



LIKKUTEI TORAH • PARSHAS BEHAR • MAAMAR 1

כי תבואו אל הארץ אשר אני נותן לכם...

When You Come into the
Land That I Am Giving You



Before a person can “sow” the Torah, the “land must rest”: self-nullifying love in prayer must come before learning, so that the Torah, like baked bread, is absorbed into the soul and unites it with G-d.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

Before a person can “sow” the Torah, the “land must rest”: self-nullifying love in prayer must come before learning, so that the Torah, like baked bread, is absorbed into the soul and unites it with G-d.

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

THE MAAMAR IN BRIEF

The verse of the Shemittah year speaks of the land’s Shabbos as soon as Israel enters the land, before the six years of sowing and pruning. To explain why, the Alter Rebbe turns to “Open to Me, My sister, My beloved.” “My sister” (achosi, from ichui, joining) is the soul’s natural love, one with G-d at its source. In most people it is covered by physical desire rooted in coarseness of spirit, and it must be opened through a broken heart, after which Heaven helps. “My beloved” means that Israel “sustain” G-d: through the Torah, the soul’s bread, the soul is absorbed into “the body of the King.” Like bread, the Torah must pass through sowing, grinding, kneading and baking: learning nullified before its source in Chochmah, a broken heart, love that cleaves like water, and fiery love and compassion. Only then is it absorbed into the soul, “his learning in his hand.” So prayer with self-sacrifice, “the land shall rest,” comes first, and learning, the six years of sowing Mishnah and pruning Talmud, follows right after it. When the soul has been pruned of its bad traits, the threefold Shabbos follows.

OUTLINE

- 1 The question** ¶1
Why does the verse place the land’s Shabbos at the moment of entering the land, before the six years of work?
- 2 “My sister”: the natural love and its covering** ¶2–8
“Open to Me, My sister”: the soul’s natural love, achosi from ichui, joining; the point of truth and the lip of truth; the covering of physical desire rooted in coarseness of spirit, broken through by a broken heart, with help from above.
- 3 “My beloved”: the Torah as the soul’s bread** ¶9–10
Israel “sustain” G-d: the soul is absorbed into Him through the Torah, which like bread must first be absorbed into the soul; the four labors of making bread.
- 4 Sowing** ¶11–16
A seed rots in the earth and its hidden essence grows forth; so the Torah clothed in physical laws, nullified before its source in Chochmah, grows into delight in the higher Gan Eden. Learn with the heart set on the G-dliness within.

5 Prayer before learning

¶17

Prayer with self-sacrifice joins the G-dly soul to the supernal Chochmah; learning right after it unites the Torah with the soul.

6 Grinding, kneading and baking

¶18-23

A broken heart; love that cleaves to G-d like water; fiery love from contemplating His oneness, and compassion for the soul's G-dly spark. Only "baked" Torah becomes one with the soul.

7 The verse explained

¶24-26

"When you come" is prayer, "the land shall rest" is self-nullification, and the six years are Mishnah and Talmud; the Talmud as wine, the pruning of the soul's bad traits, and the threefold Shabbos of the seventh year.

KEY CONCEPTS

My sister (achosi) אחותי

The soul's natural love for G-d, coming from its source, which joins it to Him as one body; the word is read as related to ichui, joining.

My beloved (rayasi) רעייתי

Israel "sustain their Father in heaven": through the Torah, the soul is absorbed into "the body of the King."

The point of truth and the lip of truth נקודת אמת / שפת אמת

A love fixed by nature in the heart is "the point of truth"; a love aroused only at set times is the "lip," the edge, of truth: real, but not yet complete.

Coarseness of spirit גסות הרוח

The swollen sense of self, rooted in the vital soul, that covers the natural love; even a subtle garment of it must be removed.

Mayin nukvin (feminine waters) מייין נוקבין

The stimulus from below that calls forth a response from above: the seed in the earth, and learning nullified before its source in Chochmah.

Baking אפייה

Fiery love kindled by contemplating G-d's oneness, together with compassion for one's own G-dly spark; it makes the Torah one with the soul.

"He who comes here with his learning in his hand" אשרי מי שבא לכאן ותלמודו בידו

The G-dly soul "comes" through self-sacrifice in prayer, and the learning that follows is "in his hand," united with it.

SECTION 1 • ¶1

The question

1 כי תבואו¹ אל הארץ אשר אני² נותן לכם ושבתה³ הארץ שבת לה' שש שנים וגו'.⁴ הנה משמעות הכתוב כי מיד כי תבאו אל הארץ ושבתה קודם שיתחילו השש שנים.⁵

“When you come into the land that I am giving you, the land shall rest a Shabbos to Havayah. Six years,” etc. Now, the implication of the verse is that immediately, “when you come into the land,” “[the land] shall rest,” before the six years begin.

The maamar opens with the verse of the Shemittah year: every seventh year the land of Israel rests, after six years of sowing and pruning. The Alter Rebbe notes something odd in the verse's order: it speaks of the land resting as soon as “you come into the land,” before it mentions the six years of work, as though the rest came first.

SECTION 2 • ¶2-8

“My sister”: the natural love and its covering

2 ויוכן בהקדים ביאור הכתוב פתחי לי אחותי⁶ רעיתי וגו'. ופי' שאמר הקב"ה לכנסת ישראל פתחי לי בכדי שתהיי בבחי' אחותי רעיתי.⁷

This will be understood by first explaining the verse, “Open to Me, My sister, My beloved,” etc. The meaning is that the Holy One, blessed be He, said to the Congregation of Israel (Knesses Yisrael), “Open to Me,” so that you will be at the level of “My sister, My beloved.”

To answer, the Alter Rebbe first explains a verse from the Song of Songs, in which G-d knocks and asks the Congregation of Israel to open to Him. He reads “Open to Me” as the means to an end: Israel is to open so that she may actually be at the level of “My sister, My beloved.”

הגם דכנסת ישראל נקראת תמיד בשם זה מ"מ בחינה זו פעמים שהיא בהתגלות ופעמים שהיא מכוסה ומסותרת.

Although the Congregation of Israel is always called by this name, nevertheless this level is at times revealed and at times covered and hidden.

The Congregation of Israel always bears these names, so the request needs explaining. The answer is that the quality they describe is sometimes open and sometimes covered and hidden, and G-d asks that it be uncovered.

3 ולכן אמר פתחי להסיר המכסה וההסתר כדי שתהיה בחינה זו בהתגלות. ולהבין ענין מהות בחינה זו כשהיא בהתגלות ומהו המכסה והלבוש המסתיר גילוי זה.

Therefore He said, “Open”: to remove the covering and the concealment, so that this level will be revealed. And [we need] to understand what the essential nature of this level is when it is revealed, and what the covering and the garment are that hide this revelation.

Since the quality is covered, “open” means removing the covering. The Alter Rebbe now sets out two questions: what this level is when it is revealed, and what garment conceals it.

הנה פ”י אחותי הוא מלשון איחוי אלכסנדרי⁸ שבגמרא שהוא מלשון חיבור שמחבר שני דברים יחד להיות לאחדים כגוף אחד ממש.⁹

Now, the meaning of achosi (“My sister”) is from the expression “the Alexandrian joining (ichui)” in the Gemara, which is an expression of connection: that it joins two things together so that they become one, like truly one body.

In the Gemara (Moed Katan 26b), ichui is a joining of cloth, and the Gemara speaks of an “Alexandrian” joining. The Alter Rebbe hears achosi, “My sister,” as coming from this word: a bond that joins two things until they are truly one body.

4 וכך הוא עד”מ ענין האהבה הטבעית שבנפשות ישראל ממקור חוצבן שהן חלק אלוה ממעל ממש ומיוחדים בתכלית היחוד באור א”ס ב”ה ממש.¹⁰

So it is, by way of analogy, with the natural love in the souls of Israel, [which comes] from the source from which they are hewn: for they are truly “a part of G-d above,” and are united in the ultimate union with the very Infinite Light (Or Ein Sof), blessed be He.

Like the joining implied in “sister,” the souls of Israel have a natural love for G-d that comes from their source. At that source they are “a part of G-d above” and wholly one with the Infinite Light.

וע”כ גם למטה אחר שנבראו מאין ליש וירדו מטה מטה להתלבש בגוף ונפש החיונית זאת היא מדת הצדיקים מצד נפש אלהית אשר בקרבם חשקם ותשוקתם להתכלל

Therefore, even below, after they have been created from nothing into something and have descended lower and lower to be en clothed in a body and the vital soul, this is the trait of the righteous (tzaddikim): by virtue of the G-dly soul within them, their desire and their yearning is to be included

That bond does not disappear when the souls are created as separate beings and come down into a body and the vital soul, the soul that animates the body. In the righteous (tzaddikim), the G-dly soul’s yearning to be absorbed into G-d’s light remains active.

באור ה' ולהבטל במציאות אליו ית' בכלות הנפש ממש מעומקא דלבא, וכל ימיהם תמיד הם בביטול הנ"ל מחמת טבע נפשותם שנעשה להם טבע ואין צריכים שום התבוננות והכנה לעורר את האהבה.

in the light of G-d and to be nullified in [their very] existence to Him, may He be blessed, with a true expiring of the soul (kelos hanefesh), from the depth of the heart. All their days they are constantly in the self-nullification mentioned above, because of the nature of their souls, which has become nature for them, and they need no contemplation or preparation at all to arouse the love.

Their desire is for complete self-nullification, a longing so intense that the soul "expires" (kelos hanefesh). For them it is constant and natural, since their souls' nature has become their own, so they need no contemplation or preparation to arouse their love.

5 וכמ"ש אם זכרתיך על יצועי¹¹ באשמורות אהגה כך. וכתוב בשבתך בביתך ובלכתך¹² בדרך ובשכנך ובקומך.

As it is written, "When I remember You upon my bed, I meditate on You in the night watches." And it is written, "When you sit in your house and when you walk on the way, and when you lie down and when you rise."

Two verses describe a love that never lapses: the psalmist remembers G-d even on his bed at night, and the verse of the Shema, "when you sit in your house... when you lie down and when you rise," covers every part of the day.

והוא ע"ד משל כאהבת אח ואחות¹³ שהאהבה ביניהם קבועה ונטועה מעצמה בטבע בתולדותם בלי שום התעוררות כלל, וזו היא אהבה האמיתית מנקודת אמת לאמתו שאין לה הפסק ועומדת לעד.

This is, by way of analogy, like the love of a brother and sister: the love between them is fixed and planted of itself, by nature, from their birth, without any arousal at all. And this is the true love, from the point of truth to its very truth, which has no interruption and stands forever.

This natural love is compared to that of a brother and sister, which is there from birth and needs no arousal. Such love comes from "the point of truth": it is truth through and through, never interrupted and lasting forever.

משא"כ כשאין אהבה זו קבועה ונטועה בלב האדם כ"א בשעה שמעורר את האהבה בעתים מזומנים בשעת ק"ש ותפלה וכיוצא בו ואח"כ חולפת ועוברת ממנו אין אהבה זו נקראת בשם אהבת אמת לאמתו,

Whereas when this love is not fixed and planted in a person's heart, but [is present] only at the time when he arouses the love at set times, at the time of the recitation of the Shema and prayer and the like, and afterwards it passes and departs from him, this love is not called by the name "love of truth to its very truth,"

Most people's love is different: it is aroused at set times, such as the Shema and prayer, and afterwards it fades. That love, says the Alter Rebbe, does not deserve the name "truth to its very truth."

דהיינו מנקודת האמת ממש כ"א בשם שפת אמת¹⁴ מלשון שפה לפיו¹⁵ שהוא אימרא שסביב הבגד דהיינו שפת הבגד וקצהו.

that is, [a love] from the very point of truth, but rather by the name "lip of truth" (sefas emes), from the expression "a border (safah) for its opening," which is the hem around the garment, that is, the border of the garment and its edge.

He calls it instead "lip of truth" (sefas emes). Safah means both "lip" and "border": the Torah uses it for the hem around the opening of the High Priest's robe, so a "lip of truth" is truth at its edge, not at its center.

כך ע"ד משל האהבה הזאת הבאה בעת התעוררות היא שפת האמת וקצהו דהיינו התחלת האמת אבל אינו נקרא בשם אמת גמור לאמתו.

So, by way of analogy, this love that comes at a time of arousal is the lip of truth and its edge, that is, the beginning of truth, but it is not called by the name "complete truth to its very truth."

A love that comes only when it is aroused is the edge of truth, its beginning. It is real, but it is not yet complete truth.

ולכן אמרו בזהר (ר"פ תשא ד' קפ"ח וע"ש במק"מ ובהרמ"ז)¹⁶ שפת אמת תכון לעד כוננת לעד לא כתיב אלא תכון לעד¹⁷ וכתוב קרוב ה' לכל קוראיו¹⁸ לכל אשר יקראוהו באמת באמת דייקא.

Therefore it is said in the Zohar (at the beginning of Parshas Tisa, folio 188; and see there in the Mikdash Melech and in the Ramaz): "The lip of truth shall be established forever: it is not written 'is established forever,' but 'shall be established forever.'" And it is written, "Havayah is near to all who call upon Him, to all who call upon Him in truth": "in truth," precisely.

The Zohar notes that the verse does not say the lip of truth "is established" but that it "shall be established": it is not yet so now. The second verse, "Havayah is near... to all who call upon Him in truth," stresses "in truth" itself.

דהיינו בנקודת אמת ולא בשפת אמת, כי מאחר שצריך הוא תמיד לעורר את האהבה הרי לא נעשית עדיין טבע עצמותו ומהותו ממש מנקודת הלב ממש.¹⁹

That is, with the point of truth and not with the lip of truth. For since he must constantly arouse the love, then it has not yet become the nature of his very essence and being, from the very point of the heart.

“In truth” means from the point of truth, not from its lip. As long as a person must keep arousing his love, it has not yet become his nature, rooted in the very point of his heart.

6 ומ”מ נקראת בשם שפת אמת²⁰ מאחר שעכ”פ בשעה זו מעורר את האהבה מנקודת לבו כל חד לפום שעורא דיליה²¹

Nevertheless it is called by the name “lip of truth,” since at any rate at that time he arouses the love from the point of his heart, each one according to his own measure;

Even so, the aroused love earns the name “lip of truth,” because while it lasts it does come from the point of the heart, each person according to his own capacity. The Aramaic phrase echoes the Zohar’s teaching that G-d is known to each one according to the measure of his own heart.

וגם אחר התפלה נשאר רשי מו שבזכרו את ה' מתעורר רוח נדיבה²² בקרבו מאליו לאהבת ה' והרי נתקיים בו ג”כ מ”ש אם זכרתך²³ גוי [ועי' בסש”ב ח”א ס”פ י”ג].

and also after prayer an impression (reshimu) remains, so that when he remembers G-d, a generous spirit is aroused within him of its own accord toward the love of G-d. Thus there is fulfilled in him, too, what is written, “When I remember You,” etc. [And see Sefer Shel Beinonim (Tanya), Part I, at the end of chapter 13.

Something of it also remains after prayer: an impression (reshimu), so that whenever he later remembers G-d, love stirs in him of its own accord, and “When I remember You” is fulfilled in him too. The bracket that opens here first sends the reader to the end of chapter 13 of Tanya, which describes the love of the beinoni, the intermediate person, in the same terms.

7 ועמ”ש במ”א בביאור ע”פ אלה מסעי^{24, 25} כו' ויכתוב משה²⁶ כו' בענין תתן אמת ליעקב.²⁷ ועמ”ש במ”א בענין ה' פעמים אמת באמת ויציב.²⁸

And see what is written elsewhere, in the explanation on “These are the journeys,” etc., “And Moshe wrote,” etc., on the subject of “You will give truth to Yaakov.” And see what is written elsewhere on the subject of the eight times “truth” [is said] in Emes VeYatziv.

The bracket continues with two more references. One is Likkutei Torah’s explanation on the verses “These are the journeys... And Moshe wrote,” which discusses “You will give truth to Yaakov”; the other is the discussion of the eight times the word emes, “truth,” is said in Emes VeYatziv, the blessing after the morning Shema.

הד' פעמים אמת הראשונים עד עזרת²⁹ הוא רצון ותשוקת הלב להדבק בה' עד כלותו הנקי היכל הרצון ואח"כ עוד ד"פ אמת

The first four times “truth,” up to “Ezras,” are the will and the yearning of the heart to cleave to G-d to the point of its expiry, which is called the Chamber of Will (Heichal HaRatzon); and afterwards another four times “truth,”

The first four times emes, up to the words “Ezras avoseinu” (“You have been the help of our fathers”), express the heart’s own will and yearning to cleave to G-d until it expires, a level called the Chamber of Will (Heichal HaRatzon). Then come four more.

דהיינו אמת האמתי שמסייעהו מלמעלה להתאמת הד' אמת שלמטה להיות אמת אמיתי במס"נ עד כלותה כו'

that is, the true truth, by which he is helped from above, so that the four [times] “truth” below are made true, to be true truth, with self-sacrifice (mesirus nefesh) to the point of its expiry, etc.

The second four are “the true truth”: help from above that confirms the four “truths” of the person below. Then his love becomes true truth, a self-sacrifice (mesirus nefesh) to the point of the soul’s expiry.

ועי' אג"ה ד"ה וזורע צדקה שכר אמת^{30,31} והסיבה שמונע את האהבה מליכנס לעומק נקודת הלב ממש.

And see Iggeres HaKodesh, the passage beginning “And one who sows charity [has] a reward of truth.”] And [as for] the cause that prevents the love from entering the depth of the very point of the heart:

The last reference is to Iggeres HaKodesh, the epistle that opens with “One who sows charity [has] a reward of truth” and explains that G-d gives Yaakov the attribute of truth. The bracket closes here, and the Alter Rebbe returns to his question: what keeps the love from entering the very depth of the heart?

כי הנה אהבה זו מלובשת ומוסתרת בכח המתאווה לדברים גשמיים מנפש החיונית ששרשה בחי' גסות הרוח משכא דחויא החופף ומסתיר על כח ובחינת אהבה זו, ויש בה

For this love is en clothed and hidden in the power that desires physical things, [which comes] from the vital soul, whose root is the level of coarseness of spirit, “the skin of the serpent,” which covers over and hides the power and the level of this love. And in it there are

The cause is that the love is clothed and hidden in the desire for physical things, which comes from the vital soul. Its root is coarseness of spirit, a swollen sense of self, called “the skin of the serpent” (mishka dechivya), which covers over the love.

