



LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 21

וענין ממושבותיכם תביאו לחם תנופה שתיים

The meaning of “From your dwellings you shall bring bread of waving, two [loaves]”



Each day prayer must draw a new light from G-d's Essence, which is beyond all worlds, and only something novel can arouse it, as a king who lacks nothing is moved only by his son or a talking bird. That novelty is the self-sacrifice of the Shema, the self-nullification of the separate lower worlds, “your dwellings,” which draws down the union of Abba and Imma, the “two loaves.”

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

Each day prayer must draw a new light from G-d's Essence, which is beyond all worlds, and only something novel can arouse it, as a king who lacks nothing is moved only by his son or a talking bird. That novelty is the self-sacrifice of the Shema, the self-nullification of the separate lower worlds, "your dwellings," which draws down the union of Abba and Imma, the "two loaves."

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

THE MAAMAR IN BRIEF

The maamar reads the Shavuot offering, "From your dwellings you shall bring bread of waving, two [loaves]," as a teaching about prayer. The Shema, called "sitting," is its heart: self-sacrifice at the word "One" and the nullification of the "something." The blessings before it prepare, and the Shemoneh Esreh after it draws down. G-d's Essence is far above the worlds, which come only from His radiance, so each day a new light must be drawn from the Emanator, and prayer draws it through self-sacrifice, which brings supernal delight. The Maggid's parable explains why: a king who lacks nothing is moved only by his little son or by a novelty such as a talking bird. The novelty is that Beriah, Yetzirah and Asiyah, the "dwellings" whose nature is separate existence, nullify themselves; this raises mayin nukvin and draws mayin duchrin from Atzilus. Pri Etz Chaim teaches that the union of the supernal Abba and Imma can be aroused only from Beriah, in the Shema, for the self-nullification of Atzilus, though infinitely greater, is nothing new. The two loaves are Abba and Imma, or the two mazalos, and their light is the Torah's delight, "delights day by day."

OUTLINE

- 1 The Shema as the heart of prayer** ¶1
"From your dwellings" points to the Shema, which is called "sitting." Its self-sacrifice at "One" and its nullification of the "something" are the core of prayer; the blessings before it prepare, and the Shemoneh Esreh draws down.
- 2 A new light, aroused by a novelty** ¶2
Since G-d's Essence is beyond the worlds, a new light must be drawn each day, and prayer draws it through self-sacrifice. As in the Maggid's parable of the king, only something novel arouses the King: the self-nullification of the lower worlds, which raises mayin nukvin.

3 Why the union of Abba and Imma is aroused from Beriah

13

The self-nullification from below draws mayin duchrin from Atzilus into the Torah. Pri Etz Chaim teaches that the union of the supernal Abba and Imma can be aroused only from Beriah, in the Shema, because only the self-nullification of a separate being is a novelty.

4 The two loaves and the delight of the Torah

14

The two loaves are Abba and Imma, or the two mazalos (lechem equals mazla in numerical value), and the light drawn down is the delight of “I have delighted in Your Torah” and “delights day by day,” a verse the Zohar discusses in several places.

KEY CONCEPTS

Self-sacrifice (mesirus nefesh) at “One” מסירות נפש

באחד

The readiness to give up one’s life for G-d at the word “One” of the Shema. For the maamar it is the heart of prayer and what draws the new light each day.

The nullification of the “something” (bittul hayesh) ביטול היש

A being that experiences itself as a separate existence setting that existence aside before G-d. In the lower worlds this is a novelty, and so it arouses the Above.

Mayin nukvin and mayin duchrin מיין נוקבין ומיין

דוכריין

“Feminine waters” are the arousal raised from below; “masculine waters” are the answering flow drawn down from Above, here from Atzilus.

“Sitting” (yeshivah) ישיבה

The name for the Shema, linked to “your dwellings”: the level of Beriah, Yetzirah and Asiyah, from which alone the raising of feminine waters can come.

A novelty (davar chiddush) דבר חידוש

From the Maggid’s parable: a king who lacks nothing is moved only by something new, like a talking bird. The self-nullification of a separate creation is such a novelty; that of Atzilus is not.

