



LIKKUTEI TORAH • PARSHAS EIKEV • MAAMAR 3

ולהבין שרש טעם קישור וחיבור ושייכות ברית ותורה...

“And to understand the root of the reason
for the connection, bond and relevance of
covenant and Torah to the Grace after Meals”



Covenant and Torah must be mentioned in the blessing of the land because they are the channels through which G-d's light descends from the higher Chochmah, “bread from heaven,” to the lower Chochmah, “bread from the earth.” The land promised to Avraham through circumcision is a spiritual land of submission and boundless love, an everlasting possession that no exile takes away.

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

Covenant and Torah must be mentioned in the blessing of the land because they are the channels through which G-d's light descends from the higher Chochmah, "bread from heaven," to the lower Chochmah, "bread from the earth." The land promised to Avraham through circumcision is a spiritual land of submission and boundless love, an everlasting possession that no exile takes away.

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

THE MAAMAR IN BRIEF

The Talmud requires covenant and Torah in the blessing of the land of Grace after Meals, a Torah duty even in exile. The Alter Rebbe explains that the land was given to Avraham in the merit of circumcision, and its true inheritance is a spiritual "land of Canaan," a name meaning both submission and trade. As a trader acquires goods by drawing them into his domain and paying money, G-d "acquires all": the soul offers itself, "To You, Havayah, I lift up my soul," and G-d answers with boundless great love, drawn into every Jew through circumcision. The second section contrasts two breads and two kinds of wisdom: the manna, from the hidden higher Chochmah, essential self-nullification, tied to Moshe and to the blessing "Who sustains," which speaks of G-d in the hidden third person; and bread from the earth, the lower Chochmah, Malchus, the nullification of the yesh, expressed in "We acknowledge You." Covenant and Torah, the middos of Atzilus, carry the flow from one to the other. The third section explains the blessing's doubled phrases through Malchus, a receiver above and a giver below, and shows the two breads joined on Shabbos.

OUTLINE

- 1 The question** ¶1
Why covenant and Torah in the blessing of the land, and how is that blessing a Torah duty in exile? The land was given to Avraham in the merit of circumcision.
- 2 The spiritual land and G-d who "acquires all"** ¶2
The promise holds in a supernal land of Canaan; Canaan means submission and trade; a trader acquires by drawing and lifting and by paying money, and so does G-d, whose essence is beyond all worlds.
- 3 The soul's self-offering and the great love** ¶3-4
"To You, Havayah, I lift up my soul" is the drawing; the boundless great love, kesef, "longing," is the payment. Milk and honey are the growth and delight this love brings, and the land is "broad" enough to hold the Infinite.

4	Circumcision draws down the great love	¶5
	Milah and peri'ah reveal the crown, the yud, while the foreskin is the hold of the external forces; this power, given to Avraham forever, is the spiritual land of Canaan.	
5	Two breads and two wisdoms	¶6-7
	"True and faithful"; bread from heaven and bread from the earth; the higher and lower Chochmah; blessing and acknowledgment; the manna, from the source of Chochmah above time and Tohu, left no waste.	
6	Moshe, the manna and the blessing "Who sustains"	¶8-9
	Moshe's root is the hidden Chochmah, hence his "heavy mouth" until the Anochi of Sinai gave it speech; his blessing "Who sustains" draws G-d's essence into that source, speaking in the hidden third person.	
7	The blessing of the land	¶10
	"We acknowledge You" is the lower Chochmah, drawn from the higher unity; the flow passes through the middos of Atzilus, called covenant and Torah, so they must be mentioned.	
8	Two covenants, two Torahs, and Shabbos	¶11
	Malchus, the "woman," receives above and gives below, hence "Your covenant" and "which You sealed in our flesh," "Your Torah" and "which You taught us"; on Shabbos the two breads join, as in the double loaves and the showbread.	
9	Summary	¶12-13
	The maamar's own summary of all three sections, with additional sources.	

KEY CONCEPTS

The higher Chochmah and the lower

Chochmah חכמה עילאה / חכמה תתאה

Two levels of divine wisdom: the hidden source of Chochmah, "bread from heaven," and the wisdom found in Malchus, which made "all" the worlds, "bread from the earth."

Essential self-nullification and the nullification of the yesh

ביטול בעצם / ביטול היש
In the first, nothing stands as separate at all, "all before Him is as nothing"; in the second, a being that feels itself to exist sets itself aside before G-d.

Blessing and acknowledgment

ברכה והודאה
Berachah draws down and reveals from above to below; hoda'ah admits a truth one does not see. They parallel "truth" and "faith" and the two levels of Chochmah.

Great love

אהבה רבה
A boundless love that comes from above in answer to the soul's self-offering; it is the "silver" (kesef, from nichsof, "longing") paid in G-d's acquisition, and it is drawn down through circumcision.

Arousal from below and arousal from above

אתערותא דלעילא / דלתתא
The soul's turning to G-d draws down G-d's answering light, as in "spirit brings spirit"; in the analogy they are the drawing and the payment.

Covenant and Torah

ברית ותורה
The middos of Atzilus through which the flow passes from the higher to the lower Chochmah; each has a higher level in Atzilus and a lower level, through Malchus, in the lower worlds.

Malchus as feminine and masculine

נוקבא / דכר
Malchus receives from the levels above it, zos, "all this," and gives to the worlds below it, "it is established upon us," as a king receives and then rules.

The double bread

לחם משנה
The two Shabbos loaves, joined back to back with their faces outward, stand for bread from heaven and bread from the earth, the higher and lower unity, which unite on Shabbos.

SECTION 1 • 11

The question

1 ולהבין שרש טעם קישור¹ וחיבור ושייכות ברית ותורה לבהמ"ז [לברכת המזון] על בריתך שחתמת וכו' ועל תורתך כו' בברכת הארץ שארז"ל [שאמרו רבותינו זכרונם לברכה] כל שלא אמר² ברית ותורה כו' כי

And to understand the root of the reason for the connection, bond and relevance of covenant and Torah to the Grace after Meals — “for Your covenant which You sealed,” etc., “and for Your Torah,” etc., in the blessing of the land — as our Sages, of blessed memory, said, “Whoever did not say covenant and Torah,” etc. For,

The maamar opens by asking why the Grace after Meals must mention “covenant” and “Torah.” In its second blessing, the blessing of the land, we thank G-d “for Your covenant which You sealed in our flesh, and for Your Torah which You taught us,” and the Talmud (Berachos 49a) rules that whoever leaves out covenant and Torah in this blessing has not fulfilled his obligation.

הנה לכאורה צריך להבין קושיי [קושיא] יותר גדולה³ מנ"ל [מהנ"ל] דברכת הארץ בזה"ש [בזמן הזה ש...] דאורייתא דהא כתיב וברכת על הארץ⁴ י"ל [יש לומר] דהיינו בזמן שישראל שרוים על אדמתם כו'

at first glance, an even greater difficulty needs to be understood: from where do we know that the blessing of the land in the present time is [an obligation] from the Torah? For it is written, “and you shall bless ... for the land”; one could say that this means at the time when Israel dwell upon their land, etc.

Before answering, the Alter Rebbe raises a sharper question. The command “And you shall eat and be satisfied, and bless Havayah your G-d for the good land” (Deuteronomy 8:10) ties the blessing to the land, so one could think it is a Torah obligation only while Israel live on their land; how, then, is it a Torah obligation in exile?

אך הענין דהנה הארץ ניתנה לאברהם בזכות המילה כמ"ש ונתתי לך ולזרעך אחריו את ארץ מגוריוך את כל ארץ כנען לאחוזת עולם כו' ואתה את בריתי תשמור⁵ אתה וזרעך אחריו לדורותם⁶ כו'.

But the explanation is this. The land was given to Avraham in the merit of circumcision, as it is written, “And I will give to you and to your seed after you the land of your sojournings, all the land of Canaan, as an everlasting possession,” etc. “And as for you, you shall keep My covenant, you and your seed after you, throughout their generations,” etc.

The answer begins with the covenant of circumcision. In Genesis 17:8 G-d promises Avraham “all the land of Canaan as an everlasting possession,” and in the very next verse He commands him to keep His covenant, the covenant of circumcision; the Alter Rebbe reads this as teaching that the land was given in the merit of circumcision.

SECTION 2 • 12

The spiritual land and G-d who “acquires all”

2 וצריך להבין מה ענין ירושת הארץ לענין המילה ועוד הרי ישראל נאמנים בבריתו של אברהם אבינו והם בארץ אחרת והארץ ניתנה בידי זרים ואיה איפוא הבטחתו ית' לך ולזרעך אחרית לאחוזת עולם כו'.

Now we need to understand what inheriting the land has to do with circumcision. Moreover, Israel are faithful to the covenant of Avraham our father, yet they are in another land, and the land has been given into the hands of strangers; where, then, is His promise, may He be blessed, “to you and to your seed after you ... as an everlasting possession,” etc.?

Two difficulties follow. What does inheriting a land have to do with circumcision? And since Jews keep Avraham’s covenant generation after generation while living in exile, with the land in the hands of others, in what sense has the promise of an “everlasting possession” been kept?

אך הענין שבאמת נתקיימה הבטחתו ית' במה שנתן לאברהם ירושת ארץ כנען העליונה ברוחניות והיא באמת אחוזת עולם לו ולזרעו ולכן מילה נוהג בזה"ז [בזמן הזה] וגם ברכת הארץ דאורייתא גם בזה"ז [בזמן הזה].

But the explanation is that in truth His promise, may He be blessed, was fulfilled in that He gave Avraham the inheritance of the supernal land of Canaan, in spirituality, and it truly is an everlasting possession for him and his seed. Therefore circumcision applies in the present time, and the blessing of the land too is [an obligation] from the Torah, also in the present time.

The answer is that the promise was kept on a deeper plane. Avraham was given a supernal, spiritual “land of Canaan” that no exile can take away, and so circumcision, in whose merit it was given, is practiced today, and the blessing of the land remains a Torah obligation even now.

וביאר הענין הוא כי הנה כנען מלשון הכנע' [הכנעה] ושפל' [ושפלות] בחי' ביטול ומלשון תגר וסוחר⁷ כמ"ש בישעי' [בישעיה]

The explanation of the matter is this. “Canaan” (Kena'an) is from the language of hachna'ah (submission) and lowliness, the level of self-nullification (bittul), and from the language of “trader” and “merchant,” as it is written in Isaiah

To explain what this spiritual land is, the Alter Rebbe reads the name Kena'an (Canaan) in two ways. It is related to hachna'ah, submission and lowliness, which is self-nullification (bittul); and it also means a trader or merchant.

(ס"י כ"ג ח') אשר סוחריה כנעניה נכבדי ארץ ובהושע (ס"י י"ב ח') כנען בידו מאזני מרמה.⁸

(chapter 23, [verse] 8), “whose merchants, whose traders [kin’aneha], are the honored of the earth”; and in Hosea (chapter 12, [verse] 8), “A trader [kena’an], in his hand are scales of deceit.”

Two verses show that kena’an can mean “trader.” Isaiah 23:8 calls the merchants of Tyre its kin’aneha, and Hosea 12:8 says of a dishonest dealer, “Kena’an, in his hand are scales of deceit.”

והנה תגר הקונה איזה מקח מן המוכר הוא ע"י ב' דברים הא' שעושה משיכה והגבהה מרשות חבירו לתוך רשות עצמו והב' שנותן כסף מידו ליד חבירו.

Now, a trader who acquires some merchandise from the seller [does so] through two things: first, that he performs drawing and lifting [of it] from his fellow’s domain into his own domain; and second, that he gives money from his hand into his fellow’s hand.

Now the analogy: how a trader buys goods. In Jewish law a purchase is completed through two acts: the buyer draws or lifts the item out of the seller’s domain into his own (the formal acts of acquisition called meshichah and hagbahah), and he hands the seller money.

וכך הנה כתיב קונה הכל⁹ (עמ"ש מזה בד"ה מי יתנך כאח לי^{10,11} גבי אמצאך בחוץ ועיין בפע"ח [בפרי עץ חיים] שער העמידה פי"ד [פרק י"ד / פרשה י"ד]¹² כי ע"י קונה שהוא מזלא עילאה¹³ כו' ע"ש) והוא ג"כ עד"ז כי

And so it is written, “[Who] acquires all” (see what is written on this in the discourse beginning “O that you were as a brother to me,” on [the words] “I would find you outside”; and see Pri Etz Chaim, Sha’ar HaAmidah, chapter 14: that through “acquires,” which is the higher mazal (mazla ila’ah), etc.; see there), and this too is along these lines. For

In the Amidah G-d is called Koneh hakol, usually rendered “Possessor of all” but literally “who acquires all.” The Alter Rebbe takes the literal sense: G-d “acquires” the world as a trader does, in the same two steps. The parenthesis points to the discourse on “O that you were as a brother to me” (Torah Ohr, Terumah) and to the Arizal’s Pri Etz Chaim, where “acquires” is tied to the “higher mazal,” a Kabbalistic channel through which light flows down (mazal, from nazal, “to flow”).

הנה עצמותו ית' רם ונשא מגד עלמין רבבות מדרגות לאין קץ ממכ"ע [ממלא כל עלמין] ומסוכ"ע כו' ואין ערוך¹⁴ כו' ואפי' [ואפילו] צמצום הראשון ירידה גדולה היא אצלו ומילין דהדיוטא¹⁵ כו'

His essence, may He be blessed, is exalted and lofty beyond the worlds, myriads of levels without end above the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), etc., and there is no comparison, etc. Even the first tzimtzum (contraction) is a great descent for Him, and [is] “the words of a commoner,” etc.

Why speak of G-d “acquiring” at all? Because His essence is infinitely beyond the worlds, beyond even the light that fills them and the light that encompasses them, and nothing compares to Him (“there is no comparison to You,” Psalms 40:6). Even the first tzimtzum, the first step toward a world, is a great descent for Him, like a king lowering himself to speak “the words of a commoner,” a phrase from the Zohar.

ובסקירה א' צופה ומביט עד סוף כל הדורות¹⁶ וכמ, ש בזהר במחשבה אחת ברא את העולם¹⁷ ובמשנה והלא במאמר^{18, 19} א' כו'.²⁰

And in a single glance He sees and looks to the end of all the generations, as it is said in the Zohar, “With one thought He created the world,” and in the Mishnah, “But could it not [have been] with one utterance,” etc.

He sees to the end of all generations in a single glance, as the Rosh Hashanah prayers say and the Talmud (Rosh Hashanah 18a) teaches, and the Zohar says He created the world with one thought. The Mishnah (Avos 5:1) likewise asks why ten utterances were needed when one would have sufficed: from G-d's side, the world needs no long chain of steps, and the next paragraph explains what draws that chain forth.

SECTION 3 • 13-4

The soul's self-offering and the great love

3 ולהיות נמשך ממנו סדר ההשתלשלות הנה כשעלה ברצונו הי' [היה] כי חפץ חסד²¹ ואח"כ תלוי במעשה התחתונים²² דבאתעדל"ת [דבאתערותא דלתתא] אתעדל"ע [אתערותא דלעילא] אם ישים אליו לבו²³ כו'

And for the order of the chain of descending worlds (hishtalshelus) to be drawn forth from Him: when it arose in His will, it was “because He desires kindness”; but afterwards it depends on the deeds of the lower beings, for through an arousal from below (isarusa dilesata) [comes] an arousal from above (isarusa dile'eila): “If he sets his heart to Him,” etc.,

For the ordered chain of worlds to come forth from G-d, there are two stages. At first creation arose in His will only because “He desires kindness” (Micah 7:18), without any prompting; but its continuation depends on what the lower beings do, since an arousal from below draws an arousal from above. The verse “If he sets his heart to Him” (Job 34:14) is read here as a person turning his heart toward G-d.

אליך ה' נפשי אשא²⁴ והיינו ע"י שיתבונן כי נשמה שנתת בי טהורה היא ואתה עתיד ליטלה ממני²⁵
כוי

"To You, Havayah, I lift up my soul." That is, through his contemplating that "the soul which You placed within me is pure," "and You will in the future take it from me," etc.

The arousal from below is the soul offering itself to G-d: "To You, Havayah, I lift up my soul" (Psalms 25:1). It comes from reflecting on the words of the morning blessing (Berachos 60b): the soul You placed in me is pure, and You will one day take it from me.

ולכן גם מעתה יחזירנה אליו ית' גם קודם זמנה²⁶ שמאוס בחייו ממש להעלות נפשו למקור חוצבה להיות צרורה בצרור החיים²⁷ את ה' ממש (ועמ"ש מזה בד"ה להבין פי' ענין י"ג מדות²⁸ ועיין בסש"ב [בספר של בינונים] ס"פ מ"א)

Therefore, even now he will return it to Him, may He be blessed, even before its time, for he truly despises his life, [desiring] to raise his soul to the source from which it was hewn, to be "bound up in the bond of life with Havayah," literally. (And see what is written on this in the discourse beginning "To understand the meaning of the Thirteen Attributes"; and see Sefer Shel Beinonim, end of chapter 41.)

Since the soul will return to G-d in any case, one gives it back to Him now, before its time, longing to rise to its source and be "bound up in the bond of life with Havayah" (1 Samuel 25:29); "despising his life" describes this yearning of the soul for G-d, which finds a life apart from Him empty. The parenthesis points to the discourse on the Thirteen Attributes (Likkutei Torah, Rosh Hashanah) and to the end of Tanya, chapter 41, which teaches that one hands the soul back to G-d through binding one's thought and speech to the words of Torah and prayer.

שהיא בחי' העלאה מלמטה טורי דפרודא²⁹ להעלותה ליחודו ית' וה"ז [והרי זה] כמשל משיכת והגבהת הקנין הנקנה כוי (ועמ"ש בד"ה המגביהי לשבת³⁰ וזהו ענין משכני אחריו נרוצה³¹ כוי)

This is the level of an ascent from below, [from] "the mountains of separation," to raise it to His unity, may He be blessed. This is like the analogy of the drawing and lifting of the acquired object, etc. (And see what is written in the discourse beginning "Who is raised high to dwell"; and this is the meaning of "Draw me, we will run after you," etc.)

This self-offering is an ascent from below: the soul is lifted out of "the mountains of separation," the Zohar's name for the realms where things feel separate from G-d, into His unity. In the analogy it is the drawing and lifting of the purchased item into the buyer's domain. The parenthesis adds the discourse "Who is raised high to dwell" and the verse "Draw me, we will run after you" (Song of Songs 1:4), whose "draw me" is the same word as the "drawing" of acquisition.

ובאתעדל"ת [ובאתערותא דלתתא] רוח אייתי רוח וממשיך רוח³² אתעדל"ע [אתערותא דלעילא] בחי' כסף שהיא בחי' אהבה רבה הבאה מלמעלה אהבתי אתכם אמר³³ ה' כו'

And through the arousal from below, "spirit brings spirit," and it draws down spirit: the arousal from above, the level of kesef (money), which is the level of great love (ahavah rabbah) that comes from above: "I have loved you, says Havayah," etc.

The second step of acquisition is paying the money (kesef). As the Zohar says, "spirit brings spirit": the soul's arousal draws down an answering arousal from above, which is "great love" (ahavah rabbah), a love that comes from above, as in "I have loved you, says Havayah" (Malachi 1:2). This love is the "money" of the analogy.

