



LIKKUTEI TORAH • PARSHAS EMOR • MAAMAR 6

ביאור ע"פ והניף הכהן אותם

An explanation of the verse “And
the kohen shall wave them”



The lights of Tohu are higher than those of Tikkun, but only Tikkun, where the attributes include one another, is a “complete place” in which the Infinite Light dwells. Man, rooted in Tikkun, rules over and elevates the creatures of Tohu; and on Shavuot the two lambs are raised to the attributes of Keser through the two loaves, the Torah, whose root is higher still, which is why the bread lies on top.

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

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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

Before explaining the waving of Shavuot, the maamar contrasts Tohu and Tikkun. Each animal and angel embodies a single trait, a mark of Tohu, whose intense lights could not blend and so shattered their vessels; man, made in the image of the Supernal Adam, is a partzuf in which every attribute includes the others. Though Tohu is higher in its root, Tikkun’s inter-inclusion makes it a “complete place” where the Infinite Light, “the perfection of all,” dwells, and its true bittul explains man’s dominion, his free choice and his power to refine his food through a blessing, as the altar once did. The daily lambs sweeten the judgments of Rachel and Leah, the letters of speech and thought. The spelling kesev, shin before beis, shows the attributes of Keser above Chochmah and Binah; keves, the attributes of Z’eir Anpin below them, and Yaakov draws the higher into the lower. On Shavuot the lambs are waved back up to kesev, and the loaves, the Written and Oral Torah, rooted in the mazalos and the Daas of Atik, lie above them, raising them and drawing light back down.

OUTLINE

- 1 Tohu, Tikkun and man** ¶1-4
Man, rooted in Tikkun and made in the image of the Supernal Adam, is a partzuf that includes every attribute and every level of creation; animals and angels, like Tohu, each have one trait, and so man rules over them.
- 2 Why Tohu shattered** ¶5-7
Tohu’s lights were too intense to blend and broke their vessels; Tikkun’s lessened light lets the attributes bend and combine. Tohu is higher in its root, but only Tikkun is a “complete place” where the Infinite Light dwells.

3 True bittul and the Mah within Keser

¶18-9

The revealed Infinite Light makes the attributes truly one, as in Akudim. This “Mah within Keser” joins all of Atzilus, brings “peace” between Arich Anpin and Z’eir Anpin, and explains man’s dominion, his free choice and even his pulse.

4 Eating, blessing and the altar

¶10-13

Through a blessing man refines the sparks of Tohu in his food and reunites them with their lights, adding great light to Tikkun; this is what the altar did, and now a person’s table atones for him.

5 The daily lambs

¶14-17

The two daily lambs sweeten the judgments of Leah and Rachel, the letters of thought and speech, from which the external forces draw; Yaakov draws down the light of Chochmah that removes the “shearers.”

6 Kesev and keves

¶18-25

Abba and Imma clothe the attributes of Arich Anpin and grow through nurture from its mazalos. Kesev, shin before beis, is the attributes of Keser above Chochmah and Binah; keves is the attributes of Z’eir Anpin below them; Yaakov draws the one into the other.

7 The waving of the lambs

¶26-28

On Shavuot the lambs are raised from keves back to kesev, the attributes of Arich Anpin, where the external forces have no hold at all.

8 Why the bread is on top

¶29-32

The plant’s root in Tohu is higher than the animal’s, though it fell lower. The two loaves are the Written and the Oral Torah, and the cantillation of the Written Torah reveals the essence of Chochmah, which words cannot.

9 The loaves’ higher source

¶33-34

The loaves are waved to the mazalos that carry the light of Atik and to the Daas of Atik, the inner dimension of Keser; from so high the Torah can descend into the physical, hence “up and down.”

KEY CONCEPTS

Tohu and Tikkun תהו ותיקון

Two orders of Divine light. In Tohu each attribute shone with full intensity and alone, and its vessels shattered; in Tikkun the light is lessened and the attributes blend, forming partzufim.

Inter-inclusion התכללות

Each attribute containing the others, as Chesed includes Gevurah. In the “reed” kind it comes from lessened light; in the deeper kind, from bittul before the revealed Infinite Light.

Partzuf / Adam פרצוף / אדם

A full configuration of all ten Sefiros, each containing the others. Tikkun is called Adam, and man below is made in its image.

The perfection of all שלימותא דכולא

The Infinite Light beyond all attributes, which dwells only in a “complete place,” where the attributes are joined into one.

Kesev and keves כשב וכבש

Two spellings of “lamb”: shin before beis is the attributes of Keser above Chochmah and Binah; beis before shin is the attributes of Z’eir Anpin, which receive from Chochmah and Binah.

Mazalos מזלות

The “strands of the beard” of Arich Anpin, from which Abba and Imma draw nurture: a flow from above the order of cause and effect, and the root of the two loaves (lechem has the numerical value of mazala).

SECTION 1 • 11-4

Tohu, Tikkun and man

1 ביאור ע"פ והניף¹ הכהן אותם²

An explanation of the verse “And the kohen shall wave them.”

The maamar explains a verse about the Shavuot offering: the kohen waves the two loaves of bread made from the new wheat together with the two lambs “before Havayah” (Leviticus 23:20). Before it reaches the waving itself, it lays a long foundation in the ideas of Tohu and Tikkun.

2 הנה מתחלה נבאר ענין תהו ותיקון. והנה שרש נפש האדם הוא מעולם התיקון נעשה אדם בצלמנו,³

אכן שרש דצ"ח [דומם צומח חי] הוא מבחי' עולם התהו שקדם לעולם התיקון

Now, first we will explain the matter of Tohu (chaos) and Tikkun (rectification). The root of the soul of man is from the World of Tikkun: “Let Us make man in Our image.” But the root of the inanimate, the vegetative and the animal is from the level of the World of Tohu, which preceded the World of Tikkun.

Before explaining the waving, the Alter Rebbe sets up its background: the two orders of Divine light called Tohu, the earlier order that could not hold together and “shattered,” and Tikkun, the ordered and lasting order that followed. Man’s soul is rooted in Tikkun, as the verse “Let Us make man in Our image” shows, while minerals, plants and animals are rooted in the earlier World of Tohu.

וכמ"ש באדרא (דקל"ה סע"א [סוף עמוד א] וע"ב) בענין עולם התהו ובגין דתיקונא דא דאדם לא אשתכח לא יכילו למיקם⁴ כו' ע"ש ודף קמ"א ע"ב שבחי' עולם התיקון הוא בחי' אדם.

As is written in the Idra (folio 135, end of side a, and side b) concerning the World of Tohu: “And because this tikkun (configuration) of Adam was not found, they could not endure,” etc.; see there; and on folio 141b, that the level of the World of Tikkun is the level of Adam (Man).

The Idra Rabba, a section of the Zohar, says that the worlds of Tohu could not endure because “this tikkun of Adam,” the ordered, man-like configuration of the Sefiros, was not yet present; on folio 141b it identifies the World of Tikkun with the level called Adam. “Adam” here names a structure of the Sefiros, not only the human being.

והענין יובן ממה שאנו רואים למטה באדם בחי' מציאות נבדל מכל הברואים שהוא מושל בכל הברואים⁵ וכמ"ש וירדו בדגת הים⁶ כו'.

The matter will be understood from what we see below in man: a quality of existence set apart from all the creatures, in that he rules over all the creatures, as it is written, "And let them have dominion over the fish of the sea," etc.

The Alter Rebbe begins from what can be seen: man stands apart from all other creatures in that he rules over them, as the Torah says at his creation, "let them have dominion over the fish of the sea." The following paragraphs trace this dominion back to man's root in Tikkun.

3 והענין הוא לפי שאדם הוא בחי' פרצוף כלול מעשר ספירות⁷ וכל המדרגות של כל הברואים ואינו בבחי' מדרגה ומדה אחת מיוחדת לבד

The explanation is that man is the level of a partzuf (configuration), comprising the ten Sefiros and all the levels of all the creatures, and he is not in the mode of one single, particular level and attribute alone,

A partzuf ("configuration," literally "face") is a complete, person-like structure in which all ten Sefiros work together. Man is such a partzuf: he contains all ten Sefiros and every level found in the rest of creation, rather than embodying one trait alone.

כמו שארי הברואים שיש לכל אי מדה מיוחדת בלתי הרכבה מזולתו כלל כמ"ש ואת כל עוף כנף למינהו⁸ כו' נפש חיה למינה⁹ כו',

like the other creatures, each of which has a particular attribute, with no admixture at all of anything other than it, as it is written, "and every winged bird after its kind," etc., "living creature after its kind," etc.

Every other creature has one defining trait, unmixed with anything else. The Alter Rebbe hears this in the words "after its kind," said in the account of creation both of the birds and of the land animals: each species is fixed in its own nature.

כמו ד"מ [דרך משל] בעופות הנשר טבעו רחמני על בניו והעורב טבעו אכזרי,

As, for example, among birds: the eagle is by nature compassionate toward its young, and the raven is by nature cruel.

For example, the eagle is by nature compassionate to its young, while the raven is by nature cruel.

הנה לא יש בנשר הרכבה מאכזריות כלל שמטבע העורב, וכמ"כ [וכמו כן] להיפוך בעורב אין כלל מטבע הנשר שלא יש בו נטי' [נטייה] ממדת האכזריות אפילו כמלא נימא שיתגלה בעורב אחד פעם א' רחמים

Now, in the eagle there is no admixture at all of the cruelty that is the raven's nature; and likewise, conversely, in the raven there is nothing at all of the eagle's nature: it has no leaning away from the attribute of cruelty even by a hair's breadth, such that compassion would show itself in a single raven even once

Each bird's nature is complete in itself: the eagle has no trace of the raven's cruelty, and the raven has not even a hair's breadth of the eagle's compassion. Not a single raven ever departs from its nature by showing mercy even once.

(וכמ"ש בגמרא עירובין דכ"ב א' כתובות מ"ט ב' וע"ש בתוס' [בתוספות]) והיינו מחמת כי נבראו טבעם במדה א' בלתי התכללות ממדות אחרות.

(as is written in the Gemara, Eruvin 22a [and] Kesubos 49b; and see there in Tosafos). This is because their nature was created in a single attribute, without inter-inclusion of other attributes.

The Talmud speaks in the passages cited of the raven's cruelty to its young, and Tosafos discusses it there. Animals are one-sided because each was created in a single trait, without inter-inclusion, the blending of each attribute with the others.

והיינו לפי ששרשם מעולם התהו שהיו הספירות זה תחת זה ¹⁰ ולא היו בסוד פרצופים וקוין שהוא בחינת ההתכללות וכדלקמן.

And this is because their root is from the World of Tohu, where the Sefiros were one beneath the other and were not in the mystery of partzufim and lines (kavin), which is the level of inter-inclusion, as [will be explained] below.

This one-sidedness reflects their root in Tohu, where the Sefiros stood "one beneath the other," each alone, and were not yet arranged as partzufim and as the three "lines" (right, left and center) through which the attributes blend. The maamar develops this below.

וכמ"כ [וכמו כן] גם המלאכים שנק' ג"כ ע"ש עופות ועוף יעופף ¹¹ ועוף זה מיכאל יעופף זה גבריאל. ¹²

So too the angels, who are also called by the name "birds": "and let birds fly" — "and birds" (ve'of), this is Michael; "fly" (ye'ofef), this is Gavriel.

Angels, too, are called "birds," since they fly as G-d's messengers. The Zohar reads "and let birds fly" as two angels: "birds" is Michael and "fly" is Gavriel.

הנה מיכאל הוא שר של מים¹³ חסד אהבה וגבריאל שר של אש¹⁴ בחיי גבורה יראה כו' כל א' במדה מיוחדת ולכן אין מלאך¹⁵ אחד עושה שתי שליחות.¹⁶

Michael is the prince of water, Chesed (kindness), love; and Gavriel is the prince of fire, the level of Gevurah (restraint), awe, etc.: each one in a particular attribute. And therefore one angel does not carry out two missions.

Michael, the “prince of water,” is Chesed and love; Gavriel, the “prince of fire,” is Gevurah and awe. Because each angel is a single attribute, one angel cannot carry out two missions, as Rashi explains on the three angels who came to Avraham.

אבל לא כן האדם הוא בטבעו מורכב מכמה מדות שונות דבר והיפוכו

But man is not so: by his nature he is composed of many different attributes, a thing and its opposite.

Man is the opposite: his nature joins many different, even opposite, attributes.

(ולשון הרמב"ם [הרבי משה בן מימון]¹⁷) (בהקדמה לפירוש המשניות) כל מיני בעלי חיים והאילנות יש להם פעל אחד בלבד או ב' פעלים כו' אבל האדם יעשה מעשים רבים משתנים זה מזה כו'.

(In the words of the Rambam) (in the Introduction to the Commentary on the Mishnah): “All species of animals and trees have only one action, or two actions, etc.; but man performs many actions that differ from one another,” etc.

In the words of the Rambam (Maimonides) in his Introduction to the Commentary on the Mishnah, animals and plants are each limited to one or two kinds of activity, while man does many different things. The variety of his actions reflects the variety within his nature.

והנה מלבד שיש לו מכל הע"ס [העשר ספירות] ג' שכליים וז' מדות אף גם זאת בכל מדה מהמדות והשכליים הוא כלול ג"כ משאר המדות ד"מ [דרך משל] באכזריות שלו כלול רחמנות

Now, besides having [something] of all the Ten Sefiros, three intellectual [faculties] and seven emotive attributes, more than this: in each one of the emotive attributes and the intellectual faculties he is also comprised of the other attributes. For example, in his cruelty compassion is included,

Man has something of all ten Sefiros: three intellectual faculties (Chochmah, Binah and Daas) and seven emotive attributes. Beyond this, each of them contains the others, so that even his cruelty has compassion within it.

כמו אב המכה את בנו שהכאה זו אכזריות היא והרי כלול בה רחמנות ואהבה שאינו מכה אותו רק מפני אהבתו וחמלתו עליו וכמ"ש חושך שבטו שונא בנו ואוהבו שחרו מוסר.^{18, 19}

like a father who strikes his son: this striking is cruelty, yet included in it are compassion and love, for he strikes him only because of his love and pity for him, as it is written, "He who spares his rod hates his son, but he who loves him disciplines him early."

A father who strikes his son acts with severity, yet his motive is love and pity, and the verse in Proverbs says the same: to withhold the rod is a kind of hatred, while love disciplines. In Iggeres HaKodesh 13 the Alter Rebbe makes the same point about the attributes of holiness, each of which includes the others: Avraham, whose attribute was kindness and love, took up severity when he bound Yitzchak his son.

וכן עד"ז בשאר המדות גם כלול בו מבחי דומם צומח חי (הן בגופו שהשערות הן בחי צומח כו' והן בנפשו כלול דצ"ח [דומם צומח חי] רוחניים האותיות הן בחי דומם והמדות בחי צומח כו')

And so too, in the same way, with the other attributes. He also includes [something] of the levels of the inanimate, the vegetative and the animal (both in his body, for the hair is the level of the vegetative, etc.; and in his soul, which includes a spiritual inanimate, vegetative and animal: the letters are the level of the inanimate, and the emotive attributes the level of the vegetative, etc.

The same blending holds for the other attributes. Man also contains the inanimate, vegetative and animal levels: in his body, where the hair grows like a plant, and in his soul, where the letters of thought and speech are the "inanimate" element and the emotive attributes are the "vegetative."

ועמ"ש בפי בראשית ע"פ וייצר בענין שגוף האדם היה מתחלה דומם משא"כ גוף הבע"ח [הבעלי חיים] כו' והיינו לפי שהאדם כולל ממדבר עד דומם) ולכן נקרא האדם עולם קטן.

And see what is written in Parshas Bereishis on the verse "And He formed," on the matter that the body of man was at first inanimate, which is not so of the body of animals, etc.; and this is because man includes [everything] from the speaking down to the inanimate). And therefore man is called a small world.

The parenthesis points to a discussion in Parshas Bereishis on "And He formed man": man's body was at first lifeless, unlike the bodies of animals, because man includes every level, from the "speaking" down to the inanimate. That is why he is called a "small world," all of creation in miniature.

וכי' [וכל זה] הוא מחמת שנברא בצלם ודמות שלמעלה אדם דלעילא אשר הוא בחי' פרצוף ופרצוף הוא קשר ע"ס [עשר ספירות] וכל ספירה כלולה מע"ס [מעשר ספירות] וכידוע ההפרש בין נקודה ספירה לפרצוף

All this is because he was created in the image and likeness of Above, the Supernal Adam (Adam dele'eila), which is the level of a partzuf; and a partzuf is a binding together of the Ten Sefiros, with each Sefirah comprised of ten Sefiros, as is known [regarding] the difference between a point (nekudah), a Sefirah and a partzuf

All this follows from man's being made in the image of the Supernal Adam, the partzuf above. A partzuf binds the ten Sefiros into one structure, each Sefirah itself containing ten, and the Alter Rebbe recalls the known distinction between a "point," a "Sefirah" and a "partzuf."

(בע"ח [בעץ חיים] שער כ"ט שער הפרצופים פ"ז [פרק ז'] כ' [כתב] כי נקודה הוא עשייה שבספירה. וספירה הוא בחי' הספירה שלימה מאבי"ע [מאצילות בריאה יצירה עשיה] שבה. ופרצוף הוא קשר י"ס [י' ספירות] וכל ספירה מהם שלימה מאבי"ע [מאצילות בריאה יצירה עשיה] עכ"ל [עד כאן לשונו])

(in Etz Chaim, Sha'ar 29, Sha'ar HaPartzufim, chapter 7, he wrote: "For a point is the Asiyah within the Sefirah; a Sefirah is the level of the Sefirah complete with the Atzilus, Beriah, Yetzirah and Asiyah within it; and a partzuf is a binding of ten Sefiros, each Sefirah of them complete with Atzilus, Beriah, Yetzirah and Asiyah." End of quote.)

Etz Chaim, the Arizal's teachings as recorded by R. Chaim Vital, defines the three: a "point" is only the lowest level, the Asiyah, of a Sefirah; a full "Sefirah" contains its own four worlds, Atzilus through Asiyah; and a "partzuf" binds ten such complete Sefiros together. The partzuf is the fullest and most inter-included form.

גם יש בפרצוף בחי' מוחין חב"ד [חכמה בינה ודעת] אשר באו בשינויים לפעמים בחינת גדלות ופעם קטנות

There is also in a partzuf the level of the intellect (mochin), Chochmah, Binah and Daas, which come with changes: sometimes the state of gadlus (maturity), and at times katnus (immaturity).

A partzuf also has intellect (mochin) that changes state: gadlus, mature and fully developed intellect, and katnus, immature and limited intellect. Such shifting states belong to a full structure.

ומחמת כי בצלם אלקים נעשה האדם שלמטה ג"כ לכן יש בו כל בחי' הנ"ל גם בחינת פנימית וחיצונית.^{20, 21, 22}

And because man below, too, was made "in the image of G-d," therefore all the aspects mentioned above are in him, as well as the aspects of the inner dimension (pnimiyus) and the outer dimension (chitzoniyus).

Because man below was also made "in the image of G-d," he has all these features, as well as an inner and an outer dimension. Together they set him apart from every other creature.

4 וכל אלה אין בשאר הברואים לבד מאדם שנברא בצלם אלקים²³ שהוא בחי' אדם העליון שכולל הכל

And none of these are in the other creatures, except for man, who was created in the image of G-d, which is the level of the Supernal Adam, who includes everything.

None of these features, the full set of attributes, their blending and the changing states of mind, exists in other creatures. Only man has them, because he was made "in the image of G-d," the image of the Supernal Adam, which includes everything.

וגם במרכבה כתיב ופני אדם לארבעת²⁴ אנפי זוטרי ואנפי רכבא וע"כ נאמר באדם וירדו בדגת הים ובעוף השמים²⁵ כו'

And of the Chariot, too, it is written, "and the face of a man for the four of them," small faces and large faces. And therefore it is said of man, "And let them have dominion over the fish of the sea and over the birds of the heavens," etc.:

In Ezekiel's vision of the Chariot each of the four Chayos has the face of a man, and "small faces and large faces" is the Talmud's phrase (Chagigah 13b) for the child-like face of the cherub and the grown face of a man there. This is why the Torah gives man dominion over the fish and the birds: the human form is the one that includes the others.

שכמו שאדם דלעילא על דמות הכסא דמות אדם עליו מלמעלה²⁶ מושל על כל הארבע חיות המרכבה הכוללים כל החיות פרטיים כו' כך האדם לפי שנעשה בצלם אלקים וכולל ג"כ הבחי' דצ"ח [דומם צומח חי] לכן הוא מושל ורודה בכולם

for just as the Supernal Adam — "upon the likeness of the throne, a likeness like the appearance of a man upon it from above" — rules over all four Chayos (living beings) of the Chariot, which include all the particular living creatures, etc., so man, since he was made in the image of G-d and also includes the levels of the inanimate, vegetative and animal, therefore rules and has dominion over them all.

Above, Ezekiel sees "the likeness of a man" enthroned over the Chariot; this Supernal Adam rules over the four Chayos (the living beings of the vision, each with the faces of a man, a lion, an ox and an eagle), which include all the particular living creatures. Man below mirrors this: made in the image of G-d and including within himself the inanimate, vegetative and animal levels, he rules over them all.

(ועיי' בפרדס של"א פ"ח [פרק ח']. ובשל"ה [ובשני לוחות הברית] בהקדמה בבית ישראל):

(And see the Pardes, Sha'ar 31, chapter 8; and the Shelah, in the Introduction, in [the section] Beis Yisrael.)

The Alter Rebbe refers the reader for more on this to the Pardes (Pardes Rimonim, the Kabbalistic work of R. Moshe Cordovero) and to the introduction of the Shelah (Shnei Luchos HaBris, by R. Yeshayah Horowitz).

SECTION 2 • ¶5-7

Why Tohu shattered

5 ב והטעם לכ"ז [לכל זה] למה אדם דוקא הוא בא בהתכללות ופרצוף ולא שאר בעלי חיים היינו מפני דשרש אדם הוא מעולם התיקון ושרש דצ"ח [דומם צומח חי] הוא מעולם התהו שקדם לבחי' תיקון וכנ"ל,

2. The reason for all this — why man specifically comes with inter-inclusion and as a partzuf, and not the other living creatures — is that the root of man is from the World of Tikkun, while the root of the inanimate, the vegetative and the animal is from the World of Tohu, which preceded the level of Tikkun, as mentioned above.

Section 2 asks why only man has inter-inclusion and the structure of a partzuf, while other living creatures do not. The answer lies in their roots: man's root is in Tikkun, while minerals, plants and animals are rooted in Tohu, the earlier order.

דהנה שבירת הכלים דתהו היה מחמת שהיה ריבוי האור והכלי הי' [היה] קטן מהכיל

For the shattering of the vessels of Tohu came about because there was an abundance of light, and the vessel was too small to contain [it].

Tohu “shattered” because its light was too great for its vessels: the vessels, the forms meant to hold and express the light, were too small to contain it.

ולכן נשברו הכלים ונפלו למטה בבי"ע והאור נסתלק למעלה. ולכן נעשה אח"כ עולם התיקון מיעוט האור וריבוי הכלים.

And therefore the vessels shattered and fell down into Beriah, Yetzirah and Asiyah, and the light withdrew upward. And therefore afterwards the World of Tikkun was made: a lessening of the light and an increase of the vessels.

The broken vessels fell into the lower worlds of Beriah, Yetzirah and Asiyah, while their light withdrew upward. Tikkun was then built on the opposite principle, less light and more vessels, so that the light could be held.

והנה מהו ענין ריבוי האור היינו התגלות האור בתוקף ובתגבורת בתכלית (וכמ"ש במ"א בביאור ע"פ מים רבים כו' מי נח).

Now, what is the meaning of an abundance of light? It is the revelation of the light in strength and in utmost intensity (as is explained elsewhere, in the explanation on the verse “Many waters,” etc., “the waters of Noach”).

“Abundance of light” does not mean only a great quantity; it means light revealed with full strength and intensity. The Alter Rebbe refers to his explanation elsewhere of “Many waters” and “the waters of Noach” for more on this.

ולכן היו ז' מדות דתהו זה תחת זה בלי התכללות זה מזה כלל, מחמת כי האור והמדה הי' [היה] בא בהתגלות ובתגבורת לכן לא היה מתחבר עם המדה שכנגדו והיו ענפין מתפרדין.

Therefore the seven attributes of Tohu were one beneath the other, without any inter-inclusion of one with another at all. Since the light and the attribute came in revelation and in intensity, it did not join with the attribute opposite it, and they were branches that part from one another.

Because each attribute of Tohu shone with full intensity, it could not join the attribute opposite it: Chesed could not combine with Gevurah. So the seven attributes stood "one beneath the other," like branches that part ways.

עד"מ למטה מה שארז"ל [שאמרו רבותינו זכרונם לברכה] לעולם יהא רך כקנה ²⁷ וזהו דוגמת עולם התיקון ואל יהא קשה כארז שזהו בחי' עולם התהו.

By way of analogy below, our Sages, of blessed memory, said, "A person should always be soft as a reed" — this is an example of the World of Tikkun — "and not be hard as a cedar," which is the level of the World of Tohu.

The Sages' teaching gives an image from human life: be soft like a reed, which bends with the wind, and not hard like a cedar, which does not. The reed is like Tikkun, the cedar like Tohu.

ד"מ [דרך משל] איש הקשה במדותיו בלי נטות מהם כלל. כך היה אותו האור והמדה בא בחוזק והתגלות המדה ההיא

By way of analogy, a man who is hard in his attributes, without bending from them at all. So too, that light and attribute came with force and with the revelation of that attribute;

A person who is rigid in his traits never yields from them at all. Tohu was like this: each light and attribute came with force, fully revealed.

לכן לא היה נכלל ממדה אחרת כלל מחמת ריבוי התגלות המדה ההיא וזה נקרא ריבוי האור אשר כל אחד על מעמדו דמדה ההיא דייקא בלי התכללות היפוכו

therefore it was not included with any other attribute at all, because of the abundant revelation of that attribute. And this is called an abundance of light: that each one [stands] on its own ground, of precisely that attribute, without inter-inclusion with its opposite.

Because each attribute was so fully revealed, it could not take in any other attribute. This is what "abundance of light" means: each attribute holds its own ground absolutely, with no blending with its opposite.

ולכן לא היו יכולים הכלים לסבול האור הרב והחזק ונשברו ונפלו בכ"ע והאורות נסתלקו למעלה שנשארו למעלה בבחי' העלם.

And therefore the vessels could not bear the great and strong light, and they shattered and fell into Beriah, Yetzirah and Asiyah, and the lights withdrew upward, remaining above in a state of concealment.

Such unyielding, intense light was more than the vessels could bear, so they broke and fell into the lower worlds. The lights returned above and remain there, hidden.

אמנם עולם התיקון הוא מיעוט האור היינו שאין המדה באה בתגבורת כ"א דוגמת ענין רך כקנה שיכול לנטות ממדתו.

The World of Tikkun, however, is a lessening of the light; that is, the attribute does not come with intensity, but rather like "soft as a reed," which can bend from its attribute.

Tikkun's "lessening of the light" means that no attribute asserts itself with full force; like the reed, each can bend from its own nature. This flexibility is what allows the attributes to combine.

6 וע"כ הוא בבחי' קוין והתכללות המדות זה מזה חסד כלול מגבורה וגבורה מחסד. וזהו כי התיקון הוא בחי' אדם משא"כ בתהו כנ"ל בשם הזהר

Therefore it is in the mode of lines (kavin) and of the inter-inclusion of the attributes one with another: Chesed comprised of Gevurah, and Gevurah of Chesed. And this is [why] Tikkun is the level of Adam, which is not so in Tohu, as mentioned above in the name of the Zohar.

Because the attributes of Tikkun are flexible, they are arranged in "lines" (right, left and center), where Chesed includes Gevurah and Gevurah includes Chesed. This is why the Zohar quoted above calls Tikkun "Adam": a structure in which the attributes combine.

והיינו כי האדם הוא בחי' פרצוף שהוא התכללות מע"ס [מעשר ספירות] יחד וגם כל הע"ס [העשר ספירות] כלולים מכולם ולהיות בחי' התכללות זו זהו דייקא בעולם התיקון מטעם הנ"ל.

That is, Adam is the level of a partzuf, which is the inter-inclusion of the Ten Sefiros together, with all the Ten Sefiros also comprised of all of them; and this inter-inclusion comes to be specifically in the World of Tikkun, for the reason mentioned above.

Adam, a partzuf, is the inter-inclusion of all ten Sefiros, each of them containing all the others. Such inter-inclusion can exist only in Tikkun, where the light is lessened and the attributes can yield to one another.

7 ולכן גם האדם שלמטה לפי ששרשו מהתיקון לכן הוא כלול מכל המדות וגם כל מדה יש בה התכללות מכולם

And therefore man below, too, since his root is from Tikkun, comprises all the attributes, and each attribute also has in it an inter-inclusion of all of them.

This explains man below: because his root is in Tikkun, he contains all the attributes, and each of his attributes contains the others.

אבל בחי דצ"ח [דומם צומח חי] ששרשן נמשך מהספירות דתהו שלא היה בהם בחי התכללות לכן כמ"כ [כמו כן] בטבע דצ"ח [דומם צומח חי] שיש לכל בעל חי מדה מיוחדת ואין בה מדה אחרת כלל וכנ"ל.

But the inanimate, vegetative and animal, whose root is drawn from the Sefiros of Tohu, in which there was no inter-inclusion — therefore, likewise, in the nature of the inanimate, vegetative and animal, each animal has a particular attribute, with no other attribute in it at all, as mentioned above.

Minerals, plants and animals are rooted in the Sefiros of Tohu, which had no inter-inclusion. So each animal has one trait alone, as the examples of the eagle and the raven showed.

והנה מ"מ בחי תהו קודמת והגבה למעלה בשרשה מבחי תיקון (וכמ"ש באג"ה [באגרת הקודש] ²⁸ קרוב לסופו כי הן מס"ג [משם ס"ג] שבפנימית א"ק [אדם קדמון] והתיקון ע"י מ"ה [שם מ"ה] הוא יוצא מהמצח הארה בעלמא ²⁹ כו', ועיין מזה בהרמ"ז [בהרב משה זכות] ר"פ וישב ד"ה חכמת המסכן וס"פ קרח).