The two mazalos בי מזלות

The source of Abba and Imma. The two loaves allude to them, since lechem (bread) equals mazla in numerical value.

SECTION 1 • 11

The Shema as the heart of prayer

1 וענין ממושבותיכם תביאו לחם תנופה שמים^{1,2}. הנה בחי' ק"ש נקי ישיבה והיא העיקר בתפלה להיות מס"נ באחד³ ושמים לפניו אינם

And the meaning of "From your dwellings you shall bring bread of waving, two [loaves]." Now, the level of the recital of the Shema is called "sitting" (yeshivah), and it is the main thing in prayer: to have self-sacrifice (mesirus nefesh) at [the word] "One" (Echad). And the two [blessings] before it are nothing

The maamar opens with the verse about the two loaves of bread that were brought and waved as the Shavuot offering "from your dwellings." The Alter Rebbe links "dwellings" (moshav, from the root "to sit") to the Shema, which is called "sitting," and says that the main thing in prayer is the readiness to give up one's life at the word "One" in "Hear, O Israel." The two blessings said before the morning Shema only lead up to that moment.

אלא הכנה. והשמו"ע שאח"כ הוא המשכה כו' אבל העיקר הוא בחי' מס"נ וביטול היש בחינת ק"ש.

but a preparation. And the Shemoneh Esreh that comes afterwards is a drawing-down, etc. But the main thing is the level of self-sacrifice and the nullification of the 'something' (bittul hayesh), the level of the Shema.

The Shemoneh Esreh that follows the Shema is called a "drawing-down," since in it blessing is drawn down from Above. Even so, the core of prayer is the self-sacrifice of the Shema: the nullification of one's sense of being a separate "something" (yesh).

SECTION 2 • 12

A new light, aroused by a novelty

2 והענין כי להיות עצמותו ית' מרומם ונעלה למעלה מעלה מכל העולמות וכמאמר בורא קדושים ישתבח שמך כו' שהתהוותם מבחי' אור וזיו בלבד וכמשל האור שאינו ממהות עצם המאור כו'

And the explanation is: since His Essence, may He be blessed, is exalted and elevated far, far above all the worlds, as in the saying "Creator of holy beings, may Your Name be praised," etc., for their coming into being is from the level of light and radiance alone, as in the analogy of light, which is not of the essence of the luminary itself, etc.,

To explain why self-sacrifice is the heart of prayer, the Alter Rebbe begins with G-d's Essence, which is exalted far beyond all the worlds. The words of the first blessing before the morning Shema, "Creator of holy beings, may Your Name be praised," express this: the worlds, even the holy angels, come into being only from a ray of His light, which, like light from its source, is not the source's own essence.

ובכל יום צ"ל נמשך אור חדש מן המאציל ונמשך בכתר וחכמה וכמ"ש בפע"ח [שער א' פ"ז] שאין המשכה שביום זה כהמשכה דיום אתמול⁴ וממשיכים אור חדש ע"י התפלה

so every day a new light must be drawn from the Emanator, and drawn into Keser (the Crown) and Chochmah (wisdom), as is written in Pri Etz Chaim [Sha'ar 1, chapter 7], that the drawing-down of this day is not like the drawing-down of yesterday. And a new light is drawn through prayer,

Because the Essence is beyond the worlds, the light from the Emanator, G-d as the source of all emanation, must be drawn anew each day into Keser and Chochmah, the highest levels. Pri Etz Chaim teaches that no day's flow is the same as the day before, and this new light is drawn through prayer.

והיינו ע"י מס"נ דייקא שגורם צחוק ותענוג עליון כו' [וע' בפע"ח שער הק"ש פ"ו ופרק י"א וכמ"ש מזה בביאור ע"פ הראיני את מראיך⁵ כו']

that is, through self-sacrifice (mesirus nefesh) specifically, which brings about supernal laughter and delight, etc. [And see Pri Etz Chaim, Sha'ar Kerias Shema, chapter 6 and chapter 11, and as is written on this in the Explanation on the verse "Show me your countenance," etc.]

