



LIKKUTEI TORAH • THE CHASSIDISHE PARSHA

פרשת ויקרא

Parshas Vayikra



The 5 maamarim of Likkutei Torah on the parsha.

The Hebrew, a translation, a short explanation of every section, and the sources

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 CHASSIDISHE PARSHA

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וַיִּקְרָא אֶל מֹשֶׁה וְגו'

“And He called to Moshe”



The small alef of Vayikra is a calling: a contracted light drawn from the cloud of “He made darkness His hiding place,” so high that no created angel could carry it, so G-d Himself called and spoke. In every person this happens through the mitzvos, which lift the soul (“I am the One who calls”), and through Torah study, which turns the hidden “darkness” into light (“I am the One who speaks”).

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

THE MAAMAR IN BRIEF

Why is the alef of Vayikra small, why is the caller unnamed, and how can the Zohar call him the Angel of the Covenant when the Midrash says G-d Himself called? Moshe could not enter the Tent because the cloud was the encompassing light of “He made darkness His hiding place,” beyond all grasp; the glory was first filled from its root in the higher Chochmah and then revealed in the Mishkan. The calling was an illumination that enabled Moshe to enter, as the angels “call,” that is, receive from, one another. This illumination is the small alef: Keser contracted. An agent must be related to its source, so with Avraham, whose prophecy came through Elokim, an angel could call, but Moshe’s came from Havayah itself and from the cloud, so G-d both called and spoke. The “angel” of the Zohar is Malchus as an emissary: melech with an alef. Today the same happens in each person: the mitzvos, G-d’s agents, lift the soul, prayer is the ladder, and Torah study draws the encompassing light inward, making the soul a Tent of Meeting.

OUTLINE

1 The questions; the cloud and the “full” glory

¶1-5

The small alef, the unnamed caller and the Zohar’s Angel of the Covenant. The cloud that kept Moshe out was the Infinite Light that encompasses all worlds, “He made darkness His hiding place,” beyond even the radiance of G-d’s Name; the glory was first filled from its source, the higher Chochmah, and then revealed in the Mishkan.

- 2 Calling means drawing down: the angels and the small alef** ¶6-11
- As the Targum renders the angels' "calling" as receiving, so that each says "Holy" three times, the calling of Moshe was an illumination that let him enter. It is the small alef, the light of Keser contracted, as against the large alef of Keser itself and of Adam before the sin.
-
- 3 "I am the One who calls": agency, Avraham and Moshe** ¶12-19
- Israel can call the weekdays to holiness because their souls are rooted in it, for an agent must be like the sender. An angel, related to Elokim, could call Avraham, but Moshe's calling came from Havayah itself and from the cloud, so G-d Himself, "first" and "last," called and spoke; the Angel of the Covenant is Malchus as an emissary, melech with an alef.
-
- 4 Torah study: from shade to light** ¶20-25
- Torah is eternal. Its words make a "shade," a makif like the sukkah and the cloud, and understanding them "reveals deep things out of darkness," drawing that light inward, as Shemini Atzeres brings inward the light of Sukkos.
-
- 5 The Moshe in every person** ¶26-29
- Every person has an extension of Moshe: bittul and Daas, which make him a Tent of Meeting where G-d is known. The animal soul hides it, and it comes into revelation through an arousal from above drawn down by the mitzvos.
-
- 6 The mitzvos call, the Torah speaks** ¶30-36
- The mitzvos are G-d's agents and spell His Name; they rise on the ladder of prayer, not as created angels but as G-d Himself calling. Then Torah study, joined with charity and kindness, brings "I am the One who speaks" into the soul.
-

KEY CONCEPTS

"He made darkness His hiding place" ישת חשך סתרו

The level of G-d that is beyond all comprehension, called "darkness" because nothing in it can be grasped; the Raaya Mehemna identifies it with Keser Elyon, and the cloud over the Tent came from it.

The small alef אל"ף זעירא

The alef of Vayikra, written small: the light of Keser as it is contracted and drawn down so that Moshe could receive it, as against the large alef, Keser in its own essence.

Calling (kri'ah) קריאה

Not a mere summons but a drawing of light and influence to the one called, which raises him so that he can receive; the angels' "calling" to one another is their receiving from one another.

Agency (shelichus) שליחות

"A person's agent is like himself": an agent through whom light is drawn must be related to its source, so a created angel could not be the agent of a calling from Havayah itself.

Encompassing light (makif) מקיף

Light that surrounds rather than enters, like the shade of the sukkah and the cloud; Torah study first brings it as a makif and, when understood, draws it inward.

The extension of Moshe אתפשטותא דמשה

The share of Moshe's soul in every Jew: bittul and Daas, the power to know G-d and bind one's thought to Him, which makes a person a Tent of Meeting.

SECTION 1 • 11-5

The questions; the cloud and the “full” glory

1 ויקרא אל משה^{1,2} וגו'. אל"ף דויקרא זעירא.³ ובד"ה כתיב אדם⁴ באל"ף רבתי.^{5,6} ולהבין זה. והנה⁷ ארז"ל [אמרו רבותינו זכרונם לברכה] במדרש ויקרא רבה פ"א ויקרא אל משה ולא כאברהם.

“And He called to Moshe,” etc. The alef of Vayikra is small, while in Divrei HaYamim “Adam” is written with a large alef. To understand this: our Sages, of blessed memory, said in the Midrash, Vayikra Rabbah, chapter 1: “‘And He called to Moshe’: and not as with Avraham.

The maamar opens with the first verse of Leviticus and a detail of the Torah scroll: the alef at the end of the word Vayikra is written small, while the first word of Divrei HaYamim (Chronicles), “Adam,” is written with an oversized alef. The Zohar (3:53b) already asks about this small alef and answers that it shows who called: the One who dwells in the Sanctuary, inviting Moshe as a host invites a guest. To understand it, the Alter Rebbe brings the Midrash that contrasts the way G-d called Moshe with the way Avraham was called.

באברהם כתיב ויקרא מלאך^{8,9} ה' אל אברהם המלאך קורא והדבור מדבר. ברם הכא אמר הקב"ה אני הוא הקורא ואני הוא המדבר.

Of Avraham it is written, ‘And the angel of Havayah called to Avraham’: the angel calls, and the [Divine] speech speaks. But here, the Holy One, blessed be He, said: ‘I am the One who calls, and I am the One who speaks.’”

At the binding of Yitzchak, the angel of Havayah called to Avraham from heaven, and only then did G-d’s own speech address him, with the oath “By Myself I have sworn.” With Moshe, the Midrash says, G-d Himself both called and spoke, with no intermediary.

וכן הוא בזהר פ' בלק (דף רי"ש ע"ב) ויקרא אל משה קלא דמלכא ולא ע"י שליחא אחרא.¹⁰

So too it is in the Zohar, Parshas Balak (folio 200b): “‘And He called to Moshe’: the voice of the King, and not through another messenger.”

The Zohar says the same: the call to Moshe was the King’s own voice, not sent through any messenger.

וצ"ל לפי זה [לפי זה] למה לא נאמר ויקרא¹¹ ה' אל משה. ומדוע לא נזכר כלל בפסוק מי היה הקורא.¹²

According to this, we must understand why it does not say, “And Havayah called to Moshe.” And why is it not mentioned at all in the verse who the caller was?

This raises a question. If G-d Himself called, why does the verse not say so, “And Havayah called to Moshe,” instead of leaving the caller unnamed? Rabbeinu Bachya on this verse asks the same and links the unnamed caller to the glory of the verse before it, which is where the maamar’s answer will begin as well.

גם צ"ל דבזוהר פ' וירא (דק"ב סע"ב [סוף עמוד ב]) כ' [כתב] ויקרא אל משה ולא קאמר מאן הוה כו' אלא בכל
הני מלאכא דברית הוה וכולא בקב"ה [בקודשא בריך הוא] אתמר.¹³

We must also understand [this]: in the Zohar, Parshas Vayeira (end of folio 102b), it is written: "And He called to Moshe," and it does not say who it was, etc. Rather, in all of these it was the Angel of the Covenant, and all of it is said of the Holy One, blessed be He."

A second difficulty: the Zohar in Parshas Vayeira says that wherever the Torah says "and he said" or "and he called" without naming the speaker, as in this verse, it was the Angel of the Covenant, and yet all of it is said of the Holy One, blessed be He. This seems to contradict the Midrash, which says that no angel called Moshe; the maamar will explain later who this "angel" is.

והענין כי הנה לעיל מיניה כתיב ולא יכול משה לבוא¹⁴ אל אוהל מועד כי שכן עליו הענן וכבוד ה'
מלא את המשכן

The explanation is this. Just before it, it is written, "And Moshe could not come into the Tent of Meeting, because the cloud rested upon it, and the glory of Havayah filled the Mishkan."

The answer begins with a verse near the end of Exodus, just before Vayikra: Moshe could not enter the Tent of Meeting, because the cloud rested on it and the glory of Havayah filled the Mishkan. The calling that opens Vayikra came after this, and the maamar will explain it as what enabled Moshe to enter.

פ'י שכן עליו הענן הוא המשכת והשראת אור א"ס ב"ה ממקום עליון ונורא מאד שנאמר בו ישת חשך
סתרו¹⁵ שהוא בחי' אור א"ס ב"ה הסוכ"ע שלא שיין בו שום גילוי השגה

The meaning of "the cloud rested upon it" is the drawing down and resting of the Infinite Light (Or Ein Sof), blessed be He, from an exceedingly high and awesome place, of which it is said, "He made darkness His hiding place." This is the level of the Infinite Light, blessed be He, that encompasses all worlds (sovev kol almin), to which no revelation of comprehension whatsoever applies,

The cloud that "rested upon it" was G-d's Infinite Light coming to rest from an exceedingly lofty level, the one described in Psalms as "He made darkness His hiding place." This is the light that "encompasses all worlds" (sovev kol almin): it transcends the worlds, and no created mind can grasp it.

כי לית מחשבה תפיסא¹⁶ ביה כלל¹⁷ ואנת חכים ולא בחכמה ידיעא¹⁸ הוא היודע¹⁹ והוא המדע כו'
for "no thought can grasp Him at all," and "You are wise, but not with a known wisdom"; "He is the Knower and He is the Knowledge," etc.

Two well-known teachings show that this level is beyond comprehension. The Tikkunei Zohar says that no thought can grasp G-d at all and that He is wise, but not with a wisdom that can be known; and G-d's knowledge is not separate from Him, for He is the Knower and the Knowledge, which, as the Tanya says, no person can fully understand.

ולכן על זה נאמר ישת חשך סתרו חשך הוא דבר שאין נראה בו שום תפיסא והשגה כלל.^{20, 21, 22, 23}

Therefore it is said of this, “He made darkness His hiding place”: darkness is something in which no grasp or comprehension whatsoever is seen.

That is why this level is called “darkness.” The word does not mean something evil or lacking; it means that nothing in it can be seen or grasped by created beings.

2 וביאור הענין הוא כי הנה אנו אומרים אתה קדוש ושמך קדוש²⁴ פ"י שגם בחינת שמו הוא נשגב לבדו²⁵ שאין ערוך להעולמות עם שמו ית' כלל

The explanation of the matter is this. We say, “You are holy, and Your Name is holy.” This means that even the level of His Name “alone is exalted”: the worlds bear no comparison at all to His Name, may He be blessed.

To explain the “darkness,” the Alter Rebbe turns to the words of the Amidah prayer: “You are holy, and Your Name is holy.” A name is how one is known to others, yet even G-d’s Name “alone is exalted” (Psalms 148:13): the worlds bear no comparison to it.

עד שהוא²⁶ ית' קדוש ומובדל מהעולמות רק הודו וזיוו של שמו נמשך על ארץ ושמים כו' דהיינו הארה בעלמא מבחינת שמו

So much so that it [His Name], may He be blessed, is holy and separate from the worlds; only the splendor and radiance of His Name extend “over earth and heaven,” etc., that is, a mere illumination from the level of His Name.

The Name is so far beyond the worlds that it is itself “holy,” that is, set apart from them. What reaches the worlds is only its splendor, as the verse continues, “His splendor is over earth and heaven”: a mere illumination from His Name.

אך פ"י אתה קדוש דהיינו הקדוש ברוך הוא בכבודו ובעצמו שלמעלה מבחינ' [מבחינת / מבחינה] שמו היינו שאפילו בבחי' זיו והוד לא היו העולמות יכולים לקבל ממנו כלל וכמ"ש בד"ה לכן אמור לבני²⁷ ישראל כפ' וארא.

But the meaning of “You are holy” is the Holy One, blessed be He, in His own glory and essence, which is above the level of His Name: that is, even at the level of radiance and splendor, the worlds could not receive from Him at all. [This is] as is explained in the discourse beginning “Therefore say to the Children of Israel,” in Parshas Va’eira.

“You are holy” goes further: it speaks of G-d Himself, above even His Name, and from this level the worlds cannot receive even radiance. In Torah Ohr, Va’eira (the discourse “Therefore say to the Children of Israel”), the Alter Rebbe explains these two levels in nearly the same words and adds that through Torah and mitzvos a Jew does receive from the Holy One, blessed be He, Himself.

3 ועדי' יובן פי' ישת חשך סתרו. דהיינו כיון שאפילו זיו והארה ממנו ית' אין העולמות יכולים לקבל כלל לכך נקרא אצלם בשם חשך.

Along these lines we will understand the meaning of “He made darkness His hiding place.” That is: since the worlds cannot receive even radiance and illumination from Him, may He be blessed, at all, it is therefore called, in relation to them, by the name “darkness.”

Now the verse “He made darkness His hiding place” can be understood. G-d is called “darkness” not in Himself but in relation to the worlds, because they cannot receive even a glimmer of radiance from Him.

והזיו שיכולים לקבל זהו מבחינת שמך קדוש ונקרא זיו השכינה וכמ"ש מזה ע"פ וידבר משה²⁸ אל ראשי המטות²⁹ כו' ע"ש.

And the radiance that they can receive is from the level of “Your Name is holy,” and it is called the radiance of the Shechinah (Divine Presence), as is explained concerning this on the verse “And Moshe spoke to the heads of the tribes,” etc.; see there.

What the worlds can receive comes from the level of “Your Name is holy,” and it is called the radiance of the Shechinah. The Alter Rebbe refers to his discourse on “And Moshe spoke to the heads of the tribes” (Likkutei Torah, Mattos), where he explains that this radiance comes from G-d's Malchus, while He Himself is beyond all thought.

וברע"מ [וברעיא מהימנא] פ' פינחס (דרכ"ה ע"א) איתא דישת חשך סתרו הוא כתר עליון.³⁰ ועל המשכה זו נאמר כי שכן עליו הענן.³¹

In the Raaya Mehemna, Parshas Pinchas (folio 225a), it is stated that “He made darkness His hiding place” is Keser Elyon (the Supernal Crown). And of this drawing down it is said, “because the cloud rested upon it.”

The Raaya Mehemna (“the Faithful Shepherd”), a part of the Zohar printed within it, says that the “darkness” of this verse is Keser Elyon, the Supernal Crown, the highest of all levels. The cloud that rested on the Tent of Meeting was a drawing down of this level.

וענין וכבוד³² ה' מלא את המשכן ופי' בזהר פ' נח (דס"ז ע"א)³³ ור"פ ויקרא (ד"ב ע"ב) מאי מלא ולא מלא אלא מלא ודאי דאתמליא מכולא.^{34, 35}

And as for “and the glory of Havayah filled the Mishkan,” the Zohar explains, in Parshas Noach (folio 67a) and at the beginning of Parshas Vayikra (folio 2b): “Why malei [‘full’], and not milei [‘filled’]? Rather, it is surely malei, for it was filled from everything.”

The second half of the verse also needs explaining. The Zohar notes that the Torah writes malei, “full,” and not the verb milei, “filled,” and says that the glory was “full” because it was filled from everything. In the Zohar's image it was filled from the sun, like the moon that is full when it receives from the sun on every side.

והענין דאי כפשטיה דקרא שכבוד ה' מלא למשכן אם כן מלא מיבעי ליה. דהיה הפי' רק שבחי' הכבוד מלא את המשכן.

The explanation: if [it meant] as the plain sense of the verse, that the glory of Havayah filled the Mishkan, then it should have said milei ['filled']; for the meaning would be only that the level of the glory filled the Mishkan.

Had the verse meant only that the glory of Havayah filled the Mishkan, it would have used the verb milei, "filled"; that would describe only what the glory did to the Mishkan. The printed vowels in this line read malei, but the argument requires milei, and the translation follows the argument.

אבל מדכתיב מלא משמע עוד זאת שבחי' כבוד ה' נשלמה ונתמלאה ואחר כך נמשך ונתגלה כבוד ה' שבבחינה זו במשכן. ^{36, 37, 38, 39}

But since it is written malei, this implies something more: that the level of the glory of Havayah was completed and filled, and afterwards the glory of Havayah at this level was drawn down and revealed in the Mishkan.

The word "full" teaches more. First the glory of Havayah itself was completed and filled, and only then was this filled glory drawn down and revealed in the Mishkan.

4 והענין כי פי' כבוד ה' היינו בחינת ממכ"ע [ממלא כל עלמין] כבודו היינו זיו יקריה. שהיא בחי' מדת מלכותו ית' שנקרא ג"כ חכמה תתאה שהיא מקור דבי"ע.

The explanation: the meaning of "the glory of Havayah" is the level of the light that fills all worlds (memalei kol almin). "His glory" means "the radiance of His glory." This is the level of the attribute of His Malchus (sovereignty), may He be blessed, which is also called the lower Chochmah (wisdom), the source of [the Worlds of] Beriah, Yetzirah and Asiyah (Creation, Formation and Action).

The "glory of Havayah" that filled the Mishkan is the light that fills the worlds (memalei kol almin), "the radiance of His glory." This is G-d's Malchus, His sovereignty, also called the "lower Chochmah," because it is the source from which the three lower worlds come into being.

אך שרשה ומקורה מבחינת חכמה עילאה שהיא הנק' כבוד עילאה ובה הוא השראת אור א"ס ב"ה ממש
Its root and source, however, is from the level of the higher Chochmah, which is called the higher glory, and in it is the resting of the Infinite Light (Or Ein Sof), blessed be He, itself.

Malchus has a higher root: the "higher Chochmah," called the "higher glory." Within this Chochmah the Infinite Light itself rests.

שעל זה נאמר הראני נא את כבודך ⁴⁰ [עיי' הרמ"ז [הרב משה זכות] בזהר פ' במדבר דקי"ח ע"א ⁴¹
בד"ה ישראל מאן אתר אתר אתברכא] ⁴²

Of this it is said, "Show me, please, Your glory" [see the commentary of the Ramaz on the Zohar, Parshas Bamidbar, folio 118a, on the passage beginning "Israel: from what place are they blessed?"].

This higher glory is what Moshe asked to see when he said, "Show me, please, Your glory." The bracketed reference is to the Ramaz (Rabbi Moshe Zacuto), who explains there that "glory" is Chochmah, the inner garment of Arich Anpin (the "Long Countenance," the configuration of Keser above Chochmah); in Likkutei Torah, Emor and Shelach, the Alter Rebbe uses this to explain why the Torah, which is Chochmah, is called the garment of the mitzvos and of the supernal will.

ועל זה נאמר ברוך כבוד ⁴³ ה' ממקומו פי' שבחי' מדת מלכותו יתברך הממכ"ע [הממלא כל עלמין] יהיה
מתברך מבחי' מקומו ושרשו הוא חכמה עילאה ראש ומקור כל הברכות ⁴⁴ והוא ההמשכה מבחי' סכ"ע
[סובב כל עלמין] בממכ"ע [בממלא כל עלמין].

And of this it is said, "Blessed be the glory of Havayah from its place." This means that the level of the attribute of His Malchus, may He be blessed, the light that fills all worlds, is to be blessed from the level of its place and root, which is the higher Chochmah, the head and source of all blessings. And this is the drawing down from the level of the light that encompasses all worlds (sovev kol almin) into the light that fills all worlds.

The angels' words, which plainly say the glory is blessed "from His place," are read here as "from its place": Malchus, the light that fills the worlds, is blessed from its root in the higher Chochmah, the source of all blessings. In Likkutei Torah, Tazria, the Alter Rebbe explains that baruch can mean one who receives blessing or the source that blesses; here Malchus is "blessed," receiving from Chochmah, and this blessing is the flow of the encompassing light into the light that fills the worlds.

5 וזהו פי' וכבוד ה' מלא דפי' הזהר שהכבוד נתמלא ממקורו מבחי' כבוד עילאה

This is the meaning of "and the glory of Havayah was full (malei)": as the Zohar explains it, the glory was filled from its source, from the level of the higher glory.

This is the Zohar's point about the word "full": the glory, Malchus, was first filled from its source, the higher glory.

והיינו לפי ששכן עליו הענן על המשכן שהוא המשכת בחי' מקיף העליון ועי"ז נמשך ג"כ התגלות סכ"ע [סובב כל עלמין] בממכ"ע [בממלא כל עלמין] בבחינת א"פ [אור פנימי] והוא מלא את המשכן ממש

And this is because “the cloud rested upon it,” upon the Mishkan, which is the drawing down of the level of the supernal encompassing light (makif). Through this there was also drawn down the revelation of the light that encompasses all worlds (sovev kol almin) within the light that fills all worlds (memalei kol almin), as inner light (or pnimi), and it actually filled the Mishkan.

That filling came about because the cloud rested on the Mishkan, and the cloud drew down the supernal encompassing light (makif). Through it the transcendent light (sovev) was revealed within the light that fills the worlds (memalei) as an inner light (or pnimi), one that is taken in and felt, and so the glory actually filled the Mishkan.

(ועמ"ש ע"פ כי על כל כבוד חופה ^{45,46} וע"פ לבבתני אחותי כלה. ^{47,48} מענין התגלות סכ"ע [סובב כל עלמין] בממכ"ע [בממלא כל עלמין]. ועמ"ש על פסוק כי שבעת ימים ימלא ⁴⁹ כו').

(See what is written on the verse “For over all the glory shall be a canopy,” and on the verse “You have captured my heart, my sister, [my] bride,” concerning the revelation of sovev kol almin within memalei kol almin. And see what is written on the verse “For seven days he shall fill,” etc.)

In parentheses the Alter Rebbe refers to other discourses on the revelation of sovev within memalei: on “For over all the glory shall be a canopy,” which explains that above the two kinds of glory, the lower and the higher, stands the “canopy,” the encompassing light; and on “You have captured my heart, my sister, bride,” which explains how prayer draws the encompassing light into the light that fills the worlds. He also refers to a discussion of “For seven days he shall fill,” said of the priests’ installation, whose “fill” echoes the “full” glory.

ולכן ולא יכול משה לבוא ⁵⁰ אל המשכן כי לא היה ביכולתו לקבל מבחינה זו דישת חשך סתרו שלמעלה מאד

Therefore “Moshe could not come” into the Mishkan, for it was not within his ability to receive from this level of “He made darkness His hiding place,” which is exceedingly high.

This is why Moshe could not enter: he could not receive from a level as high as the “darkness” that is G-d’s hiding place, which is exceedingly high.

הגם שבהר סיני נאמר ויבא משה בתוך הענן⁵¹ ויעל אל ההר תירץ בזוהר ר"פ ויקרא⁵² דתרי ענני⁵³ הוו כו':⁵⁴

Although at Mount Sinai it is said, "And Moshe came into the midst of the cloud and went up onto the mountain," the Zohar, at the beginning of Parshas Vayikra, resolves [this]: there were two clouds, etc.

Yet at Sinai Moshe did enter the cloud. The Zohar at the beginning of Vayikra answers that there were two clouds: one that Moshe entered on the mountain, and one that rested on the Mishkan.

SECTION 2 • 16-11

Calling means drawing down: the angels and the small alef

6 ב והנה לכן נאמר ויקרא אל משה⁵⁵ פי ענין קריאה זו היינו הארה והשפעה למשה כדי שעייז יוכל לעלות ולבוא אל אהל מועד וכן פי בע"מ [בעשרה מאמרות] (מאכ"ח [מאמר אם כל חי] ח"ב [חלק ב'] סימן ל"ו).

2. Now, therefore it is said, "And He called to Moshe." The meaning of this calling is an illumination and a bestowal upon Moshe, so that through this he would be able to ascend and come into the Tent of Meeting. So too it is explained in Asarah Maamaros (Maamar Em Kol Chai, Part 2, chapter 36).

Section 2 explains what the calling was. "And He called" was an illumination and a flow of influence given to Moshe, which gave him the power to rise and enter the Tent he could not enter before; the Kabbalist Rabbi Menachem Azariah of Fano explains it the same way in his Asarah Maamaros, in the essay Maamar Em Kol Chai.

דהנה בפסוק וקרא זה אל זה ואמר קדוש קדוש קדוש תרגם יונתן ומקבלין דין מן דין ואמרינן קדיש⁵⁶ כו'.

For on the verse "And one called to the other and said, 'Holy, holy, holy,'" [Targum] Yonasan translates: "And they receive from one another and say, 'Holy,'" etc.

The proof comes from the angels in Isaiah's vision, who plainly "called one to another" and said "Holy, holy, holy." The Aramaic translation of Yonasan ben Uziel renders "called" as "receive": the angels receive from one another, and then they say "Holy."

שתרגם ענין קריאה קבלה שהוא ע"י המשכה שממשיכים זה לזה וכל אחד מקבל המשכה זו.⁵⁷

He translated [the idea of] calling as receiving, which is through a drawing down that they draw down to one another, and each one receives this drawing down.

So "calling" means receiving: each angel draws influence to the other, and each receives what is drawn to it. The maamar will apply this to G-d's calling to Moshe.

7 והדין עמו. דא"א לפרש כפשוטו. דא"כ אין לזה הבנה למה צריך מיכאל לקרוא את גבריאל בשעה שיאמר קדוש וכן גבריאל למיכאל.

And he is right, for it is impossible to explain it according to its plain meaning: if so, it makes no sense why Michael needs to call Gavriel at the time he is to say "Holy," and likewise Gavriel [to call] Michael.

The Alter Rebbe agrees with the Targum: the verse cannot mean simply that one angel called out to another. Why would Michael need to summon Gavriel before saying "Holy," or Gavriel Michael?

אלא הענין כי פ"י קריאה זו הוא ענין קבלה שמקבלים זה מזה על ידי ההמשכה וההשפעה מזה לזה.

Rather, the explanation is that this "calling" means receiving: they receive from one another through the drawing down and the bestowal from one to the other.

So "calling" must mean receiving: each angel receives from the other through the influence that is drawn from one to the other.

והיינו שעל ידי זה יוכל לומר כל מלאך ג' פעמים קדוש. כי ענין אמירת קדוש זהו הכלות הנפש⁵⁸ שלו לאור א"ס ב"ה שהוא כענין יוצאין בשיר⁵⁹ כו'.

That is, through this each angel is able to say "Holy" three times. For saying "Holy" is the expiring of his soul (kelos hanefesh) toward the Infinite Light (Or Ein Sof), blessed be He, which is like "they go out with song," etc.

This receiving is what enables each angel to say "Holy" three times. Saying "Holy" is the angel's kelos hanefesh, the soul's yearning toward G-d's Infinite Light to the point of expiring; the Alter Rebbe compares it to the Mishnah's phrase "they go out with a shir," where shir means an animal's collar but is read here as "song": the soul goes out of itself in song.

8 והנה מיכאל הכלות הנפש שלו הוא באהבה. וגבריאל ביראה. וא"כ לא היה מיכאל יכול לומר קדוש רק פעם א' דהיינו כלות הנפש בבחינת אהבה.

Now, Michael's expiring of the soul is in love, and Gavriel's in awe. If so, Michael would be able to say "Holy" only once, that is, the expiring of the soul at the level of love.

The angels serve in different ways: Michael's yearning is in love, Gavriel's in awe. On his own, Michael could therefore say "Holy" only once, in his own way, love.

ועד"ז גבריאל פ"א קדוש ביראה. וכדי שיאמר כל א' ג"פ [ג' פעמים] קדוש היינו ע"י וקרא זה אל זה⁶⁰ שנמשך ההשפעה מזה לזה.

And likewise Gavriel [would say] "Holy" once, in awe. For each one to say "Holy" three times is through "And one called to the other," whereby the bestowal is drawn from one to the other.

Gavriel too could say it only once, in awe. They can say it three times because "one called to the other": each draws influence to the other.

שהוא בחי' התכללות המדרגות זו בזו כי דרך כלל הם ג' בחי' חג"ת [חסד גבורה תפארת] מיכאל גבריאל ורפאל.

This is the level of the inter-inclusion of the levels in one another, for in general they are three levels, Chesed, Gevurah and Tiferes (kindness, restraint and beauty): Michael, Gavriel and Refael.

This is the inter-inclusion (hiskallelus) of the levels, each coming to include the others. In general the angels are three, corresponding to Chesed, Gevurah and Tiferes: Michael (kindness and love), Gavriel (restraint and awe) and Refael (the harmony between them).

9 וע"י שמקבלין דין מן דין יכול כל אחד לומר ג' פעמים קדוש. [וע"י מתעלים יותר ממה שהיה מצד בחי' המדרגה שלו לבד וע"ד שנתבאר במ"א סד"ה שניך כעדר הרחלים^{61,62} כו' שכולם מתאימות כו']

And through their receiving from one another, each one is able to say "Holy" three times. [Through this they ascend higher than they would be from the side of their own level alone. This is along the lines of what is explained elsewhere, at the end of the discourse beginning "Your teeth are like a flock of ewes," etc., "all of which bear twins," etc.

Receiving from one another allows each angel to say "Holy" three times. In a bracketed aside the Alter Rebbe adds that through this inclusion each angel rises higher than its own level alone, and refers to the end of his discourse on "Your teeth are like a flock of ewes ... all of which bear twins" (Likkutei Torah, Shir HaShirim), where the three "Holy"s are tied to the three strokes of the letter shin, read in shinayich, "your teeth." The word for "bear twins" (mas'imos) also means "matched in pairs," as the levels are matched and included in one another.

ועמ"ש בפי בראשית ע"פ יבל הוא^{63, 64} כו' בענין שיר משולש. ובד"ה נאוו לחייך בתורים.^{65, 66}

And see what is written in Parshas Bereishis on the verse "Yaval, he was," etc., concerning the threefold song; and in the discourse beginning "Your cheeks are comely with rows [of jewels]."

He also refers to Torah Ohr, Bereishis, on the verse about Yaval, which explains the "threefold song": a simple song is plain self-nullification, a double song includes one attribute, love or awe, and a threefold song includes both, just as each angel, including the others, says "Holy" three times. And he refers to the discourse "Your cheeks are comely with rows [of jewels]."

ועי' [ועיין] ברע"מ [ברעיא מהימנא] פי עקב (דרע"א סע"ב [סוף עמוד ב])⁶⁷ מענין וקרא זה אל זה⁶⁸ ובפי הרמ"ז [הרב

משה זכות] שם ובע"ח [ובעץ חיים] שער ט"ו ספ"ו

And see the Raaya Mehemna, Parshas Eikev (end of folio 271b), concerning "And one called to the other," and the commentary of the Ramaz there; and Etz Chaim, Sha'ar 15, end of chapter 6.

Further references: the Raaya Mehemna (Parshas Eikev) on "And one called to the other," with the commentary of the Ramaz on it, and the Etz Chaim of the Arizal (Sha'ar 15, end of chapter 6).

ועמ"ש בד"ה כה תברכו את בני ישראל^{69, 70} בפי ויקרא האדם שמות⁷¹ כו' שהוא גם כן המשכה כו' ע"ש

And see what is written in the discourse beginning "Thus shall you bless the Children of Israel," on the meaning of "And the man called names," etc., that it too is a drawing down, etc.; see there.

The discourse "Thus shall you bless the Children of Israel" (Likkutei Torah, Nasso) explains Adam's "calling" names to the animals the same way: he called forth and drew down their names, the letters of the Ten Utterances that create them, from concealment into revelation, so as to raise them to their source.

ועיין בזוהר בראשית (די"ו סע"ב [סוף עמוד ב]) ע"פ ויקרא אלקים לאור יום^{72, 73} כו' שהוא ג"כ עדי"ז ע"ש ועדי"ז י"ל [יש לומר] פי קרא לשמש ויזרח אור⁷⁴

And see the Zohar, Bereishis (end of folio 16b), on the verse "And G-d called the light day," etc., that it too is along these lines; see there. Along these lines one may explain "He called to the sun, and light shone forth."

The Zohar explains "And G-d called the light day" in the same way: He "called" and invited, drawing forth a light. So too the Shabbos morning blessing "He called to the sun, and light shone forth" can be read this way: the calling drew light into the sun.

וכמ"כ [וכמו כן] פ"י ויקרא אל משה⁷⁵ היינו המשכת הארה אל משה. והארה זו הוא ענין אל"ף זעירא דויקרא. כי הנה אלף אותיות פלא⁷⁶ שהוא מה שלמעלה מההשגה וגם אלף מלשון אאלפך חכמה.⁷⁷ כלומר שהוא מקור שממנו תמצא החכמה.

So too, the meaning of "And He called to Moshe" is the drawing down of an illumination to Moshe. And this illumination is the small alef of Vayikra. For alef has the letters of pele (wonder), which is what is above comprehension. Alef is also from the expression "I will teach you (a'alefcha) wisdom," that is, it is the source from which Chochmah (wisdom) is found.

Returning to the verse: "And He called to Moshe" was an illumination drawn to Moshe, and that illumination is the small alef of Vayikra. Why an alef? Its letters (אלף) also spell pele (פלא), "wonder," what is beyond understanding; and alef also means teaching, as in "I will teach you (a'alefcha) wisdom," so the alef is the source from which wisdom itself comes.

10 והיינו כי האלף הוא בכתר⁷⁸ שלמעלה מהחכמה ועמ"ש בפ' צו⁷⁹ בענין אשר עשה עמכם להפליא.⁸⁰

That is, the alef is in Keser (the Crown), which is above Chochmah (wisdom). And see what is written in Parshas Tzav concerning "who has dealt wondrously with you."

The alef stands for Keser, the Crown, the level above Chochmah. In Likkutei Torah, Tzav, the Alter Rebbe reads "who has dealt wondrously (lehafla) with you" as the revelation of the Future, when Malchus will rise to Keser, the level of pele, "wonder."

ועי' [ועיינן] בזוהר בראשית בהקדמה ד"ג ע"ב אך יש א' מאתוון רברבן^{81,82} היינו בחי' הכתר כמו שהוא במהותו ועצמותו ושמה לא יכול משה לבא.

And see the Zohar, Bereishis, in the Introduction, folio 3b. However, there is an alef of the large letters, that is, the level of Keser as it is in its own being and essence, and there Moshe could not enter.

The introduction to the Zohar speaks of large "upper" letters and small "lower" letters. The large alef is Keser as it is in its own essence, and that is the level Moshe could not enter.

11 וא' מאתוון זעירין היינו הארת הכתר כמו שנמשך למטה על ידי צמצום ומבחינה זו הוא שויקרא אל משה⁸³ ונמשך לו הארה⁸⁴ שעל ידי זה יוכל אחר כך לבוא אל אהל מועד אשר שכן עליו הענן כו'.

And [there is] an alef of the small letters, that is, the illumination of Keser as it is drawn down below through tzimtzum (contraction). From this level is "And He called to Moshe": an illumination was drawn to him, through which he would afterwards be able to come into the Tent of Meeting, upon which the cloud rested, etc.

The small alef is the light of Keser as it is drawn down through tzimtzum, contracted so that it can be received. From this level came "And He called to Moshe": the illumination that later enabled him to enter the Tent of Meeting covered by the cloud.

ובד"ה נאמר אדם⁸⁵ באלף מאתוון רברבן⁸⁶ והוא בחי' אדה"ר [אדם הראשון] כמו שהיה לפני החטא שהיה במדרגה גבוה מאד נעלה כמ"ש בספר הגלגולים פ"ט.

And in Divrei HaYamim, "Adam" is said with an alef of the large letters. This is the level of Adam, the first man, as he was before the sin, when he was at an exceedingly high and lofty level, as is written in Sefer HaGilgulim, chapter 19.

The large alef of "Adam" in Chronicles stands for Adam before the sin, when he stood on an exceedingly lofty level, as Sefer HaGilgulim, a Kabbalistic work on the souls from the school of the Arizal, describes.

ועי' [ועיין] מענין ויקרא אל משה ביומא (דף ד' ע"ב) לימדך תורה כו' ובשמות רבה פ"ט אלא אם קורא אותי⁸⁷ כו' ובכ"י תשא פמ"ו

And on "And He called to Moshe," see Yoma (folio 4b): "The Torah has taught you," etc.; and Shemos Rabbah, chapter 19: "unless He calls me," etc., and in Ki Sisa, chapter 46;

The Alter Rebbe then lists other places that discuss "And He called to Moshe." The Talmud in Yoma learns from it that one should call a person before speaking to him; in Shemos Rabbah Moshe reasons that he could not enter the Tent of Meeting unless the Holy One called him; and Shemos Rabbah takes it up again in Ki Sisa.

ובבמדבר רבה (פ' ב' דרי"א ד') נשא ס"פ י"ד (דרס"ב ג' ד' דרס"ג א')

and Bamidbar Rabbah (chapter 2, folio 211d), Nasso, end of chapter 14 (folio 262c-d, folio 263a);

Bamidbar Rabbah discusses it as well, in chapter 2 and at the end of chapter 14, in Nasso.

ובקהלת רבה (דצ"ט ג') בפסוק מה שהיה כבר נקרא שמו⁸⁸ (ועיין בזו"א [בזהר חלק א] דק"ב סע"ב [סוף עמוד ב]⁸⁹ ודקל"ח א' ודקע"ג ב'. ובחלק ב' דקל"ח א' ודקנ"ז א' ח"ג [חלק ג'] דנ"ג ע"ב) והוא מובן ע"ד שנתבאר:

and Koheles Rabbah (folio 99c), on the verse "Whatever has been, its name has already been called" (and see the Zohar, Part I, end of folio 102b, folio 138a and folio 173b; Part II, folio 138a and folio 157a; Part III, folio 53b). It is understood along the lines of what has been explained.

Koheles Rabbah discusses it on the verse "Whatever has been, its name has already been called." The Alter Rebbe also lists passages of the Zohar, and says that all of these can be understood along the lines explained here.

SECTION 3 • ¶12-19

"I am the One who calls": agency, Avraham and Moshe

12 ג ומעתה יובן ענין מ"ש המדרש ברם הכא אני הוא הקורא ואני הוא המדבר

3. From this we will understand what the Midrash says, "But here: I am the One who calls, and I am the One who speaks."

Section 3 explains the Midrash "I am the One who calls and I am the One who speaks." To do so the Alter Rebbe first brings a teaching on the festivals, which are also "called."

ויש להקדים מ"ש במ"א ע"פ מארז"ל [מאמר רבותינו זכרונם לברכה] בפסוק אלה מועדי ה' מקראי קדש אשר תקראו אותם.^{90,91} וקרי ביה תקראו אתם. שקידוש המועדות בקריאת כ"ד [בית דין] תלאו הכתוב.

We must first preface what is explained elsewhere, on the saying of our Sages, of blessed memory, on the verse "These are the appointed festivals of Havayah, holy convocations, which you shall proclaim them (osam)." And read it as "which you (atem) shall proclaim": Scripture made the sanctification of the festivals depend on the proclamation of the court.

The verse says, "These are the appointed festivals of Havayah, holy convocations (mikra'ei kodesh), which you shall proclaim them (osam)." Since osam is written without a vav, the Sages read it atem, "you": the holiness of the festivals depends on the court that proclaims them.

וכמו שאנו אומרים מקדש ישראל והזמנים⁹² ישראל אינהו דקדשינהו לזמנים.⁹³

And as we say, "Who sanctifies Israel and the seasons": it is Israel who sanctifies the seasons.

So the festival blessing says, "Who sanctifies Israel and the seasons": G-d sanctifies Israel, and Israel sanctify the seasons.

וענין זה הוא כמבואר בזהר בפ' אמור (דף צ"ד א') למלכא דזמין אושפיזין כו' תלתא אינון זמינין מקדש⁹⁴ כו'. כי המועדים הם חלים ע"פ רוב בשית יומין דחול.

This matter is as explained in the Zohar, Parshas Emor (folio 94a): "[It is like] a king who invites guests," etc.; "Three are the ones invited from Kodesh (holiness)," etc. For the festivals mostly fall on the six weekdays.

The Zohar compares a festival to a king who invites guests, and says that three festivals are "invited from Kodesh," holiness: Pesach, Shavuot and Sukkot. The festivals usually fall on ordinary weekdays.

ואז היום דחול⁹⁵ כשחל בו יו"ט [יום טוב] היינו שהוא נקרא ונומן לבח"י הקדש שהוא ח"ע [חכמה עילאה] ולכן נקרא מקרא קדש⁹⁶ וזהו המשל למלכא דזמין אושפיזין כו'.

Then, when Yom Tov (the festival) falls on the weekday, it means that [the day] is called and invited to the level of Kodesh (holiness), which is the higher Chochmah (wisdom). Therefore it is called mikra kodesh, a "calling of holiness." This is the parable of "a king who invites guests," etc.

When a festival falls on a weekday, that day is "called" and invited to the level of Kodesh, holiness, which is the higher Chochmah. That is why it is called mikra kodesh, a "calling of holiness," like the guests the king invites.

אך כדי שיוכלו היוםמין דחול שהם חיצוניות המדות חו"ג [חסד וגבורה] כו' לעלות למעלה לבח"י חכמה עילאה שהיא בח"י קדש העליון. צ"ל תחלה המשכת הארה מלמעלה למטה מבח"י חכמה עילאה לאותו יום שאז עי"ז יוכל לעלות.

But in order that the weekdays, which are the outer dimension (chitzoniyyus) of the emotive attributes (middos), Chesed and Gevurah (kindness and restraint), etc., can ascend on high to the level of the higher Chochmah, which is the level of the supernal Kodesh, there must first be a drawing down of an illumination from above to below, from the level of the higher Chochmah, to that day, so that then, through this, it can ascend.

But the weekdays belong to the outer dimension of the emotive attributes, such as Chesed and Gevurah. For such a day to rise to the higher Chochmah, the supernal holiness, light must first be drawn down from the higher Chochmah into that day; only through this illumination from above can the day ascend.

13 והמשכה זו היא ע"י נש"י [נשמות ישראל] וע"ז נאמר אשר תקראו אתם⁹⁷ דייקא. והטעם ע"ד מארז"ל [מאמר רבותינו זכרונם לברכה] בענין שליחות דשלוחו של אדם כמותו.⁹⁸

This drawing down is through the souls of Israel, and of this it is said, "which you (atem) shall proclaim," specifically. The reason is along the lines of the saying of our Sages, of blessed memory, about agency, that "a person's agent is like himself."

The light is drawn down by the souls of Israel, which is why the verse stresses "you shall proclaim." The reason rests on the law of agency: "a person's agent is like himself."

ולכן אין שליחות לחש"י [לחשש שוטה וקטן]⁹⁹ שאינן כמותו דהמשלח. אבל כשהוא בר שליחות הרי הוא כמותו דהמשלח ממש¹⁰⁰ עד שהאיש מקדש בו ובשלוחו¹⁰¹ כו'

Therefore a deaf-mute, a person not of sound mind and a minor cannot act as agents, for they are not like the sender. But when one is fit to be an agent, he is truly like the sender, to the point that "a man betroths [a woman] himself or through his agent," etc.

That is why a deaf-mute, a person not of sound mind or a minor cannot serve as an agent: they lack the standing of the sender. But a proper agent is fully like the sender, so that, as the Mishnah says, a man may betroth a woman himself or through his agent. The Kehot note cites the Rebbe (Likkutei Sichos, vol. 13), who links "truly like the sender" here with the Tanya's words that the G-dly soul of a Jew is "truly a part of G-d above."

וע"כ עד"ז השליח מקדש העליון להזמין היומין דחול שיהיו מקראי קדש. א"א כ"א שהשליח¹⁰² הוא כמותו דהמשלח.

Therefore, in the same way, for the agent from the supernal Kodesh to invite the weekdays so that they become holy convocations, it is impossible unless the agent is like the sender.

So too above: an agent sent from the supernal holiness to "invite" the weekdays can do so only if he is like the One who sends him. The next paragraph explains why Israel can be that agent.

14 והיינו אתם דנש"י [דנשמות ישראל] נאמר עליהם קדש ישראל לה'.^{103, 104} ששרשם מבחי' ח"ע [חכמה עילאה] ועיין בזהר פ' פקודי דרכ"ה ע"ב

That is [the meaning of] "you" (atem): of the souls of Israel it is said, "Israel is holy (kodesh) to Havayah," for their root is from the level of the higher Chochmah (wisdom). And see the Zohar, Parshas Pekudei, folio 225b.

Israel can be this agent because of the verse "Israel is holy (kodesh) to Havayah": the souls of Israel are rooted in the higher Chochmah, the supernal Kodesh. The Zohar in Pekudei says the same, that Israel are kodesh and come from the side of kodesh.

לכן יכולים להיות בהם ועל ידם המשכת האור מבחי קדש העליון אל היום שחל בו היו"ט [היום טוב] שעיי"ז שתקראו אתם¹⁰⁵ דייקא נעשים מקראי קדש. להיות אח"כ עולים לבחי קדש העליון.

Therefore in them and through them there can be the drawing down of the light from the level of the supernal Kodesh to the day on which Yom Tov falls, so that through this, through "you (atem) shall proclaim" specifically, they become holy convocations, so that afterwards they ascend to the level of the supernal Kodesh.

Because their root is in that holiness, the light of the supernal Kodesh can be drawn through them into the day on which the festival falls. That is how, through "you shall proclaim," the days become holy convocations, so that afterwards they can rise to the supernal holiness.

ועמ"ש בד"ה צו את בניי [בני ישראל]¹⁰⁶ כו' בפ' פינחס בענין להקריב לי במועדו.¹⁰⁷

And see what is written in the discourse beginning "Command the Children of Israel," etc., in Parshas Pinchas, concerning "to offer to Me in its appointed time."

The Alter Rebbe refers to his discourse "Command the Children of Israel" (Likkutei Torah, Pinchas), on offering the sacrifice "in its appointed time." There he explains that the prayers of the weekdays draw from the supernal holiness of Shabbos, and that the path for this is the festivals, the mikra'ei kodesh in which holiness is "called" and drawn down.

נמצא מוכן מזה בענין השליחות שלמעלה שהוא מה שנמשך הארה ע"י אמצעות איזה בחינה.¹⁰⁸ צ"ל השליח מתייחס בערך מה לגבי המקור שממנו נמשך ההארה. ואם לאו אינו שליח כו'.

It follows from this, concerning agency above, that is, when an illumination is drawn through the medium of some level, that the agent must stand in some relation to the source from which the illumination is drawn. If not, he is not an agent, etc.

A general rule follows. Whenever light from above is drawn through some intermediate level, that level, the "agent," must bear some relation to the source of the light; otherwise it cannot serve as its agent.

15 והנה המלאכים הם ג"כ שלוחים כי פי מלאך היינו שליח.¹⁰⁹ דהיינו שהם שלוחי ההשפעה וכמ"ש במ"א בד"ה באתי לגני¹¹⁰ גבי אכלתי יערי כו'

Now, the angels too are agents, for the meaning of malach (angel) is "messenger": they are the messengers of the bestowal, as is explained elsewhere, in the discourse beginning "I have come into my garden," on "I have eaten my honeycomb," etc.

The angels too are agents: the Hebrew word malach means "messenger." They are the channels through which G-d's flow reaches the worlds, as explained in the discourse "I have come into my garden," on the words "I have eaten my honeycomb."

ויותר מזה נתבאר בד"ה מה יפו פעמיך בנעלים.^{111,112} בענין מט"ט [מטטרון] שנק' נעל כו' ועיין בע"ה [בעץ חיים] שער מ"ן [מ"ן נוקבין] ומ"ד [ומ"ן דוכרין] דרוש ד' מענין המלאכים.

And more on this is explained in the discourse beginning "How beautiful are your steps in sandals," concerning Metatron, who is called a "sandal," etc. And see Etz Chaim, Sha'ar Mayin Nukvin and Mayin Duchrin (feminine and masculine waters), Derush 4, concerning the angels.

The discourse "How beautiful are your steps in sandals" (Likkutei Torah, Shir HaShirim) explains more: there the "sandals" are the angels Metatron and Sandalfon, who are en clothed below to conduct this world during the six weekdays and rise on Shabbos. The Alter Rebbe also cites the Etz Chaim's discussion of the angels, in its gate on the "feminine and masculine waters."

16 ועיין באגה"ק [באגרת הקודש] קרוב לסופו.¹¹³ שיש הפרש גדול במעלת המלאך בשעה שהוא שליח מלמעלה שאזי נקרא¹¹⁴ בשם ה' ממש השוכן בקרבו

And see Iggeres HaKodesh, near its end: there is a great difference in the rank of an angel. At the time that he is an emissary from above, he is then called by the Name Havayah itself, which dwells within him.

The text says "Iggeres HaKodesh, near its end"; the passage is in the Kuntres Acharon, which follows it in the Tanya, and it speaks of the difference in an angel's rank. When an angel is sent on a mission from above, it is called by the Name Havayah itself, which dwells within it.

משא"כ כשאנינו שליח יש לו שם אחר כפי עבודתו ואזי קורא קדוש קדוש קדוש¹¹⁵ ה' כו' כלומר ששם ה' מובדל ממנו.

By contrast, when he is not an emissary, he has another name, according to his service, and then he calls, "Holy, holy, holy is Havayah," etc., meaning that the Name Havayah is separate from him.

When it is not on a mission, the angel has its own name, according to its service, and it says "Holy, holy, holy is Havayah": it proclaims that the Name is holy and separate from it.

17 ועיין בפרדס שער אבי"ע [אצילות בריאה יצירה עשיה] רפ"ד. ונחזור לענינינו לדברי המדרש דבאברהם כתיב ויקרא מלאך¹¹⁶ כו' המלאך קורא והדבור מדבר.¹¹⁷

And see Pardes, the Gate of Atzilus, Beriah, Yetzirah and Asiyah, beginning of chapter 4. Let us return to our subject, the words of the Midrash, that of Avraham it is written, "And the angel called," etc.: "the angel calls and the [Divine] speech speaks."

After a reference to Pardes Rimonim, the Kabbalistic work of Rabbi Moshe Cordovero (its gate on the four worlds), the Alter Rebbe returns to the Midrash: with Avraham, "the angel calls and the speech speaks."

והענין דהנה כתיב וארא אל אברהם¹¹⁸ כו' באל שדי. ושמי הוי' לא נודעתי להם.

The explanation is this. It is written, “And I appeared to Avraham,” etc., “as Kel Sha-dai, but [by] My Name Havayah I was not known to them.”

The explanation begins with G-d's words to Moshe: He appeared to the Patriarchs as Kel Sha-dai, but by His Name Havayah He was not known to them.

ועיין מ"ש מזה בפ' וארא על פסוק זה סד"ה וידבר אלקים כו' וארא¹¹⁹ שהשגת האבות היה מבחי' שם הוי' כשכבר נמשך בבחינת אלקים אבל ושמי הוי' דהיינו קודם שמתלבש בשם אלקים לא נודעתי להם רק משם היה השגת משה כו'.

See what is written about this in Parshas Va'eira, on this verse, at the end of the discourse beginning “And Elokim spoke,” etc., [on] “And I appeared”: that the apprehension of the Patriarchs was of the level of the Name Havayah once it has already been drawn down into the level of Elokim, but “My Name Havayah,” that is, before it is enclothed in the Name Elokim, “I was not known to them”; only from there was the apprehension of Moshe, etc.

As the Alter Rebbe explains in Torah Ohr, Va'eira, the Patriarchs grasped Havayah only as it is already drawn down and clothed in Elokim, the Name of G-d as concealed within nature; Havayah as it is before it is clothed in Elokim was not known to them, and only Moshe's apprehension came from there. There he adds that this higher level was revealed to all Israel at the Giving of the Torah, “face to face.”

ועיין בפ"י הרמ"ז [הרב משה זכות] בזהר פ' וארא דכ"ג ע"א ע"ש היטב ובזה"א [ובזהר חלק א] פ' וירא (דצ"ח ע"א).

And see the commentary of the Ramaz on the Zohar, Parshas Va'eira, folio 23a; study it well there; and the Zohar, Part I, Parshas Vayeira (folio 98a).

For more on this he refers to the Ramaz's commentary on the Zohar at the beginning of Va'eira, and to the Zohar in Vayeira.

ועל כן באברהם המלאך קורא והדבור מדבר שהמלאך יוכל להיות שליח להביא המשכת השפע בתחלה שזהו ענין הקריאה שע"ז יוכל לעלות ולקבל הדבור

Therefore, with Avraham, “the angel calls and the [Divine] speech speaks”: the angel can be an agent to bring the drawing down of the flow first, which is the “calling,” through which [Avraham] would be able to ascend and receive the speech.

This explains why an angel called Avraham first. An angel could serve as the agent of the first drawing down, the “calling,” which raised Avraham so that he could then receive G-d's speech.

והיינו לפי שהדבור נמשך מבחי' התלבשות בשם אלקים ממש ולכך המלאכים שנקראים ג"כ אלקים בפסוק כמ"ש כי ה' אלקיכם הוא אלהי האלקים ופי' בפרדס בעה"כ [בערכי הכינויים] דר"ל [דרוזה לומר] שהוא אלקי המלאכים.¹²⁰

That is because the speech was drawn from the level of enclothement in the Name Elokim itself. Therefore the angels, who are also called elokim in Scripture, as it is written, "For Havayah your G-d, He is the G-d of the elokim," and Pardes explains in Erchei HaKinuyim that this means that He is the G-d of the angels,

An angel could do this because the speech to Avraham came through the Name Elokim, and angels too are called elokim. Scripture calls G-d "the G-d of the elokim," which Pardes explains as "the G-d of the angels."

וגם נקראים המלאכים בני אלקים.¹²¹ על כן המלאך הוא בר שליחות מהדבור המדבר.

and the angels are also called "sons of Elokim": therefore the angel is fit to be an agent of the speech that speaks.

Angels are also called "sons of Elokim," so an angel is fit to be the agent of speech that comes through the Name Elokim.

ברם הכא במשה שהנבואה והדבור נמשך משם הוי' ממש קודם שמתלבש בשם אלקים וגם שמקור המשכה זו הוא מבחי' הענן דישת חשך סתרו. ע"כ גם הקריאה והמשכה שמתחלה מבחי' זו לא יוכל להיות ע"י מלאך שהוא נברא יש מאין. אלא אני הוא הקורא ואני הוא המדבר.¹²²

"But here," with Moshe, whose prophecy and [Divine] speech were drawn from the Name Havayah itself, before it is enclothed in the Name Elokim, and the source of this drawing down is also the level of the cloud of "He made darkness His hiding place," therefore the calling too, the drawing down that comes first from this level, could not be through an angel, who is a created being, brought into existence from nothing. Rather, "I am the One who calls, and I am the One who speaks."

With Moshe, however, the prophecy came from Havayah itself, before it is clothed in Elokim, and its source was the cloud of "He made darkness His hiding place." Therefore even the first step, the calling, could not come through an angel, a created being brought into existence from nothing, which by the rule of agency bears no relation to so high a source; rather, G-d Himself both called and spoke.

פי' כמ"ש אני ראשון ואני אחרון¹²³ וע"ז נאמר לע"ל [לעתיד לבוא] ראו עתה כי אני אני הוא.¹²⁴

The meaning is as it is written, "I am first and I am last," and of this it is said of the Time to Come, "See now that I, I am He."

This is as in the verse "I am first and I am last." Of the Future it is said, "See now that I, I am He," with "I" said twice.

ופי' בזהר פי' לך לך (דפי"ז ע"ב) לאחזאה דלא הוה פרודא בין עילא ותתא¹²⁵ כו'

The Zohar, Parshas Lech Lecha (folio 87b), explains [it]: “to show that there is no separation between above and below,” etc.

The Zohar explains the doubled “I” as showing that there is no separation between above and below: the same G-d is present in both.

והיינו כי אני אחרון זהו מדת מלכותו ית' סופא דכל דרגין המתלבשת בבי"ע ומשם יפרד¹²⁶ שמהוה היש ודבר נפרד.

That is: “I am last” is the attribute of His Malchus (sovereignty), may He be blessed, “the end of all levels,” which is en clothed in [the Worlds of] Beriah, Yetzirah and Asiyah, “and from there it divides,” for it brings into being the yesh (created existence), something separate.

“I am last” is Malchus, “the end of all levels,” which is clothed in the three lower worlds and is the source of separate created existence, as the verse says of the river that goes out of Eden, “and from there it divides.”

אבל אני ראשון הוא בחי' אין והחכמה מאין תמצא¹²⁷ שהחכמה היא בחי' ביטול

But “I am first” is the level of ayin (nothingness), “and Chochmah (wisdom) is found from ayin,” for Chochmah is the level of self-nullification (bittul).

“I am first” is ayin, “nothing”: the verse “And wisdom, where (me'ayin) shall it be found?” is read as “wisdom is found from ayin,” for Chochmah is self-nullification before G-d.

ולעתיד יהיה הגילוי למטה כמו למעלה וזהו ראו עתה כי אני אני הוא שלע"ל [שלעתיד לבוא] יהיה גילוי זה גם בראיה שלנו כמ"ש עין בעין יראו¹²⁸ כו'.

In the Time to Come the revelation will be below as it is above. This is “See now that I, I am He”: in the Time to Come this revelation will be in our own sight as well, as it is written, “Eye to eye they shall see,” etc.

In the Future the revelation below will be as it is above. That is “See now that I, I am He”: then we will see it with our own eyes, as Isaiah says, “Eye to eye they shall see.”

19 ועמ"ש מזה ע"פ נאוו לחייך בתורים.^{129, 130} אך במשה שנאמר וירא ראשית לו¹³¹ שהוא בחי' חכמה עילאה שנק' ראשית שנמשכת מבחי' אין אני ראשון ע"כ ע"ז ארז"ל [אמרו רבותינו זכרונם לברכה] אני הוא הקורא ואני הוא המדבר¹³² כו'

And see what is written about this on the verse "Your cheeks are comely with rows [of jewels]." But with Moshe, of whom it is said, "And he saw reishis (the first) for himself," which is the level of the higher Chochmah (wisdom), called reishis, drawn from the level of ayin, "I am first": therefore of this our Sages, of blessed memory, said, "I am the One who calls, and I am the One who speaks," etc.

After another reference to the discourse on "Your cheeks are comely with rows [of jewels]," which explains that when Malchus is redeemed from its enclathment below, "I am first" and "I am last" become equal, the Alter Rebbe turns to Moshe. Plainly "he saw the first portion for himself" is said of the tribe of Gad, who chose the first land to be conquered, but here it is read of Moshe, who "saw reishis," the higher Chochmah, drawn from ayin, "I am first"; therefore the Sages could say of him, "I am the One who calls and I am the One who speaks."

¹³³ פ"י אני הוא הקורא היינו מדת מלכותו ית' שנק' אני אחרון והוא ענין אני והו הושיעה נא.

The meaning: "I am the One who calls" is the attribute of His Malchus (sovereignty), may He be blessed, which is called "I am last," and this is [the meaning of] "Ani vaho, please save."

"I am the One who calls" is Malchus, "I am last." This is the meaning of the Hoshanos prayer "Ani vaho, please save," where ani, "I," is Malchus.

ואני הוא המדבר היינו בחי' והחכמה מאין תמצא שבחכמה¹³⁴ עילאה מלובש אור א"ס ב"ה ממש כמ"ש הוי' בחכמה. וגילוי זה הוא נקרא אני ראשון כו'.

And "I am the One who speaks" is the level of "and Chochmah is found from ayin," for in the higher Chochmah the Infinite Light (Or Ein Sof), blessed be He, is truly enclathed, as it is written, "Havayah with Chochmah." This revelation is called "I am first," etc.

"I am the One who speaks" is Chochmah, "found from ayin," for the Infinite Light itself is clothed in the higher Chochmah, as in "Havayah with Chochmah founded the earth." This revelation of Chochmah is "I am first."

ומי"ש בזהר פ' וירא (דק"ב סע"ב [סוף עמוד ב]) דויקרא אל משה הוא מלאך הברית.¹³⁵ הענין הוא כי המלי עצמה הנק' מלך לפעמים נקראת מלאך כמי"ש בזהר פ' בלק דקפ"ז א' כד איהי שליחא מלעילא וקבילת זהרא¹³⁶ כו'

As for what is said in the Zohar, Parshas Vayeira (end of folio 102b), that "And He called to Moshe" is the Angel of the Covenant, the explanation is that Malchus itself, which is called "king" (melech), is sometimes called "angel" (malach), as is said in the Zohar, Parshas Balak, folio 187a: "when she is an emissary from above and receives radiance," etc.

Now the Alter Rebbe answers the second question, from the Zohar that says the caller in "And He called to Moshe" was the Angel of the Covenant. Malchus itself, called melech, "king," is sometimes called malach, "angel": the Zohar in Balak says that it is called an angel when it is an emissary from above and receives radiance from above.

והיינו כמו שהמלאך הנברא כשהוא שליח מלמעלה הוא אז בבחי' גבוה יותר מכשאינו שליח כמבואר למעלה כך עד"ז בבחי' מלי הגם דאיהי וגרמוהי חד מ"מ כד איהי שליחא מלעילא כו' הוא בבחי' גבוה יותר וכדפירש הרמ"ז [הרב משה זכות] בפ' בלק שם

That is, just as the created angel, when he is an emissary from above, is then at a higher level than when he is not an emissary, as explained above, so too, in the same way, with the level of Malchus: although "she and her vessels are one" (ihi vegarmohi chad), nevertheless "when she is an emissary from above," etc., she is at a higher level, as the Ramaz explains in Parshas Balak there.

A created angel is on a higher level when it is on a mission from above, as explained earlier, and the same is true of Malchus. Although Malchus is one with her vessels, she is raised higher still when she is "an emissary from above," as the Ramaz explains there.

ועד"ז הוא ענין אלף זעירא דויקרא שהוא הארה והמשכה שמבחי' כי שכן עליו הענין דישת חשך סתרו¹³⁷ ונק' מלאך מלך אלף כו'.

In the same way is the small alef of Vayikra: it is an illumination and drawing down from the level of "because the cloud rested upon it," of "He made darkness His hiding place," and it is called malach (angel): melech (king) [and] alef, etc.

So the Angel of the Covenant is Malchus as an emissary from above, not a created angel, and this fits with the Midrash. The small alef of Vayikra is this same light, drawn from the cloud of "He made darkness His hiding place," and the word malach (מלאך) is melech (מלך) with an alef.

ועיין בזהר ס"פ וירא (דק"כ ע"ב) ע"פ ומלאך פניו הושיעם^{138, 139}

And see the Zohar, at the end of Parshas Vayeira (folio 120b), on the verse "and the angel of His presence saved them."

The Zohar at the end of Vayeira reads "the angel of His presence saved them" as the Shechinah, which is with Israel in their exile.

ועיין בזהר פ' ויחי (דרמ"ו ע"ב) ע"פ נפתלי אילה שלוחה^{140, 141} וע' בפרדס בעה"כ [בערכי הכינויים] ערך מלאך:

And see the Zohar, Parshas Vayechi (folio 246b), on the verse "Naftali is a hind sent forth (sheluchah)"; and see Pardes, in Erchei HaKinuyim, the entry malach (angel).

The Zohar on "Naftali is a hind sent forth" speaks of the voice that is "sent" from a deep place above to lead the speech; the word sheluchah, "sent forth," is the same root as shaliach, an emissary. Pardes Rimonim discusses the term malach in its entry on it.

SECTION 4 • ¶ 20-25

Torah study: from shade to light

20 ד והנה התורה היא נצחית¹⁴² ושייך בחינות אלו גם עכשיו. כי הנה בעסק התורה כתיב ואשים דברי בפוך¹⁴³ ובצל ידי כסיתיך

4. Now, the Torah is eternal, and these levels apply now as well. For of the study of Torah it is written, "And I have put My words in your mouth, and in the shade of My hand I have covered you."

Section 4 applies all this to every generation, since the Torah is eternal. Of Torah study G-d says, "I have put My words in your mouth, and in the shade of My hand I have covered you."

צל היינו בחי' מקיף עליון וכנודע מענין סוכות צלא דמהימנותא¹⁴⁴ שהוא המשכת מקיפים עליונים

"Shade" (tsel) is the level of a supernal encompassing light (makif), as is known concerning Sukkos, "the shade of faith," which is the drawing down of supernal makifim.

The word tzel, "shade," in that verse is a supernal makif, an encompassing light that surrounds a person rather than entering him. So the Zohar calls the sukkah "the shade of faith," for it draws down supernal encompassing lights.

וסוכה שחמתה מרובה¹⁴⁵ מצלתה פסולה כי זהו כענין המשכה מבחי' ישת חשך סתרו שאינו נמשך רק בבחי' צל ומקיף ולא בבחי' אור וגילוי

And “a sukkah whose sunlight is more than its shade is invalid,” for this is like the drawing down from the level of “He made darkness His hiding place,” which is drawn down only as shade and makif, and not as light and revelation.

That is why the Mishnah rules that a sukkah with more sunlight than shade is invalid: the sukkah is like the cloud of “He made darkness His hiding place,” which comes only as shade and makif, not as open light and revelation.

וזהו ענני כבוד כענין כי שכן עליו הענן¹⁴⁶ אלא שכוכבים נראים מתוכה שהארת המקיף נמשך בפנימיות וכענין א' זעירא כו'

This is [the meaning of] the Clouds of Glory, like “because the cloud rested upon it.” But “the stars are seen through it”: the illumination of the makif is drawn inward, like the small alef, etc.

The sukkah recalls the Clouds of Glory in the desert, which were like the cloud that rested on the Tent of Meeting. Yet the stars should be visible through the roof of the sukkah: something of the makif's light does shine inward, like the small alef.

ועד"ז בעסק התורה נאמר ג"כ ובצל ידי כסיתך כי הוא מבחי' מקיף כמ"ש במ"א בד"ה ביום השמיני עצרת^{147, 148} שהענין לפי שמהבל הדבור נעשה מקיף לנשמה כו' ע"ש ובד"ה וארשתך לי^{149, 150} שזהו ענין את ה' האמרת היום¹⁵¹ כו'.¹⁵²

In the same way, of the study of Torah it is also said, “and in the shade of My hand I have covered you,” for it is from the level of makif, as is explained elsewhere, in the discourse beginning “On the eighth day, a solemn assembly”: the point is that from the breath of speech a makif is made for the soul, etc.; see there. And in the discourse beginning “And I will betroth you to Me,” that this is [the meaning of] “You have affirmed Havayah today,” etc.

Torah study, too, is “the shade of My hand,” a makif: as the Alter Rebbe explains in his discourse for Shemini Atzeres, the breath of the spoken words of Torah becomes an encompassing light for the soul. In the discourse “And I will betroth you to Me” (Likkutei Torah, Bamidbar) he reads “You have affirmed (he'emarta) Havayah today” as “you have caused Him to say”: through Torah study one draws G-d's own speech, a makif like the ring of betrothal.

21 ועיין מזה בד"ה וידבר דבמדבר סיני באהל מועד.¹⁵³ אך ע"י השגת ועיון התורה שמישיג ג"כ וקולט ההלכה במוחו ותבונתו על זה נאמר מגלה עמוקות מני חשך.¹⁵⁴

And see about this in the discourse beginning "And He spoke ... in the Wilderness of Sinai, in the Tent of Meeting." But through the comprehension and study of Torah, in which one also grasps and takes in the halachah with his mind and understanding, of this it is said, "He reveals deep things out of darkness."

Study brings more than a makif. When a person understands the Torah and grasps a halachah with his mind, the verse "He reveals deep things out of darkness" applies. The Alter Rebbe refers to his discourse on "in the Wilderness of Sinai, in the Tent of Meeting" (Likkutei Torah, Bamidbar).

דהיינו שממשיך מבחי" המקיף דישת חשך סתרו שהוא חשך והעלם להיות נמשך בבחי" אור וגילוי וע"ז נאמר ותורה אור.¹⁵⁵

That is, he draws from the level of the makif of "He made darkness His hiding place," which is darkness and concealment, so that it is drawn down as light and revelation. Of this it is said, "and Torah is light."

Through understanding, the hidden makif of "He made darkness His hiding place" is drawn down as open light. That is why the Torah is called light: "and Torah is light."

להיות אור א"ס ב"ה שורה למטה כמו למעלה כמ"ש אני ראשון ואני אחרון¹⁵⁶ כו' כמ"ש כ"ז [כל זה] בד"ה המגביהי לשבת^{157, 158} כו' ע"ש.

[This is] so that the Infinite Light (Or Ein Sof), blessed be He, rests below as above, as it is written, "I am first and I am last," etc., as all this is explained in the discourse beginning "Who is enthroned on high," etc.; see there.

The Infinite Light then rests below as it does above, as in "I am first and I am last." In the discourse "Who is enthroned on high" (Torah Ohr, Miketz) the Alter Rebbe reads hamagbihi as raising the yud of the hei, as charity raises a person into the Infinite Light, so that the Infinite Light comes to rest there.

22 וזהו ענין וידבר ה' אליו מאהל מועד¹⁵⁹ כו' דכתיב ביה באהל מועד כי שכן עליו הענן וכבוד ה' מלא כו' This is the meaning of "And Havayah spoke to him from the Tent of Meeting," etc., for of the Tent of Meeting it is written, "because the cloud rested upon it, and the glory of Havayah was full," etc.

This is why Havayah spoke to Moshe "from the Tent of Meeting": it was the place where the cloud rested and the glory was "full."

וכל בחי' אלו הם בעסק התורה וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] משחרב ביהמ"ק [בית המקדש] אין להקב"ה בעולמו אלא ד' אמות של הלכה¹⁶⁰

And all these levels are in the study of Torah, as our Sages, of blessed memory, said: "Since the Holy Temple was destroyed, the Holy One, blessed be He, has in His world only the four cubits of halachah."

All these levels are present in Torah study, as the Talmud says that since the Temple was destroyed G-d has in His world only "the four cubits of halachah."

א"כ יש בעסק התורה מבחי' הנ"ל שהיה שורה במשכן ובהמ"ק [ובית המקדש] כי אין כבוד אלא תורה^{161, 162} כי אורייתא מחכמה נפקת^{163, 164} וזהו כבוד עילאה ל"ב נתיבות חכמה.

If so, there is in the study of Torah [something] of the levels mentioned above, which rested in the Mishkan and in the Holy Temple, for "there is no glory but Torah," since "the Torah comes forth from Chochmah (wisdom)," and this is the higher glory, the thirty-two paths of Chochmah.

So Torah study holds what once rested in the Mishkan and the Temple, for, as the Mishnah says, "there is no glory but Torah," and, as the Zohar says, the Torah comes forth from Chochmah. The Torah is thus the "higher glory," Chochmah with its thirty-two paths of wisdom, of which Sefer Yetzirah speaks.

אך בחכמה זו מלוכש אור א"ס ממש מגלה עמוקות מני חשך מבחי' ישת חשך סתרו וכדפי' הרמ"ז [הרב משה זכות] בפ' במדבר דקיי"ח הנזכר לעיל בפ"י הראני נא את כבודך.¹⁶⁵

But in this Chochmah the Infinite Light (Or Ein Sof) itself is enclothed, "revealing deep things out of darkness," from the level of "He made darkness His hiding place," as the Ramaz explains in Parshas Bamidbar, folio 118, mentioned above, on the meaning of "Show me, please, Your glory."

The Infinite Light itself is clothed in this Chochmah, and so the Torah "reveals deep things out of darkness." This is the Ramaz's explanation, cited in paragraph 4, of Moshe's request "Show me, please, Your glory."

23 ועמ"ש בפ' בשלח בד"ה לסוסתי^{166, 167} וזהו וכבוד ה' מלא מלא לא כתיב אלא מלא כמבואר למעלה.

And see what is written in Parshas Beshalach, in the discourse beginning "To a mare." This is [the meaning of] "and the glory of Havayah was full (malei)": it is not written milei ["filled"] but malei ["full"], as explained above.

The Alter Rebbe refers to his discourse "To a mare" (Torah Ohr, Beshalach), which explains that through the letters of the Torah the encompassing light comes to be revealed below, until "I fill heaven and earth." This, he says, is the meaning of the Zohar's reading of malei, "full," discussed in paragraph 3.

ואפשר לומר שזהו בחי' גבוה יותר מכוכבים נראים מתוכה דסוכה שהוא רק כוכבים וניצוצים לבד מהמקיף

It may be said that this is a higher level than “the stars seen through” the sukkah, which are only stars and sparks of the makif alone.

He suggests that the Torah is higher than the sukkah. Through the sukkah’s roof only stars show: mere sparks of the encompassing light.

אבל בתורה שהיא בחי' ותורה אור¹⁶⁸ ממש היינו שמעצמיות המקיף מאיר הארה גדולה ועצומה בבחי' פנימית.¹⁶⁹

But in the Torah, which is truly the level of “and Torah is light,” from the very essence of the makif there shines a great and mighty illumination, in an inward way.

In the Torah, which is truly “light,” a great and powerful illumination shines inward from the very essence of the makif.

24 ועיין מ"ש במ"א גבי קי"ס [קריעת ים סוף] דכתיב ויהי הענן והחשך ויאר¹⁷⁰ שהענן דישת חשך סתרו בעצמו ממש נמשך בבחי' אור וגילוי. ועדי"ז י"ל [יש לומר] בענין בענין פי' מגלה עמוקות מני חשך דגבי תורה.

And see what is written elsewhere concerning the Splitting of the Sea of Reeds, where it is written, “And there was the cloud and the darkness, and it gave light”: the cloud of “He made darkness His hiding place,” itself, was drawn down as light and revelation. Along these lines one may explain the meaning of “He reveals deep things out of darkness,” said of the Torah.

A parallel is the Splitting of the Sea, where “there was the cloud and the darkness, and it gave light”: the cloud of “darkness” itself became light. In the same way the Torah “reveals deep things out of darkness.”

25 וכעין זה מצינו בשמיני עצרת שהוא שמחת תורה שהמקיפים דסוכות נמשכים בבחי' פנימית וכמ"ש במ"א ע"פ בצלו חמדתי¹⁷¹ וישבתי ופריו מתוק לחכי. שזהו ענין סוכות ושמע"צ [ושמיני עצרת].

Something like this we find on Shemini Atzeres, which is Simchas Torah: the makifim of Sukkos are drawn inward, as is explained elsewhere on the verse “In his shade I delighted and sat, and his fruit was sweet to my palate,” that this is [the meaning of] Sukkos and Shemini Atzeres.

Something similar happens on Shemini Atzeres, which is Simchas Torah: the encompassing lights of Sukkos are drawn inward. As the Alter Rebbe explains elsewhere on “In his shade I delighted and sat, and his fruit was sweet to my palate,” the “shade” is Sukkos and the “fruit” is Shemini Atzeres.

ובזהר פ' לך לך דפ"ה ע"ב פי' פסוק זה על עסק התורה בצלו דא קב"ה [קודשא בריך הוא]¹⁷² כו' ופריו מתוקלחכי אלין מלין דאורייתא דכתיב בהו ומתוקים מדבש¹⁷³ כו'

And the Zohar, Parshas Lech Lecha, folio 85b, explains this verse as speaking of the study of Torah: “In his shade’: this is the Holy One, blessed be He,” etc.; “and his fruit was sweet to my palate’: these are the words of Torah, of which it is written, ‘and sweeter than honey,’” etc.

The Zohar reads the verse as speaking of Torah study: “In his shade” is the Holy One, blessed be He, and “his fruit” is the words of Torah, “sweeter than honey.”

והיינו שהפרי היא המשכה בבחי' פנימית שנמשך מבחי' הצל והמקיף (ועיין בזהר פ' נח דע"ב סע"ב [סוף עמוד ב]):

That is, the fruit is a drawing down in an inward way, drawn from the level of the shade and the makif. (And see the Zohar, Parshas Noach, end of folio 72b.)

The fruit is the inward drawing down that comes from the shade, the makif. The Alter Rebbe also refers to another passage of the Zohar, in Noach.

SECTION 5 • ¶26-29

The Moshe in every person

26 והנה אתפשטותא דמשה בכל דרא^{174, 175} היא בחי' הביטול שיש בכל אדם שהוא מבחי' משה ונחנו מ"ה [מה]¹⁷⁶ כו' כמ"ש במ"א סד"ה משה ידבר.^{177, 178}

Now, “the extension of Moshe in every generation” is the level of self-nullification (bittul) that is in every person, which is from the level of Moshe: “and what (mah) are we,” etc., as is explained elsewhere, at the end of the discourse beginning “Moshe would speak.”

The Tikkunei Zohar speaks of “the extension of Moshe in every generation.” In every Jew this is his capacity for bittul, self-nullification, the quality Moshe expressed when he said, “and what (mah) are we?”; mah is also the Kabbalistic Name Mah, which stands for this bittul, as the Alter Rebbe explains at the end of the discourse “Moshe would speak” (Torah Ohr, Yisro).

שעיקר עסק התורה צ"ל בבחי' ביטול ומשה הוא בחי' דעת¹⁷⁹ שהוא הממשיך בחי' יחוד אור אי"ס ב"ה למטה שיהא שורה ומתגלה בנפש האדם שיהא בבחי' אהל מועד מלשון ונועדתי לך¹⁸⁰ שמה כו' אותיות ונועדתי

For the essence of Torah study must be in the way of bittul. And Moshe is the level of Daas (knowledge), which draws down the level of the unity of the Infinite Light (Or Ein Sof), blessed be He, below, so that it rests and is revealed in the soul of a person, so that he is in the state of a "Tent of Meeting" (ohel mo'ed), from the expression "and I will meet (venoadti) with you there," etc., which has the letters of venodati ("I will be known").

Torah study must rest on bittul. Moshe is Daas, the faculty that draws the unity of the Infinite Light down into a person's soul, so that the person becomes a "Tent of Meeting" (ohel mo'ed), from "I will meet (venoadti) with you there," whose letters also spell venodati, "I will be known."

דהיינו לידע את ה' שהוא חיי החיים ואין עוד מלבדו¹⁸¹ ע"ד מ"ש ראו עתה כי אני הוא.¹⁸²

That is, to know G-d, who is the Life of all life, and "there is nothing else besides Him," in the manner of what is written, "See now that I, I am He."

In this "tent" the soul comes to know G-d, the Life of all life, besides whom there is nothing, in the spirit of "See now that I, I am He."

דהגם שמקרא זה נאמר על לעתיד כנ"ל מ"מ כח זה יש בכל נפש מישראל ביניקתה מנשמת¹⁸³ משרע"ה [משה רבינו עליו השלום] לקשר מחשבתו בה' בקשר אמיץ וחזק כמו שהיא מקושרת בדבר גשמי שרואה לעיני בשר כו'.

For although this verse was said of the Time to Come, as mentioned above, nevertheless this power is in every soul of Israel, through the nourishment it draws from the soul of Moshe our teacher, peace be upon him: to bind his thought to G-d with a strong and firm bond, as it is bound to a physical thing that he sees with eyes of flesh, etc.

That verse speaks of the Future, yet every Jewish soul already has this power through its bond with the soul of Moshe, as the Tanya explains in chapter 42: to bind its thought to G-d as firmly as to something seen with physical eyes.

27 והנה עד"ז יובן ג"כ פי' לבוא אל אהל מועד היינו כי צריך להיות על דרך בא לכאן ותלמודו בידו¹⁸⁴ כי הרי התורה שלפנינו נתלבשה בגשמיות.

Now, along these lines we will also understand the meaning of "to come into the Tent of Meeting": it must be in the manner of "he who comes here with his learning in his hand," for the Torah before us is en clothed in physicality.

"To come into the Tent of Meeting" applies to every person as well. One must come "with his learning in his hand," as the Talmud says of those who come to the World to Come, because the Torah we study is clothed in physical matters.

וכמ"ש ואנכי תרגלתי לאפרים¹⁸⁵ פי' בחי' אנכי מי שאנכי¹⁸⁶ תרגלתי והשפלתי בבחי' רגל הם כל ענינים גשמיים שבתורה שבע"פ [שבעל פה] כו'

As it is written, "And I (Anochi) taught Ephraim to walk (tirgalti)," meaning: the level of Anochi, "Who I am," I made to walk and lowered to the level of a foot (regel); these are all the physical matters in the Oral Torah, etc.

So the verse says, "And I (Anochi) taught Ephraim to walk (tirgalti)": G-d's very self, Anochi, lowered itself to the level of a "foot" (regel), the physical subjects of the Oral Torah.

וצ"ל קחם על זרועותיו בחי' אהבה ויראה כו' וזהו בחי' בא לכאן שהוא השתפכות הנפש למקורה ושרשה וכמ"ש בד"ה כי תבאו אל הארץ^{187, 188} בפי' בהר

And there must be "taking them upon His arms," the level of love and awe, etc. This is the level of "coming here," which is the outpouring of the soul to its source and root, as is explained in the discourse beginning "When you come into the land," in Parshas Behar.

There must also be "taking them upon His arms": love and awe, the two arms. This is "coming here," the soul pouring itself out toward its source, as the Alter Rebbe explains in his discourse "When you come into the land" (Likkutei Torah, Behar).

ועמ"ש בד"ה יונתי¹⁸⁹ בענין קומי לך¹⁹⁰ כדי שתהיה רעיתי כו' ע"ש.

And see what is written in the discourse beginning "My dove," concerning "Arise (kumi lach)," in order that she be "My beloved," etc.; see there.

He also refers to his discourse "My dove" (Likkutei Torah, Shir HaShirim), which reads "Arise (kumi lach)" as "arise for yourself," to the soul's own root above, so that it may be "My beloved," drawing down the Torah as nourishment.

28 והנה במשה ממש הפי' ולא יכול משה לבוא¹⁹¹ כו' מבואר למעלה דהיינו מפני שהענן היה מבחי' ישת חשך סתרו כנ"ל.

Now, with Moshe himself, the meaning of "And Moshe could not come," etc., was explained above: it was because the cloud was from the level of "He made darkness His hiding place," as mentioned above.

For Moshe himself, "could not come" meant that the cloud came from the unreachable level of "He made darkness His hiding place."

אך בבחי' אתפשטותא דמשה שבכל אדם דהיינו הדעת שבנפש אלקית הפי' כפשוטו שלא יכול לבא ולהתגלות באדם בחי' דעת זה מחמת הסתר נה"ב [נפש הבהמית].

But in the level of "the extension of Moshe" that is in every person, that is, the Daas (knowledge) in the G-dly soul, the meaning is as it plainly reads: this level of Daas cannot come and be revealed in the person because of the concealment of the animal soul.

For the "Moshe" in every person, the Daas of the G-dly soul, the words mean just what they say: this Daas cannot come and be revealed in the person, because the animal soul conceals it.

29 וכדי שיבא ויתגלה בחי' משה שבכל אדם להיות בחי' בא לכאן צריך לזה המשכת אתעדל"ע [אתערותא דלעילא] מלמעלה והיינו ע"י המצות שע"י נאמר קחם על זרועותיו¹⁹² כי צדקה תרומם¹⁹³

In order that the level of Moshe that is in every person come and be revealed, to be at the level of "coming here," this requires the drawing down of an arousal from above, and this is through the mitzvos, through which [comes about] what is said, "taking them upon His arms," for "charity uplifts."

For the inner Moshe to come and be revealed, an arousal from above is needed, and it comes through the mitzvos: through them G-d "takes them upon His arms," for "charity uplifts."

וכמ"ש ע"פ ועתה יגדל נא¹⁹⁴ כח אדי¹⁹⁵ שע"י קיום המצות נמשך כח עליון ומקיפים עליונים להעלות הנפש ולקשרה בה'.

As is explained on the verse "And now, let the power of Ado-nai be great, please": through fulfilling the mitzvos a supernal power and supernal makifim are drawn down to raise up the soul and bind it to G-d.

The Alter Rebbe refers to his discourse on "And now, let the power of Ado-nai be great" (Likkutei Torah, Shelach): keeping the mitzvos draws down a supernal power and encompassing lights that lift the soul and bind it to G-d, the way the force of one who throws a stone carries it upward.

SECTION 6 • ¶30-36

The mitzvos call, the Torah speaks

30 וזהו ענין ויקרא אל משה.¹⁹⁶ אני הוא הקורא¹⁹⁷ שהמצות נק' מצות המלך ואיתא במדרש תנחומא פ' ויגש¹⁹⁸ היו מכבדין את המצות שהן שלוחי ושלוחו של אדם כמותו¹⁹⁹

This is the meaning of “And He called to Moshe”: “I am the One who calls.” For the mitzvos are called “the commands of the King,” and it is stated in Midrash Tanchuma, Parshas Vayigash: “Honor the mitzvos, for they are My agents,” and “a person’s agent is like himself.”

Now the calling of Moshe is applied to every person. “I am the One who calls” refers to the mitzvos, which are called “the commands of the King”; the Midrash Tanchuma says in G-d’s name, “Honor the mitzvos, for they are My agents,” and since a person’s agent is like himself, honoring them is honoring Him.

והענין כמ"ש במ"א ע"פ וזכרתם את כל מצות²⁰⁰ הוי' ועשיתם אותם. כי הנה מצוה הוא מ"צ בא"ת ב"ש י"ה.

The explanation is as is written elsewhere on the verse “And you shall remember all the commandments of Havayah and do them.” For in [the word] mitzvah, the mem and tzaddi are, in At-bash, yud and hei.

The Alter Rebbe refers to his explanation of “And you shall remember all the commandments of Havayah and do them.” The first two letters of mitzvah (מצוה), mem and tzaddi, become yud and hei in At-bash, the cipher that exchanges the first letter of the alphabet with the last, the second with the second-to-last and so on; with the remaining vav and hei, the word spells the Name Havayah.

31 והרי א"כ מצוה היא שם הוי' והיינו שנקראו המצות רמ"ח אברים דמלכא שהיא בחי' כלי לאור א"ס ממש. ולפעמים נקראו מצות המלך כי מצות מלך היא בחי' ציווי המלך שהוא מלי' דאצילות.

So, then, mitzvah is the Name Havayah. That is why the mitzvos are called “the 248 limbs of the King,” which is the level of a vessel for the Infinite Light (Or Ein Sof) itself. And sometimes they are called “the commands of the King,” for “the command of a king” is the level of the King’s commanding, which is Malchus (sovereignty) of the World of Atzilus (Emanation).

Since mitzvah contains the Name Havayah, the mitzvos are called “the 248 limbs of the King”: as the limbs are vessels for the soul, the mitzvos are vessels for the Infinite Light itself. They are also called “the commands of the King,” and this is Malchus of Atzilus, the level of G-d’s sovereignty that issues commands.

32 והענין כי המצות כמו שנמשכו למטה הוא בחי מצות המלך אך שרשן למעלה הוא בחי אברים דמלכא.

The explanation is that the mitzvos, as they are drawn down below, are the level of “the commands of the King,” but their root above is the level of “limbs of the King.”

The mitzvos as they come down to us are “commands of the King,” but their root above is the “limbs of the King.”

והיינו עיי אתעדלית [אתערותא דלתתא] של האדם ממשיך להיות המצוה אברין דמלכא כו'. וזהו שבתחלה נקי המצות שלוחי ה'.

That is, through a person's arousal from below he draws [it] down, so that the mitzvah becomes “limbs of the King,” etc. And this is why at first the mitzvos are called “agents of G-d.”

When a person does a mitzvah, his arousal from below draws it down so that it becomes a “limb of the King,” a vessel for the Infinite Light. Before that, at first, the mitzvos are called G-d's “agents.”

33 והיינו כמו שהן תחלה בבחי מלי וזהו ענין והנה סולם מוצב²⁰¹ כו' ומלאכי אל קים עולים כו'

That is, as they are at first, at the level of Malchus (sovereignty). This is [the meaning of] “And behold, a ladder set up,” etc., “and the angels of Elokim were ascending,” etc.

At first the mitzvos are at the level of Malchus. This is Yaakov's dream of a ladder set on the earth, with “angels of Elokim” going up on it.

פיי מלאכי אלקים הם המצות שהן מתעלים למעלה עיי הסולם היא בחי תפלה כמייש במייא גבי ענין יוהכ"פ [יום הכפורים].

The meaning: “the angels of Elokim” are the mitzvos, which ascend on high by means of the ladder, which is the level of prayer, as is explained elsewhere concerning Yom Kippur.

The “angels of Elokim” are the mitzvos, which rise on the ladder of prayer, as the Alter Rebbe explains elsewhere in connection with Yom Kippur.

אך מיימ גם אז אינן שלוחים כמלאכים. שהמלאך הוא בחי נברא יש מאין. אלא על דרך אני הוא הקורא.²⁰² אני ממש. והיינו המשכת הכח בנפש שעיי תרומם הנפש להיות בבחי בא לכאן.

Nevertheless, even then they are not agents like the angels, for an angel is the level of a created being, brought into existence from nothing. Rather, it is in the manner of “I am the One who calls”: “I” Myself. That is, it is the drawing of power into the soul, through which the soul is uplifted to be at the level of “coming here.”

Yet even then the mitzvos are not agents like the created angels, for an angel is a created being, brought into existence from nothing. In the mitzvos, rather, it is “I am the One who calls,” G-d Himself: He draws a power into the soul that lifts it, so that it can “come here,” into the Tent of Meeting.

34 וזהו ואני תפלה²⁰³ והנה זו היא ג"כ הכנה להיות אח"כ בעסק התורה בחי' ואשים דברי בפיו ובצל ידי²⁰⁴ כו'

This is [the meaning of] "And I am prayer." And this is also a preparation, so that afterwards, in the study of Torah, there will be the level of "And I have put My words in your mouth, and in the shade of My hand," etc.,

This is "And I am prayer": the "I" of "I am the One who calls" is at work in prayer, lifting the soul. Prayer, lifted by the mitzvos, prepares a person for Torah study, where "I have put My words in your mouth, and in the shade of My hand I have covered you."

וכמאמר קדשנו במצותיך²⁰⁵ תחלה ואח"כ ותן חלקנו בתורתך וכמ"ש מזה בד"ה וידבר אלקים כו' אנכי כו' ע"ש.

as in the saying [of the prayer]: first "Sanctify us with Your mitzvos," and afterwards "and grant our portion in Your Torah." As is explained about this in the discourse beginning "And G-d spoke," etc., "I (Anochi)," etc.; see there.

The words of the Shabbos prayer say the same: first "Sanctify us with Your mitzvos," and afterwards "grant our portion in Your Torah." The Alter Rebbe refers to his discourse on the Ten Commandments, "And G-d spoke ... I (Anochi)."

35 וזהו ענין וידבר ה' אליו מאהל מועד²⁰⁶ ועמ"ש מכ"ז [מכל זה] בפ' במדבר ע"פ במדבר סיני באהל מועד^{207, 208} דפי' אהל מועד מלשון ונועדתי²⁰⁹ כו' על דרך מ"ש ראו עתה כי אני אני הוא²¹⁰ כו' וכנו"ל [וכנזכר לעיל].

This is the meaning of "And Havayah spoke to him from the Tent of Meeting." See what is written about all this in Parshas Bamidbar, on the verse "in the Wilderness of Sinai, in the Tent of Meeting": that the meaning of "Tent of Meeting" (ohel mo'ed) is from the expression "and I will meet (venoadti)," etc., in the manner of what is written, "See now that I, I am He," etc., as mentioned above.

This is "And Havayah spoke to him from the Tent of Meeting." As the Alter Rebbe explains in Likkutei Torah, Bamidbar, mo'ed (meeting) is from venoadti, which has the letters of venodati, "I will be known," so the inner Tent of Meeting is the soul's knowledge of G-d, as in "See now that I, I am He."

36 והמשכה זו הוא ע"י עסק התורה וכמ"ש סד"ה המגביהי לשבת²¹¹ המשפילי לראות בשמים ובארץ²¹² תשב"כ [תורה שבכתב] ותשב"פ [תורה שבעל פה] שאז הוא לראות בחי' ראייה והתגלות.

This drawing down is through the study of Torah, as is explained at the end of the discourse beginning "Who is enthroned on high, who lowers [Himself] to look in heaven and on earth": [heaven and earth are] the Written Torah and the Oral Torah, for then it is "to look," the level of sight and revelation.

This revelation comes through Torah study, as explained at the end of the discourse "Who is enthroned on high, who lowers Himself to look in heaven and on earth": heaven and earth are the Written and the Oral Torah, through which G-d "looks," that is, is seen and revealed.

והיינו ע"י בחי' אני הוא הקורא ואני הוא המדבר²¹³ וזהו אני מדבר בצדקה²¹⁴ פי' ע"י צדקה וגמ"ח [וגמילות חסדים] שהאדם עושה נמשך להיות בעסק תורתו בחי' אני מדבר

That is, through the level of "I am the One who calls and I am the One who speaks." And this is "I speak through charity (bitzedakah)": through the charity and acts of kindness (gemilus chassadim) that a person does, there is drawn into his Torah study the level of "I speak."

It comes through both "I am the One who calls" and "I am the One who speaks." Plainly the verse says "I speak in righteousness," but the Alter Rebbe reads bitzedakah as "through charity": the charity and kindness a person does draw G-d's own speech, "I speak," into his Torah study.

והיינו כמ"ש ודברי אשר שמתני בפ"ך²¹⁵ כו' וכתוב בכל המקום אשר אזכיר²¹⁶ את שמי כו' וכמ"ש במ"א ע"פ ששים המה מלכות²¹⁷ כו':

That is, as it is written, "and My words that I have put in your mouth," etc., and it is written, "In every place where I cause My Name to be mentioned," etc. And as is explained elsewhere on the verse "There are sixty queens," etc.

That is the meaning of "My words that I have put in your mouth," and of "In every place where I cause My Name to be mentioned, I will come to you and bless you." The Alter Rebbe closes with a reference to his discourse on "There are sixty queens."

IN ONE'S AVODAH

Every person has the “Moshe” within him, his bittul and Daas, but the animal soul keeps it from “coming into the Tent of Meeting.” The way in, as the maamar draws it, is first the mitzvos, especially charity, through which G-d Himself calls and draws a supernal power that lifts the soul; then prayer, the ladder on which the mitzvos rise; and then Torah study, learned with understanding, so that its encompassing light becomes revealed and G-d’s own speech, “I am the One who speaks,” enters one’s learning.

QUESTIONS FOR DISCUSSION

1. Why could an angel call Avraham but not Moshe? What does the rule of agency, “a person’s agent is like himself,” add to the answer?
2. How does the maamar reconcile the Midrash (“I am the One who calls”) with the Zohar (“it was the Angel of the Covenant”)?
3. What is the difference between the “shade” that Torah study brings and the light of “He reveals deep things out of darkness”? How does the sukkah illustrate it?
4. What is “the extension of Moshe” in every person, and what keeps it hidden?
5. Why do the mitzvos and prayer come before Torah study in the order the maamar describes?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ויקרא אל משה

Another transcript (hanachah) of this same maamar, printed from a manuscript in the Tzemach Tzedek's own hand.

KEHOT'S NOTE

הנחה אחרת במאמרי אדה"י — פרשיות עי תקה (נדפס שם מגוכי"ק כ"ק אדמו"ר הצ"צ בנ"ך 1116 הכולל הנחות מהשנים תקע"א-ב ועוד). לכללות מאמר זה ראה במאמרי אדה"י ויקרא-א עי א שמיוסד על מאמר זה. ראה גם סה"מ תקס"ח-ב עי תרסח. ועם הגהות בביאה"י להצ"צ-א עי קעו. אוה"ת ויקרא עי ריו (ביאור על מאמר זה). וראה גם ד"ה זה דש"פ ויקרא תש"מ. תשמ"ג. תשמ"ז. חלק נתבאר בשיחת ש"פ ויקרא תנש"א.

2 ויקרא אל משה

"And He called to Moshe, and Havayah spoke to him from the Tent of Meeting, saying." The opening verse of Leviticus, which does not name the One who called. The whole maamar is an explanation of this verse.

Leviticus 1:1 א:א ויקרא

וַיִּקְרָא אֱלֹהִים מִן הַשָּׁמַיִם וַיִּדְבֹּר ה' אֶל מֹשֶׁה מִן הַתֵּן וַיֹּאמֶר:

And the L-RD called unto Moses, and spoke unto him out of the tent of meeting, saying:

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3 אלף דויקרא זעירא

The Zohar asks why the alef of Vayikra is small and answers that it shows who called: the One who dwells in the Sanctuary, inviting Moshe as one invites a guest. It contrasts it with the large alef of "Adam, Shes, Enosh."

Zohar I, 239a זח"א רלט,

Zohar III, 53b זח"ג נג,

KEHOT'S NOTE

ראה זח"א רלט, א. זח"ג נג, ב. בחי, פענח רוא, ובעה"ט כאן. אוה"ת ויקרא עי תשכד.

4 אדם

"Adam, Shes, Enosh": the opening words of Chronicles, a list of generations that begins with the first man. Here "Adam" is written with a large alef.

I Chronicles 1:1 א:א דברי הימים

אָדָם שֶׁת אֱנוֹשׁ:

ADAM, SETH, Enosh;

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5 ובד"ה כתיב . . רבתי

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

KEHOT'S NOTE

בתחלתו. וראה מנחת שי שם.

6 אדם באל"ף רבתי

The Minchat Shai records that the alef of "Adam" at the start of Chronicles is larger than every other alef in Scripture. The Alter Rebbe contrasts it with the small alef of Vayikra.

Minchat Shai on I Chronicles 1:1:1 א:א דברי הימים שי על מנחת שי א:א:

אדם. אל"ף של אדם רבתי מכל אלפין שבמקרא שבו התחיל הקב"ה לברא את הכל ובו גמר את הכל ועיין בס' אות אמת סוף מדרש רות וזוהר פרשה מצורע סוף דף נ"ג ובפענח רוא ריש פ' בראשית ומסורס הברית הגדול ריש ד"ה:

Minchat Shai (Public Domain)

7 ולהבין — והנה

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

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

8 ויקרא מלאך ה' אל אברהם

"And the angel of Havayah called to Avraham a second time from heaven." After the binding of Yitzchak the angel called, and then came G-d's own words, "By Myself I have sworn, says Havayah" (22:16). The Midrash brings it as the case where the angel calls and the Divine speech speaks. (Kehot: Genesis 22:16)

בראשית כ"ב:ט"ו:15 Genesis 22:15

וַיִּקְרָא מַלְאֲךְ ה' אֶל-אַבְרָהָם שְׁנִית מִן-הַשָּׁמַיִם:

And the angel of the L-RD called unto Abraham a second time out of heaven,

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KEHOT'S NOTE

בראשית כב, טז.

9 Kehot's note points to Genesis 22:15 for these words.

בראשית כ"ב:ט"ו:15 Genesis 22:15

וַיִּקְרָא מַלְאֲךְ ה' אֶל-אַבְרָהָם שְׁנִית מִן-הַשָּׁמַיִם:

And the angel of the L-RD called unto Abraham a second time out of heaven,

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10 ויקרא אל משה קלא דמלאך ולא ע"י שליחא אחרא

Contrasting Bilam with Moshe, the Zohar says that of Moshe it is written "And He called to Moshe": the King's own voice, not through another messenger, from the holy chamber of the Tent of Meeting.

ספר זוהר, בלק כ"ג:רפ"ח-כ"ד:רצ"ה Zohar, Balak 23:288-24:295

So when Balaam, who was rejected of men like a leper, called at the gate of the King, the latter, on hearing, said: The unclean leper shall not enter and defile my palace. It is necessary for me to go and threaten him so that he shall not approach the gate of my son and not defile him. Therefore it

says, "G-d came to Balaam". He said to him: Leper, leper, "thou shalt not go with them, thou shalt not curse the people for he is blessed". You shall not ...

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

11 למה לא נאמר ויקרא ה' אל משה

Rabbeinu Bachya notes that the verse should have said "And Havayah called to Moshe," and explains that the unnamed "He called" refers back to the glory that filled the Mishkan in the previous verse; therefore the alef of Vayikra is small.

Rabbeinu Bahya, Vayikra 1:16: ויקרא א': ויקרא א' בחי, רבנו בחי,

ודע כי היה הכתוב ראוי לומר ויקרא ה' אל משה וידבר אליו, ומה שאמר ויקרא אל משה סתם להורות כי אע"פ שספר ויקרא הוא ספר בפני עצמו הכל מחובר ודבק עם מה שכתוב למעלה, כי כל התורה כולה בנין אחד וקשר אחד, ומלת ויקרא חוזרת אל הכבוד הנזכר וכבוד ה' מלא את המשכן והכבוד הקורא הוא הה"א של בהבראם שהיא זעירא, ולכך האל"ף של ויקרא היא זעירא, וזה מבואר. ומה שאמר מאהל מועד דרשו רבותינו ז"ל בתורת כהנים שהיה הקול נפסק ולא היה יוצא חוץ לאהל, יכול מפני שהקול נמוך, ...

ויקרא ה' אל ... Know that actually the Torah should have written the fact that the subject of who was speaking i.e. the L-rd, was not mentioned indicates that although the Book of Leviticus is a Book in its own right, it is an integral part of what came before it; the entire Torah is one continuous document, a single structure. The word ויקרא is simply a reference to the attribute of כבוד which was last mentioned in Exodus 40,35 when the Torah wrote that this attribute filled ...

Midrash Rabbeinu Bachya [ben Asher], Warsaw, 1878 (Public Domain) • Torah Commentary by Rabbi Bachya ben Asher, trans. Eliyahu Munk, 1998. (CC-BY)

12 ומדוע לא נזכר . . מי הוא הקורא

According to the note, the Rebbe discusses there why the verses "Vayikra el Moshe" and "Adam ki yakriv" are explained here in two separate discourses, while in the discourses of the Tzemach Tzedek and the Mitteler Rebbe the two subjects come in one continuous discourse.

KEHOT'S NOTE

ראה ד"ה ויקרא אל משה — תשמ"ז. ושם למה כאן מבאר ב' הפסוקים ויקרא אל משה גוי אדם כי יקריב גוי ב' דרושים נפרדים, ובדרושי הצ"צ ואדה"א באים ב' הענינים בהמשך אחד. ע"ש.

13 ולא קאמר מאן הוה כו' אלא בכל הני מלאכא דברית הוה וכולא בקב"ה אתמר

The Zohar teaches that wherever Scripture says "and he said" or "and he called" without naming the speaker, it is the Angel of the Covenant, and it lists "And He called to Moshe" among them; yet all of it is said of the Holy One, blessed be He. The Alter Rebbe asks how this fits with the Midrash.

Zohar, Vayera 6:105-7:140: וירא ו': ק"ה-ד': ק"מ

He observed so strictly the laws regarding clean and unclean that no man in a state of ritual impurity was allowed to serve in his house until he had duly cleansed himself by

bathing before nightfall or by abstention for seven days, according to the degree of his defilement. And as Abraham prepared the means of purification for men in such a state, so did Sarah for women. The reason why Abraham did this was because he was himself pure and is designated "pure" (as it is written, "Who can ...

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

14 ולא יכול משה לבא

"And Moshe could not come into the Tent of Meeting, because the cloud rested upon it, and the glory of Havayah filled the Mishkan." The Torah tells this as the Mishkan was completed and the cloud of glory came down on it: even Moshe could not go in. The calling in the next verse is explained as what enabled him to enter.

Exodus 40:35: שמות מ': ל"ה

ולא-יכל משה לבוא אל-אהל מועד כִּי-שָׁכַן עָלָיו הָעָנָן וּכְבוֹד ה' מָלֵא אֶת-הַמִּשְׁכָּן:

And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of the L-RD filled the tabernacle.—

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KEHOT'S NOTE

שמות מ, לה.

15 ישת חשך סתרו

"He made darkness His hiding place, His canopy around Him." In David's song of thanks for his rescue, G-d is pictured coming down to save him hidden in dark storm clouds. The Alter Rebbe reads the darkness as the level of G-d that no created mind can grasp, from which the cloud over the Tent came. (context: Steinsaltz Tanakh)

Psalms 18:12: תהילים י"ח: י"ב

יִשְׁתַּחֲשֶׁךְ סִתְרוֹ סִבִּיבוֹתָיו סָכְתוֹ חֲשֹׁכֵתַיִם עֲבִי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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KEHOT'S NOTE

תהילים יח, יב.

16 לית מחשבה תפיסא . . ולא בחכ' ידיעא

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

KEHOT'S NOTE

ת"ז בהקדמה.

17 לית מחשבה תפיסא ביה כלל

From the prayer of Eliyahu (Patach Eliyahu) in the introduction to the Tikkunei Zohar: "You are higher than all the high, hidden beyond all the hidden; no thought can grasp You at all."

Tikkunei Zohar 17a:10: תקוני זוהר י"ז א: י"א

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל.

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18 ואנת חכים ולא בחכמה ידיעה

Also from Patach Eliyahu: “You are wise, but not with a known wisdom; You understand, but not with a known understanding.” G-d’s wisdom is not a wisdom that the mind can grasp.

Tikkunei Zohar 17b:3 תקוני זוהר י”ז ב”ג

אנת חכים ולא בחכמה ידיעה. אנת הוא מבין ולא מבינה ידיעה. לית לך אתר ידיעה אלא לאשתמודעה תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא.

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19 הוא היודע

In chapter 2 of the Tanya the Alter Rebbe uses the same words, “He is the Knowledge and He is the Knower,” and adds that this is something a person cannot fully understand.

KEHOT’S NOTE

עי שש”ב ח”א (רפ”ב) וש”נ [לקוטי הגהות לתניא עי יו”ד]. [כ].

20 The Midrash contrasts the calling of Moshe with the calling of Avraham: there the angel called and the Divine speech spoke, but here G-d said, “I am the One who calls, and I am the One who speaks.” This is the teaching the maamar sets out to explain.

Vayikra Rabbah 1:9 ויקרא רבה א’ ט”ט

21 Kehot’s note points to Zohar, Balak 23:291 for these words.

Zohar, Balak 23:291 ספר זוהר, בלק כ”ג:רצ”א

22 Kehot’s note points to Zohar, Vayera 7:140 for these words.

Zohar, Vayera 7:140 ספר זוהר, וירא ז’ ק”מ

23 Kehot’s note points to Tikkunei Zohar 17a:2 for these words.

Tikkunei Zohar 17a:2 תקוני זוהר י”ז א’ ב”א

בראשית ברא אלקים וגוי

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 2

24 אתה קדוש ושמו קדוש

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

KEHOT’S NOTE

נוסח התפלה.

25 שמו נשגב לבדו

“Let them praise the Name of Havayah, for His Name alone is exalted; His splendor is over earth and heaven.” The closing call of the psalm, in which all creation is summoned to praise G-d. The Alter Rebbe reads it to say that even G-d’s Name is beyond the worlds, and only its splendor reaches them.

Psalms 148:13 תהילים קמ”ח:י”ג

יהללו את־שם ה’ כִּי־נִשְׁגַּב שְׁמוֹ לְבַדּוֹ הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם:

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

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KEHOT’S NOTE

ראה תהלים קמח, יג.

26 שמו — שהוא

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

KEHOT’S NOTE

ראה הערת כ”ק אדמו”ר בהוספות — לעיל כ, ב.

27 בדי”ה לכן אמור לבני”י

On the printed column the note names, the Alter Rebbe writes in nearly the same words that even G-d’s Name is exalted “alone,” with no comparison to the worlds, and only its splendor shines “over earth and heaven,” the lower and upper Gan Eden.

KEHOT’S NOTE

תו”א נז, ג.

PARAGRAPH 3

28 “And Moshe spoke to the heads of the tribes of the Children of Israel, saying.” Moshe’s words to the tribal leaders open the laws of vows. The Alter Rebbe names his discourse on this verse, in Likkutei Torah, Mattos, where the same subject is explained.

במדבר ל’ ב’:30 Numbers

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמִּטּוֹת לְבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדְּבָר אֲשֶׁר צִוָּה ה’
And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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29 ע”פ וידבר משה אל ראשי המטות

There the Alter Rebbe explains that the worlds receive only a radiance and illumination, drawn from G-d’s Malchus, while “no thought can grasp” G-d Himself; of this it is said, “He made darkness His hiding place,” for the worlds cannot receive radiance from His very essence, since He is holy and separate.

KEHOT’S NOTE

לקו”ת מטות פא, ב. וראה בלקו”ת שה”ש ד, ג שמציין לכאן. ועיין מה שכתוב על זה באוה”ת ויקרא א עי ר”ז.

30 ישת חשך סתרו הוא כתר עליין

The Raaya Mehemna says that no light can look upon G-d without being darkened, and that even of Keser Elyon, whose light is the strongest of all levels, it is said, “He made darkness His hiding place.”

Zohar, Pinchas 40:222-230 ספר זוהר, פנחס מ”ב:רל”ל

31 “And the glory of Havayah filled the Mishkan.” Plainly the verse says that the glory filled the Mishkan; the Zohar reads its word malei as “was full,” and the Alter Rebbe

builds on that reading: the glory was first filled from its source and then revealed in the Mishkan.

Exodus 40:35 שמות מ':ל"ה

ולא־יכל מֹשֶׁה לָבוֹא אֶל־אֹהֶל מוֹעֵד כִּי־שָׁכַן עָלָיו הָעָנָן וּכְבוֹד ה' מָלֵא אֶת־הַמִּשְׁכָּן:

And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of the L-RD filled the tabernacle.—

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32 וענין וכבוד ה' מלא את המשכן

The note points there for a further discussion of “and the glory of Havayah filled the Mishkan.”

KEHOT'S NOTE

ראה אוה"ת שלה ע' תקיא.

33 ופי' בזהר פ' נח (דס"ז ע"א)

The note quotes the Zohar as Or HaTorah gives it: on “The earth is Havayah's, and its fullness” and “the glory of Havayah filled the Mishkan,” the glory is malei because it was filled from everything, filled from the sun, the moon complete on every side.

KEHOT'S NOTE

”ע"פ לה' הארץ ומלואה, וכבוד ה' מלא את המשכן, אמאי מלא ולא כתיב מילא, אלא מלא ודאי דאתמליא מן כולא דאתמליא מן שמשא, סיהרא שלים מכל סטריין” — אוה"ת תרומה ע' א'תו. הוהר נתבאר גם באוה"ת נ"ך-ג ע' א'רפז.

34 מאי מלא ולא מלא אלא מלא ודאי דאתמליא מכולא

On “The earth is Havayah's, and its fullness,” the Zohar asks why the verse says malei and not milei, and answers that it is surely “full,” filled from everything: filled from the sun, the moon complete on every side.

ספר זוהר, נח כ"א:קס"ב-כ"ד:קע"ה Zohar, Noah 21:162-24:175 R. Simeon said: “There is no sin in the world which so much provokes the anger of the Almighty as the sin of neglecting the covenant, as we read, “a sword that shall execute the vengeance of the covenant” (Lev. 26, 25). The proof is that in the generation of the Flood the measure of sin was not filled up until mankind became (sexually) perverted and destroyed their seed. And although they defrauded each other, as it is written, “And the earth was filled with violence”, 1lit. ‘fraud’, ‘overreaching’. and again ...

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

35 מאי מלא ולא מלא אלא מלא ודאי דאתמליא מכולא

At the beginning of Vayikra the Zohar says the same of this verse: it is not written milei but malei, for it was complete above and below.

Zohar, Vayikra 1:7-14 ז"ז-ז"ז ויקרא א':ז-ז

36 “He made darkness His hiding place.” Here the Alter Rebbe explains it: G-d is called darkness because the worlds cannot receive even radiance from Him.

Psalms 18:12 תהילים י"ח:י"ב

לְשֵׁת־חֹשֶׁךְ סָתְרוּ סִבִּיבוֹתָיו סָכְתוּ חֹשְׁכֹתֵי־מַיִם עָבִי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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37 Kehot's note points to Zohar, Pinchas 40:226 for these words.

Zohar, Pinchas 40:226 ספר זוהר, פנחס מ':רכ"ו

38 Kehot's note points to Zohar, Noach 23:169 for these words.

Zohar, Noach 23:169 ספר זוהר, נח כ"ג:קס"ט

39 Kehot's note points to Zohar, Vayikra 1:8 for these words.

Zohar, Vayikra 1:8 ספר זוהר, ויקרא א':ח

PARAGRAPH 4

40 הראני נא את כבודך

After the sin of the Golden Calf, when G-d agreed that His presence would go with the people, Moshe asked, “Show me, please, Your glory,” and G-d answered that no man can see His face and live. The Alter Rebbe reads it as a request to see the higher glory, Chochmah, in which the Infinite Light rests.

Exodus 33:18 שמות ל"ג:י"ח

וַיֹּאמֶר ה'רְאֵנִי נָא אֶת־כְּבוֹדְךָ:

And he said: ‘Show me, I pray Thee, Thy glory.’

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KEHOT'S NOTE

שמות לג, יח.

41 ע' כפי' הרמ"ז בזהר פ' במדבר דק"ה ע"א

The note quotes the Ramaz's comment from there: “glory” is Chochmah, the inner garment of Arich Anpin, so Arich Anpin is called “the King of glory”; and “Show me, please, Your glory” means its being drawn into the chamber of the Holy of Holies, which is in Binah, where Atik is revealed.

KEHOT'S NOTE

פ' כי כבוד הוא חכמה והוא מלבוש פנימי לא"א. וא"כ א"א נק' מלך הכבוד ועו"ג הראיני נא את כבודיך והיינו שנמשך בהיכל קדו"ק שהוא בבינה שבה התגלות עתיק" — יהל אור ע' פט. ובמילואים לשם ע' תרכא. ראה לקמן פ' אמור לד, ג. פ' שלח לט, ב. שה"ש מז, ב. אוה"ת במדבר ע' קלד.