מדרגות שונות כמה מיני לבושים הקטן לפי קטנו והגדול לפי גודל מעלתו צריך הוא להסיר אפי' בחי' לבוש דק מבחי' גסות הרוח, אמרו רז"ל אין אני והוא^{32,33} וכו',

different degrees, several kinds of garments: the lesser one according to his smallness; and the greater one, according to the greatness of his stature, must remove even the level of a subtle garment from the level of coarseness of spirit. Our Sages, of blessed memory, said, "I and he cannot," etc.

The covering has many layers. A lesser person has coarser garments, in keeping with his small stature, while a great person must remove even a subtle garment of self; for the Sages say that of one with coarseness of spirit G-d declares, "I and he cannot dwell in the world."

וצריך לפתוח את המכסה, כמשל אדם שרוצה לפתוח נקב בכותל המפסיק שצריך לחתוך ולשבור הכותל עד שיעשה מקום חלל.

And one must open the covering, as in the analogy of a person who wants to open a hole in a dividing wall: he must cut and break the wall until a hollow space is made.

The covering must be opened, as one opens a hole in a dividing wall. The image is of cutting and breaking through the wall until an open space is made.

כך צריך האדם שרוצה להיות אהבה זו תקועה בלבו ליכנס אל תוך פנימיות נקודת הלב ותוך תוכו מעומקא דלבא ממש בכלות הנפש וביטול במציאות

So must a person who wants this love to be implanted in his heart, entering into the inner dimension (pnimiyus) of the point of the heart and its innermost core, from the very depth of the heart, with expiring of the soul and nullification of existence

This applies to anyone who wants the love to be fixed in his heart, reaching its innermost point with the soul's yearning to expire and with the nullification of self. He too must break through in this way, as the next words describe.

אליו ית' להיות לו לב נשבר ורוח נשברה³⁴ להסיר גסות רוחו וכח המתאווה לדברים גשמיים להיות יש ונפרד בפני עצמו רק ישים אליו לבו.

to Him, may He be blessed, have a broken heart and a broken spirit, to remove his coarseness of spirit and the power that desires physical things [and desires] to be a something (yesh), separate unto himself; rather, he should set his heart only on Him.

The breaking through is "a broken heart and a broken spirit": crushing one's coarseness of spirit and the desire for physical things, which make a person a separate, self-standing "something" (yesh). Instead he should set his heart on G-d alone.

8 ועל זה אמרו רז"ל פתחו לי כחודה של מחט³⁵ ואני אפתח לכם^{36, 37, 38} כפתחו של אולם שהיה לפני ההיכל בבית המקדש,

Of this our Sages, of blessed memory, said, "Open for Me [an opening] like the point of a needle, and I will open for you [an opening] like the entrance of the Hall," which was before the Sanctuary in the Holy Temple.

On this the Sages said, in G-d's name, "Open for Me an opening like the point of a needle, and I will open for you one like the entrance of the Hall." The Hall (Ulam) stood before the Sanctuary (Heichal) in the Holy Temple: a vast opening in return for a tiny one.

כי הבא לטהר מסייעין אותו³⁹ להסיר ממנו כל בחינת ומדרגת גסות הרוח ולהעלותו מעלה מעלה עד רום המעלות.

For "one who comes to purify himself is helped" to remove from him every level and degree of coarseness of spirit, and to raise him higher and higher, to the loftiest of heights.

The reason is the Sages' rule that "one who comes to purify himself is helped" from above. Once a person makes the first small opening, Heaven helps him remove every degree of coarseness of spirit and raises him ever higher.

ועי"ז יאיר אור האהבה זו תוך פנימיות נקודת הלב ממש עד שתתבטל כח מהות הנפש כשלהבת העולה מאליה להכלל ולהדבק באורו ית' (וכמ"ש בספרא דצניעותא)

Through this, the light of this love will shine within the inner dimension of the very point of the heart, until the power of the soul's being is nullified, like a flame that rises of its own accord, to be included in and to cleave to His light, may He be blessed (as is written in the Sifra DeTzniusa)

Then the light of this love shines in the inner point of the heart, until the soul's own being is nullified, like a flame that rises of its own accord, to be absorbed in G-d's light and cleave to it. The Alter Rebbe finds this in a phrase of the Sifra DeTzniusa, cited in the next words.

(רפ"א זהר ח"ב דקע"ו ע"ב) וארעא אתבטלת^{40, 41} וזו היא בחי' אחותי הנ"ל ומזה יבא עוד לבחי' רעיתי (ועמ"ש עוד מענין בחינת אחותי בד"ה לבבתני אחותי כלה):⁴²

(at the beginning of chapter 1; Zohar, Part II, folio 176b): "and the earth was nullified." And this is the level of "My sister" mentioned above; and from this one will come further to the level of "My beloved." (And see what is written further on the subject of the level of "My sister" in the discourse beginning "You have captured My heart, My sister, bride.")

The Sifra DeTzniusa, a section of the Zohar, says at the beginning of its first chapter, "and the earth was nullified"; the Alter Rebbe applies it to the soul's nullification. This nullification is the level of "My sister," and from it one goes on to the level of "My beloved," which the next section explains; for more on "My sister" he refers to the discourse "You have captured My heart, My sister, bride."

SECTION 3 • 19-10

“My beloved”: the Torah as the soul’s bread

9 ב וביאור ענין רעיתי הוא ע”ד מה שאמרו רז”ל ישראל מפרנסין⁴³ לאביהן שבשמים וכדכתיב כי לא ידח ממנו נדח⁴⁴ ממנו דייקא כמ”ש במ”א דהיינו לאשתאבא בגופא דמלכא.⁴⁵

2. The explanation of the matter of “My beloved” (rayasi) is along the lines of what our Sages, of blessed memory, said: “Israel sustain their Father in heaven”; and as it is written, “that no banished one be cast away from Him”: “from Him,” precisely, as is explained elsewhere; that is, to be absorbed into the body of the King.

Section 2 explains the second name, rayasi, “My beloved,” along the lines of the Sages’ saying that Israel “sustain their Father in heaven”; Chassidus reads rayasi as related to feeding and sustaining. The verse “that no banished one be cast away from Him” is read with stress on “from Him”: the soul belongs within G-d Himself, to be “absorbed into the body of the King,” as the Zohar puts it.

ולהבין זה איך הנשמה שהיא בחי' נברא יש ודבר בפני עצמו תוכל לאשתאבא וכו'. אך הנה אמרו בזהר תלת קשרין⁴⁶ מתקשרין כחדא אורייתא בקוב”ה וישראל באורייתא כו'.

To understand this: how can the soul, which is at the level of a created being, a something (yesh) and a thing unto itself, be absorbed, etc.? But the Zohar says, “Three bonds are bound together as one: the Torah with the Holy One, blessed be He, and Israel with the Torah,” etc.

This raises a question: the soul is a created being, a separate “something,” so how can it be absorbed into G-d? The answer begins with the Zohar’s teaching that the Holy One, blessed be He, the Torah and Israel are bound together, Israel to the Torah and the Torah to G-d.

כי מפני שבחי' ומעלת התורה גבוה מבחי' מעלת ומדרגת נשמות ישראל ממקור חוצבם דאורייתא מחכמה נפקת⁴⁷ כו' וזהו מה שאמרו רז”ל אשרי מי שבא לכאן⁴⁸ ותלמודו בידו.

For because the level and stature of the Torah is higher than the level, stature and degree of the souls of Israel [as they are] at the source from which they are hewn, since “the Torah emerges from Chochmah,” etc. And this is what our Sages, of blessed memory, said: “Fortunate is he who comes here with his learning in his hand.”

The Torah stands higher than the souls even at their source, since it comes from G-d’s Chochmah, so the soul is bound to G-d through the Torah. The Sages’ “Fortunate is he who comes here with his learning in his hand” is brought for the same idea: one comes above together with one’s Torah.

אך להבין זה שהרי התורה היא ג"כ מלוכשת בענינים גשמיים כמו עניני ציצית ותפילין וסוכה וכמה דיני ממונות וטענות ע"ד משל ראובן טוען כך ושמעון כך ומה ענינם בג"ע העליון ותחתון.

But this needs to be understood, for the Torah, too, is enclothed in physical matters, such as the matters of tzitzis, tefillin and sukkah, and many monetary laws and claims, for example, Reuven claims thus and Shimon claims thus. What do these have to do with the higher and the lower Gan Eden?

But much of the Torah deals with physical things: tzitzis, tefillin and sukkah, and money disputes in which one party claims this and the other that. How can such matters have a place in the higher and lower Gan Eden, the spiritual worlds of the souls?

אך הנה כתיב לכו לחמו בלחמי.⁴⁹ כי כמו הלחם מזון גשמי שעליו יחיה האדם⁵⁰ חיי גופו הוא ע"י שנבלע באבריו של אדם.

But it is written, "Come, eat (lachamu) of My bread (belachmi)." For just as [with] bread, physical food, by which a person lives the life of his body: this is through its being absorbed into the person's limbs.

The answer is the verse "Come, eat of My bread," which compares the Torah to bread. Bread keeps a person alive only by being digested and absorbed into his limbs.

כך התורה שנקראת מזון וחיים⁵¹ לנפש הרוחני צריכה היא שתבלע באברי נפשו ושבה כבשרו ממש וע"י זה הנפש תשוב אל ה' לאשתאבא בגופא דמלכא להיות נבלע בגופא דמלכא ממש.

So the Torah, which is called food and life for the spiritual soul, must be absorbed into the limbs of his soul and become truly like his flesh; and through this the soul will return to G-d, to be absorbed into the body of the King (le'ishtaava begufa demalka), to be truly absorbed into the body of the King.

In the same way the Torah, the soul's food, must be absorbed into the soul's "limbs" until it becomes part of it. Through this the soul itself returns to G-d and is absorbed into "the body of the King."

וכמ"ש אכלתי יערי עם דבשי⁵² וגו'. וזהו לחמו בלחמי מתחלה לחמו שיהי לכם לחם ומזון ליבלע באברי נפשכם ואח"כ בלחמי.^{53, 54}

As it is written, "I have eaten My honeycomb with My honey," etc. And this is [the meaning of] "Come, eat of My bread": first "eat" (lachamu), that there be for you bread and food to be absorbed into the limbs of your soul, and afterwards "of My bread" (belachmi).

The verse "I have eaten My honeycomb with My honey" speaks of G-d "eating," as it were. So "Come, eat of My bread" is read in two stages: first "eat," so that the Torah becomes your own food, absorbed into your soul; and afterwards "of My bread," so that it becomes, as it were, G-d's bread.

10 והנה באבות מלאכות של שבת תנא סידורא דפת נקט הזורע⁵⁵ וכו' כי כדי לעשות לחם שיהא ראוי למאכל אדם עד שיהא נבלע באבריו ושבה כבשרו צריך מתחלה עבודת הזריעה והטחינה ולישה ואפיה.

Now, in the primary categories of labor (avos melachos) of Shabbos, the Tanna followed the order of [making] bread: “one who sows,” etc. For in order to make bread that is fit for a person to eat, so that it is absorbed into his limbs and becomes like his flesh, there must first be the work of sowing, and grinding, kneading and baking.

The Gemara (Shabbos 74b) explains that the list of the primary labors of Shabbos follows the order of making bread, beginning with sowing. Bread fit to be absorbed into the body needs sowing, grinding, kneading and baking, and the Alter Rebbe will find each of these four in the service of G-d.

SECTION 4 • ¶11-16

Sowing

11 ולהבין ארבעה עבודות הללו בעבודת ה' צריך לבאר היטב בפרטיות ענין וסדר הזריעה בגשמיות על דרך משל שזורעין גרעין חטה

To understand these four labors in the service of G-d, we must explain well, in detail, the matter and the order of sowing in the physical [world], by way of analogy: one sows a kernel of wheat

To apply these four labors to the service of G-d, the Alter Rebbe first describes physical sowing in detail, beginning with a kernel of wheat placed in the ground.

או נוטעין גרעין פרי בארץ ומכסין בעפר והגרעין ההוא נרקב ונפסד וכח הצומח אשר בארץ מצמיח חטה או פרי כעין הגרעין הנזרע או הנטוע בארץ,

or plants the seed of a fruit in the ground and covers it with soil, and that seed rots and decays, and the power of growth in the earth brings forth wheat or fruit like the seed that was sown or planted in the ground.

The seed, of wheat or of a fruit, is covered with earth and rots away. Then the earth's power of growth brings forth a plant of the same kind as the seed.

כי לפי שכח הצומח אשר בארץ הוא כח כללי זורעין הגרעין ההוא להיות כעין העלאת⁵⁶ מ"נ אל כח הצומח להצמיח כח פרטי כעין הגרעין ההוא.

For since the power of growth in the earth is a general power, one sows that seed to be like a raising of mayin nukvin (feminine waters) to the power of growth, so that it brings forth a particular power like that seed.

The earth's power of growth is general, not tied to any one species. The sown seed acts like a raising of mayin nukvin (feminine waters), the Kabbalistic term for the stimulus from below that draws a response from above, and so calls forth from the general power a particular growth like itself.

12 והיינו לפי שהגרעין ההוא ג"כ נתהווה מכח הצומח ויש בו בחי' כח הצומח בהעלם אלא שנתגשם ונגרע ממהותו עד שנעשה גרעין.

That is, because that seed, too, came into being from the power of growth, and there is within it the aspect of the power of growth in concealment, only it became physical and diminished from its essence until it became a seed.

The seed can do this because it, too, came from the power of growth, which is hidden within it. It became physical and was diminished from its original nature until it was just a seed.

ומ"מ יש לו שייכות בצד מה אל כח הצומח הרוחני לפיכך כשנרקב ונפסד גוף הגרעין

Nevertheless, it has some connection to the spiritual power of growth. Therefore, when the body of the seed rots and decays,

Still, it keeps some connection to that spiritual power. That connection comes into play when the body of the seed rots and falls apart.

הנה כח הצומח המלוכש בו בטל לגבי כח הצומח הכללי אשר בארץ ונעשה מ"נ אליו ומצמיח כעין הגרעין בתוספת מרובה על העיקר

the power of growth en clothed in it is nullified before the general power of growth in the earth and becomes mayin nukvin to it, and it brings forth [growth] like the seed, with an increase greater than the original.

Then the power of growth inside it is nullified before the earth's general power and becomes mayin nukvin to it. The plant that grows is like the seed, but with an increase far greater than the original.

וכן מצמיח כל מיני פירות במיני מטעמים וגוון וריח כעין הגרעין ההוא כגון אם היה הגרעין של תפוחים מצמיח תפוחים ואם הי של ענבים מצמיח ענבים וכיוצא בהן.

So too it brings forth all kinds of fruits, with kinds of flavors, color and fragrance like that seed: for example, if the seed was of apples, it brings forth apples, and if it was of grapes, it brings forth grapes, and the like.

The new growth also carries the seed's particular character, its kind of flavor, color and fragrance: an apple seed yields apples, a grape seed grapes.

הגם שבגרעין ההוא אינו נראה ונרגש שום טעם וריח כלל רק כמו עץ בעלמא מ"מ הרי הוא עכ"פ ממהות הפרי ההוא ויש בו בכחו מלובש ומוסתר כל כחות הטעמים והגוונים והריח שבפרי ההוא

Although in that seed no taste or fragrance at all is seen or sensed, [it is] only like mere wood, nevertheless it is at any rate of the essence of that fruit, and within it, in its potential, there are en-clothed and hidden all the powers of the tastes, the colors and the fragrance in that fruit;

The seed itself has no taste or fragrance at all; it is like a piece of wood. Yet it belongs to the essence of its fruit, and all the fruit's tastes, colors and fragrances are hidden in it in potential.

אלא שהוא מצומצם מאד עד שאינו נרגש ונראה בו שום טעם וריח ולזאת יכול הוא להמשיך כח הצומח שיצמיח הפירות של הגרעין ההוא בכל עניניהם בטעמים וכריחם ומראה שלהם בלי שום הסתר וצמצום כלל.⁵⁷

only it is very contracted, so that no taste or fragrance is sensed or seen in it. And therefore it can draw forth the power of growth to bring forth the fruits of that seed in all their aspects, in their taste and their fragrance and their appearance, without any concealment or contraction at all.

These qualities are so contracted in the seed that none can be sensed. For that very reason the seed can draw forth the power of growth to produce them in full, with no concealment at all.

13 והנה ככל המשל הזה בפרטיות יתבונן המשכיל בעבודת ה' ובתורתו כי הנה התורה היא חכמתו ורצונו ית'

Now, in accordance with all the details of this analogy, the discerning person should contemplate the service of G-d and His Torah. For the Torah is His wisdom and His will, may He be blessed,

Now the analogy is applied, detail by detail, to the Torah and the service of G-d. The Torah is G-d's wisdom and will.

והוא וחכמתו אי חכים ולא בחכמה ידיעא כו' ובריבוי הצמצומים והשתלשלות ממדרגה למדרגה ירדה מטה מטה עד שנתלבשה ונתגשמה בענינים גשמיים.

and He and His wisdom are one: “He is wise, but not with a knowable wisdom,” etc. And through the many contractions (tzimtzumim) and the chain of descent (hishtalshelus) from level to level, it descended lower and lower, until it was enclothed in physical matters and became physical.

G-d and His wisdom are one, a wisdom beyond any grasp; the Aramaic phrase says He is wise, but not with a wisdom that can be known. Through many contractions and steps of descent, this wisdom came down until it was clothed in physical matters.

⁵⁸ והוא כמשל גרעין הזרע או הפרי שנלקח מכה הצומח שהכח ההוא הוא בחי' אין ממש ממאמר תדשא

This is like the analogy of the kernel of seed or of fruit, which is taken from the power of growth; that power is at the level of actual nothingness (ayin), from the utterance “Let [the earth] sprout” (Tadshe),

This is like the seed, which is taken from the earth’s power of growth. That power is ayin, “nothing,” a spiritual force that comes from G-d’s utterance at creation, “Let the earth sprout” (Tadshe).