Prayer draws this new light specifically through self-sacrifice, which brings about "supernal laughter and delight," a new joy Above. The bracket sends the reader to Pri Etz Chaim and to the explanation on the verse "Show me your countenance" (Song of Songs 2:14) for more on this.

וכמ"ש בלק"א בשם המגיד⁶ נ"ע המשל מלב מלכים אין חקר⁷ כשרוצים להמשיכו שיפנה לבקשת ההדיוט הוא ע"י שמביאים בנו הקטן שישתעשע בו או שמביאים דבר חדש כמו צפור המדברת.

And as is written in Likkutei Amarim in the name of the Maggid, whose soul is in Eden: the parable from "the heart of kings is unsearchable." When one wishes to draw him [the king], so that he will turn to the request of a commoner, it is through bringing his little son, in whom he will take delight, or through bringing something novel, such as a talking bird.

A parable recorded in Likkutei Amarim in the name of the Maggid of Mezritch, the Alter Rebbe's teacher, takes up the verse "the heart of kings is unsearchable." A king's heart cannot be reached by ordinary means; to have him turn to a commoner's request, one brings him his little son, in whom he delights, or something novel, like a talking bird.

כי כלום חסר מבית המלך ואין כל זהב וכסף חשוב לנגדו מאומה רק איזה דבר חידוש.

For is anything lacking in the king's house? No gold or silver whatever counts for anything before him, only some novel thing.

The king lacks nothing, so gold and silver mean nothing to him; only something new and surprising can awaken his delight and attention.

כמ"כ כתיב ממושבותיכם דייקא תביאו מבחי' ישיבה שהוא בי"ע משם דייקא הוא העלאת מ"נ, וע"ד

So too, it is written, "From your dwellings" specifically, "you shall bring": from the level of "sitting," which is Beriah, Yetzirah and Asiyah; from there specifically is the raising of mayin nukvin (feminine waters). And [it is] along the lines of

So too in the verse, "from your dwellings" specifically: the offering comes from the level of "sitting," the lower worlds of Beriah, Yetzirah and Asiyah. Only from there can there be a "raising of mayin nukvin (feminine waters)," the Kabbalistic term for an arousal from below that calls forth a response from Above.

באשה קראו מושב⁸ שהעלאת מ"נ וחימום הנקבה גורם להזריע זרע הזכר כו' וכך ממושבותיכם תביאו והיינו שהוא עד"מ דבר חידוש שהיש בטל.

[how,] regarding a woman, they called [it] "seat" (moshav): for the raising of mayin nukvin and the warming of the female bring about the emission of the male's seed, etc. And so [it is with] "From your dwellings you shall bring": that is, it is, by way of analogy, a novel thing that the 'something' (yesh) is nullified.

The Talmud remarks that Scripture, speaking delicately, uses the word "seat" (moshav) in speaking of a woman; in the Kabbalistic image, the arousal of the receiving, feminine side is what brings about the giving of the masculine side. So with "from your dwellings": when a being of the lower worlds, which senses itself as a "something," becomes nullified, that is the novelty, like the talking bird, that moves the King.

SECTION 3 • 13

Why the union of Abba and Imma is aroused from Beriah

3 ועי"ז דוקא מממשיכים מ"ד מבחי' אצילות שהוא אלקות דאיהו וחיוהי חד וזהו תביאו לחם תנופה להמשיך האור בתורה ושתי הלחם ע"ג שני הכבשים מעלה ומוריד כו'.

And through this specifically, mayin duchrin (masculine waters) are drawn down from the level of Atzilus (Emanation), which is G-dliness, [where] "He and His life-forces are one." And this is [the meaning of] "you shall bring bread of waving": to draw the light down into the Torah. And the two loaves on top of the two lambs: he raises and lowers [them], etc.

Through this self-nullification from below, mayin duchrin (masculine waters), the answering flow from Above, are drawn down from Atzilus, the world that is G-dliness itself, where "He and His life-forces are one." "You shall bring bread of waving" means drawing this light into the Torah, and the waving of the two loaves upon the two lambs, raised and lowered, mirrors the raising from below and the drawing down from Above.