Now, nevertheless, the level of Tohu comes first and is higher above in its root than the level of Tikkun (as is written in Iggeres HaKodesh, near its end, that they are from [the Name] Sag in the inner dimension of Adam Kadmon, whereas Tikkun, through [the Name] Mah, issues from the forehead, a mere glimmer, etc.; and see on this the Ramaz, at the beginning of Parshas Vayeshev, in the passage beginning "The wisdom of the poor man," and at the end of Parshas Korach).

Yet Tohu is higher than Tikkun in its root: its lights come from the Name Sag in the inner dimension of Adam Kadmon, the primordial level above the worlds, while Tikkun, through the Name Mah, issues only as a glimmer from its "forehead" (Sag and Mah are spellings of the Name Havayah whose letters add up to 63 and 45). The passage cited as Iggeres HaKodesh is in Kuntres Acharon, as the Kehot note shows, and there the Alter Rebbe adds that this is why man lives on food from the inanimate, vegetative and animal, whose sparks come from Sag. The Ramaz, R. Moshe Zacuto, wrote Kabbalistic glosses on the Zohar.

אך אעפ"כ [אף על פי כן] מצד ההתכללות הנ"ל יש בתיקון מעלה גבוה שאינה בבחי' תהו. כי יש בתיקון גילוי אור א"ס שאין בתהו

Yet even so, by virtue of the inter-inclusion mentioned above, Tikkun has a lofty superiority that is not in the level of Tohu. For in Tikkun there is a revelation of the Infinite Light (Or Ein Sof) that is not in Tohu.

Still, Tikkun has an advantage that Tohu lacks, and it comes from its inter-inclusion: the revelation of the Infinite Light itself.

והוא כמ"ש בזהר³⁰ קוב"ה [קודשא בריך הוא] לא שריא אלא באתר שלים³¹ פי קוב"ה [קודשא בריך הוא] הוא עצמות המאציל אנת הוא שלימותא דכולא^{32,33} ואינו שורה אלא באתר שלים

And this is as is written in the Zohar: "The Holy One, blessed be He, does not dwell except in a complete place." The meaning: the Holy One, blessed be He, is the essence of the Emanator, "You are the perfection of all," and He dwells only in a complete place.

The Zohar teaches that the Holy One, blessed be He, dwells only in a "complete place" (in its context, the Shechinah did not rest on Yaakov all the years he grieved for Yosef). "The Holy One, blessed be He" here means the very essence of the Emanator, whom Eliyahu's prayer in the Tikkunei Zohar calls "the perfection of all."

היינו כשיש התכללות למטה וקשר וחבור הע"ס [העשר ספירות] יחד אזי ישכון בהם אור א"ס שלימותא דכולא מה שלמעלה מע"ס [מעשר ספירות] ולא מכל אלין מדות איהו כלל.

That is, when there is inter-inclusion below and a binding and joining of the Ten Sefiros together, then the Infinite Light, "the perfection of all," which is above the Ten Sefiros, "and He is not of any of these attributes at all," will dwell in them.

A "complete place" is one where the ten Sefiros are inter-included, bound and joined together. There the Infinite Light, which is above all ten Sefiros and is "not of any of these attributes at all," rests within them: what is beyond all the attributes rests only where they form a whole.

משא"כ כשכל מדה היא בפ"ע [בפני עצמו] אין זה כלל אתר שלים שיהיה השראה משלימותא דכולא כו'.

Whereas when each attribute is by itself, this is not a complete place at all, such that there would be an indwelling of "the perfection of all," etc.

When each attribute stands alone, as in Tohu, there is no "complete place," and so "the perfection of all" cannot dwell there.

ולכן בתיקון ע"י ההתכללות בבחי' פרצוף אדם העליון נמשך השראת אור א"ס משלימותא דכולא משא"כ בעולם התהו וזהו מעלה יתירה ועצומה דבחי' אדם שבתיקון על עולם התהו

And therefore in Tikkun, through the inter-inclusion in the level of the partzuf of the Supernal Adam, the indwelling of the Infinite Light is drawn down from "the perfection of all," which is not so in the World of Tohu. And this is the additional and immense superiority of the level of Adam in Tikkun over the World of Tohu

In Tikkun, the inter-inclusion of the attributes in the partzuf of the Supernal Adam draws down the indwelling of the Infinite Light. This is the great advantage of Adam in Tikkun over Tohu, even though Tohu's own light is higher.

(וזהו שכתוב] ברכנו אבינו כולנו כאחד³⁴ באור פניך כו' וכמו שמצינו במ"ת [במתן תורה] ויחן ישראל³⁵ באחדות אז ניתנה תורה. ועמ"ש סד"ה שניך כעדר הרחלים^{36, 37}

(and this is [the meaning of] what is written, "Bless us, our Father, all of us as one, with the light of Your countenance," etc.; and as we find at the Giving of the Torah: "And Israel encamped" in unity, and then the Torah was given. And see what is written at the end of the discourse beginning "Your teeth are like a flock of ewes";

The same principle appears in the prayer "Bless us, our Father, all of us as one": blessing comes where there is unity. At Sinai, too, Israel encamped in unity, and only then was the Torah given. At the end of the discourse on "Your teeth are like a flock of ewes" (Likkutei Torah, Shir HaShirim) the Alter Rebbe explains that when the holy ones join as one they reach a level none of them reaches alone, as letters joined into one word carry a meaning no single letter has.

ועמ"ש במ"א בד"ה ויאמר ה' הן עם אחד^{38,39} כו' שבמקום ההתכללות שבקדושה ממשיכים האור מבחי' עקודים בכלי א' וזהו בחי' שלימותא דכולא שלמעלה מהתהו כי עולם התהו הוא מבחי' נקודים ועולם העקודים בחי' טעמים ובענין טנת"א [טעמים נקודות תגין אותיות] הטעמים בכתר ונקודות בחכמה כו' וכמ"ש במ"א):

and see what is written elsewhere, in the discourse beginning “And Havayah said, ‘Behold, they are one people,’” etc., that in the place of the inter-inclusion in holiness one draws down the light from the level of Akudim, [bound] in one vessel, and this is the level of “the perfection of all” that is above Tohu. For the World of Tohu is from the level of Nekudim, and the World of Akudim is the level of ta’amim; and in the matter of ta’amim, nekudos, tagin, osiyos (cantillation notes, vowels, crowns and letters), the ta’amim are in Keser and the nekudos in Chochmah, etc., as is explained elsewhere):

In Torah Ohr, Noach, on “Behold, they are one people,” it is explained that unity in holiness draws down light from the World of Akudim, where all the lights were “bound in one vessel,” a level above Tohu, which belongs to the World of Nekudim, the separate “points.” Among the four components of the Torah’s text, the ta’amim (cantillation notes) correspond to Keser and the nekudos (vowel points) to Chochmah, so the ta’amim, like Akudim, stand above the “points” of Tohu.

SECTION 3 • 18-9

True bittul and the Mah within Keser

8 ג והנה אחר ששוכן בבחי' תיקון הארת אור א"ס שלמעלה מע"ס [מעשר ספירות] עי"ז יכולים אח"כ ליכלל המדות והספירות בבחי' ביטול במציאות ממש יותר מקודם שהיה ההתכללות רק מחמת חלישת התגלות האור כענין רך כקנה כו' אבל לא בחי' עצמיות הביטול ממש.

3. Now, once the illumination of the Infinite Light that is above the Ten Sefiros dwells in the level of Tikkun, through this the attributes and the Sefiros can afterwards be included [in one another] in a state of actual nullification (bittul) of [their] existence, more than before, when the inter-inclusion was only because of the weakening of the revelation of the light, as in “soft as a reed,” etc., but not the level of the essence of self-nullification itself.

Section 3 explains what the indwelling of the Infinite Light adds. Once it rests in Tikkun, the attributes can merge in true bittul, a nullification of their very existence. The earlier blending came only from the weakening of the light, like the reed that bends: it was flexibility, not self-nullification in its essence.

אכן בהגלות נגלות עליהם גילוי אור א"ס שלימותא דכולא אשר כל המדות כאין נגדו.

However, when there is openly revealed upon them the revelation of the Infinite Light, “the perfection of all,” before which all the attributes are as nothing —

But when the Infinite Light, “the perfection of all,” is openly revealed upon the attributes, they are as nothing before it.

כי כשמו⁴⁰ כן הוא שאינו בבחי' מדה ח"ו [חס ושלום] אלא למעלה מעלה עד אין קץ אפילו מבחי' חב"ד [חכמה בינה ודעת] מקור המדות.⁴¹

for as His name, so is He: He is not in the category of an attribute, G-d forbid, but higher and higher without end, even above the level of Chochmah, Binah and Daas, the source of the attributes —

His name, Ein Sof, means “without end”: He is not an attribute at all, but infinitely beyond even Chochmah, Binah and Daas, the intellect from which the attributes come. Before Him every attribute is nullified.

9 ואזי המדות היו לאחדים ובטלים ממש כנר בפני אבוקה באורו ית' המאיר להם ואין תופסים מקום כלל.

then the attributes become one and are actually nullified, like a candle before a torch, in His light, may He be blessed, that shines upon them, and they occupy no place at all.

When the Infinite Light is revealed, the attributes merge into one and are truly nullified, like the flame of a candle lost in the light of a torch. They no longer claim any separate place of their own.

וזהו ענין עושה שלום במרומיו⁴² בין שר של מים ושר של אש^{43,44} וכמ"ש באג"ה [באגרת הקודש] ע"פ והיה מעשה הצדקה שלום^{45,46} כו' ע"ש

And this is the meaning of “He makes peace in His heights”: between the prince of water and the prince of fire; as is written in Iggeres HaKodesh on the verse “And the work of righteousness shall be peace,” etc.; see there.

This explains “He makes peace in His heights”: Michael, the prince of water, and Gavriel, the prince of fire, are opposites, yet G-d makes peace between them. In Iggeres HaKodesh 12, on “the work of righteousness shall be peace,” the Alter Rebbe explains this in nearly the same words: a great revelation of the Infinite Light, above even Chochmah, Binah and Daas, includes the opposite attributes of Michael and Gavriel in their source, so that they become one.

(והתכללות זו הוא בחי' ביטול אמיתי⁴⁷ ממש שלמעלה מבחי' הביטול דרך כקנה כו' עד שאפילו כשהמדות היו בריבוי האור היו בטלים ומתכללים

(And this inter-inclusion is the level of actual, true self-nullification, which is above the level of the nullification in the manner of "like a reed," etc.; so much so that even when the attributes were in an abundance of light, they were nullified and included [in one another],

This deeper inter-inclusion is true bittul, higher than the "reed" kind of flexibility. It works even when each attribute is at full strength, with an abundance of light: the attributes are nullified and merge in spite of their intensity.

וכמו בעולם העקודים שודאי היה שם ריבוי האור יותר מבנקודים ואעפ"כ [ואף על פי כן] לא היה שם שבה"כ [שבירת הכלים] ח"ו [חס ושלום] והיינו מחמת קרבתן לאור א"ס שעיי"ז הם בבחי' ביטול אמיתי כו' והתכללות אמיתי עד שעקודים בכלי א'.

as in the World of Akudim, where there was certainly an abundance of light, more than in Nekudim, and yet there was no shattering of the vessels there, G-d forbid. That is because of their nearness to the Infinite Light, through which they are in a state of true self-nullification, etc., and true inter-inclusion, to the point that they are bound (akudim) in one vessel.

The World of Akudim shows this: its light was greater than that of Nekudim (the World of Tohu), yet its vessels did not shatter, because they were close to the Infinite Light and truly nullified before it. That is why all its lights could be "bound in one vessel."

ומבחי' ביטול זה נמשך אח"כ בעולם התיקון ג"כ ע"י השראת אור א"ס הנמשך בעולם התיקון שעיי"ז נמשך בהם הביטול האמיתי כו'.

And from this level of self-nullification [something] is drawn afterward into the World of Tikkun as well, through the indwelling of the Infinite Light that is drawn into the World of Tikkun, through which the true self-nullification is drawn into them, etc.

Something of this true bittul is drawn into Tikkun as well, through the indwelling of the Infinite Light there.

ועמ"ש בביאור ע"פ את שבתותי⁴⁸ תשמרו⁴⁹ בענין שבת תתאה שהוא עליי [עלייה] בייע באצי ביטול היש ושבת עילאה הוא עד"ז באצי ג"כ בחי ביטול אמיתי בבחי אין מקור החכמה כו' והיינו ג"כ כמש"כ [כמה שכתוב] שע"י התגלות אור א"ס בעולם התיקון נמשך ביטול עליון יותר כו').

And see what is written in the explanation on the verse "You shall keep My Shabbosos," on the matter of the lower Shabbos, which is the ascent of Beriah, Yetzirah and Asiyah into Atzilus, the nullification of the yesh (something); and the upper Shabbos is, in the same way, in Atzilus too: the level of true self-nullification in the level of ayin (nothing), the source of Chochmah, etc. And this, too, is as was written [above]: that through the revelation of the Infinite Light in the World of Tikkun a higher self-nullification is drawn down, etc.).

The Alter Rebbe refers to his explanation in Likkutei Torah, Behar, of "You shall keep My Shabbosos," in the plural, which speaks of two Shabbosos. The "lower Shabbos" is the ascent of the lower worlds into Atzilus, where their sense of independent existence (yesh) is nullified; the "upper Shabbos" is a deeper bittul within Atzilus itself, into the "nothing" (ayin) that is the source of Chochmah, which matches the point made here.

והיינו ענין מלגאו איהו שם מ"ה [שם מ"ה]⁵⁰ דאיהו ארח אצילות ושקיו⁵¹ כו' היינו השראת אור א"ס ששורה בשם מ"ה [שם מ"ה] דחכמה מבחי שלימותא דכולא אשר כל אורות ומדות בטלים במציאות נגד התגלות אור א"ס

And this is the meaning of "Within is the Name Mah, which is the path of Atzilus, and the watering," etc.: that is, the indwelling of the Infinite Light that dwells in the Name Mah of Chochmah, from the level of "the perfection of all," whereby all the lights and attributes are nullified in their existence before the revelation of the Infinite Light.

The Tikkunei Zohar says of the supreme Keser that "within it is the Name Mah" (the Name Havayah spelled out with alefs, whose letters add up to 45), "the path of Atzilus," which waters the Sefiros like water nourishing a tree. The Alter Rebbe explains this as the Infinite Light dwelling in Mah, the level of Chochmah, before whose revelation all lights and attributes are nullified.

ולכן איהו ארח אצילות שמקשר ומחבר לכל אורות וספירות דאצילות שיהיו מתחברין בהתכללות גמור ואמיתי

And therefore it is "the path of Atzilus," which binds and joins all the lights and Sefiros of Atzilus, so that they are joined in complete and true inter-inclusion

Because it nullifies them, this indwelling is "the path of Atzilus": it binds all the lights and Sefiros of Atzilus together, so that they join in complete and true inter-inclusion.

(ואפשר שזהו ענין מ"ש בליקוטי הש"ס [הששה סדרים] מהאריז"ל [מהאר"י זכרנו לברכה] כפי' הבאת שלום בין אדם⁵² לחבירו דהיינו אסתכלותא אנפין באנפין בין האדם לחבירו שהוא האריך בזעיר.

(and perhaps this is the meaning of what is written in Likkutei HaShas from the Arizal, of blessed memory, on the explanation of "bringing peace between a man and his fellow": that is, the gazing face into face between "a man" and "his fellow," which is [the gazing of] Arich into Z'eir.

In Likkutei HaShas, a collection of the Arizal's comments on the Talmud, the Mishnah's phrase "bringing peace between a man and his fellow" is read as two levels of "Adam" gazing face to face: Arich Anpin (the "Long Face," the configuration of Keser) gazing into Z'eir Anpin (the "Small Face," the emotive attributes of Atzilus). Peace between them is the joining of the higher level with the lower.

והענין כי לגבי א"א נק' המדות דאצילות זעיר אנפין כי קטן יעקב⁵³ אבל ארך אפים וגדל חסד⁵⁴ היינו שהמדות הן בלי גבול וכמ"ש בד"ה⁵⁵ ויהי בשלח פרעה וסד"ה בכ"ה בכסלו.⁵⁶

The point is that relative to Arich Anpin, the attributes of Atzilus are called Z'eir Anpin, for "Yaakov is small"; but "long-suffering (erech apayim) and great in kindness" means that the attributes are without limit, as is explained in the discourse beginning "And it was when Pharaoh sent" and at the end of the discourse beginning "On the twenty-fifth of Kislev."

Compared with Arich Anpin, the attributes of Atzilus are "small" (z'eir), as "Yaakov," who stands for them, "is small." But at the level of Arich Anpin, "erech apayim" (long-suffering, literally "long of face"), the attributes are without limit, "great in kindness." In Torah Ohr (Beshalach, and the Chanukah discourse in Vayeshev) the Alter Rebbe explains that Yaakov is "small" because measured attributes have ends and limits, while "erech apayim and abundant in kindness" is kindness without limit.

וזהו ג"כ ענין ההפרש בין גדולה לחסד וכמ"ש במ"א. ונמצא בכתר עליון המדות הן בבחי' גדולה ותוקף ואעפ"כ [ואף על פי כן] הן בהתכללות בתכלית והיינו מעוצם הביטול לגבי א"ס ב"ה וכנ"ל בענין עקודים

And this is also the matter of the difference between Gedulah (greatness) and Chesed, as is explained elsewhere. It follows that in Keser Elyon (the Supreme Crown) the attributes are in a state of greatness and strength, and even so they are in utmost inter-inclusion; and that is from the intensity of the self-nullification before the Infinite One, blessed be He, as mentioned above regarding Akudim.

The difference between Gedulah ("greatness") and Chesed ("kindness") is of this kind: Gedulah is kindness without limit. In Keser the attributes are great and strong, yet fully inter-included, because their bittul before the Infinite One is so intense, as was explained regarding Akudim.

וזהו כתר עליון כו' מלגאו איהו שם מ"ה [שם מ"ה] כו' וכמ"ש במ"א בביאור ע"פ מי מנה עפר יעקב⁵⁷
וע"פ הראיני את מראיך⁵⁸ ולכן נק' הכתר אדם, ובפרדס ערך אדם שהכתר נקרא אדם קדמון

And this is [the meaning of] “Keser Elyon,” etc., “within is the Name Mah,” etc., as is explained elsewhere, in the explanation on the verse “Who has counted the dust of Yaakov” and on the verse “Show me your appearance.” And therefore Keser is called Adam; and in the Pardes, under the entry Adam, [it is written] that Keser is called Adam Kadmon.

This is the meaning of the Tikkunei Zohar’s words about “Keser Elyon,” that “within it is the Name Mah.” And since Mah has the numerical value of Adam (45), Keser is called Adam; the Pardes calls it Adam Kadmon, “Primordial Man.”

והיינו כי א"ק [אדם קדמון] הוא כתר דכללות אבי"ע [אצילות בריאה יצירה עשיה] כו' וכאשר נמשך מבחי' זו ג"כ
בז"א דאצילות כנוצר לעיל שע"י ההתכללות נמשך ושורה בו מבחי' שלימותא דכולא זהו ענין הבאת
שלום בין אדם לחבירו.

That is, because Adam Kadmon is the Keser of Atzilus, Beriah, Yetzirah and Asiyah as a whole, etc. And when [something] of this level is drawn also into Z'eir Anpin of Atzilus, as mentioned above, that through the inter-inclusion [something] of the level of “the perfection of all” is drawn and dwells in it — this is the meaning of “bringing peace between a man and his fellow.”

Adam Kadmon is the Keser of all four worlds together. When something of this level reaches Z'eir Anpin, because its attributes are inter-included and “the perfection of all” can dwell there, that is “bringing peace between a man and his fellow”: between the higher Adam and the lower one.

ואפשר שזהו ג"כ פי' וענין מה שמו ומה שם בנו היינו ב' בחי' מ"ה [שם מ"ה] שהן ב' בחי' אדם הנ"ל.

And perhaps this is also the meaning and the matter of “What (mah) is His name, and what (mah) is His son’s name”: that is, two levels of Mah, which are the two levels of Adam mentioned above.

The Alter Rebbe suggests that the verse “What (mah) is His name, and what (mah) is His son’s name” alludes to the same two levels: mah (“what”) has the numerical value 45, the value of the Name Mah and of Adam, so the two “mah”s are the two levels of Adam, Arich Anpin and Z'eir Anpin, “father” and “son.”

והיינו ב' בחי' ההתכללות הנ"ל הא' ע"י בחי' רך כקנה הב' ע"י גילוי אור א"ס משלימותא דכולא מ"ה
[שם מ"ה] שמו מלגאו איהו שם מ"ה [שם מ"ה].

And these are the two levels of inter-inclusion mentioned above: the first through the level of “soft as a reed”; the second through the revelation of the Infinite Light from “the perfection of all”: “Mah is His name,” “within is the Name Mah.”

These correspond to the two kinds of inter-inclusion explained above: the “reed” kind, from lessened light, and the deeper kind, from the revelation of the Infinite Light. The higher one is “Mah is His name,” the Mah “within” Keser.

ועיין בזהר בלק דקצ"א ע"ב ובמק"מ [ובמקדש מלך] שם ובפרדס ערך מה דפ"י מה שמו היינו חכמה עילאה כו' וכמשנ"ת [וכמו שנתבאר] ג"כ בד"ה להבין ביאור ענין האבות הן הן המרכבה.

And see the Zohar, Balak, folio 191b, and the Mikdash Melech there, and the Pardes, under the entry Mah, which explains "What (mah) is His name" as supernal Chochmah, etc.; and as is explained also in the discourse beginning "To understand the explanation of the matter of 'The Patriarchs are themselves the Chariot.'"

The Zohar in Balak, its commentary the Mikdash Melech, and the Pardes explain "What is His name" as supernal Chochmah. In Torah Ohr, Yisro, in the discourse on "The Patriarchs are themselves the Chariot," the Alter Rebbe explains that there are two levels of Adam, the higher in Chochmah and the lower in Z'eir Anpin: "What is His name" is Chochmah, and "what is His son's name" is Z'eir Anpin.

י"ל [יש לומר] דמ"מ מקור ההמשכה הוא מבחי' כתר אלא שהוא ע"י החכמה וכנודע מענין יחוד או"א [אבא ואימא] שבק"ש [שבקריאת שמע] ששרש ההמשכה מלמעלה מעלה כו' והנה מבואר בליקוטי הש"ס [הששה סדרים] שם בשם האד"ר [האדרא רבא] כי בעידנא דמסתכל אריך בז"א אזי גורם זיווג בין ז"א ונוק' [ונוקבא].

It can be said that nevertheless the source of the drawing down is from the level of Keser, except that it is through Chochmah, as is known from the matter of the union of Abba and Imma in the recital of the Shema, where the root of the drawing down is from higher and higher, etc. Now, it is explained in Likkutei HaShas there, in the name of the Idra Rabba, that at the time when Arich gazes into Z'eir Anpin, it brings about a union between Z'eir Anpin and Nukva.

Reconciling the two readings: the source of the flow is Keser, but it comes through Chochmah, just as the union of Abba and Imma (Chochmah and Binah) in the Shema draws from far higher. The Arizal, citing the Idra Rabba, says that when Arich gazes into Z'eir Anpin, this brings about the union of Z'eir Anpin and Nukva (Malchus).

וזהו שמהבאת שלום בין אדם לחבירו נמשך אכילת פירות בעוה"ז עפ"ש [על פי מה שכתוב] בזהר בפ' בהעלותך דקנ"ו א' בגין דהאי קרן⁵⁹ כו' וע"ד איכא דיליה וע"ש במק"מ [במקדש מלך]

And this is [why] from "bringing peace between a man and his fellow" comes the eating of fruits in this world, according to what is written in the Zohar, in Parshas Beha'aloscha, folio 156a: "Because this principal," etc., "and therefore its fruit," etc.; and see there in the Mikdash Melech.

This is why "bringing peace between a man and his fellow" yields "fruits" that are eaten in this world. The Zohar in Beha'aloscha explains that the "principal" is the Tree of Life of the World to Come, and only the fruit that issues from it comes into this world, so that a person eats its fruit here.

וזהו ענין אדם דדברי הימים באלף רבתי שאתון רברבין שרשן מבחי' כתר וע"י הארת הכתר נמשך זיווג ז"ינ [זעיר אנפין ונוקבא] וזהו מ"ש בפ' מצורע דנ"ג ע"ב אדם דא שלימו דכולא.⁶⁰

And this is the meaning of "Adam" in Chronicles, with a large alef: for large letters have their root in the level of Keser, and through the illumination of Keser the union of Z'eir Anpin and Nukva is drawn down. And this is what is written in Parshas Metzora, folio 53b: "Adam — this is the perfection of all."

The first word of Chronicles, "Adam," is written with a large alef; large letters stem from Keser, and Keser's illumination brings about the union of Z'eir Anpin and Nukva. The Zohar in Metzora says of this Adam: "this is the perfection of all."

וזהו שנמנו במשנה אלו דברים שאדם אוכל פירותיה⁶¹ בעוה"ז כו' כבוד אב ואם וגמ"ח [וגמילות חסדים] והבאת שלום כו' ותלמוד תורה כנגד כולם והיינו לפי שע"י כ"ז [כל זה] ממשיכים אור א"א בז"א ע"י או"א [אבא ואימא] כנ"ל בענין מ"ה [שם מ"ה] שמו כו'.

And this is [why] the Mishnah lists, "These are the things whose fruits a person eats in this world, etc.: honoring father and mother, acts of kindness, and bringing peace, etc.; and the study of Torah is equal to them all." That is because through all these one draws the light of Arich Anpin into Z'eir Anpin by way of Abba and Imma, as mentioned above regarding "Mah is His name," etc.

The Mishnah lists honoring parents, acts of kindness and bringing peace as deeds whose "fruits" are enjoyed in this world, and says that Torah study equals them all. All of them draw the light of Arich Anpin into Z'eir Anpin by way of Abba and Imma, as in "Mah is His name."

ובענין גמילות חסדים יובן ממ"ש במ"א בפ"י אל עליון גומל חסדים טובים. ועמ"ש ג"כ ע"פ וארשתין לי לעולם⁶² בשם הזהר בפ"י לעולם ועמ"ש בד"ה הוי' יחתו מריביו⁶³ איך ע"י המשכה זו מא"א [מאריך אנפין] מתמתקים כל הדינים

And the matter of acts of kindness will be understood from what is explained elsewhere on the meaning of "G-d Most High, who bestows good kindnesses." And see also what is written on the verse "And I will betroth you to Me forever," in the name of the Zohar, on the meaning of "forever"; and see what is written in the discourse beginning "Havayah — His adversaries shall be shattered," how through this drawing down from Arich Anpin all the judgments are sweetened.

Acts of kindness connect to G-d as "Most High, who bestows good kindnesses," that is, kindness from the highest level. The discourses cited explain how this flow from Arich Anpin sweetens all the judgments.

ועיין ברי"ח [בראשית חכמה] פיי"ב משער האהבה בענין כי המלך בוטח בה' ובחסד עליון בל ימוט⁶⁴ כו' ועמ"ש בד"ה הנה להבין שרש ענין מתן תורה בפי יתרו גבי דוד בשתים ולא עלתה לו.⁶⁵ ועי' עוד מענין אכילת פירותיהן בעוה"ז באג"ה [באגרת הקודש] בד"ה וילבש צדקה⁶⁶ כשריון.⁶⁷

And see the Reishis Chochmah, chapter 12 of Sha'ar HaAhavah, on the matter of "For the king trusts in Havayah, and through the kindness of the Most High he shall not falter," etc. And see what is written in the discourse beginning "Now, to understand the root of the matter of the Giving of the Torah," in Parshas Yisro, concerning David, "with two, and it did not count against him." And see further on the matter of "eating their fruits in this world" in Iggeres HaKodesh, in the discourse beginning "And He put on righteousness as a coat of mail.")

The Reishis Chochmah, the classic work of musar and Kabbalah by R. Eliyahu de Vidas, discusses in its Gate of Love the verse "the king trusts in Havayah, and through the kindness of the Most High he shall not falter," the supernal kindness that keeps a person firm. The Talmud's saying that David erred in two matters and it did not count against him is discussed in a discourse on the Giving of the Torah. In Iggeres HaKodesh 3 the Alter Rebbe explains that charity and kindness, whose fruits are eaten in this world, open, as it were, the supernal garment, so that blessing (long life, wealth and honor) flows down into this physical world.

ומעתה יובן ענין נעשה אדם⁶⁸ כו' וירדו בדגת כו' כי האדם הוא מבחי' תיקון אשר יש בו השראת אור א"ס וגם התכללות כולם כנ"ל

And from this the meaning of "Let Us make man," etc., "and let them have dominion over the fish," etc., will be understood: for man is from the level of Tikkun, in which there is the indwelling of the Infinite Light and also the inter-inclusion of them all, as mentioned above.

Returning from the long parenthesis, the verse "Let Us make man... and let them have dominion" is now understood. Man comes from Tikkun, where the Infinite Light dwells and all the attributes are inter-included.

ולכן יכול האדם דייקא לרדות ולמשול בכולם (ועיין בזהר ח"ב [חלק ב'] דצ"ד סע"ב [סוף עמוד ב.]. ח"ג [חלק ג'] דמ"ח א').

And therefore specifically man can have dominion and rule over them all (and see the Zohar, vol. 2, folio 94, end of side b; vol. 3, folio 48a).

Because man has within him the indwelling of the Infinite Light, which is beyond all the attributes, and he includes them all, he alone can rule over all creatures. The Zohar passages cited discuss this.

(והנה לכן יש ג"כ באדם הבחירה. וכמ"ש הרמב"ם [הרבי משה בן מימון] פ"ה מהל' [מהלכות / מהלכה] תשובה שע"ז נאמר הן האדם היה כאחד ממנו⁶⁹.

(Now, therefore man also has free choice, as the Rambam writes in chapter 5 of the Laws of Teshuvah, that of this it is said, "Behold, man has become like one of us."

Man's root in Tikkun also explains his free choice. The Rambam reads "Behold, man has become like one of us" as describing this unique power.

כלומר הן מין זה של אדם היה יחיד בעולם ואין מין שני דומה לו בזה הענין⁷⁰ שיהא הוא מעצמו יודע הטוב והרע ועושה כל מה שהוא חפץ וכו' ע"ש.

"That is to say: behold, this species of man is unique in the world, and there is no second species like it in this respect, that he of himself knows good and evil and does whatever he desires," etc.; see there.

