



LIKKUTEI TORAH • PARSHAS VAYIKRA • MAAMAR 2

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.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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



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THE BIG IDEA

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.

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

THE MAAMAR IN BRIEF

The maamar 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) אתכפיא ואתהפכא

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.

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 בג"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.

SECTION 3 • ¶11-14

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 שע"י 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. ועיין 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 תומיי [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 לאכפיא 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 כמ"ש משכני אחריך נרוצה⁶⁹ פי' כאשר תמשכני באתעדלית [באתעוררת דלעילא] אזי מיד אחריך 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 כשיהי' [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 סדי"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 כפ' 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 בשתיים 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.

23 וכמ"ש קרוב ה' לכל קוראיו¹²⁰ לכל אשר יקראוהו באמת ואין אמת אלא תורה.^{121, 122, 123}

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 ושמחי¹²⁵, 124 גבי כי אתה נרי¹²⁶ א"ת הם בחינת אותיות התורה כו' ומ"ש מזה בד"ה ואתה תצוה¹²⁷, 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 עייז 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
הַבָּהֳמָה מִן־הַבָּקָר וּמִן־הַצֹּאן 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.

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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' 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 כְּמֹרֶאֱ אֲבֹנ־סַפִּיר דְּמוּת כֶּסֶף וְעַל דְּמוּת
הַכֶּסֶף דְּמוּת כְּמֹרֶאֱ 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 וּכְעֵצֹם
הַשָּׁמַיִם לְטֹהַר:

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.

Ezekiel 1:10 א' יחזקאל

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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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.

Deuteronomy 6:4 דברים ו' דברים

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.

Deuteronomy 6:5 דברים ו' 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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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.

Mishnah Berakhot 9:5 ט"ה: משה ברכות

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 מויד לך 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.

Mishnah Berakhot 1:4 ד"ד: משה ברכות

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. להתם, אינו רשאי שלא להתם. ושלא להתם, אינו רשאי להתם:

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:31 Tanya, Likkutei Amarim חנה, לעתים צריה לעורר בחינת גבורות הקדושות כדי להמתק הדינים, שהם בחינת נפש הפחמית ויצר הרע קששולט חס ושלוש 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 בְּיָדְךָ וְשָׁבִיתָ 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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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־בְדַרְכֵי 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"ז

KEHOT'S NOTE

בחי תרומה כה, י בשם פד"א. וראה פד"א ספ"ד. שמו"ר כג, טו. ע"ל פקודי ח, א. וש"נ. [כ].

22

בד"ה זכור 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 וּבְרָעִיו יִרְחַץ בְּמִים וְהִקְטִיר הִכְתֵּן אֶת־הַכֹּל הַמִּזְבֵּחַה עֲלֶיהָ אִשָּׁה רִיח־נִיחֹחַ 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 עֶזְוֹ וְעָבַר עַל־פֶּשַׁע לְשֹׂאֲרֵית נִחֲלָתוֹ 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'ט"ו:2

וַיִּקַּח ה' אֱלֹהִים אֶת־הָאָדָם וַיִּנְחָהוּ בְּגִדְעֶדֶן לְעֹבְדָהּ וּלְשִׁמְרָהּ:

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:28

וְעָשִׂיתָ בְּגָדֵי־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:32

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 אֵלָיִהּ 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 תַמָּתִי
שְׂרָאשִׁי נִמְלֵא־טַל קוֹצוֹתַי רְסִיטִי לֵילָה:

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 לְשֹׁלֹמֹה:

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 ...

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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 מתא לאה דביתהו ריפתא וכוזא דמא וזכרי. כי תקיף גזירתא אמר לקה לבריה: נשים דעתן קלה עליהן, דילמא מצערי לה ומגלגלי לן. אזלו טשו במערתא. איתרחיש ניסא איברי להו חרובא ועינא דמא, והוו משלחי מנייהו והוו יתבי עד צוארייהו כחלא. כולי יומא גרסי. בעידן צלוי לבשי מיכסו ומצלו, והדר משלחי מנייהו כי היכי דלא ליכלו. איתכו 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 בְּמִקּוֹם 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:יחזקאל א'

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמִרְאָה אֶבֶן־סַפִּיר דְּמוּת כֶּסֶף וְעַל דְּמוּת הַכֶּסֶף דְּמוּת כְּמִרְאָה 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:5-7ו"ז-ה:תקוני זוהר י"ז ב'ה'

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 אתייהיב לך) לגלגל רזין טמירין על ידך מה דלא אתייהיב רשו לגלגל לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך יי הגדולה והגבורה וכו'

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49

צאינה 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 חֲתָנָתוֹ וּבְיוֹם שְׂמִיחָתוֹ 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:”תקוני זוהר י”ז א:ט”ז-י”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

Iggeret 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 לפניך:

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:י”ד:י”ד:שעיהו

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 ויאכלך את-המן אשר לא-ידעת ולא ידעו אבותיך למען הודיעה כי לא עלי-הלחם לבדו יחיה האדם כי עלי-כל-מוצא פיהו 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' מזרבה 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 כז, 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'יג:ה' שבת פ"ח א:ה'

"ויתקעו בתחתית ההר", אמר רב אבדימי בר חמא בר חסא: מלמד שפפה 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.

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

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'יג:ה' תהילים ס"ה:ה'

אשרי תבחר ותקרב ישכן וצריה נשבעה בטוב ביתך קדש היקלה:

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'י: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 היה 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'כ"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 כבודו 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 אחרירך 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':4:4

משכני אחרירך נרוצה הביאני המלך חדריו נגילה ונשמחה כך נזכרה דירה מיו 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:כ"ז

למימרא דמברך עדיף ממאן דעני "אמן"? והתניא רבי יוסי אומר: גדול העונה "אמן" יותר מן המברך. אמר לקה רבי נהוראי: השמים, כן הוא. תדע — שחרי גולגליו יורדין ומתגבין 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.

