



LIKKUTEI TORAH • PARSHAS TZAV • MAAMAR 1

ואכלתם אכול ושבוע והללתם את שם ה' אלהיכם...

“And you shall eat, eating and being
satisfied, and you shall praise the Name”



Eating is elevation: food descends from the angels, and the human soul that eats it raises its sparks to their root; in the future even today's lofty souls will be “eaten” and raised by new souls from sovev kol almin. This explains Joel's doubled blessing and the Midrash on Aharon's offering: the refiner becomes the refined, and Malchus, now a silent receiver, will become the crown and the giver, so that no one will be ashamed.

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

Eating is elevation: food descends from the angels, and the human soul that eats it raises its sparks to their root; in the future even today's lofty souls will be "eaten" and raised by new souls from sovev kol almin. This explains Joel's doubled blessing and the Midrash on Aharon's offering: the refiner becomes the refined, and Malchus, now a silent receiver, will become the crown and the giver, so that no one will be ashamed.

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

THE MAAMAR IN BRIEF

The maamar explains Joel 2:26, which the Yalkut calls a doubled blessing. Physical food is the last descent of spiritual nourishment: the angels' food is the strength to grasp G-dliness, and through myriads of angels, the "innards" of creation, it becomes grain, animals and birds. Its purpose is to be eaten by a human being, whose soul is more inward than the angels and who, as "the face of a man," raises the fallen sparks. In the future today's souls will be "animals" compared with new souls from sovev kol almin and will be raised through the Leviathan and the Wild Ox: "you shall eat, eating." Then Malchus will become "the crown of her husband," a giver with a voice, and the receiver's shame will end. "Wonderously" is also read as "setting apart": even from the supernal Pele, G-d desires the deeds of the righteous. The second section applies this to Vayikra Rabbah: Aharon, who "eats" all the offerings, brings one himself, because to receive the anointing oil from above Chochmah he must become "refined"; hence "on the day of his anointing" and the masculine zeh.

OUTLINE

- 1 The verse and the purpose of eating** ¶1-3
Joel's doubled blessing; the worlds of Beriah, Yetzirah and Asiyah, each with souls and angels; the angels' food is the strength to grasp G-dliness, and it descends through myriads of angels, the "innards," until it becomes physical food.
- 2 Food, angels and man** ¶4
Every blade of grass has its mazal, rooted in the angels of Beriah; animals and birds descend from the faces of the Chariot. Food exists to be eaten by man, whose soul is more inward than the angels and who, from the middle line, raises the sparks of Tohu to their root.

3 Eating what was eaten: the souls of the future

¶5-6

Today's souls are "animals" compared with the new souls from sovev kol almin and will be raised through the Leviathan and the Wild Ox. Then Malchus will become Keser, "the crown of her husband," in returning light: "Who has dealt wondrously with you."

4 The end of shame

¶7-9

The receiver is ashamed, like the bride who turns her face; in the future Malchus will give and "the voice of the bride" will be heard. The doubled blessing; lehafla as setting apart, even from the supernal Pele before which darkness is as light; a reward of one's own, not "bread of shame."

5 Out of the eater came forth food

¶10-16

The Midrash compares Aharon's offering to Shimshon's riddle. The altar's eating and man's eating; the refiner must already be refined, which is why one prays before eating; Aharon is Mah, yet becomes "re-fined," as today's souls will become food for higher ones and the lion yields honey for the "sun" of Havayah.

6 On the day of his anointing

¶17-21

The anointing oil comes from above Chochmah of Atzilus, so Aharon becomes "refined" to receive it. "Day" is revelation, drawn into every day forever, as with the princes' offerings; and Aharon's offering alone is called zeh, the masculine, unlike the zos of the other offerings.

KEY CONCEPTS

Refinement (birur) בירור

Separating and raising the sparks of holiness hidden in the physical world, such as the sparks in food. The one who refines must itself already be refined.

The Names Mah and Ban שם מ"ה ושם ב"ן

Two forms of the Name Havayah: Mah (45), the principle of Tikkun that refines, and Ban (52), the realm of fallen sparks that is refined. Aharon is of the level of Mah; zos is Ban.

The faces of the Chariot פני אריה, שור, נשר ואדם

Ezekiel's living creatures: the lion that eats the offerings, the ox and the eagle from which animals and birds descend, and the face of a man, the inner level, from which the human being raises them.

The new souls of the future נשמות חדשות שיתגלו לעתיד

Souls to be revealed in the Time to Come from sovev kol almin, the circle above the kav. Compared with them, today's souls are "animals" that need to be raised.

A woman of valor, the crown of her husband אשת חיל עטרת בעלה

Malchus, now a silent receiver, will rise in returning light to be Keser and the giver; then her voice will be heard and the receiver's shame will end.

Koach mah כ"ח מ"ה

Chochmah read as "the power of what": self-nullification, which has endless degrees, so that even Aharon is "re-fined" in relation to the higher Chochmah of the anointing oil.

Zeh and zos זה וזאת

The masculine and feminine forms of "this." Zos is Nukva, the Name Ban, which is refined; zeh, said only of Aharon's offering, is the masculine, giving level.

SECTION 1 • ¶1-3

The verse and the purpose of eating

1 ואכלתם אכול¹ ושבוע והללתם² את שם ה' אלהיכם אשר עשה עמכם להפליא ולא יבושו עמי לעולם (ביואל ס"י ב').

“And you shall eat, eating and being satisfied, and you shall praise the Name of Havayah your G-d, Who has dealt wondrously with you; and My people shall never be ashamed” (in Joel, chapter 2).

The maamar opens with Joel 2:26, part of the prophet’s promise of plenty after the years of the locust: Israel will eat and be satisfied, praise G-d for His wonders, and never again be ashamed. Each phrase, the doubled “eat, eating,” the “wonder,” and the end of shame, will be read as a picture of the elevation of the Time to Come.

ובילקוט שם³ וכשהוא מברך את הצדיקים כופל את ברכתם⁴ ואכלתם כו' ולא יבושו כו'.

And in the Yalkut there: “And when He blesses the righteous, He doubles their blessing: ‘And you shall eat,’ etc., ‘and [My people] shall not be ashamed,’ etc.”

The Yalkut Shimoni, a medieval anthology of Midrash, cites Rabbi Levi on this verse: G-d curses the wicked with shame and doubles it, and when He blesses the righteous He doubles their blessing. Paragraph 8 will explain what the two halves of the blessing are.

הנה ענין כוונת האכילה הוא כי יש נשמות ומלאכים בבחי' ההשתלשלות העולמות בי"ע ולכבודי בראתיו⁵ יצרתיו כו' ויש מלאכים דבריא ויש מלאכים דיציי [דיצירה] ויש מלאכים דעשיי [דעשיה].⁶

Now, the matter of the intent in eating is that there are souls and angels at the level of the chain of descending worlds (hishtalshelus), the worlds of Beriah (Creation), Yetzirah (Formation) and Asiyah (Action): “For My glory I created him, I formed him,” etc. There are angels of Beriah, there are angels of Yetzirah, and there are angels of Asiyah.

Now the Alter Rebbe turns to the inner purpose of eating, on which the whole explanation depends, and begins with the order of creation. Below the World of Atzilus stand three created worlds, Beriah, Yetzirah and Asiyah, which Kabbalah finds in the verbs of Isaiah 43:7, “I created him, I formed him, indeed I made him”; each has souls and its own angels, and the Kehot note adds, citing Or HaTorah, that the seraphim belong to Beriah, the ordinary angels to Yetzirah and the ofanim to Asiyah.

2 והנה למעלה המזון של המלאכים הוא מה שנמשך להן כח ועוז רוחני⁷ להיות משיגים אלהותו ית' ולהיות עובדים אותו בכל לבם,

Now above, the food of the angels is the spiritual strength and might that is drawn down to them, so that they may grasp His G-dliness, may He be blessed, and serve Him with all their heart.

The angels' "food" is not physical. It is the spiritual strength drawn down to them so that they can grasp G-dliness and serve G-d with all their heart: their nourishment is understanding and the power to serve.

וכמ"ש ברכות ס"פ משפטים ע"פ כי שמי בקרבו⁸ לפי שאין מלאכי השרת ניזונים אלא מזיו שכינה⁹ שנאמר ואתה מחיה¹⁰ את כולם¹¹ ועיין פי' ואתה מחיה בזח"ב [בוהר חלק ב'] ר"פ ואתה תצוה דקע"ט ע"ב.

And as is written in [Midrash] Rabbah, at the end of Parshas Mishpatim, on the verse "For My Name is within him": "Because the ministering angels are nourished only by the radiance of the Shechinah (Divine Presence), as it is said, 'And You give life to them all.'" And see the explanation of "And You give life" in the Zohar, Part II, at the beginning of Parshas Ve'atah Tetzaveh, folio 179b.

Shemos Rabbah, on "For My Name is within him" (said of the angel G-d sends before Israel), teaches that the ministering angels are nourished only by the radiance of the Shechinah, citing Nehemiah's "You give life to them all." The Zohar at the opening of Parshas Tetzaveh explains the words "And You" in that verse.

3 ובהשתלשלות המדרגות ע"י ריבוי רבבות ממוצעים שהם המלאכים שבכל העולמות שעובר השפע דרך שם וכיניהם ונקי' וכל קרבי¹² שהם בחי' קרביים¹³ שדרך בהם עובר השפע והמאכל ועי"ז נתהוו מזה מאכל גשמי.

And in the chain of descent (hishtalshelus) of the levels, by means of a multitude of myriads of intermediaries—namely the angels in all the worlds, through which and among which the flow passes, and which are called "and all my innards," for they are the level of innards, through which the flow and the food pass—through this, physical food comes into being from it.

The flow of divine life descends through countless myriads of angels, the intermediaries, which are called "and all my innards" (Psalms 103:1, where plainly David calls on all that is within him to bless G-d). As food passes through the body's inner organs, the flow passes through the angels until physical food comes into being; in Likkutei Torah, Sh'lach, the Alter Rebbe adds that these angels refine the flow from above, as the innards sort food into the blood that gives life and the waste that is expelled.

SECTION 2 • 14

Food, angels and man

4 וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] אין לך עשב מלמטה¹⁴ שאין לו מזל מלמעלה שמכה בו^{15, 16, 17, 18} שהמזל הוא כח רוחני וגבוה מעל גבוה¹⁹ שומר וגבוהים עליהם עד שמגיע בשרש כל השרשים במלאכים העליונים דבריאה שמקבלים כח ועוז מדבר ה' ית' להיות משיגים באלהות

As our Sages, of blessed memory, said: "There is no blade of grass below that does not have a mazal above that strikes it." For the mazal is a spiritual force, and "one higher than the high watches, and higher ones are above them," until it reaches the root of all the roots, in the supernal angels of the World of Beriah (Creation), who receive strength and might from the word of G-d, may He be blessed, so as to grasp G-dliness.

The Midrash teaches that every blade of grass has a mazal, a heavenly force (literally a constellation), that "strikes" it and tells it to grow. The Alter Rebbe calls the mazal a spiritual force and, with Koheles' "one higher than the high watches," describes a ladder of such forces, level above level, up to the root of all roots: the highest angels, those of Beriah, who receive from G-d's word the strength to grasp G-dliness.

ומהם נשתלשל ונתהווה המאכל גשמי שמבחי פני שור שבמרכבה שהם מלאכים שמבחי גבורה נמשך למטה נפש הבהמות ומבחי פני נשר נמשכו העופות כו'

And from them physical food descended and came into being: from the level of the face of the ox in the Chariot, which are angels from the level of Gevurah (restraint), the soul of the animals is drawn down below, and from the level of the face of the eagle the birds were drawn down, etc.

From these angels physical food comes into being step by step, through the Chariot (Merkavah), Ezekiel's vision of four living creatures bearing the divine Throne, each with the faces of a man, a lion, an ox and an eagle. The souls of animals derive from the "face of the ox," which is on the left, the side of Gevurah, and the birds from the "face of the eagle."

וכשמתגלה למעלה מזון רוחני והשפעה למלאכים אזי בהשתלשלות וירידות המדרגות מתגלה למטה ג"כ ברכת השנה וכל מיני תבואתה

And when spiritual food and influence for the angels are revealed above, then, through the chain of descent (hishtalshelus) and the descents of the levels, the blessing of the year and all kinds of its produce are revealed below as well.

The two levels move together: when spiritual nourishment is revealed to the angels above, then, as it descends from level to level, a blessed year and abundant crops appear below. Material plenty is the lowest echo of the angels' spiritual food.

(וע' בזהר ס"פ מקץ דף ר"ד ע"א וע"ב ודף קצ"ד ע"א בענין שני השבע או ההפך ח"ו [חס ושלום], ובהר פ' אחרי דנ"ט ע"ב בענין המטר).

(And see in the Zohar, at the end of Parshas Miketz, folio 204a and b, and folio 194a, on the matter of the years of plenty, or the reverse, G-d forbid; and in the Zohar, Parshas Acharei, folio 59b, on the matter of the rain.)

Two passages of the Zohar are cited in support. At the end of Parshas Miketz it speaks of the days of good and the days of evil, the years of plenty and the years of famine, and in Parshas Acharei it tells of a time the world needed rain; both treat material plenty or lack as the outcome of what happens above.

והמכוון בירידה זו הוא כשיאכל האדם ששרשו ג"כ משם שיש נשמות דבריא והם בבחי' פנימי' [פנימיות / פנימית] יותר מן המלאכים, וכמ"ש במ"א בד"ה אני ישנה ולבי ער²⁰ ובד"ה מזמור שיר חנוכת הבית,^{21, 22}

And the intent of this descent is that the human being, whose root too is from there, should eat [it]; for there are souls of Beriah, and they are at a more inward level (pnimiyus) than the angels, as is explained elsewhere, in the discourse beginning "I sleep, but my heart is awake," and in the discourse beginning "A psalm, a song for the dedication of the House."

The purpose of food's descent is that a human being should eat it. The human soul also has its root in Beriah, but souls are more inward than angels, so food rooted in the angels reaches a being higher than its own source. In Likkutei Torah, V'Zos HaBerachah ("A psalm, a song for the dedication of the House"), the Alter Rebbe explains that souls surpass angels: they are of the inner dimension, bare of any limiting garment while the angels have "bodies" of wind and fire, and drawn from Chochmah, the source of the Torah.

וכשיאכל אותם הן מוסיפים בו כח ושכל להיותם מבחי' אלה המלכים לפני מלך מלך²³ כו' אלא שירדו

And when he eats them, they add strength and intellect to him, because they are from the level of "these are the kings... before any king reigned," etc., only they descended.

When a person eats, the food adds strength and intellect to him, because its sparks come from "the kings who reigned before any king reigned" (Genesis 36:31), which Kabbalah reads as the world of Tohu (chaos), whose lofty lights shattered and fell into the lower world.

וע"י שיאכל אותם הוא מעלה אותם לשרשם בבחי' הפנימית שהוא בחי' פני אדם לארבעתן,²⁴ שלכך האדם דייקא יוכל להעלותן להיותו מבחי' קו האמצעי שמכריח מן הקצה²⁵ כו'. ועמ"ש מזה בד"ה כה תברכו את בניי [בני ישראל].^{26, 27, 28}

And by eating them he raises them to their root, in the inner level, which is the level of “the face of a man, for the four of them.” That is why specifically the human being can raise them: because he is from the level of the middle line, which “passes through from end [to end],” etc. And see what is written about this in the discourse beginning “Thus shall you bless the children of Israel.”

Because these sparks fell, they need raising: by eating them, a person lifts them to their root in the inner level, the “face of a man” that each of Ezekiel’s creatures has. Man can do this because he stems from the middle line, the central column between right and left, which, like the middle bar of the Tabernacle that “passes from end to end,” joins all sides. In Likkutei Torah, Nasso (“Thus shall you bless”), the Alter Rebbe explains that the four creatures together are the level of man, so all of them rise when a person’s soul cleaves to G-d.

SECTION 3 • 115-6

Eating what was eaten: the souls of the future

5 והנה כמו שהמלאכים דעתה נחשבים לבחינת בהמות לגבי הנשמות כי בשרש שרשן הן מבחי' בהמות וחיות שבמרכבה שהם בחי' מקבלים מן האדם העליון,

Now, just as the angels of the present are considered the level of animals in relation to the souls, for at the root of their root they are from the level of the animals and the chayos (living creatures) of the Chariot, which are the level of recipients from the supernal Man,

An analogy to the present order: today’s angels count as “animals” compared with souls, because at their deepest root they come from the animals and the chayos, the living creatures of Ezekiel’s Chariot, which receive from the “supernal Man” enthroned above them (Ezekiel 1:26). Tanya, chapter 39, explains that the angels are called chayos and “animals” because they have no free choice and their love and awe are natural to them.

כך אפי' [אפילו] הנשמות דעתה לגבי הנשמות שיתגלו לעתיד נקי ג"כ בהמות כדאיתא ברע"מ [ברע"א מהימנא] שיש נשמות בחי' בהמות כו' ע"ש.

so even the souls of the present, in relation to the souls that will be revealed in the Time to Come, are also called animals, as is stated in the Raaya Mehemna, that there are souls [that are] the level of animals, etc.; see there.

In the same way, even present-day souls, compared with the souls to be revealed in the future, are called “animals”; the Raaya Mehemna (“the Faithful Shepherd”), a section of the Zohar, speaks of souls at the level of animals.

(ועיין מענין הנשמות החדשות שיתגלו לעתיד בספר הגלגולים²⁹ פרק ז', וקרוב לסופו בד"ה ענין נשמות חדשות, ובמ"ח מסכת השגת הנשמות, ובהרמ"ז [ובהרב משה זכות] ר"פ תולדות גבי ועטרותיהם בראשיהם).³⁰

(And on the matter of the new souls that will be revealed in the Time to Come, see Sefer HaGilgulim, chapter 7, and near its end, in the passage beginning "The matter of new souls"; and Mishnas Chassidim, Tractate Hasagas HaNeshamos; and the Ramaz (Rabbi Moshe Zacuto), at the beginning of Parshas Toldos, on "and their crowns on their heads.")

A parenthesis gives sources on the "new souls" of the future: Sefer HaGilgulim, a Kabbalistic work on the transmigration of souls, in chapter 7 and near its end; Mishnas Chassidim, a Kabbalistic work arranged in tractates; and the Ramaz on the righteous who sit "with their crowns on their heads." In Likkutei Torah, Behar, the Alter Rebbe returns to this maamar: following Sefer HaGilgulim, chapter 7, the new souls will be drawn from sovev itself, above the kav, and the souls of the righteous will be crowned with them in the seventh millennium.

ולפיכך יצטרכו גם המה להתעלות באותן הנשמות והיינו ע"י שיתגשמו וירדו בבחינת מאכלים הגשמים לויתן ושור הבר.

Therefore they too will need to be elevated within those souls, namely by becoming physical and descending to the level of physical foods: the Leviathan and the Wild Ox (Shor HaBar).

Therefore the present souls will also need to be elevated, by being included in those higher souls. This will come about when they take on physical form as the Leviathan and the Wild Ox, which according to the Sages will be the feast of the righteous in the Time to Come.

[ועמ"ש מענין לויתן ושור הבר בד"ה לויתן זה יצרת לשחק בו³¹ בפי' שמיני], והצדיקים יאכלו אותם ויעלו לשרשם את המאכלים כדוגמת שהנשמות דעתה מעלים המאכלים הגשמיים [הגשמיים] ששרשם מהמלאכים.

(And see what is written on the matter of the Leviathan and the Wild Ox in the discourse beginning "This Leviathan You formed to play with," in Parshas Shemini.) And the righteous will eat them and raise the foods to their root, just as the souls of the present raise the physical foods whose root is from the angels.

The discourse on "This Leviathan You formed to play with," in Parshas Shemini, discusses these creatures. The righteous will eat them and raise these foods to their root, just as souls today raise physical food whose root is in the angels.

(וקרוב הדבר בודאי לומר שרק ניצוץ והארה מהנשמות ירד ונתלבש בלויטן ושור הבר הגשמיים וע"י אכילת הניצוץ וההארה יתעלה ג"כ השרש דכה"ג [דכהאי גוונא] הוא בקרבנות כמ"ש במ"א בד"ה לבבתני^{32,33} שכל המלאכים וחיות הקדש מתנשאים ומתעלים ומתרוממים ע"י הקרבן עליי [עלייה] נפש הבהמה ששרשה לוקח מהם כו' ע"ש).