The Rambam explains the verse: man is unique among all species in that he, of himself, knows good and evil and does whatever he wishes.

והיינו כמ"ש במ"א שבחיר ה' זו נלקחה מבחי' גבוה מאד שהוא בחי' הממשלה שהמלוכה והממשלה לחי' עולמים ע"ד כשעלה ברצונו הפשוט כו' ואין מעכב על ידו ועד"ז הוא בחי' הבחירה שניתן לאדם עד שאין מי שמעכב על ידו

And this is as is explained elsewhere, that this choice was taken from a very high level, which is the level of dominion; for "sovereignty and dominion belong to the One who lives forever," in the manner of "when it arose in His simple will," etc., and none can hold back His hand. And in the same way is the power of choice given to man, so that there is none who can hold back his hand.

This power of choice comes from a very high level, G-d's own sovereignty: His will is "simple," arising freely, with nothing to restrain it. Man's choice mirrors it: nothing can force his hand.

אך לפי שבחינה ומעלה הרמה זו ירדה ונתלבשה למטה בגוף הגשמי ובנה"ב [ובנפש הבהמית] שכלולים מטוב ורע ע"כ יכולה להיות ממשלה זו גם לבחור הרע ח"ו [חס ושלום] ה' ישמרנו וזהו וייצר כו' ויפח באפיו⁷¹ כו' צמצומים רבים עד שירד כח בחירה וממשלה זו למטה.

However, because this lofty level and quality descended and was clothed below in the physical body and in the animal soul, which are composed of good and evil, therefore this dominion can also choose evil, G-d forbid, may G-d protect us. And this is [the meaning of] "And He formed," etc., "and He breathed into his nostrils," etc.: many contractions, until this power of choice and dominion descended below.

Because this lofty power came down into a physical body and an animal soul, which contain both good and evil, it can be used to choose evil as well. The verses "And He formed... and He breathed into his nostrils" allude to the many contractions through which this power descended into man.

אבל שרש בחינה זו נלקחה ממקום גבוה מאד ועיין בפרדס שע"ד פ"ט ומה שניתן בחירה וממשלה זו לאדם היינו לפי ששרש בחי' אדם הוא נעלה מאד כנ"ל.

But the root of this level was taken from a very high place; and see the Pardes, Sha'ar 4, chapter 9. And the reason this choice and dominion were given to man is that the root of the level of Adam is very exalted, as mentioned above.

Yet the root of free choice remains very high, and it was given to man because the root of Adam is so exalted. The Pardes discusses this further.

ולכן ועתה ישראל מה⁷² ה' אלקיך שואל מעמך כ"א ליראה כו' וכמ"ש הרמב"ם [הרכי משה בן מימון] שם הואיל והרשות בידינו כו')

And therefore: "And now, Israel, what does Havayah your G-d ask of you, but to fear," etc.; and as the Rambam writes there, "since the choice is in our hands," etc.)

Because the choice is in man's hands, the Torah can ask of him, "what does Havayah your G-d ask of you, but to fear": awe is left to his own choice. The Rambam there also builds on the fact that "the choice is in our hands."

ולכן איתא בספרים שהדפק שבאדם מורה על הארת אור א"ס שבתוכו וכמ"ש בלק"ת [בלקוטי תורה (להאריז"ל)] בטעמי מצות פ' וירא כי הדפק אחוריים דאבא והחיות שבתוכו הוא אור הא"ס

And therefore it is stated in the books that the pulse in man indicates the illumination of the Infinite Light within him; as is written in the Likkutei Torah of the Arizal, in Ta'amei HaMitzvos, Parshas Vayeira, that the pulse is the back (achorayim) of Abba, and the life-force within it is the Infinite Light.

The Kabbalistic books say that the pulse reveals the light of the Infinite within a person. The Arizal's Likkutei Torah explains that the pulse comes from the "back" (achorayim) of Abba, the outer side of Chochmah, while the life-force within it is the Infinite Light itself.

כי התלבשות אור א"ס הוא בחכמה והדפיקו בחי' רצוא ושוב⁷³ והיינו בחי' מטי ולא מטי דחכמה לפי שאור א"ס שורה בחכמה:^{74, 75}

For the Infinite Light is clothed in Chochmah, and the beating is the mode of "running and returning" (ratzo vashov), that is, the level of "reaching and not reaching" of Chochmah, because the Infinite Light dwells in Chochmah:

The Infinite Light is clothed in Chochmah, and the pulse's rhythm of beating and pausing is the "running and returning" of Chochmah, which "reaches and does not reach." Since the Infinite Light dwells in Chochmah, the pulse is a sign of it.

SECTION 4 • 110-13

Eating, blessing and the altar

10 ד ומעתה יובן ג"כ ענין שהאדם ניזון ומקבל חיות מהמאכלים שהם דצ"ח [דומם צומח חי]. וגם הוא מתקן ומעלה אותם עי"ז.

4. And from this the matter will also be understood of man's being nourished and receiving life-force from foods, which are the inanimate, vegetative and animal; and also that through this he rectifies and elevates them.

Section 4 applies all this to eating. Man lives on food, the inanimate, vegetative and animal, and at the same time he rectifies and elevates that food.

דהיינו מפני שהאדם הוא מבחי' תיקון אשר ע"י ההתכללות שורה שם אור הא"ס שלימותא דכולא וכנ"ל דאור א"ס שורה בחכמה.⁷⁶

That is, because man is from the level of Tikkun, where, through the inter-inclusion, the Infinite Light, "the perfection of all," dwells, as mentioned above, for the Infinite Light dwells in Chochmah.

He can do this because he comes from Tikkun, where through inter-inclusion the Infinite Light dwells, and it dwells specifically in Chochmah. The next paragraph shows how this light, present in man, refines his food.

11 ולכן יכול האדם בברכתו שמברך ברוך אתה הוי' להמשיך גילוי אור א"ס בחכמה ובחכמה אתברירו⁷⁷ לברר הדצי"ח [הדומם צומח חי]

And therefore man, through his blessing in which he blesses, "Blessed are You, Havayah," can draw down a revelation of the Infinite Light in Chochmah — and "through Chochmah they are refined" — to refine the inanimate, vegetative and animal,

When a person says a blessing, "Blessed are You, Havayah," he draws the Infinite Light into Chochmah, and the Zohar teaches that "through Chochmah they are refined." This enables him to refine the food he eats, the mineral, the plant and the animal.

אשר המוצא פי⁷⁸ ה' שבמאכל שרשו מעולם התהו רק שמחמת שבה"כ [שבירת הכלים] נפלו הכלים למטה כבי"ע והאורות נסתלקו למעלה במאציל העליון

of which "that which comes forth from the mouth of Havayah" in the food has its root in the World of Tohu; only, because of the shattering of the vessels, the vessels fell down into Beriah, Yetzirah and Asiyah, and the lights withdrew upward into the Supernal Emanator.

The life-force in food, "that which comes forth from the mouth of Havayah," is rooted in Tohu. When the vessels of Tohu shattered, they fell into the lower worlds, and their lights withdrew upward into the Emanator.

אמנם אחר הכירור וההעלאה של המאכל לבחי' התיקון ע"י הברכה הנה עי"ז מתקרבים לאורות שלהן דתהו שנסתלקו למעלה ומתגלים ומתאחדים בהן האורות דתהו.

However, after the refinement and elevation of the food to the level of Tikkun through the blessing, through this they draw near to their own lights of Tohu that withdrew upward, and the lights of Tohu are revealed in them and become united with them.

When the food is refined and raised to Tikkun through the blessing, its fallen vessels draw near to their own lights of Tohu, which had withdrawn above. Those lights are then revealed in them and unite with them again.

כמו עד"מ נפש האדם שמסתלקת מהגוף מחמת מיתה הי"י [השם ישמרנו] וצרורה בצרור החיים⁷⁹ בגי"ע [בגן עדן] וכשיהיה תח"מ [תחיית המתים] שיתעלה הגוף תתגלה ותתלבש בו הנשמה שהיתה בגי"ע [בגן עדן] כו'

As, by way of analogy, the soul of man, which departs from the body because of death, may G-d protect us, and is bound up in the bond of life in Gan Eden; and when the Resurrection of the Dead comes and the body is elevated, the soul that was in Gan Eden will be revealed and clothed in it, etc.

The analogy is the soul and the body: at death the soul leaves the body and is "bound in the bond of life" in Gan Eden, and at the Resurrection the body is raised and the same soul is revealed and clothed in it again.

כמ"כ [כמו כן] הכלים דתהו שמתו ונפלו כבי"ע אחר שנתקנו ונכללו בבחי' התיקון נתגלה ונמשך בהן נשמתן היינו האורות דתהו.

So too the vessels of Tohu, which died and fell into Beriah, Yetzirah and Asiyah: after they are rectified and included in the level of Tikkun, their soul, that is, the lights of Tohu, is revealed and drawn into them.

So too the vessels of Tohu "died" when they fell into the lower worlds. Once they are rectified and included in Tikkun, their "soul," the lights of Tohu, returns and is revealed in them.

12 ונמצא שעיי"ז ניתוסף ריבוי אור גדול לבחי' תיקון שהוא האדם כי האורות דתהו שנסתלקו ונכללו בעצמות המאציל הם גבוהים הרבה מאורות דתיקון כנ"ל רק שמחמת תגבורת ותוקף האור לא יכלה הכלי להכיל כו'

It follows that through this a great abundance of light is added to the level of Tikkun, which is man. For the lights of Tohu that withdrew and were included in the essence of the Emanator are much higher than the lights of Tikkun, as mentioned above; only, because of the intensity and strength of the light, the vessel could not contain [it], etc.

This brings a great gain to Tikkun, that is, to man: the lights of Tohu are far higher than those of Tikkun, and only their intensity made them impossible to contain.

אכן אחרי שנתבררו הכלים ונכללו בתיקון שהוא בבחי' ההתכללות אז יחיה עיי"ז האדם דתיקון שנתגלה בו אור שגדול יותר מהאדם דתיקון כו' כנ"ל

But after the vessels have been refined and included in Tikkun, which is in the mode of inter-inclusion, then through this the Adam of Tikkun will live, in that a light greater than the Adam of Tikkun is revealed in him, etc., as mentioned above.

Once the vessels have been refined and included in Tikkun, with its inter-inclusion, the Adam of Tikkun "lives" from them: a light greater than his own is revealed in him. The words echo the verse just cited, "by all that comes forth from the mouth of Havayah does man (ha'adam) live."

(שהוא מס"ג [משם ס"ג] שבפנימית א"ק [אדם קדמון] כ"י ונמצא נכלל בתיקון ב' המעלות שיהיה אורות גדולים כמו בתהו ואף על פי כן יהיה בבחי' התכללות ע"י הארת אור א"ס שלימותא דכולא כ"י מעין בחינת עקודים כ"י).

(For it is from Sag in the inner dimension of Adam Kadmon, etc.; and so both advantages are found included in Tikkun: there will be great lights, as in Tohu, and even so it will be in a state of inter-inclusion, through the illumination of the Infinite Light, "the perfection of all," etc., something like the level of Akudim, etc.).

Tikkun thus gains both advantages: great lights like those of Tohu, which come from Sag in the inner dimension of Adam Kadmon, and yet inter-inclusion, through the Infinite Light, "the perfection of all." This is something like the World of Akudim, where great light and unity existed together.

ובזה יובן מארז"ל [מאמר רבותינו זכרונם לברכה] (ברכות דנ"ה א' ע"פ וידבר אלי זה ⁸⁰ השולחן אשר לפני ה' ביחזקאל מ"א כ"ב)

And with this the saying of our Sages, of blessed memory, will be understood (Berachos 55a, on the verse "And he said to me, 'This is the table that is before Havayah,'" in Ezekiel 41:22):

This explains a teaching of the Talmud on a verse in Ezekiel. Ezekiel describes an altar of wood and then calls it "the table that is before Havayah."

פתח במזבח וסיים בשולחן ⁸¹ כל זמן שבהמ"ק [שבית המקדש] קיים מזבח מכפר על ישראל ועכשיו ⁸² שולחנו של אדם מכפר עליו.

"It opens with the altar and concludes with the table: as long as the Holy Temple stood, the altar atoned for Israel; and now a person's table atones for him."

The Talmud notes that the verse begins with the altar and ends with the table: while the Temple stood, the altar atoned for Israel, and now a person's table atones for him. The Alter Rebbe explains what the altar and the table have in common.

כי הנה ענין הקרבנות הוא העלאת נפש הבהמה ע"י הכהן שהוא חסד דז"א מעולם התיקון וימין מקרבת

For the matter of the sacrifices is the elevation of the soul of the animal through the kohen, who is the Chesed of Z'eir Anpin, from the World of Tikkun, and "the right hand draws near."

A sacrifice raises the soul of the animal through the kohen, who stands for the Chesed of Z'eir Anpin in Tikkun. Kindness is the "right hand," which, in the Talmud's phrase (Sotah 47a), "draws near," and so it brings the animal close.

ולכן כשמברך ושוחטה ומקריבה ע"ג [על גבי] המזבח הוא מברר רוח הבהמה שנפלה בשבה"כ [בשבירת הכלים] ומעלה אותה לשרשה שמפני שור שבמרכבה עד שנכללת במל' דאצילות וזה נק' אכילת המזבח.

And therefore, when he blesses, slaughters it and offers it upon the altar, he refines the spirit of the animal that fell in the shattering of the vessels and elevates it to its root, which is from the face of the ox in the Chariot, until it is included in the Malchus of Atzilus; and this is called the eating of the altar.

Blessing, slaughter and offering on the altar refine the animal's spirit, which fell in the shattering of the vessels, and raise it to its root in the "face of the ox" of the Chariot, until it is included in the Malchus of Atzilus. This is what is called "the eating of the altar."

מזבח היינו מל' דאצי ועי"ז מתגלים האורות דתהו ולכן נהנים המלאכים מהקרבות בהתגלות האורות דתהו אשר משם שרשן, וז"ש [וזהו שכתוב] בזה"ק [בזהר הקדוש] (פ' פנחס דרמ"א א') ואתהניין מיסודא ועקרא דילהון^{83,84} וכמובא באג"ה [באגרת הקודש] סד"ה איהו וחיהו.

The altar is the Malchus of Atzilus. And through this the lights of Tohu are revealed; and therefore the angels derive pleasure from the sacrifices, in the revelation of the lights of Tohu, which is their root. And this is what is written in the holy Zohar (Parshas Pinchas, folio 241a): "And they derive pleasure from their foundation and root," as is brought in Iggeres HaKodesh, at the end of the discourse beginning "He and His life-forces."

The altar stands for the Malchus of Atzilus, and when the animal's spirit is raised into it, the lights of Tohu are revealed. That is why the angels, whose root is in Tohu, take pleasure in the sacrifices, as the Zohar says: "they derive pleasure from their foundation and root." In Iggeres HaKodesh 20 the Alter Rebbe explains that the angels of the Chariot called "the face of the ox" and "the face of the eagle" draw pleasure and nourishment from the spirit of the animal and the bird that rises to them from the altar.

וזהו ריח ניחוח להויי⁸⁵ שעיי הריח שהוא העלאת מ"ן [מייין נוקבין] מכירור נה"ב [נפש הבהמית] נמשך ניחוח לשון נחית דרגא⁸⁶ והוא המשכה להוי

And this is [the meaning of] "a pleasing fragrance (re'ach nicho'ach) to Havayah": through the fragrance, which is the raising of mayin nukvin (feminine waters) from the refinement of the animal soul, nicho'ach is drawn down — a term [meaning] nachis darga ("a level descended") — and it is a drawing down to Havayah;

"A pleasing fragrance (re'ach nicho'ach) to Havayah" is read in two stages: the "fragrance" rises, as the refinement of the animal soul raises mayin nukvin, the arousal from below; then nicho'ach, read as nachis, "descending," brings a flow down from above, to Havayah.

דהיינו שנעשה הוי' חדשה כי גם בע"ס [בעשר ספירות] דתהו יש שם הוי' ונתגלה ונמשך לע"ס [לעשר ספירות] דתיקון לבחי' שם הוי' דתיקון.

that is, a new Havayah is made. For in the Ten Sefiros of Tohu, too, there is the Name Havayah, and it is revealed and drawn into the Ten Sefiros of Tikkun, into the level of the Name Havayah of Tikkun.

The Havayah is "new" because the Ten Sefiros of Tohu also contain the Name Havayah; through the offering, that Name of Tohu is revealed and drawn into the Name Havayah of Tikkun, adding to it.

13 ולכן המזבח מכפר על האדם שמבחי' תיקון ע"י שממשיך ריח ניחוח להוי' כו'.

And therefore the altar atones for man, who is from the level of Tikkun, through drawing down "a pleasing fragrance to Havayah," etc.

The altar atones for man, whose root is in Tikkun, because it draws down "a pleasing fragrance to Havayah."

וכמ"כ [וכמו כן] עכשיו שולחנו של אדם מכפר עליו. ע"י אכילתו בברכה וכוונה שע"י ג"כ מברר הדצ"ח [הדומם צומח חי] ומעלה מ"ן [מ"ן נוקבין] משבה"כ [משבירת הכלים] וממשיך גילוי האורות דתהו.

So too, now, a person's table atones for him, through his eating with a blessing and with intention, through which he too refines the inanimate, vegetative and animal, raises mayin nukvin from the shattering of the vessels, and draws down a revelation of the lights of Tohu.

A person's table does the same now: eating with a blessing and with intention refines the mineral, plant and animal in the food, raises mayin nukvin from the shattered vessels, and draws down the revelation of the lights of Tohu.

אך היינו ע"י שמתפלל תחלה להבטל אליו ית' שזהו בחי' אדם דתיקון שמעלתו הוא בחי' הביטול

But this is through his first praying, to be nullified to Him, may He be blessed; for this is the level of the Adam of Tikkun, whose superiority is the level of self-nullification.

But this works only when a person first prays and sets himself aside before G-d, for bittul is the defining quality of the Adam of Tikkun.

אדם בגימטריא מ"ה [שם מ"ה]⁸⁷ ואז נקי השולחן שולחנו של אדם דוגמא שלמעלה בחי המלי דאצי המבררת הניצוצין נקי שולחן לאדם העליון ז"א דאצילות.

Adam has the numerical value of Mah (45). And then the table is called “a person’s (Adam’s) table,” after the pattern above, where the level of the Malchus of Atzilus, which refines the sparks, is called a table for the Supernal Adam, Z’eir Anpin of Atzilus.

The word Adam has the numerical value of Mah (45), and mah (“what”) is the word of self-nullification, as in Moshe’s words, “and what (mah) are we.” Then the table becomes “the table of Adam,” just as above, the Malchus of Atzilus, which refines the sparks, is the “table” of the Supernal Adam, Z’eir Anpin.

ולכן עייז מכפר עליו כמו המזבח כוי (ועיין בזהר פ' תרומה דף קנ"ג סע"ב [סוף עמוד ב] ודף קל"ג ע"א. ועיין ברע"מ [ברעיא מהימנא] פ' עקב דרע"א סע"ב [סוף עמוד ב]⁸⁸ מענין זה השולחן ועמ"ש בפ' נשא בד"ה כה תברכו⁸⁹ כוי):

And therefore, through this, it atones for him like the altar, etc. (And see the Zohar, Parshas Terumah, folio 153, end of side b, and folio 133a; and see the Raaya Mehemna, Parshas Ekev, folio 271, end of side b, on the matter of “this is the table”; and see what is written in Parshas Naso, in the discourse beginning “So shall you bless,” etc.):

That is why a person’s table atones for him as the altar did. The Zohar and the Raaya Mehemna (“the Faithful Shepherd,” a section of the Zohar) discuss this further; and in Likkutei Torah, Naso, on “So shall you bless,” the Alter Rebbe explains that the animal soul lives on the vitality of its food and is bound below, so prayer must first raise it and bind it to G-d.

SECTION 5 • ¶14-17

The daily lambs

ועתה נבוא לענין תנופת הלחם ע"ג [על גבין] שתי הכבשים. רק מתחלה נקדים ענין השתי כבשים התמידין שבכל יום. ¹⁴

Now we will come to the matter of the waving of the bread upon the two lambs. But first let us introduce the matter of the two lambs, the daily offerings (temidin) that are [brought] every day.

Now the maamar turns to its subject, the waving of the two loaves upon the two lambs on Shavuot. First it explains the two lambs of the daily offering (tamid), brought every day.

דאיתא בפע"ח [בפרי עץ חיים] שער⁹⁰ ה' פ"ג [פרק ג'] בענין עולת התמיד שכל עולה הוא בחי לאה שהיא עליונה ושם הדינים הקשים כולם ולכן בא עולת התמיד כנגדה למתק דינה.

For it is stated in Pri Etz Chaim, Sha'ar 5, chapter 3, on the matter of the daily burnt-offering (olas hatamid), that every burnt-offering is the level of Leah, who is higher, and all the harsh judgments are there; and therefore the daily burnt-offering comes corresponding to her, to sweeten her judgment.

The Pri Etz Chaim, R. Chaim Vital's record of the Arizal's teachings on the prayers and mitzvos, teaches that every burnt-offering corresponds to Leah, the higher of the two feminine configurations, where all the harsh judgments are found, and that the daily burnt-offering is brought to "sweeten" her judgments. The next paragraphs explain this.

15 ועיין בהרמ"ז [בהרב משה זכות] ר"פ צו שהקשה שהרי עיקר זיווג של שחרית הוא דיעקב ורחל. ופי' שמ"מ צריך ג"כ מיתוק לדיני לאה כו' ע"ש.

And see the Ramaz at the beginning of Parshas Tzav, who asks: but the main union of the morning is that of Yaakov and Rachel! And he explains that nevertheless a sweetening of the judgments of Leah is also needed, etc.; see there.

The Ramaz (Rabbi Moshe Zacuto) raises a difficulty with the Arizal's teaching: the main union of the morning prayer is that of Yaakov and Rachel, so why is the morning offering connected with Leah? He answers that Leah's judgments also need sweetening.

וביאור ענין דזיווג יעקב ורחל ולאח ושע"ז באו השני תמידין להמתיק הדינים כו'. כי הנה כתיב כרחל לפני גוזזיה⁹¹ נאלמה ורחל היינו כבש והוא בחי מלי שנמשלה לרחל.

And the explanation of the matter of the union of Yaakov with Rachel and with Leah, and that for this the two daily offerings come, to sweeten the judgments, etc.: for it is written, "like a ewe (rachel) before her shearers she is mute"; and a rachel is a lamb (keves), and it is the level of Malchus, which is likened to a ewe.

To explain the unions of Yaakov with Rachel and with Leah, the Alter Rebbe begins with Isaiah's image of a ewe, rachel in Hebrew, silent before her shearers. A rachel is a lamb, the animal of the daily offering, and it stands for Malchus, which is likened to a ewe.

לפי שמצינו שיש ברחל טבע ההכנעה יותר מכל הבהמות. וגם לכל רואה מעירה רחמים עליה וקולה קול המעורר רחמנות.⁹²

For we find that the ewe has the nature of submission more than all the animals. Also, in everyone who sees it, it arouses compassion for itself, and its voice is a voice that arouses compassion.

The ewe is the most submissive of animals. Whoever sees it feels pity for it, and its bleating stirs compassion.

וגם שמנחת א"ע [את עצמו] לגזוז ולא תשמיע קולה משא"כ כל הבהמות לא ישקוטו ולא ינוחו כשיבואו לגזוזם

And also, it lets itself be shorn and does not let its voice be heard, whereas all the animals do not keep quiet and do not rest when [people] come to shear them

It lets itself be shorn without a sound, while other animals struggle and cry out when they are shorn.

וכ"ז היא בחיי ההכנעה וביטול בחיי ונפשי כעפר לכל⁹³ תהיה⁹⁴ כמ"ש במ"א בד"ה אם לא תדעי לך).^{95,96}

(and all this is the level of submission and self-nullification, the level of "and let my soul be as dust to all," as is explained elsewhere, in the discourse beginning "If you do not know").

All this is the quality of submission and bittul expressed in the prayer "let my soul be as dust to all." In Torah Ohr, Vayetzei, in the discourse on "If you do not know," the Alter Rebbe explains that the Community of Israel is called Rachel because of this very verse, "like a ewe before her shearers she is mute."

והדוגמא בזה בשכינה אשר יורדת להשפיע לבי"ע ומחיה גם את החיצונים וסובלת זה ויניקתם מהשערות וזהו ענין לפני גוזזיה נאלמה וכמ"ש ע"פ אלה מסעי בניי [בני ישראל]^{97,98} כו'.

And the counterpart of this is in the Shechinah, which descends to bestow upon Beriah, Yetzirah and Asiyah and gives life even to the external forces (chitzonim), and bears this, their nurture being from the hairs; and this is the meaning of "before her shearers she is mute," and as is explained on the verse "These are the journeys of the children of Israel," etc.

The Shechinah behaves like the ewe: it descends to give life to the lower worlds, even to the external forces that oppose holiness, and silently bears their drawing nurture from its "hairs," its outermost flow. That is "before her shearers she is mute." In Likkutei Torah, Masei, on "These are the journeys," the Alter Rebbe explains that the kelipos draw their life from the "wilderness" through which Israel traveled, and that the Community of Israel is called Rachel.

וכדי להמתיק הדינים דתריין נוקבין לאה ורחל שבהם נאחזים החיצונים נאמר את הכבש אחד תעשה בבקר⁹⁹

And in order to sweeten the judgments of the two Nukvin, Leah and Rachel, in which the external forces take hold, it is said, "The one lamb you shall make (ta'aseh) in the morning."

Rachel and Leah are the two feminine configurations (Nukvin), and the external forces take hold in both. To sweeten their judgments the Torah commands, "The one lamb you shall make (ta'aseh) in the morning."

תעשה לשון תיקון כמו ועשתה את צפרניה¹⁰⁰ ותיקון זה היינו ע"י עולת התמיד שמקריבין הכבש הגשמי ששרשה מעולם התהו ע"ג [על גבין] המזבח

Ta'aseh is a term for rectification (tikkun), as in "and she shall do (ve'asesah) her nails." And this rectification is through the daily burnt-offering, in which the physical lamb, whose root is from the World of Tohu, is offered upon the altar.

Ta'aseh, "you shall make," is read as "you shall rectify," as the same verb is used of the captive woman who "does" her nails, that is, puts them in order. The rectification is accomplished by the daily burnt-offering, a physical lamb whose root is in Tohu, offered on the altar.

ובזה מעלים מ"ן [מ"ן נוקבין] מהרפ"ה ניצוצין וע"י יורד ונמשך מלמעלה מ"ד [מ"ד דוכרין] והוא ענין אש שלמעלה ארי' [אריה] דאכיל קרבנין ארי' [אריה] אותיות ראי' [ראיה] שהוא הארת שם מ"ה [שם מ"ה] מחכמה המברר המ"ן [המ"ן נוקבין] וע"י נמתקים הגבורות דנוק' [דנוקבא].¹⁰¹

And by this one raises mayin nukvin (feminine waters) from the 288 sparks, and through this mayin duchrin (masculine waters) descend and are drawn down from above. And this is the matter of the fire above, "a lion that consumes the offerings": aryeh (lion) has the letters of re'iyah (sight), which is the illumination of the Name Mah from Chochmah, which refines the mayin nukvin; and through this the Gevuros of Nukva are sweetened.

The offering raises mayin nukvin, the "arousal from below," from the 288 fallen sparks, and in response mayin duchrin, the flow from above, descends. This is the heavenly fire in the form of a lion that "consumed the offerings": aryeh (lion) has the same letters as re'iyah (sight), the light of Mah from Chochmah, which refines the sparks and sweetens the Gevuros of Nukva.

16 וזהו ענין זיווג יעקב ורחל. וכן הזיווג דלאה כי לכל נוקבא צריך המתקה לבוא מדכורא והיינו בחי' יעקב ז"א דאצי'.

And this is the matter of the union of Yaakov and Rachel, and likewise the union of Leah: for every Nukva needs sweetening to come from the masculine (Dechura), that is, the level of Yaakov, Z'eir Anpin of Atzilus.

The daily offerings bring about the union of Yaakov with Rachel and with Leah. Every feminine configuration needs sweetening from the masculine, here Yaakov, who is Z'eir Anpin of Atzilus.

והענין כי רחל הוא אותיות הדבור ולאח היא אותיות המחשבה ולכן שניהם נק' נוקבא כי אותיות הוא הבחינה אחרונה רק נגד רחל שהוא דבור עלמא דאתגליא נק' לאח שהיא מחשבה עלמא דאתכסיא אבל מ"מ גם המחשבה הוא בחי' אותיות כו'

The point is that Rachel is the letters of speech, and Leah is the letters of thought. And therefore both are called Nukva, for letters are the last level; only, relative to Rachel, which is speech, the revealed world (alma de'isgalya), Leah, which is thought, is called the concealed world (alma de'iskasya); but nevertheless thought, too, is the level of letters, etc.

Rachel is the letters of speech and Leah the letters of thought. Both are called Nukva (feminine) because letters are the last, receiving level; speech is the "revealed world" and thought the "concealed world," yet thought too is made of letters.

והנה התחלקות הקול וההבל במבטא בה' מוצאות הפה הוא ע"י ה"ג [חמש גבורות] מנצפ"ך¹⁰² שמחלקות הקול וההבל לחלקים כו'

Now, the division of the voice and the breath in pronunciation through the five places of articulation of the mouth is through the five Gevuros, Mantzephach, which divide the voice and the breath into parts, etc.

Speech is divided into distinct sounds by the five places of articulation in the mouth, and this division comes from the five Gevuros, represented by the five letters with final forms (Mantzephach). In Tanya, Shaar HaYichud VehaEmunah, chapter 4, the Alter Rebbe explains that these five Gevuros divide the breath and the voice into the twenty-two letters.

וזהו שבנין הנוק' [הנוקבא] אותיות הוא מהגבורות¹⁰³ וכן הוא ג"כ באותיות המחשבה שהם באים ג"כ בהתחלקות כמו אותיות הדבור ע"י ה"ג [חמש גבורות] מנצפ"ך דאימא כו'

And this is [why] the structure of the Nukva, the letters, is from the Gevuros. And so it is also with the letters of thought, which also come with division, like the letters of speech, through the five Gevuros, Mantzephach, of Imma, etc.

So the structure of Nukva, the letters, is built by the Gevuros, the powers of division and limitation. The letters of thought are divided in the same way, through the five Gevuros of Imma (Binah).

