LIKKUTEI TORAH · PARSHAS NASSO · MAAMAR 6

ביאור ע"פ כה תברכו כו'

"Thus shall you bless," etc. (Numbers 6:23)

The three verses of the Priestly Blessing are three kinds of arousal from above: a blessing that empowers man's service, the mayin duchrin that answer his mayin nukvin, and a blessing from above the measuring line, through which even a small offering, an olive's bulk, holds the blessing as fully as a large one. That is why G-d "lifts up the face" to Israel, and peace, made by Torah study, is the vessel that holds this blessing.

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

THE BIG IDEA

The three verses of the Priestly Blessing are three kinds of arousal from above: a blessing that empowers man's service, the mayin duchrin that answer his mayin nukvin, and a blessing from above the measuring line, through which even a small offering, an olive's bulk, holds the blessing as fully as a large one. That is why G-d "lifts up the face" to Israel, and peace, made by Torah study, is the vessel that holds this blessing.

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

Adam, of the World of Tikkun, revealed the names of creatures rooted in Tohu and so raised them. Since the sin we raise them by eating with blessings, and the G-dly soul, "sown" in the body, raises the sparks of its food in daily prayer as mayin nukvin. "May Havayah bless you" is the arousal from above that empowers this service; "May Havayah make His face shine" is the mayin duchrin from Chochmah that answer and complete it, as the Grace after Meals draws mochin to Nukva. All measure comes from the measuring line, the Gevurah of Atik within the hidden Chochmah: by it, less than a satisfying meal draws no flow, and the Torah requires Grace only after satiety. "May Havayah lift up His face" raises Chochmah into the Infinite Light, where high and low are equal, so the blessing comes even for an olive's bulk. The olive is the yud, a point that holds much, yet the flow still passes through the measuring line. Last, "and grant you peace": peace, made by Torah through Daas, which is rooted above the hidden Chochmah, is the vessel for the blessing.

OUTLINE

1 **Adam's names and the raising of food** ¶1–3

A creature's name is its life-giving letters, so Adam's naming revealed them and drew the bittul of Tikkun into creatures rooted in Tohu. Since the sin we raise them by eating with blessings, and the G-dly soul raises the sparks of food in daily prayer, with self-sacrifice, as mayin nukvin.

2 **The first two verses: arousal from above and mayin duchrin** ¶4–5

"May Havayah bless you" is the arousal from above that empowers the service; "May Havayah make His face shine" is the mayin duchrin, rooted in Chochmah, that complete the refinement. In service, prayer is the longing and Torah and mitzvos are the revelation; the Grace after Meals draws mochin to Nukva, three blessings by Torah law and a fourth by the Sages.

3 The third verse and the measuring line ¶6–9

"May Havayah lift up His face" raises the joined waters to a higher source. To explain the Talmud's "How shall I not lift up the face to Israel," the maamar introduces the measuring line, the Gevurah of Atik in the hidden Chochmah, which gives every flow, every refinement and every law of the mitzvos its exact measure.

4 Why less than satiety draws no flow ¶10

A meal smaller than satiety raises too few sparks to form a vessel for the mayin duchrin, since blessing does not rest on an empty place; so by Torah law there is no Grace after Meals for less than a satisfying amount.

5 Lifting the face above measure ¶11–13

The face is Chochmah; lifting it raises it to the inner Keser and the essence of the Infinite Light, for which Atzilus and Asiyah are equal, so the flow comes even for an olive's bulk. Israel, as Malchus bound to Keser, can draw from there, yet even this flow must pass through the measuring line, so the Sages set a minimum.

6 The olive's bulk: the yud that holds much ¶14–16

The olive is the yud of the Name Havayah: concise yet complete, like the Mishnah and like oil, which concentrates the whole. To arouse it a person must contract himself, as the olive gives oil only when pressed; then the lights of the face are drawn down through Yesod.

7 Above the measuring line and through it ¶17–20

Two explanations, that the supernal flow is above the measuring line and that it comes through it, are reconciled: it is rooted above but passes through, as Yaakov's blessing came through Yitzchak. So the redemption from Egypt leapt over the reckoning, from four hundred years to two hundred and ten, yet kept some reckoning; the little counts in place of the much.

8 Three arousals from above ¶21

The three verses are an arousal from above that precedes man's service, one that answers it, and one that transcends it entirely, "and I will bless them," the blessing at the end.

9 Peace, the vessel for the blessing ¶22–25

"And grant you peace": peace, made through Torah study, is the vessel that holds the supernal blessing. Peace joins opposites through Daas, above between Chochmah and Binah and below between Atzilus and the lower worlds, and Daas is rooted above the hidden Chochmah; so the blessing of "I (ani) will bless them" comes from ayin, Keser.

10 Blessing at the beginning and at the end ¶26–27

The blessing at the beginning empowers Malchus's rising as returning light up to Keser; the blessing at the end comes down from Keser as direct light. So the blessing before eating needs no minimum, while the one after eating does, and Israel draw it down even for an olive's bulk.

mayin nukvin and mayin duchrin (feminine and masculine waters) מיין נוקבין ומיין דוכרין

The offering that rises from below, through prayer and the refinement of food, and the answering flow from above, through Torah and mitzvos. The refinement is completed only when the mayin duchrin come down upon the mayin nukvin.

the measuring line (kav hamiddah) קו המדה

The botzina dekardinusa, the Gevurah of Atik enclothed in the hidden Chochmah. It gives every flow of light, every refinement and every law of the mitzvos its exact limit and measure.

the hidden Chochmah (Chochmah Stima'ah) חכמה סתימאה

The Chochmah within Keser, root of the higher Chochmah and of the measuring line. "Lifting up the face" raises Chochmah above it, to the inner Keser and the Infinite Light.

the three arousals from above ג' מדריגות באתערותא דלעילא

An arousal from above that awakens man's service, one that answers it, and one that is in essence above it; they are the three verses of the Priestly Blessing.

the yud יו"ד

The first letter of the Name Havayah, a single point that holds a great deal, like the olive and like oil. It is why an olive's bulk can hold the great blessing.

ayin and yesh אין ויש

"Nothingness" and "something": Chochmah and Binah above, Atzilus and the lower worlds below. Peace is their union through Daas, and ani, "I," in "I will bless them," has the letters of ayin, Keser.

peace שלום

The intermediary that joins opposites, through Daas; it is the vessel that holds the blessing from above the measuring line, and it comes through Torah study.

SECTION 1 • ¶1–3

Adam's names and the raising of food

1 ביאור ע"פ כה תברכו[1,2] כו'

An explanation of the verse "Thus shall you bless," etc.

> The heading names the verse the maamar explains: "Thus shall you bless the children of Israel" (Numbers 6:23), G-d's instruction, through Moshe, to the kohanim that introduces the Priestly Blessing. The maamar goes on to explain its three verses: "May Havayah bless you," "May Havayah make His face shine," and "May Havayah lift up His face." The Kehot note records that this explanation is the Mitteler Rebbe's transcript of the discourse, printed in Sefer HaMaamarim 5566, page 235.

2 הנה ענין ויקרא האדם שמות[3] לכאורה אינו מובן לפמ"ש בסש"ב [לפי מה שכתוב] [בספר של בינונים] חלק ב' שהשם אשר יקראו לו הוא הצירוף המחיה אותו הנמשך מעשרה מאמרות ועמ"ש מענין זה בד"ה את שבתותי תשמרו.[4,5]

Now, the matter of "And the man gave names" is, at first glance, not understood, according to what is written in Sefer Shel Beinonim (Tanya), Part Two: that the name by which [a thing] is called is the combination [of letters] that gives it life, drawn from the Ten Utterances. And see what is written on this matter in the discourse beginning "You shall keep My Shabbosos."

> The maamar opens with a question on the verse "And the man gave names to all the animals" (Genesis 2:20). Part Two of the Tanya (Shaar HaYichud VehaEmunah, ch. 1) teaches that a creature's Hebrew name is the combination of letters, drawn from the Ten Utterances of Creation, that gives it life; a name, then, is not a label Adam could invent. In Likkutei Torah, Behar ("You shall keep My Shabbosos"), to which the text refers, the Alter Rebbe adds that what the Zohar calls "light," a radiance from G-d like the sun's light, is also called a "name."

וא"כ הרי כבר היו להם השמות קודם בריאת האדם שהרי האדם נברא באחרונה אחר יצירת דצ"ח [דומם צומח חי] וכמאמר ואפילו יתוש קדמך.[6]

If so, they already had their names before the creation of man, for man was created last, after the formation of the inanimate, the vegetative and the animal, as in the saying, "Even a gnat preceded you."

> Here is the difficulty. If a name is a creature's life-force, every creature already had its name from the moment it was made, and man was made last, after all the inanimate, vegetative and animal creations. The Talmud makes the same point when it says that "even a gnat preceded you" in the order of Creation.

אבל הענין הוא כמש"כ [כמה שכתוב] שהוא קרא שמותיהן והמשיכן מהעלם אל הגילוי כו' ועי"ז העלה אותם.

But the matter is as is written: that he called their names and drew them from concealment into revelation, etc., and through this he elevated them.

> The answer is that Adam did not give the names their existence but called them out: he drew each creature's hidden life-force from concealment into revelation. By revealing their names he raised the creatures up.

3 והיינו כי האדם הוא מעולם התיקון שהוא בבחי' ביטול משא"כ דצ"ח [דומם צומח חי] הם מעולם התהו וע"י קריאת השמות מהעלם אל הגילוי המשיך בהם בחי' הביטול,

That is, man is from the World of Tikkun (Rectification), which is in a state of self-nullification (bittul), whereas the inanimate, the vegetative and the animal are from the World of Tohu (Chaos); and through the calling of the names, from concealment into revelation, he drew into them the quality of bittul.

> Man belongs to the World of Tikkun (Rectification), whose mark is bittul, while the rest of creation is rooted in the World of Tohu (Chaos), whose lights did not yield to one another. By calling out the creatures' names, Adam drew the bittul of Tikkun into them.

וכענין חמורו של ר' [רבי] פנחס בן יאיר[7] כי היה במדרגת בהמה של ששת ימי בראשית[8] שתיקנם אדה"ר [אדם הראשון] ע"י שקרא להם שמות וכמ"ש בלק"ת [בלקוטי תורה (להאריז"ל)] פ' עקב בטעמי מצות[9] ע"ש באריכות [ועמ"ש סד"ה וידבר משה[10] אל ראשי המטות][11]

It is like the matter of the donkey of Rabbi Pinchas ben Yair, for it was at the rank of an animal of the six days of Creation, which Adam, the first man, rectified by calling them names, as is written in the Likkutei Torah of the Arizal, Parshas Eikev, in Taamei HaMitzvos; see there at length [and see what is written at the end of the discourse beginning "And Moshe spoke to the heads of the tribes"].

> The Talmud tells that the donkey of Rabbi Pinchas ben Yair would not eat untithed barley (Chullin 7b): it was still at the rank animals had in the six days of Creation, when Adam rectified them by naming them. The source is the Arizal's Likkutei Torah, a collection of his teachings on Scripture, in its reasons for the mitzvos (Taamei HaMitzvos) on Parshas Eikev; the Kehot note identifies the passage "When one cuts the bread." At the end of the Mattos discourse "And Moshe spoke to the heads of the tribes," the Alter Rebbe compares a vow, which makes a thing holy, to this naming, which raised the creatures and sanctified them in their source.

ואמנם עכשיו אנו צריכין לברכם והיינו לפי שע"י החטא ירדו כו' ע"ש, ובירור זה הוא ע"י שהאדם אוכל המאכלים מדצ"ח [מדומם צומח חי] ומברך עליהם בתחלה ובסוף

Now, however, we need to bless them; that is because through the sin they descended, etc.; see there. And this refinement (birur) is through man's eating the foods from the inanimate, the vegetative and the animal, and blessing over them at the beginning and at the end.

> After Adam's sin the creatures fell from that state, so now they need our blessings to raise them again. This raising is a refinement (birur): a person eats food that comes from the inanimate, vegetative and animal realms and recites a blessing over it before eating and after.

שע"י הם מתעלים ונכללים בבחינת אדם ועמ"ש מזה באריכות בביאור ע"פ והניף הכהן אותם[12] על לחם הביכורים[13]

For through this they are elevated and become included in the level of man. And see what is written on this at length in the explanation of the verse "And the kohen shall wave them upon the bread of the first fruits."

> Through these blessings the food is elevated and becomes part of the person, included in the level of man. In the Emor discourse on "And the kohen shall wave them upon the bread of the first fruits," to which the text refers, the Alter Rebbe explains why man can do this: being of Tikkun, he draws the Infinite Light into Chochmah when he says "Blessed are You, Havayah," and through Chochmah the food, rooted in Tohu, is refined.

וזהו וזרעתי את בית ישראל[14] אור זרוע[15] היא הנפש אלקית ממ"ה [משם מ"ה] דתיקון שנתלבשה בגוף ונה"ב [ונפש הבהמית] להעלות ולברר הרפ"ח ניצוצין כו' ע"י שמתפלל אח"כ אחד ואהבת בכח מה שאוכל ושותה

And this is [the meaning of] "And I will sow the house of Israel." "Light is sown": this is the G-dly soul, from [the Name] Mah of Tikkun, which was enclothed in the body and the animal soul in order to elevate and refine the 288 sparks, etc., by praying afterwards "One" and "You shall love" with the strength of what he eats and drinks.

> "And I will sow the house of Israel" and "Light is sown" describe the G-dly soul, which comes from the Name Mah of the World of Tikkun (the Name Havayah spelled out in letters that add up to 45, the source of Tikkun). Like a seed, it is planted in a body and an animal soul in order to raise and refine the 288 sparks of holiness that fell from Tohu. It does this when the person later prays the Shema, "One" and "You shall love," with the strength he has drawn from his food.

ולכן צריך להתפלל בכל יום כי בכל יום כחות הגוף מתחדשים מחיות המאכלים וצריכים עליי [עליה] בכל יום

Therefore one must pray every day, for every day the powers of the body are renewed from the life-force of the foods, and they need an ascent every day;

> Each day the body's powers are renewed by the life-force of that day's food, so each day they need to be raised again. That is why one must pray every day.

והיינו ע"י התפלה שהיא העלאת מ"ן [מיין נוקבין] במס"נ [במסירות נפש] באחד בק"ש [בקריאת שמע] ותפלה שנק' סולם[16,17] כו' [וכמ"ש במ"א בד"ה המגביהי לשבת[18] כו'

and that is through prayer, which is the raising of mayin nukvin (feminine waters) with self-sacrifice (mesirus nefesh), at "One" in the Shema and in prayer, which is called "a ladder," etc. [As is written elsewhere, in the discourse beginning "Who is enthroned on high," etc.;

> Prayer raises them as mayin nukvin, "feminine waters": the offering that rises from below, given with self-sacrifice when one says "One" in the Shema and in prayer. Prayer is called "a ladder" because, as the Zohar reads Yaakov's dream, it stands on the earth and reaches heaven. The bracket that opens here lists other discourses, beginning with "Who is enthroned on high" (Torah Ohr, Mikeitz).

ועמ"ש בענין וזרעתיה לי בארץ[19] בד"ה ויהי בשלח פרעה,[20,21] גם בד"ה ששים המה[22] מלכות[23] בענין אור זרוע כו'].

and see what is written on the matter of "And I will sow her for Me in the land" in the discourse beginning "And it came to pass, when Pharaoh sent out," and also in the discourse beginning "There are sixty queens," on the matter of "Light is sown," etc.]

> The bracket continues with two more places: the sowing of "And I will sow her for Me in the land" (Hosea 2:25) is developed in Torah Ohr's discourse "And it came to pass, when Pharaoh sent out," and "Light is sown" in the Shir HaShirim discourse "There are sixty queens."

SECTION 2 • ¶4–5

The first two verses: arousal from above and mayin duchrin

4 והנה על זריעה וצמיחה זו נאמר יברכך ה' וישמרך ברכה בראש והיא המשכת הכח אתעדל"ע [אתערותא דלעילא] להיות האתעדל"ת [האתערותא דלתתא] בברכה והצלחה כו' כנ"ל.

Now, concerning this sowing and growth it is said, "May Havayah bless you and guard you": a blessing at the beginning. This is the drawing down of the power, an arousal from above (isarusa dile'eila), so that the arousal from below (isarusa dilesata) should be with blessing and success, etc., as mentioned above.

> The first verse of the Priestly Blessing, "May Havayah bless you and guard you," is a blessing given at the start, over this sowing and growth. It is an arousal from above: G-d grants in advance the power for man's service, his arousal from below, to succeed.

וענין ברכה שני' [שניה] יאר ה' פניו אליך[24] היא המשכת מ"ד [מיין דוכרין] שאחר העלאת מ"ן [מיין נוקבין] ואתעדל"ת [ואתערותא דלתתא] הנ"ל.

And the matter of the second blessing, "May Havayah make His face shine upon you," is the drawing down of mayin duchrin (masculine waters) that follows the raising of mayin nukvin (feminine waters) and the arousal from below mentioned above.

> The second verse, "May Havayah make His face shine upon you," is the mayin duchrin, "masculine waters": the flow from above that answers the mayin nukvin, the offering that rises from below. It comes after man's service, not before it.

כי הנה אע"פ [אף על פי] שהעלאת מ"נ [מיין נוקבין] נק' בשם בירור אמנם עיקר שלימות הבירור אינו אלא לאחר שנמשך המשכת מ"ד [מיין דוכרין] על המ"ן [המיין נוקבין] ומברר המ"ן [המיין נוקבין]

For although the raising of mayin nukvin is called by the name "refinement" (birur), nevertheless the main completion of the refinement comes only after the mayin duchrin are drawn down upon the mayin nukvin and refine the mayin nukvin;

> Raising the mayin nukvin is already called a refinement, but the refinement is complete only when the answering flow of mayin duchrin comes down upon it and refines it.

והוא ענין למהוי אחד באחד[25,26] פי' ע"י התגלות אחד דיחו"ע [דיחודא עילאה] באחד דהעלאת מ"ן [מיין נוקבין] יחו"ת [יחודא תתאה] ע"י מתעלה המ"ן [המיין נוקבין] ונכלל ביחו"ע [ביחודא עילאה] ממש ועמ"ש מזה באריכות בפ' וישב ע"פ והנה אנחנו מאלמים[27] אלומים כו'.

and this is the matter of "to be one in One." That is: through the revelation of the "One" of the higher unity (yichuda ila'ah) in the "One" of the raising of mayin nukvin, the lower unity (yichuda tata'ah), through this the mayin nukvin is elevated and becomes included in the higher unity itself. And see what is written on this at length in Parshas Vayeshev, on the verse "Behold, we were binding sheaves," etc.

> This is the Zohar's phrase "to be one in One." The "One" of the higher unity is revealed within the "One" of the service rising from below, the lower unity, and through that revelation the mayin nukvin is lifted into the higher unity itself. The text refers to its longer discussion in Torah Ohr, Vayeshev, on Yosef's dream of the sheaves.

וגם יש לפרש דאחד עילאה מתעלה ע"י עליי' [עלייה] המ"ן [המיין נוקבין] אחד תתאה

It may also be explained that the higher One is elevated through the ascent of the mayin nukvin, the lower One.

> A second reading reverses the direction: not only is the lower One lifted into the higher, but the higher One is itself raised by the ascent of the mayin nukvin, the lower One.

שהרי לא נק' אדם אלא כללא דדכר ונוק' [ונוקבא] וכמ"ש בזהר נשא (דקמ"ה ב') ובפ' ויקרא (דף ז' ע"ב) איתא וכדין איקרי אחד[28] כו' ולכן נק' כנס"י [כנסת ישראל] תמתי שעושה השלימות וב' הפירושים אמת.

For one is not called "Adam" (man) except as the inclusion of male and female together, as is written in the Zohar, Nasso (page 145b); and in Parshas Vayikra (page 7b) it says, "And then it is called One," etc. Therefore the Congregation of Israel is called "tamasi" (My perfect one), for she brings about the completeness. And both explanations are true.

> The reason is that the name "Adam," the complete human form, applies only where male and female are joined, as the Zohar on Nasso teaches; so the higher, "male" One is not whole without the lower, "female" One, and when the two join, "then it is called One." That is why the Congregation of Israel is called tamasi, "My perfect one": she brings about the completeness above (in the discourse "There are sixty queens," Likkutei Torah, Shir HaShirim, the Alter Rebbe cites the Sages' reading of tamasi as te'omasi, "My twin," for through the souls of Israel Z'eir Anpin and Nukva are united). Both readings are true.

והנה בעבודת ה' יובן זה הענין ג"כ כי העלאת מ"ן [מיין נוקבין] בתפלה במס"נ [במסירות נפש] הוא ענין התשוקה שיהיה גילוי אלקות אבל עדיין אין כאן הגילוי בפ"מ [בפועל ממש] רק שחפץ ומשתוקק לזה הגילוי.

