LIKKUTEI TORAH · PARSHAS NASSO · MAAMAR 5

כה תברכו את בני ישראל אמור להם יברכך...

“Thus shall you bless the Children of Israel, saying to them” (Numbers 6:23)

◇

The three verses of the Priestly Blessing follow the order of the soul’s service and G-d’s response: “May Havayah bless you” is the ascent of prayer that raises the letters and sparks in food; “make His face shine” is Chochmah revealed in answer, through the Torah; and “lift up His face” raises the influx above the chain of worlds, so that, drawn down through the vessel of peace, it gathers even what is too small to rise. That is why G-d “lifts up His face” to Israel, who bless Him even over an olive’s bulk.

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

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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 Talmud says that G-d "lifts up His face" to Israel because they say Grace after Meals even over an olive's bulk, though the Torah requires satiety. To explain this and the order of the three blessings, the Alter Rebbe first explains Grace after Meals. "And you shall bless es (alef-tav)": all things live by the letters of the Ten Utterances, and man, the head of creation, raises the letters in his food to their source, as Adam did in naming the creatures. That power comes through battle with the animal soul in prayer, which climbs like a ladder, so the love of G-d precedes "you shall gather in your grain." This ascent is "May Havayah bless you," to be "guarded" from self-regard. It draws from above "make His face shine," Chochmah revealed through the Torah, making the world G-d's dwelling, as Grace after Meals does for the food's life-force. Only food eaten to satiety holds enough holiness to rise; a smaller amount is raised by "lift up His face," from above the chain of worlds, received through peace, which Torah scholars bring. Hence the Sages could require blessing even for less than satiety.

OUTLINE

1 **The two questions** ¶1

Why does Israel's exactness in blessing over an olive's bulk earn G-d's "lifting up of the face," and what is the order of the three blessings? The answer begins with the meaning of Grace after Meals and of satiety.

2 **Alef-tav: raising the letters in food** ¶2–3

All things, and the human soul, live by the letters of the Ten Utterances, from "the breath of His mouth." Man, the head of creation, raises them to their source, as Adam did when he named the creatures; the letters in food give him life so that through him they return to the one utterance that includes all ten. This is "And you shall bless es (alef-tav)."

3 **Bread and battle: prayer before eating** ¶4–10

Lechem, bread, is related to war, and the war is fought in prayer: the love of G-d, the will that His unity be revealed below as above, comes before "you shall gather in your grain." Prayer climbs like a ladder from the lowest level, because the animal soul, nourished from nogah, binds a person below; man, who includes all creatures and comes from the letters of thought, must first correct himself through self-nullification before he can raise the world.

4 **"May Havayah bless you": the seed** ¶11–12

The first blessing is the daily ascent of the sparks through prayer, like a seed buried in the earth that sprouts with increase. Israel's souls are G-dliness sown in the physical world, so a person must pray every day.

5 **"Guard you," "make His face shine," "be gracious to you"** ¶13–14

The love of prayer must be guarded from self-regard. It draws from above the shining of the face, Chochmah, in which one sees that all is nothing before Him, through the Torah that descends like rain, so the world becomes G-d's dwelling; Grace after Meals does this for the life-force a person gains from food.

6 **Satiety and "May Havayah lift up His face"** ¶15–16

Only food eaten to satiety holds enough holiness to rise through Grace after Meals. For less, G-d "lifts up His face" above the chain of worlds, where all is equal, and gathers even the smallest sparks; this comes through "peace," which joins opposites.

7 **Peace, the Sages, and "I will bless them"** ¶17–19

Torah scholars, "taught of Havayah" in self-nullification, make peace above and below; peace is the vessel for the blessing from above the chain of worlds, which is why the Sages could require Grace after Meals for less than satiety. "And I will bless them" is the blessing from Ayin, the blessing at the end, from above to below.

THE REBBE'S MAAMARIM ON THIS MAAMAR

AI summaries of the Rebbe's maamarim built on this one, each read beside ours from the corrected scan; not yet reviewed by a person. What each adds is also shown under its paragraph.

ספר המאמרים תשל-ל"א • ש"פ נשא, י"ב סיון, ה'תשל"א • 5731 • ד"ה כה תברכו את בני ישראל P. 481

The Rebbe opens with the Gemara: G-d "lifts up His face" to Israel because they are exacting with themselves to bless even over a kezayis. He brings the Alter Rebbe's question in Likkutei Torah: what connects that exactness with a lifting up of the face above? He adds two questions. Since a verse never departs from its plain sense, "yisa" means lifting and raising, so what does it mean that the "face" above is raised? And how does the closing "and grant you peace" belong to it?

Following Likkutei Torah, the Rebbe explains that "panim" (face) is the order of hishtalshelus and the sefiros, lights in vessels, and it is drawn down in measure, "in the measure a person measures." Mitzvos are measured, and their drawing-down is generally called "eating." Eating to satiety, as the Torah requires, is measured service, "with all your heart," and it draws down panim in a measured way. "Yisa Havayah panav" is above hishtalshelus and above measure. It is drawn down by being

exacting down to a kezayis, a service beyond what one is commanded, "with all your might." That service is bittul (the zayis is the yud, a mere point) and sanctifying oneself in what is permitted. Like the vitur of "misas" on Shavuos, which draws from Keser, it draws down what is beyond panim. Yet it still comes "through" the panim, so the service is still eating. Finally, "and grant you peace" answers how such a revelation can be received: peace is Torah, the vessel that holds blessing.

The lesson: Being exacting with oneself beyond what is required, in bittul and by sanctifying oneself even in permitted, everyday things like eating, draws down a revelation beyond all measure, and Torah study, which is peace, is the vessel that lets a person receive it.

ספר המאמרים תשמ"ה • ש"פ נשא, י"ב סיון ה'תשמ"ה • **5745** • ד"ה כה תברכו את בני ישראל **P.** קצג

The Rebbe opens with the Gemara the Alter Rebbe cites: the angels ask why G-d "lifts up His face" to Israel, and He answers that they are exacting with themselves to bless even over a kezayis or a kebeitzah. Why should exactness in a physical matter earn nesias panim above? The Rebbe sees in this the superiority of physicality: Grace after Meals is a drawing-down of G-dliness that comes specifically after a person's avodah in physical eating. He links this to Shavuos with a second question. Creation from nothing is a greater wonder than the Exodus, so why does the first Commandment say "Who brought you out of the land of Egypt" and not "Who created heaven and earth"? The answer is that the novelty of Matan Torah is that the physical ascends to the higher realms, and this was revealed only after the preparation of the Egyptian exile and the Exodus.

To explain this, the Rebbe turns to the Alter Rebbe's account of Adam naming the creatures and of "every utterance of the mouth of Havayah." The "utterance" in bread is higher than the one in man. Its sparks are lights of Tohu that fell, and those the world of Tikkun did not refine on its own have the loftiest root, which is why they can add to the person who eats them. The blessing before eating gives the power to raise them. The blessing after eating is the arousal from above that follows the arousal from below, and it completes the refinement until the food is included in G-dliness, above even Tikkun. Creation corresponds to the stage before the after-blessing, and the Exodus and Matan Torah to the after-blessing itself, hence "Who brought you out." Being exacting beyond the measure draws down the very highest lights, "May Havayah lift up His face," and then a peace that transcends upper and lower, Tohu and Tikkun. The Rebbe suggests that the exactness may refer to the self-sacrifice of the generation before Moshiach, expressed in not being ashamed before scoffers; he describes this as an avodah from below, not a Torah command. This draws the complete blessing, "and I will bless them," which culminates in the Redemption.

The lesson: In exile one should serve G-d with self-sacrifice beyond the letter of the law, unashamed before scoffers, and spread the wellsprings of the Baal Shem Tov through Chabad teachings. This exactness draws G-d's nesias panim; the self-sacrifice affects the scoffers, and the Rebbe links spreading the wellsprings and the overall service to the true and complete Redemption.

Alef-tav (es) את – מא' ועד ת'

The word es in "And you shall bless es Havayah," read as the letters from alef to tav: the letters of the Ten Utterances that give every creature life, which Grace after Meals raises to their source.

The utterance of the mouth of Havayah מוצא פי ה'

The divine letters in food, which truly sustain a person. They give him life so that in him and through him they can return to their root.

Nogah נוגה

The realm in which good and evil are mixed and which can be raised to holiness. Food, and the animal soul that lives from it, belong to it until they are refined.

Chochmah, koach mah חכמה – כח מ"ה

Chochmah as "the power of what," pure self-nullification. Its revelation, "May Havayah make His face shine," is seeing that all is as nothing before Him; adam, man, equals mah (45).

Lifting up the face ישא ה' פניו

A raising above the chain of descending worlds, where spiritual and physical, great and small, are equal. It raises even the small measure of holiness in food eaten without satiety.

Peace, the vessel for blessing שלום – כלי המחזיק ברכה

The joining of opposites through their self-nullification to what is above them both. Torah scholars bring it, and it is the vessel for the blessing from above the chain of worlds.

Ani and ayin אני – אין

"And I will bless them": ani, "I," has the letters of ayin, "nothing," for the final blessing comes from the level of Ayin, from which Chochmah is found.

SECTION 1 · ¶1

The two questions

1 כה תברכו[1] את בני ישראל אמור להם[2] יברכך ה' כו' יאר ה' כו' ישא ה' כו'.

"Thus shall you bless the Children of Israel, saying to them: 'May Havayah bless you,' etc.; 'May Havayah make [His face] shine,' etc.; 'May Havayah lift up,' etc."

The maamar opens with the Priestly Blessing: G-d tells Moshe to have Aharon and his sons, the kohanim, bless Israel with three verses, "May Havayah bless you," "May Havayah make His face shine," and "May Havayah lift up His face." How these three blessings follow one another is one of the questions the maamar sets out to answer.

הנה ארז"ל [אמרו רבותינו זכרונם לברכה] (פ"ג [פרק ג] דברכות ד"כ ע"ב) אמרו מה"ש [מלאכי השרת] לפני הקב"ה כתיב בתורה אשר לא ישא פנים[3] כו' ואתה נושא פנים לישראל דכתיב ישא ה' פניו אליך.[4]

Now, our Sages, of blessed memory, said (Berachos, chapter 3, page 20b): The ministering angels said before the Holy One, blessed be He, "It is written in the Torah, 'Who does not lift up the face,' etc., yet You lift up the face to Israel, as it is written, 'May Havayah lift up His face to you.'"

The Talmud records the angels' challenge: the Torah describes G-d as One "who does not lift up the face," that is, who shows no favor, yet the Priestly Blessing says that He lifts up His face to Israel. To "lift up the face" toward someone is the Hebrew idiom for showing him favor.

אמר להם וכי לא אשא פנים לישראל שכתבתי להם בתורה[5] ואכלת ושבעת[6] וברכת[7] את ה' אלקיך והם מדקדקים על עצמם עד כזית[8] כו'.

He said to them, "And shall I not lift up the face to Israel? For I wrote for them in the Torah, 'And you shall eat and be satisfied, and bless Havayah your G-d,' and they are exacting with themselves down to an olive's bulk," etc.

G-d answers that Israel deserve His favor because they go beyond what the law requires. The Torah obliges Grace after Meals only when one has eaten and is satisfied, yet they bless even after eating as little as an olive's bulk (the Talmud adds: or an egg's bulk).

(וכ"ה ברבות נשא פי"א [פרק י"א]). וצריך להבין ענין זה שבשביל הדקדוק שמדקדקים עד כזית יש נשיאת פנים למעלה.

(And so it is in Midrash Rabbah, Nasso, chapter 11.) Now, this matter needs to be understood: that because of the exactness they practice, [down] to an olive's bulk, there is a lifting up of the face above.

The Alter Rebbe notes that the Midrash on Parshas Nasso brings the same teaching, adding that G-d lifts up His face to Israel because they lift up their face to Him. He then asks why this particular exactness, blessing G-d over a small amount of food, should be what brings about the "lifting up of the face" above.

וגם להבין המשך הברכות הללו דלכאורה אין להם סדר. אך הנה צריך להקדים ביאור ענין בהמ"ז [ברכת המזון] ולמה צריכין שביעה מן התורה.[9]

We also need to understand the sequence of these blessings, for seemingly they have no order. But first we must preface an explanation of the matter of Grace after Meals, and of why satiety is required by Torah law.

A second question is the order of the three blessings, which seem to follow no sequence. To answer both, he first explains what Grace after Meals accomplishes and why the Torah makes its obligation depend on being satisfied.

THE REBBE ON THIS PARAGRAPH • AI research, checked against each source; not yet reviewed by a person

FROM THE REBBE'S MAAMAR ד"ה כה תברכו את בני ישראל, **5731**

In the Alter Rebbe's maamar (¶15, ¶18), eating less than satiety is the weak case. That life-force is lifted only by the higher level of "yisa," and the Sages require Grace after Meals for it. The Rebbe makes the exactness itself the cause. It is a service beyond measure and beyond obligation, "with all your might": bittul, since the zayis is the yud, a mere point, and sanctifying oneself in what is permitted. He compares it to the vitur of "misas nidvas yadcha" on Shavuos, which draws from Keser. So the measure-free service draws down what is above panim.

The Alter Rebbe: והם מדקדקים על עצמם עד כזית

The Rebbe: שעבודתו הוא למעלה ממדידה והגבלה, דהרי אינו מצווה על זה

FROM THE REBBE'S MAAMAR ד"ה כה תברכו את בני ישראל, **5745**

The Alter Rebbe explains Israel's exactness as the Sages' power to require Grace after Meals below the Torah's measure (¶1, ¶18). The Rebbe describes this as hiddur mitzvah in physical matters, through which lofty lights are drawn down. He suggests that this may refer to the main avodah before Moshiach: not being ashamed before scoffers. He notes that this is neither a positive nor a negative Torah commandment and appears in the Shulchan Aruch only in the Rema's gloss; it is an avodah from below added by Israel. This draws G-d's nesias panim, and the self-sacrifice affects even the scoffers.

The Alter Rebbe: והם מדקדקים על עצמם עד כזית

The Rebbe: דיש לומר דקאי על המס"נ דזמן הגלות ועקבתא דמשיחא

SECTION 2 • ¶2-3

Alef-tav: raising the letters in food

2 והענין הוא כי הנה כתיב[10] וברכת את[11] ה' א"ת דייקא והן האותיות שמא' ועד תי"ו. דהנה כל הדברים נבראו באותיות.

The explanation is this: it is written, "And you shall bless es Havayah": es (alef-tav) specifically, and these are the letters from alef to tav. For all things were created with letters.

> The Alter Rebbe begins with the verse of Grace after Meals, "And you shall bless es Havayah." The small word es is spelled alef-tav, the first and last letters of the alphabet, so it stands for all the letters from alef to tav, the letters through which everything was created. The Zohar on Vayigash, which the text cites below, already stresses the word: "es Havayah, es specifically."

שבעשרה מאמרות נברא העולם[12,13] והאותיות שבע"מ [שבעשרה מאמרות] הן הן חיות כל הדברים וקיומם והתהוותם מאין ליש ע"י צירופי אותיות וחלופים ותמורות[14] כו'

For with ten utterances the world was created, and the letters in the Ten Utterances are themselves the life-force of all things, their existence and their coming into being from nothing into something, through combinations of letters, and substitutions and transpositions, etc.

> The Mishnah teaches that the world was created with ten utterances. The letters of those utterances, through their combinations, substitutions and transpositions, are the life-force of every created thing, keeping it in existence and bringing it into being from nothing. In Shaar HaYichud VehaEmunah (Tanya, Part II), chapter 1, the Alter Rebbe explains that if these letters withdrew for an instant, the thing they create would return to utter nothingness.

וגם נפש האדם[15] היא מלאה אותיות כי אתה נפחת בי[16,17] וכתיב ויפח באפיו נשמת חיים[18] והיינו ברוח פיו ית' כי וברוח פיו כל צבאם[19] ורוח פיו ית' הוא המהוה את הכל ע"י בחי' אותיות. והן האותיות שבע"מ [שבעשרה מאמרות].[20]

And the soul of man, too, is full of letters, for "You breathed it into me," and it is written, "And He breathed into his nostrils a soul of life"; that is, by the breath of His mouth, may He be blessed. For "and by the breath of His mouth all their host," and the breath of His mouth, may He be blessed, is what brings everything into being, through the level of letters. And these are the letters in the Ten Utterances.

> The human soul, too, is made of letters, because it comes from G-d's breath: the morning blessing says of the soul, "You breathed it into me," and the Torah says that G-d "breathed into his nostrils a soul of life." That breath is "the breath of His mouth," the creative speech that brings everything into being through the letters of the Ten Utterances. In Likkutei Torah, Bechukosai, the Alter Rebbe adds that Onkelos renders "a living soul" in this verse as "a speaking spirit."

3 והנה כתיב ויקרא האדם שמות[21] לכל הבהמה ולעוף השמים כו' שהוא קרא והמשיך שמותיהן[22] שהם צירופי אותיות שבע"מ שבהם נבראו מההעלם אל הגילוי להיות בהם גילוי החיות מרוח פיו ית' כדי להעלותן ולקשרן במקורן.[23]

Now, it is written, "And the man called names for all the cattle and for the birds of the heavens," etc.: that is, he called and drew down their names, which are the combinations of letters in the Ten Utterances through which they were created, from concealment into revelation, so that there be in them a revelation of the life-force from the breath of His mouth, may He be blessed, in order to elevate them and bind them to their source.

> When Adam named the animals and birds, he was not merely labeling them. Each name is the combination of letters from the Ten Utterances through which that creature was created, and by calling it he drew it from concealment into revelation, so that the divine life-force in the creature would be revealed and the creature could be raised up and bound to its source. In Likkutei Torah, Matos, the Alter Rebbe refers back to this passage and compares it to a vow: by declaring a thing consecrated, a person's mouth draws holiness into it.

כי עלייתן והתקשרותן במקורן הוא ע"י האדם שהוא הראש לכל בחי' הדצ"ח [הדומם צומח חי],[24] והוא הממשיך גילוי חיותן ממקור החיות מרוח פיו ית' (ועיין מענין ויקרא האדם שמות ברבות בראשית פי"ז[25] ור"פ חקת)

For their ascent and their binding to their source is through man, who is the head of all the levels of the inanimate, the vegetative and the animal, and he is the one who draws down the revelation of their life-force from the source of life, from the breath of His mouth, may He be blessed (and see on the matter of "And the man called names" in Bereishis Rabbah, chapter 17, and at the beginning of Parshas Chukas).

> Only man can do this, because he is the head of all the levels of creation: the inanimate, the vegetative and the animal. The parenthesis refers to the Midrash on Adam's naming of the creatures, where the angels could not tell what each creature was called but Adam named every one.

ולכן על כל מוצא פי[26] ה' יחיה האדם שמוצא פי ה' שבמאכל הן האותיות שבו שיצאו מפי ה' הוא רוח פיו ית'

And therefore, "by every utterance of the mouth of Havayah does man live": for the "utterance of the mouth of Havayah" in food is the letters in it that came forth from the mouth of Havayah, namely the breath of His mouth, may He be blessed

> This is why "by every utterance of the mouth of Havayah does man live." The "utterance of the mouth of Havayah" within food is the letters that give it existence, which came forth from the breath of G-d's mouth, and these are what sustain a person.

(עבמ"ש [עיין במה שכתוב] בביאור ע"פ ונתתי לך מהלכים[27,28] מענין שיש ב' בחינות בהאותיות היינו א' האותיות שיצאו מפי ה' והב' אותן שבמקורן, כמו עד"מ כח הדבור שבאדם כו' ושכמ"כ [ושכמו כן] יש ב' בחינות אלו באותיות המחשבה כו' ע"ש.

(see what is written in the explanation on "And I will give you places to walk," on the matter that there are two levels in the letters: namely, the first, the letters that came forth from the mouth of Havayah, and the second, those that are in their source; as, by way of analogy, the power of speech in man, etc.; and that likewise there are these two levels in the letters of thought, etc.; see there.

> In a parenthesis the Alter Rebbe refers to his explanation on the verse "And I will give you places to walk," which distinguishes two levels in the letters: the letters as they have come forth from the mouth, and the letters as they are in their source. Human speech offers the analogy, and the same two levels exist in the letters of thought.

וא"כ מש"כ [מה שכתוב] שבו ועל ידו יבואו לשרשן ומקורן בחינת פי ה' בעצמו היינו שיבואו לשרש ומקור האותיות כמו שהן במקורן ועיין בסש"ב [בספר של בינונים] פ"כ[29] ופכ"א)

If so, what is written [below], that in him and through him they will come to their root and source, the level of the mouth of Havayah itself, means that they will come to the root and source of the letters as they are in their source. And see Sefer Shel Beinonim, chapters 20 and 21.)

> From this he clarifies the main text that follows: when the letters come "to their root and source, the mouth of Havayah itself," they rise to the letters as they are in their source, not merely as they have come forth. He also refers to Tanya, chapters 20 and 21, which contrast human speech, felt as separate from the speaker once spoken, with G-d's speech, which never separates from Him.

להחיות את האדם בכדי שבו ועל ידו יבואו לשרשן ומקורן בחי' פי ה' בעצמו שעליו אמרו והלא במאמר[30] אחד יכול להבראות[31] הוא המאמר הכולל כל הע"מ [העשרה מאמרות] וממנו נמשכו ונתחלקו ע"מ [עשרה מאמרות] פרטים וע"י האדם באים למאמר הכולל. כי הוא הממשיך להם הגילוי משם.

to give life to man, so that in him and through him they will come to their root and source, the level of the mouth of Havayah itself, about which [our Sages] said, "But could it not have been created with one utterance?" This is the utterance that includes all the Ten Utterances, and from it the ten particular utterances were drawn forth and divided; and through man they come to the all-inclusive utterance, for he is the one who draws down to them the revelation from there.