(And it is certainly reasonable to say that only a spark and a glimmer of the souls descended and was clothed in the physical Leviathan and Wild Ox, and through eating the spark and the glimmer the root too will be elevated. The like of this is [found] with the offerings, as is explained elsewhere, in the discourse beginning "You have captured my heart": that all the angels and the holy chayos are uplifted, elevated and exalted through the offering, the ascent of the soul of the animal, whose root is taken from them, etc.; see there.)

A refinement: probably only a spark and glimmer of those souls is clothed in the physical Leviathan and Wild Ox, and eating that spark raises the root too. The offerings work the same way: in the discourse "You have captured my heart" (Likkutei Torah, Shir HaShirim), the animal's soul comes from the face of the ox in the Chariot, and when it rises in the offering, all the angels and holy chayos from which it was taken are uplifted with it.

והטעם הוא כי עתה אין האור מתגלה רק בבחי' ממכ"ע [ממלא כל עלמין] ששרשו מקו וחוט שהוא אחרי צמצום אור הא"ס, ומבחי' זו הם כל הנשמות דעתה,

And the reason is that now the light is revealed only at the level of the light that fills all worlds (memalei kol almin), whose root is from the kav (line of light) and thread, which comes after the tzimtzum (contraction) of the Infinite Light (Or Ein Sof); and from this level are all the souls of the present,

This is the reason for the gap between present and future souls. At present G-dly light is revealed only as memalei kol almin, the light that fills the worlds, whose root is the kav, the thin line of light drawn after the tzimtzum; all present-day souls derive from it. In Likkutei Torah, Masei, the Alter Rebbe adds that the kav, though a radiance of the Infinite itself, passes through the tzimtzum and so remains "a line and a thread, a mere glimmer."

אבל לעתיד יהי' [יהיה] בחי' התגלות הסוכ"ע שהוא בחי' העיגול שלפני הקו³⁴ ומבחי' זו הוא ענין הנשמות שיתגלו לעתיד, ואותן הנשמות הן גבוהות בערך הרבה כו'.

but in the Time to Come there will be the revelation of the light that encompasses all worlds (sovev kol almin), which is the level of the circle that precedes the kav, and from this level are the souls that will be revealed in the Time to Come. And those souls are higher by far, etc.

In the future the light of sovev kol almin will be revealed: the "circle" of light that precedes the kav and surrounds the worlds. The new souls come from that level and are therefore far higher than the souls of today.

6 וזהו ואכלתם אכול. פ"י דבר שכבר נאכל תחזרו ותאכלו אותו דהיינו הנשמות דעתה שכבר היו בבחי' אדם יחזרו ויאכלו אותן להעלותן למעלה יותר.

And this is [the meaning of] "And you shall eat, eating (achol)." That is: something that has already been eaten, you will eat again. Namely, the souls of the present, which were already at the level of "man," will be eaten again, to raise them higher.

The verse is now read anew. In Joel, achol simply strengthens the verb, "you shall eat, eating," that is, eat your fill; the Alter Rebbe reads it as "what has been eaten": you will eat again what was already eaten. Present-day souls, which were already at the level of "man," the eater, will themselves be "eaten" by the higher souls of the future, to raise them further.

וזהו והללתם כ"י אשר עשה עמכם להפליא

And this is [the meaning of] "And you shall praise," etc., "Who has dealt wondrously with you."

The Alter Rebbe turns to the next words of the verse, "And you shall praise... Who has dealt wondrously with you," which he explains as the end of the whole process of elevation.

כי לעת יד אחר כל הבירורים והעליות שיתעלו כל הדברים התחתונים ע"י הנשמות דעתה, והנשמות דעתה ע"י הנשמות שיתגלו לעתיד אז יהיה א"י עט"ב [עטרת בעלה]³⁵ בבחי' אור חוזר ממטה למעלה כתר מלי' שיהי' [שיהיה] מלי' בבחי' כתר נעוץ סופן³⁶ כ"י³⁷

For in the Time to Come, after all the refinements and ascents, when all the lower things will have been elevated through the souls of the present, and the souls of the present through the souls that will be revealed in the Time to Come, then "a woman of valor [will be] the crown of her husband," at the level of returning light (or chozer) from below upward, Keser (the Crown) of Malchus (sovereignty): that Malchus will be at the level of Keser, "their end is wedged [in their beginning]," etc.

In the Time to Come, after all the refinements, the lower things will have been raised by the souls of the present, and those souls in turn by the souls of the future. Then Malchus, the last of the Sefiros, will be "a woman of valor, the crown of her husband" (Proverbs 12:4, where a worthy wife is a crown to her husband): in returning light (or chozer), which rises from below upward, the order is reversed and Malchus stands as Keser, as Sefer Yetzirah says, "their end is wedged in their beginning."

ויהיו כל ההשפעות ע"י בחי' מלי' וכמ"ש והיה ביום ההוא יצאו³⁸ מים חיים מירושלים חצים אל הים הקדמוני כ"י.

And all the flows of influence will be through the level of Malchus, as it is written, "And it shall be on that day that living waters will go out from Jerusalem, half of them toward the eastern sea," etc.

All divine influence will then flow through Malchus. Zechariah's prophecy of the end of days, that living waters will go out from Jerusalem, half of them toward the eastern sea, is cited as a picture of this: Jerusalem, in Kabbalah, stands for Malchus, and the waters flow out from her.

(ועמ"ש סדי"ה קול דודי³⁹ כו' בענין האבות והאמהות) ויהיה אז בבחי' פלא. וזהו אשר עשה עמכם להפליא היינו שסוף מעשה יהיה תחלה בבחי' פלא כתר מל'.
 (And see what is written at the end of the discourse beginning “The voice of my beloved,” etc., on the matter of the Patriarchs and the Matriarchs.) And it will then be at the level of Pele (wonder). And this is [the meaning of] “Who has dealt wondrously (lehafli) with you”: that the end of action will be first, at the level of Pele, Keser of Malchus.

The future state is called Pele, “wonder,” a name of Keser, and so “Who has dealt wondrously (lehafli)” means that “the end of action will be first”: Malchus raised to Keser. At the end of the discourse “The voice of my beloved” (Likkutei Torah, Shir HaShirim, 15c-d), the Alter Rebbe explains that the Matriarchs, though recipients, stand a level above the Patriarchs and are givers: Avraham was told, “whatever Sarah tells you, listen to her voice.”

ובזה יובן מ"ש אח"כ ולא יבושו עמי. כי הנה אנו אומרים מהרה ישמע כו' קול כלה^{40,41} קול הוא המשכה והשפעה.

And with this we will understand what it says afterwards, “and My people shall not be ashamed.” For we say, “Speedily may there be heard,” etc., “the voice of the bride.” A voice is a drawing down and a bestowal.

This also explains “and My people shall not be ashamed.” The last of the wedding blessings prays that soon there be heard “the voice of the groom and the voice of the bride,” and a voice is an act of giving: a drawing down and a bestowal.

SECTION 4 • ¶7-9

The end of shame

7 והנה עתה כתיב הקל קול יעקב⁴² מבחי' דכר נמשך ההשפעה בנוק' [בנוקבא]

Now, at present it is written, “The voice is the voice of Yaakov”: from the level of the masculine (dechar) the influence is drawn into Nukva (the feminine).

At present, “the voice is the voice of Yaakov” (Genesis 27:22): voice, the power to give, belongs to the masculine (dechar; in Kabbalah, Z'eir Anpin), from which influence flows into Nukva, the feminine.

אבל הכלה אין לה בחי' קול כי המלי' הוא רק בחינת מקבל, ולכך החתן אומר הרי את מקודשת והכלה שותקת כי אין לה קול כו' וכמ"ש מזה סד"ה ויגש אליו יהודה⁴³ גבי מהרה ישמע כו' ע"ש.

But the bride has no level of voice, for Malchus (sovereignty) is only the level of a recipient. That is why the groom says, "Behold, you are consecrated," and the bride is silent, for she has no voice, etc.; as is written about this at the end of the discourse beginning "And Yehudah approached him," regarding "Speedily may there be heard," etc.; see there.

But the bride, Malchus, has no "voice" of her own, for she is purely a receiver; so at a wedding the groom speaks the words "Behold, you are consecrated," and the bride is silent. In Torah Ohr, Vayigash ("And Yehudah approached him"), the Alter Rebbe contrasts two wedding blessings: "who gladdens the groom and the bride," the present, when the bride receives through the groom, and "who gladdens the groom with the bride," the future, when through her the groom is gladdened, for "a woman of valor is the crown of her husband."

אבל לעתיד שתתעלה המלי' אחר כל הבירורים להיות א"ח עט"ב [עטרת בעלה] ולהיות בבחי' או"ח [אור חזר] כתר מלי' ותהיה היא המשפיע אז נאמר קול כלה, ולזאת ולא יבושו עמי,

But in the Time to Come, when Malchus will be elevated after all the refinements, to be "a woman of valor, the crown of her husband," and to be at the level of returning light (or chozer), Keser (the Crown) of Malchus, and she will be the one who bestows—then it is said, "the voice of the bride." And because of this, "and My people shall not be ashamed."

In the future, after all the refinements, Malchus will be raised to be "the crown of her husband," Keser in returning light, and will become the giver. Then "the voice of the bride" will be heard, and so "My people shall not be ashamed."

כי עכשיו הוא כמ"ש במשנה ספ"ז דפסחים והכלה הופכת פניה ואוכלת⁴⁴, ע"ד מה דאיתא בירושלמי פ"ק [פרק קמא] דערלה⁴⁵ סימנא דאכיל מן חבריה בהית (פ"י מתבייש) מסתכלא ביה,

For now it is as is stated in the Mishnah, at the end of chapter 7 of Pesachim: "And the bride turns her face away and eats"—in the manner of what is stated in the Jerusalem Talmud, chapter 1 of Orlah: "The sign of one who eats from his fellow: he is abashed (meaning, ashamed) to look at him."

Shame belongs to receiving. The Mishnah says that when two groups eat the Pesach offering in one room, the bride "turns her face away and eats," and the Jerusalem Talmud gives the sign of one who eats from another: he is abashed to look at him.

וכיון שעכשיו הכלה שהיא המל' היא רק בחי' מקבל לכן הופכת פניה ואוכלת וזהו ענין הבושה בהית מסתכלא ביה.

And since now the bride, who is Malchus, is only the level of a recipient, she therefore turns her face away and eats; and this is the matter of the shame: "he is abashed to look at him."

Since Malchus is now only a recipient, the "bride" turns her face away as she eats. This is the shame of one who is embarrassed to look at the one who gives to him.

אבל לעתיד ולא יבושו עמי כי אחר הבירור והעלייה תהיה היא עט"ב [עטרת בעלה] ואז תהיה היא בבחי' משפיע וא"כ ממילא ולא יבושו כו'.⁴⁶

But in the Time to Come, "and My people shall not be ashamed": for after the refinement and the ascent she will be "the crown of her husband," and then she will be at the level of one who bestows; and if so, as a matter of course, "and they shall not be ashamed," etc.

In the future, after the refinement and the ascent, Malchus will be "the crown of her husband" and a giver, so of itself there will be no shame.

8 וזהו ענין כפל הברכה שמלבד שיתעלו כ"כ [כל כך] להיות ואכלתם אכול כנ"ל עוד זאת גם כי ולא יבושו לפי שתהיה א"ח [אשת חיל] עט"ב [עטרת בעלה] ובחי' משפיע, ועיין בגמרא פ"ק [פרק קמא] דמ"ק [דמועד קטן] ד"ט ע"ב ברכך ברכתא⁴⁷ כו'

And this is the matter of the doubling of the blessing: besides their being elevated so greatly as to be [the meaning of] "And you shall eat, eating," as mentioned above, there is this as well: "and they shall not be ashamed," because "a woman of valor" will be "the crown of her husband" and the level of one who bestows. And see in the Gemara, chapter 1 of Moed Katan, folio 9b: "He blessed you with the blessing," etc.

This is the "doubling" of the blessing the Yalkut spoke of: souls will not only be raised so high that they are "eaten" again, but will also "not be ashamed," because Malchus will be the crown and the giver. In Moed Katan 9b, a sage blessed with "may you not shame and not be shamed" is told, "He blessed you with the blessing with which the Holy One blessed Israel, and repeated it," citing this passage of Joel.

וכ"ה במדרש תנחומא ס"פ בראשית ועיין בתד"א [בתנא דבי אליהו] ח"א [חלק א'] פ"כ ובמדרש רבה פ' דברים דרפ"ז א' אבל הכוכבים כו'.

And so it is in Midrash Tanchuma, at the end of Parshas Bereishis. And see in Tanna DeBei Eliyahu, Part I, chapter 20, and in Midrash Rabbah, Parshas Devarim, folio 287a: "But the stars," etc.

The text adds that the same is found in Midrash Tanchuma at the end of Bereishis. It also points to Tanna DeBei Eliyahu ("the teaching of the school of Eliyahu"), chapter 20, and to Midrash Rabbah on Devarim, on "But the stars."

וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] עתידים צדיקים⁴⁸ שיאמרו לפנייהם קדוש (ועמ"ש עוד בד"ה ואשה כי תדור^{49, 50} בפ"י ולא יתבוששו.⁵¹ והנה בתד"א [בתנא דבי אליהו] שם איתא בענין אשר עשה עמכם להפליא מאי להפליא בין מעשיהם של צדיקים למעשיהם של רשעים בגיהנם.⁵²

And this is what our Sages, of blessed memory, said: "The righteous are destined to have 'Holy' said before them." (And see further what is written in the discourse beginning "And if a woman vows," on the meaning of "and they were not ashamed." Now, in Tanna DeBei Eliyahu there, it is stated on the matter of "Who has dealt wondrously (lehafli) with you": "What is lehafli? Between the deeds of the righteous and the deeds of the wicked in Gehinnom."

The Sages said that in the future "Holy" will be said before the righteous, as it is said before the Holy One: the receivers will themselves become a source. In a parenthesis, the Alter Rebbe points to the discourse "And if a woman vows" (Likkutei Torah, Matos), which in turn refers back to this maamar for a still higher level of "My people shall never be ashamed," and quotes Tanna DeBei Eliyahu, which reads lehafli as the separation between the deeds of the righteous and those of the wicked in Gehinnom, where souls are purged.

נראה דפירוש להפליא ג"כ מלשון לפלא נדר⁵³ בפ' אמור כ"ב כ"א דפרש"י [דפירש רש"י / דפירוש רש"י] להפריש⁵⁴ וכן כי יפליא לנדור נזיר⁵⁵

It appears that lehafli is also to be understood in the sense of "lefalet a vow," in Parshas Emor, 22:21, which Rashi explains as "to set apart"; and likewise, "when he shall yafli to vow the vow of a Nazirite."

The Alter Rebbe adds a second sense: lehafli shares its root with lefalet neder in Leviticus 22:21, plainly "to fulfill a vow," which Rashi explains as "to set apart," and with the Nazirite who "yafli to vow," who declares his vow explicitly. So beside "wonder," lehafli can mean "to set apart."

ובגמרא ספ"ז דעירובין דפ"ב ע"א בענין לא ניתנה נזירות אלא להפלאה⁵⁶ שיהא נדרו מפורש כו' ועם היות כי ענין מפורש הוא לשון ביאור אך הוא ג"כ לשון פירוד והבדל כמו בתוך צאנו נפרשות) (ביחזקאל ל"ד י"ב).

And in the Gemara, at the end of chapter 7 of Eruvin, folio 82a, on the matter that "Naziriteship was not given except for hafla'ah: that his vow be explicit (mefurash)," etc. And although mefurash is an expression of clarification, it is also an expression of separation and distinction, as in "among his sheep that are scattered (nifrashos)" (in Ezekiel 34:12).

The Talmud in Eruvin says that Naziriteship takes effect only through hafla'ah, a vow made explicit (mefurash). Mefurash, though it means "made clear," also carries the sense of separation, as in Ezekiel's "scattered (nifrashos) sheep"; so hafla'ah, and with it lehafli, can mean "to set apart."

וכוונת התד"א [התנא דבי אליהו] היינו שעם היות שיהיה הגילוי מבחי' פלא עליון דקמיה כחשכה כאורה⁵⁷ ואם צדקת⁵⁸ מה תתן לו. ורבו פשעיו^{59, 60} כו'.

And the intent of Tanna DeBei Eliyahu is this: although the revelation will be from the level of the supernal Pele (wonder), before which “darkness is as light,” and “If you are righteous, what do you give Him?” and “[if] your transgressions are many,” etc.,

This is Tanna DeBei Eliyahu's point: the future revelation will come from the supernal Pele, a level so high that before it “darkness is as light,” and, as Elihu tells Job, a person's righteousness gives G-d nothing and his many sins do nothing to Him.

עכ"ז [עם כל זה] יומשך משם ג"כ להפריש בין מעשיהם של צדיקים כו' והוא ע"ד מ"ש ברבות בראשית ספ"ב [סוף פרק ב'] ויאמר אלקים^{61, 62} יהי אור אלו מעשיהן של צדיקים

nevertheless, from there it will also be drawn down to distinguish between the deeds of the righteous, etc. And this is along the lines of what is said in Bereishis Rabbah, at the end of chapter 2: “And G-d said, Let there be light': these are the deeds of the righteous.

Yet even from there a distinction between the deeds of the righteous and those of the wicked will be drawn down. Bereishis Rabbah says something similar: “Let there be light” refers to the deeds of the righteous.

אבל איני יודע באיזה מהן חפץ כו' כיון דכתיב וירא אלקים את האור כי טוב⁶³ הוי במעשיהן של צדיקים הוא חפץ

But I do not know which of them He desires, etc. Since it is written, ‘And G-d saw the light, that it was good,’ hence He desires the deeds of the righteous.”

The Midrash continues: it is not known which He desires, the deeds of the righteous or those of the wicked, until “And G-d saw the light, that it was good” shows that He desires the deeds of the righteous.

דלכאורה אין לזה פירוש איך שייך לומר אבל איני יודע באיזה מהן חפץ מהו הספק. אלא הענין ע"ד הנ"ל משום דקמיה כולא כלא חשיבי⁶⁴ וכחשכה כאורה.⁶⁵

For seemingly this has no explanation: how can one say, “But I do not know which of them He desires”? What is the doubt? Rather, the matter is along the lines of the above: because before Him all is considered as nothing, and “darkness is as light.”

On its face the Midrash's doubt makes no sense: how could there be any question which deeds G-d desires? The answer is that from G-d's own perspective “all is considered as nothing” and darkness and light are alike, so from that level there is indeed room for “I do not know.” That He nevertheless desires the deeds of the righteous is explained in the next paragraph.

9 ועמ"ש מזה בד"ה ויאבק איש^{66, 67} ובד"ה בשלח פרעה.^{68, 69} אלא שאעפ"כ [שאף על פי כן] צמצם א"ע [את עצמו] כביכול להיות חפץ במעשיהן של צדיקים דוקא וזהו אשר עשה עמכם להפליא.

And see what is written about this in the discourse beginning “And a man wrestled” and in the discourse beginning “When Pharaoh sent out.” But nevertheless, He contracted Himself, as it were, to desire specifically the deeds of the righteous; and this is [the meaning of] “Who has dealt wondrously with you.”

The Torah Ohr discourses on Yaakov’s wrestling with the angel and on Pharaoh’s sending out the people are cited for more on this theme. Yet G-d, as it were, contracted Himself to desire specifically the deeds of the righteous, and this is “Who has dealt wondrously with you.” In Torah Ohr, Beshalach, the Alter Rebbe explains that above G-d’s will “darkness is as light” and sins do not hold back the flow, but once there is will (ratzon, whose letters spell tzinor, “a channel”), the flow passes through the tzimtzum according to the ways of the Torah.

והוא הפלא ופלא להיות מפליא ומפריש כו'. ועמ"ש מזה בד"ה כי עמך מקור חיים.⁷⁰ ולקמן סד"ה מזה זו כו'

And this is a wonder of wonders: that He should distinguish (mafli) and set apart, etc. And see what is written about this in the discourse beginning “For with You is the source of life,” and below, at the end of the discourse beginning “This matzah,” etc.

This is the wonder of wonders: that from the level of Pele itself comes the power to distinguish and set apart. The Hebrew joins the two senses of one root: hapele, “the wonder,” and mafli, “distinguishing.” The discourses “For with You is the source of life” and, later in the book, “This matzah” discuss it further.