Now, this matter can also be understood in the service of G-d: the raising of mayin nukvin in prayer, with self-sacrifice (mesirus nefesh), is the longing that there be a revelation of G-dliness; but the revelation is not yet here in actuality; one only desires and longs for this revelation.

> In a person's own service, raising mayin nukvin in prayer with self-sacrifice is a longing for G-dliness to be revealed. In prayer the revelation is not yet actually there; there is only the desire and the yearning for it.

אמנם המשכת מ"ד [מיין דוכרין] הוא מה שנמשך בחי' זה הגילוי והיינו ע"י תורה ומצות כו' וכמ"ש במ"א בביאור ע"פ כי כאשר השמים החדשים[29]. (בפ' בראשית).

The drawing down of mayin duchrin, however, is that this level of revelation is drawn down; and this is through Torah and mitzvos, etc., as is written elsewhere, in the explanation of the verse "For as the new heavens" (in Parshas Bereishis).

> The mayin duchrin is the revelation itself coming down, and it comes through Torah and mitzvos. The text refers to its explanation of "For as the new heavens" (Isaiah 66:22), a discourse in Torah Ohr, Bereishis.

וזהו ענין ברכת המזון וברכת את[30] כו' את דייקא[31] כמ"ש בזהר (ויגש דר"ח א') והיא בחי' מל' שנק' את

And this is the matter of the Grace after Meals: "And you shall bless es…," etc., "es" specifically, as is written in the Zohar (Vayigash, page 208a); and this is the level of Malchus (sovereignty), which is called "es."

> The Grace after Meals belongs to this second stage, the flow from above that follows the eating. In "And you shall bless es Havayah your G-d," es is the small word that marks the object of the verb, spelled alef-tav; the Zohar dwells on it, and the text explains that es is a name for Malchus.

והיינו כמ"ש בפע"ח [בפרי עץ חיים] סוף שער השבת דד' ברכות דבהמ"ז [דברכת המזון] הם נגד ד' מוחין דנוק' [דנוקבא] חו"ב [חכמה ובינה] חו"ג [חסד וגבורה] והיינו שממשיכים לה המוחין מאור א"ס ב"ה והוא ענין ההמשכה שאחר העלאת מ"ן [מיין נוקבין].

That is as is written in Pri Etz Chaim, at the end of Shaar HaShabbos, that the four blessings of the Grace after Meals correspond to the four mochin (intellect) of Nukva (the feminine): Chochmah and Binah, Chesed and Gevurah. That is, the mochin are drawn down to her from the Infinite Light (Or Ein Sof), blessed be He; and this is the matter of the drawing down that follows the raising of mayin nukvin.

> Pri Etz Chaim (the Arizal's teachings on the prayers and mitzvos), at the end of Shaar HaShabbos, says that the four blessings of the Grace after Meals correspond to the four mochin of Nukva: Chochmah, Binah, Chesed and Gevurah. Through these blessings intellect is drawn down to her from the Infinite Light, and this is the downward flow that follows the raising of mayin nukvin.

ע"כ מדאורייתא הם שלש ברכות כי עיקרם הם ג' מוחין חב"ד [חכמה בינה ודעת] אלא שמוח הדעת נחלק לב' מוחין ה"ח [ה' חסדים] וה"ג [וחמש גבורות] ונק' תרין עטרין עטרא דחסד ועטרא דגבורה[32] (באדר"ז [באדרא זוטא] דרצ"א ע"א ודרצ"ב סע"ב [סוף עמוד ב]).

Therefore, by Torah law there are three blessings, for their essence is the three mochin, Chochmah, Binah and Daas; only, the intellect of Daas divides into two mochin, the five Chasadim and the five Gevuros, which are called "the two crowns, the crown of Chesed and the crown of Gevurah" (in the Idra Zuta, page 291a, and at the end of page 292b).

> That is why the Torah requires three blessings: in essence there are three mochin, Chochmah, Binah and Daas. Daas, though, divides into two, the five Chasadim and the five Gevuros, which the Idra Zuta (the Zohar's account of Rabbi Shimon bar Yochai's last teaching) calls "two crowns, the crown of Chesed and the crown of Gevurah."

והנה עיקר התפשטות הגבורות הוא לנוק' [לנוקבא] דז"א וכמ"ש בע"ח [בעץ חיים] בכמה דוכתי וע"ש שער כ"ה בכללים של חו"ג [חסד וגבורה] אות י"ז.

Now, the main extension of the Gevuros is to the Nukva of Z'eir Anpin (the emotive attributes), as is written in Etz Chaim in a number of places; and see there, Sha'ar (Gate) 25, in the principles (kelalim) of Chesed and Gevurah, section 17.

> The Gevuros extend mainly to Nukva, the feminine counterpart of Z'eir Anpin, as Etz Chaim, the Arizal's main work, teaches in several places. The text names Sha'ar (Gate) 25 there, in its principles of Chesed and Gevurah, section 17.

ולכן מדאורייתא שהוא ז"א תשב"כ אי"צ [תורה שבכתב] [אין צריך / אינו צריך] רק שלש ברכות המשכת ג' מוחין, אמנם מדרבנן תשבע"פ [תורה שבעל פה] מל' קרינן לה[33,34] תיקנו ברכה רביעית התגלות עטרא דגבורה בנוק' [בנוקבא] כו'

Therefore, by Torah law, which is Z'eir Anpin, the Written Torah, only three blessings are needed, the drawing down of the three mochin. By Rabbinic law, however — the Oral Torah, which "we call Malchus" — they instituted a fourth blessing, the revelation of the crown of Gevurah in Nukva, etc.

> Torah law corresponds to Z'eir Anpin and the Written Torah, so it needs only three blessings, drawing down the three mochin. The Sages' law is the Oral Torah, which the Tikkunei Zohar calls Malchus, and they added a fourth blessing, which reveals the crown of Gevurah within Nukva.

[וע' בזהר ואתחנן דרס"ב א' ותנינן ג' מוחי אינון כו' אשתכחו ד' מוחין כו' ומתפשטין בכולא,[35]

[And see the Zohar, Vaeschanan, page 262a: "And we have learned: there are three mochin (brains), etc.... four mochin are found, etc., and they spread through everything";

> The bracket adds further sources. The Zohar on Vaeschanan speaks of three brains (mochin) hidden in the skull of Z'eir Anpin, which, with the flow from Atik, become four; these four spread through the whole body, and they are the four compartments of the head-tefillin.

ושם עמוד ב' מענין שי"ן של ג' ראשין ושל ד' ראשין כו', ועמ"ש מענין התחלקות הדעת לחו"ג [לחסד וגבורה] בביאור ע"פ זכור את[36] אשר עשה לך עמלק כו'

and there, on side b, on the matter of the shin of three heads and of four heads, etc. And see what is written on the division of Daas into Chesed and Gevurah in the explanation of the verse "Remember what Amalek did to you," etc.

> There, on the next side, the Zohar speaks of the letter shin of three heads and of four heads, the two shins of the head-tefillin. The division of Daas into Chesed and Gevurah is also explained in Torah Ohr's explanation of "Remember what Amalek did to you" (Parshas Zachor).

ובפע"ח [ובפרי עץ חיים] נז' [נזכר] מזה בכמה דוכתי גבי ד' כוסות בשער חג המצות ספ"ג [סוף פרק ג'] וע"ש בענין ג' מצות ובשער יו"ד פ"ו גבי ברכת כהנים ובשער התפילין].[37,38,39]

And in Pri Etz Chaim this is mentioned in a number of places: concerning the four cups, in Shaar Chag HaMatzos, at the end of chapter 3, and see there on the matter of the three matzos; and in Sha'ar Yud, chapter 6, concerning the Priestly Blessing; and in Shaar HaTefillin.]

> Pri Etz Chaim mentions this in several places: on the four cups and the three matzos of the Seder (Shaar Chag HaMatzos, end of chapter 3), in Sha'ar Yud, chapter 6, on the Priestly Blessing, and in Shaar HaTefillin. The same pattern of three and four appears in the matzos and cups and in the shins of the tefillin.

5 והנה שרש כל המ"ד [המיין דוכרין] הוא בא ונמשך בז"א מאור אבא כי בחכמה דייקא אתברירו ומז"א נמשך לנוק' [לנוקבא] לברר המ"ן [המיין נוקבין]

Now, the root of all the mayin duchrin comes and is drawn into Z'eir Anpin from the light of Abba, for "it is specifically through Chochmah that they are refined"; and from Z'eir Anpin it is drawn to Nukva, to refine the mayin nukvin.

> The mayin duchrin have their root in Abba, which is Chochmah: from there they come into Z'eir Anpin, for it is specifically through Chochmah that things are refined. From Z'eir Anpin the flow passes on to Nukva and refines her mayin nukvin.

וזהו ענין יאר ה' פניו אליך[40] שהוא בחי' חכמה כי חכמת אדם תאיר פניו[41] כו':

And this is the matter of "May Havayah make His face shine upon you," which is the level of Chochmah, for "A man's wisdom makes his face shine," etc.

> That is why the blessing of mayin duchrin speaks of G-d's face shining: the light of the face is Chochmah, as the verse says, "A man's wisdom makes his face shine."

SECTION 3 · ¶6–9

The third verse and the measuring line

6 ב וענין ישא ה' פניו היינו אחר שנתחברו המ"ן [המיין נוקבין] ומ"ד [ומיין דוכרין] ישאם ויגביהם לבחי' מקור הגבוה משניהם וכמ"ש ברע"מ [ברעיא מהימנא] פ' פנחס דרל"ח ע"ב שהוא כענין ישאהו על אברתו[42,43] כו' ועמ"ש בענין ישאהו על אברתו בד"ה כנשר יעיר.[44]

2. And the matter of "May Havayah lift up His face" is: after the mayin nukvin and the mayin duchrin have joined, He lifts them and raises them to the level of a source higher than both of them, as is written in the Raaya Mehemna, Parshas Pinchas, page 238b, that it is like "it bears him on its pinions," etc. And see what is written on the matter of "it bears him on its pinions" in the discourse beginning "As an eagle stirs up."

> Section 2 turns to the third verse, "May Havayah lift up His face." Once the mayin nukvin and mayin duchrin have joined, G-d lifts them both to a source higher than either. The Raaya Mehemna ("the Faithful Shepherd," the part of the Zohar in which Moshe explains the mitzvos) reads the eagle that "bears him on its pinions" with the same verb as "May Havayah lift up (yisa) His face," and the text refers to its discussion of that verse in the discourse "As an eagle stirs up."

7 והנה על ענין זה ארז"ל [אמרו רבותינו זכרונם לברכה] ואיך לא אשא פנים[45] לישראל שכתבתי בתורה ואכלת ושבעת וברכת כו' והם מדקדקים על עצמן עד כזית ועד כביצה.

Now, concerning this matter our Sages, of blessed memory, said: "And how shall I not lift up the face to Israel? For I wrote in the Torah, 'And you shall eat and be satisfied, and bless,' etc., and they are exacting with themselves down to an olive's bulk and down to an egg's bulk."

> The third verse of the Priestly Blessing is the subject of a Talmudic exchange. The ministering angels asked how G-d can "lift up the face" to Israel when the Torah says He shows no favor, and He answered: I wrote that they must bless after they eat and are satisfied, yet they are exacting with themselves and bless for as little as an olive's bulk or an egg's bulk.

ויש להקדים ענין קו המדה בוצינא דקרדוניתא[46, 47] והוא בחי' חכמה סתימאה שבה מלובש גבורה דע"י [דעתיק יומין] וה"ג [וחמש גבורות] אלו הם בחי' קו המדה מי מדד[48, 49] כו'

We must first introduce the matter of the measuring line (kav hamiddah), the botzina dekardinusa (the "lamp of darkness"). It is the level of the hidden Chochmah (Chochmah Stima'ah), in which the Gevurah of Atik Yomin is enclothed; and these five Gevuros are the level of the measuring line, "Who has measured," etc.,

> To explain this, the Alter Rebbe first introduces the measuring line (kav hamiddah), which the Zohar calls the botzina dekardinusa, the "lamp of darkness." It is the hidden Chochmah, in which the Gevurah of Atik Yomin ("the Ancient of Days," the inner level of Keser) is enclothed; these five Gevuros are the power of measure, as in "Who has measured the waters in the hollow of His hand." The Tanya (Shaar HaYichud VehaEmunah, ch. 4), to which the Kehot note points, traces the five Gevuros that divide breath and voice into the letters of speech to this same botzina dekardinusa.

הנותן קצבה ומדה לכל המשכות האורות והכלים, שבחי' החכמה הוא בחי' שמצמצם הדבר שיהיה כך וכך כמו שחייבה חכמתו.

which gives limit and measure to all the drawings-down of the lights and the vessels. For the level of Chochmah is the level that contracts a thing so that it will be thus and so, as His wisdom dictated.

> This power sets the limit and measure of every flow of light and of every vessel. Chochmah is a power of contraction in this sense: it defines a thing so that it is exactly so, as wisdom requires, and not otherwise.

[ועמ"ש מזה בביאור ענין מזוזה מימין[50] ונ"ח משמאל[51] בפ' מקץ ועמ"ש בביאור ענין בשעה שהקדימו[52] ישראל נעשה[53] ובביאור ע"פ לבבתני[54] בפי' שמונה ועשרים אמה ועיין בזהר פקודי דרל"ג ע"א[55] ובזהר בראשית די"ח ע"ב.[56, 57]

[And see what is written on this in the explanation of the matter of "the mezuzah on the right and the Chanukah lamp on the left," in Parshas Mikeitz; and see what is written in the explanation of the matter of "When Israel put 'we will do' first," and in the explanation of the verse "You have captured my heart," on the meaning of "twenty-eight cubits"; and see the Zohar, Pekudei, page 233a, and the Zohar, Bereishis, page 18b.

> The bracket lists other places on the measuring line: Torah Ohr's explanation of "the mezuzah on the right and the Chanukah lamp on the left" (Mikeitz), which explains that the form and shape of every creature come from Chochmah, whose root is the botzina dekardinusa; the Bamidbar discourse on "When Israel put 'we will do' before 'we will hear'"; and two passages of the Zohar. It also cites the explanation of the twenty-eight cubits in the Shir HaShirim discourse "You have captured my heart": each curtain of the Mishkan was twenty-eight cubits long, and there the cubit that measures "up to here Chesed, up to here Gevurah" is the measuring line.

8 וכן מבחי' קו המדה נמשך הקצבה לכל הבירורים דמ"ן [דמיין נוקבין] ומ"ד [ומיין דוכרין] כמה יתברר כו' וכמ"ש במ"א על מאמר הרע"מ [הרעיא מהימנא] ר"פ כי תשא[58] אבנא למשקל בה דא[59] י' כו' ע"ש.

So too, from the level of the measuring line is drawn the limit for all the refinements of mayin nukvin (feminine waters) and mayin duchrin (masculine waters): how much will be refined, etc.; as is written elsewhere on the saying of the Raaya Mehemna at the beginning of Parshas Ki Sisa, "A stone to weigh with: this is yud," etc.; see there.

> The same measuring line also fixes how much is refined in every exchange of mayin nukvin and mayin duchrin. The Raaya Mehemna at the start of Ki Sisa, on the half-shekel, says, "A stone to weigh with: this is yud"; the Kehot note identifies the "elsewhere" that explains it as the Mitteler Rebbe's Biurei HaZohar (53d).

ועוד נתבאר מזה בפי' המלות[60] דברוך שאמר בענין ברוך אומר ועושה ברוך גוזר ומקיים כו' ע"ש.

This is explained further in the explanation of the words of Baruch She'amar, on the matter of "Blessed is He who says and does; blessed is He who decrees and fulfills," etc.; see there.

> The point is explained further in the explanation of the words of Baruch She'amar, the blessing that opens the morning psalms of praise (Pesukei DeZimrah), on "Blessed is He who says and does; blessed is He who decrees and fulfills." The Kehot note locates it in the Siddur with Chassidic discourses (Siddur im Dach), 40c.

9 והנה משם נמשך ג"כ פרטי דקדוקי הדינים שבכל מצוה ומצוה כמו אורך הציצית י"ב גודלין[61,62] והתפילין אצבעיים ומרובעות דוקא,[63] והיינו לפי שנמשכו ע"י בחי' גבורה וצמצום דקו המדה.

Now, from there are also drawn the fine details of the laws in each and every mitzvah, such as the length of the tzitzis, twelve thumb-breadths, and the tefillin, two finger-breadths and specifically square. That is because they were drawn through the level of Gevurah and the tzimtzum (contraction) of the measuring line.

> The measuring line is also the source of the exact measures in the laws of each mitzvah: the strings of tzitzis twelve thumb-breadths long, the tefillin two finger-breadths and exactly square. Such precision comes from Gevurah and the contraction of the measuring line. The Kehot note gives the halachic sources: the Shulchan Aruch (Orach Chaim 11:4) for the tzitzis, and the Tur (Orach Chaim 32), in the name of the Shimusha Rabba, for the tefillin.

ועיין באג"ה [באגרת הקודש] ע"פ חסדי[64] ה' כי לא תמנו[65] ועיין לעיל ע"פ ויהי בשלח פרעה[66,67] בפי' ארוכה מארץ מדה[68] מפיק ה' דהיינו שיש לה מדה כו'

And see Iggeres HaKodesh, on the verse "The kindnesses of Havayah, that we have not ceased"; and see above, on the verse "And it came to pass, when Pharaoh sent out," on the meaning of "Longer than the earth is its measure (middah)," with a mappik in the hei, meaning that it has a measure, etc.

> The text refers to Iggeres HaKodesh, the Alter Rebbe's letters printed as the fourth part of the Tanya, epistle 10 (as the Kehot note says), which explains that the light drawn down through the mitzvos is first enclothed in G-d's Gevurah so that it can be clothed in physical deeds, and that is why most mitzvos have exact measures, these of tzitzis and tefillin among them. It also refers to Torah Ohr's discourse "And it came to pass, when Pharaoh sent out" (Beshalach) on "Longer than the earth is its measure," where middah ends with a hei marked by a mappik: "its measure," so that the Torah has a measure, though a very long one.

והיינו כנ"ל שהיא מבחי' ח"ס [חכמה סתימאה] קו המדה ולכן נק' החכמה דין[69] לפעמי' [לפעמים] כנודע.

That is, as mentioned above, it is from the level of the hidden Chochmah, the measuring line. Therefore Chochmah is sometimes called judgment (din), as is known.

> That measure comes from the hidden Chochmah, the measuring line, which is why Chochmah is sometimes called judgment (din), as Etz Chaim teaches (the Kehot note gives Sha'ar Abba v'Imma, chapter 6). In Likkutei Torah, Re'eh, the Alter Rebbe explains that it is called so because the supernal Gevurah of Atik, enclothed in the hidden Chochmah, lets the Infinite Light be revealed only in proportion to bittul.

SECTION 4 · ¶10

Why less than satiety draws no flow

10 ואחר הקדמה זו יובן ענין ואיך לא אשא פנים כו' דהנה כתיב ואכלת ושבעת וברכת[70] משא"כ בהיות המאכל פחות מכשיעור שביעה בגשמיות א"כ ממילא גם ברוחניות שבמאכל

After this introduction, the matter of "And how shall I not lift up the face," etc., will be understood. For it is written, "And you shall eat and be satisfied, and bless"; whereas when the food is less than the measure of satiety in physical terms, then as a matter of course in the spirituality within the food as well,

> Now the Talmud's answer can be explained. The Torah obliges Grace after Meals only when a person has eaten and been satisfied; when he eats less than a satisfying amount physically, the spiritual element in the food is also less than the required measure.

דהיינו חלקי הטוב הגנוז בו מרפ"ח ניצוצים דתהו ג"כ אין בהם כשיעור הראוי להיות מזה העלאת מ"ן [מיין נוקבין] למעלה עד שיומשך בו שפע המ"ד [המיין דוכרין]

that is, the portions of good hidden in it from the 288 sparks of Tohu, there is likewise not the measure required for a raising of mayin nukvin above to come from it, such that the abundance of the mayin duchrin would be drawn into it;

> That spiritual element is the good hidden in the food, from the 288 sparks of Tohu. When there is too little of it, its ascent as mayin nukvin is too small to call down the abundant flow of mayin duchrin.

על דרך מ"ש בזהר לית ברכתא שריא[71] באתר ריקניא[72,73] דאע"ג [דאף על גב] שאינו ריקניא ממש ויש קצת העלאת ניצוצי' [ניצוצים] אך עכ"ז [עם כל זה] אינן כדאי שיומשך וירד עליהם ההמשכה עליונה כו'.

along the lines of what is said in the Zohar, "Blessing does not rest on an empty place." For even though it is not actually empty, and there is some raising of sparks, nevertheless they are not worthy that the supernal flow be drawn down and descend upon them, etc.

> The Zohar says, "Blessing does not rest on an empty place." A small meal is not truly empty, since some sparks do rise, but they are not enough for the flow from above to come down upon them.

