LIKKUTEI TORAH · PARSHAS BEHAALOSCHA · MAAMAR 3

בהעלתך את הנרות וגו׳

“When you raise up the lamps”

Aharon’s kindling of the Menorah was greater than the princes’ offerings because the ascent he gave Israel was carried by the oil of Chochmah: fiery love absorbed in bittul, not the felt fervor of a self that comes from refining meat. The same power, G-d’s “hand” that is never too short, put the oil of Chochmah into the quail’s meat, and in the Time to Come will reveal Chochmah even in “all flesh.”

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ״ל

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

THE BIG IDEA

Aharon's kindling of the Menorah was greater than the princes' offerings because the ascent he gave Israel was carried by the oil of Chochmah: fiery love absorbed in bittul, not the felt fervor of a self that comes from refining meat. The same power, G-d's "hand" that is never too short, put the oil of Chochmah into the quail's meat, and in the Time to Come will reveal Chochmah even in "all flesh."

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

Rashi says G-d consoled Aharon: his kindling of the lamps is greater than the princes' dedication offerings. The maamar joins this to Moshe's astonishment at the promise of meat. Food is rooted in Tohu, above man, yet man elevates it, as the Chayos of the Chariot carry the human form on the Throne and are carried by it. Meat comes from the Gevuros, the lion and ox of the Chariot, so when refined it brings fervor, but still the love of a self. Moshe, whose level was bittul ("And what are we?"), and his generation, rooted in the Yesod of Abba, could not see how meat could come through him. G-d answered that His hand reaches lowest because it is so high: in the quail the oil of Chochmah spread through the meat, as oil in a wick carries the flame. Aharon, "the Queen's groomsman," gives Israel an ascent through Gevuros joined with the oil of Chochmah, standing between the princes and Moshe. The fat geese of Rabbah bar bar Chanah, whose wings fall away, allude to the Time to Come, when Chochmah will be revealed without contractions and "all flesh" will bow.

OUTLINE

1 **The questions** ¶1–2

Why is Aharon's kindling greater than the princes' offerings? Why did Moshe wonder how meat could be found for Israel, when the far more numerous nations eat meat, and why did he speak of fish? The answer begins with each prince elevating his tribe through his offering.

2 **Food above man and below him** ¶3–6

An unlearned person may not eat meat because he cannot elevate it, yet wheat and meat add to a person's understanding. Both are true: food is rooted in Tohu, above Atzilus, so the Chayos lift the man on the Throne; and the man raises the Chayos with him, as a person elevates the meat he eats.

3 **Meat, Gevuros and Moshe's bittul** ¶7–10

Meat is from the Gevuros, the lion and ox of the Chariot, so even when refined it brings fervor, the love of a self. A scholar refines it through Chochmah; Moshe, complete bittul, was above even that, and he could not see how meat, or even fish, could come through him to his generation, rooted in the Yesod of Abba.

4 **"Is the hand of Havayah too short?" The quail and the lamp** ¶11–16

G-d's hand reaches lowest because it is highest, as at Sinai and in the future when "all flesh" will bow. The quail, unusually fat, had the oil of Chochmah spread through its meat, the Chesed of Chochmah sweetening its Gevuros, as oil drawn into a wick carries its flame.

5 **Aharon between the princes and Moshe** ¶17–22

The princes' offerings, "the eating of the altar," raised the tribes with Gevuros from Binah in Beriah, still yesh. Aharon, "the Queen's groomsman," gave all Israel Gevuros from Abba and Imma together, oil and light; like the princes he elevates from below, and like Moshe his elevation works through Chochmah.

6 **The quail, the dew and the fat geese** ¶23–26

The quail's name means tranquility, the stillness of the higher Chochmah; it came with the dew, which the Zohar calls oil, and is rooted in two Names. Rabbah bar bar Chanah's fat geese, white and linked to water, allude to "Wisdoms cry aloud outside": in the Time to Come Chochmah will be revealed without contractions.

7 **The lowered wings and the two Chochmos** ¶27–28

As the Chayos lower their wings when a voice comes from above the firmament, love and awe are absorbed into the bittul that flows from the hidden brain. Avodas HaKodesh reads the two geese as the higher and lower Chochmah.

THE MAAMAR IN THE REBBE'S LIGHT

Found by AI reading every place in the Rebbe's works that cites this maamar, checked against each source; not yet reviewed by a person. Each explanation is under its paragraph.

The Rebbe's teachings on this maamar gather around its question of the meat: why Moshe, who was ayin, asked „מאין לי בשר" ("From where shall I have meat?"), and how it came all the same. A note to a sicha on the siyum of Chullin (Likkutei Sichos vol. 19) places the maamar's starting point, that a person raises his food because he is a speaking being, within an ascent: slaughter draws the animal up into the speaking being, and for a Jew into „אדם" (Adam). In a sicha of Shabbos Beshalach (Likkutei Sichos vol. 16) the very fat quail is the inner Torah brought into understanding: a descent for the generation of the wilderness, who saw G-dliness, but proper in ours. His maamar Mi Manah Afar Yaakov of 12 Tammuz 5718 (unedited), following the Rebbe Rashab's maamar of 5680, has the meat, which could not come through Moshe himself, drawn from him through the seventy elders and Aharon, whose Menorah's light comes through oil; the Rebbe adds that the bittul reached even the quail. A note in Likkutei Sichos vol. 4 (Korach), in the words of the Rebbe Rayatz's maamar Bereish Hurmanusa of

5695, tells it another way: the elders received of Moshe's spirit, so he remained the giver even of the meat. Perhaps (biur b'derech efshar) the quail's fat and Aharon's oil are one thread: bittul reaching into what is most yesh.

KEY CONCEPTS

Gevuros (restraints) גבורות

The intense, fiery powers of the Sefiros. Meat is rooted in them, which is why, when refined, it produces fervor and "flashes of fire."

Self-nullification (bittul) and ayin (nothing) ביטול ואין

The state of being nothing before G-d, Moshe's level ("And what are we?"), which is above even holy fervor and belongs to Chochmah.

"There is one who loves" יש מי שאוהב

Love that is still felt by a self, a yesh: fervor born of refining meat, as against love absorbed in bittul.

Oil and the higher Chochmah שמן / חכמה עילאה

Oil stands for Chochmah and for the Torah. It permeates what it touches, the quail's meat or the wick, bringing the bittul of Chochmah even into yesh.

The Queen's groomsman and the King's groomsman שושבינא דמטרוניתא / שושבינא דמלכא

Aharon raises the Congregation of Israel toward the King; Moshe, above Z'eir Anpin, draws G-dliness down from above to below.

The World of Tohu (Chaos) עולם התהו

The world of intense lights that preceded Atzilus; the flavors of plants and the flesh of animals are rooted there, higher than man.

The Chayos of the Chariot חיות המרכבה

The living creatures of Yechezkel's vision, with the faces of lion, ox and eagle, which carry the Throne yet are lifted along with it by the "man" seated upon it; the source of animal souls.

"Wisdoms … outside" חכמות בחוץ

The higher Chochmah revealed through the lower and so reaching "outside," even the wilderness of this world; alluded to by the geese.

SECTION 1 · ¶1–2

The questions

1 בהעלתך את הנרות וגו׳. ופרש״י [ופירש רש״י / ופירוש רש״י] כשראה אהרן חנוכת הנשיאים חלשה דעתו שלא היה עמהם בחנוכה.[1]

"When you raise up the lamps," etc. Rashi explains: When Aharon saw the dedication of the princes, he was disheartened that he had not been with them in the dedication.

> The maamar opens with the verse commanding Aharon to light the Menorah (Numbers 8:2), and with Rashi's explanation of why this passage follows the princes' offerings for the dedication of the altar: Aharon was dismayed that he had no share in that dedication. The verb "raise up" (beha'aloscha) will become the maamar's theme: elevation.

אמר לו הקב״ה חייך שלך גדול משלהם שאתה מדליק ומטיב את הנרות ועיין במדרש.

The Holy One, blessed be He, said to him: By your life, yours is greater than theirs, for you kindle and prepare the lamps. And see the Midrash.

> G-d consoled Aharon: his share, kindling and preparing the lamps of the Menorah, is greater than the princes' offerings. The reader is also referred to the Midrash on this passage.

ולהבין זה גם מ״ש להלן הצאן ובקר ישחט להם[2] כו׳ מהו התמיה הלא יש בעולם ע׳ [שבעים] אומות והם ריבוא רבבות יותר מת״ר אלף ואוכלים בשר ונמצא להם.[3]

To understand this, as well as what is written further on, "Shall flocks and herds be slaughtered for them," etc.: what is the wonder? Are there not seventy nations in the world, and they are myriads of myriads, more than six hundred thousand, and they eat meat, and [enough] is found for them?

> To explain why, the Alter Rebbe joins to it a puzzle from later in the parsha. When G-d promised the people meat for a whole month, Moshe asked in astonishment, "Shall flocks and herds be slaughtered for them?"; yet the seventy nations of the world are far more numerous than Israel's six hundred thousand, and they eat meat and find enough of it, so why should providing meat for Israel seem impossible?

2 וגם מ״ש אם את כל דגי הים וגו׳ הלא הם שאלו בשר ולא שאלו דגים כלל.

And also what is written, "If all the fish of the sea," etc.: did they not ask for meat, and not ask for fish at all?

> A second question on the same verse: the people asked only for meat, so why did Moshe go on to speak of gathering all the fish of the sea? The maamar will answer later that fish stand on a higher level than flocks and herds.

והענין יובן בהקדים ענין מעשה הקרבנות של הנשיאים שכל נשיא העלה שבטו על ידי קרבנו.[4]

The matter will be understood by first introducing the matter of the act of the offerings of the princes: that each prince elevated his tribe through his offering.

The answer begins with the princes' offerings at the dedication of the altar: through his offering, each prince elevated his whole tribe. Understanding how an offering elevates will show what Aharon's lighting added beyond it.

SECTION 2 · ¶3–6

Food above man and below him

3 והענין דצ״ל דארז״ל [דאמרו רבותינו זכרונם לברכה] ע״ה [עם הארץ] אסור לאכול בשר.[5] דהיינו מפני שאינו יכול להעלות את הבשר כו׳ וא״כ מובן מזה שהאדם מעלה ומגביה את המאכל

The explanation: we must understand what our Sages, of blessed memory, said: An unlearned person (am ha'aretz) is forbidden to eat meat. That is, because he cannot elevate the meat, etc. If so, it is understood from this that man elevates and raises up the food.

The Talmud rules that an unlearned person (am ha'aretz) may not eat meat. The Alter Rebbe reads the reason as one of elevation: eating is meant to raise the food up, and one without Torah cannot do so. It follows that, as a rule, a person elevates what he eats. The Talmud (Pesachim 49b) derives the ruling from the verse "This is the Torah of the beast and the bird": one who occupies himself with Torah may eat the meat of animals and birds, and one who does not may not. The verse itself ties eating meat to Torah, and Torah is what gives a person the power to raise the meat up.

והיינו מפני שהאדם גבוה יותר שהוא מדבר והוא הראש לכל בחי׳ הדצ״ח [הדומם צומח חי] וכמשנ״ת [וכמו שנתבאר] לעיל בפ׳ נשא ע״פ כה תברכו[6] כו׳.

This is because man is higher, for he is a speaking being (medaber), and he is the head of all the levels of inanimate, vegetative and animal, as was explained above in Parshas Nasso on [the verse] "Thus shall you bless," etc.

A person can elevate food because he stands above it: of the four levels of creation (inanimate, vegetative, animal and speaking), the speaking human being heads the other three. In the discourse on "Thus shall you bless" in Parshas Nasso (Likkutei Torah, Nasso 5:3), the Alter Rebbe explains that the creatures rise and are bound to their source only through man, "the head of all the levels," who drew their names out of concealment when he named them.

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

BACKGROUND FROM THE REBBE

In a sicha on the siyum of tractate Chullin (Likkutei Sichos vol. 19, Ki Seitzei 1, from 20 and 28 Menachem Av 5736), the Rebbe reads a hint in the tractate's first subject, slaughter, and asks how one may slaughter an animal at all, since causing pain to a living creature is forbidden.

He answers with the Talmud's „אין ושחט אלא ומשך" ("to slaughter is nothing but to draw"): slaughter draws the animal out of its own domain to a higher level, so that it can become „דם ובשר כבשרו של האדם" ("blood and flesh like a person's flesh"), part of the speaking being (medaber). His note on these words quotes this paragraph: therefore an unlearned person may not eat meat, „מפני שאינו יכול להעלות את הבשר" ("because he cannot elevate the meat"). Since slaughter is only for Jews, he goes on, even this is not enough: the animal must become part of „אדם" (Adam), the name of Israel.

The Alter Rebbe: ע״ה אסור לאכול בשר. דהיינו מפני שאינו יכול להעלות את הבשר

The Rebbe: דורך דער שחיטה ווערן זיי מוכשר צו ווערן דם ובשר כבשרו של האדם — אַ חלק פון (דרגת ה)מדבר

Likkutei Sichos, vol. יט, p. 206 · כ״ח מנ״א תשל״ו, כ׳ מנ״א

4 ובמ״א משמע להפך דארז״ל [דאמרו רבותינו זכרונם לברכה] רפ״ו דברכות אילן שאכל אדם הראשון חטה היתה שאין התינוק יודע לקרות[7] אביו ואמו עד שיטעום טעם דגן.

Elsewhere, though, the opposite is implied. For our Sages, of blessed memory, said at the beginning of the sixth chapter of Berachos: The tree from which Adam, the first man, ate was wheat; for a child does not know how to call his father and his mother until he tastes the taste of grain.

Against this, the Talmud, in the chapter on blessings over foods, records the view that the tree Adam ate from was wheat, because a child cannot say "father" and "mother" until he has tasted grain. This implies the reverse: food gives a person something he lacked.

הרי שאדם מקבל הדעת מהחטה וכן אמר ר״נ [רב נחמן] עד דלא אכילנא בישרא דתורא[8] כו׳. אך הענין הוא ששניהם אמת שהם למטה מנפש האדם ולמעלה הימנו.

Thus man receives knowledge (daas) from the wheat. And so too Rav Nachman said, "As long as I have not eaten the meat of an ox," etc. But the explanation is that both are true: that they are below the soul of man and [also] above it.

Rav Nachman, too, explained that he had not given an answer the evening before because he had not yet eaten the meat of an ox; so meat also adds to a person's understanding. The Alter Rebbe resolves the contradiction: both are true, for food is in one respect below the human soul and in another respect above it.

5 והיינו כי כל הטעמים של כל מיני צמחים ופירות וכן הבשר של חיות ובהמות שרשם הוא מעולם התהו שהוא בחי׳ עולם הנקודים שלמעלה מאצילות שהוא ברודים

That is: the flavors of every kind of plant and fruit, and likewise the flesh of wild and domestic animals, all have their root in the World of Tohu (Chaos), which is the level of the World of Nekudim (Points), which is above Atzilus (Emanation), which is Berudim (Dappled);

> The resolution begins: the flavors of plants and fruits and the flesh of animals are rooted in the World of Tohu (Chaos), also called the World of Nekudim (Points), which is higher in origin than Atzilus, the ordered World of Tikkun (Rectification), here called Berudim (Dappled). In Kabbalah, Tohu is the stage of intense lights in vessels too narrow to hold them, which shattered; their sparks fell into the lower worlds, and so food carries a root higher than man's.

והיינו כי שורש כל החי הוא מחיות המרכבה פני אריה[9] הוא מקור נפשות החיות ופני שור הוא מקור נפשות הבהמות ופני נשר הוא מקור נפשות העופות.

for the root of every living creature is from the Chayos (living creatures) of the Chariot: the face of the lion is the source of the souls of the wild animals, the face of the ox is the source of the souls of the domestic animals, and the face of the eagle is the source of the souls of the birds.

> The souls of animals come from the Chayos, the "living creatures" of Yechezkel's vision of the Divine Chariot, whose faces were those of a man, a lion, an ox and an eagle. The lion's face is the source of the souls of wild animals, the ox's of domestic animals, and the eagle's of birds.

6 והנה החיות נושאות את הכסא ועל[10] הכסא כו׳ כמראה אדם הוא בחי׳ ע״ס [עשר ספירות] דאצילות דעולם התיקון שנתקנו בבחי׳ פרצוף אדם

Now, the Chayos carry the Throne, and "upon the Throne," etc., is "as the appearance of a man": this is the level of the Ten Sefiros of Atzilus, of the World of Tikkun (Rectification), which were rectified in the form of the configuration (partzuf) of a man (adam).

> Yechezkel saw the Chayos bearing the Throne, and upon it "a likeness as the appearance of a man." The Alter Rebbe identifies this "man" with the Ten Sefiros of Atzilus, the World of Tikkun, which are ordered as a partzuf (configuration) in the form of a human being.

והיינו עד״מ סדר והדרגת השתלשלות אברי האדם שהוא רמ״ח אברים ושס״ה גידים וכציור הגוף כמ״כ [כמו כן] מתלבשת הנפש

That is, by way of analogy: the order and gradation of the progression of the limbs of man, which are two hundred and forty-eight limbs and three hundred and sixty-five sinews; and as the form of the body is, so too is the soul enclothed.

> The analogy is the human body: its 248 limbs and 365 sinews follow a set order, and the soul enclothes itself in the body according to that structure.

שהרי התלבשות הארת הנפש בגוף הוא מתחלק לפי ציור הגוף שבמוח שורה המחשבה ובפה הדבור ובידים כח המעשה

For the enclothing of the radiance of the soul in the body is divided according to the form of the body: in the brain dwells thought, in the mouth speech, and in the hands the power of action.

> Each power of the soul rests in its proper organ: thought in the brain, speech in the mouth, and the power of action in the hands.

וזהו שנקרא אדם האלף הוא בחי׳ מחשבה ודי׳ דיבור מ׳ מעשה

This is why [man] is called Adam: the alef is the level of thought, the dalet speech, the mem action.

> The word Adam (אדם) itself spells out this structure: alef for thought, dalet for dibbur (speech), mem for ma'aseh (action).

וכמ״כ [וכמו כן] הוא למעלה בע״ס [בעשר ספירות] דאצילות משתלשלים בזה הסדר דבחי׳ אדם והשראת האור בתוכם הוא ממש כפי השראת הנפש בגוף האדם (ועמ״ש מזה בפ׳ אמור בד״ה ונקדשתי בתוך בנ״י [בני ישראל]).[11]

And so too it is above, in the Ten Sefiros of Atzilus: they descend in this order of the level of Adam, and the resting of the light within them is exactly like the resting of the soul in the body of man. (And see what is written about this in Parshas Emor, in the discourse beginning "And I shall be sanctified among the children of Israel.")

> The same order holds above: in Atzilus the Sefiros are arranged in this human pattern, and the divine light rests in them just as the soul rests in a body. The discourse in Parshas Emor on "And I shall be sanctified among the children of Israel" is cited for more on this.

ויש בחי׳ מוחין דקטנות ומוחין דגדלות, משא״כ שארי הברואים כמו בהמות וחיות אין ציור הגוף שלהם שוה לאדם כלל וראשם כפוף ושוה עם הגוף,

And there is the level of the intellect of smallness (mochin dekatnus) and the intellect of greatness (mochin degadlus). This is not so with the other creatures, such as domestic and wild animals: the form of their body is not like that of man at all, and their head is bent down and level with the body.

> Like a person, Atzilus has states of mochin dekatnus and mochin degadlus, the intellect in its immature, contracted state and in its full maturity. Animals are different: their bodies lack the human form, and their heads are bent down, level with the body rather than above it.

וכמ״כ [וכמו כן] סדר המשכתם ממקורם ושרשם שם הוא ג״כ ההשתלשלות והמזיגה באופן אחר ממש (וע׳ בזהר בראשית ד״ט ע״א[12] ודף כ׳ ע״ב).

And so too the order of their being drawn down from their source and root: there too the progression (hishtalshelus) and the blending are in an altogether different manner. (And see the Zohar, Bereishis, folio 19a and folio 20b.)

> The descent of animals from their source likewise follows an altogether different order and blend from the human pattern. The two Zohar passages cited speak of the faces of the Chariot turning toward the face of Adam, and of the inner form called Adam in which every form is included.

והנה החיות שבמרכבה הם נושאות את הכסא דהיינו כמו שהבהמות מגביהי׳ [מגביהים] את האדם הרוכב עליהן כך הם מעלים ונושאים את בחי׳ אדם שעל הכסא למעלה ממנו והיינו לשרשם שהוא מעולם התהו שלמעלה מאצילות.

Now, the Chayos of the Chariot carry the Throne. That is: just as animals raise up the man who rides upon them, so they elevate and carry the level of Adam that is upon the Throne above itself, that is, to their root, which is from the World of Tohu, which is above Atzilus.

