21). "The L-rd G-d cast [hipil] a deep slumber" - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. literally means, "He caused to fall down." Rav said: There are three slumbers: the slumber of ...

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109 **וידבר שלשת אלפים משל**
Shlomo "spoke three thousand parables." The Alter Rebbe's example of a great mind that can bring wisdom down through many levels.

I Kings 5:12 ה"ב:יב

וידבר שלשת אלפים משל ויהי שירו חמשה ואָלף:

And he spoke three thousand proverbs; and his songs were a thousand and five.

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110 **בד"ה לך מארצך**
There the Alter Rebbe explains Shlomo's three thousand parables: a wise man can explain his wisdom only by clothing it in lower things, and only a great mind can find the same wisdom three thousand levels below itself; so every descent of a level comes through a higher level.

KEHOT'S NOTE

תו"א יא, ג. מכאן ואילך נדפס מהדורא קמא באוה"ת דברים כרך ו ע' בישח.

PARAGRAPH 15

111 בד"ה ואהיה אצלו אמן

The Shavuot discourse "And I was with Him as an amon" brings the Midrash "amon is a tutor" and explains Moshe's words "carry them in your bosom" and "from where do I have meat?": Moshe's level was so lofty that he was heavy of mouth regarding the Oral Torah and heavy of tongue regarding the Written Torah, and only the manna came down in his merit.

Numbers 17:3:ג"ז: במדבר

את מהות החסאים האלה הנפשתם ועשו אתם רקעי פחים צפוי למזבח כהקריבם לפניו ויקדשו ויהיו לאות לבני ישראל:

even the fire-pans of these men who have sinned at the cost of their lives, and let them be made beaten plates for a covering of the altar—for they are become holy, because they were offered before the L-RD—that they may be a sign unto the children of Israel.'

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KEHOT'S NOTE

לעיל במדבר יז, ג.

112 ואהיה אצלו אמן

The Torah speaks: "And I was with Him as an amon, and I was His delight every day." The title of the Shavuot discourse cited here.

Proverbs 8:30:ל"ח: משלי

ואהיה אצלו אמן ואהיה שעשועים יום יום משחקת לפניו בכל-עת:

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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113 אמן פדגוג

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

KEHOT'S NOTE

ב"ר בתחלתו. [כ].

114 אמן פדגוג

Rabbi Hoshaya opens with "And I was with Him as an amon": amon means a tutor, as in "as the nurse carries the suckling." The Torah describes itself as the one who raises and carries.

Bereshit Rabbah 1:1:א'א: ראשית רבה

רבי הושעיה רבה פתח, (משלי ח, ל): "ואהיה אצלו אמן ואהיה שעשועים יום יום וגו'". "אמן", פדגוג. "אמן", מכוסה. "אמן", מוצנע. ואית דאמר: "אמן", רבתא. "אמן", פדגוג - היה מה דאת אמר (במדבר יא, יב): "כאשר ישא האמן את הינק". "אמן" מכוסה - היה מה דאת אמר (איכה ד, ה): "האמנים עלי תולע חקו אשפות". "אמן", מוצנע - היה מה דאת אמר (אסתר ב, ז): "ויהי אמן את הדסה". אמן, רבתא - כמה דתימא: (נחום ג, ח): "התישבי מנא אמן", ומתרגמינן: "האת טבא מאלכסנדריא רבתא ...

Rabbi Hoshaya the Great began: "I was with Him as an amon, a delight day after day..." (Proverbs 8:30) - amon means a child's caretaker, amon means covered, amon

means hidden, and some say amon means greatness. Amon means a child's caretaker, as it says: "As a caretaker [omen] carries a nursing child" (Numbers 11:12). Amon means covered, as it says: "Those covered [ha'emunim] in scarlet..." (Lamentations 4:5). Amon means hidden, as it says: "He was omen Hadassa" (Esther 2:7). Amon means great, as it says: "Are you better than ...

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115 ואנכי אהי עם פיו

G-d to Moshe: "Now go, and I will be with your mouth and teach you what you shall say." The Alter Rebbe reads "I" (Anochi) as the source that lets the Torah descend.

Exodus 4:12:ד"י: שמות

ועתה לך ואנכי אהיה עם-פיה והוריתיה אשר תדבר:

Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak.'

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KEHOT'S NOTE

שמות ד, יב.

116 כי תאמר אלי שאהו בחיקך

Moshe complains: "Did I conceive all this people ... that You should say to me, Carry them in your bosom, as the nurse carries the suckling?" He could not descend to be their tutor.

Numbers 11:12:ב"י: במדבר

האנכי הריתי את כל-העם הזה אם-אנכי ילדתיהו כיתאמר אלי שאהו בחיקך כאשר ישא האמן את-הינק על האדמה אשר נשבעת לאבותיו:

Have I conceived all this people? have I brought them forth, that Thou shouldest say unto me: Carry them in thy bosom, as a nursing-father carrieth the sucking child, unto the land which Thou didst swear unto their fathers?

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KEHOT'S NOTE

במדבר יא, יב.

PARAGRAPH 16

117 במדרש רבה

The earlier version of this maamar printed in Or HaTorah phrases the point: on "These are the words that Moshe spoke," through the Torah Moshe merited speech.

KEHOT'S NOTE

דברים "ע"פ אלה הדברים אשר דבר משה שע"י התורה זכה משה לדבור כו' ע"ש". אוה"ת עקב כרך ו ע' בישח.

118 אלה הדברים אשר דבר משה

The opening of Deuteronomy, the long address Moshe spoke to Israel; for the Midrash it shows the Torah's power to give him speech.

Deuteronomy 1:1:א'א: דברים

אלה הדברים אשר דבר משה אל-כל-ישראל בעבר הירדן במדבר בערב מול סוף ביופאון וביופתל ולכן וחסרת ודי זהב:

THESE ARE the words which Moses spoke unto all Israel beyond the Jordan; in the wilderness, in the Arabah, over against Suph, between Paran and Tophel, and Laban, and Hazeroth, and Di-zahab.

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119 לא איש דברים אנכי

Moshe at the burning bush: "I am not a man of words."

Exodus 4:10: שמות ד':

וַיֹּאמֶר מֹשֶׁה אֶל־ה' בִּי אֲדֹנָי לֹא אִישׁ דְּבָרִים אֲנִי גַם מִתְמוּל גַּם מִשְׁלֶשֶׁם גַּם מֵאִזְדָּרְךָ אֶל־עַבְדְּךָ כִּי כְבֹד־פֶּה וְכִבְד־לָשׁוֹן אֲנִי:

And Moses said unto the L-RD: 'Oh L-rd, I am not a man of words, neither heretofore, nor since Thou hast spoken unto Thy servant; for I am slow of speech, and of a slow tongue.'

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KEHOT'S NOTE

שמות ד, ו.

120 עד שלא זכה לתורה כתיב לא איש דברים אנכי כיון שזכה לתורה

Rabbi Levi: before Moshe merited the Torah he said "I am not a man of words"; once he merited the Torah his tongue was healed and he began to speak, as it says, "These are the words that Moshe spoke."

Devarim Rabbah 1:1א': דברים רבה א'

PARAGRAPH 17

121 במ"א ע"פ ארוממך הי

The note locates the discourse on "I will exalt You, Havayah, for You have drawn me up" in the Siddur, where the drawing from Keser is explained.

KEHOT'S NOTE

סידור עם דא"ח מו, ב. ואילך. וראה אוה"ת תרומה ע' איתעו.

122 ארוממך הי כי דליתני

"I will exalt You, Havayah, for You have drawn me up." The Alter Rebbe's discourse on this verse explains the drawing from Keser.

Psalms 30:2ב': תהילים ל':

אַרְוֹמְמֶךָ ה' כִּי דְלִיתֵנִי וְלֹא־שִׁמַּחְתָּ אֵיבֵי לִי:

I will extol thee, O L-RD, for Thou hast raised me up, and hast not suffered mine enemies to rejoice over me.

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123 וברכת את הי

"And you shall bless es Havayah your G-d." The particle es (את), alef to tav, is read as the twenty-two letters of the supernal speech.

Deuteronomy 8:10ח': דברים ח':

וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ אֶת־ה' אֱלֹהֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לְךָ:

And thou shalt eat and be satisfied, and bless the L-RD thy G-d for the good land which He hath given thee.

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124 וענין חיוב הזכרת ברית

This part of the maamar is printed there from the Tzemach Tzedek's manuscript, with the note that it belongs to the discourse "Ve'achalta Vesavata" and is its first version (mahadura kamma).

KEHOT'S NOTE

באוה"ת פ' עקב כרך ו ע' בי"ש נדפס מגוכתי"ק הצ"צ שצ"יין עליו — שייך לד"ה ואכלת ושבעת — והוא מהדו"ק.

125 ייוסף הוא השליט על הארץ

"And Yosef was the ruler over the land; he was the provider for all the people of the land." The Zohar reads it of Yesod nourishing Malchus.

בראשית מ"ב:6

וַיֹּסֶף הוּא הַשְּׁלִיט עַל־הָאָרֶץ הוּא הַמְּשַׁבֵּיר לְכָל־עַם הָאָרֶץ וַיָּבֵאוּ אֵת יוֹסֵף וַיִּשְׁתַּחֲוּוּ־לוֹ אַפַּיִם אֶרְצָה:

And Joseph was the governor over the land; he it was that sold to all the people of the land. And Joseph's brethren came, and bowed down to him with their faces to the earth.

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126 ובוהר ויצא (דקס"ב סע"ב)

A further Zohar passage, on Vayeitzei, that the Alter Rebbe gives for Yosef, the tzaddik, as the channel of the flow.

Zohar, Vayetzei 32:319-322ב"ש: ספר זוהר, ויצא ל"ב-ש"ט

127 דלאו מכל אליו מדות

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

KEHOT'S NOTE

ת"ז שם.

128 דלאו מכל אליו מדות איהו כלל

Patach Eliyahu: G-d is "not any of these attributes at all." The attributes of Atzilus are therefore wholly nullified before Him.

Tikkunei Zohar 17א: תקוני זוהר י"ז א

129 לך הי הגדולה

David's blessing: "Yours, Havayah, are the greatness and the might ... for all that is in heaven and on earth; Yours, Havayah, is the kingship." The Alter Rebbe reads it as the higher unity, Yesod and the lower unity.

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

לְךָ ה' הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּחַ וְהַהוּד כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ לְךָ ה' הַמְּמֻלָּכָה וְהַמִּתְנַשֵּׂא לְכָל־לְרֹאשׁ:

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

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KEHOT'S NOTE

דה"א כט, יא.

130 The Zohar on Mikeitz: Yosef illuminates and nourishes the "land," for from "that river which flows and goes forth" all

are nourished. The Alter Rebbe uses it for Yesod as the channel into Malchus.

ספר הזוהר, מקץ ו' ק"ד-ח' קט"ו: 104-8:115 Zohar, Miketz 6:104-8:115
Observe now the passage: AND JOSEPH WAS THE GOVERNOR OVER THE LAND, which, in its deeper meaning, implies that the sun rules over the moon, gives her light and sustains her. We read further: HE IT WAS THAT SOLD TO ALL PEOPLE OF THE LAND. This alludes to the ever-flowing river whence all derive their nourishment and whence the souls of all men emerge. Hence all bow down toward that region, as nothing happens in the world that does not depend on mazzal, as explained elsewhere.

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

PARAGRAPH 18

131 תרגומו דאחיד בשמיא וארעא

There the Alter Rebbe quotes “for all that is in heaven and on earth” with “Targum Onkelos: that holds fast to heaven,” and describes the tzaddikim, bound as “one pillar, and Tzaddik is its name,” as the level of “the eyes of Havayah,” in which the gaze from below upward equals the gaze from above downward.

KEHOT'S NOTE

לי הזהר הוא בכ"מ, זח"א (לא, א. קצא, ב). ח"ב (קטז, א), ושם אי ות"י, וזהו טה"ד וכ"ה ברע"מ זח"ג (רנו, א), ושם בנצוצי אורות העיר מפ"ק דמגילה (ג, א) שיונתן לא תרגם כתובים. וכ"ה האמת ולי בשום תרגום רק לי הזה"ק. ועי בת"ז בכ"ד בהקדמה (ט, ב) שם לי תיבת תרגומו. (כט, א) שם אי תרגום אונקלוס וג"ז טעה"ד. (סו, ב) ותרגומו. (פד, א) ת"א. (קכט, ב) דמתרגמינן. ושם (קס, סע"א [תז"ח קג, ב] ות"א וזה ל"י. [כ]. לקמן פי ראה כג, ד מביא זה בשם תרגום אונקלוס וכ"ה באוה"ת דברים כרך ו עי בישלה. בסה"מ תקס"ד עי כז בגוכתי"ק הצ"צ: תרגום יונתן.

132 דאחיד בשמיא וארעא

One of the Zohar passages that render “for all (kol) in heaven and on earth” as “that holds fast to heaven and earth,” Yesod; the Kehot note cites it.

ספר הזוהר, בראשית ל"ב:ש"ל-35:330 Zohar, Bereshit 32:330-35:339
ל"ה:ש"ל

These are the six supernal days which are specified in the verse: “Thine, O L-rd, are the Greatness (Gedulah), the Might (Geburah), the Beauty (Tifereth), the Victory (Nezah), and the Majesty (Hod)” (I Chron. 29, 11). The words “For all” refer to the Zaddik (righteous one), who is Yesod (foundation of the world)....

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

133 דאחיד בשמיא וארעא

The Ra'aya Mehemna, where the same rendering appears; the Kehot note cites it.

ספר הזוהר, פנחס קכ"א:תתל"א-123:842 Zohar, Pinchas 121:831-123:842
קכ"ג:תתמ"ב

134 שהוא בחי יסוד

The note points there for Yesod as what binds “heaven and

earth.”

KEHOT'S NOTE

ראה אוה"ת פי וארא כרך ז עי בתקפג.

135 ע"ד מ"ש בפע"ח שער הסוכות

The Tzemach Tzedek's commentary on Psalms also brings this teaching of Pri Etz Chaim on “From all my teachers I have gained understanding.”

KEHOT'S NOTE

מובא גם ביהל אור עי שה, ועי שנה. אוה"ת נ"ך עי תרלב.

136 מכל מלמדי השכלתי

“From all my teachers I have gained understanding.” The Arizal reads “all” as Yesod, the teacher that draws the Torah into Malchus.

