



LIKKUTEI TORAH • PARSHAS BECHUKOSAI • MAAMAR 7

וילך ראובן בימי קציר חטים וימצא דודאים בשדה...

“And Reuven went in the days of the
wheat harvest, and found dudaim”



Beyond the wisdom of “man,” gained through the “wheat” of the Torah, there is a higher “animal”: self-nullification above reason, which a person must be trained in from youth and never leave, so that he is wise like a man yet drawn after G-d like an animal, “Man and animal You save, Havayah.”

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

Beyond the wisdom of “man,” gained through the “wheat” of the Torah, there is a higher “animal”: self-nullification above reason, which a person must be trained in from youth and never leave, so that he is wise like a man yet drawn after G-d like an animal, “Man and animal You save, Havayah.”

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

Reuven found dudaim, which the Midrash identifies as herbage or barley, before the wheat, and his sons later chose the land across the Jordan, “a place for livestock”; the Midrash counts this against them. The Alter Rebbe explains that herbage and barley are food for an “animal,” the level of the angels and of the soul a person first receives, and that “Train a youth according to his way” means training in this self-nullification above reason. Reuven’s sons erred only in making it their fixed and primary place, for after feeding the animal one must eat the bread of the Torah. Wheat, the twenty-two letters of the Torah, makes a person “man,” with an inward grasp of the supernal Chochmah, while barley gives knowledge only of G-d’s existence. Yet there is a “great animal” above “man”: before the Infinite Light even Chochmah and Adam Kadmon are “animal.” The tzaddikim called “barley,” the six orders of the Mishnah with their exact measures, the omer and its counting, Moshiach as the “donkey,” and “Know from where (me’ayin) you came” all express this level.

OUTLINE

- 1 The verses and their plain reading** ¶11
Reuven found dudaim before the wheat, and his sons took the land across the Jordan first; on the plain reading this was a failing, “an inheritance hastily gotten.”
- 2 “Train a youth”: the animal level and its place** ¶12–3
Herbage and barley are food for the “animal,” the angels’ self-nullification above reason, in which a youth must be trained; Reuven’s sons erred only by making it primary and permanent, for one must then eat the bread of the Torah and keep the bittul even when “old.”
- 3 Barley: the “great animal” above “man”** ¶14–7
The great tzaddikim are called “barley” because they are wise yet make themselves like an animal; the six orders of the Mishnah, the measures (shi’urim) of the Oral Torah, and the omer and its counting draw from this level.

4 Wheat and barley: Torah and contemplation

¶18-10

Torah study gives an inward grasp of the supernal Chochmah, the level of “man,” while contemplation grasps only G-d’s existence; yet before the Infinite Light even Chochmah and Adam Kadmon are “animal.”

5 Man and animal: the waving, Moshiach and Ayin

¶11-12

Self-nullification above intellect joined to wisdom is “man and animal,” waved together on Shavuot; Moshiach is the “donkey,” and “the advantage of man over the animal is ayin” is man’s root in Chochmah, which itself is only hevel.

6 Hevel and the soul’s destination

¶13-15

Even Shabbos, the supernal Chochmah, is hevel; hevel is also the hei of Malchus, root of all the worlds and even of Adam Kadmon, and the filling of the Name Sag; the soul rooted in Ayin goes to a physical place, for the reward of the Resurrection is the revelation of the Infinite Light in this world, and it stands before Mi, Atika Kadisha.

KEY CONCEPTS

animal (behemah) בהמה

Serving G-d through self-nullification above reason, like an animal following its master. The angels and the souls of Beriah, Yetzirah and Asiyah are “animal,” and barley and herbage are its food.

man (adam) אדם

One who has acquired wisdom through the Torah, “wheat,” the twenty-two letters, and has the supernal Chochmah revealed within him; the souls of Atzilus.

the great animal (behemah rabbah) בהמה רבה

An “animal” level above “man”: people shrewd in knowledge who make themselves like an animal. The six orders of the Mishnah and King Moshiach are linked to it, and before the Infinite Light even Chochmah and Adam Kadmon are at this level.

shi’ur hei (the measure of hei) שעור ה'

Se’orah, barley, read as two words: the exact measures that the Oral Torah sets for the mitzvos and the five Gevuros that give measure, rooted in the upper hei of the Name Havayah.

self-nullification (bittul) ביטול

Setting aside one’s self before G-d. Here it is the bittul above intellect that must be fixed in the soul from youth and kept even after one acquires wisdom.

Ayin אין

“Nothing,” read as Chochmah, the source from which man comes (“Know from where (me’ayin) you came”); yet before the Infinite Light even Chochmah is only hevel, breath.

SECTION 1 • 11

The verses and their plain reading

1 וילך ראובן¹ בימי² קציר חטים³ וימצא דודאים⁴ בשדה (ע' [עיינן] בסנהדרין צ"ט ב'. וברכות ויצא ר"פ ע"ב).

“And Reuven went in the days of the wheat harvest, and found dudaim in the field” (see Sanhedrin 99b; and [Midrash] Rabbah, Vayetzei, at the beginning of chapter 72).

The discourse opens with the verse about Reuven, Leah's eldest son, who went out at the time of the wheat harvest and brought home dudaim for his mother. The Talmud and the Midrash cited here discuss what dudaim were and note that Reuven took only from what was ownerless.

חנוך לנער ע"פ דרכו⁵ גם כי יזקין לא יסור ממנה. יותן את הארץ הזאת⁶ לעבדיך.

“Train a youth according to his way; even when he grows old he will not depart from it.” “Let this land be given to your servants.”

Two more verses are set beside it: “Train a youth according to his way,” and the request of the tribes of Reuven and Gad to receive the land east of the Jordan for their many flocks. The discourse will connect what Reuven found in the field with the land his descendants chose.

וע"ש הפ"י כפשוטו במ"כ ובידי משה בשם פרש"י [פירש רש"י / פירוש רש"י]⁷ ונכון הוא ולפ"ז [ולפי זה] זהו גריעותא להם וכמ"ש ברכות ס"פ מטות שעליהם נאמר נחלה מבוהלת בראשונה^{8,9} כו'.

And see there the explanation according to its plain meaning in the Matnos Kehunah, and in the Yedei Moshe in the name of Rashi's commentary, and it is correct. According to this, this is a short-coming on their part, as is written in [Midrash] Rabbah at the end of Parshas Matos, that concerning them it was said, “An inheritance hastily gotten at the beginning,” etc.

On the plain meaning, as the commentaries on the Midrash explain, the verse mentions the wheat harvest to hint that Reuven took what came to hand before the wheat, and so his sons took the land across the Jordan, which came to them first, though the Land of Israel was better. On this reading their choice was a failing, and the Midrash applies to them “An inheritance hastily gotten at the beginning,” whose end “will not be blessed.”

SECTION 2 • ¶2-3

“Train a youth”: the animal level and its place

2 וצייל דהפסוק חנוך לנער ע”פ דרכו הוא מעלה ושבח שראוי לעשות כן. גם בלא”ה [בלאו הכי] מבואר

בס”ב [בספר של בינונים]

And this needs to be understood, for the verse “Train a youth according to his way” is a merit and a praise: that it is fitting to do so. Moreover, even apart from this, there is explained in Sefer Shel Beinonim [Tanya],

The Alter Rebbe questions the plain reading: “Train a youth according to his way” is a praise, telling us what is proper to do, so the sons’ keeping to Reuven’s way should be no failing. He then adds a second question on the verse itself, raised in Tanya.

ח”ב [חלק ב']¹⁰ הקושיא בפסוק חנוך לנער דמדכתיב ע”פ דרכו משמע שאינה דרך האמת לאמתו וא”כ מאי מעליותא שגם כי יזקין לא יסור ממנה.

Part II, the difficulty in the verse “Train a youth”: since it is written “according to his way,” the implication is that it is not the way of the absolute truth; and if so, what virtue is there in “even when he grows old he will not depart from it”?

The second part of Tanya opens with this question: “according to his way” suggests a path suited to the youth rather than the path of full truth, so why praise his never leaving it when he is old? The rest of the discourse answers both questions together.

והענין כי הנה בפ”י וימצא דודאים¹¹ יש במדרש שני פירושים. א’ שהן מין עשב וע’ בהרמב”ן [בהרבי משה

בן נחמן] בפ”י התורה שם.¹²

The explanation is that, regarding the meaning of “and found dudaim,” there are two explanations in the Midrash. One, that they are a kind of herbage; and see the Ramban in his commentary on the Torah there.

To answer, the Alter Rebbe turns to the Midrash’s two views of what dudaim were. The first is that they were a kind of plant, “herbage” (esev); the Ramban discusses on the verse which plant it was.

הבי שהן שעורים.¹³ ועמ"ש בד"ה אסור לאדם שיטעום¹⁴ עד שיתן מאכל לבהמתו שנאמר ונתתי עשב כוי דבחי עשב זהו מקור ההשפעה לבחי המלאכים הנקי בהמה.

The second, that they are barley. And see what is written in the discourse beginning "A person is forbidden to taste [anything] until he gives food to his animal, as it is said, 'And I will give herbage,' etc.": that the level of herbage is the source of the flow of influence to the level of the angels, which are called "animal."

The second view is that they were barley. An earlier discourse in this parsha, on not eating before feeding one's animal, explained that "herbage" stands for the flow of divine life to the angels, who are called "animal" (behemah).

(ועי' בזח"א [בזהר חלק א] י"ח בי¹⁵ קניו בי¹⁶ ולכן נקי דודאים¹⁷ שהוא מלשון אתן את דודי לך¹⁸ בחי אהבה שמזה נמשך ונולד בהם האהבה להיות בוערת כמראה הלפידים¹⁹ כוי.

(And see the Zohar, Part I, 18b [and] 156b.) That is why they are called dudaim, which is from the expression "I will give my love (dodai) to you": the level of love, for from this the love is drawn down and born in them, to be burning "like the appearance of torches," etc.

The Zohar passages cited speak of "herbage for the service of man" as angels and of the dudaim that "gave fragrance." The name dudaim is read as coming from dodai, "my love": this nourishment awakens in the angels a love that burns "like the appearance of torches," as Ezekiel describes the Chayos of the divine chariot.

וגם לפי הפי' שהם שעורים היינו ג"כ מאכל בהמה כוי רק שזהו בחי גבוה יותר כמש"ש [כמה שכתוב שם].

And also according to the explanation that they are barley, this too is food for an animal, etc., only that this is a higher level, as is written there.

On the second view too, barley is food for an animal, so the dudaim still belong to the "animal" level. Barley is only a higher grade of that level than herbage, as the earlier discourse explains.

ולכן נקי בחי זו חנוך לנער משום דכד איתיליד יהבין ליה נפשא מסטרא דבעירא דכיא כוי כנ"ל (בד"ה וספרתם לכם הנ"ל)²⁰

That is why this level is called "Train a youth": because "when he is born, they give him a soul from the side of a pure animal," etc., as mentioned above (in the discourse beginning "And you shall count for yourselves," mentioned above).

This animal level is called "Train a youth" because, as the Aramaic teaching quoted here says, a person at birth is given a soul "from the side of a pure animal." The training of a youth therefore begins at that level, "according to his way."

ע"כ המזון לבח"י זו הוא מבח"י שעורה ש²¹ ה' או מבח"י עשב וכמ"ש ועשב לעבודת האדם^{22, 23} ע"כ גם בניו תפסו בעבר הירדן שהוא מקום מקנה²⁴ ע"ד ונתתי עשב בשדך לבהמתך שנתבאר למעלה ובת"א [ובתורה אור] בד"ה ואלה המשפטים.²⁵

Therefore the nourishment for this level is from the level of se'orah (barley), shi'ur hei (the measure of hei), or from the level of herbage, as it is written, "and herbage for the service of man." Therefore his sons, too, took hold [of land] across the Jordan, which is "a place for livestock," in the manner of "I will give herbage in your field for your animals," which was explained above, and in Torah Ohr in the discourse beginning "And these are the ordinances."

The food that suits this level is barley, se'orah, read as two words, shi'ur hei, "the measure of hei," or herbage, which Psalms calls "for the service of man." Reuven's sons, rooted in this level, chose the land east of the Jordan, "a place for livestock," in keeping with "I will give herbage in your field for your animals."

ומה דמשמע שלא נכון עשו בזה (ועיין ביהושע סימן כ"ב י"ט) זהו משום שעשו את הטפל עיקר.²⁶

And as for what is implied, that they did not act properly in this (and see Joshua, chapter 22, [verse] 19), this is because they made the secondary into the primary.

Where Scripture implies they acted wrongly (in Joshua their land is spoken of as possibly impure, unlike the land where the Mishkan stood), the fault was not the level itself. They made the secondary thing primary, as the Midrash says of them: they cherished their property more than human lives.

והרי אף שאסור לאדם שיטעום כלום עד שיתן מאכל לבהמתו²⁷ מ"מ אח"כ צ"ל ואכלת ושבעת²⁸ והיינו לכו לחמו בלחמי²⁹ ועוד

For although a person is forbidden to taste anything until he gives food to his animal, nevertheless afterwards there must be "and you shall eat and be satisfied," which is "Come, eat of my bread." Moreover,

Feeding the animal first is right, as the law that one may not taste anything before feeding one's animal shows; but afterwards a person must eat himself, "and you shall eat and be satisfied," the bread of the Torah, "Come, eat of my bread." The animal level comes first, but it is not the goal.

כי א"י [ארץ ישראל] דוקא היא ארץ חטה ושעורה^{30, 31} כו' ג"כ והם בחרו לקבע גמור בח"י זו דמקום מקנה. the Land of Israel specifically is "a land of wheat and barley," etc., as well; yet they chose to settle completely and permanently in this level of "a place for livestock."

The Land of Israel has both, "a land of wheat and barley," so the level of barley was available there too, together with the wheat. Their error was to settle permanently in the level of "a place for livestock" alone.

וזהו ענין אי לך ארץ שמלכך נער³² ופי' בזח"א [בזהר חלק א] ס"פ לך לך (דצ"ה ע"ב) שהוא בחי' מט"ט [מטטרון]³³

This is the meaning of "Woe to you, O land, whose king is a youth," which is explained in the Zohar, Part I, at the end of Parshas Lech Lecha (folio 95b), as the level of Metatron,

The Zohar explains the "youth" of this verse as the angelic Prince of the World, of whom it says the verse "I was a youth, and I have also grown old" was spoken; the Alter Rebbe calls this the level of Metatron. A land whose "king is a youth" receives its life through this angel.

נער הייתי גם זקנתי³⁴ שמשם מקור ושרש השפעה הנ"ל אשריך ארץ³⁵ כו' היא ארץ חטה ושעורה כו' אשר עיני ה' אלקיך בה כו'.