דהיינו אש דת ⁵⁹ (כ”כ הש”ך בשם הר”ש) ⁶⁰ והפרי הנצמח ממנו ע”י התלבשותו בארץ הוא בחי' יש מאין

that is, esh das, “a fiery law” (so writes the Shach in the name of the Rash). And the fruit that grows from it, through its being enclothed in the earth, is at the level of something from nothing (yesh me’ayin),

The letters of Tadshe also spell esh das, “a fiery law,” the Torah’s description in the verse, as the Shach on the Torah writes in the name of Rabbeinu Shimshon; so the earth’s power of growth is bound up with the Torah. The fruit that grows through the seed’s being enclothed in the earth is something from nothing (yesh me’ayin).

אבל מ”מ יש בו חיות רוחני כי טוב למאכל ונחמד למראה או שיש בו ריח.

but nevertheless it has spiritual life-force within it, for it is good for food and pleasant to the sight, or it has fragrance.

Unlike the seed, the fruit has evident life: it is good to eat, pleasant to look at, or fragrant.

משא”כ גרעין הנזרע החיות שבו מצומצם כ”כ עד שאין נראה ונרגש בו אפילו שום טעם וריח.

Whereas in the seed that is sown, the life-force within it is so contracted that not even any taste or fragrance is seen or sensed in it.

In the sown seed, by contrast, the life-force is so contracted that it has no taste or smell at all.

כך ע"ד משל התורה שנתלבשה ונתגשמה בדברים גשמיים החיות שבה מצומצם מאד כי בג"ע העליון שהוא עולם הבריאה מאירים שם חב"ד⁶¹ דא"ס ב"ה ומאיר אור התורה בבחי' תענוג בהשגות שכליות אלהות ממש.

So too, by way of analogy, with the Torah, which has been enclothed in physical things and become physical: the life-force within it is very contracted. For in the higher Gan Eden, which is the World of Beriah, the Chochmah, Binah and Daas of the Infinite One (Ein Sof), blessed be He, shine, and the light of the Torah shines as delight, in intellectual apprehensions of actual G-dliness.

The Torah in its physical garments is like that seed: its life-force is greatly contracted. In the higher Gan Eden, the World of Beriah, G-d's Chochmah, Binah and Daas shine, and there the light of the Torah is experienced as delight, as an actual intellectual grasp of G-dliness.

14 ומ"מ בחי' השגה ההיא היא בחי' יש מאין לגבי מקורא דכולא חכמה עילאה חכים ולא בחכמה ידיעא, משא"כ בירידתה למטה נתגשמה עד שאין נראה ונרגש בה ענין התענוג ושכל אלהות כ"א דינים והלכות בעינים גשמיים

Nevertheless, that apprehension is at the level of something from nothing (yesh me'ayin) relative to the source of all, the supernal Chochmah, [of which it is said,] "He is wise, but not with a knowable wisdom." Whereas in its descent below it became physical, until no delight or G-dly intellect is seen or felt in it, but only laws and rulings concerning physical matters

Even the delight of the higher Gan Eden is only "something from nothing" compared with the Torah's source, the supernal Chochmah, which is beyond any grasp. Below, the Torah descended so far into physical matters that no delight or G-dly understanding shows in it, only laws and rulings about physical things.

(ועמ"ש במ"א ע"פ המאמר בפ' בראשית דכ"ז⁶² ב' אעשה לו עזר כו' דא משנה⁶³ כו' ע"ש).

(and see what is written elsewhere on the statement in Parshas Bereshis, folio 27b: "I will make him a helper," etc.: this is the Mishnah," etc.; see there).

The parenthesis refers to a discussion elsewhere of the Zohar on "I will make him a helper," where the "helper" is read as the Mishnah. The Kehot note says this discussion is printed in the Tzemach Tzedek's Biurei HaZohar.

וזהו הזורעים בדמעה ברנה יקצרו⁶⁴ כי הרי בשעת לימודו אין לו תענוג ומ"מ ברנה יקצורו

And this is [the meaning of] "Those who sow in tears will reap in joyous song": for at the time of his learning he has no delight, and nevertheless "in joyous song they will reap,"

This is the meaning of "Those who sow in tears will reap in joyous song": one learns the laws without feeling delight, like sowing in tears. Yet the harvest comes in joy.

כי מחמת הלימוד נעשה אור התורה זרוע בארץ העליונה, כי בחי' דבר ה' זו הלכה⁶⁵ ובטל לגבי כח הצומח בחי' חכמה כו'

for because of the learning the light of the Torah becomes sown in the higher earth. For [it is] the level of “the word of G-d, this is halachah,” and it is nullified before the power of growth, the level of Chochmah, etc.

Through the learning, the Torah's light is sown in the “higher earth.” Halachah is “the word of G-d,” and learned this way it is nullified before its source, Chochmah, which plays the part of the power of growth.

ועיי' מצמיח שכר מצוה מצוה^{66,67} בגי' העליון שצדיקים יושבין ונהנין מזיו השכינה ומתענגים בהשגתם השגת אלקות שההשגה היא היא בחי' יש מאין וזיו והארה מאורה של מעלה בכח הצומח.

Through this “the reward of a mitzvah is a mitzvah” grows forth in the higher Gan Eden, where “the righteous sit and delight in the radiance of the Shechinah” and take delight in their apprehension, the apprehension of G-dliness; for that apprehension is at the level of something from nothing, and a radiance and glow from the light above, in the power of growth.

From this sowing grows the reward, as the Sages say, “the reward of a mitzvah is a mitzvah”: in the higher Gan Eden the righteous delight in the radiance of the Shechinah, an understanding of G-dliness. That understanding is something from nothing, a ray of the light above, like the fruit that the earth's power of growth brings forth.

והיינו זיו תורתם ועבודתם ממש שהוא כמו למשל הכח הצומח שמצמיח כעין הגרעין וכו'. וגופי ההלכות גשמיות הם בחי' העלאת מ"ג לגבי חכמתו ורצונו ית' המלוכשים בדבר ה' זו הלכה.⁶⁸

That is, the radiance of their very Torah and service, which is, for example, like the power of growth that brings forth [growth] like the seed, etc. And the physical bodies of the laws are at the level of a raising of mayin nukvin to His wisdom and will, may He be blessed, which are encloded in “the word of G-d, this is halachah.”

That radiance is the glow of their own Torah and service, grown like a plant from its seed. The physical laws themselves act as mayin nukvin, raising up to G-d's wisdom and will, which are clothed in them.

15 והנה כמו שבזריעה גשמיות אינה צומחת עד שירקב הגרעין ויפסד וישתנה ממהותו ויהיה נקלט בארץ ממש והיו לאחדים ממש.

Now, just as in physical sowing [the seed] does not grow until the seed rots and decays and changes from its nature and is truly absorbed into the earth, and they become truly one;

In physical sowing nothing grows until the seed rots, loses its own form and is absorbed into the soil, becoming one with it.

ככה צריך להיות נפש האדם להתבטל ממהותה ע"י מס"נ בתורה ובמצות ולהיות נקלטת ומתאחדת בארץ העליונה היא מלכותו ושכינת עוזו ע"י מס"נ זו בבחי' העלאת מ"ן כמ"ש בידך אפקיד רוחי⁶⁹ כו'

so must a person's soul be nullified from its own being through self-sacrifice (mesirus nefesh) in Torah and mitzvos, and be absorbed and united in the higher earth, which is His Malchus and "the Shechinah of His might," through this self-sacrifice, as a raising of mayin nukvin, as it is written, "Into Your hand I entrust my spirit," etc.

So the soul must be nullified from its own being through self-sacrifice in Torah and mitzvos, and be absorbed into the "higher earth," G-d's Malchus and Shechinah. This giving over of the self is the soul's mayin nukvin, as in "Into Your hand I entrust my spirit."

ועי"ז נקלטת ומתייחדת התורה שלמד בעוה"ז ג"כ בארץ העליונה כיחוד כח הצומח שבגרעין בכח הצומח שבארץ הגשמי.

Through this, the Torah that he learned in this world is also absorbed and united in the higher earth, like the union of the power of growth in the seed with the power of growth in the physical earth.

Then the Torah he has learned in this world is also absorbed and united in the higher earth, just as the power of growth in the seed unites with the power of growth in the soil.

16 ומזה יתבונן המשכיל להיות למודו ע"ד זה שיהי' בבחי' מ"נ ולא יעשה הטפל עיקר דהיינו שלא ישים כל מגמתו אל התורה כמו שהיא בלבושים הגשמיים בלבד

From this the discerning person should reflect [how] his learning is to be in this manner: that it be at the level of mayin nukvin, and that he not make the secondary into the essential; that is, that he not direct all his aim to the Torah only as it is in its physical garments.

So one should learn in a way that acts as mayin nukvin, without making the secondary thing the main thing: the Torah's physical garments must not be all that one aims at.

כי האומר אין לי אלא תורה⁷⁰ אפילו תורה אין לו, רק ישים לבו לפנימיות אלהות המלוכש בה ממקורה ושרשה למעלה בחי' חכמה עילאה ולישא וליתן בדבורו של מקום,

For "one who says, 'I have only Torah,' does not have even Torah." Rather, he should set his heart on the inner G-dliness encloded in it, from its source and root above, the level of supernal Chochmah, and [he should] discuss and deliberate in the word of the Omnipresent;

The Alter Rebbe applies the Sages' saying that "one who says, 'I have only Torah,' does not have even Torah": Torah taken only in its garments is not truly Torah. One should set his heart on the G-dliness clothed in it, rooted in the supernal Chochmah, and engage with its laws as the word of the Omnipresent.

כי הלכה זו היא דבר ה' וחכמתו ורצונו מלובשים בה ואזי הוא לימודו בבחי' מ"נ ובטל לגבי חכמתו ית' והיו לאחדים ממש:

for this halachah is the word of G-d, and His wisdom and will are encloded in it. Then his learning is at the level of mayin nukvin and nullified before His wisdom, may He be blessed, and they become truly one.

Every halachah is G-d's word, with His wisdom and will clothed in it. Learned with this in mind, the learning is mayin nukvin, nullified before G-d's wisdom, and the two become truly one.

SECTION 5 • 117

Prayer before learning

17 ג וכדי שתתאחד ג"כ עם נפשו האלהית. הנה התפלה קרויה נפש כדכתיב ואשפוך את נפשי⁷¹ כו'.

3. And in order that [the Torah] also be united with his G-dly soul: prayer is called "soul," as it is written, "And I poured out my soul," etc.

Section 3: the Torah must also be united with the person's G-dly soul. Prayer is called "soul," as Chanah said, "I have poured out my soul," for in prayer the soul pours itself out to G-d.

וצריך הוא לעורר את האהבה בתפלה מעומקא דלבא בכלות הנפש ממש במס"נ בביטול במציאות אליו ית'.

He must arouse the love in prayer from the depth of the heart, with a true expiring of the soul, with self-sacrifice (mesirus nefesh), with nullification of existence to Him, may He be blessed:

In prayer one must arouse love from the depth of the heart, a yearning so strong that the soul would expire, with complete self-sacrifice and nullification before G-d.

בחי' אחותי הנ"ל. שיהי ענין מסירת נפש וביטול הנ"ל נקבע במוחו ולבו בשעת התפלה שהיא בחי' חכמה עילאה

the level of "My sister" mentioned above; so that this self-sacrifice and self-nullification mentioned above become fixed in his mind and heart at the time of prayer, which is the level of supernal Chochmah

This is the level of "My sister" described above. The self-sacrifice and nullification of prayer should become fixed in his mind and heart, for prayer is the level of the supernal Chochmah.

(וכמ"ש אמור לחכמה אחותי את ⁷² וז"ש אחותי בת אבי היא ⁷³ כו' בזמנא דנטלא מבי אבא ⁷⁴ כמ"ש בזה"ק פ' אמור ד' ק' ע"ב) ⁷⁵

(as it is written, "Say to wisdom, 'You are my sister'"; and this is [the meaning of] what is written, "She is my sister, the daughter of my father," etc.: "at the time when she receives from the house of Abba," as is written in the holy Zohar, Parshas Emor, folio 100b).

Chochmah is linked with "sister" in the verse "Say to wisdom, 'You are my sister.'" The Zohar reads "She is my sister, the daughter of my father" as the time when the Congregation of Israel receives from "the house of Abba," the supernal Father, Chochmah.

ולכן כשלומד אח"כ ע"ד הנ"ל שיהא לימודו בטל לגבי חכמה עלאה המלוכשת בתורתו. הרי מתייחדים יחד אור תורתו באור נפשו האלהית.

Therefore, when he learns afterwards in the manner mentioned above, so that his learning is nullified before the supernal Chochmah enclothed in his Torah, then the light of his Torah and the light of his G-dly soul are united together.

Since prayer has joined the soul to the supernal Chochmah, the learning that follows, nullified before that same Chochmah clothed in the Torah, unites the light of his Torah with the light of his G-dly soul.

ולזאת העת קבוע ללמוד ⁷⁶ יהי מיד אחר התפלה ⁷⁷ וזהו אשרי מי שבא לכאן ותלמודו בידו פי' שבא לכאן נפשו האלהית ע"י מס"נ וביטול הנ"ל ותלמודו ג"כ בידו ע"ד הנ"ל.

For this reason the time fixed for learning should be immediately after prayer. And this is [the meaning of] "Fortunate is he who comes here with his learning in his hand": that is, that his G-dly soul comes here through the self-sacrifice and self-nullification mentioned above, and his learning, too, is in his hand, in the manner mentioned above.

That is why the fixed time for learning should come right after prayer. And "Fortunate is he who comes here with his learning in his hand" now means: his G-dly soul "comes here" through the self-sacrifice of prayer, and his learning is "in his hand," united with it.

SECTION 6 • ¶18-23

Grinding, kneading and baking

18 ועבודת הטחינה בעבודת ה' הוא בחי' לב נשבר ונדכה.⁷⁸ פיי ונדכה מלשון דכו במדוכה.⁷⁹ וכמ"כ ענין

הטחינה שטוחן ומפרר החטה עד אשר דק כקמח. וכענין שכתוב ושחקת ממנה הדק.⁸⁰

The labor of grinding in the service of G-d is the level of “a broken and crushed heart.” The meaning of “crushed” (nidkeh) is from the expression “he pounded it in a mortar” (dachu bamedochah). So too the matter of grinding: one grinds and crumbles the wheat until it is fine as flour; and as it is written, “And you shall grind some of it very fine.”

The second labor, grinding, is the “broken and crushed heart.” The word for “crushed,” nidkeh, is the word used for pounding the manna in a mortar, and grinding likewise crumbles wheat into fine flour, as in “you shall grind some of it very fine.”

וגם בענין לימוד התורה כתיב גרסה נפשי⁸¹ וגם לשון הגמרא גרסינן מלשון ריחיים של גרוסות.⁸²

And regarding the learning of Torah, too, it is written, “My soul is crushed (garsah),” and the Gemara’s expression garsinan (“we learn”) is also from the expression “a mill for grits (gerosos).”

Torah study, too, is spoken of as grinding: the verse says “My soul is crushed (garsah),” and the Gemara’s word for learning, garsinan, comes from the same root as the “mill for grits.”

19 ואח"כ בחי' הלישה והוא שנותן מים בקמח לחברם לעשות גוף אחד ועיסה אחת.

Afterwards [comes] the level of kneading: one puts water into the flour to join them, to make one body and one dough.

The third labor, kneading, adds water to flour so that the two become one dough.

וכך צריך לעורר את האהבה לדבקה בו ית' ולהיות משוך אחריו כמים שלא יהי בבחי' פירוד ח"ו.

ובחי' האפייה הוא כענין מ"ש וכי תקרב קרבן מנחה⁸³ מאפה תנור.

So one must arouse the love, to cleave to Him, may He be blessed, and to be drawn after Him like water, so that there be no separation, G-d forbid. And the level of baking is like what is written, “And when you bring a meal offering baked in an oven.”

In the service of G-d, this is love that cleaves to Him and is drawn after Him like water, leaving no separation. The fourth labor, baking, is alluded to in the verse of the meal offering “baked in an oven.”

20 וכתוב תקרב בלא יו"ד ויש אם למסורת,⁸⁴ דהיינו כשהנפש רוצה להתקרב בעצמה להי⁸⁵ אזי תהיי בבחי' מאפה תנור כמ"ש ואפו עשר נשים⁸⁶ לחמכם בתנור אחד.

Takriv, "you bring," is written without a yud, and the written form has authority (yesh em lamasores); that is, when the soul wants to bring itself near to G-d, then it will be at the level of "baked in an oven," as it is written, "And ten women shall bake your bread in one oven."

In the verse, takriv, "you bring," is spelled without a yud, and the written form counts, as the Gemara says; so it also speaks of the soul bringing itself near to G-d. That is the level of "baked in an oven," as in "ten women shall bake your bread in one oven."

פי' שיעורר בלבו רשפי אש⁸⁷ האהבה⁸⁸ מחמת בחי' אחד דהיינו מגדולתו של מלך מלכי המלכים הקב"ה הממלא וסובב כ"ע וכולא קמיה כלא חשיב ממש אשר ע"כ

That is, he should arouse in his heart the fiery flashes (rishpei esh) of love because of the level of "one," that is, from the greatness of the King of the kings of kings, the Holy One, blessed be He, who fills and encompasses all worlds (memalei vesovev kol almin), and before whom all is truly considered as nothing; so that therefore

"One oven" points to the word "one": one should kindle in his heart fiery flashes of love from contemplating that G-d is One, the King of kings who fills and encompasses all worlds, before whom everything is as nothing.

תתלהט ותתלהב נפשו לאסתכלא ביקרא דמלכא ותתבטל כח הנפש ממהותה ועצמותה באהבה עזה ויתירה מאהבת ה' לדבקה בו^{89,90} בלבד לרוות נפשו הצמאה שהיא בחי' מים כנ"ל

his soul will blaze and flame up "to gaze upon the glory of the King," and the power of the soul will be nullified from its being and essence, in a love that is fierce and exceeds the love of G-d that is to cleave to Him alone, to quench his thirsting soul, which is the level of water mentioned above.

Then the soul blazes with longing "to gaze upon the glory of the King," and its own being is nullified in a love fiercer than the "water" love, which seeks only to cleave to G-d and quench the soul's thirst.

כי כמו שהמים והאש גשמיים הם ב' הפכים בטבעם מים הוא טבע מחבר ומצרף ואש הוא בטבע מפרר ומפריד היסודות כנודע שבאש מתפרדים כל היסודות⁹¹ שיסוד המים יוצא בעשן ויסוד העפר נעשה אפר מפורר כו'

For just as physical water and fire are two opposites in their nature: water is by nature joining and combining, and fire is by nature crumbling and separating the elements, as is known, that in fire all the elements separate: the element of water goes out in smoke, and the element of earth becomes scattered ash, etc.;

Water and fire are opposites: water binds things together, while fire breaks them apart into their elements, the water in them rising as smoke and the earth left as scattered ash.