Psalms 119:99 ט"ז:ט"ט

מכל מלמדי השכלתי כי עדותיה שיתח לי:

I have more understanding than all my teachers; For Thy testimonies are my meditation.

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137 משכיל על דבר

“He who understands a matter will find good.” Malchus, receiving the Torah through Yesod, is “he who understands a matter.”

Proverbs 16:20 ט"ז:כ

משכיל על דבר ימצא טוב ובוטח בה אשכיו:

He that giveth heed unto the word shall find good; And whoso trusteth in the L-RD, happy is he.

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138 ותקם את דבריו כי צדיק אתה

“And You fulfilled Your words, for You are righteous.” The tzaddik, Yesod, brings the words to fulfillment.

Nehemiah 9:8 ח"ט:ט

ומצאת את לבבו נאמן לפניך וברות עמו הברית לתת את ארץ הכנעני החתי האמרי והפריז והגרגשי לתת לזרעו ותקם את דבריה כי צדיק אתה:

and foundest his heart faithful before Thee, and madest a covenant with him to give the land of the Canaanite, the Hittite, the Amorite, and the Perizzite, and the Jebusite, and the Girgashite, even to give it unto his seed, and hast performed Thy words; for Thou art righteous;

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KEHOT'S NOTE

נחמ"י ט, ח.

139 בלקו"ת פי עקב

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

KEHOT'S NOTE

להאריז"ל.

140 ארץ זית שמן

“A land of olive oil and honey.” The Arizal's Likkutei Torah

on this verse is cited for the same theme.

Deuteronomy 8:8 ח"ח:8 דברים

אֶרֶץ חִטָּה וְשֵׁעֶרָה וְגִפְנוֹ וְתַאֲנָה וְרִמּוֹן אֶרֶץ-זֵית שָׁמֶן 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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141 בוח"ג בחקתי (דקי"ג סע"ב)

The Zohar on Bechukosai, on "And I will give peace in the land," which the Alter Rebbe cites here.

Zohar, Bechukotai 2:12-4:19 ט"ד:ד-י"ב:ב בחקותי

142 ונתתי שלום בארץ

"And I will give peace in the land." Peace, the quality of the covenant, is linked to the land.

Leviticus 26:6 ו"ו:6 לקרא

וְנָתַתִּי שְׁלוֹם בְּאַרְצְךָ וְשָׁכַבְתָּם וְאִין מִחְרִיד וְהִשְׁבַּתִּי חַיָּה רָעָה מִן-הָאָרֶץ וְחָרֵב לֹא-יִתְעַבֵּר בְּאַרְצְכֶם:

And I will give peace in the land, and ye shall lie down, and none shall make you afraid; and I will cause evil beasts to cease out of the land, neither shall the sword go through your land.

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143 בד"ה שיר השירים

The note locates the discourse "The Song of Songs" at the opening of Likkutei Torah's Shir HaShirim volume.

KEHOT'S NOTE

לקמן שה"ש בתחלתו.

144 שיר השירים

"The Song of Songs, which is Shlomo's." The Alter Rebbe refers to his discourse on this verse.

Song of Songs 1:1 א:א שיר השירים

שִׁיר הַשִּׁירִים אֲשֶׁר לְשִׁלְמוֹהַ:

THE song of songs, which is Solomon's.

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145 ובד"ה צאינה וראינה

There Shlomo is "the King to Whom peace belongs": the flow from the Infinite Light to finite worlds joins opposites, and what makes peace between them is kingship, extending down to the lower hei, which brings creatures from nothing into being.

KEHOT'S NOTE

לקמן שה"ש כב, א.

146 צאינה וראינה

"Go out and see, daughters of Zion, upon King Shlomo." Shlomo is read as "the King to Whom peace belongs."

Song of Songs 3:11 ג:י"א שיר השירים

צֵאֵנָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמֶלֶךְ שְׁלֹמֹה בְּעֶטְרָה שְׁעִטְרָה-לוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שְׁמֻחַת לְבוֹ:

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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147 ולך ה' הממלכה

"Yours, Havayah, is the kingship": Malchus and the lower unity, after "for all that is in heaven and on earth," Yesod.

I Chronicles 29:11 ט"ז:י"א דברי הימים

לָךְ ה' הַגְּדִלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַיְּהוּד כִּי-כָל בְּשָׁמַיִם וּבָאָרֶץ לָךְ ה' הַמְּמֻלָּכָה וְהַמִּתְנַשֵּׂא לְכָל לְרֹאשׁ:

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

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148 כשם שנכנס לברית כן יכנס לתורה

At a circumcision those present say: "Just as he has entered the covenant, so may he enter into Torah, the wedding canopy and good deeds." The covenant comes before the Torah.

Shabbat 137b:6 ו"ו:6 שבת קל"ז

מִל וְלֹא פָּרַע. תָּנוּ רַבֵּנּוּ, הַמֵּל אוֹמֵר: "אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוּנוּ עַל הַמִּילָה." אָבִי הֵבֵן אוֹמֵר: "אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוּנוּ לְהַכְנִיסוֹ בְּבְרִיתוֹ שֶׁל אַבְרָהָם אַבְיָנוּ." הַעוֹמְדִים אוֹמְרִים: "כָּשֶׁם שֶׁנִּכְנַס לְבְרִיתוֹ, כֵּן יִכְנַס לְתוֹרָה לְחוּפָה וּלְמַעֲשִׂים טוֹבִים."

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PARAGRAPH 19

149 כי הנה בחיי יסוד . . התקשרות

Iggeres HaKodesh 15 explains the Sefiros through a father teaching his son: Yesod is the bond by which the father binds his intellect to his son's as he studies with him in love and desire, so that the son understands far more than from the same words alone.

KEHOT'S NOTE

ראה אגה"ק סי' טו.

150 יותר משהעגל רוצה לינק

Rabbi Akiva to Rabbi Shimon bar Yochai: "More than the calf wants to suckle, the cow wants to nurse." The giver's wish to give is the image of Yesod.

Pesachim 112a:12 ב"א:י"ב פסחים

חֲמִשָּׁה דְּבָרִים צִוָּה רַבִּי עֲקִיבָא אֶת רַבִּי שְׁמַעוֹן בֶּן יוֹחִי כְּשֶׁהָיָה חֲבוּשׁ בְּבֵית הָאֲסוּרִין. אָמַר לוֹ: רַבִּי, לְמַדְנִי תוֹרָה, אָמַר: אֵינִי מְלַמֵּדְךָ. אָמַר לוֹ: אִם אֵין אַתָּה מְלַמֵּדְנִי אֲנִי אוֹמֵר לְיוֹחִי אֶבְיָא וּמוֹסְרָךְ לְמַלְכוּת. אָמַר לוֹ: בְּנִי, יוֹתֵר מִמָּה שֶׁהָעֵגֶל רוֹצֵה לִינֵק פָּרָה רוֹצֵה לְהִנָּק. אָמַר לוֹ: וּמִי בִסְכָנָה? וְהֵלֵא עֵגֶל בִּסְכָנָה.

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KEHOT'S NOTE

פסחים קיב, א.

151 המגביהי לשבת

“Who is enthroned on high, Who looks down low upon heaven and earth.” The One above both can reach both.

Psalms 113:5-6 ר"ה-ה' ור"ה-ה'

מי כהי אלקינו המגביהי לשבת: המשפילי לראות בשמים ובארץ:

Who is like unto the L-RD our G-d, That is enthroned on high, That looketh down low Upon heaven and upon the earth?

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152 דמווני במזל תליא

Rava: “Life, children and sustenance do not depend on merit but on mazal.” The Alter Rebbe reads mazal as the flow of Yesod.

Moed Katan 28a:13ג"א:י"ג

אמר רבא: חיי, בני ומזוני, לא בוכותא תליא מילתא, אלא במזל תליא מילתא. דהא רבה ורב חסדא תרויהו רבנו צדיקי הוו, מר מצלי ואמי מיטרא ומר מצלי ואמי מיטרא,

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Zohar I, 181a זח"א קפא,

KEHOT'S NOTE

מו"ק כח, א. זח"א קפא, א.

153 דמזל הוא נהר דנגיד ונפיק

The Zohar on Vayigash (207b-208a), which explains maza-la as “the river that flows and goes forth,” Yesod.

ספר הזהר, ויגש ה':מ"ו-ו':נ"ז 5:46-6:57 Zohar, Vayigash and when there is desire in the lower for the higher, the souls fly down in pairs of male and female, after which their ruling grade separates them and sends each to its appointed place. But later on that presiding grade finds it hard to join them together in their original pairs, since they are now paired in accordance with men's conduct, and all depends now on a higher region.

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

154 יזל מים

Bilam: “Water shall flow from his buckets.” Mazala is read as from yizal, “flow.”

Numbers 24:7 כ"ד:ז

יזל מים מדליו וזרעו במים רבים וירם מאנג מלכו ותנשא מלכותו:

Water shall flow from his branches, And his seed shall be in many waters; And his king shall be higher than Agag, And his kingdom shall be exalted.

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KEHOT'S NOTE

במדבר כד, ז.

155 מלי נקי חכמה תתאה

The note points to this Kabbalistic lexicon for Malchus as “the lower Chochmah.”

KEHOT'S NOTE

ראה מא"א אות ח, סכ"ח.

156 חכמה בראש וחכמה בסוף

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

KEHOT'S NOTE

ת"ז (פ, ב. צה, ב. קנו, א. [תז"ח ק, ב. קנו, ב. [שם קא, ב.]) ח"ג (רלה, סע"א). זח"א (כו, ב.) [כ].

157 חכמה בראש וחכמה בסוף

One of the places, given in the Kehot note, for “Chochmah at the head and Chochmah at the end”: Malchus is the lower Chochmah.

ספר הזהר, בראשית כ"א:רמ"ח-ח"ב 21:248-22:255 Zohar, Bereshit כ"ב:רנ"ה

In reference to that time it is said of Moses and Israel, “Then thou shalt delight in the L-rd”, and the words shall be fulfilled, “then Moses shall sing” (Ex. 15, 1). The Hebrew text of this page does not correspond entirely to the English translation. Further, the river “shall part from thence and become four heads” (Gen. 2, 10). The first of these is Hesed (Kindness), which is the right arm. From this shall drink the camp of Michael, and with it the tribe of Judah and his two accompanying ...

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158 חכמה בראש וחכמה בסוף

The Tikkunei Zohar, also given in the Kehot note, for the same phrase.

Tikkunei Zohar 80b:4 ב"ד:ב' תקוני הזהר

ואלין תריין יודיין אינון רמיון בויצור, ואינון תריין יצירות יצירה דעלאין ויצירה דתתאין, ואינון חכמה בראש וחכמה בסוף, תעלומות חכמה, ודאי אינון תעלומות מחכמה עלאה (דאיהו) דתחתות כתר עלאה.

Tikkunei Zohar - Vocalized (Public Domain)

159 בד"ה כי אברהם לא ידענו

The note locates the discourse “For Avraham did not know us” in Torah Ohr, p. 43a.

KEHOT'S NOTE

תו"א מג"א.

160 The Zohar on Terumah, which explains that the root of the flow to the “land” comes from far above.

ספר הזהר, תרומה פ"ד:תתי"ג-ג"א 84:813-85:821 Zohar, Terumah פ"ה:תתכ"א

161 כי אברהם לא ידענו

“For You are our Father, for Avraham did not know us.” The opening of the discourse the Alter Rebbe cites.

ישעיהו ס"ג:ט"ז Isaiah 63:16

כי אתה מעולם שמיך: גאלנו מעולם שמיך: כי אתה אבינו כי אברהם לא ידענו וישראל לא יכירנו אתה ה' אבינו

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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PARAGRAPH 20

162 שהח"ע . מאין תמצא

Later in this maamar the Alter Rebbe explains "Chochmah comes from ayin": the Tree of Life is Chochmah, and above it is ayin, the level that is not grasped at all and is above the order of the chain of worlds; the "land" receives from that ayin, for "their beginning is embedded in their end."

KEHOT'S NOTE

ראה לקמן טו, ד.

163 מאין תמצא

"And Chochmah, from where (me'ayin) shall it be found?"
Read as: Chochmah comes from ayin, the level above it.

Job 28:12: איוב כ"ח: ייב

והחכמה מאין תמצא ואי זה מקום בינה:

But wisdom, where shall it be found? And where is the place of understanding?

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164 מת"ת דו"א נעשה כתר לנוק'

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

הובא בע"ה שי א"א ספ"ו. [כ].

165 מת"ת דו"א נעשה כתר לנוק'

The Kehot note cites Etz Chaim, Gate of Arich Anpin, end of chapter 7, for the teaching that Tiferes of Z'eir Anpin becomes the crown of Nukva.

Sefer Etz Chaim 13:7: עץ חיים י"ג:7

... ואם תדקדק תמצא כי תמיד ת"ת נעשה ממנו הכתר שהוא גלגלתא כי ת"ת דעתיק תמן גלגלתא דא"א שהוא סוד בינה דא"א ומת"ת [נ"א וכן ת"ת] דא"א נעשה כתר וגלגלתא דו"א וכן מת"ת דו"א נעשה כתר וגלגלתא דנוקבא. גם דע כי סוד ת"ת דא"א נחלק לבי חצאין חציו למציאת א"א לצורך גופם וחציו לכתר ז"א הרי כי א"א וז"א הם בי מלכים משתמשין בכתר א' גם ת"ת דו"א נחלק לבי חציו לגוף דו"א ע"ד הנ"ל וחציו לכתר דנוקבא וגם הוא סוד א"א לבי מלכים להשתמש בכתר א' ולעולם כל הת"ת ...

Sefer Etz Chaim (Public Domain)

166 גדולה מילה שנכתרו עליי י"ג בריתות

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

KEHOT'S NOTE

נדריים ספ"ג.

167 גדולה מילה שנכתרו עליה י"ג בריתות

"Great is circumcision, for thirteen covenants were made over it." The thirteen covenants are read as the thirteen tikkunim of the lower beard.