"I was a youth, and I have also grown old," for from there is the source and root of the flow of influence mentioned above. "Happy are you, O land," etc., is "a land of wheat and barley," etc., "upon which are the eyes of Havayah your G-d," etc.

Metatron is the source and root of the flow to the "animal" level described above. By contrast, the Zohar reads "Happy are you, O land" as the supernal land whose King is the Holy One, blessed be He, of which it is written that "the eyes of Havayah your G-d" are upon it. The Alter Rebbe applies this to the Land of Israel, "a land of wheat and barley."

אך מ"מ גי' [גם זה] אמת שצ"ל חנוך לנער ע"פ דרכו וגם כי יזקין לא יסור ממנה.

Nevertheless, this too is true: that there must be "Train a youth according to his way," and also "even when he grows old he will not depart from it."

Still, both halves of the verse hold true: a person must first be trained at the level suited to a youth, and that training must stay with him in old age. The Alter Rebbe now explains what growing "old" means here.

פי' כי יזקין ויהיה בבחי' אדם כי זקן היינו שקנה חכמה³⁶ והיינו ע"י חטה דוקא כ"ב אתוון דאורייתא^{37,38} וכמ"ש בענין והדרת פני זקן^{39,40}.

That is: when he grows old and comes to be at the level of "man" — for an "elder" is one who has acquired wisdom, and this is through wheat specifically, the twenty-two letters of the Torah, as is explained on the subject of "And you shall honor the face of an elder" —

Growing "old" means reaching the level of "man," for the Talmud teaches that an "elder" (zaken) is one who has acquired wisdom. That wisdom comes through "wheat," chitah, whose letters add up to twenty-two, the number of the letters of the Torah.

אעפ"כ [אף על פי כן] לא יסור ממנה מענין בחי' דודאים שעורה מאכל בהמה היינו משום שצ"ל בבחי' בהמה שלמעלה מבחי' אדם לבד דהיינו מ"ש אדם ובהמה תושיע.^{41, 42, 43}

even so, he "will not depart from it," from the matter of the level of dudaim, barley, food for an animal. That is because he must be at the level of "animal" that is above the level of "man" alone, which is what is written, "Man and animal You save."

Even then he must not leave the "animal" level of the dudaim and barley, because there is a level of "animal" higher than "man" alone. This is "Man and animal You save": a person should be both, wise like a man and self-nullified like an animal, as the discourse goes on to explain.

3 והוא להיות נמשך אחריו ית' כבהמה למעלה מהטעם והדעת והיינו ע"י חנוך לנער⁴⁴ שנתחנך להיות מתחלה בבחי' הביטול דבהמה

That is, to be drawn after Him, may He be blessed, like an animal, above reason and knowledge. This comes through "Train a youth": that he was trained to be, from the outset, at the level of the self-nullification (bittul) of an "animal,"

The "animal" level means following G-d the way an animal follows its master, without first asking for reasons. It is acquired through "Train a youth": being trained from the very start in the self-nullification of the "animal."

שהם המלאכים פני אריה פני שור⁴⁵ והאופנים וחיות⁴⁶ ברעש גדול והיינו ע"י שעור ה' כו'

which are the angels, "the face of a lion," "the face of an ox," and "the Ofanim and Chayos with a great noise"; and this is through shi'ur hei, etc.,

That "animal" is the angels: the Chayos of Ezekiel's chariot, with the faces of a lion and an ox, and the Ofanim and Chayos who rise "with a great noise," as the morning blessing before the Shema says. This self-nullification comes through shi'ur hei, the "barley" described above.

כנ"ל, ועי"ז יוקבע הביטול בנפשו, שגם כי יזקין להיות קנה חכמה לכו לחמו בלחמי⁴⁷ לא יסור מהיות בבחי' בהמה ג"כ בבחי' הביטול שלמעלה מהשכל כו':

as mentioned above. Through this the self-nullification will be fixed in his soul, so that even "when he grows old," to be one who has acquired wisdom, "Come, eat of my bread," he "will not depart" from being at the level of "animal" as well, at the level of the self-nullification that is above intellect, etc.

Trained this way from youth, the bittul becomes fixed in his soul. So even when he grows "old," having acquired the wisdom of the Torah, the bread of "Come, eat of my bread," he keeps the bittul that is above intellect.

SECTION 3 • ¶4-7

Barley: the “great animal” above “man”

4 ב וביאור הדבר הנה כתיב ברות (סי' גי ט"ו) ויאמר כו' וימד שש שעורים⁴⁸ ופי' בגמרא (סנהדרין דצ"ג ע"א) ששה צדיקים⁴⁹ כו' וכ"ה ברבות ברות על פסוק זה.

2. The explanation of the matter: it is written in Ruth (chapter 3, [verse] 15), “And he said,” etc., “and he measured six [measures of] barley”; and the Gemara explains (Sanhedrin, folio 93a): six righteous men, etc.; and so it is in [Midrash] Rabbah on Ruth, on this verse.

Section two begins with a further source for righteous people being called “barley.” Boaz measured six barleys into Ruth’s shawl, and the Talmud and the Midrash read the six as six righteous descendants who would come from her.

ולכאורה אינו מובן איך הצדיקים הגדולים ההם נקראו בשם שעורים⁵⁰ וע' בחולין (פג"ה [פרק גיד הנשה] דצ"ב סע"א [סוף עמוד א]) איתא ג"כ עד"ז ומהרש"א [ומהרש"א] שם בח"א [בחלק א'] נדחק ליישב.

On the face of it, it is not understood how those great righteous men are called by the name “barley.” And see Chullin (chapter Gid HaNasheh, folio 92a, at the end of side a): it is stated there along these lines too, and the Maharsha there, in the Chiddushei Aggados, strains to resolve [it].

This raises a question: why should such great tzaddikim be compared to barley, the food of animals? The Talmud in Chullin calls righteous people “barley” in the same way, and the Maharsha there gives only a strained answer.

אבל הנראה לומר כי עם היות שבח"י חטה שהוא מאכל אדם גבהה הרבה מבח"י שעורים מאכל בהמה.

But what seems right to say is this: although the level of wheat, which is food for man, is much higher than the level of barley, food for an animal,

The Alter Rebbe’s answer begins by granting the plain hierarchy. Wheat, the food of man, is far higher than barley, the food of animals.

שבח"י אדם זהו נשמות דאצ"י ובח"י בהמה היינו נשמות דבי"ע וכמ"ש בד"ה ואלה המשפטים. אך יש עוד בח"י בהמה שגבוה מבח"י אדם

for the level of “man” is the souls of the World of Atzilus (Emanation), and the level of “animal” is the souls of the Worlds of Beriah, Yetzirah and Asiyah, as is explained in the discourse beginning “And these are the ordinances,” nevertheless there is another level of “animal” that is higher than the level of “man”:

In general “man” is the souls of Atzilus, the world still one with G-d, and “animal” is the souls of the lower worlds of Beriah, Yetzirah and Asiyah. Yet there is another “animal” level that stands higher than “man.”

דהיינו משארז"ל [מה שאמרו רבותינו זכרונם לברכה] פ"ק [פרק קמא] דחולין (דף ה' ע"ב) ע"פ אדם ובהמה תושיע⁵¹
הוי' אלו בני אדם הערומים בדעת כאדם (הראשון) ומשימים א"ע [את עצמו] כבהמה (דכאי רוח).^{52, 53}

namely, what our Sages, of blessed memory, said in the first chapter of Chullin (folio 5b) on the verse "Man and animal You save, Havayah": "These are people who are shrewd in knowledge like Adam (the first [man]) and make themselves like an animal (crushed in spirit)."

The Talmud says "man and animal" in the verse refers to people who are shrewd in knowledge like Adam and yet make themselves like an animal, crushed in spirit. The words in parentheses are Rashi's, there.

ולכן נקראו אלו בשם שעורים שהוא מאכל בהמה כו'. וזהו בחי' בהמה רבה שלמעלה מבחי' אדם כמ"ש
כפ' עקב בד"ה ויאכילך את המן יעו"ש [יעויין שם].

That is why these are called by the name "barley," which is food for an animal, etc. This is the level of the "great animal" (behemah rabbah) that is above the level of "man," as is explained in Parshas Eikev, in the discourse beginning "And He fed you the manna"; see there.

Such people are called "barley," animal food, because they make themselves like animals. This is the "great animal" (behemah rabbah), a level above "man," which the Alter Rebbe explains in a discourse in Parshas Eikev.

ובזו"ג [ובזהר חלק ג] פ' אמור (דצ"ח ע"ב) פ"י שש שעורים הם שיתא סדרי משנה⁵⁴ והיינו שזהו מאכל
בהמה.

And in the Zohar, Part III, Parshas Emor (folio 98b), it explains that "six [measures of] barley" are the six orders of the Mishnah; that is, this is food for an animal.

The Zohar reads Boaz's six barleys as the six orders of the Mishnah, the Oral Torah, which it calls "food of animals." So the Mishnah is the barley that feeds this level.

ר"ל [רוצה לומר] שעייזי יבוא לבחי' ומדרגה הנ"ל דאדם ובהמה תושיע הוי' שמשימים א"ע [את עצמו]
כבהמה וע"ד שארז"ל [שאמרו רבותינו זכרונם לברכה] ברכות

That is to say, through this one will come to the level and rank mentioned above, of "Man and animal You save, Havayah": those who make themselves like an animal. This is along the lines of what our Sages, of blessed memory, said in [Midrash] Rabbah,

Through study of the Mishnah one comes to the level of "Man and animal You save, Havayah," making one-self like an animal. The Midrash expresses the same idea.

פ' אמור פכ"ז כאדם אנחנו כבהמה תושיענו לפי שאנו נמשכים אחריו כבהמה⁵⁵ כו' ועמ"ש בד"ה והניף הכהן אותם⁵⁶ על לחם הבכורים.⁵⁷

Parshas Emor, chapter 27: "Like man are we; like an animal save us, for we are drawn after You like an animal," etc. And see what is written in the discourse beginning "And the kohen shall wave them upon the bread of the first fruits."

There Israel says to G-d, "We are like man; save us like an animal, for we are drawn after You like an animal." The Alter Rebbe refers to his discourse on the waving of the two loaves on Shavuot for more on this.

אך שייכות ש"סמשה לשעורים י"ל [יש לומר] כי הוא לי [לשון] שעורים שתשבע"פ [שתורה שבעל פה] היא מגבלת השיעור והמדה לכל המצות שיהיו התפילין כך וכך דוקא וכן הסוכה וכמ"ש מזה בד"ה בשעה שהקדימו⁵⁸ ישראל נעשה.^{59, 60, 61, 62, 63}

But as for the connection of the six orders of the Mishnah to barley (se'orim), it can be said that it is the term shi'urim (measures), for the Oral Torah sets the bounds of the measure and the size for all the mitzvos: that the tefillin must be such-and-such precisely, and likewise the sukkah; as is explained about this in the discourse beginning "When Israel put 'we will do' first."

Why the Mishnah should be "barley" in particular: se'orim (barley) is the same word as shi'urim (measures), for the Oral Torah gives the exact measures of every mitzvah, how the tefillin and the sukkah must be. The Alter Rebbe refers to his discourse on Israel's saying "we will do" first.

5 וזהו ג"כ מבחי' שיעור ה' ה"ג [חמש גבורות] שהם נותנים המדה כו'. וגם ה' שיעור ה' הנמשך מבחי' ה' עילאה דשם הוי' שהיא בחי' גבוה מאד כמ"ש בד"ה לך לך⁶⁴ מארצך.

This too is from the level of shi'ur hei, the five Gevuros, which give the measure, etc. And also, the hei of shi'ur hei is the one drawn from the level of the upper hei of the Name Havayah, which is a very high level, as is explained in the discourse beginning "Go forth from your land."

Besides the measures of the Oral Torah, se'orah read as shi'ur hei, "the measure of hei," whose value is five, points to the five Gevuros, the powers of restraint that give everything its measure. Its hei also comes from the upper hei of the Name Havayah, the first hei, a very lofty level, as the Alter Rebbe explains at the start of Parshas Lech Lecha in Torah Ohr.

וגם י"ל [יש לומר] שעורים בשי"ן שמאלית מלשון וסביביו נשערה מאד^{65,66} שפי רז"ל [רבותינו זכרונם לברכה] ס"פ בתרא דיבמות⁶⁷ לשון חוט השערה.

It may also be said that se'orim, with the left shin (sin), is from the expression "and round about Him it storms (nis'arah) exceedingly," which our Sages, of blessed memory, explained at the end of the last chapter of Yevamos as an expression of "a strand of hair" (chut hasa'arah).

A further reading: se'orim is spelled with a sin, like nis'arah in "round about Him it storms exceedingly," which the Talmud reads as sa'arah, a hair: G-d is exacting with those near Him to a hair's breadth. Barley thus also suggests the hair-fine exactness of the laws.

6 והיינו כי הלכות תשבע"פ [תורה שבעל פה] נקי קווצותיו תלתלים⁶⁸ כוי וכמשארז"ל [וכמו שאמרו רבותינו זכרונם לברכה] ספ"ק [סוף פרק קמא] דחגיגה⁶⁹ כהררים התלויים בשערה⁷⁰ כוי ועמ"ש בד"ה האזינו השמים⁷¹ כפי כשעירים עלי דשא.⁷²

That is, the laws of the Oral Torah are called "His locks are curled (taltalim)," etc., as our Sages, of blessed memory, said at the end of the first chapter of Chagigah: "like mountains suspended by a hair (sa'arah)," etc. And see what is written in the discourse beginning "Listen, O heavens," on the meaning of "like fine rains (se'irim) upon the grass."

The laws of the Oral Torah are compared to hairs: the Sages read "His locks are curled (taltalim)" as heaps upon heaps of laws, and say that some laws are "like mountains suspended by a hair," having little Scripture and many laws. The discourse on "Listen, O heavens" explains se'irim, "fine rains," as rain as thin as hairs, standing for the Mishnah's many particular laws.

וכ"ז [וכל זה] נמשך ע"י והניף את העומר⁷³ כוי כי המלאכים אף שהם מקבלים ג"כ מבחי' שעורה שעור ה' עכ"ז [עם כל זה] נקראו עומדים שעומדים ברום עולם במדרגה א'

And all this is drawn down through "And he shall wave the omer," etc. For the angels, although they too receive from the level of se'orah, shi'ur hei, are nevertheless called "standing ones," for they stand in the heights of the world on one level;

All this is drawn down through the waving of the omer, the barley offering. The angels also receive from the level of barley, but they are called "standing ones," for they stay fixed on one level.

