



LIKKUTEI TORAH • PARSHAS BECHUKOSAI • MAAMAR 3

בשברי לך מטה לחם ואפו עשר נשים לחמכם...

“When I Break for You the Staff of Bread”



The curses of the rebuke are, in their hidden dimension, blessings. “When I break for you the staff of bread” is the Torah’s descent, through the breaking of the Tablets, into physical laws; and “ten women shall bake your bread in one oven” teaches how that Torah becomes one with a person: baked in the hidden fire of love for G-d, by a soul that knows its good is not its own.

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

The curses of the rebuke are, in their hidden dimension, blessings. “When I break for you the staff of bread” is the Torah’s descent, through the breaking of the Tablets, into physical laws; and “ten women shall bake your bread in one oven” teaches how that Torah becomes one with a person: baked in the hidden fire of love for G-d, by a soul that knows its good is not its own.

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 a curse of the rebuke, a famine in which ten women bake in one oven and bread is handed back by weight, as a blessing. The Zohar teaches that G-d, the Torah and Israel each have a hidden and a revealed level. The revealed is the world of place, physical and spiritual; the hidden is beyond place and beyond grasp. On their revealed level the curses are sent to Israel’s enemies, to Esav and the multiplicity of “these”; their inner dimension, heard “in the voice” of G-d, is blessing, as in the Talmud’s “These are all blessings.” The Torah is bread: as wheat grows because its high root fell in the shattering, the Torah’s secrets descended into physical laws when the first Tablets were broken. Unbaked, the Torah stays apart from the learner; baked, it becomes one with him. The fire is the hidden love in every Jewish heart, the black fire, “the flame of Yah”; the oven is love born of contemplating G-d’s oneness; the ten women are the soul’s ten faculties, as receivers. Then the Torah is raised “by weight,” and is always new.

OUTLINE

- 1 Hidden and revealed** ¶1-2
The curses are truly blessings; the Zohar’s three levels, each hidden and revealed; the hidden is beyond place; the revealed is the physical world and the spiritual life-force within it, which is also “place.”
- 2 The curses and the staff of bread** ¶3
Spiritual place and “Blessed is the Place”; on the revealed level the curses speak of the enemies, of Esav and “these”; “in the voice” they are blessings; the Torah is bread whose high root fell, through the breaking of the Tablets, into physical laws.
- 3 Baked bread** ¶4-5
The Torah is wheat bread, its twenty-two letters; unbaked dough is not absorbed, while baked bread becomes one with the body; so Torah that is not “baked” stays apart from the learner.

4 The fire, the oven and the ten women

¶6-7

Black fire upon white fire is the hidden love in every heart, “the flame of Yah”; the oven is love that comes from contemplating G-d’s oneness; the ten women are the soul’s ten faculties, as receivers.

5 Not one’s own; by weight; ever new

¶8

“Be in your own eyes like a wicked person”: the flame is from Yah, not from oneself; the Torah is returned upward “by weight” to the supernal Scale; one is never sated, and the Torah never grows old, as G-d is above time.

KEY CONCEPTS

Hidden and revealed סתים וגלוי

The Zohar’s pair: G-d, the Torah and Israel each have a concealed dimension, beyond grasp and beyond place, and a revealed one. The curses are the Torah’s revealed side; the blessing is in its hidden side.

Place (makom) מקום

Space with its six directions, and also the spiritual life-force that sustains it, which belongs to the revealed and is nullified to the hidden above place. “Blessed is the Place” draws down from above place into place.

Eleh (“these”) אלה

A plural word, standing for the multiplicity and separation of the realm opposed to holiness: Esav, “the mountains of separation.” On the revealed level the curses are directed there.

Bekol (“in the voice”) בקול

Hearing the inner dimension of G-d’s voice, what is drawn from the hidden; there the blessings within the curses are found.

The staff of bread מטה לחם

The Tree of Life, the Torah’s hidden level. Its “breaking,” the breaking of the first Tablets, brought the Torah down into physical laws, where it can be the soul’s bread.

Baking אפיה

Learning Torah in the flame of the hidden love for G-d, so that it is absorbed into the learner and becomes one with him, as baked bread is digested and becomes one with the body.

Black fire upon white fire אש שחורה על גבי אש לבנה

The fire in which the Torah was given. The black fire, the hidden, is the concealed love that burns in every Jewish heart.

Matkela (the Scale) מתקלא

The Zohar’s supernal Scale, a level above what it weighs. “They shall return your bread by weight”: the baked Torah is raised up to it.

SECTION 1 • 11-2

Hidden and revealed

1 בשברי לכם מטה לחם^{1,2} ואפו עשר נשים לחמכם בתנור אחד והשיבו לחמכם במשקל כו'. הנה ידוע שאף שלפי הנראה דברי התוכחות אלו הם קללות אבל לפי האמת אינם רק ברכות.³

“When I break for you the staff of bread, ten women shall bake your bread in one oven, and they shall return your bread by weight,” etc. Now, it is known that although, according to what is seen, these words of rebuke are curses, in truth they are nothing but blessings.

The maamar opens with a verse from the rebuke in Parshas Bechukosai: in a time of scarcity, ten women will bake in a single oven and the bread will be handed back by weight. The Alter Rebbe states the principle behind his whole reading: these words of rebuke look like curses, but in truth they are only blessings.

ולהבין זה הוא ע"ד מה שאמר בזהר תלת דרגין⁴ מתקשראן דא בדא קוב"ה אורייתא וישראל וכו' כולהו דרגא על דרגא סתים וגליא⁵ (בפי אחרי דע"ג ע"א).

To understand this: it is along the lines of what is said in the Zohar, “Three levels are bound to one another: the Holy One, blessed be He, the Torah and Israel,” etc., “each of them level upon level, hidden and revealed” (in Parshas Acharei, 73a).

To explain how a curse can be a blessing, he cites the Zohar: G-d, the Torah and Israel are bound together, and each of them has a hidden and a revealed dimension. This pair, hidden and revealed, is the key to the maamar: the curses are the Torah's revealed side, and its hidden side is blessing.

וביאר ענין בחי' סתים היינו מה שאינו נראה ומושג ואינו מתלבש במקום כלל ונקי סתימא דכל סתימין,⁶ פי' אפילו מן הסתימא הוא סתום ונעלם, ולית מחשבה דלהון תפיסא ביה כלל⁷ ועיין בסה"מ דקי"א ע"א.

The explanation of the matter of the level of “hidden” is: that which is not seen or grasped and is not encloded in place at all, and is called “the most hidden of all the hidden”; that is, even from the hidden it is hidden and concealed, and “no thought of theirs grasps Him at all.” And see Sefer Hadras Melech, 111a.

“Hidden” here means what cannot be seen or grasped and is not in place (space) at all. The Zohar calls it “the most hidden of all the hidden,” concealed even from what is itself concealed, and the Tikkunei Zohar says that “no thought grasps Him at all.” Sefer Hadras Melech is a commentary on the Zohar, which the Alter Rebbe cites for this.

2 ובחיי גליא⁸ הוא מה שאנו רואים עולם הגשמי בחיי מקום בעל ששה קצוות מעלה ומטה וד' רוחות העולם.

And the level of “revealed” is what we see: the physical world, the level of place, which has six extremities: above and below and the four directions of the world.

The revealed level is the physical world we see, defined by place: six directions, up, down and the four points of the compass.

ולכאורה לא יתכן לומר על בחיי גשמית שהוא בחיי אלהות. אבל באמת הענין הוא כן

Seemingly, it is not possible to say of a physical level that it is a level of G-dliness. But in truth the matter is so,

One might object that something physical cannot be called G-dliness. The Alter Rebbe answers that in truth it can, as he now explains.

כי אין עוד מלבדו⁹ כתיב ומלכותו בכל משלה¹⁰ וכל מה שאנו רואים¹¹ בדצח”מ שבעוה”ז יש בכל גשמי מגשמיים הנ”ל חיות רוחני המחיה אותו תמיד

for it is written, “There is none else besides Him,” and “His sovereignty rules over all.” And in all that we see of the inanimate, vegetative, animal and speaking [creations] of this world, in every physical thing among the physical things mentioned above, there is a spiritual life-force that gives it life constantly,

Two verses show that nothing exists apart from G-d: “There is none else besides Him” and “His sovereignty rules over all.” Every mineral, plant, animal and human being has a spiritual life-force that gives it existence at every moment, and that life-force is G-dliness within the physical.

והוא ג”כ נק’ בחיי מקום כמ”ש הנה מקום אתי¹² שיש ג”כ בחיי מקום למעלה וכו’.¹³

and it too is called the level of place, as it is written, “Behold, there is a place with Me”: that there is also a level of place above, etc.

This spiritual life-force is also called “place.” G-d’s words to Moshe, “Behold, there is a place with Me,” show that there is a “place” above as well, not only physical space.

SECTION 2 • 13

The curses and the staff of bread

3 ופי' מקום שהחיות רוחני בחי' מקום הוא ונקי' ג"כ גליא ובטל הוא לבחי' סתום שלמעלה ממנו מן בחי' מקום כענין ביטול אותיות המחשבה בשכל כידוע ואינו מתלבש בו כלל.

The meaning of “place” is that the spiritual life-force is the level of place, and it too is called “revealed”; and it is nullified to the level of “hidden” that is above it, above the level of place, like the nullification of the letters of thought in the intellect, as is known; and [the hidden] is not encloded in it at all.

The “place” meant here is not physical space: the spiritual life-force is itself the level of place, and it belongs to the revealed. It is nullified before the hidden level above it, as the letters of thought are nullified within the intellect they express, while the hidden itself does not enter it at all.

וזהו ברוך המקום^{14, 15} כי ברוך הוא לשון המשכה להמשיך מן למעלה מן המקום לבחי' מקום ע"ד האמור בברכת השנים להמשיך מן למעלה מן הזמן לבחי' זמן.

This is [the meaning of] “Blessed is the Place (Baruch HaMakom)”: for baruch (“blessed”) is an expression of drawing down, to draw down from above place into the level of place, in the manner of what is said in the Blessing of the Years: to draw down from above time into the level of time.

This explains the Haggadah’s words “Blessed is the Place”: in Chassidus, baruch (“blessed”) means drawing down. To bless G-d as “the Place” is to draw down from what is above place into place, just as the Blessing of the Years in the weekday Amidah draws down from what is above time into time.