וכנודע שיש ב' בחי' אהבה דחילו ורחימו רחימו ודחילו הא' היא אהבה שלמטה מן השכל המתבונן כו'

As is known, there are two levels of love, "awe and love" [and] "love and awe." The first is a love that is beneath the contemplating intellect, etc.,

There are two kinds of love, known by the phrases "awe and love" and "love and awe." The first is a love beneath the intellect: it is produced by contemplation and stays within its bounds.

ולכן היא בגבול וקצבה לפי ערך השכל והב' היא בחי' אהבה רבה בלי גבול בחי' מאד וכמ"ש כל זה

בק"ש [בקריאת שמע] ואהבת את³⁴ ה' אלקיך בכל נפשך שהיא בחי' אהבה זוטא אליך ה' נפשי אשא כו'

and therefore it is within limit and measure, according to the capacity of the intellect. The second is the level of great love, without limit, the level of me'od ("exceedingly"). All of this is as it is written in the Shema: "And you shall love Havayah your G-d ... with all your soul," which is the level of the lesser love (ahavah zuta), "To You, Havayah, I lift up my soul," etc.;

A love born of the intellect is limited by the intellect's capacity. The second, great love, has no limit; it is the level of me'od, "exceedingly." The Shema contains both: "with all your soul" is the lesser love (ahavah zuta), the love of "To You, Havayah, I lift up my soul."

ובכל מאודך היא בחי' אהבה עליונה בלי גבול בחי' מאד והן ענין בחי' מ"ן [מיינן נוקבין] ומ"ד [ומיינן דוכריין]

כו' [ונק' אהבה רבה זו בשם כסף ע"ד מ"ש נכסף נכספתה לבית אביך³⁵

and "with all your might (me'odecha)" is the level of the higher love, without limit, the level of me'od. And these are the levels of mayin nukvin (feminine waters) and mayin duchrin (masculine waters), etc. [And this great love is called by the name kesef (silver), in the manner of what is written, "You yearned greatly (nichsof nichsafta) for your father's house."

"With all your might (me'odecha)" is the boundless higher love. The two loves correspond to the Kabbalistic "feminine waters," the arousal raised from below, and "masculine waters," the flow that answers from above. A bracketed note begins here: this great love is called kesef, "silver," because kesef is related to nichsof, "longing," as in Lavan's words to Yaakov, "You yearned greatly for your father's house" (Genesis 31:30).

וזהו ענין גביע הכסף³⁶ דיוסף צדיק עליון וזהו ענין ארבע מאות שקל כסף³⁷ עובר לסוחר שהם ת' עלמין דכסופין³⁸

And this is the meaning of the silver goblet of Yosef, the supernal tzaddik. And this is the meaning of “four hundred shekels of silver, passing to the merchant,” which are the four hundred worlds of yearning,

The same “silver” appears in Yosef’s silver goblet (Genesis 44:2); Yosef, “the tzaddik,” corresponds to the supernal level of Yesod. It also appears in the “four hundred shekels of silver, passing to the merchant,” that Avraham paid for the Cave of Machpelah (Genesis 23:16), which the Zohar reads as four hundred worlds of yearning.

דהיינו ענג העליון הנמשכים מבחי' עובר לסוחר מעצמות אור א"ס שלמעלה גם מבחי' המקיפים כמ"ש בד"ה וישלח יעקב ועמ"ש מזה סד"ה זה יתנו כל העובר על הפקודים.³⁹

that is, the supernal delight; they are drawn from the level of “passing to the merchant,” from the essence of the Infinite Light (Or Ein Sof), which is higher even than the level of the encompassing [lights], as is explained in the discourse beginning “And Yaakov sent”; and see what is written about this at the end of the discourse beginning “This they shall give, everyone who passes among those who are counted.”

These worlds of yearning are the supernal delight, and the Alter Rebbe reads the words “passing to the merchant” as naming their source: the essence of the Infinite Light, higher even than the encompassing lights (makifim), which are themselves beyond the worlds. For more, the text refers to the discourse “And Yaakov sent” and to the end of the discourse on “This they shall give, everyone who passes among those who are counted” (Exodus 30:13), where the same word “passes” appears.

4 ועמ"ש עוד מענין ארץ כנען לשון סוחר בד"ה וישב יעקב⁴⁰ וזהו ארץ זבת חלב ודבש^{41,42} חלב היא בחי' הגדלת המדות כמו החלב שמגדל איברי הולד וכך

And see what is written further on the land of Canaan as a term for “merchant,” in the discourse beginning “And Yaakov settled.”] And this is [the meaning of] “a land flowing with milk and honey.” Milk is the level of the growth of the emotive attributes (middos), like milk, which makes the limbs of the infant grow. And so,

The bracketed note ends with one more reference: the discourse “And Yaakov settled” discusses Canaan as meaning “merchant.” The main text then turns to the land “flowing with milk and honey” (Exodus 3:8): milk stands for the growth of the emotive attributes (middos), just as milk makes a baby’s limbs grow.

הנה האהבה רבה מגדלת המדות שאף שמתחלה היתה ג"כ הארת המוחין במדות עכ"ז [עם כל זה] היו בכח קטנות וע"י אהבה עליונה זו נגדלים בתוספת וריבוי ודבש היא מתיקות ותענוג

the great love makes the middos grow. For although at first there was also an illumination of the intellect (mochin) in the middos, nevertheless they were in a state of smallness; and through this higher love they grow, with addition and increase. And honey is sweetness and delight (taanug),

So too, the great love makes the middos grow. Even before it, the intellect (mochin) shone into the middos, but they were in a state of "smallness" (katnus), small and undeveloped; this higher love enlarges and multiplies them. Honey stands for sweetness and delight.

שהיא בחינת אהבה בתענוגים⁴³ וכמ"ש אז תתענג על⁴⁴ הוי' כו' וזהו ארץ טוב ורחבה פי' שרחבה לקבל בתוכה בחינת א"ס וכמ"ש רחבה מצותך מאד⁴⁵ בלי גבול כו'.

which is the level of "love in delights," as it is written, "Then you shall delight in Havayah," etc. And this is [the meaning of] "a good and broad land": that is, it is broad [enough] to receive within it the level of the Infinite One (Ein Sof), as it is written, "Your commandment is exceedingly (me'od) broad," without limit, etc.

Delight in G-d is "love in delights" (Song of Songs 7:7), as in "Then you shall delight in Havayah" (Isaiah 58:14). The land is also called "good and broad" (Exodus 3:8), meaning broad enough to receive the Infinite One, just as "Your commandment is exceedingly broad" (Psalms 119:96), where "exceedingly" (me'od) again means without limit.

SECTION 4 • ¶5

Circumcision draws down the great love

5 והנה המשכת⁴⁶ אהבה רבה זו למטה היא בחינת מצות מילה ופריעה התגלות העטרה בחינ' [בחינת] / בחינה יו"ד.

Now, the drawing down of this great love below is the level of the mitzvah of circumcision and peri'ah, the uncovering of the crown (atarah), the level of yud.

The great love is drawn down into a person through the mitzvah of circumcision, which has two stages: milah, cutting away the foreskin, and peri'ah, uncovering the crown (atarah). The crown corresponds to the letter yud; the Zohar cited next speaks of "the letter yud of Shaddai" in connection with the covenant.

ועי' בזהר פי פנחס דרטי' ע"ב⁴⁷ ועיין באגה"ק [באגרת הקודש] בד"ה אין ישראל נגאלין אלא בצדקה.⁴⁸
משא"כ ערלה היא בחי' יניקת ואחיזת⁴⁹ החיצונים כו'.

And see the Zohar, Parshas Pinchas, folio 215b; and see Iggeres HaKodesh, in the [letter] beginning "Israel will be redeemed only through charity." Whereas the foreskin (orlah) is the level of the nurture and hold of the external forces, etc.

The text refers to the Zohar (Pinchas, 215b) and to Iggeres HaKodesh, epistle 4 of Tanya, which explains milah and peri'ah as removing a coarse and a subtle covering from the innermost point of the heart, so that a love beyond intellect is revealed. By contrast, the foreskin (orlah) stands for the hold of the external forces (kelipah), which draw nourishment from holiness.

ובחי' זו להיות בכח כל נפש מישראל ניתנה לאברהם לאחוזת עולם כו' וזוהי ארץ כנען ברוחניות
תחלה בחי' הכנעה וביטול ומס"נ [ומסירות נפש] ועי"ז נעשה קנין כדרך התגר כנ"ל

And this level — that it be within the power of every soul of Israel — was given to Avraham "as an everlasting possession," etc. And this is the land of Canaan in spirituality: first, the level of submission, self-nullification and self-sacrifice (mesirus nefesh); and through this an acquisition is made, in the manner of the trader, as mentioned above.

This ability, to reach the great love through submission and self-sacrifice, was given to Avraham as an everlasting possession for every Jewish soul. That is the spiritual "land of Canaan": first submission (hachna'ah) and self-nullification, and through them an "acquisition" like the trader's, in which the soul is drawn up and answered with great love.

ולכן מצות מילה נוהגת בזה"ז [בזמן הזה] וכן ברכת הארץ דאורייתא דהארץ ברוחניות ניתנה לאחוזת
עולם כו':

Therefore the mitzvah of circumcision applies in the present time, and likewise the blessing of the land is [an obligation] from the Torah, for the land in spirituality was given "as an everlasting possession," etc.

This answers the opening question. Since the spiritual land, given through circumcision, is an everlasting possession, circumcision is practiced today, and the blessing of the land remains a Torah obligation even in exile.

SECTION 5 • ¶6-7

Two breads and two wisdoms

6 ב אך להבין טעם הזכרת ברית ותורה בברכת הארץ הנה ארז"ל [אמרו רבותינו זכרונם לברכה] כל שלא אמר אמת ואמונה⁵⁰ ערבית לא יצא י"ח [ידי חובתו] והנה באמת ואמונה אומרים תחלה כל זאת לשון נוקי [נוקבא] ואח"כ וקיים עלינו לשון⁵¹ דכר

2. But to understand the reason for mentioning covenant and Torah in the blessing of the land: our Sages, of blessed memory, said, "Whoever did not say 'True and faithful' in the evening has not fulfilled his obligation." Now, in "True and faithful" we first say "all this" (kol zos), in the feminine (Nukva), and afterwards "and it is established upon us" (vekayam aleinu), in the masculine.

The second section returns to the main question: why covenant and Torah in the blessing of the land? It starts from a parallel in the evening prayers. The Talmud (Berachos 12a) rules that whoever did not say "True and faithful" (Emes ve'emunah) at night has not fulfilled his obligation, and that blessing first says "all this" (kol zos), a feminine form, and then "and it is established upon us" (vekayam aleinu), a masculine form; the maamar explains this shift later, in its third section.

אך הענין דכתיב הנני ממטיר לכם לחם מן השמים⁵² וכתיב להוציא לחם מן הארץ⁵³ בי מיני לחמים והוא מ"ש חכמות בחוץ תרונה⁵⁴ בי מיני חכמות בחינת ח"ע [חכמה עילאה] חכים ולא בחכמה ידיעא^{55, 56} וכי וכחי ח"ת [חכמה תתאה] מלי

But the explanation is this. It is written, "Behold, I will rain down for you bread from heaven," and it is written, "to bring forth bread from the earth": two kinds of bread. And this is what is written, "Wisdoms cry aloud outside": two kinds of wisdom, the level of the higher Chochmah (Chochmah Ila'ah), "He is wise, but not with a known wisdom," etc., and the level of the lower Chochmah (Chochmah Tata'ah), Malchus,

Scripture speaks of two kinds of bread: the manna, "bread from heaven" (Exodus 16:4), and ordinary "bread from the earth" (Psalms 104:14). They correspond to two kinds of wisdom, hinted at in the plural "Wisdoms" (Proverbs 1:20): the higher Chochmah, of which Patlach Eliyahu says G-d is "wise, but not with a known wisdom," and the lower Chochmah, which is Malchus.

כי מלכותו בכל משלה⁵⁷ וכולם בחכמה עשית⁵⁸ כתיב כו' שבחיי ח"ע [חכמה עילאה] היא בחיי ביטול בעצם
דכולא קמיה כלא⁵⁹ כו' ובחיי ח"ת [חכמה תתאה] היא ביטול היש כו'

for “His kingship rules over all,” and “You have made them all with wisdom,” it is written, etc. The level of the higher Chochmah is the level of essential self-nullification (bittul b’etzem), for “all before Him is as nothing,” etc.; and the level of the lower Chochmah is the nullification of the yesh (separate existence), etc.

The lower Chochmah is Malchus because G-d’s “kingship rules over all” (Psalms 103:19), and “You have made them all with wisdom” (Psalms 104:24); the wisdom that made “all” the worlds is the wisdom found in Malchus. The higher Chochmah is “essential self-nullification”: before G-d “all is as nothing,” so nothing stands as a separate existence at all. The lower Chochmah is “the nullification of the yesh”: a being that does feel itself to exist sets itself aside before G-d.

וזהו ענין ברכה והודאה ברכה היא בחי' המשכה בגילוי מלמעלה למטה כי ברכה היא מלשון בריכה
המבריק את הגפן^{60, 61} כו'

And this is the meaning of blessing (berachah) and acknowledgment (hoda’ah). Blessing is the level of drawing down in revelation from above to below, for berachah is from the language of berichah, [as in] “one who layers (mavrich) the vine,” etc.

These two levels appear in two ways of addressing G-d, blessing (berachah) and acknowledgment (hoda’ah). Berachah means drawing down and revealing from above to below, for the word is related to havrachah, “layering” a vine: bending a branch down into the earth so that it takes root and grows (Mishnah Kilayim 7:1).

והודאה היא בחי' ביטול היש שמודה איך דכולא קמיה כו' אף שאינו אלא קמיה ולא נגלה למטי' [למטה]
כו'

And acknowledgment is the level of the nullification of the yesh: one acknowledges how “all before Him,” etc., even though it is only “before Him” and is not revealed below, etc.

Acknowledgment belongs to the lower level, the nullification of the yesh. One acknowledges that “all before Him is as nothing,” even though this is so only “before Him,” from G-d’s point of view, and is not revealed in the world below.

וכמו מודים חכמים לר"מ [לרבי מאיר] שהאמת אתו אף כאן מודים אנחנו שהאמת אתו דקמיה כולא כלא
 כוי אלא שאין זה מן הנגלות לנו ולבנינו⁶² כוי

It is like “the Sages concede (modim) to Rabbi Meir,” that the truth is with him; so too here, we acknowledge (modim anachnu) that the truth is with Him, that before Him all is as nothing, etc., only this is not among “the revealed things [that belong] to us and to our children,” etc.

The word modim is used in the Talmud when “the Sages concede to Rabbi Meir”: they admit that the truth is on his side. So too, in the prayer “we acknowledge (modim) You,” we admit that before G-d all is as nothing, although this is not among “the revealed things” that belong “to us and to our children” (Deuteronomy 29:28).

וזהו ענין אמת ואמונה שהוא ג"כ ענין ברכה והודאה כי אמת מקרוב שנראה בעין השכל ואמונה ברחוק
 שמאמין שכך הוא האמת.

And this is the meaning of “true and faithful” (emes ve’emunah), which is also the matter of blessing and acknowledgment: for truth is from near, what is seen with the eye of the intellect; and faith is from afar, that one believes that so is the truth.

“True and faithful” (emes ve’emunah) is the same pair. Emes, truth, is “from near”: what one sees with the eye of the intellect, like blessing, which reveals. Emunah, faith, is “from afar”: believing a truth one does not see, like acknowledgment.

7 ועמ"ש מענין אמת ואמונה בביאור ע"פ וידעת היום.⁶³ וזהו ג"כ ההפרש בין ב' הלחמים כי לחם מן
 השמים נאמר על המן ששרשו ממקור ח"ע [חכמה עילאה]

And see what is written on “true and faithful” in the explanation of the verse “And you shall know this day.” And this is also the difference between the two breads: “bread from heaven” was said of the manna, whose root is from the source of the higher Chochmah,

A cross-reference first: “true and faithful” is discussed further in the discourse on “And you shall know this day” (Likkutei Torah, Va’eschanan). The same distinction now explains the two breads: “bread from heaven” is the manna, whose root is in the source of the higher Chochmah.

דכתיב וברדת הטל על המחנה לילה ירד המן⁶⁴ וכתיב ועינו כעין הבדולח⁶⁵ דהיינו בחי' טלא דבדולחא מקור החכמה סתימאה וכמ"ש בזהר⁶⁶ מזונא דחכימא⁶⁷ פי' שהוא מזון להיות התהוות ח"ע [חכמה עילאה]

as it is written, "And when the dew descended upon the camp at night, the manna descended," and it is written, "and its appearance was like the appearance of crystal (bedolach)": that is, the level of "the crystal dew" (tala dibedolcha), the source of the hidden Chochmah. And as it is said in the Zohar, "the food of the wise"; that is, it is food for the coming into being of the higher Chochmah.

The manna came down with the dew (Numbers 11:9) and looked like bedolach, crystal (Numbers 11:7). This recalls the Zohar's "crystal dew" (tala dibedolcha), a Kabbalistic image for the hidden source of Chochmah within Keser; and the Zohar (2:62a) speaks of a food "that comes from the higher Chochmah," which the Alter Rebbe reads as food for the coming into being of the higher Chochmah.

ולכן כתיב לקטו דבר יום ביומו⁶⁸ שהוא נמשך מלמעלה מן הזמן ומקור התהוות הזמן נמשך מאתו Therefore it is written, "they shall gather each day's portion on its day," for it is drawn from above time, and the source from which time comes into being is drawn from it.

The command to gather "each day's portion on its day" (Exodus 16:4) reflects this. The manna was drawn from above time, from the source out of which time itself comes into being, and so it came anew each day.

ולכן היה ג"כ נבלע באברים ולא היה בו פסולת כלל ולא היו צריכים לנקבים כלל וכמארוז"ל [וכמאמר רבותינו זכרונם לברכה] שמה שנאמר ויתד⁶⁹ תהיה לך כו' היינו בדברים שתגרי אוה"ע [אומות העולם] מוכרים להם

Therefore it was also absorbed in the limbs, and there was no waste in it at all, and they had no need of [the body's] openings at all; as our Sages, of blessed memory, said, what is said, "And you shall have a peg," etc., refers to the things that the merchants of the nations of the world sold them.

Because of its lofty source the manna was absorbed entirely into the body and left no waste, so the people had no need to relieve themselves. The Talmud (Yoma 75b) therefore says that the verse "And you shall have a peg" (Deuteronomy 23:14), which commands burying excrement outside the camp, applied in the desert only to food bought from merchants of other nations.

והיינו לפי ששרש הבירורים הוא מבחי' ואלה המלכים⁷⁰ שנפלו בשבירה מבחי' תהו כו' משא"כ שרש המן למעלה מבחי' תהו לא היה בו פסולת כלל.

That is because the root of the refinements (beirurim) is from the level of "And these are the kings," who fell in the shattering, from the level of Tohu, etc.; whereas the root of the manna is above the level of Tohu, [so] there was no waste in it at all.

The reason: ordinary food holds sparks of holiness that must be sifted out (beirurim), and their root is in the world of Tohu ("chaos"), whose "kings" reigned and died (Genesis 36:31), which the Kabbalah reads as the shattering of Tohu's vessels; so such food always leaves waste. The manna's root is above Tohu, so it had nothing to discard.

