



LIKKUTEI TORAH • PARSHAS KORACH • MAAMAR 3

והנה פרח מטה אהרן כוי ויגמול שקדים

“And behold, the staff of Aharon
had blossomed” (Numbers 17:23)



Aharon’s staff bore almonds, the fastest fruit to ripen, because the kindness drawn down through Aharon and the Priestly Blessing reaches physical life swiftly. It comes from “abundant in kindness,” a kindness without limit, and so it passes the stage-by-stage judgment that holds other kindness back.

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

Aharon's staff bore almonds, the fastest fruit to ripen, because the kindness drawn down through Aharon and the Priestly Blessing reaches physical life swiftly. It comes from "abundant in kindness," a kindness without limit, and so it passes the stage-by-stage judgment that holds other kindness back.

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

Why did Aharon's staff bear almonds? The almond ripens in twenty-one days, faster than any other fruit, and its name, shaked, means haste. Aharon, whose name has the letters of nir'eh, "is seen," brought divine light into revelation, and what came through him came down quickly. To explain this the Alter Rebbe answers Tosafos' question: if a person's year is decided on Rosh HaShanah, why pray daily for health and livelihood? The kindness decreed then is still above, in Malchus of Atzilus, and must descend through many chambers of the four worlds to become physical. At every stage the person is judged by that day's deeds, accusers can object, and the kindness may be held back, adding only to his delight in Gan Eden. Kindness drawn through Aharon and the Kohanim's blessing, given "with love," passes through all the worlds with no judgment at all, because it comes from "abundant in kindness," not from the measured "everlasting kindness." A great river sweeps aside the logs and earth that dam a small stream; so this kindness sweeps away all judgments, as the flow does on Shabbos.

OUTLINE

- 1 The almonds, Aharon and the daily judgment** ¶11
Almonds ripen fastest, and shaked means haste; Aharon (nir'eh) reveals the light and draws it down swiftly. The yearly decree of Rosh HaShanah stays above, in Malchus of Atzilus, and descends through the chambers of the four worlds only by a daily judgment of the person's deeds, which accusers can delay. The kindness drawn through Aharon and the Priestly Blessing passes through with no judgment, as in "He sends His utterance... His word runs very swiftly," and comes at once into children and sustenance.
- 2 Two kinds of kindness** ¶12-3
The root of the speed: there is "everlasting kindness" and there is "abundant in kindness." Aharon draws from "abundant in kindness," a kindness without limit that no judgment can hold back, while "everlasting kindness" has a judgment standing opposite it.

3 The great river, Shabbos, and good almonds

¶4

A small river can be dammed with logs and earth, but a great river sweeps them away; so all judgments pass away before “abundant in kindness.” On Shabbos, too, the flow comes swiftly (“Day to day utters speech”). G-d’s hastening can be for ill or for good; the almonds of Aharon’s staff are for good, like “who bestows good kindnesses,” the light that is good and is seen below.

KEY CONCEPTS

Shaked (almond) שקד

The almond, which ripens in twenty-one days; its name shares a root with “hastening,” as in Yirmiyahu’s “rod of almond.” On Aharon’s staff it stands for the speed of the kindness drawn through him.

Aharon and nir’eh אהרן / נראה

The name Aharon has the letters of nir’eh, “is seen.” Through Aharon the divine light is revealed and drawn down from above to below.

“A person is judged every day” אדם נדון בכל יום

Not a new decree, but the daily review of whether, by that day’s deeds, the kindness granted on Rosh HaShanah may come down into physical life.

The chambers (heichalos) of the four worlds היכלות דאבי”ע

The stations through which kindness from Malchus of Atzilus must descend, chamber by chamber, until it becomes physical; at each one the person’s case is judged.

Everlasting kindness (chesed olam) חסד עולם

The measured kindness, which has a judgment standing opposite it that can hold it back.

And abundant in kindness (v’rav chesed) ורב חסד

The kindness without limit, from which the flow through Aharon comes; it “descends over His attributes”, and no judgment can stop it.

The Priestly Blessing ברכת כהנים

The blessing of the Kohanim, given “with love,” through which the supernal kindness comes at once into children and sustenance, down to the lowest level.

SECTION 1 • 11

The almonds, Aharon and the daily judgment

1 והנה פרח¹ מטה אהרן² כוי ויגמול שקדים. להבין למה שקדים³ (ועי' ברבות ס"פ קרח)⁴ הנה שקדים הם ממהרים להגמר יותר מכל הפירות ותבואות כמו זית גפן תאנה כוי שכולם משתהים זמן רב יותר מהשקדים

“And behold, the staff of Aharon had blossomed,” etc., “and it ripened almonds.” To understand: why almonds? (And see Midrash Rabbah, at the end of Parshas Korach.) Now, almonds are quicker to ripen than all the fruits and crops, such as the olive, the vine, the fig, etc., for they all take a much longer time than the almonds.

After Korach's challenge to the priesthood, Aharon's staff blossomed overnight and bore ripe almonds, proving that the priesthood was his. The maamar asks why the sign came as almonds; the Midrash at the end of Parshas Korach, to which it points, plays on the same words (the staff “repaid,” gamal, all who were “diligent,” shoked, for the tribe of Levi) and says almonds were chosen because Israel are likened to them. The Alter Rebbe begins instead from a fact of nature: almonds ripen faster than olives, grapes, figs and every other fruit.

וכמ"ש ברבות סוף קהלת⁵ (קט"ו ב') מה סימנו של שקד זה משעה שהוא מציץ⁶ עד שעה שהוא גומר כ"א יום.^{7,8}

And as is written in Midrash Rabbah, at the end of Koheles (115b): “What is the sign of this almond? From the time it buds until the time it ripens is twenty-one days.”

The Midrash on Koheles gives the almond's mark: only twenty-one days pass from budding to ripeness; there it is tied to Yirmiyahu's “rod of almond” and to the twenty-one days from the seventeenth of Tammuz to the ninth of Av. This speed is the key to the whole maamar.

וע"כ נקרא שקד שהוא ענין מהירות כמ"ש (בירמיה ס"י א') מקל שקד¹⁰ כוי כי שקד אני על דברי לעשותו^{11,12} וזהו רמז על הכהונה.¹³

Therefore it is called shaken (almond), which connotes speed, as it is written (in Jeremiah, chapter 1): “A rod of almond (shaked),” etc., “for I am hastening (shoked) over My word, to fulfill it.” And this is an allusion to the priesthood.

The Hebrew word for almond, shaken, shares its root with shoked, “hastening,” as in G-d's play on words to Yirmiyahu: the almond rod he saw meant that G-d hastens to fulfill His word. The name shows the nature: the almond is speed itself, and this hints at what the priesthood brings about.

כי הנה אהרן אותיות נראה (עמ"ש מזה בד"ה בהעלותך) שעל ידו היו כל ההתגלות והמשכות האורות מלמעלה למטה. ועמ"ש סד"ה כי עמך מקור חיים באורך¹⁴ נראה אור.

For, behold, Aharon has the letters of nir'eh ("is seen") (see what is written about this in the discourse beginning "When you kindle"), for through him came all the revelation and the drawing down of the lights from above to below. And see what is written at the end of the discourse beginning "For with You is the source of life; in Your light we see light."

The name Aharon (אהרן) is made of the same letters as nir'eh (נראה), "is seen," because the Kohen's task was to bring divine light into revelation, drawing it from above to below. The verse "in Your light we see light" uses the same word, and the Alter Rebbe points to two other discourses that develop it.

והנה ההמשכות הנמשכים על ידו הם נמשכים מרום המעלות עד למטה במהירות גדולה בלי שום עיכובים

Now, the flows drawn down through him are drawn from the loftiest heights down to below with great speed, without any delays.

Here the connection is stated: what Aharon draws down travels from the highest levels to the lowest with great speed and without holdups.

כי הנה כתוב בבהמ"ז [בברכת המזון] הן את העולם כולו בטובו בחן בחסד להיות מתהווה מטובו וחסדו העליונים השפעות גשמיים צ"ל ירידת החסד בהשתלשלות מדרגות רבות מאד עד שיתעבה ההשפעה ממנו על חסד גשמי

For behold, it is written in the Grace after Meals, "Who nourishes the whole world in His goodness, with grace, with kindness." For physical bounty to come into being from His supernal goodness and kindness, there must be a descent of the kindness through the chain of descending worlds (hishtalshelus), [a chain] of very many levels, until the flow from it thickens into physical kindness.

The Grace after Meals says G-d nourishes the world "in His goodness, with grace, with kindness," that is, from a supernal, spiritual kindness. For such lofty kindness to become physical food and livelihood, it must pass down through many levels until it "thickens" into material form.

ועי"י אהרן שהוא בחינת נראה אור היינו שיהיה נמשך השפעת החסד במהירות שלא יתעכב בהעולמות וריבוי ההשתלשלות שמוכרח להיות נמשך בהם עד שיומשך ויתגלה למטה כ"א יהיה עובר ונמשך דרך הם במהירות מבלי עכבה בהם.

And through Aharon, who is the level of nir'eh or ("light is seen") — that is, the flow of kindness will be drawn down swiftly, so that it is not held back in the worlds and in the many stages of the chain of descent through which it must necessarily be drawn until it is drawn down and revealed below; rather, it will pass and be drawn through them swiftly, without being held back in them.

Through Aharon, the one through whom light becomes revealed, the flow does not get stuck at any of the many stations on its way down; it passes through them quickly and reaches below. This is the speed that the almond stands for.

(ועי"י כה"ג [כהאי גוונא] מענין מהירות בהרמ"ז [בהרב משה זכות] אמור ריש דף צ"ט כוי) ועי"כ הרמז לזה הוא שקדים כנ"ל.

(And see the like, on the subject of speed, in the Ramaz (Rabbi Moshe Zacuto) on Emor, at the beginning of folio 99, etc.) Therefore the allusion to this is almonds, as mentioned above.

The Alter Rebbe adds a reference to the Ramaz, the Kabbalist Rabbi Moshe Zacuto, on Parshas Emor, for a similar idea about speed. He then closes the first point: the almonds on Aharon's staff allude to this swift flow.

וביאור הענין הנה ידוע הקושיא מהו שמבקשים בכל יום ומתפללים רפאנו ה' ברך עלינו הרי עיקר דינו של¹⁵ האדם הוא בר"ה [בראש השנה] ויוה"כ [ויום הכפורים]¹⁶ וכמ"ש קושיא זו בתוספות (פ"ק [פרק קמא] דשבת ד"ב ע"ב ובפ"ק [ובפרק קמא] דר"ה [דראש השנה] דט"ז ע"א).

The explanation of the matter: the question is well known: why is it that every day we ask and pray, "Heal us, Havayah," "Bless for us," when the main judgment of a person is on Rosh HaShanah and Yom Kippur? And this question is raised in Tosafos (first chapter of Shabbos, folio 12b, and first chapter of Rosh HaShanah, folio 16a).

