



LIKKUTEI TORAH • PARSHAS SHELACH • MAAMAR 7

ויהיו בני ישראל במדבר וימצאו איש מקושש עצים וגו'

“And the Children of Israel were in
the wilderness, and they found a man
gathering wood” (Numbers 15:32)



Holiness is the boundless love “with all your might,” from the light that encompasses all worlds, G-d’s very essence: hidden in every Jew, it is revealed after separating from desire, and it is drawn upon a person “a great deal from above” through the Torah and the mitzvos. It is the Tree of Life, rooted in the higher yovel; on Shabbos, when the Tree of Knowledge joins it, the wood-gatherer’s uprooting made a thing separate from its source and blemished both trees.

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

Holiness is the boundless love “with all your might,” from the light that encompasses all worlds, G-d’s very essence: hidden in every Jew, it is revealed after separating from desire, and it is drawn upon a person “a great deal from above” through the Torah and the mitzvos. It is the Tree of Life, rooted in the higher yovel; on Shabbos, when the Tree of Knowledge joins it, the wood-gatherer’s uprooting made a thing separate from its source and blemished both trees.

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

THE MAAMAR IN BRIEF

The Zohar reads the gatherer’s “wood” as the Tree of Life and the Tree of Knowledge. To explain this, the Alter Rebbe asks what holiness from above is, and why the second paragraph of Shema, with its service of heart and soul, still counts as “not doing the will of the Omnipresent”: it omits “with all your might.” Love “with all your soul,” ahavas olam, is won by contemplating that G-d is one’s very life; it comes from the light that fills all worlds, so it is limited and can lapse. Love “with all your might” comes from the light that encompasses all worlds, G-d’s essence. No other love can quench it; every Jew has it as “the sign of the covenant”; it is called kedushah, for it receives from Kadosh. It is revealed only after separation from desire, the refining of the Tree of Knowledge achieved through the lower love, and it is the Tree of Life. Through the Torah and the mitzvos G-d’s essence is drawn down (yuval) and a person is led upward (yovel), above even the Tree of Life. Uprooting a thing on Shabbos, when the trees are joined, makes it separate and blemishes both.

OUTLINE

- 1 The wood-gatherer and the question of holiness** ¶11
The Zohar explains the “wood” as the two trees, the Tree of Life and the Tree of Knowledge, which the gatherer weighed to see which was greater. To understand this one must understand the holiness of “they sanctify him a great deal from above,” which is more than the resting of the Shechinah, and the Gemara’s puzzling statement that the second paragraph of Shema, for all its “with all your heart and with all your soul,” speaks of a time when Israel do not do the will of the Omnipresent: it does not mention “with all your might.”
- 2 Love as a service: “for He is your life”** ¶12
The Zohar’s “there is no service like the service of love” shows that love itself is a service, reached by great toil. Moshe taught the way: a person reflects how he loves his own life and wants it to endure, and takes to heart that G-d is Himself the life within him, the life of all the worlds.

3 Two loves: “with all your soul” and “with all your might”

¶3

Love “with all your soul,” fixed in the heart through contemplation, is ahavas olam, from the light that fills all worlds; it is bounded and can be interrupted when the heart turns aside. Love “with all your might” is without limit, from the light that encompasses all worlds, His very essence, which cannot be en clothed in worlds and before which above and below are equal. Many waters cannot quench it; each Jew has it according to his measure as “the sign of the covenant,” standing over him as an encompassing level. It is called kedushah, the feminine form, for it receives from Kadosh, the name that indicates His essence. It is revealed only by cutting away the orlah, the heated love of bodily delights even in what is permitted; as butter floats above milk, it comes only after separation, the refining of the Tree of Knowledge through ahavas olam, and it is the level of the Tree of Life.

4 The tree by the water, and gathering the soul to G-d

¶4-5

The tree “planted by streams of water” is the Tree of Life: the heat of other desires cannot cancel this love, for the encompassing light blinds the external forces. When a person sets his heart and goes deep into this great love with great longing, he gathers his spirit and soul to G-d and draws down an addition of holiness.

5 A little below, a great deal from above: yuval

¶6-7

A person’s own sanctifying is only a little, however large it may seem; from above he is sanctified a great deal, for through the Torah and the mitzvos, “the limbs of the King,” he draws upon himself the encompassing light, G-d’s very essence. As one who grasps a person’s limb draws him close, all the more his right hand, which is the mitzvah of charity and Chesed, so does the one who studies Torah or does a mitzvah. This is yuval, “by a stream it sends forth its roots”: G-d drawn down below through the Torah and the mitzvos.

6 Yovel: the fiftieth gate, above the Tree of Life

¶8-9

Yovel, with a cholam, leads and draws us upward, to return to our root and become “one with One” in “doubled kisses.” It is the fiftieth gate of Binah, which joins the Emanator, the Infinite One, to the emanated; it is higher even than the Tree of Life, like the Ayin of “Is there a tree in it or not,” and it is the intermediary between ayin and yesh.

7 The sin of the wood-gatherer

¶10

On Shabbos night the refinements of the six weekdays rise and the Tree of Knowledge, its good separated from evil, joins the Tree of Life; so the great love is revealed above all on Shabbos. Shabbos day is the Tree of Life, and the Minchah of Shabbos, “a time of favor,” is yuval. The gatherer’s labor, uprooting a thing from where it grows, makes a yesh separate by itself, the opposite of its self-nullification in its source on the day the two trees are joined, and so he blemishes both trees.

KEY CONCEPTS

Love of the world (ahavas olam) אהבת עולם

The love “with all your soul,” fixed in the heart by contemplating that G-d is one’s very life. It comes from the light that fills all worlds, so it is bounded and can lapse; through it the evil of the animal soul is separated, the refining of the Tree of Knowledge.

Great love (ahavah rabbah) אהבה רבה

The love “with all your might,” from the light that encompasses all worlds. It is without limit, is not en clothed in a vessel, and cannot be quenched by other loves; it is the level of the Tree of Life, pictured as butter that floats above the milk.

The light that encompasses all worlds (sovev kol almin) סובב כל עלמין

G-d's very essence and being, which cannot be enclothed within worlds to give them life, unlike the mere radiance that fills them. Before it above and below are equal, as "His splendor is upon earth and heaven."

The sign of the covenant אות ברית

The great love as every Jew has it according to his measure: not enclothed within him but standing over him as an encompassing level, "between Me and you." It is revealed only when the orlah that covers it is cut away.

Kadosh and kedushah קדוש / קדושה

Kadosh, "holy and set apart," indicates G-d's essence, not enclothed within worlds, whereas the other names describe what He brings about. Kedushah, the feminine form, is the love that comes from this level and receives from Kadosh.

Orlah (the covering) ערלה

A covering, not a blockage: the bad love for human delights, even in what is permitted, when it comes with the heat and fervor of desire. Cutting it away reveals the hidden love.

Separation (perishus) פרישות

Separating the evil in the animal soul and diminishing the body's pleasures and needs, "vomiting up the milk he suckled." Only after it does one reach holiness and the great love.

Yuval and yovel יובל

Two readings of one word, both meaning conveying: yuval, G-d led and drawn below through the Torah and the mitzvos; yovel, the power that leads and draws us upward. Yovel is the fiftieth gate of Binah, above even the Tree of Life.

The Tree of Life and the Tree of Knowledge עץ החיים ועץ הדעת

The two "trees" of the Zohar's reading. The Tree of Knowledge of good and evil is refined through the week and on Shabbos joins the Tree of Life, the level of the great love.

Uprooting a thing from where it grows עוקר דבר מגידולו

The labor of the wood-gatherer. Inwardly it separates a yesh to stand by itself, not nullified in its source, and so blemishes both trees on the day they are joined.

SECTION 1 • 11

The wood-gatherer and the question of holiness

1 ויהיו בני ישראל במדבר וימצאו איש מקושש עצים וגו'. ופי' בזהר (ר"פ שלח קנ"ז א') שיש שני מיני עצים עץ החיים ועץ הדעת והוא דייק איזה מנהון רב¹ כו'.

“And the Children of Israel were in the wilderness, and they found a man gathering wood,” etc. And the Zohar explains (at the beginning of Parshas Shelach, page 157a) that there are two kinds of trees, the Tree of Life and the Tree of Knowledge, and he was examining closely which of them is greater, etc.

The maamar opens with the man who was found gathering wood on Shabbos in the wilderness. The Hebrew word for wood, etzim, also means trees, and the Zohar reads it as the two trees of Eden, the Tree of Life and the Tree of Knowledge: the gatherer's fault was that he weighed them against each other to decide which was greater. The maamar will explain this only at its end, after it has explained what holiness is.

ולהבין זה צריך להבין ענין הקדושה שאמרו רז"ל [רבתינו זכרונם לברכה] אדם מקדש² את עצמו מעט מלמטה מקדשין אותו הרבה מלמעלה,³

To understand this, one must understand the concept of holiness of which our Sages, of blessed memory, said: “A person sanctifies himself a little below; they sanctify him a great deal from above.”

To reach the Zohar's meaning, the Alter Rebbe first asks what the Sages mean by holiness when they say that a person who sanctifies himself a little below is sanctified a great deal from above.

ואינו ר"ל [רוצה לומר] השראת השכינה לבד שעל זה אמרו בפירוש שכינה שרויה^{4,5} כמו שאמרו רז"ל [רבתינו זכרונם לברכה] שאפילו אחד שיושב ועוסק בתורה שכינה עמו.^{6,7}

And this does not mean only the resting of the Shechinah (Divine Presence), for of that they said explicitly “the Shechinah rests,” as our Sages, of blessed memory, said that even one who sits and occupies himself with Torah, the Shechinah is with him.

The “sanctification from above” cannot simply mean that the Shechinah comes to rest on the person. When the Sages mean that, they say so plainly, “the Shechinah rests,” as they say even of a single person who sits and studies Torah. So holiness must be something beyond the indwelling of the Divine Presence.

אלא הענין הוא ע"פ מ"ש בגמרא (רפ"ו דברכות)⁸ אהא דכתיב ואספת דגנך⁹ וגו' וכתוב (ישעיה ס"א) ועמדו זרים ורעו¹⁰ וגו' דכאן בזמן שישראל עושין רצונו של מקום¹¹ וכאן כשאין עושין כו',

Rather, the concept is according to what is said in the Gemara (at the beginning of the sixth chapter of Berachos) concerning what is written, "And you shall gather in your grain," etc., and what is written (Isaiah 61), "And strangers shall stand and tend," etc.: that here [the verse speaks of] a time when Israel do the will of the Omnipresent, and here, when they do not do [it], etc.

To explain holiness he turns to a passage in Berachos that sets two verses side by side. In the second paragraph of Shema, "You shall gather in your grain" has Israel doing their own farm work, while Isaiah promises that "strangers shall stand and tend your flocks," so that others will do the work for them. The Gemara reconciles them: Isaiah speaks of a time when Israel do G-d's will, and "you shall gather in your grain" of a time when they do not.

והוא תמוה דאיך ואספת דגנך מדבר בשאין עושים כו' והלא לעיל מיניה כתיב ולעבדו בכל לבבכם¹² ובכל נפשכם.

And this is puzzling: how can "And you shall gather in your grain" speak of when they do not do [it], etc., when just before it is written, "and to serve Him with all your heart and with all your soul"?

The Alter Rebbe finds the Gemara's answer hard: the verse just before "you shall gather in your grain" speaks of serving G-d "with all your heart and with all your soul," which hardly describes people who fail to do His will.

אך הענין¹³ דבפרשה זו לא נזכר ובכל מאודכם¹⁴ כמ"ש בפ' שמע ולכן נקרא עדיין אין עושין רצונו של מקום כו'.^{15, 16}

But the explanation is that this section does not mention "and with all your might," as the section of Shema does; and therefore it is still called "they do not do the will of the Omnipresent," etc.

His answer is that this paragraph leaves out "with all your might," which the first paragraph of Shema includes, and service with heart and soul alone is still called "not doing the will of the Omnipresent"; the next paragraphs explain what "with all your might" adds. In Likkutei Torah, Beshalach, the Alter Rebbe reads the same Gemara another way: the light that the mitzvos draw down stays hidden, as an encompassing light, and Israel "do the will of the Omnipresent" when it shines openly within the worlds.

SECTION 2 • 12

Love as a service: “for He is your life”

2 ולהבין זה הנה איתא בזהר¹⁷ דלית פולחנא כפולחנא דרחימותא^{18,19} ומדלא אמר ברחימותא מובן היות האהבה עצמה בחי' עבודה ועמל גדול להגיע אליה וכמו שמשנה רבינו ע"ה [עליו השלום] לימד דעת לאהבה את²⁰ ה' אלקיך כי הוא חיך וגו'.

To understand this: it is stated in the Zohar that “there is no service like the service of love.” And since it does not say “[service] with love,” it is understood that love itself is a form of service, and great toil [is needed] to attain it; as Moshe Rabbeinu, peace be upon him, “taught knowledge”: “to love Havayah your G-d, for He is your life,” etc.

Before explaining “with all your might,” the Alter Rebbe shows that love of G-d is itself a labor. The Zohar, on “And you shall love Havayah your G-d,” speaks of “the service of love,” not “service with love,” so love is not only the manner in which one serves but a service in its own right, reached through great effort. Moshe taught how to reach it: love G-d “for He is your life.”

דהיינו לכשיתבונן איך הוא אוהב חיי נפשו ורוצה מאד בקיום חיותו שלא יפסוק ממנו ח"ו [חס ושלום], וזאת ישים האדם אל לבו

That is, when one contemplates how he loves the life of his soul and very much wants his life-force to endure, that it should not cease from him, G-d forbid, let a person take this to heart:

The method is contemplation. A person first reflects on how much he loves his own life and wants it to go on, and how he dreads losing it.

כי הוא ית' הנה הוא עצמו החיות שבקרבו וחיי ממש שהוא חיי העולמים עליונים ותחתונים.²¹ that He, may He be blessed, is Himself the life-force within him and his very life, for He is the life of the worlds, upper and lower.

Then he takes to heart that G-d Himself is the life within him, since He is the life of all the worlds. The love he naturally has for his own life thus turns into love for G-d, who is that life.

SECTION 3 • 13

Two loves: “with all your soul” and “with all your might”

3 וזהו ובכל נפשכם²² שכמה כחות יש באדם בנפש החיונית כמו הזן והדוחה והמעכל כו'. וכן בנפש השכלי כו'

And this is [the meaning of] “and with all your soul”: for a person has many powers in the vital soul, such as the power that nourishes, the power that expels and the power that digests, etc.; and likewise in the intellectual soul, etc.

The love that comes from contemplating G-d as one's life is what the verse calls loving “with all your soul.” The soul here takes in all of a person's powers: those of the vital soul, which runs the body's functions such as nourishing, expelling waste and digesting, and those of the intellectual soul as well.

ולאהבה זו שתקבע בלבו צריך עבודה ועמל גדול ויגיעה רבה בהתבוננות הנ"ל במוחו ומחשבתו ונקרא אהבה זו אהבת עולם בחי' ממלא כל עלמין כנודע (וע' בסש"ב [בספר של בינונים] פמ"ד אהבה הכלולה²³ כו'),

And for this love to be fixed in his heart, there is need for service and great toil and much effort in the contemplation mentioned above, in his mind and his thought. And this love is called “love of the world” (ahavas olam), the level of the light that fills all worlds (memalei kol almin), as is known (and see Sefer Shel Beinonim [the Tanya], chapter 44, “the love that comprises [all],” etc.).