> The main sentence now resumes: the letters in food came forth to give life to man, so that through him they reach "the mouth of Havayah itself," the single utterance that the Mishnah alludes to when it asks whether the world could not have been created with one utterance. That one utterance includes all ten, which branched out from it as particular utterances, and through man they return to it, because he is the one who draws down to them the revelation from there. In Likkutei Torah, Ki Seitzei, the Alter Rebbe calls this one utterance "one thought," the source of speech.

וזהו וברכת א"ת דהיינו להמשיך הגילוי משרש בחי' אותיות מרוח פיו ית' כדי שעי"ז יתעלו ויתקשרו במקורן (וע' בזהר ויגש דר"ז ע"ב ודף ר"ח ע"א ובפ' תרומה):

And this is "And you shall bless es (alef-tav)": that is, to draw down the revelation from the root of the level of letters, from the breath of His mouth, may He be blessed, so that through this they will be elevated and bound to their source (and see the Zohar, Vayigash, page 207b, and page 208a, and in Parshas Terumah).

> This is the inner meaning of "And you shall bless es (alef-tav)": in blessing after food one draws down revelation from the root of all the letters, from the breath of His mouth, so that the letters in the food rise and bind with their source.

THE REBBE ON THIS PARAGRAPH • AI research, checked against each source; not yet reviewed by a person

FROM THE REBBE'S MAAMAR ד"ה כה תברכו את בני ישראל, **5745**

The Alter Rebbe says Adam "called and drew down" the creatures' names from concealment into revelation. The Rebbe sharpens this with a question from Shaar HaYichud VehaEmunah: the Hebrew name already creates and sustains every creature, so what did Adam's naming add? The answer is in the Alter Rebbe's words "from concealment into revelation": before Adam the names were hidden, and he revealed them. This leads the Rebbe to ask why revelation in physical things matters at all.

The Alter Rebbe: שהוא קרא והמשיך שמותיהן שהם צירופי אותיות שבע"מ

The Rebbe: למה צריכים לקריאת השמות שלו, והרי גם לפנ"ז השם של הבהמות

FROM THE REBBE'S MAAMAR ד"ה כה תברכו את בני ישראל, **5745**

The Alter Rebbe states that the "utterance of the mouth of Havayah" in food gives man life, without explaining why man needs it, since he has a divine utterance of his own. Following the Arizal, the Rebbe explains that the utterance in bread is higher. Whatever is higher falls lower: these are lights of Tohu that fell in the breaking of the vessels, and those not refined on their own when Tikkun was emanated have the loftiest root. That is why they add to the person, becoming his flesh and blood. This complements the Alter Rebbe's stress (¶10) on man's soul coming from the letters of thought, which are higher than speech.

The Alter Rebbe: ולכן על כל מוצא פי ה' יחיה האדם שמוצא פי ה' שבמאכל

The Rebbe: כי מוצא פי ה' שבלחם הוא גבוה יותר מזה שבאדם

SECTION 3 • ¶4–10

Bread and battle: prayer before eating

4 ב אך הנה כח זה להמשכה זו התלויה באדם היינו ע"י מלחמת האדם בנפשו הבהמית.

2. However, the power for this drawing down, which depends on man, is through man's war with his animal soul.

> The second section asks how man gains the power for this drawing down. It comes only through his battle with his animal soul.

כי הנה לחם הוא מלשון אז לחם שערים[32] (שופטים ה' ח') שפירושו הוא לשון מלחמה

For lechem (bread) comes from the word in "then [there was] war (lachem) in the gates" (Judges 5:8), which means war.

> The Hebrew lechem, bread, shares its root with lachem, war, as in the Song of Devorah, "then [there was] war in the gates." Eating bread is thus itself a kind of battle.

וכמ"ש (בזהר בלק דקפ"ח ב') נהמא על פום חרבא[33] ייכול והיינו ע"י התפלה[34] כי שעת צלותא שעת קרבא.[35]

And as is written (in the Zohar, Balak, page 188b), "He shall eat bread upon the edge of the sword." And this is through prayer, for "the time of prayer is the time of battle."

> In the Zohar (Balak), a wondrous child says that whoever wants bread must eat it "upon the edge of the sword." The Alter Rebbe identifies the sword with prayer, for "the time of prayer is the time of battle": the battle with the animal soul is fought in prayer. In Likkutei Torah, Ki Seitzei, two discourses open with this saying, and the second explains that this war must be waged in a person's soul every day, in prayer.

וכמ"ש רוממות אל בגרונם וחרב פיפיות בידם ולכן כתיב תחלה לאהבה את[36] ה' אלקיכם ולעבדו בכל לבבכם כו' ואח"כ ואספת דגנך[37, 38, 39] כו' כי מתחלה צ"ל לאהבה.[40, 41]

And as it is written, "The exaltations of G-d are in their throat, and a double-edged sword in their hand." And therefore it is written first, "to love Havayah your G-d and to serve Him with all your heart," etc., and afterwards, "and you shall gather in your grain," etc.; for first there must be "to love."

> Prayer is the sword, as the verse says, "The exaltations of G-d are in their throat, and a double-edged sword in their hand." This is why the Shema says first "to love Havayah your G-d and to serve Him" and only afterward "you shall gather in your grain": the love of G-d in prayer must come before eating.

5 ופי' אהבה מלשון אבה[42] דהיינו רצון. והכוונה שיהיה רצון האדם וחפצו ובקשתו בכל לב ונפש להיות גילוי אלקותו ויחודו ית' בעולם ונפש

And the meaning of ahavah (love): it is from the term avah (to want), that is, will. And the intent is that a person's will, desire and request, with all [his] heart and soul, be for there to be a revelation of His G-dliness and His unity, may He be blessed, in the world and the soul,

> Ahavah, love, is related to avah, to want: love is will. To love G-d is to want, with all one's heart and soul, that His G-dliness and unity be revealed in the world and in one's own soul. The same reading appears in Torah Ohr, Miketz, and in Likkutei Torah, Masei and Va'eschanan: love is the will of the heart that Havayah be "your G-d," openly revealed.

וכמו שהיה קודם בריאת העולם שהיה הוא לבדו הוא במקום העוה"ז השפל בבחי' גילוי כי לא היה עדיין עולם המעלים ומסתיר כו' וכמו שיהיה באלף הז'[43] כו'.

as it was before the creation of the world, when He was alone, He [Himself was] in the place of this lowly world in a manner of revelation, for there was not yet a world that conceals and hides, etc.; and as it will be in the seventh millennium, etc.

> This is the desire that the world be as it was before creation, when G-d alone was present and revealed in the very place where this lowly world now stands, since there was not yet a world to hide Him, and as it will be in the seventh millennium. The Kehot notes point to the Talmud in Rosh Hashanah, where Rav Ketina says that the world will stand for six thousand years and lie desolate for one, as it says, "Havayah alone shall be exalted on that day."

6 וככה הוא ממש גם עתה קמיה דכולא כלא חשיבי קמיה כי אני ה' לא שניתי[44] כתיב.

And so it truly is even now, before Him, for "all are considered as nothing before Him"; as it is written, "For I, Havayah, have not changed."

> Even now, from G-d's side, nothing has changed: all existence is as nothing before Him, as the verse says, "I, Havayah, have not changed."

רק שלפנינו העולם מסתיר ומעלים כו'. וזהו ואהבת את[45] ה' אלקיך שתאבה ותחפוץ שהוי' שהוא היה הוה ויהיה בחי' לא שניתי ואין עוד ממש מלבדו

Only, before us the world hides and conceals, etc. And this is "And you shall love Havayah your G-d": that you should want and desire that Havayah, Who is "was, is and will be," the level of "I have not changed," and besides Whom there is truly nothing else,

> Only from our side does the world hide and conceal Him. Hence "And you shall love Havayah your G-d" is a longing that concerns Havayah, the Name that combines "He was, is and will be": the unchanging One, besides Whom nothing else truly exists.

הוא יהי' [יהיה] אלקיך בבחי' גילוי ממש בנפש ובעולם

that He shall be "your G-d" in actual revelation, in the soul and in the world,

> The longing is that this Havayah become "your G-d," actually revealed in one's own soul and in the world.

שלא יהא העולם מעלים כו' אלא כמו שלמעלה כולא קמי' [קמיה] כלא כו' ואין עוד מלבדו[46,47] כו'. כך יהיה למטה בגילוי בלי שום הסתר פנים והעלם מכחות הנפש הבהמית המסתירים ומעלימים גילוי זה ונמשכים אחר גשמיות עוה"ז וחומריותו שנראה לעיני בשר ליש ודבר בפ"ע [בפני עצמו] רק ולעבדו בכל לבבכם[48,49] בב' לבבות[50] כו'.

so that the world shall not conceal, etc.; rather, just as above "all is as nothing before Him," etc., and "there is nothing else besides Him," etc., so shall it be below, in revelation, without any hiding of the face or concealment caused by the powers of the animal soul, which hide and conceal this revelation and are drawn after the physicality of this world and its materiality, which appears to eyes of flesh as something existent, a thing unto itself; instead, "and to serve Him with all your heart (levavchem)": with two hearts, etc.

> The world should then no longer conceal Him: just as above all is as nothing before Him and there is nothing besides Him, so it should be openly revealed below, free of the concealment caused by the animal soul, whose powers are drawn after the world's physicality, which eyes of flesh see as an independent existence. Instead one serves G-d "with all your heart," written levavchem with a doubled letter beis, meaning with two hearts; the notes refer to the Mishnah in Berachos, which explains it as serving with both inclinations.

7 ולכן התפלה היא סולם מוצב ארצה[51,52,53] וראשו מגיע השמימה שצריך להתחיל ממטה מטה תחלה ברכת השחר פוקח עורים זוקף כפופים[54,55] כו'

Therefore prayer is "a ladder set upon the earth, and its top reaches heavenward": for one must begin from the very lowest, first the morning blessings, "Who opens [the eyes of] the blind," "Who straightens the bent," etc.;

> Prayer is Yaakov's ladder, "set upon the earth, and its top reaches heavenward": it begins at the lowest rung and climbs. So the morning blessings start with simple physical matters, such as "Who opens the eyes of the blind" and "Who straightens the bent." The Zohar and the Tikkunei Zohar, to which the Kehot notes point, also read the ladder as prayer.

שכל התפלה היא בחי' ברכות ברוך אתה כו' שהן המשכות גילוי אלקות בעולם ונפש להיות בבחינת אתה כאילו הוא לנוכח כו'.

for the whole of prayer is the level of blessings, "Blessed are You," etc., which are drawings-down of the revelation of G-dliness in the world and the soul, so that it be in the manner of "You," as though He were directly present, etc.

> Every part of prayer takes the form of blessings, "Blessed are You," and each blessing draws the revelation of G-dliness into the world and the soul. That is why it addresses G-d in the second person, "You," as though He were directly present.

8 וצ"ל כסדר ממטה למעלה תחלה ממדרגות התחתונות עד שיבא לקיום ואהבת למסור נפשו באחד ממש ולהיות ואהבת בכל לבבך[56] כו' ועמ"ש מזה בד"ה יונתי בחגוי הסלע.

And it must be in order, from below upward: first from the lower levels, until one comes to the fulfillment of "And you shall love," to give over one's soul truly in "One," and so that there be "And you shall love ... with all your heart," etc. And see what is written about this in the discourse beginning "My dove, in the clefts of the rock."

> The ascent in prayer must go step by step, from the lowest levels upward, until one reaches the Shema's "And you shall love": giving over one's soul in the word "One" (Echad) and loving G-d with all one's heart. The Alter Rebbe refers to his discourse "My dove, in the clefts of the rock" for more on this.

כי הנה מצד שרש נפשו האלקית במקור חוצבה הרי היא בטבעה עולה ונכללת במאצילה ב"ה

For as regards the root of his G-dly soul, in the source from which it was hewn, it rises by its nature and is included in its Emanator, blessed be He.

> The climb from below is not for the G-dly soul's own sake. In its root, in the source from which it was "hewn," it rises by its very nature and is absorbed in the One who emanated it.

והנשמה א"צ [אין צריך / אינו צריך] תיקון לעצמה רק שמצד כחות הנה"ב [הנפש הבהמית] המלובשים בעוה"ז שכל חיותם הוא מצד כחות החיונית של המאכלים שבנוגה שבהם מחיה האדם חיי גופו ונפשו הבהמית הרי הוא מקושר למטה

The soul needs no rectification for itself; it is only that, because of the powers of the animal soul that are enclothed in this world, all of whose life-force comes from the vital powers of the foods, which are in nogah, through which a person sustains the life of his body and of his animal soul, he is bound below.

> The soul itself needs no rectification; the need comes from the animal soul, whose powers are clothed in this world and draw all their vitality from food. Food belongs to nogah (literally "glow"), the realm in which good and evil are mixed and which can be raised to holiness; since a person's body and animal soul live from it, he himself is bound below.

וצריך להעלות ולקשר נפשו בה' עד דאתכפיא סט"א [סטרא אחרא] ואתהפכא כו' ולעבדו בכל לבבכם[57] בב' לבבות כו'.

So he must elevate and bind his soul to G-d, until "the sitra achra is subdued" and "transformed," etc., and "to serve Him with all your heart (levavchem)": with two hearts, etc.

> So a person must raise and bind his soul to G-d until the sitra achra is first subdued and then transformed (the full phrase speaks of darkness turned into light). Then he serves G-d "with all your heart" in the sense of both hearts, the G-dly and the animal.

לכך צריך להתחיל ממטה למעלה בתפלה והיא סולם מוצב ארצה וראשו מגיע השמימה[58] עד שמגיע לאחד.

Therefore one must begin from below upward in prayer, and it is "a ladder set upon the earth, and its top reaches heavenward," until one reaches "One."

> That is why prayer starts below and climbs like the ladder "set upon the earth" whose top reaches heaven. It rises until it reaches "One," the word Echad of the Shema.

9 ועי"ז מלאכי אלקים עולים[59] ויורדים בו באדם.[60] כי האדם הוא שרש הכל וכמ"ש פני אריה אל הימין[61] ופני שור מהשמאל כו' ודמות פניהם פני אדם כו'

And through this, "angels of G-d ascend and descend on him," on man. For man is the root of all, as it is written, "the face of a lion on the right, and the face of an ox on the left," etc., and "the likeness of their faces, the face of a man," etc.,

> Through this ascent, "angels of G-d ascend and descend on him": the verse's "on it," on the ladder, is read as "on him," on man, as the Zohar too reads it. Man is the root of all, as Yechezkel's vision of the Chariot shows: each of the chayos, the living creatures that bear it, has the face of a lion on the right and the face of an ox on the left, yet "the likeness of their faces" is the face of a man.

שכללותן הוא בחי' אדם שהוא הכולל כל הד' חיות וכולם מתעלים בהתעלות נפש האדם בדבקותה באלקים חיים לאהבה את[62] ה' כו' ואח"כ כתיב ואספת דגנך[63] ללקט החיות שבדצ"ח [שבדומם צומח חי] שיתקבצו ויתאספו ממה שהיו פזורים ונדחים תחת ממשלת נוגה ויוכללו בבחי' אדם

for their general and collective expression is the level of "man," which includes all four chayos (living creatures); and they are all elevated in the elevation of man's soul in its cleaving to the living G-d, "to love Havayah," etc. And afterwards it is written, "and you shall gather in your grain": to gather the life-force in the inanimate, the vegetative and the animal, so that they be collected and gathered in from where they were scattered and banished under the dominion of nogah, and be included in the level of "man."

> "Man" is the general and collective expression of the four chayos, the one that includes them all, so when a person's soul rises in its cleaving to the living G-d, in "to love Havayah," they all rise with it. Only after this love does the Shema say "and you shall gather in your grain," read here as gathering the scattered sparks of life in minerals, plants and animals out from under the dominion of nogah into the level of man.

משא"כ קודם התפלה אסור לאכול[64,65] כי גם האדם עדיין אז מקושר למטה ואיך יוכל לקשט אחרים

Whereas before prayer it is forbidden to eat, for then man himself is still bound below, and how could he correct others?

> That is why one may not eat before praying, as the Talmud and the Shulchan Aruch rule: until he has prayed, a person is himself still bound below and cannot raise anything else.

ולכן צריך מתחלה לקשט א"ע [את עצמו] ולהיות בבחינת אדם בגימ' [בגימטריא] מ"ה [שם מ"ה][66] בחי' ביטול ואז ע"י אח"כ יוכל לתקן הדצ"ח [הדומם צומח חי] כו'.

Therefore he must first correct himself, and be at the level of "man" (adam), whose numerical value is mah (45), the level of self-nullification (bittul); and then, through this, he will afterwards be able to rectify the inanimate, the vegetative and the animal, etc.

> So he must first "correct himself" by reaching the level of adam, man, whose letters add up to 45, the value of mah, "what," the word that expresses self-nullification. Only from this bittul can he rectify the lower creations; the Kehot notes refer to the opening of the introduction to Tikkunei Zohar for this gematria.

ועוי"ל [ועוד יש לומר] כי נש"י [נשמות ישראל] עלו במחשבה[67,68] היינו שנמשכו מאותיות המחשבה ועלייתן הוא הגבה למעלה יותר כנז' [כנזכר] ע"פ ושמתי כדכד.[69]

And one may further say: for the souls of Israel "arose in thought," that is, they were drawn from the letters of thought, and their ascent goes higher still, as mentioned [in the discourse] on "And I will make [your windows] of kadkod."

A further reason: the souls of Israel "arose in thought" before creation, as the Midrash says, so they come from the letters of thought, and their ascent goes higher still. The text refers to its explanation on the verse "And I will make your windows of kadkod," a precious stone (Isaiah 54:12).

10 והנה הדצ"ח [הדומם צומח חי] נלקחו מאותיות הדבור כנזכר לעיל מוצא פי[70] ה'. ולכן כדי להעלות אותיות הדבור שירדו למטה בדצ"ח [בדומם צומח חי] להעלותן לשרשן

Now, the inanimate, the vegetative and the animal were taken from the letters of speech, as mentioned above: "the utterance of the mouth of Havayah." Therefore, in order to raise the letters of speech that descended below into the inanimate, the vegetative and the animal, to raise them to their root,

The lower creations, mineral, plant and animal, were made from the letters of speech, "the utterance of the mouth of Havayah" discussed above. The question is how the letters that descended into them can be raised back to their root.

שהוא ע"י האדם שנלקח מאותיות המחשבה שלמעלה מאותיות הדבור וע"כ העלאה זו תלויה ע"י שמתחלה יתקן עצמו

which is through man, who was taken from the letters of thought, which are above the letters of speech; therefore this ascent depends on his first rectifying himself,

This is done by man, whose soul was taken from the letters of thought, which are above the letters of speech. Therefore the ascent depends on his first rectifying himself.

כמאמר קשוט עצמך[71] ואחר כך דוקא קשוט אחרים והוא שמתחלה תתעלה נפשו ששרשה מאותיות המחשבה תתעלה במקור כח המחשבה ועוד הגבה למעלה כו' אזי אח"כ תוכל להעלות אותיות הדבור כו'.

as the saying goes, "Correct yourself, and only afterwards correct others." That is: first his soul, whose root is from the letters of thought, must be elevated, elevated into the source of the power of thought and higher still, etc.; then afterwards it can raise the letters of speech, etc.

As the Sages say, "Correct yourself, and only afterwards correct others." First a person's soul, rooted in the letters of thought, must rise into the source of the power of thought and higher still; only then can it raise the letters of speech in the world.

(ועמ"ש בד"ה לא הביט און ביעקב[72] ובפ' ויחי בד"ה אסרי לגפן):[73]

(And see what is written in the discourse beginning "He has not beheld iniquity in Yaakov," and in Parshas Vayechi, in the discourse beginning "Binding his foal to the vine.")

The Alter Rebbe refers to his discourses "He has not beheld iniquity in Yaakov" and, in Parshas Vayechi, "Binding his foal to the vine." In the second (Torah Ohr) he explains that in exile a person cannot raise the animals of the offerings to their source, since he himself is bound below; that will come in the days of Mashiach, when the souls of Israel are raised.

SECTION 4 · ¶11–12

"May Havayah bless you": the seed

11 ג והנה עליית האדם הוא ע"י התפלה בבחי' הנ"ל כי במקום שמגמת האדם וחפצו ותשוקתו שם נכלל ונדבק עצמותו ומהותו בכללו כנודע. וזהו ענין הברכות יברכך[74] ה'.

3. Now, man's ascent is through prayer, in the manner mentioned above; for where a person's aim, desire and longing are, there his essence and being as a whole is included and cleaves, as is known. And this is the matter of the blessings: "May Havayah bless you."

The third section returns to the Priestly Blessing. A person rises through prayer because wherever his aim, desire and longing are directed, there his whole essence is absorbed; and this ascent from below is the first blessing, "May Havayah bless you."

היינו להיות ריבוי העלאות ניצוצות הן כחות נפשיות האלקית והבהמיות שבאדם ושבמלאכים ומשקים ושאר צרכיו המתחדשות לבקרים[75] ועולות למעלה בכל יום באתעדל"ת [באתערותא דלתתא] ע"י התפלה בריבוי וגודל עוצם התקשרות האהבה עזה שבק"ש [שבקריאת שמע] ותפלה.

That is, that there be many ascents of sparks: the powers of the soul, G-dly and animal, in man, and [the sparks] in the foods and drinks and his other needs, which are renewed every morning and ascend above every day through an arousal from below, through prayer, with the abundance and great intensity of the bond of the intense love in the Shema and prayer.

The blessing is an increase in the sparks that rise each day through prayer: the powers of a person's G-dly and animal souls, and the sparks in his food, drink and other needs, which are "renewed every morning" (the notes point to Lamentations 3:23). They rise as an arousal from below, through the intense love of the Shema and prayer. The printed text reads "angels" (מלאכים) here, evidently a transposition of the letters of "foods" (מאכלים), which the pairing with "drinks" requires.

כי הנה ענין ברכה נאמר עד"מ על הזרע הצומח מן השדה שנזרע הגרעין בארץ עד שנטמן ונתכסה בעפר.