SECTION 6 • ¶8-9

Moshe, the manna and the blessing "Who sustains"

8 והנה לכן ארז"ל [אמרו רבותינו זכרונם לברכה]⁷¹ מן ירד בזכות משה⁷² כי שרש משה הוא ג"כ מבחי' זו מקור החכמה בחי' ביטול בעצם כמ"ש ונחנו מה⁷³

Now, this is why our Sages, of blessed memory, said that the manna came down in the merit of Moshe: for Moshe's root, too, is from this level, the source of Chochmah, the level of essential self-nullification (bittul b'etzem), as it is written, "And what are we?"

The Sages taught that the manna came down in the merit of Moshe (Taanis 9a), because Moshe's own root is in this level, the source of Chochmah, essential self-nullification. Moshe said of himself and Aharon, "And what are we?" (Exodus 16:7): he did not regard himself as anything at all.

וזוהו אשר לא ידעון אבותיך⁷⁴ הם בחי' ההשתלשלות משא"כ משה היה למעלה מן ההשתלשלות וכמ"ש ושמי הויה לא נודעתי להם⁷⁵ כו'

And this is [the meaning of] "which your fathers did not know": they are the level of the chain of descending worlds (hishtalshelus), whereas Moshe was above the chain of descent; as it is written, "But by My Name Havayah I did not make Myself known to them," etc.

The Torah describes the manna as something "which your fathers did not know" (Deuteronomy 8:16). The fathers, the Patriarchs, belong to the chain of descending worlds, while Moshe was above it; so G-d told Moshe, "By My Name Havayah I did not make Myself known to them" (Exodus 6:3), a revelation given to Moshe and not to the Patriarchs.

ולכן היה משה כבד פה וכבד לשון⁷⁶ כי חכמה עליונה זו היא נעלמה מעין כל חי⁷⁷ וא"א לבא בגילוי בהשתלשלות כלל

Therefore Moshe was "heavy of mouth and heavy of tongue," for this supernal Chochmah "is hidden from the eyes of all living," and it is impossible for it to come into revelation within the chain of descent at all.

This is why Moshe was "heavy of mouth and heavy of tongue" (Exodus 4:10). His root, the supernal Chochmah, "is hidden from the eyes of all living" (Job 28:21) and cannot be revealed within the chain of worlds; speech is revelation, and his level was beyond revelation.

ולכן ג"כ מיאן משה בשליחות ה' ואמר מי אנכי⁷⁸ כי אלך אל פרעה⁷⁹ וכי אוציא את בני ישראל כו'

Therefore, too, Moshe refused G-d's mission and said, "Who am I that I should go to Pharaoh, and that I should bring out the children of Israel," etc.

For the same reason Moshe declined G-d's mission at the burning bush, saying, "Who am I, that I should go to Pharaoh, and that I should bring the children of Israel out of Egypt?" (Exodus 3:11).

ואף שאמר לו ה' בהוציאך את העם⁸⁰ ממצרים תעבדון את האלקים על ההר הזה שהיא קבלת התורה עכ"ז [עם כל זה] אמר אח"כ בי אדוני כו'

And although G-d told him, "When you bring the people out of Egypt, you shall serve G-d upon this mountain," which is the receiving of the Torah, nevertheless he said afterwards, "Please, my L-rd," etc.,

G-d answered that when the people leave Egypt they will serve Him on this mountain (Exodus 3:12), which means the giving of the Torah. Even so, Moshe objected again, "Please, my L-rd" (Exodus 4:10).

כי כבד פה וכבד לשון אנכי והיינו לפי שמע לת משה היה למעלה מבחי' התורה דאורייתא מחכמה נפקת כו'

"for I am heavy of mouth and heavy of tongue." That is because Moshe's stature was above the level of the Torah, for "the Torah issues from Chochmah," etc.

Moshe repeated that he was "heavy of mouth and heavy of tongue" because his stature was above even the Torah. The Torah "issues from Chochmah," so its source is higher than the Torah itself, and Moshe stood at that source.

ובמשה כתיב כי מן המים משיתיהו⁸¹ דהיינו בחי' ים החכמה עליונה וכל התורה אינה אלא כד מן הים ותמלא כד"ה⁸² כו'

And of Moshe it is written, "for I drew him out of the water": that is, the level of the sea of the supernal Chochmah; and the whole Torah is only a pitcher from the sea, "and she filled her pitcher," etc.

Moshe's name recalls "I drew him out of the water" (Exodus 2:10), the water being the "sea" of the supernal Chochmah. Compared with that sea, the whole Torah is only "a pitcher from the sea," like Rivkah, who "filled her pitcher" at the spring (Genesis 24:16).

וזהו שהשיב לו הקב"ה מי שם פה לאדם⁸³ פי' שמצד ההשתלשלות לא היה צריך להיות פה לאדם בחי' שם מ"ה [שם מ"ה] ביטול בעצם וא"א לבא לידי גילוי כלל

And this is what the Holy One, blessed be He, answered him: "Who has placed a mouth for man (adam)?" That is: from the standpoint of the chain of descent, there should not have been a mouth for "man," the level of the Name Mah, essential self-nullification, which cannot come into revelation at all.

G-d's reply, "Who has placed a mouth for man?" (Exodus 4:11), is read here to mean that by the order of the chain of worlds, "man" could have no mouth. Adam ("man") has the numerical value 45, the Name Mah ("what"), the level of essential self-nullification, which cannot be revealed.

אבל אנכי אהיה עם פיך⁸⁴ פי' שעל ידי גילוי אנכי במעמד הר סיני וירד הוי' כו' אנכי⁸⁵ הוי' כו'

But "I (Anochi) will be with your mouth": that is, through the revelation of "I" (Anochi) at the standing at Mount Sinai, "And Havayah descended," etc., "I am Havayah," etc.,

But G-d continued, "I (Anochi) will be with your mouth" (Exodus 4:12). The Alter Rebbe hears in this Anochi the "I" of the Ten Commandments, "I (Anochi) am Havayah your G-d" (Exodus 20:2), revealed when "Havayah descended upon Mount Sinai" (Exodus 19:20).

יכול להיות פה וגילוי לאדם שם מ"ה [שם מ"ה] וע"ד דברי אשר שמתו בפיו⁸⁶ דברי ממש והיו הדברים האלה⁸⁷ אשר אנכי כו' דבר ה' זו הלכה⁸⁸ כו'.

there can be a mouth and revelation for "man," the Name Mah. And this is along the lines of "And My words which I have placed in your mouth," My words, literally; "And these words which I (Anochi)," etc.; "the word of Havayah": this is halachah," etc.

Through that revelation at Sinai, the hidden level of Mah gained a mouth: G-d's very words were placed in man's mouth (Isaiah 59:21), as in "these words which I (Anochi) command you" (Deuteronomy 6:6). And "the word of Havayah" is halachah (Shabbos 138b): G-d's word in the form of Torah law that people speak and study.

9 וזהו משה תיקן להם לישראל ברכת הזן בשעה שירד המן⁸⁹ לישראל דהנה עצמותו ית' רם ונשא למעלה מעלה עד אין קץ גם מבחי' טלא דכדולחא מקור החכמה בחי' המן לחם מן השמים כו'

And this is [the meaning of] “Moshe instituted for Israel the blessing ‘Who sustains’ at the time when the manna came down for Israel.” For His essence, may He be blessed, is exalted and lofty, higher and higher without end, even above the level of “the crystal dew,” the source of Chochmah, the level of the manna, “bread from heaven,” etc.

This explains the Talmud’s statement that Moshe instituted the first blessing of Grace after Meals, “Who sustains” (Hazan), when the manna came down (Berachos 48b). G-d’s essence is infinitely higher even than “the crystal dew,” the source of Chochmah from which the manna came.

וזהו ענין הברכה שתיקן ברוך שיהיה ברוך ונמשך להיות בחי' הוי' יו"ד תחלה כו' ולכן כל ברכה ראשונה מדברת כלשון נסתר הזן את העולם נותן לחם כו'

And this is the meaning of the blessing that he instituted: “Blessed” — that [He] be blessed and drawn down, to be the level of Havayah, the yud first, etc. Therefore the whole first blessing speaks in the hidden [third-person] form: “Who sustains the world,” “Who gives bread,” etc.,

Moshe’s blessing, “Blessed,” asks that this essence be “blessed,” that is, drawn down (berachah means drawing down), first into the yud of the Name Havayah, the letter that stands for Chochmah. That is why the body of the first blessing speaks of G-d in the third person, the “hidden” form: “Who sustains the world,” “Who gives bread.”

ולא אתיידע מי לפי ששרש המן הוא למעלה מההשתלשלות והמשכת ברכה זו היא להיות התהוות בחי' המן שהוא עיי' ישראל כי ישראל עלו במחשבה⁹⁰ כו'.

and “it is not known who,” because the root of the manna is above the chain of descending worlds (hishtalshelus). And the drawing down of this blessing is for the coming into being of the level of the manna, which is through Israel, for “Israel arose in [G-d’s] thought,” etc.

The hidden form matches the phrase “it is not known who”: the manna’s root is above the chain of worlds, beyond knowing. This blessing draws down the level of the manna through Israel, for “Israel arose in [G-d’s] thought” (Bereishis Rabbah 1:4): their root is in G-d’s thought, higher than the world.

SECTION 7 • 110

The blessing of the land

10 וברכה שניה ברכת הארץ הוא ענין לחם מן הארץ בחי' ח"ת [חכמה תתאה] וביטול היש וכענין וצבא השמים לך משתחווים⁹¹ כו' ולכך פותחת בהודאה נודה לך כו'

And the second blessing, the blessing of the land, is the matter of “bread from the earth,” the level of the lower Chochmah (Chochmah Tata’ah) and the nullification of the yesh (separate existence), as in “and the host of heaven bow down to You,” etc. Therefore it opens with acknowledgment, “We acknowledge You,” etc.,

The second blessing of Grace after Meals, the blessing of the land, corresponds to “bread from the earth”: the lower Chochmah and the nullification of the yesh, the self-effacement of created beings before G-d, as in “the host of heaven bow down to You” (Nehemiah 9:6). That is why it opens with acknowledgment: “We acknowledge You (Nodeh lecha).”

ומדברת בלשון נוכח שהנחלת כו' ומסיימת בברוך כי המשכת בחי' ביטול היש היא מבחי' ביטול בעצם יחו"ע [יחודא עילאה] וזהו ענין הברכה בברכת הארץ

and it speaks in direct address, “that You gave as a heritage,” etc., and it concludes with “Blessed”: for the drawing down of the level of the nullification of the yesh is from the level of essential self-nullification (bittul b’etzem), the higher unity (yichuda ila’ah). And this is the meaning of the blessing in the blessing of the land.

Unlike the first blessing, with its “hidden” third person, it addresses G-d directly, “that You gave our fathers as a heritage,” and it closes with “Blessed are You.” The closing blessing shows that the nullification of the yesh is drawn down from the higher level, essential self-nullification, the higher unity (yichuda ila’ah).

והיינו ג"כ ע"י ישראל כנ"ל וזהו ענין מארז"ל [מאמר רבותינו זכרונם לברכה]⁹² שכל שלא אמר ברית ותורה כו' שהמשכת יחו"ת [יחודא תתאה] בחי' מל' הוא ע"י ז"א ומדות דאצילות הנק' ברית ותורה כי

And this too is through Israel, as mentioned above. And this is the meaning of the saying of our Sages, of blessed memory, that “whoever did not say covenant and Torah,” etc.: for the drawing down of the lower unity (yichuda tata’ah), the level of Malchus, is through Z’eir Anpin and the emotive attributes (middos) of Atzilus, which are called covenant and Torah. For

This drawing down, too, comes through Israel. It explains the Talmud’s rule that whoever leaves out covenant and Torah has not fulfilled his obligation (Berachos 49a): the lower unity, Malchus, receives its flow through Z’eir Anpin, the emotive attributes of Atzilus, which are called “covenant” and “Torah.”

הנה המדות דאצילות לך הוי' הגדולה בבחי' לך בחי' ביטול עי"ז נמשך גם למטה בבחי' מלי' ביטול היש

the middos of Atzilus, "Yours, Havayah, is the greatness," are at the level of "Yours," the level of self-nullification (bittul); through this there is drawn also below, into the level of Malchus, the nullification of the yesh.

The middos of Atzilus are listed in the verse "Yours, Havayah, is the greatness, and the might, and the beauty ..." (1 Chronicles 29:11). They are at the level of "Yours": they belong wholly to G-d and are nullified before Him, and through them self-nullification is drawn down into Malchus as the nullification of the yesh.

ולכן כל שלא אמר לא יצא י"ח [ידי חובתו] כי לולא ברית ותורה לא היה נמשך להיות בחי' לחם מן הארץ
בחי' ביטול היש: ⁹³

Therefore whoever did not say [them] has not fulfilled his obligation: for were it not for covenant and Torah, [the flow] would not be drawn down to become the level of "bread from the earth," the level of the nullification of the yesh.

Therefore one who leaves out covenant and Torah has not fulfilled the obligation. Without them the flow would never reach the level of "bread from the earth," the nullification of the yesh, which is what the blessing of the land expresses.

SECTION 8 • ¶11

Two covenants, two Torahs, and Shabbos

11 ג אך להבין בריתך שחתמת בבשרנו וכן תורתך שלמדנו דמשמע שיש ב' בחי' ברית ותורה והוא ע"פ

מאמר רז"ל [רבותינו זכרונם לברכה] בפרק אין מעמידין (דכ"ז) המל ימול. ⁹⁴

3. But to understand "Your covenant which You sealed in our flesh," and likewise "Your Torah which You taught us," which implies that there are two levels of covenant and of Torah: this is according to the saying of our Sages, of blessed memory, in the chapter Ein Ma'amidin (folio 27): "Himol yimol" ["he shall surely be circumcised"]:

The third section asks why the blessing doubles each phrase: "Your covenant" and "which You sealed in our flesh," "Your Torah" and "which You taught us." The doubling implies two levels of covenant and of Torah, and the answer starts from a teaching in tractate Avodah Zarah (27a) on the verse "Himol yimol," "he shall surely be circumcised" (Genesis 17:13).

מי שהוא מהול ימול אחרים ואף על פי כן אשה כשרה למול דאשה כמאן דמהילא דמיא⁹⁵ ולכאורה לא שייך כלל מילה באשה ועיין במ"א ס"י [סוף סימן] קפ"ז

one who is circumcised shall circumcise others. And even so, a woman is fit to circumcise, for a woman is considered as one who is circumcised. Yet at first glance circumcision does not apply to a woman at all. And see the Magen Avraham, at the end of section 187.

Rabbi Yochanan reads the doubled verb as "the circumcised shall circumcise": only one who is circumcised may perform a circumcision. By this reading a woman may circumcise, because "a woman is considered as one who is circumcised," although circumcision seems not to apply to her at all. The text also refers to the Magen Avraham, the classic commentary on the Shulchan Aruch, at the end of section 187 of Orach Chaim, in the laws of Grace after Meals.

אך הענין דהנה מל' יחודא [יחודא תתאה] נקרא בשם אשה יראת⁹⁶ הוי' והנה כתיב כי שמש ומגן⁹⁷ הוי' אלקים שבחיי אלקים נעשה מגן ונרתק ומקבל לגבי בחי' הוי' בחי' משפיע בחי' דכר

But the explanation is this. Malchus, the lower unity (yichuda tata'ah), is called by the name "woman": "a woman who fears Havayah." Now, it is written, "For a sun and a shield are Havayah Elokim": the level of Elokim becomes a shield and a sheath, and a recipient, in relation to the level of Havayah, the level of the giver, the level of the masculine.

The answer: Malchus, the lower unity, is called "woman," as in "a woman who fears Havayah" (Proverbs 31:30). In "For a sun and a shield are Havayah Elokim" (Psalms 84:12), Havayah is the sun, the giver, the masculine; Elokim is the shield and sheath that covers the sun and receives its light, the feminine.

והנה נודע בפ"י הוי' הוא האלקים⁹⁸ שבחיי אלקים הגם שלגבי הוי' הוא בבחי' מקבל מ"מ חוזר ונעשה בחינת דכר להשפיע למטה מה שקיבל כו'

Now, it is known in the explanation of "Havayah is the Elokim" that the level of Elokim, although relative to Havayah it is at the level of a recipient, nevertheless in turn becomes the level of the masculine, to bestow below what it received, etc.

Yet "Havayah is the Elokim" (Deuteronomy 4:35) is known to mean that Elokim, though it receives from Havayah, in turn becomes a "masculine" giver, passing on below what it has received.

ועדי"ז יובן מ"ש בזהר בלק (דקפ"ז ע"א) גבי וכיון דשארי על דוכתיה על תרין כרובין הויה שמיה ע"ש
במק"מ [במקדש מלך] וזהו בחי המלוכה

In this way one can understand what is said in the Zohar, Balak (folio 187a), regarding "and once it rests in its place, upon the two cherubim, its name is Havayah"; see there, in the Mikdash Melech. And this is the level of kingship,

The Zohar (Balak 187a) says this of Malchus: when it is sent from Abba and Imma it is called an "angel," but once it rests in its place, upon the two cherubim, it is called by the Name. The Mikdash Melech, a commentary on the Zohar, explains the passage further; and this receiving and then giving is the very nature of kingship.

כי כן דרך המלך להיות מקבל וחוזר ומשפיע כו' וזהו אמת ואמונה כל זאת בחי נוקבא לגבי מעלה
וקיים עלינו לגבי בי"ע היא בחי דכר ומשפיע [ועמ"ש בביאור ע"פ

for such is the way of a king: to be a recipient, and in turn to bestow, etc. And this is "True and faithful is all this": the level of Nukva (the feminine) relative to above; and "it is established upon us": relative to Beriah, Yetzirah and Asiyah it is the level of the masculine and the giver. [And see what is written in the explanation of the verse

A king receives and then rules and gives. So in the evening prayer, "True and faithful is all this," with the feminine zos, describes Malchus as a receiver relative to the levels above it, and "it is established upon us," in the masculine, describes it as a giver relative to the worlds of Beriah, Yetzirah and Asiyah. A bracketed reference follows to the explanation of "For You are my lamp."

כי אתה נרי⁹⁹ בענין יחיד חי העולמים מלך וענין מלך יחיד כו' [וזהו ענין ב' הבריתות שבדכורא
ודנוקבא כי הנה כל השפעה היא על ידי בחינת ברית.

"For You are my lamp," on the matter of "Unique One, Life of the worlds, King," and the matter of "King, Unique One," etc.] And this is the meaning of the two covenants, that of the masculine and that of the feminine: for all bestowal is through the level of covenant.

That discourse discusses the liturgical phrases "Unique One, Life of the worlds, King" and "King, Unique One." Hence the two covenants, masculine and feminine: every flow from a giver to a receiver passes through a "covenant," a channel of bestowal.

בריתך היינו ברית שלמעלה באצילות להיות בחינת יח"ת [יחודא תתאה] ח"ת [חכמה תתאה] בחי' מלי ושחתמת בבשרנו היא ברית דנוקבא

"Your covenant" is the covenant above, in Atzilus, to bring about the level of the lower unity, the lower Chochmah, the level of Malchus; and "which You sealed in our flesh" is the covenant of the feminine,

"Your covenant" is the covenant above, in Atzilus, through which the lower unity, the lower Chochmah, Malchus, comes to be. "Which You sealed in our flesh" is the covenant of the feminine, the channel belonging to Malchus itself as a giver.