כך האהבה בחינת רשפי אש היא בחינה הפכיית מבחי' האהבה של בחי' מים שהיא לדבקה בו דהיינו שתשאר עצמות ומהות הנפש דבוקה בו ית'.

so the love that is the level of fiery flashes is a level opposite to the love that is the level of water, which is to cleave to Him, that is, that the essence and being of the soul should remain cleaving to Him, may He be blessed.

So too the two loves: the "water" love seeks to cleave to G-d while the soul remains itself, its essence intact and attached to Him.

משא"כ בחי' רשפי אש היא האהבה שמפרדת כחות הנפש ממהותם ועצמותם ותשתפך הנפש אל חיק אביה אור א"ס ב"ה ממש.

Whereas the level of fiery flashes is the love that separates the powers of the soul from their being and essence, and the soul pours itself out into the bosom of its Father, the very Infinite Light (Or Ein Sof), blessed be He.

The "fire" love takes the soul's powers apart from their very being, and the soul pours itself out entirely into the bosom of its Father, the Infinite Light.

21 ועוד זאת היא בחי' אפייה כמ"ש וימהר יוסף כי נכמרו⁹² רחמיו אל אחיו וגו'. ופי' נכמרו רחמיו מלשון מכמר בשרא^{93,94} שהוא לשון חמימות

Furthermore, this is the level of baking, as it is written, "And Yosef hurried, for his compassion was stirred toward his brother," etc. The meaning of "his compassion was stirred" (nichmeru rachamav) is from the expression "warming meat" (mechamar bisra), which is an expression of warmth;

Another aspect of baking appears in the story of Yosef, who hurried out because his compassion for his brother Binyamin was "stirred." Nichmeru is related to the Gemara's word for warming meat, so compassion is a kind of inner heat, like an oven's.

כי הרחמנות הוא מצד החמימות כי חם לבו בקרבו⁹⁵ (וכמ"ש במ"א ע"פ הזהר במדבר קי"ח⁹⁶ א').

for compassion comes from warmth, since his heart grows warm within him (as is explained elsewhere on the Zohar, Bamidbar, folio 118a).

Compassion comes from warmth, from the heart growing hot within. The parenthesis refers to the Alter Rebbe's explanation elsewhere of a passage of the Zohar on Bamidbar (118a).

כי הנה ישראל נקראו על שם יוסף כדכתיב נוהג כצאן יוסף^{97,98} וצריך לעורר רחמים על בחי' בנימין שנקי' בן אוני⁹⁹ והיינו להיות

For Israel are called by the name of Yosef, as it is written, "who leads Yosef like a flock"; and one must arouse compassion on the level of Binyamin, who is called Ben-Oni ("son of my sorrow"); that is, to be

All Israel are called "Yosef," as in "who leads Yosef like a flock," and each must feel compassion for the "Binyamin" within him, whom his mother named Ben-Oni, "son of my sorrow": the G-dly spark that has come down so low. This compassion comes from being one of the "masters of reckoning."

ממארי דחושבנא¹⁰⁰ לחשוב עם נפשו איך ירדה מטה מטה כל חד לפום מה ידיע אינש בנפשי ולרחם על ניצוץ אלהות שבו.

among "the masters of reckoning," to take account with his soul of how it has descended lower and lower, each one according to what a person knows in his own soul, and to have compassion on the spark of G-dliness within him.

The Zohar speaks of "masters of reckoning" who take stock of their deeds. Here the reckoning is of how far one's own soul has descended, each according to what he knows of himself, and it stirs compassion for the spark of G-dliness within him.

22 ויבא החדרה ויבך שמה¹⁰¹ כדכתיב במסתרים תבכה נפשי¹⁰² דהיינו בחדרי לבו.¹⁰³ ומ"מ ויתאפק ויאמר שימו לחם¹⁰⁴ זו התורה

"And he entered the chamber and wept there," as it is written, "In secret places my soul shall weep," that is, in the chambers of his heart. Nevertheless, "he restrained himself and said, 'Set out bread': this is the Torah;

Yosef went into his chamber to weep: an inner weeping, "in secret places," within the chambers of the heart. Yet he then restrained himself and said, "Set out bread," and bread here is the Torah.

כי צריך להיות שניהם חדוה תקוע בלבאי¹⁰⁵ מסטרא דא כו'. וזהו ויבא החדרה ויבך שמה שמה דייקא.

for there must be both: “joy is lodged in my heart on this side,” etc. And this is [the meaning of] “And he entered the chamber and wept there”: “there,” precisely.

Both must be present at once, as the Zohar says, “weeping is lodged in my heart on one side, and joy on the other.” That is why the verse stresses that he wept “there”: the weeping belongs in the inner chamber, and then one sets out the “bread” of Torah.

23 ועיי זה נעשית התורה בחיי לחם אפוי ממש שנבלע באברין דמלכא בחיי בטול באור א”ס ב”ה ממש וכו' עיי שנבלע באברי נפשו האלהית כו'.

Through this the Torah becomes the level of truly baked bread, which is absorbed into the limbs of the King, the level of nullification in the very Infinite Light (Or Ein Sof), blessed be He, etc., through its being absorbed into the limbs of his G-dly soul, etc.

Through this compassion the Torah becomes truly “baked bread”: it is absorbed into the limbs of his G-dly soul, and so into “the limbs of the King,” nullified in the Infinite Light.

וזהו אשרי מי שבא לכאן ותלמודו בידו.¹⁰⁶ פיי שתלמודו נתייחד בנפשו והיו לאחדים. משא”כ בלא בחיי אפיי הנ”ל לא היי יכול ליבלע באברי נפשו ולא יכול להיות חיים ומזון לנפש

And this is [the meaning of] “Fortunate is he who comes here with his learning in his hand”: that is, that his learning has become united with his soul and they have become one. Whereas without the level of baking mentioned above, it could not be absorbed into the limbs of his soul and could not be life and food for the soul;

This is “his learning in his hand”: his learning has united with his soul. Without “baking,” the Torah cannot be absorbed into the soul and cannot be its life and food.

כי על הלחם אפוי דוקא יחיי האדם¹⁰⁷ שנבלע באבריו משא”כ אם אינו אפוי אין הקיבה מבשלתו והרי הלחם מונח בפני עצמו בקיבה ולא נבלע באברים.

for it is specifically by baked bread that “man lives,” since it is absorbed into his limbs; whereas if it is not baked, the stomach does not digest it, and the bread lies by itself in the stomach and is not absorbed into the limbs.

Physically, only baked bread is digested and becomes part of the body; unbaked dough lies in the stomach undigested.

וככה ממש ע"ד משל בלא בחי' אפיה הנ"ל הרי התורה שלומד הוא דבר בפני עצמו ונפשו הוא דבר בפני עצמו ואינן מתייחדים יחד ולא נקרא ותלמודו בידו

Exactly so, by way of analogy: without the level of baking mentioned above, the Torah that he learns is a thing by itself and his soul is a thing by itself, and they are not united together, and it is not called "with his learning in his hand"

So too, unbaked Torah stays separate: the Torah is one thing and the soul another, and he cannot be called one who has "his learning in his hand."

(ועמ"ש בפי' משפטים ע"פ ותחת רגליו כמעשה לבנת הספיר¹⁰⁸ ולקמן בפי' בחקתי ע"פ ואפו עשר נשים¹⁰⁹ כו'):

(and see what is written in Parshas Mishpatim on the verse "And under His feet was like the work of the sapphire brick," and below in Parshas Bechukosai on the verse "And ten women shall bake," etc.).

The Alter Rebbe refers to two other discourses: one in Parshas Mishpatim, on "under His feet was like the work of the sapphire brick," and one later, in Parshas Bechukosai, on "ten women shall bake your bread."

SECTION 7 • ¶24-26

The verse explained

24 ד אך קודם שילמוד צריך ג"כ בחי' בא לכאן דהיינו לעורר את האהבה בתפלה במסירת נפש וביטול במציאות אליו ית'

4. But before he learns, there must also be the level of "comes here," that is, to arouse the love in prayer with self-sacrifice (mesirus nefesh) and nullification of existence to Him, may He be blessed,

Section 4 returns to the order of things: before learning, one needs "comes here," the love aroused in prayer with self-sacrifice and nullification before G-d.

כדי שיוכל ללמוד אח"כ על דרך הנ"ל ולזאת העת קבוע ללמוד יהי' מיד אחר התפלה כו'

so that he can learn afterwards in the manner mentioned above; and for this reason the time fixed for learning should be immediately after prayer, etc.

Only then can the learning be of the kind described above, which is why the fixed time for learning comes right after prayer.

ולכן ע"י בחי' בא לכאן ותלמודו בידו הוא בבחי' אשרי (ועמ"ש בביאור ע"פ הראיני את מראיך¹¹⁰ וממשי"ש יובן לשון אשרי מי שבא. כי אשרי הוא מלשון באשרי

Therefore, through the level of “comes here with his learning in his hand,” he is at the level of “fortunate” (ashrei). (And see what is written in the explanation on the verse “Show me your appearance”; and from what is written there, the expression “Fortunate is he who comes” will be understood. For ashrei is from the expression “In my good fortune (be’oshri),

Prayer followed by learning brings one to the level of ashrei, “fortunate.” The parenthesis refers to the discourse on “Show me your appearance,” which explains ashrei from Leah’s words at the birth of Asher, “In my good fortune, for they have called me fortunate.”

כי אשרוני¹¹¹ והוא בחי' התגלות התענוג כתר כו' וזהו דייקא ע"י הלימוד שאחר התפלה כו' וז"ש בזהר פ' בהר ק"ח א' הה"ד כי תבואו וגו' ושבתה הארץ נייחא ודאי.¹¹² מיהו כאן פי' ושבתה בענין אחר).

for they have called me fortunate,” and it is the level of the revelation of delight, Keser, etc.; and this is specifically through the learning that follows prayer, etc. And this is what is said in the Zohar, Parshas Behar, folio 108a: “As it is written, ‘When you come,’ etc., ‘the land shall rest’: rest, certainly.” Here, however, “shall rest” is explained in another way.)

There ashrei is the revelation of delight, Keser, which comes specifically through the learning that follows prayer. The Zohar on Behar reads “the land shall rest” as the rest, “certainly,” that the Congregation of Israel has with her Husband once the judgments are stilled; the Alter Rebbe notes that he explains “shall rest” here in another way.

וזהו כי תבואו אל הארץ¹¹³ פי' מיד כי תבואו (שהוא בחי' בא לכאן) ויעוררו את האהבה בבחי' תפלה בחי' נפש כמ"ש ואשפוך את נפשי¹¹⁴ הוא בחי' ארץ עליונה.

And this is [the meaning of] “When you come into the land”: that is, immediately “when you come” (which is the level of “comes here”) and arouse the love at the level of prayer, the level of “soul,” as it is written, “And I poured out my soul,” which is the level of the higher earth.

Now the opening verse is read: “When you come into the land” means right away, “comes here,” arousing love in prayer, which is called “soul” and is the “higher earth.”

אשר אני נותן לכם כי האהבה האמיתית היא הבאה מלמעלה אלא שצריך התעוררות האדם ובאתערותא דלתתא אתערותא דלעילא.¹¹⁵

“That I am giving you”: for the true love is the one that comes from above, only it requires the person’s arousal, and “through an arousal from below [comes] an arousal from above.”

“That I am giving you”: true love comes as a gift from above. But it requires a person’s own arousal first, for an arousal from below draws down an arousal from above.

25 ואז ושבתה הארץ דהיינו כמ"ש בס' דצניעותא וארעא אתבטלת¹¹⁶ דהיינו שיהי' בחי' ביטול כחות הנפש במציאות בבחי' אחותי הנ"ל.

And then "the land shall rest," that is, as is written in the Sifra DeTzniusa, "and the earth was nullified": that is, that there be the level of nullification of the existence of the powers of the soul, at the level of "My sister" mentioned above.

Then "the land shall rest": in the words of the Sifra DeTzniusa, "the earth was nullified," the powers of the soul nullified in their very existence. This is the level of "My sister."

שבת להי¹¹⁷ ביטול אחר ביטול דהיינו בתחלה ושבתה הארץ בבחי' סור מרע ואח"כ שבת להי בבחי' ועשה טוב צריך שיהיה ג"כ בבחי' ביטול הנ"ל ואח"כ שש שנים תזרע שדך¹¹⁸ אלו שיתא סדרי משנה.¹¹⁹

"A Shabbos to Havayah": nullification after nullification; that is, first "the land shall rest," at the level of "turn away from evil," and afterwards "a Shabbos to Havayah," at the level of "and do good," which must also be at the level of the nullification mentioned above. And afterwards, "Six years you shall sow your field": these are the six orders of the Mishnah.

"A Shabbos to Havayah" adds a second nullification: the first, "the land shall rest," is "turn away from evil," and the second, "a Shabbos to Havayah," is "do good," which must also be done in self-nullification. Only then come "six years you shall sow your field," the six orders of the Mishnah.

תזרע בארץ עליונה שנקראת שדה. חקל תפוחין קדישין.¹²⁰ בחי' דבר ה'. להיות כמשל הזריעה הנ"ל.

"You shall sow" in the higher earth, which is called a "field": "the field of holy apples," the level of "the word of G-d"; so that it be like the analogy of sowing mentioned above.

The sowing is in the "higher earth," called a "field": the Zohar's "field of holy apples," the level of "the word of G-d." Learning the Mishnah is sowing there, as in the analogy above.

ושש שנים תזמור¹²¹ הוא בחי' תלמוד שהוא טעמי המשנה וסברותיה (והשתא אי"ש¹²² מ"ש ושבתה כו' קודם שש שנים תזרע כו'.

"And six years you shall prune" is the level of Talmud, which is the reasons of the Mishnah and its reasoning. (Now it is well understood why it is written "[the land] shall rest," etc., before "Six years you shall sow," etc.

"Six years you shall prune" is the Talmud, the reasons and logic behind the Mishnah. The parenthesis notes that this now explains why the land's rest is mentioned before the six years.

והיינו כי מקודם בחי' שש שנים תזרע ותזמור שהוא עסק התורה צ"ל בחי' המס"נ בתפלה שהוא בחי' ושבתה הארץ ארעא אתבטלת כדי להיות בבחי' בא לכאן ותלמודו בידו כנ"ל).

That is, before the level of “six years you shall sow” and “prune,” which is engaging in Torah, there must be the level of self-sacrifice (mesirus nefesh) in prayer, which is the level of “the land shall rest,” “the earth was nullified,” in order to be at the level of “comes here with his learning in his hand,” as mentioned above.)

Before engaging in Torah, the “sowing and pruning,” there must be self-sacrifice in prayer, “the land shall rest,” so that one “comes here” with “his learning in his hand.” This answers the question with which the maamar opened.

והנה בעבודת הכרם צריך הוא לזמר דהיינו לקצוץ הקוצים המכלים את הכרם והוא ג"כ מעבודת הזריעה והנטיעה

Now, in the work of the vineyard one must prune, that is, cut away the thorns that destroy the vineyard; and this, too, is part of the work of sowing and planting,

Pruning a vineyard means cutting away the thorns that destroy it. It is also part of sowing and planting, since it makes the vine grow.

כי הזמר חייב משום נוטע משום דלצמוחי פרי עביד¹²³ כך הוא ע"ד משל לימוד התלמוד שהוא בירור ההלכה שמברר איך הי' הסלקא דעתך בגמרא.

for one who prunes is liable on account of planting, because he does it to make fruit grow. So it is, by way of analogy, with the study of Talmud, which is the clarification of the halachah: it clarifies what the initial supposition (salka da'atach) in the Gemara was,

The Gemara rules that pruning counts as planting on Shabbos, because it is done to make fruit grow. Talmud study is like pruning: it works through the Gemara's initial suppositions in order to clarify the halachah.

וכל הקושיות הנופלים לפי הסלקא דעתך שבגמ' או אפילו הסלקא דעתך דמקשן וקושייתו בכדי לברר הלכה ברורה

and all the difficulties that arise according to the initial supposition in the Gemara, or even the questioner's initial supposition and his difficulty: [all of it is] in order to clarify a clear halachah.

Every difficulty raised on an initial supposition, even the questioner's own assumption and his question, serves only to make the halachah clear.

לכן נמשלו דברי התלמוד ליינ המשמח מחמת בירור ההלכה. משא"כ המשנה נק' בשם לחם וכתוב לחם לבב אנוש יסעד.¹²⁴

Therefore the words of the Talmud are compared to wine that gladdens, because of the clarification of the halachah. Whereas the Mishnah is called by the name "bread," and it is written, "bread that sustains the heart of man."

That is why the Talmud is compared to wine that gladdens, for the joy of a clarified halachah, while the Mishnah is called bread, as in "bread that sustains the heart of man."

26 והנה כתיב ויין ישמח לבב אנוש.^{125, 126} וכתוב גבי יין המשמח אלהים ואנשים אלא אית יין ואית יין¹²⁷ כו' כי כאשר מבין התלמוד

Now, it is written, "And wine that gladdens the heart of man," and it is written regarding wine, "which gladdens G-d and men." But there is wine and there is wine, etc. For when he understands the Talmud

Two verses speak of wine: one says it "gladdens the heart of man," the other that it "gladdens G-d and men." As the Zohar says, "there is wine and there is wine": here, two ways of studying the Talmud, which was compared to wine.

כמו שהוא לבוש בלבושים גשמיים ואינו יכול להפשיטו מלבושים שלו להיות תורת אלהיו בקרבו השכלות אלהות ממש נק' יין המשמח לבב אנוש.

as it is clothed in physical garments, and he cannot strip it of its garments, so that the Torah of his G-d be within him as actual G-dly understanding, it is called "wine that gladdens the heart of man."

When one understands the Talmud only as it is clothed in physical matters, unable to strip off its garments so that the Torah within him is real understanding of G-dliness, it is "wine that gladdens the heart of man": a human joy.

אבל כשמתענג על ה' בהשכלתו ברוחניות התורה ה שגת אלקות נק' יין המשמח אלהים בשמחת אלהים וחדות ה'.