This love does not come by itself: it has to be fixed in the heart through great effort in the contemplation just described. It is called ahavas olam, “love of the world,” and belongs to the light that fills all worlds (memalei kol almin), the divine life-force that enters each world in measure. The text refers to Tanya, chapter 44, which speaks of one love that comprises all the levels of ahavah rabbah and ahavas olam and is present in every Jew: loving G-d as one loves one's own life.

ולכן היא בגדר גבול ומקום ויש לה הפסק וביטול בנטות לבבו כנ"ל.

Therefore it is within the bounds of limit and place, and it is subject to interruption and cancellation when his heart turns aside, as mentioned above.

Because this love belongs to the light that is measured out to each world, it is limited too: it has bounds, and it can lapse or be cancelled when a person's heart turns elsewhere.

אבל ענין בחי' ובכל מאדך²⁴ היא אהבה בלי גבול²⁵ ומדה ואין לה הפסק דכל מקום שנא' [שנאמר] מאד הוא בלי הפסק עולמית מחמת שבאה מבחי' סוכ"ע וכולא קמיה כלא חשיב.

But the level of “and with all your might” is a love without limit or measure, and it has no interruption, for wherever “me’od” is said, it is without interruption, ever; because it comes from the level of the light that encompasses all worlds (sovev kol almin), and “all before Him is considered as nothing.”

“With all your might” (me’odecha) is a different love: it has no limit or measure and is never interrupted, for “me’od,” literally “very much,” denotes what has no bound and no end. It comes from the light that encompasses all worlds (sovev kol almin), before which everything counts as nothing.

כי הנה חיות כל העולמות עליונים ותחתונים [ותחתונים] אינו אלא מרוח פיו ית' כמ"ש וברוח פיו כל צבאם,²⁶

For the life-force of all the worlds, upper and lower, is only from the breath of His mouth, may He be blessed, as it is written, “and by the breath of His mouth, all their host”;

To explain the difference between the two levels of light, the Alter Rebbe begins with the source of the worlds' life. All the life-force of the worlds, upper and lower, comes only from “the breath of His mouth,” as the Psalm says.

כמו באדם הגשמי למשל רוח פיו הוא היוצא ונמשך מפנימיותו ותוכיותו אבל מ"מ אינו עצמותו ומהותו כלל

as, by way of analogy, in a physical person: the breath of his mouth is what goes out and is drawn forth from his inner dimension (pnimiyus) and his innermost core, but nevertheless it is not his essence and being at all,

The analogy is a human being: the breath of his mouth comes from deep within him, yet it is not his essence.

כי אין גורם שינוי כלל בעצמותו בין קודם שיצא הדיבור או ההבל ממנו ובין אחר כך אלא הוא זיו והתפשטות הארה.

for it causes no change at all in his essence, whether before the speech or the breath went out from him or afterwards; rather, it is a radiance and a spreading forth of illumination.

Speaking or breathing out changes nothing in a person's essence; he is the same before and after. The breath is only a radiance, an outward extension of his life.

כך כביכול חיות כל העולמות עליונים ותחתונים אינו אלא זיו והתפשטות הארה הנמשכת מאור אין סוף ב"ה תוך כל עלמין להחיותם

So too, as it were, the life-force of all the worlds, upper and lower, is only a radiance and a spreading forth of illumination drawn from the Infinite Light (Or Ein Sof), blessed be He, into all worlds, to give them life.

In the same way, the life-force that animates all the worlds is only a radiance and extension of the Infinite Light, drawn into them to give them life. This is the light that fills all worlds.

אבל בחי' סובב כל עלמין הוא מה שאינו יכול להתלבש תוך עלמין להחיותם שהוא בחי' עצמותו ומהותו ממש אלא סוכ"ע מעלה ומטה שוים ממש שאינם תופסים מקום כלל נגדו ח"ו [חס ושלום]

But the level of the light that encompasses all worlds is that which cannot be enclothed within worlds to give them life, which is the level of His very essence and being; rather, it encompasses all worlds, above and below being truly equal, for they take up no place at all in relation to Him, G-d forbid.

The light that encompasses all worlds is the opposite: it cannot be enclothed in worlds to animate them, because it is G-d's very essence and being, not a mere radiance. It "encompasses" them all alike: before it "above" and "below" are entirely equal, since no world takes up any place in relation to it.

ולכן כתיב הודו על ארץ ושמים^{27,28} שבחי' ארץ נדמה לבחי' שמים דכולא קמיה כו'.

And therefore it is written, "His splendor is upon earth and heaven," for the level of earth is like the level of heaven, since "all before Him," etc.

That is why the Psalm says "His splendor is upon earth and heaven," setting the two side by side: before Him earth is no different from heaven, for all before Him is as nothing.

ואהבה זו מבחי' סוכ"ע לא תשתנה לעולם מחמת אהבות אחרות בשום אופן (עמ"ש בפ' ויחי ע"פ חכלילי^{29,30} ועמ"ש בפ' נח בד"ה מים רבים)

And this love, from the level of the light that encompasses all worlds, will never change because of other loves, in any way (see what is written in Parshas Vayechi on the verse "Darker [are his eyes than wine]," and see what is written in Parshas Noach in the discourse beginning "Many waters"),

Because this love comes from the encompassing light, which rests on nothing in the world, no other love can change it or push it aside. In Torah Ohr, Vayechi, on "His eyes are darker than wine," the Alter Rebbe explains that the love drawn from contemplating the worlds is enclothed in the soul and lapses when the heart turns to other things, while the great love rooted in the soul's source has no interruption.

כדכתיב מים רבים לא יוכלו לכבות³¹ את האהבה מאחר שאינה מתלבשת תוך כלי כנ"ל וכל חד לפום שיעורא דיליה^{32,33} יש לו בחי' אהבה זו

as it is written, "Many waters cannot quench the love," since it is not encloded within a vessel, as mentioned above. And each one, according to his own measure, has this level of love,

Hence the verse "Many waters cannot quench the love": the "many waters" of other loves cannot put it out, because it is not encloded in a vessel, a limited form that could be affected. And every Jew has this love, each according to his own measure. In Torah Ohr, Noach, the discourse "Many waters" reads the waters as the worries of earning a living and the thoughts of this world, which cannot put out the love hidden in every Jew's G-dly soul.

כדכתיב ועמך כולם צדיקים^{34,35} (ע' [עייין] בזהר ר"פ נח)³⁶ וכתוב (בראשית י"ז י"א) והיה לאות ברית ביני וביניכם³⁷ וכתוב (שמות ל"א י"ג) כי אות³⁸ היא ביני וביניכם כו' ברית עולם (ע' [עייין] מ"ר [מדרש רבה] ס"פ דברים דרפ"ז ע"ג [עמוד ג']).

as it is written, "And your people are all righteous" (see the Zohar at the beginning of Parshas Noach); and it is written (Genesis 17:11), "and it shall be for a sign of a covenant between Me and you"; and it is written (Exodus 31:13), "for it is a sign between Me and you," etc., "an everlasting covenant" (see Midrash Rabbah, end of Parshas Devarim, page 287c).

The proof that every Jew has it is "Your people are all righteous"; the Zohar at the start of Parshas Noach explains that all Israel are called righteous because they keep the covenant of circumcision. This love is also called "a sign" of the covenant: circumcision is "a sign of a covenant between Me and you," and Shabbos is "a sign between Me and you" and "an everlasting covenant."

פי' אות ברית הוא בחי' אהבה³⁹ זו מבחי' סוכ"ע שאינה מתלבשת בתוכם רק שעומדת עליכם בבחי' מקיף ביני וביניכם וד"ל [ודי למבין].

The meaning is: "the sign of the covenant" is this level of love, from the level of the light that encompasses all worlds, which is not encloded within you but stands over you as an encompassing level (makif), "between Me and you"; and this suffices for one who understands.

The "sign of the covenant" is this love from the encompassing light. It is not encloded within the person but rests over him as an encompassing presence (makif): the verse says the sign is "between Me and you," not within you. The closing phrase, "this suffices for one who understands," leaves a further depth for the reader to consider.

וזהו שחז"ל [שחכמינו זכרונם לברכה] קראו אותו ית' בשם הקב"ה⁴⁰ ולא בשאר שמות וכינוים כגון רחום⁴¹ כו' כי כל השמות וכינוים הם על שם התהוות הפעולה הנמשכת מאתו ית'

And this is why our Sages, of blessed memory, called Him, may He be blessed, by the name "the Holy One, blessed be He," and not by other names and appellations, such as "the Compassionate One," etc.: for all the names and appellations are on account of the action that comes into being, drawn forth from Him, may He be blessed;

This also explains why the Sages call G-d "the Holy One, blessed be He" rather than by names such as "the Compassionate One." Every other divine name is named for some activity through which G-d brings things about.

ואפילו שם הוי"ה הוא על שם שמהוה מאין ליש, מה שאין כן שם קדוש מורה על עצמותו שהוא קדוש ומובדל שאינו מתלבש תוך עלמין

and even the Name Havayah is on account of His bringing into being (mehaveh) from nothing to something. The name Kadosh (holy), however, indicates His essence: that He is holy and set apart, that He is not encloded within worlds.

Even Havayah, the four-letter Name, refers to His bringing existence from nothing to something: the Name and the word mehaveh, "brings into being," share their letters. The name "Holy" (Kadosh), by contrast, points to His essence: holy means set apart, not encloded in the worlds.

וקדוש ברוך הוא אין סוף המתלבש תוך ז"א דאיהו וגרמוהי חד⁴² (ועמ"ש מזה ע"פ צאינה וראינה).⁴³

And "the Holy One, blessed be He" is the Infinite One (Ein Sof) encloded within Z'eir Anpin (the emotive attributes), for "He and His vessels are one" (ihu vegarmohi) (and see what is written on this on the verse "Go forth and see").

In Kabbalistic terms, "the Holy One, blessed be He" is the Infinite One, holy and set apart, as it is encloded within Z'eir Anpin, the six emotive Sefiros of Atzilus, where, as the Tikkunei Zohar says, "He and His vessels are one."

ואהבה הבאה מבחי' זו נקראת קדושה לשון נוקבא שמקבלת מקדוש⁴⁴ כמ"ש ואל אישך תשוקתך⁴⁵ (ע' [עיי'ן] ברע"מ [ברע"א מהימנא] פ' אמור דף צ"ג⁴⁶ א' ובפרדס ערך קדוש ועמ"ש ע"פ ראשי המטות^{47,48} בענין פ"י קדושה זו ואיך פרישות מביאה לידי קדושה⁴⁹ כו').

And the love that comes from this level is called kedushah (holiness), a feminine (nukva) form, for it receives from Kadosh, as it is written, "and your longing shall be for your husband" (see the Raaya Mehemna, Parshas Emor, page 93a, and the Pardes, under the entry "Kadosh"; and see what is written on the verse "the heads of the tribes" on the meaning of this holiness and how separation leads to holiness, etc.).

The love that comes from this level is called kedushah, the feminine form of kadosh, because it receives from Kadosh as the feminine receives, as in "your longing shall be for your husband." The Raaya Mehemna that the text cites calls the hidden source Kodesh, its light in the middle Kadosh, and its light at the end of all the levels kedushah; the Pardes likewise says that when Kadosh enters Malchus she is called kedushah.

והנה בחינת אהבה זו שנקראת בשם אות ברית הנ"ל אינה באה להתגלות אלא על ידי כריתת ערלה החופפת ומכסה כו'

Now, this level of love, which is called by the name "the sign of the covenant" mentioned above, comes to be revealed only through cutting away the foreskin that covers over and conceals, etc.,

This love, "the sign of the covenant," is present in every Jew but hidden. It is revealed only when the "foreskin" that covers it is cut away, as the covenant of circumcision removes a covering.

כמו שכתוב ומלתם את ערלת לבבכם⁵⁰ (ועמ"ש מזה ע"פ ראה אנכי).^{51,52} וערלה אינו לשון אוטם⁵³ אלא ל' [לשון] כיסוי וכו'.

as it is written, "Circumcise the foreskin of your heart" (and see what is written on this on the verse "See, I [set before you]"). And orlah (foreskin) is not a term for blockage but a term for covering, etc.

So the Torah says, "Circumcise the foreskin of your heart." Orlah here means a covering, not a blockage: the love is already there, only covered, and removing the cover reveals it. In Likkutei Torah, Ki Tavo, on this same verse, the Alter Rebbe calls the orlah the heart's attachment to desires and the physical things of the world, which hides the light of G-d's face; when it is removed, the covenant in every Jew comes to light.

והוא בחי' אהבה רעה בתענוגות בני אדם אף שהוא בהיתר רק שהוא בחמימות והתלהבות התאוה כו',
And this is the level of a bad love for the delights of human beings, even though it is in what is permitted, only that it is with the heat and fervor of desire, etc.

The covering is a "bad love," a craving for bodily pleasures. Even when what is enjoyed is permitted, the heat and fervor of desire for it covers the love of G-d.

וזה שכתוב יגיע כפיך כי תאכל,⁵⁴ כלומר שהכפים יגיעים או הרגלים ושאר אברים החיצונים בלא לב כו',

And this is what is written, "The toil of your hands, when you eat [it]," that is, that the hands toil, or the feet and the other outer limbs, without the heart, etc.

The verse "The toil of your hands, when you eat" is read as teaching the right attitude to earning a living: only the hands, the feet and the other outer limbs should toil, without the heart being invested in it. In Likkutei Torah, Chukas, the Alter Rebbe adds that sinking one's mind into material matters, even permitted ones, dulls it, so that contemplation of G-d's greatness does not take hold.

ואף הקרים בטבע כמו יושבי אוהלים כו' בחי' נולד מהול כו' אעפ"כ [אף על פי כן] צריכים להטיף דם ברית⁵⁵ למעט חלבו ודמו כו' למעט הנאות וצרכי גופו המונעים העבודה וכו'

And even those who are cool by nature, such as those who dwell in tents, etc., the level of one born circumcised, etc., must nevertheless draw a drop of the blood of the covenant, to diminish his fat and his blood, etc., to diminish the pleasures and the needs of his body that hinder the service [of G-d], etc.

Some people are naturally cool and not drawn to pleasures, like those who "dwell in tents," secluded in Torah study; they are like one born circumcised. Yet just as the law (Rambam, Laws of Circumcision) requires drawing a drop of covenantal blood from a child born circumcised, they too must diminish their "fat and blood," that is, the bodily pleasures and needs that get in the way of serving G-d.

וכמ"ש מיץ חלב יוציא חמאה⁵⁶ ואמרו רז"ל [רבותינו זכרונם לברכה] במי אתה מוצא חמאה של תורה⁵⁷ במי שהקיא חלב שינק,

And as it is written, "The churning of milk brings forth butter"; and our Sages, of blessed memory, said: in whom do you find the butter of Torah? In one who vomits up the milk he suckled.