(ועמ"ש ע"פ וגבורתך ידברו¹⁰⁴ להודיע לבני האדם גבורותיו¹⁰⁵ כו' ובד"ה אד' שפתי תפתח)^{106, 107}

(And see what is written on the verse "And they shall speak of Your might, to make known to the children of men His mighty acts," etc., and in the discourse beginning "Ado-nai, open my lips.")

The Alter Rebbe refers to his discourses on "And they shall speak of Your might" and "Ado-nai, open my lips," both printed in his Siddur, which connect speech with the Gevuros.

והנה ע"י השתלשלות הגבורות נמשך יניקת החיצונים שהם הדינים הקשים ויניקתם מפסולת גבורות דקדושה (ועמ"ש מענין זה בד"ה ויקחו אליך פרה^{109, 108} בפי חקת).

Now, through the chain of descent of the Gevuros comes the nurture of the external forces, which are the harsh judgments; and their nurture is from the waste of the Gevuros of holiness (and see what is written on this matter in the discourse beginning "And let them take to you a heifer," in Parshas Chukas).

As the Gevuros descend level by level, the external forces, the harsh judgments, draw nurture from them, from the "waste" of the holy Gevuros. In Likkutei Torah, Chukas, on the red heifer, the Alter Rebbe explains that through this division the kelipos draw life by way of kelipas nogah, where the Gevuros become harsh.

אך ע"י יעקב ש הוא בחי' אז יבקע כשחר אורך¹¹⁰ המשכת אור א"ס השורה בחכמה עילאה ומלמעלה מעלה כו' ע"י נמתקים הדינים והגבורות

But through Yaakov, who is the level of "Then your light shall break forth like the dawn," the drawing down of the Infinite Light that dwells in Chochmah Ila'ah (the higher Chochmah), and from higher and higher, etc. — through this the judgments and the Gevuros are sweetened;

Yaakov is linked with "Then your light shall break forth (yibaka) like the dawn"; the word yibaka (יבקע) has the same letters as Yaakov (יעקב). He draws down the Infinite Light that dwells in the higher Chochmah, and from higher still, and through this the judgments and Gevuros are sweetened. In Likkutei Torah, Tzav, the Alter Rebbe explains that as the dawn breaks through the darkness of night, so Yaakov breaks through the concealment of the Infinite Light to draw it down.

ולא יהיה בחי' גוזזיה להפריד השערות והאותיות ביש ודבר ונפרד כו' והיינו ע"י התגלות הביטול מבחי' ח"ע [חכמה עילאה] כו'.

and there will not be the level of "her shearers," separating the hairs and the letters into a yesh (something), a separate thing, etc.; and that is through the revelation of the self-nullification from the level of Chochmah Ila'ah, etc.

Then there are no "shearers" cutting the hairs and the letters off from their source and turning them into something separate. This happens through the revelation of the bittul of the higher Chochmah.

17 וזהו דאיתא במ"ח את הכבש אחד¹¹¹ יעקב תעשה בבקר כו' כי יעקב הוא הממשיך בחי' כבש ממקורו ושורשו

And this is what is stated in Mishnas Chassidim: "The one lamb, Yaakov, you shall make in the morning," etc.; for Yaakov is the one who draws the level of keves (lamb) from its source and root,

Mishnas Chassidim, a Kabbalistic work by R. Immanuel Chai Ricchi (as the abbreviation מ"ח is read here), inserts Yaakov into the verse of the daily offering: "The one lamb, Yaakov, you shall make in the morning." For it is Yaakov who draws the level of "lamb" from its source and root.

וכמו שיבוא בסמוך בענין והכשבים הפריד יעקב¹¹² שממשיך מבחינת כתר וחכמה בחג"ת [בחסד גבורה תפארת] דז"א וזהו ענין כבש.

as will come shortly regarding “And the lambs (kesavim) Yaakov separated”: that he draws from the level of Keser and Chochmah into Chesed, Gevurah and Tiferes of Z’eir Anpin; and this is the matter of keves.

As the next section explains, through “and the lambs Yaakov separated,” Yaakov draws light from Keser and Chochmah into Chesed, Gevurah and Tiferes of Z’eir Anpin. That drawing down is the meaning of keves (lamb).

ולכן ע"י המשכה זו שממשיך גילוי זה באותיות המחשבה ודבור מתמתקין הדינים הקשים הנאחזים בצירופי האותיות בין צירוף לצירוף כו'

And therefore, through this drawing down, in which he draws this revelation into the letters of thought and speech, the harsh judgments that take hold in the combinations of the letters, between one combination and the next, etc., are sweetened

When this revelation is drawn into the letters of thought and speech, the harsh judgments that cling to the combinations of the letters, in the spaces between one combination and the next, are sweetened.

(ועמ"ש מענין זה בפי פנחס ע"פ את הכבש אחד¹¹³ כו'. ועוד נת' [נתבאר] מענין יעקב אז יבקע בד"ה להבין ענין משמח חתן וכלה בפי צו.¹¹⁴

(and see what is written on this matter in Parshas Pinchas, on the verse “The one lamb,” etc. And it is further explained regarding Yaakov, “then shall break forth,” in the discourse beginning “To understand the matter of ‘Who gladdens the groom and the bride,’” in Parshas Tzav.

The Alter Rebbe lists places where this is discussed: his discourse on “The one lamb” in Parshas Pinchas, and his discourse on “Who gladdens the groom and the bride” in Parshas Tzav, where Yaakov and Rachel are the groom and the bride, and Yaakov (יעקב) is read as yibaka (יבקע), breaking through the concealment like the dawn.

ועמ"ש עוד מענין להמתיק דיני לאה בביאור ע"פ באתי לגני^{116, 115} כו'. וברכות נז' [נזכר] מענין את הכבש אחד תעשה בבקר ואת הכבש השני כו' בפ' ויחי פצ"ט גבי בבקר יאכל עד.¹¹⁷

And see what is written further on the matter of sweetening the judgments of Leah in the explanation on the verse "I have come into My garden," etc. And in [Midrash] Rabbah the matter of "The one lamb you shall make in the morning, and the second lamb," etc., is mentioned in Parshas Vayechi, section 99, on "in the morning he shall devour the prey";

In Likkutei Torah, Shir HaShirim, on "I have come into My garden," he explains that Leah is the letters of thought, whose judgments are sweetened when Torah is studied in depth, drawing the light of Chochmah into the letters. The Midrash Rabbah mentions the morning and afternoon lambs in connection with Binyamin's blessing, "in the morning he shall devour the prey."

נשא פי"ד [פרק י"ד / פרשה י"ד] רס"א ד'. שה"ש [שיר השירים] רבה ס"פ לסוסתי¹¹⁸ באסתר בפסוק גם ושתי.^{119, 120} זח"א [זהר חלק א] קל"ג א'. דרכ"ט ב'. דרמ"ד א' ח"ג [חלק ג'] דרמ"ב א'. דרכ"ו ב' ברע"מ [ברע"מ מהימנא]. ועיין בלק"ת [בלקוטי תורה (להאריז"ל)] פ' קדושים בד"ה אזהרת שעטנז.

Naso, section 14, folio 261d; Shir HaShirim Rabbah, at the end of [the passage on] "To my mare"; in Esther, on the verse "Also Vashti"; Zohar, Part I, folio 133a; folio 229b; folio 244a; Part III, folio 242a; folio 226b, in the Raaya Mehemna. And see the Likkutei Torah of the Arizal, Parshas Kedoshim, in the passage beginning "The prohibition of shaatnez."

Further places in the Midrash and the Zohar that discuss the two daily lambs are listed. The Arizal's Likkutei Torah also discusses them in its passage on the prohibition of shaatnez.

והובא במק"מ [במקדש מלך] פ' קדושים בדף פ"ו ע"ב איך שע"י קרבן הכבשים מעוררים מדעת עליון דמזלא דאריך המזווג או"א [אבא ואימא] ומשם ניתוסף כח לזעיר ואז מזדווג עם המל'. וזהו ענין וישע ה' אל הבל¹²¹ ואל מנחתו כו':

And it is brought in the Mikdash Melech, Parshas Kedoshim, on folio 86b, how through the offering of the lambs one arouses from the supernal Daas of the mazala of Arich, which unites Abba and Imma; and from there strength is added to Z'eir, and then he unites with Malchus. And this is the meaning of "And Havayah turned to Hevel and to his offering," etc.):

The Mikdash Melech, a commentary on the Zohar, explains that the offering of the lambs arouses the supernal Daas of the mazala (the flowing "beard") of Arich Anpin, which unites Abba and Imma; from there Z'eir Anpin gains strength and unites with Malchus. This is why G-d "turned to Hevel and to his offering," for Hevel brought from the firstborn of his flock.

SECTION 6 • ¶18-25

Kesev and keves

18 ה וזהו ענין והכשבים הפריד יעקב.¹²² והנה כמעט בכל מקום בתורה נאמר כבש¹²³ בי"ת קודם לשי"ן וכאן נאמר כשבים השי"ן קודם לבי"ת וכן נזכר עוד שם בפ' ויצא גבי צאן לבן.

5. And this is the meaning of "And the lambs (kesavim) Yaakov separated." Now, almost everywhere in the Torah it says keves, with the beis before the shin, but here it says kesavim, with the shin before the beis; and it is mentioned again there, in Parshas Vayetzei, concerning Lavan's sheep.

Section 5 explains "and the lambs (kesavim) Yaakov separated." Elsewhere the Torah almost always spells "lamb" keves, with the beis before the shin; in the story of Yaakov and Lavan's flock it is spelled kesev, with the shin before the beis, and the change of order carries a meaning.

19 והענין יובן בהקד"י [בהקדים] מ"ש דא"א [דאבא ואימא] מלבישים לזרועות דא"א וכמ"ש ג"כ בפע"ח [בפרי עץ חיים] בפ' עבדים היינו לפרעה¹²⁴ ויוציאנו ה' אלקינו או"א [אבא ואימא] שהלבישו לזרועות דאריך וכמ"ש במ"א.

The matter will be understood by first introducing what is written, that Abba and Imma clothe the arms of Arich Anpin; as is written also in Pri Etz Chaim on the explanation of "We were slaves to Pharaoh, and Havayah our G-d brought us out": Abba and Imma, who clothed the arms of Arich, as is explained elsewhere.

The background: Abba and Imma (Chochmah and Binah of Atzilus) "clothe the arms" of Arich Anpin, its Chesed and Gevurah. The Pri Etz Chaim reads "We were slaves to Pharaoh, and Havayah our G-d brought us out" (which in the Haggadah continues "with a mighty hand and an outstretched arm") in terms of Abba and Imma clothed in the arms of Arich.

ואיתא ג"כ בע"ח [בעץ חיים] דא"א [דאבא ואימא] יונקים ממזלות דא"א אבא יונק ממזל השמיני ואימא ממזל הי"ג.

And it is also stated in Etz Chaim that Abba and Imma draw nurture from the mazalos of Arich Anpin: Abba draws from the eighth mazal, and Imma from the thirteenth mazal.

Etz Chaim adds a second relationship: Abba and Imma also draw nurture from the mazalos of Arich Anpin, the strands of its "beard"; Abba from the eighth, Imma from the thirteenth.

20 ומזלות הם בחי' שערות לבד. והענין כי לשון יניקה הוא כמו עד"מ הולד שיונק משדי אמו

And the mazalos are only the level of hairs. The point is that the term “nurture” (yenikah) is like, by way of analogy, an infant that nurses from its mother’s breasts:

The mazalos are only “hairs,” a thin, outer channel of light. The word “nurture” (yenikah) is explained with the analogy of an infant nursing from its mother.

הנה עצם מציאות הולד הוא כבר נתהווה מבטן אמו ומה שיונק משדי אמו הוא פועל הגדלה וריבוי באברי הולד.

the very existence of the infant has already come into being from its mother’s womb, and its nursing from its mother’s breasts brings about growth and increase in the infant’s limbs.

The infant already exists, having been born from its mother’s womb; nursing does not create it but makes its limbs grow.

כמ"כ [כמו כן] פי' וענין אבא יונק ממזל השמיני היינו אחרי שכבר נאצל אבא מאור המאציל אך להיות [להיות] הגדלה וריבוי באור אבא הוא ע"י שיונק ממזל השמיני.

So too the meaning and matter of “Abba draws nurture from the eighth mazal”: after Abba has already been emanated from the light of the Emanator, the growth and increase in the light of Abba come about through its drawing nurture from the eighth mazal.

So too Abba already exists, emanated from the light of the Emanator; drawing nurture from the eighth mazal makes its light grow and increase.

21 וההגדלה הוא להיות בבחי' פרצוף ומוחין דגדלות ואזי יוכל להשפיע למטה להיות נה"י [נצח הוד יסוד]

שלו מוחין לז"א ומז"א לנוק' [לנוקבא] חכמה תתאה מל' דאצילות להחיות בי"ע

And the growth is to be in the state of a partzuf and of mature mochin (mochin degadlus); and then it can bestow below, so that its Netzach, Hod and Yesod become mochin for Z'eir Anpin, and from Z'eir Anpin to Nukva, the lower Chochmah, the Malchus of Atzilus, to give life to Beriah, Yetzirah and Asiyah.

The “growth” of Abba means becoming a full partzuf with mature intellect (mochin degadlus). Only then can it give: its lowest Sefiros, Netzach, Hod and Yesod, become the intellect of Z'eir Anpin, which passes it on to Nukva, the “lower Chochmah,” the Malchus of Atzilus, the source of life for the lower worlds.

ואם לא היה בו ההגדלה זו בבחי' פרצוף ומוחין דגדלות לא היה יכול להשפיע למטה בירידות המדרגות

And if it did not have this growth into the state of a partzuf and mature mochin, it could not bestow below through the descents of the levels;

Without this growth, Abba could not pass its light down through the descending levels.

רק אחרי שיונק ממזל השמיני אשר הוא בא מחכמה סתימאה כמ"ש באדר"ז [באדרא זוטא] דרצ"ב א' ומשם נתגדל אור אבא אזי יכול להשפיע למטה

only after it draws nurture from the eighth mazal, which comes from Chochmah Stima'ah (the hidden Chochmah), as is written in the Idra Zuta, folio 292a, and from there the light of Abba grows — then it can bestow below.

The growth comes from the eighth mazal of Arich Anpin, which, as the Idra Zuta (a section of the Zohar) teaches, comes from the hidden Chochmah (Chochmah Stima'ah), the highest wisdom of Keser. Only when Abba's light has grown from there can it give to the levels below.

וכנודע דדוקא מי שהוא גדול בחכמה יותר הוא שיכול להסביר השכל אף לאחרים והיינו מחמת כי דבר הגבוה יותר יוכל להשפיל ולירד למטה יותר

And as is known, specifically one who is greater in wisdom is the one who can explain the concept even to others; that is because the higher a thing is, the lower it can bend down and descend.

As is well known, the greater a person's wisdom, the better he can explain it to others, because the higher something is, the further down it can reach.

ולכן אחר שיונק אבא ממזל הנמשך מח"ס [מחכמה סתימאה] שהוא בחי' גבוה מאד אזי יכול להשפיע למטה.

And therefore, after Abba draws nurture from the mazal that is drawn from Chochmah Stima'ah, which is a very high level, then it can bestow below.

Because the mazal comes from so high a level, the hidden Chochmah, Abba gains the power to give below.

אבל מקודם לזה אף שאי"א [שאבא ואימא] מלבישים לזרועות דאי"א שהם חג"ת [חסד גבורה תפארת] שבכתר עדיין לא היה בהם הגדלה זו ולא יכלו להשפיע למטה המוחין לזו"נ [לזעיר אנפין ונוקבא] כו" כ"א הגדלה זו נעשה אחר שמקבל מח"ס [מחכמה סתימאה] שהוא למעלה הרבה מבחי" חג"ת [חסד גבורה תפארת] שבכתר.

But before this, even though Abba and Imma clothe the arms of Arich Anpin, which are Chesed, Gevurah and Tiferes of Keser, they did not yet have this growth, and they could not bestow the mochin below to Z'eir Anpin and Nukva, etc.; rather, this growth comes about after it receives from Chochmah Stima'ah, which is far above the level of Chesed, Gevurah and Tiferes of Keser.

Abba and Imma's clothing of the "arms" of Arich Anpin, the Chesed, Gevurah and Tiferes of Keser, did not by itself give them this growth, or the power to pass the mochin down to Z'eir Anpin and Nukva. The growth came only from the hidden Chochmah, far above the attributes of Keser.

(ועמ"ש בביאור ע"פ אלה מסעי¹²⁵ הנ"ל גבי פי" אל עליון גומל חסדים טובים כו'.

(And see what is written in the explanation on the verse "These are the journeys" mentioned above, regarding the explanation of "G-d Most High, who bestows good kindnesses," etc.

In Likkutei Torah, Masei, the Alter Rebbe explains "G-d Most High, who bestows good kindnesses" as Keser, which brings forth new powers of giving, and uses the same analogy: only one whose wisdom reaches its root, in the ayin above Chochmah, can give it to others.

ועמ"ש ע"פ לך לך^{126, 127} כי אב רם ח"ע [חכמה עילאה] ושיומשך וירד להשפיע למטה זהו ע"י שנמשך בו מאור הכתר כו' ע"ש. ועמ"ש בביאור ע"פ משה ידבר^{128, 129} בענין תלת עלמין¹³⁰ דנפיק מתקונא קדמאה).

And see what is written on the verse "Go forth (lech lecha)": that Av-ram ("exalted father") is Chochmah Ila'ah, and that its being drawn and descending to bestow below is through the light of Keser being drawn into it, etc.; see there. And see what is written in the explanation on the verse "Moshe would speak," on the matter of the three worlds that issue from the first tikkun.)

In his discourse on "Go forth" he explains that Avram (Av-ram, "exalted father") is the higher Chochmah, and that it descends to give below through the light of Keser drawn into it. He also refers to his explanation of "Moshe would speak" on the "three worlds" that issue from the first tikkun of the beard of Arich Anpin.

והנה עכ"ז [עם כל זה] היניקה ממזלות עם היות שנמשכת ממקום גבוה מח"ס [מחכמה סתימאה] עכ"ז [עם כל זה] נמשך בבחי" ודרך השפעה חיצונית.

Now, even so, the nurture from the mazalos, although it is drawn from a high place, from Chochmah Stima'ah, is nevertheless drawn in the mode and manner of an external flow.

Yet the nurture from the mazalos, though it comes from as high as the hidden Chochmah, flows in an external way.

משא"כ מה שאו"א [שאבא ואימא] מלבישים לחו"ג [לחסד וגבורה] דא"א הוא בא בהם בבחי' פנימית כי ההלבשה שמלבישי' זה לזה היא קירוב ותפיסא בעצם ומהות המלוכש בו.¹³¹

Whereas Abba and Imma's clothing of the Chesed and Gevurah of Arich Anpin comes into them in an inward manner; for the clothing in which one clothes another is a closeness to, and a grasping of, the very essence and being of that which is clothed in it.

Clothing is different: when Abba and Imma clothe the Chesed and Gevurah of Arich Anpin, the light enters them inwardly. To clothe something is to come close to it and to grasp its very essence.

22 וכמו עד"מ התלבשות השכל במדות שמהות השכל ממש נתפס ומתלבש בהמדה והיו לאחדים כמ"כ [כמו כן] מה שאו"א [שאבא ואימא] מלבישי' [מלבישים] לחו"ג [לחסד וגבורה] דא"א הלבשה זו הוא עד"מ התלבשות הרצון בהשכל שהוא ג"כ מתאחד עם השכל

As, by way of analogy, the clothing of the intellect in the emotive attributes: the very being of the intellect is grasped and clothed in the attribute, and they become one. So too Abba and Imma's clothing of the Chesed and Gevurah of Arich Anpin: this clothing is, by way of analogy, like the clothing of the will in the intellect, which also becomes one with the intellect;

Clothing is like the intellect clothed in the emotions: the mind itself enters the feeling, and the two become one. Abba and Imma's clothing of the Chesed and Gevurah of Arich Anpin is like a person's will clothed in his intellect, which also becomes one with it.

כמו עד"מ שמחמת רצונו לא יזו דבר נהווה אצלו שכל וטעם לאותו הדבר וכמ"ש וירח ה' את ריח¹³² הניחוח ויאמר כו' לא אוסף עוד כו' כי יצר לב האדם רע מנעוריו.

as, for example, because of his will for some thing, an intellectual reason for that thing comes into being for him. And as it is written, "And Havayah smelled the pleasing fragrance, and said," etc., "I will not again," etc., "for the inclination of man's heart is evil from his youth."

When a person wants something, his mind produces reasons for it. So G-d, after smelling Noah's offering, resolved never again to curse the earth "because the inclination of man's heart is evil from his youth."

הרי טענה זו דיצר לב האדם רע שמתחלה נמשך ממנה חובה אח"כ נולד בה טוב טעם לזכות והמלמד חובה מלמד זכות

For this argument, that the inclination of man's heart is evil, from which at first guilt was drawn, afterwards gave rise to a good reason for merit; and that which argues for guilt argues for merit.

The very argument that man's heart is evil, which earlier had led to the verdict of the Flood, now became a reason for merit. The argument for guilt turned into an argument for merit.

והיינו ע"י התגלות הרצון עליון בחכמה ומטה החכמה כלפי חסד כפי בחי' הרצון שהוא אריך אנפין ורב חסד כו' וזהו בחי' התלבשות שעצמיות המדות שבכתר מתלבשים באו"א [כאבא ואימא].

And that is through the revelation of the supernal will in Chochmah, which inclines the Chochmah toward Chesed, in accordance with the level of the will, which is Arich Anpin, "and abundant in kindness," etc. And this is the level of clothing, in which the very essence of the attributes that are in Keser is clothed in Abba and Imma.

This happens when the supernal will, Arich Anpin, is revealed in Chochmah and inclines it toward kindness: the name Arich Anpin echoes the verse "long-suffering (erech apayim) and abundant in kindness," so the will is by nature "abundant in kindness." This is what "clothing" means: the very essence of the attributes of Keser is clothed in Abba and Imma.

משא"כ מה שיונקים ממזלות אין זה התלבשות רק בחי' יניקה ממזלות וגם זאת היניקה נמשך רק ע"י בחי' שערות לבד.

Whereas the nurture from the mazalos is not clothing, only the level of nurture from the mazalos; and this nurture, too, is drawn only through the level of hairs alone.

Nurture from the mazalos is not clothing at all, only a flow that passes through the "hairs."

23 והענין כי מחוי"ג [מחסד וגבורה] דא"א שהם ז"ת [ז' תחתונות] דא"א יוכל לבא ההשפעה באו"א [כאבא ואימא] בכחי' התלבשות ממש מעצמיות חוי"ג [חסד וגבורה] ובכחי' סדר השתלשלות עילה ועלול ומהם נתהוו עיקר מהות או"א [אבא ואימא]

The point is that from the Chesed and Gevurah of Arich Anpin, which are the seven lower [Sefiros] of Arich Anpin, the flow can come into Abba and Imma in the mode of actual clothing, from the very essence of Chesed and Gevurah, and in the mode of the order of the chain of descent of cause and effect; and from them came into being the essential being of Abba and Imma.

The Chesed and Gevurah of Arich Anpin, its seven lower Sefiros, can flow into Abba and Imma by true clothing, essence into essence, in the ordinary order of cause and effect. That is how Abba and Imma themselves came into being.

אכן ההגדלה והריבוי עד שעייז יוכל להשפיע למטה נמשך ממקום עליון יותר היינו מח"ס [מחכמה סתימאה] והוא מלמעלה מסדר ההשתלשלות עילה ועלול ולכך לא שייך התלבשות וגם נמשך רק דרך בחי' שערות כו'

However, the growth and increase, to the point that through this it can bestow below, are drawn from a higher place, that is, from Chochmah Stima'ah, and it is above the order of the chain of descent of cause and effect; and therefore clothing does not apply, and it is also drawn only by way of the level of hairs, etc.

But their growth, which gives them the power to give below, comes from a higher place, the hidden Chochmah, which is above the order of cause and effect. Clothing does not apply to it, and it flows only through the "hairs."

(ועמ"ש בספר מבוא שערים ש"ג ח"ב [חלק ב'] ספ"ה וז"ל [זוה לשוננו] דוגמת רישא תניינא דאריך שמתלבש ב"ג ת"ד [תיקוני דיקנא] ולא באברים לרוב העלמו עכ"ל [עד כאן לשוננו] והיינו בחי' אין שע"ז נאמר והחכמה מאין תמצא¹³³ ואינו מתלבש באברים שהם חו"ג [חסד וגבורה] דאריך כ"א ב"ג ת"ד [תיקוני דיקנא] שהם המזלות כו').

(And see what is written in the book Mevo She'arim, Sha'ar 3, Part 2, end of chapter 5, and these are his words: "Like the second head of Arich, which is clothed in the thirteen tikkunei dikna and not in the limbs, because of its great concealment." End of quote. And that is the level of ayin (nothing), of which it is said, "And Chochmah is found from ayin (nothing)"; and it is not clothed in the limbs, which are the Chesed and Gevurah of Arich, but only in the thirteen tikkunei dikna, which are the mazalos, etc.)

The Mevo She'arim, a work on the Arizal's teachings, says that the "second head" of Arich Anpin is clothed only in the thirteen arrangements of the beard (tikkunei dikna), not in its "limbs," because it is so concealed. This is the level of ayin (nothing), from which "Chochmah is found": it does not clothe itself in Chesed and Gevurah, only in the mazalos.

וזהו ענין כשב. שיין קודם לבי"ת. אות הכ"ף היינו בחי' כתר והשין הקודם לבי"ת היינו חגי"ת [חסד גבורה תפארת] דאריך המדות שבכתר. שמהם נמשך הבי"ת היינו או"א [אבא ואימא] תרין ריעין שמלבישים לחגי"ת [לחסד גבורה תפארת] דא"א כנ"ל.

And this is the matter of kesev, with the shin before the beis: the letter kaf is the level of Keser, and the shin that precedes the beis is the Chesed, Gevurah and Tiferes of Arich, the attributes that are in Keser, from which the beis is drawn, that is, Abba and Imma, the "two companions," who clothe the Chesed, Gevurah and Tiferes of Arich Anpin, as mentioned above.

Now the spelling kesev is explained: kaf stands for Keser; shin, the next letter, for Chesed, Gevurah and Tiferes of Arich Anpin, the attributes within Keser; and beis for Abba and Imma, the "two companions" (the Zohar's name for Chochmah and Binah, which never part), who clothe them. The shin before the beis shows Abba and Imma receiving from the attributes of Keser.

24 והנה לכאורה הרי יש ג' מוחין היינו חב"ד [חכמה בינה ודעת] ולמה נזכר רק בי"ת שהם רק חו"ב [חכמה ובינה].

Now, seemingly there are three mochin, Chochmah, Binah and Daas; so why is only beis mentioned, which is only Chochmah and Binah?

A question on the spelling: the intellect has three faculties, Chochmah, Binah and Daas, so why does kesev have only a beis, whose value is two, standing for Chochmah and Binah alone?

אמנם הענין הוא כמ"ש בס"י [בספר יצירה] עשר¹³⁴ ולא אחד עשר¹³⁵ הגם שעם הדעת הם י"א אך כשהכתר נמנה אין הדעת נמנה¹³⁶ כי הדעת אינו נחשב לספ"י [לספירה / לספירות] בפ"ע [בפני עצמו] רק הוא בחי' ממוצע ליחד ולחבר חו"ב [חכמה ובינה]

But the point is as is written in Sefer Yetzirah, "ten and not eleven": although with Daas they are eleven, when Keser is counted Daas is not counted, for Daas is not reckoned as a Sefirah in its own right; rather, it is an intermediary level, to unite and join Chochmah and Binah.

Sefer Yetzirah, the ancient book of Kabbalah, says the Sefiros are "ten and not eleven." With Daas there would be eleven, so when Keser is counted Daas is not, since Daas is not a Sefirah in its own right but the link that unites Chochmah and Binah.

וכמ"כ [וכמו כן] דעת המתפשט במדות הוא המקשר השכל במדות ואינו נחשב בחי" בפ"ע [בפני עצמו] והוא פנימית המדות וחיותן כו' וכ"ז [וכל זה] הוא ענין כשב השי"ן קודם לבי"ת.

So too, the Daas that extends into the emotive attributes is what binds the intellect to the attributes, and it is not reckoned as a level in its own right; and it is the inner dimension of the attributes and their life-force, etc. And all this is the matter of kesev, with the shin before the beis.

As Daas extends into the emotions it binds the intellect to them as their inner life, again not a level of its own. Since it is not counted separately, and here Keser (the kaf) is counted, the beis stands for Chochmah and Binah alone.

אמנם אח"כ נמשך מחו"ב [מחכמה ובינה] למטה חג"ת [חסד גבורה תפארת] דז"א ואז נק' כבש הבי"ת קודם לשי"ן. כי השין היינו חג"ת [חסד גבורה תפארת] דז"א שהם מקבלים ונמשכים מחו"ב [מחכמה ובינה] בחי" בית כנ"ל

However, afterwards Chesed, Gevurah and Tiferes of Z'eir Anpin are drawn down from Chochmah and Binah, and then it is called keves, with the beis before the shin; for the shin is Chesed, Gevurah and Tiferes of Z'eir Anpin, which receive and are drawn from Chochmah and Binah, the level of beis, as mentioned above

Afterwards the flow descends from Chochmah and Binah into Chesed, Gevurah and Tiferes of Z'eir Anpin, and then the word is keves, with the beis before the shin. Here the shin is Z'eir Anpin's attributes, which receive from Chochmah and Binah.

(וזהו ענין המדות הנמשכים מהשכל משא"כ שין דכשב היינו המדות עליונות שלמעלה מהשכל וכנודע מענין טורי חשוכא וטורי נהורא¹³⁷ ועמ"ש ע"פ שניך כעדר הרחלים^{138, 139} כו')

(and this is the matter of the attributes that are drawn from the intellect; whereas the shin of kesev is the supernal attributes that are above the intellect, as is known from the matter of "mountains of darkness" and "mountains of light." And see what is written on the verse "Your teeth are like a flock of ewes," etc.;

These are emotions born of the intellect, while the shin of kesev stands for the supernal attributes above the intellect, the Zohar's "mountains of darkness" and "mountains of light." In Likkutei Torah, Shir HaShirim, on "Your teeth are like a flock of ewes," the shin is the three "flocks," the three Patriarchs, and there the Alter Rebbe himself refers to this discourse on the shin of kesavim.

