



LIKKUTEI TORAH • THE CHASSIDISHE PARSHA

פרשת עקב

Parshas Eikev



The 4 maamarim of Likkutei Torah on the parsha.

The Hebrew, a translation, a short explanation of every section, and the sources

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 CHASSIDISHE PARSHA

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וַיֹּאכִילֶךָ אֶת הַמָּן וְגו' לְמַעַן הוֹדִיעֶךָ וְגו'

“And He Fed You the Manna ... in Order to Make You Know”



The manna is heavenly dew, the “great mercy” that revives the dead and flows from G-d’s very loftiness; the same mercy, drawn down through the Thirteen Attributes, revives a person’s soul when he feels mercy for how far it has fallen. And the manna’s becoming physical food teaches that the Torah, G-d’s own word clothed in physical letters, is what gives man life.

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 Alter Rebbe identifies the manna with dew, the dew with which the dead will be revived, and with “great mercy.” To explain great mercy he distinguishes souls of “beast” and “man.” The lion on the Chariot’s right is G-d’s revealed greatness, love on high that the worlds feel only as awe; the ox on the left hides that greatness, and the love born of this concealment, the hidden life-force yearning for its source, is the “beast.” “Man” is the Torah, above love and awe. Higher still is the “great beast,” a love beyond all grasp; like a king whose loftiness makes him compassionate, G-d’s infinite height brings great mercy even upon Gan Eden. A person should feel that mercy for his own soul, a spark of G-d trapped in vanities, and this draws mercy from Above that revives it like the dew of the Resurrection. Great mercy descends through the Thirteen Attributes and is “Havayah our Father,” unknown to the Patriarchs. So the manna, unknown to them yet made physical food, teaches about the Torah: G-d’s word clothed in letters, by which man lives.

OUTLINE

1 Manna, dew and great mercy: the lion, the ox and “man”

¶¶

The manna is the dew of the Resurrection, the level of great mercy. Two kinds of souls: the lion’s love, G-d’s revealed greatness, reaches the worlds as awe; the ox hides that greatness, and the love born of the hiding is the “beast”; “man” is the Torah, higher than love and awe.

2 The great beast and the source of great mercy

¶2

The plural “beasts” points to a higher “beast,” great love beyond all grasp, from which great mercy is drawn. Like a king whose loftiness makes him compassionate, G-d’s infinite height brings mercy even upon Gan Eden and Chochmah.

3 Great mercy for one’s own soul

¶3

Contemplating how one’s G-dly spark is bound up in vanities, even in Torah studied for one’s own honor, arouses great mercy for the soul; mercy from Above then gathers every trace of life and revives it, like the dew of the Resurrection.

4 The Thirteen Attributes and the month of Elul

¶4

Boundless mercy reaches the worlds through the Thirteen Attributes, the “beard” down which the oil and dew run; so Selichos with the Thirteen Attributes are said from Rosh Chodesh Elul.

5 Havayah our Father, the manna and the dew of Torah

¶5

Great mercy is “Havayah our Father,” above the Patriarchs, so the manna is food “your fathers did not know.” Yet it became physical food, teaching that the Torah, G-d’s word clothed in letters, is what gives man life.

KEY CONCEPTS

great mercy (rachamim rabbim) רחמים רבים

Mercy that flows from G-d’s infinite loftiness: because everything is nothing before Him, His compassion reaches even the highest worlds. It revives the dead, and it is the level of the manna’s dew.

dew (tal) טל

Bounty from on high: the manna, the dew of the Resurrection and the dew of Torah are all forms of it.

“man” and “beast” (adam and behemah) אדם ובהמה

Two kinds of souls. “Beast” is the love that arises through G-d’s concealment in the worlds; “man” is the Torah, whose 248 positive and 365 prohibitive commandments match the human form.

the great beast (behemah rabbah) בהמה רבה

In paragraph 2, a great love above the level of “man,” beyond any grasp, from the light that encompasses all worlds; great mercy is drawn from it.

the Thirteen Attributes of Mercy י”ג מדות

The channel through which boundless mercy is measured out to the worlds: the “beard” down which the oil and the dew run.

Havayah our Father הוי”א אבינו

The level of great mercy, higher than the Patriarchs, invoked in Avinu Malkeinu during the Ten Days of Teshuvah.

the dew of Torah טל תורה

The Torah, from the level that encompasses all worlds, clothed in physical letters; it revives those who study it.

SECTION 1 • ¶1

Manna, dew and great mercy: the lion, the ox and “man”

1 ויאכילך את המן^{1,2} וגוי למען הודיעך וגוי. הנה המן הוא בחי טל כמ”ש ותעל שכבת הטל³ והוא טל שעתידי להחיות בו⁴ את המתים⁵ הוא בחי רחמים רבים

“And He fed you the manna,” etc., “in order to make you know,” etc. Now, the manna is the level of dew, as it is written, “And the layer of dew went up”; and it is the dew with which the dead will be revived in time to come, which is the level of great mercy (rachamim rabbim),

The maamar opens with Deuteronomy 8:3, where Moshe tells Israel that G-d fed them the manna “in order to make you know” that man lives not by bread alone but by what comes forth from G-d’s mouth. The Alter Rebbe first identifies the manna with dew, since it appeared when “the layer of dew went up,” and with the dew that, the Talmud says (Chagigah 12b), is stored on high to revive the dead. That dew, he says, is the level of “great mercy.”

כמאמר מחי מתים ברחמים רבים⁶ ולהבין מהו בחי רחמים רבים למעלה הנה כתיב וזרעתי את בית ישראל זרע אדם וזרע בהמה⁷

as in the words, “who revives the dead with great mercy.” And to understand what the level of great mercy is Above, note that it is written, “And I will sow the house of Israel [with] the seed of man and the seed of beast”

The bridge from dew to mercy is the second blessing of the Amidah, which praises G-d as the One “who revives the dead with great mercy.” To explain what “great mercy” is on high, the Alter Rebbe turns to Jeremiah’s prophecy that G-d will sow Israel “with the seed of man and the seed of beast.”

(בירמיה סי’ ל”א ועמ”ש מזה ע”פ ואלה המשפטים)⁸ פ”י שיש שני מיני נשמות בחי אדם ובחי בהמה.

(in Jeremiah, chapter 31; and see what is written about this on the verse “And these are the laws”). That is, there are two kinds of souls: the level of “man” and the level of “beast.”

The parenthesis gives the verse’s place (it is Jeremiah 31:27) and refers the reader to the Alter Rebbe’s discourse on the verse “And these are the laws” (in Torah Ohr, Parshas Mishpatim). He reads the prophecy as describing two kinds of Jewish souls, one at the level of “man” and one at the level of “beast,” and the rest of the paragraph explains both.

ויוכן זה עם מ"ש פני אריה אל הימין⁹ כו' שהוא בחי' אהבה ובמ"א תכתיב אריה שאג¹⁰ מי לא יירא¹¹
(בעמוס ס"י ב') וגם ימים נוראים נקראים ע"ש אריה¹²

This will be understood through what is written, "the face of a lion on the right," etc., which is the level of love; and elsewhere it is written, "A lion has roared; who will not fear?" (in Amos, chapter 2). And the Days of Awe, too, are called by the name "lion,"

In Ezekiel's vision of the Chariot each creature has four faces, with "the face of a lion on the right"; the right side is love, so the lion stands for love. Yet the prophet links the lion with fear: "A lion has roared; who will not fear?" (the verse is Amos 3:8, though the printed reference says chapter 2). The Days of Awe are called "lion" too: the Kehot note cites the Shelah, in the name of early authorities, that אריה is the initials of Elul, Rosh Hashanah, Yom Kippur and Hoshana Rabbah.

כי אריה אותיות יראה¹³ והיינו שבחי' אהבה זו של בחי' אריה למעלה הוא מבחי' התגלות גדולתו של
הקב"ה ולגדולתו אין חקר¹⁴ שאינו יכול להתלבש תוך עלמין

for aryeh (אריה, "lion") has the letters of yirah (יראה, "awe"). That is to say, this level of love, of the level of "lion" Above, comes from the level of the revelation of the greatness of the Holy One, blessed be He; and "His greatness is unsearchable," so that it cannot be clothed within the worlds.

Love and fear meet in a letter-play: אריה (lion) and יראה (awe) are made of the same letters. The love of the "lion" on high comes from the revelation of G-d's own greatness, and because "His greatness is unsearchable" (Psalms 145:3), no world can contain it.

ולכן תפול עליהם אימתה ופחד¹⁵ בהתגלות גדולה זו מצד המקבל שאינו יכול להתלבש בהם בחי' זו
And therefore "terror and dread fall upon them" at this great revelation, on account of the recipient, for this level cannot be clothed in them

Since the worlds cannot take in this revelation, what reaches them is "terror and dread," in the words of the Song at the Sea (Exodus 15:16). The fear comes from the limits of the receiver, not from the source.

כמו שהיא למעלה בבחי' אהבה [וע"ד המבואר במ"א המשל מחותם¹⁶ בולט נעשה על השעוה צורת
as it is Above, at the level of love. [And along the lines of the analogy explained elsewhere: from a raised seal there is made on the wax the form of

On high this level is love; only in the recipient does it become fear. The bracket recalls an analogy explained elsewhere: a seal whose letters stand out leaves them sunken in the wax.

חותם שוקע כך מהתגלות גדולתו של הקב"ה נמשך למטה בעולמות בחינת יראה] וזהו ענין שירד על המזבח אש בצורת אריה^{17,18} דאכיל כל קרבנין¹⁹ כו'.

a sunken seal; so from the revelation of the greatness of the Holy One, blessed be He, the level of awe is drawn down below, into the worlds.] And this is the matter of the fire in the form of a lion that came down upon the altar, "which consumes all the offerings," etc.

In the same way, G-d's greatness, which on high is love, is impressed on the worlds in reverse, as awe. The Talmud (Yoma 21b) and the Zohar describe the fire on the altar as crouching in the form of a lion and consuming the offerings; this lion-fire is that revelation of greatness.

דהיינו בחי' חלב ודם שנכלה ונשרף בהתגלות בחי' זו וע"ז נאמר כי ה' אלהיך אש אוכלה הוא ששורף ומכלה כל האשים ובחי' אהבה מקבלים כל העולמות מבחי' פני שור שמהשמאל

That is, the level of the fat and the blood, which is consumed and burned up in the revelation of this level. And of this it is said, "For Havayah your G-d is a consuming fire," which burns up and consumes all the fires. And all the worlds receive the level of love from the level of "the face of an ox on the left,"

The fat and the blood are the parts of an offering that belong to the altar, and they are what this revelation consumes. So the verse calls G-d "a consuming fire" (Deuteronomy 4:24), one that burns up all the fires. The worlds' own love, by contrast, comes from the face of the ox on the Chariot's left side.

שהוא בחי' גבורה המעלים ומסתיר בחי' גדולה הנ"ל ואהבה שנמשך מבחי' זו נקרא בשם בהמה לשון נוקבא שמקבלת מפני שור הנ"ל ונק' אהבת עולם מפני שאהבה

which is the level of Gevurah (restraint), which conceals and hides the level of greatness mentioned above. And the love that is drawn from this level is called by the name "beast" (behemah), a term for Nukva (the feminine), which receives from "the face of an ox" mentioned above. And it is called ahavas olam ("the love [that comes from] the world"), because love

The left side is Gevurah, the attribute that restrains and hides G-d's greatness from the worlds. The love that arises through this hiding is called behemah ("beast"), a feminine word, because like Nukva it only receives, here from the ox. It is also called ahavas olam, and the next parts explain the name.

זו באה ע"י העלם והסתר חיות אלקות שבתוך העולמות והחיות הוא העול' למעלה בתשוקה נפלאה להתעלות ולהתכלל באחד שהוא מקור וחיי החיים בחי' סוכי'ע כמ"ש אל דמי לך²⁰ כו'

of this kind comes about through the concealment and hiding of the G-dly life-force that is within the worlds; and it is the life-force that rises upward with a wondrous yearning, to ascend and be included in the One, who is the Source and the Life of all life, the level of the light that encompasses all worlds (sovev kol almin), as it is written, "Do not be silent," etc.:

This love exists precisely because G-d's life-force is hidden within the worlds: the hidden life-force strains upward to return to its source and be absorbed in it, in the light that encompasses all worlds. The Alter Rebbe cites "O G-d, do not be silent" (Psalms 83:2), which the Zohar reads as a cry that never stops.

קארי תדיר ולא שכיך²¹ כו' וכן האדם שמתבונן תמיד בעין שכלו העלם והסתר חיות אלקות שלכן נקרא עולם מלשון העלם²² והסתר מתעורר בתשוקה נפלאה שמשותקק ונמשך²³

"it calls constantly and is not stilled," etc. So too a person who constantly contemplates, with the eye of his intellect, the concealment and hiding of the G-dly life-force — which is why it is called olam ("world"), from the word helem, concealment and hiding — is aroused with a wondrous yearning, so that he longs and is drawn

The Zohar (2:140a) applies the psalm to a call that "is never stilled." A person who keeps contemplating how G-d's life-force is hidden in the world (olam, "world," comes from helem, "concealment," a reading the Kehot note traces to the Tikkunei Zohar) is stirred by the same longing to rise to its source.

בטבע למעלה לאור באור החיים²⁴ ונקי' אהבה זו בחי' בהמה רבה ואהבה זוטא^{25,26} שבתוך העולמות והנה בחי' אדם הוא כמ"ש ועל דמות כו' כמראה אדם²⁷ כו'.

by nature upward, "to be illumined with the light of life." And this love is called the level of the great beast (behemah rabbah) and the lesser love (ahavah zuta), which is within the worlds. Now, the level of "man" is as it is written, "And upon the likeness," etc., "as the appearance of a man," etc.

"To be illumined with the light of life" is a phrase from Job 33:30. The text names this love, born of the world's concealment, "the great beast" and also "the lesser love" (ahavah zuta), the love that lives within the worlds; paragraph 2 will use the name "the great beast" for a still higher love, above the level of "man." The level of "man" is the figure Ezekiel saw upon the throne, "as the appearance of a man" (Ezekiel 1:26).

דהיינו מארי דאורייתא²⁸ והוא עד"מ כמו האדם שיש בו רמ"ח אברים ושס"ה גידים. משא"כ אברי בהמה²⁹ אין בהם מספר זה.

That is, the masters of Torah. And this is, by way of analogy, like a man, who has 248 limbs and 365 sinews; whereas the limbs of a beast do not have this number.

That figure stands for the "masters of Torah," a phrase the Kehot note traces to the introduction of the Tikkunei Zohar. A human body has 248 limbs and 365 sinews, a structure that no animal shares.

כך התורה היא רמ"ח מי"ע [מצות עשה] ושס"ה מל"ת [מצות לא תעשה] שהיא בחי' גבוה מאהבה ויראה שאהבה ויראה הם רק גדפין³⁰ לבד לפרחא לעילא במקום התורה:³¹

So too the Torah is 248 positive commandments and 365 prohibitive commandments, and it is a level higher than love and awe; for love and awe are nothing but "wings" (gadpin) "to fly upward," to the place of the Torah.

The Torah has the same structure as a human being: 248 positive commandments, like the limbs, and 365 prohibitions, like the sinews. That is why "man" stands above "beast": love and awe are only "wings" that carry a person up to the Torah, and the Torah itself is the essential thing.

SECTION 2 • 12

The great beast and the source of great mercy

2 ב והנה כתיב ואני בער ולא אדע³² בהמות הייתי עמך בהמות לשון רבים³³ שיש עוד בחי' בהמה שלמעלה מבחי' אדם והיא הנקי בשם בהמה רבה

2. Now, it is written, "And I was brutish and did not know; I was [like] beasts with You." Behemos ("beasts") is in the plural, for there is another level of "beast" that is above the level of "man," and it is the one called by the name "the great beast" (behemah rabbah),

Asaf's words in Psalms 73:22, "I was [like] beasts with You," use the plural behemos. The Alter Rebbe reads the plural as pointing to a second "beast," higher than the level of "man," called "the great beast."

שהיא בחי' אהבה רבה שלמעלה מן הדעת המושג ומלובש תוך העולמות שהוא מבחי' סוכ"ע דכולא קמיה כלא חשיב ממש [והיינו ענין מ"ש בע"ה [בעץ חיים] שער (א"א פ"ד)

which is the level of great love (ahavah rabbah) that is above the knowledge that is grasped and clothed within the worlds; for it is from the level of the light that encompasses all worlds (sovev kol almin), before which all is considered as actually nothing. [And this is the matter of what is written in Etz Chaim, Sha'ar (Arich Anpin, chapter 4),

This higher "beast" is ahavah rabbah, great love, which goes beyond any knowledge the worlds can grasp, because it comes from the light that encompasses all worlds, before which everything is nothing. The bracket points to Etz Chaim's account of the supernal configurations, the partzufim.

שכל הפרצופים³⁴ העליונים של א"א ואו"א [ואבא ואימא] זו"נ [זעיר אנפין ונוקבא] יינקו תחלה מבי' בחי' דדי בהמה ע"ש] ומשם נמשך בחי' רחמים רבים.

that all the supernal partzufim (configurations), of Arich Anpin, Abba and Imma (Chochmah and Binah), Z'eir Anpin (the emotive attributes) and Nukva (the feminine), first nursed from two levels of "the breasts of the beast"; see there.] And from there the level of great mercy is drawn down.

According to Etz Chaim, even the highest partzufim of Atzilus first drew their nourishment from two "breasts of the beast": the "beast" is a source above them. From this higher "beast" comes the "great mercy" with which the maamar began.

דהיינו כמו למשל מלך בשר ודם³⁵ שמפני גבהותו והתנשאותו על כל השרים והעמים יש בו מדת רחמנות יותר שמרחם על כולם מפני שכולם הם שפלים וגרועים ממנו

That is, it is like, for example, a king of flesh and blood: because of his loftiness and his exaltation over all the ministers and the peoples, he has the attribute of compassion to a greater degree, having compassion on them all, because they are all lowly and inferior to him.

A parable explains why great mercy comes from so high a level. The more exalted a king is above his ministers and subjects, the more compassion he feels for them, because they are so lowly compared to him.

לכן הרחמנות גדולה מאד בעיניו על גודל ועוצם שפלותם וככה ממש כביכול באור א"ס ב"ה שהכל בטלים במציאות נגדו ית' וכולא ממש כלא חשיבא קמיה³⁶ ואפי' [ואפילו] עולמות עליונים

Therefore the compassion in his eyes is very great, over the magnitude and intensity of their lowliness. And exactly so, as it were, with the Infinite Light (Or Ein Sof), blessed be He: all are nullified in existence before Him, may He be blessed, and all is considered actually as nothing before Him, even the upper worlds,

The greater the distance, the greater the compassion. So it is with G-d: before His Infinite Light all things are nullified and count as nothing, even the highest worlds.

כדכתיב הן שמים לא זכו בעיניו³⁷ ולכן הרחמנות גדולה מאד עליהם איך שהם שפלים וגרועים בתכלית השפלות נגדו ית' שאפי' [שאפילו] על בחי' ג"ע [גן עדן] העליון ותחתון נופל בו רחמנות הנ"ל [כמ"ש מזה ע"פ]

as it is written, "Behold, the heavens are not pure in His eyes." Therefore the compassion over them is very great: how they are lowly and inferior, in utter lowliness, relative to Him, may He be blessed; so much so that even upon the level of the upper and lower Gan Eden the compassion mentioned above falls [as is written about this on the verse

Eliphaz's words in Job 15:15, "the heavens are not pure in His eyes," show that even the upper worlds are lowly before G-d, and so His compassion for them is great. That compassion reaches even the lower and upper Gan Eden, the realms where souls receive their reward, and the bracket refers to the Alter Rebbe's discourse on Isaiah 54:10, "For the mountains may depart."

כי ההרים ימושו³⁸ כו' [שענין ג"ע [גן עדן] הוא שצדיקים יושבים ונהנים מזיו השכינה³⁹ כו' ואין זה אלא זיו והארה המתפשטת ממנו ית'.

"For the mountains may depart," etc.]. For what Gan Eden is, is that "the righteous sit and delight in the radiance of the Shechinah (Divine Presence)," etc.; and this is nothing but a radiance and illumination that spreads forth from Him, may He be blessed.

The Talmud (Berakhot 17a) describes the World to Come: "the righteous sit and delight in the radiance of the Shechinah." The Alter Rebbe points out that this is only a radiance spreading out from G-d, not G-d Himself.

אבל בו בעצמו ובכבודו לא שיחך זה כלל כי הכל בטלים במציאות נגדו ית' ונכללים ביחודו ואחדותו ואין שם דבר בפ"ע [בפני עצמו] שיפול עליו שם דבר ומהות בפ"ע [בפני עצמו]

But in Him, in His very self and His glory, this does not apply at all; for all are nullified in existence before Him, may He be blessed, and are included in His unity and oneness, and there is nothing there by itself to which the name of a thing and an entity by itself could apply,

In G-d's own essence there is no room even for Gan Eden as a separate thing, for everything is absorbed in His oneness. Nothing there has an existence of its own that could be named.

כמו ג"ע [גן עדן] כו' [ועמ"ש בד"ה אשירה לה' כי גאה גאה בפ' בשלח בענין עלמא דאתכסיא] ואפילו בחי עדן⁴⁰ שלמעלה מבחי גן

such as Gan Eden, etc. [And see what is written in the discourse beginning "I will sing to Havayah, for He is highly exalted," in Parshas Beshalach, on the matter of the hidden world (alma de'iskasya).] And even the level of Eden, which is above the level of Gan ("garden"),

The bracket refers to the discourse "I will sing to Havayah" in Torah Ohr, Parshas Beshalach, on the hidden world. The Talmud (Berakhot 34b) distinguishes Eden, which "no eye has seen," from the Garden (Gan) that it waters, and so Eden is the higher level.