אבל נש"י [נשמות ישראל] שהם בגוף ומבררים נה"ב [נפש הבהמית] באתכפיא נעשו בבחי' מהלכים בעילוי אחר עילוי וזהו והניף את העומר כו'.

but the souls of Israel, who are in a body and refine the animal soul through subjugation (iskafya), come to be at the level of "those who go," in ascent after ascent. This is "And he shall wave the omer," etc.

The souls of Israel, in bodies, refine the animal soul by subduing it (iskafya), and so they are "those who go," rising from level to level. The waving of the omer, a lifting up, expresses this ascent.

7 והעלאה זו בבחי' בהמה רבה שלמעלה מבחי' אדם כנ"ל ומשם ממשיכים המשכה עליונה דשש שעורים ש"ס [ששה סדרי משנה] משנה ששרשם נמשך מבחי' ושער רישיה כעמר נקא⁷⁴ כו' שהוא ג"כ ענין עמר.

And this elevation is into the level of the "great animal" that is above the level of "man," as mentioned above. From there they draw down a supernal flow of the "six [measures of] barley," the six orders of the Mishnah, whose root is drawn from the level of "and the hair of His head was like clean wool (amar)," etc., which is also the concept of omer,

The ascent of the omer reaches the "great animal" above "man," and from there flows down the "six barleys," the six orders of the Mishnah. Their root is the hair of the Ancient of Days in Daniel's vision, "like clean wool," amar, a word spelled like omer.

כמ"ש בלק"ת [בלקוטי תורה (להאריז"ל)] פ' בשלח ע"פ עמר לגלגלת.⁷⁵ וזהו ענין וספרתם לכם כו' חמשים יום^{76,77} להמשיך מבחי' שער החמשים בבחי' עמר שעורים כו':

as is written in the Likkutei Torah of the Arizal, Parshas Beshalach, on the verse "an omer for each head (gulgoles)." This is the meaning of "And you shall count for yourselves," etc., "fifty days": to draw down from the level of the fiftieth gate (sha'ar) into the level of the omer of barley, etc.

The Arizal's Likkutei Torah explains this on "an omer for each head (gulgoles)," the measure of the manna. Counting the fifty days of the omer draws down from the "fiftieth gate," the highest of the fifty gates of understanding, into the omer of barley.

SECTION 4 • ¶8-10

Wheat and barley: Torah and contemplation

8 ג והנה בענין חטה שהיא מאכל אדם כ"ב אתון דאורייתא יש לפרש ע"פ מ"ש לקמן בפי' ואתחנן בד"ה ואהבת את.⁷⁸

3. Now, the matter of wheat, which is food for man, the twenty-two letters of the Torah, can be explained according to what is written below, in Parshas Va'eschanan, in the discourse beginning "And you shall love":

Section three turns to wheat, the food of "man," which is the twenty-two letters of the Torah. The Alter Rebbe draws on his discourse in Parshas Va'eschanan on "And you shall love."

איך ע"י עסק התורה ממשיכים אור א"ס ב"ה שיתגלה אלינו בבחי' אור פנימי כו' ע"ש וע"כ ע"י נקרא אדם. שיש בו בחינת חכמה עילאה ממש.

how through occupation with the Torah one draws down the Infinite Light (Or Ein Sof), blessed be He, so that it is revealed to us as an inner light, etc.; see there. Therefore, through this one is called "man," for there is in him the level of the supernal Chochmah (wisdom) itself.

That discourse explains that through Torah study a person draws down the Infinite Light so that it is revealed to him as an inner light, within his own grasp. Because the supernal Chochmah itself is then in him, he is called "man."

9 ועמ"ש בד"ה והדרת פני זקן.^{79,80} משא"כ ע"י שעורה שעור ה' מה שמתבונן איך הוא ית' ממכ"ע [ממלא כל עלמין] וסוכ"ע כו'

And see what is written in the discourse beginning "And you shall honor the face of an elder." Whereas through se'orah, shi'ur hei, which is one's contemplating how He, may He be blessed, is the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), etc.,

The discourse on "And you shall honor the face of an elder" explains how the Torah held in the mind makes G-d dwell within a person. Barley, by contrast, is contemplation of how G-d fills all worlds and encompasses all worlds: a knowledge of G-d through His relation to the worlds.

מ"מ אינו משיג כלל מהותו ית' וגם לא מהות חכמה עילאה רק מציאותו ולא מהותו כמ"ש בד"ה ולא תשבית מלח.^{81,82}

nevertheless, one does not grasp His essence, may He be blessed, at all, nor even the essence of the supernal Chochmah (wisdom), but only His existence and not His essence, as is explained in the discourse beginning "And you shall not omit the salt."

Such contemplation does not grasp G-d's essence at all, nor even the essence of the supernal Chochmah, only the fact that He exists. The Alter Rebbe refers to his discourse on "And you shall not omit the salt," which shows that even the soul's intellect is only a vessel for its essence.

10 וע"כ נק' בהמה עדיין. שנים עשר בקר והים עליהם⁸³ כו' בבחי' מקיף בד"ה מי מנה.^{84,85}

Therefore it is still called "animal." "Twelve oxen, and the sea upon them," etc., at the level of the encompassing (makif), [as is explained] in the discourse beginning "Who has counted."

Because it grasps only existence and not essence, this level is still called "animal." The great basin of Shlomo's Temple, the "sea," stood upon twelve oxen: the oxen, "animals," below, and the sea above them as an encompassing light (makif), as the discourse on "Who has counted" explains.

ועפ"ז [ועל פי זה] יובן ענין בהמה רבה שלמעלה מבחי' אדם כי לגבי אור א"ס ב"ה ממש גם חכמה עילאה

According to this, the concept of the "great animal" that is above the level of "man" will be understood: for relative to the Infinite Light (Or Ein Sof) itself, blessed be He, even the supernal Chochmah (wisdom),

This also explains how an "animal" can be higher than "man." Measured against the Infinite Light itself, even the supernal Chochmah, the level of "man," has no advantage.

שהיא בחי' אדם כעשייה גשמיות נחשבת וכמ"ש לקמן בפ"י ומותר האדם מן הבהמה אין⁸⁶ ואפילו אדם קדמון

which is the level of "man," is considered like physical action, as is explained below on the meaning of "and the advantage of man over the animal is ayin (nothing)." And even Adam Kadmon,

Before the Infinite Light, the supernal Chochmah is like physical action, as the discourse explains below on "the advantage of man over the animal is ayin." The Alter Rebbe then goes higher still, to Adam Kadmon, the first and highest configuration of divine light.

שהוא כתר דכללות נק' אדם דבריאה שהוא בחי' בהמה כו' ונק' ג"כ בחי' אריה כו' ועמ"ש מזה בד"ה ואכלתם אכול.^{87, 88}

which is the Keser of [the worlds] as a whole (klalus), is called “the Adam of Beriah (Creation),” which is the level of “animal,” etc.; and it is also called the level of “lion,” etc. And see what is written about this in the discourse beginning “And you shall eat, eating.”

Adam Kadmon, the Keser of all the worlds together, is called “the Adam of Beriah”; since the souls of Beriah are “animal,” as explained above, even Adam Kadmon is at the level of “animal” relative to the Infinite One. It is also called “lion,” and the Alter Rebbe refers for more to his discourse on “And you shall eat, eating.”

SECTION 5 • ¶11-12

Man and animal: the waving, Moshiach and Ayin

11 וזהו ענין אדם ובהמה והוא למטה בעבודת ה' בחי' הביטול שלמעלה מהשכל כמו בהמה כו'

This is the meaning of “man and animal.” Below, in the service of G-d, it is the level of the self-nullification (bittul) that is above intellect, like an animal, etc.,

In a person's service of G-d, “man and animal” means the self-nullification that is above intellect, like an animal's, joined to the wisdom of “man.” This is the “animal” that stands above “man.”

בד"ה והניף הכהן⁸⁹ אותם⁹⁰ בענין כשב שהשי"ן קודם לבי"ת כו' ע"ש. וזהו שהיו מניפין שתי הלחם ע"ג [על גב] שני הכבשים להיות בבחי' אדם ובהמה תושיע⁹¹ הוי'.

[as is explained] in the discourse beginning “And the kohen shall wave them,” on the subject of ke-shev (lamb), in which the shin comes before the beis, etc.; see there. This is why they would wave the two loaves on top of the two lambs (kevasim): to be at the level of “Man and animal You save, Havayah.”

The discourse on “And the kohen shall wave them” explains the two words for lamb: keves, with the beis before the shin, and keshev, with the shin before the beis. On Shavuot the two loaves of wheat, “man,” were waved upon the two lambs, “animal,” to be at the level of “Man and animal You save, Havayah.”

12 ועד"ז יובן מאמר הרבות ר"פ וישלח ע"פ ויהי לי שור וחמור.⁹² חמור זה מלך המשיח⁹³ כו'

Along these lines will be understood the statement of [Midrash] Rabbah at the beginning of Parshas Vayishlach on the verse “And I have an ox and a donkey”: “Donkey: this is King Moshiach,” etc.

The same idea explains the Midrash on Yaakov's message to Esav, “I have an ox and a donkey”: the donkey is King Moshiach. The Midrash bases this on the verse that Moshiach comes “humble and riding on a donkey.”

כי הוא בחי בהמה רבה שלמעלה מבחי אדם וכענין הנ"ל כפי א"ק [אדם קדמון] שנק' אדם דבריאה כו'.

For he is the level of the “great animal” that is above the level of “man,” as in the matter mentioned above in the explanation of Adam Kadmon, which is called “the Adam of Beriah (Creation),” etc.

Moshiach is the “great animal” above “man,” just as Adam Kadmon, the highest level, is called “the Adam of Beriah,” the level of “animal.” His level is the self-nullification of the “animal” that stands above the wisdom of “man.”

וזהו ג"כ ענין יששכר חמור גרם ^{94, 95} כו' ובגמרא רפ"ה דשבת ⁹⁶ ניגרא דחמרא שערי ⁹⁷ כו' היינו כנ"ל. וזהו דע מאין באת. ^{98, 99}

This is also the meaning of “Yissachar is a strong-boned donkey,” etc.; and in the Gemara, at the beginning of the fifth chapter of Shabbos, “the stride of a donkey is barley,” etc. This is as mentioned above. And this is “Know from where (me'ayin) you came.”

So too Yissachar, the tribe of Torah scholars, is called “a strong-boned donkey,” and the Talmud says that a donkey's stride comes from barley: the “animal” and its barley again stand for the higher self-nullification. The Mishnah “Know from where (me'ayin) you came” is then read as “Know that you came from Ayin.”

כי ומותר האדם מן הבהמה אין ^{100, 101} (בקהלת סי' גי י"ט) ועיין מזה בתד"א [בתנא דבי אליהו] ח"ב [חלק ב'] פכ"ד מה שהקשה ע"ז ועיין בקהלת רבה והבחי פ' בראשית ע"פ ויפח באפיו ¹⁰² פי' כי אין הוא חכמה כמ"ש והחכמה מאין תמצא. ¹⁰³

For “and the advantage of man over the animal is ayin” (in Koheles, chapter 3, [verse] 19). And see about this in Tanna DeBei Eliyahu, Part II, chapter 24, the difficulty it raises about this; and see Koheles Rabbah, and [Rabbeinu] Bachya on Parshas Bereishis, on the verse “And He blew into his nostrils.” The meaning is that ayin is Chochmah (wisdom), as it is written, “And wisdom, from where (me'ayin) shall it be found?”

Koheles says “the advantage of man over the animal is ayin,” plainly “nothing,” but it is read as Ayin, which is Chochmah, as Job's “And wisdom, from where (me'ayin) shall it be found?” is read: wisdom comes from ayin. Man's advantage is his root in Chochmah; the Alter Rebbe also points to the question Tanna DeBei Eliyahu raises on the verse, and to Koheles Rabbah and Rabbeinu Bachya.

וזהו מותר האדם כו' אך מ"ש כי הכל הבל היינו כי גם חכמה עילאה נק' הבל הארה בעלמא וכענין בראשית שהיא חכמה נמי מאמר הוא¹⁰⁴ בחי' הבל לבד.¹⁰⁵

This is "the advantage of man," etc. But as for what is written, "for all is hevel," this is because even the supernal Chochmah is called hevel (breath), a mere radiance; and as in the matter of "Bereishis," which is Chochmah, "is also a saying": the level of hevel alone.

This is the "advantage of man." Yet the verse ends "for all is hevel," breath: even the supernal Chochmah is only hevel, a mere glimmer before G-d, just as "Bereishis," which stands for Chochmah, is counted among the sayings of Creation, and speech is breath.

SECTION 6 • ¶13-15

Hevel and the soul's destination

13 וכמ"ש ברכות בקהלת בתחלתו ששלמה אמר שבעה הבלים נגד שבעת ימי בראשית¹⁰⁶ הרי שאף יום השבת נק' הבל ושבת הוא חכמה עילאה

As is written in [Midrash] Rabbah on Koheles, at its beginning: that Shlomo said seven hevels, corresponding to the seven days of Creation. Thus even the day of Shabbos is called hevel, and Shabbos is the supernal Chochmah (wisdom).

The Midrash on Koheles says the seven times "hevel" appears in its opening verse correspond to the seven days of Creation, so even Shabbos, the seventh, is hevel. Shabbos stands for the supernal Chochmah, so even Chochmah is called hevel.

והיינו לפי שיש בחי' שבת בשבתו שגם יום השבת דעכשיו נחשב כחול לגבי יום שכולו שבת כמ"ש במ"א לכן נק' הבל.

That is because there is the level of "Shabbos in its Shabbos," for even the day of Shabbos of the present time is considered like a weekday relative to "the day that is entirely Shabbos," as is explained elsewhere; therefore it is called hevel.

The reason is that there is a higher Shabbos within Shabbos: compared with the future "day that is entirely Shabbos," even the Shabbos of today is like a weekday. Relative to that, it is hevel.

גם י"ל [יש לומר] פ"י הבל ע"ד מ"ש במדרש תלים (רס"י [ריש סימן] ס"ב) בענין בה"א [בית הלל אומרים] בראם מה ה"א כשאדם מוציאה מתוך פיו אין בה לא ריחוש שפתים ולא חריצת לשון¹⁰⁷ כך בלא עמל כו'

It may also be said that the meaning of hevel is along the lines of what is written in Midrash Tehillim (at the beginning of section 62) on the matter of "With hei He created them": just as the hei, when a person brings it out of his mouth, has neither movement of the lips nor working of the tongue, so without toil, etc.