42 ישראל מאן אתר אתברכאן

The Ramaz's commentary on the Zohar passage “Israel: from what place are they blessed?” There he calls Abba (Chochmah) the glory of the supernal King and the inner garment of Arich Anpin, the source the text refers to here.

Mikdash Melekh, RaMaZ Commentary on Zohar 3:118a:1 מקדש מלך, פירוש הרמ"ז על ספר זוהר ג':ק"ח א':א

ישראל מאן אתר מתברכאן כוונתו שהנה בעו"הו הגם שמלא כל הארץ כבודו מ"מ ידענו שיש לו מקום פרטי הנבחר למושב לו. ושם אוצר כל חמדת העולם. וכמו כן ידוע שעולם האצילות הוא מלא אור הא"ס בהדרגות שונות ושם מקור השפע שלכל העולמות. בין המחיה את כולם הנק' אצלנו בחי' העולמות. ובין הנבחר והזך שהוא של הפנימי והוא מקור ישראל שנק' ראשית. פ' הראש והמעולה. ושרשם

מושרש בכל עשר ספיי וכן ר"ת שלהם כח"ב גג"ת נה"ים גי' ישראל.
ולכן שאל איזו היא הבחינה או המדה העצמית שממנה תבוא הברכה
לישראל. ...

Zholkva, 1864 (Public Domain)

43 ברוך כבוד ה' ממקומו

When the spirit lifts Ezekiel after his first vision, he hears behind him a great roaring sound: "Blessed be the glory of Havayah from His place." Plainly "from His place" means from wherever G-d is; the Alter Rebbe reads ממקומו as "from its place," the root of the glory in the higher Chochmah, from which Malchus is blessed.

יחזקאל ג':י"ב Ezekiel 3:12

וַתִּשָּׂאֵנִי רוּחַ וְאָשְׁמַע אַחֲרַי קוֹל רֶעַשׁ גָּדוֹל בְּרוּךְ כְּבוֹד־ה' מִמְּקוֹמוֹ:

Then a spirit lifted me up, and I heard behind me the voice of a great rushing: 'Blessed be the glory of the L-RD from His place';

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KEHOT'S NOTE

יחזקאל ג', יב.

44 ראש ומקור כל הברכות

On the column the note names, the Alter Rebbe explains that baruch has two senses: one who receives blessing ("King Shlomo shall be blessed") and the source of blessings who blesses all; Chochmah is called baruch as the source, and Malchus as the one blessed.

KEHOT'S NOTE

ת"ז (ת"ע) קב, ב. ועל"ק תזריע כב, ג. וש"נ. [כ].

PARAGRAPH 5

45 ע"פ כי על כל כבוד חופה

The discourse on "For over all the glory shall be a canopy" opens there.

KEHOT'S NOTE

לקו"ת שה"ש מז, א.

46 כי על כל כבוד חופה

Isaiah foretells that over cleansed Zion G-d will create a cloud by day and fire by night, as in the wilderness, "for over all the glory shall be a canopy." The Alter Rebbe names his discourse on this verse (Likkutei Torah, Shir HaShirim), where the canopy is the encompassing light above both kinds of glory.

ישעיהו ד':ה' Isaiah 4:5

וְבָרָא ה' עַל כָּל-מְכוֹן הַרְצִיּוֹן וְעַל-מִקְרָאָהּ עָנָן יוֹמָם וְעֶשֶׂן וְנֹגַהּ אֵשׁ לְהִכָּה לְיָלֶהָ כִּי עַל-כָּל-כְּבוֹד חֻפָּה:

And the L-RD will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be a canopy.

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47 וע"פ לכבדני אחותי כלה

On the column the note names (28d), the Alter Rebbe distinguishes the light that fills all worlds, which enters each world by degrees, from the light that encompasses all worlds, which is hidden until the future.

KEHOT'S NOTE

לקו"ת שה"ש כח, ד.

48 לכבדני אחותי כלה

The lover says to his bride, in the Sages' reading G-d to the Congregation of Israel, "You have captured my heart, my sister, bride." The Alter Rebbe names his discourse on this verse, which explains how the encompassing light is drawn into the light that fills the worlds.

שיר השירים ד':ט' Song of Songs 4:9

לִבִּי לָבִי אַחֲתִי כָלָה לִבִּי לָבִי בָּאֲחַת מְעִינֶיךָ בְּאֶחָד עֵינַי מִצְוֹנֶיךָ:

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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49 Moshe tells Aharon and his sons to stay at the entrance of the Tent of Meeting for seven days, "for seven days he shall fill your hands," the days of their installation as priests. The Alter Rebbe refers to what he wrote on this verse, whose "fill" echoes the "full" glory of the Mishkan.

ויקרא ח':ל"ג Leviticus 8:33

וּמִפֶּתַח אֹהֶל מוֹעֵד לֹא תֵצְאוּ שִׁבְעַת יָמִים עַד יוֹם מְלֹאת יָמֵי מִלְאֵיכֶם כִּי שִׁבְעַת יָמִים יִמְלֵא אֶת-יְדֵיכֶם:

And ye shall not go out from the door of the tent of meeting seven days, until the days of your consecration be fulfilled; for He shall consecrate you seven days.

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50 "And Moshe could not come into the Tent of Meeting, because the cloud rested upon it." Here the Alter Rebbe says "into the Mishkan," and explains that Moshe could not receive from the level of the cloud.

שמות מ':ל"ה Exodus 40:35

וְלֹא-יָכַל מֹשֶׁה לָּבוֹא אֶל-אֹהֶל מוֹעֵד כִּי-שָׁכַן עָלָיו הָעָנָן וּכְבוֹד ה' מָלֵא אֶת-הַמִּשְׁכָּן:

And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of the L-RD filled the tabernacle.—

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51 ויבא משה בתוך הענן

At Sinai "Moshe came into the midst of the cloud and went up onto the mountain," where he stayed forty days and forty nights. This seems to contradict the statement that he could not enter the cloud over the Mishkan.

שמות כ"ד:י"ח Exodus 24:18

וַיָּבֹא מֹשֶׁה בְּתוֹךְ הָעָנָן וַיַּעַל אֶל-הָהָר וַיְהִי מֹשֶׁה בְּהָר אֲרָבָעִים יוֹם וְאַרְבָּעִים לַיְלָה:

And Moses entered into the midst of the cloud, and went up into the mount; and Moses was in the mount forty days and forty nights.

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KEHOT'S NOTE

שמות כד, יח.

52

בוהר ר"פ ויקרא

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

KEHOT'S NOTE

ב, ב.

53

ויקרא דתרי ענני הוו

At the beginning of Vayikra the Zohar answers that there were two clouds, one that Moshe entered and one that rested on the Mishkan.

Zohar, Vayikra 1:7-14:זו-ויקרא א':ז-י"ד

54

Kehot's note points to Zohar, Vayikra 1:8 for these words.

Zohar, Vayikra 1:8:ח'ויקרא א':ח

PARAGRAPH 6

55

ויקרא אל משה

"And He called to Moshe." Here the calling is explained as an illumination that enabled Moshe to enter the Tent of Meeting.

Leviticus 1:1:א'ויקרא

ויקרא אל־משה וידבר ה' אליו מאהל מועד לאמר:

And the L-RD called unto Moses, and spoke unto him out of the tent of meeting, saying:

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56

ומקבלין דין מן דין ואמרין קדיש

The Targum renders "and one called to another" as "and they receive from one another and say, 'Holy.'" From this the Alter Rebbe learns that calling is receiving.

Targum Jonathan on Isaiah 6:3:ג'ישעיהו ו':ג

ומקבלין דין מן דין ואמרין קדיש בשמי מרומא עלאה בית שכןתיה קדיש על ארעא עובד גבורתיה קדיש לעלם ולעלמי עלמא זי צבאות מליא כל ארעא זיו קרייה:

And one cried unto another, and they were saying, Holy in the highest and exalted heavens is the house of His Shekinah, holy upon the earth is the work of His might, holy for ever, world without end, is the L-rd of hosts, the whole earth is full of the brightness of His glory.

Mikraot Gedolot (Public Domain) • London "Chaldee Paraphrase," 1871 (Public Domain)

57

וקרא זא"ו ואמר

In Isaiah's vision of G-d on His throne, the seraphim "called one to another and said, 'Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory.'"

Plainly each calls out to the other; the Alter Rebbe uses the Targum's reading, in which "called" means "received."

ישעיהו ו':ג'Isaiah 6:3

וקרא זה אל־זה ואמר קדוש קדוש קדוש ה' צבאות מלא כל־הארץ כבודו:

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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KEHOT'S NOTE

ישע"ו, ג.

PARAGRAPH 7

58

זהו כלות הנפש

The note quotes a passage there that cites this place in Likkutei Torah: saying "Holy" is the soul's expiring into the Infinite Light; each of the angels of the camps of Michael, Gavriel and Refael, which are Chesed, Gevurah and Tiferes, says "Holy" according to its own level, and because they are included in one another each says it three times.

KEHOT'S NOTE

מובא באוה"ת שבועות ע' קמה ומציין "ובלק" פ' ויקרא כ' דמ"ש קדוש זהו הכלות הנפש שלו לאו"ס ב"ה ולהיות כאו"א מהמלאכים שהם מחנה מיכאל וגבריאל רפאל שהם חגית, כלות הנפש שלהם כאו"א לפי בחינתו אומר כ"א קדוש לפי ערכו ולהיותם כלולים זה מזה אומר ג"פ קדוש כו"ו (המאמר הנ"ל הוא להרה"ק ר' הלל).

59

יוצאין בשיר

The Mishnah, on what animals may wear when they go out on Shabbos: "All animals that wear a shir (a collar) go out with the shir and are led by the shir." The Alter Rebbe reads shir as "song": the angel's soul goes out of itself in song.

Shabbat 51b:8-10:י"ב-ח'ב'שבת נ"א

וכל בעלי השיר יוצאין בשיר ונמשכין בשיר. ומזין עליהן, וטובלן במקומן. גמי מאי "נאקה בןטס"? אמר רבה בר בר חנה: נאקתא חיותיה בןממא דפרזלא. "ולובדקים בפרומבנא" — אמר רב הונא: חמרא לובא בפגי דפרזלא.

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

KEHOT'S NOTE

שבת נא, ב.

PARAGRAPH 8

60

וקרא זה אל זה

"And one called to the other and said, 'Holy, holy, holy.'" Plainly the seraphim in Isaiah's vision call out to one another; the Alter Rebbe reads the calling as each angel drawing influence to the other.

ישעיהו ו':ג'Isaiah 6:3

וקרא זה אל־זה ואמר קדוש קדוש קדוש ה' צבאות מלא כל־הארץ כבודו:

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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PARAGRAPH 9

61 סד"ה שניך כעדר הרחלים

There the Alter Rebbe reads "Your teeth" (shinayich) through the letter shin: its three heads are three vavs, the three "holy"s, which the Tikkunei Zohar calls three flocks of sheep and three Patriarchs.

KEHOT'S NOTE

לקו"ת שה"ש לח, א.

62 שניך כעדר הרחלים

The lover praises his beloved: "Your teeth are like a flock of ewes that have come up from the washing, all of which bear twins (or: all matched in pairs), and none is missing among them." The Alter Rebbe refers to his discourse on this verse for the inclusion of levels in one another.

Song of Songs 6:6 שיר השירים ו':

שניך כעדר הרחלים שעלו מן ההרצה שכלם מתאימות ושכלה אין בהם:

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

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63 ע"פ יבל הוא

In this discourse, on "Yaval was the father of those who dwell in tents," the Alter Rebbe explains three kinds of song: a simple song is plain self-nullification; a double song includes one attribute, love or awe; and a threefold song is when the attributes, love and awe together, are included in the self-nullification.

KEHOT'S NOTE

תו"א ז, ג.

64 יבל הוא

"And Adah bore Yaval; he was the father of those who dwell in tents and keep cattle," one of the descendants of Kayin who began new ways of life. The Alter Rebbe refers to his discourse on this verse in Torah Ohr, Bereishis, concerning the threefold song.

Genesis 4:20 בראשית ד' כ':

ותלד עדה את יבל הוא היתה אבי יושב אהל ומקנה:

And Adah bore Jabal; he was the father of such as dwell in tents and have cattle.

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65 נאוו לחייך בתורים

There the "rows" (torim) are two lines, from below upward and from above downward, the Written and the Oral Torah, and the "cheeks" are the place from which the breath of speech goes out.

KEHOT'S NOTE

66

נאוו לחייך בתורים

The lover to his beloved: "Your cheeks are comely with rows [of jewels], your neck with strings of beads." Another discourse the Alter Rebbe refers to on this subject.

Song of Songs 1:10 שיר השירים א' י'

נאוו לחייך בתורים צוארך כחרוזים:

Thy cheeks are comely with circlets, Thy neck with beads.

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67

ועיי ברע"מ פ' עקב (דע"א סע"ב) ובפ"י הרמ"ז שם

The note points there for a discussion of this passage of the Raaya Mehemna and the Ramaz's commentary on it.

KEHOT'S NOTE

ראה אוה"ת שמות ע' רנג.

68

וקרא זה אל זה

In the Raaya Mehemna, Parshas Eikev, the faithful shepherd speaks of the twelve faces of the living creatures and says that this is "And one called to the other and said."

Zohar, Eikev 1:12-2:20 עקב א' י"ב-ב' כ':

69

בד"ה כה תברכו את בני ישראל

On the column the note names (26b), the Alter Rebbe explains "And the man called names to all the cattle": Adam called forth and drew down their names, the combinations of the letters of the Ten Utterances by which they were created, from concealment into revelation, so as to raise them and bind them to their source.

KEHOT'S NOTE

לקו"ת נשא כו, ב.

70

כה תברכו את בני ישראל

G-d tells Moshe to tell Aharon and his sons, "Thus shall you bless the Children of Israel," introducing the Priestly Blessing. The Alter Rebbe names his discourse on this verse, in Likkutei Torah, Nasso.

Numbers 6:23 במדבר ו' כ"ג:

דבר אל־אהרן ואֶל־בָּנָיו לֵאמֹר כֹּה תְבָרְכוּ 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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71

ויקרא האדם שמות

"And the man gave names to all the cattle, and to the birds of the heavens, and to every beast of the field." G-d brought the creatures to Adam to see what he would call them. In the discourse on "Thus shall you bless" this calling of names is explained as a drawing down.

Genesis 2:20 בראשית ב' כ':

ויקרא האדם שמות לכל־הבהמה ולעוף השמים ולכל חית השדה ולאדם לא־מצא עֹזר כְּגֹדּוֹ:

And the man gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was

not found a help meet for him.

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72 ויקרא אלקים לאור יום

On the first day of Creation, “G-d called the light day, and the darkness He called night.” The Zohar reads this calling, too, as a drawing forth.

בראשית א:5:1

וַיִּקְרָא אֱלֹקִים לְאֹר יוֹם וְלַחֹשֶׁךְ קָרָא 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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73 ויקרא אלקים לאור יום

The Zohar asks, “What is ‘and He called’? He called and invited, to bring forth from this complete light” a radiance that is the foundation of the world.

ספר זוהר, בראשית ה:כ”ח-ל”ח:28-5:28 Zohar, Bereshit

74 קרא לשמש ויזרח אור

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

KEHOT’S NOTE

ברכת יוצר דשבת.

75 ויקרא אל משה

“And He called to Moshe.” In the same way, this calling is the drawing of an illumination to Moshe.

ויקרא א:1:1 Leviticus

וַיִּקְרָא אֱלֹהִים מֹשֶׁה וַיֹּדְבֶר ה' אֵלָיו מֵאֵתֵל מוֹעֵד לְאָמֶר:

And the L-RD called unto Moses, and spoke unto him out of the tent of meeting, saying:

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76 אלף אותיות פלא

The note points there, after the Tikkunei Zohar, for the teaching that the letters of alef are the letters of pele, “wonder.”

KEHOT’S NOTE

ראה ת”ז ת”ע (קלה, א). הקדמת הראב”ד לסי”י (ירושלים תשכ”ב) יא, א נתיב האי. וראה בספר הערכים-חב”ד כרך אותיות אות א בתחלתו.

77 אאלפך חכמה

Elihu to Iyov: “If not, listen to me; be silent, and I will teach you wisdom.” The word a’alefcha, “I will teach you,” comes from the same root as alef. The Kehot note points out that the verse spells it with a vav (va’a’alefcha).

איוב ל”ג:33 Job

אִם־אֵין אַתָּה שֹׁמֵעַ־לִי הַחֲרֹשׁ וְאַאֲלַפְךָ חֲכָמָה:

If not, hearken thou unto me; Hold thy peace, and I will teach thee wisdom.

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KEHOT’S NOTE

איוב לג, לג. ושם כתיב וואאלפך בוי. [כ]. ראה סה”מ תקס”ח ע” שמה. אוה”ת נצבים ע” ארלה.

PARAGRAPH 10

78 האלף הוא בכתר

After the Tikkunei Zohar (Tikkun 49), the note sends the reader to the sources listed at this page of the other transcript of the maamar, on the alef as Keser.

KEHOT’S NOTE

ראה ת”ז תמ”ט, ובהנסמן במאמרי אדה”ז-פרשיות לע” תקו.

79 ועמ”ש בפי צו

There the Alter Rebbe reads “who has dealt wondrously (lehafla) with you” as the revelation of the Future, when Malchus will rise to Keser and “the end of action” will be first, at the level of pele, “wonder.” This is the same tie between pele and Keser that the alef shows here.

KEHOT’S NOTE

לקו”ת צו ז, ג.

80 אשר עשה עמכם להפליא

Joel promises that after the years of locusts the people will eat and be satisfied, “and you shall praise the Name of Havayah your G-d, who has dealt wondrously with you.” The Alter Rebbe refers to his discussion of this verse in Parshas Tzav, where wonder (pele) is tied to Keser, the level above comprehension.

Joel 2:26:י”ב

וְאָכַלְתֶּם אֹכֹל וְשָׂבֹעַ וְהִלַּלְתֶּם אֶת־שֵׁם ה' אֱלֹהֵיכֶם אֲשֶׁר־עָשָׂה עִמָּכֶם לְהַפְלִיא וְלֹא־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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81 א' מאתון רברבן . . זעירין . . משה . . אדם

The note says that a teaching of the Alter Rebbe printed there speaks of the large and small alefs of Moshe and Adam, explained there in a different way.

KEHOT’S NOTE

ראה תורת רבנו הזקן ממחרת יוהכ”פ, תקנ”ג (נדפסה בס' השיחות קיץ הש”ת, ע' 68). ושם באו”א.

82 מאתון רברבן

In the introduction to the Zohar, the Holy One, blessed be He, made upper letters that are large and lower letters that are small: two alefs and two beis, from the upper world and from the lower world.

ספר זוהר, הקדמה ו:ל”ח-ט”מ:38-6:38 Zohar, Introduction

The letter Aleph remained in her place without presenting herself. Said the Holy One, blessed be His name: Aleph, Aleph, wherefore comest thou not before Me like the rest of the letters? She answered: Because I saw all the other letters leaving Thy presence without any success. What, then, could I achieve there? And further, since Thou hast already

bestowed on the letter Beth this great gift, it is not meet for the Supreme King to take away the gift which He has made to His servant and give it ...

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

PARAGRAPH 11

- 83 The Talmud asks why the verse puts calling before speaking, and answers that the Torah teaches proper conduct: a person should not speak to his fellow without first calling him.

יומא ד' ב:י"א 4b:11 Yoma

"ויקרא אל משה וידבר", למה הקדים קריאה לדיבור? לימדה תורה דרך ארץ, שלא יאמר אדם דבר לחבירו אלא אם כן קוראהו. מסייע לקה לרבי חנינא. דאמר רבי חנינא: לא יאמר אדם דבר לחבירו אלא אם כן קוראהו. "לאמר", אומר רבי (מוסיא בר בריה דרבי מסיא משמיה דרבי מוסיא) רבה: מניין לאומר דבר לחבירו שהוא ככל יאמר עד שיאמר לו: לה אומר — שנאמר: "וידבר ה' אליו מאהל מועד לאמר".

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

- 84 ונמשך לו הארה
The note points to the Rebbe's talk there for the idea that the calling drew an illumination to Moshe.

KEHOT'S NOTE

ראה לקו"ש ח"י ע' 333 הערה 15.

- 85 אדם
"Adam, Shes, Enosh": the first word of Chronicles, written with a large alef.

I Chronicles 1:1 א:א דברי הימים

אדם שת אנוש:

ADAM, SETH, Enosh;

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- 86 מאתון רברבן . . זעירין
The introduction to the Zohar speaks of upper letters that are large and lower letters that are small. The Alter Rebbe identifies the small alef with Keser's light as it is contracted to come down below.

Zohar I, 3b ג, זח"א

KEHOT'S NOTE

ראה זח"א ג, ב. וראה לקו"ש ח"י ע' 48 הערה 47*.

- 87 Among three things Moshe reasoned out and G-d agreed with: "How can I enter the Tent of Meeting unless the Holy One, blessed be He, calls me?" G-d agreed, as it says, "And He called to Moshe."

Shemot Rabbah 19:3 י"ט:ג שמות רבה

אמרו רבותינו: שלשה דברים עשה משה והסכימה דעתו לדעת המקום. בהר סיני דרש ואמר: אם ישראל, שאינן מועדים לדברות, אמר להם (שמות יט, טו): אל תגשו אל אשה, אני, שאני מועד לדבור, אינו דין שאפריש עצמי מן האשה! והסכים הקדוש ברוך הוא עמו, שנאמר (דברים ה, כח): ואתה פה עמוד עמדי. והשניה דרש באהל מועד ואמר: ומה אם סיני שלא היתה קדושתו אלא לשעת מתן תורה, לא עליתי

אלא ברשות, שנאמר (שמות שם, ג): ויקרא אליו ה' מן ההר לאמר, אהל מועד, שהוא לדורות היאך יכול אני להכנס לתוכו! ...

Our Rabbis said: Moses did three things in which his judgment was [later] confirmed by the judgment of the Omnipresent. At Mount Sinai he expounded, saying: If Israel, who have not been designated [to hear divine] speech, He [nevertheless] said to them: "Do not come near a woman" (Exodus 19:15), I, who is designated [to hear divine] speech, is it not logical that I separate myself from woman? The Holy One blessed be He agreed with him, as it is stated: "But you, stand here with Me" (Deuteronomy 5:28). The ...

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- 88 מה שהיה כבר נקרא שמו

Koheles: "Whatever has been, its name has already been called, and it is known that he is a man." Plainly, what has happened is long fixed, and man cannot contend with what is stronger than he. Koheles Rabbah discusses the calling of Moshe on this verse.

Ecclesiastes 6:10 קהלת ו':10

מה שהיה כבר נקרא שמו ונודע אשר הוא אדם ולא יוכל לדין עם שתקיף ממנו:

Whatsoever cometh into being, the name thereof was given long ago, and it is foreknown what man is; neither can he contend with Him that is mightier than he.

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- 89 בוח"א דק"ב סע"ב

Later in this maamar (paragraph 18) the Alter Rebbe explains why the calling of Moshe could not come through an angel: its source is the cloud of "He made darkness His hiding place," so "I am the One who calls and I am the One who speaks," as in "I am first and I am last." The note quotes the Zohar here: "And He called to Moshe," and it does not say who it was."

KEHOT'S NOTE

"ויקרא דכתיב ויקרא אל משה ולא קאמר מאן הוה". וראה לקמן א, ד.

PARAGRAPH 12

- 90 אשר תקראו . . אתם

G-d tells Moshe to say to Israel: "These are the appointed festivals of Havayah, holy convocations, which you shall proclaim at their appointed times." The festivals are G-d's, yet their dates are fixed by Israel. The word otam ("them") is written without a vav, which allows the reading atem, "you."

Leviticus 23:4 ד:4 ויקרא

אלה מועדי ה' מקראי קדש אשר תקראו אתם במועדם:

These are the appointed seasons of the L-RD, even holy convocations, which ye shall proclaim in their appointed season.

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ראש השנה כ"ד א:י"ב-י"ג Rosh Hashanah 24a:12-13

וכל העם עונים אחריו "מקודש מקודש". מנלן? אמר רב פפא: אמר קרא "אשר תקראו אותם", קרי בקה אתם. רב נחמן בר יצחק אמר: "אלה הם מועדי", הם יאמרו מועדי. "מקודש מקודש" תרי וימני למה לי? דכתיב: "מקראי קודש".

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KEHOT'S NOTE

ויקרא כג, ד. ר"ה כד, א. וע"ש כה, א.

91

תקראו אתם

Rabbi Akiva points out that the word "you" (atem) is said three times: even if the court acts unwittingly, even deliberately, even when misled, the festivals it fixes are the festivals. The holiness of the festivals depends on Israel's court.

ראש השנה כ"ה א:ד Rosh Hashanah 25a:4

הלך ומצאו רבי עקיבא מיצר, אמר לו: יש לי ללמוד שכל מה שעשה רבן גמליאל עשוי, שנאמר: "אלה מועדי ה' מקראי קודש אשר תקראו אתם", בין בזמן בין שלא בזמן — אין לי מועדות אלא אלו.

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92

מקדש ישראל והזמנים

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

KEHOT'S NOTE

נוסח תפלת וקידוש יו"ט.

93

מקדש ישראל . . דקדשינהו לזמנים

The Talmud discusses the festival blessing "Who sanctifies Israel and the seasons": the festival is fixed by Israel, who intercalate the months and fix the years.

Pesachim 117b:13-14 פסחים קי"ז ב:י"ג-י"ד

אמר רבא: אשכחתינא לטבי דפומבדיתא דיתבי וקאמרי: בשבתא — בין בצלותא בין בקידושא: "מקדש השבת". ביומא טבא — בין בצלותא ובין בקידושא: "מקדש ישראל והזמנים". ואמינא להו אנא, אדרבה, דצלותא — בין בשבתא בין ביומא טבא: "מקדש ישראל", בקידושא דשבתא: "מקדש השבת", ביומא טבא: "מקדש ישראל והזמנים". ואנא אמינא טעמא דידך וטעמא דידכו. טעמא דידכו: שבת, דקביעא וקיימא — בין בצלותא ובין ...

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Beitzah 17a:3 ביצה י"א א:ג

תני תנא קמיה דרבינא: "מקדש ישראל והשבת והזמנים". אמר לקה: אטו שבת ישראל מקדשי לקה? והא שבת מקדשא וקיימא. אלא אימא: "מקדש השבת, ישראל והזמנים". אמר רב יוסף: הלכה כרבי, וכדתריין רבינא.

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KEHOT'S NOTE

ע' פסחים קיז, ב. ביצה יז, א.

94

תלתא אינון זמנין מקדש

The Zohar compares the festivals to a king who invites an honored guest and tells his household to set aside their

work and prepare a feast; three festivals are invited "from Kodesh": Pesach, Shavuot and Sukkot.

Sofar Zohar, אמור כ"ד ק"ד-ק"א Zohar, Emor 24:104-111

There are three that are invited from Holiness, and no more—the Feast of Unleavened Bread, the Feast of Weeks, and the Feast of Tabernacles.' 'But', said R. Abba to him, 'is not Sabbath also invited from Holiness?' 'No,' he replied, 'for two reasons. One is that Sabbath is itself called holiness, and the other is that Sabbath has the right of entry by inheritance. Hence all the rest are invited and link themselves with Sabbath and crown themselves with it, but the Sabbath is not invited.

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

95

ואז היום דחול

The note points to the Rebbe's talk there on a festival that falls on a weekday and raises it to holiness.

KEHOT'S NOTE

ראה לקו"ש ח"ט ע' 235.

96

מקרא קודש

Of the first day of Pesach: "On the first day you shall have a holy convocation (mikra kodesh)." Plainly mikra kodesh is a sacred gathering; the Alter Rebbe reads it as a "calling" of the day to holiness.

Leviticus 23:7 ויקרא כ"ג ז:ז

ביום הראשון מקרא קודש יהיה לכם כל-מלאכת עבודה לא תעשו:

In the first day ye shall have a holy convocation; ye shall do no manner of servile work.

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KEHOT'S NOTE

ויקרא כג, ז.

PARAGRAPH 13

97

אשר תקראו אתם

"Which you shall proclaim": written otam, "them," and read atem, "you," it teaches that the festivals are proclaimed through Israel.

Leviticus 23:4 ויקרא כ"ג ד:ד

אלה מועדי ה' מקראי קודש אשר תקראו אתם במועצם:

These are the appointed seasons of the L-RD, even holy convocations, which ye shall proclaim in their appointed season.

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98

דשלוחו של אדם כמותו

The Mishnah says that if a prayer leader errs it is a bad sign for those who sent him, "because a person's agent is like himself."

Berakhot 34b:12 ברכות ל"ד ב:י"ב

מתני' המתפלל וטעה — סימן רע לו. ואם שליח צבור הוא — סימן רע לשולחיו, מפני ששלוחו של אדם כמותו. אמרו עליו על רבי חנינא בן דוסא שהיה מתפלל על החולים, ואומר: "זה חי, וזה מת". אמרו לו:

מִנֵּינָן אֶתָּה יוֹדֵעַ? אָמַר לָהֶם: אִם שָׁגוּרָה תִּפְלְלִי בְּפִי — יוֹדֵעַ אֲנִי שֶׁהוּא מְקוּבָּל. וְאִם לֹא — יוֹדֵעַ אֲנִי שֶׁהוּא מְטוּרָךְ.

MISHNAH If one errs while saying the Tefillah, it is a bad omen for him; and should he be the messenger of the congregation, it is a bad omen for those who deputed him, since a man's deputy is similar to himself. They declared concerning R. Hannina b. Dosa that when praying on behalf of the sick, he would say, "This one will live, that one will die." They asked him, "How knowest thou?" He replied, "If my prayer is fluent in my mouth, I know that he is accepted; ...

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KEHOT'S NOTE

ברכות לד, ב וש"נ. וראה בלקו"ש חכ"ד ע' 291 הערה 16.

99 אין שליחות לחשי

Kehot's note points to Meilah 21a for these words.

מעילה כ"א Meilah 21a

KEHOT'S NOTE

עיין מעילה כא, א.

100 כמותו דהמשלח ממש

According to the note, vol. 13 explains that the Alter Rebbe's words here, that Israel are "truly like the sender," are connected with the Tanya's words that the second soul in Israel is "truly a part of G-d above." Vol. 25 (note 31) refers further to the Shulchan Aruch of the Alter Rebbe and to Lekach Tov.

KEHOT'S NOTE

שמ"ש אדה"ו בלקו"ש שם [כאן] שישראל הם "כמותו דהמשלח ממש" הוא בקשר למ"ש בתניא (רפ"ב) שנפש השנית בישראל היא "חלוק אלוה-ה ממעל ממש" — לקו"ש ח"י ע' 281. "וכ"ה הלשון (כמותו ממש) בתשובות הריב"ש סרכ"ח" — משיחות ש"פ תולדות תנש"א הערה 82. לקו"ש חכ"ה ע' 329. ושם ע' 362 הערה 31 ושם מצ"ע "וראה שו"ע אדה"ו א"ח סי' רסג סכ"ה בקו"א: כעושה בעצמו ממש וכו' ה"ו כאילו אוהו ידו של חברו כו' שנעשית כידו אריכתא. וראה בארוכה לקח טוב (להר"י ענגיל) כלל א'". לקו"ש חל"ג ע' 114 הערה 13.

101 האיש מקדש בו ובשלוחו

The Mishnah: "A man betroths [a woman] himself or through his agent." The agent acts with the full force of the sender.

Kiddushin 41a:3-4 ד"ג-א: א: קידושין

האיש מקדש בו ובשלוחו. האשה מתקדשת בה ובשלוחה. האיש מקדש את בתו כשהיא נערה, בו ובשלוחו. גמ' השתא בשלוחו מקדש, בו מיבעיא? אמר רב יוסף: מצנה בו יותר מבשלוחו. כי הא דרב ספרא מקריה רישא, רבא מלח שיבוסא.

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KEHOT'S NOTE

קדושין מא, א.

102 שהשליח

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

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

PARAGRAPH 14

103

קדש ישראל לה'

Through Jeremiah G-d recalls Israel's devotion in the wilderness: "Israel is holy to Havayah, the first of His harvest; all who devour him shall be held guilty." Like the first fruits, Israel are set apart for G-d. The Alter Rebbe reads "holy" (kodesh) as the higher Chochmah, the root of the souls of Israel. (context: Steinsaltz Tanakh)

Jeremiah 2:3 ירמיהו ב'ג:

קֹדֶשׁ יִשְׂרָאֵל לַה' רֵאשִׁית תְּבוּאָתָהּ כְּל־אֲכָלְיוֹ יֹאשְׁמוּ רָעָה תִּבְאֵ אֲלֵיהֶם נְאֻמ־ה'

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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104

קדש ישראל לה'

The Zohar says that Israel are kodesh and come from the side of kodesh, as it is written, "Israel is holy to Havayah."

Sofar Zohar, פקודי י"ד:פ"ח-צ"ו 14:88-96 Zohar, Pekudei

Said R. Abba: 'Behold, we have learned that wherever the holy side hovers, there, despite its association with any act of numbering, blessings will never cease.' Said R. Eleazar: 'Assuredly it is so.' 'Now', rejoined R. Abba, 'behold, Israel is holy and comes from the side of holiness, as we read: "Israel is the L-rd's hallowed portion" (Jer. 2, 3); also, "ye shall be holy, for I the L-rd your G-d am holy" (Lev. 19, 2). Why, then, when David took a census of Israel did death rage among the ...

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

105

תקראו אתם

"Which you shall proclaim": read as "you," the festivals become holy convocations through Israel.

Leviticus 23:4 ויקרא כ"ג:ד

אֵלֶּה מוֹעֲדֵי ה' מִקְרָאֵי קֹדֶשׁ אֲשֶׁר-תִּקְרְאוּ אֹתָם בְּמוֹעֲדָם:

These are the appointed seasons of the L-RD, even holy convocations, which ye shall proclaim in their appointed season.

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106

בדי"ה צו את בני"י

On the column the note names (76b), the Alter Rebbe reads "to offer to Me in its appointed time" as the three festivals: the prayers of all the weekdays draw from Shabbos, the supernal Kodesh that is holy and separate, and the path for this drawing is the festivals, which are mikra'ei kodesh, days in which Kodesh is "called" and drawn, and through them into the prayers of every weekday.

KEHOT'S NOTE

לקו"ת פנחס עו, ב.

107

להקריב לי במועדו

G-d tells Moshe: "Command the Children of Israel and say to them: My offering, My bread for My fires, My pleasing aroma, you shall take care to offer to Me in its appointed time," introducing the daily and festival offerings. The Alter Rebbe refers to his discourse on this verse.

Numbers 28:2 כ"ח: במדבר

צו את־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קֶרְבְּנִי לְחֹמֵי לֶאֱשֵׁי רֵיחַ נִיחֹחַ תִּשְׁמְרוּ לְהִקְרִיב לִי בְּמוֹעֲדוֹ:

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

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108

מה שנמשך הארה ע"י אמצעות איזה בחינה

The note quotes it: this holds at every level above, even the most exalted, for every drawing down, bestowal and light outside G-d's very essence is drawn through the medium of some level.

KEHOT'S NOTE

"וענין זה הוא בכל הדרגות שלמעלה, עד לדרגות הכי נעלות, כי כל המשכה והשפעה ואור כו' מחרוץ לעצמותו ית' היא המשכה ע"י אמצעות איזה בחינה" — לקו"ש כה ע' 329 הערה 2.

PARAGRAPH 15

109

פי' מלאך היינו שליח

The note points there for the explanation that malach, "angel," means a messenger.

KEHOT'S NOTE

ראה ביאה"ז לכ"ק אדמו"ר האמצעי קמו, ג.

110

באתי לגני

The lover to his bride, read by the Sages as G-d to the Congregation of Israel: "I have come into my garden, my sister, bride... I have eaten my honeycomb with my honey." The Alter Rebbe refers to his discourse on this verse, where the angels are explained as messengers of the divine flow.

Song of Songs 5:1 א': שיר השירים

בָּאתִי לְגַנִּי אֶחָתִי כָּלָה אֲרִיתִי מוֹרִי עִם־בִּשְׁמִי אֶכְלֹתִי יַעֲרִי עִם־דְּבָשִׁי שְׁתִּיתִי יַיִנִי עִם־חֶלְבִי אֶכְלוּ רָעִים שְׁתוּ וְשָׁכְרוּ דוֹדִים:

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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111

בד"ה מה יפו פעמיו בנעלים

The discourse on "How beautiful are your steps in sandals" opens on the column after the one the note names.

KEHOT'S NOTE

לקו"ת שה"ש מג, א.

112

מה יפו פעמיו בנעלים

The praise of the bride, from her feet upward: "How beautiful are your steps in sandals, O prince's daughter." The Sages read it of Israel going up to Jerusalem for the festivals; in his discourse on this verse the Alter Rebbe explains the angel Metatron, who is called a "sandal."

Song of Songs 7:2 ז': שיר השירים

מִה־יָפוּ פַעְמֵיךָ בְּנָעָלִים בְּתַנְדִּיב חֲמוּקֵי יֶרֶכְיָךְ כִּמוֹ חֲלָאִים מַעֲשֵׂה יָדַי אֲמֵן:

How beautiful are thy steps in sandals, O prince's daughter! The roundings of thy thighs are like the links of a chain, The work of the hands of a skilled workman.

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PARAGRAPH 16

113

ועיין באגה"ק קרוב לסופו

There the Alter Rebbe writes, in almost the same words, that every angel that is an emissary from above is then called by the very Name of G-d that dwells within it, while one that is not an emissary has another name according to its service and says "Holy, holy, holy." He applies this there to the way the Talmud is en clothed.

KEHOT'S NOTE

בקו"א סד"ה להבין מ"ש בפע"ח [קנט, א כ.].

114

שאזי נקרא

The note records that the Kuntres Acharon reads אזי ("then") where this text has שאזי ("that then").

KEHOT'S NOTE

בקו"א שם "אזי" וראה בליקוט פי' שם.

115

קדוש קדוש קדוש ה'

"Holy, holy, holy is Havayah of hosts": the seraphim's praise in Isaiah's vision. The angel that is not on a mission praises the Name as holy, separate from itself.

Isaiah 6:3 ג': שיעהו ר'

וְקָרָא זֶה אֶל־זֶה וְאָמַר קְדוֹשׁ קְדוֹשׁ ה' צְבָאוֹת מְלֵא כְלֵהָאָרֶץ 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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PARAGRAPH 17

116

ויקרא מלאך

"And the angel of Havayah called to Avraham a second time from heaven." Here the calling came through an angel.

Genesis 22:15 ט"ז: בראשית

וַיִּקְרָא מַלְאָךְ ה' אֶל־אַבְרָהָם שְׁנִית מִן־הַשָּׁמַיִם:

And the angel of the L-RD called unto Abraham a second time out of heaven,

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117 המלאך קורא והדבור מדבר

The Midrash: with Avraham “the angel calls and the speech speaks.” This paragraph explains why that was possible with Avraham.

Vayikra Rabbah 1:9”ר: א”י ויקרא רבה

118 וארא אל אברהם

G-d to Moshe, after Moshe complained that his mission had only made things worse: “And I appeared to Avraham, to Yitzchak and to Yaakov as Kel Sha-dai, but by My Name Havayah I was not known to them.” The Alter Rebbe uses it to distinguish the prophecy of the Patriarchs from that of Moshe.

Exodus 6:3”ג: ו”שמות

וָאֵרָא אֶל-אַבְרָהָם אֶל-יִצְחָק וְאֶל-יַעֲקֹב בְּאֵל שַׁדַּי וְשְׁמִי הָיָה לֹא נִדְעָתִי לָהֶם:

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

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KEHOT’S NOTE

שמות ו, ג.

119 סד”ה וידבר אלקים כו’ וארא

There the Alter Rebbe explains that the Torah is above “a sun and a shield is Havayah Elokim,” that is, above Havayah as it is drawn into Elokim.

KEHOT’S NOTE

תו”א נו, ד.

120 כי ה’ אלקיכם הוא אלקי האלקים

Moshe to Israel: “For Havayah your G-d, He is the G-d of the elokim and the L-rd of lords, the great, mighty and awesome G-d.” Plainly “G-d of gods,” over every power; Pardes reads elokim here as the angels, who are therefore also called by this Name.

Deuteronomy 10:17”ז: דברים

כִּי הָיָה אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וְאֵדְנִי הָאֲדֹנִים הָאֵל הַגָּדֹל הַגָּבֹר וְהַנּוֹרָא אֲשֶׁר לֹא יִשָּׂא פָנִים וְלֹא יִקַּח שֹׁחַד:

For the L-RD your G-d, He is G-d of gods, and L-rd of lords, the great G-d, the mighty, and the awful, who regardeth not persons, nor taketh reward.

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KEHOT’S NOTE

דברים י, יז.

PARAGRAPH 18

121 המלאכים בני אלקים

In the opening of the book of Iyov: “And the day came when the sons of Elokim came to stand before Havayah,” the angels gathered before G-d. The angels are called sons

of Elokim, which shows that they belong to the level of that Name.

Job 1:6”ו: איוב

וַיְהִי הַיּוֹם וַיָּבֹאוּ בְנֵי הָאֱלֹהִים לְהִתְיַצֵּב עַל-יְהוָה וַיָּבֹאוּ גַם-הַשָּׁטָן בְּתוֹכָם:

Now it fell upon a day, that the sons of G-d came to present themselves before the L-RD, and Satan came also among them.

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KEHOT’S NOTE

איוב א, ו.

122 אני הוא הקורא ואני הוא המדבר

The Midrash: with Moshe, G-d said, “I am the One who calls, and I am the One who speaks.” This paragraph explains why no angel could be involved.

Vayikra Rabbah 1:9”ר: א”י ויקרא רבה

123 אני ראשון ואני אחרון

G-d, the King of Israel and his Redeemer, speaks through Isaiah: “I am first and I am last, and besides Me there is no G-d.” The Alter Rebbe reads “first” as Chochmah and “last” as Malchus.

Isaiah 44:6”ו: י”שעיהו

כֹּה-אָמַר ה' מֶלֶךְ-יִשְׂרָאֵל וְגֹאֲלוֹ ה' צָבָאוֹת אֲנִי רִאשׁוֹן וְאֲנִי אַחֲרֹן וּמִבְּלַעַדִּי אֵין אֱלֹהִים:

Thus saith the L-RD, the King of Israel, And his Redeemer the L-RD of hosts: I am the first, and I am the last, And beside Me there is no G-d.

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KEHOT’S NOTE

”שע”י מד, ו. ראה אוה”ת ויחי דף שסד, ב. שפט, א. ובהנמנן בסה”מ תקס”ח ח”ב לע” תרסח.

124 ראו עתה כי אני אני הוא

In the song of Haazinu G-d says, “See now that I, I am He, and there is no god with Me; I put to death and I give life.” Plainly, when the false gods fail, all will see that He alone acts; the doubled “I” is read as the revelation of the Future, when below will be as above.

Deuteronomy 32:39”ט: דברים

רְאוּ עַתָּה כִּי אֲנִי אֲנִי הוּא וְאֵין אֱלֹהִים עִמָּדִי אֲנִי אֲמִית וְאֶחָהּ מַחְצָתִי וְאֲנִי אֶרְפָּא וְאֵין מְיָדִי מִצִּיל:

See now that I, even I, am He, And there is no god with Me; I kill, and I make alive; I have wounded, and I heal; And there is none that can deliver out of My hand.

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KEHOT’S NOTE

דברים לב, לט.

125

לאחזאה דלא הוה פרודא בין עילא ותתא

The Zohar says of “See now that I, I am He” that the doubled “I” is “to show that there is no separation between above and below.”

Zohar, Lech Lecha 24:248-259 רמ"ח רנ"ט: ספר הזהר, לך לך כ"ד: רמ"ח רנ"ט: He said: “The word “I” occurs here twice: once in reference to Sinai (cf. “I am the L-rd thy G-d”, Ex. 20, 2), and the other in reference to the creation of the world (cf. “I have made the earth and created man upon it”, Is. 45, 12), to show that there is no division between the upper and lower worlds.

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

126

ומשם יפרד

“And a river goes out from Eden to water the garden, and from there it divides and becomes four heads.” The Alter Rebbe applies “from there it divides” to Malchus, the source of separate creations.

Genesis 2:10 בראשית ב':

וַנִּהְיֶה יֵצֵא מִעֵדֶן לְהַשְׁקוֹת אֶת-הַגֶּן וּמִשָּׁם יִפְרָד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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KEHOT'S NOTE

בראשית ב', י.

127

והחכמה מאין תמצא

Iyov asks, “But wisdom, where (me'ayin) shall it be found, and where is the place of understanding?” Plainly a question: man can find buried treasure, but not wisdom. Chassidus reads me'ayin as “from ayin, nothingness”: Chochmah is found through self-nullification. (context: Steinsaltz Tanakh)

Job 28:12 איוב כ"ח:

וְהַחֲכֵמָה מֵאֵינָן תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT'S NOTE

איוב כח, יב.

128

עין בעין יראה

The watchmen of Jerusalem raise their voices in song, “for eye to eye they shall see when Havayah returns to Zion.” In the Future G-dliness will be seen openly.

Isaiah 52:8 ישעיהו נ"ב:

קוֹל צִפְיָה נִשְׁאוּ קוֹל יַחְדָּו יִרְנְנוּ כִּי עֵין בְּעֵין יֵרָאוּ בְּשׁוֹב ה' צִיּוֹן:

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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KEHOT'S NOTE

ישע"י נב, ח.

PARAGRAPH 19

129

ועמ"ש ע"פ נאווי לחיך בתורים

On the column the note names (13b), the Alter Rebbe explains “I am first and I am last”: “the King of Israel” is Malchus, clothed in the lower worlds, and “his Redeemer” redeems Malchus from that enclothing, so that the revelation below is as above and “first” and “last” are equal.

KEHOT'S NOTE

לקו"ת שה"ש יג, ב.

130

נאווי לחיך בתורים

“Your cheeks are comely with rows [of jewels].” The Alter Rebbe refers again to his discourse on this verse, on how “I am first” and “I am last” become equal.

Song of Songs 1:10 שיר השירים א':

נָאוּו לְחִיךְ בְּתָרִים צְוָאֲרָךְ בְּתָרִים:

Thy cheeks are comely with circlets, Thy neck with beads.

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131

וירא ראשית לו

From Moshe's blessing of Gad: “And he saw the first portion for himself, for there the lawgiver's portion is hidden.” Plainly Gad chose the first land conquered, east of the Jordan, where Moshe would be buried; the Alter Rebbe reads reishis, “first,” as the higher Chochmah, and the verse as speaking of Moshe's level. (context: Steinsaltz Tanakh)

Deuteronomy 33:21 דברים ל"ג:

וַיֵּרָא רִאשִׁית לּוֹ כִּי-שָׁם חֶלְקָת מַחֲקָק סִפּוֹן וַיֵּתֵא רִאשִׁי עִם צִדְקַת ה' עֲשֵׂה וּמִשְׁפָּטָיו עִם-יִשְׂרָאֵל:

And he chose a first part for himself, For there a portion of a ruler was reserved; And there came the heads of the people, He executed the righteousness of the L-RD, And His ordinances with Israel. .

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KEHOT'S NOTE

דברים לג, כא.

132

אני הוא הקורא ואני הוא המדבר

The Midrash on the calling of Moshe, now explained: the One who calls is Malchus and the One who speaks is Chochmah, both G-d Himself.

Vayikra Rabbah 1:9 ויקרא רבה א':

133

אני והו הושיעה נא

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

KEHOT'S NOTE

סדר הושענוה.

134

הוי' בחכמה

“Havayah founded the earth with wisdom; He established the heavens with understanding.” Shlomo praises wisdom

as the means of Creation; the Alter Rebbe brings it to show that the Infinite Light is clothed in Chochmah.

משלי ג:19

ה' בְּחִכְמָה יָסַד אֶרֶץ כּוֹנֵן שָׁמַיִם בְּתַבּוּנָה:

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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135 דויקרא אל משה הוא מלאך הברית

The Zohar says that the unnamed caller in “And He called to Moshe” was the Angel of the Covenant. The Alter Rebbe explains that this “angel” is Malchus as an emissary from above.

ספר זוהר, וירא ו:ק"ה-ז:מ"מ 6:105-7:140

136 כד איהי שליחא מלעילא וקבילתא זהרא

On “the angel who redeemed me” the Zohar asks why it is called an angel, and answers: when it is an emissary from above and receives radiance from the mirror above, it is called an angel.

ספר זוהר, בלק ו:מ"א-נ"א 6:41-51

He then began to discourse on the verse: “The angel which hath redeemed me from all evil bless the lads” (Gen. 48, 16). ‘These words’, he said, ‘were uttered by Jacob in the spirit of holiness, and therefore they must contain some mystery of wisdom.’ “Angel” is here one of the names of the Shekinah, applied to her when she is a messenger from on high and receives radiance from the supernal mirror, for then she is blessed by the Father and Mother, who say to her: Daughter, go, mind thy ...

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

137 ישת חשך סתור

“He made darkness His hiding place.” The small alef is a light drawn from this level, the cloud that rested on the Tent of Meeting.

תהילים י"ח:12

לְשֹׁת־חֹשֶׁךְ סִתְרוּ סְבִיבוֹתַי סָכְתוּ חֹשְׁכֵי־מַיִם עָבִי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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138 ומלאך פניו הושיעם

Isaiah recalls G-d’s kindness to Israel: “In all their affliction He was afflicted, and the angel of His presence saved them.” The Alter Rebbe refers to the Zohar on this verse.

ישעיהו ט"ז:9

בְּכָל־צָרָתָם לוֹ צָר וּמְלָאךְ פָּנָיו הוֹשִׁיעֵם בְּאַהֲבָתוֹ וּבְחֶמְלָתוֹ הוּא גָּאֵלָם וַיִּנְטָלֵם וַיִּנְשָׂאֵם כְּלִי־מִי עוֹלָם:

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

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139 ומלאך פניו הושיעם

At the end of Vayera the Zohar reads “the angel of His presence saved them” as the Shechinah, which is with Israel in exile.

ספר זוהר, וירא ל"ה:תק"ו-ל"ו:תק"יג 35:506-36:513

R. Judah further discoursed on the verse: In all their affliction he was afflicted, and the angel of his presence saved them (Is. 63, 9). He said: ‘This is the translation of the k’ri, hut according to the k’tib we should translate, “He was not afflicted.” The lesson to be derived from this variation is that Israel’s affliction reaches the Holy One even in the place above which is beyond affliction or perturbation.

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

140 נפתלי אילה שלוחה

Yaakov’s blessing of Naftali: “Naftali is a hind sent forth (sheluchah); he gives words of beauty.” Plainly a swift deer running free; the Zohar reads sheluchah, “sent,” of the voice sent from above, and so the verse bears on being an emissary.

בראשית מ"ט:כ"א 49:21

נִפְתָּלִי אֵילָה שְׁלֹחָה הַנִּתֵּן אִמְרֵי־שֹׁפָר:

Naphtali is a hind let loose: He giveth goodly words.

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141 נפתלי אילה שלוחה

The Zohar reads the verse as the voice that is sent from a deep place above to lead the speech, for there is no voice without speech and no speech without voice.

ספר זוהר, ויחי ע"ג:תשס"א 73:761-75:771

WHO GIVETH GOODLY WORDS. The Voice speaks to the Utterance, there being no voice without utterance. This Voice is sent from a deep recess above in order to guide the Utterance, the two being related as general and particular. The Voice issues from the south and speaks to the west, inheriting two sides, and therefore Moses said to Naphtali: “Possess thou the west and the south” (Deut. 33, 23).

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PARAGRAPH 20

142 התורה היא נצחית

In chapter 17, on “For the matter is very near to you,” the Alter Rebbe adds in brackets that the Torah is eternal: the verse must hold true for everyone, even though turning one’s heart seems far from easy.

תניא, חלק ראשון; ליקוטי אמרים י"ז:2 17:2

דְּלִכְאוּרָה, הוּא - “בְּלִבְבָּהּ” - נִגְדַּח הַחוּשׁ שְׁלֵנוּ [וְהַתּוֹרָה הִיא נִצְחִית], שְׁאִין קְרוֹב מְאֹד הַדְּבָר לְהַפְּךָ לְבוֹ מִתְאַוּת עוֹלָם תּוֹה לְאַהֲבַת ה' בְּאַמֶּת, וְכִמּוֹ שְׂכָתוֹב בְּגִמְרָא: “אִטּוּ יִרְאַה מִלְתָּא זּוּטְרָתִי הִיא?” וְכָל שְׂכֹן אֲהֶבָה. וְגַם אִמְרוּ רַבּוֹתֵינוּ וְכָרוֹנֵם לְבָרְכָה דְּ“צַדִּיקִים - דּוֹקָא - לְכֶם בְּרִשּׁוֹתֵם”.

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KEHOT’S NOTE

ראה תניא פיי. קו"א ס"ה. לקו"ש ח"ה ע' 241 הערה 14. לקו"ש ח"י ע' 39 הערה 3.

143

ואשים דברי בפיר

G-d comforts Israel through Isaiah: "And I have put My words in your mouth, and in the shade of My hand I have covered you," Israel under His protection. The Alter Rebbe reads "the shade (tsel) of My hand" as the encompassing light that Torah study brings, the same "shade" as the sukkah's.

ישעיהו נ"א:ט"ז

וְאֶשֶׁם דְּבָרִי בְּפִיךָ וּבְצֶל יָדִי כְּסִיתִיךָ לְנֹטַע שְׁמַיִם וְלִיסַד אֲרָץ וְלֵאמֹר לְצִיּוֹן עֲמִי־אַתָּה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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KEHOT'S NOTE

ישע"י נא, טז. קטע מכאן מובא בד"ה כי תשא תרל"ח ע' נח.

144

סוכות צלא דמהינותא

The Zohar calls the shelter of the Clouds of Glory, and the sukkah that recalls them, "the shade of faith."

Zohar III, 103a, זח"ג קג,

KEHOT'S NOTE

ראה זח"ג קג, א. סדור עם דא"ח רנו, א. מאמרי אדה"א דברים ח"ד ע' ארל. אישלה. סה"מ תרל"ח ע' נח.

145

וסוכה שחמתה מרובה

The Mishnah: a sukkah whose sunlight is more than its shade is invalid. The Alter Rebbe uses it to show that the sukkah's essence is shade, the makif.

Sukkah 2a:2-3, סוכה ב' א:ב-ג

וְשֵׁאִינָה גְבוּהָהּ עֲשָׂרָה טַפְחִים, וְשֵׁאִין לָהּ (שְׁלֶשָׁה) דַּפְנוֹת, וְשִׁחְמָתָהּ מְרֻבָּה מְצֻלָּתָהּ — פְּסוּלָהּ. גְּמִי תֵּנִן הָתָם: מְבוֹי שֶׁהוּא גְבוּהָ מְעַשְׂרִים אָמָה — יִמְעֹט. רַבִּי יְהוּדָה אוֹמֵר: אֵינוֹ צָרִיךְ.

One which is not ten handbreadths high, or which does not have three walls, or which has more sun than shade, is not valid. GEMARA. We have learned elsewhere : [The cross-beam] of an alley [whose entrance] is more than twenty cubits high should be lowered. Rabbi Judah says: this is unnecessary.

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KEHOT'S NOTE

סוכה ב, א.

146

כי שכן עליו הענן

"Because the cloud rested upon it." The Clouds of Glory and the shade of the sukkah are compared to this cloud over the Tent of Meeting.

Exodus 40:35, שמות מ':ל"ה

וְלֹא־יָכַל מֹשֶׁה לְבֹא אֶל־אֹהֶל מוֹעֵד כִּי־שָׁכַן עָלָיו הָעֶנָן וּכְבוֹד ה' מִלֵּא אֶת־הַמִּשְׁכָּן:

And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of the L-RD filled the tabernacle.—

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147

בד"ה ביום השמיני עצרת

There the Alter Rebbe explains "I have put My words in your mouth, and in the shade of My hand I have covered you": Torah makes a sukkah, a shade, for from the breath of speech a makif is made for the soul, "the utterance of the mouth of Havayah." This makif gives strength to the arousal from below in action.

KEHOT'S NOTE

לקו"ת שמע"צ פד, ב.

148

ביום השמיני עצרת

Of the day after the seven days of Sukkos: "On the eighth day you shall have a solemn assembly." The Alter Rebbe names his discourse on this verse.

Numbers 29:35, במדבר כ"ט:ל"ה

בְּיוֹם הַשְּׁמִינִי עֲצֻרַת תִּהְיֶה לָכֶם כָּל־מְלָאכָתָּ עֲבֹדָה לֹא תַעֲשׂוּ:

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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149

ובד"ה וארשתך לי

On the column the note names (8d), the Alter Rebbe explains that betrothal (kiddushin) and "saying" are one matter: he reads he'emarta in "You have affirmed Havayah today" as causative, "you have caused the saying in Him," through Torah study.

KEHOT'S NOTE

לקו"ת במדבר ח, ד.

150

וארשתך לי

G-d to Israel through Hosea, promising the renewal of the covenant: "And I will betroth you to Me forever." The Alter Rebbe names his discourse on this verse.

Hosea 2:21, הושע ב':כ"א

וְאֶרְשָׁתִּיךָ לִי לְעוֹלָם וְאֶרְשָׁתִּיךָ לִי בְצֹדֶק וּבְמִשְׁפָּט וּבְרַחֲמִים:

And I will betroth thee unto Me for ever; Yea, I will betroth thee unto Me in righteousness, and in justice, And in lovingkindness, and in compassion.

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151

את ה' האמרת היום

Moshe to Israel as the covenant is sealed: "You have affirmed (he'emarta) Havayah today to be your G-d," you have declared Him your G-d. In the discourse "And I will betroth you" the Alter Rebbe reads he'emarta as causative, "you have caused [Him] to say," through the spoken words of Torah, which make an encompassing light.

Deuteronomy 26:17, דברים כ"ו:י"ז

אָתָּה־ה' הֵאֱמַרְתָּ הַיּוֹם לְהָיוֹת לָךְ לֵאלֹהִים וּלְלָכֶת בְּדֶרֶכָיו וּלְשַׁמֵּר חֻקָּיו וּמִצְוֹתָיו וּמִשְׁפָּטָיו וּלְשַׁמֵּעַ בְּקוֹלוֹ:

Thou hast avouched the L-RD this day to be thy G-d, and that thou wouldst walk in His ways, and keep His statutes, and His commandments, and His ordinances, and hearken unto His voice.

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KEHOT'S NOTE

דברים כו, יז.

152 שורה המתחלת

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

KEHOT'S NOTE

כו': ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

PARAGRAPH 21

153 במדבר סיני באהל מועד

“And Havayah spoke to Moshe in the Wilderness of Sinai, in the Tent of Meeting,” the opening of the book of Bamidbar. The Alter Rebbe refers to his discourse on this verse.

Numbers 1:1 א': במדבר

וידבר ה' אל־משה במדבר סיני באהל מועד באחד לחודש השני בשנה השנית לצאתם מארץ מצרים לאמר:

AND THE L-RD spoke unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying:

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154 מגלה עמוקות מני חושך

Iyov, describing G-d's power over all things: “He reveals deep things out of darkness and brings the shadow of death to light.” The Alter Rebbe applies it to understanding the Torah, which brings the hidden “darkness” into revelation.

Job 12:22 ב: ייב: איוב

מגלה עמוקות מני־חשך ויצא לאור צלמות:

He uncovereth deep things out of darkness, And bringeth out to light the shadow of death.

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KEHOT'S NOTE

איוב יב, כב.

155 ותורה אור

Shlomo on the instruction of father and mother: “For a mitzvah is a lamp, and Torah is light.” Torah that is understood becomes revealed light.

Proverbs 6:23 ו': משלי

כי נר מצוה ותורה אור ודרך חיים תוכחות מוסר:

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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KEHOT'S NOTE

משלי ו, כג.

156 אני ראשון ואני אחרון

“I am first and I am last.” As explained in section 3, the first and the last become one, so that the light rests below as above.

Isaiah 44:6 ו': ישעיהו

כה־אמר ה' מלך־ישראל וגאלו ה' צבאות אני ראשון ואני אחרון ומפלעדי אין אלקים:

Thus saith the L-RD, the King of Israel, And his Redeemer the L-RD of hosts: I am the first, and I am the last, And beside Me there is no G-d.

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KEHOT'S NOTE

ישע"י מד, ו.

157 בד"ה המגביהי לשבת

There the Alter Rebbe reads hamagbihi as raising the yud in the hei: the dalet, which has nothing of its own, becomes a hei through the yud within it, as tzedek becomes tzedakah through the mitzvah.

KEHOT'S NOTE

תו"א לח, ג.

158 המגביהי לשבת

“Who is like Havayah our G-d, who is enthroned on high, who lowers [Himself] to look in heaven and on earth?” from the Hallel psalm. The Alter Rebbe names his discourse on this verse.

Psalms 113:5 ה': תהילים

מי כה' אלקינו המגביהי לשבת:

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

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PARAGRAPH 22

159 וידבר ה' אליו מאהל מועד

“And Havayah spoke to him from the Tent of Meeting.” The speech came from the place where the cloud rested and the glory filled the Mishkan.

Leviticus 1:1 א': ויקרא

ויקרא אל־משה וידבר ה' אליו מאהל מועד לאמר:

And the L-RD called unto Moses, and spoke unto him out of the tent of meeting, saying:

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160 משחרב ביהמ"ק . . ד"א של הלכה

“From the day the Holy Temple was destroyed, the Holy One, blessed be He, has in His world only the four cubits of halachah.” Torah study now holds what rested in the Temple.

Berachot 8a:18-19 ט"ח-י"ח: ברכות

והיינו דאמר רבי חייא בר אמי משמיה דעולא: מיום שחרב בית המקדש אין לו להקדוש ברוך הוא בעולמו אלא ארבע אמות של הלכה בלבד. ואמר אבאי: מריש הוה גריסנא בגו ביתא ומצלינא בבי כנישתא. כיון

דשמענא להא דאמר רבי חייא בר אמי משמיה דעולא — מיום שחרב בית המקדש אין לו להקדוש ברוך הוא בעולמו אלא ארבע אמות של הלכה בלבד — לא הוה מצלינא אלא היכא דגריסנא.

That agrees with what R. Hiyya b. Ammi said in the name of 'Ulla : Since the day the Temple was destroyed, there is left to the Holy One, blessed be He, in His Universe the four cubits of Halakah alone. And Abbai said ; At first I used to study at home and pray in Synagogue, but after hearing the statement of R. Hiyya b. Ammi in the name of 'Ulla — "Since the day the Temple was destroyed, there is left to the Holy One, blessed be He, ...

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KEHOT'S NOTE

ברכות ה, א.

161 אין כבוד אלא תורה

Kehot's note points to Zohar III, 81b for these words.

Zohar III, 81b, כח"ג פא, בב

KEHOT'S NOTE

אבות ו, ג. זח"ג פא, ב.

162 אין כבוד אלא תורה

The Mishnah: "There is no glory but Torah." The Alter Rebbe identifies the "glory" of the Mishkan with the Torah.

Pirkei Avot 6:3 ר' אבות ו, ג

... והלא דברים קל וחמר, ומה דוד מלך ישראל, שלא למד מאחיתפל אלא שני דברים בלבד קראו רבו אלופו ומידעו, הלומד מחברו פרק אחד או הלכה אחת או פסוק אחד או דבור אחד או אפילו אות אחת, על אחת כמה וכמה שצריך לנהוג בו כבוד. ואין כבוד אלא תורה, שנאמר (משלי ג) כבוד חכמים ינחלו, (משלי כח) ותמימים ינחלו טוב, ואין טוב אלא תורה, שנאמר (משלי ד) כי לקח טוב נתתי לכם תורתי אל תעזבו:

One who learns from his fellow one chapter, or one halakhah, or one verse, or one word, or even one letter, is obligated to treat him with honor; for so we find with David, king of Israel, who learned from Ahitophel no more than two things, yet called him his master, his guide and his beloved friend, as it is said, "But it was you, a man mine equal, my guide and my beloved friend" (Psalms 55:14). Is this not [an instance of the argument] "from the less to the ...

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

163 אורייתא מחכמה נפקת

The Zohar: "The Torah comes forth from Chochmah," from the place called kodesh, holiness.

Zohar II, 121a, א"ב קכא

KEHOT'S NOTE

זח"ב קכא, א. וראה שם פה, א.

164 אורייתא מחכמה נפקת

The Zohar: "The Torah comes forth from the supernal

Chochmah."

ספר הזוהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט 21:378-22:389 Zohar, Yitro

According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

165 הראני נא את כבודך

"Show me, please, Your glory." As explained in paragraph 4, the glory Moshe asked to see is the higher Chochmah.

Exodus 33:18 שמות ל"ג:יח

ויאמר הראני נא את־כבודך:

And he said: 'Show me, I pray Thee, Thy glory.'

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PARAGRAPH 23

166 בפי שלח בד"ה לסוסתי

The discourse "To a mare among Pharaoh's chariots" opens on 63d.

KEHOT'S NOTE

תו"א פג, ד.

167 לסוסתי

The lover to his beloved, read by the Sages as G-d to Israel at the Sea: "To a mare among Pharaoh's chariots I have compared you, my beloved." The Alter Rebbe names his discourse on this verse.

Song of Songs 1:9 שיר השירים א:ט

לקסתי ברכבי פרעה דמיתיה רעיתי:

I have compared thee, O my love, To a steed in Pharaoh's chariots.

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168 ותורה אור

"And Torah is light." The Torah brings the encompassing light inward in full.

Proverbs 6:23 משלי ו:כג

כי נר מצוה ותורה אור ודרך חיים תוכחות מוסר:

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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169 וכבוד ה' מלא

"And the glory of Havayah filled the Mishkan," read with the Zohar as "the glory was full."

Exodus 40:35 שמות מ':ל"ה

ולא־יכל משה לבוא אל־אהל מועד כי־שכן עליו הענן וכבוד ה' מלא את־המשכן:

And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of the L-RD filled the tabernacle.—

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PARAGRAPH 24

170 ויהי הענן והחשך ויאר

At the Sea, the pillar of cloud stood between the camp of Egypt and the camp of Israel: “there was the cloud and the darkness, and it lit up the night.” Plainly the cloud was darkness to Egypt and gave light to Israel; the Alter Rebbe reads it that the dark cloud itself gave light. (context: Steinsaltz Tanakh)

Exodus 14:20: שמות י"ד:כ'

ויבא בין מחנה מצרים ובין מחנה ישראל ויהי הענן והחשך ויאר את-ה' ואלה קרבו זה אל-זה כל-הלילה:

and it came between the camp of Egypt and the camp of Israel; and there was the cloud and the darkness here, yet gave it light by night there; and the one came not near the other all the night.

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KEHOT'S NOTE

שמות יד, כ.

PARAGRAPH 25

171 ע"פ בצלו חמדתי

The beloved, read by the Sages as Israel speaking of G-d: “Like an apple tree among the trees of the forest, so is my beloved among the young men; in his shade I delighted and sat, and his fruit was sweet to my palate.” The shade is the makif and the fruit is the light drawn inward.

Song of Songs 2:3: שיר השירים ב:ג'

כתפוח בעצי היער כן דודי בין הבנים בצלו חמדתי וישכתי ופריו מתוק לחכי:

As an apple-tree among the trees of the wood, So is my beloved among the sons. Under its shadow I delighted to sit, And its fruit was sweet to my taste.

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KEHOT'S NOTE

שה"ש ב, ג. וראה בד"ה כתפוח בעצי היער — תקע"א ע' דש ואילך. באוה"ת שה"ש א ע' קצה. וראה שם כרך-ג ע' תתסו.

172 בצלו דא קב"ה

The Zohar reads the verse: “In his shade” is the Holy One, blessed be He, and “I delighted and sat” is the day He was revealed at Sinai and Israel received the Torah.

Zohar, Lech Lecha 21:199-22:212: קצ"ט-לך לך כ"א:קצ"ט

According to another explanation, the words “the apple tree”, “my beloved”, and “in his shadow” all equally indicate the Holy One, blessed be He. “I delighted and sat”: to wit, on the day when G-d revealed Himself on Mount Sinai

and Israel received the Torah and said, “We will do and we will hearken” (Ex. 24, 7).

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

173 ומתוקים מדבש

David on the words of Torah: “More desirable than gold... and sweeter than honey.” The Zohar uses it for the “sweet fruit” of the verse.

Psalms 19:11: תהילים י"ט:יא'

הנחמדים מזהב ומפז רב ומתוקים מדבש ונפת צופים:

More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb.

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KEHOT'S NOTE

תהלים יט, יא.

PARAGRAPH 26

174 אתפשטותא דמשה בכל דרא

Kehot's note points to Zohar III, 216b for these words.

Zohar III, 216b: זח"ג רטז, בבב

Bereshit Rabbah 56: נ"ו רבה

KEHOT'S NOTE

ת"ז תס"ט (קב, א. קיד, א). ועייג"כ זח"ג רטז, ב. רעג, א. ת"ז תכ"א (נ, ב). ת"ע (קלח, א). ב"ר פנ"ו, ז.

175 אתפשטותא דמשה בכל דרא

The Tikkunei Zohar teaches that Moshe's extension is in every generation, in every righteous and wise person who occupies himself with Torah, up to six hundred thousand.

Tikkunei Zohar 112a:13-14: תקוני הזהר קי"ב א:ג-י"ד

... אמר רבי אלעזר אשתמוצע מהקא דמשה מאתווי משמע דאיהו הקל ואיהו שת ואיהו משה, ואתפשטותיה דמשה בכל דרא ודרא ובכל צדיק וצדיק, ואיהו אויל בתלת תלת, ובכל תלת דאיהו רכיב אתמר בהון לא ימוש מפה ומפי זרעה ומפי זרע, מהקא אשתמוצע דאיהו לא אשתכח אלא באתר דאית בקה אורייתא, ובגין דא זכרו תורת משה עבדי. אמר לקה רבי יהודה אתפשטותא דיליה בבני נשא אית לקה שעורא, אמר לקה אין, עד שתין רבוא, ...

Tikkunei Zohar - Vocalized (Public Domain)

176 ונחנו מה

Moshe and Aharon to the people complaining for food in the wilderness: “And what are we, that you complain against us?” The words express Moshe's bittul.

Exodus 16:7: שמות ט"ז:ז'

ובקר וראיתם את-כבוד ה' בשמעו את-תלנתיכם 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.

177

סד"ה משה ידבר

On the column the note names, at the end of the discourse "Moshe would speak," the Alter Rebbe explains that Moshe drew the Infinite Light down from above, even into the world of Asiyah, through the level of Mah, bittul ("and what [mah] are we"); Torah learned with this bittul draws the light inward, while the mitzvos draw encompassing lights.

KEHOT'S NOTE

תו"א סט, א. ראה גם ספר החקירה עד, א.

178

משה ידבר

At Sinai, as the sound of the shofar grew stronger, "Moshe would speak, and G-d would answer him with a voice." The Alter Rebbe names his discourse on this verse.

Exodus 19:19 ט"ט:ט"ט שמות

וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחֹזֵק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹהִים יַעֲנֶנּוּ בְּקוֹל:

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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179

ומשה . . דעת

The note points to the Rebbe's talk there on Moshe as the level of Daas.

KEHOT'S NOTE

ראה לקו"ש ח"ו ע' 244.

180

ונועדתי לו

G-d to Moshe about the Ark: "And I will meet with you there, and I will speak with you from above the cover." Ohel mo'ed, the Tent of Meeting, comes from the same root, and venoadti, "I will meet," has the letters of veno-dati, "I will be known."

Exodus 25:22 כ"ה:כ"ב שמות

וְנוֹעַדְתִּי לָהּ שֶׁם וְדַבַּרְתִּי אִתָּהּ מֵעַל הַכַּפֹּרֶת מִבֵּין שְׁנֵי הַכְרָבִים אֲשֶׁר עַל־אֹרֹן הָעֵדֻת אֵת כָּל־אֲשֶׁר אֶצְוֶה אוֹתָהּ אֶל־בְּנֵי יִשְׂרָאֵל:

And there I will meet with thee, and I will speak with thee from above the ark-cover, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

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KEHOT'S NOTE

שמות כה, כב.

181

אין עוד מלבדו

Moshe to Israel, of the wonders they saw: "You have been shown, so as to know that Havayah, He is the G-d; there is nothing else besides Him." This is the knowledge of G-d that the inner "Tent of Meeting" brings.

Deuteronomy 4:35 ד"ה:ל"ה דברים

אִתָּהּ הָרָאָה לְדַעַת כִּי ה' הוּא הָאֱלֹהִים אֵין עוֹד מִלְּבָדוֹ:

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

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182

ראו עתה כי אני אני הוא

"See now that I, I am He." Said of the Future, but its power is already in every soul.

Deuteronomy 32:39 ט"ט:ל"ב דברים

רְאוּ עַתָּה כִּי אֲנִי אֲנִי הוּא וְאֵין אֱלֹהִים עִמָּדִי אֲנִי אֶמִית וְאֵחִיָּה מִחַצְתִּי וְאֲנִי אֶרְפָּא וְאֵין מִיָּדִי מִצִּיל:

See now that I, even I, am He, And there is no god with Me; I kill, and I make alive; I have wounded, and I heal; And there is none that can deliver out of My hand.

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183

ביניקתה מנשמת משה

There the Alter Rebbe explains that every soul of Israel has something of Moshe, who is the sum of the "seven shepherds" and the "faithful shepherd" drawing Daas to all Israel, so that each can know G-d according to its root, drawing from the root of Moshe's soul in the supernal Daas.

תניא, חלק ראשון; ליקוטי אמרים 42:5 Tanya, Likkutei Amarim

מ"ב:ה'

וְכַח זֶה וּמִדָּה זֹו לְקוֹשֶׁר דַּעְתּוֹ בְּה', לֹשׁ בְּכָל נֶפֶשׁ מִבֵּית יִשְׂרָאֵל, בֵּינִיקְתָּהּ מִנִּשְׁמַת מֹשֶׁה רַבֵּינוּ עָלֵינוּ הַשְּׁלוֹם. רַק מֵאַחֵר שְׁנֵתְלִבְשָׁה הַנֶּפֶשׁ בְּגוֹר, אֲרִיכָה לִיגִיעָה רַבָּה וְעֲצוּמָה כְּפוּלָה וּמְכוּפָּלָה. הָאֲחֵת - הִיא יִגִּיעַת בָּשָׂר, לְבָשָׁת אֵת הַגּוֹר וּלְהַכְנִיעוֹ שְׁלֹא יִחְשִׁיךְ עַל אוֹר הַנֶּפֶשׁ, כְּמוֹ שְׁנֵתְבָאָר לְעִיל בָּשֶׁם הוֹהֵר, דְּ"גּוּפָא דְלֹא סָלִיק בְּקָה נְהוּרָא דְנִשְׁמַתָּא מִבְּשָׂרִין לְקָה", וְהִינּוּ, עַל יְדֵי הִרְהוּרֵי תְשׁוּבָה מְעוּמָק הַלֵּב, כְּמוֹ שְׁנֵתְבָאָר שָׁם.

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KEHOT'S NOTE

תניא פמ"ב. לקו"ת במדבר ג, א.

PARAGRAPH 27

184

בא לכאן ותלמודו בידו

"Happy is he who comes here with his learning in his hand." The Alter Rebbe applies it to coming into the inner "Tent of Meeting."

Pesachim 50a:7-8 ח"א:ז' ח"ז:א פסחים

וְשִׂמְעָתִי שְׁהִיו אוֹמְרִים: אֲשֶׁר־מִי שֶׁבָּא לְכָאן וְתִלְמוּדוֹ בְּיָדוֹ. וְשִׂמְעָתִי שְׁהִיו אוֹמְרִים: הָרוּגִי מְלָכוֹת אֵין אָדָם יָכוֹל לַעֲמֹד בְּמַחֲצֵתָן. (וּמֵאן) נִינהוּ? אֵילִימָא רַבִּי עֲקִיבָא וְחִבֵּרִיו — מִשּׁוֹם הָרוּגִי מְלָכוֹת וְתוֹ לֹא־אֶלָּא: הָרוּגִי לוֹד.

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

KEHOT'S NOTE

פסחים נ, א. וש"נ.

185

ואנכי תרגלתי לאפרים

G-d recalls through Hosea how He raised Israel like a child: "And I (Anochi) taught Ephraim to walk, taking them upon His arms." The Alter Rebbe reads Anochi as G-d's essence lowered into the "foot" (tirtalti, from regel),

the physical matters of the Oral Torah, and the arms as love and awe.

Hosea 11:3:א:א:הושע

ואנכי תרגלתי לאפרים קחם על־זרועתיו ולא ידעו כי רפאתים:

And I, I taught Ephraim to walk, Taking them by their arms;
But they knew not that I healed them.

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KEHOT'S NOTE

הושע יא, ג.

186 אנכי מי שאנכי

The note sends the reader to the sources listed on that page for the phrase “Anochi, Who I am.”

KEHOT'S NOTE

ראה בהנסמן לפקודי ה, א.

187 בד"ה כי תבאו אל הארץ

The discourse opens with “When you come into the land... the land shall rest” and explains it through “Open for Me, My sister, My beloved”: G-d asks the Congregation of Israel to open, so that this level, which is sometimes revealed and sometimes covered, will be revealed.

KEHOT'S NOTE

לקו"ת בהר לט, ג ואילך.

188 כי תבאו אל הארץ

G-d to Moshe at Sinai: “When you come into the land that I give you, the land shall rest a Shabbos to Havayah.” The Alter Rebbe names his discourse on this verse.

Leviticus 25:2:ב"ה:ויקרא

דבר אלי־בני ישראל ואמרת אליהם כי תבאו אליה־ארץ אשר אני נתן
לכם ושבתה הארץ שבת לה:

Speak unto the children of Israel, and say unto them: When
ye come into the land which I give you, then shall the land
keep a sabbath unto the L-RD.

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189 בד"ה יונתי

The discourse “My dove in the clefts of the rock” opens on the column the note names (16c).

KEHOT'S NOTE

לקו"ת שה"ש טז, ג ואילך.

190 קומי לך

The beloved calls to his love: “Arise, my beloved, my fair one, and go forth (lechi lach).” The Alter Rebbe refers to his discourse on “Arise (kumi lach),” read as “arise for yourself.”

Song of Songs 2:10:ב'ה:שיר השירים

ענה דודי ואמר לי קומי לך רעיתי יפתי ולכי־לך:

My beloved spoke, and said unto me: ‘Rise up, my love, my
fair one, and come away.

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PARAGRAPH 28

191 ולא יכול משה לבוא

“And Moshe could not come into the Tent of Meeting.”
Read now of the Daas in every person, which the animal
soul keeps from being revealed.

Exodus 40:35:ה'ל"ה:שמות

ולא־יכל משה לבוא אֶל־אֹהֶל מוֹעֵד כִּי־שָׁכַן עָלָיו הָעֶנָן וּבֹדַד הָיָה מִלֵּא
אֶת־הַמִּשְׁכָּן:

And Moses was not able to enter into the tent of meeting, be-
cause the cloud abode thereon, and the glory of the L-RD
filled the tabernacle.—

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PARAGRAPH 29

192 קחם על זרועותיו

“Taking them upon His arms”: as a parent lifts a child, the
mitzvot lift the soul.

Hosea 11:3:ג'ה'הושע

ואנכי תרגלתי לאפרים קחם על־זרועתיו ולא ידעו כי רפאתים:

And I, I taught Ephraim to walk, Taking them by their arms;
But they knew not that I healed them.

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193 צדקה תרומם

Shlomo: “Tzedakah uplifts a nation.” Plainly right-
eousness raises a people; the Alter Rebbe reads tzedakah
as charity, and the mitzvot in general, raising the soul.

Proverbs 14:34:ד"ל:משלי

צְדָקָה תְּרֹמֵם־גּוֹי וְחַסְדַּי לְאֲמִים חֲטָאת:

Righteousness exalteth a nation; But sin is a reproach to any
people.

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KEHOT'S NOTE

משלי יד, לד.

194 ע"פ ועתה יגדל נא

On the column after the one the note names (39b), the
Alter Rebbe explains “And now, let the power of Ado-nai
be great”: Ado-nai is G-d's Malchus, and “the power of
Ado-nai” is the encompassing Infinite Light drawn down
by accepting His kingship in doing the mitzvot.

KEHOT'S NOTE

לקו"ת שלח לט, א.

195 ועתה יגדל נא כח אד'

Moshe's prayer after the sin of the spies: “And now, let the
power of Ado-nai be great, please, as You have spoken.”
The Alter Rebbe refers to his discourse on this verse.

Numbers 14:17:ז"י:במדבר

וְעַתָּה יִגְדֹּל־נָא כֹחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

And now, I pray Thee, let the power of the L-rd be great, ac-
cording as Thou hast spoken, saying:

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PARAGRAPH 30

196 ויקרא אל משה

“And He called to Moshe.” In every person, the One who calls is G-d through the mitzvos.

Leviticus 1:1 א"י: ויקרא

ויקרא אל־משה וידבר ה' אליו מאהל מועד לאמר:

And the L-RD called unto Moses, and spoke unto him out of the tent of meeting, saying:

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197 אני הוא הקורא

“I am the One who calls.” Here the calling is identified with the mitzvos.

Vayikra Rabbah 1:9 ט"ו: ויקרא רבה א"י:

198 ואיתא במדרש תנחומא פ' ויגש

The note says that this teaching of the Midrash Tanchuma is explained there.

KEHOT'S NOTE

נתבאר בסה"מ תרנ"ה ע' נו.

199 היו מכבדין את המצוות שהן שלוחי ושלוחו של אדם כמותו

Rabbi Shimon bar Yochai: the Holy One, blessed be He, said to Israel, “Honor the mitzvos, for they are My agents, and a person’s agent is like himself: if you honor them, it is as if you honored Me.”

Midrash Tanchuma, Vayigash 6:2 ב"ב: ויגש ר' יוחאי

אמר רבי שמעון בן יוחאי, אמר הקדוש ברוך הוא לישראל, היו מכבדין את המצוות, שהן שלוחי, ושלוחו של אדם כמותו. אם כבודת אותן, כאלו לי כבודתני. ואם בזית אותן, כאלו לכבודי בזית. אינן לה אדם שפבד את המצוות ועשה את התורה כיעקב, שנאמר: ויעקב איש תם ישב אהלים (בראשית כה, כז), ונתפרסר בבנו. אמר לו הקדוש ברוך הוא, חזק, אבדת אחד, תמצא שלשה, יוסף מנשה ואפרים. כיון שבאו, בשרו אותו שיוסף חי. שלח ...

R. Simeon the son of Yohai declared: The Holy One, blessed be He, said to Israel: Honor the commandments, for they are My emissaries, and a man’s emissary must be honored no less than the man himself. If you honor them, it is as though you honor Me, and if you are disrespectful toward them, it is as though you are disrespectful toward Me. No man revered the commandments and fulfilled the law as meticulously as Jacob, as it is said: And Jacob was a quiet man, dwelling in tents ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Midrash Tanhuma-Yelammedenu, trans. Samuel A. Berman (CC-BY)

200 וזכרתם את כל מצות הוי' ועשיתם אותם

From the passage of tzitzis: “And you shall see it and remember all the commandments of Havayah and do

them.” The Alter Rebbe refers to his discourse on this verse, on the letters of the word mitzvah.

Numbers 15:39 ט"ו: במדבר

והיה לכם לציצית וראיתם אתו וזכרתם את־כל־מצות ה' ועשיתם אתם ולא־תתורו אחרי לבבכם ואחרי עיניכם אשר־אתם זנים אחריהם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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PARAGRAPH 33

201 והנה סולם מוצב ארצה

Yaakov’s dream on his way to Charan: “And behold, a ladder set up on the earth, its top reaching heaven, and behold, angels of Elokim ascending and descending on it.” The Alter Rebbe reads the angels as the mitzvos and the ladder as prayer.

Genesis 28:12 כ"ח: בראשית

ויחלם והנה סלם מוצב ארצה וראשו מגיע השמימה והנה מלאכי אלקים עלים ויורדים בו:

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of G-d ascending and descending on it.

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KEHOT'S NOTE

בראשית כח, יב.

202 אני הוא הקורא

“I am the One who calls”: in the mitzvos, G-d Himself calls, not a created angel.

Vayikra Rabbah 1:9 ט"ו: ויקרא רבה א"י:

PARAGRAPH 34

203 ואני תפלה

David, of those who repay his love with hostility: “In return for my love they oppose me, but I am prayer,” his whole being is prayer. The Alter Rebbe reads the “I” as the Divine “I” of “I am the One who calls,” which lifts the soul in prayer. (context: Steinsaltz Tanakh)

Psalms 109:4 ד'ט: תהילים

תחת־אהבתי ישטנוני ואני תפלה:

In return for my love they are my adversaries; But I am a prayer.

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KEHOT'S NOTE

תהלים קט, ד.

204 ואשים דברי בפיו ובצל ידי

“And I have put My words in your mouth, and in the shade of My hand I have covered you,” the level of Torah study

explained in section 4.

ישעיהו נ"א:ט"ז Isaiah 51:16

ואשם דברי בפיה ובצל ידי כסיתיך לנטע שמים וליסד ארץ ולאמר
לציון עמי־אתה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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205

קדשנו במצותיך

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

KEHOT'S NOTE

נוסח תפלת שבת.

PARAGRAPH 35

206

וידבר ה' אליו מאהל מועד

"And Havayah spoke to him from the Tent of Meeting."
Read now of the speech that comes to every soul.

ויקרא א':א:1 Leviticus 1:1

ויקרא אל־משה וידבר ה' אליו מאהל מועד לאמר:

And the L-RD called unto Moses, and spoke unto him out of the tent of meeting, saying:

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207

ע"פ במדבר סיני באהל מועד

There the Alter Rebbe explains that mo'ed is from "and I will meet with you there," and that venoadti has the letters of venodati, an expression of bonding and joining: the unity of the Infinite One is drawn down to rest and be revealed in a person's soul, how He fills all worlds equally and is the Life of all life, besides whom there is nothing, until the soul rejoices in G-d.

KEHOT'S NOTE

לקו"ת במדבר ב, ד.

208

במדבר סיני באהל מועד

"In the Wilderness of Sinai, in the Tent of Meeting." The Alter Rebbe refers to his discourse on this verse.

במדבר א':א:1 Numbers 1:1

וידבר ה' אל־משה במדבר סיני באהל מועד באחד לחדש השני בשנה
השנית לצאתם מארץ מצרים לאמר:

AND THE L-RD spoke unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying:

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209

ונועדתי

"And I will meet with you there." Mo'ed, "meeting," comes from this word.

שמות כ"ה:כ"ב Exodus 25:22

ונועדתי לך שם ודברתי אתה מעל הכפרת מבין שני הכרבים אשר על־
ארון העדת את כל־אשר אצוה אותה אל־בני ישראל:

And there I will meet with thee, and I will speak with thee from above the ark-cover, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

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210

ראו עתה כי אני אני הוא

"See now that I, I am He": the knowledge of G-d's unity revealed in the soul.

דברים ל"ב:ל"ט Deuteronomy 32:39

ראו עתה כי אני אני הוא ואין אלקים עמדי אני אמת ואחיה מחציתי
ואני ארפא ואין מדי מצייל:

See now that I, even I, am He, And there is no god with Me; I kill, and I make alive; I have wounded, and I heal; And there is none that can deliver out of My hand.

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PARAGRAPH 36

211

סד"ה המגביהי לשבת

There the Alter Rebbe explains that "who is enthroned on high" is the ascent through the mitzvot, while "Torah is light" is a drawing down from above: "who lowers [Himself] to look in heaven," the Written Torah, "and on earth," the Oral Torah, where there is "seeing," the revelation of the Infinite Light below as above.

KEHOT'S NOTE

תו"א לח, ד.

212

המשפילי לראות בשמים ובארץ

From the Hallel psalm: "Who lowers [Himself] to look in heaven and on earth." The Alter Rebbe reads heaven and earth as the Written and the Oral Torah.

תהילים קי"ג:ו Psalms 113:6

המשפילי לראות בשמים ובארץ:

That looketh down low Upon heaven and upon the earth?

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213

אני הוא הקורא ואני הוא המדבר

"I am the One who calls, and I am the One who speaks": in every person, through the mitzvot and the study of Torah.

ויקרא רבה א':ט"ו Vayikra Rabbah 1:9

214

אני מדבר בצדקה

In Isaiah's vision of the redeemer, G-d answers, "I who speak in righteousness, mighty to save." Plainly "in righteousness"; the Alter Rebbe reads bitzedakah as "through

charity": the charity a person does draws G-d's speech into his Torah.

ישעיהו ס"ג:א' Isaiah 63:1

מִי־זֶה בָּא מֵאֲדוֹם חָמוּץ בְּגָדִים מִבְּצָרָה זֶה הַדּוֹר בְּלִבוֹשׁוֹ צֹעָה בָּרֶב כְּחוֹ
אֲנִי מְדַבֵּר בְּצִדְקָה רַב לְהוֹשִׁיעַ:

'Who is this that cometh from Edom, with crimsoned garments from Bozrah? This that is glorious in his apparel, stately in the greatness of his strength?'— 'I that speak in victory, mighty to save.'

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KEHOT'S NOTE

ישעיי סג, א.

215

ודברי אשר שמתי בפיו

G-d's covenant with Israel: "My spirit that is upon you, and My words that I have put in your mouth, shall not depart from your mouth, nor from the mouth of your children." G-d's own words are in the mouth of the one who studies.

ישעיהו נ"ט:כ"א Isaiah 59:21

וְאֲנִי זֹאת בְּרִיתִי אִתְּכֶם אָמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרִי אֲשֶׁר־שָׁמַעְתִּי בְּפִיךָ
לֹא־יִמָּוֶשׁוּ מִפִּיךָ וּמִפִּי זֶרַע וְרֵעַךְ אָמַר ה' מַעֲתָה וְעַד־עוֹלָם:

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

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KEHOT'S NOTE

ישעיי נט, כא.

216

בכל המקום אשר אזכיר

After the Ten Commandments, G-d tells Moshe of the altar: "In every place where I cause My Name to be mentioned, I will come to you and bless you." The Alter Rebbe brings it for G-d's own presence coming wherever His Name is spoken in Torah.

שמות כ"ב:כ"א Exodus 20:21

מִזְבֵּחַ אֲדָמָה תַעֲשֶׂה־לִּי וְזִבְחֶת עָלָיו אֶת־עֹלֹתֶיךָ וְאֶת־שְׁלָמֶיךָ אֶת־צֹאֲנֶךָ
וְאֶת־בְּקָרְךָ בְּכָל־הַמָּקוֹם אֲשֶׁר אֶזְכֵּר אֶת־שְׁמִי אָבּוֹא אֵלֶיךָ וּבֵרַכְתִּיךָ:

An altar of earth thou shalt make unto Me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen; in every place where I cause My name to be mentioned I will come unto thee and bless thee.

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KEHOT'S NOTE

שמות כ, כא.

217

ששים המה מלכות

The lover praises his beloved above all others: "There are sixty queens and eighty concubines, and maidens without number." The Alter Rebbe refers to his discourse on this verse.

שיר השירים ו':ח"ו Song of Songs 6:8

שְׁשִׁים הֵמָּה מְלָכוֹת וְשִׁמְנִים פִּילָגְשִׁים וְעַלְמוֹת אֵין מִסְפָּר:

There are threescore queens, And fourscore concubines, And maidens without number.

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אדם כי יקריב מכם וגו'

“A man, when he brings near of you”



Leviticus 1:2 describes two movements: “A man, when he brings near of you” is the Supernal Man, G-d clothed in the Sefiros, drawing the G-dly soul near with an arousal from above, and “from the animals you shall bring near your offering” is each person’s own refinement of his animal soul. Inspiration from above lasts only when it is answered at once by that work from below.

THE MAAMAR IN BRIEF

The maamar asks why Leviticus 1:2 moves from third person to second, from singular to plural, and places “of you” after “when he brings near.” Every Jew has two souls, the G-dly soul rooted in the “Adam” on Ezekiel’s Throne and the animal soul rooted in the Chariot’s face of the ox, and the soul descends to refine the animal soul through its root. An arousal from below draws one from above and lasts; an arousal from above that comes first, like a sudden inspiration in prayer, fades when the light withdraws, as “when the man emits seed first, she bears a female.” So the verse’s singular first half is the Supernal Man bringing near “of you,” the G-dly soul, while its plural second half is Israel’s offering from the “cattle” of anger and the “flock” of desire. “Draw me, we will run” teaches that one must respond at once. Torah, itself “Adam,” draws the arousal from above, and the mitzvos raise the animal soul. Pesach, the Omer and Shavuot follow the same order.

OUTLINE

1 Three questions and two souls

¶1–4

The verse’s shifts of person and number and its placement of “of you” are questions. Every Jew has a G-dly soul rooted in the “man” on the Throne and an animal soul rooted in the Chariot; refining the animal soul through its root, as the blessings before the Shema do, raises the G-dly soul and draws an arousal from above.

2 When the arousal from above comes first

¶5–10

As creation began in free kindness, G-d also sends arousals from above to wake a person. A love won by toil endures; a sudden inspiration from above fades, “the man emits seed first, she bears a female,” which is why the devoted find their elation lasts only weeks.

3 The Supernal Man brings near “of you”

¶11-14

“Adam” is the Ten Sefiros, in which the Infinite One clothes Himself. “A man, when he brings near,” singular, is the Supernal Man drawing the soul near; “you shall bring near,” plural, is Israel’s offering. One must answer the arousal at once, “Draw me, we will run,” and that answer, like the Amen, draws light from “not a man.”

4 The offering from the animals

¶15-21

The arousal from above reveals the G-dly soul’s hidden love but does not touch the animal soul, which only man’s own labor can refine. The work moves from subjugation to transformation; “cattle” is the angry nature and “flock” the desiring one, and each must subdue his own trait so that both souls “run.”

5 Torah and mitzvos

¶22-24

“The King has brought me into His chambers,” the Torah taught to the soul before birth, makes “Draw me” possible. Torah, itself “Adam” and called “truth” and “peace,” draws G-d near and brings the far near; the mitzvos then raise the animal soul, as “charity exalts.”

6 Pesach, the Omer and Shavuos

¶25-28

Pesach is an arousal from above to the G-dly soul, so the people “fled”; the barley Omer and the counting refine the animal soul; Shavuos is the descent at Sinai. Torah study after this work draws a new light from “not a man” into “Adam.”

KEY CONCEPTS

Arousal from above (isarusa dile’eila) אתערותא דלעילא

A divine initiative, unprompted by man. When it comes first, as a sudden inspiration, it reaches only the G-dly soul and fades when the light withdraws, unless it is answered at once.

Arousal from below (isarusa dilesata) אתערותא דלתתא

Man’s own initiative through toil, contemplation and a broken heart. It draws an arousal from above that is received inwardly and endures.

The Supernal Man (Adam HaElyon) אדם העליון

The Ten Sefiros as a human form, the “man” on Ezekiel’s Throne, in which G-d, who is none of these attributes, clothes Himself. In the maamar He is the subject of “A man, when he brings near.”

Subjugation and transformation (iskafya and is’hapcha) אתכפיה ואתהפכה

The two stages of refining the animal soul: first controlling thought, speech and action, then changing its very nature so that it too loves G-d.

Time of favor (eis ratzon) עת רצון

A moment when light from above shines unbidden. The maamar’s counsel is to begin one’s own work immediately at such a moment.

Ratzo רצוא

The soul’s yearning to run toward G-d. On Pesach it is awakened from above in the G-dly soul while the animal soul is not yet transformed.

SECTION 1 • 11-4

Three questions and two souls

1 אדם כי יקריב¹ מכם² וגו'. להבין החילו שלא לנוכח אדם כי יקריב לשון נסתר וסיים תקריבו את קרבנכם לשון נוכח.

“A man, when he brings near of you,” etc. To understand: [the verse] began not in direct address — “A man, when he brings near,” in the third person — and concluded, “you shall bring near your offering,” in the second person.

The maamar opens with Leviticus 1:2, the first law of the offerings, and asks about its grammar. Yakriv means “bring near,” from the same root as korban, “offering,” and the verse begins in the third person (“when he brings near”) but ends by addressing the people directly (“you shall bring near your offering”).

וגם דכי יקריב לשון יחיד ותקריבו את קרבנכם לשון רבים. וגם דהל"ל [דהוה ליה למימר] מלת מכם קודם כי יקריב היינו אדם מכם כי יקריב³ כו'.

Also, “when he brings near” is in the singular, and “you shall bring near your offering” is in the plural. And also, it should have said the word “of you” before “when he brings near,” that is, “A man of you, when he brings near,” etc.

Two more questions follow. The verb at the start is singular and the one at the end plural, and the word mikem (“of you”) seems misplaced: the natural order would be “a man of you, when he brings near,” but the verse puts “of you” after the verb.

אך הנה נודע שיש בכל אחד ב' נפשות.⁴ נפש האלקית ונפש הבהמית. אשר נפש האלקית שרשה מבחי אדם כמ"ש ויברא אלקים את האדם⁵ בצלמו.

But it is known that in each one there are two souls, the G-dly soul and the animal soul. The G-dly soul has its root in the level of “Adam” (man), as it is written, “And G-d created man in His image.”

The answer begins with a principle taught in Tanya: every Jew has two souls, a G-dly soul and an animal soul. The G-dly soul is rooted in the level called “Adam,” the divine image in which man was created (Genesis 1:27).

2 וכתוב ועל דמות הכסא דמות כמראה אדם⁶ וכמ"ש במ"א בד"ה ותחת רגליו⁷ כמעשה לבנת⁸ כו',

And it is written, “And upon the likeness of the throne, a likeness like the appearance of a man,” as is explained elsewhere, in the discourse beginning “And under His feet, like the work of the brick,” etc.;

The second proof-text is Ezekiel 1:26: above the Chariot the prophet saw a throne, and upon it “a likeness like the appearance of a man.” The Torah Ohr discourse on “And under His feet” (Exodus 24:10) explains how a human form can be spoken of in G-dliness at all.

והשתלשלות שלה למטה הוא ע"י בחי' פני אדם שבמרכבה. ונפש הבהמית היא נלקחה משמרי האופנים ושרשה מבחי' פני שור.⁹

and the chain of its descent below is through the level of the face of a man in the Chariot (Merkavah). And the animal soul was taken from the dregs of the Ofanim, and its root is from the level of the face of an ox.

The G-dly soul descends to this world by way of the "face of a man," one of the four faces of the Chayos, the angels who bear Ezekiel's Chariot (Ezekiel 1:10). The animal soul was taken from the "dregs," the lowest residue, of the Ofanim, another order of angels, and its root is the "face of an ox."

3 ותכלית ירידת הנשמה לעוה"ז הוא כדי לברר נה"ב [נפש הבהמית] להיות בבחי' אתכפיא ואתהפכא והיינו ע"י נפש האלקית המתלבשת בה ומתבוננת בה' אחד בק"ש [בקריאת שמע] שמע ישראל כו'

The purpose of the soul's descent into this world is to refine the animal soul, so that it be at the level of subjugation and transformation (iskafya and is'hapcha). This is through the G-dly soul, which clothes itself in it and contemplates "Havayah is One" in the recital of the Shema, "Hear, O Israel," etc.;

The soul comes down into this world to refine the animal soul: first by subjugation (iskafya), overpowering it, and finally by transformation (is'hapcha), turning its drives themselves toward holiness. The tool is the G-dly soul, which is clothed in the animal soul and contemplates G-d's oneness in the Shema.

ועי"ז ואהבת¹⁰ בכל לבבך¹¹ בשני יצריך^{12, 13} כו'. אך קודם ק"ש [קריאת שמע] תקנו חכמים שתים לפני¹⁴ לקיום הק"ש [הקריאת שמע].¹⁵

and through this, "And you shall love... with all your heart": "with both your inclinations," etc. But before the Shema the Sages instituted "two [blessings] before it," for the fulfillment of the Shema.

Through that contemplation one fulfills "You shall love... with all your heart," which the Mishnah reads as "with both your inclinations," the good and the evil one. Yet the Sages placed two blessings before the Shema so that it could be fulfilled, and the next part explains why.

כי א"א להכניע ולכבוש את רוח הנה"ב [הנפש הבהמית] תחת ממשלת הנה"א [הנפש האלקית] כ"א ע"י שרשה של הנה"ב [הנפש הבהמית] שמקור חוצבה הוא מחיות הקדש שבמרכבה פני אריה פני שור¹⁶ כו'

For it is impossible to subdue and conquer the spirit of the animal soul under the rule of the G-dly soul except through the root of the animal soul, the source from which it is hewn, which is from the holy Chayos in the Chariot, "the face of a lion," "the face of an ox," etc.;

The G-dly soul cannot subdue the animal soul directly, only through the animal soul's own root. That root is in the holy Chayos of Ezekiel's Chariot, the face of the lion and the face of the ox, and these are the angels the blessings before the Shema describe (§17).

כי אין הדינין נמתקין אלא בשרשן¹⁷ וכמ"ש מזה בד"ה כי תצא למלחמה על אויבך¹⁸ ובד"ה ונתתי לך מהלכים.^{19,20}

for severities (dinim) are sweetened only at their root, as is explained on this in the discourse beginning "When you go out to war against your enemies," and in the discourse beginning "And I will give you places to walk."

This follows the Kabbalistic rule that severities (dinim) are sweetened only at their root: a harsh force is softened by being brought back to its source. In Likkutei Torah, Ki Seitzei, the Alter Rebbe explains that the animal soul's desires have their root in the holy Chariot and fell to the "dregs of the Ofanim," and that when they are raised to that root they turn from evil to good.

4 והנה עי"ז נעשה עלייה גם לנפש האלקית ע"ד והחיות נושאות את הכסא.²¹ וכמ"ש מזה בד"ה זכור ושמור בדבור אחד²² נאמרו.

Now, through this an ascent comes about for the G-dly soul as well, in the manner of "and the Chayos carry the Throne," as is explained on this in the discourse beginning "'Remember' and 'Keep' were said in a single utterance."

When the animal soul is refined, the G-dly soul rises too. The image is "the Chayos carry the Throne": the angels in whom the animal soul is rooted lift up the Throne and the "man" upon it, the root of the G-dly soul (§14 says this explicitly).

והנה ע"י העלאת מ"ן [מ"ן נוקבין] ואתעדל"ת [ואתערותא דלתתא] נמשך אתעדל"ע [אתערותא דלעילא] וזהו ענין שנאמר בקרבנות ריח ניחוח להוי'²³ וכמ"ש בד"ה והקרבנותם עולה אשה.²⁴

And through the raising of mayin nukvin (feminine waters) and an arousal from below (isarusa dilesata), an arousal from above (isarusa dile'eila) is drawn down. This is the meaning of what is said of the offerings, "a pleasing fragrance to Havayah," as is explained in the discourse beginning "And you shall bring near a burnt-offering, a fire-offering."

Raising mayin nukvin, "feminine waters," is the Kabbalistic term for the arousal from below, the initiative of the receiver that calls forth the giver's response. That response, the arousal from above, is what the Torah means when it calls an offering "a pleasing fragrance to Havayah" (Leviticus 1:9). In Likkutei Torah, Shemini Atzeres, the Alter Rebbe explains that the souls' bittul of their own will is the arousal from below that moves G-d, as it were, to contract Himself and shine into the worlds.

SECTION 2 • ¶5-10

When the arousal from above comes first

5 והנה בחינה זו זהו ענין מה שבאתעדל"ת [שבאתערותא דלתתא] אתעדל"ע [אתערותא דלעילא] אך יש ג"כ אתעדל"ע [אתערותא דלעילא] מלמעלה הנמשך לעורר אתעדל"ת [אתערותא דלתתא]

Now, this level is the matter of “through an arousal from below, an arousal from above.” But there is also an arousal from above, drawn from above to awaken an arousal from below,

So far the pattern has been “through an arousal from below, an arousal from above”: man acts first and G-d responds. But there is a second pattern, in which G-d acts first, sending an arousal from above in order to awaken the person to respond.

דהיינו לעורר את האדם להקיצו משנתו בהבלי העולם דכמו שבתחלת בריאת העולם היה ההמשכה בחסד חנם כי חפץ חסד הוא.²⁵

that is, to awaken the person, to rouse him from his sleep in the vanities of the world. For as at the beginning of the creation of the world, the drawing-down was in gratuitous kindness, “for He desires kindness.”

Such an arousal comes to wake a person from the “sleep” of absorption in the world’s vanities. Its model is creation itself, which flowed from free kindness before any creature had done anything, as Micah says, “for He desires kindness.”

6 ואח"כ תולה במעשה התחתונים²⁶ כמ"ש ויניחהו בגי"ע [בגן עדן]²⁷ לעבדה ולשמרה.

And afterwards it depends on the deeds of the lower beings, as it is written, “And He placed him in the Garden of Eden, to work it and to guard it.”

After the first, unearned gift, the world’s continuation depends on the deeds of the lower beings: Adam was placed in Eden “to work it and to guard it” (Genesis 2:15). The Kehot note gives the source of this teaching in the Arizal’s Etz Chaim (Sha’ar Derushei HaNekudos, end of ch. 6).

אבל מ"מ עם היות שצ"ל אתעדל"ת [אתערותא דלתתא] דוקא אבל עכ"ז [עם כל זה] נמשך אתעדל"ע [אתערותא דלעילא] לעורר אתעדל"ת [אתערותא דלתתא] וכמ"ש מזה בד"ה ועשית בגדי קדש^{28,29} ועמ"ש סדי"ה ואתחנן אל³⁰ הוי' וסדי"ה וישכם לבן^{31,32} וסדי"ה אני ישנה³³ בענין שראשי נמלא טל.^{34,35}

But nevertheless, even though there must specifically be an arousal from below, yet even so an arousal from above is drawn down to awaken an arousal from below, as is explained on this in the discourse beginning "And you shall make holy garments." And see what is written at the end of the discourse beginning "And I pleaded to Havayah," and at the end of the discourse beginning "And Lavan rose early," and at the end of the discourse beginning "I am asleep," on the subject of "for my head is filled with dew."

Although an arousal from below is indeed required, G-d still sends arousals from above to awaken a response. At the end of the discourse "I am asleep" (Likkutei Torah, Shir HaShirim) the Alter Rebbe explains this through "my head is filled with dew": dew, unlike rain, is never withheld, for it comes from an arousal from above so high that no deed below conditions it. The other discourses named, on Aharon's garments, on "And I pleaded" and on Lavan, treat the same theme.

7 ויוכן זה בעבודת ה' דהנה אנו רואים שיש ב' מדרגות בעבודה. הא' בחי' אתעדל"ת [אתערותא דלתתא] ביגיעת נפש ויגיעת בשר בהעמקת הדעת בהתבוננות ולב נשבר שע"ז יבא בנפשו גילוי אור קרבת אלקים והיינו באתעדל"ת [באתערותא דלתתא] אתעדל"ע [אתערותא דלעילא].

This can be understood in the service of G-d. For we see that there are two levels in divine service. The first is the level of an arousal from below, with toil of the soul and toil of the flesh, by deepening the mind (daas) in contemplation, and with a broken heart, through which there comes into his soul a revelation of the light of nearness to G-d. This is "through an arousal from below, an arousal from above."

The two patterns are now shown in a person's own divine service. In the first, the person works: he toils with soul and body, contemplates G-d's greatness deeply and has a broken heart, and in response a revelation of G-d's nearness enters his soul.

8 ומדרגה הב' היינו שלפעמים יוכל להיות התפעלות בנפש שלא ע"י הכנה ויגיעה כלל

The second level is that sometimes there can be an emotional stirring in the soul not through any preparation and toil at all.

The second level is a stirring of the soul that comes with no preparation or effort at all.

וכמו שאנו רואים שיש הרבה אנשים שמתעוררים פתאום ויתלהב לבם ומוחם בתפלה משך זמן מה בלי נודע להם הסבה מאין בא אליהם התעוררות זאת ובמעט זמן יכלה כח התעוררות זאת.

As we see, there are many people who are suddenly aroused, and their heart and mind are set aflame in prayer for some period of time, without their knowing the cause, from where this arousal came to them; and in a short time the force of this arousal is spent.

The Alter Rebbe appeals to common experience: many people are suddenly moved in prayer, heart and mind aflame for a while, without knowing where it came from. In a short time the feeling fades.

9 והיינו שהיא באמת הערה מלמעלה רק אתעדלי"ע [אתערותא דלעילא] לעורר אתעדל"ת [אתערותא דלתתא] ועמ"ש בד"ה שיר השירים^{36,37} בענין פ"י התהללו בשם קדשו.

That is, it is in truth an awakening from above, only an arousal from above to awaken an arousal from below. See what is written in the discourse beginning "The Song of Songs," on the meaning of "Glory in His holy Name."

Such a sudden inspiration is really an awakening from above, sent to rouse the person to respond. The Shir HaShirim discourse referred to describes the same experience: sometimes prayer needs great toil, and sometimes the heart is drawn of itself and one wonders where it came from.

והנפקותא בין מה שבאתעדל"ת [שבאתערותא דלתתא] אתעדלי"ע [אתערותא דלעילא] ובין האתעדל"ת [האתערותא דלתתא] הנמשך רק מצד אתעדלי"ע [אתערותא דלעילא]

And the practical difference between "through an arousal from below, an arousal from above" and the arousal from below that is drawn forth only on account of an arousal from above [is this]:

The Alter Rebbe now states the practical difference between the two patterns: an arousal from below that draws one from above, and an arousal from below that is itself only the product of an arousal from above.

שכאשר יש אתעדל"ת [אתערותא דלתתא] ממש ע"י יגיעת נפש אזי הוא דבר שיכול להתקיים לעד שהרי ע"י אתעדל"ת [אתערותא דלתתא] נתעורר אתעדלי"ע [אתערותא דלעילא] והיא המאירה ומתגלה בנפש בכח"י פנימית כיון שהכין לבו לזה תחלה, ולכן ע"י יתן כח ועוז בנפשו להיות עוד אתעדל"ת [אתערותא דלתתא]

When there is a real arousal from below, through toil of the soul, then it is something that can endure forever. For through the arousal from below the arousal from above was awakened, and it is what shines and is revealed in the soul, at an inward level (pnimiyus), since he prepared his heart for it beforehand; and therefore, through this, it will give strength and might in his soul for there to be a further arousal from below.

When the arousal from below is genuine, the fruit of real toil, what it brings can last forever: the light it drew from above is received at an inward level, absorbed into the person, because he prepared his heart for it beforehand. That lasting light in turn gives him strength for further arousals from below.

משא"כ כשאין יגיעת נפש ויגיעת בשר מלמטה רק מה שנתעורר נפשו ע"י ההערה מלמעלה ולא הכין לכו לעורר אח"כ נפשו הנה יוכל להיות חולף ועובר ההתפעלות ואין לה קיום

Whereas when there is no toil of the soul and toil of the flesh from below, but only that his soul was aroused by the awakening from above, and he did not prepare his heart to arouse his soul afterwards, then the stirring can pass and go away, and it has no permanence.

In the second case he did not toil, and did not afterwards make the effort to stir his own soul; he was simply moved from above. Then the feeling can pass and has no permanence.

כי בהסתלק הארה עליונה זו שאינה מאירה רק בעת רצון אזי היה כלא היה ההתפעלות מאחר שלא היתה רק בסיבת הערה והארה עליונה

For when this supernal illumination, which shines only at a time of favor (eis ratzon), departs, then the stirring is as though it never was, since it came only by reason of an awakening and illumination from above.

The reason is that the illumination from above shines only at a "time of favor" (eis ratzon), a moment of special grace. When it withdraws, the feeling is as though it never existed, because it was caused only by that light.

לכן בהסתלק האור בטילה האהבה שנסתעף ממנה, וזהו ענין איש מזריע תחלה³⁸ יולדת נקבה.

Therefore, when the light departs, the love that branched out from it ceases. And this is the meaning of "When the man emits seed first, she gives birth to a female."

So when the light withdraws, the love that branched from it ceases. The Talmud's "if the man emits seed first, she bears a female" is the image: when the giver, here the arousal from above, initiates, what is born is the lesser, "female" love.

10 ונשים דעתן קלות³⁹ ותוכל להתפתות אחר התפלה לתאוות העולם. אבל אם אשה מזרעת תחלה⁴⁰

להיות באתעדל"ת [באתערותא דלתתא] אתעדל"ע [אתערותא דלעילא] אזי יולדת זכר שהוא דעת חזק בעבודה כו',

And "women's minds are light," and [this love] can be enticed after prayer by the desires of the world. But if "the woman emits seed first," so that it is "through an arousal from below, an arousal from above," then "she gives birth to a male," which is a strong daas (knowledge) in divine service, etc.;

Continuing the image, the Alter Rebbe applies the Sages' saying "women's minds are light," meaning easily swayed (Kiddushin 80b), to this "female" love: after prayer it can be drawn after worldly desires. When the soul initiates, as in "the woman emits seed first," what is born is "male": a strong, settled mind (daas) in divine service.

ועמ"ש מענין איש מזריע תחלה סדי"ה והיה מספר⁴¹ בניי [בני ישראל]⁴² גבי בת קול מכרות ומ"ש בד"ה שוש תשיש ותגל.

and see what is written on the subject of "the man emits seed first" at the end of the discourse beginning "And the number of the children of Israel shall be," regarding the heavenly voice (bas kol) that proclaims, and what is written in the discourse beginning "Surely rejoice and exult."