To explain the idea more deeply, he raises a well-known question found in Tosafos (the medieval glosses printed with the Talmud): if a person's year is decided on Rosh HaShanah and Yom Kippur, why do we pray every day in the Shemoneh Esreh for health ("Heal us") and livelihood ("Bless for us")? The answer will show that there is a second, daily judgment.

אך הענין כי מה שנכתב ונחתם¹⁷ בר"ה [בראש השנה] ויוהכ"פ [ויום הכפורים] היינו שנמשך לו חסד על נפשו והחסד ההוא הנמשך מא"ס ב"ה הוא למעלה עדיין במלי דאצילות שהיא מקור דבי"ע

But the matter is this: what is inscribed and sealed on Rosh HaShanah and Yom Kippur means that kindness is drawn down for him upon his soul; and that kindness, drawn from the Infinite One (Ein Sof), blessed be He, is still above, in the Malchus (sovereignty) of the World of Atzilus (Emanation), which is the source of [the worlds of] Beriah, Yetzirah and Asiyah.

What is inscribed on Rosh HaShanah and Yom Kippur is a kindness granted to the person's soul, but it is still "above," in Malchus of Atzilus, the lowest Sefirah of the highest world. Malchus of Atzilus is the source from which the lower worlds of Beriah, Yetzirah and Asiyah come into being; at that level the kindness is not yet physical.

והיינו מ"ש בטובו בחן ובחסד שלו שהוא חסד עליון ב"ה אשר הוא למעלה מעלה ממהות השפעת גשמיים

And this is what is said: "in His goodness, with grace and with kindness" — His own, which is His supernal kindness, blessed be He, far, far above the very nature of physical bounty.

The Grace after Meals speaks of "His" kindness, His very own: a supernal, divine kindness, far beyond the very nature of anything physical.

וכנודע מענין ואנכי עפר ואפר¹⁸ שאמר אברהם על חסד ואה"ר [ואהבה רבה] שלו שאין לו דמיון לחסד דאצילות רק כמו עפר ואפר כו'

And as is known from the matter of "I am dust and ashes," which Avraham said of his own kindness and great love (ahavah rabbah): that it bears no comparison to the kindness of Atzilus, but is only like dust and ashes, etc.

Avraham, the very embodiment of kindness, called himself "dust and ashes," because even his great kindness and love were nothing compared with the kindness of Atzilus. In Iggeres HaKodesh 15 the Alter Rebbe brings what he heard from his teacher: Avraham said it of his own attribute of great love (ahavah rabbah), which is to the supernal kindness as ash is to the tree it came from.

ולכן כדי שיומשך מחדש שבאצילות השפעות הגשמיות בעשייה כצרכי הנפש בגוף. הוא צריך להשתלשל ולירד בהשתלשלות מדרגות רבות בהיכלות דאבי"ע [דאצילות בריאה יצירה עשיה] מהיכל להיכל עד שיתעבה להיות חסדו בענינים גשמיים לרפאות החולה ולכרך השנים

Therefore, in order that physical bounty in Asiyah, according to the needs of the soul in the body, be drawn from the kindness that is in Atzilus, it must descend step by step and come down through a chain of many levels in the chambers (heichalos) of Atzilus, Beriah, Yetzirah and Asiyah, from chamber to chamber, until it becomes coarse enough for His kindness to be in physical matters: to heal the sick and to bless the years.

So for the kindness of Atzilus to become physical bounty in Asiyah, the lowest world, the things a soul needs while it lives in a body, it must descend through the many "chambers" (heichalos) of the four worlds, one after another, until it becomes coarse enough to take physical form. Its final forms are healing the sick and blessing the year's produce, the very things we ask for each day in the Shemoneh Esreh.

(ויובן זה ממ"ש במ"א בד"ה פתח אליהו^{19,20} גבי אין לך עשב²¹ כוי וסד"ה מזוזה מימין²² בענין שלשת אלפים משל²³ ובד"ה מראיהם ומעשיהם²⁴ כוי. בענין עושה חסד לאלפים²⁵ ובד"ה קחו מאתכם תרומה).^{26,27}

(This will be understood from what is written elsewhere: in the discourse beginning "Eliyahu opened," regarding "There is no blade of grass," etc.; at the end of the discourse beginning "The mezuzah on the right," on the matter of "three thousand parables"; in the discourse beginning "Their appearance and their workings," etc., on the matter of "Who does kindness to thousands"; and in the discourse beginning "Take from among you an offering.")

The Alter Rebbe refers to four discourses in Torah Ohr that show how a spiritual quality becomes physical by descending level after level. In "Eliyahu opened" (Vayera), on the saying that every blade of grass has a heavenly force that tells it to grow, a fruit's sweetness comes from Chesed and its bitterness from Gevurah; in the Chanukah discourse "The mezuzah on the right" (Miketz) Shlomo's "three thousand parables" are three thousand levels, every one only a "parable" compared with G-dliness itself. In "Their appearance and their workings" (Yisro) "kindness to thousands" means thousands of levels, contraction after contraction, and in "Take from among you an offering" (Vayakhel) the manna, rooted in the supernal "dew of lights," became physical food by descending from level to level.

ועי"ז ארז"ל [אמרו רבותינו זכרונם לברכה] אדם נדון²⁸ בכל יום שהוא נדון לפי מעשיו היום²⁹ האם ראוי וכדאי הוא שירד וימשך החסד עליון הנמשך כבר על נפשו למעלה ברי"ה [בראש השנה] ויוהכ"פ [ויום הכפורים] שיהיה יורד ונמשך ממדרגה למדרגה מהיכל להיכל. בכדי שימשך מרוחניות לגשמיות.

Of this our Sages, of blessed memory, said, "A person is judged every day": he is judged according to his deeds that day, whether he is fit and worthy for the supernal kindness, already drawn down upon his soul above on Rosh HaShanah and Yom Kippur, to descend and be drawn down, so that it goes down and is drawn from level to level, from chamber to chamber, in order to be drawn from spirituality into physicality.

This explains the Sages' saying "A person is judged every day." The daily judgment is not a new decree but a review of whether, by his conduct that day, he deserves that the kindness already granted to his soul on Rosh HaShanah and Yom Kippur be brought down, level by level, from the spiritual into his physical life.

או שמא אין ראוי האדם לזה ואזי יתעכב ולא ירד למטה רק ישאר למעלה ברוחניות ושם יגיע לו שיוסיפו לו תענוג בגי"ע [בגן עדן] מאחר שנמשך לו החסד. אבל עכ"ז [עם כל זה] לא ימשך ממנו למטה כלל.

Or perhaps the person is not fit for this, and then it will be held back and will not descend below, but will remain above, in spirituality, and there it will reach him in that his delight in Gan Eden will be increased, since the kindness was drawn down for him. Yet even so, nothing of it will be drawn down below at all.

If he does not deserve it, the kindness is held back and remains in the spiritual realm. Even then it is not lost: since it was granted to him, it adds to his delight in Gan Eden; but nothing of it reaches him below.

(והגם שמה שאמרו אדם נדון בכל יום זהו דברי ר' [רבני] יוסי ור' [ורבני] נתן משא"כ לרבנן מ"מ הא על כרחך גם לר' [לרבני] יוסי ור"נ עיקר הדין ברי"ה [בראש השנה]³⁰)

(And although the saying "A person is judged every day" is the view of Rabbi Yose and Rabbi Nasan, whereas according to the Rabbis it is not so, nevertheless you are compelled [to say] that even according to Rabbi Yose and Rabbi Nasan the main judgment is on Rosh HaShanah.

A long parenthesis now opens. In the Talmud, "A person is judged every day" is the view of Rabbi Yose (Rabbi Nasan says "every hour"), while the other Sages there hold that a person is judged on Rosh HaShanah; the Alter Rebbe argues that even Rabbi Yose and Rabbi Nasan agree that the main judgment is on Rosh HaShanah.

דאלי"כ [דאם לא כן] איך יפרשו הפסוק דכי חק לישראל³¹ הוא משפט לאלקי³² יעקב דקאי אר"ה [על ראש השנה] וגם מ"ש עיני ה' אלקיך בה מראשית השנה³³ שמזה למדו בפ"ק [בפרק קמא] דר"ה [דראש השנה] (דף ח') דר"ה [דראש השנה] הוא ר"ה [ראש השנה] לדין כוי.

For otherwise, how would they explain the verse “For it is a statute for Israel, a judgment of the G-d of Yaakov,” which refers to Rosh HaShanah, and also what is written, “The eyes of Havayah your G-d are upon it from the beginning of the year,” from which they learned in the first chapter of Rosh HaShanah (folio 8) that Rosh HaShanah is the new year for judgment, etc.?

His proofs are two verses: “For it is a statute for Israel, a judgment of the G-d of Yaakov,” which the Talmud applies to Rosh HaShanah, and “The eyes of Havayah your G-d are upon it from the beginning of the year,” from which the Talmud learns that the year’s judgment begins on Rosh HaShanah. No opinion could explain these verses another way.

ועוד דאלי"כ [דאם לא כן] מה ענין מלכיות זכרונות ושופרות שאומרים בר"ה [בראש השנה]. והמלך המשפט בעשיית [בעשרת ימי תשובה]. ומה יום מיוממים.

Moreover, otherwise, what is the point of the Malchiyos, Zichronos and Shofros that are said on Rosh HaShanah, and “the King of judgment” in the Ten Days of Teshuvah? And how does [this] day differ from [other] days?

A further proof comes from the prayers: the Malchiyos, Zichronos and Shofros (the sections of Kingship, Remembrance and Shofar in the Rosh HaShanah prayers), and the change to “the King of judgment” in the Shemoneh Esreh during the Ten Days of Teshuvah. If every day were judged equally, nothing would set these days apart.

א"ו [אלא ודאי] גם ר"י [רבינו יצחק] ור"נ מודים דר"ה [דראש השנה] הוא יום הדין. וכן מארז"ל [מאמר רבותינו זכרונם לברכה] (פ"ב [פרק ב'] דביצה ד"ז ע"א) מזונותיו של אדם³⁴ קצובין לו מר"ה [מראש השנה] ועד יוהכ"פ [יום הכפורים].

Rather, it must be that Rabbi Yose and Rabbi Nasan also agree that Rosh HaShanah is the Day of Judgment. So too the saying of our Sages, of blessed memory (chapter 2 of Beitzah, folio 17a): “A person’s sustenance is allotted to him from Rosh HaShanah until Yom Kippur.”

So Rabbi Yose and Rabbi Nasan must also agree that Rosh HaShanah is the Day of Judgment. The Talmud’s teaching that a person’s sustenance is fixed from Rosh HaShanah until Yom Kippur points the same way (it appears on Beitzah 16a; the text’s reference reads 17a).