Hevel can also be understood through the Midrash on "with hei He created them": the letter hei is sounded with breath alone, with no movement of lips or tongue, and so G-d created this world without toil. Hevel, breath, is the hei.

וזהו הבל היינו אות ה' אתא קלילא¹⁰⁸ כו'. והיינו ששרש כל העולמות מבחי' מל' הנק' ה' וכן גם א"ק [אדם קדמון] שרשו ממל' דא"ס.

And this is hevel: that is, the letter hei, "a light letter," etc. That is, the root of all the worlds is from the level of Malchus (sovereignty), which is called hei; and likewise Adam Kadmon too has its root in the Malchus of the Infinite One (Ein Sof).

The hei, "a light letter," as the Aramaic hymn Akdamus calls it, stands for Malchus, the root of all the worlds. Even Adam Kadmon has its root in the Malchus of the Infinite One.

גם הבל מילוי שם ס"ג [שם ס"ג]¹⁰⁹ והנה שרש עולם התהו מיו"ד אחרונה דמילוי ס"ג כו'.

Also, hevel is the filling (milui) of the Name Sag. Now, the root of the World of Tohu is from the final yud of the filling of Sag, etc.

Hevel also equals thirty-seven, the added letters of the Name Sag when it is spelled out in full: the spelled-out Name is sixty-three, of which the four letters of the Name itself make twenty-six. The root of the World of Tohu, the world of chaos that came before the ordered worlds, is in the final yud of that spelling.

14 ולאן אתה הולך.^{110, 111} אן נופל על מקום כמו אנה פניך מועדות.¹¹² אנה אתם הולכים. והיינו כי עיקר הגמול בתח"ה [בתחיית המתים] שהוא בעוה"ז במקום גשמי.

"And to where (le'an) you are going." An is said of a place, as in "Where (anah) are your faces set?" "Where (anah) are you going?" That is, the main reward is at the Resurrection of the Dead, which is in this world, in a physical place.

The Mishnah continues, "and to where (le'an) you are going": the word an refers to a place, as in Ezekiel's "Where are your faces set?" The place a person goes to is the reward at the Resurrection of the Dead, which will be in this world, in a physical place.

ולכאורה תמוה ששרשו מאין חכמה והולך לאן מקום גשמי. אלא כי זהו ע"י גילוי אור א"ס¹¹³ דקמ"י [דקמ"ה] רוחניות וגשמיות שוין.

On the face of it, it is astonishing that its root is from ayin, Chochmah (wisdom), and it goes to an, a physical place. But this is through the revelation of the Infinite Light (Or Ein Sof), for before Him spirituality and physicality are equal.

It seems strange that a soul rooted in Ayin, Chochmah, should have its destination in a physical place. But the reward comes through the revelation of the Infinite Light itself, before which spiritual and physical are the same.

ע"כ יהיה הגילוי בגשמיות עוה"ז. דירה בתחתונים וזהו ולפני מי אתה עתיד¹¹⁴ כ"י בחי' מי ברא אלה.¹¹⁵

Therefore the revelation will be in the physicality of this world: a dwelling place among the lower realms. And this is "and before Whom (mi) you are destined," etc.: the level of "Who (mi) created these."

Therefore the revelation will come in the physical world, making it a dwelling place for G-d among the lower realms. The Mishnah's third phrase, "before Whom (mi) you are destined to give an accounting," points to the level called Mi, "Who," as in "Who created these."

זהו בחי' גבוה כמ"ש מי יתן¹¹⁶ והיה לבבם זה מי יתן מציון¹¹⁷ ישועות ישראל כ"י

This is a lofty level, as it is written, "Who (mi) would grant that this heart of theirs be"; "Who (mi) would grant from Zion the salvations of Israel," etc.;

This Mi, "Who," is a lofty level. It appears in verses that begin with mi: "Who would grant that this heart of theirs be," and "Who would grant from Zion the salvations of Israel."

מי יתן טהור¹¹⁸ מטמא כ"י מי שאמר והיה העולם כ"י מי גילה לבני רז זה¹¹⁹ כ"י והיינו בחי' ע"ק [עתיקא קדישא] כ"י:

"Who (mi) can bring forth the pure from the impure," etc.; "He Who (mi) spoke and the world came to be," etc.; "Who (mi) revealed this secret to My children," etc. That is, the level of Atika Kadisha (the Holy Ancient One), etc.

The same Mi appears in "Who can bring forth the pure from the impure," in "He Who spoke and the world came to be," and in the heavenly voice at Sinai, "Who revealed this secret to My children," when Israel put "we will do" first. All of these point to Atika Kadisha, the Holy Ancient One, the innermost level of Keser.

15 סליק ספר ויקרא

The Book of Vayikra is concluded.

This line marks the end of the discourses on the Book of Vayikra in Likkutei Torah.

IN ONE'S AVODAH

A person must train himself from the outset in self-nullification above reason, following G-d like an animal, so that it becomes fixed in his soul; and even after he acquires the wisdom of the Torah and becomes “man,” he must not depart from it. Yet the animal level must not become the main thing: after giving the animal its food, one must eat the bread of the Torah, “Come, eat of my bread.”

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe say that Reuven’s sons erred not in choosing the “animal” level but in making the secondary primary?
2. How can an “animal” be higher than “man,” and why is it the wise who are able to make themselves like an animal?
3. What is the difference between knowing that G-d exists (barley) and the inward grasp of Chochmah that comes through Torah study (wheat)?
4. Why are the laws of the Mishnah, with their exact measures, called “barley,” and how does the omer offering connect to them?
5. How can a soul rooted in Ayin, Chochmah, find its reward in a physical place?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 וילך ראובן

The note sends the reader to Or HaTorah on Parshas Matos, where the Tzemach Tzedek treats the same theme, the dudaim and the choice of Reuven's sons; the notes below quote that passage on the next page.

KEHOT'S NOTE

ראה אוה"ת פ' מטות ס"ע א' שמ. וחלק מהמאמר נמצא גם בסה"מ תרל"ג-א ע' לו.

2 וילך ראובן בימי

"And Reuven went in the days of the wheat harvest, and found dudaim in the field, and brought them to Leah his mother." This verse is the opening of the discourse.

בראשית ל':14-13

וַיֵּלֶךְ רְאוּבֵן בְּיָמֵי קְצִיר־חֲטִים וַיִּמְצָא דֹדָאִים בַּשָּׂדֶה וַיָּבֵא אֹתָם אֶל־לֵאָה אִמּוֹ וַתֹּאמֶר רָחֵל אֶל־לֵאָה תִּנִּינָא לִי מִדֹּדָאֵי בְנֶךָ:

And Reuven went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah: 'Give me, I pray thee, of thy son's mandrakes.'

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KEHOT'S NOTE

בראשית ל, יד.

3 Rava son of Rabbi Yitzchak in the name of Rav learns from "in the days of the wheat harvest" that the righteous do not stretch out their hands to robbery; the Talmud then asks what dudaim are and gives three plants: yavruchei, sigli and sabiski.

סנהדרין צ"ט ב:99b:9

"וַיֵּלֶךְ רְאוּבֵן בְּיָמֵי קְצִיר חֲטִים". אָמַר רַבָּא בְּרַבִּי יִצְחָק אָמַר רַב: מִכָּאֵן לְצִדִּיקִים שְׂאִין פּוֹשְׁטִין יְדֵיהֶן בְּגֻזַּל. "וַיִּמְצָא דֹדָאִים בַּשָּׂדֶה". מֵאֵי דֹדָאִים? אָמַר רַב: יָבְרוּחֵי. לְוִי אָמַר: סִיגְלִי. רַבִּי יוֹנָתָן אָמַר: סָבִיסְקִי.

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

4 וילך ראובן בימי קציר חטים וימצא דודאים

Rabbi Chiya bar Abba says the dudaim were yavruchin, Rabbi Yitzchak says barley, and Rabbi Yehudah bar Simon says mishin; all agree that Reuven brought only from what was ownerless. The Alter Rebbe will build on the view that they were barley.

בראשית רבה ע"ב:272:2

וילך ראובן בימי קציר חטים וימצא דודאים - ר' חייא בר אבא אמר: יברוחין. ר' יצחק אמר: שעורין. ר' יהודה בר' סימון אמר: מיישין. בין לדברי אלו ובין לדברי אלו, הכל מודים, שלא הביא אלא מן ההפקר. למאן דאמר שעורין, שעורין בימי קציר חטים, כשדה של הפקר הן, לפי שכבר כלה הקציר של שעורין. תדע לך, שהלך בשעת הקציר, בשעת בכור כל מיני איפוריא ולא הביא, אלא דבר שהוא מן המופקר,

להודיעך שהיו שמורים מגזל הארץ, ואם כך, היו שמורים מגזל הארץ על אחת כמה וכמה, שהיו שמורים מכל הגזל. ...

"Reuben went during the days of wheat harvest, found mandrakes" - Rabbi Ḥiyya bar Abba said: Mandrakes; Rabbi Yitzhak said: Barley; Rabbi Yehuda ben Rabbi Simon said: The hackberry tree. Both according to these and according to those, everyone agrees that he brought only from the ownerless. According to the one who said barley, during the days of the wheat harvest, barley is ownerless, as the barley harvest has already concluded. Know that he went at the time of the harvest, at the time of the ripening of all kinds ...

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5 חנוך לנער ע"פ דרכו

"Train a youth according to his way; even when he grows old he will not depart from it." The discourse asks how this verse, which is a praise, fits a choice the Midrash counts as a failing.

משלי כ"ב:6

חֲנֹךְ לְנֶעֶר עַל־פִּי דְרָכּוֹ גַם כִּי־יִקְיִן לֹא־יִסּוּר מִמֶּנָּה:

Train up a child in the way he should go, And even when he is old, he will not depart from it.

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KEHOT'S NOTE

משלי כב, ו.

6 יותן את הארץ הזאת

The sons of Gad and Reuven say to Moshe: "Let this land be given to your servants as a holding; do not take us across the Jordan."

במדבר ל"ב:5-32

וַיֹּאמְרוּ אֲם־מִצְאֵנוּ חֵן בְּעֵינֶיךָ יְיָ אֶת־הָאָרֶץ הַזֹּאת לְעִבְדֶּיךָ לְאֻחֻזָּה אֶל־תַּעֲבֲרֵנוּ אֶת־הַיַּרְדֵּן:

And they said: 'If we have found favour in thy sight, let this land be given unto thy servants for a possession; bring us not over the Jordan.'

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KEHOT'S NOTE

במדבר לב, ה.

7 במ"כ ובידי משה בשם פרש"י

There the commentaries' reading is spelled out: Reuven took what was most available to him, and so his sons took the land across the Jordan, which was available to them first, though the Land of Israel was better.

KEHOT'S NOTE

"ראובן תפס דבר שהי מצוי לו ביותר, כך בניו תפסו בעבר הירדן שהי מצוי להם ראשונה, אעפ"י שארץ ישראל היתה טובה ממנה, ובידי משה הובא פרש"י שאמר הכתוב שהי בקציר חטים ללא צורך, אלא רמז הכתוב שהלך בימי קציר חטים ומצא דודאים קודם החטים וחזר לביתו, כמו כן עשו בניו

לסוף שהלכו לכבוש את א"י ולקחו חלקם מעבר הירדן הקודם" — סה"מ תרל"ג ע' לו. וראה גם באוה"ת פ' מטות ע' אישמא.

8 נחלה מבוהלת בראשונה

"An inheritance hastily gotten at the beginning, its end will not be blessed." The Midrash applies the verse to the tribes who hurried to take their land across the Jordan.

משלי כ': כ"א Proverbs 20:21

נחלה מבוהלת בראשונה ואחריתה לא תברך:

An estate may be gotten hastily at the beginning; but the end thereof shall not be blessed.

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KEHOT'S NOTE

משלי כ, כא.

9 וכמ"ש ברבות ס"פ מטות שעליהם נאמר נחלה מבוהלת בראשונה

The Midrash says the sons of Reuven and Gad made the primary secondary and the secondary primary, cherishing their property more than human lives, and that of them it is said, "An inheritance hastily gotten at the beginning, its end will not be blessed."

Bamidbar Rabbah 22:9 ט"ז במדבר רבה כ"ב

PARAGRAPH 2

10 בס"ש"ב ח"ב

The introduction to the second part of Tanya opens with this verse and asks the very question cited here: since it says "according to his way," it is not the way of the absolute truth, so what is the virtue in not departing from it in old age?

KEHOT'S NOTE

בהקדמה וראה בליקוט פ"י שם. וראה גם אוה"ת וישב שב, א.

11 The verse of the opening: Reuven found dudaim in the field. The Midrash's two views of what they were are the key to the discourse.

בראשית ל': י"ד Genesis 30:14

וַיֵּלֶךְ רְאוּבֵן בְּיָמֵי קִצְרֵי־חַטִּים וַיִּמְצָא דֹּדָאִים בַּשָּׂדֶה וַיָּבֵא אֹתָם אֶל־לֵאָה אִמּוֹ וַתֹּאמֶר רָחֵל אֶל־לֵאָה תִּנִּינָא לִי מִדֹּדָאֵי בְּנֶךָ:

And Reuven went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah: 'Give me, I pray thee, of thy son's mandrakes.'

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12 וע' בהרמב"ן בפ"י התורה שם

The Ramban weighs the identification of dudaim as a flowering plant and prefers the identification as yavruchin, which the Midrash also gives, a plant with a pleasant fragrance, as in "the dudaim gave fragrance."

רמב"ן על בראשית ל': י"ד א' 1: Genesis 30:14

13 הב' שהן שעורים

Rabbi Chiya bar Abba says the dudaim were yavruchin, a plant, and Rabbi Yitzchak says they were barley. These are

...וילך ראובן בימי קציר חטים וימצא דודאים בשדה

the two explanations the Alter Rebbe cites.

Bereshit Rabbah 72:2 ב"ב: ראשית רבה ע"ב

וילך ראובן בימי קציר חטים וימצא דודאים - ר' חייא בר אבא אמר: יברוחין. ר' יצחק אמר: שעורין. ר' יהודה בר סימון אמר: מיישין, בין לדברי אלו ובין לדברי אלו, הכל מודים, שלא הביא אלא מן ההפקר. למאן דאמר שעורים, שעורים בימי קציר חטים, כשדה של הפקר הן, לפי שכבר כלה הקציר של שעורים. תדע לך, שהלך בשעת הקציר, בשעת בכור כל מיני איפוריא ולא הביא, אלא דבר שהוא מן המופקר, להודיעך שהיו שמורים מגול הארץ, ואם כך, היו שמורים מגול הארץ על אחת כמה וכמה, שהיו שמורים מכל הגול. ...