> Now the image of the Chayos carrying the Throne is applied. Just as an animal lifts the rider on its back, the Chayos lift the "man" on the Throne, the Sefiros of Atzilus, above his own place: to their own root in Tohu, which is above Atzilus. This is the sense in which food is above man.

אכן הם ג״כ נשואות עם הכסא דהיינו שהם נגבהים ומתעלים עם האדם שעל הכסא.

Yet they are also borne with the Throne; that is, they are raised and elevated together with the man upon the Throne.

> Yet the Chayos are also carried along with the Throne: the man upon it raises them up together with himself.

שהוא המגביה ומעלה אותן כמו אדם בעוה״ז מעלה את בשר הבהמה שהבשר מתעלה באכילת אדם שנהפך לדם הנפש ונכלל בבחי׳ ומדרגת מדבר (ועמ״ש בד״ה אני ישנה ולבי ער[13] גבי פי׳ רעייתי).

For he is the one who raises and elevates them, just as a man in this world elevates the meat of an animal: the meat is elevated through a man's eating [it], for it is transformed into the blood of the soul and is included in the level and rank of the speaking being. (And see what is written in the discourse beginning "I am asleep, but my heart is awake," on the meaning of "my love" (ra'yasi).)

> This is the sense in which food is below man: when a person eats meat, it becomes the blood that carries the soul's life and is absorbed into the human, speaking level, so the meat is elevated. In the discourse "I am asleep, but my heart is awake" (Likkutei Torah, Shir HaShirim 26:11), ra'yasi, "my love," is read from the word for pasture: Israel, as it were, provide G-d with "pasture and food" through their service.

אך מה שעי״ז נעשה התקשרות נפש האדם בגופו ותוספת השכל זהו בחי׳ נושאות כו׳ (ועמ״ש מענין זה בד״ה ששת ימים תאכל מצות[14] כו׳):[15]

But the fact that through this the soul of man becomes bound to his body, and [there is] an increase of intellect: this is the level of "carry," etc. (And see what is written on this subject in the discourse beginning "Six days you shall eat matzos," etc.)

> The eating also gives the person something: it binds his soul more firmly to his body and adds to his intellect, and this corresponds to the Chayos' carrying of the man on the Throne. The discourse "Six days you shall eat matzos" (Likkutei Torah, Tzav 7:12–13) explains that foods, rooted in Tohu above the Chochmah of Tikkun, can strengthen even a person's Chochmah, while, having fallen, they need him to refine them.

SECTION 3 · ¶7–10

Meat, Gevuros and Moshe's bittul

7 ב והנה הבשר הוא מבחי׳ גבורות שלכך הוא סומקא ולכך גם אחר הבירור וההעלאה הוא נכלל בגבורות דקדושה והיינו שעי״ז נמשך התלהבות ורשפי אש[16]

2. Now, meat is from the level of Gevuros (restraints); that is why it is red. And therefore, even after the refinement and elevation, it is included in the Gevuros of holiness; that is, through it fervor and flashes of fire are drawn down.

> The second section begins. Meat comes from the level of Gevuros (restraints), the intense and fiery powers, which is why it is red. Even after a person refines and elevates it, it remains among the Gevuros, now the Gevuros of holiness: it brings fervor and "flashes of fire" in serving G-d.

והיינו לפי ששרש כל הבהמות וחיות הוא מאריה ושור שבמרכבה והם הם בחי׳ גבורות וכמ״ש במרכבת יחזקאל בוערות כמראה הלפידים[17]

This is because the root of all domestic and wild animals is from the lion and the ox of the Chariot, and these are themselves the level of Gevuros, as it is written of Yechezkel's Chariot, "burning like the appearance of torches."

> This follows from the root of animals in the lion and the ox of the Chariot, which are powers of Gevurah. Yechezkel describes the Chayos as "burning like the appearance of torches."

וכן השרפים לשון רשפי אש ולכך גם הבהמות והחיות שנשתלשלו מהם הם ג״כ בחי׳ גבורות ולכך בשרא היא סומקא כו׳.

And so too the Seraphim, a term [meaning] flashes of fire. Therefore the domestic and wild animals, which descended from them, are also the level of Gevuros; and therefore "meat is red," etc.

> The Seraphim, the "burning" angels, are named with a word close to reshef, "flash," as in "flashes of fire": seraf and reshef share the same letters. Animals descended from these fiery sources are also Gevuros; hence the saying that "meat is red."

8 ועיין בבחיי פ׳ בשלח ע״פ ויאמר משה בתת[18] ה׳ לכם בערב בשר לאכול ולחם בבקר כנגד מדת הדין ומדת הרחמים[19] כו׳.

And see [Rabbeinu] Bachya, Parshas Beshalach, on [the verse] "And Moshe said: When Havayah gives you in the evening meat to eat, and bread in the morning": [these] correspond to the attribute of judgment and the attribute of mercy, etc.

> Rabbeinu Bachya, the medieval Torah commentator, explains on Exodus 16:8, in the way of Kabbalah, that the meat given in the evening and the bread given in the morning correspond to the attribute of judgment and the attribute of mercy. This supports the link between meat and the Gevuros.

וזהו שארז״ל [שאמרו רבותינו זכרונם לברכה] ע״ה [עם הארץ] אסור לאכול בשר[20] שאינו יכול להעלות׳ [להעלות] את הבשר כי מהגבורות׳ [מהגבורות] יש יותר יניקת החיצוני׳ [החיצונים] וכמ״ש לקמן ע״פ זאת חקת התורה ויקחו אליך פרה[21] כו׳

This is [the meaning of] what our Sages, of blessed memory, said, that an unlearned person is forbidden to eat meat: because he cannot elevate the meat, for from the Gevuros there is more drawing of nourishment by the external forces, as is explained further on, on [the verse] "This is the statute of the Torah… and they shall take to you a heifer," etc.;

> This explains why an unlearned person may not eat meat: the Gevuros give the external forces (the kelipos) more hold to draw nourishment, so without Torah he cannot elevate it. In the discourse on the red heifer, "This is the statute of the Torah" (Likkutei Torah, Chukas 1:9), the Alter Rebbe explains that the external forces cannot draw from the right side, which draws close, but only from the left, the side of Gevurah, which pushes away.

וכמ״ש בזהר פ׳ נח (דס״ה ע״א) כל רעותיה לאו איהו אלא בבשרא תדיר[22] וע״ש במק״מ [במקדש מלך] בשם הרח״ו [הרבי חיים ויטאל], וכיון שאינו יכול להעלותו הבשר מורידו ומשפילו וכמ״ש במ״א ע״פ וגלחה את ראשה.[23]

and as it is written in the Zohar, Parshas Noach (folio 65a): "Its whole desire is nothing but meat, constantly." And see there in the Mikdash Melech, in the name of Rabbi Chaim Vital. And since he cannot elevate it, the meat brings him down and lowers him, as is explained elsewhere on [the verse] "And she shall shave her head."

> The Zohar says of "the end of all flesh," the force opposed to holiness, that its whole desire is for flesh; the Mikdash Melech, a commentary on the Zohar, discusses it in the name of Rabbi Chaim Vital, the Arizal's foremost disciple. When a person cannot elevate meat, it drags him down instead: the discourse on "And she shall shave her head" (Likkutei Torah, Ki Seitzei 2:19) says this of the unlearned, while of the Torah scholar it is said, "The righteous one eats to satisfy his soul."

אבל התלמיד חכם שמקבל מבחי׳ חכמה ובחכמה אתברירו ע״כ מברר את הבשר ואז הבשר מוסיף בו התלהבות.

But the Torah scholar, who receives from the level of Chochmah (wisdom), and "through Chochmah they are refined" — therefore he refines the meat, and then the meat adds fervor in him.

> A Torah scholar receives from Chochmah, and it is through Chochmah that things are refined. He therefore refines the meat, and it adds to his fervor.

אך מרע״ה [משה רבינו עליו השלום] אמר מאין לי בשר,[24] פי׳ שהיה נעלה מאד מבחי׳ גבורות של הבשר אף כמו שהם לאחר הבירור.

But Moshe our teacher, peace be upon him, said, "From where shall I have meat?" That is, he was very far above the level of the Gevuros of meat, even as they are after the refinement.

> Moshe, however, asked, "From where shall I have meat?" In the plain sense he is protesting that he has no way to feed the whole people; the Alter Rebbe reads it as describing Moshe's level: he was far above the Gevuros of meat, even in their refined, holy form.

שההתלהבות ורשפי אש האהבה הוא עדיין בחי׳ יש מי שאוהב, ובמשה כתיב ונחנו מה שהוא בחי׳ אין תכלית הביטול.

For the fervor and the flashes of fire of love are still the level of 'there is one who loves,' whereas of Moshe it is written, "And what are we?": the level of ayin (nothing), the utmost self-nullification (bittul).

> Fiery love, however holy, still involves a self who loves, a yesh (something). Moshe's level is expressed in the words he said with Aharon when the people complained of hunger, "And what are we?" (Exodus 16:7-8): ayin (nothing), complete self-nullification (bittul), which is above such fervor.

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

THE REBBE EXPLAINS

In a maamar of 12 Tammuz 5718 (unedited), on Yaakov going out from Be'er Sheva to Charan as Chochmah drawn through intermediaries into the attributes and then into speech, the Rebbe brings Moshe's question about the meat as his example; in this whole section, the editors' note says, he follows the Rebbe Rashab's maamar Vayeitzei Yaakov of 5680.

Following the Rebbe Rashab's maamar of 5680, the Rebbe restates this paragraph: meat after refinement is love „כרשפי אש" (like flashes of fire), which even at its highest is „יש מי שאוהב" ("one who loves"), the opposite of Moshe's „ונחנו מ״ה" ("And what are we?"), so it could not be drawn down through him. As there, it was drawn from Moshe through intermediaries: the seventy elders, and between Moshe and the elders Aharon, who had both the fire of the altar and the fire of the Menorah, a light that comes through oil, „נהורא שכיך" (a quiet light). To this the Rebbe adds that the bittul reached even the meat, the very fat quail, „שהו״ע הביטול דחכמה" (which is the bittul of Chochmah).

The Alter Rebbe: שההתלהבות ורשפי אש האהבה הוא עדיין בחי׳ יש מי שאוהב, ובמשה כתיב ונחנו מה

The Rebbe: אש המזבח הוא ע״ד האהבה כרשפי אש, ואילו אש המנורה הו״ע של אור שבא ע״י שמן, נהורא שכיך

Toras Menachem, Hisvaaduyos, vol. כג (5718 vol. 3), p. 121 · י״ב תמוז ה׳תשי״ח (unedited)

BACKGROUND FROM THE REBBE

In Likkutei Sichos 4 (Korach, from Shabbos Korach 5722), explaining Korach's claim, the Rebbe says that through Moshe's elevation Israel received from him not only lofty understanding but everything, down to the simplest things; his note 14 gives Moshe and the meat as the example.

The Rebbe reads Moshe's „מאין לי בשר" ("From where shall I have meat?") with this paragraph: Moshe „לא יכול לצמצם עצמו בהשפעת הבשר" (could not contract himself to give meat). Yet G-d's answer was to gather seventy elders, „ואצלתי מן הרוח אשר עליך" ("and I will take of the spirit that is upon you"): even the meat had to come from Moshe's spirit, so that he remain the one who gives to his generation. All this is in the words of the Rebbe Rayatz's maamar Bereish Hurmanusa of 5695, which the Rebbe cites; his own addition is the pointer to this paragraph.

The Alter Rebbe: אך מרע״ה אמר מאין לי בשר, פי׳ שהיה נעלה מאד מבחי׳ גבורות של הבשר

The Rebbe: מאין לי בשר, שלא יכול לצמצם עצמו בהשפעת הבשר (ראה לקו״ת בהעלותך לא, ד)

Likkutei Sichos, vol. ד, p. 1051 · ש״פ קרח תשכ״ב

9 ואף שבו יש ג״כ בחי׳ התלהבות בבחי׳ גבורות אך ההתלהבות כלולה בבחי׳ ביטול ואין והוא נק׳ בחי׳ גבורות דאבא,

And although in him too there is the level of fervor, in the manner of Gevuros (restraints), yet the fervor is included in the level of self-nullification (bittul) and ayin (nothing), and this is called the level of the Gevuros of Abba (Chochmah).

Moshe too has fervor, a quality of the Gevuros, but in him it is absorbed within bittul, his sense of being nothing (ayin) before G-d. Fervor of this kind is called the Gevuros of Abba, that is, of Chochmah.

משא״כ הגבורות הנולדים מבירור הבשר הוא בחינת גבורות דאימא או גבורות דז״א שהוא בחי׳ יש ודבר שנרגש ההתלהבות כו׳

Whereas the Gevuros born of the refinement of meat are the level of the Gevuros of Imma (Binah), or the Gevuros of Z'eir Anpin (the emotive attributes), which is the level of yesh (something) and of a thing in which the fervor is felt, etc.

> The fervor born of refining meat is of a lower order, the Gevuros of Imma (Binah) or of Z'eir Anpin (the emotive attributes): it belongs to a yesh, a self that feels its own fervor.

והוא מילתא זוטרתא[25] ולמטה מבחי׳ מרע״ה [משה רבינו עליו השלום] שהוא בחי׳ מ״ה [שם מ״ה] תכלית הביטול בחי׳ אין כנ״ל (ועמ״ש סד״ה והיה מדי חדש בחדשו[26] גבי יבוא כל בשר להשתחוות):

And this is a minor matter, and below the level of Moshe our teacher, peace be upon him, who is the level of Mah ("what"), the utmost bittul, the level of ayin, as mentioned above. (And see what is written at the end of the discourse beginning "And it shall be, from New Moon to New Moon," regarding "all flesh shall come to bow down.")

> Such felt fervor is "a minor matter" compared with Moshe, whose level is Mah, "what," complete bittul, as in his words "And what are we?" The phrase echoes the Talmud's remark that awe of Heaven is "a minor matter" for Moshe. At the end of the discourse "And it shall be, from New Moon to New Moon" (Likkutei Torah, V'Zos HaBerachah 4:10–11), "all flesh" is explained as the fiery element of the animal level, which in the Time to Come will reach bowing down and bittul.

10 וזהו ויאמר משה שש מאות אלף רגלי העם אשר אנכי בקרבו.[27]

This is [the meaning of]: "And Moshe said: Six hundred thousand on foot is the people in whose midst I am."

> Now the verses are read in this light. When G-d promised meat for a whole month, Moshe answered, "Six hundred thousand on foot is the people in whose midst I am."

פי׳ שש מאות אלף רגלי דור המדבר היו תלמידיו שהיו ג״כ מבחי׳ יסוד אבא שהוא בחי׳ ביטול וזהו אשר אנכי בקרבו שמשה הוא בחי׳ מה ואין כנ״ל.

That is: the six hundred thousand on foot of the generation of the wilderness were his disciples, who were also from the level of the Yesod (foundation) of Abba (Chochmah), which is the level of bittul. And this is "in whose midst I am": for Moshe is the level of Mah ("what") and ayin (nothing), as mentioned above.

> The six hundred thousand of the generation of the wilderness were Moshe's disciples and shared his root in the Yesod of Abba, the channel through which the bittul of Chochmah flows. "In whose midst I am" means that Moshe, the level of Mah and ayin, was within them.

ואתה אמרת בשר אתן להם פי׳ משה מדבר עם בחי׳ אור א״ס המלובש בחכמה שהוא בחי׳ משה

“And You have said: I will give them meat.” That is: Moshe is speaking with the level of the Infinite Light (Or Ein Sof) enclothed in Chochmah (wisdom), which is the level of Moshe.

> In saying “And You have said: I will give them meat,” Moshe is addressing the Infinite Light as it is enclothed in Chochmah, the very level from which he himself comes.

וזהו ואתה כי חכמה נק׳ אתה כו׳ (ועיין בזהר פ׳ בלק דף קצ״ג ע״ב) דמשמע שאתה הוא אור א״ס המלובש בחכמה תתן בשר

And this is “And You”: for Chochmah is called “You,” etc. (And see the Zohar, Parshas Balak, folio 193b.) This implies that You, the Infinite Light enclothed in Chochmah, will give meat.

> Chochmah is called “You” (atah), so the verse implies that the Infinite Light within Chochmah is the one who will give meat. The Zohar in Parshas Balak (3:193b) explains the word “You” as the right side, called the supernal Kohen.

וזה א״א שיושפל כ״כ [כל כך] ממדרגה גבוה ונעלה שהוא בחי׳ חכמה ואין שהוא בחי׳ משה וא״כ איך המזון הנמשך על ידו יהיה הבשר שהבשר מדרגה תחתונה מאד לגבי משה שהוא בחי׳ יש ובחי׳ גבורות כו׳.

And this is impossible: that it be lowered so far from a level so high and exalted, which is the level of Chochmah and ayin, the level of Moshe. If so, how can the food drawn down through him be meat? For meat is a very low level relative to Moshe, being the level of yesh and the level of Gevuros, etc.

> That seemed impossible to Moshe. Food drawn down through him, whose level is Chochmah and ayin, cannot be meat, which as yesh and Gevuros is very low relative to him.

וזהו הצאן ובקר ישחט להם.[28] פי׳ מאחר שהם מבחי׳ גבורות ולכן צריכין שחיטה (ע׳ [עיין] בלק״ת [בלקוטי תורה (להאריז״ל)] פ׳ ראה ופ׳ שמיני) וא״כ איך אפשר להיות למאכל להם שהם מיסוד אבא תכלית הביטול כנ״ל.

And this is “Shall flocks and herds be slaughtered for them?” That is: since they are from the level of Gevuros, they therefore require slaughtering (see the Likkutei Torah of the Arizal, Parshas Re’eh and Parshas Shemini); if so, how can they be food for those who are from the Yesod of Abba, the utmost bittul, as mentioned above?

> Flocks and herds come from the Gevuros, which is why they need ritual slaughter; the Arizal’s Likkutei Torah on Re’eh and Shemini is cited on this. How, then, could they feed a people rooted in the Yesod of Abba, in complete bittul? This is the meaning of Moshe’s question “Shall flocks and herds be slaughtered for them?”

אם את כל דגי הים כו׳ פי׳ דגים הם בחי׳ נעלה מצאן ובקר שהם א״צ [אין צריך / אינו צריך] שחיטה. ואעפ״כ [ואף על פי כן] הם נמוכים לנגד מדרגתם וא״א שימצא להם כו׳ ועיין מזה לקמן:

"If all the fish of the sea," etc.: that is, fish are a level higher than flocks and herds, for they need no slaughtering; and even so they are low relative to their [the people's] level, and it is impossible that [enough] be found for them, etc. And see about this further on.

> Fish are higher than flocks and herds, since they need no ritual slaughter. Yet even fish are low compared with the people's level, so Moshe could not see how enough could be found for them; the maamar returns to this later.

> **THE REBBE ON THIS PARAGRAPH** · AI research, checked against each source; not yet reviewed by a person
>
> **BACKGROUND FROM THE REBBE**
>
> In a sicha of Shabbos Beshalach 5734 and 5726 (Likkutei Sichos 16, Beshalach 2), the Rebbe explains Rashi's words that Israel „הי׳ אפשר להם בלא בשר" ("could have managed without meat"), and his notes quote this paragraph.
>
> Just as Moshe, whose level was "seeing" G-dliness, asked in wonder „מאין לי בשר" ("From where shall I have meat?") because he was above meat, so too the generation of the wilderness, „דורו של משה" (Moshe's generation), his disciples from the Yesod of Abba: for them "meat", understanding and comprehension of G-dliness, was „ענין של ירידה" (a descent). In later generations, and above all in ours, the "request for meat" is proper, for through „יפוצו מעינותיך חוצה" ("your wellsprings shall spread outward") Moshiach comes.
>
> The Alter Rebbe: שש מאות אלף רגלי דור המדבר היו תלמידיו שהיו ג״כ מבחי׳ יסוד אבא שהוא בחי׳ ביטול
>
> The Rebbe: דער ענין פון בשר (כולל בשר השליו) — הבנה והשגה אין אלקות — אַן ענין של ירידה
>
> Likkutei Sichos, vol. טז, p. 171 · תשכ״ו, ש״פ בשלח תשל״ד

SECTION 4 · ¶11–16

"Is the hand of Havayah too short?" The quail and the lamp

11 ג ויאמר ה׳ אל משה היד ה׳ תקצר. פי׳ עם היות שהאמת שאתה נעלה מאד מבחי׳ היש דבשר כי אתה בחי׳ מ״ה [שם מ״ה] וביטול אעפ״כ [אף על פי כן] היד ה׳ תקצר. בתמיה.

3. "And Havayah said to Moshe: Is the hand of Havayah too short?" That is: although it is true that you are far above the level of the yesh of meat, since you are the level of Mah and bittul, nevertheless, "Is the hand of Havayah too short?" [This is said] in wonder.