משמע דאזי ודאי לכ"ע [לכל עלמין] ואין בזה שום מחלוקת ואעפ"כ [ואף על פי כן] ס"ל [סבירא ליה / סבירא להו] דאדם נדון ג"כ בכל יום והיינו ע"ד שנתבאר

This implies that it certainly holds according to all opinions, and there is no dispute about it at all; and nevertheless they hold that a person is also judged every day; and this is in the manner that has been explained.

That teaching is undisputed, so it holds for every opinion; yet Rabbi Yose and Rabbi Nasan still say that a person is judged every day. The two judgments are about different things, as explained above: the yearly decree above, and the daily judgment of whether it comes down.

וכמ"כ [וכמו כן] גם לרבנן דפליגי אר"י [אמר רבי] יוסי ור"נ הרי גם לדידהו עכצ"ל [על כרחך צריך לומר] דשייך בחינת דין בכל יום

And likewise, also according to the Rabbis, who disagree with Rabbi Yose and Rabbi Nasan, even for them you are compelled to say that an aspect of judgment applies every day,

Likewise, even the Rabbis who disagree with Rabbi Yose and Rabbi Nasan must accept some kind of daily judgment.

שהרי מבקשים כל הבקשות בשמו"ע [בשמונה עשרה] אף גם לרבנן כמבואר בגמרא פ"ק [פרק קמא] דשבת (ד"ב ע"א וע"ב) והיינו ג"כ ע"ד שנתבאר וענין המחלוקת שביניהם אין כאן מקומו.

for all the requests are asked in the Shemoneh Esreh even according to the Rabbis, as is explained in the Gemara, first chapter of Shabbos (folio 12a and b); and this too is in the manner that has been explained. As for the matter of the dispute between them, this is not the place for it.

The proof is that, on every view, we make all the requests of the Shemoneh Esreh every day, which would make no sense if nothing were decided daily. The Alter Rebbe leaves the exact nature of the dispute for another place.

וכבר האריך בזה ג"כ בע"מ [בעשרה מאמרות] מאמר חקור דין³⁵ ח"ב [חלק ב'] פ"א ופרק כ"ו. והנה השפעת חסד זה הוא מתעכב ושוהה עד שנמשך ובא למטה

And this has also already been discussed at length in Asarah Maamaros, Maamar Chakor Din, Part 2, chapter 1 and chapter 26.) Now, this flow of kindness is held back and lingers until it is drawn down and comes below,

He adds that Asarah Maamaros, the Kabbalistic work of Rabbi Menachem Azariah of Fano, discusses this at length, and the parenthesis closes. Returning to the main point: because each stage of descent involves judgment, the flow of kindness is delayed and lingers on its way down.

שהרי בכל השתלשלות מהיכל להיכל הוא ע"י משפט אם ראוי הוא שיומשך ההשפעה למטה ומעיינים בדינו ויש מי שמקטרג לומר שחטא ואינו ראוי לזה

for at every step of the descent from chamber to chamber it is through judgment: whether he is fit for the flow to be drawn down below. His case is examined, and there is one who accuses, saying that he sinned and is not fit for this.

At every step from chamber to chamber the person's case is reviewed: is he worthy for the flow to continue down? And there are accusers who argue that he sinned and does not deserve it, and this holds the flow back.

(וזהו מארז"ל [מאמר רבותינו זכרונם לברכה] ברכות וישלח פע"ו ע"פ ויאמר בניהו³⁶ כוי אמן כן יאמר³⁷ והלא כבר נאמר הנה בן נולד לך הוא יהיה איש מנוחה³⁸ אלא אמר הרבה קטגורין יעמדו מכאן ועד גיחון.³⁹ ע"ש)

(This is the saying of our Sages, of blessed memory, in Midrash Rabbah, Vayishlach, chapter 76, on the verse "And Benayahu said," etc., "Amen, so may [He] say": "But was it not already said, 'Behold, a son will be born to you; he will be a man of rest'? Rather, he said: Many accusers will stand up from here to Gichon." See there.)

The Midrash illustrates this: when David named Shlomo as king, Benayahu answered "Amen, so may G-d say," although G-d had already promised David a son who would be "a man of rest." He prayed because many accusers could rise up between there and the Gichon spring, where Shlomo was to be anointed. (The verse itself reads "And Benayahu answered," as the Kehot edition notes.)

אבל כשנמשך האור והשפע ע"י אהרן ומגזעו תחתיו כהנים הנושאים את ידיהם⁴⁰ ומברכים את העם בברכת כהנים אזי השפע היא נמשכת במהירות דרך כל העולמות באין מונע ומעכב ואין מעיינים בדין כלל.

But when the light and the flow are drawn down through Aharon, and, in his place, [through] the Kohanim of his stock, who raise their hands and bless the people with the Priestly Blessing, then the flow is drawn swiftly through all the worlds, with nothing to prevent it or hold it back, and there is no examination of judgment at all.

The contrast follows: the flow that comes through Aharon and, after him, through his descendants the Kohanim, who raise their hands and bless the people, rushes through all the worlds with nothing to block it, and no judgment is examined at all. This is the almond's speed: the Kohanim's blessing passes over the review that slows other kindness.

(וע"ד שנתבאר ע"פ ולא אבה ה' אלהיך לשמוע אל בלעם כוי שלא שמע שום קטרוג והיינו ע"י כי אהבך⁴¹ כוי.

(This is along the lines of what was explained on the verse "But Havayah your G-d would not listen to Bilam," etc.: that He did not hear any accusation, and this was through "for He loved you," etc.

A parallel: the Torah says that G-d "would not listen to Bilam," meaning He did not hear any accusation, "because He loved you." Love sets the accuser aside.

וזהו שמברכים הכהנים אקב"ו [אשר קדשנו במצותיו וצונו] לברך את עמו ישראל באהבה.⁴²

And this is why the Kohanim recite the blessing, "who has sanctified us with His commandments and commanded us to bless His people Israel with love."

That is why the blessing the Kohanim say before the Priestly Blessing ends "to bless His people Israel with love" (Sotah 39a): love lets the blessing pass with no accusation heard.

ועד"ז י"ל [יש לומר] פ"י הפסוק השולח אמרתו⁴³ ארץ עד מהרה ירוץ דברו. דפ"י השולח הוא כשירד השפע לאט לאט ובהדרגה ובמתון. אבל עד מהרה ירוץ דברו היינו כשהשפע הולך במהירות ע"ד הני"ל. ועמ"ש ע"פ זה במ"א.

Along these lines one can explain the meaning of the verse "He sends His utterance to the earth; His word runs very swiftly." The meaning of "He sends" is when the flow descends slowly, little by little, gradually and unhurriedly; but "His word runs very swiftly" is when the flow goes swiftly, in the manner mentioned above. And see what is written on this verse elsewhere.

The verse "He sends His utterance to the earth; His word runs very swiftly" describes two ways the flow can come. "Sending" is a slow, gradual, measured descent, while "runs very swiftly" is the rapid flow described here.

ועיין ברבות פ' ואתחנן יש תפלה שנענית לארבעים יום⁴⁴ כוי ויש תפלה שנענית לעשרים יום כוי ויש תפלה שנענית ליום אחד כוי ויש תפלה כוי ע"ש. ועמ"ש במ"א בפי מהר קה⁴⁵ את הלבוש כוי בדי"ה עד דלא ידעי⁴⁶ בין⁴⁷ כוי)

And see Midrash Rabbah, Parshas Va'eschanan: "There is a prayer that is answered in forty days, etc.; and there is a prayer that is answered in twenty days, etc.; and there is a prayer that is answered in one day, etc.; and there is a prayer," etc. See there. And see what is written elsewhere on the meaning of "Hurry, take the garment," etc., in the discourse beginning "Until he does not know between," etc.)

The Midrash lists prayers answered after forty days (Moshe's), after twenty days (Daniel's), after one day (Eliyahu's), and more, showing that answers come at different speeds. The Alter Rebbe also refers to the Torah Ohr discourse on the Purim saying "until he does not know between [cursed is Haman and blessed is Mordechai]," which reads the king's "Hurry, take the garment" with the Sages' "if they merit, I will hasten it": a redemption hastened by Israel's teshuvah turns the other side into a "garment" for holiness.

וזהו ענין ברכת כהנים יברכך ה' וישמרך. וארז"ל [ואמרו רבותינו זכרונם לברכה] יברכך בממון כוי יברכך בכנים כוי וישמרך מן המזיקים.^{48,49} כמ"ש ברכות נשא פ"א [פרק י"א].

And this is the meaning of the Priestly Blessing: "Havayah bless you and keep you." And our Sages, of blessed memory, said: "Bless you' — with wealth, etc.; 'bless you' — with children, etc.; 'and keep you' — from those that do harm," as is written in Midrash Rabbah, Naso, chapter 11.

The Priestly Blessing itself shows this. The Midrash reads "Havayah bless you and keep you" as blessing with wealth and children and protection from harm; as a note in Sefer HaMaamarim Melukat explains, wealth and children show that the flow reaches every area of life, and protection from harm shows that it reaches very far down, even to where protection is needed.

היינו שנמשך החסד העליון מיד בגשמי להיות הברכה בבני ומזוני יאר ה' פניו היינו הארת פנים ויחונך שנמשך למטה מטה.^{50,51,52,53,54,55}

That is, the supernal kindness is drawn down immediately into the physical, so that the blessing is in children and sustenance. "Havayah make His face shine" — this is the shining of the face; "and be gracious to you" — that it is drawn down to the very lowest.

So the Priestly Blessing draws the supernal kindness at once into physical life: children and sustenance. "Havayah make His face shine" is the shining of the divine countenance, and "and be gracious to you" carries it all the way down to the lowest level.

SECTION 2 • ¶2-3

Two kinds of kindness

2 ואמנם שרש הטעם לזה על היות המשכת החסד שע"י אהרן נמשך במהירות באין מעכב ומונע ההמשכה הוא לפי כי אית חסד ואית חסד חסד עולם ורב חסד

Now indeed, the root reason for this, that the drawing down of kindness through Aharon is drawn swiftly, with nothing to hold back or prevent the drawing down, is because “there is kindness and there is kindness”: chesed olam (“everlasting kindness”) and v’rav chesed (“and abundant in kindness”).

Having shown that the kindness drawn down through Aharon arrives quickly and without hindrance, the Alter Rebbe gives the root reason, in the Zohar’s words (quoted in Iggeres HaKodesh 10): “there is kindness and there is kindness.” One is chesed olam, “everlasting kindness”; the other is v’rav chesed, “and abundant in kindness,” a phrase from the Thirteen Attributes of Mercy.

והנה ההמשכה ע"י אהרן הוא מבחינת רב חסד כנזכר ע"פ בהעלותך.^{56,57}

And the drawing down through Aharon is from the level of “and abundant in kindness,” as mentioned on the verse “When you kindle”

The flow through Aharon comes from “abundant in kindness.” In Likkutei Torah, Beha’aloscha, the Alter Rebbe explains that Avraham’s love is called “everlasting love” because it is drawn from the world, a service from below upward, while Aharon’s is from above downward, his whole desire being that G-dliness be revealed below as it is above; a little further he calls the Chesed of Z’eir Anpin chesed olam and the Chesed of Arich Anpin (Keser, above the intellect) rav chesed, the source of great love (ahavah rabbah).