[וע' בפע"ח שער הק"ש פ"ד במ"ש לכן גדולה מצות ק"ש יותר מן התפלה שהרי מי שתורתו אומנתו⁹ מפסיק לק"ש ואינו מפסיק לתפלה ולהיות זוג או"א עילאין ונעלם מאד אין בנו כח לעוררו בהיותנו בעולם האצילות¹⁰

[And see Pri Etz Chaim, Sha'ar Kerias Shema, chapter 4, in what is written: "Therefore the mitzvah of the Shema is greater than prayer, for one whose Torah is his occupation interrupts for the Shema but does not interrupt for prayer. And since the union (zivug) of the supernal Abba and Imma (Chochmah and Binah) is very hidden, we have no power to arouse it while we are in the World of Atzilus,

The bracketed note quotes Pri Etz Chaim: the Shema is greater than prayer (the Shemoneh Esreh), as shown by the law that one whose Torah study is his whole occupation stops for the Shema but not for prayer. It adds that the union (zivug) of the supernal Abba and Imma, Chochmah and Binah, is so hidden that we cannot arouse it while we are in the World of Atzilus, that is, during the Shemoneh Esreh.

אך ורק בהיותנו בבריאה עכ"ל, והטעם י"ל כנ"ל דמבריא דוקא שהוא בחי' יש ודבר נפרד כשנעשה ביטול היש זהו דבר חידוש כמו עד"מ צפור המדברת משא"כ מה שהאצילות בטל אינו דבר חידוש

but solely while we are in Beriah." End of quote. And the reason, it can be said, is as mentioned above: that from Beriah specifically, which is the level of 'something' (yesh) and a separate thing, when the nullification of the 'something' comes about, this is a novel thing, like, by way of analogy, a talking bird; whereas that Atzilus is nullified is not a novel thing.

Pri Etz Chaim concludes that we can arouse that union only while we are in Beriah, during the Shema. The Alter Rebbe gives the reason from the parable: Beriah is the first realm of separate existence, so its self-nullification is a novelty, like the talking bird, whereas Atzilus is G-dliness and its nullification is nothing new.

ולכן הגם שביטול האצ"י גדול יותר לאין קץ עכ"ז עיקר המשכת אור חדש להיות יחוד או"א ממשיכים דייקא ע"י ק"ש

And therefore, although the self-nullification (bittul) of Atzilus is infinitely greater, nevertheless the main drawing-down of new light, so that there will be the union of Abba and Imma, is drawn specifically through the Shema,

Therefore, even though the self-nullification of Atzilus is infinitely greater, the main drawing-down of new light, which brings about the union of Abba and Imma, comes specifically through the Shema.

שהוא ביטול היש דבי"ע¹¹ כו', ועמ"ש עוד מענין זה בביאור ע"פ צאינה וראינה^{12,13} בסד"ה הנה להבין ענין.

which is the nullification of the 'something' of Beriah, Yetzirah and Asiyah, etc. And see what is written further on this subject in the Explanation on the verse "Go forth and see," at the end of the discourse beginning "Now, to understand the matter."

This is because the Shema is the self-nullification of the "something" of the lower worlds, Beriah, Yetzirah and Asiyah. The reader is referred to a fuller treatment in the explanation on "Go forth and see" (Song of Songs 3:11), at the end of the discourse beginning "Now, to understand the matter."

SECTION 4 • 14

The two loaves and the delight of the Torah

4 וזהו ממושבותיכם דייקא תביאו לחם תנופה שמים ושתי הלחם הם או"א או ב' מזלות מקור דאו"א וכמ"ש במ"א¹⁴ לחם בגימטריא מזלא וזהו ענין אני תורתך שעשעתי¹⁵ וענין שעשועים יום יום¹⁶ וכמבואר לעיל.