שלהיות נמשך הביטול גם למטה בבי"ע הוא ע"י ברית דנוקבא [וע' בפרדס ערך ברית ושייך ע"ז שחתמת כענין מ"ש במ"א בענין חותם בולט וחותם שוקע]

for the drawing down of the self-nullification (bittul) also below, into Beriah, Yetzirah and Asiyah, is through the covenant of the feminine. [And see the Pardes, the entry "Bris"; and the word "sealed" applies to this, as in what is written elsewhere on the matter of a raised seal and a sunken seal.]

Through this feminine covenant the self-nullification is carried further down, into Beriah, Yetzirah and Asiyah. In brackets the text refers to Rabbi Moshe Cordovero's Pardes Rimonim, entry "Bris," and notes that the word "sealed" fits, recalling what is explained elsewhere about a raised seal and a sunken seal, which mirror each other.

וכן תורתך היא בחי' תורה דאצי"י ושלמדתנו היא בחי' התורה דבי"ע ¹⁰⁰ שהוא ע"י בחי' מלי ¹⁰¹ כנ"ל

Likewise, "Your Torah" is the level of the Torah of Atzilus, and "which You taught us" is the level of the Torah of Beriah, Yetzirah and Asiyah, which is through the level of Malchus, as mentioned above.

Likewise, "Your Torah" is the Torah as it is in Atzilus, and "which You taught us" is the Torah as it reaches Beriah, Yetzirah and Asiyah, the Torah we study, which comes through Malchus.

והנה כל הנ"ל הוא בששת ימי המעשה כך היא המדה וסדר ההשתלשלות מלמעלה למטה שמלחם השמים

Now, all the above applies on the six workdays: such is the measure and the order of the chain of descent (hishtalshelus) from above to below, that from "bread from heaven,"

All this describes the six workdays. On those days the order runs from above to below, step by step, starting from "bread from heaven."

בחי' ח"ע [חכמה עילאה] ויח"ע [ויחודא עילאה] נמשך להיות חי' [חכמה תתאה] ויח"ת [ויחודא תתאה] לחם מן הארץ כנ"ל והיינו ע"י ברית ותורה מדות דאצילות יום ראשון חסד כו'.

the level of the higher Chochmah (Chochmah Ila'ah) and the higher unity, [the flow] is drawn down to become the lower Chochmah and the lower unity, "bread from the earth," as mentioned above; and this is through covenant and Torah, the middos of Atzilus: the first day, Chesed, etc.

On weekdays the flow descends from the higher Chochmah and the higher unity to the lower Chochmah and the lower unity, "bread from the earth," through covenant and Torah, the middos of Atzilus. Each day of the week corresponds to one attribute: the first day to Chesed, and so on.

משא"כ שבת בחי' עליות העולמות כמ"ש שבת וינפש¹⁰² עד"מ אדם השוכת ונה ממלאכתו וחזור לעצמותו כו'

Whereas Shabbos is the level of the ascent of the worlds, as it is written, "He rested and was refreshed": by way of analogy, a person who rests and ceases from his work, and returns to his own self, etc.

Shabbos is different: on Shabbos the worlds ascend. The verse "He rested and was refreshed" (Exodus 31:17) is compared to a person who stops working and returns to his own inner self.

הנה ב' הלחמים מתחברים כאחד וזהו ענין לחם משנה שבשבת וגם זהו ענין לחם הפנים דכתיב ביום השבת יערכנו¹⁰³ כו' ונקי' לחם הפנים¹⁰⁴ שכולו פנים ואין בו אחוריים כלל

[Then] the two breads are joined as one. And this is the meaning of the double bread (lechem mishneh) of Shabbos. And this is also the meaning of the showbread (lechem hapanim, "bread of the face"), of which it is written, "On the Shabbos day he shall arrange it," etc.; and it is called lechem hapanim because it is all face and has no back at all.

On Shabbos, then, the two breads, heaven's and earth's, are joined. This is the double bread (lechem mishneh) of the Shabbos meal, and also the showbread of the Temple, set out anew every Shabbos (Leviticus 24:8) and called lechem hapanim (Exodus 25:30) because it is "all face," with no "back."

ולכן צריך לחבר ב' הלחמים דשבת אחוריהם הביתה¹⁰⁵ זה לזה ופניהם לחוץ^{106, 107} להיות כולו פנים
[ועמ"ש כה"ג [כהאי גוונא] בד"ה ואהיה אצלו אמון^{108, 109} גבי בכתף ישאון¹¹⁰]

Therefore the two breads of Shabbos must be joined “with their backs inward,” toward each other, and their faces outward, so that it is all face. [And see what is written along these lines in the discourse beginning “And I was with Him as a nursling,” regarding “they shall carry on the shoulder.”]

So the two Shabbos loaves are held together with their backs touching and their faces outward, so that the whole is “face,” as the Arizal teaches (Pri Etz Chaim, Gate of the Sabbath, ch. 17). The phrase “their backs inward” echoes the oxen beneath the Temple’s “sea” (1 Kings 7:25), and the bracket refers to the discourse “And I was with Him as a nursling,” on “they shall carry on the shoulder” (Numbers 7:9).

והוא סוד ב' הלחמים הנ"ל לחם מן השמים ולחם מן הארץ שמתחברין כאחד כנ"ל שאף לפי קבלת

And this is the mystery of the two breads mentioned above, “bread from heaven” and “bread from the earth,” which are joined as one, as mentioned above. For even according to the teaching (kabbalah) of

These two loaves are the inner meaning of “bread from heaven” and “bread from the earth” joined as one.

האריז"ל [הארי"י זכרוננו לברכה] בענין י"ב חלות¹¹¹ [כנגד לחם הפנים] מ"מ העיקר הם ב' החלות שעליהם
מברך המוציא שמניח אותם זו בצד זו להיות פניהם לחוץ כו' וד"ל [ודי למבין]:¹¹²

the Arizal, of blessed memory, on the twelve loaves [corresponding to the showbread], nevertheless the main ones are the two loaves over which one says the blessing “Who brings forth” (HaMotzi), which one places side by side so that their faces are outward, etc. And this suffices for one who understands.

The Arizal taught that twelve loaves be set on the Shabbos table, corresponding to the twelve loaves of the showbread; yet the essential ones are the two over which HaMotzi is said, placed side by side with their faces outward. “This suffices for one who understands” signals that more lies here than is spelled out.

SECTION 9 • ¶12-13

Summary

12 קיצור (א) ענין שנאמר ונתתי לך ולזרעך¹¹³ כו' לאחוזת עולם זהו ענין ירושת ארץ העליונה ברוחניות

Summary. (1) The matter of what is said, “And I will give to you and to your seed,” etc., “as an everlasting possession”: this is the inheritance of the supernal land, in spirituality,

This is the maamar’s own summary (kitzur), which restates the argument and adds sources. Its first point: G-d’s promise to Avraham, “And I will give to you and to your seed ... as an everlasting possession” (Genesis 17:8), refers to the inheritance of the supernal land, in spirituality.

שהיא באמת לאחזת עולם ועיין בבחייה פ' תשא על פסוק וכל הארץ כו' ונחלו לעולם¹¹⁴ דפי' עולם שהוא מכוון כנגדה דהיינו העולם הבא.

which truly is “an everlasting possession.” And see Rabbeinu Bachya, Parshas Tisa, on the verse “And all the land,” etc., “and they shall inherit it forever (le’olam)”: that olam means the world that corresponds to it, that is, the World to Come.

That spiritual land is truly “an everlasting possession.” Rabbeinu Bachya, on “and they shall inherit it forever” (Exodus 32:13), reads le’olam, “forever,” as “to the world (olam) that corresponds to the land,” that is, the World to Come.

ועיין מ"ש בענין כעיר שחברה לה יחדו¹¹⁵ בד"ה אלה פקודי¹¹⁶ והוא בזכות המילה ועיין ברבות לך לך פרשה מ"ו ועיין בזח"א [בזהר חלק א] ר"פ נח ע"פ לעולם יירשו ארץ^{117, 118, 119} ובפ' ויחי (דף רט"ז א')

And see what is written on “like a city that is joined together” in the discourse beginning “These are the accounts.” And this is in the merit of circumcision: see the Midrash Rabbah, Lech Lecha, parashah 46; and see the Zohar, Part I, at the beginning of Parshas Noach, on the verse “they shall inherit the land forever,” and in Parshas Vayechi (folio 216a),

A further reference: the discourse “These are the accounts” (Likkutei Torah, Pekudei) on “like a city that is joined together” (Psalms 122:3). The land is given in the merit of circumcision, as the Midrash (Bereishis Rabbah 46) and the Zohar show: at the start of Noach and in Vayechi, the Zohar reads “Your people are all righteous, they shall inherit the land forever” (Isaiah 60:21) as said of those who are circumcised and guard the covenant.

ובפ' בראשית (דף נ' סע"א [סוף עמוד א]) ע"פ עד תאות גבעות עולם^{120, 121, 122} ורי"פ וארא (כ"ב א') וזהו אם לא בריתי יומם כו'¹²³

and in Parshas Bereishis (folio 50, end of side a), on the verse “to the utmost bound of the everlasting hills,” and at the beginning of Parshas Va’eira (22a). And this is [the meaning of] “If not for My covenant by day,” etc.,

The Zohar also expounds “to the utmost bound (ta’avas) of the everlasting hills” (Genesis 49:26), in Bereishis and at the start of Va’eira, reading ta’avas as “desire.” And “If not for My covenant by day and night, I would not have set the ordinances of heaven and earth” (Jeremiah 33:25) ties the covenant to the whole order of creation.

שעל ידי זה נמשך מבחינת יומם בבחינת לילה וה"ע [וזהו ענין] חקות שמים וארץ ועמ"ש מענין פ"י יומם בד"ה אדני שפתי תפתח.

for through this there is drawn from the level of "day" into the level of "night"; and this is the matter of "the ordinances of heaven and earth." And see what is written on the meaning of "by day" in the discourse beginning "My L-rd, open my lips."

Through the covenant, light is drawn from the level of "day" into the level of "night," and this is what the verse calls "the ordinances of heaven and earth." The meaning of "by day" is explained further in the discourse "My L-rd, open my lips."

גם כי העטרה הוא בחינת יו"ד וביו"ד נברא¹²⁴ העולם הבא. והענין כי כנען מלשון הכנעה ומלשון סוחר. קונה הכל.

Also, because the crown (atarah) is the level of yud, and with the yud the World to Come was created. And the explanation: "Canaan" is from the language of submission and from the language of "merchant." "[Who] acquires all."

Another link between circumcision and the land: the crown (atarah) uncovered in circumcision corresponds to the letter yud, and the World to Come was created with the yud (Menachos 29b), so circumcision is tied to the World to Come, the olam of the "everlasting" possession. The summary then recalls the two meanings of Canaan, submission and trade, and G-d as the one who "acquires all."

והיינו שאתעדל"ע [שאתערותא דלעילא] המעורר אתעדל"ת [אתערותא דלתתא] להיות אליך ה' נפשי אשא¹²⁵ זהו המשיכה. ועיין ברבות וישב ר"פ פ"ו.

That is: the arousal from above (isarusa dile'eila) that awakens the arousal from below (isarusa dilesata), so that there be "To You, Havayah, I lift up my soul": this is the drawing. And see the Midrash Rabbah, Vayeshev, at the beginning of parashah 86.

The summary describes the "drawing" of this acquisition as the arousal from above that awakens the arousal from below, so that a person says, "To You, Havayah, I lift up my soul." The Midrash (Bereishis Rabbah 86:1) reads "I drew them with cords of a man ... with bands of love" (Hosea 11:4) as G-d drawing Israel, citing "Draw me, we will run after you" and "I have loved you, says Havayah."

ובזח"ג [ובזהר חלק ג] **פנחס** (דף רמ"ט סע"ב [סוף עמוד ב]) **ע"פ משכו וקחו.**^{126, 127} **ועי"ז אחר אתעדל"ת** [אתערותא דלתתא] **נמשך ומתגלה אה"ר** [אהבה רבה] **כמ"ש בדי"ה ועשית בגדי קדש.** זהו ענין נתינת הכסף.

And in the Zohar, Part III, Pinchas (folio 249, end of side b), on the verse "Draw out and take." And through this, after the arousal from below, great love (ahavah rabbah) is drawn down and revealed, as is explained in the discourse beginning "And you shall make holy garments." This is the giving of the money.

The Zohar (Pinchas 249b) reads "Draw out and take" (Exodus 12:21) as drawing from one place to another. After the arousal from below, great love is drawn down and revealed, as explained in the discourse "And you shall make holy garments"; this is the "payment of the money."

והמשכה זו על ידי המילה שבה ועל ידה מתגלים ה' חסדים שמבחינת אהבה רבה מבחי' סוכ"ע בכנס"י [בכנסת ישראל] **ועי"ז נקי ארץ חפץ וארץ החיים**¹²⁸ **וארץ טובה: (ב) וזהו ענין ברית ותורה בכרכת הארץ.**

And this drawing down is through circumcision, in which and through which the five Chasadim are revealed, which are from the level of great love, from the level of the light that encompasses all worlds (sovev kol almin), in the Congregation of Israel; and through this it is called "a land of desire," "the land of life" and "a good land." (2) And this is the matter of covenant and Torah in the blessing of the land.

This drawing down comes through circumcision, which reveals the five Chasadim (kindnesses), rooted in the great love that comes from the light that encompasses all worlds, within the Congregation of Israel. That is why the land is called "a land of desire" (Malachi 3:12), "the land of life" (Psalms 142:6) and "a good land." The second part of the summary then begins: covenant and Torah in the blessing of the land.

כי הנה חכמה עילאה ביטול בעצם וחכמה תתאה ביטול היש. ברכה והודאה וזהו גם כן ההפרש בין ב' הלחמים

For the higher Chochmah is essential self-nullification (bittul b'etzem), and the lower Chochmah is the nullification of the yesh (separate existence). Blessing and acknowledgment. And this is also the difference between the two breads:

The higher Chochmah is essential self-nullification; the lower Chochmah is the nullification of the yesh. They correspond to blessing and acknowledgment, and to the two breads.

כי לחם מן השמים מזון להיות חכמה עילאה אשר לא ידעון אבותיך¹²⁹ וזהו ברכת הזן בלשון נסתר לא אתיידע מי. בחינת לא נודעתי להם.^{130, 131}

for “bread from heaven” is food for the higher Chochmah to come to be, “which your fathers did not know”; and this is the blessing “Who sustains,” in the hidden [third-person] form, “it is not known who.” The level of “I did not make Myself known to them.”

“Bread from heaven” is food through which the higher Chochmah comes to be, “which your fathers did not know” (Deuteronomy 8:16). So the blessing “Who sustains” speaks in the hidden third person, “it is not known who,” the level of “I did not make Myself known to them” (Exodus 6:3).

13 וברכה שניה לחם מן הארץ ביטול היש. ולכן ברכת הארץ מתחלת כנודה לך הודאה ומסיימת בברוך.

And the second blessing: “bread from the earth,” the nullification of the yesh. Therefore the blessing of the land begins with “We acknowledge You,” acknowledgment, and concludes with “Blessed.”

The second blessing corresponds to “bread from the earth,” the nullification of the yesh. So the blessing of the land begins with acknowledgment, “We acknowledge You,” and ends with “Blessed.”

והמשכה זו מחכמה עילאה בח"ת [בחכמה תתאה] בחי' ארץ זהו ע"י ברית ותורה וכנ"ל בענין שניתנה הארץ לאברהם בזכות המילה שע"י נמשך המשכה עליונה.

And this drawing down from the higher Chochmah into the lower Chochmah, the level of “land,” is through covenant and Torah; as mentioned above regarding the land being given to Avraham in the merit of circumcision, through which a supernal flow is drawn down.

The flow from the higher Chochmah into the lower Chochmah, called “land,” passes through covenant and Torah. This is why, as explained above, the land was given to Avraham in the merit of circumcision, through which a supernal flow is drawn down.

ומשה שהמן ירד בזכותו נולד מהול¹³² ע"ד ומל ה' את לבבך¹³³ עמ"ש בד"ה ראה אנכי נותן: (ג) והנה כתיב זאת בריתי אשר תשמרו.¹³⁴

And Moshe, in whose merit the manna came down, was born circumcised, in the manner of “And Havayah will circumcise your heart”; see what is written in the discourse beginning “See, I set [before you].” (3) Now, it is written, “This (zos) is My covenant which you shall keep.”

Moshe, in whose merit the manna fell, was born circumcised (Sotah 12a), like the promise “And Havayah will circumcise your heart” (Deuteronomy 30:6), a circumcision done by G-d Himself; the discourse “See, I set before you” discusses this. The third part of the summary then begins with “This (zos) is My covenant which you shall keep” (Genesis 17:10).

זאת בחי' נוקבא בחינת מלכות הגם שלגבי יחוי"ע [יחודא עילאה] ח"ע [חכמה עילאה] הוא בחינת מקבל כנ"ל חוזר ונעשה בחינת דכר ומשפיע לגבי ביי"ע להשפיע הביטול למטה

Zos ("this") is the level of Nukva (the feminine), the level of Malchus: although relative to the higher unity (yichuda ila'ah), the higher Chochmah, it is the level of a recipient, as mentioned above, it in turn becomes the level of the masculine and the giver relative to Beriah, Yetzirah and Asiyah, to bestow the self-nullification (bittul) below.

Zos, a feminine word, stands for Malchus, the feminine. Malchus receives from the higher unity and the higher Chochmah, but in turn becomes a masculine giver toward Beriah, Yetzirah and Asiyah, passing the self-nullification down to them.

וזהו ואמונה כל זאת לשון נקבה וקיים עלינו לשון דכר (ועיין בזח"א [בזהר חלק א] לך צ"ג סע"ב [סוף עמוד ב] ע"פ בזאת אני בוטח).^{135, 136}

And this is "and faithful is all this (zos)," in the feminine, and "it is established upon us," in the masculine. (And see the Zohar, Part I, Lech Lecha, folio 93, end of side b, on the verse "In this (zos) I trust.")

This is why the evening prayer says "and faithful is all this (zos)" in the feminine and "it is established upon us" in the masculine. The Zohar (Lech Lecha 93b) reads the zos of "In this (zos) I trust" (Psalms 27:3) as the sign of the covenant, as in "This is the sign of the covenant."

וזהו ענין כופל הלשון בריתך שחתמת בבשרנו (ועמ"ש מענין בשר סד"ה והיה מדי חדש בחדשו¹³⁷ גבי יבוא כל בשר להשתחוות¹³⁸ ובד"ה צו את בני ישראל את קרבני לחמי)¹³⁹

And this is the matter of the doubled wording, "Your covenant which You sealed in our flesh" (and see what is written on the meaning of "flesh" at the end of the discourse beginning "And it shall be, from one New Moon to the next," regarding "all flesh shall come to bow down," and in the discourse beginning "Command the children of Israel, My offering, My bread"),

Hence the doubled wording, "Your covenant" and "which You sealed in our flesh." For the meaning of "flesh," the text points to the discourse on "And it shall be, from one New Moon to the next ... all flesh shall come to bow down" (Isaiah 66:23) and to the discourse on "Command the children of Israel ... My offering, My bread" (Numbers 28:2).

וכן תורתך שלמדדנו (ועיין מ"ש ע"פ וכל בניך למודי¹⁴⁰ הוי"ו) והנה לחם משנה שבשבת היינו גם כן כענין ב' בחינות לחם הנ"ל

and likewise "Your Torah which You taught us" (and see what is written on the verse "And all your children shall be taught of Havayah"). Now, the double bread of Shabbos is also like the two levels of bread mentioned above,

Likewise "Your Torah" and "which You taught us," with a reference to the verse "And all your children shall be taught of Havayah" (Isaiah 54:13). The double bread of Shabbos parallels the two breads described above.