Two discourses treat this further. In Likkutei Torah, Bamidbar ("And the number of the children of Israel shall be"), the arousal from above that comes first, in the time when the Temple does not stand, gives birth to a "female": the heavenly voice that calls people to return, the bas kol, literally "daughter of a voice." In Tazria ("Surely rejoice and exult," from the wedding blessing), the Alter Rebbe explains that through the joy of a mitzvah even such a soul can bear a "male."

וזהו הסבה למה שקובלים א"ע [את עצמו]⁴³ בעלי העבודה על היות בהם רוח טהרה והתעוררות לעבודת ה' על כמה שבועות ואח"כ פוסקת לגמרי כו'.

And this is the reason for what those devoted to divine service complain of in themselves: that there is in them a spirit of purity and an arousal to the service of G-d for a number of weeks, and afterwards it stops completely, etc.

This explains a common complaint of people devoted to divine service. For some weeks they feel a spirit of purity and a desire to serve G-d, and then it stops completely.

והסבה לזה הוא לפי שהתעוררות זו היתה מלמעלה לבד לכן אחר הפסק והסתלקות אור האתעדל"ע [האתערותא דלעילא] נשאר על עמדו וטבעו. ועמ"ש ע"פ היינו כחולמים:^{44, 45}

The reason for this is that this arousal was from above alone; therefore, after the light of the arousal from above stops and departs, he remains where he stood, and in his nature. And see what is written on the verse "We were like dreamers."

The reason is that the inspiration came from above alone, so when that light withdraws the person is left where he was, with his old nature. In Torah Ohr, on "We were like dreamers" (Psalms 126:1), the Alter Rebbe explains that in exile a person, like a dreamer, can join two opposites: a love aroused in prayer, and afterwards a whole day absorbed in business, without noticing the contradiction.

The Supernal Man brings near “of you”

11 ב וזהו אדם כי יקריב מכם כי הנה בחי' אדם הוא כמ"ש ועל דמות הכסא דמות כמראה אדם⁴⁶

2. And this is [the meaning of] “A man, when he brings near of you.” For the level of “Adam” is as it is written, “And upon the likeness of the throne, a likeness like the appearance of a man”;

Section 2 returns to the verse. “Adam” here is the “man” upon the Throne in Ezekiel’s vision, the divine order in the form of a man.

כי באמת לאו מכל אליו מדות⁴⁷ איהו כלל⁴⁸ אלא שמתלבש בע"ס [בעשר ספירות] ונקי רמ"ח אברים דמלכא כדי להאיר עי"ז לנשיי [לנשמות ישראל] וכל העולמות

for in truth He is not of these attributes at all, but He clothes Himself in the Ten Sefiros, and they are called “the 248 limbs of the King,” in order to shine, through this, to the souls of Israel and all the worlds;

In truth G-d is not any of these attributes at all, as the Tikkunei Zohar says. He clothes Himself in the Ten Sefiros, which are then called “the King’s 248 limbs,” in order to shine through them to the souls of Israel and to all the worlds.

ואזי נקרא כמראה אדם וזהו ענין שיעור קומה ועמ"ש בד"ה צאינה וראינה⁴⁹ בענין שיעור קומה חסד דרועא ימינא וגבורה דרועא שמאלא⁵⁰ כו'

and then He is called “like the appearance of a man.” This is the matter of shiur komah (the “measure of the stature”). And see what is written in the discourse beginning “Go out and gaze” on the subject of shiur komah: “Chesed is the right arm, and Gevurah the left arm,” etc.;

Clothed in the Sefiros, He is called “like the appearance of a man,” and this is shiur komah, the “measure of the stature,” the Sefiros pictured as a body. The Tikkunei Zohar maps them in this way: Chesed is the right arm, Gevurah the left arm, and so on.

ועמ"ש בד"ה מה טוב חלקנו⁵¹ ובד"ה ואלה המשפטים^{52, 53} בענין אדם אדמה לעליון⁵⁴ ועמ"ש בד"ה ויאכילך את המן.^{55, 56}

and see what is written in the discourse beginning "How good is our portion," and in the discourse beginning "And these are the ordinances," on the subject of "Adam," [as in] "I will be like (adameh) the Most High"; and see what is written in the discourse beginning "And He fed you the manna."

Three references follow. Tanya's Iggeres HaKodesh 7 ("How good is our portion") explains that the Torah above is called "Adam," the "man" upon the Throne, its 613 commandments drawing light to a soul of 248 limbs and 365 sinews; the Torah Ohr discourse "And these are the ordinances" reads Adam as adameh le'elyon, "I will be like the Most High" (Isaiah 14:14), the hidden One made revealed in Atzilus. The third is the Likkutei Torah discourse on the manna.

12 ועל זה נאמר אדם כי יקריב⁵⁷ היינו המשכת אתעדל"ע [אתערותא דלעילא] מבחי' אדם העליון להקריב לב האדם שלמטה לה' וכמ"ש כמים הפנים לפנים⁵⁸ כן לב האדם לאדם.

And of this it is said, "A man, when he brings near": that is, the drawing-down of an arousal from above from the level of the Supernal Man (Adam HaElyon), to bring the heart of the man below near to G-d, as it is written, "As water [reflects] face to face, so is the heart of man to man."

The first half of the verse is now read on the higher plane. "A man, when he brings near" is the Supernal Man drawing down an arousal from above to bring the heart of the man below close to G-d; as Proverbs 27:19 says, the heart answers the heart as a face in water answers a face.

ועמ"ש סד"ה כי תצא.⁵⁹ ועמ"ש בביאור ע"פ אחרי ה' אלקיכם תלכו⁶⁰ בענין פ"י שכפה עליהם הר⁶¹ שהוא המשכת אהבה רבה מלמעלה שעיי"ז ממילא נתעוררו ג"כ באהבה רבה.

See what is written at the end of the discourse beginning "When you go out." And see what is written in the explanation of the verse "After Havayah your G-d shall you walk," on the meaning of "He held the mountain over them": that it is the drawing-down of a great love from above, through which they were, of themselves, also aroused with a great love.

In Likkutei Torah, at the end of the discourse "When you go out [to war]," the Alter Rebbe explains that a person cannot change his nature without help from above: first an illumination must be drawn upon his soul from "the likeness of a man upon the Throne," the light of Torah and mitzvos. The other reference explains the Talmud's statement that at Sinai G-d held the mountain over Israel as a great love drawn from above, which of itself aroused a great love in them.

וזהו ענין כי יקריב מכם. ועיי' ברכות (סדר במדבר פ' ג') ע"פ אשרי תבחר ותקרב.^{62, 63}

And this is the meaning of "when he brings near of you." And see in the Midrash Rabbah (Seder Bamidbar, chapter 3) on the verse "Happy is the one You choose and bring near."

This is the meaning of "when he brings near of you." The Midrash on Psalms 65:5, "Happy is the one You choose and bring near," speaks of those G-d chose and those He brought near (Bamidbar Rabbah 3:2).

וזהו כי יקריב מכם ממש שיקריב את נפש האדם שלמטה לה.⁶⁴ ולכן אמר תיבת מכם אחר אומרו כי יקריב.

And this is “when he brings near of you”: “of you” literally, that He will bring the soul of the man below near to G-d. That is why it says the word “of you” after saying “when he brings near.”

“Of you” is meant literally: the Supernal Man brings near something of you, your own soul. That is why “of you” stands after the verb, as the object of His bringing near.

ולא אמר אדם מכם כי יקריב שא”כ היה הפירוש רק כפשוטו לבד שאדם הגשמי שלמטה יקריב.

And it did not say, “A man of you, when he brings near,” for then the meaning would be only according to its plain sense alone: that the physical man below brings [an offering] near.

Had the verse said “A man of you, when he brings near,” it could mean only the plain sense. A physical person would be bringing an animal offering.

אבל באומרו כי יקריב מכם בא לרמז אל ענין הנ”ל ולכן נאמר כי יקריב לשון יחיד דקאי על אדם העליון שהוא אחד,

But in saying “when he brings near of you,” it comes to allude to the matter mentioned above. That is why “when he brings near” is said in the singular: it refers to the Supernal Man, who is One.

The verse’s word order hints at the deeper reading, and the singular verb fits it: it refers to the Supernal Man, who is One.

וע”ד מ”ש ברבות (בראשית פכ”א)⁶⁵ ע”פ הן האדם היה כאחד ממנו⁶⁶ כיחידו של עולם⁶⁷ דהיינו כמו בחי אדם העליון.

And it is along the lines of what is said in the Midrash Rabbah (Bereishis, chapter 21) on the verse “Behold, the man has become like one of us”: “like the Only One of the world,” that is, like the level of the Supernal Man.

Bereishis Rabbah 21:5 reads “Behold, the man has become like one of us” (Genesis 3:22) as “like the Only One of the world,” citing “Havayah is One.” The Alter Rebbe takes this as describing the Supernal Man; in Likkutei Torah, Shelach, he explains that the power in Adam was drawn straight from the Name Havayah itself, through no chain of descent and no intermediaries.

ואח"כ נאמר מן הבהמה כו' תקריבו את קרבנכם זהו בחי' הקרבן שהאדם שלמטה יקריב, ולכן נאמר תקריבו לשון רבים לפי דקאי על בניי [בני ישראל].

And afterwards it says, "from the animals, etc., you shall bring near your offering": this is the level of the offering that the man below brings near. That is why "you shall bring near" is said in the plural, since it refers to the children of Israel.

The second half of the verse, "from the animals... you shall bring near your offering," is the offering that the person below brings: his own animal soul. It is plural because it refers to all the children of Israel.

13 וזהו עצה טובה ממנו ית' שמיד בעת רצון זה אשר נמשך מלמעלה התעוררות להעיר את נפש האדם תומי [תכף ומיד] תתחילו אתם ג"כ לעורר אתעדלית [אתעוררת דלתתא] ג"כ

And this is good counsel from Him, may He be blessed: that at once, at this time of favor when an arousal is drawn from above to awaken the soul of man, immediately you too should begin to awaken an arousal from below as well,

From this reading comes good counsel. At the very moment of favor when an inspiration comes from above, a person should immediately begin his own arousal from below.

דהיינו לאכפא ולאחפכא את מדות נה"ב [נפש הבהמית] והוא ענין תקריבו את קרבנכם⁶⁸ שהוא מן הבהמה מן הבקר כו' כדלקמן.

that is, to subdue and to transform the emotive attributes (middos) of the animal soul. This is the meaning of "you shall bring near your offering," which is "from the animals, from the cattle," etc., as [will be explained] below.

That means subduing and transforming the emotive attributes of the animal soul. This is "you shall bring near your offering from the animals," which the maamar goes on to explain.

14 וזהו כמי"ש משכני אחריו נרוצה⁶⁹ פי' כאשר תמשכני באתעדלית [באתעוררת דלעילא] אזי מיד אחריו נרוצה,

And this is as it is written, "Draw me, we will run after You." The meaning is: when You draw me with an arousal from above, then at once "we will run after You."

Song of Songs 1:4 teaches the same: when G-d draws the soul with an arousal from above, "we will run after You" should follow at once.

אבל אם לא יתאמץ לעבוד עבודתו לברר נה"ב [נפש הבהמית] אזי אף שנמשך אתעדל"ע [אתערותא דלעילא] לעורר הנה"א [הנפש האלקית] לא יהיה לזה קיום והתמדה.

But if one does not exert himself to do his work of refining the animal soul, then, even though an arousal from above is drawn down to awaken the G-dly soul, it will have no permanence and constancy.

But if a person does not exert himself to refine his animal soul, even an arousal from above that awakens his G-dly soul will not last.

אבל כאשר מיד שאדם העליון יקריב מכם קרבן⁷⁰ דהיינו כשיה"י [כשיהיה] אתעדל"ע [אתערותא דלעילא] לעורר אתעדל"ת [אתערותא דלתתא]. אזי תומ"י [תכף ומיד] תתחילו גם אתם להקריב את קרבנכם מן [כבוד קדושת] [אדוננו מורנו ורבנו] הבהמה כו' אזי יהיה דבר המתקיים

But when, as soon as the Supernal Man “brings near of you an offering” — that is, when there is an arousal from above to awaken an arousal from below — then you too should immediately begin to bring near your offering “from the animals,” etc.; then it will be something that endures.

The alternative is to respond the moment the Supernal Man “brings near of you,” when the arousal from above comes to awaken one from below: to begin at once to bring one’s own offering “from the animals,” the work on the animal soul. Done this way, the inspiration becomes something lasting.

(ועמ"ש סד"ה משה ידבר⁷¹ בענין והאלקים יענו⁷² שבח"י יחודא תתאה יענה להמשכה זו של משה שהמשיך מבחינת יחודא עילאה להיות מלמטה למעלה כמו מלמעלה למטה,

(See what is written at the end of the discourse beginning “Moshe would speak,” on the subject of “and Elokim would answer him”: that the level of the lower unity (yichuda tata’ah) answers this drawing-down of Moshe, who drew down from the level of the higher unity (yichuda ila’ah), so that it be from below to above as from above to below.

A parenthesis compares Exodus 19:19, “Moshe would speak, and Elokim would answer him,” as Torah Ohr explains it: Moshe drew down from the higher unity, and the lower unity, the Name Elokim, “answered” it, repeating from below upward what he drew from above downward.

ועד"ז יובן כאן ענין אדם כי יקריב הוא ההמשכה מלמעלה למטה מיחודא עילאה ומן הבהמה תקריבו הוא כענין יעננו כו' וגדול העונה אמן.⁷³

In the same way the matter here can be understood: "A man, when he brings near" is the drawing-down from above to below, from the higher unity, and "from the animals you shall bring near" is like "would answer him," etc.; and "greater is the one who answers Amen."

So here "A man, when he brings near" is the drawing from above, from the higher unity, and "from the animals you shall bring near" is the answer from below. The Talmud says that the one who answers Amen is greater than the one who blesses, so the answer from below is the greater.

כי יתרון האור⁷⁴ הוא מן החושך שע"י בירור נה"ב [נפש הבהמית] נמשך להיות והיות נושאות את הכסא⁷⁵ וכמראה אדם⁷⁶ שעליו לבחי' כי לא אדם⁷⁷ הוא⁷⁸ וכמ"ש מזה בד"ה זכור ושמור הנ"ל).

For the advantage of light is from darkness: through the refinement of the animal soul it comes about that "the Chayos carry the Throne," and "like the appearance of a man" that is upon it, [rising] to the level of "for He is not a man," as is explained on this in the discourse beginning "'Remember' and 'Keep,'" mentioned above.)

The reason is that light has an advantage when it comes out of darkness. Refining the animal soul, whose root is in the Chayos, makes the Chayos carry the Throne and the "man" on it up to the level of "He is not a man" (I Samuel 15:29), beyond the human-like order of the Sefiros. The Rebbe, quoted in the Kehot note (Likkutei Sichos, vol. 9), sees here a further reason why the arousal from below endures: the light it draws is from "not a man," where there is no change.

והנה קרבן זה שתקריבו אתם הוא מן הבהמה כו'. משא"כ אדם כי יקריב הנה הקרבן הוא מכם והיינו כמש"ל [כמה שכתוב לעיל] שבכל אי יש בחי' נפש האלקית ונפש הבהמית.

Now, this offering that you bring near is "from the animals," etc. Whereas with "A man, when he brings near," the offering is "of you." That is as explained above: that in each one there is the level of the G-dly soul and the animal soul.

The offering you bring is "from the animals," the animal soul. In "A man, when he brings near," by contrast, the offering is "of you" itself; as said at the start, each person has both souls, and ¶16 identifies "of you" with the G-dly soul.

והנה בענין אדם כי יקריב שהוא האתעדל"ע [האתערותא דלעילא] הנמשך מלמעלה לעורר ולהקריב נפש האדם שלמטה הנה הערה זו מגיע לנפש האלקית לבד

Now, as for "A man, when he brings near," which is the arousal from above drawn down from above to awaken and to bring near the soul of the man below: this awakening reaches the G-dly soul alone,

The arousal from above that draws the soul near reaches only the G-dly soul. It does not touch the animal soul, as ¶15 explains.

שהוא חלק אלוה ממעל ונקי נר הוי' נשמת אדם⁷⁹ שהיא בחי' אדם נעשה אדם בצלמנו⁸⁰ כדמותנו, עמ"ש בד"ה אלה מסעי.^{81,82}

which is "a part of G-d above" and is called "the lamp of Havayah, the soul of man," which is the level of "Adam": "Let us make man in Our image, after Our likeness." See what is written in the discourse beginning "These are the journeys."

The G-dly soul is "a part of G-d above" (Job 31:2) and "the lamp of Havayah, the soul of man" (Proverbs 20:27); it is the "Adam" of "Let us make man in Our image" (Genesis 1:26). The Alter Rebbe refers to his discourse on "These are the journeys" (Numbers 33:1).

SECTION 4 • ¶15-21

The offering from the animals

15 ויש בה אהבה טבעית מצד שרשה ומקור חוצבה רק שהיא מוסתרת וצריך להוציאה מן ההעלם אל הגילוי ע"כ ע"י הגילוי והאתערותא דלעילא תצא אהבה זו מההעלם אל הגילוי להיות בטל לה' כנר בפני האבוקה

And there is in it a natural love, by virtue of its root and the source from which it is hewn, only it is hidden and must be brought out from concealment into revelation. Therefore, through the revelation and the arousal from above, this love comes out from concealment into revelation, to be nullified (batel) to G-d like a candle before a torch.

The G-dly soul has a natural love for G-d because of its root and source, but the love is hidden. The arousal from above brings it into the open, and then the soul is nullified to G-d "like a candle before a torch," its small light lost in a great one.

אבל הנפש הבהמית שכבר ירדה וכלולה מטוב ורע רובה ככולה⁸³ רע כו' לא שייך בה לומר כן

But the animal soul, which has already descended and is composed of good and evil, “its majority like its whole” being evil, etc. — this cannot be said of it.

This cannot be said of the animal soul. It has already descended, it is a mixture of good and evil, and since its evil is the greater part it counts, by the legal rule that a majority is as the whole, as evil.

ולכן אף אם נמשך אתעדל"ע [אתערותא דלעילא] אין זה שייכות לנפש הבהמית והגוף כי הגם שרוח האדם העולה היא⁸⁴ למעלה עכ"ז [עם כל זה] היא בהמה ויורדת למטה אלא שזהו עבודת האדם דוקא לברר נפשו הבהמית

Therefore, even if an arousal from above is drawn down, this has no bearing on the animal soul and the body. For although “the spirit of man ascends upward,” nevertheless it [the animal soul] is an animal and “descends downward.” Rather, this is specifically the work of man: to refine his animal soul.

So an arousal from above does not reach the animal soul and the body. Even if the human spirit rises, the animal soul is the animal spirit that goes down (Ecclesiastes 3:21), and refining it is the person's own work.

ונק' עובד אלקים⁸⁵ כמו עורות עבודין שמעבד אותן ומתקנן וכמ"ש במ"א בביאור ע"פ אני ישנה⁸⁶ בענין אחותי רעיתי⁸⁷ ועמ"ש כה"ג [כהאי גוונא] כמ"ש כאן בד"ה וספרתם לכם⁸⁸ בפ' אמור.⁸⁹

And he is called “one who serves G-d (oved Elokim),” as with tanned hides (oros avudin), which one tans (me'abed) and makes fit; as is explained elsewhere, in the explanation of the verse “I am asleep,” on the subject of “my sister, my beloved.” And see what is written in a similar vein to what is written here, in the discourse beginning “And you shall count for yourselves,” in Parshas Emor.

That is why he is called “one who serves (oved) G-d” (Malachi 3:18): the word recalls the tanning of hides (oros avudin), in which raw skins are worked until they are usable, and so the animal soul must be worked until it is fit. In the explanation of “I am asleep” (Likkutei Torah, Shir HaShirim) the Alter Rebbe adds that the soul's natural love, “my sister,” is not yet called service, for avodah means changing one's nature, as hides are tanned; he also refers to the Emor discourse “And you shall count for yourselves.”

16 וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] במלאך הממונה על ההריון ששואל טפה זו מה תהא עליה⁹⁰ כו' ואילו צדיק או רשע לא קאמר.

This is as our Sages, of blessed memory, said of the angel appointed over conception, who asks, “This drop — what will become of it?” etc., whereas “righteous or wicked” he does not say.

The Talmud (Niddah 16b) says the angel appointed over conception asks of each drop, “What will become of it?” — strong or weak, wise or foolish, rich or poor — but does not ask whether it will be righteous or wicked. That, the Talmud explains, is left to man: “everything is in the hands of Heaven except the fear of Heaven.”

וזהו כי יקריב מכם, ⁹¹ כלומר לשון מכם היינו הנה"א [הנפש האלקית] לבד. אבל קרבנכם הוא מן הבהמה כו'

And this is “when he brings near of you”: that is, the expression “of you” means the G-dly soul alone. But “your offering” is “from the animals,” etc.:

So too here, “of you” refers to the G-dly soul alone, which G-d Himself draws near. But “your offering,” “from the animals,” is left to the person.

היינו לברר הנפש הבהמית להיות בבחי' אתכפיא ואתהפכא ע"י ההתבוננות בגדולת ה' כפי אשר שכלו יוכל שאת להוליד מזה אהבה עזה גם בנפש הבהמית.

that is, to refine the animal soul so that it be at the level of subjugation and transformation, through contemplating the greatness of G-d as far as his intellect can bear, to give birth from this to an intense love in the animal soul too.

That offering is the refinement of the animal soul, subduing and then transforming it, by contemplating G-d's greatness as deeply as one's mind can bear. The aim is to give birth to an intense love for G-d even in the animal soul.

17 ומתחלה צ"ל אתכפיא בשלשה לבושי הנפש מחשבה דבור ומעשה בסור מרע ועשה טוב ואח"כ יבוא לבחי' אתהפכא.

At first there must be subjugation (iskafya) in the three garments of the soul, thought, speech and action, in “turn from evil and do good”; and afterwards he will come to the level of transformation (is'hapcha).

The work has an order. First comes subjugation, controlling the soul's three garments, thought, speech and action, by “turning from evil and doing good”; transformation of the animal soul's nature comes later.

גם פ"י מן הבהמה היינו כמבואר לעיל שכדי להכניע ולברר נה"ב [נפש הבהמית] הוא דוקא ע"י שרשה ומקורה מבחי' פני שור שבמרכבה

Also, the meaning of “from the animals” is as explained above: that in order to subdue and refine the animal soul, it is specifically through its root and source, from the level of the face of the ox in the Chariot.

“From the animals” also recalls ¶3: the animal soul can be subdued and refined only through its root, the “face of the ox” in the Chariot.

וזהו שמזכירים בשתים שלפניה⁹² דק"ש [דקריאת שמע] איך שהמלאכים וחיות הקודש מקדישים וממליכים כו' שמזה דוקא תתפעל הנה"ב [הנפש הבהמית].

And this is why, in the two [blessings] before the Shema, we mention how the angels and the holy Chayos sanctify and proclaim [His] kingship, etc.: for by this specifically the animal soul will be stirred.

That is why the blessings before the Shema describe the angels and the holy Chayos sanctifying G-d and accepting His kingship. Hearing of its own root standing in awe of G-d, the animal soul is moved.

18 וזהו מן הבהמה תקריבו היינו בחי' פני שור שבמרכבה. ופי' מן הבקר ומן הצאן⁹³ היינו שני מדרגות חלוקות שיש ב נפשות הבהמיות.

And this is "from the animals you shall bring near": that is, the level of the face of the ox in the Chariot. And the meaning of "from the cattle and from the flock" is two distinct levels that there are in animal souls.

"From the animals" is the face of the ox in the Chariot. The two kinds the verse names, "cattle" and "flock," are two types of animal soul.

יש מי שהוא מבחי' בקר כי שור נגח הוא בחי' גבורות קשות⁹⁴ והיינו מי שהוא כעסן בטבעו שמדה רעה זו היא בו בתגבורת יותר ויכונה בשם בקר ע"ש [על שם] הרתחנות כו'.

There is one who is of the level of cattle, for a goring ox is the level of harsh severities (gevuros): that is, one who is irascible by nature, in whom this bad trait is more dominant. He is called by the name "cattle" on account of the hot temper, etc.

The first type is like cattle, for "a goring ox" stands for harsh severities (gevuros): a person whose nature is anger, in whom that trait dominates. Such a person is called "cattle" because of his hot temper. In Likkutei Torah, Emor, the Alter Rebbe likewise explains that cattle, "the face of an ox on the left," are gevuros, and the ox gores with its horn.

19 ויש מי שאינו רתחן בטבעו וחלק הרע שבו הוא היותו בעל תאוה והוא שנפשו הבהמית היא מבחי' צאן שאינן נגחני' [נגחניות] אדרבה קולם ברחמנות. אלא שהם בעלי תאות כו', הנה כל אלה צריך לאכפא.

And there is one who is not hot-tempered by nature, and the evil part in him is his being a person of desire. That is, his animal soul is of the level of sheep, which do not gore; on the contrary, their voice is plaintive. But they are creatures of desire, etc. Now, all of these must be subdued.

The second type is not hot-tempered; its evil is desire. Such an animal soul is like sheep, which do not gore and whose bleating evokes pity, but which are creatures of appetite; both types must be subdued.

20 וז"ש [וזהו שכתוב] מן הבקר ומן הצאן תקריבו את קרבנכם⁹⁵ כל אי לפי מה דידע בנפשו מהותו וטבעו כך יראה לאכפיה מדה זו ואז יהי [יהיה] דבר המתקיים כו'.

And this is [the meaning of] what is written, "from the cattle and from the flock you shall bring near your offering": each one, according to what he knows in his soul of his essential character and his nature, so should he see to subdue this trait. And then it will be something that endures, etc.

So "from the cattle and from the flock you shall bring near your offering" is personal: each person must know his own nature and work to subdue its particular trait. That is what makes the result lasting.

וזהו משכני אחריו נרוצה.^{96.97} משכני לשון יחיד הוא אתעדל"ע [אתערותא דלעילא] לעורר האהבה הטבעית שבנפש האלקית.

And this is "Draw me, we will run after You." "Draw me," in the singular, is the arousal from above to awaken the natural love that is in the G-dly soul.

The maamar returns to Song of Songs 1:4. "Draw me" is singular because it is the arousal from above that awakens the natural love in the G-dly soul alone.

21 ועמ"ש מענין משיכה גבי בהמ"ז [ברכת המזון] בפ' עקב בד"ה שייכות ברית ותורה לבהמ"ז [לברכת המזון],⁹⁸ והנה עי"ז הנה"א [הנפש האלקית] מבררת ג"כ הנה"ב [הנפש הבהמית] כנ"ל.

And see what is written on the subject of drawing (meshichah), regarding Grace after Meals, in Parshas Eikev, in the discourse beginning "The connection of covenant and Torah to Grace after Meals." And through this the G-dly soul also refines the animal soul, as mentioned above.

The Eikev discourse on Grace after Meals compares this "drawing" (meshichah) to the way a buyer acquires an object, by drawing and lifting it into his own domain: so the soul is drawn and lifted up to G-d, which is "Draw me, we will run after You." Once drawn near, the G-dly soul in turn refines the animal soul, as explained above.

וזהו אחריו נרוצה⁹⁹ לשון רבים בשני הרצונות דנה"א [דנפש האלקית] ונה"ב [ונפש הבהמית],¹⁰⁰ וזהו יפה את רעיתי כתרצה¹⁰¹ עמ"ש בד"ה הנך יפה רעיתי.¹⁰²

And this is "after You we will run (narutzah)," in the plural: with the two wills (retzonos) of the G-dly soul and the animal soul. And this is "You are beautiful, my beloved, as Tirtzah"; see what is written in the discourse beginning "Behold, you are beautiful, my beloved."

That is why "we will run" is plural: both souls run, each with its will, a play on narutzah ("we will run") and ratzon ("will"). Song of Songs 6:4, "You are beautiful, my beloved, as Tirtzah," makes the same play, reading Tirtzah as ratzon; the discourse on "Behold, you are beautiful" explains that the light is drawn by the will in the mind together with the desire of the heart.

SECTION 5 • ¶22-24

Torah and mitzvos

22 ואח"כ נאמר הביאני המלך חדריו^{103, 104, 105} לשון יחיד כי חדריו היינו שיתא סדרי משנה שהן בחי' חג"ת [חסד גבורה תפארת] חסד דין רחמים ר"ת [ראשי תיבות] חדר שמהם נמשך כשר ופסול טמא וטהור חייב וזכאי,

And afterwards it says, "The King has brought me into His chambers," in the singular. For "His chambers" are the six orders of the Mishnah, which are the level of Chesed, Gevurah and Tiferes — chesed, din, rachamim (kindness, judgment, compassion), the initials of cheder (chamber) — from which flow [the rulings of] fit and unfit, impure and pure, liable and innocent.

The verse continues, "The King has brought me into His chambers," in the singular. "His chambers" (chadarav) are the six orders of the Mishnah, corresponding to Chesed, Gevurah and Tiferes, that is, chesed, din and rachamim, whose initials spell cheder (chamber); from them come the Mishnah's rulings of fit and unfit, impure and pure, liable and innocent.

והביאני לשון עבר דהיינו כמארו"ל [כמאמר רבותינו זכרונם לברכה] כשהתינוק בבטן אמו¹⁰⁶ מלמדין אותו התורה כולה דהיינו בעוד הנשמה בבחי' עיבור למעלה, ועמ"ש מזה בד"ה והיה לכם לציצית^{107, 108} ובד"ה ראה אנכי¹⁰⁹ נותן,¹¹⁰

And "has brought me" is in the past tense: that is, as our Sages, of blessed memory, said, when the infant is in its mother's womb they teach it the entire Torah — that is, while the soul is still at the level of gestation above. And see what is written on this in the discourse beginning "And it shall be for you as tzitzis," and in the discourse beginning "See, I set before you,"

"Has brought me" is in the past tense, which refers to the Talmud's teaching that a child in the womb is taught the whole Torah (Niddah 30b), read here as the soul being taught while still "in gestation" above. Two more discourses discuss this: on tzitzis (Numbers 15:39) and on "See, I set before you" (Deuteronomy 11:26).

ומזה נמשך הכח אח"כ שיאיר לו אור ה' וכח האהבה ויראה להיות משכני דהיינו לפי שמכבר הביאני המלך חדריו.

and from this comes the power, afterwards, for the light of G-d to shine for him, and the power of love and awe, so that there be "Draw me": that is, because already "the King has brought me into His chambers."

Because the soul was already brought into the King's chambers, it later has the power for G-d's light to shine upon it, with love and awe. This is what makes "Draw me" possible.

(ועיין מענין משכני אחריו נרוצה ^{111, 112, 113, 114, 115, 116} בפ' אחרי דני"ט ע"א, ובפ' ויחי דרכ"ט ב'. ומענין חדריו בפ' ויקרא דף ד' ע"א ובפ' לך לך ד"צ ע"א ועיין מענין משכני בגמרא חגיגה דט"ו סע"ב [סוף עמוד ב] וברכות וישב ר"פ פ"ו בשלח ס"פ כ"ד. אמור פכ"ז כנרשם בספר בית אהרן). ¹¹⁷

(And see on the subject of "Draw me, we will run after You" in [the Zohar,] Parshas Acharei, 59a, and in Parshas Vayechi, 229b; and on the subject of "His chambers," in Parshas Vayikra, 4a, and in Parshas Lech Lecha, 90a. And see on the subject of "Draw me" in the Gemara, Chagigah, at the end of 15b, and in the Midrash Rabbah: Vayeshev, at the beginning of chapter 86; Beshalach, at the end of chapter 24; Emor, chapter 27, as recorded in the book Beis Aharon.)

A parenthesis lists further sources: the Zohar on "Draw me, we will run" (3:59a, 1:229b) and on "His chambers" (3:4a, 1:90a), the Talmud on Rabbi Akiva, of whom "Draw me" was said (Chagigah 15b), and three passages of Midrash Rabbah. The list is "as recorded in the book Beis Aharon," an index of the places where each verse is expounded.

והנה להמשיך אתעדל"ע [אתערותא דלעילא] זו דאדם כי יקריב הוא ע"י עסק התורה שהיא בחינת אדם רמ"ח פקודין רמ"ח איברין ושס"ה ל"ת [לא תעשה] שס"ה גידים וכמ"ש בד"ה ויאכילך את המן. ^{118, 119} ולכן ע"י עסק התורה נמשך להיות כי יקריב.

Now, drawing down this arousal from above of "A man, when he brings near" is through engaging in the Torah, which is the level of "Adam": 248 commands, 248 limbs, and 365 prohibitions, 365 sinews, as is explained in the discourse beginning "And He fed you the manna." Therefore, through engaging in the Torah it comes about that "He brings near."

To draw down the arousal from above of "A man, when he brings near," one engages in Torah. The Torah is itself "Adam": its 248 positive commandments correspond to the body's 248 limbs and its 365 prohibitions to the 365 sinews, so Torah study draws the Supernal Man's bringing near.

¹²⁰ לכל קוראיו ^{121, 122, 123} לכל אשר יקראוהו באמת ואין אמת אלא תורה. ²³ וכמ"ש קרוב ה' לכל קוראיו

As it is written, "Havayah is near to all who call upon Him, to all who call upon Him in truth," and "truth" is nothing but Torah.

Torah study brings G-d near, as Psalms 145:18 says: He is near to all who call upon Him "in truth," and the Sages say "truth" means only Torah.

ועמ"ש בד"ה רני ושמחי^{124, 125} גבי כי אתה נרי¹²⁶ א"ת הם בחינת אותיות התורה כו' ומ"ש מזה בד"ה ואתה תצוה^{127, 128} גבי מאת בני ישראל

And see what is written in the discourse beginning "Sing and rejoice," regarding "For You (atah) are my lamp": the letters alef-tav are the level of the letters of the Torah, etc.; and what is written on this in the discourse beginning "And you shall command," regarding "from (me'es) the children of Israel."

In the Torah Ohr discourse "Sing and rejoice" (Zechariah 2:14), "For You are my lamp" (II Samuel 22:29) is read through its word atah, "You": its letters alef and tav, the first and last of the alphabet, stand for all the letters of the Torah. The Tetzaveh discourse reads me'es, "from" the children of Israel, which holds the same letters, in the same way.

וזהו שבעסק התורה נאמר או יחזק במעוזי¹²⁹ יעשה שלום לי יעשה לי¹³⁰ ב' פעמים שלום והיינו כמ"ש שלום שלום לרחוק ולקרוב¹³¹ וכמ"ש במ"א בד"ה ביום השמע"צ [השמיני עצרת].¹³²

And this is why, of engaging in the Torah, it is said, "Or let him take hold of My strength; he will make peace with Me, peace he will make with Me": "peace" twice. That is as it is written, "Peace, peace, to the far and to the near," as is explained elsewhere, in the discourse beginning "On the eighth day, an assembly."

That is why of Torah study it is said, "Or let him take hold of My strength, that he may make peace with Me; peace he shall make with Me" (Isaiah 27:5), with "peace" twice: the Sages read the verse of Torah study (Sanhedrin 99b). The two are the "peace, peace, to the far and to the near" of Isaiah 57:19; in Likkutei Torah, Shemini Atzeres, the Alter Rebbe explains them as the King's two delights, in the one who is near through the mitzvos and in the son who returns from afar through teshuvah.

24 וכיון שכן נמשך מזה ג"כ בחי' שלום דלרחוק שיהיה נעשה קרוב. וזהו אדם כי יקריב¹³³ מכם

And since this is so, there is drawn from this also the level of the "peace" of "to the far," so that he becomes near. And this is "A man, when he brings near of you."

The double peace means that the "peace" of "the far" is drawn down too, so that one who is far becomes near. That is "A man, when he brings near of you": through the Torah, G-d brings the distant soul close.

וזהו תשמרו להקריב לי¹³⁴ שמור זו משנה שעיי' נמשך להיות להקריב לי. ועמ"ש מזה סד"ה צו את בניי [בני ישראל]¹³⁵ ואמרת אליהם את קרבני.

And this is “You shall guard to bring near to Me”: “guard” — this is Mishnah, through which it comes about that there be “to bring near to Me.” See what is written on this at the end of the discourse beginning “Command the children of Israel and say to them: My offering.”

Numbers 28:2, “You shall guard to bring near to Me,” says the same: “guarding” is read as Mishnah study, and through it comes “to bring near to Me.” At the end of the Pinchas discourse on this verse the Alter Rebbe explains that the Oral Torah is the vessel in which the fire drawn from above is guarded in the heart and not lost.

וברבות בקהלת ע"פ אדם אחד מאלף מצאתי¹³⁶ זה משה שבא לאלף דור¹³⁷ כו'. הה"ד [הדא הוא דכתיב] דבר צוה לאלף דור. ועי"נ [ועל זה נאמר] ג"כ אדם כי יקריב דהיינו ע"י התורה.

And in the Midrash Rabbah on Koheles, on the verse “One man (adam) in a thousand have I found”: this is Moshe, who came for a thousand generations, etc.; as it is written, “The word He commanded to a thousand generations.” And of this too it is said, “A man (adam), when he brings near”: that is, through the Torah.

Koheles Rabbah reads “One man (adam) in a thousand have I found” (Ecclesiastes 7:28) as Moshe, who came for a thousand generations, with the verse “the word He commanded to a thousand generations.” So “A man (adam), when he brings near” refers to this too: the bringing near is through the Torah.

ועמ"ש"ל [ועיין מה שכתוב לעיל] בענין משה ידבר¹³⁸ כו' (ועי עוד מענין אדם כי יקריב כו' ברבות סדר בא פי"ז¹³⁹ ויקרא פ' ב'¹⁴⁰ ור"פ בלק)¹⁴¹

And see what is written above on the subject of “Moshe would speak,” etc. (And see further on the subject of “A man, when he brings near,” etc., in the Midrash Rabbah: Seder Bo, chapter 17; Vayikra, chapter 2; and the beginning of Parshas Balak.)

The Alter Rebbe recalls the reading of “Moshe would speak” in ¶14 and lists three Midrashim on this verse: Shemos Rabbah 17:1, that G-d created the animals on the sixth day for His glory, to be offered; Vayikra Rabbah 2:4, that Israel cleave to G-d like a king's garment to his body; and Bamidbar Rabbah 20:5, that G-d asked offerings only from animals in one's own possession.

וזהו דבר אל בני ישראל ואמרת אליהם¹⁴² אדם כי יקריב¹⁴³ כו' ועי"נ ג"כ אח"כ מן הבהמה תקריבו¹⁴⁴ וכנ"ל

And this is “Speak to the children of Israel and say to them: A man, when he brings near,” etc.; and through this, afterwards, also “from the animals you shall bring near,” as mentioned above.

So the verse opens “Speak to the children of Israel... A man, when he brings near”: first G-d draws the soul near through the Torah. Through this, afterwards, “from the animals you shall bring near” follows.

והוא ע"י קיום המצות שהמצוה יש לה סגולה פרטית להעלות את נה"ב [נפש הבהמית] ולקשרה באור א"ס ב"ה כי צדקה תרומם גוי.¹⁴⁵ וכמ"ש במ"א בד"ה המגביהי לשבת:^{146, 147, 148, 149}

And this is through fulfilling the mitzvot, for a mitzvah has a particular special power to raise up the animal soul and bind it to the Infinite Light (Or Ein Sof), blessed be He; for "charity (tzedakah) exalts a nation (goy)." As is explained elsewhere, in the discourse beginning "Who is enthroned on high."

That second stage is done by keeping the mitzvot, each of which has its own power to lift the animal soul and bind it to the Infinite Light. The maamar reads Proverbs 14:34, "Charity (tzedakah) exalts a nation (goy)," this way, and the Torah Ohr discourse "Who is enthroned on high" explains how a mitzvah turns tzedek into tzedakah and so raises it up into the Infinite Light.

SECTION 6 • ¶25-28

Pesach, the Omer and Shavuot

25 והנה ע"פ כל הנ"ל יובן ג"כ ענין פסח וספירת העומר כי בפסח הוא אתעדל"ע [אתערותא דלעילא] לעורר אתעדל"ת [אתערותא דלתתא] והאתעדל"ע [והאתערותא דלעילא] הוא לעורר הרצוא בנפש האלקית אבל הנה"ב [הנפש הבהמית] לא נתהפכה עדיין ולכן נאמר כי ברח העם^{150, 151} וכמ"ש בסש"ב [בספר של בינונים] ס"פ ל"א.

Now, according to all the above, the matter of Pesach and the Counting of the Omer can also be understood. For on Pesach there is an arousal from above to awaken an arousal from below, and the arousal from above is to awaken the ratzo (running forth) in the G-dly soul; but the animal soul has not yet been transformed. That is why it says, "that the people had fled," as is explained in Sefer Shel Beinonim (Tanya), at the end of chapter 31.

This explains Pesach and the Counting of the Omer. On Pesach G-d initiated: an arousal from above stirred the G-dly soul's ratzo, its yearning to run toward G-d, but the animal soul was not yet transformed. That is why Exodus 14:5 says "the people had fled": as Tanya ch. 31 explains, the evil in their souls was still in full force, so they had to flee from it.

26 וזהו כענין אדם כי יקריב מכם וכמ"ש קול דודי כו' מדלג על ההרים ¹⁵² שהוא בזכות התורה שנק' הר כמ"ש ישאו הרים שלום לעם ¹⁵³ כמ"ש במ"א, ¹⁵⁴

And this is like the matter of "A man, when he brings near of you," as it is written, "The voice of my beloved," etc., "leaping over the mountains," which is by the merit of the Torah, which is called a mountain, as it is written, "The mountains will bear peace to the people," as is explained elsewhere;

Pesach is "A man, when he brings near of you": "The voice of my beloved... leaping over the mountains" (Song of Songs 2:8) is G-d coming to Israel by the merit of the Torah, which is called "mountains," as in "The mountains will bear peace to the people" (Psalms 72:3).

לכן אח"כ תומ"י [תכף ומיד] ביום שני הוא קרבן העומר שעורים שהוא מאכל בהמה, להיות בירור נפש הבהמית וספירת העומר וספרתם לכם ¹⁵⁵ בחינת בירור ז' מדות דנה"ב [דנפש הבהמית].

therefore, afterwards, immediately, on the second day, there is the Omer offering of barley, which is animal food, so that there be the refinement of the animal soul. And the Counting of the Omer, "And you shall count for yourselves," is the level of refining the seven emotive attributes (middos) of the animal soul.

Therefore, immediately afterwards, on the second day of Pesach, the Omer offering is brought, of barley, which is animal fodder, for the refinement of the animal soul. The Counting of the Omer, "And you shall count for yourselves" (Leviticus 23:15), refines the seven emotive attributes of the animal soul.

27 והוא כענין מן הבהמה מן הבקר ¹⁵⁶ כו' תקריבו דהיינו אתעדל"ת [אתערותא דלתתא] ואזי עי"ז אח"כ בשבועות מתן תורה הוא בחי' אתעדל"ע [אתערותא דלעילא] שאחר אתעדל"ת [אתערותא דלתתא] התגלות רצונו וחכמתו למטה

And this is like the matter of "from the animals, from the cattle," etc., "you shall bring near," which is an arousal from below. And then, through this, afterwards on Shavuot, the Giving of the Torah is the level of an arousal from above that comes after an arousal from below: the revelation of His will and His wisdom below.

The Omer is like "from the animals... you shall bring near," an arousal from below. Through it, on Shavuot, comes the Giving of the Torah, an arousal from above that follows an arousal from below: the revelation of G-d's will and wisdom below.

כי הנה בחינת כי יקריב ותקריבו זהו העלאה ממטה למעלה אבל במ"ת [במתן תורה] כתיב וירד ה' על הר סיני¹⁵⁷ להיות המשכה למטה ועיין ברבות פ' ואתחנן ע"פ אשר לו אלקים קרובים אליו.¹⁵⁸

For the level of "when he brings near" and "you shall bring near" is an elevation from below to above, whereas at the Giving of the Torah it is written, "And Havayah descended upon Mount Sinai," so that there be a drawing-down below. And see in the Midrash Rabbah, Parshas Va'eschanan, on the verse "that has G-d so near to it."

Bringing near, whether begun by G-d or by man, raises things from below upward; at Sinai, by contrast, "Havayah descended upon Mount Sinai" (Exodus 19:20), a drawing-down. The Alter Rebbe refers to Devarim Rabbah on Va'eschanan, which expounds "that has G-d so near to it" (Deuteronomy 4:7).

28 וההפרש שבין בחי' עסק התורה שקודם הרצוא דהיינו בחי' אדם כי יקריב לבחי' עסק התורה שאחר

הרצוא ובירור נה"ב [נפש הבהמית]

And the difference between the level of engaging in the Torah that precedes the ratzo — that is, the level of "A man, when he brings near" — and the level of engaging in the Torah that comes after the ratzo and the refinement of the animal soul

Finally, a distinction between two kinds of Torah study. One comes before the ratzo, at the level of "A man, when he brings near"; the other comes after the ratzo and the refinement of the animal soul.

היינו שע"י זה הרצוא ובירור נה"ב [נפש הבהמית] נמשך בעסק התורה מבחי' כי לא אדם הוא¹⁵⁹ להמשיך משם המשכה חדשה בבחי' אדם וכמ"ש במ"א:

is that, through this ratzo and the refinement of the animal soul, there is drawn into the engagement in the Torah from the level of "for He is not a man," to draw down from there a new drawing-down into the level of "Adam," as is explained elsewhere.

After that work, Torah study draws from the level of "for He is not a man" (I Samuel 15:29), beyond the human-like order of the Sefiros, and brings a new light from there into the level of "Adam." This matches ¶14, where light that comes out of darkness reaches "not a man."

IN ONE'S AVODAH

When an unexpected inspiration comes in prayer, do not rest on it: at once begin your own work, subduing and then transforming your own dominant trait, anger or desire, so that the inspiration becomes something that endures. Prefer the steady toil of contemplation, whose love lasts, and draw G-d near through Torah study and the mitzvos.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that the arousal from above reaches only the G-dly soul and not the animal soul?
2. What is the difference between a love that comes from one's own toil and a sudden inspiration in prayer, and why does only the first endure?
3. How do the singular "when he brings near" and the plural "you shall bring near" map onto the Supernal Man and the people of Israel?
4. Why must each person know whether his animal soul is of the "cattle" or of the "flock," and what does that change in his service?
5. How do Pesach, the Counting of the Omer and Shavuot follow the order of "A man, when he brings near" and "from the animals you shall bring near"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 אדם כי יקריב

The note points to another transcript (hanachah) of this maamar, preserved in a manuscript written by the Tzemach Tzedek.

KEHOT'S NOTE

הנחה אחרת במאמרי אדה"ז-פרשיות ע' תקו (מגובייק אדה"צ בבוך 1116 הכולל הנחות מהשנים תקע"א-ב ועוד). הגהות אחרות באוה"ת ויקרא-ג ע' תשכא. תשכח. וראה בהנסמן לעיל רד"ה ויקרא (א, א) למאמר זה מאדה"צ. בלקו"ש-ז ע' 335 מבאר התחלת הלוקו"ת והסיום. ע"ש.

2 אדם כי יקריב מכם

G-d, calling to Moshe from the Tent of Meeting, gives the first law of the offerings: "Speak to the children of Israel and say to them: When a man of you brings an offering to Havayah, from the animals, from the cattle and from the flock you shall bring your offering." Plainly mikem ("of you") means "any man among you"; the maamar reads "brings near of you" as the Supernal Man bringing near something of you, your own soul, and the whole maamar is a reading of this verse.

ויקרא א':2:1 Leviticus

דְּבַר אֱלֹהֵינוּ יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי־יִקְרִיב מִכֶּם קָרְבָּן לַיהוָה הִבְהֵמָה מִן־הַבְּקָר וּמִן־הַחֲצִאן תִּקְרִיבוּ אֶת־קִרְבָּנְכֶם:

Speak unto the children of Israel, and say unto them: When any man of you bringeth an offering unto the L-RD, ye shall bring your offering of the cattle, even of the herd or of the flock.

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

KEHOT'S NOTE

ויקרא א, ב. — ראה גם ד"ה באתי לגני תשי" פ"ב (ובנהנסמן בהערה שם). סה"מ קונטרסים ח"ב תנ, א. סה"מ אידיש ע' 141. ד"ה באתי לגני תשי"ב. לקו"ש-א ע' 205.

3 אדם מכם כי יקריב

The note points there on the word order the maamar asks about, "a man of you, when he brings near."

KEHOT'S NOTE

ראה גם סה"מ תרס"ט ע' קנז.

4 ב' נפשות

Tanya's first chapter sets out that every Jew, righteous or wicked, has two souls.

תניא, חלק ראשון; ליקוטי אמרים א' Tanya, Likkutei Amarim

KEHOT'S NOTE

ראה תניא פ"א.

5 ויברא אלקים את האדם

In the account of the sixth day of creation: "And G-d created man in His image; in the image of G-d He created him."

It is cited to show that the G-dly soul is rooted in the divine "Adam," the image of G-d in man.

בראשית א':27:1 Genesis

וַיִּבְרָא אֱלֹקִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹקִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם:

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

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KEHOT'S NOTE

בראשית א, כז.

PARAGRAPH 2

6 ועל דמות הכסא דמות כמראה אדם

In his vision of the Chariot by the river Kevar, Ezekiel sees above the Chayos the likeness of a throne, "and upon the likeness of the throne, a likeness like the appearance of a man upon it above." The maamar takes this "man" on the Throne as the root of the G-dly soul; it is only "like the appearance of a man," for G-d is none of these attributes (¶11).

יחזקאל א':26:1 Ezekiel

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמֹרֶאֶה אֲבֹן־סַפִּיר דְּמוּת כֶּסֶף וְעַל דְּמוּת כֶּסֶף דְּמוּת כְּמֹרֶאֶה אָדָם עָלָיו מְלֻמָּעָה:

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

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KEHOT'S NOTE

יחזקאל א, כז.

7 בד"ה ותחת רגליו

The discourse explains "under His feet" through "a likeness like the appearance of a man," since hands and feet apply only to that human-like level.

KEHOT'S NOTE

תו"א עו, ד.

8 ותחת רגליו כמעשה לבנת

After the covenant at Sinai, Moshe, Aharon, Nadav, Avihu and seventy elders went up, "and they saw the G-d of Israel, and under His feet was like the work of a sapphire brick." The verse opens the Torah Ohr discourse referred to, which explains how such human-like terms can be said of G-d.

שמות כ"ד:10 Exodus

וַיֵּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת רַגְלָיו כְּמַעֲשֵׂה לִבְנֵת הַסַּפִּיר וּכְעֵצֶם הַשָּׁמַיִם לְטֹהֵר:

and they saw the G-d of Israel; and there was under His feet the like of a paved work of sapphire stone, and the like of the

very heaven for clearness.

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9

פני שור

In the same vision Ezekiel describes the four faces of each of the Chayos: "the face of a man, and the face of a lion on the right... and the face of an ox on the left... and the face of an eagle." The maamar takes the face of a man as the G-dly soul's channel and the face of the ox as the animal soul's root.

יחזקאל א':י"ז

ודמות פניהם פני אדם ופני אריה אלהימין לארבעתם ופני שור מהשואל לארבעתם ופני נשר לארבעתם:

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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PARAGRAPH 3

10

שמע ישראל . . ואהבת

Moshe's declaration to Israel: "Hear, O Israel, Havayah is our G-d, Havayah is One." Contemplating this oneness is the G-dly soul's work within the animal soul.

דברים ו':ד' Deuteronomy 6:4

שמע ישראל ה' אלקינו ה' אחד:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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KEHOT'S NOTE

דברים ו', ד-ה.

11

ואהבת בכל לבבך

The command that follows the Shema's first verse: "And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The maamar quotes it in short for the love that contemplation brings into the whole heart, the animal soul included.

דברים ו':ה' Deuteronomy 6:5

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

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

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12

בכל לבבך בשני יצריך

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

KEHOT'S NOTE

ברכות פ"ט, מ"ה.

13

בכל לבבך בשני יצריך

"With all your heart: with both your inclinations, the good inclination and the evil inclination." The love of the Shema must include the animal soul too.

משנה ברכות ט"ה:ה' Mishnah Berakhot 9:5

חייב אדם לברך על הרעה כשם שהוא מברך על הטובה, שנאמר (דברים ו') ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך. בכל לבבך, בשני יצריך, כיצור טוב וכיצור רע. ובכל נפשך, אפלו נוטל את נפשך. ובכל מאדך, בכל ממונה. דבר אחר בכל מאדך, בכל מדה ומדה שהוא מוידד לה הוי מודה לו במאד מאד. לא יקל אדם את ראשו כנגד שער המזרח, שהוא מכוון כנגד בית קדשי הקדשים. לא יכנס להר הבית במקלו, ובמנעלו, ...

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, "And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might" (Deuteronomy 6:5). "With all your heart," with your two impulses, the evil impulse as well as the good impulse. "With all your soul" even though he takes your soul [life] away from you. "With all your might" with all your money. Another explanation, "With all your might" whatever treatment ...

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14

שתים לפניו

"In the morning one says two [blessings] before it and one after it." The Alter Rebbe uses the Mishnah's own words for the blessings before the Shema.

משנה ברכות א':ד' Mishnah Berakhot 1:4

בשחר מברך שתיים לפניו ואחת לאחריה, ובערב שתיים לפניו ושתיים לאחריה. אחת ארצה ואחת קצרה. מקום שאמרו להאריה, אינו רשאי לקצר. לקצר, אינו רשאי להאריה. להחם, אינו רשאי שלא להחם. ושלא להחם, אינו רשאי להחם:

In the morning, two benedictions are said before [the שמע] and one after it; and in the evening, two benedictions before and two after it, one long and one short. Where they, the sages, have adopted the long [form] no man is authorised to shorten [use the short form]; and where they have adopted the short form no man is authorised to lengthen [use the long form]. [Where they] close [with a benediction] no man is authorised not [so] to close: and [where they do] not close [with a benediction] ...

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15

תקנו חכמים שתיים לפניו לקיום הק"ש

Tanya ch. 12 explains that the G-dly soul rules a person fully only at set times, such as the Shema and prayer with the blessings before it, when he binds his mind to G-d and kindles love in his heart; after prayer the evil reawakens and desires the pleasures of this world.

KEHOT'S NOTE

ראה תניא פרק יב. ופרק מט.

16

פני אריה פני שור

The faces of the Chayos in Ezekiel's Chariot: "the face of a lion on the right... the face of an ox on the left." Here they are the source from which the animal soul is hewn.

יהזקאל א':10

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

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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17

אין הדינין נמתקין אלא בשרשן

Tanya ch. 31 applies the same rule to the animal soul: at times one must arouse the holy gevuros to sweeten the severities, which are the animal soul and the evil inclination, "for severities are sweetened only at their root."

תניא, חלק ראשון; ליקוטי אמרים ל"א:317 Likkutei Amarim Tanya, ונהגה, לעתים צריה לעורר בחינת גבורות הקדושות כדי להמתק הדינים, שהם בחינת נפש הפהמית ויצר הרע קששולט חס ושלום על האדם, כי אין הדינים נמתקין אלא בשרשן. ולכן אמרו רבותינו זכרונם לברכה: "לעולם יגזיז אדם יצר הטוב", והיינו, בכל עת שרואה בנפשו שצריה לקר.

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KEHOT'S NOTE

ראה פע"ח שער השופר פ"א. לקו"ת להאריז"ל וישב לט, א. תניא פל"א.

18

כי תצא למלחמה על אויבך

Moshe's law of an optional war: "When you go out to war against your enemies, and Havayah your G-d delivers them into your hand." The verse names the Likkutei Torah discourse referred to, which reads the war as the struggle with the animal soul's desires, won by raising them to their root above (see ¶12).

דברים כ"א:10

כִּי־תֵצֵא לְמִלְחָמָה עַל־אֹיְבֶיךָ וַנִּתְּנָה ה' אֱלֹהֶיךָ בְיָדְךָ וְשָׁבִיתָ שְׁבִי:

When thou goest forth to battle against thine enemies, and the L-RD thy G-d delivereth them into thy hands, and thou carriest them away captive,

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19

ובד"ה ונתתי לך מהלכים

The discourse reads "I will give you places to walk (mahalchim)" as two kinds of movement given to Israel, from below to above and from above to below, through which even the angels receive.

KEHOT'S NOTE

תו"א ל, ב.

20

ונתתי לך מהלכים

In Zechariah's vision the angel of G-d promises Yehoshua the Kohen Gadol that if he walks in G-d's ways and keeps His charge, "I will give you places to walk among these who stand," the angels. The verse names the Torah Ohr

discourse referred to, which reads these "places to walk" as movement both from below upward and from above downward.

זכריה ג':7

כֹּה־אָמַר ה' צְבָאוֹת אֱמִי־בְדָרְכִי תֵלֶךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמַר וְגַם־אֶתֶּה תִּדְוֶה אֶת־בֵּיתִי וְגַם תִּשְׁמַר אֶת־חֲצָרִי וְנָתַתִּי לְךָ מַה־לֵּכִים בֵּין הָעֲמֻדִים הָאֵלֶּה:

"Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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PARAGRAPH 4

21

והחיות נושאות את הכסא

On the Song at the Sea the Midrash says that "the Chayos that carry the Throne" do not recognize the divine Likeness, while those who crossed the sea saw it. The maamar uses the phrase for the animal soul's root lifting what is above it.

שמות רבה כ"ג:ט"15

KEHOT'S NOTE

בחי תרומה כה, י בשם פדרי"א. וראה פדרי"א ספ"ד. שמו"ר כג, טו. ע"ל פקודי ח, א. וש"נ. [כ].

22

בד"ה וזכור ושמור בדבור אחד

The Alter Rebbe refers to this discourse for how the refinement of the animal soul lifts the G-dly soul, "as the Chayos carry the Throne." The note gives its place in Torah Ohr, Parshas Yisro, by page number in the edition it cites.

KEHOT'S NOTE

תו"א יתרו ע' תב.

23

ריח ניחוח לה

In the law of the burnt-offering G-d tells Moshe: "and the Kohen shall burn it all on the altar, a burnt-offering, a fire-offering, a pleasing fragrance to Havayah." The maamar takes the "pleasing fragrance" as the arousal from above that the offering, an arousal from below, draws down.

ויקרא א':9

וְקָרְבוּ וּבָרָעִיו יִרְחַץ בְּמִים וְהִקְטִיר הִכְתֵּן אֶת־הַכֹּל הַמִּזְבֵּחַה עֲלֶיהָ אִשָּׁה רִיח־נִיחֻחַ לָהּ

but its inwards and its legs shall he wash with water; and the priest shall make the whole smoke on the altar, for a burnt-offering, an offering made by fire, of a sweet savour unto the L-RD.

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KEHOT'S NOTE

ויקרא א, ט.

24

בד"ה והקרבנתם עולה אשה

The discourse asks why on Pesach the Torah says "a fire-offering, a burnt-offering, a pleasing fragrance" and on Sukkos "a burnt-offering, a fire-offering." It explains that

for G-d to contract Himself into the Name Havayah an arousal from below is needed, the souls' bittul of their own will, through which He contracts Himself to shine in small measure.

KEHOT'S NOTE

לקו"ת שמע"צ צב, ד.

PARAGRAPH 5

25

כי חפץ חסד הוא

The prophet Micah praises G-d, who forgives the remnant of His people: "He does not keep His anger forever, for He desires kindness." The maamar cites it for kindness given freely, as at the beginning of creation, before any creature had done anything.

Micah 7:18ח"י:י"ח

מִי־אֵל כְּמוֹךָ נִשְׂא עוֹן וְעָבַר עַל־פֶּשַׁע לְשֹׂאֲרֵית נִחַלְתּוֹ לֹא־הֶחְזִיק לְעַד אֲפֹ כִי־חָפֵץ חֶסֶד הוּא:

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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KEHOT'S NOTE

מיכה ז, יח.

PARAGRAPH 6

26

ואח"כ תולה במעשה התחתונים

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

KEHOT'S NOTE

ע"ה שער דרושי הנקודות ספ"ו.

27

ויניחהו בג"ע

In the account of the Garden of Eden: "And Havayah G-d took the man and placed him in the Garden of Eden, to work it and to guard it." Man was put there for a task; from then on, the maamar says, the flow from above depends on his work.

Genesis 2:15ו'י"ט

וַיִּקַּח ה' אֱלֹהִים אֶת־הָאָדָם וַיִּנְחָהוּ בְּגִדְעֶדֶן לְעֹבְדָהּ וּלְשֹׁמְרָהּ:

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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KEHOT'S NOTE

בראשית ב, טו.

28

וכמ"ש בד"ה ועשית בגדי קדש

The discourse asks about the three makings of Aharon's garments, by Moshe, by the wise-hearted and by all Israel.

KEHOT'S NOTE

תו"א פב, א.

29

ועשית בגדי קדש

G-d instructs Moshe: "And you shall make holy garments for Aharon your brother, for glory and for splendor." The verse names the Torah Ohr discourse referred to, where Aharon's garments clothe a love drawn from above to all the souls.

Exodus 28:2ב"ב:יח

וְעָשִׂיתָ בְּגֵדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכְבוֹד וּלְתִפְאֶרֶת:

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

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30

סד"ה ואתחנן אל ה'

The passage reads "And I pleaded (va'eschanan) to Havayah" as Moshe drawing from the level of "gracious" (chanun), above the Name Havayah; as the Sages say, va'eschanan means "a free gift," drawn from far above the level of the mitzvos.

KEHOT'S NOTE

לקו"ת ואתחנן ג, א.

31

וסד"ה וישכם לבן

The passage reads Lavan of holiness as the supernal whiteness, the light of the essence of the Infinite One, which, like white, has no color of its own; from there comes a compassion beyond the order of descent that can change even what has descended.

KEHOT'S NOTE

תו"א כד, ב.

32

וישכם לבן

After his pact with Yaakov, "Lavan rose early in the morning, and kissed his sons and his daughters and blessed them," and went home. The verse names the Torah Ohr discourse referred to, which reads Lavan of holiness as the supernal "whiteness" (lavan), the source of a compassion beyond the order of the worlds.

Genesis 32:1א"ב:י

וַיִּשְׁכֶּם לְבָן בַּבֹּקֶר וַיִּנָּשֶׁק לְבָנָיו וּלְבָנוֹתָיו וַיְבָרֶךְ אֹתָהֶם וַיֵּלֶךְ וַיָּשָׁב לְבָן לְמִקְמוֹ:

And Laban arose early in the morning, kissed his sons and daughters, and blessed them; and then Laban went and returned to his place.

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33

וסד"ה אני ישנה

At the end of the discourse "I am asleep" the Alter Rebbe explains "for my head is filled with dew": dew, unlike rain, is never withheld, because it comes from an arousal from above that does not depend on any arousal from below, from a level the deeds of the lower beings do not reach.

KEHOT'S NOTE

לקו"ת שה"ש לה, א.

34

Moshe recalls how he pleaded to be allowed to enter the Land: "And I pleaded to Havayah at that time, saying." The

verse names the Likkutei Torah discourse referred to, which reads va'eschanan as asking for a free gift.

Deuteronomy 3:23ג'כ"ג: דברים

וְאֶתְחַנֵּן אֵלֶיּהּ בְּעֵת הַהוּא לֵאמֹר:

And I besought the L-RD at that time, saying:

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35

שראשי נמלא טל

The beloved says: "I am asleep, but my heart is awake; the voice of my beloved knocks: Open to me, my sister, my beloved... for my head is filled with dew." In the discourse referred to, the dew is an arousal from above that no deed below can hold back, drawn into "my head," Chochmah.

Song of Songs 5:2ה'ב: שיר השירים

אֲנִי יְשֻנָּה וְלִבִּי עָר קוֹל דּוֹדִי דּוֹפֵק פֶּתַחַיִּילִי אֲחֹתִי רַעֲיָתִי יוֹנְתִי תַמְתִּי
שְׂרָאשִׁי נִמְלֵא־טַל קְוֻצוֹתַי יְרִיסֵי לִילָה:

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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PARAGRAPH 9

36

בד"ה שיר השירים

The discourse explains "Glory (hishalelu) in His holy Name" as a passive form: praise drawn into Israel.

KEHOT'S NOTE

לקו"ת ש"ש ב, ג.

37

שיר השירים

The opening verse of the Song: "The Song of Songs, which is Shlomo's." It names the Likkutei Torah discourse referred to, which describes how at times the heart is moved in prayer without effort and one wonders where it came from.

Song of Songs 1:1א'א: שיר השירים

שִׁיר הַשִּׁירִים אֲשֶׁר לְשְׁלֹמֹה:

THE song of songs, which is Solomon's.

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38

איש מזריע תחלה . . אשה מזרעת תחלה

Rav Yitzchak son of Rav Ami: "If the man emits seed first, she gives birth to a female; if the woman emits seed first, she gives birth to a male." The maamar applies this to the two kinds of arousal.

Berachot 60a:14ד"א: ברכות

ומי מהני רחמי? והאמר רב יצחק בריה דרב אמי: איש מזריע תחלה — יולדת נקבה, אשה מזרעת תחלה — יולדת זכר. שנאמר: "אשה כי תזריע וילדה זכר!" הלא במאי עסקינו — כגון שהזריעו שניהם בבת אחת.

But is it of any avail to pray [during the first forty days that it should be a male child]? For lo, R. Isaac b. R. Ammi has said: If it is the man who first emits seed his wife bears a daughter; but if the woman first emits seed she gives birth to a son; as it is said, "If a woman emits seed and bare a male child" (Lev. xii. 2)! With what are we here dealing? For instance, if they both emit seed ...

ter ; but if the woman first emits seed she gives birth to a son ; as it is said, "If a woman emits seed and bare a male child" (Lev. xii. 2)! With what are we here dealing? For instance, if they both emit seed ...

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Niddah 31a:23-24ד"גכ"ג-כ"ד: נדה

אמר רבי יצחק, אמר רבי אמי: אשה מזרעת תחילה — יולדת זכר, איש מזריע תחילה — יולדת נקבה, שנאמר: "אשה כי תזריע וילדה זכר." תנו רבנן: בראשונה היו אומרים — אשה מזרעת תחילה יולדת זכר, איש מזריע תחלה יולדת נקבה, ולא פירשו חכמים את הדבר, עד שבא רבי צדוק ופירשו: "אלה בני לאה אשר ילדה לעקב בפדן ארם ואת דינה בתו" — תלה הזכרים בנקבות ונקבות בזכרים.

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KEHOT'S NOTE

ברכות ס, א. נדה לא, א.

PARAGRAPH 10

39

ונשים דעתן קלות

The Mishnah forbids a man to be secluded with two women, and the Gemara explains, in the name of the school of Eliyahu, "because women's minds are light," easily swayed. The maamar applies the phrase to the love that comes from above only.

Shabbat 33b:6ו"ב: שבת

אזל הוא ובריה, טשו בי מדרשא. כל יומא הוה מתאי להו דביתיהו ריפתא וכוזא דמאי ורכי. כי תקיף גזירתא אמר לקה לבריה: נשים דעתן קלה עליהן, דילמא מצערי לה ומגללי לן. אזלו טשו במערתא. איתרחיש ניסא איברי להו חרובא ועינא דמאי, והוו משלחי מנייהו והוו יתבי עד צוארייהו בחלא. כולי יומא גרסי. בעידן צלוי לבשי מיכסו ומצלו, והדר משלחי מנייהו כי היכי דלא ליכלו. איתיכו תריסר שני במערתא. אמתא ...

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Kiddushin 80b:5-6ו"ב-ה' קידושין

גמי מאי טעמא? תנא דבי אליהו: הואיל ונשים דעתן קלות עליהן. מנא הני מילי? אמר רבי יוחנן משום רבי ישמעאל: רמז ליחוד מן התורה מנזן - שנאמר: "כי יסיתך אחיך בן אמה".

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KEHOT'S NOTE

שבת לג, ב. קדושין פ, ב. וראה לקוטי שיחות חיי"ו ע' 149 הערה 14.

40

אשה מזרעת תחלה

"If the woman emits seed first, she gives birth to a male." Here: when the soul initiates, a strong love is born.

Niddah 31a:23-24ד"גכ"ג-כ"ד: נדה

אמר רבי יצחק, אמר רבי אמי: אשה מזרעת תחילה — יולדת זכר, איש מזריע תחילה — יולדת נקבה, שנאמר: "אשה כי תזריע וילדה זכר." תנו רבנן: בראשונה היו אומרים — אשה מזרעת תחילה יולדת זכר, איש מזריע תחלה יולדת נקבה, ולא פירשו חכמים את הדבר, עד שבא רבי צדוק ופירשו: "אלה בני לאה אשר ילדה לעקב בפדן ארם ואת דינה בתו" — תלה הזכרים בנקבות ונקבות בזכרים.

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41

והיה מספר

The prophet Hosea foretells the redemption: "And the number of the children of Israel shall be like the sand of the sea, which cannot be measured or counted." The verse names the Likkutei Torah discourse referred to, which speaks of the heavenly voice that calls Israel to return.

Hosea 2:1א:הושע ב'

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחֹל הַיָּם אֲשֶׁר לֹא־יִמָּד וְלֹא יִסָּפֵר וְהָיָה בְּמָקוֹם אֲשֶׁר־יֹאמַר לָהֶם לֹא־עַמִּי אַתֶּם יֹאמַר לָהֶם בְּנֵי־אֱלֹהִים:

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: 'Ye are not My people', it shall be said unto them: 'Ye are the children of the living G-d.'

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42

סד"ה והיה מספר בני

The passage explains "the man emits seed first, she bears a female": an arousal from above that comes first, in the time when the Temple does not stand, yields "number" and contraction, the female level of judgment.

KEHOT'S NOTE

לקו"ת במדבר ו, ג.

43

שו"ה מכרות — א"ע

The note is on the printed line that runs from "proclaims" (מכרות) to "themselves" (א"ע), which includes the reference to "Surely rejoice and exult"; it refers the reader to a note of the Rebbe in the Hosafos of the Kehot edition.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

44

ע"פ היינו כחולמים

The discourse on "When Havayah returns the captivity of Zion, we were like dreamers" explains that a dream joins two opposites in one subject, because in sleep the discerning intellect withdraws.

KEHOT'S NOTE

תו"א כח, ג.

45

היינו כחולמים

A song of the return from exile: "When Havayah returns the captivity of Zion, we were like dreamers." The verse names the Torah Ohr discourse referred to, which compares the exile to a dream, in which opposites live side by side.

Psalms 126:1א:תהילים קכ"ו

שִׁיר הַמַּעֲלוֹת בְּשׁוּב ה' אֶת־שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים:

A Song of Ascents. When the L-RD brought back those that returned to Zion, We were like unto them that dream.

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PARAGRAPH 11

46

ועל דמות הכסא דמות כמראה אדם

In Ezekiel's vision of the Chariot, "upon the likeness of the throne, a likeness like the appearance of a man." Here the "man" is the Ten Sefiros in which G-d clothes Himself: the Supernal Man.

Ezekiel 1:26ו"כ:חזקאל א'

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמֹרָא אֶבֶן־סַפִּיר דְּמוּת כְּסֵא וְעַל דְּמוּת הַכְּסֵא דְּמוּת כְּמֹרָא אָדָם עָלָיו מִלְמַעְלָה:

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

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47

לאו מכל אליו מדות

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

48

לאו מכל אליו מדות איהו כלל

From Eliyahu's prayer in the introduction to the Tikkunei Zohar: the Sefiros show how the world is conducted, "but not that You have a known righteousness, which is judgment... and not of these attributes at all."

Tikkunei Zohar 17b:5-7ז"ה-ז"ו:תקוני זוהר י"ז ב'

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולא משפט ידיע' דאיהו רחמי ולא מכל אליו מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ"א אתייהב לך) לגלגל רזין טמירין על ידך מה דלא אתייהב רשו לגלגל לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך יי הגדולה והגבורה וכו'

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49

צאניה וראינה

The daughters of Zion are called: "Go out and gaze, daughters of Zion, upon King Shlomo, at the crown with which his mother crowned him on the day of his wedding." The verse names the Likkutei Torah discourse referred to on shiur komah.

Song of Songs 3:11א"י:שיר השירים ג'

צֵאנָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמַלְךְ שְׁלֹמֹה בְּעֹטְרָה שְׁעִטְרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שְׂמֻחַת לְבוֹ:

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

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50

חסד דרועא ימינא וגבורה דרועא שמאלא

In the same prayer the Sefiros are arranged as a body: "Chesed, the right arm; Gevurah, the left arm; Tiferes, the

torso,” and so on.

Tikkunei Zohar 17a:16-17:”ז”א:ט”ז-”ז”א:ט”ז

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

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51 בד”ה מה טוב חלקנו

Iggerei HaKodesh 7, which opens “How good is our portion,” explains that the Torah above is called “Adam,” “upon the likeness of the throne a likeness like the appearance of a man,” and that its 613 commandments are drawings of light for the soul made of 248 limbs and 365 sinews.

KEHOT’S NOTE

אנה”ק ס”ז. ראה הערת כ”ק אדמו”ר בהוספות — לעיל כ, ב.

52 ובד”ה ואלה המשפטים

The passage distinguishes the “man” in the Chariot of Beriah, the Daas vested in Beriah, from the Adam of Atzilus, which is adameh le’elyon, “I will be like the Most High”: for Atzilus is only the Infinite One brought from concealment into revelation.

KEHOT’S NOTE

תו”א עו, ב.

53 ואלה המשפטים

After the Ten Commandments G-d tells Moshe: “And these are the ordinances that you shall set before them.” The verse names the Torah Ohr discourse referred to, which reads “Adam” as adameh le’elyon.

Exodus 21:1:א”א:שמות

ואלה המשפטים אשר תשים לפניהם:

Now these are the ordinances which thou shalt set before them.

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54 אדמה לעליון

In the taunt Isaiah gives Israel against the king of Babylon, the tyrant boasts: “I will ascend above the heights of the clouds; I will be like (adameh) the Most High.” Chassidus hears in adameh the root of the name Adam: the Sefiros of Atzilus, the Supernal Man, are a “likeness” of the One above them.

Isaiah 14:14:ד”ד:ישעיהו

אעלה על-במותי עב אדמה לעליון:

I will ascend above the heights of the clouds; I will be like the Most High.

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55 בד”ה ויאכילך את המן

The passage, at the end of the discourse on the manna, says that the manna, the “dew” that “your fathers did not

know,” became so physical that it was ground in a mortar.

KEHOT’S NOTE

לקו”ת עקב יד, א.

56 ויאכילך את המן

Moshe reminds Israel: “And He afflicted you and let you hunger, and fed you the manna... to make you know that man does not live by bread alone, but by everything that comes from the mouth of Havayah.” The verse names the Likkutei Torah discourse referred to.

Deuteronomy 8:3:ח”ג:דברים

ויענה וירעבה ויאכילה את-המן אשר לא-ידעת ולא ידעו אבותיה למען הודיעה כי לא עלי-הלחם לבדו יחיה האדם כי על-כל-מוצא פיה יחיה האדם:

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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PARAGRAPH 12

57 אדם כי יקריב

G-d’s first law of the offerings, “A man, when he brings near of you...”: here its first half is the Supernal Man drawing the soul near, its second half man’s own offering.

Leviticus 1:2:א”ב:ויקרא

דבר אלי-בני ישראל ואמרת אליהם אדם כי-יקריב מכם קרבן לה’ מן הבקמה מן-הבקר ומן-הצאן תקריבו את-קרבנכם:

Speak unto the children of Israel, and say unto them: When any man of you bringeth an offering unto the L-RD, ye shall bring your offering of the cattle, even of the herd or of the flock.

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58 כמים הפנים לפנים

Shlomo’s proverb: “As water [reflects] face to face, so is the heart of man to man.” A heart answers a heart as a face in water answers the face that looks into it; so love from above awakens love below.

Proverbs 27:19:ט”ז:משלי

כמים הפנים לפנים כן לב-האדם לאדם:

As in water face answereth to face, So the heart of man to man.

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KEHOT’S NOTE

משלי כו, יט.

59 סד”ה כי תצא

The passage reads “When you go out to war against (al) your enemies” as the war on the soul’s desiring power, which must be raised “above” to its root in the holy Chariot.

KEHOT’S NOTE

לקו"ת תצא לה, ב.

60

אחרי ה' אלקיכם תלכו

Moshe warns Israel not to follow a false prophet and concludes: "After Havayah your G-d shall you walk, and Him shall you fear." The verse names the explanation referred to, on the love drawn from above at Sinai.

Deuteronomy 13:5 ה'יג:ה' דברים

אחרי ה' אלקיכם תלכו ואתו תיראו ואת מצותיו תשמרו וקבלו תשמעו ואתו תעבדו ובו תדבקו:

After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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61

שכפה עליהם הר

On "And they stood at the foot of the mountain," Rav Avdimi bar Chama: "This teaches that the Holy One, blessed be He, held the mountain over them like a barrel." Here it is read as a great love from above that aroused their love.

Shabbat 88a:5 ה'א:ה' שבת פ"ח

"ויתיצבו בתחתית ההר", אמר רב אבדימי בר חמא בר חסא: מלמד שכפה הקדוש ברוך הוא עליהם את ההר כגיגית, ואמר להם: אם אתם מקבלים התורה מוטב, ואם לאו — שם תהא קבורתכם. אמר רב אחא בר יעקב: מכאן מודעא רבה לאורייתא. אמר רבא: אף על פי כן הדור קבלוה בימי אחשורוש, דכתביב: "קמו וקבלו היהודים" — קיימו מה שקיבלו כבר.

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KEHOT'S NOTE

שבת פח, א. וש"נ.

62

אשרי תבחר ותקרב

David's psalm: "Happy is the one You choose and bring near to dwell in Your courts." The Midrash on it distinguishes being chosen from being brought near; the maamar cites it for G-d's own bringing near.

Psalms 65:5 ה'ה:ה' תהילים ס"ה

אשרי תבחר ותקרב ישכן חצריה נשבעה בטוב ביתך קדש היכלך:

Happy is the man whom Thou chooseth, and bringest near, that he may dwell in Thy courts; may we be satisfied with the goodness of Thy house, the holy place of Thy temple!

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63

אשרי תבחר ותקרב

On "Bring near the tribe of Levi," the Midrash cites "Happy is the one You choose and bring near": happy is the one whom G-d chose though He did not bring him near, and

the one whom He brought near though He did not choose him.

Bamidbar Rabbah 3:2 ג'ב:ג' במדבר רבה

64

שיקריב את נפש האדם שלמטה לה'

The note points to a footnote of the Rebbe in Likkutei Sichos on this reading, that the Supernal Man brings the soul of the man below near to G-d.

KEHOT'S NOTE

ראה לקו"ש חט"ז ע' 294 הע' 21.

65

ברכות (בראשית פכ"א)

In Shelach the Midrash is quoted in full: Rabbi Yehudah bar Simon reads "like one of us" as "like the Only One of the world," as it says, "Hear, O Israel... Havayah is One." The Alter Rebbe explains there that the power drawn into Adam came straight from the Name Havayah itself, through no chain of descent and no intermediaries.

KEHOT'S NOTE

הלשון נעתק לקמן בפ' שלח מ, ג. ונוכח גם לקמן פ' צו ה, ג. שה"ש נא, ד.

66

הן האדם היה כאחד ממנו

After Adam and Chavah ate from the Tree of Knowledge: "And Havayah G-d said: Behold, the man has become like one of us, knowing good and evil." Plainly, man has gained the knowledge of good and evil; the Midrash the maamar cites reads "like one of us" as "like the Only One of the world."

Genesis 3:22 ג'כ"ב:ג' בראשית

ויאמר ה' אלקים הן האדם הנה כאחד ממנו לדעת טוב ורע ועתה פון ישלח ידו ולקח גם מעץ החיים ואכל וחי לעולם:

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

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67

כחידו של עולם

Rabbi Yehudah bar Simon reads "like one of us" as "like the Only One of the world," as it says, "Hear, O Israel, Havayah is our G-d, Havayah is One." The maamar applies this to the Supernal Man, who is One.

Beresheet Rabbah 21:5 ה'א:ה' בראשית רבה

... דרך החיים, ודרך המות, ובירר לו דרך אחרת. רבי יהודה בר סימון אמר: כחידו של עולם, שנאמר (דברים ו): שמע ישראל ה' אלקינו ה' אחד. רבנן אמרי: כגבריאל, שנאמר (דניאל י): והנה איש אחד לבוש הבדים, כהדין קמצא, דלבושיה מינה וביה. ריש לקיש אמר: כיונה. מה זה בורח משליחותו של מקום, שנאמר (יונה ב): ויקם יונה לברוח תרשישה מלפני ה', אף זה בורח מלקיים צווי המקום. מה זה לא לן בכבודו, אף זה לא לן בכבודו עמו. רבי ברכיה בשם רבי חנינא אמר: כאליהו. מה זה לא טעם טעם ...

Rabbi Papus expounded: "Behold, the man has become as one of us" - like one of the ministering angels. Rabbi Akiva said to him: Enough, Papus. He said to him: How then do you explain: "Behold, the man has become as one of us"? He

said to him: That the Holy One blessed be He gave him two paths, the path of life and the path of death, and he selected for himself another path. is interpreted as "from him." He chose "one" path, by himself. Rabbi Yehuda bar Simon ...

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PARAGRAPH 13

68

תקריבו את קרבנכם

"From the animals, from the cattle and from the flock you shall bring near your offering": the person's own work on his animal soul.

ויקרא א':2:2

דבר אלי בני ישראל ואמרת אליהם אדם כי יקריב מכם קרבן לה' מן הבקרה מן העקור ומן הצאן תקריבו את קרבנכם:

Speak unto the children of Israel, and say unto them: When any man of you bringeth an offering unto the L-RD, ye shall bring your offering of the cattle, even of the herd or of the flock.

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PARAGRAPH 14

69

משכני אחריר נרוצה

The beloved says to the king: "Draw me, we will run after You; the King has brought me into His chambers." The maamar reads "Draw me" as the arousal from above and "we will run" as the response that must follow at once.

שיר השירים א':4:1

משכני אחריר נרוצה הביאני המלך חדריו נגילה ונשמחה כך נזכרה דירה מיין מישורים אהבה:

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

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KEHOT'S NOTE

שה"ש א, ד.

70

יקריב מכם קרבן

"A man, when he brings near of you an offering": here, the Supernal Man's arousal from above.

ויקרא א':2:2

דבר אלי בני ישראל ואמרת אליהם אדם כי יקריב מכם קרבן לה' מן הבקרה מן העקור ומן הצאן תקריבו את קרבנכם:

Speak unto the children of Israel, and say unto them: When any man of you bringeth an offering unto the L-RD, ye shall bring your offering of the cattle, even of the herd or of the flock.

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71

סד"ה משה ידבר

The passage explains "Moshe would speak, and Elokim would answer him": to "answer" is to repeat what the

speaker says, so the lower unity repeats, from below to above, the drawing-down that Moshe brought from the higher unity.

KEHOT'S NOTE

תו"א סח, ג.

72

והאלקים יענו

At Sinai, as the sound of the shofar grew ever louder, "Moshe would speak, and G-d (Elokim) would answer him with a voice." In Torah Ohr the answer is the lower unity, the Name Elokim, repeating what Moshe drew down from the higher unity.

Exodus 19:19:ט"ט:ט

ויהי קול השפף הולך וזק מאד משה ידבר והאלקים יענו בקול:

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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73

וגדול העונה אמן

Rabbi Yosei: "Greater is the one who answers Amen than the one who recites the blessing." The answer from below is greater than what is drawn from above.

Berachot 53b:27-28:כ"ח-כ"ז

למימרא דמברה עדיף ממאן דעני "אמן"? והתניא רבי יוסי אומר: גדול העונה "אמן" יותר מן המברה. אמר לקה רבי נהוראי: השמים, כן הוא. תדע — שחרי גולגריין יורדין ומתגריין במלחמה, וגבורים יורדין ומנצחין!

That is to say, he who says Grace is superior to him who just responds "Amen" ; but lo, there is a teaching : R. Jose says : Greater is he who responds "Amen" than he who says Grace! R. Nehorai said to him : By Heaven it is so. Thou canst prove it ; for behold the common soldiers go down to open the fight but the veterans go down to win the victory.

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

KEHOT'S NOTE

ברכות נג, ב.

74

כי יתרון האור מן החושך

Koheles reflects: "I saw that wisdom excels folly as light excels darkness." Chassidus reads the words yisron ha'or min hachoshech as "the advantage of light comes from darkness": light drawn out of darkness is the greater.

Ecclesiastes 2:13:י"ג:2

וראיתי אני שיש יתרון לחכמה מן הסכלות כיתרון האור מן החשך:

Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

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KEHOT'S NOTE

קהלת ב, יג.

75 והחיות נושאות את הכסא
 “The Chayos that carry the Throne”: here, the animal soul’s root lifting the Throne and the “man” upon it.

Shemot Rabbah 23:15:ט"ז:ג: שמות רבה כ"ג:ט"ז:ג: שמות רבה כ"ג:ט"ז:ג:

76 כמראה אדם
 In Ezekiel’s vision of the Chariot, “a likeness like the appearance of a man upon it above”: here the Supernal Man, raised by the refinement of the animal soul to what is beyond him.

Ezekiel 1:26:א"כ:י"ז:א: יהזקאל א"כ:י"ז:א: יהזקאל א"כ:י"ז:א:

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

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

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77 אזי יהיה דבר המתקיים . . שעי"י בירור נה"ב נמשך . . בחי' כי לא אדם

The note quotes the Rebbe: apparently the intent here is that the arousal from below has more permanence not only because through the service the person becomes a vessel for the light, but also because of the superiority of the light it draws, the level of “not a man,” to which changes do not apply.

KEHOT’S NOTE

לכאורה הכוונה שם [בלקו"ת כאן], שהטעם מה שבחי' אתעדל"ת יש לה קיום יותר, היא [לא רק שעי"י העבודה, נעשה האדם כלי להאור, אלא] גם, מצד מעלת בחי' האור הנמשך על ידה (ראה לעיל [שם בלקו"ש ח"ט ע' 28] הערה 20), בחי' "לא אדם" שאין שייך בו שינויים (ראה תו"א עב, ג. ובכ"מ) — לקו"ש ח"ט ע' 28 הערה 26.

78 כי לא אדם הוא
 Shmuel tells Shaul that the kingship has been torn from him for good: “The Eternal One of Israel does not lie or relent, for He is not a man, that He should relent.” In Chassidus, “not a man” is the level above the human-like order of the Sefiros, where there is no change.

I Samuel 15:29:א ט"ו:כ"ט:א: שמואל א ט"ו:כ"ט:א: שמואל א ט"ו:כ"ט:א:

וגם נצח ישראל לא ישקר ולא ינחם כי לא אדם הוא להנחם:

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.

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KEHOT’S NOTE

שמואל-א טו, כט.

79 נר ה' נשמת אדם
 Shlomo’s proverb: “The lamp of Havayah is the soul of man, searching all the chambers of the belly.” The maa-mar cites it for the G-dly soul, G-d’s own lamp within a person.

משלי כ"ז:כ"ז:א: Proverbs 20:27:כ"ז:א: Proverbs 20:27:כ"ז:א:

נר ה' נשמת אדם חפש כל־חֲדָרַיִבָּטָן:

The spirit of man is the lamp of the L-RD, searching all the inward parts.

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KEHOT’S NOTE

משלי כ, כז.

80 נעשה אדם בצלמנו
 On the sixth day G-d says: “Let us make man in Our image, after Our likeness.” The G-dly soul is this divine “Adam.”

בראשית א':כ"ו:1:26: Genesis 1:26:א'כ"ו:1:26: Genesis 1:26:א'כ"ו:1:26:

וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדֹמוֹתֵנוּ וַיִּרְדּוּ בְּדֶגֶת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ:

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

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KEHOT’S NOTE

בראשית א, כז.

81 חלק אלו-ה ממעל
 Iyov asks what lot G-d assigns a man: “And what is the portion of G-d from above, and the inheritance of the Almighty from on high?” Chassidus reads chelek Eloka mima’al as “a part of G-d above”: the G-dly soul.

איוב ל"א:כ"ב:2:31: Job 31:2:כ"ב:2:31: Job 31:2:כ"ב:2:31:

וּמָה חֵלֶק אֱלֹהִים מִמַּעַל וְנַחֲלַת שֵׁדִי מִמְּרִמִּים:

For what would be the portion of G-d from above, And the heritage of the Almighty from on high?

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KEHOT’S NOTE

איוב לא, ב.

82 אלה מסעי
 The list of Israel’s journeys from Egypt begins: “These are the journeys of the children of Israel, who went out from the land of Egypt.” The verse names the Likkutei Torah discourse referred to.

במדבר ל"ג:א:33:1: Numbers 33:1:א:33:1: Numbers 33:1:א:33:1:

אַלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאָתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן:

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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PARAGRAPH 15

83 ככולה — כו'
 The note is on the printed line that ends “its majority like its whole... etc.” (ככולה — כו') and refers the reader to a note of the Rebbe in the Hosafos of the Kehot edition.

KEHOT’S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

84 שרוח האדם העולה היא למע'

Koheles asks: "Who knows the spirit of man, whether it goes upward, and the spirit of the animal, whether it goes downward to the earth?" The maamar takes the words as a statement, the spirit of man rising and the animal's going down, to contrast the G-dly soul with the animal soul.

Ecclesiastes 3:21א"כ: קהלת ג'

מי יודע רוח בני האדם העלה היא למעלה ורוח הבהמה היורדת היא למטה לארץ:

Who knoweth the spirit of man whether it goeth upward, and the spirit of the beast whether it goeth downward to the earth?

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KEHOT'S NOTE

קהלת ג, כא.

85 עובד אלקים

The prophet Malachi foretells the day of judgment: "And you will again see the difference between the righteous and the wicked, between one who serves G-d and one who has not served Him." The maamar hears in oved ("serves") the tanning of hides (oros avudin): service means working the animal soul until it is fit.

Malachi 3:18ה"ג: מלאכי ג'

ושבתם וראיתם בין צדיק לרשע בין עבד אלקים לא עבדו:

Then shall ye again discern between the righteous and the wicked, between him that serveth G-d and him that serveth Him not.

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86 בביאור ע"פ אני ישנה

The explanation of "I am asleep" begins on 35a.

KEHOT'S NOTE

לקו"ת שה"ש לה, א.

87 אחותי רעייתי

In the Song the beloved calls: "Open to me, my sister, my beloved, my dove, my perfect one." The words name the subject of the explanation referred to, where "my sister" is the soul's natural love.

Song of Songs 5:2ב"ה: שיר השירים ה'

אני ישנה ולבי ער קול דודי דופק פתחי לי אחתי רעייתי יונתי תמתי שראשי נמלא טל קוצותי 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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88 וספרתם לכם

G-d commands the Counting of the Omer: "And you shall count for yourselves from the morrow of the Shabbos..."

seven complete weeks." The verse names the Emor dis-course referred to.

ויקרא כ"ג:ט"ו: Leviticus 23:15

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

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

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89 בד"ה וספרתם לכם בפי אומר

The passage reads "And you shall count for yourselves" as drawing the encompassing lights "for yourselves," below, to transform the animal soul as well, so that its will too is nullified; this is done through the Counting of the Omer, seven weeks of the forty-nine attributes.

KEHOT'S NOTE

לקו"ת אומר לה, ד.

PARAGRAPH 16

90 טפה זו מה תהא עלי

Rabbi Chanina bar Pappa: the angel appointed over conception takes the drop before the Holy One, blessed be He, and asks, "This drop, what will become of it, mighty or weak, wise or foolish, rich or poor?" but "wicked or right-eous" he does not say, for "everything is in the hands of Heaven except the fear of Heaven."

Niddah 16b:12ב"ב: נדה ט"ז

וריש לקיש, האי קרא דרבי יוחנן מאי דריש בקה? מבצי לקה לכדדריש רבי חנינא בר פפא, דדריש רבי חנינא בר פפא: אותו מלאך הממונה על ההריון "לילה" שמו, ונוטל טפה ומעמידה לפני הקדוש ברוך הוא, ואומר לפניו: רבנו של עולם, טפה זו מה תהא עליה? גבור או חלש? חכם או טיפש? עשיר או עני?

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

KEHOT'S NOTE

נדה טז, ב.

91 כי יקריב מכם

"When he brings near of you": here, the G-dly soul, brought near by G-d.

ויקרא א':ב' Leviticus 1:2

דבר אלי בני ישראל ואמרת אליהם אדם כי יקריב מכם קרבן לה' מן הבהמה מן הבקר ומן הצאן תקריבו את-קרבנכם:

Speak unto the children of Israel, and say unto them: When any man of you bringeth an offering unto the L-RD, ye shall bring your offering of the cattle, even of the herd or of the flock.

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PARAGRAPH 17

92

בשמים שלפניה

"In the morning one says two [blessings] before it and one after it." These blessings describe the angels' praise.

Mishnah Berakhot 1:4 ד"ה: משנה ברכות

בשחר מברך שתיים לפניו ואחת לאחריו, ובערב שתיים לפניו ושתיים לאחריו. אחת ארבע ואחת קצרה. מקום שאמרו להאריך, אינו רשאי לקצר. לקצר, אינו רשאי להאריך. להחמיר, אינו רשאי שלא להחמיר. ושלא להחמיר, אינו רשאי להחמיר.

In the morning, two benedictions are said before [the שמע] and one after it; and in the evening, two benedictions before and two after it, one long and one short. Where they, the sages, have adopted the long [form] no man is authorised to shorten [use the short form]; and where they have adopted the short form no man is authorised to lengthen [use the long form]. [Where they] close [with a benediction] no man is authorised not [so] to close: and [where they do] not close [with a benediction] ...

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

PARAGRAPH 18

93

מן הבקר ומן הצאן

"From the cattle and from the flock you shall bring near your offering": two kinds of animal soul.

ויקרא א':ב'2:1 Leviticus

דבר אליבני ישראל ואמרתי אליהם אדם כי יקריב מכם קרבן לה' מן הקהמה מן הבקר ומן הצאן תקריבו את קרבנכם:

Speak unto the children of Israel, and say unto them: When any man of you bringeth an offering unto the L-RD, ye shall bring your offering of the cattle, even of the herd or of the flock.

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94

גבורות קשות

At the beginning of the discourse "And he shall wave" the Alter Rebbe explains that cattle, "the face of an ox on the left," are gevuros, and the ox gores with its horn, while sheep are compassion: their plaintive voice arouses compassion, for their root is higher, in the source of compassion.

KEHOT'S NOTE

ועליק רדיה והניף בפי אמור [לו, א] ושם בביאור (ס"ד) בד"ה ועתה (לח), (ד). [כ].

PARAGRAPH 20

95

מן הבקר ומן הצאן תקריבו את קרבנכם

G-d's law of the offerings: "from the cattle and from the flock you shall bring near your offering." Here each per-

son brings "from the cattle" or "from the flock" according to his own nature.

ויקרא א':ב'2:1 Leviticus

דבר אליבני ישראל ואמרתי אליהם אדם כי יקריב מכם קרבן לה' מן הקהמה מן הבקר ומן הצאן תקריבו את קרבנכם:

Speak unto the children of Israel, and say unto them: When any man of you bringeth an offering unto the L-RD, ye shall bring your offering of the cattle, even of the herd or of the flock.

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96

וזהו משכני אחריו נרוצה

The note lists it as a parallel discussion of "Draw me, we will run after You."

KEHOT'S NOTE

ראה סה"מ אתהלך עי קסט. אוה"ת כתובים-ב עי קט. אוה"ת שה"ש גי עי תתטז.

97

משכני אחריו נרוצה

The beloved says to the king: "Draw me, we will run after You." "Draw me" is singular and "we will run" plural; the next paragraph explains the plural.

שיר השירים א':ד'4:1 Song of Songs

משכני אחריו נרוצה הביאני המלך חדריו נגילה ונשמחה בך נופיה דדיך מ"ן מישרים אהבוך:

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

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PARAGRAPH 21

98

בפי עקב בד"ה שייכות ברית ותורה לבהמ"ז

The discourse reads Kenaan as a merchant, who acquires by drawing and lifting an object into his domain (meshichah) and by paying silver.

KEHOT'S NOTE

לקו"ת עקב טז, ג.

99

אחריו נרוצה

"We will run after You": in the plural, the two souls running together, each with its will (ratzon), which the maa-mar hears in narutzah.

שיר השירים א':ד'4:1 Song of Songs

משכני אחריו נרוצה הביאני המלך חדריו נגילה ונשמחה בך נופיה דדיך מ"ן מישרים אהבוך:

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

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100 בשני הרצונות דנה"א ונה"ב

The note points there on the two wills of the G-dly soul and the animal soul.

KEHOT'S NOTE

ראה אוה"ת שה"ש ע' סד.

101 יפה את רעיתי כתרצה

The lover praises his beloved: "You are beautiful, my beloved, as Tirtzah, lovely as Jerusalem." Tirtzah is a royal city of the kingdom of Israel; the maamar hears in its name ratzon, "will."

Song of Songs 6:4 שיר השירים ו:ד

יפה את רעיתי כתרצה נאנה כירושלם אימה כנדגלות:

Thou art beautiful, O my love, as Tirtzah, Comely as Jerusalem, Terrible as an army with banners.

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102 בד"ה הנך יפה רעיתי

The passage says the light is drawn through two faculties in man, the will in the mind and the desire of the heart, and this is "You are beautiful, my beloved, as Tirtzah." It then explains "Behold, you are beautiful" by the beauty of three colors joined, white, red and green, which in the Community of Israel are love and the other attributes.

KEHOT'S NOTE

לקו"ת שה"ש יג, ד.

PARAGRAPH 22

103 הביאני המלך חדריו

The beloved continues: "Draw me, we will run after You; the King has brought me into His chambers." The maamar notes that "has brought me" is singular and in the past tense.

Song of Songs 1:4 שיר השירים א:ד

משכני אחריד נרוצה הביאני המלך חדריו נגילה ונשמחה כה נזכירה דידך מיין מישרים אהבך:

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

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KEHOT'S NOTE

שה"ש א, ד.

104 חדריו

In Vayikra the Zohar says of "the six" it has described that of them it is written, "The King has brought me into His chambers"; once those six are blessed, all below are blessed.

Zohar, Vayikra 2:29-3:41 ספר הזוהר, ויקרא ב:כ"ט-ג:מ"א

105 חדריו

In Lech Lecha a voice is heard proclaiming, "The King has brought me into His chambers," in all the chambers

whose keys were entrusted into his hand.

Sohar, Lech Lecha 27:309-28:318 כ"ז:ש"ט-כ"ח:ש"ט

כ"ח:ש"ט

106 כשהתינוק בבטן אמו

Rabbi Simlai: in the womb a lamp burns above the child's head, and "they teach him the entire Torah"; when he comes into the world an angel strikes him on the mouth and he forgets it all.

Niddah 30b נדה ל' ב

KEHOT'S NOTE

נדה ל, ב.

107 בד"ה והיה לכם לציצית

The passage opens the explanation of "And it shall be for you as tzitzis": "the heart sees," and the Arizal's teaching that Yesod of Abba ends in the chest, as an influence reaches what is below only through its lowest point.

KEHOT'S NOTE

לקו"ת שלח מד, א.

108 והיה לכם לציצית

In the command of tzitzis G-d says: "And it shall be for you as tzitzis, and you shall see it and remember all the commandments of Havayah." The verse names the Likkutei Torah discourse referred to.

Numbers 15:39 במדבר ט"ו:ל"ט

והיה לכם לציצית וראיתם אתו וזכרתם את כל מצות ה' ועשיתם אתם ולא תתורו אחרי לבבכם ואחרי עיניכם אשר יאמרו זנים אחריהם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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109 ובד"ה ראה אנכי

The passage reads "See, I (Anochi) set before you" as the Anochi of "I am Havayah your G-d," the first word of the Giving of the Torah, given "before you," in your inner "face" (pnim), where the level of Havayah is, for Israel arose in G-d's thought.

KEHOT'S NOTE

לקו"ת ראה יח, ג.

110 ראה אנכי נותן

Moshe tells Israel: "See, I set before you today a blessing and a curse." The verse names the Likkutei Torah discourse referred to, which reads Anochi ("I") as the Anochi of the first of the Ten Commandments.

Deuteronomy 11:26 דברים י"א:כ"ו

ראה אנכי נתן לפניכם היום ברכה וקללה:

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

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111 "Rabbi Akiva entered in peace and left in peace, and of

him the verse says, 'Draw me, we will run after You.'

חגיגה ט"ו ב:ט"ז Chagigah 15b:16

רבי עקיבא עלה בשלום וירד בשלום, ועליו הכתוב אומר: "מִשְׁכְּנִי אֶחְרִיךְ נְרוּצָה". ואף רבי עקיבא בקשו מלאכי השרת לדחפו, אָמַר לָהֶם הַקָּדוֹשׁ בְּרוּךְ הוּא: הִנֵּחוּ לָקֵץ זֶה, שְׂרָאוֹי לְהַשְׁתַּמֵּשׁ בְּכַבֹּדִי.

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

112

משכני אחריו נרוצה

In Acharei Mos the Zohar, on the incense, brings the Community of Israel's words, "I am like the incense and You like the oil: Draw me, we will run after You." The text sends the reader there for "Draw me."

Zohar, Achrei Mot 6:48-8:57

And because this incense is bound up with the supernal ointment more closely it is more esteemed by the Almighty Holy One, blessed be He, than all offerings and sacrifices. The verse continues: "Draw me, we will run after thee". Therefore the Community of Israel says: "I am like incense and thou art like oil, draw me after thee, and we shall run, I and all my hosts."

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

113

משכני אחריו נרוצה

In Vayechi the Zohar describes the hidden point in the Holy of Holies: when it rises, all rise after it, as it is written, "Draw me, we will run after You."

Zohar, Vayechi 38:409-41:419

All these heavenly legions are crowned by seventy-two lights, of which seventy1The seventy Chieftains. form a circle about the world, while in the1The Shekinah.1The Shekinah. from which the whole of the circumference is fed. The house of the holy of holies is the place for that spirit of all spirits, where lies hid the mystery of all mysteries, and when this removes, all move after it.'

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

114

משכני אחריו נרוצה

On "And Yosef was brought down to Egypt," the Midrash cites "With cords of a man I drew them" (Hosea 11:4) — this is Israel, "Draw me, we will run after You."

Bereshit Rabbah 86:1

ויוסף הורד מצרימה - כתיב (הושע יא) בחבלי אדם אמשכם, אלו ישראל. (שיר א) משכני אחריו נרוצה בעבותות אהבה. דכתיב (מלאכי א) אהבתי אתכם אמר ה' (הושע יא) ואהיה להם כמרימי עול, שרוממתי צריהם עליהם. כל כך למה? על לחיהם, בשביל דבר שהוציאו מלחיהם, שאמרו: אלה אלקיך. וסוף, ואט אליו אוכיל, אני מטה עליהם אכילות הרבה. (תהלים עב): ידי פסת בר בארץ. דבר אחר: בחבלי אדם אמשכם, זה יוסף, וימשכו ויעלו את יוסף מן הבור. בעבותות אהבה, וישראל אהב את יוסף מכל בניו. ואהיה להם כמרימי עול, שרוממתי צריו עליו. ...

"Joseph was taken down to Egypt and Potiphar, the official of Pharaoh, the chief executioner, an Egyptian man, purchased him from the Ishmaelites who had taken him down there" (Genesis 39:1). "Joseph was taken down to Egypt." It

is written: "With ropes of man I drew them, [with bonds of love; I was for them like those who lift the yoke above their jaws, and I leaned to them to provide food]" (Hosea 11:4) — these are Israel, [as it is stated]: "Draw me; after you I will run" (Song ...

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115

משכני אחריו נרוצה

On "And Moshe made Israel journey," the Midrash says Israel are like a flock that follows wherever the shepherd leads: wherever Moshe led them they were drawn after him, as it says, "Draw me, we will run after You."

Shemot Rabbah 24:3

... מה הצאן כל מקום שהרועה מנהיגה שם נמשכת, כך ישראל, כל מקום שהיה משה מסיען, הן נמשכין אחריו, שנאמר (שיר א, ד): משכני אחריו נרוצה. לכך נאמר: ויסע משה את ישראל מים סוף. אמר רבי אבא בר כהנא: הסיען מחטאו של ים סוף, שכיון שאמרו שירה, מִקְלָה להם השירה על שחטאו בים:

Another matter, "Moses led Israel," that is what is written: "He led His people like sheep" (Psalms 78:52). Like which sheep? Like the sheep of Yitro; just as the sheep of Yitro emerged from the settlement to the wilderness, so, too, Israel emerged from Egypt to the wilderness, as it is stated: "He guided them like a flock in the wilderness" (Psalms 78:52). Another matter, just as sheep do not enter the shelter of a roof, so too, the Holy One blessed be He led Israel for forty years in ...

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116

משכני אחריו נרוצה

Israel say: Master of the world, we are as a man, yet save us as an animal, for we are drawn after You like an animal, as it says, "Draw me, we will run after You"; and where are we drawn? To Gan Eden.

Vayikra Rabbah 27:1

117

(ועיין מענין משכני אחריו נרוצה . . כנרשם בספר בית אהרן)

According to the note, most of the sources listed in this parenthesis are copied in Or HaTorah on Shir HaShirim there.

KEHOT'S NOTE

רובם נעתקו באוה"ת שה"ש-א ע"נ ואילך.

118

בד"ה ויאכילך את המן

The note gives the place of the discourse "And He fed you the manna" in Parshas Eikev, cited here for the Torah as "Adam," its commands and prohibitions matching limbs and sinews.

KEHOT'S NOTE

לקו"ת עקב, יג, ג.

119

ויאכילך את המן

Moshe reminds Israel that G-d "fed you the manna... to make you know that man does not live by bread alone."

The verse names the Likkutei Torah discourse referred to, cited here for the Torah as “Adam.”

Deuteronomy 8:3: דברים ח:ג

וַיַּעַנְךָ וַיִּרְעַבְךָ וַיֹּאכְלֶךָ אֶת־הֶמָּן אֲשֶׁר לֹא יָדַעְתָּ וְלֹא יָדְעוּ אֲבֹתֶיךָ לַמַּעַן הוֹדִיעָךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יְחִיֶּה הָאָדָם כִּי עַל־כָּל־מוֹצֵא פִי־הוּא יְחִיֶּה הָאָדָם:

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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PARAGRAPH 23

120

קרוב ה' לכל קוראיו

David's psalm of praise: “Havayah is near to all who call upon Him, to all who call upon Him in truth.” With the Sages' “truth is nothing but Torah,” the maamar reads it: G-d is near to those who call upon Him through Torah study.

Psalms 145:18: תהילים קמ"ה:י"ח

קרוב ה' לְכָל־קֹרְאָיו לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֱמֶת:

The L-RD is nigh unto all them that call upon Him, To all that call upon Him in truth.

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KEHOT'S NOTE

תהלים קמה, יח.

121

ואין אמת אלא תורה

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

KEHOT'S NOTE

ירוש' ר"ה (ספ"ג, ה"ח). ובת"ז (תכ"א) נ, א. פסד"כ פסק' איכה הובא בילקוט דניאל (ר' אלף טו) וכ"ה הגי' בברכות (ה, ב) להמעין בהגמרה"ץ חיות. [כ].

122

ואין אמת אלא תורה

On “and it cast truth to the ground” (Daniel 8:12): “and there is no truth but Torah,” as it says, “Buy truth and do not sell it.”

Jerusalem Talmud Rosh Hashanah 3:9: תלמוד ירושלמי ראש השנה 3:9

ג:ט'

... בַּר נֶשׁ בִּישׁ הוּא. כִּי דוֹר תִּהְיוּכֹת הָמָּה. רַבִּי לִוִּי בִּשְׁם רַבִּי חֲמַא בַּר חֲנִינָה. וְהִיָּה הַנְּשׁוּף אֵין כְּתוּב כָּאֵין אֵלָּא כָּל הַנְּשׁוּף. אֲפִילוּ נְשִׁיכַת כָּלָב. אֲפִילוּ נְשִׁיכַת נָחֶשׁ. וְלֹא דְמִיָּא. נְשִׁיכַת כָּלָב וְרָאָה. נְשִׁיכַת נָחֶשׁ וְהָבִיט. רַבִּי יוֹדָה גּוֹזְרִיא בִּשְׁם רַבִּי אֲחָא. נְשִׁיכַת כָּלָב שְׁאִינוּ מְמִינוּ. וְרָאָה. נְשִׁיכַת נָחֶשׁ שְׁהוּא מְמִינוּ. וְהָבִיט. וְרָבִנָּן אָמְרִי. נְשִׁיכַת כָּלָב שְׁאִינוּ מְחַלְחֵל. וְרָאָה. נְשִׁיכַת נָחֶשׁ שְׁהוּא מְחַלְחֵל. וְהָבִיט.

MISHNAH: Similarly, the Eternal said to Moses, yourself make a poisonous snake and put it on a pole. 21:8., etc. Does the snake kill or the snake make live? But in times when Israel look upwards and make their thought subservient to their Father in Heaven they were healed, otherwise they were rotting. HALAKHAH: . rabba 31(8). Rebbi

Yasa said, in four places it is said “make for yourself.” In three it is explicit, one is not explicit. Make yourself an ark of gopher wood. 6:14.. Make yourself two silver ...

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)

123

ואין אמת אלא תורה

Tikkun 21: “and there is no truth but Torah, as it is written, ‘The Torah of truth was in his mouth.’”

Tikkunei Zohar 50a:20-22: תקוני זוהר נ' א:כ-כ"ב

ורוא דמלה שופ"ר מהופ"ך קדמא זקף קט"ן. ההוא דאתמר ביה קטנתי מכל החסדים ומכל האמת אזדקף ואקרי זקף גדול ואין אמת אלא תורה הה"ד תורת אמת היתה בפיהו. ובההוא זמנא מתהפכא כרסיא מדינא לרחמי. ודא היא רוא דאוקמוה מ"מ צדיקי מהפכין מדת הדין למדת רחמים ובההוא זמנא אתחשיב כאלו אתברי עלמי. ויסדר נהורין כדקא יאות הה"ד ויקרי אלקים לאור יום ולחשך קרא לילה.

Constantinople, 1740 (CC-BY-NC)

124

בד"ה רני ושמחי

In the Chanukah discourse “Sing and rejoice,” the love that one's own understanding cannot produce comes through “For You (atah) are my lamp, Havayah”: atah is Torah and mitzvos, for alef and tav are the letters of the Torah, from alef to tav.

KEHOT'S NOTE

תו"א לו, ג.

125

רני ושמחי

The prophet Zechariah calls to Zion: “Sing and rejoice, daughter of Zion, for behold, I come and will dwell in your midst, says Havayah.” The verse names the Torah Ohr discourse referred to.

Zechariah 2:14: זכריה ב':יד

רְנִי וּשְׂמַחִי בַּת־צִיּוֹן כִּי הִנְנִי־בָא וְשֹׁכְנָתִי בְּתוֹכְךָ נְאֻם־ה'

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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126

כי אתה נרי

In David's song of thanks for his deliverance: “For You are my lamp, Havayah, and Havayah lights up my darkness.” The Torah Ohr discourse reads the word atah (“You”) as alef-tav, the letters of the Torah from first to last.

II Samuel 22:29: שמואל ב כ"ב:כ"ט

כִּי־אֶתָּה יְיָרִי הוּא יִגִּיהַּ חֹשֶׁכִּי:

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

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127

בד"ה ואתה תצוה

The passage reads “And you shall command (tetzaveh)” as connection (tzavta) and explains “from (me'es) the children of Israel” as the letters of the Torah, drawn from the

level of Moshe, which cause Aharon to kindle the lamps: the joy of a mitzvah.

KEHOT'S NOTE

תו"א פא, ד.

128

ואתה תצוה

G-d tells Moshe: "And you shall command the children of Israel, that they bring you pure olive oil for the light." The verse names the Torah Ohr discourse referred to.

Exodus 27:20 כ"ו: כ"ז שמות

ואתה תצוה את־בני ישראל ויקחו אליה שמן זית זה כתיב למאור להעלות נר תמיד:

And thou shalt command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually.

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129

או יחזק במעוזי

G-d says in Isaiah's song of the vineyard: "Or let him take hold of My strength, that he may make peace with Me; peace he shall make with Me." The Sages (Sanhedrin 99b) read it of Torah study for its own sake, which makes peace above and below; the maamar notes that "peace" comes twice. (Kehot: Isaiah 27:8)

Isaiah 27:5 ח"ו: שיעיהו

או יחזק במעוזי יעשה שלום לי יעשה לי:

Or else let him take hold of My strength, That he may make peace with Me; yea, let him make peace with Me.

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KEHOT'S NOTE

שיע"י כו, ח.

130

או יחזק במעוזי יעשה שלום לי שלום יעשה לי

Rabbi Alexandri: "Whoever engages in Torah for its own sake makes peace in the household above and in the household below, as it says, 'Or let him take hold of My strength, that he may make peace with Me; peace he shall make with Me.'" This is why the maamar says the verse is said of Torah study.

Sanhedrin 99b:10-11 א"י: סנהדרין צ"ט ב

אמר רבי אלכסנדר: כל העוסק בתורה לשמה משים שלום בפמליא של מעלה ובפמליא של מטה, שנאמר: "או יחזק במעוזי יעשה שלום לי שלום יעשה לי". רב אמר: כאילו בנה פלטרין של מעלה ושל מטה, שנאמר: "ואשים דברי בפיך ובצל ידי כסיתיה לנטע שמים וליסד ארץ". רבי יוחנן אמר: אף מגין על כל העולם כולו, שנאמר: "ובצל ידי כסיתיה". ולוי אמר: אף מקרב את הגאולה, שנאמר: "ולאמר לציון עמי אתה".