Mishnah Nedarim 3:11: משנה נדרים ג:11

... רבי אלעזר בן עזריה אומר, מאוסה ערלה שנתגנו בה הרשעים, שנאמר, כי כל הגוים ערלים. רבי שמעאל אומר, גדולה מילה שנקררו

עליה שלש עשרה בריתות. רבי יוסי אומר, גדולה מילה, שדוחה את השבת החמורה. רבי יהושע בן קרחה אומר, גדולה מילה, שלא נתלה לו למשה הצדיק עליה מלא שעה. רבי נחמיה אומר, גדולה מילה, שדוחה את הנגעים. רבי אומר, גדולה מילה, שכל המצות שעשה אברהם אבינו לא נקרא שלם, עד ש'מל, ...

[If one says,] "Konam that I do not benefit from the Children of Noah," he may benefit from Israelites, and he is forbidden to benefit from the nations of the world. [If one says, "Konam] that I do not benefit from the seed of Abraham," he is forbidden [to benefit] from Israelites, but permitted [to benefit] from the nations of the world. [If one says, "Konam] that I do not benefit from Israelites", he may buy things from them for more [than their worth] and sell them for less. [If ...

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168 בלק"ת פי קדושים

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

KEHOT'S NOTE

להאריז"ל בטעמי המצות בד"ה אזהרת שעטנו.

PARAGRAPH 21

169 אם לא בריתי יומם ולילה

"If not for My covenant by day and night, I would not have set the ordinances of heaven and earth." The covenant, Yesod, binds heaven to earth.

Jeremiah 33:25: ירמיהו ל"ג:25

כה אמר ה' אם לא בריתי יומם ולילה חקות שמים וארץ לא שמתי:

Thus saith the L-RD: If My covenant be not with day and night, if I have not appointed the ordinances of heaven and earth;

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KEHOT'S NOTE

ירמ"י לג, כה.

170 ועיין בזהר פי יוחי (דרמ"ו ע"א)

The Zohar on Vayechi, on "From Asher, his bread shall be rich"; the maamar quotes it later on the two breads joined on Shabbos.

ספר הזהר, יוחי ע"ב:תשנ"ב-73:761-72:752 Zohar, Vayechi ע"ג:תשס"א

171 מאשר שמנה לחמו

Yaakov's blessing: "From Asher, his bread shall be rich."

Genesis 49:20: בראשית מ"ט:20

מֵאֲשֶׁר שֶׁמֶנֶה לֶחֶמוֹ וְהוּא יִתֵּן מִעֲדֻנֵּי-מֶלֶךְ:

As for Asher, his bread shall be fat, And he shall yield royal dainties.

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172 שזו ניתנה בגי בריתות וזו בייג

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

KEHOT'S NOTE

ברכות מה, סע"ב.

173

שזו ניתנה בני בריתות וזו כי"ג בריתות

Pelimo: one must put covenant before Torah, "for this one was given with three covenants and that one with thirteen covenants." The Alter Rebbe explains the thirteen as the flow of Keser.

ברכות מ"ח ב:י"ג Berakhot 48b:13

תנ"א רבי אליעזר אומר: כל שלא אומר "אךץ חמדה טובה ורחבה" בברכת הארץ, ומלכות בית דוד ב"בונה ירושלים" — לא יצא ידי חובתו. נחום המזון אומר: צריך שיוכור בה ברית. רבי יוסי אומר: צריך שיוכור בה תורה. פלימו אומר: צריך שיגידים ברית לתורה, שזו נתנה בשלש בריתות,

There is a teaching : R. Eliezer says : Whoever does not say "a desirable, good and ample land" in the benediction of "the land" and "the kingdom of the house of David" in "Who...rebuildest Jerusalem" has not complied with the requirements of the law. Nahum the Elder says : He must mention the Covenant in the blessing of "the land." R. Jose says : He must mention the Torah therein. Pelemon says : He must refer to the Covenant before the Torah, because the latter was given with a ...

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

174

י"ג מדות שהתו' נדרשת בהן

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

KEHOT'S NOTE

ת"כ ר"פ ויקרא.

175

זקן שקנה חכמה

"An elder (zaken) is none other than one who has acquired wisdom." The elder's wisdom is linked to the "beard" (zakan) and its thirteen tikkunim.

Kiddushin 32b:8 ח"ב ל"ב

תנו רבנן: "מפני שיבה תקום" — יכול אפילו מפני זקן אשמאי? תלמוד לומר: "זקן", ואין זקן אלא חכם, שנאמר: "אסף לי שבועים איש מזקני ישראל". רבי יוסי הגלילי אומר: אין זקן אלא מי שקנה חכמה, שנאמר: "ה' קנני ראשית דרכו".

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

KEHOT'S NOTE

קידושין לב, ב. וראה לקו"ש ח"ג ע' 774.

176

Kehot's note points to Zohar, Vayechi 72:751 for these words.

Zohar, Vayechi 72:751 תשנ"א ע"ב: ויחי ע"ב

PARAGRAPH 22

177

ומילה שנכרתו עליה שלש עשרה בריתות

"Great is circumcision, for thirteen covenants were made over it." Here the thirteen are the tikkunim of Arich Anpin.

Mishnah Nedarim 3:11 א"י: משנה נדרים

... רבי אליעזר בן עזריה אומר, מאוסה ערלה שנתגנו בה השמים, שנאמר, כי כל הגוים ערלים. רבי ישמעאל אומר, גדולה מילה שנכרתו עליה שלש עשרה בריתות. רבי יוסי אומר, גדולה מילה, שדוחה את

השבת החמורה. רבי יהושע בן קרחה אומר, גדולה מילה, שלא נתלה לו למשה הצדיק עליה מלא שעה. רבי נחמיה אומר, גדולה מילה, שדוחה את הנגעים. רבי אומר, גדולה מילה, שכל המצות שעשה אברהם אבינו לא נקרא שלם, עד שמל, ...

[If one says,] "Konam that I do not benefit from the Children of Noah," he may benefit from Israelites, and he is forbidden to benefit from the nations of the world. [If one says, "Konam] that I do not benefit from the seed of Abraham," he is forbidden [to benefit] from Israelites, but permitted [to benefit] from the nations of the world. [If one says, "Konam] that I do not benefit from Israelites", he may buy things from them for more [than their worth] and sell them for less. [If ...

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178

בד"ה לך לך

The note places the discourse "Go for yourself" in Torah Ohr, Parshas Lech Lecha, where, as the text says, the change from Avram to Avraham through circumcision is explained.

KEHOT'S NOTE

בתו"א פ' לך לך.

179

אברם ואברהם

"Your name shall no longer be called Avram, but your name shall be Avraham." The hei is added at the covenant of circumcision.

בראשית י"ז:5: Genesis 17:5

ולא יקרא עוד את־שמי אברהם והיה שמי אברהם כי אבי־המונן גוים נתיק:

Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a multitude of nations have I made thee.

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PARAGRAPH 23

180

בד"ה למנצח על השמינית

The note places the discourse "For the conductor, on the eighth" earlier in Likkutei Torah, Parshas Tazria.

KEHOT'S NOTE

לעיל פ' תזריע.

181

בכל מאדך

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." "With all your might" is love beyond measure.

Deuteronomy 6:5 וי' ה' דברים

ואהבת את ה' אלקיך בכל־לִבְבְּךָ ובכל־נַפְשְׁךָ ובכל־מַאֲדְךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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182 ולכבודי בראתיו יצרתיו

“For My glory I have created it, formed it, and also made it”: creation, formation and making, the worlds of Beriah, Yetzirah and Asiyah.

ישעיהו מ"ג:7

כל הנקרא בשמי ולכבודי בראתיו יצרתיו אף-עשיתיו:

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.

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KEHOT'S NOTE

ישעיי מג, ז.

183 ואין כבוד אלא תורה

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

KEHOT'S NOTE

אבות ו, ג.

184 ואין כבוד אלא תורה

“There is no glory but Torah.” So the “glory” drawn into the three worlds is the Torah.

משנה אבות ו:3

... והלא דברים קל וחמר, ומה דוד מלך ישראל, שלא למד מאחיטפל אלא שני דברים בלבד קראו רבו אלוהו ומידעו, הלומד מחברו פרק אחד או הלכה אחת או פסוק אחד או דבור אחד או אפלו אות אחת, על אחת כמה וכמה שצריך לנהוג בו כבוד. ואין כבוד אלא תורה, שנאמר (משלי ג) כבוד חכמים ינחלו, (משלי כח) ותמימים ינחלו טוב, ואין טוב אלא תורה, שנאמר (משלי ד) כי לקח טוב נתתי לכם תורתי אל תעזבו:

One who learns from his fellow one chapter, or one halakhah, or one verse, or one word, or even one letter, is obligated to treat him with honor; for so we find with David, king of Israel, who learned from Ahitophel no more than two things, yet called him his master, his guide and his beloved friend, as it is said, “But it was you, a man mine equal, my guide and my beloved friend” (Psalms 55:14). Is this not [an instance of the argument] “from the less to the ...

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PARAGRAPH 24

185 לעברך בברית

“That you may enter into the covenant of Havayah your G-d.” The Alter Rebbe refers to his discourse on this verse in Nitzavim.

דברים כ"ט:11

לעברך בברית ה' אלקיך ובאלתו אשר ה' אלקיך כרת עמך היום:

that thou shouldest enter into the covenant of the L-RD thy G-d—and into His oath—which the L-RD thy G-d maketh with thee this day;

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186 כל האומר אין לי אלא תורה

“Whoever says, I have nothing but Torah, does not have even Torah.” Torah alone, without the flow from above it, does not stand.

Yevamot 109b:4-5

ערבי שלציון — דעבדי שלוף דוי. תוקע עצמו לדבר הלכה — דתנא, רבי יוסי אומר: כל האומר אין לו תורה — אין לו תורה. פשיטא! אלא: כל האומר אין לו אלא תורה — אין לו אלא תורה. הא נמי פשיטא! אלא דאפילו תורה אין לו. מאי טעמא? אמר רב פפא, אמר קרא: “ולמדתם ועשיתם” — כל שיטתו בעשיה לשנו בלמידה, כל שאינו בעשיה אינו בלמידה.

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

KEHOT'S NOTE

יבמות קט, ב.

187 בכיור ע"פ ששים המה

The passage given from that explanation distinguishes the inner and outer dimension of each Sefirah: the inner depth of an idea or emotion, above its clothing in letters of thought and speech, and its outer glow as it is expressed to another.

KEHOT'S NOTE

לקמן שה"ש מ, א.

188 ששים המה מלכות

“There are sixty queens and eighty concubines.” The opening of the explanation the Alter Rebbe cites.

Song of Songs 6:8

ששים המה מלכות ושמונים פילגשים ועלמות אין מספר:

There are threescore queens, And fourscore concubines, And maidens without number.

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189 אחת היא יונת

“My dove, my perfect one, is one.” Part of the same explanation.

Song of Songs 6:9

אחת היא יונתי תמתי אחת היא לאמה ברה היא לילדתה ראוה בנות ויאשרוה מלכות ופילגשים ויחלילה:

My dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bore her. The daughters saw her, and called her happy; Yea, the queens and the concubines, and they praised her.

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190 חסידים הראשונים

The early pious ones waited an hour before and after praying; “because they were pious, their Torah was preserved and their work was blessed.”

Berachot 32b:20-22

חסידים הראשונים היו שוהין שעה אחת: מנא הני מילי? אמר רבי יהושע בן לוי, אמר קרא: “אשרי יושבי ביתה”. ואמר רבי יהושע בן

199

פותח את ידיך

“You open Your hand and satisfy every living thing with will.” The hand is the thirteen tikkunim, and “every living thing” is Yesod.

Psalms 145:16 ט"ז:ט"ה קמ"ה:ט"ז

פותח את ידיך ומשביע לכל־חי רצון:

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

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KEHOT'S NOTE

תהלים קמה, טז.

200

צדיק יסוד עולם

“The tzaddik is the foundation of the world.” The tzaddik is Yesod.

Proverbs 10:25 כ"ה:י"ב משלי

כְּעֹבֹר סוּפָה וְאֵין רָשָׁע וְצַדִּיק יְסוּד עוֹלָם:

When the whirlwind passeth, the wicked is no more; But the righteous is an everlasting foundation.

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KEHOT'S NOTE

משלי י, כה.

201

עוד יוסף בני חי

Yaakov: “Yosef my son is still alive.” Yosef, the tzaddik, is called chai, “living.”

Genesis 45:28 כ"ח:מ"ה בראשית

וַיֹּאמֶר יִשְׂרָאֵל רַב עוֹד־יֹסֵף בְּנִי חַי אֲלֵכָה וְאֶרְאֶנּוּ בְּטָרֶם אָמוּת:

And Israel said: ‘It is enough; Joseph my son is yet alive; I will go and see him before I die.’

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KEHOT'S NOTE

בראשית מה, כח.

202

נשמת כל חי דפּרחא מההוא חי העולמים

The Zohar on Terumah: the soul, “the soul of every living being,” issues from G-d, the Life of the worlds, and so blesses “es Your Name,” Malchus.

Sפר הזהר, תרומה כ"ר:א-כ"ב:ר"י:ט"ז:20:211-20:219 Zohar, Terumah
“A psalm. Sing unto the L-rd a new song, for he hath done marvellous things: his right hand and his holy arm hath wrought salvation for him” (Ps. 98). This Psalm has been expounded elsewhere, and the Companions were perfectly correct in their assertion that it was chanted by the kine Shekinah) when She arrives at “Beth Shemesh”, the “House of the Sun”, which hands receive and bear Her even as the kine bare the ark. This psalm of praise was therefore ordered to be chanted on the Sabbath by ...

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

203

בד"ה כי ההרים ימוש

In the discourse “For the mountains shall depart,” Torah and mitzvos performed below are an arousal from below that brings an arousal from above; “doing the will of the Omnipresent” draws G-d’s will, which is far above “place,”

into place, so that the supernal will rests and is revealed there.

KEHOT'S NOTE

לקמן מ, ג.

204

כי ההרים ימוש

“For the mountains shall depart and the hills be moved, but My kindness shall not depart from you, nor shall My covenant of peace be moved.” The opening of the discourse cited here.

Isaiah 54:10 י"ד:י"ד:54:54

כִּי הַהָרִים יִמוּשׁוּ וְהַגְּבָעוֹת תִּמוּשְׁינָה וְחֻסְדִּי מֵאַתָּה לֹא־יִמוּשׁ וּבְרִיתִי שְׁלֹמִי לֹא תִמוּט אֲמַר מְרַחֵמְךָ 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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205

Kehot's note points to Zohar, Terumah 46:499 for these words.