3 וע"פ ועשית בגדי קדש^{58,59} והוא חסד שבלי גבול שיורד ונמשך ע"פ מדותיו⁶⁰ ואין שום בחינת דין שיעכבו כלל.

and on the verse “And you shall make holy garments.” This is kindness without limit, which “descends” and is drawn down “over His attributes” (al pi midosav), and there is no aspect of judgment at all that could hold it back.

The text also points to the Torah Ohr discourse on “And you shall make holy garments” (Tetzaveh), which explains that everlasting kindness belongs to the ordered chain of cause and effect, while “abundant in kindness,” the level of Aharon the Kohen Gadol, is far above that chain. So it is kindness without limit, which “descends over His attributes,” in the words of the psalm about the oil running down Aharon’s beard, and no judgment at all can hold it back. In the psalm midosav is the collar of Aharon’s garments; Likkutei Torah, Korach 1, reads it as G-d’s own attributes (middos), from which great love is drawn down through Aharon.

משא"כ בחסד עולם יש כנגדו בחינת דין המעכבו⁶¹ ועמ"ש במ"א ע"פ חסדי⁶² ה' כי לא תמנו.⁶³

Whereas with everlasting kindness (chesed olam), there is opposite it an aspect of judgment that holds it back. And see what is written elsewhere on the verse "The kindnesses of Havayah, for we have not ceased."

"Everlasting kindness," by contrast, has a force of judgment standing opposite it that can hold it back, as with the daily judgment described above. The explanation of "The kindnesses of Havayah, for we have not ceased" to which the text refers is, the Kehot note says, Iggeres HaKodesh 10 of the Tanya, which opens with the Zohar's "there is kindness and there is kindness": everlasting kindness, and the higher kindness that is "abundant in kindness."

SECTION 3 • 14

The great river, Shabbos, and good almonds

4 והמשל לזה עדי"מ נהר גדול במאד שהליכת המים הוא בתגבורת גדולה לא יוכלו לעכב הליכת המים.

The analogy for this, by way of illustration, is a very great river, where the water flows with great force: the flow of the water cannot be held back.

An analogy: a very great river flows with such force that its water cannot be held back.

משא"כ בנהרות שאין גדולים כ"כ [כל כך] מעכבים הליכת והמשכת מימיו ע"י עצים ועפר וכיוצא עד שמעמידין ע"י עליהם בית הטחינה או גשרים.

Whereas with rivers that are not so great, the going and the flow of their water is held back with wood, earth and the like, until by this means a mill or bridges are set up on them.

Smaller rivers can be held back with wood, earth and the like, so much so that people build a mill or bridges on them. This is the picture of the kindness that judgment can hold back.

אבל בנהר גדול מאד לא יעוכב ע"י מונעים ומעכבים הנ"ל כי אם הלך ילך כמנהגו וישטוף העצים והעפר המעכבים.

But a very great river will not be held back by the obstacles and hindrances mentioned above; rather, it will keep on flowing, as is its way, and will sweep away the wood and the earth that hold it back.

A very great river is not stopped by such obstacles; it keeps flowing in its usual way and sweeps them away.

כך הנמשל בענין ההמשכה מבחי' ורב חסד הוא הולך ונמשך במרוצה. וכל הדינין מתעברין ומתבטלין מחמתו כוי.

So it is in the analogue, with the drawing down from the level of “and abundant in kindness”: it goes and is drawn down at a run, and all the judgments pass away and are nullified because of it, etc.

So too the flow from “abundant in kindness”: it runs down swiftly, and all the forces of judgment pass away and are nullified before it. This is why the blessing through Aharon arrives without delay.

(ועמ"ש במ"א ע"פ יום ליום יביע אומר^{64,65} דפי' בזהר תרומה קל"ו ב' יביע כד"א [כמה דאת אמר] מבע אתעבד אוחי לאתנהרא דא מן דא⁶⁶ לשון מהירות כדמתרגם וחש עתידות למו^{67,68} ומבע דעתיד להון.⁶⁹)

(And see what is written elsewhere on the verse “Day to day utters (yabia) speech,” as is explained in the Zohar, Terumah, 136b: “Yabia, as it is said, ‘mabba itavid’ (‘haste was made’): hastening to be illuminated one from the other.” [Mabba is] a term of speed, as [the Targum] translates “and the things to come upon them hasten” as “umaba de’asid lehon.”

A parenthesis connects this to Shabbos. The Zohar reads “Day to day utters (yabia) speech” as each level hastening to illuminate the next, and links yabia to mabba, the word the Targum uses for “hasten” in the verse “and the things to come upon them hasten.”

דהיינו שבשבת נמשך האור והשפע ג"כ במהירות משום דכל דינין מתעברין מינה כוי ע"ש. ועיין עוד מענין שקדים⁷⁰ בפ' שמות (ט"ו ב')⁷¹ ויובן ע"פ מ"ש (בירמיה ס"י ל"א כ"ח) שיש שקידה למוטב ולטוב.⁷²

That is, on Shabbos the light and the flow are also drawn down swiftly, because “all judgments pass away from it,” etc. See there. And see further on the subject of almonds in Parshas Shemos (15b). And it will be understood from what is written (in Jeremiah, chapter 31, [verse] 28), that there is a hastening (shekidah) for ill and for good.

So on Shabbos too the light and the flow come down swiftly, because all judgments pass away from it; the Siddur, cited in the Kehot notes, explains that on weekdays the flow meets holdups, but on Shabbos it comes quickly. The Zohar in Parshas Shemos (15b) says that some almonds are bitter and some sweet, and that the word shaken itself hints at strict judgment, as in “Havayah hastened (vayishkod) upon the evil”; and Yirmiyahu’s words, “as I hastened over them to uproot... so will I hasten over them to build and to plant,” show that G-d’s hastening can be for ill or for good.

ועד"ז נאמר כי נכון הדבר מעם האלקים⁷³ וממהר האלקים לעשותו והיו שני שבע וגם ההפך וע' בספר מגן דוד⁷⁴ באות גימל מזה.

And along these lines it is said, "For the matter is established by G-d, and G-d hastens to do it": and there were the years of plenty, and also the opposite. And see about this in the book Magen David, on the letter gimmel.

Another example of divine haste is Yosef's word to Pharaoh, "For the matter is established by G-d, and G-d hastens to do it": the years of plenty came, and so did their opposite, the years of famine. For more, the Alter Rebbe refers to the book Magen David, on the letter gimmel.

ושקדים דגבי מטה אהרן ויגמול שקדים⁷⁵ היינו כמאמר אל עליון גומל חסדים טובים⁷⁶ דפי' טובים ע"ד האור כי טוב⁷⁷ אהרן אותיות נראה. שיומשך האור למטה להיות נראה אור.

And the almonds with regard to Aharon's staff, "and it ripened (vayigmol) almonds," are as in the saying "G-d Most High, who bestows (gomel) good kindnesses," where the meaning of "good" is in the manner of "the light, that it was good." Aharon has the letters of nir'eh: that the light be drawn down below, to be nir'eh or ("light is seen").

The almonds of Aharon's staff are almonds "for good," as in the prayer "G-d Most High, who bestows (gomel) good kindnesses," where gomel echoes vayigmol, "it ripened." "Good" means the light of which it is said "the light, that it was good"; and since Aharon's name has the letters of nir'eh, his role is to bring that light down so that it is seen below.

ועמ"ש עוד מענין ברכת כהנים בד"ה ענין משמח חתן (וע' בהרמ"ז [בהרב משה זכות] פ' שלח דקנ"ח ועוד נודע ששני מיני שפע הם⁷⁸ הם כוי ע"ש):

And see what is written further on the subject of the Priestly Blessing in the discourse beginning "The matter of 'Who gladdens the groom'" (and see the Ramaz on Parshas Shelach, folio 158; and it is further known that the two kinds of flow are these very ones, etc. See there.)

For more on the Priestly Blessing the Alter Rebbe refers to the discourse on "Who gladdens the groom." He also cites the Ramaz on Parshas Shelach about two kinds of flow, a passage that, according to the Kehot notes, is explained in Sefer HaMaamarim 5664.

IN ONE'S AVODAH

The maamar does not stop to draw a lesson, but its answer to Tosafos carries one: the kindness decreed on Rosh HaShanah comes down into a person's life according to his deeds each day, which is why we pray every day for health and livelihood.

QUESTIONS FOR DISCUSSION

1. Why does the decree of Rosh HaShanah not reach a person's life by itself? What does the daily judgment decide?
2. How does the maamar show that even Rabbi Yose and Rabbi Nasan agree that Rosh HaShanah is the Day of Judgment, and that even the Rabbis accept a daily judgment?
3. What is the difference between "everlasting kindness" and "abundant in kindness," and how does the river analogy illustrate it?
4. Why does the Kohanim's blessing end "to bless His people Israel with love," and how does love silence the accuser, as with Bilam?
5. What do the almonds, the name Aharon (nir'eh) and "who bestows good kindnesses" each add to the picture of the kindness that comes through Aharon?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 והנה פרח

The note points to the Tzemach Tzedek's explanation of the mitzvah of the Priestly Blessing as a parallel to this maamar's theme.

KEHOT'S NOTE

ראה גם דרמ"צ מצות ברכת כהנים (קיב, א). ובהנסמן בספר הערכים-חב"ד כרך ב' ע' כה ואילך. ראה להלן ברשימת הכתבי-יד אודות זמן אמירת מאמר זה. כמה ענינים מהמאמר נתבארו בד"ה והנה פרח תשליג (סה"מ מלוקט ח"ד ע' רצא ואילך). ראה ד"ה והנה פרח מטה אהרן תשמ"ה כמה ביאורים למאמר זה. לקו"ש חל"ג ע' 196.

2 והנה פרח מטה אהרן

After Korach's rebellion, Moshe placed the staffs of the tribes in the Tent of Meeting, and Aharon's staff blossomed and bore ripe almonds. The maamar asks why the sign took the form of almonds.

במדבר י"ז:כ"ג Numbers 17:23

וַיְהִי מִמָּחֳרָת וַיָּבֵא מֹשֶׁה אֶל־אֱהֱלֵה הָעֵדוּת וַהֲגִה פָּרַח מִשֶּׁה־אֱהֲרֹן לְבֵית לֹוִי וַיֵּצֵא פָּרַח וַיִּצֹץ צִיץ וַיִּגְמַל שְׁקָדִים:

And it came to pass on the morrow, that Moses went into the tent of the testimony; and, behold, the rod of Aaron for the house of Levi was budded, and put forth buds, and bloomed blossoms, and bore ripe almonds.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

במדבר יז, כג.