> The third section opens with G-d's answer, "Is the hand of Havayah too short?" Moshe is indeed far above the yesh of meat, but the question is rhetorical: G-d's hand is not limited.

והיינו שיוכל להמשיך ולישפל אף מהאין דחכמה שהוא נעלה מאד להתלבש ולהתגלות למטה מטה בגבורות והיש של הבשר שגם בבחי׳ היש של הבשר יתגלה הביטול דחכמה.

That is: it can draw down and descend even from the ayin of Chochmah, which is very exalted, to enclothe itself and be revealed far, far below, in the Gevuros and the yesh of meat, so that even in the level of the yesh of meat the bittul of Chochmah will be revealed.

> G-d's "hand" can draw the bittul of Chochmah, the highest ayin, down into the lowest place, the Gevuros and yesh of meat, so that bittul is revealed even there.

כי יד ה׳ יוכל לישפל מאד למטה מטה (וכמ״ש במ״א בענין המגביהי לשבת[29] שלכך המשפילי לראות בשמים ובארץ[30] בהשוואה אחת וכענין היד הגדולה אשר עשה[31] ה׳ במצרים כו׳

For the hand of Havayah can descend very far, far below. (As is explained elsewhere on the matter of "Who is enthroned on high," that therefore He "looks down low upon heaven and earth" in one equal manner; and like the matter of "the great hand that Havayah performed in Egypt," etc.

> G-d's hand can descend to the very lowest, and parallels show why: the higher the source, the lower it reaches. He "is enthroned on high," and therefore "looks down low" on heaven and earth alike; and so too "the great hand" that G-d revealed in Egypt.

וכה״ג [וכהאי גוונא] נת׳ [נתבאר] בפי׳ לבי ובשרי ירננו אל אל חי.[32] שלהיות נמשך הביטול בלבי ובשרי שהם גשמיים הוא דייקא כאשר ירננו אל אל חי מהותו ועצמותו יתי כמ״ש בד״ה וארשתיך לי כו׳ ובמתן תורה ההרים רקדו[33, 34] דהיינו אף הרים גבנונים[35] בפי׳ בת׳ דפסחים) (דקי״ח ע״ב) **ועמש״ל** [ועיין מה שכתוב לעיל] בד״ה ענין שניתנה תורה על הר סיני

And the like was explained on the meaning of "My heart and my flesh sing for joy to the living G-d": that bittul is drawn into "my heart and my flesh," which are physical, precisely when they "sing for joy to the living G-d," His very Being and Essence, may He be blessed, as is explained in the discourse beginning "And I will betroth you to Me," etc. And at the Giving of the Torah "the mountains skipped": that is, even the humped mountains, [as stated] in the last chapter of Pesachim.) (folio 118b) And see what is written above in the discourse beginning "The matter that the Torah was given on Mount Sinai."

> The verse "My heart and my flesh sing for joy to the living G-d" is explained the same way: bittul reaches the physical heart and flesh precisely when they sing to G-d's very Essence, which is above every level. So too at the Giving of the Torah "the mountains skipped," even the proud "humped mountains"; in Likkutei Torah, Bamidbar (16:1), the Alter Rebbe explains that the Torah was given on lowly Sinai rather than on those lofty mountains because its essence is bittul.

כש"כ [כל שכן] שבנקל יותר שיומשך הביטול בבחינת בשר כו', וז"ש [וזהו שכתוב] לע"ל [לעתיד לבוא] והיה מדי חדש כו' יבא כל בשר להשתחוות לפני.[36]

All the more so, then, is it easier for bittul to be drawn into the level of flesh, etc. And this is what is written of the Time to Come: "And it shall be, from New Moon to New Moon," etc., "all flesh shall come to bow down before Me."

> If bittul reached even the mountains, it can all the more easily be drawn into flesh. This is the promise for the Time to Come: "All flesh shall come to bow down before Me."

שהרבותא היא שאפילו בבחי' כל בשר שהוא בחי' גבורות ויש יומשך בחי' ההשתחוואה וביטול עליון וכמ"ש במ"א.[37]

For the novelty is that even into the level of "all flesh," which is the level of Gevuros and yesh, there will be drawn the level of bowing down and of supreme bittul, as is explained elsewhere.

> The novelty of that prophecy is that even "all flesh," which is Gevuros and yesh, will be filled with bowing down and with supreme bittul.

12 וזה היה ענין השליו שהיו עופות שמנים מאד כדאיתא בגמ' [בגמרא] דיומא דע"ה ב' ומסקינן לה אתליסר ריפתי ואחרונה אינה נאכלת אלא[38] ע"י תערובות מרוב השומן הנבלע בה וכ"ש [וכל שכן] העליונות.

And this was the matter of the quail (selav), which were very fat birds, as is found in the Gemara, [tractate] Yoma, folio 75b: we set it upon thirteen loaves, and the last cannot be eaten except mixed [with other food], because of the abundance of fat absorbed in it; and all the more so the upper ones.

> The quail that G-d sent in the wilderness illustrates this. The Talmud describes how fat it was: placed on thirteen loaves, its fat soaked through them, so that even the last loaf could be eaten only mixed with other food, and the loaves above it were richer still.

13 והענין כי שמן הוא בחי' חכמה שהוא חכים ולא בחכמה ידיעא[39] כו', ובעוה"ז הגשמי ג"כ השמן הוא בחי' חכמה שנשתלשל מבחי' חכמה שלמעלה, והתורה שהיא בחי' חכמה עילאה נק' שמן כו'.

The explanation is that oil is the level of Chochmah (wisdom), which "is wise, but not with a known wisdom," etc. And in the physical world as well, oil is the level of Chochmah, which descended from the level of Chochmah above. And the Torah, which is the level of the higher Chochmah (Chochmah Ila'ah), is called oil, etc.

> Oil stands for Chochmah: the Chochmah of which the Tikkunei Zohar says to G-d, "You are wise, but not with a known wisdom," a wisdom beyond any that can be grasped. Physical oil descends from that Chochmah above, and the Torah, which is the higher Chochmah, is likewise called oil.

14 וזהו ענין השליו ששמן שהוא בחי׳ חכמה נמשך ונתפשט בבשר. שבשר השליו הוא בחי׳ גבורות והשמן שבה הוא בחי׳ חכמה בחינת מ״ה [שם מ״ה] ואין. והיינו שנמשך הביטול גם בבחי׳ היש דבשר.

And this is the matter of the quail: that oil (shemen), which is the level of Chochmah, was drawn and spread through the meat. For the meat of the quail is the level of Gevuros (restraints), and the shemen (fat, oil) in it is the level of Chochmah, the level of Mah and ayin (nothing). That is: self-nullification (bittul) is drawn even into the level of the yesh (something) of meat.

> In the quail, Chochmah (the oil, shemen) spread through the meat, which is Gevuros. The bittul of Chochmah was thus drawn even into the yesh of meat.

וזהו היד ה׳ תקצר. שיוכל להמשיך מבחי׳ אין דח״ע [דחכמה עילאה] גם לתוך הבשר עם היותו מצד עצם בחי׳ יש וגבורות, וכמ״ש בע״ח [בעץ חיים] בענין כי יסוד אבא ארוך היינו השפעת כח הביטול.[40]

And this is "Is the hand of Havayah too short?": that it can draw from the level of the ayin of the higher Chochmah even into the meat, although in its essence it is the level of yesh and Gevuros; and as is written in Etz Chaim on the matter that the Yesod of Abba is long: that is, the influence of the power of bittul.

> This is the meaning of "Is the hand of Havayah too short?": G-d can draw the ayin of the higher Chochmah even into meat, which in itself is yesh and Gevuros. The teaching from Etz Chaim that the Yesod of Abba is "long" describes this far reach of the power of bittul.

> **THE REBBE ON THIS PARAGRAPH** · AI research, checked against each source; not yet reviewed by a person
>
> **THE REBBE EXPLAINS**
>
> In Likkutei Sichos 16 (Beshalach, sicha 2, from Shabbos Beshalach 5734 and 5726) the Rebbe asks why Rashi twice explains the difference between the meat and the bread given in the wilderness; in the sicha's inner section he reads the bread and the quail as two levels of Torah, and his note on the quail sums up this paragraph.
>
> In a note the Rebbe sums up this paragraph: the quail „הוא החיבור דביטול" ("is the joining of the bittul") of Chochmah with the yesh of meat. In the sicha he reads it in Torah: bread is the revealed Torah, while the quail, a bird „ושמן מאד" ("and very fat"), is the oil of the Torah, „פנימיות התורה" (its inner dimension), as it comes down into "meat": „הבנה והשגה" (understanding and comprehension), where it has taste.
>
> The Alter Rebbe: וזהו ענין השליו ששמן שהוא בחי׳ חכמה נמשך ונתפשט בבשר
>
> The Rebbe: שהשליו הוא החיבור דביטול (דחכמה) ויש (דבשר)
>
> Likkutei Sichos, vol. טז, p. 169 · תשכ״ו, ש״פ בשלח תשל״ד

15 והיינו כי השליו הוא נמשך ג״כ מבחי׳ פני נשר שבמרכבה שהוא שרש נשמת כל העופות

That is: the quail too is drawn from the level of the face of the eagle in the Chariot, which is the root of the soul of all birds;

> Like all birds, the quail draws its soul from the face of the eagle in the Divine Chariot.

אך שמבחי׳ נשר מתהוים כל העופות שאינן מעורבים בשומן כ״כ [כל כך] שהם רק בחי׳ בשר וגבורות ויש בלבד.

but from the level of the eagle come into being all the birds that are not so mixed with fat, which are only the level of meat and Gevuros (restraints) and yesh (something) alone.

> The ordinary birds that come from that source have little fat: they are only meat, Gevuros and yesh.

אמנם זה השליו הוא מעורב בשומן כ״כ [כל כך] והיינו שנמשך לתוכו מבחי׳ שמן ח״ע [חכמה עילאה] בחי׳ אין

This quail, however, is so mixed with fat; that is, there is drawn into it from the level of the oil of the higher Chochmah (Chochmah Ila'ah), the level of ayin (nothing),

> The quail is different. Its abundant fat shows that something of the oil of the higher Chochmah, the level of ayin, was drawn into it.

שהוא בחי׳ הרכבה והתכללות חו״ג [חסד וגבורה] ביחד שלתוך גבורות דיש דבשר השליו נמשך בחי׳ חסד דחכמה להמתיק הגבורות והוא השמן כו׳.

which is the level of the combination and inter-inclusion of Chesed (kindness) and Gevurah (restraint) together: into the Gevuros of the yesh of the quail's meat there is drawn the level of the Chesed of Chochmah, to sweeten the Gevuros; and this is the oil, etc.

> That oil combines Chesed and Gevurah: the Chesed of Chochmah enters the Gevuros of the quail's meat and "sweetens" them, softening their severity. This is what its fat signifies.

16 וכמו העלאת נרות המנורה[41] שהשמן נבלע ונמשך בפתילה ועי״ז דולקת הפתילה באור.

And it is like the raising up of the lamps of the Menorah: the oil is absorbed and drawn into the wick, and through this the wick burns with light.

> The Menorah shows the same thing: the oil soaks into the wick, and that is what lets the wick burn with light.

שהוא ג״כ התכללות חו״ג [חסד וגבורה] חסד דחכמה הוא השמן ואור דפתילה הוא בחינת הגבורות והתלהבות, שהפתילה היא בחי׳ יש ונכללת באור והוא ענין העלאת נפש האדם בבחי׳ רצוא והתלהבות.

This too is the inter-inclusion of Chesed (kindness) and Gevurah (restraint): the Chesed of Chochmah (wisdom) is the oil, and the light of the wick is the level of the Gevuros and fervor. For the wick is the level of yesh (something), and it is included in the light; and this is the matter of the elevation of the soul of man in the manner of ratzo (running forth) and fervor.

> Here too Chesed and Gevurah combine: the oil is the Chesed of Chochmah, while the flame is Gevuros and fervor. The wick, a yesh, is absorbed into the light, an image of the soul rising in ratzo, its yearning to leave its limits and cleave to G-d.

אך הנה העלאה זו הוא ע״י השמן שהוא בחי׳ ח״ע [חכמה עילאה] דהיינו שנמשך ג״כ בחי׳ ביטול דח״ע [דחכמה עילאה] בההתלהבות כו׳

But this elevation comes through the oil, which is the level of the higher Chochmah; that is, into the fervor there is drawn also the level of the self-nullification (bittul) of the higher Chochmah, etc.

> Yet the wick burns only through the oil: the soul's fiery ascent is carried by the bittul of the higher Chochmah drawn into it.

(ועמ״ש מענין השמן והפתילה ע״פ כי אתה נרי[42] הוי׳. ובד״ה ת״ר [תנו רבנן] מצות נר חנוכה)[43] וזהו כענין השליו שהשמן נתפשט בהגבורות דבשר כנ״ל:

(And see what is written on the subject of the oil and the wick on [the verse] "For You are my lamp, Havayah," and in the discourse beginning "Our Rabbis taught: The mitzvah of the Chanukah lamp.") And this is like the matter of the quail, in which the oil spread through the Gevuros of the meat, as mentioned above.

> The discourse on "For You are my lamp, Havayah" (Torah Ohr, Miketz 12:21) explains that Havayah is present like a lamp with its oil and wick; a discourse on the Chanukah lamp is also cited. The lamp parallels the quail, whose fat spread through the Gevuros of its meat.

SECTION 5 • ¶17–22

Aharon between the princes and Moshe

17 ד וזהו ענין שלך גדול משלהם דהיינו מקרבנות הנשיאים כי הנה הקרבן נק׳ אכילת מזבח שכמו ע״י אכילה נתברר הבשר ונולד מזה התלהבות ורשפי אש כך עד״ז הוא ג״כ אכילת מזבח רק שהוא בבחינה גבוה הרבה יותר וכמ״ש במ״א

4. And this is the meaning of "yours is greater than theirs," that is, than the offerings of the princes. For the offering is called "the eating of the altar": just as through eating the meat is refined, and fervor and flashes of fire are born from this, so in the same way is the eating of the altar as well, except that it is on a far higher level, as is explained elsewhere.

> The fourth section returns to Aharon and the princes. An offering is called "the eating of the altar": as eating refines meat and produces fervor in the one who eats, so the altar's "eating" of an offering refines and elevates it, though on a far higher level. The Sages taught (Chagigah 27a) that while the Temple stood the altar atoned for a person, and now his table atones for him; the maamar cites this to show that a person's eating does what the altar's eating did.

ולכן ארז״ל [אמרו רבותינו זכרונם לברכה] משחרב בהמ״ק [בית המקדש] שולחנו של אדם מכפר עליו.[44]

And therefore our Sages, of blessed memory, said: Since the Holy Temple was destroyed, a person's table atones for him.

> Because the two are comparable, the Sages said that since the Temple was destroyed, a person's table atones for him, in place of the altar.

18 וזה היה ענין הקרבנות של הנשיאים שכל נשיא העלה שבטו ע״י קרבנו דהיינו שע״ז נמשך בשבטו בחי׳ הרצוא וההתלהבות ע״י הקרבן שהקריב שנק׳ אכילת מזבח כו׳,

And this was the matter of the offerings of the princes: that each prince elevated his tribe through his offering; that is, through this there was drawn into his tribe the level of ratzo (running forth) and fervor, through the offering he brought, which is called "the eating of the altar," etc.

> Each prince's offering drew into his tribe ratzo, the soul's yearning to rise toward G-d, and fervor. This was the elevation the princes brought about.

אכן בחי' אהרן שמדליק ומטיב את נרות המנורה הוא גדול מקרבנות הנ"ל, כי הנה המנורה היא בחי' מל' דאצילות, והי"ב שבטים הם מרכבה דבחי' מל'

But the level of Aharon, who kindles and prepares the lamps of the Menorah, is greater than the offerings mentioned above. For the Menorah is the level of the Malchus (sovereignty) of Atzilus (Emanation), and the twelve tribes are a chariot for the level of Malchus,

> Aharon's kindling is greater. The Menorah stands for the Malchus of Atzilus, the divine sovereignty that receives from the higher Sefiros and gives to the worlds below, and the twelve tribes are its "chariot," the vehicle that carries it.

שהם הנק' י"ב בקר שלשה פונים צפונה כו' והים עליהם מלמעלה, הים היינו המל' דאצי' שהוא עליהם מלמעלה

which are what is called the twelve oxen, "three facing north," etc., "and the Sea was upon them above." "The Sea" is the Malchus of Atzilus, which is upon them above.

> This is the image of the great basin in Shlomo's Temple, called "the Sea," which stood upon twelve oxen, three facing each direction (I Kings 7:25). The oxen are the twelve tribes, and the Sea above them is the Malchus of Atzilus.

(ולכן הנשיאים הקריבו י"ב בקר לעולה[45] דהיינו כמ"ש ששם עלו שבטים[46] כו' ועלי' [ועליה] זו הוא ע"ד והחיות נושאות את הכסא),

(And therefore the princes offered twelve oxen for a burnt offering; that is, as it is written, "For there the tribes went up," etc.; and this ascent is in the manner of "and the Chayos carry the Throne.")

> That is why the princes together offered twelve oxen as burnt offerings: an olah, a burnt offering, is literally "that which goes up," and of Jerusalem it is said, "For there the tribes went up." Their ascent is like that of the Chayos carrying the Throne, described above.

ואהרן שהעלה נרות המנורה היינו ג"כ לכללות י"ב שבטים הנכללים בבחי' מל' שהשפיע בהם ג"כ ההעלאה שיהיה לכל או"א [אחד ואחד] מישראל בחי' העלאה זו. והעלאה זו הוא ג"כ בחי' גבורות ורשפי אש.

And Aharon, who raised up the lamps of the Menorah: this too was for the twelve tribes as a whole (klalus), who are included in the level of Malchus; for he too bestowed upon them the elevation, so that each and every one of Israel would have this level of elevation. And this elevation, too, is the level of Gevuros (restraints) and flashes of fire.

> Aharon's raising of the lamps served all twelve tribes as one, as they are included in Malchus, giving every Jew this ascent. This ascent too is Gevuros and fiery fervor.

19 ואהרן בעצמו הוא חסד אך לכנס״י [לכנסת ישראל] השפיע בחי׳ גבורות והיינו לפי שהוא שושבינא דמטרוניתא שמגביה ומעלה כנס״י [כנסת ישראל] לגבי מלכא קדישא והוא ע״י הגבורות שהם בחי׳ העלאה.

Aharon himself is Chesed (kindness), but to the Congregation of Israel (Knesses Yisrael) he bestowed the level of Gevuros (restraints). This is because he is "the Queen's groomsman" (shushvina dematronisa), who raises and elevates the Congregation of Israel toward the Holy King; and this is through the Gevuros, which are the level of elevation.

> Aharon's own attribute is Chesed, yet he gives the Congregation of Israel Gevuros, because Gevuros are the power that lifts upward. As "the Queen's groomsman," he escorts the Congregation of Israel, the bride, up toward the Holy King.

וזהו ענין העלאת הנרות, אך גבורות אלו אינן בבחי׳ יש כמו ההעלאה שמבירור הבשר שהוא בחי׳ יש. אלא הם בבחי׳ אין וביטול

And this is the matter of the raising of the lamps. But these Gevuros are not in the manner of yesh (something), like the elevation that comes from the refinement of meat, which is the level of yesh; rather, they are in the manner of ayin (nothing) and self-nullification (bittul).

> That upward lifting is the raising of the lamps. But Aharon's Gevuros differ from the fervor produced by refining meat, which belongs to a yesh, a self: his are of ayin and bittul.

שהרי מעורבים בשמן ופתילה ואור

For they are mixed with oil, wick and light.

> The reason lies in the lamp itself: its fire never burns alone, but together with the oil and the wick.

אשר עם היות בירור והעלאת הפתילה היא בחי׳ גבורות דיש אכן ע״י השמן הנבלע בה שהוא בחי׳ ח״ע [חכמה עילאה] ביטול ואין ע״ז נעשה ההעלאה והגבורות בבחי׳ אין וביטול כו׳.

Although the refinement and elevation of the wick is the level of the Gevuros of yesh, nevertheless, through the oil absorbed in it, which is the level of the higher Chochmah (Chochmah Ila'ah), bittul and ayin, through this the elevation and the Gevuros come to be in the manner of ayin and bittul, etc.

> The wick's burning, its refinement and rising, is Gevuros of yesh; but the oil soaked into it is the higher Chochmah, bittul and ayin, and through the oil the whole ascent becomes one of ayin and bittul.

20 ולכן הוא גדול מקרבנות הנשיאים שנק׳ אכילת מזבח שההעלאה נמשך מבירור הבשר שהגבורות הוא עדיין בחי׳ יש מי שאוהב

Therefore it is greater than the offerings of the princes, which are called "the eating of the altar," in which the elevation is drawn from the refinement of meat, where the Gevuros (restraints) are still the level of 'there is one who loves.'