Zohar, Terumah 46:499 ט"ז:תצ"ט

PARAGRAPH 25

206

וירושלים הוא ג"כ מלי דאצ"י

The note points to this Kabbalistic lexicon for Jerusalem as Malchus of Atzilus.

KEHOT'S NOTE

ראה מא"א אות י, סמ"ז.

207

בוהר ר"פ תזריע

The Tzemach Tzedek's explanations of the Zohar, which the note cites for this passage at the beginning of Tazria (42b).

KEHOT'S NOTE

מב, ב. וראה גם ביאורו להצ"צ כרך ב ע' תרמח. ד"ה חייב אדם לברך תרלי"ה פרק לט.

208

גמלתהו טוב ולא רע

“She bestows good upon him and not evil, all the days of her life.” The Zohar reads it of Malchus.

Proverbs 31:12 ב"א:י"ב משלי

גְּמַלְתָּהּ טוֹב וְלֹא־רָע כָּל יְמֵי חַיֶּיהָ:

She doeth him good and not evil all the days of her life.

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KEHOT'S NOTE

משלי לא, יב.

209

זמינת טב כו' ולא רע בגין דכתיב ועץ הדעת טוב ורע

At the beginning of Tazria the Zohar explains that Malchus is “destined for good,” but good only when “the days of

heaven” shine upon her, “because the Tree of Life sends her life.”

ספר זוהר, תוריע א:ב:י"א:11-2:3:11 Zohar, Tazria

R. Jose took the next verse: “She doeth him good and not evil all the days of her life”. ‘She provides good for the world, for the temple of the King and those who frequent it. When is this? When those “days of the heaven” shine upon her and unite with her fitly, these being then the “days of her life”, because the Tree of Life has sent to her life and shines upon her.’ Said R. Abba: ‘All this is well said, and all these verses can be applied ...

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

210 ועץ הדעת טוב ורע

“And the Tree of Knowledge of good and evil” in the Garden. Malchus, in its descent, is linked with this mixture.

בראשית ב:ט:9 Genesis 2:9

וַיִּצְמַח ה' אֱלֹקִים מִן־הָאֲדָמָה כָּל־עֵץ נֹחַמֵד לִמְרֹאֶה וְטוֹב לִמְאֹכֶל וְעֵץ הַחַיִּים בְּתוֹךְ הָגֶן וְעֵץ הַדַּעַת טוֹב וְרָע:

And out of the ground made the L-RD G-d to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

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211 איהו וחיה וגרמוהי חד

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

KEHOT'S NOTE

ת"ו בהקדמה.

212 איהו וחיה וגרמוהי חד

The introduction to the Tikkunei Zohar, given in the Kehot note: in the Ten Sefiros of Atzilus “He and His vessels are one, He and His life-forces are one,” which is not so in Beriah. Here it marks the level into which the refined feminine waters are finally included.

Tikkunei Zohar 3b:9-10 תקוני זוהר ג' ב:ט:9-10

דַּעֲשֵׁר סְפִירוֹת דְּאֲצִילוֹת מִלְכָּא בְּהוֹן, אִיהוּ וְגִרְמִיָּה חַד בְּהוֹן, אִיהוּ וְחַיִּינִי חַד בְּהוֹן, מַה דְּלֹא הָכִי בַּעֲשֵׁר סְפִירוֹת דְּבְרִיָּאָה, דְּלֹא אִינוֹן וְחַיִּיָּהוֹן חַד, לֹא אִינוֹן וְגִרְמִיָּהוֹן חַד. וְעֵלֶת עַל כָּלָּא הוּא נְהִיר (נִיָּא נְחִית) בַּעֲשֵׁר סְפִירוֹת דְּאֲצִילוֹת, וּבַעֲשֵׁר סְפִירוֹת דְּבְרִיָּאָה, וְנְהִיר בַּעֲשֵׁר כְּתוֹת דְּמִלְאָכֵיָּא, וּבַעֲשֵׁר גִּלְגְּלִי דְּרַקִּיעָא, וְלֹא אֲשַׁמְנִי כָּל אֶתֶר.

Tikkunei Zohar - Vocalized (Public Domain)

213 בביאור ע"פ כי כאשר השמים החדשים

There the Alter Rebbe explains that a new light must be drawn from above until Beriah is included in Atzilus itself; the worlds of Beriah, Yetzirah and Asiyah hold the shattered vessels that fell from Tohu and must be rectified, through divine service, by refining evil from good.

KEHOT'S NOTE

תו"א ג, ב.

214 כי כאשר השמים החדשים

“For as the new heavens and the new earth that I make shall stand before Me.” The opening of the explanation the Alter Rebbe cites.

ישעיהו ס"ו:כ"22:66 Isaiah

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עִמָּדִים לְפָנַי נִאֲמָם־ה' כֵּן יַעֲמֵד וְרַעְיָכֶם וְשִׁמְכֶם:

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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215 Kehot's note points to Zohar, Tazria 2:8 for these words.

ספר זוהר, תוריע ב:ח:8 Zohar, Tazria

PARAGRAPH 26

216 ומבואר . . על מאמר הרע"מ פ' כי תשא

According to the note, the explanation of this saying of the Ra'aya Mehemna is found in the Mitteler Rebbe's Biurei HaZohar.

KEHOT'S NOTE

קפז, ב. ביאורו"ז לאדה"א.

217 אבנא למשקל בה דא יו"ד

The Ra'aya Mehemna on Ki Sisa: “a stone to weigh with — this is yud.” The Alter Rebbe explains it elsewhere as the primacy of the feminine waters in begetting.

ספר זוהר, כי תשא ב:ד:6-4 Zohar, Ki Tisa

218 בביאור ע"פ עלי באר

There the feminine waters are explained as the refinements of the Chochmah of Tohu, raised from kelipas nogah into the mochin of Nukva of Atzilus; so their root is the Chochmah of Tohu, in which the Keser of Tohu, which joins the Emanator with the emanated, also shines.

KEHOT'S NOTE

לעיל חוקת סג, ג.

219 עלי באר

“Then Israel sang this song: Rise up, O well, sing to it.” The opening of the explanation the Alter Rebbe cites.

במדבר כ"א:י"ז Numbers 21:17

אֲזַיְשִׁיר יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת עָלֵי בָּאָר עֲנֹר־לָהּ:

Then sang Israel this song: Spring up, O well—sing ye unto it

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220 בביאור ע"פ זכור את יום השבת

In that explanation, Torah and mitzvos draw a new light from sovev through the Name Havayah, but a drawing-down comes only through an ascent from below; that is why the Torah was given amid thunder and trembling, the nullification of yesh.

KEHOT'S NOTE

תו"א עב, ב.

PARAGRAPH 27

221

צדיק וטוב לו

Tanya, chapter 10, on the complete tzaddik, "a righteous man who has good," in whom evil is transformed into good. Cited for refinement without any admixture.

תניא, חלק ראשון; ליקוטי אמרים 10:2-3: "ב"ג-יג

וביאור הענין, כי הנה, צדיק גמור שנהפך הרע שלו לטוב, ולכן נקרא "צדיק וטוב לו", הוא עלידי הסרת "הבגדים הצואים" לגמרי מהרע, והיינו, למאוס מאד בתענוגי עולם הזה להתענג כם בתענוגות בני אדם למלאת תאוות הגוף בלבד, ולא לעבודת ה', מפני היותם נמשכים ונשפעים מהקליפה וסטר אחרא. וכל מה שהוא מהסטר אחרא - הצדיק גמור הוא שונאו בתכלית השנאה, מתמת גודל אהבתו להי וקדושתו באהבה רבה בתענוגים וחיבה ...

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222

האיש דרכו לכבש

"It is the way of a man to conquer." The power to refine comes from the masculine, Z'ei Anpin.

Yevamot 65b:4-5: "יד-ה' ס"ה ב-ד-ה' יבמות ס"ה

גמי מנא הני מילי? אמר רבי אילעא משום רבי אלעזר ברבי שמעון: אמר קרא: "וימלאו את הארץ וכבשוה". איש דרכו לכבש, ואין אשה דרכה לכבש. אדרבה: "וכבשוה" תרתי משמע! אמר רב נחמן בר יצחק: "וכבשוה" כתיב. רב יוסף אמר, מהכא: "אני אל שדי פרה ורבה", ולא קאמר "פרו ורבו".

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KEHOT'S NOTE

יבמות סה, ב. רמט, ב.

223

סיהרא לית לה מגרמה כלום

"The moon has nothing of its own": Malchus receives all its light from above.

Zohar I, 135b: "זח"א קלה, בבב

KEHOT'S NOTE

זח"א קלה, ב. רלו, ב. רמט, ב.

224

סיהרא לית לה מגרמה כלום

Another Zohar passage, given in the Kehot note, saying that the moon has nothing of its own.

ספר זוהר, ויחי פ"א:תתכ"ד-81:824-82:836: "פ"ב:תתל"ו

The verse continues: "O listen, Laishah", this laishah (lit. lioness) signifies power to crush hostile forces, and when Israel sing praises then this listens.

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225

דהע"ה לא היי לו חיים

Seventy years were lacking from Adam's life and were given to David son of Yishai. David, Malchus, had no life of

his own.

Bereshit Rabbah 19:8: "ח"ט:רבה

Bamidbar Rabbah 14:12: "יד:רבה

Zohar I, 55a: "זח"א נה,

KEHOT'S NOTE

ב"ר יט, ח. במד"ר יד, יב. זח"א נה, א. קסח, א.

226

דהע"ה לא היו לו חיים

The Zohar too says that David had no life of his own and received seventy years from Adam.

ספר זוהר, בראשית צ"ד:שנ"ט-94:359-95:371: "זח"א:שע"א

PARAGRAPH 28

227

והיה באחרית הימים

"And it shall come to pass at the end of days that the mountain of the House of Havayah shall be established at the top of the mountains."

Isaiah 2:2: "ב"י:ישעיהו

והיה באחרית הימים נכון יהיה הר בית ה' בראש ההרים ונשא מגבעות ונהרו אליו כל-הגוים:

And it shall come to pass in the end of days, That the mountain of the L-RD'S house Shall be established as the top of the mountains, And shall be exalted above the hills; And all nations shall flow unto it.

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228

ואפיק הר בית ה' דא טוב בלא רע

The Zohar on Ki Sisa, on "And it shall come to pass at the end of days": "the mountain of the House of Havayah" is "good without evil." This is Malchus after the refinement.

ספר זוהר, כי תשא ז':ל"ט-ט"מ:ז'7:39-9:47: "זח"א:ת"א

229

בגמרא וכן הוא אומר החר הטוב

"The good': this is 'Who builds Jerusalem,' and so it says, 'that good mountain and the Lebanon.'" Jerusalem is "the good."

Berakhot 48b:5-6: "ה-ר-ב:ברכות

... "ואכלת ושבעת וברכת" — זו ברכת "הזן", "את ה' אלקיך" — זו ברכת הזמן, "על הארץ" — זו ברכת הארץ, "הטובה" — זו "בונה ירושלים", וכן הוא אומר "ההר הטוב הזה והלבנון". "אשר נתן לה" — זו "הטוב והמטיב". אין לי אלא לאחרי, לפניו מניין? — אמרת קל וחומר: כשהוא שבע מברה, כשהוא רעב — לא כל שכן. רבי אומר [אינו צריך]: "ואכלת ושבעת וברכת" — זו ברכת הזן, אכל ברכת הזמן מ"גדלו להי אמי" נפקא. "על הארץ" — זו ...

Our Rabbis have taught : Whence do we derive the Grace after meals from the Torah? As it is said, "And thou shalt eat and be satisfied and bless" (Deut. viii. 10) — this refers to the benediction "Who feedest"; "the L-rd thy G-d" (ibid.)— to the benediction of Zimmun; "for the land" (ibid.) — to the benediction of "the land" ; "the good" (ibid.) — to "Who. . . rebuildest Jerusalem," for so it states "That goodly hill-

country and Lebanon" (ibid. iii. 25); "which He hath given thee" (ibid. ...

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Deuteronomy 3:25 בָּרִים ג': כ"ה

אֶעֱבְרָנָא וְאֶרְאֶה אֶת־הָאָרֶץ הַטּוֹבָה אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן הַהוּא הַטּוֹב הַזֶּה וְהַלְכֵנּוּ:

Let me go over, I pray Thee, and see the good land that is beyond the Jordan, that goodly hill-country, and Lebanon.'

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KEHOT'S NOTE

ברכות מה, ב. דברים ג, כה.

230 ירושלים הבנויה כעיר שחוברה

"Jerusalem, built as a city that is joined together." The encompassing light is joined to the indwelling light.

Psalms 122:3 תהילים קכ"ב:ג

יְרוּשָׁלַם הַבְּנוּיָה כְּעִיר שֶׁחִבְרָה־לָּהּ יְחִידוּ:

Jerusalem, that art builded as a city that is compact together;

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KEHOT'S NOTE

תהלים קכב, ג.

231 היש בה עץ אם אין

Moshe's instruction to the spies: "Is there a tree in it or not?" The word ayin ("not") is read as the level above Chochmah.

Numbers 13:20 במדבר י"ג:כ

וְמָה הָאָרֶץ הַשְּׂמֵנָה הִיא אִם־רֹזָה הִישִׁיבָה עֵץ אִם־אֵין וְהִתְחַזְקֶתֶם וְלִקְחֶתֶם מִפְּרֵי הָאָרֶץ וְהִימִים יָמִי בְּכֹרֵי עֲנָבִים:

and what the land is, whether it is fat or lean, whether there is wood therein, or not. And be ye of good courage, and bring of the fruit of the land.—Now the time was the time of the first-ripe grapes.—

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232 והחכמה תחי

"Wisdom gives life to those who have it." Chochmah is the Tree of Life.

Ecclesiastes 7:12 קהלת ז':י"ב

כִּי בְצַל הַחֲכָמָה בְּצַל הַכֶּסֶף וַיִּתְּרוֹן דַּעַת הַחֲכָמָה תַּחְיָה בְּעֹלָיָהּ:

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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KEHOT'S NOTE

קהלת ז, יב.

233 והחכמה מאין תמצא

"And wisdom, from where (me'ayin) shall it be found?" Read: Chochmah comes from ayin, the level above it.