[שהשפעת שפע מ"ד [מיין דוכרין] זה נמשך כשההעלאת מ"ן [מיין נוקבין] הוא כלי המחזיק ברכה והמשכה זו וזהו עיני כל אליך ישברו כו' שהוא העלאת מ"ן [מיין נוקבין]

[For the bestowal of this abundance of mayin duchrin is drawn down when the raising of mayin nukvin is a vessel that holds this blessing and flow. And this is "The eyes of all look hopefully to You," etc., which is the raising of mayin nukvin;

> The bracket explains why: the mayin duchrin come down only when the rising mayin nukvin form a vessel that can hold the blessing. In the psalm said three times a day (Ashrei), "The eyes of all look hopefully to You" is the raising of mayin nukvin.

ועי"ז המשכת מ"ד [מיין דוכרין] פותח את ידיך[74] כו' יודי"ך ומשביע לכל חי רצון[75] שמשביע תשוקת המקבל ומרוה צמאונו כו' משא"כ כשאין שיעור הראוי להיות העלאת מ"ן [מיין נוקבין] לא נמשך ג"כ שפע המ"ד [המיין דוכרין]

and through this, the drawing down of mayin duchrin, "You open Your hand (yadecha)," etc., "yudecha" (Your yuds), "and satisfies every living thing [with] desire (ratzon)": that it satisfies the longing of the recipient and quenches his thirst, etc. Whereas when there is not the proper measure for a raising of mayin nukvin, the abundance of mayin duchrin is not drawn down either;

> "You open Your hand" is the answering flow of mayin duchrin; the text reads yadecha, "Your hand," as yudecha, "Your yuds." The flow "satisfies every living thing" with what it desires, filling the recipient's longing and quenching his thirst; where the mayin nukvin fall short of the proper measure, the mayin duchrin do not come down.

וזהו שבפחות מכדי שביעה אין חיוב בהמ"ז [ברכת המזון] מדאורייתא שלא נמשך ע"י גילוי המ"ד [המיין דוכרין] שהוא ג"כ בחי' ומשביע לכל חי כו'].

and this is why for less than a satisfying amount there is no obligation of the Grace after Meals by Torah law: for through it the revelation of the mayin duchrin is not drawn down, which is also the level of "and satisfies every living thing," etc.]

> This is why, by Torah law, there is no obligation of Grace after Meals for less than a satisfying amount. Such a meal does not draw down the mayin duchrin, the flow that the psalm calls "satisfying every living thing."

SECTION 5 • ¶11–13

Lifting the face above measure

11 וכ"ז [וכל זה] הוא ע"פ קו המדה שמשם נמשך מדה ושיעור זה דמ"ן [דמיין נוקבין] ומ"ד [ומיין דוכרין] וכנ"ל. אבל להיות נמשך המ"ד [המיין דוכרין] אפילו כשההעלאת מ"ן [מיין נוקבין] הוא בפחות מכדי שביעה ע"ז נאמר ישא ה' פניו.

All this is according to the measuring line, from which this measure and amount of mayin nukvin and mayin duchrin is drawn, as mentioned above. But for the mayin duchrin to be drawn down even when the raising of mayin nukvin comes from less than a satisfying amount, of this it is said, "May Havayah lift up His face."

> All these measures follow the measuring line. That the mayin duchrin come down even when the mayin nukvin rise from less than a satisfying meal is what the verse means by "May Havayah lift up His face."

כי מבואר למעלה דפי' פניו הוא חכמה עילאה ושרשה בחי' ח"ס [חכמה סתימאה]. אבל ישא ה' פניו היינו לבחי' שלמעלה גם מהחכמה סתימאה

For it was explained above that the meaning of "His face" is the higher Chochmah (Chochmah Ila'ah), whose root is the level of the hidden Chochmah. But "May Havayah lift up His face" means [lifting it] to the level that is above even the hidden Chochmah,

> "His face" was explained above as the higher Chochmah, which is rooted in the hidden Chochmah. To "lift up" the face is to raise it to a level above even the hidden Chochmah.

דהיינו בבחינת פנימית א"א שהוא הכתר שבכתר שלמעלה מח"ס [מחכמה סתימאה] שהיא חכמה שבכתר כו' וחכמה היא בחי' דין וקו המדה והיא ראשית[76] האצילות

that is, to the level of the inner dimension (pnimiyus) of Arich Anpin, which is the Keser within Keser, above the hidden Chochmah, which is the Chochmah within Keser, etc. And Chochmah is the level of judgment and of the measuring line, and it is the beginning of Atzilus;

> That level is the inner dimension of Arich Anpin, the configuration of Keser: the "Keser within Keser," higher than the hidden Chochmah, which is the Chochmah within Keser. Chochmah is judgment and the measuring line, and it is where Atzilus begins, as the Kehot note points out from Etz Chaim (Sha'ar (Gate) 47, chapter 1).

אבל בעצמיות אור א"ס ב"ה כתיב המגביהי לשבת[77] המשפילי לראות בשמים ובארץ[78] שאצי' ועשיה שוין ממש אצלו יתי'

but of the essence of the Infinite Light (Or Ein Sof), blessed be He, it is written, "Who is enthroned on high, Who looks down low upon heaven and earth": for Atzilus and Asiyah are entirely equal before Him, may He be blessed.

> But the essence of the Infinite Light is beyond all measure. Of it the psalm says, "Who is enthroned on high, Who looks down low upon heaven and earth": for Him the highest world, Atzilus, and the lowest, Asiyah, are entirely equal.

ועל כן משם דייקא נמשך ההשפלה להיות שפע המ"ד [המיין דוכרין] יורד ונמשך ושורה גם על העלאת מ"ן [מיין נוקבין] המועט שבפחות מכדי שביעה שילוקטו לאחד אחד.[79,80]

Therefore it is specifically from there that the lowering is drawn, so that the abundance of mayin duchrin descends, is drawn down and rests even upon the small raising of mayin nukvin that comes from less than a satisfying amount, so that "they will be gathered up one by one."

> Because it is above all measure, it is from there that the "lowering" comes: the flow of mayin duchrin descends even upon the small rising of a meal below satiety. Even the little is gathered up, "one by one," in the prophet's words.

12 וזהו ישא ה' פניו שיעלה ויגביה בחינת אור אבא ח"ע [חכמה עילאה] למעלה מעלה באור א"ס ב"ה שלא שייך שם פנים ואחוריים כלל.

And this is "May Havayah lift up His face": that He will raise and lift the level of the light of Abba, the higher Chochmah, higher and higher, into the Infinite Light, blessed be He, where face and back do not apply at all.

> "May Havayah lift up His face" means that G-d raises the light of Abba, the higher Chochmah, higher and higher into the Infinite Light itself. There no distinction of "face" and "back" applies at all.

וע"כ משם יצוה[81] ה' את הברכה והמשכת מ"ד [מיין דוכרין] להיות ומשביע לכל חי רצון[82] העליון

Therefore from there "Havayah will command the blessing" and the drawing down of mayin duchrin, so that there will be "and satisfies every living thing" [with] the supernal will (ratzon),

> From there "Havayah commands the blessing," in the psalm's words, and the mayin duchrin flow down. Then "He satisfies every living thing" with ratzon, read here as the supernal will.

אפילו כשההעלאה הוא פחות מכשיעור הקצוב ע"פ קו המדה כו' וזהו ואיך לא אשא פנים כו' והם דקדקו על עצמם עד כזית ועד כביצה.[83,84]

even when the raising is less than the measure fixed by the measuring line, etc. And this is "And how shall I not lift up the face," etc., "and they were exacting with themselves down to an olive's bulk and down to an egg's bulk."

> This happens even when what rises is less than the measuring line requires. That is the meaning of the Talmud's "How shall I not lift up the face to Israel," when they are exacting with themselves down to an olive's bulk or an egg's bulk.

13 והיינו כי כנס"י [כנסת ישראל] היא בחי' מל' דאצי' ונעוץ סופן בתחלתן[85] לכן יוכלו להמשיך מבחי' כתר שלמעלה מהחכמה כו'

That is because the Congregation of Israel is the level of the Malchus of Atzilus, and "their end is wedged in their beginning"; therefore they are able to draw down from the level of Keser, which is above Chochmah, etc.,

> Israel can draw down from so high because the Congregation of Israel is Malchus of Atzilus, the last of the Sefiros, and in the words of Sefer Yetzirah, "their end is wedged in their beginning." The lowest level is bound to the highest, so Israel can draw from Keser, above Chochmah.

וכנודע מענין ערבים עלי[86] דברי סופרים יותר מיינה של תורה, ואעפ"כ [ואף על פי כן] נתנו ג"כ שיעור ומדה עד כזית ועד כביצה

as is known from the matter of "The words of the Scribes are more pleasing to me than the wine of Torah." Even so, they also set a measure and amount, down to an olive's bulk and down to an egg's bulk,

> The Talmud tells that the Congregation of Israel said to G-d, "The words of Your beloved ones are more pleasing to me than the wine of Torah": what comes from the Sages, the words of the Scribes, reaches higher than the Torah's own measure. In Likkutei Torah, Masei, the Alter Rebbe reads alai, "to me" (literally "upon me"), as the encompassing level above, which is why the blessings over the mitzvos are Rabbinic. Even so, the Sages also set a measure for the Grace after Meals, an olive's bulk or an egg's bulk.

כי גם המשכה עליונה זו שלמעלה מההשתלשלות ומקו המדה נמשך ועובר ע"י קו המדה דייקא

for this supernal drawing down too, which is above the chain of descending worlds (hishtalshelus) and above the measuring line, is drawn and passes specifically through the measuring line,

> They set a measure because even this supernal flow, which is above the chain of worlds and above the measuring line, must pass through the measuring line on its way down.

שהעולם א"א לו לקבל אלא ע"י בחי' קו המדה, וצ"ל אורות וכלים כו' ואם לא כן לא יכלו לקבל.

for the world cannot receive except through the level of the measuring line, and there must be lights and vessels, etc.; for otherwise they could not receive.

> The world can receive only through the measuring line: there must be lights and vessels, a light fitted to a vessel that can hold it, for otherwise it could not receive the flow at all.

SECTION 6 · ¶14–16

The olive's bulk: the yud that holds much

14 ולכן צ"ל שיעור ומדה בההעלאה. אלא שדי בשיעור מועט הזה דכזית או כביצה להיות המועט כלי מחזיק ברכה כמו המרובה והיינו לפי ששרש המשכה עליונה זו המשיכו מלמעלה מסדר ההשתלשלות.

Therefore there must be an amount and measure in the raising. Only, this small amount of an olive's bulk or an egg's bulk is enough for the little to be a vessel that holds blessing just as the much; that is because they drew the root of this supernal drawing down from above the order of the chain of descending worlds (hishtalshelus).

> So there must be a measure in what rises from below. Yet a small amount, an olive's bulk or an egg's bulk, is enough for the little to hold the blessing as well as the much, because Israel drew the root of this supernal flow from above the chain of worlds.

(ושיעור כזית[87] הנה ארץ זית[88] ארז"ל [אמרו רבותינו זכרונם לברכה] שרוב שיעוריה כזיתים[89] והענין כמ"ש ברע"מ [ברעיא מהימנא] פרשה פנחס) (דרמ"ד ב' רמ"ז ב') ובפ' עקב (דף ער"ב א')

(And as for the measure of an olive's bulk: "a land of olives," our Sages, of blessed memory, said, [means] that most of its measures are olive-sized; and the matter is as is written in the Raaya Mehemna, Parshas Pinchas) (pages 244b and 247b) and in Parshas Eikev (page 272a),

> The text now explains why the olive is the measure. The Torah praises the Land of Israel as "a land of olive oil," and the Sages read this as "a land most of whose measures are olive-sized"; the Raaya Mehemna, in Pinchas and in Eikev, gives the inner meaning.

שזית הוא בחי' י' דשם הוי' והוא ג"כ בחי' צדיק יסוד הממשיך הטפה מחכמה עילאה בחי' שמן כתית[90, 91] כו' שהיא ג"כ בחי' יו"ד וגם העטרה היא בחי' יו"ד.

that the olive is the level of the yud of the Name Havayah. It is also the level of Tzaddik, Yesod (foundation), which draws the drop from the higher Chochmah, the level of "beaten oil," etc., which is also the level of yud; and the Ateres (crown) too is the level of yud.

> The olive is the yud, the first letter of the Name Havayah. It is also Yesod, called Tzaddik, which draws the drop from the higher Chochmah, the "beaten oil"; that drop, and the Ateres, the crown, are also the yud.

והנה מבואר בבהי"ז [בביאורי הזהר] פ' אחרי על המאמר דע"ט הביאו עלי כפרה ענין יו"ד של שם הוי' שאינו צמצום גמור אלא רק ע"ד לעולם ישנה אדם לתלמידו[92] בדרך קצרה כו'

Now, it is explained in the Biurei HaZohar, Parshas Acharei, on the saying on page 79, "Bring an atonement for Me," that the yud of the Name Havayah is not a complete contraction, but only in the manner of "A person should always teach his student in a concise way," etc.

> The Biurei HaZohar (Chassidic explanations of the Zohar) on Parshas Acharei, on G-d's words in the Talmud, "Bring an atonement for Me" for having made the moon smaller, explains that the yud of the Name Havayah is not a complete contraction. It contracts only in the sense of the Talmud's advice, "A person should always teach his student in a concise way": brief, yet holding everything.

וכמו ענין המשנה לגבי הגמרא וארז"ל [ואמרו רבותינו זכרונם לברכה] ומשמני הארץ[93] זו משנה[94]

And [it is] like the Mishnah relative to the Gemara. And our Sages, of blessed memory, said, "'And of the fatness of the earth': this is Mishnah,"

> So the Mishnah stands to the Gemara: concise, yet containing it. And the Midrash reads Yitzchak's blessing, "of the fatness of the earth," as the Mishnah.

כי השמן הוא ג"כ עד"ז שמכל דבר יכולים להוציא שמן[95] והרב מהמשקה נכלל במעט שמן שמוציאים ממנו ולכן נק' טפת דכר ג"כ שמן שהטפה כולל כל הולד כו'.[96]

for oil too is along these lines: from everything one can extract oil, and the great quantity of the liquid is included in the little oil that is extracted from it. Therefore the masculine drop is also called oil, for the drop includes the whole child, etc.

> Oil works the same way: it can be drawn from anything, and the great bulk of the liquid is concentrated in the little oil drawn out of it; that is why the drop from which a child grows is also called oil, for the drop contains the whole child. The Kehot note traces the idea that oil can be drawn from anything to the Pardes (of Rabbi Moshe Cordovero) and other books, and Torah Ohr's explanation of "Who is enthroned on high" (Mikeitz) gives the reason: all things were made with Chochmah, and Chochmah, enclothed in them, is their oil.

15 ולכן נק' הזית שמן י' ולכן שיעורו בכזית שמצאו שיעור מועט שהוא כזית ועכ"ז [ועם כל זה] כולל הרבה מאד.

Therefore the olive is called "oil of yud," and therefore the measure is an olive's bulk: for they found a small measure, an olive's bulk, which nevertheless includes a very great deal.

> That is why the olive is called "the oil of yud," and why the measure for eating became the olive's bulk: the Sages found in it a small measure that nevertheless contains a great deal.

וזהו ענין יו"ד של שם כנ"ל וע"כ המשכה זו העצומה תוכל להיות אפילו כשאוכל שיעור מועט רק כזית

This is the matter of the yud of the Name, as mentioned above. Therefore this mighty drawing down can take place even when one eats a small amount, only an olive's bulk;

> This is the quality of the yud of the Name described above. So this mighty flow from above can come even when a person eats only a little, an olive's bulk.

כי כן המשכה זו באה ע"י צמצום בחי' יו"ד נקודה א' אלא שכולל בתוכו הרבה כו'.

for so too this drawing down comes through a contraction (tzimtzum), the level of yud, a single point, only it includes within it a great deal, etc.

> The flow itself comes through a contraction into the yud, a single point. But that point holds a great deal within it.

16 ומ"מ לעורר בחי' זו צ"ל ע"י צמצום שיצמצם עצמו ג"כ כנזכר בד"ה ולא אבה[97] לשמוע אל בלעם[98] בענין המשכת היו"ד כו' ע"י צמצום וביטול רצון כו'

Nevertheless, to arouse this level, it must be through contraction, that he contract himself too, as mentioned in the discourse beginning "And [He] was not willing to listen to Bilam," on the matter of drawing down the yud, etc., through contraction and the nullification of will, etc.

> Still, to awaken this level a person must contract himself as well. The discourse on "And Havayah your G-d was not willing to listen to Bilam," in Likkutei Torah, Ki Seitzei, explains that the yud in the soul is Chochmah, a contraction into a single point, and that it is drawn down when a person contracts himself and sets aside his own will, "nullify your will."

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] ברבות ר"פ תצוה למה נמשלו ישראל לזית כו' ע"ש בענין בצר לך[99, 100] כו'.

Therefore our Sages, of blessed memory, said in the Midrash Rabbah, at the beginning of Parshas Tetzaveh, "Why are Israel likened to an olive?" etc.; see there on the matter of "When you are in distress," etc.

> So the Midrash on Tetzaveh asks why Israel are likened to an olive. Just as the olive gives its oil only when it is beaten and pressed, Israel in distress return to G-d, as the verse says, "When you are in distress… you will return."

וזהו זית רענן[101] יפה פרי תואר[102] (בירמיה סי' י"א) היינו המשכת שע"ה נהורין מבחי' ישא ה' פניו הנמשכים ע"י שמדקדקים ע"ע עד כזית והארת פנים תלוי בצדיק יסוד

And this is "A leafy olive tree, fair with goodly fruit" (in Jeremiah, chapter 11): that is, the drawing down of the 375 lights from the level of "May Havayah lift up His face," which are drawn down through their being exacting with themselves down to an olive's bulk. And the shining of the face depends on Tzaddik, Yesod,

> Jeremiah's "A leafy olive tree, fair with goodly fruit" alludes to the drawing down of the 375 lights from the level of "May Havayah lift up His face," which come because Israel are exacting with themselves down to an olive's bulk. The shining of the face depends on Yesod, called Tzaddik.

כי סריס אין לו הדרת פנים[103] כו', וע' עוד מענין זית במא"א [במאורי אור] אות זי"ן סי"ט ובת"ז [ובתיקוני זהר] תיקון י"ט ד"מ ע"א. ועמ"ש בד"ה ראיתי והנה מנורת זהב[104, 105] בענין ושנים זיתים עליה.[106]

for "a eunuch has no glory of the face," etc. And see further on the matter of the olive in Me'orei Or, the letter zayin, section 19, and in the Tikkunei Zohar, Tikkun 19, page 40a. And see what is written in the discourse beginning "I have seen, and behold, a menorah of gold," on the matter of "and two olive trees by it."

> In the Talmud "the glory of the face" is the beard, which a eunuch lacks (Yevamos 80b; Bava Metzia 84a): without Yesod the face does not shine. The text adds references to Me'orei Or, an alphabetical dictionary of Kabbalistic terms, to the Tikkunei Zohar, and to its discourse on Zechariah's vision of the golden menorah with two olive trees beside it; there, in Likkutei Torah, Beha'alosecha, the Alter Rebbe explains that olives give their oil only when crushed, so a person needs a "crushing" of the soul, and that the two olives, right and left, are love and awe.

SECTION 7 · ¶17–20

Above the measuring line and through it

17 והנה עד"ז נתבאר עוד במ"א בד"ה שוש תשיש ותגל העקרה בקבוץ בניה,[107] שהוא להיות המשכה עליונה מלמעלי' [מלמעלה] מקו המדה כו' ועמ"ש עוד מזה בביאור ע"פ המגביהי לשבת[108] כו'

Now, along these lines it is further explained elsewhere, in the discourse beginning "The barren one shall surely rejoice and exult at the gathering of her children," that there is to be a supernal drawing down from above the measuring line, etc. And see what is written further on this in the explanation of the verse "Who is enthroned on high," etc.

> The same idea, a supernal flow from above the measuring line, is explained in Likkutei Torah, Tazria, in the discourse on "The barren one shall surely rejoice," words of the wedding blessings: by the measuring line the flow from above answers the service below in proportion, but the joy of a mitzvah awakens a supernal joy in which the light comes beyond the order of descent, as a king in his joy shows himself to small and great alike. It is also explained in Torah Ohr's explanation of "Who is enthroned on high" (Mikeitz).

אכן במ"א נתבאר שגם ברכה והמשכה, עליונה זו הוא ע"י בחי' קו המדה שמשם ממשיכים ג"כ הברכה ותוספת גילוי האור יותר מסדר ההשתלשלות, ועד"ז נתבאר ג"כ בפ' תולדות סד"ה ראה ריח בני.[109, 110]

However, elsewhere it is explained that this supernal blessing and drawing down too is through the level of the measuring line, for from there too they draw down the blessing and the addition of the revelation of light beyond the order of the chain of descending worlds (hishtalshelus). Along these lines it is also explained in Parshas Toldos, at the end of the discourse beginning "See, the fragrance of my son."