וגם פ"י בתד"א [בתנא דבי אליהו] שם ולא יבושו כו' כדי שיהא לכם שכר משלכם⁷¹ כו' דהיינו שלא יאכלו נהמא דכסופא:

And Tanna DeBei Eliyahu there also explains “and they shall not be ashamed,” etc.: “so that you may have a reward of your own,” etc.—that is, that they should not eat “bread of shame.”

Tanna DeBei Eliyahu also explains “and they shall not be ashamed”: so that you have a reward of your own. That is, not to eat “bread of shame,” a gift one has not earned, which leaves the receiver ashamed.

Out of the eater came forth food

10 ב ומכ"ז [ומכל זה] יובן ג"כ המדרש רבה פ' צו פרשה ח' ע"פ זה קרבן אהרן כו' ביום המשח אותו⁷²

2. And from all this we will also understand the Midrash Rabbah, Parshas Tzav, section 8, on the verse “This is the offering of Aharon,” etc., “on the day of his anointing”:

A new section begins. On the basis of all the above, the Alter Rebbe turns to Vayikra Rabbah on a verse of this week's portion, “This is the offering of Aharon and his sons... on the day of his anointing” (Leviticus 6:13).

זה שאמר הכתוב (שופטים סימן י"ד) ויאמר להם מהאוכל יצא מאכל^{73,74} כו'

“This is what Scripture says (Judges, chapter 14): ‘And he said to them: Out of the eater came forth food,’ etc.

The Midrash links that verse to Shimshon's riddle, “Out of the eater came forth food” (Judges 14:14), which Shimshon posed after finding honey in the carcass of the lion he had killed.

והיה שמשון תמיה בלבו ארי אוכל כל החיות ועכשיו יצא ממנו מאכל⁷⁵, כך אהרן אוכל כל הקרבנות ועכשיו יצא ממנו קרבן ואיזהו זה קרבן אהרן כו', ולפי פשוטו אינו מובן כלל מהו ענין התמיה.

Shimshon wondered in his heart: a lion eats all the animals, and now food has come out of it! So too, Aharon eats all the offerings, and now an offering comes out of him. And which is it? ‘This is the offering of Aharon,’ etc.” According to its plain sense, it is not at all understood what the wonder is about.

Shimshon marveled that a lion, which eats all the animals, had produced food; so Aharon, who “eats” all the offerings, now brings an offering of his own. On its plain sense, the Alter Rebbe notes, it is not clear what is so wondrous about this.

אך הענין כידוע מענין ואם האכל יאכל⁷⁶ בשתי אכילות⁷⁷ הכתוב מדבר אחת אכילת אדם שהוא אכילת כהנים שכהנים אוכלים ובעלים מתכפרים^{78,79} ואחת אכילת מזבח,

But the matter is as is known concerning “And if it is at all eaten (he'achol ye'achel)”: “Scripture speaks of two eatings”—one is the eating of man, which is the eating of the kohanim, for “the kohanim eat and the owners are atoned”; and one is the eating of the altar.

The answer starts from the Talmud's reading of Leviticus 7:18, where the verb is doubled, he'achol ye'achel: the verse speaks of two “eatings,” the eating of man, when the kohanim eat the offering and the owners thereby gain atonement, and the eating of the altar, when it is consumed by the fire.

והנה אכילה זו הוא ענין בירור דשם מ"ה [שם מ"ה] המברר ב"ן [שם ב"ן],⁸⁰ והנה אכילת מזבח זהו ענין ארי אוכל פני ארי [אריה] דאכיל קרבנין⁸¹ ועיין בזהר בראשית ד"ו ע"ב מענין זה.

Now, this eating is the matter of refinement by the Name Mah (45), which refines [the Name] Ban (52). And the eating of the altar is the matter of “a lion eats”: the face of the lion that eats offerings. And see in the Zohar, Bereishis, folio 6b, on this matter.

Human eating is the refinement of the Name Ban by the Name Mah: in Kabbalah, Mah (45) is the power of Tikkun, rectification, and Ban (52) the realm whose fallen sparks need refining. The altar's eating is the “face of the lion,” the heavenly fire in the form of a lion that, the Zohar says, was seen on the altar consuming the offerings. In Likkutei Torah, Bechukosai, the Alter Rebbe cites Etz Chaim that now Mah refines Ban, and that in the future, when Ban has been refined, “a woman of valor” will be “the crown of her husband.”

אך הוא בחיצוניות העולמות אשה ריה נוחה בבי"ע, אבל בחי אדם דכליל כולא אינו אוכל אלא באכילת אדם התחתון אתם קרויים אדם⁸² נעשה אדם בצלמנו⁸³ כו'.

However, this is in the outer dimension (chitzoniyus) of the worlds—“a fire-offering, a pleasing fragrance”—in Beriah, Yetzirah and Asiyah. But the level of Man, which includes everything, eats only through the eating of the lower man: “You are called man (adam)”; “Let us make man in Our image,” etc.

But the altar's eating reaches only the outer dimension of the worlds Beriah, Yetzirah and Asiyah, the realm of “a fire-offering, a pleasing fragrance,” the Torah's phrase for what the altar consumes. The supernal Man, which includes everything, “eats” only through the eating of the lower man, the kohen: Israel are called adam, and man was made “in Our image.”

11 וזהו ענין שהכהנים אוכלים ובעלים מתכפרים נמצא אהרן הוא המברר והמעלה הניצוצים דשם ב"ן [שם] ב"ן וכן בחי ארי [אריה] דאכיל קרבנין⁸⁴ הוא המברר כו'

And this is the matter that “the kohanim eat and the owners are atoned”: it follows that Aharon is the one who refines and elevates the sparks of the Name Ban. So too, the level of the lion that eats offerings is the one who refines, etc.

That is why “the kohanim eat and the owners are atoned”: Aharon, the kohen, is the one who refines and raises the sparks of the Name Ban. The lion that eats the offerings on the altar is also a refiner.

כי נפש הבהמה נלקחה משמרי האופנים שלא הובררו ולכן בירור שלה הוא ע"י פני אריה שבמרכבה שהיא למעלה אפילו מבחינת האופנים עצמן כו'.

For the soul of the animal was taken from the dregs of the ofanim that were not refined; and therefore its refinement is through the face of the lion in the Chariot, which is higher even than the level of the ofanim themselves, etc.

The animal's soul was taken from the unrefined dregs of the ofanim (the "wheels" of Ezekiel's Chariot, angels of Asiyah), so it is refined through the face of the lion in the Chariot, which stands higher even than the ofanim themselves.

(ועמ"ש בד"ה זאת חנוכת המזבח^{85,86} וסד"ה ואה"י [ואהיה]⁸⁷ גבי תבל ארצו⁸⁸ ובד"ה ואריה כבקר יאכל תבן^{89,90} ועי' [ועיין] בזהר פ' צו דל"ב ע"ב ודל"ג ע"א).^{91,92}

(And see what is written in the discourse beginning "This is the dedication of the altar," and at the end of the discourse beginning "And I was beside Him as a nursling," regarding "His inhabited world," and in the discourse beginning "And the lion shall eat straw like the ox"; and see in the Zohar, Parshas Tzav, folios 32b and 33a.)

Parallel discussions are listed: the discourses "This is the dedication of the altar" and "And I was beside Him as a nursling," the explanation of "And the lion shall eat straw like the ox," and the Zohar on Parshas Tzav, where the fire on the altar appears as a crouching lion and the angel Michael, the high priest above, is called "the lion that eats offerings." At the end of "And I was beside Him" (Likkutei Torah, Bamidbar), tevel, "inhabited world," is read as twice aryeh, "lion" ($432 = 2 \times 216$): a lion among the holy chayos and a lion among the ofanim.

והנה מבואר במ"א שמה שהוא בחי' מברר בודאי שהוא עצמו כבר נתברר בתכלית דהרי לא יכול לברר ולהעלות זולתו אם הוא עצמו עדיין לא נתברר.

Now, it is explained elsewhere that whatever is at the level of one who refines has certainly itself already been refined completely; for it cannot refine and elevate another if it itself has not yet been refined.

A principle: whatever refines others must itself already be fully refined, for one cannot refine and raise another while still unrefined oneself.

ועמ"ש מזה בביאור ע"פ מי מנה עפר יעקב^{93,94} וכענין מ"ש בספרי ס"פ עקב סמוך לפלטין שלך לא כבשת ואתה הולך ומכבש חוץ לארץ,⁹⁵

And see what is written about this in the explanation on the verse "Who has counted the dust of Yaakov." And it is like what is said in the Sifrei, at the end of Parshas Eikev: "Near your own palace you have not conquered, and you go and conquer outside the Land!"

The explanation on "Who has counted the dust of Yaakov" (Likkutei Torah, Balak) develops this: the chief refiner of the fallen sparks of Ban is the Name Mah, and the refiner must first be refined from all evil. The Sifrei on Parshas Eikev illustrates it: G-d reproaches King David, "Near your own palace you have not conquered, yet you go and conquer outside the Land."

וכמ"ש במ"א דלכך אסור לאכול קודם התפלה^{96,97} לפי שהאכילה הוא ענין בירור הנצוצים שבמאכל ולהעלות המאכל

And as is explained elsewhere, this is why it is forbidden to eat before prayer: because eating is a matter of refining the sparks in the food and elevating the food,

This is also why one may not eat before praying: eating is the refinement of the sparks in the food and its elevation, and the one who refines must first be refined.

ולכן פתח במזבח וסיים בשולחן⁹⁸ כו' כמ"ש במ"א, ואיך יעלה המאכל והוא עצמו עדיין מקושר למטה כ"א ע"י התפלה שעת צלותא שעת קרבא⁹⁹

and therefore "it opened with the altar and concluded with the table," etc., as is explained elsewhere. And how can he elevate the food while he himself is still bound below? Only through prayer —"the time of prayer is the time of battle"—

Hence the Talmud says that the passage "opened with the altar and concluded with the table": a person's table is like the altar. But one cannot raise food while still bound to the lower world; that requires prayer, "the time of battle."

והוא המשכת אלקות בנפש ע"י ח"י ברכאן בא"י [ברוך אתה ה'] כו' אז אח"כ דוקא יוכל לאכול ולהעלות המאכל ג"כ.

which is the drawing down of G-dliness into the soul through the eighteen blessings, "Blessed are You, Havayah," etc.; then, specifically afterwards, he can eat and elevate the food as well.

Prayer draws G-dliness into the soul through the eighteen blessings of the Amidah, each "Blessed are You, Havayah"; only after that can a person eat and raise the food as well.

עֵינַי מֵעֵינַי זֶה בְּדִיָּה כֹה תִבְרַכּוּ אֶת בְּנֵי יִשְׂרָאֵל¹⁰⁰ וְבְדִיָּה קֹדֶשׁ יִשְׂרָאֵל,^{102, 103} וְאִיִּךְ כִּיּוֹן דְּבַחִי פָנֵי אַרְיָה אֲכִיל קֶרְבָּנִין עֲכָצִ"ל [על כרחק צריך לומר] שֶׁהוּא עֲצָמוּ כֹכַר נִתְבָּרַר,

See on this matter in the discourse beginning “Thus shall you bless the children of Israel” and in the discourse beginning “Israel is holy.” And if so, since the level of the face of the lion eats the offerings, you are compelled to say that it itself has already been refined.

The discourses “Thus shall you bless the children of Israel” and “Israel is holy” discuss this further; in the first (Likkutei Torah, Nasso), the Alter Rebbe explains that before prayer a person is still bound below and must first become adam, “man,” which equals Mah (45) in number, the level of self-nullification. It follows that the face of the lion, since it “eats” the offerings, must itself already be refined.

וְעֵדֵי אַהֲרֹן אוֹכֵל כָּל הַקֶּרְבָּנוֹת שֶׁאֲכִילָתוֹ גּוֹרֵם וּמִמֶּשִׁיךְ אֲכִילַת אָדָם הָעֲלִיוֹן שֶׁעַל הַכֶּסֶּא שֶׁלִּמְעַלָּה גַם מִבַּחֲי פָנֵי אַרְיָה שֶׁבִּמְרַכְבָּהּ כּו'.¹⁰⁷

And in the same way, Aharon eats all the offerings, for his eating brings about and draws down the eating of the supernal Man upon the Throne, who is higher even than the level of the face of the lion in the Chariot, etc.

Likewise Aharon eats all the offerings, and his eating brings about and draws down the “eating” of the supernal Man upon the Throne, who stands above even the face of the lion in the Chariot.

12 וְעַמִּיִּשׁ עִ"פ בְּהַעֲלוֹתָךְ אֶת הַנֵּרוֹת^{104, 105} בְּעֵינַי אַהֲרֹן אוֹתִיּוֹת נִרְאָה.¹⁰⁶ וְזֶהוּ כְּעֵינַי אַרְיָה אוֹתִיּוֹת¹⁰⁷ רֵאִיהָ^{108, 109} אֲלֵא שֶׁאַהֲרֹן הוּא בִּבְחִי גְבוּהַ יוֹתֵר כִּנִּי"ל.

And see what is written on the verse “When you kindle the lamps,” on the matter that Aharon has the letters of nirah (“was seen”). And this is like the matter of aryeh (lion), which has the letters of re'iyah (sight), except that Aharon is at a higher level, as mentioned above.

The discourse on “When you kindle the lamps” explains that the letters of Aharon (אַהֲרֹן) spell nirah (נִרְאָה), “was seen.” Likewise aryeh (אַרְיָה), “lion,” has the letters of re'iyah (רֵאִיהָ), “sight”; both are tied to seeing, but Aharon is the higher level, as shown above. There (Likkutei Torah, Beha'aloscha) Aharon stands for the revelation in which G-dliness will be seen by all flesh, “eye to eye.”

וְעוֹד נִתְּ [נִתְּבָאֵר] עֵינַי אַהֲרֹן שֶׁהוּא בִּבְחִי א' ה"ר ו' עֵינַי מִזֶּה עִ"פ נִשָּׂא אֶת רֹאשׁ בְּנֵי גֵרְשׁוֹן.^{110, 111}

And it was further explained that Aharon is the level of alef, har, nun; see about this on the verse “Take a census of the sons of Gershon.”

Another explanation, in the discourse “Take a census of the sons of Gershon” (Likkutei Torah, Nasso), divides Aharon into alef, har (“mountain”) and nun. There, har stands for love, since Avraham, “who loved Me,” called [the Temple site] a mountain, and Aharon died on Hor HaHar, a love higher still; alef is Pele, the wonder above intellect; and the final nun is the drawing down of that love to all of Israel.

13 ומכ"ז [ומכל זה] מובן איך בחי אהרן הוא מרכבה לבחי עליונות מאד שכבר נתבררו בתכלית הבירור ולכן נאמר עליו ונחנו מ"ה [מה]¹¹² שהוא ג"כ מבחי מ"ה [מה] כמו משה,

From all this it is understood how the level of Aharon is a chariot for very lofty levels, which have already been refined with the utmost refinement. Therefore it is said of him, "And what (mah) are we?"—for he too is from the level of Mah, like Moshe.

It follows that Aharon is a "chariot," a vehicle, for very lofty levels that are already fully refined. That is why Moshe and Aharon said, "And what are we?": plainly, words of humility, which the Alter Rebbe reads as the level of Mah, the Name of 45, shared by Aharon and Moshe.

וכתיב ואהרן מה הוא,¹¹³ וא"כ גדלה התמיה איך עכשיו יצא ממנו קרבן דהיינו שנעשה בחי מתברר

And it is written, "And Aharon, what (mah) is he?" If so, the wonder is all the greater: how is it that now an offering comes out of him, that is, that he becomes the level of one who is refined?

When Korach rebelled, Moshe said, "And Aharon, what (mah) is he?" So the wonder is all the greater: how can an offering come from such a one, making him someone who needs to be refined?

כי ענין הבאת הקרבן הוא הוראה שהמביא הקרבן הוא צריך בירור והעלאה וע"י הקרבן הוא מתברר ומתעלה כו'.

For bringing an offering indicates that the one who brings the offering needs refinement and elevation, and through the offering he is refined and elevated, etc.

Bringing an offering shows that the one who brings it needs refinement and elevation, which the offering accomplishes for him.

14 וא"כ אהרן שהוא אוכל כל הקרבנות והוא המעלה את כולם איך יתכן שיהיה הוא עצמו עדיין צריך בירור והעלאה. וזהו כוונת המדרש דלכאורה הוא תמיה גדולה.

If so, Aharon, who eats all the offerings and is the one who elevates them all—how is it possible that he himself should still need refinement and elevation? And this is the intent of the Midrash, for seemingly it is a great wonder.

Aharon eats all the offerings and raises them all; how could he himself still need refinement? This is the "wonder" the Midrash means, and on its face it is a great one.

אלא שהענין הוא ע"ד הנ"ל דואכלתם אכול כי מה שעתה הוא בחי' נשמות גבוהות מאד וכבר נתקנו ונתבררו בתכלית

But the matter is along the lines of what was said above about “And you shall eat, eating”: for what is now the level of very lofty souls, which have already been rectified and refined completely,

The answer follows the reading of “And you shall eat, eating” above: souls that are very lofty now have already been rectified and refined completely.

עד שהם בחי' מבררים ומעלים הניצוצות כו', עכ"ז [עם כל זה] לגבי הנשמות שיתגלו לעתיד מבחי' סוכ"ע נקראו בשם בהמות עד שצריכין העלאה.

to the point that they are the level of those who refine and elevate the sparks, etc.—nevertheless, in relation to the souls that will be revealed in the Time to Come from the level of the light that encompasses all worlds (sovev kol almin), they are called by the name “animals,” to the point that they need elevation.

They are refined to the point that they refine and raise the sparks of others; even so, compared with the future souls drawn from sovev kol almin, they are called “animals” and will need elevation. Aharon’s offering reflects this: the refiner becomes the refined in relation to a higher level.

15 וזהו ממש ענין מהאוכל יצא מאכל שמה שהיה בחי' אוכל ומברר ומתקן זולתו, עכשיו יצא ממנו מאכל שירדו בבחי' מאכלים הגשמיים דליתן ושור הבר והיינו שע"ז יתעלו יותר כו'.

And this is precisely the matter of “Out of the eater came forth food”: that what was the level of one who eats, refines and rectifies another—now food comes out of it, since they descended to the level of the physical foods of the Leviathan and the Wild Ox; that is, so that through this they will be elevated higher, etc.

This is just what “Out of the eater came forth food” means: what was an “eater,” refining and rectifying others, becomes “food” when it descends into the Leviathan and the Wild Ox, so as to be raised still higher. A note of the Rebbe that Kehot cites (Likkutei Sichos, vol. 7) puts it this way: the food comes out precisely from the eater, for by going down to eat and refine what is below it, the eater rises to become food for what is above it.

ועדי"ז הוא ענין החידה דשמשון. כי הנה ארז"ל [אמרו רבותינו זכרונם לברכה] פ"ק [פרק קמא] דסוטה דף י"א א"ר [אמר רבי] יוחנן שמשון על שמו של¹¹⁴ הקב"ה נקי שנאמר כי שמש ומגן¹¹⁵ הוי"ו אלקים אשר שם הוי"ו הוא כחי שמש שלמעלה מבחינת שם אלקים

And along these lines is the matter of Shimshon's riddle. For our Sages, of blessed memory, said, in chapter 1 of Sotah, folio 10: "Rabbi Yochanan said: Shimshon was called by the Name of the Holy One, blessed be He, as it is said, 'For a sun (shemesh) and a shield is Havayah Elokim.'" For the Name Havayah is the level of a sun, which is above the level of the Name Elokim,

Shimshon's riddle follows the same pattern. The Talmud (Sotah 10a) says that Shimshon was named for G-d, as in "For a sun (shemesh) and a shield is Havayah Elokim": his name echoes shemesh, "sun," and Havayah is the "sun," the level above the Name Elokim.

שהוא כחי מגן ונרתק להסתיר גילוי שם הוי"ו והמלאכים דבי"ע מקבלים ע"י המגן והנרתק כו'.

which is the level of a shield and a sheath to conceal the revelation of the Name Havayah; and the angels of Beriah, Yetzirah and Asiyah receive through the shield and the sheath, etc.

Elokim is the "shield" and sheath that conceals the sun's direct light, the revelation of Havayah; the angels of the three lower worlds receive only through that shield.