שהיא בחי חכמה נאמר עליה כולם בחכמה עשית⁴¹ שנחשב בחי עשי [עשיה] גשמיות לגבי הקב"ה והרחמנות ע"ז גדולה מאד איך שירדו כ"כ [כל כך] בבחי מטה להיות נחשב כלא ממש קמיה כנ"ל.⁴²

which is the level of Chochmah (wisdom): of it is said, "You have made them all with wisdom," for it is considered the level of physical making (asiyah) relative to the Holy One, blessed be He. And the compassion over this is very great: how they have descended so far, to the level of "below," as to be considered as actually nothing before Him, as mentioned above.

Eden corresponds to Chochmah, the first flash of divine wisdom, and yet Psalms 104:24, "You have made them all with wisdom," counts even wisdom as mere "making" compared to G-d. G-d's compassion therefore extends even to these lofty levels, which have descended so far as to be nothing before Him.

SECTION 3 • 13

Great mercy for one's own soul

ומזה יתבונן המשכיל לעורר חרמים רבים על נפשו דהיינו על ניצוץ אלקות שבו שהוא חלק אלוה³ ממעל ממש מבחי אלקות ואני ה' לא שנית⁴³ היה הוה ויהיה ואתה הוא קודם⁴⁴ שנברא העולם כו'

From this the thoughtful person will reflect, so as to arouse great mercy upon his soul, that is, upon the spark of G-dliness within him, which is actually "a part of G-d above," from the level of G-dliness: "And I, Havayah, have not changed"; "was, is, and will be"; and "You are He before the world was created," etc.

Having shown that G-d's mercy grows with the lowliness of its object, the Alter Rebbe turns to the reader: he should feel that same great mercy for his own soul. Its core is a spark of G-dliness, "a part of G-d above" (Job 31:2), of the G-dliness that never changes: "I, Havayah, have not changed" (Malachi 3:6), who "was, is, and will be," as the piyyut "And all believe" says, and "You are He before the world was created," as the liturgy says.

והוא אסור וקשור בהבלי עולם המעלים ומסתיר אור האמת ועוסק בהבלי עולם שהם כלא ממש ואפילו עוסק בדברי תורה אי עבד בגין יקריי [יקריה] ⁴⁵ כוי

And it is imprisoned and bound in the vanities of the world, which conceal and hide the light of truth; and he is occupied with the vanities of the world, which are as actually nothing. And even when he is occupied with words of Torah, “if he does it for the sake of his own honor,” etc.,

This unchanging spark is held captive by the vanities of the world, which hide the truth, and by a life spent on things that are nothing. Even Torah study can belong to these vanities when it is done “for the sake of his own honor,” as the Zohar (1:223b) puts it.

דהיינו שרוצה להשיג איזה דבר להיות נחשב ליש ודבר הרי לימוד זה מתחת השמש שהכל הבל ורעות רוח ⁴⁶ וכשיעמיק בענין זה בהתבוננות כאו”א [כל אחד ואחד] לפי מה שהוא יודע ומכיר א”ע [את עצמו]

that is, he wants to attain something, to be considered a “something” (yesh) and an entity, then this study is from “under the sun,” where “all is vanity and a striving after wind.” And when he goes deeply into this matter in contemplation, each person according to what he knows and recognizes of himself,

Torah studied to make oneself a “somebody” is, in the Zohar’s words, toil “under the sun,” and of all that is under the sun Koheles says, “all is vanity and a striving after wind” (Ecclesiastes 1:14). Each person is to think this through deeply, according to what he honestly knows of himself.

כי ידע אינש בנפשיה יעורר רחמים רבים וחמלה יתירה איך שהוא בתכלית השפלות ורחוק מה' בתכלית

for “a person knows his own soul,” he will arouse great mercy and abundant pity: how he is in utter lowliness and utterly far from G-d.

Since “a person knows his own soul,” no one else can make this reckoning for him. Seeing how low and how far from G-d his soul has fallen, he will feel great mercy and pity for it.

ובזה תחי' נפשו כתחה"מ [כתחיית המתים] ממש שענין תחיית המתים יהיה ע"י טל כמ"ש כי טל אורות טליך ⁴⁷ והוא טלא דנטיף מפומא דעתיקא כוי ⁴⁸

And through this his soul will live, actually like the Resurrection of the Dead. For the Resurrection of the Dead will come about through dew, as it is written, “For Your dew is a dew of lights”; and it is “the dew that drips from the mouth of Atika (the Ancient One),” etc.

This mercy brings the soul back to life, in the same way that the dead will be revived. The Resurrection will come through dew, “For Your dew is a dew of lights” (Isaiah 26:19), the dew that, the Zohar says, drips from Atika, “the Ancient One,” the innermost level of the divine Crown (Keser).

פִּי שִׁיחִיָּה הַתְּגִלּוֹת אֱלֻקוֹת בְּחַיִּי גִילּוֹי רַב וְעִצּוֹם מִמְּקוֹר וְחַיִּי הַחַיִּים אִיס בִּיָּה וְנִגְלָה כְּבוֹד⁴⁹ הִי כִּי כָּל
כָּךְ] עַד שֶׁאֶפִּילּוּ בַּמָּקוֹם שֶׁהִיָּה מֵעֵט מִזְעִיר חַיּוֹת וְקִיּוֹם

That is, there will be a revelation of G-dliness, at the level of an abundant and mighty revelation, from the Source and Life of all life, the Infinite One (Ein Sof), blessed be He; and “the glory of Havayah will be revealed” so greatly that even in a place where there was a tiny bit of life-force and existence,

The Alter Rebbe explains how this dew revives: there will be an overwhelming revelation from G-d, the Source of all life, so that, in Isaiah’s words (40:5), “the glory of Havayah will be revealed.” Then even a place that holds only the faintest trace of life will be affected.

יִעֲוֹרְרוּ וְיַעֲלֻ לַמַּעֲלָה לְהַכְלִיל בְּאֶחָד וּלְהַבְטִיל כְּבִיטוֹל נֹר בְּפָנֵי אַבּוּקָה וְיִתְקַבְּצוּ מִכָּל הַמְּקוֹמוֹת הַמוֹדָחִים
שֶׁם וְעִיזִי יוֹכֵלוּ לִקְבֹּל חַיּוֹת רַב לְהַחְיֹת מֵתִים מִפְּנֵי שֶׁנִּשְׁאָר בָּהֶם קִסְטָא דְּחַיּוּתָא⁵⁰

they will be aroused and rise upward, to be included in the One and nullified like the nullification of a candle before a torch; and they will be gathered from all the places where they were banished. And through this they will be able to receive abundant life-force, to revive the dead, because there remained in them a “measure of life” (kista dechayusa).

Every scattered trace of life will be aroused, rise toward the One and dissolve in Him like a candle’s flame before a torch, and be gathered from wherever it was cast. The dead can be revived because a “measure of life,” a phrase from the Zohar (1:83a), always remains in them.

וְכַכָּה מִמֶּשׁ יַחִיָּה אִישׁ אֶת נַפְשׁוֹ הָאֲסוּרָה וְקִשּׁוּרָה בְּהַבְלֵי עוֹלָם וְנִחְשָׁבֶת כְּמֵת כְּמִיֶּשׁ וַיִּתֵּן אֶת רִשְׁעִים
קִבְּרוּ^{51,52} וְכִמְאֲרִיזִיל [וְכִמְאֲמַר רַבּוֹתֵינוּ זְכוּרֵנוּם לְבִרְכָּה] רִשְׁעִים בְּחַיִּיהֶם קְרוּיִים מֵתִים⁵³ שֶׁאֶפִּילּוּ הַחַיּוֹת
שֶׁבָּהֶם⁵⁴ כְּמֵת

And exactly so a person will revive his soul, which is imprisoned and bound in the vanities of the world and is considered as dead, as it is written, “And he made his grave with the wicked,” and as our Sages, of blessed memory, said, “The wicked in their lifetime are called dead”; for even the life-force within them is reckoned as dead.

The same happens in a person’s spiritual life: a soul bound up in worldly vanities is considered dead, as the verse in Isaiah (53:9) hints and as the Talmud (Berakhot 18b) says, “the wicked in their lifetime are called dead.” Even the life they do have is counted as death.

נחשב וע"י התעוררות בחי' רחמים רבים מלמעלה ע"י מתעורר ומתקבץ החיות מכל מקום שיש בו מעט מזער קיסטא דחיותא למקורו ושרשו ויקבל חיות רב להחיות נפשו: ^{55, 56}

And through the arousal of the level of great mercy from Above, through this the life-force is aroused and gathered from every place in which there is a tiny bit of a "measure of life" (kista dechayusa), to its source and root; and he will receive abundant life-force to revive his soul.

When a person arouses great mercy for his own soul, great mercy is aroused for it from Above. Every remaining spark of life in him is then gathered back to its source, and he receives abundant new life.

SECTION 4 • 14

The Thirteen Attributes and the month of Elul

4 ג והנה המשכות בחי' רחמים רבים הנ"ל הוא ע"י י"ג מדות והיינו שלפי שהם רחמים רבים בלי גבול

3. Now, the drawing down of the level of great mercy mentioned above is through the Thirteen Attributes [of Mercy]. That is, since it is great mercy without limit,

The great mercy described in paragraphs 2 and 3 reaches the worlds through the Thirteen Attributes of Mercy, the attributes G-d revealed to Moshe. Because this mercy is boundless, it needs a channel before anything finite can receive it.

א"א להתלבש תוך העולמות אם לא ע"י צמצומים דרך י"ג מדות שנותנים מדה ושיעור שיוכלו העולמות לקבלו [וזהו ענין כשמן הטוב כו']

it is impossible for it to be clothed within the worlds except through contractions (tzimtzumim), by way of the Thirteen Attributes, which give a measure and proportion so that the worlds can receive it. [And this is the matter of "Like the good oil," etc.,

Boundless mercy can enter the worlds only through contractions: the Thirteen Attributes (middos) act as measures (middah) that give it a proportion the worlds can bear. The bracket brings Psalms 133:2, "Like the good oil upon the head, running down upon the beard."

יורד על הזקן ⁵⁷ כו' וכמ"ש בזהר ח"א [חלק א'] (דפ"ח א') איהו שמן ואיהו טל ⁵⁸ ויורד על הזקן שנמשך ומתלבש ב"יג מדות שהם בחי' י"ג ת"ד [תיקוני דיקנא]

"running down upon the beard," etc.; and as is written in the Zohar, Part I (page 88a), "It is oil and it is dew," and it "runs down upon the beard": it is drawn down and clothed in the Thirteen Attributes, which are the level of the thirteen tikkunim of the beard (tikkunei dikna).

The Zohar (1:88a) reads the oil and the "dew of Chermion" in that psalm as one: "It is oil and it is dew." So the dew of great mercy "runs down upon the beard," clothing itself in the thirteen tikkunim (arrangements) of the supernal beard, which are the Thirteen Attributes.

והיינו מ"ש הרמ"ז [הרב משה זכות] בפ"י ויקרא (בדף ט"ו ע"ב) ובפ"י אמרו⁵⁹ (בדף צ"ד ע"א) בשם הלק"ת [הלקוטי תורה (להאריז"ל)] פ' תולדות שיש בדיקנא ב' בחינות שערות והפנימית כו'

And this is what the Ramaz wrote in his commentary on Vayikra (on page 15b) and in Parshas Emor (on page 94a), in the name of the Likkutei Torah of the Arizal, Parshas Toldos: that in the beard there are two levels, the hairs and the inner [level], etc.;

The Ramaz (Rabbi Moshe Zacuto), in his commentary, quotes the Arizal's Likkutei Torah that the beard has two levels: the hairs themselves and an inner level. The Kehot note cites Or HaTorah for the details: the hairs are the root of Imma, while the inner level within the hollow of each hair is "the good oil running down upon the beard."

ע"ש] והיינו כנגד י"ב שבטים ושבת לוי הכולל כולם⁶⁰ ולכן אומרים סליחות⁶¹ וי"ג מדות מר"ח [מראש חודש] אלול⁶² ואילך⁶³ שאז הוא זמן התעוררות בחי' הנ"ל.⁶⁴

see there.] And this corresponds to the twelve tribes and the tribe of Levi, which includes them all. And therefore we say Selichos and the Thirteen Attributes from Rosh Chodesh Elul onward, for that is the time of the arousal of the level mentioned above.

The thirteen correspond to the twelve tribes plus Levi, the tribe that includes them all. That is why the Thirteen Attributes are recited in Selichos from Rosh Chodesh Elul, the season when this mercy is aroused; the Kehot note cites the Shulchan Aruch (Orach Chayim 581) for the custom.

SECTION 5 • 15

Havayah our Father, the manna and the dew of Torah

5 וזהו שכתוב רחמ"ך רבים⁶⁵ ה' כמשפטיך חייני שע"י בחינת רחמים רבים נמשך חיות כ"כ [כל כך] עד שאפילו במקום משפטיך חיינו וכמאמרנו כתבנו לחיים טובים וזהו שכתוב

And this is what is written: "Great are Your mercies, Havayah; according to Your judgments, grant me life." For through the level of great mercy, life-force is drawn down to such an extent that even in the place of "Your judgments," grant us life; and as we say, "Inscribe us for a good life." And this is what is written:

Psalms 119:156, "Great are Your mercies, Havayah; according to Your judgments, grant me life," describes this mercy: it draws life even into the place of judgment. This is also the prayer of the Days of Awe, "Inscribe us for a good life."

כי אברהם לא ידענו⁶⁶ וישראל לא יכירנו אתה הוי' אבינו פי' כי הוי' אבינו הוא בחי' רחמים רבים הנ"ל [יש לומר] ע"ד מ"ש הרמ"ז [הרב משה זכות] פ' אמור שם שמציאות אבא מושפע מבחי' הפנימית דדיקנא כו'

“For Avraham does not know us, and Israel does not recognize us; You, Havayah, are our Father.” That is, “Havayah our Father” is the level of great mercy mentioned above. [It can be explained along the lines of what the Ramaz wrote in Parshas Emor, there: that the existence of Abba receives its flow from the inner level of the beard, etc.;

In Isaiah 63:16 Israel tells G-d that even Avraham and Yisrael do not know them, but “You, Havayah, are our Father”; the Alter Rebbe identifies “Havayah our Father” with great mercy. The bracket supports this from the Ramaz: Abba, the supernal “Father,” receives its very existence from the inner level of the beard, the Thirteen Attributes of paragraph 4.

ועמ"ש על פסוק זה כי אברהם כו' גבי מגלת אסתר] ולכן אומרים בעשי"ת [בעשרת ימי תשובה] אבינו מלכנו^{67, 68}

and see what is written on this verse, “For Avraham,” etc., in connection with Megillas Esther.] And therefore during the Ten Days of Teshuvah we say, “Our Father, our King.”

The bracket also refers to the Alter Rebbe's discussion of this verse in connection with Megillas Esther. Because “our Father” is great mercy, during the Ten Days of Teshuvah we say Avinu Malkeinu, “Our Father, our King,” a custom the Rema records.

והוא למעלה ממדרגת האבות שהן הן המרכבה⁶⁹ וכמ"ש ושמי הוי' לא נודעתי להם⁷⁰ פי' שלא היה להם ידיעה והתחברות בשם הוי' אבינו שהוא בחי' רחמים רבים הנ"ל.

And this is above the rank of the Patriarchs, who are themselves the Chariot; and as it is written, “But by My Name Havayah I was not known to them”: that is, they did not have knowledge of and connection with the Name of “Havayah our Father,” which is the level of great mercy mentioned above.

This level is higher than the Patriarchs, even though “the Patriarchs are themselves the Chariot” (Bereishis Rabbah 47:6), wholly given over to G-d's will. G-d told Moshe, “By My Name Havayah I was not known to them” (Exodus 6:3), which the Alter Rebbe reads as their lacking a bond with “Havayah our Father.”

וזהו שכתוב במן שהוא בחי' הטל בחי' רחמים רבים אשר לא ידעון אבותיך⁷¹ שלא היו לאבות ידיעה בו And this is what is written of the manna, which is the level of the dew, the level of great mercy: “which your fathers did not know,” for the Patriarchs had no knowledge of it

Now the maamar returns to its verse: the manna, the dew of great mercy, is the food “which your fathers did not know” (Deuteronomy 8:16). The Patriarchs had no knowledge of the level from which the manna came.

(ועיין מזה ברבות במדבר רפ"א ס"פ ראה פ' אחרי ס"פ כ"ב בקהלת רבה בפ' ברבות הטובה ^{72,73} דצ"ג ע"ב). למען הודיעך ⁷⁴ כי לא על הלחם לבדו יחיה ⁷⁵ וגוי.

(and see on this in [Midrash] Rabbah, Bamidbar, at the beginning of section 1; at the end of Parshas Re'eh; Parshas Acharei, at the end of section 22; in Koheles Rabbah, in the section "When goods increase," page 93b). "In order to make you know that not by bread alone does [man] live," etc.

The parenthesis lists Midrashim on this theme; Bamidbar Rabbah 1:2, for instance, says that Israel ate the manna in Moshe's merit, "which the holy Patriarchs did not see." The verse then continues: G-d fed them the manna to teach "that not by bread alone does man live."

פ"י ע"ד מה שארז"ל [שאמרו רבותינו זכרונם לברכה] כל האומר אין לי אלא תורה ⁷⁶ אפילו תורה אין לו כי לא בזה יחיה האדם.

The meaning is along the lines of what our Sages, of blessed memory, said: "Whoever says, 'I have nothing but Torah,' does not even have Torah." For it is not by this that man lives.

The Talmud (Yevamot 109b) teaches that one who says he has "nothing but Torah" does not even have Torah. In this light the Alter Rebbe reads the verse: "not by this," by Torah study alone, does "man" live.

פ"י האדם עילאה שעל דמות הכסא ⁷⁷ כ"י ע"ד מאמרז"ל [מאמרו רבותינו זכרונם לברכה] ישראל מפרנסין ⁷⁸ לאביהם שבשמים אלא כי על כל מוצא פ"י ^{79,80} הוי' וגוי דהיינו ע"י התבוננות שמשכיל ומתבונן שהתורה היא מוצא פ"י הוי' ודבורו של מקום ואורייתא וקוב"ה [וקודשא בריך הוא] כולא חד ⁸¹

That is, the supernal Man (adam ila'ah), who is "upon the likeness of the throne," etc., along the lines of the saying of our Sages, of blessed memory, "Israel sustain their Father in Heaven." "But by everything that comes forth from the mouth of Havayah," etc.: that is, through contemplation, as one reflects and contemplates that the Torah is "what comes forth from the mouth of Havayah" and the speech of the Omnipresent, and "the Torah and the Holy One, blessed be He, are all one."

The "man" of the verse is the supernal Man seen upon the throne (Ezekiel 1:26), whom, as the Zohar (3:7b) says, Israel "sustains." What gives Him "life" is everything "that comes forth from the mouth of Havayah": a person's contemplating, as he learns, that the Torah is G-d's own word, for "the Torah and the Holy One, blessed be He, are all one."

והוא ענין טל תורה כמאמרז"ל [כמאמר רבותינו זכרונם לברכה] כל העוסק⁸² בתורה טל תורה מחייהו⁸³ שהוא מבחי" סוכ"ע⁸⁴ אלא שנתגשם באותיות גשמיות על הספר בדיו [ועמ"ש מענין טל תורה בד"ה האזינו השמים⁸⁵ כו' תזל כטל אמרתי⁸⁶ ובד"ה יחינו מיומים]⁸⁷

And this is the matter of "the dew of Torah," as our Sages, of blessed memory, said: "Whoever occupies himself with Torah, the dew of Torah revives him"; which is from the level of the light that encompasses all worlds (sovev kol almin), only that it became physical in physical letters, upon the scroll, in ink. [And see what is written on the matter of the dew of Torah in the discourse beginning "Give ear, O heavens," etc., "my speech shall distill as the dew," and in the discourse beginning "He will revive us after two days."]

This is the "dew of Torah" of the Tikkunei Zohar (12a): "Whoever occupies himself with Torah, the dew of Torah revives him." The Torah comes from the level that encompasses all worlds, yet it has become physical, written in ink as letters on a scroll; the bracket refers to the Alter Rebbe's discourses on "my speech shall distill as the dew" (Deuteronomy 32:2) and on "He will revive us after two days" (Hosea 6:2).

וזהו למען הודיעך פי' על ידי המן יודע לך זה שהוא בחי' טל אשר לא ידעון אבותיך כנ"ל ואעפ"כ [ואף על פי כן] ויאכילך שנתגשם עד שדכו במדוכה.^{88,89} ומזה תבין ענין התורה שהוא מוצא פי הוי' כנ"ל רק שירדה ונתלבשה כו'.

And this is "in order to make you know": that is, through the manna this will be made known to you, that it is the level of dew, "which your fathers did not know," as mentioned above; and nevertheless "He fed you," for it became physical, to the point that they "pounded it in a mortar." And from this you will understand the matter of the Torah, which is "what comes forth from the mouth of Havayah," as mentioned above, only that it descended and was clothed, etc.

Now the opening verse is explained: the manna makes known ("in order to make you know") that something from a level the Patriarchs never knew could become physical food, pounded in a mortar (Numbers 11:8). From the manna we learn about the Torah: G-d's own word, which came down and clothed itself in physical letters.

ולכן על ידי זה יחיה האדם [ועיין עוד בפירוש כי על כל מוצא פי כו' בזהר פיתרו דפ"א ע"ב פקודי רנ"ג א' נשא קכ"ב ב' קכ"ג א' ויחי דר"ג ע"א]:

And therefore it is through this that man lives. [And see further on the meaning of "For by everything that comes forth from the mouth," etc., in the Zohar, Parshas Yisro, page 81b; Pekudei, 253a; Naso, 122b and 123a; Vayechi, page 203a.]