The verse "the churning of milk brings forth butter" is read by the Sages as teaching that the butter of Torah is found in one who vomits up the milk he suckled, that is, one who toils over Torah until he is spent. The Alter Rebbe takes the image as separating from what feeds the body's desires.

וענין החמאה הוא כמו למשל שמנונית הצף על החלב כך הוא בחי' אהבה הנ"ל שאינה מתלבשת תוך כלי כנ"ל

And the concept of butter is like, by way of analogy, the fat that floats on the milk; so is the level of the love mentioned above, which is not en clothed within a vessel, as mentioned above

Butter is like the cream that floats on top of the milk. So too the great love from the encompassing light stays above and is not en clothed within a vessel.

(ועמ"ש בפי ויחי ע"פ ולבן שנים⁵⁸ מחלב ובפי וארא ע"פ וארא⁵⁹ כו' באל שדי⁶⁰ שבחי חלב בקדושה הוא הגדלת המדות אהוי"ר [אהבה ויראה] ע"י אם הבנים שמחה,⁶¹ וע' בזח"ג [בוהר חלק ג] קל"ו כי בפי רוחצות בחלב⁶² בחוורא דלעילא⁶³ כו'.

(and see what is written in Parshas Vayechi on the verse “and white of teeth from milk,” and in Parshas Va’eira on the verse “And I appeared,” etc., “as Kel Shaddai”: that the level of milk in holiness is the growing of the emotive attributes (middos), love and awe, through “the joyful mother of the children.” And see the Zohar, Part III, page 136b, on the explanation of “bathing in milk,” in the supernal whiteness, etc.

The parenthesis refers to discourses in Parshas Vayechi and Parshas Va’eira: there “milk” in holiness is what makes the emotive attributes, love and awe, grow, as milk makes a child’s limbs grow, and Kel Shaddai is read as shadayim, the breasts that give the milk, which correspond to Binah, “the joyful mother of children.” It also cites the Zohar’s reading of “bathing in milk” as the supernal whiteness.

וא"כ מזה יובן דבחי חמאה שהוא שומן החלב יתכן שזהו בחי האהבה רבה שלמעלה מהכלי וז"ש [וזהו שכתוב] באברהם ויקח חמאה וחלב⁶⁴ כו' וז"ש [וזהו שכתוב] (בישעיה ז' ט"ו) חמאה ודבש יאכל⁶⁵ כו',

If so, it will be understood from this that the level of butter, which is the fat of the milk, may be the level of the great love (ahavah rabbah) that is above the vessel; and this is what is written of Avraham, “And he took butter and milk,” etc.; and this is what is written (in Isaiah 7:15), “Butter and honey shall he eat,” etc.)

From this the Alter Rebbe suggests, tentatively, that butter, the richest part of the milk, is the great love (ahavah rabbah) that is above the vessel. This would explain why Avraham served his guests “butter and milk,” and the prophecy “Butter and honey shall he eat.”

אך במי אתה מוצא חמאה של תורה במי שהקיא כו' כי דוקא פרישות מביאה לידי קדושה⁶⁶

But in whom do you find the butter of Torah? In one who vomits up, etc.; for it is specifically separation that leads to holiness,

Yet the butter of Torah is found only in one who “vomits up” the milk, because it is separation (perishus) that leads to holiness, in the words of Rabbi Pinchas ben Yair’s ladder of virtues. In Likkutei Torah, Matos, the discourse on “the heads of the tribes” cited above, the Alter Rebbe explains in nearly the same words that holiness comes only after separation, “sanctifying oneself in what is permitted to you.”

שבחי' אהבה רבה זו אינה באה אלא אחר מדרגת הפרישות שהוא להפריד הרע שכנפש הב המית כו'
שהוא בחי' בירור עה"ד [עץ הדעת] טו"ר [טוב ורע]

since this level of great love comes only after the rung of separation, which is to separate the evil in the animal soul, etc., which is the level of the refinement (birur) of the Tree of Knowledge of good and evil;

This great love comes only after separation, which means separating the evil in the animal soul from the good. This is the work of refining (birur) the Tree of Knowledge, in which good and evil are mixed.

והיינו ע"י בחי' אהבת עולם ועי"ז יבא אח"כ לבחי' קדושה ואה"ר [ואהבה רבה] זו שהוא בחי' עץ החיים: ^{67, 68, 69, 70}

and this is through the level of "love of the world" (ahavas olam). And through this one will afterwards come to the level of holiness and this great love, which is the level of the Tree of Life.

That refining is done through "love of the world" (ahavas olam), the love that is worked for through contemplation. Only after it does one reach holiness and the great love, which is the level of the Tree of Life; so the two loves begin to connect to the Zohar's two trees.

SECTION 4 • ¶4-5

The tree by the water, and gathering the soul to G-d

4 והנה כתיב והיה כעץ שתול על פלגי מים ⁷¹ וגו'. דהיינו בחינת עץ החיים

Now, it is written, "And he shall be like a tree planted by streams of water," etc.: that is, the level of the Tree of Life.

The Alter Rebbe brings the image of a tree "planted by streams of water" and identifies this tree with the Tree of Life, the great love from the encompassing light described above. The words are those of Psalms 1:3; the Kehot note adds that one manuscript lacks "streams," which makes them the opening of Jeremiah 17:8, the verse whose next words the maamar goes on to read.

ולא יראה כי יבא חום ⁷² וכי פ"י שלא יבטל ויפסיק האהבה זו מחמת חמימות ותאוות לדברים אחרים
ח"ו [חס ושלום] כי המקיף מסמא עינים של החיצונים ומים רבים לא יוכלו לכבות את האהבה ⁷³ כו'.

"And he shall not see when heat comes," etc. The meaning is that this love will not be cancelled or interrupted because of heat and desires for other things, G-d forbid; for the encompassing [light] blinds the eyes of the external forces, and "many waters cannot quench the love," etc.

The next words, "and he shall not see when heat comes," are from Jeremiah's form of the image. "Heat" here is the heat of desire for other things; such desires cannot cancel this love, because the encompassing light "blinds the eyes" of the external forces, the forces of kelipah that would draw the heart away, and, as the verse says, many waters cannot quench it.

5 והנה כתיב אם ישים אליו לבו⁷⁴ רוחו ונשמתו אליו יאסוף. פ"י כשישים האדם אל לבו ויעמיק באהבה רבה זו בתשוקה גדולה כמ"ש ואל אישך תשוקתך⁷⁵ אז אליו ית' יאסוף וימשיך למטה תוספת קדושה.

Now, it is written, "If he sets his heart toward Him, his spirit and his soul he will gather to Him." The meaning is: when a person takes [this] to heart and goes deep into this great love with great longing, as it is written, "and your longing shall be for your husband," then "to Him," may He be blessed, "he will gather," and draw down below an addition of holiness.

The verse from Iyov is read as describing a person who sets his heart on G-d and goes deep into the great love with intense longing, like the longing of the feminine for the masculine. He then gathers his spirit and soul to G-d, and this draws down from above an addition of holiness: the "great deal" of holiness of which the Sages spoke.

SECTION 5 • ¶6-7

A little below, a great deal from above: yuval

6 וזהו אדם מקדש את עצמו מעט⁷⁶ פ"י שאינו אלא מעט כמו שאמרו רז"ל [רבותינו זכרונם לברכה] נדמה להם כהר⁷⁷ וכי אבל באמת אינו כן

And this is [the meaning of] "A person sanctifies himself a little": that is, it is only a little; as our Sages, of blessed memory, said, "It seems to them like a mountain," etc., but in truth it is not so.

The maamar now returns to the Sages' saying with which it began. A person's own sanctification is truly only "a little." The Sages say that to the righteous the evil inclination will seem like a mountain; so too a person's effort may seem great, but in truth it is small.

מקדשין אותו הרבה מלמעלה שממשיך עליו בחינת סוכ"ע ע"י התורה והמצוות שהמצוות הם איברים דמלכא.^{78,79}

"They sanctify him a great deal from above": that he draws upon himself the level of the light that encompasses all worlds (sovev kol almin) through the Torah and the mitzvos, for the mitzvos are "the limbs of the King."

"They sanctify him a great deal from above": through the Torah and the mitzvos he draws upon himself the encompassing light, G-d's very essence, which is far beyond his own effort. The mitzvos are called "the limbs of the King," and the next paragraph explains the image.

7 והוא כמו למשל שאם תופס באדם באחד מאבריו ימשיכנו אליו וכש"כ [וכל שכן] כשאוחז ביד ימינו והוא ע"י מצות צדקה וחסד דרועא ימינא^{80,81} וכו'

And this is, by way of analogy, like one who takes hold of a person by one of his limbs: he will draw him to himself; and all the more so when he grasps his right hand. And this is through the mitzvah of charity and Chesed (kindness), "the right arm," etc.

The analogy: whoever takes hold of a person by any of his limbs draws the whole person to himself, all the more so if he grasps his right hand. In the same way a mitzvah is a "limb" of G-d, and doing it takes hold of G-d Himself; the mitzvah of charity and kindness, Chesed, which the Tikkunei Zohar calls "the right arm," is like grasping His right hand.

לכשיתבונן היטב שהתורה והמצוות הם מבחי' סוכ"ע ועצמותו ית' ממש שוכן בתוכם א"כ כשעוסק בהם ומקבל התורה במוחו או עושה המצוה בידו הרי ממשיך עליו אור א"ס ב"ה בעצמותו ממש כו',

When one contemplates well that the Torah and the mitzvos are from the level of the light that encompasses all worlds, and His very essence, may He be blessed, dwells within them, then when he occupies himself with them, and receives the Torah in his mind or performs the mitzvah with his hand, he draws upon himself the Infinite Light (Or Ein Sof), blessed be He, in His very essence, etc.

When a person contemplates that the Torah and mitzvos come from the encompassing light, and that G-d's very essence dwells in them, he understands that studying Torah or doing a mitzvah draws upon him the Infinite Light itself, not only a radiance of it.

וזוהו ועל יובל ישלח שרשיו^{82,83} שהוא בחי' יובל בחול"ם ויובל במלאפום ושניהם לשון הולכה כמ"ש לך יובילו מלכים שי,⁸⁴ אלא שבחי' יובל במלאפום ר"ל [רוצה לומר] שהוא ית' מתנהג ומתמשך למטה ע"י התורה והמצוות.

And this is [the meaning of] "and by a stream (yuval) it sends forth its roots": which is the level of yovel with a cholam and yuval with a melupum, and both are terms of conveying, as it is written, "To You kings shall bring (yovilu) gifts"; only that the level of yuval with a melupum means that He, may He be blessed, is led and drawn below through the Torah and the mitzvos.

This is what the verse means by "by a stream (yuval) it sends forth its roots." The Alter Rebbe distinguishes two vocalizations of the same letters, yuval (with a melupum, the vowel "u") and yovel (with a cholam, the vowel "o"); both mean conveying, as in "kings shall bring (yovilu) gifts." Yuval denotes G-d being conveyed and drawn down to us through the Torah and mitzvos.

Yovel: the fiftieth gate, above the Tree of Life

8 ויובל בחול"ם שהוא מנהיג וממשיך אותנו למעלה כמ"ש יובל היא⁸⁵ תהיה לכם פי' שלכם תהיה אותו היובל שמוליך וממשיך

And yovel with a cholam is that it leads and draws us upward, as it is written, "It shall be a jubilee (yovel) for you": that is, that this yovel, which leads and draws, shall be yours;

Yovel, with a cholam, is the opposite direction: it leads and draws us upward to G-d. Hence the verse of the jubilee year, "It shall be a jubilee (yovel) for you": this power that leads us upward is to become ours.

ושבתם איש לאחוזתו וגו' להתכלל למהוי אחד באחד⁸⁶ נשיקין כפולים.⁸⁷ [עמ"ש בפ' בראשית ע"פ ושם אחיו יובל⁸⁸ כו']

"and you shall return, each man to his holding," etc.: to be included, to become one with One, "doubled kisses." [See what is written in Parshas Bereishis on the verse "And his brother's name was Yuval," etc.

In the jubilee each man returns to his ancestral holding; here this means the soul returns to its root, to be included in G-d and become "one with One," and the "doubled kisses" are a union that goes both ways, from above to below and from below to above. The bracket that opens here, which runs to the end of the maamar, refers to Torah Ohr, Bereishis, where Yuval, "the father of all who play the harp," is read the same way: yuval is conveying, leading upward through song.

9 והנה יובל הוא שנת החמשים דהיינו שער החמשים מנש"ב [מנ' שערי בינה]⁸⁹ וזהו ענין שפי' יובל שהוא מנהיג וממשיך אותנו למעלה

Now, the yovel is the fiftieth year, that is, the fiftieth gate of the fifty gates of Binah (understanding). And this is why yovel was explained as that which leads and draws us upward.

The jubilee is the fiftieth year, matching the fiftieth of the fifty gates of Binah, the highest gate. That is why yovel is the power that leads us upward.

וכמ"ש במ"א ע"פ וספרתם לכם⁹⁰ כו' תספרו חמשים יום⁹¹ ששער החמשים הוא המחבר המאציל א"ס ב"ה לנאצלים כו'

And as is explained elsewhere on the verse "And you shall count for yourselves," etc., "you shall count fifty days": that the fiftieth gate is what joins the Emanator, the Infinite One (Ein Sof), blessed be He, to the emanated, etc.

The Alter Rebbe refers to his explanation of the counting of the Omer, "you shall count fifty days": the fiftieth gate is what joins the Emanator, the Infinite One, with the emanated levels.

וז"ש [וזהו שכתוב] והיה כעץ כוי ועל יובל ישלח שרשיו^{92, 93, 94, 95, 96, 97} שבחיי יובל הוא למעלה גם מבחי עץ החיים (כמ"ש בזהר פ' אחרי דנ"ח ע"א⁹⁸ ובפ' אמור דצ"ז ע"א ועיין באדר"ז [באדרא זוטא] דר"צ סע"ב [סוף עמוד ב] ובזח"ב [ובזהר חלק ב'] יתרו דף פ"ג [דף פ"ג] סע"א [סוף עמוד א] משפטים דצ"ח ע"ב.⁹⁹

And this is what is written, "And he shall be like a tree," etc., "and by a stream (yuval) it sends forth its roots": for the level of yovel is higher even than the level of the Tree of Life (as is written in the Zohar, Parshas Acharei, page 58a, and Parshas Emor, page 97a; and see the Idra Zuta, page 290b, at the end; and the Zohar, Part II, Yisro, page 83a, at the end; Mishpatim, page 98b.

This is the meaning of the verse about the tree: the tree is the Tree of Life, and it sends forth its roots "by a stream (yuval)" because its root lies in yovel, which is higher than the Tree of Life. In the Zohar places listed in the parenthesis, the river that goes out from Eden to water the garden is named Yuval, and the tree rooted by it is the Tree of Life.

ועיין בפ' חיי שרה דקל"א ע"א ובגמרא פ"ט דבכורות דנ"ה ע"ב יובל שמו וברכות פ' אחרי ס"פ כ"ב. ובפ' פנחס קרוב לס"פ דרפ"ב א'. רות רבה ס"פ ויאמר הבי המטפחת דמ"ח ע"ד).