16 ולכן הנה גם כחי אריה דאכיל קרבנין שהוא כחי או כל ומעלה כו' יצא ממנו מאכל לגבי שם הוי"ה שהוא כחי שמש

Therefore, even the level of the lion that eats offerings, which is the level of one who eats and elevates, etc.—food came out of it in relation to the Name Havayah, which is the level of a sun.

So even the lion that eats the offerings, itself an "eater" that elevates, becomes "food" in relation to the Name Havayah, the "sun."

כי תכלית תשוקת המלאכים הוא לאשתאבא בגופא דמלכא¹¹⁶ וכמ"ש במ"א ע"פ אני ישנה ולכי ער^{117, 118} שע"ז נאמר אכלתי יערי עם דבשי.¹¹⁹

For the ultimate longing of the angels is "to be absorbed into the body of the King," as is explained elsewhere on the verse "I sleep, but my heart is awake," that of this it is said, "I have eaten my honeycomb with my honey."

For the angels' deepest longing is "to be absorbed into the body of the King," to be wholly taken into G-dliness. In the explanation of "I sleep, but my heart is awake" (Likkutei Torah, Shir HaShirim), "I have eaten My honeycomb with My honey" is read as the Shema and its blessings: the "honeycomb" (ya'ri, which also suggests ya'ar, a forest) is the angels, whose absorption into G-d is called "eating," and the "honey" is the souls.

וזהו ענין כי מגוית האריה רדה הדבש¹²⁰ ועמ"ש בד"ה והנה אנחנו מאלמים אלומים^{121, 122} כו'.

And this is the matter of “for he had scraped the honey out of the carcass of the lion.” And see what is written in the discourse beginning “And behold, we were binding sheaves,” etc.

This is the meaning of Shimshon’s honey “out of the carcass of the lion”: the lion, the eater, itself yields sweet food for the level above. The Torah Ohr discourse “And behold, we were binding sheaves” is cited for more.

SECTION 6 • ¶17-21

On the day of his anointing

17 והנה עד"ז הוא ענין זה קרבן אהרן¹²³ כו' ביום המשח אותו כו'

Now, in the same way is the matter of “This is the offering of Aharon,” etc., “on the day of his anointing,” etc.

The same pattern explains the verse of Aharon’s offering, “This is the offering of Aharon... on the day of his anointing.”

כי עם היותו בחי" אהרן שהוא בחי" מ"ה [שם מ"ה] דהיינו שכבר הוא מבורר בתכלית עד שראוי לברר ולהעלות כל הקרבנות, עכ"ז [עם כל זה] יצא ממנו קרבן שנעשה בחי" מתברר

For although he is the level of Aharon, which is the level of Mah, that is, he is already completely refined, to the point that he is fit to refine and elevate all the offerings—nevertheless an offering came out of him, so that he became the level of one who is refined.

Although Aharon is of the level of Mah, the self-effacement described above, already completely refined and fit to refine all the offerings, an offering “came out of him,” making him one who is refined.

והיינו ביום המשח אותו והיינו לפי שהמשכת שמן משחת קדש^{124, 125} הוא ממקום גבוה מאד דהיינו שהוא מושח את הקדש אשר קדש הוא חכמה דאצילות וא"כ השמן הוא למעלה מהחכמה דאצילות כו'

And this is “on the day of his anointing”: that is, because the drawing down of the oil of holy anointing (shemen mishchas kodesh) is from a very high place: it anoints the holy (kodesh), and kodesh is Chochmah (wisdom) of the World of Atzilus (Emanation); if so, the oil is above Chochmah of Atzilus, etc.

This is why the verse says “on the day of his anointing.” The anointing oil comes from a very high place: shemen mishchas kodesh, plainly “holy anointing oil,” is read as oil that anoints kodesh, “the holy,” which is Chochmah of Atzilus, so the oil must be higher than Chochmah of Atzilus.

ועי' בזה"ג [בזהר חלק ג] פ' אמור דפ"ח סע"ב [סוף עמוד ב] ¹²⁶ וכמ"ש במ"א ע"פ בהעלותך את הנרות ^{127, 128}
ועי' זאת ¹²⁹ חנוכת המזבח ביום המשח אותו ¹³⁰ כו' ע"ש,

And see in the Zohar, Part III, Parshas Emor, folio 88, at the end of side b; and as is explained elsewhere on the verse "When you kindle the lamps," and on the verse "This is the dedication of the altar on the day of its anointing," etc.; see there.

References follow: the Zohar on Parshas Emor, 88b, which ties the anointing oil to "like the good oil upon the head... the beard of Aharon," and the discourses on "When you kindle the lamps" and "This is the dedication of the altar on the day of its anointing." In the latter (Likkutei Torah, Nasso), citing the Ramaz, the Alter Rebbe says the anointing oil comes from Mocha Stima'ah, the concealed wisdom of Arich Anpin.

ולכן כדי להיו' [להיות] נמשך גילוי זה מבחי' דשמן משחת קדש בבחי' אהרן הוצרך להביא קרבן שנעשה
בבחי' מתברר

Therefore, in order that this revelation from the level of the oil of holy anointing be drawn into the level of Aharon, he needed to bring an offering, whereby he became the level of one who is refined.

To receive that revelation from the anointing oil, Aharon had to bring an offering and so become "one who is refined."

כי יש כמה מדרגות בבחי' הביטול כי הביטול הוא מבחי' חכמה כ"ח מ"ה [מה] ^{131, 132} ויש חכמה תתאה
וח"ע [וחכמה עילאה] כו' ועוד מדרגות אין קץ, ואהרן א' ה"ר כו',

For there are many degrees in the level of self-nullification (bittul), since self-nullification is from the level of Chochmah, koach mah ("the power of what"); and there is the lower Chochmah and the higher Chochmah (Chochmah Ila'ah), etc., and further degrees without end; and Aharon is alef, har, etc.

Self-nullification has many degrees, each lower one "refined" relative to the one above, for it belongs to Chochmah (חכמה), whose letters are read as koach mah (כה מה), "the power of 'what'": a self that is a mere "what." There is a lower Chochmah, a higher Chochmah and endless degrees beyond; Aharon, "alef, har," is high, but not the highest.

ולגבי שמן משחת קדש שהוא חכמה עילאה ולמעלה מהחכמה נעשה בחינת מתברר עד שעיי' נמשך בו
מבחי' שמן משחת קדש.

And in relation to the oil of holy anointing, which is the higher Chochmah and above Chochmah, he becomes the level of one who is refined, so that through this [the revelation] is drawn into him from the level of the oil of holy anointing.

Relative to the anointing oil, which is the higher Chochmah and beyond, Aharon becomes "one who is refined," and through this the oil's revelation is drawn into him.

18 וז"ש [וזהו שכתוב] ביום המשח אותו,¹³³ דלכאורה הל"ל [הוה ליה למימר] מיום המשח אותו מאחר שנאמר אח"כ מנחה תמיד שמיום שנמשח מביא קרבן זה בכל יום עד עולם וא"כ מהו ביום המשח,

And this is [the meaning of] what is written, "on the day of his anointing." For seemingly it should have said "from the day of his anointing," since it says afterwards "a continual meal-offering," [meaning] that from the day he was anointed he brings this offering every day forever; if so, what is "on the day of anointing"?

Why does the verse say "on the day of his anointing" rather than "from the day"? Its next words, "a continual meal-offering," show that the offering is brought every day forever from the anointing on, so "on the day" seems imprecise.

אלא דר"ל [דרוזה לומר] כדי שעיי"ז יהי [יהיה] גם בכל יום ויום עד עולם גילוי בחינת ומדרגת יום המשח אותו

Rather, it means: so that through this there will be, on each and every day forever as well, a revelation of the level and degree of "the day of his anointing."

The answer: the daily offering is meant to bring about that on every single day, forever, the level of "the day of his anointing" is revealed anew.

כי יום הוא לשון הארה וגילוי כמ"ש ויקרא אלקים לאור יום,¹³⁴ וכנודע מענין היום יום אחד לעומר היום שני ימים כו' כמ"ש במ"א וזהו ג"כ חדש ימינו¹³⁵ כמ"ש סד"ה כי ביום הזה יכפר^{136, 137} ע"ש.

For "day" denotes illumination and revelation, as it is written, "And G-d called the light day"; and as is known from the matter of "Today is one day of the Omer, today is two days," etc., as is explained elsewhere. And this is also [the meaning of] "Renew our days," as is explained at the end of the discourse beginning "For on this day He shall atone"; see there.

"Day" means illumination and revelation, as "G-d called the light day." So too each day of the Omer count is its own revelation ("Today is one day..."), and "Renew our days" is read the same way: in Likkutei Torah, Acharei, at the end of "For on this day He shall atone," the Alter Rebbe explains it as a request that a new light shine on us, for "days" are the drawing down of G-d's light.

19 ועד"ז מבואר בזהר באדרא קל"ד ב' שיש ימי עולם וימי קדם.¹³⁸ וזהו ענין ביום המשח אותו.

And along these lines it is explained in the Zohar, in the Idra, folio 134b, that there are "days of the world" (yemei olam) and "primordial days" (yemei kedem). And this is the matter of "on the day of his anointing."

The Idra Rabba ("the Great Assembly"), a section of the Zohar, distinguishes "primordial days" (yemei kedem), the tikkunim of the beard of the Ancient One, from "days of the world" (yemei olam), those found in Z'eir Anpin. The Alter Rebbe applies this to "the day of his anointing": there are "days," revelations, of different orders, and the day of anointing belongs to a lofty one.

ועד"ז נאמר ג"כ בקרבנות הנשיאים בחנוכת המזבח זאת חנוכת המזבח¹³⁹ ביום המשח אותו והלא לא היה ביום המשח אותו רק קרבן נחשון ואיך נאמר על קרבנות של כל הנשיאים ביום המשח,

And in the same way it is also said of the offerings of the princes at the dedication of the altar: "This is the dedication of the altar on the day of its anointing." But was there not, on the day of its anointing, only the offering of Nachshon? How, then, is "on the day of anointing" said of the offerings of all the princes?

The same phrase is used of the princes' offerings at the dedication of the altar: "This is the dedication of the altar on the day of its anointing" sums up twelve days of offerings, though only Nachshon's was on the day itself.

אלא לפי שבחיי ומדרגת הקרבן שהביאו בכבוד קערות ומזרקי כסף כו' וקטרת כו' היה ממשיך גם בכל יום שאח"כ מבחינת ביום המשח אותו

Rather, because the level and degree of the offering that they brought with honor—silver bowls and basins, etc., and incense, etc.—drew down, on every day afterwards as well, from the level of "on the day of its anointing":

The answer: the level of the offerings the princes brought with such honor, silver bowls and basins and incense, drew down on each later day from the level of "the day of its anointing."

כמו בקרבן נחשון שהי' [שהיה] בפו"מ [בפועל ממש] ביום המשח אותו כך המשיכו גם כל הנשיאים כל אחד ואחד ביומו מבחי' יום המשח אותו.

just as with the offering of Nachshon, which was actually on the day of its anointing, so too all the princes, each one on his own day, drew down from the level of "the day of its anointing."

As Nachshon's offering was literally on the day of anointing, each prince on his own day drew down the same level.

20 ועד"ז נאמר ג"כ בקרבן אהרן מנחה תמיד¹⁴⁰ דהיינו עד עולם. ואעפ"כ [ואף על פי כן] הוא בחי' ביום המשח אותו שהוא המשכת בחי' כשמן הטוב¹⁴¹ היורד על הראש כו'.

And in the same way it is also said of Aharon's offering, "a continual meal-offering," meaning forever. Nevertheless it is the level of "on the day of his anointing," which is the drawing down of the level of "like the good oil that comes down upon the head," etc.

Aharon's offering too is "a continual meal-offering," brought forever, yet it is "on the day of his anointing": it draws down "like the good oil that comes down upon the head," the oil of Aharon's anointing in Psalm 133.

ולהיות גילוי והמשכה זו נעשה בבחי' מתברר לגבי המשכת הביטול דח"ע [דחכמה עילאה] ממש שלמעלה מבחי' אהרן עצמו.

And for this revelation and drawing down to take place, he becomes the level of one who is refined, in relation to the drawing down of the self-nullification (bittul) of the higher Chochmah (Chochmah Ila'ah) itself, which is above the level of Aharon himself.

For this revelation to be drawn down, Aharon becomes "one who is refined" relative to the self-nullification of the higher Chochmah, which is above Aharon's own level.

21 וזהו שמסיים המדרש ואיזה זה קרבן אהרן¹⁴² כו' כי בקרבנות שלפניו ולאחריו כתיב זאת תורת העולה¹⁴³ כו' וזאת תורת המנחה^{144, 145} כו' וזאת תורת האשם¹⁴⁶ כו' רק בקרבן אהרן כתיב זה,

And this is why the Midrash concludes, "And which is it? 'This (zeh) is the offering of Aharon,'" etc. For of the offerings before it and after it, it is written, "This (zos) is the law of the burnt-offering," etc., "And this (zos) is the law of the meal-offering," etc., "And this (zos) is the law of the guilt-offering," etc.; only of Aharon's offering is zeh written.

The Midrash closes, "Which is it? This (zeh) is the offering of Aharon." The offerings before and after it are introduced with zos, the feminine form of "this": "This is the law of the burnt-offering," of the meal-offering and of the guilt-offering; only Aharon's offering has zeh, the masculine form.

והיינו כי זאת היא בחי' נוק' [נוקבא] שם ב"ן [שם ב"ן] המתברר.

That is, zos is the level of Nukva (the feminine), the Name Ban, which is refined.

Zos stands for Nukva, the feminine, the Name Ban, which is what is refined.

אבל זה הוא בחי' דכר והוא בחינת אהרן ששרשו משם מ"ה [שם מ"ה] כנ"ל,

But zeh is the level of the masculine (dechar), and it is the level of Aharon, whose root is from the Name Mah, as mentioned above.

Zeh is the masculine, Aharon's own level, rooted in the Name Mah, the refiner.

ועכ"ז [ועם כל זה] כדי להיות בחי' ביום המשח אותו כו' שהוא המשכה עליונה ממדרגה מאד נעלה ולכן עם היותו בחינת זה יצא ממנו קרבן כו' והוא בחי' קרבן גבוה יותר כו'

Nevertheless, in order for there to be the level of "on the day of his anointing," etc., which is a supernal drawing down from a very exalted degree—therefore, although he is the level of zeh, an offering came out of him, etc.; and it is the level of a higher offering, etc.

Yet the revelation of "the day of his anointing" comes from a very exalted degree, so even though Aharon is zeh, an offering "came out of him," and it is an offering of a higher order.

(ועיין בזהר ר"פ ויצא דקמ"ח ב' ע"פ וחסידיך ירננו^{147, 148} ובפי צו דל"א¹⁴⁹ א'). ועמ"ש סד"ה בעצם היום הזה נמול.^{150, 151} ובד"ה בחדש השלישי¹⁵² כו' ביום הזה באו¹⁵³ כו'

(And see in the Zohar, at the beginning of Parshas Vayetzei, folio 148b, on the verse “And Your pious ones shall sing for joy,” and in Parshas Tzav, folio 31a.) And see what is written at the end of the discourse beginning “On that very day was [Avraham] circumcised,” and in the discourse beginning “In the third month,” etc., “on this day they came,” etc.

The Zohar on “And Your pious ones shall sing for joy” and on Parshas Tzav, where Aharon and his sons are said to join zeh with zos, is cited, with two discourses on “this day” (hayom hazeh, with zeh in it): the end of “On that very day was Avraham circumcised” and “In the third month... on this day they came.” In Torah Ohr, Yisro, the Alter Rebbe explains that Scripture says simply “on this day” because “day” means light and revelation.

ועיין בזח"ג [בזהר חלק ג] עקב דרע"א סע"ב [סוף עמוד ב] גבי וקרא זה אל זה ואמר^{154, 155} כו' ועמ"ש ע"פ קול דודי הנה זה בא מדלג^{156, 157} כו'.

And see in the Zohar, Part III, Eikev, folio 271, at the end of side b, regarding “And one (zeh) called to another (zeh) and said,” etc. And see what is written on the verse “The voice of my beloved: behold, this one (zeh) comes, leaping,” etc.

Further sources on zeh: the Zohar on Eikev, on “And one (zeh) called to another (zeh),” and the discourse on “The voice of my beloved: behold, this one (zeh) comes, leaping.”

וכמ"ש ואמר ביום ההוא הנה אלקינו¹⁵⁸ זה כו' זה הוי' כו' עמ"ש ע"ז הרמ"ז [הרב משה זכות] פ' תולדות¹⁵⁹ דקל"ה ועיין במנחות דנ"ג יבא זה כו':

And as it is written, “And it shall be said on that day: Behold, this (zeh) is our G-d,” etc., “this (zeh) is Havayah,” etc.; see what the Ramaz wrote on this, Parshas Toldos, folio 135. And see in Menachos, folio 53: “Let this one (zeh) come,” etc.

Finally, “Behold, this (zeh) is our G-d... this (zeh) is Havayah” (Isaiah 25:9), on which the Ramaz comments in Parshas Toldos (the Kehot note's heading gives his folio as 132, where the text has 135), and the Talmud in Menachos 53b, “Let this one (zeh) come,” which reads zeh as Moshe and as the Holy One, from whom Moshe received the Torah.

IN ONE'S AVODAH

Eating is meant to refine and raise the sparks in the food, and the one who refines must first be refined. That is why one may not eat before prayer: only after prayer has drawn G-dliness into the soul, through the eighteen blessings, can a person eat and raise his food, and his table then takes the place of the altar.

QUESTIONS FOR DISCUSSION

1. Why must the one who refines already be refined, and how does this explain the rule against eating before prayer?
2. In what sense are today's angels "animals" compared with souls, and today's souls "animals" compared with the souls of the future?
3. Why is receiving tied to shame, and how does Malchus becoming "the crown of her husband" remove it?
4. How can Aharon, who "eats" all the offerings, need to bring an offering himself, and what does "on the day of his anointing" add?
5. What does it mean that G-d, before whom "darkness is as light," nevertheless desires the deeds of the righteous?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ואכלתם אכול

The Kehot note names the Mittlerer Rebbe's transcript (hanachah) of this discourse, printed in Sefer HaMaamarim 5567, p. 251, as a record of the same maamar.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בשה"מ תקס"ז ע' רנא. ובמאמרי אדה"א דרושים לחתונה-ב ע' תרלט ואילך. ראה הערת כ"ק אדמו"ר בהערות וצינונים לעיל יט, א (שמציין למאמר זה בשינויים בשה"מ הנחות הר"פ ע' סא. וראה הוספות להערות וצינונים לשה"מ הנחות הר"פ ע' רב). סעי' א' מהמאמר נמצא בתוס' ביאור בהמשך תער"ב ח"ב ע' איתנה. וראה ג"כ ד"ה זה דמוצאי ש"פ צו תשליח. ראה להלן בהוספות להערות וביאורים השוואה לד"ה זה. המאמר כמו בהנחת הר"פ עם הגהות אחרות באוה"ת ויקרא-ד תתקסב. באוה"ת סידור ע' רכה כי שד"ה זו ודיבור המתחיל מהרה ישמע בסידור נאמרו בשבת אחת. בד"ה ואכלתם אכול תשמ"ז מבאר הקשר של ד"ה זה לפי צו. שמוכן ע"פ מה שמביא בהמשך המאמר לקמן ז, ד מויק"ר ע"פ זה קרבן אהרן גר זה שאמר הכתוב ויאמר להם מהאוכל יצא מאכל כו' אהרן אוכל כל הקרבנות, ועכשיו יצא ממנו קרבן ואיזהו זה קרבן אהרן. ע"ש. ראה גם דרך מצותך מצות אכילת ק"ק סעי' א דף צ, ב.

2 After the years the locust consumed, the prophet promises that Israel will eat and be satisfied, praise G-d Who dealt wondrously with them, and never again be ashamed, words repeated in the next verse. The maamar reads each phrase anew: achol, plainly "eating," as "what has already been eaten"; lehafli, "wondrously," as Pele, the Crown, and as "setting apart"; and the end of shame as Malchus becoming a giver.