That is why "man" lives through this: through the Torah, G-d's own word clothed in physical letters, which is the dew that revives. The bracket lists passages in the Zohar that explain "by everything that comes forth from the mouth of Havayah."

IN ONE'S AVODAH

Each person should contemplate, honestly and according to what he knows of himself, how his G-dly spark, a part of unchanging G-dliness, is bound up in worldly vanities and even in Torah studied for his own honor, and so feel great mercy for his soul. This awakens great mercy from Above, which gathers every trace of life in him back to its source and revives him. And he should learn Torah contemplating that it is G-d's own word, for that is what gives life.

QUESTIONS FOR DISCUSSION

1. Why does the revelation of G-d's greatness, which is love on high, reach the worlds as fear? How does the analogy of the raised and sunken seal explain this?
2. What is the difference between the love called "beast," born of G-d's concealment in the world, and the "great beast" above the level of "man"?
3. According to the parable of the king, why does G-d's very loftiness make His mercy greater, and how does this apply to Gan Eden?
4. How does feeling mercy for one's own soul bring about its "resurrection"?
5. What does the manna, food from a level the Patriarchs never knew that was nevertheless pounded in a mortar, teach about the Torah?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ויאכילך את המן

The note cites this list for the date of the maamar: 5556 (1796).

KEHOT'S NOTE

המאמר הוא משנת תקנ"ו. ראה ברשימת המאמרים שבסו"ס מאמרי אדה"י — הקצרים ע' תרטז הערה 64. הגהות וקיצורים למאמר זה נדפסו באוה"ת עקב ע' תקכד וע' תקל. (ושם מציין לד"ה זה: ע"פ ויאכילך את המן כו' דמברכין אלול תקנ"ו. ממה שזכרו שם המאמרים בצירוף שנת אמירתם, נראה שנכתבו בהתחלת סידור המאמרים) בכת"י 787 בתחילתו נמצא קונטרס ביאור ארוך והגהות על מאמר זה מהרה"ח וכר' מוהרא"י ריבלין (ונעתק ג"כ בכת"י 16 קה, א) ומתחיל: ד"ה ויאכילך את המן. ראה לקמן יז, ג. שה"ש מה, א. שה"מ תקס"ח ע' מא. ד"ה ויענך במאמרי אדה"א דברים ע' חצר.

2 ויאכילך את המן

Moshe reminds Israel that G-d afflicted them, let them hunger and fed them the manna “in order to make you know that man does not live by bread alone, but by everything that comes forth from the mouth of Havayah.” The whole maamar explains this verse.

דברים ח:ג:8 Deuteronomy

ויענך וירעבך ויאכלך את־המן אשר לא־יִדְעָתָה ולא יִדְעוּ אֲבֹתֶיךָ לְמַעַן הוֹדִיעֶיךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יֵחִיָּה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִּי־ה' יֵחִיָּה 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.

3 ותעל שכבת הטל

The manna appeared when the layer of dew lifted from the ground. The Alter Rebbe uses the verse to identify the manna with dew.

שמות ט"ז:14 Exodus

ותעל שכבת הטל והנה על־פְּנֵי הַמִּדְבָּר דֶּק מְחֻסָּפִס דֶּק כִּכְפָּר עַל־הָאָרֶץ: And when the layer of dew was gone up, behold upon the face of the wilderness a fine, scale-like thing, fine as the hoar-frost on the ground.

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KEHOT'S NOTE

שמות טז, יד.

4 הנה המן הוא בחי' טל . . שעתיד להחיות בו

Rivlin writes that he found the same link between the manna and the Resurrection in the Meiri, at the beginning

of Perek Chelek, who copies the Rambam's responsa: there it speaks of a body and limbs without eating or drinking, with the eating of the manna (“He afflicted you and let you hunger”) as the example.

KEHOT'S NOTE

בהגהות הרה"ח מוהרא"י ריבלין שם ז"ל: והנה ע"ד מ"ש כאן ויענך וירעבך דמן כענין תח"מ מצאתי בדברי הרב המאירי ר"פ חלק שהעתיק תשובות הרמב"ם כו' עמ"ש בענין מה שיהי' להם גוף וגויה ואברים בלא אכילה ושתי' דוגמא מאכילת המן ויענך וירעבך כו' למען הודיעך כו' יחי' האדם ע"ש. ע"כ.

5 טל שעתיד להחיות בו את המתים

The Talmud lists, among the things stored in the highest heaven, Aravos, “the dew with which the Holy One, blessed be He, will revive the dead.” The Alter Rebbe identifies the manna with this dew.

חגיגה י"ב ב:י"ב-י"ג Chagigah

עֲרֻבוֹת — שְׁבוֹ צֶדֶק מְשֻׁפָּט וְצִדְקָה, גִּנּוּי חַיִּים וְגִנּוּי שְׁלוֹם וְגִנּוּי בְּרָכָה, וְנִשְׁמָתוֹ שֶׁל צְדִיקִים, וְרוּחוֹת וְנִשְׁמוֹת שְׁעִתִּיד[וֹת] לְהִיבָּאוֹת, וְטַל שְׁעִתִּיד הַקָּדוֹשׁ בְּרוּךְ הוּא לְהַחְיֹת בּוֹ מֵתִים. צֶדֶק וּמִשְׁפָּט — דְּקָתִיב: “צֶדֶק וּמִשְׁפָּט מְכֹן כְּסֹאֵךְ.” צִדְקָה — דְּקָתִיב: “וַיִּלְבֹּשׁ צִדְקָה כְּשֶׁרָגַן.” גִּנּוּי חַיִּים — דְּקָתִיב: “כִּי עָמָה מְקוֹר חַיִּים.” וְגִנּוּי שְׁלוֹם — דְּקָתִיב: “וַיִּקְרָא לוֹ ה' שְׁלוֹם.” וְגִנּוּי בְּרָכָה — דְּקָתִיב: “וַיֵּשֶׂא בְּרָכָה מֵאֵת ה'.” נִשְׁמָתוֹ שֶׁל צְדִיקִים — דְּקָתִיב: “וְהָיְתָה נִפְשׁ ...

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KEHOT'S NOTE

חגיגה יב, ב. וש"נ.

6 מחי' מתים ברחמים רבים

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

KEHOT'S NOTE

נוסח תפילת שמו"ע.

7 וזרעתי את בית ישראל זרע אדם וזרע בהמה

Jeremiah prophesies that G-d will sow the house of Israel and the house of Yehudah “with the seed of man and the seed of beast.” The Alter Rebbe reads it as two kinds of souls.

ירמיהו ל"א:כ"ז Jeremiah

הִנֵּה יָמִים בָּאִים נְאֻם־ה' וְזָרַעְתִּי אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בֵּית יְהוּדָה זָרַע אָדָם וְזָרַע בְּהֵמָה:

Behold, the days come, saith the L-RD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

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8 ע"פ ואלה המשפטים

The Alter Rebbe's own cross-reference, to his discourse “And these are the laws” in Torah Ohr, Parshas Mishpatim.

KEHOT'S NOTE

תו"א עד, ג.

9

פני ארי אל הימין

In Ezekiel's vision each creature has the face of a man, the face of a lion on the right, the face of an ox on the left, and the face of an eagle. The Alter Rebbe makes the lion and the ox two sources of love.

Ezekiel 1:10 יחזקאל א"י:

ודמות פניהם פני אדם ופני אריה אליהם ימין לארבעתם ופני שור מהשמאל לארבעתם ופני נשר לארבעתם:

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

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KEHOT'S NOTE

יחזקאל א, י.

10

פני ארי . . ובמ"א כתיב אריה שאג

Discussions by the Tzemach Tzedek that the note lists as parallels on the lion of love on the right and the lion whose roar brings fear.

KEHOT'S NOTE

ראה אוה"ת שבועות ע' רכא. אוה"ת נ"ך כרך א ע' תסו. המשך בששה"ק תער"ב ח"ג ע' אשדל (ובארוכה בענין זה בהגהות הר"ח מוהרא"י ריבלין שם).

11

אריה שאג מי לא יירא

The prophet asks, "A lion has roared; who will not fear?" The Alter Rebbe cites it to show that the lion is linked with fear as well as with love.

Amos 3:8 עמוס ג' ח"ח:

אריה שאג מי לא יירא אֲדֹנָי ה' דָּבַר מי לא יִנָּבֵא:

The lion hath roared, Who will not fear? The L-rd GOD hath spoken, Who can but prophesy?

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12

ימים נוראים נקראים ע"ש ארי

Talks of the Rebbe that the note lists on the Days of Awe being called "lion."

KEHOT'S NOTE

ע' שלי"ה הקי' ר"מ ר"ה ב' הקדמונים ר"ת ארי, אלול ר"ה יוה"כ הוי"ר. [כ]. ראה לקו"ש חלי"ט ע' 283. שם ע' 287.

13

ארי אותיות יראה

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

KEHOT'S NOTE

קה"י בערך יראה. הובא בת"ז (ת"ע) קכב, א. [כ]. ראה גם מגלה עמוקות אופן קג.

14

ולגדולתו אין חקר

"Great is Havayah and much praised, and His greatness is unsearchable." Here it explains why the revelation of

G-d's greatness cannot be contained in the worlds.

Psalms 145:3 תהילים קמ"ה ג':

גדול ה' ומקלל מאד ולגדלתו אין חקר:

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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KEHOT'S NOTE

תהלים קמה, ג.

15

תפול עליהם אימתה ופחד

In the Song at the Sea, "terror and dread fall upon them" at the greatness of G-d's arm. The Alter Rebbe uses it for the awe the worlds feel at G-d's revealed greatness.

Exodus 15:16 שמות ט"ו:טז:

תפל עליהם אימתה ופחד בגדל זרועה ידמו כאֶבן עֲדֵי-עֵבֶר עִמָּה ה' עֲדֵי-עֵבֶר עֲסִיזוֹ קִנְיֹתָ:

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O L-RD, Till the people pass over that Thou hast gotten.

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KEHOT'S NOTE

שמות טו, טז.

16

המבואר במ"א המשל מחותם

The discourse "A land of hills and valleys," later in this parsha, uses the same analogy: the "hills" are an arousal from below, like a raised seal, and the "valleys" are self-nullification and awe, like a sunken seal.

KEHOT'S NOTE

על"ק ד"ה ארץ הרים. ובד"ה שימני כחותם. [כ]. ראה מאמרי אדה"א דברים כרך א ע' שיש ואילך.

17

שירד על המזבח אש בצורת ארי

The Talmud teaches that the fire of the altar crouched like a lion in the First Temple. The Alter Rebbe identifies this lion-shaped fire with the revelation of G-d's greatness.

Yoma 21b:5-6 יומא כ"א ב' ה' ו':

כי קא אמרינו — בְּהִדְיוּט. דַּתְנִיָּא: "וְנִתְּנוּ בְּנֵי אֶהֱרֹן הַכֹּהֵן אֵשׁ עַל הַמִּזְבֵּחַ", אַף עַל פִּי שְׁאֵשׁ יוֹרֶדֶת מִן הַשָּׁמַיִם, מִצֻּה לְהִבִּיא מִן הַהִדְיוּט. רְבוּצָה פְּאָרִי. וְהַתְנִיָּא, אָמַר רַבִּי חֲנִינָא סָגֵן הַכֹּהֲנִים: אֲנִי רְאִיתִיהּ, וְרְבוּצָה כְּכֻלָּהּ! לֹא קִשְׂיָא: כָּאֵן — בְּמִקְדָּשׁ רִאשׁוֹן, כָּאֵן — בְּמִקְדָּשׁ שֵׁנִי.

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KEHOT'S NOTE

יומא כא, ב. ע' זח"ג (לב, ב. לג, א). ובח"ב (רעה, א). [כ].

18

אש בצורת אריה

The Zohar says the fire that came down on the altar appeared like a great lion crouching over the offering. The Alter Rebbe draws on this image for the lion of awe.

Zohar, Tzav 17:123-19:134 ספר זוהר, צו י"ז:קכ"ג-י"ט:קל"ד:

19

דאכיל כל קרבנין

The Zohar describes the image of a lion that came down from on high and crouched on the altar, eating the offer-

ings, while Israel was worthy. The Alter Rebbe quotes its phrase.

Zohar I, 6b ו, זח"א

Zohar II, 278a זח"ב רעח, א

Zohar III, 17a זח"ג יז, א

KEHOT'S NOTE

זח"א ו, ב. זח"ב רעח, א. זח"ג יז, א. ועוד.

20

אל דמי לך

"O G-d, do not be silent." The Zohar reads it as a call that never stops, and the Alter Rebbe applies it to the life-force within the worlds yearning for its source.

Psalms 83:2 תהילים פ"ג:ב

אֱלֹקִים אֱלִי-דְמִי־לֶךְ אֱלִי-תְהַרְשֵׁ וְאֱלִי-תִשְׁקֵט אֵל:

O G-d, keep not Thou silence; Hold not Thy peace, and be not still, O G-d.

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KEHOT'S NOTE

תהלים פג, ב.

21

קארי תדיר ולא שכיך

The Zohar says that Tzedek "calls constantly" to the shining mirror "and is never stilled," citing "O G-d, do not be silent." The Alter Rebbe uses this image for the ceaseless yearning of the life-force in the worlds.

Zohar, Terumah 25:251-26:261 ספר זוהר, תרומה כ"ה:רנ"א-כ"ו:רס"א

Moreover, when it says "Righteousness calleth to his foot", the question is: Who calleth whom? The answer is that "Righteousness" calls to the resplendent mirror, which is ever bright and refulgent, as it is written: "Keep not thou silence, O G-d; hold not thy peace, and be not still, O G-d" (Psa. LXXXIII, I). Now the Holy One has let His light shine upon us on our way for the sake of my son Eleazar, who called down the supernal light upon us, and it has not waned. Happy is ...

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

22

עולם מלשון העולם

On "He has also set olam in their heart" (Ecclesiastes 3:11), the Midrash reads העולם as concealment: G-d concealed the Explicit Name from them. The Kehot note shows that the Alter Rebbe cites this Midrash elsewhere for reading olam as helem.

Kohelet Rabbah 3:11-12 קהלת רבה ג:יא-יב

את הכל עשה יפה בעתו, אמר רבי תנחומא בעונותו נברא העולם, לא היה ראוי להפראות קדם לכן, אלא לשעתו נברא, שנאמר: את הכל עשה יפה בעתו. אמר רבי אבהו מכאן שהיה הקדוש ברוך הוא בונה עולמות ומחריבן, בורא עולמות ומחריבן, עד שבברא את אלו ואמר דין הנגין לי, יתהון לא הנגין לי. רבי אלעזר ואמר זה הפתח פתוח עד הנה, שנאמר (בראשית א, לא): וַיֵּרָא אֱלֹקִים אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד, אלו אחר אמר את הכל עשה יפה בעתו, ...

"He made everything beautiful in its time; the world, too, He has placed in their heart, but so that man will not discover

the work that G-d has performed from beginning to end" (Ecclesiastes 3:11). "He made everything beautiful in its time." Rabbi Tanhuma said: The world was created at its appointed time; it was not fit to have been created earlier, but at its proper time it was created, as it is stated: "He made everything beautiful in its time." Rabbi Abbahu said: From here [it is derived] that ...

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Pesachim 50a:6 פסחים נ"א:ו

ורבי יהושע בן לוי אמר: אלו בני אדם שיקרין הן בעולם הזה, וקפויין הן לעולם הבא. פי הא דרב יוסף בריה דרבי יהושע בן לוי הלש ואיתנגיד, פי הדר, אמר לקה אבוה: מאי תזית? אמר לקה: עולם הפוך ראיתי, עקלונים למטה, ותחתונים למעלה. אמר לו: בני, עולם ברור ראיתי. ואנן היכי התם? כי היכי דאיתו אנן הכא, הכי איתנו התם.

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KEHOT'S NOTE

לי הת"ז (תמ"ב). [כ]. לעיל פי במדבר ה, ג מביא בשם קה"ר ג, יא. וראה ביאוריו להצ"צ כרך א ע' שנה שמציין לגמרא פסחים נ, א.

23

קארי תמיד ולא שכיך

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

KEHOT'S NOTE

זח"א (פו, א). ח"ב (קמ, א). [כ].

24

לאור באור החיים

Elihu says G-d brings a person back from the pit "to be illumined with the light of life." The Alter Rebbe borrows the phrase for the soul's natural pull upward.

Job 33:30 איוב ל"ג:ל

לְהָשִׁיב נַפְשִׁי מִיִּשְׁחַת לְאוֹר בְּאוֹר הַחַיִּים:

To bring back his soul from the pit, That he may be enlightened with the light of the living.

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25

ואהבה זוטא

At the end of this letter the Alter Rebbe writes that one aspect of G-d's greatness brings great love (ahavah rabbah) and another brings the lesser love (ahavah zuta), just as one aspect brings the lower awe that falls as "terror and dread" and another the higher awe.

KEHOT'S NOTE

ע' זח"ב (רנד, ב). וע' באגה"ק סו"ס טו. [כ].

26

ואהבה זוטא

The Zohar speaks of one who completes "the lesser love" (ahavah zuta) with "the great love." The Alter Rebbe calls the love born within the worlds "the lesser love."

Zohar, Pekudei 51:663-674 ספר זוהר, פקודי נ"א:תרס"ג-תרע"ד

27

ועל דמות . . כמראה אדם

Above the firmament Ezekiel saw the likeness of a throne, "and upon the likeness of the throne, a likeness as the ap-

pearance of a man.” The Alter Rebbe identifies this “man” with the masters of Torah.

יחזקאל א:כ"ו Ezekiel 1:26

וממעל לרקיע אשר על-ראשם כמראה אבן-ספיר דמות כסא ועל דמות חסא דמות כמראה אדם עליו מלמעלה:

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

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KEHOT'S NOTE

יחזקאל א, כו.

28

דחינו מארי דאורייתא

The words here quote Tikkunei Zohar 1b:4-5; the passage is shown below.

Tikkunei Zohar 1b:4-5 תיקוני זוהר א' ב:ד-ה

... ובגין דא דיו לעבד למהוי כרביה, ולית להם אלא אורייתא, הא גרם למארי תורה דאזלין מתתרכין. וקא איהו מארי מתיבתא מארי מדרש מארי תורה, דגם צפור מצאה בית (תהלים פד ד), בית דנשמעין בקה פתגמי אורייתא, דבאתר דאית תמן תורה דאיהו עמודא דאמצעיתא, גם צפור מצאה בית תמן, ובגין דא אוקמוה רבנן כל בית שאין נשמעין בו דברי תורה לסוף תהרב, ואלין דנשמעין דברי תורה בהון אתקריאו ביצים אפרחים בנים, ביצים מארי ...

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ת"ז בהקדמה (א, ב).

29

ושס"ה גידים משא"כ אברי בהמה

The manuscript reads “whereas the limbs and sinews of a beast” (אברי בהמה וגידים), applying the contrast to the sinews as well as the limbs.

KEHOT'S NOTE

בהכתיב (ראה להלן בהוספות ברשימת הכתיב): משא"כ אברי בהמה וגידים.

30

שאווי"ר הם רק גדפין

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

KEHOT'S NOTE

הרח"ו בשער היחודים פי"א. וראה ת"ז ת"י.

31

כי הי אלקיך אש אוכלה הוא

“For Havayah your G-d is a consuming fire, a jealous G-d.” The Alter Rebbe applies it to the revelation that consumes the offerings.

Deuteronomy 4:24 דברים ד:כ"ד

כי הי אלקיך אש אוכלה הוא אל קנא:

For the L-RD thy G-d is a devouring fire, a jealous G-d.

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KEHOT'S NOTE

דברים ד, כד.

PARAGRAPH 2

32

ואני בער ולא אדע

Asaf says, “I was brutish and did not know; I was [like] beasts with You.” The Alter Rebbe reads the plural “beasts” as pointing to a second, higher level of “beast.”

Psalms 73:22 תהילים ע"ג:כ"ב

ואני בער ולא אדע בהמות הייתי עמה:

But I was brutish, and ignorant; I was as a beast before Thee.

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תניא, חלק ראשון; ליקוטי אמרי 18:11 Tanya, Likkutei Amarim
י"ח:י"א

ולכן, כל ישראל, אפילו הנשים ועמי הארץ, הם מאמינים בה, שהאמונה היא למעלה מן הדעת וההשגה, כי “פתי יאמין לכל דבר, וערום יבין וגו’”, ולגבי הקדוש-ברוך-הוא, שהוא למעלה מן השכל והדעת ולית מחשבה תפיסא בקה כלל – הכל כפתיים אצלו יתברך, כדכתוב: “ואני בער ולא אדע, בהמות הייתי עמה, ואני תמיד עמה וגו’”, כלומר, שבה שאני “בער” ו”בהמות” – “אני תמיד עמה”.

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KEHOT'S NOTE

תהלים עג, כב. תניא פי"ח. ת"א עו, א [כ].

33

בהמות לשון רבים

Tanya explains the plural “beasts” the same way: before G-d even supernal Daas, which includes Chesed and Gevurah, is like beasts and bodily making, as in “You have made them all with wisdom”; it is called the great beast (behemah rabbah) and is the Name Ban, numerically equal to behemah, which precedes Atzilus.

KEHOT'S NOTE

ועי בסש"ב ספמ"ו [כ].

34

שכל הפרצופים

The note sends the reader to a discourse in Likkutei Torah, Parshas Emor, for this teaching of Etz Chaim on the two levels of “the breasts of the beast”; it was not resolved on Sefaria.

KEHOT'S NOTE

ע"ל פי אמור בד"ה והניף האי [כ]. וראה סה"מ תרל"ו ח"ב ע' שנו.

35

כמו למשל מלך בשר ודם

The Rebbe Maharash quotes this parable of the king of flesh and blood in that discourse.

KEHOT'S NOTE

מובא בד"ה וזאת התרומה — תרל"ד ע' קלג.