But when he delights in G-d through his understanding of the spirituality of the Torah, the apprehension of G-dliness, it is called "wine that gladdens G-d," with the joy of Elokim and the gladness of Havayah.

But when his understanding of the Torah's spiritual content brings him to delight in G-d, in a grasp of G-dliness, it is "wine that gladdens G-d": a joy that is G-d's own.

והנה כתיב כי כרם¹²⁸ ה' צבאות בית ישראל¹²⁹ (ועי' בזהר ח"א ע' צ"ו) וצריך כל אחד ואחד לעבוד בנפשו עבודת הכרם לקצוץ הקוצים

Now, it is written, "For the vineyard of Havayah Tzevaos is the house of Israel" (and see the Zohar, Part I, folio 96), and each and every one must do the work of the vineyard in his own soul, to cut away the thorns,

Israel are called G-d's vineyard, so each person must tend the vineyard of his own soul and cut away its thorns, the work of "pruning." The text also refers to the Zohar's discussion of the song of the vineyard.

דהיינו המדות נפשיות שבאדם הבאות מנפשו החיונית דהיינו קנאה ושנאה ותאוה ודומיהן בכדי לברר הטוב ואז אחר הבירור שבת שבתון יהיה לארץ שבת לה¹³⁰

that is, the emotive attributes (middos) of the soul in a person that come from his vital soul, namely envy, hatred, desire and the like, in order to refine out the good. And then, after the refinement, "there shall be a Shabbos of complete rest for the land, a Shabbos to Havayah":

The thorns are the traits that come from the vital soul, such as envy, hatred and desire, which must be cut away so that the good is refined. Then comes the seventh year: "a Shabbos of complete rest for the land, a Shabbos to Havayah."

שהם ג' מיני שבתות נגד שלשה מיני עולמות בריאה יצירה עשייה שנתברר מהם הטוב לה' וד"ל:¹³¹

these are three kinds of Shabbos, corresponding to the three kinds of worlds, Beriah, Yetzirah and Asiyah, from which the good has been refined for G-d. And this suffices for one who understands.

The expressions of rest in this verse are three kinds of Shabbos, corresponding to the three worlds of Beriah, Yetzirah and Asiyah, from which the good has been refined for G-d. The Alter Rebbe closes with "this suffices for one who understands."

IN ONE'S AVODAH

Pray first with a love that gives the self over to G-d, and fix a time for Torah study immediately after prayer. Learn with the heart set on the G-dliness clothed in each halachah, not on its physical garments alone. Break coarseness of spirit with a broken heart, arouse compassion for the spark of G-dliness in one's own soul, and prune envy, hatred and desire from the soul.

QUESTIONS FOR DISCUSSION

1. Why is a love aroused only in prayer still called the “lip of truth,” and what makes it different from the “point of truth”?
2. How does the analogy of the seed explain why learning the laws without feeling delight can still yield delight above?
3. What is the difference between the “water” love of kneading and the “fire” love of baking?
4. Why, according to this maamar, should the fixed time for learning come immediately after prayer?
5. How does reading “the land shall rest” as self-nullification in prayer answer the question with which the maamar opens?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **כי תבואו**
The note dates this maamar to 5560 and refers to the list of the Alter Rebbe's maamarim at the end of that volume (note 163).

KEHOT'S NOTE

נאמרה בשנת תק"ס. ראה רשימת המאמרים בסוף מאמרים הקצרים ע' תרכה הערה 163. ביאור על המאמר מהנחת כ"ק אדמו"ר האמצעי, נדפס בס' מאמרי אדה"ו — פרשיות ע' תקצג. הערות — באוה"ת ויקרא ע' קפה. ביאור [על הנחת כ"ק אדמו"ר האמצעי] באוה"ת ויקרא-ג ע' תתצו. קטעים ממאמר זה נעתקו בסה"מ תרל"ג-א ע' רפג ואילך.

2 Kehot's note points to Leviticus 23:10 for these words.

ויקרא כ"ג:10

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי־תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם וּקְצַרְתֶּם אֶת־קְצִירָהּ וְהִבֵּאתֶם אֶת־עֹמֶר רֵאשִׁית קְצִירְכֶם אֶל־הַכֹּהֵן:

Speak unto the children of Israel, and say unto them: When ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the first-fruits of your harvest unto the priest.

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3 **כי תבאו אל הארץ . . ושבתה**
“Speak to the children of Israel and say to them: When you come into the land that I am giving you, the land shall rest a Shabbos to Havayah.” This is the verse of the Shemittah year that the whole maamar explains.

ויקרא כ"ה:2

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם וְשָׁבְתָה הָאָרֶץ שְׁבֹת לַה'

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

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KEHOT'S NOTE

ויקרא כה, ב.

4 **שש שנים וגו'**
“Six years you shall sow your field, and six years you shall prune your vineyard, and gather in its produce.” The verse names the land's rest before these six years, which raises the maamar's question.

ויקרא כ"ה:3

שֵׁשׁ שָׁנִים תִּזְרַע שְׂדֶךְ וְשֵׁשׁ שָׁנִים תִּזְמַר כְּרָמְךָ וְאָסַפְתָּ אֶת־תְּבוּאָתָהּ:

Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the produce thereof.

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5 **ושבתה קודם שיתחילו השש שנים**
The note refers there on this point: that the verse places

the land's rest before the six years begin.

KEHOT'S NOTE

ראה סה"מ תקס"ב ע' קפה. מאמרי אדמו"ר האמצעי ויקרא-ב ע' תרצט. דרך מצותיך קסז, א. אוה"ת ויקרא-ג ע' תתעז. ד"ה כי תבואו דש"פ בהר תשמ"ו. לקו"ש ח"ט ע' 442. ח"י"ב ע' 247 בשם הפנים יפות ר"פ בהר. חכ"ו ע' 386 (משיחת ש"פ תשא תשד"מ). וראה בשיחת ש"פ בהו"ב תשמ"ח (מוגה) הערה 20 ובשיחת ש"פ עקב סה"ש תנש"א כרך-ב ע' 756 הערה 66.

PARAGRAPH 2

6 **פתחי לי אחותי**
“I am asleep, but my heart is awake; the voice of my Beloved knocks: ‘Open to Me, My sister, My beloved, My dove, My perfect one.’” The Alter Rebbe reads G-d's call as a request to uncover the love that makes Israel His “sister” and “beloved.”

שיר השירים ה:2

אֲנִי וְשֹׁנָה וְלִבִּי עֹר קוֹל דּוֹדִי דּוֹפֵק פֶּתַח־לִי אֲחֹתִי רְעִיתִי יוֹנְתִי תַּמְתִּי שְׂרָאשִׁי נִמְלֵא־טֶל קְצוֹתַי רְסִיסֵי לֵילָה:

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

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KEHOT'S NOTE

שה"ש ה, ב.

7 **שהתי בבחי' אחותי רעיתי**
At 34a-b, in the discourse on “I am asleep,” “My sister” is the natural love hidden in the heart, from the soul's source, “a part of G-d above,” and “Open to Me” means drawing it out of the confinement of the body and the animal soul; “My beloved” is read there as “My sustenance.” At 29c, in the discourse “You have captured My heart, My sister, bride,” G-d tells the Congregation of Israel that they cause Him to be at the level of a “heart” that draws life and the Infinite Light into the worlds.

KEHOT'S NOTE

ראה לקו"ת שה"ש כט ריש ע"ג. לד סע"א. אוה"ת אמור ע' קמט ואילך. כרך-ב ע' תקעח. ד"ה ולאחותו הבתולה תרכ"ז, תרכ"ט, ועוד. המשך תעריב ח"ב פרק תז-תח. (נעתקו בספר הערכים-חב"ד ח"א ע' רנש-רס. ע' שצה-ו. ע' תקז-ח). — לקו"ש ח"ב ע' 40.

PARAGRAPH 3

8 **איחוי אלכסנדרית שבגמ'**
Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

מועד קטן כו, ב.

9 In the laws of a mourner's tearing of his garment, the Gemara speaks of a tear made along a joining (ichui) of

the cloth, and mentions the “Alexandrian joining.” The Alter Rebbe takes ichui as the root of achosi: a joining of two into one.

מועד קטן כ"ו ב"ב:26b Moed Katan

תנו רבנן: הקורע מתוך השלל מתוך המלל מתוך הלל, מתוך הסולמות — לא יצא. מתוך האיחוי — יצא. אמר רב חסדא: ובאיחוי אלקסנדרי.

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

PARAGRAPH 4

10 חלק אלו-ה ממעל ממש

“What is the portion of G-d from above, and the inheritance of the Almighty from on high?” Chassidus reads the phrase as describing the soul itself, “a part of G-d above”; the Alter Rebbe adds “truly.”

איוב ל"א:2 Job 31

ומה חלק אלוה ממעל ונחלת שדי ממרים:

For what would be the portion of G-d from above, And the heritage of the Almighty from on high?

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KEHOT'S NOTE

איוב לא, ב (ומוסיף "ממש", כבתניא רפ"ב. וראה הנסמן במאמרי אדח"ז-פרשיות לעי שלה).

PARAGRAPH 5

11 אם זכרתוך על יצועי

“When I remember You upon my bed, I meditate on You in the night watches.” Brought as an example of a love present at every hour, even at night.

Psalms 63:7 תהילים ס"ג:7

אם זכרתך על יצועי באשמורות אהגה-בך:

When I remember Thee upon my couch, And meditate on Thee in the night-watches.

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KEHOT'S NOTE

תהלים סג, ז.

12 בשבתך בביתך ובלכתך

“...and you shall speak of them when you sit in your house and when you walk on the way, and when you lie down and when you rise.” The Alter Rebbe brings it for a constancy that covers every part of the day.

דברים ו':6 Deuteronomy 6

ושננתם לבניך ודברת בם בשבתך בביתך ובלכתך בדרך ובשוכך וקומך:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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KEHOT'S NOTE

דברים ו, ז.

13 ע"ד משל כאהבת אח ואחות

The note refers to Or HaTorah for the analogy of the love of a brother and sister.

KEHOT'S NOTE

ראה אוה"ת ויקרא-ב ע' תקעח. שם חלק-א ע' קמט. ביאה"ז לאדה"א י, ב. ד"ה ולאחותו הבתולה תרכ"ו.

14 שפת אמת

“The lip of truth shall be established forever, but a lying tongue is only for a moment.” The Alter Rebbe reads “lip” as “edge”: a love that is truth at its edge, not yet at its core.

משלי י"ב:19 Proverbs 12

שפת-אמת תכון לעד ועד-ארגיעה לשון שקר:

The lip of truth shall be established for ever; But a lying tongue is but for a moment.

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KEHOT'S NOTE

משלי יב, יט.

15 שפה לפיו

“And the opening of the robe was in its midst, like the opening of a coat of mail, with a border (safah) for its opening all around, so that it would not tear.” From this use of safah for the hem of the High Priest’s robe, the Alter Rebbe shows that safah means the edge of a thing.

שמות ל"ט:23 Exodus 39

ופי-המעיל בתוכו כפי תחרא שפה לפיו סביב לא יקרע:

and the hole of the robe in the midst thereof, as the hole of a coat of mail, with a binding round about the hole of it, that it should not be rent.

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KEHOT'S NOTE

שמות לט, כג.

16 ר"פ תשא די קפ"ח וע"ש במק"מ ובהרמ"ז

This reference to the Zohar and its commentators, the Mikdash Melech and the Ramaz, is copied in Or HaTorah on Nach.

KEHOT'S NOTE

נעתק באוה"ת נ"ך-א ע' תקצה.

17 שפת אמת תכון לעד כוננת לעד לא כתיב אלא תכון לעד

The Zohar at the beginning of Parshas Tisa observes that the verse does not say “is established forever” but “shall be established forever”: the lip of truth is not established now, and will be in the future. The Alter Rebbe uses this to show that the “lip of truth” is not yet fixed and lasting.

ספר זוהר, כי תשא ג'ז:ד"ד:3-4:7 Zohar, Ki Tisa

Then said R. Eleazar unto him: “I see that you are well versed in Holy Scripture. A curse light on you! Were it written, ‘has been established’, you would be right, but what it says is ‘wiU be established’, which means ‘Truth will in the future be established, even if it is not established now’. At present ‘the lip of lies’ stands erect, and the ‘lip of truth’ lies prostrate. But in the future truth will rise erect and blossom forth from the midst of the earth.”

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

18 קרוב ה' לכל קוראיו

"Havayah is near to all who call upon Him, to all who call upon Him in truth." The Alter Rebbe stresses "in truth": the call that brings G-d near comes from the point of truth, not its lip.

Psalms 145:18 תהילים קמ"ה:י"ח

קרוב ה' לכל־קראיו לכל אשר יקראוהו באמת:

The L-RD is nigh unto all them that call upon Him, To all that call upon Him in truth.

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KEHOT'S NOTE

תהלים קמה, יח.

19 Kehot's note points to Zohar, Ki Tisa 4:14 for these words.

ספר הוהר, כי תשא ד':י"ד Ki Tisa 4:14

PARAGRAPH 6

20 שפת אמת

The text refers to the end of this chapter, where Tanya says the beinoni's love in prayer is truth according to his level and applies to it "the lip of truth shall be established forever," since his G-dly soul can arouse it anew every day. It then calls truth the attribute of Yaakov.

Tanya, Likkutei Amarim 13:11-12 חלק ראשון; ליקוטי אמרים י"ג-י"א-י"ב

... אהבה זו נקראת בשם "עבודת אמת" כלל, מאחר שחולפת ועוברת אחר התפלה, ובתיב: "שפת אמת תכון לעד, ועד ארגיעה לשון שקר". וארעלי-פיו, לגבי מדרגת הבינונים - נקראת "עבודה תמה" באמת לאמיתו שלהם, איש איש כפי מדרגתו במדרגת הבינונים, והריני קורא באהבתם שבתפלתם גם כן "שפת אמת תכון לעד", הואיל ובכח נפשם האלהית לחזור ולעורר בחינת אהבה זו לעולם, בהתגברותה בשעת התפלה מדי יום ביום, על ידי הקנה ...

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21 כל חד לפום שיעורא דילי

On "Her husband is known in the gates," the Zohar says the Holy One, blessed be He, is known and cleaved to by each one according to what he measures in his heart. The Alter Rebbe uses the phrase for a love that each person arouses according to his own capacity.

Zohar I, 103b זח"א קג, בב

KEHOT'S NOTE

זח"א קג, ב.

22 רוח נדיבה

"Restore to me the joy of Your salvation, and let a generous spirit uphold me." The phrase describes the love that stirs of itself when one who has prayed later remembers G-d.

Psalms 51:14 תהילים נ"א:יד

השיבה לי ששון ושעור ורוח נדיבה תסמכני:

...כי תבוא אל הארץ אשר אני נותן לכם

Restore unto me the joy of Thy salvation; and let a willing spirit uphold me.

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23 אם זכרתיך

"When I remember You upon my bed, I meditate on You in the night watches." Since the love returns whenever he remembers G-d, this verse is fulfilled in him too.

Psalms 63:7 תהילים ס"ג:ז

אם־זכרתיך עלי־צוּעִי באשְׁמֹרוֹת אֶהְגֶּה־ךָ:

When I remember Thee upon my couch, And meditate on Thee in the night-watches.

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PARAGRAPH 7

24 בביאור ע"פ אלה מסעי

There the level of truth is explained as "I have not changed": goodness and light drawn down with no change or emotional stirring of the attributes, the source of a goodness that never ceases.

KEHOT'S NOTE

לקו"ת מסעי צג, ג.

25 אלה מסעי

"These are the journeys of the children of Israel, who went out of the land of Egypt..." The opening words of the Likkutei Torah discourse to which the text refers.

במדבר ל"ג:א Numbers 33:1

אלה מסעי בני־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְעַבְדָּתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן:

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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26 ויכתוב משה

"And Moshe wrote their goings out according to their journeys..." The next verse, also part of the title of that discourse.

במדבר ל"ג:ב Numbers 33:2

וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצְאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי ה' וְאֵלֶּה מַסְעֵיהֶם לְמוֹצְאֵיהֶם:

And Moses wrote their goings forth, stage by stage, by the commandment of the L-RD; and these are their stages at their goings forth.

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27 תתן אמת ליעקב

"You will give truth to Yaakov, kindness to Avraham." The places the text refers to explain truth as something given to Yaakov from above.

Micah 7:20 מיכה ז':כ

תַּתֵּן אֱמֶת לַיעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבְתֵּינוּ מִיְּמֵי קֶדֶם:

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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28 בענין ח' פעמים אמת באמת ויציב

Or HaTorah on Nach refers to this passage and adds that, according to the Zohar (Vayakhel 217a), the eight times "truth" correspond to four redemptions.

KEHOT'S NOTE

באזה"ת נ"ך-א ע' תקצה מציין לכאן ומוסיף "ועיין מזה בזהר ויקהל דרייז ע"א שהם כנגד ד' גאולות כו". וראה גם אוה"ת פ' יתרו ע' איתתקנו.

29 אמת הראשונים עד עזרת

The Zohar says that in the blessing of redemption one says "truth" four times up to "Ezras avoseinu," and four more times after it, so that the four redemptions are firmly established, sealed with the King's signet. Or HaTorah, cited in the notes, refers to this passage here.

ספר הזהר, ויקהל ל"ד:תל"ג-ג' 34:433-36:443 Zohar, Vayakhel

Hence, we have, in the recital of that redemption, to repeat four times the term "true" before we reach the portion beginning with "Thou hast been the help of our fathers...", a prayer which is a firm support for all Israel. Then, in the course of the recital, "Thou hast been...", the term "true" recurs again four times, whereby we fortify, confirm and corroborate, as it were, the same four redemptions with the seal and signet of the King.

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

30 וזרע צדקה שכר אמת

The epistle opens with "One who sows charity [has] a reward of truth," explaining that the reward for sowing charity is the attribute of truth, and that "You will give truth to Yaakov" means the Holy One, blessed be He, gives Yaakov the attribute of truth. The text points there for truth that is given from above.

תניא, אגרת הקדש ו'א:ב' 6:1-2 Tanya, Iggeres HaKodesh
זרע צדקה שכר אמת (במשלי י"א). פירוש, ששכר זריעת הצדקה היא
מדת אמת. וכתיב: "תתן אמת ליעקב", ו"שכחא דקודשא בריה"הוא
מסדר נביא כו", כמו שכתוב בזהר הקדוש. פירוש, שהקדוש ברוך
הוא הוא הנותן מדת אמת ליעקב.