"Reuben went during the days of wheat harvest, found mandrakes" - Rabbi Ḥiyya bar Abba said: Mandrakes; Rabbi Yitzḥak said: Barley; Rabbi Yehuda ben Rabbi Simon said: The hackberry tree. Both according to these and according to those, everyone agrees that he brought only from the ownerless. According to the one who said barley, during the days of the wheat harvest, barley is ownerless, as the barley harvest has already concluded. Know that he went at the time of the harvest, at the time of the ripening of all kinds ...

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14 בד"ה אסור לאדם שיטעום

That discourse explains that the offerings raised an animal onto the altar as food for the "lion" that consumes the offerings.

KEHOT'S NOTE

לעיל מט, ב. נעתק בסה"מ תרל"ג-א שם.

15 בזח"א י"ח ב'

The note sends the reader to the Tzemach Tzedek's explanations of the Zohar on the passage of folio 18b cited here.

KEHOT'S NOTE

ראה ביאה"ז להצ"צ כרך-ב ע' תרו.

16 קנ"ו ב'

Or HaTorah explains this Zohar: the dudaim that gave fragrance are the two Cherubim, and the Mikdash Melech there says they are Metatron and Sandalfon; through the elevation comes the fragrance of the mayin nukvin, the elevating waters, of the souls of Israel.

KEHOT'S NOTE

ראה אוה"ת פ' מטות ע' אישמא "הדודאים נתנו ריח ואינן תרין כרובים ובמק"מ שם שהם מט"ט וסנד"ל שבהם וע"י ההעלאה ריח מ"ן של נש"י וכו'". וכ"ה בסה"מ תרל"ג-א ע' מא.

17 ולכן נק' דודאים

The Zohar on Parshas Vayetzei says the dudaim "gave fragrance": through them the lower world is aroused toward the upper world, and they brought about the birth of

Yissachar, who held fast to the Torah. The Alter Rebbe cites it with his reading of dudaim as love.

ספר זוהר, ויצא כ"ג:קצ"ג-ר"צ 23:193-200 Vayetzei

18 אתן את דודי לך

The bride says to her beloved, "There I will give my love (dodai) to you," and the next verse begins, "The dudaim gave fragrance." The Alter Rebbe derives the name dudaim from dodai, love.

Song of Songs 7:13 שיר השירים ז':י"ג

נשכימה לכרמים נראה אם פרחתה הגפן פתח הסמדר הנצו הרמונים שם
אתן את דודי לך:

Let us get up early to the vineyards; let us see whether the vine hath budded, whether the vine-blossom be opened, and the pomegranates be in flower; there will I give thee my love.

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KEHOT'S NOTE

שה"ש ז, יג.

19 כמראה הלפידים

Ezekiel describes the Chayos of the chariot: "their appearance was like burning coals of fire, like the appearance of torches." The Alter Rebbe applies it to the burning love born in the angels.

Ezekiel 1:13 יחזקאל א':י"ג

ודמות החיות מראיהם כגחלי-אש בערות כמראה הלפידים היא
מתהלכת בין החיות ונגה לאש ומנהיגה יוצא כרק:

As for the likeness of the living creatures, their appearance was like coals of fire, burning like the appearance of torches; it flashed up and down among the living creatures; and there was brightness to the fire, and out of the fire went forth lightning.

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KEHOT'S NOTE

יחזקאל א, יג.

20 בד"ה וספרתם לכם הנ"ל

That discourse asks why the verse says "fifty days" when only forty-nine are counted, and explains that on Pesach the omer was brought from barley and on Shavuot the two loaves from wheat, so one counts from the barley harvest to the wheat harvest.

KEHOT'S NOTE

לקו"ת במדבר י, א. וכנראה הכוונה "הנ"ל" הנזכר בד"ה אסור לאדם.

21 שעורה שעור ה'

The Zohar on Parshas Balak reads se'orah, barley, as the measure of hei, and says that wheat, chitah, includes the twenty-two letters. The Alter Rebbe uses both readings in this paragraph.

Zohar III, 188b זח"ג קפה, ב

KEHOT'S NOTE

ראה זח"ג קפה, ב.

22 ועשב לעבודת האדם

"He causes grass to grow for the animal, and herbage for the service of man, to bring forth bread from the earth." The Alter Rebbe cites it for herbage as nourishment of this level.

Psalms 104:14 תהילים ק"ד:י"ד

מצמיח חציר לבהמה ועשב לעבדת האדם להוציא להם מן הארץ:

Who causeth the grass to spring up for the cattle, And herb for the service of man; To bring forth bread out of the earth,

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KEHOT'S NOTE

תהלים קד, יד.

23 ועשב לעבודת האדם

On "He causes grass to grow for the animal, and herbage for the service of man," the Zohar says the herbage is the Ofanim, Chayos and Cherubim, who stand ready to be perfected through the service of man. The Alter Rebbe cites it for herbage as the angels' level.

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

The same is referred to in the words, "My bow I have set in the cloud" (Gen. 9, 13): to wit, from the day on which the world was created. On the day of cloud, when the bow, "the appearance of the likeness of the glory of the L-rd" appeared, the Left arose in might. Then "Rachel went forth and had pain in childbirth". With her appeared Michael on one side, Raphael on another, and Gabriel on a third, these being the colours which appeared in the "likeness". Hence "the ...

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

24 מקום מקנה

The sons of Reuven and Gad had very much livestock, and they saw that the land of Yazer and Gilead was "a place for livestock."

Numbers 32:1 במדבר ל"ב:א

ומקנה רב היה לבני ראובן ולבני גד עצום מאד ויראו את ארץ יעזר
ואת ארץ גלעד והנה המקום מקום מקנה:

Now the children of Reuben and the children of Gad had a very great multitude of cattle; and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle,

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25 ובת"א בד"ה ואלה המשפטים

There the Alter Rebbe reads "I will give herbage in your field for your animals" as referring to Moshe, who imparts the level of "herbage" to the "animal," and explains "the seed of man and the seed of animal" as two levels of souls.

KEHOT'S NOTE

עד, ג. עו, ב.

26 שעשו את הטפל עיקר

The Midrash says the sons of Reuven and Gad made the primary secondary and the secondary primary, for they

cherished their property more than human lives. The Alter Rebbe locates their fault here, not in the level they chose.

Bamidbar Rabbah 22:9 ט"ב:כ"ב

27 אסור לאדם שיטעום כלום עד שיתן מאכל לבהמתו

Rav Yehudah in the name of Rav: a person may not taste anything until he gives food to his animal, for the verse says first "I will give herbage in your field for your animals" and then "you shall eat and be satisfied."

Gittin 62a:16 ט"ז א:ט"ז

אמרי לקה: ליטעום מר מידי. אמר להו: הכי אמר רב יהודה אמר רב: אסור לו לאדם שיטעום כלום עד שיתן מאכל לבהמתו, שנאמר: "ונתתי עשב בשדה לבהמתך", ויהדר: "ואכלת ושבעת".

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

28 ואכלת ושבעת

"I will give herbage in your field for your animals, and you shall eat and be satisfied." The order of the verse, first the animal and then the person, is the basis of the law cited here and of the point that the animal level comes first but is not the end.

Deuteronomy 11:15 ט"א:ט"ו

ונתתי עשב בשדה לבהמתך ואכלת ושבעת:

And I will give grass in thy fields for thy cattle, and thou shalt eat and be satisfied.

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KEHOT'S NOTE

דברים יא, טו.

29 לכו לחמו בלחמי

Wisdom calls: "Come, eat of my bread, and drink of the wine I have mixed." The Alter Rebbe reads the bread as the Torah, the food of "man."

Proverbs 9:5 ה"ה:ט"ז

לכו לחמו בלחמי ושתו בייין מסכתי:

'Come, eat of my bread, and drink of the wine which I have mingled.

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KEHOT'S NOTE

משלי ט, ה.

30 ארץ חטה ושעורה

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

KEHOT'S NOTE

שם ח, ה.

31 ארץ חטה ושעורה

The Land of Israel is praised as "a land of wheat and barley, and vine and fig and pomegranate." It holds both levetils, wheat and barley.

Deuteronomy 8:8 ח"ח:ט"ז

ארץ חטה ושעורה וגפן ותאנה ורמון ארץ זית שמן ודבש:

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

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32 אי לך ארץ שמלכך נער

"Woe to you, O land, whose king is a youth, and whose princes eat in the morning." The Zohar reads the "youth" as the angel through whom such a land receives its life.

Ecclesiastes 10:16 ט"ז:י"א

אי-לה ארץ שמלכך נער ושריה בבקר יאכלו:

Woe to thee, O land, when thy king is a boy, And thy princes feast in the morning! .

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KEHOT'S NOTE

קהלת י, טז.

33 שמלכך נער ופי' בוח"א ס"פ לך לך (דצ"ה ע"ב) שהוא בחי' מט"ט

The Zohar contrasts "Happy are you, O land, whose king is a free man," the supernal land whose King is the Holy One, blessed be He, which Havayah your G-d "seeks out always," with "Woe to you, O land, whose king is a youth," the land under the one who said "I was a youth, and I have also grown old," the Prince of the World.

Zohar, Lech Lecha 35:442-452 תני"ב-תמ"ב

Another then discoursed on the text: Happy art thou, O land, when thy king is a son of freedom and thy princes eat in due season (Eccl. 10, 17). 'Just before this it is written: "Woe to thee, O land, when thy king is a child, and thy princes eat in the morning." There is an apparent but not a real contradiction between these verses. The reference in the verse "happy art thou, O land," is to the supernal realm which has control over all the life above, and is ...

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

34 נער הייתי גם זקנתי

"I was a youth, and I have also grown old, and I have not seen a righteous man forsaken." The Zohar says this verse was spoken by the Prince of the World, whom the Alter Rebbe calls Metatron.

Psalms 37:25 ה"ה:כ"ז

נער הייתי גם-זקנתי ולא-ראיתי צדיק נעזב וזרעו מבקש-לחם:

I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

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KEHOT'S NOTE

תהלים לז, כה.

35 אשירך ארץ

"Happy are you, O land, whose king is a free man." In the Zohar this is the land whose King is the Holy One, blessed be He.

Ecclesiastes 10:17 ט"ז:י"ב

אשירך ארץ שמלכך פנ-חורים ושריה בעת יאכלו בגבורה ולא בשתי:

Happy art thou, O land, when thy king is a free man, And thy princes eat in due season, In strength, and not in drunkenness!

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KEHOT'S NOTE

קהלת י, יז.

36 זקן היינו שקנה חכמה

Rabbi Yose HaGelili: “An elder is none other than one who has acquired wisdom.” The Alter Rebbe reads growing “old” as reaching the level of “man.”

Kiddushin 32b:8 קידושין ל"ב ב:ח'

תנו רבנן: "מפני שיבה תקום" – יכול אפילו מפני זקן אשמואי? תלמוד לומר: "זקן", ואין זקן אלא חכם. שצאמר: "אספה לי שבעים איש מזקני ישראל". רבי יוסי הגלילי אומר: אין זקן אלא מי שקנה חכמה, שצאמר: "ה' קנני ראשית דרכי".

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קידושין לב, ב.

37 חטא . . כ"ב אתון דאורייתא

There, on “and ten women shall bake your bread,” the Alter Rebbe explains that the Torah is called bread of wheat, for its twenty-two letters equal the numerical value of chitah; and just as dough is digested and becomes one with the body only once it is baked, so it is with the Torah.

Zohar III, 188b, זח"ג קפח,

KEHOT'S NOTE

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

חטט דוקא כ"ב אתון דאורייתא

The Tikkunei Zohar says the wise know the “wheat” of the Torah, its twenty-two letters, the numerical value of chitah, while fools look only at the straw, like animals. Wheat is the food of “man.”

Tikkunei Zohar 114b:2' ב'ב' קי"ד

... ולא מסתכלין אלא בתבו למיכל מניה כבעירו, דחכימין דידיעו
בחסה דאורייתא דאיהי שנים ועשרים אתוון כחשכון חט"ה, אליו ורמיו
תבנא מדאורייתא ואכלין חטה דאורייתא מלגו, תו אחזי לכוז רזין
סמירין ביהא קרא בומנא דקטל קוז להכל, סליק איי מן אדניי ואשתאר
ד"ו, אי איהו אנכי אימא עלאה, ה"י דיוודין אבא, דסליקו למתבע דינא
על בנייהו דאיהו הכל ובגין דא אמר קודשא בריך הוא אי הכל אחיד.

Tikkunei Zohar - Vocalized (Public Domain)

39 “You shall rise before the hoary head, and you shall honor the face of an elder.” The Alter Rebbe refers to his discourse on this verse for the elder as one who has acquired wisdom.

ויקרא י"ט:ל"ב Leviticus 19:32

חַוַּיָּהּ מִפְּנֵי שִׂיבָה תִּקְוֶה וְהַדֶּרֶת פָּנָי זָקֵן וְיִרְאַת מַאֲלָקִיד אֲנִי חַוַּיָּהּ
Thou shalt rise up before the hoary head, and honour the
face of the old man, and thou shalt fear thy G-d: I am the
L-RD.

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40 **ובכמ"ש בענין והדרת פני זקן**

There "And you shall honor the face of an elder" is explained as "one who has acquired wisdom": one who holds the Torah in his memory, engraved on his heart at all

times, so that G-d dwells in him even when he attends to worldly matters.

KEHOT'S NOTE

לעיל פי קדושים ל, ד.

ומה... דמשמע... הטפל עיקר

The note points to a talk of the Rebbe on this point: in what sense the tribes of Reuven and Gad did not act properly, having made the secondary primary.

KEHOT'S NOTE

ראה לקו"ש ח"ח ע' 187.

עֵינֵי ה' א"ה ב'ה

42

“A land that Havayah your G-d seeks out; the eyes of Havayah your G-d are always upon it, from the beginning of the year to the end of the year.” This is the land “Happy are you” speaks of.

Deuteronomy 11:12 דברים י"א:כ"ב

אֶרֶץ וְאֶשֶׁר־Havayah אֱלֹהֶיהָ דָּרַשׁ אֹתָהּ תָּמִיד עֵינַי Havayah אֱלֹהֶיהָ
 בָּהּ מְרִשִּׁית הַשָּׁנָה וְעַד אַחֲרִית שָׁנָה:

a land which the L-RD thy G-d careth for; the eyes of the L-RD thy G-d are always upon it, from the beginning of the year even unto the end of the year. .

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KEHOT'S NOTE

דברים יא, יב.

43 **אדם ובהמה תושע**

“Your righteousness is like the mighty mountains, Your judgments a great deep; man and animal You save, Havayah.” The Alter Rebbe reads it as one who is both “man” and “animal.”