For the term "blessing" is said, by way of analogy, of the seed that grows from the field: the kernel is sown in the earth until it is hidden and covered in the soil.

> Blessing is described, by analogy, in terms of a seed growing from the field. First the kernel is sown and lies hidden and covered in the soil.

12 וע"י הברכה והצלחה כשהצליח ועשה פרי עולה וצומח מן הארץ בתוספת מרובה על העיקר[76] וכך הנה כתיב וזרעתי את[77] בית ישראל.[78] וזרעתיה לי בארץ[79] כו'.

And through the blessing and success, when it has succeeded and produced fruit, it rises and grows from the earth with a great increase over the original. And so it is written, "And I will sow the house of Israel," and "I will sow her for Myself in the land," etc.

> A seed is blessed when it succeeds, sprouts and yields far more than was sown; for the phrase "a great increase over the original" the Kehot notes point to the end of the first chapter of Bereishis Rabbah. Israel are compared to such seed: "I will sow the house of Israel," and "I will sow her for Myself in the land."

שישראל הם בבחי' זריעה דהיינו זריעת בחינת אלקות כמ"ש ברוך ה' אלקי ישראל[80] כו' כמ"ש במ"א ונמשכו למטה בעולם הגשמי ומכוסים ומלובשים בנפש הבהמית וכחות המתאוים לדברים גשמיים

For Israel are in the manner of sowing, that is, a sowing of the level of G-dliness, as it is written, "Blessed is Havayah, the G-d of Israel," etc., as is explained elsewhere; and they were drawn down below into the physical world, and are covered and enclothed in the animal soul and in the powers that desire physical things,

> Israel are a sowing of G-dliness, as in "Blessed is Havayah, the G-d of Israel": G-dliness is planted in them. Their souls were drawn down into the physical world and covered, as it were buried, in the animal soul and its desires for physical things.

וכמו הזריעה הטמונה ומכוסה בעפר כדי שיעלה ויצמח בתוספת וריבוי כחות הנפש החיונית שיעלו גם המה ויתכללו באחד בק"ש [בקריאת שמע]

like the seed that is hidden and covered in the soil, so that it may rise and grow with the addition and increase of the powers of the vital soul, that they too may rise and be included in "One" in the Shema.

> Like a buried seed, the soul is hidden so that it can sprout with increase: the powers of the vital, animal soul also rise and are included in the "One" of the Shema.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] לא גלו ישראל אלא[81] כדי שיתוספו עליהם גרים כו' וכמ"ש במ"א[82] ולכן עשה אלקים את האדם בארץ לקבל החיות מן הדברים הגשמיים

And as our Sages, of blessed memory, said, "Israel was exiled only so that converts would be added to them," etc., as is explained elsewhere. And therefore G-d made man on the earth, to receive life-force from physical things,

> The Sages say the same of exile: Israel were exiled only so that converts would be added to them, for exile, like sowing, is for the sake of the increase. For the same reason G-d placed man on the earth, to draw his life-force from physical things; in Torah Ohr (Megillas Esther), to which the notes point, the Alter Rebbe explains that a person eats food that comes through nogah and with its strength gives over his soul in the Shema, so raising the divine spark in the food.

כדי שיתכללו כל כחות הדצ"ח [הדומם צומח חי] והחיות אשר בהם להחיות נפש כל חי ורוח כל בשר[83] בחיות הנפש ורוח האדם העולה למעלה בק"ש [בקריאת שמע] ותפלה. ולכן צריך האדם להתפלל בכל יום.

so that all the powers of the inanimate, the vegetative and the animal, and the life-force within them, to give life to "the soul of every living thing and the spirit of all flesh," be included in the life of the soul and spirit of man, which ascends above in the Shema and prayer. And therefore a person must pray every day.

> In this way the powers and life-force of all the lower creations, which give life to every living being, are included in man's soul and spirit as they rise in the Shema and prayer. That is why a person must pray every day: each day brings new life-force to raise.

SECTION 5 · ¶13–14

"Guard you," "make His face shine," "be gracious to you"

13 והנה על ברכה זו שהיא מאתעדל"ת [מאתערותא דלתתא] נאמר וישמרך שהיא צריכה שימור מן המזיקין הם החיצונים וסט"א [וסטרא אחרא] שלא יהיה להם יניקה מאהבה זו

Now, of this blessing, which is from an arousal from below, it is said, "and guard you": for it needs guarding from the harmful ones, namely the external forces and the sitra achra, so that they draw no nurture from this love;

> The first blessing, "May Havayah bless you," is the arousal from below: the love awakened in prayer. "And guard you" is the protection that this love needs, so that the external forces and the sitra achra draw no nourishment from it.

דהיינו מאחר שתתעורר אהבה זו בנפש האדם לא יתפעל בעצמו להיות מחזיק טובה לעצמו או להיות התפארות וגדלות ממנה או שאר איזה פניי [פניה] ח"ו [חס ושלום] כי מי יעלה בהר[84] ה' נקי כפים ובר לבב.

that is, once this love has been aroused in a person's soul, he should not be moved within himself to credit himself for it, or to take pride and self-importance from it, or any other ulterior motive, G-d forbid. For "Who shall ascend the mountain of Havayah?" "One clean of hands and pure of heart."

> Guarding the love means that once it has been aroused, a person must not take credit for it, grow proud of it, or let any other self-serving motive into it. Only one "clean of hands and pure of heart" may ascend G-d's mountain; the notes compare the Mishnah's warning in Avos not to credit oneself for one's Torah learning.

פי' בר לבב שהוא בלי שום תערובות זר ח"ו [חס ושלום][85] (בזהר נז' [נזכר] פי' יברכך ה' וישמרך ס"פ ויחי דרמ"ח סע"א [סוף עמוד א].[86] וס"פ נשא דקמ"ז[87] א'. וברע"מ [וברעיא מהימנא] פ' פנחס דרמ"ה א'. ובפ' עקב דרע"א סע"ב [סוף עמוד ב]. וברבות בא פט"ו [פרק ט"ו / פרשה ט"ו][88] בחקותי פל"ו).[89]

The meaning of "pure of heart" is: without any foreign admixture, G-d forbid. (The explanation of "May Havayah bless you and guard you" is mentioned in the Zohar, at the end of Parshas Vayechi, page 248, end of side a; and at the end of Parshas Nasso, page 147a; and in the Raaya Mehemna, Parshas Pinchas, page 245a; and in Parshas Eikev, page 271, end of side b; and in Midrash Rabbah, Bo, chapter 15, [and] Bechukosai, chapter 36.)

> "Pure of heart" means a love with no foreign admixture at all; in Likkutei Torah, Va'eschanan, the Alter Rebbe repeats these words and refers back to this discourse on "and guard you." In a parenthesis he lists places in the Zohar (among them the Raaya Mehemna, the "Faithful Shepherd" section of the Zohar) and in the Midrash that explain "May Havayah bless you and guard you."

והנה ע"י אתעדל"ת [אתערותא דלתתא] אתעדל"ע [אתערותא דלעילא] וכמ"ש אם ישים אליו לבו[90] כו' ורוח אייתי רוח[91] ואמשיך רוח להיות יאר ה' פניו אליך מלמעלה למטה[92]

Now, through an arousal from below [comes] an arousal from above, as it is written, "If one sets his heart toward Him," etc., and "spirit brings spirit and draws down spirit": so that there be "May Havayah make His face shine upon you," from above to below.

> An arousal from below calls forth an arousal from above: "if one sets his heart toward Him," G-d's spirit is drawn to him, for "spirit brings spirit." This response is the second blessing, "May Havayah make His face shine upon you," a light that comes from above to below.

שכמו שהוא חפץ ומשתוקק ומבקש שיהיה גילוי אור א"ס ב"ה ואין עוד מלבדו כו' למטה כמו למעלה כך יומשך מלמעלה המשכת הארת גילוי זה אשר הוא מבקש

For just as he desires, longs and asks that there be a revelation of the Infinite Light (Or Ein Sof), blessed be He, and [that] "there is nothing else besides Him," etc., below as above, so there will be drawn from above a drawing-down of the illumination of this revelation that he asks for.

> The response matches the request. A person longs for the Infinite Light to be revealed below as it is above, with nothing besides Him, and that very revelation is drawn down to him from above.

וזהו יאר ה' פניו בחינת הארת פנים היא בחי' חכמה כמ"ש חכמת אדם תאיר פניו[93, 94, 95] (בזהר נזכר פי' יאר ה' פניו נשא קל"ג בי'[96] קמ"א[97] א' קמ"ז א')

And this is "May Havayah make His face shine": the shining of the face is the level of Chochmah (wisdom), as it is written, "A man's wisdom makes his face shine" (the explanation of "May Havayah make His face shine" is mentioned in the Zohar, Nasso, 133b, 141a, 147a);

> A shining face is the sign of Chochmah, as the verse says, "A man's wisdom makes his face shine." So "May Havayah make His face shine" means the revelation of divine Chochmah; the parenthesis adds places in the Zohar on Nasso that explain this blessing.

דהיינו להיות גילוי כח מ"ה [מה] ואין עוד מלבדו כו'

that is, that there be a revelation of the power of mah (koach mah), and "there is nothing else besides Him," etc.

> The word Chochmah (חכמה) divides into koach mah (כח מה), "the power of what": it is pure self-nullification, open to the nothingness from which it comes. Its revelation is the awareness that there is nothing besides Him.

איזהו חכם הרואה[98] את הנולד כו' הרואה בבחי' ראיה ממש את הנולד מאין וכולא קמיה כלא כו' כי באתעדל"ת [באתערותא דלתתא] שמע ישראל[99] שמע לשון הבנה ע"י התבוננות כו'

"Who is wise? One who sees the nolad (what is born)," etc.: one who sees, with actual sight, the nolad, [coming into being] from nothing, and [sees that] "all is as nothing before Him," etc. For in the arousal from below, "Hear, O Israel," "hear" is a term for understanding, through contemplation, etc.;

> The Talmud says, "Who is wise? One who sees the nolad," plainly one who foresees what will come of an action; here it is read as one who sees with actual sight how each thing is born, coming into being from nothing, and how all is as nothing before G-d. By contrast, the arousal from below is "Hear, O Israel": hearing means understanding, reached through one's own contemplation.

ואינו דומה שמיעה[100] לראיה[101] כו' היא בחינת גילוי כח מ"ה [מה] הבא מלמעלה וגילוי זה הוא בתורה כי אורייתא מחכמה נפקת

and hearing does not compare with seeing, etc. [Seeing] is the level of the revelation of koach mah that comes from above. And this revelation is in the Torah, for "the Torah comes forth from Chochmah."

> But "hearing does not compare with seeing": the sight of Chochmah comes only as a revelation from above. The saying echoes the Mechilta, where Israel at Sinai ask to see their King, since one who hears is not like one who sees. This revelation is found in the Torah, for "the Torah comes forth from Chochmah."

והיא חכמתו יתי שלמעלה אלא שמלובשת בגשמיות למטה בעניני זרעים מועד שהיא בחינת מים שיורדים ממקום גבוה למקום נמוך וע"ז נאמר ונתתי מטר ארצכם[102] כו'

And it is His wisdom, may He be blessed, which is above, except that it is enclothed in physicality below, in the matters of Zera'im and Mo'ed; for it is the level of water, which descends from a high place to a low place. And of this it is said, "I will give the rain of your land," etc.,

> The Torah is G-d's own wisdom above, but below it is clothed in physical subjects, such as the laws of agriculture and of the festivals, the orders Zera'im and Mo'ed of the Mishnah. That is why the Torah is likened to water, which flows from a high place to a low one, and to the rain of "I will give the rain of your land."

וכמ"ש כי כאשר ירד[103] הגשם והשלג מן השמים[104] כו' כן יהיה דברי אשר יצא מפי[105] שע"י בחי' מטר זה ואספת דגנך כו'

and as it is written, "For as the rain and the snow come down from heaven," etc., "so shall My word be that goes forth from My mouth"; so that through this level of rain, "and you shall gather in your grain," etc.,

> Yeshayahu compares G-d's word to the rain and snow that come down from heaven. Through this "rain" of Torah comes "you shall gather in your grain": the gathering in of what is below.

להיות משכן ומכון לשבתו יתי לגילוי אור א"ס ב"ה הבא מלמעלה להיות אחד באחד[106] וזהו ויחונך לשון חן ולשון חנייה ויחן שם ישראל.[107, 108, 109, 110, 111, 112, 113, 114, 115]

to be a dwelling and an established place for His abiding, may He be blessed, for the revelation of the Infinite Light, blessed be He, that comes from above, to be "one in One." And this is "and be gracious to you (vichuneka)": a term of grace (chen) and a term of encamping (chaniyah), [as in] "And Israel encamped (vayichan) there."

> The purpose is that the lower world become a dwelling and an established place for G-d, where the Infinite Light from above rests "one in One." This is "and be gracious to you" (vichuneka), read both as grace (chen) and as encamping, resting (chaniyah), as in "Israel encamped there."

14 וכמו חנה דוד.[116] להיות בבחינת ושכנתי בתוכם[117] דירה בתחתונים[118, 119] דירת והשראת אור א"ס ב"ה ממש בבחינת גילוי למטה כמו למעלה.

And as in "where David encamped (chanah)." [This is] to be in the manner of "And I will dwell within them": a dwelling place among the lower realms, the dwelling and resting of the Infinite Light, blessed be He, itself, in a manner of revelation, below as above.

> Chaniyah, encamping, also appears in "the city where David encamped." To be gracious in this sense is to fulfill "And I will dwell within them": to make "a dwelling place among the lower realms," where the Infinite Light itself rests openly below as it does above.

וזהו ענין בהמ"ז [ברכת המזון] המשכת גילוי אלקות מלמעלה על כחות וחיות שנתחדש באדם מהמאכל והם ג' ברכות דאורייתא[120] והרביעית דרבנן.

And this is the matter of Grace after Meals: a drawing-down of the revelation of G-dliness from above upon the powers and life-force newly gained by a person from the food. They are three blessings of Torah law, and the fourth is rabbinic:

> This is what Grace after Meals does: it draws revealed G-dliness from above onto the new powers and life-force that a person has gained from his food. Grace after Meals has three blessings of Torah law and a fourth that is rabbinic.

ד' פעמים ברוך אתה להיות נמשך בחינת גילוי בנפש ובעולם כאלו הוא לנוכח כו' שע"ז נתברר ונפרד ממה שהיה תחלה תחת ממשלת נוגה ונכלל בקדושה להיות בחינת כלי ומכון ומשכן להשראת גילוי אור א"ס ב"ה ממש:

four times "Blessed are You," so that a revelation be drawn into the soul and the world, as though He were directly present, etc.; through which [the life-force] is refined and separated from [the state] in which it was at first, under the dominion of nogah, and is included in holiness, to be a vessel, an established place and a dwelling for the resting of the revelation of the Infinite Light, blessed be He, itself.

> Its four blessings each say "Blessed are You," drawing a revelation into the soul and the world as though G-d were directly present. Through this the life-force from the food is refined, separated from nogah and included in holiness, becoming a vessel and a dwelling for the Infinite Light.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **FROM THE REBBE'S MAAMAR** ד"ה כה תברכו את בני ישראל, **5745**
>
> The Alter Rebbe treats Grace after Meals as the drawing-down onto the food's life-force. The Rebbe adds a contrast with the blessing before eating. That blessing is an arousal from above that gives the power to raise the sparks; it does not depend on what the lower beings do, so it has no minimum measure. The after-blessing is an arousal from above drawn by the arousal from below, so it has a measure ("you shall eat and be satisfied"). It completes the refinement until the food is

included in G-dliness, above even Tikkun. The Rebbe extends this pattern to all of history: creation is the refining before the after-blessing, and the Exodus and Matan Torah are the after-blessing. This explains "Who brought you out of Egypt" rather than "Who created heaven and earth."

The Alter Rebbe: וזהו ענין בהמ"ז המשכת גילוי אלקות מלמעלה על כחות וחיות

The Rebbe: דהנה הטעם שברכה ראשונה אין לה שיעור

SECTION 6 • ¶15–16

Satiety and "May Havayah lift up His face"

15 ד אמנם זהו אם אוכל כדי שביעה דייקא שאז לחם לבב אנוש יסעד[121] שעל ידי הלחם יחיה חיי נפשו

4. However, this is [so] if one eats enough to be satisfied, specifically, for then "bread sustains the heart of man": through the bread he lives the life of his soul.

The fourth section explains why satiety matters. When a person eats his fill, "bread sustains the heart of man": the bread truly gives life to his soul.

והחיות הכלולה בנפשו היא היא הנכללת בקדוש' [בקדושה / בקדושת] בהתעלות הנפש והתכללותה בבחינת גילוי אור א"ס ב"ה השורה ומתגלה בחכמה כח מ"ה [מה][122] לפי שבהחיות ההוא יש ריבוי קדושה ממוצא פי ה' שהוא מקור החיים.

And the life-force included in his soul is the very [life-force] that is included in holiness, in the ascent of the soul and its inclusion in the revelation of the Infinite Light, blessed be He, which rests and is revealed in Chochmah, koach mah; because in that life-force there is much holiness from "the utterance of the mouth of Havayah," which is the source of life.

That life-force is the very thing that is included in holiness, as the soul rises into the revelation of the Infinite Light that rests in Chochmah, koach mah. It can rise because such a full measure of life-force carries much holiness from "the utterance of the mouth of Havayah," the source of life.

(ועיין בזהר ע"פ ואכלת ושבעת[123] בפ' ויגש דר"ז ע"ב. ובפ' תרומה דקנ"ג ע"ב ודף קנ"ב ב' ודקנ"ז א' ב' ועיין עוד בזהר פ' מקץ דף ר"ד א' ב' מענין ופי' שובע

(And see the Zohar on "And you shall eat and be satisfied," in Parshas Vayigash, page 207b; and in Parshas Terumah, page 153b, and page 152b, and page 157a and b. And see further in the Zohar, Parshas Mikeitz, page 204a and b, on the matter and meaning of satiety;

The parenthesis lists places in the Zohar on "And you shall eat and be satisfied" and on the meaning of satiety. In the first, on Parshas Vayigash, the question is why one blesses after eating, when G-d is blessed in prayer before one eats; the answer is that the blessing over food shows satiety before the level of faith above.

ודף קצ"ד א' ע"פ והנה מן היאור[125, 124] כו' ובפ' בהעלותך דק"נ ע"א גבי ונשבע לחם ונהיה טובים[127, 126] ובפי' הרמ"ז [הרב משה זכות] שם ובפרדס בעה"כ [בערכי הכינויים] ערך רצון).

and page 194a, on the verse "And behold, from the river," etc.; and in Parshas Beha'aloscha, page 150a, regarding "and we were satisfied with bread and were well"; and in the commentary of the Ramaz there; and in the Pardes, in Erchei HaKinuyim, the entry "Ratzon" [will].)

> It also cites the Zohar on Pharaoh's dream, "And behold, from the river," which speaks of the river from which all the levels below are blessed; the Zohar on "and we were satisfied with bread and were well," with the commentary of the Ramaz (Rabbi Moshe Zacuto) there; and the Pardes (Pardes Rimonim of Rabbi Moshe Cordovero), in its section Erchei HaKinuyim, under "Ratzon" (will).

אבל אם אינו אוכל כדי שביעה שלא לקחה הנפש רק חיות מועט[128] אין כח בחיות זה שאין בו אלא מיעוט קדושה להתכלל בבחינת חכמה שמתגלה בנפש ולהתברר מנוגה ולהכלל ולהתאחד בקדושה

But if one does not eat enough to be satisfied, so that the soul has taken in only a little life-force, this life-force, which has in it only a small measure of holiness, has no power to be included in the level of Chochmah that is revealed in the soul, to be refined from nogah, and to be included and united with holiness.

> But if a person eats less than his fill, his soul takes in only a little life-force. That small amount carries only a little holiness, too little to be included in the Chochmah revealed in the soul, to be refined from nogah and to unite with holiness.

אך ע"ז נאמר ישא ה' פניו.

But of this it is said, "May Havayah lift up His face."

> For this case the verse says, "May Havayah lift up His face": what cannot rise by its own strength is lifted from above.

פי' ישא יגביה למעלה פניו היא בחי' גילוי ההשפעה שנק' בשם פנים ובחי' אחוריים היא ההשפעה שהיא בהסתר פנים כמאן דשדי בתר כתפוי

The meaning: "lift up" (yisa) is: He will raise up on high. "His face" is the level of the revealed influx, which is called by the name "face"; and the level of "back" (achorayim) is the influx that is given with the face hidden, "like one who throws [something] over his shoulder";

> In ordinary Hebrew, to "lift up the face" is to show favor; here yisa is read literally, to raise on high. "Face" is influx given openly, while "back" is influx given with the face hidden, grudgingly, "like one who throws something over his shoulder."

דהיינו שיגביה למעלה מן ההשתלשלות בבחי' המגביהי לשבת המשפילי לראות[129] בשמים ובארץ שמים וארץ רוחניות וגשמיות שוין לפניו ית' ועל שניהם הוא אומר המשפילי בשוה.[130]

that is, that He raise [His face] up above the chain of descending worlds (hishtalshelus), in the manner of "Who is enthroned on high, Who lowers [Himself] to look upon heaven and earth": heaven and earth, spiritual and physical, are equal before Him, may He be blessed, and of both of them it says "Who lowers [Himself]" equally.

That is, G-d raises His face, the influx, above the chain of descending worlds, to the level described as "Who is enthroned on high, Who lowers Himself to look upon heaven and earth." From that height heaven and earth, spiritual and physical, are equal, and the verse says "Who lowers Himself" of both alike.