> Elsewhere, however, it is explained that even this supernal blessing comes through the measuring line, for from there too come the blessing and the added revelation beyond the ordinary order of the worlds. Torah Ohr's discourse on "See, the fragrance of my son" (Toldos), on Yitzchak's blessing of Yaakov, says the same.

18 ובכדי שיאיר אור רב כו' הוא ע"י יצחק דייקא כו' שהוא קו המדה כו' ע"ש.

And in order that a great light should shine, etc., it is specifically through Yitzchak, etc., who is the measuring line, etc.; see there.

> The Torah Ohr discourse on "See, the fragrance of my son" explains that for a great light to shine, it must come specifically through Yitzchak, the root of the Gevuros, who is the measuring line.

ואפשר שמ"מ הכוונה הכל אחד ע"ד שנתבאר כאן דאע"פ [דאף על פי] ששרש המשכה זו הוא מלמעלה מקו המדה מ"מ צ"ל נמשך ע"י קו המדה דייקא ולכן היה ע"י יצחק דייקא כו' ואף גם זאת בלי דעתו כו' ע"ש.

And it is possible that, nevertheless, the intent of it all is one, along the lines of what was explained here: that although the root of this drawing down is from above the measuring line, nevertheless it must be drawn specifically through the measuring line. Therefore it was specifically through Yitzchak, etc., and even this without his knowledge, etc.; see there.

> The Alter Rebbe suggests that both explanations mean the same, as explained here: the flow is rooted above the measuring line but must pass through it. That is why Yaakov's blessing came specifically through Yitzchak, and even then without Yitzchak's knowledge.

19 וצ"ע [וצריך עיון]. ועיין לקמן. וזהו ג"כ פי' ארוכה מארץ מדה[111] שיש לה מדה אבל מ"מ ארוכה מאד והיינו ענין הברכה עליונה שבקו המדה כו'.

This needs examination; and see below. And this is also the meaning of "Longer than the earth is its measure": that it has a measure, but nevertheless it is very long; and that is the matter of the supernal blessing that is in the measuring line, etc.

> The Alter Rebbe leaves the matter open for further thought and points ahead. This also explains "Longer than the earth is its measure": there is a measure, but a very long one, and that is the supernal blessing within the measuring line.

ועפ"ז [ועל פי זה] י"ל [יש לומר] ג"כ פי' המדרש שיר השירים ע"פ קול דודי הנה זה בא[112, 113] הואיל והוא חפץ בגאולתכם אינו מביט בחשבונותיהם כו'

According to this, one may also explain the Midrash Shir HaShirim on the verse "The voice of my beloved, behold, he comes": "Since He desires your redemption, He does not look at their reckonings," etc.

> The same idea explains the Midrash on "The voice of my beloved, behold, he comes." When Israel in Egypt objected that the four hundred years foretold to Avraham had not yet passed, Moshe answered that since G-d desires their redemption, He does not look at the reckonings.

והיינו כי ע"פ קו המדה היה צ"ל גלות מצרים ארבע מאות שנה. אך ההמשכה נמשך מלמעלה מסדר השתלשלות ולכן אינו מביט לחשבון זה.

That is, according to the measuring line, the exile of Egypt had to be four hundred years. But the drawing down was drawn from above the order of the chain of descending worlds (hishtalshelus), and therefore He does not look at this reckoning.

> By the measuring line, the exile in Egypt had to last four hundred years, as G-d told Avraham. But the redemption was drawn from above the order of the worlds, so G-d did not look at that reckoning.

20 וזהו ענין מדלג[114] מלמעלה מההשתלשלות ולכן דילג ג"כ קץ הגאולה מארבע מאות שנה[115] לרד"ו שנה כו', ומ"מ לפי שנמשך דרך קו המדה לכך צ"ל איזה חשבון

And this is the matter of "leaping," from above the chain of descending worlds; therefore He also leapt over the end of the redemption, from four hundred years to two hundred and ten years, etc. Nevertheless, because it is drawn by way of the measuring line, there must be some reckoning.

> This is the "leaping" of the verse, "leaping over the mountains": a flow from above the chain of worlds, which leapt over the end of the exile from four hundred years to two hundred and ten. The text writes 210 as רד"ו, which spells redu, "go down," Yaakov's word to his sons (Genesis 42:2), in which Rashi finds a hint of the two hundred and ten years in Egypt. Yet because the flow passes through the measuring line, some reckoning still had to be kept.

והיינו ג"כ מה שמסיים שם והלא כבר נשבע הקב"ה שהוא משעבדנו בע' [בשבעים] אומות כו' והוא משיבן אחד מכם גולה לברבריה[116] כו' דומה כמו שגליתם כולכם כו'

That is also what it concludes there: "But has not the Holy One, blessed be He, already sworn that He would subjugate us among the seventy nations?" etc. And he answers them: "When one of you is exiled to Barbary," etc., "it is as though all of you had been exiled," etc.

> The Midrash ends with the same point, about the final redemption that King Mashiach will announce. When Israel ask how they can be redeemed, since the Holy One, blessed be He, swore to subjugate them among the seventy nations, he answers that when one of them is exiled to Barbary, a distant land, it is as though all of them had been exiled.

והיינו שהמועט עולה במקום המרובה וכנ"ל בענין שיעור דכזית תחת כדי שביעה. והיינו דוקא משום שעקר המשכה זו מלמעלה מסדר ההשתלשלות אלא שעובר ונמשך דרך כו'.

That is, the little counts in place of the much, as mentioned above regarding the measure of an olive's bulk in place of a satisfying amount. And that is specifically because the essence of this drawing down is from above the order of the chain of descending worlds, only it passes and is drawn by way of, etc.

> The little counts in place of the much, just as an olive's bulk counts in place of a satisfying meal. This is possible only because the flow is rooted above the order of the worlds, even as it passes through the measuring line.

SECTION 8 • ¶21

Three arousals from above

21 והנה ג' בחי' המשכות דיברכך יאר וישא י"ל [יש לומר] שזהו כענין ג' מדריגות באתעדלי"ע [באתערותא דלעילא] המבואר בביאור לד"ה שוש תשיש הנ"ל.

Now, as for the three levels of drawing down in "May He bless you," "May He make shine" and "May He lift up," it may be said that this is like the matter of the three levels in the arousal from above (isarusa dile'eila) explained in the explanation of the discourse beginning "The barren one shall surely rejoice," mentioned above.

> The three verses of the blessing, "May He bless you," "May He make shine" and "May He lift up," correspond to three levels of arousal from above explained in the discourse "The barren one shall surely rejoice" (Likkutei Torah, Tazria).

הא' אתעדל"ע [אתערותא דלעילא] **המעורר אתעדל"ת** [אתערותא דלתתא] **וזהו ענין ברכה בראש דהיינו יברכך.**

The first is an arousal from above that awakens the arousal from below (isarusa dilesata), and this is the matter of the blessing at the beginning, that is, "May He bless you."

> The first is an arousal from above that awakens the arousal from below: the blessing given at the beginning, "May He bless you."

הב' אתעדל"ע [אתערותא דלעילא] **הבאה אחר האתעדל"ת** [האתערותא דלתתא] **וזהו ענין יאר. הג' אתעדל"ע** [אתערותא דלעילא] **עליונה שלמעלה בעצם מאתעדל"ת** [מאתערותא דלתתא] **וזהו ענין ישא כו' ואני אברכם**[117] **ברכה בסוף.**

The second is an arousal from above that comes after the arousal from below, and this is the matter of "May He make shine." The third is a supernal arousal from above that is in essence above the arousal from below, and this is the matter of "May He lift up," etc., and "and I will bless them," a blessing at the end.

> The second is an arousal from above that answers the arousal from below: "May He make shine." The third is an arousal from above that in essence transcends anything from below: "May He lift up," together with "and I will bless them," the blessing at the end.

ועמ"ש עוד מענין ברכת כהנים בד"ה להבין ענין משמח[118] **חתן.**[119] **בפ' צו. וע"פ והנה פרח מטה אהרן**[120] **בפ' קרח:**[121]

And see what is written further on the matter of the Priestly Blessing in the discourse beginning "To understand the matter of 'Who gladdens the groom,'" in Parshas Tzav, and on the verse "And behold, the staff of Aharon had blossomed," in Parshas Korach.

> For more on the Priestly Blessing the text points to two discourses. In Likkutei Torah, Tzav ("Who gladdens the groom"), the Alter Rebbe explains that the Priestly Blessing is an arousal from above with no arousal from below, and that "May Havayah lift up (yisa) His face" means raising to where no arousal from below reaches; in Likkutei Torah, Korach ("Behold, the staff of Aharon had blossomed"), that the flow drawn through Aharon and the kohanim comes down through all the worlds swiftly, like the almond, which ripens fastest of all fruits.

SECTION 9 • ¶22–25

Peace, the vessel for the blessing

22 ג אך הנה הכח הזה להמשיך מבחינה שלמעלה מההשתלשלות ע"ז נאמר וישם לך שלום.[122] שלום הוא כלי המחזיק ברכה[123]

3. But this power to draw down from a level that is above the chain of descending worlds (hishtalshelus): of this it is said, "And may He grant you peace." Peace is the vessel that holds blessing,

> Section 3 turns to the last words of the blessing, "And may He grant you peace." The power to draw from above the chain of worlds is given through peace, for, as the Mishnah says, peace is the vessel that holds blessing.

ולכן הוא מקבל ברכה עליונה שמלמעלה מהשתלשלות שגם המועט יהיה כלי מחזיק ברכה כמו המרובה,

and therefore it receives the supernal blessing that is from above the chain of descending worlds, so that even the little will be a vessel that holds blessing just as the much.

> Because peace is such a vessel, it receives the supernal blessing from above the chain of worlds. Through it even the little holds the blessing as well as the much.

והנה פי' וישם לך שלום היינו ע"י עסק התורה להיות וכל בניך למודי[124] ה' ורב שלום בניך.

Now, the meaning of "And may He grant you peace" is through the study of Torah, so that there will be "And all your children shall be taught by Havayah, and great shall be the peace of your children."

> "And may He grant you peace" comes through the study of Torah, as Isaiah says: "All your children shall be taught by Havayah, and great shall be the peace of your children."

23 וארז"ל [ואמרו רבותינו זכרונם לברכה] כל העוסק בתורה[125] עושה שלום בפמליא שלמעלה ובפמליא של מטה, פי' כי הנה שלום הוא הממוצע המחבר ב' הפכים והיינו קו האמצעי דת"י [דעת תפארת יסוד].

And our Sages, of blessed memory, said: "Whoever engages in Torah makes peace in the household above and in the household below." The meaning is: peace is the intermediary that joins two opposites; that is, the middle line of Daas, Tiferes and Yesod.

> In the Talmud (Sanhedrin 99b) Rabbi Alexandri teaches that one who engages in Torah for its own sake (lishmah) makes peace in the household above and in the household below; the maamar quotes the saying in short. The Alter Rebbe explains: peace is the intermediary that joins two opposites, which among the Sefiros is the middle line of Daas, Tiferes and Yesod.

והדעת הוא עיקר הממוצע להיותו מחבר למעלה חו"ב [חכמה ובינה] וזהו ענין שלום בפמליא שלמעלה,

And Daas (knowledge) is the principal intermediary, since above it joins Chochmah and Binah; and this is the matter of peace in the household above.

> Daas is the chief intermediary, for at the highest level it joins Chochmah and Binah, and their union is the "peace in the household above."

וענין חיבור זה היינו כי החכמה היא בחי' אין והבינה נק' יש

And the matter of this joining is that Chochmah is the level of ayin (nothingness) and Binah is called yesh (something);

> The two it joins are opposites: Chochmah is ayin, "nothingness," a flash of insight that is not yet a defined thing, while Binah is yesh, "something," the insight grasped and developed.

ודעת עליון מחבר ומזווג חו"ב [חכמה ובינה] להיות גם ביש דבינה כמו למעלה באין דחכמה וזהו ענין השלום בפמשמ"ע [בפמליא של מעלה] ע"י הדעת עליון כו' ועמ"ש מזה בביאור ע"פ נשא[126] בענין הפעם ילוה אישי אלי.[127, 128]

and the higher Daas joins and unites Chochmah and Binah, so that also in the yesh of Binah [it will be] as it is above, in the ayin of Chochmah; and this is the matter of peace in the household above, through the higher Daas, etc. And see what is written on this in the explanation of the verse "Nasso," on the matter of "This time my husband will be joined to me."

> The higher Daas joins and unites the two, so that the bittul of Chochmah is present even in the yesh of Binah; that is the peace in the household above. In the explanation of "Nasso" (Likkutei Torah, Nasso), the Alter Rebbe reads Leah's words at Levi's birth, "This time my husband will be joined (yilaveh) to me," the same way: the root of Levi is Daas, which joins Chochmah and Binah so that they never part.

24 ועד"ז ג"כ יחוד זו"נ [זעיר אנפין ונוקבא] דהיינו דרך כלל מאצי' לבי"ע שהוא ג"כ אין ויש אלא ששם היש הוא דבר נפרד ממש,

So too, along these lines, is the union of Z'eir Anpin (the emotive attributes) and Nukva (the feminine), that is, in general, from Atzilus to Beriah, Yetzirah and Asiyah, which is also ayin and yesh; except that there the yesh is an actually separate thing.

> The same holds lower down. The union of Z'eir Anpin and Nukva is, in general terms, the joining of Atzilus with the worlds of Beriah, Yetzirah and Asiyah, which are also ayin and yesh; but in those worlds the yesh is truly a separate existence.

אבל היחוד היינו שאור האצי' יאיר בבריאה דהיינו שגם למטה יהיה הביטול כמו למעלה והיינו ע"י יחוד זו"נ באצילות שע"י נמשך בבי"ע ובהיכלות ג"כ בחי' יחוד כמו למעלה באצילות [זעיר אנפין ונוקבא]

But the union means that the light of Atzilus will shine in Beriah, that is, that below too there will be self-nullification (bittul) as above. And that is through the union of Z'eir Anpin and Nukva in Atzilus, through which there is drawn into Beriah, Yetzirah and Asiyah, and into the Heichalos (chambers), also a level of union as above in Atzilus:

> Here union means that the light of Atzilus shines into Beriah, so that the lower worlds too have bittul as Atzilus does. This comes through the union of Z'eir Anpin and Nukva in Atzilus, which draws into Beriah, Yetzirah and Asiyah and their Heichalos, the chambers of those worlds, a union like the one in Atzilus.

שנמשך גם להם אור א"ס להיות ביטול והתכללות כו' וכמ"ש במ"א, וזהו שלום בפמשמ"ט [בפמליא של מטה]

that the Infinite Light (Or Ein Sof) is drawn to them too, so that there will be bittul and inclusion, etc., as is written elsewhere. And this is peace in the household below.

> The Infinite Light is drawn to the lower worlds as well, so that they too have bittul and inclusion. This is the "peace in the household below."

והיינו ג"כ ע"י הדעת המתפשט במדות וזהו כי אל דעות[129] בי' בחי' דעת כו' והיינו לפי שהדעת שרשו למעלה מהחו"ב [מהחכמה ובינה]

And this too is through the Daas that extends into the emotive attributes (middos); and this is "For a G-d of de'os (knowledges)," two levels of Daas, etc. That is because the root of Daas is above Chochmah and Binah,

> This lower peace too comes through Daas, as it extends into the emotive attributes. That is why Scripture speaks of "a G-d of de'os," in the plural: there are two levels of Daas, one that joins Chochmah and Binah and one that spreads into the middos. Daas can do this because its root is higher than Chochmah and Binah.

כי שרשו מבחי' אוירא שלמעלה מקרומא דחפיא על מו"ס [מוחא סתימאה] ששם גנוז הדעת דעתיק וכמ"ש במ"א בביאור ע"פ החלצו[130] מאתכם[131] כו'

for its root is from the level of the avira (air) that is above the kruma (membrane) that covers the hidden brain (Mocha Stima'ah), where the Daas of Atik is hidden; as is written elsewhere, in the explanation of the verse "Arm from among you," etc.

> Daas is rooted in the avira, the "air" above the kruma, the "membrane" that covers the hidden brain of Arich Anpin; there the Daas of Atik is hidden. In the Mattos discourse "Arm from among you," to which the text refers, the Alter Rebbe explains that the cure for attributes that stand apart like fire and water is inclusion, through Chochmah entering the middos, as when the mind rules the heart.

(ובזהר הרקיע בפי' הזהר פ' תרומה דקס"ו כ' [כתב] דחב"ד [דחכמה בינה ודעת] שרשם מג' רישין דע"ק [דעתיקא קדישא] והדעת שרשו מראש העליון שהוא בחי' רדל"א [רישא דלא אתידע] כו' ע"ש).

(And in Zohar HaRakia, in its commentary on the Zohar, Parshas Terumah, page 166, he writes that the root of Chochmah, Binah and Daas is from the three heads of Atika Kadisha, and the root of Daas is from the highest head, which is the level of the Reisha deLo Isyada (the head that is not known), etc.; see there.)

> The parenthesis cites the Zohar HaRakia, a Kabbalistic commentary on the Zohar, on Terumah: Chochmah, Binah and Daas are rooted in the three heads of Atika Kadisha, and Daas in the highest of them, the Reisha deLo Isyada, "the head that is not known."

ולכן הוא כלי המחזיק ברכה מלמעלה מקו המדה.

Therefore it is a vessel that holds blessing from above the measuring line.

> That is why Daas is a vessel that holds blessing from above the measuring line.

כי קו המדה הוא מבחי' ח"ס [חכמה סתימאה] וכמ"ש בפי' האריז"ל [האר"י זכרונו לברכה] בסד"צ [בספרא דצניעותא] רפ"א גבי האי מתקלא תלי באתר דלא הוה.[132] מתקלא הוא ח"ס [חכמה סתימאה] והיא תליא בעתיקא הנק' אין וזהו דלא הוה כו' לאו דהוא אינון אלא ביה תליין.

For the measuring line is from the level of the hidden Chochmah, as is written in the commentary of the Arizal, of blessed memory, on the Sifra DiTzniusa, at the beginning of chapter 1, on "This scale hangs in a place that is not." The scale is the hidden Chochmah, and it hangs in Atika, which is called ayin; and this is "that is not," etc.: not that it is they, but that they hang on it.

> The measuring line is the hidden Chochmah, as the Arizal explains the words of the Sifra DiTzniusa, the Zohar's "Book of Concealment": "This scale hangs in a place that is not." The scale is the hidden Chochmah, which hangs on Atik, called ayin, the place "that is not"; the scale is not Atik itself, it only hangs from it.

אבל הדעת ממשיך מבחי' אין ממש שהוא בחי' אוירא דע"ג [דעל גבי] קרומא ומו"ס [ומוחא סתימאה] והיא המשכה מלמעלה מקו המדה כו'.

But Daas draws from the level of actual ayin, which is the level of the avira that is upon the kruma and the hidden brain; and that is a drawing down from above the measuring line, etc.

> Daas, though, draws from the true ayin, the avira above the membrane and the hidden brain. So what Daas draws down comes from above the measuring line.

ועי' בפי' הרמ"ז [הרב משה זכות] ר"פ קרח ע"פ הנחמדים מזהב ומפז רב[133] דהיינו למעלה מחו"ב [מחכמה ובינה] דא"א וכנ"ל והוא למעלה מבחי' קו המדה כו':

And see the commentary of the Ramaz at the beginning of Parshas Korach, on the verse "More desirable than gold, than much fine gold": that is, above the Chochmah and Binah of Arich Anpin, as mentioned above; and that is above the level of the measuring line, etc.

> The Ramaz (Rabbi Moshe Zacuto, a seventeenth-century Kabbalist, in his commentary on the Zohar), at the beginning of Korach, reads "More desirable than gold, than much fine gold" as what is above the Chochmah and Binah of Arich Anpin. That too is above the measuring line.

25 וזהו ושמו את שמי על בני ישראל ואני אברכם[134] ואני הוא אותיות אין שמשם דייקא נמשך ברכה זו כו'

And this is "And they shall place My Name upon the children of Israel, and I will bless them": "I" (ani) has the letters of ayin, for it is specifically from there that this blessing is drawn, etc.

> This is why the verse says, "And they shall place My Name upon the children of Israel, and I will bless them." The word ani, "I," has the same letters as ayin, "nothingness," and this blessing is drawn from that very level.

ודרך כלל אין הוא בחי' כתר שלמעלה מהחכמה ועמ"ש מזה בביאור ע"פ את שבתותי תשמרו.[135]

And in general, ayin is the level of Keser (the Crown), which is above Chochmah. And see what is written on this in the explanation of the verse "You shall keep My Shabbosos."

> In general, ayin is Keser, which is above Chochmah. The text refers to its explanation in the Behar discourse "You shall keep My Shabbosos."