And this is [the meaning of] "From your dwellings" specifically "you shall bring bread of waving, two [loaves]": the two loaves are Abba and Imma (Chochmah and Binah), or the two mazalos, the source of Abba and Imma; and as is written elsewhere, lechem (bread) is numerically equal to mazla. And this is the meaning of "I have delighted in Your Torah," and the meaning of "delights, day by day," as is explained above.

Now the verse is read in full: the two loaves brought "from your dwellings" are Abba and Imma, or the two mazalos, the flows from the supernal "beard" of Arich Anpin that are the source of Abba and Imma; indeed lechem (bread) and mazla have the same numerical value, 78. This is the delight of the Torah in "I have delighted in Your Torah" and "delights day by day," the same word for delight as the king's delight in his little son in the Maggid's parable.

בוהר נזכר עוד מענין ואהיה אצלו אמן^{17,18,19,20,21} כו' (ח"א ה' א'. כ"ב א'. קל"ד א'. מ"ז א' ח"ג קע"ח א')²²:

In the Zohar there is further mention of the subject of "And I was beside Him as a nursling (amon)," etc. (Part I, 5a; 22a; 134a; 47a; Part III, 178a).]

The Zohar speaks in several places of "And I was beside Him as a nursling (amon)," the verse that goes on "and I was delights day by day." There it reads amon as uman, an artisan: G-d looked into the Torah and created the world through it.

IN ONE'S AVODAH

The core of prayer is the Shema: the readiness for self-sacrifice at “One” and the setting aside of one’s own sense of being a “something.” Precisely because a person in the lower worlds feels himself a separate existence, his self-nullification is the novelty that arouses G-d’s delight and draws a new light each day.

QUESTIONS FOR DISCUSSION

1. Why does the maamar call the Shema, and not the Shemoneh Esreh, the main thing in prayer?
2. How does the Maggid’s parable of the king, his little son and the talking bird explain why the new light is drawn through self-sacrifice?
3. Why is the self-nullification of Beriah a novelty, while that of Atzilus, though infinitely greater, is not?
4. How does the term moshav (“seat”) connect “from your dwellings” with the raising of mayin nukvin?
5. What links the two loaves, Abba and Imma, and the two mazalos with the Torah as G-d’s “delights day by day”?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

- 1 | Kehot's note points to Leviticus 23:17-18 for these words.

ויקרא כ"ג:יז-יח

ממושבתיכם תביאו לחם תנופה שמים שני עשרנים סלת תהינה חמץ תאפינה בכורים לה' והקרבתם עליהם שבעת ככשים תמימים בני שנה ופר בן־פקר אחד ואילם שנים יהיו עלה לה' ומנחתם ונספיהם אשה ריח־ניחח לה'

Ye shall bring out of your dwellings two wave-loaves of two tenth parts of an ephah; they shall be of fine flour, they shall be baked with leaven, for first-fruits unto the L-RD. And ye shall present with the bread seven lambs without blemish of the first year, and one young bullock, and two rams; they shall be a burnt-offering unto the L-RD, with their meal-offering, and their drink-offerings, even an offering made by fire, of a sweet savour unto the L-RD.

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- 2 | “From your dwellings you shall bring bread of waving, two [loaves]; they shall be of two tenths [of an ephah] of fine flour, baked leavened, first fruits to Havayah.” This is the Shavuot offering of the two loaves, whose words the maamar reads as a picture of the service of prayer.

ויקרא כ"ג:יז

ממושבתיכם תביאו לחם תנופה שמים שני עשרנים סלת תהינה חמץ תאפינה בכורים לה'

Ye shall bring out of your dwellings two wave-loaves of two tenth parts of an ephah; they shall be of fine flour, they shall be baked with leaven, for first-fruits unto the L-RD.

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- 3 | **מס"נ באחד**
“Hear, O Israel: Havayah is our G-d, Havayah is One.” The maamar places the self-sacrifice of the Shema at the verse's last word, “One” (Echad).

דברים ו:ד

שמע ישראל Havayah אלקינו Havayah אחד:

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

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PARAGRAPH 2

- 4 | **שאינ המשכה שביום זה כהמשכה דיום אתמול**

Pri Etz Chaim teaches that no prayer since the world was created is like another, and even a weekday's prayer is unlike the prayer of the day before, because each day and each prayer refines new sparks. The maamar cites it for the new light that must be drawn each day.