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FROM THE REBBE'S MAAMAR ד"ה כה תברכו את בני ישראל, **5731**

The Alter Rebbe explains "yisa" as raising the revealed influx above hishtalshelus. The Rebbe makes this the plain-sense question of what it means to raise the face itself. He answers that "panim" is hishtalshelus and sefiros, lights in vessels, which by nature come in measure. He links this to the rule that "in the measure a person measures" is the same as arousal from below drawing arousal from above, citing the Tzemach Tzedek. He also adds that "eating" is the general name for every drawing-down of G-dliness through the measured mitzvos, citing the Baal Shem Tov on "enthroned upon the praises of Israel."

The Alter Rebbe: פי' ישא יגביה למעלה פניו היא בחי' גילוי ההשפעה שנק' בשם פנים

The Rebbe: ומהו"ע שישא הוי' פניו, שתהי' הגבהה בבחי' הפנים שלמעלה

16 והגבהה זו תהיה אליך כלומר שיומשך אליך בגילוי ההמשכה והשפעה מבחינה שלמעלה מן ההשתלשלות שהיא בחי' ישא ה' שעי"ז ילוקטו לאחד אחד[131] כל ניצוצי החיות המפוזרים והנדחים

And this raising up will be "to you," that is, that there be drawn to you, in revelation, the drawing-down and influx from a level that is above the chain of descending worlds, which is the level of "May Havayah lift up"; so that through this all the scattered and banished sparks of life-force will be gathered "one by one,"

"To you" means that this influx from above the chain of worlds, the level of "May Havayah lift up," is drawn openly to the person. Through it all the scattered and banished sparks of life-force are gathered "one by one."

אפי' [אפילו] אם יש בהם חיות קדושה כל שהוא מעט מזעיר ויוכללו ויתאחדו בקדושה עליונה מקור החיים והקדושה שבתחתונים (ועיין ברע"מ [ברעיא מהימנא] פ' פנחס דרמ"ד ב' מענין זה דישא ה' פניו כו' ודף רל"ח ב').

even if the holy life-force in them is the slightest amount, a tiny trifle; and they will be included and united with the supernal holiness, the source of the life and the holiness in the lower beings. (And see the Raaya Mehemna, Parshas Pinchas, page 244b, on this matter of "May Havayah lift up His face," etc., and page 238b.)

> Even sparks whose holy life-force is the slightest amount are included and united with the supernal holiness that is the source of all life and holiness in the lower worlds. The parenthesis points to the Raaya Mehemna in Parshas Pinchas, which discusses "May Havayah lift up His face."

אך כיצד תהיה ההמשכה וההשפעה מבחי' שהוא למעלה מן ההשתלשלות. ע"ז נאמר וישם לך שלום.

But how will the drawing-down and influx come from a level that is above the chain of descending worlds? Of this it is said, "and grant you peace."

> The question is how an influx from above the chain of worlds can reach below at all. The verse answers: "and grant you peace."

שלום הוא ענין התקשרות והתחברות שני הפכים וכמ"ש עושה שלום במרומיו[132] מיכאל שר של מים[133] כו'. והיינו ע"י ביטולם לבחי' שהיא למעלה מעלה משניהם המחברת אותם כנודע.

Peace is the bond and joining of two opposites, as it is written, "He makes peace in His heights": Michael, the prince of water, etc. And this is through their self-nullification to a level that is far above both of them, which joins them, as is known.

> Peace joins two opposites, as in "He makes peace in His heights": Michael, the prince of water, and Gavriel, the prince of fire, do not harm each other. They are joined through their self-nullification to a level far above both of them, which unites them.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **FROM THE REBBE'S MAAMAR** ד"ה כה תברכו את בני ישראל, **5731**
>
> The Rebbe reads the word "panav" exactly: what is drawn is above panim, yet it comes through panim. This is why the service that draws it is still eating, only done with exactness down to a kezayis. The service beyond measure is thus tied to an act within measure.
>
> The Alter Rebbe: והגבהה זו תהיה אליך כלומר שיומשך אליך בגילוי ההמשכה
>
> The Rebbe: ולכן גם העבודה שעל ידה ממשיכים בחי' זו, הוא ג"כ בענין האכילה
>
> **FROM THE REBBE'S MAAMAR** ד"ה כה תברכו את בני ישראל, **5745**
>
> The Alter Rebbe defines peace as joining opposites by their self-nullification to what is above them both. The Rebbe makes it a peace that transcends both upper and lower and both Tohu and Tikkun, flowing from the completed refinement. Using Iggeres HaKodesh, he adds that this peace

persists even when each "minister" is back in his own place and task, and so it reaches below. He also answers the Alter Rebbe's question (¶1) about the order of the blessings with his own sequence: tevarchu has the letters of bechisro (from Keser); "bless you and guard you" is the descent from above and the ascent from below; "lift up" goes beyond both; then peace, and finally "and I will bless them."

The Alter Rebbe: שלום הוא ענין התקשרות והתחברות שני הפכים

The Rebbe: שלמעלה מעליונים ותחתונים ולמעלה מתוהו ותיקון גם יחד

SECTION 7 • ¶17–19

Peace, the Sages, and "I will bless them"

17 והנה ארז"ל [אמרו רבותינו זכרונם לברכה] ת"ח [תלמיד חכם / תלמידי חכמים] מרבים שלום[134] בעולם שנאמר וכל בניך[135] למודי ה' ורב שלום בניך. דהיינו ע"י שהם למודי ה'

Now, our Sages, of blessed memory, said: "Torah scholars increase peace in the world, as it is said, 'And all your children shall be taught of Havayah, and great shall be the peace of your children.'" That is, through their being "taught of Havayah"

To explain how "and grant you peace" comes about, the Alter Rebbe brings the Talmud's teaching that Torah scholars increase peace in the world, from the verse "All your children shall be taught of Havayah, and great shall be the peace of your children." He begins to explain what "taught of Havayah" means.

[ולמודי לשון נפעל דהיינו שיהא לימוד ההלכה מפני שהיא דבר ה' בבחי' ביטול שהם המקבלים הלימוד בכל פעם מהש"י [מהשם יתברך] והש"י [והשם יתברך] הוא מלמדם כמ"ש אני ה' מלמדך כו']

[and limudei is a passive form; that is, that the study of the halachah be because it is the word of G-d, with self-nullification (bittul), so that they are the ones who receive the teaching each time from G-d, blessed be He, and G-d, blessed be He, is the One who teaches them, as it is written, "I am Havayah, Who teaches you," etc.],

The bracketed note explains that limudei, "taught," is passive. Torah scholars study the halachah because it is G-d's word, in self-nullification, so that each time they are receiving the teaching from G-d, Who Himself teaches them, as in "I am Havayah, Who teaches you."

ודבר ה' ממש זו הלכה[136] והמשנה היא היא המדברת[137] בפיהם וכמ"ש ודברי אשר שמתי בפיך[138] ואשים דברי בפיך[139] ועי"ז מרבים שלום בעולם ורב שלום כו' בבחי' בריח התיכון שמבריח מן הקצה אל הקצה[140]

and the very "word of Havayah: this is halachah," and the Mishnah itself is what speaks in their mouths, as it is written, "And My words that I have put in your mouth," and "I have put My words in your mouth." And through this they increase peace in the world, "and great shall be the peace," etc., in the manner of "the middle bar, which runs through from end to end,"

> Studied this way, the halachah is truly "the word of Havayah," and the Mishnah itself speaks through their mouths, as in "My words that I have put in your mouth"; the notes trace this image of the Mishnah speaking to Maggid Meisharim. This brings peace, like the middle bar of the Tabernacle, which ran through all the boards from one end to the other and joined them.

כמ"ש כי אל דעות ה' שכולל ב' דעות שכשם שמלמעלה למטה כוליה קמיה כלא חשיב כך מלמטה למעלה כו' והיינו ע"י לימוד התורה בבחי' זו שע"ז נאמר ולא תחללו[141] כו' כמ"ש במ"א.[142, 143, 144]

as it is written, "For Havayah is a G-d of knowledges (de'os)," which includes two [kinds of] knowledge: just as from above to below all is accounted as nothing before Him, so from below to above, etc. And this is through the study of Torah in this manner, of which it is said, "And you shall not profane," etc., as is explained elsewhere.

> That joining is the meaning of "a G-d of knowledges," in the plural: two kinds of knowledge, the view from above to below, in which all is as nothing before Him, and the view from below to above. It comes through Torah study in this manner of bittul, of which it is said, "And you shall not profane [My holy Name]," as explained elsewhere.

18 וזהו ענין מארז"ל [מאמר רבותינו זכרונם לברכה] כל העוסק בתורה עושה שלום[145] בפמליא של מעלה ובפמשמ"ט [ובפמליא של מטה] דהיינו בחי' יחו"ע [יחודא עילאה] ובחי' יחו"ת [יחודא תתאה]

And this is the meaning of the saying of our Sages, of blessed memory, "Whoever engages in Torah makes peace in the household above and in the household below": that is, the level of the higher unity (yichuda ila'ah) and the level of the lower unity (yichuda tata'ah);

> This is why the Sages say that whoever engages in Torah makes peace in the household above and in the household below. The Alter Rebbe identifies these with the higher unity, in which the world is nothing before G-d, and the lower unity, in which G-d is present within the world's existence.

וזהו ורב שלום בניך מרבים שלום בפמשמ"ע [בפמליא של מעלה] ובפמשמ"ט [ובפמליא של מטה]. ע"י שהן ת"ח [תלמיד חכם / תלמידי חכמים] מקבלים מחכמה בחי' כח מ"ה [מה] וזהו וישם לך שלום.[146]

and this is "and great shall be the peace of your children": they increase peace in the household above and in the household below. [They do so] through their being Torah scholars (talmidei chachamim), who receive from Chochmah (wisdom), the level of koach mah. And this is "and grant you peace";

> So "great shall be the peace of your children": Torah scholars, talmidei chachamim (literally "students of the wise"), bring peace to both because they receive from Chochmah, koach mah, the level of self-nullification. This is the blessing "and grant you peace."

כלומר שהוא הנותן לך בחי' השלום להיות ת"ח [תלמיד חכם / תלמידי חכמים] מרבים שלום בעולם על ידי דבר ה' זו הלכה (ועיין ברבות תולדות ר"פ ס"ו.[147] נשא ס"פ[148] י"א) והמשנה המדברת כו'

that is, He is the One who gives you the level of peace, so that Torah scholars increase peace in the world through "the word of Havayah: this is halachah" (and see Midrash Rabbah, Toldos, beginning of chapter 66; Nasso, end of chapter 11), and the Mishnah that speaks, etc.

> G-d gives a person the quality of peace, so that Torah scholars increase peace in the world through "the word of Havayah," the halachah, and the Mishnah that speaks through them. The parenthesis points to the Midrash on Toldos and on Nasso, which speak of peace as G-d's gift to Israel.

וארז"ל [ואמרו רבותינו זכרונם לברכה] כלי המחזיק ברכה לישראל הוא השלום[150, 149] שבחי' שלום זהו בחי' כלי לקבל ברכה עליונה בחי' ישא ה' פניו שהוא למעלה מן ההשתלשלות

And our Sages, of blessed memory, said, "The vessel that holds blessing for Israel is peace"; for the level of peace is the level of a vessel to receive the supernal blessing, the level of "May Havayah lift up His face," which is above the chain of descending worlds (hishtalshelus).

> The last words of the Mishnah say that the only vessel that holds blessing for Israel is peace. Peace is thus the vessel for the supernal blessing of "May Havayah lift up His face," which is above the chain of descending worlds.

ולכן יש כח ביד חכמים להצריך לברך בהמ"ז [ברכת המזון] אפילו בפחות מכשיעור שביעה שמן התורה מפני שהן מבחי' ישא ה' פניו שלמעלה מן ההשתלשלות ע"י בחי' שלום:

Therefore the Sages have the power to require Grace after Meals even for less than the Torah's measure of satiety, because they are from the level of "May Havayah lift up His face," which is above the chain of descending worlds, through the level of peace.

> This explains the opening question. The Sages could require Grace after Meals even for less than the Torah's measure of satiety because their authority comes from the level of "May Havayah lift up His face," above hishtalshelus, received through peace.

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FROM THE REBBE'S MAAMAR ד"ה כה תברכו את בני ישראל **, 5731**

The Alter Rebbe explains peace as joining opposites and as the work of Torah scholars. The Rebbe presents "and grant you peace" as the answer to a separate question: how can a person receive a revelation that is above panim? He identifies peace directly with Torah: "Havayah gives strength (oz, Torah) to His people… blesses His people with peace," and "the whole Torah was given to make peace." Torah is therefore the vessel for what exactness draws down.

The Alter Rebbe: כלי המחזיק ברכה לישראל הוא השלום שבחי' שלום זהו בחי' כלי לקבל ברכה עליונה

The Rebbe: שע"י בחי' התורה שהו"ע השלום יש בכח לקבל בחי' זו שלמעלה מבחי' פנים

19 וזהו ושמו את שמי על בנ"י [בני ישראל][151] שיהא שמי נקרא עליהם בעסק תורתם ועבודתם שתהיינה בבחי' לימודי ה'

And this is "And they shall set My Name upon the Children of Israel": that My Name be called upon them in their engagement in Torah and in their service, that these be in the manner of "taught of Havayah."

The verse that closes the Priestly Blessing says, "And they shall set My Name upon the Children of Israel, and I will bless them." G-d's Name rests on them when their Torah and service are "taught of Havayah," in self-nullification.

ואז ואני אברכם[153, 152] אני אותיות אין[154] כי החכמה מאין תמצא[155] דהיינו מבחי' ישא ה' פניו שתהיה הברכה מלמעלה למטה תוספת ברכה וריבוי השפעה מלמעלה מעלה מהשתלשלות וזהו ענין ברכה בראש וברכה בסוף.[156]

And then, "and I will bless them": ani (I) has the letters of ayin (nothing), for "wisdom (Chochmah) is found from ayin (nothing)"; that is, from the level of "May Havayah lift up His face," so that the blessing be from above to below, an addition of blessing and an abundance of influx from far above the chain of descending worlds. And this is the matter of a blessing at the beginning and a blessing at the end.

Then comes "and I will bless them": ani, "I," has the same letters as ayin, "nothing," for Chochmah "is found from ayin." In Likkutei Torah, Bamidbar, the Alter Rebbe explains that one turns ani into ayin by setting aside one's own existence, even in Torah study, and this draws from above into Chochmah, which is ayin. So the blessing of "I" comes from the level of "May Havayah lift up His face," far above the chain of worlds: this is "a blessing at the beginning and a blessing at the end," for which the notes cite the Zohar and, in Sefer HaMaamarim 5566, Sefer Yetzirah.

ברכה בראש היא בחי׳ יברכך שהיא ממטה למעלה. וברכה בסוף ואני אברכם מלמעלה למטה (בזהר נזכר ואני אברכם בפ׳ שמיני דל״ח א׳ ופ׳ מקץ דקצ״ט א׳ ור״פ יתרו דס״ז א׳):

The blessing at the beginning is the level of "May He bless you," which is from below to above; and the blessing at the end is "and I will bless them," from above to below. ("And I will bless them" is mentioned in the Zohar, Parshas Shemini, page 38a; Parshas Mikeitz, page 199a; and the beginning of Parshas Yisro, page 67a.)

> The blessing at the beginning, "May He bless you," is the ascent from below to above, through prayer; the blessing at the end, "and I will bless them," is G-d's own blessing from above to below. The parenthesis lists places in the Zohar that discuss "and I will bless them."

IN ONE'S AVODAH

The maamar draws practical lessons: one may not eat before praying, since until he has prayed a person is still bound below and cannot raise his food; one must pray every day, for the sparks are renewed each morning; prayer must climb in order from the lowest level; the love awakened in prayer must be guarded from taking credit or pride; and Torah should be studied as G-d's word, in self-nullification, so that the Mishnah speaks through the one who learns it and brings peace.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe read the small word es (alef-tav) in "And you shall bless es Havayah" as all the letters, and what does Grace after Meals do for the letters in food?
2. Why must the love of G-d in prayer come before "and you shall gather in your grain," and how does this explain the law against eating before prayer?
3. What is the difference between "hearing" and "seeing," and how do they correspond to the first two blessings?
4. Why can only food eaten to satiety rise through Grace after Meals, and how does "May Havayah lift up His face" answer the case of an olive's bulk?
5. How does Torah study in self-nullification create peace, and why is peace the vessel for the blessing from above the chain of worlds?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **כה תברכו . . יברכך . . יאר . . ישא**

The words here quote Numbers 6:23–26; the passage is shown below.

Numbers 6:23–26 במדבר ו׳:כ״ג-כ״ו

דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר כֹּה תְבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמוֹר לָהֶם:
יְבָרֶכְךָ ה׳ וְיִשְׁמְרֶךָ: יָאֵר ה׳ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ: יִשָּׂא ה׳ פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם:

'Speak unto Aaron and unto his sons, saying: On this wise ye shall bless the children of Israel; ye shall say unto them: The L-RD bless thee, and keep thee; The L-RD make His face to shine upon thee, and be gracious unto thee; The L-RD lift up His countenance upon thee, and give thee peace.

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KEHOT'S NOTE

במדבר ו, כג-כו.

2 G-d tells Moshe to instruct Aharon and his sons, the kohanim: "Thus shall you bless the Children of Israel, saying to them." The maamar opens with this verse and goes on to explain the three blessings that follow it.

Numbers 6:23 במדבר ו׳:כ״ג

דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר כֹּה תְבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמוֹר לָהֶם:

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

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3 **אשר לא ישא פנים**

Moshe tells Israel that their G-d is the great, mighty and awesome One "who does not lift up the face and takes no bribe," that is, who shows no favor. The angels set this verse against the Priestly Blessing.

Deuteronomy 10:17 דברים י׳:י״ז

כִּי ה׳ אֱלֹקֵיכֶם הוּא אֱלֹקֵי הָאֱלֹקִים וַאֲדֹנֵי הָאֲדֹנִים הָאֵל הַגָּדֹל הַגִּבֹּר וְהַנּוֹרָא אֲשֶׁר לֹא־יִשָּׂא פָנִים וְלֹא יִקַּח שֹׁחַד:

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

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KEHOT'S NOTE

דברים י׳, יז.

4 **ישא ה׳ פניו אליך**

"May Havayah lift up His face to you and grant you peace," the third verse the kohanim say; plainly, that G-d show Israel favor. It is the verse the angels question, and the maamar later explains it as a raising up above the chain of worlds.

Numbers 6:26 במדבר ו׳:כ״ו

יִשָּׂא ה׳ פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם:

The L-RD lift up His countenance upon thee, and give thee peace.

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5 **וכי לא אשא פנים לישראל שכתבתי להם בתורה**

The ministering angels ask how G-d can lift up His face to Israel when the Torah says He does not lift up the face; He answers that Israel bless Him after eating only an olive's or an egg's bulk, though the Torah requires it only after satiety. The Alter Rebbe asks why this exactness in particular brings about G-d's favor.

Berakhot 20b:15 ברכות כ׳ ב:ט״ו

דָּרֵשׁ רַב עַוִירָא, זִמְנִין אָמַר לַהּ מִשְּׁמֵיהּ דְּרַבִּי אַמֵּי וְזִמְנִין אָמַר לַהּ מִשְּׁמֵיהּ דְּרַבִּי אַסִּי: אָמְרוּ מַלְאֲכֵי הַשָּׁרֵת לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, כָּתוּב בְּתוֹרָתְךָ "אֲשֶׁר לֹא יִשָּׂא פָנִים וְלֹא יִקַּח שֹׁחַד", וַהֲלֹא אַתָּה נוֹשֵׂא פָּנִים לְיִשְׂרָאֵל, דִּכְתִיב: "יִשָּׂא ה׳ פָּנָיו אֵלֶיךָ"?! אָמַר לָהֶם: וְכִי לֹא אֶשָּׂא פָּנִים לְיִשְׂרָאֵל, שֶׁכָּתַבְתִּי לָהֶם בַּתּוֹרָה "וְאָכַלְתָּ וְשָׂבָעְתָּ וּבֵרַכְתָּ אֶת ה׳ אֱלֹקֶיךָ", וְהֵם מְדַקְדְּקִים [עַל] עַצְמָם עַד כְּזַיִת וְעַד כְּבֵיצָה.

Rab 'Awira expounded (sometimes he said it in the name of R. Ammi and sometimes in the name of R. Assi) : The ministering angels spake before the Holy One, blessed be He, "L-rd of the universe ! It is written of Thee in Thy Torah, 'Who regardeth not persons nor taketh reward' (Deut. x. 17); but dost Thou not regard the person of Israel, for it is written, 'The L-rd lift up His countenance upon thee' (Num. vi. 26)?" He replied to them, "And should I not regard the ...

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

6 **ואכלת ושבעת**

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

KEHOT'S NOTE

שם ח, י׳.

7 Moshe tells Israel, "And you shall eat and be satisfied, and bless Havayah your G-d for the good land that He has given you": the Torah source of Grace after Meals, which makes the obligation depend on satiety. It is the key both to the Talmud's answer and to the maamar's explanation.

Deuteronomy 8:10 דברים ח׳:י׳

וְאָכַלְתָּ וְשָׂבָעְתָּ וּבֵרַכְתָּ אֶת־ה׳ אֱלֹקֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לָךְ:

And thou shalt eat and be satisfied, and bless the L-RD thy G-d for the good land which He hath given thee.

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8 **עד כזית**

On "May Havayah lift up His face," the Midrash says that G-d lifts up His face to Israel because they lift up their face to Him: though they lack enough to be satisfied, they bless, and are exacting with themselves down to an olive's

or an egg's bulk. This is the parallel the text cites in Midrash Rabbah, Nasso.

Bamidbar Rabbah 11:7 במדבר רבה י״א:ז׳

9 **יברכך ה׳ כו׳ יאר ה׳ כו׳ ישא ה׳**

The three verses the kohanim say over the people: "May Havayah bless you and guard you; may Havayah make His face shine upon you and be gracious to you; may Havayah lift up His face to you and grant you peace." In the plain sense, to make the face shine on someone and to lift up the face to him are to show him goodwill and favor; the maamar sets out to find the order behind the three.