וזהו ברוך ה' כו' מן העולם ועד העולם,¹⁶ (ענין מקום רוחני¹⁷ י"ל דהיינו ו"ק עליונים שהם שרש ה"ק גשמיים צפון ודרום כו' שזהו בחי' המקום,

This is [the meaning of] “Blessed is Havayah,” etc., “from world to world.” (The matter of spiritual place: it may be said that this is the six supernal extremities, which are the root of the six physical extremities, north and south, etc., which is the level of place;

The verse “Blessed is Havayah... from world to world” is read the same way: a drawing down into the “world,” which Tanya (Part II, chapter 7) defines as place and time. A long parenthesis begins here: spiritual place may be the six supernal extremities, the emotive attributes that are the root of the six physical directions.

וכן נתבאר במ"א ע"פ וארא אל אברהם^{18,19} כו' בפ' וענין שהוא אחד בשבעה רקיעים והארץ וד' רוחות העולם כו' ע"ש, ועי' מזה ג"כ בפ' שלח ע"פ ויאמר משה אכלוהו היום^{20,21} כו'

and so it is explained elsewhere, on the verse "And I appeared to Avraham," etc., in the explanation and meaning of [the teaching] that He is One in the seven heavens and the earth and the four directions of the world, etc.; see there. And see about this also in Parshas Beshalach, on the verse "And Moshe said, 'Eat it today,'" etc.,

He cites his own discussions: on "And I appeared to Avraham," on the word Echad ("One") as G-d's oneness in the seven heavens and the earth (the ches, eight) and in the four directions (the dalet, four); and on "And Moshe said, Eat it today" in Torah Ohr, Beshalach.

ובפ' בראשית בד"ה השמים כסאי^{22,23} עולם נקי בחי' אש ומים כו' דהיינו המדות עליונות כנודע, וכן הוא בפרדס בערכי הכינויים ערך מקום. ולמעלה מבחי' מקום רוחני היינו חו"ב כו' וכ"ש למעלה יותר כו'.

and in Parshas Bereishis, in the discourse beginning "The heavens are My throne," [where] "world" is called the level of fire and water, etc., that is, the supernal emotive attributes (middos), as is known. And so it is in the Pardes, in the Erchei HaKinuyim, under the entry "Place." And above the level of spiritual place is Chochmah and Binah, etc., and all the more so higher still, etc.

A third is the first discourse of Torah Ohr, "The heavens are My throne," where the level called here "world" is fire and water, the supernal emotive attributes; and the Pardes, under "Place" in its glossary of Kabbalistic terms (Erchei HaKinuyim). Above spiritual place are Chochmah and Binah, and higher still, the levels beyond them.

אכן בזח"א ויצא דקמ"ז מבואר דבחי' מלכות נקי מקום^{24,25} וכ"ה בזהר בשלח דס"ג²⁶ סע"ב ועיי' בזהר ויקהל דר"ז ע"א²⁷ ועי' בסש"ב ח"ב פ"ז).²⁸

However, in the Zohar, Part I, Vayetze, 147, it is explained that the level of Malchus is called "place"; and so it is in the Zohar, Beshalach, at the end of 63b; and see the Zohar, Vayakhel, 207a; and see Sefer Shel Beinonim, Part II, chapter 7.)

Other passages call Malchus (sovereignty), the last of the Sefiros, "place": the Zohar in Vayetze, Beshalach and Vayakhel. Tanya, Part II, chapter 7, explains that the life-force of space is drawn only from G-d's Malchus.

והנה אורייתא ג"כ סתים וגליא פי' כענין הקללות האלה שלפי הנראה ומושג בחי' גליא אינו מדבר בישראל כמ"ש ונתן ה' אלהיך את כל האלות האלה על אויביך וגו'.

Now, the Torah too is hidden and revealed. That is, like these curses: according to what is seen and grasped, the level of "revealed," it does not speak of Israel, as it is written, "And Havayah your G-d will put all these curses upon your enemies," etc.

The argument returns to the Torah, which also has hidden and revealed levels. On its revealed level the curses do not speak of Israel at all; the verse says G-d "will put all these curses upon your enemies."

והיינו בחי' עשו שהוא בחי' אלה ²⁹ לשון רבים טורי דפרודא ³⁰ כמ"ש נפשות עשו, ³¹ ועיין בזח"א ויחי דרכ"ז ע"ב,

This is the level of Esav, which is the level of eleh ("these"), a plural expression, "the mountains of separation," as it is written, "the souls of Esav"; and see the Zohar, Part I, Vayechi, 227b.

The curses belong to Esav, the level of eleh ("these"), a plural word: the realm opposed to holiness is multiplicity and separation, "the mountains of separation." Esav's household is counted in the plural, "souls." The Zohar in Vayechi hears in "Who are these (eleh)?" the idolatrous cry "These are your gods."

אבל ואתה תשוב ושמעת ³² בקול ה' וגו'. כי הפנימית בבחי' סתום בהמשכות החיות מן הסתום אל הגליא.

But "And you shall return and listen to the voice (bekol) of Havayah," etc.: for the inner dimension is in the level of "hidden," in the drawings-down of the life-force from the hidden to the revealed.

But the next verse, "And you shall return and listen to the voice of Havayah," speaks to Israel. The inner dimension of the curses lies in the hidden level, in the flow of life-force from the hidden into the revealed.

וזהו בקול גוי והם בחינת ה ברכות שבקללות (ע' במ"ש ע"פ כי תשמע בקול ^{33,34} וגו' בפ' ראה, והנה ברכות אלו הוא ע"ד מ"ש בגמ' פ"ק דמ"ק ד"ט ע"ב הנך כולהו ברכתא נינהו ³⁵ כו',

This is [the meaning of] "to the voice (bekol)," etc., and these are the level of the blessings that are within the curses. (See what is written on the verse "When you listen to the voice," etc., in Parshas Re'eh. Now, these blessings are along the lines of what is said in the Gemara, in the first chapter of Moed Katan, 9b: "These are all blessings," etc.;

The word bekol ("to the voice," literally "in the voice") points to the inner dimension of the voice: the blessings hidden inside the curses. He cites his discourse in Re'eh on "When you listen to the voice," and the Talmud (Moed Katan 9b), where sages blessed a young scholar with words that sounded like curses and his father told him: "These are all blessings."

והיינו שהברכה היא מבחי' סתום,³⁶ ומהרש"א שם פי' והם עשו כן לחדודי כו', ויותר נראה כפשטן לפי שהברכה באופן זה היא מבחי' סתום).

that is, the blessing is from the level of "hidden." The Maharsha there explains that they did so to sharpen [him], etc.; but it seems more [correct to take them] according to their plain meaning, since a blessing in this manner is from the level of "hidden."

Such a blessing comes from the hidden level, which is why it appears clothed as a curse. The Maharsha explains that the sages spoke this way to sharpen the young man's mind; the Alter Rebbe prefers to take their words at face value, as true blessings from the hidden level.

והנה ידוע שהתורה נק' לחם והיא מחיה את הנשמה כמזון הגשמי שמחיה את הגוף אף שהלחם הוא בחי' צומח והאדם הוא בחי' חי מדבר

Now, it is known that the Torah is called bread, and it gives life to the soul like physical food, which gives life to the body. Although bread is of the vegetative level and man is of the level of a living, speaking [being],

A new question: the Torah is called "bread" and nourishes the soul as food nourishes the body. Yet bread comes from the vegetative realm, while a human being is a living, speaking creature, a higher level.

והוא נגד השכל, לכאורה שיהא החי מדבר ניזון ומקבל חיות מן דבר שהוא למטה ממנו במדרגה,

and it seemingly goes against reason that a living, speaking [being] should be nourished and receive life-force from something that is beneath it in rank,

It seems unreasonable that a higher creature should draw its life from a lower one.

אך אמנם הענין הוא שבאמת תבואת הארץ שרש חיותם הוא ממקום גבוה מאד אלא שנפלו בשבירה להצמיח החטה,

in fact, however, the matter is that in truth the root of the life-force of the produce of the earth is from a very high place, except that they fell in the shattering, to make the wheat grow.

The answer: the root of the earth's produce is very high, but it fell in the shattering (the "breaking of the vessels" of Kabbalah), and that fall is what makes the wheat grow. What nourishes the person is the high root hidden within the grain.

וכן בענין התורה שנק' לחם ומזון להנשמה הוא ג"כ על דרך הנ"ל שסודות התורה נשתלשלו בדברים גשמיים איסור והיתר טומאה וטהרה כו'.

So too with the Torah, which is called bread and food for the soul: it too is in the manner mentioned above, that the secrets of the Torah descended in a chain into physical matters: forbidden and permitted, impure and pure, etc.

The Torah follows the same pattern: its secrets descended step by step into physical laws, forbidden and permitted, impure and pure. Its power to nourish the soul is the high root within those laws.

ועמ"ש מזה ע"פ וידבר משה אל ראשי המטות.^{37,38} וכ"ז מפני שנפלו בשבירה פ"י מחמת שבירת לוחות הראשונות שהיו מתחלה חירות ממלאך המות^{39,40} ומחמת שבירתן נתלבשה התורה בדברים גשמיים,

And see what is written about this on the verse "And Moshe spoke to the heads of the tribes." All this is because they fell in the shattering; that is, because of the shattering of the first Tablets, which at first were "freedom from the Angel of Death," and because of their shattering the Torah was enclothed in physical matters,

He refers to his discourse on "And Moshe spoke to the heads of the tribes" (Likkutei Torah, Matos). The Torah's fall came through the breaking of the first Tablets: the Midrash reads charus ("engraved") on the Tablets as cheirus, "freedom" from the Angel of Death; once they were broken, the Torah became clothed in physical matters.

(וכמ"ש בלק"ת פ' תשא⁴¹ שסוד שבירת הלוחות ה"י כעין שבירת הכלים כו' ע"ש, ועמ"ש מענין חרות על הלוחות בביאור ע"פ אם בחקתי).⁴²

(and as is written in the Likkutei Torah of the Arizal, Parshas Ki Sisa, that the mystery of the shattering of the Tablets was akin to the shattering of the vessels, etc.; see there. And see what is written on the matter of "engraved (charus) on the Tablets" in the explanation on the verse "If [you walk] in My statutes.")

In a parenthesis he cites the Arizal's Likkutei Torah on Ki Sisa (the passage beginning "And the Tablets were the work of G-d," as the Kehot note identifies it): the breaking of the Tablets was akin to the breaking of the vessels. He also refers to his Biur on "If you walk in My statutes," earlier in this parsha, on the letters engraved on the Tablets.