Joel 2:26ו"כ:יאל ב

וְאָכַלְתֶּם אָכּוּל וְשָׂבֹעַ וְהִלַּלְתֶּם אֶת־שֵׁם ה' אֱלֹהֵיכֶם אֲשֶׁר־עָשָׂה עִמָּכֶם לְהַפְלִיא וּלְאִי־יִבְשׁוּ עַמִּי לְעוֹלָם:

And ye shall eat in plenty and be satisfied, and shall praise the name of the L-RD your G-d, that hath dealt wondrously with you; and My people shall never be ashamed.

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3 ובילקוט שם

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

KEHOT'S NOTE

ילקוט שמעוני ס"י תקלו.

4 וכשהוא מברך את הצדיקים כופל את ברכתם

Rabbi Levi says that G-d curses the wicked with shame and doubles it, and when He blesses the righteous He doubles their blessing, as it is said, "And you shall eat... and My

people shall not be ashamed." The Alter Rebbe sets out to explain this doubled blessing.

Yalkut Shimoni on Nach 536ו"ך תקל"ו

5 ולכבודי בראתיו

G-d, through Isaiah, promises to gather His scattered people from every direction: "everyone who is called by My Name, and whom I created for My glory, I formed him, indeed I made him." The three verbs are read as the three worlds of Beriah (creation), Yetzirah (formation) and Asiyah (making).

Isaiah 43:7ו"ז:ישיעיהו

כָּל הַנִּקְרָא בְּשֵׁמִי וְלִכְבוֹדִי בְּרָאֲתִיו יִצְרָתִיו אֶף־עָשִׂיתִיו:

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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KEHOT'S NOTE

ישע"י מג, ז.

6 ויש מלאכים דבריהא ויש מלאכים דיצי ויש מלאכים דעשי

The note says where each kind of angel belongs, seraphim in Beriah, ordinary angels in Yetzirah and ofanim in Asiyah, and cites Or HaTorah on Shavuot for this.

KEHOT'S NOTE

שרפים מקומם בבריהא. סתם מלאכים ביצירה. אופנים בעשי'. — אוה"ת שבועות ע' קמג. וראה תניא ר"פ לט.

PARAGRAPH 2

7 המזון של המלאכים הוא מה שנמשך להן כח ועוז רוחני

The note says that the angels' food, the spiritual strength drawn down to them, is explained at length there.

KEHOT'S NOTE

נתבאר בארוכה במאמרי אדה"א-בראשית ע' קיב.

8 כי שמי בקרבו

Said of the angel G-d sends before Israel: "Beware of him and obey his voice... for My Name is within him." The Midrash on this verse is the source for the angels' food.

Exodus 23:21ו"ג:כ"א שמות

הַשֹּׁמֵר מִפְּנֵיו וְשָׁמַע בְּקוֹלוֹ אֶל־תֹּמַר בּוֹ כִּי לֹא יֵשָׂא לְפָשַׁעְכֶם כִּי שְׁמִי בְּקִרְבּוֹ:

Take heed of him, and hearken unto his voice; be not rebellious against him; for he will not pardon your transgression; for My name is in him.

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9 לפי שאין מלאכי השרת ניזונים אלא מזיו שכינה

Expounding "For My Name is within him," the Midrash says the ministering angels are nourished only by the radiance of the Shechinah, as it is said, "And You give life to

them all.” The Alter Rebbe brings it to define the angels’ food.

Shemot Rabbah 32:4:ד"ב: שמות רבה

... ולא עוד, אלא שאתם גורמים לו שישמט שמי מקרב, שנאמר: כי שמי בקרבו. דבר אחר: כי שמי בקרבו לפי שאין מלאכי השרת ניזונין, אלא מזיו שכינה, שנאמר (נחמיה ט): ואתה מחיה את כולם. מהו כך? אמר רבי חגאי, בשם ר' יצחק: ואתה מחיה לכולהו, ולא עוד, אלא שהוא מתחייב על ידם, כי אם שמוע תשמע בקולו ועשית כל אשר אדבר. ידבר אין כתיב כאן. אלא אדבר, אם מקבלין אתם הימנו, כאלו לי אתם מקבלים. אם עושים אתם כן, ואיבתי את אויביך. הוי, הנה אנכי שולח מלאך:

“Beware of him and heed his voice; do not defy him, for he will not pardon your transgression, for My name is in him” (Exodus 23:21). “Beware of him” – the Holy One blessed be He said to Israel: Beware of the messenger, as he does not renege on My mission; he is the attribute of justice. “Do not defy him” – regarding the past it says: “You have been defiant with the L-rd” (Deuteronomy 9:7), and I would accept it from you. But now, “do not defy him, for ...

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10

ואתה מחיה

At the opening of Parshas Tetzaveh the Zohar explains why the verses there say “And you”: the upper light and the lower light included together are called “And You,” as in “And You give life to them all.”

Zohar, Tetzaveh 1:1-2:8:ח"ב:א"ב: ספר הזהר, תצוה

AND THOU SHALT COMMAND THE CHILDREN OF ISRAEL:... AND THOU BRING NEAR UNTO THEE AARON THY BROTHER. Said R. Hiya: What is the significance of the expression “and thou” in these and other passages, e.g., “And thou shalt speak unto all that are of a wise heart” (XXVIII, 3); “And thou take unto thee principal spices” (Ex. 30, 23)? In all cases it contains a reference to the supernal world, indicating that the Shekinah is joined with Moses.’ Said R. Isaac: ‘The upper and the lower lights, when united, are ...

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

11

ואתה מחי את כולם

From the Levites’ prayer: “You alone are Havayah... and You give life to them all, and the host of heaven bows to You.” The Midrash reads it as the angels’ nourishment from the radiance of the Shechinah.

Nehemiah 9:6:ט: נחמיה

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

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

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KEHOT'S NOTE

נחמיה ט, ו.

PARAGRAPH 3

12

וכל קרבי

David: “Bless Havayah, O my soul, and all my innards, His holy Name,” plainly all that is within him. The maamar, following the Zohar, calls the angels through which the divine flow passes “innards.”

Psalms 103:1א:ג: תהילים

לְדוֹד בְּרַכִּי נַפְשִׁי אֶת־ה' וְכָל־קִרְבִּי אֶת־שֵׁם קְדֹשׁ:

[A Psalm] of David. Bless the L-RD, O my soul; And all that is within me, bless His holy name.

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Zohar I, 87a פו, זח"א

Zohar III, 234b רלד, זח"ג

KEHOT'S NOTE

תהלים קג, א. ראה זח"א פו, א. זח"ג רלד, ב. וראה סה"מ תקס"ה ע' תתיד ובהנסמן לשם.

13

שהם כחי קרביים

The note says that the analogy of the innards, through which food passes, is explained at length in these discourses.

KEHOT'S NOTE

המשל נתבאר בארוכה במאמרי אדה"א בראשית ע' קיג. דברים-א ע' קנה. וראה לקמן שלח מו, ד.

PARAGRAPH 4

14

אין לך עשב מלמטה

Kehot's note points to Zohar I, 251a for these words.

Zohar I, 251a רנא, זח"א

KEHOT'S NOTE

ב"ר פ"י, וזח"א רנא, א. מו"נ ח"ב פ"י. אגה"ק סוס"כ.

15

אין לך עשב מלמטה שאין לו מזל מלמעלה שמכה בו

Rabbi Simon: “There is no blade of grass that does not have a mazal in the firmament that strikes it and says to it, ‘Grow!’” The Alter Rebbe reads the mazal as a spiritual force at the bottom of a ladder that reaches up to the angels of Beriah.

Bereshit Rabbah 10:6ו"ו: בראשית רבה

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

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharma-

cist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: 'Grow.' That is what is written: "Do you know the rules of the heavens? Will you establish its dominion [mishtar] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

Daat Bereshit Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

- 16 אין לך עשב מלמטה שאין לו מזל מלמעלה שמכה בו
A passage printed with the Zohar at this folio quotes the saying: every blade of grass below has one appointed over it above, who guards it, strikes it and says to it, "Grow."

Zohar, Addenda, Volume I 1:1א:א כרך א א:א:א

- 17 אין לך עשב מלמטה שאין לו מזל מלמעלה שמכה בו
Maimonides quotes the saying to show that the Sages, too, held that this lower world is governed through forces that flow from above.

מורה נבוכים, חלק ב' י"א:10:2 Guide for the Perplexed, Part 2

... עולם ההווה וההפסד - אמנם היא בכוחות השופעות מן הגלגלים. וכבר זכרנו זה פעמים. וכן תמצא החכמים ז"ל אומרים "אין לך כל עשב ועשב מלמטה שאין לו מזל ברקיע מכה אותו ואומר לו גדל, שנאמר: "הידעת חוקות שמים אם תשים משטרו בארץ?" וימולי יקראו גם כן ה'כוכב' - תמצא זה מבואר בראש 'בראשית רבה' שם אמרו: "יש מזל שהוא גומר הילוכו לשלושים יום, ויש מזל שהוא גומר הילוכו לשלושים שנה" - הנה כבר בארו בזה המאמר שאפילו אישי ההווה יש להם כוחות כוכבים מיוחדים להם; ואף על פי שכל ...

IT is a well-known fact that the philosophers, when they discuss in their works the order of the Universe, assume that the existing order of things in this sublunary world of transient beings depends on forces which emanate from the spheres. We have mentioned this several times. In like manner our Sages say, "There is no single herb below without its corresponding star above, that beats upon it and commands it to grow." Comp. "Knowest thou the ordinances of heaven? Canst thou set the dominion thereof in the earth?" (Job ...

Moreh Nevuchim, translated by Ibn Tibbon (Public Domain) • Guide for the Perplexed, English Translation, Friedlander (1903) (Public Domain)

- 18 מזל מלמעלה שמכה בו
The Alter Rebbe remarks there that the mazal that strikes and says "Grow" acts only after the grass has sprouted, making it grow from small to large; its coming into being from nothing is from the power within the earth.

Tanya, Iggeres HaKodesh 20:25כ"ה:אגרת הקדש

... יש מאין תמיד, כיסוד העפר המצמיח תמיד יש מאין, הם עשבים ואילנות (והמזל המכה ואומר "גדל", היינו לאחר שקבר צמח העשב, ואינו אומר לו לצמוח מאין ליש אלא מקוטן לגדול, ולשאת פרי כל מין ומין בפרטי פרטיות. אבל בטרם יצמח למי יאמר כל מזל ומזל לכל עשב ועשב בפרטי פרטיות) מהכח הצומח שבו, שהוא אין ורוחני, והם גשמיים.

Kehot Publication Society (CC-BY-NC)

- 19 גבוה מעל גבוה
Koheles, on injustice in the land: do not be astonished, "for one higher than the high watches, and there are higher ones above them." The Alter Rebbe uses it for the ladder of spiritual forces above each growth.

Ecclesiastes 5:7ה:הקהלת

אם-עשק רש וגזל משפט וצדק תראה במדינה אל-תתמה עליהפץ כי גבה מעל גבה שמר וגבהים עליהם:

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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KEHOT'S NOTE

קהלת ה, ז.

- 20 אני ישנה ולבי ער
"I sleep, but my heart is awake," says the bride of the Song. The opening words of a discourse cited for the point that souls are more inward than angels.

Song of Songs 5:2ב"ה:השירים

אני ישנה ולבי ער קול דודי דופק פתחי לי אחתי רעיתי יונתי תמתי שראשי נמלא טל קנאותי רסיסי לילה:

I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.'

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

- 21 ובד"ה מזמור שיר חנוכת הבית
This is the discourse on "A psalm, a song for the dedication of the House." From 98d on it explains the advantage of souls over angels in three senses of the word dilisani: the soul is exalted in its source, being of the inner dimension, unlike the angels; it is bare, without a body such as the angels have; and it is drawn from Chochmah, the source of the Torah, so that souls are more fit than angels for the indwelling of the Shechinah and for receiving the Torah.

KEHOT'S NOTE

ראה לקוית ברכה צח, ד ואילך.

- 22 מזמור שיר חנוכת הבית
"A psalm, a song for the dedication of the House, of David." The opening words of the discourse cited here.

Psalms 30:1א:התהילים

מזמור שיר-חנוכת הבית לדוד:

A Psalm; a Song at the Dedication of the House; of David.

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- 23 אלה המלכים . . לפני מלך מלך
"And these are the kings who reigned in the land of Edom before any king reigned over the children of Israel": plainly, the kings of Eisav's descendants. In Kabbalah these

kings stand for the world of Tohu, whose fallen sparks are in the food.

בראשית ל"א:36 Genesis

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֲדוֹם לִפְנֵי מֶלֶךְ-יִשְׂרָאֵל:

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

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KEHOT'S NOTE

בראשית לו, לא.

24

פני אדם לארבעתן

In Ezekiel's vision of the Chariot, each living creature has the face of a man, with a lion's face on the right, an ox's on the left and an eagle's, "for the four of them." The Alter Rebbe takes the face of a man, shared by all four, as their inner level.

Ezekiel 1:10 יחזקאל

וְדַמוֹת כְּפִיָּהֶם כְּפִי אָדָם וּפְנֵי אֲרִיָּה אֶל־יְמִין לְאַרְבַּעֲתָם וּפְנֵי-שׁוֹר מִחֲשָׁמוֹל לְאַרְבַּעֲתָם וּפְנֵי-נֶשֶׁךְ לְאַרְבַּעֲתָם:

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

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25

מבריה מן הקצה

G-d's instruction for the Tabernacle: "And the middle bar in the midst of the boards shall pass through from end to end." The middle line, from which man stems, is like this bar, which joins all sides.

Exodus 26:28 שמות כ"ח

וְהַבָּרִים הַתִּיכוּן בְּתוֹךְ הַקְּרָשִׁים מִבְּרֶחַ מִדֶּה-הַקֶּצֶה אֶל־הַקֶּצֶה:

and the middle bar in the midst of the boards, which shall pass through from end to end.

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KEHOT'S NOTE

שמות כו, כח.

26

בד"ה כה תברכו את בניי

This is the discourse on "Thus shall you bless the children of Israel." On that page it explains that man is the root of all: each of the four creatures of the Chariot has "the face of a man," so their whole is the level of man, and all of them are elevated when a person's soul cleaves to G-d.

KEHOT'S NOTE

לקו"ת נשא כו, ג.

27

כה תברכו את בניי

"Thus shall you bless the children of Israel." The opening words of the discourse the text cites.

Numbers 6:23 במדבר ו' כ"ג

דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר כֹּה תְּבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמֹר לָהֶם:

'Speak unto Aaron and unto his sons, saying: On this wise ye shall bless the children of Israel; ye shall say unto them:

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28

השבע או ההפר

Near the end of Parshas Miketz the Zohar explains that G-d set days and years on the right and on the left: the days of good and the days of evil, the years of plenty and the years of famine. The text cites it for plenty or lack below as the result of what happens above.

Zohar, Miketz 15:238-249 ט"ו:רל"ח-רמ"ט

PARAGRAPH 5

29

בספר הגלגולים

There the Alter Rebbe refers back to this maamar on the new souls that will be drawn in the future from sovev kol almin itself, above the kav, with which the souls of the righteous will be crowned; following Sefer HaGilgulim, chapter 7, this will be in the seventh millennium, the supernal Shabbos.

KEHOT'S NOTE

ראה גם לקמן פ' בהר מד, ג.

30

ועטרותיהם בראשיהם

Rav's saying that in the World to Come "the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah." The text refers to the Ramaz's comment on these words in connection with the new souls.

Berakhot 17a:12 ברכות י"א:12

מְרַגְּלָא בְּפֻמְהָ דְּרַב: לֹא כְּעוֹלָם הָיָה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִּיָּה וְלֹא פְרִיָּה וְרִבְיָה וְלֹא מִשָּׂא וּמִתָּן וְלֹא קִנְיָה וְלֹא שְׂנְאָה וְלֹא תַחֲרוּת, אֲלֵא צְדִיקִים יוֹשְׁבֵין וְעִטְרוֹתֵיהֶם כְּרָאשֵׁיהֶם וְנִהְנִים מִזֵּיו הַשְּׁכִינָה, שְׂנֵאֲמַר: "וַיַּחֲזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. II).

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

31

לוינתן זה יצרת לשחק בו

In the psalm of creation, on the sea: "There go the ships; this Leviathan You formed to play with." The opening words of the discourse in Parshas Shemini on the Leviathan and the Wild Ox.

Psalms 104:26 תהילים ק"ד:כ"ו

שָׁם אֲנִיּוֹת יִהְיוּ לְחֵלְכוֹן לְוִיָּתָן זֶה יִצְרָתָ לְשִׁחַק-בּוֹ:

There go the ships; There is leviathan, whom Thou hast formed to sport therein.

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32

בד"ה לבכבתי

This is the discourse "You have captured my heart." It explains why the offerings are called G-d's "bread": the animal's soul is from the face of the ox in the Chariot, and

through the offering its life rises and is included in its root in the holy chayos that bear the Throne, and all are uplifted, elevated and exalted, level after level, up to the Infinite Light.

KEHOT'S NOTE

לקו"ת שה"ש כח, ג. ראה אוה"ת משפטים ע' אקעא. אוה"ת פי' מטות ע' אירסה.

33

לבבתי

The beloved to his bride: "You have captured my heart, my sister, my bride." The opening word of the discourse on the offerings cited here.

Song of Songs 4:9 ט"ז: שיר השירים

לבבתי אחתי כלה לבבתי באחת מעיניך באחד ענק מצורניך:

Thou hast ravished my heart, my sister, my bride; Thou hast ravished my heart with one of thine eyes, With one bead of thy necklace.

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34

ומבחי זו הם כל הנשמות דעתה אבל לעתיד יהי בחי התגלות הסוכ"ע. . שלפני הקו

There the Alter Rebbe refers back to this maamar: the new souls of the future come from the Infinite Light of sovev kol almin, above the kav.

KEHOT'S NOTE

ראה לקמן פי' מסעי צה, ב. וראה גם ד"ה והי' אמונת עתיד תרנ"ב. ביאור"ז להצ"צ ח"ב ע' תתיט. תתכו (הלשון הנעתק שם, נמצא בסה"מ הנחות הר"פ הנ"ל ע' סב).

PARAGRAPH 6

35

א"ח עט"ב

Kehot's note points to Proverbs 12:4 for these words.

משלי י"ב:ד' Proverbs 12:4

KEHOT'S NOTE

משלי יב, ד.

36

נעוץ סופן בתחלתו

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

KEHOT'S NOTE

ס"י פ"א, מ"ז.

37

נעוץ סופן כו'

"Their end is wedged in their beginning, and their beginning in their end." The Alter Rebbe uses it for Malchus, the end, rising to Keser, the beginning.

ספר יצירה א':1:7 Sefer Yetzirah

עשר ספירות בלי מה נעוץ סופן בתחלתו ותחלתו בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedged to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yetzirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

38

והי' ביום ההוא יצאו

Zechariah's vision of the end of days: "And it shall be on that day that living waters will go out from Jerusalem, half of them toward the eastern sea and half toward the western sea." Cited as a picture of all influence flowing through Malchus in the future.

זכריה י"ד:8 Zechariah 14:8

והיה ביום ההוא יצאו מימין חיים מירושלם חצים אל-הים הקדמוני וחצים אל-הים האחרון בקיץ ובחורף יהיה:

And it shall come to pass in that day, That living waters shall go out from Jerusalem: Half of them toward the eastern sea, And half of them toward the western sea; In summer and in winter shall it be.

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KEHOT'S NOTE

זכרי' יד, ח.

39

סד"ה קול דודי

At the end of the discourse "The voice of my beloved," on "skipping upon the hills," which the Sages read as the Matriarchs, the Alter Rebbe explains that the Matriarchs, though recipients, stand a level above the Patriarchs and are givers: Avraham was told, "whatever Sarah tells you, listen to her voice," and Rivkah gave water to drink.

KEHOT'S NOTE

ראה לקו"ת שה"ש סו, ג.

40

מהרה ישמע. . קול כלה

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

KEHOT'S NOTE

ברכת נשואין.

41

מהרה ישמע כו' קול כלה

The last of the seven wedding blessings, echoing Jeremiah: "Speedily... may there be heard in the cities of Yehudah and in the streets of Jerusalem... the voice of the groom and the voice of the bride." The Alter Rebbe dwells on "the voice of the bride": in the future the receiver will herself give.

כתובות ח' א':6 Ketubot 8a:6

"ברוך אתה ה', אלקינו מלך העולם, אשר ברא ששון ושמחה, חתן וכלה, גילה, רינה, דיצה, חדוה, אהבה ואהבה ושלום וריעות. מהרה ה' אלקינו ישמע בערי יהודה ובחוצות ירושלים קול ששון וקול שמחה, קול חתן וקול כלה, קול מצהלות חתנים מחופתם ונערים ממשחתם נגינתם, ברוך אתה ה', משמח חתן עם הכלה."