R' Alexandri said: All who engage in Torah for its own sake make peace in the household above and in the household below, as it says "If they would grasp My fortress, they would make peace for Me, they would make peace for Me." (Yeshayahu 27:5) Rav said: it is as if he built the palace above and below, as it says "And I placed My words into your

mouth, and with the shadow of My hand I covered you, to plant the heavens and to found the earth..." (Yeshayahu ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Rabbi Mike Feuer, Jerusalem Anthology (CC-BY)

131

שלום שלום לרחוק ולקרוב

G-d's promise of comfort: "Creating the speech of the lips: peace, peace, to the far and to the near, says Havayah, and I will heal him." The Shemini Atzeres discourse reads the double "peace" as peace for the one who is near and for the one who returns from afar through teshuvah.

Isaiah 57:19 ט"ז: י"ט שיעיהו

בורא נים שפתים שלום שלום לרחוק ולקרוב אמר ה' ורפאתיו:

Peace, peace, to him that is far off and to him that is near, Saith the L-RD that createth the fruit of the lips; And I will heal him.

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KEHOT'S NOTE

שיע"י נז, יט.

132

בד"ה ביום השמע"צ

The discourse explains "peace, peace, to the far and to the near" as two delights of the King: the son who returns from a far land, the one who returns through teshuvah, and the one who is near through the King's mitzvos.

KEHOT'S NOTE

לקו"ת שמע"צ פג, ד.

PARAGRAPH 24

133

אדם כי יקריב

On "And you shall take a bunch of hyssop" the Midrash cites "Everything Havayah made is for His sake": on the sixth day He created animals for His glory and commanded that offerings be brought of them, "A man, when he brings near of you an offering... from the animals."

Shemot Rabbah 17:1 א"י: שמות רבא

... ביום חמישי ברא עופות לכבודו, להקריב מהן קרבן, שנאמר (ויקרא א, יד): אם מן העוף עולה קרבנו. מה נברא ביום שיש? בהמות לכבודו וצוה להקריב מהם קרבן, שנאמר (שם שם, ב): אדם כי יקריב מכם קרבן לה' מן הבמה מן הבקר. וברא בו אדם לכבודו, שנאמר (תהלים שם, ז-יג): הללו את ה' מן הארץ תנינים וגו'. הוי, כל פעל ה', למענה: "You shall take a bunch of hyssop, and dip it in the blood that is in the basin, and touch the lintel and the two doorposts with the blood that is in the basin; and you shall not go out, each from the door of his house, until the morning" (Exodus 12:22). "You shall take a bunch of hyssop" - that is what is written: "Everything the L-rd has done is for His purpose" (Proverbs 16:4). You find that everything that the Holy One blessed be He created during the ...

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134

תשמרו להקריב

G-d commands the daily and festival offerings: "Command the children of Israel and say to them: My offering,

My bread for My fire-offerings, a pleasing fragrance to Me, you shall guard to bring near to Me in its appointed time.” The maamar reads “you shall guard” as Mishnah study.

במדבר כ"ח:28 Numbers

צו את־בני ישראל ואמרת אליהם את־קרבני לחמי לאשי ריח ניחחי תשמרו להקריב לי במועדו:

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

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KEHOT'S NOTE

במדבר כח, ב.

135

סד"ה צו את בני"

Section 4 of the discourse explains “My offering (korboni)” as the letters of the Torah, from alef to tav, which are “near to Me” and bring Me near, and “You shall guard” as “guard: this is Mishnah”: the Oral Torah is the receiving vessel through which the fire drawn from above, “My fire-offerings,” is guarded in the heart and not lost.

KEHOT'S NOTE

לקו"ת פנחס עו, ב.

136

אדם אחד מאלף מצאתי

Koheles: “One man in a thousand have I found, but a woman among all these I have not found.” The Midrash cited next reads the “man” as Moshe.

Ecclesiastes 7:28 קהלת ז':כ"ח

אשר עוד־בקשה נפשי ולא מצאתי אדם אחד מאלף מצאתי ואשה בכל־אֵלָה לא מצאתי:

which yet my soul sought, but I found not; one man among a thousand have I found; but a woman among all those have I not found.

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137

אדם אחד מאלף מצאתי זה משה שבא לאלף דור

“Another interpretation: ‘man’ is Moshe, who came for a thousand generations; and ‘woman’ is the Torah, given to a thousand generations, as it is written, ‘The word He commanded to a thousand generations.’”

Kohelet Rabbah 7:28:1 קוהלת רבה ז':כ"ח:א'

... דָּבָר אַחֵר, אָדָם, זֶה מֹשֶׁה. וְאִשָּׁה, אֵלּוּ נָשִׁי הַמִּדְבָּר. דָּבָר אַחֵר, אָדָם, זֶה מֹשֶׁה, שֶׁבָּא לְאֵלֶּף דּוֹר. וְאִשָּׁה, זֶה הִיא הַתּוֹרָה שֶׁנִּתְּנָה לְאֵלֶּף דּוֹר, הַדָּא הוּא דְכָתִיב (תהלים קה, ח): דָּבָר צִוָּה לְאֵלֶּף דּוֹר, מִלְּמַד שֶׁצִּפּוּהָ הַקְדוּשׁ בְּרוּךְ הוּא בְּכָל הַתְּקִנָּה וְלֹא מִצָּא קִנְיָן וְפֹת מִקְנָנוּ שֶׁל מֹשֶׁה, שֶׁפֶשֶׁט יָדוֹ וְקִבֵּל אֶת הַתּוֹרָה.

“What my soul sought further, I did not find; one man from one thousand I have found; but a woman among all these I did not find” (Ecclesiastes 7:28). “What my soul sought further, I did not find; one man from one thousand I have found.” According to the way of the world, one thousand people enter to study Bible, one hundred of them emerge to study Mishna, ten of them emerge to study Talmud, and one

of them emerges to issue rulings; that is what is written: “One man ...

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

138

משה ידבר

At Sinai, “Moshe would speak, and G-d (Elokim) would answer him with a voice.” See ¶14.

Exodus 19:19 שמות י"ט:19

וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְהַקוֹל מֵאֵד מֹשֶׁה וְהָאֱלֹקִים יַעֲנֵנוּ בְּקוֹל:

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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139

ברכות סדר בא פי"

The note quotes the Midrash (Shemos Rabbah 17) as the Tzemach Tzedek copies it at the opening of Or HaTorah on Vayikra: everything G-d created in the six days He created for His glory, and on the sixth day He created animals and commanded that offerings be brought of them.

KEHOT'S NOTE

“ע”פ ולקחתם אגודת אוזב הה”ד כל פעל ה’ למענהו אתה מוצא שכל מה שברא הקב”ה בשימ”ב לא ברא אלא לכבודו ולעשות בהם רצונו כיו ביום שיש ברא בהמות לכבודו וצוה להקריב מן קרבנות שנאמר אדם כי יקריב מכם קרבן להו”י מן הבהמה מן הבקר כו” — כך נעתק באוה”ת ויקרא-א ע”א.

140

ויקרא פ' ב

The note quotes Vayikra Rabbah 2, near its beginning, as copied in Or HaTorah: the king’s garment that he cleaves to his body, so Israel to G-d.

KEHOT'S NOTE

“קרב לתחלתה ע”פ דבר אל בני” כו מכל פרקסין שיש לך כו שאני מדביקו וגופי כו הה”ד כי כאשר ידבק האזור על מתני איש כו” — אוה”ת ויקרא-א ע”א.

141

ור”פ בלק

The note quotes the Midrash at the start of Balak as copied in Or HaTorah: “My people, what have I done to you, how have I wearied you?” I commanded offerings only of animals in your own possession, “from the animals, from the cattle and from the flock.”

KEHOT'S NOTE

“ע”פ עמי מה הלאתיך כו לא צויתי אלא מבהמות שברשותך כו מן הבהמה ומן הבקר ומן הצאן” — אוה”ת ויקרא-א ע”א.

142

דבר אל בני ישראל ואמרת אליהם

On “Speak to the children of Israel,” a parable of a king who told his servant to take care of one garment above all, “for I cleave it to my body”; so Israel cleave to G-d, as it says, “As the sash cleaves to a man’s loins.”

Vayikra Rabbah 2:4:7 ויקרא רבה ב':ד:7

143

דבר אל בני ישראל ואמרת אליהם אדם כי יקריב

The whole verse, G-d’s first law of the offerings, now read in order: first G-d brings the soul near through the Torah,

then the person brings his offering from the animals.

ויקרא א':ב'2: Leviticus

דבר אלי בני ישראל ואמרתי אליהם אדם כי יקריב מכם קרבן לה' מן
הבהמה מן הבקר ומן הצאן תקריבו את קרבנכם:

Speak unto the children of Israel, and say unto them: When any man of you bringeth an offering unto the L-RD, ye shall bring your offering of the cattle, even of the herd or of the flock.

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144

מן הבהמה תקריבו

"My people, what have I done to you and how have I wearied you?" (Micah 6:3): I commanded you to bring only of animals in your own possession, "from the animals, from the cattle and from the flock."

Bamidbar Rabbah 20:5:ה'כ"ד: Bamidbar

145

צדקה תרומם גוי

Shlomo's proverb: "Righteousness (tzedakah) exalts a nation (goy)." The maamar reads tzedakah as charity, the mitzvah, and applies "exalts" to the mitzvah's power to raise the animal soul.

משלי י"ד:ל"ד: Proverbs 14:34

צדקה תרומם גוי וחסד לאמים חטאת:

Righteousness exalteth a nation; But sin is a reproach to any people.

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KEHOT'S NOTE

משלי יד, לד.

146

בד"ה המגביהי לשבת

The passage reads "Who is enthroned on high (hamagbihi lashaves)" as "who raises the yud": the yud inside the hei, which turns the dalet, that has nothing of its own, into a hei.

שמות י"ד:ה'5: Exodus 14:5

ויגד למלך מצרים כי ברח העם ויהפך לבב פרעה ועבדיו אליהם
ויאמרו מה זאת עשינו כיישלהנו את ישראל מעבדנו:

And it was told the king of Egypt that the people were fled; and the heart of Pharaoh and of his servants was turned towards the people, and they said: 'What is this we have done, that we have let Israel go from serving us?'

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KEHOT'S NOTE

תו"א לח, ג. כי ברח העם: שמות יד, ה.

147 Kehot's note points to Leviticus 2 for these words.

ויקרא ב'2: Leviticus

148 Kehot's note points to Leviticus 7:23-25 for these words.

ויקרא ז':כ"ג-כ"ה: Leviticus 7:23-25

דבר אלי בני ישראל לאמר כל חלב שור וכשב ועז לא תאכלו: וחלב
גבילה וחלב טרפה יעשה לכל מלאכה ואכל לא תאכלו: כי כל אכל
חלב מן הבהמה אשר יקריב ממנה אשה לה' ונגזרתה הנפש האכלת
מעמיה:

Speak unto the children of Israel, saying: Ye shall eat no fat, of ox, or sheep, or goat. And the fat of that which dieth of itself, and the fat of that which is torn of beasts, may be used for any other service; but ye shall in no wise eat of it. For whosoever eateth the fat of the beast, of which men present an offering made by fire unto the L-RD, even the soul that eateth it shall be cut off from his people.

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149

המגביהי לשבת

The psalmist asks: "Who is like Havayah our G-d, who is enthroned on high (hamagbihi lashaves)?" The verse names the Torah Ohr discourse referred to, which reads hamagbihi as "who raises the yud."

Psalms 113:ה'ג:ה'113: Psalms

מי כה' אלקינו המגביהי לשבת:

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

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PARAGRAPH 25

150

כי ברח העם

After the Exodus, "it was told to the king of Egypt that the people had fled." Tanya ch. 31 asks why the Exodus is called a flight: had the evil in Israel's souls been transformed, they would not have needed to flee.

שמות י"ד:ה'5: Exodus 14:5

ויגד למלך מצרים כי ברח העם ויהפך לבב פרעה ועבדיו אליהם
ויאמרו מה זאת עשינו כיישלהנו את ישראל מעבדנו:

And it was told the king of Egypt that the people were fled; and the heart of Pharaoh and of his servants was turned towards the people, and they said: 'What is this we have done, that we have let Israel go from serving us?'

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151

כי ברח העם

Tanya ch. 31 asks why the Exodus was a flight, since Pharaoh would have had to free them, and answers that the evil in the souls of Israel was still in full force, so they had to flee from it.

תניא, חלק ראשון; ליקוטי אמרים 31:14: Tanya, Likkutei Amarim

והנה, בחינה זו היא בחינת יציאת מצרים, שנאמר בה: "כי ברח העם",
דלכאורה הוא תמוה, למה היתה כזאת? וכי אילו אמרו לפרעה לשלחם
הפשי לעולם, לא היתה מוכרח לשלחם?

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PARAGRAPH 26

152

קול דודי . . מדלג על ההרים

The beloved hears him coming: "The voice of my beloved, behold, he comes, leaping over the mountains, skipping

over the hills.” The maamar reads the “mountains” as the Torah, by whose merit G-d comes to Israel.

Song of Songs 2:8: שיר השירים ב' ח'

קול דודי הנהיזה בא מדלג עליההרים מקפץ עליהגבעות:

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

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KEHOT'S NOTE

שה"ש ב, ה.

153

ישאו הרים שלום לעם

In the psalm for Shlomo's reign of justice: “The mountains will bear peace to the people, and the hills, through righteousness.” It shows that the Torah, called “peace,” is also called “mountains.”

Psalms 72:3: תהילים ע"ב ג'

ישאו הרים שלום לעם וגבעות בצדקה:

Let the mountains bear peace to the people, and the hills, through righteousness.

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KEHOT'S NOTE

תהלים עב, ג.

154

בזכות התורה שנק' הר — כמ"ש במ"א

The passage reads “leaping over the mountains” as by the merit of the Torah, called “mountains” (“the mountains will bear peace”) and called “peace,” and “skipping over the hills” as by the merit of the mitzvos, called “hills,” whose root is higher; through the Torah the light is revealed as love, through the mitzvos as awe as well.

KEHOT'S NOTE

לקו"ת שה"ש טו, ד.

155

וספרתם לכם

G-d commands the Counting of the Omer: “And you shall count for yourselves from the morrow of the Shabbos, from the day you bring the Omer of waving, seven complete weeks.” The maamar reads the counting as the refinement of the animal soul's seven attributes.

Leviticus 23:15: ויקרא כ"ג ט"ו

וספרתם לכם ממחרת השבת מיום הביאכם את-עמר התנופה שבע שבתות תמימת תהי'ינה:

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

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KEHOT'S NOTE

ויקרא כג, טו.

PARAGRAPH 27

156

מן הבהמה מן הבקר

G-d's law of the offerings, “from the animals, from the cat-

tle”: here, the Omer, an arousal from below.

ויקרא א' ב' 2: Leviticus 1:2

דבר אליבני ישראל ואמרתי אליהם אדם כי יקריב מכם קרבן לה' מן הבהמה מן הבקר ומן העזאן תקריבו את-קרבתכם:

Speak unto the children of Israel, and say unto them: When any man of you bringeth an offering unto the L-RD, ye shall bring your offering of the cattle, even of the herd or of the flock.

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157

וירד ה' על הר סיני

At the Giving of the Torah: “And Havayah descended upon Mount Sinai, to the top of the mountain.” The maamar contrasts this descent with the ascent of the offerings.

Exodus 19:20: שמות י"ט כ'

וירד ה' על-הר סיני אל-ראש ההר ויקרא ה' למשה אל-ראש ההר ויעל משה:

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

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KEHOT'S NOTE

שמות יט, כ.

158

קרובים אליו

Moshe tells Israel: “For what great nation is there that has G-d so near to it, as Havayah our G-d is whenever we call upon Him?” The maamar points to the Midrash on this verse (Devarim Rabbah, Va'eschanan).

Deuteronomy 4:7: דברים ד' ז'

כי מייגוי גדול אשר-לו אלקים קרבים אליו כהי אלקינו בכל-קראנו אליו:

For what great nation is there, that hath G-d so nigh unto them, as the L-RD our G-d is whensoever we call upon Him?

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PARAGRAPH 28

159

כי לא אדם הוא

Shmuel to Shaul: “... for He is not a man, that He should relent.” Here, the level above the human-like order of the Sefiros, from which Torah study after the refinement draws a new light.

I Samuel 15:29: שמואל א ט"ו כ"ט

וגם נצח ישראל לא ישקר ולא ינחם כי לא אדם הוא להנחם:

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should relent.

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לבאר הדברים ענין אדם כי יקריב מכם וענין...

“To explain the words: ‘A man, when he brings near of you’”



The verse “A man, when he brings near of you... from the animal... you shall bring near your offering” describes the two self-sacrifices of the Shema: the G-dly soul, contemplating G-d’s essence beyond all worlds, gives itself over in “One” and is absorbed into the supernal Man and the hidden Atika within it, while the animal soul, contemplating how G-d gives life to the worlds through His kingship, is subdued and transformed in “with all your soul” and, once refined, rises even higher. A second reading finds both “man” (Mah) and “animal” (Ban) within the G-dly soul itself, to be joined in “And unite our hearts.”

THE MAAMAR IN BRIEF

The maamar reads Leviticus 1:2 through the two self-sacrifices of the Shema. “A man, when he brings near of you an offering to Havayah” is the G-dly soul giving itself over in the word “One”: the “man” is Z’eir Anpin of Atzilus, and the soul, absorbed into it like food into the body of the King, is united with the Infinite Light and with Atika, its hidden core. This comes through Torah and mitzvos. “From the animal... you shall bring near your offering” is the animal soul subdued and transformed in “with all your soul,” drawn from Malchus, the Name Ban, whose value equals behemah. Two contemplations correspond to them: the “inner keys,” on G-d’s essence beyond all worlds, and the “outer keys,” on G-d as He fills and gives life to the worlds, a radiance called “the spirit of the animal” because the created bears no comparison to the Creator. Once refined, the animal soul rises higher, “before Havayah.” A second reading, from the Sifra DeTzniusa, finds both man (Mah) and animal (Ban) within the G-dly soul: an inner love given from above and an outer love born of contemplation, joined in “And unite our hearts.”

OUTLINE

1 “A man”: the G-dly soul’s offering in “One”

¶1-3

In the Shema the G-dly soul gives itself over in “One”: this is “A man, when he brings near of you an offering to Havayah.” The man is Z’eir Anpin, into which the souls are absorbed, and through it they are united with the kav of the Infinite Light and with Atika, its hidden core, “the soul of the soul” within Tiferes. This comes through Torah and mitzvos, the “strength” of the G-dly soul.

2 “From the animal”: the second self-sacrifice

¶4-5

“With all your soul” is the subjugation and transformation of the animal soul, drawn from “Blessed be the name of the glory of His kingdom,” Malchus, the Name Ban, equal to behemah. Once refined, the animal soul is included in Malchus like the angels, the “grass” of the “animal,” while the G-dly soul is the “herb” of the supernal Man.

3 Inner keys and outer keys

¶6-8

Contemplating G-d’s essence beyond all worlds brings the G-dly soul’s self-sacrifice; contemplating how He fills and creates the worlds, His Malchus or “Name,” reaches the animal soul through its root in the supernal Chariot. That descended radiance is “the spirit of the animal that goes downward,” for bringing the finite into being is the ultimate descent; the angels’ praise in the blessings of the Shema brings “with all your soul.”

4 The advantage of the refined animal soul

¶9

When the animal soul too is included, there is an advantage like that of penitents: refined Ban rises above Mah, “a woman of valor is the crown of her husband,” and the animal offering reaches “before Havayah,” the source of Havayah. The paragraph asks why the G-dly soul, rooted in Tikkun, needs an offering at all, and points to the discourse on the Patriarchs as the Chariot.

5 Second reading: man and animal within the G-dly soul

¶10-13

Following the Sifra DeTzniusa, the animal is included within man: the G-dly soul contains Mah and Ban, being born of Z’eir Anpin and Nukva. Angels grasp only Malchus and are called “animals”; souls also have the level of “man” through the Torah. The inner love, above reason and given as a gift, is Mah; the outer love, born of contemplating G-d’s kingship, is Ban; “And unite our hearts” joins them, and only then comes the refinement of the animal soul, “from the cattle and from the flock.”

KEY CONCEPTS

Self-sacrifice in “One” מסירות נפש באחד

The G-dly soul’s giving itself over in the first verse of the Shema, born of contemplating G-d’s essence beyond all worlds. It is “A man, when he brings near of you an offering to Havayah.”

Subjugation and transformation (iskafya and is’hapcha) אתכפיא ואתהפך

The second self-sacrifice, in “with all your soul”: the animal soul is first subdued and then turned to holiness. It is “from the animal... you shall bring near your offering.”

The Names Mah and Ban שם מ”ה ושם ב”ן

Two spellings-out of the Name Havayah, 45 and 52. Mah equals adam, “man,” and is Z’eir Anpin; Ban equals behemah, “animal,” and is Malchus. Once refined, Ban rises above Mah.

Atika within Z’eir Anpin עתיקא

The hidden inner core of Z’eir Anpin, which the Ramaz calls the end of the realm of the Infinite; the Zohar calls it “the soul of the soul.” The G-dly soul’s offering reaches it.

Inner keys and outer keys מפתחות הפנימית ומפתחות החיצונית

Two kinds of contemplation: of G-d's essence beyond all worlds, which moves the G-dly soul, and of G-d as He fills and creates the worlds, His kingship or "Name," which can reach the animal soul.

Being absorbed into the body of the King לאשתאבא בגופא דמלכא

The Zohar's image for the souls' inclusion in Z'eir Anpin, like food taken into the body; through it they are united with the Infinite Light within.

The great love (ahavah rabbah) אהבה רבה

The inner love of the heart, above reason, given from above as a gift and hidden in the soul; the "wine" of the Torah reveals it. It is Mah, as against the outer love born of contemplation, which is Ban.

SECTION 1 • 11-3

“A man”: the G-dly soul’s offering in “One”

1 לבאר הדברים ענין אדם כי יקריב מכם וענין מן הבהמה כו' תקריבו את קרבנכם. הוא כמ"ש במ"א בד"ה בכ"ה בכסלו¹

To explain the words, the matter of “A man (adam), when he brings near of you,” and the matter of “from the animal (behemah)... you shall bring near your offering”: it is as is explained elsewhere, in the discourse beginning “On the twenty-fifth of Kislev,”

Following the previous discourse in Likkutei Torah on the same verse, this one sets out to explain two of its phrases (Leviticus 1:2): “A man, when he brings near of you” and “from the animal... you shall bring near your offering.” It builds on the Chanukah discourse in Torah Ohr, Vayeshev, “On the twenty-fifth of Kislev,” which explains that prayer takes the place of the offerings and finds two kinds of self-sacrifice in the Shema.

כי הנה בק"ש [בקריאת שמע] יש ב"פ [ב' פעמים] מס"נ [מסירות נפש] האחד² למסור נפשו באחד וקאי על נפש האלקית שהיא בבחינת ביטול באור א"ס ב"ה ממש

that indeed, in the Shema there are two instances of self-sacrifice (mesirus nefesh). The first is to give over one’s soul in [the word] “One,” and this refers to the G-dly soul, which is at the level of self-nullification (bittul) in the very Infinite Light (Or Ein Sof), blessed be He.

In the recital of the Shema there are two moments of self-sacrifice: one in the word “One” (echad) and one, taken up in paragraph 4, in “with all your soul.” The first belongs to the G-dly soul, which by its nature is nullified within the Infinite Light itself.

וזהו ענין אדם³ כי יקריב מכם קרבן⁴ להוי' כי אדם העליון היינו ז"א דאצילות ומכם קאי על מס"נ [מסירות נפש] של הנפש האלקית והוא בחינת קרבן להוי'

And this is the meaning of “A man, when he brings near of you an offering to Havayah.” For the supernal Man (Adam) is Z'eir Anpin (the emotive attributes) of the World of Atzilus (Emanation); and “of you” refers to the self-sacrifice of the G-dly soul, and this is the level of “an offering to Havayah,”

The verse is now read in that light. “Man” is the supernal Man, Z'eir Anpin of Atzilus: the emotive Sefiros of the World of Emanation, which Kabbalah pictures in the form of a man. “Of you” is the G-dly soul’s own self-giving, and that is “an offering to Havayah.”

שמס"נ [שמסירות נפש] זה הוא בבחינת ה' אחד שהוא אור א"ס ב"ה המלוכש בז"א דאצילות שהנשמות נכללים בו בבחינת לאשתאבא בגופא דמלכא⁵

for this self-sacrifice is at the level of "Havayah is One," which is the Infinite Light, blessed be He, that is clothed in Z'eir Anpin of Atzilus, in which the souls are included at the level of "being absorbed into the body of the King,"

It is "to Havayah" because the soul's self-sacrifice in the Shema is at the level of "Havayah is One," and Havayah here means the Infinite Light as it is clothed within Z'eir Anpin. The souls are included in Z'eir Anpin the way food is absorbed into the body of the one who eats it: "being absorbed into the body of the King," a phrase of the Zohar.

וכמ"ש בזהר פ' פינחס (דרי"ז ע"א) ע"פ ועשב לעבודת האדם⁶ אלין אינון נשמותיהן דצדיקייא דההוא אדם⁷ שהוא ז"א דרכיב ושליט על בהמה דא שהיא בחינת מל' אכיל ואעיל לון בגויה כו'

as is written in the Zohar, Parshas Pinchas (folio 217a), on the verse "and herb for the service of man": "These are the souls of the righteous, which that Man, who is Z'eir Anpin, who rides upon and rules over this animal, which is the level of Malchus (sovereignty), eats and brings within himself, etc."

The Alter Rebbe brings the Zohar on Parshas Pinchas, where Rabbi Chiya reads Psalms 104:14, "He causes grass to grow for the animal, and herb for the service of man," as a picture of the supernal worlds: the "herb" is the souls of the righteous, which the supernal "Man" eats and takes into himself. The identifications of that Man as Z'eir Anpin and of the "animal" he rides and rules as Malchus are the Alter Rebbe's own glosses inside the quotation.

והנה אדם היינו ע"ס [עשר ספירות] דזעיר אנפין והוי' הוא אור אין סוף המלוכש בו ועל ידי בחינת לאשתאבא בגופא דמלכא שהוא ע"ס [עשר ספירות] דז"א הרי מתאחדים ג"כ בהקו מאור אין סוף שבז"א וזהו אדם כי יקריב מכם קרבן להוי'

Now, "man" (adam) is the Ten Sefiros of Z'eir Anpin, and Havayah is the Infinite Light that is clothed in it. And through the level of "being absorbed into the body of the King," which is the Ten Sefiros of Z'eir Anpin, they [the souls] are thereby also united with the kav (line of light) from the Infinite Light that is in Z'eir Anpin. And this is [the meaning of] "A man, when he brings near of you an offering to Havayah."

Here the pieces come together: "man" is the ten Sefiros of Z'eir Anpin, and Havayah is the Infinite Light clothed in them. When the souls are absorbed into Z'eir Anpin, they are thereby united with the kav, the line of infinite light that runs within it, and this is how the soul becomes "an offering to Havayah."

והוא ג"כ ע"ד מ"ש בספרא דצניעותא רפ"ד ז"א אתגלייא ולא אתגלייא⁸ ובהפ"י שם בזהר הרקיע איתא כי הפנימית שלו הוא ממש עתיקא כו'

This is also along the lines of what is said in the Sifra DeTzniusa, at the beginning of chapter 4: "Z'eir Anpin is revealed and not revealed"; and in the commentary there, in Zohar HaRakia, it is stated that its inner dimension (pnimiyus) is actually Atika, etc.

A further support comes from the Sifra DeTzniusa, a brief and cryptic section of the Zohar, which says that Z'eir Anpin is both "revealed and not revealed." The commentary Zohar HaRakia explains the hidden side: the inner core of Z'eir Anpin is Atika, the "Ancient One," the innermost level of Keser, above the Sefiros that are revealed.

וכ"כ [וכן כתב] הרמ"ז [הרב משה זכות] בפרשת ואתחנן בד' ר"ס ע"ב פנימית עתיק שבתוך ז"א ועמ"ש במ"א בפ"י כרוב אחד מקצה מזה שהוא קצה אור א"ס שבז"א

And so the Ramaz (Rabbi Moshe Zacuto) wrote, in Parshas Va'eschanan, on folio 260b: the inner dimension of Atik that is within Z'eir Anpin. And see what is explained elsewhere on the meaning of "one cherub from the end on this side": that it is the end of the Infinite Light that is in Z'eir Anpin.

The Ramaz, Rabbi Moshe Zacuto, a major commentator on the Zohar, says the same: within Z'eir Anpin is the inner dimension of Atik. In the plain sense, "one cherub from the end on this side" tells how the two cherubim stood at the two ends of the Ark's cover; explained elsewhere, the "end" is the last edge of the Infinite Light, which is found within Z'eir Anpin.

והיינו כמ"ש הרמ"ז [הרב משה זכות] שם כידוע שבחינת עתיק הוא סוף עולם הא"ס ועיי' באד"ר [באדרא רבא] דקל"ו ע"ב⁹ בפ"י כי לא אדם הוא^{10,11}

This is as the Ramaz wrote there: "as is known, the level of Atik is the end of the World of the Infinite One (Ein Sof)." And see in the Idra Rabba, folio 136b, on the meaning of "for He is not a man."

The Ramaz gives the reason: Atik is the lowest point, the "end," of the realm of the Infinite itself, and so the very edge of the Infinite lies hidden within Z'eir Anpin. The Idra Rabba (the Zohar's "Greater Assembly"), explaining "for He is not a man" (I Samuel 15:29), teaches that where no full face is revealed the level is not called "man"; "man" is the revealed level.

וזהו אדם דהיינו בחינת אתגלייא דז"א כי יקריב מכם שתבא הנפש האלקית למסור נפשו בק"ש [בקריאת שמע] באחד שאז הוא קרבן להוי' שהוא בחי' פנימית דז"א בחינת עתיקא כו'.

And this is [the meaning of] "A man": that is, the revealed aspect (isgalya) of Z'eir Anpin; "when he brings near of you": that the G-dly soul comes to give over its soul in the Shema, in [the word] "One," for then it is "an offering to Havayah," which is the level of the inner dimension of Z'eir Anpin, the level of Atika, etc.

So the verse holds both levels: "man" (adam) is the revealed aspect of Z'eir Anpin, while "an offering to Havayah" reaches its hidden inner core, Atika. When the G-dly soul gives itself over in the word "One" of the Shema, it is offered up to that inner level.

2 ועיין בזהר בהעלותך קנ"ב¹² א' נשמתא דאמרון דא תפארת ישראל¹³ כו' ונשמתא לנשמתא¹⁴ דא איהו עתיקא קדישא וכולא חד.

And see in the Zohar, Beha'aloscha, folio 152a: "The soul of which we spoke: this is the Tiferes (beauty) of Israel, etc.; and the soul of the soul: this is Atika Kadisha (the Holy Ancient One); and all is one."

The Zohar in Beha'aloscha describes four layers above, like a person's garment, body, soul and soul of the soul. The "soul" is Tiferes Yisrael, which the Zohar there calls the Torah itself, and the "soul of the soul" is Atika Kadisha, the hidden Holy Ancient One; and all are bound together as one. Likkutei Torah, Re'eh (on "When you listen to the voice") quotes the same Zohar and adds that Tiferes is called "voice," and what is clothed within the voice is this "soul of the soul."

וזהו אדם דהיינו תפארת כדכתיב כתפארת אדם. כי יקריב מכם קרבן¹⁵ להוי' הוא בחינת הארת ע"ק [עתיקא קדישא] המלוכש בת"ת [כתפארת] שהרי נקרא נשמתא לנשמתא כו'.¹⁶

And this is "A man (adam)," namely Tiferes, as it is written, "like the beauty (tiferes) of a man." "When he brings near of you an offering to Havayah" is the level of the radiance of Atika Kadisha that is clothed in Tiferes, for indeed it is called "the soul of the soul," etc.

This gives the verse a parallel reading: "man" is Tiferes, the central Sefirah of Z'eir Anpin, as Isaiah speaks of "the beauty (tiferes) of a man." The "offering to Havayah" is then the radiance of Atika Kadisha clothed within Tiferes, since the Zohar calls Atika "the soul of the soul."

3 והנה המשכה זו ואתעדל"ע [ואתערותא דלעילא] זו דאדם כי יקריב היינו ע"י עסק התורה והמצות שהתורה היא בחינת אדם זה כמבואר בזהר בהעלותך שם.

Now, this drawing down and this arousal from above of "A man, when he brings near" come through occupation with the Torah and the mitzvos, for the Torah is the level of this "man" (adam), as is explained in the Zohar, Beha'aloscha, there.

What was just described, the drawing of the hidden light of Atika into the "man" so that the soul can be offered to it, is called a drawing down and an arousal from above. It comes through engagement in Torah and mitzvos, because the Torah is itself this level of "man": the Zohar just quoted calls Tiferes Yisrael "the Torah itself."

וזוהו שהתורה נקרא עוז¹⁷ שהיא הנותנת כח ועוז לנפש האלקית להתגבר על חומריות הגוף ונפש הבהמית וכמ"ש במ"א ע"פ בחודש השלישי.^{18, 19, 20}

And this is why the Torah is called "strength" (oz): it is what gives power and strength to the G-dly soul to prevail over the physicality of the body and the animal soul, as is explained elsewhere on the verse "In the third month."

The Sages read oz, "strength," as the Torah (Vayikra Rabbah 31:5; Zevachim 116a). The Alter Rebbe gives the reason: the Torah gives the G-dly soul the strength to prevail over the coarseness of the body and over the animal soul. In Torah Ohr, Yisro, on "In the third month" (Exodus 19:1, the giving of the Torah), he describes the body and the animal soul as a "narrow place" (meitzar, as in Mitzrayim) that confines the G-dly soul, so that its contemplation of G-d cannot by itself bring the body to submission.

SECTION 2 • ¶4-5

"From the animal": the second self-sacrifice

4 ובחינ' [ובחינת / ובחינה] הב' דמס"נ [דמסירות נפש] בק"ש [בקריאת שמע] הוא בחינת וכל נפשך²¹ היינו שגם בחינת נה"ב [נפש הבהמית] תהיה בבחינת אתכפא ואתהפכא ובחינת מס"נ [מסירות נפש] זו אינו באחד אלא בבחינת ברוך שם כבוד מלכותו כו'

The second level of self-sacrifice (mesirus nefesh) in the Shema is the level of "and with all your soul": that is, that the animal soul too should be at the level of subjugation and transformation (iskafya and is'hapcha). And this level of self-sacrifice is not in "One," but at the level of "Blessed be the name of the glory of His kingdom," etc.

The second self-sacrifice in the Shema is in "and with all your soul": here even the animal soul is to be subdued (iskafya) and then transformed (is'hapcha) toward holiness. This kind is tied not to the word "One" but to the line "Blessed be the name of the glory of His kingdom," which speaks of G-d's kingship, Malchus.

וזהו מן הבהמה כו' תקריבו את קרבנכם²² דקרבנכם היינו הקרבת נפש הבהמית ועלייתה בבחינת אתהפכא כו' ונמשך מן הבהמה שמדת מלכות שמתלבשת בכריאה היא בחינת שם ב"ן [שם ב"ן] כגימטריא בהמה.

And this is “from the animal... you shall bring near your offering”: “your offering” is the offering up of the animal soul and its ascent at the level of transformation, etc. And it is drawn “from the animal” (behemah), for the attribute of Malchus (sovereignty) that is clothed in the World of Beriah (Creation) is the level of the Name Ban (52), which is numerically equal to behemah.

This is the offering “from the animal”: “your offering” is the animal soul itself, brought near and raised up through its transformation. It is drawn from “the animal” (behemah) because Malchus as it is clothed in the World of Beriah is the Name Ban, the Name Havayah with its letters spelled out in full using the letter hei, whose letters then total 52, the same numerical value as behemah.

5 ומבחינה זו דברוך שם כבוד מלכותו לעולם ועד דוקא נמשך הקרבת נה"ב [נפש הבהמית].

And it is specifically from this level, of “Blessed be the name of the glory of His kingdom forever and ever,” that the offering up of the animal soul is drawn.

The offering up of the animal soul flows specifically from the level of “Blessed be the name of the glory of His kingdom forever and ever,” that is, from G-d's kingship, Malchus.

וגם עלייתה אחר הבירור הוא בבחינת שם ב"ן [שם ב"ן] וכמ"ש בזהר פרשה פינחס שם בפ"י מצמיח חציר לבהמה^{23, 24} והוא ענין התכללות נה"ב [נפש הבהמית] אחר הבירור בבחינת מלי כמו התכללות המלאכים הנקרא חציר כו'

And its ascent, too, after the refinement (birur), is at the level of the Name Ban, as is written in the Zohar, Parshas Pinchas, there, on the meaning of “He causes grass to grow for the animal (behemah)”: this is the matter of the inclusion of the animal soul, after the refinement, in the level of Malchus (sovereignty), like the inclusion of the angels, which is called “grass,” etc.

Even after the animal soul has been refined and rises, it rises only to the level of the Name Ban, Malchus. The Zohar in Pinchas reads “He causes grass to grow for the animal” as the angels, called “grass” because they are cut down each day and grow again, eaten by the “animal,” Malchus; the refined animal soul is included in Malchus as they are.

ועשב לעבודת האדם קאי על התכללות נה"א [נפש האלקית] בז"א כנ"ל ועמ"ש במ"א כביאור ע"פ כה אמר
כוי מהלכים בין העומדים^{25, 26} מענין זה.^{27, 28}

“And herb for the service of man” refers to the inclusion of the G-dly soul in Z’eir Anpin (the emotive attributes), as mentioned above. And see what is explained elsewhere on this matter, in the explanation of the verse “Thus says...,” etc., “walkers among those who stand.”

By contrast, “herb for the service of man” is the G-dly soul included in Z’eir Anpin, the supernal Man, as paragraph 1 explained. The Torah Ohr discourse on “walkers among those who stand” (Vayeshev) draws the same line: angels, and souls before they descend, are “standing,” while souls clothed in a body and an animal soul are “walkers.”

SECTION 3 • ¶6-8

Inner keys and outer keys

6 והענין כי הנה יש ב' בחינות התבוננות האחד ההתבוננות בעצמות אור א"ס ב"ה שהוא יתברך רם ונשא ואינו בגדר עלמין כלל לא בבחינת ממלא ולא בבחינת סובב

The explanation is this: there are two levels of contemplation. The first is the contemplation of the very essence of the Infinite Light (Or Ein Sof), blessed be He: that He, may He be blessed, is “high and exalted” and is not within the category of worlds at all, neither at the level of the light that fills [all worlds] (memalei) nor at the level of the light that encompasses [all worlds] (sovev);

The Alter Rebbe now explains the two offerings through two kinds of contemplation. The first contemplates G-d’s very essence, which has no relation to worlds at all: it is above not only the light that fills each world from within but also the light that encompasses them from beyond.

כי אני ה' לא שנית²⁹ כתיב ואין ערוך אליו יתברך אפי' [אפילו] כערך טפה מאוקיינוס ומזה נמשך המס"נ [המסירות נפש] של הנה"א [הנפש האלקית]

for it is written, “I, Havayah, have not changed,” and there is no comparison to Him, may He be blessed, not even as the relation of a drop to the ocean. And from this is drawn the self-sacrifice (mesirus nefesh) of the G-dly soul

G-d says, “I, Havayah, have not changed” (Malachi 3:6): bringing the worlds into being made no change in Him, and they bear no comparison to Him, not even that of a drop to the ocean, since a drop still has some proportion to the ocean. From this contemplation comes the G-dly soul’s self-sacrifice in the word “One.”

(עיינן בד"ה חייב אינש לבסומי בפוריא ³⁰ במשי"ש [במה שכתוב שם] וא"כ מהותו ועצמותו יתברך כו' המס"נ [המסירות נפש] למעלה מחיי החיים כו')

(see the discourse beginning "A person is obligated to become intoxicated on Purim," in what is written there: "And if so, His being and essence, may He be blessed, etc."; the self-sacrifice that is higher than the Life of life, etc.),

This parenthesis sends the reader to the Purim discourse in Torah Ohr (Megillas Esther), "A person is obligated to become intoxicated on Purim." There the Alter Rebbe explains that through their self-sacrifice the Jews of that time reached G-d's very essence, beyond the light that fills the worlds and the light that encompasses them, so that the joy of Purim is beyond knowledge; that self-sacrifice reaches higher than G-d as the "Life of life," the source of life for the worlds.

שלפי ששרשה מבחינת פנימית העולמות היינו מפנימית הכלים כמאמר טהורה היא ³¹ ששרשה מבחינת טהירו עלאה כו'

for since its root is from the level of the inner dimension (pnimiyus) of the worlds, that is, from the inner dimension of the vessels, as in the saying "it is pure": its root is from the level of the supernal purity (tehiru ila'ah), etc.,

The G-dly soul can reach so high because of its root, in the inner dimension of the worlds, the inner dimension of the vessels. The morning blessing "My G-d, the soul You placed within me is pure" (tehorah) hints at that root, the tehiru ila'ah, the "supernal purity."

ע"כ היא בטלה ונכללת לגבי אור א"ס ב"ה ממש על ידי שמשכלת ומתבוננת ברוממות עצמות אור א"ס ב"ה.

therefore it is nullified and included before the very Infinite Light, blessed be He, by intellectually grasping and contemplating the exaltedness of the essence of the Infinite Light, blessed be He.

Therefore, when the G-dly soul understands and contemplates how exalted the essence of the Infinite Light is, it becomes nullified and included in it. This is its self-sacrifice in "One," the offering of "a man... of you."

7 וזהו ענין מפתחות הפנימית ושער החצר הפנימית³² הפונה קדים כו' שיומשך התפעלות בנפש שתתפעל מאור א"ס ב"ה ממש שנקרא קדמונו של עולם שאינו בגדר ממכ"ע [ממלא כל עלמין] וסכ"ע [וסובב כל עלמין].

And this is the meaning of “the inner keys” and of “the gate of the inner courtyard that faces east (kadim),” etc.: that a stirring should be drawn forth in the soul, so that it is stirred by the very Infinite Light (Or Ein Sof), blessed be He, which is called “the Primordial One (Kadmono) of the world,” which is not within the category of the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin).

The first kind of contemplation is now called “the inner keys,” an image from the Talmud (Shabbos 31a-b), where Torah without the fear of Heaven is like a treasurer handed the inner keys but not the outer ones. It is also “the gate of the inner courtyard that faces east” (Ezekiel 46:1), where kadim, “east,” hints at Kadmono, “the Primordial One”: it stirs the soul toward the Infinite Light itself, which is beyond both the light that fills the worlds and the light that encompasses them.

וזהו אדם העליון ז"א דאצילות כי יקריב מכם שיומשך המס"נ [המסירות נפש] בנפש האלקית קרבן להוי' שהוא מהתבוננות רוממות עצמות אור א"ס ב"ה שהארה מזה מלוכש בז"א כנ"ל

And this is [the meaning of] the supernal “Man,” Z'eir Anpin (the emotive attributes) of the World of Atzilus (Emanation), “when he brings near of you”: that self-sacrifice (mesirus nefesh) should be drawn forth in the G-dly soul, “an offering to Havayah,” which comes from contemplating the exaltedness of the essence of the Infinite Light, blessed be He, a radiance of which is clothed in Z'eir Anpin, as mentioned above.

This inner contemplation is what paragraph 1 called “A man, when he brings near of you... an offering to Havayah”: the G-dly soul's self-sacrifice, which comes from contemplating G-d's exalted essence, a radiance of which is clothed in Z'eir Anpin.

והבחינה הב' בהתבוננות הוא נקרא מפתחות החיצוניות שהוא להתבונן איך הוא יתברך ממכ"ע [ממלא כל עלמין] אתה עשית את השמים³³ ושמי השמים יוצר משרתים ואשר משרתיו³⁴ כו'

And the second level of contemplation is called “the outer keys,” which is to contemplate how He, may He be blessed, fills all worlds: “You made the heavens and the heavens of the heavens...”; “Who forms ministering [angels], and Whose ministers...,” etc.;

The second kind of contemplation, “the outer keys,” looks at how G-d fills and gives life to all the worlds: He made the heavens and all their hosts (Nehemiah 9:6), and He forms the angels who serve Him, as the blessing Yotzer before the morning Shema says.

שאו מרום עיניכם³⁵ וראו מי ברא אלה (כמ"ש במ"א בד"ה כי תשמע בקול³⁶ וסד"ה וספרתם לכם^{37,38} דגבי חג השבועות בענין שעורה וחטה כו' ע"ש)

"Lift up your eyes on high and see: Who created these?" (as is explained elsewhere, in the discourse beginning "When you listen to the voice," and at the end of the discourse beginning "And you shall count for yourselves," on the festival of Shavuos, on the matter of barley and wheat, etc.; see there).

Isaiah's call, "Lift up your eyes on high and see: Who created these?" is the model of this contemplation: looking at creation and recognizing its Creator. The parenthesis points to two discourses in Likkutei Torah that develop it: one on Parshas Re'eh, and one on counting the Omer (Bamidbar), where barley, revealed at Pesach, is the soul's grasp of how G-d fills and encompasses all worlds, each person according to his capacity, and wheat, at Shavuos, a higher revelation.

והוא מבחינת מדת מלכותו ית' שנקרא שם שאינו אלא זיו והארה וכנודע דבחינת ממכ"ע [ממלא כל עולמין] וסכ"ע [וסובב כל עולמין] הכל נקרא בחינת שמו בלבד כו'

And this is from the level of the attribute of His Malchus (sovereignty), may He be blessed, which is called "Name," for it is only a splendor and a radiance; as is known, the levels of the light that fills all worlds and the light that encompasses all worlds are all called only the level of His Name, etc.,

This outer contemplation belongs to Malchus, G-d's kingship, which is called His "Name": like a name, it is only a splendor and radiance of G-d, not His essence. Indeed, both the light that fills the worlds and the light that encompasses them are, compared with His essence, only His "Name."

וכמבואר במ"א בפ"א אל תקרי שמות³⁹ אלא שמות כו' (עיי' בד"ה ובבואה לפני המלך^{40,41} כו')

as is explained elsewhere on the meaning of "Do not read shamos ['desolations'] but shemos ['names'], etc. (see the discourse beginning "And when she came before the king," etc.).

The Sages' teaching in the Talmud (Berakhot 7b), "do not read shamos (desolations) but shemos (names)," is explained elsewhere in this sense. The parenthesis refers to the Purim discourse in Torah Ohr, "And when she came before the king."

והנה מבחינת התבוננות זו יומשך בחינת אתהפכא דנה"ב [דנפש הבהמית]

Now, from this level of contemplation is drawn the transformation (is'hapcha) of the animal soul.

From this second contemplation, of G-d as He gives life to the worlds, comes the transformation of the animal soul.

של להיות הנה"ב [הנפש הבהמית] היא ירדה במדרגות תחתונות אשר שם מסכים מבדילים ע"כ לא תקלט בה ההתפעלות אלא דייקא ע"י התבוננות מבחי' זו איך שהיש ודבר נפרד הוא בטל לגבי בחינת הזיו המחיה אותו כו'

For since the animal soul has descended into lower levels, where there are separating screens, the stirring therefore does not take hold in it except specifically through contemplation from this level: how that which is a "something" (yesh) and a separate thing is nullified before the splendor that gives it life, etc.

The animal soul has come down into lower levels, where "screens" separate it from G-dliness, so the contemplation of G-d's essence does not take hold in it. What does reach it is the contemplation of how every created "something," which feels separate and self-standing, is nullified before the divine splendor that gives it life; because this contemplation begins from the created world itself, it can move even the animal soul.

וכמ"ש במ"א בפ"י כי תצא למלחמה ⁴² על אויביך ⁴³ שלנצח כח המתאוה שבנפש הבהמית תהיה בבחינת על אויביך

As is explained elsewhere on the meaning of "When you go out to war against (al) your enemies": that to overcome the desiring power in the animal soul, [the battle] should be at the level of "above (al) your enemies,"

A related teaching on "When you go out to war against (al) your enemies" reads al as "above": to defeat the cravings of the animal soul, one must fight from a position above them.

דהיינו להתבונן בבחינת שרשה שלמעלה שהוא מבחינת מרכבה עליונה שבקדושה כו' שהוא ג"כ בחינת מן הבהמה תקריבו

that is, to contemplate its root above, which is from the level of the supernal Chariot (merkavah) in holiness, etc.; and this too is the level of "from the animal... you shall bring near."

Rising "above your enemies" means contemplating the animal soul's own root on high, in the supernal Chariot of holiness (the four Chayos of Ezekiel's vision, which bear the Throne); seeing where it comes from allows the animal soul to be raised. This too is "from the animal... you shall bring near."

(ועמ"ש סדי"ה וכל העם רואים^{44, 45} כו'. בענין ויעמדו מרחוק ובענין ומברכים אותך יתברך שמך כו' שנזכר ג"כ קרוב לענין זה)

(And see what is explained at the end of the discourse beginning "And all the people saw," etc., on the matter of "and they stood far off," and on the matter of "and they bless You, may Your Name be blessed," etc., which also speaks of something close to this matter.)

The parenthesis points to the end of the Torah Ohr discourse on "And all the people saw" (Exodus 20:15). There the people who "stood far off" are the mixed multitude, who were moved only by the vastness of the created heavens and not by the Infinite itself, and in "they bless You, may Your Name be blessed" Israel draw down G-d Himself while other beings bless only His Name: the same two contemplations as here.

וזוהו מן הבהמה כו' תקריבו⁴⁶ כי הנה כתיב רוח הבהמה היורדת היא למטה⁴⁷ שבחינת התפשטות הארת האלקות הנמשך להחיות עולמות ב"ע נקרא רוח הבהמה שם ב"ן [שם ב"ן]

And this is "from the animal... you shall bring near," for indeed it is written, "the spirit of the animal, which goes downward": the spreading forth of the radiance of G-dliness that is drawn down to give life to the worlds of Beriah, Yetzirah and Asiyah is called "the spirit of the animal," the Name Ban (52),

This is why the outer contemplation is called "from the animal." Koheles speaks of "the spirit of the animal that goes downward"; the Alter Rebbe applies it to the divine radiance that spreads down to give life to the three lower worlds, Beriah, Yetzirah and Asiyah, and calls it "the spirit of the animal," the Name Ban.

מאחר שבאמת אין ערוך כלל לנברא עם הבורא כי הנברא הוא בעל גבול מחודש והבורא הוא בלתי בע"ג [בעלי גבול / בעל גבול] אין לו תחלה ואין לו תכלה.

since in truth there is no comparison at all between the created and the Creator: for the created being is finite and newly brought into being, while the Creator is infinite; He has no beginning and has no end.

The reason is that what is created bears no comparison at all to its Creator: a created thing is finite and came into being, while the Creator is infinite, without beginning or end. The light that gives life to such beings has stepped down to their level, and so it is called by the lowly name "animal."

8 ולכן המשכת האור והחיות להתהוות הבעל גבול מהבלתי בע"ג [בעלי גבול / בעל גבול] הוא תכלית הירידה שאין כמוה

Therefore, the drawing down of the light and the life-force (chayus) so that the finite comes into being from the infinite is the ultimate descent, without equal.

Bringing finite beings into existence from the infinite is the greatest possible descent of divine light and life-force; there is no descent like it.

ואפילו נבראים היותר נעלים כמו נשמות ומלאכים הנה ירידה גדולה לבחינת הזיו לירד מבחינת התכללותו במאור להיות זיו והארה ושיהיו נהנין מזיו⁴⁸ כוי משא"כ כשהיה כלול במאור ע"ד המלך המרומם לבדו⁴⁹ כוי

And even for the most exalted created beings, such as souls and angels, it is a great descent for the splendor to come down from its inclusion in the luminary to be a splendor and a radiance, so that they may “delight in the splendor,” etc.; unlike when it was included in the luminary, in the manner of “the King Who alone is exalted,” etc.

Even for the loftiest creations, souls and angels, it is a great descent: for the divine “splendor” to become a separate radiance, so that they can “delight in the splendor” (Berachos 17a), it must come down from being included in its source, the luminary. Before that it was wholly included in its source, as the blessing Yotzer before the morning Shema says, “the King Who alone is exalted.”

ולכן נקרא בחינת מלי' היורדת לבי"ע רוח הבהמה היורדת למטה בחינת שם ב"ן [שם ב"ן] כמו שאין ערוך בין החי למדבר כוי

Therefore, the level of Malchus (sovereignty) that descends to Beriah, Yetzirah and Asiyah is called “the spirit of the animal that goes downward,” the level of the Name Ban, just as there is no comparison between the living creature (chai) and the speaking being (medaber), etc.

That is why Malchus, as it descends to give life to Beriah, Yetzirah and Asiyah, is called “the spirit of the animal that goes downward,” the Name Ban. It stands to the light above it as an animal stands to a human being, the “speaker”: there is no comparison between them.

ועמ"ש בד"ה והניף את העומר^{50,51} ועיין בזהר פ' ויחי דרל"ט ע"א כד נחית ואזיל⁵² כוי

And see what is explained in the discourse beginning “And he shall wave the omer”; and see in the Zohar, Parshas Vayechi, folio 239a: “When it goes down and descends,” etc.

The Alter Rebbe refers to a discourse on the waving of the omer, probably, as the Kehot note suggests, the one in Likkutei Torah, Emor, which explains the omer of barley, animal fodder, through the angels who are refined and included in Malchus each day. He also cites the Zohar's parable of a king on his throne, called “the supernal king,” who “when he goes down” to his servant's house is called “a small king”: so too G-d's kingship, as it descends to the worlds, is called by a lower name.

ולכן הנה התפעלות הנפש מבחי' זו נקרא מן הבהמה תקריבו כו' והיינו שמבחינת התבוננות דברוך שם כבוד מלכותו לעולם ועד ומענין שמים לפני⁵³ דק"ש [דקריאת שמע]

And therefore the stirring of the soul from this level is called "from the animal... you shall bring near," etc. That is: from the contemplation of "Blessed be the name of the glory of His kingdom forever and ever," and from the matter of the "two [blessings] before it" of the Shema,

Therefore the arousal of the soul that comes from this level is "from the animal... you shall bring near." It arises from contemplating "Blessed be the name of the glory of His kingdom forever and ever" and the two blessings recited before the Shema in the morning.

דהיינו מהתבוננות התפעלות העצומה של המלאכים וחיות הקודש מזה נמשך בחינת וכל נפש⁵⁴ אתכפא ואתהפכא דנפש הבהמית כו'.

that is, from contemplating the tremendous stirring of the angels and the holy Chayos, from this is drawn the level of "and with all your soul," the subjugation and transformation (iskafya and is'hapcha) of the animal soul, etc.

Those blessings describe the angels and the holy Chayos, the creatures of the Chariot, praising G-d with tremendous feeling. Contemplating their awe brings about "with all your soul": the subjugation and then the transformation of the animal soul.

SECTION 4 • 19

The advantage of the refined animal soul

9 והנה בעליי [בעלייה] נפש הבהמית ג"כ להתכלל באור א"ס ב"ה נעשה יתרון מבהתכללות נה"א [נפש האלקית] לבד כענין במקום שבע"ת [שבעלי תשובה] עומדים⁵⁵ כו'

Now, when the animal soul too ascends to be included in the Infinite Light (Or Ein Sof), blessed be He, an advantage is created beyond the inclusion of the G-dly soul alone, like the matter of "In the place where penitents (baalei teshuvah) stand," etc.

When the animal soul, too, is raised and included in the Infinite Light, something is gained that the G-dly soul alone could not achieve, as the Sages say, "In the place where penitents stand..." The lower the starting point, the greater the ascent.

וכנודע דשם ב"ן [שם ב"ן] לאחר הכירור הוא למעלה משם מ"ה [שם מ"ה] שהוא בחינת אדם. וזהו ענין א"ח [אשת חיל] עט"ב [עטרת בעלה].

And as is known, the Name Ban (52), after the refinement, is higher than the Name Mah (45), which is the level of “man” (adam). And this is the meaning of “A woman of valor is the crown of her husband.”

As is known in Kabbalah, the Name Ban (52), Malchus, once refined, rises above the Name Mah (45, Havayah spelled out with alef), whose numerical value equals adam, “man.” This is the meaning of “A woman of valor is the crown of her husband” (Proverbs 12:4): the feminine Malchus becomes a crown above the masculine Z’eir Anpin.

וזהו שבאדם כי יקריב מכם נאמר קרבן להוי' ואח"כ במן הבהמה מן הבקר ומן הצאן תקריבו את ⁵⁶ ק רבנכם כתיב יקריב אותו לרצונו ⁵⁷ לפני הוי'. דהיינו מקור בחינת הוי' שמשם נמשך להיות התהוות בחינת הוי'.

And this is why, of “A man, when he brings near of you,” it says “an offering to Havayah,” while afterwards, of “from the animal, from the cattle and from the flock you shall bring near your offering,” it is written, “he shall bring it near, for his acceptance, before Havayah”: that is, the source of the level of Havayah, from which is drawn the coming into being of the level of Havayah.

This is why the verses speak differently of the two offerings. Of “a man... of you” it says only “an offering to Havayah,” but of the offering from the cattle it says “he shall bring it near... before Havayah” (Leviticus 1:3), and “before” is read as “prior to”: the source from which the Name Havayah itself comes into being.

וזה היה ענין דם התמיד צפונה לפני ⁵⁸ הוי' וכמ"ש במ"א בד"ה בכ"ה ככסלו הנ"ל. (ועיין בזהר ויחי דרל"ט ע"ב מ"ש ע"פ זה).

And this was the matter of the blood of the daily offering (tamid), “northward, before Havayah,” as is explained elsewhere, in the discourse beginning “On the twenty-fifth of Kislev,” mentioned above. (And see in the Zohar, Vayechi, folio 239b, what is said on this verse.)

The same applies to the blood of the daily offering, slaughtered “northward, before Havayah” (Leviticus 1:11). The Chanukah discourse cited at the start explains that the north is Gevurah, the “great tumult” with which the Chayos of the Chariot rise above the level of “man,” and that “before Havayah” is the source of Havayah; and the Zohar on Vayechi contrasts “an offering to Havayah,” the man who rises from below to above, with “your offering” from the animals, which descends from above to below.

ומה שיש להבין עוד דהא כללות ענין הקרבנות הוא לפי שהם משבה"כ [משבירת הכלים] שנפלו ועיקרם מעולם התהו לכך כשמתבררים ומתעלים הם בחינת ריח ניחוח.

And what must still be understood is this: the matter of the offerings as a whole is because they are from the shattering of the vessels (sheviras hakeilim), which fell, and in essence they are from the World of Tohu (Chaos); therefore, when they are refined and raised up, they are [the level of] “a pleasing fragrance.”

The Alter Rebbe now raises a question about the offerings in general. Offerings are brought from animals because they derive from the vessels that shattered and fell from the World of Tohu (Chaos); when these are refined and raised, they become “a pleasing fragrance” to G-d.

וזה יתכן ג"כ בבירור נה"ב [נפש הבהמית] שבאדם ששרשה ג"כ מעולם התהו.

And this fits also the refinement of the animal soul in man, whose root is likewise from the World of Tohu.

This fits the refinement of the animal soul as well, since its root too is in the World of Tohu.

אבל על בחינת מס"נ [מסירות נפש] של הנפש האלקית ששרשה מעולם התיקון מז"א דאצי' לכאורה קשה למה יקרא בחינה זו יקריב מכם קרבן כו'

But regarding the self-sacrifice (mesirus nefesh) of the G-dly soul, whose root is from the World of Tikkun (Rectification), from Z'eir Anpin (the emotive attributes) of Atzilus, it is seemingly difficult: why should this level be called “brings near of you an offering,” etc.?

The G-dly soul, however, is rooted in the World of Tikkun (Rectification), in Z'eir Anpin of Atzilus, which never fell. Why, then, should its self-sacrifice be called an “offering,” as if it too needed to be raised?

הנה כבר נת' [נתבאר] ענין זה במ"א בפ' יתרו בד"ה להבין ביאור ענין האבות ⁵⁹ הן הן המרכבה ע"ש ועמ"ש בד"ה אני ישנה ⁶⁰ גבי רעיתי: ⁶¹

This matter has already been explained elsewhere, in Parshas Yisro, in the discourse beginning “To understand the explanation of the matter of ‘The Patriarchs are the Chariot’”; see there. And see what is explained in the discourse beginning “I am asleep,” on “my companion” (rayasi).

The Alter Rebbe answers by referring to the Torah Ohr discourse on “The Patriarchs are the Chariot” (Yisro), which asks the same question: the Patriarchs are rooted in Atzilus, yet they are called a Chariot. There the answer is that Z'eir Anpin, the emotive attributes, is rooted higher than Chochmah and Binah, so the Patriarchs, the emotive Sefiros of Atzilus, are a Chariot that raises the higher “man,” Chochmah. He also refers to the discourse “I am asleep,” on the word “my companion” (rayasi).

SECTION 5 • ¶10-13

Second reading: man and animal within the G-dly soul

10 ב והנה זהו פי' א' דמ"ש מן הבהמה קאי על קרבנכם וכפ"י הזהר פרשה ויחי הנ"ל ויש אופן אחר והוא

עפמ"ש [על פי מה שכתוב] בספרא דצניעותא רפ"ד אדם ובהמה תושיע⁶² ה'.

2. Now, this is one explanation of what is written, that “from the animal” refers to “your offering,” following the explanation of the Zohar, Parshas Vayechi, mentioned above. And there is another way, according to what is written in the Sifra DeTzniusa, at the beginning of chapter 4: “Man and animal You save, Havayah.”

Section 2 offers a second reading. The first, following the Zohar on Vayechi, took “from the animal” with “your offering,” the animal soul; the Sifra DeTzniusa instead connects the verse with “Man and animal You save, Havayah” (Psalms 36:7).

חד בכלל דאחרא משתכחא. בהמה בכלל דאדם.⁶³ אדם כי יקריב מכם קרבן לה' מן הבהמה.⁶⁴

משום דאתכליל בכלל דאדם עכ"ל [עד כאן לשונו]

“The one is found within the inclusion of the other: the animal within the inclusion of man. ‘A man, when he brings near of you an offering to Havayah, from the animal’: because it is included within man.” End of quote.

The Sifra DeTzniusa teaches that man and animal are each found within the other, and specifically that the animal is included within man. That is why the verse can say “a man... of you... from the animal”: the “animal” is part of the “man.”

ובזהר הרקיע שם פי' דהכוונה בזה כי הפסוק קשה להולמו. תחלה אמר מכם משמע מגופו של אדם והדר אמר מן הבהמה

And in Zohar HaRakia there, he explains that the intent of this is that the verse is difficult to make sense of: first it says “of you,” which implies from the person’s own body, and then it says “from the animal.”

The commentary Zohar HaRakia explains what difficulty the Sifra DeTzniusa comes to resolve: the wording of the verse seems inconsistent. “Of you” implies an offering from the person himself, yet the verse goes on to say “from the animal.”

(ולפמ"ש [ולפי מה שכתוב] לעיל ג"כ מתורץ קושיא זו)

(And according to what was written above, this difficulty is also resolved.)

The Alter Rebbe notes in passing that his first explanation, which read the two phrases as two different offerings, also resolves this difficulty.

והענין הוא כי בהמה גימטריא ב"ן [שם ב"ן] והוא ממש מצלעותיו של אדם כי אדם גי' [גימטריא] מ"ה [שם מ"ה] שהוא שם הוי' ומילוי י"ט גימטריא חוה שהוא מלי שם ב"ן [שם ב"ן] עכ"ד [עד כאן דבריו].⁶⁵

And the explanation is that behemah (animal) is numerically equal to Ban (52), and it is actually from the ribs of adam (man): for adam is numerically Mah (45), which is the Name Havayah and its filling, nineteen, the numerical value of Chavah, which is Malchus (sovereignty), the Name Ban. Thus far his words.

The answer comes through gematria: behemah equals 52, the Name Ban, and adam equals 45, the Name Mah, which is Havayah spelled out with alef. The letters added in that spelling-out total 19, the value of Chavah, who is Malchus, the Name Ban; just as Chavah was taken from Adam's rib, the "animal" comes from within the "man."

ועיין מענין חוה בפ' בראשית ד"ה להבין ענין הברכות.⁶⁶ נמצא לפי הספרא דצניעותא מן הבהמה היינו ג"כ בכלל בחינת כי יקריב מכם.

And see on the matter of Chavah in Parshas Bereishis, the discourse beginning "To understand the matter of the blessings." It follows that, according to the explanation of the Sifra DeTzniusa, "from the animal" is also included within the level of "when he brings near of you";

The Alter Rebbe points to the Torah Ohr discourse on Bereishis, "To understand the matter of the blessings," where Chavah equals 19, the letters added in spelling out Havayah, because spelling out reveals what is hidden, and chavah itself means "telling." On this reading, "from the animal" is not a separate offering but part of "when he brings near of you," the offering of the G-dly soul itself.

דהיינו משום שגם הנה"א [הנפש האלקית] אע"פ [אף על פי] שעיקרה בחינת אדם שם מ"ה [שם מ"ה] אעפ"כ [אף על פי כן] כלולה ג"כ מבחינת ב"ן [שם ב"ן] וכמשנ"ת [וכמו שנתבאר] בפ' בלק בביאור ע"פ מי מנה⁶⁷ ע"ש.

that is, because the G-dly soul too, although its essence is the level of "man" (adam), the Name Mah, is nevertheless also composed of the level of Ban, as was explained in Parshas Balak, in the explanation of the verse "Who has counted"; see there.

Even the G-dly soul, whose essence is "man," the Name Mah, also contains the level of Ban, as the discourse on "Who has counted the dust of Yaakov" in Parshas Balak explains. There this is why souls come down into this world: they too hold a mixture of good and evil, to be sorted out.

וז"ש [וזהו שכתוב] וזרעתי את בית ישראל כו' זרע אדם וזרע בהמה⁶⁸ (בירמיה' [בירמיה] סי' ל"א) דהיינו שגם בנה"א [בנפש האלקית] עצמה יש⁶⁹ מבחינת בהמה שהוא שם ב"ן [שם ב"ן].

And this is [the meaning of] what is written, "And I will sow the House of Israel, etc., with the seed of man and the seed of animal" (in Jeremiah, chapter 31): that is, that in the G-dly soul itself there is also [something] of the level of "animal," which is the Name Ban.

Jeremiah's prophecy, "I will sow the House of Israel... with the seed of man and the seed of animal," is read in this sense: the G-dly soul itself has an "animal" aspect, the Name Ban.

כי הנשמות נולדו מזיווג זו"ן [זעיר אנפין ונוקבא] שהם בחינת מ"ה [שם מ"ה] וב"ן [ושם ב"ן] אי"כ כלולים משני הבחינות

For the souls are born from the union of Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus), which are the levels of Mah and Ban; if so, they are composed of both levels.

Souls are born from the union of Z'eir Anpin and Nukva, the masculine and feminine configurations, which are Mah and Ban, and so every soul contains both.

(וכמ"ש במ"א בד"ה כי תצא⁷⁰ בענין וראית בשביה אשת יפ"ת [יפת תאר]⁷¹ כו' שיש בהנשמה ב' בחינות יפ"ת [יפת תאר] ואשת יפ"ת [יפת תאר] שהם בחינות דו"ן [דכר ונוקבא] וזהו ענין בצלמו בצלם אלקים⁷² כו' ע"ש) ועיין בפ' נשא דקמ"ז ע"א ע"פ צאן מרעיתי אדם אתם.^{73, 74}

(And as is explained elsewhere, in the discourse beginning "When you go out," on the matter of "and you see among the captives a woman beautiful of form," etc.: that in the soul there are two levels, "beautiful of form" and "a woman beautiful of form," which are the levels of male and female; and this is the meaning of "in His image, in the image of G-d," etc.; see there.) And see in Parshas Naso, folio 147a, on the verse "My flock, the flock of My pasture, you are man (adam)."

The parenthesis cites the discourse on "When you go out" (Likkutei Torah, Ki Seitzei), on the captive woman "beautiful of form": it finds two levels in the soul, "beautiful of form" and "a woman beautiful of form," masculine and feminine, as in "in His image, in the image of G-d... male and female He created them." The Zohar on Naso reads Ezekiel's "My flock, the flock of My pasture, you are man" as calling Israel both "animal" and "man."

וביאור ענין ב' בחינות אלו בעבודת ה' עפ"י ש [על פי מה שכתוב] בד"ה רני ושמחי^{75,76} בפ"י וצדקתך ירננו⁷⁷ שהמלאכים אין השגתם רק בבחינת מלכות. אבל הנשמות יש להן עבודה נוספת כו'.

And the explanation of these two levels in the service of G-d is according to what is written in the discourse beginning "Sing and rejoice," on the meaning of "and they shall sing of Your righteousness": that the angels' comprehension is only at the level of Malchus, but the souls have an additional service, etc.

In practice the two levels mean two kinds of divine service. The Torah Ohr discourse "Sing and rejoice" (Miketz) explains that the angels' song is "they shall sing of Your righteousness," tzedek being Malchus: their grasp is only at the level of Malchus, and their service is only a yearning upward, while souls have an additional service, Torah and mitzvos, which draw G-dliness down.

11 והנה המלאכים נקראו בשם בהמ' וכמ"ש בביאור ע"פ ואלה המשפטים^{78,79} שלגבי מעלה נחשב בלי דעת הגם שלגבי מטה נחשב הדעת גדול. והיינו מפני היות השגתם רק בבחינת מל'.

Now, the angels are called by the name "animal," as is written in the explanation of the verse "And these are the ordinances": that relative to above, they are considered as being without knowledge (daas), even though relative to below, [their] knowledge is considered great. That is because their comprehension is only at the level of Malchus (sovereignty).

Angels are called "animals." As the explanation of "And these are the ordinances" (Torah Ohr, Mishpatim) says, from the perspective of higher levels their understanding counts as no understanding at all, though from below it is great; the reason is that angels grasp G-dliness only at the level of Malchus.

והנה בנשמות ישראל יש ג"כ בחינה זו וזהו אחרי ה' ילכו כאריה ישאג כמו פני אריה שבמרכבה.

Now, in the souls of Israel there is also this level, and this is [the meaning of] "After Havayah they shall walk; like a lion he shall roar": like the face of the lion in the Chariot.

The souls of Israel also have this level, alluded to in Hosea's "After Havayah they shall walk; like a lion he shall roar," like the lion's face of the Chariot.

אכן יש בהם עוד בחינה עליונה יותר והיינו ע"י התורה בחינת אדם

However, they have yet another, higher level, and that is through the Torah, the level of "man" (adam).

But souls also have a higher level, that of "man," which comes through the Torah.

ועמ"ש בד"ה אתם נצבים^{80, 81} ומ"ש בד"ה חכלילי עינים מ"י^{82, 83} בפ"י נכנס יין יצא סוד⁸⁴ שע"י יינה של תורה נתגלה בחינת אהבה רבה המוסתרת בנפש כו' וזהו מכם מן הבהמה כו' וזהו ענין ויחד לבבנו.⁸⁵

And see what is explained in the discourse beginning "You are standing," and what is explained in the discourse beginning "His eyes are red with wine," on the meaning of "In comes wine, out comes the secret": that through the wine of the Torah the great love (ahavah rabbah) that is hidden in the soul is revealed, etc. And this is "of you, from the animal," etc., and this is the meaning of "And unite our hearts."

The Alter Rebbe refers to the discourse "You are standing" and to the discourse "His eyes are red with wine," which explains the Sages' saying "In comes wine, out comes the secret" (Eruvin 65a): yayin (wine) and sod (secret) both equal seventy, and the "wine" of the Torah brings out the great love (ahavah rabbah) hidden in the soul. This is "of you, from the animal," both levels within the soul, which the prayer "And unite our hearts" asks to join.

12 ובמ"א בביאור ע"פ מי מנה עפר יעקב⁸⁶ נתבאר פ"י ויחד לבבנו⁸⁷ כי יש ב' בחינות ברעותא דליבא פנימית וחיצונית.⁸⁸

And elsewhere, in the explanation of the verse "Who has counted the dust of Yaakov," the meaning of "And unite our hearts" is explained: that there are two levels in the desire of the heart, the inner dimension (pnimiyus) and the outer dimension (chitzoniyus).

A discourse on "Who has counted the dust of Yaakov" explains the prayer "And unite our hearts," from the blessing before the morning Shema: the heart's desire has two levels, an inner one and an outer one.

פנימית נקודת הלב היא בחי' אהבה רבה שלמעלה מהטעם והדעת המושג ובאה מלמעלה בבחינת מתנה

The inner dimension, the point of the heart, is the level of the great love (ahavah rabbah), which is above reason and comprehended knowledge, and comes from above as a gift;

The inner level, the "point of the heart," is the great love (ahavah rabbah), which is above reason and understanding; it is not produced by a person's own effort but comes from above as a gift.

והיא מבחינת שם מ"ה [שם מ"ה] ומרומז בדברי חז"ל [חכמינו זכרונם לברכה] איזהו שוטה⁸⁹ המאבד מ"ה [שם מ"ה] שנותנים לו וחיצוניות הלב הוא הנלקח מן הדעת וההתבוננות איך שמלכותך מלכות כל עולמים⁹⁰ כו'

and it is from the level of the Name Mah (45), and it is alluded to in the words of our Sages, of blessed memory: "Who is a fool? One who loses what (mah) is given to him." And the outer dimension of the heart is that which is taken from knowledge and contemplation of how "Your kingship is the kingship of all worlds," etc.

This inner love is from the Name Mah, alluded to in the Sages' words, "Who is a fool? One who loses what (mah) is given to him": one who loses the gift of Mah. The outer level of the heart is the love produced by understanding and contemplating G-d's kingship over all worlds.

וזהו ענין שם ב"ן [שם ב"ן] כנודע שכנגד הדעת יש לעומת זה וזהו ענין עה"ד [עץ הדעת] טו"ר [טוב ורע] כי בז' מלכין דתהו בלע הוא⁹¹ מבחינת דעת שנפל בשבירת הכלים כו'

And this is the matter of the Name Ban (52). As is known, opposite Daas (knowledge) there is [its] counterpart, and this is the matter of the Tree of Knowledge of good and evil; for among the seven kings of Tohu (Chaos), Bela is from the level of Daas, which fell in the shattering of the vessels (sheviras hakeilim), etc.;

This outer love is the Name Ban. Because it comes through Daas, it has a counterpart on the other side: Daas is the root of the Tree of Knowledge of good and evil, and in Kabbalah Bela, first of the seven kings of Tohu (Genesis 36:32), belongs to Daas, which fell in the shattering of the vessels. In Torah Ohr (Tetzaveh, supplements) the Alter Rebbe reads his name as bela, "swallowing": he swallows the holy Daas into the Tree of Knowledge.

משא"כ בחכמה שלמעלה מהדעת כתיב ימותו ולא בחכמה⁹² שהוא למעלה משבה"כ [משבירת הכלים] עץ החיים וחכמה כח מ"ה [מה].

whereas of Chochmah (wisdom), which is above Daas, it is written, "They die, but not in wisdom," for it is above the shattering of the vessels: the Tree of Life; and Chochmah is ko'ach mah (the potential of Mah).

Chochmah, above Daas, did not fall: of those kings it says "they die, but not in wisdom." Chochmah is the Tree of Life and, read as ko'ach mah, the potential of Mah, the source of the inner love.

13 וצ"ל ויחד לכבנו שיהיה נכלל בחינת חיצוניות הרצון בבחינת פנימי [פנימיות / פנימית] הרצון והיינו

בירור ב"ן [שם ב"ן] והתכללותו במ"ה [בשם מ"ה]

And there must be “And unite our hearts”: that the outer dimension (chitzoniyus) of the will should be included in the inner dimension (pnimiyus) of the will; and that is the refinement of Ban and its inclusion in Mah.

“And unite our hearts” means that the outer desire of the heart, born of contemplation, is to be included in its inner desire, the love above reason: the refinement of Ban and its inclusion in Mah.

וזהו כי יקריב מכם כו' מן הבהמה כו' מ"ה [שם מ"ה] וב"ן [ושם ב"ן] שבנפש האלקית ועמ"ש ע"פ והקרבתם עולה אשה.

And this is “when he brings near of you... from the animal...”: Mah and Ban that are in the G-dly soul. And see what is explained on the verse “And you shall bring near a burnt offering, a fire offering.”

That is the meaning of the verse on this reading: “when he brings near of you” and “from the animal” are Mah and Ban, both within the G-dly soul, offered together. The Alter Rebbe also refers to his explanation of “And you shall bring near a burnt offering, a fire offering.”

ועיין עוד במ"ש במ"א ע"פ שיר השירים⁹³ בענין ב' בחינות כלה שכינתא עילאה ושכינתא תתאה והיינו ג"כ ב' בחינות אלו שבנפש האלקית.

And see further what is explained elsewhere on the verse “The Song of Songs,” on the matter of the two levels of “bride,” the higher Shechinah (Divine Presence) and the lower Shechinah; and these too are these two levels in the G-dly soul.

The discourse on “The Song of Songs” speaks of two levels of kallah, “bride”: the higher Shechinah and the lower Shechinah. These, too, are the two levels in the G-dly soul.

(גם מ"ש⁹⁴ בפי' כי תשא ע"פ שמאלו תחת לראשי^{95,96} כו' בענין ההפרש בין עבודת ניצוץ הנשמה המתפשט ומתלבש בתוך הגוף שזהו בחינת ככל לבכך כו')

(Also [see] what is explained in Parshas Ki Sisa on the verse “His left hand is under my head,” etc., on the difference between the service of the spark of the soul that spreads forth and is clothed within the body, which is the level of “with all your heart,” etc.,

The parenthesis adds the Torah Ohr discourse on “His left hand is under my head” (Ki Sisa). There only a spark of the soul spreads into the body and is clothed in it, the soul’s “foot,” while its essence, the “head,” remains above; the spark’s service, a love born of contemplating G-d’s light in the worlds, is “with all your heart.”

משא"כ בחינת בכל מאודך⁹⁷ הוא בחי' עבודת עיקר הנשמה כו' והיינו שצ"ל ע"ד ויחד לכבנו וכמבואר ענין זה ג"כ סד"ה להבין ענין הברכות)⁹⁸

whereas the level of “with all your might” is the level of the service of the essence of the soul, etc.; that is, that it must be in the manner of “And unite our hearts”; and this matter is also explained at the end of the discourse beginning “To understand the matter of the blessings.”)

By contrast, “with all your might” is the service of the soul’s essence, its “head”: a nullification of the soul’s very being before G-d’s essence, beyond all worlds. The two must be joined, as in “And unite our hearts,” and the end of the Torah Ohr discourse “To understand the matter of the blessings” explains this as well.

ואח"כ כתיב מן הבקר ומן הצאן⁹⁹ זהו בירור נה"ב [נפש הבהמית] שבאדם ששרשה לוקחה מחיות המרכבה שנק' שנים עשר בקר כו':

And afterwards it is written, “from the cattle and from the flock”: this is the refinement of the animal soul in man, whose root is taken from the Chayos of the Chariot, which are called “twelve oxen,” etc.

Only after this does the verse say “from the cattle and from the flock”: the refinement of the animal soul, whose root is in the Chayos of the Chariot, called the “twelve oxen,” like the oxen that bore the great basin in Shlomo’s Temple.

IN ONE’S AVODAH

In the Shema, give yourself over twice: in “One,” by contemplating how G-d’s essence is beyond all worlds, so that the G-dly soul is nullified in Him; and in “with all your soul,” by contemplating, through “Blessed be the name of the glory of His kingdom” and the angels’ praise in the blessings before the Shema, how every created thing is nothing before the light that gives it life, so that the animal soul itself is subdued and then transformed. Draw strength for this from Torah study, and ask, “And unite our hearts,” that the love born of contemplation be joined to the hidden love of the soul.

QUESTIONS FOR DISCUSSION

1. Why is the G-dly soul’s self-sacrifice tied to the word “One,” and the animal soul’s to “Blessed be the name of the glory of His kingdom”?
2. Why can the animal soul not be moved by contemplating G-d’s essence beyond the worlds, and what kind of contemplation does reach it?
3. In what sense does the refined animal soul rise higher than the G-dly soul, and how do “before Havayah” and “a woman of valor is the crown of her husband” express this?
4. How do the two readings of “from the animal” differ: a second offering, the animal soul, or a level within the G-dly soul itself?
5. What are the inner and outer levels of the heart, and what does it mean to ask “And unite our hearts”?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

- 1 **בד"ה בכ"ה בכסלו**
This is the Chanukah discourse in Torah Ohr.
KEHOT'S NOTE
תו"א כט, א.
ה' אחד
Moshe's declaration to Israel, the first verse of the Shema: "Hear, O Israel, Havayah is our G-d, Havayah is One." The G-dly soul's self-sacrifice in the word "One" is the first of the two kinds discussed here. (context: Steinsaltz Tanakh)
Deuteronomy 6:4: דברים ו':ד
שְׁמַע יִשְׂרָאֵל ה' אֶלְהֵינוּ ה' אֶחָד:
HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.
Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)
אדם — להוי
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.
4 G-d tells Moshe to say to the children of Israel: "When any man of you brings an offering to Havayah, from the animals, from the cattle and from the flock you shall bring your offering." In the plain sense "of you" means "any one of you"; the Alter Rebbe reads "brings near of you" as offering something of oneself, one's own soul. (context: Steinsaltz Tanakh)
ויקרא א':ב
דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי־יִקְרִיב מִכֶּם קָרְבָן לַה' מִן־הַבְּהֵמָה מִדֹּבְהָקָר וּמִתְּחֵצֵאֵן תִּקְרִיבוּ אֶת־קָרְבָנְכֶם:
Speak unto the children of Israel, and say unto them: When any man of you bringeth an offering unto the L-RD, ye shall bring your offering of the cattle, even of the herd or of the flock.
Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)
5 **לאשתאבא בגופא דמלכא**
Rabbi Yehudah, in the Zohar (Vayechi), says that a spirit not found worthy must first be cleansed in the burning fire and repaired "so as to be absorbed into the body of the King," while the righteous are taken straight into Him. The Alter Rebbe uses the phrase for the souls' inclusion in Z'eir Anpin.
ספר הזהר, ויחי י"ט:קל"ד-כ':קמ"ז
Zohar, Vayechi 19:134-20:147
But if a man is not adjudged worthy, woe to his spirit, which has to be purified and to be prepared before it can be drawn to the Body of the King; and if it is not prepared, woe to it that it must roll about "like a stone in a sling" (cf. I Sam.). Further, we have learnt: "If the soul is worthy, great is the

bliss reserved for it in the other world, as it is written, "No eye hath seen save thine, O L-rd, what thou wilt ...
The Zohar; London, Soncino Press, 1933 (Public Domain)

- 6 **ועשב לעבודת האדם**
The psalmist praises G-d's care for His creatures: through the rain He "causes grass to grow for the animal, and herb for the service of man," fodder for the cattle and the crops that people work and use. The Zohar reads the "herb" as the souls of the righteous, taken into the supernal Man. (context: Steinsaltz Tanakh)
תהילים ק"ד:י"ד-י"ג
מִצְמִיחַ חֲצִיר לְבִהֶמָּה וְעֵשֶׂב לְעֹבֶדֶת הָאָדָם לְהוֹצִיא לָהֶם מִן־הָאָרֶץ:
Who causeth the grass to spring up for the cattle, And herb for the service of man; To bring forth bread out of the earth,
Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)
7 **ועשב לעבודת האדם אלין אינון נשמותיהן דצדיקייא דההוא אדם**
Rabbi Chiya, in the Zohar (Pinchas), reads "herb for the service of man" as the souls of the righteous, which the supernal Man, who rides and rules over "this animal," eats and takes into himself; and by their merit the whole world is nourished from that Man. The Alter Rebbe identifies that Man as Z'eir Anpin and the animal as Malchus.
ספר הזהר, פנחס י"ב:ע'-ע"פ
Zohar, Pinchas 12:70-80
1The translation is only of the first 15 lines of the Hebrew text. As R. Simeon was once studying this portion, his son, R. Eleazar, came and asked him: 'What is the connection of Nadab and Abihu with Phineas? If Phineas had not been bom when they died and had afterwards come into the world and taken their place, I could understand, but he was alive at the time, and his soul was already in its place?' He replied: 'My son, there is a deep mystery here. When they departed from ...
The Zohar; London, Soncino Press, 1933 (Public Domain)
8 **אתגלייא ולא אתגלייא**
The fourth chapter of the Sifra DeTzniusa opens: "Atika is hidden and concealed; Z'eir Anpin is revealed and not revealed." With the commentary Zohar HaRakia, the Alter Rebbe reads the hidden side of Z'eir Anpin as Atika itself.
ספר הזהר, ספרא דצניעותא ה':מ"ט
Zohar, Sifra DiTzniuta 5:49
9 **ועיין באד"ר דקל"ו ע"ב**
The note points to Or HaTorah on Bereishis, where the Tzemach Tzedek copies the words of the Idra Rabba cited here, and to two further places in Or HaTorah, on Beshalach and on Va'eschanan.
KEHOT'S NOTE
ראה אוה"ת בראשית-א פב, ב שמעתיק הלשון מהאדרא. וראה גם אוה"ת בשלח ע' תרעה. ואתחנן ע' קג.

10 כי לא אדם הוא
Shmuel tells Shaul that G-d's decision to take the kingship from him is final: "The Eternal One of Israel will not lie or relent, for He is not a man, that He should relent." The Idra Rabba reads "not a man" as a level above the one called "man," and the Alter Rebbe cites it for that distinction. (context: Steinsaltz Tanakh)

שמואל א ט"ו:כ"ט I Samuel 15:29

וְגַם נִצַּח יִשְׂרָאֵל לֹא יִשְׁקַר וְלֹא יִנָּחם כִּי לֹא אָדָם הוּא לְהִנָּחֵם:

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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

11 כי לא אדם הוא
The Idra Rabba explains that Netzach, as it spreads through the "body," is in the place called "man" and can relent; but as it appears in the forehead of the "head," where no full face is revealed, it is not called "man." The Alter Rebbe cites it to show that "man" is the revealed level of Z'eir Anpin, with a hidden level beyond it.

ספר זוהר, האדרא רבא 28:199-29:209 Zohar, Idra Rabba
כ"ח:קצ"ט-כ"ט:ר"ט

PARAGRAPH 2

12 בזהר בהעלותך קנ"ב א'
There the Alter Rebbe quotes the same Zohar, "the soul... is Tiferes Yisrael, which is the Torah itself," notes that Tiferes is called "voice," as in "the voice is the voice of Yaakov," and says that what is clothed within the voice is "the soul of the soul," Atika Kadisha.

KEHOT'S NOTE

ראה גם לקמן פי' ראה כג, ב.

13 נשמתא דאמרן דא תפארת ישראל
The Zohar (Beha'aloscha) teaches that above, too, there is a garment, a body, a soul and a soul of the soul: the soul is Tiferes Yisrael, which is the Torah itself, and the soul of the soul is Atika Kadisha. The Alter Rebbe uses it to place Atika within the "man" of Tiferes.

ספר זוהר, בהעלותך י"ב:ג'ו-12:56-13:65 Zohar, Beha'aloscha
י"ג:ס"ה

Observe that in a similar way in the supernal world there is garment, body, soul and super-soul. The heavens and their hosts are the outer garment, the Community of Israel is the body which receives the soul, to wit, the "Glory of Israel"; and the super-soul is the Ancient Holy One. All these are interlocked within each other.

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

14 לנשמתא — כו'
Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

15 The verse is read again here: "man" is Tiferes, and the "offering to Havayah" reaches the radiance of Atika Kadisha clothed within it.

ויקרא א':כ"ב Leviticus 1:2

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי־יִקְרִיב מִכֶּם קָרְבָן לַיהוָה הִנֵּה־מָה מִן־הַבָּקָר וּמִן־הַצֹּאן תִּקְרִיבוּ אֶת־קָרְבְּנֵיכֶם:

Speak unto the children of Israel, and say unto them: When any man of you bringeth an offering unto the L-RD, ye shall bring your offering of the cattle, even of the herd or of the flock.

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16 כתפארת אדם
Isaiah mocks the maker of idols: the carpenter shapes a block of wood "like the form of a man, like the beauty of a man, to sit in a house." The Alter Rebbe takes only the phrase, which pairs tiferes (beauty) with adam (man), to identify the "man" of the verse with the Sefirah of Tiferes. (context: Steinsaltz Tanakh)

ישעיהו מ"ד:י"ג Isaiah 44:13

חָרַשׁ עֲצִים נָטָה קוֹ יְתָאֲרָהוּ בְשָׁדָר יַעֲשֶׂהוּ בַּמִּקְצָעוֹת וּבַמְחוּגָה יִתְאָרְהוּ וַיַּעֲשֶׂהוּ כְתֻבֵּנִית אִישׁ כְּתַפְאֶרֶת אָדָם לְשֹׁכֵת בֵּיתוֹ:

The carpenter stretcheth out a line; He marketh it out with a pencil; He fitteth it with planes, And he marketh it out with the compasses, And maketh it after the figure of a man, According to the beauty of a man, to dwell in the house.

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KEHOT'S NOTE

ישע"י מד, יג.

PARAGRAPH 3

17 שהתורה נקרא עוז
On "My strength and song is G-d" (Exodus 15:2), the Yalkut teaches that "my strength" means the Torah, as it says, "Havayah will give strength to His people."

ילקוט שמעוני על התורה רמ"ד:ה'244:5 Yalkut Shimoni on Torah

דָּבָר אַחֵר עוֹז וְזִמְרָתָהּ, מִשָּׁל לְמַה הַדָּבָר דּוֹמָה, לְמַלְךְ שֶׁהִיָּה לוֹ מְרָגְלִית אַחֶת, כֹּא כֵּן וְאָמַר לוֹ תֵּן אוֹתָהּ לִי, אָמַר לוֹ אֵינָה שְׁלִי, הַטְרִיחַ עָלָיו וְנִתְּנָה לוֹ. כֹּה יִשְׂרָאֵל אָמְרוּ שִׁירָה עוֹז וְזִמְרָת וְהָיוּ מְבַקְשִׁין מִהַקְדוּשׁ בְּרוּךְ הוּא שִׁיתֵּן לָהֶם אֶת הַתּוֹרָה, אָמַר לָהֶם אֵינָה שְׁלָכֶם, שֶׁל עֲלִיּוֹנִים הִיא, כִּיֹּן שֶׁהַטְרִיחוּ עָלָיו נִתְּנָה לָהֶם, שֶׁנֶּאֱמַר (תהלים כט, יא) "ה' עוֹז לְעַמּוֹ יִתֵּן".

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18 ע"י — והמצות
Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

19 שהתורה נק' עוז
The Midrash reads "a wise man went up... and brought down the strength (oz) in which it trusted" (Proverbs

21:22) as Moshe going up and bringing down the Torah: “oz, this is the Torah.”

ויקרא רבה ל"א:ה'31: Vayikra Rabbah

KEHOT'S NOTE

ראה ויק"ר פל"א ה. יל"ש בשלח רמז רמז. ועייג"כ זבחים קטז, סע"א.

20

ע"פ בחודש השלישי

There the Alter Rebbe describes the body and the animal soul as a “narrow place” (Mitzrayim) that limits the G-dly soul, so that even when it contemplates G-d’s greatness it cannot break free of the body to bring it to subjugation and transformation; Avraham’s quality was to rise out of that constraint into the supernal love.

KEHOT'S NOTE

תו"א סז, א. סה"מ תקס"ז ע' קמט.

PARAGRAPH 4

21

ובכל נפשך

Moshe commands Israel: “And you shall love Havayah your G-d with all your heart, with all your soul and with all your might.” The Alter Rebbe reads “with all your soul” as the second self-sacrifice of the Shema, in which the animal soul too is given over. (context: Steinsaltz Tanakh)

Deuteronomy 6:5 ו'ה' דברים

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

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

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22

תקריבו את קרבנכם

The end of the verse, “from the animals... you shall bring your offering,” is read as the offering up of the animal soul itself.

Leviticus 1:2 ו'ב' ויקרא

דבר אלי בני ישראל ואמרת אליהם אדם כי יקריב מקם קרבן לה' מן הבקמה מן הבקר ומן הצאן תקריבו את קרבנכם:

Speak unto the children of Israel, and say unto them: When any man of you bringeth an offering unto the L-RD, ye shall bring your offering of the cattle, even of the herd or of the flock.

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PARAGRAPH 5

23

מצמיח חציר לבהמה

The Zohar (Pinchas) reads “He causes grass to grow for the animal” as the sixty thousand myriads of angels, called “grass” because they are cut down each day and grow again, and eaten by the “animal.” The Alter Rebbe compares the refined animal soul’s inclusion in Malchus to theirs.

Zohar, Pinchas 12:70-80 ע"ב-ע"ב פנחס

1The translation is only of the first 15 lines of the Hebrew text. As R. Simeon was once studying this portion, his son, R.

...לבאר הדברים ענין אדם כי יקריב מכם וענין

Eleazar, came and asked him: ‘What is the connection of Nadab and Abihu with Phineas? If Phineas had not been bom when they died and had afterwards come into the world and taken their place, I could understand, but he was alive at the time, and his soul was already in its place?’ He replied: ‘My son, there is a deep mystery here. When they departed from ...

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

24

מצמיח חציר לבהמה

The psalmist praises G-d for giving every creature its food: “He causes grass to grow for the animal, and herb for the service of man.” The Zohar reads the “grass” as the angels and the “animal” as Malchus, and the “herb” as the souls of the righteous. (context: Steinsaltz Tanakh)

Psalms 104:14 י"ד-י"ד תהילים

מצמיח חציר לבהמה ועשב לעבדת האדם להוציא לחם מן הארץ:

Who causeth the grass to spring up for the cattle, And herb for the service of man; To bring forth bread out of the earth,

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25

בביאור ע"פ כה אמר כו' מהלכים בין העומדים

There the Alter Rebbe explains that the angels are called “standing” (“seraphim stand”), and so are souls before they come into this world (“as Havayah lives, before whom I stood”); only after they descend into a body and an animal soul are they called “walkers.” Both are called “standing” because their root is in letters, which, like inanimate things, are wholly nullified to the intellect that directs them.

KEHOT'S NOTE

ראה תו"א ל, א. אוה"ת חנוכה ה דף תתקיג ואילך. פי בהעלותך ע' תז.

26

מהלכים בין העומדים

In Zechariah’s vision G-d promises the High Priest Yehoshua that if he walks in His ways and guards His house, “I will give you walkers among these who stand,” a place among the angels standing before Him. Chassidus reads the angels as “those who stand” and souls in bodies as “walkers,” and the Alter Rebbe refers to that discussion here. (context: Steinsaltz Tanakh)

Zechariah 3:7 ז'ז-ז'ז זכריה

כה אמר ה' צבאות אם בדרכי תלך ואם את משמרת תשמר וגם אתה תדין את ביתי וגם תשמר את חצרי ונתתי לה מהלכים בין העומדים האלה:

’Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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27

Kehot’s note points to Zohar, Pinchas 12:77 for these words.

Zohar, Pinchas 12:77 ע"ב-ע"ב פנחס

28

Kehot’s note points to Zohar, Pinchas 12:78 for these

words.

ספר הזהר, פנחס י"ב:ע"ח 12:78 Zohar, Pinchas

PARAGRAPH 6

29 אני ה' לא שנית

Through Malachi, G-d assures Israel that the day of judgment will surely come: "For I, Havayah, have not changed, and you, children of Yaakov, have not been consumed." The Alter Rebbe cites it to show that G-d's essence is unchanged by creation and beyond any comparison with the worlds. (context: Steinsaltz Tanakh)

מלאכי ג' 3:6 Malachi

כי אני ה' לא שנית ואתם בני יעקב לא כליתם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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KEHOT'S NOTE

מלאכי ג, ו.

30 בדי"ה חייב אינש לבסומי בפוריא

There the Alter Rebbe explains that the joy of Purim exceeds that of the festivals: on a festival the added light is drawn through the Name Havayah, the chain of Chochmah and Binah, and so stays within measure, bearing no comparison to G-d's utterly simple being and essence; on Purim, through the self-sacrifice of that whole year, they reached that essence itself, beyond the light that fills and encompasses the worlds, from which alone self-sacrifice is drawn.

KEHOT'S NOTE

תו"א צט, ב.

31 טהורה היא

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

KEHOT'S NOTE

ברכת אלקי נשמה

PARAGRAPH 7

32 שער החצר הפנימית

In Ezekiel's vision of the future Temple, G-d decrees: "The gate of the inner courtyard that faces east shall be closed the six working days, and on Shabbos it shall be opened." The Alter Rebbe reads the inner gate facing east (kadim) as the inner contemplation of G-d as Kadmono, the Primordial One. (context: Steinsaltz Tanakh)

Ezekiel 46:1 א"ו:1 Ezekiel

כה אמר אדני ה' שער החצר הפנימית הפנה קדים יהיה סגור ששת ימי המעשה וביום השבת יפתח וביום החדש יפתח:

Thus saith the L-rd GOD: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath day it shall be opened, and in the day of the new moon it shall be opened.

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KEHOT'S NOTE

...לבאר הדברים ענין אדם כי יקריב מכם וענין

יחזקאל מו, א.

33

אתה עשית את השמים

The Levites' prayer in Nehemiah's time: "You alone are Havayah; You made the heavens, the heavens of the heavens and all their host, the earth and all that is on it... and You give life to them all." It expresses how G-d fills and sustains all the worlds, the subject of the outer contemplation. (context: Steinsaltz Tanakh)

Nehemiah 9:6 ט:6 Nehemiah

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

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

נחמ"י ט, ו.

34

יוצר משרתים ואשר משרתיו

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

KEHOT'S NOTE

ברכת יוצא.

35

שאו מרום עיניכם

Isaiah, comforting Israel, bids them look up at the stars and consider who made them: "Lift up your eyes on high and see: Who created these?" The Alter Rebbe takes it as the model of the outer contemplation, recognizing the Creator through His creations. (context: Steinsaltz Tanakh)

Isaiah 40:26 ו"כ:26 Isaiah

שאו מרום עיניכם וראו מי ברא אלה המוציא במספר צבאם לכלם בשם יקרא מרב אננים ואמץ כח איש לא נעדר:

Lift up your eyes on high, And see: who hath created these? He that bringeth out their host by number, He calleth them all by name; By the greatness of His might, and for that He is strong in power, Not one faileth.

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KEHOT'S NOTE

ישע"י מ, כו.

36

בדי"ה כי תשמע בקול

There the Alter Rebbe explains "When you listen to the voice (bekol) of Havayah your G-d": the voice is a drawing forth from concealment into revelation, and to hear "in" the voice is to hear its inner dimension, the Infinite Light, so that this revelation brings the soul to self-nullification.

KEHOT'S NOTE

לקו"ת ראה כג, א.

37

וסד"ה וספרתם לכם

There barley, revealed at Pesach, is the soul's grasp of the Infinite Light as revealed in the world, how He fills all worlds and encompasses all worlds, each person according to his capacity; the added light drawn down at that time reaches the animal soul to transform it from darkness to light.

KEHOT'S NOTE

לקו"ת במדבר י, ג.

38

וספרתם לכם

G-d commands Israel to count seven full weeks from the day after the first day of Pesach, when the omer is brought, until Shavuot: "And you shall count for yourselves..." The Likkutei Torah discourse on this verse explains barley and wheat as two levels of grasping G-dliness. (context: Steinsaltz Tanakh)

Leviticus 23:15 ט"ו: ויקרא כ"ג

וספרתם לכם ממחרת השבת מיום הביאכם את-עמר התנופה שבע שבתות תמימות תהיינה:

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

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39

אל תקרי שמות

Rabbi Eliezer derives that a name shapes a person's life from "Come, see the works of Havayah, who has made desolations (shamos) in the earth" (Psalms 46:9): do not read shamos but shemos, "names." The Alter Rebbe refers to this reading for the idea that the worlds come from G-d's "Name."

Berakhot 7b:10-11 י"א-י"ב: ברכות ז'

מנא לו דשמא גרים? אמר רבי אליעזר, דאמר קרא: "לכו חזו מפעלות ה' אשר שם שמות בארץ", אל תקרי "שמות" אלא "שמות". ואמר רבי יוחנן משום רבי שמעון בן יוחי: קשה תרבות רעה בתוך ביתו של אדם יותר ממלחמת גוג ומגוג. שפאמר: "מזמור לדוד בברחו מפני אבשלום בנו", וכתוב בתריה: "ה' מה רבו צרי רבים קמים עלי", ואילו גבי מלחמת גוג ומגוג, כתיב: "למה רגשו גוים ולאמים יהגו ריק". ואילו "מה רבו צרי" לא כתיב.

Whence do we learn that the name of a person affects his life? R. Eleazar said : Because the Scriptures declare, "Come, behold the works of the L-rd, Who hath made sham-mot ['desolations'] in the earth" (Ps. xlv. 9). Read not sham-mot but shemot "names." R. Johanan also said in the name of R. Simeon b. Johai : More painful is filial impiety in a man's house than the wars of Gog and Magog; as it is said, "A Psalm of David, when he fled from Absalom his son" (ibid. ...

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

KEHOT'S NOTE

ברכות ז, ב.

40

כד"ה ובבואה לפני המלך

That Purim discourse opens with the Sages' teaching that the world exists for six thousand years and one is desolate (charuv), a state of rest without ascents and descents, and goes on to the ascents of souls and bodies.

KEHOT'S NOTE

ת"א צו, א.

41

ובבואה לפני המלך

From the Megillah's summary of the Purim story: when Esther (or, as some read it, the matter) came before the king, he ordered by letter that Haman's evil plot fall back on his own head. The verse opens the Purim discourse in Torah Ohr to which the parenthesis refers. (context: Steinsaltz Tanakh)

אסתר ט:25 ט"ה: Esther 9

ובבאה לפני המלך אמר עס-הספר לשוב מחשבתו הרעה אשר-חשב על-היהודים על-ראשו ותלו אותו ואת-בניו על-העץ:

but when ashe came before the king, he commanded by letters that his wicked device, which he had devised against the Jews, should return upon his own head; and that he and his sons should be hanged on the gallows.

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42

כי תצא למלחמה

Moshe tells Israel: "When you go out to war against your enemies and see horses and chariots, a people more numerous than you, do not fear them, for Havayah your G-d is with you." One of the two verses that begin this way, both given in the Kehot note; the Alter Rebbe reads al, "against," as "above." (context: Steinsaltz Tanakh)

דברים כ"א:1 Deuteronomy 20

כִּי־תֵצֵא לְמִלְחָמָה עַל־אֹיְבֶיךָ וְרָאִיתָ סוּס וְרֶכֶב עִם רַב מִמֶּךָ לֹא תִירָא מֵהֶם כִּי־יְיָ אֱלֹהֶיךָ עִמָּךְ הַמַּעֲלֶה מֵאֶרֶץ מִצְרַיִם:

When thou goest forth to battle against thine enemies, and seest horses, and chariots, and a people more than thou, thou shalt not be afraid of them; for the L-RD thy G-d is with thee, who brought thee up out of the land of Egypt.

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KEHOT'S NOTE

דברים כ, א. כא, י.

43

כי תצא למלחמה על אויביך

The law of a war of choice: "When you go out to war against your enemies, and Havayah your G-d delivers them into your hand..." The second verse given in the Kehot note, read here as the war against the cravings of the animal soul. (context: Steinsaltz Tanakh)

דברים כ"א:21 Deuteronomy 21

כִּי־תֵצֵא לְמִלְחָמָה עַל־אֹיְבֶיךָ וַנִּתְּנוּ ה' אֱלֹהֶיךָ בְּיָדְךָ וְשָׁבִית שְׂבִי:

When thou goest forth to battle against thine enemies, and the L-RD thy G-d delivereth them into thy hands, and thou carriest them away captive,

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44

סד"ה וכל העם רואים

There the Alter Rebbe reads "And all the people saw the voices and the torches": the voices are drawings down of the Infinite Light from concealment into revelation, like water flowing from a high place to a low one, and the torches are the soul's fiery yearning upward.

KEHOT'S NOTE

תו"א עד, ג.

45

וכל העם רואים

At Sinai, "all the people saw the voices and the torches and the sound of the shofar and the mountain smoking; the people saw and trembled, and stood far off." The Torah Ohr discourse on this verse ends with the two levels the parenthesis refers to. (context: Steinsaltz Tanakh)

שמות כ"ט:15

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלְפִידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הַהָר עָשָׂן וְיָרָא הָעָם וַיִּנָּעוּ וַיִּצְטַדּוּ מִרָחֶק:

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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46

מן הבהמה כו' תקריבו

"From the animals... you shall bring near" is applied here to the outer contemplation, which transforms the animal soul.

ויקרא א':2

דִּבֶּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי־יִקְרִיב מִכֶּם קָרְבָן לַה' מִן־הַבְּהֵמָה מִן־הַבֶּקֶר וּמִן־הַצֹּאן תִּקְרִיבוּ אֶת־קָרְבַּנְכֶם:

Speak unto the children of Israel, and say unto them: When any man of you bringeth an offering unto the L-RD, ye shall bring your offering of the cattle, even of the herd or of the flock.

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47

רוח הבהמה היורדת היא למטה

Koheles, reflecting that man and animal alike die, asks: "Who knows whether the spirit of man goes upward, and whether the spirit of the animal goes downward to the earth?" The Alter Rebbe takes "the spirit of the animal that goes downward" as a name for the divine radiance that descends to give life to the lower worlds, the Name Ban. (context: Steinsaltz Tanakh)

קהלת ג':21

מִי יוֹדֵעַ רוּחַ בְּנֵי הָאָדָם הַעֹלָה הִיא לְמַעַלָּה וְרוּחַ הַבְּהֵמָה הַיֹּרֶדֶת הִיא לְמַטָּה לְאָרֶץ:

Who knoweth the spirit of man whether it goeth upward, and the spirit of the beast whether it goeth downward to the earth?

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PARAGRAPH 8

48

נהנין מזיו

The Talmud describes the World to Come, where the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah. The Alter Rebbe uses the phrase for created beings that receive G-d's light as a radiance outside its source.

ברכות י"ז א"א 17a Berakhot

49

המלך המרומם לבדו

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

KEHOT'S NOTE

ברכת יוצר.

50

בד"ה והניף את העומר

There the omer, an offering of barley, which is animal fodder, is explained through two kinds of angels: those who "stand in the heights of the world" since creation, the Chayos of the Chariot, and those created each day who sing and expire, sparks of holiness that fell in the shattering and rise each day to be included in Malchus.

KEHOT'S NOTE

אולי הכוונה ללקו"ת אמור לו, א.

51

והניף את העומר

G-d commands that on the day after the first day of Pesach the kohen "shall wave the omer before Havayah," the first sheaf of the barley harvest. The Likkutei Torah discourse on this verse (Emor) explains the barley omer, animal fodder, through the angels. (context: Steinsaltz Tanakh)

ויקרא כ"ג:11

וְהִנִּיף אֶת־הָעֹמֶר לִפְנֵי ה' לְרִצְוֹנְכֶם מִמַּחֲרַת הַשַּׁבָּת יִנִּיפְנוּ הַכֹּהֲנִים:

And he shall wave the sheaf before the L-RD, to be accepted for you; on the morrow after the sabbath the priest shall wave it.

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52

כד נחית ואזיל

The Zohar (Vayechi) explains the small alef of Vayikra by a parable: a king on his throne is called "the supernal king," but when he goes down to his servant's house he is called "a small king"; so the Holy One, blessed be He, when He descends from His dwelling below, is King but not supernal as before. The Alter Rebbe cites it for the descent of Malchus into the lower worlds.

ספר הזוהר, ויחי ט"ז-ט"ב:תרי"ז-60:607-62:618 Zohar, Vayechi

When a king sits on his throne wearing the royal crown, he is called Great King, but when he comes down from his throne and visits his servant, he is called Little King. So G-d, as long as He is on high over all, is called Supreme King, but when He brings His abode below, He is simply King, not Supreme as before.

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

53

שנים לפני

"In the morning one recites two blessings before it and one after it." The first of these blessings describes the praise of the angels, which the Alter Rebbe makes the subject of this contemplation.

Mishnah Berakhot 1:4:ד' משנה ברכות א:

בשחר מברך שנים לפני ואחת לאחריה, ובערב שנים לפני ושנים לאחריה. אחת ארבע ואחת קצרה. מקום שאמרו להאריך, אינו רשאי לקצר. לקצר, אינו רשאי להאריך. לחתם, אינו רשאי שלא לחתם. ושלא לחתם, אינו רשאי לחתם:

In the morning, two benedictions are said before [the שמע] and one after it; and in the evening, two benedictions before and two after it, one long and one short. Where they, the sages, have adopted the long [form] no man is authorised to shorten [use the short form]; and where they have adopted the short form no man is authorised to lengthen [use the long form]. [Where they] close [with a benediction] no man is authorised not [so] to close: and [where they do] not close [with a benediction] ...

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

54

ובכל נפשך

"With all your soul": here, the self-sacrifice of the animal soul through its subjugation and transformation.

Deuteronomy 6:5:ו' דברים ו:

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

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

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PARAGRAPH 9

55

במקום שבע"ת עומדים

Rabbi Abahu: "In the place where penitents stand, the perfectly righteous cannot stand." The Alter Rebbe uses it for the advantage gained when the animal soul, too, is refined and raised.

Berakhot 34b:22-23:כ"ב-כ"א ברכות ל"ד:

ופליגא דרבי אבהו, דאמר רבי אבהו: מקום שבעלי תשובה עומדין — צדיקים גמורים אינם עומדין, שנאמר: "שלום שלום לרחוק ולקרוב". "לרחוק" ברישא, והדר "לקרוב". ורבי יוחנן אמר לה: מאי "רחוק" — שהיה רחוק מדבר עבירה מעיקרא. ומאי "קרוב" — שהיה קרוב לדבר עבירה, ונתרחק ממנו השתא.

This is at variance with the opinion of R. Abbahu who said: The place which the penitent occupy, the perfectly righteous are unable to occupy; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply: What means "To him that is far off"? To him who was far off from transgression from the first; and what ...

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

56

מן הבהמה מן הבקר ומן הצאן תקריבו את

The second half of the verse, the offering "from the animal, from the cattle and from the flock," is contrasted here with "an offering to Havayah."

ויקרא א':ב' Leviticus 1:2

דבר אלי בני ישראל ואמרת אליהם אדם כי יקריב מכם קרבן מן הבהמה מן הבקר ומן הצאן תקריבו את קרבנכם:

Speak unto the children of Israel, and say unto them: When any man of you bringeth an offering unto the L-RD, ye shall bring your offering of the cattle, even of the herd or of the flock.

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57

יקריב אותו לרצונו

Of a burnt offering from the cattle, G-d says: "He shall bring it near to the entrance of the Tent of Meeting, for his acceptance, before Havayah," that it may find favor for him (or, as some explain, of his own free will). The Alter Rebbe reads "before Havayah" as "prior to Havayah," the source from which the Name comes into being. (context: Steinsaltz Tanakh)

ויקרא א':ג' Leviticus 1:3

אם-עלה קרבנו מן הבקר וזכר תמים יקריבנו אל-פתח אהל מועד יקריב אותו לרצונו לפני ה'

If his offering be a burnt-offering of the herd, he shall offer it a male without blemish; he shall bring it to the door of the tent of meeting, that he may be accepted before the L-RD.

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KEHOT'S NOTE

ויקרא א', ג.

58

צפונה לפני ה'

Of the burnt offering from the flock: "He shall slaughter it on the north side of the altar, before Havayah." Here too "before Havayah" points to the source above the Name, and the north to Gevurah. (context: Steinsaltz Tanakh)

ויקרא א':י"א Leviticus 1:11

ושחט אותו על ירך המזבח צפנה לפני ה' וזרקו בני אהרן הכהנים את-דמו על-המזבח סביב:

And he shall kill it on the side of the altar northward before the L-RD; and Aaron's sons, the priests, shall dash its blood against the altar round about.

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KEHOT'S NOTE

ויקרא א', יא.

59

בד"ה להבין ביאור ענין האבות

There the Alter Rebbe asks: the lion's face and ox's face of the Chariot can be a chariot, because they come from the shattering of the vessels, from the World of Tohu, and are nullified to their rider like a horse; but the Patriarchs are rooted in Atzilus, where "He and His vessels are one," so why are they called a Chariot? This is the very question raised here about the G-dly soul, whose root is in Tikun.

KEHOT'S NOTE

תו"א עב, ד.

60

אני ישנה

The maiden of the Song of Songs says: "I am asleep, but my heart is awake; the voice of my beloved knocks: Open for me, my sister, my companion (rayasi)..." The discourse on this verse is cited for the word rayasi. (context: Steinsaltz Tanakh)

Song of Songs 5:2: שיר השירים ה:ב

אני ישנה ולבי ער קול דודי דופק פתח־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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61

The Zohar (Vayechi) explains "A man, when he brings near of you an offering to Havayah... you shall bring near your offering": "an offering to Havayah" is the man who rises through his levels from below to above, while "your offering," from the animals, descends from above to below, like a gift that rises to the king and a gift the king sends down to his beloved.

ספר הזוהר, ויחי ס"ב:תרי"ח-תרי"ל 62:618-630 Zohar, Vayechi

The text continues: "And the L-rd spoke to him", "the L-rd" being another still higher grade.' He further discoursed as follows. 'The text continues: When any man of you shall offer (Lev. 1, 2). The word "man" (Adam) here indicates the union of the sun and the moon. "When he shall offer from you": this is a hint that he who desires to make his service of sacrifice truly acceptable should not be unmarried. "An offering to the L-rd": this means that he should offer the whole for the purpose ...