36

וכולא . . כלא חשיבא קמיה

The Zohar describes G-d as the root of all worlds, before whom all is considered as nothing. The Alter Rebbe uses the phrase for the level that encompasses all worlds.

Zohar I, 11b זח"א יא, 11b

KEHOT'S NOTE

זח"א יא, ב.

37 הן שמים לא זכו בעיניו

Eliphaz says that even the heavens are not pure in G-d's eyes. The Alter Rebbe cites it to show that even the upper worlds are lowly before Him.

Job 15:15 ט"ו:ט"ו איוב

הן בקדשו לא יאמין ושמם לא יזכו בעיניו:

Behold, He putteth no trust in His holy ones; Yea, the heavens are not clean in His sight.

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KEHOT'S NOTE

איוב טו, טו.

38 כי ההרים ימושו

"For the mountains may depart and the hills be moved, but My kindness shall not depart from you." The Alter Rebbe refers to his discourse on this verse for the compassion that falls even on Gan Eden.

Isaiah 54:10 י"ד:י"ד ישעיהו

כי ההרים ימושו והגבעות תמוטינה וחסדי מאתה לא ימושו וברית שלומי לא תמוט אמר מרחמך ה'

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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39 שצדיקים יושבים ונהנים מזיו השכינה

Rav taught that 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. The Alter Rebbe calls this only a radiance spreading from G-d.

Berachot 17a:12 ב"ב א:י"א ברכות

מרגלא 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 ונהנים 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 י"א, א.

40 בחי' עדן שלמע' מבחי' גן

The Talmud says that Eden is what "no eye has seen," and proves from "a river went out of Eden to water the garden"

that the Garden and Eden are two separate things. The Alter Rebbe places Eden above the Garden.

Berachot 34b:26-27 כ"ו:כ"ו ברכות

ושמא תאמר: הוא גן, הוא עדן, תלמוד לומר: "וזהר יוצא מעדן להשקות את הגן". גן לחדר ועדן לחדר. תנו רבנן: מעשה שחלה בנו של רבן גמליאל. שגר שני תלמידי חכמים אצל רבי חנינא בן דוסא לבקש עליו רחמים. כיון שראה אותם, עלה לעליה, ובקש עליו רחמים. בירידתו אמר להם: לכו, שחלצתו חמה. אמרו לו: וכי נביא אתה?! אמר להן: לא נביא אנכי ולא בן נביא אנכי, אלא כך מקובלני: אם שגורה תפילתי בפי — יודע אני שהוא מקובל, ...

But perhaps thou wilt say that the Garden is the same as Eden ! Therefore there is a teaching to tell thee, "And a river went out of Eden to water the Garden" (Gen. ii. 10). Hence the Garden and Eden are distinct. Our Rabbis have taught : It once happened that the son of Rabban Gamaliel was ill. He sent two disciples of the wise to R. Hannina b. Dosa to pray on his behalf. When he saw them, he ascended to an upper chamber and prayed on his ...

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KEHOT'S NOTE

ראה ברכות לד, ב.

41 כולם בחכמה עשית

"How many are Your works, Havayah; You have made them all with wisdom." The Alter Rebbe reads it to mean that even Chochmah counts as "making" relative to G-d.

Psalms 104:24 כ"ד:כ"ד תהילים

מה רבו מעשיך ה' כלם בחכמה עשית מלאה הארץ קניניה:

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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KEHOT'S NOTE

תהלים קד, כד.

42 The Song at the Sea opens, "I will sing to Havayah, for He is highly exalted." The Alter Rebbe refers to his discourse on this verse for the hidden world.

Exodus 15:1 ט"ו:א שמות

אז שיר־משה ובני ישראל את־השירה הזאת לה' ויאמרו לאמר אשירה לה' כִּי־גָאֵה גָאֵה סוֹס וּרְכָבוֹ רָמָה בָּיָם:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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PARAGRAPH 3

43 ואני ה' לא שניתי

"For I, Havayah, have not changed." The Alter Rebbe cites it to show that the spark in the soul belongs to unchanging

G-dliness.

מלאכי ג:ו' Malachi 3:6

כי אני הי לא שניתי ואתם בני יעקב לא כלייתם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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KEHOT'S NOTE

מלאכי ג, ו.

44

ואתה הוא קודם שנבה"ע

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

KEHOT'S NOTE

נוסח התפלה.

45

אי עבד בגין יקרי

On "all his toil that he toils under the sun," the Zohar says that even toil in Torah, if done for people's sake or for one's own honor, is "under the sun." The Alter Rebbe quotes its words.

Zohar I, 223b, זח"א רכג,

KEHOT'S NOTE

זח"א רכג, ב. מובא בתניא ר"פ מ.

46

מתחת השמש שהכל הבל ורעות רוח

"I saw all the deeds that are done under the sun, and behold, all is vanity and a striving after wind." The Alter Rebbe applies it to Torah studied for self-importance.

Ecclesiastes 1:14 קהלת א:י"ד

ראיתי את כל המעשים שנעשו תחת השמש והנה הכל הבל ורעות רוח:

I have seen all the works that are done under the sun; and, behold, all is vanity and a striving after wind.

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KEHOT'S NOTE

עפ"י קהלת א, יד.

47

כי טל אורות טלך

"Your dead shall live ... for Your dew is a dew of lights." The verse ties the Resurrection to dew.

Isaiah 26:19 ישעיהו כ"ו:י"ט

יחיו מתים נבלתי יקומו יקיצו ורגנו שגני עפר כי טל אורת טלך וארץ רפאים תפיל:

Thy dead shall live, my dead bodies shall arise—Awake and sing, ye that dwell in the dust—For Thy dew is as the dew of light, And the earth shall bring to life the shades.

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KEHOT'S NOTE

ישע"י כו, יט.

48

טלא דנטיף מפומא דעתיקא כו

The Idra Rabba says that dew drips from the skull of Atika, that from this dew the dead will awaken, and that it is the manna ground for the righteous, citing "And the layer of

ויאכילך את המן וגוי למען הודיעך וגוי

dew went up." The Alter Rebbe quotes the Zohar's image of the dew from Atika.

Zohar II, 61b, זח"ב סא,

Zohar III, 128b, זח"ג קכח,

Tanya, Likkutei Amarim 36:5 תניא, חלק ראשון; ליקוטי אמרים 36:5 ל"ו:ה

... מאור פניו יתברך, אלא התכלית הוא עולם הזה התחתון, שך עלה ברצונו יתברך, להיות נחת רוח לפניו יתברך, כד אתפלא סטרא אחרא ואתהפך חשוכא לנהורא - שיאיר אור הי אינסוף ברוך הוא במקום החשך והסטרא אחרא של כל עולם הזה כולו, ביתר שאת ויתר עז ויתרון אור מן החשך, מהארתו בעולמות עליונים, שמאיר שם על ידי לבושים והסתר פנים, המסתירים ומעלימים אור אינסוף ברוך הוא שלא יבטלו במציאות.

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KEHOT'S NOTE

זח"ב סא, ב. זח"ג קכח, ב ועוד. בסה"מ תרלד עי קלד מוסיף "אשר זה יוכל להיותו גם בעודו בעוה"ז בגוף כמ"ש במ"א שטל תורה מחי בגוף, וגם המתים יחיו מבחי הטל הזה", עכ"ל. וראה תניא ספלי"ו. מאמרי אדהאמ"צ במדבר ח"ב ע' שנו ואילך. וראה בהנסמן שם.

49

ונגלה כבוד הי

"The glory of Havayah will be revealed, and all flesh will see together." The Alter Rebbe applies it to the revelation that will bring the Resurrection.

Isaiah 40:5 ישעיהו מ"ה:ו

ונגלה כבוד הי וראו כל בשר יחדו כי פי הי דבר:

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

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KEHOT'S NOTE

ישע"י מ, ה.

50

קיסטא דחיותא

The Zohar says that in sleep the soul ascends and only a trace of the "measure of life" of the heart (kista dechayusa) remains with the body. The Alter Rebbe uses the phrase for the bit of life that remains even in the dead.

Zohar I, 83a, זח"א פג,

KEHOT'S NOTE

ראה זח"א פג, א.

51

ויתן את רשעים קברו

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

KEHOT'S NOTE

ישע"י נג, טו.

52

ויתן את רשעים קברו

"And he made his grave with the wicked." The Alter Rebbe cites it as a sign that the wicked are counted with the dead.

Isaiah 53:9 ישעיהו נ"ג:ט

ויתן את רשעים קברו ואת עשיר במתיו על לא חמס עשה ולא מרמה בפיו:

And they made his grave with the wicked, And with the rich his tomb; Although he had done no violence, Neither was any deceit in his mouth.'

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53 רשעים בחייהם קרוים מתים

The Talmud reads "the dead know nothing" as referring to the wicked, who in their lifetime are called dead. The Alter Rebbe applies it to a soul bound up in worldly vanities.

ברכות י"ח ב:ג' Berakhot 18b:3

"וְהַמֵּתִים אֵינָם יוֹדְעִים מְאוּמָּה" — אֵלּוּ רְשָׁעִים, שֶׁבְּחַיֵּיהֶן קְרוּיִין "מֵתִים", שֶׁנֶּאֱמַר: "וְאַתָּה חָלַל רֶשַׁע נָשִׂיא יִשְׂרָאֵל". וְאִי בְּעֵית אִמָּא, מִהֶכָּא: "עַל פִּי שְׁנַיִם עֵדִים אוֹ עַל פִּי שְׁלֹשָׁה עֵדִים יוֹמֵת הַמֵּת", חֵי הוּא! אֲלָא, הַמֵּת מַעֲיָקְרָא.

'But the dead know not anything' — this refers to the wicked who are called dead in their life-time; as it is said, 'And thou, O wicked one, thou art slain, the prince of Israel' (Ezek. xxi. 30). "Or if thou wilt, derive it from the following: "At the mouth of two witnesses, or three witnesses, shall the dead be put to death" (Deut. xvii. 6). But he is alive! Nay, he is accounted as dead from the beginning.

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KEHOT'S NOTE

ברכות יח, ב. וראה ליקוט פיי לאגה"ק — חיטריק סי' ז.

54 שאפילו החיות שבהם

Iggeres HaTeshuvah explains "the wicked in their lifetime are called dead" to mean that their very life is drawn from the place of death and impurity.

KEHOT'S NOTE

ראה גם אגה"ת פ"ז.

55 חלק אלוה-ה ממעל

Job speaks of "the portion of G-d from above." The Alter Rebbe uses the phrase for the spark of G-dliness in the soul.

Job 31:2:א' לייא

וְמָה חֶלֶק אֱלֹהִים מִמַּעַל וְנַחֲלַת שְׂדֵי מִמְּרָמִים:

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.

56 ה"י הוה ויהי

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

KEHOT'S NOTE

פיוט וכל מאמינים.

PARAGRAPH 4

57 כשמן הטוב . . יורד על הזקן

"Like the good oil upon the head, running down upon the beard, the beard of Aharon." The Alter Rebbe reads the oil

running down the beard as great mercy drawn down through the Thirteen Attributes.

Psalms 133:2:ג' ב"י תהילים קל"ג

כֶּשֶׁמֶן הַטּוֹב עַל-הָרֹאשׁ יֵרֵד עַל-הַזָּקָן וְקוֹלֵאָהֶרֶן שִׁירֵד עַל-פִּי מְדוּתָיו:

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

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KEHOT'S NOTE

תהלים קלג, ב.

58 איהו שמן ואיהו טל

The Zohar asks why the psalm speaks of oil and then of "the dew of Chermon," and answers, "It is oil and it is dew": the dew that the Holy One pours from the supernal oil. The Alter Rebbe quotes these words, as the text itself notes.

ספר זוהר, לך לך כ"ד ר"ס-25:260-24:266 Zohar, Lech Lecha

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

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

59 ובפי אמור (בדצ"ד ע"א)

A discourse for Yom Kippur, later in Likkutei Torah, that the note cites for the two levels in the beard; it was not resolved on Sefaria.

KEHOT'S NOTE

ראה לקמן דרושים ליוהכ"פ ע"א, ב. מובא באוה"ת בראשית כרך ו' תתסח, ב "שיש ב' בחי' בייג מדה"ר הא' השערות עצמן ומשם שורש אימא, והב' בחי' פנימי' שבתוך חלל השערה והוא כענין כשמן הטוב כו' יורד על הזקן". וראה גם יהל אור ע' רכט.

60 ושבת לוי הכולל כולם

A talk of the Rebbe that the note cites on the tribe of Levi including all the tribes.

KEHOT'S NOTE

ראה לקו"ש ח"ט ע' 311.

61 אומרים סליחות

The note cites, by way of Likkutei Sichos, Seder Eliyahu Zuta (end of ch. 23) on saying Selichos: "The Holy One, blessed be He, revealed ... in the verse 'And Havayah passed,'" the verse that introduces the Thirteen Attributes.

KEHOT'S NOTE

גילה הקב"ה . . בפסוק ויעבור ה' גוי' (סדר אלי' זוטא ספכ"ג). וראה ע"ח מס' אלול פ"א מ"ד — לקו"ש ח"ט ע' 311.

62 ולכן אומרים סליחות וי"ג מדות מר"ח אלול

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

KEHOT'S NOTE

טוש"ע או"ח רסתקפ"א.

63 אומרים סליחות וי"ג מדות מר"ח אלול ואילך

The Shulchan Aruch records the custom of rising before dawn to say Selichos and supplications from Rosh Chodesh Elul until Yom Kippur, and the Rema notes the Ashkenazi custom. The Alter Rebbe connects the custom to the arousal of great mercy in this season.

Shulchan Arukh, Orach Chayim 581:1 אורח חיים ערוך, אורח חיים תקפ"א:א

דיני ימי תחנונים וערב ראש השנה. ובו ד' סעיפים: נוהגים לקום באשמורי לומר סליחות ותחנונים מראש חדש אלול ואילך עד יום הכפורים: הגה ומנהג בני אשכנז אינו כן אלא מראש חודש ואילך מתחילין לתקוע אחר התפלה שחרית ויש מקומות שתוקעין ג"כ ערבית ועומדים באשמורת לומר סליחות ביום א' שלפני ר"ה ואם חל ר"ה ב' וג' אז מתחילין מיום א' שבוע שלפניו (מנהגים) ואבל אסור לצאת מביתו כדי ליכנס לבהכ"נ לשמוע הסליחות מלבד בערב ר"ה שמרבים סליחות יכול האבל ליכנס לבהכ"נ (פסקי מהרי"א סי' קל"ג) וידקדקו לחזור אחר ש"ץ היותר הגון ...

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

64 בכמה ביכלאך

Several manuscript booklets read "and therefore some have the custom to say Selichos from Rosh Chodesh," where the printed text has "and therefore we say Selichos and the Thirteen Attributes from Rosh Chodesh Elul onward."

KEHOT'S NOTE

ולכן יש נוהגים לומר סליחות מר"ח — לקו"ש ח"ט ע' 311. וראה שם ע' 458.

PARAGRAPH 5

65 רחמיך רבים ה' כמשפטך חייני

"Great are Your mercies, Havayah; according to Your judgments, grant me life." The Alter Rebbe reads it as great mercy bringing life even into the place of judgment.

Psalms 119:156 קנ"ט קנ"ט:156

רַחֲמֶיךָ רַבִּים ה' כְּמִשְׁפָּטֶיךָ חַיֵּנִי:

Great are Thy compassions, O L-RD; Quicken me as Thou art wont.

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KEHOT'S NOTE

תהלים קט, קנו.

66 כי אברהם לא ידענו

"For Avraham does not know us and Israel does not recognize us; You, Havayah, are our Father." The Alter Rebbe reads "Havayah our Father" as great mercy, a level the Patriarchs did not know.

Isaiah 63:16 ישיעיהו ס"ג:ט"ז

כִּי־אַתָּה אֲבִינוּ כִּי אֲבֹרָהֶם לֹא יָדְעֵנוּ וְיִשְׂרָאֵל לֹא יִכְרֹנוּ אֶתָּה ה' אֲבִינוּ גִּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ:

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our

Father, Our Redeemer from everlasting is Thy name.

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KEHOT'S NOTE

ישע"י סג, טז.

67 אומרים בעשיית אבינו מלכנו

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

KEHOT'S NOTE

או"ה סי' תרב ברמ"א שם.

68 אומרים בעשיית אבינו מלכנו

The Rema writes that during the Ten Days of Teshuvah Avinu Malkeinu is said evening and morning, except on Shabbos. The Alter Rebbe connects the custom to the great mercy of "Havayah our Father."

Shulchan Arukh, Orach Chayim 602:1 אורח חיים ערוך, אורח חיים תר"ב:א

ת"ב:א

סדר עשרת ימי תשובה. ובו סעיף אחד: הגה ומתענים למחרת ראש השנה (טור) והוא תענית צבור בכל הימים שבין ראש השנה ליום הכפורים מרבים בתפלה ובתחנונים: הגה ואומרים אבינו מלכנו ערב ובוקר מלבד בשבת (טור) ואפילו אם יש מילה שאין אומרים תחנון אפ"ה אומרים אבינו מלכנו (מנהגים) ואומרים בכל יום ג"פ וידוי קודם עלות השחר מלבד בעי"כ שאין אומרים אותו אלא פעם אחד (רוקח) ואין נותנין חרם וכן אין משביעין אדם בב"ד עד אחר יום כפור (מהרי"ל) אין מקדשין הלכנה עד מוצאי יו"כ ושבת שבין ר"ה ליו"כ המנהג לומר בו ...

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

69 האבות שהן הן המרכבה

Reish Lakish says, "The Patriarchs are themselves the Chariot," for Scripture describes G-d as standing over each of them. The Alter Rebbe says that even their level is below "Havayah our Father."

Beresheet Rabbah 47:6 ר' ז' ו' 47:6

ויכל לדבר אתו - תני, הנפטר מחבירו בין גדול בין קטן, צריך ליטול ממנו רשות. ממי את למד? מאברהם. פעם אחת היה אברהם מדבר עם הקב"ה, באו מלאכי השרת לדבר עמו. אמר להן: נפטר מן השכינה, שהיא גדולה מכם תחלה, אחר כך אני מדבר עמכם. כיון שדבר עם הקדוש ברוך הוא כל צרכו, אמר לפניו: רבון העולמים! צריך אני לדבר. אמר לו: הפטר בשלום, הה"ד: ויעל אלקים מעל אברהם. אמר ריש לקיש: האבות הן הן המרכבה, שנא': ויעל אלקים מעל אברהם. ויעל מעליו אלקים. (בראשית כה) והנה ה' נצב עליו:

"He concluded speaking with him, and G-d ascended from upon Abraham" (Genesis 17:22). It is taught: One who departs from another person, whether of greater or lesser stature, must take his leave from him. From whom do you derive this? From Abraham. On one occasion, Abraham was speaking with the Holy One blessed be He, when the ministering angels came to speak with him. He said to them: 'Let me first take my leave from the Divine Presence, which is of greater stature than you, then I will speak with ...

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Zohar III, 257b, זח"ג רנו,
KEHOT'S NOTE

ב"ר מז, ו. פב, ו. זח"ג רנו, ב.

70

ושמי ה' לא נודעתי להם

G-d tells Moshe that He appeared to Avraham, Yitzchak and Yaakov, "but by My Name Havayah I was not known to them." The Alter Rebbe reads it as the Patriarchs lacking a bond with the level of great mercy.

Exodus 6:3: שמות ו'

וְאֵרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שְׁדֵי וְשְׁמִי ה' לֹא נִדְעִיתִי לָהֶם:

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

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KEHOT'S NOTE

שמות ו, ג.

71

אשר לא ידעון אבותיך

The Midrash says that in Moshe's merit Israel ate the manna, "which the holy Patriarchs did not see," citing "which you did not know, nor did your fathers know." The Alter Rebbe refers to it for the Patriarchs' not knowing the manna.

Bamidbar Rabbah 1:2: במדבר רבה א' ב' 2

72

בקה"ר בפ' ברבות הטובה

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

KEHOT'S NOTE

ה, יא.

73

ברבות הטובה

On "When goods increase," the Midrash asks how the manna could be called hunger ("He afflicted you and let you hunger") and answers that seeing one's food is part of being satisfied. The Alter Rebbe lists it among the Midrashim on the manna.

Kohelet Rabbah 5:10: קוהלת רבה ה' י" 5

בְּרַבּוֹת הַטּוֹבָה רַבּוֹ אוֹכְלֶיהָ, רַבִּי חֲנַנְיָה וְרַבִּי יוֹנָתָן שְׁאֵלוּן לְמִנְחָם טַלְמִיּוֹת וְרַבִּי בְּרַכְיָה בְּשֵׁם רַבִּי יוֹסִי בֶן חֲנַנְיָה אָמַר שְׂאֵל לוֹן מִנְחָם טַלְמִיּוֹת, מֵהוּ דִּין (דְּבָרִים ח, ג): וְעֵנָה וְיָרְעָה, וְכִי מֵאֲכָל רַעְבוֹן נָתַן לָהֶם הַקָּדוֹשׁ בְּרוּךְ הוּא הֵמָּן לְיִשְׂרָאֵל. מֵה עָשָׂה הַבֵּיא לְפָנָיו שְׁנֵי קִשּׁוּאִין אַחַת שְׁלֵמָה וְאַחַת שְׁבוּרָה, אָמַר הָדָא שְׁלִימָתָא הִיא בְּכַמָּה, אָמַר לָקָה בְּתַרְוִין מְנָה, וְהָדָא תְּבִירָא בְּכַמָּה, אָמַר לָקָה בְּחֹד מְנָה, אָמַר לוֹן לִית טוֹפָא דְהָדָא דְהִיא מִתְעַכֵּיד בְּהָדָא. אָמַר לָהֶם לֹא דוּמָה, ...