וזהו בשברי לכם מטה לחם⁴³ מטה לחם הוא עץ החיים בחי' סתים ובשבירת עץ החיים שהוא שבירת הלוחות נפלה ונשתלשלה בדברים גשמיים כו':^{44, 45}

This is [the meaning of] “When I break for you the staff of bread”: the staff of bread is the Tree of Life, the level of “hidden”; and through the shattering of the Tree of Life, which is the shattering of the Tablets, [the Torah] fell and descended in a chain into physical matters, etc.

Now the verse reads: “the staff of bread” is the Tree of Life, the Torah’s hidden level. “When I break” it, as the Tablets were broken, the Torah falls and descends into physical matters, and this descent is what lets it become bread for the soul.

SECTION 3 • ¶4-5

Baked bread

4 ב ואפו עשר נשים.⁴⁶ פי' ואפו כי הנה התורה נק' לחם^{47, 48} חטה⁴⁹ שהוא כ"ב אותיות התורה כמנין חט"ה.⁵⁰

2. “And ten women shall bake.” The meaning of “shall bake”: for the Torah is called wheat bread, which is the twenty-two letters of the Torah, the numerical value of chitah (“wheat”).

The second section begins with the next words of the verse, “And ten women shall bake.” The Torah is called “wheat bread” because chitah (wheat, חטה) has the numerical value 22 (8 + 9 + 5), the number of the letters of the Torah.

והענין כי האוכל עיסה שלא נאפית עדיין אינה מתעכלת במעיו כלל ואינה נבלע באבריו להיות ממנה דם הנפש

The matter is that when one eats dough that has not yet been baked, it is not digested in his innards at all and is not absorbed into his limbs so that the blood of the soul be made from it;

The analogy: raw dough cannot be digested. It is not absorbed into the body’s limbs and does not become “the blood of the soul,” the blood that carries a person’s life.

אבל האוכל אחר אפייתו הוא מתעכל במעיו ונבלע באבריו להיות ממנו דם הנפש והיו לאחדים ממש.

but when one eats [it] after it has been baked, it is digested in his innards and absorbed into his limbs so that the blood of the soul is made from it, and they become truly one.

Baked bread is digested, absorbed into the limbs and becomes the person’s own life-blood, wholly one with him. Baking is what makes food part of the one who eats it.

5 וכן הענין במזון הנפש שהיא התורה שכשאינה אפוייה אצל האדם כמו שית' לקמן,⁵¹ אף אם הוא אדם שלומד תורה הרבה אינה מתאחדת עמו

So too is the matter with the food of the soul, which is the Torah: when it is not baked by a person, as will be explained below, even if he is a person who studies much Torah, it does not become one with him;

The same holds for the soul's food, the Torah: unless it is "baked," even a person who learns a great deal of Torah does not become one with it. What the "baking" is will be explained in the next paragraphs.

אלא היא ענין בפ"ע והוא בפני עצמו ואינו מקבל חיות כלל ממנה כענין הלחם הגשמי שלא נאפה עדיין כלל, אבל כשהתורה אפוייה אצל האדם היא נבלעת בכל רמ"ח אבריו והיו לאחדים ממש כנ"ל.

rather, it is a thing by itself and he is by himself, and he receives no life-force from it at all, like physical bread that has not yet been baked at all. But when the Torah is baked by a person, it is absorbed into all his 248 limbs, and they become truly one, as mentioned above.

Unbaked, the Torah stays a separate thing beside him, and he draws no life from it, like raw dough. Baked, it is absorbed into all his 248 limbs (the traditional count of the body's limbs) and becomes truly one with him.

SECTION 4 • ¶6-7

The fire, the oven and the ten women

6 וזהו שאמרו חז"ל על פסוק ערוכה בכל ושמורה⁵² אם ערוכה בכל רמ"ח אבריו היא שמורה⁵³ וכו'. וכמשנ"ת ע"פ ושבתה הארץ.⁵⁴

This is what our Sages, of blessed memory, said on the verse "Arranged in all and preserved": if it is arranged in all his 248 limbs, it is preserved, etc. And as was explained on the verse "The land shall rest."

The Sages read "arranged in all and preserved" as: if the Torah is "arranged" in all 248 limbs, it is preserved, that is, not forgotten. This is Torah that has become one with the whole person. He also refers to his discussion on the verse "The land shall rest."

ולהבין ענין האפיה הוא ענין אמרם ז"ל כי התורה נתנה אש שחורה⁵⁵ על גבי אש לבנה,^{56,57}

To understand the matter of the baking: it is the matter of their saying, of blessed memory, that the Torah was given [as] black fire upon white fire.

To explain the "baking," he cites the Sages' teaching that the Torah was given as black fire upon white fire. Fire is what bakes.

(וע' בהרמ"ז פ' עקב דף ער"ב סע"ב. פי' אש שחורה חכמה סתימאה ע"ג אש לבנה הוא אבא. וא"כ פי' וענין אש שחורה הוא ע"ד ישת חשך סתרו⁵⁸ ועמ"ש מזה ג"כ בד"ה שחורה אני ונאווה^{59,60} ע"ש).

(And see the Ramaz, Parshas Eikev, folio 272, end of side b. The meaning: black fire, the hidden Chochmah, upon white fire, which is Abba. If so, the meaning and matter of black fire is along the lines of "He made darkness His hiding place"; and see what is written about this also in the discourse beginning "I am black and comely"; see there.)

In a parenthesis: the Ramaz (Rabbi Moshe Zacuto), on Parshas Eikev (folio 272b), is cited as identifying the black fire with the hidden Chochmah and the white fire beneath it with Abba. Black fire is thus like "He made darkness His hiding place": blackness is concealment. He also refers to his discourse "I am black and comely."

והנה ענין אש שחורה הוא אש מסותרת ונעלמת בלב כל א' ואחד מישראל באהבה ותשוקה לדבקה בו ית', שאף שהוא טרוד בעסקיו הגשמיים

Now, the matter of black fire is a fire hidden and concealed in the heart of each and every one of Israel, in love and yearning to cleave to Him, may He be blessed. For even though he is busy with his physical affairs,

He applies this to the soul: the "black fire" is a hidden, concealed love in the heart of every Jew, a yearning to cleave to G-d, present even while he is busy with his physical affairs.

כי לבו בוער תמיד לאהבת ה' כמ"ש צעק לבם אל⁶¹ אדני כי הלב צועק בהעלם והסתר לדבקה בו ית' ונק' חולת אהבה וכמ"ש סמכוני באשיות⁶² וגוי' כי חולת אהבה אני

indeed his heart burns constantly with love of G-d, as it is written, "Their heart cried out to Adonai": for the heart cries out in concealment and hiddenness to cleave to Him, may He be blessed. And this is called "lovesick," as it is written, "Sustain me with flagons," etc., "for I am lovesick."

His heart burns with this love constantly, as in "Their heart cried out to Adonai": the heart, not the mouth, cries out, in hiddenness. This is the lovesickness of the Song of Songs: "Sustain me with flagons... for I am lovesick."

(וזהו ענין אני ישנה⁶³ ואעפ"כ ולבי ער. ועמ"ש ע"פ ציון במשפט תפדה),⁶⁴ ובאהבה זו המסותרת ובושרת אשר רשפיה רשפי אש⁶⁵ שלהבת י"ה שמתלהב ובושר תמיד לדבקה בו ית' בזה יוכל האדם לאפות לחם חטה

(This is the matter of "I am asleep," and nevertheless "my heart is awake." And see what is written on the verse "Zion shall be redeemed through justice.") And with this love, which is hidden and burning, whose "flashes are flashes of fire, the flame of Yah," which flares and burns constantly to cleave to Him, may He be blessed, with this a person can bake wheat bread,

It is also "I am asleep, but my heart is awake": asleep outwardly, awake within. He refers as well to his discourse on "Zion shall be redeemed through justice." This hidden love is "the flame of Yah" of the Song of Songs, always burning, and with it a person can bake the wheat bread of the Torah.

שהיא התורה וכשיאפה האדם את התורה בשלהבת האהבה אליו ית', בזה יוכלעו דברי תורה במעיו והיו לאחדים עמו.⁶⁶

which is the Torah. And when a person bakes the Torah in the flame of love for Him, may He be blessed, by this the words of Torah will be absorbed in his innards, and they will become one with him.

Torah learned in the flame of this love is "baked": its words are absorbed into the person and become one with him. The Kehot note compares "Your Torah is within my innards" (Psalms 40:9).

7 וזהו ואפו לחמכם⁶⁷ פי' התורה בתנור אחד פי' בחמימות האהבה⁶⁸ הבאה מהתבוננות של אחד יחודו של עולם.

This is [the meaning of] "they shall bake your bread," that is, the Torah, "in one oven," that is, in the warmth of the love that comes from the contemplation of "One," the Unity of the world.

"They shall bake your bread," the Torah, "in one oven": the oven is the warmth of love that comes from contemplating G-d's oneness, "One," the Unity of the world. Contemplation kindles the love that bakes the Torah.

וענין עשר נשים הוא שבנפש כל אחד ואחד מישראל יש עשר בחינות שלש אמות ושבע כפולות^{69,70} ובעשרה דברים אלו יהיה האפיה הנ"ל ויהיו בחי' אלו בחי' נוקבא שידע שבאמת אין הטוב שלו.

And the matter of “ten women” is that in the soul of each and every one of Israel there are ten levels, three mothers and seven doubles, and with these ten things the baking mentioned above will come about. And these levels shall be the level of Nukva (the feminine): that he should know that in truth the good is not his own.

The “ten women” are ten levels in every Jewish soul, named with Sefer Yetzirah’s terms for the letters: three “mothers” and seven “doubles.” As Tanya, chapter 3, explains these terms, they are the soul’s three intellectual faculties and seven emotive attributes. All ten take part in the baking, and they are “women,” the receiving feminine (Nukva): a person must know that the good is not his own.

דהיינו התשוקה לדבקה בו ית' אינו מעצמו ועבודתו רק בעל האמת נותן לו האמת.

That is, the yearning to cleave to Him, may He be blessed, is not of himself and of his service; only the Master of truth gives him the truth.

Even his yearning to cleave to G-d, and his service, do not come from himself: only “the Master of truth gives him the truth.” Like a receiver, he has nothing of his own.