ועמ"ש בביאור ע"פ מים רבים¹⁴⁰ כו' אם יתן איש¹⁴¹ מענין ב' בחי' מדות הנ"ל ועמ"ש בד"ה להבין ביאור ענין האבות¹⁴² הן הן המרכבה בענין ז"א בעתיקא אחיד ותליא¹⁴³ ועמ"ש מזה בביאור ע"פ שימני (כחותם)¹⁴⁴

and see what is written in the explanation on the verse "Many waters," etc., "if a man would give," on the matter of the two levels of attributes mentioned above; and see what is written in the discourse beginning "To understand the explanation of the matter of 'The Patriarchs are themselves the Chariot,'" on the matter of "Z'eir Anpin is attached to and hangs upon Atika"; and see what is written on this in the explanation on the verse "Set me as a seal").

In Torah Ohr, on "Many waters... if a man would give," the Alter Rebbe explains that there are two kinds of attributes, those born of the intellect and those above it. In Torah Ohr, Yisro, on "The Patriarchs are themselves the Chariot," he explains that Z'eir Anpin "is attached to and hangs upon Atika": though the attributes are revealed through the intellect, their root is higher than the intellect.

וזהו נעשה ונמשך על ידי יעקב אשר הוא בריח התיכון קו האמצעי שממשיך מכתר וחכמה בז"א וכמ"ש בזהר תרומה דקע"ה ע"ב.

And this is made and drawn down through Yaakov, who is the middle bar, the central line, which draws from Keser and Chochmah into Z'eir Anpin, as is written in the Zohar, Terumah, folio 175b.

It is Yaakov, "the middle bar" that runs from end to end, the central line, who draws the light of Keser and Chochmah into Z'eir Anpin, as the Zohar in Terumah explains.

וזהו והכשבים הפריד יעקב¹⁴⁵ היינו מה שהיה שייך קודם לביי"ת היינו כמו שהיה קודם השפעת חו"ב [חכמה ובינה] למטה בז"א והיו חו"ב [חכמה ובינה] מקבלים מחג"ת [מחסד גבורה תפארת] דאריך. המשיך יעקב מבחי' זו גם לעולם הפירוד

And this is [the meaning of] "And the lambs (kesavim) Yaakov separated": that which was shin before beis, that is, as it was before the flow of Chochmah and Binah down into Z'eir Anpin, when Chochmah and Binah received from Chesed, Gevurah and Tiferes of Arich — Yaakov drew from this level also into the world of separation.

So "the lambs (kesavim) Yaakov separated" refers to the order of kesev, shin before beis, as it was before Chochmah and Binah gave to Z'eir Anpin, when Chochmah and Binah themselves received from the attributes of Arich Anpin. Yaakov drew something of this level into the "world of separation": hifrid, "separated," is read as drawing into the world of pirud (separation).

היינו שיומשך מחו"ב [מחכמה ובינה] המוחין לחג"ת [לחסד גבורה תפארת] דז"א ויהי' [ויהיה] כבש אשר השי"ן חג"ת [חסד גבורה תפארת] דז"א יקבלו מחו"ב [מחכמה ובינה] בי"ת המקבל מכ"ף כתר כו'.¹⁴⁶

That is, that the mochin be drawn from Chochmah and Binah to Chesed, Gevurah and Tiferes of Z'eir Anpin, and it will be keves, in which the shin, Chesed, Gevurah and Tiferes of Z'eir Anpin, will receive from Chochmah and Binah, the beis, which receives from the kaf, Keser, etc.

That is, the mochin flow from Chochmah and Binah into the attributes of Z'eir Anpin, forming keves, in which the shin receives from the beis, which in turn receives from the kaf, Keser.

25 ופי' הפריד שמזה נמשך שיהי' [שיהיה] שני בחי' לאה ורחל וע"ז נאמר את הכבש אחד תעשה בבקר ואת הכבש השני¹⁴⁷ כו' ונקי' זיווג יעקב ורחל. וכן עם לאה.

And the meaning of "separated" is that from this it comes about that there are two levels, Leah and Rachel; and of this it is said, "The one lamb you shall make in the morning, and the second lamb," etc.; and this is called the union of Yaakov and Rachel, and likewise with Leah.

"Separated" means that from this drawing down come two distinct levels, Leah and Rachel, which match the two daily lambs, "the one lamb... and the second lamb." These are the unions of Yaakov with Rachel and with Leah.

וענין המשכה זו היינו שיומשך הביטול העליון גם למטה בעולם הפירוד וזהו והכשבים הפריד כו'

And the matter of this drawing down is that the supernal self-nullification be drawn down below as well, in the world of separation; and this is "And the lambs (kesavim) he separated," etc.

The point of this drawing down is to bring the supernal bittul down into the "world of separation," the lower worlds where things seem to exist apart from G-d.

והיינו ע"י שנעשה בחי' כבש שנמשך הארת הכתר ומוחין דאז"א [דאבא ואימא] בחג"ת [בחסד גבורה תפארת] דז"א ומז"א לרחל מקור דבי"ע כנ"ל.

And that is through the coming about of the level of keves, in which the illumination of Keser and the mochin of Abba and Imma are drawn into Chesed, Gevurah and Tiferes of Z'eir Anpin, and from Z'eir Anpin to Rachel, the source of Beriah, Yetzirah and Asiyah, as mentioned above.

This happens through keves: the light of Keser and the mochin of Abba and Imma flow into the attributes of Z'eir Anpin, and from Z'eir Anpin to Rachel, the source of the worlds of Beriah, Yetzirah and Asiyah.

SECTION 7 • ¶26-28

The waving of the lambs

26 ואמנם ענין הנפת שני הכבשים בשבועות היינו לשרשן ומקורן לבחי' כשבים היינו שבחי' כבש שהשיי' למטה מן הביי'ת יתעלה לשרשו ומקורו בחי' כשב שהשיי' לפני הביי'ת.

However, the matter of the waving of the two lambs on Shavuot is [raising them] to their root and source, to the level of kesavim; that is, that the level of keves, in which the shin is below the beis, be elevated to its root and source, the level of kesev, in which the shin is before the beis;

On Shavuot the two lambs are waved to raise them to their source: keves, where the shin is below the beis, is lifted back to kesev, where the shin stands before the beis.

דהיינו שיתעלה ז"א לשרשו ומקורו חגי'ת [חסד גבורה תפארת] דאריך שלמעלה מחו"ב [מחכמה ובינה] וזהו והניף הכהן אותם¹⁴⁸ כ"י לפני הוי' למעלה מהחכמה כ"י.

that is, that Z'eir Anpin be elevated to its root and source, Chesed, Gevurah and Tiferes of Arich, which are above Chochmah and Binah. And this is [the meaning of] "And the kohen shall wave them," etc., "before Havayah": above Chochmah, etc.

That is, Z'eir Anpin is raised to its root, the attributes of Arich Anpin, which are above Chochmah and Binah. This is why the kohen waves them "before Havayah": the first letter of the Name, the yud, stands for Chochmah, so "before Havayah" points to what precedes Chochmah, the level of Keser.

27 והנה כשהשיי' למטה מהביי'ת נצרך להמתיק דיני לאה ורחל שלא יהי' [יהיה] יניקת החיצונים מבחי' השיי' ח"ו [חס ושלום] דהינו מהמדות

Now, when the shin is below the beis, there is a need to sweeten the judgments of Leah and Rachel, so that there be no nurture of the external forces from the level of the shin, G-d forbid, that is, from the attributes.

While the shin is below the beis, the judgments of Leah and Rachel need sweetening, so that the external forces do not draw nurture from the attributes.

וכנזכר בזהר ר"פ בראשית גבי עאלת אות שי"ן כו' אמר לה יאות אנת וטב אנת וקשוט אנת¹⁴⁹ אבל הואיל ואתוון דזיפא נטלין לך למהוי עמהון ואז נקי שקר ע"ש והיינו ענין יניקת החיצונים מהמדות עליונות דאות שי"ן וע' בזהר הרקיע שם.

As is mentioned in the Zohar at the beginning of Parshas Bereishis, regarding "The letter shin entered," etc.: "He said to it: You are fitting, and you are good, and you are true; but since the letters of falsehood take you to be with them," and then it is called sheker (falsehood); see there. And this is the matter of the nurture of the external forces from the supernal attributes of the letter shin; and see the Zohar HaRakia there.

The Zohar tells that when the letter shin came before G-d asking that the world be created with it, He praised it as fitting, good and true, but refused, since the letters of falsehood, kuf and reish, take the shin to join them, forming sheker (falsehood). This is how the external forces draw nurture from the supernal attributes of the shin; the Zohar HaRakia, a commentary on the Zohar from the Arizal's teachings, discusses the passage.

(וע' בזהר פ' מקץ דר"ד א'. ובפ' תרומה דקמ"ח ב'. וע' בפע"ח [בפרי עץ חיים] בכוונת קבלת שבת).¹⁵⁰ ולכן מקריבין התמיד בבחי' התעוררות רחמים שלא יומשך האור רק בקדושה כו':

(And see the Zohar, Parshas Mikeitz, folio 204a, and Parshas Terumah, folio 148b; and see Pri Etz Chaim on the intention of Kabbalas Shabbos.) And therefore the daily offering is brought in the mode of an arousal of compassion, so that the light be drawn only into holiness, etc.:

That is why the daily offering is brought as an arousal of compassion, so that the light is drawn only into holiness. The Zohar passages and the Arizal's intention for Kabbalas Shabbos are cited for more on this.

28 אמנם כשמניפין בחי' כבש לשרשו בחי' חג"ת [חסד גבורה תפארת] דאריך שנק' כשב שם אין שום שליטה ויניקה כלל לחיצונים

But when the level of keves is waved to its root, the level of Chesed, Gevurah and Tiferes of Arich, which is called kesev, there the external forces have no dominion or nurture at all

But when the lamb is waved up to its root, the attributes of Arich Anpin, the level of kesev, the external forces have no hold and no nurture there at all.

(וי"ל [ויש לומר] רמז לזה בכתוב ממ"ש בפי אמור שור או כשב כו' ואח"כ נאמר והניף אותם כו' היינו שהתנופה לבחי' כשב שהשי"ן קודם לבי"ת כו'.

(and it can be said that there is an allusion to this in the verse, in what is written in Parshas Emor, "An ox or a kesev," etc., and afterwards it is said, "And he shall wave them," etc.; that is, the waving is to the level of kesev, in which the shin precedes the beis, etc.

The Alter Rebbe finds a hint of this in Parshas Emor itself: the Torah first speaks of "an ox or a kesev," and later says "and he shall wave them," as if the waving lifts the lambs to kesev, where the shin comes before the beis.

והנה י"ל [יש לומר] כבש התנהגות השי"ן מדות ע"י המוחין והוא ע"ד רך כקנה עולם התיקון אכן כשב השי"ן קודם לבי"ת המדות שלמעלה מהשכל והם בבחי' תוקף המדות ואעפ"כ [ואף על פי כן] תיקון והתכללות וכענין עקודים בכלי אחד כו' וכנז' [וכנזכר] לעיל):¹⁵¹

Now, it can be said that keves is the conduct of the shin, the attributes, through the mochin, and that is in the manner of "soft as a reed," the World of Tikkun; whereas kesev, with the shin before the beis, is the attributes that are above the intellect, and they are in the mode of the strength of the attributes, and even so [they are] Tikkun and inter-inclusion, like the matter of Akudim, in one vessel, etc., as mentioned above):

Keves is the attributes guided by the intellect, flexible like the reed, the mode of Tikkun. Kesev is the attributes above the intellect, which are strong and intense, yet still in Tikkun and inter-included, like Akudim, many lights in one vessel.

SECTION 8 • ¶29-32

Why the bread is on top

29 ו אך הנה תנופת שני הכבשים היו עם שתי הלחם דוקא ואיתא במשנה (פ"ה דמנחות) נותן שתי הלחם¹⁵² ע"ג [על גבי] שני הכבשים כו'.

6. But now, the waving of the two lambs was specifically together with the two loaves; and it is stated in the Mishnah (chapter 5 of Menachos): "He places the two loaves on top of the two lambs," etc.

Section 6 turns to the loaves. The two lambs were waved together with the two loaves, and the Mishnah says the loaves were placed on top of the lambs.

ולהבין מדוע היי [היה] הלחם מלמעלה הרי מדרגת חי נכבד במעלה מצומח אך הענין כמו שהאדם אף שהוא מדבר וגבוה הרבה מדצ"ח [מדומם צומח חי] אעפ"כ [אף על פי כן] בשרשן נלקחו הדצ"ח [הדומם צומח חי] מבחי עליונה יותר מהאדם

And to understand why the bread was on top, since the level of the animal is more honored in quality than the vegetative: the point is that just as man, although he is a speaking [being] and much higher than the inanimate, vegetative and animal, nevertheless in their root the inanimate, vegetative and animal were taken from a level higher than man,

But an animal ranks above a plant, so why is the bread above the lambs? The answer recalls man: though man, the "speaker," ranks above mineral, plant and animal, their root is higher than his.

דהיינו ענין עולם התהו הגבוה מעולם התיקון רק שנפלו למטה יותר מהאדם ע"י שבה"כ [שבירת הכלים] ולכן האדם מקבל חיותו מדצ"ח [מדומם צומח חי].

that is, the matter of the World of Tohu, which is higher than the World of Tikkun; only they fell lower than man through the shattering of the vessels, and therefore man receives his life-force from the inanimate, vegetative and animal —

Their root is in Tohu, which is higher than Tikkun; they fell lower than man in the shattering of the vessels. That is why man lives from them.

כמ"כ [כמו כן] בדצ"ח [בדומם צומח חי] עצמן עם היות ששרש כולן מעולם התהו אך גם בתהו יש מדרגות רבות זו למעלה מזו

so too in the inanimate, vegetative and animal themselves: although the root of all of them is from the World of Tohu, in Tohu, too, there are many levels, one above the other.

The same holds among mineral, plant and animal themselves. All are rooted in Tohu, but Tohu has many levels, one above another.

וכשנפלו בשבה"כ [בשבירת הכלים] הנה מה שהיה שם גבוה יותר נפל למטה יותר כנודע ממשל נפילת אבן מראש החומה כו' וכמ"ש באור החיים¹⁵³ בענין אריה ושור וכמ"ש במ"א.

And when they fell in the shattering of the vessels, what was higher there fell lower, as is known from the analogy of a stone falling from the top of a wall, etc.; and as is written in the Or HaChaim on the matter of the lion and the ox, and as is explained elsewhere.

When they fell in the shattering, the higher ones fell lower, like a stone dropped from the top of a wall, which falls farthest. The Or HaChaim, the Torah commentary of R. Chaim ibn Attar, makes this point about the lion and the ox.

30 ועדי"ז בענין דצ"ח [דומם צומח חי] שצומח הוא מדרגה שלמטה יותר ממדרגת החי היינו לפי ששרשו בתהו גבוה יותר משרש החי.

And along these lines regarding the inanimate, vegetative and animal: the vegetative is a level lower than the level of the animal because its root in Tohu is higher than the root of the animal.

The same principle applies among the three kinds of creatures: the plant ranks below the animal precisely because its root in Tohu is higher than the animal's.

ולכן בנפילתו למטה בשב"כ [בשבירת הכלים] לא יכול להתלכש בבחי' חי רק במדרגה שלמטה מזה היינו בחי' צומח

And therefore, in its fall downward in the shattering of the vessels, it could not be clothed in the level of the animal, only in the level below that, the level of the vegetative.

Falling from so high, the plant's life-force could not come to rest in an animal form; it fell further, into the level of plant life.

ולכן החי ניזון ומקבל חיותו מהצומח וגם האדם שניזון משניהם אעפ"כ [אף על פי כן] לחם דייקא לבב אנוש יסעד¹⁵⁴ משא"כ בשר אף שמרבה דם אינו משביע כמו הלחם,

And therefore the animal is nourished and receives its life-force from the vegetative; and man, too, is nourished from both, yet it is specifically "bread [that] sustains man's heart," whereas meat, although it increases blood, does not satisfy as bread does.

That is why animals feed on plants, and why man, who eats both, is sustained above all by bread, as the verse says, "bread sustains man's heart." Meat builds up the blood but does not satisfy as bread does.

ולכן אין מברכים ברכת המזון רק על הלחם דייקא והיינו לפי ששרש הצומח (ובפרט לחם וחטה דעת כו') שרשו גבוה בתהו משרש החי

And therefore the Grace after Meals is recited only over bread specifically. And that is because the root of the vegetative (and especially bread, and wheat, [which is] Daas, etc.) is higher in Tohu than the root of the animal.

For the same reason, the Grace after Meals is said only after eating bread. The root of plants, and especially of wheat and bread, which the Sages connect with Daas (knowledge), is higher in Tohu than the root of animals.

וע"כ אף שנפל למטה יותר מ"מ מעלת שהוא משביע נשאר בו יותר מבחי.

And therefore, although it fell lower, nevertheless the quality of satisfying remained in it more than in the level [of the animal].

Because the plant's root in Tohu is above the animal's, the power to satisfy remains in it more than in the animal, though it fell lower.

ולכן כשמניפים שתי הלחם ושני הכבשים לשרשן אז הלחם מלמעלה כי שם בשרשן הם גבוהים יותר

And therefore, when the two loaves and the two lambs are waved to their root, then the bread is on top, for there, in their root, they are higher.

So when the loaves and the lambs are waved back to their roots, the bread is placed on top, because there, at their source, the bread is higher.

לכן אדרבה עליית שני הכבשים כ"כ [כל כך] למעלה הוא באמצעות שתי הלחם שהם אורם יותר גבוה

Therefore, on the contrary, the ascent of the two lambs so high above is by means of the two loaves, whose light is higher

In fact the lambs rise so high only by means of the loaves, whose light is higher than theirs.

(ועמ"ש במ"א מענין מ"ש מרע"ה [משה רבינו עליו השלום] מאין לי בשר¹⁵⁵ כו')

(and see what is written elsewhere on the matter of what Moshe our teacher, peace be upon him, said, "From where shall I have meat," etc.).

The Alter Rebbe refers to his explanation of Moshe's words "From where shall I have meat."

והיה הנפת הלחם והכבשים בחג השבועות כי אחרי שספרו מ"ט ימי העומר בירור נה"ב [נפש הבהמית] והמשכת מ"ט שערי בינה ואז בחג השבועות התגלות שער החמשים המשכת הכתר כו' אז מניפים שני הכבשים היינו לשרשן ומקורן לבחי כשבים.¹⁵⁶

And the waving of the bread and the lambs was on the festival of Shavuos, for after they have counted the forty-nine days of the Omer, the refinement of the animal soul and the drawing down of the forty-nine gates of Binah, then on the festival of Shavuos [comes] the revelation of the fiftieth gate, the drawing down of Keser, etc.; then the two lambs are waved, that is, to their root and source, to the level of kesavim.

The waving of the bread and the lambs came on Shavuos. During the forty-nine days of the Omer the animal soul is refined and the forty-nine gates of Binah are drawn down; on Shavuos the fiftieth gate is revealed, the drawing down of Keser, and then the lambs can be raised to their source, kasev.

31 ועלייתם זו הוא ע"י שתי הלחם מטעם הנ"ל והיינו כי שתי הלחם נגד תשב"כ [תורה שבכתב] ותשב"ע"פ

¹⁵⁷ [ותורה שבעל פה]

And this ascent of theirs is through the two loaves, for the reason mentioned above. That is, the two loaves correspond to the Written Torah and the Oral Torah,

The lambs rise through the loaves, which correspond to the two Torahs, the Written and the Oral.

היינו ח"ע [חכמה עילאה] וחכמה תתאה חכמה בראש וחכמה בסוף תשב"כ [תורה שבכתב] הוא כ"ב אתוון ונקי חטה וזהו לחם א' בחי ח"ע [חכמה עילאה] ולחם הב' הוא נגד בחי ח"ת [חכמה תתאה] תשב"ע"פ [תורה שבעל פה].

that is, Chochmah Ila'ah (the higher Chochmah) and Chochmah Tata'ah (the lower Chochmah), "Chochmah at the beginning and Chochmah at the end." The Written Torah is the twenty-two letters and is called chitah (wheat), and this is the first loaf, the level of the higher Chochmah; and the second loaf corresponds to the level of the lower Chochmah, the Oral Torah.

The Written Torah is the higher Chochmah, and the Oral Torah the lower Chochmah: "Chochmah at the beginning and Chochmah at the end." The Written Torah is made of the twenty-two letters, and chitah (wheat) has the numerical value twenty-two; so the first loaf is the higher Chochmah and the second the lower.

והנה יש מעלה בתשב"ע"פ [בתורה שבעל פה] אשר בה מבואר גילוי הרצון שבמצוה איך ומה לעשות הציצית ותפילין (ועמ"ש במ"א בביאור ע"פ לכן אמור לבניי [לבני ישראל]) ^{158, 159}

Now, the Oral Torah has an advantage, for in it is explained the revelation of the will that is in the mitzvah: how, and what, to make the tzitzis and the tefillin (and see what is written elsewhere, in the explanation on the verse "Therefore say to the children of Israel").

The Oral Torah has an advantage: it reveals the Divine will within each mitzvah, how and what to make, as with tzitzis and tefillin. In Torah Ohr, Va'eira, on "Therefore say to the children of Israel," the Alter Rebbe explains that the Written Torah is the mochin of Abba, Chochmah, while the Oral Torah is the mochin of Imma, and that the supernal will is revealed in the Oral Torah's rulings.

אכן יש בתשב"כ [בתורה שבכתב] מה שאין בתשב"ע"פ [בתורה שבעל פה] והוא ענין הטעמים זרקא מקף שופר כו' שהם נגינות

However, the Written Torah has what the Oral Torah does not, and that is the matter of the cantillation notes (ta'amim) — zarka, makaf, shofar, etc. — which are melodies.

But the Written Torah has something the Oral Torah lacks: the cantillation notes (ta'amim), such as zarka, makaf and shofar, which are melodies.

וזהו ויהי שירו חמשה ואלף¹⁶⁰ ואין בתשבע"פ [בתורה שבעל פה] שום ביאור ע"י (ועמ"ש בד"ה תורה צוה^{161,162} ב' וזאת הברכה). והענין כמו עד"מ בהשגת השכל יש ב' בחי'.

And this is [the meaning of] “and his songs were a thousand and five”; and in the Oral Torah there is no explanation of this at all (and see what is written in the discourse beginning “The Torah commanded,” in Parshas Vezos HaBerachah). The point is that, by way of analogy, in intellectual comprehension there are two levels.

This is the meaning of Shlomo's “thousand and five songs”: the melodies, of which the Oral Torah has no explanation at all. To understand this, consider two levels in grasping an idea.

הא' מה שיכול לפרש ולהביא השכל כדיבור או בכתב והבחי' הב' הוא עצם השכל ועומק המושג מה שאינו יכול להסביר כלל בדבור.

The first is what one can explain and convey of the concept in speech or in writing; and the second level is the essence of the concept and the depth of what is grasped, which one cannot explain in speech at all.

One is what can be explained and conveyed in speech or writing; the other is the essence of the idea, its depth, which cannot be put into words at all.

אמנם עכ"י [עם כל זה] ע"י רמיזא יוכל לגלות דבר עצם השכל וזהו ענין לחכימא ברמיזא.¹⁶³

But even so, through a hint one can reveal something of the essence of the concept; and this is the matter of “for the wise, a hint.”

Yet even the essence can be conveyed by a hint, as the saying goes, “for the wise, a hint.”

ויוכן יותר ע"י מ"ש בפע"ח [בפרי עץ חיים] (שט"ז פ"א) שהשיג האריז"ל [האריז' זכרוננו לברכה] בשעת השינה בשבת רזין עילאין מה שלא יספיק לדרוש זה בשמונים שנה.¹⁶⁴

And it will be understood further along the lines of what is written in Pri Etz Chaim (Sha'ar 16, chapter 1), that the Arizal, of blessed memory, grasped during his sleep on Shabbos supernal secrets which eighty years would not suffice to expound.

The Pri Etz Chaim tells that in his sleep on Shabbos the Arizal grasped supernal secrets that eighty years would not be enough to expound.

והיינו לפי שהשגתו היה בבחי' רא"י [ראיה] עצם החכמה ולא בבחי' שמיעה והבנה ולכן במעט רגע יוכל להשיג ולראות מה שיצטרך זמן רב לפרש בדבור כו'.

That is because his grasp was in the mode of seeing the essence of Chochmah, and not in the mode of hearing and understanding; and therefore in a brief moment he could grasp and see what would need a long time to explain in speech, etc.

His grasp was a kind of “seeing” the essence of Chochmah, not “hearing” and understanding it, so in a moment he could take in what would take a long time to explain in words. The Alter Rebbe explains the same story at length in Likkutei Torah, Tzav, on “And He will wave His hand.”

32 וכעין זה עד"מ הוא ענין לחכימא ברמיזא שא"צ [שאין צריך / שאינו צריך] לזה הקדמת דברים והסבר כ"א ע"י הרמיזא משיג עצם השכל ושרשו.

And something like this, by way of analogy, is the matter of “for the wise, a hint”: it needs no preface of words and explanation; rather, through the hint one grasps the essence of the concept and its root.

A hint to the wise needs no long preface or explanation: through the hint itself he grasps the essence and root of the idea.

ועד"ז הוא ענין הטעמים והנגינות שבתושב"כ [שבתורה שבכתב] שהם כמו רמיזות עד"מ שע"ז מתגלה אפס קצה מח"ע [מחכמה עילאה] מה שלא יוכל לבוא ולהתגלות באותיות התורה

And along these lines is the matter of the cantillation notes and melodies in the Written Torah, which are like hints, by way of analogy, through which a tiny fraction of the higher Chochmah is revealed: what cannot come and be revealed in the letters of the Torah,

The cantillation notes and melodies of the Written Torah are like such hints. Through them a tiny fraction of the higher Chochmah is revealed that cannot be revealed in the letters of the Torah.

דהיינו מה שא"א להתגלות בדבור. שמה שנמשך בדבור ואותיות זהו רק חיצוניות ח"ע [חכמה עילאה] נובלות חכמה

that is, what cannot be revealed in speech. For what is drawn into speech and letters is only the outer dimension of the higher Chochmah, novlos chochmah (the “fallen fruit” of wisdom);

What can be put into speech and letters is only the outer dimension of the higher Chochmah, what the Sages call novlos chochmah, the “fallen fruit” of supernal wisdom.

אבל הגילוי מפנימיות ועצמיות ח"ע [חכמה עילאה] א"א להתגלות בדבור ואותיות וכענין מעשה דהאריז"ל [דהאריז"ל זכרנו לברכה] הנ"ל שלא יספיק דבור שמונים שנה כו' וגילוי זה רק ע"י טעמים ונגינות כו'.

but the revelation from the inner dimension and essence of the higher Chochmah cannot be revealed in speech and letters, as in the story of the Arizal mentioned above, that eighty years of speech would not suffice, etc.; and this revelation is only through the cantillation notes and melodies, etc.

The inner essence of the higher Chochmah cannot enter speech and letters, as the story of the Arizal shows, but it can be revealed through the melodies of the cantillation.

SECTION 9 • ¶33-34

The loaves' higher source

33 ושרש ענין זה דשתי הלחם ע"ג [על גבי] שני הכבשים הוא עפמשנ"ת [על פי מה שנתבאר] לעיל דמה שאו"א [שאבא ואימא] יונקים ממזלות דאריך זהו בחי' הגבה מאד נעלה יותר ממה שמלבישים לחו"ג [לחסד וגבורה] דא"א

And the root of this matter of the two loaves upon the two lambs is according to what was explained above: that Abba and Imma's drawing nurture from the mazalos of Arich is a very high level, more exalted than their clothing of the Chesed and Gevurah of Arich Anpin;

The root of the loaves' place above the lambs goes back to what was explained earlier: Abba and Imma's nurture from the mazalos of Arich Anpin comes from a far higher level than their clothing of its Chesed and Gevurah.

כי הוא המשכה מבחי' עתיק שמאיר ע"י ג"ר [ג' ראשונות] דא"א בבחי' מזלות דנפקי ממו"ס [ממוחא סתימאה] כו' ובחי' עתיק הוא בחי' תחתונה שבמאציל (ועמ"ש מזה בד"ה יו"ט [יום טוב] של ר"ה [ראש השנה] שחל להיות בשבת).

for it is a drawing down from the level of Atik, which shines through the first three [Sefiros] of Arich Anpin in the mode of the mazalos that issue from Mocha Stima'ah (the hidden brain), etc.; and the level of Atik is the lowest level within the Emanator (and see what is written on this in the discourse beginning "On Yom Tov of Rosh HaShanah that falls on Shabbos").

The mazalos carry a flow from Atik, which shines through the first three Sefiros of Arich Anpin by way of the mazalos that issue from the hidden brain (Mocha Stima'ah). Atik is the lowest level within the Emanator itself.

נמצא זהו גילוי בחי עליונה יותר הרבה וזהו דשתי הלחם למעלה משני הכבשים כי תנופת הכבשים לבחי כשבים היינו לחג"ת [לחסד גבורה תפארת] דא"א.

It follows that this is a revelation of a much higher level; and this is [why] the two loaves are above the two lambs. For the waving of the lambs is to the level of kesavim, that is, to Chesed, Gevurah and Tiferes of Arich Anpin;

So the loaves draw from a much higher level than the lambs. The lambs are waved to kesev, the attributes of Arich Anpin; the loaves to something higher.

ותנופת שתי הלחם אורייתא דמחוי"ב [דמחכמה ובינה] נפקת¹⁶⁵ מניפין אותן לשרשן ומקורן ב' מזלות דנפקי ממז"ס [ממוחא סתימאה] כי לחם בגימ' [בגימטריא] מזלא שמשם שרש המשכת הלחם (וכמ"ש במק"מ [במקדש מלך] בפ"י הזהר תרומה דף קנ"ג קנ"ה ובהרמ"ז [ובהרב משה זכות] שם).¹⁶⁶

and the two loaves — “the Torah issues from Chochmah and Binah” — are waved to their root and source, the two mazalos that issue from Mocha Stima'ah; for lechem (bread) has the numerical value of mazala, from which is the root of the drawing down of bread (as is written in the Mikdash Melech on the explanation of the Zohar, Terumah, folios 153 [and] 155, and in the Ramaz there).