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31 וזרע צדקה שכר אמת

"The wicked man does deceptive work, but one who sows charity [has] a reward of truth." The verse with which that epistle of Iggeres HaKodesh opens.

משלי י"א:י"ח Proverbs 11:18

רשע עשה עֲשֵׂה פְעֻלַּת־שָׁקֶר וְזֶרַע צְדָקָה שָׁכָר אֱמֶת:

The wicked earneth deceitful wages; But he that soweth righteousness hath a sure reward.

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אין אני והוא

Kehot's note points to Sotah 4a for these words.

סוטה ד' 4a Sotah 4a

KEHOT'S NOTE

סוטה ד, א.

33 אין אני והוא

The Gemara teaches that of any person with coarseness of spirit the Holy One, blessed be He, says, "I and he cannot dwell in the world." The Alter Rebbe brings it to show that even a subtle garment of self must be removed.

סוטה ה' א:י"ד Sotah 5a:14

אמר רב חסדא, ואיתימא מר עוקבא: כל אדם שיש בו גסות הרוח, אמר
הקדוש ברוך הוא: אין אני והוא יכולין לדור בעולם, שנאמר: "מלשני
בסתר רעהו אותו אצמית גבה עינים ורחב לבב אתו לא אוכל". אל
תקרי "אתו", אלא "אתו לא אוכל". איכא דמתני לה אמשפרי לשון
הרע, שנאמר: "מלשני בסתר רעהו אותו אצמית".

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34 לב נשבר ורוח נשברה

"The sacrifices of G-d are a broken spirit; a broken and crushed heart, O G-d, You will not despise." The broken heart is what breaks through the covering over the love.

תהילים נ"א:י"ט Psalms 51:19

זכחי אלקים רוח נשברה לב־נשבר ונדכה אלקים לא תבזה:

The sacrifices of G-d are a broken spirit; a broken and a contrite heart, O G-d, Thou wilt not despise.

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PARAGRAPH 8

35 פתחו לי כחודה של מחט

Near the end of the discourse beginning Vayikach Korach, Likkutei Torah brings this saying from Shir HaShirim Rabbah and explains that through the opening as small as the point of a needle comes "I will open for you like the entrance of the Hall," a revelation of the Infinite Light.

שיר השירים רבה ה:ג' Shir HaShirim Rabbah 5:3

KEHOT'S NOTE

שהש"ר ה, ג (בשינוי לשון). תנחומא (הוצאת בוכר) תולדות יח. פס"ר טו, ו
(כחריזה של מחט). על"ק סד"ה ויקח קרח נח, א ושי"ג. [כ].

36 פתחו לי כחודה של מחט ואני אפתח לכם

On "Open to Me," the Midrash has the Holy One, blessed be He, say to Israel: "My children, open for Me one opening of teshuvah like the point of a needle, and I will open for you openings through which wagons and carriages can enter." As the Kehot note remarks, the wording here differs.

שיר השירים רבה ה:ב' Shir HaShirim Rabbah 5:2

... פתחי לי, רבי יסא אמר, אמר הקדוש ברוך הוא לישאל, בני,
פתחו לי פתח אחד של תשובה כחודה של מחט, ואני פותח לכם פתחים
שיהיו עגלות וקרונות נכנסות בו. רבי תנחומא ורבי חונניא ורבי אבהו

בְּשֵׁם יְיָ לְקִישׁ, כְּתִיב (תהלים מו, יא): הִרְפוּ וְדַעוּ כִּי אֲנֹכִי אֱלֹקִים וְגו', אָמַר הַקְדוֹשׁ בְּרוּךְ הוּא לְיִשְׂרָאֵל הִרְפוּ מִמַּעַשְׁיֵכֶם הִרְעִים וְדַעוּ כִּי אֲנֹכִי אֱלֹקִים. רַבִּי לִוִּי אָמַר אֵלֹהֵינוּ יִשְׂרָאֵל עוֹשִׂין תְּשׁוּבָה אֲפִלּוּ יוֹם אֶחָד, מִיָּד הֵן נִגָּאֲלִין, וּמִיָּד בָּן ...

"It is the sound of my beloved knocking" - by means of Moses when he said: "Moses said: So said the L-rd: At about midnight, I will emerge in the midst of Egypt" (Exodus 11:4). "Open for me" - Rabbi Yasa said: The Holy One blessed be He said to Israel: My children, open for Me one opening of repentance like the eye of the needle, and I will open for you openings that wagons and carriages enter through it. Rabbi Tanhuma, Rabbi Hunya, and Rabbi Abbahu [said] in the ...

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37 פתחו לי כחודה של מחט ואני אפתח לכם

The same teaching in the Buber edition of Tanchuma: "Open for Me an opening like the point of a needle, and I will open for you an opening" wide enough for tents to enter.

תנחומא בובר, תולדות 18:1 מדרש תנחומא י"ח:א

... קול דודי דופק (שה"ש שם), זה משה, שנאמר ויאמר משה כה אמר ה' כחצות הלילה (שמות י"ד). פתחי לי (שה"ש שם), אמר ר' יוסי אמר הקב"ה פתחי לי פתח כחודה של מחט, ואני פותח לך [פתח] שיהו אוהלות וכצוצריות נכנסין בו. אחותי (שה"ש שם), במצרים שנתאחו לי בשתי מצות, בדם פסח ובדם מילה. רעיתי (שם), נתרעו לו בים, ואמרו ה' ימלוך לעולם ועד (שמות טו יח), יונתי (שה"ש שם) במרה שנצטויתי לי כיונה במצות, תמתי (שה"ש שם), שנתמו לי בסיני ואמרו כל אשר דבר ה' נעשה ונשמע (שמות ...)

(Cant. 5:2:) I SLEEP, BUT MY HEART IS AWAKE. 5:6; PR 15:6; Cant. R. 5:2:1-2. The congregation of Israel said to the Holy One: Sovereign of the Universe, I SLEEP without the Holy Temple, BUT MY HEART IS AWAKE in the synagogues and in the academies. I SLEEP without the sacrifices, BUT MY HEART IS AWAKE in the commandments and almsgiving. I SLEEP without the good deeds, BUT MY HEART IS AWAKE for performing them. I SLEEP without the end time, BUT MY HEART IS AWAKE for the redemption. I ...

Midrash Tanhuma haKadum veHaYashan, S. Buber, 1885 (Public Domain) • Midrash Tanhuma, S. Buber Recension; trans. by John T. Townsend, 1989. (CC-BY)

38 פתחו לי כחודה של מחט ואני אפתח לכם

Pesikta Rabbati brings the teaching with the wording "like the hole of a needle," as the Kehot note points out.

Pesikta Rabbati 15:1 ט"ו:א' פסיקתא רבתי

... אבא היכן מצינו שנקרא הקדוש ברוך הוא לבן של ישראל שנאמר צור לבבי וחלקי אלקים לעולם (תהלים ע"ג כ"ו) קול דודי דופק זה משה כה אמר ה' כחצות הלילה (שמות י"ד) פתחי לי אמר ר' יוסי אמר הקב"ה פתחי לי פתח כחיריה של מחט ואני פותח לכם פתח שיהיו אהלים וכצוצריות יכולים נכנסין בו אחותי במצרים שנתאחו לי בשתי מצות בדם פסח ובדם מילה רעיתי בים שנתרעו לי בים ואמרו ה'

ימלוך לעולם ועד (שם ט"ו י"ח) יונתי במרה שנצטוינו (בים) כיונה (תמתי) במצות תמתי בסיני שנתמו לי ...

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39 הבא לטהר מסייעין אותו

The Gemara teaches: one who comes to defile himself, the way is opened for him; one who comes to purify himself is helped. The Alter Rebbe uses it for the help from above that follows a person's first small opening.

Yoma 38b:16 ט"ז:ב יומא ל"ח

אָמַר רִישׁ לְקִישׁ, מַאי דְּכִתִּיב: "אֵם לְלִצִּים הוּא יִלְיִץ וְלַעֲנָוִים יִתֵּן חֵן", כָּא לְטִמָּא — פּוֹתַחֲחִין לוֹ. כָּא לְטָהַר — מְסִייעִין אוֹתוֹ. תְּנָא דְּכִי רַבִּי יִשְׁמַעְאֵל: מְשַׁל לְאָדָם שְׁהִיה מוֹכֵר נַפְטָא וְאַפְרָסְמוֹן,

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KEHOT'S NOTE

יומא לח, ב.

40 וארעא אתבטלה

The note refers to Or HaTorah's discussion of the Sifra DeTzniusa's words "and the earth was nullified."

KEHOT'S NOTE

ראה אוה"ת ויקרא-ב ע' תקצו. כרך ג' ע' תתצח.

41 וארעא אתבטלה

The first chapter of the Sifra DeTzniusa says that before the "balance" existed, the first kings died and "the earth was nullified." The Alter Rebbe reads "the earth" as the soul's own being, nullified in G-d's light.

ספר זוהר, ספרא דצניעותא א"ב-י 1:2-2:13 Sifra DiTzniuta Zohar, ספר זוהר, ספרא דצניעותא א"ב-י

42 לבכתני אחותי כלה

"You have captured My heart, My sister, bride; you have captured My heart with one of your eyes." The opening words of the Likkutei Torah discourse to which the text refers for more on "My sister."

Song of Songs 4:9 ט"ט:ד שיר השירים

לִבְכַתְּנִי אֲחֹתִי כְלָה לִבְכַתְּנִי בְּאַחַת מְעִינֶיהָ בְּאַחַד עֵצִים מְצוּרֶיהָ:

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

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PARAGRAPH 9

43 שאמרו רז"ל ישראל מפרנסין

Speaking of the offerings as the King's meal, the Zohar says, "and so we have learned: Israel sustain their Father in heaven." The Alter Rebbe uses it to explain rayasi, "My beloved," as Israel "sustaining" G-d.

זח"ג ז, ב' Zohar III, 7b ז

KEHOT'S NOTE

זח"ג ז, ב. ועליק בשח"ש רד"ה הנך יפה [יג, ג]. [כ].

44 כי לא ידח ממנו נדח

“...and He devises means so that no banished one be cast away from Him.” The verse reads “so that not” (levilti); the Alter Rebbe stresses “from Him”: no soul is ever cut off from G-d Himself.

שמואל ב י"ד:יד:II Samuel 14:14

כִּי־מוֹת נָמוּת וְכַמִּים הַנִּגְרִים אֲרָצָה אֲשֶׁר לֹא יֵאָסְפוּ וְלֹא־יֵשָׂא אֱלֹקִים נֶפֶשׁ וְחֵשֶׁב מִחֲשָׁבוֹת לְכַלְתִּי יָדָח מִמֶּנּוּ נִדְחָ:

For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth G-d respect any person; but let him devise means, that he that is banished be not an outcast from him.

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KEHOT'S NOTE

ש"ב יד, יד (לבלתי).

45 לאשתאבא בגופא דמלכא

The Zohar speaks of the soul being refined “in order to be absorbed into the body of the King.” The phrase describes the soul’s complete inclusion in G-d.

Zohar I, 217b, זח"א ריו,

KEHOT'S NOTE

זח"א ריו, ב.

46 תלת קשרין

“Three levels are bound one to another: the Holy One, blessed be He, the Torah, and Israel.” As the Kehot note remarks, the Zohar’s wording differs from the form quoted here.

Zohar III, 73a, זח"ג עג,

KEHOT'S NOTE

זח"ג עג, א. והלשון שם ל"י כמ"ש כאן. [כ].

47 דאורייתא מחכמה נפקת

“The Torah emerged from the supernal Chochmah”; another view there says from Binah. The Kehot note refers to this passage as well.

ספר הזוהר, יתרו כ"א:שע"ח-כ"ב:שפ"טZohar, Yitro 21:378-22:389
According to R. Judah, “father” represents Wisdom (Hokhmah) and “mother” Understanding (Binah). Said R. Judah: ‘Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.’ R. Jose said that the Torah emanated from Understanding, for it says: “to perceive the words of understanding” and “forsake not the Torah of thy mother”.

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

48 אשרי מי שבא לכאן

One who fell ill and glimpsed the next world reported hearing there: “Fortunate is he who comes here with his learning in his hand.” The Alter Rebbe reads it as the soul coming above bound up with its Torah.

פסחים נ' א:ז:ח"זPesachim 50a:7-8

וְשִׁמְעָתִי שְׁהִי אומרים: אשרי מי שבא לקאן ותלמודו בידו. וְשִׁמְעָתִי שְׁהִי אומרים: הרוגי מלכות אין אדם יכול לעמוד במחיצתו. (ומאן)

נינהו? אילימא רבי עקיבא וחכיריו — משום הרוגי מלכות ותו לא?
אָלָא: הַרוּגֵי לֹד.

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KEHOT'S NOTE

פסחים נ, א.

49 לכו לחמו בלחמי

“Come, eat of My bread, and drink of the wine I have mixed.” Wisdom’s invitation, read as the Torah being bread for the soul.

משלי ט:ה'Proverbs 9:5

לכו לחמו בלחמי ושתו ביינן מסכת:

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

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KEHOT'S NOTE

משלי ט, ה.

50 יחי האדם

“...that man does not live by bread alone, but by all that comes from the mouth of Havayah does man live.” The phrase is borrowed for bread as the food by which a person lives.

דברים ח:ג'Deuteronomy 8:3

וַיַּעַנֶּה וַיַּרְעִבֶּה וַיֹּאכְלֶה אֶת־הָמָן אֲשֶׁר לֹא־יָדָעַת וְלֹא יָדָעוּ אֲבֹתָיָה לְמַעַן הוֹדִיעָךְ כִּי לֹא עַל־הַלֶּחֶם לִבְדּוֹ יֵחִיֶּה הָאָדָם כִּי עַל־כָּל־מוֹצֵא פִּי־הָ יֵחִיֶּה הָאָדָם:

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

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KEHOT'S NOTE

דברים ח, ג.

51 התורה שנקראת מזון וחיים

The Gemara reads “all the support of bread” as the masters of Talmud, citing “Come, eat of My bread”: the Torah is bread. The Kehot note brings it for the Torah being called food.

חגיגה י"ד א:י"אChagigah 14a:10

“כל משען לחם — אלו בעלי תלמוד, שנאמר: “לכו לחמו בלחמי ושתו ביינן מסכת.” “וכל משען מים — אלו בעלי אגדה, שמושכין לבו של אדם במים באגדה. “גבור” — זה בעל שמועות. “ואיש מלחמה” — זה שיודע לישא וליתן במלחמתה של תורה. “שופט” — זה דין שדון דין אמת לאמתו. “נביא” — כמשמעו. “קוסם” — זה מלך, שנאמר: “קסם על שפתי מלך.” “זקן” — זה שראוי לשיבה.

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KEHOT'S NOTE

ראה חגיגה יד, א.

52

אכלתי יערי עם דבשי

"I have come into My garden, My sister, bride... I have eaten My honeycomb with My honey." Here G-d Himself "eats," which is the second stage, "of My bread."

Song of Songs 5:1:ה' שיר השירים

באתי לגני אחתי כלה אריתי מורי עם-בשמי אכלתי יערי עם-דבשי
שתייתי ייני עם-חלבי אכלו רעים שתו ושקרו דודים:

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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KEHOT'S NOTE

שה"ש ה, א.

53

דאורייתא מחכי נפקת

"The Torah emerged from Chochmah, from the place called 'holy.'" This is why the Torah stands higher than the souls even at their source.

Zohar II, 121a:ח"ב קכא,

KEHOT'S NOTE

ח"ב קכא, א. וראה שם פה, א.

54

ליבלע באברי נפשכם ואח"כ בלחמי

A different reading: there the words are "that it be at the level of bread above, through which the souls of Israel come to be absorbed into the body of the King."

KEHOT'S NOTE

בסה"מ תרל"ג-א "שתהי בבחי' לחם למעלה שע"י יבואו נש"י לאשתאבא בגופא דמלכא".

PARAGRAPH 10

55

תנא סדורא דפת נקט הזורע

The Gemara explains that the Tanna of the Mishnah of the Shabbos labors "followed the order of bread." The Alter Rebbe uses that order for the stages by which the Torah becomes the soul's bread.

Shabbat 74b:3-4:ד'ג-ב:שבת ע"ד

והלש והאופה. אמר רב פפא: שבק תנא דידן בישול סממנין דהנה במשכן ונקט אופה! תנא דידן סידורא דפת נקט. אמר רב אחא בר רב עוקבא: האי מאן דשדא סיכתא לאתונא — חייב משום מבשל. פשיטא! מהו דתימא לשרורי מנא קא מיפיו, קא משמע לן דמירפא רפי והדר קמיט. אמר רבה בר רב הונא: האי מאן דארחת כופרא — חייב משום מבשל. פשיטא! מהו דתימא כיון דהדר ואיקיש אימא לא, קא משמע לן.

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KEHOT'S NOTE

שבת עד, ב.

PARAGRAPH 11

56

כעין העלאת מ"ן

There sowing and planting are called a raising of mayin nukvin: what is sown and planted grows through it, and such fruits are far finer than those that grow from the earth's power of growth alone.

KEHOT'S NOTE

ראה אגה"ק סי' כ (קלב, ב) ושם "ע"י העלאת מ"ן".

PARAGRAPH 12

57

ונעשה מ"ן אליו

Near its end, Iggeres HaKodesh 20 explains that what is sown and planted grows through a raising of mayin nukvin, and that although the planted seed bears no comparison to the fruit and the whole tree, the growth is still like something from nothing.

KEHOT'S NOTE

ראה אגה"ק ססי' כ.

PARAGRAPH 13

58

מאמר תדשא

"And G-d said: Let the earth sprout vegetation, seed-bearing plants and fruit trees..." The utterance that gives the earth its power of growth.

בראשית א':י"א-י"ב:Genesis 1:11

ויאמר אלקים תדשא הארץ דשא עשב מזריע זרע עץ פרי עשה פרי למינו אשר זרעו-בו על-הארץ ויהי-כן:

And G-d said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so.

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KEHOT'S NOTE

בראשית א, יא. ראה אגה"ק סי' כ.

59

אש דת

"...from His right hand, a fiery law for them." The Torah as "a fiery law," whose letters are the letters of Tadshe.