SECTION 10 • ¶26–27

Blessing at the beginning and at the end

26 וזהו ענין ברכה בראש וברכה בסוף. ברכה בראש היא יברכך שהיא הברכה להיות הצמיחה והעלאת מ"ן [מיין נוקבין]

And this is the matter of a blessing at the beginning and a blessing at the end. The blessing at the beginning is "May He bless you," which is the blessing for there to be the growth and the raising of mayin nukvin (feminine waters),

> This explains the blessing at the beginning and the blessing at the end. The first verse, "May He bless you," is the blessing on the growth, the raising of mayin nukvin from below.

והיא בבחי' מל' דאצי' וע"ז נאמר רבבה כצמח השדה נתתיך,[136] וצמיחה זו היא בחי' אור חוזר מלמטה למעלה

and it is in the level of the Malchus (sovereignty) of Atzilus; and of this it is said, "I made you a myriad, like the growth of the field." And this growth is the level of or chozer (returning light), from below upward;

> That growth belongs to Malchus of Atzilus, as Ezekiel says of Israel, "I made you a myriad, like the growth of the field." Growth is or chozer, "returning light," which rises from below to above.

ולפי שנעוץ סופן בתחלתן[137] לכך העלאה זו דמל' עולה עד הכתר וע"ז נמשך אח"כ ברכה בסוף מבחי' ואני אברכם והוא הכתר דאור ישר מלמעלה למטה.

and because "their end is wedged in their beginning," this raising of Malchus rises up to Keser. Through this there is drawn afterwards a blessing at the end, from the level of "and I will bless them," which is the Keser of or yashar (direct light), from above downward.

> Because "their end is wedged in their beginning," Malchus's rising reaches all the way to Keser. Then comes the blessing at the end, "and I will bless them," from Keser, as or yashar, "direct light," coming down from above.

27 ואחר כל הנ"ל יובן ג"כ הטעם שברכה ראשונה א"צ [אין צריך / אינו צריך] שיעור[138, 139] כי היא בחי' אתעדל"ע [אתערותא דלעילא] לעורר אתעדל"ת [אתערותא דלתתא] עד"מ אדם הישן להקיצו מן השינה ולפי שבאה קודם אתעדל"ת [אתערותא דלתתא] לגמרי לכך אין שייך להצריך שיעור

After all the above, the reason will also be understood why the first blessing needs no minimum amount: for it is the level of an arousal from above (isarusa dile'eila) to awaken the arousal from below (isarusa dilesata), as, by way of analogy, one wakes a person who is asleep from his sleep; and because it comes entirely before the arousal from below, it is not relevant to require a minimum amount.

> Now one can see why the blessing before eating has no minimum amount. It is an arousal from above that wakes the arousal from below, like waking a sleeping person, and since it comes entirely before any service from below, a minimum does not apply.

אמנם ברכה אחרונה שהיא אתעדל"ע [אתערותא דלעילא] שע"י אתעדל"ת [אתערותא דלתתא] לכך צריכה שיעור ומדאורייתא הוא על כדי שביעה אלא שהם דקדקו עצמן להמשיך אפילו עד כזית כו' והיינו מבחינת ואני אברכם.

But the last blessing, which is an arousal from above that comes through the arousal from below, therefore requires a minimum amount; and by Torah law it is for a satisfying amount, only they were exacting with themselves, so as to draw [it] down even for as little as an olive's bulk, etc.; and that is from the level of "and I will bless them."

> The blessing after eating is an arousal from above that comes in response to the arousal from below, so it needs a minimum: by Torah law, a satisfying meal. Israel were exacting with themselves to draw it down even for an olive's bulk, and that comes from the level of "and I will bless them."

בהרמ"ז [בהרב משה זכות] פ' עקב פי' כה תברכו[140, 141] שהקדמונים כתבו שמלת תברכו בצירוף בכתרו רמז שמוריד האור מן הכתר עד המל' הנק' כה שכשהברכה בה היא חלה על ישראל המושרשים שמה כו'

In the Ramaz on Parshas Eikev he explains "Thus (koh) shall you bless": the early authorities wrote that the word sevarchu ("you shall bless"), with its letters rearranged, is bechisro ("in His crown"), an allusion that it brings the light down from Keser to Malchus, which is called koh; for when the blessing is in her, it rests on Israel, who are rooted there, etc.

> The Ramaz (Rabbi Moshe Zacuto) on Eikev cites earlier authorities: the letters of sevarchu, "you shall bless," rearranged, spell bechisro, "in His crown." This hints that the blessing brings the light down from Keser to Malchus, called koh, "thus," and from there it rests on Israel, who are rooted in Malchus.

ועיין זח"ב [זהר חלק ב'] תרומה קל"ט ב' ובמק"מ [ובמקדש מלך] שם ועיין ברבות סדר לך לך פמ"ג מענין כה תברכו:

And see the Zohar, Part II, Terumah, page 139b, and the Mikdash Melech there; and see the Midrash Rabbah, Seder Lech Lecha, chapter 43, on the matter of "Thus shall you bless."

> The maamar closes with further references: the Zohar on Terumah with the Mikdash Melech, a commentary on the Zohar by Rabbi Shalom Buzaglo, and the Midrash on Lech Lecha, which asks how Israel merited the Priestly Blessing and links its "thus" to the "thus" said to the Patriarchs.

IN ONE'S AVODAH

The maamar draws the service out of the blessing. One must pray every day, with self-sacrifice, so that the strength drawn from food rises to G-d; Torah and mitzvos then bring down the revelation that prayer longs for. Being exacting with oneself, blessing G-d even for an olive's bulk, draws a blessing from above all measure, but this requires contracting oneself and setting aside one's own will, as the olive gives its oil only when pressed. Torah study makes peace, the vessel that holds the blessing.

QUESTIONS FOR DISCUSSION

1. If every creature already had its name, its life-giving letters, what did Adam add by naming them, and how do we continue his work when we eat?
2. Why does the Torah require Grace after Meals only after a satisfying meal, and why can Israel's blessing over an olive's bulk still draw the blessing?
3. What is the measuring line, and how can a blessing be rooted above it yet still have to pass through it?
4. How does the olive, the yud, explain that a small measure can contain a great deal?
5. Why is peace, and not some other quality, the vessel that holds the supernal blessing, and how does Torah study make it?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור ע"פ כה תברכו**

The note gives an earlier record of this maamar: the Mitteler Rebbe's transcript of the Alter Rebbe's discourse, printed in Sefer HaMaamarim 5566, page 235.

KEHOT'S NOTE

הנחת כ"ק אדהאמ"צ בסה"מ תקס"ו ע' רלה.

2 **כה תברכו**

G-d tells Moshe: "Speak to Aharon and his sons, saying: Thus shall you bless the children of Israel; say to them." The kohanim are to bless Israel with the three verses that follow, and the maamar explains them one by one.

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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PARAGRAPH 2

3 **ויקרא האדם שמות**

"And the man gave names to all the cattle, to the birds of the heavens and to every beast of the field." In the plain sense the Torah tells that Adam named the creatures G-d brought before him; the maamar asks what this naming added, since each creature already had its name.

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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4 **בד"ה את שבתותי תשמרו**

There the Alter Rebbe explains that what the Zohar calls "light," a radiance from G-d like the sunlight that changes nothing in the sun, is also called a "name," as in Pirkei de-Rabbi Eliezer: before the world was created there was only the Holy One, blessed be He, and His great Name.

KEHOT'S NOTE

לעיל פ' בהר מא, ג.

5 **את שבתותי תשמרו**

G-d commands Israel at the close of Parshas Behar: "You shall keep My Shabbosos and revere My Sanctuary." Its opening words name the Behar discourse of Likkutei Torah to which the text refers for what a name is.

Leviticus 26:2 ויקרא כ"ו:ב'

אֶת־שַׁבְּתֹתַי תִּשְׁמֹרוּ וּמִקְדָּשִׁי תִּירָאוּ אֲנִי ה'

Ye shall keep My sabbaths, and reverence My sanctuary: I am the L-RD.

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6 **אפי' יתוש קדמך**

The Talmud explains why Adam was created on the eve of Shabbos, last of all: should he grow proud, he can be told, "A gnat preceded you in the work of Creation." Here it proves that the creatures had their names before man existed.

Sanhedrin 38a:13 סנהדרין ל"ח א:י"ג

תָּנוּ רַבָּנַן: אָדָם נִבְרָא בְּעֶרֶב שַׁבָּת, וּמִפְּנֵי מָה? שֶׁלֹּא יְהוּ מִינִים אוֹמְרִים: שׁוּתָּף הָיָה לוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא בְּמַעֲשֵׂה בְרֵאשִׁית. דָּבָר אַחֵר: שֶׁאִם תָּזוּחַ דַּעְתּוֹ עָלָיו, אוֹמֵר לוֹ: יַתּוּשׁ קְדָמְךָ בְּמַעֲשֵׂה בְרֵאשִׁית. דָּבָר אַחֵר: כְּדֵי שֶׁיִּכָּנֵס לַמִּצְוָה מִיָּד.

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

KEHOT'S NOTE

סנהדרין לח, א.

PARAGRAPH 3

7 **חמורו של ר' פנחס בן יאיר**

The Talmud tells that Rabbi Pinchas ben Yair's donkey would not eat barley that had not been tithed, and ate once it was tithed: "This poor creature is going to do the will of its Maker, and you feed it untithed food!" The Alter Rebbe sees in it an animal still at the rank of the six days of Creation.

Chullin 7b:15–16 חולין ז' ב:ט"ו-ט"ז

ואמר ר' חנינא אין אדם נוקף אצבעו מלמטה אלא א"כ מכריזין עליו מלמעלה שנאמר (תהלים לז, כג) מה' מצעדי גבר כוננו (משלי כ, כד) ואדם מה יבין דרכו א"ר אלעזר דם ניקוף מרצה כדם עולה אמר רבא בגודל ימין ובניקוף שני והוא דקאזיל לדבר מצוה אמרו עליו על ר' פנחס בן יאיר מימיו לא בצע על פרוסה שאינה שלו ומיום שעמד על דעתו לא נהנה מסעודת אביו:

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

ראה חולין ז, ב.

8 **במדרגת בהמה של ששת ימי בראשית**

The note sends the reader there as well for an animal at the rank of the six days of Creation, such as the donkey of Rabbi Pinchas ben Yair.

KEHOT'S NOTE

ראה גם סה"מ אתהלך ע' ס. אוה"ת בראשית-ג תרלד, א.

9 **בלק"ת פ' עקב בטעמי מצות**

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

KEHOT'S NOTE

בלק"ת להאריז"ל ד"ה כשחותך הלחם.

10 "And Moshe spoke to the heads of the tribes of the children of Israel." The verse opens the Mattos discourse to which the text refers.

Numbers 30:2 במדבר ל':ב'

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה'

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

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11 **סד"ה וידבר משה אל ראשי המטות**

At the end of that discourse, on vows, the Alter Rebbe explains that meat and other foods are rooted far higher than man and fell below him only through the shattering of the vessels, which is why food gives him life; a vow that makes a thing holy raises it to its root.

KEHOT'S NOTE

ראה לקמן מטות פב, ב.

12 **בביאור ע"פ והניף הכהן אותם**

That passage explains how man, who is nourished by food from the inanimate, vegetative and animal, also rectifies and raises it: he is of Tikkun, and through his blessing he draws the Infinite Light into Chochmah, through which the food is refined.

KEHOT'S NOTE

לעיל פ' אמור לח, ג.

13 **והניף הכהן אותם על לחם הביכורים**

On Shavuos the kohen waves the two lambs together with the bread of the first fruits. The verse opens the Emor discourse the text cites on how food is elevated.

Leviticus 23:20 ויקרא כ"ג:כ'

וְהֵנִיף הַכֹּהֵן אֹתָם עַל לֶחֶם הַבִּכֻּרִים תְּנוּפָה לִפְנֵי ה' עַל־שְׁנֵי כְבָשִׂים קֹדֶשׁ יִהְיוּ לַה' לַכֹּהֵן:

And the priest shall wave them with the bread of the first-fruits for a wave-offering before the L-RD, with the two lambs; they shall be holy to the L-RD for the priest.

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14 **וזרעתי את בית ישראל**

The prophet foretells: "Behold, days are coming, says Havayah, and I will sow the house of Israel and the house of Yehudah with the seed of man and the seed of beast," a promise that the land will again be filled with people and cattle. The maamar reads the sowing as the G-dly soul planted in the body and the animal soul. (context: Steinsaltz Tanakh)

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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15 **אור זרוע**

"Light is sown for the righteous, and joy for the upright in heart." The psalmist says that the light of the righteous is sown like seed, hidden now, to grow and be revealed; the maamar reads the sown light as the G-dly soul, planted in the body so that it will grow. (context: Steinsaltz Tanakh)

Psalms 97:11 תהילים צ"ז:י"א

אוֹר זָרֻעַ לַצַּדִּיק וּלְיִשְׁרֵי־לֵב שִׂמְחָה:

Light is sown for the righteous, And gladness for the upright in heart.

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KEHOT'S NOTE

תהלים צז, יא.

16 **ותפלה שנקי סולם**

Kehot's note points to Zohar I, 206b for these words.

Zohar I, 206b זח"א רו, ב

KEHOT'S NOTE

זח"א רו, ב. ח"ג שו, ב. ת"ז תמ"ה (פג, ב).

17 **ותפלה שנקי סולם**

The Zohar reads Yaakov's dream, "and behold, a ladder," as prayer: it is set on the earth, where people pray, and its top reaches heaven. Here the image describes prayer as the way the mayin nukvin rise.

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

18 **המגביהי לשבת**

The psalmist asks: "Who is like Havayah our G-d, Who is enthroned on high?" The verse opens the Torah Ohr discourse (Mikeitz) the text cites.

Psalms 113:5 תהילים קי"ג:ה'

מִי כַה' אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת:

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

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19 **וזרעתיה לי בארץ**

G-d says of the Congregation of Israel, through the prophet: "And I will sow her for Me in the land," replanting her in her land. Torah Ohr's Beshalach discourse ap-

plies it to Israel's exile in Egypt: one who sows a measure of seed reaps many measures. (context: Steinsaltz Tanakh)

Hosea 2:25 הושע ב':כ"ה

וְזָרַעְתִּיהָ 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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20 **בד"ה ויהי בשלח פרעה**

The discourse opens with "And I will sow her for Me in the land," said of Israel in Egypt, and the Sages' words that one who sows a measure reaps many.

KEHOT'S NOTE

תו"א סא, א.

21 **ויהי בשלח פרעה**

"And it came to pass, when Pharaoh sent out the people." The verse opens the Torah Ohr discourse the text cites on sowing.

Exodus 13:17 שמות י"ג:י"ז

וַיְהִי בְּשַׁלַּח פַּרְעֹה אֶת־הָעָם וְלֹא־נָחָם אֱלֹקִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי אָמַר אֱלֹקִים פֶּן־יִנָּחֵם הָעָם בִּרְאֹתָם מִלְחָמָה וְשָׁבוּ מִצְרָיְמָה׃

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

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22 **בד"ה ששים המה**

The discourse "There are sixty queens" reads the queens, concubines and maidens as tractates, baraisos and laws, and "one is she" as the Congregation of Israel, the source of the souls, called "tamasi" because through the souls of Israel the union of Z'eir Anpin and Nukva comes about.

KEHOT'S NOTE

לקו"ת שה"ש לח, ב ואילך.

23 **ששים המה מלכות**

The lover of the Song says: "There are sixty queens and eighty concubines," and "one is she, my dove, my perfect one (tamasi)." The verse opens the Shir HaShirim discourse the text cites on "Light is sown."

Song of Songs 6:8 שיר השירים ו':ח'

שִׁשִּׁים הֵמָּה מְלָכוֹת וּשְׁמֹנִים פִּילַגְשִׁים וַעֲלָמוֹת אֵין מִסְפָּר׃

There are threescore queens, And fourscore concubines, And maidens without number.

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PARAGRAPH 4

24 The second verse: "May Havayah make His face shine upon you and be gracious to you," that is, may He show you goodwill. The maamar reads it as the mayin duchrin that answer man's mayin nukvin.

Numbers 6:25 במדבר ו':כ"ה

יָאֵר ה' פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃

The L-RD make His face to shine upon thee, and be gracious unto thee;

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25 **למהוי אחד באחד**

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

KEHOT'S NOTE

זח"ב קלה, סע"א.

26 **למהוי אחד באחד**

In its passage on the mystery of Shabbos the Zohar says that just as the Sefiros unite above in "One," Malchus unites below in the mystery of "One," so as "to be one in One." Here the phrase describes the mayin nukvin rising into the higher unity.

Zohar, Terumah 13:153–14:164 ספר הזהר, תרומה י"ג:קנ"ג-י"ד:קס"ד

The Holy One, blessed be He, who is One above, does not take His seat upon the Throne of Glory, until She has entered within the mystery of the One in accordance with His very essence of Oneness, to be the One in One. This, as we have said, is the significance of the words: "The L-rd is One, and His Name is One."

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

27 Yosef tells his brothers his dream: "Behold, we were binding sheaves in the field," and their sheaves bowed down to his. The verse opens the Torah Ohr discourse (Vayeshev) the text cites.

Genesis 37:7 בראשית ל"ז:ז'

וְהִנֵּה אֲנַחְנוּ מְאַלְּמִים אֲלֻמִּים בְּתוֹךְ הַשָּׂדֶה וְהִנֵּה קָמָה אֲלֻמָּתִי וְגַם־נִצָּבָה וְהִנֵּה תְסֻבֶּינָה אֲלֻמֹּתֵיכֶם וַתִּשְׁתַּחֲוֶיןָ לַאֲלֻמָּתִי׃

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

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28 **וכדין איקרי אחד**

Rabbi Shimon teaches that the union of male and female is called One: a male without a female is half a body, and when the two halves join they become one body, "and then it is called One."

Zohar, Vayikra 13:97–16:104 ספר הזהר, ויקרא י"ג:צ"ז-ט"ז:ק"ד

we have learnt that "one" signifies the Community of Israel who clings to the Holy One, blessed be He, since, as Rabbi Simeon said, the union of male and female is called "one", the Holy One, blessed be He, being called "one" only in the place where the Female also is, since the male without the female is called half the body, and half is not one. When, however, the two halves are united, they become one body and are called one.

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

29 G-d promises through the prophet: "For as the new heavens and the new earth that I am making shall stand before Me, says Havayah, so shall your seed and your name stand." The verse opens the Torah Ohr discourse (Bereishis) the text cites on the drawing down through Torah and mitzvos.

Isaiah 66:22 ישעיהו ס"ו:כ"ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה' כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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30 **וברכת את**

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." This is the Torah's command of the Grace after Meals.

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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31 **וברכת את כו' את דייקא**

The Zohar says that this level must be blessed and given strength from below so that it is blessed from above, and therefore it is written, "And you shall bless es Havayah": "es" specifically. Here "es" is Malchus, to which the Grace after Meals draws the flow.

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).

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32 **תרין עטרין עטרא דחסד ועטרא דגבורה**

The Idra Zuta speaks of two crowns hidden in Abba and Imma and inherited by the son, Daas: from the side of the father a crown called Chesed, and from the side of the mother a crown called Gevurah.

Zohar, Idra Zuta 19:77–87 ספר הזהר, האדרא זוטא י"ט:ע"ז-פ"ז

33 **תושבע"פ מל' קרינן לה**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי").

34 **תשבע"פ מל' קרינן לה**

In Eliyahu's prayer, "Pasach Eliyahu," the Tikkunei Zohar says that Malchus is the mouth, and "we call her the Oral Torah." Here it explains why the Sages' fourth blessing belongs to Malchus.

Tikkunei Zohar 17a:16–17 תקוני הזהר י"ז א:ט"ז-י"ז

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

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35 **ג' מוחי אינון כו' אשתכחו די מוחין כו' ומתפשטין בכולא**

The Zohar teaches that three brains (mochin) are hidden in the hollows of the skull of Z'eir Anpin, and with the flow from the hidden brain of Atika Kadisha they become four; these four spread through the whole body and are the four compartments of the tefillin.

Zohar, Vaetchanan 7:35–8:45 ספר הזהר, ואתחנן ז':ל"ה-ח':מ"ה

We have learnt as a profound mystery in the Book of Hidden Wisdom that three hollows of inscribed letters are disclosed in the Cranium of the Small of Countenance, and we have further learnt that there are three Brains enclosed in these hollows, but through the influence of the uppermost and hidden brain of the Ancient Holy One which spreads through that Small of Countenance they become four Brains. These spread throughout the whole of the Body, and these are the four compartments of the phylacteries which the Holy One, …

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

36 Moshe commands Israel: "Remember what Amalek did to you on the way, as you came out of Egypt." The verse opens the Torah Ohr discourse (Parshas Zachor) the text cites on the division of Daas into Chesed and Gevurah.