Job 28:12 איוב כ"ח:י"ב

וְהַחֲכָמָה מֵאֵינָן תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT'S NOTE

איוב כח, יב.

234 חד ולא בחושבן

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

235 חד ולא בחושבן

Patach Eliyahu: "You are One, but not in number." The level beyond all grasp and all counting.

Tikkunei Zohar 17a:9-11 א"ט:ט"א-י"א

פתח אליהו ואמר רבון עלמין דאנת הוא חד ולא בחשבן. אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא כך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיות (נ"א אתכסיא) מבני נשא.

Constantinople, 1740 (CC-BY-NC)

236 כי עמך מקור חיים

"For with You is the source of life." The level above the Tree of Life, the Life of life.

Psalms 36:10 תהילים ל"ו:י

כִּי־עִמָּךְ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר:

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

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KEHOT'S NOTE

תהלים לו, י.

237 The Zohar on Shelach, on the spies' question "Is there a tree in it or not?": ayin is the level above the Tree of Life.

ספר זוהר, שלח לך ח':מ"ט-ט"ח:נ"ח

"And what is the land, whether it is fat or lean": from the Torah ye shall discover what is the nature of that other world, whether it confers in abundance heavenly bliss on those that dwell there or withholds from them anything. "Whether there are in it trees or no": whether the Tree of Life is there-in for all eternity, and whether the "bundle of the living" is there or not.

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

238 את החיים ואת הטוב

"See, I have set before you today life and good." The Alter Rebbe refers to his discourse that discusses this verse.

Deuteronomy 30:15 דברים ל"ט:ט"ו

רְאֵה נָתַתִּי לְפָנֶיךָ הַיּוֹם אֶת־הַחַיִּים וְאֶת־הַטּוֹב וְאֶת־הַמָּוֶת וְאֶת־הָרָע:

See, I have set before thee this day life and good, and death and evil,

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PARAGRAPH 29

239 נעוץ תחלתו בסופן

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

KEHOT'S NOTE

סיי פ"א, מ"ו.

240 נעוץ תחלתו בסופן

"Their end is embedded in their beginning, and their beginning in their end." The land, the lowest, receives from ayin, the highest.

Sefer Yetzirah 1:7:א:י: ספר יצירה

עשר ספירות בלי מה נעוץ סופן בתחלתו ותחלתו בסופן כשלהבת 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 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 Yetzirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

241 זכור ושמור בדבור א'

"Remember' and 'Keep' were said in one utterance, which the mouth cannot speak and the ear cannot hear." On Shabbos the higher and lower unity are one.

Rosh Hashanah 27a:2-3:ג:א:ב: ראש השנה כ"ז

ושתי הצדקות מן הצדדים. ותרי קלי מי משתמע? והתנא: "זכור ושמור", כדיבור אחד נאמר, מה שאין הפה יכולה לדבר ואין האוזן יכולה לשמוע! לכה מאריך בשופר. למימרא דכי שמע סוף תקיעה בלא תחילת תקיעה נצא, וממילא: תחילת תקיעה בלא סוף תקיעה נצא?

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KEHOT'S NOTE

ר"ה כז, א.

242 מאשר שמנה לחמו

Yaakov's blessing: "From Asher, his bread shall be rich, and he shall yield royal delicacies."

Genesis 49:20:מ"ט:כ: בראשית

מֵאֲשֶׁר שְׁמֵנָה לַחֲמוֹ וְהוּא יִתֵּן מַעֲדָנִים לְךָ:

As for Asher, his bread shall be fat, And he shall yield royal dainties.

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243 מאשר שמנה לחמו דא לחם שבת

The Zohar on Vayechi: "From Asher, his bread shall be rich" is the bread of Shabbos; the double bread is bread from heaven and bread from the earth, and on Shabbos the lower is included in the upper.

Zohar, Vayechi 72:752-73:761:ב:ע"ב:תשנ"ב-ז'ה"ז: ספר זוהר, ויחי ע"ב:תשנ"ב-ז'ה"ז: ע"ג:תשס"א

In the expression "his bread" the reference of the word "his" is not specified; but we may divide the word lahamo (his bread) into lehem van, that is, "the bread of van" (which sig-

nifies the heavens); hence it is written: "Behold, I will rain bread from heaven for you" (Ex. 16, 4). It is from thence that the tree of life is nourished and crowned, and when it receives this nourishment, then it "yields the dainties of the king". This king is the Community of Israel, who is fed therefrom ...

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

244 לחם עוני

"Seven days you shall eat matzos with it, bread of affliction." Here it stands for the lower unity, bread from the earth.

Deuteronomy 16:3:ז:ג: דברים

לֹא־תֹאכַל עִלְיוֹ חֶמֶץ שִׁבְעַת יָמִים תֹּאכַל־עִלְיוֹ מִצּוֹת לֶחֶם עֲנִי כִּי כַחֲפוּזוֹ יֵצֵאת מֵאֶרֶץ מִצְרַיִם לְמַעַן תִּזְכֹּר אֶת־יוֹם יֵצֵאתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל יְמֵי חַיֶּיךָ:

Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for in haste didst thou come forth out of the land of Egypt; that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

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245 וכ"כ בזהר בראשית (דמ"ז ע"ב) . . ולחם פנג

Or HaTorah explains pannag bread as rich matzah, which does not come to leavening because it is kneaded with wine, oil and honey, which is the Torah.

KEHOT'S NOTE

ראה אוה"ת בראשית כרך ב שפד, ב לחם פנג זהו מצה עשירה שאינה באה לידי חימוץ לפי שנילושה ביין שמן ודבש שהוא התורה ע"ש.

246 חייב אדם לברך מאה ברכות בכל יום

Rabbi Meir: "A person is obligated to say a hundred blessings every day, as it says, 'What does Havayah your G-d ask of you.'" Each blessing draws the higher unity into the lower.

Menachot 43b:15-17:ז"ו-ט"ו: מנחות

תניא היה רבי מאיר אומר חייב אדם לברך מאה ברכות בכל יום שנאמר (דברים י, יב) ועתה ישראל מה ה' אלקיך שואל מעמך רב חייא בריה דרב אויא בשבתא וביומי טבי טרח וממלי להו באיספרמקי ומגדי תניא היה ר"מ אומר חייב אדם לברך שלש ברכות בכל יום אלו הן שעשאני ישראל שלא עשאני אשה שלא עשאני בור

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247 ויהיו חיי שרה מאה שנה

"And the life of Sarah was a hundred years." Another expression of the hundred.

Genesis 23:1:א'ג: בראשית

וַיְהִיו חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעַת שָׁנִים שְׁנֵי חַיֵּי שָׂרָה:

And the life of Sarah was a hundred and seven and twenty years; these were the years of the life of Sarah.

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248

כי עמך מקור חיים

"For with You is the source of life." The level into which the Shabbos ascent reaches.

Psalms 36:10 ליהללים ליו:י

כִּי־עִמָּךְ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאָה־אֵוֶר:

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

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249

ליום שכולו שבת ומנוחה

The psalm for Shabbos is "a song for the Time to Come, for the day that is wholly Shabbos and rest for eternal life." The Time to Come is the full revelation of the encompassing light.

Mishnah Tamid 7:4 ד'ד: תמיד ז'

... בְּשֵׁשִׁי הָיוּ אוֹמְרִים (שם צג), הִי מְלֶךְ גְּאוֹת לְכַשׁ וְגו'. בְּשַׁבָּת הָיוּ אוֹמְרִים (שם צב), מְזֻמּוֹר שִׁיר לַיּוֹם הַשַּׁבָּת, מְזֻמּוֹר שִׁיר לְעֶתִיד לְבָא, לַיּוֹם שֶׁכָּלּוּ שָׁבַת מְנוּחָה לְחַיֵּי הָעוֹלָמִים:

The following are the psalms that were chanted in the Temple. 1) On the first day they used to say, "The earth is the L-rd's and the fullness thereof, the world and they that dwell therein" (Psalms 24). 2) On the second day they used to say: "Great is the L-rd and highly to be praised, in the city of our G-d. His holy mountain" (Psalms 48). 3) On the third day they used to say: "G-d stands in the congregation of G-d, in the midst of the judges he ...

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

250

מי לי בשמים

"Whom do I have in heaven? And besides You I desire nothing on earth." Read as the upper and lower Gan Eden.

Psalms 73:25 תהילים ע"ג:כ"ה

מִי־לִי בַשָּׁמַיִם וְעִמָּךְ לֹא־חִפְצָתִי בְּאָרְצִי:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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KEHOT'S NOTE

תהלים עג, כה.

251

ועדי"ז הוא לחם משנה דשבת . . וכמ"ש במ"א ס"פ בשלח

That Torah Ohr discourse on the double bread notes that by the revealed teaching the two loaves are placed one on the other and by the hidden teaching side by side, and opens with the same questions about Grace after Meals: why the blessing closes with food, and why the blessing for the land mentions eating food.

KEHOT'S NOTE

תו"א סה, ד. וראה גם מאמרי אדה"צ הקצרים ע' מ.

252

Kehot's note points to Zohar, Vayechi 72:751 for these words.

Zohar, Vayechi 72:751 תשנ"א ע"ב:תשנ"א

253

The Zohar on Bereishis: what had been "bread of affliction" turns into pannag bread. The lower bread is raised to

the level of the upper.

Sf. Zohar, Bereshit 75:178-77:188 ע"ה:קע"ח-קע"ז:ספ"ח

AND HE SANCTIFIED IT: the word otho (it) means also "his sign" (cf. II Sam. 15, 25), and so refers to the place in which the sign of the covenant is fixed. This is the abode of all the celestial sanctifications, and from it they descend upon the community of Israel to bestow upon it all kinds of luxuries and dainties. This may be illustrated from the verse "From Asher his bread is fat, and he shall give the dainties of a king" (Gen. 49, 20). "Asher" we interpret as ...

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

PARAGRAPH 30

254

כיון שהוא ית' מקור הברכה וכל הברכות הן משתלשות ממנו

Rabbeinu Bachya on "and you shall bless": since G-d is the source of all blessing, what do our blessings add to Him? The Alter Rebbe quotes his question and his proofs from the Talmud almost verbatim.

Rabbeinu Bahya, Devarim 8:10 דברים ח':י"א

255

או מה מידם יקח

"If you are righteous, what do you give Him, or what does He take from your hand?" The question that frames blessing G-d.

Job 35:7 י"ז:ל"ה איוב

אִם־צִדִּיקֶךָ מֵהִתְתָּן־לוֹ אוֹ מִה־מִּידֶךָ יִקַּח:

If thou be righteous, what givest thou Him? Or what receiveth He of thy hand?

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KEHOT'S NOTE

ע"פ איוב לה, ז.

256

יצא הקדש שא"צ צדקה

From "and he will bless you" the Talmud first excludes hekdesch, which "does not need blessing," then objects from "and you shall bless Havayah your G-d" and concludes that hekdesch does not need charity. (The printed text gives 114b; on Sefaria the passage is on 114a.)

Bava Metzia 114a:9-10 א"ש:י"א-י"ב

וְלֹא? וְהִקְטִיב: "וְאָכַלְתָּ וְשָׂבַעְתָּ וּבִרְכַּת וגו'"! אֵלָּא אָמַר קְרָא: "וְלֹא תִהְיֶה צְדָקָה", מִי שֶׁצָּרִיךְ צְדָקָה, יֵצֵא הַקֹּדֶשׁ שָׂאִין צָרִיךְ צְדָקָה. אֲשֶׁכְּחִיהִי רַבָּה פֶּר אֲבוֹהֶה לְאֵלֶיהוּ דְקָאִי בְּבֵית הַקְּבֻרוֹת שֶׁל גּוֹיִם, אָמַר לָקָה: מֵהוּ שֵׁיטְדָרוּ בְּבַעַל חֹב? אָמַר לָקָה: גָּמַר "מִיכָה" "מִיכָה" מְעַרְכִּין. גָּבִי עֲרִכִין קָתִיב "וְאִם מֶה הוּא מְעַרְכָּךְ", גָּבִי בַעַל חֹב קָתִיב "וְכִי יְמוֹךְ אָחִיךָ".

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

257

בברכות פ"ג א"ל ישמעאל בני ברכני

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

KEHOT'S NOTE

צ"ל פ"ק (א, ז) וכו' בכת"י.

258

ישמעאל בני ברכני

Rabbi Yishmael ben Elisha saw G-d in the Holy of Holies, Who said to him, "Yishmael my son, bless Me," and he blessed Him that His mercy overcome His anger.

ברכות ז' א:ד:4a:7 Berakhot

תנ"א, אמר רבי ישמעאל בן אלישע: פעם אחת, נכנסתי להקטיר קטורת לפני ולפנים, וראיתי אכתריאל קה ה' צבאות, שהוא יושב על כסא רם ונשא, ואמר לי: "ישמעאל בני, ברכני!" אמרתי לו: "יהי רצון מלפניך, שיכבשו רחמיך את כעסך, ויגולו רחמיך על מדותיך, ותתנהג עם בניך במדת הרחמים, ותכנס להם לפניך משורת הדין". ונענע לי בראשו. וקמ שמע לו, שלא תהא ברכת הדין קלה בעיניך.

There is a teaching : R. Ishmael b. Elisha said : Once I entered [the Holy of Holies] to offer incense in the innermost part of the Sanctuary, and I saw Okteriel, Jah, the L-rd of Hosts, seated upon a high and exalted throne. He said to me, "Ishmael, My son, bless Me." I replied, "May it be Thy will that Thy mercy may subdue Thy wrath ; and may Thy mercy prevail over Thy attributes, so that Thou mayest deal with Thy children in the quality of mercy and ...

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259

במסי שבת פ"ט אמר הקב"ה

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

KEHOT'S NOTE

פט, א.

260

When Moshe did not greet G-d, He said, "You should have helped Me," and Moshe answered, "And now let the power of Havayah be great." Blessing is "helping" G-d's power be revealed.

שבת פ"ט א:ה:5a:8 Shabbat

ואמר רבי יהושע בן לוי: בשעה שעלה משה למרום מצאו להקדוש ברוך הוא שהיה קושר כתרים לאותיות. אמר לו: משה, אין שלום בעירך? אמר לפניו: כלום יש עבד שנותן שלום לרבו? אמר לו: הנה לה לעירי, מיד אמר לו: "ועתה יגדל נא כח ה' כאשר דברת".