Pri Etz Chaim, Gate of Prayer 7:1

פרי עץ חיים, שער התפלה ז:א' שער התפלה ז:א' דע, כי אין לך דבר ענין כללות צורך התפילה בכללותיה מה עניינה. דע, כי אין לך דבר שאין מבחי' אותן המלכים הז' שמתו בארץ אדום, וכל העולמות כולם

הם מבחי' אלו המלכים. והנה אם אלו המלכים לא היו מתים ומתבטלין, ונעשין קליפות מהם, היו הם עצמם מבוררים ומתוקנים, ולא היו צריכין להתברר לשום תיקון כלל. אמנם כיון שמתו ונתבטלו, ונעשה מהם בחי' הקליפות, וע"כ צריך שיתקנו ויתבררו ויצרפו ויתלבנו כל הקדושה אשר בהם, וישארו הסיגים למטה שהם הקליפות, וכשיושלם הבירור והצירוף הזה לגמרי, ולא ישאר שום ניצוץ קדושה למטה, וכל הניצוצות של הקדושה יעלו, אז ...

Pri Etz Chaim (Public Domain)

- 5 | **הראיני את מראיך**
“My dove in the clefts of the rock, in the hiding place of the cliff, show me your countenance, let me hear your voice.” The maamar names the explanation on this verse as a further treatment of how self-sacrifice brings delight Above.

Song of Songs 2:14

יונתי בחגוי הסלע בסתר המדרגה הראיני את־מראיך השמיעני את־קולך כ־קולך ערב ומראיך נאנח:

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.'

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- 6 | **בלקו"א בשם המגיד**
The note sends the reader there for an explanation of the parable.

KEHOT'S NOTE

ראה ביאור המשל בתו"א כה, ד. אוה"ת במדבר ע' קו ובסה"מ תרכ"ו [הוצאת תש"ס] ע' נא. ובמ"מ לשם. סה"מ תרכ"ח ע' קפג. סה"מ תרכ"ט [הוצאת תשנ"ב] ע' ג. סה"מ תרמ"ג ע' קלג.

- 7 | **לב מלכים אין חקר**
“The heavens for height, the earth for depth, and the heart of kings is unsearchable.” The Maggid's parable starts from this verse: a king's heart cannot be moved by ordinary means, only by something that delights him.

Proverbs 25:3

שמים לרום וארץ לעמק ולב מלכים אין חקר:

The heaven for height, and the earth for depth, and the heart of kings is unsearchable.

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KEHOT'S NOTE

ע"פ משלי כה, ג.

- 8 | **כאשה קראו מושב**
The Talmud teaches that one should always speak in clean language, for of a zav Scripture says “riding” and of a woman it says “seat.” The maamar uses this term,

moshav, to link “from your dwellings” (moshvoseichem) with the raising of feminine waters.

פסחים ג' א:י"ב-י"ג Pesachim 3a:12-13

תנ"א דבי רבי ישמעאל: לעולם יספר אדם בלשון נקיה, שהרי בנב קראו "מרכב", ובאשה קראו "מושב". ואומר: "ותבחר לשון ערומים". ואומר: "ודעת שפתי ברור מללוי". מאי "ואומר"? וכי תימא: הני מילי בדאורייתא, אבל בדרבנן לא — תא שמע: ואומר "ותבחר לשון ערומים". וכי תימא: הני מילי בדרבנן, אבל במילי דעלמא לא — ואומר "ודעת שפתי ברור מללוי".

At the academy of R. Ishmael, it was taught that a man should always speak in clean language, since the seat of a male zab the passage calls (Lev. 15:9) saddle, and the seat of a female zab the passage calls (Ib.) sitting place. This principle is also supported by the following passage (Job 15:6) So that thou choosest the language of the prudent. Also by another passage (Ib. 33, 3) And my lips utter knowledge clearly. Why does he cite all these passages [is not the first one ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • En Jacob (Rabbi S.H. Glick) (Public Domain)

KEHOT'S NOTE

פסחים ג, א.