SECTION 5 • 18

Not one’s own; by weight; ever new

8 וזהו היה בעיניך כרשע⁷¹ אפילו אם אחד לומד תמיד תורה ומתפלל תמיד מ"מ היה בעיניך כרשע.

This is [the meaning of] “Be in your own eyes like a wicked person”: even if one constantly studies Torah and constantly prays, nevertheless “be in your own eyes like a wicked person.”

This is why the Sages say, “Be in your own eyes like a wicked person”: even one who constantly learns and prays must see himself this way.

אבל הרע בעצמו שעושה שלו הוא כי הוא מעצמו, וזהו שלהבת⁷² י"ה כי השלהבת לאהבת

But the evil itself is that he makes it his own: that it is from himself. This is [the meaning of] “the flame of Yah”: for the flame of love for

The evil is not in the learning or the prayer but in taking them as one’s own, as though they came from oneself. “The flame of Yah” teaches the opposite: the flame of love for G-d comes from Yah, from G-d, not from the person.

ה' הוא מן י"ה וכשיהי' בעצמו בחי' מקבל לבד ולא בחי' יש בפ"ע יוכל לבוא לידי אפייה הנ"ל, ועיין מ"ש סד"ה שימני כחותם.

G-d is from Yah. And when he himself is in the level of a receiver only, and not the level of an existence (yesh) in its own right, he will be able to come to the baking mentioned above. And see what is written at the end of the discourse beginning "Set me as a seal."

When a person is only a receiver, and not a yesh, a self in his own right, he can "bake" his Torah. He refers to the end of his discourse on "Set me as a seal," the opening of the same verse that speaks of "the flame of Yah."

והשיבו לחמכם במשקל⁷³ פ"י⁷⁴ שישב התורה ע"י אפייה הנ"ל ממטה למעלה בבחי' משקל כמ"ש ושקל בפלס הרים⁷⁵ שהוא בבחי' שלמעלה מבחי' הרים שבו שוקל הרים ונקרא מתקלא^{76,77} בזהר

"And they shall return your bread by weight": that is, that he will return the Torah, through the baking mentioned above, from below to above, in the level of weight, as it is written, "and weighed the mountains in a scale": that is, in the level that is above the level of mountains, by which He weighs the mountains; and it is called Matkela ("the Scale") in the Zohar

"And they shall return your bread by weight": through the baking, the person raises the Torah from below to above, to the level of "weight," as in "He weighed the mountains in a scale." The scale stands above the mountains it weighs; the Zohar calls this level the Matkela, "the Scale."

(בפ' תרומה קע"ו ב' האזינו דר"צ ע"א. ועמ"ש בד"ה לבך יהגה אימה. איה סופר איה שוקל⁷⁸ ומ"ש בד"ה אתם נצבים^{79,80} בענין ושקל בפלס ועמ"ש בענין תנופת שתי הלחם ע"פ והניף הכהן אותם),^{81,82} ואכלתם ולא תשבעו ע"ד אוהב כסף⁸³ כו'.

(in Parshas Terumah, 176b; Haazinu, 290a. And see what is written in the discourse beginning "Your heart will meditate on terror": "Where is the scribe? Where is the weigher?"; and what is written in the discourse beginning "You are standing," on the matter of "and weighed in a scale"; and see what is written on the matter of the waving of the two loaves, on the verse "And the kohen shall wave them"). "And you shall eat and not be satisfied": in the manner of "One who loves money," etc.

The Zohar passages are in Terumah, where the Sifra DiTzniusa begins, and in Haazinu (the Idra Zuta); he also refers to his discourses "Your heart will meditate on terror," "You are standing," and on the waving of the two Shavuot loaves. Then "you shall eat and not be satisfied," like "one who loves money will not be satisfied with money": the more one has, the more one wants.

כן באהבתה תשגה תמיד⁸⁴ לחזור פעמים רבות אין מספר. ובכל פעם יהיו בעיניו כחדשים ממש ולא ישבע נפשו בהם לעולם.

So too, “with her love you shall be enraptured always”: to go over [the Torah] again many times without number. And each time [its words] shall be in his eyes truly as new, and his soul shall never be satisfied with them.

So it is with the Torah: “with her love you shall be enraptured always.” One should go over it countless times, and each time its words should be truly new to him, his soul never sated.

וכמ”ש אל תבוז כי זקנה אמך.^{85,86} וגם שלא יהיה בבחי’ זקנה. וכמאמר רז”ל ומי איכא זקנה קמיה⁸⁷ כו’.

And as it is written, “Do not scorn your mother when she is old.” And also, that it should not be in the level of old age; as in the saying of our Sages, of blessed memory, “And is there old age before Him?” etc.

As “Do not scorn your mother when she is old”: the Torah must never grow “old” in his eyes. The Sages say that there is no old age before G-d.

שהוא ית’ למעלה מהזמן ואין הזמן מושל בו להזקינו. אבל בלאו הכי אינו מקבל חיות מן התורה כי וכבודי לאחר לא אתן⁸⁸ כו’:⁸⁹

For He, may He be blessed, is above time, and time does not rule over Him to make Him old. But without this, he does not receive life-force from the Torah, for “and My glory I will not give to another,” etc.

G-d is above time, and time does not make Him old; so the Torah, His wisdom, should never age for the learner. Without all this a person receives no life from the Torah, for “My glory I will not give to another”: one who remains “another,” a self of his own, does not receive it.

IN ONE'S AVODAH

Learning a great deal of Torah is not enough: it must be “baked.” A person should learn in the warmth of the hidden love for G-d that every Jew has, kindled by contemplating G-d’s oneness, with all ten faculties of his soul, knowing that even his love and his service are not his own but are given him by the Master of truth. Then the Torah becomes one with him; and he should return to it again and again, finding it new each time and never sated.

QUESTIONS FOR DISCUSSION

1. How can a verse that describes famine be, in its hidden dimension, a blessing? What does the story in Moed Katan add to this?
2. Why can bread, from the vegetative realm, nourish a human being, and how does the Alter Rebbe apply this to the Torah’s physical laws?
3. What is the difference between Torah that is “baked” and Torah that is not, even for someone who learns a great deal?
4. Why must the soul’s ten faculties be “women,” receivers? How does “Be in your own eyes like a wicked person” fit with constant learning and prayer?
5. What does it mean for the Torah never to grow “old” in one’s eyes, and how does this connect to G-d being above time?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 בשבריי לכם מטה לחם

The note dates this maamar to 5555 (1794-95) and refers to the list of the Alter Rebbe's maamarim at the end of that volume (note 26).

KEHOT'S NOTE

נאמרה בשנת תקנ"ה. ראה רשימת המאמרים שבסו"ס מאמרים קצרים ע' תריג הערה 26. באוה"ת ויקרא כרך-ד ע' א'קפג בשינויים קלים ובהגהות אחרות.

2 בשבריי לכם מטה לחם

"When I break for you the staff of bread, ten women shall bake your bread in one oven and return your bread by weight, and you shall eat and not be satisfied." One of the curses of the rebuke; the maamar reads each of its phrases as a hidden blessing.

ויקרא כ"ו:26 Leviticus 26:26

בשבריי לכם מטה־לחם ואפו עשר נשים לחמכם בתנור אחד והשיבו לחמכם במשקל ואכלתם ולא תשבעו:

When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight; and ye shall eat, and not be satisfied.

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

KEHOT'S NOTE

ויקרא כו, כו.

3 לפי האמת אינם רק ברכות

The note refers there for the idea that the curses are, in truth, only blessings.

KEHOT'S NOTE

ראה גם אוה"ת פ' ראה ע' תרמה ואילך לקו"ש ח"ו ע' 233. ח"ט ע' 137 שמבאר ענין זה.

4 תלת דרגין

The note on "Three levels" sends the reader to the additions to the notes printed later in this edition; their content is not given here.

KEHOT'S NOTE

ראה להלן הוספות להערות וציונים.

5 תלת דרגין מתקשראן דא בדא קוב"ה אורייתא וישראל וכ' כולוהו דרגא על דרגא סתים וגליא

The Zohar (Acharei Mos) teaches that three levels are bound to one another, the Holy One, blessed be He, the Torah and Israel, each with a hidden and a revealed aspect. The Alter Rebbe applies the Torah's "hidden and revealed" to the curses.

ספר זוהר, אחרי מות מו"ט:רצ"ו-50:305-49:296 Zohar, Achrei Mot

And Israel themselves are in two grades, corresponding to the two grades of the Torah, the disclosed and the undis-

closed. To all who have been circumcised and stamped with the holy impress, we impart those things in the Torah which are on the surface, the letters and the plain contents and the precepts, and no more. This is indicated in the words, "He telleth his words to Jacob".

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

6 סתימא דכל סתימין

The Zohar (Yisro) says that on Shabbos the souls of the righteous delight in the pleasures of the Holy Ancient One, "the most hidden of all the hidden." Here the phrase defines the level of "hidden."

זח"ב פט, אא Zohar II, 89a

KEHOT'S NOTE

זח"ב פט, א.

7 ולית מחשבה . כלל

Elijah's prayer: "Master of the worlds, You are One, but not in number... hidden above all the hidden; no thought grasps You at all." The Alter Rebbe uses it for what is beyond every grasp.

Tikkunei Zohar 17a:10-12 תקוני זוהר י"ז א:י"ב-י"א

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיות (נ"א אתכסיא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

KEHOT'S NOTE

ראה ת"ז בהקדמה (ז, א).

PARAGRAPH 2

8 ובחי' גליא

The discourse "For the thing is very near to you" takes up the same Zohar, that the Holy One, the Torah and Israel are each hidden and revealed, and explains that each has the levels of sovev and memalei: memalei, the light that is encloded and grasped, is called "revealed," while sovev is beyond knowledge and grasp.

KEHOT'S NOTE

ראה לקמן פ' נצבים מו, א.

9 אין עוד מלבדו

"You have been shown, to know that Havayah is G-d; there is none else besides Him." Here it shows that even the physical world is not apart from G-dliness.

דברים ד':ל"ה Deuteronomy 4:35

אתה הראת לדעת כי ה' הוא האֱלֹהִים אין עוד מלבדו:

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

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

דברים ד, לה.

ומלכותו בכל משלה

“Havayah has established His throne in the heavens, and His sovereignty rules over all.” G-d’s rule reaches into everything, the physical included.