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KEHOT'S NOTE

ברכות נג, ב.

74

כי יתרון האור מן החושך

Kohes 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:ב

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: 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"ו:ז: יהזקאל א'כ"ו:ז: יהזקאל א'כ"ו:ז: יהזקאל א'כ"ו:ז:

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' 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' 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'כ"ט:ט"ז: שמואל א'כ"ט:ט"ז: שמואל א'כ"ט:ט"ז:

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"ד: Proverbs 20:27:כ"ד: משלי כ"ז:כ"ד: משלי כ"ז:כ"ד:

נר ה' נשמת אדם חפש כל־חֲדָרֵי־בֶטֶן:

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: Genesis 1:26:א'כ"ו: בראשית א':כ"ו: בראשית א':כ"ו:

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדֹמוֹתֵנוּ וַיִּרְדּוּ בְּדָגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה 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:ב' Job 31:2:א'כ"ב: איוב ל"א:ב' איוב ל"א:ב':

וּמָה חֵלֶק אֱלֹהִים מִמַּעַל וְנַחֲלַת שֵׁדִי מִמַּרְמִים:

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.

Numbers 33:1:א'ג: במדבר ל"ג:א' במדבר ל"ג:א' במדבר ל"ג:א':

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"ח: 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 תהינה:

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 אמור

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 אמור 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?

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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.

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

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"ד: משנה ברכות א

בשחר מברך שמים לפניו ואחת לאחריו, ובערב שמים לפניו ושמים לאחריו. אחת ארבע ואחת קצרה. מקום שאמרו להאריך, אינו רשאי לקצר. לקצר, אינו רשאי להאריך. להתם, אינו רשאי שלא להתם. ושלא להתם, אינו רשאי להתם:

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: Leviticus 1:2

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: Leviticus 1:2

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: Song of Songs 1:4

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: Song of Songs 1:4

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 אהבוק:

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 2:29-3:41א"מ"ג:ב"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.

Sofar, 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 לָקֹן זֶה, שְׂרָאוֹי לְהִשְׁתַּמֵּשׁ בְּכַבּוּדִי.

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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 מסייע, הן נמשכין אחריו, שנאמר (שיר א, ד): משכני אחריו נרוצה. לכך נאמר: ויסע משה את ישראל מים סוף. אמר רבי אבא בר כהנא: הסייע 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 ואל"ך.

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.”

דברים ח:3:8 Deuteronomy

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־יָיִהּ 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' לכל־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 3:9תלמוד ירושלמי ראש השנה 3:9

ג:ט' ... בר נש ביש הוא. כי דור תהפוכות הָמָה. רבי לוי בשם רבי חמא בר חנינה. והיה הנשור אין כתוב כאן אלא כל הנשור. אפילו נשיכת כלב. אפילו נשיכת נחש. ולא דמיא. נשיכת כלב ורָאָה. נשיכת נחש והביט. רבי יודה גזרין בשם רבי אבהו. נשיכת כלב שאינו ממינו. ורָאָה. נשיכת נחש שהוא ממינו. והביט. ורָבֵנּוּ אַמְרִי. נשיכת כלב שאינו מחלחל. ורָאָה. נשיכת נחש שהוא מחלחל. והביט.

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:20-22כ"ב-20:50a Tikkunei

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 2:14זכריה ב:יד

רְנִי וּשְׂמַחִי בַּת־צִיּוֹן כִּי הִנְנִי־בָא וְשֹׁכְנֶתִי 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 22:29שמואל ב כ"ב:29

כִּי־אֶתָּה יְיָרִי ה' וְה' יִגִּיֶה 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

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: ח"ז

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

ישעי" כז, 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: א"י

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 ארצי". 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: ט"ט

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

ישעי" טז, 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: א"י

... 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 לי

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־אֶלֶה 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, אֵלֶּי נָשִׁי הַמְדַּבֵּר. דָּבָר אַחֵר, אָדָם, זֶה מֹשֶׁה, שֶׁבָּא לְאֶלֶף דּוֹר. וְאִשָּׁה, זֶה הִיא הַתּוֹרָה שֶׁנִּתְּנָה לְאֶלֶף דּוֹר, הַדָּא הוּא דְכָתִיב (תהלים קה, ח): דָּבָר צִוָּה לְאֶלֶף דּוֹר, מִלְּמַד שֶׁצִּפּוּהָ הַקְדוּשׁ בְּרוּךְ הוּא בְּכָל הַתְּנָקִים 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 ...

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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 וְהַקּוֹל מִאֵד 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 כו ביום שישי 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

“קרוב 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"ב:2

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 wea-
ried 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"ב:5

145 צדקה תרומם גוי

Shlomo's proverb: "Righteousness (tzedakah) exalts a na-
tion (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: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"ד:14:5

ויגד למלך מצרים כי ברח העם ויהפך לבב פרעה ועבדיו אליהם
ויאמרו מה זאת עשינו כי ישלחנו 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 to-
wards 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

148 Kehot's note points to Leviticus 7:23-25 for these words.

ויקרא ז':כ"ג-כ"ה: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 it-
self, 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."

תהילים קי"ג:ה"י:113:5

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 trans-
formed, they would not have needed to flee.

שמות י"ד:ה"ד:14:5

ויגד למלך מצרים כי ברח העם ויהפך לבב פרעה ועבדיו אליהם
ויאמרו מה זאת עשינו כי ישלחנו 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 to-
wards 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

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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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.

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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

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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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THE CHASSIDISHE PARSHA

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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