תהילים ל"ו:ז Psalms 36:7

צדקתך כהררי־אל משפטיך תהום רבה אדם־ובמה תושיע ה'

Thy righteousness is like the mighty mountains; Thy judgments are like the great deep; Man and beast Thou preservest, O L-RD.

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KEHOT'S NOTE

תהלים לו, ז.

PARAGRAPH 3

44 **חנוך לנער**

“Train a youth according to his way; even when he grows old he will not depart from it.” The training of youth is the *bittul* of the “animal,” and “not departing from it” is keeping that *bittul* in old age.

משלי כ"ב:ו Proverbs 22:6

חנה: לנער על-פי דרכו גם כִּי־יִזְקִין לֹא־יִסּוּר מִמֶּנָּה:

Train up a child in the way he should go, And even when he is old, he will not depart from it.

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45

פני ארי' ופני שור

Ezekiel's Chayos have the face of a man, the face of a lion on the right, the face of an ox on the left, and the face of an eagle. The Alter Rebbe cites the lion and the ox as the angels called "animal."

יהזקאל א':10

וְדִמוֹת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעַתָּם וּפְנֵי־שׁוֹר מִהַשְּׂמֹאל לְאַרְבַּעַתָּם וּפְנֵי־נֶשֶׁר לְאַרְבַּעַתָּם:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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KEHOT'S NOTE

יהזקאל א, י.

46

והאופנים וחיות הקודש

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

KEHOT'S NOTE

ברכת יוצר.

47

לכו לחמו בלחמי

"Come, eat of my bread": the bread of the Torah, which brings a person to the level of "man," one who has acquired wisdom.

משלי ט':5

לְכוּ לַחֲמוּ בִלְחָמִי וּשְׁתּוּ בַיַּיִן מִסִּכְתִּי:

'Come, eat of my bread, and drink of the wine which I have mingled.

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PARAGRAPH 4

48

Bar Kappara asks what the six barleys were: was it Boaz's way to give a gift of six grains of barley? The Talmud continues that he hinted to her that six sons would come from her, blessed with six blessings: David, Moshiah, Daniel, Chananyah, Mishael and Azaryah.

סנהדרין צ"ג א':19

אמר רבי תנחום: דרש בר קפרא בצפורי, מאי דכתיב "שש השעורים האלה נתן ליי"? מאי "שש השעורים"? אילימא שש שעורים ממש, וכי דרכו של בועז ליתן מתנה שש שעורים?

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49

ששה צדיקים

Rabbi Yehudah son of Rabbi Simon: in the merit of "and he measured six barleys and put it on her," six righteous men came from her, each with six qualities.

רות רבה ז':2

... יהודה בר רבי סימון וימד שש שעורים וישת עליה, וזה ועמדו ממנה ששה צדיקים, וכל אחד ואחד בהן שש מדות, דוד, חזקיהו, יאשיהו, חנניה, מישאל, ועזריה, דניאל, ומלך המשיח. דוד, שנאמר (שמואל א טז, יח): ידע נגן בכנור וגבור חיל ואיש מלחמה וגבון דבר ואיש תאר והי עמו. חזקיה, שנאמר (ישעיה ט, ו): למרבה המשרה

...וילך ראובן בימי קציר חטים וימצא דודאים בשדה

ולשלום אין קץ על כסא וגוי, ויקרא שמו פלא יועץ אל גבור אבי עד שר שלום. ואיפא דאמר לפרכה ...

"He said: Bring the kerchief that is upon you, and hold it, and she held it. He measured six measures of barley, and placed it on her; and he came to the city" (Ruth 3:15). "He said: Bring [havi (fem.)] the kerchief that is upon you," - hava [masc.] is written., not hava. teaching that he spoke to her in masculine language so no one would sense. "And hold it," teaching that she girded her loins like a man. "He measured six measures of barley, and placed it on her." ...

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50

בשם שעורים

The Maharsha asks why the righteous are first called "silver" and then "barley," and answers that in the time of redemption they are like silver, while in exile the righteous are likened to barley; he also brings Boaz's six barleys. The Alter Rebbe finds this answer strained.

Chidushei Agadot on Chullin 92a:4ב על חולין צ"ב

בש"ו זה ט"ו בניסן כו' כסף אלו צדיקים כו'. יש לעיין דבתחלה קראו כסף שלא במנין ואח"כ קראו שעורים ובמנין מ"ה והוא מבואר בזמן שישראל בכלל עושין רצונו של מקום נקראים כסף ובהפך נקראים סיג כמ"ש ואצרוף כבור סיגין גוי' וסיגים השבת כל רשעי גוי' ועד"ז אמר הכתוב כסף נבחר לשון צדיק ולב רשעים כמעט ר"ל לשון צדיק הוא ככסף נבחר שאין בו סיג אבל הרשעים אין להם ופיהם שוה וכמעט כסף יש בו כי רובו סיג וזש"ה ויוציא אתכם מכור הברזל כי בגלות מצרים היה הקב"ה מצרפן ככסף שנצרך ...

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51

Rav Yehudah in the name of Rav: "Man and animal You save, Havayah": these are people who are shrewd in knowledge and make themselves like an animal.

חולין ה' ב':5

וכל היכא דכתיב בהמה גריעותא היא והכתיב (תהלים לו, ז) אדם ובהמה תושיע ה' ואמר רב יהודה אמר רב אלו בני אדם שהן ערומין בדעת ומשימין עצמן כבהמה התם כתיב אדם ובהמה הכא בהמה לחודיה כתיב

Wikisource Talmud Bavli (CC-BY-SA)

52

משארז"ל פ"ק דחולין . . (הראשון) . . (דכאי רוח)

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

KEHOT'S NOTE

מה שבסוגריים הוא לשון רש"י שם. וראה גם לעיל פ' ויקרא ו, ב.

53

כאדם (הראשון) ומשימים א"ע כבהמה (דכאי רוח)

Rashi explains "shrewd in knowledge" as like Adam, the first man, and "make themselves like an animal" as crushed in spirit. The Alter Rebbe adds Rashi's words in parentheses.

רש"י על חולין ה' ב':5

שהן ערומים בדעת - כאדם הראשון ומשימין עצמן כבהמה דכאי רוח:

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54 שש שעורים הם שיתא סדרי משנה

The Zohar (Raaya Mehemna) on Parshas Emor says that the food of those who are “from the animal” is the omer, barley bread, and reads “he measured six barleys” as the Oral Torah of the six orders of the Mishnah; those of the Tree of Life, called “man,” have the bread of the Holy One, blessed be He, “Come, eat of my bread.”

ספר הזהר, אמור ל"ה:קע"א-ל"ח:קפ"ח 35:171-38:188 Zohar, Emor
Imagine a king who had an only son whom he united in marriage to a noble lady. What did his mother do? All that night she spent in her storeroom, and she brought forth therefrom a noble crown set with seventy precious stones to crown him with; she brought forth silken garments and clad him therewith and adorned him royally. Then she went to the bride and saw how her maidens were arranging her crown and her garments and her jewels. She said to them: I have prepared a bath ...

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

55 כאדם אנחנו כבהמה תושיענו לפי שאנו נמשכים אחריו כבהמה

On “Man and animal You save, Havayah,” Israel says: “Master of the world, we are like man; save us like an animal, for we are drawn after You like an animal,” as it says, “Draw me, we will run after You.”

Vayikra Rabbah 27:1 א"י:רבה

56 בד"ה והניף הכהן אותם

There the Alter Rebbe explains that on Shavuot the kohen waves the lambs (kevasim) upward to their root, the kesavim, to be nullified and united with the Infinite Light itself, and does so together with the two loaves, which allude to the Written Torah and the Oral Torah, as in “Come, eat of my bread.”

KEHOT'S NOTE

לעיל פי אמור לז, ב.

57 והניף הכהן אותם על לחם הבכורים

On Shavuot “the kohen shall wave them upon the bread of the first fruits as a waving before Havayah, upon the two lambs.” The Alter Rebbe refers to his discourse on this verse.

Leviticus 23:20 ב"ג:ויקרא

והניף הכהן אתם על לחם הבכורים תנופה לפני ה' עלישני כבשים קדש יהיו לה' לכהן:

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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58 בד"ה בשעה שהקדימו

The Alter Rebbe refers to this discourse on the mitzvot's measures.

KEHOT'S NOTE

לקו"ת במדבר יג, א ואילך.

59 “Man and animal You save, Havayah.” The Sages read it as one person who is both: shrewd like a man, humble like an animal.

תהילים ל"ו:7 Psalms 36:7

צדקתך כהרריאל משפטך תהום רבה אדם ובהמה תושע ה'

Thy righteousness is like the mighty mountains; Thy judgments are like the great deep; Man and beast Thou preserve, O L-RD.

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60 Boaz tells Ruth to hold out her shawl, “and he measured six [measures of] barley and put it on her.”

Ruth 3:15 ג'ט"ו Ruth 3:15

ויאמר הכי המטפתת אשר עליך ואחזיכה ותאחזי כה וימד שש-שעורים וישת עליה ויבא העיר:

And he said: ‘Bring the mantle that is upon thee, and hold it’; and she held it; and he measured six measures of barley, and laid it on her; and he went into the city.

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61 Kehot's note points to Zohar, Emor 37:186 for these words.

ספר הזהר, אמור ל"ו:קפ"ו Zohar, Emor 37:186

62 “He afflicted you and let you hunger, and He fed you the manna.” The verse opens the discourse in Parshas Eikev to which the Alter Rebbe refers for the “great animal.”

דברים ח"ג:3 Deuteronomy 8:3

ויענה וירעבך ויאכלך את-המן אשר לא-ידעת ולא ידעו אבותיך למען הודיעה כי לא עליהם לבדו יחיה האדם כי עליכל-מוצא פי-ה' יחיה האדם:

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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63 On the prophet's purchase for “a chomer of barley and a lesech of barley,” the Talmud says these are the forty-five righteous people by whom the world endures. Here too the righteous are called “barley.”

חולין צ"ב א"י:92a Chullin 92a:19

חומר שעורים ולתך שעורים אלו מ"ה צדיקים שהעולם מתקיים בהם ואיני יודע אם שלשים כאן וט"ו בארץ ישראל ואם שלשים בארץ ישראל וט"ו כאן כשהוא אומר (זכריה יא, יג) ואקחה שלשים הכסף ואשליך אותו בית ה' אל היוצר הוי אומר שלשים בארץ ישראל וט"ו כאן

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PARAGRAPH 5

64 בד"ה לך לך

the passage shares nothing with the note

KEHOT'S NOTE

תו"א ר"פ לך לך.

65

וסביביו נשערה מאד

“Our G-d comes and does not keep silent; fire devours before Him, and round about Him it storms exceedingly (nis'arah).” The Talmud reads nis'arah as from sa'arah, a hair.

Psalms 50:3: תהילים נ:ג

יבא אלקינו ואל ייחרש אש־לפניו תאכל וסביביו נשערה מאד:

Our G-d cometh, and doth not keep silence; a fire devoureth before Him, And round about Him it stormeth mightily.

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KEHOT'S NOTE

תהלים נ, ג.

66

Rabbi Abba: “round about Him it storms exceedingly” teaches that the Holy One, blessed be He, is exacting with those around Him to a hair's breadth (kechut hasa'arah). The Alter Rebbe links se'orim, barley, to this word.

Yevamot 121b:8: יבמות קכ"א ב

אמר רבי אבא: אף על פי כן מת בנו בצמא, שנאמר: “וסביביו נשערה מאד”, מלמד שהקדוש ברוך הוא מדקדק עם סביביו כחוט השערה. רבי חנינא אמר, מהכא: “אל נערץ בסוד קדושים רבה ונוףא על כל סביביו”.

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67

ס"פ בתרא דיבמות

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

KEHOT'S NOTE

קכא, ב. [כ].

PARAGRAPH 6

68

קוצותיו תלתלים

“His head is the finest gold; his locks are curled (taltalim), black as a raven.” The laws of the Oral Torah are likened to these locks of hair.

Song of Songs 5:11: שיר השירים ה:יא

ראשו כתם פז קוצותיו תלתלים שחרות כעורב:

His head is as the most fine gold, His locks are curled, And black as a raven.

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KEHOT'S NOTE

שה"ש ה, יא.

69

ספ"ק דחגיגה

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

KEHOT'S NOTE

י, א-ב. יא, א. [כ].

70

כהררים התלויים בשערה

The Mishnah: the laws of Shabbos, of the festival offerings and of misuse of sacred property are like mountains sus-

pended by a hair, for they have little Scripture and many laws.

חגיגה 10a:5: ח"א: חגיגה

הלכות שבת, חגיגות והמעילות — הרי הם כהררים התלויים בשערה, שהן מקרא מועט והלכות מרובות. הדינין והעבודות הטהרות והטמאות ועריות — יש להן על מה שיסמכו, והן הן גופי תורה.

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71

בד"ה האזינו השמים

There se'irim are the very fine rain, thin as hairs, from which the grass grows, while the larger drops (revivim) grow the herbage.

KEHOT'S NOTE

לקו"ת האזינו עו, ד.

72

כשעירים עלי דשא

“My teaching shall drop like rain, my word shall flow like dew, like fine rains (se'irim) upon the grass, and like showers upon the herbage.” The discourse on “Listen, O heavens” reads the se'irim as the laws of the Mishnah, fine as hairs.

Deuteronomy 32:2: דברים ל"ב:ב

יערף כמטר לקחי תול כשל אמרתי כשעירים עלי דשא וכרכיבים עלי:

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

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73

והניף את העומר

“And he shall wave the omer before Havayah for your favor; on the morrow of the Shabbos the kohen shall wave it.” The waving of the barley omer is the elevation the Alter Rebbe describes.

Leviticus 23:11: ויקרא כ"ג:יא

והניף את־העמר לפני ה' לרצונכם ממחרת השבת יניפנו ה'לחן:

And he shall wave the sheaf before the L-RD, to be accepted for you; on the morrow after the sabbath the priest shall wave it.

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KEHOT'S NOTE

ויקרא כג, יא.

PARAGRAPH 7

74

ושער רישי כעמר נקא

Daniel sees the Ancient of Days: “His garment was white as snow, and the hair of His head like clean wool (amar neka).” The word amar, wool, is spelled like omer.

Daniel 7:9: דניאל ז:ט

תזוה הוית עד די כרסון רמיו ועתיק יומין יתב לבושה כתלג חור ושער ראשה כעמר נקא כרסיה שבבין דייגור גלגלוהי נור דלק:

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair

of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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KEHOT'S NOTE

דניאל ז, ט.