Numbers 6:24–26 במדבר ו׳:כ״ד-כ״ו

יְבָרֶכְךָ ה׳ וְיִשְׁמְרֶךָ: יָאֵר ה׳ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ: יִשָּׂא ה׳ פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם:

The L-RD bless thee, and keep thee; The L-RD make His face to shine upon thee, and be gracious unto thee; The L-RD lift up His countenance upon thee, and give thee peace.

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PARAGRAPH 2

10 **כי הנה כתיב**

The note points to Or HaTorah on Parshas Eikev, the parsha of "And you shall eat and be satisfied, and bless," at this place in the maamar.

KEHOT'S NOTE

אוה״ת עקב כרך ה ע׳ א׳כה.

11 **וברכת את ה׳ א״ת דייקא**

On "And you shall eat and be satisfied, and bless," the Zohar says that one must bless G-d and give Him strength from below so that blessing comes from above, "and therefore it is written, 'And you shall bless es Havayah,' es specifically." The Alter Rebbe, who cites this passage below (207b and 208a), reads es as the letters from alef to tav.

Zohar, Vayigash 6:57–7:67 ספר הזהר, ויגש ו׳:נ״ז-ז׳:ס״ז

It is therefore necessary to offer blessings to the Power on high and to impart to Him reinforcement from below so that He may receive the heavenly blessings and the heavenly reinforcements in due measure. Hence it is written: "and thou shalt bless the L-rd", the vocable eth (accusative particle) having a special significance (as pointing to that region).

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

12 **שבעשרה מאמרות נברא העולם**

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

KEHOT'S NOTE

אבות רפ״ה.

13 **שבעשרה מאמרות נברא העולם**

The Mishnah: "With ten utterances the world was created," and it asks, "Could it not have been created with one utterance?" Here it grounds the claim that the letters of those utterances are the life of all things.

Pirkei Avot 5:1 משנה אבות ה׳:א׳

בַּעֲשָׂרָה מַאֲמָרוֹת נִבְרָא הָעוֹלָם. וּמַה תַּלְמוּד לוֹמַר, וַהֲלֹא בְמַאֲמָר אֶחָד יָכוֹל לְהִבָּרְאוֹת, אֶלָּא לְהִפָּרַע מִן הָרְשָׁעִים שֶׁמְּאַבְּדִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת, וְלִתֵּן שָׂכָר טוֹב לַצַּדִּיקִים שֶׁמְּקַיְּמִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת:

With ten utterances the world was created. And what does this teach, for surely it could have been created with one utterance? But this was so in order to punish the wicked who destroy the world that was created with ten utterances, And to give a good reward to the righteous who maintain the world that was created with ten utterances.

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14 **צירופי אותיות וחילופים ותמורות**

Shaar HaYichud VehaEmunah opens with the Baal Shem Tov's teaching that the words and letters of "Let there be a firmament" stand forever within the heavens and give them life; if the letters withdrew for an instant, the heavens would be utterly nothing.

Tanya, Sha'ar HaYichud 1:7–8 תניא, חלק שני; שער היחוד והאמונה א׳:ז׳-ח׳

וְכֵן בְּכָל הַנִּבְרָאִים שֶׁבָּעוֹלָם, הַשֵּׁמוֹת שֶׁנִּקְרָאִים בָּהֶם בִּלְשׁוֹן הַקֹּדֶשׁ - הֵן הֵן אוֹתִיּוֹת הַדִּבּוּר, הַמְּשָׁתַּלְשְׁלוֹת מִמַּדְרֵגָה לְמַדְרֵגָה מֵעֲשָׂרָה מַאֲמָרוֹת שֶׁבַּתּוֹרָה, עַל יְדֵי חִילּוּפִים וּתְמוּרוֹת הָאוֹתִיּוֹת בְּרל״א שְׁעָרִים, עַד שֶׁמַּגִּיעוֹת וּמִתְלַבְּשׁוֹת בְּאוֹתוֹ נִבְרָא לְהַחֲיוֹתוֹ. לְפִי שֶׁאֵין פְּרָטֵי הַנִּבְרָאִים יְכוֹלִים לְקַבֵּל חִיּוּתָם מֵעֲשָׂרָה מַאֲמָרוֹת עַצְמָן שֶׁבַּתּוֹרָה, שֶׁהַחִיּוּת הַנִּמְשָׁךְ מֵהֶן עַצְמָן - גָּדוֹל מְאֹד מִבְּחִינַת הַנִּבְרָאִים פְּרָטִיִּים, וְאֵין כֹּחַ בָּהֶם לְקַבֵּל הַחַיּוּת, אֶלָּא עַל יְדֵי שֶׁיּוֹרֵד ...

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KEHOT'S NOTE

ראה תניא ח״ב פ״א.

15 **נפש האדם מלאה אותיות**

The note gives the reading of the parallel version of this maamar in Sefer HaMaamarim 5566, which at this point adds a reference to Sefer Yetzirah.

KEHOT'S NOTE

בסה״מ תקס״ו שם בסי״. ראה לעיל בחקותי מה, ד. וראה הנסמך במאמרי אדה״ז-פרשיות לעי׳ תרלט. מאמרי אדה״א במדבר-א ע׳ שט (בהוספות לע׳ רכד). ובלקו״ת שה״ש ד, ב מציין לכאן. בד״ה אנכי תשי״ג מבאר זה ומציין לאגה״ק סי׳ ה׳ דשם מבואר דשינוי התנועות שבשפתים לבטא אות כ׳ או ו׳ או מ׳ או פ׳, וכמו״כ בשאר המוצאות, אין זה עפ״י הכנת השכל כ״א זה בא ממילא, דזה בא מהאותיות שבנפש שהנפש מלאה אותיות ע״ש.

16 **אתה נפחת בי**

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

KEHOT'S NOTE

ברכת אלקי נשמה.

17 **אתה נפחת בי**

On waking, the Talmud says, one says, "My G-d, the soul that You have placed in me is pure; You created it, You

formed it, You breathed it into me." The Alter Rebbe cites this morning blessing to show that the soul comes from G-d's breath.

Berakhot 60b ברכות ס'

18 **ויפח באפיו נשמת חיים**

G-d formed man from the dust of the earth "and breathed into his nostrils a soul of life." The Alter Rebbe reads the breath as the breath of G-d's mouth, His speech, so that the soul too is made of letters.

Genesis 2:7 בראשית ב':ז'

וַיִּיצֶר ה' אֱלֹקִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה׃

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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KEHOT'S NOTE

בראשית ב, ז.

19 **וברוח פיו כל צבאם**

The psalmist praises G-d: "By the word of Havayah the heavens were made, and by the breath of His mouth all their host." The breath of His mouth is the creative speech that brings all things into being through letters.

Psalms 33:6 תהילים ל"ג:ו'

בִּדְבַר ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם׃

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

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KEHOT'S NOTE

תהלים לג, ו.

20 **ורוח פיו . . והן האותיות שבע"מ**

the passage shares nothing with the note

KEHOT'S NOTE

מובא באוה"ת שלח ע' תרי ומציין שכאן משמע שמקור החיות מרוח פיו יתי והע"מ הוא אותיות שכבר יצאו מרוח פיו כו', א"כ המאמר האחד שכולל הע"מ הוא רוח פיו שהוא מקור להאותיות שיצאו מרוח פיו, ובד"ה כי תצא דרוש הראשון [בלקו"ת] פי' שמאמר האחד הוא מחשבה תתאה שהוא מקור להדיבור" ע"ש.

PARAGRAPH 3

21 **ויקרא האדם שמות**

"And the man called names for all the cattle and for the birds of the heavens, and for every beast of the field." The Alter Rebbe reads the naming as drawing down each creature's letters from concealment into revelation, to raise it to its source.

Genesis 2:20 בראשית ב':כ'

וַיִּקְרָא הָאָדָם שֵׁמוֹת לְכָל־הַבְּהֵמָה וּלְעוֹף הַשָּׁמַיִם וּלְכֹל חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא־מָצָא עֵזֶר כְּנֶגְדּוֹ׃

And the man gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him.

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KEHOT'S NOTE

בראשית ב, כ.

22 **שהוא קרא והמשיך שמותיהן**

The parallel discourse adds here: "Therefore every soul of a tzaddik, which is truly in the image of G-d, has the power to rule over the combinations of the letters of Elokim with which all the worlds were created."

KEHOT'S NOTE

במאמרי אדה"א במדבר-א ע' רכה מוסיף ע"ז: "ולכך יש ביכולת כל נשמת צדיק שהוא בצלם אלקים ממש למשול בצירופי אותיות אלקים שנבראו בהם כל העולמות". בענין ויקרא שמות ראה גם אוה"ת בראשית-ג דף תקמא ב. סה"מ תרכ"ט (הוצאת תשנ"ב) ע' קלו. סה"מ תרל"ד ע' עז. המשך מים רבים תרל"ו פרק כב.

23 **ולקשרן במקורן**

In Parshas Matos the Alter Rebbe refers back to this maamar's explanation of "And the man called names," raising the creatures and sanctifying them in their source, and compares it to the power of a vow: by declaring a thing consecrated, a person's mouth draws holiness into it, until it becomes sacred.

KEHOT'S NOTE

מובא לקמן פ' מטות פב, ב, אוה"ת וישב דף רעג, ב. וראה בסה"מ תרכ"ט שם בשם השל"ה.

24 **והנה כתיב ויקרא . . לכל בחי' הדצ"ח**

The Tzemach Tzedek quotes this passage, on Adam's naming of the creatures and man as the head of all creation, and explains it in his commentary on the Zohar.

KEHOT'S NOTE

מובא ונתבאר בביאוה"ז להצ"צ- ב ע' תתקמג.

25 **ברבות בראשית פי"ז**

The Midrash on Adam's naming of the creatures is quoted there.

KEHOT'S NOTE

פיסקא ה. וראה גם תנחומא פ' שמיני. ועוד. נעתק בהמשך מים רבים — תרל"ו פרק כב. לקו"ש כרך טו ע' 13.

26 **על כל מוצא פי ה'**

Moshe reminds Israel that G-d fed them the manna "to teach you that man does not live by bread alone, but by every utterance of the mouth of Havayah does man live": plainly, man lives by whatever G-d decrees. The maamar reads the utterance as the divine letters within the food itself, which are what sustain him.

Deuteronomy 8:3 דברים ח':ג'

וַיְעַנְּךָ וַיַּרְעִבֶךָ וַיַּאֲכִלְךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעֲךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִי־ה' יִחְיֶה 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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KEHOT'S NOTE

דברים ח, ג.

27 **ע"פ ונתתי לך מהלכים**

The note locates there the explanation on "And I will give you places to walk" that the parenthesis cites, with its distinction between the letters that have come forth and the letters in their source.

KEHOT'S NOTE

אוה"ת חנוכה-ה תתקיח, א. תתקכו, ב ואילך.

28 **ונתתי לך מהלכים**

In Zechariah's vision G-d promises Yehoshua the High Priest that if he walks in His ways, "I will give you places to walk among these that stand," among the angels. The parenthesis names the explanation on this verse, where the two levels of the letters are discussed.

Zechariah 3:7 זכריה ג:ז

כֹּה־אָמַר ה' צְבָאוֹת אִם־בִּדְרָכַי תֵּלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אַתָּה תָּדִין אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֲצֵרָי וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעֹמְדִים 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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29 **ועיין בסש"ב פ"כ וכ"א**

the passage shares nothing with the note

KEHOT'S NOTE

וראה גם בליקוט פירושים — חיטריק שם בארוכה.

30 **והלא במאמר אי יכול להבראות**

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

KEHOT'S NOTE

אבות שם.

31 **והלא במאמר אחד יכול להבראות**

The Mishnah asks why the world was created with ten utterances when it could have been created with one. The Alter Rebbe identifies that one utterance as the source that includes all ten, to which the letters return through man.

Pirkei Avot 5:1 משנה אבות ה:א

בַּעֲשָׂרָה מַאֲמָרוֹת נִבְרָא הָעוֹלָם. וּמַה תַּלְמוּד לוֹמַר, וַהֲלֹא בְמַאֲמָר אֶחָד יָכוֹל לְהִבָּרְאוֹת, אֶלָּא לְהִפָּרַע מִן הָרְשָׁעִים שֶׁמְּאַבְּדִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת, וְלִתֵּן שָׂכָר טוֹב לַצַּדִּיקִים שֶׁמְּקַיְּמִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת׃

With ten utterances the world was created. And what does this teach, for surely it could have been created with one utterance? But this was so in order to punish the wicked who destroy the world that was created with ten utterances, And to give a good reward to the righteous who maintain the world that was created with ten utterances.

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

PARAGRAPH 4

32 In the Song of Devorah: when Israel chose new gods, "then [there was] war (lachem) in the gates." The Alter Rebbe brings it to show that lechem, bread, is related to the word for war.

Judges 5:8 שופטים ה:ח

יִבְחַר אֱלֹקִים חֲדָשִׁים אָז לֶחֶם שְׁעָרִים מָגֵן אִם־יֵרָאֶה וָרֹמַח בְּאַרְבָּעִים אֶלֶף בְּיִשְׂרָאֵל׃

They chose new gods; Then was war in the gates; Was there a shield or spear seen Among forty thousand in Israel?

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33 **נהמא על פום חרבא**

The parallel discourse explains the saying "like an actual battle, for the food is mixed of good and evil": if one eats with good intention, the good hidden in the food prevails over the evil, and if one eats from appetite, the evil in the food prevails over the good.

KEHOT'S NOTE

נתבאר במאמרי אדה"א שם ע' רכז "כמו דמיון מלחמה ממש להיות שהמאכל מעורב טו"ר . . ואם יאכל בכונה טובה יוגבר חלק הטוב הגנוז במאכל על הרע, ואם יאכל לתיאבון . . יוגבר חלק הרע שבמאכל על הטוב" ע"ש. וכ"ה באוה"ת שה"ש-ב ע' תלז ושם ע' תלח בשם הרמ"ז. וכ"ה בסה"מ תרע"ח ע' שב. ראה לקו"ש ח"ג ע' 989 בהערה שם.

34 **והיינו ע"י התפלה**

The parallel discourse brings, in the name of the books of Kabbalah, "that the intention in eating is one matter with the intention in prayer, since prayer too is a matter of war."

KEHOT'S NOTE

במאמרי אדה"א שם ע' רכח מביא זה בשם ספרי הקבלה "שכוונת האכילה הוא ענין א' עם כוונת התפילה, לפי שענין התפילה ג"כ ענין מלחמה".

35 **שעת צלותא שעת קרבא**

Both of the first two discourses on "Ki Seitzei" in Likkutei Torah open with this saying of the Zohar, "the time of prayer is the time of battle," and the second identifies the battle as the war that must be waged in a person's soul in every generation and every day.

Zohar III, 243a זח"ג רמג, א

KEHOT'S NOTE

על"ק ר"פ תצא הא' והב' יע"ש. [כ]. זח"ג רמג, א. ובכ"מ.

36 **לאהבה את ה' אלקיכם ולעבדו בכל לבבכם**

In the second paragraph of the Shema Moshe conveys G-d's words: "to love Havayah your G-d and to serve Him

with all your heart and with all your soul." The love comes first, before the gathering of grain in the next verse.

Deuteronomy 11:13 דברים י״א:י״ג

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־ה׳ אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם׃

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

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37 **לאהבה את ה״א . . ואספת דגנך**

The words here quote Deuteronomy 11:13-14; the passage is shown below.

Deuteronomy 11:13–14 דברים י״א:י״ג-י״ד

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־ה׳ אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם׃ וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ׃

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul, that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

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KEHOT'S NOTE

דברים יא, יג-יד.

38 **ואח״כ ואספת דגנך**

Listed in the note for this order: love of G-d first, and afterwards "you shall gather in your grain."

KEHOT'S NOTE

ראה אוה״ת תרומה ע׳ אישסז. בסה״מ תקס״ו ע׳ רכט יש עוד ענין שלא הובא כאן.

39 **ואספת דגנך**

G-d promises, "I will give the rain of your land in its season ... and you shall gather in your grain." Read here, gathering the grain, that is, eating, comes after the love of G-d in prayer.

Deuteronomy 11:14 דברים י״א:י״ד

וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ׃

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

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40 **רוממות א-ל בגרונם**

The psalmist describes the devout: "The exaltations of G-d are in their throat, and a double-edged sword in their hand." In the plain sense they hold both; the maamar reads the praise in the throat, prayer, as itself the sword.

Psalms 149:6 תהילים קמ״ט:ו׳

רוֹמְמוֹת אֵל בִּגְרוֹנָם וְחֶרֶב פִּיפִיּוֹת בְּיָדָם׃

Let the high praises of G-d be in their mouth, And a two-edged sword in their hand;

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KEHOT'S NOTE

תהלים קמט, ו.

41 In the Zohar's account of the wondrous child (the Yenuka) in Parshas Balak, when the table is set with bread the child says, "Whoever wants bread shall eat it upon the edge of the sword." The Alter Rebbe reads the sword as prayer, the battle in which the bread is won.

Zohar, Balak 6:67–78 ספר הזהר, בלק ו׳:ס״ז-ע״ח

Said the boy: 'He that desires bread at the point of the sword, let him eat.' R. Eleazar drew him near to him and said: 'Because you boasted, you must commence the fight.' 'But', said the boy, 'I said at first that the fighting would be after the meal. Now, however, whoever wants fine flour must bring his weapons in his hands.' R. Eleazar replied: 'It is most fitting for you to give us a taste of your weapons.'

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

PARAGRAPH 5

42 **ופי׳ אהבה מלשון אבה**

There too "And you shall love Havayah your G-d" is explained by ahavah coming from avah, desire and will: the will of the heart that Havayah be your G-d and to cleave to Him.

KEHOT'S NOTE

ראה גם תו״א לב, ג. לקמן בלק עא, ב. מסעי פח, ד. ואתחנן ט, ב. שה״ש יז, א.

43 **באלף הזי׳**

Kehot's note points to Rosh Hashanah 31a for these words.

Rosh Hashanah 31a ראש השנה ל״א א

KEHOT'S NOTE

ראה ר״ה לא, א.

PARAGRAPH 6

44 **אני ה׳ לא שניתי**

Through the prophet Malachi, G-d tells Israel, "For I, Havayah, have not changed, and you, children of Yaakov, have not been consumed." Here it means that creation has brought no change in G-d: before Him all is still as nothing.

Malachi 3:6 מלאכי ג׳:ו׳

כִּי אֲנִי ה׳ לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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KEHOT'S NOTE

מלאכי ג, ו.

45 **ואהבת את ה״א**

Moshe commands in the Shema, "And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The Alter Rebbe reads it as the desire that Havayah become "your G-d," revealed in the soul and in the world.

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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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KEHOT'S NOTE

דברים ו, ה.

46 **אין עוד מלבדו**

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

KEHOT'S NOTE

שם ד, לה.

47 **ואין עוד מלבדו**

Moshe tells Israel, "You have been shown, to know that Havayah is G-d; there is nothing else besides Him." What is true above, that nothing exists besides Him, is to be revealed below.

Deuteronomy 4:35 דברים ד׳:ל״ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה׳ הוּא הָאֱלֹקִים אֵין עוֹד מִלְּבַדּוֹ׃

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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48 **ולעבדו בכל לבבכם**

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

KEHOT'S NOTE

שם י״א, יג.

49 **ולעבדו בכל לבבכם**

"To love Havayah your G-d and to serve Him with all your heart." The doubled beis of levavchem is read as two hearts, so that both the G-dly and the animal sides of a person serve G-d.

Deuteronomy 11:13 דברים י״א:י״ג

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־ה׳ אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם׃

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

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50 **בב׳ לבבות**

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

KEHOT'S NOTE

ראה ברכות פ״ט, מ״ה. (נד, א).

PARAGRAPH 7

51 **סולם מוצב ארצה**

On his way to Charan, Yaakov dreams of "a ladder set upon the earth, and its top reaching heavenward, and angels of G-d ascending and descending on it." The Alter Rebbe applies it to prayer, which rises from below to above.

Genesis 28:12 בראשית כ״ח:י״ב

וַיַּחֲלֹם וְהִנֵּה סֻלָּם מֻצָּב אַרְצָה וְרֹאשׁוֹ מַגִּיעַ הַשָּׁמָיְמָה וְהִנֵּה מַלְאֲכֵי אֱלֹקִים עֹלִים וְיֹרְדִים בּוֹ׃

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of G-d ascending and descending on it.

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Zohar I, 266b זח״א רסו, ב

KEHOT'S NOTE

בראשית כח, יב. וראה זח״א רסו, ב. זח״ג שו, ב. ת״ז תמ״ה. לקמן שה״ש טז, ד.

52 **סולם מוצב ארצה**

The Zohar reads Yaakov's dream as prayer: "'A ladder': this is prayer; 'set upon the earth': for people pray it on earth," and it reaches heaven, to the Holy One, blessed be He. It is one of the places the Kehot notes give for the ladder.

Zohar, Addenda, Volume III 13:164–178 ספר הזהר, תוספות, כרך ג׳ י״ג:קס״ד-קע״ח

53 **סולם מוצב ארצה**

The Tikkunei Zohar says, "Happy is he who raises up prayers on it, for prayer is the ladder on which the angels of G-d ascend and descend." The Kehot notes give it with the Zohar for the ladder of prayer.