"With the increase of good, those who consume it increase; what use is there for its owner, other than the sight of his eyes?" (Ecclesiastes 5:10). "With the increase of good, those who consume it increase" - Rabbi Hananya and Rabbi Yonatan asked Menaḥem the confectioner, and Rabbi Berekhya said in the name of Rabbi Yosei ben Hananya: Menaḥem the confectioner asked them: 'What is that [which is stated]: "He afflicted you and starved you" (Deuteronomy

וַיַּאכִּילְךָ אֶת הַמָּן וְגו' לְמַעַן הוֹדִיעֶךָ וְגו'

8:3)? Was the manna that the Holy One blessed be He gave to the ...

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74

אשר לא ידעון אבותיך . . למען הודיעך

"Who fed you manna in the wilderness, which your fathers did not know." The Alter Rebbe reads it to mean that the Patriarchs had no knowledge of the level of the manna.

Deuteronomy 8:16: דברים ח' ט"ז 8

הַמֵּאֲכִילְךָ מִן בְּמִדְבַּר אֲשֶׁר לֹא־יָדְעוּן אֲבֹתֶיךָ לְמַעַן עֲנִתְךָ וּלְמַעַן נִסְתַּחַד לְהִיטִבְךָ בְּאַחֲרִיתָהּ:

who fed thee in the wilderness with manna, which thy fathers knew not, that He might afflict thee, and that He might prove thee, to do thee good at thy latter end;

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KEHOT'S NOTE

דברים ח, טז, ה, ג.

75

למען הודיעך כי לא על הלחם לבדו יחיה

The manna was given "in order to make you know that man does not live by bread alone, but by everything that comes forth from the mouth of Havayah." This paragraph explains the second half of the verse.

Deuteronomy 8:3: דברים ח' ג 8

וַיַּעֲנֶה וַיִּרְעָבְךָ וַיַּאֲכִילְךָ אֶת־הֵמָּן אֲשֶׁר לֹא־יָדְעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעֶךָ כִּי לֹא עַל־הַלֶּחֶם לִבְדּוֹ יֵחִיָּה הָאָדָם כִּי עַל־כָּל־מוֹצֵא פִּיהוּ יֵחִיָּה 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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76

כל האומר אין לי אלא תורה

Rabbi Yosei teaches that whoever says he has nothing but Torah does not even have Torah, for "learn them and do them" joins study to deed. The Alter Rebbe cites it to explain "not by bread alone."

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

עֲרַבִי שֶׁלְצִיּוֹן — דַּעֲבָדִי שְׁלוֹף דּוּץ. תּוֹקֵעַ עֲצָמוֹ לְדַבֵּר הֶלְכָה — דַּתְנָא, רַבִּי יוֹסִי אוֹמֵר: כָּל הַאֹמֵר אֵין לוֹ תוֹרָה — אֵין לוֹ תוֹרָה. פְּשִׁיטָא! אֵלָא: כָּל הַאֹמֵר אֵין לוֹ אֵלָא תוֹרָה — אֵין לוֹ אֵלָא תוֹרָה. הָא נָמִי פְּשִׁיטָא! אֵלָא דַּאֲפִילוּ תוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פַּפָּא, אָמַר קְרָא: "וְלִמְדָתָם וַעֲשִׂיתָם" — כָּל שֵׁשְׁשָׁן בַּעֲשִׂיָּה יִשְׁנוּ בְּלִמְיָדָה, כָּל שְׁאִינוּ בַּעֲשִׂיָּה אֵינוּ בְּלִמְיָדָה.

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

KEHOT'S NOTE

יבמות קט, ב.

77

שעל דמות הכסא

Ezekiel saw, "upon the likeness of the throne, a likeness as the appearance of a man." The Alter Rebbe identifies this

supernal Man with the “man” who lives by what comes forth from G-d’s mouth.

Ezekiel 1:26 ויחזקאל א' כ"ו

וממעל לרקיע אשר על-ראשם כמראה אבן-ספיר דמות כסא ועל דמות חכסא דמות כמראה אדם עליו מלמעלה:

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

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78 ישראל מפרנסין לאביהן שבשמים

The Zohar says the King’s meal waits for His servants’ meal, “and so we learn, Israel sustain their Father in Heaven.” The Alter Rebbe uses it for the supernal Man, who receives “life” from Israel.

Zohar III, 7b ז' כ"ז

KEHOT’S NOTE

זח"ג ז, ב. שהש"ר א, סד"ה לסוסתי. יל"ש רמז תיח.

79 כי על כל מוצא פי

The Zohar explains “by everything that comes forth from the mouth of Havayah” as the voice that issues from its source, called the shofar. The Alter Rebbe refers to it for the meaning of the verse.

Zohar, Yitro 19:297-311 וי"ט: כ"ט-ל"א

According to R. Simeon, the “voice of the trumpet” is the “word which proceedeth out of the mouth of the L-rd” (Deut. 8, 3), by which “man lives”. It is greater and stronger than all lower voices. On it depends all; it is called “great voice”, and also a “still thin voice” (I Kings 19, 12), i.e. a clear though tiny light which illumines all things,

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

80 כי על כל מוצא פי

The Zohar says the breath that goes in and out of a person’s mouth without toil is the hei of “when they were created,” and of it is said, “by everything that comes forth from the mouth of Havayah does man live.” The Alter Rebbe refers to it for the meaning of the verse.

Zohar, Nasso 4:24-27 ו"ד: כ"ד-כ"ו

81 ואורייתא וקוב"ה כולא חד

The Zohar says, “and the Torah, this is the Holy One, blessed be He.” The Alter Rebbe cites the teaching that the Torah and G-d are one to show that Torah is G-d’s own word.

Zohar I, 24a ז' כ"ד

Zohar II, 60a ז' כ"ב

Zohar III, 93a ז' כ"ג

KEHOT’S NOTE

זח"א כד, א. זח"ב ס, א. זח"ג צג, א.

82 כל העוסק בתוי טל תוי מחייהו

Tanya quotes this saying at the end of chapter 36: at Sinai G-d revived Israel with the dew of the Resurrection, which is the dew of Torah, and in the time to come the body and the world will be refined and receive the revelation of G-d’s light through the Torah.

Ketubot 112b כתובות קי"ב

Tanya, Likkutei Amarim 36:10 תניא, חלק ראשון; ליקוטי אמרים

... והוא טל תורה שנקרא “עוֹז”, כמאמר רבותינו זכרונם לברכה: “כל העוסק בתורה – טל תורה מחייהו כו”.

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KEHOT’S NOTE

ת"ז (יב, א. לח, ב. קנג, א. [תז"ח צו, ג]). ועי' כתובות קיב, ב. המשתמש. [כ]. ראה תניא ספלי' ובלקוט פירושים ומ"מ – חסידים שם.

83 כל העוסק בתורה טל תורה מחייהו

The Tikkunei Zohar connects the dew (טל) that revives the dead with the Torah and quotes, “Whoever occupies himself with the dew of Torah, the dew of Torah revives him.” The Alter Rebbe quotes this saying.

Tikkunei Zohar 12a:10 תקוני זוהר י"ב א' י"א

ארבעים מלקיות חסר חד כחשבו ט"ל. מאן דנטיר לה מנייהו, נחית ט"ל עליה, דאיהו יו"ד ח"א וא"ו, ט"ל להחיות המתים, ועליה אוקמוהו רבנן דמתניתין, כל העוסק בטל תורה טל תורה מחייהו.

Tikkunei Zohar – Vocalized (Public Domain)

84 טל תורה מחייהו שהוא מבחי' סוכ"ע

The Tzemach Tzedek there lists several places in Chassidus on the dew of Torah coming from the level that encompasses all worlds.

KEHOT’S NOTE

באוה"ת פ' האזינו ע' אתרמג מציין לכמה מקומות בדא"ח ע"ש.

85 Moshe’s song opens, “Give ear, O heavens, and I will speak.” The Alter Rebbe refers to his discourse on this verse for the dew of Torah.

Deuteronomy 32:1 דברים ל"ב

האזינו השמים ואדברה ותשמע הארץ אמרייפי:

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

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

86 תול כטל אמרתי

“My teaching shall drop as the rain, my speech shall distill as the dew.” The verse compares the Torah to dew, the theme of the discourse the Alter Rebbe cites.

Deuteronomy 32:2 דברים ל"ב

יערף כמטר לקחי תול כטל אמרתי כשעירם עלי דשא וכרביבים עלי:

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

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יחיינו מיומים

“He will revive us after two days; on the third day He will raise us up.” The Alter Rebbe refers to his discourse on this verse for the dew of Torah.

Hosea 6:2: וְהוֹשִׁיעַ יְיָ בִּי

יְחַיֵּנוּ מִיָּמִים בְּיוֹם הַשְּׁלִישִׁי יִקְמְנוּ וְנִחְיֶה לְפָנָיו:

After two days will He revive us, On the third day He will raise us up, that we may live in His presence.

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ואעפ"כ ויאכילך שנתגשם עד שדכו במדוכה

A maamar of the Rebbe from 5737 (1977), opening with the verse on the manna, “Behold, I will rain bread from heaven for you,” that the note cites for the manna’s becoming physical food.

KEHOT’S NOTE

ראה ד"ה הנגי ממטיר תשלי"ז ס"ח.

89

שדכו במדוכה

The people ground the manna in mills or pounded it in a mortar and cooked it. The Alter Rebbe sees in this how the heavenly manna became physical food.

Numbers 11:8: וַיֹּאמֶר יְיָ אֱלֹהֵינוּ

KEHOT’S NOTE

במדבר י"א, ח.

ואכלת ושבעת וברכת וגו'

And you shall eat and be satisfied, and you shall bless



The first two blessings of Grace after Meals answer to two breads: the manna, bread from heaven, drawn from Supernal Chochmah above all refinement, and bread from the earth, which grows by refining the fallen sparks of Tohu. To “bless” G-d is to draw His encompassing light into the worlds, and the land’s refinement, carried by covenant and Torah and completed in Jerusalem and on Shabbos, makes the lower world His dwelling place.

THE MAAMAR IN BRIEF

The maamar begins from a Talmudic puzzle: why does the blessing for the land in Grace after Meals mention “food,” when the blessing before it, “Who sustains,” already speaks of food? The answer is that Moshe instituted “Who sustains” for the manna, bread from heaven, and Yehoshua instituted the blessing for the land for bread from the earth. The manna came with the dew from Supernal Chochmah, above the shattering of the vessels, a level the Patriarchs did not know; bread from the earth grows by refining the sparks of Tohu, an arousal from below. So “Who sustains” is the higher unity, true self-nullification, and the blessing for the land the lower unity, the nullification of yesh, which needs a flow from the higher. Covenant and Torah carry that flow into the land; the covenant, Yesod, which binds heaven to earth, is named first. “The good,” Jerusalem, is the land’s refinement completed, rising into Atzilus, and on Shabbos the two breads become one. Finally, blessing G-d means drawing His encompassing light from concealment into revelation, a power every Jew has through self-nullification.

OUTLINE

1 Two blessings, two breads

¶1-2

Why the blessing for the land mentions food: Moshe instituted “Who sustains” for the manna, bread from heaven, and Yehoshua the blessing for the land for bread from the earth. Why we still say “Who sustains” leads to the manna, “which your fathers did not know,” to “not by bread alone does man live,” and to Tohu and Tikkun.

-
- 2 The manna, above all refinement** ¶13-6
- The manna came with the “dew of lights” from the crystalline dew in Mocha Stima’ah, above Tohu and Tikun, so it left no waste; the Patriarchs, Chesed, Gevurah and Tiferes, did not know it, while Moshe, “and what are we,” did. Even this flow needs a blessing, and “Who sustains,” in the hidden third person, draws from the encompassing light.
-
- 3 The blessing for the land: refinement from below** ¶17-12
- Yehoshua’s blessing speaks to G-d in the second person and opens with “We thank You,” the lower unity, the nullification of yesh: Malchus refines the sparks of Tohu as mayin nukvin. Like the earth that grows only with dew, rain and sun, it needs the flow of the higher unity, said first; the “desirable, good and spacious land” is the dwelling place among the lower realms, and the Rashba’s question is resolved.
-
- 4 Covenant and Torah** ¶13-18
- The Torah connects Supernal Chochmah, Moshe who was “heavy of mouth,” with Malchus, the mouth, through a flow from above Chochmah: “and I will be with your mouth.” The covenant, Yosef the tzaddik, Yesod, “that holds fast to heaven and earth,” draws the higher unity into the lower, so it is named before the Torah.
-
- 5 Why the covenant comes first** ¶19-24
- Yesod is like the bond of a father teaching his son, drawn from the mazala of Arich Anpin and its thirteen tikkunim; in divine service it is the great love and desire of the heart, from Keser, while the Torah is Chochmah enclothed in thought, speech and action. “And you shall be satisfied” is the drawing-down of will.
-
- 6 “The good”: Jerusalem and the double bread** ¶25-29
- The land is Malchus refining kelipas nogah; Jerusalem is Malchus after the refinement, rising with the offerings into Atzilus, “good without evil,” so that the encompassing light joins Atzilus from the level of ayin. On Shabbos bread from heaven and bread from the earth, the higher and lower unity, are joined: the double bread.
-
- 7 What it means to bless G-d** ¶30-37
- If G-d is the source of all blessing, what do our blessings add? Blessing draws from the Infinite Light, the encompassing light, into the light that fills all worlds; baruch is from bereichah, a drawing from concealment into revelation. Every Jew, even an ordinary person, has this power through the self-nullification of the Shema.
-
- 8 Summary** ¶38-43
- Six points restate the maamar: the manna and Moshe’s blessing; the land’s refinement and Yehoshua’s; covenant and Torah; the covenant’s root in Keser and “satisfied” as will; “the good,” Jerusalem, the altar and Chochmah; and blessing as drawing the encompassing light into revelation.
-

Bread from heaven and bread from the earth לחם מן השמים ולחם מן הארץ

The manna and ordinary food: the first drawn from Supernal Chochmah above all refinement, the second produced by refining the sparks that fell from Tohu. The blessings “Who sustains” and “for the land” correspond to them.

The manna and the crystalline dew מן וטלא דבדולחא

The manna came down with the dew, “a dew of lights” from the crystalline dew in Mocha Stima’ah, above Tohu and Tikkun; so it left no waste and was the food of the generation that received the Torah.

Tohu and Tikkun תהו ותיקון

The world of Tohu, whose levels stood apart and shattered, and the world of Tikkun, whose levels are inter-included. Food comes from the fallen sparks of Tohu, which is why man, from Tikkun, is nourished by them.

The higher unity and the lower unity יחודא עילאה ויחודא תתאה

True self-nullification, as in Atzilus and in Moshe’s “what are we,” and the nullification of yesh, in which a separate existence sets itself aside. “Who sustains” draws from the first; the blessing for the land works through the second.

Acknowledgment and blessing הודאה וברכה

“We thank You” is the lower unity, the offering raised from below; “Blessed” is the drawing-down from above. The blessing for the land opens with the first and closes with the second.

Covenant and Torah ברית ותורה

Yesod, the bond that joins “heaven” to “earth,” and the Torah, which carries Chochmah down into speech and action; both must be mentioned in the blessing for the land, the covenant first.

Mayin nukvin and mayin duchrin מיין נוקבין ומיין דוכרין

The “feminine waters” that Malchus raises by refining the sparks below, and the “masculine waters” drawn from above in answer, which complete the refinement.

Berachah as bereichah ברכה מלשון בריכה

Blessing as a pool: drawing the encompassing light from concealment into revelation. This is how a person can “bless” G-d, the source of all blessing.

SECTION 1 • 11-2

Two blessings, two breads

1 ואכלת ושבעת¹ וברכת וגו'.² וארז"ל [ואמרו רבותינו זכרונם לברכה] פ"ז [פרק ז'] דברכות (דמ"ח ע"ב) וברכת זו ברכת הזן על הארץ זו ברכת הארץ הטובה זו בונה ירושלים³ כו'.

“And you shall eat and be satisfied, and you shall bless,” etc. Our Sages, of blessed memory, said in chapter 7 of Berachos (48b): “‘And you shall bless’: this is the blessing ‘Who sustains’ (Birkas HaZan); ‘for the land’: this is the blessing for the land; ‘the good’: this is ‘Who builds Jerusalem,’” etc.

The maamar opens with Deuteronomy 8:10, the verse from which the Talmud derives the obligation of Grace after Meals. The Talmud (Berachos 48b) reads its phrases as the blessings: “and you shall bless” is the first blessing, praising G-d “Who sustains” all; “for the land” is the second, the blessing for the land; and “the good” is the third, “Who builds Jerusalem.”

ופריך שם (דמ"ט ע"א) לרבי דאמר אין חותמין בשתיים⁴ ממה שחותמים על הארץ ועל המזון ומשני ארץ דמפקא מזון.

And there (49a) [the Talmud] raises a difficulty against Rabbi, who said that one does not conclude [a blessing] with two [themes], from the fact that we conclude “for the land and for the food”; and it answers: [it means] a land that brings forth food.

Rabbi (Rabbi Yehudah HaNasi) held that a blessing may not close with two separate themes. The Talmud (Berachos 49a) challenges him from the closing of the blessing for the land, “for the land and for the food,” and answers that this is a single theme: the land that produces food.

וצ"ל דלמה לו להזכיר מזון כלל בברכת הארץ דהא לכאורה מזון שייך לברכת הזן שקבעו לה ברכה בפני עצמה.

We need to understand why he needs to mention food at all in the blessing for the land, since food seemingly belongs to the blessing “Who sustains,” for which they established a blessing of its own.

The Alter Rebbe’s question: food already has a blessing of its own, “Who sustains.” Why, then, does the blessing for the land mention food at all, even in its closing words?

אך הענין דהנה איתא שם לעיל מיניה משה תקן להם ברכת הזן בשעה שירד להם מן יהושע תקן להם ברכת הארץ⁵ כיון שנכנסו לארץ כו'

But the explanation is this. It is stated there, just before this: “Moshe instituted for them the blessing ‘Who sustains’ at the time the manna came down for them; Yehoshua instituted for them the blessing for the land once they entered the Land,” etc.

The answer starts from the Talmud’s account of who composed these blessings (Berachos 48b). Moshe composed “Who sustains” when the manna began to fall, and Yehoshua composed the blessing for the land when Israel entered the Land of Israel.

והקשה הרשב"א [הרבי שלמה בן אדרת] שם הובא ב"י [בית יוסף] (סי' קפ"ז) והיא קיי"ל [קיימא לן] בסמוך דברכות אלו דאורייתא נינהו וי"ל [ויש לומר] דמטבע הוא שטבעו להן כו'

And the Rashba raised a difficulty there (quoted in the Beis Yosef, section 187): but we hold, close by, that these blessings are from the Torah! And one may answer that it is the formula that they coined for them, etc.

The Rashba objects: if Grace after Meals is a Torah obligation, how can Moshe and Yehoshua be said to have instituted it? He answers that the Torah commanded the blessings, while Moshe and Yehoshua fixed their wording. The Beis Yosef, Rabbi Yosef Karo’s commentary on the Tur, quotes this in Orach Chaim, section 187.

ע"ש א"כ נוסח ומטבע דברכת הזן שייכא דוקא לענין ירידת המן ולכן מזכירין גם בברכת הארץ

See there. If so, the wording and formula of the blessing “Who sustains” belong specifically to the coming down of the manna. Therefore we mention, in the blessing for the land as well,

From the Rashba’s answer the Alter Rebbe draws a conclusion. The wording of “Who sustains,” composed by Moshe when the manna fell, belongs specifically to the manna.

ועל אכילת מזון וגם חותמין על האכץ ועל המזון אע"פ [אף על פי] שהזכיר מזון בברכת הזן אלא דמטבע ההוא קאי על לחם מן השמים שהוא המן.

“and for the eating of food,” and we also conclude “for the land and for the food,” even though food was mentioned in the blessing “Who sustains”: for that formula refers to bread from heaven, which is the manna.

That is why food is mentioned again in the blessing for the land. The food of the first blessing is the manna, “bread from heaven,” while the food of the second is ordinary food from the earth: the two blessings speak of two different kinds of bread.

2 ומזון שבברכת הארץ הוא קאי על לחם מן הארץ.⁶ אך צ"ל דא"כ מדוע גם עתה החיוב לברך בנוסחא זו שבברכת הזן אע"פ [אף על פי] שאין המן יורד עכשיו כלל.⁷

The food in the blessing for the land refers to bread from the earth. But we need to understand: if so, why is there an obligation even now to bless with this wording of the blessing "Who sustains," although the manna does not come down now at all?

Having said that the food in the blessing for the land is bread from the earth, the Alter Rebbe raises a new question. If the wording of "Who sustains" was composed for the manna, why must we still say it today, when no manna falls?

ולהבין זה יש להקדים ענין המן דכתיב ביה אשר לא ידעת⁸ ולא ידעון אבותיך משמע שהוא בחי' ומדרגה גבוה מאד שאפילו לאבות

To understand this, we must first explain the matter of the manna, of which it is written, "which you did not know, nor did your fathers know." This implies that it is a very lofty level and rank, so that even to the Patriarchs

To answer, he first explains what the manna is. Deuteronomy 8:3 says that G-d fed Israel manna "which you did not know, nor did your fathers know"; the Alter Rebbe reads "your fathers" as the Patriarchs, Avraham, Yitzchak and Yaakov, so the manna must come from a level so high that even they did not know it.

לא נודע בחי' מקור ושרש המן כ"א זהו בחינת משה וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] שהמן ירד בזכות משה⁹ ועיין בזהר פ' אמור (דף ק"ב סע"ב [סוף עמוד ב])¹⁰ ובפ"י הרמ"ז [הרב משה זכות] שם.

the level of the source and root of the manna was not known; rather, this is the level of Moshe, as our Sages, of blessed memory, said, that the manna came down in the merit of Moshe. See the Zohar, Parshas Emor (p. 102, end of side b), and the commentary of the Ramaz there.