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

PARAGRAPH 10

62

אדם ובהמה תושיע ה'

The psalmist praises G-d's righteousness and judgments, which reach every creature: "Man and animal You save, Havayah." The Sifra DeTzniusa reads it as teaching that the one is included within the other. (context: Steinsaltz Tanakh)

תהלים ל"ו:7 Psalms 36:7

צדקתך כהררי־אל משפט־ך תהום רבה אדם ובהמה תושיע ה'

Thy righteousness is like the mighty mountains; Thy judgments are like the great deep; Man and beast Thou preservest, O L-RD.

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KEHOT'S NOTE

תהלים לו, ז.

63

חד בכלל דאחרא משתכחא. בהמה בכלל דאדם

The fourth chapter of the Sifra DeTzniusa connects "Man and animal You save" with "A man, when he brings near of

you an offering to Havayah, from the animal": the one is found within the other, the animal within man. The Alter Rebbe builds his second reading on it.

ספר הזוהר, ספרא דצניעותא ה:נ"ז 5:50 Zohar, Sifra DiTzniuta

64

אדם כי יקריב מכם קרבן לה' מן הבהמה

The verse is now read as one offering: the "animal" is part of the "man" who offers "of you."

ויקרא א:ב'2:1 Leviticus 1:2

דבר אל־בני ישראל ואמרת אליהם אדם כי־יקריב מכם קרבן לה' מן הבהמה מן־הבקר ומן־הצאן תקריבו את־קרבנכם:

Speak unto the children of Israel, and say unto them: When any man of you bringeth an offering unto the L-RD, ye shall bring your offering of the cattle, even of the herd or of the flock.

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65

אדם גי' מ"ה

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

KEHOT'S NOTE

ראה פרדס שעה"כ בערכו. ע"ה שער התיקון פ"ג. שער לאה ורחל פ"ב. שער מ"ן ומ"ד דרוש ה. מארי"א מערכת אדם סקס"ו.

66

ד"ה להבין ענין הברכות

There Chavah stands for the Oral Torah, and her name is explained by gematria: חוה equals 19, the value of the letters added when Havayah is spelled out, since the spelling-out reveals what was hidden; and chavah also means "telling," revealing.

KEHOT'S NOTE

תו"א ו, ד.

67

בביאור ע"פ מי מנה

There the Alter Rebbe refers to this very group of passages, "I will sow... the seed of man and the seed of animal" and "A man, when he brings near of you... from the animal," and explains that souls therefore contain a mixture of good and evil and come down to this world to separate the good from the evil.

KEHOT'S NOTE

לקו"ת בלק סט, ב.

68

וזרעתי את בית ישראל כו' זרע אדם וזרע בהמה

Jeremiah's prophecy of consolation: "Behold, days are coming, says Havayah, when I will sow the House of Israel and the House of Yehudah with the seed of man and the seed of animal," people and livestock multiplying in the land. The Alter Rebbe reads it as the two levels, Mah and Ban, within the G-dly soul. (context: Steinsaltz Tanakh)

ירמיהו ל"א:כ"ז Jeremiah 31:27

הנה ימים באים נא־ה' וזרעתי את־בית ישראל ואת־בית יהודה זרע אדם וזרע בהמה:

Behold, the days come, saith the L-RD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

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69 שגם בנה"א עצמה יש מבחי' בהמה

That column, near the end of the discourse on "And all the people saw" (Yisro), explains the mountain's "smoke" as the animal soul turned from kelipas nogah to holiness, and the people who "stood far off" as the mixed multitude, moved only by created greatness and not by the Infinite itself.

KEHOT'S NOTE

ראה תו"א עד, ג.

70 בד"ה כי תצא

There "When you go out to war" is the soul's inner war, and "against (al) your enemies" is the point of the heart, from the light that encompasses all worlds, which is above the enemies and beyond their grasp; then "you shall take his captives," turning the evil to good.

KEHOT'S NOTE

לקו"ת תצא לו, א.

71 וראית בשביה אשת יפ"ת

Moshe's law of a woman taken captive in war: "And you see among the captives a woman beautiful of form..." The discourse on Ki Seitzei reads the phrase as two levels of the soul, masculine and feminine. (context: Steinsaltz Tanakh)

Deuteronomy 21:11:א"י:דברים כ"א

וְרָאִיתָ בַּשְּׁבִיָּה אִשְׁתִּי יְפֹת־תָּאֵר וְהִשְׁקֵתָּ בָּהּ וְלָקַחְתָּ לָּךְ לְאִשָּׁה:

and seest among the captives a woman of goodly form, and thou hast a desire unto her, and wouldest take her to thee to wife;

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72 בצלמו בצלם אלקים

"And G-d created man in His image, in the image of G-d He created him; male and female He created them." The verse is cited for the two levels, masculine and feminine, within the soul.

Genesis 1:27:א'ב"ר:בראשית א'

וַיִּבְרָא אֱלֹקִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹקִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם:

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

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73 צאן מרעיתי אדם אתם

Ezekiel's prophecy of G-d as Israel's shepherd ends: "And you, My flock, the flock of My pasture, you are man; I am your G-d." The one verse calls Israel both "flock" and "man." (context: Steinsaltz Tanakh)

Ezekiel 34:31:א'ל"י:יחזקאל

וְאַתֶּם צֹאֲנִי צֹאן מִרְעִיתִי אֲדָם אַתֶּם אֲנִי אֱלֹקֵיכֶם נְאֻם אֲדֹנָי ה'

And ye My sheep, the sheep of My pasture, are men, and I am your G-d, saith the L-rd GOD.'

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...לבאר הדברים ענין אדם כי יקריב מכם וענין

74 צאן מרעיתי אדם אתם

The Zohar (Naso) says that the Holy One, blessed be He, called Israel "man" and also "animal" in one verse: "My flock, the flock of My pasture" is the animal, and "you are man" is the man; and so "Man and animal You save, Havayah."

Zohar, Nasso 16:164-17:173:קט"ד-י"ז:קע"ג

I said to him: Rabbi, I would like a deeper exposition. He then said: Observe that the Holy One, blessed be He, called Israel "Adam" (Man), in virtue of their being of the celestial pattern, and He also called them "beast". So we read in one and the same verse, "And ye my sheep, the sheep of my pasture, are men (Adam)" (Ezek. 34, 31): thus Israel is called both sheep, which is beast, and man (Adam). Hence "man and beast the L-rd preserveth". Furthermore, when they are virtuous they ...

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

75 בד"ה רני ושמחי

There the Alter Rebbe explains that the angels' service is song and praise, the expression of their constant yearning to be included in the Infinite Light; they have no other service, such as Torah and mitzvos, which draw G-dliness from above to below.

KEHOT'S NOTE

תו"א לו, א.

76 רני ושמחי

Through Zechariah G-d tells Zion: "Sing and rejoice, daughter of Zion, for I am coming and I will dwell in your midst," the opening of the Chanukah haftarah. The verse opens the Torah Ohr discourse (Miketz) referred to here. (context: Steinsaltz Tanakh)

Zechariah 2:14:ד'זכריה ב'

רְנִי וְשִׂמְחִי בְּתִצִּיּוֹן כִּי הִנְנִי־בָא וְשִׁכְנִתִּי בְּתוֹכְךָ נְאֻם־ה'

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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77 וצדקתך ירננו

In Psalm 145 (Ashrei), those who praise G-d "speak of the remembrance of Your great goodness and sing joyfully of Your righteousness." The discourse "Sing and rejoice" reads the angels' song as "of Your righteousness," tzedek being Malchus, the only level they grasp. (context: Steinsaltz Tanakh)

Psalms 145:7:ז'תהילים קמ"ה

זָכָר רַב־טוֹבָךָ יְבִיעִי וְצִדְקָתְךָ יִרְנְנוּ:

They shall utter the fame of Thy great goodness, And shall sing of Thy righteousness.

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KEHOT'S NOTE

תהלים קמה, ז.

PARAGRAPH 11

78 **בביאור ע"פ ואלה המשפטים**

There the Alter Rebbe explains "I will sow... the seed of man and the seed of animal": behemah, equal to Ban, is the souls of Beriah, and adam, Mah, the souls of Atzilus.

KEHOT'S NOTE

תו"א עו, ב.

79 **ואלה המשפטים**

After the giving of the Torah G-d tells Moshe: "And these are the ordinances that you shall set before them." The Torah Ohr explanation on this verse (Mishpatim) is the one cited here. (context: Steinsaltz Tanakh)

Exodus 21:1 א"א: שמו

ואלה המשפטים אשר תשים לפניך:

Now these are the ordinances which thou shalt set before them.

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80 **בד"ה אתם נצבים**

There the Alter Rebbe explains that on Rosh Hashanah all the sparks of souls "stand" and rise to their first source, and cites the Midrash that contrasts the angels, of whom it says "seraphim stand above Him," with souls, of whom it says "You are standing today."

KEHOT'S NOTE

לקו"ת נצבים מד, א.

81 **אתם נצבים**

Moshe, on his last day, gathers all Israel into the covenant: "You are standing today, all of you, before Havayah your G-d." The Likkutei Torah discourse on this verse (Nitzavim) contrasts souls, who are "standing," with the angels. (context: Steinsaltz Tanakh)

Deuteronomy 29:9 ט"ט: דברים

אתם נצבים היום כלכם לפני ה' אלקיכם ראשיכם שבטיכם וקניינים ושריכם כל איש ישראל:

Ye are standing this day all of you before the L-RD your G-d: your heads, your tribes, your elders, and your officers, even all the men of Israel,

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82 **בד"ה חכלילי עינים מיין**

There the Alter Rebbe asks what the "wine that gladdens G-d" is and how it can have such power, and begins from the saying "In comes wine, out comes the secret," the subject referred to here.

KEHOT'S NOTE

תו"א מז, א.

83 **חכלילי עינים מיין**

In Yaakov's blessing to Yehudah, his land will be so rich in vines and pasture that "his eyes are red with wine, and his teeth white with milk." The verse opens the Torah Ohr dis-

...לבאר הדברים ענין אדם כי יקריב מכם וענין

course (Vayechi) that explains "In comes wine, out comes the secret." (context: Steinsaltz Tanakh)

Genesis 49:12 ט"ב: בראשית

חכלילי עינים מיין ולבן שנים מחלב:

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

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84 **נכנס יין יצא סוד**

"In comes wine, out comes the secret": the Talmud notes that "wine" (yayin) and "secret" (sod) both equal seventy. The Alter Rebbe applies it to the "wine" of the Torah, which reveals the hidden love in the soul.

Eruvin 65a:19-20 ט"ט-כ"ט: עירובין

אמר רבי חייא: כל המתעייב ביינו — יש בו דעת שבקעים וקנים. "יין" ניתן בשבקים אותיות, ו"סוד" ניתן בשבקים אותיות. נכנס יין — יצא סוד. אמר רבי חנין: לא נברא יין אלא לנחם אכלים ולשלם שכר לרשעים, שנאמר: "תנו שכר לאובד וגו'".

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

KEHOT'S NOTE

עירובין סה, א.

85 **אחרי ה' ילכו**

Hosea foretells Israel's return: "They shall walk after Havayah; He will roar like a lion," and His children will come trembling to Him. In the plain sense G-d is the one who roars; the Alter Rebbe connects "like a lion" with the lion's face of the Chariot, the level the souls share with the angels. (context: Steinsaltz Tanakh)

Hosea 11:10 י"א: הושע

אחרי ה' ילכו בארצה ישאג כיהוא ישאג ויחרדו בנים מים:

They shall walk after the L-RD, Who shall roar like a lion; For He shall roar, And the children shall come trembling from the west.

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KEHOT'S NOTE

הושע יא, י.

PARAGRAPH 12

86 **מי מנה עפר יעקב**

Bilam, sent to curse Israel, marvels at their numbers: "Who has counted the dust of Yaakov?" The verse opens the Likkutei Torah discourse in Balak that explains "And unite our hearts." (context: Steinsaltz Tanakh)

Numbers 23:10 י"ג: במדבר

מי מנה עפר יעקב ומספר את רבע ישראל תמת נפשי מות ישרים ותהי אחירתי כמהו:

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

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87 ויחד לבבנו

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

KEHOT'S NOTE

ברכת ק"ש דשחרית.

88 ברעותא — וחיצוניות

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

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

89 איזהו שוטה

"Who is a fool? One who loses what is given to him." The Alter Rebbe reads mah, "what," as the Name Mah: the inner love given from above as a gift.

חגיגה ד' אא Chagigah 4a

KEHOT'S NOTE

חגיגה ד, א.

90 מלכותך מלכות כל עולמים

In Psalm 145 (Ashrei): "Your kingship is the kingship of all worlds, and Your dominion is in every generation." Contemplating G-d's kingship over all the worlds produces the outer love, the level of Ban. (context: Steinsaltz Tanakh)

Psalms 145:13 תהילים קמ"ה:י"ג

מְלִכּוּתְךָ מְלִכּוּת כָּל־עֲלָמִים וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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KEHOT'S NOTE

תהלים קמה, יג.

91 בלע הוא מבחי' הדעת

There, explaining the oil of the Menorah as Chochmah, the Alter Rebbe says the shattering of the vessels in the seven kings struck only the lower seven Sefiros, not Chochmah ("they die, and not with wisdom"), and that the first king, Bela, is Daas: he "swallows" (bela) the holy Daas into the Tree of Knowledge of good and evil.

KEHOT'S NOTE

ראה ע"ה שער דרושי הנקודות פ"ד. מבוא שערים ש"ב ח"ב פ"ח. תו"א קי, ד.

92 ימותו ולא בחכמה

Eliphaz tells Iyov how frail mortals are: "They die, and not with wisdom," perishing without ever gaining wisdom. In Kabbalah the verse describes the kings of Tohu, read "they die, but not in wisdom": their death did not reach Chochmah, which is above the shattering. (context: Steinsaltz Tanakh)

איוב ד':כ"א Job 4:21

הֲלֹא־נִסְעַע יִתְּרָם בָּם יָמוּתוּ וְלֹא בְּחָכְמָה:

Is not their tent-cord plucked up within them? They die, and that without wisdom.'

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KEHOT'S NOTE

PARAGRAPH 13

93 ע"פ שיר השירים

There the Alter Rebbe explains that the Holy One, blessed be He, is called the groom and the Congregation of Israel the bride, and so is every individual spark of Israel; and kallah, "bride," has two meanings, the first from kilayon, the soul's expiring in its yearning.

KEHOT'S NOTE

לקו"ת שה"ש א, א.

94 אלו — מ"ש

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

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

95 ע"פ שמאלו תחת לראשי

There the Alter Rebbe explains that love "with all your heart and with all your soul" comes from contemplating G-d's light that spreads into the lower worlds, only a radiance, and is the service of the spark of the soul clothed in the body, its "foot"; "with all your might" is the service of the soul's essence, its "head," whose very being is nullified before G-d's essence, beyond the light that fills and encompasses the worlds (Ki Tisa 1:19-21).

KEHOT'S NOTE

תו"א פ, ב.

96 שמאלו תחת לראשי

The maiden of the Song of Songs, longing for her beloved: "His left hand is under my head, and his right hand embraces me." The verse opens the Torah Ohr discourse (Ki Sisa) cited here, which reads the "left hand" that first pushes away as what lifts the soul's "head." (context: Steinsaltz Tanakh)

Song of Songs 2:6 שיר השירים ב':ו

שְׁמָאלוֹ תַּחַת לְרֹאשִׁי וְיָמִינוֹ תִּחְבְּקֵנִי:

Let his left hand be under my head, And his right hand embrace me.

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97 בכל מאודך

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The Alter Rebbe distinguishes "with all your heart," the service of the soul's spark clothed in the body, from "with all your might," the service of the soul's essence.

דברים ו':ה"ו Deuteronomy 6:5

וְאַהֲבָתָה אֶת ה' אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

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

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98

סד"ה להבין ענין הברכות

There the Alter Rebbe explains that when the emotions are revealed, clothed in the body and the animal soul, the keli-pos can draw from them, so a supernal "seal" must be drawn down to keep the revealed emotions bound only to G-d's unity, as it says, "unite my heart." This is the joining of the outer and the inner heart described here.

KEHOT'S NOTE

תו"א ז, ג.

99

מן הבקר ומן הצאן

"From the cattle and from the flock": on this reading, the refinement of the animal soul, which comes only after Mah and Ban in the G-dly soul are joined.

ויקרא א':2

דבר אלי בני ישראל ואמרת אליהם אדם כי יקריב מכם קרבן לה' מן
הבהמה מן הבקר ומן הצאן תקריבו את קרבנכם:

Speak unto the children of Israel, and say unto them: When any man of you bringeth an offering unto the L-RD, ye shall bring your offering of the cattle, even of the herd or of the flock.

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ולא תשבית מלח וגו'

“And you shall not omit salt”



Salt has no taste of its own yet brings out the taste of what it touches, because it is rooted in the gevuros of Abba, which become kindness below, and in the refining power of Chochmah. So too the hidden wisdom of the Torah, the Kabbalah, is not itself “tasted,” yet it gives taste to all of the Torah and to every offering, the covenant that binds Creator and creation.

THE MAAMAR IN BRIEF

The maamar explains why every offering must be salted (Leviticus 2:13). Salt gives taste to meat though it has none of its own. Its root is the gevuros of Abba: salt is water, Chesed within Chochmah, burned by the sun, and what is gevuros for Abba becomes chasadim for Imma, so salt holds back in itself yet gives to what is below it; and since all tastes come from Chochmah, salt gives taste. Meat, rooted in Binah, the “mother,” is sweetened by it. Salt also embodies “through Chochmah they are refined”: like a person sorting food, or rennet in milk, it separates waste from food, drawing the blood out of meat, without being present in the result. Its deepest root is botzina dekadina, the measuring line, which measures every flow without being enclothed in it; so salt on the table shields from suffering, for judgments are sweetened only at their root. In the Torah, Kabbalah is the salt: hidden, yet the whole Torah follows it. Salt is “the covenant of your G-d,” stored away for the Time to Come, whose feast is comprehension.

OUTLINE

- 1 **Salt: without taste, yet giving taste** ¶1
Salt is rooted in the gevuros of Abba, which become the chasadim of Imma, and so gives taste to meat, rooted in Binah, while having none itself. Like a person sorting food or rennet curdling cheese, it refines without being present in the result, for “through Chochmah they are refined.” Its deepest root is botzina dekadina, the measuring line, so it sweetens judgments at their root and shields from suffering.
- 2 **Kabbalah, the salt of the Torah** ¶2
The wisdom of Kabbalah is the Torah’s salt: hidden and concealed, not grasped as “taste” the way the revealed Torah is.

3 Salt on every offering: the covenant

113

Yet the hidden wisdom gives taste to all, for the worlds are conducted by the Torah's inner dimension and the whole Torah was said according to the Kabbalah. The offerings refine the animal soul through Chochmah, so salt goes with them; it is the covenant binding Creator and creation, the "covenant of salt" stored away for the Time to Come, whose feast is comprehension.

KEY CONCEPTS

The gevuros of Abba גבורות דאבא

The powers of restraint within Chochmah. Relative to Abba they are restraint, but drawn down to Imma (Binah) they become kindnesses; this is why salt, rooted there, has no taste itself yet gives taste.

"Through Chochmah they are refined" (bechochmah isbreru) בחכמה אתברירו

The principle that good is separated from evil by the power of Chochmah, which stays outside what it refines, like a person sorting food or rennet curdling milk. Salt, which draws the blood out of meat, embodies it.

Botzina dekardinusa and the measuring line (kav hamiddah) בוצינא דקרדוניטא, קו המדה

The Gevurah of Atik Yomin enclothed in Mocha Stima'ah, which measures how and how much of every light and vessel is drawn down, without being enclothed in what it measures. It is the deepest root of salt.

Mazla מזלא

The flow from which Abba draws nourishment, rooted in Mocha Stima'ah. Its numerical value, 78, equals that of melach (salt).

Sweetening at the root אין הגבורות נמתקין אלא בשרשן

Severities are softened only at their source. Salt, the root of all the gevuros, can therefore sweeten them, which is why it is placed on the table to shield from suffering.

The wisdom of Kabbalah חכמת הקבלה

The Torah's inner dimension. It is hidden and not grasped as "taste," yet the conduct of the worlds and the whole revealed Torah follow it, as salt flavors bread and meat.

Covenant of salt ברית מלח

The bond between the Creator and the created beings, made through the refining power of Chochmah; "an everlasting covenant of salt," stored away for the Time to Come, when the feast of the righteous is the comprehension they will attain.

SECTION 1 • 11

Salt: without taste, yet giving taste

1 ולא תשבית מלח^{1,2,3} וגוי. הנה מלח הוא נותן טעם בדברים הנמלחים בו כמו הבשר. וכמ"ש בגמ'

[בגמרא] פ"ק [פרק קמא] דברכות דף⁴ ה' סע"א [סוף עמוד א] ובמנחות דכ"א סע"א [סוף עמוד א],

"And you shall not omit salt," etc. Now, salt gives taste to the things salted with it, such as meat, as is stated in the Gemara, in the first chapter of Berachos, folio 5, end of side a, and in Menachos, folio 21, end of side a;

The maamar opens with Leviticus 2:13, which commands that salt accompany every offering. Before explaining the verse, the Alter Rebbe states a plain fact: salt gives taste to what is salted with it, such as meat, as the Gemara bears out (Berachos 5a, where salt "sweetens" meat, and Menachos 21a). Another version of this discourse is printed in the Alter Rebbe's Sefer HaMaamarim 5564, and Likkutei Torah, Bechukosai, recalls it in brief.

וכמ"ש היאכל תפל מבלי מלח⁵ (וע' באדר"ז [באדרא זוטא] דרצ"ה ע"ב), שבלי מלח הוא בשר תפל שאין בו טעם

and as it is written, "Can the bland be eaten without salt?" (and see the Idra Zuta, folio 295b): for without salt it is bland meat, which has no taste.

Iyov's question, "Can the bland be eaten without salt?", bears this out, and the parenthesis is the Alter Rebbe's own reference to the Idra Zuta (the "Lesser Assembly"), a section of the Zohar in its third part, which cites the same verse. Meat without salt is bland and has no taste. Likkutei Torah, Shir HaShirim (the second discourse on "Shechorah ani"), uses the same image: salt, itself unfit to eat, reveals the taste of the food, as the prohibitive commandments reveal a higher light.

וכשמולחים אותו במלח אזי נעשה בהבשר טעם שהמלח ממתקת את הבשר⁶. והרי המלח עצמו אין בו

טעם ואעפ"כ [ואף על פי כן] הוא פועל הטעם בהבשר.

And when one salts it with salt, then taste comes into being in the meat, for the salt sweetens the meat. Yet the salt itself has no taste, and nevertheless it produces the taste in the meat.

When meat is salted, taste comes into being in it: salt "sweetens" the meat. Yet salt on its own is not something one eats for its taste. This is the puzzle the maamar sets out to solve: how can it produce taste in something else?

והענין ששרש המלח הוא בחי' גבורות דאבא שהמלח הוא מתולדות המים⁷ שע"י חום השמש ששורפם נעשה המלח.

The explanation is that the root of salt is the level of the gevuros (restraints) of Abba (Chochmah), for salt is one of the products of the waters: through the heat of the sun, which burns them, salt is formed.

The answer begins with salt's spiritual root: the gevuros, the powers of restraint and severity, within Abba, the Sefirah of Chochmah as a complete configuration. Its physical origin mirrors this, for salt forms from water through the burning heat of the sun, kindness acted upon by a force of severity; a parallel discourse (Sefer HaMaamarim 5563) likewise says that the salt of the earth comes from the sun in its intensity.

ומים הוא בחי' חסד שבחכמה והמלח זהו בחי' גבורות ולכן היא חריף. (ועיין במא"א [במאורי אור] אות מ"ם סעיף ע"א).⁸

And water is the level of Chesed (kindness) within Chochmah (wisdom), and salt is the level of gevuros; and therefore it is sharp. (And see Me'orei Or, the letter mem, section 71.)

Water stands for Chesed, the outflowing kindness within Chochmah, while salt, water burned by the sun, stands for the gevuros; that is why salt is sharp. The parenthesis refers to Me'orei Or, a Kabbalistic work arranged by the letters of the alphabet, under the letter mem.

והנה מבואר בע"ח [בעץ חיים]⁹ שמגבורות דאבא נעשו חסדים דאימא.¹⁰ פי' דהגם דלגבי אבא נחשב לבחי' גבורות עכ"ז [עם כל זה] כשנמשכים לאימא נחשבים בחינת חסדים לגבה.

Now, it is explained in Etz Chaim that from the gevuros of Abba the chasadim (kindnesses) of Imma (Binah) were made. That is: although in relation to Abba they are reckoned as the level of gevuros, even so, when they are drawn down to Imma, they are reckoned as the level of chasadim in relation to her.

The Arizal's Etz Chaim teaches that what are gevuros for Abba become chasadim (kindnesses) for Imma, the configuration of Binah. Whether a force counts as restraint or as kindness depends on the level it is measured against: what is a contraction relative to Chochmah is a generous flow relative to Binah below it.

ונודע שכל הטעמים נמשכים מחכמה¹¹ כי טעמים הם בשם ע"ב [שם ע"ב] שהוא חכמה, ולכן המלח ששרשו מבחי' אבא הוא הנותן טעם בדבר הנמלח.

And it is known that all tastes are drawn from Chochmah, for tastes (te'amim) are in the Name Av (72), which is Chochmah. Therefore salt, whose root is from the level of Abba, is what gives taste to the thing that is salted.

Chochmah is the source of all "taste." In Kabbalah the te'amim (literally "tastes," also the name of the Torah's cantillation marks) belong to the Name Av, the Name Havayah spelled out so that its letters total 72, which corresponds to Chochmah; so salt, rooted in Abba, is fit to give taste.

ומ"מ הוא עצמו אין בו טעם. מפני שהוא מבחי' גבורות דאבא. לכן לפי שהוא מבחינת גבורות אין בו טעם, אבל הרי מבחי' גבורות דאבא נעשים חסדים דאימא.

Nevertheless, it itself has no taste, because it is from the level of the gevuros of Abba. Therefore, since it is from the level of gevuros, it has no taste; but, after all, from the level of the gevuros of Abba the chasadim of Imma are made.

Both sides of the paradox come from one root. Because salt comes from the gevuros of Abba, a restraint that holds back, it has no taste of its own; but those same gevuros become the chasadim of Imma, so when salt acts on what is below it, it gives taste.

וזהו שמטעים הבשר, (וענין הבשר עבמ"ש [עיי' במה שכתוב] ע"פ בהעלותך את הנרות¹² חייך שלך גדול משלהם, וסד"ה והיה מדי חודש¹³ גבי יבא כל בשר להשתחוות.¹⁴

And this is why it gives taste to the meat. (On the matter of meat (basar), see what is written on the verse "When you raise up the lamps," "By your life, yours is greater than theirs"; and at the end of the discourse beginning "And it shall be, from new moon to new moon," regarding "all flesh (basar) shall come to bow down."

So salt brings out the taste of meat. A parenthesis explains why meat in particular, pointing to two discourses in Likkutei Torah: one on "When you raise up the lamps" (Numbers 8:2), where G-d tells Aharon that his part, lighting the Menorah, is "greater than theirs," the tribal princes' offerings, and which explains that meat comes from the gevuros, which is why it is red; and the end of one on "all flesh (basar) shall come to bow down" (Isaiah 66:23).

ויוכן משם דהבשר שרשו מבחי' בינה. וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] אודם מן האם¹⁵ שממנו בשר כו', ולכן הבשר נמתק ע"י המלח שחסדים דאימא נתהוו מגבורות דאבא כנ"ל).

From there it will be understood that meat has its root in the level of Binah (understanding), as our Sages, of blessed memory, said: "The red is from the mother, from which comes the flesh," etc. Therefore the meat is sweetened by the salt, for the chasadim of Imma came into being from the gevuros of Abba, as mentioned above.)

From those discourses one learns that meat (basar, which also means "flesh") is rooted in Binah, the "mother," as the Sages teach that the mother contributes the red substance from which flesh is formed (Niddah 31a). That is why salt sweetens meat in particular: the gevuros of Abba, salt's root, become the chasadim of Imma, the very level in which meat is rooted.

ועוד שזהו כענין בחכמה אתברירו^{16,17} שחכמה הוא המברר כל הברורים להפריד הטוב מן הרע.

Furthermore, this is like the matter of “Through Chochmah they are refined”: Chochmah is what carries out all the refinements (beirurim), to separate the good from the evil.

A second explanation ties salt to the Kabbalistic principle “through Chochmah they are refined” (be-chochmah isbreru). Refinement (beirur) means separating the good from the evil mixed with it, and it is Chochmah that carries out this separating. In Likkutei Torah, Tzav, the same principle explains why man, whose essence is the Chochmah of Atzilus, can refine the food whose root is in Tohu.

והנה עד"מ האדם המברר אוכל מתוך פסולת או הפסולת מן האוכל הרי אין מהותו נמצא בהמתברר כ"א רק שעל ידו נעשה הבירור.

Now, by way of analogy: a person who sorts food out of waste, or the waste out of the food — his essence is not found in what is sorted; it is only that the sorting is done through him.

An analogy from daily life: a person who picks food out of waste puts nothing of himself into the food; he is only the one through whom the sorting happens. So too Chochmah brings about refinement without itself being present in what is refined.

וכן עד"מ הבירור של הגבינה מה שנברר האוכל מתוך הפסולת דהיינו מן הקום ומי חלב ונעשה גבינה והיינו ע"י עור הקיבה שנותנים בה כידוע.

So too, by way of analogy, the refining of cheese, in which the food is refined out of the waste, that is, from the kum and the whey, and becomes cheese; and this is through the stomach lining that is put into it, as is known.

A closer analogy is cheesemaking. A piece of stomach lining (rennet) is put into the milk, and the food separates from the waste, the kum and the whey, which are left behind, and becomes cheese.

והנה עצמיות הטעם של עור הקיבה אינו נמצא ונרגש לא בהגבינה ולא בהקום (כ"א) אעפ"כ [אף על פי כן] הוא פועל הבירור שמתברר האוכל מהפסולת וישתנה למעליותא.

Now, the essential taste of the stomach lining is not found or felt, neither in the cheese nor in the kum (but rather); nevertheless it brings about the refinement, so that the food is refined from the waste and is changed for the better.

The rennet's own taste is felt neither in the cheese nor in the kum, yet it causes the separation and changes the milk for the better. The words “but rather” stand in parentheses in the Hebrew; the sentence is complete without them.

וכך הוא ענין בחכמה אתברירו שמברר הבירורים שיהיה נפרד הטוב מן הרע.

And such is the matter of “Through Chochmah they are refined”: it refines the refinements, so that the good will be separated from the evil.

Now the analogy is applied: Chochmah carries out the refinements so that the good is separated from the evil.

מה שמקודם היה הטוב מעורב ברע לכן לא היה בו טעם עד”מ וע”י החכמה נעשה הבירור ויפרדו הסיגים והפסולת אז נתגלה הטוב כו’.

Inasmuch as previously the good was mixed with the evil, therefore, by way of analogy, it had no taste; and through Chochmah the refinement takes place and the dross and the waste are separated off; then the good is revealed, etc.

Before that, the good was mixed with the evil, and so it had no “taste,” no quality that could be perceived. When Chochmah separates off the dross and the waste, the good stands revealed.

וזהו ג”כ ענין המלח שהמלח מפליט הדם מן הבשר שמברר הפסולת מן האוכל לפי ששרשו מגבורות דאבא דבחכמה אתברירו ולכן אף שבעצמו אין בו טעם עכ”ז [עם כל זה] הוא פועל טעם בהבשר. ע”ד הבירור וטעם הגבינה ע”י המחבץ כו’

This is also the matter of salt: salt draws the blood out of the meat, that is, it refines the waste out of the food, because its root is from the gevuros of Abba, for “through Chochmah they are refined.” Therefore, although in itself it has no taste, nevertheless it produces taste in the meat, along the lines of the refinement and the taste of cheese through the curdling agent, etc.

Salt does exactly this: it draws the blood out of meat, separating what may not be eaten from what may, as in the salting of meat to make it kosher. Because salt is rooted in the gevuros of Abba, where “through Chochmah they are refined” applies, it gives taste to the meat while having none of its own, just as the curdling agent refines milk and gives cheese its taste.

(ועמ”ש עוד מענין מלח בביאור ע”פ והיה לכם¹⁸ לציצית¹⁹ בפ”י ברית מלח עולם היא²⁰ כו’ ע”ש).

(And see what is written further on the subject of salt in the explanation on the verse “And it shall be tzitzis for you,” in the interpretation of “It is an everlasting covenant of salt,” etc.; see there.)

The parenthesis points to a fuller treatment of salt in the explanation (biur) on Numbers 15:39, about tzitzis (Likkutei Torah, Sh’lach), where the Alter Rebbe explains why Aharon’s priesthood is called “an everlasting covenant of salt” (Numbers 18:19): salt is the level of “through Chochmah they are refined.”

ושרש של בחי' מלח הוא בחי' בוצינא דקרדוניתא²¹ שהוא בחי' קו המדה.²² כי מלח בגימ' [בגימטריא] מזלא ואבא יונק ממזלא, ושרש מזלא נמשך ממז"ס [ממוחא סתימאה] שבו מלובש גבורה דע"י [דעתיק יומין] שנק' בוצינא דקרדוניתא.

The root of the level of salt is the level of botzina dekardinusa, which is the level of the measuring line (kav hamiddah). For melach (salt) has the numerical value of mazla, and Abba draws nourishment from mazla; and the root of mazla is drawn from Mocha Stima'ah (the hidden brain), in which the Gevurah of Atik Yomin is enlothed, which is called botzina dekardinusa.

Salt's deepest root is botzina dekardinusa, the Zohar's term for the hidden source of judgment that measures out all that follows, called the measuring line (kav hamiddah). The link is numerical: melach (salt) and mazla, the flow from which Abba is nourished, both equal 78; and mazla is rooted in Mocha Stima'ah, the hidden brain of Arich Anpin (the outer configuration of Keser), in which the Gevurah of Atik Yomin (its inner configuration), botzina dekardinusa itself, is enlothed.

וענין קו המדה שהוא המודד לכל המשכות האורות וכלים איך וכמה יומשך

The matter of the measuring line is that it measures all the flows of the lights and vessels: how, and how much, is to be drawn down.

The measuring line sets the measure of every flow of light and of every vessel: in what form, and how much of it, is drawn down.

(וזהו ענין מ"ש אורך היריעה האחת²³ שמנה ועשרים באמה. שנמדד באמה היא בחי' קו המדה, ועד"מ האמה שמודדין בו שאף שנותן מדה לכל הדברים מ"מ הוא עצמו אינו מלובש בם כו').

(And this is the meaning of what is written, "The length of the one curtain, twenty-eight by the cubit": that it is measured "by the cubit" is the level of the measuring line. And by way of analogy, the cubit with which one measures: although it gives measure to all things, nevertheless it itself is not enlothed in them, etc.)

The Alter Rebbe illustrates this with the curtains of the Mishkan, each "twenty-eight by the cubit" (Exodus 26:2): the cubit by which a curtain is measured stands for the measuring line. A measuring rod gives every object its size, yet it does not itself become part of what it measures, just as salt gives taste without being a food.

ולכן צריכין להניח מלח על השלחן להגין מן היסורין כי מפני שהוא שרש כל הגבורות ע"כ הוא ממתיק הדינים שאין הגבורות נמתקין אלא בשרשן:²⁴

Therefore one must place salt on the table, to protect from sufferings: for since it is the root of all the gevuros, it therefore sweetens the severities (dinim), for the gevuros are sweetened only at their root.

This explains the custom of placing salt on the table at a meal, to shield from suffering. Severities (dinim) are softened only at their source, and salt, the root of all the gevuros, can therefore sweeten them; this recalls the Gemara cited at the start, that salt sweetens meat as suffering scours away a person's sins (Berachos 5a).

SECTION 2 • 12

Kabbalah, the salt of the Torah

2 והנה כמו"כ [כמו כן] יש בחי' זו גם כן בתורה, שבחי' חכמת הקבלה²⁵ היא גם כן בבחי' המלח.

Now, likewise, this level exists in the Torah as well: the level of the wisdom of Kabbalah is also at the level of salt.

The image of salt now carries over to the Torah. The wisdom of Kabbalah, the Torah's hidden part, is the Torah's "salt."

שהיא בעצמה נסתרה ונעלמה שאינה מושגת בבחינת טעם ממש כמו שיש לנו השגה וטעם בהגלות לנו.²⁶

For it in itself is hidden and concealed, not grasped as actual taste, the way we have comprehension and taste in the things revealed to us.

Like salt, Kabbalah is not "tasted" in itself: its subject is hidden and concealed, and it is not grasped with the kind of understanding and relish we have in the revealed parts of the Torah. The wording echoes Deuteronomy 29:28, "The hidden things belong to Havayah our G-d, and the revealed things to us and to our children."

SECTION 3 • 13

Salt on every offering: the covenant

3 ואעפ"כ [ואף על פי כן] המלח הוא הנותן טעם בכל המאכלים גם בלחם גם בבשר. שכל הנהגות העולמות הוא ע"פ פנימי [פנימיות / פנימית] התורה וכל התורה נאמרה ע"פ הקבלה.

And nevertheless, salt is what gives taste to all foods, both to bread and to meat. For all the conduct of the worlds follows the inner dimension (pnimiyus) of the Torah, and the entire Torah was stated according to the Kabbalah.

Though the hidden wisdom has no "taste" of its own, like salt it gives taste to everything, to bread and to meat alike. The reason: the worlds are conducted according to the Torah's inner dimension, and the whole revealed Torah was given according to the Kabbalah, so the hidden wisdom shapes all of it.

וכן גם באדם העוסק בתורה הוא כן שהמלח הוא נותן טעם בלחם ובשר כו'. וכמ"ש כולם בחכמה עשית²⁷ וע"כ גם בקרבנות נאמר ולא תשבית מלח²⁸ כו'. כי בחכמה אתברירו והקרבנות המה ענין כירור נפש הבהמית כו'.

And so too in a person who occupies himself with Torah, it is so: the salt gives taste to the bread and the meat, etc. As it is written, "You have made them all in wisdom"; and therefore with the offerings, too, it is said, "And you shall not omit salt," etc., for "through Chochmah they are refined," and the offerings are the matter of refining the animal soul, etc.

The same holds in a person who studies Torah: the "salt" gives taste to his "bread and meat." Since "You have made them all in wisdom" (Psalms 104:24), Chochmah is at work in everything, and that is why salt, the level of Chochmah, must accompany the offerings: through Chochmah they are refined, and the offerings are the refining of the animal soul.

ונק' המלח ברית אלקיך²⁹ ברית הוא בחינת התקשרות הבורא עם הנבראים שההתקשרות הוא ע"י בחי' זו דבחכמה אתברירו כו'.

And the salt is called "the covenant of your G-d": a covenant is the level of the bond of the Creator with the created beings, and the bond is through this level of "through Chochmah they are refined," etc.

The verse calls salt "the covenant of your G-d" because a covenant binds two parties, here the Creator and His creations, and that bond is made through the refining power of Chochmah.

(ועיין בזח"א [בוהר חלק א] ויחי דרמ"א ע"ב.³⁰ ועיין בספר עמה"מ [עמק המלך] שער י"ד פי"ד [פרק י"ד / פרשה י"ד] דף פ"ד ע"ד שפי' עדי"ז בשם ר' [רבני] יהודה חסיד בספר האורה מארז"ל [מאמר רבותינו זכרונם לברכה] פ"ה דב"ב [דכבא בתרא] דף ע"ד ע"ב)

(And see the Zohar, Part I, Vayechi, folio 241b. And see the book Emek HaMelech, Sha'ar 14, chapter 14, folio 84d, which explains in this way, in the name of Rabbi Yehudah Chasid in Sefer HaOrah, the saying of our Sages, of blessed memory, in chapter 5 of Bava Basra, folio 74b)

The Alter Rebbe adds two references. In the Zohar (Vayechi, 241b) salt is called "the covenant of your G-d" because it scours and sweetens what is bitter and makes it tasty; Emek HaMelech, a Kabbalistic work, explains a saying of the Sages in the same way, in the name of Rabbi Yehudah Chasid, in Sefer HaOrah.

בענין³¹ ומלחה לצדיקים לעתיד לבוא³² שהוא ענין ברית מלח עולם³³ גנוזה לעתיד לבוא כו' והאכילה והסעודה היא ההשגה ששיגו כו':

regarding "and salted it for the righteous for the Time to Come": that it is the matter of "an everlasting covenant of salt," stored away for the Time to Come, etc.; and the eating and the feast is the comprehension that they will attain, etc.

The saying is from Bava Basra 74b: G-d killed the female Leviathan and salted it for the righteous in the Time to Come. This salting is "an everlasting covenant of salt" stored away for the future, and the eating and the feast are the comprehension the righteous will then attain.

IN ONE'S AVODAH

The maamar draws its lesson for the person who studies Torah: the hidden wisdom of the Torah is the salt that gives taste to all of it. The offerings stand for refining the animal soul, which is done through Chochmah, and that is why salt must accompany them. And salt is placed on the table to shield from suffering, because severities are sweetened only at their root.

QUESTIONS FOR DISCUSSION

1. How can salt, which has no taste of its own, be the source of taste in meat? How does the teaching that the gevuros of Abba become the chasadim of Imma answer this?
2. In the analogies of the person sorting food and the stomach lining in cheese, what is the relation between the one who refines and what is refined? What does this say about Chochmah?
3. Why is salt's root the measuring line, and what does the cubit show about it?
4. In what sense is the wisdom of Kabbalah the "salt" of the Torah, and what does it mean that the whole Torah was said according to it?
5. Why is salt called a "covenant," and how does the feast of the righteous in the Time to Come complete the image?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ולא תשבית מלח

According to the note, this maamar is printed there with variations, opening with the words “The matter of salt” (Inyan hamelach).

KEHOT’S NOTE

נדפס בשינויים בסה”מ תקס”ד ע’ פו ומתחיל: ענין המלח. וראה ג”כ סה”מ תקס”ג ח”ב ע’ תרפח. קיצור לקמן נ, ג.

2 ולא תשבית מלח

G-d commands Moshe concerning the meal-offering: “Every meal-offering of yours you shall salt with salt, and you shall not omit the salt of the covenant of your G-d from your meal-offering; with all your offerings you shall offer salt.” This is the verse the maamar explains. (context: Steinsaltz Tanakh)

ויקרא ב:י”ג:13

וְכִלְיֶיךָ מִנְחָתְךָ בְּמֶלַח תִּמְלַח וְלֹא תִשָּׁבֵת מֶלַח בְּרִית אֱלֹקֶיךָ מֵעַל מִנְחָתְךָ עַל כָּל־קִרְבָּנְךָ תִּקְרִיב מֶלַח:

And every meal-offering of thine shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy G-d to be lacking from thy meal-offering; with all thy offerings thou shalt offer salt.

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KEHOT’S NOTE

ויקרא ב, יג.

3 Rav Ashi asks whether the offering should be given taste as a skilled cook would; rather, the Gemara answers, salt is put on the limb, it is turned over and salted again, and then offered; Abaye adds that the same is done for the pot. It is cited for salt’s role in giving taste to meat.

Menachot 21a:16

(ויקרא ב, יג) ולא תשבית מלח הבא מלח שאינה שובתת ואיזו זו מלח סדומית ומנין שאם לא מצא מלח סדומית שמביא מלח איסתרונקנית ת”ל תקריב תקריב כל שהוא תקריב מכל מקום תקריב ואפילו בשבת תקריב ואפילו בטומאה

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4 פ”ק דברכות דף ה’ סע”א

According to the note, the Tzemach Tzedek explains this passage of the Gemara, where salt sweetens meat as suffering scours away sin, in Or HaTorah.

KEHOT’S NOTE

נתבאר באוה”ת ויקרא-א ע’ רכו.

5 היאכל תפל מבלי מלח

Iyov tells his friends that their words are as tasteless as unsalted food: “Can the bland be eaten without salt? Is there any taste in the white of an egg?” The question shows that

salt is what makes food palatable. (context: Steinsaltz Tanakh)

איוב ו:6

הֲיֵאָכֵל תֵּפֶל מִבְּלִי־מֶלַח אִם־יִשְׁטַעַם בְּרִיר חֲלָמוֹת:

Can that which hath no savour be eaten without salt? Or is there any taste in the juice of mallows?

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KEHOT’S NOTE

איוב ו, ו. ועל”ק בשה”ש ד”ה שחורה הבי’ בי’ כי רפ”ה יעו”ש [י, א]. [כ].

6 Reish Lakish teaches that “covenant” is said of salt and of suffering: as salt sweetens meat, so suffering scours away all a person’s sins. The Alter Rebbe cites it for salt’s power to give meat its taste.

Berachot 5a:19

והיינו דרבי שמעון בן לקיש, דאמר רבי שמעון בן לקיש: נאמר “ברית” במלח, ונאמר “ברית” ב”סוריו”, נאמר “ברית” במלח, דכתיב: “ולא תשבית מלח ברית” ונאמר “ברית” ב”סוריו”, דכתיב: “אלה דברי הברית”, מה “ברית” האמור במלח — מלח ממקת את הבשר, אף “ברית” האמור ב”סוריו” — יסורין ממקין כל עונותיו של אדם.

The word berit “covenant” is mentioned in connection with salt and also with chastenings. With salt, as it is written, “Thou shalt not suffer the salt of the covenant of Thy G-d to be lacking” (Lev. ii. 13); and with chastenings, as it is written, “These are the words of the covenant” (Deut. xxviii. 69). As with the “covenant” mentioned in connection with salt, it is salt which sweetens meat, so with the “covenant” mentioned in connection with chastenings, they are chastenings which purge all the iniquities of man.

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7 שהמלח מתולדות המים

The note quotes it: “So too the salt of the earth: through the union of the sun in its intensity, the soil became salty.” It is a parallel account of how salt is formed by the sun.

KEHOT’S NOTE

”וכן מלח הארץ מחמת יחוד השמש בתגבורת נתהו” העפר מלוח — סה”מ תקס”ג-ב ע’ תרפח. וראה באוה”ת ויקרא-א ע’ רכו מציין לבחי’ בשם הרמב”ן ע”פ לא תשבית מלח. וראה באוה”ת שם ע’ רלח.

8 (ועיין במא”א אות מ”ם סעיף ע”א)

According to the note, Or HaTorah mentions this entry of Me’orei Or: “melach has the numerical value of three Havayahs, three gevuros that sweeten.” Melach (78) is three times 26, the value of Havayah.

KEHOT’S NOTE

נזכר באוה”ת ויקרא-א ע’ רלא “מלח גימט’ ג’ היות ג’ גבורות הממתקות”.

9 מבואר בע”ח

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

KEHOT’S NOTE

ע"י הכללים (פ"י). [כ].

- 10** **מבואר בע"ח שמגבורות דאבא נעשו חסדים דאימא**
In Sha'ar HaKelalim, ch. 10 (as the Kehot note directs), the Arizal writes that "the five gevuros of Abba are chasadim of Imma." This is the principle behind salt's double nature.

עץ חיים, שער הכללים י"ב:2'10: Sefer Etz Chaim, Shaar HaKelalim 10:2'10: ... והה"ג דאבא הם חסדים דאמא וה"ג דאמא נכנסין ביסוד אמא וה"ח דאבא מן החסדים שלו וה"ח דאמא הנעשים גבורות דאבא נכנסין ביסוד אבא הם ג"כ ב' דעות כי אל דעות ה'. והנה נה"י דאבא מתלבשים בנה"י דאמא והנה היסוד דאבא הוא דוכרא והוא ארוך ויסוד דאמא הוא נוקי והוא קצר וא"כ כשמתלבש יסוד אבא ביסוד אמא נמצא כיון ששיעור יסוד אמא הוא שיעור שלישי א' א"כ יוצא יסוד אבא חוץ ליסוד אמא שיעור ב' שלישים מגולים ונמשך יסוד אבא עד סוף יסוד ז"א עצמו וז"ס הכל הבלים פ"י הכל ...

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- 11** **הטעמים נמשכים מחכמה**
The note lists this page, beside Etz Chaim, as a place to see on the te'amim ("tastes") being drawn from Chochmah.
KEHOT'S NOTE

ראה ע"ח שער אבי"ע רפ"א. אוה"ת ראה ע"י ב"מח.

- 12** **ע"פ בהעלותך את הנרות**
This is the discourse the text cites; it opens with Rashi's comment that Aharon was told, "By your life, yours is greater than theirs." It explains that the taste of every plant and the meat of animals are rooted in the World of Tohu, and that meat is from the gevuros, which is why it is red, so that once refined and raised it is included in the gevuros of holiness.
KEHOT'S NOTE

לקו"ת לא, ג.

- 13** **סד"ה והיה מדי חודש**
At the end of that discourse "all flesh" is explained as the element of fire, the life of every living creature, which is why the Chayos of the Chariot are the face of the lion and the face of the ox.
KEHOT'S NOTE

לקו"ת ברכה צו, ד.

- 14** **יבא כל בשר להשתחוות**
Isaiah's closing prophecy of the future: "And it shall be, from new moon to new moon and from Shabbos to Shabbos, all flesh shall come to bow down before Me, says Havayah." The end of the Likkutei Torah discourse on this verse is cited for the root of flesh (basar). (context: Steinsaltz Tanakh)

ישעיהו ס"ו:23'66: Isaiah 66:23'66:

וְהָיָה מִדִּיחֻדָּשׁ בְּחֻדָּשׁוֹ וּמִדֵּי שָׁבַת בְּשַׁבְּתוֹ יָבוֹא כָּל־בָּשָׂר לְהִשְׁתַּחֲוֹת לִפְנֵי אֲמֵר ה'

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

- 15** **אודם מן האם**
"There are three partners in a person... his mother contributes the red, from which come skin, flesh, hair and the black of the eye." The Alter Rebbe uses it to show that flesh comes from the "mother," Binah.

Niddah 31a:18'ה"א: נדה

דְּרִישׁ רַבִּי חֲנִינָא בַּר פִּפְאָ: מֵאֵי דְכְתִיב "אַרְחִי וְרַבְעִי זְרִיתָ וְכָל דְּרַבִּי הַסִּכְנֶתָהּ? מִלֵּמַד שְׁלֵא נִוצַר אָדָם מִן כָּל הַטֶּפֶחַ, אֲלֵא מִן הַבְּרוּר שְׂפָה. תֵּנָא דְבִי רַבִּי יִשְׁמַעֲלִי: מִשְׁלַל לְאָדָם שְׂזוּרָה בְּבֵית הַגְּרָנוֹת, נוֹטֵל אֶת הָאוֹכֵל וּמֵנִיחַ אֶת הַפֶּסוּלָת.

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KEHOT'S NOTE

נדה לא, א.

- 16** **בחכמה אתביררו**
There it is said that "through Chochmah they are refined" appears "in many places in the holy Zohar," and it is identified with supernal Chochmah, the Mocha Stima'ah of Arich Anpin, through which the World of Tikkun was refined out of Tohu.

KEHOT'S NOTE

ע"י ע"ח שער מוחין דצלם (רפ"ח) ובש' מ"ן ומ"ד (ריש דרוש א' מוזח"ב פקודי (רנד, ב) במחשבה אתביררו ושם (סוף דרוש ג') ושם ש' אנ"ך (פ"ט), ועי' אגה"ק סי' כ"ח כי בכ"ד בזהר (בדוכתי טובא בזה"ק) בחכ' כו' ולי"מ. [כ]. וראה לקמן בהנסמן לפי צו דף יג, ב. וראה לקמן אמור לד, ג. נשא כא, א. ספר המאמרים תש"ח ע' 206 הערה יא.

- 17** **בחכמה אתביררו**
Sha'ar Mayin Nukvin uMayin Duchrin, derush 1, one of the places the Kehot note gives: the fallen kings, being the level of the intellect, Chochmah, which is called thought, "were all refined in thought," as the Zohar says on Pekudei. This is the Lurianic principle behind "through Chochmah they are refined."

עץ חיים ל"ט:2'39: Sefer Etz Chaim 39:2'39:

בתחלה אודיעך דרך קיצור כי כל בחי' מ"נ ששנבררו מן הז' מלכים ועולין עד הנוקבא עליונה אינם ראויין להצטייר לעשות מהם בחי' וולד עד פעם ב'. וביאור הענין הוא כך כי הנה נתבאר אצלינו כי מ"ן דארי"א הם זוי"ן שהם הבנים הראשונים שלהם גם נתבאר אצלינו כי כל תפלותינו וכוונותינו הם לברר ולהעלות הניצוצין של ז' מלכים שמתו שהם רפ"ח ניצוצין ועיי' תפלותינו אנו מעלין הניצוצין האלו עד יסוד נוקבא דז"א בבחי' מ"נ ונמתקין ונתקנים שם כי יורדין מ"ד במקום ההוא שעלו מ"נ ומבי' בחי' אלו נעשה צורת הולד גם ...

Sefer Etz Chaim (Public Domain)

- 18** **From the command of tzitzis: "And it shall be tzitzis for you, and you shall see it and remember all the commandments of Havayah and do them." The explanation (biur)**

on this verse treats salt at greater length. (context: Steinsaltz Tanakh)

במדבר ט"ו:ל"ט Numbers 15:39

והיה לכם לציצית וראיתם אתו וזכרתם את כל מצות ה' ועשיתם אתם ולא תתורו אחרי לבבכם ואחרי עיניכם אשר אתם זנים אחריהם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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19 בבאור ע"פ והיה לכם לציצית

There the "kav of chomtin," which Rashi explains as salt-land, leads to the verse "you shall not omit salt": salt is three sweetened gevuros, its letters are those of lechem (bread), its value is that of mazla, and its root is the gevuros of Abba.

KEHOT'S NOTE

ראה לקו"ת שלח מו, ג.

20 ברית מלח עולם היא

G-d tells Aharon of the gifts given to the kohanim: "All the gifts of the holy things... I have given to you and to your sons and daughters with you as an everlasting portion; it is an everlasting covenant of salt before Havayah." The biur on tzitzis explains why this is called a covenant of salt. (context: Steinsaltz Tanakh)

במדבר י"ח:ט"ט Numbers 18:19

כל תרומת הקדשים אשר ירימו בני ישראל לה' נתתי לה ולבניה ולבנותיה אתה לחק עולם ברית מלח עולם הוא לפני ה' לה ולזרעה אתה:

All the heave-offerings of the holy things, which the children of Israel offer unto the L-RD, have I given thee, and thy sons and thy daughters with thee, as a due for ever; it is an everlasting covenant of salt before the L-RD unto thee and to thy seed with thee.'

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21 בחי' בוצינא דקדוניתא

The opening of the Zohar on Bereshis: "At the head of the King's authority, He engraved engravings in the supernal luster, a botzina dekardinusa," and when it measured out the measure it made colors. The Kehot note gives it as a source for the term.

זח"א טו, Zohar I, 15a

KEHOT'S NOTE

ראה זח"א טו, א, יח, ב.

22 בוצינא דקדוניתא שהוא בחי' קו המדה

Here the Zohar speaks of "the measure of the line and the measuring cord," the botzina dekardinusa, connecting it with "Who measured the waters in the hollow of his

hand?" It supports the identification of botzina dekardinusa with the measuring line.

ספר הזוהר, בראשית ז' ע"ח:פ"ג Zohar, Bereshit 7:70-8:83

23 אורך היריעה האחת

In the instructions for the Mishkan: "The length of the one curtain, twenty-eight by the cubit, and the width four by the cubit." The Alter Rebbe reads "by the cubit" as the measuring line. (context: Steinsaltz Tanakh)

שמות כ"ו:ב' Exodus 26:2

ארך היריעה האחת שמונה ועשרים באמה ורחב ארבע באמה היריעה האחת מדה אחת לכל היריעות:

The length of each curtain shall be eight and twenty cubits, and the breadth of each curtain four cubits; all the curtains shall have one measure.

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KEHOT'S NOTE

שמות כו, ב.

24 G-d tells Moshe: "Speak to Aharon and say to him: When you raise up the lamps, the seven lamps shall give light toward the face of the Menorah." The Likkutei Torah discourse on this verse is cited on the subject of meat. (context: Steinsaltz Tanakh)

במדבר ח' ב' Numbers 8:2

דבר אליהם ואמר אליהם בהעלתה את הנרות אלימול פני המנורה יאירו שבעת הנרות:

'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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PARAGRAPH 2

25 חכמת הקבלה

The note sends the reader to this page of Or HaTorah on Vayikra on the words "the wisdom of Kabbalah."

KEHOT'S NOTE

ראה אוה"ת ויקרא א' ע' רכו.

26 בהנגלות לנו

Moshe, closing his words on the covenant: "The hidden things belong to Havayah our G-d, and the revealed things to us and to our children forever, to do all the words of this Torah"; in the plain sense, hidden sins are for G-d to judge and open ones are the people's charge. The Alter Rebbe's contrast of the hidden wisdom with "the things revealed to us" uses the verse's words. (context: Steinsaltz Tanakh)

דברים כ"ט:כ"ח Deuteronomy 29:28

הנסתרות לה' אלקינו והנגלות לנו ולבנינו עד עולם לעשות את כל דברי התורה הזאת:

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

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PARAGRAPH 3

כולם בחכמה עשית

The psalmist, marveling at creation: “How many are Your works, Havayah! You have made them all in wisdom; the earth is full of Your possessions.” It shows Chochmah at work in all things, which is why salt goes with every offering. (context: Steinsaltz Tanakh)

תהילים ק"ד:כ"ד Psalms 104:24

מֶה־רַבּוֹ מַעֲשֵׂיָהּ ה' כָּל־כְּחֶמְהָ עָשִׂיתָ מְלָאָה הָאָרֶץ קִנְיָנָהּ:

How manifold are Thy works, O L-RD! In wisdom hast Thou
made them all; The earth is full of Thy creatures.

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KEHOT'S NOTE

תהלים קד, כד.

28 וְלֹא תִשָּׁבֵית מֶלֶךְ

The same verse names the salt “the covenant of your G-d,” the phrase the Alter Rebbe explains here as the bond between Creator and creation.

ויקרא ב':יג Leviticus 2:13

וְכַל־קָרְבָּן מִנְחָתָהּ בַּמֶּלֶח תִּמְלֹחַ וְלֹא תִשָּׁבִית מֶלֶח בְּרִית אֱלֹהֶיהָ מִעַל
מִנְחָתָהּ עַל כָּל־קָרְבָּנָהּ תִּקְרִיב מֶלֶח:

And every meal-offering of thine shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy G-d to be lacking from thy meal-offering; with all thy offerings thou shalt offer salt.

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29 וּנְקִי הַמֶּלֶךְ בְּרִית אֱלֹקִים

Rabbi Acha asks why salt, and answers that it scours and sweetens the bitter to give it taste; without salt the world could not bear the bitterness. Salt is the covenant on which the world stands, so it is called “the covenant of your G-d.”

ספר הזהר, ויחי ס"ה:תרס"א-66:661-65:673 Zohar, Vayechi
ס"ו:תע"ג

1The first seven lines of the Hebrew text do not appear in our translation. R. Judah said: 'Zebulon and Issachar made an agreement that one should sit and study the Torah while the other went out and made money and supported him. So Zebulon used to traverse the seas with merchandise, and his territory was suitable for this, being on the sea coast. Hence it is written: "Rejoice, Zebulon, in thy going out, and Issachar in thy tents '(Deut. 33, 18).' HE SHALL DWELL AT THE HAVEN OF THE SEAS ...

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

30 בַּזֹּחַ"א וַיְחִי דְרָמָ"א ע"ב

The note takes its quotation of this Zohar from Or HaTorah on Kedoshim.

KEHOT'S NOTE

”כתוב לא תשבת מלח ברית אלקיך כו’ בגין דאיהו ממרק ומבשם מרייא לאטעמא כו’ כי צדיק ד’ צדקות אהב דא מלחא בימא ומאן דפריש לון גרם לגרמי מיתה בג”כ לא תשבת מלח עכ”ל” — אוה”ת קדושים-ד ע’ אסב.

מובא ביהל אור ע' כו. באוה"ת ויקרא-א ע' רל מעתיק לשון הוזהר הנ"ל ומפרש תי' "מבשם מרידא לאטעמא יש לפרש כי המ'ל' בנינה מהגבורות ע"כ ממנה נמשך תוקף הדינים וזהו ענין המרידו, וע"י הסוד ממתק דינה" ע"ש באריכות. וראה שם ע' רכו.

דב"ב – ע"ב) בענין

The note refers the reader to a note by the Rebbe printed in the Hosafos of the Kehot edition, on the words from “of Bava Basra” to “regarding,” where the parenthesis closes before the sentence ends.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

32 ומלחה לצדיקים לעתיד לבוא

Leviathan was created male and female, and lest they destroy the world, the Holy One, blessed be He, killed the female and salted it for the righteous in the Time to Come. The text reads this salting as the hidden “covenant of salt.”

Bava Batra 74b:6-7 ז"י-ז"י בבא בתרא ע"ד ב:ר' ז' ז"י

... אף לויתו נחש בריח ולויתו נחש עֲלֵלְתוֹן - זָכַר וְנִמְכָּה בְרָאִם, וְאַלְמְלִי נִזְקָמִיו זֶה לָזֶה - מִחֲרִיבֵינוּ כָּל הָעוֹלָם כּוּלּוֹ. מֶה עָשָׂה הַקְדוֹשׁ בְּרוּךְ הוּא? סִירָס אֶת הַזָּכֵר, וְהֵרָג הַנִּמְכָּה וּמִלְחָה לְצַדִּיקִים לְעַתִּיד לְבֹא, שֶׁנֶּאֱמַר: "וְהֵרָג אֶת הַתַּנִּין אֲשֶׁר בַּיָּם". וְאַף בַּחֲמוֹת בַּחֲרָרִי אֶלֶף - זָכַר וְנִמְכָּה בְרָאִם, וְאַלְמְלִי נִזְקָמִיו זֶה לָזֶה מִחֲרִיבֵינוּ כָּל הָעוֹלָם כּוּלּוֹ. מֶה עָשָׂה הַקְדוֹשׁ בְּרוּךְ הוּא? סִירָס הַזָּכֵר, וְצִיָּנוּ הַנִּמְכָּה וּשְׁמֵרָה לְצַדִּיקִים לְעַתִּיד לְבֹא, שֶׁנֶּאֱמַר: "הִנֵּה נָא כֹחַ ...

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

33 ברית מלח עולם

Said of the gifts given to Aharon and his sons: "...it is an everlasting covenant of salt before Havayah, for you and for your seed with you." Here it names what is stored away for the Time to Come. (Kehot: Numbers 18:9)

במדבר י"ח:ט"ט Numbers 18:19

כל תרומת הקדשים אשר ירימו בני־ישראל לה' נתתי לה ולבְנֶיהָ
וּלְבִנְתֶיהָ אֹתָהּ לְחֶק־עוֹלָם בְּרִית מְלַח עוֹלָם הוּא לִפְנֵי ה' לָהּ וּלְזֶרְעָהּ
אֹתָהּ:

All the heave-offerings of the holy things, which the children of Israel offer unto the L-RD, have I given thee, and thy sons and thy daughters with thee, as a due for ever; it is an everlasting covenant of salt before the L-RD unto thee and to thy seed with thee.'

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KEHOT'S NOTE

במדבר יח, ט.

ביאור הדברים הנ"ל ע"פ ולא תשבית מלח וגו'

An Explanation of the Above, on “And You Shall Not Omit
the Salt”



The essence of the soul, which is above intellect, is united with the essence of G-d through Torah study, because the Infinite Light is clothed in the Torah's wisdom. The revealed Torah is “bread,” whose essence the mind can grasp; the inner Torah is “salt,” which has no taste of its own yet gives the whole its taste, brings fear of sin, and refines and elevates the animal soul.

THE MAAMAR IN BRIEF

Explaining the preceding discourse on the salt of the offerings, the maamar first shows that intellect, and even will, are only vessels for the soul's essence, simple light; so too supernal Chochmah is only a vessel for the Infinite Light, which reconciles the Rambam's “He is the Knowledge” with the Maharal's objection. Since the Infinite Light rests in the Torah's wisdom, binding the mind to a law of the Torah unites the soul's essence with G-d's, as self-sacrifice does; prayer and the Shema must come first, so that the heart truly wants this. The revealed law, whose physical subject the mind fully grasps, achieves this most; Scripture, Aggadah and Kabbalah are grasped only in their existence, yet reach higher. This explains the division of study into thirds and the image of bread, meat and salt. Salt, rooted in the Gevuros of Abba, destroys evil, preserves good and sweetens judgment; it is the “covenant” that blends the worlds. The maamar explains why matzah, the “bread of poverty” of simple faith, is unsalted, and ends with the sailors who make a way through the sea, and the Splitting of the Sea.

OUTLINE

1 The soul above its intellect

¶1-4

Intellect and will are vessels for the soul's simple essence; supernal Chochmah is a vessel for the Infinite Light; the Rambam and the Maharal are both right; the Yechidah is rooted above Chochmah.

- 2 Self-sacrifice and Torah study** ¶15-8
Self-sacrifice comes from the soul's essence; since the Infinite Light is clothed in the Torah's wisdom, Torah study unites the soul's essence with G-d and so answers "with all your might."
-
- 3 Torah study in self-nullification** ¶9-16
The sages' ceaseless study; the Torah clothed in physical laws; nullification as the opposite of making a "void"; the kav and the future revelation; study for the Torah's sake, preceded by the Shema and prayer, and joined with kindness.
-
- 4 Revealed Torah and Kabbalah** ¶17-22
In revealed law the mind grasps the essence of G-d's wisdom, in Kabbalah only its existence; Pri Etz Chaim maps Scripture, Mishnah, Talmud and Kabbalah onto the four worlds; why, then, study the inner Torah? Scripture counts even without understanding.
-
- 5 Scripture, the inner Torah and the thirds of study** ¶23-30
Scripture draws down a light from above Chochmah through its letters alone; the Aggados and the Kabbalah belong with Scripture; the division of study into thirds; the revealed Torah as bread and meat and the inner Torah as salt.
-
- 6 Salt, fear of sin and the covenant** ¶31-39
Midrash brings fear of sin; a glimpse of a higher level surpasses the essence of a lower one; salt as a covenant of love above reason; the wheat and the chumtin; bread with salt, the thirst of love and the remedy of water; salt for the offerings that refine the animal soul.
-
- 7 Salt that destroys and preserves** ¶40-48
The Gevuros of Abba; the animal soul's offering need only be salted; salt as water and fire, Chesed and Gevurah; the blue light that consumes the separate and enlivens the nullified; Elisha's salt and the lower waters raised to living waters.
-
- 8 Sweetening judgment and the bread of poverty** ¶49-57
Salt heals the bitter waters of the animal soul and sweetens the judgments of Elokim; salt as three Names Havayah, cholem and strength; why matzah, the bread of poverty and simple faith, has no salt until Daas makes it rich.
-
- 9 The covenant that blends the worlds** ¶58-66
The Maggid's teaching; Aharon's covenant of salt blends the worlds; Sinai as the wedding of upper and lower; the night of watching and matzah as the receiver waiting; salt belongs to the offerings, after the light is drawn down.
-
- 10 The sailors and the Splitting of the Sea** ¶67-71
Souls cross the hidden "sea" in ships of Torah and mitzvos steered by the divine flow; the yoke of heaven before the yoke of mitzvos; the Splitting of the Sea, by the light of Keser, makes the sea dry land, the seventh day of Pesach.
-

KEY CONCEPTS

The essence of the soul עצמיות הנפש

The soul itself, a simple light above its ten powers; intellect, emotions and even will are only its vessels or garments.

Chochmah as a vessel חכמה כלי לאור א"ס

Even supernal Chochmah is only a vessel for the Infinite Light; yet in Atzilus G-d is wholly one with it, so that a person who grasps the Torah's wisdom is united with G-d.

Grasping the essence and knowing the existence השגת המהות וידיעת המציאות

In the revealed law the mind grasps what a thing is; in Kabbalah and Scripture it knows only that something exists, yet that knowledge reaches a higher source.

Salt מלח

The inner Torah and the fear of G-d: it has no taste of its own but gives taste, destroys evil and preserves good, sweetens judgments, and is the "covenant" that blends upper and lower.

Bread of poverty לחם עני

Matzah: the stage of simple faith without understanding, like the moon that has nothing of its own, which must later be enriched with Daas.

The hidden world and the revealed world עלמא

דאתכסיא ועלמא דאתגליא

The "sea" and the "dry land": the realm of concealed G-dliness, crossed in the ships of Torah and mitzvos, and the revealed realm in which we live.

SECTION 1 • 11-4

The soul above its intellect

1 ביאור הדברים הנ"ל ע"פ ולא תשכית¹ מלח² וגו'

An explanation of the matters mentioned above, on the verse "And you shall not omit the salt," etc.

This maamar is a further explanation of the discourse mentioned above on Leviticus 2:13, "And you shall not omit the salt of the covenant of your G-d from upon your meal-offering." It sets out to explain more fully the ideas raised there.

2 הנה בסי של בינונים פ"ג [פרק ג'] נתבאר³ בענין הנפש שהיא כלולה מעשר בחינות כנגד ע"ס [עשר ספירות] עליונות⁴ כו', וכן פ"ב נתי [נתבאר] מהות ועצמות נפש⁵ האלהית שהן עשר בחינותיה⁶ כו'.

Now, in Sefer shel Beinonim [Tanya], chapter 3, it is explained concerning the soul that it is composed of ten levels corresponding to the supernal Ten Sefiros, etc.; and likewise in chapter 12 there is an explanation of the essence and very being of the G-dly soul, which are its ten levels, etc.

The Alter Rebbe begins from his own Tanya, also called Sefer shel Beinonim ("the Book of the Intermediates"). Chapter 3 there says that each soul is made of ten powers parallel to the Ten Sefiros, and chapter 12 calls these ten powers the essence of the G-dly soul.

אך באמת חסר שם ולא נתבאר איך שגם החכמה שהיא ראשית שבעשר בחינות הנ"ל הוא רק בחי' כלי בלבד לעצמיות ומהות הנפש.

But in truth something is missing there, and it was not explained how even Chochmah (wisdom), which is the first of the ten levels mentioned above, is only the level of a vessel, nothing more, for the very being and essence of the soul.

Here he says that account left something out: even Chochmah, the highest of the soul's ten powers, is only a vessel for the soul's true essence, not the essence itself.

כמו שהמוח הגשמי הוא רק כלי לכח השכל והחכמה המתפשט מהנפש. כך עדי"ז כח השכל שבנפש הוא רק כלי למהות ועצמיות הנפש.⁷ (ועמ"ש בד"ה פתח אליהו).⁸

Just as the physical brain is only a vessel for the power of intellect and wisdom that extends from the soul, so too, in the same way, the power of intellect in the soul is only a vessel for the essence and very being of the soul. (And see what is written in the discourse beginning "Pasach Eliyahu" ["Eliyahu opened"].)

The analogy: the physical brain is only the instrument through which the soul's intellect works, and in the same way intellect is only the instrument through which the soul's essence expresses itself. In Torah Ohr, Vayera, in the discourse "Pasach Eliyahu," the Alter Rebbe explains that the soul in itself is simple light, and that its intellect and emotions are its garments, the "tikkunim" in which it arrays itself.

אבל לא שהשכל הוא ממהות ועצמיות הנפש. שהרי השכל אינו שוה באדם בכל עת שפעמים צלול דעתו ופעמים לא כן עד שפעמים ידבר שטותים וא"כ יש בהשכל שינויים רבים,

But [it is] not that the intellect is of the essence and very being of the soul. For a person's intellect is not the same at all times: at times his mind is clear and at times it is not, to the point that at times he will speak nonsense; if so, there are many changes in the intellect.

The proof that intellect is not the soul's essence is that it changes. A person thinks clearly at one time and not at another, and may even talk nonsense, while the essence of the soul does not change.

ולכן א"א לומר שהשכל הוא עצמיות הנפש ממש ושעצמיות הנפש הוא רק עשר בחינותי [בחינותיה] שהן שכל ומדות או אפי' [אפילו] לומר שהיא מציאות א' והוא שכל אלא שהשכל הוא רק כלי לבד

Therefore it is impossible to say that the intellect is the actual very being of the soul, and that the very being of the soul is only its ten levels, which are intellect and emotive attributes (middos), or even to say that it is a single entity and that [entity] is intellect; rather, the intellect is only a vessel, nothing more.

So one cannot identify the soul with its intellect, nor define it as nothing more than its ten powers of intellect and emotion, nor even call it a single faculty that is intellect. Rather, intellect is only a vessel.

ואפילו בחי' רצון שיש בנפש למעלה מהשכל כמו ענין שתוק כך עלה⁹ כו' ג"כ נק' קרקפתא או גלגלתא דחפיא על מוחא שהוא גם כן בחי' כלי

And even the level of will that is in the soul, above intellect, like the matter of "Be silent; so it arose [in thought]," etc., is also called the karkafta, or the gulgalta (skull) that covers the brain, which is also the level of a vessel.

Even will, which stands above intellect, is only a vessel. The Talmud's "Be silent; so it arose in thought," G-d's answer to Moshe about Rabbi Akiva's death, expresses a will beyond reasons; in Kabbalah this level is called the karkafta or gulgalta, the skull that covers the brain, an image of something that surrounds the intellect as a vessel.

(ולכן אנו רואים שהשכל הולך ומתגדל שהתינוק שכלו קטן ביותר וכשמתגדל מעט מעט כך יתוסף הגדלת שכלו ומדותיו וזקני ת"ח [תלמיד חכם / תלמידי חכמים] כל מה שמזקינין דעתן מתיישבת^{10, 11} כו'.

(Therefore we see that the intellect keeps on growing: an infant's intellect is very small, and as he grows little by little, so the growth of his intellect and his emotive attributes increases; and as for elderly Torah scholars, the more they age, the more settled their mind becomes, etc.

A proof from experience, in parentheses: intellect grows. A baby's mind is tiny and develops as he grows, and the Mishnah teaches that elderly Torah scholars become more settled in mind as they age.

והרי הנשמה היה בו גם מקטנותו ואם כן למה היה אז שכלו קטן. אלא הענין כי הנשמה עצמה היא למעלה מהשכל. והשכל הוא כח המתפשט ממנה וכדי שיהיה נמשך המשכה והתפשטות זה אל הגילוי הוא כשיש כלי להכיל

Yet the soul was in him from his infancy as well; if so, why was his intellect small then? Rather, the point is that the soul itself is above intellect, and intellect is a power that extends from it. And for this drawing-forth and extension to be drawn into revelation, [this happens] when there is a vessel to contain [it],

Yet the soul is present from infancy, so if intellect were the soul, a baby would have a full mind. The answer is that the soul itself is above intellect; intellect is a power that radiates from it and becomes revealed only to the extent that there is a vessel to receive it.

דהיינו כלי המוח שהוא כלי לאור השכל אזי הכלי הוא ממשיך לתוכו גילוי אור וכח השכל ובקטן מצד קטנות מוחו השכל מאיר בקטנות מאד כו', אבל הנשמה עצמה מלובשת בו גם מקטנותו ותחלת התהוותו).

namely, the vessel of the brain, which is a vessel for the light of intellect. Then the vessel draws into itself the revelation of the light and power of intellect; and in a small child, because of the smallness of his brain, the intellect shines in a very small measure, etc. But the soul itself is enclothed in him from his infancy and from the very beginning of his coming into being.)

That vessel is the brain. A child's small brain lets only a small measure of intellect shine, but the soul itself is fully present in him from the moment he begins to exist.

והנה מהות ועצמות הנפש היא חלק אלוה¹² שאינו כגדר עשר בחינות שיש להן גדר מיוחד אלא אור פשוט כו',

Now, the essence and very being of the soul is "a part of G-d," which is not within the bounds of ten levels, which have a specific definition; rather, [it is] a simple light, etc.

The essence of the soul is "a part of G-d above" (Job 31:2). It is not defined by the ten powers, each of which has its own particular character, but is simple, undivided light.

וכן כתב הגאון מהר"ל [מהרוצה לומר] מפראג זצ"ל [זכר צדיק לברכה] בהקדמתו לס' גבורות ה' ד"ג ע"ג [עמוד ג'] וז"ל [זוה לשונן] ואולי יאמרו אם אין עצמותו שכל וגשם¹³ ח"ו [חס ושלום] לומר עליו אם כן מהו יתברך.

And so wrote the Gaon, the Maharal of Prague, may the memory of the righteous be a blessing, in his introduction to the book *Gevuros Hashem*, folio 3, column c; and these are his words: "Perhaps they will say: if His essence is not intellect — and body, G-d forbid to say [it] of Him — then what is He, may He be blessed?"

Support comes from the Maharal of Prague (Rabbi Yehudah Loew), in his introduction to *Gevuros Hashem*. He anticipates a question: if G-d's essence is not intellect, and He is certainly not a body, what is He?

נשיב להם וכי הנשמה שבגוף האדם יוכל לעמוד על אמתתה. כל שכן וכל שכן בורא הכל שאין לשאול עליו קושיא זאת כי לא יראני האדם וחי¹⁴ עכ"ל [עד כאן לשוננו].

We shall answer them: can [one] come to know the true nature of the soul that is in a person's body? All the more so, all the more so the Creator of all, about whom one may not ask this question, 'for man shall not see Me and live.'" End of his words.

The Maharal answers that a person cannot grasp the true nature even of his own soul; how much less can he ask what the Creator is, of whom it is said, "Man shall not see Me and live" (Exodus 33:20).

הרי ביאר שהנשמה עצמה היא למעלה ממהות שכל. והנה כמ"כ [כמו כן] יובן מזה הנמשל למעלה (כמ"ש הגאון הנ"ל) בענין ע"ס [עשר ספירות] עליונות לגבי המאציל א"ס ב"ה.

Thus he has explained that the soul itself is above the essence of intellect. Now, likewise, from this one will understand the analogue above (as the Gaon mentioned above wrote), concerning the supernal Ten Sefiros in relation to the Emanator, the Infinite One (Ein Sof), blessed be He.

From the Maharal's words it follows that the soul is above intellect. The Alter Rebbe now applies this upward: as the soul is to its powers, so the Infinite One is to the supernal Sefiros.

או שכמו שהוא למעלה כך הוא למטה בנפש (כמ"ש נעשה אדם בצלמנו¹⁵ כו' דקאי על הנשמה ועיין בשל"ה [בשני לוחות הברית] ד"ט וד"י [ודי יסודות]) שאפילו בחי' חכמה עילאה דאצילות היא רק בחי' כלי לבד לאור א"ס ב"ה,

Or [put otherwise]: as it is above, so it is below in the soul (as it is written, "Let us make man in Our image," etc., which refers to the soul; and see the Shelah, folio 9 and folio 10). [That is,] even the level of supernal Chochmah of Atzilus is only the level of a vessel, nothing more, for the Infinite Light (Or Ein Sof), blessed be He,

Or, seen the other way, the soul below mirrors the order above, since "Let us make man in Our image" (Genesis 1:26) refers to the soul; the text also points to the Shelah (Shnei Luchos HaBris, by Rabbi Yeshayah Horowitz). Even supernal Chochmah of Atzilus, the first of the Sefiros, is only a vessel for the Infinite Light.

אבל אינה עצמיותו של המאציל ב"ה כי הוא פשוט בת כלית הפשיטות, משא"כ בחי' חכמה הוא איזה מהות וגדר מיוחד.

but it is not the very being of the Emanator, blessed be He; for He is simple with the utmost simplicity, whereas the level of Chochmah is some specific essence and definition.

Chochmah cannot be G-d's essence, because it has a definite character, while G-d is utterly simple and beyond every definition.

3 ואנת חכים¹⁶ זהו השפלה וענוה שמשפיל א"ע [את עצמו] כביכול להיות מתלבש בחכמה ואזי איהו וחיוהי וגרמוהי חד¹⁷ ולא כמו התלבשות הנפש בשכל.

And "You are wise": this is a lowering and humility, that He lowers Himself, as it were, to be enclothed in Chochmah; and then "He and His life-forces and His vessels are one," and [it is] not like the enclothing of the soul in intellect.

The Tikkunei Zohar says of G-d, "You are wise, but not with a known wisdom." The Alter Rebbe reads "You are wise" as divine humility: G-d lowers Himself, as it were, to be clothed in Chochmah, and there the union is complete ("He and His life-forces and His vessels are one"), unlike the way the soul is clothed in its intellect.

ומ"מ הוא רק כלי כו'. וכמ"ש בס' של בינונים דמ"ש הרמב"ם [הרבי משה בן מימון]¹⁸ הוא המדע והוא היודע¹⁹ כו' והודו לו חכמי הקבלה,

Nevertheless, it is only a vessel, etc. And as is written in Sefer shel Beinonim, that what the Rambam wrote, "He is the Knowledge and He is the Knower," etc., and the sages of the Kabbalah agreed with him,

Even so, Chochmah remains only a vessel. Tanya quotes the Rambam's statement that G-d "is the Knowledge and the Knower," meaning that His knowledge is one with Him, and adds that the sages of the Kabbalah agreed with him.

זהו דוקא בהתלבשות אור א"ס ב"ה ע"י צמצומים רבים בכלים דחב"ד [דחכמה בינה ודעת] דאצ"י אך לא למעלה מהאצ"י כו'.

this applies specifically to the enclothing of the Infinite Light (Or Ein Sof), blessed be He, through many contractions (tzimtzumim), in the vessels of Chochmah, Binah and Daas of Atzilus, but not above Atzilus, etc.

Tanya explains that this unity holds only where the Infinite Light is clothed, through many contractions, in the vessels of Chochmah, Binah and Daas of Atzilus; above Atzilus G-d cannot be described as wisdom at all.

כי הנה בהקדמה לספר גבורות ה' שם השיג לגמרי עמ"ש הרמב"ם [הרבי משה בן מימון] שהוא המדע כו', וז"ל [זוה לשונן]

For in the introduction to the book *Gevuros Hashem*, there, [the Maharal] completely disputed what the Rambam wrote, that He is the Knowledge, etc.; and these are his words:

The Maharal, in the introduction to *Gevuros Hashem*, rejected the Rambam's statement outright, and the Alter Rebbe now quotes him.

אבל הוא ית' שקראו רז"ל [רבותינו זכרונם לברכה] בשם הקב"ה ולא נקרא השכל ב"ה כי אמיתת עצמותו לא נודע רק שהוא נבדל מכל גשם וגוף ומכל הנמצאים²⁰

"But He, may He be blessed, whom our Sages, of blessed memory, called by the name 'the Holy One, blessed be He,' and who is not called 'the Intellect, blessed be He': [this is] because the truth of His essence is not known, only that He is separate from all matter and body and from all existing things.

In the Maharal's words, the Sages call G-d "the Holy One, blessed be He," never "the Intellect, blessed be He," because His essence is unknown; all that is known is that He is separate from everything.

ועל זה נאמר הקדוש ב"ה שענין קדוש נאמר על מי שהוא נבדל כי הוא יתברך פשוט בתכלית הפשיטות כו' יעו"ש [יעו"ש שם] שהאריך להשיג לגמרי ע"ד הרמב"ם [הרבי משה בן מימון] הנ"ל.

And of this it is said, 'the Holy One, blessed be He,' for 'holy' is said of one who is separate; for He, may He be blessed, is simple with the utmost simplicity," etc. See there, where he elaborates in completely disputing the words of the Rambam mentioned above.

"Holy" (*kadosh*) means separate. So the very name the Sages chose says that G-d is utterly simple and set apart from every definition, including that of intellect.

אמנם לפי קבלת האריז"ל [האריז"ל זכרונם לברכה] עולה שדברי שניהם אמת, דבא"ס ב"ה עצמו לא שייך כלל לתאר בחי חכמה כי החכמה נחשבת אצלו כמו עשי [עשיה] ממש וכדברי הגאון מהר"ל [מהרצ"ה לומר] שלכן נק' הקב"ה כנ"ל.

However, according to the Kabbalah of the Arizal, of blessed memory, it emerges that the words of both are true. For of the Infinite One (*Ein Sof*), blessed be He, Himself, it does not apply at all to describe [Him by] the level of *Chochmah*, since before Him *Chochmah* is considered like actual action (*asiyah*); and [this accords with] the words of the Gaon, the Maharal, that this is why He is called "the Holy One, blessed be He," as mentioned above.

The Kabbalah of the Arizal shows both views to be true. Of the Infinite One Himself the Maharal is right, for before Him even wisdom is like mere physical action; but as He is clothed in the *Sefiros* of *Atzilus*, the Rambam is right that He and His knowledge are one.

4 ומי"מ בהתלבשות אור אי"ס ע"י צמצומים רבים בכלים דחב"ד [דחכמה בינה ודעת] דאצילות כיון דאיהו וחיוהי וגרמוהי חד בהון²¹ זהו מ"ש הרמב"ם [הרבי משה בן מימון] שהוא המדע והוא היודע כו' וכמאמר התיקונים את חכים²² ולא בחכמה ידיעא כו'.

Nevertheless, in the enclothing of the Infinite Light (Or Ein Sof) through many contractions (tzimtzumim) in the vessels of Chochmah, Binah and Daas of Atzilus, since "He and His life-forces and His vessels are one" in them, this is what the Rambam wrote, that "He is the Knowledge and He is the Knower," etc.; and as the saying of the Tikkunim, "You are wise, but not with a known wisdom," etc.

The other side of the reconciliation: in Atzilus, where the Infinite Light is clothed in Chochmah, Binah and Daas through many contractions, G-d is fully one with these vessels. There the Rambam's "He is the Knowledge and the Knower" is true, and so is the Tikkunei Zohar's "You are wise, but not with a known wisdom."

ואם כן מכ"ז [מכל זה] מובן מ"ש שהחכמה הוא רק כלי לאור אי"ס ב"ה:

If so, from all this one understands what was said, that Chochmah is only a vessel for the Infinite Light, blessed be He.

So Chochmah is only a vessel for the Infinite Light.

(והנה הגם שבתניא נתבאר²³ שהנשמה נמשכה מבחי" חכמה שהוא המדע כו' כמו שהבן נמשך ממוח האב²⁴ והחכמה היא בחי" כלי כנ"ל. אך י"ל [יש לומר] כי אע"פ [אף על פי] שהחכמה היא בחי" כלי מ"מ שורה בה עכ"פ [על כל פנים] אי"ס ב"ה עצמו שלמעלה מהחכמה וכמ"ש בס' של בינונים פל"ה בהג"ה

[בהגהה]

(Now, although in the Tanya it is explained that the soul is drawn from the level of Chochmah, which is "the Knowledge," etc., as a son is drawn from his father's brain, and Chochmah is the level of a vessel, as mentioned above, it can be said that although Chochmah is the level of a vessel, nevertheless, at any rate, the Infinite One (Ein Sof), blessed be He, Himself, who is above Chochmah, rests in it, as is written in Sefer shel Beinonim, chapter 35, in the gloss.

A long parenthesis takes up a question: Tanya (chapter 2) says the soul is drawn from Chochmah, as a child is drawn from the father's brain; if Chochmah is only a vessel, how can the soul be above it? The answer: even though Chochmah is a vessel, the Infinite One Himself, who is above Chochmah, rests in it. The gloss in Tanya, chapter 35, which the Alter Rebbe heard from his teacher, gives the reason: the Infinite One is the true One, He alone and nothing besides Him, and that is the level of Chochmah.

ולכן גם בהנשמה הנמשכת מכלי ח"ע [חכמה עילאה] מלובש גם כן הארה מבחי' האור המלובש בכלי הח"ע [החכמה עילאה] דאיהו וחיוהי חד. וכמ"ש באגה"ק [באגרת הקודש]²⁵ משל גשמי לזה כמו בהטפה נמשך בה גם ממהות הנפש ועצמותה המלובשת במוחין ולכן מולידה בדומה לה ממש²⁶ עכ"ל [עד כאן לשונו].

Therefore in the soul too, which is drawn from the vessel of supernal Chochmah, there is also en-clothed a radiance from the level of the light that is en-clothed in the vessel of supernal Chochmah, for "He and His life-forces are one." And as is written in Iggeres HaKodesh, a physical analogy for this: "As in the drop [of seed], there is drawn into it also [something] of the essence and very being of the soul that is en-clothed in the brain (mochin), and therefore it begets [offspring] truly resem-bling it." End of quote.

So the soul, drawn from the vessel of supernal Chochmah, also carries a radiance of the light that is clothed in that vessel, since G-d and His life-forces are one. The analogy is the drop of seed: unlike an ordinary thought, it draws with it something of the very essence of the parent's soul as it is clothed in the brain, and that is why a parent begets a child truly like himself. The text cites this from Iggeres HaKodesh; the Kehot note places it in Tanya's Kuntres Acharon, in the essay "To understand what is written in Pri Etz Chaim."

וזהו שנזכר לעיל שעצמיות ומהות הנשמה הוא למעלה מהשכל כו' והשכל אינו רק בחי' כלי לבד להנשמה עצמה.

And this is what was mentioned above, that the very being and essence of the soul is above intel-lect, etc., and the intellect is only the level of a vessel, nothing more, for the soul itself.

This fits what was said above: the essence of the soul is above intellect, and intellect is only its vessel.

אכן באמת בחי' יחידה היא נמשכה מלמעלה ממש מהחכמה, ועיין בזוהר ח"ג [חלק ג'] נשא דקמ"א ע"ב ע"פ ויפח באפיו נשמת חיים²⁷, ועיין בשע"ק [בשערי קדושה] להרח"ו [להרבי חיים ויטאל] ח"ג [חלק ג'] ש"ב [של בינונים] שהיחידה שרשה מא"ק [מאדם קדמון]

However, in truth, the level of Yechidah is drawn from actually above Chochmah. And see the Zohar, Part III, Naso, folio 141b, on the verse "And He breathed into his nostrils the breath of life"; and see Sha'arei Kedushah by Rabbi Chaim Vital, Part III, Gate 2, that the root of the Yechidah is from Adam Kadmon,

Still, the highest level of the soul, Yechidah ("the single one"), comes from truly above Chochmah. The text points to the Zohar on "And He breathed into his nostrils the breath of life" (Genesis 2:7) and to Rabbi Chaim Vital's Sha'arei Kedushah, which roots the Yechidah in Adam Kadmon, the first and highest stage of emanation.

והוא למעלה מעלה מהחכמה ועמ"ש על פסוק אלה מסעי^{28, 29} בענין מוצאיהם למסעיהם,³⁰ ועמ"ש במ"א³¹ על פסוק ולא אבה³² הו"י אלקיך לשמוע אל בלעם בענין האהבה מסותרת שהוא מבח"י קוצו של יו"ד שלמעלה מהחכמה כו')::

which is far, far above Chochmah. And see what is written on the verse "These are the journeys," concerning "their goings-forth according to their journeys"; and see what is written elsewhere on the verse "But Havayah your G-d would not listen to Bilam," concerning the hidden love, which is from the level of the tip (kots) of the yud, which is above Chochmah, etc.)

Adam Kadmon is far above Chochmah. The parenthesis closes with two cross-references in Likkutei Torah: to the discourse on "These are the journeys" (Masei), where Adam Kadmon is called "the Adam of Beriah" and all of Atzilus "the Adam of Asiyah" relative to the Infinite Light itself; and to the discourse on "But Havayah your G-d would not listen to Bilam," which speaks of the hidden love in every Jew as coming from the tip of the yud, the point above Chochmah.

SECTION 2 • ¶5-8

Self-sacrifice and Torah study

5 ב והנה לפיכך בחי' ומדרגת מס"נ [מסירות נפש] שהוא ענין הביטול במציאות ממש לא"ס ב"ה נמשך דוקא מצד עצמיות הנפש שלמעלה מהשכל שבטלה לעצמיות א"ס ב"ה שלמעלה מעלה גם כן מהחכמה³³ כביטול הנר באבוקה.

2. Now, therefore, the level and rank of self-sacrifice (mesirus nefesh), which is the matter of the nullification (bittul) of one's very existence to the Infinite One, blessed be He, comes specifically from the very being of the soul, which is above intellect, and which is nullified to the very being of the Infinite One, blessed be He, who is also far, far above Chochmah, like the nullification of a candle in a torch.

Section 2 draws the practical consequence. Self-sacrifice (mesirus nefesh), the complete setting aside of one's existence before G-d, comes only from the essence of the soul, which is above intellect and bows to G-d's essence, which is above Chochmah, as a candle's flame is lost in a torch.

אבל לא די בבחי' השכל שבנפש לבד מאחר שאינו רק כלי וגם מקור החכמה הוא כלי בלבד לאלקות.
וזהו בכל נפשך³⁴ ממש ולא בחינת לבושים לבד מודומי"ע [מחשבה דבור ומעשה],

But the level of the intellect in the soul alone does not suffice, since it is only a vessel; and even the source of Chochmah is only a vessel for G-dliness. And this is "with all your soul" in the literal sense, and not only the level of [its] garments: thought, speech and action.

Intellect alone cannot produce this, since it is only a vessel, and even the source of Chochmah is only a vessel for G-dliness. So "with all your soul" (Deuteronomy 6:5) means the soul itself, not merely its garments of thought, speech and action.

(ובזה מתורץ למה לא נמצא בתורה טעם על מס"נ [מסירות נפש]³⁵ רק על אהבה כמ"ש לאהבה את ה'
אלהיך כו' כי הוא חייך³⁶ אלא שהוא מפני שהמס"נ [שהמסירות נפש] נמשך מצד הבחי' שלמעלה מהשכל
א"כ איך שייך לומר ע"ז טעם ושכל).

(This resolves why no reason is found in the Torah for self-sacrifice, only for love, as it is written, "To love Havayah your G-d," etc., "for He is your life." Rather, it is because self-sacrifice comes from the level that is above intellect; if so, how could one speak of a reason and rationale for it?)

This explains why the Torah gives a reason for loving G-d ("for He is your life," Deuteronomy 30:20) but none for self-sacrifice: self-sacrifice comes from above intellect, so no reason can be given for it. In Torah Ohr, Megillas Esther, the Alter Rebbe adds that "for He is your life" could not be a reason for self-sacrifice, which means giving up one's life; it comes from the hidden love above Daas.

ועפ"ז [ועל פי זה] יובן גם כן ענין ותלמוד תורה כנגד כולם,^{37, 38} וגם מ"ש ודברת במ³⁹ מיד לאחר בכל
מאדך

According to this, one will also understand the matter of "and the study of Torah is equal to them all," and also what is written, "And you shall speak of them," immediately after "with all your might."

Two questions follow from this. Why is Torah study "equal to all" the mitzvos (Mishnah Peah 1:1)? And why does the Shema say "And you shall speak of them," Torah study, right after "with all your might"?

דמאדך היינו אה"ר [אהבה רבה] בלי גבול ליכלל וליכטל בא"ס ב"ה ואיך תתישב צמאון אה"ר [אהבה רבה] זו ע"י ודברת בם כו' גם בפ"י בכל נפשך שהוא מס"נ [מסירות נפש] ממש.

For “your might” is a great love (ahavah rabbah) without limit, to be included and nullified in the Infinite One, blessed be He; so how will the thirst of this great love be quenched through “And you shall speak of them,” etc.? [The same question applies] also to the interpretation of “with all your soul” as actual self-sacrifice.

“With all your might” is a boundless love that longs to be absorbed into G-d. How can studying Torah satisfy such a thirst? The same question applies to “with all your soul” understood as actual self-sacrifice.

וידוע דיש גם כן עוד פ"י דכלל נפשך היינו ג' לבושי הנפש מחשבה ודיבור ומעשה לקשרם במודומ"ע [במחשבה דבור ומעשה] של הקב"ה ע"י עסק התורה ומצות.

And it is known that there is also another interpretation: that “with all your soul” means the three garments of the soul, thought, speech and action, to bind them with the thought, speech and action of the Holy One, blessed be He, through occupying oneself with Torah and mitzvos.

There is a second, well-known reading: “with all your soul” means the soul’s three garments, thought, speech and action, which a person binds to G-d’s thought, speech and action through Torah and mitzvos.

ואם כן איך ב' פירושים אלו שבתובות בכל נפשך שייכים זל"ז [זה לזה]. והענין כי התורה היא חכמתו ית"י⁴⁰ שבאצ"י שבה מלובש אור א"ס ב"ה ממש,

If so, how are these two interpretations of the words “with all your soul” related to each other? The explanation is that the Torah is His wisdom, may He be blessed, in Atzilus, in which the very Infinite Light (Or Ein Sof), blessed be He, is en clothed.

How are the two readings, self-sacrifice and binding the garments, connected? The answer begins with the Torah itself: it is G-d’s wisdom in Atzilus, and the Infinite Light itself is clothed in it.

(ולכן נקרא התורה משל הקדמוני^{41,42} שהיא בחי' ח"ע [חכמה עילאה] שהוא כלי לאור א"ס ב"ה שהוא קדמונו של עולם כמ"ש מזה בדרוש פורים)⁴³

(Therefore the Torah is called “the parable of the Ancient One”: it is the level of supernal Chochmah, which is a vessel for the Infinite Light, blessed be He, who is “the Ancient One of the world,” as is written about this in the discourse for Purim.)

This is why the Torah is called “the parable of the Ancient One” (I Samuel 24:14): it is supernal Chochmah, the vessel for the Infinite Light, “the Ancient One of the world.” In Torah Ohr’s discourse for Purim the Alter Rebbe explains that “the Ancient One” is the Infinite Light itself, beyond the light that fills and the light that encompasses the worlds, which are only a radiance related to the worlds.

וחכמה דאצילות נתלבשה בחכמה דבי"ע כדי להתלבש בהלכות הערוכות לפנינו שהם מדברים בענינים גשמיים דעשייה פיאה תרומות ומעשרות כו' יציאות השבת כו'.

And Chochmah of Atzilus was en clothed in Chochmah of Beriah, Yetzirah and Asiyah, in order to be en clothed in the laws set out before us, which speak of physical matters of Asiyah: the corner of the field, the heave-offerings and the tithes, etc., the carrying out [from domain to domain] on Shabbos, etc.

That supernal wisdom descended through the wisdom of the lower worlds until it was clothed in practical laws about physical things, such as the corner of the field, priestly gifts and tithes, and carrying on Shabbos.

וכשהאדם לומד התורה ומבין ומשיג איזו הלכה לאשורה הרי חכמתו מתקשרת בחכמתו ית' שבהלכה זו. והיו לאחדים מכל צד ופנה⁴⁴ כמ"ש בס' של כינוני ח"א [חלק א'] פ"ה.

And when a person studies Torah and understands and grasps some law properly, his wisdom is bound up with His wisdom, may He be blessed, that is in this law, "and they become one, from every side and angle," as is written in Sefer shel Beinonim, Part I, chapter 5.

When a person truly understands a law of the Torah, his mind becomes one with G-d's wisdom in that law. Tanya, chapter 5, calls this a wondrous union, "from every side and angle."

6 והנה מבואר למעלה⁴⁵ שעם היות הנשמה עצמה היא למעלה מהשכל מכל מקום עכ"פ [על כל פנים] השכל הוא כלי לעצמות הנשמה.

Now, it was explained above that although the soul itself is above intellect, nevertheless, at any rate, the intellect is a vessel for the very being of the soul.

A recap of what was shown above: the soul is above intellect, yet intellect is a vessel for the soul's essence, which is clothed in it.

וכן למעלה אע"פ [אף על פי] שאור א"ס ב"ה הוא למעלה מגדר ובחי' חכמה אפילו מבחי' ח"ע [חכמה עילאה] דאצילות מ"מ מלובש הוא בח"ע [בחכמה עילאה]

So too above: although the Infinite Light (Or Ein Sof), blessed be He, is above the definition and level of Chochmah, even the level of supernal Chochmah of Atzilus, nevertheless it is en clothed in supernal Chochmah,

The same holds above: the Infinite Light is beyond Chochmah, even the Chochmah of Atzilus, yet it is clothed in supernal Chochmah.

שהחכמה היא דוקא כלי לאור א"ס ב"ה כמ"ש הטעם בסי של בינונים פל"ה בהג"ה [בהגהה]

for Chochmah is specifically a vessel for the Infinite Light, blessed be He, as the reason is given in Sefer shel Beinonim, chapter 35, in the gloss.

For Chochmah is the one vessel in which the Infinite Light rests, as the gloss in Tanya, chapter 35, explains.

וכיון שכן הרי על ידי התקשרות ויחוד חכמה ושכל של הנשמה בחכמה שבתורה שהיא חכמתו ית' עי"ז ממילא נעשה ג"כ התכללות ויחוד עצמיות הנשמה שלמעלה מהשכל באור א"ס ב"ה ממש שלמעלה מעלה מבחי' ח"ע [חכמה עילאה] כיון דאור א"ס ב"ה מלוכש בח"ע [בחכמה עילאה] אשר היא הלכה זו.

Since this is so, through the binding and union of the wisdom and intellect of the soul with the wisdom that is in the Torah, which is His wisdom, may He be blessed, through this there comes about of itself the inclusion and union, too, of the very being of the soul, which is above intellect, in the very Infinite Light, blessed be He, which is far, far above the level of supernal Chochmah; since the Infinite Light, blessed be He, is enclothed in supernal Chochmah, which is this law.

Since this is so, when a person unites his mind with a law of the Torah, which is G-d's wisdom, he thereby unites the very essence of his soul, which is above intellect, with the very Infinite Light, which is far above Chochmah, because that light is clothed in the Chochmah that is this law.

וגם נשמת האדם שלמעלה מהשכל שלו מלוכשת בכח השכל שהרי הנפש נק' נפש המשכלת. ⁷

The human soul too, which is above his intellect, is enclothed in the power of intellect, for the soul is called "the intellectual soul."

The human soul too is clothed in its power of intellect; that is why it is called "the intellectual soul."

א"כ בהתקשרות ויחוד שכל האדם בחכמת התורה. נעשה גם כן יחוד עליון יותר מזה והוא התכללות עצמיות הנשמה בעצמיות אור א"ס ב"ה. ⁴⁶

If so, in the binding and union of a person's intellect with the wisdom of the Torah, there also comes about a union higher than this, namely the inclusion of the very being of the soul in the very being of the Infinite Light (Or Ein Sof), blessed be He.

So when a person's intellect unites with the wisdom of the Torah, a higher union also takes place: the very essence of the soul is absorbed into the very essence of the Infinite Light. Through Torah study, then, a person reaches the same level as self-sacrifice. The Kehot note cites Likkutei Sichos (vol. 15, p. 3, note 28): this comes about when the study is preceded by the Shema and prayer with readiness to give one's soul at "One," as the maamar itself says below.

8 וכ"ז [וכל זה] נעשה דוקא על ידי התקשרות השכל בחכמת התורה וזהו שאיתא דאורייתא היא היכלא

עילאה דקוב"ה [דקודשא בריך הוא].⁴⁷

And all this comes about specifically through the binding of the intellect with the wisdom of the Torah. This is what is stated, that the Torah is the supernal chamber of the Holy One, blessed be He.

This union of the soul's essence with G-d comes only through binding the intellect to the Torah's wisdom. That is why the Zohar calls the Torah "the supernal chamber" of the Holy One: the place where He Himself dwells.

ואע"פ [ואף על פי] שהאדם אינו מרגיש כלל התכללות זו בשעת עסקו בתורה ועיקר עסקו וטרדתו הוא בהחכמה להשיגה

And although a person does not feel this inclusion at all while he is occupied with Torah, and his main occupation and preoccupation is with the wisdom, to grasp it;

An objection: a person studying Torah feels nothing of this union. He is busy trying to understand the material, and that effort fills his mind.

ולא עוד אלא שאפשר שיתערב מקצת ישות באמצע אם השכיל בטוב כו'

and not only that, but it is possible that some measure of self-importance (yeshus) will mix in along the way, if he has understood well, etc.;

Worse, if he understands well he may feel a little pride.

מ"מ מאחר שעיקר כוונתו לשמה ובתורת ה' דוקא חפצו⁴⁸ לכן עצמיות נשמתו נכללת בא"ס ב"ה ואע"ג [ואף על גב] דאיהו לא חזי⁴⁹ מזליה חזי. (ועמ"ש מכל זה בד"ה וידבר אלקים גבי חג השבועות⁵⁰ ע"ש).

nevertheless, since his main intention is for its own sake, and "his desire is" specifically "in the Torah of Havayah," therefore the very being of his soul is included in the Infinite One (Ein Sof), blessed be He; and even though he does not see, his mazal sees. (And see what is written about all this in the discourse beginning "And G-d spoke," for the festival of Shavuos; see there.)

Yet since his main intention is to study for its own sake, and his "desire is in the Torah of Havayah" (Psalms 1:2), the essence of his soul is absorbed into G-d all the same. The Talmud says of the men with Daniel, who did not see his vision yet were seized with fear, "Though they did not see, their mazal saw": the root of the soul above perceives what the person below does not. In the Shavuos discourse "And G-d spoke" (Likkutei Torah, Bamidbar), the Alter Rebbe explains that Torah study below arouses the soul's root above, its mazal, to receive the light of the Infinite One that rests in the Torah's wisdom.

ובזה יובן איך שני הפי' דבכל נפשך מישך שייכי אהדדי וגם דשייך ודברת במ תיכף לובכל מאדך.

With this one will understand how the two interpretations of “with all your soul” are bound up with each other, and also that “And you shall speak of them” belongs immediately after “and with all your might.”

Now the two questions are answered. The two readings of “with all your soul,” self-sacrifice and binding the soul’s garments through Torah, belong together, and so does “And you shall speak of them” after “with all your might.”

כי המס"נ [המסירות נפש] ליבטל ולהכלל בא"ס ב"ה ובעסקו בתורה גם כן מתכללת נשמתו בא"ס ב"ה כו'

For self-sacrifice (mesirus nefesh) is to be nullified and included in the Infinite One, blessed be He; and in his occupation with Torah, too, his soul is included in the Infinite One, blessed be He, etc.

Self-sacrifice means being nullified and absorbed into G-d, and Torah study achieves the same absorption of the soul into G-d.

לכן ענין ודברת במ הוא המרוה צמאון האה"ר [האהבה רבה] דבכל מאדך ליבטל וליכלל בא"ס ב"ה (ועמ"ש מענין עסק התורה בד"ה כי ביום הזה יכפר^{51,52} בפ"י והיו הדברים האלה⁵³ כו' ודברת במ ע"ש):

Therefore “And you shall speak of them” is what quenches the thirst of the great love (ahavah rab-bah) of “with all your might,” to be nullified and included in the Infinite One, blessed be He. (And see what is written on the matter of occupation with Torah in the discourse beginning “For on this day He shall atone,” in the explanation of “And these words shall be,” etc., “and you shall speak of them”; see there.)

So Torah study is what satisfies the boundless love of “with all your might,” the thirst to be absorbed into G-d. The text refers to its discourse on “For on this day He shall atone” (Likkutei Torah, Acharei), which asks how “these words” of the Shema, said only morning and evening, lead to “you shall speak of them” at all times, in words of Torah.

SECTION 3 • 19-16

Torah study in self-nullification

9 ג וזהו הטעם לעוצם השקידה בתלמוד תורה של חכמי המשנה והגמרא אשר זה היה עבודתם כל הימים לא פסק פומי [פומיה] מגירסא. ומהדר תלמודי [תלמודיה] מתלתין יומין⁵⁴ לתלתין יומין וגם רשב"י [רבי שמעון בר יוחאי] כנז' [כנזכר] בשבת פ' במה מדליקין.^{55, 56, 57}

3. And this is the reason for the immense diligence in Torah study of the sages of the Mishnah and the Gemara, for whom this was their service all their days: "his mouth did not cease from study," and "he would review his learning every thirty days"; and also Rabbi Shimon bar Yochai, as is mentioned in [tractate] Shabbos, the chapter Bameh Madlikin.

Section 3 draws a conclusion: this is why the sages of the Mishnah and Talmud studied with such intensity, never pausing and reviewing all their learning every thirty days (as the Talmud says of Rav Sheshes), and why Rabbi Shimon bar Yochai, as the Talmud recounts in the second chapter of Shabbos, devoted himself entirely to Torah.

10 וגם בזוהר נז' [נזכר] מארי מתניתא ומארי קבלה מועטים⁵⁸ היו ומהו הלימוד סדר זרעים בצמח הארץ וסדר טהרות אבות הטומאה כו'

And in the Zohar too the "masters of the Mishnah" are mentioned, and the masters of the Kabbalah were few. And what is [their] study? The Order of Zeraim, on what grows from the earth, and the Order of Taharos, the primary sources of impurity, etc.

The Zohar too speaks of "the masters of the Mishnah," while the masters of Kabbalah were few. And what did the masters of the Mishnah study? Laws of agriculture (the Order of Zeraim) and of ritual purity (the Order of Taharos).

שהם הכל מדברים בענינים גשמיים אלא לפי שבהם נתלבשה חכמתו ית' ע"י התלבשות בחכמה דבריא כו' כנ"ל

All of these speak of physical matters; but [they were studied] because His wisdom, may He be blessed, was en clothed in them, through being en clothed in the Chochmah of Beriah, etc., as mentioned above;

All these deal with physical matters. They studied them because G-d's wisdom is clothed in them, having descended through the wisdom of the lower worlds, as explained above.

ובתוכה שורה אור א"ס ב"ה, וזהו עיקר התכלית להמשיך גילוי אור א"ס ב"ה שלמעלה מהאצי".

and within it rests the Infinite Light (Or Ein Sof), blessed be He. And this is the main purpose: to draw down the revelation of the Infinite Light, blessed be He, that is above Atzilus.

Within that wisdom rests the Infinite Light itself. The very purpose of the study is to draw down the revelation of the Infinite Light that is above Atzilus.

11 וגם המלאכים בקשו⁵⁹ התורה בשביל זה ולא ניתנה להם אלא לישראל דוקא להמשיך גילוי אור

הסוכ"ע בעה"ז [בעולם הזה] דוקא

The angels, too, asked for the Torah for this reason, yet it was not given to them, but specifically to Israel, to draw down the revelation of the light that encompasses all worlds (sovev kol almin) specifically into this world.

The angels asked for the Torah for this very reason (Shabbos 88b), yet it was given only to Israel, so that the encompassing light, too great to enter the worlds, would be revealed in this lowest world.

ולכן נתלבשה התורה בענינים גשמיים דוקא.⁶⁰ בכדי שאח"כ בתח"מ [בתחיית המתים] שהוא תכלית

הבריאה יהי גילוי זה לנשמות שבגופים דוקא.

Therefore the Torah was enclothed specifically in physical matters, so that afterwards, at the Resurrection of the Dead, which is the purpose of creation, this revelation will come to souls in bodies specifically.

That is why the Torah is clothed in physical matters: so that at the Resurrection of the Dead, the goal of creation, this revelation will come to souls in bodies.

12 והיינו ע"י ביטול הנפש והתכללותה באור א"ס ב"ה עכשיו ע"י עסק התורה כנ"ל⁶¹

And this is through the nullification (bittul) of the soul and its inclusion in the Infinite Light (Or Ein Sof), blessed be He, now, through occupation with Torah, as mentioned above:

That revelation is earned now, through the soul's self-nullification in Torah study.

שלא להיות בבחי' יש בפ"ע [בפני עצמו] אלא להיות בטל לאור א"ס ורצונו וחכמתו שזהו עסק התורה וכמ"ש ולא תחללו⁶² שלא לעשות בחי' חלל והעלם אור א"ס ב"ה.

not to be in the state of a “something” (yesh) by itself, but to be nullified to the Infinite Light and to His will and wisdom, which is occupation with Torah. And as it is written, “And you shall not profane (techalelu)”: not to make a void (chalal) and a concealment of the Infinite Light, blessed be He.

Not feeling oneself a separate, independent “something” (yesh), but being nullified to G-d’s light, will and wisdom, which is what Torah study is. The Alter Rebbe reads “And you shall not profane” (velo techalelu) as “do not make a void” (chalal), a place from which G-d’s light is hidden. At the end of the discourse “And I shall be sanctified” (Likkutei Torah, Emor) he reads the verse the same way: first one must turn from evil entirely, so as not to make a void that separates a person from his Father in heaven.

שהוא ית' אינו שורה במי שהוא יש ודבר שאין אני והוא יכולים לדור⁶³ בעולם א"כ גורם בחי' חלל שמסתלק אור א"ס ב"ה ממנו כו'.

For He, may He be blessed, does not rest upon one who is a “something” and an entity, for “I and he cannot dwell in the world [together]”; if so, he causes [a state of] void, in that the Infinite Light, blessed be He, withdraws from him, etc.

G-d does not rest on one who feels himself a separate entity; the Talmud says of the arrogant, “I and he cannot dwell in the world together.” Such a person creates a “void,” from which the Infinite Light withdraws.

13 והנה ידוע שלהיות התהוות העולמות נעשה חלל ומקום פנוי⁶⁴ ואח"כ נמשך קו לתוך מקום החלל, וענין החלל הוא העלם האור והקו היא בחי' הגלוי.

Now, it is known that for the worlds to come into being, a void (chalal) and an empty space were made, and afterwards a kav (line of light) was drawn into the place of the void. The void is the concealment of the light, and the kav is the level of revelation.

Background from the Arizal’s teaching on creation: to make room for the worlds, G-d’s light was withdrawn, leaving a “void” or empty space, and then a thin “line” (kav) of light was drawn into it. The void is the hiding of the light; the kav is its revelation. Below, in the supplements to Likkutei Torah on Vayikra (51b), the Alter Rebbe quotes a gloss that the void is not truly empty: an impression (reshimu) of the light remains there, and it is called a void only relative to the Infinite One.

אך כיון שהגילוי מעט רק עד"מ בבחי' קו וחוט לבד ע"כ⁶⁵ ברבוי ההשתלשלות העולמות נעשה למטה בחי' העלם והסתר, וגם כי הארת הקו מסתיים במלכות דאצי' אלא שאח"כ נמשך ובוקע דרך הפרסא.