כי לחם משנה זהו ענין שכינתא עילאה ושכינתא תתאה (עיין במא"א [במאורי אור] אות למ"ד סכ"א) וה"ע [וזהו ענין] יח"ע [יחודא עילאה] ויח"ת [ויחודא תתאה] כמ"ש בד"ה שה"ש [שיר השירים] ובשבת מתחברים יחד:¹⁴¹

for the double bread is the matter of the higher Shechinah and the lower Shechinah (see Me'orei Or, the letter lamed, section 21), and this is the matter of the higher unity and the lower unity (yichuda tata'ah), as is explained in the discourse beginning "The Song of Songs"; and on Shabbos they are joined together.

The double bread stands for the higher and the lower Shechinah (see Me'orei Or, under the letter lamed), which are the higher and the lower unity, as explained in the discourse "The Song of Songs." On Shabbos the two are joined together.

IN ONE'S AVODAH

A person can give his soul back to G-d now, before its time, by reflecting each morning that the soul G-d gave him is pure and will return to Him: "To You, Havayah, I lift up my soul." This arousal from below draws down from above a boundless great love. The spiritual "land of Canaan" of submission, self-nullification and self-sacrifice is within reach of every Jewish soul as Avraham's everlasting inheritance.

QUESTIONS FOR DISCUSSION

1. In what sense was G-d's promise of the land to Avraham fulfilled even while Israel are in exile? What is the "spiritual land of Canaan"?
2. How do the two steps of a trader's acquisition, drawing the item into his domain and paying money, correspond to the soul's self-offering and to the great love that comes from above?
3. What is the difference between essential self-nullification and the nullification of the yesh, and how do blessing and acknowledgment, and "truth" and "faith," express them?
4. Why was Moshe "heavy of mouth and heavy of tongue," and how did the revelation of Anochi at Sinai give his level a "mouth"?
5. How can Malchus be both "feminine" and "masculine," and how does this explain the doubled phrases "Your covenant which You sealed in our flesh" and "Your Torah which You taught us"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ולהבין שרש טעם קישור

According to the note, the Mittlerer Rebbe's transcript (hanachah) of this same discourse is printed in the Siddur's section on Grace after Meals, where it opens with the words "And I will establish My covenant."

KEHOT'S NOTE

הנחת כ"ק אדה"א בסידור שער בהמ"ז (ומתחיל שם: והקיימותי את בריתי). ביאור והגהות באוה"ת עקב ע' תקלג והוספה בכרך ו ע' בשיב. עוד הגהות שם ע' בשיא. וראה דרך מצותיך לו, ב.

2 שארז"ל כל שלא אמר

The Talmud rules: "Whoever did not say covenant and Torah in the blessing of the land, and the kingship of the house of David in 'Who builds Jerusalem,' has not fulfilled his obligation." The maamar sets out to find the inner reason for this ruling.

ברכות מ"ט א:ד"ד: Berakhot 49a:4

מסייע לקה לרבי אילעא, דאמר רבי אילעא אמר רבי יעקב בר אבא משום רבינו: כל שלא אמר ברית ותורה בברכת הארץ ומלכות בית דוד ב"בונה ירושלים" — לא יצא ידי חובתו.

This supports the teaching of R. El'ai who stated that R. Abba b. Aha said in the name of our master : Whoever omits the reference to the Covenant and the Torah in the benediction of "the land" and to the kingdom of the house of David in the benediction "Who...rebuildest Jerusalem" has not complied with the requirements of the law.

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

KEHOT'S NOTE

ברכות מט, א.

3 קושי יותר גדולה

According to the note, a passage of this maamar, from the "even greater difficulty" onward, is brought in the Rebbe Maharash's maamarim of 5632.

KEHOT'S NOTE

קטע מכאן בסה"מ תרל"ב ע' ע.

4 וברכת על הארץ

"And you shall eat and be satisfied, and bless Havayah your G-d for the good land which He gave you": the Torah source of the Grace after Meals. Because it speaks of "the land," one might limit the obligation to the time when Israel live there.

דברים ח':י"ח: Deuteronomy 8:10

ואכלת ושבעת וברכת את־ה' אלקיך על־הארץ הטבה אשר נתן־לך:

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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5 ונתתי לך ולזרעך אחריו . . ואתה את בריתי תשמור

G-d's promise to Avraham of the land of Canaan "as an everlasting possession," made in the passage of the covenant of circumcision. The maamar will ask how this promise stands while Israel are in exile.

בראשית י"ז:ח"ז: Genesis 17:8

וְנָתַתִּי לָךְ וּלְזֶרְעֲךָ אַחֲרַיִךְ אֶת אֶרֶץ מִצְרָיִם כְּנֻעַן לְאַחֲזָתָהּ עוֹלָם וְהָיִיתִי לָהֶם לֵאלֹהִים:

And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be their G-d.'

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KEHOT'S NOTE

בראשית יז, ח-ט.

6 ואתה את בריתי תשמור אתה וזרעך אחריו לדורותם

The verse right after the promise of the land, introducing the command of circumcision. Their placement side by side shows that the land was given in the merit of circumcision.

בראשית י"ז:ט"ו: Genesis 17:9

וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהָם וְאַתָּה אֶת־בְּרִיתִי תִשְׁמֹר אֶתָּה וְזֶרְעֲךָ אַחֲרַיִךְ לְדֹרֹתָם:

And G-d said unto Abraham: 'And as for thee, thou shalt keep My covenant, thou, and thy seed after thee throughout their generations.

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PARAGRAPH 2

7 ומלשון תגר וסוחר

The note sends the reader to a note in Or HaTorah on Eikev, on this maamar, and to Or HaTorah on Va'eschanan, for the reading of "Canaan" as "trader" and "merchant."

KEHOT'S NOTE

ראה באוה"ת עקב ע' תקלג הערה. וראה גם אוה"ת פ' ואתחנן ע' קכט.

8 כנען בידו מאזני מרמה

"A trader (kena'an), in his hand are scales of deceit; he loves to oppress." A second proof that kena'an means a merchant.

הושע י"ב:ח"ז: Hosea 12:8

כְּנַעַן בְּיָדוֹ מֵאֲזִנֵּי מְרִמָּה לְעֶשֶׂק אֲהָב:

As for the trafficker, the balances of deceit are in his hand. He loveth to oppress.

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9 כתיב קונה הכל

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

KEHOT'S NOTE

נוסח תפלת שמו"ע.

- 10** **בד"ה מי יתנך כאח לי**
- That discourse reads "I would find you outside" as speaking of people occupied in business, who cannot study Torah all the time; even "outside," G-d finds them.

KEHOT'S NOTE

תו"א פ' תרומה פ, ב.

- 11** "O that you were as a brother to me, who nursed at my mother's breasts; I would find you outside, I would kiss you." It opens the discourse in Torah Ohr to which the Alter Rebbe refers for more on "who acquires all."

Song of Songs 8:1א' ח' שיר השירים

מי יתנך כאח לי יונק שדי אמי אמצאך בחוץ אשקך גם לא יבזו לי:

Oh that thou wert as my brother, That sucked the breasts of my mother! When I should find thee without, I would kiss thee; Yea, and none would despise me.

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- 12** **בפע"ח שער העמידה פי"ד**
- The note points to Or HaTorah on Shavuot as a related discussion of this passage of Pri Etz Chaim on "who acquires all."

KEHOT'S NOTE

ראה אוה"ת שבועות ע' קפא.

- 13** **כי ע"י קונה שהוא מזל עילא**
- On the words "who acquires all" in the Amidah, the Arizal writes that through "acquires," which is the higher mazal, the Yesod of Z'ei Anpin, called "all," is formed. The Alter Rebbe cites it for the inner meaning of G-d as one "who acquires."

פרי עץ חיים, שער 14:2א' פרי עץ חיים, העמידה י"ד:ב'

גם תכוין עם הנ"ל, כי ע"י קונה שהוא מזל עילא, נעשה יסוד דו"א הנקרא הכל, כנזכר בכמה מקומות, איך נה"י דו"א הם תמיד ע"י תוספת הם באים, לכן אחיות החיצונים בהם. וז"ס תחום שבת, ולפי שהם באים מחדש, לכן צריך לאור עליון דא"א לזיווג שלו כנ"ל, להאציל נה"י דו"א מחדש, ולכן ב' פעמים נרמז כאן א"א, אי הוא באל עליון, שהוא אריך אנפין, שהוא הכתר הנקרא אל עליון, שהוא הגומל חסדים, שהם נה"י דועיר אנפין, המוציא אותם בסוד תוספת מחדש, מלשון ויגמל שקדים. וגם הוא קונה בסוד מזל כנ"ל, ומוציא ...

Pri Etz Chaim (Public Domain)

- 14** **ואין ערוך**
- "Many things You have done, Havayah my G-d ... there is no comparison to You." The Alter Rebbe uses the phrase for the infinite distance between G-d's essence and every level of light.

Psalms 40:6 מ' תהילים

רבות עשית אתה ה' אלקי נפלאותיך ומחשבותיך אלינו אין ערך אליך אגידה ואדברך עצמו מספר:

Many things hast Thou done, O L-RD my G-d, even Thy wonderful works, and Thy thoughts toward us; there is none

...ולהבין שרש טעם קישור וחיבור ושייכות ברית ותורה

to be compared unto Thee! If I would declare and speak of them, they are more than can be told.

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KEHOT'S NOTE

תהלים מ, ו.

- 15** **ומלין דהדיטא**
- The Zohar says that it is not a king's honor to speak a commoner's words, let alone to write them. Here the image describes how even the first tzimtzum is a lowering for G-d.

Zohar III, 149b זח"ג קמט, ב

KEHOT'S NOTE

זח"ג קמט, ב.

- 16** **צופה ומביט עד סוף כל הדורות**
- Rabbi Yochanan teaches that on Rosh Hashanah all creatures "are surveyed in a single glance." The Alter Rebbe uses it to show that all of history is before G-d at once.

Rosh Hashanah 18א ראש השנה י"ח

KEHOT'S NOTE

תפלת זכרונות מוסף דר"ה. וראה ר"ה יח, א.

- 17** **בוהר במחשבה אחת ברא את העולם**
- The Zohar says that when it arose in G-d's thought to create His world, all the worlds arose in one thought, and with this thought, which is Chochmah, they were all created. Here it shows that, from G-d's side, creation needs no long sequence of steps.

Zohar II, 20א זח"ב כ, א

KEHOT'S NOTE

זח"ב כ, א להדיא כן. ח"ב (רעו, סע"ב) במחשבה כו ברא עלמא כו. ועליק נצבים (מז, ג) ובמדרש איתא, יעו"ש. ועליק שה"ש (ז, ד). ובפ' אחרי (כו, סע"ב). ובפ' נשא (כ, ד) כמ"ש בוהר ובמדרש, יעו"ש. ושם (כח, ב). ועליק תצא (לה, א). ושם בשח"ש (ט, ב). וני[סמן] ע"ש [כ].

- 18** **והלא במאמר א'**
- Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

אבות רפ"ה.

- 19** **והלא במאמר**
- "With ten utterances the world was created. What does this teach? Could it not have been created with one utterance?" The Mishnah's question supports the point that one act of G-d would suffice.

Pirkei Avot 5:1א' משנה אבות ה'

בעשרה מאמרות נברא העולם. ומה תלמוד לומר, והלא במאמר אחד יכול להבראות, אלא להפרע מן הרשעים שמאבדו את העולם שנברא בעשרה מאמרות, ולתן שכר טוב לצדיקים שמקמין את העולם שנברא בעשרה מאמרות:

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.

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

- 20 Isaiah's prophecy about Tyre, "whose merchants are princes, whose traders (kin'aneha) are the honored of the earth." It shows that kena'an means a trader.

ישעיהו כ"ג:8

מי יעץ זאת על־צַר הַמַּעֲטִירָה אֲשֶׁר סַחְרֶיהָ שָׂרִים כְּנַעֲנִיָּה נִכְבְּדֵי־אָרֶץ:

Who hath devised this against Tyre, the crowning city, Whose merchants are princes, Whose traffickers are the honourable of the earth?

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PARAGRAPH 3

- 21 כי הפץ חסד

"Who is a G-d like You ... for He desires kindness." The Alter Rebbe uses it for the first stage of creation, which arose from G-d's will alone.

מִיכָה ז':18

מִי־אֵל כְּמוֹךָ נִשְׂא עֹון וְעֵבֶר עַל־פֶּשַׁע לְשֹׂאֲרֵית נִחַלְתּוֹ לֹא־הִחְזִיק לְעַד אֲפֹ כִי־חִפֵּץ 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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KEHOT'S NOTE

מִיכָה ז', יח.

- 22 ואח"כ תלוי במעשה התחתונים

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ראה ע"ה בשי' הכללים פ"ב. ש"י רפ"א. שט"ל ד, ב.

- 23 אם ישים אליו לבו

"If he sets his heart to him, his spirit and his soul he will gather to himself." Read here, as in the Zohar, of a person who turns his heart to G-d and so gathers his soul up to Him.

איוב ל"ד:14

אם־יִשֶׂים אֱלֹוֹ לְבוֹ רֹחוֹ וְנִשְׁמָתוֹ אֵלָיו יֵאָסֶף:

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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KEHOT'S NOTE

איוב לד, יד.

- 24 אליך ה' נפשי אשא

"To You, Havayah, I lift up my soul." The Alter Rebbe uses it for the soul's self-offering, the arousal from below, and

...ולהבין שרש טעם קישור וחיבור ושייכות ברית ותורה

later for the lesser love of "with all your soul."

Psalms 25:1 תהילים כ"ה:א

לְדוֹד אֵלֶיךָ ה' נַפְשִׁי אָשָׂא:

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

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KEHOT'S NOTE

תהלים כה, א.

- 25 נשמה שנתת בי טהורה היא ואתה עתיד ליטלה ממני

The blessing said on waking: "My G-d, the soul You placed in me is pure ... and You will take it from me in the future." Reflecting on it moves a person to hand the soul back to G-d now.

Berachot 60b:4 ד"ב:4

כִּי מִתְעַר אֹמֵר: "אֵלֶיךָ, נִשְׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה. אַתָּה יִצְרָתָהּ בִּי, אַתָּה נִפְחָתָהּ בִּי, וְאַתָּה מְשַׁמְרָהּ בְּקִרְבִּי, וְאַתָּה עֹתִיד לִיטְלָהּ מִמֶּנִּי וּלְהַחְזִירָהּ בִּי לְעֹתִיד לָבָא. כָּל זְמַן שֶׁהַנִּשְׁמָה בְּקִרְבִּי מוֹדָה אֲנִי לִפְנֵיךָ ה' אֵלֹהֵי וְאַלֹהֵי אֲבוֹתִי, רַבּוֹן כָּל הָעוֹלָמִים, אֲדוֹן כָּל הַנִּשְׁמוֹת. בָּרוּךְ אַתָּה ה', הַמַּחְזִיר נִשְׁמוֹת לִפְגָּרִים מֵתִים."

When he awakens he says : "O my G-d, the soul which Thou hast given me is pure. Thou didst create it within me, Thou didst breathe it into me, Thou preservest it within me, and Thou wilt take it from me, but wilt restore it unto me hereafter. So long as the soul is within me, I will give thanks unto Thee, O L-rd my G-d and G-d of my fathers, Sovereign of all worlds, L-rd of all souls. Blessed art Thou, O L-rd, Who restorest souls unto dead ...

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- 26 ולכן גם מעתה יחזירנה אליו ית' גם קודם זמנה

The end of Tanya chapter 41, which the text cites, reads the morning blessing this way: since You breathed the soul into me and will take it from me, I hand it over to You now, as it is written, "To You, Havayah, I lift up my soul." It does this by binding its thought and speech to the words of Torah and prayer.

תניא, חלק ראשון; ליקוטי אמרים 41:24 Tanya, Likkutei Amarim מ"א:כ"ד

וְזֶהוּ שֶׁתִּקְנֶה בְּתַחֲלָת בְּרִכּוֹת הַשַּׁחַר קוֹדֵם הַתְּפִלָּה: "אֵלֶיךָ, נִשְׁמָה וְכוּי וְאַתָּה נִפְחָתָהּ כִּי וְאַתָּה עֹתִיד לִיטְלָהּ מִמֶּנִּי כִּי", כְּלוּמַר, מֵאַחַר שֶׁ"אַתָּה נִפְחָתָהּ בִּי וְאַתָּה עֹתִיד לִיטְלָהּ מִמֶּנִּי", לָכֵן, מַעֲתָה אֲנִי מוֹסְרָהּ וּמַחְזִירָהּ לָךְ לִיְיָיִךָ בְּאַחֲדוּתְךָ, וְכִמּוֹ שֶׁכָּתוּב: "אֵלֶיךָ, ה', נַפְשִׁי אָשָׂא", וְהִינֵנוּ, עַל יְדֵי הַתְּקַשְׁרוֹת מִחֻשְׁבְּתִי בְּמַחֲשַׁבְתְּךָ וְדִיבּוּרִי בְּדִיבּוּרְךָ - בְּאוֹתִיּוֹת הַתּוֹרָה וְהַתְּפִלָּה, וּבִפְרָט בְּאַמְרֵיךָ לְה' לְנִכְחַ, כְּמוֹ "בָּרוּךְ אַתָּה", וְכֵהָא גִּוּנָא.

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27

צורורה בצרור החיים

Avigail's blessing to David, that his soul be "bound up in the bond of life with Havayah your G-d." Here it describes the soul's goal in rising to its source.

I Samuel 25:29 שמואל א כ"ה:כ"ט

וְיָקָם אָדָם לְרִדְפָּךְ וּלְבַקֵּשׁ אֶת־נַפְשְׁךָ וְהִיתָה נֶפֶשׁ אֲדֹנִי צְרוּרָה בְּצִרּוֹר הַחַיִּים אֵת ה' אֱלֹהֶיךָ וְאֵת נֶפֶשׁ אֲיִכֶיךָ יִקְלַעְנָה בְּתוֹךְ כַּף הַקֶּלֶעַ:

And though man be risen up to pursue thee, and to seek thy soul, yet the soul of my lord shall be bound in the bundle of life with the L-RD thy G-d; and the souls of thine enemies, them shall he sling out, as from the hollow of a sling.

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KEHOT'S NOTE

ש"א כה, כט.

28

בד"ה להבין פי ענין י"ג מדות

That discourse describes the soul's "going" to G-d, which comes from contemplating that the whole world, even the days of Mashiach and the Resurrection, is bound by time, and time itself is created.

KEHOT'S NOTE

ראה לקמן ר"ה סא, א.

29

טורי דפרודא

The Zohar calls the levels below the point where "from there it parted" (Genesis 2:10) "the mountains of separation." The Alter Rebbe uses the phrase for the realm of separateness from which the soul is lifted.

Zohar I, 158a זח"א קנח, א

KEHOT'S NOTE

זח"א קנח, א.

30

המגביהי לשבת

"Who is like Havayah our G-d, who is raised high to dwell." It opens a discourse the Alter Rebbe refers to; its word for raising high shares its root with hagbahah, the "lifting" of acquisition.