Deuteronomy 25:17 דברים כ"ה:י"ז

זָכוֹר אֵת אֲשֶׁר־עָשָׂה לְךָ עֲמָלֵק בַּדֶּרֶךְ בְּצֵאתְכֶם מִמִּצְרָיִם׃

Remember what Amalek did unto thee by the way as ye came forth out of Egypt;

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37 Kehot's note points to Zohar, Vayigash 6:53 for these words.

Zohar, Vayigash 6:53 ספר הזהר, ויגש ו':נ"ג

38 The Zohar on Nasso: "Adam is the inclusion of male and female"; one in whom male and female are joined is called Adam. Here it shows that the higher One is completed by the lower.

Zohar, Nasso 13:137–15:145 ספר הזהר, נשא י"ג:קל"ז-ט"ו:קמ"ה

Said R. Judah: 'But there is a teaching that the term "Adam" signifies the conjunction of male and female?' R. Eleazar in reply said: 'Assuredly so. He who achieves for himself the union of male and female is called Adam, and in this way has the fear of sin. He attains, moreover, to the virtue of humility, and even the degree of grace. Contrariwise, he who remains without that union possesses neither fear nor humili-

ty nor the state of grace. So Scripture says: "For I have said: The world is …

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39 **יברכך ה' וישמרך**

The first verse the kohanim say: "May Havayah bless you and guard you," a blessing, and protection so that the gift is kept. The maamar reads it as the blessing given beforehand, an arousal from above that empowers man's service. (context: Steinsaltz Tanakh)

Numbers 6:24 במדבר ו:כ"ד

יְבָרֶכְךָ ה' וְיִשְׁמְרֶךָ׃

The L-RD bless thee, and keep thee;

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PARAGRAPH 5

40 "May Havayah make His face shine upon you": in the plain sense, may He show you goodwill. The shining face is read here as Chochmah, the root of the mayin duchrin. (context: Steinsaltz Tanakh)

Numbers 6:25 במדבר ו:כ"ה

יָאֵר ה' פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃

The L-RD make His face to shine upon thee, and be gracious unto thee;

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41 **חכמת אדם תאיר פניו**

Koheles says: "Who is like the wise man… A man's wisdom makes his face shine": wisdom lights up a person's face. The verse shows that the light of the face is wisdom, 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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PARAGRAPH 6

42 **ישאהו על אברתו**

The Raaya Mehemna explains "As an eagle stirs up its nest… bears him on its pinions": the eagle is the word spoken in Torah, prayer and blessing, and "bears him" (yisa'eihu) is as in "May Havayah lift up (yisa) His face to you." This is the comparison the text draws.

Zohar, Pinchas 78:481–79:489 ספר הזהר, פנחס ע"ח:תפ"א-ע"ט:תפ"ט

43 **ישאהו על אברתו**

In Moshe's song: "As an eagle stirs up its nest, hovers over its young, spreads its wings, takes him, bears him on its pinions"; so G-d carried Israel through the wilderness. Its opening words also name the discourse the text cites. (context: Steinsaltz Tanakh)

Deuteronomy 32:11 דברים ל"ב:י"א

כְּנֶשֶׁר יָעִיר קִנּוֹ עַל־גּוֹזָלָיו יְרַחֵף יִפְרֹשׂ כְּנָפָיו יִקָּחֵהוּ יִשָּׂאֵהוּ עַל־אֶבְרָתוֹ׃

As an eagle that stirreth up her nest, Hovereth over her young, Spreadeth abroad her wings, taketh them, Beareth them on her pinions—

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44 **ישא ה' פניו**

"May Havayah lift up His face to you and grant you peace": in the plain sense, may He favor you. The maamar reads the lifting literally, as raising the joined waters to a higher source. (context: Steinsaltz Tanakh)

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 7

45 **ואיך לא אשא פנים**

The angels said: Your Torah says that You do not lift up the face, yet You lift up the face to Israel, "May Havayah lift up His face to you." G-d answered: shall I not lift up the face to Israel, when I wrote "And you shall eat and be satisfied, and bless," and they are exacting with themselves down to an olive's bulk and an egg's bulk?

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 בְּתוֹרָתָךְ "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 …

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KEHOT'S NOTE

ברכות כ, ב. [כ]. ראה אוה"ת נ"ך-א ע' תפט.

46 **קו המדה בוצינא דקרדוניתא**

At the opening of Bereishis the Zohar says that at the beginning of the King's power He engraved engravings in the supernal radiance, the botzina dekardinusa; when it

measured a measure, it made colors to shine. Here it is the measuring line.

Zohar I, 15a זח"א טו, א

KEHOT'S NOTE

ראה זח"א טו, א. ובאור החמה ומקדש מלך שם. ת"ז רת"ה ובכסא מלך שם. ראה תנ"א שהיוה"א פ"ד. נתבאר באוה"ת שלח ע' תצג ואילך. וראה מאמרי אדה"א חתונה-ב ע' תשו.

47 קו המדה בוצינא דקרדוניתא

The Tikkunei Zohar describes the botzina dekardinusa measuring a measure, and a line (kav) going out from the hidden point; it also speaks of "the mystery of the measuring line." Here these define the measuring line in the hidden Chochmah.

Tikkunei Zohar 19a:14–16 תקוני הזהר י"ט א:י"ד-ט"ז

אלא בריש *הורמנותא דמלכא בוצינא דקרדינות' כד מדיד משיחא. האי נקודה נפיק מינה קו דסתים ניצוצא ההיא מחשבה כגוונא דא ם. בקדמיתא איהי מ"ם סתימא. וכד אתפשט קו דאיהי ו' מן המדה איהי אתפתחת ואתעבידת ב'. ודא בראשית ב' ראשית נקודה בהיכליה. וכד איהי ם סתימא איהי מ"ם רבתא מלסרבה המשרה (ס"א למרב"ה בגימט' עז"ר או זר"ע בההוא היכל זרע זרעין לתקונא דיליה המשר"ה בגימט' תקו"ן עם האותיות והמלה ודא מם רבתי) ואתעבידת עזקא.

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48 מי מדד

The prophet asks: "Who has measured the waters in the hollow of His hand, and gauged the heavens with a span?" The Creator measures all of nature as if with small tools; the Zohar applies the verse to the botzina dekardinusa, the source of measure. (context: Steinsaltz Tanakh)

Isaiah 40:12 ישעיהו מ':י"ב

מִי־מָדַד בְּשָׁעָלוֹ מַיִם וְשָׁמַיִם בַּזֶּרֶת תִּכֵּן וְכָל בַּשָּׁלִשׁ עֲפַר הָאָרֶץ וְשָׁקַל בַּפֶּלֶס הָרִים וּגְבָעוֹת בְּמֹאזְנָיִם׃

Who hath measured the waters in the hollow of his hand, And meted out heaven with the span, And comprehended the dust of the earth in a measure, And weighed the mountains in scales, And the hills in a balance?

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KEHOT'S NOTE

ישע' מ, יב.

49 בחי' קו המדה מי מדד

On "Let the waters be gathered (yikavu)," the Zohar speaks of the measure of the line (kav) and the measuring cord, and says that the measuring cord is the botzina dekardinusa, as it is written, "Who has measured the waters in the hollow of His hand." This is the passage on Bereishis the text cites.

Zohar, Bereshit 7:70–8:83 ספר הזהר, בראשית ז':ע'-ח':פ"ג

50 בביאור ענין מזוזה מימין

There the Alter Rebbe explains that the matter of things is created by G-d's word, while their form and shape come from His wish through Chochmah, and Chochmah is the level of Gevuros, the division that makes every form in all its details.

KEHOT'S NOTE

תו"א מב, ד.

51 מזוזה מימין ונ"ח משמאל

The Talmud rules that the Chanukah lamp is placed on the left of the doorway, so that the Chanukah lamp is on the left and the mezuzah on the right. The Torah Ohr discourse the text cites explains this in terms of the measuring line.

Shabbat 22a:2 שבת כ"ב א:ב'

אָמַר רַבָּה: נֵר חֲנוּכָּה מִצְוָה לְהַנִּיחָהּ בְּטֶפַח הַסָּמוּךְ לַפֶּתַח. וְהֵיכָא מַנַּח לֵקֵהּ? רַב אַחָא בְּרֵיהּ דְּרָבָא אָמַר: מִימִין רַב שְׁמוּאֵל מִדְּפָתְיֵי אָמַר: מִשְּׂמֹאל. וְהֵילְכְתָא מִשְּׂמֹאל, כְּדֵי שֶׁתְּהֵא נֵר חֲנוּכָּה מִשְּׂמֹאל וּמְזוּזָה מִיָּמִין.

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52 בביאור ענין בשעה שהקדימו

That discourse calls the laws of how a mitzvah must be done, such as a sukkah no smaller than seven handbreadths square and no higher than twenty, the botzina dekardinusa, the measuring line that measures how the building is to be; it comes from the hidden brain, in which the Gevurah of Atik is enclothed.

KEHOT'S NOTE

לעיל במדבר יד, ג.

53 בשעה שהקדימו ישראל נעשה

When Israel put "we will do" before "we will hear," sixty myriads of ministering angels came and tied two crowns on each of them. The words open the Bamidbar discourse the text cites.

Shabbat 88a:7–8 שבת פ"ח א:ז'-ח'

דָּרַשׁ רַבִּי סִימַאי: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" לְ"נִשְׁמָע" בָּאוּ שִׁשִּׁים רִיבּוֹא שֶׁל מַלְאֲכֵי הַשָּׁרֵת, לְכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל קָשְׁרוּ לוֹ שְׁנֵי כְתָרִים, אֶחָד כְּנֶגֶד "נַעֲשֶׂה" וְאֶחָד כְּנֶגֶד "נִשְׁמָע". וְכֵיוָן שֶׁחָטְאוּ יִשְׂרָאֵל, יָרְדוּ מֵאָה וְעֶשְׂרִים רִיבּוֹא מַלְאֲכֵי חַבָּלָה וּפֵירְקוּם, שֶׁנֶּאֱמַר: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל אֶת עֶדְיָם מֵהַר חוֹרֵב". אָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא: בְּחוֹרֵב טָעָנוּ, בְּחוֹרֵב פֵּרְקוּ. בְּחוֹרֵב טָעָנוּ — כְּדַאֲמַרַן, בְּחוֹרֵב פֵּרְקוּ — דִּכְתִיב: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל וְגוֹ'". אָמַר ...

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54 לבבתני

The beloved says to his bride: "You have captured my heart, my sister, my bride; you have captured my heart with one of your eyes," moved by even a glimpse of her. The verse opens the Shir HaShirim discourse the text cites on the twenty-eight cubits. (context: Steinsaltz Tanakh)

Song of Songs 4:9 שיר השירים ד':ט'

לִבַּבְתִּנִי אֲחֹתִי כַּלָּה לִבַּבְתִּנִי בְאַחַת מֵעֵינַיִךְ בְּאַחַד עֲנָק מִצַּוְּרֹנָיִךְ׃

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

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55 **בזהר פקודי דרל"ג ע"א**

The note points to the Mitteler Rebbe's explanation of this Zohar passage on Pekudei.

KEHOT'S NOTE

ראה ביאוה"ז לאדה"א נז, א. ובביאוה"ז להצ"צ-א ע' רצב ואילך.

56 **ובזהר בראשית די"ח ע"ב**

The note points there for a discussion of the Zohar passage on Bereishis, page 18b.

KEHOT'S NOTE

ראה סה"מ תקס"ח ע' תסא ואילך, והגהות וקיצורים בביאוה"ז להצ"צ-א ע' א ואילך.

57 The Zohar on Pekudei says that the measuring reed is not itself the hidden botzina dekardinusa but comes out from it, and that it is sometimes called the measuring reed and sometimes the measuring line (kav hamiddah). This is the passage on Pekudei the text cites.

Zohar, Pekudei 25:234–26:246 ספר הזהר, פקודי כ"ה:רל"ד-כ"ו:רמ"ו

was not the "Obscure Lamp"1Binah. of the hidden and treasured-up light, but it was formed out of a solidified part, as it were, of the residue of light left by the "Obscure Lamp", what time that light mounted up to the heights and became engraven within the scintillating and undisclosed brightness. The "measuring reed", therefore, is used for measuring the dimensions of the lower sphere.1Beriah.

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

PARAGRAPH 8

58 **וכמ"ש במ"א . . ר"פ כי תשא**

The note identifies the "elsewhere" the text cites on the Raaya Mehemna's "A stone to weigh with: this is yud" as the Mitteler Rebbe's Biurei HaZohar, 53d.

KEHOT'S NOTE

ביאוה"ז לאדה"א נג, ד.

59 **אבנא למשקל בה דא י'**

The Raaya Mehemna, on the commandment of the half-shekel, says: "A stone to weigh with: this is yud; twenty gerah the shekel: this is yud." Here it shows that the measure of every refinement comes from the yud, Chochmah.

Zohar, Ki Tisa 2:4–6 ספר הזהר, כי תשא ב':ד'-ו'

60 **נתבאר מזה בפי' המלות**

The note locates the explanation of the words of Baruch She'amar, "Blessed is He who says and does; blessed is He who decrees and fulfills," in the Siddur with Chassidic discourses, 40c.

KEHOT'S NOTE

סידור עם דא"ח מ, ג.

PARAGRAPH 9

61 **אורך הציצית י"ב גודלין**

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

KEHOT'S NOTE

ראה או"ח סי"א, ד.

62 **אורך הציצית י"ב גודלין**

The Shulchan Aruch gives the length of the tzitzis strings as no less than four thumb-breadths, and adds that some say twelve, and so is the custom.

Shulchan Arukh, Orach Chayim 11:4 שולחן ערוך, אורח חיים י"א:ד'

אורך החטים השמנה אין פחות מארבע גודלים וי"א י"ב גודלים וכן נוהגין ולמעלה אין להם שיעור: [הגה ואם עשאו ארוך יותר מדאי יכול לקצרו ואין בזה משום תעשה ולא מן העשוי] [מרדכי בהי"ק] א' מהחוטים יהיה יותר ארוך כדי שיכרך בו הגדיל היינו החלק מהציצית שאינו ארוג: הגה ושיעור הנזכר יהיה בציצית לאחר שנקשר מלבד מה שמונח על קרן הבגד: (סברי ב"י):

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

63 **והתפילין אצבעים ומרובעות דוקא**

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

KEHOT'S NOTE

ראה טוא"ח סל"ב בשם השימושא רבא. הובא ג"כ בשו"ע אדה"ז שם סעיף סב בשם הגאונים.

64 **ועיין באג"ה ע"פ חסדי ה'**

There the Alter Rebbe explains that the drawing down of light through the mitzvos was first enclothed in G-d's attribute of Gevurah, the contraction of the light, so that it could be clothed in physical deeds.

KEHOT'S NOTE

סי' י"ד.

65 **חסדי ה' כי לא תמנו**

In Eichah the prophet says: "The kindnesses of Havayah, that we have not ceased, for His mercies have not ended": it is G-d's kindness that Israel has not been consumed. Iggeres HaKodesh 10 opens with this verse and reads tamnu as "we are not whole"; the text cites that epistle on the measures of the mitzvos. (context: Steinsaltz Tanakh)

Lamentations 3:22 איכה ג':כ"ב

חַסְדֵי ה' כִּי לֹא־תָמְנוּ כִּי לֹא־כָלוּ רַחֲמָיו:

Surely the L-RD'S mercies are not consumed, Surely His compassions fail not.

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66 **ע"פ ויהי בשלח פרעה**

The note identifies the discourse the text calls "above" as the one in Torah Ohr, Parshas Beshalach.

KEHOT'S NOTE

בתו"א

67 **ויהי בשלח פרעה**

"And it came to pass, when Pharaoh sent out the people." The verse opens the Torah Ohr discourse the text cites on "Longer than the earth is its measure."

Exodus 13:17 שמות י"ג:י"ז

וַיְהִי בְּשַׁלַּח פַּרְעֹה אֶת־הָעָם וְלֹא־נָחָם אֱלֹקִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי אָמַר אֱלֹקִים פֶּן־יִנָּחֵם הָעָם בִּרְאֹתָם מִלְחָמָה וְשָׁבוּ מִצְרָיְמָה:

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

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68 **ארוכה מארץ מדה**

Tzofar tells Iyov that G-d's wisdom is beyond human grasp: "Its measure is longer than the earth, and wider than the sea." Torah Ohr (Beshalach) reads middah with its mappik as "its measure": the Torah has a measure, only a very long one.

Job 11:9 איוב י"א:ט

אֲרֻכָּה מֵאֶרֶץ מִדָּהּ וּרְחָבָה מִנִּי־יָם:

The measure thereof is longer than the earth, and broader than the sea.

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69 **נק' החכמה דין**

There the Alter Rebbe explains that Chochmah is called judgment because it is the level of Gevuros, the measuring line: the supernal Gevurah of Atik enclothed in the hidden Chochmah.

KEHOT'S NOTE

ע"ח שער או"א פי"ו. ראה לקמן פ' ראה לא, א.

PARAGRAPH 10

70 **ואכלת ושבעת וברכת**

Moshe tells Israel: "And you shall eat and be satisfied, and bless Havayah your G-d." By Torah law the obligation of Grace after Meals depends on being satisfied.

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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71 **בזהר לית ברכתא שריא**

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

KEHOT'S NOTE

ראה ח"ב פז, ב. ע' זח"א (רטז, ב). ח"ב (קנג, ב). [כ].

72 **לית ברכתא שריא באתר ריקניא**

On Elisha's words to the widow, "Tell me, what do you have in the house?", the Zohar teaches that one may not bless over an empty table, because blessing from above does not rest on an empty place. Here it explains why a meal below the measure does not draw the flow.

Zohar, Yitro 24:431–26:441 ספר הזהר, יתרו כ"ד:תל"א-כ"ו:תמ"א

R. Abba derived the same lesson from the words from this commandment: "Thou shalt not make… any graven image (pesel)", which he connected with the verse, "Hew (pesal) thee two tables of stone" (Ex. 34, 1), interpreting thus: "Thou shalt not 'hew' unto thee another Torah, which thou neither knowest [from books], nor hast learnt from thy master; for I the L-rd thy G-d am a jealous G-d and shall punish thee in the world to come when thy soul shall long to enter into the spheres of glory and …

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

73 **לית ברכתא שריא באתר ריקניא**

The Table in the Mishkan must never be empty, for blessing is not found in an empty place; so too a person's table when he blesses the Holy One, blessed be He.

Zohar, Terumah 46:499–47:506 ספר הזהר, תרומה מ"ו:תצ"ט-מ"ז:תק"ו

R. Hiya then began to discourse on the text: When thou hast eaten and art satisfed, then thou shalt bless the L-rd thy G-d (Deut. 8, 10). Said he: 'Should a man then bless the L-rd only after he has filled his belly? Nay, even if one eats but a morsel and counts it as a meal, that is called eating to satisfaction; for it is written, "Thou openest Thine hand and satisfiest the wish (will) of every living thing" (Ps. 145, 16). It is not written: '"Thou satisfiest with …

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

74 **עיני כל . . פותח את ידיך**

David's psalm (Ashrei): "The eyes of all look hopefully to You, and You give them their food in its time." All creatures look to G-d for their needs; the maamar reads their looking up as the raising of mayin nukvin. (context: Steinsaltz Tanakh)

Psalms 145:15 תהילים קמ"ה:ט"ו

עֵינֵי־כֹל אֵלֶיךָ יְשַׂבֵּרוּ וְאַתָּה נוֹתֵן־לָהֶם אֶת־אָכְלָם בְּעִתּוֹ:

The eyes of all wait for Thee, And Thou givest them their food in due season.

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KEHOT'S NOTE

תהלים קמה, טו-ט.

75 **פותח את ידיך כו' ידי"ך ומשביע לכל חי רצון**

"You open Your hand and satisfy every living thing [with] favor (ratzon)": in the plain sense, G-d fulfills the desire of every creature. The maamar reads it as the answering flow of mayin duchrin, which satisfies the recipient's longing, and reads "Your hand" as "Your yuds." (context: Steinsaltz Tanakh)

Psalms 145:16 תהילים קמ"ה:ט"ז

פּוֹתֵחַ אֶת־יָדֶךָ וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן:

Thou openest Thy hand, And satisfiest every living thing with favour.

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PARAGRAPH 11

76 חכמה . . והיא ראשית האצי'

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ראה ע"ח שמ"ז פ"א. ובכ"מ שם.

77 המגביהי לשבת

The psalmist asks: "Who is like Havayah our G-d, Who is enthroned on high?" It describes the essence of the Infinite Light, above all worlds.

Psalms 113:5 תהילים קי"ג:ה'

מִי כַּה' אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת:

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

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78 המשפילי לראות בשמים ובארץ

The psalm continues: "Who looks down low upon heaven and earth." Because G-d sits so high, even heaven is below Him, and He looks upon heaven and earth alike; so Atzilus and Asiyah are equal before Him, and He looks even upon the lowest. (context: Steinsaltz Tanakh)

Psalms 113:6 תהילים קי"ג:ו'

הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ:

That looketh down low Upon heaven and upon the earth?