PARAGRAPH 3

9 מי שתורתו אומנתו

The Talmud teaches that companions engaged in Torah study stop for the Shema but not for prayer, and Rabbi Yochanan limits this to those like Rabbi Shimon bar Yochai and his companions, whose Torah is their occupation. Pri Etz Chaim, quoted here, brings this as proof that the Shema is greater than prayer.

Shabbat 11aא שבת י"א

KEHOT'S NOTE

שבת י"א, א.

10 אין בנו כח לעוררו בהיותנו בעולם האצילות

Pri Etz Chaim explains that the Shema is the union of the supernal Abba and Imma, and that because this union is very hidden we can arouse it only while we are in Beriah, not in Atzilus. The Alter Rebbe quotes it and explains it through the parable of the novelty.

פרי עץ חיים 4:5ע Pri Etz Chaim, Gate of the Recitation of the Shema

חיים, שער הקריאת שמע ד:ה'

אמנם גם כן אדרבא, להיות זיווג או"א עלאין נעלם מאוד, אין בנו כח לעוררו בהיותנו בעולם האצילות, אך ורק בהיותנו בבריאה אז אנו מעוררים לזווגם, כי הוא נעלם מאוד. וכיון שאנו בבריאה, אין אנו צריכין לקום, לכן אנו אומרים פסוקי התורה פרשת שמע בעולם הבריאה, כי פרשת שמע אינו אלא באצילות, רק שנעשה זיווג זה, ע"י התעוררת מ"ג דהיכל האהבה דבריאה. נמצא, כי סוד ק"ש, הוא לזיווג או"א ולתת מוחין לזו"ג, ויורדין מוחין אלו עד היכל אהבה דבריאה, ואז תוכל המלכות לעלות באצילות, ונעשית פרוץ גמור:

Pri Etz Chaim (Public Domain)

11 ביטול היש דבי"ע

That passage refers back to the explanation of “From your dwellings you shall bring” in the explanation on “And I was beside Him as a nursling,” where the Shema is the union of Abba and Imma, drawn specifically through bittul hayesh, the refinement of the 288 sparks.

KEHOT'S NOTE

ראה לעיל פ' אמור לד, ג.

12 בבאיור ע"פ צאינה וראינה

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

KEHOT'S NOTE

לקמן שה"ש כ, ג.

13 צאינה וראינה

“Go forth and see, daughters of Zion, King Solomon, with the crown with which his mother crowned him on the day of his wedding and on the day of the joy of his heart.” The maamar refers to its explanation on this verse for more on this subject.

שיר השירים ג':י"א Song of Songs 3:11

צאנה וראינה בנות ציון במלך שלמה בעטרה שעטרה'לו אמו ביום חתנתו וביום שמחת לבו:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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PARAGRAPH 4

14 וכןמ"ש במ"א

The note identifies the place meant by “as is written elsewhere” as the Siddur, 101c.

KEHOT'S NOTE

ראה סידור קא, ג.

15 אני תורתך שעשעתי

“Their heart is as thick as fat; as for me, I have delighted in Your Torah.” The maamar uses it for the delight of the Torah, the delight drawn down by the Shema's self-nullification.

תהילים קי"ט:70 Psalms 119:70

טפש כחלב לבם אני תורתך שעשעתי:

Their heart is gross like fat; But I delight in Thy law.

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KEHOT'S NOTE

תהלים קיט, ע.

16 שעשועים יום יום

“And I was beside Him as a nursling (amon), and I was delights day by day, playing before Him at all times.” Wisdom, which the Zohar identifies with the Torah, speaks

of itself as G-d's delight; the maamar links it to the delight drawn down by the novelty from below.