But since the revelation is small, only, by way of analogy, in the form of a line and a thread alone, therefore, through the many stages of the chain of descending worlds (hishtalshelus), concealment and hiding come about below; and also because the radiance of the kav ends at Malchus of Atzilus, except that afterwards it is drawn on and breaks through the partition (parsa).

Because that revelation is only a thin line, it is progressively concealed as it descends through the many worlds. Its radiance ends at Malchus of Atzilus, and only afterwards breaks through the "partition" (parsa) that separates Atzilus from the lower worlds.

אמנם לע"ל [לעתיד לבוא] יהי' [יהיה] גילוי אור א"ס שלמעלה מהצמצום וחלל ולא יהי' [יהיה] עוד הגילוי בבחי' קו אלא עצמות אור א"ס יתגלה ולא יהיה עוד חלל והפסק כלל.

In the Time to Come, however, there will be a revelation of the Infinite Light (Or Ein Sof) that is above the tzimtzum and the void. The revelation will no longer be in the form of a kav; rather, the very essence of the Infinite Light will be revealed, and there will no longer be any void or interruption at all.

In the Time to Come, the Infinite Light from before the tzimtzum will be revealed: not a thin line but the essence of the light itself, with no void and no interruption.

14 והגילוי יהיה למטה דוקא. משא"כ עכשיו שהקו מסתיים באצי' כו' והא בהא תליא שכשהגילוי רק

בבחי' קו ע"כ הולך ומתמעט וכמשל החבל שבראשו עב והולך ומתקצר כו' עד שמסתיים באצי'

And the revelation will be specifically below; whereas now the kav ends in Atzilus, etc. The one depends on the other: when the revelation is only in the form of a kav, therefore it keeps diminishing, like the analogy of a rope that is thick at its top and keeps tapering, etc., until it ends in Atzilus;

In the future the revelation will reach below, whereas now the kav ends in Atzilus. The two are linked: a revelation that comes as a line keeps diminishing, like a rope that is thick at the top and keeps thinning until it gives out at Atzilus.

משא"כ כשהגילוי הוא עצמיות האור שלא בבחי' קו הנה מעלה ומטה שוין,

whereas when the revelation is of the very essence of the light, not in the form of a kav, above and below are equal.

But when the essence of the light itself is revealed, not as a line, above and below are equal.

(וכמ"ש בד"ה זכור את יום השבת⁶⁶ גבי פי' קוינו כו' ולעתיד כו' ע"ש), וגילוי זה לע"ל [לעתיד לבוא] הוא ע"י עסק התורה עכשיו בבחי' ביטול שבחכמת התורה שורה ומלוכש אור א"ס אלא שהוא בבחי' קו.

(As is written in the discourse beginning "Remember the Shabbos day," regarding the explanation of "We have hoped (kivinu)," etc., and "in the Time to Come," etc.; see there.) And this revelation in the Time to Come comes through occupation with Torah now in a state of self-nullification (bittul); for in the wisdom of the Torah the Infinite Light (Or Ein Sof) rests and is enclothed, except that it is in the form of a kav.

The parenthesis points to the Shabbos discourse in Torah Ohr, which links "kivinu" ("we have hoped") to the kav and says that in the future, as on Shabbos, above and below will be equal. That future revelation is brought about by Torah study now, in self-nullification, since the Infinite Light is clothed in the Torah's wisdom, though only as a kav.

וע"י הביטול של הנפש האדם שעצמיות הנפש נכללת בבחי' ביטול בהקו אור א"ס שבתורה גורם וממשיך התגלות עצמיות האור שלמעלה מהקו והחלל כו',

And through the nullification of a person's soul, in that the very being of the soul is included, in a state of nullification, in the kav of the Infinite Light that is in the Torah, he causes and draws down the revelation of the very essence of the light that is above the kav and the void, etc.

When a person's soul is nullified and its essence absorbed into the kav of light that is in the Torah, he draws down the essence of the light that is above the kav and the void.

(כי ביטול היש מעורר מאד למעלה לכן ביטול זה של הנפש והחב"ד [והחכמה בינה ודעת] שלה ולבושיה מו"ד [מחשבה ודבור] בעסק התורה בבחי' ולא תחללו גורם להמשיך תוספת אור בהתורה.

(For the nullification of the "something" (yesh) brings about a great arousal above. Therefore this nullification of the soul, and of its Chochmah, Binah and Daas and its garments of thought and speech, in occupation with Torah in the manner of "And you shall not profane," causes additional light to be drawn into the Torah.

The reason, in parentheses: self-nullification below arouses a great response above. When the soul, its intellect and its garments of thought and speech are nullified in Torah study ("do not make a void"), more light is drawn into the Torah.

וזהו פ"י עוסק בתורה לשמה ר"ל [רוצה לומר] לשם התורה עצמה.⁶⁷ שהרי עכשיו מלובש בה רק קו מאור א"ס וע"י עסק האדם בתורה לשמה גורם התגלות אור א"ס שלמעלה מהקו כו', ועמ"ש סדי"ה ויקח קרח).⁶⁸

And this is the meaning of "one who occupies himself with Torah for its own sake (lishmah)": that is, for the sake of the Torah itself. For now only a kav of the Infinite Light is encloded in it, and through a person's occupation with Torah for its own sake he causes the revelation of the Infinite Light that is above the kav, etc. And see what is written at the end of the discourse beginning "And Korach took.")

This is what "Torah study for its own sake" (lishmah) means: for the sake of the Torah itself, to bring into it the light above the kav that now shines in it only as a line. The parenthesis refers to the end of the discourse "And Korach took" (Likkutei Torah, Korach), where the Alter Rebbe explains that Torah alone is not enough: awe and love must also be drawn down from above, through the mitzvos.

ומ"מ ארז"ל [אמרו רבותינו זכרונם לברכה] כל האומר אין לי אלא תורה אפילו תורה אין לו,⁶⁹ כי בכדי שיהיה נעשה התכללות הנפש באור א"ס ב"ה בעסק התורה ברעותא דלבא תליא מלתא שיחפוץ באמת בביטול זה.

Nevertheless, our Sages, of blessed memory, said, "Whoever says, 'I have nothing but Torah,' does not have even Torah." For in order for the inclusion of the soul in the Infinite Light, blessed be He, to come about through occupation with Torah, "the matter depends on the desire of the heart": that he truly desire this nullification.

Yet Torah study alone is not enough: the Talmud says that whoever says "I have nothing but Torah" does not have even Torah. The soul's absorption into G-d through study depends on the heart's true desire for this self-nullification. In Likkutei Torah, Va'eschanan, the Alter Rebbe cites the same saying: even the drawing-down that comes through the Torah needs prayer from the depth of the heart first.

15 והיינו ע"י קדימת ק"ש [קריאת שמע] ותפלה וכמ"ש האריז"ל [האר"י זכרוננו לברכה] למס"נ [למסירות נפש] באחד.⁷⁰

And this is through preceding [Torah study] with the Shema and prayer, and as the Arizal, of blessed memory, wrote: to give over one's soul (mesirus nefesh) in [the word] "One."

That desire is created by reciting the Shema and praying before studying, with the Arizal's intention of giving one's soul to G-d at the word "One" (Echad); the Kehot note gives its source in Pri Etz Chaim, the Gate of the Reading of the Shema, chapter 12.

דלכאורה הרי מס"נ [מסירות נפש] הוא באומרו ובכל נפשך. אלא כי ענין מס"נ [מסירות נפש] באחד היינו הביטול עצמיות נפש האלקית שלמעלה מהשכל כו'. וענין מס"נ [מסירות נפש] דובכל נפשך היינו שגם נפש הבהמית תסכים לזה בבחי' אתכפיא ואתהפכא

For seemingly, self-sacrifice is when one says "and with all your soul." But the matter of self-sacrifice in "One" is the nullification of the very being of the G-dly soul, which is above intellect, etc.; and the matter of self-sacrifice of "and with all your soul" is that the animal soul, too, should agree to this, in the manner of subjugation and transformation (iskafya and is'hapcha),

But one might think self-sacrifice belongs to the next verse, "and with all your soul." The answer distinguishes two levels. Self-sacrifice at "One" is the nullification of the G-dly soul's essence, above intellect; self-sacrifice at "with all your soul" is that even the animal soul agrees, first by being subdued (iskafya) and then by being transformed (is'hapcha).

והיינו ע"י ההתבוננות כו', ולזאת אח"כ כשעוסק בתורה ומתקשר שכלו בחכמתו ית' שבתורה. נעשה ג"כ יחוד והתכללות עצמיות הנפש באור א"ס ב"ה ממש המלוכש בח"ע [בחכמה עילאה].

and this is through contemplation, etc. Therefore, afterwards, when he occupies himself with Torah and his intellect is bound with His wisdom, may He be blessed, that is in the Torah, there also comes about a union and inclusion of the very being of the soul in the very Infinite Light (Or Ein Sof), blessed be He, that is en clothed in supernal Chochmah.

The animal soul is brought to this through contemplation of G-d's greatness. Having prepared in this way, when a person then studies Torah and binds his mind to G-d's wisdom in it, the essence of his soul is united with the Infinite Light clothed in supernal Chochmah.

16 וכמ"ש אם ישים אליו לבו⁷¹ כו'.

And as it is written, "If he sets his heart toward Him," etc.

The verse "If he sets his heart toward Him" (Job 34:14) supports the point that everything depends on the heart's desire. In its plain sense Elihu says that if G-d were to set His heart upon a man, He would gather the man's spirit and soul to Himself; the maamar reads it of a person who sets his heart toward G-d, so that his spirit and soul are gathered to Him.

והגם שבדברי רז"ל [רבותינו זכרונם לברכה] נז' [נזכר] הלשון כל האומר אין לי אלא תורה⁷² אפילו תורה אין לו אלא תורה וגמילות חסדים. הנה ודאי דגמילות חסדים הוא כפשוטו ממש כי תכלית חכמה תשובה ומעשים טובים והלומד ואינו עושה⁷³ נוח לו שתהפך שלייתו⁷⁴ ע"פ.

And although in the words of our Sages, of blessed memory, the wording mentioned is, "Whoever says, 'I have nothing but Torah,' does not have even Torah; rather, Torah and acts of kindness," certainly acts of kindness are [meant] in their actual, literal sense, for "the purpose of wisdom is teshuvah and good deeds," and "one who learns and does not do, it would be better for him had his afterbirth been turned over on his face."

But the Sages' wording is "Whoever says, 'I have nothing but Torah,' does not have even Torah; rather, Torah and acts of kindness." Acts of kindness there are meant literally, since "the purpose of wisdom is teshuvah and good deeds" (Berachos 17a), and the Jerusalem Talmud says that one who learns without doing would have been better off never born, his afterbirth turned over his face.

אמנם באמת גם עיון תפלה⁷⁵ הוא בכלל גמ"ח [גמילות חסדים] כדאיתא בגמ' [בגמרא] ופרש"י [ופירש רש"י] / ופירוש רש"י [בשבת דקכ"ז] (ועמ"ש בד"ה וכל בניך למודי^{76,77} ה' בענין בניך ובוניך):⁷⁸

However, in truth, concentration in prayer (iyun tefillah) is also included in acts of kindness, as is stated in the Gemara and as Rashi explains, in [tractate] Shabbos, folio 127. (And see what is written in the discourse beginning "And all your children shall be taught of Havayah," concerning "your children" [and] "your builders.")

Yet the Talmud in Shabbos (127a), as Rashi explains it, counts concentration in prayer among the acts of kindness, so prayer, too, is the needed partner of Torah study. In Likkutei Torah, Re'eh, on "And all your children shall be taught of Havayah," the Alter Rebbe reads "your children" (banayich) as prayer, with its love and awe, and "your builders" (bonayich) as the Torah study that follows it, and adds that the building is made lasting by charity and kindness.

SECTION 4 • ¶17-22

Revealed Torah and Kabbalah

17 ד והנה מכ"ז [מכל זה] יובן שמעלה ומדרגה זו שבעסק התורה ששכל האדם העוסק בתורה מתקשר ומתאחד בחכמתו ית'.

4. Now, from all this it will be understood that this virtue and rank in occupation with Torah, that the intellect of a person who occupies himself with Torah is bound and united with His wisdom, may He be blessed,

Section 4 draws a further conclusion from all that has been said: the special power of Torah study is that the learner's mind binds itself and becomes one with G-d's wisdom.

ועי"ז נכלל עצמיות הנפש באור א"ס ב"ה המלוכש בחכמתו ית' זהו דייקא בעסק התורה הנגלות לנו שהם שיתא סדרי משנה המדברים מכשר ופסול טמא וטהור וחייב וזכאי כו'

and through this the very being of the soul is included in the Infinite Light (Or Ein Sof), blessed be He, that is en clothed in His wisdom, may He be blessed, is specifically in occupation with [the parts of] the Torah that are revealed to us, which are the six orders of the Mishnah, which speak of what is fit and unfit, impure and pure, liable and exempt, etc.

Through that, the essence of the soul is absorbed into the Infinite Light clothed in G-d's wisdom. This happens specifically in the revealed Torah, the six orders of the Mishnah, which rule on what is fit or unfit, pure or impure, liable or exempt.

לפי שהם נתלבשו בעשיה ר"ל [רוצה לומר] שחכמתו יתברך שבאצי' שבתוכה אור א"ס ב"ה ⁷⁹ נסעה וירדה עד ⁸⁰ שנתלבשה בדברים גשמיים שבעניני עוה"ז

For they have been en clothed in Asiyah; that is to say, His wisdom, may He be blessed, of Atzilus, within which is the Infinite Light, blessed be He, journeyed and descended until it was en clothed in physical things, in the matters of this world,

The reason is that these laws are clothed in the world of action. G-d's wisdom in Atzilus, with the Infinite Light within it, "journeyed and descended" step by step until it was clothed in physical things of this world.

כדי שהאדם הלומד ההלכה יהיה שכלו משיג ותופס מהות ועצמיות החכמה שבההלכה מכיון שמדברת בענינים גשמיים שמהותן מושג.

so that the intellect of a person who learns the law will grasp and take hold of the essence and very being of the wisdom in the law, since it speaks of physical matters, whose essence is grasped.

So a person learning the law can grasp the very essence of the wisdom in it, because it deals with physical matters, whose essence the human mind can grasp.

18 ולכן נעשה התקשרות ויחוד אמיתי שכל האדם בחכמה שבההלכה

Therefore there comes about a true binding and union of a person's intellect with the wisdom in the law.

So the learner's mind truly unites with the wisdom in the law.

וכיון שהיא חכמתו ית' ממש המיוחדת במאציל' [במאצילה] א"ס ב"ה רק שנתלכשה בלבושי' [בלבושין] / בלבושים] כו' ע"כ עי"ז נעשה ג"כ היחוד העליון שעצמיות נשמתו נכללת בעצמות אור א"ס המלוכש כח"ע [בחכמה עילאה] המלוכשת בהלכה זו.

And since it is actually His wisdom, may He be blessed, which is united with its Emanator, the Infinite One (Ein Sof), blessed be He, only that it has been enclothed in garments, etc., therefore through this there also comes about the higher union: the very being of his soul is included in the very essence of the Infinite Light (Or Ein Sof), which is enclothed in supernal Chochmah, which is enclothed in this law.

And that wisdom is G-d's own, one with the Infinite One, only clothed in garments; therefore the higher union follows: the essence of the soul is absorbed into the essence of the Infinite Light, which is clothed in supernal Chochmah, which in turn is clothed in this law.

אבל בלימוד חכמת הקבלה⁸¹ הואיל שחכמתו ית' שבענינים אלו מלוכשת בעניינים רוחניים כמו בתיקון פרצופי האצ"י או בבי"ע בבריאת שרפים וחיות⁸² כו' נשמות ומלאכים ג"ע [גן עדן] העליון וג"ע [וגן עדן] התחתון כו'

But in the study of the wisdom of the Kabbalah, since His wisdom, may He be blessed, in these matters is enclothed in spiritual matters, such as the arrangement (tikkun) of the partzufim of Atzilus, or, in Beriah, Yetzirah and Asiyah, the creation of seraphim and chayos, etc., souls and angels, the upper Gan Eden and the lower Gan Eden, etc.,

Kabbalah is different. There G-d's wisdom is clothed in spiritual subjects: the arrangement of the partzufim (the "countenances," configurations of Sefiros) of Atzilus, and in the lower worlds the creation of angels such as seraphim and chayos, souls, and the upper and lower Gan Eden, the realms in which souls delight in the G-dliness they grasp.

הרי האדם הלומד זה דהיינו ידיעת סדר ההשתלשלות שבע"ח [שבע עץ חיים] אין יד שכלו משיג מהות חכמה זו ששכל האדם אינו משיג המהות רק בעשיה ולא מהות הרוחניות איך ומה הוא רק מציאותו,

a person who learns this, that is, the knowledge of the order of the chain of descending worlds (hishtalshelus) in Etz Chaim, his intellect cannot reach the essence of this wisdom; for the human intellect grasps the essence only in Asiyah, and not the essence of the spiritual, how and what it is, but only its existence.

One who studies this, the order of the worlds as Etz Chaim (the Arizal's teaching as set down by Rabbi Chaim Vital) describes it, cannot grasp the essence of that wisdom. The human mind grasps what a thing is only in the physical world; of spiritual things it can know only that they exist, not how or what they are.

ולכן כשהחכמתו ית' מלובשת בעשיה משיג מהותם ממש כמו בדי' רשוית לשבת משיג היטב מהות רה"י [רשות היחיד] ומהות רה"ר [רשות הרבים].

Therefore, when His wisdom, may He be blessed, is enclothed in Asiyah, he grasps their actual essence: as with the four domains for Shabbos, he grasps well the essence of the private domain and the essence of the public domain.

So when G-d's wisdom is clothed in physical matters, the mind grasps them fully: in the laws of Shabbos, for example, one understands exactly what a private domain is and what a public domain is.

משא"כ כשהחכמה מדברת בענינים רוחניים שאין מהותן מושג כלל היינו בלימוד הקבלה אין שכל תופס ומשיג ומתקשר כ"כ [כל כך] במהות חכמתו ית'. רק במציאות [במציאותה] ולא במהות [במהותה]

Whereas when the wisdom speaks of spiritual matters, whose essence is not grasped at all, that is, in the study of the Kabbalah, his intellect does not take hold of, grasp and bind itself so much with the essence of His wisdom, may He be blessed, but only with its existence and not with its essence.

But when the wisdom speaks of spiritual matters, as in Kabbalah, whose essence is not grasped at all, the mind does not take hold of the essence of G-d's wisdom in the same way, but only of its existence.

ואין זה יחוד והתקשרות כמו בנגלה ששכל האדם תופס ומשיג מהות חכמתו ית' ולא מציאותה לבד.

And this is not a union and binding like [that] in the revealed [Torah], where a person's intellect takes hold of and grasps the essence of His wisdom, may He be blessed, and not its existence alone.

So the union is not like the union in the revealed Torah, where the mind grasps the very essence of G-d's wisdom, not only that it exists.

19 ולכן עי"ז דוקא נעשה ג"כ התכללות עצמיות נשמתו באור א"ס המלובש בחכמתו יתברך שהשיג מהותה ממש. שבתוכה א"ס ב"ה.

Therefore, specifically through this there also comes about the inclusion of the very being of his soul in the Infinite Light (Or Ein Sof) that is enclothed in His wisdom, may He be blessed, whose actual essence he has grasped, within which is the Infinite One, blessed be He.

This is why it is specifically through the revealed Torah that the soul's essence is absorbed into the Infinite Light clothed in G-d's wisdom, whose essence the learner has truly grasped and within which is the Infinite One Himself.

משא"כ בלימוד ידיעת סדר ההשתלשלות שהשיג רק מציאות מחמתו ית' ולא המהות ממש.

This is not so in learning the knowledge of the order of the chain of descending worlds (hishtal-shelus), where he has grasped only the existence of His wisdom, may He be blessed, and not the actual essence.

In studying the order of the worlds, by contrast, the learner grasps only the existence of G-d's wisdom, not its essence.

20 וזהו מ"ש בפע"ח [בפרי עץ חיים] דקבלה ⁸³ היא באצילות ותלמוד הוא כבריאה ומשנה ביצי" [ביצירה] ומקרא הוא בעשי" [בעשיה]. ⁸⁴ דלכאורה תמוה שהרי משנה ותלמוד הן תשבע"פ [תורה שבעל פה] ודאי כולם נמשכו מחכמה דאצי" וכ"ש [וכל שכן] המקרא תשב"כ [תורה שבכתב],

And this is what is written in Pri Etz Chaim, that Kabbalah is in Atzilus, Talmud is in Beriah, Mishnah in Yetzirah, and Scripture is in Asiyah. Seemingly this is puzzling: for Mishnah and Talmud are the Oral Torah, [and] certainly they were all drawn from the Chochmah of Atzilus; all the more so Scripture, the Written Torah.

Support from Pri Etz Chaim, the Arizal's teaching on the mitzvos and prayer as set down by Rabbi Chaim Vital (in the Gate of the Conduct of Study, the Kehot note says), which assigns each kind of Torah study to a world: Kabbalah to Atzilus, Talmud to Beriah, Mishnah to Yetzirah, and Scripture to Asiyah. This is puzzling, since all of Torah, Written and Oral, comes from the Chochmah of Atzilus.

אלא דר"ל [דרוצה לומר] בבחי' ההתלבשות שבמקרא נתלבשה ח"ע [חכמה עילאה] גם בעשי" [בעשיה] שעיקר הקפידא הוא על תמונת האותיות ושיהיה הקלף כדין כו' ובתגין שבהם נרמזו רזין דאורייתא ⁸⁵ שלא יוכלו להתלבש בדיבור אלא ע"י עשי" [עשיה] כמו לחכימא ברמיזא ⁸⁶ כו'

Rather, it means [that it speaks of] the level of the enclothing: in Scripture supernal Chochmah has been enclothed even in Asiyah, for the main strictness is about the form of the letters, and that the parchment be according to law, etc., and about the crowns (tagin), in which the secrets of the Torah are alluded to, which could not be enclothed in speech but only through action (asiyah), as [in] "for the wise, a hint," etc.

The answer: the assignment describes where each is clothed. Scripture is clothed even in the world of action, since its essential laws concern the physical form of the letters, valid parchment, and the crowns (tagin) on the letters, which hint at secrets of the Torah that could not be put into speech, only into action (asiyah, the same word as the world of Asiyah), like a hint to the wise.

ומשנה ותלמוד הן נתלבשו ביצי' [ביצירה] ובריאה שהוא בחי' אותיות הדבור והחכמה שבהן.

And Mishnah and Talmud were en clothed in Yetzirah and Beriah, which are the level of the letters of speech and the wisdom in them.

Mishnah and Talmud are clothed in Yetzirah and Beriah, which correspond to the letters of speech and the wisdom expressed in them.

משא"כ קבלה היא באצי' דהיינו שאין מהות חכמה זו מושגת למטה כיון שלא נתלבשה בבריאה ויצי' [ויצירה] כמו משנה ותלמוד.

Whereas Kabbalah is in Atzilus, that is, the essence of this wisdom is not grasped below, since it has not been en clothed in Beriah and Yetzirah as Mishnah and Talmud have.

Kabbalah "is in Atzilus": its wisdom has not come down into Beriah and Yetzirah, the realms of comprehension and speech, as Mishnah and Talmud have, so its essence is not grasped below.

לכן אין מושג רק מציאותה ולא מהותה משא"כ משנה ותלמוד מושג מהות חכמתו ית' שבהן.

Therefore only its existence is grasped, and not its essence; whereas in Mishnah and Talmud the essence of His wisdom, may He be blessed, that is in them is grasped.

So in Kabbalah only the existence of the wisdom is grasped, while in Mishnah and Talmud one grasps the essence of G-d's wisdom within them.

21 וזהו ענין משנה ביצירה כו' שעיי' מושג מהותה. אך להבין לפי' [לפי זה] תוכן ענין לימוד פנימית התורה

And this is the matter of "Mishnah in Yetzirah," etc.: that through this their essence is grasped. But according to this, one must understand the substance of the study of the inner dimension (pnimiyus) of the Torah,

"Mishnah in Yetzirah" means that through the Mishnah's descent into speech its essence can be grasped. This raises a question about the study of the inner dimension of the Torah, the Kabbalah.

שהאריכו בזהר ותיקונים ובע"ח [ובעץ חיים] בחיוב לימוד זה⁸⁷ וכמ"ש ג"כ בספר ראשית חכמה בהקדמה ובשל"ה [ובשני לוחות הברית] במסכת שבועות שלו בפרק נר מצוה הפליג מאד במעלת לימוד זה.

for in the Zohar, the Tikkunim and Etz Chaim they elaborated on the obligation of this study, as is also written in the book Reishis Chochmah, in the introduction; and the Shelah, in his Tractate Shavuos, in the chapter Ner Mitzvah, greatly extolled the virtue of this study.

The Zohar, the Tikkunei Zohar and Etz Chaim insist on the obligation to study it, and Reishis Chochmah (Rabbi Eliyahu de Vidas's work of ethics), in its introduction, and the Shelah, in his Tractate Shavuos, chapter Ner Mitzvah, praise it greatly; what, then, does it achieve?

22 ויובן ענין זה בהקדים תחלה ענין שלישי במקרא.

This matter will be understood by first prefacing the matter of "a third in Scripture."

The answer begins with the Talmud's instruction to devote "a third" of one's study to Scripture.

כי הנה ענין הלימוד במקרא אינו ע"ד לימוד משנה ותלמוד שהעיקר הוא להשיג החכמה שבהן שעייז יתקשר שכל האדם בחכמה זו שבתורה כו' אלא דצריך ג"כ להוציא הדברים כדיבור פה דוקא

For the study of Scripture is not in the manner of the study of Mishnah and Talmud, where the main thing is to grasp the wisdom in them, so that through this a person's intellect will be bound with this wisdom in the Torah, etc., except that one must also bring out the words in actual speech of the mouth;

Studying Scripture is different in kind from studying Mishnah and Talmud. There the main thing is to grasp the wisdom, so that the mind binds itself to the Torah's wisdom; the words must also be spoken aloud.

אבל מ"מ אם אומר ההלכה ואינו מבין אינו נחשב לו ללימוד כלל כמ"ש במ"א סי' נ',

but nevertheless, if he says the law and does not understand [it], it is not considered learning for him at all, as is written in the Magen Avraham, section 50.

But reciting a law without understanding it does not count as study at all, as the Magen Avraham (Orach Chaim, section 50) rules.

משא"כ בעסק המקרא ותשב"כ [ותורה שבכתב] אם מוציא בשפתיו אע"פ [אף על פי] שאינו מבין אפי' [אפילו] פי' המלות מפני שהוא ע"ז ה"ז [הרי זה] מקיים מצות ולמדתם, שלפיכך כל ע"ה [עם הארץ] מברך ברכת התורה בשחר לפני הפסוקים וכן כשעולה לס"ת [לספר תורה],

Whereas in occupation with Scripture and the Written Torah, if he utters [it] with his lips, even though he does not understand even the meaning of the words because he is unlearned, he thereby fulfills the mitzvah of "and you shall learn them." That is why every unlearned person recites the blessing over the Torah in the morning before the verses, and likewise when he is called up to the Torah scroll.

With Scripture, the Written Torah, it is otherwise: even one who does not understand the words, because he is unlearned, fulfils the mitzvah of Torah study by saying them. That is why every unlearned person says the blessing over the Torah in the morning before reciting verses, and when he is called up to the Torah.

וכ"כ [וכן כתב] בפרדס שכ"ז [שכל זה] פ"א⁸⁸ גבי לימוד המקרא שגם מי שלא יבין לחבר התיבות גם הוא אם יעסוק בו יומם ולילה שכרו אתו ופעולתו לפניו כו',

And so it is written in the Pardes, Gate 27, chapter 1, concerning the study of Scripture: that even one who does not understand how to join the words, he too, if he occupies himself with it day and night, "his reward is with him and his recompense before him," etc.;

Pardes Rimonim, Rabbi Moshe Cordovero's work of Kabbalah (Gate 27, chapter 1), also says that even one who cannot connect the words, if he engages in Scripture day and night, is fully rewarded.

ואדרבה כתב והלומד בתורה לדעת כמי שלומד בספר זכרונות כו' הלואי שלא יפסיד כו' ע"ש.

and on the contrary, he wrote: "And one who learns the Torah [only] to know [it], as one who learns from a book of chronicles, etc., if only he would not lose," etc.; see there.

On the contrary, Pardes adds, one who learns the Torah merely for information, as one would read a history book, may well lose by it.

SECTION 5 • ¶23-30

Scripture, the inner Torah and the thirds of study

23 והענין כי הנה מה שבא מהתשב"כ [מהתורה שבכתב] בהתגלות בתשבע"פ [בתורה שבעל פה] דהיינו ידיעת איך ומה לעשות הציצית והתפילין כו' עד"מ,

The explanation is this. What comes from the Written Torah into revelation in the Oral Torah, namely, the knowledge of how and what to do [in] the tzitzis and the tefillin, etc., for example,

The explanation of the study of Scripture begins. The Written Torah mentions mitzvos such as tzitzis and tefillin; how to make and use them is revealed only in the Oral Torah.

זהו התלבשות אור א"ס בבחי' חכמה וח"ע [וחכמה עילאה] נתלבשה בח"ת [בחכמה תתאה] עד שנתלבשה בחכמה דבריאה יצירה ומשם נתלבשה בהלכות דתשבע"פ [דתורה שבעל פה] עד שנתלבשה החכמה להיות מושג ונתפס בשכל אנושי.

this is the enclothing of the Infinite Light (Or Ein Sof) in the level of Chochmah: supernal Chochmah was enclothed in the lower Chochmah, until it was enclothed in the Chochmah of Beriah [and] Yetzirah, and from there it was enclothed in the laws of the Oral Torah, until the wisdom was enclothed so as to be grasped and held by human intellect.

That revelation follows the path traced above: the Infinite Light is clothed in supernal Chochmah, which descends through the lower Chochmah and the wisdom of the worlds of Beriah and Yetzirah into the laws of the Oral Torah, where a human mind can grasp it.

אמנם יש בתורה דברים שלא ניתנו להתלבש למטה בחכמה ושכל כלל וכמו ויוסף הורד מצרימה⁸⁹ ויקנהו פוטיפר,

However, there are things in the Torah that were not given to be en clothed below in wisdom and intellect at all, such as “And Yosef was brought down to Egypt, and Potiphar bought him.”

But some parts of the Torah were never meant to be clothed in wisdom that the mind can grasp. An example is the plain narrative “And Yosef was brought down to Egypt, and Potiphar bought him” (Genesis 39:1).

(ועיין בפ' המשניות להרמב"ם [להרבי משה בן מימון] פרק חלק⁹⁰ וז"ל [וזה לשונו] ואין הפרש בין ובני חם כוש⁹¹ ומצרים. ושם אשתו מהיטבאל.^{92,93} ותמנע היתה פלגש.^{94,95} ובין אנכי⁹⁶ ה' אלקיך. ושמע ישראל⁹⁷ כי הכל מפי הגבורה),

(And see the Rambam's Commentary on the Mishnah, the chapter Chelek; these are his words: “And there is no difference between ‘And the sons of Cham: Cush and Mitzrayim,’ ‘And the name of his wife was Mehetavel,’ ‘And Timna was a concubine,’ and ‘I am Havayah your G-d’ and ‘Hear, O Israel’; for all is from the mouth of the Almighty.”)

The Rambam, in his Eighth Principle of Faith (in his commentary on the chapter Chelek of Sanhedrin), says that there is no difference in holiness between bare genealogies and stories, such as “the sons of Cham” or “Timna was a concubine,” and “I am Havayah your G-d” or the Shema: all of it was given by G-d.

שבחי' המשכה מאור א"ס המרומז באותיות אלו וספור זה לא יוכל להתלבש כלל בחכמה ושכל.

For the level of the drawing-down from the Infinite Light that is alluded to in these letters and this narrative cannot be en clothed in wisdom and intellect at all.

The divine light that such letters and stories carry cannot be put into terms of wisdom and intellect at all.

ולכן המשכה היא רק ע"י האותיות והפסוקים בלבד כי נעוץ סופן בתחלתן⁹⁸ כו', ולכן גם מה שלא נתלבש בחכמה דהיינו שהוא מבחי' כתר שלמעלה מהחכמה

Therefore the drawing-down is only through the letters and the verses alone, for “their end is wedged in their beginning,” etc. Therefore even what was not en clothed in Chochmah, that is, what is from the level of Keser (the Crown), which is above Chochmah

So it is drawn down only through the letters and verses themselves. Sefer Yetzirah says of the Sefiros that “their end is wedged in their beginning”: the lowest level, the bare letters, is joined to the highest, Keser, which is above Chochmah.

(כי אורייתא מחכמה נפקת.^{99,100} נפקת דייקא שהתגלותה הוא מבחי' חכמה אבל שרשה בעצם למעלה מהחכמה וכמ"ש לעיל בד"ה ויקרא אל משה,

(for "the Torah comes forth from Chochmah": "comes forth," specifically, that its revelation is from the level of Chochmah, but its root in essence is above Chochmah, as is written above in the discourse beginning "And He called to Moshe";

A parenthesis: the Zohar says "the Torah comes forth from Chochmah." The Alter Rebbe stresses "comes forth": the Torah is revealed from Chochmah, but its root is above Chochmah, as explained in the discourse "And He called to Moshe" earlier in Likkutei Torah.

ולכן מה שנתלבש ממנה בבחי' חכמה הוא רק הארה ע"י שערות וצמצומים כי אבא יונק ממזל כו' אבל עצם האור שבכתר לא יוכל להתלבש בחכמה).

and therefore what of it was en clothed in the level of Chochmah is only a radiance, through "hairs" and contractions, for "Abba draws from the mazal," etc.; but the essence of the light in Keser cannot be en clothed in Chochmah),

What of the Torah is clothed in Chochmah is only a narrow ray, passed down through "hairs" and contractions, as Kabbalah says, "Abba (Chochmah) draws from the mazal" (a channel from Keser). The essence of the light in Keser cannot be clothed in Chochmah.

ואעפ"כ [ואף על פי כן] נמשך הוא ג"כ ע"י האותיות שבתשב"כ [שבתורה שבכתב] ולכן נקרא מקרא שקורא וממשיך התגלות אור א"ס ע"י האותיות אף שאינו משיג כלל,¹⁰¹ ועמ"ש מענין אותיות התורה איך ששרשן למעלה מהחכמה בד"ה נר חנוכה כו' כדי שתהא מזוזה מימין¹⁰² כו' ע"ש

nevertheless, it too is drawn down through the letters of the Written Torah. Therefore it is called Mikra (Scripture), for one calls (korei) and draws down the revelation of the Infinite Light through the letters, even though he does not grasp [it] at all. And see what is written on the matter of the letters of the Torah, how their root is above Chochmah, in the discourse beginning "The Chanukah lamp," etc., "so that the mezuzah be on the right," etc.; see there;

Yet that higher light, too, is drawn down through the letters of the Written Torah. That is why Scripture is called Mikra, from korei, "calls": the reader calls down the light through the letters even without understanding them. The text refers to the Chanukah discourse on the root of the Torah's letters above Chochmah, on the Talmud's rule that the Chanukah lamp is placed on the left "so that the mezuzah be on the right."

וסד"ה צאינה וראינה גבי בעטרה שעטרה¹⁰³ שהעטרה נעשה מאבנים טובות הוא כח"י אותיות התורה,

and at the end of the discourse beginning "Go out and see," regarding "with the crown with which [his mother] crowned [him]," that the crown, which is made of precious stones, is the level of the letters of the Torah.

The text also refers to the end of the discourse "Go out and see" (Song of Songs 3:11), which explains "the crown with which his mother crowned him," made of precious stones, as the letters of the Torah.

(וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] כל התורה שמותיו של הקב"ה. ועד"ז יובן¹⁰⁴ מארז"ל [מאמר רבותינו

זכרונם לברכה] יפה שיחתן של עבדי אבות מתורתן של בנים¹⁰⁵ כו' כי הן המשכות ממקור התורה כמו שהוא עדיין למעלה מבחינת חכמה,

(As our Sages, of blessed memory, said: "The whole Torah is names of the Holy One, blessed be He." And in this way one will understand the saying of our Sages, of blessed memory, "The conversation of the servants of the Patriarchs is more beautiful than the Torah of the children," etc.; for they are drawings-down from the source of the Torah as it is still above the level of Chochmah.

Another parenthesis: "the whole Torah is names of the Holy One," so its letters carry His light regardless of their plain meaning. This explains the Midrash that "the conversation of the servants of the Patriarchs is more beautiful than the Torah of the children," since those stories draw from the source of the Torah as it is still above Chochmah.

וע"כ האריכה התורה הרבה בסיפור מעשה דאליעזר עבד אברהם כו' יותר מבכמה גופי תורה מתורתן של בנים כו'.

Therefore the Torah elaborated greatly in the account of the episode of Eliezer, the servant of Avraham, etc., more than on many essential laws of the Torah, [which are] "the Torah of the children," etc.

That is why the Torah tells the story of Eliezer, Avraham's servant, at great length, at greater length than many essential laws, which are "the Torah of the children."

ועד"ז הוא ענין סיפור ויוסף הורד מצרימה כו' כנ"ל. והמשכה זו הוא ע"י האותיות דוקא. ולכן אף ע"ה [עם הארץ] שאינו מבין פ"י המלות ממשיך משא"כ בתשבע"פ [בתורה שבעל פה] שנתלכשה בחכמה לכוך כשאינו מבין אינו ממשיך

In the same way is the matter of the narrative "And Yosef was brought down to Egypt," etc., as mentioned above. And this drawing-down is specifically through the letters; therefore even an unlearned person who does not understand the meaning of the words draws [it] down. Whereas in the Oral Torah, which has been en clothed in Chochmah, therefore when he does not understand he does not draw down.

The narrative of Yosef going down to Egypt is the same. This light is drawn down only through the letters, so even an unlearned person who does not understand the words draws it down; in the Oral Torah, which is clothed in Chochmah, without understanding nothing is drawn down.

אבל בתשב"כ [בתורה שבכתב] ממשיך אף שאינו מבין ואינו תלוי כ"כ [כל כך] בהבנת הפ"י יען מקור המשכה זו הוא מלמעלה מהחכמה כו' והיינו ע"י האותיות ולכן נק' תשב"כ [תורה שבכתב] מקרא שקוראים וממשיכים ע"י האותיות ועמ"ש מענין מקרא סד"ה ענין ק"ש [קריאת שמע].

But in the Written Torah he draws down even though he does not understand, and it does not depend so much on understanding the meaning, because the source of this drawing-down is from above Chochmah, etc., and this is through the letters. Therefore the Written Torah is called Mikra, for one calls and draws down through the letters. And see what is written on the matter of Mikra at the end of the discourse beginning "The matter of the recital of the Shema."

In the Written Torah one draws down the light even without understanding, since its source is above Chochmah and it comes through the letters. Hence the name Mikra, "calling." The text refers to the end of the discourse on the Shema for more on Mikra.

והנה בכלל לימוד המקרא הוא ג"כ לימוד האגדות שהרי רוב האגדות הם על הפסוקים ומעט מוסר וגם הם אין מושגים ובכלל מקרא יחשב.

Now, included in the study of Scripture is also the study of the Aggados, for most of the Aggados are on the verses, with a little ethical instruction; and they too are not grasped, and they are counted as included in Scripture.

The Aggados, the non-legal teachings of the Talmud and Midrash, belong with Scripture: most of them comment on verses, with a little ethical instruction, and they too are not grasped in their essence.

והנה בכלל מקרא הוא ג"כ לימוד פנימית התורה שהרי מדרש הזהר הוא על פסוקי התורה.^{106, 107}

And included in Scripture is also the study of the inner dimension (pnimiyus) of the Torah, for the Midrash of the Zohar is on the verses of the Torah.

The inner Torah, the Kabbalah, also belongs with Scripture, since the Zohar is a Midrash on the verses of the Torah. This begins the answer to the question about studying the inner Torah.

24 ועוד שגם בלימוד רזין דאורייתא אינו משיג רק המציאות מהשתלשלות ולא המהות.

Moreover, even in the study of the secrets of the Torah one grasps only the existence of the chain of descending worlds (hishtalshelus), and not the essence.

A further reason the inner Torah belongs with Scripture: even in studying the secrets of the Torah one grasps only that the chain of worlds exists, not what it is.

א"כ אינו דומה למשנה ותלמוד שמשיג מהות חכמתו ית' ובלמוד ההשתלשלות אינו משיג כלל מהות חכמה זו מהו בחי' אופנים וחיות ושרפים וכ"ש [וכל שכן] למעלה יותר כו'. אלא רק ידיעת המציאות.

If so, it is not like Mishnah and Talmud, where one grasps the essence of His wisdom, may He be blessed; whereas in the study of the chain of descent one does not grasp at all the essence of this wisdom, what the level of the ofanim, chayos and seraphim is, and all the more so [what is] higher, etc., but only the knowledge of [their] existence.

So it is unlike Mishnah and Talmud, in which one grasps the essence of G-d's wisdom. In studying the order of the worlds one cannot grasp what the angels called ofanim, chayos and seraphim really are, still less anything higher, but only know that they exist.

25 ואעפ"כ [ואף על פי כן] דבר גדול הוא מאד כיון דא"א להיות בזה השגת המהות.

Nevertheless, it is a very great thing, since in this a grasp of the essence is impossible.

Nevertheless, knowing that these levels exist is a very great thing, precisely because their essence cannot be grasped.

וה"ז [והרי זה] כמו שבמקרא אע"פ [אף על פי] שא"א להיות ההשגה בבחי' חכמה כיון ששרשה למעלה מהחכמה לכן גם מה שאומר האותיות דבר גדול ועצום הוא אף שאותיות הוא רק בחי' האחרונה ונקרא בחי' דומם לגבי השכל כו'. כמ"כ [כמו כן] ידיעת המציאות מהפנימית אע"פ [אף על פי] שאינו משיג כלל המהות דבר גדול הוא עד להפליא.

This is like Scripture: although comprehension [of it] on the level of Chochmah is impossible, since its root is above Chochmah, therefore even his saying the letters is a great and mighty thing, although letters are only the last level and are called the level of the inanimate relative to intellect, etc. So too the knowledge of the existence of the inner dimension, even though he does not grasp the essence at all, is a great thing, wondrously so.

It is like Scripture, which cannot be grasped as wisdom because its root is above Chochmah: just as merely saying the letters of Scripture is great, though letters are the lowest level, like the "inanimate" relative to intellect, so knowing that the inner realities exist, without grasping their essence, is wondrously great.

26 ועיין זח"ג [זוהר חלק ג] פ' אחרי דע"ג א' ג' דרגין אינן מתקשרין דא בדא, ¹⁰⁸ ועמ"ש מזה כד"ה כי קרוב אליך הדבר מאד, ¹⁰⁹

And see the Zohar, Part III, Parshas Acharei, folio 73a: "Three levels are bound to one another." And see what is written about this in the discourse beginning "For the thing is very near to you."

The Zohar says that three levels are bound together, namely the Holy One, the Torah and Israel. In Likkutei Torah, Nitzavim, on "For the thing is very near to you," the Alter Rebbe explains that every drawing-down of the Infinite Light depends on Israel's Torah study below, for "whoever reads and studies, the Holy One reads and studies opposite him."

והנה כיון שהתורה היא הממוצע המקשר ומחבר נש"י [נשמות ישראל] להקב"ה, והממוצע יש בו שני בחינות סתים וגליא א"כ בחי' הפנימיות הנק' סתים הוא המקשר ומחבר בחי' פנימיות של הנשמה לבחי' פנימיות אלהותו ית'.

Now, since the Torah is the intermediary that binds and joins the souls of Israel to the Holy One, blessed be He, and the intermediary has two aspects, hidden and revealed (stim and galya), then the inner aspect, which is called hidden, is what binds and joins the inner aspect of the soul to the inner aspect of His G-dliness, may He be blessed.

The Torah is the intermediary that binds the souls of Israel to G-d, and like any intermediary it has a hidden side and a revealed side. Its hidden side, the inner Torah, binds the inner dimension of the soul to the inner dimension of G-d.

27 ועיין זח"ג [זהר חלק ג] בהעלותך קנ"ב א'. ועמ"ש ע"פ חסדי ה' כי לא תמנו¹¹⁰ בענין שיש ב' בחינות חסד.

And see the Zohar, Part III, Beha'alosecha, [folio] 152a. And see what is written on the verse "The kindnesses of Havayah, for we have not ceased," concerning there being two levels of Chesed (kindness).

The text points to the Zohar in Beha'alosecha (3:152a), which calls the Torah's plain stories its "garment," beneath which lie its body and soul. It also points to the letter in Iggeres HaKodesh (section 10) on "The kindnesses of Havayah, for we have not ceased," which, citing the Zohar, distinguishes two levels of Chesed: "worldly kindness" (chesed olam), given within measure, and the supernal kindness that is "abundant in kindness" (rav chesed), beyond all limit.

ועד"ז יובן קצת ענין סוכ"ע וממכ"ע [וממלא כל עלמין] סתים וגליא כו', ועמ"ש בד"ה שובה ישראל¹¹¹ בענין מ"ש אם יהיה אלקים עמדי¹¹² כו' והיה הוי' לי לאלקים,¹¹³

In this way one will understand somewhat the matter of the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin), hidden and revealed, etc. And see what is written in the discourse beginning "Return, O Israel," on the matter of what is written, "If Elokim will be with me," etc., "then Havayah will be Elokim to me."

The same pair, hidden and revealed, helps explain the two modes of G-d's light: the light that encompasses all worlds, which stays hidden, and the light that fills them, which is revealed. The text refers to the discourse "Return, O Israel" (Likkutei Torah, Shabbos Shuvah) on Yaakov's vow, "If Elokim will be with me ... then Havayah will be Elokim to me." There the Alter Rebbe reads it so: after all the stages of service, Yaakov will reach a nullification in the Infinite Light so great that, beside it, even the Name Havayah counts as Elokim, a contraction.

ועמ"ש מענין סתים וגליא סד"ה להבין ענין לחם משנה. ועמ"ש מזה בביאור ע"פ לריח שמניך.¹¹⁴

And see what is written on the matter of hidden and revealed at the end of the discourse beginning "To understand the matter of the double bread (lechem mishneh)"; and see what is written about this in the explanation on the verse "For the fragrance of your oils."

The text also refers to the discourses on the double bread of Shabbos (Torah Ohr, Beshalach) and on "For the fragrance of your oils" (Song of Songs 1:3; Likkutei Torah, Shir HaShirim), which treat hidden and revealed.

(ועי"ל [ועוד יש לומר] בענין מעלת העסק בפנימיות עפמ"ש [על פי מה שכתוב] באגה"ק [באגרת הקודש] בד"ה להבין מ"ש בפע"ח [בפרי עץ חיים] דלימוד פנימיות כוונת המצות לא גרע מלימוד הלכותיה ואדרבה כו' אף שאינו משיג המהות¹¹⁵ עכ"ל [עד כאן לשונו],

(One may further say, concerning the virtue of occupation with the inner dimension (pnimiyus), according to what is written in Iggeres HaKodesh, in the discourse beginning "To understand what is written in Pri Etz Chaim," that the study of the inner dimension, the intentions of the mitzvos, "is no less than the study of their laws, and on the contrary, etc., even though one does not grasp the essence." End of quote.

A long parenthesis adds a further answer about the value of studying the inner Torah. The text quotes the Alter Rebbe's essay "To understand what is written in Pri Etz Chaim," which it cites as Iggeres HaKodesh and which is printed in Tanya's Kuntres Acharon: studying the inner meaning of the mitzvos is no less than studying their laws, even without grasping its essence.

ור"ל [ורוצה לומר] מפני שהמצוה מושג מהותה לכן ידיעת סודות המצוה אף שאינו משיג המהות לא גרע כו'. ואף שכ' [שכתב] שם משא"כ בסדר ההשתלשלות אף אם השיג המציאות לא עדיף מצד עצמו כלימוד המצות שמשיג ותופס המהות כו'.

That is to say: since the essence of the mitzvah is grasped, therefore the knowledge of the secrets of the mitzvah, even though one does not grasp the essence, is no less, etc. And although he wrote there that it is not so with the order of the chain of descending worlds (hishtalshelus): even if one has grasped [its] existence, it is not in itself superior, like the study of the mitzvos, in which one grasps and takes hold of the essence, etc.,

The reason is that the mitzvah itself is grasped, so knowing its secrets is no less, even without grasping their essence. The same essay says that knowing the order of the worlds is different: knowing only that they exist is not in itself superior to the study of the mitzvos, where the essence is grasped.

הרי מסיק אח"כ אלא שידיעת המציאות מההשתלשלות היא ג"כ מצוה רמה ונשאה ואדרבה עולה על כולנה כמ"ש וידעת היום.¹¹⁶ דע את אלקי אביך¹¹⁷ כו'. ומב יאה ללב שלם כו' שהוא העיקר.

he concludes afterwards: "but the knowledge of the existence of the chain of descent is also a lofty and exalted mitzvah; on the contrary, it surpasses them all, as it is written, 'And you shall know this day,' [and] 'Know the G-d of your father,' etc., and it brings to 'a whole heart,' etc., which is the main thing."

Yet the essay concludes that knowing that the chain of worlds exists is itself a lofty mitzvah, even greater than the others, fulfilling "And you shall know this day" (Deuteronomy 4:39) and "Know the G-d of your father" (I Chronicles 28:9), and that it brings one to "a whole heart," which is the main thing.

ור"ל [ורוצה לומר] כמ"ש ויצונו ה' לעשות את כל החוקים האלה ליראה את ה' אלהינו. הרי תכלית התומ"צ [התורה ומצות] הוא לבא ללב שלם שהוא ליראה את ה',

That is to say, as it is written, "And Havayah commanded us to do all these statutes, to fear Havayah our G-d": thus the purpose of Torah and mitzvos is to come to a whole heart, which is "to fear Havayah."

The Alter Rebbe explains this by the verse "And Havayah commanded us to do all these statutes, to fear Havayah our G-d" (Deuteronomy 6:24): the goal of Torah and mitzvos is a whole heart, which is the fear of G-d.

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] שהתורה נק' תרעא לדרתא¹¹⁸ לגבי יראה כו' והיינו לגבי יראה עילאה וכמ"ש בסש"ב [בספר של בינונים] ס"פ כ"ג והשגת המציאות הוא להפשיט מגשמיות רק שזו היא מצוה א' מתרי"ג והאדם צריך לקיים כל התרי"ג כו'

Therefore our Sages, of blessed memory, said that the Torah is called "a gate to the courtyard" in relation to awe, etc., that is, in relation to the higher awe, as is written in Sefer shel Beinonim, at the end of chapter 23. And the grasp of [its] existence serves to strip away physicality; except that this is one mitzvah of the 613, and a person must fulfill all 613, etc.

So the Sages call the Torah a "gate to the courtyard" of awe, meaning the higher awe, as Tanya, chapter 23, explains. Knowing the existence of the higher worlds helps to strip away a physical outlook; but it is only one of the 613 mitzvos, and a person must keep all of them.

לכך צריך להרבות בלימוד כל התרי"ג וקיומן בפ"מ [בפועל ממש] במודומ"ע [במחשבה דבור ומעשה] כו' א"כ הרי בידיעת ההשתלשלות אף שאינו משיג כלל המהות מקיים מצות וידעת כו' ולא גרע מלימוד ההלכות):¹¹⁹

Therefore one must devote much study to all 613 and to fulfilling them in actual deed, in thought, speech and action, etc. If so, in knowing the chain of descent, even though one does not grasp the essence at all, one fulfills the mitzvah of "And you shall know," etc., and it is no less than the study of the laws.)

Therefore one must study all the mitzvos at length and keep them in thought, speech and action. Still, knowing the order of the worlds, even without grasping its essence, fulfills the mitzvah "And you shall know" and is no less than studying the laws.

28 ה ועפ"ז [ועל פי זה] יתורץ מה שנדחקו גדולי המפרשים בפ"י מימרא זו דלעולם ישלש אדם שנותיו שליש במקרא שליש במשנה שליש בתלמוד¹²⁰ דהר"ן [דהרבינו נסים] ספ"ק [סוף פרק קמא] דע"ז [דעבודה זרה] כ' [כתב] ולא דוקא שישלש ימותיו בשוה כו'.

5. According to this, [the difficulty] will be resolved with which the great commentators struggled in explaining this saying: "A person should always divide his years into three: a third in Scripture, a third in Mishnah, a third in Talmud." For the Ran, at the end of the first chapter of Avodah Zarah, wrote: "And it does not mean precisely that he should divide his days equally," etc.

Section 5 applies all this to a difficult Talmudic saying: a person should divide his years into three, a third for Scripture, a third for Mishnah and a third for Talmud. The Ran (Rabbeinu Nissim), on the first chapter of Avodah Zarah, wrote that it does not mean exactly equal portions.

והרמב"ם [והרבי משה בן מימון] פ"א מהל' [מהלכות / מהלכה] ת"ת [תלמוד תורה] ס"ל [סבירא ליה / סבירא להו] דישלש היינו לשלישים שוים ממש אלא דנתכוין לתרץ קושיית הר"ן [הרבינו נסים] במ"ש שזהו בתחלת למודו של אדם אבל כשיגדיל בחכמה כו' ויקרא בעתים מזומנים תשב"כ [תורה שבכתב]¹²¹ כו'.

And the Rambam, in chapter 1 of the Laws of Torah Study, holds that "divide into three" means into actually equal thirds; but he intended to resolve the Ran's difficulty in what he wrote, that this is at the beginning of a person's learning, "but when he grows great in wisdom," etc., "he should read the Written Torah at set times," etc.

The Rambam, in the Laws of Torah Study, takes it as truly equal thirds, but answers the Ran's difficulty by limiting it to the beginning of one's learning: once a person has grown in wisdom, he reads the Written Torah only at set times.

29 ולפ"ז [ולפי זה] דוחק קצת לשון לעולם ישלש כו' וגם מה שהקשו בגמ' [בגמרא] מי ידע כמה חי. דמזה משמע דכל שני חייו ישלש כו'.

According to this, the wording "always divide into three," etc., is somewhat strained, and so is what was asked in the Gemara, "Does one know how long he will live?", from which it is implied that all the years of his life he should divide into three, etc.

On the Rambam's reading, the word "always" is strained, and so is the Gemara's question, "Does one know how long he will live?", which implies that the division applies to one's whole life.

ור"י בשם הרמ"ה כתב דלא אמרו זה אלא לדורות ראשונים כו' כמ"ש בב"י [בבית יוסף]. אמנם לפמ"ש [לפי מה שכתוב] א"ש [אתי שפיר] דבתחלת למודו של אדם ישלש השליש במקרא ממש לבדו.

And Rabbeinu Yerucham wrote in the name of the Ramah that this was said only for the early generations, etc., as is written in the Beis Yosef. However, according to what has been written [here], it is well resolved: at the beginning of a person's learning he should devote the third to Scripture itself, alone;

Rabbeinu Yerucham, citing the Ramah (Rabbi Meir HaLevi Abulafia), as quoted in the Beis Yosef, limited the rule to earlier generations. The maamar's approach resolves it simply: at the start of one's learning, the third in Scripture means the plain text of Scripture alone.

דאע"ג [דאף על גב] שלתלמוד צריך זמן יותר מ"מ יש לו למהר ללמוד המקרא¹²² בתחלה ואחר שהגדיל בחכמה יש לו לקיים השליש במקרא בתשכ"כ [בתורה שבכתב] עם מה שילמוד אח"כ מפנימיות התורה והאגדות¹²³ שזה נכלל הכל בשליש במקרא כנ"ל,

for although Talmud requires more time, nevertheless he should hasten to learn Scripture first. And after he has grown in wisdom, he should fulfill the third in Scripture with the Written Torah together with what he will learn afterwards of the inner dimension of the Torah and the Aggados, for all of this is included in the third in Scripture, as mentioned above.

Although Talmud needs more time, one should first learn Scripture quickly. Later, once grown in wisdom, a person fulfils the third in Scripture with the Written Torah together with the inner Torah and the Aggados, all of which count as Scripture, as explained above.

(ואפשר דגם לימוד מדרש רבה ושאר המדרשים¹²⁴ הוא ככלל השליש במקרא שהרי בפ"ק [בפרק קמא] דברכות דף י"א ע"ב משמע בהדיא בגמ' [בגמרא] ופרש"י [ופירש רש"י / ופירוש רש"י] דמדרש הוא קרוב למקרא כו' לפי שהם מדרשי מקראות.

(And it is possible that the study of Midrash Rabbah and the other Midrashim is also included in the third in Scripture; for in the first chapter of Berachos, folio 11b, it is explicitly implied in the Gemara and in Rashi's commentary that Midrash is close to Scripture, etc., since they are interpretations of verses.

A parenthesis suggests that Midrash Rabbah and the other Midrashim also count as Scripture, since the Gemara in Berachos (11b), with Rashi, treats Midrash as close to Scripture, being interpretations of verses.

וכ"מ [וכן משמע] בנדרים דל"ו סע"ב [סוף עמוד ב] ואף שבהלכות ת"ת [תלמוד תורה] מבואר דמדרש תורה שהוא ספרא וספרי וכה"ג [וכהאי גוונא] הן בכלל שלישי במשנה היינו מפני שהן הלכות וגופי התורה כמו המשנה משא"כ לימוד הרבות שהן אגדות שעל המקרא¹²⁵ ומוסר ה' אפשר שזה נכלל בשלישי במקרא.

And so it is implied in Nedarim, folio 36, at the end of side b. And although in the Laws of Torah Study it is explained that Midrash of the Torah, which is the Sifra and the Sifrei and the like, is included in the third in Mishnah, that is because they are laws and fundamentals of the Torah, like the Mishnah; whereas the study of the Rabbos, which are Aggados on Scripture and moral instruction of G-d, it is possible that this is included in the third in Scripture.

Nedarim (36b) implies the same. The laws of Torah study do place the halachic Midrashim (Sifra, Sifrei) under Mishnah, but that is because they are laws; the Midrash Rabbah, which is Aggadah on verses and moral teaching, may belong with Scripture.

ולכן אתי שפיר דלעולם ישלש אדם¹²⁶ כו'. והנה ענין לעולם ישלש אדם מה שחלקו זה לשלישים י"ל [יש לומר] כדכתיב ולכבודי בראתיו¹²⁷ יצרתיו אף עשיתיו. ואין כבוד אלא תורה.^{128, 129}

Therefore "a person should always divide into three," etc., is well understood. Now, as for the matter of "a person should always divide into three," why they divided this into thirds, it may be explained according to what is written, "For My glory I created him, I formed him, also I made him," and "there is no glory but Torah."

So "always" is right: the division holds for life. Why thirds? Because of the verse "For My glory I created him, I formed him, also I made him" (Isaiah 43:7), and "glory" means Torah (Avos 6:3): the three verbs correspond to three worlds.

והנה תלמוד בבריאה ומשנה ביצירה וכתוב יוצר אור ובורא חושך.¹³⁰ ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] במחשכים הושיבני זה תלמוד בבלי. ומקרא בעשיה.¹³¹

Now, Talmud is in Beriah and Mishnah in Yetzirah; and it is written, "Who forms light and creates darkness." Therefore our Sages, of blessed memory, said, "'He has set me in dark places': this is the Babylonian Talmud." And Scripture is in Asiyah.

Talmud is in Beriah ("created") and Mishnah in Yetzirah ("formed"), as in "Who forms light and creates darkness" (Isaiah 45:7); the Babylonian Talmud is called "dark places" (Sanhedrin 24a), matching "creates darkness." Scripture is in Asiyah ("made").

והנה אף עשיתיו אף הוא בחינ' [בחינת / בחינה] רבוי שמרבה בחינ' [בחינת / בחינה] רביעית כמ"ש בד"ה מי מנה ¹³² עפר יעקב ¹³³ כו' ע"ש, לכן בכלל שליש במקרא נכלל בחינה הרביעית שהוא לימוד פנימיות התורה.

Now, [in] "also I made him," [the word] "also" (af) is a term of inclusion, which includes a fourth level, as is written in the discourse beginning "Who has counted the dust of Yaakov," etc.; see there. Therefore within the third in Scripture is included the fourth level, which is the study of the inner dimension (pnimiyus) of the Torah.

The word "also" (af) in "also I made him" adds something, a fourth level, as explained in the discourse "Who has counted the dust of Yaakov." So within the third given to Scripture is included this fourth level, the study of the inner Torah. In that discourse (Likkutei Torah, Balak) the Alter Rebbe explains that af adds the highest level, the supernal Keser, and that it is joined to "made" because it is drawn down into action through keeping the mitzvos.

וזהו שארז"ל [שאמר רבותינו זכרונם לברכה] והביאו הרמב"ם [הרבי משה בן מימון] בפ"י המשניות ספ"ה דאבות ע"פ אף חכמתי עמדה לי ¹³⁴ חכמתי שלמדתי באף עמדה לי ¹³⁵ כו'.

And this is what our Sages, of blessed memory, said, and the Rambam brought it in his Commentary on the Mishnah, at the end of chapter 5 of Avos, on the verse "Also (af) my wisdom stood by me": "The wisdom that I learned in af [anger] stood by me," etc.)

The Midrash on "Also (af) my wisdom stood by me" (Ecclesiastes 2:9), cited by the Rambam at the end of his commentary on Avos chapter 5, reads it as "the wisdom I learned with af" (literally "in anger," that is, with strain) "stood by me." The same discourse in Balak explains that af, "anger," is in itself not good, yet by refining it one draws down the highest level.

והנה מכ"ז [מכל זה] יובן בתוספת ביאור ענין ולא תשבית מלח ¹³⁶ כו' שלימוד הפנימית נק' בשם מלח שהמלח ממתקת הבשר. אף שאין בו טעם בעצמו כמו הבשר,

Now, from all this one will understand, with additional explanation, the matter of "And you shall not omit the salt," etc.: that the study of the inner dimension is called by the name "salt," for salt sweetens the meat, even though it has no taste in itself as the meat does.

Now the opening verse returns. The inner Torah is called "salt" because salt brings out the flavor of the meat, though it has no taste of its own the way meat does.

וכך הנגלה שבתורה נמשל ללחם כמ"ש לכו לחמו בלחמי. ^{137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152}

And so the revealed [part] of the Torah is likened to bread, as it is written, "Come, eat of my bread,"

The revealed Torah, by contrast, is likened to bread: "Come, eat of my bread" (Proverbs 9:5).

30 וגם לבשר כמ"ש במ"א ע"פ זאת הפעם עצם מעצמי ובשר מבשרי.¹⁵³ דקאי על תשבע"פ [תורה שבעל פה].
וכן בגמ' [בגמרא] ב"ב [בבא בתרא] דכ"ב אמרו אכלו בישראל שמינא בי רבא¹⁵⁴.

and also to meat, as is written elsewhere on the verse "This time, bone of my bones and flesh of my flesh," which refers to the Oral Torah. And so too in the Gemara, Bava Basra, folio 22, they said, "Eat fat meat at Rava's house."

The revealed Torah is also likened to meat. Elsewhere "bone of my bones and flesh of my flesh" (Genesis 2:23) is explained as the Oral Torah, and the Talmud (Bava Basra 22a) calls the Torah learned at Rava's house "fat meat."

והיינו כמו הלחם והבשר יש בהן טעם וממש כך בלימוד הנגלה שכתורה יש בה השגת המהות ממש

That is: just as bread and meat have taste and substance, so in the study of the revealed [part] of the Torah there is an actual grasp of the essence;

Bread and meat have taste and substance; so in the revealed Torah the mind truly grasps the essence of the wisdom.

משא"כ בלימוד הפנימי¹⁵⁵ [הפנימיות / הפנימית] שאין בזה רק ידיעת המציאות ולא השגת המהות והמהות נסתר ונעלם ואינו מושג כלל להיות בבחי' טעם ממש כמו הנגלה עד לע"ל [לעתיד לבוא] שיתגלה פנימית התורה.¹⁵⁵

whereas in the study of the inner dimension (pnimiyus) there is in this only knowledge of the existence, and not a grasp of the essence. The essence is hidden and concealed and is not grasped at all, so as to be in the manner of actual taste like the revealed [part], until the Time to Come, when the inner dimension of the Torah will be revealed.

In the inner Torah it is otherwise: there one has only knowledge that things exist, not a grasp of what they are, so it has no "taste" of its own, like salt. That essence will remain hidden until the Time to Come, when the inner Torah will be revealed; Rashi on Song of Songs 1:2, which the Kehot note gives, speaks of the hope that G-d will appear again to explain the secret of the Torah's reasons and its hidden treasures.

SECTION 6 • ¶31-39

Salt, fear of sin and the covenant

31 ולכן נמשל למלח לומר שעם היות שאין בו טעם עכ"ז [עם כל זה] הוא דייקא הנותן טעם בהבשר.

Therefore it is likened to salt, to say that although it has no taste, nevertheless it is precisely what gives taste to the meat.

Salt has no taste of its own, yet it is what gives meat its taste. So too the inner Torah, whose essence is not grasped, gives "taste" to the revealed Torah.

וז"ש [וזהו שכתוב] רז"ל [רבותינו זכרונם לברכה] באדר"ן [באבות דרבי נתן] ס"פ כ"ט וכ"ה ג"כ ברבות כל מי שיש בידו מדרש ואין בידו הלכות לא טעם טעם של חכמה כל מי שיש בידו הלכות ואין בידו מדרש לא טעם טעם של יראת חטא,

And this is what our Sages, of blessed memory, said in Avos deRabbi Nasan, at the end of chapter 29 (and so it is also in the Rabbos): "Whoever has Midrash in hand but does not have laws in hand has not tasted the taste of wisdom; whoever has laws in hand but does not have Midrash in hand has not tasted the taste of fear of sin."

The Sages' saying in Avos deRabbi Nasan (also in the Midrash Rabbah) supports this. It sets "Midrash" (here, the inner Torah) beside "laws" (the revealed Torah): one who has only Midrash has not tasted the taste of wisdom, and one who has only laws has not tasted the taste of fear of sin.

פ"י שהלכות נק' טעם של חכמה לפי שבהן ועל ידן מושג המהות חכמתו ית' שנתלכשה בהלכה זו

The meaning is that the laws are called "the taste of wisdom" because in them and through them the essence of His wisdom, may He be blessed, that has been enclothed in this law is grasped;

The laws are called "the taste of wisdom" because in them, and through them, the very essence of G-d's wisdom clothed in the law is grasped.

משא"כ בלימוד הפנימיות הנק' מדרש אין מושג המהות ממש ולכן נק' שלא טעם טעם של חכמה פ"י המהות ממש.

whereas in the study of the inner dimension (pnimiyus), which is called Midrash, the actual essence is not grasped. Therefore [of such a one] it is said that he "has not tasted the taste of wisdom," meaning the actual essence.

In the inner Torah, called "Midrash," the essence is not grasped, so it is said of one who has only Midrash that he "has not tasted the taste of wisdom," its actual essence.

32 ועכ"ז [ועם כל זה] מי שיש בידו הלכות ואין בידו מדרש לא טעם טעם של יראת חטא

And nevertheless, one who has laws but does not have Midrash "has not tasted the taste of fear of sin."

Yet one who has laws without Midrash lacks the taste of fear of sin.

כי אף שבלמוד המדרש אין מושג רק הארה מ"מ זו ההארה מביאה לידי יראת חטא ועמ"ש מענין פי' יראת חטא סדי"ה וידבר משה אל ראשי המטות.^{156, 157}

For although in the study of Midrash only a radiance is grasped, nevertheless this radiance brings one to fear of sin. And see what is written on the meaning of fear of sin at the end of the discourse beginning "And Moshe spoke to the heads of the tribes."

For in Midrash, the inner Torah, the learner grasps only a radiance, not the essence, yet that radiance brings him to fear of sin. The discourse "And Moshe spoke to the heads of the tribes" (Likkutei Torah, Matos) ends with the Sages' sequence: holiness brings to humility, and humility brings to fear of sin.

33 ועוד כי אף שזהו רק הארה הנה היא הארה מבחי' הפנימיות כי אורייתא סתים וגליא,

Moreover, although this is only a radiance, it is a radiance from the level of the inner dimension (pnimiyus), for the Torah is hidden and revealed.

Moreover, though Midrash gives only a radiance, it is a radiance of the Torah's inner, hidden side; the Torah has both a hidden and a revealed side.

והנה ארז"ל [אמרו רבותינו זכרונם לברכה] חכם עדיף מנביא¹⁵⁸ אף שהנביא משיג המהות ממש בבחי' ראייה משא"כ החכם אינו משיג המהות כ"א ידיעת המציאות.

Now our Sages, of blessed memory, said, "A sage is greater than a prophet," although the prophet grasps the actual essence, in the manner of sight, whereas the sage does not grasp the essence, but only knowledge of the existence,

A parallel: the Sages said "a sage is greater than a prophet," though the prophet sees the essence of what he perceives, as with the eyes, while the sage knows only that it exists.

34 וכמ"ש באג"ה [באגרת הקודש] בד"ה עוטה אור כשלמה.^{159, 160} אעפ"כ [אף על פי כן] חכם עדיף מנביא לפי שמשג תעלומות חכמה¹⁶¹ מה שלא ניתנו להתגלות בנבואה.

as is written in Iggeres HaKodesh, in the discourse beginning "Wrapped in light as a garment." Nevertheless, a sage is greater than a prophet, because he grasps "the hidden things of wisdom," which were not given to be revealed in prophecy.

Iggeres HaKodesh, in the letter on "Wrapped in light as a garment" (section 19), explains it: the sage is greater because he grasps "the hidden things of wisdom," which cannot be revealed in prophecy.

א"כ אף ההארה מבחי' עליונה יש בה מעלה יתירה מהמהות שבבחי' שלמטה, וכה"ג [וכהאי גוונא] נתבאר בענין מצות ל"ת [לא תעשה] ומ"ע [ומצות עשה] סד"ה חייב אינש לבסומי בפוריא.^{162, 163}

If so, even a radiance from a higher level has a greater virtue than the essence that is in a lower level. Something similar is explained concerning the prohibitions and the positive commandments, at the end of the discourse beginning "A person is obligated to become intoxicated on Purim":

So even a mere radiance of a higher level outweighs the essence of a lower one. The Purim discourse "A person is obligated to become intoxicated" makes a similar point about prohibitions and positive commandments.

35 וגדול כח גילוי כו' ע"ש

"And great is the power of revelation," etc.; see there.

The Purim discourse continues, "And great is the power of revelation"; see there.

וכענין ברכה והודאה שאף שההודאה אין בה השגת המהות אעפ"כ [אף על פי כן] היינו לפי שהיא בבחינה דלית מחשבה תפיסא ביה^{164, 165} כמ"ש במ"א בביאור ע"פ אתה הצבת כל גבולות ארץ^{166, 167} ובד"ה אלה פקודי המשכן,^{168, 169}

And [it is] like the matter of blessing and acknowledgment (hoda'ah): although in acknowledgment there is no grasp of the essence, nevertheless [it is higher]; that is, because it is on the level of which [it is said], "no thought can grasp Him," as is written elsewhere, in the explanation on the verse "You have set all the borders of the earth," and in the discourse beginning "These are the accounts of the Mishkan."

Another parallel: acknowledgment (hoda'ah, as in "Modim") involves no grasp of G-d's essence, yet it is higher than blessing, because it reaches the level where "no thought can grasp Him" (Tikkunei Zohar). So it is explained in the explanation of "You have set all the borders of the earth," printed in the Siddur, and in the discourse "These are the accounts of the Mishkan" (Likkutei Torah, Pekudei), where blessing is the drawing-down into revelation and acknowledgment is the bowing before what is above grasp.

גם ע"ד שארז"ל [שאמרו רבותינו זכרונם לברכה] אבידת אביו ואבידת רבו¹⁷⁰ של רבו קודמת אף שמהאב נמשך בו המהות ממש שהטפה היא מהמוח מהעצמיות ממש ומהרב אין נמשך בו מהות ועצמיות ממש רק הארת השכל המלוכש בהדבור כו',

Also along the lines of what our Sages, of blessed memory, said: "[If] his father's lost object and his teacher's lost object [are before him], his teacher's takes precedence"; although from the father the actual essence is drawn into him, since the drop is from the brain, from the actual very being, while from the teacher there is not drawn into him the actual essence and very being, but only a radiance of the intellect enclothed in speech, etc.

A further parallel comes from a law of lost objects: if a person finds both his father's and his teacher's lost objects, his teacher's comes first. Yet from his father he received his very essence, since the seed comes from the father's brain, while from his teacher he received no essence, only the light of intellect clothed in speech.

אעפ"כ [אף על פי כן] זו ההארה שהיא התורה גבוה מעצמיות החכמה שבנפש כמ"ש בתניא ח"א [חלק א'] פ"ה.

Nevertheless, this radiance, which is the Torah, is higher than the very being of the wisdom in the soul, as is written in Tanya, Part I, chapter 5.

Even so, that light, the Torah, stands higher than the essence of the wisdom in the soul, as Tanya, chapter 5, explains.

36 ובמסכת סופרים פט"ו [פרק ט"ו / פרשה ט"ו] ה"ח [ה' חסדים] הובא בספר ערכי הכינויים מבואר דהמקרא נמשל למלח. וא"ש [ואתי שפיר] ג"כ ע"פ מה שנת' [שנתבאר] לעיל,

And in Tractate Soferim, chapter 15, halachah 8, cited in the book Erchei HaKinuyim, it is explained that Scripture is likened to salt. This too is well understood according to what was explained above.

Tractate Soferim, quoted in Erchei HaKinuyim, likens the Torah of Scripture to salt (the Mishnah to pepper and the Talmud to spices). This fits what was explained above: Scripture, like the inner Torah, is not grasped in its essence yet gives the rest its taste.

ולכן נק' המלח ג"כ ברית אלקיך¹⁷¹ פי' ע"ד מ"ש לעברך בברית¹⁷² ה' אלקיך שהוא בחי' התקשרות ואהבה רבה ונפלאה למעלה מהשכל וכמו כריתת ברית,

Therefore the salt is also called "the covenant of your G-d." The meaning is along the lines of what is written, "that you may enter into the covenant of Havayah your G-d," which is the level of a bond and of a great and wondrous love above intellect, like the making of a covenant.

That is why the salt is called "the covenant of your G-d" (Leviticus 2:13). A covenant, as in "that you may enter into the covenant of Havayah your G-d" (Deuteronomy 29:11), is a bond of great and wondrous love above reason, like the covenant two friends make so that their love will last beyond any reason.

ועמ"ש מזה בד"ה אתם נצבים^{173, 174} ובד"ה מקושש עצים^{175, 176} והמשכת אהבה רבה זו בנפש נמשך ע"י עסק התורה וכמ"ל [וכמה שכתוב לעיל] שע"י עסק התורה מתקשרת באור א"ס ב"ה הסוכ"ע.

And see what is written about this in the discourse beginning "You are standing" and in the discourse beginning "Gathering wood." And the drawing of this great love into the soul comes through occupation with Torah, as is written above, that through occupation with Torah [the soul] is bound with the Infinite Light (Or Ein Sof), blessed be He, that encompasses all worlds (sovev kol almin).

In Likkutei Torah, Nitzavim, on "You are standing," the Alter Rebbe explains that two friends make a covenant so that their love will never cease, even where reason would end it, as though they had become one flesh. That great love is drawn into the soul through Torah study, which binds the soul to the encompassing Infinite Light.

ועפ"ז [ועל פי זה] יש לפרש מארז"ל [מאמר רבותינו זכרונם לברכה] פ"ב [פרק ב'] דחגיגה ד"ב ע"ב ע"פ הקוטפים מלוח עלי שיח^{177, 178, 179} (באיוב ס"י למ"ד) שפוסקים מד"ת [מדברי תורה] ועוסקים בדברי שיחה

According to this one may interpret the saying of our Sages, of blessed memory, in chapter 2 of Chagigah, folio 12b, on the verse "Who pluck saltwort (maluach) by the bushes (alei siach)" (in Job, chapter 30): "those who interrupt words of Torah and engage in words of idle talk (sichah)."

This explains the Talmud's reading (Chagigah 12b) of "Who pluck saltwort (maluach) by the bushes (alei siach)" (Job 30:4): those who break off from words of Torah for idle talk (sichah). In Job the words describe outcasts who, in hunger, gather a salty desert plant among the bushes; the Talmud reads maluach, "salty," as words of Torah, and siach, "bush," as sichah, "talk."

הרי שדי"ת [שדברי תורה] נקי מלוח, ועמ"ש בזה רש"י [רבי שלמה יצחקי] פ"ק [פרק קמא] דע"י [דעבודה זרה] ד"ג ע"ב, ולפי משי"כ [מה שכתוב] י"ל [יש לומר] כפשוטו.

Thus words of Torah are called "salty" (maluach). And see what Rashi wrote on this in the first chapter of Avodah Zarah, folio 3b; and according to what has been written [here], it can be explained according to its plain sense.

So words of Torah are called "salty." Rashi on Avodah Zarah 3b comments on this; according to the maamar it can be taken in its plain sense: Torah is salt.

וזהו ג"כ ענין מארז"ל [מאמר רבותינו זכרונם לברכה] פ"ב [פרק ב'] דשבת דל"א סע"א [סוף עמוד א] קבעת עתים לתורה¹⁸⁰ כו' פלפלת בחכמה כו' ואפילו הכי אי יראת ה' היא אוצרו¹⁸¹ אין אי לא לא.

And this is also the matter of the saying of our Sages, of blessed memory, in chapter 2 of Shabbos, folio 31, at the end of side a: "Did you set times for Torah?" etc. "Did you engage in the dialectics of wisdom?" etc. "And even so, if 'the fear of Havayah is his treasure,' yes; if not, no.

The same idea is in the Talmud's account of judgment after death (Shabbos 31a): a person is asked whether he set times for Torah and engaged in its analysis, but all this counts only if "the fear of Havayah is his treasure" (Isaiah 33:6).

משל לאדם שאמר לשלוחו העלה לי כור חיטין לעלייה הלך והעלה לו אמר ליה עירבת לי בהן קב חומטין אמר ליה לא, א"ל [אמר ליה] מוטב שלא העלית. ^{182, 183}

It is like a man who said to his agent, 'Bring up for me a kor of wheat to the upper storey.' He went and brought it up for him. He said to him, 'Did you mix in for me a kav of chumtin?' He said to him, 'No.' He said to him, 'It would have been better had you not brought it up.'

The parable: a man's agent brought up a kor of wheat but did not mix in a kav of chumtin (which Rashi explains as salty earth); the owner said it would have been better not to bring it up at all.

37 והענין כי חטה הוא כ"ב אתון¹⁸⁴ דאורייתא. ולכן מ"ת [מתן תורה] בשבועות בכורי קציר חטים.¹⁸⁵ וכמ"ש במ"א באריכות בד"ה וספרתם לכם^{186, 187} כו' ע"ש.

The explanation is that "wheat" (chitah) is the twenty-two letters of the Torah. Therefore the Giving of the Torah was on Shavuos, "the first fruits of the wheat harvest," as is written elsewhere at length in the discourse beginning "And you shall count for yourselves," etc.; see there.

Wheat (chitah, חטה) has the numerical value 22, the number of letters of the Torah. That is why the Torah was given on Shavuos, the festival of "the first fruits of the wheat harvest," as the discourse on "And you shall count for yourselves" explains.

וקב חומטין פרש"י [פירש רש"י / פירוש רש"י] ארץ מלחה, והוא ענין ולא תשבית מלח כו' וזהו שנוכר עירבת לי בהן קב חומטין דתיבת לי מיותר.

And “a kav of chumtin” Rashi explains as salty earth; this is the matter of “And you shall not omit the salt,” etc. And this is why it mentions “Did you mix in for me a kav of chumtin”: for the word “for me” is superfluous.

Rashi explains chumtin as salty earth, which is the salt of “And you shall not omit the salt.” The parable’s words “Did you mix in for me” contain a superfluous “for me.”

אלא דר"ל [דרוזה לומר] שע"י שיראת ה' היא אוצרו אזי התורה והחטים הם לי ונק' תורת ¹⁸⁸ ה' וכמ"ש והייתם לי ¹⁸⁹ כו' כי לי בניי [בני ישראל] ¹⁹⁰ כו' משא"כ תורה בלא יראה כו':

Rather, it means that through “the fear of Havayah [being] his treasure,” the Torah and the wheat are then “for Me,” and it is called “the Torah of Havayah,” as it is written, “And you shall be Mine,” etc., “For the children of Israel are Mine,” etc.; whereas Torah without awe, etc.

Its point is that when the fear of Havayah is a person’s treasure, his Torah and “wheat” are “for Me,” for G-d, and are called “the Torah of Havayah,” as in “you shall be Mine” and “the children of Israel are Mine.” Torah without awe is not.

38 ו והנה פי וכל קרבן מנחתך במלח תמלח ¹⁹¹ קאי על המנחה ואח"כ על כל קרבנך תקריב מלח היינו בכל הקרבנות כולם.

6. Now, “And every offering of your meal-offering you shall season with salt” refers to the meal-offering; and afterwards, “On all your offerings you shall offer salt,” that is, with all the offerings altogether.

Section 6 returns to the verse. Its first clause, “every offering of your meal-offering you shall season with salt,” speaks of the meal-offering; the last, “on all your offerings you shall offer salt,” of all the offerings.

כי הנה המנחה שהיא סולת ושמן זהו ענין עסק התורה חטה כ"ב אתוון דאורייתא וצריכה מלח כנ"ל,

For the meal-offering, which is fine flour and oil, is the matter of occupation with Torah, “wheat,” the twenty-two letters of the Torah, and it needs salt, as mentioned above.

The meal-offering, of fine flour and oil, stands for Torah study, since wheat is the twenty-two letters of the Torah, and like Torah it needs salt.

וזהו פת במלח תאכל^{192, 193} פת הוא לימוד הנגלות משנה ותלמוד במלח תאכל מקרא ואגדות כו' כנ"ל,

And this is "Bread with salt you shall eat": "bread" is the study of the revealed [parts], Mishnah and Talmud; "with salt you shall eat" is Scripture and Aggados, etc., as mentioned above.

This is the Mishnah's "Bread with salt you shall eat" (Avos 6:4): bread is the revealed Torah, Mishnah and Talmud, and salt is Scripture and the Aggados, as explained above.

ואמר אח"כ ומים במשורה תשתה כי המלח גורם הצמאון היינו להיות צמאה לך נפשי¹⁹⁴ שהוא הפלגת האהבה בבחי' כלתה נפשי.^{195, 196}

And afterwards it says, "and water by measure you shall drink"; for salt causes thirst, that is, to be [in the state of] "My soul thirsts for You," which is the intensity of love in the manner of "my soul pines."

Then comes "and water by measure you shall drink": salt makes one thirsty, like the soul that "thirsts for You" (Psalms 63:2), an intense love in which the soul "pines" (Psalms 84:3).

39 והעצה לזה הוא בחי' מים שהם המרוים הצמאון והוא ענין אם רץ לבך שוב^{197, 198, 199} לאחר [לאחד בכי"ק [בכתב יד קדש]]²⁰⁰

And the remedy for this is the level of water, which quenches the thirst; this is the matter of "If your heart runs, return backward" [in his holy handwriting: "to the One"].

The remedy for that thirst is "water," which quenches it. This is the teaching "If your heart runs, return": the soul's yearning must be followed by a return. Sefer Yetzirah reads "return to the place"; the bracket gives the reading of the Tzemach Tzedek's manuscript, "return to the One."

והקרבנות שהם בשר העולה הוא ענין כירור והעלאת נפש הבהמית וכמ"ש בד"ה צו את בניי [בני ישראל] ואמרת אליהם²⁰¹ את קרבני לחמי²⁰² מענין עצמות גידין ובשר של קרבן העולה שהבשר שרשו מן הדם שבלב והוא ענין המדות שבנפש הבהמית

And the offerings, which are the meat of the burnt-offering, are the matter of the refinement and elevation of the animal soul, as is written in the discourse beginning "Command the children of Israel and say to them: My offering, My bread," on the matter of the bones, sinews and flesh of the burnt-offering: that the flesh has its root in the blood that is in the heart, and this is the matter of the emotive attributes (middos) of the animal soul,

The offerings, the meat of the burnt-offering, stand for refining and elevating the animal soul. In the discourse on "My offering, My bread" (Likkutei Torah, Pinchas), the bones, sinews and flesh of the burnt-offering are explained, the flesh coming from the blood of the heart, which is the emotions of the animal soul; there the Alter Rebbe adds that the animal soul of the offering rises to its root in the "face of the ox" of the Chariot and from there to be included in the Infinite Light.

וצריך להפכן מן הקצה אל הקצה כו', וע"כ צריך לזה מלח דוקא שהוא מגבורות דאבא ובחכמה אתברירו.²⁰³

and one must transform them from one extreme to the other, etc. Therefore for this salt is needed specifically, for it is from the Gevuros (severities) of Abba, and "through Chochmah they are refined."

Those emotions must be turned around completely. For that, salt is needed, since salt comes from the Gevuros (severities) of Abba, Chochmah, and "through Chochmah they are refined" (the Kehot note points to the Zohar, II, 154b). The preceding maamar (Likkutei Torah, Vayikra 4a) explains this refining by the image of rennet, which separates cheese from whey without its own taste remaining in either.

SECTION 7 • ¶40-48

Salt that destroys and preserves

40 ולכן ע"ה [עם הארץ] אסור לאכול בשר²⁰⁴ וכמ"ש מזה בד"ה בהעלותך את הנרות^{205, 206} ופרש"י [ופירש רש"י / ופירוש רש"י] כשראה אהרן²⁰⁷ כו' יעו"ש [יעויין שם].

Therefore an unlearned person is forbidden to eat meat, as is written about this in the discourse beginning "When you raise up the lamps," and [on] Rashi's explanation, "When Aharon saw," etc.; see there.

Because refining the animal soul needs the "salt" of Torah, the Talmud says an unlearned person may not eat meat: he cannot elevate it. The text refers to the discourse on "When you raise up the lamps" and Rashi's comment there that Aharon was distressed when he saw the princes' offerings.

ופי גבורות דאבא הוא ע"ד לעולם ירגיז אדם²⁰⁸ יצ"ט [יצר טוב] על יצה"ר [יצר הרע] ועמ"ש ע"פ וגם אתה תדין את ביתי²⁰⁹ כו'

And the meaning of "the Gevuros of Abba" is along the lines of "A person should always incite his good inclination against his evil inclination." And see what is written on the verse "And you too shall judge My house," etc.

The "Gevuros of Abba," the severities rooted in Chochmah, are explained by the Talmud's advice that a person should always rouse his good inclination against his evil one: a holy force that wages war on evil. The text also refers to its discourse on "And you too shall judge My house" (Zechariah 3:7).

וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] פ"ג [פרק ג'] דמנחות דכ"א ע"א ע"פ במלח תמלח יכול תבונהו ופרש"י [ופירש רש"י / ופירוש רש"י] יכול יתן בו טעם כבינה²¹⁰ המתקנת את האדם כו'.

And this is what our Sages, of blessed memory, said in chapter 3 of Menachos, folio 21a, on the verse "With salt you shall season [it]": "One might think, tevunehu," and Rashi explains, "One might think that he should give it taste like understanding (binah), which perfects a person," etc.

The Talmud (Menachos 21a) asks of the words "with salt you shall season" whether one might "tevunehu," a word built on the root of binah, "understanding." Rav Ashi explains: might one give it taste as binah does? The maamar quotes Rashi: like the binah that perfects a person. The verse answers, "you shall season."

41 ולכאורה אינו מובן. אלא הענין כי בינה המתקנת את האדם קאי על נפש האלקית כי בינה היינו בן²¹¹ י"ה וכמ"ש ע"פ וכל בניך למודי הוי' וע"ז נאמר יסובבנהו יבוננהו.²¹²

Seemingly this is not understood. Rather, the point is that "understanding, which perfects a person," refers to the G-dly soul; for Binah is ben Yah (son of Yah), as is written on the verse "And all your children shall be taught of Havayah"; and of this it is said, "He encompassed him, He gave him understanding (yevonenehu)."

The Talmud's question is puzzling, so it is interpreted: "binah that perfects a person" refers to the G-dly soul. Binah is read as ben Yah, "son of Yah" (as in the discourse on "all your children shall be taught of Havayah"), and the verse says of Israel, "He encompassed him, He gave him understanding" (Deuteronomy 32:10).

וע"ז אמרו יכול שאין קרבן נה"ב [נפש הבהמית] עולה לרצון אא"כ [אלא אם כן] תתהפך למעלת ומדרגת הביטול דנפש האלקית ממש,

And of this they said, "One might think": [one might think] that the offering of the animal soul does not rise with favor unless it is transformed into the actual virtue and rank of the nullification (bit-tul) of the G-dly soul.

So the question "might one think" means: might the animal soul's offering be acceptable only if it reaches the full self-nullification of the G-dly soul?

ובאמת זהו דבר הקשה כי הנה"א [הנפש האלקית] היא חלק אלוה ממעל²¹³ שנלקחה מפנימיות העולמות וע"כ יש בה בחי' הביטול האמיתי בטבעה להשתפך בחיק אביה אור א"ס ב"ה

And in truth this is a difficult thing, for the G-dly soul is "a part of G-d above," which was taken from the inner dimension (pnimiyus) of the worlds, and therefore it has the level of true nullification in its nature, to pour itself out into the bosom of its Father, the Infinite Light (Or Ein Sof), blessed be He;

That would be very hard, for the G-dly soul is "a part of G-d above," taken from the inner dimension of the worlds, so true self-nullification is natural to it: by nature it longs to pour itself out into the bosom of its Father, the Infinite Light.

משא"כ בנה"ב [בנפש הבהמית] שלוקחה מק"נ [מקליפת נוגה] כו' וכמשנ"ת [וכמו שנתבאר] בד"ה אדם כי יקריב מכם²¹⁴ מן הבהמה כו'

which is not so with the animal soul, which was taken from kelipas nogah, etc., as was explained in the discourse beginning "A man, when he brings near of you [an offering] from the animals," etc.

The animal soul, though, comes from kelipas nogah, the "glowing husk" in which good and evil are mixed, as the first discourse of this parsha, "A man, when he brings near of you," explains: every Jew has two souls, the G-dly soul rooted in "Adam" and the animal soul rooted in the "face of the ox."

וזהו ת"ל [תלמוד לומר] תמלח. שעכ"פ [שעל כל פנים] תוכל לבוא גם היא לבחינת ביטול היש כו'. וזהו ענין ההפרש בין למסור נפשו באחד ובין בחינת בכל נפשך כו' כמש"ש [כמה שכתוב שם].

And this is [why] "the verse teaches: you shall season": that at any rate it too can come to the level of the nullification of the "something" (yesh), etc. And this is the matter of the difference between giving over one's soul in "One" and the level of "with all your soul," etc., as is written there.

So the verse answers, "you shall season," with salt: the animal soul too can at least reach a measure of self-nullification. It is the same distinction as between giving one's soul at "One" and "with all your soul," explained above.

42 והנה הרמב"ן [הרבי משה בן נחמן] בפ"י החומש²¹⁵ כאן כתב שהמלח הוא מים ובכח השמש הבא בהם יעשה מלח²¹⁶ כו' והמים והאש באים בה כו'

Now, the Ramban, in his commentary on the Chumash here, wrote that salt is water, and by the power of the sun that comes into it, it becomes salt, etc.; and the water and the fire come into it, etc.,

The Ramban, on this verse, explains that salt is water that has become salt through the heat of the sun, so both water and fire are in it.

ולכן תקיים הדבר וגם תכרית כמ"ש גפרית ומלח שרפה כל ארצה ²¹⁷ לא תזרע ולא תצמיח כו'.

and therefore it preserves a thing and also destroys [it], as it is written, "Sulfur and salt, a burning, all its land; it shall not be sown and shall not sprout," etc.

That is why salt both preserves and destroys, as in the description of a land laid waste with "sulfur and salt" (Deuteronomy 29:22).

43 ועיין ברכינו בחיי שביאר דבריו ²¹⁸ דהיינו שכלול משני המדות חו"ג [חסד וגבורה] שבהם הנהגת העולם וקיומו כי מלך במשפט יעמיד ארץ. ²¹⁹

And see Rabbeinu Bachya, who explained his words: that is, that [salt] is composed of the two attributes, Chesed and Gevurah, by which the world is conducted and sustained, for "a king, through justice, establishes the land."

Rabbeinu Bachya explains the Ramban: salt holds the two attributes by which the world is run and kept in being, kindness and severity, as "a king establishes the land through justice" (Proverbs 29:4).

והוא ע"ד הנזכר בזח"א [בזהר חלק א] דנ"א ע"א ²²⁰ בענין תכלת דאכיל ושצי ות"ח [ותא חזי] אע"ג [אף על גב] דאורחא דהאי נהורא תכלא אוכמא לשיצאה ²²¹ כו' ואתם הדברים בה' אלקיכם חיים כו' ע"ש

This is along the lines of what is mentioned in the Zohar, Part I, folio 51a, concerning the blue (techeles) that consumes and destroys: "Come and see: although the way of this blue-black light is to destroy, etc., 'But you who cleave to Havayah your G-d are alive,'" etc.; see there.

The Zohar (1:51a) says the same of the blue-black light (techeles) of a flame, which consumes; yet it adds, "But you who cleave to Havayah your G-d are alive" (Deuteronomy 4:4).

כי המלי נקרא נהורא תכלא ארץ אוכלת יושביה ²²² והיינו שמכלה את הקוצים והרשעים שהם יש ודבר נפרד היא מכלה אותם

For Malchus is called "the blue light," "a land that consumes its inhabitants": that is, it consumes the thorns and the wicked; those who are a "something" and a separate entity, it consumes them.

Malchus is that blue light, "a land that consumes its inhabitants" (Numbers 13:32): it consumes the "thorns," the wicked, who regard themselves as separate entities. In Likkutei Torah, Sh'lach, the Alter Rebbe quotes this Zohar: the spies meant the words as slander, but they are praise, for to those who cleave to G-d this self-nullification is life.

אבל ואתם הדבקים ²²³ ע"י שיש בכל אחד בחינת ביטול למס"נ [למסירות נפש] באחד ע"י אדרבה חיים כו' וכענין הקב"ה מוציא חמה מנרתיקה ²²⁴ צדיקים מתרפאים בה ורשעים נכוין בה.

But "you who cleave," since each one has the level of nullification, to give over his soul in "One," through this, on the contrary, [are] "alive," etc. And it is like the matter of "The Holy One, blessed be He, takes the sun out of its sheath: the righteous are healed by it, and the wicked are burned by it."

But those who cleave to G-d, through the self-nullification of giving their soul at "One," are given life by it. It is like the sun that G-d will take out of its sheath: it heals the righteous and burns the wicked (Nedarim 8b).

44 והנה נהורא תכלא תכלת שרשו מגבורות דאבא וכמ"כ [וכמו כן] המלח שרשו משם כנ"ל. לכן יש במלח ג"כ ב' הכחות

Now, "the blue light," techeles, has its root in the Gevuros of Abba, and likewise salt has its root there, as mentioned above. Therefore salt too has the two powers;

The blue light has its root in the Gevuros of Abba, and so does salt. So salt too has two powers.

דהיינו כמ"ש במ"א שהתורה נקרא עוז ותושיה ²²⁵ פי' שנותן עוז כח וגבורה בנפש האלקית ומתשת כח נפש הבהמית.

that is, as is written elsewhere, that the Torah is called "strength and tushiyah," meaning that it gives strength, power and might to the G-dly soul, and weakens (mateshes) the power of the animal soul.

The Torah is called "strength and tushiyah": it gives strength to the G-dly soul and, reading tushiyah as mateshes, "weakens," it weakens the animal soul.

והיינו על ידי כי בחכמה אתברירו הוא מכרר נפש הבהמית ומפריד הרע ממנו כו' וז"ש [וזהו שכתוב] כי שמים כעשן נמלחו ²²⁶ (בישעיה ס"ג נ"א ו').

And this is because "through Chochmah they are refined": it refines the animal soul and separates the evil from it, etc. And this is what is written, "For the heavens shall dissolve (nimlachu) like smoke" (in Isaiah, chapter 51, [verse] 6).

It does so because "through Chochmah they are refined": wisdom refines the animal soul and separates the evil from it. Hence "the heavens shall dissolve (nimlachu) like smoke" (Isaiah 51:6), a verb from the same root as melach, salt.

והיינו כי שמים אש ומים²²⁷ והיינו המדות חו"ג [חסד וגבורה] ויש בהן זה לעומת זה²²⁸ שמים דקדושה כמ"ש השמים כסאי²²⁹ שהם המדות כשר פסול כו' ולעומת זה מדות הרעות נקרא שמים דקליפה.

That is: shamayim (heaven) is esh and mayim (fire and water), that is, the attributes of Chesed and Gevurah; and in them there is one opposite the other: the heavens of holiness, as it is written, "The heavens are My throne," which are the attributes: fit, unfit, etc.; and opposite them the evil attributes are called the heavens of kelipah.

Shamayim, "heavens," is read as esh and mayim, "fire and water," the emotions of kindness and severity. There are holy "heavens," as in "The heavens are My throne" (Isaiah 66:1), and opposite them the "heavens" of kelipah, the evil emotions.

45 וע"ז נאמר והיו שמיך אשר על ראשך²³⁰ נחושת. וכמ"ש בת"ז [בתיקוני זהר] תקון ח' ובשל"ה [ובשני לוחות

הברית] דפ"ח ע"ב בשער האותיות אות קו"ף בענין קונה שמים וארץ כו'

And of this it is said, "And your heavens that are over your head shall be copper," as is written in the Tikkunei Zohar, Tikkun 8, and in the Shelah, folio 88b, in the Gate of the Letters, the letter kuf, concerning "Possessor (koneh) of heaven and earth," etc.

Of the unholy heavens it is said, "your heavens that are over your head shall be copper" (Deuteronomy 28:23), as the Tikkunei Zohar and the Shelah (on the letter kuf and "Possessor of heaven and earth") explain.

ועל זה נאמר כי שמים כעשן נמלחו ופרש"י [ופירש רש"י / ופירוש רש"י] לשון רקבון עיין בירמיה ל"ח י"ב בפרש"י [בפירש רש"י / בפירוש רש"י],

And of this it is said, "For the heavens shall dissolve (nimlachu) like smoke," and Rashi explains [it as] a term of rotting; see Rashi on Jeremiah 38:12.

These are the heavens that "dissolve like smoke"; Rashi explains nimlachu as rotting, as in Jeremiah 38:12.

והיינו ע"י המלח דקדושה שמכלה ומכרית היש ודבר נפרד כו'. ועיין מ"ש בד"ה זאת חקת התורה^{231, 232} בענין להקריב אותיות להקריב כו' ע"ש.²³³

And this is through the salt of holiness, which consumes and destroys the "something" (yesh) and separate entity, etc. And see what is written in the discourse beginning "This is the statute of the Torah," on the matter of lehakriv (to offer) [having the letters of] leharkiv (to rot), etc.; see there.

That rotting is the work of the holy salt, which destroys the sense of separate self. The text refers to the discourse on the red heifer, "This is the statute of the Torah," where lehakriv, "to offer," is linked with leharkiv, "to rot."

46 והנה כמו שהמלח יש בו כח להכרית את הרע להיות שמים כעשן נמלחו כו'. ועי' שפי' בש"ך [בשפתי כהן (הש"ך)] ס"פ תצא בשם המדרש²³⁴ בענין תמחה את זכר עמלק מתחת השמים²³⁵ אתה מתחת השמים ואני מעל לשמים כו'. כמ"כ [כמו כן] יש בו כח לקיים את הטוב

Now, just as salt has in it the power to destroy the evil, so that "the heavens shall dissolve like smoke," etc., and along the lines of what is explained in the Shach, at the end of [Parshas] Teitzei, in the name of the Midrash, on "You shall blot out the memory of Amalek from under the heavens": "You, from under the heavens, and I, from above the heavens," etc., so too it has in it the power to sustain the good,

Salt destroys evil, as the heavens "dissolve like smoke." The Siftei Kohen (Shach) on the Torah cites a Midrash on "You shall blot out the memory of Amalek from under the heavens": "you" blot it out below, and G-d blots it out above the heavens. Just so, salt also has the power to preserve the good.

וכמ"ש גבי אהרן ברית מלח עולם²³⁶ וכן גבי דוד (ד"ה [דברי הימים] ב' י"ג ה'), ועיין מזה ברבות ר"פ קדושים. as it is written regarding Aharon, "an everlasting covenant of salt," and likewise regarding David (II Chronicles 13:5); and see about this in the Rabbos, at the beginning of [Parshas] Kedoshim.

As G-d's covenant with Aharon is "an everlasting covenant of salt" (Numbers 18:19), and so too with David (II Chronicles 13:5).

והיינו שנותן טעם להיות טעמו וראו כי טוב²³⁷ ה' ונותן כח בנפש האלקית כנ"ל

That is, it gives taste, so that there be "Taste and see that Havayah is good," and it gives strength to the G-dly soul, as mentioned above;

Salt gives taste, as in "Taste and see that Havayah is good" (Psalms 34:9), and strengthens the G-dly soul.

וגם מהפך הטוב דנפש הבהמית להתעלות בקדושה שזהו ענין על כל קרבנך תקריב מלח כנ"ל. וכמ"ש לקמן שמלח לשון תערובות והפך והיינו שמהפך נה"ב [נפש הבהמית] ממרירו למיתקו:

and it also transforms the good of the animal soul, to be elevated in holiness, which is the matter of "On all your offerings you shall offer salt," as mentioned above. And as is written below, that melach (salt) is a term of mixing and reversal; that is, it transforms the animal soul from bitterness to sweetness.

It also transforms the good in the animal soul and raises it to holiness; that is "on all your offerings you shall offer salt." As explained below, melach means mixing and reversal: it turns the animal soul from bitter to sweet.

47 ז וז"ש [וזהו שכתוב] גבי אלישע שריפא את מי יריחו ע"י מלח (במ"ב ס"י ב' כ"א) וכמ"ש בזה"א [בזהר חלק א] דרמ"א ע"ב²³⁸ דאיהו ממרק ומבשם מרירו לאטעמא.^{239, 240}

7. And this is what is written concerning Elisha, who healed the waters of Jericho by means of salt (in II Kings, chapter 2, [verse] 21), and as is written in the Zohar, Part I, folio 241b, that it "cleanses and sweetens the bitterness, to give taste."

Section 7 brings Elisha, who healed the bad waters of Jericho with salt (II Kings 2:21). The Zohar (1:241b) says salt "cleanses and sweetens the bitterness, to give taste."

ועי"ל [ועוד יש לומר] בזה כי מים הרעים שרשם נמשך ע"י ההבדלה שהבדיל בין מים עליונים ובין מים תחתונים.

One may further say about this that the bad waters have their root drawn from the separation by which He separated between the upper waters and the lower waters.

A further explanation: the "bad waters" have their root in the separation G-d made on the second day of creation between the upper and lower waters.

ומזה נמשך הפסולת דמים שהם מים הרעים ע"ד מים המאריים²⁴¹ כו' עיין זה"ב [זהר חלק ב'] שמות ד"ו ע"א ובפ' נשא דקכ"ה ע"א ובפרדס בעה"כ [בערכי הכינויים] ערך מים בסופו ובמא"א [ובמאורי אור] אות מ' ססע"י [סוף סעיף] ט"ז,²⁴²

From this is drawn the dross of the waters, which are the bad waters, along the lines of "the bitter waters that bring the curse," etc. (See the Zohar, Part II, Shemos, folio 6a, and in Parshas Naso, folio 125a; and in the Pardes, in Erchei HaKinuyim, the entry "water," at its end; and in Me'orei Or, the letter mem, at the end of section 16.)

From that separation came the dross of the waters, "bad waters," like the "bitter waters that bring the curse" of the sotah (Numbers 5). The text gives references in the Zohar, the Pardes and Me'orei Or.

והנה רש"י [רבי שלמה יצחקי] פ"י כאן ע"פ ולא תשבית מלח שהובטחו מים תחתונים ליקרב ע"ג [על גבי] המזבח במלח ובניסוך המים.²⁴³

Now, Rashi explains here, on the verse "And you shall not omit the salt," that the lower waters were promised to be offered upon the altar, in the salt and in the water libation.

Rashi explains our verse: the lower waters were promised that they would be offered on the altar, in the salt and in the water libation of Sukkos.

48 והיינו שע"י המלח של הקרבן מתעלים המים תחתונים עד שנעשו בבחי' מים חיים.

That is: through the salt of the offering the lower waters are elevated until they become living waters.

Through the salt of the offering the lower waters are raised until they become "living waters."

וז"ס [זוה סוד] רפואת מים הרעים דיריחו ע"י המלח שהוא שרש התיקון לבחי' מים תחתונים כו' עד שנעשו עי"ז בבחי' באר מים חיים כו'.

And this is the secret of the healing of the bad waters of Jericho through salt, which is the root of the rectification of the lower waters, etc., until through this they become "a well of living waters," etc.

That is the inner meaning of Elisha healing Jericho's bad waters with salt: salt is the root of the repair of the lower waters, until they become "a well of living waters."

SECTION 8 • ¶49-57

Sweetening judgment and the bread of poverty

49 וכמ"כ [וכמו כן] יובן ענין זה בנפש שבכדי לרפאות המים המרים דנה"ב [דנפש הבהמית] שנמשכת אחר תענוגי עוה"ז הנקרא בשם מרירו. כמ"ש כי נופת תטופנה כו' ואחריתה²⁴⁴ מרה כלענה.²⁴⁵ ועי' זח"ב [זהר חלק ב'] ויקהל דר"ג ע"ב

Likewise this matter will be understood in the soul: in order to heal the bitter waters of the animal soul, which is drawn after the pleasures of this world, which are called by the name "bitterness" (meriru), as it is written, "For [her lips] drip honey," etc., "but her end is bitter as wormwood" (and see the Zohar, Part II, Vayakhel, folio 203b),

The same holds within a person. The animal soul is drawn after the pleasures of this world, which are called "bitterness" (meriru) because their end is bitter, as Proverbs says of forbidden pleasure that its lips "drip honey" but its end is "bitter as wormwood." These are its "bad waters," which need healing.

הנה זהו ע"י התורה שנקרא בשם מלח וכמ"ש רפאות תהי לשרך^{246, 247}

this is through the Torah, which is called by the name "salt," and as it is written, "It shall be healing to your navel,"

The healing is the Torah, called salt, of which Proverbs says, "It shall be healing to your navel."

דהיינו אפילו מפלגך ולתתא²⁴⁸ שהוא למטה מרקיע המבדיל בין מים למים²⁴⁹ כו', ולכן נקרא המלח ברית אלקיך.

that is, even "from your middle downward," which is below the firmament that separates between water and water, etc. Therefore the salt is called "the covenant of your G-d."

"Your navel" is read as reaching even "from your middle downward," the lowest level, below the firmament that separated the upper waters from the lower. That is why the salt is called "the covenant of your G-d." The Kehot note sends the reader to the first discourse on "There are sixty queens" (Likkutei Torah, Shir HaShirim), which cites the heretic in the Talmud who gave "from your middle upward" and "from your middle downward" to two powers, and explains that when Israel draw the Infinite Light down below, upper and lower are united.

כי שורש הדינים והמרירות נמשכים משם אלקים שיש בו ק"ך צירופים המשתלשלים למטה עד סוף העשיה ומהם יונקים ק"ך צירופים דנוגה שבין שניהם נעשים מ"ר ב"פ [ב' פעמים] ק"ך וכחשבון עמלק.²⁵⁰

For the root of the judgments and the bitterness is drawn from the Name Elokim, which has 120 combinations that descend below to the end of Asiyah; and from them the 120 combinations of nogah draw their nourishment, so that between the two of them they make 240 (mar, "bitter"), twice 120, which is the numerical value of Amalek.

Judgments and bitterness come from the Name Elokim, whose letters can be arranged in 120 ways; these descend to the bottom of the world of action, and the 120 combinations of nogah, the mixed husk, feed on them. Together they make 240, written מ"ר, which spells mar, "bitter," and is the numerical value of Amalek (עמלק).

50 והמלח ממתיק הדינים הנ"ל ע"י שממשיך משרש ועיקר הגבורות דקדושה כו' ומקיים ומכרית כו' כנ"ל.

And salt sweetens the judgments mentioned above, by drawing from the root and essence of the Gevuros of holiness, etc.; and it sustains and destroys, etc., as mentioned above.

Salt sweetens these judgments because it draws on the root of the holy Gevuros; so it both sustains and destroys, as explained above.

ובכהאריז"ל [ובכתבי האריז"ל] אמר מלח כחשבון ג' שמות הוי' ולכן נאמר גבי אהרן ברית מלח עולם²⁵¹ כי הכהנים מברכים את העם שלש ברכות שהן ג' שמות הוי' דיברכך יאר וישא,²⁵² ששרשן גבוה מאד נעלה למעלה מההשתלשלות

And in the writings of the Arizal, of blessed memory, he said that melach (salt) is the numerical value of three Names Havayah. Therefore it is said regarding Aharon, "an everlasting covenant of salt," for the kohanim bless the people with three blessings, which are the three Names Havayah of "May He bless you," "May He shine" and "May He lift up," whose root is very high, exalted above the chain of descending worlds (hishtalshelus),

The Arizal's writings note that melach (מלח, 78) equals three times the Name Havayah (26). So Aharon's covenant is "a covenant of salt": the kohanim bless the people with three blessings, each with the Name Havayah, from a root far above the chain of worlds.

ובזה הוא קיום העולם וזהו שנק' מלח שהוא קיום הדבר כו' ועם היות המלח הוא גבורה אך גם ברכת כהנים נקרא ששים גבורים²⁵³ ברכות נשא פיי"א [פרק י"א].

and through this is the sustaining of the world. And this is why it is called salt, which is what sustains a thing, etc. And although salt is Gevurah, the Priestly Blessing too is called "sixty mighty men (gibborim)," in the Rabbos, Naso, chapter 11.

Through these blessings the world is sustained, and salt is what preserves. And though salt is severity (Gevurah), the Midrash (Bamidbar Rabbah, Naso) also calls the Priestly Blessing "sixty mighty men," severity in the service of blessing.

51 וזהו פיי ברית אלקיך שהוא ענין ההמשכה משם הוי' בשם אלקים כו' שיהי' [שיהיה] בבחי' אלקיך ממש בבחי' גילוי בפנימיות. וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] מה ברית האמור במלח, מלח ממתקת.²⁵⁴ דהיינו המתקת הדינין של שם אלקים.

And this is the meaning of "the covenant of your G-d (Elokecha)": it is the matter of the drawing down from the Name Havayah into the Name Elokim, etc., so that it be in the state of "your G-d" in actuality, in a state of revelation in the inner dimension (pnimiyus). And as our Sages, of blessed memory, said: "Just as with the covenant mentioned regarding salt, salt sweetens"; that is, the sweetening of the judgments of the Name Elokim.

"The covenant of your G-d" means drawing the transcendent Name Havayah into the Name Elokim, so that G-d becomes "your G-d," revealed within. The Talmud's comparison, "as the covenant of salt: salt sweetens" (Berachos 5a), means sweetening the judgments of the Name Elokim.

52 ובתי"ז [ובתיקוני זהר] תקון כ"א דף נ"ד ע"א ²⁵⁵ מלח אותיות חלם ואותיות מחל כי חולם הוא הנקודה שבראשי אתוין שמורה על עליות המלי להיות עטרת תפארת כמ"ש בתו"א [בתורה אור] פ' נח סד"ה להבין הענין שתפלת הבעל עסק כו' שנקודה א' העליונה כולל בחינה התחתונה כו' ע"ש,

And in the Tikkunei Zohar, Tikkun 21, folio 54a: melach (salt) has the letters of cholem and the letters of mochel (forgives). For the cholem is the point above the letters, which indicates the ascent of Malchus to be the crown of Tiferes, as is written in Torah Ohr, Parshas Noach, at the end of the discourse beginning "To understand the matter that the prayer of a man of business," etc.: that one upper point includes the lower level, etc.; see there.

The Tikkunei Zohar finds in מלח (salt) the letters of חלם (cholem, the vowel-point written above the letters) and מחל (forgives). The cholem above the letters signifies Malchus rising to become the crown of Tiferes, as Torah Ohr, Noach, explains at the end of the discourse on the prayer of a man of business: a single upper point includes the lower level.

ומשם נמשך המחילה ביוהכ"פ [ביום הכפורים] וכן הקרבנות באין לכפר ועלייה זו ע"י ברית מלח כו'.

And from there comes the forgiveness (mechilah) on Yom Kippur, and likewise the offerings come to atone; and this ascent is through the covenant of salt, etc.

From that ascent comes forgiveness (mechilah) on Yom Kippur and the atonement of the offerings, and it is brought about by the covenant of salt.

גם פ"י חלם לשון חיזוק כמו יחלמו בניהם ²⁵⁶ (איוב סי' ל"ט ד') שפרש"י [שפירש רש"י / שפירוש רש"י] יחזקו. וכן ותחלימני והחייני (בישעיה ל"ח י"ו) פרש"י [פירש רש"י / פירוש רש"י] תבריאני ותחזקני.

Also, chalam means strengthening, as in "Their young grow strong (yachlemu)" (Job, chapter 39, [verse] 4), which Rashi explains as "grow strong"; and likewise "And You will make me healthy (vesachalimeni) and keep me alive" (in Isaiah 38:16), [which] Rashi explains, "You will heal me and strengthen me."