> This is why Aharon's share is greater. The princes' offerings, "the eating of the altar," bring an elevation that comes from refining meat, whose Gevuros are still those of a self who loves.

והיינו כי הי״ב בקר הם בעולם הבריאה ואימא מקננא בכורסייא והגבורות הנמשכי׳ [הנמשכים / הנמשכין] מבחי׳ בינה כשמקננא בבריאה הוא בחי׳ יש כו׳.

That is: the twelve oxen are in the World of Beriah (Creation), and "Imma nests in the Throne"; and the Gevuros drawn from the level of Binah (understanding) as it nests in Beriah are the level of yesh (something), etc.

> The twelve oxen are in the World of Beriah, where Imma, that is Binah, is said to "nest in the Throne," the Throne being the World of Beriah. The Gevuros that come from Binah as it is present in Beriah are yesh.

אבל אהרן בהדלקת המנורה המשיך במל׳ שהיא המנורה גם מבחי׳ אבא להיות אבא יסד ברתא שהחכמה היא בחי׳ אין וביטול.

But Aharon, in the kindling of the Menorah, drew into Malchus (sovereignty), which is the Menorah, also from the level of Abba (Chochmah), as "Abba founded the daughter"; for Chochmah is the level of ayin (nothing) and self-nullification (bittul).

> In kindling the Menorah, Aharon drew into Malchus something of Abba, Chochmah, as well; as the saying goes, "Abba founded the daughter," the daughter being Malchus. Chochmah is ayin and bittul.

21 ולכן עם היות שהשפיע בה בחי׳ גבורות דאימא ג״כ להיות ע״ז העלאה וזהו ענין שושבינא דמטרוניתא, אך אין הגבורות בבחי׳ יש כמו ההעלאה שע״י הבינה לבד דמקננא בכורסייא שבקרבנות הנשיאים, כ״א הם בבחי׳ אין וביטול ע״י גילוי החי״ע [החכמה עילאה] אבא דמקנן באצילות כו׳

Therefore, although he also bestowed upon her the level of the Gevuros (restraints) of Imma (Binah), so that through this there would be elevation — and this is the matter of "the Queen's groomsman" — nevertheless the Gevuros are not in the manner of yesh (something), like the elevation through Binah alone, which "nests in the Throne," in the offerings of the princes; rather, they are in the manner of ayin (nothing) and self-nullification (bittul), through the revelation of the higher Chochmah (Chochmah Ila'ah), "Abba, who nests in Atzilus," etc.

> Aharon did give Malchus Gevuros from Imma, to make the ascent possible; this is his role as "the Queen's groomsman." Yet these Gevuros are not yesh like those of the princes' offerings, which come from Binah alone as it "nests in the Throne"; they are ayin and bittul, because the higher Chochmah, Abba, which "nests" in Atzilus, is revealed in them.

והיינו שמשפיע בה מבחי׳ או״א [אבא ואימא] יחד וזהו ענין השמן והאור.

That is: he bestows upon her from the level of Abba and Imma together; and this is the matter of the oil and the light.

> He gives Malchus from Abba and Imma together, and these are the oil and the light of the lamp: the oil is Chochmah, and the light is the Gevuros.

(ע׳ [עיין] בלק״ת [בלקוטי תורה (להאריז״ל)] פ׳ בהעלותך סד״ה מצות הדלקת נרות ועיין עוד בלק״ת [בלקוטי תורה (להאריז״ל)] פ׳ וירא בענין כי ארנון גבול מואב כו׳ עד בחכמה יסד ארץ)[47]

(See the Likkutei Torah of the Arizal, Parshas Beha'aloscha, at the end of the passage beginning "The mitzvah of kindling the lamps"; and see further in the Likkutei Torah of the Arizal, Parshas Vayera, on the matter of "For Arnon is the border of Moav," etc., in the manner of "With Chochmah He founded the earth.")

> The parenthesis sends the reader to two passages in the Arizal's Likkutei Torah (his teachings on the weekly portions): one in Parshas Beha'aloscha, and one in Parshas Vayera on "For Arnon is the border of Moav," read in the manner of "With Chochmah He founded the earth."

ונמצא שאהרן הוא ממוצע בין הנשיאים ומרע״ה [ומשה רבינו עליו השלום]. שמשה הוא בחי׳ מה ואין תכלית הביטול ונק׳ שושבינא דמלכא פי׳ שנעלה מבחי׳ ז״א הנק׳ מלכא מאחר שהוא שושבינא דילי׳ [דיליה] והוא הממשיך מלמעלה למטה.

It follows that Aharon is intermediate between the princes and Moshe our teacher, peace be upon him. For Moshe is the level of Mah ("what") and ayin, the utmost bittul, and is called "the King's groomsman" (shushvina demalka): that is, he is higher than the level of Z'eir Anpin (the emotive attributes), which is called "the King," since he is His groomsman; and he is the one who draws down from above to below.

> It follows that Aharon stands between the princes and Moshe. Moshe is Mah and ayin, complete bittul, and is called "the King's groomsman": as the King's escort he stands above Z'eir Anpin, which is called "the King," and his role is to draw G-dliness down from above to below.

22 והנשיאים הן בחי׳ העלאה ממטה למעלה מעולם הבריאה בגבורות ורשפי אש שמבחי׳ בינה דמקננא בבריאה שהוא בחי׳ יש.

And the princes are the level of elevation from below to above, from the World of Beriah (Creation), with Gevuros (restraints) and flashes of fire that come from the level of Binah (understanding) as it nests in Beriah, which is the level of yesh (something).

> The princes elevate from below to above, from the World of Beriah, with fiery Gevuros that come from Binah as it is in Beriah; so their elevation remains yesh.

ואהרן נקרא שושבינא דמטרוניתא שהוא המעלה כללות נשמות ישראל ומאחר שהוא המעלה אותם מוכרח שהוא למעלה מהם כו׳

And Aharon is called "the Queen's groomsman" (shushvina dematronisa), for he is the one who elevates the souls of Israel as a whole; and since he is the one who elevates them, he must necessarily be above them, etc.;

> Aharon, "the Queen's groomsman," elevates all the souls of Israel together; and one who lifts others must stand above them.

והיינו שמשפיע בהם מבחי׳ או״א [אבא ואימא] שעי״ז ההעלאה הוא בבחי׳ אין וביטול כו׳ וזהו שהוא בחי׳ ממוצע בין הנשיאים ומרע״ה [ומשה רבינו עליו השלום]

that is, he bestows upon them from the level of Abba and Imma (Chochmah and Binah), so that through this the elevation is in the manner of ayin (nothing) and self-nullification (bittul), etc. And this is why he is the level of an intermediary between the princes and Moshe our teacher, peace be upon him:

> He gives them from Abba and Imma together, so that their ascent is permeated with ayin and bittul. This makes him the intermediary between the princes and Moshe.

כי בצד א׳ הוא כמו בחי׳ הנשיאים שהוא המעלה כנ״ל [כנסת ישראל] ממטה למעלה. משא״כ בחי׳ משה שהוא להמשיך גילוי אור א״ס מלמעלה למטה.

for in one respect he is like the level of the princes, in that he elevates the Congregation of Israel from below to above; which is not so of the level of Moshe, which is to draw down the revelation of the Infinite Light (Or Ein Sof) from above to below.

> In one respect he resembles the princes: his work is to elevate Israel from below to above. Moshe's work is the reverse: to draw the revelation of the Infinite Light from above to below.

אך עכ״ז [עם כל זה] בצד א׳ הוא כמו בחי׳ משה בהיות העלאה זו היא ע״י המשכת החכמה שהוא בחי׳ ביטול ואין כו׳. ועל ידי המשכה זו דייקא הוא ההעלאה.

Yet even so, in one respect he is like the level of Moshe, since this elevation comes through the drawing down of Chochmah (wisdom), which is the level of bittul and ayin, etc.; and it is precisely through this drawing down that the elevation comes about.

> In another respect he resembles Moshe: the ascent he brings comes through drawing down Chochmah, which is bittul and ayin, and it is precisely this drawing down that makes the ascent possible.

וזהו ענין שלך גדול משלהם

And this is the meaning of "yours is greater than theirs."

> This is why Aharon's share is greater than the princes': he lifts Israel as they do, but with the bittul of Chochmah drawn into the ascent.

(ועיין מ״ש כה״ג [כהאי גוונא] ע״פ להקריב לי במועדו[48] שתפלת כל ימות החול נמשך משבת ע״י אמצעית המועדים שהם בחי׳ ממוצע כו׳ בחי׳ מוחין דאימא המחברים וממשיכים הארת מוחין דאבא בהמדות ועיין בבה״ז [בביאורי הזהר] ר״פ ויצא ע״פ ויצא יעקב מבאר שבע[49] כו׳.

(And see what is written along these lines on [the verse] "to offer to Me in its appointed time": that the prayer of all the weekdays is drawn from Shabbos through the mediation of the festivals, which are the level of an intermediary, etc., the level of the intellect (mochin) of Imma, which joins and draws the radiance of the mochin of Abba into the emotive attributes (middos). And see the Biurei HaZohar, at the beginning of Parshas Vayetzei, on [the verse] "And Yaakov went out from Be'er Sheva," etc.

> A parallel is cited from a discourse on "to offer to Me in its appointed time": the prayers of the weekdays draw from Shabbos by way of the festivals, which stand between them. The festivals correspond to the mochin of Imma, which connect the emotive attributes to the mochin of Abba and bring its light into them; the Biurei HaZohar, a Chassidic commentary on the Zohar, is also cited on "And Yaakov went out from Be'er Sheva."

והנה ענין זה קרוב ג״כ למשנ״ת [למה שנתבאר] לעיל בדיבור הראשון שע״פ בהעלותך כו׳ שענין ההפרש בין אה״ר [אהבה רבה] שמשפיע אהרן לבחי׳ אה״ע [אהבת עולם]. שבחי׳ אה״ר [אהבה רבה] היא הנמשך מבחי׳ ראיה והיינו כי ראיה היא בחי׳ חכמה.

Now, this matter is also close to what was explained above in the first discourse on "When you raise up," etc., regarding the difference between ahavah rabbah (great love), which Aharon bestows, and the level of ahavas olam ("love of the world"): the level of ahavah rabbah is what is drawn from the level of sight, for sight is the level of Chochmah.

> The first maamar of this parsha, on "When you raise up," set ahavah rabbah (great love), which Aharon bestows and which comes from "sight," that is, from Chochmah, against ahavas olam. There (Likkutei Torah, Beha'alotcha 1:8–9) Avraham's love is called ahavas olam because it is drawn from olam, the world of space and time, as one contemplates how they are nullified before G-d; Aharon (אהרן), whose name has the letters of nireh, "will be seen," longs for G-d's glory to be revealed to the eyes of flesh.

ומזה נמשך האה״ר [האהבה רבה] שהגבורות ורשפי אש אינן בשביל לרוות נפשו הצמאה לבד שזהו בחי׳ יש מי שאוהב רק האהבה הוא להיות נגלה כבוד[50] ה׳ שיהיה הגילוי למטה כמו למעלה

And from this is drawn the ahavah rabbah in which the Gevuros and flashes of fire are not for the sake of quenching one's own thirsting soul alone, which is the level of 'there is one who loves'; rather, the love is that the glory of G-d be revealed, that the revelation be below as it is above.

> In ahavah rabbah the fiery love is not only for quenching one's own thirsting soul, which would be the self of 'one who loves.' Its aim is that G-d's glory be revealed below as it is above.

והנה מיתוק גבורות אלו ושיהיה הגילוי למטה כמו למעלה זהו בחינת משה שושבינא דמלכא וכמ״ש במ״א ע״פ משה ידבר[51] כו׳ ע״ש):

And the sweetening of these Gevuros, and that the revelation be below as above, is the level of Moshe, "the King's groomsman," as is explained elsewhere on [the verse] "Moshe would speak," etc.; see there.)

> Sweetening those Gevuros, and bringing the revelation below as it is above, is Moshe's level, "the King's groomsman." In Torah Ohr, Yisro (4:8), on "Moshe would speak," the Alter Rebbe explains that through his level of Mah, bittul, Moshe draws the Infinite Light down even into the World of Asiyah.

SECTION 6 · ¶23–26

The quail, the dew and the fat geese

23 ה והנה להבין בתוספת ביאור מעט בענין השליו הנה לקמן מבואר שהעופות הן נמשכים מבחי׳ כרובים ועמ״ש ע״פ שמן תורק שמך ע״כ עלמות אהבוך[52] ג״כ כענין משנ״ת [מה שנתבאר] בדרוש זה

5. Now, to understand the matter of the quail with a little further explanation: it is explained further on that the birds are drawn from the level of the Keruvim (cherubim). And see what is written on [the verse] "Your name is oil poured forth; therefore alamos (maidens) love you," which is also like what has been explained in this discourse,

> The fifth section explains the quail further. Birds are drawn from the level of the Keruvim, as is explained later; and a parallel is the discourse on "Your name is oil poured forth; therefore alamos love you."

והוא שלפי שבחי׳ התורה שהיא בחי׳ שמן הוא גבוה מאד ע״כ יכול לימשך מטה מטה עד גם בבחי׳ עלמות שהוא בחי׳ מי שלבו אטום

namely, that because the level of the Torah, which is the level of oil, is very high, it can therefore be drawn down far, far below, even into the level of alamos, which is the level of one whose heart is sealed;

> The Torah, which is "oil," is so high that it can reach far down, even to the alamos. In the verse the word means "maidens"; here it is read from he'elem, concealment: one whose heart is sealed off from G-dliness.

והיינו שעי״ז לבי ובשרי ירננו[53] כו׳ כנ״ל, וגם שליו מלשון שלוה כמ״ש בגמרא דיומא (דע״ה ב׳) צדיקים אוכלין אותו בשלוה[54].

that is, through this "my heart and my flesh sing for joy," etc., as mentioned above. And also, selav (quail) is related to the word shalvah (tranquility), as is said in the Gemara, [tractate] Yoma (folio 75b): The righteous eat it in tranquility.

> This is how even the heart and flesh come to "sing for joy," as explained above. A further hint lies in the name: selav (quail) is related to shalvah (tranquility), as the Talmud says, "The righteous eat it in tranquility."

ופי׳ שלוה י״ל [יש לומר] ע״ד מ״ש באגה״ק [באגרת הקודש] בענין ועבודת הצדקה השקט ובטח[55, 56] ע״ש היטב והיינו בחי׳ אהל בל יצען בל יסע יתידותיו לנצח[57] כמ״ש מזה סד״ה שובה ישראל עד,[58]

And the meaning of shalvah may be explained along the lines of what is written in Iggeres HaKodesh on the matter of "and the work of tzedakah, quietness and security" (see there well); and this is the level of "a tent that shall not be moved, whose stakes shall never be pulled up," as is written about this at the end of the discourse beginning "Return, O Israel, unto…"

> That tranquility can be understood through the Iggeres HaKodesh, the letters printed as the fourth part of the Tanya, which explains "the work of tzedakah: quietness and security." It is a lasting, unshakable state, like "a tent that shall not be moved, whose stakes shall never be pulled up."

והיינו לפי שהשמן והביטול נמשך ממקום עליון מבחי׳ חכמה עילאה דכולא דשקיט ואשתכיך[59] כו׳ ועיין בזהר פ׳ נשא דקכ״ח ע״ב

This is because the oil and the self-nullification (bittul) are drawn from a supernal place, from the level of the higher Chochmah of all (Chochmah Ila'ah), which is quiet and still, etc. And see the Zohar, Parshas Nasso, folio 128b.

> The quail's tranquility comes from the source of its oil and bittul, the higher Chochmah, which the Zohar describes as "quiet and still in its place."

וזהו מ״ש ויהי בערב ותעל השליו כו׳ ובבקר היתה שכבת הטל[60] כו׳, הרי שיש יחוס ושייכות קצת זה לזה

And this is what is written: "And it was in the evening, and the quail came up," etc., "and in the morning there was a layer of dew," etc. Thus there is some relation and connection between the one and the other.

> The Torah places the quail beside the dew that came with the manna: "In the evening the quail came up… and in the morning there was a layer of dew." Their being mentioned together shows that the two are related.

וכן בתהלים סי׳ ק״ה שאל ויבא שליו ולחם שמים ישביעם[61] ועיין בזהר פ׳ לך לך (דפ״ח ע״א) ע״פ כשמן הטוב[62] כו׳ כטל חרמון[63] כו׳ איהו שמן ואיהו טל[64] כו׳.

And likewise in Psalms, chapter 105: "They asked, and He brought quail, and with the bread of heaven He satisfied them." And see the Zohar, Parshas Lech Lecha (folio 88a), on "Like the good oil," etc., "like the dew of Chermon," etc.: "It is oil and it is dew," etc.

> The Psalm likewise pairs the quail with the bread of heaven. The Zohar, on "like the good oil" and "like the dew of Chermon," says that oil and dew are one, so the quail, which came with the dew, is tied to the oil of Chochmah.

ובמא״א [ובמאורי אור] אות ש׳ סעי׳ נ׳ פי׳ שהבשר שרשו משם אלקים והשליו שרשו משני השמות הוי׳ אלקים ע״ש ויש לבאר ע״פ משנ״ת [מה שנתבאר].

And in Me'orei Or, the letter shin, section 50, it explains that meat has its root in the Name Elokim, while the quail has its root in the two Names Havayah [and] Elokim; see there. And this can be explained according to what has been explained [here].

> The Kabbalistic work Me'orei Or, arranged by letter, says that meat is rooted in the Name Elokim (G-d as measuring and limiting), while the quail is rooted in Havayah and Elokim together. The maamar's account fits: in the quail, the Chesed of Chochmah is joined to the Gevuros of meat.

ובזה יובן המעשה דרבב״ח [דרבה בר בר חנה] בב״ב [בבבא בתרא] (דע״ג ב׳) בענין הנהו אווזי דשמטי גדפייהו משמנייהו וקא[65] נגדי נחלי דמשחא מתותייהו אמינא אית לן בגווייכו חולקא לעלמא דאתי כו׳.

And with this the story of Rabbah bar bar Chanah in Bava Basra (folio 73b) will be understood, about those geese whose wings were slipping off from their fat, with streams of oil flowing from beneath them: "I said: Do we have a share in you in the World to Come?" etc.

> This explains the story of Rabbah bar bar Chanah, the Talmudic sage known for the wonders he told of his travels, who saw geese so fat that their wings were slipping off and streams of oil flowed beneath them, and asked, "Do we have a share in you in the World to Come?"

והיינו שלעתיד יומשך ויתגלה ח״ע [חכמה עילאה] גם למטה מטה בבחי׳ היש שהוא ענין יבא כל בשר להשתחוות[66] כנ״ל.

That is: in the Time to Come the higher Chochmah will be drawn down and revealed even far, far below, in the level of yesh (something); and this is the matter of "all flesh shall come to bow down," as mentioned above.

> Those geese represent the Time to Come, when the higher Chochmah will be revealed even in the lowest yesh, as in "all flesh shall come to bow down."

24 ובתרגום שני דמגלת אסתר בפסוק ישנו עם[67] א׳ במלשינות המן שבערב יוהכ״פ [יום הכפורים] נכסין חיוון ואווזין ואכלין ושתין[68] כו׳.

And in the Targum Sheni on Megillas Esther, on the verse "There is a certain people," among Haman's slanders, [it says] that on the eve of Yom Kippur they slaughter animals and geese and eat and drink, etc.

> Geese appear in another source as well: the Targum Sheni, an Aramaic retelling of Megillas Esther, has Haman slander the Jews by saying that on the eve of Yom Kippur they slaughter animals and geese and eat and drink.

ומה שאמר אווזי דייקא לפי שבה יש הרמז להתפשטות וגילוי ח״ע [חכמה עילאה] גם למטה וכמארז״ל [וכמאמר רבותינו זכרונם לברכה] בברכות דנ״ז א׳ הרואה אווז בחלום יצפה לחכמה שנאמר[69] חכמות בחוץ תרונה.[70]

And the reason he said "geese" specifically is that in [the goose] there is the allusion to the spreading forth and revelation of the higher Chochmah (Chochmah Ila'ah) even below; as our Sages, of blessed memory, said in Berachos, folio 57a: One who sees a goose in a dream may hope for wisdom, as it is said, "Wisdoms (chochmos) cry aloud outside."

> Geese are named specifically because they allude to the higher Chochmah spreading and being revealed even below. The Talmud says that one who sees a goose in a dream may hope for wisdom, citing "Wisdoms cry aloud outside."