Psalms 103:19 תהילים ק”ג:י”ט

ה' בשמים הכין כסאו ומלכותו בכל משלה:

The L-RD hath established His throne in the heavens; And His kingdom ruleth over all.

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KEHOT'S NOTE

תהלים קג, יח.

וכל מה שאנו רואים . . למעלה מן המקום לבחי מקום

As the note quotes it, Or HaTorah draws from this passage that the spiritual life-force is the level of place: not physical place, G-d forbid, but spiritual, abstracted from the bounds of physical place, and nevertheless truly the level of place, only spiritual.

KEHOT'S NOTE

הרי מבואר שהחיות רוחני בחי מקום הוא ולא מקום גשמי ח”ו, אלא רוחני מופשט מגדר מקום גשמי ח”ו, ואעפ”כ הוא בחי מקום ממש רק שהוא רוחני — אוה”ת נשא עי רנו.

הנה מקום אתי

G-d to Moshe: “Behold, there is a place with Me, and you shall stand upon the rock.” The Alter Rebbe reads it as showing that there is a spiritual “place” above.

Exodus 33:21 שמות ל”ג:כ”א

ויאמר ה' הנה מקום אתי ונצבת עליה צור:

And the L-RD said: ‘Behold, there is a place by Me, and thou shalt stand upon the rock.

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

שמות לג, כא.

ג”כ נקרא בחי מקום

There the Alter Rebbe explains “doing the will of the Place (Makom)”: “place” is the level of the light that fills all worlds, for “He is the place of the world, and the world is not His place”; and on “Behold, there is a place with Me,” the level that gives life to the worlds of Beriah, Yetzirah and Asiyah is called the level of place.

KEHOT'S NOTE

ראה לקמן שלח מג, א. ספר החקירה עד, ב. ואילך. ושם עו, א מביא קטע מכאן.

PARAGRAPH 3

ברוך המקום

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

KEHOT'S NOTE

הגדה של פסח.

ברוך המקום

The Haggadah, before the Four Sons: “Blessed is the Place, blessed is He.” The Alter Rebbe reads “Blessed” as drawing down from beyond place into place.

Pesach Haggadah, Magid, The Four Sons 1, מגיד, הגדה של פסח, כנגד ארבעה בנים א

ברוך המקום, ברוך הוא, ברוך שנתן תורה לעמו ישראל, ברוך הוא. כנגד ארבעה בנים דברה תורה: אחד חכם, ואחד רשע, ואחד תם, ואחד שאינו יודע לשאול.

Blessed is the Creator, blessed is he, blesses is he who gave the law to his people Israel, blessed is he whose law expresseth of these four different sorts of children. The wise, the wicked, the simple, and the one not having the capacity of asking.

Pesach Haggadah (Public Domain) • A. Alexander 1787 (Public Domain)

ברוך ה' . . מן העולם ועד העולם

“Blessed is Havayah, the G-d of Israel, from world to world.” Read here as a drawing down from above into the world of place and time.

Psalms 106:48 תהילים ק”ו:מ”ח

ברוך ה' אלקי ישראל מן העולם ועד העולם ואמר כל העם אמן הללו קה:

Blessed be the L-RD, the G-d of Israel, from everlasting even to everlasting, and let all the people say: ‘Amen.’ Hallelujah.

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KEHOT'S NOTE

תהלים קו, מח.

ענין מקום רוחני

The note refers to the end of this work on the matter of spiritual place.

KEHOT'S NOTE

ראה מצות האמנת אלקות בסופו. בדרך אמונה שם עו, א מציין לתו”א סה, ב כי רוחות הם ו”ק צפון ודרום ומעתיק שם הקטע מתו”א.

ע”פ וארא אל אברהם

There the Alter Rebbe explains the Sages’ teaching that G-d is One in the seven heavens, the earth and the four directions: these are the six extremities of the world, the realm of division, and yet His oneness rests and is revealed in them.

KEHOT'S NOTE

תו”א נה, ב וכן מציין לזה בדרך אמונה שם ושם מעתיק לשון התו”א וז”ל “וכמ”ש עוד בתו”א פ’ וארא בד”ה וארא אל אברהם בפ”י הוי”א אחד שהוא אחד בשבעה רקיעים והארץ ובד’ רוחות העולם שהם בחי ו”ק כ”י והם ו”ק גשמיים ו”ק רוחניים דהיינו בחי מעלה ומטה שיש בכל העולמות” ע”ש שמעתיק עוד. ובסוף מסיים “ור”ל אף לא מעלה ומדרגה ולא כמ”ש המ”נ

[פ"ח] שנקי הוא יתי מקום ע"ש המעלה ומדרגה כי בחי מעלה ומדרגה שייך רק בהנמצאים וע"ס, אבל אצלו יתי שוה המעלה עם המטה ע"ש בארוכה. וראה גם ד"ה וארא בסה"מ תקס"ב.

19 וארא אל אברהם

"And I appeared to Avraham, to Yitzchak and to Yaakov." The opening of the Torah Ohr discourse to which the text refers on G-d's oneness in the heavens, the earth and the four directions.

שמות רי:ג' Exodus 6:3

וְאָרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שַׁדַּי וְשְׁמִי הִי לֹא נֹדַעְתִּי לָהֶם:

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

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20 ויאמר משה אכלוהו היום

The discourse opens by asking why the manna did not fall on Shabbos and what "Eat it today" adds, since they ate it every day.

KEHOT'S NOTE

תו"א סה, ב.

21 ויאמר משה אכלוהו היום

"And Moshe said, 'Eat it today, for today is a Shabbos to Havayah.'" Said of the manna; the opening of the Torah Ohr discourse in Beshalach to which the text refers.

שמות טז:כ"ה Exodus 16:25

וַיֹּאמֶר מֹשֶׁה אֲכָלְהוּ הַיּוֹם כִּי־שַׁבַּת הַיּוֹם לָהּ הַיּוֹם לֹא תִמְצָאוּהוּ בַּשָּׂדֶה:

And Moses said: 'Eat that to-day; for to-day is a sabbath unto the L-RD; to-day ye shall not find it in the field.

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22 בד"ה השמים כסאי

That discourse asks how "throne" and "footstool" can be said of G-d, who is not within the bounds of place ("Behold, there is a place with Me": He is the place of the world, and the world is not His place), and explains that the Torah is from "heaven" (shamayim), which is fire and water.

KEHOT'S NOTE

תו"א א, א.

23 השמים כסאי

"The heavens are My throne and the earth is My footstool." The opening of the first discourse of Torah Ohr, to which the text refers for "fire and water."

ישעיהו ס"ו:1א Isaiah 66:1a

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסֵּאי וְהָאָרֶץ הִדְם רִגְלִי אֵיזֶה בֵּית אֲשֶׁר תִּבְנוּ־לִי וְאֵיזֶה מְקוֹם מְנוּחָתִי:

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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24 דבחי מלכות נקי מקום

The Zohar (Beshalach), on "Let no man go out of his place on the seventh day," cites "Blessed is the glory of Havayah from His place" and says that a known place, where the supernal glory is made known, is called "place." The Alter Rebbe cites it for Malchus being called "place."

ספר הזהר, בשלח כ"ח:ח-ת"ח-ת"ח Zohar, Beshalach 28:408-418

25 דבחי מלכות נקי מקום

The Zohar (Vayakhel) on the same verse distinguishes "Behold, there is a place with Me," a hidden place far above, from the "place" below where the supernal glory is made known.

ספר הזהר, ויקהל י"ח:רל"ח-רמ"ו Zohar, Vayakhel 18:238-246

26 בזהר בשלח דס"ג ע"ב

On this Zohar passage Or HaTorah writes: "This implies that the level of Malchus is called place."

KEHOT'S NOTE

"משמע דבחי מל' נקי מקום", — אוה"ת ויקרא-ב ע' תרנז.

27 בזהר ויקהל דר"ז ע"א

This Zohar passage is cited there as well.

KEHOT'S NOTE

מובא באוה"ת ויקרא-ב ע' תרנז.

28 ועי' בס"כ ח"ב פ"ז

the passage shares nothing with the note

KEHOT'S NOTE

שחיות המקום נמשך רק מבחי מלכות מלכותך מכ"ע כו', וראה בדרך אמונה שם בארוכה.

29 בחי עשו שהוא בחי אלה

The Zohar (Vayechi) reads Yaakov's question about Yosef's sons, "Who are these (mi eleh)?", as his foreseeing those who would say of the golden calves, "These (eleh) are your gods, Israel." Eleh, "these," is the language of idolatry.

ספר הזהר, ויחי ל"ה:שס"ה-ל"ו:שע"ו Zohar, Vayechi 35:365-36:376

30 טורי דפרודא

The Zohar (Vayetze) calls what lies below "and from there it separated and became four heads" (Genesis 2:10) "the mountains of separation." Here the phrase names the multiplicity opposed to holiness.

זח"א קנח, אא 158a Zohar I, 158a

KEHOT'S NOTE

זח"א קנח, א. ועלי"ק פ' ראה (ל, א) וש"נ. [כ].

31 נפשות עשו

"And Esav took his wives, his sons, his daughters and all the souls of his household." Esav's people are "souls" in the plural: the multiplicity of eleh.

בראשית ל"ו:6 Genesis 36:6

וַיִּקַּח עֶשָׂו אֶת־נָשָׁיו וְאֶת־בָּנָיו וְאֶת־בָּנוֹתָיו וְאֶת־כָּל־נַפְשׁוֹת בֵּיתוֹ וְאֶת־מִקְנֵהוּ וְאֶת־כָּל־בְּהֶמְתּוֹ וְאֶת־כָּל־קִנְיָנוֹ אֲשֶׁר רָכַשׁ בְּאֶרֶץ כְּנָעַן וַיֵּלֶךְ אֶל־

אָרײַן מִפְּנֵי יַעֲקֹב אָחִיו:

And Esau took his wives, and his sons, and his daughters, and all the souls of his house, and his cattle, and all his beasts, and all his possessions, which he had gathered in the land of Canaan; and went into a land away from his brother Jacob.

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KEHOT'S NOTE

ראה בראשית לו, ו.

32

ואתה תשוב ושמע

“And you shall return and listen to the voice of Havayah, and do all His commandments.” The verse that follows the sending of the curses to the enemies; it points to the inner, hidden voice.

דברים ל"ח:30 Deuteronomy

וְאַתָּה תָּשׁוּב וְשָׁמַעְתָּ בְּקוֹל ה' וְעָשִׂיתָ אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם:

And thou shalt return and hearken to the voice of the L-RD, and do all His commandments which I command thee this day.