And see Parshas Chayei Sarah, page 131a; and the Gemara, chapter 9 of Bechoros, page 55b, "Yuval is its name"; and Midrash Rabbah, Parshas Acharei, end of section 22; and Parshas Pinchas, near the end of the parsha, page 282a; Ruth Rabbah, end of [the section on] "And he said, 'Bring the shawl,'" page 48, column d).

The list continues with the Zohar on Chayei Sarah (131a), which speaks of the Tree of Life and of the river whose springs will no longer stop in the time to come; the Gemara in Bechoros, where Rabbi Meir says the river Euphrates is named Yuval; and passages in the Midrash Rabbah and Ruth Rabbah.

וגם יובן זה עוד ממ"ש בזח"ג [בזהר חלק ג] פ' שלח קנ"ח ב"י¹⁰⁰ בפ"י היש בה עץ אם אין^{101, 102} שבחיי אין הוא למעלה מעלה גם מבחי עץ החיים כו'

And this will also be understood further from what is written in the Zohar, Part III, Parshas Shelach, page 158b, on the explanation of "Is there a tree in it or not (ayin)?: that the level of Ayin is far, far above even the level of the Tree of Life, etc.

A further proof comes from the Zohar on the spies' question, "Is there a tree in it or not (ayin)?: Rabbi Shimon reads it as asking whether the land's fruit came from the Tree of Life alone or from the higher level of Atika Kadisha, Ayin. Ayin, "nothing," is the hidden level beyond all grasp, higher even than the Tree of Life.

ושער החמשים שהוא בחי' יובל הוא הממוצע בין אין ליש כמ"ש במ"א.¹⁰³ ועמ"ש בפרשה ואתחנן בד"ה וידעת היום^{104, 105} בפ"י ויעקוד אברהם כו' ממעל לעצים¹⁰⁶ כו'.¹⁰⁷

And the fiftieth gate, which is the level of yovel, is the intermediary between nothing (ayin) and something (yesh), as is explained elsewhere. And see what is written in Parshas Va'eschanan, in the discourse beginning "And you shall know this day," on the explanation of "And Avraham bound," etc., "above the wood," etc.

The fiftieth gate, yovel, is the intermediary between Ayin, the hidden source, and yesh, revealed existence; in Likkutei Torah, Bamidbar, the Alter Rebbe explains that it stands between Chochmah, called ayin, and Binah, called yesh. The text also refers to its discourse on the binding of Yitzchak, where Avraham placed him "above the wood," that is, above the two trees.

SECTION 7 • ¶10

The sin of the wood-gatherer

10 והנה מזה יובן ענין חטא המקושש עצים ביום השבת,¹⁰⁸ כי הנה שבתא דלילא¹⁰⁹ הוא בחי' עליית הברורים שנתבררו בכל ששת ימי המעשה

Now, from this the matter of the sin of the one who gathered wood on the Shabbos day will be understood. For the Shabbos of the night is the level of the ascent of the refinements (birurim) that were refined in all the six days of work,

Now the sin of the wood-gatherer can be explained. Friday night, "the Shabbos of the night," is when the refinements (birurim) achieved during the six workdays rise up.

והוא בחינת ברור עה"ד [עץ הדעת] טו"ר [טוב ורע] שנפרד הטוב מהרע ועולה למעלה ומתחבר בעץ החיים ולכן עיקר התגלות בחי' אהבה רבה הוא בשבת וכמ"ש במ"א ע"פ ויקהל משה¹¹⁰ כו'

and it is the level of the refinement of the Tree of Knowledge of good and evil, in which the good is separated from the evil and rises upward and is joined with the Tree of Life. And therefore the main revelation of the level of great love is on Shabbos, as is explained elsewhere on the verse "And Moshe assembled," etc.

This is the refining of the Tree of Knowledge: the good is separated from the evil, rises and joins the Tree of Life. That is why the great love is revealed above all on Shabbos.

והנה עץ החיים זהו בחי' שבתא דיומא ועיי' אח"כ ועל יובל ישלח שרשיו הוא בחי' שבת שבתון שהוא מנחה דשבת עת רצון¹¹¹ כו' כמ"ש בזהר ח"ג [חלק ג'] קכ"ט א',

Now, the Tree of Life is the level of the Shabbos of the day; and through this, afterwards, "and by a stream (yuval) it sends forth its roots" is the level of "Shabbos Shabboson," which is the Minchah of Shabbos, "a time of favor," etc., as is written in the Zohar, Part III, page 129a.

Shabbos day is the level of the Tree of Life itself. After it comes the afternoon of Shabbos, the time of Minchah, which the Zohar (Idra Rabba) calls "a time of favor," when the supernal will is revealed and prayer is accepted; this is "Shabbos Shabboson," the level of yuval, from which the Tree of Life draws its roots.

וחטא המקושש היינו שעוקר דבר מגידולו היינו שמפריד היש להיות נפרד בפ"ע [בפני עצמו] בבחי' דבר נפרד ולא יהיה בטל במקורו המחיה ומהוה אותו כו'

And the sin of the gatherer is that he uproots a thing from where it grows; that is, he separates the yesh (something) to be separate by itself, as a separate thing, and not nullified in its source, which gives it life and brings it into being, etc.

The gatherer's sin is "uprooting a thing from where it grows," as one teaching in the Gemara (Shabbos 96b) has it: he detached growing things. Inwardly this means separating a created thing (yesh) so that it stands as something separate in its own right, no longer nullified within its source, which gives it life and being.

וביום השבת שאז התחברות עה"ד [עץ הדעת] ועה"ח [ועץ החיים] שהיש בטל כו' עליות העולמות כו'

And on the Shabbos day, when there is the joining of the Tree of Knowledge and the Tree of Life, when the yesh is nullified, etc., the ascents of the worlds, etc.,

On Shabbos, when the Tree of Knowledge and the Tree of Life are joined, created existence is nullified in its source and the worlds ascend.

לכן העוקר דבר מגידולו^{112, 113, 114} שהוא להיות יש בפ"ע [בפני עצמו] הפך הביטול במקורו הוא חייב כו' כי עיי' פוגם בעצים הנ"ל עה"ד [עץ הדעת] ועה"ח [ועץ החיים] כו',

therefore one who uproots a thing from where it grows, which is [to make it] a yesh by itself, the opposite of self-nullification (bittul) within its source, is liable, etc.; for through this he blemishes the trees mentioned above, the Tree of Knowledge and the Tree of Life, etc.

So one who uproots on Shabbos, making a thing a separate yesh, the opposite of its self-nullification in its source, is liable, because he damages both trees. This ties back to the Zohar with which the maamar began, which describes the gatherer as weighing the two trees against each other.

ועמ"ש מענין עה"ד [עץ הדעת] ועה"ח [ועץ החיים] בפ' בראשית ע"פ הן האדם^{115, 116} כו' ולעיל בד"ה בשעה שהקדימו¹¹⁷ ישראל נעשה¹¹⁸ ובפ' בלק בביאור ע"פ מי מנה^{119, 120}:

And see what is written on the subject of the Tree of Knowledge and the Tree of Life in Parshas Bereishis on the verse "Behold, the man," etc.; and above, in the discourse beginning "When Israel put 'we will do' first"; and in Parshas Balak, in the explanation of the verse "Who has counted."]

The closing references point to other discourses on the Tree of Knowledge and the Tree of Life, and the bracket opened in paragraph 8 closes here.

IN ONE'S AVODAH

Love of G-d is itself a service that needs great toil: a person must contemplate that G-d is his very life until the love is fixed in his heart. He should toil for his livelihood with his hands and outer limbs, not with his heart, and even one who is cool by nature must diminish the pleasures and needs of the body that hinder his service; this separation reveals the great love hidden in him. Then, setting his heart on that love with great longing and occupying himself with the Torah and the mitzvos, above all charity and kindness, he draws G-d's very essence upon himself, knowing that his own part is only "a little," however large it may seem.

QUESTIONS FOR DISCUSSION

1. Why is the second paragraph of Shema, which speaks of serving G-d "with all your heart and with all your soul," still described as a time when Israel "do not do the will of the Omnipresent"?
2. How does the love "with all your soul" differ from the love "with all your might," and why can only the second never be quenched by "many waters"?
3. Why does the name "the Holy One, blessed be He" point to G-d's essence more than "the Compassionate One" or even Havayah, and why is the love that comes from that level called kedushah?
4. What is the orlah that covers the great love, and why must even those who are cool by nature "draw a drop of the blood of the covenant"?
5. How do yuval and yovel describe two directions of the bond made through the Torah and the mitzvos, and how does this explain why uprooting a thing from where it grows on Shabbos blemishes both trees?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 שיש שני מיני עצים עץ החיים ועץ הדעת והוא דייק איזה מנהון רב

At the start of Parshas Shelach the Zohar asks what “wood” means in this verse and says the gatherer “was examining these trees, which of them is greater than the other.” The Alter Rebbe takes this as the two trees, the Tree of Life and the Tree of Knowledge.

ספר זוהר, שלח לג' ח'–ה':י"ח–י"ג:3:8–5:18 Zohar, Sh'lach

2 אדם מקדש עצמו

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

KEHOT'S NOTE

יומא (טל, א). זח"ב (יא, ב). זח"ג (לא, ריש ע"ב) [כ].

3 אדם מקדש את עצמו מעט מלמטה מקדשין אותו הרבה מלמעלה

On “Sanctify yourselves and be holy,” the Sages taught that a person who sanctifies himself a little is sanctified a great deal, and one who sanctifies himself below is sanctified from above. The maamar asks what this holiness from above is.

יומא ל"ט א'–ד'–ה':4–5:39a Yoma

תנו רבנן: “והתקדשתם והייתם קדושים”, אדם מקדש עצמו מעט — מקדשין אותו הרבה, מלמטה — מקדשין אותו מלמעלה, בעולם הזה — מקדשין אותו לעולם הבא. הדרן עלך אמר להם הממונה

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4 שכנה שרוי

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

KEHOT'S NOTE

אבות ג, ג.

5 שכנה שרויה

Rabbi Chanina ben Teradyon teaches that when two sit together and words of Torah pass between them, “the Shechinah rests among them.” The Alter Rebbe uses this to show that when the Sages mean the resting of the Shechinah they say so plainly. (Kehot: Avos 3:3)

משנה אבות ג' ב':2:3 Pirkei Avot

... רבי חנינא בן תרדיון אומר, שנים שיושבין ואין ביניהן דברי תורה, הרי זה מושב לצים, שנאמר (תהלים א) ובמושב לצים לא ישב. אבל שנים שיושבין ויש ביניהן דברי תורה, שכנה שרויה ביניהם, שנאמר (מלאכי ג) אז נדברו יראי יי' איש אל רעהו ויקשב יי' וישמע ויקתב ספר זכרון לפניהו ליראי יי' ולחשבי שמו. אין לי אלא שנים, מנין שאפלו אחד שיושב ועוסק בתורה, שהקדוש ברוך הוא קובע לו שכר, שנאמר (איכה ג) יושב בדרך ...

Rabbi Hanina, the vice-high priest said: pray for the welfare of the government, for were it not for the fear it inspires, every man would swallow his neighbor alive. R. Hananiah ben Teradion said: if two sit together and there are no words of Torah [spoken] between them, then this is a session of

scorners, as it is said: “nor sat he in the seat of the scornful...[rather, the teaching of the L-rd is his delight]” (Psalms 1:1); but if two sit together and there are words of Torah [spoken] ...

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6 שאפילו אחד שיושב ועוסק בתורה שכנה עמו

The Gemara derives that even one person who sits and studies Torah has the Shechinah with him, from “In every place where I cause My Name to be mentioned, I will come to you and bless you.”

ברכות ו' א'–י"ג–י"ד:6a:13–14 Berachot

ומנין שאפילו אחד שיושב ועוסק בתורה ששכינה עמו — שנאמר: “בכל המקום אשר אזכיר את שמי אבוא אליך וברכתיה”. וכי מאחר דאפילו חד, תרי מבעיא? תרי — מכתבן מליהו בספר הזכרונות, חד — לא מכתבן מליה בספר הזכרונות.

And whence is it that even if an individual sits and occupies himself with Torah, the Shekinah is with him ? As it is said, “In every place where I cause My name to be remembered I will come unto thee and will bless thee” (Exod. xx. 24). Since [the Shekinah is] even with one, why mention two ? With two, their words are written in the book of remembrance, but the words of an individual are not so recorded.

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7 שאפילו אחד שיושב ועוסק בתורה שכנה עמו

Rabbi Chalafta ben Dosa teaches that when ten sit and study Torah the Shechinah rests among them, and so down to even one, from “In every place where I cause My Name to be mentioned, I will come to you and bless you.”

משנה אבות ג' ו':3:6 Pirkei Avot

רבי חלפתא בן דוסא איש כפר חנניה אומר, עשרה שיושבין ועוסקין בתורה, שכנה שרויה ביניהם, שנאמר (תהלים פב) אלקים נצב בעדת אל. ומנין אפלו חמשה, שנאמר (עמוס ט) ואגדתו על ארץ יסדה. ומנין אפלו שלשה, שנאמר (תהלים פב) בקרב אלקים ישפט. ומנין אפלו שנים, שנאמר (מלאכי ג) אז נדברו יראי יי' איש אל רעהו ויקשב יי' וישמע וגו'. ומנין אפלו אחד, שנאמר (שמות כ) בכל המקום אשר אזכיר את שמי אבא אליך וברכתיה:

Rabbi Halaftha of Kefar Hanania said: when ten sit together and occupy themselves with Torah, the Shechinah abides among them, as it is said: “G-d stands in the congregation of G-d” (Psalm 82:1). How do we know that the same is true even of five? As it is said: “This band of His He has established on earth” (Amos 9:6). How do we know that the same is true even of three? As it is said: “In the midst of the judges He judges” (Psalm 82:1) How do we know ...

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8

רפ"ו דברכות

That passage cites the same Gemara and gives a related answer: the paragraph "And it will be, if you listen" is still called "not doing the will of the Omnipresent" because the light drawn down by the mitzvos stays hidden, as an encompassing light.

KEHOT'S NOTE

(לה, ב). [כ]. ראה לעיל פ' בשלח ב, ב. אוה"ת ויקרא-ב ע' תרנו.

9

ואספת דגנך

In the second paragraph of Shema G-d promises rain in its season, "and you shall gather in your grain, your wine and your oil," so Israel do their own harvesting.

Deuteronomy 11:14 דברים י"א:יד

ונתתי מטרארצכם בעתו יורה ומלקוש ואספת דגנך ויתירשך ויצהרך:

that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

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KEHOT'S NOTE

דברים יא, יד.

10

"Strangers shall stand and tend your flocks, and foreigners shall be your plowmen and your vinedressers": in the time this verse foretells, others do Israel's labor for them.

Isaiah 61:5 ישעיהו ס"א:ה

ועמדו זרים ורעו צאנכם ובני נכר אכריכם וכרמיכם:

And strangers shall stand and feed your flocks, And aliens shall be your plowmen and your vinedressers.

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11

The Gemara reconciles the two verses: "you shall gather in your grain" speaks of when Israel do not do the will of the Omnipresent, and Isaiah's verse of when they do. The Alter Rebbe asks how the first can describe those who do not do His will.