The manna's source belonged to the level of Moshe, and the Talmud (Taanis 9a) says the manna came down in Moshe's merit. The Zohar on Parshas Emor and the commentary there of Rabbi Moshe Zacuto (the Ramaz) treat the same point.

וגם צ"ל מ"ש למען הודיעך כי לא¹¹ על הלחם לכוד יחיה האדם כי על כל מוצא פי הוי' יחיה האדם.

We also need to understand what is written, "in order to make you know that not by bread alone does man live, but by everything that comes out of the mouth of Havayah does man live."

A second question concerns the end of the same verse: man lives not by bread alone but by "everything that comes out of the mouth of Havayah." What is this other source of life?

ובלק"ת [ובלקוטי תורה (להאריז"ל)] פי' דר"ל [דרוצה לומר] המוצא פי¹² ה' שבמאכל וזה דוחק קצת (ועמ"ש בזה בזה"א [בוהר חלק א] דר"מ ע"א ח"ב [חלק ב] דפ"א ע"ב ע"ש.¹³ ובח"ג [ובחלק ג] מ"ז ב' קכ"ב ב' קכ"ג א').

In the Likkutei Torah of the Arizal it is explained that it means the utterance of the mouth of Havayah that is in the food; but this is somewhat forced. (See what is written on this in the Zohar, Part I, p. 240a; Part II, p. 81b, see there; and in Part III, 47b, 122b, 123a.)

The Arizal explained that the “utterance of the mouth of Havayah” is the divine word within the food itself, which is what truly sustains. The Alter Rebbe calls this reading somewhat forced here, and points to several Zohar passages on the verse; according to Or HaTorah (cited in the Kehot notes), one of them (Part II, 81b) reads “the mouth of Havayah” as the sound of the shofar.

אך הענין יובן בהקדים ענין תהו ותיקון שבתהו היו בחי' יש ולכן לא היה בהן התכללות

But the matter will be understood by first explaining [the concept of] Tohu (Chaos) and Tikkun (Rectification). In Tohu [the levels] were in a state of yesh (self-standing existence), and therefore there was no inter-inclusion among them;

The explanation begins with two stages of creation in Kabbalah: Tohu (Chaos), an early world of intense light in vessels too narrow to hold it, and Tikkun (Rectification), the ordered world that followed. In Tohu each attribute stood alone as yesh, a self-standing existence, and did not combine with the others.

לכן נק' ז' נקודות וע' מזה כפ' אמור בביאור דכבשים¹⁴ וע"כ נפלו למטה והוא בבחי' שם ב"ן [שם ב"ן] וכמ"ש והארץ היתה תהו¹⁵.

therefore they are called “the seven points” (see on this in Parshas Emor, in the explanation on “lambs”), and therefore they fell below. This is at the level of the Name Ban, as it is written, “and the earth was tohu (chaos).”

Because each attribute of Tohu stood alone, they are called “the seven points,” single points without the interconnection of a full structure, and so they “fell”: their vessels shattered and their sparks descended into the lower worlds. This fall is associated with the divine Name Ban (Havayah spelled out to total 52) and with the verse “the earth was tohu.”

אך האדם הוא מבחי' התיקון שם מ"ה [שם מ"ה] שהוא בחי' ההתכללות וכמבואר בביאור הנ"ל ולפי ששרש עולם התהו משם ס"ג [שם ס"ג] שלמעלה ממ"ה [משם מ"ה] ע"כ האדם ניזון מצומח וחי

Man, however, is from the level of Tikkun, the Name Mah, which is the level of inter-inclusion, as is explained in the explanation mentioned above. And since the root of the World of Tohu is from the Name Sag, which is above Mah, man is therefore nourished by vegetable and animal [life],

Man, by contrast, comes from Tikkun, associated with the Name Mah (45), where the attributes combine and include one another. Since Tohu is rooted in the Name Sag (63), higher than Mah, the plant and animal life that carries its fallen sparks can nourish man, whose own root is lower.

וזהו ענין שעל הלחם יחיה האדם וכמש"ש [וכמה שכתוב שם] וע"פ ראשי המטות ¹⁶ וע"פ ששת ימים תאכל מצות. ¹⁷

and this is the meaning of [the verse] that man lives by bread, as is written there, and on "The heads of the tribes," and on "Six days you shall eat matzos."

This is why "man lives by bread": ordinary food carries sparks whose root is above man's own. The Alter Rebbe refers to his fuller explanations of this in the discourses on "The heads of the tribes" and "Six days you shall eat matzos."

SECTION 2 • 113-6

The manna, above all refinement

3 וזהו ענין לחם מן הארץ בירורים דב"ן [דשם ב"ן] כנ"ל מענין והארץ היתה כו'. ¹⁸ אך ענין כי על כל מוצא כו'

This is the meaning of "bread from the earth": the refinements (beirurim) of Ban, as mentioned above regarding "and the earth was," etc. But as for "but by everything that comes out," etc.:

So "bread from the earth" is food whose sparks fell in the shattering of Tohu, associated with the Name Ban; eating it refines (beirurim) those sparks and raises them. The Alter Rebbe now turns to the second half of the verse, "everything that comes out of the mouth."

הנה ירידת המן ע"י הטל וכתוב מטל השמים ¹⁹ וזהו ג"כ לחם מן השמים ²⁰ ובטל כתיב כי טל אורות ²¹ שנמשך מבחי' אורות שלמעלה מהכלים וא"כ הוא למעלה מתהו ותיקון וכענין עקודים שלמעלה מנקודים כו'

the manna came down by means of the dew, and it is written, "of the dew of heaven"; and this too is "bread from heaven." And of dew it is written, "for a dew of lights," for it is drawn from the level of the lights that are above the vessels. If so, it is above Tohu and Tikkun, like Akudim, which is above Nekudim, etc.

The manna came with the dew, and Yitzchak's blessing speaks of "the dew of heaven," so the manna is "bread from heaven" (Exodus 16:4). Isaiah calls dew "a dew of lights": dew stands for lights above all vessels, and so above both Tohu and Tikkun, which are both worlds of vessels. Kabbalah describes an earlier stage called Akudim ("bound"), in which the lights were bound together in one vessel, before Nekudim ("points"), the world of Tohu.

ועי"כ לא²² היה ממנו פסולת ולא כשאר מזון ששרשו משבה"כ [משבירת הכלים] כי הוא למעלה מבחי' בירורים

Therefore it left no waste, unlike other food, whose root is from the shattering of the vessels; for it is above the level of refinements.

Because the manna came from above the shattering, it held no sparks needing refinement and therefore no waste; the Talmud (Yoma 75b) says it was absorbed entirely in the body. Ordinary food, rooted in the shattered vessels, is a mixture of good to be refined and waste to be discarded.

והוא מבחי' טלא דבדולחא^{23,24} המלוכש במו"ס [במוחא סתימאה] שלמעלה מחכמה דאצילות וז"ש [וזהו שכתוב] ועינו כעין הבדולח²⁵ כוי ועמ"ש מזה ע"פ אכלהו היום²⁶ כוי.

It is from the level of the crystalline dew (tala divedolcha), which is encloded in Mocha Stima'ah (the hidden brain), which is above the Chochmah of Atzilus. This is [the meaning of] what is written, "and its appearance was like the appearance of the bedolach," etc. And see what is written on this on "Eat it today," etc.

The manna's source is the "crystalline dew" (tala divedolcha), a Zohar term for a flow within Mocha Stima'ah, "the hidden brain," the concealed wisdom of Keser above the Chochmah of Atzilus. Numbers 11:7 hints at this: the manna looked like bedolach, the Hebrew form of the Zohar's Aramaic word for crystal.

ועי"ז נאמר כי לא²⁷ על הלחם מן הארץ לבדו בירורים דב"ן [דשם ב"ן] וס, ג יחיה האדם מ"ה [שם מ"ה] דאצילות כי על כל מוצא פי כוי מבחי' שלמעלה מהתהו ותיקון.

About this it is said, "not by bread" from the earth "alone" — the refinements of Ban and Sag — "does man" — Mah of Atzilus — "live, but by everything that comes out of the mouth," etc. — from the level that is above Tohu and Tikkun.

The Alter Rebbe reads the verse with glosses. Man, whose name Adam has the numerical value of Mah (45), does not live by bread from the earth alone, the refined sparks of Ban and Sag, but by what comes from the "mouth" above Tohu and Tikkun, the source of the manna.

(וכענין אתעדלייץ [אתערותא דלעילא] שלמעלה מאתעדל"ת [מאתערותא דלתתא] שזהו בחי' ומדרגת הטל כמ"ש סדי"ה אני ישנה²⁸ כו' וז"ש [וזהו שכתוב] בזהר פ' ויקרא²⁹ (די"ז ע"ב) על שאלת איכה תרעה³⁰ ידי מלה טמירא הוא³¹ כו'.

(This is like an arousal from above, which is above an arousal from below; this is the level and rank of the dew, as is explained at the end of the discourse beginning "I am asleep," etc. And this is what is said in the Zohar, Parshas Vayikra (p. 17b), on the question "Where do You pasture?": "Mine is a hidden matter," etc.)

The parenthesis compares this to an arousal from above that comes beyond any arousal from below, any human initiative; in Chassidus dew is the image of such a gift, since unlike rain it is never withheld. The Alter Rebbe adds the Zohar on Vayikra (17b), which, on the question "Where do You pasture?" (Song of Songs 1:7), speaks of "a hidden matter."

ולכן נאמר בו אשר לא ידעון אבותיך שהם חג"ת [חסד גבורה תפארת] דאצי" אורות בכלים [וי"ל [ויש לומר] כי חג"ת [חסד גבורה תפארת] דאצי" שרשן עד חג"ת [חסד גבורה תפארת] דא"א שמתלבשים באו"א [באבא ואימא] אדם [דעשיה] (דאצי" אורות בכלים

Therefore it is said of it, "which your fathers did not know," for they are Chesed, Gevurah and Tiferes of Atzilus, lights in vessels. [And it may be said that Chesed, Gevurah and Tiferes of Atzilus are rooted as high as Chesed, Gevurah and Tiferes of Arich Anpin, which are enclothed in Abba and Imma, "man" [of Asiyah] (of Atzilus), lights in vessels;

That is why the verse says the manna was unknown to "your fathers." The Patriarchs embody Chesed, Gevurah and Tiferes of Atzilus (Avraham kindness, Yitzchak restraint, Yaakov beauty), lights already invested in vessels. In a bracketed addition the Alter Rebbe adds that these attributes reach up to Chesed, Gevurah and Tiferes of Arich Anpin, yet even these are enclothed in Abba and Imma, within the human-shaped structure ("man") of lights in vessels.

אבל הטל ומן שרשו ממו"ס [ממוחא סתימאה] שאינו מתלבש כו' רק בבחי' שערות ולא בבחי' כלים ואברים ממש

but the dew and the manna have their root in Mocha Stima'ah, which is not enclothed, etc., except in the form of hairs, and not in the form of actual vessels and limbs.

The dew and the manna, by contrast, stem from Mocha Stima'ah, which is not enclothed in a lower level as a limb is. It extends only as "hairs," the Kabbalistic image for thin channels that carry light from a level that itself stays hidden.

והיינו לפי שהוא מבחינת עתיק מבחי' תחתונה שבמאציל וזהו ג"כ ענין וארא אל אברהם³² כו'

This is because it is from the level of Atik, from the lowest level within the Emanator. And this is also the meaning of "I appeared to Avraham," etc.,

This is because Mocha Stima'ah belongs to Atik, the lowest level of the Emanator itself, which stands above everything emanated. The Alter Rebbe connects this with Exodus 6:3, "I appeared to Avraham, to Yitzchak and to Yaakov as Kel Shad-ai."

ושמי הוי' בחינת עתיק שם הויה דלעילא לא נודעתי להם וזהו רק בחינת משה ויקרא הוי' הוי' כו'

ועמ"ש סד"ה ואתחנן.³³

"but by My Name Havayah" — the level of Atik, the Name Havayah of above — "I did not make Myself known to them." And this is only the level of Moshe: "and proclaimed: Havayah, Havayah," etc. And see what is written at the end of the discourse beginning "And I pleaded."

The verse continues, "but by My Name Havayah I did not make Myself known to them": here "My Name Havayah" is the Name as it is in Atik, the source above. That level belonged only to Moshe, to whom the Thirteen Attributes of Mercy, opening "Havayah, Havayah," were proclaimed (Exodus 34:6).

4 וכפשוטו היינו כי האבות הן בחינת מדות דאצילות והמן שרשו מחכמה עילאה לכן נאמר אשר לא ידעון אבותיך כי החכמה המתלבשת במדות אינה ערוך לעצמיות חכמה עילאה עמ"ש בד"ה באתי לגני כו'

Taken simply, it means that the Patriarchs are the level of the emotive attributes (middos) of Atzilus, while the manna has its root in Supernal Chochmah. Therefore it is said, "which your fathers did not know": for the Chochmah that is en clothed in the emotive attributes bears no comparison to the very essence of Supernal Chochmah. See what is written in the discourse beginning "I have come into My garden," etc.

A simpler reading, still inside the bracket: the Patriarchs embody the emotive attributes (middos) of Atzilus, whereas the manna stems from Supernal Chochmah. The wisdom that is invested in the emotions bears no comparison to Chochmah as it is in its own essence, so the Patriarchs did not know the manna's source.

ולכן נק' המדות זעיר אנפין וכמ"ש מזה בענין ק"ש [קריאת שמע] בפרשה ואתחנן ועמ"ש בפרשה וארא בדי"ה וידבר אלקים אל משה³⁴ כו' וארא אל אברהם כו' ע"ש].^{35, 36, 37}

Therefore the emotive attributes are called Z'eir Anpin, as is explained on this regarding the Shema in Parshas Va'eschanan; and see what is written in Parshas Va'eira, in the discourse beginning "And Elokim spoke to Moshe," etc., "I appeared to Avraham," etc. See there.]

That is why the emotive attributes are called Z'eir Anpin, "the small countenance": compared with essential Chochmah they are a lesser revelation. The Alter Rebbe refers to his explanation of the Shema in Parshas Va'eschanan and to the discourse in Va'eira on Exodus 6:2-3, the verses that say the Patriarchs did not know the Name Havayah.

5 ולכן משה תיקן ברכת הזן בשעה שירד המן כי המן נמשך מבחי' מו"ס [מוחא סתימאה] מקור שם מ"ה [שם מ"ה]

Therefore Moshe instituted the blessing "Who sustains" at the time the manna came down, for the manna is drawn from the level of Mocha Stima'ah, the source of the Name Mah;

The first question is now answered. Moshe instituted "Who sustains" for the manna because the manna comes from Mocha Stima'ah, the source of the Name Mah, which is Moshe's own level.

וזוהו בחי' משה ונחנו מה³⁸ שהוא בחי' ביטול אמיתי מבחי' יחו"ע [יחודא עילאה]³⁹ ולכן היה כבד פה.⁴⁰

and this is the level of Moshe, "and what (mah) are we," which is the level of true self-nullification (bittul), from the level of the higher unity (yichuda ila'ah). Therefore he was "heavy of mouth,"

Moshe and Aharon said of themselves "and what (mah) are we?" (Exodus 16:7): Moshe's level is Mah, true self-nullification (bittul), which belongs to the higher unity (yichuda ila'ah), where everything is as nothing before G-d. This is why Moshe called himself "heavy of mouth" (Exodus 4:10).

כי פה היינו בחי' גילוי והמשכה והוא בחי' יש לגבי הביטול דמשה ועמ"ש מזה בביאור דאלה מסעי ועמ"ש בפרשה בהעלותך⁴¹ בענין אם את כל דגי הים כו'.⁴²

for "mouth" is the level of revelation and drawing-down, and it is [a state of] yesh relative to the self-nullification of Moshe. See what is written on this in the explanation on "These are the journeys," and see what is written in Parshas Beha'aloscha on "if all the fish of the sea," etc.

Speech reveals and draws outward, and any revelation is a kind of yesh, a "something," compared with Moshe's total self-nullification; so his difficulty with speech reflected the height of his level. The Alter Rebbe refers to the explanation on "These are the journeys" and to Beha'aloscha on "if all the fish of the sea," where Moshe's level is described as too lofty to descend.

6 והנה גם כדי להיות המשכה זו דבחי ח"ע [חכמה עילאה] צ"ל ברכה והמשכה כי עצמות אור א"ס הוא למעלה מעלה גם מבחי ח"ע [חכמה עילאה]

Now, even for this drawing-down of the level of Supernal Chochmah to take place, there must be a blessing and a drawing-down; for the essence of the Infinite Light (Or Ein Sof) is far, far above even the level of Supernal Chochmah,

Even the manna's lofty flow from Supernal Chochmah does not come by itself; it must be drawn down by a blessing. The essence of the Infinite Light is far above even Supernal Chochmah, so Chochmah too must receive a fresh flow from above.

אלא שמברכים וממשיכים להיות ירידה והמשכה זו וזהו ענין בא"י [ברוך אתה ה'] כוי הזן כוי בטובו כוי הכל לשון נסתר

only we bless and draw down, so that this descent and drawing-down may come about. This is the meaning of "Blessed are You, G-d," etc., "Who sustains," etc., "in His goodness," etc. — all in the hidden (third-person) form,

That is the work of our blessing: to bring about this descent. The blessing "Who sustains" opens with "Blessed are You," but then continues in the third person, "Who sustains the whole world in His goodness," as if speaking of One who is hidden.

כי הוא המשכה עליונה מאד וכנודע החילוק בין לשון נוכח לנסתר דנוכח מדבר בהמשכה שמבחי ממכ"ע [ממלא כל עלמין] עלמא דאתגלייא משא"כ לשון נסתר הוא ההמשכה מבחי סוכ"ע.

for it is a very lofty drawing-down. As is known, the difference between the present (second-person) form and the hidden (third-person) form is that the second person speaks of the drawing-down from the level of the light that fills all worlds (memalei kol almin), the revealed world, whereas the third person is the drawing-down from the level of the light that encompasses all worlds (sovev kol almin).

Addressing G-d as "You" corresponds to the light that fills all worlds (memalei kol almin), "the revealed world" that is present to us; speaking of "He" corresponds to the light that encompasses all worlds (sovev kol almin), which stays beyond and hidden. The third-person wording therefore signals a very high drawing-down.

וזהו ענין שמטבע ונוסח דברכת הזן שייך לבחי ומדרגת לחם מן השמים כוי:

This is why the formula and wording of the blessing "Who sustains" belong to the level and rank of "bread from heaven," etc.

So the wording of "Who sustains" fits its subject, the manna, "bread from heaven," which comes from a level above all vessels.

SECTION 3 • ¶7-12

The blessing for the land: refinement from below

7 ב ויהושע תיקן להם ברכת הארץ מלי⁴³ והוא לנוכח שאתה זן כוי ולכן ברכת הארץ מתחלת בנודה לך

בחי הודאה

2. And Yehoshua instituted for them the blessing for the land — Malchus — and it is in the second person: “that You sustain,” etc. Therefore the blessing for the land opens with “We thank You,” the level of acknowledgment,

Section 2 turns to the blessing for the land, composed by Yehoshua. The land stands for Malchus, the attribute through which G-d relates to the world; this blessing addresses G-d directly, in the second person (“that You sustain”), and opens with “We thank You,” an act of acknowledgment.

שהוא בחי ביטול היש יחויית [יחודא תתאה] מה שאין כן ברכת הזן מתחלת בברוך גילוי יחוייע [יחודא עילאה]

ביטול אמיתי [ועי בזהר ויחי (דרלייז)⁴⁴ בענין יהודה

which is the level of the nullification of yesh, the lower unity (yichuda tata’ah); whereas the blessing “Who sustains” opens with “Blessed,” the revelation of the higher unity (yichuda ila’ah), true self-nullification (bittul). [See the Zohar, Vayechi (p. 237), on the matter of Yehudah;

Acknowledgment is the nullification of yesh: a being that still feels its own existence bows before G-d, which belongs to the lower unity (yichuda tata’ah). “Blessed,” which opens “Who sustains,” reveals the higher unity, the true self-nullification in which creation is as nothing. A bracketed note sends the reader to the Zohar on Yehudah, whose name comes from “acknowledgment.”

וזהו יהודה אתה⁴⁵ לי [לשוין] נוכח עי [עייין] בזהר משפטים (דף קייד עיא) ועמ״ש ע״פ והקבמזו בני יהודה⁴⁶ כוי בהפטרה דפי במדבר].

and this is “Yehudah, you,” an expression in the second person. See the Zohar, Mishpatim (p. 114a); and see what is written on “And the children of Yehudah shall be gathered,” etc., in the Haftarah of Parshas Bamidbar.]

Yaakov’s blessing, “Yehudah, you [your brothers shall acknowledge]” (Genesis 49:8), speaks to Yehudah in the second person, pairing acknowledgment with direct address. The Alter Rebbe also cites the Zohar on Mishpatim and his discourse on Hosea 2:2, read as the Haftarah of Bamidbar.

וזהו ארץ דמפקא מזון שהם הבירורים דתהו שהמלי' מבררת אותם ועי"ז עולים ונכללים באצילות בבחי' מי"ן [מי"ן נוקבין] ונמשך מ"ד [מי"ן דוכרין] ומוחין חדשים

And this is “a land that brings forth food”: these are the refinements of Tohu, which Malchus refines; through this they ascend and are included in Atzilus as mayin nukvin (feminine waters), and mayin duchrin (masculine waters) and new intellect (mochin) are drawn down,

“A land that brings forth food” means that Malchus refines the sparks of Tohu found in food. The refined sparks rise into Atzilus as mayin nukvin, “feminine waters,” the Kabbalistic term for an elevation from below; in response come mayin duchrin, “masculine waters,” a flow from above, and new intellect (mochin).