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PARAGRAPH 7

42

הקל קול יעקב

Yitzchak, blind, feels his son, who has come disguised as Eisav: "The voice is the voice of Yaakov, but the hands are

the hands of Eisav.” Here “voice” is the giving power of the masculine.

בראשית כ"ז:22

וַיֵּשֶׁב יַעֲקֹב אֶל-יִצְחָק אָבִיו וַיִּמָּשְׁחוּ וַיֹּאמֶר הָקֵל קוֹל יַעֲקֹב וְהִידִים יָדָיו עֵשָׂו:

And Jacob went near unto Isaac his father; and he felt him, and said: ‘The voice is the voice of Jacob, but the hands are the hands of Esau.’

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43 סד"ה ויגש אליו יהודה

There the Alter Rebbe explains that now the blessing is “who gladdens the groom and the bride,” since the bride, Malchus, receives light through the groom, Z'eir Anpin, while in the future, once she is elevated, it is “who gladdens the groom with the bride,” since “a woman of valor is the crown of her husband”; this is “Speedily may there be heard... the voice of the bride.” Now, in exile, she is silent: “I was mute with stillness.”

KEHOT'S NOTE

תו"א מה, א.

44 When two groups eat the Pesach offering in one house, “the bride turns her face away and eats.” The Alter Rebbe reads her turning away as the shame of the receiver.

Mishnah Pesachim 7:13

שתי חבורות שהיו אוכלות בבית אחד, אלו הופכין את פניהם הילך ואוכלין, ואלו הופכין את פניהם הילך ואוכלין, והמחם באמצע. וכשהשמש עומד למזג, קופץ את פיו ומחזיר את פניו עד שמגיע אצל חבורתו ואוכל. והפלה, הופכת פניה ואוכלת:

If two companies were eating [their Pesach sacrifices] in one house [room], each must turn their faces [in a different direction] while eating it; and the hot water pot should be in the middle [between the two companies]. And when the butler stands to mix the wine [if he has already started to eat from his sacrifice], he must close his mouth and turn his face [towards the company he eats with] until he reaches his company. A bride may, [however,] avert her face [from her company] while eating [the ...

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

45 פ"ק דערלה

On the Jerusalem Talmud's saying, the note asks the reader to compare what the heavenly Maggid told the Beis Yosef, Rabbi Yosef Karo, in an entry on Bereishis; the note does not quote it.

KEHOT'S NOTE

ה"ג. ולהעיר ממה שאמר המגיד להב"י בראשית מהדו"ק ד"ה אור ליוה"ש י"ד לטבת (י, א) — לקו"ש חט"ו ע' 95 הע' 18.

46 In the laws of orlah, the leaves of a grafted sapling turn away from the part of the tree that feeds it, and Rabbi Yudan bar Chanin gives the sign: “one who eats from his

fellow is ashamed to look at him.” This is the shame that the verse promises will end.

Jerusalem Talmud Orlah 1:3:11

רבי אבהו בשם רבי יוחנן ורב חסדא תריהון אמרין בסתם חלוקין. מה נן קיימין אם דבר בריא הוא שהוא חי מכח הזקנה דברי הכל מותר. ואם דבר בריא שהוא חי מכח הילדה דברי הכל אסור. אלא כי נן קיימין בסתם. כיצד הוא יודע. רבי ביבי בשם רבי חנינה אם היו העלים הפוכין כלפי הילדה דבר בריא שהוא חי מכח הזקנה ואם היו העלים הפוכין כלפי הזקנה דבר בריא שהוא חי מכח הילדה. אמר רבי יודן בר חנין סימנא דאכל מן ...

Rebbi Abbahu in the name of Rebbi Johanan and Rav Hisda, both say: they or not. differ in the uninformed case. What are we dealing with? If it is certain that it tree. lives off the old tree, everybody agrees it is permitted. If it is certain that it lives off the young tree, everybody agrees it is forbidden.. We must be dealing with the uninformed case. How could one know? Rebbi Vivian in the name of Rebbi Hanina: If the leaves are turned towards the young tree one may ...

The Jerusalem Talmud, edition by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY) • The Jerusalem Talmud, translation and commentary by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY)

PARAGRAPH 8

47 ברכך ברכתא

Rav blessed Rabbi Shimon ben Chalafta, “May it be His will that you not shame and not be shamed,” and his father told him, “He blessed you with the blessing with which the Holy One blessed Israel and repeated it,” citing Joel 2:26-27. This is the doubled blessing.

Moed Katan 9b:9

אמר לקה: ברכך ברכתא דברכך קודשא בריך הוא לישראל ותנא בה, דכתיב: ונאכלתם אכול ושבוע והללתם וגו' ולא גבושו עמי לעולם. וידעתם כי בקרב ישראל אני וגו' ולא גבושו עמי לעולם.

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48 עתידין צדיקים

Rabbi Elazar: in the future “Holy” will be said before the righteous, as it is said before the Holy One. Those who now receive will be like the source.

Bava Batra 75b

KEHOT'S NOTE

ב"ב עה, ב.

49 בד"ה ואשה כי תדור

The passage there ends a discussion of “and we shall not be ashamed forever” by referring back to this maamar for a still higher level in “and My people shall never be ashamed.” It then opens the discourse “And if a woman vows”: why vow to forbid what is permitted? Because what is permitted can be raised to G-d, but as long as a person cannot raise it, it too conceals, and vows are a fence for abstinence.

KEHOT'S NOTE

לקו"ת מסות פד, ב.

50

ואשה כי תדור

"And if a woman vows a vow to Havayah." The opening words of the discourse in Parshas Matos that the text cites.

Numbers 30:4 ל:ד' במדבר

ואִשָּׁה כִּי־תִדּוֹר נָדָר לַה' וְאָסְרָה אֶסֶר בְּבֵית אָבִיהָ בְּנַעֲרֶיהָ:

Also when a woman voweth a vow unto the L-RD, and bindeth herself by a bond, being in her father's house, in her youth,

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51

ולא יתבוששו

"And they were both naked, the man and his wife, and they were not ashamed." The discourse "And if a woman vows" explains these words.

Genesis 2:25 ה:כ"ה בראשית

וַיְהִיו שְׁנֵיהֶם עֲרוּמִים הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבּוֹשְׁשׁוּ:

And they were both naked, the man and his wife, and were not ashamed.

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52

מאי להפליא בין מעשיהם של צדיקים למעשיהם של רשעים בגיהנם

Tanna DeBei Eliyahu, expounding Joel 2:26, asks, "What is lehafli?" and answers: between the deeds of the righteous and the deeds of the wicked in Gehinnom. The Alter Rebbe reads lehafli as "to set apart."

Tanna DeBei Eliyahu Rabbah 20:2 ב:כ' תנא דבי אליהו רבה

... ואכלתם אכול ושבוע מאי כתיב בתריה והללתם את שם ה' אלקיכם אשר עשה עמכם להפליא ולא יבושו עמי לעולם מאי להפליא בין מעשיהם של צדיקים למעשיהם של רשעים בגיהנם מאי ולא יבושו עמי לעולם לפי שכל אחד ואחד לפי שכרו של אדם אחר בא בעולם לא גלגל הקב"ה להביא אברהם לעולם אלא בשכרו של שם שנתנבא ארבע מאות שנה על כל הארצות שבעולם ולא קבלו ממנו ולא גלגל הקב"ה והביא מלכות יון בעולם אלא בשכרו של יפת שכיסה את ערות אביו ולא גלגל הקב"ה והביא מלכות אדום לעולם שהחריבו ...

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53

לפלא נדר

"And a man who brings a peace-offering to Havayah, lefalei a vow," plainly, to fulfill a vow. The word shares its root with lehafli.

Leviticus 22:21 כ"ב:כ"א ויקרא

וְאִישׁ כִּי־יִקְרִיב וּבַחֲשִׁלָּמִים לַה' לְפִלְא־נָדָר אוּ לְנִדְבָה בְּקָר אוּ בְצֹאן תָּמִים יִהְיֶה לְרִצּוֹן כְּל־מוֹם לֹא יִהְיֶה־בּוֹ:

And whosoever bringeth a sacrifice of peace-offerings unto the L-RD in fulfilment of a vow clearly uttered, or for a freewill-offering, of the herd or of the flock, it shall be perfect to be accepted; there shall be no blemish therein.

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54

להפריש

Rashi explains lefalei as "to set apart by his speech." This gives lehafli the sense of setting apart.

Rashi on Leviticus 22:21 כ"ב:כ"א על ויקרא

לפלא נדר. להפריש בדבורו:

means, expressing it by speech (not expressing it mentally, בלב).

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

55

כי יפליא לנדור נדר נזיר

"A man or a woman, when he shall yafli to vow the vow of a Nazirite": plainly, when one declares the vow explicitly. Another instance of the same root.

Numbers 6:2 ו:ב' במדבר

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ אוֹ־אִשָּׁה כִּי יַפְלִא לְנָדָר נָזִיר לַה':

Speak unto the children of Israel, and say unto them: When either man or woman shall clearly utter a vow, the vow of a Nazirite, to consecrate himself unto the L-RD,

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KEHOT'S NOTE

במדבר ו, ב.

56

Rabbi Yehudah in the name of Rabbi Tarfon: in a doubtful case neither is a Nazirite, "for Naziriteship is only by hafla'ah," an explicit declaration. The Alter Rebbe adds that "explicit" (mefurash) also means "separated."

Eruvin 82a:7-8 ח"ז:א-ז עירובין

דַּתְנָא, אָמַר רַבִּי יְהוּדָה מִשּׁוֹם רַבִּי טַרְפוֹן: לְעוֹלָם אִין אֶחָד מֵהֶן נָזִיר, לְפִי שְׁאִין נְזִירוֹת אֵלָא לְהַפְלָאָה. אֲלָמָא כִּינּוֹן דְּמַסְפָּקָא לְקָה אִין נָזִיר אִין לֹא נָזִיר הוּא — לֹא מְשַׁעְבֵּיד נַפְשָׁהּ. הֵכָא נִמְי: כִּינּוֹן דְּלֹא יָדַע אִין קָנִי אִין לֹא קָנִי — לֹא גָמַר וּמִקְנָה.

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57

כחשכה כאורה

The psalmist to G-d: "Even darkness is not dark for You... darkness is as light." Before the supernal Pele, darkness and light are alike.

Psalms 139:12 ט:כ"ט תהילים

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָ וְלַיְלָה כִּיּוֹם יֹאִיר כַּחֲשִׁיכָה כְּאוֹרָה:

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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KEHOT'S NOTE

תהלים קלט, יב.

58

אם צדקת

Elihu to Job: "If you are righteous, what do you give Him, or what does He take from your hand?" Before G-d's essence, human deeds add nothing.

Job 35:7 ז:ל"ה איוב

אִם־צְדָקָתְךָ מַה־תִּתֶּן־לוֹ אוּ מַה־מִּדְּדֶךָ יִקַּח:

If thou be righteous, what givest thou Him? Or what receiveth He of thy hand?

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KEHOT'S NOTE

איוב לה, ז.

59 ורבו פשעיה

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

KEHOT'S NOTE

איוב שם ו.

60 ורבו פשעיה

Elihu: "If you have sinned, what do you do against Him? And if your transgressions are many, what do you do to Him?" The companion of the previous verse.

איוב ל"ה:ו-י

אם חטאת מה תפעל ורבו פשעיה מה תעשה לו:

If thou hast sinned, what doest thou against Him? And if thy transgressions be multiplied, what doest thou unto Him?

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61 ויאמר אלקים יהי אור אלו מעשיהן של צדיקים

Rabbi Abahu: "And G-d said, Let there be light": these are the deeds of the righteous; "but I do not know which of them He desires," until "G-d saw the light, that it was good" shows He desires the deeds of the righteous. The Alter Rebbe asks what the doubt could mean.

בראשית רבה ב"ה:ה' ע"ב

... (ו): "כי יודע ה' דרך צדיקים וגו'". "וְהָאֵרֶץ הָיְתָה תֵהוֹ וְנָהוּ" אלו מעשיהן של רשעים "וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר" אלו מעשיהן של צדיקים אבל איני יודע באיזה מהם חפץ אם במעשה אלו ואם במעשה אלו כיון דכתיב "וַיֹּרֶא אֱלֹקִים אֶת הָאוֹר כִּי טוֹב" הוי במעשיהן של צדיקים חפץ ואינו חפץ במעשיהן של רשעים. א"ר חייא רבה מתחלת ברייתו של עולם צפה הקב"ה בהמ"ק בנוי וחרב ובנוי "בְּרֵאשִׁית בָּרָא אֱלֹקִים" הרי בנוי היאך מה דאת אמר (ישעיה נא, טז): "לְנֹטֵעַ שָׁמַיִם וְלִיסַד אֲרֶץ וגו'" "וְהָאֵרֶץ הָיְתָה תֵהוֹ וְנָהוּ" הרי חרב ...

Rabbi Abahu and Rabbi Hiyya the Great, Rabbi Abahu said: Right from the beginning of the creation of the world, the Holy One blessed be He foresaw the actions of the righteous and the actions of the wicked. That is what is written: "For the L-rd knows the way of the righteous, but the way of the wicked will perish" (Psalms 1:6). 8:4. "The earth was emptiness and disorder" - these are the actions of the wicked. "G-d said: Let there be light" - these are the actions of the ...

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62 ויאמר אלקים יהי אור

"And G-d said, Let there be light, and there was light." The Midrash reads the light as the deeds of the righteous.

בראשית א:ג

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אוֹר:

And G-d said: 'Let there be light.' And there was light.

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...ואכלתם אכול ושבוע והללתם את שם ה' אלהיכם

63 וירא אלקים את האור כי טוב

"And G-d saw the light, that it was good." From this the Midrash concludes that He desires the deeds of the righteous.

בראשית א:ד

וַיֹּרֶא אֱלֹקִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹקִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ:

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

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64 דקמי' כולא כלא חשיבי

The Zohar says that G-d is great and rules over all, "and all before Him is considered as nothing." From this level light and darkness are alike.

זוהר א, 11ב

KEHOT'S NOTE

ראה זו"א יא, ב.

65 G-d, through Ezekiel, compares Himself to a shepherd who seeks out his flock "on the day he is among his scattered (nifrashos) sheep." It shows that the root of mefurash also denotes separation.

יחזקאל ל"ד:י"ב

בְּקִרְיַת רֶעָה עָדְרוּ בְּיוֹם־הַיּוֹתוֹ בְּתוֹר־צֹאנֹו נִפְרָשׁוֹת כִּן אֶבְקֶר אֶת־צֹאנִי וְהַצֵּלְתִּי אֶת־הֶם מִכָּל־הַמְקוֹמֹת אֲשֶׁר נִפְצְצוּ שָׁם בְּיוֹם עָנָו וְעֶרְפָּל:

As a shepherd seeketh out his flock in the day that he is among his sheep that are separated, so will I seek out My sheep; and I will deliver them out of all places whither they have been scattered in the day of clouds and thick darkness.

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PARAGRAPH 9

66 בד"ה ויאבק איש

On that page and just before it, the forces of kelipah, "rising high like the eagle," seek to draw from the Infinite Light itself, before which "darkness is as light" and self-nullification has no place; but through the tzimtzum the Infinite Light rests only on one who is self-nullified, and Yaakov drew it down through holiness.

KEHOT'S NOTE

תו"א כו, ב.

67 ויאבק איש

"And Yaakov was left alone, and a man wrestled with him until the break of dawn." The opening words of the Torah Ohr discourse cited here.

בראשית ל"ב:כ"ה

וַיֵּתֶר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֶק אִישׁ עִמּוֹ עַד עֹלֹת הַשָּׁחַר:

And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

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68

ובד"ה בשלח פרעה

Just before that passage the Alter Rebbe explains Rabbi Akiva's words, "if so for those who transgress His will, how much more for those who do His will": above G-d's will "darkness is as light" and sins do not hold back the flow, but once there is will (ratzon, whose letters spell tzinor, "a channel"), the flow passes through the tzimtzum according to the ways of the Torah.

KEHOT'S NOTE

תו"א סא, ג. סעיף ב' — לסעיף זה ראה פלח הרמון ויקרא ע"כ.

69

בשלח פרעה

"And it was, when Pharaoh sent out the people." The opening words of the Torah Ohr discourse cited here.

Exodus 13:17 י"ג:י"ז שמות

וַיְהִי כִשְׁלַח פַּרְעֹה אֶת־הָעָם וְלֹא־נָחַם אֱלֹקִים דֶּרֶךְ אֶרֶץ פִּלְשְׁתִּים כִּי קָרוֹב הוּא כִּי אֲמַר אֱלֹקִים פֶּן־יִנָּחֵם הָעָם בְּרֹאֲתָם מִלַּחְמָה וְשָׁבוּ מִצְרַיִם:

And it came to pass, when Pharaoh had let the people go, that G-d led them not by the way of the land of the Philistines, although that was near; for G-d said: 'Lest the people regret when they see war, and they return to Egypt.'

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70

כי עמך מקור חיים

David to G-d: "For with You is the source of life; in Your light we see light." The opening words of another discourse on this theme.

Psalms 36:10 י"ז:י"ז תהילים

כִּי־עִמָּךְ מִקּוֹר חַיִּים בְּאוֹרְךָ נִרְאָה־אוֹר:

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

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71

כדי שיהא לכם שכר משלכם

Tanna DeBei Eliyahu explains "and My people shall not be ashamed" as G-d's giving Israel reward, "so that they should have reward." The Alter Rebbe reads it as not eating "bread of shame."

Tanna DeBei Eliyahu Rabbah 20:1 א"א:כ' תנא דבי אליהו רבה

... והחסיל והגום ואכלתם אכול ושבעו והללתם את שם ה' וגו' ולא יבושו עמי לעולם אלו ארבע מיני אומות שנשתעבדו בהם בישראל וכל כך למה כדי שיהא להם שכר. משלו משל למה"ד למלך שכעס על בנו ותפסו בידו והכניסו לבית רבו וקובל לרבו על בנו ועמד רבו והכהו מכות גדולות לפני אביו ואמר לו רבו בני אע"פ שהכיתך מכות גדולות אינן אלא קטנות לפניך לפי מעשיך והמכות האלה הם לטובתך כדי שתטיב מעשיך ויטיב לך אביך אח"כ על מעשיך הטובים כך ישראל מתסירים ביסורים גדולים על מעשיהם הרעים ואינן אלא ...

OYW (segmentation according to Warsaw 1880) (Public Domain)

PARAGRAPH 10

72

זה קרבן אהרן כו' ביום המשח אותו

"This is the offering of Aharon and his sons which they shall bring to Havayah on the day of his anointing: a tenth

of an ephah of fine flour as a continual meal-offering"; plainly, as Rashi explains, an ordinary kohen brings it once, on the day of his inauguration, and the Kohen Gadol every day. The verse the second section explains.

ויקרא ו':י"ג Leviticus 6:13

זֶה קֶרְבֶּן אֶהְרֹן וּבָנָיו אֲשֶׁר־יִקְרִיבוּ לָהּ בְּיוֹם הַמִּשַּׁח אֹתוֹ עֲשִׂירַת הָאֶפָה סֶלֶת מִנַּחֶה תָּמִיד מִחֲצִיתָהּ בַּבֹּקֶר וּמִחֲצִיתָהּ בָּעֶרֶב:

This is the offering of Aaron and of his sons, which they shall offer unto the L-RD in the day when he is anointed: the tenth part of an ephah of fine flour for a meal-offering perpetually, half of it in the morning, and half thereof in the evening.

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73

מהאוכל יצא מאכל

The note quotes the Rebbe: "Out of the eater came forth food" is not only a wonder; the "food" comes forth precisely from the "eater," since by descending to "eat" and refine the levels below it, it rises to become "food" for the levels above it.

KEHOT'S NOTE

"הכוונה ב"מהאוכל יצא מאכל" הוא [לא רק להתמי" שבזה, כ"א] גם שיציאת ה"מאכל" היא דוקא "מהאוכל". שע"י ירידתו "לאכול" ולברר הבחינות שלמטה ממנו, מתעלה הוא להיעשות "מאכל" לגבי הבחינות שלמעלה ממנו". — לקו"ש ח"ז ע' 47.