Berakhot 35b:7 ברכות ל"ה ב:ז

רבי שמעון בן יוחאי אומר: אפשר אדם חורש בשעת חרישה, וזורע בשעת זריעה, וקוצר בשעת קצירה, ודש בשעת דישה, וזורח בשעת הרוח, תורה מה תהא עליה? אלא בזמן שישראל עושין רצונו של מקום — מלאכתו נעשית על ידי אחרים, שנאמר: "ועמדו זרים ורעו צאנכם וגו'", ובזמן שאין ישראל עושין רצונו של מקום — מלאכתו נעשית על ידי עצמו, שנאמר: "ואספת דגנך". ולא עוד אלא שמלאכת אחרים נעשית על ידו, שנאמר: "ועבדת את ...

R. Simeon b. Johai says : Is it possible for a man to plough at the time of ploughing, sow at seed-time, reap at harvest-time, thresh at the time of threshing, and winnow at the time of wind — what is to become of Torah? But when Israel perform the will of the All-present, their work is done by others; as it is said, "And strangers shall stand and feed your flocks," etc. (Is. Ixi. 5) ; and at the time when Israel perform not the will of the All-present, ...

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12

ולעבדו בכל לבבכם

"To love Havayah your G-d and to serve Him with all your heart and with all your soul": the verse just before "you shall gather in your grain," which makes the Gemara's reading puzzling.

Deuteronomy 11:13 דברים י"א:יג

והיה אם-שמעו תשמעו אל-מצותי אשר אנכי מצוה אתכם היום לאהבה את-ה' אלקיכם ולעבדו בכל-לבבכם ובכל-נפשכם:

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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KEHOT'S NOTE

דברים יא, יג.

13

והוא תמוה . . אך הענין דבפ' זו לא נזכר ובכל מאדכם

The note sends the reader to the Maharsha's commentary on the aggadic passages of the Talmud, on this same Gemara, as a further place for the question raised here and its answer from the missing words "with all your might."

KEHOT'S NOTE

ראה גם חדא"ג מהרש"א לברכות שם. או"ת להח"מ פ' עקב ד"ה מפני מה. סה"מ תקס"ג ח"ב ע' תרעט. סה"מ תקס"ט ע' קלה. אוה"ת עקב ע' תפא. ובארוכה לקריש ח"יב ע' 98 ואילך ובהנשמך שם. וראה ספר הערכים-חב"ד ח"א ע' תמב.

14

ובכל מאדכם

The first paragraph of Shema says "with all your heart, with all your soul and with all your might." The second paragraph omits the last phrase, and this omission is the key to the answer.

Deuteronomy 6:5 דברים ו:ה

ואהבת את ה' אלקיך בכל-לבבך ובכל-נפשך ובכל-מאדך:

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

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15

ויהיו בני במדבר

"The Children of Israel were in the wilderness, and they found a man gathering wood on the Shabbos day." The Torah tells of a man who broke Shabbos by gathering wood and was brought before Moshe for judgment; the whole maamar sets out to explain the Zohar's reading of this verse.

Numbers 15:32 במדבר ט"ו:ל"ב

ויהיו בני-ישראל במדבר וימצאו איש מקושש עצים ביום השבת:

And while the children of Israel were in the wilderness, they found a man gathering sticks upon the sabbath day.

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KEHOT'S NOTE

במדבר טו, לב.

16

שאפי אחד

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

KEHOT'S NOTE

אבות ג, ו. ברכות (א, ב). [כ].

PARAGRAPH 2

17

איתא בוהר

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

KEHOT'S NOTE

בח"ג (רסו, א) ושם אי "כמו רחמנותא" ושם בח"ב (נה, ב) ג"כ כמ"ש שם. ול"מ כמ"ש כאן. [כ].

18

דלית פולחנא כפולחנא דרחימותא

On "And you shall love Havayah your G-d," the Zohar says that all service a person offers G-d should be with love, "for there is no service like the love of the Holy One, blessed be He." The Alter Rebbe's wording makes love itself the service.

ספר זוהר, ואתחנן כ':קל"ד-20:134-21:142 Zohar, Vaetchanan

Since the day that Israel were banished from their land there has been no joy before the Holy One, blessed be He. Therefore because of the love which G-d shows to Israel it is written, "thou shalt love the L-rd thy G-d", which means that man should bind himself to Him with very strong love, and that all service performed by man to G-d should be with love, since there is no service like the love of the Holy One, blessed be He.' R. Abba said: 'These words are the ...

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19

דלית פולחנא כפולחנא דרחימותא

Rabbi Yeisa teaches how much a person should love the Holy One, blessed be He, for there is no service of Him like love, and one who loves Him and serves with love is called His beloved.

ספר זוהר, בשלח ט"ז:רמ"א-16:241-17:251 Zohar, Beshalach

R. Jose said: 'How great should be man's love for the Holy One! Verily, love is the only true worship, and he who worships G-d in love is called "beloved" by Him.' There is an apparent contradiction in the two verses: "Thine own friend and thy father's friend forsake not", and "Withdraw thy foot from thy friend's house" (Ibid. 25, 17).

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20

לאהבה את ה"א כי הוא חייר

Moshe, urging Israel to choose life: "To love Havayah your G-d, to listen to His voice and to cleave to Him, for He is your life." He gives the reason for love within the command itself: G-d is your life.

דברים ל':כ"30: Deuteronomy

לאהבה את ה' אלקיך לשמע בקלו ולדבקה בו כי הוא חייך וארץ ימירך לשבת עליה האדמה אשר נשבע ה' לאבותיך לאברהם ליצחק וליעקב לתת להם:

ויהיו בני ישראל במדבר וימצאו איש מקושש עצים וגו'

to love the L-RD thy G-d, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the L-RD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

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KEHOT'S NOTE

דברים ל, כ.

21

Of Koheles it is said that being wise, "he still taught the people knowledge." The Alter Rebbe borrows the phrase for Moshe teaching the people how to come to love G-d.

Ecclesiastes 12:9 ט"ב: קהלת

ויתר שהיה קהלת חכם עוד למדדעת את העם ואזן וחקר תמן משלים הרבה:

And besides that Koheleth was wise, he also taught the people knowledge; yea, he pondered, and sought out, and set in order many proverbs.

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PARAGRAPH 3

22

וזהו ובכל נפשכם

The second paragraph of Shema speaks of serving G-d "with all your heart and with all your soul." The Alter Rebbe identifies "with all your soul" with the love that comes from contemplating G-d as one's life.

דברים י"א:י"ג-11:13 Deuteronomy

והיה אם-שמעו תשמעו אל-מצותי אשר אנכי מצוה אתכם היום לאהבה את ה' אלקיכם ולעבדו בכל לבבכם ובכל נפשכם:

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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23

בסש"ב פמ"ד אהבה הכלולה

Tanya, chapter 44, speaks of one love that includes all the levels of ahavah rabbah and ahavas olam, equal in every Jewish soul: loving G-d as a person loves the life of his own soul.

Tanya, Likkutei Amarim 44:3-4 אמרים; חלק ראשון; ליקוטי

אף אחת היא אהבה הכלולה מכל בחינות ומדרגות "אהבה רבה" ו"אהבת עולם", והיא שונה לכל נפש מישראל, וירושלם לנו מאבותינו. והיינו, מה שכתב הזהר על פסוק: "נפשי אויתיד פלילה וגו'" - "דברחים לקודשא-בריה" הוא רחמימותא דנפשא ורוחא כמה דאתדבקו אילין בגופא וגופא רחים לון וכיוצא. וזהו שכתוב: "נפשי אויתיד", כלומר, מפני שאהבה ה' "נפשי" וחי האמתים, לכה - "אויתיד", פירוש, שאני מתאוה ותאב לה כאדם המתאוה ...

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24

ובכל מאדך

"You shall love Havayah your G-d with all your heart, with all your soul and with all your might." The maamar ex-

plains “with all your might” as a love without limit.

Deuteronomy 6:5 וְהָיָה לְךָ חֵן וְחֶסֶד

וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:

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

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25 וּבְכָל מְאֹדְךָ הִיא אֲהָבָה בְּלִי גְבוּל

The note says this teaching, that “with all your might” is a love without limit, is quoted in the Tzemach Tzedek’s Or HaTorah on Parshas Tisa.

KEHOT’S NOTE

מובא באוה”ת תשא ע’ איתתקסג.

26 וּבְרוּחַ פִּי כָל צְבָאִים

“By the word of Havayah the heavens were made, and by the breath of His mouth all their host.” The life of all the worlds is only from His “breath,” which is not His essence.

Psalms 33:6 וְיִגְדֹּל לִי: וְיִגְדֹּל לִי

בְּדִבְרֵי ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּי כָל-צְבָאִים:

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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KEHOT’S NOTE

תהלים לג, ו.

27 הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם

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

KEHOT’S NOTE

שם קמח, יג.

28 הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם

The psalm calls on heaven, earth and all in them to praise G-d, “for His Name alone is exalted; His splendor is upon earth and heaven.” The Alter Rebbe reads the verse as setting earth beside heaven, equal before Him.

Psalms 148:13 וְיִגְדֹּל לִי: וְיִגְדֹּל לִי

יְהִלְלוּ אֶת-שֵׁם ה' כִּי-יִשְׁתַּבַּח שְׁמוֹ לְבָדוֹ הוֹדוּ עַל-אֶרֶץ וְשָׁמַיִם:

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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29 בְּפִי וַיְחִי עִיף חֲלִילִי

The discourse on “His eyes are darker than wine” begins on this page.

KEHOT’S NOTE

תו”א מז, א.

30 חֲלִילִי

Yaakov’s blessing of Yehudah: “His eyes are darker than wine, and his teeth whiter than milk.” The text refers to its discourse on this verse in Parshas Vayechi.

Genesis 49:12 בְּרָאשִׁית מִי”ט: וְיִגְדֹּל לִי

חֲלִילִי עֵינַיִם מֵיָּיִן וְלִבִּי-שָׁנִים מִחֶלֶב:

וַיְהִי בְּנֵי יִשְׂרָאֵל בְּמִדְבָּר וַיִּמְצְאוּ אִישׁ מְקוֹשֶׁשׁ עֵצִים וּגְוִי

His eyes shall be red with wine, And his teeth white with milk.

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31 מִיָּם רַבִּים לֹא יוּכָלוּ לִכְבוֹת

In the Song the beloved declares that love is as strong as death: “Many waters cannot quench the love, nor can rivers drown it.” The love from the encompassing light cannot be put out by other loves, because it is not en-clothed in a vessel.

Song of Songs 8:7 וְיִגְדֹּל לִי: וְיִגְדֹּל לִי

מִיָּם רַבִּים לֹא יוּכָלוּ לִכְבוֹת אֶת-הָאֶהָבָה וְנִהְרֹת לֹא יִשְׁטָפוּהָ אִם-יִתֵּן אִישׁ אֶת-כָּל-הוֹן בֵּיתוֹ בְּאֶהָבָה בּוֹ יָבוּז לּוֹ:

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 condemned.

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KEHOT’S NOTE

שה”ש ח, ז.

32 וְכָל חֵד לְפָנֵי שִׁיעוּרָא דִּילִי

Tanya, chapter 44, brings the Zohar that G-d is known to each “according to what he measures in his heart,” and speaks of one love that includes all the levels of ahavah rabbah and ahavas olam, equal in every Jewish soul and inherited from the forefathers: loving G-d as one loves the life of one’s own soul.

Zohar I, 103a זח”א קג, א

KEHOT’S NOTE

זח”א קג, א. ראה תניא פרק מד.

33 וְכָל חֵד לְפָנֵי שִׁיעוּרָא דִּילִי

On “Her husband is known in the gates,” the Zohar teaches that the Holy One, blessed be He, is known and cleaved to by each person “according to what he measures in his heart.” So too each Jew has this love according to his own measure. (Kehot: Zohar I, 103a)

Zohar, Vayera 9:153-164 קס”ג-קס”ד וירא ט: וְיִגְדֹּל לִי

But of a truth the Holy One makes Himself known to every one according to the measure of his understanding and his capacity to attach himself to the spirit of Divine wisdom; and thus “Her husband is known”, not “in the gates” (bishe’arim), but, as we may also translate, “by measure”, though a full knowledge is beyond the reach of any being.’

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34 וְעַמְךָ כֻּלָּם צְדִיקִים

Isaiah’s prophecy of the redemption: “And your people are all righteous; they shall inherit the land forever.” The Alter Rebbe brings it to show that every Jew has this love.

Isaiah 60:21 ישיעיהו ס: כ”א

וְעַמְךָ כֻּלָּם צְדִיקִים לְעוֹלָם יִרְשׁוּ אֶרֶץ נֶצֶד מְעַשֵּׂה יְדֵי לְהַתְפָּאָר:

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

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KEHOT'S NOTE

ישע"י ס, כא.

35 עמך כולם צדיקים

The Zohar opens Parshas Noach with Rabbi Chiya on "And your people are all righteous": all Israel have a share in the World to Come and are called righteous because they keep the covenant of circumcision. This is why the text cites it beside "the sign of the covenant."

Zohar, Noach 1:1-12כ"א-א:י"ב

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

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36 ע' בזהר ר"פ נח

The note says the Zohar at the beginning of Parshas Noach, which the text cites for "And your people are all righteous," is explained in the Tzemach Tzedek's Or HaTorah at the beginning of Parshas Noach.

KEHOT'S NOTE

נתבאר באוה"ת פ' נח בתחלתו דף נד, א.

37 Of circumcision G-d says, "and it shall be for a sign of a covenant between Me and you." The "sign of the covenant" is read as the encompassing love.

Genesis 17:11א"י:י"ז

ונמלתם את בשר ערלתכם והיה לאות ברית ביני וביניכם:

And ye shall be circumcised in the flesh of your foreskin; and it shall be a token of a covenant betwixt Me and you.

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38 G-d tells Moshe to tell Israel to keep Shabbos even while building the Mishkan, "for it is a sign between Me and you for your generations"; a few verses on, Shabbos is called "an everlasting covenant." The word "sign" again points to the love that stands "between Me and you" as an encompassing level.

Exodus 31:13ג"א:י"ג

ואתה דבר אל־בני ישראל לאמר אך את־שבתתי תשמרו כי אות הוא ביני וביניכם לדתיתכם לדעת כי אני ה' מקדשכם:

'Speak thou also unto the children of Israel, saying: Verily ye shall keep My sabbaths, for it is a sign between Me and you throughout your generations, that ye may know that I am the L-RD who sanctify you.

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39 פ"י אות ברית הוא בחי' אהבה

The note points to two places in the Tzemach Tzedek's Or HaTorah as further discussions of "the sign of the covenant" as this encompassing love.

KEHOT'S NOTE

ראה אוה"ת ואתחנן ע' שכד. ופ' תשא ע' איתתקסג.

ויהיו בני ישראל במדבר וימצאו איש מקושש עצים וגו'

40 חז"ל קראו אותו ית' בשם הקב"ה

Kehot's note points to Berakhot 6a for these words.

Berakhot 6a ו' ברכות

KEHOT'S NOTE

ברכות ו, א. ובכ"מ.