דברים ל"ג:ב'Deuteronomy 33:2

ויאמר ה' מסיני בא וזרח משעיר למו הופיע מהר פארן ואתה מרבבת קדש מימינו אש דת למו:

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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60

הש"ך בשם הר"ש

The note identifies the Rash as Rabbeinu Shimshon and locates the Shach's words at the end of Parshas Bereshis, among his gematrias; it also refers to the Shach on "a fiery law" in Vezos HaBerachah.

KEHOT'S NOTE

(ר"י = רבינו שמשון) בגימטריאות ס"פ בראשית (יב, ד). וראה שם ברכה עה"פ אש דת (פה, ב).

61 כי בג"ע העליון . מאירים שם חב"ד

The note refers to a note of the Rebbe there on Chochmah, Binah and Daas shining in the higher Gan Eden.

KEHOT'S NOTE

ראה לקו"ש ח"י"ט ע' 40 הערה 28.

PARAGRAPH 14

62 בפי בראשית דכ"ז ע"ב אעשה לו עזר

The discussion the text refers to, on the Zohar's "I will make him a helper... this is the Mishnah," is printed there.

KEHOT'S NOTE

נדפס בביארה"ז לצ"צ כרך-ב ע' תריב ואילך.

63 אעשה לו עזר כו' דא משנה

On "It is not good for the man to be alone; I will make him a helper corresponding to him," the Zohar says, "this is the Mishnah." The Alter Rebbe refers to a discussion of this passage for the Torah as it descends into laws.

ספר הזהר, בראשית כ"ד:רס"ד-24:264-25:273 Zohar, Bereshit

כ"ה:ע"ג
On this account G-d said, "It is not good that the man should be alone; I will make him an help meet for him" (Gen. 2, 18). This help is the Mishnah (the oral Law), the handmaid of the Shekinah. If Israel deserve well, it is a help to them in the captivity from the side of the permitted, the clean, and the proper; if they do not deserve well, it is a hindrance to them from the side of the unclean, the unfit, and the forbidden, the clean, the ...

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

64 הזורעים בדמעה ברנה יקצורו

"Those who sow in tears will reap in joyous song." Applied to learning the laws without delight, which yields delight above.

Psalms 126:5 תהילים קכ"ו:ה'

הזורעים בדמעה ברנה יקצורו:

They that sow in tears Shall reap in joy.

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KEHOT'S NOTE

תהלים קכו, ה.

65 דבר הו זה הלכה

Of the verse's words "the word of G-d," the Gemara says, "this is halachah." So the laws of the Torah are G-d's own word.

Shabbat 138b:11-12 שבת קל"ח ב:י"א-י"ב

"דבר ה" — זו הלכה, "דבר ה" — זה הקצ, "דבר ה" — זו נבואה. ומאי "ישוטטו לבקש את דבר ה"? אמרו: עתידה אשה שתטול כפר של תרומה ותחזור בבתי כנסיות ובבתי מדרשות לידע אם טמאה היא ואם טהורה היא, ואין מבין.

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KEHOT'S NOTE

שבת קלה, ב.

66 שכר מצוה מצוה

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

KEHOT'S NOTE

אבות ד, ב.

67 שכר מצוה מצוה

The Mishnah teaches: "The reward of a mitzvah is a mitzvah." The Alter Rebbe reads the reward as the mitzvah itself growing forth above, like a plant from its seed.

Pirkei Avot 4:2 משנה אבות ד:ב'

בן עזאי אומר, הו רץ למצוה קלה כבחמורה, ובורח מן העברה. שמצוה גוררת מצוה, ועברה גוררת עברה. ששכר מצוה, מצוה. ושכר עברה, עברה:

Ben Azzai said: Be quick in performing a minor commandment as in the case of a major one, and flee from transgression; For one commandment leads to another commandment, and transgression leads to another transgression; For the reward for performing a commandment is another commandment and the reward for committing a transgression is a transgression.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

68 צדיקים יושבים ונהנין

"In the World to Come there is no eating or drinking... but the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah." This delight is the "harvest" of the Torah learned below.

ברכות י"ז א:י"ב-17a:12 Berakhot

מרנלגל בפומיה דרב: לא כעולם הזה העולם הבא. העולם הבא אין בו לא אכילה ולא שתיה ולא פריה ורביה ולא משא ומתן ולא קנאה ולא שנאה ולא תחרות, אלא צדיקים יושבין ועטרוניהם בראשיהם ונהנין מזיו השכינה, שנאמר: "ויחזו את האלקים ויאכלו וישתו".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. II).

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KEHOT'S NOTE

ברכות יז, א.

PARAGRAPH 15

69 בידיך אפקיד רוחי

"Into Your hand I entrust my spirit; You have redeemed me, Havayah, G-d of truth." The soul's handing itself over

משלי ז, ד.

to G-d, which the Alter Rebbe calls its raising of mayin nukvin.

Psalms 31:6 וי"א: וי' תהילים

בְּיָדְךָ אֶפְקִיד רוּחִי פְּדִיתָ אוֹתִי ה' אֵל אֱמֶת:

Into Thy hand I commit my spirit; Thou hast redeemed me, O L-RD, Thou G-d of truth.

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KEHOT'S NOTE

תהלים לא, ו.

PARAGRAPH 16

70

האומר אין לי אלא תורה

The Gemara concludes that "whoever says he has only Torah does not have even Torah." The Alter Rebbe applies it to one whose learning stops at the Torah's physical garments.

Yevamot 109b:4-5 ה'ד-ה'ט ב'ד' יבמות ק"ט

עֲרֵבִי שֶׁלְצִיּוֹן — דְּעֻבְדֵי שְׁלוֹף דּוּץ. תּוֹקֵעַ עֲצָמוֹ לְדַבֵּר הֶלְכָה — דְּתַנְיָא, רַבִּי יוֹסִי אוֹמֵר: כָּל הַאוֹמֵר אֵין לוֹ תוֹרָה — אֵין לוֹ תוֹרָה. פְּשִׁיטָא! אֵלָא: כָּל הַאוֹמֵר אֵין לוֹ אֵלָא תוֹרָה — אֵין לוֹ אֵלָא תוֹרָה. הָא נָמִי פְשִׁיטָא! אֵלָא דְאֶפְּלִי תוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פֶּפֶא, אָמַר קְרָא: "וְלִמְדַתֶּם וְעִשִּׂיתֶם" — כָּל שֶׁיִּשְׁנֹו בְעִשְׂיָה יִשְׁנֹו בְלִמְיָדָה, כָּל שֶׁאֵינוֹ בְעִשְׂיָה אֵינוֹ בְלִמְיָדָה.

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KEHOT'S NOTE

יבמות קט, ב.

PARAGRAPH 17

71

כדכתיב ואשפוך את נפשי

Chanah answers Eli: "I am a woman of sorrowful spirit... and I have poured out my soul before Havayah." From this, prayer is called "soul."

I Samuel 1:15 וי"א: א' שמואל

וַתַּעַן חַנָּה וַתֹּאמֶר לֹא אֶדְנִי אִשָּׁה קִשְׁת־רוּחַ אֲנִי וַיִּזְן וְשָׁכַר לֹא שְׁתִּיתִי וְאֶשְׁפֹּךְ אֶת־נַפְשִׁי לִפְנֵי ה'

And Hannah answered and said: 'No, my lord, I am a woman of a sorrowful spirit; I have drunk neither wine nor strong drink, but I poured out my soul before the L-RD.

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KEHOT'S NOTE

שמואל-א, טו.

72

אמור לחכמה אחותי את

"Say to wisdom, 'You are my sister,' and call understanding a kinswoman." The verse links the level of "sister" with Chochmah.

Proverbs 7:4 ד'ד: משלי ז

אָמַר לַחֲכָמָה אַחֲתִי אַתְּ וּמִדַּע לִבִּינָה תִקְרָא:

Say unto wisdom: 'Thou art my sister', And call understanding thy kinswoman;

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KEHOT'S NOTE

73

אחותי בת אבי היא

Avraham says of Sarah: "She is indeed my sister, the daughter of my father, but not the daughter of my mother." The Zohar reads it as receiving from Abba, Chochmah.

Genesis 20:12 כ"י: בראשית

וְגַם־אֶמְנָה אַחֲתִי בַת־אָבִי הִוא אֶךְ לֹא בַת־אִמִּי וְתִהְיֶה־לִּי לְאִשָּׁה:

And moreover she is indeed my sister, the daughter of my father, but not the daughter of my mother; and so she became my wife.

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KEHOT'S NOTE

בראשית כ, יב.

74

בזמנא דנטלא מבי אבא

The Zohar explains that the union of the Congregation of Israel with the King is when she is illuminated by the supernal Abba, "for from the house of Abba she receives," and then "she is my sister, the daughter of my father." The Alter Rebbe uses it to show that prayer is the level of Chochmah.

ספר הזוהר, אמור ל"ח: ב"ב-מ"רכ"ו: 226-38:202, Emor Zohar,

This is the purpose which these blasts should serve, being accompanied by repentance before G-d. Thus when Israel produce the blasts of the shofar with proper devotion, the supernal Shofar returns and crowns Jacob so that all is properly arranged. Another throne is set up and joy is universally diffused and G-d has mercy on the world. Happy are Israel who know how to divert their Master from justice to mercy and to be the instruments for establishing all worlds. Corresponding to the three series of blasts three books are ...

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

75

בזה"ק פ' אמור ד' ק' ע"ב

In Matos the same Zohar on "She is my sister, the daughter of my father... when she receives from the house of Abba" is applied to Shabbos, when Chochmah shines in the soul as the additional soul, and through which a father can annul his daughter's vows; the light of Shabbos also shines every day in prayer.

KEHOT'S NOTE

מובא גם לקמן פ' מטות פד, ג. שה"ש כז רע"ג.

76

העת קבוע ללמוד יהי מיד אחר התפלה

"After he leaves the synagogue he should go to the study hall and fix a time for learning." The Alter Rebbe gives the reason: the learning right after prayer unites with the soul.

Shulchan Arukh, Orach Chayim 155:י"א אורח חיים ערוך, שולחן

לילך מבי"ה לבית המדרש. ובו ב' סעיפים: אחר שיצא מבית הכנסת ילך לבית המדרש ויקבע עת ללמוד וצריך שאותו עת יהיה קבוע שלא יעבירונו אף אם הוא סבור להרויח הרבה: הגה ואף מי שאינו יודע ללמוד ילך לבית המדרש ושכר הליכה בידו או יקבע לו מקום וילמוד

מעט במה שיודע ויחשוב בענייניו ויכנס בלבו יראת שמים (הר"י פ"ק דברכות):

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

77 מיד אחר התפלה

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

KEHOT'S NOTE

ש"ע א"ח קנה, א.

PARAGRAPH 18

78 לב נשבר ונדכה

"The sacrifices of G-d are a broken spirit; a broken and crushed heart, O G-d, You will not despise." The "crushed" heart is the inner work of grinding.

Psalms 51:19 תהילים נ"א:י"ט

זבחי אֱלֹקִים רוּחַ נִשְׁבָּרָה לִבִּי נִשְׁבָּר וְנִדְכָּה אֱלֹקִים לֹא תִבְזֶה:

The sacrifices of G-d are a broken spirit; a broken and a contrite heart, O G-d, Thou wilt not despise.

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79 דכו במדוכה

Of the manna: "they ground it in mills or pounded it in a mortar." Nidkeh, "crushed," is from the same root as pounding in a mortar.

Numbers 11:8 במדבר י"א:ח

שָׁטוּ הָעָם וְלָקְטוּ וְטָחְנוּ בָרֶחֱם אוֹ דָכוּ בַמִּדְכָּה וּבְשָׁלוּ בַּפְּרוֹר וַעֲשׂוּ אֹתוֹ עֲגוֹת וְהָיָה טַעְמוֹ כְּטַעַם לֶשֶׁת הַשָּׁמֶן:

The people went about, and gathered it, and ground it in mills, or beat it in mortars, and seethed it in pots, and made cakes of it; and the taste of it was as the taste of a cake baked with oil.

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KEHOT'S NOTE

במדבר יא, ח.

80 ושחקת ממנה הדק

Of the incense: "And you shall grind some of it very fine." Brought for grinding until fine.

Exodus 30:36 שמות ל"ו:כ"ז

וּשְׁחַקְתָּ מִמֶּנָּה הֶדְק וְנָתַתָּה מִמֶּנָּה לִפְנֵי הָעֵדוּת בְּאֹהֶל מוֹעֵד אֲשֶׁר אֶנְעֵד לָךְ שָׁמָּה קִדַּשׁ קִדְשִׁים תִּהְיֶה לָּכֶם:

And thou shalt beat some of it very small, and put of it before the testimony in the tent of meeting, where I will meet with thee; it shall be unto you most holy. .

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KEHOT'S NOTE

שמות ל, לו.

81 לימוד התורה . . גרסה נפשי

"My soul is crushed with longing for Your judgments at all times." Garsah, "crushed," is used for the soul's longing

...כי תבואו אל הארץ אשר אני נותן לכם

for the Torah's laws.

Psalms 119:20 תהילים קי"ט:כ

גִּרְסָה נִפְשִׁי לְתַאֲכָה אֶל־מִשְׁפָּטֶיךָ בְּכָל־עֵת:

My soul breaketh for the longing that it hath unto Thine ordinances at all times.

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עבודה זרה י"ט א:י"א-11:10 Avodah Zarah

וְאָמַר רַבָּא: לְעוֹלָם לִיגְרִיס אִינִישׁ, וְאָף עַל גִּבּ דְּמִשְׁכַּח, וְאָף עַל גִּבּ דְּלָא יָדַע מַאי קָאָמַר, שְׁנַאָמַר: "גִּרְסָה נִפְשִׁי לְתַאֲכָה", "גִּרְסָה" כְּתִיב וְלָא כְּתִיב "טִחְנָה". רַבָּא רְמִי: כְּתִיב "עַל גִּפִּי", וְכְתִיב "עַל כֶּסֶּא"! בְּתַחֲלָה "עַל גִּפִּי", וְלִבְסוּף "עַל כֶּסֶּא".

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KEHOT'S NOTE

תהלים קיט, כ. ע"ז יט, א.

82 ריחיים של גרוסות

In preparing the omer, the grain was put into "a mill for grits." The Gemara's word for learning, garsinan, is from this root.

Menachot 66a:18-19 מנחות ס"ו א:י"ח-י"ט

נתנוהו לאבוב ואבוב היה מנוקב כדי שיהא האור שולט בכולו שטחוהו בעזרה והרוח מנשבת בו נתנוהו לריחיים של גרוסות והוציאו ממנו עשרון שהוא מנופה בשלש עשרה נפה והשאר נפדה ונאכל לכל אדם וחייב בחלה ופטור מן המעשר ר' עקיבא מחייב בחלה ובמעשרות: גמי תנו רבנן אביב זה אביב קלוי באש מלמד שהיו ישראל מהבהבין אותו באש כדי לקיים בו מצות קלי דברי ר' מאיר וחכמים אומרים

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KEHOT'S NOTE

מנחות סו, א. וכן גז' בויק"ר רפכ"ח. [כ].

PARAGRAPH 19

83 וכי תקרב קרבן מנחה

"And when you bring a meal offering baked in an oven, [it shall be] fine flour, unleavened loaves mixed with oil." The verse in which the Alter Rebbe finds the level of baking.

Leviticus 2:4 ויקרא ב':ד

וְכִי תִקְרַב קִרְבֵּן מִנְחָה מֵאֲפֶה תִנּוֹר סֶלֶת חֲלוֹת מִצַּת בְּלוּלַת בִּשְׁמֵן וּרְקִיקֵי מִצּוֹת מִשְׁחִים בִּשְׁמֵן:

And when thou bringest a meal-offering baked in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers spread with oil.

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KEHOT'S NOTE

ויקרא ב, ד.

PARAGRAPH 20

84 ייש אם למסורת

The Gemara records the view that "the written form has authority" (yesh em lamasores): a word is expounded as it

is written. So takriv without a yud is read as the soul drawing near by itself.

קידושין י"ח בבבא
KEHOT'S NOTE

קידושין יח, ב.

85 כשהנפש רוצה להתקרב בעצמה לה'

Or HaTorah explains: "that is, to draw near by itself, as explained in Torah Ohr, Parshas Vayeshev, on 25 Kislev, on giving over one's soul in 'One.'"

KEHOT'S NOTE

"ור"ל להתקרב בעצמה ע"ד שנת' בת"א פי וישב בכ"ה בכסלו בענין למסור נפשו באחד" — אוה"ת שלח ע' תקמב.

86 ואפו עשר נשים

"...and ten women shall bake your bread in one oven." The Alter Rebbe reads "one oven" as the fiery love kindled by contemplating G-d's oneness.

ויקרא כ"ו כ"כ:26 Leviticus

בשכרי לך מטה'לחם ואפו עשר נשים לחמכם בתנור אחד והשיבו לחמכם במשקל ואכלתם ולא תשבעו:

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

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KEHOT'S NOTE

ויקרא כו, כו.

87 רשפי אש

"For love is strong as death... its flashes are flashes of fire, a flame of G-d." The image for the burning love of "baking."

שיר השירים ח':6 Song of

שימיני כחותם על'לבה כחותם על'זרועך כיעצה כמות אהבה קשה כשאל קנאה רשפיה רשפי אש שלהבתיה:

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

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88 פי שיעורר בלבו רשפי אש האהבה

There food is absorbed into the limbs only after it is baked, and the Torah too, if it is not "baked" within a person, remains a thing apart from him even if he learns much; when it is baked it is absorbed into all 248 of his limbs.

KEHOT'S NOTE

ראה גם לקמן פי בחוקתי מח, ג.

89 לדבקה בו

Kehot's note points to Deuteronomy 30:2 for these words.

דברים ל':2 Deuteronomy

ושבת עדי' אלקיך ושמעת בקול אש-אנכי מצוך היום אתה ובניך בכל'לבה ובכל'נפשך:

...כי תבוא אל הארץ אשר אני נותן לכם

and shalt return unto the L-RD thy G-d, and hearken to His voice according to all that I command thee this day, thou and thy children, with all thy heart, and with all thy soul;

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KEHOT'S NOTE

דברים ל, ב.

90 לדבקה בו

"To love Havayah your G-d, to heed His voice and to cleave to Him, for He is your life." The "water" love that seeks to cleave to G-d.