The loaves stand for the Torah, which “issues from Chochmah and Binah,” and they are waved to their source, the two mazalos from which Abba and Imma draw nurture. Lechem (bread) has the same numerical value as mazala (78), for the flow of bread is rooted there; in Likkutei Torah, Bamidbar, the Alter Rebbe likewise explains the two loaves of Shavuot as Abba and Imma, or the two mazalos that are their source.

ועי"ל [ועוד יש לומר] בענין תנופת שתי הלחם עפמ"ש [על פי מה שכתוב] הרמ"ז [הרב משה זכות] ר"פ קרח¹⁶⁷ בפ"י הנחמדים מזהב ומפז¹⁶⁸ כו' ששרש ומקור התורה הוא דעת דסתמו חו"ג [חסד וגבורה] מ"ע [מצות עשה] ומל"ת [ומצות לא תעשה] כו'

And one may further say, regarding the waving of the two loaves, according to what the Ramaz writes at the beginning of Parshas Korach on the explanation of “more desirable than gold, than fine gold,” etc.: that the root and source of the Torah is the Daas in which Chesed and Gevurah, the positive commandments and the prohibitive commandments, are concealed, etc.

Another explanation follows the Ramaz on “more desirable than gold”: the root of the Torah is Daas, in which Chesed and Gevurah, the positive and the prohibitive commandments, are contained.

וי"ל [ויש לומר] שע"ז רומז תנופת שתי הלחם כי חטה הוא דעת^{169, 170} ושתי הלחם היינו מ"ע [מצות עשה] ומל"ת [ומצות לא תעשה] כו'

And it can be said that the waving of the two loaves alludes to this: for wheat is Daas, and the two loaves are the positive commandments and the prohibitive commandments, etc.

The waving of the loaves alludes to this: wheat is Daas, as the Sages connect wheat with knowledge, and the two loaves are the positive and the prohibitive commandments.

והם ג"כ תשב"כ [תורה שבכתב] ותשב"ע [ותורה שבעל פה] כי תשב"ע [תורה שבעל פה] הוא בבחי' מדרגת ל"ת [לא תעשה] שרובה סייגים וגדרים וכמ"ש במ"א.¹⁷¹

And they are also the Written Torah and the Oral Torah, for the Oral Torah is in the mode of the level of the prohibitions, most of it being fences and safeguards, as is explained elsewhere.

The two loaves are also the Written and the Oral Torah, for the Oral Torah has the character of the prohibitions, being mostly fences and safeguards.

34 וזהו דשתי הלחם למעלה משני הכבשים אף לאחר עליית הכבשים לשרשן בחג"ת [בחסד גבורה תפארת] דאריך כי בחי' דעת שרש ומקור התורה הוא דעת דעתיק כמ"ש הרמ"ז [הרב משה זכות] שם והוא למעלה מעלה מחג"ת [מחסד גבורה תפארת] דאריך.

And this is [why] the two loaves are above the two lambs even after the ascent of the lambs to their root in Chesed, Gevurah and Tiferes of Arich: for the level of Daas, the root and source of the Torah, is the Daas of Atik, as the Ramaz writes there, and it is far above Chesed, Gevurah and Tiferes of Arich.

Even after the lambs rise to the attributes of Arich Anpin, the loaves stay above them. The Ramaz teaches that the Daas at the root of the Torah is the Daas of Atik, far higher than the attributes of Arich Anpin.

גם לפי המבואר למעלה בענין כשב שהבי"ת רומז לחו"ב [לחכמה ובינה] ומה שאין הדעת נמנה היינו לפי שהכתר נמנה וא"כ צ"ל דהמשכה מבחי' חיצונית הכתר.

Also, according to what was explained above regarding kesev, that the beis alludes to Chochmah and Binah, and that Daas is not counted because Keser is counted — if so, it must be said that the drawing down is from the level of the outer dimension of Keser.

This fits what was said about kesev: there the beis was Chochmah and Binah, and Daas was not counted because Keser was. That way of counting reflects only the outer dimension of Keser.

אבל בחי' דעת דעתיק היינו המשכה מפנימית הכתר כו' (ועמ"ש במ"א ע"פ והשיבו את לחמכם במשקל¹⁷² לבחי' מתקלא ועיין עוד מזה בביאור ע"פ החלצו¹⁷³ מאתכם¹⁷⁴ כו')

But the level of the Daas of Atik is a drawing down from the inner dimension of Keser, etc. (And see what is written elsewhere on the verse "And they shall return your bread by weight," [as referring] to the level of the matkela (the scale); and see further on this in the explanation on the verse "Arm from among you," etc.)

The Daas of Atik, by contrast, draws from the inner dimension of Keser. The Alter Rebbe refers to his explanations of "they shall return your bread by weight," read as the supernal "Scale" (matkela), and of "Arm from among you."

וגם המשכה זו נמשך ע"י ב' מזלות דא"א שמהם מקבלים או"א [אבא ואימא] שזהו ההמשכה שלמעלה מסדר ההשתלשלות ומ ההתלבשות כו' וכמ"ש במ"א, ועמ"ש¹⁷⁵ [ועיין מה שכתוב לעיל] בשם המבוא שערים ש"ג ח"ב [חלק ב'] ספ"ה.

And this drawing down, too, comes through the two mazalos of Arich Anpin, from which Abba and Imma receive; for this is the drawing down that is above the order of the chain of descent and above clothing, etc., as is explained elsewhere; and see what is written above in the name of Mevo She'arim, Sha'ar 3, Part 2, end of chapter 5.

This drawing down also comes through the two mazalos of Arich Anpin from which Abba and Imma receive: the flow that is above the order of cause and effect and above "clothing," as the Mevo She'arim was quoted above.

והנה לפי שהתורה נמשכה ממקום עליון מאד לכך יכלה לירד למטה בגשמיות (וכמ"ש במ"א ע"פ לך לך^{176, 175} ובדי' ואהי' [ואהיה] אצלו אמו)¹⁷⁷

Now, because the Torah was drawn from a very high place, therefore it could descend below into physicality (as is explained elsewhere on the verse "Go forth" and in the discourse beginning "And I was with Him as a nursling").

Because the Torah comes from so high a place, it can descend all the way down into physical things, following the principle that the higher a thing is, the lower it can reach. In Likkutei Torah, Bamidbar, on "And I was with Him as a nursling," the Alter Rebbe explains that the Torah can descend from its height to nourish Israel as "bread," and that this is revealed on Shavuot through the two loaves.

ולכך ג"כ ע"י שתי הלחם דייקא הוא ג"כ עליית והנפת ב' הכבשים לשרשן ומקורן כנ"ל

And therefore, too, it is specifically through the two loaves that the ascent and waving of the two lambs to their root and source come about, as mentioned above.

For this reason, too, it is through the loaves that the lambs are raised and waved to their source.

וזהו שבתנופת הלחם והכבשים איתא מוליך ומביא מעלה ומוריד¹⁷⁹ מעלה היינו ההעלאה ומוריד היינו שמשם יומשך וירד להתלבש למטה כו' וכנ"ל שכדי להיות ההמשכה למטה הוא ע"י שנמשך דייקא ממקום היותר עליון כו':¹⁸⁰

And this is [why] concerning the waving of the bread and the lambs it is stated: "He moves [them] forward and back, raises and lowers." "Raises" is the elevation, and "lowers" is that from there it will be drawn and descend to be clothed below, etc.; and as mentioned above, in order for the drawing down below to come about, it is through being drawn specifically from the highest place, etc.:

The Talmud describes the waving as "forward and back, up and down." "Up" is the ascent to the source; "down" is the drawing of light from there to be clothed below, which is possible only because it is drawn from the highest place.

IN ONE'S AVODAH

A person's meal can do what the altar did: eating with a blessing and with intention refines the sparks of Tohu in the food and raises them to their source, so that a person's table atones for him. But this works only when he has first prayed and set himself aside before G-d, for bittul is the quality of the Adam of Tikkun. Likewise, blessing and the Torah come where Israel are one: "Bless us, our Father, all of us as one," and Israel encamped in unity before the Torah was given.

QUESTIONS FOR DISCUSSION

1. Why does the maamar call Tohu higher than Tikkun, and yet say that Tikkun has the greater advantage?
2. How does the image of the reed and the cedar describe the difference between flexibility and true self-nullification?
3. In what way does eating with a blessing resemble offering a sacrifice, and why must prayer come first?
4. What do the two spellings kesev and keves teach about attributes above the intellect and attributes born of it?
5. Why is the bread placed above the lambs, and what does this say about the Torah's power to reach down into the physical world?

animal is created with its own fixed nature.

בראשית א:כ"ד 1:24 Genesis

וַיֹּאמֶר אֱלֹקִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֶמָּה וְרֶמֶשׂ וְחַיִּית־אָרֶץ לְמִינָהּ וְהָיִינוּ:

And G-d said: 'Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind.' And it was so.

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KEHOT'S NOTE

בראשית א, כד.

10 התהו שהיו הספירות זה תחת זה

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

KEHOT'S NOTE

ע"ח ש' התיקון פ"ה. ש' המלכים פ"א.

11 ועוף יעופף

G-d's command on the fifth day: "Let the waters swarm with living creatures, and let birds fly above the earth." Plainly it speaks of the birds; the Zohar reads it as alluding to the angels.

בראשית א:כ"ו 1:20 Genesis

וַיֹּאמֶר אֱלֹקִים לְשָׂרְצוֹ הַמַּיִם שָׂרָץ נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל־הָאָרֶץ עַל־פְּנֵי רָקִיעַ הַשָּׁמַיִם:

And G-d said: 'Let the waters swarm with swarms of living creatures, and let fowl fly above the earth in the open firmament of heaven.'

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KEHOT'S NOTE

בראשית א, כ.

12 ועוף יעופף . . גבריאל

The Zohar asks why the verse says ye'ofef and not ya'uf, and answers that "birds" is Michael and "fly" is Gavriel. The Alter Rebbe cites it to show that angels, like birds, are each a single attribute.

Zohar I, 46b מו, זח"א

Zohar III, 26b כו, זח"ג

KEHOT'S NOTE

זח"א מו, ב. זח"ג כו, ב [כ]. נתבאר באוה"ת בראשית-ה דף תתיקח, ב.

13 מיכאל הוא שר של מים

The Midrash calls Michael the prince of snow and Gavriel the prince of fire, and says that G-d makes peace between them so that neither harms the other. The Alter Rebbe uses this pairing for the two opposite attributes, Chesed and Gevurah.

שיר השירים רבה ג:י"א 3:11 Shir HaShirim Rabbah

... ודמות החיות מראיהם כגחלי אש, וכתב (יחזקאל א, יד): והחיות רצוא ושוב כמראה הנזק, ולא זה מכבה זה ולא זה מכבה זה. מיכאל שר של שלג, וגבריאל שר של אש, ולא זה מכבה זה ולא זה מוקד זה. אמר רבי אבין לא סוף דבר בין מלאך למלאך, אלא אפלו בין מלאך אחד שחציו שלג וחציו אש הקדוש ברוך הוא עושה שלום ביניהן, ואית לקה חמש

אפין, ואלו הן (דניאל י, ו): וגיותו כתרשיש ופניו כמראה ברק, ולא זה מוקד זה. כתוב אֶחָד אוֹמֵר (תהלים קד, ג): ...

"Emerge, daughters of Zion, and gaze at King Solomon, at the crown with which his mother crowned him on the day of his wedding, and on the day of the rejoicing of his heart" (Song of Songs 3:11). "Emerge, daughters of Zion, and gaze," sons who are conspicuous [metzuyanim] for me in haircut, in circumcision, in ritual fringes; "at King Solomon [Shlomo]," at the King who created perfect [shelemot] creations. He created the sun and the moon in their completeness, the stars and the constellations in their completeness. Bar Kappara ...

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14 מיכאל שר של מים . . וגבריאל שר של אש

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

KEHOT'S NOTE

שהש"ר ג, כ.

15 אין מלאך אי עושה שתי שליחות

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

KEHOT'S NOTE

רש"י בראשית יח, ב. יט, כב. זח"א (קכו, א) במה"ג. זח"ג (קלב, ד) [כ].

16 אין מלאך אחד עושה שתי שליחות

Rashi explains that three angels came to Avraham because one angel does not perform two missions: one came to announce Yitzchak's birth, one to overturn Sedom, and one to heal Avraham. The Alter Rebbe sees in this the single attribute of each angel.

רש"י על בראשית י"ח:כ"ב 18:2 Rashi on Genesis

והנה שלשה אנשים. אחד לבשר את שרה ואחד להפך את סדום ואחד להפאות את אברהם, שאין מלאך אחד עושה שתי שליחות (בראשית רבה). תדע לה, שכן כל הפרשה הוא מוכיח בלשון רבים ויאלול, ויאמרו אליו, ובשורה נאמר ויאמר שוב אשוב אליך, ובפרכת סדום הוא אומר כי לא אוכל לעשות דבר לבלתי הפכי, ורפאל שרפא את אברהם הלך משם להציל את לוט; הוא שנאמר ויהי כהוציאם אתם החוצה ויאמר המלט על נפשך, למדת שהאחד היה מציל ...

AND BEHOLD THREE MEN — one to announce to Sarah the birth of a son, one to overthrow Sodom, and one to cure Abraham, for one angel does not carry out two commissions (Genesis Rabbah 50:2). You may know that this is so because throughout this section it (Scripture) mentions them in the plural — "and they ate" (Genesis 18:8), "and they said unto him" (Genesis 18:9) — whilst in the case of the announcement it states, (Genesis 18:10) "And he said, I will certainly return unto ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

17 ולשון הרמב"ם

The note lists these places, where the same words of the Rambam on man's many and varied actions are also

brought.

KEHOT'S NOTE

ראה גם באוה"ת ויקרא-ב ע' תקכו. במדבר כרך-ו ע' איתשצג. ד"ה כבוד מלכותך תר"ס ע' י. סה"מ תרנ"ו ע' קעז.

18 כמו אב המכה את בנו . . מוסר

the passage shares nothing with the note

KEHOT'S NOTE

ראה אגה"ק סי' יג.

19 חושך שבטו שונא בנו ואוהבו שחרו מוסר

Shlomo's proverb: "He who spares his rod hates his son, but he who loves him disciplines him early," for a child left without discipline is harmed. It shows that a father's severity can be an expression of love, an attribute that includes its opposite.

Proverbs 13:24 כ"ד:יג:שלי

חושך שבטו שונא בנו ואוהבו שחרו מוסר:

He that spareth his rod hateth his son; But he that loveth him chasteneth him betimes.

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KEHOT'S NOTE

משלי יג, כד.

20 Kehot's note points to Isaiah 63:9 for these words.

ישעיהו ס"ג:ט"ז:יח

בכל צרתם לו צר ומלאך פניו הושיעם באהבתו ובחמלתו הוא גאלם וינצלם וינשאים כל ימי עולם:

In all their affliction He was afflicted, and the angel of His presence saved them; in His love and in His pity He redeemed them; And He bore them, and carried them all the days of old. .

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21 Kehot's note points to Ketubot 49b:5 for these words.

כתובות מ"ט ב:ה:יח:יט:כ

כי הוה אתו לקמיה דרב חסדא, אמר להו: כפו לקה אסימא בצבורא, וליקום ולימא: עורבא בעי בניה ויהוא גברא לא בעי בניה? ועורבא בעי בניה? והכתיב: "לבני עורב אשר יקראו!" לא קשיא, הא בחיורי, הא באוכמי.

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

22 Kehot's note points to Eruvin 22a for these words.

Eruvin 22a כ"ב א

PARAGRAPH 4

23 The Torah's account of man's creation: "And G-d created man in His image; in the image of G-d He created him." The image of G-d is read as the Supernal Adam, who includes everything.

בראשית א':כ"ז:יז

ויברא אלקים את-האדם בצלמו בצלם אלקים ברא אתו זכר ונקבה ברא אתם:

And G-d created man in His own image, in the image of G-d created He him; male and female created He them.

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24

ופני אדם לארבעתן

Describing his vision of the Chariot, Ezekiel says that each of the four Chayos had the face of a man, with the face of a lion on the right, the face of an ox on the left, and the face of an eagle. The human face present in all four shows that Adam includes the other forms.

יחזקאל א':י"ד:יח

ודמות פניהם פני אדם ופני אריה אלהימין לארבעתם ופני שור מהשמאול לארבעתן ופני נשר לארבעתן:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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25

וירדו בדגת הים ובעוף השמים

In G-d's words at man's creation, man is given dominion over the fish of the sea and the birds of the heavens. The Alter Rebbe explains this dominion as a reflection of the Supernal Adam's rule over the Chariot.

בראשית א':כ"ו:יח

ויאמר אלקים נעשה אדם בצלמנו כדמותנו וירדו בדגת הים ובעוף השמים ובבהמה ובכל הארץ ובכל הרמש הרמש על הארץ:

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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26

על דמות הכסא דמות כמראה אדם עליו מלמעלה

Above the firmament over the Chayos Ezekiel sees a throne, and "upon the likeness of the throne, a likeness like the appearance of a man upon it from above." This is the Supernal Adam who rules over the four Chayos.

יחזקאל א':כ"ו:יח

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

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

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PARAGRAPH 5

27

לעולם יהא רך כקנה

The Sages teach that a person should always be soft as a reed and not hard as a cedar, and tell the story of Rabbi

Elazar son of Rabbi Shimon to illustrate it. The Alter Rebbe uses the reed and the cedar as images of Tikkun and Tohu.

Taanit 20a:16 ט"ז:א: תענית

תנו רבנן: לעולם יהא אדם רך כקנה ואל יהא קשה כקרו. מעשה שבא רבי אלעזר ברכי שמעון ממגדל גדור מבית רבו, והיה רכוב על חמור ומטייל על שפת נהר, ושמן שמחה גדולה. והיתה דעתו גסה עליו מפני שלמד תורה הרבה.

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

PARAGRAPH 7

28

באג"ה

The note shows that the passage cited as Iggeres HaKodesh is in Kuntres Acharon.

KEHOT'S NOTE

והוא בקרי"א ד"ה להבין מ"ש בפע"ח [כ]. [קנו, א]. וראה ג"כ באוה"ת בראשית-ג דף תרטו, א.

29

כי הן מס"ג שבפנימית א"ק והתיקון ע"י מ"ה הוא יוצא מהמצח הארה בעלמא

The Alter Rebbe writes there that the sparks refined in Beriah, Yetzirah and Asiyah through Torah and mitzvos are higher in their root than the soul of man, for they are from Sag in the inner dimension of Adam Kadmon, while the soul, already rectified through Mah, issues from the "forehead" as a mere glimmer; this, he says, is why man lives on the food of the inanimate, vegetative and animal and refines it. The Kehot note shows that this passage, cited here as Iggeres HaKodesh, is in Kuntres Acharon.

Tanya, Part V; Kuntres Acharon 4:28 ח"ד: כ"ח: קונטרס אחרון תניא, קונטרס אחרון ד' כ"ח: תא, שפאמת הברורין שבבריא"ה יצירה עשיה מרפ"ח, עלידי תורה ומצוות במחשבה דבור ומעשה, גבוהין בשרשן מנפשיהו"ת שמה שבאדם, כי הן מס"ג שבפנימית אדם קדמון, ונפשיהו"ת שמה שבכר נתקנו עלידי מ"ה, הוא יוצא מהמצח הארה בעלמא. והו שכתוב: "לפני מלך מלך כו". והיינו טעמא שהאדם חי במזונות דומם צומח חי, ומבררין ב"מ"ה שבו, וחי בהם, לפי שהם מס"ג.

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30

כמ"ש בוהר

The note points there for this saying of the Zohar, that He dwells only in a complete place.

KEHOT'S NOTE

ע' זחיב (קנו, ב) ושם אי' ברכאן עלאין לא שריין. אך מצאתי בח"א (רטו, ב) שם אי' "שכינתא" [כ]. ראה אוה"ת ויקרא-א ע' קנו. נזכר בד"ה ויקרא תרע"ח ע' רלו.

31

לא שריא אלא באתר שלים

Rabbi Yosi says that the Shechinah dwells only in a complete place, not in a place that is lacking, flawed or sad; therefore it did not rest on Yaakov all the years he grieved

for Yosef. The Alter Rebbe reads the "complete place" as the inter-inclusion of the Sefiros in Tikkun.

Zohar, Vayechi 16:109-17:120 ט"ז:ק"ט-י"ז:ק"ט: זוהר

So it says that when his sons told him that Joseph was alive, "the spirit of Jacob their father revived" (Gen. 45, 27), for up to then the spirit had been dead within him and he had not been in a state to receive another in its place, since the spirit from above does not rest on an empty spot.' R. Jose said: 'The Shekinah does not rest on a place which is defective or disturbed, but only in a place properly prepared, a place of joyfulness. Hence all the ...

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

32

אנת הוא שלימותא דכולא

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

KEHOT'S NOTE

ת"ז בהקדמה בד"ה פתח אלי.

33

אנת הוא שלימותא דכולא

In Eliyahu's prayer (Patach Eliyahu) G-d is called "the perfection of them all": when He withdraws from the Names, they remain like a body without a soul. The Alter Rebbe identifies this with the Infinite Light that rests where the Sefiros are joined into one.

Tikkunei Zohar 17b:2-3 ג'ב:ב: תקוני זוהר י"ז

וכל ספירין כל חד אית ליה שם ידיע. ובהון אתקריאו מלאכיא. ואנת לית לך שם ידיע. דאנת הוא ממלא כל שמהן. ואנת הוא שלימו דכלהו וכד אנת תסתלק מנהון אשתארו כלהו שמהן כגופא בלא נשמתא. 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 בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא.

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34

ברכנו אבינו כולנו כאחד

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

KEHOT'S NOTE

ברכת שים שלום.

35

ויחן ישראל

The Torah tells of Israel's arrival at Sinai: "And Israel encamped there opposite the mountain," in the singular, which Rashi explains as "like one man with one heart." The Alter Rebbe reads it as their encampment in unity, which preceded the Giving of the Torah.

Exodus 19:2 ט:ב: שמות

ויסעו מרפידים ויבאו מדבר סיני ויחנו במדבר ויחן שם ישראל נגד ה'.

And when they were departed from Rephidim, and were come to the wilderness of Sinai, they encamped in the wilderness; and there Israel encamped before the mount.

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KEHOT'S NOTE

שמות יט, ב.

- 36** In the Song the beloved praises his bride: “Your teeth are like a flock of ewes that have come up from the washing, all of them paired,” with none missing, a picture of wholeness. The verse opens the discourse in Likkutei Torah to which the Alter Rebbe refers.

שיר השירים ו:6 Song of Songs

שנך כעדר הרחלים שעלו מן־הרחצה שקלם מתאימות ושכלה אין בהם:

Thy teeth are like a flock of ewes, Which are come up from the washing; Whereof all are paired, And none faileth among them.

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- 37** **סד"ה שניך כעדר הרחלים**
Near the end of that discourse the Alter Rebbe brings the Zohar: when all the holy ones join together as one they are called “Kodesh” and rise to the supernal place called Kodesh; their inter-inclusion raises them to a level that none of them reaches alone, as letters joined into one word carry a meaning none has alone.

KEHOT'S NOTE

לקמן שה"ש לח, א.

- 38** **בד"ה ויאמר ה' הן עם אחד**
The passage explains, following Etz Chaim, that in Akudim all ten Sefiros are bound in one vessel with no division, in Nekudim they divide into ten points, and Berudim is the World of Tikkun, the level of partzufim.

KEHOT'S NOTE

תו"א י, ג.

- 39** **ויאמר ה' הן עם אחד**
Havayah says of the generation that built the Tower of Babel, “Behold, they are one people, and they all have one language”: their unity puts all they plan within their reach. The verse opens the discourse in Torah Ohr, Noach, on unity and the World of Akudim, to which the Alter Rebbe refers.

בראשית י"א:6 Genesis

ויאמר ה' הן עם אחד ושפה אחת לכולם וזה החלם לעשות ועתה לא יבצר מהם כל אשר יזמו לעשות:

And the L-RD said: ‘Behold, they are one people, and they have all one language; and this is what they begin to do; and now nothing will be withholden from them, which they purpose to do.

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PARAGRAPH 8

- 40** Kehot's note points to I Samuel 25:25 for these words.

שמואל א כ"ה:25 I Samuel

אל־נא ישים אדני את־לבו אל־איש הפלעל הזה על־נבל כי כשמו כן הוא נבל שמו ונבלה עמו ואני אמתך לא ראיתי את־נערי אדני אשר שלחת:

Let not my lord, I pray thee, regard this base fellow, even Nabal; for as his name is, so is he: Nabal is his name, and churlishness is with him; but I thy handmaid saw not the young men of my lord, whom thou didst send.

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- 41** Kehot's note points to II Samuel 6:20 for these words.

שמואל ב ו:20 II Samuel

וישב דוד לברך את־ביתו ותצא מיכל בת־שאול לקראת דוד ותאמר מהינכבד היום מלך ישראל אשר נגלה היום לעיני אמהות עבדיו כהגלות נגלות אחד הרקים:

Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said: ‘How did the king of Israel get him honour to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!’

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PARAGRAPH 9

- 42** **עושה שלום במרומיו**

Bildad the Shuchite, answering Job, says of G-d: “Dominion and fear are with Him; He makes peace in His heights.” The Alter Rebbe reads the “peace” as the merging of opposite attributes when the Infinite Light is revealed upon them.

איוב כ"ה:2 Job

המשל ופחד עמו עשה שלום במרומיו:

Dominion and fear are with Him; He maketh peace in His high places.

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KEHOT'S NOTE

איוב כה, ב.

- 43** **בין שר של מים ושר של אש**

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

KEHOT'S NOTE

ראה שהש"ר ג, כא.

- 44** **בין שר של מים ושר של אש**

The Midrash says that Michael, the prince of snow, and Gavriel, the prince of fire, do not harm one another, for G-d makes peace between them. This is the “peace in His heights” the Alter Rebbe explains.

שיר השירים רבה ג"א-י"ב Shir HaShirim Rabbah

... ודמות החיות מראיהם כגחלי אש, וכתבי (יחזקאל א, יד): והחיות רצוא ושוב כמראה הקזק, ולא זה מכבה זה ולא זה מכבה זה. מיכאל שר של שלג, וגבריאל שר של אש, ולא זה מכבה זה ולא זה מזיק זה. אמר רבי אביו לא סוף דבר בין מלאך למלאך, אלא אפלו בין מלאך אחד שחציו שלג וחציו אש הקדוש ברוך הוא עושה שלום ביניהן, ואית לקה חמש אפיו, ואלו הן (דניאל י, ו): וגויותו כתרשיש ופניו כמראה ברק, ולא זה מזיק זה. כתוב אחד אומר (תהלים קד, ג): ...

“Emerge, daughters of Zion, and gaze at King Solomon, at the crown with which his mother crowned him on the day of his wedding, and on the day of the rejoicing of his heart”

(Song of Songs 3:11). "Emerge, daughters of Zion, and gaze," sons who are conspicuous [metzuyanim] for me in haircut, in circumcision, in ritual fringes; "at King Solomon [Shlomo]," at the King who created perfect [shelemot] creations. He created the sun and the moon in their completeness, the stars and the constellations in their completeness. Bar Kappara ...

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45 והיה מעשה הצדקה שלום

Isaiah foretells a time when "the work of righteousness shall be peace, and the effect of righteousness quiet and security forever." The verse opens the epistle of Iggeres HaKodesh to which the Alter Rebbe refers.

ישעיהו ל"ב: י"ז

וְהָיָה מַעֲשֵׂה הַצְדָּקָה שְׁלוֹם וְעִבְדַּת הַצְדָּקָה הַשְׁקֵט וְכֵסֶף עַד-עוֹלָם:

And the work of righteousness shall be peace; And the effect of righteousness quietness and confidence for ever.

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46 והיה מעשה הצדקה שלום

The epistle quotes the Sages on "He makes peace in His heights": Michael is the prince of water and Gavriel the prince of fire, and they do not extinguish one another, because G-d reveals upon them a great light of the Infinite One, before which their opposite attributes are included in their source and become one. The Alter Rebbe refers to it for this peace between opposite attributes.

Tanya, Iggeres HaKodesh 12:1 א"י: אגרת הקדש

וְהָיָה מַעֲשֵׂה הַצְדָּקָה שְׁלוֹם, וְעִבְדַּת הַצְדָּקָה הַשְׁקֵט וְכֵסֶף עַד עוֹלָם. לְהַבִּין הַהִפְרָשׁ שֶׁבֵּין "מַעֲשֵׂה" לְ"עִבְדַּת" וּבֵין "שְׁלוֹם" לְ"הַשְׁקֵט וְכֵסֶף" כִּי. עַל פִּי מֶה שֶׁאֱמָרוּ רַבּוֹתֵינוּ זְכוֹרָם לְבָרְכָה עַל פֶּסוּק "עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו" - כִּי "מִיכָאֵל שֶׁר שֶׁל מַיִם וְגַבְרִיאֵל שֶׁר שֶׁל אֵשׁ, וְאִין מְכַבִּין זֶה אֶת זֶה".

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47 והתכללות זו הוא בחי ביטול אמיתי

The note points there on this inter-inclusion that is true self-nullification.

KEHOT'S NOTE

ראה בסה"מ תרל"ה כרך א ע"י ג.

48 בביאור ע"פ את שבתותי

There the Alter Rebbe explains that in Beriah, Yetzirah and Asiyah the angels are a "something" that loves and fears, while above love and awe is bittul, the level of Moshe's "and what are we"; the bowing of the Shemoneh Esreh, the daily glimmer of Shabbos, is this bittul, and all this is called the lower Shabbos.

KEHOT'S NOTE

לקמן בהר מד, א ואילך.

49 את שבתותי תשמרו

G-d's command at the close of Parshas Behar: "You shall keep My Shabbosos and revere My Sanctuary." The verse

opens the discourse in Likkutei Torah, Behar, on the lower and the upper Shabbos.

ויקרא כ"ב: ב'

אֶת־שַׁבְּתוֹתַי תִּשְׁמְרוּ וּמִקְדָּשִׁי תִירָאוּ אֲנִי ה'

Ye shall keep My sabbaths, and reverence My sanctuary: I am the L-RD.

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50 מלגאו איהו שם מ"ה

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

KEHOT'S NOTE

ת"ז בהקדמה.