41 רחום

Among the Thirteen Attributes G-d is called "Compassionate" (rachum). Such names describe Him by His activity, unlike "Holy."

Exodus 34:6ו"ד:6

ויעבר ה' על־פניו ויקרא ה' ה' אל רחום וחנון ארך אפים ורב־חסד ואמת:

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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KEHOT'S NOTE

שמות לד, ו.

42 דאיהו וגרמוהי חד

In its introduction the Tikkunei Zohar says of the Sefiros of Atzilus, "He and His vessels are one." The Alter Rebbe applies this to the Infinite One en clothed within Z'eir Anpin.

Tikkunei Zohar 3b:9-10י"ב-ט:9-10

דעשר ספירות דאצילות מלכא בהון, איהו וגרמיה חד בהון, איהו וחייו חד בהון, מה דלא חכי בעשר ספירות דבריאה, דלאו אינון וחייהון חד, לאו אינון וגרמיהון חד. ועלת על כלל הוא נהיר (נ"א נחית) בעשר ספירות דאצילות, ובעשר ספירות דבריאה, ונהיר בעשר כתות דמלאכיא, ובעשר גלגלי דרקיעא, ולא אשתני בכל אטר.

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ת"ז בהקדמה (ג, ב).

43 צאינה וראינה

The Song calls out: "Go forth and see, daughters of Zion, King Shlomo, in the crown with which his mother crowned him on his wedding day." The text refers to its explanation of this verse for more on the name "the Holy One, blessed be He."

Song of Songs 3:11א"א:11

צאנה וראינה בנות ציון במלך שלמה בעטרה שעטרה־לו אמו ביום חתנתו וכיום שמחת לבו:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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44 נקראת קדושה לשון נוקבא שמקבלת מקדוש

In the Pardes' entry on Kadosh, Kadosh is in Keser, Tiferes and Yesod, and when Kadosh enters Malchus she is

called kedushah. This is the feminine receiving from the masculine that the text describes.

Pardes Rimmonim 23:21-22 כ"א-כ"ב: פרדס רמונים

... ולא יצדק כי אם בקליפה. אם לא שנאמר כי מפני שהיא נשפעת משם נקראת על שמה וזה דוחק: שבועה היא במלכות וכן מבואר בר"מ (פנחס רנה). ובמ"א (משפטי קט"ז) פי' כי שבועה ביסוד. ובמ"א פירש כי היא בבינה. והענין כי לשון שבועה פירוש מלשון שביעיות והכוונה כי זאת כלולה משבע קנים ולא תקרא שום ספירה שביעית פירוש כלולה משבע אם לא ע"י היסוד כמו שנבאר בערך שביעית. ונמצאנו למדים ששבועה הוא במלכות בעלייתה אל היסוד. וע"כ השבועה חי' ה' שהוא היסוד הנקרא חי' כנודע. והכל ע"י הבינה כי עיקר ...

Pardes Rimmonim (Public Domain)

45 ואל אישך תשוקתך

G-d tells Chavah, "and your longing shall be for your husband." The feminine kedushah longs for and receives from the masculine Kadosh.

בראשית 3:16 ט"ז-ט"ח: Genesis

אֶל־הָאִשָּׁה אָמַר ה' אֱרֹכָה אֶרְבָּה עֲצָבוֹךָ וְהָרַגְהָ בְּעֶצֶב תֵּלְדִי בָנִים וְאֵל־אִישְׁךָ תִּשְׁוָקֶתְךָ וְהוּא יִמְשָׁל־בָּךְ:

Unto the woman He said: 'I will greatly multiply thy pain and thy travail; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.'

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KEHOT'S NOTE

בראשית ג, טז.

46 ע' ברע"מ פ' אמור דף צ"ג א'

The Raaya Mehemna passage is also brought in a discourse in Parshas Emor.

KEHOT'S NOTE

מובא לעיל בפ' אמור לג, ב.

47 ע"פ ראשי המטות

This is the discourse the text refers to.

KEHOT'S NOTE

לקמן פ' מטות פא, ד.

48 ראשי המטות

"And Moshe spoke to the heads of the tribes." The text refers to its discourse on this verse for the meaning of this holiness and how separation leads to it.

במדבר ל"ב:2 Numbers

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמִּטּוֹת לְבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה'

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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49 פרישות מביאה לידי קדושה

Rabbi Pinchas ben Yair's ladder of virtues, as the Mishnah gives it: "separation leads to holiness, and holiness leads to humility." The Alter Rebbe draws on it: the great love called holiness comes only after separation. (Kehot:

Avodah Zarah 20b, where the Gemara's version of the ladder has separation lead to purity, and holiness come only after fear of sin)

Mishnah Sotah 9:15 ט"ט: משנה סוטה

... רבי פנחס בן יאיר אומר, זריזות מביאה לידי נקיות, ונקיות מביאה לידי טהרה, וטהרה מביאה לידי פרישות, ופרישות מביאה לידי קדושה, וקדושה מביאה לידי ענוה, וענוה מביאה לידי יראת חטא, ויראת חטא מביאה לידי חסידות, וחסידות מביאה לידי רוח הקדש, ורוח הקדש מביאה לידי תחית המתים, ותחית המתים בא על ידי אליהו וכו' לטוב, אמן:

When Rabbi Meir died, the composers of fables ceased. When Ben Azzai died, the diligent students [of Torah] ceased. When Ben Zoma died, the expounders ceased. When Rabbi Joshua died, goodness ceased from the world. When Rabbah Shimon ben Gamaliel died, locusts come and troubles multiplied. When Rabbi Elazar ben Azaryah died, the sages ceased to be wealthy. When Rabbi Akiba died, the glory of the Torah ceased. When Rabbi Hanina ben Dosa died, men of wondrous deeds ceased. When Rabbi Yose Katnuta died, the pious men (hasidim) ceased and ...

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50 ומלתם את ערלת לבבכם

"Circumcise the foreskin of your heart, and stiffen your neck no more." The orlah of the heart is the covering that hides the love.

Deuteronomy 10:16 י"ז-י"ח: דברים

וּמְלַתֶּם אֶת עֶרְלַת לִבְבְּכֶם וְעָרְפְּכֶם לֹא תִקְשׁוּ עוֹד:

Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

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KEHOT'S NOTE

דברים י', טז. ראה להלן פ' תבוא מב, א.

51 ע"פ ראה אנכי

In the discourse on "See, I set before you," the Alter Rebbe explains that even deep contemplation of G-d's greatness may fail to bring love and awe out openly in the heart, because the heart is clothed in desires and physical matters; of this the verse says "Circumcise the foreskin of your heart." This orlah over the heart is what keeps the love from being revealed.

KEHOT'S NOTE

לקמן פ' ראה יח, ג.

52 ראה אנכי

"See, I set before you today a blessing and a curse." The text refers to its discourse on this verse for more on removing the orlah.

Deuteronomy 11:26 כ"ז-כ"ח: דברים

רְאֵה אֲנֹכִי נֹתֵן לְפָנֶיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה:

Behold, I set before you this day a blessing and a curse:

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53

וערלה אינו לשון אטום

The note says that the point that orlah means a covering rather than a blockage is explained at length in the Tzemach Tzedek's Or HaTorah on Vayikra.

KEHOT'S NOTE

נתבאר בארוכה באוה"ת ויקרא-א ע' קמד ואילך.

54

יגיע כפיד כי תאכל

A Song of Ascents praising everyone who fears Havayah: "The toil of your hands, when you eat it, you are happy, and it is good for you," that is, living from the honest work of one's own hands. The Alter Rebbe reads "of your hands" closely: the toil for a living belongs to the hands, not to the heart.

Psalms 128:2 ב"י: תהילים קכ"ח

יגיע כפיד כי תאכל אשריך וטוב לך:

When thou eatest the labour of thy hands, Happy shalt thou be, and it shall be well with thee.

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KEHOT'S NOTE

תהלים קכח, ב. נתבאר בארוכה בתו"ח שמות תרכ, א ואילך. ראה לקמן חוקת סו, ג. ד"ה מים רבים — תשל"ח (נדפס בלקו"ש ח"כ ע' 276).

55

נולד מהול כו' אעפ"כ צריכים להטيف דם ברית

The Rambam rules that a child born already circumcised must still have a drop of covenantal blood drawn on the eighth day. The Alter Rebbe applies this to people who are cool by nature. (Kehot: Hilchos Milah 7:7)

Mishneh Torah, Circumcision 1:7ז: הלכות מילה א'

גר שנכנס לקהל ישראל חייב מילה תחלה ואם מל כשהיה עכו"ם צריך להטيف ממנו דם ברית ביום שנתגיר וכן קטן שנולד כשהוא מהול צריך להטيف ממנו דם ברית ביום השמיני אנדרוגינוס והוא הילוד שיש לו זכרות כזכר ונקבות כנקבה צריך למול אותו בשמיני וכן יוצא דופן ומי שיש לו שתי ערלות מלין את שתיהן בשמיני.

A proselyte must, before he can enter the communion of Israel be circumcised. If, while still a gentile, he had already been circumcised, it is requisite to draw a drop of blood from the membrum, on the day when he is received, as a sign of the covenant. Similarly, if a male infant is born with the prepuce absent, it is requisite to draw a drop of blood from the membrum when the infant is eight days old. An androgyne that has both male and female organs is to be ...

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56

מיץ חלב יוציא חמאה

Among Agur's sayings: "The churning of milk brings forth butter, the wringing of the nose brings forth blood, and the forcing of anger brings forth strife," a warning that pressing anger yields only quarrels. The Sages (Berachos 63b) read its first clause as teaching how Torah is acquired.

Proverbs 30:33ג: משלי ל'

כי מיץ חלב יוציא חמאה ומיץ אף יוציא דם ומיץ אפים יוציא ריב:

ויהיו בני ישראל במדבר וימצאו איש מקושש עצים וגו'

For the churning of milk bringeth forth curd, And the wringing of the nose bringeth forth blood; So the forcing of wrath bringeth forth strife.

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KEHOT'S NOTE

משלי ל, לג.

57

במי אתה מוצא חמאה של תורה

The school of Rabbi Yannai expounds the verse: the butter of Torah is found in one who vomits up the milk he suckled from his mother's breasts for its sake. The Alter Rebbe reads it as the separation that leads to the higher love.

Berachot 63b:17-18ח"ב: ברכות ס"ג ב' י"ז-י"ח

במי אתה מוצא חמאה של תורה — במי שמקיא חלב ששנק משדי אמו עליה. "ומיץ אף יוציא דם" — כל תלמיד שכוּעס עליו רבו פעם ראשונה ושנית — זוכה להבחין בין דם טמא לדם טהור.

With whom dost thou find the cream of Torah? With him who spat out for its sake the milk which he sucked from his mother's breast. "And the wringing of the nose bringeth forth blood" — a disciple with whom his master is the first time angry but he remains silent [under the rebuke] is worthy to distinguish between impure and pure blood.

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KEHOT'S NOTE

ברכות סג, ב.

58

כפי ויחי ע"פ ולכן שנים

On "his teeth whiter than milk," the Alter Rebbe explains that the work of refining one's deeds, words and thoughts comes first; then comes the level of milk: as milk makes a child's limbs grow, the milk of Torah makes one's love and awe grow great.

KEHOT'S NOTE

תו"א מז, ד.

59

ובפי וארא ע"פ וארא

Here joy in serving G-d is likened to milk: a mother nurses her child, and through the milk its limbs grow; the discourse adds that the breasts are in the place of Binah, and it reads Kel Shaddai as shadayim, the breasts whose milk makes the emotive attributes, love and awe, grow.

KEHOT'S NOTE

תו"א נה, סע"ג.

60

וארא כו' באל שדי

G-d tells Moshe, "And I appeared to Avraham, to Yitzchak and to Yaakov as Kel Shaddai, but by My Name Havayah I was not known to them." The text refers to its discourse on this verse in Parshas Va'eira, which reads Shaddai as shadayim, the breasts that give milk.

Exodus 6:3ג: שמות ו'

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

and I appeared unto Abraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not

known to them.

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61

אם הבנים שמחה

“He settles the barren woman of the house as a joyful mother of children.” In Kabbalah “the mother of the children” is Binah, through which the emotive attributes grow.

Psalms 113:9 ט"ז: תהילים

מושיבי עקרת הבית אם הבנים שמחה הללויה:

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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KEHOT'S NOTE

תהלים קיג, ט.

62

רוחצות בחלב

“His eyes are like doves by streams of water, bathing in milk.” The Zohar reads the milk as the supernal whiteness.

Song of Songs 5:12 כ"ב: שיר השירים

עיניו כיונים על־אפיקי מים רחצות בחלב ישבות על־מלאות:

His eyes are like doves Beside the water-brooks; Washed with milk, And fitly set.

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63

רוחצות בחלב בחורא דלעילא

The Idra Rabba explains “bathing in milk” as the eyes being washed in the supernal whiteness, the first whiteness of the good eye, when the watchfulness of compassion is found.

Sf. Zohar, Idra Rabba 28:199-29:209 האדרא רבא

כ"ח: קצ"ט-כ"ט: ר"ט

64

ויקח חמאה וחלב

Avraham “took butter and milk” and set them before his guests. The Alter Rebbe connects Avraham, the man of love, with butter, the great love above the vessel.

Genesis 18:8 ח' י"ח: בראשית

ויקח חמאה וחלב וכו' הפקר אשר עשה ויתן לפניהם והוא עמד עליהם מתחת העץ ויאכלו:

And he took curd, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

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KEHOT'S NOTE

בראשית יח, ח.

65

חמאה ודבש יאכל

Isaiah's sign to King Achaz: a child, Immanuel, will be born, and “butter and honey shall he eat, when he knows to reject evil and choose good.” It is brought as another allusion to butter as the higher love.

Isaiah 7:15 י"ז: ישעיהו

חמאה ודבש יאכל לדעתו מאוס בָּרַע וּבָחֹר בְּטוֹב:

ויהיו בני ישראל במדבר וימצאו איש מקושש עצים וגו'

Curd and honey shall he eat, when he knoweth to refuse the evil, and choose the good.

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66

פרישות מביאה לידי קדושה

The words here quote Avodah Zarah 20b:10; the passage is shown below.

Avodah Zarah 20b:10 י"ב: עבודה זרה

מכאן אמר רבי פנחס בן יאיר: תורה מביאה לידי זהירות, וזהירות מביאה לידי זריזות, וזריזות מביאה לידי נקיות, ונקיות מביאה לידי פרישות, פרישות מביאה לידי טהרה, טהרה מביאה לידי חסידות, חסידות מביאה לידי ענוה, ענוה מביאה לידי יראת חטא, יראת חטא מביאה לידי קדושה, קדושה מביאה לידי רוח הקודש, רוח הקודש מביאה לידי תחית המתים, וחסידות גדולה מכולן, שנאמר: “אז דברת בחזון להסידר.”

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KEHOT'S NOTE

ע"ז כ, ב.

67

אעפ"כ צריך להטיר

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

KEHOT'S NOTE

רמב"ם הלי מילה ז, ז.

68

Kehot's note points to Zohar, Noach 1:1 for these words.

Sf. Zohar, Noach 1:1 א' א: נח

69

Kehot's note points to Zohar, Noach 10:63 for these words.