75

עמר לגלגלת

“Gather of it each man according to his eating, an omer for each head (gulgoles).” The Alter Rebbe cites the Arizal’s comment on this verse in Parshas Beshalach.

Exodus 16:16 ט”ז:ט”ז שמות

זו הדבר אשר צוה ה' לקטו ממנו איש לפי אכלו עמר לגלגלת מספר נפשתיכם איש לאשר באהלו תקחו:

This is the thing which the L-RD hath commanded: Gather ye of it every man according to his eating; an omer a head, according to the number of your persons, shall ye take it, every man for them that are in his tent.’

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76

וספרתם לכם . . חמשים יום

The words here quote Leviticus 23:15; the passage is shown below.

Leviticus 23:15 י”ג:ט”ז ויקרא

וספרתם לכם ממחרת השבת מיום הביאכם את-עמר התנופה שבע שבתות תמימת תהינה:

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

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KEHOT'S NOTE

ויקרא כג, טו-טז.

77

וספרתם לכם כו' חמשים יום

“And you shall count for yourselves from the morrow of the Shabbos ... until the morrow of the seventh week you shall count fifty days.” The counting reaches toward the fiftieth.

Leviticus 23:15-16 ט”ז-ט”ז ויקרא

וספרתם לכם ממחרת השבת מיום הביאכם את-עמר התנופה שבע שבתות תמימת תהינה: עד ממחרת השבת השביעת תספדו חמשים יום והקרבתם מנחה חדשה לה'

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete; even unto the morrow after the seventh week shall ye number fifty days; and ye shall present a new meal-offering unto the L-RD.

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PARAGRAPH 8

78

ואהבת את

“And you shall love Havayah your G-d with all your heart, with all your soul and with all your might.” The verse

...וילך ראובן בימי קציר חטים וימצא דודאים בשדה

opens the discourse in Parshas Va'eschanan to which the Alter Rebbe refers.

Deuteronomy 6:5 ה'ה' דברים

ואהבת את ה' אלקיך בכל-לכתך ובכל-נפשך ובכל-מאדך:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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PARAGRAPH 9

79

בד"ה והדרת פני זקן

There the “elder” is one who has acquired wisdom: one who holds the Torah in his memory, engraved on his heart at all times, so that the Holy One, blessed be He, dwells within him even when he attends to worldly matters, for the Torah and the Holy One, blessed be He, are one.

KEHOT'S NOTE

לעיל פי קדושים ל, ד.

80

והדרת פני זקן

“You shall rise before the hoary head, and you shall honor the face of an elder”: the elder is one who has acquired wisdom, the wisdom of the Torah.

Leviticus 19:32 ט”ב:ט”ז ויקרא

מפני שיבה תקום והדרת פני זקן ויראת מאלקיך אני Havayah

Thou shalt rise up before the hoary head, and honour the face of the old man, and thou shalt fear thy G-d: I am the L-RD.

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81

בד"ה ולא תשבית מלח

There the Alter Rebbe adds what Tanya left unexplained: even Chochmah, the first of the soul’s ten powers, is only a vessel for the soul’s essence, as the physical brain is a vessel for the intellect; for the intellect changes, clear at one time and not at another, and so it is not the soul’s essence.

KEHOT'S NOTE

ולעיל פי ויקרא ד, ב.

82

ולא תשבית מלח

“And you shall not omit the salt of the covenant of your G-d from your meal offering.” The verse opens the discourse in Likkutei Torah, Vayikra, cited here.

Leviticus 2:13 י”ג:ב ויקרא

ובכל-קרבן מנחתך במלח תמלח ולא תשבית מלח ברית אלקיך מעל מנחתך על כל-קרבנך תקריב מלח:

And every meal-offering of thine shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy G-d to be lacking from thy meal-offering; with all thy offerings thou shalt offer salt.

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PARAGRAPH 10

83 שנים עשר בקר והים עליהם

The great basin of the Temple, the “sea,” “stood upon twelve oxen, three facing north, three facing west, three facing south and three facing east, and the sea was upon them above.” The oxen stand for “animal,” and the sea above them for the encompassing light.

I Kings 7:25 כ"ה א ז: כ"ה

עמד על־שני עשר בקר שלשה פנים צפונה ושלשה פנים ימנה ושלשה פנים נגבה ושלשה פנים מזרחה והים עליהם מלמעלה וכל־אחריהם ביתה:

It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set upon them above, and all their hinder parts were inward.

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KEHOT'S NOTE

מלכים א ז, כה.

84 בד"ה מי מנה

There the Alter Rebbe explains that because the “sea” stands above, at a distance, the twelve oxen beneath it are a level of separation and division into twelve, for the creation of something from nothing comes from G-d’s sovereignty, which is exalted above the worlds.

KEHOT'S NOTE

לקו"ת בלק סח, א.

85 מי מנה

“Who has counted the dust of Yaakov, and numbered the fourth of Israel?” The verse opens the discourse in Likkutei Torah, Balak, cited here.

Numbers 23:10 ג: כ"ג

מי מנה עפר יעקב ומספר את־רבע ישראל תמות נפשי מות ישרים ותהי אחריתי כמהו:

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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86 ומותר האדם מן הבהמה אין

“...and the advantage of man over the animal is ayin, for all is hevel.” Plainly ayin means “nothing”; the Alter Rebbe reads it below as Ayin, Chochmah.

Ecclesiastes 3:19 ט"ט ג: כ"ט

כי מקרה בני־האדם ומקרה הבהמה ומקרה אדם להם כמוהו זה כן מות זה ורוח אחד לכל ומותר האדם מן־הבהמה אין כי הכל הבל:

For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that man hath no pre-eminence above a beast; for all is vanity.

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87

בד"ה ואכלתם אכול

The Alter Rebbe refers to this discourse for more on the “animal” and the “lion.” At the column cited it speaks of the doubled blessing, “you shall eat, eating” and “My people shall never be ashamed”; the discourse also explains that the angels are counted as “animals” relative to the souls, and speaks of the “lion” that consumes the offerings.

KEHOT'S NOTE

לקו"ת צו ז, ד.

88

ואכלתם אכול

“And you shall eat, eating and being satisfied, and praise the Name of Havayah your G-d.” The verse opens the discourse in Likkutei Torah, Tzav, to which the Alter Rebbe refers.

Joel 2:26 ב: כ"ו

ואכלתם אכול ושבוע והללתם את־שם ה' אלקיכם אשר־עשה עמכם להפליא ולא־יבשו עמי לעולם:

And ye shall eat in plenty and be satisfied, and shall praise the name of the L-RD your G-d, that hath dealt wondrously with you; and My people shall never be ashamed.

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PARAGRAPH 11

89

בד"ה והניף הכהן

There the Alter Rebbe explains that Yaakov separated the kevasim from their source in the kesavim into the world of separation; on Shavuot the kohen waves the lambs upward to their root, the kesavim, to be nullified and united with the Infinite Light itself, together with the two loaves, which allude to the Written Torah and the Oral Torah.

KEHOT'S NOTE

לקו"ת אמור לו, ב.

90

והניף הכהן אותם

“And the kohen shall wave them upon the bread of the first fruits as a waving before Havayah, upon the two lambs.” The loaves and the lambs were waved together.

Leviticus 23:20 כ: כ"ג

והניף הכהן אתם על לחם הבכרים תנופה לפני ה' על־שני כבשים קדש יהיו לה' לכהן:

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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91

אדם ובהמה תושיע הוי

“Man and animal You save, Havayah”: read as one who is both, wise like a man and self-nullified like an animal.

Psalms 36:7 ז: כ"ז

צדקתך כהררי־אל משפט־ך תהום רבה אדם ובהמה תושיע ה' Thy righteousness is like the mighty mountains; Thy judgments are like the great deep; Man and beast Thou preser-

vest, O L-RD.

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PARAGRAPH 12

92 ויהי לי שור וחמור

Yaakov's message to Esav: "And I have an ox and a donkey, flocks, and servants and maidservants."

בראשית 32:6

וַיְהִי־לִי שׁוֹר וְחֲמוֹר צֹאן וְעֶבֶד וְשִׁפְחָה וְאֶשְׁלָחָה לְהַגִּיד לְאֹדְנִי לְמִצְרָיִם בְּעֵינֶיךָ:

And I have oxen, and asses and flocks, and men-servants and maid-servants; and I have sent to tell my lord, that I may find favour in thy sight.'

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93 חמור זה מלך המשיח

The Rabbis say: "ox" is the one anointed for war, and "donkey" is King Moshiach, as it says, "humble and riding on a donkey."

בראשית 75:6

ויהי לי שור וחמור וגוי - ר' יהודה ור' נחמיה, ורבנן, ר' יהודה אומר: משור אחד יצאו שוורים הרבה, וחמור אחד יצאו חמורים הרבה. ר' נחמיה אומר: לישנהון דברייא היא חמורתא גמלתא. רבנן אמרי: שור זה משוח מלחמה, שנאמר (דברים לג): בכור שורו הדר לו. חמור, זה מלך המשיח, שנאמר (זכריה ט): עני ורוכב על חמור וגוי. צאן, אלו ישראל שנאמר (יחזקאל לד): ואתנה צאני צאן מרעיתי ועבד ושפחה. (תהלים קכג): הנה כעיני עבדים אל יד אדוניהם. (שם) חננו ה' חננו כי רב שבענו בו:

"I have oxen and donkeys and flocks and slaves and maid-servants, and I have sent to tell my lord, that I may find favor in your eyes" (Genesis 32:6). "I have oxen [shor] and donkeys [vahamor]..." and Hamor are singular nouns used to connote numerous oxen and donkeys. - Rabbi Yehuda, Rabbi Neḥemya, and the Rabbis, Rabbi Yehuda says: From one ox, many oxen emerged; from one donkey, many donkeys emerged. Rabbi Neḥemya said: In people's vernacular they say ox, camel. The Rabbis say: "Shor" - that is the one anointed ...

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94 יששכר חמור גרם

Yaakov's blessing: "Yissachar is a strong-boned donkey, lying down between the borders."

בראשית 49:14

יששכר חמור גרם רבץ בין המשפטים:

Issachar is a large-boned ass, Couching down between the sheep-folds.

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KEHOT'S NOTE

בראשית מט, יד.

...וילך ראובן בימי קציר חטים וימצא דודאים בשדה

95 יששכר חמור גרם

Another reading of "I have an ox and a donkey": the ox is Yosef and the donkey is Yissachar, as it says, "Yissachar is a strong-boned donkey"; and the sons of Yissachar know what the Holy One, blessed be He, does in His world.

בראשית רבה ע"ה:12

דבר אחר: ויהי לי שור וחמור שור, זה יוסף, שנאמר (דברים לג): בכור שורו הדר לו. חמור, זה יששכר, דכתיב (בראשית מט): יששכר חמור גרם. וכן בנו של יוסף, עומד לכלות את עמלק, שנאמר (שמות יז): ויחלוש יהושע את עמלק ואת עמו לפי חרב. ובניו של יששכר יודעין מה הקב"ה עושה בעולמו, שנאמר (ד"ה א יב): ומבני יששכר יודעי בינה לעתים, לדעת מה יעשה ישראל ראשיהם מאתים. וצאן, אלו ישראל, שנאמר (יחזקאל לד): ואתן צאני צאן מרעיתי אדם אתם. ועבד, זה דוד, שנאמר (תהלים קטז): אני עבדך בן אמתך. ושפחה, ...

Another matter, "I have oxen [shor], and donkeys [vahamor]" (Genesis 32:6). Shor - this is Joseph, as it is stated: "A firstborn bull [shoro] is his majesty" (Deuteronomy 33:17). Vahamor - this is Issachar, as it is written: "Issachar is a strong-boned donkey [hamor] (Genesis 49:14). Joseph's grandson is destined to eradicate Amalek, as it is stated: "Joshua weakened Amalek and its people by sword" (Exodus 17:13). Issachar's descendants know what the Holy One blessed be He does in His world, as it is stated: "From the children of Issachar, ...

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96 רפ"ה דשבת

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

KEHOT'S NOTE

נא, ב. [כ].

97

Levi sent money to buy a Libyan donkey, and they sent him barley instead, to tell him that a donkey's stride comes from barley.

Shabbat 51b:11א

לוי שדר זוזי לבי חוץאי למיזפן לקה חמרא לובא. צרו שדרו לקה שצרי, למימר דניגרי דחמרא שצרי.

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98 דע מאין באת

The note points to two talks of the Rebbe on this phrase of the Mishnah, "Know from where you came."

KEHOT'S NOTE

אבות רפ"ג. ראה לקו"ש ח"ד ע' 1204. לקו"ש ח"י ע' 336.

99 דע מאין באת

Akavya ben Mahalalel: reflect on three things: know from where you came, and to where you are going, and before Whom you are destined to give an accounting. The Alter Rebbe reads me'ayin, "from where," as "from Ayin."

Pirkei Avot 3:1א

עקבא בן מהללאל אומר, הסתפל בשלשה דברים ואי אתה בא לידי עברה. דע מאין באת, ולאן אתה הולך, ולפני מי אתה עתיד לתן דין

וְהַשְׁבוֹנוּ. מֵאֵין בָּאתָ, מִשָּׁפָה סְרוּחָה, וְלֹאֵן אַתָּה הוֹלֵךְ, לְמָקוֹם עֶפֶר רִמָּה וְתוֹלָעָה. וְלִפְנֵי מִי אַתָּה עֹתִיד לָתֵן דִּין וְחֶשְׁבוֹן, לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בְּרוּךְ הוּא:

Akabyah ben Mahalalel said: mark well three things and you will not come into the power of sin: know from where you come, and where you are going, and before whom you are destined to give an account and reckoning. From where do you come? From a putrid drop. Where are you going? To a place of dust, of worm and of maggot. Before whom you are destined to give an account and reckoning? Before the King of the kings of kings, the Holy One, blessed be He.

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100 וּמוֹתֵר הָאָדָם מִן הַחַיָּה מֵאֵין

“...and the advantage of man over the animal is ayin, for all is hevel.” The Alter Rebbe reads ayin as Chochmah, and hevel as the breath that even Chochmah is before G-d.

Ecclesiastes 3:19 חֵלֶת ג':

כִּי מִקְרָה בְּנֵי־הָאָדָם וּמִקְרָה הַחַיָּה וּמִקְרָה אֶחָד לָהֶם כְּמוֹת זֶה כֵּן מוֹת זֶה וְרוּחַ אֶחָד לְכָל וּמוֹתֵר הָאָדָם מִן־הַחַיָּה אֵין כִּי הַכֹּל הֶבֶל:

For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that man hath no pre-eminence above a beast; for all is vanity.