3 למה שקדים

The Midrash at the end of Parshas Korach reads "and it ripened (vayigmol) almonds" as "it repaid (gamal) all who were diligent (shoked) for the tribe of Levi," and asks why almonds and not pomegranates or nuts: because Israel are likened to them. The text points to it before giving its own answer, the almond's speed.

במדבר רבה י"ח:כ"ג Bamidbar Rabbah 18:23

4 וע' ברבות ס"פ קרה

The note points there in connection with the Midrash at the end of Parshas Korach that the text cites on the almonds.

KEHOT'S NOTE

ראה סה"מ תרכ"ז ע' סד.

5 וכמ"ש ברבות סוף קהלת

According to the note, this passage of the maamar is copied there with additions and explanations.

KEHOT'S NOTE

נעתק בסה"מ תרכ"ז ע' סז עם הוספות וביאורים. בלקו"ש חכ"ג ע' 117 מציין שכי"ה עדי"ו בירושלמי תענית פ"ד ה"ה. וראה שם הערה 34 ע"ש.

6

משעה שהוא מציץ

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

KEHOT'S NOTE

ברכות שם: משעת שיניץ.

7

מה סימנו של שקד זה משעה שהוא מציץ עד שעה שהוא גומר כ"א יום

On the almond tree of Koheles 12:5 the Midrash brings Yirmiyahu's "rod of almond": as the almond takes twenty-one days from blossom to ripe fruit, so the decree ran from the seventeenth of Tammuz to the ninth of Av. The Midrash reads "from the time it blossoms" (mishe'as sheyanitz), as the Kehot note points out.

Kohelet Rabbah 12:7 י"ב:ד'

... וְכֵלָם וְהָיָה לָהֶם כְּקֶסֶם שְׂוֹא וְגוֹי, אָמַר לָהֶם נָבִיא לְיִשְׂרָאֵל, אֵלֹו זְכִיתֶם הָיִיתֶם קוֹרִין בְּתוֹרָה שְׁנִדְרֶשֶׁת שְׂבָעָה מִשְׁבָּעָה, וְעַכְשִׁיו שְׁלֹא זְכִיתֶם הָרִי נְבוֹכַדְנֶצַּר קוֹסֵם עֲלֵיכֶם שְׂבָעָה מִשְׁבָּעָה, וְכָל כֶּךָ לָמָּה וְהוּא מְזַכֵּיר עוֹן לְהַתְּפֹשֵׁל, זֶה דְּמוּ שֶׁל זְכָרְיָה. וַיִּנְאֹץ הַשֶּׁקֶד, זֶה נְבוֹאָתוֹ שֶׁל יִרְמְיָה, שְׁנֵאֻמֶּר (ירמיה א, יא): מִקֵּל שְׁקָד אֲנִי רֹאֶה, אָמַר רַבִּי אֶלְעָזָר מֵהַשֶּׁקֶד הַזֶּה מִשְׁעַת שִׁנִּיץ עַד שֶׁהוּא גוֹמֵר פְּרוּתָיו עֲשָׂרִים וְאַחַד יוֹם, כֶּךָ כָּל גִּזְרָה לֹא הִיָּתָה אֶלָּא מִשְׁבָּעָה עֶשֶׂר ...

"and the dust returns to the earth as it was; and the spirit returns to G-d, who provided it" (Ecclesiastes 12:7). "And the dust returns to the earth as it was" - Rabbi Pinḥas and Rabbi Hilkia [said] in the name of Rabbi Simon: When is it that "the spirit returns to G-d, who provided it"? It is when "the dust returns to the earth [as it was]." If not, "may He cast away the souls of your enemies..." (I Samuel 25:29). Rabbi Shmuel bar Naḥmani [said] in the name ...

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8

שהוא גומר כ"א יום

The Jerusalem Talmud gives the same measure: from the time the almond puts out its bud until it finishes its fruit is twenty-one days, and links it to Yirmiyahu's "rod of almond." The Kehot edition notes this parallel to the Midrash quoted here.

Jerusalem Talmud Taanit 4:5 ה'ה:ד'

9

כמ"ש בירמ"י סי' א מקל שקד

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

KEHOT'S NOTE

וראה מפרשים שם.

10

מקל שקד

G-d asks Yirmiyahu what he sees, and he answers, “a rod of almond (shaked).” The maamar quotes it for the meaning of the word shaked.

Jeremiah 1:11א”י:י”א

וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר מִה־אֲתָה רֹאֶה יִרְמְיָהוּ וְאָמַר מִקֵּל שֶׁקֶד אֲנִי רֹאֶה:

Moreover the word of the L-RD came unto me, saying: ‘Jeremiah, what seest thou?’ And I said: ‘I see a rod of an almond-tree.’

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11

כי שקד אני על דברי לעשותו

It suggests that the Alter Rebbe adds this phrase of the verse to hint that the almond’s speed is its very nature, since a thing’s name shows what it is.

KEHOT’S NOTE

”ויש לומר שהכוונה בהוספה זו היא לרמז דהמהירות שבשקדים הוא עניינם וכידוע ששמו של דבר מורה על ענינו” — סה”מ מלוקט שם.

12

כי שקד אני על דברי לעשותו

G-d answers with a play on words: “You have seen well, for I am hastening (shoked) over My word, to fulfill it”; the almond (shaked) blossoms before the other trees. The Alter Rebbe uses it to show that shaked means speed. (context: Steinsaltz Tanakh)

Jeremiah 1:12ב”א:י”ב

וַיֹּאמֶר ה' אֵלַי הִיטַבְתָּ לְרֹאוֹת כִּי־שֶׁקֶד אֲנִי עַל־דְּבָרִי לַעֲשׂוֹתוֹ:

Then said the L-RD unto me: ‘Thou hast well seen; for I watch over My word to perform it.’

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13

וזהו רמז על הכהונה

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

KEHOT’S NOTE

”כי ההשפעות הנמשכות ע”י אהרן . . הן במהירות.

14

David says to G-d, “For with You is the source of life; in Your light we see light.” Plainly nir’eh is “we see”; read as “is seen,” it names Aharon’s work of revealing the light, and its letters are those of the name Aharon. The verse opens a discourse to which the text refers.

Psalms 36:10י”ו:ל”ו

כִּי־עֵצְמָךְ מִקּוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר:

For with Thee is the fountain of life; In Thy light do we see light.

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15

ידוע הקושיא . . עיקר דינו של אדם הוא בריה

The note lists it among the places that take up this question: why we pray daily if judgment is on Rosh HaShanah.

KEHOT’S NOTE

ראה גם בדרך מצותיך מצות תגלחת מצורע דף קו, א. עטרת ראש בתחלתו פרק ג. קונטרס ומעין מאמר יח. קונטרס חנוך לנער ע’ 46 ואילך. לקו”ש ח”ט ע’ 375-378. ד”ה והנה פרה מטה אהרן — תשמ”א.

16

ברייה ויוה”כ

The note points there for the judgment of Rosh HaShanah and Yom Kippur.

Beitzah 15a:1-2א”א-ב”ב

אֵלָא בְּקִשְׁיָן, וְכִי הָא דְאָמַר רַב הוּנָא בְּרִיה דְרַב יְהוֹשֻעַ: הָאִי נִמְטָא גְמָדָא דְנִרְשׁ — שְׂרִיָא. אָמַר רַב פִּפְא: עֲרִדְלִין — אִין בְּהֵן מְשׁוּם כְּלָאִים. אָמַר רַבָּא: הֵנִי צְרִירִי דְפִשְׁטִי — אִין בְּהֵן מְשׁוּם כְּלָאִים, דְּכוּרְנִי — יֵשׁ בְּהֵן מְשׁוּם כְּלָאִים. רַב אָשִׁי אָמַר: אָחָד זֶה וְאָחָד זֶה אִין בְּהֵן מְשׁוּם כְּלָאִים, לְפִי שְׂאִין דְרָךְ חֲמוּם בְּכֶךְ.

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KEHOT’S NOTE

ראה ביצה טו, א. קונטרס ומעין סוף מאמר יז ואילך.

17

Kehot’s note points to Esther 3:12 for these words.

Esther 3:12ג”י:י”ב

וַיִּקְרְאוּ סִפְרֵי הַמֶּלֶךְ בַּחֹדֶשׁ הָרִאשׁוֹן בְּשִׁלּוּשֵׁה עֶשֶׂר יוֹם בּוֹ וַיִּכְתֹּב כָּל־אֲשֶׁר־צִוָּה הָמֶן אֶל אַחֲשֻׁדְרִפְנֵי־הַמֶּלֶךְ וְאֶל־הַפָּחוֹת אֲשֶׁר עַל־מְדִינָה וּמְדִינָה וְאֶל־שָׂרֵי עַם וְעַם מְדִינָה וּמְדִינָה כְּכַתְּבָהּ וְעַם וְעַם כְּלִשְׁוֹנוֹ בְּשֵׁם הַמֶּלֶךְ אַחֲשֻׁרֶשׁ נִכְתָּב וְנִחְתָּם בְּטַבַּעַת הַמֶּלֶךְ:

Then were the king’s scribes called in the first month, on the thirteenth day thereof, and there was written, according to all that Haman commanded, unto the king’s satraps, and to the governors that were over every province, and to the princes of every people; to every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and it was sealed with the king’s ring.

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18

וכנועד מענין ואנכי עפר ואפר

Avraham, pleading for Sedom, says “I am dust and ashes.” The maamar reads it as Avraham’s sense that his own kindness bears no comparison to the kindness of Atzilus.

Genesis 18:27י”ח:כ”ז

וַיַּעַן אַבְרָהָם וַיֹּאמֶר הִנֵּה־נָא הוֹאֲלֹתִי לְדַבֵּר אֶל־אֲדֹנָי וְאֲנֹכִי עֹפֹר וָאֶפֶר:

And Abraham answered and said: ‘Behold now, I have taken upon me to speak unto the L-rd, who am but dust and ashes.

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KEHOT’S NOTE

בראשית יח, כז. אגה”ק סט”ו. וראה סה”מ תש”ג ע’ 23. ועוד.

19

בדיה פתח אליהו

From the Sages’ saying that every blade of grass has a heavenly force that strikes it and tells it to grow, the Alter Rebbe explains there that a fruit’s sweetness comes from Chesed and its bitterness from Gevurah: spiritual qualities that became physical by descending level after level, though there is no comparison between them.

KEHOT’S NOTE

תו”א דף יג, ד ואילך.

20

פתח אליהו

The passage “Eliyahu opened” in the introduction to the Tikkunei Zohar, which gives its name to the Torah Ohr dis-

תו"א דף סט, ג.

course the text cites.

Tikkunei Zohar 17a י"ז אהרן

21

אין לך עשב

The Midrash says there is no blade of grass without a heavenly force that strikes it and tells it to grow. The text cites a discourse on it to show how kindness reaches physical things.