Psalms 113:5 תהילים קי"ג:ה

מִי כֵה־יֵאֱלֹהִינוּ הַמְּגַבִּיהִי לְשַׁבָּת:

Who is like unto the L-RD our G-d, That is enthroned on high,

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31

משכני אחריו נרוצה

"Draw me, we will run after you." Its "draw me" is meshichah, the "drawing" by which an object is acquired, here G-d drawing the soul to Himself.

Song of Songs 1:4 שיר השירים א:ד

מִשְׁכְּנִי אַחֲרֶיךָ נְרוּצָה הֵבִיאֲנִי הַמֶּלֶךְ חֲדָרָיו נִגְלֶה וְנִשְׁמָחָה בְּךָ נִזְכִּירָה דְּדִיד מִיַּי מִיִּשְׁרָיִם אֶהְבֹּד:

Draw me, we will run after thee; The king hath brought me into his chambers; We will be glad and rejoice in thee, We will find thy love more fragrant than wine! Sincerely do they love thee.

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32

רוח אייתי רוח וממשיך רוח

The Zohar teaches that everything depends on desire: "spirit draws spirit and brings spirit," citing "If he sets his heart to him." Here it means that the soul's arousal draws down the arousal from above.

Zohar II, 162b זח"ב קסב, ב

KEHOT'S NOTE

ראה זח"ב קסב, ב.

33

אהבתי אתכם אמר ה'

"I have loved you, says Havayah." The Alter Rebbe cites it for the great love that comes from above.

Malachi 1:2 מלאכי א:ב

אֶהְבֵּתִי אֶתְכֶם אָמַר ה' וְאִמְרַתְּם בְּמָה אֶהְבֵּתֵנוּ הַלֹּא־אֵךְ עָשׂוֹ לַיַּעֲקֹב נְאֻם־ה' וְאֶהְבֵּ אֶת־יַעֲקֹב:

I have loved you, saith the L-RD. Yet ye say: 'Wherein hast Thou loved us?' Was not Esau Jacob's brother? Saith the L-RD; Yet I loved Jacob;

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KEHOT'S NOTE

מלאכי א, ב.

34

ואהבת את ה'

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." "With all your soul" is the lesser love and "with all your might" (me'odecha) the boundless great love.

Deuteronomy 6:5 דברים ו:ה

וְאֶהְבֵּת אֵת ה' אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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KEHOT'S NOTE

דברים ו, ה.

35

נכסף נכספתה לבית אביו

Lavan to Yaakov: "You yearned greatly for your father's house." The word nichsof, "yearned," shows that kesef, silver, means longing.

Genesis 31:30 בראשית ל"א:ל"ג

וְעַתָּה הֲלֹךְ הִלַּכְתָּ בְּיַנְכֹּסֶף נִכְסְפָתָה לְבֵית אָבִיךָ לָמָּה גִּנַּבְתָּ אֶת־אֱלֹהֵי:

And now that thou art surely gone, because thou sore longed after thy father's house, wherefore hast thou stolen my gods?"

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KEHOT'S NOTE

בראשית לא, ל.

36

גביע הכסף

Yosef orders "my goblet, the silver goblet" placed in Binyamin's sack. The Alter Rebbe links this silver goblet to

the great love called kesef, and Yosef to the supernal tzadik, Yesod.

בראשית מ"ד:כ"ג

וְאֶת־גִּבְעֵי גִבְעֵי הַכֶּסֶף תִּשִּׂים בְּפִי אֲמַתְחַת הַקֶּטָן וְאֵת כֶּסֶף שְׂכָרוֹ וַיַּעַשׂ כַּדְּבַר יוֹסֵף אֲשֶׁר דִּבֶּר:

And put my goblet, the silver goblet, in the sack's mouth of the youngest, and his corn money.' And he did according to the word that Joseph had spoken.

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37 ארבע מאות שקל כסף

Avraham weighs out to Efron "four hundred shekels of silver, passing to the merchant," for the Cave of Machpelah. The Alter Rebbe reads the silver as longing and "passing to the merchant" as its lofty source.

בראשית כ"ג:ט"ז

וַיִּשְׁמַע אַבְרָהָם אֶל־עֶפְרוֹן וַיִּשְׁקַל אַבְרָהָם לְעֶפְרוֹן אֶת־הַכֶּסֶף אֲשֶׁר דִּבֶּר בְּאֲזְנֵי בְנֵי־חֵת אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף עֹבֵר לַסֹּחֵר:

And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the hearing of the children of Heth, four hundred shekels of silver, current money with the merchant.

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KEHOT'S NOTE

בראשית כג, טז.

38 שהם תי' עלמין דכסופין

Kehot's note points to Zohar I, 123a for these words.

Zohar I, 123a, א"ק, קב, זח"א

KEHOT'S NOTE

זח"א קב, א.

39 זה יתנו כל העובר על הפקודים

"This they shall give, everyone who passes among those who are counted: half a shekel." It opens a discourse the Alter Rebbe refers to; its ha'over, "who passes," is the same word as over in "passing to the merchant."

שמות ל"ג:יג

זֶה יִתְּנוּ כָּל־הָעֹבֵר עַל־הַפְּקֻדִים מִחֻצֵּי הַשֶּׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ עֶשְׂרִים גֶּרָה הַשֶּׁקֶל מִחֻצֵּי הַשֶּׁקֶל תְּרוּמָה לַיהוָה:

This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary—the shekel is twenty gerahs—half a shekel for an offering to the L-RD.

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PARAGRAPH 4

40 בד"ה וישב יעקב

The text itself says that this discourse discusses the land of Canaan as meaning "merchant"; the note identifies it as the discourse in Torah Ohr on Parshas Vayeshev.

KEHOT'S NOTE

תו"א פי' וישב.

...ולהבין שרש טעם קישור וחיבור ושייכות ברית ותורה

41 ארץ זבת חלב ודבש

At the burning bush G-d promises to bring Israel "to a good and broad land, to a land flowing with milk and honey." The Alter Rebbe reads milk and honey as two effects of the great love.

שמות ג':ח

וְאֵרָד לְהַצִּילוֹ מִיַּד מִצְרַיִם וּלְהַעֲלֹתוֹ מִן־הָאֶרֶץ הַהִוא אֶל־אֶרֶץ טוֹבָה וְרַחֲבָה אֶל־אֶרֶץ זֹבַת חֶלֶב וְדֶבֶשׁ אֶל־מְקוֹם הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוֹסִי:

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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KEHOT'S NOTE

שמות ג, ח. ועוד.

42 Kehot's note points to Ezekiel 20:15 for these words.

יחזקאל כ':ט"ו

וְגַם־אֲנִי נִשְׁאֲתִי יָדִי לָהֶם בְּמִדְבָּר לְבִלְתִּי הָבִיא אוֹתָם אֶל־הָאֶרֶץ אֲשֶׁר־נָתַתִּי זֹבַת חֶלֶב וְדֶבֶשׁ צִבִּי הִיא לְכָל־הָאֲרָצוֹת:

Yet also I lifted up My hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the beauty of all lands;

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43 אהבה בתענוגים

"How beautiful and how pleasant you are, love in delights." Here it names the love that is pure delight, symbolized by honey.

Song of Songs 7:7

מִה־יָפִית וּמִה־נִּצְמֶמֶת אֲהָבָה בְּתַעֲנוּגִים:

How fair and how pleasant art thou, O love, for delights! .

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44 אז תתענג על ה'

"Then you shall delight in Havayah," said of one who honors the Shabbos. It shows that one can delight in G-d Himself.

ישעיהו נ"ח:יד

אֲזַ תִּתְעַנֵּג עַל־יְיָ וְהִרְפַּכְתִּיהָ עַל־[בְּמַתִּי] (בְּמוֹתִי) אֶרֶץ וְהֶאֱכַלְתִּיהָ נַחֲלַת יַעֲקֹב אֲכִיד כִּי פִי ה' דִּבֶּר:

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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KEHOT'S NOTE

ישע"י נח, יד.

45 רחבה מצותך מאד

"To every purpose I have seen an end, but Your commandment is exceedingly broad." Its me'od,

“exceedingly,” signifies what has no limit.

Psalms 119:96 ק”ט:צ”ט

לְכִלְי־תִכְלֶה רְאִיתִי קֵץ רַחֲבָה מִצְוֹתָיךָ מֵאֵד:

I have seen an end to every purpose; but Thy commandment is exceeding broad.

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KEHOT'S NOTE

תהלים קט, צו.

PARAGRAPH 5

46 והנה המשכת אה”ר זו למטה היא בחי’ מצות מילה

The note quotes the Tzemach Tzedek there: “that is, this drawing down of great love is the five Chasadim, whose root is from Atik Yomin shining in Binah ... which is the love that is above intellect.”

KEHOT'S NOTE

”ור”ל המשכת אה”ר זו זהו ענין הה”ח ששרשם מע”י המאיר בכינה . . שזהו ענין האהבה שלמעלה מהשכל” — אוה”ת ראה ע’ תרסה. ראה סה”מ תרל”ו כרך ב ע’ רנה.

47 ועי’ בזהר פ’ פנחס דרש”ו ע”ב

The Zohar there speaks of the covenant and of “the letter yud of Shaddai,” for whose sake Pinchas was zealous. The Alter Rebbe refers to it for the link between the uncovered crown of circumcision and the letter yud.

Zohar, Pinchas 9:35 ט”ל:ה

48 אין ישראל נגאלין אלא בצדקה

This letter explains milah and peri’ah as removing the coarse and subtle coverings over the innermost point of the heart, revealing a love that is above intellect, “for the sake of your life.” It sheds light on how circumcision draws down the great love.

Tanya, Iggeres HaKodesh 4:א’1 תניא, אגרת הקדש ד’:

אין ישראל נגאלין אלא בצדקה, שנאמר “ושבית בצדקה”. כתיב: “צדק לפניו יתלה”, והנה לקה למימר: “תלה”. אך הענין, על פי מה שכתוב “לה אמר לבי בקשו פניי”, פירוש, בקשו פנימית הלב. כי הנה, בלהב יסוד האש האלקית שבלב (נוסח אחר: הנה, בהלב [יסוד האש האלקית שבלב]) יש ב’ בחינות: בחינת חיצונית, ובחינת פנימיות.

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49 ערלה היא בחי’ יניקת ואחיות החיצוני

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

KEHOT'S NOTE

ראה לקו”ת פ’ לך בך בטעמי המצות ד”ה מצות מילה וכונותי.

PARAGRAPH 6

50 כל שלא אמר אמת ואמונה

Rabbah bar Chinena the Elder, in the name of Rav: whoever did not say “True and firm” in the morning and “True and faithful” in the evening has not fulfilled his obligation.

...ולהבין שרש טעם קישור וחיבור ושייכות ברית ותורה

The Alter Rebbe uses this parallel to explain covenant and Torah in the blessing of the land.

ברכות י”ב א:כ”ג-כ”ד 12a:23-24 Berakhot

אמר רבה בר חנינא סבא משמיה דרב: כל שלא אמר “אמת ויציב” שחרית, ו”אמת ואמונה” ערבית — לא יצא ידי חובתו, שנאמר: “להגיד בבקר חסדך ואמונתך בלילות”. ואמר רבה בר חנינא [סבא] משמיה דרב: המתפלל, כשהוא כורע כורע בקרוב, וכשהוא זוקף — זוקף בשם Rabbah b. Hinnana the Elder said in the name of Rab : Whoever does not recite “True and firm” in the morning and “True and trustworthy” in the evening has not fulfilled his obligation ; as it is said, “To declare Thy lovingkindness in the morning and Thy faithfulness in the night-seasons” (Ps. xcii. 3). Rabbah b. Hinnana [the Elder] also said in the name of Rab : When one prays [the Tefillah] and has to bow, he should bow at the word “Blessed” ; and when returning to the ...

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KEHOT'S NOTE

ברכות יב, א. ראה יהל אור ע’ שלב.

51 באמת ואמונה . . כל זאת לשון נוקי’ ואח”כ וקיים עלינו לשון זכר

That passage explains “and faithful is all this, and it is established upon us”: in Atzilus Malchus is called zos, a feminine word, while in its descent into Beriah, Yetzirah and Asiyah it is called by a masculine word, “established,” as “a head to foxes.” It also cites the Zohar (Balak 187a) that Malchus of Atzilus is called an “angel” relative to Abba and Imma and Havayah in its descent, and refers back to this discourse “in Parshas Eikev, regarding Grace after Meals.”

KEHOT'S NOTE

ראה גם לקמן ר”ה נג, ב. סידור שער בהמ”ז קיב, ד. מאמרי אדה”א — נ”ך ע’ כג.

52 הנני ממטיר לכם לחם מן השמים

G-d’s promise of the manna: “Behold, I will rain down for you bread from heaven.” This is the first of the two breads.

Exodus 16:4 ט”ו:ד שמות

ויאמר ה’ אל־משה הנני ממטיר לכם לחם מן־השמים ויצא העם ולקטו דבר־יום ביום למצוֹ אֲנָסוּ הַלֵּל בתורתִי אִם־לא:

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.

53 להוציא לחם מן הארץ

“He makes grass grow for the cattle ... to bring forth bread from the earth.” This is the second bread, ordinary food that grows from the ground.

Psalms 104:14 י”ד:ל”ד תהילים

מִצְמִיחַ חֲצִיר לְבִהמָה וְעֹשֵׂב לְעִבְדָּת הָאָדָם לְהוֹצִיא לָחֶם 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,
 Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)
KEHOT'S NOTE

תהלים קד, יד.

54 **חכמות בחוץ תרונה**
 “Wisdoms cry aloud outside.” The plural “wisdoms” is read as two kinds of Chochmah, higher and lower.

Proverbs 1:20: משלי א: כ"ו

חכמות בחוץ תרנה ברחבות תתן קולה:

Wisdom crieth aloud in the streets, she uttereth her voice in the broad places;

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KEHOT'S NOTE

משלי א, כ.

55 **חכים ולא בחכמה ידיעא**
 Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE

ת"ו בהקדמה (פתח אלי').

56 **חכים ולא בחכמה ידיעא**
 In Patach Eliyahu, Eliyahu addresses G-d: “You are wise, but not with a known wisdom.” Here it describes the higher Chochmah, which cannot be grasped.

Tikkunei Zohar 17b:3-4: תקוני הזהר י"ז ב:ג-ד

אנת חכים ולא בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא דינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק את ברית. כלא לאחזאה איך אתנהיג עלמא.

Constantinople, 1740 (CC-BY-NC)

57 **מלכותו בכל משלה**
 “Havayah has established His throne in the heavens, and His kingship rules over all.” G-d's kingship over “all” links Malchus with the wisdom that made “all.”

Psalms 103:19: תהילים ק"ג: י"ט

הי בשמים הכין כסאו ומלכותו בכל משלה:

The L-RD hath established His throne in the heavens; And His kingdom ruleth over all.

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KEHOT'S NOTE

תהלים קג, יח.

58 **וכולם בחכמה עשית**
 “How many are Your works, Havayah; You have made them all with wisdom.” Read with the previous verse, the wisdom of creation is the lower Chochmah, Malchus.

Psalms 104:24: תהילים ק"ד: כ"ד

מה רבו מעשיך הי כלם בחכמה עשית מלאה הארץ הנינה:

...ולהבין שרש טעם קישור וחיבור ושייכות ברית ותורה

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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59 **דכולא קמי' כלא**
 The Zohar teaches that G-d is the root of all worlds, “and all before Him is considered as nothing.” This is the essential self-nullification of the higher Chochmah.

Zohar I, 11b: זח"א יא, כ"א

KEHOT'S NOTE

זח"א יא, ב.

60 **המבריק את הגפן**
 Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE

כלאים רפ"ז.

61 **המבריק את הגפן**
 The Mishnah discusses “one who layers a vine in the earth,” bending a branch into the soil so that it takes root. The word berachah is related to it, signifying drawing down.

Mishnah Kilayim 7:1: משנה כלאים ז': א"א

המבריק את הגפן בארץ, אם אין עפר על גבה שלשה טפחים, לא יביא זרע עליה, אפילו הבריקה בדלעת או בסילון. הבריקה בסלע, אף על פי שאין עפר על גבה אלא שלש אצבעות, מתר להביא זרע עליה. הארכבה שבגפן, אין מודדו לה אלא מן העקר השני:

If one has bent a vine into the ground [and then brought it back up elsewhere], then if there is not soil over it to the height of three handbreadths, he may not sow seed above it, even if he bent [and conducted it underground] through a gourd or through a pipe. If he bent it [and conducted] it through rocky soil, then even if there is not soil over it only to the height of three fingerbreadths, it is permitted to sow seed above it. As for a knee-like ...

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

62 **הנגלות לנו ולבנינו**
 “The hidden things belong to Havayah our G-d, but the revealed things belong to us and to our children forever.” G-d's view that all is nothing before Him is not among the things revealed to us.

דברים כ"ט: כ"ח

הנסתרת להי אלקינו והנגלת לנו ולבנינו עד עולם לעשות את כל דברי התורה הזאת:

The secret things belong unto the L-RD our G-d; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law.

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KEHOT'S NOTE

ע"פ דברים כט, כח.

PARAGRAPH 7

63 בכיאר ע"פ וידעת היום

That explanation teaches that the emotive attributes follow the measure of one's Daas: a child's emotions are small because his understanding is small, and as Daas grows they mature, until a strong Daas draws them to G-dliness.

KEHOT'S NOTE

לעיל פי' ואתחנן ה, ב.

64 "And when the dew descended upon the camp at night, the manna descended upon it." The manna's link with dew points to the "crystal dew," the hidden source of Chochmah.

Numbers 11:9 ט"ז:ט"ז

ובקדת הטל על-המחנה לילה ירד המן עליו:

And when the dew fell upon the camp in the night, the manna fell upon it.—

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65 ועינו כעין הבדולח

"And the manna was like coriander seed, and its appearance was like the appearance of crystal (bedolach)." The word bedolach recalls the Zohar's tala dibedolcha.

Numbers 11:7 ט"ז:ט"ז

והמן כזרע-גד הוא ועינו כעין הבדולח:

Now the manna was like coriander seed, and the appearance thereof as the appearance of bdellium.

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66 וכמ"ש בזהר

According to the note, the Zohar's words about "food that comes from the higher Chochmah" are quoted in Yahel Or.

KEHOT'S NOTE

ח"ב (סב, א) אי' מזונא דאתי מחכי עילאה. [כ]. הלשון נעתק ביהל אור עי' קסג.

67 מזונא דחכימא

The Zohar describes the highest food, the food of those who toil in Torah, as "food that comes from the higher Chochmah." The Alter Rebbe applies it to the manna.

ספר זוהר, בשלח כ"ח:שע"ז-שפ"ח 28:377-388 Zohar, Beshalach but the food of those absorbed in the Torah nourishes only the soul and the spirit, but not the body, coming as it does from the sphere of "Wisdom", from the highest and most glorious supernal region. Hence it is hardly to be wondered at that Wisdom's children are more frail than other men, for they do not eat the food of the body at all. Truly, "Wisdom keeps alive her owners"! Blessed is that body which can derive benefit from the food of the soul! R. Eleazar thereupon remarked: ...

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

...ולהבין שרש טעם קישור וחיבור ושייכות ברית ותורה

68

לקטו דבר יום ביומו

"And the people shall go out and gather each day's portion on its day." The daily gathering shows that the manna came from above time.

שמות ט"ז:ד' Exodus 16:4

ויאמר ה' אל-משה הנני ממטיר לכם לחם מן השמים ויצא העם ולקטו דבר-יום ביומו למען אנסנו הילך בתורת א-ל:

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.