Sf. Zohar, Noach 10:63 י"ג ס: נח

70

Kehot's note points to Zohar, Noach 1:3 for these words.

Sf. Zohar, Noach 1:3 ג' א: נח

PARAGRAPH 4

71

והי כעץ שתול על פלגי מים

The first psalm says of the man who delights in the Torah of Havayah: “He shall be like a tree planted by streams of water, that yields its fruit in its season.” The Alter Rebbe reads the tree as the Tree of Life.

Psalms 1:3 א' ג: תהילים

והיה כעץ שתול על־פלגי־מים אשר פרו יתן בעתו ועלהו לא־יבול וכל אשר־יעשה יצליח:

And he shall be like a tree planted by streams of water, that bringeth forth its fruit in its season, and whose leaf doth not wither; and in whatsoever he doeth he shall prosper.

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Jeremiah 17:8 ח' י"ז: ירמיהו

והיה כעץ שתול על־מים ועל־יובל ישלח שרשיו ולא יראא כִּי־יבא חם והיה עלהו רענן ובשנת בצרת לא ידאג ולא ימיש מעשות פרי:

For he shall be as a tree planted by the waters, And that spreadeth out its roots by the river, And shall not see when heat cometh, But its foliage shall be luxuriant; And shall not be anxious in the year of drought, Neither shall cease from yielding fruit.

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KEHOT'S NOTE

תהלים א, ג. [לפי נוסח אחד הכת"י שהוא בלי תיבת פלגי, המ"מ הוא ירמ"י, ח והוא התחלת הפסוק דלקמן].

72

ולא יראה כי יבא חום

The words here quote Jeremiah 17:8; the passage is shown below.

Jeremiah 17:8:ח"ז:ח"ז

והיה כעץ שתול על־מים ועל־יובל ישלח שָׁרְשָׁיו וְלֹא יִרְאֶה כִּי־יָבֵא חֹם וְהָיָה עָלָיו רֵעֵן וּבִשְׁנַת בָּצָרָתָא לֹא יִדָּאָג וְלֹא יִמָּשׁ מַעֲשׂוֹת פְּרִי:

For he shall be as a tree planted by the waters, And that spreadeth out its roots by the river, And shall not see when heat cometh, But its foliage shall be luxuriant; And shall not be anxious in the year of drought, Neither shall cease from yielding fruit.

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KEHOT'S NOTE

ירמ"י יז, ח.

73

ומים רבים לא יוכלו לכבות את האהבה

"Many waters cannot quench the love." It is brought again to show that nothing can put out the love from the encompassing light.

Song of Songs 8:7:ח"ז:ח"ז

מִיָּם רַבִּים לֹא יִכְלֹוּ לְכַבּוֹת אֶת־הָאֵהָבָה וּנְהָרוֹת לֹא יִשְׁטָפוּהָ אִם־יִתֵּן אִישׁ אֶת־כָּל־הוֹן בֵּיתוֹ בְּאֵהָבָה בּוֹ יִבּוּזוּ לוֹ:

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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PARAGRAPH 5

74

אם ישים אליו לבו

Elihu, defending G-d's justice to Iyov, says that if G-d were to set His heart upon man and gather back to Himself his spirit and breath, all flesh would perish together. The Alter Rebbe reads it of a person who sets his heart toward G-d: his spirit and soul are gathered to Him, and added holiness is drawn down.

Job 34:14:י"ד:י"ד

אִם־יִשֶׁם אֱלֹהִים לְבֹו רֹחוֹ וְנִשְׁמָתוֹ אֲלֵיו יֵאָסֶף:

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

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KEHOT'S NOTE

איוב לד, יד.

ויהיו בני ישראל במדבר וימצאו איש מקושש עצים וגו'

75

ואל אישך תשוקתך

"And your longing shall be for your husband." The longing of the feminine for the masculine is the model for the soul's longing in the great love.

Genesis 3:16:ט"ז:ט"ז

אֶל־הָאִשָּׁה אָמַר ה'רְבָּה אֲרֵבָה עֲצֻבוֹנָךְ וְהָרְגָה בְּעֲצֻב תִּלְדִּי בָנִים וְאֶל־אִישְׁךָ תִּשְׁקָתָךְ וְהוּא יִמְשָׁל־בְּךָ:

Unto the woman He said: 'I will greatly multiply thy pain and thy travail; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.'

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KEHOT'S NOTE

בראשית ג, טז.

PARAGRAPH 6

76

אדם מקדש את עצמו מעט

"A person sanctifies himself a little; they sanctify him a great deal." The maamar now explains both halves of the saying.

Yoma 39a:4-5:ד"ה-ד"ה

תְּנוּ רַבָּנָן: "וְהִתְקַדְּשֶׁתֶּם וְהִיָּיתֶם קְדוֹשִׁים", אָדָם מְקַדֵּשׁ עַצְמוֹ מְעַט — מְקַדְּשִׁין אוֹתוֹ הַרְבֵּה, מְלֻמָּסָה — מְקַדְּשִׁין אוֹתוֹ מְלֻמָּעָלָה, בְּעוֹלָם הַזֶּה — מְקַדְּשִׁין אוֹתוֹ לְעוֹלָם הַבָּא. הַדָּרוֹ עָלָה אָמַר לָהֶם הַמְמוֹנָה

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77

נדמה להם כהר

In the time to come G-d will slay the evil inclination; to the righteous it will seem like a high mountain, and to the wicked like a strand of hair. The Alter Rebbe uses the image of something that seems large but is not.

Sukkah 52a:4:ד"ה-ד"ה

כַּדְרֵשׁ רַבִּי יְהוּדָה: לְעֵתִיד לָבֵא, מִבֵּיאוֹ הַקָּדוֹשׁ בְּרוּךְ הוּא לְיִצְרַר הָרָע, וְשׁוֹחֲטוֹ בַּפְּנֵי הַצַּדִּיקִים וּבַפְּנֵי הָרָשָׁעִים. צַדִּיקִים נִדְמָה לָהֶם כְּהַר גְּבוּהָ, וְרָשָׁעִים נִדְמָה לָהֶם כְּחוֹט הַשְּׁעָרָה. הִלְלוּ בּוֹכִין וְהִלְלוּ בּוֹכִין. צַדִּיקִים בּוֹכִין וְאוֹמְרִים: הֵיאֵךְ יְכַלְנֵנוּ לְכַבּוֹשׁ הַר גְּבוּהָ כֻּזָּה! וְרָשָׁעִים בּוֹכִין וְאוֹמְרִים: הֵיאֵךְ לֹא יְכַלְנֵנוּ לְכַבּוֹשׁ אֶת חוֹט הַשְּׁעָרָה הַזֶּה! וְאַף הַקָּדוֹשׁ בְּרוּךְ הוּא תָמָה עִמָּהֶם, שְׁנֵאָמַר: "כֹּה אָמַר ה' צְבָאוֹת כִּי יִפְּלֵא בְּעֵינֵי שְׂאֵרֵית הָעָם הַזֶּה בַּיָּמִים הָהֵם גַּם ...

As R. Judah expounded: In the time to come the Holy One, blessed be He, will bring the Evil Inclination and slay it in the presence of the righteous and the wicked. To the righteous it will have the appearance of a towering hill, and to the wicked it will have the appearance of a hair thread. Both the former and the latter will weep; the righteous will weep saying, "How were we able to overcome such a towering hill!" The wicked also will weep saying, "How is it that ...

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KEHOT'S NOTE

סוכה נב, א.

78

שהמצות הם אברים דמלכא

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

KEHOT'S NOTE

ראה ת"ז ת"ל.

79

שהמנות הם איברים דמלכא

Tikkun 30 of the Tikkunei Zohar speaks of the 248 commandments as "the commandment of Havayah in each and every limb of the King." The Alter Rebbe builds on this the image of taking hold of a person by his limb.

Tikkunei Zohar 74a:8 ח"א: ע"ד א: ח"א: ע"ד א:

ועוד מצוה דא עמודא דאמצעימא, דאיהו מצוה מסטרא דאבא דאיהו רא"ש, ומסטרא דאימא דאיהו אש"ר, והכי צדיק מצוה ועושה מתרוניהו, ובגין דא אתמר על תרוניהו אשר קדשנו, אלא קדשנו ואבא צונו, על מאן על שכינתא תתאה, דאיהו פטר כל רחם, פתיחו דרחם, דאיהו רמ"ח פקודיו, איהו מצות יהוה בכל אבר ואבר דמלכא, איהו מצוה, ועוד אשר קדשנו מסטרא דאבא

Tikkunei Zohar - Vocalized (Public Domain)

PARAGRAPH 7

80

חסד דרועא ימינא

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

KEHOT'S NOTE

שם בהקדמה (פתח אלי').

81

חסד דרועא ימינא

In Patach Eliyahu, Eliyahu describes the Sefiros as the limbs of a body: "Chesed is the right arm, Gevurah the left arm." The mitzvah of charity and kindness is thus like grasping the King's right hand.

Tikkunei Zohar 17a:16-17 ח"א: ט"ז-ט"ז: ח"א: ט"ז-ט"ז:

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אליו תרין כתיב *הנסתרות ליי אלקינו.

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82

ועל יובל ישלח שרשיו

For what follows here, the two readings yuval and yovel, the note points to two places in the Tzemach Tzedek's Or HaTorah, on Bereishis and on the Prophets and Writings.

KEHOT'S NOTE

המשך הפסוק דירמיי לעיל. ובהבא להלן — ראה אוה"ת בראשית-ג תקפו, א. אוה"ת נ"ך-א ע' תק.

83

ועל יובל ישלח שרשיו

"Like a tree planted by water, that sends forth its roots by a stream (yuval)." The Alter Rebbe reads yuval as G-d being conveyed down to us.

Jeremiah 17:8 ח"ח: ז"ח: ז"ח:

והיה כעץ שתול על-מים ועל-יובל ישלח שרשיו ולא ירא ויבא חם והיה עלהו רענן ובשנת בצורת לא ידאג ולא ימיש מעשות פרי:

For he shall be as a tree planted by the waters, And that spreadeth out its roots by the river, And shall not see when heat cometh, But its foliage shall be luxuriant; And shall not

ויהיו בני ישראל במדבר וימצאו איש מקושש עצים וגו'

be anxious in the year of drought, Neither shall cease from yielding fruit.

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84

לך יובילו מלכים שי

"Because of Your Temple at Jerusalem, kings shall bring You gifts." The verb yovilu shows that the root of yuval and yovel means conveying.

Psalms 68:30 ל"ח: ס"ח: ל"ח:

מהיכלך על-ירושלם לך יובילו מלכים שי:

Out of Thy temple at Jerusalem, Whither kings shall bring presents unto Thee.

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KEHOT'S NOTE

תהלים סח, ל.

PARAGRAPH 8

85

יובל היא תהי לכם

"You shall proclaim liberty throughout the land... it shall be a jubilee for you, and you shall return, each man to his holding." The Alter Rebbe reads yovel as the power that leads us upward.

Leviticus 25:10 י"ח: כ"ה: י"ח:

וקדשתם את שנת התמישים שנה וקראתם דרור בארץ לכל-ישיביה יובל הוא תהיה לכם ושבתם איש אל-אחוזתו ואיש אל-משפחתו תשובו:

And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

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KEHOT'S NOTE

ויקרא כה, י.

86

למהוי אחד באחד

In the passage on the secret of Shabbos (Kegavna), the Zohar speaks of the Shechinah uniting below in the secret of One, to be one with One. The Alter Rebbe uses the phrase for the soul's inclusion in G-d.

Zohar II, 135a ח"ב קלח, א

KEHOT'S NOTE

ח"ב קלח, א.

87

נשיקין כפולים

There the Torah is called the attachment of spirit to spirit, "doubled kisses": one attachment is the arousal from above that awakens the arousal from below, and the other the arousal from below that draws the giver's spirit.

KEHOT'S NOTE

וראה גם לקמן פ' חקת טו, ג. ראה ע"ה שער הולדת או"א פ"ד. ובמאמרי אדח"א פ' חוקת ע' איתעט מבאר בשם "הע"ה שכל א' כלול מבי רוחות דבנשיקין דמשפיע נכלל מרוח המקבל ובנשיקין דמקבל נכלל רוח המשפיע כו" ע"ש.

88 ושם אחיו יובל

"And his brother's name was Yuval; he was the father of all who play the harp and flute." The bracket refers to the discourse on this verse in Parshas Bereishis.

בראשית ד: כ"א Genesis 4:21

ושם אחיו יובל הוא היה אבי כל־תפס כנור ועוגב:

And his brother's name was Jubal; he was the father of all such as handle the harp and pipe.

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PARAGRAPH 9

89 שער החמישים מנש"ב

Fifty gates of understanding were created in the world, and all were given to Moshe except one. The fiftieth gate is the one beyond the rest.

Rosh Hashanah 21b:11-12 ראש השנה כ"א ב: י"א-י"ב

רב ושמואל. חד אמר: חמשים שערי בינה נבראו בעולם, וכולן ניתנו למשה, חסר אחד, שנאמר: "ותחתהו מעט מאלקים". בקש קהלת למצוא דברי חפץ — בקש קהלת להיות כמשה, יצתה בת קול ואמרה לו: "וכתוב יושר דברי אמת" — ולא קם נביא עוד בישאל כמשה.

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KEHOT'S NOTE

ר"ה כא, ב.

90 וספרתם לכם

"And you shall count for yourselves from the day after the Shabbos... seven complete weeks." The text refers to its discourse on the counting of the Omer.

ויקרא כ"ג: ט"ו Leviticus 23:15

וספרתם לכם ממחרת השבת מיום הביאכם את־עמר התנופה שבע שבתות תמימת תהיינה:

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

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91 תספרו חמשים יום

"Until the day after the seventh week you shall count fifty days." The fiftieth day corresponds to the fiftieth gate.

ויקרא כ"ג: ט"ז Leviticus 23:16

עד ממחרת השבת השביעית תספרו חמשים יום והקרבתם מנחה חדשה לה'

even unto the morrow after the seventh week shall ye number fifty days; and ye shall present a new meal-offering unto the L-RD.

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92 Rabbi Meir says the river Euphrates is called Yuval, citing "like a tree planted by water, that sends forth its roots by a stream (yuval)."

Bekhorot 55b:4 בכורות נ"ה ב: ד'4

תנא, רבי מאיר אומר: "יובל" שמו, שנאמר: "והיה כעץ שתול על מים ועל יובל ישלח שרשיו", ולמה נקרא שמו "פרת"? שמימי פרים ורבים.

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93 ועל יובל ישלח שרשיו

The tree "sends forth its roots by a stream (yuval)." The root of the Tree of Life is in yovel, which is above it.

Jeremiah 17:8 ירמיהו י"ז: ח'8

והיה כעץ שתול על־מים ועל־יובל ישלח שרשיו ולא יראא כ־יבא חם והיה עלהו רענן ובשנת בצורת לא ידאג ולא ימיש מעשות פרי:

For he shall be as a tree planted by the waters, And that spreadeth out its roots by the river, And shall not see when heat cometh, But its foliage shall be luxuriant; And shall not be anxious in the year of drought, Neither shall cease from yielding fruit.