25 והיינו חכמות דייקא תרי היינו שע״י התגלות ח״ע [חכמה עילאה] בח״ת [בחכמה תתאה]. נמשך ג״כ בחוץ. ועמ״ש בענין חכמות בחוץ בפ׳ יתרו ע״פ זכור את יום השבת לקדשו,[71]

That is: "wisdoms" specifically, two; that is, through the revelation of the higher Chochmah (Chochmah Ila'ah) in the lower Chochmah (Chochmah Tata'ah), it is drawn "outside" as well. And see what is written on the matter of "Wisdoms … outside" in Parshas Yisro, on [the verse] "Remember the Shabbos day to keep it holy."

> The plural "wisdoms" points to two: the higher Chochmah revealed within the lower Chochmah, and through that it reaches "outside," into the world. A discourse in Torah Ohr, Parshas Yisro, on "Remember the Shabbos day" treats "Wisdoms … outside."

וזהו ג״כ מ״ש בפרק שירה אווז הבר המשוטטת במדבר כשרואה את ישראל עוסקים בתורה אומרת שיר[72] קול קורא במדבר פנו דרך[73] הוי׳

And this is also what is said in Perek Shirah: The wild goose that roams in the wilderness, when it sees Israel engaged in Torah, says the song, "A voice calls in the wilderness: Clear the way of Havayah."

> Perek Shirah, the "Chapter of Song" that gives each creature a verse of praise, says that the wild goose, seeing Israel engaged in Torah, sings "A voice calls in the wilderness: Clear the way of Havayah."

פי׳ קול היינו המשכה הקל קול יעקב[74] שנמשך בבחי׳ מדבר ושממה הוא העוה״ז פנו דרך הוי׳ להיות בו המשכת דרך הוי׳ וכמ״ש מזה בד״ה וידעת היום ובד״ה ולא אבה.

The meaning of "voice" is the drawing down, "the voice is the voice of Yaakov," which is drawn into the level of wilderness and desolation, which is this world. "Clear the way of Havayah": that there be in it the drawing down of the way of Havayah. And as is written about this in the discourse beginning "And you shall know this day," and in the discourse beginning "But He was not willing."

> The "voice" is the drawing down of G-dliness, "the voice of Yaakov," reaching into the wilderness and desolation, which is this world. "Clear the way of Havayah" means making a path in this world for G-d's revelation.

26 וזהו עצמו ענין חכמות בחוץ דהיינו שיהיה נמשך אפילו בבחי׳ מדבר ושממה והיינו ע״י שההמשכה באה ונמשכה מלמעלה מסדר ההשתלשלות והוא מבחי׳ שמן משחת קדש.

And this itself is the matter of "Wisdoms … outside": that it be drawn even into the level of wilderness and desolation. And this is through the drawing down coming and being drawn from above the order of the chain of descending worlds (hishtalshelus); and it is from the level of "the oil of holy anointing."

> This is the meaning of "Wisdoms … outside": G-dliness reaching even the wilderness and desolation. It can do so because it comes from above the whole chain of descending worlds, from "the oil of holy anointing."

וע״ז בא הרמז בסיפור דרבב״ח [דרבה בר בר חנה] שהאווזות הם שמנים במאד שהיה בהם תערובות והתכללות השמן.

And to this the allusion comes in the story of Rabbah bar bar Chanah, that the geese were exceedingly fat, for there was in them the mixing and inter-inclusion of the oil.

> The fat geese of Rabbah bar bar Chanah's story allude to this: in them, oil was mixed and absorbed.

אך עיקר הגילוי פנימי׳ [פנימיות / פנימית] החכמה עילאה זהו ע״י תערובות והתכללות השמן בהם ביותר וכנ״ל והיינו כמ״ש בזהר פ׳ צו (דל״ד א׳) דשמן שריא בגו חכמה עילאה דכולא[75]

But the main revelation of the inner dimension (pnimiyus) of the higher Chochmah (Chochmah Ila'ah) comes through the mixing and inter-inclusion of the oil in them to the greatest degree, as mentioned above. And this is as is written in the Zohar, Parshas Tzav (folio 34a), that oil rests within the higher Chochmah of all;

> The revelation of the innermost Chochmah comes through the fullest absorption of oil. The Zohar says that the supernal oil rests within the higher Chochmah of all.

ולכן נמשך ומתפשט גם למטה יותר שגם היש הגשמי יתבטל שלפי ערך רבוי הגילוי מח״ע [מחכמה עילאה] כך נמשך יותר הביטול כו׳

and therefore it is drawn and spreads forth even further below, so that even the physical yesh (something) will be nullified; for in proportion to the abundance of the revelation from the higher Chochmah, so is the self-nullification (bittul) drawn down further, etc.

> Therefore it reaches further down, until even physical yesh is nullified: the greater the revelation from Chochmah, the further bittul extends.

וכמ״ש בזהר באדרא דנשא (דקל״א ע״ב) בפי׳ הפסוק חכמות בחוץ תרונה כד נגיד ממוחא סתימאה[76] דא״א כו׳

And as is written in the Zohar, in the Idra of Nasso (folio 131b), on the meaning of the verse "Wisdoms cry aloud outside": "When it flows from the hidden brain (Mocha Stima'ah) of Arich Anpin," etc.

> The Idra Rabba, the "Great Assembly" section of the Zohar printed in Parshas Nasso, explains "Wisdoms cry aloud outside" as the flow from the hidden brain (Mocha Stima'ah) of Arich Anpin into the brain of Z'eir Anpin, so that the hidden wisdom comes "outside." Arich Anpin, "the Long Face," is the inner dimension of Keser, the divine will above Chochmah, and its hidden brain is the concealed wisdom within it.

ועיין מזה עוד שם (דק״מ ע״א)[77] ובפי׳ ואתחנן (דרס״ב א׳) ובפי׳ תולדות (דקמ״א ב׳) ובפי׳ אחרי (דע״ח[78] א׳).

And see more about this there (folio 140a), and in Parshas Va'eschanan (folio 262a), and in Parshas Toldos (folio 141b), and in Parshas Acharei (folio 78a).

> Further Zohar passages on the same verse are listed.

ועמ״ש במ״א בענין ומעין מבית[79] ה׳ יצא והשקה את נחל השטים. ועמ״ש ע״פ הרע״מ [הרעיא מהימנא] פ׳ נשא אבנא למשקל בה דא יו״ד כו׳,

And see what is written elsewhere on the matter of "And a spring shall come forth from the House of Havayah and water the valley of Shittim." And see what is written on [the words of] the Raaya Mehemna, Parshas Nasso, "A stone to weigh with: this is yud," etc.

> Two more parallels are noted: the prophecy of a spring coming forth from the House of Havayah to water even the dry valley of Shittim, and the words of the Raaya Mehemna ("the Faithful Shepherd," a section of the Zohar), "a stone to weigh with: this is yud." Likkutei Torah, Chukas (9:9), brings those words from the Raaya Mehemna on Parshas Ki Sisa and explains the yud as the Chochmah of Atzilus, which, like a weight on the scale, refines and lifts what is on the other pan.

וגם אווזי יש להם דמיון קצת לשליו שבשליו כתיב ויגז שלוים מן הים[80]

And geese also bear some resemblance to the quail: for of the quail it is written, "And it swept quail from the sea."

> Geese resemble the quail: of the quail it is written that the wind swept it "from the sea."

ובאווזות ג״כ ארז״ל [אמרו רבותינו זכרונם לברכה] (פא״ט [פרק אלו טריפות] דנ״ז) הני אווזי דידן כעוף של מים דמיין כו׳ והוא רמז ג״כ למ״ש ומלאה הארץ דעה את[81] ה׳ כמים לים מכסים.

And of geese, too, our Sages, of blessed memory, said (chapter Eilu Tereifos, folio 57): "These geese of ours resemble a water bird," etc. And this too is an allusion to what is written: "And the earth shall be full of the knowledge of Havayah, as the waters cover the sea."

> The Sages likewise compare geese to water birds. Their tie to water alludes to the future, when "the earth shall be full of the knowledge of Havayah, as the waters cover the sea": knowledge of G-d will fill the world as water fills the sea.

וגם שהאווזות הם לבנים אשר מורה על שרש החכמה ולכן קרא רבא לרב פפא ורב הונא בדרי״י קאקי חיורי[82,83] (בכתובות דפ״ה א׳ גיטין דף ע״ג סע״א [סוף עמוד א])

And also, geese are white, which indicates the root of Chochmah. And therefore Rava called Rav Pappa and Rav Huna the son of Rav Yehoshua "white geese" (Kesubos folio 85a; Gittin folio 73, end of side a).

> Geese are white, a sign of the root of Chochmah; that is why Rava called two scholars, Rav Pappa and Rav Huna the son of Rav Yehoshua, "white geese."

אך מה שאמר זה עליהם לגריעותא שלא כיוונו אל האמת היינו לפי שאף שהאווזות רמז לחכמות בחוץ עכ"ז [עם כל זה] האווזות הגשמיות הרי הן עדיין לא נתקנו שהרי הם ממה שנפל בשה"כ [בשבירת הכלים] כשאר כל העופות והבהמה כו׳.

But the reason he said this of them disparagingly, [meaning] that they had not arrived at the truth, is that, although geese are an allusion to "Wisdoms ... outside," nevertheless the physical geese have not yet been rectified, for they are from what fell in the breaking of the vessels (sheviras hakelim), like all other birds and animals, etc.

> Rava said it to criticize them for not arriving at the truth. The reason is that, although geese allude to "Wisdoms ... outside," physical geese have not yet been rectified: like all birds and animals, they come from what fell in the breaking of the vessels, the shattering of Tohu.

והנה בפי׳ וענין עד דשמטי גדפייהו פרש"י נופלות נוצה שלהם מרוב שומן.[84] ועיין בפרש"י [בפירש רש"י / בפירוש רש"י] (בחולין פא"ט [פרק אלו טריפות] דנ"ו ע"ב) בענין הנוצה ובתה"ד [ובתרומת הדשן] סי׳ קס"א.

Now, on the meaning and matter of "until their wings were slipping off," Rashi explains: their feathers fall out from their great fat. And see Rashi (Chullin, chapter Eilu Tereifos, folio 56b) on the matter of feathers, and the Terumas HaDeshen, section 161.

> The comment on "their wings were slipping off" that the maamar brings as Rashi's is, on that page of Bava Basra, the Rashbam's (he completed Rashi's commentary on the tractate): their feathers fall out from great fat. Rashi on Chullin and the Terumas HaDeshen, a fifteenth-century book of responsa, are cited on feathers.

ויש לפרש כי עכשיו ההמשכה מחכמה עילאה באה ע"י צמצומים בבחי׳ שערות אבל לע"ל [לעתיד לבוא] יהיה גילוי עצמיות חכמה עילאה בלי צמצומים וזהו דשמטי גדפייהו.

And it may be explained that now the drawing down from the higher Chochmah comes through contractions (tzimtzumim), in the manner of hairs; but in the Time to Come there will be a revelation of the very essence of the higher Chochmah, without contractions; and this is "their wings were slipping off."

> Now the flow from the higher Chochmah reaches us through contractions, likened to hairs: narrow channels through which only a little passes, as the Idra cited above describes the flow from the hidden brain passing through the hairs. In the Time to Come the very essence of the higher Chochmah will be revealed without contractions; this is the geese's feathers falling away.

ועיין בספר או״ת [אור תורה (להרב המגיד ממעזריטש)] מההי״מ [מהרב המגיד] נ״ע [נשמתו עדן] ע״פ ומחץ פאתי מואב[85] כו׳.

And see the book Or Torah, by the Maggid, whose soul is in Eden, on [the verse] "And he shall crush the corners of Moav," etc.

The Maggid of Mezritch's Or Torah, on Bilam's words "And he shall crush the corners of Moav," is also cited.

SECTION 7 · ¶27–28

The lowered wings and the two Chochmos

27 וע״ל [ועוד יש לומר] ע״פ מ״ש במ״א ע״פ ויהי קול מעל לרקיע[86] כו׳[87] בעמדם תרפינה כנפיהן פי׳ לפי שהקול שהוא ההמשכה נמשך ממקום גבוה מאד היינו למעלה מבחי׳ פרסא שהוא נק׳ רקיע כמ״ש יהי רקיע כו׳ ויהי מבדיל כו׳

And one may further say, according to what is explained elsewhere on [the verse] "And there was a voice from above the firmament," etc., "when they stood, they let down their wings": the meaning is that because the voice, which is the drawing down, is drawn from a very high place, namely from above the level of the parsa (partition), which is called "firmament," as it is written, "Let there be a firmament," etc., "and let it divide," etc.,

A further explanation of the geese draws on Yechezkel's vision: "There was a voice from above the firmament… when they stood, they let down their wings." The "voice" is a flow of G-dliness from a very high place, above the parsa, the partition between higher and lower levels, which is called a "firmament" after "Let there be a firmament… and let it divide."

וע״י המשכה זו מלמעלה מהרקיע נמשך בהם בחי׳ הביטול וזהו בעמדם בחי׳ תפלה בלחש

through this drawing down from above the firmament the level of self-nullification (bittul) is drawn into them. And this is "when they stood": the level of the prayer said in a whisper.

Because this flow comes from above the dividing firmament, it brings bittul into the Chayos. Their "standing" is read as the standing prayer, the Amidah, said in a whisper.

ואז תרפינה כנפיהן דהיינו יראה ואהבה שהם בחי׳ גדפין כו׳ שהאוי״ר [שהאהבה ויראה] ורצוא ושוב הם עדיין בחי׳ יש מי שאוהב כו׳

And then "they let down their wings": that is, awe and love, which are the level of "wings" (gadfin), etc. For love and awe, and ratzo and shov (running forth and returning), are still the level of 'there is one who loves,' etc.;

Then "they let down their wings." The wings are love and awe, which carry the soul upward; but love and awe, with their ratzo and shov (running forth and returning), still belong to a self who loves.

אבל הביטול הוא למעלה מזה וכנ״ל בענין ונחנו מה דמשה שלמעלה מבחי׳ רשפי אש וכשנמשך בהם הביטול ע״י קול והמשכה הנ״ל אזי תרפינה כנפיהן ונכללו האהוי״ר [האהבה ויראה] בביטול זה כו׳

but bittul is above this, as mentioned above regarding Moshe's "And what are we," which is above the level of flashes of fire. And when bittul is drawn into them through the voice and drawing down mentioned above, then "they let down their wings," and the love and awe are included in this bittul, etc.

> Bittul is higher than that, like Moshe's "And what are we," which is above flashes of fire. When bittul is drawn in from above, the wings are lowered: love and awe are absorbed into the bittul.

ועמ״ש מענין זה בפ׳ יתרו בד״ה וכל העם רואים את הקולות,[88] ועד״ז יובן כאן בהיות שענין האווזות הנ״ל רומז לבחי׳ חכמות בחוץ תרונה כו׳ תתן קולה[89]

And see what is written on this subject in Parshas Yisro, in the discourse beginning "And all the people saw the voices." And in the same way it will be understood here, since the matter of the geese mentioned above alludes to the level of "Wisdoms cry aloud outside," etc., "she gives forth her voice."

> In the discourse on "And all the people saw the voices" (Torah Ohr, Yisro 10:23), the "voices" are explained as drawings-down of G-dliness, as a voice carries breath from the heart out through the mouth. The same applies to the geese, which allude to "Wisdoms cry aloud outside… she gives forth her voice."

אשר קול והמשכה זו הוא מבחי׳ מו״ס [מוחא סתימאה] מעל לרקיע וכמ״ש בזהר תולדות שם וע״ז גם כל בשר יבוא[90] לבחי׳ השתחוואה וביטול

This voice and drawing down is from the level of the hidden brain (Mocha Stima'ah), "from above the firmament," as is written in the Zohar, Toldos, there; and through this even "all flesh shall come" to the level of bowing down and bittul.

> That voice comes from the hidden brain (Mocha Stima'ah), the innermost Chochmah, above the firmament, as the Zohar in Toldos explains; through it even "all flesh" will come to bow down in bittul.

ומזה נמשך ג״כ דשמטי גדפייהו[91] בחי׳ אהוי״ר [אהבה ויראה] הנק׳ גדפין והיינו משמנייהו שהשמן הוא המשכת חכמה עילאה דכולא גילוי הביטול העליון כו׳.

And from this there follows also "their wings were slipping off": the level of love and awe, which are called "wings." And this is "from their fat": for the oil (shemen) is the drawing down of the higher Chochmah of all (Chochmah Ila'ah), the revelation of the supernal bittul, etc.

> From this comes "their wings were slipping off": the wings of love and awe are let go. And this is "from their fat," because oil is the flow of the higher Chochmah, the revelation of supernal bittul.

28 ועיין מענין אגדה זו בספר עבודת הקדש ח״ב [חלק ב׳] פמ״ג והוא ז״ל [זכרונו לברכה / זכרונם לברכה] פי׳ דהנך תרי אווזי היינו חדא דליא לי אטמא וחדא[92] כו׳ הן חכמה עילאה וחכמה תתאה הנק׳ חכמת שלמה

And on the subject of this aggadah, see the book Avodas HaKodesh, Part II, chapter 43. He, of blessed memory, explains that those two geese, that is, "one raised its leg to me and one," etc., are the higher Chochmah (Chochmah Ila'ah) and the lower Chochmah (Chochmah Tata'ah), which is called "the wisdom of Shlomo."

> Avodas HaKodesh, the sixteenth-century Kabbalistic work of Rabbi Meir ibn Gabbai, also discusses this aggadah. In Rabbah bar bar Chanah's story one goose raised its leg and the other its wing to him, and Avodas HaKodesh explains the two geese as the higher Chochmah and the lower Chochmah, the latter called "the wisdom of Shlomo."

וזהו ענין חכמות בחוץ חכמות תרי משמע וכנ״ל ועיין במהרש״א הובא בעין יעקב שם שהעיר ג״כ לענין אווזי הנ״ל מענין השליו:

And this is the matter of "Wisdoms … outside": "wisdoms" implies two, as mentioned above. And see the Maharsha, cited in the Ein Yaakov there, who also noted, regarding the geese mentioned above, the matter of the quail.

> This is the plural "wisdoms," which implies two. The Maharsha (Rabbi Shmuel Eidels), whose comment is printed in the Ein Yaakov collection of the Talmud's aggados, also connects these geese with the quail, which brings the maamar back to its theme.

IN ONE'S AVODAH

Fervor in serving G-d is precious, but as long as it is the love of "one who loves," quenching one's own thirsting soul, it is still yesh. The higher love, ahavah rabbah, which Aharon gives, seeks that G-d's glory be revealed below as above, and its fire is carried by the bittul of Chochmah, as a flame is carried by oil. So too, one who receives from Chochmah can refine and elevate even the meat he eats, while one who cannot elevate it is dragged down by it.

QUESTIONS FOR DISCUSSION

1. In what sense is food below the human soul, and in what sense above it? How does the image of the Chayos carrying the Throne express both?
2. How do the Gevuros born of refining meat differ from the Gevuros of Abba that are in Moshe?
3. How does the quail answer Moshe's question, and what does its fat represent?
4. In what way is Aharon an intermediary between the princes and Moshe, and why does that make his share greater than theirs?
5. What do Rabbah bar bar Chanah's geese, whose wings slip off from their fat, teach about the Time to Come?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **כשראה אהרן חנוכת הנשיאים חלשה דעתו שלא היה עמהם בחנוכה**

Rashi explains why the Menorah passage follows the princes' dedication offerings: Aharon was dismayed at having no part in the dedication, and G-d told him that his share, kindling and preparing the lamps, is greater than theirs.

Rashi on Numbers 8:2:1 רש"י על במדבר ח׳:ב׳:א׳

בהעלתך. לָמָּה נִסְמְכָה פָּרָשַׁת הַמְּנוֹרָה לְפָרָשַׁת הַנְּשִׂיאִים? לְפִי שֶׁכְּשֶׁרָאָה אַהֲרֹן חֲנֻכַּת הַנְּשִׂיאִים חָלְשָׁה אָז דַּעְתּוֹ, שֶׁלֹּא הָיָה עִמָּהֶם בַּחֲנֻכָּה לֹא הוּא וְלֹא שִׁבְטוֹ, אָמַר לוֹ הַקָּבָ"ה חַיֶּיךָ שֶׁלְּךָ גְּדוֹלָה מִשֶּׁלָּהֶם, שֶׁאַתָּה מַדְלִיק וּמֵטִיב אֶת הַנֵּרוֹת (ע״י תנחומא):

בהעלתך WHEN THOU LIGHTEST [THE LAMPS] — Why is the section treating of the candelabrum put in juxtaposition with the section dealing with the offerings of the princes? Because when Aaron saw the dedication offerings of the princes, he felt distressed because neither he nor his tribe was with them in the dedication, whereupon the Holy One, blessed be He, said to him, "By your life! Your part is of greater importance than theirs, for you will kindle and set in order the lamps" (cf. Midrash Tanchuma, Beha'alotcha 5; see ...