69 וכמארו"ל שמה שנאמר ויתד תהי' לך כו' היינו בדברים שתגרי אוה"ע מוכרים להם

"And you shall have a peg among your implements ... and you shall dig with it and cover your excrement." Since the manna left no waste, the Sages restrict this verse in the desert to other food.

Deuteronomy 23:14 ד"ד כ"ג

Yoma 75b:12-13 י"ב-י"ג

אלא מה אני מקיים: "ויתד תהיה לך על אוניה (ויצאת שמה חוצ)", דברים שתגרי אומות העולם מוכרין אותן להם. רבי אלעזר בן פרטא אומר: אף דברים שתגרי אומות העולם מוכרין להן — מן מפינן. אלא מה אני מקיים "ויתד תהיה לך על אוניה" — לאחר שפרכו אמר הקדוש ברוך הוא: אני אמרתי יהיו כמלאכי השרת, עכשיו אני מטריח אותם שלש פרסאות.

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KEHOT'S NOTE

דברים כג, יד. יומא עה, ב.

70

ואלה המלכים

"And these are the kings who reigned in the land of Edom before any king reigned over the children of Israel." In the Kabbalah these kings, who reigned and died, are the shattered vessels of Tohu.

Genesis 36:31 ל"א-ל"ב

ואלה המלכים אשר מלכו בארץ אדום לפני מלך-מלך לפני ישראל:

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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KEHOT'S NOTE

בראשית לו, לא.

PARAGRAPH 8

71

לכן ארו"ל המן ירד בזכות משה

According to the note, this teaching of the Sages, that the manna came down in Moshe's merit, is also cited earlier in Likkutei Torah, at 14b.

KEHOT'S NOTE

ג' לעיל (יד, ב). [כ].

72

מן ירד בזכות משה

Three good providers arose for Israel, Moshe, Aharon and Miriam, and three gifts came through them: the well in Miriam's merit, the cloud in Aharon's, and the manna in Moshe's. The Alter Rebbe explains why the manna came specifically through Moshe.

Taanit 9a:9ט"א: תענית ט'

מיתבי, רבי יוסי ברבי יהודה אומר: שלשה פרנסים טובים עמדו לישראל, אלו הן: משה ואהרן ומרים. ושלש מתנות טובות ניתנו על דמם, ואלו הן: באר, וענן, ומן. באר — בזכות מרים, עמוד ענן — בזכות אהרן, מן — בזכות משה. מתה מרים — נסתלק הבאר, שנאמר: "ותמת שם מרים", וכתוב בתריה: "ולא היה מים לעדה", והורה בזכות שניהן.

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73

ונחנו מה

Moshe and Aharon say to the people, "And what are we, that you complain against us?" Here it expresses Moshe's essential self-nullification.

Exodus 16:7ז': שמות ט"ז

ובקר וראיתם את־כבוד ה' בשמעו את־תלגיתכם עליה ונחנו מה כי תלינו עלינו:

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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74

אשר לא ידעון אבותיך

"Who fed you manna in the desert, which your fathers did not know." The manna's source was beyond the level of the Patriarchs.

Deuteronomy 8:16ט"ז: דברים ח'

המאכלך מן במדבר אשר לא־ידעו אבותיך למען ענתך ולמען נסתך להיטבך באחריתך:

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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75

ושמי היה לא נודעתי להם

"I appeared to Avraham, to Yitzchak and to Yaakov as Kel Shaddai, but by My Name Havayah I did not make Myself known to them." Moshe received a revelation higher than the Patriarchs'.

Exodus 6:3ו': שמות ו'

וארא אל־אברהם אל־יצחק ואל־יעקב באל שדי ושמי ה' לא נודעתי להם:

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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76

כבד פה וכבד לשון

Moshe says, "Please, my L-rd, I am not a man of words ... for I am heavy of mouth and heavy of tongue." The Alter

... ולהבין שרש טעם קישור וחיבור ושייכות ברית ותורה

Rebbe explains it by Moshe's root in a Chochmah that cannot be revealed.

Exodus 4:10י': שמות ד'

ויאמר משה אליה בי אדני לא איש דברים אנכי גם מתמול גם משלשם גם מאז דברך אליעבך כי כבד־פה וכבד־לשון אנכי:

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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77

נעלמה מעין כל חי

Of wisdom Job says, "It is hidden from the eyes of all living." Here it describes the supernal Chochmah.

Job 28:21כ"א: איוב כ"ח

ונעלמה מעיני כל־חי ומעוף השמים נסתרה:

Seeing it is hid from the eyes of all living, And kept close from the fowls of the air.

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78

אנכי הוי'

The first of the Ten Commandments: "I (Anochi) am Havayah your G-d." This revelation of Anochi gave a "mouth" to what was hidden.

Exodus 20:2ב': שמות כ'

אנכי ה' אלקיך אשר הוצאתיך מארץ מצרים מבית עבדים:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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79

מי אנכי כי אלך אל פרעה

Moshe's first refusal at the burning bush. The Alter Rebbe sees in it the same root as his "heavy mouth."

Exodus 3:11א': שמות ג'

ויאמר משה אליהאלקים מי אנכי כי אלך אל־פרעה וכי אוציא את־בני ישראל ממצרים:

And Moses said unto G-d: 'Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?'

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KEHOT'S NOTE

שמות ג, יא.

80

בהוציאך את העם

G-d's sign to Moshe: "When you bring the people out of Egypt, you shall serve G-d upon this mountain." The Alter Rebbe identifies this service as the receiving of the Torah.

Exodus 3:12ב': שמות ג'

ויאמר כִּי־אֶהְיֶה עִמָּךְ וְהָיָה הָאֵת כִּי אֲנִי שְׁלַחְתִּיךָ בְּהוֹצִיאָךְ אֶת־הָעָם מִמִּצְרָיִם תַּעֲבֹדוּן אֶת־הָאֱלֹהִים עַל הָהָר הַזֶּה:

And He said: 'Certainly I will be with thee; and this shall be the token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve G-d upon this mountain.'

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KEHOT'S NOTE

שמות ג, יב.

81 כי מן המים משיתיהו

Pharaoh's daughter names him Moshe, "for I drew him out of the water." The water is read as the sea of the super-nal Chochmah.

Exodus 2:10 שמות ב:י

ויגדל הילד ותבאָהוּ לְבַת־פַּרְעֹה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַמַּיִם מְשִׁיתִהוּ:

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said: 'Because I drew him out of the water.'

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KEHOT'S NOTE

שמות ב, י.

82 ותמלא כד"ה

Rivkah "went down to the spring, filled her pitcher and came up." The phrase illustrates the Torah as a pitcher drawn from the sea of Chochmah.

Genesis 24:16 בראשית כ"ד:ט"ז

וַהֲנַעֲרָה טַבַּת מִרְאָה מְאֹד בְּתוּלָה וְאִישׁ לֹא יָדָעָה וַתֵּרֶד הָעֵינָה וַתְּמַלֵּא כֶּדָה וַתַּעֲלֶה:

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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83 מי שם פה לאדם

G-d answers Moshe, "Who has placed a mouth for man?" The Alter Rebbe reads "man" (adam) as the Name Mah, which by itself has no "mouth."

Exodus 4:11 שמות ד:יא

וַיֹּאמֶר ה' אֵלָיו מִי שָׁם פֹּה לְאָדָם אוֹ מִי־שׁוּם אֶלֶם אוֹ חֵרֶשׁ אוֹ פֶקֶח אוֹ עֹר הָלֹא אֲנִכִּי ה'?

And the L-RD said unto him: 'Who hath made man's mouth? or who maketh a man dumb, or deaf, or seeing, or blind? is it not I the L-RD?

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84 אנכי אהיה עם פִּיךָ

"Now go, and I will be with your mouth and teach you what you shall speak." The Anochi is read as the Anochi of Sinai.

Exodus 4:12 שמות ד:יב

וְעַתָּה לֵךְ וְאֲנִכִּי אֶהְיֶה עִם־פִּיךָ וְהוֹרִיתִיךָ אֲשֶׁר תְּדַבֵּר:

Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak.'

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85 וירד הוי" כו אנכי הוי"

"And Havayah descended upon Mount Sinai." It describes

...ולהבין שרש טעם קישור וחיבור ושייכות ברית ותורה.

the revelation at the giving of the Torah.

Exodus 19:20 שמות י"ט:כ

וַיֵּרֶד ה' עַל־הָר סִינַי אֱלֹהֵי־רַאשׁ הָהָר וַיִּקְרָא ה' לְמֹשֶׁה אֱלֹהֵי־רַאשׁ הָהָר וַיַּעַל מֹשֶׁה:

And the L-RD came down upon mount Sinai, to the top of the mount; and the L-RD called Moses to the top of the mount; and Moses went up.

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KEHOT'S NOTE

שמות יט, כ. כ, ב.

86 דברי אשר שמתי בפִּיךָ

"And My words which I have placed in your mouth shall not depart from your mouth." G-d's own words are placed in human speech.

Isaiah 59:21 ישעיהו נ"ט:כ"א

וְאֲנִי זֹאת כְּרִיתִי אוֹתָם אֲמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרִי אֲשֶׁר־שָׁמַעְתִּי בְּפִיךָ לֹא־יִמּוּשׁוּ מִפִּיךָ וּמִפִּי זֶרַע וְרֶעֶד אֲמַר ה' מֵעַתָּה וְעַד־עוֹלָם:

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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KEHOT'S NOTE

ישע"י נט, כא.

87 והיו הדברים האלה

"And these words which I (Anochi) command you today shall be upon your heart." The words of Torah carry the Anochi of Sinai.

Deuteronomy 6:6 דברים ו:ו

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל־לִבְּךָ:

And these words, which I command thee this day, shall be upon thy heart;

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KEHOT'S NOTE

דברים ו, ו.

88 דבר ה' זו הלכה

The Talmud explains "the word of Havayah" (Amos 8:12) as halachah. The Alter Rebbe uses it to show that G-d's own word is found in the Torah's law.

Shabbat 138b:11-12 שבת קל"ח ב:יא-י"ב

"דְּבַר הַי" — זו הַלְכָה, "דְּבַר הַי" — זֶה הַקֶּזֶז, "דְּבַר הַי" — זו נְבוּאָה. וּמֵאֵי "יְשׁוּטְטוּ לְבָשָׁתוֹ אֶת דְּבַר הַי"? אָמְרוּ: עֲתִידָה אִשָּׁה שְׂתִּטּוֹל כֶּכֶר שֶׁל תְּרוּמָה וּתְחִזּוֹר בְּבִתִּי בְּנִסּוֹת וּבְבִתִּי מְדֻרָּשׁוֹת לִידַע אִם טְמֵאָה הִיא וְאִם טְהוֹרָה הִיא, וְאִין מִבִּין.

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KEHOT'S NOTE

שבת קלח, ב.

PARAGRAPH 9

89 משה תיקן להם לישראל ברכת הון בשעה שירד המן

Rav Nachman: Moshe instituted the blessing "Who sustains" for Israel when the manna came down for them, and Yehoshua instituted the blessing of the land when they entered the Land. The Alter Rebbe explains why the first blessing belongs to Moshe and the manna.

ברכות מ"ח ב"ב:248b Berakhot

אמר רב נחמן: משה תקן לישראל ברכת "הון" בשעה שירד להם מן. יהושע תקן להם ברכת הארץ כיון שנכנסו לארץ. דוד ושלמה תקנו "בונה ירושלים". דוד תקן "על ישראל עמך ועל ירושלים עירך", ושלמה תקן "על הבית הגדול והקדוש". "הטוב והמטיב" בברכה תקנוהו כנגד הרוגי ביתר. דאמר רב מתנא: אותו היום שניתנו הרוגי ביתר לקבורה תקנו בברכה "הטוב והמטיב". "הטוב" — שלא הקריחו, "והמטיב" — שניתנו לקבורה.

Rab Nahman said: Moses instituted for Israel the benediction "Who feedest" at the time the manna descended for them. Joshua instituted for them the benediction of "the land" when they entered the land [of Canaan]. David and Solomon instituted [what follows] until "Who... rebuildest Jerusalem." David instituted "[Have mercy, O L-rd our G-d] upon Israel Thy people, upon Jerusalem Thy city," and Solomon instituted "and upon the great and holy House." The benediction "Who art kind and dealest kindly" was instituted in Jabneh in connection with the slain of ...

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90 ישראל עלו במחשבה

The Midrash lists things that preceded the world, among them the Patriarchs and Israel, which "arose in thought" to be created. Here it explains why the blessing works through Israel.

Bereshit Rabbah 1:4 ד"ד:1 Bereshit

... "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 אבהו 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, ...

...ולהבין שרש טעם קישור וחיבור ושייכות ברית ותורה.

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PARAGRAPH 10

91 וצבא השמים לך משתחוים

"You alone are Havayah ... and You give life to them all, and the host of heaven bow down to You." The bowing of all creatures expresses the nullification of the yesh.

Nehemiah 9:6 ו"ט:9 Nehemiah

אתה-הוא ה' לבדך אתה עשית את-השמים שמי השמים וכל-צבאם הארץ וכל-אשר עליה הימים וכל-אשר בהם ואתה מחיה את-כלם וצבא השמים לך משתחוים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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92 וזהו ענין מאדו"ל

Whoever did not say covenant and Torah in the blessing of the land has not fulfilled his obligation. The Alter Rebbe now gives the inner reason: covenant and Torah are the channels of the flow to Malchus.

Berakhot 49a:4 ד"ד:4 Berakhot

מסייע לקה לרבי אילעא, דאמר רבי אילעא אמר רבי יעקב בר אבא משום רבינו: כל שלא אמר ברית ותורה בברכת הארץ ומלכות בית דוד ב"בונה ירושלים" — לא יצא ידי חובתו.

This supports the teaching of R. El'ai who stated that R. Abba b. Aha said in the name of our master: Whoever omits the reference to the Covenant and the Torah in the benediction of "the land" and to the kingdom of the house of David in the benediction "Who...rebuildest Jerusalem" has not complied with the requirements of the law.

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KEHOT'S NOTE

ברכות מט, א. [כ].

93 לך הוי הגדולה

David's praise, "Yours, Havayah, is the greatness, and the might, and the beauty, and the victory, and the splendor ... Yours is the kingship." It names the middos of Atzilus and shows that they are all "Yours," nullified before G-d.

I Chronicles 29:11 א"י:29:11 I Chronicles

לך ה' הגדלה והגבורה והתפארת והנצח וההוד כ"ל בשמים ובארץ 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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PARAGRAPH 11

94

המל ימול

"He shall surely be circumcised (himol yimol), one born in your house and one bought with your money; and My covenant shall be in your flesh." The Talmud derives from the doubled verb who may perform a circumcision, and the verse's "in your flesh" is echoed in the blessing's "which You sealed in our flesh."

בראשית 17:13

המול ימול ומול יליד ביתך ומקנת כסףך והיתה בריתי בכשרכם לברית עולם:

He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and My covenant shall be in your flesh for an everlasting covenant.

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95

דאשה כמאן דמהילא דמיא

By Rabbi Yochanan's reading of "himol yimol," a woman may circumcise, "for a woman is considered as one who is circumcised." The Alter Rebbe applies it to Malchus, the "woman," who has a covenant of her own.

עבודה זרה כ"ז א"י"ג-י"ד 27a:13-14

אֵלָא, אִיכָא בִּינְיָהּוּ אִשָּׁה, לְמָאן דְּאָמַר "וְאֵתָה אֶת בְּרִיתִי תִשְׁמֹר" — לִיכָא, דְּאִשָּׁה לֹא בֵּת מִיֵּלָה הִיא, וְלְמָאן דְּאָמַר "הַמּוֹל יְמוֹל" — אִיכָא, דְּאִשָּׁה כְּמָאן דְּמַהֲלֵא דְּמִיָּא. וּמִי אִיכָא לְמָאן דְּאָמַר אִשָּׁה לֹא? וְהִכְתִּיב: "וְתִקַּח צִפּוֹרָה צֹר" לְקָרִי בְּקָה "וְתִקַּח". וְהִכְתִּיב "וְתִקַּח" לְקָרִי בְּקָה "וְתִקַּח", דְּאָמַר לְאִינִישׁ אֲחֵרִינָא וְעַבְדִּי. וְאִיכָּעִית אִימָא: אֵתִיאִי אִיהִי וְאֵתְחַלָּה, וְאֵתָה מִשָּׁה וְאִגְמְרָה.

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96

אשה יראת ה'

"Grace is false and beauty is vain; a woman who fears Havayah, she shall be praised." In Chassidus this "woman" is Malchus.

משלי 31:30

שְׁקַר הַחַן וְהַבֶּלֶל חִפִּי אִשָּׁה יִרְאַת־ה' הִיא תִתְהַלָּל:

Grace is deceitful, and beauty is vain; But a woman that feareth the L-RD, she shall be praised.

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KEHOT'S NOTE

משלי לא, ל.

97

כי שמש ומגן הוי' אלקים

"For a sun and a shield are Havayah Elokim." Havayah is the sun that gives light; Elokim is the shield that covers and receives it.

תהילים פ"ד:12

כִּי שֶׁשֶׁמֶשׁ וּמָגֵן ה' אֱלֹקִים חֵן וְכְבוֹד יִתֵּן ה' לֹא יִמְנָע טוֹב לְהִלְכִים בְּתִמְתִּים:

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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KEHOT'S NOTE

...ולהבין שרש טעם קישור וחיבור ושייכות ברית ותורה

תהלים פד, יב.

98

ה' הוא האלקים

"You have been shown, to know that Havayah is the Elokim; there is none other besides Him." It is read as Elokim becoming one with Havayah and passing on His light.

דברים ד':ל"ה 4:35

אֵתָה הָרְאָתָ לְדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְּבָדּוֹ:

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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KEHOT'S NOTE

דברים ד, לה. לט.

99

כי אתה נרי

"For You are my lamp, Havayah." It opens the discourse the text refers to on "Unique One, Life of the worlds, King."

שמואל ב כ"ב:כ"ט 22:29

כִּי־אֵתָה נִירִי ה' וְה' יְגִיהָ חֶשֶׁכִּי:

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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100

תורתך . . בחי' תורה דאצי' ושלמדתנו היא בחי' התורה דביי"

The Kehot note says that the distinction between the Torah of Atzilus and the Torah of Beriah, Yetzirah and Asiyah appears in many places in Chassidus in the name of the Arizal, and points to the Rebbe's note on it in Sefer HaMaamarim 5700.

KEHOT'S NOTE

כן הוא בכ"מ בדא"ח בשם האריז"ל. וראה הערת כ"ק אדמו"ר בסה"מ ת"ש ע' 68 בהערה. ראה לקמן דרושים לסוכות פא, ד דשם מציינ לכאן. ובסה"מ תרל"ד ע' רעז "וי"ל שע"י שלמדתנו היינו מה שציוונו ללמוד וללמד עי"ז ממשכים התורה דאצי' שע"י נמשך המשכת שם הוי' בבי"ע."

101

שהוא עיי' בחי' מלי

According to the note, this passage is brought in Or HaTorah on Nach, which also gives the reason why the Torah of the lower worlds comes specifically through Malchus.

KEHOT'S NOTE

מובא באוה"ת נ"ך כרך א ע' תקפד. וראה שם הטעם למה הוא דוקא עיי' בחי' מלי שמציינ ללקו"ת פ' ואתחנן בד"ה למען תירא פ"א.