74

מהאוכל יצא מאכל

Shimshon's riddle to the guests at his wedding: "Out of the eater came forth food, and out of the strong came forth sweetness." The Midrash compares it to Aharon's offering.

שופטים י"ד:14 Judges 14:14

וַיֹּאמֶר לָהֶם מִהֲאֵכֶל יֵצֵא מֵאֵכֶל וּמֵעַז יֵצֵא מִתּוֹק וְלֹא יָכֹלוּ לְהַגִּיד הַחֲדָה שְׁלֹשֶׁת יָמִים:

And he said unto them: Out of the eater came forth food, And out of the strong came forth sweetness. And they could not in three days declare the riddle.

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75

והיה שמשון תמיה בלבו ארי אוכל כל החיות ועכשיו יצא ממנו מאכל

The Midrash opens "This is the offering of Aharon" with Shimshon's riddle: Shimshon wondered that a lion, which eats all the animals, now yielded food; so Aharon, who eats all the offerings, now brings an offering. The Alter Rebbe asks what the wonder is.

ויקרא רבה ח':ב"ב Vayikra Rabbah 8:2

76

ואם האכל יאכל

"And if any of the flesh of his peace-offering is at all eaten on the third day..." The doubled verb is expounded as two eatings.

ויקרא ז':י"ח Leviticus 7:18

וְאִם הָאֵכֶל יֵאָכֵל מִבֶּשֶׂר־זֶבַח שְׁלָמִיו בְּיוֹם הַשְּׁלִישִׁי לֹא יִרְצֶה הַמִּקְרִיב אֹתוֹ לֹא יִקָּבֵל לוֹ פְּגוּל יִהְיֶה וְהִנֵּפֶשׁ הָאֵכֶלֶת מִמֶּנּוּ עֲוֹנָה תִּשָּׂא:

And if any of the flesh of the sacrifice of his peace-offerings be at all eaten on the third day, it shall not be accepted, nei-

“with all your heart,” with both inclinations, so that even the animal soul’s desire turns to G-d.

KEHOT’S NOTE

לקו"ת נשא כח, ג.

86 זאת חנוכת המזבח

“This is the dedication of the altar on the day of its anointing.” The opening words of the discourse cited here.

Numbers 7:84 ז'פ"ד

זאת חֲנֻכַּת הַמִּזְבֵּחַ בַּיּוֹם הַמִּשַּׁח אֹתוֹ מֵאֵת נְשִׂאֵי יִשְׂרָאֵל קַעֲרֹת כֶּסֶף שְׁתֵּים עָשָׂר מִזְרְקֵי כֶסֶף שְׁנַיִם עָשָׂר כַּפּוֹת זָהָב שְׁתֵּים עָשָׂר:

This was the dedication-offering of the altar, in the day when it was anointed, at the hands of the princes of Israel: twelve silver dishes, twelve silver basins, twelve golden pans;

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87 ואהי אצלו אמן

Wisdom, the Torah, speaks: “And I was beside Him as a nursling (amon), and I was His delight every day.” The opening words of the discourse cited here.

Proverbs 8:30 ח'ל"י

וָאֵהְיָ אֶצְלוֹ אֲמוֹן וְאֵהְיָ שְׂשׁוּעִים יוֹם יוֹם מִשְׁחָקָת לִפְנָיו בְּכָל-עֵת:

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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88 תבל ארצו

“Playing in His inhabited world.” The text refers to this phrase at the end of that discourse.

Proverbs 8:31 ח'ל"י

מִשְׁחָקָת בְּתֵבֶל אֶרְצוֹ וְשַׁעֲשָׁעִי אֶת-בְּנֵי אָדָם:

Playing in His habitable earth, And my delights are with the sons of men.

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89 ובד"ה ואריה כבקר יאכל תבן

In the passage given, barley is animal food: the influence of the angels called animals and chayos, the faces of the lion and the ox.

KEHOT’S NOTE

לקו"ת במדבר יא, א.

90 ואריה כבקר יאכל תבן

Isaiah’s vision of peace in the days of Mashiach: “And the lion shall eat straw like the ox.” The opening words of the explanation in Bamidbar cited here.

Isaiah 11:7 ח'א"י

וּפְרָה וְדֹב תִרְעִינָה יַחְדָּו יִרְבְּצוּ יְלִדֵיהֶן וְאַרְיֵה כִּבְקָר יֹאכַל-תֵּבֶן:

And the cow and the bear feed; Their young ones shall lie down together; And the lion shall eat straw like the ox.

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91 וסד"ה ואהיה אצלו אמן

At the end of that discourse, on “playing in His inhabited world (tevel),” tevel is read as twice aryeah, “lion”: there is

a lion among the holy chayos and a lion among the ofanim.

KEHOT’S NOTE

לקו"ת במדבר יח, ד.

92 בזהר פי צו דל"ב ע"ב ודל"ג ע"א

Alongside the Zohar on Parshas Tzav cited in the text, the note adds Or HaTorah’s discourses for Rosh HaShanah, p. 1428.

KEHOT’S NOTE

ראה גם אוה"ת דרושים לר"ה ע' א'תכת.

93 ועמ"ש בביאור ע"פ מי מנה עפר יעקב

In the passage given, the purpose of the souls’ descent is to refine the 288 sparks that fell at the breaking of the vessels into the Name Ban, from the world of Tohu (“these are the kings who reigned”); the chief refiner is the Name Mah, Tikkun, for “through Chochmah they are refined,” and the refiner must first be refined from all evil and dross.

KEHOT’S NOTE

לקו"ת בלק סט, ב.

94 מי מנה עפר יעקב

Bilaam’s words, “Who has counted the dust of Yaakov?” The opening words of the explanation in Parshas Balak cited here.

Numbers 23:10 ח'ג"ג

מִי מִנָּה עֹפֶר יַעֲקֹב וּמִסָּפֶר אֶת-רִבְעֵי יִשְׂרָאֵל תִּמָּת נַפְשֵׁי מוֹת לְשָׂרִים וְתֵהִי אַחֲרֵיתִי 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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95 סמוך לפלטין שלך לא כבשת ואתה הולך ומכבש חוץ לארץ

The Sifrei says Israel was to conquer the Land first and only then outside it, and that G-d reproached David: “The Jebusite near your palace you did not drive out, and you go and conquer Aram?” The one who refines must first be refined himself.

Sifrei Devarim 51:1 ח'א"א

... דָּוִד עָשָׂה שְׂלָא כְּתוּרָה! הַתּוּרָה אֲמָרָה מִשְׁתַּכְּבְּשׁוּ אֶרֶץ יִשְׂרָאֵל תִּהְיוּ רִשְׁאִים לְכַבֵּשׁ חוּצָה לָאֶרֶץ וְהוּא לֹא עָשָׂה כֵּן, אֶלָּא תִּזְרַח וְכַבֵּשׁ אֶרֶם נְהָרִים וְאֶרֶם צוֹכָה, וְאֵת הַיְּבוּסִי סְמוּךְ לִירוּשָׁלַם לֹא הוֹרִישׁ. אָמַר לוֹ הַמָּקוֹם: אֵת הַיְּבוּסִי סְמוּךְ לְפִלְטוֹרִין שְׁלֶךְ לֹא הוֹרִשְׁתָּ; הֵיבֵא אֶתָּה חוּזָר וּמִכַּבֵּשׁ אֶרֶם נְהָרִים וְאֶרֶם צוֹכָה?

(Devarim 11:24) "Every place where the soles of your feet tread will be yours": If (the purpose of this is) to teach about the boundaries of Eretz Yisrael, this is already written, viz. (Ibid.) "From the desert and the Levanon, from the river, the river Yerath, until the western sea shall be your border." What, then, is the intent of "where the soles of your feet tread"? He told them: Every place that you conquer, aside

from these (specified) places shall be yours. — But perhaps this gives them license ...

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96

אסור לאכול קודם התפלה

The Talmud reads “You shall not eat over the blood” as “do not eat before you have prayed for your blood.” The Alter Rebbe explains why: eating refines the food, and the eater must first be refined through prayer.

ברכות 10בב י”

KEHOT’S NOTE

ברכות י, ב. ראה שו”ע או”ח סי’ פט, ג.

97

אסור לאכול קודם התפלה

The halachah: before praying the Amidah one may not attend to one’s own affairs, nor eat or drink, though water may be drunk, and food and drink taken as medicine.

Shulchan Arukh, Orach Chayim 89:3 חיים אורח ערוך, שולחן ערוך, פ”ט:ג

אסור לו להתעסק בצרכיו או לילך לדרך עד שיתפלל תפלת י”ח (ויש מקילין לאחר שאמרו מקצת ברכות קודם שאמרו ברוך שאמר טוב להחמיר בזה) (תרומת הדשן סי’ י”ח) ולא לאכול ולא לשתות אבל מים מותר לשתות קודם תפלה בין בחול ובין בשבת ויום טוב וכן אוכלין ומשקין לרפואה מותר:

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

98

פתח במזבח וסיים בשלחן

The verse in Ezekiel opens with the altar and ends with “the table that is before Havayah”: now that the Temple is not standing, a person’s table atones for him. Eating is the elevation that the altar once performed.

ברכות נ”ה א:ג:א: Berakhot 55a:3

והמאריך על שלחנו: דלמא אתי עניא ויהיב לקה. דכתיב: “המזבח עץ שלוש אמות גבה”, וכתוב: “וידבר אלי זה השלחן אשר לפני ה’, פתח במזבח וסיים בשלחנו! רבי יוחנן ורבי אלעזר דאמרי תרוייהו: כל זמן שפית המקדש קיים — מזבח מכפר על ישראל, ועכשיו, שלחנו של אדם מכפר עליו.

“He who prolongs his stay at table” — perhaps a poor man will come and he will give him [some food] ; for it is written, “The altar of wood three cubits high... and he said unto me, This is the table that is before the L-rd” (Ezek. 41:22). He opens with “altar” and concludes with “table”! R. Johanan and R. Eleazar both say : So long as the Temple was in existence, the altar used to atone for Israel, but now a man’s table atones for him.

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

KEHOT’S NOTE

ברכות נה, א.

99

שעת צלואת שעת קרבא

For “the time of prayer is the time of battle,” the note refers to the sources listed in Maamarei Admur HaZaken on the parshiyos, p. 749.

KEHOT’S NOTE

...ואכלתם אכול ושבו והללתם את שם ה' אלהיכם

ראה הנסמן במאמרי אדה”ז-פרשיות לעי תשמט.

100

בד”ה כה תברכו את בני”

The same discourse cited in paragraph 4.

KEHOT’S NOTE

לקו”ת נשא כו, ג.

101

כה תברכו את בני ישראל

“Thus shall you bless the children of Israel.” The opening words of the discourse cited here.

במדבר ו:כ”ג: Numbers 6:23

דבר אל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר כֹּה תְּבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמֹר לָהֶם: ‘Speak unto Aaron and unto his sons, saying: On this wise ye shall bless the children of Israel; ye shall say unto them:

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102

ובד”ה קדש ישראל

The note suggests, with a “perhaps,” the discourse “Israel is holy to Havayah” in Parshas Pinchas, which begins on that page.

KEHOT’S NOTE

אולי הכוונה ללקו”ת פנחס עט, ג.

103

קדש ישראל

“Israel is holy to Havayah, the first of His crop.” The opening words of the discourse cited here.

Jeremiah 2:3: ירמיהו ב:ג

קִדֵּשׁ יִשְׂרָאֵל לַה' רִאשִׁית תְּבוּאָתָהּ כָּל־אֲכָלִיו יֹאשְׁמוּ רָעָה תִּבָּא אֲלֵיהֶם נֶאֱמַר

Israel is the L-RD’S hallowed portion, His first-fruits of the increase; all that devour him shall be held guilty, evil shall come upon them, saith the L-RD.

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PARAGRAPH 12

104

ע”פ בהעלותך את הנרות

This is the discourse “When you kindle the lamps.” There Aharon is explained as the letters of nirah: just as from above all is as nothing before Him, so from below G-dliness will be seen by all flesh, “for eye to eye You, Havayah, were seen.” The love of Aharon comes through bitterness over the darkness that hides G-dliness from eyes of flesh.

KEHOT’S NOTE

לקו”ת בהעלותך ל, א.

105

בהעלותך את הנרות

“When you kindle the lamps, the seven lamps shall give light toward the face of the Menorah.” The opening words of the discourse cited here.

במדבר ח:כ”ב: Numbers 8:2

דבר אל־אַהֲרֹן וְאֶמְרָתְּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרוֹת אֶל־מִזְבֵּחַ פְּנֵי הַמִּנְוָה יֹאִירוּ שִׁבְעַת הַנֵּרוֹת:

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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106

אהרן אותיות נראה

The Zohar says the clouds of glory came in Aharon's merit, citing "for eye to eye You, Havayah, were seen," with Aharon read into the verse. This is the source of Aharon as nirah.

Zohar III, 103a קג, זח"ג

KEHOT'S NOTE

זח"ג קג, א. ספר השיחות תש"א ע' 152. ספר הערכים-חב"ד ב מערכת אהרן ע' תרכט בהערה 681.

107

אריי אותיות ראי

Kehot's note points to Zohar III, 234a for these words.

Zohar III, 234a רלד, זח"ג

KEHOT'S NOTE

זח"ג רלד, א. ת"ז תיקון ע (קכב, א).

108

אריה אותיות ראי

The Raaya Mehemna matches the four senses with the four faces of the Chariot: "sight: the lion."

Zohar, Pinchas 69:402-412 תי"ב-ט:ט פנחס ס"ט

109

אריה אותיות ראי

Tikkunei Zohar: "The lion: this is sight (re'iyah)," with "the face of a lion on the right."

Tikkunei Zohar 122a:7 א"ז:7 תקוני זוהר קכ"ב

אריה דא ראייה, ואתמר בקה (יחזקאל א י) ופני אריה אל הימין לארבעתם, בכל אתר ארבעתם דא יהויה, ארבע אתון דיליה דשליטין על כלא, והפוך אריה ותשכח לקה ראייה, ואיהו לימינא דחסד, דאיהו יומא קדמא, דתמן אי (נ"א י) אור, ראובן דאיהו לימינא על שמייה אתקרי אור בן, שמייעה לשמאלא, ועליה אתמר (שם) ופני שור מהשמאל, נשר ריחא באמצעיתא, עליה אתמר (משלי ל ד) מי אסף רוח בקפניו, דאינון תריין נוקבין דחוטמא, פמיא דבורא, דא אדם ...

Tikkunei Zohar - Vocalized (Public Domain)

110

ע"פ נשא את ראש בני גרשון

This is the discourse "Take a census of the sons of Gershon." On that page Aharon is the source of the higher love, "abundant in kindness," and so is called alef, har, nun: har, "mountain," is love, as Avraham, "who loved Me," called it a mountain, and Aharon died on Hor HaHar, a love higher than Avraham's; alef is Pele, from the attributes above intellect; and the final nun is the drawing down of that love to all the souls of Israel.

KEHOT'S NOTE

לקו"ת נשא כא, א.

111

נשא את ראש בני גרשון

"Take a census of the sons of Gershon as well." The open-

...ואכלתם אכול ושבו והללתם את שם ה' אלהיכם

ing words of the discourse cited here.

Numbers 4:22 כ"ב:22 במדבר

נשא את ראש בני גרשון גם הם לבית אבותם למשפחתם:

'Take the sum of the sons of Gershon also, by their fathers'-houses, by their families;

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PARAGRAPH 13

112

ונחנו מה

Moshe and Aharon to Israel, complaining of hunger in the wilderness: "And what are we, that you complain against us?", plainly words of humility. The word mah is read as the level of Mah.

Exodus 16:7 ט"ז:7 שמות

ובקר וראיתם את כבוד ה' בשמעו את תלגתיכם על-ה' ונחנו מה כי תלינו עלינו:

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?'

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KEHOT'S NOTE

שמות טז, ז-ח.

113

ואהרן מה הוא

Moshe to Korach and his company: "And Aharon, what is he, that you complain against him?" Again Aharon is called mah.

Numbers 16:11 י"א:16 במדבר

לכן אתה וכל עדתך הנעדים על-ה' ואהרן מה הוא כי תלינו עליו:

Therefore thou and all thy company that are gathered together against the L-RD—; and as to Aaron, what is he that ye murmur against him?'

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KEHOT'S NOTE

במדבר טז, יא.

PARAGRAPH 15

114

Rabbi Yochanan: Shimshon was called after the Name of the Holy One, as it is said, "For a sun and a shield is Havayah Elokim"; the Talmud then qualifies: like G-d, who shields the whole world, Shimshon shielded Israel in his generation.

Sotah 10a:8 ח"א:10 סוטה

ואמר רבי יוחנן: שמשון דן את ישראל כאביהם שבשמים, שנאמר: "דן דין עמו כאחד וגו'". ואמר רבי יוחנן: שמשון על שמו של הקדוש ברוך הוא נקרא, שנאמר: "כי שמש ומגן ה' אלקים וגו'". אלא מעתה, לא ימחה! אלא: מעין שמו של הקדוש ברוך הוא: מה הקדוש ברוך הוא מגין על כל העולם כולו — אף שמשון מגין בדורו על ישראל.

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

115 כי שמש ומגן הוי' אלקים
The psalmist: "For a sun and a shield is Havayah Elokim; grace and glory Havayah gives." The two Names are read as the sun and the shield that conceals it.

תהילים פ"ד:י"ב

כי שמש ומגן ה' אלקים הן וכבוד יתן ה' לא ימנע טוב להלכים בתמים:

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

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PARAGRAPH 16

116 לאשתאבא בגופא דמלכא
The Zohar speaks of a spirit that must be cleansed in the burning fire and rectified "in order to be absorbed into the body of the King." Here the phrase describes the angels' ultimate longing.

Zohar I, 217ב, זח"א ריו,

KEHOT'S NOTE

זח"א ריו, ב.

117 ע"פ אני ישנה ולבי ער
This is the explanation on "I sleep, but my heart is awake." On that page, prayer, instituted in place of the offerings, draws the revelation in concealment, whereas through the offerings fire came down from above, "the lion that eats offerings"; yet through prayer too the soul rises "to be absorbed into the body of the King." Just after, "I have eaten My honeycomb with My honey" is read as the Shema and its blessings, the "honeycomb" being the angels.

KEHOT'S NOTE

לקו"ת שה"ש לד, א.

118 אני ישנה ולבי ער
"I sleep, but my heart is awake." The opening words of the explanation cited here.

שיר השירים ה:ב

אני ישנה ולבי ער קול דודי דופק פתחי לי אחתי רעיתי יונתי תמתי שראשי נמלא טל קנצותי רסיסי לילה:

I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.'

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119 אכלתי יערי עם דבשי
The beloved: "I have come into My garden... I have eaten My honeycomb with My honey." Read as G-d's "eating," the absorption of the angels into Him.

שיר השירים ה:א

באתי לגני אחתי כלה אריתי מזרי עם־בשמי אכלתי יערי עם־דבשי שתייתי ייני עם־חלבי אכלו רעים שתו ושקרו דודים:

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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KEHOT'S NOTE

שה"ש ה, א.

120 כי מגוית הארי רדה הדבש
Shimshon did not tell his parents "that he had scraped the honey out of the carcass of the lion." The eater itself yields food for what is above it.

שופטים י"ד:ט

וַיִּדְהוּ אֶל־כַּפְּיוֹ וַיִּזְלַק הַלֹּחַ וְאָכַל וַיִּזְלַק אֶל־אָבִיו וְאֶל־אִמּוֹ וַיֵּתֶן לָהֶם וַיֵּאָכְלוּ וְלֹא־הִגִּיד לָהֶם כִּי מְגוּיֹת הָאֲרִיָּה רָדָה הַדָּבָשׁ:

And he scraped it out into his hands, and went on, eating as he went, and he came to his father and mother, and gave unto them, and they did eat; but he told them not that he had scraped the honey out of the body of the lion.

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KEHOT'S NOTE

שופטים יד, ט.

121 בד"ה והנה אנחנו מאלמים אלומים
The note suggests, with a "perhaps," that this is the Torah Ohr discourse "And behold, we were binding sheaves." It explains that the seven kings of Tohu fell in the breaking of the vessels into the Name Ban of Atzilus and from there into Beriah, Yetzirah and Asiyah; souls, angels and divine powers all fell, and the breaking is their separation into many parts, like the letters of a word taken apart so that its meaning is lost.