כמו הלחם שמתברר בקיבה וכבד ועולה ללב כו' ועי"ז ממשיך חיות להיות יחיה האדם ועמ"ש בענין שמע שם ע' ב"ן [שם ב"ן] רפ"ח ששם ב"ן [שם ב"ן] מברר ומעלה הרפ"ח ניצוצים ע"ש.⁴⁷

just as bread is refined in the stomach and liver and ascends to the heart, etc., and through this it draws down life-force (chayus), so that “man shall live.” See what is written on “Shema”: shem (name) [and] ayin; Ban [and] 288: there the Name Ban refines and raises the 288 sparks. See there.

The image is digestion: bread is refined in the stomach and liver, and its best part rises to the heart and gives the person life. On “Shema”: the word divides into shem (340, which is Ban, 52, plus 288) and ayin (70), and the Name Ban refines and raises the 288 sparks that fell in the shattering.

8 ועוד כי המזלות שרשם משמרי האופנים⁴⁸ וגבוה מעל גבוה עד מלי' דאצילות דבר ה' כנז' [כנזכר] בד"ה

Moreover, the mazalos (constellations) have their root in the guardians of the Ofanim, and higher above higher, up to Malchus of Atzilus, “the word of Havayah,” as is mentioned in the discourse beginning

A further reason the land “brings forth food”: the mazalos (constellations), which govern growth, are rooted in the angels called “guardians of the Ofanim,” and through ever higher levels they reach up to Malchus of Atzilus, called “the word of Havayah.”

כי תצא וע' מזה בביאור דראשי המטות שהעשרה מאמרות⁴⁹ שהן חיות הדצ"ח [הדומם צומח חי] הם מבחינת ע"ס [עשר ספירות] דב"ן [דשם ב"ן] דמלי' דאצילות ע"כ נקי' ארץ דמפקא מזון

“When you go out.” And see on this in the explanation of “The heads of the tribes”: the ten utterances, which are the life-force of the inanimate, vegetative and animal [realms], are from the level of the Ten Sefiros of Ban of Malchus of Atzilus. Therefore it is called “a land that brings forth food.”

In the discourse on “The heads of the tribes” the Alter Rebbe explains that the ten utterances of creation, which give life to minerals, plants and animals, come from the Ten Sefiros of the Name Ban within Malchus of Atzilus. That is why Malchus is called “a land that brings forth food.”

וזהו שאנו אומרים בברכת הארץ מזון ועל אכילת מזון שאתה זן כוי דהיינו המשכת הכחל בארץ שהיא בחי מלי לברר הכירורים דרפ"ח ניצוצין ולהעלותם משבה"כ [משבירת הכלים] למעלה.

This is why we say “food” in the blessing for the land, “and for the eating of food, that You sustain,” etc.: that is, drawing the power down into the land, which is the level of Malchus, to refine the refinements of the 288 sparks and raise them up from the shattering of the vessels.

So when the blessing for the land says “for the eating of food, that You sustain,” it draws power into the “land,” Malchus, to refine the 288 sparks that fell in the shattering of the vessels and raise them up.

9 וזהו ג"כ שבכחה זו מתחלת בהודאה ומסתיימת בברכה ומברכים אותך כוי כי ברוך היינו המשכה מבחינת חכמה עילאה ביטול אמיתי משא"כ הודאה הוא בחי יחוי"ת [יחודא תתאה] ביטול היש כנ"ל

This is also why this blessing opens with acknowledgment and closes with blessing, “and we bless You,” etc. For “blessed” is a drawing-down from the level of Supernal Chochmah, true self-nullification, whereas acknowledgment is the level of the lower unity, the nullification of yesh, as mentioned above.

The blessing for the land opens with acknowledgment (“We thank You”) and ends with blessing (“and we bless You”). “Blessed” is a drawing from Supernal Chochmah, true self-nullification, while acknowledgment is the nullification of yesh of the lower unity.

אך גם כדי שיהיה ביטול היש צ"ל ברכה והמשכה לזה מבחי יחוי"ע [יחודא עילאה]⁵⁰ והיינו מבחי ברכת הזן

But even for there to be the nullification of yesh, there must be a blessing and a drawing-down for it from the level of the higher unity, that is, from the level of the blessing “Who sustains”

Even the lower nullification, of a self that exists, needs a flow from above. It must come from the higher unity, which is the blessing “Who sustains.”

דיחוי"ע [דיחודא עילאה] שאומרים תחלה שמשם ממשיכים בחי ברכה ג"כ ברכת הארץ להיות ארץ דמפקא מזון ביטול היש⁵¹ וכמ"ש בזהר ר"פ תזריע (דמ"ב ע"ב)⁵²

of the higher unity, which we say first; for from there the level of blessing is drawn into the blessing for the land as well, so that there may be “a land that brings forth food,” the nullification of yesh. As is said in the Zohar at the beginning of Parshas Tazria (42b)

That is why “Who sustains” is said first: its blessing then flows into the blessing for the land, so that the land can “bring forth food,” the nullification of yesh. The Alter Rebbe cites the Zohar at the beginning of Parshas Tazria.

ע"פ גמלתהו טוב⁵³ שהוא ענין בירור הטוב דרפ"ח ניצוצים אימתי בזמן דאינון ימי השמים נהרין עלה⁵⁴ כו' דהיינו המשכה מבחי' יחוי"ע [יחודא עילאה] ביחוי"ת [ביחודא תתאה] להיות ביטול היש

on “She bestows good upon him”: this is the refinement of the good of the 288 sparks. “When? At the time that those ‘days of heaven’ shine upon her,” etc.: that is, a drawing-down from the level of the higher unity into the lower unity, so that there be the nullification of yesh.

The Zohar reads Proverbs 31:12, “She bestows good upon him,” as the refinement of the good from the 288 sparks, and asks when this happens: when “the days of heaven” shine upon her. Malchus can refine only when light from the higher unity shines into the lower.

וכמו שטל המשים יורד ונמשך ללחלח הארץ כו' וכן מטר השמים ועי"ז מעורר ונותן כח בארץ להצמיח כל מיני מאכל

Just as the dew of heaven comes down and is drawn to moisten the earth, etc., and likewise the rain of heaven, and through this it arouses the earth and gives it power to grow all kinds of food;

An analogy from nature: the earth grows food only because dew and rain come down from the sky and awaken its power to grow.

וגם כמ"ש ממגד תבואות שמש⁵⁵ שע"י שהשמש זורח בארץ ומכה בה בכח כנודע שאויר התחתון הסמוך לארץ חם ביותר מאויר האמצעי כו'

and also as it is written, “with the bounty of the produce of the sun”: when the sun shines on the earth and strikes it with force — as is known, the lower air near the earth is hotter than the middle air, etc. —

So too “the bounty of the produce of the sun” (Deuteronomy 33:14): the sun strikes the earth with force, and the Alter Rebbe notes the known observation that the air nearest the ground is hotter than the air higher up.

על ידי זה מוציאה תבואות הארץ. נמצא אע"פ [אף על פי] שהארץ מפקא מזון ע"י כח הצומח שבה ממאמר תדשא הארץ דשא⁵⁶ כו'.

through this it brings forth the produce of the earth. It follows that although the earth brings forth food through the power of growth within it, from the utterance “Let the earth sprout grass,” etc.,

Thus the earth yields its produce. Its own power of growth comes from the utterance “Let the earth sprout grass” (Genesis 1:11), which was placed within it.

עכ"ז [עם כל זה] הוא דוקא ע"י שמקבלת משמים טל ומטר ואור השמש וכן אין לך עשב מלמטה ⁵⁷ שאין לו מזל מלמעלה המכה בו ואומר לו גדל. ⁵⁸

nevertheless this is only through its receiving dew, rain and the light of the sun from heaven. Likewise, "there is no blade of grass below that has no mazal above that strikes it and tells it, Grow!"

Even so, it grows only by receiving dew, rain and sunlight from above. The Midrash says the same: every blade of grass has a mazal above that strikes it and says, Grow.

כך למעלה אע"ג [אף על גב] דשם ב"ן [שם ב"ן] שהוא בחי' ארץ מברר הבירורים דרפ"ח כנ"ל להיות ביטול היש וזהו ענין לחם מן הארץ

So too above: although the Name Ban, which is the level of "earth," refines the refinements of the 288 [sparks], as mentioned above, so that there be the nullification of yesh — and this is the meaning of "bread from the earth" —

The same holds above. The Name Ban, the "earth," refines the 288 sparks and brings about the nullification of yesh; this is "bread from the earth."

אך הוא ע"י המשכה מבחי' ימי השמים דנהרין עלה והיינו מבחי' טל השמים שזהו ענין ברכת הזן שכנגד המן שהוא בחי' טל

yet this is through a drawing-down from the level of the "days of heaven" that shine upon her, that is, from the level of the dew of heaven, which is the blessing "Who sustains," corresponding to the manna, which is the level of dew.

Yet it can do so only through the light of the "days of heaven," the dew of heaven, which is the blessing "Who sustains" that corresponds to the manna.

וגם משה הוא בחי' שמשא כנודע כמ"ש ע"פ ואתחנן כו' שע"ז דייקא נמשך הכח בארץ לברר ולהיות ביטול היש בבי"ע כו'

Moshe, too, is the level of the sun, as is known, as is explained on "And I pleaded," etc.; and precisely through this the power is drawn into the earth to refine and to bring about the nullification of yesh in Beriah, Yetzirah and Asiyah, etc.

Moshe is called "the sun," as the Alter Rebbe explains in his discourse on "And I pleaded." His influence is what gives the "earth" the power to refine and to bring the nullification of yesh into the lower worlds of Beriah, Yetzirah and Asiyah.

ועמ"ש בפי' שלח בדי"ה והיה לכם⁵⁹ לציצית בענין תכלת נהורא תיכלא שמכלה היש שנמשך מנהורא חיוורא וכענין לזאת יקרא אשה כי מאיש לוקחה⁶⁰ כו' ע"ש באריכות.

And see what is written in Parshas Shelach, in the discourse beginning "And it shall be to you as tzitzis," on techeiles, "the blue light," which consumes the yesh and is drawn from "the white light"; and like "this one shall be called woman, for from man she was taken," etc. See there at length.

In the discourse on tzitzis the Alter Rebbe explains techeiles, the blue thread, as "the blue light" (tichla) that consumes (mechaleh) the yesh, drawn from "the white light" above it. So too woman was "taken from man": the lower receives its power from the higher.

ועד"ז יובן מ"ש בזהר ויגש (דר"ז סע"ב [סוף עמוד ב])^{61,62} ע"פ וברכת את.⁶³ לברכא ליה כו' מ"ט בגין דמזונא כו' דהא במזלא תליא כו'

In the same way one will understand what is said in the Zohar, Vayigash (end of 207b), on "and you shall bless es": "to bless Him," etc. "What is the reason? Because food," etc., "for it depends on mazal," etc.

The Zohar on Vayigash, on "and you shall bless es" (Deuteronomy 8:10), gives the reason for this blessing: food "depends on mazal," on the flow from above.

ע"ש באריכות דהיינו שצריך להמשיך ההמשכה מבחי' יחודי' [יחודא עילאה] בבחי' יחודי' [יחודא תתאה] הנק' את שע"ז יהי ארץ דמפקא מזון כו' וע' בזהר פי' תרומה (דקע"א ע"א).

See there at length. That is, one must draw the drawing-down from the level of the higher unity into the level of the lower unity, which is called es, so that through this there will be "a land that brings forth food," etc. And see the Zohar, Parshas Terumah (171a).

The point is to draw the flow of the higher unity into the lower unity, Malchus, which is called es (את); then the "land" brings forth food. The Zohar on Terumah is also cited.

ומפני שעיקר הכוונה בברכת הארץ בשביל זה הכירור להוציא לחם מן הארץ⁶⁴ אין זה כחותם בשתים אלא חדא היא⁶⁵ ארץ דמפקא מזון כו'.

And since the main intent of the blessing for the land is for the sake of this refinement, "to bring forth bread from the earth," this is not like concluding with two [themes]; rather, it is one: "a land that brings forth food," etc.

This answers the Talmud's question about closing with two themes. The whole purpose of the blessing for the land is this refinement, "to bring forth bread from the earth," so "the land and the food" are one theme: a land that brings forth food.

ופי' על שהנחלת לאבותינו ארץ חמדה טובה ורחבה^{66,67} כי הנה אע"פ [אף על פי] שיחוי"ע [שיחודא עילאה] גבוה מיחוי"ת [מיחודא תתאה] עכ"ז [עם כל זה] הרי תכלית הבריאה שיהיה דירה בתחתונים^{68,69} דייקא שיהיה יש וביטול היש וכנודע מענין ישראל כי שרית עם⁷⁰ אלהים דייקא

The meaning of “for having given our fathers as a heritage a desirable, good and spacious land” is this. Although the higher unity is higher than the lower unity, nevertheless the purpose of creation is that there be a dwelling place specifically among the lower realms, that there be yesh and the nullification of yesh; as is known concerning Yisrael, “for you have striven with Elokim” — specifically —

Next comes the phrase “a desirable, good and spacious land.” Although the higher unity is higher, G-d’s purpose in creation is a dwelling place among the lower realms, where a yesh exists and nullifies itself; so Yaakov’s name Yisrael was given for striving “with Elokim,” the Name of concealment.

כי צחוק עשה לי⁷¹ שם אלקים כוי' כמ"ש בד"ה אני דפי' ציצית ועמ"ש במ"א בד"ה ואתחנן⁷² בענין ישראל מונין ללבנה ומ"ש בד"ה שובה ישראל^{73,74} עד גבי כי עמך הסליחה למען תורא.⁷⁵

for “laughter has the Name Elokim made for me,” etc., as is explained in the discourse beginning “I [am Havayah]” of the passage of tzitzis; and see what is written elsewhere, in the discourse beginning “And I pleaded,” on Israel’s counting by the moon; and what is written in the discourse beginning “Return, O Israel,” at “For with You is forgiveness, so that You may be feared.”

Sarah’s words, “Elokim has made laughter for me” (Genesis 21:6), point the same way: the delight comes specifically through the Name Elokim, the level of concealment. The Alter Rebbe refers to his discourses on tzitzis, on “And I pleaded” (Israel counts its months by the moon), and on “Return, O Israel.”

ומקור המשכת ביטול זה נמשך מבחי' ארץ שהוא בחי' מלי' דאצילות כי זה השער להי⁷⁶ שהיא מקבלת מלמעלה מעלה כי נעוץ סופן^{77,78} כוי' וממנה דייקא נמשך הכח בבי"ע להיות ביטול היש.

The source of the drawing-down of this nullification comes from the level of “land,” which is the level of Malchus of Atzilus — “this is the gate to Havayah” — for she receives from far, far above, for “their end is embedded,” etc.; and precisely from her the power is drawn into Beriah, Yetzirah and Asiyah, so that there be the nullification of yesh.

The power for the nullification of yesh in the lower worlds comes from Malchus of Atzilus, the “land.” Malchus is “the gate to Havayah” (Psalms 118:20), the entrance through which the lower worlds reach G-d, and because, as Sefer Yetzirah says, “their end is embedded in their beginning,” this lowest Sefirah receives from the very highest.

וע"כ נק' ארץ חמדה⁷⁹ ארץ חפץ⁸⁰ פ"י חפץ ורצון שלמעלה שיהיה ביטול היש לאין וכמ"ש בע"ח [בעץ חיים] שמתחלה⁸¹ היה ההמשכה מבחי

Therefore it is called "a desirable land," "a land of desire": that is, the desire and will above that there be the nullification of yesh into ayin (nothingness). As is written in Etz Chaim, at first the drawing-down was from the level of

That is why the Land is called "a desirable land" (Jeremiah 3:19) and "a land of desire" (Malachi 3:12): it expresses G-d's desire that the yesh be nullified into ayin, "nothingness." The Alter Rebbe then cites Etz Chaim for two stages in the divine flow.

כי חפץ חסד הוא⁸² ועכשיו הוא ע"י מעשה התחתונים וע"ז אמר שהנחלת לאבותינו ארץ חמדה כו' "for He desires kindness," whereas now it is through the deeds of the lower beings; and of this it says, "for having given our fathers as a heritage a desirable land," etc.

At first the flow came from G-d's own wish alone, "for He desires kindness" (Micah 7:18); now it comes through the deeds of those below. The blessing's words "for having given our fathers as a heritage a desirable land" allude to this.

[ועמ"ש מה לקמן בפ"י וענין שנקראת ארץ כנען לשון סוחר ועיין במדרש תהלים (ס"י ה') ע"פ למנצח אל הנחילות]⁸³

[And see what is written on this further on, on the meaning and significance of its being called "the land of Canaan," a term for a merchant; and see the Midrash on Psalms (section 5) on "For the conductor, upon the nechilos."]

In a bracketed note the Alter Rebbe refers to a later explanation of why the Land is called "Canaan," a word that also means "merchant." He also cites the Midrash on Psalm 5, whose heading "upon the nechilos" echoes the word for heritage (nachalah).

והיינו להיות בהם ועל ידם העלאה והמשכה זו דדירה בתחתונים והיינו מפני שישראל עלו במחשבה^{84, 85}

That is, so that in them and through them there be this elevation and drawing-down of a dwelling place among the lower realms; and this is because Israel arose in Thought.

The Land was given to Israel so that in them and through them this elevation and drawing-down, a dwelling place among the lower realms, would come about. They can do this because Israel "arose in Thought" (Bereshis Rabbah 1:4): their souls were in G-d's thought before creation.

לכן יש בהם כח להמשיך הגילוי גם למטה וכמ"ש במ"א בביאור ע"פ יונת⁸⁶ כי מחשבה זו הוא בחי מקיף כולל אבי"ע [אצילות בריאה יצירה עשיה] כו'.

Therefore they have the power to draw the revelation down below as well, as is explained elsewhere, in the explanation on "My dove," that this Thought is an encompassing level that includes Atzilus, Beriah, Yetzirah and Asiyah, etc.

Because their root is in that primordial Thought, they can draw the revelation down even here below. That Thought is an encompassing level that includes all four worlds, Atzilus, Beriah, Yetzirah and Asiyah, and so it is present at every level.

11 ולכן מקדימים לומר ברכת הזן זהו כענין הבחי דכי חפץ חסד הוא ואח"כ ברכת הארץ זהו ההמשכה ע"י

Therefore we say the blessing "Who sustains" first: this is like the level of "for He desires kindness"; and afterwards the blessing for the land: this is the drawing-down through

This explains the order of the blessings. "Who sustains," said first, corresponds to "for He desires kindness," the flow that comes from G-d's own wish; the blessing for the land, which follows, corresponds to the flow that comes through human deeds.

מעשה התחתונים ופי' ורחבה כענין רחבה מצותך מאד⁸⁷ להמשיך גילוי בחי סוכ"ע שלמעלה מהקו כו' ועמ"ש בפ' וארא בביאור ע"פ דלכן אמור.

the deeds of the lower beings. And the meaning of "and spacious" is like "Your commandment is exceedingly broad": to draw down the revelation of the level of the light that encompasses all worlds (sovev kol almin), which is above the kav (line of light), etc. See what is written in Parshas Va'eira, in the explanation on "Therefore say."

"And spacious" recalls "Your commandment is exceedingly broad" (Psalms 119:96): through the mitzvos one draws down the revelation of the encompassing light (sovev kol almin), which is above the kav, the measured line of light that enters the worlds. The Alter Rebbe refers to his explanation on "Therefore say" in Parshas Va'eira.

12 וזהו ועל שהוצאתנו מארץ מצרים בחיי מיצר וגבול כוי ותחלה ומברכים אותך אנחנו ביי [בית יוסף] ואח"כ יתברך שמך בפי כל חי ועמ"ש מזה סד"ה וכל העם רואים.⁸⁸

And this is “and for having brought us out of the land of Egypt,” the level of constriction and limitation, etc. And first “and blessing You” — we, the children of Israel — and afterwards “may Your Name be blessed in the mouth of every living being.” See what is written on this at the end of the discourse beginning “And all the people saw.”

The blessing also thanks G-d “for having brought us out of the land of Egypt”: Mitzrayim (Egypt) is read as meitzar, “constriction” and limitation. Its order, first “and blessing You,” said by Israel, and only then “may Your Name be blessed in the mouth of every living being,” shows the flow beginning with Israel and reaching all.

וזהו שאנו אומרים פסוק זה דואכלת ושבעת וברכת⁸⁹ בברכת הארץ כי עיקר המשכה דברכת הזן⁹⁰ ג"כ בשביל ברכת הארץ דהיינו שמיחו"ע [שמיחודא עילאה] נמשך הכח ועוז לי חו"ת שיהיה ביטול היש

This is why we say this verse, “And you shall eat and be satisfied, and you shall bless,” in the blessing for the land: for the main purpose of the drawing-down of the blessing “Who sustains,” too, is for the sake of the blessing for the land; that is, from the higher unity the power and strength are drawn to the lower unity, so that there be the nullification of yesh.

This is why the verse “And you shall eat and be satisfied, and you shall bless” is recited within the blessing for the land: even the flow of “Who sustains” exists for the sake of the blessing for the land. The higher unity gives the lower unity the power for the nullification of yesh.

והנה גם בימי משה קודם שנכנסו לארץ הזכירו ברכת הארץ על בחיי ביטול היש אלא שאז היתה בנוסח אחר

Now even in the days of Moshe, before they entered the Land, they mentioned the blessing for the land, for the level of the nullification of yesh, only it was then in a different wording,

Already in Moshe's time, before Israel entered the Land, they mentioned the theme of the blessing for the land, the nullification of yesh, but in a different wording.