102

שבת וינפש

"For in six days Havayah made the heavens and the earth, and on the seventh day He rested and was refreshed." It illustrates the ascent of the worlds on Shabbos.

שמות ל"א:17 Exodus 31:17

בִּינִי וּבִין בְּנֵי יִשְׂרָאֵל אוֹת הוּא לְעֹלָם כִּי־שָׁשֶׁת יָמִים עָשָׂה ה' אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ:

It is a sign between Me and the children of Israel for ever; for in six days the L-RD made heaven and earth, and on the

seventh day He ceased from work and rested.’

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KEHOT’S NOTE

שמות לא, ז.

103

ביום השבת יערכנו

“On each Shabbos day he shall arrange it before Havayah continually.” The showbread was renewed on Shabbos.

ויקרא כ"ד:ח:Leviticus 24:8

ביום השבת ביום השבת יערכנו לפני ה' תמיד מאת בני ישראל ברית עולם:

Every sabbath day he shall set it in order before the L-RD continually; it is from the children of Israel, an everlasting covenant.

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KEHOT’S NOTE

ויקרא כד, ח.

104

לחם הפנים

“And you shall place upon the table showbread (lechem panim) before Me always.” Its name, “bread of the face,” is read as bread that is all face.

שמות כ"ה:ל:Exodus 25:30

ונתת עליה שלחן לחם פנים לפני תמיד:

And thou shalt set upon the table showbread before Me always.

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KEHOT’S NOTE

שמות כה, ל. ועוד.

105

אחוריהם הביתה

The twelve oxen under the Temple’s “sea” stood facing outward, “and all their hindquarters inward.” The phrase describes how the two Shabbos loaves are joined.

מלכים א ז:כ"ה:1 Kings 7:25

עמד על-שני עשר בקר שלשה פנים צפונה ושלשה פנים ימנה ושלשה פנים נגבה ושלשה פנים מזרחה והים עליהם מלמעלה וכל אחריהם ביתה:

It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set upon them above, and all their hinder parts were inward.

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106

צריך לחבר ב' הלחמים דשבת אחוריהם הביתה זה לזה ופניהם לחוץ

Kehot’s note points to Shabbat 4b for these words.

שבת ד'ב:Shabbat 4b

KEHOT’S NOTE

פע"ח שי השבת פי"ו. מ"ח ליל שבת ד, ב.

107

צריך לחבר ב' הלחמים דשבת אחוריהם הביתה זה לזה ופניהם לחוץ

The Arizal teaches that twelve loaves be set on the Shabbos table, and that for HaMotzi two of them be joined bottom

...ולהבין שרש טעם קישור וחיבור ושייכות ברית ותורה

to bottom with a face on each side, so that they look like one bread with two faces, “and this is the mystery of the showbread.”

פרי עץ חיים, שער 17:1-2, Gate of the Sabbath
השבת י"ז:א-ב

בו יבואר כוונת אכילה, וי"ב לחמים, וכוונת הריח. בענין הלחם המסודר על השולחן, צריך שתסדרם שיהיו י"ב לחמים, ו' מצד ימין, ו' מצד שמאל. והששה של ימין, יהיה ג' על ג'. והששה של שמאל ג' על ג'. והג' עצמם יהיה כעין סגו"ל, וזה סדרן ממש: נמצא כי בצד ימין הם ד' לחמים, ב' על גבי ב'. וכן בצד שמאל הם ד', ב' על גבי ב'. ובאמצעים ד' לחמים אחרים, רק שהם מפסיקין בנתיים, שהם ב' לחמים אצל אותן הדי של ימין, ובי' אחרים מצד שמאל אצל אותן הדי אשר שם: מהחברים

...

Pri Etz Chaim (Public Domain)

108

בד"ה ואהיה אצלו אמו

The note identifies the discourse the text cites, “And I was with Him as a nursling,” as the one in Likkutei Torah on Parshas Bamidbar, where “they shall carry on the shoulder” is explained along similar lines.

KEHOT’S NOTE

לעיל פ' במדבר.

109

ואהיה אצלו אמו

“And I was with Him as a nursling.” It opens the discourse the bracket refers to.

משלי ח:ל:Proverbs 8:30

ואהיה אצלו אמו 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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110

בכתף ישאו

The sons of Kehos received no wagons, for the service of the holy things was theirs: “they shall carry on the shoulder.” The text points to the place in the discourse “And I was with Him as a nursling” where this verse is explained.

במדבר ז:ט:Numbers 7:9

ולבני קהת לא נתן כ"עבדת הקדש עליהם בכתף ישאו:

But unto the sons of Kohath he gave none, because the service of the holy things belonged unto them: they bore them upon their shoulders.

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111

שאף לפי קבלת הארז"ל בענין י"ב חלות

Kehot’s note points to where this is explained further: Pri Etz Chaim.

KEHOT’S NOTE

פע"ח שם.

112

The Zohar explains that when Malchus is sent from Abba and Imma it is called an “angel,” and once it rests in its

place upon the two cherubim it is called by the Name. It shows a receiver that becomes a giver.

ספר זוהר, בלק ר:מ"א-נ"א 6:41-51 Zohar, Balak

True, she is in many places called "angel" when she does not come to give sustenance to worlds, and further she gives sustenance not in this name but in that of "the L-rd". She is, however, called "angel" when she is sent by the Father and Mother, and "L-rd" when she rests on the two Cherubim.

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

PARAGRAPH 12

113

ונתתי לך ולזרעך

G-d's promise to Avraham of the land of Canaan "as an everlasting possession." The summary reads it as the spiritual land.

בראשית י"ז:ח"ג 17:8 Genesis

ונתתי לך ולזרעך אחריו את ארץ מגרד את כל-ארץ כנען לאחזת עולם והייתי להם לאלקים:

And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be their G-d.'

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114

ונחלו לעולם

Moshe's prayer: "and all this land which I said I would give to your seed, and they shall inherit it forever." Rabbeinu Bachya reads "forever" as the World to Come.

שמות ל"ב:י"ג 32:13 Exodus

זכר לאברהם ליצחק ולישראל עבדיך אשר נשבעת להם בך ותדבר אלם ארבה את-זרעכם ככוכבי השמים וכל-הארץ הזאת אשר אמרתי אתן לזרעכם ונחלו לעלם:

Remember Abraham, Isaac, and Israel, Thy servants, to whom Thou didst swear by Thine own self, and saidst unto them: I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.'

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115

כעיר שחבורה לה יחדו

"Jerusalem that is built like a city that is joined together." The text refers to the discourse where this verse is explained.

תהילים קכ"ב:ג 122:3 Psalms

ירושלם הבנויה כעיר שחבורה לה יחדו:

Jerusalem, that art builded as a city that is compact together;

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116

בד"ה אלה פקודי

On 4a that discourse reads "like a city that is joined together" (Psalms 122:3), with the Talmud (Taanis 5a), as the Jerusalem below joined to the Jerusalem above: when

...ולהבין שרש טעם קישור וחיבור ושייכות ברית ותורה

Israel went up to the earthly Jerusalem on the festivals, they went up to both.

KEHOT'S NOTE

לעיל פ' פקודי ד, א.

117

לעולם יירשו ארץ

"And your people are all righteous; they shall inherit the land forever." The Zohar reads "righteous" as those who keep the covenant of circumcision.

ישעיהו ס"ב:כ"א 60:21 Isaiah

ועמך כלם צדיקים לעולם יירשו ארץ נצר מטעי ידי להתפאר:

Thy people also shall be all righteous, They shall inherit the land for ever; The branch of My planting, the work of My hands, Wherein I glory.

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118

לעולם יירשו ארץ

At the opening of Parshas Noach the Zohar expounds this verse and says that whoever guards the covenant is called a tzaddik and the world endures through him.

ספר זוהר, נח א:א-י"ב 1:1-12 Zohar, Noach

THESE ARE THE GENERATIONS OF NOAH. R. Hiya opened with the text: And thy people are all righteous, they will inherit the land for ever; the branch of my planting, the work of my hands wherein I glory (Is. 60, 21). He said: 'Happy are the people of Israel, who occupy themselves with the Torah and are familiar with its paths, through following which they will merit the world to come.

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119

לעולם יירשו ארץ

In Vayechi the Zohar asks why Israel are called righteous and inherit the "land," and answers: because they are circumcised.

ספר זוהר, ויחי י"ד:צ"ו-ט"ז 14:97-16:109 Zohar, Vayechi

R. Hiya discoursed on the text: And thy people are all righteous, they shall inherit the land for ever, etc. (Is. 60, 21). 'Israel', he said, 'have been favoured above all the Gentiles in being entitled by G-d righteous, that they may obtain an everlasting inheritance in the world to come, as it is written: "Then thou shalt delight in the L-rd" (Is. 58, 14). Wherefore so? Because they attach themselves to the Body of the King, as it says: "Ye that cleave unto the L-rd your G-d are alive ...

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120

עד תאות גבעות עולם

Yaakov's blessing to Yosef, "to the utmost bound of the everlasting hills." The Zohar reads ta'avav as "desire."

בראשית מ"ט:כ"ו 49:26 Genesis

ברכת אביך גברו עלי-ברכת הורי עד-תאות גבעת עולם תהיין לראש יוסף ולקדקד נזיר אחיו:

The blessings of thy father Are mighty beyond the blessings of my progenitors Unto the utmost bound of the everlasting hills; They shall be on the head of Joseph, And on the crown of the head of the prince among his brethren.

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121

עד תאות גבעות עולם

The Zohar reads “ad ta’avas” as the “desire” of the everlasting hills, the higher and lower feminine levels, for the masculine, who is crowned by both.

ספר זוהר, בראשית פ"ג:רל"ה-רל"ה 83:225-235 Zohar, Bereshit 83:225-235
Hence the man in his house is to be encompassed by two females, like the Male above. There is an allusion to this in the verse “Unto (‘ad) the desire of the everlasting hills” (Gen. 49, 26). This ‘ad is the object of the desire of the “everlasting hills”, viz. the supreme female, who is to prepare for him and beatify and bless him, and the secondary female, who is to be conjoined with him and to be supported by him.

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122

עד תאות גבעות עולם

At the opening of Va’eira the Zohar again reads this verse: ad, the place that binds all sides, is the “desire” of the two “everlasting hills,” Yovel and Shemittah.

ספר זוהר, וארא א' ח"א-ח"א 1:1-8 Zohar, Vaera 1:1-8
This ‘Ad (lit. unto) is “the desire of the everlasting hills” (Gen. 49, 26), to wit, the two transcendent “Mothers”, the year of Jubilee1Binah. and the year of Remission1Malkuth. (cf. Zohar, Gen. 247b);

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123

אם לא ברייתי יומם כו'

“If not for My covenant by day and night, I would not have set the ordinances of heaven and earth.” The covenant draws light from “day” into “night.”

ירמיהו ל"ג:כ"ה 33:25 Z Jeremiah 33:25

כה אמר ה' אם-לא בְּרִיתִי יוֹמָם וְלַיְלָה חֻקֹּת שָׁמַיִם וָאָרֶץ לֹא-שָׁמַתִּי:

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

ירמיה לג, כה.

124

ובי"ד נברא העוה"ב

The Talmud teaches that this world was created with the letter hei and the World to Come with the yud. The summary links this to the crown of circumcision, the level of yud.

מנחות כ"ט ב:י"ג-י"ד 29b:13-14 Menachot 29b:13-14

מפני מה נברא העולם הבא בי"ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס"ת שיש בו שתי טעיות בכל דף ודף יתקן שלש גנוז

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KEHOT'S NOTE

מנחות כט, ב.

125

אליך ה' נפשי אשא

“To You, Havayah, I lift up my soul.” The summary calls this self-offering, awakened from above, the “drawing” of the acquisition.

תהילים כ"ה:א 25:1 Psalms 25:1

לְדוֹד אֱלֹהֶיךָ ה' נַפְשִׁי אֲשֹׂא:

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

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126

משכו וקחו

Moshe's instruction for the Pesach offering: “Draw out and take for yourselves sheep.” The Zohar reads “draw out” as drawing from place to place.

שמות י"ב:כ"א 12:21 Exodus 12:21

וַיִּקְרָא מֹשֶׁה לְכָל-זִקְנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם מִשְׁכוּ וּקְחוּ לָכֶם צֹאן לְמִשְׁפַּחְתֵּיכֶם וְשַׁחֲטוּ הַפֶּסַח:

Then Moses called for all the elders of Israel, and said unto them: ‘Draw out, and take you lambs according to your families, and kill the passover lamb.

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127

משכו וקחו

The Zohar explains “Draw out” as drawing from another place to this place, the higher days toward the lower days. The summary cites it for the “drawing” in acquisition.

ספר זוהר, פנחס ק"ד:תרצ"ו-105:706-104:696 Zohar, Pinchas 104:696-105:706
ק"ה:תש"ו

128

ארץ חפץ וארץ החיים

“And all the nations shall call you fortunate, for you shall be a land of desire.” One of the land's names the great love explains.

מלאכי ג:12 Malachi 3:12

וְאִשְׁרוּ אֶתְכֶם כָּל-הַגּוֹיִם בִּיִּתְהִיו אֶתְכֶם אֶרֶץ חֶפֶץ 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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תהילים קמ"ב:ו 142:6 Psalms 142:6

זָעַקְתִּי אֵלַיִךְ ה' אֲמַרְתִּי אֶתָּה מַחְסֵי חֶלְקִי בְּאֶרֶץ חַיִּים:

I have cried unto Thee, O L-RD; I have said: 'Thou art my refuge, My portion in the land of the living.'

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KEHOT'S NOTE

מלאכי ג, יב. תהלים קמב, ו.

129

אשר לא ידעון אבותיך

The manna, “which your fathers did not know.” Its source is above the level of the Patriarchs.

דברים ח:ט"ז 8:16 Deuteronomy 8:16

הַמֶּאֱכָלֶךָ מִן בְּמִדְבַּר אֲשֶׁר לֹא-יָדְעוּ אֲבֹתֶיךָ לְמַעַן עֲנֶתְךָ וּלְמַעַן נִסְתָּךְ לְהִיטֵבָהּ בְּאַחֲרִיתָהּ:

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

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130 וארץ טובה
 “For Havayah your G-d is bringing you to a good land.” A third name of the land.

Deuteronomy 8:7 ח"ו:8

כי ה' אלקיך מביאך אל־ארץ טובה ארץ נחל מים עינת ותהמת יצאים
 בנקעה ובהר:

For the L-RD thy G-d bringeth thee into a good land, a land of brooks of water, of fountains and depths, springing forth in valleys and hills;

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131 לא נודעתי להם
 “But by My Name Havayah I did not make Myself known to them.” The hidden level from which the manna came.

Exodus 6:3 ו'ג:6

וארא אל־אברהם אל־יצחק ואל־יעקב באל שדי ושמי ה' לא נודעתי להם:

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 13

132 ומשה . . נולד מהול
 On “and she saw that he was good,” some Sages say that Moshe was born circumcised. The summary connects this to Moshe’s lofty root.

Sotah 12a:17 ח"א:17

”ותרא אותו כי טוב הוא.” תנא, רבי מאיר אומר: ”טוב” שמו. רבי יהודה אומר: ”טובה” שמו. רבי נתן אומר: הגון לנביאות. אחרים אומרים: נולד כשהוא מהול. וחקמים אומרים: בשעה שנולד משה, נתמלא הבית כולו אור. כתיב הקא: ”ותרא אותו כי טוב הוא”, וכתיב הקתם: ”וירא אלקים את האור כי טוב”.

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

KEHOT’S NOTE

טובה יב, א.

133 ומל ה' את לבך
 “And Havayah your G-d will circumcise your heart and the heart of your seed, to love Havayah your G-d.” A circumcision that G-d Himself performs.

Deuteronomy 30:6 ח"ו:6

ומל ה' אלקיך את־לבך ואת־לבב זרעך לאהבה את־ה' אלקיך בכל־לבך ובכל־נפשך למען חייה:

And the L-RD thy G-d will circumcise thy heart, and the heart of thy seed, to love the L-RD thy G-d with all thy heart, and with all thy soul, that thou mayest live.

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KEHOT’S NOTE

דברים ל, ו.

...ולהבין שרש טעם קישור וחיבור ושכיכות ברית ותורה

134 זאת בריתי אשר תשמרו
 “This (zos) is My covenant which you shall keep ... every male among you shall be circumcised.” The feminine zos points to Malchus.

Genesis 17:10 ח"י:10

זאת בריתי אשר תשמרו ביני וביניכם ובין זרעך אחריה המול לכם כל־זכר:

This is My covenant, which ye shall keep, between Me and you and thy seed after thee: every male among you shall be circumcised.

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135 בזאת אני בוטח
 “Though war rise against me, in this (zos) I trust.” The Zohar reads zos here as the covenant.

Psalms 27:3 ח"ג:3

אם־תתקנה עלי מלחמה לא־יירא לבי אם־תקום עלי מלחמה בזאת אני בוטח:

Though a host should encamp against me, My heart shall not fear; Though war should rise up against me, Even then will I be confident.

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136 בזאת אני בוטח
 The Zohar explains that zos in “In this I trust” is the sign of the covenant, which is always with a person, as in “This is the sign of the covenant” and “This is My covenant.”

ספר זוהר, לך לך ליה: ש"צ-ת"ב 35:390-402

Another then discoursed on the text: Though an host should encamp against me,... in this (zoth) will I be confident (Ps. 27, 3). He said: ‘We have learnt that the word zoth (this) alludes to the sign of the covenant, which is always on a man’s person and also has its counterpart above.

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

137 בד"ה והיה מדי חדש בחדשו
 That discourse says that in the days of Mashiach the Infinite Light, beyond the chain of worlds, will shine, and then “all flesh shall come to bow down.” It explains “flesh” through the element of fire and through eating: food becomes “flesh like his flesh” and so can rise with the person who lifts his soul to G-d.

KEHOT’S NOTE

לקמן פ' ברכה צו, ד.

138 יבוא כל בשר להשתחוות
 “And it shall be, from one New Moon to the next ... all flesh shall come to bow down before Me.” The text refers to the discourse on this verse for the meaning of “flesh.”

ישעיהו ס"ו:כ"ג 66:23

והיה מדי־חדש בחדשו ומדי שבת בשבתו יבוא כל־בשר להשתחוות לפני אִמֵּר ה'

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, Saith the L-RD.

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139 **צו את בני ישראל את קרבני לחמי**

“Command the children of Israel and say to them: My offering, My bread.” Another discourse the text cites on “flesh.”

במדבר כ"ח:ב' Numbers 28:2

צו את־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קִרְבְּנִי לֶחְמִי לְאִשֵּׁי יָיִחַ נִיחֲחִי תִשְׁמְרוּ לְהִקְרִיב לִי בְּמוֹעֲדוֹ:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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140 **וכל בניך למודי הוי**

“And all your children shall be taught of Havayah.” The text refers to its explanation for “which You taught us.”

ישעיהו נ"ד:י"ג Isaiah 54:13

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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141 **סד"ה ראה אנכי נותן**

That discourse reads “See, I (Anochi) set” as the Anochi of “I am Havayah your G-d,” the first utterance at Sinai, and “before you” (lifneichem) as “in your inner face”: because Israel “arose in thought,” they can draw blessing upon themselves from the source of all.

KEHOT'S NOTE

לקמן פי' ראה יח, ג.



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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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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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