KEHOT'S NOTE

אולי הכוונה לתו"א כז, ג.

122 והנה אנחנו מאלמים אלומים
Yosef's dream: "And behold, we were binding sheaves in the field." The opening words of the Torah Ohr discourse cited here.

בראשית ל"ז:ז

וַהֲנֵה אֲנַחְנוּ מְאָלְמִים אֱלָמִים בְּתוֹךְ הַשָּׂדֶה וַהֲנֵה קָמָה אֶלְמָתִי וְגַם־נִצָּבָה וַהֲנֵה תִסָּבֵינָה אֶלְמָתֵיכֶם וְתִשְׁתַּחֲוֶינָה לְאֶלְמָתִי:

for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves came round about, and bowed down to my sheaf.'

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PARAGRAPH 17

123 זה קרבן אהרן
"This is the offering of Aharon and his sons which they shall bring to Havayah on the day of his anointing." The

Alter Rebbe now explains why the offering is tied to “the day of his anointing.” (Kehot: Leviticus 6:3)

ויקרא ו':יג:13 Leviticus 6:13

זֶה קָרְבַּן אֶהְרֹן וּבָנָיו אֲשֶׁר־יִקְרִיבוּ לֹהֵי הַיּוֹם הַמֵּשֶׁחַ אֹתוֹ עֲשִׂירֵת הָאֵפָה סֵלֶת מִנְחָה תָמִיד מִחֲצִיתָהּ בִּבְקָר וּמִחֲצִיתָהּ בָּעֶרֶב:

This is the offering of Aaron and of his sons, which they shall offer unto the L-RD in the day when he is anointed: the tenth part of an ephah of fine flour for a meal-offering perpetually, half of it in the morning, and half thereof in the evening.

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KEHOT'S NOTE

ויקרא ו', ג.

124

שמן משחת קדש

G-d instructs Moshe: “And you shall make of it oil of holy anointing (shemen mishchas kodesh),” plainly a holy anointing oil. The Alter Rebbe reads it as oil that anoints kodesh, Chochmah, and so comes from above it.

Exodus 30:25 שמות ל':כ"ה

וְעֲשִׂיתָ אֹתוֹ שֶׁמֶן מִשְׁחַת־קֹדֶשׁ רֶקֶחַ מִרְקַחַת מַעֲשֶׂה רֶקֶחַ שֶׁמֶן מִשְׁחַת־קֹדֶשׁ יִהְיֶה:

And thou shalt make it a holy anointing oil, a perfume compounded after the art of the perfumer; it shall be a holy anointing oil.

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KEHOT'S NOTE

שמות ל', כה-לא.

125

שמן משחת קדש

The Zohar on Emor speaks of the kohanim, on whom is “the anointing oil of his G-d,” in the image of what is above: “like the good oil upon the head, coming down upon the beard, the beard of Aharon.”

Zohar, Emor 2:6-3:12 ספר זוהר, אמור ב':ג-י"ב:12

R. Isaac said that the word “say” here signifies “say quietly”, just as all the operations of the priests were carried out in quietness; and the repetition “say” and “thou shalt say” is to give emphasis to the injunction that they should not defile themselves, since he who ministers in a holy place should be holy throughout. As we have said, the body without the spirit is unclean, and the desire of unclean spirits is for the bodies of Israel, since now that the holy spirit has been emptied out ...

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

126

ועיין בזח"ג פי אמור דפ"ח סע"ב

The note observes that the same Zohar on Emor is cited again there.

KEHOT'S NOTE

וזכר גם לקמן פי בהעלותך לד, ב.

127

ע"פ בהעלותך את הנרות

In the passage given, the love that flames up comes through “crushed oil,” humility; and “like the good oil upon the head, coming down upon the beard, the beard of Aharon”: the beard of the high priest is the laws of the

Torah, G-dliness drawn down in endless detail, and the good oil upon it is the higher Chochmah.

KEHOT'S NOTE

לקו"ת בהעלותך ל, ג.

128

בהעלותך את הנרות

“When you kindle the lamps.” The opening words of the discourse cited here.

Numbers 8:2 במדבר ח':ב'2

דַּבֵּר אֶל־אֶהְרֹן וְאֶמַּרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרוֹת אֶל־מֹול פְּנֵי הַמִּנְוָה יְאִירוֹ שְׁבַעַת הַנְּרוֹת:

‘Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.’

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129

וע"פ זאת חנוכי המזבח

This is “a little explanation” on “This is the dedication of the altar.” Citing the Ramaz on the Zohar, Emor 89a, it says the anointing oil is from Mocha Stima’ah (the concealed brain), with its fragrance from the Gevurah of Atik Yomin; the altar’s eating draws down from the Man upon the Throne, Z’eir Anpin of Atzilus, the incense rises to the level of Atik, and the anointing oil mixes inner and encompassing light, “like the good oil... coming down upon the beard.”

KEHOT'S NOTE

לקו"ת נשא כט, ג.

130

זאת חנוכת המזבח ביום המשח אותו

“This is the dedication of the altar on the day of its anointing.” The opening words of the explanation cited here.

Numbers 7:84 במדבר ז':פ"ד84

זֹאת חֲנֻכַּת הַמִּזְבֵּחַ בַּיּוֹם הַמֵּשֶׁחַ אֹתוֹ מֵאֵת נְשִׂאֵי יִשְׂרָאֵל קְעֶרֶת כֶּסֶף שְׁתֵּים עָשָׂרָה מִזְרָקֵי־כֶסֶף שְׁנָיִם עָשָׂר כַּפּוֹת זָהָב שְׁתֵּים עָשָׂרָה:

This was the dedication-offering of the altar, in the day when it was anointed, at the hands of the princes of Israel: twelve silver dishes, twelve silver basins, twelve golden pans;

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131

חכמה כ"ח מ"ה

The Zohar on Parshas Tzav reads chochmah as ko’ach mah, “the power of what.”

Zohar III, 28a זח"ג כח, א28a

KEHOT'S NOTE

זח"ג כח, א. לד, א.

132 חכמה כ"ח מ"ה
Again in Parshas Tzav: Chochmah rests upon Tiferes, "in which is ko'ach mah."

ספר הזוהר, צו כ"א:קנ"ד-כ"ד:קס"ו Zohar, Tzav 21:154-24:166

PARAGRAPH 18

133 ביום המושח אותו
"This is the offering of Aharon and his sons... on the day of his anointing: a tenth of an ephah of fine flour as a continual meal-offering"; plainly, as Rashi explains, an ordinary kohen brings it once, on the day of his inauguration, and the Kohen Gadol every day. The Alter Rebbe asks why it says "on the day" and not "from the day."

ויקרא ו':י"ג Leviticus 6:13

זֶה קֶרְבֵּן אֶהְרֹן וּבָנָיו אֲשֶׁר־יִקְרִיבוּ לָהּ בְּיוֹם הַמִּשָּׁח אֹתוֹ עֲשִׂירַת הָאֶפָה סֶלֶת מִנְחָה תָּמִיד מִחֻצִּיתָהּ בַּבֹּקֶר וּמִחֻצִּיתָהּ בָּעֶרֶב:

This is the offering of Aaron and of his sons, which they shall offer unto the L-RD in the day when he is anointed: the tenth part of an ephah of fine flour for a meal-offering perpetually, half of it in the morning, and half thereof in the evening.

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134 ויקרא אלקים לאור יום
"And G-d called the light day, and the darkness He called night." "Day" therefore means light and revelation.

בראשית א':ה' Genesis 1:5

וַיִּקְרָא אֱלֹקִים לְאוֹר יוֹם וּלְחֹשֶׁךְ קֶרָא לַיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד:

And G-d called the light Day, and the darkness He called Night. And there was evening and there was morning, one day.

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KEHOT'S NOTE

בראשית א, ה.

135 חדש ימינו
The closing prayer of Lamentations: "Bring us back to You, Havayah, and we shall return; renew our days as of old (kedem)." Read as a request for renewed revelations, "days"; the next paragraph speaks of "primordial days" (yemei kedem).

Lamentations 5:21 א"כ ה':כ"א

הַשִּׁיבֵנוּ ה' אֱלֹהֵינוּ וְנִשְׁוֹבָה חֲדָשׁ יָמֵינוּ כְּקֶדֶם:

Turn Thou us unto Thee, O L-RD, and we shall be turned; Renew our days as of old.

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KEHOT'S NOTE

א"כ ה, כא.

136 סד"ה כי ביום הזה יכפר
Near the end of that discourse "Renew our days" is explained: "days" are the drawing down of G-d's light, as in

"Havayah shall be your everlasting light," and we ask that a new light shine on us, though the first light was cut off.

KEHOT'S NOTE

לקו"ת אחרי כו, ג.

137 כי ביום הזה יכפר
"For on this day He shall atone for you, to purify you," said of Yom Kippur; the discourse whose opening words these are reads the verse's unnamed subject as G-d Himself, beyond every Name (Likkutei Torah, Acharei).

ויקרא ט"ז:ל"ו Leviticus 16:30

כִּי־בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטָהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ:

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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PARAGRAPH 19

138 מי עולם וימי קדם
The Idra Rabba: the tikkunim of the beard of the Ancient One are called "primordial days," and those found in Z'eir Anpin are called "days of the world." The Alter Rebbe applies this to the "day" of anointing.

ספר הזוהר, האדרא רבא כ"א:קנ"ו-21:157-23:166 Zohar, Idra Rabba

139 זאת חנוכת המזבח
"This is the dedication of the altar on the day of its anointing, from the princes of Israel: twelve silver bowls, twelve silver basins..." Said of twelve days of offerings, though only the first was on the day itself.

במדבר ז':פ"ד Numbers 7:84

זֹאת חֲנֻכַּת הַמִּזְבֵּחַ בְּיוֹם הַמִּשָּׁח אֹתוֹ מֵאֵת נְשִׂאֵי יִשְׂרָאֵל קְעֶרֶת כֶּסֶף שְׁתֵּים עָשָׂר מִזְרָקֵי־כֶסֶף שְׁנַיִם עָשָׂר כַּפּוֹת וְהָב שְׁתֵּים עָשָׂר:

This was the dedication-offering of the altar, in the day when it was anointed, at the hands of the princes of Israel: twelve silver dishes, twelve silver basins, twelve golden pans;

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KEHOT'S NOTE

במדבר ז, פד.

PARAGRAPH 20

140 מנחה תמיד
Aharon's offering is "a continual meal-offering," half in the morning and half in the evening. It is brought forever, yet it is called "on the day of his anointing."

ויקרא ו':י"ג Leviticus 6:13

זֶה קֶרְבֵּן אֶהְרֹן וּבָנָיו אֲשֶׁר־יִקְרִיבוּ לָהּ בְּיוֹם הַמִּשָּׁח אֹתוֹ עֲשִׂירַת הָאֶפָה סֶלֶת מִנְחָה תָּמִיד מִחֻצִּיתָהּ בַּבֹּקֶר וּמִחֻצִּיתָהּ בָּעֶרֶב:

This is the offering of Aaron and of his sons, which they shall offer unto the L-RD in the day when he is anointed: the tenth part of an ephah of fine flour for a meal-offering perpetually, half of it in the morning, and half thereof in the evening.

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KEHOT'S NOTE

ויקרא ו, יג.

141

כשמן הטוב

David, on brothers dwelling together: "Like the good oil upon the head, coming down upon the beard, the beard of Aharon." The anointing oil that the daily offering continues to draw down.

Psalms 133:2 ב:יג תהילים קל"ג

כשמן הטוב על־הראש ירד על־הזקן וְזֶה־הָהָרֵן שִׁירָד על־פִּי מְדוּתָיו:

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

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KEHOT'S NOTE

תהלים קלג, ב.

PARAGRAPH 21

142

זה קרבן אהרן

The Zohar on Tzav: the wicked separate zos from zeh, and Aharon and his sons bring them close and join zeh with zos; it then asks why the verse does not say "zos is the offering." This is the Alter Rebbe's point about zeh.

Zohar, Tzav 12:93-14:104 ק"ד:י"ג-י"ד:י"ג צו י"ב:צ"ג-י"ד:י"ג

THIS (zeh) IS THE OBLATION OF AARON AND HIS SONS WHICH THEY SHALL OFFER UNTO THE L-RD. Sinners cause the Holy One, blessed be He, to part from the Community of Israel; they separate zeh (this, masc.) from zoth (this, fem.), who should form one pair.

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

143

זאת תורת העולה

"Command Aharon and his sons, saying: This (zos) is the law of the burnt-offering." The offering before Aharon's is introduced with zos.

Leviticus 6:2 ב:יג ויקרא ו

צו אֶת־אַהֲרֹן וְאֶת־בָּנָיו לֵאמֹר זֹאת תֹּרַת הָעֹלָה הוּא הָעֹלָה עַל מוֹקְדָה עַל־הַמִּזְבֵּחַ כָּל־לַיְלָה עַד־הַבֹּקֶר וְאֵשׁ הַמִּזְבֵּחַ תִּשְׂרָף בּוֹ:

Command Aaron and his sons, saying: This is the law of the burnt-offering: it is that which goeth up on its firewood upon the altar all night unto the morning; and the fire of the altar shall be kept burning thereby.

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KEHOT'S NOTE

ויקרא ו, ב . . זאת תורת המנחה: שם ו, ז . . זאת תורת האשם: שם ז, א.

144 | Kehot's note points to Menachot 53a:1-3 for these words.

Menachot 53a:1-3 א:א-ג:א נגה

(ויקרא ו, ז) זאת תורת המנחה הקרב אותה בני אהרן לפני ה' אל פני המזבח והנותרת ממנה יאכלו אהרן ובניו מצות תאכל אמר ליה מצוה לא קא מיבעיא לי כי קא מיבעיא לי לעכב אמר ליה לעכב נמי כתיב (ויקרא ו, י) לא תאפה חמץ אלא מצה מתקיף לה רב חסדא ואימא לא תאפה חמץ אלא שיאור

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...ואכלתם אכול ושבוע והללתם את שם ה' אלהיכם

145

זֹאת תֹּרַת הַמִּנְחָה

"And this (zos) is the law of the meal-offering." Again zos.

Leviticus 6:7 ו:ז ויקרא ו

זֹאת תֹּרַת הַמִּנְחָה הַקֶּרֶב אֶתָּה בְּנֵי־אַהֲרֹן לִפְנֵי ה' אֶל־פְּנֵי הַמִּזְבֵּחַ:

And this is the law of the meal-offering: the sons of Aaron shall offer it before the L-RD, in front of the altar.

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146

זֹאת תֹּרַת הָאֵשָׁם

"And this (zos) is the law of the guilt-offering." The offering after Aharon's, again with zos.

Leviticus 7:1 א:י ויקרא ז

זֹאת תֹּרַת הָאֵשָׁם קֹדֶשׁ קִדְשִׁים הוּא:

And this is the law of the guilt-offering: it is most holy.

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147

וְחִסְדִּיךָ יִרְנֶנּוּ

The Zohar at the opening of Vayetzei expounds "Your priests shall be clothed in righteousness, and Your pious ones shall sing for joy," of David preparing the priests and the pious ones to gladden the King.

Zohar, Vayetzei 6:36-7:43 ג"ג:ד-ו:מ"ג ויצא ו:ל"ו-ו:מ"ג

From David's conduct on this occasion we learn that anyone who invites a king should strive to entertain him in some novel fashion, so as to afford him special pleasure. If, for instance, it is the king's wont to be entertained by ordinary clowns and jester, he should provide for him specially refined and courtly entertainers. Thus, when David invited the King and His Consort, he replaced the customary entertainers of the King with a higher order. So he said: "Let thy priests be clothed with righteousness, and let thy ...

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

148

וְחִסְדִּיךָ יִרְנֶנּוּ

"Your priests shall be clothed in righteousness, and Your pious ones shall sing for joy." The verse the Zohar expounds.

Psalms 132:9 ט:יג תהילים קל"ב

כְּהִנֵּה יִלְבָּשׁוּ־צֶדֶק וְחִסְדִּיךָ יִרְנֶנּוּ:

Let Thy priests be clothed with righteousness; And let Thy saints shout for joy.

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149

וּבְפִי צוּ דְלִיָּא אֵי

Alongside the Zohar on Parshas Tzav, 31a, the note also points to Sefer HaChakirah, 75a.

KEHOT'S NOTE

ראה גם חקירה עה, א.

150

סִדְיָהּ בַּעֲצֵם הַיּוֹם הַזֶּה נִמּוּל

The note suggests, with a "perhaps," that this is the Torah Ohr discourse "On that very day was Avraham circumcised." In the passage given, Avraham merited the circumcision from above, "and Havayah will circumcise your heart"; "the essence of this day" is the day that is

wholly long and wholly good, the great revelation of the future, and when the essence of that day was revealed to him, Avraham was circumcised.

KEHOT'S NOTE

אולי הכוונה לתנ"א יג, ד.

151 בעצם היום הזה נמול

"On that very day were Avraham and Yishmael his son circumcised." The opening words of the discourse cited here.

Genesis 17:26 י"ז:כ"ו

בְּעֶצֶם הַיּוֹם הַזֶּה נִמּוֹל אֶבְרָהָם וְיִשְׁמָעֵאל בְּנוֹ:

In the selfsame day was Abraham circumcised, and Ishmael his son.

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152 ובד"ה בחדש השלישי

In the passage given, the counting of the Omer from the Exodus prepares for receiving the Torah, the revelation of the Infinite Light below as above through self-nullification; Scripture says simply "on this day" because "day" means light and revelation, as "G-d called the light day."

KEHOT'S NOTE

תו"א סז, ב ואילך.

153 בחדש השלישי כ"ו ביום הזה באו

"In the third month after the children of Israel went out of Egypt, on this day they came to the wilderness of Sinai." The opening words of the discourse cited here.

Exodus 19:1 ט"א:י"ט

בְּחֹדֶשׁ הַשְּׁלִישִׁי לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בְּיוֹם הַזֶּה בָּאוּ מִדְבַּר סִינַי:

In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

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154 וקרא זה אל זה ואמר

The Zohar on Eikev quotes "And one (zeh) called to another (zeh) and said" in speaking of the living creatures of the Chariot.

Sofar Zohar, עקב א':י"ב-ב':כ"י:12-20

155 וקרא זה אל זה ואמר

The seraphim: "And one called to another and said, Holy, holy, holy." Each is called zeh.

Isaiah 6:3 ו':ג"ו

וַקְרָא זֶה אֶל־זֶה וַאֲמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֵא כְּלֵהָאָרֶץ כְּבוֹדוֹ:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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156 ועמ"ש ע"פ קול דודי הנה זה בא מדלג

The note suggests, with a "perhaps," that this is the dis-

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course on "The voice of my beloved" in Shir HaShirim.

KEHOT'S NOTE

אולי הכוונה ללקו"ת שה"ש טז, א.

157 קול דודי הנה זה בא מדלג

The bride: "The voice of my beloved! Behold, he (zeh) comes, leaping upon the mountains." The beloved is called zeh.

Song of Songs 2:8 ב':ח-ב' שיר השירים

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הַהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת:

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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158 ואמר ביום ההוא הנה אלקינו

Israel's words in the time of salvation: "And it shall be said on that day: Behold, this (zeh) is our G-d... this (zeh) is Havayah, for whom we hoped." G-d Himself is called zeh.

ישעיהו כ"ה:ט"ו Isaiah 25:9

וַאֲמַר בְּיוֹם הַהוּא הִנֵּה אֱלֹהֵינוּ זֶה קֵינּוּ לוֹ וְיִוָּשְׁעֵנוּ זֶה ה' קֵינּוּ לוֹ נְגִילָה וְנִשְׂמָחָה בִּישׁוּעָתוֹ:

And it shall be said in that day: 'Lo, this is our G-d, For whom we waited, that He might save us; This is the L-RD, for whom we waited, We will be glad and rejoice in His salvation.'

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KEHOT'S NOTE

ישע"י כה, ט.

159 הרמ"ז פ' תולדות דקל"ב

On the Ramaz's comment, the note refers to two places in Or HaTorah, on Nach and on Shavuot; in its heading the note gives the Ramaz's folio as 132, where the text has 135.

KEHOT'S NOTE

ראה אוה"ת נ"ך-ב ע' תתקצד. אוה"ת שבועות ע' קלה.



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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