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

2 Moshe's reply to G-d, who had promised the people meat for a whole month: "Shall flocks and herds be slaughtered for them, and suffice them?" In the plain sense he doubts that enough could be found; the maamar asks why that should be astonishing.

Numbers 11:22 במדבר י״א:כ״ב

הֲצֹאן וּבָקָר יִשָּׁחֵט לָהֶם וּמָצָא לָהֶם אִם אֶת־כָּל־דְּגֵי הַיָּם יֵאָסֵף לָהֶם וּמָצָא לָהֶם:

If flocks and herds be slain for them, will they suffice them? or if all the fish of the sea be gathered together for them, will they suffice them?'

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

3 G-d tells Moshe: "Speak to Aharon and say to him: When you raise up the lamps, the seven lamps shall give light toward the face of the Menorah." The word plainly means "kindle," literally "raise up"; the maamar takes the second sense as its theme of elevation.

Numbers 8:2 במדבר ח׳:ב׳

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת:

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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

PARAGRAPH 2

4 The second half of Moshe's question: "Or shall all the fish of the sea be gathered for them, and suffice them?" The maamar asks why fish are mentioned at all.

Numbers 11:22 במדבר י״א:כ״ב

הֲצֹאן וּבָקָר יִשָּׁחֵט לָהֶם וּמָצָא לָהֶם אִם אֶת־כָּל־דְּגֵי הַיָּם יֵאָסֵף לָהֶם וּמָצָא לָהֶם:

If flocks and herds be slain for them, will they suffice them? or if all the fish of the sea be gathered together for them, will they suffice them?'

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

PARAGRAPH 3

5 **ע"ה אסור לאכול בשר**

Rabbi's teaching: an unlearned person may not eat meat, for it says "This is the law of the animal and the bird"; whoever engages in Torah may eat the meat of animals and birds. The maamar takes this to mean that eating meat is an act of elevation.

Pesachim 49b:3 פסחים מ״ט ב:ג׳

תַּנְיָא, רַבִּי אוֹמֵר: עַם הָאָרֶץ אָסוּר לֶאֱכוֹל בְּשַׂר, (בְּהֵמָה) שֶׁנֶּאֱמַר: "זֹאת תּוֹרַת הַבְּהֵמָה וְהָעוֹף": כָּל הָעוֹסֵק בַּתּוֹרָה מוּתָּר לֶאֱכוֹל בְּשַׂר בְּהֵמָה וָעוֹף, וְכֹל שֶׁאֵינוֹ עוֹסֵק בַּתּוֹרָה אָסוּר לֶאֱכוֹל בָּשָׂר בְּהֵמָה וָעוֹף.

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

6 **כה תברכו**

G-d tells Moshe to instruct Aharon and his sons: "Thus shall you bless the children of Israel," the opening of the Priestly Blessing. It is the verse of the earlier discourse in Parshas Nasso to which the reader is referred.

Numbers 6:23 במדבר ו׳:כ״ג

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

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

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

PARAGRAPH 4

7 Rabbi Yehudah's view that the Tree of Knowledge was wheat, since a child cannot call "Abba" and "Imma" until he tastes grain. The maamar draws from it that a person receives knowledge from his food.

Berakhot 40a:14 ברכות מ׳ א:י״ד

עַל פֵּירוֹת הָאָרֶץ וְכוּ׳. פְּשִׁיטָא! אָמַר רַב נַחְמָן בַּר יִצְחָק: לֹא נִצְרְכָה אֶלָּא לְרַבִּי יְהוּדָה, דְּאָמַר חִטָּה מִין אִילָן הִיא. דְּתַנְיָא: אִילָן שֶׁאָכַל מִמֶּנּוּ אָדָם הָרִאשׁוֹן, רַבִּי מֵאִיר אוֹמֵר: גֶּפֶן הָיָה, שֶׁאֵין לְךָ דָּבָר שֶׁמֵּבִיא יְלָלָה עַל

אָדָם אֶלָּא יַיִן, שֶׁנֶּאֱמַר: "וַיֵּשְׁתְּ מִן הַיַּיִן וַיִּשְׁכָּר". רַבִּי נְחֶמְיָה אוֹמֵר: תְּאֵנָה הָיְתָה, שֶׁבַּדָּבָר שֶׁנִּתְקַלְקְלוּ בּוֹ נִתְקְנוּ, שֶׁנֶּאֱמַר: "וַיִּתְפְּרוּ עֲלֵה תְאֵנָה". רַבִּי יְהוּדָה אוֹמֵר: חִטָּה הָיְתָה, שֶׁאֵין הַתִּינוֹק יוֹדֵעַ לִקְרוֹת "אַבָּא" וְ"אִמָּא" עַד שֶׁיִּטְעֹם טַעַם דָּגָן.

If, over fruits of the earth, etc. This is evident ! Rab Nahman b. Isaac said : It is only necessary for R. Judah who declares that wheat is a kind of tree ; for there is a teaching : The tree from which Adam ate was — so says R. Meir — the vine, because thou hast nothing which brings lamentation upon man as does wine; as it is said, "And he drank of the wine, and was drunken" (Gen. ix. 21). R. Nehemiah says: It was the fig-tree, ...

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

8 **עד דלא אכילנא בישרא דתורא**

Rav Nachman's explanation that he had not answered the night before because he had not yet eaten ox meat. It shows that eating meat strengthened even a great sage's understanding.

Bava Kamma 72a:1–4 בבא קמא ע״ב א:א׳-ד׳

דְּלָא אֲכַלִי בִּשְׂרָא דְתוֹרָא. וְאֶלָּא מַאי שְׁנָא רֵישָׁא וּמַאי שְׁנָא סֵיפָא? אֲמַר לַקּוּהּ: רֵישָׁא קָרֵינָא בֵּקוּהּ "וּטְבָחוֹ" כּוּלּוֹ בְּאֵיסּוּרָא, סֵיפָא לָא קָרֵינָא בַּקּוּהּ "וּטְבָחוֹ" כּוּלּוֹ בְּאֵיסּוּרָא. הַשּׁוֹחֵט וְנִמְצֵאת טְרֵיפָה וְכוּ׳. אֲמַר לֵיקּוּהּ רַב חֲבִיבִי מָחוֹזְנָאָה לְרַב אָשֵׁי: שְׁמַע מִינַּהּ, אֵינָהּ לִשְׁחִיטָה אֶלָּא לְבַסּוֹף.

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

PARAGRAPH 5

9 **פני אריה**

Yechezkel describes the Chayos he saw: "As for the likeness of their faces: the face of a man, and the face of a lion on the right of the four, and the face of an ox on the left of the four, and the face of an eagle of the four." The maamar traces the souls of wild animals, domestic animals and birds to the lion, ox and eagle faces.

Ezekiel 1:10 יחזקאל א׳:י׳

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

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

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

PARAGRAPH 6

10 Yechezkel, describing the Throne above the Chayos: "And upon the likeness of the Throne was a likeness as the appearance of a man upon it from above." The maamar identifies this "man" with the Ten Sefiros of Atzilus, ordered in human form.

Ezekiel 1:26 יחזקאל א׳:כ״ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה:

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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

11 **ונקדשתי בתוך בני״י**

"And I shall be sanctified among the children of Israel"; the verse of the discourse in Parshas Emor to which the reader is referred on the human form of the Sefiros.

Leviticus 22:32 ויקרא כ״ב:ל״ב

וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה׳ מְקַדִּשְׁכֶם:

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

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

12 **וע׳ בזהר בראשית די״ט ע״א**

The text's own reference. The Zohar there describes the faces of ox, eagle and lion in the Chariot turning toward the face of Adam.

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

13 In the Song's allegory the beloved, Israel, speaks: "I am asleep, but my heart is awake; the voice of my beloved knocks: Open for me, my sister, my love..." The discourse on this verse reads ra'yasi, "my love," as "My provider," which is why it is cited on the elevation of food.

Song of Songs 5:2 שיר השירים ה׳:ב׳

אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דוֹפֵק פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַּמָּתִי שֶׁרֹּאשִׁי נִמְלָא־טָל קְוֻצּוֹתַי רְסִיסֵי לָיְלָה:

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

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

14 "Six days you shall eat matzos, and on the seventh day shall be an assembly to Havayah your G-d." It opens the discourse cited on how food binds the soul to the body and adds intellect.

Deuteronomy 16:8 דברים ט״ז:ח׳

שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצֶרֶת לַה׳ אֱלֹקֶיךָ לֹא תַעֲשֶׂה מְלָאכָה:

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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

15 Kehot's note points to Zohar, Bereshit 8:83-95 for these words.

Zohar, Bereshit 8:83–95 ספר הזהר, בראשית ח׳:פ״ג-צ״ה

PARAGRAPH 7

16 רשפי אש

The beloved's plea, "Set me as a seal upon your heart," continues: "For love is strong as death… its flashes are flashes of fire, a flame of Kah." The maamar uses "flashes of fire" for the fiery love that comes from the Gevuros.

Song of Songs 8:6 שיר השירים ח׳:ו׳

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָהּ׃

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

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

17 בוערות כמראה הלפידים

Yechezkel describes the Chayos: "As for the likeness of the Chayos, their appearance was like burning coals of fire, like the appearance of torches." Their fiery appearance shows that they are powers of Gevurah.

Ezekiel 1:13 יחזקאל א׳:י״ג

וּדְמוּת הַחַיּוֹת מַרְאֵיהֶם כְּגַחֲלֵי־אֵשׁ בֹּעֲרוֹת כְּמַרְאֵה הַלַּפִּדִים הִיא מִתְהַלֶּכֶת בֵּין הַחַיּוֹת וְנֹגַהּ לָאֵשׁ וּמִן־הָאֵשׁ יוֹצֵא בָרָק׃

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.

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

PARAGRAPH 8

18 ויאמר משה בתת ה׳ לכם בערב בשר לאכול ולחם בבקר

Moshe answers the people's complaint of hunger: "When Havayah gives you in the evening meat to eat, and in the morning bread to satisfy you…" Rabbeinu Bachya comments on this verse, which goes on, "and what are we?", the words the maamar cites at the end of the paragraph for Moshe's bittul.

Exodus 16:8 שמות ט״ז:ח׳

וַיֹּאמֶר מֹשֶׁה בְּתֵת ה׳ לָכֶם בָּעֶרֶב בָּשָׂר לֶאֱכֹל וְלֶחֶם בַּבֹּקֶר לִשְׂבֹּעַ בְּשָׁמְעַ ה׳ אֶת־תְּלֻנֹּתֵיכֶם אֲשֶׁר־אַתֶּם מַלִּינִם עָלָיו וְנַחְנוּ מָה לֹא־עָלֵינוּ תְּלֻנֹּתֵיכֶם כִּי עַל־ה׳

And Moses said: 'This shall be, when the L-RD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the L-RD heareth your murmurings which ye murmur against Him; and what are we? your murmurings are not against us, but against the L-RD.'

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

19 בתת ה׳ לכם בערב בשר לאכול ולחם בבקר כנגד מדת הדין ומדת הרחמים

Rabbeinu Bachya writes, in the way of Kabbalah, that the two times of provision, meat in the evening and bread in the morning, correspond to the attribute of judgment and the attribute of mercy. The maamar cites it to tie meat to the Gevuros.

Rabbeinu Bahya, Shemot 16:8:1–2 רבנו בחיי, שמות ט״ז:ח׳:א׳-ב׳

בתת ה׳ לכם בערב בשר לאכול ולחם בבקר לשבוע. ע״ד הפשט מה שהיתה הפרנסה בשני עתים האחד ביום ואחד בלילה ולא נתן להם הכל בבקר הנה זה בנוהג שבעולם שהבריות אוכלים שתי סעודות בכל יום אחת ביום ואחת בלילה, כמו שדרשו רז״ל תשבו כעין תדורו מה דירה אחת ביום ואחת בלילה אף סוכה אחת ביום ואחת בלילה. וע״ד המדרש בערב בשר לאכול ולחם בבקר, מכאן אתה למד שבפנים חשכות נתן להם השלו, אבל המן ששאלו כהלכה נתן להם בבקר בפנים מאירות לפי שיש שהות ביום כדי לתקן.

בתת ה׳ לכם בערב בשר לאכול ולחם בבקר לשובע, "when the L-rd will give you in the evening meat to eat, and bread in the morning to the full." According to the plain meaning of the text the verse reflects the fact that most people eat twice a day, in the evening and in the morning. This is why G'd did not supply a whole day's food in the morning. Our sages in their commentary on the word תשבו in Leviticus 23,42 have already pointed out that the meaning of …

Midrash Rabbeinu Bachya [ben Asher]. Warsaw, 1878 (Public Domain) • Torah Commentary by Rabbi Bachya ben Asher, trans. Eliyahu Munk, 1998. (CC-BY)

20 ע״ה אסור לאכול בשר

The teaching that an unlearned person may not eat meat; the maamar explains it by the Gevuros of meat, from which the external forces draw more nourishment.

Pesachim 49b:3 פסחים מ״ט ב:ג׳

תַּנְיָא, רַבִּי אוֹמֵר: עַם הָאָרֶץ אָסוּר לֶאֱכוֹל בְּשַׂר, (בְּהֵמָה) שֶׁנֶּאֱמַר: "זֹאת תּוֹרַת הַבְּהֵמָה וְהָעוֹף": כָּל הָעוֹסֵק בַּתּוֹרָה מוּתָּר לֶאֱכוֹל בְּשַׂר בְּהֵמָה וָעוֹף, וְכֹל שֶׁאֵינוֹ עוֹסֵק בַּתּוֹרָה אָסוּר לֶאֱכוֹל בָּשָׂר בְּהֵמָה וָעוֹף.

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

21 זאת חקת התורה ויקחו אליך פרה

G-d's command to Moshe and Aharon: "This is the statute of the Torah… and they shall take to you a red heifer." The verse of the later discourse to which the maamar refers on the external forces' hold in the Gevuros.

Numbers 19:2 במדבר י״ט:ב׳

זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה ה׳ לֵאמֹר דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוּם אֲשֶׁר לֹא־עָלָה עָלֶיהָ עֹל׃

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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

22 **כל רעותיה לאו איהו אלא בבשרא תדיר**

The Zohar says of "the end of all flesh" that its whole desire is always for flesh. The maamar cites it to show the external forces' attraction to meat.

Zohar, Noach 15:121–16:131 ספר הזהר, נח ט״ו:קכ״א-ט״ז:קל״א

Consider this point. The whole desire of this "End of all flesh" is for flesh only, and the tendency of flesh is ever towards him; it is for this reason that he is called "End of all flesh". Such power, however, as he does obtain is only over the body and not over the soul. The soul ascends to her place, and the body is given over to its place, in the same way as in an offering the devotion of him who offers ascends to one place, and the ...

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

23 **וגלחה את ראשה**

"And she shall shave her head," from the law of the captive woman; the verse of the discourse cited on how meat that is not elevated drags the eater down.

Deuteronomy 21:12 דברים כ״א:י״ב

וַהֲבֵאתָהּ אֶל־תּוֹךְ בֵּיתֶךָ וְגִלְּחָה אֶת־רֹאשָׁהּ וְעָשְׂתָה אֶת־צִפָּרְנֶיהָ׃

then thou shalt bring her home to thy house; and she shall shave her head, and pare her nails;

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

24 **מאין לי בשר**

Moshe's words to G-d: "From where shall I have meat to give to all this people?" In the plain sense he has no way to supply it; the maamar reads them as showing that Moshe was above the level of meat.

Numbers 11:13 במדבר י״א:י״ג

מֵאַיִן לִי בָּשָׂר לָתֵת לְכָל־הָעָם הַזֶּה כִּי־יִבְכּוּ עָלַי לֵאמֹר תְּנָה־לָּנוּ בָשָׂר וְנֹאכֵלָה׃

Whence should I have flesh to give unto all this people? for they trouble me with their weeping, saying: Give us flesh, that we may eat.

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

PARAGRAPH 9

25 **מילתא זוטרתא**

The Talmud asks, "Is awe of Heaven a minor matter?" and answers that for Moshe it is a minor matter. The maamar borrows the phrase for the felt fervor that comes from meat, which is minor relative to Moshe's level.

Berakhot 33b:24–25 ברכות ל״ג ב:כ״ד-כ״ה

אַטו יִרְאַת שָׁמַיִם מִילְתָא זוּטְרְתָא הִיא? וְהָאָמַר רַבִּי חֲנִינָא מִשּׁוּם רַבִּי שִׁמְעוֹן בֶּן יוֹחַי: אֵין לוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא בְּבֵית גְּנָזָיו אֶלָּא אוֹצָר שֶׁל יִרְאַת שָׁמַיִם, שֶׁנֶּאֱמַר ״יִרְאַת ה׳ הִיא אוֹצָרוֹ״. אֵין, לְגַבֵּי מֹשֶׁה מִילְתָא זוּטְרְתָא הִיא. דְּאָמַר רַבִּי חֲנִינָא: מָשָׁל לְאָדָם שֶׁמְּבַקְּשִׁים מִמֶּנּוּ כְּלִי גָּדוֹל, וְיֵשׁ לוֹ — דּוֹמֶה עָלָיו כִּכְלִי קָטָן. קָטָן, וְאֵין לוֹ — דּוֹמֶה עָלָיו כִּכְלִי גָּדוֹל.

Is, then, the fear of Heaven a small thing? Lo, R. Hannina has said in the name of R. Simeon b. Johai : The Holy One, blessed be He, has in His treasury nothing but the store of heavenly fear; as it is said, "And the fear of the L-rd which is His treasure" (Is. xxxiii. 6) ! Yes, in the estimation of Moses it was a small thing ; for R. Hannina said : A parable : [It may be likened] to a man from whom a large vessel ...

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

26 **והיה מדי חדש בחדשו**

The closing prophecy of the book of Isaiah: "And it shall be, from New Moon to New Moon and from Shabbos to Shabbos, all flesh shall come to bow down before Me, says Havayah." The verse of the discourse cited here, which the maamar returns to below.

Isaiah 66:23 ישעיהו ס״ו:כ״ג

וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבַּת בְּשַׁבַּתּוֹ יָבוֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר ה׳

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, Saith the L-RD.

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

PARAGRAPH 10

27 **ויאמר משה שש מאות אלף רגלי העם אשר אנכי בקרבו**

Moshe's answer to G-d's promise: "Six hundred thousand on foot is the people in whose midst I am, and You have said, I will give them meat, and they shall eat a whole month." Plainly Moshe stresses how many must be fed; the maamar reads "in whose midst I am" as his bittul within them and "You" as Chochmah.

Numbers 11:21 במדבר י״א:כ״א

וַיֹּאמֶר מֹשֶׁה שֵׁשׁ־מֵאוֹת אֶלֶף רַגְלִי הָעָם אֲשֶׁר אָנֹכִי בְקִרְבּוֹ וְאַתָּה אָמַרְתָּ בָּשָׂר אֶתֵּן לָהֶם וְאָכְלוּ חֹדֶשׁ יָמִים׃

And Moses said: 'The people, among whom I am, are six hundred thousand men on foot; and yet Thou hast said: I will give them flesh, that they may eat a whole month!

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

28 **הצאן ובקר ישחט להם**

"Shall flocks and herds be slaughtered for them... or shall all the fish of the sea be gathered for them?" In the plain sense Moshe doubts that even so much could suffice; the maamar reads it as a question of level: the need for slaughter marks flocks and herds as Gevuros, while fish, which need none, are higher.

Numbers 11:22 במדבר י״א:כ״ב

הֲצֹאן וּבָקָר יִשָּׁחֵט לָהֶם וּמָצָא לָהֶם אִם אֶת־כָּל־דְּגֵי הַיָּם יֵאָסֵף לָהֶם וּמָצָא לָהֶם׃

If flocks and herds be slain for them, will they suffice them? or if all the fish of the sea be gathered together for them, will they suffice them?'

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

PARAGRAPH 11

29 **המגביהי לשבת**

The psalmist's praise: "Who is like Havayah our G-d, who is enthroned on high": His exaltation is the reason He can look down to the lowest.

Psalms 113:5 תהילים קי״ג:ה׳

מִי כַּה׳ אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת:

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

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

30 **המשפילי לראות בשמים ובארץ**

"Who looks down low upon heaven and earth": being above both, He relates to them equally.

Psalms 113:6 תהילים קי״ג:ו׳

הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ:

That looketh down low Upon heaven and upon the earth?

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

31 **היד הגדולה אשר עשה ה׳ במצרים**

"And Israel saw the great hand that Havayah performed in Egypt." Another instance of G-d's "hand" revealed far below.

Exodus 14:31 שמות י״ד:ל״א

וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה׳ בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת־ה׳ וַיַּאֲמִינוּ בַּה׳ וּבְמֹשֶׁה עַבְדּוֹ:

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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

32 **לבי ובשרי ירננו אל אל חי**

The psalmist, longing for G-d's courtyards: "My heart and my flesh sing for joy to the living G-d." Bittul enters even the physical heart and flesh when they are turned to G-d's very Essence.