Tikkunei Zohar 83a:1 תקוני הזהר פ״ג א:א׳

וּבָעָאן לְאַחֲזָרָא עָלְמָא לְתוּהוּ וָבוֹהוּ, וּבְזִמְנָא דְמִסְתַּכְּלִין בְּשְׁכִינְתָּא דְאִיהִי תְּחוּם יַמָּא חָזְרִין לְאַתְרַיְיהוּ, תָּא חֲזֵי ״ אִיהִי אֲמִירָה וְדִבּוּר וּקְרִיאָה, ו׳ קוֹל, ה״ה הֶבֶל נָחִית בְּדִבּוּר, הֶבֶל סָלִיק בְּקוֹל, קוֹל סָלִיק, דִּבּוּר נָחִית, וְכַד אִיהוּ סָלִיק וְנָחִית מַלְאֲכֵי אלקי״ם סָלְקִין וְנָחֲתִין בֵּהּ, דְּאִינּוּן מַשְׁרְיָין וַחֲיָלִין דִּילֵיהּ, וְדָא אִיהוּ רָזָא מִי עָלָה שָׁמַיִם וַיֵּרֶד (משלי ל ד), זַכָּאָה אִיהוּ מָאן דְּסָלִיק צְלוֹתִין בֵּהּ, דְּהָא צְלוֹתָא אִיהִי סֻלָּם, דְּבָהּ מַלְאֲכֵי אלקי״ם סָלְקִין וְנָחֲתִין לָהּ.

Tikkunei Zohar - Vocalized (Public Domain)

54 **תחלה ברכת השחר פוקח עורים זוקף כפופים**

The parallel version reads: "He begins with the morning blessings, which are physical matters and lower things, such as 'Who gave the rooster understanding' and 'Who opens the eyes of the blind.'"

KEHOT'S NOTE

בסה״מ תקס״ו ע׳ רל ״מתחיל מברכות השחר שהמה ענינים גשמיים ודברים תחתוניי כמו הנותן לשכוי בינה ופוקח עורים״.

55 פוקח עורים זוקף כפופים

The Talmud lists the morning blessings, each tied to an action on waking: on opening one's eyes, "Who opens the eyes of the blind"; on sitting up, "Who releases the bound"; on standing upright, "Who straightens the bent." These simple blessings over the body are the lowest rung of the ladder.

Berakhot 60b:5 ברכות ס' ב:ה'

כִּי שָׁמַע קוֹל תַּרְנְגוֹלָא, לֵימָא: "בָּרוּךְ ... אֲשֶׁר נָתַן לַשֶּׂכְוִי בִּינָה לְהַבְחִין בֵּין יוֹם וּבֵין לָיְלָה". כִּי פָּתַח עֵינָיו, לֵימָא: "בָּרוּךְ ... פּוֹקֵחַ עִוְרִים". כִּי תָּרֵיץ וְיָתֵיב, לֵימָא: "בָּרוּךְ ... מַתִּיר אֲסוּרִים". כִּי לָבֵישׁ, לֵימָא: "בָּרוּךְ ... מַלְבִּישׁ עֲרוּמִים". כִּי זָקֵיף, לֵימָא: "בָּרוּךְ ... זוֹקֵף כְּפוּפִים". כִּי נָחֵית לְאַרְעָא, לֵימָא: "בָּרוּךְ ... רוֹקַע הָאָרֶץ עַל הַמָּיִם". כִּי מְסַגֵּי, לֵימָא: "בָּרוּךְ ... הַמֵּכִין מִצְעֲדֵי גָבֶר". כִּי סָיֵים מְסָאנֵיהּ, לֵימָא: "בָּרוּךְ ... שֶׁעָשָׂה לִי כָּל צָרְכִּי". כִּי אָסַר הֶמְיָנֵיהּ, לֵימָא: "בָּרוּךְ ... ...

When he hears the cry of the cock let him say : "Blessed...Who hast given the cock intelligence to distinguish between day and night. " When he opens his eyes let him say: "Blessed... Who openest the eyes of the blind." When he straightens himself and sits up let him say : "Blessed...Who loosest them that are bound." When he has clothed himself let him say : "Blessed... Who clothest the naked." When he raises himself let him say : "Blessed... Who raisest up them that are bowed down." When ...

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

PARAGRAPH 8

56 ואהבת בכל לבבך

Moshe's command in the Shema, "And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." This is the peak of the ascent in prayer, reached in the Shema.

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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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57 ולעבדו בכל לבבכם

"To love Havayah your G-d and to serve Him with all your heart." The doubled beis of levavchem is read as two hearts, so that the animal soul too serves G-d.

Deuteronomy 11:13 דברים י"א:י"ג

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־ה' אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם׃

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

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58 סולם מוצב ארצה וראשו מגיע השמימה

Yaakov's ladder, "set upon the earth, and its top reaching heavenward." Prayer is the ladder: it must begin on the ground and climb.

Genesis 28:12 בראשית כ"ח:י"ב

וַיַּחֲלֹם וְהִנֵּה סֻלָּם מֻצָּב אַרְצָה וְרֹאשׁוֹ מַגִּיעַ הַשָּׁמָיְמָה וְהִנֵּה מַלְאֲכֵי אֱלֹקִים עֹלִים וְיֹרְדִים בּוֹ׃

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of G-d ascending and descending on it.

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PARAGRAPH 9

59 מלאכי אלקים עולים

In Yaakov's dream the angels of G-d ascend and descend "on it," on the ladder. The Alter Rebbe reads bo as "on him," on man, through whose ascent in prayer all the creatures rise.

Genesis 28:12 בראשית כ"ח:י"ב

וַיַּחֲלֹם וְהִנֵּה סֻלָּם מֻצָּב אַרְצָה וְרֹאשׁוֹ מַגִּיעַ הַשָּׁמָיְמָה וְהִנֵּה מַלְאֲכֵי אֱלֹקִים עֹלִים וְיֹרְדִים בּוֹ׃

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of G-d ascending and descending on it.

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KEHOT'S NOTE

בראשית כח, יב.

60 מלאכי אלקים עולים ויורדים בו באדם

The Zohar too reads the verse this way: when the prayer rises, the angels of G-d ascend and descend "on it," that is, "on that man," the one who prays.

Zohar, Addenda, Volume III 13:164–178 ספר הזהר, תוספות, כרך ג' י"ג:קס"ד-קע"ח

61 פני ארי' אל הימין

In Yechezkel's vision of the Chariot each of the four chayos has four faces: the face of a man, the face of a lion on the right, the face of an ox on the left and the face of an eagle. The face of a man, which includes the others, shows man as the root of all creatures.

Ezekiel 1:10 יחזקאל א':י'

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

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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KEHOT'S NOTE

יחזקאל א, י. ושם כתי' "ופני" [כ].

62 **לאהבה את ה'**

"To love Havayah your G-d and to serve Him with all your heart." In the order of the Shema, this love comes first.

Deuteronomy 11:13 דברים י״א:י״ג

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־ה' אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם:

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

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63 **ואספת דגנך**

"And you shall gather in your grain," which follows the love of G-d. Here it is read as gathering the sparks of life in the creatures into the level of man.

Deuteronomy 11:14 דברים י״א:י״ד

וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ:

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

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64 **קודם התפלה אסור לאכול**

The Talmud reads "You shall not eat over the blood" as "Do not eat before you have prayed for your blood." This is the source of the law that one may not eat before praying.

Berakhot 10b:29–30 ברכות י׳ ב:כ״ט-ל׳

(אָמַר רַבִּי יִצְחָק אָמַר רַבִּי יוֹחָנָן) וְאָמַר רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא מִשּׁוּם רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב: מַאי דִּכְתִיב, "לֹא תֹאכְלוּ עַל הַדָּם" — לֹא תֹאכְלוּ קוֹדֶם שֶׁתִּתְפַּלְּלוּ עַל דִּמְכֶם. אִיכָּא דְּאָמְרִי: אָמַר רַבִּי יִצְחָק, אָמַר רַבִּי יוֹחָנָן, אָמַר רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא מִשּׁוּם רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב: כָּל הָאוֹכֵל וְשׁוֹתֶה, וְאַחַר כָּךְ מִתְפַּלֵּל עָלָיו הַכָּתוּב אוֹמֵר: "וְאוֹתִי הִשְׁלַכְתָּ אַחֲרֵי גַוֶּךָ", אַל תִּקְרֵי "גַוֶּךָ" אֶלָּא "גֵּאֶיךָ". אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: לְאַחַר שֶׁנִּתְגָּאָה זֶה קִבֵּל עָלָיו מַלְכוּת שָׁמַיִם.

R. Jose b. R. Hannina also said in the name of R. Eliezer b. Jacob : What means that which is written, "Ye shall not eat with the blood" (Lev. xix, 26)? [It means], Ye shall not eat before you have prayed for your life. There are some who declare that R. Isaac stated that R. Johanan said in the name of R. Eliezer b. Jacob : Whoever eats and drinks and afterwards offers his prayers, concerning him the Scriptures say, "Thou hast cast Me behind thy back" (I Kings ...

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KEHOT'S NOTE

ברכות י׳, ב. ראה או״ח סי׳ פט, ג. וראה במ״מ לקמן פ׳ פנחם עט, ד.

65 **אסור לאכול**

The law: one may not attend to his affairs, set out on the road, or eat or drink before praying the Amidah, though water and medicine are permitted. The Alter Rebbe gives the inner reason: before prayer a person is still bound below.

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

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

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

66 **אדם בגימ' מ״ה**

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

KEHOT'S NOTE

תיקו״ז בהקדמה בתחלתה, ובכ״מ.

67 **נש״י עלו במחשבה**

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

KEHOT'S NOTE

ב״ר רפ״א.

68 **עלו במחשבה**

The Midrash lists six things that preceded the creation of the world; the Patriarchs, Israel, the Holy Temple and the name of Mashiach "arose in thought" to be created. Here it shows that the souls of Israel come from the letters of thought, higher than the letters of speech.

Bereshit Rabbah 1:4 בראשית רבה א׳:ד׳

69 **ושמתי כדכד**

Yeshayahu comforts Jerusalem: "I will make your windows of kadkod," a gleaming precious stone, and your gates of carbuncle. The text refers to the discourse on this verse for the higher ascent of the souls.

Isaiah 54:12 ישעיהו נ״ד:י״ב

וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ:

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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PARAGRAPH 10

70 **מוצא פי ה'**

"By every utterance of the mouth of Havayah does man live." As explained above, the utterance is the letters of speech from which the lower creations, and the food that comes from them, were made.

Deuteronomy 8:3 דברים ח׳:ג׳

וַיְעַנְּךָ וַיַּרְעִבֶךָ וַיַּאֲכִלְךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעֲךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִי־ה' יִחְיֶה הָאָדָם:

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fa-

thers 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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71 **קשוט עצמך**

Resh Lakish expounds the verse "Gather yourselves together and gather" (hiskosheshu vakoshu) as "Correct yourself, and afterwards correct others." Here it means that a person must raise his own soul before he can raise the world.

Bava Metzia 107b:15 בבא מציעא ק"ז ב:ט"ו

רַבָּה בַּר רַב הוּנָא חֲוָה לֵיקֹהּ הָהוּא אִבָּא אַגּוּדָּא דְּנַהֲרָא, אֲמַרוּ לֵיקֹהּ: נִיקּוֹץ מָר! אֲמַר לְהוּ: קוּצוּ עִילָּאֵי וְתַתָּאֵי, וַהֲדַר נִיקּוֹץ אֲנָא. הֵיכִי עָבֵיד הָכִי? וְהָכְתִיב: "הִתְקוֹשָׁשׁוּ וְקוֹשׁוּ", וְאָמַר רֵישׁ לָקִישׁ: קְשׁוֹט עַצְמְךָ וְאַחַר כָּךְ קְשׁוֹט אֲחֵרִים!

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Sanhedrin 18a:11 סנהדרין י"ח א:י"א

גְּמָ' כֹּהֵן גָּדוֹל דָּן. פְּשִׁיטָא! דָּנִין אוֹתוֹ אִיצְטְרִיכָא לֵיקֹהּ. הָא נָמֵי פְּשִׁיטָא: אִי לָא דָּיְינִינַן לֵיקֹהּ, אִיהוּ הֵיכִי דָּיֵין? וְהָכְתִיב "הִתְקוֹשָׁשׁוּ וְקוֹשׁוּ", וְאָמַר רֵישׁ לָקִישׁ: קְשׁוֹט עַצְמְךָ וְאַחַר כָּךְ קְשׁוֹט אֲחֵרִים.

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KEHOT'S NOTE

ב"מ קז, ב, סנהדרין יח, א.

72 **בד"ה לא הביט און ביעקב**

The discourse "He has not beheld iniquity in Yaakov" asks why prayer, whose intention the Sages treated even more strictly than that of the Shema, is not counted among the Torah's mitzvos, and explains prayer as the inner intention and soul of the mitzvos.

KEHOT'S NOTE

לקמן פי' בלק ע, ד ואילך.

73 **בד"ה אסרי לגפן**

The discourse "Binding his foal to the vine" asks why the offerings should rank above prayer, which lifts a person's soul through G-d's praises up to "with all your soul." It answers (46d) that in exile a person cannot raise the animals and bind them to their source, since he himself is bound below; in the days of Mashiach, when the souls of Israel are raised, even the sparks that fell into animals will be raised.

KEHOT'S NOTE

תו"א מו, ב.

PARAGRAPH 11

74 **יברכך ה'**

"May Havayah bless you and guard you," the first verse of the Priestly Blessing. The Alter Rebbe explains this blessing as the ascent from below in prayer.

Numbers 6:24 במדבר ו':כ"ד

יְבָרֶכְךָ ה' וְיִשְׁמְרֶךָ:

The L-RD bless thee, and keep thee;

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75 **המתחדשות לבקרים**

Kehot's note points to Lamentations 3:23 for these words.

Lamentations 3:23 איכה ג':כ"ג

חֲדָשִׁים לַבְּקָרִים רַבָּה אֱמוּנָתֶךָ:

They are new every morning; Great is Thy faithfulness.

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KEHOT'S NOTE

ראה איכה ג, כג.

PARAGRAPH 12

76 **תוספות מרובה על העיקר**

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

KEHOT'S NOTE

ב"ר ספי"א, [ד] [כ].

77 **וזרעתי את ב"י**

Kehot's note points to Jeremiah 31:26 for these words.

Jeremiah 31:26 ירמיהו ל"א:כ"ו

עַל־זֹאת הֵקַיצֹתִי וָאֵרֶא וּשְׁנָתִי עָרְבָה לִי:

Upon this I awaked, and beheld; And my sleep was sweet unto me.

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KEHOT'S NOTE

ירמי' לא, כו.

78 **וזרעתי את בית ישראל**

G-d promises through Yirmeyahu, "Behold, days are coming, says Havayah, when I will sow the house of Israel and the house of Yehudah with the seed of man and the seed of beast." The maamar takes it as Israel being G-d's seed, sown in the world. (Kehot: Jeremiah 31:26)

Jeremiah 31:27 ירמיהו ל"א:כ"ז

הִנֵּה יָמִים בָּאִים נְאֻם־ה' וְזָרַעְתִּי אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בֵּית יְהוּדָה זֶרַע אָדָם וְזֶרַע בְּהֵמָה:

Behold, the days come, saith the L-RD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

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79 **וזרעתיי לי בארץ**

G-d promises through Hoshea that after the exile He will sow Israel anew: "And I will sow her for Myself in the land." The Talmud derives from this verse that exile brings converts, as one sows a little to reap much.

Hosea 2:25 הושע ב':כ"ה

וּזְרַעְתִּיהָ לִּי בָּאָרֶץ וְרִחַמְתִּי אֶת־לֹא רֻחָמָה וְאָמַרְתִּי לְלֹא־עַמִּי עַמִּי־אַתָּה וְהוּא יֹאמַר אֱלֹקָי:

And I will sow her unto Me in the land; And I will have compassion upon her that had not obtained compassion; And I will say to them that were not My people: 'Thou art My people'; And they shall say: 'Thou art my G-d.'

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Rebbe reads "pure of heart" as a love free of any foreign admixture.

Psalms 24:3–4 תהילים כ"ד:ג'-ד'

מִי־יַעֲלֶה בְהַר־ה' וּמִי־יָקוּם בִּמְקוֹם קָדְשׁוֹ: נְקִי כַפַּיִם וּבַר־לֵבָב אֲשֶׁר לֹא־נָשָׂא לַשָּׁוְא נַפְשִׁי וְלֹא נִשְׁבַּע לְמִרְמָה:

Who shall ascend into the mountain of the L-RD? And who shall stand in His holy place? He that hath clean hands, and a pure heart; Who hath not taken My name in vain, and hath not sworn deceitfully.

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KEHOT'S NOTE

תהלים כד, ג-ד.

85 **בר לבב שהוא בלי שום תערובות זר ח"ו**

In Va'eschanan the same words appear, "Who shall ascend ... pure of heart, without any foreign admixture," with a reference back to the discourse "Thus shall you bless" on "and guard you." It goes on to ask how the guarding of the mitzvos is achieved and answers: through the study of the Oral Torah.

KEHOT'S NOTE

ראה לעיל כ, ב. לקמן ואתחנן י', א.

86 **ס"פ ויחי דרמ"ח סע"א**

Or HaTorah sums up the Zohar at the end of Vayechi: the blessing "May Havayah bless you" is drawn from the level of Tziyon (Zion), as in the verse the Zohar brings there, "May Havayah bless you from Zion."

KEHOT'S NOTE

"דענין ברכת 'יברכך כו' נמשך מבחי' ציון" — אוה"ת נשא ע' רסו.

87 **נשא דקמ"ז א'**

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

KEHOT'S NOTE

אולי הכוונה למ"ש שם "יברכך ה' וישמרך אלין תלת קראי, וג' שמהן דתריסר אתוון כלילן לקבליהון ובכלא אתכוון כהנא" ע"ש עוד.

88 **וברבות בא פט"ו**

Or HaTorah identifies the Midrash on Bo: on "This month shall be for you," it brings "Let them be yours alone, and not for strangers with you," and says that the blessings are "for you," as it says, "May Havayah bless you and guard you."

KEHOT'S NOTE

גבי החדש הזה לכם הה"ד יהי לך לבדך ואין לזרים אתך במשלי סי' ה' הברכות לכם שנאמר יברכך ה' וישמרך וכן וציוויתי את ברכתי לכם — אוה"ת נשא ע' רסו.

89 **בחקותי פל"ו**

Or HaTorah identifies the Midrash on Bechukosai: on "You brought a vine out of Egypt," just as the vine needs three blessings, Israel are blessed with three blessings in the Priestly Blessing: "bless," "make shine" and "lift up."

KEHOT'S NOTE

"ע"פ גפן ממצרים תסיע מה הגפן הזה טעון שלש ברכות אף ישראל מתברכים שלשה ברכות בכי"ו יברכך יאר ישא" — אוה"ת נשא ע' רסו.

KEHOT'S NOTE

הושע ב, כה.

80 **ברוך ה' אלקי ישראל**

"Blessed is Havayah, the G-d of Israel, from everlasting to everlasting," the verse that closes the first book of Psalms. The Alter Rebbe brings it for G-dliness being sown in Israel, as is explained elsewhere.

Psalms 41:14 תהילים מ"א:י"ד

בָּרוּךְ ה' אֱלֹקֵי יִשְׂרָאֵל מֵהָעוֹלָם וְעַד הָעוֹלָם אָמֵן וְאָמֵן:

Blessed be the L-RD, the G-d of Israel, from everlasting and to everlasting. Amen, and Amen.

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KEHOT'S NOTE

תהלים מא, יד.

81 **לא גלו ישראל אלא**

Rabbi Elazar: the Holy One, blessed be He, exiled Israel among the nations only so that converts would be added to them, as it says, "I will sow her for Myself in the land": does a person sow a se'ah except to bring in many kor? Exile, like sowing, is for the sake of increase.

Pesachim 87b:14 פסחים פ"ז ב:י"ד

וְאָמַר רַבִּי אֶלְעָזָר: לֹא הִגְלָה הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת יִשְׂרָאֵל לְבֵין הָאוּמּוֹת אֶלָּא כְּדֵי שֶׁיִּתּוֹסְפוּ עֲלֵיהֶם גֵּרִים, שֶׁנֶּאֱמַר: "וּזְרַעְתִּיהָ לִּי בָּאָרֶץ". כְּלוּם אָדָם זוֹרֵעַ סְאָה אֶלָּא לְהַכְנִיס כַּמָּה כּוֹרִין.

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KEHOT'S NOTE

פסחים פז, ב.

82 **וכמ"ש במ"א**

the passage shares nothing with the note

KEHOT'S NOTE

ראה תו"א קיז, ב ואילך.

83 **נפש כל חי ורוח כל בשר**

Iyov says of G-d, "In Whose hand is the soul of every living thing and the spirit of all flesh of man." Here it describes the life-force in the lower creations that gives life to every living being.

Job 12:10 איוב י"ב:י'

אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל־חָי וְרוּחַ כָּל־בְּשַׂר־אִישׁ:

In whose hand is the soul of every living thing, And the breath of all mankind.—

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PARAGRAPH 13

84 **מי יעלה בהר ה'**

The psalmist asks, "Who shall ascend the mountain of Havayah, and who shall stand in His holy place?" and answers, "One clean of hands and pure of heart." The Alter

says that when the outer face shines the world is blessed. The text cites it for the meaning of the second blessing.

Zohar, Idra Rabba 15:134–17:147 ספר הזהר, האדרא רבא ט"ו:קל"ד-י"ז:קמ"ז

95 יאר ה' פניו

In the Idra Rabba's fifth adornment of the beard, where the two "apples" of the face show, it says, "May Havayah make His face shine upon you and be gracious to you," for when they shine the world is blessed; when they redden, "May Havayah lift up His face" means that the redness is lifted away, so that no anger is found in the world. It is one of the places the text cites for this blessing.

Zohar, Idra Rabba 35:289–41:297 ספר הזהר, האדרא רבא ל"ה:רפ"ט-מ"א:רצ"ז

96 נשא קל"ג ב'

Or HaTorah explains the Zohar there: "In the light of the King's face is life" refers to Atik Kadisha, whose face always shines because there is no left side in it, while in Z'eir Anpin there are times when it shines and times when it does not.