51 מלגאו איהו שם מ"ה דאיהו ארח אצילות ושקיו

In Eliyahu's prayer, the supreme Keser has "within it" the Name spelled out with alefs, "which is the path of Atzilus," and it waters the tree in its arms and branches, as water waters a tree. The Alter Rebbe reads this as the Infinite Light dwelling in Mah, which joins all of Atzilus.

Tikkunei Zohar 17a:18-20 כ"ח: כ"ח-כ"ח

כתר עליון איהו כתר מלכות. ועליה *אתמר מגיד מראשית אחרית. ואיהו קרקפתא דתפלי (נ"א קרקפתא דלא מנח תפלי). *מלגו איהו יוד קא ואו קא דאיהו ארח אצילות. איהו שקיו דאילנא בדרועי וענפוי (נ"א ואנפוי). כמ"א דאשקי לאילנא ואתרבי בהווא שקיו. רבון העולמים אתה הוא עלת העלות סבת הסבות דאשקי לאילנא בהווא נביעו.

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52 אדם

The Book of Chronicles opens "Adam, Shes, Enosh," and the alef of "Adam" is written large. The Alter Rebbe links large letters to Keser.

I Chronicles 1:1 א: א: דברי הימים

אָדָם שֶׁת אֱנוֹשׁ:

ADAM, SETH, Enosh;

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53 כי קטן יעקב

Amos pleads, "How shall Yaakov stand, for he is small?" The smallness of Yaakov is taken as an allusion to Z'eir Anpin, the "Small Face."

Amos 7:2 ב'ז: עמוס

וְהָיָה אִם־כָּלָה לֶאֱכוֹל אֶת־עֵשֶׂב הָאָרֶץ וְאָמַר אֲדֹנָי ה' סִלְחָנָא מִי יָקוֹם יַעֲקֹב כִּי קָטָן הוּא:

And if it had come to pass, that when they had made an end of eating the grass of the land—so I said: O L-rd GOD, forgive, I beseech Thee; How shall Jacob stand? for he is small.

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KEHOT'S NOTE

ראה עמוס ז, ב.

54 ארך אפים וגדל חסד

In David's psalm of praise (Ashrei): "Gracious and merciful is Havayah, long-suffering and great in kindness."

“Long-suffering” (erech apayim, literally “long of face”) alludes to Arich Anpin, the “Long Face,” where the attributes are without limit.

Psalms 145:8: תהילים קמ"ה:ח

תנון ורחום ה' ארך אפים וגדל-חסד:

The L-RD is gracious, and full of compassion; Slow to anger, and of great mercy.

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KEHOT'S NOTE

תהלים קמה, ח.

55 כמ"ש בד"ה ויהי בשלח פרעה

There the Alter Rebbe explains “erech apayim and abundant in kindness” as G-d’s unlimited kindness, which gives life even where His holiness is hidden, while holiness receives through the measured attributes, the Sefiros; and therefore Yaakov is called “small”: the contraction of G-dliness into measured attributes, revealed through the Torah and the mitzvos.

KEHOT'S NOTE

תו"א סא, סע"א.

56 וסד"ה בכ"ה בכסלו

Near the end of the Chanukah discourse the Alter Rebbe explains that all the life-force spread through the worlds, each by its measure, is called “small” relative to the Infinite One, whose name means “without end”; therefore “How shall Yaakov stand, for he is small”: Yaakov, the middle bar that runs from end to end, has ends and so a limit, and is small before the Infinite One.

KEHOT'S NOTE

תו"א כט, ד.

57 Bilam, hired by Balak to curse Israel, blesses them instead: “Who has counted the dust of Yaakov?” The verse opens a discourse to which the Alter Rebbe refers.

Numbers 23:10: במדבר כ"ג:י

מי מנה עפר יעקב ומספר את-רבע ישראל תמות נפשי מות ישרים ותחי אחריתי כמהו:

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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58 הראיני את מראיך

The beloved calls to his bride, his dove hidden in the clefts of the rock: “Show me your appearance, let me hear your voice.” The verse opens another discourse to which the Alter Rebbe refers.

Song of Songs 2:14: שיר השירים ב':יד

יונתי בחגי הסלע בסתר המדרגה הראיני את-מראיך השמעני את-קולך כי-קולך ערב ומראיך נאה:

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.

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59

בגין דהאי קרן

The Zohar says that the “principal” a person keeps is the Tree of Life of the World to Come, which does not stand in this world, and only the fruit that issues from it does; therefore its fruit is eaten here. This is the “fruits” of the Mishnah.

Zohar, Beha'alotcha 25:142-27:150: כ"ה:קמ"ב-כ"ה:קמ"ג

This capital is indeed the Tree of Life belonging to the other world, the fruit of which alone has any place or room in this world. The good man thus enjoys its fruit in this world whilst the capital remains for him for the other world, where he obtains the superior celestial life.

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

60

אדם דא שלימו דכולא

The Zohar contrasts the small alef of “Vayikra” with the large alef of “Adam, Shes, Enosh,” and says of this Adam, “this is the perfection of all.”

Zohar, Metzora 4:18-7:25: ז'י"ח:ז'-כ"ה:ז'

He replied: ‘It is written here, “two living clean birds and cedar wood and scarlet and hyssop”. “Living” is a reference to two of the “living creatures” (Hayoth) that Ezekiel saw, denoting the place from which the true prophets draw inspiration. “Cedar wood” we have explained. “Scarlet” indicates the place of Severity, which is associated with him at first. “Hyssop” is the lesser Vau which gives sustenance to the Community of Israel. All these again rest upon him because he has been purified.’ R. Judah and R. Isaac were once ...

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

61

אלו דברים שאדם אוכל פירותיהן

“These are the things whose fruits a person eats in this world, while the principal remains for him in the World to Come: honoring father and mother, acts of kindness, bringing peace between a man and his fellow; and the study of Torah is equal to them all.” The Alter Rebbe explains why these deeds bear fruit in this world.

Mishnah Peah 1:1: משנה פאה א':א

אלו דברים שאין להם שעור. הפאה, והבכורים, והראיון, וגמילות חסדים, ותלמוד תורה. אלו דברים שאדם אוכל פירותיהן בעולם הזה והקדושת לו לעולם הבא. כבוד אב ואם, וגמילות חסדים, והבאת שלום בין אדם לחברו, ותלמוד תורה כנגד כלם:

These are the things that have no definite quantity: The corners [of the field]. First-fruits; [The offerings brought] on appearing [at the Temple on the three pilgrimage festivals]. The performance of righteous deeds; And the study of the torah. The following are the things for which a man enjoys the fruits in this world while the principal remains for him in the world to come: Honoring one’s father and mother; The performance of righteous deeds; And the making of peace between a person and his friend; And the study of ...

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בזה הענין

The Rambam explains that free choice is given to every person, and that this is the meaning of "Behold, man has become like one of us": man alone knows good and evil of himself and does as he wishes.

Mishneh Torah, Repentance 5:1א: משנה תורה, הלכות תשובה ה:א:15 ... הוא שכתוב בתורה (בראשית ג כב) "הן האדם הנה כאחד ממנו לדעת טוב ורע". כלומר הן מין זה של אדם הנה יחיד בעולם ואין מין שני דומה לו בזה הענין שיהא הוא מעצמו בדעתו ובמחשבתו יודע הטוב והרע ועושה כל מה שהוא חפץ ואין מי שיצפכ בידו מלעשות הטוב או הרע. וכינן שכן הוא פן לשלח ידו:

Every man was endowed with a free will; if he desires to bend himself toward the good path and to be just it is within the power of his hand to reach out for it, and if he desires to bend himself to a bad path and to be wicked it is within the power of his hand to reach out for it. This is known from what it is written in the Torah, saying: "Behold, the man is become as one of us, to know good and evil" (Gen. ...

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

- 71 The verse tells that G-d formed man of dust from the ground and breathed into his nostrils the breath of life. The Alter Rebbe sees in it the many contractions through which the power of choice came down into man.

בראשית ב:7ד:

וַיִּצְרֶה ה' אֱלֹקִים אֶת-הָאָדָם עֹפָר מִדֶּהָאָדָמָה וַיִּפַּח בְּאַפִּיו נְשָׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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- 72 Moshe tells Israel: "And now, Israel, what does Havayah your G-d ask of you, but to fear Havayah your G-d." The Talmud learns from this verse that everything is in the hands of Heaven except the fear of Heaven (Berachos 33b): since the choice is man's own, awe of G-d can be asked of him.

דברים י:12ב:

וַעֲתָה יִשְׂרָאֵל מָה ה' אֱלֹקֶיךָ שָׂאֵל מֵעֲמֶךָ כִּי אִם-לִירְאָה אֶת-ה' אֱלֹקֶיךָ לִלְכֹּת בְּכָל-דַּרְכָּיו וּלְאַהֲבָה אוֹתוֹ וְלַעֲבֹד אֶת-ה' אֱלֹקֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ:

And now, Israel, what doth the L-RD thy G-d require of thee, but to fear the L-RD thy G-d, to walk in all His ways, and to love Him, and to serve the L-RD thy G-d with all thy heart and with all thy soul;

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- 73 רצוא ושוב

In Ezekiel's vision of the Chariot, "the Chayos ran and returned, like the appearance of a flash of lightning." The maamar applies this "running and returning" to the beat-

ing of the pulse, the "reaching and not reaching" of Chochmah.

יחזקאל א:14ד:

וַתְּחַיֹּת רָצוּא וְשׁוּב כְּמֵרָאֵה הַבֹּקֶץ:

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

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- 74 Agur son of Yakeh asks who has gone up to heaven, gathered the wind and set up the ends of the earth: "What is His name, and what is His son's name, if you know?" Plainly, no one can know G-d's greatness; the Alter Rebbe reads the two "what" (mah, 45, the value of Adam) as the two levels of Mah, Arich Anpin and Z'eir Anpin.

משלי ל:4ד:

מִי עָלָה-שָׁמַיִם וַיֵּרֵד מִי אֶסְפִּירוֹת בְּחִפְזוֹ מִי צָרַר-מַיִם בְּשִׁמְלָה מִי הָקִים כָּל-אֶפְסֵי-אָרֶץ מִה-שְׁמוֹ וּמִה-שְׁם-בְנוֹ כִּי תִדַּע:

Who hath ascended up into heaven, and descended? Who hath gathered the wind in his fists? Who hath bound the waters in his garment? Who hath established all the ends of the earth? What is his name, and what is his son's name, if thou knowest?

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- 75 Kehot's note points to Zohar, Balak 6:122-131 for these words.

Zohar, Balak 6:122-131א"קב-קל"ב

PARAGRAPH 10

- 76 בד"ה להבין ביאור ענין האבות

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

KEHOT'S NOTE

תו"א עב, ד ואילך.

PARAGRAPH 11

- 77 ובחכמה אתברירו

Kehot's note points to Zohar II, 254b for these words.

Zohar II, 254bזח"ב רנד,

KEHOT'S NOTE

ראה זח"ב רנד, ב.

- 78 המוצא פי ה'

Moshe tells Israel that G-d fed them the manna to teach that "man does not live by bread alone, but by all that comes forth from the mouth of Havayah does man live." The Alter Rebbe reads "that which comes forth from the mouth of Havayah" as the divine word within the food, which has its root in the World of Tohu.

דברים ח:3ג:

וַיַּעֲנֶה וַיִּרְעַב וַיֹּאכְלֶה אֶת-הַמָּן אֲשֶׁר לֹא-יִדְעֶת וְלֹא יָדְעוּ אֲבֹתַי לְמַעַן הוֹדִיעָה כִּי לֹא עַל-הַלֶּחֶם לְבָדוּ יְחִיָּה הָאָדָם כִּי עַל-כָּל-מוֹצֵא פִי-ה' יְחִיָּה הָאָדָם:

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

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KEHOT'S NOTE

דברים ח, ג.

79

צורורה בצרור החיים

Avigail blesses David that his soul will be "bound in the bond of life." The phrase describes the soul in Gan Eden after it leaves the body.

I Samuel 25:29 א כ"ה:כ"ט שמואל

וְיָקָם אָדָם לְרִדְפָּךְ וּלְבַקֵּשׁ אֶת־נַפְשְׁךָ וְהָיְתָה נֶפֶשׁ אֲדֹנִי צָרוּרָה בְּצָרוֹר הַחַיִּים אֵת ה' אֱלֹקֶיךָ וְאֵת נַפְשׁ אֲבִיךָ יַקְלִעְנָה 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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PARAGRAPH 12

80

Ezekiel sees a wooden altar in the future Temple, and the angel tells him, "This is the table that is before Havayah." The Talmud draws from this that a person's table now atones like the altar.

Ezekiel 41:22 א כ"ב:כ"א יחזקאל

הַמִּזְבֵּחַ עֵץ שְׁלוֹשׁ אַמּוֹת גְּבֵה וְאַרְכּוֹ שְׁתֵּים־אֲמוֹת וּמִקְצְעוֹתָיו לוֹ וְאַרְכּוֹ וְקִירָתוֹ עֵץ וַיְדַבֵּר אֵלַי זֶה הַשֻּׁלְחָן אֲשֶׁר לִפְנֵי ה'

The altar, three cubits high, and the length thereof two cubits, was of wood, and so the corners thereof; the length thereof, and the walls thereof, were also of wood; and he said unto me: 'This is the table that is before the L-RD.'

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81

פתח במזבח וסיים בשולחן

The note lists this among the places where the saying "it opens with the altar and concludes with the table" is also discussed.

KEHOT'S NOTE

ראה גם סהמ"צ להצ"צ צא, ב. אוה"ת ויקרא-ב ע' תקסט. אוה"ת נ"ך-א ע' תכ.

82

Rabbi Yochanan and Rabbi Elazar both say that the verse opens with the altar and ends with the table, for while the Temple stood the altar atoned for Israel, and now a person's table atones for him. The Alter Rebbe explains how eating with a blessing does what the sacrifices did.

Berachot 55a:3 נ"ה א:ג' ברכות

והמאריך על שלחנו: דלמא אתי עניא ויהיב לקה. דכתיב: "המזבח עץ שלוש אמות גבה", וכתב: "וידבר אלי זה השלחן אשר לפני ה'", פתח במזבח וסיים בשלחן! רבי יוחנן ורבי אלעזר דאמרי תרוניהו: כל זמן

שבית המקדש קיים — מזבח מכפר על ישראל, ועכשיו, שלחנו של אדם מכפר עליו.

"He who prolongs his stay at table" — perhaps a poor man will come and he will give him [some food] ; for it is written, "The altar of wood three cubits high... and he said unto me, This is the table that is before the L-rd" (Ezek. 41:22). He opens with "altar" and concludes with "table"! R. Johanan and R. Eleazar both say : So long as the Temple was in existence, the altar used to atone for Israel, but now a man's table atones for him.

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83

ואתהניין מיסודא ועקרא דילהון

The Zohar says that through the offering the holy spirits come down and draw near and "derive pleasure from their foundation and root." The Alter Rebbe reads it as the angels' pleasure in the revelation of the lights of Tohu, their root.

ספר זוהר, פנחס פי"ד:תקל"ז-תקמ"ה Zohar, Pinchas 84:537-545

and therefore not all birds of the clean side are brought for offerings, but only pigeons and turtle doves, which are faithful to their mates more than all other birds, and are preyed upon but do not prey; and so those holy spirits come down and partake of their basis and foundation.

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

84

ואתהניין מיסודא ועקרא דילהון

The epistle explains that the angels of the Chariot take pleasure and nourishment from the spirit of the offered animal and bird, citing these words of the Zohar. The Alter Rebbe refers to it here.

Tanya, Iggeres HaKodesh 20:35 כ"ה:ל"ה תניא, אגרת הקדש

ויוכו היטב בזה טוב טעם ודעת, מה שמלאכים עליונים שבמרכבה פני שור"י פני נשר", נהנים מאד וניזונים ומסתפקים מרוח הבהמה והעוף העולה אליהם מהקרבנות שעל גבי המזבח, וכדקדוק לשון האהר הקדוש: "ואתהניין מיסודא ועקרא דילהון".

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85

ריח ניחוח לה'

G-d's words to Moshe on the burnt-offering: "a fire-offering, a pleasing fragrance to Havayah." The Alter Rebbe reads "fragrance" as the ascent from below and nicho'ach as the descent from above.

ויקרא א:ט"ז Leviticus 1:9

וְקָרְבוּ וּכְרָעוּ יָרְחָץ בַּמֵּיִם וְהִקְטִיר הַכֹּהֵן אֶת־הַכֹּל הַמִּזְבֵּחַ עָלֶיהָ אֲשֶׁר רִיח־נִיחּוֹחַ לַה'

but its inwards and its legs shall he wash with water; and the priest shall make the whole smoke on the altar, for a burnt-offering, an offering made by fire, of a sweet savour unto the L-RD.

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KEHOT'S NOTE

ויקרא א, ט. ובכ"מ.

86

נחית דרגא

The Talmud advises: "Go down a step (nechis darga) and take a wife." The Aramaic word for "descend" is used to read nicho'ach as a descent of the Divine flow.

יבמות ס"ג א"י-י"א 63a:10-11 Yevamot

טום ולא תשפיץ. שפיץ ולא תיבני. שכל העוסק בבנין — מתמסכן. קפוצ וזין ארעא, מתון נסיב איתתא. נחית דרגא נסיב איתתא. סק דרגא בחר שושבינא. אמר רבי אלעזר בר אבין: אין פורענות באה לעולם אלא בשביל ישראל, שנאמר: "הכרתי גוים נשמו פנותם החרבתי חצותם", וכתוב: "אמתי אך תיראי אותי תקחי מוסר".

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

KEHOT'S NOTE

ראה יבמות סג, א.

PARAGRAPH 13

87

אדם בגימטריא מ"ה

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

KEHOT'S NOTE

נסמן לעיל לו, ב.

88

ברע"מ פ' עקב דרע"א סע"ב

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

מובא גם באוה"ת ויקרא-ב ע' תקעא.

89

בד"ה כה תברכו

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

KEHOT'S NOTE

לקו"ת נשא כו, ב ואילך.

PARAGRAPH 14

90

בפע"ח שער הי פ"ג

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

KEHOT'S NOTE

כ"ה בדפוס דובראוונא תקס"ד [שער עולם העשי' (בדפוסים אחרים נק' שער הקרבנות) וכן שער הציצית נסמן שם שער ה]. שי הקרבנות ש"ג פ"ד כצ"ל. [כ].

PARAGRAPH 15

91

כרחל לפני גוזזי

Isaiah describes the oppressed servant who bears his suffering in silence, "like a lamb led to the slaughter, and like a ewe (rachel) that is mute before her shearers." The Alter Rebbe reads the silent ewe as Malchus, Rachel, which descends and bears the nurture of the external forces without protest.

ישעיהו נ"ג:ז-ז"ז Isaiah 53:7

נגש והוא נענה ולא יפתח פיו כשה לטבח ויכל ויכרחל לפני גוזזיה נאלמה ולא יפתח פיו:

He was oppressed, though he humbled himself And opened not his mouth; As a lamb that is led to the slaughter, And as a sheep that before her shearers is dumb; Yea, he opened not his mouth.

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KEHOT'S NOTE

ישע"י נג, ז שם כתיב וכרחל בויו. [כ].

92

וקולה קול המעורר רחמנות

the passage shares nothing with the note

ויקרא ב'ד:4 Leviticus 2:4

וכי תקרב קרבן מנחה מאפה תנור סלת חלות מצת בלולת בשמן ורקיקי מצות משחים בשמן:

And when thou bringest a meal-offering baked in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers spread with oil.

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KEHOT'S NOTE

וע"ל ויקרא ב, ד וש"נ [כ].

93

ונפשי כעפר לכל תהי

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

KEHOT'S NOTE

תפלת אלקי נצור.

94

ונפשי כעפר לכל תהיה

The prayer of Mar son of Ravina, "My G-d, guard my tongue from evil... and let my soul be as dust to all," said at the end of the Amidah. It expresses the submission and bittul that the ewe embodies.

ברכות י"ז א:ד'4:17 Berachot 17a:4

מר בריה דרבינא פי הוה מסיים צלותיה אמר הכי: "אלקי, נצור לשוני מרע ושפתותי מדבר מרמה, ולמקללי נפשי תדום, ונפשי כעפר לכל תהיה. פתח לפי בתורתך, ובמצותיך תרדוף נפשי. ותצילני מפגע רע, מיצר הרע, ומאשה רעה, ומכל רעות המתרגשות לבא בעולם. וכל החושבים עלי רעה מהרה הפך עצתם וקלקל מחשבותם. יהיו לרצון אמרי פי והגיון לבי לפניך הי צורי וגואלי".

Mar b. Kabina used to add at the conclusion of his prayer : O my G-d ! (Guard my tongue from evil and my lips from speaking guile ; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to Thy Torah, and let my soul pursue Thy commandments. And do Thou deliver me from mishap, from the evil impulse, and from an evil woman and all evil which breaks forth to come upon the world. ...

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95

בד"ה אם לא תדעי לך

The discourse on "If you do not know" explains that the Community of Israel is called Rachel because of the verse "like a ewe (rachel) before her shearers she is mute," and connects this with "Let Us make man in Our image," the likeness of a man upon the throne.

KEHOT'S NOTE

תו"א כג, ב.

96

אם לא תדעי לך

The beloved answers the maiden: "If you do not know, O fairest among women, go out in the footsteps of the flock." The verse opens the discourse in Torah Ohr to which the Alter Rebbe refers.

Song of Songs 1:8 ח"ו: א' השירים

אם-לא תדעי לך היפה בנשים צאייִלך בעקבי הצאן ורעי את־גדי־יה על משכנות הרעים:

If thou know not, O thou fairest among women, Go thy way forth by the footsteps of the flock And feed thy kids, beside the shepherds'tents.

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97

ע"פ אלה מסעי בניי

The discourse on "These are the journeys" explains that the wilderness through which Israel traveled is the place from which all the kelipos draw their life, and that the Community of Israel is called Rachel.

KEHOT'S NOTE

לקו"ת מסעי פח, ג.

98

אלה מסעי בניי

The Torah's list of Israel's journeys in the wilderness opens: "These are the journeys of the children of Israel." The verse opens the discourse in Likkutei Torah, Masei, where the Community of Israel is called Rachel.

Numbers 33:1 א"ג: במדבר

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

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

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99

את הכבש אחד תעשה בבקר

G-d's command for the daily offering: "The one lamb you shall make in the morning, and the second lamb you shall make in the afternoon." The Alter Rebbe reads "make" (ta'aseh) as rectification.

Numbers 28:4 ד"ד: במדבר

את־הכבש אחד תעשה בבקר ואת הכבש השני תעשה בין הערבים:

The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at dusk;

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KEHOT'S NOTE

במדבר כה, ד.

100

ועשתה את צפרניי

Of the woman taken captive in war, the Torah says "she shall shave her head and do her nails": trim them, in one view of the Sages, or let them grow, in another. The Alter

Rebbe takes "do" as putting in order, which shows that ta'aseh can mean rectification.

Deuteronomy 21:12 א"י: ב' דברים

והבאתה אלי־תוך ביתך וגלחת את־ראשה ועשתה את־צפרניה:

then thou shalt bring her home to thy house; and she shall shave her head, and pare her nails;

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KEHOT'S NOTE

דברים כא, יב.

101

אש שלמע אר"י דאכיל קורבנין

The Zohar says that while Israel stood in their wholeness, the image of a lion would come down from above and be seen on the altar, consuming the offerings. The Alter Rebbe reads this lion as the light of Chochmah that refines the sparks raised by the offering.

Yoma 21b:8-9 ט"ז: ב' יומא

תנו רבנן, שש אשיות הן: יש אוכלת ואינה שותה, ויש שותה ואינה אוכלת, ויש אוכלת ושותה, ויש אוכלת לחין כיבשין, ויש אש דוחה אש, ויש אש אוכלת אש. יש אש אוכלת ואינה שותה — הא דידן. שותה ואינה אוכלת — דחולין. אוכלת ושותה — דאליהו, דכתיב: "וְאֵת הַמִּים אֲשֶׁר בַּתְּעֵלָה לַחֲכָמִי". אוכלת לחין כיבשין — דמערכה. יש אש דוחה אש — דגבריאל, ויש אש אוכלת אש — דשכינה, דאמר מר: הושיט אצבעו ביניהם ושרפן.

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

Zohar I, 6b ו, זח"א

Zohar II, 278a א, זח"ב רעח

Zohar III, 17a א, זח"ג יז

KEHOT'S NOTE

ראה יומא כא, ב. זח"א ו, ב. זח"ב רעח, א. זח"ג יז, א.

PARAGRAPH 16

102

ה"ג מנצפ"ך

Near its end the chapter explains that the vessels are the letters, rooted in the five letters Mantzepach, which are the five Gevuros that divide the breath and the voice in the five places of articulation of the mouth into the twenty-two letters; their root is the supreme Gevurah of Atik Yomin.

Tanya, Sha'ar HaYichud 4:8 והאמונה שער היחוד

והנה, בחינת הצמצום והסתרת החיות - נקרא בשם "כלים", והחיות עצמו - נקרא בשם "אור", שקמו שהכלי מכסה על מה שבתוכו, כך בחינת הצמצום מכסה ומסתיר האור והחיות השופע; והכלים - הן הן האותיות, ששרשן הן אותיות מנצפ"ך, שהן הן גבורות המלקות ומפרידות ההכל והקול בה מוצאות הפה להתהוות כ"ב אותיות, ושרש הן גבורות - הוא "בוצינא דקדוניתא", שהיא גבורה עילאה ד"עתיק יומי", ושרש הקסדים - הוא גם כן קסד ...

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KEHOT'S NOTE

ראה תניא ח"ב פ"ד.

103 שבנינו הנוק' אותיות . . מהגבורות

The same passage, at the end of the chapter, explains that the letters, the vessels, are formed by the five Gevuros: the source for the structure of Nukva, the letters, being built from the Gevuros.

KEHOT'S NOTE

וע' בסש"ב ח"ב שהיה"א ספ"ד. [כ].

104 ע"פ וגבורתך ידברו

According to the note, the explanation on "And they shall speak of Your might" is printed in the Siddur.

KEHOT'S NOTE

סידור נב, ג. וביהל אור ע' תרפג.

105 וגבורתך ידברו להודיע לבני האדם גבורותיו

In David's psalm of praise: "They shall speak of the glory of Your kingdom and talk of Your might, to make known to the children of men His mighty acts." The verses link speech with the Gevuros.

Psalms 145:11-12 תהילים קמ"ה:יא-י"ב

כבוד מלכותך יאמרו וגבורתך ידברו: להודיע לבני האדם גבורותיו וכבוד הדר מלכותו:

They shall speak of the glory of Thy kingdom, And talk of Thy might; To make known to the sons of men His mighty acts, And the glory of the majesty of His kingdom.

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106 ובד"ה אדי שפתי תפתח

According to the note, the discourse beginning "Ado-nai, open my lips" is printed there.

KEHOT'S NOTE

סידור רלו, ד ואילך.

107 שפתי תפתח

David's prayer, said before the Amidah: "Ado-nai, open my lips, and my mouth shall declare Your praise." The verse opens a discourse in the Siddur to which the Alter Rebbe refers.

Psalms 51:17 תהילים נ"א:יז

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

O L-rd, open Thou my lips; and my mouth shall declare Thy praise.

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108 בד"ה ויקחו אליך פרה

The discourse on the red heifer reads parah (פרה) as par (פר, 280, the value of the five final letters Mantzepach) and hei, the five Gevuros that divide the voice into letters in the five places of articulation; the letters of thought in Binah are divided in the same way by the Gevuros of Imma.

KEHOT'S NOTE

לקו"ת חקת ס, א ואילך.

109 ויקחו אליך פרה

"Speak to the children of Israel, and let them take to you a red heifer." The verse opens the discourse in Likkutei

Torah, Chukas, to which the Alter Rebbe refers.

במדבר י"ט:כ"ט Numbers 19:29

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

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

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110 אז יבקע כשחר אורך

Isaiah tells Israel that if they fast in truth, sharing their bread with the hungry, "then your light shall break forth like the dawn." The word yibaka (יבקע) has the letters of Yaakov (יעקב), who draws down the light that sweetens the judgments.

ישעיהו נ"ח:ח"ד Isaiah 58:8

אֲזַ יִבְקַע כְּשַׁחַר אֹרֶךְ וְאֶרְכָּתְךָ מִהֵרָה תִצְמַח וְהָלַךְ לִפְנֵיךָ צִדְקָה כְּבוֹד ה' יִאֲסָפָה:

Then shall thy light break forth as the morning, And thy healing shall spring forth speedily; And thy righteousness shall go before thee, The glory of the L-RD shall be thy rearward.

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PARAGRAPH 17

111 את הכבש אחד

The verse of the daily offering, which Mishnas Chassidim reads with Yaakov inserted. It also opens the discourse in Likkutei Torah, Pinchas, to which the Alter Rebbe refers.

במדבר כ"ח:ד Numbers 28:4

אֶת־הַכֶּשֶׁשׁ אֶחָד תַּעֲשֶׂה בִּבְקֹר וְאֶת הַכֶּשֶׁשׁ הַשֵּׁנִי תַעֲשֶׂה בַיּוֹם הָעֶרְבִי:

The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at dusk;

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112 והכשבים הפריד יעקב

In the story of Yaakov's wages from Lavan: "And the lambs Yaakov separated," setting apart the lambs born for his own flock. The next section explains the unusual spelling kesavim and what Yaakov's separating means.

בראשית ל':מ" Genesis 30:40

וַהֲפָשְׁבִים הִפְרִיד יַעֲקֹב וַיִּתֵּן פָּנָי הַצֹּאן אֶל־עֹקֵד וְכָל־חֹמֹם בְּצֹאן לָבָן וַיִּשְׁתַּלּוּ עֹדְרִים לְבָדוֹ וְלֹא שָׁתָם עַל־צֹאן לָבָן:

And Jacob separated the lambs—he also set the faces of the flocks toward the streaked and all the dark in the flock of Laban—and put his own droves apart, and put them not unto Laban's flock.

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113 ע"פ את הכבש אחד

The discourse asks why the verse repeats "and you shall say to them," and explains it as the sacrifices while the

Temple stood and the prayers instituted in place of the daily offerings for all generations.

KEHOT'S NOTE

לקו"ת פנחס עז, ג.