Chalam also means strength: "their young grow strong (yachlemu)" (Job 39:4) and "You will make me healthy (vesachalimeni)" (Isaiah 38:16), as Rashi explains both.

ועד"ז פ"י רבינו בחיי בפי' תצוה בענין אבן אחלמה וסגולת האבן הזאת שמחזקת את הלב כו'.

In the same way Rabbeinu Bachya explains, in Parshas Tetzaveh, concerning the achlamah stone, that the special property of this stone is that it strengthens the heart, etc.

Rabbeinu Bachya likewise explains the achlamah stone of the High Priest's breastplate as a stone that strengthens the heart.

וענין חיזוק זה זהו ע"ד מ"ש ויתן עוז למלכו. ²⁵⁷ וכמ"ש ע"פ ועתה יגדל נא ²⁵⁸ כח אדני ²⁵⁹ כו'

And this strengthening is along the lines of what is written, "And He will give strength to His king," and as is written on the verse "And now, let the power of Ado-nai be great," etc.

This strength is like "He will give strength to His king" (I Samuel 2:10), strength given to Malchus, and like "Let the power of Ado-nai be great" (Numbers 14:17), as explained in the discourse on that verse.

וזהו נמשך ג"כ מבחי מלח שהוא הכח המעמיד ומקיים הדבר שזהו פי ברית מלח עולם ²⁶⁰ הנאמר גבי אהרן ס"פ קרח וגבי דוד (בדברי הימים ב' ס"י י"ג ה').

And this too is drawn from the level of salt, which is the power that maintains and sustains a thing. This is the meaning of "an everlasting covenant of salt," said regarding Aharon at the end of Parshas Korach, and regarding David (in II Chronicles, chapter 13, [verse] 5).

This too comes from salt, the power that maintains and preserves. That is the "everlasting covenant of salt" made with Aharon (Numbers 18:19) and with David (II Chronicles 13:5).

ועמ"ש סד"ה שובה ישראל עד. ²⁶¹ להיות יחוו"ת [יחודא תתאה] כמו יחו"ע [יחודא עילאה] בבחי תרין, ריעין בחי אהל כל יצען. ²⁶² וכמ"ש וארשתיך לי לעולם: ^{263, 264}

And see what is written at the end of the discourse beginning "Return, O Israel, unto": that the lower unity (yichuda tata'ah) be like the higher unity (yichuda ila'ah), in the manner of "two companions," the level of "a tent that shall not be moved"; and as it is written, "And I will betroth you to Me forever."

The discourse "Return, O Israel, unto" explains the goal: that the lower unity, G-d within the world, become like the higher unity, as two inseparable companions, "a tent that shall not be moved," as in "I will betroth you to Me forever."

53 ח והנה לפ"ז [לפי זה] צ"ל דגבי מצה כ' [כתב] הפוסקים שלא ליתן מלח בפת בפסח כמ"ש בטוש"ע [בטור ושולחן ערוך] ס"י תנ"ה.

8. Now, according to this we must understand [why], regarding matzah, the halachic authorities wrote not to put salt in the bread on Pesach, as is written in the Tur and Shulchan Aruch, section 455.

Section 8 raises a question from Jewish law: the codes (Tur and Shulchan Aruch, section 455) say not to put salt in the matzah dough on Pesach.

ולכאורה אינו מובן לפמשנ"ת [לפי מה שנתבאר] למעלה שורש ענין המלח מדוע יהיה שבמצה לא יהיה מלח וכמ"ש בגמרא פ"ח [פרק ח'] דשבת דע"ט ע"א מצה כמשמעו דלא מליח²⁶⁵ כו',

Seemingly this is not understood, according to what was explained above about the root of the matter of salt: why should there be no salt in matzah? And as is written in the Gemara, chapter 8 of Shabbos, folio 79a: "matzah, as its meaning implies: that is not salted," etc.

Given everything said about salt, why should matzah have none? The Talmud itself (Shabbos 79a) says "matzah, as its name implies, is unsalted."

ובטו"ב סי' תנ"ה כתב לפי כי המלח הוא שורש הדין כו', ואין זה מספיק דאדרבה הוא מיתוק הדינים כנ"ל.

And in the טו"ב, section 455, he wrote [that it is] because salt is the root of judgment, etc. But this does not suffice, for on the contrary, it is the sweetening of the judgments, as mentioned above.

One commentary on that section explains that salt is the root of judgment. That does not suffice, since salt sweetens judgment, as shown above.

אך הענין מבואר בת"י [בתיקוני זוהר] תקון ס"ט דק"ח ע"א²⁶⁶ לחם עני²⁶⁷ בלא מלחא כו' בגין דאיהו מצה פרוסה כו' עד דתהא שלימה לא צריך לקרבא עלה מלח דאיהו חלם ומאי ניהו חלם אמצעי דכולהו עכ"ל [עד כאן לשונו],

But the matter is explained in the Tikkunei Zohar, Tikkun 69, folio 108a: "The bread of poverty, without salt," etc., "because it is a broken matzah," etc., "until it is whole, one should not offer upon it salt, which is cholem; and what is cholem? The middle one of them all." End of quote.

The answer is in the Tikkunei Zohar: the "bread of poverty" is without salt because it is a broken matzah, and until it is made whole, salt, which is the cholem, "the middle one of them all," is not to be offered on it.

ופי' בכס"מ שכשהיא פרוסה היא אות דל"ת לשון דלות היינו לחם עוני.

And the Kisei Melech explains that when it is broken it is the letter dalet, a term of poverty (dalus), that is, "bread of poverty."

The Kisei Melech, Rabbi Shalom Buzaglo's commentary on the Tikkunei Zohar, explains that broken matzah is the letter dalet, from dalus, "poverty," hence "bread of poverty."

54 וצריך להשלימה באות ו' בתוכה שתהיה ה"א כו' ואז דוקא תקריב עליה מלח שהם ג' שמות הוי' שבחג"ת [שבחסד גבורה תפארת] עכ"ד [עד כאן דבריו].

And it must be completed with the letter vav within it, so that it becomes a hei, etc., and only then shall you offer salt upon it, which is the three Names Havayah that are in Chesed, Gevurah and Tiferes. End of his words.

To make it whole, a vav is placed inside the dalet, turning it into a hei. Only then is salt offered on it, the three Names Havayah in Chesed, Gevurah and Tiferes.

והענין כי פיי לחם עני זהו ע"ד סיהרא לית לה מגרמה כלום²⁶⁸ ואזי היא בחי עניה.

The explanation is that "bread of poverty" is along the lines of "the moon has nothing of its own"; and then it is in the state of poverty.

"Bread of poverty" is Malchus in its state of "the moon, which has nothing of its own," only what it receives; in that state it is "poor."

55 וכמ"ש בזח"א [בזהר חלק א] בראשית דלי"ג²⁶⁹ א'. ויחי דרמ"ט ע"ב. ואין עני אלא בדעת.²⁷⁰ וע"י קבלתה משמשא²⁷¹ נפקא ממסכנותא היינו ע"י שנמשך בה הדעת מבחי שמש הוי'.

(As is written in the Zohar, Part I, Bereishis, folio 33a, [and] Vayechi, folio 249b.) And "there is no poor person except in knowledge." And through its receiving from the sun, it goes out of its poverty: that is, through Daas being drawn into it from the level of "a sun, Havayah."

The Zohar says this of the moon, and the Talmud says "the only poor person is one poor in knowledge" (Nedarim 41a). The moon leaves its poverty by receiving from the sun, that is, when Daas is drawn into Malchus from "a sun, Havayah" (Psalms 84:12).

וכמ"ש ברע"מ [ברעיא מהימנא] ר"פ כי תשא העשיר דא עמודא דאמצעיתא. היינו קו האמצעי דעת תפארת ועמ"ש בד"ה וידעת היום²⁷² והשבות כו'. ומתחלה כשהיא רק בבחי אמונה לבד נק' לחם עני.²⁷³

And as is written in the Raaya Mehemna, at the beginning of Parshas Ki Sisa: "The rich man": this is the middle pillar," that is, the middle line, Daas [and] Tiferes. And see what is written in the discourse beginning "And you shall know this day and take [it] to [your heart]," etc. And at first, when it is only in the state of faith alone, it is called "bread of poverty."

The Ra'aya Mehemna, a part of the Zohar, calls "the rich man" the middle pillar, the middle line of Daas and Tiferes. Before Malchus receives this, while it has faith alone, it is called "bread of poverty." In Likkutei Torah, Va'eschanan, on "And you shall know this day," the Alter Rebbe distinguishes faith, which reaches what is beyond grasp, from Daas, a deep and felt awareness, and speaks of nourishing faith until it is fixed in the heart as Daas.

והנה תחלת העבודה צ"ל בבחי' אמונה לבד דווקא. וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] ²⁷⁴ בא חבקוק והעמידן על אחת שנאמר וצדיק באמונתו יחיה. ²⁷⁵

Now, the beginning of divine service must be specifically in the manner of faith alone. And as our Sages, of blessed memory, said: "Chavakuk came and based them on one, as it is said, 'And the righteous man shall live by his faith.'"

Divine service must begin with faith alone. The Talmud says that Chavakuk based all the mitzvos on one, "the righteous man shall live by his faith" (Makkos 24a; Habakkuk 2:4).

וכתיב פתחו שערים ויבוא גוי צדיק שומר אמונים ²⁷⁶ (בישעיה ס"י כ"ו ב'). וכדפירש"י [וכדפירש רש"י] שם. וכתיב והיה אמונת עתיך חוסן ישועות ²⁷⁷ (שם ל"ג ו').

And it is written, "Open the gates, that a righteous nation that keeps faith may enter" (in Isaiah, chapter 26, [verse] 2), as Rashi explained there. And it is written, "And the faith of your times shall be a strength of salvations" (there, 33:6).

Isaiah also speaks of "a righteous nation that keeps faith" (26:2), as Rashi explains there, and says, "the faith of your times shall be a strength of salvations" (33:6).

וממנה יבוא אח"כ לבחי' הדעת שהוא השגת פנימית התורה וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] כל המקיים את התורה ²⁷⁸ מעוני סופו לקיימה מעושר. בפ"ד דאבות. ²⁷⁹

And from it he will afterwards come to the level of Daas, which is the comprehension of the inner dimension of the Torah. And as our Sages, of blessed memory, said, "Whoever fulfills the Torah in poverty will in the end fulfill it in wealth" (in chapter 4 of Avos).

From faith one comes later to Daas, the comprehension of the inner Torah. So the Mishnah says, "Whoever fulfills the Torah in poverty will in the end fulfill it in wealth" (Avos 4:9).

ופי' במדרי' [במדרש] שמואל. דר"ל [דרוזה לומר] מעוני הדעת. סופו לקיימה מעושר הדעת שהוא ישפיע עליו מחמתו כו'

And it is explained in the Midrash Shmuel that it means "in poverty" of knowledge, [and] "will in the end fulfill it in wealth" of knowledge: that He will bestow upon him of His wisdom, etc.

The Midrash Shmuel, a commentary on Avos, explains that poverty and wealth there mean of knowledge: one who serves with little understanding will in the end be granted G-d's wisdom.

וזהו אם אין יראה אין חכמה אם אין חכמה ²⁸⁰ אין יראה, ²⁸¹ וא"כ איך יתחיל. אלא כי יש ב' בחי' יראה הא' יראה תתאה והיא תרעא לאעלאה, ולכן אם אין יראה אין חכמה.

And this is "If there is no awe there is no wisdom; if there is no wisdom there is no awe." If so, how is one to begin? Rather, there are two levels of awe. The first is the lower awe, and it is "the gate for entering"; therefore, "if there is no awe there is no wisdom."

But the Mishnah also says, "If there is no awe there is no wisdom; if there is no wisdom there is no awe"; where can one begin? The answer is that there are two kinds of awe. The lower awe is "the gate for entering," the starting point; that is why without awe there is no wisdom.

56 ואח"כ ע"י החכמה יזכה ליראה עילאה כו' ששם אין שייך חמוץ כו'. וזהו שאמרו יאה עניותא לישראל. ²⁸² ור"ל [ורוצה לומר] שיהיה בעיניו נגד הקב"ה בבחי' עני מן הדעת ולהיות בבחי' אמונה.

And afterwards, through wisdom, he will merit the higher awe, etc., where leavening (chimutz) does not apply, etc. And this is what they said, "Poverty befits Israel": meaning that in his own eyes, before the Holy One, blessed be He, he should be in the state of one poor in knowledge, and be in the state of faith.

Through wisdom a person then reaches the higher awe, where there is no room for "leavening," the swelling of ego. That is why the Sages say "poverty befits Israel": before G-d a person should regard himself as poor in understanding and stand in simple faith.

וכמ"ש בסש"ב [בספר של בינונים] ח"א [חלק א'] פרק י"ח דכתיב פתי יאמין לכל דבר ^{283, 284} ואצל הקב"ה הכל כפתיים, ²⁸⁵ וכמ"ש בהמות הייתי עמך ²⁸⁶ וכתיב אדם ובהמה תושיע ^{287, 288} הוי' וארז"ל [ואמרו רבותינו זכרונם לברכה] פ"ק [פרק קמא] דחולין דף ה' ע"ב אלו בני אדם שהם ערומים בדעת כאדם הראשון ומשימים עצמם כבהמה דכאי רוח ע"ש בפרש"י [בפירוש רש"י / בפירוש רש"י] ²⁸⁹ כו'

As is written in Sefer shel Beinonim, Part I, chapter 18, that it is written, "The simple one believes every word," and before the Holy One, blessed be He, all are like simpletons; and as it is written, "I was [as] a beast with You"; and it is written, "Man and beast You save, Havayah," and our Sages, of blessed memory, said in the first chapter of Chullin, folio 5b: "These are people who are clever in knowledge like Adam, the first man, and make themselves like a beast": lowly of spirit; see there in Rashi's commentary, etc.

Tanya, chapter 18, quotes "the simple one believes every word" (Proverbs 14:15) and says that before G-d all are like simpletons. So too "I was as a beast with You" (Psalms 73:22). The Talmud reads "Man and beast You save, Havayah" (Psalms 36:7) as people who are clever in knowledge like Adam yet make themselves like a beast, humble in spirit, as Rashi explains.

וכ"כ [וכן כתב] ברבות פ' בשלח פכ"א ע"פ יונתי אמר הקב"ה אצלי הם כיונה פותה כל מה שאני גוזר עליהם עושים כו'.

And so it is written in the Rabbos, Parshas Beshalach, chapter 21, on the verse "My dove": "The Holy One, blessed be He, said: Before Me they are like a simple dove; whatever I decree upon them they do," etc.

The Midrash says the same: G-d calls Israel "My dove," for before Him they are like a simple dove that does whatever He decrees.

57 וע"כ בענין חיוב אכילת מצה שהוא תחלת העבודה צ"ל לחם עוני דוקא שהוא בחי' אמונה ואתכפיא בלי שום טעם ודעת.

Therefore, in the matter of the obligation to eat matzah, which is the beginning of divine service, it must be specifically "bread of poverty," which is the level of faith and subjugation (iskafya), without any reason or knowledge.

So the matzah eaten at the start of Pesach, the beginning of divine service, must be "bread of poverty": faith and self-subjugation, without reasons or understanding.

וע"כ אין ליתן בה מלח. שהמלח הוא נותן טעם להיות בחי' טעם ודעת שהוא גילוי פנימית התורה כו'.

Therefore one should not put salt in it; for salt gives taste, so that there be the level of taste and knowledge, which is the revelation of the inner dimension (pnimiyus) of the Torah, etc.

That is why matzah has no salt: salt gives taste, the taste and understanding that come with revealing the inner Torah, which belongs to a later stage.

וראשית העבודה צ"ל בבחי' לחם עוני דוקא. ולכן ישראל מונין ללבנה,²⁹⁰ אלא שאח"כ צריך להיות בה המשכת הדעת מבחינת שמשא

And the beginning of divine service must be specifically in the manner of "bread of poverty." Therefore Israel count by the moon. But afterwards there must be drawn into it Daas, from the level of the sun,

Service begins with "bread of poverty," and so Israel count their calendar by the moon, which has no light of its own. Afterwards Daas must be drawn into it from the "sun."

וזהו ענין מזה עשירה, ועמ"ש בפ"י רבת תעשרנה פלג אלקים²⁹¹ בד"ה והיה מספר בניי [בני ישראל] כחול
הים^{292, 293} כ"י ואזי מבחי' דל"ת נעשית ה' ועמ"ש בזה סד"ה המגביהי לשבת²⁹⁴ כ"י:²⁹⁵

and this is the matter of "rich matzah." And see what is written in the explanation of "You greatly enrich it; the stream of G-d" in the discourse beginning "And the number of the children of Israel shall be as the sand of the sea," etc.; and then from the level of dalet it becomes a hei. And see what is written about this at the end of the discourse beginning "Who is raised up to sit," etc.

That is "rich matzah," matzah made with more than flour and water. The text refers to the discourse on "And the number of the children of Israel" for "You greatly enrich it," and to the discourse on "Who is raised up to sit" (Torah Ohr, Miketz), where the dalet is read as dalis, "having nothing of its own," which becomes a hei through the yud placed within it: so the dalet of poverty becomes a hei.

SECTION 9 • ¶58-66

The covenant that blends the worlds

58 ט וביאור הענין יש להקדים מ"ש באו"ת [באור תורה] פ' קרח²⁹⁶ בשם הה"מ [הרב המגיד] נ"ע [נשמתו עדן] וז"ל
[וזה לשונן] והנה נאמר באהרן ברית מלח עולם²⁹⁷ הוא. הוא כתיב והקרי היא.

9. To explain the matter, we must first preface what is written in Or Torah, Parshas Korach, in the name of the Maggid, whose soul is in Eden; and these are his words: "Now, it is said of Aharon, 'It (hu) is an everlasting covenant of salt': it is written hu, and the reading is hi.

Section 9 brings a teaching of the Maggid of Mezritch from Or Torah: in "It is an everlasting covenant of salt" (Numbers 18:19) the word "it" is written hu, the masculine form, but read hi, the feminine.

והנה ידוע שאהרן שושבינא דמטרוניתא²⁹⁸ והוא המקשר עולמות ע"י עבודת הקרבנות והקטורת
שהוא לשון קשר. כי תרגום ותקשור על ידו²⁹⁹ בפ' וישב וקטרת על ידיה.

Now it is known that Aharon is the groomsman of the Queen (Matronisa), and he is the one who binds the worlds through the service of the offerings and the incense (ketores), which is a term of binding; for the Targum of "and she tied on his hand," in Parshas Vayeshev, is "uketeras al yedeih."

Aharon is "the groomsman of the Queen" (the Shechinah), who joins the worlds through the offerings and the incense. Ketores, incense, means binding: the Targum renders "she tied (vatikshor) on his hand" (Genesis 38:28) as "uketeras."

59 וזהו פ"י ברית מלח לשון עירוב כמו המלחים. היינו כדפרש"י [כדפירש רש"י / כדפירוש רש"י] בחומש פ' כי תשא ע"פ ממולח טהור קדש³⁰⁰ מעורב שיערב יפה יפה ואומר אני שדומה לו ויראו המלחים³⁰¹ כו' שמהפכין כו' ע"ש.

And this is the meaning of "covenant of salt (melach)": a term of mixing, as in hamalachim (the sailors). That is, as Rashi explained in the Chumash, Parshas Ki Sisa, on the verse "salted (memulach), pure, holy": 'mixed, that he should mix it very well; and I say that similar to it is "And the sailors (hamalachim) were afraid," etc., for they turn [the water], etc.; see there.

"Covenant of salt" means mixing, from the same root as malachim, "sailors." Rashi on the incense, "salted (memulach), pure, holy" (Exodus 30:35), explains memulach as "mixed well," comparing "And the sailors (hamalachim) were afraid" (Jonah 1:5), sailors being so called because they stir the water with their oars.

60 ופ"י ברית מלח שכרת לו ברית שע"י עבודת הקרבנות יקשר ויערב העולם שהם כלל העולמות בא"ס שהוא יהיה הממוצע והמחבר והמקשר העולמות זה בזה כו'

And the meaning of "covenant of salt" is that He made a covenant with him that through the service of the offerings he would bind and mix the world, which is all the worlds as a whole (klalus), with the Infinite One (Ein Sof), so that he would be the intermediary that joins and binds the worlds to one another, etc.

The covenant of salt with Aharon is that through the offerings he would bind and blend all the worlds with the Infinite One, serving as the intermediary that joins the worlds to one another.

וזהו עלה בכבש^{302, 303} כו'. עד מערבית שהוא מדת אהרן ברית מלח שמערב העולמות כו',

And this is "He went up the ramp," etc., up to the western [corner] (ma'aravis), which is the attribute of Aharon, the covenant of salt, which mixes (me'arev) the worlds, etc.

The Mishnah describes the kohen going up the ramp of the altar and around it, corner by corner, ending on the western side (ma'aravis), which hints at me'arev, "mixing," Aharon's quality.

והנה הכתיב ברית מלח עולם הוא והקרי היא כי למעלה הוא בעולם גדול לכך כתיב הוא לשון נסתר אבל למטה כאשר בא תוך הקרי שהוא הדבור ושם הוא התגלות לכן נק' היא עכ"ל [עד כאן לשונו],

Now, the written form is "an everlasting covenant of salt, hu," and the reading is hi, for above it is in great concealment, therefore it is written hu, a term of the hidden (nistar); but below, when it comes into the reading, which is speech, there it is revelation; therefore it is called hi." End of quote.

The text then returns to the written hu and the spoken hi. Above, the covenant is deeply hidden, so the text writes hu, a word that in Hebrew grammar is nistar, "hidden" (the third person). Below, when it comes into speech, the reading, it is revealed, and so it is read hi. Here the Maggid's words end.

וזהו שבקטורת נאמר ממולח כי הקטרת הוא ענין הקשר והעירוב כו'.

And this is why of the incense it is said "salted," for the incense is the matter of binding and mixing, etc.

That is also why the incense is called "salted": the incense is binding and blending.

61 וביאור ענין שמערב העולמות, כי הנה ארז"ל [אמרו רבותינו זכרונם לברכה] ביום חתונתו זו³⁰⁴ מתן תורה, וצ"ל מהו פי' חתונתו, אך כי חיתון פירושו תערובות כמ"ש בת"י [בתרגום ירושלמי] פ' עקב ז' ג'.

The explanation of how he mixes the worlds: our Sages, of blessed memory, said, "On the day of his wedding": this is the Giving of the Torah. We must understand what "his wedding" means. But chitun (marriage) means mixing, as is written in the Targum Yerushalmi, Parshas Ekev, 7:3.

How does he blend the worlds? The Mishnah (Taanis 26b) reads "on the day of his wedding" (Song of Songs 3:11) as the Giving of the Torah. Chitun, "marriage," means mixing, the maamar says, citing the Targum Yerushalmi on "you shall not intermarry with them" (Deuteronomy 7:3, a verse in Va'eschanan, though the text names Ekev).

וא"כ פי' ביום חתונתו היינו ענין תערובות והתקשרות העולם בא"ס ב"ה ע"י התורה, והוא ע"פ מ"ש ברכות פ' וארא פ"ב ע"פ כל אשר חפץ³⁰⁵ ה' עשה

If so, the meaning of "on the day of his wedding" is the matter of the mixing and binding of the world with the Infinite One (Ein Sof), blessed be He, through the Torah. And this is according to what is written in the Rabbos, Parshas Va'era, chapter 12, on the verse "Whatever Havayah desired He did":

So the "wedding" at Sinai was the blending of the world with the Infinite One through the Torah, as the Midrash on "Whatever Havayah desired He did" (Psalms 135:6) explains.

אמר דוד אע"פ [אף על פי] שגזר הקב"ה השמים שמים להי³⁰⁶ כו' כשבקש ליתן התורה בטל גזירה ראשונה ואמר התחתונים יעלו לעליונים והעליונים ירדו לתחתונים ואני המתחיל³⁰⁷ שנאמר וירד ה' על הר סיני.³⁰⁸

"David said: Although the Holy One, blessed be He, decreed, 'The heavens are heavens to Havayah,' etc., when He wished to give the Torah He annulled the first decree and said, 'The lower ones shall go up to the upper ones, and the upper ones shall go down to the lower ones, and I will be the one who begins,' as it is said, 'And Havayah descended upon Mount Sinai.'

G-d had decreed, "The heavens are heavens to Havayah" (Psalms 115:16), and the earth for man; but when He wished to give the Torah He annulled the decree, so that the lower would go up to the upper and the upper come down to the lower, Himself beginning: "And Havayah descended upon Mount Sinai" (Exodus 19:20).

62 וכתוב ואל משה אמר עלה אל³⁰⁹ ה' הוי כל אשר חפץ ה' עשה בשמים ובארץ עכ"ל [עד כאן לשונו].

And it is written, 'And to Moshe He said: Go up to Havayah.' Thus, 'Whatever Havayah desired He did, in the heavens and on the earth.'" End of quote.

And of the lower going up: "And to Moshe He said: Go up to Havayah" (Exodus 24:1). So "whatever Havayah desired He did in the heavens and on the earth."

ופי ענין ירידה ועלייה יובן ממ"ש במ"א בד"ה ושמתי כדכד³¹⁰ שמשותיך³¹¹ כדין וכדין³¹² כוי ועכ"פ [ועל כל פנים] הוא השתלשלות והמשכת האור מסוכ"ע בממכ"ע [בממלא כל עלמין] וזהו כי כל בשמים ובארץ³¹³ דאחיד בשמיא וארעא כוי וזהו ענין ברית מלח עולם.

And the meaning of the descent and ascent will be understood from what is written elsewhere, in the discourse beginning "And I will make your windows of kadkod," "kedein ukedein," etc. At any rate, it is the descent (hishtalshelus) and drawing down of the light from the light that encompasses all worlds (sovev kol almin) into the light that fills all worlds (memalei kol almin). And this is "For all that is in the heavens and on the earth": "which holds fast to heaven and earth," etc. And this is the matter of "an everlasting covenant of salt."

The descent and ascent are explained in the discourse on "I will make your windows of kadkod" (Likkutei Torah, Re'eh): kadkod is read, as in the Talmud, as "this way and that" (kedein ukedein), both movements together, the lower rising and the upper descending. In essence it is the light that encompasses the worlds drawn into the light that fills them, and this is the "covenant of salt"; so "all that is in heaven and earth" is rendered by the Targum as what "holds fast to heaven and earth."

63 והנה פי ליל שמורים³¹⁴ הוא ע"ד שמור לנוקבא³¹⁵ היינו מה שהמקבל ממתין ומצפה ומיחל אל המשפיע כעני הצופה ומביט מתי יתן הבעה"ב [הבעל הבית] לידו מאומה כמ"ש סד"ה זכור את יום השבת³¹⁶ כוי בענין פי שמור כוי ע"ש

Now, the meaning of "a night of watching (leil shimurim)" is along the lines of "shamor (guard) is for Nukva (the feminine)": that is, the recipient waits, anticipates and hopes for the giver, like a poor person who watches and looks [to see] when the householder will put something into his hand, as is written at the end of the discourse beginning "Remember the Shabbos day," etc., on the meaning of shamor, etc.; see there.

The night of Pesach is called "a night of watching (leil shimurim)" (Exodus 12:42). The Zohar says "shamor is for the feminine": the receiver waits and longs for the giver, as a poor man watches for the householder to put something in his hand. In Torah Ohr, Yisro, on "Remember the Shabbos day," the Alter Rebbe reads shamor as "waiting," as in "and his father kept (shamar) the matter."

וכך הוא ענין ליל שמורים. אשר בחי' ליל הוא מדת החשך וההעלם ונמשך מבחי' ממכ"ע [ממלא כל עלמין].

And so is the matter of “a night of watching”: for the level of “night” is the attribute of darkness and concealment, and it is drawn from the level of the light that fills all worlds (memalei kol almin).

So too the “night of watching”: night is darkness and concealment, which comes from the light that fills the worlds.

64 ובחי' זו היא בחי' שמורים ומצפה להמשכת האור מבחי' סוכ"ע שהוא בלי גבול. ולכן נאמר שמורים

לשון רבים ע"ש [על שם] התחברות משפיע ומקבל כמ"ש בזח"ב [בזהר חלק ב'] פ' בא דל"ח ע"כ

And this level is the level of “watching,” and it anticipates the drawing down of the light from the level of the light that encompasses all worlds (sovev kol almin), which is without limit. Therefore shimurim is said in the plural, on account of the joining of giver and recipient, as is written in the Zohar, Part II, Parshas Bo, folio 38b.

That night waits for the boundless encompassing light. Shimurim is plural because it joins giver and receiver, as the Zohar on Bo says.

ולכן המצה היא דוקא לחם עני כעני הצופה ומביט כו' כנ"ל וכן פי' בפ' ויצא דקנ"ז ע"א בענין לחם עני

מאן עני דא דוד מלכא³¹⁷ דכתיב ביה כי עני ואביון אני.³¹⁸

Therefore the matzah is specifically “bread of poverty,” like a poor person who watches and looks, etc., as mentioned above. And so it is explained in [the Zohar,] Parshas Vayetzei, folio 157a, concerning “bread of poverty”: “Who is the poor one? This is King David, of whom it is written, ‘For I am poor and needy.’”

So matzah must be “bread of poverty,” like the poor man who watches. The Zohar on Vayetzei asks “Who is the poor one?” and answers, “King David,” who said, “For I am poor and needy” (Psalms 86:1); David is Malchus.

65 והאי לחם עני אקרי מצה נוקבא בלא דכורא מסכנותא הוי. אתקריבו לגבי מצה בקדמיתא כיון דקריבו לון יתיר עייל לון קב"ה [קודשא בריך הוא] בדרגין אחרנין ואתחבר דכורא בנוקבא וכדין מצה כד אתחברת בדכורא אקרי מצוה בתוספת וא"ו עכ"ל [עד כאן לשונו].

And this 'bread of poverty' is called matzah: the feminine without the masculine is poverty. They were brought near to matzah at first; once He brought them nearer, the Holy One, blessed be He, brought them into other levels, and the masculine was joined with the feminine; and then matzah, when it is joined with the masculine, is called mitzvah, with the addition of a vav." End of quote.

The Zohar continues: the "bread of poverty" is matzah, the feminine without the masculine, and so it is poor. At first Israel were brought near to matzah; when brought nearer, G-d raised them to higher levels and joined masculine with feminine, and then matzah (מצה) gains a vav and becomes mitzvah (מצוה).

66 ועמ"ש מענין וא"ו בד"ה הקל קול יעקב ^{320, 319} ומ"ש לקמן בד"ה ששת ימים תאכל מצות, ^{321, 322}

(And see what is written on the matter of the vav in the discourse beginning "The voice is the voice of Yaakov," and what is written below in the discourse beginning "Six days you shall eat matzos.")

The parenthesis refers to the discourse on "The voice is the voice of Yaakov," on the vav (printed in the Siddur, the Kehot note says), and to the discourse below on "Six days you shall eat matzos" (Likkutei Torah, Tzav), which notes that the matzah of the evening is spelled without a vav and the matzos baked after "the King of kings revealed Himself" with one.

וכיון שכן שבח"י מצה הוא דוקא לחם עני, שמשמרת לקבל היחוד ואור העליון מבח"י סוכ"ע קודם שנמשך האור. רק הוא בבח"י שמור לנוק' [לנוקבא], ולכן נוהגין שלא ליתן מלח במצה, שבח"י ברית מלח עולם זהו כאשר כבר נמשך האור ונעשה בח"י תערובות וזהו ע"י אהרן שושבינא דמטרוניתא כו',

And since this is so, that the level of matzah is specifically "bread of poverty," which waits to receive the union and the supernal light from the level of the light that encompasses all worlds (sovev kol almin), before the light has been drawn down, and it is only in the state of "shamor for Nukva," therefore the custom is not to put salt in matzah. For the level of "an everlasting covenant of salt" is when the light has already been drawn down and a state of mixing has come about, and this is through Aharon, the groomsman of the Queen, etc.

Since matzah, "bread of poverty," is the state of waiting (mishtameres, from the root of shamor) to receive the union and the encompassing light before it has been drawn down, still only "shamor for the feminine," the custom is not to salt it. The "everlasting covenant of salt" belongs to the stage after the light has been drawn down and the worlds have been blended, through Aharon, the groomsman of the Queen.

ומ"ש בדוד ברית מלח עולם³²³ זהו לאחר שרימם הקב"ה מלכותו ונמשך האור מבחי' סוכ"ע בממכ"ע [בממלא כל עלמין] וכמ"ש דוד ארוממך אלקי המלך³²⁴ כו', אבל בבחי' מצה לחם עני א"צ [אין צריך / אינו צריך] ליתן מלח כו'.

And what is said regarding David, "an everlasting covenant of salt," is after the Holy One, blessed be He, exalted his kingship and the light was drawn from the level of the light that encompasses all worlds into the light that fills all worlds (memalei kol almin), as David said, "I will exalt You, my G-d the King," etc. But at the level of matzah, "bread of poverty," there is no need to put salt, etc.

The covenant of salt with David, too, came after G-d exalted his kingship and drew the encompassing light into the filling light, as David says, "I will exalt You, my G-d the King" (Psalms 145:1). At the stage of matzah, poverty, no salt is needed.

ומזה יובן איך מנהג ישראל תורה,³²⁵ ואח"כ בקרבנות שהוא ענין הקירוב והיחוד של המדרגות דממכ"ע [דממלא כל עלמין] וסוכ"ע³²⁶ בא המצוה ולא תשבית מלח³²⁷ כו' כדי להיות התקשרות והתחברות כו':

From this one will understand how "the custom of Israel is Torah." And afterwards, with the offerings, which are the matter of the drawing near and the union of the levels of the light that fills all worlds and the light that encompasses all worlds, comes the mitzvah "And you shall not omit the salt," etc., so that there be a binding and joining, etc.

This shows how "the custom of Israel is Torah": the custom of unsalted matzah reflects this inner order. Afterwards, with the offerings (korbanos, from karov, "near"), which bring together the filling and encompassing lights, comes the command "do not omit the salt," to bind and join them.

SECTION 10 • ¶67-71

The sailors and the Splitting of the Sea

67 י ועפ"ז [ועל פי זה] י"ל [יש לומר] ג"כ מה שפרש"י [שפירש רש"י / שפירוש רש"י] שהספנים נקראו מלחים³²⁸ ע"ש [על שם] שמהפכין את המים במשוטות כשמנהיגין את הספינה כו',

10. According to this, one may also explain what Rashi explained, that sailors are called malachim because they turn over the water with oars when they steer the ship, etc.

Section 10 returns to Rashi's explanation that sailors are called malachim because they stir the water with their oars as they steer the ship.

דהנה כתיב כה אמר ה' הנותן בים דרך³²⁹ (בישע"י [בישעיה] סי' מ"ג י"ו) פ"י כי ים עלמא דאתכסא והקב"ה נותן בו דרך שיוכלו הנשמות לעלות שם.

For it is written, "Thus says Havayah, who makes a way in the sea" (in Isaiah, chapter 43, [verse] 16). The meaning is that the sea is the hidden world (alma de'iskasya), and the Holy One, blessed be He, makes a way in it, so that the souls can ascend there.

Isaiah speaks of G-d "who makes a way in the sea" (43:16). The sea is "the hidden world," the realm of concealed G-dliness, and G-d makes a way in it so that souls can rise there.

והיינו ע"י הספינות שהם הלבושים של תומ"צ [תורה ומצות] שבהן ועל ידן מתעלים בים היינו העלייה מבי"ע לאצ"י כמ"ש בבה"ז [בביאורי הזהר] פ' בשלח דס"ז ע"א שיש נשמות הנק' נוני ימא וע"ד מן המים משיתיהו³³⁰ שהם בעצם מעלמא דאתכסא נשמות דאצילות

That is, through the ships, which are the garments of Torah and mitzvos, in which and through which they ascend in the sea, that is, the ascent from Beriah, Yetzirah and Asiyah to Atzilus; as is written in Biurei HaZohar, Parshas Beshalach, folio 67a, that there are souls called "fish of the sea," along the lines of "for I drew him out of the water," which are in essence from the hidden world, souls of Atzilus.

The souls travel in "ships," the garments of Torah and mitzvos, which carry them up from the lower worlds to Atzilus. Biurei HaZohar, a Chassidic commentary on the Zohar, speaks of souls called "fish of the sea," as in "I drew him out of the water" (Exodus 2:10), which belong by nature to the hidden world; they are souls of Atzilus.

אכן נשמות דבי"ע שהם מיבשה מעלמא דאתגליא לא יוכלו לעלות בים כ"א ע"י הלבושים שהם הנק' ארבין, שם אניות יהלכון³³¹ כו'

But souls of Beriah, Yetzirah and Asiyah, which are from the dry land, from the revealed world (alma de'isgalya), cannot ascend in the sea except through the garments, which are called "boats" (arvin): "There ships go," etc.

Souls of the lower worlds come from "dry land," the revealed world, and can travel the sea only in "boats," the garments: "There ships go" (Psalms 104:26).

וע"ש דס"ט ע"ג [עמוד ג'] שזהו ע"ד ויבא משה בתוך הענן³³² כו' ועמ"ש מזה בתו"א [בתורה אור] פ' חיי שרה.

And see there, folio 69, column c, that this is along the lines of "And Moshe came into the midst of the cloud," etc. And see what is written about this in Torah Ohr, Parshas Chayei Sarah.

Biurei HaZohar compares this to "Moshe came into the midst of the cloud" (Exodus 24:18): one enters the hidden only within a covering. The text also refers to Torah Ohr on Chayei Sarah.

ועוד יש פ"י הנותן בים שהוא מלי דרך שממשיך בו ההמשכה מלמעלה היינו ע"י יסוד ז"א שממשיך בו מחב"ד [מחכמה בינה ודעת] שבחכמה מלובש אור א"ס ב"ה

There is another explanation of “who makes in the sea”: [the sea] is Malchus, [and] “a way” is that He draws into it the flow from above, that is, through the Yesod of Z’eir Anpin, which draws into it from Chochmah, Binah and Daas; for in Chochmah the Infinite Light (Or Ein Sof), blessed be He, is en clothed.

A second reading: the “sea” is Malchus, and the “way” in it is the flow drawn into it from above through Yesod of Z’eir Anpin, which draws from Chochmah, Binah and Daas; and in Chochmah the Infinite Light is clothed.

(וכמ"ש מזה בזח"א [בזהר חלק א] בראש"י [בראשית] כ"ט סע"ב [סוף עמוד ב] מקץ קצ"ז ע"ב תרומה קל"ז סע"א [סוף עמוד א] ובסה"מ [ובספר הדרת מלך] סי' קי"ד קט"ו).³³³

(As is written about this in the Zohar, Part I, Bereishis, [folio] 29, end of side b; Miketz, 197b; Terumah, 137, end of side a; and in Sefer Hadrass Melech, sections 114 [and] 115.)

The parenthesis gives the Zohar passages and Sefer Hadrass Melech as sources for this reading.

וזהו משרז"ל [משרבותינו זכרונם לברכה] ברכות קדושי [קדושים] פכ"ה ע"פ אחרי ה' אלהיכם תלכו³³⁴ וכי אפשר לב"ו [לבשר ודם] להלך אחר הקב"ה³³⁵ אותו שכתוב בו בים דרכך³³⁶ כ"י אלא כ"י ויטע ה' אלקים גן בעדן אף אתם כ"י ע"ש,

And this is what our Sages, of blessed memory, said in the Rabbos, Kedoshim, chapter 25, on the verse “After Havayah your G-d you shall walk”: “Is it then possible for flesh and blood to walk after the Holy One, blessed be He, of whom it is written, ‘Your way is in the sea,’ etc.? Rather,” etc., “And Havayah G-d planted a garden in Eden’: you too,” etc.; see there.

The Midrash on “After Havayah your G-d you shall walk” (Deuteronomy 13:5) asks how a person can walk after G-d, of whom it says “Your way is in the sea” (Psalms 77:20), and answers from “And Havayah G-d planted a garden in Eden”: you too should plant.

והמכוון כי התו' [התורה] נק' עץ חיים ונק' גן היינו ג"ן סדרים דאורייתא וכן המצות הם עצי הגן והפרדס (ברכות פ' כי תצא).

The intent is that the Torah is called “a tree of life” and is called gan (garden), that is, the fifty-three (gan) portions of the Torah; and likewise the mitzvos are the trees of the garden and the orchard (in the Rabbos, Parshas Ki Seitzei).

The Torah is called “a tree of life” and “a garden” (gan, גן, the value 53, the number of the Torah’s weekly portions), and the mitzvos are the trees of the garden.

ועי' קיום התומ"צ [התורה ומצות] יבואו לבחי' ומדרגת אחרי ה' אלקיכם תלכו מ"ש בו בים דרכך וכן הם יעלו עי' להיות להם דרך בים הנ"ל ועי' [ועל זה נאמר] דרכיה דרכי נועם כו' (משלי ג' י"ז)

And through fulfilling Torah and mitzvos they will come to the level and rank of "After Havayah your G-d you shall walk," of whom it is written, "Your way is in the sea"; and likewise through this they will ascend, so that there be for them a way in the sea mentioned above. And of this it is said, "Its ways are ways of pleasantness," etc. (Proverbs 3:17).

By keeping Torah and mitzvos one comes to "walk after" G-d, whose "way is in the sea," and one also gains a way through that sea. So it says of the Torah, "Its ways are ways of pleasantness" (Proverbs 3:17).

וזהו ושמרו דרך ³³⁷ הוי' עמ"ש עי' בת"א [בתורה אור] פ' בשלח בד"ה אשירה להוי' ³³⁸ ובד"ה מהלכים בין העומדים בענין אם בדרכי תלך ³³⁹ כו'.

And this is "And they shall keep the way of Havayah"; see what is written about this in Torah Ohr, Parshas Beshalach, in the discourse beginning "I will sing to Havayah," and in the discourse beginning "Walkers among those who stand," on the matter of "If you walk in My ways," etc.

This is "they shall keep the way of Havayah" (Genesis 18:19), as explained in Torah Ohr in the discourses on "I will sing to Havayah" and "Walkers among those who stand" (Zechariah 3:7).

אך הספינות והלבושים הנ"ל צריכים עוד לבחי' מלחים המנהיגים אותם בים וכמ"ש בזח"ב [בזהר חלק ב'] מ"ח ב' בענין דאתי חד דברא בימא ³⁴⁰ כו',

But the ships and garments mentioned above still need the level of sailors (malachim) who steer them in the sea, as is written in the Zohar, Part II, [folio] 48b, concerning "one comes who steers in the sea," etc.,

Yet the ships, the garments, still need "sailors" to steer them, as the Zohar says of "one who steers in the sea."

שהוא דוקא הנותן בים דרך ע"י שממשיך בו האור והשפע מאור א"ס ב"ה כנ"ל וממתיק גבורות הגלים של הים אזי דוקא יוכלו הספינות לילך בו. ^{341, 342, 343, 344}

which is specifically "who makes a way in the sea," through drawing into it the light and flow from the Infinite Light, blessed be He, as mentioned above, and sweetening the severities (Gevuros) of the waves of the sea; only then can the ships travel in it.

That steering is G-d "making a way in the sea": drawing in the flow of the Infinite Light and sweetening the severity of the waves. Only then can the ships sail.

68 ועי"ז רמזו רז"ל [רבותינו זכרונם לברכה] בירושלמי פ"ב [פרק ב'] דשבת וברכות פ' בראשית פ"ו בחקתי פל"ה הנותן בים דרך מן העצרת ועד³⁴⁵ החג,

And to this our Sages, of blessed memory, alluded in the Jerusalem Talmud, chapter 2 of Shabbos, and in the Rabbos, Parshas Bereishis, chapter 6, [and] Bechukosai, chapter 35: "Who makes a way in the sea": from Atzeres until the Festival,"

The Sages hinted at this in the Jerusalem Talmud and the Midrash: "who makes a way in the sea" refers to the season from Atzeres (Shavuot) until the Festival (Sukkot), when ships can sail.

והיינו ע"י שאזי נמשך דרך הוי', כי בעצרת הוא מתן תורה כו' ועי"ז נעשה בים דרך כו'

that is, because then "the way of Havayah" is drawn down; for on Atzeres is the Giving of the Torah, etc., and through this a way is made in the sea, etc.

Then "the way of Havayah" is drawn down, since the Torah was given on Shavuot, and through the Torah a way is made in the sea.

ובעבודה זהו ע"ד מארז"ל [מאמר רבותינו זכרונם לברכה] מצות צריכות כוונה, והיינו כמארז"ל [כמאמר רבותינו זכרונם לברכה] שיקבל עליו עול מלכות שמים תחלה³⁴⁶ ואח"כ יקבל עליו עול מצות.

And in divine service, this is along the lines of the saying of our Sages, of blessed memory, "Mitzvos require intention"; that is, as our Sages, of blessed memory, said, "that he should accept upon himself the yoke of the kingdom of heaven first, and afterwards accept upon himself the yoke of the mitzvos."

In a person's service this matches "mitzvos require intention," and the Mishnah's order of the Shema: first accept the yoke of the kingdom of heaven, then the yoke of the mitzvos.

עול מלכות שמים ע"י ק"ש [קריאת שמע] למס"נ [למסירות נפש] באחד, עי"ז ממשיך דרך הוי' בבחי' ים מלמעלה למטה, כי ים דומה לרקיע³⁴⁷ כו' לכסה"כ [לכסא הכבוד] כו'³⁴⁸ שזמנה משיכיר בין תכלת ללבן.³⁴⁹

The yoke of the kingdom of heaven [is accepted] through the Shema, to give over one's soul in "One"; through this one draws "the way of Havayah" into the level of "sea," from above to below. For "the sea resembles the sky," etc., "the Throne of Glory," etc.; and [the Shema's] time is "from when one can distinguish between blue (techeles) and white,"

The yoke of heaven is accepted in the Shema, giving one's soul at "One"; this draws "the way of Havayah" into the "sea" from above. The Shema's time begins when one can tell techeles from white, and techeles resembles the sea, which resembles the sky.

69 ותכלת דומה לים כו' לכסה"כ [לכסא הכבוד] אשר עי"ז ממשיך הנותן בים דרך מלמעלה למטה, וכמ"ש בים דרכך ושבילך³⁵⁰ כו'

and "techeles resembles the sea," etc., "the Throne of Glory," through which one draws down "who makes a way in the sea" from above to below; and as it is written, "Your way is in the sea, and Your path," etc.

The sky in turn resembles the Throne of Glory. Through this the way is drawn into the sea from above: "Your way is in the sea, and Your path" (Psalms 77:20).

ואח"כ יקבל עליו עומ"צ [עול מצוות] שאזי ע"י המצות שהם הארכין³⁵¹ דהיינו האניות יוכלו גם הנשמות להיות להם דרך בים כו'.

And afterwards he should accept upon himself the yoke of the mitzvos; for then, through the mitzvos, which are the "boats," that is, the ships, the souls too can have a way in the sea, etc.

Afterwards a person accepts the yoke of the mitzvos. The mitzvos are the "boats," the ships in which souls too can find a way through the sea.

70 וע"כ נק' הספנים מלחים ופרש"י [ופירש רש"י / ופירוש רש"י] שהוא ג"כ לשון תערובות שמהפכין את המים כו', ויש לפרש שהתערובות הוא שממשיכים דרך בים מלמעלה למטה להיות בים דרכך

Therefore sailors are called malachim, and Rashi explained that this too is a term of mixing, in that they turn over the water, etc. One may explain that the mixing is that they draw a way into the sea from above to below, so that there be "Your way is in the sea,"

So sailors are malachim, "mixers," as Rashi says, because they stir the water. The "mixing" is the way they draw into the sea from above, so that "Your way is in the sea."

וכן מלמטה למעלה שיוכלו אנשי היבשה שמעלמא דאתגליא להתעלות למעלה להיות להם השגה בעלמא דאתכסיא,

and likewise from below to above, so that the people of the dry land, who are from the revealed world, can ascend upward, to have comprehension of the hidden world.

They also draw from below upward, so that people of the "dry land," the revealed world, can rise to comprehend the hidden world.

אך קי"ס [קריעת ים סוף] הוא בחי' עליונה יותר שהים נעשה בו דרך יבשה ממש ואזי א"צ [אין צריך / אינו צריך] לארבין,

But the Splitting of the Sea of Reeds is a higher level, in which a way of actual dry land was made in the sea, and then there is no need for boats;

The Splitting of the Sea was higher still: a way of actual dry land was made in the sea, so no boats were needed.

ועי' מ"ש במ"א ע"פ צאינה וראינה³⁵² כו' צאינה מן הלבושים והיינו ע"י גילוי. בעטרה שעטרה לו אמו³⁵³ היינו אור הכתר שע"ז הפך ים שהוא עלמא דאתכסיא להיות עלמא דאתגליא ממש

along the lines of what is written elsewhere on the verse "Go out and see," etc.: "Go out" from the garments, and this is through revelation, "with the crown with which his mother crowned him": that is, the light of Keser, through which He turned the sea, which is the hidden world, into the actual revealed world;

The discourse on "Go out and see" reads it as "go out" of the garments, through revelation: "the crown with which his mother crowned him" (Song of Songs 3:11), the light of Keser, which turned the sea, the hidden world, into the revealed world. In Likkutei Torah, Shir HaShirim, the Alter Rebbe explains this crown as the supernal will, the encompassing Infinite Light itself, the "crown of Torah."

ואזי א"צ [אין צריך / אינו צריך] ללבושין הנק' ארבין שמפסיקין בין האדם לים החכמה שלא ניתן ליהנות מים החכמה כ"א ע"י לבוש ומשל החוצץ בינו ובין ים החכמה ע"ד ויבא משה בתוך הענן³⁵⁴ כו',

and then there is no need for the garments called "boats," which interpose between a person and the sea of wisdom. For it is not given to benefit from the sea of wisdom except through a garment and parable that separates between him and the sea of wisdom, along the lines of "And Moshe came into the midst of the cloud," etc.

Then the "boats" are not needed. Normally one can benefit from the "sea of wisdom" only through a garment or parable that stands between, as Moshe entered within the cloud.

אבל כאשר הפך ים ליבשה³⁵⁵ ממש לא יצטרך כלל ללבוש ומשל כ"א יהיה בו דרך כמו ביבשה ועז"נ [ועל זה נאמר] ובנ"י [ובני ישראל] הלכו ביבשה בתוך הים כו'.

But once He has turned the sea into actual dry land, there will be no need at all for a garment and parable; rather, there will be a way in it as on dry land. And of this it is said, "And the children of Israel walked on dry land in the midst of the sea," etc.

When the sea becomes dry land no garment or parable is needed; there is a way through it as on land: "And the children of Israel walked on dry land in the midst of the sea."

71 וזהו ששת ימים תאכל מצות³⁵⁶ וביום השביעי עצרת לה' אלקיך. פי' מצות בוא"ו זהו כשנמשך בבחי' מצה דלא מליח כו' בחי' וא"ו ונעשית בחי' מצוה,

And this is [the meaning of] "Six days you shall eat matzos, and on the seventh day [shall be] an assembly (atzeres) to Havayah your G-d." The explanation: matzos [is written] with a vav; this is when there is drawn into the level of matzah, which is unsalted, etc., the level of the vav, and it becomes the level of mitzvah.

The maamar closes with the verse "Six days you shall eat matzos, and on the seventh day an assembly to Havayah your G-d" (Deuteronomy 16:8). Here matzos is spelled with a vav, hinting that the unsalted matzah, the "bread of poverty," receives the vav and so becomes mitzvah (מצוה), as the Zohar said above.

ועי"ז אח"כ וביום השביעי נמשך בחי' עליונה יותר להיות הפך ים ליבשה,³⁵⁷

And through this, afterwards, "on the seventh day," a yet higher level is drawn down, to be "He turned the sea into dry land."

After that, on the seventh day of Pesach, a still higher light is drawn down: the Splitting of the Sea, when "He turned the sea into dry land."

וזהו ענין עצרת להוי' אלקיך ע"ד אחרי הוי' אלקיכם ממש תלכו מ"ש בו בים דרכך³⁵⁸ וא"צ [ואין צריך] / ואינו צריך] ללבושים כו'. והיינו כדפרש"י [כדפירש רש"י / כדפירוש רש"י] ע"פ הנותן בים דרך³⁵⁹ דקאי על קריעת ים סוף:

And this is the matter of "an assembly to Havayah your G-d," along the lines of "After Havayah your G-d" Himself "you shall walk," of whom it is written, "Your way is in the sea," and there is no need for garments, etc. And this is as Rashi explained on the verse "who makes a way in the sea," that it refers to the Splitting of the Sea of Reeds.

That is "an assembly to Havayah your G-d": walking after G-d Himself, whose "way is in the sea," with no need for garments. Rashi explains "who makes a way in the sea" as the Splitting of the Sea of Reeds.

IN ONE'S AVODAH

Before studying Torah, a person should read the Shema and pray with readiness to give his soul in "One," so that his heart truly wants to be nullified to G-d; then even study in which he feels nothing unites his soul with G-d. He should study for the sake of the Torah itself, give part of his study to Scripture, the Aggados and the inner Torah, and add the "salt" of fear of Heaven to his learning. Service begins with simple faith and the yoke of heaven, the "bread of poverty," and only then rises to understanding.

QUESTIONS FOR DISCUSSION

1. Why does the maamar insist that intellect is only a vessel for the soul, and how does that make Torah study a form of self-sacrifice?
2. How can studying a practical law about physical things unite a person more fully with G-d than studying the higher worlds in Kabbalah?
3. What does the image of salt, which has no taste of its own yet gives taste to meat, teach about the place of the inner Torah and of fear of Heaven in one's learning?
4. Why must the matzah of Pesach be the unsalted "bread of poverty," and what does this say about where divine service begins?
5. What do the ships, the sailors and the Splitting of the Sea represent in a person's service of G-d?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור . . ולא תשכית

Another transcript of this same maamar, from the year 5571, preserved in the Tzemach Tzedek's handwriting.

KEHOT'S NOTE

מאמר זה הוא משנת תקע"א. הנחה אחרת בסה"מ תקע"א מגוכחתי"ק הצ"צ. מאמר זה בשינויים מכ"ק אדהצ"צ נדפס באוה"ת-ענינים ע' רפה, ומתחיל: ענין העבודה ומצות ת"ת. חלק מהמאמר נמצא ג"כ בהמשך מים רבים תרל"ו פרק קפה ראה בהנסמן להלן ד, ג שר"ה חכמתו.

2 “And every offering of your meal-offering you shall season with salt, and you shall not omit the salt of the covenant of your G-d from upon your meal-offering; on all your offerings you shall offer salt.” The maamar is an explanation of the discourse on this verse.

ויקרא ב':יג:13

וְכָל־קֶרְבֶּן מִנְחָתְךָ בְּמֶלַח תִּמְלַח וְלֹא תִשְׁכַּח מֶלַח בְּרִית אֱלֹקֶיךָ מֵעַל מִנְחָתְךָ עַל כָּל־קֶרְבֶּנְךָ תִּקְרִיב מֶלַח:

And every meal-offering of thine shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy G-d to be lacking from thy meal-offering; with all thy offerings thou shalt offer salt.

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

PARAGRAPH 2

3 הנה בסי של בינונים פ"ג נתבאר

The same discourse cited below for “Pasach Eliyahu”: it explains that Tanya calls the soul's intellect and emotions its “essence” only in comparison with thought, speech and action, while the soul in itself is simple light above them.

KEHOT'S NOTE

ראה גם תו"א יג, ג. דרך מצותיך קנה, ב ובאוה"ת ענינים ע' קיג. קמג. ועוד.

4 שהיא כלולה מעשר בחינות כנגד ע"ס עליונות

Tanya, chapter 3: each of the soul's levels “is composed of ten levels, corresponding to the supernal Ten Sefiros,” divided into intellect and emotions. The Alter Rebbe takes this as his starting point.

תניא, חלק ראשון; ליקוטי אמרים ג':1א Tanya, Likkutei Amarim וְהִנֵּה, כָּל בְּחִינָה וּמִדְּרָגָה מְשַׁלֵּשׁ אֵלָיו: נֶפֶשׁ רוּחַ וְנִשְׁמָה – כְּלוּלָה מֵעֶשֶׂר בְּחִינּוֹת, כִּנְגַד עֶשֶׂר סְפִירוֹת עֲלִיּוֹנוֹת שְׁנִשְׁתַּלְשְׁלוּ מֵהֶן, הַנְּחָלָקוֹת לְשִׁתִּים, שֶׁהֵן: שְׁלֹשׁ אֲמוֹת וְשִׁבְעַת כְּפֹלֹת; פִּירוּשׁ, חֲכָמָה בִּינָה וְדַעַת, וְשִׁבְעַת יְמֵי הַבְּנִיָּן: חֹסֶד גְּבוּרָה תַּפְאַרֶת כּו'.
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5 מהות ועצמות נפש האלקית

A parallel place in the Alter Rebbe's own maamarim on the essence and being of the G-dly soul.

KEHOT'S NOTE

ראה סה"מ תקס"ב ע' קעט. סה"מ תרפ"ח ע' קטו.

6 מהות ועצמות נפש האלהית שהן עשר בחינותיה

Tanya, chapter 12, speaks of “the essence and being of the G-dly soul, which are its ten levels.” The maamar now adds that even these powers are only vessels for the soul's essence.

תניא, חלק ראשון; ליקוטי אמרים י"ב:3ג Tanya, Likkutei Amarim

אֶךְ מַהוּת וְעֶצְמוֹת נֶפֶשׁ הָאֱלֹהִית, שֶׁהֵן עֶשֶׂר בְּחִינּוֹתֶיהָ, לֹא לָהֶן לְבָדּוֹן הַמְּלוּכָה וְהַמְּמֻשָּׁלָה בְּעִיר קִטְנָה, כִּי אִם בְּעִתִּים מְזוּמָּנִים, כְּמוֹ בְּשַׁעַת קוֹרִיאַת שְׁמַע וּתְפִלָּה שֶׁהִיא שְׁעַת מוֹחִין דְּגִדּוּלוֹת לְמַעְלָה, וְגַם לְמַשָּׁה הִיא שְׁעַת הַכוּשֶׁר לְכָל אָדָם, שָׂאֵז מְקַשֵּׁר חֲכָמָה־בִּינָה־דַעַת שְׁלֹו לֵה – לְהַעֲמִיק דַּעַתוֹ בְּגִדּוּלַת אֵין־סוֹף בְּרוּךְ־הוּא, וּלְעוֹרֵר אֶת הָאֱהָבָה בְּרִשְׁפֵּי אֵשׁ בְּחֶלֶל הַמִּנִּי שֶׁבִּלְבוֹ, לְדַבָּקָה בּוֹ בְּקִיּוֹם הַתּוֹרָה וּמִצְוֹתֶיהָ מְאֻהָבָה, שֶׁהֵן עֲנָן הַמְּבוֹאֵר בְּקוֹרִיאַת שְׁמַע ...

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7 כח השכל שבנפש הוא רק כלי למהות ועצמיות הנפש

The note quotes the argument that intellect and emotions are garments of the soul, not its essence, since an essence is indivisible while intellect and emotions are divided; it sends the reader here for the full discussion.

KEHOT'S NOTE

”דהנה שכל ומדות אינם עצם הנפש, אלא לבושים להנפש, והראוי שהיה ידוע דכל עצם בלתי מתחלק, ומאחר ששייך שכל ומדות ובשכל גופא יש ג”כ חילוקים חו”ב, ומאחר שיש התחלקות מוכרח לומר שאינו עצם הנפש שהוא בלתי מתחלק.” — ראה בארוכה בסה”מ תרמ”ג ע' טו. ד”ה אשרינו תרצ”ו ע' 53. בארוכה באוה”ת בראשית כרך ג תקכא, א ואילך.

8 בד”ה פתח אליהו

That discourse explains that the soul in itself is simple light without division into intellect and emotions; these are its garments, called “tikkunim” because the soul arrays itself in them.

KEHOT'S NOTE

תו”א יג, ג.

9 שתוק כך עלה

When Moshe was shown Rabbi Akiva's martyrdom and asked, “This is Torah and this its reward?” G-d answered, “Be silent; so it arose in thought before Me.” It is the example of a will above reason.

Menachot 29b כ”ט מנחות

10 וזקני ת”ח כל מה שמזקינין דעתן מתיישבת

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

KEHOT'S NOTE

סוף קנים.

11 כל מה שמזקינין דעתן מתיישבת

The last Mishnah of Kinnim: the elders of Torah, the more they age, the more their mind becomes settled. It shows

that intellect grows over a lifetime.

Mishnah Kinnim 3:6 י"ו: משנה קינים ג':

... רבי שמעון בן עקיבא אומר, וקני עם הארץ, כל זמן שמזקיניו, דעתו מטרפת עליה, שנאמר (איוב יב), מסיר שפה לנאמנים וטעם וקנים יקח. אבל וקני תורה אינו כן, אלא כל זמן שמזקיניו, דעתו מתישבת עליה, שנאמר (שם), בשישים חכמה וארץ ימים תבונה:

If a woman says: "I vow a pair of birds if I give birth to a male child," and she does give birth to a male child, then she must offer up two pairs one for her vow and one for her obligation. If [before she assigned them] she gave them to the priest, and the priest who ought to offer three birds above and one below does not do so, but offers two above and two below, and does not seek guidance, she must she bring another bird and ...

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12

חלק אלוה

Job, protesting his innocence, asks what reward G-d allots from on high: "What is the portion of G-d from above?" Tanya (chapter 2) reads the words as "a part of G-d above," the G-dly soul, and the maamar uses them for the essence of the soul (context: Steinsaltz Tanakh).

איוב ל"א:ב' Job 31:2

ומה חלק אלוה ממעל שדי ממרמים:

For what would be the portion of G-d from above, And the heritage of the Almighty from on high?

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13

ואולי יאמרו אם אין עצמותו שכל וגשם

The Maharal asks what G-d is if He is neither intellect nor body, and answers that one cannot grasp even the soul in the body, all the more so the Creator. The Alter Rebbe quotes him word for word.

Gevurot Hashem, Second Introduction to Gevurot Hashem גבורות השם, הקדמה ב י"ח

... הלא אף דבר זה אין קשיא, כי מאחר שמן הוייתו נתהווה הכל, אין בזה שתוף כלל, שהם נמצאים מאתו יתברך הוא, ומהוייתו הפשוטה נמצא הכל, והכל אפס זולתו, והוייתו יתברך נקרא הוייה, וזולתו אפס. ואולי יאמרו אם אין עצמותו שכל, וגשם חס ושלוש לומר עליו, אם כן מהו יתברך. נשיב* להם וכי הנשמה שבגוף האדם יוכל לעמוד על אמתתה, כל שכן וכל שכן בורא הכל שאין לשאול עליו קושיא זאת, "כי לא יראני אדם וחי" (שמות לג, כ). וכל הדברים תוכל ללמוד משמותיו הקדושים, כי שם העצם בא בלשון ...

Gevurot Hashem, with footnotes and annotations by Rabbi Yehoshua D. Hartman, Machon Yerushalym, 2015-2020 (Public Domain)

14

G-d's answer when Moshe asked to see His glory: "You cannot see My face, for man shall not see Me and live." The Maharal, quoted here, cites it to show that G-d's essence cannot be grasped.

Exodus 33:20 י"ג: שמות ל"ג:

ויאמר לא תוכל לראת את פני כי לא יראני האדם וחי:

ביאור הדברים הנ"ל ע"פ ולא תשכית מלח וגו'

And He said: 'Thou canst not see My face, for man shall not see Me and live.'

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15

כך נעשה אדם בצלמינו

G-d's words at the creation of man: "Let us make man in Our image, after Our likeness." The Alter Rebbe reads it as referring to the soul, which mirrors the supernal order.

בראשית א':כ"ו Genesis 1:26

ויאמר אלקים נעשה אדם בצלמנו כדמותנו ויחדו בדת הים ובעוף השמים ובבהמה ובכל הארץ ובכל הרמש הרמש על הארץ:

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

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KEHOT'S NOTE

בראשית א, כו.

PARAGRAPH 3

16

ואנת חכים

In Eliyahu's prayer (Pasach Eliyahu) G-d is addressed, "You are wise, but not with a known wisdom." The Alter Rebbe reads "You are wise" as G-d's lowering Himself to be clothed in Chochmah.

Tikkunei Zohar 17b:3-4 י"ז ב:ג:ד"ד

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

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17

איהו וחייה וגרמוהי חד

In the Ten Sefiros of Atzilus, "He and His life-forces are one, He and His vessels are one," which is not so in the Sefiros of Beriah. It describes the complete union of G-d with the Chochmah of Atzilus.

Tikkunei Zohar 3b:9-10 י"ט:ב:ט:

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

Tikkunei Zohar - Vocalized (Public Domain)

18

וכמ"ש בסי של בינונים דמ"ש הרמב"ם

The note sends the reader to several places in the Tzemach Tzedek's Derech Mitzvosecha where the

Rambam's statement, as Tanya cites it, is discussed at length.

KEHOT'S NOTE

ראה בארוכה בדרך מצותיך מצות האמנת אלקות מו, ב. מצות עבד עברי פא, ב. פב, א בהגיה שם. שורש מצות התפלה קל, ב ואילך.

19

הוא המדע והוא היודע

Tanya, chapter 2, quotes the Rambam that G-d "is the Knowledge and the Knower," and adds in a gloss that the Kabbalists agreed, but only for the Infinite Light as it is clothed in Chochmah, Binah and Daas of Atzilus, not above Atzilus.

תניא, חלק ראשון; ליקוטי אמרים 2:4-5 Tanya, Likkutei Amarim
ב"ד-ה'

שהוא המדע והוא היודע כו', ודבר זה אין ביכולת האדם להבינו על פוריו כו', כדכתיב: "החזק אלוה תמצא", וכתיב: "כי לא מחשבותי מחשבותיכם וגו'". ואף שיש רבבות מיני חלוקי מדרגות בנשמות, גבוה מעל גבוה לאין קץ, כמו גודל מעלת נשמות האבות ומשה רבינו עליהם השלום, על נשמות דורותינו אלה דעקבי משיחא, שהם בחינת עקביים ממש לגבי המוח והראש; וכן בכל דור ודור יש ראשי אלפי ישראל, שנשמותיהם הם בחינת ראש ...

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20 שקראו רז"ל בשם הקב"ה ולא נקרא השכל ב"ה כי אמיתת עצמותו לא נודע רק שהוא נבדל מכל גשם וגוף ומכל הנמצאים

The Maharal argues that the Sages called G-d "the Holy One," meaning "the Separate One," and not "the Intellect," because His essence is unknown and utterly simple. The Alter Rebbe quotes this as the Maharal's rejection of the Rambam.

Gevurot Hashem, Second Introduction to Gevurot Hashem 14
גבורות השם, הקדמה ב י"ד

... בשם "הקדוש ברוך הוא", ולא נקרא "השכל ברוך הוא", כי אמיתת עצמו לא נודע, רק שהוא נבדל מכל גשם וגוף ומכל הנמצאים, ועל זה נאמר "קדוש ברוך הוא", שענין "קדוש" נאמר על מי שהוא נבדל, כי הוא יתברך פשוט בתכלית הפשטות. ומזה בעצמו שהוא בתכלית הפשטות, אין דבר נבדל ממנו, כי הדבר שיש לו גדר ומיוחד בדבר מה, בשביל אותו גדר נבדל ממנו דבר שאינו בגדרו. אבל מפני כי הוא יתברך פשוט ואין לו גדר כלל, אין דבר נבדל ממנו. ואם כן, הוא יודע הכל, והוא יכול הכל, וכל ...

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PARAGRAPH 4

21

דאיהו וחייוהי וגרמוהי חד בהון

In the Sefiros of Atzilus "He and His life-forces are one, He and His vessels are one." It is why the Rambam's statement holds within Atzilus.

Tikkunei Zohar 3b:9-10 תקוני זוהר ג' ב:ט-י

דעשר ספירות דאצילות מלכא בהון, איהו וגרמיה חד בהון, איהו וחייוהי חד בהון, מה דלא הכי בעשר ספירות דבריאה, דלאו אינון וחייוהי חד, לאו אינון וגרמיהו חד. ועלת על פלא הוא נהיר (ניא נחית) בעשר

ביאור הדברים הנ"ל ע"פ ולא תשבית מלח וגו'

ספירות דאצילות, ובעשר ספירות דבריאה, ונהיר בעשר כתות דמלאכיא, ובעשר גלגלי דרקיעא, ולא אשתני בכל אתר.

Tikkunei Zohar - Vocalized (Public Domain)

22

From Eliyahu's prayer: "You are wise, but not with a known wisdom." Here it describes G-d as clothed in, and one with, the Chochmah of Atzilus.

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

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא.

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23

שבתניא נתבאר

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

KEHOT'S NOTE

פ"ב.

24

כמו שהבן נמשך ממוח האב

Tanya, chapter 2: as a son is drawn from his father's brain, so the soul of every Jew is drawn from G-d's thought and wisdom. The parenthesis asks how this fits with Chochmah being only a vessel.

תניא, חלק ראשון; ליקוטי אמרים ב:ב Tanya, Likkutei Amarim

כך, על דרך משל. נשמות ישראל עלו במחשבה, כדכתיב: "בני כבורי ישראל", "בנים אתם לה' אלקיכם" פירוש, כמו שהבן נמשך ממוח האב, כך כביכול נשמת כל איש ישראל נמשכה ממחשבתו וחקמתו יתברך, דאיהו חכים ולא בחכמה ידיעא, אלא הוא וחקמתו אחד, וכמו שקכת הרמב"ם,

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25

וכמ"ש באגה"ק

This is where the quoted analogy is found: the drop of seed, unlike a thought, draws from the essence of the soul clothed in the brain, and therefore begets offspring truly like itself.

KEHOT'S NOTE

בקו"א ד"ה להבין מ"ש בפע"ח [קנו, א]. [כ]. וראה בליקוט פ"י שם.

26

בהטפה נמשך בה גם ממהות הנפש ועצמותה המלוכשת במוחין ולכן מולידה בדומה לה ממש

The Alter Rebbe's analogy in Kuntres Acharon: the drop draws from the very essence of the soul clothed in the brain, and therefore it begets offspring truly like itself. The text cites it as "Iggeres HaKodesh"; the Kehot note places it in Kuntres Acharon.

תניא, קונטרס אחרון ד:ל"א Tanya, Part V; Kuntres Acharon 4:31

מה שאין כן בדבור ומחשבה, ואפילו בהשקלת השכל באיו חכמה, הרי חכמה זו רק הארה מתפשטת ממהות השכל שבנפש ועצמותו, והארה זו היא רק לבוש למהותו ועצמותו של השכל, והשכל הוא הארה ולבוש למהות הנפש. מה שאין כן הטפה, נמשך בה גם ממהות הנפש ועצמותה המלוכשת במוחין, ולכן מולידה בדומה לה ממש.

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- 27 G-d forms Adam from the dust and "breathed into his nostrils the breath of life." The text points to the Zohar's comment on this verse (Naso, 141b) for the root of the soul's highest level.

בראשית כ"ז:7

וַיִּצְרֶה ה' אֱלֹקִים אֶת-הָאָדָם עֹפֶר מִדֹּהָאָדָמָה וַיִּפַּח בְּאַפִּיו נְשָׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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- 28 על פסוק אלה מסעי

There, in explaining "their goings-forth according to their journeys," Adam Kadmon is called "the Adam of Beriah" and Atzilus as a whole "the Adam of Asiyah" relative to the Infinite Light.

KEHOT'S NOTE

לקו"ת מסעי צה, א.

- 29 אלה מסעי

The heading of the list of Israel's journeys in the desert: "These are the journeys of the children of Israel." The text refers to its discourse on this verse.

Numbers 33:1א

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרָיִם לְעֵבְרָתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן:

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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- 30 מוצאיהם למסעיהם

"And Moshe wrote their goings-forth according to their journeys." The Likkutei Torah discourse on these words discusses Adam Kadmon in relation to the worlds.

Numbers 33:2ב

וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצְאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי ה' וְאֵלֶּה מַסְעֵיהֶם לְמוֹצְאֵיהֶם:

And Moses wrote their goings forth, stage by stage, by the commandment of the L-RD; and these are their stages at their goings forth.

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- 31 ועמ"ש במ"א ע"פ ולא אבה

The discourse on "But Havayah your G-d would not listen to Bilam." It is cited here for its treatment of the hidden love, which comes from the tip of the yud above Chochmah.

KEHOT'S NOTE

לקו"ת כי תצא לח, ג. אוה"ת כי תצא ע' תתקפב ואילך.

- 32 ולא אבה הו"י אלקיך לשמוע אל בלעם

Moshe reminds Israel that G-d refused to heed Bilam: "But Havayah your G-d would not listen to Bilam, and Havayah

your G-d turned the curse into a blessing for you." The discourse on this verse explains the hidden love that comes from above Chochmah.

Deuteronomy 23:6ו

וְלֹא־אָבָה ה' אֱלֹקֶיךָ לְשָׁמֹעַ אֶל־בִּלְעָם וַיַּהֲפֹךְ ה' אֱלֹקֶיךָ לָךְ אֶת־הַקְלָלָה לְבִרְכָּה כִּי אָהַבְךָ ה' אֱלֹקֶיךָ:

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

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PARAGRAPH 5

- 33 שלמעלה מעלה גם כן מהחכמה

The note says the point that G-d's essence is far above Chochmah is explained there.

KEHOT'S NOTE

נתבאר באוה"ת ויקרא ב ע' תקצו.

- 34 בכל נפשך

Moshe's command in the Shema: "And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The maamar asks how its two readings of "with all your soul" fit together.

Deuteronomy 6:5ו

וְאָהַבְתָּ אֶת ה' אֱלֹקֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

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

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- 35 טעם על מסי"ג

There the same question is raised and answered: the Torah gives no reason for self-sacrifice because it comes from the hidden love above Daas.

KEHOT'S NOTE

ראה תו"א צט, ב. הערת כ"ק אדמו"ר בסה"מ ה'תש"ט ע' 121.

- 36 לאהבה את ה"א . . כי הוא חייך

Moshe's closing call to Israel: "To love Havayah your G-d, to listen to His voice and to cleave to Him, for He is your life." The Torah gives a reason for love but none for self-sacrifice.

Deuteronomy 30:2כ

לְאַהֲבָה אֶת־ה' אֱלֹקֶיךָ לְשָׁמֹעַ בְּקוֹלוֹ וּלְדַבְּקָה־בּוֹ כִּי הוּא חַיִּיךָ וְאַרְךָ יָמֶיךָ לְשִׁכְתָּ עַל־הָאָדָמָה אֲשֶׁר נִשְׁפַּע ה' לְאַבְתְּיָהּ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לְתֵת לָהֶם:

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

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KEHOT'S NOTE

דברים ל, ב. ראה אוה"ת-מאדו"ל וענינים ע' כג.

37

ות"ת כנגד כולם

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

KEHOT'S NOTE

פאה א, א.

38

ותלמוד תורה כנגד כולם

After listing mitzvos whose fruits are enjoyed in this world, the Mishnah concludes, "and the study of Torah is equal to them all." The maamar explains why.

Mishnah Peah 1:1 א"א: פאה א

אלו דברים שאין להם שעור. הפאה, והפכורים, והראיון, וגמילות חסדים, ותלמוד תורה. אלו דברים שאדם אוכל פרותיהן בעולם הזה והקדשן קדמת לו לעולם הבא. כבוד אב ואם, וגמילות חסדים, והקבאת שלום בין אדם לחבירו, ותלמוד תורה כנגד כלם:

These are the things that have no definite quantity: The corners [of the field]. First-fruits; [The offerings brought] on appearing [at the Temple on the three pilgrimage festivals]. The performance of righteous deeds; And the study of the torah. The following are the things for which a man enjoys the fruits in this world while the principal remains for him in the world to come: Honoring one's father and mother; The performance of righteous deeds; And the making of peace between a person and his friend; And the study of ...

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39

ודברת בם

"And you shall speak of them," the command to study Torah, which follows "with all your might" in the Shema.

דברים ו:7: דברים

ושננתם לבניה ודברת בם בשבתך בביתך ובלכתך בדרך ובשכבך ובקומך:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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KEHOT'S NOTE

דברים ו, ז.

40

והענין כי התורה היא חכמתו ית'

The passage from here to the beginning of folio 6a is found also, with some changes, in chapters 186-189 of this series.

KEHOT'S NOTE

מכאן עד להלן ו, רע"א נמצא ג"כ בשינויים אחדים בהמשך מים רבים תרל"ו פרקים קפו-קפט. וראה שם ח"ב ס"ע תקיג ואילך.

41

נקרא התורה משל הקדמוני

A parallel discussion by the Tzemach Tzedek of the Torah as "the parable of the Ancient One."

KEHOT'S NOTE

ראה אוה"ת וארא ע" קנב.

42

משל הקדמוני

David, sparing Shaul's life in the cave, says to him: "As the proverb of the ancients (hakadmoni) says, 'From the wicked comes forth wickedness.'" The Sages read hakadmoni as "the Ancient One" of the world and His "parable" as the Torah; the maamar reads it so.

I Samuel 24:14 כ"ד: י"ד: שמואל א

כאשר יאמר משל הקדמוני מרשעים יצא רשע וידי לא תהיה רכה:

As saith the proverb of the ancients: Out of the wicked cometh forth wickedness; but my hand shall not be upon thee.

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43

כמ"ש מזה בדרוש פורים

The discourse for Purim explains that the Torah is called "the parable of the Ancient One" because "the Ancient One" is the Infinite Light itself, beyond the light that fills and encompasses the worlds, which is only a radiance related to the worlds.

KEHOT'S NOTE

תו"א צח, ב. ראה בלקו"ש ח"ו ע' 26 ואילך למה נזכר כאן בלשון בדרוש פורים. ע"ש בארוכה.

44

והיו לאחדים מכל צד ופנה

Tanya, chapter 5: a person who understands a law of the Torah unites with G-d's wisdom in a wondrous union, "to become one and united, truly, from every side and angle."

Tanya, Likkutei Amarim 5:6-7 אמרים 5:6-7 חלק ראשון; ליקוטי אמרים ח"ו-ז'

והוא יחוד נפלא שאין יחוד כמוהו ולא כערכו נמצא כלל בגשמיות, להיות לאחדים ומיוחדים ממש מכל צד ופנה. וזאת מעלה יתרה גדולה ונפלאה לאין קץ אשר במצות ידיעת התורה והשגתה על כל המצות מעשיות, ואפילו על מצות התלויות בדבור, ואפילו על מצות תלמוד תורה שבדבור.

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PARAGRAPH 6

45

והנה מבואר למעלה

the passage shares nothing with the note

KEHOT'S NOTE

במים רבים תרל"ו שם: והנה נת"ל בפ' קפ"ה (ושם בפקפ"ה נמצא לשון הלקו"ת במדבר טז, סע"ב בשינויים אחדים).

PARAGRAPH 7

46

התכללות ויחוד עצמות הנשמה בעצמות אור א"ס

The Rebbe explains that this union of the soul's essence comes through first reciting the Shema and praying with readiness for self-sacrifice in "One"; then, when one studies Torah, the essence of the soul is united and included as well.

KEHOT'S NOTE

ראה לקו"ש טו ע' 3 הערה 28 שמבאר שזהו ע"י הקדמת ק"ש ותפלה למס"ג באחד שאז כשעוסק בתורה כו' נעשה ג"כ יחוד והתכללות עצמיות הנפש כו'

(ראה לקמן ה, א).

PARAGRAPH 8

47 דאורייתא היא היכלא עילאה דקוב"ה

The Kehot note gives this Zohar passage as the source for the saying that the Torah is the supernal chamber of the Holy One, blessed be He.

זח"ב ר, א200a, Zohar II,

KEHOT'S NOTE

זח"ב ר, א. [כ]. וראה בזה בארוכה יותר במים רבים שם ספקפ"ו.

48 ובתורת ה' דוקא חפצו

The happy man of the first psalm, who does not walk in the counsel of the wicked: "But his desire is in the Torah of Havayah, and in His Torah he meditates day and night." The learner's main desire is the Torah itself, even if a little pride mixes in.

Psalms 1:2' תהילים א:ב'2

כי אם־בתורת ה' חפצו ובתורתו יְהִיגָה יוֹמָם וְלַיְלָה:

But his delight is in the law of the L-RD; and in His law doth he meditate day and night.

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49 ואע"ג דאיהו לא חזי

On Daniel 10:7, the men with Daniel did not see the vision yet were seized with fear: "Though they did not see, their mazal saw." So too the soul's root perceives the union that the learner does not feel.

Megillah 3a:14' מגילה ג' א:14

אמר רבינא: שמע מינה: האי מאן דמבעית, אף על גב דאיהו לא חזי, מזליה חזי. מאי תשנתייה? ליקרי קריאת שמע. ואי קאים במקום חטונפת — לינשוף מדוכתיה ארבע גרמידי. ואי לא — לימא הכי: "עיוא דבי טבחי שמינא מינאי".

Ravina said: We learn from this that if a man is seized with fright though he sees nothing, [the reason is that] his star sees. What is his remedy? He should recite the Shema. If he is in a place which is foul, he should move away from it four cubits. If he cannot do this, he should say this formula: "The goat at the butcher's is fatter than I am."

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KEHOT'S NOTE

מגילה ג, א.

50 בד"ה וידבר . . גבי חג השבועות

The Shavuot discourse explains that intellect, even after it extends from the soul as a distinct faculty, stays one with the soul, which is therefore called "the intellectual soul." This is the basis for saying that binding the intellect to the Torah binds the soul's essence as well.

KEHOT'S NOTE

לקו"ת במדבר טז, א. סה"מ תקס"ה ע' קג.

51 בד"ה כי ביום הזה יכפר

That discourse explains the virtue of the Torah as a whole, which obliges every person to learn all its laws, even those he will never need, and asks how "these words" of the Shema, said morning and evening, lead to "you shall speak of them" all day and night in words of Torah.

KEHOT'S NOTE

לקו"ת אחרי כז, א.

52 Of Yom Kippur: "For on this day He shall atone for you, to purify you." The text refers to its discourse on this verse.

ויקרא ט"ז:16 Leviticus 16:30

כִּי־בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטַהֵר 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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53 והיו הדברים האלה

"And these words, which I command you today, shall be upon your heart," followed by "and you shall speak of them." The referenced discourse explains these verses as the study of Torah.

דברים ו:6' Deuteronomy 6:6

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל־לִבְּךָ:

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

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PARAGRAPH 9

54 ומהדר תלמודי מתלתין יומין

Rav Sheshes would review his learning every thirty days and say, "Rejoice, my soul, for you I have read, for you I have learned." It illustrates the sages' constant study.

Pesachim 68b:13' פסחים ס"ח ב:13

רב שש"ת כל תלתין יומין מהדר לקה תלמודיה, ותלי וקאי בעיקרא דדשא, ואמר: חדאי נפשאי, חדאי נפשאי, לך קראי לך תנאי. איני? והאמר רבי אלעזר: אילמלא תורה לא נתקיימו שמים וארץ, שגאמר: "אם לא בריתי יומם ולילה חקות שמים וארץ לא שמתי!" מעיקרא כי עבד איניש — אדעתא דנפשיה קא עבד.

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KEHOT'S NOTE

ראה פסחים סח, ב. רש"י ר"ה לה, א.

55 רשב"י . . במה מדליקין

The parallel spells out the reference: in Shabbos 33b, at first Rabbi Pinchas ben Yair answered Rabbi Shimon bar Yochai's questions twelve ways, and later Rabbi Shimon answered his twenty-four ways (so the manuscript; the print reads twenty-five).

KEHOT'S NOTE

במים רבים שם: רשב"י מעיקרא כי הוה מקשי רשב"י קושי הוה מפרק ליי רשב"י רשב"י י"ב פירוקי ולבסוף כי הוה מקשי רשב"י קושי הוה מפרק ליי רשב"י כ"ד [כ"ה בגווי"ק]. ובהנפס שם: כ"ה] פרוקי כגו' בשבת פרק במה מדליקין דל"ג ע"ב. וע' (יא, א) תורתן אומנתן. ורבינו יונה ריש מס' ברכות קחשיב

גם רשביי שהי מתלתין יומין לתלתין יומין ול"מ. [כנראה כוונתו לברכות ח, א ד"ה אלא ושם רשביי לא היי מתפלל אלא משנה לשנה]. [כ].

56 | Kehot's note points to Shabbat 30b:1 for these words.

Shabbat 30b:1 ב: שבת ל' ב:

כל יומא דשבתא הוה יתיב וגריס כולי יומא. ההוא יומא דכעי למינח נפשיה, קם מלאך המות קמיה ולא יכיל לקה, דלא הוה פסק פומיה מגירסא. אמר: מאי אעביד לקה? הוה לקה בוסתנא אחורי ביתיה, אתא מלאך המות סליק ובחיש באילני. נפק למיחוי. הוה סליק בדרגא, איפחית דרגא מתותיה, אישתיק ונח נפשיה.

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57 | Kehot's note points to Daniel 6:13 for these words.

Daniel 6:13 ג: דניאל ר:

באדיו קרבו ואמריו קדם מלכא על-אסר מלכא הלא אסר רשמת די כל-אנש דיי-קצא מן-פל-אלה ואנש עד-יומין תלתין להו מנה מלכא יתמא לגוב אריותא ענה מלכא ואמר יציבא מלתא כדת-מדי ופרס דילא תעדא:

Then they came near, and spoke before the king concerning the king's interdict: 'Hast thou not signed an interdict, that every man that shall make petition unto any god or man within thirty days, save of thee, O king, shall be cast into the den of lions?' The king answered and said: 'The thing is true, according to the law of the Medes and Persians, which altereth not.'

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PARAGRAPH 10

58 | מארי קבלה . . מועטים היו

A textual variant: where this text says the masters of Kabbalah "were few" (מועטים היו), the parallel there reads "are few" (מועטים המה).

KEHOT'S NOTE

במים רבים שם: מועטים המה.

PARAGRAPH 11

59 | וגם המלאכים בקשו תורה

The note gives this as a parallel place on the angels' request for the Torah.

Shabbat 88b:7 ב: שבת פ"ח ב:

ואמר רבי יהושע בן לוי: בשעה שעלה משה למרום אמרו מלאכי השרת לפני הקדוש ברוך הוא: רבונו של עולם, מה לילוד אשה בינינו? אמר להו: לקבל תורה בא. אמרו לפניו: חמדה גנוזה שגנוזה לה תשע מאות ושבעים וארבעה דורות קודם שנברא העולם, אתה מבקש ליתנה לבשר ודם? מה אנוש כי תזכרנו וכן אדם כי תפקדנו? "הי אדנינו מה אדיר שמך בכל הארץ אשר תנה הודך על השמים!"

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KEHOT'S NOTE

שבת פח, ב. ראה ביאורי הזהר א, ד. ובביאה"ז לכ"ק הצ"צ כרך ב ביאור על ביאה"ז הנ"ל.

60

בענינים גשמיים דוקא

A parallel discussion of why the Torah is clothed specifically in physical matters.

KEHOT'S NOTE

ראה המשך תער"ב ח"ב ס"ע שסג.

PARAGRAPH 12

61

עסק התורה כנ"ל

In the parallel, "as mentioned above" refers back to chapter 186, where Torah study as the soul's inclusion in the Infinite Light is explained.

KEHOT'S NOTE

בהמשך מים רבים שם: כנ"ל פקפ"ו. ע"ש.

62

ולא תחללו

G-d commands Israel: "And you shall not profane My holy Name, and I shall be sanctified among the children of Israel"; in its plain sense, not to desecrate His Name by transgression. The Alter Rebbe reads techalelu as making a chalal, a void of G-dliness (context: Steinsaltz Tanakh).

Leviticus 22:32 כ"ב: ויקרא

ולא תחללו את-שם קדשי ונקדשתי בתוך בני ישראל אני ה' מקדשכם:

And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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KEHOT'S NOTE

ויקרא כב, לב. ועלי"ק ס"ד"ה ונקדשתי [לג, ב] ובד"ה נאו לחי"ך [שה"ש] (יד, ד). [כ]. וראה גם ד"ה כתיב לא תחללו בסה"מ תקס"ב ח"ב ע' שפו. ובהנסמן בסי מאמרי אדה"ז על פרשיות ח"ב ע' תשיט.

63

שאין אני והוא יכולים לדור

"Of any person who has arrogance, the Holy One, blessed be He, says: I and he cannot dwell in the world." It shows why G-d's light withdraws from one who feels himself a separate "something."

Sotah 5a:14-15 ט"ד-ט"ו: סוטה ה' א:

אמר רב חסדא, ואיתימא מר עוקבא: כל אדם שיש בו גסות הרוח, אמר הקדוש ברוך הוא: אין אני והוא יכולין לדור בעולם, שנאמר: "מלשני בסתר רעהו אותו אצמית גבה עינים ורחב לבב אתו לא אוכל". אל תקרי "אתו", אלא "אתו לא אוכל". איכא דמתני לה אמספרי לשון הרע, שנאמר: "מלשני בסתר רעהו אותו אצמית". אמר רבי אלכסנדר: כל אדם שיש בו גסות הרוח, אפילו רוח קימץא עוכרתו, שנאמר: "והרשעים כים נגרשי", ומה הם שיש...

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Arakhin 15b:13 ט"ו ב: ערכין ט"ו ב:

ואמר רב חסדא אמר מר עוקבא: כל המספר לשון הרע, אמר הקדוש ברוך הוא: אין אני והוא יכולין לדור בעולם, שנאמר: "מלשני בסתר רעהו אותו אצמית גבה עינים ורחב לבב אתו לא אוכל", אל תיקרי "אותו לא אוכל" אלא "אתו לא אוכל", ואיכא דמתני לה על גסי הרוח.

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KEHOT'S NOTE

ראה סוטה ה, א. ערכין טו, ב.

PARAGRAPH 13

64 נעשה חלל ומקום פנוי

A detailed treatment of the tzimtzum and the empty space.

KEHOT'S NOTE

ראה לקמן נא, ב ואילך.

65 כיון — ע"כ

A textual note: the printed Mayim Rabbim reads א"כ ("if so") instead of ע"כ ("therefore") here, but that is a printing error; its manuscript reads as printed here.

KEHOT'S NOTE

במים רבים שם (ע' ריא): א"כ. אבל הוא טה"ד שם ובגווי"ק דמים רבים הוא כהנדפס כאן.

PARAGRAPH 14

66 בד"ה זכור את יום השבת

There "we have hoped (kivinu)" is read as the long kav, "and in the future there will be the level of Shabbos, above and below equal," when the lower unity will be revealed like the higher unity.

KEHOT'S NOTE

תו"א ע, ד: ולעתיד יהי' בחי' שבת מעלה ומטה שוין עכ"ל.

67 ר"ל לשם התורה עצמה

Tanya explains that when a person grasps a law of the Torah, his intellect encompasses it and is clothed in it, and that law is G-d's own wisdom and will.

Tanya, Likkutei Amarim 5' ליקוטי אמרים ה'

KEHOT'S NOTE

ראה תניא פ"ה.

68 סד"ה ויקח קרח

There too the saying "whoever says 'I have nothing but Torah' does not have even Torah" is explained: awe and love must also be drawn down from above, through the mitzvos (there, tzitzis).

KEHOT'S NOTE

לקו"ת קרח נה, א.

69 כל האומר . . תורה אין לו

The Talmud concludes that whoever says he has nothing but Torah does not have even Torah, since study must lead to deeds. Here it shows that study alone does not unite the soul with G-d without the heart's desire.

Yevamot 109b:4-5' ה"ד-ה"ט ק"ט ב'

ערכי שלציון — דעבדי שלוף דוץ. תוקע עצמו לדבר הלכה — דתניא, רבי יוסי אומר: כל האומר אין לו תורה — אין לו תורה. פשיטא! אלא: כל האומר אין לו אלא תורה — אין לו אלא תורה. הא נמי פשיטא! אלא דאפילו תורה אין לו. מאי טעמא? אמר רב פפא, אמר קרא: "ולמדתם ועשייתם" — כל שישנו בעשיה ישנו בלמידה, כל שאינו בעשיה אינו בלמידה.

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KEHOT'S NOTE

יבמות קט, ב. ועל"ק בואתחנן (ג, סע"ד). ושי"ג. [כ]. ראה בסה"מ תשי"ח ע' 266 בהערה.

PARAGRAPH 15

70 וכמ"ש האריז"ל למס"ג באחד

A discussion by the Tzemach Tzedek of the Arizal's teaching on self-sacrifice at "One," given by the note as a parallel.

KEHOT'S NOTE

ראה פע"ח שער הק"ש פ"ב. ב"ח או"ח ר"ס סא. אוה"ת תרומה ס"ע אישטו.

PARAGRAPH 16

71 אם ישם אליו לבו

Elihu, defending G-d's justice, says that if G-d were to set His heart upon a man, He would gather the man's spirit and soul to Himself, and he would die. The maamar reads the words of a person who sets his heart toward G-d: his spirit and soul are then gathered and included in Him (context: Steinsaltz Tanakh).

איוב ל"ד:14

אם-ישם אליו לבו רוחו ונשמתו אליו יאסף:

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

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KEHOT'S NOTE

איוב לד, יד.

72 אלא תורה וגמ"ח

A note by the Rebbe on the Sages' wording "rather, Torah and acts of kindness."

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בסה"מ תשי"ח ע' 266.

73 והלומד ואינו עושה

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

KEHOT'S NOTE

ירוש' פ"א דשבת ה"ב יעו"ש. [כ].

74 והלומד ואינו עושה נוח לו שתהפך שלייתו

Rabbi Yochanan: one who learns without intending to do, it would have been better for him had his afterbirth been turned over his face and he never come into the world. Cited to show that kindness in deed is required.

Jerusalem Talmud Shabbat 1:2' ב'א: שבת ירושלמי

75 עיון תפלה

Among the things whose fruits a person enjoys in this world while the principal remains for the World to Come is "concentration in prayer." The Alter Rebbe, following Rashi there, counts it under acts of kindness.

Shabbat 127a:14' ד"א: שבת קכ"ז א'

אמר רב יהודה בר שילא אמר רבי אסי אמר רבי יוחנן: ששה דברים אדם אוכל פירותיהן בעולם הזה והקורן קנימת לו לעולם הבא, ואלו הן:

הַכִּנְסַת אֲוֶרְחִין, וּבִיקּוּר חוֹלִים, וְעִיוֵן תַּפְלָה, וְהַשְׁכַּמַּת בֵּית הַמִּדְרָשׁ, וְהַמְגִדֵּל בְּנֵי לְתַלְמוּד תּוֹרָה, וְהָדָן אֶת חֲבֵרוֹ לְכַף זְכוּת.

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76 בד"ה וכל בניך למודי ה'

That discourse reads "your children" (banayich) as prayer, with its love and awe, and "your builders" (bonayich) as the Torah study under the yoke of Torah that follows it: "your builders" cannot be reached without "your children" first, "for whoever says 'I have nothing but Torah' does not have even Torah"; and the building is made lasting through charity and kindness, "In righteousness you shall be established."

KEHOT'S NOTE

לקו"ת ראה כט, א ואילך.

77 וכל בניך למודי ה'

The prophet consoles Jerusalem: "And all your children shall be taught of Havayah, and great shall be the peace of your children." The Sages read the second "your children" (banayich) as "your builders" (bonayich), the Torah scholars who build peace; the text refers to its discourse on this verse.

Isaiah 54:13: ישיעוהו ניד: ייג13: Isaiah

וְכָל־בְּנֵיךָ לְמוּדֵי ה' וְרַב שְׁלוֹם בְּנֵיךָ:

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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78 תכלית חכ' תשובה

Rava's saying: "The purpose of wisdom is teshuvah and good deeds." It shows that study must lead to deeds.

Berakhot 17a:11א: יא: יא: Berakhot

מְרַגְלָא בְּפֻמִּיהָ דְּרַבָּא: תְּכֵלִית חֻכְמָה — תְּשׁוּבָה וּמַעֲשִׂים טוֹבִים, שְׁלָא יְהֵא אָדָם קוֹרָא וְשׁוֹנָה וּבֹעֵט בְּאֶבְרֵי וּבְרַבּוֹ וּבְמִי שֶׁהוּא גָדוֹל מִמֶּנּוּ בְּחֻכְמָה וּבְמִנִּין, שְׁנַאֲמַר: "רֵאשִׁית חֻכְמָה יִרְאֵת ה' שְׂכָל טוֹב לְכָל עוֹשֵׂיהֶם". "לְעוֹשִׂים" לֹא נֶאֱמַר, אֲלָא "לְעוֹשֵׂיהֶם" — לְעוֹשִׂים לְשִׁמָּה וְלֹא לְעוֹשִׂים שְׁלָא לְשִׁמָּה. וְכָל הָעוֹשֶׂה שְׁלָא לְשִׁמָּה, נוֹחַ לוֹ שְׁלָא נִבְרָא.

It was a favourite saying of Raba : The goal of wisdom is repentance and good works; so that a man shall not read [Torah] and study [Mishnah] and then contradict his father or mother or teacher or anybody greater than he in knowledge and number [of years]; as it is said, "The fear of the L-rd is the beginning of wisdom, a good understanding have all that do thereafter" (Ps. cxi. 10). "All that learn" is not said here, but "all that do thereafter," i.e. they that practise Torah ...

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KEHOT'S NOTE

ברכות יז, א.

PARAGRAPH 17

79 שבתוכה אור א"ס ב"ה

A textual variant: the words "within which is the Infinite Light, blessed be He" are absent in the parallel there.

KEHOT'S NOTE

במים רבים שם (ע' ריב) ליתא תיבות אלו.

80 נסעה וירדה עד

A textual variant: the parallel reads "journeyed and descended, as mentioned above, into the wisdom of Beriah, Yetzirah and Asiyah, until."

KEHOT'S NOTE

שם: נסעה וירדה כנ"ל בכח' דבי"ע עד.

PARAGRAPH 18

81 המלוכשת — חכמת הקבלה

A textual variant: the parallel reads "the wisdom of the Kabbalah, for example."

KEHOT'S NOTE

במים רבים שם: חכמת הקבלה עד"מ.

82 בבריאת שרפים וחיות

A textual variant: the parallel reads "in the level of seraphim and chayos" instead of "in the creation of seraphim and chayos."

KEHOT'S NOTE

במים רבים שם: בבחי' שרפים וחיות. ובסה"מ תרל"ו ח"ב (הנחות כ"ק אדמו"ר מוהרש"ב נ"ע) ע' תקינ: אפי' בבריאה כמו בשרפי' חיות ואופנים. וראה להלן ה, ג שריה ית'.

PARAGRAPH 20

83 וזהו מ"ש בפע"ח דקבלה

The passage from here to below (5b) is absent in the parallel there.

KEHOT'S NOTE

מכאן עד להלן ה, ב שריה ע"ש, ליתא במים רבים שם.

84 בפע"ח דקבלה היא באצילות . . בעשי'

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

KEHOT'S NOTE

שער הנהגת הלימוד.

85 ובתגין שבהם נרמזו רזין דאורייתא

Notes by the Rebbe on the secrets of the Torah alluded to in the crowns of the letters, given as parallels.

KEHOT'S NOTE

ראה לקו"ש ח"ט ע' 423 הערה 32. חל"ט ע' 149 הערה 34.

86 לחכימא ברמיזא

The Zohar's phrase "for the wise, a hint [suffices]"; the Kehot note gives this place among others. Here it de-

scribes the secrets alluded to in the crowns of the letters.

Zohar I, 26b כו, זח"א

KEHOT'S NOTE

זח"א כו, ב. ועוד.

PARAGRAPH 21

87 לימוד פנימיות התורה . בחיוב לימוד זה

A parallel in the Alter Rebbe's maamarim on the obligation to study the inner dimension of the Torah.

KEHOT'S NOTE

ראה גם סה"מ תקס"ה ע' ד (ובהנסמן שם).

PARAGRAPH 22

88 בפרס שכו"פ פ"א

The note asks the reader to compare the Pri Megadim, a commentary on the Shulchan Aruch, "there," without naming the place further.

KEHOT'S NOTE

ולעיר מפמ"ג שם. — לקו"ש שם.

PARAGRAPH 23

89 ויוסף הורד מצרימה

The Torah's narrative: "And Yosef was brought down to Egypt, and Potiphar ... bought him." A plain story whose light cannot be grasped as wisdom, yet is drawn down through its letters.

בראשית ל"ט:1: Genesis 39:1

ויוסף הורד מצרימה ויקנהו פוטיפר סריס פרעה שר הטבחים איש מצרי מיד הישמעאלים אשר הורדהו שמה:

And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh's, the captain of the guard, an Egyptian, bought him of the hand of the Ishmaelites, that had brought him down thither.

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KEHOT'S NOTE

בראשית לט, א.

90 פרק חלק

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

KEHOT'S NOTE

ב"היסוד השמיני".

91 ובני חם כוש

"And the sons of Cham: Cush and Mitzrayim, Put and Canaan." One of the Rambam's examples of a genealogy.

בראשית י"ו:6: Genesis 10:6

ובני חם כוש ומצרים ופוט וכנען:

And the sons of Ham: Cush, and Mizraim, and Put, and Canaan.

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KEHOT'S NOTE

בראשית י, ו.

ביאור הדברים הנ"ל ע"פ ולא תשבית מלח וגו'

92 ושם אשתו מהיטבאל

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

KEHOT'S NOTE

שם לו, לט.

93 ושם אשתו מהיטבאל

"And the name of his wife was Mehetavel," from the list of the kings of Edom; another of the Rambam's examples.

בראשית ל"ו:39: Genesis 36:39

וימת בעל חנן בן-עכבור וימלה תחתיו הדר ושם עירו פְּעו ושם אשתו מהיטבאל בת-מטרד בת מי זָהָב:

And Baal-hanan the son of Achbor died, and Hadar reigned in his stead; and the name of the city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Me-zahab.

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94 ותמנע היתה פלגש

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

KEHOT'S NOTE

שם לו, יב.

95 ותמנע היתה פלגש

"And Timna was a concubine to Elifaz, son of Eisav." Another of the Rambam's examples.

בראשית ל"ז:12: Genesis 36:12

ותמנע היתה פלגש לאליפז בן-עשו ותלד לאליפז את-עמלק אלה בני עדה אשת עשו:

And Timna was concubine to Eliphaz Esau's son; and she bore to Eliphaz Amalek. These are the sons of Adah Esau's wife.

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96 ואין הפרש בין ובני חם כוש ומצרים ושם אשתו מהיטבאל ותמנע היתה פלגש ובין אנכי ה' אלקיך ושמע ישראל כי הכל מפי הגבורה

The Rambam's Eighth Principle of Faith: there is no difference between genealogies and narratives and the Ten Commandments or the Shema, for all is from the mouth of the Almighty. The Alter Rebbe quotes it word for word.

Rambam on Mishnah Sanhedrin 10:1: רמב"ם על משנה סנהדרין י"א

97 שמע ישראל

"Hear, O Israel: Havayah is our G-d, Havayah is One." The Rambam's other example of a central verse.

דברים ו':4: Deuteronomy 6:4

שמע ישראל ה' אלקינו ה' אחד:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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KEHOT'S NOTE

דברים ו, ד.

98 נעוץ סופן בתחלתן

"The Ten Sefiros without substance: their end is wedged in their beginning and their beginning in their end." Here it

explains how the bare letters, the lowest level, are joined to the highest.

ספר יצירה א':1:7 Sefer Yetzirah

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן 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 wedded 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 Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

99

אורייתא מחכמה נפקת

"The Torah comes forth from Chochmah," one of the places the Kehot note gives. The Alter Rebbe infers that the Torah's root is above Chochmah.

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

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

100

אורייתא מחכמה נפקת

The same saying in another place listed by the Kehot note.

ספר זוהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט Zohar, Yitro 21:378-22:389
According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

101

מקרא שקורא . . ע"י האותיות אף שאינו משיג כלל

The Tzemach Tzedek notes that this explains the Sages' saying (Bava Metzia 33a) that studying Scripture is "a measure and not a measure": unlike Mishnah and Talmud, Scripture's wisdom is not grasped, only its letters, akin to grasping existence and not essence, as in Kabbalah.

KEHOT'S NOTE

באוה"ת על מארז"ל וענינים עי רצג מציין: ובזה יובן מארז"ל [כ"מ לג, א] העוסק' במקרא מדה ואינה מדה כי לא כמו משנה ותלמוד השגת מהות חכמתו משא"כ במקרא שאין החכמה מושג רק האותיות וזהו כעין השגת המציאות ולא המהות כמו בקבלה. [וראה ד"ה העוסק במקרא בס' מאמרי אדה"ז הקצרים עי שנד].

102

כדי שתהא מזוזה מימין

The Chanukah lamp is placed on the left of the doorway "so that the Chanukah lamp be on the left and the mezuzah on the right." The text refers to its discourse on this law.

Shabbat 22a:2 כ"ב א:ב' שבת

אמר רבה: גר חנוכה מצוה להניחה בטפח הסמוך לפתח. והיא מנה לקה? רב אחא בריה דרבא אמר: מימין רב שמואל מדפתי אמר: משמאל. והילכתא משמאל, כדי שתהא גר חנוכה משמאל ומזוזה מימין.

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103

בעטרה שעטרה

The Song calls the daughters of Zion to see King Shlomo "with the crown with which his mother crowned him on the day of his wedding"; the Sages read "the day of his wedding" as the Giving of the Torah. The referenced discourse reads the crown as the letters of the Torah.

Song of Songs 3:11 שיר השירים ג':11

צאנה וראינה בנות ציון במלך שלמה בעטרה שעטרה'לו אמו ביום חתנתו וביום שמחת לבו:

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

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104

ובין — הגבורה

A textual variant: in the parallel the Rambam's quotation is cut short at "the Almighty," etc.

KEHOT'S NOTE

במים רבים שם (עי ריג): הגבורה כו'.

105

יפה שיחתן של עבדי אבות מתורתן של בנים

On the long account of Eliezer: "The conversation of the servants of the Patriarchs is more beautiful than the Torah of the children." The Alter Rebbe explains it by the source of the narratives above Chochmah.

Bereshit Rabbah 60:8 ס'ח:8 בראשית רבה

... אין הוון קדמאין מלאכין, אנן בני נש! ואין הוון בני נשי, אנן חמרין, ולית אנן כחמרתיה דר' פנחס בן יאיר, חמרתיה דר' פנחס בן יאיר יהבון לה שערי דטיבלא, לא אכלת יתהון, ואנן אכלינן תאנייא דטבילין. ויתן תבן ומספוא לגמלים אמר רבי אחא: יפה שיחתן של עבדי בתי אבות מתורתן של בנים. פרשתו של אליעזר שנים ושלושה דפים. הוא אומר ושונה, ושרץ מגופי תורה ואין דמו מטמא כבשרו, אלא מריבוי המקרא. ר' שמעון בן יוחאי אומר: טמא הטמא. ר' אליעזר בן יוסי אומר: זה וזה. ומים לרחוץ רגליו, ורגלי ...

"The man came to the house and unfastened the camels. He gave straw and feed for the camels, and water to wash his feet and the feet of the men who were with him" (Genesis 24:33). "The man came to the house [and unfastened the camels]..." - he untied their muzzles. Rabbi Huna and Rabbi Yirmeya asked Rabbi Hiyya bar Rabba: Were the camels of

Abraham our patriarch not like the donkey of Rabbi Pinḥas ben Yair? Robbers once took the donkey of Rabbi Pinḥas ben Yair. It spent three ...

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106

אנכי ה' אלקיך

"I am Havayah your G-d," the first of the Ten Commandments, which the Rambam sets beside the genealogies as equally divine.

Exodus 20:2: שמונת כ"ב

אנכי ה' אלקיך אשר הוצאתיך מארץ מצרים מבית עבדים:

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

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KEHOT'S NOTE

שמונת כ, ב.

107

אורייתא מחכ' נפקת

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

KEHOT'S NOTE

זח"ב (סב, א. פה, א) וזח"ג (קפב, א). [כ].

PARAGRAPH 26

108

דרגין אינן מתקשרין דא בדא

"Three levels are bound to one another: the Holy One, blessed be He, the Torah and Israel," and each has a hidden and a revealed side. The text cites this page itself.

ספר זוהר, אחרי מות מ"ט:רצ"ו-49:296-50:305 זohar, Achrei Mot ב"ש"ה

And Israel themselves are in two grades, corresponding to the two grades of the Torah, the disclosed and the undisclosed. To all who have been circumcised and stamped with the holy impress, we impart those things in the Torah which are on the surface, the letters and the plain contents and the precepts, and no more. This is indicated in the words, "He telleth his words to Jacob".

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

109

כי קרוב אליך הדבר מאד

Moshe tells Israel that the Torah is not in heaven or across the sea: "For the thing is very near to you, in your mouth and in your heart, to do it." The text refers to its discourse on this verse.

Deuteronomy 30:14: דברים ל"ד

כִּי־קֵרֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשׂוֹתוֹ:

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

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PARAGRAPH 27

110

חסדי ה' כי לא תמנו

Lamenting the destruction, the poet declares that it is by G-d's kindnesses that the people still exist: "The kindness-

es of Havayah, for we have not ceased, for His mercies have not ended." The text refers to the letter in Iggeres HaKodesh on this verse, on the two levels of Chesed.

Lamentations 3:22: איכה ג' כ"ב

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

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

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111

שובה ישראל

The prophet calls: "Return, O Israel, unto Havayah your G-d, for you have stumbled in your iniquity." The opening words of the discourse the text refers to.

Hosea 14:2: הושע י"ד ב'

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹהֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ:

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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112

אם יהיה אלקים עמדי

Yaakov's vow at Beis El: "If Elokim will be with me and guard me on this way that I go ..." The text refers to its discourse that explains it.

Genesis 28:20: בראשית כ"ח

וַיֹּדֶר יַעֲקֹב נֹדֶד לֵאמֹר אִם־יְהִי־הָאֱלֹהִים עִמָּדִי וְשָׁמְרָנִי בַדֶּרֶךְ הַזֶּה אֲשֶׁר אֲנֹכִי הוֹלֵךְ וְנָתַן־לִי לֶחֶם לֶאֱכֹל וּבִגְד לְלַבֵּשׁ:

And Jacob vowed a vow, saying: 'If G-d will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

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113

והיה הוי' לי לאלקים

The vow continues: "... and I return in peace to my father's house, then Havayah will be my G-d (Elokim)." In its plain sense Yaakov pledges himself to G-d's service; Likkutei Torah (Shabbos Shuvah) reads "Havayah will be Elokim to me": Yaakov will rise to so great a nullification in the Infinite Light that even Havayah will count, beside it, as Elokim, a contraction (context: Steinsaltz Tanakh).

Genesis 28:21: בראשית כ"ח

וְשָׁבְתִי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לֵאלֹהִים:

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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114

לריח שמניך

The beloved's praise: "For the fragrance of your good oils, your name is oil poured forth." The text refers to its explanation of this verse, which divides Torah study into Scripture, Mishnah and Talmud.

Song of Songs 1:3: שיר השירים א' ג'

לְרִיחַ שְׁמֹנֶיךָ טוֹבִים שְׁמֶן תּוֹרָה שְׁמֶן עֲלִיָּן עֲלֻמוֹת אֲהַבּוּךָ:

Thine ointments have a goodly fragrance; Thy name is as ointment poured forth; Therefore do the maidens love thee.

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

115 דלימוד פנימיות כוונת המצות לא גרע מלימוד הלכותיה ואדרבה
כר אף שאינו משיג המהות

The Alter Rebbe's essay on Pri Etz Chaim: the secrets of a mitzvah are no less than its laws, even though one does not grasp the essence, and knowing the existence of the chain of worlds is a lofty mitzvah that brings to a whole heart.

תניא, קונטרס אחרון ד': כ"ד 4:24 Kuntres Acharon 4:24 Tanya, Part V; משה' שאיך כן כוונתו, אינו משיג ותופס, אף הידוע הסוד. - אלא מציאותה, ולא מהותה. אף בלימוד הלכות אתרוג משיג ותופס האתרוג ממש ומצותו כהלכה, בבחינת דבור ומחשבה, וכל שכן הלומד הסוד. אבל דוקא סודות המצוה, ולא גרע מלימוד הלכותיה, ואדרבה כו, אף שאינו משיג המהות.

Kehot Publication Society (CC-BY-NC)

116 וידעת היום
"And you shall know this day and take it to your heart that Havayah is G-d." The mitzvah of knowing G-d, fulfilled by knowing the order of the worlds.

דברים ד': ל"ט 4:39 Deuteronomy 4:39 וידעת היום והשבת אל לבך כי ה' הוא האלקים בשמים ממעל ועל הארץ מתחת אין עוד:

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

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117 דע את אלקי אביך
David to Shlomo: "Know the G-d of your father and serve Him with a whole heart." Knowledge of G-d leads to the "whole heart."

דברי הימים א כ"ח: ט"ז I Chronicles 28:9 ואתה שלמה בני דע את אלקי אביך ועבדהו בלב שלם ובנפש חפצה כי כל לבבות דורש ה' וכל יצר מחשבות מבין אסתרשנו ימצא לה ואם תעזבוני יגידה לעד:

And thou, Solomon my son, know thou the G-d of thy father, and serve Him with a whole heart and with a willing mind; for the L-RD searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever.

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118 תרעא לדרתא
The Torah is the gate and the fear of Heaven is the courtyard: "Woe to one who has no courtyard and makes a gate to the courtyard." Here it is applied to the higher awe.