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KEHOT'S NOTE

דברים ל, ח.

33

ע"פ כי תשמע בקול

There the Alter Rebbe notes that the verse says bekol (“in the voice”) and not lekol (“to the voice”).

KEHOT'S NOTE

לקו"ת ראה כג, ב.

34

כי תשמע בקול

“When you listen to the voice of Havayah your G-d, to keep all His commandments.” The opening of the discourse in Re'eh to which the text refers for bekol.

דברים י"ג:19 Deuteronomy

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹהֶיךָ לְשָׁמֹר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם לַעֲשׂוֹת הַיֵּשֶׁר בְּעֵינֵי ה' אֱלֹהֶיךָ:

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.

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35

הנך כולה ברכתא נינהו

Sages blessed a young scholar with words that sounded like curses (“May you sow and not reap”), and his father explained: “These are all blessings” (“May you have children and they not die”). The Alter Rebbe sees here the blessing that comes from the hidden level.

מועד קטן ט"ב:ה'9b Moed Katan

כִּי אֵתָא לְגַבֵּי אַבּוּה, אָמַר לָקָה: לֹא מִבְּעֵינֵי דְבְּרוּכִי לֹא בִּירְכֵן אֲבָל צַעֲרִין. אָמַר לָקָה: מֵאֵי אָמְרוּ לָךְ? הֲכִי וְהֲכִי אָמְרוּ לִי. אָמַר לָקָה: הֲנֵךְ כּוֹלְהוּ בְּרִכְתָּא נִינְהוּ. תִּזְרַע וְלֹא תִּקְצֹד: תּוֹלִיד בְּנִים וְלֹא יָמוּתוּ. תַּעֲיִיל

...בשברי לכם מטה לחם ואפ"ר עשר נשים לחמכם

וְלֹא תִיפּוֹק: תַּעֲיִיל כְּלֶתָא וְלֹא לִימּוּתוּ בְּנֵי דְלִיפּוֹקוּן. תִּיפּוֹק וְלֹא תַעֲיִיל: תּוֹלִיד בְּנִתָּא וְלֹא יָמוּתוּ גּוֹבְרֵיהּוּ וְלִיהֲדָרוּ לְוִתֵּיהּ.

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

36

והנה ברכות אלו . . מבחי' סתום

This passage, on the blessings of Moed Katan as coming from the hidden level, is quoted and explained there.

KEHOT'S NOTE

הובא ונתבאר בלקו"ש ח"א ע' 238 עיי"ש.

37

ע"פ וידבר משה אל ראשי המטות

That discourse speaks of G-d's own being, “the most hidden of all the hidden,” which no thought grasps (“He made darkness His hiding place”), and of the Torah and mitzvos as bread, “Come, eat of My bread”: the Torah is bread and food for the soul, as physical bread is food for the body.

KEHOT'S NOTE

לקו"ת מטות פא, ב ואילך.

38

וידבר משה אל ראשי המטות

“And Moshe spoke to the heads of the tribes of the children of Israel.” The opening of the Likkutei Torah discourse in Matos to which the text refers on the Torah as bread.

Numbers 30:2 במדבר

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמִּטּוֹת לְבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדְּבָר אֲשֶׁר צִוָּה ה' וַיֹּאמְרוּ לְמֹשֶׁה כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹהֶיךָ לְשָׁמֹר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם:

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39

חירות ממלאך המות

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

KEHOT'S NOTE

שמו"ר מא, ט.

40

חירות ממלאך המות

On “engraved (charus) on the Tablets,” the Midrash reads cheirus, “freedom,” and one view is freedom from the Angel of Death. With the breaking of the first Tablets that freedom was lost.

Shemot Rabbah 41:7 מ"א:ד'

... ר' יהודה ור' ירמיה ורבנן ר' יהודה אומר: אל תקרי חרות אלא חרות מן גליות. ר' נחמיה אומר: חירות ממלאך המות. ורבתינו אומרים: חירות מן היסורין. אמר רבי אלעזר בנו של ר' יוסי הגלילי: אם יבא מלאך המות ויאמר לפני הקב"ה: על חנם בראתני בעולם! הוא אומר: על כל אומה שבעולם השלטתי אותך, חוץ מאומה זו, שנתת לה חירות. הוי, חרות על הלוחות. וירא העם כי בושש משה מהו כי בושש? באו שש שעות ולא ירד. למה? שהתנה עמהם למי יום אני מביא לכם את התורה, וכיון שבאו שש ...

“The tablets were the work of G-d and the writing was the writing of G-d, engraved on the tablets” (Exodus 32:16). “The tablets were the work of G-d.” Rabbi Yehoshua ben Levi said: Each and every day, a Divine Voice emerges from Mount Horev and proclaims: ‘Woe unto the creations for the

affront to the Torah, as anyone who does not regularly engage in the Torah is ostracized from before the Holy One blessed be He,' as it is stated: "The tablets were the work of G-d."; see Tanhuma, Ki ...

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41 בלק"ת פי תשא

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

KEHOT'S NOTE

בדי"ה והלוחות מעשה אלקים.

42 בביאור ע"פ אם בחקתי

The Biur on "If you walk in My statutes" contrasts the Written Torah, clothed in letters of ink on parchment, with "the writing of G-d, engraved on the Tablets," letters of engraving.

KEHOT'S NOTE

לעיל מה, ד ואילך.

43 בשברי לכם מטה לחם

The verse of the maamar, "When I break for you the staff of bread." Here the staff of bread is the Tree of Life, the Torah's hidden level.

ויקרא כ"ו:26 Leviticus

בשברי לכם מטה לחם ואפו עשר נשים לחמכם בתנור אחד והשיבו לחמכם במשקל ואכלתם ולא תשבעו:

When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight; and ye shall eat, and not be satisfied.

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44 ונתן ה"א את כל האלות האלה על אויביך

"And Havayah your G-d will put all these curses upon your enemies and upon those who hate you, who pursued you." On the revealed level the curses fall on Israel's enemies, not on Israel.

דברים ל"ז:30 Deuteronomy

ונתן ה' אליך את כל האלות האלה על אויביך ועל שנאיך אשר ירדפו:

And the L-RD thy G-d will put all these curses upon thine enemies, and on them that hate thee, that persecuted thee.

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KEHOT'S NOTE

דברים ל, ז.

45 "If you walk in My statutes and keep My commandments and do them." The opening of the Biur earlier in this parsha, to which the text refers on the letters engraved on the Tablets.

ויקרא כ"ג:3 Leviticus

אם בחקתי תלכו ואת מצותי תשמרו ועשיתם אתם:

If ye walk in My statutes, and keep My commandments, and do them;

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PARAGRAPH 4

46 ואפו עשר נשים

From the verse of the maamar: "ten women shall bake your bread in one oven." The baking becomes the image for making the Torah one with the learner.

ויקרא כ"ו:26 Leviticus

בשברי לכם מטה לחם ואפו עשר נשים לחמכם בתנור אחד והשיבו לחמכם במשקל ואכלתם ולא תשבעו:

When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight; and ye shall eat, and not be satisfied.

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47 התורה נקי לחם

On "every staff of bread" (Isaiah 3:1) the Talmud says: these are the masters of Talmud, as it says, "Come, eat of My bread." The Torah is the soul's bread.

חגיגה י"ד Chagigah

בראשית רבה מ"ג:7 Bereshit Rabbah

ויברכהו ויאמר ברוך אברהם לאל עליון קונה שמים וארץ ממי קנא? רבי אבא בשם רב כהנא ורי יצחק רבי אבא אמר: כאינש דאמר: פלן, עינוהי יאי, שעריה יאי. אמר רבי יצחק: היה מקבל את העוברים ואת השבים, ומשהיו אוכלים ושותין היה אומר להן: ברכו! והן אומרים לו: מה נאמר? והוא אומר להם: אמרו, ברוך אל עולם שאכלנו משלו! אמר לו הקב"ה: אני, לא היה שמי ניכר לבריותי, והכרת אותי בבריותי, מעלה אני עליך כאילו אתה שותף עמי בבריותי של עולם, הה"ד (בראשית יד): קונה שמים וארץ:

"He blessed him, and he said: Blessed is Abram to G-d, the Most High, Maker of heavens and earth" (Genesis 14:19). "He blessed him, and he said: Blessed is Abram to G-d, the Most High, Acquirer of heavens and earth" - from whom did He acquire them? Rabbi Abba in the name of Rav Kahana and Rabbi Yitzhak, Rabbi Abba said: It is like a person who says: The eyes of so-and-so are fair, his hair is fair. does not refer to acquisition, but to one's fixing and perfecting something that ...

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KEHOT'S NOTE

חגיגה יד, א. ב"ר מג, ז.

48 התורה נקי לחם

On Malki-tzedek bringing out "bread and wine," the Sages say that he revealed Torah to Avraham, as it says, "Come, eat of My bread."

בראשית רבה מ"ג:6 Bereshit Rabbah

מלכי צדק מלך שלם וגו' - הה"ד (תהלים מה) ובת צור במנחה פניך יחלו עשירי עם. ומלכי צדק מלך שלם, המקום הזה מצדיק את יושביו. מלכי צדק, אדוני צדק, צדק נקראת ירושלים, שנאמר (ישעיה א) צדק ילין בה מלך שלם. רבי יצחק הכבלי אומר: שנולד מהול. הוציא לחם ויין והוא כהן לאל עליון רבי שמואל בר נחמן ורבנן רבי שמואל אמר: הלכות כהונה גדולה גילה לו. לחם, זה לחם הפנים. ויין, אלו הנסכים.

ורבנן אמרי: תורה גילה לו, שנאמר (משלי ט): לכו לחמו בלחמי ושתו ביין מסכתי. והוא כהן לאל ...

"Malkitzedek king of Salem took out bread and wine, and he was a priest of G-d, the Most High" (Genesis 14:18). "Malkitzedek king of Salem..." – that is what is written: "Daughter of Tzor, the wealthiest of the people will seek your favor with gifts" (Psalms 45:13.) the four kings, and who was distressed by them. "The wealthiest of the people," referring to Malkitzedek king of Salem, "will seek your favor with gifts," as he did in this verse (Yalkut Shimoni). "Malkitzedek king of Salem" – this place renders its ...