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261

ועיין מזה בספר עה"ק בהקדמה

The note points there for the wording of Avodas HaKodesh on this question.

KEHOT'S NOTE

ראה הלשון באוה"ת שלח ע' תעא.

262

בביאור ע"פ יביאו לבוש מלי

This further explanation on "Let them bring a royal garment" distinguishes the mitzvah of Torah study, the inner dimension of memalei, since "the Torah issues from Chochmah," from practical mitzvos in physical things, whose light comes from sovev, which is beyond the chain of worlds; and it notes that Chochmah too "comes from ayin," from sovev.

KEHOT'S NOTE

תו"א צב, א ראה אוה"ת פי שלח ע' תקעו.

263

יביאו לבוש

"Let them bring a royal garment that the king has worn." The opening of the explanation the Alter Rebbe cites.

אסתר ו' ח:8 Esther

יביאו לבוש מלכות אשר לבשבו המלך וסוס אשר רכב עליו המלך ואשר נתן כתר מלכות בראשו:

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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264

KeHOT's note points to Bava Metzia 114b for these words.

Bava Metzia 114b כ"ד ק"י מציעא בבא

PARAGRAPH 31

265

וכולם בחכמה עשית

"How many are Your works, Havayah; You made them all with wisdom." Chochmah is the beginning of the measured revelation.

Psalms 104:24 תהילים ק"ד כ"ד

מה רבו מעשיך ה' כלם בהכמה עשית מלאה הארץ חגיגה:

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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PARAGRAPH 32

266

ובמ"א נתבאר

The note points there for the explanation of the two verses as the two modes of light.

KEHOT'S NOTE

ראה אוה"ת פי שלח ע' תקסו ואילך. ובכ"מ.

267

את השמים ואת הארץ אני מלא

"Do I not fill heaven and earth? says Havayah." One of the two verses read as the two modes of G-d's light.

Jeremiah 23:24 ירמיהו כ"ג כ"ד

אם יסתתר איש במסתרים ואני לא אראנו נאם ה' הלא את השמים ואת הארץ אני מלא נאם ה'

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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KEHOT'S NOTE

ירמ"י כג, כד.

268

מלא כל הארץ כבודו

"Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." The second verse.

ישעיהו ו' ג:3 Isaiah

וקרא זה אליזה ואמר קדוש קדוש קדוש ה' צבאות מלא כל הארץ כבודו:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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KEHOT'S NOTE

ישע"ו, ג.

269

וכ"ה בספר עה"ק

The Tzemach Tzedek's explanations of the mitzvos, which the note lists for this saying of Avodas HaKodesh on the infinite and the limited.

KEHOT'S NOTE

ראה דרך מצותיך קנג, א. אוה"ת ויקרא כרך ג ע' תתפו. אוה"ת ענינים ע' קנו. סה"מ תרל"ה כרך א ע' קעג.

PARAGRAPH 33

270

איהו וחיוהי חד

Iggeres HaKodesh 20, beginning "He and His life-forces are one," explains the power of the Infinite One to create the limited, the vessels of the Sefiros.

Tanya, Iggeres HaKodesh 20 כי אגרת הקדש

271

ובמא"א את גימל ס"ה

According to the note, Or HaTorah quotes this definition from Me'orei Or in several places.

KEHOT'S NOTE

מובא באוה"ת ויקרא כרך א ע' קל. שם ע' קפז. שם כרך ג ע' תתפו. ובאוה"ת נ"ך כרך א ע' שלה ע"ש.

272

עד פה תבא

G-d to the sea: "Thus far you shall come, and no further." The image of limit set by judgment.

Job 38:11 ל"ח: י"א

ואמר עד-פה תבוא ולא תסיף ופא-ינשית בגאון גל'ך:

And said: "Thus far shalt thou come, but no further; And here shall thy proud waves be stayed?"

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273

בפרדס ערך גבול

Or HaTorah explains the Pardes: Malchus is called "limit" because it receives from Chochmah and Binah.

KEHOT'S NOTE

"פי' שהמלי נק' גבול מצד קבלה מחו"ב" — אוה"ת נ"ך כרך א ע' שלה.

PARAGRAPH 34

274

בביאור ע"פ מי מנה עפר יעקב

There the Alter Rebbe explains that when Israel do G-d's will they are beyond number: through the mitzvos the Infinite Light is revealed in Malchus, called "reckoning," so that each coin of charity joins a "great reckoning," a number that "cannot be counted."

KEHOT'S NOTE

לעיל פי' בלק ע, א.

275

מי מנה עפר יעקב ומספר

Bilam: "Who has counted the dust of Yaakov, or numbered the fourth of Israel?" The explanation on this verse links number with Malchus.

Numbers 23:10 כ"ג: י

מי מנה עפר יעקב ומספר את-רבע ישראל תמת נפשי מות ישרים ותהי אחריתי כמהו:

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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276

אשר לא יספר

G-d's promise to Yaakov: "like the sand of the sea, which cannot be counted for multitude." Number that becomes beyond counting.

Genesis 32:13 ל"ב: י"ג

ואתה אמרת היטב איטיב עמך ושמתי את-נרצח כחול הים אשר לא יספר מרב:

And Thou saidst: I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.'

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KEHOT'S NOTE

בראשית לב, יג.

277

ע"פ לבבתי אחותי

The passage given from that discourse distinguishes will (ratzon), which can be mere consent even under compulsion, from desire (chefetz), the delight at the core of the heart; "I desire nothing on earth" means the soul's only delight is in G-d, "the source of life."

KEHOT'S NOTE

לקמן שה"ש כח, ד.

278

לבבתי אחותי כלה

"You have captured my heart, my sister, bride." The opening of the discourse cited here.

Song of Songs 4:9 ט"ד: 4

לבבתי אחתי כלה לבבתי באחת מעיניך באחד ענק מצורניך:

Thou hast ravished my heart, my sister, my bride; Thou hast ravished my heart with one of thine eyes, With one bead of thy necklace.

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279

כי אל דעות הוי

Chanah's prayer: "For a G-d of knowledges is Havayah." The plural is read as two kinds of illumination.

I Samuel 2:3 ב"ג: 3

אל-תרכבו תדברו גבהה גבהה יצא עתק מפיכם כי אל דעות ה' ו'לו נתקנו עללות:

Multiply not exceeding proud talk; Let not arrogancy come out of your mouth; For the L-RD is a G-d of knowledge, And by Him actions are weighed.

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PARAGRAPH 35

280 ידיכם קדש וברכו את הוי'

"Lift up your hands in holiness and bless Havayah." The Alter Rebbe refers to his explanation of this verse.

Psalms 134:2 תהילים קל"ד ב"ב

שאו יידיכם קדש וברכו את הוי'

Lift up your hands to the sanctuary, And bless ye the L-RD.

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281 בד"ה צאינה וראינה

The discourse "Go out and see" asks why the Sages call G-d "the Holy One, blessed be He," and explains kadosh, written with a vav, as the drawing of His holiness into memalei and sovev, which are only a glimmer that bears no comparison to Him.

KEHOT'S NOTE

לקמן שה"ש כא, ב ואילך.

282 צאינה וראינה

"Go out and see, daughters of Zion, upon King Shlomo." The discourse in which that explanation appears.

Song of Songs 3:11 שיר השירים ג"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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283 מים רבים

"Many waters cannot extinguish the love." The opening of the explanation on the hundred blessings.

Song of Songs 8:7 שיר השירים ח"ז

מים רבים לא יוכלו לכבות את האהבה ונהרות לא ישטפוה אם יתן איש את כליהון ביתו באהבה בזה יבוז לו:

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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284 ובביאור ע"פ מים רבים בפי תולדות

The note locates the explanation on "Many waters" in Torah Ohr, Parshas Toldos.

KEHOT'S NOTE

תו"א כ, א.

285 ובד"ה הבאים ישרש

In "Those who come, he will cause to take root," the mitzvos, which descended from the supernal will into

physical things, are a planting below through which there is growth "from concealment into revelation."

KEHOT'S NOTE

תו"א נג, ד.

286 הבאים ישרש

"Those who come, Yaakov will cause to take root; Israel will blossom and bud." The discourse that explains baruch as bereichah.

Isaiah 27:6 ישעיהו כ"ז ו'

הבאים ישרש יעקב יציץ ופרח ישראל ומלאו פני תבל תנוכה:

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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287 פיי ברוך מלשון בריכה

Rabbeinu Bachya explains "and you shall bless" as addition and increase, "from the word for a pool (bereichah) that flows from the source."

Rabbeinu Bahya, Devarim 8:10 רבנו בחיי, דברים ח"י

288 וכ"כ הבחיי פ' עקב

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

KEHOT'S NOTE

ח, י: "והוא מלשון ברכה הנובעת מן המקור".

PARAGRAPH 36

289 ובשנה הרביעית יהי כל פריו קדש הלולים

"And in the fourth year all its fruit shall be holy, for praises to Havayah." The Alter Rebbe refers to his discourse on this verse.

Leviticus 19:24 ויקרא י"ט כ"ד

ובשנה הרביעית יהיה כל פריו קדש הלולים לה'

And in the fourth year all the fruit thereof shall be holy, for giving praise unto the L-RD.

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290 עושי דברו

"Mighty in strength, who do His word, to hear the voice of His word." Read with Israel's "we will do" before "we will hear."

Psalms 103:20 תהילים ק"ג כ'

ברכו ה' מלאכיו גברי כח עשי דברו לשמע בקול דברו:

Bless the L-RD, ye angels of His, Ye mighty in strength, that fulfil His word, Harkening unto the voice of His word.

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291 כי לך הוי הגדולה

"Yours, Havayah, are the greatness and the might." Cited in the same discourse.

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

לך ה' הגדלה והגבורה והתפארת והנצח וההוד כ"כל בשמים ובא"ץ לך ה' הממלכה והמתנשא לכל לראש:

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

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292 **ובד"ה משה ידבר**

The note places the discourse “Moshe would speak” in Torah Ohr, Parshas Yisro.

KEHOT'S NOTE

תו"א פ' יתרו.

293 משה ידבר

“Moshe would speak, and G-d would answer him with a voice.” The opening of another discourse cited here.

שמות ט"ז:ט"ט Exodus 19:19

וַיְהִי קוֹל הַשֹּׁפָר הוֹלִיךְ וְחִזָּק מְאֹד מֹשֶׁה וְהָאֱלֹקִים יַעֲנֶנּוּ בְּקוֹל:

And when the voice of the horn waxed louder and louder,
Moses spoke, and G-d answered him by a voice.

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PARAGRAPH 37

294 **ובד"ה בשלח פרעה**

The discourse explains that Israel are G-d's "crop," sown in exile so that His revelation increase; "Blessed is Havayah, the G-d of Israel, from world to world" means that the blessing and increase of G-dly revelation, from the hidden world to the revealed world, come through Israel.

KEHOT'S NOTE

תו"א סא, א.

295 בשלח פרעה

“And it was, when Pharaoh sent out the people.” The opening of the discourse cited here.

שמות י"ג:י"ז Exodus 13:17

וַיְהִי בִשְׁלַח פָּרְעֹה אֶת־הָעָם וּלֹא־נָחַם אֱלֹהִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב
הוּא כִּי אָמַר אֱלֹהִים פְּרִינָחֶם הָעַם בְּרֹאֲתָם מִלְחָמָה וּשְׁבוּ מִצְרַיִם:

And it came to pass, when Pharaoh had let the people go, that G-d led them not by the way of the land of the Philistines, although that was near; for G-d said: 'Lest the people regret when they see war, and they return to Egypt.'

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296 אל תהי ברכת הדיוט קלה

“Let not the blessing of an ordinary person be light in your eyes,” learned from Rabbi Yishmael’s blessing of G-d.

ברכות ז"א:ד' Berakhot 7a:4

תַּנְיָא, אָמַר רַבִּי יִשְׁמְעֵאל בֶּן אֱלִישֶׁעַ: פָּעַם אַחַת, נִכְנְסְתִי לְהִקְטִיר
קְטוֹרֶת לִפְנֵי זֻלְפָּנִים, וְרֵאִיתִי אֶת־רִיאָל קָה הִי צְבָאוֹת, שֶׁהוּא יוֹשֵׁב עַל
כֶּסֶף רָם וְנִשָּׂא, וְאָמַר לִי: "יִשְׁמְעֵאל בְּנִי, בִּרְכְּבִנִי!" אֲמַרְתִּי לוֹ: "יְהִי רְצוֹן
מִלְּפָנֶיךָ, שְׂיִכְבְּשׁוּ רַחֲמֶיךָ אֶת צַעֲסֶךָ, וְיִגְדְּלוּ רַחֲמֶיךָ עַל מְדוּתֶיךָ, וְתִתְּנֶנָּה
עַם בְּנֵיךָ בְּמִדַּת הַרְחָמִים, וְתִכְנַס לָהֶם לִפְנֵים מְשׁוֹרֵת הַדִּיחַ." וְנִעֲנֶה לִי
בְּרֹאשׁוֹ. וּמִשְׁמַע לִנִּי, שֶׁלֹּא תִהְיֶה בְּרַכַּת הַדִּיחַ קְלָה בְּעֵינֶיךָ.

There is a teaching : R. Ishmael b. Elisha said : Once I entered [the Holy of Holies] to offer incense in the innermost part of the Sanctuary, and I saw Okteriel, Jah, the L-rd of Hosts, seated upon a high and exalted throne. He said to me, "Ishmael, My son, bless Me." I replied, "May it be Thy will that Thy mercy may subdue Thy wrath ; and may Thy mercy prevail over Thy attributes, so that Thou mayest deal with Thy children in the quality of mercy and ...