114 בד"ה להבין ענין משמח חתן וכלה בפי צו

There the groom and the bride are Yaakov and Rachel: Rachel is the Malchus of Atzilus that descends into the created worlds, "like a ewe before her shearers," and longs to rise and be included in the Infinite Light, while Yaakov, the middle bar that reaches from end to end, draws the Infinite Light down to her.

KEHOT'S NOTE

לקו"ת ט, א.

115 ועמ"ש — בביאור ע"פ באתי לגני

There the Alter Rebbe explains that Leah is the letters of thought, called judgments and Gevuros because letters limit the intellect, and that her judgments are sweetened by studying Torah in depth, which draws the light of Chochmah into the letters; Torah studied after midnight sweetens them as well.

KEHOT'S NOTE

לקו"ת שה"ש לב, ד.

116 באתי לגני

The beloved says, "I have come into My garden, My sister, My bride." The verse opens the explanation in Likkutei Torah, Shir HaShirim, on sweetening the judgments of Leah.

Song of Songs 5:1 א' ה' שיר השירים

באתי לגני אחתי כלה אריתי מורי עם-בשמי אכלתי יערי עם-דבשי שתייתי ייני עם-חלבי אכלו רעים שתו ושכרו דודים:

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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117 בבקר יאכל עד

Yaakov's blessing of Binyamin: "in the morning he shall devour the prey." The Midrash connects it with the morning lamb of the daily offering.

בראשית 49:27 כ"ז בראשית

בנמיזין זאב יטרף בבקר יאכל עד ולערב יחלק שלל:

Benjamin is a wolf that raveneth; In the morning he devoureth the prey, And at even he divideth the spoil.'

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118 לסוסתי

"To my mare among Pharaoh's chariots I have compared you." The Midrash on this verse also mentions the two daily lambs.

Song of Songs 1:9 ט' שיר השירים

לססתי ברכבי פרעה דמיתיה רעיתי:

I have compared thee, O my love, To a steed in Pharaoh's chariots.

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119 באסתר בפסוק גם ושותי

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

KEHOT'S NOTE

א, ט.

120 גם ושותי

"Also Vashti the queen made a feast for the women." The Midrash on this verse also mentions the daily lambs.

אסתר א' ט' Esther 1:9

גם ושותי המלכה עשתה משתה נשים בית המלכות אשר למלך אחשוורוש:

Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus.

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121 וישע ה' אל הבל

"And Havayah turned to Hevel and to his offering," brought from the firstborn of his flock. The Mikdash Melech connects it with the power of the offering of lambs.

בראשית ד' ד' Genesis 4:4

והבל הביא גם-הוא מבכורות צאנו ומחלבהו וישע ה' אל-הבל וא-ל מנחתו:

And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the L-RD had respect unto Abel and to his offering;

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KEHOT'S NOTE

בראשית ד, ד.

PARAGRAPH 18

122 והכשבים הפריד יעקב

"And the lambs Yaakov separated, and he set the faces of the flock toward the streaked and all the dark in Lavan's flock," as Yaakov built his own flock while tending Lavan's. The spelling kesavim, shin before beis, is the starting point of this section.

בראשית ל' מ' Genesis 30:40

והכשבים הפריד יעקב ויתן פני הצאן אל-עקד וכל-חום בצאן לבן וישת-לו עדרים לבדו ולא שתם על-צאן לבן:

And Jacob separated the lambs—he also set the faces of the flocks toward the streaked and all the dark in the flock of Laban— and put his own droves apart, and put them not unto Laban's flock.

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123 כמעט בכל מקום . . כבש

The note sends the reader to the sources listed there on the two spellings, keves and kesev.

KEHOT'S NOTE

ראה הנסמן במאמרי אדה"ז-פרשיות לעי תקעב.

PARAGRAPH 19

124 עבדים היינו לפרעה

"We were slaves to Pharaoh in Egypt, and Havayah brought us out of Egypt with a mighty hand," the answer to the son in the Torah and in the Haggadah. The Pri Etz Chaim reads it as Abba and Imma clothed in the arms of Arich Anpin.

Deuteronomy 6:21א"כ: דברים ו'

ואמרת לבנך עבדים היינו לפרעה במצרים ויציאנו ה' ממצרים ביד חזקה:

then thou shalt say unto thy son: 'We were Pharaoh's bondmen in Egypt; and the L-RD brought us out of Egypt with a mighty hand.

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PARAGRAPH 21

125 בביאור ע"פ אלה מסעי

There the Alter Rebbe cites the Pri Etz Chaim: "G-d Most High" is Arich Anpin, Keser, who "bestows kindnesses" by bringing forth Netzach, Hod and Yesod of Z'eir Anpin anew from Keser.

KEHOT'S NOTE

לקו"ת שם צ, ג.

126 ע"פ לך לך

The discourse "Lech Lecha" opens on 11a: Avram (א"ב ר"ם, "exalted father") is the intellect hidden from all thought, which must be revealed by descending level after level in the chain of descent; and it explains that the spreading out and descent of the levels comes specifically through a still higher level, the illumination of Atik.

KEHOT'S NOTE

תו"א יא, א.

127 לך לך

"Go forth from your land." The verse opens the discourse in Torah Ohr where Avram, the "exalted father," is explained as the higher Chochmah.

Genesis 12:1א"ב: בראשית י"ב

ויאמר ה' אל-אברהם לה-לך מארצך וממולדתך ומבית אביך אל-הארץ אשר אראך:

Now the L-RD said unto Abram: 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee.

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128 ע"פ משה ידבר

The discourse on "Moshe would speak" explains that Avraham, the man of kindness and water, makes things grow as milk makes an infant grow: the mochin of nursing, through which the limbs grow, are the raising of lights into vessels.

KEHOT'S NOTE

129 משה ידבר

"Moshe would speak, and G-d would answer him with a voice." The verse opens the discourse in Torah Ohr to which the Alter Rebbe refers.

Exodus 19:19ט"ט: שמות י"ט

ויהי קול השפף הולך וזק מחד משה ידבר והאלקים יענו בקול:

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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130 בענין תלת עלמין

Kehot's note points to Zohar III, 132a for these words.

Zohar III, 132aג קלב, זח"ג

KEHOT'S NOTE

זח"ג קלב, א.

131 Kehot's note points to Genesis 12:1-17:27 for these words.

Genesis 12:1-17:27כ"ז-א"י: בראשית י"ב-י"ז

PARAGRAPH 22

132 וירח ה' את ריח

After the Flood, "Havayah smelled the pleasing fragrance, and Havayah said in His heart: I will not again curse the ground because of man, for the inclination of man's heart is evil from his youth." The same fact that had condemned man now became the reason to spare him.

Genesis 8:21א"ח: בראשית ח'

וירח ה' את-ריח הניחח ויאמר ה' אלי-לבו לא-אסוף לקלל עוד את-הָאָדָמָה כְּעִבּוֹר הָאָדָם כִּי יֵצֵר לֵב הָאָדָם רָע מִנְעֻרָיו וְלֹא-אֶסֶף עוֹד לְהוֹכֹת אֶת-כָּל-חַי כְּאֲשֶׁר עָשִׂיתִי:

And the L-RD smelled the sweet savour; and the L-RD said in His heart: 'I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

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KEHOT'S NOTE

בראשית ח, כא. [ושם לקלל עוד].

PARAGRAPH 23

133 והחכמה מאין תמצא

Job asks: "But wisdom, where (me'ayin) shall it be found?", for unlike hidden treasures it cannot be dug out. Chassidus reads it as "Chochmah is found from ayin (nothing)," the hidden level above Chochmah that is not clothed in the limbs of Arich Anpin.

Job 28:12כ"ח: איוב כ"ח

והחכמה מאין תמצא ואי זה מקום בינה:

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT'S NOTE

איוב כה, יב.

PARAGRAPH 24

134 כמ"ש בס"י עשר

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

KEHOT'S NOTE

פ"א מ"ד.

135 עשר ולא אחד עשר

"Ten Sefiros of nothingness: ten and not nine, ten and not eleven." The Alter Rebbe uses it to explain why Daas is not counted when Keser is.

Sefer Yetzirah 1:4 א"ד: ספר יצירה

עשר ספירות בלימה עשר ולא תשע, עשר ולא אחת עשרה, הבן בחכמה וחכם בכינה, בחון בהם וחקור מהם והעמד דבר על בוריו והשב יוצר על מכוננו:

Ten are the numbers out of nothing, and not the number nine, ten and not eleven. Comprehend this great wisdom, understand this knowledge, inquire into it and ponder on it, render it evident and lead the Creator back to His throne again.

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yetzirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

136 כשהכתר נמנה אין הדעת נמנה

There the Alter Rebbe explains that sometimes Keser is counted among the ten Sefiros and sometimes Daas is counted instead: when the outer dimension of the Sefiros is counted, Keser is counted, for the outer dimension of Keser, the will, is included among them, but in the inner dimension Keser is not counted.

KEHOT'S NOTE

ראה לקמן פ' שלח מט, ג ושם מציין לע"ה שער מוחין דצלם פ"ה.

137 טורי חשוכא . . נהורא

The Zohar describes the hind that goes into the mountain of darkness and rises from there to the mountain of light. The Alter Rebbe uses these "mountains" for the supernal attributes above the intellect.

Zohar III, 249b מט, כז"ג רמט,

KEHOT'S NOTE

זח"ג רמט, ב.

138 ע"פ שניך כעדר הרחלים

There "Your teeth" (shinayich) is read through the letter shin, which, as the Tikkunei Zohar says, includes "three flocks of sheep," the three Patriarchs; and the Alter Rebbe adds that when the flocks "have come up from the washing" the shin is from a higher level, as explained in this very discourse of Parshas Emor on the shin of kesavim before the beis: the attributes above Chochmah, drawn from the supernal Daas.

KEHOT'S NOTE

לקו"ת שה"ש לח, א.

139 שניך כעדר הרחלים

"Your teeth are like a flock of ewes." The verse opens the discourse in Likkutei Torah, Shir HaShirim, to which the Alter Rebbe refers.

Song of Songs 6:6 ו'ו: שיר השירים

שניך כעדר הרחלים שעלו מן הרחצה שכלם מתאימות ושכלה אין בהם:

Thy teeth are like a flock of ewes, Which are come up from the washing; Whereof all are paired, And none faileth among them.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

140 בביאור ע"פ מים רבים

The note quotes it: "There are two kinds of attributes: the first, the attributes born of the intellect... and the second, the attributes above the intellect." There a love rooted above the intellect, drawn from the supernal Daas that draws down the attributes within Keser, is the love that "many waters cannot quench."

KEHOT'S NOTE

תו"א יט, ג "יש ב' מיני מדות הא' המדות הנולדי מהשכל . . והב' הם המדות שלמעלה מהשכל".

141 אם יתן איש

Near the end of the Song: "Many waters cannot quench the love... if a man would give all the wealth of his house for love..." The verse opens the discourse in Torah Ohr on the two kinds of attributes, where a love rooted above the intellect is the love that many waters cannot quench.

Song of Songs 8:7 ו'ז: שיר השירים

מים רבים לא יוכלו לכבות את האהבה ונהרות לא ישטפוה אם יתן איש את כל הון ביתו באהבה בוז יבזו לו:

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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142 בדי"ה להבין ביאור ענין האבות

The note quotes it: the attributes "were taken from a higher place." There the Alter Rebbe explains, citing the Idra Zuta that Z'eir Anpin is attached to and hangs upon Atika, that although the attributes are born and revealed from the intellect, in their root they come from higher than the intellect.

KEHOT'S NOTE

תו"א עג, א "שהמדות נלקחו ממקום עליון יותר . . אבל עיקר המדות בשרשן נלקחו ממקום עליון יותר".

143 ז"א בעתיקא אחיד ותליא

Kehot's note points to Zohar III, 292a for these words.

Zohar III, 292a זח"ג רצב,

KEHOT'S NOTE

זח"ג רצב, א.

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144

שימני כחותם

The maiden asks her beloved, "Set me as a seal upon your heart, as a seal upon your arm." The verse opens another discourse to which the Alter Rebbe refers.

Song of Songs 8:6: שיר השירים ח' ו'ר

שימני כחותם עלי לבך כחותם על ידועך כיעצה כמות אהבה קשה
כשאל קנאה רשפיה רשפי אש שלהבתיה:

Set me as a seal upon thy heart, As a seal upon thine arm;
For love is strong as death, Jealousy is cruel as the grave;
The flashes thereof are flashes of fire, A very flame of the L-RD.

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145

והכשבים הפריד יעקב

Plainly, Yaakov set apart the lambs that were his wages from Lavan's flock. The Alter Rebbe reads "separated" (hifrid) as drawing the order of kesev down into the world of separation (pirud).

Genesis 30:40: בראשית ל' מ'ר

והכשבים הפריד יעקב ויתן פני הצאן אל-עקד וכל-חום בצאן לבן
וישתלו עדרים לבדו ולא שתם על-צאן לבן:

And Jacob separated the lambs—he also set the faces of the flocks toward the streaked and all the dark in the flock of Laban—and put his own droves apart, and put them not unto Laban's flock.

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146

Rabbi Shimon says that "the middle bar within the boards, that bars from end to end" is holy Yaakov, who holds on to both sides. The Alter Rebbe calls Yaakov the central line that draws from Keser and Chochmah into Z'eir Anpin.

ספר הזהר, תרומה צ"ד:תתק"ח-96:918-94:908 Zohar, Terumah
צ"ו:תתק"ח

Said R. Simeon: 'Blessed art thou, O Land (earth), that thy king is free (ben horin), and nourishes thee in plenty without fear of interference from the "other one" (Severity), all being nourished by that Supernal King. "And thy princes eat in due time", this "time" being that of which it is written: "In time it shall be said of Jacob and of Israel, What hath G-d wrought!" (Num. 23, 23). "Woe to thee, O land (earth), when thy king is a child", as the prophet threatened Israel with the ...

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

PARAGRAPH 25

147

את הכבש אחד תעשה בבקר ואת הכבש השני

G-d's command for the daily offering: "The one lamb you shall make in the morning, and the second lamb you shall make in the afternoon." The two lambs correspond to Leah and Rachel.

Numbers 28:4: במדבר כ"ח:ד

את הכבש אחד תעשה בבקר ואת הכבש השני תעשה בין הערבים:

The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at dusk;

PARAGRAPH 26

148

והניף הכהן אותם

"And the kohen shall wave them... as a wave-offering before Havayah." The waving "before Havayah" is read as raising the lambs above Chochmah.

Leviticus 23:20: ויקרא כ"ג:כ

והניף הכהן אתם על לחם הבכרים תנופה לפני ה' על-שני כבשים קדש
יהיו לה לכהן:

And the priest shall wave them with the bread of the first-fruits for a wave-offering before the L-RD, with the two lambs; they shall be holy to the L-RD for the priest.

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PARAGRAPH 27

149

יאות את וטב את וקשוט את

In the Zohar's account of the letters coming before G-d, each asking that the world be created with it, G-d tells the shin that it is fitting, good and true, but that since the letters of falsehood take it to join them, He will not create the world with it.

ספר הזהר, הקדמה ה' כ"א-ו':כ"ה-5:21-6:28 Zohar, Introduction

The Shin then came to the fore and pleaded: O L-rd of the world, may it please Thee to begin with me the world, seeing that I am the initial letter of Thy name ShaDDaI (Almighty), and it is most fitting to create the world through that Holy Name. Said He in reply: Thou art worthy, thou art good, thou art true, but I may not begin through thee the creation of the world, since thou formest part of the group of letters expressing forgery, ShekeR (falsehood), which is not ...

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

150

בפע"ח בכוונת קבלת שבת

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

KEHOT'S NOTE

שי"ח פ"ו. ריש הקדמה לשי"ח השבת ספ"א. ושם פ"ג בשי"ח השבת. [כ].

PARAGRAPH 28

151

שור או כשב

G-d's command in Parshas Emor: "An ox, or a kesev, or a goat, when it is born," shall stay seven days with its mother before it may be offered. The Alter Rebbe notes the spelling kesev here, before the waving of the lambs is commanded.

Leviticus 22:27: ויקרא כ"ב:כז

שור או-כשב או-עז כי יולד והיה שבועת ימים תחת אמו ומיום השמיני
והלאה ירצה לקרבן אשה לה:

When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; but from the eighth day and thenceforth it may be accepted for an offering made by fire unto the L-RD.

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KEHOT'S NOTE

ויקרא כב, כז.

PARAGRAPH 29

- 152 The Mishnah describes the waving: the kohen places the two loaves on top of the two lambs, puts his hands beneath them and waves. The Alter Rebbe asks why the bread is on top.

Mishnah Menachot 5:6

אלו טעונין תנופה ואין טעונין הגשה, לג שמן של מצרע ואשמו, והבכורים כדברי רבי אליעזר בן יעקב, ואמרי שלמי חיד וחוה ושוק שלחן. אחד אנשים, ואחד נשים, בשרא אל אבל לא באחרים, ושתי הלחם, ושני כבשי עצרת. כיצד הוא עושה, נותן שתי הלחם על גבי שני כבשים, ומניח שתי ידיו מלמטן, מוליד ומביא, מעלה ומוריד, שגאמר (שמות כט), אשר הונף ואשר הורם. תנופה היתה במזרח, והגשה במערב. ותנופות קודמות להגשות. ...

These require waving but not bringing near: The log of oil of the leper and his guilt-offering, The first fruits, according to Rabbi Eliezer ben Yaakov, The innards of an individual's shelamim and its breast and thigh, whether they are the offerings of men or of women, by Israelites but not by others; The two loaves and the two lambs of Shavuot. How does he perform [the waving]? He places the two loaves upon the two lambs and puts his two hands beneath them and waves them forward and backward ...

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- 153 וכמ"ש באור החיים

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

KEHOT'S NOTE

אחרי י, ד.

PARAGRAPH 30

- 154 לבב אנוש יסעד

The psalm of creation praises G-d who brings food from the earth: "and wine gladdens man's heart... and bread sustains man's heart." The Alter Rebbe uses it to show that bread, a plant, nourishes man more than meat.

Psalms 104:15

ויין ישמח לבב־אנוש להצהיל פנים משמן ולחם לבב־אנוש יסעד:

And wine that maketh glad the heart of man, Making the face brighter than oil, And bread that stayeth man's heart.

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- 155 מאין לי בשר

Moshe asks G-d, "From where shall I have meat to give to all this people?" The Alter Rebbe refers to his explanation of this verse elsewhere.

Numbers 11:13

מאין לי בשר לתת לכל־העם הזה פייבכו עלי לאמר תנה־לנו בשר ונאכלה:

Whence should I have flesh to give unto all this people? for they trouble me with their weeping, saying: Give us flesh, that we may eat.

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- 156 אין מברכין ברהמ"ז רק על הלחם

The words here quote Berakhot 37a:1; the passage is shown below.

Berakhot 37a:1

קא משמע לן — "כל שיש בו". ואי אשמעינן "כל שיש בו" הנה אמינא כל שיש בו חמשת המינים — אין, אבל אורז ודוחן — לא, משום דעל ידי תערובת. אבל איתיה בעיניה — נימא אפילו אורז ודוחן נמי מברכין עליו "בורא מיני מזונות". קא משמע לן — כל שהוא מחמשת המינים הוא דמברכין עליו בורא מיני מזונות, לאפוקי אורז ודוחן, דאפילו איתיה בעיניה לא מברכין "בורא מיני מזונות".

therefore we are informed that a dish which contains it [requires that benediction]. If, on the other hand, we had been taught only the first, I might have said a dish containing any of the five species does [require that benediction], but not rice or millet because these are mixed with other ingredients. Should, however, it have the appearance [of one of the five species], we might say that even with rice or millet we pronounce the benediction "...Who createst various kinds of foods"; therefore we are informed, "A dish ...

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KEHOT'S NOTE

ברכות לו, א. טושיע או"ח סקס"ח, ס"י.

PARAGRAPH 31

- 157 והיינו כי שתי הלחם . . תושב"כ ותשב"ע

The note points there, together with Zohar 1:260a, on the two loaves as the Written and the Oral Torah.

Zohar I, 260a

KEHOT'S NOTE

ראה זח"א רס, א. אוה"ת שבועות ע"קב.

- 158 ותפילין — בביאור ע"פ לכן אמור לבניי

There the Alter Rebbe explains that the Written Torah is the mochin of Abba, drawn from the higher Chochmah, which is not revealed in letters except as "for the wise, a hint," while the Oral Torah is the mochin of Imma, Binah, whose letters multiply with understanding; and that the Oral Torah has a further advantage, for the supernal will, in its rulings of forbidden and permitted, is revealed in it.

KEHOT'S NOTE

תו"א נט, א ואילך ושם מבאר ההפרש בין תושב"כ לתושב"ע שתושב"כ הוא בחי' מוחין דאבא ותושב"ע הוא בחי' מוחין דאימא.

- 159 לכן אמור לבניי

G-d tells Moshe: "Therefore say to the children of Israel: I am Havayah, and I will bring you out from under the bur-

dens of Egypt.” The verse opens the discourse in Torah Ohr, Va’eira, to which the Alter Rebbe refers.

שמות ו:6: Exodus

לכן אמר לבני ישראל אני ה' והוצאתי אתכם מתחת סבלת מצרים והצילתי אתכם מעבדותם וגאלתי אתכם ברוח נטויה ובשפטים גדלים:

Wherefore say unto the children of Israel: I am the L-RD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm, and with great judgments;

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160 ויהי שירו חמשה ואלף

Of Shlomo: “He spoke three thousand proverbs, and his songs were a thousand and five.” The Alter Rebbe links the “songs” with the melodies of the cantillation, which the Oral Torah does not explain.

מלכים א ה':12: I Kings

וידבר שלשת אלפים משל ויהי שירו חמשה ואלף:

And he spoke three thousand proverbs; and his songs were a thousand and five.

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161 בד"ה . . תורה צוה

There the Alter Rebbe explains that the Oral Torah explains every detail of the mitzvos of the Written Torah, but the ta'amim, nekudos and tagin and the forms of the letters of the Written Torah do not come to revelation in the Oral Torah at all; they are called “hidden worlds,” and he refers there to this very discourse of Parshas Emor.

KEHOT'S NOTE

לקו"ת ברכה צד, א ואילך.

162 תורה צוה

“The Torah that Moshe commanded us is the heritage of the congregation of Yaakov.” The verse opens the discourse in Likkutei Torah, Vezos HaBerachah, to which the Alter Rebbe refers.

דברים ל"ג:4: Deuteronomy

תורה צוה לנו משה מורשה קהלת יעקב:

Moses commanded us a law, An inheritance of the congregation of Jacob.

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163 לחכימא ברמיזא

In a passage that reads the four rivers of Eden as the four Sages who entered the Pardes, the Zohar closes one allusion with “this is a hint, and for the wise, a hint.” The Alter Rebbe uses the saying for the way the cantillation conveys what words cannot.

זוהר א כו, ב26: Zohar I,

זוהר ג רפ, ב280: Zohar III,

KEHOT'S NOTE

זוהר א כו, ב. זוהר ג רפ, ב.

164 בשמונים שנה

There the Alter Rebbe tells, from the Pri Etz Chaim, that the Arizal heard in his Shabbos sleep wondrous things that he could not expound in eighty consecutive years, and explains that this was possible only because his grasp was a “seeing” of the essence of Chochmah itself, above wisdom as it is clothed in comprehension and letters; he refers there to the end of this discourse.

KEHOT'S NOTE

ועיי לעיל בפ' צו ד"ה והניף ידו פ"ב יז, ג וש"נ. [כ].

PARAGRAPH 33

165 אורייתא דמחור"ב נפקת

The Zohar reads “the instruction of your father” as Chochmah and “the Torah of your mother” as Binah; Rabbi Yitzchak says the Torah issued from supernal Chochmah, and Rabbi Yosi that it issued from Binah. The Alter Rebbe joins them: the Torah issues from Chochmah and Binah.

זוהר ב פה, א85: Zohar II,

KEHOT'S NOTE

זח"ב פה, א.

166 (וכמ"ש במק"מ כפי הזהר . . ובהרמ"ז שם)

According to the note, the words of the Mikdash Melech and the Ramaz on these passages of the Zohar are brought there.

KEHOT'S NOTE

מובא באוה"ת תרומה א'תעז. משפטים ע' א'שג. ראה יהל אור ע' עג.

167 עפמ"ש הרמ"ז ר"פ קרח

According to the note, the Ramaz's explanation of “more desirable than gold” is brought there.

KEHOT'S NOTE

מובא באוה"ת ויקרא א' ע' רה. וביהל אור ע' ע.

168 הנחמדים מזהב ומפז

In David's psalm, of the Torah's laws: “More desirable than gold, than much fine gold.” The Ramaz's explanation of this verse is the basis for the second explanation of the loaves.

תהילים י"ט:11: Psalms 19:

הנחמדים מזהב ומפז רב ומתוקים מדבש ונפת צופים:

More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb.

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169 חטה היא דעת

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

KEHOT'S NOTE

ראה ברכות מ, סע"א.

170 חטה הוא דעת

Rabbi Yehudah says the tree from which Adam ate was wheat, for a child does not know how to call “father” and

"mother" until he has tasted grain. Wheat is thus linked with Daas, knowledge.

ברכות מ"א:י"ד-ט"ו:14-15 Berakhot 40a:

על פירות הארץ וכו'. פשיטא! אמר רב נחמן בר יצחק: לא נצרכה אלא לרבי יהודה, דאמר חטה מין אילן היא. דתניא: אילן שאכל ממנו אדם הראשון, רבי מאיר אומר: גפן הנה, שאין לה דבר שמביא לקלה על האדם אלא יין, שנאמר: "וישת מן היין וישכר". רבי נחמיה אומר: תאנה היתה, שבדבר שנתקלקלו בו נתקנו, שנאמר: "ויתפרו עליה תאנה". רבי יהודה אומר: חטה היתה, שאין התינוק יודע לקרות "אבא" ו"אמא" עד שיטעום טעם דגן. ...

If, over fruits of the earth, etc. This is evident! Rab Nahman b. Isaac said: It is only necessary for R. Judah who declares that wheat is a kind of tree; for there is a teaching: The tree from which Adam ate was — so says R. Meir — the vine, because thou hast nothing which brings lamentation upon man as does wine; as it is said, "And he drank of the wine, and was drunken" (Gen. ix. 21). R. Nehemiah says: It was the fig-tree, ...

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171 לחם בגי' מזלא

There the Alter Rebbe explains "from your dwellings you shall bring two loaves of waving": the two loaves are Abba and Imma, or the two mazalos that are the source of Abba and Imma, for lechem has the numerical value of mazala.

KEHOT'S NOTE

נסמן לקמן פ' במדבר כ, ב.

PARAGRAPH 34

172 והשיבו את לחמכם במשקל

In the rebuke of Bechukosai G-d warns of famine: "they shall return your bread by weight," so scarce that it is weighed out. The Alter Rebbe refers to his explanation that reads "weight" as the supernal "Scale" (matkela).

Leviticus 26:26 ויקרא כ"ו:כ"ו

בשכרי לכם מטה-לחם ואפו עשר נשים לחמכם בתנור אחד והשיבו לחמכם במשקל ואכלתם ולא תשבעו:

When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight; and ye shall eat, and not be satisfied.

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173 בביאור — ע"פ החלצו

There the Alter Rebbe explains that opposites like water and fire could not join, "they did not look face to face," and that the rectification is inter-inclusion through Mah: the shattering was in Ban, the World of Nekudim, while the drawing of the intellect into the attributes lets a person master his anger with kindness and compassion, "soft as a reed," the same themes as this maamar.

KEHOT'S NOTE

לקו"ת מסות פז, ב.

174 החלצו מאתכם

Moshe tells the people before the war against Midian: "Arm from among you men for the army." The verse opens the explanation in Likkutei Torah, Matos, to which the Alter Rebbe refers.

Numbers 31:3 במדבר ל"א:ג

וידבר משה אל-העם לאמר החלצו מאתכם אנשים לצבא ויהיו על-מדון לתת נקמת-י' במדון:

And Moses spoke unto the people, saying: 'Arm ye men from among you for the war, that they may go against Midian, to execute the L-RD'S vengeance on Midian.

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175 ע"פ לך לך

There the Alter Rebbe explains that the spreading out and descent of the levels comes specifically through a higher level, as Shlomo could clothe his wisdom in three thousand parables, three thousand levels below it.

KEHOT'S NOTE

תו"א יא, ג "שהתורה שהיא בדברים גשמיים היא מבחי' חכים ולא בחכמה ידיעה".

176 לך לך

"Go forth from your land." The verse opens the discourse in Torah Ohr on how a higher level is needed for the light to descend.

Genesis 12:1 בראשית י"ב:א

ויאמר ה' אל-אברהם לך-לך מארצך וממולדתך ומבית אביך אל-הארץ אשר אראך:

Now the L-RD said unto Abram: 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee.

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177 ובד"ה ואהי אצלו אמן

There the Alter Rebbe explains that the Torah "praises itself" that it can descend from its lofty level to be an amon, a nurse who feeds the souls of Israel with "bread," the Torah; this revelation of the Torah as bread comes on Shavuot, when the two loaves, the Written and the Oral Torah, are offered, after the forty-nine days of the Omer, the days of "nursing."

KEHOT'S NOTE

לקו"ת במדבר יח, א.

178 ואהי אצלו אמן

The Torah speaks: "And I was with Him as a nursling (amon), and I was His delight day by day." The verse opens the discourse in Likkutei Torah, Bamidbar, to which the Alter Rebbe refers.

Proverbs 8:30 משלי ח':ל"ו

ואהיה אצלו אמן ואהיה שעשועים יום יום משחקת לפניו בכל-עת:

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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מוליך ומביא מעלה ומוריד

The Talmud describes how the waving is done: forward and back, up and down. The Alter Rebbe reads "up" as the ascent to the source and "down" as the drawing down of light below.

מנחות ס"א א:ז'-ח"ז-8-7a:61 Menachot

כיצד הוא עושה נותן שתי הלחם על גבי שני כבשים ומניח שתי ידי
למטה מוליך ומביא מעלה ומוריד שנאמר (שמות כט, כז) אשר הונף
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להגשות מנחת העומר ומנחת קנאות טעונות הגשה ותנופה לחם
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KEHOT'S NOTE

מנחות סא, א.

180 | Kehot's note points to Genesis 12:1-17:27 for these words.

בראשית י"ב:א'-י"ז:כ"ז Genesis 12:1-17:27



LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

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

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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