דברים ל':20 Deuteronomy

לאהבה את'ה אלקיך לשמע בקלו ולדבקה בו כי הוא חייך וארך ימך לשבת עלי'האדמה אשר נשבע ה' לאבותיך לאברהם ליצחק וליעקב לתת להם:

to love the L-RD thy G-d, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the L-RD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

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91 כנודע שבאש מתפרדים כל היסודות

There wood is described as made of the four elements: when it burns, fire, water and air pass off in the smoke, while earth, over which fire has no power, remains as the ash.

KEHOT'S NOTE

ראה אגה"ק סי' טו (קכא, ב).

PARAGRAPH 21

92 וימהר יוסף כי נכמרו

"And Yosef hurried, for his compassion was stirred toward his brother, and he sought to weep; and he entered the chamber and wept there." Yosef on seeing Binyamin; the Alter Rebbe reads his stirred compassion as the warmth of "baking."

בראשית מ"ג:30 Genesis

וימהר יוסף כי נכמרו רחמיו אלי'אחי ויבקש לבכות ויבא החדרה ויבך שמה:

And Joseph made haste; for his heart yearned toward his brother; and he sought where to weep; and he entered into his chamber, and wept there.

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KEHOT'S NOTE

בראשית מג, ל.

93 מכמר בשרא

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

KEHOT'S NOTE

פסחים נח, סע"א.

94 מכמר בשרא

The Gemara's expression for warming meat, which the Kehot note gives as the source of the word. From it the

Alter Rebbe shows that nichmeru means heat.

Pesachim 58a:12-13 י"ב-י"ג

... כסידרו בערב הפסח. ומתניתין דקתני בין בחול בין בשבת, רבי עקיבא היא. במאי קא מיפלגי? במקמר בשאר קמיפלגי. רבי ישמעאל סבר: חיישינן למקמר בשאר. ורבי עקיבא סבר: לא חיישינן למקמר בשאר.

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95 **כי חם לבו בקרבו**
 “My heart grew hot within me; as I mused, a fire burned.”
 The Kehot note refers to this verse for the heart’s warmth.

Psalms 39:4 ד"ד:39

חם-לבי בקרבי בהגיגי תבער-אש דברתי בלשוני:

My heart waxed hot within me; while I was musing, the fire kindled; Then spoke I with my tongue:

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KEHOT’S NOTE

ראה תהלים לט, ד.

96 **וכמ"ש במ"א ע"פ הזהר במדבר קי"ח א'**
 The explanation of this Zohar to which the text refers (“as is explained elsewhere”) is found there.

KEHOT’S NOTE

ביאורו במדבר פו, א ואילך. וראה ביאורו ל"צ ע' תנא ואילך. לקוי"ש חט"ו ע' 357. וראה שם ע' 358 הערה 63.

97 **נוהג כצאן יוסף**
 Kehot’s marei makom for these words (its note is below).

KEHOT’S NOTE

שם פ, ב.

98 **נוהג כצאן יוסף**
 “Shepherd of Israel, give ear, You who lead Yosef like a flock.” All Israel are called by Yosef’s name.

Psalms 80:2 ב"ב:80

רעה ישראל האזינה נהג כצאן יוסף ישב הכרובים הופיעה:

Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that art enthroned upon the cherubim, shine forth.

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99 **בנימין שנק' בן אוני**
 “And as her soul was departing, for she was dying, she called his name Ben-Oni, but his father called him Binyamin.” The name “son of my sorrow” is applied to the G-dly spark that has descended.

בראשית ל"ה:18 י"ח-ל"ה

ויהי בצאת נפשה כי מתה ותקרא שמו בן-אוני ואביו קרא-לו בנימין:

And it came to pass, as her soul was in departing—for she died—that she called his name Ben-oni; but his father called him Benjamin.

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KEHOT’S NOTE

בראשית לה, יח.

100 **ממארי דחושבנא**
 The Zohar describes the “master of reckoning,” who each night before sleeping takes account of what he did that day and repents. The Alter Rebbe makes the reckoning one of how far the soul has descended.

Zohar III, 178a זח"ג קעח, א

KEHOT’S NOTE

ראה זח"ג קעח, א.

PARAGRAPH 22

101 **ויבא החדרה ויבך שמה**
 “...and he entered the chamber and wept there.” The Alter Rebbe reads “the chamber” as the chambers of the heart.

בראשית מ"ג:30 ל"ג-מ"ג

וַיָּמַהַר יוֹסֵף כִּי־יִנְכָמְרוּ רַחֲמָיו אֶל־אָחִיו וַיִּבְקֶשׁ לִבְכוֹת וַיָּבֹא הַחֲדָרָה וַיִּבְךְ שָׁמָּה:

And Joseph made haste; for his heart yearned toward his brother; and he sought where to weep; and he entered into his chamber, and wept there.

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102 **במסתרים תבכה נפשי**
 “And if you will not listen, my soul shall weep in secret places.” Weeping that is hidden within.

ירמיהו י"ג:17 י"ג-ל"ד

וְאִם לֹא תִשְׁמָעוּהָ בְּמִסְתָּרִים תִּבְכֶּה־נַפְשִׁי מִפְּנֵי גֹהַ וְדָמַעַתְּ דָּמְעָה וְתִרְדַּע עֵינַי דָּמְעָה כִּי נִשְׁכָּה עֶדְרִי הִי

But if ye will not hear it, My soul shall weep in secret for your pride; And mine eyes shall weep sore, and run down with tears, Because the L-RD’S flock is carried away captive.

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KEHOT’S NOTE

ירמיי יג, יז.

103 **דהיינו בחדרי לבו**
 This reading of “the chamber” as the chambers of the heart is brought in Or HaTorah on Nach; the note also refers to Or HaTorah on Bereshis.

KEHOT’S NOTE

מובא באוה"ת נ"ב ע' אינב. וראה אוה"ת בראשית-ז דף תתכז, ב.

104 **ויתאפק ויאמר שימו לחם**
 “And he washed his face and went out, and he restrained himself and said, ‘Set out bread.’ Bread is the Torah, which follows the inner weeping.

בראשית מ"ג:31 ל"א-מ"ג

וַיִּרְחֹץ פָּנָיו וַיֵּצֵא וַיִּתְאַפֵּק וַיֹּאמֶר שִׁימוּ לַחֵם:

And he washed his face, and came out; and he refrained himself, and said: ‘Set on bread.’

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KEHOT’S NOTE

בראשית מג, לא.

105

חדוה תקוע בליבאי

"Weeping is lodged in my heart on one side, and joy is lodged in my heart on the other." Both feelings dwell in the heart at once.

Zohar II, 255a רנה, א"ב רנה

Zohar III, 75a זח"ג עה, א"ב רנה

KEHOT'S NOTE

זח"ב רנה, א. זח"ג עה, א.

PARAGRAPH 23

106

אשרי מי שבא לכאן ותלמודו בידו

"Fortunate is he who comes here with his learning in his hand." Now read as learning that has become one with the soul.

Pesachim 50a:7-8 ח"ח-ח"ז פסחים ב' א' ז' ח"ח-ח"ז

ושמעתי שהיו אומרים: אשרי מי שבא לכאן ותלמודו בידו. ושמעתי שהיו אומרים: הרוגי מלכות אין אדם יכול לעמוד במחיצתו. (ומאן) בינהו? אלימא רבי עקיבא וחביריו — משום הרוגי מלכות ותו לא? אלא: הרוגי לוד.

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107

יחי האדם

"...man does not live by bread alone." The phrase is borrowed for the bread by which a person lives: only bread that is baked.

Deuteronomy 8:3 ח' ח' דברים ח' ג' דברים

ויענף וירעבך ויאכלה את־העם אשר לא־ידעת ולא ידעו אבתך למען הודיעה כי לא עליהם לבדו יחיה האדם כי עלי־כל־מוצא פיה יחיה האדם:

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

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108

ותחת רגליו כמעשה לבנת הספיר

"And they saw the G-d of Israel, and under His feet was like the work of the sapphire brick." The opening words of the discourse in Parshas Mishpatim to which the text refers.

Exodus 24:10 כ"ד י"ז שמות כ"ד י"ז

ויראו את אלקי ישראל ותחת רגליו כמעשה לבנת הספיר וכעצם השמים לטהר:

and they saw the G-d of Israel; and there was under His feet the like of a paved work of sapphire stone, and the like of the very heaven for clearness.

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109

ואפו עשר נשים

"...and ten women shall bake your bread in one oven." The opening words of the discourse in Parshas Bechukosai to

which the text refers.

Leviticus 26:26 כ"ו כ"ו ויקרא כ"ו כ"ו

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

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

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PARAGRAPH 24

110

הראיני את מראיך

"My dove in the clefts of the rock... show me your appearance, let me hear your voice." The opening words of the discourse to which the text refers.

Song of Songs 2:14 י"ד י"ד שיר השירים ב' י"ד י"ד

יונתי בחגי הסלע בסתר המדרגה הראיני את־מראיך השמיעני את־קולך כי־קולך ערב ומראיך נאה:

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

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111

באשרי כי אשוני

"And Leah said, 'In my good fortune, for daughters have called me fortunate,' and she called his name Asher." The root of ashrei, which the discourse referred to explains as revealed delight.

Genesis 30:13 י"ג י"ג בראשית ל' י"ג י"ג

ותאמר לאה באשרי כי אשוני בנות ותקרא את־שמו אשר:

And Leah said: 'Happy am I! for the daughters will call me happy.' And she called his name Asher.

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KEHOT'S NOTE

בראשית ל, יג.

112

כי תבואו וגוי ושביתה הארץ נייחא ודאי

The Zohar on Behar says that when the evening offering had stilled the judgments, the Congregation of Israel had rest with her Husband: "When you come..., the land shall rest: rest, certainly." The Alter Rebbe notes that he explains "shall rest" here in another way.

Zohar, Behar 1:3-4:13 ג' ד' ג' ד' ספר הזהר, בהר א' ג' ד' ג' ד'

Now when Israel entered the promised land, there were no lower judgements in it, and the Community of Israel was at ease in it upon the wings of the Cherubim, for Israel did not go to rest until they had brought the evening sacrifice and so caused judgements to depart. When the burnt-offering burnt on the altar, there was ease and comfort throughout, and the Spouse was with her Husband. Hence it is written, "and the earth shall rest a sabbath for the L-rd"; for such it was literally.

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

113 כי תבואו אל הארץ

“When you come into the land that I am giving you, the land shall rest...” Now read as coming to prayer with self-sacrifice, before learning.

ויקרא כ"ה:ב'25:2

דבר אלי בני ישראל ואמרת אליהם כי תבאו אליה ארץ אשר אני נתן לכם ושבתה הארץ שבת לה

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

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114 ואשפוך את נפשי

“...and I have poured out my soul before Havayah.” Prayer is called “soul,” the “higher earth.”

I Samuel 1:15 וט"ו

ונתען חנה ותאמר לא אדני אשה קשת-רוח אנכי ויין ושכר לא שתיתי ואשפוך את-נפשי לפני ה'

And Hannah answered and said: ‘No, my lord, I am a woman of a sorrowful spirit; I have drunk neither wine nor strong drink, but I poured out my soul before the L-RD.

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115 אתערותא דלתתא אתערותא דלעילא

The Zohar teaches that there is no arousal above until Israel arouse themselves below. So the love “given” from above follows the person’s own arousal.

Zohar II, 135b זח"ב כה, א

KEHOT'S NOTE

זח"ב כה, ב.

PARAGRAPH 25

116 וארעא אתבטלת

The Sifra DeTzniusa: “...and the earth was nullified.” Here applied to “the land shall rest,” the nullification of the powers of the soul.

ספר הזהר, ספרא דצניעותא א"ב-1:2-2:13 Sifra DiTzniuta

ב"י"ג

117 שבת להי

“...the land shall rest a Shabbos to Havayah.” Read as a second nullification, in doing good.

ויקרא כ"ה:ב'25:2

דבר אלי בני ישראל ואמרת אליהם כי תבאו אליה ארץ אשר אני נתן לכם ושבתה הארץ שבת להי

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

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118 שש שנים תזרע שדך

“Six years you shall sow your field, and six years you shall prune your vineyard.” Sowing is the six orders of the

Mishnah, pruning the Talmud.

ויקרא כ"ה:ג'25:3

שש שנים תזרע שדך ושש שנים תזמר כרמך ואספת את-תבואתה:

Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the produce thereof.

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KEHOT'S NOTE

ויקרא כה, ג.

119 שיתא סדרי משנה

There “six years you shall sow your field” is the six orders of the Mishnah and “six years you shall prune your vineyard” the six orders of the Talmud, and “gather in its produce” means gathering them into one’s soul, as in “his learning in his hand”; the passage refers back to this discourse on Behar.

KEHOT'S NOTE

ועליק שלח מד, רע"א. [כ].

120 חקל תפוחין קדישין

Kehot’s note points to Zohar II, 28a for these words.

Zohar II, 28a זח"ב כה, א

KEHOT'S NOTE

זח"ב כה, א.

121 ושש שנים תזמר

The words here quote Leviticus 25:3; the passage is shown below.

ויקרא כ"ה:ג'25:3

שש שנים תזרע שדך ושש שנים תזמר כרמך ואספת את-תבואתה:

Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the produce thereof.

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KEHOT'S NOTE

ויקרא כה, ג.

122 והשתא איש

A talk of the Rebbe on why the land’s rest is mentioned before the six years, to which the note refers at the point where this question is resolved.

KEHOT'S NOTE

ראה לקו"ש ח"י"ב ע' 247 ואילך.

123 הזומר . . דלצמוחי פירי עביד

The Gemara rules that one who prunes on Shabbos is liable for planting, since he does it to make the plant grow; the Kehot note also refers to Rashi there. So pruning, like Talmud study, is part of making things grow.

Shabbat 73b:3-4 ד"ג-ב:ג

תנא: הזורע, והזמר, והנוטע, והמבריק, והמרקיב — כולן מלאכה אחת הן. מאי קא משמע לן? [הא קא משמע לן] העושה מלאכות הרבה מעין מלאכה אחת אינו חייב אלא אחת. אמר רבי אחא, אמר רבי חייה בר אשי, אמר רבי אמי: זומר חייב משום נוטע, והנוטע והמבריק והמרקיב חייב משום זורע. משום זורע אין, משום נוטע לא? אימא: אף

משום זורע. אמר רב כהנא: זומר וצריך לעצים — חייב שתים: אחת משום קוצר, ואחת משום נוטע. אמר רב יוסף: ...

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

KEHOT'S NOTE

שבת עג, ב וברשי"י שם. וש"נ.

124 **לחם לבב אנוש יסעד**

"And wine that gladdens the heart of man... and bread that sustains the heart of man." The Mishnah is bread, the Talmud wine.

Psalms 104:15 ט"ו ק"ד תהילים

ויין ישמח לבב־אנוש להצהיל פנים משמן ולחם לבב־אנוש יסעד:

And wine that maketh glad the heart of man, Making the face brighter than oil, And bread that stayeth man's heart.

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KEHOT'S NOTE

תהלים קד, טו.

PARAGRAPH 26

125 **יין ישמח לבב אנוש**

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

KEHOT'S NOTE

שם.

126 **יין ישמח לבב אנוש**

"And wine that gladdens the heart of man... and bread that sustains the heart of man." Talmud learned only in its physical garments.

Psalms 104:15 ט"ו ק"ד תהילים

ויין ישמח לבב־אנוש להצהיל פנים משמן ולחם לבב־אנוש יסעד:

And wine that maketh glad the heart of man, Making the face brighter than oil, And bread that stayeth man's heart.

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127 **אית יין ואית יין**

"As we have learned, there is wine and there is wine; so too there is a cup and there is a cup." The basis for two kinds of "wine."

Zohar II, 246b, זח"ב רמו, ב

KEHOT'S NOTE

זח"ב רמו, ב.

128 **כי כרם ה' צבאות ב"י**

"For the vineyard of Havayah Tzevaos is the house of Israel, and the men of Yehudah His cherished plant." So each person must tend his soul as G-d's vineyard.

Isaiah 5:7 ה' ישיעיהו

כי כרם ה' צבאות בית ישראל ואיש יהודה נטע שעשועיו ויגו למשפט והנה משפח לצדקה והנה צעקה:

For the vineyard of the L-RD of hosts is the house of Israel, And the men of Judah the plant of His delight; And He looked for justice, but behold violence; For righteousness, but behold a cry.

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KEHOT'S NOTE

ישע"י ה, ז.

129 **כרם ה' צבאות בית ישראל**

The Zohar expounds the song of the vineyard, the vineyard planted by the Holy One, blessed be He, which He took as His own portion, "for the portion of Havayah is His people." The text refers there for Israel as G-d's vineyard.

Zohar, Lech Lecha 35:452-465 תס"ה-ב תנ"כ-ה

R. Abba then discoursed on the text: Let me sing for my wellbeloved a song of my beloved touching his vineyard, etc. (Is. 5, 1). He said: "This passage presents many difficulties. In the first place it should rather be called a "reproof" than a "song". Then again why first "wellbeloved" and then "beloved"? Also, we find nowhere else mention of a place called "Keren Ben Shemen" (horn of the son of oil). Our colleagues have expounded these verses in many ways, and all of them are good, but I ...

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

130 **שבת שבתון יהיה לארץ שבת לה'**

"But in the seventh year there shall be a Shabbos of complete rest for the land, a Shabbos to Havayah; you shall not sow your field nor prune your vineyard." The rest that follows the refinement of the soul.

Leviticus 25:4 ד"ה:ד' ויקרא

ובשנה השביעת שבת שבתון יהיה לארץ שבת לה' שדך לא תורע וכרמך לא תזמר:

But in the seventh year shall be a sabbath of solemn rest for the land, a sabbath unto the L-RD; thou shalt neither sow thy field, nor prune thy vineyard.

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131 **המשמח אלקים ואנשים**

In the parable of the trees, the vine says, "Shall I leave my wine, which gladdens G-d and men?" Talmud learned with delight in G-d.

Judges 9:13 ט"ג:ט' שופטים

ותאמר להם הגפן ההדלתי את־תירושי המשמח אלקים ואנשים והלכתי לנוע עליהעצים:

And the vine said unto them: Should I leave my wine, which cheereth G-d and man, and go to hold sway over the trees?

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KEHOT'S NOTE

שופטים ט, יג.



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THE CHASSIDISHE PARSHA

About this edition

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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