משלי ח:ל"ג: Proverbs 8:30

וְאֶהְיֶה אִצְלוֹ אֱמוֹן וְאֶהְיֶה שְׂשׂוּעִים יוֹם יוֹם מִשְׁחַקְתָּ לִפְנֵי בְּכָל־עַתָּה:

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

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17

ואהיה אצלו אמן

The Zohar's Introduction says that the Holy One, blessed be He, created the world with the Torah, as is written "And I was beside Him as an amon, and I was delights day by day"; He looked into it several times before making His work.

ספר זוהר, הקדמה י"א:ס"ד-י"ב:ע"ד 11:64-12:74 Zohar, Introduction
R. Simeon proceeded: 'See now, it was by means of the Torah that the Holy One created the world. That has already been derived from the verse, "Then I was near him as an artisan, and I was daily all his delight" (Prov. 8, 30). He looked at the Torah once, twice, thrice, and a fourth time. He uttered the words composing her and then operated through her. That is a lesson for men, how to study the Torah properly. This lesson is indicated by the verse, "Then did he ...

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

18

ואהיה אצלו אמן

In a parable of a king who had buildings to build and an artisan who did nothing without his permission, the Zohar reads "And I was beside Him as an amon": the King is supernal Chochmah and the artisan above is the supernal Imma; Abba says to Imma "let it be so," and it is.

ספר זוהר, בראשית י"ג:קנ"ג-13:153-14:164 Zohar, Bereshit
י"ד:קס"ד

He then proceeded: 'We must picture a king who wanted several buildings to be erected, and who had an architect in his service who did nothing save with his consent. The king is the supernal Wisdom above, the Central Column being the king below: Elohim is the architect above, being as such the supernal Mother, and Elohim is also the architect below, being as such the Divine Presence (Shekinah) of the lower world.

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

19

ואהיה אצלו אמן

At the opening of Parshas Toldos the Zohar says that in every act of creation G-d looked into the Torah and created, as is written "And I was beside Him as an amon": read not amon but uman, an artisan.

ספר זוהר, תולדות א'1:א'1 Zohar, Toldot 1:1

R. Hiya once discoursed on the text: Who can express the mighty acts of the L-rd, or make all his praise to be heard? (Ps. 106, 2). 'When G-d', he said, 'resolved to create the world, He used the Torah as the plan both of the whole and the parts. Hence Scripture says: "Then I was by him as a nursling, and I was daily all delight" (Prov. 8, 30), where the

word 'amon (nursling) may also be read 'oman (architect, designer).

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

20

ואהיה אצלו אמן

The Zohar says that whoever toils in the Torah each day is considered as if he built worlds, for the world was built and perfected through the Torah, as is written "And I was beside Him as an amon, and I was delights day by day."

ספר זוהר, בראשית ע"ג:קס"ט-73:169-75:178 Zohar, Bereshit
ע"ה:קע"ח

It is through the Torah that man can make himself worthy of that light. For whoever studies the Torah every day is earning a share in the future world, and is even accounted a builder of worlds, because through the Torah the world has been built and completed; so the Scripture says, "The L-rd founded the earth with Wisdom (i.e. the Torah), he established the heavens with Understanding" (Prov. 3, 19), and again, "And I (the Torah) was a craftsman with him, and I was his delight every day" (Ibid. ...

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

21

ואהיה אצלו אמן

In Parshas Korach the Zohar says that when G-d wished to create the world He created it with the Torah and perfected it through her, as is written "And I was beside Him as an amon": read not amon but uman, an artisan.

ספר זוהר, קרח ז'כ"ט-ז'ל"ז 7:29-8:37 Zohar, Korach

BUT THE LEVITES SHALL DO THE SERVICE OF THE TENT OF MEETING. At the time of the Creation the world was not completed and established until man emerged in his complete form as the consummation of all and the (seventh) day was sanctified and the holy throne was set for the King.

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

22

לחם בגימ' מזלא

A Kabbalistic lexicon; the note cites its entry on lechem (bread) for the gematria lechem = mazla.

KEHOT'S NOTE

טעמי המצות להאריז"ל פ' אמור. ועוד. וראה לעיל בהר לט, ד. קה"י בערך לחם. הנסמן במאמרי אדה"ז — פרשיות לע' תקפא.



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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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