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101 וּמוֹתֵר הָאָדָם מִן הַחַיָּה מֵאֵין

Koheles Rabbah asks on this verse, “What is ayin?”, and answers that G-d gave man things an animal lacks, such as covering and burial, so that he is not degraded like an animal.

Kohelet Rabbah 3:19:1 חֵלֶת רב:

... וּבִיּוֹם הַשְּׁמִינִי יִמּוֹל בָּשָׂר עָרְלָתוֹ, לֹא כֹה גִזְרֵתִי עַל הַחַיָּה, שֶׁנֶּאֱמַר (וַיִּקְרָא כֹכַב, כו): וּמִיּוֹם הַשְּׁמִינִי וְהִלָּאָה יִרְצָה לְקַרְבֵּן אִשָּׁה לְהוֹ. וּמוֹתֵר הָאָדָם מִן הַחַיָּה אֵין כִּי הַכֹּל הֶבֶל, מֵהוּ אֵין, רַב נִחְמוֹן בְּרַבִּי יִצְחָק אָמַר עֲשֵׂה לוֹ נֹי תַחֲתִיתוֹ, שְׁלֹא יִהְיֶה מִתְבַּהֵּה כְּבַהֲמָה. רַבִּי יְנָאי וְרַבִּי יוֹדִן, חָד אָמַר עֲשֵׂה לוֹ מְנַעוּל וְאִפּוּפְרִין כְּפֹי עָלָיו שְׁלֹא יִהְיֶה מִתְבַּהֵּה כְּבַהֲמָה, וְחָד אָמַר עֲשֵׂה לוֹ כְּסֻתּוֹת לְתַחֲתִיתוֹ שְׁלֹא יִהְיֶה מִצְטָעֵר בְּשַׁעַת יְשִׁיבָתוֹ. רַבִּי לִוִּי וְרַבִּי אֲמִי, חָד אָמַר ...

“For the fate of the sons of man and the fate of the animal, there is one fate for them; like the death of this one, so is the death of that one, and there is one spirit for all. The superiority of man over animal is non-existent, as everything is vanity” (Ecclesiastes 3:19). “For the fate of the sons of man and the fate of the animal” – is it not just like the fate of man, so is the fate of the animal? The Holy One blessed be ...

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102 וַיִּפַּח בְּאֵפֶי

“And Havayah G-d formed the man of dust from the ground, and He blew into his nostrils the breath of life.” The Alter Rebbe refers to Rabbeinu Bachya on this verse,

...וַיִּלֶךְ רַאבוֹב בִּימֵי קִצִּיר חֲטִים וַיִּמְצָא דוֹדָאִים בַּשָּׂדֶה

about the soul breathed into man, on the subject of man's advantage over the animal.

Genesis 2:7 חֵלֶת ב':

וַיִּצְרֶה ה' אֱלֹקִים אֶת־הָאָדָם עֶפֶר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפִּיו נְשָׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

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

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103 וְהַחֲכֵמָה מֵאֵין תִּמְצָא

“And wisdom, from where (me'ayin) shall it be found, and where is the place of understanding?” The Alter Rebbe reads it: wisdom comes from ayin.

Job 28:12 חֵלֶת ב':

וְהַחֲכֵמָה מֵאֵין תִּמְצָא וְאֵי זֶה מָקוֹם בִּינָה:

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

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KEHOT'S NOTE

אֵיבֹב כַּח, יב.

104 בְּרֵאשִׁית . . נְמִי מֵאֵין הוּא

The Talmud counts “Bereishis” as one of the ten sayings of Creation, though it lacks the words “And He said,” for “By the word of Havayah the heavens were made.” If Chochmah, “Bereishis,” is a saying, it is breath.

Rosh Hashanah 32a:19-20 חֵלֶת ב':

“וַיֹּאמֶר” דְּבִרָאשִׁית תִּשְׁעָה הֵווּ! “בְּרֵאשִׁית” נְמִי מֵאֵין הוּא, דְּכֵתִיב: “בְּדִבְרֵי ה' שָׁמַיִם נַעֲשִׂוּ.” רַבִּי יוֹחָנָן בֶּן נוּרִי אָמַר: אִם אָמַר שְׁלֹשׁ שְׁלֹשׁ מִכּוֹלָן — יֵצֵא. אִיבָעִינָא לְהוּ, הִיכִי קִתְּנִי: שְׁלֹשׁ מִן הַתּוֹרָה, שְׁלֹשׁ מִן הַנְּבִיאִים, וְשְׁלֹשׁ מִן הַכְּתוּבִים — דְּהוּוּ תִשְׁעָ, וְאִיכָּא בִּינִיּוּהוּ חָדָא, אוּ דְלָמָּא: אֶחָד מִן הַתּוֹרָה, וְאֶחָד מִן הַנְּבִיאִים, וְאֶחָד מִן הַכְּתוּבִים — דְּהוּוּיִן לְהוּ שְׁלֹשׁ, וְאִיכָּא בִּינִיּוּהוּ טוּבָא?

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KEHOT'S NOTE

רִי"ה לב, א. וּש"נ.

105 וַעֲיִין בְּקַחֲרִי

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

KEHOT'S NOTE

פ"ג, כה.

PARAGRAPH 13

106 שְׁשֵׁלֶמָה אָמַר שְׁבַעַה הַבְּלִים נִגְדַּ שְׁבַעַת יְמֵי בְּרֵאשִׁית

Rabbi Yehudah son of Rabbi Simon: the seven hevels that Koheles said correspond to the seven days of Creation.

Kohelet Rabbah 1:2 חֵלֶת רב:

... הָדָא דְּתִימָר בְּעַמִּי הָאָרֶץ, אֶבֶל בְּכִנִּי תוֹרָה כְּתִיב (מְלָכִים א א, א): וְהַמְּלָךְ דָּוִד וְזָמַן, אֶרֶץ עַל פִּי שְׁהוּא וְזָמַן, מֶלֶךְ. רַבִּי יְהוֹדָה בְּרַבִּי סִימּוֹן אָמַר: שְׁבַעַה הַבְּלִים שְׁאָמַר קִהְלַת כְּנָגֵד שְׁבַעַה יְמֵי בְּרֵאשִׁית, בְּרֵאשׁוֹן (בְּרֵאשִׁית א, א): בְּרֵאשִׁית בְּרָא אֱלֹקִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וְכֵתִיב

(ישעיה נא, ו): כי שמים כעשן נמלחו. בשני, יהי רקיע, וכתוב (ישעיה לד, ד): ונגלו כספר השמים. בשלישי, יקוו המים, וכתוב (ישעיה יא, טו): והחרים הי את לשון ים מצרים. ברביעי, יהי מארת, ...

“Vanity of vanities, said Kohelet; vanity of vanities, everything is vanity” (Ecclesiastes 1:2). “Vanity of vanities [havel havalim]” – Rabbi Huna said in the name of Rabbi Aha: David made a statement and did not explain it, but his son Solomon explained it. Solomon made a statement and did not explain it, but his father David explained it. David said: “Man is like hevel” (Psalms 144:4); to what hevel [is man compared]? If it is to the hevel [heat] of an oven, it has significance. If it is to the ...

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מה ה"א כשאדם מוציאה מתוך פיו אין בה לא ריחוש שפתים ולא חריצת לשון

This world was created with the letter hei: just as the hei, when a person brings it out of his mouth, needs no movement of the lips or working of the tongue, so the Holy One, blessed be He, created His world without toil or effort.

Midrash Tehillim 62:1א:ס"ב מדרש תהילים

... והעולם הבא נברא ביו"ד. לפיכך כי ביה הי צור עולמים. ולמה נברא העולם הזה בה"א. מה ה"א כשאדם מוציאה מתוך פיו אין בה לא ריחוש שפתים ולא חריצת לשון. כך בלא עמל ובלא יגיעה ברא הקב"ה את עולמו. שנאמר (תהלים לג ו) בדבר הי שמים נעשו. (ישעיה כו ה) כי השם יושבי מרום. ואחר כך תרמסנה רגל. ואחר כך (מיכה ד יג) קומי ודושי בת ציון. כך אמר הקב"ה לישראל גואל אני אתכם אלא שתרחו. ועל מה אני מטריח אתכם על ידותון. על הדתות ועל הדיינין שאני עושה לכם. ...

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אתא קלילא

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

KEHOT'S NOTE

אקדמות. [כ].

גם הבל מילוי שם ס"ג

The note sends the reader to Me'orei Or, under the letter hei, for hevel as the filling of the Name Sag.

KEHOT'S NOTE

ראה מאמ"א אות הי סעיף ב': "הבל גימט' ל"ז מילוי ס"ג כי פה גימט' ס"ג וכ"ב אתון שבו והבל היוצא ממנו הוא ל"ז" — אוה"ת ויקרא-א ע' רפא. ביאה"ז להצ"צ כרך-ב ע' תתעט, וע' תתצט.

PARAGRAPH 14

ולאן אתה הולך

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

KEHOT'S NOTE

אבות רפ"ג.

ולאן אתה הולך

“Know from where you came, and to where you are going, and before Whom you are destined to give an accounting.”

...וילך ראובן בימי קציר חטים וימצא דודאים בשדה

The Alter Rebbe reads le'an as a place and mi as the level of Mi.

משנה אבות ג'א:1 Pirkei Avot

עמקיא כן מהללאל אומר, הסתפל בשלשה דברים ואי אתה בא לידי עברה. דע מאין באת, ולאן אתה הולך, ולפני מי אתה עתיד לתן דין והשבון. מאין באת, משפה סרוחה, ולאן אתה הולך, למקום עפר ורמה ותולעה. ולפני מי אתה עתיד לתן דין והשבון, לפני מלך מלכי המלכים הקדוש ברוך הוא:

Akabyah ben Mahalalel said: mark well three things and you will not come into the power of sin: know from where you come, and where you are going, and before whom you are destined to give an account and reckoning. From where do you come? From a putrid drop. Where are you going? To a place of dust, of worm and of maggot. Before whom you are destined to give an account and reckoning? Before the King of the kings of kings, the Holy One, blessed be He.

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אנה פניך מועדות

The prophet addresses the sword: “Where (anah) are your faces set?” An example of an, “where,” referring to a place.

יחזקאל כ"א:21א Ezekiel

התאחדי הימני השימי השמילי אנה פניך מועדות:

Go thee one way to the right, or direct thyself to the left; whither is thy face set?

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KEHOT'S NOTE

יחזקאל כא, כא.

זהו ע"י גילוי אור א"ס

The note says that a talk of the Rebbe explains this point: why the reward of a soul rooted in Ayin comes in a physical place, through the revelation of the Infinite Light, before which spiritual and physical are equal.

KEHOT'S NOTE

ראה לקו"ש ח"י ע' 336 שמבאר זה.

ולפני מי אתה עתיד

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

KEHOT'S NOTE

אבות שם.

מי ברא אלה

“Lift up your eyes on high and see: Who (mi) created these?” The Alter Rebbe uses it for the level called Mi.

ישעיהו מ"ב:26 Isaiah

שאו-מרום עיניכם וראו מי-ברא אלה המוציא במספר צבאם לכלם בשם יקרא מרב אונים ואמין כח איש לא נעדר:

Lift up your eyes on high, And see: who hath created these? He that bringeth out their host by number, He calleth them all by name; By the greatness of His might, and for that He is strong in power, Not one faileth.

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KEHOT'S NOTE

ישעיי מ, כו.

116 מי יתן והי לבכם זה

"Who would grant that they have such a heart, to fear Me and keep all My commandments always."

Deuteronomy 5:26 ח'כ"ו:26 דברים

מִי־יִתֵּן וְהָיָה לְבַבְכֶּם זֶה לְהִירָאָה אֹתִי וְלִשְׁמֹר אֶת־כָּל־מִצְוֹתַי כָּל־הַיָּמִים לְמַעַן יֵיטֵב לָהֶם וּלְבָנֵיהֶם לְעֹלָם:

Oh that they had such a heart as this alway, to fear Me, and keep all My commandments, that it might be well with them, and with their children for ever!

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KEHOT'S NOTE

דברים ה, כו.

117 מי יתן מציון

"Who would grant from Zion the salvations of Israel! When G-d returns the captivity of His people, Yaakov will rejoice."

Psalms 53:7 ז'ג:7 תהילים

מִי־יִתֵּן מִצִּיּוֹן יִשְׁעוֹת יִשְׂרָאֵל בָּשׁוּב אֱלֹקִים שְׁבוֹת עַמּוֹ יִגַּל יַעֲקֹב וְשִׂמַּח יִשְׂרָאֵל:

Oh that the salvation of Israel were come out of Zion! When G-d turneth the captivity of His people, Let Jacob rejoice, let Israel be glad.

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KEHOT'S NOTE

תהילים נג, ז.

118 מי יתן טהור

"Who can bring forth the pure from the impure? Not one."

Job 14:4 ד'ד:14 איוב

מִי־יִתֵּן טָהוֹר מִטְּמֵא לֹא אֶחָד:

Who can bring a clean thing out of an unclean? not one.

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KEHOT'S NOTE

איוב יד, ד.

119 מי גילה לבני רז זה

When Israel put "we will do" before "we will hear," a heavenly voice said: "Who revealed to My children this secret, which the ministering angels use?"

Shabbat 88a:8 ח'א:88a שבת

אָמַר רַבִּי אֱלֵעָזָר: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" לִ"נִשְׁמָע" יָצְתָה בַּת קוֹל וְאָמְרָה לָהֶן: מִי גָלָה לְבָנֵי רִז זֶה שֶׁמֶלְאָכֵי הַשָּׁרֵת מְשַׁתְּמָשִׁין בּוֹ? דְּכַתִּיב: "בְּרַכּוֹ ה' מִלְּאֲכִיו גִּבּוֹרֵי כָח עֲשִׂי דְבָרוֹ לְשִׁמְעָה בְּקוֹל דְּבָרוֹ" — בְּרִישָׁא "עֲשִׂי", וְהִדְר "לְשִׁמְעָה". אָמַר רַבִּי חֲמָא בְּרַבִּי חֲנִינָא: מַאי דְּכַתִּיב "כְּתִפוּחַ בַּעֲצֵי הַיַּעַר וְגוֹ'" — לָמָּה נִמְשְׁלוּ יִשְׂרָאֵל לְתִפּוּחַ, לוֹמַר לָךְ: מָה תִּפּוּחַ זֶה פְּרִיָּו קוֹדֵם לְעֵלְיוֹ, אִךְ יִשְׂרָאֵל הִקְדִּימוּ "נַעֲשֶׂה" לִ"נִשְׁמָע".

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KEHOT'S NOTE

שבת פח, א.



LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

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

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

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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