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79 ישא ה' פניו

"May Havayah lift up His face to you and grant you peace": in the plain sense, may He favor you. The lifting is read here as raising Chochmah to the level above all measure.

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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80 לאחד אחד

The prophet foretells that G-d will beat out His olives from the Euphrates to the Brook of Egypt, "and you will be gathered up one by one, O children of Israel," like the last olives left on the tree. Here it describes how even the smallest rising of sparks is gathered up. (context: Steinsaltz Tanakh)

Isaiah 27:12 ישעיהו כ"ז:י"ב

וְהָיָה בַּיּוֹם הַהוּא יַחְבֹּט ה' מִשִּׁבֹּלֶת הַנָּהָר עַד־נַחַל מִצְרָיִם 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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PARAGRAPH 12

81 משם יצוה ה' את הברכה

David's psalm of brothers dwelling together likens their unity to the dew of Chermon coming down on the mountains of Zion, "for there Havayah commanded the blessing, life forever." The verse says "there (sham) Havayah commanded"; the maamar says "from there (mi-sham) Havayah will command," for the blessing commanded from the level above measure. (context: Steinsaltz Tanakh)

Psalms 133:3 תהילים קל"ג:ג'

KEHOT'S NOTE

תהלים קלג, ג (שם צוה).

82 ומשביע לכל חי רצון

"And satisfy every living thing [with] favor (ratzon)": in the plain sense G-d fulfills each creature's desire. Here ratzon is read as the supernal will that satisfies all.

Psalms 145:16 תהילים קמ"ה:ט"ז

פּוֹתֵחַ אֶת־יָדֶךָ וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן:

Thou openest Thy hand, And satisfiest every living thing with favour.

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83 ישא ה' פניו

"May Havayah lift up His face to you": in the plain sense, may He favor you. Here the face, Chochmah, is lifted into the Infinite Light.

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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84 והם דקדקו על עצמם עד כזית ועד כביצה

G-d's answer to the angels: Israel are exacting with themselves and bless down to an olive's bulk and an egg's bulk. This is why He "lifts up the face" to them.

Berakhot 20b:15 ברכות כ' ב:ט"ו

דָּרַשׁ 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 בְּתוֹרָתָךְ "אֲשֶׁר לֹא יִשָּׂא פָנִים וְלֹא יִקַּח שֹׁחַד", וְהָלֹא 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)

PARAGRAPH 13

85 **ונעוץ סופן בתחלתן**

"Ten Sefiros without substance: their end is wedged in their beginning and their beginning in their end, like a flame bound to a coal." Here it explains how Malchus, the end, reaches Keser, the beginning.

Sefer Yetzirah 1:7 ספר יצירה א:ז

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

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

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

86 **ערבים עלי ד"ס יותר מיינה של תורה**

On "For your love is better than wine" the Midrash says, in the name of Rabbi Yochanan, that the words of the Scribes are dearer than the words of Torah. The maamar uses it to show that the Sages' enactments draw from a level above the Torah's measure.

Shir HaShirim Rabbah 1:4:10 שיר השירים רבה א:ד:י

נַזְכִּירָה דֹדַיִךְ מִיַּיִן, מִיֵּינָהּ שֶׁל תּוֹרָה, כְּגוֹן הִלְכוֹת פֶּסַח בַּפֶּסַח, הִלְכוֹת עֲצֶרֶת בָּעֲצֶרֶת, הִלְכוֹת חַג בֶּחָג. דָּבָר אַחֵר, נַזְכִּירָה דֹדַיִךְ מִיַּיִן מִיֵּינָן שֶׁל אָבוֹת, מַה פָּעַל לְפָנֶיךָ אָדָם הָרִאשׁוֹן, מִי פָּעַל לְפָנֶיךָ כְּאַבְרָהָם, מִי פָּעַל לְפָנֶיךָ כְּיִצְחָק, מִי פָּעַל לְפָנֶיךָ כְּיַעֲקֹב.

"We will recount your love through wine [miyayin]," through the wine of the Torah; the laws of Passover on Passover, the laws of Shavuot on Shavuot, the laws of Sukkot on Sukkot. Alternatively, "we will recount your love through wine," through the wine of the patriarchs; what actions did Adam the first man perform before You? Who performed actions before You like Abraham? Who performed actions before You like Isaac? Who performed actions before You like Jacob?

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Avodah Zarah 35a:6 עבודה זרה ל"ה א:ו

הִשִּׁיאוֹ לְדָבָר אַחֵר וְכוּ'. מַאי "כִּי טוֹבִים דֹּדֶיךָ מִיָּיִן"? כִּי אֲתָא רַב דִּימִי אָמַר: אָמְרָה כְּנֶסֶת יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, עֲרֵיבִים עָלַי דִּבְרֵי דוֹדֶיךָ יוֹתֵר מִיֵּינָהּ שֶׁל תּוֹרָה.

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

KEHOT'S NOTE

שהש"ר א (ע"פ כי טובים דודיך), ב. וראה ג"כ ע"ז לה, א. על"ק מסעי (צב, ג). ושי"נ. [כ].

PARAGRAPH 14

87 **ושיעור כזית**

The Raaya Mehemna on Eikev calls the egg's bulk the yuds, the points of the holy Name, and the crumbs of an olive's bulk the drops that are in Tzaddik, who is pressed from the olives.

Zohar, Eikev 2:20–3:30 ספר הזהר, עקב ב:כ-ג:ל

88 **ארץ זית**

Moshe praises the Land: "A land of wheat and barley, and vines and figs and pomegranates, a land of olive oil and honey." The Sages derive measures of halachah from this verse, among them the olive's bulk.

Deuteronomy 8:8 דברים ח:ח

אֶרֶץ חִטָּה וּשְׂעֹרָה וְגֶפֶן וּתְאֵנָה וְרִמּוֹן אֶרֶץ־זֵית שֶׁמֶן וּדְבָשׁ:

a land of wheat and barley, and vines and fig-trees and pomegranates; a land of olive-trees and honey;

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KEHOT'S NOTE

דברים ח, ח.

89 **ארז"ל שרוב שיעורי כזיתים**

The Talmud derives measures from the verse: "a land of olive oil" is a land most of whose measures are olive-sized (it first says "all," then corrects it to "most"). Here it explains why the olive is the measure of the Grace after Meals.

Eruvin 4b:3–4 עירובין ד' ב:ג-ד

"אֶרֶץ זֵית שֶׁמֶן (וּדְבָשׁ)": אֶרֶץ שֶׁכָּל שִׁיעוּרֶיהָ כְּזֵיתִים. כָּל שִׁיעוּרֶיהָ סָלְקָא דַּעְתָּךְ?! וְהָאִיכָּא הָנֵי דַּאֲמַרַן! אֶלָּא אֵימָא: אֶרֶץ שֶׁרוֹב שִׁיעוּרֶיהָ כְּזֵיתִים. "דְּבַשׁ", כְּכוֹתֶבֶת הַגָּסָה לְיוֹם הַכִּיפּוּרִים.

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KEHOT'S NOTE

עירובין ד, ב. ראה אוה"ת ויקרא-ב ע' תכה.

90 **שמן כתית**

G-d tells Moshe to command Israel to bring "pure olive oil, beaten, for the light," the finest oil, from crushed olives. The oil of the Menorah stands for the drop drawn from the higher Chochmah. (context: Steinsaltz Tanakh)

Exodus 27:20 שמות כ"ז:כ

וְאַתָּה תְּצַוֶּה אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר לְהַעֲלֹת נֵר תָּמִיד:

And thou shalt command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually.

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KEHOT'S NOTE

שמות כז, כ.

91 **שמן כתית**

On page 247b the Zohar on Pinchas says that Tzaddik presses the holy olives, the supernal limbs, and brings out

their oil, and so the offering is mingled with "beaten oil." Here it ties the olive to Yesod drawing the drop from Chochmah.

Zohar, Pinchas 97:662–98:669 ספר הזהר, פנחס צ"ז:תרס"ב-צ"ח:תרס"ט

92 **לעולם ישנה אדם לתלמידו**

"A person should always teach his student in a concise way." The yud contracts in this sense: brief, yet complete.

Pesachim 3b:3 פסחים ג' ב:ג'

וּבְאוֹרְיְיתָא מִי לָא כְּתִיב "טָמֵא"? אֶלָּא: כֹּל הֵיכָא דְּכִי הֲדָדֵי נִינְהוּ — מְשַׁתְּעֵי בְּלָשׁוֹן נְקִיָּה, כֹּל הֵיכָא דִּנְפִישִׁין מִילֵּי — מְשַׁתְּעֵי בְּלָשׁוֹן קְצָרָה. כְּדָאֲמַר רַב הוּנָא אָמַר רַב, וְאָמְרִי לַהּ, אָמַר רַב הוּנָא אָמַר רַב מֵשׁוּם רַבִּי מֵאִיר: לְעוֹלָם יִשְׁנֶה אָדָם לְתַלְמִידוֹ דֶּרֶךְ קְצָרָה.

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Chullin 63b:10–12 חולין ס"ג ב:י'-י"ב

מאי קמ"ל כדרב הונא אמר רב ואמרי לה אמר רב הונא אמר רב משום ר' מאיר לעולם ישנה אדם לתלמידו דרך קצרה א"ר יצחק עוף טהור נאכל במסורת נאמן הצייד לומר עוף זה טהור מסר לי רבי א"ר יוחנן והוא שבקי בהן ובשמותיהן בעי ר' זירא רבו חכם או רבו צייד ת"ש דא"ר יוחנן והוא שבקי בהן ובשמותיהן אי אמרת בשלמא רבו צייד שפיר אלא אי אמרת רבו חכם בשלמא שמייהו גמיר להו אלא אינהו מי ידע להו אלא לאו ש"מ רבו צייד ש"מ

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KEHOT'S NOTE

פסחים ג, ב. חולין סג, ב.

93 **ומשמני הארץ**

Yitzchak blesses Yaakov, thinking he is Eisav: "May G-d give you of the dew of the heavens and of the fatness of the earth." The Midrash reads the fatness of the earth as the Mishnah.

Genesis 27:28 בראשית כ"ז:כ"ח

וְיִתֶּן־לְךָ הָאֱלֹקִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרֹב דָּגָן וְתִירֹשׁ׃

So G-d give thee of the dew of heaven, And of the fat places of the earth, And plenty of corn and wine.

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KEHOT'S NOTE

בראשית כז, כח.

94 **זו משנה**

The Midrash reads Yitzchak's blessing as the parts of Torah: "the dew of the heavens" is Scripture, "the fatness of the earth" is Mishnah. Here the Mishnah, like oil, holds much in little.

Bereshit Rabbah 66:3 בראשית רבה ס"ו:ג'

ויתן לך יתן, ויחזור ויתן לך, יתן לך ברכות, ויתן לך כבישן, יתן לך שלך, ויתן לך של אביך, יתן לך שלך, ויתן לך של אחיך. רבי אחא אמר: יתן לך, ויתן לך אלהותא. אימתי? לכשתצטרך לה, ההי"ד (שופטים טו): ויאמר ה' אלקים, זכרני נא! וחזקני נא! אמר לפניו: רבון העולמים! הוי, זוכר לי אותה הברכה שברכני אבא, יתן לך, ויתן לך אלהותא. מטל השמים, זה המן, שנאמר (שמות טז): ויאמר ה' אל משה

הנני ממטיר לכם לחם מן השמים. ומשמני הארץ, זה הבאר, שהיתה מעלה להם מיני דגים שמנים, ...

"May [G-d] give you [veyiten lekha]" – He will give, and give you again. He will give you blessings and He will give you a hidden place. "May [G-d] give you" – yours, and "may [G-d] give you" – your father's. "May [G-d] give you" – yours, and "may [G-d] give you" – your brother's. Rabbi Aḥa said: May [G-d] give, "and may G-d give you" divine aid. When? It will be when you need it. That is what is written: "And said: My L-rd G-d, please remember me and ...

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KEHOT'S NOTE

ילקוט תולדות ר'[מז] קטו. ע' ב"ר פס"ו, [ג] [כ].

95 **שמכל דבר יכולים להוציא שמן**

The note says that the Pardes and other books write that oil can be drawn from everything, and points to Torah Ohr, 110d, for the same idea.

KEHOT'S NOTE

כ"כ הפרדס ובעוד ספרים. ראה תו"א קי, ד.

96 **פ' פנחס . . ובפ' עקב**

The note points there in connection with the Raaya Mehemna passages in Pinchas and Eikev that the text cites on the olive.

KEHOT'S NOTE

ראה אוה"ת בהעלותך ע' תכה.

PARAGRAPH 16

97 **בד"ה ולא אבה**

The discourse is in Parshas Ki Seitzei; Re'eh 31a, the page the note gives, only mentions it.

KEHOT'S NOTE

לקמן פ' ראה לא, א.

98 **ולא אבה לשמוע אל בלעם**

Moshe reminds Israel: "But Havayah your G-d was not willing to listen to Bilam, and Havayah your G-d turned the curse into a blessing for you, because Havayah your G-d loves you." The verse opens the discourse the text cites.

Deuteronomy 23:6 דברים כ"ג:ו'

וְלֹא־אָבָה ה' אֱלֹקֶיךָ לִשְׁמֹעַ אֶל־בִּלְעָם וַיַּהֲפֹךְ ה' אֱלֹקֶיךָ לְךָ אֶת־הַקְּלָלָה לִבְרָכָה כִּי אֲהֵבְךָ ה' אֱלֹקֶיךָ׃

Nevertheless the L-RD thy G-d would not hearken unto Balaam; but the L-RD thy G-d turned the curse into a blessing unto thee, because the L-RD thy G-d loved thee.

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99 **למה נמשלו ישראל לזית כו' ע"ש בענין בצר לך**

On "A leafy olive tree," the Midrash says the olive gives its oil only after it is beaten, ground and pressed; so Israel,

upon it, And the branches of it are broken.

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סריס אין לו הדרת פנים

103

Among the signs of a eunuch the Talmud lists "he has no beard." The maamar: a eunuch has no "glory of the face."

Yevamot 80b:9–10יבמות פ' ב:ט'-י'

הַסָּרִיס לֹא חוֹלֵץ וְלֹא מְיַיבֵּם, וְכֵן אֵילוֹנִית וְכוּ'. קָתָנֵי סָרִיס דּוּמְיָא דְּאֵילוֹנִית: מָה אֵילוֹנִית בִּידֵי שָׁמַיִם, אַף סָרִיס בִּידֵי שָׁמַיִם. וּסְתָמָא כְּרַבִּי עֲקִיבָא, דְּאָמַר: בִּידֵי אָדָם — אֵין, בִּידֵי שָׁמַיִם — לָא. הַסָּרִיס שֶׁחָלַץ לִיבְמְתּוֹ לֹא פְּסָלָהּ כּוּ'. טַעְמָא דְּבָעָלָהּ הוּא, הָא אַחֵר — לָא,

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Bava Metzia 84a:8בבא מציעא פ"ד א:ח'

אִינִי? וְהָאָמַר מָר: שׁוּפְרֵיהּ דְּרַב כָּהֲנָא מֵעַיִן שׁוּפְרֵיהּ דְּרַבִּי אֲבָהוּ, שׁוּפְרֵיהּ דְּרַבִּי אֲבָהוּ מֵעַיִן שׁוּפְרֵיהּ דְּיַעֲקֹב אָבִינוּ, שׁוּפְרֵיהּ דְּיַעֲקֹב אָבִינוּ מֵעַיִן שׁוּפְרֵיהּ דְּאָדָם הָרִאשׁוֹן! וְאֵילוֹ רַבִּי יוֹחָנָן לָא קָא חָשֵׁיב לֵיהּ! שָׁאנֵי רַבִּי יוֹחָנָן, דְּהַדְרַת פָּנִים לָא הַוְיָא לֵיהּ.

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KEHOT'S NOTE

ראה יבמות פ, ב. ב"מ פד, א.

בד"ה ראיתי והנה מנורת זהב

104

There the Alter Rebbe explains that olives hold their oil within and give it only when crushed in the press; so a person needs a "crushing" of the soul, the heaviness of heart with which one stands to pray, for love to take hold in him.

KEHOT'S NOTE

לקמן פ' בהעלותך.

ראיתי והנה מנורת זהב

105

The prophet answers the angel: "I have seen, and behold, a menorah all of gold, with a bowl on its top and its seven lamps on it." The vision opens the discourse the text cites (Likkutei Torah, Beha'alosecha).

Zechariah 4:2זכריה ד':ב'

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ:

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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ושנים זיתים עליה

106

"And two olive trees by it, one on the right of the bowl and one on its left." The text refers to its discussion of these olive trees.

Zechariah 4:3זכריה ד':ג'

וּשְׁנַיִם זֵיתִים עָלֶיהָ אֶחָד מִימִין הַגֻּלָּה וְאֶחָד עַל־שְׂמֹאלָהּ:

and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof.'

> afflicted, return in teshuvah and G-d answers them, as it is written, "When you are in distress."

Shemot Rabbah 36:1שמות רבה ל"ו:א'

... כך ישראל, באין עובדי כוכבים וחובטין אותם ממקום למקום, וחובשים אותן, וכופתין אותם בקולרין, ומקיפין אותן טרטיוטין, ואח"כ עושין תשובה והקב"ה עונה להם. מנין? שנא' (שמות ב: ויאנחו בני ישראל. וכן (דברים ד): בצר לך ומצאוך כי אל רחום ה' אלקיך. הוי, זית רענן יפה פרי תואר. דבר אחר: מה ראה ירמיה למשול אבותינו כזית? אלא כל המשקין מתערבים זה בזה והשמן אינו מתערב, אלא עומד. כך ישראל, אינם מתערבים עם העובדי כוכבים, שנאמר (דברים ז): ולא תתחתן בם. דבר אחר: כל המשקים אדם מערב בהם ואינו יודע איזה ...

"And you shall command the children of Israel, and they shall bring you pure olive oil, pressed for illumination, to kindle a lamp continually" (Exodus 27:20). "And you shall command," that is what is written: "The L-rd called your name a flourishing olive tree, fair of fruit and form" (Jeremiah 11:16). Is the olive the only tree after which Israel was called? Was it not called after all sorts of fine and excellent trees? [Israel was called] a grapevine and a fig tree, as it is stated: "You transported a ...

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בצר לך

100

Moshe tells Israel: "When you are in distress and all these things have befallen you, at the end of days, you will return to Havayah your G-d."

Deuteronomy 4:30דברים ד':ל'

בַּצַר לְךָ וּמְצָאוּךָ כֹּל הַדְּבָרִים הָאֵלֶּה בְּאַחֲרִית הַיָּמִים וְשַׁבְתָּ עַד־ה' אֱלֹקֶיךָ וְשָׁמַעְתָּ בְּקֹלוֹ:

In thy distress, when all these things are come upon thee, in the end of days, thou wilt return to the L-RD thy G-d, and hearken unto His voice;

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וזהו זית רענן

101

The note says that Or HaTorah there refers to this passage on "A leafy olive tree."

KEHOT'S NOTE

באוה"ת ויקרא-ב ע' תכה מציין לכאן.

זית רענן יפה פרי תואר

102

Through the prophet G-d recalls Israel's glory: "A leafy olive tree, fair with goodly fruit, Havayah called your name"; now, the verse goes on, fire has been set to it. The Midrash reads the olive as Israel, who give their oil when pressed, and the maamar as the lights drawn down through the olive's measure. (context: Steinsaltz Tanakh)

Jeremiah 11:16ירמיהו י"א:ט"ז

זַיִת רַעֲנָן יְפֵה פְרִי־תֹאַר קָרָא ה' שְׁמֵךְ לְקוֹל הָמוּלָה גְּדֹלָה הִצִּית אֵשׁ עָלֶיהָ וְרָעוּ דָּלִיּוֹתֶיהָ:

The L-RD called thy name A leafy olive-tree, fair with goodly fruit; With the noise of a great tumult He hath kindled fire

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PARAGRAPH 17

107 **שוש תשיש ותגל העקרה בקבוץ בניה**

One of the seven wedding blessings: "May the barren one surely rejoice and exult at the gathering of her children within her in joy," a prayer for Zion. Its words open the Likkutei Torah discourse (Tazria) the text cites.

Ketubot 8a:4–5 כתובות ח' א:ד'-ה'

"שׂוֹשׂ תָּשִׂישׂ וְתָגֵל הָעֲקָרָה, בְּקִבּוּץ בָּנֶיהָ לְתוֹכָהּ בְּשִׂמְחָה. בָּרוּךְ אַתָּה ה', מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ". "שַׂמֵּחַ תְּשַׂמַּח רֵעִים הָאֲהוּבִים, כְּשַׂמֶּחֲךָ יְצִירְךָ בְּגַן עֵדֶן מִקֶּדֶם, בָּרוּךְ אַתָּה ה', מְשַׂמֵּחַ חָתָן וְכַלָּה".