Daat Bereshit Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

49

לחם חטה

The Tikkunei Zohar speaks of "the wheat of the Torah, which is twenty-two letters, the numerical value of chitah": the wise discard the straw and eat the wheat of the Torah from within.

Tikkunei Zohar 114b כ"ד קיד, הוהר קיד

50

כ"ב אותיות התורה כמנין חטה

The Zohar (Balak) asks, "What is wheat?" and answers that it includes the twenty-two letters.

Zohar III, 188b זח"ג קפה, ב

KEHOT'S NOTE

ת"ז (תס"ט) קיד, ע"ב וע"ד. [כ]. וראה זח"ג קפה, ב.

PARAGRAPH 5

51

כמו שית' לקמן

At the end of section 3 of that discourse the Alter Rebbe explains that without "baking," the Torah one learns is a thing by itself and his soul a thing by itself, as unbaked bread lies in the stomach unabsorbed; and he refers there to this maamar on "ten women shall bake."

KEHOT'S NOTE

ועד"ה כי תבואו בפי בהר [מ, ג] סופ"ג, יעו"ש. [כ].

PARAGRAPH 6

52

ערוכה בכל ושמורה

From David's last words: "For He has made with me an everlasting covenant, arranged in all and preserved." The Sages apply it to Torah study.

II Samuel 23:5 ח"ג:ה:ה

כ"לא"כ ב"ית' עמ"אל כי ברית עולם שם לי ערוכה בכל ושמורה כ"קל" ישעי וכל"חפז כ"לא יצמח:

For is not my house established with G-d? For an everlasting covenant He hath made with me, Ordered in all things, and sure; For all my salvation, and all my desire, Will he not make it to grow?

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

KEHOT'S NOTE

שמואל-ב כג, ה.

53

אם ערוכה . . היא שמורה

A student who learned in a whisper was told: "Is it not written, 'arranged in all and preserved'? If it is arranged in your 248 limbs, it is preserved; if not, it is not." Torah that fills the whole person endures.

Eruvin 54a:1 א"א:1

בטשה בקה, אמרה לקה: לא כך כתוב "ערוכה בכל ושמורה", אם ערוכה ברמ"ח אברים שלך – משתמרת, ואם לאו – אינה משתמרת. תנא: תלמיד אחד היה לרבי אליעזר שהיה שונה בלחש, לאחר שלש שנים שכח תלמודו.

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

KEHOT'S NOTE

עירובין נד, א.

54

ושבתה הארץ

"When you come into the land that I give you, the land shall rest a Shabbos to Havayah." The verse of the discourse to which the text refers.

Leviticus 25:2 ב"ח:2

דבר אל-בני ישראל ואמרת אליהם כי תבאו אל-הארץ אשר אני נתן לכם ושביתה הארץ שבת לה:

Speak unto the children of Israel, and say unto them: When ye come into the land which I give you, then shall the land keep a sabbath unto the L-RD.

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55

נתנה אש שחורה ע"ג אש לבנה

The discourse "I am black and comely" explains that verse through the Sages' teaching that the Torah was given as black fire upon white fire (citing Shir HaShirim Rabbah and the Zohar, Nasso 132a), and applies the same pattern to "with the yud the World to Come was created."

KEHOT'S NOTE

ירושלמי שקלים פ"ו, ה"א. ראה לקו"ת שה"ש ד, ב. רש"י בוזאת הברכה פסוק ב ד"ה אש דת. ושם בשה"ש סו"ה פסוק טו. והדוגמא כלפי הקב"ה שחורת כעורב, יעו"ש. מירוש' שקלים (פ"ו סו"ה א). ושם (פ"ה [סוה"ג]) דסוטה. ובילקוט ברכה [ע"ה פ] ושה"ש [ה, יג רמז תתקט]. ובשהש"ר [ס] (פ"ה). ושם דב"ר (פ"ג סי"ג י"ב). ובריש מדרש כונן. [כ].

56

התורה נתנה אש שחורה על גבי אש לבנה

The Jerusalem Talmud teaches that the Torah G-d gave Moshe was white fire engraved with black fire, as it says, "From His right hand, a fiery law for them." Here that fire becomes the fire that "bakes" the Torah.

Jerusalem Talmud Shekalim 6:1 א"א:1

57

התורה נתנה אש שחורה על גבי אש לבנה

Rashi on "a fiery law (esh das)": the Torah was written before G-d from of old in black fire upon white fire.

Rashi on Deuteronomy 33:7-8 ח"ג:ח"ג

וזאת ליהודה. סמך יהודה לראובן מפני ששניהם הודו על קלקול שבטם, שנאמר "אשר חכמים יגידו וגו' להם לבדם וגו' ולא עבר זר בתוכם" (איו"ב ט"ו); ועוד פרוש רבותינו שכל ארבעים שנה שהיו ישראל במדבר היו עצמות יהודה מתגלגלין בארון מפני נדוי שקבל

עליו, שנאמר "וְהִטָּאתִי לְאִבִּי כָּל הַיָּמִים" (בראשית מ"ד), אָמַר מֹשֶׁה מִי גָרַם לְרֵאוּבֵן שְׂיֻדָּה? יְהוּדָה וְכוּ' (סוטה ז'): שִׁמְעָה הִי קוֹל יְהוּדָה. תִּפְלַת דָּוִד וְשִׁלְמָה וְאַסָּא מִפְּנֵי הַכּוֹשִׁים, וְיִהוֹשֻׁפָּט מִפְּנֵי ...

AND THIS IS FOR JUDAH — He mentioned Judah immediately after Reuben because both of them made confession of the wrong that was theirs, as it is said, (Job 15:18-15:19) "Because wise men have told their sins ... unto them alone [the land was given] and no stranger passed amidst them". Further our Rabbis explained that during the whole forty years that Israel was in the wilderness Judah's bones were moving about in his coffin because of the excommunication that he had invoked upon himself, as it is ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

58 ישת חשך סתרו

"He made darkness His hiding place." Blackness as concealment: the black fire is the hidden level.

Psalms 18:12ב"י: תהילים

לְשֵׁת־חֹשֶׁךְ סִתְרוּ סִבִּיבוֹתָיו סִכְתּוֹ חֲשַׁכְת־מַיִם עָבִי שְׁחָקִים:

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

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KEHOT'S NOTE

תהלים יח, יב.

59 בד"ה שחורה אני ונאור

This is the discourse the text names.

KEHOT'S NOTE

לקו"ת שה"ש ד, ב ואילך.

60 שחורה אני ונאור

"I am black and comely, daughters of Jerusalem." The opening of the Likkutei Torah discourse on black fire to which the text refers.

Song of Songs 1:5ה"א: שיר השירים

שְׁחוּרָה אֲנִי וְנָאוֹה בָּנוֹת יְרוּשָׁלַם כְּאֵהָלִי קָדָר כִּירְעוֹת שְׁלֹמֹה:

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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61 צעק לבם אל אדי

"Their heart cried out to Ado-nai." The cry is of the heart, not the mouth: a hidden love.

Lamentations 2:18ב"י: איכה

צִעַק לִבָּם אֶל־אֲדֹנָי חֹמַת בִּתְצִיּוֹן הוֹרִידִי כְנָחַל דְּמָעָה יוֹמָם וְלַיְלָה אֶל־תִּתְּנִי פִּיגֵת לָךְ אֶל־תִּדְם בִּתְעִינָךְ:

Their heart cried unto the L-rd: 'O wall of the daughter of Zion, Let tears run down like a river Day and night; Give thyself no respite; Let not the apple of thine eye cease.

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KEHOT'S NOTE

איכה ב, יח.

62 סמכוני באשיות

"Sustain me with flagons, refresh me with apples, for I am lovesick." The soul's hidden longing for G-d.

Song of Songs 2:5ה"ב: שיר השירים

סִמְכוּנִי בְּאִשִּׁישׁוֹת רַפְדּוּנִי בְּתַפּוּחִים כִּי־חֹלֶת אֶהְבֶּה אֲנִי:

'Stay ye me with dainties, refresh me with apples; For I am love-sick.'

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

KEHOT'S NOTE

שה"ש ב, ה.

63 אני ישנה

"I am asleep, but my heart is awake." The love is hidden, yet awake within.

Song of Songs 5:2ה"ב: שיר השירים

אֲנִי יְשֵׁנָה וְלִבִּי עָר קוֹל דּוֹדִי דּוֹפֵק פֶּתַח־יְלִי אֶחָתִי רַעְיָתִי יוֹנָתִי תִמְתִּי שְׂרָאשִׁי נִמְלֵא־טָל קְצוֹצִתִּי רִסְיִסִּי לַיְלָה:

I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.'

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KEHOT'S NOTE

שה"ש ה, ב.

64 ציון במשפט תפדה

"Zion shall be redeemed through justice, and those who return to her through righteousness." The opening of the discourse to which the text refers.

Isaiah 1:27י"ז: ישעיהו

צִיּוֹן בְּמִשְׁפַּט תִּפְדֶּה וְשִׁבְיָהּ בְּצִדְקָה:

Zion shall be redeemed with justice, And they that return of her with righteousness.

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65 רשפי רשפי אש

"Its flashes are flashes of fire, a flame of Yah." The verse writes shalheves-yah as one word; the text reads it as "the flame of Yah," the burning love for G-d.

Song of Songs 8:6ה"ו: שיר השירים

שִׁימְנִי כַחֲתָם עַל־לִבִּי כַחֲתָם עַל־זְרוּעִי כִּי־עֶזָה כְּמוֹת אֶהְבֶּה קֶשֶׁה כְּשֹׂאֹל קִנְיָה רִשְׁפֶּיהָ רִשְׁפֵּי אֵשׁ שְׁלֶהְבֶּתֶיהָ:

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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KEHOT'S NOTE

שה"ש ח, ו.

66 יובלעו ד"ת במעיו

Kehot's note points to Psalms 40:9 for these words.

Psalms 40:9ט"ז: תהילים

לַעֲשׂוֹת־רְצוֹנָה אֱלֹקִי חֲפָצָתִי וְתוֹרָתָה בְּתוֹךְ מַעֲי:

I delight to do Thy will, O my G-d; yea, Thy law is in my in-most parts.'

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KEHOT'S NOTE

ראה תהלים מ, ט.

PARAGRAPH 7

67

ואפו לחמכם

From the verse of the maamar: "ten women shall bake your bread in one oven." The oven is the warmth of love.