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94 ועל יובל ישלח שרשיו

In Parshas Acharei the Zohar names the river that goes out from Eden: "Yuval is its name, as it is written, 'and by a stream (yuval) it sends forth its roots'"; in the book of Rav Hamnuna Saba its name is "Life," for from there life flows to the world.

Sfot Hazer, Achrei Mot 4:30-5:39 ספר הזוהר, אחרי מות ד: ל"ה-ה': ט"ט39

It is written: "A river went forth from Eden" (Gen. 2, 10). It has been laid down that the name of that river is Jubilee, but in the book of Rab Hamnuna the Elder it is called Life, because life issues thence to the world. We have also laid down that the great and mighty Tree in which is food for all is called the Tree of Life, because its roots are in that Life.

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

95 ועל יובל ישלח שרשיו

Rabbi Elazar says that all the trees below are nourished from this tree, which is rooted by a deep river whose waters never stop; of it is written "like a tree planted by water, and by a stream (yuval) it sends forth its roots," and so the Torah is called "a tree of life."

Sfot Hazer, Emor 32:155-34:162 ספר הזוהר, אמור ל"ב: קנ"ה-ל"ד: קס"ב162

1Only the last 3 lines of the Hebrew text appear in our translation. AND YE SHALL COUNT TO YOU FROM THE MORROW AFTER THE SABBATH. Observe that when Israel were in Egypt they were under an alien domination and they were trammelled with uncleanness like a woman in the days of her uncleanness. When they were circumcised, they entered into the holy portion which is called "covenant", and thereupon the uncleanness left them as the blood of uncleanness leaves a woman. Just as a woman then has to count seven ...

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96 ועל יובל ישלח שרשיו

Rabbi Shimon says that the river that goes out from Eden, from which the four rivers branch, is named Yuval, as it is written “and by a stream (yuval) it sends forth its roots”; that is why the tree “does not cease from yielding fruit.”

ספר הזהר, יתרו כ"ג:של"ג-שמ"ג 20:333-343 Zohar, Yitro

97 ועל יובל ישלח שרשיו

Reading Psalm 104, the Zohar speaks of the Tree of Life and the river that goes out from Eden, in whose waters its branches are rooted: “this is what is written, ‘and by a stream (yuval) it sends forth its roots.’”

ספר הזהר, משפטים ג'פ"ה-צ"ד 3:85-94 Zohar, Mishpatim
“The river, the channels thereof shall make glad the city of G-d” (Ps. 46, 8). What are these channels? They are the roots of the willows, which here are called “upper chambers”. These and the roots and the channels-all are rooted in those waters of that mysterious river.

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

98 בזהר פ' אחרי דנ"ח ע"א

On the Zohar in Parshas Acharei cited here, the Tzemach Tzedek's Or HaTorah on Nach remarks, as the note quotes, that “there it is implied that the planted tree is the Tree of Life.”

KEHOT'S NOTE

“ושם משמע עץ שתול הוא עץ החיים” — אורח"ת נ"ך-א ע' שמה.

99 ובפ' אמור . . משפטים דצ"ח ע"ב

According to the note, all the sources listed in this parenthesis are copied in the Tzemach Tzedek's Or HaTorah on Nach, on the verse from Jeremiah.

KEHOT'S NOTE

כל המ"מ נעתקו באורח"ת נ"ך-א ע' שמה.

100 בוח"ג פ' שלח קנ"ח ב'

The note says this Zohar is brought in the same place in Or HaTorah, which refers the reader to a later discourse in Likkutei Torah, Shelach.

KEHOT'S NOTE

מובא באורח"ת נ"ך-א ע' שמה ושם מציין לעיין לקמן מז, ג. וראה גם לקמן פ' בלק עד, א.

101 היש בה עץ אם אין

Among Moshe's instructions to the spies: see whether the land is fat or lean, “whether there is a tree in it or not (ayin).” In its plain sense it asks whether the land is wooded; the Zohar reads ayin, “not,” as the level of Ayin.

במדבר י"ג:כ" Numbers 13:20

ומה הארץ השמנה הוא אסר"ה הש"פ ע' אס"א ויהתקנהם ולקחתם מפרי הארץ והימים ימי בכורי ענבים:

and what the land is, whether it is fat or lean, whether there is wood therein, or not. And be ye of good courage, and bring of the fruit of the land.—Now the time was the time of the first-ripe grapes.—

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102 היש בה עץ אם אין

Rabbi Shimon explains Moshe's question as a hint: if the land's fruit is like that of other lands, it has the “tree,” the Tree of Life and nothing higher; if it is finer than any other, it is drawn from Atika Kadisha, the level of Ayin, as in Israel's earlier question, “Is Havayah among us or not (ayin)?” The Alter Rebbe draws from it that Ayin is far above even the Tree of Life.

ספר הזהר, שלח לך ו'ל"א-ל"ט 6:31-39 Zohar, Sh'lach

WHETHER THERE ARE TREES (lit. tree) IN IT OR NOT (ayin). Said R. Hiya: ‘Did not Moses know that there were trees in it, seeing that G-d had told him that it was a land flowing with milk and honey?’

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

103 כמ"ש במ"א

In a supplementary explanation of the counting of the Omer, the discourse explains that the fiftieth gate of Binah is the intermediary between Chochmah, called ayin, and Binah, called yesh.

KEHOT'S NOTE

ע"ל במדבר (יב, א). [כ].

104 בד"ה וידעת היום

There the binding of Yitzchak is the inclusion of Yitzchak's attribute, awe, in Avraham's attribute, love.

KEHOT'S NOTE

לקמן פ' ואתחנן ח, ב.

105 וידעת היום

“And you shall know this day and take it to your heart that Havayah is G-d.” The text refers to its discourse on this verse in Parshas Va'eschanan.

דברים ד':ל"ט Deuteronomy 4:39

וידעת היום והשבת אליך כי ה' הוא האֱלֹהִים בְּשֵׁמִים מִמַּעַל וְעַל-הָאָרֶץ מִתַּחַת אֵין עוֹד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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106 ויעקוד אברהם כו' ממעל לעצים

Avraham bound Yitzchak and placed him on the altar “above the wood.” In the cited discourse the wood is the two trees, and “above” them is the higher level.

בראשית כ"ב:ט' Genesis 22:9

וַיָּבֹאוּ אֶל-הַמָּקוֹם אֲשֶׁר אָמַר-לּוֹ הָאֱלֹהִים וַיָּבֹן שָׁם אֲבִרָהָם אֶת-הַמִּזְבֵּחַ וַיַּעֲרָה אֶת-הָעֵצִים וַיַּעֲקֹד אֶת-יִצְחָק בְּנוֹ וַיֵּשֶׁם אֹתוֹ עַל-הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים:

And they came to the place which G-d had told him of; and Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood.

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107 בפ' בראשית ע"פ ושם אחיו יובל
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
תו"א ז, ד.

PARAGRAPH 10

108 המקושש עצים ביום השבת
The man found gathering wood on the Shabbos day; the maamar now explains his sin.
Numbers 15:32
וַיְהִי בְנֵי־יִשְׂרָאֵל בְּמִדְבַּר וַיִּמְצְאוּ אִישׁ מִקֹּשֶׁשׁ עֲצִים בְּיוֹם הַשַּׁבָּת:
And while the children of Israel were in the wilderness, they found a man gathering sticks upon the sabbath day.
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109 שבתא דלילה
The note says the Mittlerer Rebbe explains there that the level of the Tree of Knowledge of good and evil rises on Shabbos night.
KEHOT'S NOTE
נתבאר במאמרי אדה"א במדבר-ג ע' אירנג דבחי עה"ח טו"ר עולה בליל שבת ע"ש.

110 ויקהל משה
“And Moshe assembled the whole congregation of the Children of Israel,” before commanding the Shabbos. The text refers to its discourse on this verse.
Exodus 35:1
וַיִּקְהַל מֹשֶׁה אֶת־כָּל־עֲדַת בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אֵלֶּה הַדְּבָרִים אֲשֶׁר־צִוָּה ה' לַעֲשׂוֹת אֲתֶם:
And Moses assembled all the congregation of the children of Israel, and said unto them: “These are the words which the L-RD hath commanded, that ye should do them.
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111 מנחה דשבת עת רצון
In the Idra Rabba Rabbi Shimon teaches that the “fore-head” called ratzon, favor, is revealed at the time of the Minchah prayer of Shabbos; then anger subsides and prayer is accepted, as in “my prayer is to You, Havayah, at a time of favor.”
Zohar, Idra Rabba 6:25-7:37
ספר הזוהר, האדרא רבא ו' כ"ה-ז' ל"ז

112 העוקר דבר מגידולו
Rav Sheshes rules that one who plucks dodder from the thorn bushes it grows on is liable “for uprooting a thing from where it grows,” a form of the labor of reaping. The Alter Rebbe sees in it the inner meaning of the gatherer's sin.
Shabbat 107b:12
שבת קי"ז ב' י"ב
אמר מר בר המדורי אמר שמואל: הושיט ידו למעי בהמה ודלדל עובר שבמעייה — חייב. מאי טעמא? אמר רבא: בר המדורי אסברה לי, לאו אמר רב ששת: האי מאן דתלש כשותא מהזימי והיגי מיחייב משום

ויהיו בני ישראל במדבר וימצאו איש מקושש עצים וגו'

עוקר דבר מגידולו. הכא נמי, מיחייב משום עוקר דבר מגידולו. אמר אב"י: האי מאן דתלש
William Davidson, Vocalized Aramaic (CC-BY-NC)
KEHOT'S NOTE
שבת קז, ב. רמב"ם הלי שבת ח, ג. טושי"ע סש"י. נתבאר במאמרי אדה"א במדבר-ג ע' אירנג. אוה"ת במדבר כרך-ו ע' איתתכא.

113 העוקר דבר מגידולו
The Rambam rules that one who uproots anything from where it grows on Shabbos is liable for the labor of reaping.

Mishneh Torah, Sabbath 8:3
משנה תורה, הלכות שבת ח' ג'
הקוצר כגורגרת חיב. ותולש תולדת קוצר הוא. וכל העוקר דבר מגדולו חיב משום קוצר. לפיכך צורר שעלו בו עשבים וכשות שעלה בסנה ועשבים שצמחו על גב החבית. התולש מהן חיב שזה הוא מקום גדולן. אבל התולש מעצין שאינו נקוב פטור מפני שאין זה מקום גדול. ועצין נקוב בכדי שרש קטן הרי הוא כארץ והתולש ממנו חיב:
One who reaps [something] the size of a dried fig is liable. And one who severs [a plant] is [doing a] subcategory of reaping. And anyone who uproots something from [the source of] its growth is liable for reaping. Hence one who severs grass from a rock, dodder that grew on a bush or grass that grew on top of a barrel is liable - as this the place of their growth. But one who severs [a plant] from a pot without a hole is exempt, as this is not ...
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114 העוקר דבר מגידולו
The Shulchan Aruch gives the laws of trees and plants on Shabbos, which rest on the prohibition of detaching anything from where it grows.

Shulchan Arukh, Orach Chayim 336:13
שולחן ערוך, אורח חיים
שלי"ו י"ג
אסור להשתמש בצדדי האילן אבל בצדי צדדין מותר לפיכך אסור לסמוך הסולם לצדיי האילן דכי סליק ביה משתמש בצדדין אבל אם יש יתד תקועה בצדי האילן מותר לסמוך סולם עליו דהוי ליה יתד צדדין וסולם צדי צדדין ואם נעץ בו יתד ותולה בו כלכלה היתד נקרא צדדין והכלכלה בצדי צדדין: הגה ומותר ליגע באילן ובלבד שלא ינידנו (כ"י בשם אורחות חיים) בור עמוק אפי' מאה מותר לירד ולעלות ומטפס ויורד ומטפס ועולה ולא חיישינן שמא יעקור קרקע בירידתו ועלייתו: (טור):
Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

115 בפ' בראשית ע"פ הן האדם
the passage shares nothing with the note
KEHOT'S NOTE
בתו"א פ' בראשית.

116 הן האדם
“Behold, the man has become like one of us, knowing good and evil.” The text refers to its discourse on this

verse in Parshas Bereishis on the two trees.

בראשית ג:22 כ"ג

וַיֹּאמֶר ה' אֱלֹהִים הֵן הָאָדָם הָיָה כְּאֶחָד מִמֶּנּוּ לְדַעַת טוֹב וָרָע וְעַתָּה פֶּן־יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וְחַי לְעֹלָם:

And the L-RD G-d said: 'Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.'

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בד"ה בשעה שהקדימו

That discourse speaks of the great revelation at the giving of the Torah, when their souls flew out at every word and their impurity ceased, and of the Sages' reading "en-graved (charus) on the tablets" as "freedom (cheirus)" from the angel of death and from subjugation until the sin of the Golden Calf.

KEHOT'S NOTE

לעיל פי' במדבר יג, ג.

118

בשעה שהקדימו ישראל נעשה

When Israel said "we will do" before "we will hear," a heavenly voice asked who had revealed to them this secret of the ministering angels. The text refers to its discourse on these words.

Shabbat 88a:7-8 ח"ז-ח"ז

דַּרְשׁ רַבִּי סִימְאִי: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" לִ"נִשְׁמָע" כָּאוּ שְׁשִׁים רִיבּוּאֵי שֶׁל מַלְאָכֵי הַשָּׁרֵת, לְכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל קָשְׁרוּ לוֹ שְׁנֵי כִתְרִים, אֶחָד כְּנָגֵד "נַעֲשֶׂה" וְאֶחָד כְּנָגֵד "נִשְׁמָע". וְכִיוֹן שֶׁחֲסָאוּ יִשְׂרָאֵל, יָרְדוּ מֵאֶחָד וְעֶשְׂרִים רִיבּוּאֵי מַלְאָכֵי חֲבֵלָה וּפִירְקוּם, שֶׁנֶּאֱמַר: "וַיִּתְּנֻצְּלוּ בְּנֵי יִשְׂרָאֵל אֶת עֲדֵימָהּ חֹרֵב". אָמַר רַבִּי חֲמַא בְּרַבִּי חֲנִינָא: בַּחוּרֵב טַעֲנוּ, בַּחוּרֵב פִּרְקוּ. בַּחוּרֵב טַעֲנוּ — כְּדָאֲמַרְן, בַּחוּרֵב פִּרְקוּ — דְּקָתִיב: "וַיִּתְּנֻצְּלוּ בְּנֵי יִשְׂרָאֵל וְגו'". אָמַר ...

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119

ובפי' בלק בביאור ע"פ מי מנה

the passage shares nothing with the note

KEHOT'S NOTE

להלן סט, ב.

120

מי מנה

Bilaam, blessing Israel against his will: "Who has counted the dust of Yaakov?" The text refers to its explanation of this verse in Parshas Balak.

Numbers 23:10 כ"ג:י

מִי מִנָּה עֶפְרָיִם וּמִסְפָּר אֶת־רֹבֶעַ יִשְׂרָאֵל תָּמַת נַפְשֵׁי מוֹת יִשְׂרָאֵל וְתִהְיֶה אֲחִירִיתִי כְּמֹהוּ:

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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LikuteiTorah.com
THE CHASSIDISHE PARSHA

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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