Bereshit Rabbah 10:6 י"ו: בראשית רבה

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגו'. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ור' סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חייה ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: 'Grow.' That is what is written: "Do you know the rules of the heavens? Will you establish its dominion [mishtaro] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

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22

וסד"ה מזוזה מימין

There Shlomo's "three thousand parables" are three thousand spiritual levels, one above the other, every one of them only a "parable" compared with G-dliness itself; so a single matter of the Torah, such as the offerings, exists on many levels.

KEHOT'S NOTE

תו"א דף מב, ב ואילך.

23

Of Shlomo's wisdom the verse says that he "spoke three thousand parables." The Torah Ohr discourse the text cites reads them as three thousand levels, each only a "parable" compared with G-dliness itself.

I Kings 5:12 ב"ב: מלכים א ה'

וידבר שלשת אלפים משל ויהי שירו חמש ואלף:

And he spoke three thousand proverbs; and his songs were a thousand and five.

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24

ובד"ה מראהם ומעשיהם

There "to thousands" in "who does kindness to thousands" means thousands of levels, one after another: the drawing down from above to below goes through contraction after contraction, both in Avraham's kindness ("who does kindness") and in the higher "who keeps kindness" drawn down by Moshe.

KEHOT'S NOTE

25

Kehot's note points to Jeremiah 32:18 for these words.

Jeremiah 32:18 י"ח: ירמיהו

עשה חסד לאלפים ומשלם עון אבות אל־חיק בניהם אחריהם האל הגדול הגבור הי צבאות שמו:

who showest mercy unto thousands, and recompense the iniquity of the fathers into the bosom of their children after them; the great, the mighty G-d, the L-RD of hosts is His name;

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26

ובד"ה קחו מאתכם תרומה

That discourse explains the life-force that fills all worlds, drawn into each world and creature according to its capacity, as the soul's life reaches each limb by its nature; shortly after (Vayakhel 2:4) it shows how the manna, rooted in the supernal "dew of lights," was angels' food above and became physical food below by descending from level to level.

KEHOT'S NOTE

תו"א דף פט, א.

27

קחו מאתכם תרומה

Moshe's call to bring an offering for the Mishkan, the opening words of another discourse the text refers to.

Exodus 35:5 ה"ה: שמות

קחו מאתכם תרומה להי כל נדיב לבו יביאה את תרומת הי זהב וכסף ונחשת:

Take ye from among you an offering unto the L-RD, whosoever is of a willing heart, let him bring it, the L-RD'S offering: gold, and silver, and brass;

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28

אדם נידון בכ"י

The Talmud brings the teaching that a person is judged on Rosh HaShanah and his sentence sealed on Yom Kippur; Rabbi Yose says a person is judged every day, and Rabbi Nasan says every hour. The maamar explains how the yearly and daily judgments fit together.

Rosh Hashanah 16a:6-7 ו"ו-א: ראש השנה ט"ז

... הכל נידונין בראש השנה, וגזר דין שלהם נחתם כל אחד ואחד בזמנו: בפסח — על התבואה, בעצרת — על פירות האילן, בתיבת נידונין על המים. ואדם נידון בראש השנה, וגזר דין שלו נחתם ביום הכפורים. רבי יוסי אומר: אדם נידון בכל יום, שנאמר: "ותפקדנו לבקרים". רבי נתן אומר: אדם נידון בכל שעה, שנאמר: "לרגעים תבחנונו".

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KEHOT'S NOTE

ר"ה טז, א.

29

לפי מעשיו היום

The note points there for the daily judgment by a person's deeds of that day.

KEHOT'S NOTE

ראה דרך מצותיך מצות תגלחת מצורע. קונטרס ומעין מאמר יז ואילך.
ובהנשמן לעיל בקטע המתחיל: ידוע הקושיא.

30 גם לרי יוסי ור"נ עיקר הדין ברי"ה

The note there sums up the other side of the argument: even for the Rabbis who disagree with Rabbi Yose there is a judgment every day, which is why the requests of the Shemoneh Esreh are said daily.

KEHOT'S NOTE

"וכן לאידך, שגם לרבנן דפליגי ארי יוסי (רי"ה שם), יש דין בכל יום — שלכן מבקשים בכל יום הבקשות שבשמו"ע. וראה בארוכה בקונטרס ומעין מאמר כ ואילך. וראה שם מאמר כב בסופו, דמר אמר חדא ומר אמר חדא ולא פליגי. וראה לקו"ש ח"ט ע' 375 ואילך" — סה"מ מלוקט שם הערה 11.

31 כי חק לישראל

The psalmist calls for the shofar on the new moon, "for it is a statute for Israel, a judgment of the G-d of Yaakov." The Talmud reads it of Rosh HaShanah, the festival on which the moon is hidden, and the maamar cites it as proof that Rosh HaShanah is the Day of Judgment.

Psalms 81:5 תהילים פ"א:ה

כי חק לישראל הוא משפט לאלקי יעקב:

For it is a statute for Israel, an ordinance of the G-d of Jacob.

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KEHOT'S NOTE

תהלים פא, ה.

32 The Talmud identifies the festival "on which the new moon is hidden" as Rosh HaShanah and brings this verse. That is why no opinion can deny that Rosh HaShanah is the time of judgment.

Rosh Hashanah 8b:1 ראש השנה ח' ב:א

שהחדש מתכסה בו — הוי אומר זה ראש השנה. וכתביב: "כי חק לישראל הוא משפט לאלקי יעקב".

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33 מראשית השנה

Rav Nachman bar Yitzchak learns from "from the beginning of the year" that Tishrei is the new year for judgment: at the year's beginning it is judged what will be at its end. This is the passage the text refers to in the first chapter of Rosh HaShanah.

Rosh Hashanah 8a:16-17 ראש השנה ח' א:ט"ז-ט"ז

רב נחמן בר יצחק אומר: לדין, דכתביב: "מראשית השנה ועד אחרית שנה", מראשית השנה נידון מה יהא בסופה. ממאי דתשרי הוא? דכתביב: "תקעו בחדש שופר בפסח ליום חגנו", איזהו חג

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34 מזונותיו של אדם

"All of a person's sustenance is allotted to him from Rosh HaShanah until Yom Kippur." The text cites it from

Beitzah 17a; the words are on 16a. It shows that all opinions agree on the yearly judgment. (Kehot: Beitzah 15a)

Beitzah 16a:1-2 ביצה ט"ז א:א-ב'2

כל מזונותיו של אדם קצובים לו מראש השנה ועד יום הכפורים, חוץ מהוצאת שפחות והוצאת יום טוב והוצאת פניו לתלמוד תורה, שאם פחת — פוחדתין לו, ואם הוסיף — מוסיפין לו. אומר רבי אבהו, מאי קראה: "תקעו בחדש שופר (בפסח) ליום חגנו", איזהו חג שהחדש מתכסה בו — הוי אומר זה ראש השנה, וכתביב: "כי חק לישראל הוא משפט לאלקי יעקב".

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35 בע"מ מאמר חקור דין

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

KEHOT'S NOTE

!ERROR#

36 ויאמר בניהו

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

KEHOT'S NOTE

מ"א (א, לו) לפנינו אי ויען ולא ויאמר. [כ].

37 ויאמר בניהו כוי אמן כן יאמר

When David commanded that Shlomo be anointed, Benayahu answered, "Amen, so may Havayah say." The verse reads "answered" where the Midrash quotes "said."

I Kings 1:36 מלכים א' ל"ו:36

ויען בניהו בן יהויאדע את המלך ויאמר אמן כן יאמר ה' אלקי אדני המלך:

And Benaiah the son of Jehoiada answered the king, and said: 'Amen; so say the L-RD, the G-d of my lord the king.

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38 הנה בן נולד לך הוא יהיה איש מנוחה

G-d's promise to David that a son, Shlomo, would be born to him and would be a man of rest. The Midrash asks why Benayahu needed to pray for what was already promised.

I Chronicles 22:9 דברי הימים א כ"ב:9

הנהיבן נולד לך הוא יהיה איש מנוחה והנחתיו לו מכל-אויביו מסביב כי שלמה יהיה שמו ושלום וישקט את על-ישראל בקימו:

Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about; for his name shall be Solomon, and I will give peace and quietness unto Israel in his days.

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39 הרבה קטגורין יעמדו מכאן ועד גיחון

The Midrash answers that many accusers would stand between there and the Gichon, where Shlomo was to be anointed, as part of its teaching that the righteous have no guarantee in this world. The maamar uses it to show how accusation can hold back a promised good.

Bereshit Rabbah 76:2 בראשית רבה ע"ו:2

... ויען בניהו בן יהוידע את המלך, ויאמר אמן כן יאמר, והלא כבר נאמר (ד"ה א כב): הנה בן נולד לך, הוא יהיה איש מנוחה, אלא אמר:

הרבה קטיגורין יעמדו מכאן ועד גיחון:

Another matter, “Jacob was very frightened and distressed” – Rabbi Yehuda ben Rabbi Ilai said: The fright and the distress are not the same. Rather, he was frightened lest he kill, and distressed lest he be killed. He said: ‘If he overcomes me, he will kill me, and if I overcome him, I will kill him.’ That is: He was frightened lest he kill, and distressed lest he be killed. He said: ‘All these years, he [Esau] has been residing in the Land of Israel; say that he comes against ...

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40 כהנים הנושאים את ידיהם

The words here quote Sotah 38a:1; the passage is shown below.

Sotah 38a:1 א"א: ל"ח סוטה

כְּתִבּוֹ, וּבְמִדְיָנָה כְּכִינוּיָו. בְּמִדְיָנָה כְּהָנִים נוֹשְׂאִים אֶת יְדֵיהֶן כְּנִגְדַּ כְּתִפֵּיהֶן, וּבְמִקְדָּשׁ עַל גְּבִי רֹאשֵׁיהֶן. חוּץ מִכֹּהֵן גָּדוֹל, שְׂאִינוּ מִגְבִּיָּה אֶת יְדֵיו לְמַעַלָּה מִן הָעֵיץ. רַבִּי יְהוּדָה אוֹמֵר: אִם כֹּהֵן גָּדוֹל מִגְבִּיָּה יְדֵיו לְמַעַלָּה מִן הָעֵיץ, שְׁנָאָמֵר: "וַיֵּשֶׁא אֶהְרֹן אֶת יְדָיו אֶל הָעֵץ וַיִּכְרַסֵּם".

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KEHOT'S NOTE

סוטה לח, א. טושו"ע או"ח סקכ"ח, יב.

41 Moshe reminds Israel: "But Havayah your G-d would not listen to Bilam, and Havayah your G-d turned the curse into a blessing for you, because Havayah your G-d loved you." The maamar reads it as G-d not hearing any accusation, because of His love.