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Megillah 15a:17-18 מגילה ט"ו א:י"ז-י"ח

וְאָמַר רַבִּי אֱלֶעָזָר אָמַר רַבִּי חֲנִינָא: לְעוֹלָם אֵל תְּהִי בִּרְכַּת הַדְּיוֹט קֶלֶה
בְּעִינָיָה, שֶׁהֵרִי שְׁנֵי גְדוּלֵי חֲדוֹר בִּרְכוּם שְׁנֵי הַדְּיוֹטוֹת, וְנִתְמַקְּיָהּ בָּהֶן,
וְאֵלוֹ הֵן: דּוֹד וְדִנְיָאֵל. דּוֹד — דְּבָרְכֶיהָ אֶרְוֶנָה, דְּכַתִּיב: "וַיֹּאמֶר אֶרְוֶנָה אֶל
הַמֶּלֶךְ וּגְוִי" — דִּנְיָאֵל — דְּבָרְכֶיהָ דְרִירוֹשׁ, דְּכַתִּיב: "אֵלֶּה הֵיוּ אֲנִי פֶלַח לְקֵהָ
בְּתַדְרָא הוּא יִשׁוּבִינָה". וְאָמַר רַבִּי אֱלֶעָזָר אָמַר רַבִּי חֲנִינָא: אֵל תְּהִי
קֶלֶת הַדְּיוֹט קֶלֶה בְּעִינָיָה, שֶׁהֵרִי אֲבִימֶלֶךְ קָלַל אֶת שְׂרָה "הִנֵּה הוּא לֶה
כְּסוֹת עֵינַיִם" ...

R Elazar b. Hanina also said: Let not the blessing of an ordinary man be held lightly in your eyes, for two men great in their generation were blessed by ordinary men and their blessings were fulfilled. They were, David and Daniel. David was blessed by Aravnah, as it is written, "And Aravnah said to the king, The L-rd your G-d will accept you" (II Samuel 24:23). Daniel was blessed by Darius, as it is written "Your G-d whom you serve continually, He will deliver you" (Daniel 6:17). R Elazar ...

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KEHOT'S NOTE

ברכות ז, א. מגילה טו, א.

297 **בד"ה אלה מסעי**

In “These are the journeys,” the journeys are Israel’s ascents from below upward through subduing and transforming evil, and Chochmah is called “the seal” of G-d, which bears no comparison to His essence, as a written name to the one who bears it.

KEHOT'S NOTE

לעיל מסעי צא, ג ובאזה"ת פ' מסעי ע' א"שעה. וראה אוה"ת שמות ע' פד.

298 **אני ה' אלקיכם**

"I am Havayah your G-d, who brought you out of the land of Egypt." The close of the tzitzis passage, the subject of the discourse cited.

במדבר ט"ו מ"א Numbers 15:41

אֲנִי ה' אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים
אֲנִי ה' אֱלֹהֵיכֶם:

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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PARAGRAPH 38

299 אשר לא ידעון אבותיך
 “Who fed you manna in the desert, which your fathers did not know.”

Deuteronomy 8:16 ח' ט"ז

המאכלה מן במדבר אשר לא ידעון אבותיך למען ענתה ולמען נסתה להיטבה באחרייתה:

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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300 עה"ד חטה היתה
 Kehot's marei makom for these words (its note is below).
 KEHOT'S NOTE

ברכות מ, סע"א.

301 עה"ד חטה היתה
 Rabbi Meir says the tree from which Adam ate was a vine, Rabbi Yehudah says it was wheat, “for a child does not know to call ‘father’ until he tastes grain.” Wheat brings knowledge.

Berakhot 40a:14 ח' י"ד

על פירות הארץ וכו'. פשיטא! אמר רב נחמן בר יצחק: לא נצרכה אלא לרבי יהודה, דאמר חטה מין אילן היא. דתניא: אילן שאכל ממנו אדם הראשון, רבי מאיר אומר: גפן היה, שאין לה דבר שמביא יללה על האדם אלא זין, שנאמר: “וישת מן היין וישכר”. רבי נחמיה אומר: תאנה היתה, שבדבר שנתקלקלו בו נתקנו, שנאמר: “ויתפרו עליה תאנה”. רבי יהודה אומר: חטה היתה, שאין התינוק יודע לקרות “אבא” ו“אמא” עד שיטעום טעם דגן.

If, over fruits of the earth, etc. This is evident! Rab Nahman b. Isaac said: It is only necessary for R. Judah who declares that wheat is a kind of tree; for there is a teaching: The tree from which Adam ate was — so says R. Meir — the vine, because thou hast nothing which brings lamentation upon man as does wine; as it is said, “And he drank of the wine, and was drunken” (Gen. ix. 21). R. Nehemiah says: It was the fig-tree, ...

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302 כי לא על הלחם לבדו יחיה האדם
 “Not by bread alone does man live.” In the summary, “man” is the man of Tikkun.

Deuteronomy 8:3 ח' ג'

ויענה וירעבה ויאכלה את־המן אשר לא ידעת ולא ידעון אבותיך למען הודיעה כי לא עליה־להם לבדו יחיה האדם כי עלי־כל־מוצא פייה יחיה האדם:

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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303 ימותו ולא בחכמה
 “They die, and not with wisdom.” Read of the kings of Tohu, whose vessels shattered below the level of Chochmah.

Job 4:21 א"כ"א

הלא־נִסַּע יתָרֵם בָּם יָמוּתוּ וְלֹא בְחָכְמָה:

Is not their tent-cord plucked up within them? They die, and that without wisdom.'

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KEHOT'S NOTE

איוב ד, כא.

304 דור דעה
 The Zohar on the desert generation that ate the manna, given in the Kehot note for “the generation of knowledge.”

Zohar II, 62b סב, זח"ב

Bamidbar Rabbah 19:3 ג' ט"ז

KEHOT'S NOTE

זח"ב סב, ב. במד"ר יט, ג. תנחומא חוקת ו. ולהעיר מיבמות קבא, ב (וסביביו — דוקא — נשערה מאד), שעפ"ז תוכן בטוב דעת ר"ע בסנהדרין קי, ב.

PARAGRAPH 39

305 ושמיי הוי'
 “But by My Name Havayah I did not make Myself known to them.” Here “My Name Havayah” is Supernal Chochmah.

Exodus 6:3 ג' ו'

וַאֲרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בָּאֵל שְׁדֵי וְשְׁמִי ה' לֹא נִדְעִיתִי לָהֶם:

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

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306 ועשית בגדי קדש
 “And you shall make holy garments for Aharon your brother.” The opening of the discourse cited here.

Exodus 28:2 ח' ב'

וַעֲשִׂיתִי בְגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכְבוֹד וּלְתִפְאָרֶת:

And thou shalt make holy garments for Aaron thy brother, for splendour and for beauty.

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PARAGRAPH 40

307 האזינו השמים
 “Listen, O heavens, and I will speak; and let the land hear.” The opening of the discourse cited here on the

land's root in Tohu.

דברים ל"ב:א' Deuteronomy 32:1

הָאֲזִינוּ הַשָּׁמַיִם וְאֶדְבָּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי:

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

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308

פקדת ארץ

"You have visited the land and watered it; You greatly enrich it." G-d's attention to the land, sending it water from above, is the arousal from above that answers the land's work of growth.

תהילים ס"ה:י"ט Psalms 65:10

פָּקַדְתָּ־הָאָרֶץ וְתִשְׁקָהָ רַבַּת תַּעֲשֶׂרְנָהּ פֶּלַג אֱלֻקִּים מֵלֵא מִיָּם תִּכְוֶן דָּגָנָם כִּי־כֵן תִּכְיֶנָּה:

Thou hast remembered the earth, and watered her, greatly enriching her, with the river of G-d that is full of water; Thou preparest them corn, for so preparest Thou her.

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KEHOT'S NOTE

תהלים סה, ב.

309

ואתחנן

"And I pleaded with Havayah at that time." The opening of the discourse cited here on the arousal from above.

דברים ג':כ"ג Deuteronomy 3:23

וְאֶתְחַנֵּן אֶל־יְיָ בְּעֵת הַהוּא לֵאמֹר:

And I besought the L-RD at that time, saying;

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PARAGRAPH 41

310

פקדת ארץ

"You have visited the land and watered it." The blessing drawn from above into the land through covenant and Torah.

תהילים ס"ה:י"ט Psalms 65:10

פָּקַדְתָּ־הָאָרֶץ וְתִשְׁקָהָ רַבַּת תַּעֲשֶׂרְנָהּ פֶּלַג אֱלֻקִּים מֵלֵא מִיָּם תִּכְוֶן דָּגָנָם כִּי־כֵן תִּכְיֶנָּה:

Thou hast remembered the earth, and watered her, greatly enriching her, with the river of G-d that is full of water; Thou preparest them corn, for so preparest Thou her.

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311

ואקדים ב"נ

The Zohar at the beginning of Beshalach, on the room the Shunammite woman prepared for Elisha (II Kings 4:10):

she named the bed first because "a person puts first what is dear to him." Cited here on putting the covenant first.

ספר הזוהר, בשלח א'א'-ט"ו 1:1-9 Zohar, Beshalach

PARAGRAPH 42

312

ואכלת ושבעת

"And you shall eat and be satisfied, and you shall bless Havayah your G-d for the good land He has given you." The verse of Grace after Meals that the maamar explains.

דברים ח':י"ד Deuteronomy 8:10

וְאָכַלְתָּ וּשְׂבַעְתָּ וּבֵרַכְתָּ אֶת־יְיָ אֱלֹהֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לְךָ:

And thou shalt eat and be satisfied, and bless the L-RD thy G-d for the good land which He hath given thee.

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313

שבע רצון

Moshe's blessing: "Naftali, satisfied with favor (ratzon) and full of the blessing of Havayah." Here "satisfied" is read as a drawing-down of will.

דברים כ"ג:23 Deuteronomy 33:23

וּלְנַפְתָּלִי אָמַר נַפְתָּלִי שֶׁבַע רְצוֹן וּמֵלֵא בִרְכַּת ה' יָם וְדָרוֹם יִרְשֶׁה:

And of Naphtali he said: O Naphtali, satisfied with favour, And full with the blessing of the L-RD: Possess thou the sea and the south.

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KEHOT'S NOTE

דברים לג, כג.

314

טוב עין הוא יבורך

"He who has a good eye shall be blessed, for he gives of his bread to the poor." Quoted as the reach of the blessing that comes with being satisfied.

משלי כ"ב:ט"ו Proverbs 22:9

טוֹב־עֵין הוּא יְבָרְךָ כִּי־נָתַן מִלֶּחֶמוֹ לְדָל:

He that hath a bountiful eye shall be blessed; For he giveth of his bread to the poor.

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KEHOT'S NOTE

משלי כב, ט.

315

כעיר שחוברה לה יחדו

"Jerusalem, built as a city that is joined together." Read above (paragraph 28) as the joining of the encompassing light with Atzilus.

תהילים קכ"ב:3 Psalms 122:3

יְרוּשָׁלַם הַבְּנוּיָה כְּעִיר שֶׁחֻבְרָה־לָּהּ יַחְדָּו:

Jerusalem, that art builded as a city that is compact together;

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316

בחכמה אתברירו

The Zohar (Pekudei) says that the spark struck "within thought" scattered sparks and refined the dross out of thought, so that all is refined there. Chochmah is that su-

pernal thought, which is why the main refinement belongs to the altar.

Zohar II, 254b, רנ"ב, זח"ב

KEHOT'S NOTE

ראה זח"ב רנ"ב, ב. ע"ח ש"י"ח, פ"ה. מבו"ש ש"ה ח"א, פ"ב.

317

בחכמה אתברירו

Etz Chaim, on the 288 sparks: their final refinement depends on the supernal thought, Abba (Chochmah), as the Zohar says, "in thought they were all refined." The Kehot note gives it for this phrase.

עץ חיים י"ח:ה'18:5 Sefer Etz Chaim

318

וכמ"ש במ"א בענין פתח במזבח וסיים בשלחן

The verse "began with the altar and ended with the table": while the Temple stood the altar atoned for Israel, and now a person's table atones for him.

Berakhot 55a:3, ברכות נ"ה א"ג

והמאריך על שלחנו: דלמא אתי עניא ויהיב לקה. דכתיב: "המזבח עץ שלוש אמות גבה". וכתב: "וידבר אלי זה השלחן אשר לפני ה'", פתח במזבח וסיים בשלחן! רבי יוחנן ורבי אלעזר דאמרי תרוייהו: כל זמן שבית המקדש קיים — מזבח מכפר על ישראל, ועכשיו, שלחנו של אדם מכפר עליו.

"He who prolongs his stay at table" — perhaps a poor man will come and he will give him [some food] ; for it is written, "The altar of wood three cubits high... and he said unto me, This is the table that is before the L-rd" (Ezek. 41:22). He opens with "altar" and concludes with "table"! R. Johanan and R. Eleazar both say : So long as the Temple was in existence, the altar used to atone for Israel, but now a man's table atones for him.

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KEHOT'S NOTE

לעיל פי' אמור לה, ג. ברכות נה, א.

319

תפלות כנגד תמידין תקנום

Rabbi Yehoshua ben Levi: "The prayers were instituted corresponding to the daily offerings." So prayer, which comes before eating, takes the place of the altar.

Berakhot 26b:4-5, ברכות כ"ו ב'ד'5-4

איתמר, רבי יוסי ברבי חנינא אמר: תפלות אבות תקנום. רבי יהושע בן לוי אמר: תפלות כנגד תמידין תקנום. תנא כוותיה דרבי יוסי ברבי חנינא, ותנא כוותיה דרבי יהושע בן לוי. תנא כוותיה דרבי יוסי ברבי חנינא: אברהם תקן תפלת שחרית, שנאמר: "וישכם אברהם בבקר אל המקום אשר עמד שם", ואין "עמידה" אלא תפלה, שנאמר: "ויצעמד פינקס ויפלל".

It has been reported : R. Jose b. R. Hannina said : The Patriarchs instituted the Tefillot. R. Joshua b. Levi said: The Tefillot were instituted to correspond with the continual sacrifices. There is a teaching in agreement with both of them. There is a teaching in agreement with R. Jose b. R. Hannina: Abraham instituted the morning Tefillah; as it is said, "And Abraham got up early in the morning to the place where he

had stood" (Gen. xix. 27) — "standing" means prayer; as it is said, "Then ...

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KEHOT'S NOTE

ברכות כו, ב.

320

וקודם התפלה אסור לאכול

One who eats and drinks and then prays is reproached with the verse "and Me you have cast behind your back." Hence one may not eat before prayer.

Berakhot 10b:29-30, ברכות י"ב כ"ט-30

(אמר רבי יצחק אמר רבי יוחנן) ואמר רבי יוסי ברבי חנינא משום רבי אליעזר בן יעקב: מאי דכתיב, "לא תאכלו על הדם" — לא תאכלו קודם שתתפללו על דמכם. איבא דאמרי: אמר רבי יצחק, אמר רבי יוחנן, אמר רבי יוסי ברבי חנינא משום רבי אליעזר בן יעקב: כל האוכל ושותה, ואחר כך מתפלל עליו הכתוב אומר: "ואתי השלכת אחרי גוף", אל תקרי "גוף" אלא "אף". אמר הקדוש ברוך הוא: לאחר שנתגאה זה קבל עליו מלכות שמים.