KEHOT'S NOTE

"מפרש דמ"ש באור פני מלך חיים זהו בע"ק דשם פניו נהרין תמיד משום דלית שמאלא בהאי ע"ק, אבל בז"א אית זמן דנהרין ואית זמן דלא נהרין . . ומסיים בזהר . . ובג"כ כתי' יאר ה' פניו אליך יאר פניו אתנו סלה מכלל דלא הוי תדירא" — אוה"ת נשא ע' רסח.

97 קמ"א א'

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

KEHOT'S NOTE

תיקונא חמישאה "דכד נהרין מתברך עלמא".

98 איזהו חכם הרואה

Alexander of Macedon asks the elders of the Negev, "Who is called wise?" and they answer, "Who is wise? One who sees the nolad," plainly, one who foresees what will come of an action. The Alter Rebbe reads it as seeing each thing being born from nothing.

Tamid 32a:7 תמיד ל"ב א:ז'

אָמַר לָהֶם: אֵידֵין מִתְקְרֵי חַכִּים? אֲמַרוּ לֵיקּה: אֵיזֶהוּ חָכָם - הָרוֹאֶה אֶת הַנּוֹלָד. אָמַר לָהֶם: אֵידֵין מִתְקְרֵי גִּבּוֹר? אָמְרוּ לוֹ: אֵיזֶהוּ גִּבּוֹר - הַכּוֹבֵשׁ אֶת יִצְרוֹ. אָמַר לָהֶן: אֵידֵין מִתְקְרֵי עָשִׁיר? אֲמַרוּ לֵיקּה: אֵיזֶהוּ עָשִׁיר - הַשָּׂמֵחַ בְּחֶלְקוֹ.

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Tanya, Likkutei Amarim 43:3 תניא, חלק ראשון; ליקוטי אמרים מ"ג:ג'

אַךְ הַיִּרְאָה עִילָּאָה, יִרְאַ בּשֶׁת וְיִרְאָה פְּנִימִית, שֶׁהִיא נִמְשֶׁכֶת מִפְּנִימִית הָאֱלֹהוּת שֶׁבְּתוֹךְ הָעוֹלָמוֹת, עָלֶיהָ אָמְרוּ: "אִם אֵין חָכְמָה אֵין יִרְאָה", דְּחָכְמָה, הִיא כ"ח מָ"ה - "וְהַחָכְמָה מֵאַיִן תִּמָּצֵא", וְ"אֵיזֶהוּ חָכָם הָרוֹאֶה אֶת הַנּוֹלָד", פֵּירוּשׁ, שֶׁרוֹאֶה כָּל דָּבָר אֵיךְ נוֹלָד וְנִתְהַוֶּה מֵאַיִן לְיֵשׁ, בִּדְבַר ה' וְרוּחַ פִּיו יִתְבָּרַךְ, כְּמוֹ שֶׁכָּתוּב: "וּבְרוּחַ פִּיו כָּל צְבָאָם".

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KEHOT'S NOTE

תמיד לב, א. ראה תניא פמ"ג ובליקוט פי' שם. לקו"ת האזינו עה, א.

90 אם ישים אליו לבו

Elihu tells Iyov that if G-d set His heart upon man, He would gather back to Himself man's spirit and breath, and all flesh would perish. The Zohar (2:162b) and the maamar read it the other way: when a person sets his heart toward G-d, spirit is drawn to him from above, an arousal from below calling forth one from above.

Job 34:14 איוב ל"ד:י"ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃

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

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KEHOT'S NOTE

איוב לד, יד.

91 ורוח אייתי רוח

On "And you shall love," the Zohar says that all things depend on will: "spirit draws spirit and brings spirit," and it gives as its sign the verse "If one sets his heart toward Him." The love from below draws the response from above.

Zohar II, 162b זח"ב קסב, ב

KEHOT'S NOTE

ראה זח"ב קסב, ב.

92 יאר . . מלמעלה למטה

The note points to Yahel Or, the Tzemach Tzedek's commentary on Psalms, p. 229, on "May Havayah make His face shine" as a drawing from above to below.

KEHOT'S NOTE

ראה יהל אור ע' רכט.

93 חכמת אדם תאיר פניו

Koheles says, "Who is like the wise man ...? A man's wisdom makes his face shine." The shining of the face in the Priestly Blessing is therefore the revelation of Chochmah.

Ecclesiastes 8:1 קהלת ח':א'

מִי כְהֶחָכָם וּמִי יוֹדֵעַ פֵּשֶׁר דָּבָר חָכְמַת אָדָם תָּאִיר פָּנָיו וְעֹז פָּנָיו יְשֻׁנֶּא׃

Who is as the wise man? and who knoweth the interpretation of a thing? A man's wisdom maketh his face to shine, And the boldness of his face is changed.

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KEHOT'S NOTE

קהלת ח, א.

94 יאר ה' פניו

The Idra Rabba brings "May Havayah make His face shine upon you" and "In the light of the King's face is life," and

שמע ישראל 99

Moshe proclaims, "Hear, O Israel, Havayah is our G-d, Havayah is One." "Hear" is read as understanding through contemplation, the arousal from below.

Deuteronomy 6:4 דברים ו׳:ד׳

שְׁמַע יִשְׂרָאֵל ה׳ אֱלֹקֵינוּ ה׳ אֶחָד׃

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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KEHOT'S NOTE

דברים ו, ד.

ואינו דומה שמיעה לראיי 100

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

KEHOT'S NOTE

מכילתא יתרו יט, ט. פס״ז שלח יג, יח "אינו דומה ראיי לשמיעה".

ואינו דומה שמיעה לראיה 101

At Sinai, the Mechilta says, Israel asked, "We want to see our King," for one who hears is not like one who sees, and G-d granted it: "on the third day Havayah will come down before the eyes of all the people." The maamar applies it to the sight of Chochmah, which surpasses understanding.

Mekhilta DeRabbi Yishmael, Tractate Bachodesh 2:28 מכילתא דרבי ישמעאל, מַסֶּכְתָּא דְּבַחֹדֶשׁ ב׳:כ״ח

דָּבָר אַחֵר: אָמְרוּ: רְצוֹנֵנוּ לִרְאוֹת אֶת מַלְכֵּנוּ! לֹא דוֹמֶה שׁוֹמֵעַ לְרוֹאֶה! אָמַר לוֹ הַמָּקוֹם: תֵּן לָהֶם מַה שֶּׁבִּקְּשׁוּ! (שמות יט,יא) "כִּי בַּיּוֹם הַשְּׁלִשִׁי, יֵרֵד יי לְעֵינֵי כָל הָעָם עַל הַר סִינָי."

Variantly: They said: We want to see our King. There is no comparing hearing to seeing, viz. (Ibid. 11) "for on the third day the L-rd will go down before the eyes of all the people on Mount Sinai."

Beeri Edition, Koren, Jerusalem, 2019 (CC-BY-NC) • Mechilta, translated by Rabbi Shraga Silverstein (CC-BY)

ונתתי מטר ארצכם 102

G-d promises, "I will give the rain of your land in its season." The rain is read as the Torah, which descends from above like water.

Deuteronomy 11:14 דברים י״א:י״ד

וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ׃

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

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KEHOT'S NOTE

דברים יא, יד.

כי כאשר ירד . . כן יהי דברי 103

The words here quote Isaiah 55:10–11; the passage is shown below.

Isaiah 55:10–11 ישעיהו נ״ה:י׳-י״א

כִּי כַאֲשֶׁר יֵרֵד הַגֶּשֶׁם וְהַשֶּׁלֶג מִן־הַשָּׁמַיִם וְשָׁמָּה לֹא יָשׁוּב כִּי אִם־הִרְוָה אֶת־הָאָרֶץ וְהוֹלִידָהּ וְהִצְמִיחָהּ וְנָתַן זֶרַע לַזֹּרֵעַ וְלֶחֶם לָאֹכֵל׃ כֵּן יִהְיֶה דְּבָרִי

אֲשֶׁר יֵצֵא מִפִּי לֹא־יָשׁוּב אֵלַי רֵיקָם כִּי אִם־עָשָׂה אֶת־אֲשֶׁר חָפַצְתִּי וְהִצְלִיחַ אֲשֶׁר שְׁלַחְתִּיו׃

For as the rain cometh down and the snow from heaven, And returneth not thither, Except it water the earth, And make it bring forth and bud, And give seed to the sower and bread to the eater; So shall My word be that goeth forth out of My mouth: It shall not return unto Me void, Except it accomplish that which I please, And make the thing whereto I sent it prosper.

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KEHOT'S NOTE

ישעי׳ נה, י-יא.

כי כאשר ירד הגשם והשלג מן השמים 104

Yeshayahu conveys G-d's word: "For as the rain and the snow come down from heaven and do not return there, but water the earth." G-d's word, like rain, comes down and makes the world bring forth.

Isaiah 55:10 ישעיהו נ״ה:י׳

כִּי כַאֲשֶׁר יֵרֵד הַגֶּשֶׁם וְהַשֶּׁלֶג מִן־הַשָּׁמַיִם וְשָׁמָּה לֹא יָשׁוּב כִּי אִם־הִרְוָה אֶת־הָאָרֶץ וְהוֹלִידָהּ וְהִצְמִיחָהּ וְנָתַן זֶרַע לַזֹּרֵעַ וְלֶחֶם לָאֹכֵל׃

For as the rain cometh down and the snow from heaven, And returneth not thither, Except it water the earth, And make it bring forth and bud, And give seed to the sower and bread to the eater;

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כן יהיה דברי אשר יצא מפי 105

"So shall My word be that goes forth from My mouth." The Torah descends into the world like rain and makes it bring forth.

Isaiah 55:11 ישעיהו נ״ה:י״א

כֵּן יִהְיֶה דְּבָרִי אֲשֶׁר יֵצֵא מִפִּי לֹא־יָשׁוּב אֵלַי רֵיקָם כִּי אִם־עָשָׂה אֶת־אֲשֶׁר חָפַצְתִּי וְהִצְלִיחַ אֲשֶׁר שְׁלַחְתִּיו׃

So shall My word be that goeth forth out of My mouth: It shall not return unto Me void, Except it accomplish that which I please, And make the thing whereto I sent it prosper.

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אחד באחד 106

In the passage on the mystery of Shabbos, the Zohar says that as the Holy One, blessed be He, is One above, the Shechinah is united below in the mystery of One, "to be one in One." Here it describes the Infinite Light resting in its dwelling below.

Zohar II, 135a זח״ב קלה, א

KEHOT'S NOTE

זח״ב קלה, א.

לא . . מחזיק טובה לעצמו 107

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

KEHOT'S NOTE

ראה עד״ז אבות ב, ח. ו, ו.

108 **שמע לי הבנה**

The words here quote I Samuel 3:10; the passage is shown below.

I Samuel 3:10 שמואל א ג:י

וַיָּבֹא ה' וַיִּתְיַצַּב וַיִּקְרָא כְּפַעַם־בְּפַעַם שְׁמוּאֵל שְׁמוּאֵל וַיֹּאמֶר שְׁמוּאֵל דַּבֵּר כִּי שֹׁמֵעַ עַבְדֶּךָ׃

And the L-RD came, and stood, and called as at other times: 'Samuel, Samuel.' Then Samuel said: 'Speak; for Thy servant heareth.'

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Zohar III, 138b זח"ג קלח, ב

KEHOT'S NOTE

ראה ש"א ג, י. זח"ג קלח, ב.

109 **אורייתא מחכ' נפקת**

The Zohar teaches, "The Torah comes forth from the Chochmah above." So the revelation of Chochmah is found in the Torah.

Zohar II, 85a זח"ב פה, א

KEHOT'S NOTE

זח"ב פה, א. קכא, א.

110 **ויחן שם ישראל**

At Sinai, "Israel encamped there, opposite the mountain." The word vayichan shows that vichuneka, "and be gracious to you," also means encamping, resting.

Exodus 19:2 שמות י"ט:ב

וַיִּסְעוּ מֵרְפִידִים וַיָּבֹאוּ מִדְבַּר סִינַי וַיַּחֲנוּ בַּמִּדְבָּר וַיִּחַן־שָׁם יִשְׂרָאֵל נֶגֶד הָהָר׃

And when they were departed from Rephidim, and were come to the wilderness of Sinai, they encamped in the wilderness; and there Israel encamped before the mount.

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KEHOT'S NOTE

שמות יט, ב.

111 **יברכך ה' וישמרך**

At the end of Parshas Vayechi the Zohar explains "May Havayah bless you and guard you": "bless you" comes from the masculine aspect and "guard you" from the feminine, so that blessings flow from both. Or HaTorah, quoted in the notes, sums it up: the blessing "May Havayah bless you" is drawn from "Tziyon," as in the verse the Zohar brings there, "May Havayah bless you from Zion."

Zohar, Vayechi 76:792–77:800 ספר הזהר, ויחי ע"ו:תשצ"ב-ע"ז:ת"ת

112 **יברכך ה' וישמרך**

At the end of Parshas Nasso the Zohar says that "May Havayah bless you and guard you" and the verses after it are three verses, with three Names of twelve letters included in them, and the kohen intends them all. The notes suggest that this is the passage meant.

Zohar, Nasso 16:164–17:173 ספר הזהר, נשא ט"ז:קס"ד-י"ז:קע"ג

Observe that the twenty-two letters were uttered by Moses in two sections. The first time1Ex. 34, 6. he uttered thirteen attributes of the Ancient of Ancients, the Most Undisclosed, so as to bring them down to the region where Rigo1Num. 14, 18.1Num. 14, 18. he uttered nine attributes of Mercy which are inherent in the Mikroprosopus (Lesser Figure) and which are radiated from the light of the Ancient and Undisclosed One. All this the priest combined together when he spread forth his hands to bless the people, so that all ...

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

113 **יברכך ה' וישמרך**

In the Raaya Mehemna on Parshas Eikev, the showbread is set against the two tablets, written "on one side and on the other": on one side are the twelve faces of "May Havayah bless," "make shine" and "lift up," the Name Havayah three times. It is one of the places the text cites for this blessing.

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

114 **יברכך ה' וישמרך**

On "This month shall be for you," the Midrash brings "Let them be yours alone" and lists what G-d gave Israel alone, among them, "the blessings are yours, as it says, 'May Havayah bless you and guard you.'" This is the Midrash on Bo that the text cites.

Shemot Rabbah 15:23 שמות רבה ט"ו:כ"ג

... ואכלת לפני ה' אלקיך מעשר דגנך וגו'. הקרבנות לכם, שנאמר (שמות כ, כא): וזבח עליו את עולותיך. הברכות לכם, שנאמר (במדבר ו, כד): יברכך ה' וישמרך. וכן (ויקרא כה, כא): וצויתי את ברכתי לכם. וארץ ישראל לכם, שנאמר (שם שם, לח): לתת לכם את ארץ כנען, ולא ארץ ישראל בלבד, אלא אפילו כל הארצות סביבותיה, שנאמר (יהושע א, ג: כל מקום אשר תדרוך כף רגליכם בו. וגו'. לא נתתי התורה אלא לכם, שנאמר (משלי ד, ב): כי לקח טוב נתתי לכם תורתי וגו'. הציצית נתתי לכם, שנאמר (במדבר ...

Another interpretation: "This month shall be for you" (Exodus 12:2) - that is what is written: "They will be for you alone, and there is nothing for strangers with you" (Proverbs 5:17). The Holy One blessed be He said to them: 'I do not caution idolaters against idol worship, but only you, as it is stated: "You shall not make idols for yourself" (Leviticus 26:1). I gave justice only to you, as it is stated: "Hear this, priests, and hearken, house of Israel, and listen, house of the king, as ...

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115 **יברכך ה' וישמרך**

On "You brought a vine out of Egypt," the Midrash says that as the vine needs three blessings, so Israel are blessed every day with three blessings: "May Havayah bless,"

"make shine" and "lift up." This is the Midrash on Bechukosai that the text cites.

Vayikra Rabbah 36:2ויקרא רבה ל"ו:ב'

PARAGRAPH 14

116 חנה דוד

Yeshayahu's prophecy over Jerusalem: "Woe, Ariel, Ariel, the city where David encamped." The word chanah, encamped, shows that chen, grace, is related to chaniyah, resting.

Isaiah 29:1ישעיהו כ"ט:א'

הוֹי אֲרִיאֵל אֲרִיאֵל קִרְיַת חָנָה דָוִד סְפוּ שָׁנָה עַל־שָׁנָה חַגִּים יִנְקֹפוּ׃

Ah, Ariel, Ariel, the city where David encamped! Add ye year to year, Let the feasts come round!

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KEHOT'S NOTE

ישע' כט, א.

117 ושכנתי בתוכם

G-d tells Moshe, "And they shall make Me a Sanctuary, and I will dwell within them." Here it describes G-d's presence resting in the lower world.

Exodus 25:8שמות כ"ה:ח'

וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם׃

And let them make Me a sanctuary, that I may dwell among them.

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KEHOT'S NOTE

שמות כה, ח.

118 דירה בתחתונים

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

KEHOT'S NOTE

ראה תנחומא נשא, טז.

119 דירה בתחתונים

Rabbi Shmuel bar Nachman: when the Holy One, blessed be He, created the world, He desired to have a dwelling among the lower realms as He has among the higher ones. This is the purpose that Grace after Meals fulfills in the food's life-force.

Midrash Tanchuma, Nasso 16:1מדרש תנחומא, נשא ט"ז:א'

... בְּאתִי לְגַנִּי אֲחוֹתִי כַלָּה (שה"ש ה, א). אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָן, בְּשָׁעָה שֶׁבָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת הָעוֹלָם, נִתְאַוָּה שֶׁיְּהֵא לוֹ דִּירָה בַּתַּחְתּוֹנִים כְּמוֹ שֶׁיֵּשׁ בָּעֶלְיוֹנִים. בָּרָא אֶת הָאָדָם וְצִוָּה אוֹתוֹ וְאָמַר לוֹ: מִכָּל עֵץ הַגָּן אָכֹל תֹּאכֵל, וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ (בראשית ב, טז-יז). וְעָבַר עַל צִוּוּיוֹ. אָמַר לֵקֵה הַקָּדוֹשׁ בָּרוּךְ הוּא, כָּךְ הָיִיתִי מִתְאַוֶּה שֶׁיְּהֵא לִי דִּירָה בַּתַּחְתּוֹנִים כְּמוֹ שֶׁיֵּשׁ לִי בָּעֶלְיוֹנִים, וְדָבָר אֶחָד צִוִּיתִי אוֹתְךָ וְלֹא שָׁמַרְתָּ אוֹתוֹ. מִיָּד סִלֵּק הַקָּדוֹשׁ ...

(Numb. 7:1), "So it came to pass on the day that Moses had finished." Rav says, "Every place where it is stated, 'So it came to pass (wayehi),' [is referring to] something new"; but R. Simeon says, "Every place where it says, 'So it came to pass (wayehi)' [is referring to] something which existed, has ceased [to exist] for a long time, and has returned to be as it was. This text is related (to Cant. 5:1), "When I come to my garden, my sister bride." R. Samuel bar Nahman ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY)

120 ג' ברכות דאורייתא והד' דרבנן

The note points to the Alter Rebbe's Shulchan Aruch for the law that three blessings of Grace after Meals are of Torah law and the fourth is rabbinic.

Berakhot 46a:9ברכות מ"ו א:ט'

נֵימָא כְּתַנָּאֵי, דְּתָנֵי חֲדָא: בִּרְכַּת הַמָּזוֹן שְׁנַיִם וּשְׁלִשָׁה, וְתַנְיָא אִידַּךְ: שְׁלִשָׁה וְאַרְבָּעָה. סַבְרוּהָ, דְּכוּלֵּי עָלְמָא "הַטּוֹב וְהַמֵּטִיב" לָאו דְּאוֹרָיְיתָא הִיא, מַאי לָאו בְּהָא קָמִיפַּלְגִי: מַאן דְּאָמַר שְׁתַּיִם וְשָׁלֹשׁ קָסָבַר עַד "הַזָּן". — וּמַאן דְּאָמַר שָׁלֹשׁ וְאַרְבַּע קָסָבַר עַד "נִבָּרֵךְ ה'".

Let us say [that their difference is] like that of the Tannaim ; for one taught : The Grace after meals [may be said by] two or three ; and there is another teaching : Three or four. They hold that everybody admits that "Who art kind and dealest kindly" is not ordained by the Torah. Are we, then, not to suppose that they differ on the following point : He who says, "[The Grace may be said by] two or three" holds that [the benediction of Zimmun extends] until ...

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KEHOT'S NOTE

ראה ברכות מו, א. שו"ע אדה"ז סי' קפז סעי' א'.

PARAGRAPH 15

121 לחם לבב אנוש יסעד

The psalmist praises G-d for the bread "that sustains the heart of man," with wine and oil. When a person eats his fill, the bread truly sustains the life of his soul.

Psalms 104:15תהילים ק"ד:ט"ו'

וְיַיִן יְשַׂמַּח לְבַב־אֱנוֹשׁ לְהַצְהִיל פָּנִים מִשָּׁמֶן וְלֶחֶם לְבַב־אֱנוֹשׁ יִסְעָד׃

And wine that maketh glad the heart of man, Making the face brighter than oil, And bread that stayeth man's heart.

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KEHOT'S NOTE

תהלים קד, טו.

122 בחכמה כח מ"ה

In Parshas Tzav the Zohar speaks of Chochmah, "in which is koach mah," and spells out mah as the Name Havayah filled with alefs (45). It is one of the places the Kehot notes give for Chochmah as koach mah.

Zohar III, 34aזח"ג לד, א

KEHOT'S NOTE

זח"ג לד, א. הקדמת ת"ז בתחלתה. ת"ז תס"ה.

123 ואכלת ושבעת

In the Zohar on Vayigash a Jew asks about "And you shall eat and be satisfied, and bless": must one not bless G-d in

prayer before eating? He answers that this is the blessing over food, by which satiety is shown before the level of faith above, so that it too is filled and gives sustenance.