Deuteronomy 23:6 כ"ג:ו דברים

וְלֹא-אָבָה ה' אֱלֹקֶיךָ לְשִׁמְעַת אֶל-בִּלְעָם וַיַּחֲפֹךְ ה' אֱלֹקֶיךָ לָךְ אֶת-הַקְלָלָה לְבִרְכָּה כִּי אָהַבְךָ ה' אֱלֹקֶיךָ:

Nevertheless the L-RD thy G-d would not hearken unto Balaam; but the L-RD thy G-d turned the curse into a blessing unto thee, because the L-RD thy G-d loved thee.

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42 לברך את עמו ישראל באהבה

The Talmud gives the blessing the Kohanim say before the Priestly Blessing: “who has sanctified us with the holiness of Aharon and commanded us to bless His people Israel with love.” The maamar stresses its last word, “with love.”

Sotah 39a:5-6 א"ה:ו-ה"א:5 סוטה

מאי מְבָרַךְ? אָמַר רַבִּי זִירָא אָמַר רַב הִסְדָּא: "אֲשֶׁר קִדְּשָׁנוּ בְּקִדּוּשְׁתּוֹ שֶׁל אֶהְרֹן וְצִוָּנוּ לְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה". כִּי עָקֵר כְּרִיעִיה מֵאֵי אָמַר? יְהִי רְצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ שֶׁתֵּהֵא בְּרָכָה זוֹ שְׂעוּיֵתָנוּ לְבָרֵךְ אֶת עַמֶּךָ יִשְׂרָאֵל, לֹא יְהֵא בְּהַ מְכָשׁוֹל וְעוֹן. וְכִי מִהֲדַר אֶפִּיָּה מְצִיבִירָא מֵאֵי אָמַר? אֲדַבְרִיה רַב הִסְדָּא לְרַב עֻקְבָּא וְדִרְשׁ: "רְבִינוּ שֶׁל עוֹלָם עֲשִׂינוּ מַה שְׁגִירָת עֲלִינוּ עֲשֵׂה עֲמָנוּ

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43 ועד"ז י"ל פי הפסוק השולח אמרתו

The psalmist praises G-d: “He sends His utterance to the earth; His word runs very swiftly.” The maamar reads the

two halves as a gradual flow and a swift one.

Psalms 147:15 ט"ו:15 תהלים קמ"ז

הִשְׁלַח אֱמָרְתּוֹ אֶרֶץ עֲדִימָהֶרָה יָרוּץ דְּבָרוֹ:

He sendeth out His commandment upon earth; His word runneth very swiftly.

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KEHOT'S NOTE

תהלים קמז, טו. וראה בד"ה כה תברכו — תשמ"ז.

44 יש תפלה שנענית לארבעים יום

The Midrash lists prayers answered after forty days (Moshe), twenty days (Daniel), three days (Yonah), one day (Eliyahu), at a time of favor (David), and even before they are said. It illustrates the different speeds at which a blessing comes down.

Devarim Rabbah 2:17 י"ז:2 דברים רבה ב'

45 The king commands Haman, “Hurry, take the garment and the horse,” to honor Mordechai. The text refers to a discussion of this haste elsewhere.

Esther 6:10 י"ז:6 אסתר ו'

וַיֹּאמֶר הַמֶּלֶךְ לְהֵמָּן מַהֵר קַח אֶת-הַלְבוּשׁ וְאֶת-הַסּוּס כְּאֲשֶׁר דִּבַּרְתָּ וַעֲשֵׂה-כֵן לְמַרְדֳּכַי הַיְּהוּדִי הַיּוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ אֶל-תִּפְּל דְּבַר מְכַל אֲשֶׁר דִּבַּרְתָּ:

Then the king said to Haman: ‘Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king’s gate; let nothing fail of all that thou hast spoken.’

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46 בד"ה עד דלא ידעי

There “Hurry, take the garment and the horse” is read with the Sages’ “if they merit, I will hasten it”: when the redemption is hastened through Israel’s teshuvah in exile, the other side is turned to good and becomes a “garment,” whereas if it comes “in its time” it is simply destroyed.

KEHOT'S NOTE

תו"א צה, ד.

47 עד דלא ידעי בין

Rava’s saying that on Purim one must drink “until he does not know between ‘cursed is Haman’ and ‘blessed is Mordechai,’” the opening words of the discourse the text refers to.

Megillah 7b:7-8 ח"ז:7-8 מגילה ז'

אָמַר רַבָּא: מִיִּחְיִיב אִינִישׁ לְבִסּוּמֵי בְּפוּרִיָּא עַד דְּלֹא יָדַע בֵּין אָרוּר הֵמָּן לְבִרוּר מְרְדֳּכַי. רַבָּה וְרַבִּי זִירָא עֲבָדוּ סְעוּדַת פּוּרִים בְּהַדֵּי הִדְדִּי. אִיבְסוּם. קָם רַבָּה שְׁחִטִּיה לְרַבִּי זִירָא. לְמַחֵר, בְּעֵי רַחֲמֵי וְאַחֲמִייה. לְשֹׁנָה, אָמַר לָקָה: יִנְתִּי מֶר וְנַעֲבִיד סְעוּדַת פּוּרִים בְּהַדֵּי הִדְדִּי. אָמַר לָקָה: לֹא כָּל שַׁעֲתָא וְשַׁעֲתָא מִתְרַחֵשׁ נִיסָא.

Rava said: One is obligated to become inebriated [with wine] on Purim until he cannot tell the difference between cursed be Haman and blessed be Mordecai. Rabbah and R. Zera joined together in a Purim feast. They became inebriated, and Rabbah arose and cut R. Zera’s throat. The next day he prayed on his behalf and revived him. Next year he said:

Will the master come and we will have the Purim feast together. He replied: A miracle does not take place on every occasion.

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48 וארז"ל יברכך בממון . . וישמרך מן המזיקים

It asks why the Alter Rebbe brings this Midrash, which only says what is drawn down, as a proof of speed.

KEHOT'S NOTE

"דלכאורה אינו מובן, הרי בדרשת רז"ל הנ"ל מבואר רק מהי ההמשכה (ברכה בממון ובבנים ושמירה מן המזיקים), ובלקויות מביא דרשה זו לענין שההמשכה היא במהירות, ויש לומר הביאור כזה, דיברךך בממון ובבנים מורה על ריבוי ההשפעה שההשפעה היא בכל הענינים דבני חיי ומזוני [דיברךך בממון נכלל גם הברכה על חיי, דכי יחייב רחמנא שובעא לחיי הוא דיהיב], וענין וישמרך מן המזיקין מורה שההמשכה היא למטה מטה ביותר, אפילו למקום שצריך למשיכה מן המזיקין" — סה"מ מלוקט שם ע' רצה.

49 יברכך בממון כוי יברכך בבנים כוי וישמרך מן המזיקים

Among its readings, the Midrash explains "bless you" as with wealth and with children, and "keep you" as from the harmful beings that surround a person. The maamar takes these as signs that the blessing comes straight down into the physical.

Bamidbar Rabbah 11:5 ה"ה: "א: במדבר רבה

50 עיני ה"א בה

Moshe describes the Land of Israel: "The eyes of Havayah your G-d are always upon it, from the beginning of the year to the end of the year." The maamar cites it as the source from which the Talmud learns that judgment begins on Rosh HaShanah.

דברים י"א: י"ב: Deuteronomy 11:12

אַרְצָא אֲשֶׁר־ה' אֱלֹקֶיךָ דֹרֵשׁ אֹתָהּ תָּמִיד עֵינֵי ה' אֱלֹקֶיךָ בְּהַ מְרִשִּׁית הַשָּׁנָה וְעַד אַחֲרִית שָׁנָה:

a land which the L-RD thy G-d careth for; the eyes of the L-RD thy G-d are always upon it, from the beginning of the year even unto the end of the year. .

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KEHOT'S NOTE

דברים יא, יב.

51 המשכת החסד שע"י אהרן נמשך במהירות באין מעכב ומונע

Kehot's note points to where this is explained further: The Tzemach Tzedek's maamar "5626) (כה תברכו".

KEHOT'S NOTE

"משא"כ בתפלה בכלל — ה"ז בקשה של אדם המתפלל (מלמטה למעלה) לפעול רצון חדש למעלה, ואין ודאות שתתמלא הבקשה, ואילו ברכה (מלמעלה למטה) היא בלשון ציווי (או בלשון הבטחה), שבדאי נמשכת ההמשכה. ובברכת כהנים ב' המעלות (ראה אוה"ת נשא ע' ער ואילך, ד"ה כה תברכו תרכ"ו, תרנ"ד. ד"ה ארישב"ל תרכ"ט. לקו"ש ח"י ע' 41) — לקו"ש חלי"ט ע' 378 הערה 25.

52 יברכך ה' וישמרך

G-d tells Moshe how Aharon and his sons are to bless Israel: "Havayah bless you and keep you." The maamar

explains it as kindness drawn straight into physical life.

Numbers 6:24 ד"ה: במדבר ו: כ"ד

יְבָרְכֶךָ ה' וְיִשְׁמְרֶךָ:

The L-RD bless thee, and keep thee;

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KEHOT'S NOTE

במדבר ו, כד.

53 Kehot's note points to Shabbat 12a for these words.

שבת י"ב א"א Shabbat 12a

54 Kehot's note points to Deuteronomy 28:13 for these words.

דברים כ"ח: י"ג: Deuteronomy 28:13

וְנָתַתְּ ה' לְרִאשׁ וְלֹא לְזָנָב וְהָיִיתָ רֶק לְמַעַלָּה וְלֹא תִהְיֶה לְמַטָּה בְּיַתְּשָׁמַע אֶל־מִצְוֹת ה' אֱלֹקֶיךָ אֲשֶׁר אֶנְכִי מְצֻוֶּה הַיּוֹם לְשָׁמֵר וּלַעֲשׂוֹת:

And the L-RD will make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if thou shalt hearken unto the commandments of the L-RD thy G-d, which I command thee this day, to observe and to do them;

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55 יאר ה' פניו

"Havayah make His face shine upon you and be gracious to you," the second verse of the Priestly Blessing. The maamar explains it as the shining of the face carried down to the lowest level.

Numbers 6:25 ד"ה: במדבר ו: כ"ה

יָאֵר ה' פָּנָיו אֵלֶיךָ וַיְחַנֶּנֶךָ:

The L-RD make His face to shine upon thee, and be gracious unto thee;

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PARAGRAPH 2

56 ע"פ בהעלותך

There the Alter Rebbe contrasts Avraham's love, called "everlasting love" (ahavas olam) because it is taken from the world, a service from below upward, with Aharon's, which is from above downward: his whole desire is that G-dliness be revealed below as it is above.

KEHOT'S NOTE

לעיל פ' בהעלותך ל, א.

57 Kehot's note points to Numbers 8:1-12:16 for these words.

Numbers 8:1-12:16 ח"א-י"ב: ט"ז: במדבר ח: א-י"ב

PARAGRAPH 3

58 וע"פ ועשית כגדי קדש

The discourse there explains that Aharon is one of the seven shepherds who draw down to the souls of Israel from the Infinite Light, the man of kindness and the Kohen

Gadol who draws down the level of great love (ahavah rab-bah), and that his garments are garments for that love.