ויקרא כ"ו:26 Leviticus 26:26

בשכרי לכם מטה־לחם ואפו עשר נשים לחמכם בתנור אחד והשיבו לחמכם במשקל ואכלתם ולא תשבעו:

When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight; and ye shall eat, and not be satisfied.

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68

פי בחמימות האהבה

There the Alter Rebbe reads the meal offering "baked in an oven" with "ten women shall bake your bread in one oven": a person must arouse in his heart flashes of the fire of love from the level of "One," the greatness of the King of kings; the next passage adds the warmth of compassion (Yosef's "his compassion was stirred").

KEHOT'S NOTE

ראה לעיל פי בהר מ, ג. אוה"ת פי שלח ע' תקמב.

69

שלש אמות ושבע כפולות

Tanya, chapter 3, explains that each level of the soul has ten faculties corresponding to the ten supernal Sefiros, which divide into "three mothers and seven doubles": Chochmah, Binah and Daas, and the seven emotive attributes.

KEHOT'S NOTE

הלי' בסי' יצירה כ"ה [פ"ה מ"ג]. [כ]. ראה תניא פרק ג.

70

שלש אמות ושבע כפולות

Sefer Yetzirah's division of the letters: "three mothers and seven doubles and twelve simple ones." Here the first two groups name the soul's ten letters.

ספר יצירה ה':3 Sefer Yetzirah 5:3

שלש אמות שהם שלשה אבות שמהם יצא אש ורוח ומים, שלש אמות ושבע כפולות ושנים עשר פשוטות:

Sefer Yetzirah, Warsaw 1884 (Public Domain)

PARAGRAPH 8

71

הי בעיניך כרשע

The oath given to the soul before birth: "Be righteous and do not be wicked; and even if the whole world tells you that

...בשכרי לכם מטה לחם ואפו עשר נשים לחמכם

you are righteous, be in your own eyes like a wicked person."

נדה ל' ב:כ"ה Niddah 30b:25

ומה היא השבועה שמשביעין אותו? תהי צדיק ואל תהי רשע, ואפילו כל העולם כולו אומרים לך "צדיק אתה" — הִיָּה בְּעֵינֶיךָ כְּרָשָׁע. וְהוּי יוֹדֵעַ שֶׁהַקְדוֹשׁ בְּרוּךְ הוּא טָהוֹר, וּמִשְׁרָתוֹ טָהוֹרִים, וּנְשָׁמָה שְׁנָתָן בְּךָ טָהוֹרָה הִיא. אִם אַתָּה מְשַׁמְרָה בְּטָהֳרָה — מוֹטֵב, וְאִם לֹא — הָרִינִי נוֹטְלָה מִמֶּךָ.

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

KEHOT'S NOTE

נדה ל, ב.

72

שלהבת י"ה

"Set me as a seal upon your heart... its flashes are flashes of fire, a flame of Yah." The flame of love comes from Yah, and the verse opens the discourse "Set me as a seal" to which the text refers.

Song of Songs 8:6 שיר השירים ח:6

שימיני כחותם על־לִבְךָ כחותם על־זרועך כִּי־עֵזָה כַּמֶּנֶת אֶהְיֶה קֶשֶׁה כְּשֹׁאֵל מִנָּאָה רִשְׁפִּיהָ רִשְׁפִּי אֵשׁ שִׁלְהֶבְתֶּיהָ:

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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73

והשיבו לחמכם במשקל

The verse of the maamar: "and they shall return your bread by weight, and you shall eat and not be satisfied." Here "weight" is the supernal Scale, and "not satisfied" the endless thirst for Torah.

ויקרא כ"ו:26 Leviticus 26:26

בשכרי לכם מטה־לחם ואפו עשר נשים לחמכם בתנור אחד והשיבו לחמכם במשקל ואכלתם ולא תשבעו:

When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight; and ye shall eat, and not be satisfied.

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74

והשיבו לחמכם במשקל פי'

The note refers there on "they shall return your bread by weight."

KEHOT'S NOTE

ראה אוה"ת ויקרא-א ע' שו.

75

ושקל בפלס הרים

"Who measured the waters in the hollow of His hand... and weighed the mountains in a scale and the hills in a balance?" The scale stands above the mountains it weighs.

ישעיהו מ':12 Isaiah 40:12

מִי־מִדָּד בְּשַׁעְלוֹ מִיָּם וְשָׁמַיִם בְּזֶרֶת תִּכּוֹן וְכָל בְּשָׁלַשׁ עֶפְרַיִם הָאָרֶץ וְשָׁקַל בְּפָלְס הָרִים וּגְבָעוֹת בְּמֵאזְנָיִם:

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

ישעיהו מ, יב.

76

מתקלא

The Sifra DiTzniusa opens: the book “that weighs on the Scale (Matkela)”; before there was a Scale, the faces did not look upon one another and the first kings died. The Scale is a level above what it weighs.

Zohar, Sifra DiTzniuta 1:2-2:13-א"ב: ספרא דצניעותא איב: בי"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)

77

מתקלא

The Idra Zuta (Haazinu) says that Chochmah and Binah, father and mother, “are weighed on one Scale (Matkela).”

Zohar, Idra Zuta 16:69-19:77-ט"ז: זוטא האדרא וטא ט"ז: ס"ט-ט"ז: ספר הזוהר, האדרא וטא ט"ז: ס"ט-ט"ז

78

לכך יהגה אימה. איה סופר איה שוקל

“Your heart will meditate on terror: where is the scribe? where is the weigher?” The opening of the discourse to which the text refers on the “weigher.”

ישעיהו ל"ג: י"ח-י"ג: Isaiah 33:18

לכך יהגה אימה איה ספר איה שקל איה ספר את המגדלים:

Thy heart shall muse on the terror: ‘Where is he that counted, where is he that weighed? Where is he that counted the towers?’

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79

בד"ה אתם נצבים

Section 6 of that discourse reads “and weighed the mountains in a scale and the hills in a balance” as levels of love: the “hills,” below the “mountains,” are the love of the outer heart that comes from contemplating G-d’s greatness.

KEHOT'S NOTE

לקו"ת נצבים מה, א.

80

אתם נצבים

“You are standing this day, all of you, before Havayah your G-d.” The opening of the Likkutei Torah discourse to which the text refers on “and weighed in a scale.”

דברים כ"ט: ט' Deuteronomy 29:9

אתם נצבים היום כלכם לפני ה' אלקיכם ראשיכם שבטיכם וקנייכם ושטריכם כל איש ישראל:

...כשברו לכם מטה לחם ואפו עשר נשים לחמכם

Ye are standing this day all of you before the L-RD your G-d: your heads, your tribes, your elders, and your officers, even all the men of Israel,

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81

ע"פ והניף הכהן אותם

There the waving on Shavuot lifts the lambs up to their root and source, to be nullified and united with the Infinite Light, together with the bread; and the two loaves allude to the Written Torah and the Oral Torah (“Come, eat of My bread”).

KEHOT'S NOTE

לעיל פ' אמור לו, ב.

82

והניף הכהן אותם

“And the kohen shall wave them, with the bread of the first fruits, as a wave-offering before Havayah.” Said of the two Shavuot loaves; the text refers to its discourse on this waving.

ויקרא כ"ג: כ"ג: Leviticus 23:20

והניף הכהן אתם על לחם הבכרים תנופה לפני ה' עלי-שני כבשים קדש יהיו לה' לנפה:

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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83

אוהב כסף

“One who loves money will not be satisfied with money.” So the lover of Torah is never sated with it.

קהלת ה': ט"ו Ecclesiastes 5:9

אהב כסף לא ישוב כסף ומי אהב בהמון לא תבואה גם-זוה הקל:

He that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with increase; this also is vanity.

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KEHOT'S NOTE

קהלת ה, ט.

84

באהבתה תשגה תמיד

“A loving doe and a graceful gazelle... with her love you shall be enraptured always.” Read here of the Torah, ever new to the one who loves it.

משלי ה': ט"ט Proverbs 5:19

אילת אהבים ועלת-חן ודדיה ירוך בכל-עת באהבתה תשגה תמיד:

A lovely hind and a graceful doe, Let her breasts satisfy thee at all times; With her love be thou ravished always.

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KEHOT'S NOTE

משלי ה, יט.

85

אל תבזו כי זקנה אמר

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

KEHOT'S NOTE

שם כג, כב.

86 אל תבוז כי זקנה אמך

“Listen to your father who begot you, and do not scorn your mother when she is old.” The Torah must never become “old” in one’s eyes.

משלי כ"ג:כ"ב Proverbs 23:22

שְׁמַע לְאִבִּיךָ זֶה יִלְדֶּךָ וְאַל־תְּבוֹז כִּי־זָקְנָה אִמְךָ:

Hearken unto thy father that begot thee, And despise not thy mother when she is old.

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87 ומי איכא זקנה קמי

On “I was young and have also grown old,” the Talmud says the verse was spoken by the minister of the world, for if G-d had said it, “is there old age before Him?”

יבמות ט"ז ב"ר:6 Yevamot 16b:6

אָמַר רַבִּי שְׁמוּאֵל פַּר נַחֲמָנִי אָמַר רַבִּי יוֹנָתָן, פֶּסוּק זֶה שֶׁר הָעוֹלָם אָמַר: “נֶעַר הָיִיתִי גַם זָקְנָתִי”. מֵאַן אָמְרִיהָ? אֵילִימָא קוּדְשָׁא בְּרִיךְ הוּא — מִי אִיכָא זָקְנָה קָמִיהָ? וְאַלָּא דָּוִד אָמְרִיהָ — מִי קָשִׁישׁ כּוֹלֵי הָאִי? אָלָּא שְׁמַע מִינָּה שֶׁר הָעוֹלָם אָמַר.

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KEHOT'S NOTE

יבמות טז, ב. ראה ביהל אור ע' קמב.

88 וכבודי לאחר לא אתן

“I am Havayah, that is My Name, and My glory I will not give to another.”

ישעיהו מ"ב:ח:8 Isaiah 42:8

אֲנִי ה' הוּא שְׁמִי וְכִבּוּדִי לֹא־אֶחָר לֹא־אֶתֵּן וְתַהֲלֹתַי לְפִסְלִים:

I am the L-RD, that is My name; And My glory will I not give to another, Neither My praise to graven images.

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KEHOT'S NOTE

ישעיי מב, ח.

89 Kehot's note points to Zohar, Terumah 96:921 for these words.

ספר זוהר, תרומה צ"ו:תתקכ"א Zohar, Terumah 96:921



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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