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108 **המגביהי לשבת**

The psalmist asks: "Who is like Havayah our G-d, Who is enthroned on high?" The verse opens the Torah Ohr discourse (Mikeitz) the text cites on the flow from above measure.

Psalms 113:5 תהילים קי"ג:ה'

מִי כַה' אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת:

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

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109 **פ' תולדות סד"ה ראה ריח בני**

The discourse begins on 20b.

KEHOT'S NOTE

תו"א כ, ב ואילך.

110 **ראה ריח בני**

Yitzchak blesses Yaakov, who came disguised as Eisav: "See, the fragrance of my son is like the fragrance of a field that Havayah has blessed." The words open the Torah Ohr discourse (Toldos) the text cites.

Genesis 27:27 בראשית כ"ז:כ"ז

וַיִּגַּשׁ וַיִּשַּׁק־לוֹ וַיָּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרְכוֹ ה'

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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PARAGRAPH 19

111 **ארוכה מארץ מדה**

"Longer than the earth is its measure, and wider than the sea," said by Tzofar of G-d's wisdom. Here: a measure, but a very long one.

Job 11:9 איוב י"א:ט'

אֲרֻכָּה מֵאֶרֶץ מִדָּהּ וּרְחָבָה מִנִּי־יָם:

The measure thereof is longer than the earth, and broader than the sea.

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KEHOT'S NOTE

איוב יא, ט.

112 Israel said: G-d told Avraham they would serve four hundred years, and only two hundred and ten have passed. Moshe answered: since He desires your redemption He does not look at your reckonings, but "leaps over the mountains," over the reckonings and the ends.

Shir HaShirim Rabbah 2:8:1 שיר השירים רבה ב':ח':א'

סדרא תנינא קוֹל דּוֹדִי הִנֵּה זֶה בָּא, רַבִּי יְהוּדָה וְרַבִּי נְחֶמְיָה וְרַבָּנָן. רַבִּי יְהוּדָה אוֹמֵר: קוֹל דּוֹדִי הִנֵּה זֶה בָּא, זֶה מֹשֶׁה, בְּשָׁעָה שֶׁבָּא וְאָמַר לְיִשְׂרָאֵל, בְּחֹדֶשׁ זֶה אַתֶּם נִגְאָלִין, אָמְרוּ לוֹ מֹשֶׁה רַבֵּנוּ, הֵיאַךְ אָנוּ נִגְאָלִין, וַהֲלֹא אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא לְאַבְרָהָם (בראשית טו, יג): וַעֲבָדוּם וְעִנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה, וַעֲדַיִן אֵין בְּיָדֵנוּ אֶלָּא מָאתַיִם וְעֶשֶׂר שָׁנָה, אָמַר לָהֶם הוֹאִיל וְהוּא חָפֵץ בִּגְאֻלָּתְכֶם אֵינוֹ מַבִּיט בְּחֶשְׁבּוֹנוֹתֵיכֶם אֶלָּא מְדַלֵּג עַל הֶהָרִים, אֵין הָרִים וּגְבָעוֹת הָאֲמוּרִין כָּאן אֶלָּא ...

"The sound of my beloved! Behold, he approaches, he leaps over the mountains and bounds over the hills" (Song of Songs 2:8). "The sound of my beloved! Behold, he approaches," Rabbi Yehuda, Rabbi Neḥemya, and the Rabbis. Rabbi Yehuda says: "The sound of my beloved! Behold, he approaches," this is Moses at the moment when he came and said to Israel: 'During this month you will be redeemed.' They said to him: 'Moses our master, how will we be redeemed? Did the Holy One blessed be He not say to ...

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113 **קול דודי הנה זה בא**

The maiden of the Song hears her beloved approaching: "The voice of my beloved, behold, he comes, leaping over the mountains, skipping over the hills." The Midrash reads it as the redemption from Egypt, G-d "leaping" over the reckoning of the exile. (context: Steinsaltz Tanakh)

Song of Songs 2:8 שיר השירים ב':ח'

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

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

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PARAGRAPH 20

114 **מדלג**

"Leaping over the mountains": the Midrash reads the leaping as G-d passing over the reckonings and ends of the exile.

Song of Songs 2:8 שיר השירים ב':ח'

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

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

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115 **ארבע מאות שנה . . רד"ו שבה**

At the Covenant between the Parts G-d tells Avram that his descendants will be strangers in a land not theirs, enslaved and afflicted, "four hundred years."

Genesis 15:13 בראשית ט"ו:י"ג

וַיֹּאמֶר לְאַבְרָם יָדֹעַ תֵּדַע כִּי־גֵר יִהְיֶה זַרְעֲךָ בְּאֶרֶץ לֹא לָהֶם וַעֲבָדוּם וְעִנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה:

And He said unto Abram: 'Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

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KEHOT'S NOTE

ראה בראשית טו, יג. מב, ב ובפרש"י שם בשם הב"ר פצ"א, ב.

116 **והלא כבר נשבע הקב"ה שהוא משעבדנו בע' אומות כו' והוא משיבן אחד מכם גולה לברבריה**

The Midrash's last teaching reads the verse as King Mashiach: when he tells Israel, "In this month you are redeemed," they ask how, since the Holy One, blessed be He, swore to subjugate them among the seventy nations. He answers them: if one of you is exiled to Barbary and one to Sarmatia, it is as though all of you had been exiled.

Shir HaShirim Rabbah 2:8:2 שיר השירים רבה ב':ח':ב'

... קוֹל דּוֹדִי הִנֵּה זֶה בָּא, זֶה מֶלֶךְ הַמָּשִׁיחַ, בְּשָׁעָה שֶׁהוּא אוֹמֵר לְיִשְׂרָאֵל, בַּחֹדֶשׁ הַזֶּה אַתֶּם נִגְאָלִין, אוֹמְרִים לוֹ הֵיאַךְ אָנוּ נִגְאָלִין וְלֹא כְּבָר נִשְׁבַּע הַקָּדוֹשׁ בָּרוּךְ הוּא שֶׁהוּא מְשַׁעְבְּדֵנוּ בְּשִׁבְעִים אֻמּוֹת, וְהוּא מְשִׁיבָן שְׁתֵּי תְּשׁוּבוֹת וְאוֹמֵר לָהֶם, אֶחָד מִכֶּם גּוֹלֶה לְבַרְבַּרְיָה, וְאֶחָד מִכֶּם גּוֹלֶה לְסַמַטְרְיָה, דּוֹמֶה כְּמוֹ שֶׁגְּלִיתֶם כֻּלְּכֶם, וְלֹא עוֹד אֶלָּא שֶׁהַמַּלְכוּת הַזֹּאת מַכְּתֶבֶת טִירוֹנְיָא מִכָּל הָעוֹלָם, מִכָּל אֻמָּה וְאֻמָּה, כּוּתִי אֶחָד אוֹ בַּרְבָּרִי אֶחָד בָּא וּמְשַׁעְבֵּד בָּכֶם, כְּגוֹן ...

"He leaps over the mountains and bounds over the hills," mountains are nothing other than courts, just as it says: "I will go and descend upon the mountains" (Judges 11:37). During this month you will be redeemed, as it is stated: "This month is for you the beginning of the months." The Rabbis say: "The sound of my beloved! Behold he approaches," this is Moses. When he came and said to Israel: 'During this month you will be redeemed,' they said to him: 'Moses our master, how will we be ...

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PARAGRAPH 21

117 **ואני אברכם**

G-d tells Moshe of the kohanim: "And they shall place My Name upon the children of Israel, and I will bless them." The maamar reads "I will bless them" as the blessing at the end, from above all arousal from below.

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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118 **בד"ה להבין ענין משמח חתן בפ' צו**

There the Alter Rebbe explains that the Priestly Blessing is an arousal from above without an arousal from below, "for otherwise, why a blessing," and that "May Havayah lift up (yisa) His face to you" means raising up, to the place that no arousal from below reaches; he refers back to the end of this discourse on "Thus shall you bless."

KEHOT'S NOTE

ט, א.

119 **משמח חתן**

The wedding blessing ends "Blessed are You, Havayah, Who gladdens the groom and the bride." Its words name the Tzav discourse the text cites.

Ketubot 8a:5–6 כתובות ח' א':ה'-ו'

"שַׂמֵּחַ תְּשַׂמַּח רֵעִים הָאֲהוּבִים, כְּשַׂמֶּחְךָ יְצִירְךָ בְּגַן עֵדֶן מִקֶּדֶם, בָּרוּךְ אַתָּה ה', מְשַׂמֵּחַ חָתָן וְכַלָּה". "בָּרוּךְ אַתָּה ה', אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּרָא שָׂשׂוֹן וְשִׂמְחָה, חָתָן וְכַלָּה, גִּילָה, רִינָּה, דִּיצָה, חֶדְוָה, אַהֲבָה וְאַחֲוָה וְשָׁלוֹם וְרֵיעוּת. מְהֵרָה ה' אֱלֹקֵינוּ יִשָּׁמַע בְּעָרֵי יְהוּדָה וּבְחוּצוֹת יְרוּשָׁלַיִם קוֹל שָׂשׂוֹן וְקוֹל שִׂמְחָה, קוֹל חָתָן וְקוֹל כַּלָּה, קוֹל מִצְהֲלוֹת חֲתָנִים מֵחוּפָּתָם וּנְעָרִים מִמִּשְׁתֵּה נְגִינָתָם, בָּרוּךְ אַתָּה ה', מְשַׂמֵּחַ חָתָן עִם הַכַּלָּה".

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120 **והנה פרח מטה אהרן**

After the test of the staffs, Moshe found that "the staff of Aharon of the house of Levi had blossomed": it had sprouted, flowered and yielded almonds at once. The verse opens the Korach discourse the text cites. (context: Steinsaltz Tanakh)

Numbers 17:23 במדבר י"ז:כ"ג

וַיְהִי מִמָּחֳרָת וַיָּבֹא מֹשֶׁה אֶל־אֹהֶל הָעֵדוּת וְהִנֵּה פָּרַח מַטֵּה־אַהֲרֹן לְבֵית לֵוִי וַיֹּצֵא פֶּרַח וַיָּצֵץ צִיץ וַיִּגְמֹל שְׁקֵדִים:

And it came to pass on the morrow, that Moses went into the tent of the testimony; and, behold, the rod of Aaron for the house of Levi was budded, and put forth buds, and bloomed blossoms, and bore ripe almonds.

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121 **וע"פ והנה פרח . . בפ' קרח**

There the Alter Rebbe explains why Aharon's staff yielded almonds, the fruit that ripens fastest: the flow drawn through Aharon and the kohanim who bless the people with the Priestly Blessing comes down through all the worlds swiftly, with nothing to delay it and no weighing of judgment, so that "May Havayah bless you" brings G-d's kindness down at once into physical blessing.

KEHOT'S NOTE

לקמן בלקו"ת נה, ד.

PARAGRAPH 22

122 **וישם לך שלום**

The closing words of the Priestly Blessing: "May Havayah

lift up His face to you and grant you peace."

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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123 שלום הוא כלי המחזיק ברכה

The very last Mishnah: "The Holy One, blessed be He, found no vessel that holds blessing for Israel except peace," as it is written, "Havayah will bless His people with peace."

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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124 וכל בניך למודי ה' ורב שלום בניך

The prophet comforts afflicted Zion: "And all your children shall be taught by Havayah, and great shall be the peace of your children"; her children, disciples of G-d, will live in harmony. Torah study brings peace. (context: Steinsaltz Tanakh)

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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PARAGRAPH 23

125 כל העוסק בתורה

Rabbi Alexandri: whoever engages in Torah for its own sake makes peace in the household above and in the household below. The maamar reads the two households as the union of Chochmah and Binah, and of Z'eir Anpin and Nukva.

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

אָמַר רַבִּי אֶלְכְּסַנְדְּרִי: כָּל הָעוֹסֵק בְּתוֹרָה לִשְׁמָהּ מַשִּׁים שָׁלוֹם בְּפָמַלְיָא שֶׁל מַעְלָה וּבְפָמַלְיָא שֶׁל מַטָּה, שֶׁנֶּאֱמַר: "אוֹ יַחֲזֵק בְּמָעֻזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה לִּי". 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.

126 בביאור ע"פ נשא

There the Alter Rebbe explains Leah's words as a request that the Infinite One truly join the "thought" from which the worlds come into being, and that this comes through Levi: the root of Levi is Daas, which joins Chochmah and Binah, as Tiferes joins Chesed and Gevurah.

KEHOT'S NOTE

לעיל כא, ד.

127 Kehot's note points to Numbers 4:21–7:89 for these words.

Numbers 4:21–7:89 במדבר ד':כ"א-ז':פ"ט

128 הפעם ילוה אישי אלי

Leah, at the birth of her third son: "Now this time my husband will be joined (yilaveh) to me, for I have borne him three sons," and so he was named Levi, "joined." The text refers to its discussion of this verse in the Nasso discourse. (context: Steinsaltz Tanakh)

Genesis 29:34 בראשית כ"ט:ל"ד

וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר עַתָּה הַפַּעַם יִלָּוֶה אִישִׁי אֵלַי כִּי־יָלַדְתִּי לוֹ שְׁלֹשָׁה בָנִים עַל־כֵּן קָרָא־שְׁמוֹ לֵוִי:

And she conceived again, and bore a son; and said: 'Now this time will my husband be joined unto me, because I have borne him three sons.' Therefore was his name called Levi.

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PARAGRAPH 24

129 כי אל דעות

Chanah's prayer, after Shmuel's birth, warns the arrogant: "For Havayah is a G-d of de'os (knowledge)," Who knows all. The plural is read as two levels of Daas. (context: Steinsaltz Tanakh)

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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130 **בביאור ע"פ החלצו**

The passage explains that the remedy for the opposition of the attributes, which stood apart like water and fire in the shattering, is inclusion through Chochmah entering the middos.

KEHOT'S NOTE

לקמן פז, ג.

131 **החלצו מאתכם**

Moshe tells the people: "Arm men from among you for the army," for the war against Midyan. The verse opens the Mattos discourse the text cites on the root of Daas.

Numbers 31:3 במדבר ל"א:ג'

וַיְדַבֵּר מֹשֶׁה אֶל־הָעָם לֵאמֹר הֵחָלְצוּ מֵאִתְּכֶם אֲנָשִׁים לַצָּבָא וְיִהְיוּ עַל־מִדְיָן לָתֵת נִקְמַת־ה' בְּמִדְיָן:

And Moses spoke unto the people, saying: 'Arm ye men from among you for the war, that they may go against Midian, to execute the L-RD'S vengeance on Midian.

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132 **האי מתקלא תלי באתר דלא הוה**

The Sifra DiTzniusa: before the scale existed, the faces did not look at one another and the first kings died; "this scale hangs in a place that is not." Here the scale is the hidden Chochmah, hanging on Atik.

Zohar, Sifra DiTzniuta 1:2–2:13 ספר הזהר, ספרא דצניעותא א':ב'-ב':י"ג

Once there was a man who dwelt among the mountains and was a complete stranger to the ways of townsfolk. He sowed wheat, but knew no better than to consume it in its natural condition. One day he went down into a city, and there a loaf of good bread was placed before him. He asked what it was, and was informed that it was bread and was meant to eat. He ate it and liked it. "What is it made of?" he said. They told him "Wheat". Later, he …

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

133 **הנחמדים מזהב ומפז רב**

David says of G-d's laws: "They are more desirable than gold, than much fine gold, and sweeter than honey." The Ramaz reads the two kinds of gold as the Chochmah and Binah of Arich Anpin, and "more desirable" as above them. (context: Steinsaltz Tanakh)

Psalms 19:11 תהילים י"ט:י"א

הַנֶּחֱמָדִים מִזָּהָב וּמִפַּז רָב וּמְתוּקִים מִדְּבַשׁ וְנֹפֶת צוּפִים:

More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb.

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PARAGRAPH 25

134 **ושמו את שמי על בני ישראל ואני אברכם**

G-d's words that close the Priestly Blessing: "And they shall place My Name upon the children of Israel, and I will bless them." The maamar reads its "I" (ani) as ayin, Keser.

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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135 **את שבתותי תשמרו**

G-d commands Israel at the close of Parshas Behar: "You shall keep My Shabbosos and revere My Sanctuary." The verse opens the Behar discourse the text cites on ayin.

Leviticus 26:2 ויקרא כ"ו:ב'

אֶת־שַׁבְּתֹתַי תִּשְׁמֹרוּ וּמִקְדָּשִׁי תִּירָאוּ אֲנִי ה':

Ye shall keep My sabbaths, and reverence My sanctuary: I am the L-RD.

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PARAGRAPH 26

136 **רבבה כצמח השדה נתתיך**

In G-d's parable of Israel as an abandoned infant whom He raised, He says: "I made you a myriad, like the growth of the field," growing like wild plants. Here it is the growth of Malchus, the returning light. (context: Steinsaltz Tanakh)

Ezekiel 16:7 יחזקאל ט"ז:ז'

רְבָבָה כְּצֶמַח הַשָּׂדֶה נְתַתִּיךְ וַתִּרְבִּי וַתִּגְדְּלִי וַתָּבֹאִי בַּעֲדִי עֲדָיִים שָׁדַיִם נָכֹנוּ וּשְׂעָרֵךְ צִמֵּחַ וְאַתְּ עֵרֹם וְעֶרְיָה:

I cause thee to increase, even as the growth of the field. And thou didst increase and grow up, and thou camest to excellent beauty: thy breasts were fashioned, and thy hair was grown; yet thou wast naked and bare.

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KEHOT'S NOTE

יחזקאל טז, ז.

137 **שנעוץ סופן בתחלתן**

"Their end is wedged in their beginning and their beginning in their end." So the rising of Malchus, the end, reaches Keser, the beginning.

Sefer Yetzirah 1:7 ספר יצירה א':ז'

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

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

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

PARAGRAPH 27

138 **שברכה ראשונה א"צ שיעור**

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

KEHOT'S NOTE

טוא"ח סר"י בתחילתו.

139 **שברכה ראשונה א"צ שיעור**

The Tur rules that the first blessing has no minimum, since one may not benefit from this world without a blessing, while the last blessing requires a minimum, for the seven species an olive's bulk.

Tur, Orach Chayim 210 טור, אורח חיים ר"י

ברכה ראשונה אין לה שיעור שעל כל הדברים מברכים לפניהם בכל שהו שאסור ליהנות מן העולם הזה בלא ברכה ומיהו מטעמת שטועמת התבשיל א"צ לברך עליו עד רביעית לכאורה משמע אפילו אם הוא טועם ובולע וכ"כ הרמב"ם ז"ל סתם מטעמת אינה צריכה ברכה עד רביעית אבל רבינו חננאל פי' דוקא בטועם ופולט אבל אם הוא בולע אפילו בכל שהו צריך לברך ומיהו כשהוא פולט א"צ לברך אפילו על הרבה אבל ברכה אחרונה צריכה שיעור ושיעורה בז' המינין כזית ובירושלמי משמע שעל דבר שהוא כברייתו כגון גרגיר של ענב או של ...

Orach Chaim, Vilna, 1923 (Public Domain)

140 **כה תברכו**

G-d tells Moshe to instruct the kohanim: "Thus (koh) shall you bless the children of Israel." The Ramaz reads koh as Malchus and sevarchu as bechisro, "in His crown."

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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141 **כה תברכו**

The Midrash asks from whom Israel merited the Priestly Blessing, and finds its "thus" in the "thus" said of Avraham, of Yitzchak and of Yaakov.

Bereshit Rabbah 43:8 בראשית רבה מ"ג:ח'

וברוך אל עליון אשר מגן צריך בידך - רבי הונא אמר: שהופך מנגנין שלך על צריך. רבי יודן אמר: כמה מנגנאות עשיתי להביאן תחת ידיך, אוהבים היו זה לזה, זה משלח לזה כתבים, וזה משלח לזה דורונות, והמרדתי אותם אלו על אלו, כדי שיבואו ויפלו תחת ידיך. ויתן לו מעשר מכל רבי יהודה בר סימון אמר: מכח אותה ברכה, אכלו ג' יתידות גדולות בעולם. אברהם יצחק ויעקב. באברהם, כתיב (בראשית כד): וה' ברך את אברהם בכל, בזכות ויתן לו מעשר מכל. ביצחק, כתיב (שם כז): ואוכל מכל, בזכות ויתן לו ...

"And blessed is G-d, the Most High, who delivered your enemies into your hand. He gave him a tithe of everything" (Genesis 14:20). "And blessed is G-d, the Most High, who delivered [migen] your enemies into your hand" – Rabbi Huna said: He turned the plot [mangenin] against you upon your enemies. Rabbi Yudan said: How many stratagems [mangenaot] did I perform in order to deliver them into your hand. They had been fond of one another; this one would send letters to that one, and that one would send ...

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THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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