KEHOT'S NOTE

תו"א פב, א ואילך.

59

ועשית בגדי קדש

G-d tells Moshe, "And you shall make holy garments for Aharon your brother, for honor and for beauty." The text refers to a discourse on this verse for the kindness drawn down through Aharon.

Exodus 28:2: שמות כ"ח:ב

וְעָשִׂיתָ בְּגָדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאַרֶת:

And thou shalt make holy garments for Aaron thy brother, for splendour and for beauty.

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60

שירוד ונמשך ע"פ מדותיו

David's song of brothers dwelling together likens it to the good oil on the head running down the beard, "the beard of Aharon, which runs down over the collar of his garments (midosav)." The maamar reads the words of the limitless kindness of Aharon, "descending over His attributes": in Likkutei Torah, Korach 1, G-d's own attributes, from which great love is drawn down.

Psalms 133:2: תהילים קל"ג:ב

כֶּשֶׁמֶן טוֹב עַל־הָרֹאשׁ יֵרֵד עַל־הַזָּקָן וְזָקֹאֲהָרֹן שִׁירֵד עַל־פִּי מְדוּתָיו:

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

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61

משא"כ בחסד עולם יש כנגדו בחינת דין המעכבו

The note points there for the judgment that stands opposite everlasting kindness and holds it back.

KEHOT'S NOTE

ראה בד"ה אמר לצפון תני — תר"ן ע"י שפט.

62

ע"פ חסדי ה' כי לא תמנו

The note identifies the explanation the text refers to, on "The kindnesses of Havayah, for we have not ceased," as this epistle of the Tanya, which opens with the Zohar's words "there is kindness and there is kindness": everlasting kindness, and the supernal kindness that is "abundant in kindness."

KEHOT'S NOTE

אגה"ק סי' י"א.

63

חסדי ה' כי לא תמנו

The prophet's lament says, "The kindnesses of Havayah, for we have not ceased, for His mercies have not ended." The text refers to an explanation of this verse elsewhere (Iggeres HaKodesh 10) for the two kinds of kindness.

Lamentations 3:22: איכה ג':כ"ב

חֲסִדֵי ה' כִּי לֹא־תִמְנוּ כִּי לֹא־כָלוּ רַחֲמָיו:

Surely the L-RD'S mercies are not consumed, Surely His compassions fail not.

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PARAGRAPH 4

64

ע"פ יום ליום יביע אומר

The Siddur explains that on weekdays there are several holdups in drawing the flow down below, while on Shabbos it comes swiftly, yabia meaning speed; on weekdays the flow may even be held back and not come down.

KEHOT'S NOTE

סידור עם דא"ח קפ, ב ואילך. וראה בארוכה פירוש המילות לאדה"א פכ"ו ואילך. וראה באוה"ת-סדור ע' קעז. בסידור מבאר "שבימי החול ישנם כמה עיכובים בהמשכת ההשפעה למטה, וביום השבת, המשכת ההשפעה היא במהירות, יביע אומר, יביע לשון מהירות. ומבואר שם [בסידור קפ, ד] :- שבימי החול אפשר שההשפעה תתעכב ולא תומשך למטה" — סה"מ מלוקט שם ע' רצג.

65

יום ליום יביע אומר

David's psalm on the heavens that tell G-d's glory: "Day to day utters speech, and night to night expresses knowledge." The maamar reads yabia as a word of speed, applied to the flow on Shabbos.

Psalms 19:3: תהילים י"ט:ג

יוֹם לְיוֹם יְבִיעַ אֱמֶר וְלַיְלָה לְלַיְלָה יְחַזֵּק דַּעַת:

Day unto day uttereth speech, and night unto night revealeth knowledge;

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

66

יביע כד"א מבע אתעכד אוהי לאתנהרא דא מן דא

The Zohar explains "day to day" as level to level, and yabia as mabba, hastening to illuminate one from the other. The Alter Rebbe takes it as proof that yabia denotes speed.

ספר הזהר, תרומה ט"ו:קפ"ב-15:182-16:192: ס"ו:קצ"ב

"Day unto day"-one day to another, one ring or sphere unto its fellow. Here Scripture speaks in detail concerning the manner in which the heavens radiate sapphire brightness to that Glory, and how that "Firmament" of the supernal Dew causes the downward flow of the current. "Day unto day utters speech." Day unto day, grade unto grade, in order that the one should complete itself in the other, and one be illumined by the other from the luminous and sparkling radiance of the Sapphire which is reflected by the heavens ...

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

67

וחש עתידות למו

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

KEHOT'S NOTE

האזינו לב, לה.

68

וחש עתידות למו

In Moshe's song (Haazinu) G-d speaks of the enemies' downfall: "For the day of their calamity is near, and the

things to come upon them hasten.” This is the verse in which the Targum uses mabba for “hasten.”

דברים ל"ב:ל"ה 32:35 Deuteronomy

לִי נָקָם וְשָׁלֹם לְעֵת תְּמוּט רַגְלָם כִּי קָרוֹב יוֹם אִידָם וְחֵשׁ עֲתֹדֶת לָמוֹ:

Vengeance is Mine, and recompense, Against the time when their foot shall slip; For the day of their calamity is at hand, And the things that are to come upon them shall make haste.

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69

ומבע דעתידי להון

Onkelos renders “and the things to come upon them hasten” as “umaba de’asid lehon.” This shows that mabba, and so yabia, means speed.

תרגום אונקלוס על דברים ל"ב:ל"ה 32:35 Onkelos Deuteronomy

קְדָמִי פְּרַעְנוּתָא וְאַנָּא אֲשֵׁלֵם לְעֵדוֹ דִּיגְלוֹן מֵאַרְעָהוֹן אֲרִי קָרִיב יוֹם תִּכְרְהוֹן וּמִבַּע דְּעֵתִיד לְהוֹן:

Sifsei Chachomim Chumash, Metsudah Publications, 2009 (CC-BY-NC)

70

שקדים

The Zohar says that some almonds are bitter and some sweet, and cites both Yirmiyahu’s “rod of almond” and the almonds of Aharon’s staff, reading the word as a hint of strict judgment. The text refers to it for the subject of almonds.

ספר זוהר, שמות כ"ה:רנ"ז-ל"א:רס"ו 28:257-31:266 Zohar, Shemot

71

מענין שקדים בפי שמות (ט"ו ב')

The Zohar’s words that the text refers to, that some almonds are bitter and some sweet, are copied there.

KEHOT’S NOTE

נעתק באוה"ת סידור ע' קעז "ת"ח שקדים מנהון מריין מנהון מתיקין כו".

72

יובן ע"פ מ"ש (בירמי') . . שיש שקידה למוטב ולטוב

It notes that although the verse in Jeremiah speaks of punishment, the main point of this hastening is for good: that the flow of life, grace and kindness be drawn down without delay, as Likkutei Torah explains.

KEHOT’S NOTE

"והגם דהתם היינו לדבר עונש, אבל באמת עיקר ענין זה היינו לדבר הטוב להשפעת חיים חן וחסד שיומשך בלי עיכוב כמש"ש [בלקו"ת נה, ג] — אוה"ת סידור ע' קעז. הענין דשקדים מובא בספר השיחות תש"ג כרך-ב ע' 533 בהערה 46 מקשה "דלכאורה מה שייך כאן שקדים למוטב, הרי עבודת אהרן היתה רק בקדושה" ע"ש. "ושקדים דמטה אהרן הם שקדים טובים, דיש לומר, דזה שמביא בהמאמר שיש שקידה למוטב הוא לרמז שבהשקדים טובים דמטה אהרן יש גם מעלת אתהפכא דמוטב לטוב" — סה"מ מלוקט שם ע' רצו. בד"ה והנה פרח מטה אהרן תשמ"ה הקשה למה מביא ענין זה כאן, והרי אין ענינו רק לצייין מ"מ בעלמא. ומבאר דענין פרח מטה אהרן הי' אחר מחלוקת קרה, ואז נתברר תוקף כהונת אהרן, כי תכלית השקדים של היפוך הטוב הוא להפכם לטוב, ואז יש בהם מעלה זו דאתהפכא חשוכא לנהורא ע"ש.

73

נכון הדבר מעם האלקים

Yosef tells Pharaoh that the doubling of his dream means the matter is established by G-d, who hastens to do it. The

maamar brings it as another case of divine haste, for good and for ill.

בראשית מ"א:ל"ב 41:32 Genesis

וְעַל הַשְּׁנוּת הַחֲלוֹם אֶל-פַּרְעֹה פַּעַמַּיִם כִּי-נִכּוֹן הַדָּבָר מֵעַם הָאֱלֹקִים וּמִמֶּהָר הָאֱלֹקִים לַעֲשֹׂתוֹ:

And for that the dream was doubled unto Pharaoh twice, it is because the thing is established by G-d, and G-d will shortly bring it to pass.

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KEHOT’S NOTE

בראשית מא, לב.

74

בספר מגן דוד

The book Magen David is also mentioned there.

KEHOT’S NOTE

נזכר גם באוה"ת ויקרא-ג ע' תתו.

75

ויגמול שקדים

The verse about Aharon’s staff, quoted again here to connect vayigmol, “it ripened,” with gomel, “who bestows,” in the prayer.

במדבר י"ז:כ"ג 17:23 Numbers

וַיְהִי מִפְּחַדֵּת וַיָּבֹא מֹשֶׁה אֶל-אַהֲרֹן הָעֹדֶת וְהִנֵּה פָּרַח מִטֶּה-אַהֲרֹן לְבֵית לֵוִי וַיֵּצֵא פָּרַח וַיִּצֹץ צִיץ וַיִּגְמַל שְׁקָדִים:

And it came to pass on the morrow, that Moses went into the tent of the testimony; and, behold, the rod of Aaron for the house of Levi was budded, and put forth buds, and bloomed blossoms, and bore ripe almonds.

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76

א-ל עליון גומל חסדים טובים

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

KEHOT’S NOTE

נוסח התפלה.

77

האור כי טוב

“And G-d saw the light, that it was good.” The maamar uses it to explain the “good” in “good kindnesses.”

בראשית א:ד 1:4 Genesis

וַיֵּרָא אֱלֹקִים אֶת-הָאוֹר כִּי-טוֹב וַיַּבְדֵּל אֱלֹקִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ:

And G-d saw the light, that it was good; and G-d divided the light from the darkness.

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KEHOT’S NOTE

בראשית א, ד.

78

ועי בהרמ"ז פי שלח . . ששני מיני שפע הם

The Ramaz’s teaching about the two kinds of flow is cited and explained there.

KEHOT’S NOTE

מובא ונתבאר בסה"מ תרס"ד ע' קסז.



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THE CHASSIDISHE PARSHA

About this edition

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

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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