Zohar, Vayigash 5:46–6:57 ספר הזהר, ויגש ה':מ"ו-ו':נ"ז

124 **והנה מן היאור**

Pharaoh dreams: "And behold, from the river came up seven cows, handsome and fat of flesh." The Zohar on this verse is cited for the meaning of satiety.

Genesis 41:2 בראשית מ"א:ב'

וְהִנֵּה מִן־הַיְאֹר עֹלֹת שֶׁבַע פָּרוֹת יְפוֹת מַרְאֶה וּבְרִיאוֹת בָּשָׂר וַתִּרְעֶינָה בָּאָחוּ׃

And, behold, there came up out of the river seven kine, well-favoured and fat-fleshed; and they fed in the reed-grass.

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125 **והנה מן היאור**

The Zohar explains "And behold, from the river": all the levels below are blessed from this river, which flows forth and gives drink and nourishment to all.

Zohar, Miketz 2:18–3:28 ספר הזהר, מקץ ב':י"ח-ג':כ"ח

AND, BEHOLD, THERE CAME UP OUT OF THE RIVER SEVEN KINE, WELL FAVOURED AND FATFLESHED; AND THEY FED IN THE REED GRASS. The river is mentioned because from it all the lower grades receive their blessings. For the (supernal) stream which flows perpetually waters and feeds the whole, and Joseph was himself the river by means of which the whole of Egypt was blessed.

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126 **ונשבע לחם ונהיה טובים**

The people of Yehudah in Egypt tell Yirmeyahu that when they burned incense to "the queen of heaven," "we were satisfied with bread and were well." The Zohar takes from their words only the sense of "well" as being sated.

Jeremiah 44:17 ירמיהו מ"ד:י"ז

כִּי עָשֹׂה נַעֲשֶׂה אֶת־כָּל־הַדָּבָר אֲשֶׁר־יָצָא מִפִּינוּ לְקַטֵּר לִמְלֶכֶת הַשָּׁמַיִם וְהַסֵּיךְ־לָהּ נְסָכִים כַּאֲשֶׁר עָשִׂינוּ אֲנַחְנוּ וַאֲבֹתֵינוּ מְלָכֵינוּ וְשָׂרֵינוּ בְּעָרֵי יְהוּדָה וּבְחֻצוֹת יְרוּשָׁלִָם וַנִּשְׂבַּע־לֶחֶם וַנְּהִיְ טוֹבִים וְרָעָה לֹא רָאִינוּ׃

But we will certainly perform every word that is gone forth out of our mouth, to offer unto the queen of heaven, and to pour out drink-offerings unto her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah, and in the streets of Jerusalem; for then had we plenty of food, and were well, and saw no evil.

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127 **ונשבע לחם ונהיה טובים**

Explaining the word "good" in "when he tends (beheitivo) the lamps," the Zohar says that "good" means sated and watered with wine, as it says, "And we were satisfied with bread and were well." The text cites it for the meaning of satiety.

Zohar, Beha'alotcha 4:20–6:29 ספר הזהר, בהעלותך ד':כ'-ו':כ"ט

The Companions then proceeded on their journey the whole day. When night fell they ascended to a spot where they found a cave. R. Jose, on hearing this, rejoiced, and reported it to R. Eleazar, who said to him: 'Let us enter therein, for the Holy One, blessed be He, seems to have appointed for us this day as one on which a miracle should happen to us.' When they entered their eyes met there two men engaged in the study of the Torah. R. Eleazar proclaimed: ' "How precious ...

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128 **שלא לקחה הנפש רק חיות מועט**

The parallel discourse brings here what is written elsewhere on "to keep them alive in famine": the hunger itself is their life and existence.

KEHOT'S NOTE

ראה מאמרי אדה"א במדבר-א ע' רס שמביא ע"ז ממ"ש במ"א [ראה לקו"ת שה"ש יד, ב] להחיותם ברעב עצמו הוא חיותם וקיומם, ע"ש.

129 **המגביהי לשבת המשפילי לראות**

The psalmist asks, "Who is like Havayah our G-d, Who is enthroned on high, Who lowers Himself to look upon heaven and earth?" From His height heaven and earth are equally low, and the maamar adds that both are therefore raised alike.

Psalms 113:5–6 תהילים קי"ג:ה'-ו'

מִי כַּה' אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת׃ הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ׃

Who is like unto the L-RD our G-d, That is enthroned on high, That looketh down low Upon heaven and upon the earth?

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KEHOT'S NOTE

תהלים קיג, ה-ו.

130 **ישא ה' פניו**

"May Havayah lift up His face to you." The third blessing raises even a small measure of holiness from above the chain of worlds.

Numbers 6:26 במדבר ו':כ"ו

יִשָּׂא ה' פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם׃

The L-RD lift up His countenance upon thee, and give thee peace.

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PARAGRAPH 16

131 **ילוקטו לאחד אחד**

Yeshayahu prophesies that on that day G-d will thresh out His harvest, "and you shall be gathered one by one,

Children of Israel." Here it describes how even the smallest sparks of holiness are gathered in.

Isaiah 27:12 ישעיהו כ״ז:י״ב

וְהָיָה בַּיּוֹם הַהוּא יַחְבֹּט ה׳ מִשִּׁבֹּלֶת הַנָּהָר עַד־נַחַל מִצְרַיִם וְאַתֶּם תְּלֻקְּטוּ לְאַחַד אֶחָד בְּנֵי יִשְׂרָאֵל׃

And it shall come to pass in that day, That the L-RD will beat off [His fruit] From the flood of the River unto the Brook of Egypt, And ye shall be gathered one by one, O ye children of Israel.

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KEHOT'S NOTE

ראה ישעי׳ כז, יב.

132 עושה שלום במרומיו

Bildad says of G-d, "Dominion and fear are with Him; He makes peace in His heights." Peace is the joining of opposites above.

Job 25:2 איוב כ״ה:ב׳

הַמְשֵׁל וָפַחַד עִמּוֹ עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו׃

Dominion and fear are with Him; He maketh peace in His high places.

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KEHOT'S NOTE

איוב כה, ב.

133 מיכאל שר של מים

Rabbi Yochanan reads "Dominion and fear are with Him" as Michael, who is of snow, and Gavriel, who is of fire, and neither harms the other. The Alter Rebbe brings it as the model of peace between opposites.

Bamidbar Rabbah 12:8 במדבר רבה י״ב:ח׳

Zohar III, 12b זח״ג י״ב, ב

KEHOT'S NOTE

במד״ר יב, ח. זח״ג יב, ב. הנסמן במאמרי אדה״ז- פרשיות לע׳ תרמה. לעיל במדבר (י, א). ושי״נ. [כ].

PARAGRAPH 17

134 ת״ח מרבים שלום

Rabbi Elazar in the name of Rabbi Chanina: Torah scholars increase peace in the world, as it says, "And all your children shall be taught of Havayah, and great shall be the peace of your children"; do not read "your children" (banayich) but "your builders" (bonayich). The Alter Rebbe explains how their study brings peace.

Berakhot 64a:13–14 ברכות ס״ד א:י״ג-י״ד

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא: תַּלְמִידֵי חֲכָמִים מַרְבִּים שָׁלוֹם בָּעוֹלָם, שֶׁנֶּאֱמַר: ״וְכָל בָּנַיִךְ לִמּוּדֵי ה׳ וְרַב שְׁלוֹם בָּנָיִךְ״. אַל תִּקְרֵי ״בָּנָיִךְ״ אֶלָּא ״בּוֹנָיִךְ״. ״שָׁלוֹם רָב לְאֹהֲבֵי תוֹרָתֶךָ וְאֵין לָמוֹ מִכְשׁוֹל״. ״יְהִי שָׁלוֹם בְּחֵילֵךְ שַׁלְוָה בְּאַרְמְנוֹתָיִךְ״. ״לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה נָּא שָׁלוֹם בָּךְ. לְמַעַן בֵּית ה׳ אֱלֹקֵינוּ אֲבַקְשָׁה טוֹב לָךְ״. ״ה׳ עֹז לְעַמּוֹ יִתֵּן ה׳ יְבָרֵךְ אֶת עַמּוֹ בַּשָּׁלוֹם״.

R. Eleazar said in the name of R. Hannina: The disciples of the wise increase peace in the world; as it is said, "And all thy children shall be taught of the L-rd ; and great shall be the peace of thy children" (Is. liv. 13). Read not banayik "thy children" but bonayik "thy builders[1]" "Great peace have they that love Thy law; and there is no stumbling for them" (Ps. cxix. 165). "Peace be within thy walls, and prosperity within thy palaces" (ibid, cxxii. 7). "For my brethren and ...

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KEHOT'S NOTE

ברכות סד, א. ושי״נ.

135 וכל בניך

Yeshayahu promises Zion, "And all your children shall be taught of Havayah, and great shall be the peace of your children." Being "taught" by G-d, in self-nullification, is what brings peace.

Isaiah 54:13 ישעיהו נ״ד:י״ג

וְכָל־בָּנַיִךְ לִמּוּדֵי ה׳ וְרַב שְׁלוֹם בָּנָיִךְ׃

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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KEHOT'S NOTE

ישעי׳ נד, יג.

136 ודבר ה׳ ממש זו הלכה

On Amos's prophecy, "They shall roam to seek the word of Havayah and shall not find it," the Talmud says, "'the word of Havayah': this is halachah." The halachah is G-d's own word.

Shabbat 138b:11–12 שבת קל״ח ב:י״א-י״ב

"דְּבַר ה׳״ — זוֹ הֲלָכָה, "דְּבַר ה׳״ — זֶה הַקֵּץ, "דְּבַר ה׳״ — זוֹ נְבוּאָה. וּמַאי "יְשׁוֹטְטוּ לְבַקֵּשׁ אֶת דְּבַר ה׳״? אָמְרוּ: עָתִידָה אִשָּׁה שֶׁתִּטּוֹל כִּכָּר שֶׁל תְּרוּמָה וְתַחֲזוֹר בְּכָל כְּנֵסִיּוֹת וּבָתֵּי מִדְרָשׁוֹת לֵידַע אִם טְמֵאָה הִיא וְאִם טְהוֹרָה הִיא, וְאֵין מֵבִין.

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KEHOT'S NOTE

שבת קלח, ב.

137 והמשנה היא המדברת

The note gives this book as the source for the image of the Mishnah itself speaking in the mouth of the one who studies it.

KEHOT'S NOTE

מגיד מישרים ר״פ ויקרא.

138 ודברי אשר שמתי בפיך

"My spirit that is upon you, and My words that I have put in your mouth, shall not depart from your mouth." The words of Torah in the student's mouth are G-d's own words.

Isaiah 59:21 ישעיהו נ״ט:כ״א

וַאֲנִי זֹאת בְּרִיתִי אוֹתָם אָמַר ה׳ רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרַי אֲשֶׁר־שַׂמְתִּי בְּפִיךָ לֹא־יָמוּשׁוּ מִפִּיךָ וּמִפִּי זַרְעֲךָ וּמִפִּי זֶרַע זַרְעֲךָ אָמַר ה׳ מֵעַתָּה וְעַד־עוֹלָם׃

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I

have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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KEHOT'S NOTE

ישע' נט, כא.

139 **ואשים דברי בפיך**

"I have put My words in your mouth, and covered you in the shadow of My hand." Here too G-d's word speaks through the one who studies.

Isaiah 51:16 ישעיהו נ"א:ט"ז

וָאָשִׂם דְּבָרַי בְּפִיךְ וּבְצֵל יָדִי כִּסִּיתִיךְ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה׃

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

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KEHOT'S NOTE

ישע' נא, טז.

140 **בריח התיכון שמבריח מן הקצה אל הקצה**

"And the middle bar in the midst of the boards shall run through from end to end." The bar that joins all the boards is the image of peace that joins opposites.

Exodus 26:28 שמות כ"ו:כ"ח

וְהַבְּרִיחַ הַתִּיכֹן בְּתוֹךְ הַקְּרָשִׁים מִבְרֹחַ מִן־הַקָּצֶה אֶל־הַקָּצֶה׃

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

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141 **ולא תחללו**

G-d commands, "And you shall not profane My holy Name, and I will be sanctified among the Children of Israel." Cited here for Torah study in self-nullification, as explained elsewhere.

Leviticus 22:32 ויקרא כ"ב:ל"ב

וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקַדִּשְׁכֶם׃

And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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KEHOT'S NOTE

ויקרא כב, לב.

142 **אני ה' מלמדך**

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

KEHOT'S NOTE

שם מח, יז.

143 **כי א-ל דעות ה'**

Chanah's prayer: "For Havayah is a G-d of knowledges (de'os)," plainly, a G-d Who knows all. The plural is read as two kinds of knowledge, from above to below and from below to above.

I Samuel 2:3 שמואל א ב':ג'

אַל־תַּרְבּוּ תְדַבְּרוּ גְּבֹהָה גְבֹהָה יֵצֵא עָתָק מִפִּיכֶם כִּי אֵל דֵּעוֹת ה' וְלוֹ נִתְכְּנוּ עֲלִלוֹת׃

Multiply not exceeding proud talk; Let not arrogancy come out of your mouth; For the L-RD is a G-d of knowledge, And by Him actions are weighed.

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KEHOT'S NOTE

ש"א ב, ג.

144 **אני ה' מלמדך**

G-d says through Yeshayahu, "I am Havayah your G-d, Who teaches you for your benefit." G-d Himself is the teacher of one who studies in self-nullification.

Isaiah 48:17 ישעיהו מ"ח:י"ז

כֹּה־אָמַר ה' גֹּאֲלֵךְ קְדוֹשׁ יִשְׂרָאֵל אֲנִי ה' אֱלֹקֶיךָ מְלַמֶּדְךָ לְהוֹעִיל מַדְרִיכְךָ בְּדֶרֶךְ תֵּלֵךְ׃

Thus saith the L-RD, thy Redeemer, The Holy One of Israel: I am the L-RD thy G-d, Who teacheth thee for thy profit, Who leadeth thee by the way that thou shouldest go.

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PARAGRAPH 18

145 **כל העוסק בתורה עושה שלום**

Rabbi Alexandri: whoever engages in Torah for its own sake makes peace in the household above and in the household below. The Alter Rebbe identifies these with the higher and the lower unity.

Sanhedrin 99b:10–11 סנהדרין צ"ט ב':י'-י"א

אָמַר רַבִּי אֲלֶכְסַנְדְּרִי: כָּל הָעוֹסֵק בְּתוֹרָה לִשְׁמָהּ מַשִּׂים שָׁלוֹם בְּפָמַלְיָא שֶׁל מַעְלָה וּבְפָמַלְיָא שֶׁל מַטָּה, שֶׁנֶּאֱמַר: "אוֹ יַחֲזֵק בְּמָעֻזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה לִי". רַב אָמַר: כְּאִילּוּ בָּנָה פַּלְטֵרִין שֶׁל מַעְלָה וְשֶׁל מַטָּה, שֶׁנֶּאֱמַר: "וָאָשִׂים דְּבָרַי בְּפִיךְ וּבְצֵל יָדִי כִּסִּיתִיךְ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אָרֶץ". רַבִּי יוֹחָנָן אָמַר: אַף מֵגִין עַל כָּל הָעוֹלָם כּוּלּוֹ, שֶׁנֶּאֱמַר: "וּבְצֵל יָדִי כִּסִּיתִיךְ". וְלֵוִי אָמַר: אַף מְקָרֵב אֶת הַגְּאוּלָּה, שֶׁנֶּאֱמַר: "וְלֵאמֹר לְצִיּוֹן עַמִּי אָתָּה".

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 ...

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KEHOT'S NOTE

סנהדרין צט, ב.

146 **וישם לך שלום**

At the end of its chapter on the Priestly Blessing, the Midrash praises peace: "Great is peace, which was given as the reward of the Torah and the mitzvos," and which was given to those who study Torah, as it says, "And all your children shall be taught of Havayah." It ends, "so Israel are blessed every day with peace, as it says, 'and grant you peace.'"

Bamidbar Rabbah 11:7 במדבר רבה י"א:ז'

147 **ברבות תולדות ר"פ ס"ו**

Or HaTorah identifies the Midrash on Toldos: on "Return, return, O Shulamite," it reads Shulamite as "the nation in which I will in the future place peace," as it says, "I will give peace in the land."

KEHOT'S NOTE

ע"פ שובי שובי השולמית, אומה שאני עתיד ליתן בה שלום שנאמר ונתתי שלום בארץ" — אוה"ת ויקרא-א ע' קצט.

148 **נשא ס"פ י"א**

Or HaTorah identifies the Midrash on Nasso: on "and grant you peace," "great is peace, which was given as the reward of the Torah and the mitzvos," as it says, "I will give peace in the land."

KEHOT'S NOTE

ע"פ וישם לך שלום, גדול השלום שניתן שכר התורה והמצות שנאמר ונתתי שלום בארץ" — אוה"ת ויקרא-א ע' קצט.

149 **כלי המחזיק ברכה . . השלום**

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

KEHOT'S NOTE

סוף עוקצין.

150 **כלי המחזיק ברכה לישראל הוא השלום**

The last Mishnah: Rabbi Shimon ben Chalafta said, the Holy One, blessed be He, found no vessel that holds blessing for Israel but peace, as it says, "Havayah will give strength to His people; Havayah will bless His people with peace." Peace is the vessel for the blessing from above.

Mishnah Oktzin 3:12 משנה עוקצים ג':י"ב

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי, עָתִיד הַקָּדוֹשׁ בָּרוּךְ הוּא לְהַנְחִיל לְכָל צַדִּיק וְצַדִּיק שְׁלֹשׁ מֵאוֹת וַעֲשָׂרָה עוֹלָמוֹת, שֶׁנֶּאֱמַר (משלי ח), לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא. אָמַר רַבִּי שִׁמְעוֹן בֶּן חֲלַפְתָּא, לֹא מָצָא הַקָּדוֹשׁ בָּרוּךְ הוּא כְּלִי מַחֲזִיק בְּרָכָה לְיִשְׂרָאֵל אֶלָּא הַשָּׁלוֹם, שֶׁנֶּאֱמַר (תהלים כט), ה' עֹז לְעַמּוֹ יִתֵּן ה' יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם:

Rabbi Yehoshua ben Levi said: In the world to come the Holy One, Blessed be He, will make each righteous person inherit three hundred and ten worlds, for it is written: "That I may cause those that love me to inherit yesh (numerical value of; and that I may fill their treasuries" (Proverbs 8:21. Rabbi Shimon ben Halafta said: the Holy One, Blessed be He, found no vessel that could contain blessing for Israel save that of peace, as it is written: "The L-rd will give strength unto his people; ...

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PARAGRAPH 19

151 **ושמו את שמי על בני"י**

"And they shall set My Name upon the Children of Israel, and I will bless them," the verse that follows the three blessings: the kohanim invoke G-d's Name over Israel, and He Himself blesses them. The maamar reads it as G-d's Name resting on Israel through Torah and service in self-nullification.

Numbers 6:27 במדבר ו':כ"ז

וְשָׂמוּ אֶת־שְׁמִי עַל־בְּנֵי יִשְׂרָאֵל וַאֲנִי אֲבָרְכֵם׃

So shall they put My name upon the children of Israel, and I will bless them.'

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KEHOT'S NOTE

במדבר ו, כז.

152 **ואני אברכם**

At the beginning of Parshas Yisro the Zohar speaks of ten appointed ones who take the blessings from above and pour them below, to bless the one who blesses G-d, as it is written, "and I will bless them." It is one of the places the text cites.

Zohar, Yitro 1:1–8 ספר הזהר, יתרו א':א'-ח'

NOW JETHRO,THE PRIEST OF MIDIAN, MOSES' FATHER-IN-LAW, HEARD OF ALL THAT GOD HAD DONE FOR MOSES AND FOR ISRAEL. R. Hezekiah opened here with a discourse on the verse: And Aaron lifted up his hand1So the k'tib. toward the people and blessed them (Lev. 9, 22). 'The use of the word "hand" here', he said, 'in the singular indicates that he meant to lift up his right hand above his left; and this for a certain esoteric reason. We find, namely, in the book of King Solomon, that he who ...

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

153 **ואני אברכם**

In Parshas Shemini the Zohar says that Israel are blessed through the kohen, and the kohen is blessed through the supernal Kohen, as it is written, "And they shall set My Name upon the Children of Israel, and I will bless them." It is the first of the places the text cites for "and I will bless them."

Zohar, Shmini 4:40–49 ספר הזהר, שמיני ד':מ'-מ"ט

For the Community of Israel is blessed by the priest and the Israelite is blessed by the priest, and the priest is blessed by the Supernal Priest, as it is said: "And they shall put my name upon the children of Israel and I will bless them" (Num. 6, 27). It is written: "Remember, O L-rd, thy tender mercies and thy lovingkindnesses, for they have been ever of old" (me'olam, lit. from the world, Ps. 25, 6). "Mercies" here refers to Jacob and "lovingkindnessess' to Abraham. G-d takes them from ...

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

...כה תברכו את בני ישראל אמור להם יברכך

154 **אני אותיות אין**

> the passage shares nothing with the note

KEHOT'S NOTE

ע"ל (יח, ג). ושי"נ. [כ].

155 **החכמה מאין תמצא**

> Iyov asks, "And wisdom, from where (me'ayin) shall it be found?" The maamar reads me'ayin as "from ayin, nothing": Chochmah comes from the level of Ayin, and so does the blessing of "I."

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

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

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KEHOT'S NOTE

איוב כח, יב.

156 **ברכה בראש וברכה בסוף**

> The parallel version brings "a blessing at the beginning and a blessing at the end" in the name of Sefer Yetzirah.

Zohar I, 26b זח"א כו, ב

Zohar III, 238a זח"ג רלח, א

KEHOT'S NOTE

זח"א כו, ב. זח"ג רלח, א. בסה"מ תקס"ו ע' רלד בשם ספר יצירה. וראה בהנסמן לעיל פי' בהר כח, א.

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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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