R. Jose b. R. Hannina also said in the name of R. Eliezer b. Jacob : What means that which is written, "Ye shall not eat with the blood" (Lev. xix, 26)? [It means], Ye shall not eat before you have prayed for your life. There are some who declare that R. Isaac stated that R. Johanan said in the name of R. Eliezer b. Jacob : Whoever eats and drinks and afterwards offers his prayers, concerning him the Scriptures say, "Thou hast cast Me behind thy back" (I Kings ...

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KEHOT'S NOTE

ברכות י', ב. הובא באר"ח ספ"ט, ג.

321

וקודם התפלה אסור לאכול

The law as codified: before praying one may not eat or drink, though water and medicine are permitted.

Shulchan Arukh, Orach Chayim 89:3, שולחן ערוך, אורח חיים ח"ט:ג

אסור לו להתעסק בצרכיו או לילך לדרך עד שיתפלל תפלת י"ח (ויש מקילין לאחר שאמרו מקצת ברכות קודם שאמרו ברוך שאמר טוב להחמיר בזה) (תרומת הדשן סי' י"ח) ולא לאכול ולא לשתות אבל מים מותר לשתות קודם תפלה בין בחול ובין בשבת ויום טוב וכן אוכלין ומשקין לרפואה מותר:

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

322

וצדיק וטוב לו

Tanya, chapter 10: the complete tzaddik, "a righteous man who has good," in whom the evil has been turned into good.

תניא, חלק ראשון; ליקוטי אמרים 10:2-3, תניא, ח"ב:ג

וביאור הענין, כי הנה, צדיק גמור שנהפך הרע שלו לטוב, ולכן נקרא "צדיק וטוב לו", הוא על ידי השרת "הבגדים הצואים" לגמרי מהרע. דהיינו, למאוס מאד בתענוגי עולם הזה להתענג כם בתענוגות בני אדם

למלאות תאוות הגוף בלבד, ולא לעבודת ה', מפני היותם נמשכים ונשפעים מהקליפה וסטרוא אחרא. וכל מה שהוא מהסטרוא אחרא – הצדיק גמור הוא שונאו בתכלית השנאה, מתמת גודל אהבתו לה' וקדושתו באהבה רבה בתענוגים וחיבה ...

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323

גמלתהו טוב

"She bestows good upon him, and not evil, all the days of her life." The good with no evil is the refinement through Chochmah.

Proverbs 31:12 כ"א: "משלי ל"א

גמלתהו טוב ולא־רע כל ימי חייה:

She doeth him good and not evil all the days of her life.

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324

אחותי בת אבי היא אך לא בת אמי

The Zohar (Emor) reads this verse as the union of Knesses Yisrael with the Holy King, which comes when she draws from the house of the Father and not from the house of the Mother.

ספר זוהר, אמור ל"ח:ר"ב-מ"ב:ר"כ"ו 38:202-40:226 Zohar, Emor

This is the purpose which these blasts should serve, being accompanied by repentance before G-d. Thus when Israel produce the blasts of the shofar with proper devotion, the supernal Shofar returns and crowns Jacob so that all is properly arranged. Another throne is set up and joy is universally diffused and G-d has mercy on the world. Happy are Israel who know how to divert their Master from justice to mercy and to be the instruments for establishing all worlds. Corresponding to the three series of blasts three books are ...

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

325

בת אבי היא אך לא בת אמי

Avraham on Sarah: "She is indeed my sister, the daughter of my father, but not the daughter of my mother; and she became my wife."

Genesis 20:12 כ"ב: "בראשית כ"ב: י"ב

וגם־אמנה אחתי בת־אבי הוא אך לא בת־אמי ותהיילי לאשה:

And moreover she is indeed my sister, the daughter of my father, but not the daughter of my mother; and so she became my wife.

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326

ההר הטוב הזה והלבנון שמלבין

The Sifrei: the Lebanon is the Temple, so called "because it whitens the sins of Israel."

Sifrei Devarim 28:2-3 ג'ב: "ב"ג: "ספרי דברים

ההר הטוב הזה והלבנון, הכל קראו אותו הר: אברהם קראו הר, שנאמר (בראשית כב יד): "אשר יאמר היום בנה ה' יראה", משה קראו הר, שנאמר: ההר הטוב הזה, דוד קראו הר, שנאמר (תהלים כד ג): "מי יעלה בהר ה'", ישעיה קראו הר, שנאמר (ישעיה ב ב): "והיה באחרית הימים נכון יהיה הר בית ה'", גוים קראו אותו הר, שנאמר (ישעיה ב

ג): "והלכו עמים רבים ואמרו לכו ונעלה אל הר ה'". והלבנון, מנין שאין לבנון אלא מקדש? שנאמר (ירמיה כב ו): "גלעד אתה לי ...

"this good mountain and the Lebanon." All called it (Jerusalem) "mountain." Abraham called it "mountain," viz. (Bereshith 22:14) "... of which it will be said: 'On this day, in the mountain, the L-rd shall appear.'" Isaiah called it mountain (Isaiah 2:2) "And it will be in the end of days that the mountain of the house of the L-rd will be established." Nations called it mountain, viz. (Ibid. 3) "And many nations will go, and they will say: 'Let us go and ascend to the mountain of the L-rd.'" "and ...

Vocalized Edition (CCO) • Sifrei by Rabbi Shraga Silverstein (CC-BY)

327

ההר הטוב הזה והלבנון שמלבין כו'

Moshe's plea: "Let me cross over, I pray, and see the good land ... this good mountain and the Lebanon."

Deuteronomy 3:25 ג'כ"ה: "דברים ג'כ"ה

אעברה־נא ואראה את־הארץ הטובה אשר בעבר הירדן ההר הטוב הזה והלבנון:

Let me go over, I pray Thee, and see the good land that is beyond the Jordan, that goodly hill-country, and Lebanon.'

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KEHOT'S NOTE

דברים ג, כה. ספרי כה.

328

האזינו השמים

"Listen, O heavens." The opening of the discourse cited here on Lebanon.

Deuteronomy 32:1 א"ב: "דברים ל"ב: א'

האזינו השמים ואדברה ותשמע הארץ אמרי־פי:

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

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329

עלי באר

"Then Israel sang this song: Rise up, O well." The opening of the explanation cited here.

Numbers 21:17 ז"י: "במדבר כ"א: י"ז

אז ישיר ישראל את־השירה הזאת עלי באר ענולה:

Then sang Israel this song: Spring up, O well—sing ye unto it —

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330

וסדיה קול דודי

The passage explains "leaping over the mountains, skipping over the hills": revelation comes only at the level of "feet," and there are two, love and awe.

KEHOT'S NOTE

לקמן ש"ש טו, ג.

331

מקפץ על הגבעות

"The voice of my beloved; here he comes, leaping over the mountains, skipping over the hills." The discourse cited

here explains its close.

Song of Songs 2:8 שיר השירים ב' ח:

קול דודי הנהיזה בא מדלג עליההרים מקפץ עליההקעות:

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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332 ברכות ר"פ קדושים בענין ציון

Rabbi Levi: every good thing, blessing and consolation that G-d will give Israel comes only from Zion. Here it shows that all supernal good is drawn to "the good," Jerusalem.

Vayikra Rabbah 24:4 ד"ד: ויקרא רבה כ"ד: 24

333 כלי ריקן

The Talmud contrasts human vessels, where an empty vessel holds and a full one does not, with G-d's way, where the full one holds. The empty vessel is used here as the image of self-nullification that can receive.

Berakhot 40a ברכות מ' א

KEHOT'S NOTE

ראה ברכות מ, א.

334 ירושלים יראה שלם

Avraham called the place Yir'eh and Shem called it Shalem; G-d called it Yerushalayim, joining the two names.

Bereshit Rabbah 56:10 בראשית רבה נ"ו: 56

... קורא אני אותו שלם אברהם אדם צדיק מתרעם אלא הריני קורא אותו ירושלים כמו שקראו שניהם יראה שלם ירושלים ר' ברכיה בשם רבי חלבו אמר עד שהוא שלם עשה לו הקדוש ברוך הוא סוכה והיה מתפלל בתוכה שנאמר (תהלים עו) ויהי בשלם סוכו ומעונתו בציון ומה היה אומר יהי רצון שאראה בבנין ביתי ד"א מלמד שהראה לו הקב"ה בית המקדש חרב ובנוי חרב ובנוי שנא' שם המקום ההוא הי' יראה הרי בנוי היך מה דאת אמר (דברים טו) שלש פעמים בשנה יראה אשר יאמר היום בהר הי' הרי חרב ...

"Abraham called the name of that place The L-rd will see, as it is said to this day: On the mount where the L-rd will be seen" (Genesis 22:14). "Abraham called the name of that place The L-rd will see" - Rabbi Yohanan said: He said before Him: 'Master of the universe, when You said to me: "Take you your son, your only one," I had something to argue in response: Yesterday you said: "For it is through Isaac [that descendants will be considered for you]"...' and now You say: ...

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KEHOT'S NOTE

ב"ר נו, י. וראה פס"ז וירא כב, יד.

335 ירושלים יראה שלם

The Pesikta Zutrasa (Lekach Tov), which the Kehot note adds: Avraham called the place Yir'eh, Shem called it

Shalem, and Jerusalem is named for both of these righteous men.

Midrash Lekach Tov, Genesis 22:15-17 בראשית טוב, כ"ב: ט"ו-י"ז

ויאמר בי נשבעתי. מה צורך לשבועה זו. לוי בש"ר חמא ב"ר חנינא נשבע לו שאין מנסה אותו עוד ולא ליצחק בנו. כי יען אשר עשית את הדבר הזה. ללמדך ששקול נס האחרון כנגד הכל. כי ברך אברכך. ברכה לאב. ברכה לבן. והרבה ארבה. ריבוי לאב וריבוי לבן. וירש זרעך את שער אויביו. זהו תדמור. אשריו מי שרואה במפלתה של תדמור. שהיתה שותפות בשני חרבנות.

Midrash Lekach Tov on Torah, Vilna 1884 (Public Domain)

336 וכל בניך למודי הוי

"And all your children shall be taught of Havayah, and great shall be the peace of your children." The opening of the discourse cited here.

Isaiah 54:13 ישעיהו נ"ד: י"ג

וְכָל־בְּנֵיךָ לְמוֹדֵי ה' וְרַב שְׁלוֹם בְּנֵיךָ:

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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337 במא"א אות טי"ת ססעי"ה

The note sends the reader to Or HaTorah for the wording of the Me'orei Or entry cited here.

KEHOT'S NOTE

ראה הלשון באוה"ת פי עקב עי תקלב. ובפי ואתחנן עי קכה. וראה לעיל פי ואתחנן ג, א.

338 האור כי טוב

"And G-d saw the light, that it was good." The vessel that receives this light is called "good."

Genesis 1:4 בראשית א' ד: 1

וַיֵּרָא אֱלֹהִים אֶת־הָאֹר וַיֵּבְרָךְ אֶלְקִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ:

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

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339 וישב יעקב

"And Yaakov settled in the land of his father's sojourning." The opening of the discourse cited here.

Genesis 37:1 בראשית ל"ז: 1

וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו בְּאֶרֶץ כְּנָעַן:

And Jacob dwelt in the land of his father's sojournings, in the land of Canaan.

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340 ארץ חפץ

"And all the nations shall call you happy, for you shall be a land of desire." The text quotes it as "for you shall be to Me a land of desire."

Malachi 3:12 מלאכי ג' י"ב

וְאִשְׁרֵי אֲתֶכֶם כְּלִי־הַגֹּזִים כִּי־תִהְיוּ אִתָּם אֶרֶץ חֲפֵץ אֲמַר ה' צְבָאוֹת:

And all nations shall call you happy; For ye shall be a delightful land, Saith the L-RD of hosts.

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341 זח"ג בהר (דק"י ע"ב)

The note sends the reader to Yahel Or in connection with this Zohar passage on "do good, dwell in the land."

KEHOT'S NOTE

ראה יהל אור עי' שלא. ונוכר גם לעיל פי' שלה מה, ג. בלק עג, ד. פינחס עט, ב. ואתחנן ד, ג.

342 ועשה טוב שכן ארץ

"Trust in Havayah and do good; dwell in the land and cherish faithfulness."

Psalms 37:3 תהילים ל"ז:ג

בטח בה' ועשה טוב שכן ארץ ורעה אמונה:

Trust in the L-RD, and do good; dwell in the land, and cherish faithfulness.

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343 ועשה טוב שכן ארץ

The Zohar (Behar) on this verse: doing good arouses the supernal "good," and then one "dwells in the land," the supernal land.

ספר הזהר, בהר ח':נ"ב-ט':נ"ט:52-9:59 Zohar, Behar

AND IF YE SAY, WHAT SHALL WE EAT, ETC. R. Judah cited here the verse: "Trust in the L-rd and do good, dwell in the land and follow after faithfulness" (Ps. 37, 3).

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

344 בלק"ת פי' קדושים

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

KEHOT'S NOTE

ראה גם בתו"א יג, ג.

345 ועיין במא"א אות למ"ד סכ"א

The note quotes from the Tzemach Tzedek's Biurei HaZohar on this subject: bread and pannag bread are "the mystery of the higher unity," in the manner of "except the bread that he eats."

KEHOT'S NOTE

"מענין לחם ולחם פנג ז"ס היחוד עליון ע"ד כ"א הלחם אשר הוא אוכל" — ביאורו להצ"צ כרך ב ע' תרצט. וראה גם אוה"ת פנחס ע' אקסב. וראה לעיל פי' פנחס עז, ב. וראה גם ביאורו להצ"צ כרך א ע' סט.

PARAGRAPH 43

346 וברכת את הוי'

"And you shall eat and be satisfied, and you shall bless Havayah your G-d." The verse whose meaning the summary closes with.

דברים ח':10 Deuteronomy

ואכלת ושבעת וברכת את ה' אלקיך עליה ארץ הטבה אשר נתתך:

And thou shalt eat and be satisfied, and bless the L-RD thy G-d for the good land which He hath given thee.

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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