Psalms 84:3 תהילים פ״ד:ג׳

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה׳ לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי:

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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

33 **ההרים רקדו**

From the psalm of the Exodus: "The mountains skipped like rams, the hills like young sheep." The Talmud links the verse with the Giving of the Torah, when even the inanimate mountains were moved.

Psalms 114:4 תהילים קי״ד:ד׳

הֶהָרִים רָקְדוּ כְאֵילִים גְּבָעוֹת כִּבְנֵי־צֹאן:

The mountains skipped like rams, The hills like young sheep.

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

34 **ובמתן תורה ההרים רקדו**

The Talmud lists the Giving of the Torah among the themes of Hallel, citing "the mountains skipped like rams." The words are on 118a (the text: 118b).

Pesachim 118a:15–16 פסחים קי״ח א:ט״ו-ט״ז

יְצִיאַת מִצְרַיִם, דִּכְתִיב: "בְּצֵאת יִשְׂרָאֵל מִמִּצְרָיִם". וּקְרִיעַת יַם סוּף, דִּכְתִיב: "הַיָּם רָאָה וַיָּנֹס". מַתַּן תּוֹרָה, דִּכְתִיב: "הֶהָרִים רָקְדוּ כְאֵילִים". תְּחִיַּית הַמֵּתִים, דִּכְתִיב: "אֶתְהַלֵּךְ לִפְנֵי ה׳". חֶבְלוֹ שֶׁל מָשִׁיחַ, דִּכְתִיב: "לֹא לָנוּ ה׳ לֹא לָנוּ", וְאָמַר רַבִּי יוֹחָנָן: "לֹא לָנוּ ה׳ לֹא לָנוּ" — זוֹ שֹׁעְבּוּד מַלְכִיּוֹת. אֵיכָא דְּאָמְרִי, אָמַר רַבִּי יוֹחָנָן: "לֹא לָנוּ ה׳ לֹא לָנוּ" — זוֹ מִלְחֶמֶת גּוֹג וּמָגוֹג.

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

35 **הרים גבנונים**

The psalm asks the high, ridged mountains why they stir with envy, since G-d desired another mountain: "Why do you leap, you humped mountains? This is the mountain G-d desired for His dwelling." The maamar counts even these proud mountains among those that skipped at the Giving of the Torah (context: Steinsaltz Tanakh).

Psalms 68:17 תהילים ס״ח:י״ז

לָמָּה תְרַצְּדוּן הָרִים גַּבְנֻנִּים הָהָר חָמַד אֱלֹקִים לְשִׁבְתּוֹ אַף־ה׳ יִשְׁכֹּן לָנֶצַח:

Why look ye askance, ye mountains of peaks, At the mountain which G-d hath desired for His abode? Yea, the L-RD will dwell therein for ever.

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

36 **יבא כל בשר להשתחוות לפני**

"All flesh shall come to bow down before Me": the maamar reads it as bittul reaching even the level of flesh in the Time to Come.

Isaiah 66:23 ישעיהו ס״ו:כ״ג

וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבוֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר ה׳

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, Saith the L-RD.

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

37 **ויאמר ה׳ אל משה היד ה׳ תקצר**

G-d's answer to Moshe: "Is the hand of Havayah too short? Now you shall see whether My word comes to pass for you or not." Plainly G-d's power is not limited; the maamar reads it as His power to bring bittul down even into meat.

Numbers 11:23 במדבר י״א:כ״ג

וַיֹּאמֶר ה׳ אֶל־מֹשֶׁה הֲיַד ה׳ תִּקְצָר עַתָּה תִרְאֶה הֲיִקְרְךָ דְבָרִי אִם־לֹא:

And the L-RD said unto Moses: 'Is the L-RD'S hand waxed short? now shalt thou see whether My word shall come to pass unto thee or not.'

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

PARAGRAPH 12

38 The Talmud describes the quail of the wilderness: small as a sparrow, it swelled in the oven, and set on thirteen loaves it soaked them all, so that even the last could be eaten only mixed with other food. The maamar cites it for the quail's great fat.

Yoma 75b:7 יומא ע״ה ב:ז׳

אָמַר רַב חָנָן בַּר רָבָא: אַרְבָּעָה מִינֵי סְלָיו הֵן, וְאֵלּוּ הֵן: שִׁיכְלִי, וְקִיבְלִי, וּפַסְיוֹנִי, וּשְׁלָיָא. מַעְלָיָא דְּכוּלְּהוּ: שִׁיכְלִי, גְּרִיעָא דְּכוּלְּהוּ: שְׁלָיָא. וְהָוֵי כְּצִיפּוֹרְתָא, וּמוֹתְבִינַן לֵהּ בְּתַנּוּרָא וְתָפֵי וְהָוֵה מְלֵי תַּנּוּרָא, וּמַסְקִינַן לֵיקּה אַתְּלֵיסַר רִיפֵּי, וְאַחֲרוֹנָה אֵינָהּ נֶאֱכֶלֶת אֶלָּא עַל יְדֵי תַּעֲרוֹבֶת.

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

PARAGRAPH 13

39 **חכים ולא בחכמה ידיעא**

From the prayer of Eliyahu in the Tikkunei Zohar: "You are wise, but not with a known wisdom." The maamar uses it to describe Chochmah in its source, above every known wisdom.

Tikkunei Zohar 17b:3–4 תקוני הזהר י״ז ב:ג׳-ד׳

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 14

40 **היד ה׳ תקצר**

"Is the hand of Havayah too short?" The quail, meat permeated by fat, is the answer to Moshe's question.

Numbers 11:23 במדבר י״א:כ״ג

וַיֹּאמֶר ה׳ אֶל־מֹשֶׁה הֲיַד ה׳ תִּקְצָר עַתָּה תִּרְאֶה הֲיִקְרְךָ דְבָרִי אִם־לֹא׃

And the L-RD said unto Moses: 'Is the L-RD'S hand waxed short? now shalt thou see whether My word shall come to pass unto thee or not.'

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

PARAGRAPH 16

41 **העלאת נרות המנורה**

"When you raise up the lamps... toward the face of the Menorah": the maamar now explains what Aharon's raising of the lamps accomplishes.

Numbers 8:2 במדבר ח׳:ב׳

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת׃

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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

42 **כי אתה נרי הוי׳**

From David's song of thanks for his deliverance: "For You are my lamp, Havayah, and Havayah lights up my darkness." The verse of the discourse cited on the oil and the wick.

II Samuel 22:29 שמואל ב כ״ב:כ״ט

כִּי־אַתָּה נִירִי ה׳ וַה׳ יַגִּיהַ חָשְׁכִּי׃

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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

43 **ת״ר מצות נר חנוכה**

"Our Rabbis taught: The mitzvah of Chanukah is a lamp for each man and his household." The opening of the discourse on the Chanukah lamp cited here.

Shabbat 21b:8–9 שבת כ״א ב:ח׳-ט׳

תָּנוּ רַבָּנַן: נֵר חֲנוּכָּה מִצְוָה לְהַנִּיחָהּ עַל פֶּתַח בֵּיתוֹ מִבַּחוּץ. אִם הָיָה דָּר בַּעֲלִיָּיה — מַנִּיחָהּ בַּחַלּוֹן הַסָּמוּכָה לִרְשׁוּת הָרַבִּים. וּבְשָׁעַת הַסַּכָּנָה — מַנִּיחָהּ עַל שֻׁלְחָנוֹ וְדַיּוֹ. אָמַר רָבָא: צָרִיךְ נֵר אַחֶרֶת לְהִשְׁתַּמֵּשׁ לְאוֹרָהּ. וְאִי אֵיכָּא מְדוּרָה — לֹא צָרִיךְ. וְאִי אָדָם חָשׁוּב הוּא — אַף עַל גַּב דְּאֵיכָּא מְדוּרָה צָרִיךְ נֵר אַחֶרֶת.

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

PARAGRAPH 17

44 **שולחנו של אדם מכפר עליו**

Rabbi Yochanan and Rabbi Elazar: while the Temple stood the altar atoned for Israel, "and now a person's table atones for him"; the same saying is in Chagigah 27a. The maamar explains it by the likeness of eating to "the eating of the altar."

Berakhot 55a:3 ברכות נ״ה א:ג׳

וְהַמַּאֲרִיךְ עַל שֻׁלְחָנוֹ: דִּלְמָא אָתֵי עָנְיָא וְיָהֵיב לֵיקּה. דִּכְתִיב: "הַמִּזְבֵּחַ עֵץ שָׁלוֹשׁ אַמּוֹת גָּבֹהַּ", וּכְתִיב: "וַיְדַבֵּר אֵלַי זֶה הַשֻּׁלְחָן אֲשֶׁר לִפְנֵי ה׳", פָּתַח בְּמִזְבֵּחַ וְסִיֵּים בְּשֻׁלְחָן! רַבִּי יוֹחָנָן וְרַבִּי אֶלְעָזָר דְּאָמְרִי תַּרְוַיְיהוּ: כָּל זְמַן שֶׁבֵּית הַמִּקְדָּשׁ קַיָּים — מִזְבֵּחַ מְכַפֵּר עַל יִשְׂרָאֵל, וְעַכְשָׁיו, שֻׁלְחָנוֹ שֶׁל אָדָם מְכַפֵּר עָלָיו.

"He who prolongs his stay at table" — perhaps a poor man will come and he will give him [some food] ; for it is written, "The altar of wood three cubits high... and he said unto me, This is the table that is before the L-rd" (Ezek. 41:22). He opens with "altar" and concludes with "table"! R. Johanan and R. Eleazar both say : So long as the Temple was in existence, the altar used to atone for Israel, but now a man's table atones for him.

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

PARAGRAPH 18

45 **הקריבו י״ב בקר לעולה**

The Torah's sum of the princes' dedication offerings: "All the cattle for the burnt offering: twelve bulls." The maamar links the twelve oxen to the twelve tribes.

Numbers 7:87 במדבר ז׳:פ״ז

כָּל־הַבָּקָר לָעֹלָה שְׁנֵים עָשָׂר פָּרִים אֵילִם שְׁנֵים־עָשָׂר כְּבָשִׂים בְּנֵי־שָׁנָה שְׁנֵים עָשָׂר וּמִנְחָתָם וּשְׂעִירֵי עִזִּים שְׁנֵים עָשָׂר לְחַטָּאת׃

all the oxen for the burnt-offering twelve bullocks, the rams twelve, the he-lambs of the first year twelve, and their meal-offering; and the males of the goats for a sin-offering twelve;

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

46 **ששם עלו שבטים**

The pilgrim's song of Jerusalem: "For there the tribes went up, the tribes of G-d, a testimony for Israel." The maamar reads the tribes' "going up" as their ascent through the offerings, like the olah, the offering that "goes up."

Psalms 122:4 תהילים קכ״ב:ד׳

שֶׁשָּׁם עָלוּ שְׁבָטִים שִׁבְטֵי־קָהּ עֵדוּת לְיִשְׂרָאֵל לְהֹדוֹת לְשֵׁם ה׳׃

Whither the tribes went up, even the tribes of the L-RD, as a testimony unto Israel, to give thanks unto the name of the L-RD.

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

PARAGRAPH 21

47 **בחכמה יסד ארץ**

"Havayah founded the earth with Chochmah, He established the heavens with understanding." The "earth" is Malchus, founded by Chochmah, like "Abba founded the daughter."

Proverbs 3:19 משלי ג׳:י״ט

ה׳ בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה׃

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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

PARAGRAPH 22

48 **להקריב לי במועדו**

G-d's command to Moshe on the daily and festival offerings: "My offering, My bread for My fires… you shall take care to offer to Me in its appointed time." The verse of the discourse cited on the festivals as intermediaries.

Numbers 28:2 במדבר כ״ח:ב׳

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ׃

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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

49 **ויצא יעקב מבאר שבע**

"And Yaakov went out from Be'er Sheva and went toward Charan." The verse on which the Biurei HaZohar passage cited here is written.

Genesis 28:10 בראשית כ״ח:י׳

וַיֵּצֵא יַעֲקֹב מִבְּאֵר שָׁבַע וַיֵּלֶךְ חָרָנָה׃

And Jacob went out from Beer-sheba, and went toward Haran.

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

50 **להיות נגלה כבוד ה׳**

From Isaiah's prophecy of comfort: "And the glory of Havayah shall be revealed, and all flesh together shall see." The aim of ahavah rabbah is this revelation of G-d's glory below.

Isaiah 40:5 ישעיהו מ׳:ה׳

וְנִגְלָה כְּבוֹד ה׳ וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי ה׳ דִּבֵּר׃

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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

51 **משה ידבר**

At Sinai: "Moshe would speak, and G-d would answer him with a voice." The verse of the discourse cited on Moshe drawing the revelation below.

Exodus 19:19 שמות י״ט:י״ט

וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחָזֵק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל׃

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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

PARAGRAPH 23

52 **שמן תורק שמך ע״כ עלמות אהבוך**

The beloved praises her lover: "Your oils have a good fragrance; your name is oil poured forth; therefore maidens love you." In the plain sense the alamos are young women; the maamar reads the word from he'elem, concealment, as those whose hearts are sealed, whom the oil of Torah reaches.

Song of Songs 1:3 שיר השירים א׳:ג׳

לְרֵיחַ שְׁמָנֶיךָ טוֹבִים שֶׁמֶן תּוּרַק שְׁמֶךָ עַל־כֵּן עֲלָמוֹת אֲהֵבוּךָ׃

Thine ointments have a goodly fragrance; Thy name is as ointment poured forth; Therefore do the maidens love thee.

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

53 **לבי ובשרי ירננו**

"My heart and my flesh sing for joy to the living G-d": the physical heart and flesh are reached by the oil of Torah.

Psalms 84:3 תהילים פ״ד:ג׳

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה׳ לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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

54 Rabbi Chanina reads selav (quail) as shalvah: the righteous eat it in tranquility. The maamar ties that tranquility to the stillness of the higher Chochmah.

Yoma 75b:6 יומא ע״ה ב:ו׳

כְּתִיב: ״שָׂלַיו״ וְקָרֵינַן סָלָיו? אָמַר רַבִּי חֲנִינָא: צַדִּיקִים אוֹכְלִין אוֹתוֹ בְּשַׁלְוָה, רְשָׁעִים אוֹכְלִין אוֹתוֹ וְדוֹמֶה לָהֶן כְּסִילְוִין.

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

55 **ועבודת הצדקה השקט ובטח**

Isaiah's prophecy of a just order: "And the deed of tzedakah shall be peace, and the work of tzedakah quietness and security forever." The verse that the Iggeres HaKodesh expounds.

Isaiah 32:17 ישעיהו ל״ב:י״ז

וְהָיָה מַעֲשֵׂה הַצְּדָקָה שָׁלוֹם וַעֲבֹדַת הַצְּדָקָה הַשְׁקֵט וָבֶטַח עַד־עוֹלָם:

And the work of righteousness shall be peace; And the effect of righteousness quietness and confidence for ever.

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

56 **באגה״ק בענין ועבודת הצדקה השקט ובטח**

The epistle opens with Isaiah 32:17 and explains the difference between the "deed" of tzedakah and its "work," and between "peace" and "quietness and security." The maamar draws on it for the meaning of the quail's tranquility.

Tanya, Iggeres HaKodesh 12:1 תניא, אגרת הקדש י״ב:א׳

וְהָיָה מַעֲשֵׂה הַצְּדָקָה שָׁלוֹם, וַעֲבֹדַת הַצְּדָקָה הַשְׁקֵט וָבֶטַח עַד עוֹלָם. לְהָבִין הַהֶפְרֵשׁ שֶׁבֵּין ״מַעֲשֵׂה״ לַ״עֲבוֹדָה״ וּבֵין ״שָׁלוֹם״ לְ״הַשְׁקֵט וָבֶטַח״ כו׳. עַל פִּי מַה שֶׁאָמְרוּ רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה עַל פָּסוּק ״עוֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו״ – כִּי ״מִיכָאֵל שַׂר שֶׁל מַיִם וְגַבְרִיאֵל שַׂר שֶׁל אֵשׁ, וְאֵין מְכַבִּין זֶה אֶת זֶה״.

Kehot Publication Society (CC-BY-NC)

57 **אהל בל יצען בל יסע יתידותיו לנצח**

Jerusalem in the future: "a tent that shall not be moved, whose stakes shall never be pulled up." An image of lasting, unshakable security.

Isaiah 33:20 ישעיהו ל״ג:כ׳

חֲזֵה צִיּוֹן קִרְיַת מוֹעֲדֵנוּ עֵינֶיךָ תִרְאֶינָה יְרוּשָׁלַם נָוֶה שַׁאֲנָן אֹהֶל בַּל־יִצָּעֵן בַּל־יִסַּע יְתֵדֹתָיו לָנֶצַח וְכָל־חֲבָלָיו בַּל־יִנָּתֵקוּ:

Look upon Zion, the city of our solemn gatherings; Thine eyes shall see Jerusalem a peaceful habitation, A tent that shall not be removed, The stakes whereof shall never be plucked up, Neither shall any of the cords thereof be broken.

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

58 **שובה ישראל עד**

"Return, O Israel, unto Havayah your G-d." The opening of the discourse cited on this theme.

Hosea 14:2 הושע י״ד:ב׳

שׁוּבָה יִשְׂרָאֵל עַד ה׳ אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ:

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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

59 **דשקיט ואשתכיך**

In the Idra Rabba (in Parshas Nasso) the hidden Chochmah, the "brain" of the Ancient One, is described as "quiet and still in its place, like good wine on its lees."

Zohar, Idra Rabba 3:14–6:25 ספר הזהר, האדרא רבא ג׳:י״ד-ו׳:כ״ה

60 **ויהי בערב ותעל השליו כוי ובבקר היתה שכבת הטל**

"And it was in the evening, and the quail came up and covered the camp; and in the morning there was a layer of dew around the camp." The quail and the dew are mentioned together.

Exodus 16:13 שמות ט״ז:י״ג

וַיְהִי בָעֶרֶב וַתַּעַל הַשְּׂלָו וַתְּכַס אֶת־הַמַּחֲנֶה וּבַבֹּקֶר הָיְתָה שִׁכְבַת הַטַּל סָבִיב לַמַּחֲנֶה:

And it came to pass at even, that the quails came up, and covered the camp; and in the morning there was a layer of dew round about the camp.

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

61 **שאל ויבא שליו ולחם שמים ישביעם**

"They asked, and He brought quail, and with the bread of heaven He satisfied them": again the quail is paired with the manna.

Psalms 105:40 תהילים ק״ה:מ׳

שָׁאַל וַיָּבֵא שְׂלָו וְלֶחֶם שָׁמַיִם יַשְׂבִּיעֵם:

They asked, and He brought quails, And gave them in plenty the bread of heaven.

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

62 **כשמן הטוב**

From David's song of brothers dwelling together: "Like the good oil upon the head, running down upon the beard, the beard of Aharon." The verse the Zohar expounds together with the dew of Chermon.

Psalms 133:2 תהילים קל״ג:ב׳

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו:

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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

63 **כטל חרמון**

"Like the dew of Chermon that comes down upon the mountains of Zion." The Zohar identifies this dew with the supernal oil.

Psalms 133:3 תהילים קל״ג:ג׳

כְּטַל־חֶרְמוֹן שֶׁיֹּרֵד עַל־הָרְרֵי צִיּוֹן כִּי שָׁם צִוָּה ה׳ אֶת־הַבְּרָכָה חַיִּים עַד־הָעוֹלָם:

Like the dew of Hermon, That cometh down upon the mountains of Zion; For there the L-RD commanded the blessing, Even life for ever.

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

64 **איהו שמן ואיהו טל**

On Psalms 133, the Zohar asks why the "dew of Chermon" is called dew and not oil, and answers: "It is oil and it is dew," the dew being drawn from the supernal oil.

Zohar, Lech Lecha 24:260–25:266 ספר הזהר, לך לך כ״ד:ר״ס-כ״ה:רס״ו

It is true, the immediate comparison in the passage is with dew, not oil, but the two mean the same thing, as this dew was distilled by G-d from the supernal oil.

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

65 Rabbah bar bar Chanah tells of geese whose wings were slipping off from their fat, with streams of oil flowing beneath them; when he asked whether they would be his portion in the World to Come, one raised a leg and one a wing to him.