שבת ל"א ב:א' 31b:1 Shabbat 31b:1 וראת שמים, דומה לגזבר שמסרו לו מפתחות הפנימיות ומפתחות החיצונות לא מסרו לו, בהי עייל? מכריו רבי ינאי: חבל על דלית לקה דרתא ותורעא לדרתא עבד. אמר רב יהודה: לא ברא הקדוש ברוך הוא את עולמו אלא כדי שיראו מלפניו, שנאמר: "והאלקים עשה שיראו מלפניו".

119 ויצונו ה' לעשות את כל החוקים האלה ליראה את ה' אלהינו
Moshe teaches the answer to give one's son: "And Havayah commanded us to do all these statutes, to fear Havayah our G-d, for our good." It shows that the goal of the mitzvos is awe of G-d.

דברים ו': כ"ד 6:24 Deuteronomy 6:24

ויצונו ה' לעשות את כל החוקים האלה ליראה את ה' אלקינו לטוב לנו כל הימים לחיתנו כהיום הזה:

And the L-RD commanded us to do all these statutes, to fear the L-RD our G-d, for our good always, that He might preserve us alive, as it is at this day.

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PARAGRAPH 28

120 לעולם ישלש אדם שנותיו שליש במקרא שליש במשנה שליש בתלמוד

Rabbi Tanchum bar Chanilai: "A person should always divide his years into three: a third in Scripture, a third in Mishnah, a third in Talmud." The Gemara then asks, "Does a person know how long he will live?" and answers that it refers to days.

עבודה זרה י"ט ב:א' 19b:2-1 Avodah Zarah 19b:2-1

דלא ליפלוג לישני. "על פלגי מים". אמר רבי תנחום בר חנילאי: לעולם ישלש אדם שנותיו — שליש במקרא, שליש במשנה, שליש בתלמוד. מי ידע איניש כמה חיי? כי קאמרין — ביומי.

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

121 כשיגדיל בחכמה כו' ויקרא בעתים מזומנים תשב"כ
The Rambam: the division into thirds applies at the beginning of a person's learning, but when he grows in wisdom he reads the Written Torah at set times. The Alter Rebbe quotes it here.

משנה תורה, הלכות תלמוד תורה 1:12 Mishneh Torah, Torah Study 1:12

א"י:ב ... פמה דברים אמורים בתחלת תלמודו של אדם אבל כשיגדיל בחכמה ולא יהא צריה לא ללמד תורה שבכתב ולא לעסוק תמיד בתורה שבפול פה יקרא בעתים מזומנים תורה שבכתב ודברי השמועה כדי שלא ישכח דבר מדברי דיני תורה ויפנה כל ימיו לגמרא בלבד לפי רחב שיש בלבו וישוב דעתו:

For instance? If one was a craftsman and engaged himself three hours daily to his work and to Torah nine hours, of those nine hours he should devote three hours to the study of Holy Writ, and three hours to the Oral Torah and the last three hours to mental reasoning, to deduct one matter from another. Matters pertaining to tradition are included in Holy Writ, but their oral explanation is included in Oral Torah. The subjects designated as Pardas are included in the Gemara. These rules are spoken of ...

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain)

PARAGRAPH 29

122 בכלל לימוד המקרא . . לימוד האגדות

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

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר לעיל בהוספות יט, א.

123 השליש במקרא . . מפנימי' התורה והאגדות

A discussion by the Rebbe of the inner Torah and the Aggados as part of the third given to Scripture.

KEHOT'S NOTE

ראה לקו"ש ח"י ע' 439.

124 ואפשר דגם לימוד מדרש רבה ושאר המדרשים . . מדרשי

המקראות

The note quotes the Tzemach Tzedek there making the same point almost word for word: Berachos 11b, with Rashi, treats Midrash as close to Scripture, and one opinion there requires the blessing over the Torah for Scripture and Midrash but not for Mishnah and Gemara.

KEHOT'S NOTE

בביאח"ז להצ"צ-ב ע' תרכ "צ"ע בה' ת"ת שהן בכלל משנה, אבל בפ"ק דברכות ד"א ע"ב נלע"ד ראוי למה שכתבתי דמבואר שם מגמ' ופרש"י דמדרש קרוב למקרא לפי שהן מדרשי המקראות, ולכן יש מ"ד שם בגמ' דלמקרא ומדרש צריך לברך ברכת התורה ולא משנה וגמרא, אלא דהמסקנא צריך לברך על כולם, אבל עכ"פ מבואר דמדרש שייך למקרא וצ"ע בנדרים דל"ז ע"א גבי ומלמדו מדרש כו' ואכמ"ל" ע"ש.

125 Kehot's note points to Nedarim 36b:9 for these words.

Nedarim 36b:9 ל"ז ב: נדרים

מלמדו מדרש הלכות ואגדות, אכל לא ילמדנו מקרא. מקרא מאי טעמא לא ילמדנו — משום דקמהני לקה, מדרש נמי קמהני לקה! אמר שמואל: במקום שנוטלין שחר על המקרא ואין נוטלין שחר על המדרש.

מאי פסקא?

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

126 לעולם יושלש אדם

On the division into thirds the Gemara asks, "Does a person know how long he will live?" and answers that it refers to days. The Alter Rebbe infers that the division applies throughout life.

Avodah Zarah 19b:1-2 ב'א-ב: עבודה זרה י"ט

דלא ליפלוג לישני. "על פלגי מים". אמר רבי תנחום בר חנילאי: לעולם ישלש אדם שנותיו — שליש במקרא, שליש במשנה, שליש בתלמוד. מי ידע איניש כמה חיי? כי קאמרין — ביומי.

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Song of Songs 3:3 שיר השירים ג:ג

מצאוני השמרים הסבכים בעיר את שאהבה נפשי ראיתם:

The watchmen that go about the city found me: 'Saw ye him whom my soul loveth?'

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KEHOT'S NOTE

ע"ז יט, ב. וש"י. [כ]. ראה לקמ"ש ש"ג, ג. ביאח"ז לאדה"א ב, ד. ביאח"ז לצ"צ כרך ב ע' תרכ. ובלקו"ש-ל ע' 173 ובהערות לשם.

127

ולכבודי בראתי

G-d, promising to gather Israel from every corner, speaks of "everyone called by My Name, whom I created for My glory, I formed him, also I made him." The three verbs are read as the worlds of Beriah, Yetzirah and Asiyah, and "also" adds a fourth.

ישעיהו מ"ג:ז: Isaiah 43:7

כל הנקרא בשמי ולכבודי בראתי יצרתיו אף-עשיתיו:

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.

128

ואין כבוד אלא תורה

The same teaching in the Zohar, one of the places the Kehot note gives.

Zohar III, 253b רנ"ג רג, זח"ג

KEHOT'S NOTE

זח"ג רג, ב. אבות ו, ג. ובת"ז (ה, א). [כ].

129

ואין כבוד אלא תורה

"And there is no glory but Torah." So "for My glory" in the verse refers to the Torah.

Pirkei Avot 6:3 משנה אבות ו:ג

... והלא דברים קל וחמר, ומה דוד מלך ישראל, שלא למד מאחיתפל אלא שני דברים בלבד קראו רבו אלופו ומידעו, הלומד מחברו פרק אחד או הלכה אחת או פסוק אחד או דבור אחד או אפלו אות אחת, על אחת כמה וכמה שצריך להוסיף בו כבוד. ואין כבוד אלא תורה, שנאמר (משלי ג) כבוד חכמים ינהלו, (משלי כח) ותמימים ינהלו טוב, ואין טוב אלא תורה, שנאמר (משלי ד) כי לקח טוב נתתי לכם תורתי אל תעזבו:

One who learns from his fellow one chapter, or one halakhah, or one verse, or one word, or even one letter, is obligated to treat him with honor; for so we find with David, king of Israel, who learned from Ahitophel no more than two things, yet called him his master, his guide and his beloved friend, as it is said, "But it was you, a man mine equal, my guide and my beloved friend" (Psalms 55:14). Is this not [an instance of the argument] "from the less to the ...

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130

יוצר אור ובורא חושך

G-d declares through Isaiah that He alone "forms light and creates darkness, makes peace and creates evil." "Forms" is Yetzirah, the Mishnah; "creates darkness" is Beriah, the Talmud.

ישעיהו מ"ה:ז: Isaiah 45:7

יוצר אור ובורא חושך עשה שלום ובורא רע אני ה' עשה כל-אלה:

I form the light, and create darkness; I make peace, and create evil; I am the L-RD, that doeth all these things.

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KEHOT'S NOTE

ישע"י מה, ז.

131

ומקרא בעשיי

The Tzemach Tzedek refers to this passage and adds that Scripture is "in Asiyah" because, by its very greatness, it descends and is clothed down to the world of action.

KEHOT'S NOTE

באוה"ת בראשית כרך-ו דף תתרל, ב מציין לכאן ומוסיף "שמוכן ענין פי" מקרא בעשיי לפי שמקרא לרוב מעלתו יורד ומתלבש עד העשיי" ע"ש. וראה אוה"ת במדבר כרך-ו ע' איתקסב. ובליקוט פי" לתניא פרק מ.

132

בד"ה מי מנה

In the explanation of "Who has counted the dust of Yaakov," section 3, the Alter Rebbe reads "also (af) I made him" as adding a fourth level, the supernal Keser, joined to "made" because it is drawn down into action through the mitzvos; and though af also means "anger," the side opposed to holiness, refining it draws the highest level, as in the Midrash, "the Torah I learned with af stood by me."

KEHOT'S NOTE

בב" פ"ג. [כ]. פי בלק סט, ד. וראה לקו"ש כ ע' 226.

133

מי מנה עפר יעקב

Bilam, blessing Israel: "Who has counted the dust of Yaakov, or numbered a quarter of Israel?" The text refers to its discourse on this verse for "also" as including a fourth level.

Numbers 23:10 כ"ג:יג במדבר

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

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

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134

אף חכמתי עמדה לי

Koheles tells how he grew great beyond all before him in Jerusalem, "also my wisdom stood by me." The verse the Midrash interprets, reading af, "also," as af, "anger."

Ecclesiastes 2:9 ט"ז:ב קהלת

וגדלתי והוספתי מכל שהיה לפני בירושלם אף חכמתי עמדה לי:

So I was great, and increased more than all that were before me in Jerusalem; also my wisdom stood me in stead.

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KEHOT'S NOTE

קהלת ב, ט. ומפרש באוה"ת ויקרא-א ע' קצג "והיינו כי היגיעה והעמל מוציא הכח הפנימי מההעלם אל הגילוי" ע"ש.

135

חכמתי שלמדתי באף עמדה לי

The Midrash reads "also (af) my wisdom stood by me" as "the Torah I learned with af stood by me." The Alter Rebbe connects af with the fourth level, the inner Torah.

Kohelet Rabbah 2:9 ט"ז:ב קהלת רבה

וגדלתי והוספתי מכל שהיו לפני בירושלם. וכי מי היה לפני בירושלים, לא דוד אביו היה, ארבעה נקראו מנה בן פרס, און בן פלת,

בנו צפור, בנו בעור, וחזקה. ושנים נקראו מנה בן מנה, בן עקש ושלמה. אף חכמתי עמדה לי. אמר רבי אהא אמר שלמה כל תורה שלמדתי בוקנתי פסטריון באף, נתקמה בי.

"I grew great, and increased more than all who were before me in Jerusalem; my wisdom, too, was sustained in me" (Ecclesiastes 2:9). "I grew great, and increased more than all who were before me in Jerusalem" - who was before him in Jerusalem? Was it not David his father? Four were called a maneh son of a half-maneh: is one hundred dinars. This is a metaphor for a great person whose father was unremarkable. On, son of Pelet; the son of Tzipor; the son of Beor; and Hezekiah. Two ...

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136

ולא תשבית מלח

The verse of the maamar: "And you shall not omit the salt of the covenant of your G-d." Salt is now explained as the inner Torah.

Leviticus 2:13 י"ג:ב ויקרא

וכל־קרבן מנחתך במלח תמלח ולא תשבית מלח ברית אלקיך מעל מנחתך על כל־קרבנך תקריב מלח:

And every meal-offering of thine shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy G-d to be lacking from thy meal-offering; with all thy offerings thou shalt offer salt.

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137

בד"ה כי קרוב אליך הדבר

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

KEHOT'S NOTE

לקו"ת נצבים מו, א.

138

ע"פ חסדי ה' כי לא תמנו

Kehot's note points to where this is explained further: Iggeres HaKodesh.

KEHOT'S NOTE

אגה"ק ס"י.

139

בד"ה שובה ישראל

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

KEHOT'S NOTE

לקו"ת ש"ש סד, ד.

140

סדיה להבין ענין לחם משנה

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

KEHOT'S NOTE

תו"א טו, ד.

141

בביאור ע"פ לריח שמניך

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

KEHOT'S NOTE

לקו"ת שה"ש ג, ג.

142 שידיעת — רמה ונשאה

Kehot's note points to where this is explained further: Sefer HaMaamarim 5636.

KEHOT'S NOTE

בתניא שלפנינו: רבה ונשאה. וכ"ה בהמשך מים רבים שם (רבה). אבל ראה לוח התיקון לתניא שצ"ל: רמה (וש"נ לטה"מ אתהלך לאזניא עי קסה). וכ"ה בסה"מ תרל"ו ח"ב עי תקיח. וראה בליקוט פ"י.

143 וידעת היום

The words here quote Deuteronomy 4:39; the passage is shown below.

דברים ד':ל"ט Deuteronomy 4:39

וידעת היום והשבת אל־לִבְּךָ כִּי ה' הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת אֵין עוֹד:

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

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KEHOT'S NOTE

דברים ד, לט.

144 דע את אלקי אביך

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

KEHOT'S NOTE

דברי הימים א-כח, ט.

145 ויצונו ה' לעשות

The words here quote Deuteronomy 6:24; the passage is shown below.

דברים ו':כ"ד Deuteronomy 6:24

וַיִּצְוֵנוּ ה' לַעֲשׂוֹת אֶת־כָּל־הַחֻקִּים הָאֵלֶּה לִּירְאָה אֶת־ה' אֱלֹהֵינוּ לְטוֹב לָנוּ כָּל־הַיָּמִים לְחַיֵּינוּ כִּהְיוֹם הַזֶּה:

And the L-RD commanded us to do all these statutes, to fear the L-RD our G-d, for our good always, that He might preserve us alive, as it is at this day.

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KEHOT'S NOTE

דברים ו, כד.

146 שהתורה נק' תרעא לדרתא

The words here quote Shabbat 31b:1; the passage is shown below.

Shabbat 31b:1

שבת ל"א ב:א' שבת יראת שמים, דומה לגזבר שמסרו לו מפתחות הפנימיות ומפתחות החיצונות לא מסרו לו, בהי צייל? מכריז רבי ינאי: תכל על דלית לקה דרתא ותרעא לדרתא עבד. אמר רב יהודה: לא ברא הקדוש ברוך הוא את עולמו אלא כדי שיראו מלפניו, שנאמר: "והאלקים עשה שיראו מלפניו".

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KEHOT'S NOTE

שבת לא, ב. [כ].

147 והיינו לגבי יר"ע וכמ"ש בסש"ב

Kehot's note points to where this is explained further: Sefer HaMaamarim 5636.

KEHOT'S NOTE

ראה סה"מ תרל"ו ח"ב עי שו.

148 ועפ"י יתורין מה שנדחקו

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

KEHOT'S NOTE

מכאן עד להלן ה, ד שו"ה ביאור ליתא במים רבים שם.

149 אמרו"ל במחשכים . . זה תלמוד בבלי

"He has set me in dark places like the dead of old': this is the Talmud of Babylon." It links the Talmud to "creates darkness," the world of Beriah.

סנהדרין כ"ד א:י"ח-י"ט Sanhedrin 24a:18-19

מאי בבל? אמר רבי יוחנן: בלולה במקרא, בלולה במשנה, בלולה בתלמוד. "במחשכים הושיבני כמתי עולם" - אמר רבי ירמיה: זה תלמודה של בבל. מתני' אמר לו: "נאמן עלי אבא", "נאמן עלי אביר", "נאמנים עלי שלשה רועי בקרי". רבי מאיר אומר: יכול לחזור בו, וחקמים אומרים: אינו יכול לחזור בו.

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KEHOT'S NOTE

סנהדרין כד, א.

150 וזהו שאמרו"ל

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

KEHOT'S NOTE

בקה"ר ב, ט. [כ].

151 לכו לחמו בלחמי

Wisdom, pictured as a hostess, calls: "Come, eat of my bread, and drink of the wine I have mixed." The revealed Torah is likened to bread.

Proverbs 9:5

לכו לחמו בלחמי ושתו ביינן מסכתי:

'Come, eat of my bread, and drink of the wine which I have mingled.

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KEHOT'S NOTE

משלי ט, ה.

152 Kehot's note points to Berachot 11b:12 for these words.

Berachot 11b:12

ורבי אלעזר אמר: למקרא ולמדרש צריך לברך, למשנה — אינו צריך לברך.

R. Eleazar said : For the study of the Scriptures and Midrash a benediction is required, but not for the study of the Mishnah.

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PARAGRAPH 30

153 זאת הפעם עצם מעצמי ובשר מבשרי

Adam on Chavah: "This time, bone of my bones and flesh of my flesh." Elsewhere it is read as the Oral Torah, likened to flesh.

Genesis 2:23ג"כ: בראשית

ויאמר האדם זאת הפעם עצם מעצמי ובשר מבשרי לזאת יקרא אשה כי מאיש לקחה זאת:

And the man said: 'This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.'

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154 Rav Adda bar Abba told the scholars, "Instead of gnawing bones at Abaye's house, come eat fat meat at Rava's house," meaning Rava's richer learning. The revealed Torah is likened to meat.

Bava Batra 22a:9ט"ב: בבא בתרא

נח נפשיה דרב אדא בר אבא. רב יוסף אמר: אגא ענישתיה - דאגא לטייתיה. רב דימי מנהרדעא אמר: אגא ענישתיה, דאפסיד גורגרות ידי. אבבי אמר: אגא ענישתיה, דאמר להו לרבנן: אדמגרמיתו גרמי בי אבבי, תו אכלו בישורא [שמינא] בי רבא. ורבא אמר: אגא ענישתיה, [דכי הוה אזיל לבי טבחא למשקל אומצא, אמר להו לטבחי: אגא שקילנא בישורא מינקמי שמעיה דרבא, דאגא עדיפנא מיניה.

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155 לע"ל שיתגלה פנימית התורה

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

KEHOT'S NOTE

ראה רש"י שה"ש א, ב.

PARAGRAPH 32

156 סד"ה וידבר משה אל ראשי המטות

The end of that discourse explains the heads of the tribes as the heart's desire that turns the emotions toward love of G-d, and closes with the sequence "holiness brings to humility, and humility brings to fear of sin."

KEHOT'S NOTE

לקו"ת מטות פא, ד.

157 וידבר משה אל ראשי המטות

Moshe speaks to the tribal heads about vows: "And Moshe spoke to the heads of the tribes of the children of Israel." The text refers to its discourse on this verse.

Numbers 30:2ב: במדבר

וידבר משה אל-ראשי המטות לבני ישראל לאמר זה הדבר אשר צוה ה' And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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PARAGRAPH 33

158 ארז"ל חכם עדיף מנביא

Ameimar: "And a sage is greater than a prophet." The Alter Rebbe uses it to show that a glimpse of a higher level surpasses the essence of a lower one.

Bava Batra 12a:14-15ו"ד-ט"ו: בבא בתרא

אמר אמרימר: וחקם עדיף מנביא, שנאמר: "ונבא לבב חכמה" - מי נתלה במי? הוי אומר: קטן נתלה בגדול. אמר אבבי: תדע, דאמר גברא רבה מילתא, ומתאמר משמיה דגברא רבה אחרינא כותיה. אמר רבא: ומאי קושיא? ודילמא תרנייהו בני חד מזלא ניהו! אלא אמר רבא: תדע, דאמר גברא רבה מילתא, ומתאמר

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KEHOT'S NOTE

ב"ב יב, א. ועוד. נתבאר בארוכה בד"ה להבין שרש ענין פסח ומצה - בתורת חיים ע"ס שמות (קפד, ב). בסוף שהמ"צ להצ"צ (קעב א).

PARAGRAPH 34

159 עוטה אור כשלמה

The psalmist praises G-d, "wrapped in light as a garment, stretching out the heavens like a curtain." The opening words of the letter the text refers to.

Psalms 104:2ב: תהילים

עטה-אור כשלמה נוטה שמים כיריעה:

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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160 עוטה אור כשלמה

The letter that opens with "Wrapped in light as a garment" explains how the Arizal could expound levels that Moshe's prophecy did not reach in that way: the sages of the inner Torah grasp by wisdom and knowledge, while prophecy is a kind of seeing.

Tanya, Iggeres HaKodesh 19:1א"ט: תניא, אגרת הקדש

עוטה אור כשלמה וגו'. הנה, ב"לקוטי תורה" של האריז"ל פרשת כי תשא ופרשת ויקרא כתב, כי השגת משה רבנו עליו-השלוש לא היתה בבחינת פנימיות דחכמה עילאה, הנקרא "אבא דאצילות", וכל שכן בספירת הכתר שלמעלה ממנה, הנקרא "אריך אנפיו", כי אם בבחינת אחוריים דחכמה המתלבשים בבניה, המתלבשת בז' ספירות תחתונות שנקראים "זעיר אנפיו", סוד התורה, ומתפשטת עד סוף די ספירות התחתונות, שהן ...

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161 תעלומות חכמה

Tzofar tells Job that if G-d would speak to him, "He would tell you the hidden things of wisdom." The maamar uses

the words for what the sage grasps and prophecy does not reveal (context: Steinsaltz Tanakh).

איוב י"א:6 Job 11:6

וַיִּגְדֹּלְךָ תַעֲלָמוֹת חֶכְמָה כִּי־כַפְלִים לְתוֹשֵׁיָהּ וְדַע כִּי־יֵשָׁה לְךָ אֱלֹהִים מֵעוֹנֶךָ:

And that He would tell thee the secrets of wisdom, That sound wisdom is manifold! Know therefore that G-d exacteth of thee less than thine iniquity deserveth.

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162 סד"ה חייב איניש לבסומי בפורי

There "cursed is Haman" is the husk that conceals the letters yud-hei, the level of the prohibitions, and "blessed is Mordechai" the drawing-down of the positive commandments, vav-hei.

KEHOT'S NOTE

תו"א צה, ד.

163 חייב איניש לבסומי בפורי

Rava: "A person is obligated to become intoxicated on Purim until he does not know the difference between 'cursed is Haman' and 'blessed is Mordechai.'" The text refers to its discourse on this saying.

Megillah 7b:7-8 ח"ז:7-8

אמר רבא: מיחייב איניש לבסומי בפורי עד דלא ידע בין ארור המן לברוך מרדכי. רבה ורבי זירא עבדו סעודת פורים בהדי הדדי. איבסום. קם רבה שחטיה לרבי זירא. למחר, בעי רחמי ואחיה. לשנה, אמר לקה: ניתי מר ונעביד סעודת פורים בהדי הדדי. אמר לקה: לא בכל שעתא ושעתא מתרחיש ניסא.

Rava said: One is obligated to become inebriated [with wine] on Purim until he cannot tell the difference between cursed be Haman and blessed be Mordecai. Rabbah and R. Zera joined together in a Purim feast. They became inebriated, and Rabbah arose and cut R. Zera's throat. The next day he prayed on his behalf and revived him. Next year he said: Will the master come and we will have the Purim feast together. He replied: A miracle does not take place on every occasion.

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PARAGRAPH 35

164 דלית מחשבה תפיסא ביי

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

KEHOT'S NOTE

ת"ז בהקדמה.

165 דלית מחשבה תפיסא ביה

In Elijah's prayer: "You are higher than all the high, more hidden than all the hidden; no thought can grasp You at all." Acknowledgment relates to this level.

Tikkunei Zohar 17a:10-12 ח"א:10-12

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר

ביאור הדברים הנ"ל ע"פ ולא תשבית מלח וגו'

ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסיא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

166 בביאור ע"פ אתה הצבת כל גבולות ארץ

The explanation of "You have set all the borders of the earth" referred to here, printed in the Siddur with Chassidic discourses.

KEHOT'S NOTE

סידור שה, ד. אוה"ת נ"ך ב ע' תתקנט.

167 אתה הצבת כל גבולות ארץ

The psalmist praises G-d's rule over nature: "You have set all the borders of the earth; summer and winter, You formed them." The text refers to its explanation of this verse.

Psalms 74:17 ע"ד:74:17

אתה הצבת כל־גבולות ארץ קיץ וחרף אתה יצרם:

Thou hast set all the borders of the earth; Thou hast made summer and winter.

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168 ובד"ה אלה פקודי המשכן

In the discourse "These are the accounts of the Mishkan" the Alter Rebbe distinguishes blessing, a drawing-down into revelation, from acknowledgment, a bowing before what is above comprehension, citing the explanation of "You have set all the borders of the earth"; so too the positive commandments are like blessing, light in vessels, while the prohibitions reach the hidden world, which is grasped only in acknowledgment.

KEHOT'S NOTE

לעיל לקו"ת פקודי ג, א ואילך.

169 אלה פקודי המשכן

"These are the accounts of the Mishkan." The text refers to its discourse on this verse.

שמות ל"ח:21 Exodus 38:21

אלה פקודי המשכן משכן העדת אשר פקד עלי פי משה עבדת הלוים ביד איתמר בן־אהרן הכהן:

These are the accounts of the tabernacle, even the tabernacle of the testimony, as they were rendered according to the commandment of Moses, through the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

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170 אבדת אביו ואבדת רבו

The Mishnah: when a person's father's lost object and his teacher's are both before him, his teacher's comes first, "for his father brought him into this world, and his

teacher, who taught him wisdom, brings him into the World to Come.”

Bava Metzia 33a:8-9 ט"ז א"ח: ט"ז-8

אבדת אביו ואבדת רבו - של רבו קודמת, שאביו הביאו לעולם הזה, ורבו שלמדו חכמה מביאו לחיי העולם הבא. ואם אביו חכם - של אביו קודמת. היה אביו ורבו נושאין משאוי - מניח את של רבו, ואחר כך מניח את של אביו. היה אביו ורבו בבית השבי - פודה את רבו, ואחר כך פודה את אביו. ואם אביו חכם - פודה את אביו, ואחר כך פודה את רבו.

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KEHOT'S NOTE

ב"מ לג, א. וראה בארוכה סה"מ תשי"ד ע' 149. ספר הערכים חב"ד כרך א' ע' טו.

PARAGRAPH 36

171

ברית אלקיך

“And you shall not omit the salt of the covenant of your G-d.” The salt is called a covenant.

ויקרא ב': י"ג

וכל־קרבן מנחתך במלח תמלח ולא תשביט מלח ברית אלקיך מעל מנחתך על כ־לקרבנך תקריב מלח:

And every meal-offering of thine shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy G-d to be lacking from thy meal-offering; with all thy offerings thou shalt offer salt.

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

172

לעברך בברית ה' אלקיך

Moshe, gathering all Israel before G-d, says they stand there “that you may enter into the covenant of Havayah your G-d and into His oath.” The covenant as a bond above reason.

דברים כ"ט: י"א

לעברך בברית ה' אלקיך ובאלתו אשר ה' אלקיך כרת עמך היום: that thou shouldest enter into the covenant of the L-RD thy G-d—and into His oath—which the L-RD thy G-d maketh with thee this day;

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173

בד"ה אתם נצבים

The discourse explains “that you may enter into the covenant” through two friends who make a covenant so that their love will never cease, a bond above reason, as though they became one flesh.

KEHOT'S NOTE

לקו"ת נצבים מד, ב.

174

אתם נצבים

“You are standing today, all of you, before Havayah your G-d.” The text refers to its discourse on this verse.

דברים כ"ט: ט"ז

אתם נצבים היום כלכם לפני ה' אלקיכם ראשיכם שבטיכם וקנייכם ושטריכם כל איש ישראל:

ביאור הדברים הנ"ל ע"פ ולא תשביט מלח וגו'

Ye are standing this day all of you before the L-RD your G-d: your heads, your tribes, your elders, and your officers, even all the men of Israel,

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175

ובד"ה מקושש עצים

That discourse discusses the love of G-d that comes with great effort, and why the second paragraph of the Shema, which lacks “with all your might,” is described as not yet doing G-d's will.

KEHOT'S NOTE

לקו"ת שלח מב, ג.

176

מקושש עצים

“And they found a man gathering wood on the Shabbos day.” The text refers to its discourse on this verse.

Numbers 15:32 ט"ו ל"ב

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

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

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177

Rabbi Levi: “Whoever breaks off from words of Torah and engages in idle talk is fed coals of broom, as it says, ‘Who pluck saltwort by the bushes, and the roots of broom are their bread.’”

חגיגה ט"ב ב: ט"ז

אמר רבי לוי כל הפוסק מדברי תורה ועוסק בדברי שיחה — מאכילין אותו גחלי רתמים, שנאמר: “הקוטפים מלוח עלי שיח ושרש רתמים לחמם”. ומנלן דאיברי שמים — שנאמר: “השקיפה ממעון קדשך מן השמים”.

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

178

הקוטפים מלוח עלי שיח

The same teaching of Rabbi Levi, where Rashi comments on it; the text refers to Rashi there.

Avodah Zarah 3b:14 ד"ד ב: עבודה זרה

אמר רבי לוי: כל הפוסק מדברי תורה ועוסק בדברי שיחה מאכילין לו גחלי רתמים, שנאמר: “הקוטפים מלוח עלי שיח ושרש רתמים לחמם”. אמר ריש לקיש: כל העוסק בתורה בלילה הקדוש ברוך הוא מושך עליו חוט של חסד ביום, שנאמר: “יוםם יצנה ה' חסדו ובלילה שירה עמי”. מה טעם “יוםם יצנה ה' חסדו”? משום דבלילה שירו עמי.

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

179

הקוטפים מלוח עלי שיח

Job describes the outcasts who mock him: in famine they “pluck saltwort by the bushes, and the roots of broom are their bread.” The Talmud reads maluach, a salty plant, as words of Torah, and siach, “bush,” as sichah, idle talk (context: Steinsaltz Tanakh).

איוב ל"ד: ד'

הקוטפים מלוח עלי־שיח ושרש רתמים לחמם:

They pluck salt-wort with wormwood; And the roots of the broom are their food.

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180

קבעת עתים לתורה

Rava: at judgment a person is asked, "Did you set times for Torah?" and other questions; yet all of it counts only if "the fear of Havayah is his treasure," illustrated by the parable of the wheat and the chumtin.

Shabbat 31a:11א"י:א שבת

אמר רבא: בשעה שמכניסין אדם לדיו, אומרים לו: נשאת ונתת באמונה? קבעת עתים לתורה? עסקת בפרה ורביה? צפית לישועה? פלפלת בחכמה? הכנת דבר מתוך דבר? ואפילו הכי, אי יראת ה' היא אוצרו — אין, אי לא — לא. משל לאדם שאמר לשלוחו: העלה לי כור חישין לעלייה. הלה והעלה לו. אמר לו: עירכת לי כהן חומטון? אמר לו: לאו. אמר לו: מוטב אם לא העלית.

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181

יראת ה' היא אוצרו

The prophet to Zion: faith will be its strength of salvations, and "the fear of Havayah is his treasure." The Talmud uses it to say that Torah without awe does not endure.

Isaiah 33:6ר"ג:ו שעייהו

והיה אמונת עתיד חסן ישועת חכמת ודעת יראת ה' היא אוצרו:

And the stability of thy times shall be a hoard of salvation—wisdom and knowledge, And the fear of the L-RD which is His treasure.

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182 Kehot's note points to Tractate Soferim 15:8 for these words.

Tractate Soferim 15:8ח"ח:ט סוכת סופרים

ועוד נמשלה התורה כמלח והמשנה כפילפלין והש"ס כבשמים וא"א לעולם בלא מלח וא"א לעולם בלא פילפלין וא"א לעולם בלא בשמים ואיש עשיר מתכלכל בשלשתן כך אי אפשר לעולם בלא מקרא ואי אפשר לעולם בלא משנה ואי אפשר לעולם בלא הש"ס:

The Torah has also been compared to salt, the Mishnah to pepper, and the Shas to spices. The world cannot exist without salt, without pepper and without spices; but the rich man enjoys all three. So, too, it is impossible for the world to exist without Scripture, without Mishnah and without the Shas.

Talmud Bavli, Vilna 1883 ed. (Public Domain) • The Minor Tractates of the Talmud, trans. A. Cohen, London: Soncino Press, 1965 (CC-BY)

183 Kehot's note points to Shabbat 71b for these words.

Shabbat 71bא ע"א שבת

PARAGRAPH 37

184

חטה הוא כ"ב אתון

The Kehot note gives this Zohar for wheat as the twenty-two letters of the Torah.

Zohar III, 188bב, זח"ג קפה,

KEHOT'S NOTE

זח"ג קפה, ב. [כ].

185

בכורי קציר חטים

Of Shavuot: "And you shall make for yourself the festival of Shavuot, the first fruits of the wheat harvest." Wheat is linked to the Giving of the Torah.

Exodus 34:22ב"ד:שמות

והג שבעת תעשה לך בכורי קציר חטים והג האסיף תקופת השנה:

And thou shalt observe the feast of weeks, even of the first-fruits of wheat harvest, and the feast of ingathering at the turn of the year.

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186

בד"ה וספרתם לכם

In the discourse on "And you shall count for yourselves," the Alter Rebbe explains why the Torah was given at the wheat harvest: wheat brings out a hidden knowledge above comprehension, as the Sages say a child does not know to call "father" until he has tasted grain; so at Sinai, "I am Havayah your G-d" was revealed beyond what the mind grasps.

KEHOT'S NOTE

לקו"ת במדבר יא, ג. וראה לקמן פי' שלח מו, ג.

187

וספרתם לכם

"And you shall count for yourselves from the day after the Shabbos." The text refers to its discourse on this verse.

Leviticus 23:15ו"ט:יז ויקרא

וספרתם לכם ממחרת השבת מיום הביאכם את-עמר התנופה שבע שבתות תמימת תהייה:

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

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188

תורת ה'

Kehot's note points to Psalms 1:2 for these words.

Psalms 1:2ב'א:תהילים

כי אס-בתורת ה' חפצו ובתורתו יהגה יומם ולילה:

But his delight is in the law of the L-RD; and in His law doth he meditate day and night.

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KEHOT'S NOTE

תהלים א, ב.

189

והייתם לי

G-d's words to Israel at Sinai before the Giving of the Torah: "you shall be to Me a treasure (segulah) from among all the peoples." Israel are "Mine."

Exodus 19:5ט"ה:שמות

ועתה אס-שמוע תשמעו בקלי ושמרתם את-בריתי והייתם לי סגלה מכל-העמים כ"לי כלה-ארץ:

Now therefore, if ye will hearken unto My voice indeed, and keep My covenant, then ye shall be Mine own treasure from among all peoples; for all the earth is Mine;

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KEHOT'S NOTE

שמות יט, ה.

190

כי לי בניי

G-d's words: "For the children of Israel are servants to Me; they are My servants." Another verse with li, "to Me."

ויקרא כ"ה:נ"ה:25:55

כִּי־לִי בְנֵי־יִשְׂרָאֵל עֲבָדִים עָבְדִּי הֵם אֲשֶׁר־הוֹצֵאתִי אוֹתָם מֵאֶרֶץ מִצְרַיִם
אֲנִי ה' אֱלֹהֵיכֶם:

For unto Me the children of Israel are servants; they are My servants whom I brought forth out of the land of Egypt: I am the L-RD your G-d.

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KEHOT'S NOTE

ויקרא כה, נה.

PARAGRAPH 38

191

וכל קרבן מנחתך במלח תמלח

The first clause of the verse, on salting the meal-offering; the last clause, "on all your offerings you shall offer salt," extends it to all offerings.

ויקרא כ"ג:13

וְכָל־קִרְבַּן מִנְחָתְךָ בַּמֶּלַח תִּמְלַח וְלֹא תִשָּׁבֵית מֶלַח בְּרִית אֱלֹקֶיךָ מֵעַל
מִנְחָתְךָ עַל כָּל־קִרְבְּנְךָ תִּקְרִיב מֶלַח:

And every meal-offering of thine shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy G-d to be lacking from thy meal-offering; with all thy offerings thou shalt offer salt.

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192

פת במלח תאכל

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

KEHOT'S NOTE

אבות ו, ד.

193

פת במלח תאכל

The Mishnah's picture of a life of Torah: "bread with salt you shall eat, and water by measure you shall drink," content with little. The maamar reads the bread as the revealed Torah and the salt as the inner Torah.

משנה אבות ו:ד:4:6

כֹּךְ הִיא דִּרְכָּהּ שֶׁל תּוֹרָה, פֶּת בַּמֶּלַח תֹּאכַל, וּמִים בַּמְשׁוּרָה תִּשְׁתֶּה, וְעַל
הָאֶרֶץ תִּישָׁן, וְחַיִּי צֶעֶר תִּחְיֶה, וּבִתְרוּרָה אֶתָּה עֹמֵל, אִם אֶתָּה עֹשֶׂה כֹן,
(תְּהִלִּים קכח) אֲשֶׁרִיךְ וְטוֹב לָךְ. אֲשֶׁרִיךְ בְּעוֹלָם הִנֵּה וְטוֹב לָךְ לְעוֹלָם
הַבָּא:

Such is the way [of a life] of Torah: you shall eat bread with salt, and rationed water shall you drink; you shall sleep on the ground, your life will be one of privation, and in Torah shall you labor. If you do this, "Happy shall you be and it shall be good for you" (Psalms 128:2): "Happy shall you be" in this world, "and it shall be good for you" in the world to come.

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

194

צמאה לך נפשי

David in the wilderness of Yehudah: "My soul thirsts for You, my flesh longs for You." The thirst that salt arouses.

Psalms 63:2

אֱלֹהִים אֱלִי אַתָּה אֲשַׁחֲרֶךָ צִמְאָה לְךָ נַפְשִׁי כְּמָה לְךָ בָּשָׂרִי בְּאֶרֶץ־צִיָּה
וְעֵינִי בְּלִי־מַיִם:

O G-d, Thou art my G-d, earnestly will I seek Thee; My soul thirsteth for Thee, my flesh longeth for Thee, In a dry and weary land, where no water is.

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KEHOT'S NOTE

תהלים סג, ב.

195

כלתה נפשי

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

KEHOT'S NOTE

שם פד, ג.

196

כלתה נפשי

"My soul yearns, and even pines, for the courtyards of Havayah." The intensity of that love.

Psalms 84:3

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחִצְרוֹת ה' לְבִי וּבָשָׂרִי יִרְנְנוּ אֶל־אֱלֹהֵי:

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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PARAGRAPH 39

197

אם רץ לבך שוב

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

KEHOT'S NOTE

ת"ז בהק' (ז, א). ושם אי' בהמוקפים (כ"א לאחד). [כ]. בס"י פ"א הגי' "למקום".

198

אם רץ לבך שוב

The Kehot note gives this place in the introduction to the Tikkunei Zohar for "if your heart runs, return."

Tikkunei Zohar 7a:3

תְּנִינָא (יחזקאל א כו), וְעַל דְּמוֹת הַכֶּסֶּף דְּמוֹת כְּמֶרְאָה אָדָם עָלִיו
מִלְמַעְלָה דָּא אִיהוּ יוֹד הָא וְאוּ הָא כָּלִיל תִּשְׁעֵי נְקוּדוֹת, וְעֲשִׂירָאָה שְׂכִינְתָּא
כָּלִילָא מְכֻלָּהוּ, וְכָלִא א, דְּלִית אָדָם בְּלָא א, וְכָלִא אִיהוּ עֲמוּדָא
דְּאֻמְצִיתָא, אִיהוּ יְהוּ"ה דְּכָלִיל א, וְאִיהוּ שְׁמָא מְפָרֵשׁ דְּכָלִיל א לְאַחֲזָאָה
דָּאָם רִץ לְבָבָהּ שׁוֹב לְאַחֲזָאָה.

Tikkunei Zohar - Vocalized (Public Domain)

199

אם רץ לבך שוב

"If your heart runs, return to the place." The Kehot note records this reading, "to the place," where the text has "backward."

Sefer Yetzirah 1:8

עשר ספירות בלימה בלום פ"ך מלדבר ולבך מלהרהר ואם רץ לבך שוב
למקום שלכך נאמר והחיות רצוא ושוב. ועל דבר זה נכרת ברית:

Concerning the number ten of the spheres of existence out of nothing keep thy tongue from speaking and thy mind from pondering on it, and if thy mouth urges thee to speak, and thy heart to think about it, return! as it reads: "And the living creatures ran and returned," (Ezekiel 1, 14) and upon this was the covenant made.

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

200

לאחד בכ"י

A manuscript variant: the bracketed words "to the One (לאחד), in his holy handwriting" were added in the Vilna edition of 5664 (1904), from the Tzemach Tzedek's manuscript of the first edition of Likkutei Torah, which reads "return to the One" instead of "return backward."

KEHOT'S NOTE

ניתוסף בהוצאת ווילנא תרס"ד. והכוונה לבוך גוכ"ק הצ"צ מלקו"ת מהדו"ק והוא בוך 2-1101.

201

בד"ה צו את בניי ואמרת אליהם

The discourse explains that the animal soul of the offering rises to its root in the "face of the ox" of the Chariot and beyond, to be included in the Infinite Light, and that prayer does the same for the soul.

KEHOT'S NOTE

לקו"ת פנחס עז, ד.

202

צו את בניי ואמרת אליהם את קרבני לחמי

G-d's command to Moshe about the daily offerings: "Command the children of Israel and say to them: My offering, My bread for My fire-offerings." The text refers to its discourse on this verse.

Numbers 28:2:ב"ח:ממדרב

צו את בניי ישראל ואמרת אליהם את קרבני לחמי לאשי ריח ניחח תשמרו להקריב לי במועדו:

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

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203

ובחכמה אתברירו

The preceding discourse on the salt explains that meat is sweetened by salt because the Chasadim of Imma came from the Gevuros of Abba, and that Chochmah refines as rennet separates cheese from whey, without its own taste being found in either.

Zohar II, 154b:בזוהר

Leviticus 4:1:א"ד:ויקרא

וידבר ה' אלי משה לאמר:

And the L-RD spoke unto Moses, saying:

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KEHOT'S NOTE

ראה זוה"ב קנ"ב. בסמן לעיל ויקרא ד, א.

PARAGRAPH 40

204

ע"ה אסור לאכול בשר

Rebbi: "An unlearned person is forbidden to eat meat." The maamar explains it by the need for the "salt" of Torah to elevate the animal.

Pesachim 49b:3:ג"ב:פסחים

תניא, רבי אומר: עם הארץ אסור לאכול בשר, (בהמה) שנגאמר: "זאת תורת הבהמה והעוף": כל העוסק בתורה מותר לאכול בשר בהמה ועוף, וכל שאינו עוסק בתורה אסור לאכול בשר בהמה ועוף.

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

KEHOT'S NOTE

פסחים מט, ב.

205

בד"ה בהעלותך את הנרות

The discourse explains the Sages' rule that an unlearned person may not eat meat: he cannot elevate it, which shows that a person raises and uplifts the food he eats.

KEHOT'S NOTE

לקו"ת בהעלותך לא, ג.

206

בהעלותך את הנרות

G-d tells Moshe to instruct Aharon: "When you raise up the lamps, the seven lamps shall give light toward the face of the Menorah." The text refers to its discourse on this verse.

Numbers 8:2:ח"ב:ממדבר

דבר אלי אהרן ואמרתי אליו בהעלתך את הנרות אלי מול פני המנורה יאירו שבעת הנרות:

'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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207

כשראה אהרן

Rashi: when Aharon saw the dedication offerings of the princes he was distressed that he had no part in them, and G-d told him that his part, lighting the lamps, was greater.

Rashi on Numbers 8:2:ח"ב:ממדבר על

בהעלתך. למה נסמכה פרשת המנורה לפרשת הנשיאים? לפי שפשרא אהרן חנכת הנשיאים תלשה אז דעתו, שלא היה עמהם בחנכה לא הוא ולא שבטו, אמר לו הקב"ה חייך שלך גדולה משלהם, שאותה מדליק ומטיב את הנרות (עי' תנחומא): בהעלתך. על שם שחלחב עולה, כתוב בהדלקתו לשון עליה, שצריך להדליק עד שתהא שלקהת עולה מאליה (שבת כ"א), ועוד דרשו רבותינו מכאן שמעלה היתה לפני המנורה, שעליה הנה עומד ומטיב (ספרי): אל מול פני ...

WHEN THOU LIGHTEST [THE LAMPS] — Why is the section treating of the candelabrum put in juxtaposition with the section dealing with the offerings of the princes? Because when Aaron saw the dedication offerings of the princes, he felt distressed because neither he nor his tribe was with them in the dedication, whereupon the Holy One, blessed be He, said to him, "By your life! Your part is of greater importance than theirs, for you will kindle and set in

order the lamps" (cf. Midrash Tanchuma, Beha'alotcha 5; see ...

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

208

לעולם ירגיז אדם

"A person should always incite his good inclination against his evil inclination." It illustrates the holy severity called the Gevuros of Abba.

ברכות ה' א:ב:2' Berakhot 5a:2'

אמר רבי לוי בר חמא, אמר רבי שמעון בן לקיש: לעולם ירגיז אדם יצר טוב על יצר הרע, שנאמר: "רגזו ואל תחטאו" אם נצחו — מוטב, ואם לאו — יעסוק בתורה, שנאמר: "אמרו כלבבכם". אם נצחו — מוטב, ואם לאו — יקרא קריאת שמע, שנאמר: "על משפככם". אם נצחו — מוטב, ואם לאו — יזכור לו יום המיתה, שנאמר: "ודמו סלה".

R. Levi b. Hamma said in the name of R. Simeon b. Lakish: A man should always oppose [yargiz] the good impulse to the evil impulse ; as it is said : "Tremble [rigzu] and sin not" (ibid. iv. 5). If he conquer it, well and good ; but if not, let him occupy himself with Torah ; as it is said, "Commune with your own heart" (ibid.). Should this gain him the victory, well and good; but if not, let him read the Shema' ; as it is said, ...

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KEHOT'S NOTE

ברכות ה', א.

209

וגם אתה תדין את ביתי

The angel's charge to Yehoshua the High Priest: "If you walk in My ways ... you too shall judge My house and guard My courtyards." The text refers to its discourse on this verse.

Zechariah 3:7 זכריה ג:7

כה־אמר ה' צבאות אֱ־מִבְדְּרֵי תִלָּהּ וְאִם אֶת־מִשְׁמְרֵתִי תִשְׁמֹר וְגַם־אֶתֶּה תִּדְּיוֹן אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֲצָרֵי וְנִתְּתִי לָהּ מִהֲלָכִים בֵּין הָעַמִּידִים הָאֵלֶּה:

'Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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210

On "with salt you shall season it," the Gemara asks "might one tevunehu?" and Rav Ashi explains, "might one give it taste like binah? The verse says, you shall season."

Menachot 21a:18 מנחות כ"א א:י"ח

מאי תבונהו אמר רב אשי יכול יתן בו טעם כבינה תלמוד לומר תמלח כיצד הוא עושה מביא האבר ונותן עליו מלח וחוזר והופכו ונותן עליו מלח ומעלהו

Wikisource Talmud Bavli (CC-BY-SA)

PARAGRAPH 41

211

בינה . . בן י"ה

The Ra'aya Mehemna reads Binah as ben Yah, "son of Yah"; the Kehot note gives this place. Here it shows that "binah" refers to the G-dly soul, the "child" of G-d.

Zohar III, 122a זח"ג קכב,

KEHOT'S NOTE

רע"מ זח"ג קכב, א.

212

יסובכנהו יבוננהו

In Moshe's song: G-d found Israel in a desert land, "He encompassed him, He gave him understanding (yevonenehu), He guarded him as the pupil of His eye." Applied to the G-dly soul.

Deuteronomy 32:10 דברים ל"ב:10

ימצאנו בָּאָרֶץ מִדְבָּר וּבְתֵהוּ יָלַל יִשְׁמֹן יִסְבְּכֶנָּהוּ יְבֻנְנֶהוּ יִצְרְנֶהוּ כְּאִישׁוֹן עֵינָיו:

He found him in a desert land, and in the waste, a howling wilderness; He compassed him about, He cared for him, He kept him as the apple of His eye.

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KEHOT'S NOTE

דברים לב, י.

213

חלק אלוה ממעל

Job asks what reward G-d allots from on high: "What is the portion of G-d from above?" Tanya reads the words as "a part of G-d above," the G-dly soul.

Job 31:2 איוב ל"א:2

וְמָה חֵלֶק אֱלֹהִים מִמַּעַל וְנִחַלַת שְׂדֵי מִמְרִימִים:

For what would be the portion of G-d from above, And the heritage of the Almighty from on high?

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214

בד"ה אדם כי יקריב מכם

The first discourse of the parsha explains that each Jew has two souls: the G-dly soul, rooted in the level of "Adam," and the animal soul, rooted in the "face of the ox," and that the soul descends in order to refine the animal soul.

KEHOT'S NOTE

לעיל ב, ב.

PARAGRAPH 42

215

והנה הרמב"ן בפ"י החומש

The Tzemach Tzedek's explanation of the Ramban's words on salt.

KEHOT'S NOTE

ראה ביאורו באוה"ת ויקרא-א ע' רלא.

216

שהמלח הוא מים ובכח השמש הבא בהם יעשה מלח

The Ramban explains that salt is water turned to salt by the power of the sun, so water and fire are both in it; therefore

healed by it." The same force affects each according to his state.

Nedarim 8b:6 ח" ב: ור"נ

ופליגא דרבי שמעון בן לקיש, דאמר: אין גיהנם לעולם הבא, אלא הקדוש ברוך הוא מוציא חמה מנרתיקה, צדיקים מתרפאין בה ורשעים נידונין בה. שנאמר: "וְזָרְחָה לָכֶם יְרֵאִי שְׁמִי שָׁמַיִם וְגוֹיִ". ולא עוד, אלא שמתעדינין בה, שנאמר: "וַיִּצְאָתֶם וּפְשָׁתֶם בְּעֵגְלִי מִרְבֵּק".

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Zohar III, 17a א"ז, ח"ג

KEHOT'S NOTE

נדרים ח, ב. ח"ג יו, א.

PARAGRAPH 44

225 שהתורה נקרא עוז ותושי

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

KEHOT'S NOTE

בז"ח במדרש הנעלם בראשית (ו, ב) [ה, ב] יעו"ש. מבי' הדבר כך. [כ].

226 כי שמים כעשן נמלחו

G-d through Isaiah: "the heavens shall dissolve (nimlachu) like smoke and the earth wear out like a garment, but My salvation shall be forever." Nimlachu shares its root with melach, salt.

ישעיהו נ"א:6ר"ג

שאז לשמים עיניכם והביטו אל-הארץ מתחת כ"שמים כעשן נמלחו והארץ ככגד תבלה וישכיה כמו-כן ימותון וישועתי לעולם תהיה וצדקתי לא תחת:

Lift up your eyes to the heavens, And look upon the earth beneath; For the heavens shall vanish away like smoke, And the earth shall wax old like a garment, And they that dwell therein shall die in like manner; But My salvation shall be for ever, And My favour shall not be abolished.

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227 שמים אש ומים

The Talmud: "What is shamayim? Esh and mayim (fire and water)." Here they are the emotions of kindness and severity.

חגיגה י"ב א"ש כ"ט-20 Chagigah 12a:19-20

מאי "שמים"? אמר רבי יוסי בר חנינא: ששם מים. במתניתא תנא: אש ומים, מלמד שהביאו הקדוש ברוך הוא וטרפן זה בזה, ועשה מהן רקיע. שאל רבי ישמעאל את רבי עקיבא קשהו מהלכין בדרך, אמר לקה: אתה ששימשות את נחום איש גם זו עשירים ושתיים שנה, שהיה דורש כל "אתי" שבתורה, "את השמים ואת הארץ", מה היה דורש בהן? אמר לו: אילו נאמר "שמים וארץ", הייתי אומר: "שמים" — שמו של הקדוש ברוך הוא. עכשיו שנאמר: ...

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228 זה לעומת זה

"G-d has made the one opposite the other." Holiness and

kelipah stand opposite each other.

Ecclesiastes 7:14 וז"ל: קהלת

ביום טובה יהיה בטוב וכיום רעה ראה גם את-זה לעמת-זה עשה האלקים על-דברת שלא ימצא האדם אחריו מאומה:

In the day of prosperity be joyful, and in the day of adversity consider; G-d hath made even the one as well as the other, to the end that man should find nothing after him.

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KEHOT'S NOTE

קהלת ז, יד.

229 השמים כסאי

G-d says through Isaiah: "The heavens are My throne, and the earth My footstool." The holy "heavens," the emotions of holiness.

ישעיהו ס"ו:1א"י

כה אמר ה' השמים כסאי והארץ הדם רגלי אי-זה בית אשר תבנו-לי ואי-זה מקום מנוחתי:

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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KEHOT'S NOTE

ישע"י סו, א.

PARAGRAPH 45

230 והיו שמיר אשר על ראשך

Among the curses for forsaking G-d: "And your heavens that are over your head shall be copper, and the earth beneath you iron," a sky that gives no rain. The maamar reads "your heavens" as the evil emotions.

דברים כ"ח:23ג"כ

והיו שמיר אשר על-ראשך נחשת והארץ אשר-תחתיה ברזל:

And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron.

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KEHOT'S NOTE

דברים כח, כג.

231 בד"ה זאת חוקת התורה

The discourse explains that burning the red heifer separates the evil mixed into the sparks of Tohu, leaving the ashes, their pure essence.

KEHOT'S NOTE

לקו"ת חקת נח, ד.

232 זאת חקת התורה

"This is the statute of the Torah," the law of the red heifer. The text refers to its discourse on this verse.

במדבר י"ט:2ב"ג

זאת חקת התורה אשר-צוה ה' לאמר דבר אל-בני ישראל ויקחו אליה פרה אדמה תמימה אשר אין-בה מום אשר לא-עלה עליה על:

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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233 Kehot's note points to Jeremiah 38:12 for these words.

Jeremiah 38:12: יְרֵמְיָהוּ לֵיַח: יִיבֶכֶה

וַיֹּאמֶר עֲבַד-מֶלֶךְ הַכּוּשִׁי אֶל-יְרֵמְיָהוּ שִׁים נָא בְלוֹאֵי הַסְּחָבוֹת וְהַמְלָחִים תַּחַת אֲצִלּוֹת יָדָיו מִתַּחַת לְחֻבְלִים וְעַשׂ יְרֵמְיָהוּ כֵן:

And Ebed-melech the Ethiopian said unto Jeremiah: 'Put now these worn clouts and rags under thine armholes under the cords.' And Jeremiah did so.

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PARAGRAPH 46

234

בשם המדרש

The Kehot note gives this Zohar for the Midrash cited in the Shach.

Zohar II, 66a סו, אה"ב

KEHOT'S NOTE

ע"ז"ב סו, א. [כ].

235

תמחה את זכר עמלק מתחת השמים

Moshe's command: "You shall blot out the memory of Amalek from under the heavens; do not forget." The Midrash reads it as two stages, below and above the heavens.

Deuteronomy 25:19: דברים כ"ה: יִיטֹשׁ

וְהָיָה בְּהִנָּחֶנּוּ הוּא אֶלְקִיךָ לָךְ מִכָּל-אֹיְבֶיךָ מִסָּבִיב בְּאֶרֶץ אֲשֶׁר הֵאֱלָקִיךָ נָתַן לָךְ נַחֲלָה לְרִשְׁתָּהּ תִּמְחָה אֶת-זִכְרֵ עֲמָלֶק מִתַּחַת הַשָּׁמַיִם לֹא תִשְׁכַּח:

Therefore it shall be, when the L-RD thy G-d hath given thee rest from all thine enemies round about, in the land which the L-RD thy G-d giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget.

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236

ברית מלח עולם

Of the priestly gifts given to Aharon and his sons: "it is an everlasting covenant of salt before Havayah, for you and your offspring with you." Salt as the power that preserves.

Numbers 18:19: במדבר י"ח: יִיטֹשׁ

כָּל תְּרוֹמַת הַקֹּדֶשִׁים אֲשֶׁר יָרִימוּ בְנֵי-יִשְׂרָאֵל לַה' נְתַתִּי לָךְ וּלְבָנֶיךָ וּלְבָנֹתֶיךָ אֲתָה לְחֻק־עוֹלָם בְּרִית מֶלֶח עוֹלָם הוּא לִפְנֵי הוּא לָךְ וּלְבָנֶיךָ אֲתָה:

All the heave-offerings of the holy things, which the children of Israel offer unto the L-RD, have I given thee, and thy sons and thy daughters with thee, as a due for ever; it is an everlasting covenant of salt before the L-RD unto thee and to thy seed with thee.'

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KEHOT'S NOTE

במדבר יח, יט.

237

טעמו וראו כי טוב

David calls: "Taste and see that Havayah is good." Salt gives taste to G-dliness.

Psalms 34:9: תהילים ל"ד: ט'

טעמו וראו כי טוב ה' אשרי הגבר יִחְסֶה-בּוֹ:

O consider and see that the L-RD is good; Happy is the man that taketh refuge in Him.

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KEHOT'S NOTE

תהלים לד, ט.

PARAGRAPH 47

238

בזח"א דרמ"א ע"ב

The Tzemach Tzedek's discussion of the same Zohar passage on salt.

KEHOT'S NOTE

ראה גם אוה"ת ויקרא-ד ע"א סב.

239

ומבשם מרירו לאטעמא

The Tzemach Tzedek explains that Malchus is built from the Gevuros, so the force of judgments, the "bitterness," comes from it, and Yesod sweetens its judgments, as the Name Mah refines the Name Ban.

KEHOT'S NOTE

ראה אוה"ת ויקרא-א ע"ר: יש לפרש כי המל' בנינה מהגבורות ע"כ ממנה נמשך תוקף הדינים וזהו ענין המרירו, וע"י היסוד ממתיק דיני' גם זהו ע"ד מ"ה מברר ב"ן, ע"ש.

240

ממרק ומבשם מרירו לאטעמא

The Zohar says of salt that it cleanses and sweetens the bitterness to give taste. The text cites this page.

ספר זוהר, ויחי ס"ה:תרס"א-66:673-65:661 Zohar, Vayechi

1The first seven lines of the Hebrew text do not appear in our translation. R. Judah said: 'Zebulun and Issachar made an agreement that one should sit and study the Torah while the other went out and made money and supported him. So Zebulun used to traverse the seas with merchandise, and his territory was suitable for this, being on the sea coast. Hence it is written: "Rejoice, Zebulun, in thy going out, and Issachar in thy tents '(Deut. 33, 18). HE SHALL DWELL AT THE HAVEN OF THE SEAS ...

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

241

מים המאריים

Kehot's note points to Numbers 5:18 for these words.

Numbers 5:18: במדבר ה': יִיטֹשׁ

KEHOT'S NOTE

במדבר ה, יח.

242

כי מים הרעים שרשם נמשך ע"י ההבדלה . . סעי' טז

A parallel discussion of the bad waters as rooted in the separation of the upper and lower waters.

KEHOT'S NOTE

ראה גם אוה"ת ויקרא-ד ע"א פא.

243 שהובטחו מים תחתונים ליקרב ע"ג המזבח במלח ובניסוך המים

Rashi: a covenant was made with the waters in the six days of creation, that the lower waters would be offered on the altar, in the salt and in the water libation on Sukkos.

Rashi on Leviticus 2:13: רש"י על ויקרא ב': י"ג

מלח ברית. שהברית כרותה למלח מששת ימי בראשית, שהבטחו המים התחתונים לקרב במזבח במלח וניסוך המים בָּחֶג: על כל קרבנך. על עולת בהמה ועוף ואמורי כל הקדשים קָלָן (מנחות כ'):

[NEITHER SHALT THOU SUFFER] THE SALT OF THE COVENANT [... TO BE LACKING FROM MY MEAL OFFERING], because a covenant was established with the salt as far back as the six days of Creation when the lower waters (those of the oceans) received an assurance that they would be offered on the altar in the form of salt and also as water in the ceremony of "the libation of water" on the Feast of Tabernacles). UPON ALL THY OFFERINGS [THOU SHALT OFFER SALT] — upon ...

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)

PARAGRAPH 49

244 נופת תטופנה . . ואחריתה

Shlomo warns his son against the strange woman: "For the lips of a strange woman drip honey, and her palate is smoother than oil." The sweetness of worldly pleasure.

Proverbs 5:3: משלי ה': ג

כי נפת תטפנה שפתיה זרה וחלק משמן חכה:

For the lips of a strange woman drop honey, And her mouth is smoother than oil;

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KEHOT'S NOTE

משלי ה, ג-ד.

245 ואחריתה מרה כלענה

"But her end is bitter as wormwood." Hence the pleasures of this world are called "bitterness."

Proverbs 5:4: משלי ה': ד

ואחריתה מרה כלענה חדה כחרב פיות:

But her end is bitter as wormwood, Sharp as a two-edged sword.

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246 רפאות תהי לשרך

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

KEHOT'S NOTE

שם ג, ח.

247 רפאות תהי לשרך

Shlomo tells his son that fearing Havayah and turning from evil "shall be healing to your navel and marrow to

your bones." The maamar applies the healing to the Torah, called salt (context: Steinsaltz Tanakh).

Proverbs 3:8: משלי ג': ח

רפאות תהי לשרך ושקוי לעצמותיה:

It shall be health to thy navel, And marrow to thy bones.

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248 מפלגך ולתתא

In the first discourse on "There are sixty queens," chapters 1-2, the Alter Rebbe cites the heretic in the Talmud (Sanhedrin 39a) who gave "from your middle upward" and "from your middle downward" to two powers, and explains that in the lower worlds G-dliness is so hidden that they seem separate; when Israel draw the Infinite Light down below, upper and lower are truly united.

KEHOT'S NOTE

ועליק שה"ש ד"ה ששים המה גוי האי פ"א ובי' יעו"ש. [כ].

249 רקיע המבדיל בין מים למים

"Let there be a firmament in the midst of the waters, and let it separate between water and water." The separation from which the lower, bitter waters derive.

Genesis 1:6: בראשית א': ו

ויאמר אלקים יהי רקיע בתוך המים ויהי מבדיל בין מים למים:

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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KEHOT'S NOTE

בראשית א, ו.

250 מ"ר ב"פ ק"ך וכחשבון עמלק

Kehot's note points to where this is explained further: Likkutei Torah of the Arizal.

KEHOT'S NOTE

מאו"א מי סעי' צ"ב וביאיר נתיב בשם לקו"ת להאריז"ל.

PARAGRAPH 50

251 ברית מלח עולם

Of the priestly gifts given to Aharon: "an everlasting covenant of salt before Havayah," said of Aharon and his descendants, who give the Priestly Blessing.

Numbers 18:19: במדבר י"ח: ט"ט

כל תרומת הקדשים אשר ירימו בני ישראל לה' נתתי לה ולבניה ולבנותיה אתה לחק'עולם ברית מלח עולם הוא לפני ה' לה ולירעה אתה:

All the heave-offerings of the holy things, which the children of Israel offer unto the L-RD, have I given thee, and thy sons and thy daughters with thee, as a due for ever; it is an everlasting covenant of salt before the L-RD unto thee and to thy seed with thee.'

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252

דיברך יאר וישא

The Priestly Blessing: "May Havayah bless you ... May Havayah make His face shine ... May Havayah lift up His face," three times the Name Havayah.

Numbers 6:24-26: כ"ד-כ"ו במדבר ו

יְבָרְכֶהּ ה' וְיִשְׁמְרֶהּ: יָאֵר ה' פָּנָיו אֵלֶיהָ וְיַחַנֶּנָּה: יֵשֶׂא ה' פָּנָיו אֵלֶיהָ וְיִשֶּׂם לָהּ שְׁלוֹם:

The L-RD bless thee, and keep thee; The L-RD make His face to shine upon thee, and be gracious unto thee; The L-RD lift up His countenance upon thee, and give thee peace.

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253

ששים גבורים

The Song describes King Shlomo's bed, with "sixty mighty men around it, of the mighty men of Israel." The Midrash applies it to the sixty letters of the Priestly Blessing.

Song of Songs 3:7: ה' שיר השירים ג

הִנֵּה מִשְׁתּוֹ שֶׁלֹּשְׁלֹמֹה שְׁשִׁים גְּבוּרִים כְּסִיב לָהּ מִגְּבוּרֵי יִשְׂרָאֵל:

Behold, it is the litter of Solomon; Threescore mighty men are about it, Of the mighty men of Israel.

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PARAGRAPH 51

254

מה ברית האמור במלח מלח ממתקת

"A covenant is said of salt and a covenant is said of suffering: just as the covenant said of salt, salt sweetens the meat, so the covenant said of suffering, suffering cleanses a person's sins."

Berakhot 5a:19: א"ט ברכות ה'

וְהֵינּוּ דְרַבִּי שְׁמַעוֹן בֶּן לָקִישׁ, דָּאָמַר רַבִּי שְׁמַעוֹן בֶּן לָקִישׁ: נֶאֱמַר "בְּרִית" בְּמֶלַח, וְנֶאֱמַר "בְּרִית" בְּיִסּוּרִין, נֶאֱמַר "בְּרִית" בְּמֶלַח, דְּכַתִּיב: "וְלֹא תִשָּׁבֵת מֶלַח בְּרִית" וְנֶאֱמַר "בְּרִית" בְּיִסּוּרִין, דְּכַתִּיב: "אֵלֶּה דְּבָרֵי הַבְּרִית", מַה "בְּרִית" הָאֵמּוֹר בְּמֶלַח — מֶלַח מְמַתְקֶת אֶת הַבָּשָׂר, אִךְ "בְּרִית" הָאֵמּוֹר בְּיִסּוּרִין — יִסּוּרִין מְמַקְּרִין כָּל עֲוֹנוֹתָיו שֶׁל אָדָם.

The word berit "covenant" is mentioned in connection with salt and also with chastenings. With salt, as it is written, "Thou shalt not suffer the salt of the covenant of Thy G-d to be lacking" (Lev. ii. 13); and with chastenings, as it is written, "These are the words of the covenant" (Deut. xxviii. 69). As with the "covenant" mentioned in connection with salt, it is salt which sweetens meat, so with the "covenant" mentioned in connection with chastenings, they are chastenings which purge all the iniquities of man.

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

PARAGRAPH 52

255

תקון — נ"ד ע"א

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

KEHOT'S NOTE

לפננו ע"פ משמעות הענין הוא (דמ"ז, א). [כ].

256

יחלמו בניהם

"Their young grow strong, they grow up in the field." Rashi explains yachlemu as "grow strong."

Job 39:4: ד"ט:ד איוב

יְחַלְמוּ בְּנֵיהֶם יִרְבּוּ בְּכַר יִצְאוּ וְלֹא־שָׁבוּ לָמוֹ:

Their young ones wax strong, they grow up in the open field; They go forth, and return not again.

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257

ויתן עוז למלכו

Chanah's song: "And He will give strength to His king." Strength given to Malchus.

I Samuel 2:10: א"י:י שמואל א

ה' יַחַתּוּ מְרִיכּוֹ עָלָיו בְּשָׁמַיִם יִרְעֶם ה' יָדָיו אֶפְסִי־אֶרֶץ וְיִתְנוּ־עוֹ לְמַלְכוֹ וְיָרֶם קֶרֶן מְשִׁיחוֹ:

They that strive with the L-RD shall be broken to pieces; Against them will He thunder in heaven; The L-RD will judge the ends of the earth; And He will give strength unto His king, And exalt the horn of His anointed.

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KEHOT'S NOTE

שמואל-א ב, י.

258

ע"פ ועתה יגדל נא

The note suggests this is the discourse meant.

KEHOT'S NOTE

אולי הכוונה לקרית שלח לט, ב. וראה באוה"ת פי שלח ע"פ זה בארוכה.

259

ועתה יגדל נא כח אדני

Moshe's prayer: "And now, let the power of Ado-nai be great." The text refers to its discourse on this verse.

Numbers 14:17: י"ז:י"ז במדבר

וְעַתָּה יִגְדַּל־נָא כַח אֲדֹנָי כֹּחַ אֲדֹנָי דְּבִרְתָּ לְאֹמֶר:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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260

ברית מלח עולם

"An everlasting covenant of salt," at the end of Parshas Korach, said of Aharon.

Numbers 18:19: י"ח:י"ח במדבר

כָּל תְּרוֹמַת הַקֹּדֶשִׁים אֲשֶׁר יָרִימוּ בְנֵי־יִשְׂרָאֵל לַה' נְתַתִּי לָהּ וּלְבָנֶיהָ וּלְבְנֵיהֶם אֶתָּה לְחֶק־עוֹלָם בְּרִית מֶלַח עוֹלָם הוּא לִפְנֵי ה' לָהּ וּלְיִרְעָה אֶתָּה:

All the heave-offerings of the holy things, which the children of Israel offer unto the L-RD, have I given thee, and thy sons and thy daughters with thee, as a due for ever; it is an everlasting covenant of salt before the L-RD unto thee and to thy seed with thee.'

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261

סד"ה שובה ישראל עד

That discourse reads "Return, O Israel, unto (ad)" as returning the revelation of G-d's kingship to its source in the

Infinite Light, and making that revelation permanent (ad, “forever”), not only at set times.

KEHOT’S NOTE

לקויות שיש סו, ג.

262

אהל בל יצען

“A tent that shall not be moved, whose pegs shall never be removed.” A permanent union.

ישעיהו ל”ג:כ”א

הנה ציון קרית מועדנו עיניך תראינה ירושלם נהה שאנן אהל בלי יצען בלי יסע יתדתי לנצח וכלי חבליו בלי ינתקו:

Look upon Zion, the city of our solemn gatherings; Thine eyes shall see Jerusalem a peaceful habitation, A tent that shall not be removed, The stakes whereof shall never be plucked up, Neither shall any of the cords thereof be broken.

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KEHOT’S NOTE

ישעיי לג, כ.

263

וארשתיך לי לעולם

“And I will betroth you to Me forever.” The everlasting bond of G-d and Israel.

הושע ב”כ”א:21

וארשתיך לי לעולם וארשתיך לי בצדק ובמשפט ובחסד וברחמים:

And I will betroth thee unto Me for ever; Yea, I will betroth thee unto Me in righteousness, and in justice, And in lovingkindness, and in compassion.

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KEHOT’S NOTE

הושע ב, כא.

264

Chizkiyahu’s prayer: “And You will make me healthy and keep me alive.” Another sense of chalam, strength.

ישעיהו ל”ח:16

אדני עליהם יחיו ולכל־בָּהֶן חיי רוחי ותחלימני ותחגיני:

O L-rd, by these things men live, and altogether therein is the life of my spirit; wherefore recover Thou me, and make me to live.

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PARAGRAPH 53

265

“Matzah, as its name implies: hide that is not salted.” The Alter Rebbe applies the term to matzah bread without salt.

שבת ע”ט א:ח”א:79a

תא שמע, דאמר רבי חייא בר אמי משמיה דעולא: שלשה עורות הו: מצה, וחיפה, ודיפתרא. מצה — כמשמעו, דלא מליח ודלא קמית ודלא עפיז. וכמה שיעורו? תני רב שמואל בר רב יהודה: כדי לצור בו משקולת קטנה. וכמה? אמר אביי: ריבועא דריבועא דפומבדיתא.

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266

בת”ז — דק”ח ע”א

The Tzemach Tzedek’s discussion of the Tikkunei Zohar

ביאור הדברים הנ”ל ע”פ ולא תשבית מלח וגו’

on the unsalted “bread of poverty.”

KEHOT’S NOTE

לפננו דקיי. [כ]. ראה גם אוה”ת ויקרא-א ע” רכט.

267

לחם עני

Moshe on the Pesach offering: “Seven days you shall eat matzos with it, the bread of poverty, for in haste you went out of the land of Egypt.” The matzah as bread of poverty.

דברים ט”ז:3

לא־תאכל עליו חמץ שבעת ימים תאכל־עליו מצות לחם עני כי בחפזו יצאת מארץ מצרים למען תזכר את־יוֹם צאתך מארץ מצרים כל ימי חייך:

Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for in haste didst thou come forth out of the land of Egypt; that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

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KEHOT’S NOTE

דברים טז, ג.

PARAGRAPH 54

268

סיהרא לית לה מגרמה כלום

The moon “has nothing of its own,” receiving all its light from the sun. The text cites this place in Vayechi in the next paragraph.

ספר זוהר, ויחי פ”א:תתכ”ד-81:824-82:836

פ”ב:תתל”ו

The verse continues: “O listen, Laishah”, this laishah (lit. lioness) signifies power to crush hostile forces, and when Israel sing praises then this listens.

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

PARAGRAPH 55

269

בזח”א בראשית דל”ג א’

The Tzemach Tzedek cites this Zohar passage on the moon’s poverty there.

KEHOT’S NOTE

מוכח באוה”ת ויקרא-ב ע” תמב.

270

ואין עני אלא בדעת

“There is no poor person except in knowledge.” The poverty of the “bread of poverty” is lack of Daas.

נדרים מ”א א:ב-ג”א:2-3

אמר אביי: נקטינן — איז עני אלא בדעה. במערבא אמרי: דא בקה — כולא בקה, דלא דא בקה — מה בקה. דא קני — מה חסר, דא לא קני — מה קני. אמר רבי אלכסנדר אמר רבי חייא בר אבא: איז החולה עומד מחליו עד שמוחליו לו על כל עונותיו, שנאמר: “הסלח לכל עונכי הרפא לכל תחלואיכי”. רב המנונא אמר: חוזר לימי עלומיו, שנאמר: “רַטֶּפֶשׁ בָּשָׂר מִנֶּעֶר יוֹשֵׁב לִימֵי עֲלֻמִּי”. “כל משכבו הפכת בחליו”, אמר רב יוסף: לומר דמשכח תלמודו.

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

271

שמש ה'

"For a sun and a shield is Havayah G-d." The source of the Daas that Malchus receives.

Psalms 84:12ב"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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KEHOT'S NOTE

ראה תהלים פד, יב.

272

בד"ה וידעת היום

The discourse distinguishes faith from knowledge (Daas): faith reaches what is beyond all grasp, while Daas is a deep, felt awareness; "nourish faith" means feeding faith until it is fixed in the heart as Daas.

KEHOT'S NOTE

לקו"ת ואתחנן ד, א.

273

כשהיא רק בבחי' אמונה לבד נקי' לחם עני

A discourse of the Rebbe that takes up faith alone as the "bread of poverty."

KEHOT'S NOTE

ראה ד"ה השמים כסאי תשל"ו סעי' ג (סה"מ מלוקט-ג ע' קלד).

274

בא חבקוק

"Chavakuk came and based them all on one: 'And the righteous man shall live by his faith.'" Service begins with faith.

Makkot 24a:27ז"א:כ"ד

חזר וישעיהו והעמידן על שתיים, שנאמר "כה אמר ה' שמרו משפט ועשו צדקה". בא עמוס והעמידן על אחת, שנאמר "כה אמר ה' לבית ישראל ודרשוני וחי". מתקיף לה רב נחמן בר יצחק: אימא דרשוני בכל התורה! אלא: בא חבקוק והעמידן על אחת, שנאמר "וצדיק באמונתו יחיה".

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

KEHOT'S NOTE

סוף מכות כד, א.

275

וצדיק באמונתו יחי'

"And the righteous man shall live by his faith."

Habakkuk 2:4ד:ב' חבקוק

הנה עפלה לא־יִשְׁרָה נִפְשׁוֹ בּוֹ וְצִדִּיק בְּאִמּוּנָתוֹ יִחְיֶה:

Behold, his soul is puffed up, it is not upright in him; But the righteous shall live by his faith.

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KEHOT'S NOTE

חבקוק ב, ד.

276

פתחו שערים ויבוא גוי צדיק שומר אמונים

The song of the redeemed in the land of Yehudah: "Open the gates, that a righteous nation that keeps faith may en-

ter." Faith as the entrance.

Isaiah 26:2ב"ו:שעיהו

פתחו שערים ויבא גוי צדיק שומר אמונים:

Open ye the gates, That the righteous nation that keepeth faithfulness may enter in.

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277

והיה אמונת עתיד חסן ישועות

"And the faith of your times shall be a strength of salvations."

Isaiah 33:6ו"ג:שעיהו

והיה אמונת עתיד חסן ישועות חכמת ודעת יראת ה' היא אוצרו:

And the stability of thy times shall be a hoard of salvation—wisdom and knowledge, And the fear of the L-RD which is His treasure.

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278

Rabbi Yonasan: "Whoever fulfills the Torah in poverty will in the end fulfill it in wealth." Read here as poverty and wealth of knowledge.

Pirkei Avot 4:9ט"ד:משנה אבות

רבי יונתן אומר, כל המקיים את התורה מעני, סופו לקנא מעשר. וכל המבטל את התורה מעשר, סופו לבטלה מעני:

Rabbi Jonathan said: whoever fulfills the Torah out of a state of poverty, his end will be to fulfill it out of a state of wealth; And whoever discards the Torah out of a state of wealth, his end will be to discard it out of a state of poverty.

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

279

בפ"ד דאבות

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

KEHOT'S NOTE

מ"ט.

280

אם אין יראה . . אם אין חכמה

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

KEHOT'S NOTE

אבות ג, יז (בסדר הפוך).

281

אם אין יראה אין חכמה אם אין חכמה אין יראה

Rabbi Elazar ben Azariah: "If there is no wisdom there is no awe; if there is no awe there is no wisdom" (the text quotes it in reverse order).

Pirkei Avot 3:17ז"ז:משנה אבות

רבי אלעזר בן עזריה אומר, אם אין תורה, אין דרך ארץ. אם אין דרך ארץ, אין תורה. אם אין חכמה, אין יראה. אם אין יראה, אין חכמה. אם אין בינה, אין דעת. אם אין דעת, אין בינה. אם אין קמח, אין תורה. אם אין תורה, אין קמח. הוא הנה אומר, כל שחקמתו מרבה ממעשיו, למה הוא דומה, לאילן שענפיו מרביין ושרשיו מעשיו, והרוח באה ועוקרתו והופכתו על פניו, שנאמר (ירמיה יז) והיה כעצער בעצרה ולא יראה כי יבוא טוב ושכן תררים במדבר ארץ ...

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct,

there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom

...

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PARAGRAPH 56

282

יאה עניותא לישראל

“Poverty befits Israel like a red bridle on a white horse.” The Kehot note follows the Ein Yaakov’s reading, “Israel.”

Chagigah 9b:12 כ"י: חגיגה ט' ב'

אמר לקה אליהו לבר הי, ואמרי לה לרבי אלעזר: מאי דכתיב: “הנה צרפתיך ולא בכסף בחרתיך ככור עוני” — מלמד שחזר הקדוש ברוך הוא על כל מדות טובות ליתן לישראל, ולא מצא אלא עניות. אמר שמואל ואיתימא רב יוסף, הינו דאמרי אינשי: יאה עניותא ליהודאי כי ברזא סומקא לסוסקא חיורא.

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KEHOT’S NOTE

חגיגה ט, ב [בגרסת הע"י]. [כ].

283

פתי יאמין לכל דבר

Shlomo contrasts the naive and the prudent: “The simple one believes every word, but the clever one considers his steps.” Tanya applies it to faith: before G-d all are like the simple one.

Proverbs 14:15 ט"ו: משלי י"ד

פתי יאמין לכל דבר וערום יבין לאשרו:

The thoughtless believeth every word; But the prudent man looketh well to his going.

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KEHOT’S NOTE

משלי יד, טו.

284

פתי יאמין לכל דבר

Tanya, chapter 18: all Jews believe in G-d, for faith is above knowledge, and before Him all are like “the simple one who believes every word.”

תניא, חלק ראשון; ליקוטי אמרים 18:11 Tanya, Likkutei Amarim י"ח: י"א

ולכן, כל ישראל, אפילו הנשים ועמי הארץ, הם מאמינים בה', שהאמונה היא למעלה מן הדעת וההשגה, כי “פתי יאמין לכל דבר, וערום יבין וגו’”, ולגבי הקדוש-ברוך-הוא, שהוא למעלה מן השכל והדעת ולית מחשבה תפיסא בקה כלל – הכל כפתיים אצלו יתברך, כדכתיב: “ואני בער ולא אדע, בהמות הייתי עמך, ואני תמיד עמך וגו’”, כלומר, שבה שאני “בער” ו”בהמות” – “אני תמיד עמך”.

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285

ואצל הקב”ה הכל כפתיים

The note gives this as a place where it is explained that be-

ביאור הדברים הנ”ל ע”פ ולא תשכית מלח וגו’

fore G-d all are like simpletons.

KEHOT’S NOTE

ראה המשך באתי לגני תשי” פ”ה ע’ 117 ואילך. ובארוכה בד”ה באתי לגני תש”ו פ”ד ואילך.

286

בהמות הייתי עמך

Asaf confesses: “I was boorish and did not know; I was as a beast with You.” Self-nullification before G-d.

Psalms 73:22 כ”ג: תהילים

ואני-בער ולא אדע בהמות הייתי עמך:

But I was brutish, and ignorant; I was as a beast before Thee.

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KEHOT’S NOTE

תהלים עג, כב.

287

אדם ובהמה תושיע

The psalmist praises G-d’s care for every creature: “Man and beast You save, Havayah.” The Talmud reads it as people wise as Adam who humble themselves like a beast (context: Steinsaltz Tanakh).

Psalms 36:7 ז': תהילים

צדקתך כהררי-אל משפט־ך תהום רבה אדם ובהמה תושיע ה'

Thy righteousness is like the mighty mountains; Thy judgments are like the great deep; Man and beast Thou preservest, O L-RD.

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KEHOT’S NOTE

תהלים לו, ז.

288

The Talmud on “Man and beast You save”: “These are people who are clever in knowledge like Adam and make themselves like a beast.”

Chullin 5b:5 ה"ב: חולין ה' ב'

וכל היכא דכתיב בהמה גריעותא היא והכתיב (תהלים לו, ז) אדם ובהמה תושיע ה' ואמר רב יהודה אמר רב אלו בני אדם שהן ערומין בדעת ומשימין עצמן כבהמה התם כתיב אדם ובהמה הכא בהמה לחודה כתיב

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289

וארז”ל פ”ק דחולין . . ע”ש בפרש”י

There the same Talmudic reading, “people clever in knowledge like Adam who make themselves like a beast,” is explained as the level of the “great beast” above “man,” and linked to barley, the food of animals, and to the six orders of the Mishnah.

KEHOT’S NOTE

ערומים בדעות כאדם הראשון וגמשכים אחריו כבהמה דכא רוח. ראה גם לקמן בחקותי ג, ג.

PARAGRAPH 57

290

ישראל מונין ללבנה

“Israel count by the moon, and the nations by the sun.”

Israel's service begins in the moon's state of receiving.

Sukkah 29a:10"סוכה כ"ט א"י

תנו רבנן: בזמן שהחמה לוקה — סימן רע לגוים. לבנה לוקה — סימן רע לשונאיהם של ישראל. מפני שישאל מונין ללבנה, וגוים לחמה. לוקה במזרח — סימן רע ליושבי מזרח. במערב — סימן רע ליושבי מערב. באמצע הרקיע — סימן רע לכל העולם כולו.

Our Rabbis taught, When the sun is in eclipse it is a bad omen for idolaters; when the moon is in eclipse, it is a bad omen for Israel, since Israel reckons by the moon and idolaters by the sun. If it is in eclipse in the east, it is a bad omen for those who live in the east; if in the west, it is a bad omen for those who live in the west; if in the midst of heaven it is bad omen for the whole world.

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291 רבת תעשרנה פלג אלקים

The psalmist praises G-d who waters the land: "You visit the earth and water it; You greatly enrich it; the stream of G-d is full of water." The text refers to its explanation of this verse.

Psalms 65:10"תהילים ס"ה:י"א

פקדת־הארץ ותשקה רבת תעשרנה פלג אלקים מלא מים תכין דגנם כִּי־כֹן תְּכִינֶנָּה:

Thou hast remembered the earth, and watered her, greatly enriching her, with the river of G-d that is full of water; Thou preparest them corn, for so preparest Thou her.

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292 בד"ה והיה מספר בני כחול הים

The discourse explains "number" as the 613 mitzvos of the Torah and 7 of the Sages, 620 in all, matching the 600,000 roots of souls, and says that when the souls' ascent is complete their yearning will be beyond measure and number, the level of teshuvah.

KEHOT'S NOTE

לקו"ת במדבר ה, ד.

293 והיה מספר בני כחול הים

"And the number of the children of Israel shall be as the sand of the sea." The text refers to its discourse on this verse.

Hosea 2:1"הושע ב':א

והיה מספר בני־ישראל כחול הים אשר לא ימד ולא יספר והיה במקום אשר־יאמר להם לא־עמי אתם יאמר להם בני אל־הי:

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: 'Ye are not My people', it shall be said unto them: 'Ye are the children of the living G-d.'

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294 המגביהי לשבת

"Who is raised up to sit [on high]." The text refers to its

discourse on this verse.

Psalms 113:5"תהילים קי"ג:ה

מי כה' אֶלְקֵינוּ הַמְגִבִּיהִי לְשִׁבְתָּ:

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

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295 סד"ה המגביהי לשבת כו'

There "Who is raised up (hamagbihi)" is read as raising the yud within the hei: the dalet, "having nothing of its own," becomes a hei through the yud inside it, as tzedek becomes tzedakah through the mitzvah.

KEHOT'S NOTE

תו"א לה, ד.

PARAGRAPH 58

296 באו"ת פ' קרח

The source of the Maggid's teaching quoted here, on the written hu and spoken hi of "an everlasting covenant of salt," and on Aharon as the one who binds the worlds.

KEHOT'S NOTE

הוצאת קה"ת מו, ג.

297 ברית מלח עולם

Said to Aharon of the priestly gifts: "It is an everlasting covenant of salt before Havayah, for you and your offspring with you." The word hu, "it," is the subject of the Maggid's teaching.

Numbers 18:19"במדבר י"ח:י"ט

כל תרומת הקדשים אשר ירימו בני־ישראל לה' נתתי לה ולבניך ולבנותיך אתה לחק־עולם ברית מלח עולם הוא לפני ה' לה ולזרעך אתה:

All the heave-offerings of the holy things, which the children of Israel offer unto the L-RD, have I given thee, and thy sons and thy daughters with thee, as a due for ever; it is an everlasting covenant of salt before the L-RD unto thee and to thy seed with thee.'

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KEHOT'S NOTE

במדבר יח, יט.

298 אהרן שושבינא דמטרוניא

The Raaya Mehemna calls Aharon "the groomsman of the Queen"; the Kehot note gives this place and 3:53b.

Zohar III, 20a"זח"ג כ, א

KEHOT'S NOTE

רע"מ זח"ג כ, א. נג, ב.

299

ותקשור על ידו

At the birth of Tamar's twins: "and the midwife took and tied (vatikshor) a scarlet thread on his hand." The Targum renders the verb with the root of ketores, incense.

בראשית 38:28 ל"ח: כ"ח

ויהי בלדתה ויתן יד ותקח המילדת ותקשור על ידו שני לאמר זה יצא ראשונה:

And it came to pass, when she travailed, that one put out a hand; and the midwife took and bound upon his hand a scarlet thread, saying: 'This came out first.'

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KEHOT'S NOTE

בראשית לח, כח.

PARAGRAPH 59

300

ממולח טהור קדש

Of the incense: "And you shall make of it incense, a blend by the work of a perfumer, salted, pure, holy." Memulach is read as "mixed." (Kehot: Exodus 30:38)

Exodus 30:35 ל"ה: כ"ה

ועשית אתה קטרת רחם מעשה רוקח ממולח טהור קדש:

And thou shalt make of it incense, a perfume after the art of the perfumer, seasoned with salt, pure and holy.

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KEHOT'S NOTE

שמות ל, לח.

301

וייראו המלחים

In the storm that overtook Yonah's ship: "And the sailors were afraid." Rashi links malachim, sailors, with memulach, mixed.

Jonah 1:5 ה"ה: א"ה

וייראו המלחים ויזעקו איש אל־אלקיו ויטלו את־הכלים אשר באניה אל־הים להקל מעליהם ויונה ירד אל־ירכתי הספינה וישכב וירדם:

And the mariners were afraid, and cried every man unto his god; and they cast forth the wares that were in the ship into the sea, to lighten it unto them. But Jonah was gone down into the innermost parts of the ship; and he lay, and was fast asleep.

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KEHOT'S NOTE

יונה א, ה.

PARAGRAPH 60

302

עלה בכבש

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

KEHOT'S NOTE

זבחים ה, ג.

303

עלה בכבש

The Mishnah on the communal sin-offerings: the kohen "went up the ramp," turned to the ledge and came to the corners in turn, south-east, north-east, north-west, and

last the south-west. The text reads the western side, ma'ar-avis, as me'arev, "mixing."

Mishnah Zevachim 5:3 ג"ה: ז"ה

חטאות הצבור והיחיד. אלו הן חטאות הצבור, שעירי ראשי חדשים ושל מועדות, שחיתתן בצפון, וקבול דמן בכלי שרת בצפון, ודמן טעון ארבע מתנות על ארבע קרנות. כיצד. עלה בכבש ופנה לסוכב, ובא לו לקרן דרומית מזרחית, מזרחית צפונית, צפונית מערבית, מערבית דרומית. שני הדם היה שופך על יסוד דרומי. ונאכליו לפניו מן הקלעים לזכרי כהנה בכל מאכל ליום ולילה עד חצות:

[Concerning] public and private hatats: (These are the public hatats: the goats of new moons and festivals) They are slaughtered in the north, and their blood is received in ministering vessels in the north, and their blood requires four applications on the four corners [of the altar]. How was it done? He went up the ascent, turned to the surrounding walkway, and came to the south-east corner, then the north-east, then the north-west, and then the south-west. He would pour the residue of the blood out at the southern base. ...

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PARAGRAPH 61

304

ביום חתונתו זו מ"ת

The Mishnah: "'On the day of his wedding': this is the Giving of the Torah."

Taanit 26b:6-7 ז"ו: ב"ו

וכן הוא אומר: "צאינה וראינה בנות ציון במלך שלמה בעטרה שעטרה לו אמו ביום חתנתו וביום שמחת לבו." "ביום חתנתו" — זה מתן תורה, "וביום שמחת לבו" — זה בנני בית המקדש, שיבנה במהרה בימינו. גמי בשלשה פרקים בשנה כהנים נושאים את כפיהם כו. תעניות ומעמדות מי איכא מוסף? חסורי מיחסרא, והכי קתני: בשלשה פרקים כהנים נושאים את כפיהן כל זמן שמתפללים. ויש מהן ארבעה פעמים ביום — שחרית ...

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KEHOT'S NOTE

תענית כו, ב.

305

כל אשר חפץ ה' עשה

"Whatever Havayah desired He did, in the heavens and on the earth." The Midrash uses it for G-d's joining of heaven and earth at Sinai.

Psalms 135:6 ו"ה: קל"ה

כל אשר־חפץ ה' עשה בשמים ובארץ בימים וכל־תהומות:

Whatsoever the L-RD pleased, that hath He done, In heaven and in earth, in the seas and in all deeps;

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306

השמים שמים לה'

"The heavens are heavens to Havayah, and the earth He gave to the children of man." The "first decree" that sepa-

rated them.

Psalms 115:16 ט"ו:ט"ז

השמים שמים לה' והארץ נתן לבני־אדם:

The heavens are the heavens of the L-RD; But the earth hath He given to the children of men.

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307 כשבקש ליתן התורה בטל גזירה ראשונה ואמר התחתונים יעלו לעליונים והעליונים ירדו לתחתונים ואני המתחיל

The Midrash on "Whatever Havayah desired He did": G-d had decreed, "The heavens are heavens to Havayah, and the earth He gave to the children of man," like a king who forbade the people of Rome and of Syria to visit each other; but when He wished to give the Torah He annulled the decree, saying, "the lower shall go up to the upper, and the upper go down to the lower, and I will begin."

Shemot Rabbah 12:3 ג"ב:י"ב

... בני רומי לא ירדו לסוריא ובני סוריא לא יעלו לרומי. כך, כשבאר הקדוש ברוך הוא את העולם, גזר ואמר: השמים שמים לה' והארץ נתן לבני אדם. כשבקש ליתן התורה, בטל גזירה ראשונה, ואמר: התחתונים יעלו לעליונים והעליונים ירדו לתחתונים, ואני המתחיל, שנאמר (שמות יט, כ): וירד ה' על הר סיני. וכתוב (שם כד, א): ואל משה אמר עלה אל ה', הרי, כל אשר חפץ ה' עשה בשמים ובארץ וגו'. כמו כן כשבקש אמר (בראשית א, ט): יקוו המים. וכשבקש, עשה את היבשה ים ותהום, שנאמר (עמוס ה, ח): ...

"The L-rd said to Moses: Extend your hand toward the heavens, and there will be hail throughout the land of Egypt, upon man, upon animal, and upon all the grasses of the field, in the land of Egypt (Exodus 9:22). "The L-rd said to Moses: Extend your hand toward the heavens" – that is what is written: "Whatever the L-rd wished, He has done..." (Psalms 135:6). David said: Even though the Holy One blessed be He decreed: "The heavens are the heavens of the L-rd and the earth He has ...

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308 וירד ה' על הר סיני

"And Havayah descended upon Mount Sinai." The upper coming down to the lower.

Exodus 19:20 כ"ט:כ"י

וירד ה' על־הר סיני אל־ראש הָהָר וַיִּקְרָא ה' לְמֹשֶׁה אֶל־רֹאשׁ הָהָר וַיַּעַל מֹשֶׁה:

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

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PARAGRAPH 62

309 ואל משה אמר עלה אל ה'

G-d's call at Sinai: "And to Moshe He said: Go up to

Havayah." The lower going up to the upper.

Exodus 24:1 א"ד:א'

וְאֶל־מֹשֶׁה אָמַר עֲלֵה אֶל־ה' אֶתָּה וְאַהֲרֹן נָדָב וַאֲבִיהוּא וְשִׁבְעִים מִזִּקְנֵי יִשְׂרָאֵל וְהִשְׁתַּחֲוִיתֶם מֵרָחֹק:

And unto Moses He said: 'Come up unto the L-RD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off;

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310 בד"ה ושמתי כדכד

The discourse reads G-d's answer to the angels, "let it be kedein ukedein, this way and that," as both movements together: the worlds rising from below to above, and the light descending from above to below, the encompassing light revealed within the light that fills the worlds; each has its own advantage.

KEHOT'S NOTE

לקמן פ' ראה כו, ד ואילך.

311 ושמתי כדכד שמשותף

G-d's promise to rebuild Jerusalem in splendor: "And I will make your windows of kadmah," a precious stone. The Talmud (Bava Basra 75a) tells that two angels disputed which stone kadmah is, and G-d said, "Let it be this way and that," kedein ukedein, a play on the word.

ישעיהו נ"ד:י"ב Isaiah 54:12

וְשִׁמְתִּי כְדָכָד שְׁמֻשֵּׁיךָ וְשַׁעֲרֶיךָ לְאֲבִנֵי חֲפָצִי:

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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312 כדין וכדין

Two angels disputed whether kadmah was one stone or another, and G-d said, "Let it be this way and that (kedein ukedein)."

Bava Batra 75a:9 ט"א:ט"ז

"וְשִׁמְתִּי כְדָכָד שְׁמֻשֵּׁיךָ" – אָמַר רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי: פְּלִיגִי תְּרִי מְלָאכִי בְּרִיקָעָא – גְּבִרְיָאֵל וּמִיכָאֵל; וְאָמַרְי לֵה תְּרִי אֲמוּרָאִי בְּמַעְרְבָא, וּמֵאֵז אִינוּן – יְהוּדָה וְחִזְקִיָּה בְּנֵי רַבִּי חֲזִיָּא; חַד אָמַר: שׁוּבָה, וְחַד אָמַר: יִשְׁפָּה. אָמַר לְהוּ הַקְדוּשׁ בְּרוּךְ הוּא: לְהוּי כְּדִין וְכְדִין.

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

313 כי כל בשמים ובארץ

David's blessing: "For all that is in the heavens and on the earth is Yours." The Targum renders it "that holds fast to heaven and earth."

I Chronicles 29:11 ט"ט:י"א

לֵךְ ה' הַגְדֵּלָה וְהַגְבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּחַ וְהַהוּד כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ לֵךְ ה' הַמְּמַלְכָה וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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PARAGRAPH 63

314 ליל שימורים

The night of the Exodus: "It is a night of watching for Havayah, to bring them out of the land of Egypt; this night is for Havayah, a watching for all the children of Israel for their generations." Shimurim is keeping watch, and also waiting in anticipation; the maamar reads it as the receiver who waits for the giver (context: Steinsaltz Tanakh).

Exodus 12:42 שמו"ת י"ב:מ"ב

ליל שמורים הוא לה' להוציאם מארץ מצרים הוא הלילה הזה לה' שמורים לכל בני ישראל לדורתם:

It was a night of watching unto the L-RD for bringing them out from the land of Egypt; this same night is a night of watching unto the L-RD for all the children of Israel throughout their generations.

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KEHOT'S NOTE

שמות יב, מב.

315 שמור לנוקבא

"Remember is for the masculine, and keep (shamor) is for the feminine." The receiver who waits.

Zohar I, 48b זח"א מח, כב

KEHOT'S NOTE

זח"א מח, ב.

316 סד"ה זכור את יום השבת

There "remember" is the giver's flow from above, and shamor, "keep," the receiver, from "and his father kept (shamar) the matter," waiting with long hope, like a poor man watching for the householder to put something into his hand.

KEHOT'S NOTE

תו"א עא, ד.

PARAGRAPH 64

317 מאן עני דא דוד מלכא

The Zohar in Vayetzei on "bread of poverty": "Who is the poor one? This is King David." The text cites this page.

Zohar, Vayetzei 23:200-225 ספר הזהר, ויצא כ"ג:ר"כ-ר"כ"ה

R. Hiya then opened with the verse: In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread (Ex. 12, 18). 'This unleavened bread', he said, 'is called in another place "bread of affliction" (Deut. 16, 3), an expression on which the companions have commented as follows. When Israel were in Egypt they were under an alien power; and when G-d desired to bring them near unto Himself, He assigned them the region of the bread of 'oni (affliction), the term 'oni admitting ...

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

318

כי עני ואביון אני

David's prayer: "Incline Your ear, Havayah, answer me, for I am poor and needy."

Psalms 86:1 תהילים פ"ו:א

תפלה לדוד השהה' אונה ענני כי עני ואביון אני:

A Prayer of David. Incline Thine ear, O L-RD, and answer me; For I am poor and needy.

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PARAGRAPH 66

319 בדי"ה הקל קול יעקב

The discourse on "The voice is the voice of Yaakov," printed in the Siddur, which explains the matter of the vav referred to here.

KEHOT'S NOTE

סידור שער התפלה. אוה"ת בראשית כרך ד.

320

הקל קול יעקב

Yitzchak, feeling his son: "The voice is the voice of Yaakov, and the hands are the hands of Eisav." The text refers to its discourse on this verse, on the vav.

Genesis 27:22 בראשית כ"ז:כ"ב

ויגש יעקב אל-יזחק אביו וימשהו ויאמר הקל קול יעקב והידים ידי עשו:

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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321

לקמן בדי"ה ששת ימים תאכל מצות

That discourse notes that the matzah eaten in the evening is spelled מצת, without a vav, while the matzos baked after "the King of kings revealed Himself" are spelled מצות, with a vav, the drawing-down of that revelation; "six days you shall eat matzos" is written with the vav, and through it comes "on the seventh day, an assembly to Havayah your G-d."

KEHOT'S NOTE

פ' צו יג, ב.

322

ששת ימים תאכל מצות

"Six days you shall eat matzos." The text refers to a later discourse in Likkutei Torah on this verse.

Deuteronomy 16:8 דברים ט"ז:ח

ששת ימים תאכל מצות וביום השביעי עצרת לה' אלקיך לא תעשה מלאכה:

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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323

ומ"ש בדוד ברית מלח עולם

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

KEHOT'S NOTE

ראה דברי הימים-ב יג, ה.

324 ארוממך אלקי המלך
 "I will exalt You, my G-d the King, and bless Your Name forever." David exalting G-d's kingship.

Psalms 145:1 א"ה: קמ"ה

תהלה לך דוד ארוממך אלוהי המלך ואכרעה שמך לעולם ועד:
 [A Psalm of] praise; of David. I will extol Thee, my G-d, O King; And I will bless Thy name for ever and ever.

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KEHOT'S NOTE

תהלים קמה, א.

325 מנהג ישראל תורה
 The note cites the Rebbe's discussion of "the custom of Israel is Torah," with its sources in the Jerusalem Talmud, Tosafos and the Maharil.

Menachot 20b כ"ב

KEHOT'S NOTE

ראה ירושלמי פסחים פ"ד ה"א. ובתוד"ה נפסל (מנחות כ, ב): מנהג אבותינו. וראה ג"כ מנהגים ישנים מדורא ע' 153. מהרי"ל הובא ברמ"א שו"ע יו"ד ששע"ו, ס"ד — לקו"ש ח"ד ע' 1080.

326 בקרבנות שהוא ענין הקירוב והיחוד של המדרגות דממכ"ע וסוכ"ע
 the passage shares nothing with the note

KEHOT'S NOTE

רבינו בחיי תחלת פ' ויקרא. ראה לעיל ב, ב. אגה"ק סי' כח. אוה"ת פנחס א"פ.

327 ולא תשכית מלח
 The verse of the maamar: the salt belongs to the offerings, which join the levels of G-d's light.

Leviticus 2:13 ג"ה: ויקרא

וְכָל־קֶרְבֶּן מִנְחָתְךָ בְּמֶלַח תִּמְלַח וְלֹא תִשָּׁכֵת מֶלַח בְּרִית אֱלֹקֶיךָ מֵעַל מִנְחָתְךָ עַל כָּל־קֶרְבֶּנְךָ תִּקְרִיב מֶלַח:

And every meal-offering of thine shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy G-d to be lacking from thy meal-offering; with all thy offerings thou shalt offer salt.

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PARAGRAPH 67

328 שהספנים נקראו מלחים

The Tzemach Tzedek quotes this: sailors are called malachim, as in "and the sailors were afraid" (Jonah 1:5), like "salt in the sea," which sweetens the judgments of the sea, and refers to the explanation of "And you shall not omit."

KEHOT'S NOTE

מובא באוה"ת ויקרא-ד ע' אסב "ולכן נק' הספנים מלחים כמ"ש ביונה סי' א' ה' ויראו המלחים כו' וזהו ע"ד מלחא בימא שממתיק דיני הים כו' כנ"ל, ועמ"ש מזה בהביאור ע"פ ולא תשכית" ע"ש.

329

הנותן בים דרך

The prophet, foretelling redemption, speaks of Havayah "who makes a way in the sea and a path in mighty waters," as at the Exodus.

ישעיהו מ"ג: ט"ז Isaiah 43:16

כה אָמַר ה' הַנוֹתֵן בַּיָּם דֶּרֶךְ וּבַמַּיִם עֵצִים נְתִיבָה:

Thus saith the L-RD, who maketh a way in the sea, And a path in the mighty waters;

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330

מן המים משיתיהו

"And she called his name Moshe, for, she said, I drew him out of the water." Souls of the "hidden world."

Exodus 2:10 ב"י: שמות

וַיִּגְדַּל הַיֵּלֶד וַתְּבֹאֶהוּ לְבֶת־פַּרְעֹה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַמַּיִם מְשִׁיתֶהוּ:

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

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KEHOT'S NOTE

שמות ב, י.

331

שם אניות יהלכון

"There ships go, this Leviathan that You formed to play in it." The garments in which souls travel the sea.

Psalms 104:26 כ"ו: תהילים

שָׁם אֲנִיּוֹת יִהְיוּ לְוִיָּתָן וְהַיִּצְרֵת לְשֹׁחֵק־בּוֹ:

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

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KEHOT'S NOTE

תהלים קד, כו.

332

ויבא משה בתוך הענן

"And Moshe came into the midst of the cloud and went up the mountain." Entering the hidden within a covering.

Exodus 24:18 ח"ה: שמות

וַיָּבֹא מֹשֶׁה בְּתוֹךְ הָעָנָן וַיַּעַל אֶל־הָהָר וַיְהִי מֹשֶׁה בְּהָר אֲרָבָעִים יוֹם וְאַרְבָּעִים לַיְלָה:

And Moses entered into the midst of the cloud, and went up into the mount; and Moses was in the mount forty days and forty nights.

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333

ובסה"מ סי' קי"ד קט"ו

The Tzemach Tzedek quotes Sefer Hadrass Melech: "Your way is in the sea" is through Yesod of Z'eir Anpin, of which it says "who makes a way in the sea," and "Your path in many waters" is the union of Abba and Imma.

KEHOT'S NOTE

"פ"י בים דרכך היינו ע"י יסוד ז"א שע"ז נאמר הנותן בים דרך כו' ושכילך במים רבים יחוד אב"א" — יהל אור ע' רעא, ע"ש.

334 אחרי ה' אלהיכם תלכו

"After Havayah your G-d you shall walk." The Midrash asks how this is possible.

Deuteronomy 13:5 ה"ה:ג דברים

אחרי ה' אלקיכם תלכו ואתו תיראו ואת מצותיו תשמרו וקולו תשמעו ואתו תעבדו ובו תדבקו:

After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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335 וכי אפשר לבי"ו להלך אחר הקב"ה

The Midrash: can flesh and blood walk after G-d, whose way is in the sea? Rather, as He planted a garden at the start, so you, when you enter the land, plant first.

Vayikra Rabbah 25:3 ה"ה:ג ויקרא רבה

336 בים דרכך

Asaf recalls the Splitting of the Sea: "Your way is in the sea, and Your path in many waters, and Your footsteps are not known."

Psalms 77:20 ע"ז:כ"ז תהילים

בַּיָּם דִּרְכְּךָ וּשְׁבִילְךָ בַּמַּיִם רַבִּים וְעִקְבוֹתֶיךָ לֹא נִדְעוּ:

Thy way was in the sea, And Thy path in the great waters, And Thy footsteps were not known.

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KEHOT'S NOTE

תהלים עז, כ.

337 ושמרו דרך הוי'

"And they shall keep the way of Havayah, to do charity and justice."

Genesis 18:19 י"ח:י"ט בראשית

כִּי יִדְעֹתִי לְמַעַן אֲשֶׁר יֵצֵא אֶת־בְּנֵי וְאֶת־בֵּיתוֹ אַחֲרָיו וְשָׁמְרוּ דֶּרֶךְ ה' לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט לְמַעַן הִבִּיא ה' עַל־אַבְרָהָם אֶת אֲשֶׁר־דִּבֶּר עָלָיו:

For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the L-RD, to do righteousness and justice; to the end that the L-RD may bring upon Abraham that which He hath spoken of him.'

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338 אשירה להוי'

"I will sing to Havayah, for He is highly exalted." The text refers to its discourse on this verse.

Exodus 15:1 א"ו:א שמות

אֲזַיִשִּׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַה' וַיֹּאמְרוּ לְאִמֵּר אֲשִׁירָה לַה' כִּי־גָאֹה גָאֹה סוֹס וְרֹכֵבוֹ רָמָה בָּכֶם:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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339 אם בדרכי תלך

"If you walk in My ways ... I will give you walkers among those who stand." The text refers to its discourse on this verse.

Zechariah 3:7 ז"ז:ג זכריה

כֹּה־אָמַר ה' צְבָאוֹת אֱמִי־דְרָכֶיךָ תֵּלֵךְ וְאִם אֶת־מִשְׁמְרֹתַי תִּשְׁמַר וְגַם־אֶתָּה תִּדְוֶן אֶת־בֵּיתִי וְגַם תִּשְׁמַר אֶת־חֲצָרִי וְנָתַתִּי לְךָ מִהַלְכִּים בְּיוֹ הָעֲמֻדִים הָאֵלֶּה:

Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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340 דאתי חד דברא בימא

The Zohar's image of one who steers in the sea; the text cites this page.

Sf. Zohar, Beshalach 10:95-105 ק"ה-ק"ה:צ"ה

At that time the boats steer no course, either certain or uncharted, but only toss and heave in one place. At last a swift but subtle current arises amid the tumult of the stormy waters, and gradually their strife is stilled and peace descends upon the waves; then the boats steer a straight course for their bourne, and swerve not nor falter; concerning which it is written: "There go the ships; there is that Leviathan whom thou hast made to play therein" (Ibid. 5, 26). And all the fishes of ...

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

341 ברכות קדושים פכ"ה

The Tzemach Tzedek also discusses this Midrash there.

KEHOT'S NOTE

ראה גם יהל אור ע' רעא.

342 וישע ה"א גן בעדן

"And Havayah G-d planted a garden in Eden, to the east." The Midrash learns from it to imitate G-d.

Genesis 2:8 ח"ח:ב בראשית

וַיִּשַׁע ה' אֱלֹהִים גִּרְעֵעֶזֶן מִקְדָּם וַיִּשֶׂם שָׁם אֶת־הָאָדָם אֲשֶׁר יָצָר:

And the L-RD G-d planted a garden eastward, in Eden; and there He put the man whom He had formed.

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KEHOT'S NOTE

בראשית ב, ח.

343 התורה נקרא עץ חיים

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

KEHOT'S NOTE

ראה תנחומא מצורע ב. ויעוד.

344 "Its ways are ways of pleasantness, and all its paths are peace," said of the Torah, which is called "a tree of life" in the next verse.

Proverbs 3:17 ג'י"ז:ג משלי

דְּרָכֶיהָ דְּרָכֵי־נֹעַם וְכָל־נִתְיָבוֹתֶיהָ שְׁלוֹם:

PARAGRAPH 70

352 ע"פ צאינה וראינה

The discourse explains "the crown with which his mother crowned him" as the supernal will, an encompassing light, the "crown of Torah," above "bread and wine," the revelation of the encompassing Infinite Light itself.

KEHOT'S NOTE

ראה לקו"ת שה"ש כו, ג.

353 בעטרה שעטרה לו אמו

"Go out and see, daughters of Zion, King Shlomo, with the crown with which his mother crowned him." Read as the light of Keser.

Song of Songs 3:11א"י: שיר השירים

צֵאנָה וְרֵאֵינָה בְּנוֹת צִיּוֹן בְּמִלְכָּה שְׁלֹמֹה שֶׁעֲטָרָהּ לֹא אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שְׂמִיחָתוֹ לְבָנוֹ:

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

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354 ויבא משה בתוך הענן

Moshe entered within the cloud: wisdom received through a covering.

Exodus 24:18ח"י: שמות כ"ד

וַיָּבֹא מֹשֶׁה בְּתוֹךְ הָעֲנָן וַיַּעַל אֶל־הָהָר וַיְהִי מֹשֶׁה בְּהָר אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה:

And Moses entered into the midst of the cloud, and went up into the mount; and Moses was in the mount forty days and forty nights.

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355 הפך ים ליבשה

The psalmist recalls the Exodus: "He turned the sea into dry land; they passed through the river on foot." The hidden made revealed.

Psalms 66:6ו"י: תהילים ס"ו

הִפָּךְ יָם לַיַּבֶּשֶׁה בְּנֹהַר יַעֲבֹרוּ בְּרִגְלָם שֵׁם נִשְׁמַחְה־בוֹ:

He turned the sea into dry land; They went through the river on foot; There let us rejoice in Him!

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PARAGRAPH 71

356 ששת ימים תאכל מצות . . עצרת לה"א

"Six days you shall eat matzos, and on the seventh day shall be an assembly to Havayah your G-d; you shall do no work."

Deuteronomy 16:8ח"י: דברים ט"ז

שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבְיוֹם הַשְּׁבִיעִי עֲצָרַת לַה' אֱלֹהֶיךָ לֹא תַעֲשֶׂה מְלָאכָה:

ביאור הדברים הנ"ל ע"פ ולא תשבית מלח וגו'

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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KEHOT'S NOTE

דברים טז, ח.

357 הפך ים ליבשה

The psalmist recalls the Exodus: "He turned the sea into dry land." The Splitting of the Sea, on the seventh day of Pesach.

Psalms 66:6ו"י: תהילים ס"ו

הִפָּךְ יָם לַיַּבֶּשֶׁה בְּנֹהַר יַעֲבֹרוּ בְּרִגְלָם שֵׁם נִשְׁמַחְה־בוֹ:

He turned the sea into dry land; They went through the river on foot; There let us rejoice in Him!

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358 בים דרכך

"Your way is in the sea." Walking after G-d Himself, without garments.

Psalms 77:20כ"י: תהילים ע"ז

בַּיָּם דִּרְכְּךָ וּשְׁבִילְךָ בַּיָּמִים רַבִּים וְעַקְבוֹתֶיךָ לֹא נָדְעוּ:

Thy way was in the sea, And Thy path in the great waters, And Thy footsteps were not known.

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359 הנותן בים דרך

Rashi explains "who makes a way in the sea" as referring to the Sea of Reeds.

Rashi on Isaiah 43:16ט"ז: רש"י על ישעיהו מ"ג:ט"ז

הנותן בים דרך. בים סוף ושם הוצאתי מצרים לרדוף אחריכם רכב וסוס וחיל ועיזו וכולם יחדיו ישכבו מתים על שפת הים בל יקומו:

Who made a way in the sea in the Sea of Reeds, and there I drew the Egyptians out to pursue you, with chariots and horses, and an army and power, and all of them lay together dead on the seashore, not to rise.

On Your Way (Public Domain) • The Judaica Press complete Tanach with Rashi, translated by A. J. Rosenberg (CC-BY)



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THE CHASSIDISHE PARSHA

About this edition

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

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

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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