Bava Batra 73b:8 בבא בתרא ע״ג ב:ח׳

וְאָמַר רַבָּה בַּר בַּר חָנָה: זִימְנָא חֲדָא הֲוָה קָא אָזִילְנַן בְּמַדְבְּרָא, וַחֲזִינַן הָנָהוּ אַוְזֵי דְּשָׁמְטִי גַּדְפַיְיהוּ מִשְּׁמְנַיְיהוּ, וְקָא נָגְדֵי נַחֲלֵי דְּמִשְׁחָא מִתּוּתַיְיהוּ. אָמֵינָא לְהוּ: אִית לַן בְּגַוַויכוּ חֶלְקָא לְעָלְמָא דְּאָתֵי? חֲדָא דְּלִי גַּדְפָּא, וַחֲדָא דְּלִי אַטְמָא. כִּי אֲתַאי לְקַמֵּיהּ דְּרַבִּי אֶלְעָזָר, אָמַר לִי: עָתִידִין יִשְׂרָאֵל לִיתֵּן עֲלֵיהֶן אֶת הַדִּין.

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

66 **יבא כל בשר להשתחוות**

"All flesh shall come to bow down before Me": the revelation of Chochmah even in the lowest yesh in the Time to Come.

Isaiah 66:23 ישעיהו ס״ו:כ״ג

וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבוֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר ה׳

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, Saith the L-RD.

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

PARAGRAPH 24

67 **ישנו עם א׳**

Haman's words to Achashverosh: "There is a certain people scattered and dispersed among the peoples." The verse on which the Targum Sheni expands Haman's slander.

Esther 3:8 אסתר ג׳:ח׳

וַיֹּאמֶר הָמָן לַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ יֶשְׁנוֹ עַם־אֶחָד מְפֻזָּר וּמְפֹרָד בֵּין הָעַמִּים בְּכֹל מְדִינוֹת מַלְכוּתֶךָ וְדָתֵיהֶם שֹׁנוֹת מִכָּל־עָם וְאֶת־דָּתֵי הַמֶּלֶךְ אֵינָם עֹשִׂים וְלַמֶּלֶךְ אֵין־שֹׁוֶה לְהַנִּיחָם:

And Haman said unto king Ahasuerus: 'There is a certain people scattered abroad and dispersed among the peoples in all the provinces of thy kingdom; and their laws are diverse from those of every people; neither keep they the king's laws; therefore it profiteth not the king to suffer them.

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

68 **נכסין חיוון ואווזין ואכלין ושתין**

In Haman's accusation the Targum Sheni lists the Jews' festivals, saying that on the ninth of Tishrei they slaughter animals and geese and eat and drink, and on the tenth they fast.

Targum Sheni on Esther 3:8 תרגום שני על אסתר ג׳:ח׳

69 "One who sees a goose in a dream may hope for wisdom, as it is said, 'Wisdoms cry aloud outside.'" The maamar uses it to link geese with Chochmah revealed below.

Berakhot 57a:10 ברכות נ״ז א׳:י׳

הָרוֹאֶה אַוּוז בַּחֲלוֹם — יְצַפֶּה לְחָכְמָה שֶׁנֶּאֱמַר: "חָכְמוֹת בַּחוּץ תָּרֹנָּה". וְהַבָּא עָלֶיהָ הֲוֵי רֹאשׁ יְשִׁיבָה. אָמַר רַב אָשֵׁי: אֲנִי רְאִיתִיהָ, וּבָאתִי עָלֶיהָ, וְסִלְּקִית לִגְדוּלָּה.

Who dreams of a goose may hope for wisdom; as it is said, "Wisdom crieth aloud in the street" (Prov. i. 20); and he who [dreams of having] intercourse with it will become the Principal of a Seminary. Rab Ashe said : I dreamt of seeing one and having intercourse with it, and I ascended to greatness.

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

70 **חכמות בחוץ תרונה**

Shlomo pictures wisdom as a woman crying out in the streets: "Wisdoms cry aloud outside; she gives forth her voice in the squares." The word is the plural chochmos, which the next paragraphs read as two levels of Chochmah.

Proverbs 1:20 משלי א׳:כ׳

חָכְמוֹת בַּחוּץ תָּרֹנָּה בָּרְחֹבוֹת תִּתֵּן קוֹלָהּ:

Wisdom crieth aloud in the streets, she uttereth her voice in the broad places;

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

PARAGRAPH 25

71 **זכור את יום השבת לקדשו**

"Remember the Shabbos day to keep it holy." The verse of the discourse in Parshas Yisro cited on "Wisdoms … outside."

Exodus 20:8 שמות כ׳:ח׳

זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ:

Remember the sabbath day, to keep it holy.

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

72 **אווז הבר המשוטטת במדבר כשרואה את ישראל עוסקים בתורה אומרת שיר**

Perek Shirah's line for the wild goose, which sings Isaiah 40:3 when it sees Israel engaged in Torah. The maamar

reads its song as the drawing of G-dliness into the wilderness.

Perek Shirah 4:23 פרק שירה ד׳:כ״ג

אֲוַז הַבָּר הַמְשׁוֹטֵט בַּמִּדְבָּר. כְּשֶׁרוֹאֶה אֶת יִשְׂרָאֵל עוֹסְקִים בַּתּוֹרָה אוֹמֶרֶת. קוֹל קוֹרֵא בַּמִּדְבָּר, פַּנּוּ דֶּרֶךְ יי, יַשְּׁרוּ בָעֲרָבָה מְסִלָּה לֵאלֹקֵינוּ, וְעַל מְצִיאוּת מְזוֹנוֹתֶיהָ בַּמִּדְבָּר אוֹמֶרֶת. אָרוּר הַגֶּבֶר אֲשֶׁר יִבְטַח בָּאָדָם, בָּרוּךְ הַגֶּבֶר אֲשֶׁר יִבְטַח בַּיי וְהָיָה יי מִבְטַחוֹ:

The Wild Goose flying in the wilderness, when it sees Yisra'el busy with Torah, is saying "A voice cries, Prepare in the wilderness the way of Havayah, make straight in the desert a path for our elo'ah. And upon finding its food in the wilderness, it says, "Cursed is the man who trusts in human beings…" Blessed is the man who trusts in Havayah, and Havayah shall be his assurance."

Torat Emet 357 (Public Domain) • Perek Shirah, translation and adaptation by Aharon N. Varady and Rabbi Natan Slifkin (CC-BY-SA)

73 קול קורא במדבר פנו דרך הוי׳

From Isaiah's prophecy of comfort: "A voice calls in the wilderness: Clear the way of Havayah; make straight in the desert a highway for our G-d." The maamar reads the wilderness as this world, into which the voice, G-d's flow, is drawn.

Isaiah 40:3 ישעיהו מ׳:ג׳

קוֹל קוֹרֵא בַּמִּדְבָּר פַּנּוּ דֶּרֶךְ ה׳ יַשְּׁרוּ בָעֲרָבָה מְסִלָּה לֵאלֹקֵינוּ:

Hark! one calleth: 'Clear ye in the wilderness the way of the L-RD, make plain in the desert a highway for our G-d.

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

74 הקל קול יעקב

Blind Yitzchak, feeling Yaakov dressed as Eisav, says: "The voice is the voice of Yaakov, and the hands are the hands of Eisav." The maamar reads the "voice" as the drawing down of G-dliness.

Genesis 27:22 בראשית כ״ז:כ״ב

וַיִּגַּשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיְמֻשֵּׁהוּ וַיֹּאמֶר הַקֹּל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו:

And Jacob went near unto Isaac his father; and he felt him, and said: 'The voice is the voice of Jacob, but the hands are the hands of Esau.'

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

PARAGRAPH 26

75 דשמן שריא בגו חכמה עילאה דכולא

On "For with You is the source of life," the Zohar says: this is the supernal oil that flows without ceasing and rests within the higher Chochmah of all.

Zohar, Tzav 21:154–24:166 ספר הזהר, צו כ״א:קנ״ד-כ״ד:קס״ו

Another was that they thrust themselves forward in the place of their father. A third was that they were not married; for such are not meet to bring blessings into the world. And a fourth was that they were intoxicated with wine. THIS (Zoth) IS THE ANOINTING PORTION OF AARON AND OF HIS SONS. R. Jose said: 'Zoth (Shekinah) indeed is the anointing portion of Aaron, for he brought of the oil of the supernal anointing and caused it to flow below; and by the hand of Aaron Zoth was …

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

76 חכמות בחוץ תרונה כד נגיד ממוחא סתימאה

The Idra Rabba explains "Wisdoms cry aloud outside" as the flow from the hidden brain of Arich Anpin to the brain of Z'eir Anpin through the hairs; the printed Zohar's cross-references there list 78a, 140a, 262a and 141b, as the maamar does.

Zohar, Idra Rabba 11:89–100 ספר הזהר, האדרא רבא י״א:פ״ט-ק׳

77 ועיין מזה עוד שם (דק״מ ע״א)

The text's own reference to a further passage of the Idra on this theme.

Zohar, Idra Rabba 33:268–278 ספר הזהר, האדרא רבא ל״ג:רס״ח-ער״ח

78 ובפי׳ אחרי (דע״ח א׳)

The text's own reference to the Zohar in Parshas Acharei on this theme.

Zohar, Achrei Mot 64:378–66:388 ספר הזהר, אחרי מות ס״ד:שע״ח-ס״ו:שפ״ח

79 ומעין מבית ה׳ יצא והשקה את נחל השטים

From the book of Joel, a prophecy of the end of days: "And a spring shall come forth from the House of Havayah and water the valley of Shittim," a dry ravine of the Judean desert: a flow from the highest source reaching a low and barren place (context: Steinsaltz Tanakh).

Joel 4:18 יואל ד׳:י״ח

וְהָיָה בַיּוֹם הַהוּא יִטְּפוּ הֶהָרִים עָסִיס וְהַגְּבָעוֹת תֵּלַכְנָה חָלָב וְכָל־אֲפִיקֵי יְהוּדָה יֵלְכוּ מָיִם וּמַעְיָן מִבֵּית ה׳ יֵצֵא וְהִשְׁקָה אֶת־נַחַל הַשִּׁטִּים:

And it shall come to pass in that day, That the mountains shall drop down sweet wine, And the hills shall flow with milk, And all the brooks of Judah shall flow with waters; And a fountain shall come forth of the house of the L-RD, And shall water the valley of Shittim.

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

80 ויגז שלוים מן הים

"And a wind went forth from Havayah and swept quail from the sea." The quail's link to the sea is the point of resemblance to geese.

Numbers 11:31 במדבר י״א:ל״א

וְרוּחַ נָסַע מֵאֵת ה׳ וַיָּגָז שַׂלְוִים מִן־הַיָּם וַיִּטֹּשׁ עַל־הַמַּחֲנֶה כְּדֶרֶךְ יוֹם כֹּה וּכְדֶרֶךְ יוֹם כֹּה סְבִיבוֹת הַמַּחֲנֶה וּכְאַמָּתַיִם עַל־פְּנֵי הָאָרֶץ:

And there went forth a wind from the L-RD, and brought across quails from the sea, and let them fall by the camp, about a day's journey on this side, and a day's journey on the other side, round about the camp, and about two cubits above the face of the earth.

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

81 **ומלאה הארץ דעה את ה׳ כמים לים מכסים**

Isaiah's prophecy of the days of the Mashiach: "For the earth shall be full of the knowledge of Havayah, as the waters cover the sea." The future revelation of G-dly knowledge throughout the world.

Isaiah 11:9 ישעיהו י״א:ט׳

לֹא־יָרֵעוּ וְלֹא־יַשְׁחִיתוּ בְּכָל־הַר קָדְשִׁי כִּי־מָלְאָה הָאָרֶץ דֵּעָה אֶת־ה׳ כַּמַּיִם לַיָּם מְכַסִּים׃

They shall not hurt nor destroy In all My holy mountain; For the earth shall be full of the knowledge of the L-RD, As the waters cover the sea.

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

82 The same rebuke of Rava's, "white geese who strip people of their cloaks," in tractate Gittin.

Gittin 73a:18 גיטין ע״ג א:י״ח

אֲתוֹ לְקַמֵּיהּ דְּרָבָא, אֲמַר לְהוּ: קָאקֵי חִיוָּרֵי מְשַׁלְּחֵי גְּלִימֵי דְּאִינָשֵׁי, אוּנְסָא דְּלָא שְׁכִיחַ הוּא.

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

83 Rava rebukes Rav Pappa and Rav Huna the son of Rav Yehoshua as "white geese who strip people of their cloaks," for a ruling he considered mistaken.

Ketubot 85a:3 כתובות פ״ה א:ג׳

אֲתוֹ לְקַמֵּיהּ דְּרָבָא, אֲמַר לְהוּ: קָאקֵי חִיוָּרֵי, מְשַׁלְּחֵי גְּלִימֵי דְּאִינָשֵׁי! הָכִי אָמַר רַב נַחְמָן: וְהוּא שֶׁתְּפָסָהּ מֵחַיִּים.

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

84 **נופלות נוצה שלהם מרוב שומן**

The comment the maamar cites as Rashi's, "their feathers fall out from great fat," is printed on this page as the Rashbam's, who completed Rashi's commentary on Bava Basra.

Rashbam on Bava Batra 73b:8:1–10:1 רשב״ם על בבא בתרא ע״ג ב:ח׳:א׳-י׳:א׳

דשמטי גדפייהו - נופלות נוצה שלהן מרוב שומן: דליא לי גדפא - הגביהה לי הכנף רמז זה חלקך לעתיד לבא: ליתן עליהם את הדין - שבחטאתם מתעכב משיח ויש להם צער בעלי חיים לאותן אווזים מחמת שומן: טייעא - סוחר ישמעאל:

Vilna Edition (Public Domain)

85 **ומחץ פאתי מואב**

From Bilam's prophecy of the future king: "and he shall crush the corners of Moav." The verse of the passage in the Maggid's Or Torah cited here.

Numbers 24:17 במדבר כ״ד:י״ז

אֶרְאֶנּוּ וְלֹא עַתָּה אֲשׁוּרֶנּוּ וְלֹא קָרוֹב דָּרַךְ כּוֹכָב מִיַּעֲקֹב וְקָם שֵׁבֶט מִיִּשְׂרָאֵל וּמָחַץ פַּאֲתֵי מוֹאָב וְקַרְקַר כָּל־בְּנֵי־שֵׁת׃

I see him, but not now; I behold him, but not nigh; There shall step forth a star out of Jacob, And a scepter shall rise out of Israel, And shall smite through the corners of Moab, And break down all the sons of Seth.

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

PARAGRAPH 27

86 **ויהי קול מעל לרקיע**

In Yechezkel's vision: "And there was a voice from above the firmament that was over their heads; when they stood, they let down their wings." Plainly the Chayos' wings fall still when they stop; the maamar reads the voice as a flow from above the partition, the standing as prayer, and the lowered wings as love and awe absorbed into bittul.

Ezekiel 1:25 יחזקאל א׳:כ״ה

וַיְהִי־קוֹל מֵעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם בְּעָמְדָם תְּרַפֶּינָה כַּנְפֵיהֶן׃

For, when there was a voice above the firmament that was over their heads, as they stood, they let down their wings.

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

87 **יהי רקיע כו׳ ויהי מבדיל**

"Let there be a firmament in the midst of the waters, and let it divide between waters and waters." The firmament as a dividing partition.

Genesis 1:6 בראשית א׳:ו׳

וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם׃

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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

88 **וכל העם רואים את הקולות**

At Sinai, "All the people saw the voices and the torches": the thunder was seen as well as heard. The verse of the discourse in Parshas Yisro cited on this theme.

Exodus 20:15 שמות כ׳:ט״ו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק׃

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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

89 **חכמות בחוץ תרונה כו׳ תתן קולה**

"Wisdoms cry aloud outside; in the squares she gives forth her voice." The "voice" is read as the flow from the hidden brain.

Proverbs 1:20 משלי א׳:כ׳

חָכְמוֹת בַּחוּץ תָּרֹנָּה בָּרְחֹבוֹת תִּתֵּן קוֹלָהּ׃

Wisdom crieth aloud in the streets, she uttereth her voice in the broad places;

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

90 **כל בשר יבוא**

"All flesh shall come to bow down before Me": the bittul that will reach even flesh.

Isaiah 66:23 ישעיהו ס״ו:כ״ג

וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבוֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר ה׳

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, Saith the L-RD.

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

91 **דשמטי גדפייהו**

> Rabbah bar bar Chanah's geese, "whose wings were slipping off from their fat": here read as love and awe absorbed into bittul.

Bava Batra 73b:8 בבא בתרא ע״ג ב:ח׳

וְאָמַר רַבָּה בַּר בַּר חָנָה: זִימְנָא חֲדָא הֲוָה קָא אָזְלִינַן בְּמַדְבְּרָא, וַחֲזֵינַן הָנְהוּ אֲווֹזֵי דְּשָׁמְטִי גַּדְפַיְיהוּ מִשֻּׁמְנַיְיהוּ, וְקָא נָגְדִי נַחֲלֵי דְמִשְׁחָא מִתּוּתַיְיהוּ. אָמֵינָא לְהוּ: אִית לַן בְּגַוַּיְיכוּ חֻלָּקָא לְעָלְמָא דְאָתֵי? חֲדָא דְּלִי גַּדְפָּא, וַחֲדָא דְּלִי אַטְמָא. כִּי אֲתַאי לְקַמֵּיהּ דְּרַבִּי אֶלְעָזָר, אָמַר לִי: עֲתִידִין יִשְׂרָאֵל לִיתֵּן עֲלֵיהֶן אֶת הַדִּין.

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

PARAGRAPH 28

92 **חדא דליא לי אטמא וחדא**

> When Rabbah bar bar Chanah asked the geese whether they would be his portion in the World to Come, one raised a wing and one raised a leg. Avodas HaKodesh reads the two geese as two levels of Chochmah.

Bava Batra 73b:8 בבא בתרא ע״ג ב:ח׳

וְאָמַר רַבָּה בַּר בַּר חָנָה: זִימְנָא חֲדָא הֲוָה קָא אָזְלִינַן בְּמַדְבְּרָא, וַחֲזֵינַן הָנְהוּ אֲווֹזֵי דְּשָׁמְטִי גַּדְפַיְיהוּ מִשֻּׁמְנַיְיהוּ, וְקָא נָגְדִי נַחֲלֵי דְמִשְׁחָא מִתּוּתַיְיהוּ. אָמֵינָא לְהוּ: אִית לַן בְּגַוַּיְיכוּ חֻלָּקָא לְעָלְמָא דְאָתֵי? חֲדָא דְּלִי גַּדְפָּא, וַחֲדָא דְּלִי אַטְמָא. כִּי אֲתַאי לְקַמֵּיהּ דְּרַבִּי אֶלְעָזָר, אָמַר לִי: עֲתִידִין יִשְׂרָאֵל לִיתֵּן עֲלֵיהֶן אֶת הַדִּין.

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

LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

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

The Hebrew text of Likkutei Torah: © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted.

Our English translation, made from the Hebrew without Kehot's notes: CC BY-NC 4.0.

Our explanations, with the overview, the questions and the page for children: CC BY-NC 4.0.

"In the Rebbe's light": what the Rebbe says about a paragraph, found by AI in his sichos, letters and maamarim and checked against each source by further AI readers. Short quotes only, with the place of each. No person has reviewed it yet; check the place before relying on a detail. The Rebbe's works are published by Kehot and by Vaad Hanochos B'Lahak.

The notes: Kehot's marei mekomos ("Sources and References", including the Rebbe's notes) © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted; our notes on them: CC BY-NC 4.0.

Quoted sources, via Sefaria: Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann -- corrected vocalization (Public Domain); Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain); Miqra according to the Masorah (CC-BY-SA); The Holy Scriptures: A New Translation (JPS 1917) (Public Domain); William Davidson Edition - Vocalized Aramaic (CC-BY-NC); Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain); Midrash Rabbeinu Bachya [ben Asher]. Warsaw, 1878 (Public Domain); Torah Commentary by Rabbi Bachya ben Asher, trans. Eliyahu Munk, 1998. (CC-BY); The Zohar; London, Soncino Press, 1933 (Public Domain); Constantinople, 1740 (CC-BY-NC); Kehot Publication Society (CC-BY-NC); Torat Emet 357 (Public Domain); Perek Shirah, translation and adaptation by Aharon N. Varady and Rabbi Natan Slifkin (CC-BY-SA); Vilna Edition (Public Domain).

This edition as a whole: CC BY-NC 4.0. Shuls, schools and non-profit projects may copy, print and share it freely, and may ask for donations to cover the cost of printing; it may never be sold. Credit Kehot Publication Society and likuteitorah.com. **https://creativecommons.org/licenses/by-nc/4.0/**

English translation and explanations: prepared for likuteitorah.com with AI assistance (claude-code/opus-5.5) and checked against the Hebrew and against Sefaria; not yet reviewed by a human editor. Please check anything important against the Hebrew.

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/

A free, non-commercial project; nothing here is sold. Not affiliated with Kehot, Sefaria or the Lubavitch Library. © likuteitorah.com

From likuteitorah.com/likkutei-torah/behaaloscha/3/

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