וגם נכללת תוך ברכת הזן שעל המן וכמ"ש המ"א [המגן אברהם] (סי' קצ"א) דמדאורייתא די כשיברך על שלשתן ברכה אחת כוי

and it was also included within the blessing “Who sustains” said over the manna, as the Magen Avraham writes (section 191), that by Torah law it suffices if one says a single blessing for all three, etc.;

It was also included within the blessing “Who sustains” said over the manna. The Magen Avraham (on Orach Chaim 191) writes that by Torah law a single blessing covering all three themes suffices.

אלא שאחר כך כשפסק ירידת המן ונכנסו לארץ תיקן יהושע ברכת הארץ להיות ברכה בפ"ע [בפני עצמו] כו'. ומתורץ קושיית הרשב"א [הרבי שלמה בן אדרת]:

only afterwards, when the manna stopped coming down and they entered the Land, Yehoshua instituted the blessing for the land as a blessing of its own, etc. And so the Rashba's difficulty is resolved.

Only when the manna stopped and Israel entered the Land did Yehoshua make the blessing for the land a separate blessing. This answers the Rashba's question: the Torah obligation always included the theme, and Yehoshua fixed its separate form and wording.

SECTION 4 • ¶13-18

Covenant and Torah

13 ג וזהו ג"כ שצריך שיזכיר בה ברית⁹¹ ותורה. ואם לא הזכיר לא יצא י"ח [ידי חובתו]. והענין כי

3. This is also why one must mention covenant and Torah in it, and if he did not mention them he has not fulfilled his obligation. The explanation is this:

Section 3 explains another law: the blessing for the land must mention the covenant (of circumcision) and the Torah, and one who omits them has not fulfilled his obligation (Berachos 49a).

הנה המשכה זו מבחי" יחו"ע [יחודא עילאה] דח"ע [דחכמה עילאה] שהוא ברכת הזן. שיומשך המשכה זו ביחו"ת [ביחודא תתאה] בברכת הארץ זהו ע"י ברית ותורה.

this drawing-down from the level of the higher unity of Supernal Chochmah, which is the blessing "Who sustains" — for this drawing-down to be drawn into the lower unity in the blessing for the land is through covenant and Torah.

The reason: the flow of the higher unity, Supernal Chochmah, which is the blessing "Who sustains," reaches the lower unity of the blessing for the land only through the covenant and the Torah.

כי הנה משה אמר כי כבד פה וכבד לשון אנכי⁹² כו' ופ"י בזהר⁹³ כבד פה לגבי אורייתא דבעל פה כבד לשון לגבי תורה שבכתב.

For Moshe said, "for I am heavy of mouth and heavy of tongue," etc., and the Zohar explains: "heavy of mouth" with regard to the Oral Torah, "heavy of tongue" with regard to the Written Torah.

Moshe said he was "heavy of mouth and heavy of tongue" (Exodus 4:10). The Zohar reads the two phrases as the two parts of the Torah: "heavy of mouth" concerning the Oral Torah, "heavy of tongue" concerning the Written Torah.

14 והיינו כי מלי פה⁹⁴ תורה שבעל פה קרינן לה⁹⁵ שהיא בחי' הגילוי למטה וגם תורה שבכתב דמח"ע [דמחכמה עילאה] נפקת^{96.97.98} מ"מ היא המתלבשת בז"א

That is: "Malchus is the mouth; we call it the Oral Torah," which is the level of revelation below. The Written Torah too, though it "issues from Supernal Chochmah," is nevertheless what is en clothed in Z'eir Anpin,

The Tikkunei Zohar says, "Malchus is the mouth; we call it the Oral Torah": the Oral Torah is revelation at the lowest level. The Written Torah "issues from Supernal Chochmah," yet even it is clothed in Z'eir Anpin, the emotive attributes.

שהוא בחי' המדות כשר ופסול כמ"ש במ"א בד"ה השמים כסאי כו' ומשה הוא עצמיות ח"ע [חכמה עילאה] which is the level of the emotive attributes (middos): fit and unfit, as is explained elsewhere in the discourse beginning "The heavens are My throne," etc. And Moshe is the very essence of Supernal Chochmah

So the Torah speaks in terms of "fit and unfit," categories that belong to the emotive attributes, as explained in the discourse "The heavens are My throne." Moshe, by contrast, embodies Supernal Chochmah in its very essence.

כמו שדבוקה למעלה בשרשה וע"כ לא יכול לישפל להיות בבחלי' ההמשכה והגילוי למטה כ"א להיות קשור במקורו כו' ועמ"ש מזה בביאור ע"פ יונתי

as it cleaves above, in its root; therefore he could not lower himself to be at the level of drawing-down and revelation below, but only to be bound to his source, etc. See what is written on this in the explanation on "My dove."

Moshe's Chochmah clings to its root above. So he could not lower himself into drawing-down and revelation below, only remain bound to his source; this is why he was "heavy of mouth."

אלא שהקב"ה השיבו ואנכי אהיה עם פיו⁹⁹ כו' ונמצא שהתורה היא הממוצע המחבר וממשיך מבחי' עצמיות ח"ע [חכמה עילאה] חכמה סתימאה בבחי' ח"ת [חכמה תתאה]

But the Holy One, blessed be He, answered him, "and I will be with your mouth," etc. It follows that the Torah is the intermediary that connects and draws down from the level of the essence of Supernal Chochmah, the hidden Chochmah (Chochmah Stima'ah), into the level of the lower Chochmah (Chochmah Tata'ah),

G-d answered him, "and I will be with your mouth" (Exodus 4:12). The Torah, then, is the intermediary that joins and draws the essence of Supernal Chochmah, the hidden Chochmah, into the lower Chochmah.

שהיא בחי מלי ועמ"ש כה"ג [כהאי גוונא] ע"פ יונתי שהתורה היא המחברת בחי מקור נש"י [נשמות ישראל] שעלו במחשבה עם בחי הנשמה המתפשטת בגוף ולמעלה זהו התחברות והמשכה מבחי ח"ס [חכמה סתימאה] וכתר במלי דאצילות שהתחברות זו היא ע"י התורה

which is the level of Malchus. See what is written along these lines on “My dove”: the Torah connects the level of the source of the souls of Israel, which arose in Thought, with the level of the soul as it spreads into the body; and above, this is the connection and drawing-down from the level of the hidden Chochmah and Keser (the Crown) into Malchus of Atzilus, and this connection is through the Torah,

The lower Chochmah is Malchus. Likewise, in the explanation on “My dove,” the Torah joins the source of the souls of Israel, which arose in G-d’s Thought, with the soul as it is clothed in the body; above, it joins the hidden Chochmah and Keser with Malchus of Atzilus.

שהיא חכמה דאצילות ועמ"ש בד"ה למען תירא את ה' ועד"ז הוא כאן שהמשכה מבחי ברכת הזן which is the Chochmah of Atzilus. See what is written in the discourse beginning “So that you may fear Havayah.” In the same way here: the drawing-down from the level of the blessing “Who sustains,”

This joining is through the Torah, which is the Chochmah of Atzilus. The same applies here, to the flow of the blessing “Who sustains.”

שהוא בחי מן שנמשך ממו"ס [ממוחא סתימאה] טלא דבדולחא שיומשך במלי דאצילות שהיא בחי הארץ זהו ע"י התורה שמבחי חב"ד [חכמה בינה ודעת] דז"א

which is the level of the manna, drawn from Mocha Stima'ah, the crystalline dew — for it to be drawn into Malchus of Atzilus, which is the level of “the land,” is through the Torah, which is from the level of Chochmah, Binah and Daas of Z'eir Anpin.

The flow of the manna, from the “crystalline dew” of Mocha Stima'ah, reaches Malchus of Atzilus, the “land,” through the Torah, which comes from Chochmah, Binah and Daas of Z'eir Anpin. That is why the blessing for the land mentions Torah.

וזהו חכמות בחוץ תרונה¹⁰⁰ שלהיות הגילוי בחוץ היינו בבי"ע זהו דייקא על ידי חכמות היינו ב' בחי' חכמה היינו שלהיות ההמשכה מחכמה עילאה זהו ע"י התורה ותמלא כדה¹⁰¹ כוי

And this is “Wisdoms cry aloud outside”: for there to be revelation outside, that is, in Beriah, Yetzirah and Asiyah, is precisely through “wisdoms,” that is, two levels of wisdom; that is, for there to be the drawing-down from Supernal Chochmah is through the Torah — “and she filled her pitcher,” etc.

Proverbs 1:20 says “Wisdoms cry aloud outside”: the plural means two levels of Chochmah, Supernal and lower, and revelation reaches “outside,” the worlds of Beriah, Yetzirah and Asiyah, only through both. The Alter Rebbe adds “and she filled her pitcher” (Genesis 24:16), Rivkah drawing water at the well, as an image of this drawing-down through the Torah.

ועמ"ש מזה בד"ה זכור את יום השבת¹⁰² לקדשו ועיין במק"מ [במקדש מלך] בפ"י הזהר פ' תולדות (דקמ"א ע"ב) מענין פ"י חכמות בחוץ וע' לקמן.

See what is written on this in the discourse beginning “Remember the Shabbos day to sanctify it,” and see the Mikdash Melech in the commentary on the Zohar, Parshas Toldos (141b), on the meaning of “Wisdoms outside”; and see further on.

He refers to his discourse on “Remember the Shabbos day,” and to the Mikdash Melech, a commentary on the Zohar, on the Zohar's reading of “Wisdoms outside” in Parshas Toldos.

ועד"ז יובן המדרש רבה (פ' ויחי פרשה צ"ח) ד"א [דבר אחר] יששכר חמור גרם¹⁰³ פירותיו של יששכר גסין¹⁰⁴ היו כוי

In the same way one will understand the Midrash Rabbah (Parshas Vayechi, chapter 98): “Another explanation: ‘Yissachar is a strong-boned donkey’: the fruits of Yissachar were large,” etc.,

The Midrash (Bereishis Rabbah 98:12) reads Yaakov's blessing “Yissachar is a strong-boned donkey” (Genesis 49:14) as praise of Yissachar's land: its fruits were large.

ע"י שהיו עוסקים בתורה כוי ע"ש והיינו כי ברכת הארץ הוא ע"י תורה דייקא מטעם הנ"ל

“because they occupied themselves with Torah,” etc. See there. That is, the blessing for the land comes precisely through Torah, for the reason mentioned above.

In the Midrash, Israel told the nations who marveled at those fruits that their owners' occupation with Torah was more marvelous still. The Alter Rebbe draws from this that the blessing of the land comes precisely through Torah.

(ובאופן אחר י"ל [יש לומר] הפי' בענין חכמות בחוץ שכדי להיות ההמשכה מבחי' חכמה עילאה בחוץ במלי מקור דבי"ע צ"ל ע"י [עתיק יומין] המשכה מח"ס [מחכמה סתימאה] דעתיק שלמעלה

(In another way one may explain "Wisdoms outside": for the drawing-down from the level of Supernal Chochmah to be outside, in Malchus, the source of Beriah, Yetzirah and Asiyah, there must be a drawing-down from the hidden Chochmah of Atik, which is above

A second, parenthetical reading of "Wisdoms outside": for Supernal Chochmah to reach "outside," into Malchus, the source of Beriah, Yetzirah and Asiyah, there must be a flow from a still higher level, the hidden Chochmah of Atik.

מחכמה עילאה דאצי' דקמיה שוין אצילות ובי"ע ע"כ משם דייקא נמשך הכח להיות ההמשכה גם בחוץ וכענין המגביהי לשבת^{105, 106} כו' המשפילי כו' וכ"מ [וכן משמע] הפי' באדרא)

the Supernal Chochmah of Atzilus, for before Him Atzilus and Beriah, Yetzirah and Asiyah are equal; therefore precisely from there the power is drawn for the drawing-down to be outside as well, like "Who is enthroned on high," etc., "Who looks down low," etc. And so the meaning is implied in the Idra)

Atik is above the Supernal Chochmah of Atzilus, and before it Atzilus and the lower worlds are equal, so only from there can light reach even the lowest. Psalms 113:5-6, "Who is enthroned on high, Who looks down low," expresses this, and the Idra of the Zohar implies the same reading.

(דקל"א בי¹⁰⁷ ודק"מ ע"א) ובפי' ואתחנן (דרס"ב ע"א) ועמ"ש מזה לעיל בפי' בהעלותך ועד"ז יש לומר ג"כ בענין הזכרת תורה בברכת הארץ

(131b and 140a), and in Parshas Va'eschanan (262a). See what is written on this above, in Parshas Beha'aloscha. Along the same lines it may also be said regarding the mention of Torah in the blessing for the land:

The Alter Rebbe gives the Idra's pages (131b and 140a) and the Zohar on Va'eschanan (262a), and refers to his discussion in Beha'aloscha. He then applies the same idea to the mention of Torah in the blessing for the land.

כי אע"ג [אף על גב] דהתורה נק' נובלות חכמה¹⁰⁸ כנ"ל בענין השמים כסאי כו' ובענין כבד פה כו'. although the Torah is called "the fallen fruit (novlos) of wisdom," as mentioned above regarding "The heavens are My throne," etc., and regarding "heavy of mouth," etc.,

The Midrash calls the Torah "the fallen fruit of wisdom above" (Bereishis Rabbah 17:5), a lesser offshoot of Supernal Chochmah, as mentioned earlier in connection with "The heavens are My throne" and "heavy of mouth."

אך באמת כדי להיות בחי' ירידה והמשכה מחכמה עילאה בבחי' זו זהו ע"י המשכה מלמעלה לה מעלה מהחכמה וכמ"ש במ"א באריכות דוגמא לזה מענין וידבר שלשת אלפים משל¹⁰⁹ כוי בד"ה לך לך מארצך.¹¹⁰

yet in truth, for there to be a descent and drawing-down from Supernal Chochmah into this level is through a drawing-down from far above Chochmah; as is explained at length elsewhere, with an example of this from "And he spoke three thousand parables," etc., in the discourse beginning "Go for yourself from your land."

Yet for Supernal Chochmah to descend even into this lesser form requires a flow from far above Chochmah. The Alter Rebbe gives an example in his discourse "Go for yourself": Shlomo spoke "three thousand parables" (I Kings 5:12), for only a great mind can clothe its wisdom in things far below it.

15 וזהו ענין ואנכי אהיה עם פיך. וכמ"ש ג"כ בד"ה ואהיה אצלו אמן^{111, 112} דהתורה משבחת א"ע [את עצמן] במעלתה זו שתוכל לירד להיות בחי' אמן פדגוג^{113, 114} מה שמשא לא יכול לירד להיות בבחינה זו כמ"ש¹¹⁵

And this is the meaning of "and I will be with your mouth." As is also explained in the discourse beginning "And I was with Him as an amon," the Torah praises itself for this quality of hers, that she can descend to be at the level of amon, a tutor — which Moshe could not descend to be, at this level, as it is written,

This is the meaning of G-d's promise, "and I will be with your mouth." In the discourse on Proverbs 8:30, "And I was with Him as an amon," the Torah praises itself as an amon, which the Midrash explains as a tutor who carries and raises a child; this is just what Moshe said he could not be.

כי תאמר אלי שאהו בחיקך¹¹⁶ כאשר ישא האומן כוי אלא שזהו ע"י המשכה מבחי' אנכי מי שאנכי דייקא.

"that You should say to me, Carry them in your bosom, as the nurse carries," etc. Only, this is through a drawing-down from the level of Anochi ("I"), "Who I am," specifically.

Moshe said, "that You should say to me, Carry them in your bosom, as the nurse carries the suckling" (Numbers 11:12): he could not descend to tend the people in this way. The Torah can, because its descent is drawn from Anochi, "I," G-d's very Self, "Who I am."

16 וז"ש [וזהו שכתוב] במדרש רבה ¹¹⁷ ע"פ אלה הדברים אשר דבר משה ¹¹⁸ עד שלא זכה לתורה כתיב לא איש דברים אנכי ¹¹⁹ כיון שזכה לתורה ¹²⁰ כו' אלה הדברים אשר דבר משה.

This is what is said in the Midrash Rabbah on "These are the words that Moshe spoke": "Before he merited the Torah, it is written, 'I am not a man of words'; once he merited the Torah," etc., "These are the words that Moshe spoke."

The Midrash (Devarim Rabbah 1:1) observes that before Moshe received the Torah he said "I am not a man of words" (Exodus 4:10), but once he merited the Torah his tongue was healed, and Deuteronomy opens, "These are the words that Moshe spoke."

נמצא שאע"פ [שאף על פי] שבח"י היותו כבד פה ולא איש דברים זהו מצד היותו מבח"י חכמה עילאה שא"א לבא בגילוי ההשתלשלות בבח"י פה ודבור עכ"ז [עם כל זה] מה שע"י התורה זכה להיות מדבר אלה הדברים כו' זהו בח"י עליונה יותר.

It follows that although his being "heavy of mouth" and "not a man of words" stems from his being of the level of Supernal Chochmah, which cannot come into the revelation of the chain of descending worlds (hishtalshelus) at the level of mouth and speech, nevertheless, that through the Torah he merited to speak "these words," etc., is a higher level still.

Moshe's difficulty in speaking came from his height: Supernal Chochmah cannot appear within the chain of worlds as speech. That through the Torah he came to speak "these words" shows a level higher still, one able to bring even Chochmah into speech.

17 ואיך הוא אלא ודאי מפני שכדי להיות המשכה זו מבח"י ח"ע [חכמה עילאה] בבח"י דבור זהו ע"י המשכה מבח"י הכתר שלמעלה גם מח"ע [מחכמה עילאה] וכמ"ש כה"ג [כהאי גוונא] במ"א ע"פ ארוממך ¹²¹ ה' כי דליתני. ¹²²

And how is this? Surely it is only because, for this drawing-down from the level of Supernal Chochmah into the level of speech, there must be a drawing-down from the level of Keser (the Crown), which is above even Supernal Chochmah, as is explained along these lines elsewhere, on "I will exalt You, Havayah, for You have drawn me up."

How is this possible? Only a flow from Keser, the level above Chochmah, can draw Chochmah into speech; the higher the source, the lower it can reach. The Alter Rebbe explains this elsewhere on "I will exalt You, Havayah, for You have drawn me up" (Psalms 30:2).

ועדיין י"ל [יש לומר] ג"כ ענין הזכרת תורה בברכת הארץ כי לחם מן השמים היינו ז"א דאצילות וח"ע [וחכמה עילאה] ואע"ג [ואף על גב] דשרשו מטלא דבדולחא היינו ששרשו משם

In the same way one may also explain the mention of Torah in the blessing for the land. For "bread from heaven" is Z'eir Anpin of Atzilus and Supernal Chochmah; and although its root is from the crystalline dew, that is, its root is from there,

The same idea explains why Torah is mentioned in the blessing for the land. "Bread from heaven," the manna, is Z'eir Anpin of Atzilus and Supernal Chochmah, though its root is higher still, in the "crystalline dew."

אבל עכ"ז [עם כל זה] נקי לחם מן השמים שהמשככתו למטה הוא במח"י [בבחינה] שמים דהיינו ז"א דאצילות וכדי להיות המשכה מבחי"י זו בארץ

nevertheless it is called "bread from heaven," because its drawing-down below is at the level of "heaven," that is, Z'eir Anpin of Atzilus. And for there to be a drawing-down from this level into the "land,"

Even so it is called "bread from heaven," because on its way down it passes through "heaven," Z'eir Anpin of Atzilus. The question is how this flow reaches further, into the "land."

דהיינו ברכת הארץ זהו ע"י התורה כענין ואנכי אהיה עם פיך דגבי משה וזהו ואכלת ושבעת וברכת את¹²³ ה'.

that is, the blessing for the land, is through the Torah, as with "and I will be with your mouth" said of Moshe. And this is "And you shall eat and be satisfied, and you shall bless es Havayah."

It reaches the land, in the blessing for the land, through the Torah, just as G-d told Moshe, "I will be with your mouth." This is the meaning of the verse "and you shall bless es Havayah."

את דייקא דהיינו בחי' דבור העליון שהוא בחי' כ"ב אותיות מאל"ף ועד תי"ו וכמ"ש במ"א הנה להיות ברכה זו צ"ל על ידי התורה.

Es specifically: that is, the level of the supernal speech, which is the level of the twenty-two letters from alef to tav, as is explained elsewhere. Thus, for this blessing to be, it must be through the Torah.

The word es (את), alef-tav, stands for the twenty-two letters from alef to tav, the "supernal speech." So a blessing that reaches the level of speech must come through the Torah.

ולקמן נתבאר דפ"י חכמות בחוץ היינו ח"ע [חכמה עילאה] וח"ת [וחכמה תתאה] שהיא בחי' מל' וכ"מ [וכן משמע]
הפ"י בזהר פ' תולדות שם.

Further on it is explained that the meaning of "Wisdoms outside" is Supernal Chochmah and the lower Chochmah, which is the level of Malchus; and so the meaning is implied in the Zohar, Parshas Toldos, there.

The Alter Rebbe notes that further on "Wisdoms outside" is explained as Supernal Chochmah and the lower Chochmah, which is Malchus, in line with the Zohar on Toldos.

וענין חיוב הזכרת ברית¹²⁴ בברכת הארץ יובן ע"ד מ"ש בזהר פרשת מקץ (דקצ"ח ע"א) ע"פ ויוסף הוא השליט על הארץ¹²⁵ ונהיר לה וזן לה הוא המשביר לכל עם הארץ

The obligation to mention the covenant in the blessing for the land will be understood along the lines of what is said in the Zohar, Parshas Mikeitz (198a), on "And Yosef was the ruler over the land" — he illuminates her and nourishes her — "he is the provider for all the people of the land,"

Now the covenant. The Zohar on Mikeitz reads "And Yosef was the ruler over the land ... he is the provider for all the people of the land" (Genesis 42:6) as Yosef illuminating and nourishing the "land," Malchus.

דהא ההוא נהר דנגיד ונפיק מיניה אתזנו כולהו דהיינו כי עיקר הממשיך ומשפיע בבחי' הארץ שהיא המל' הוא יוסף צדיק עליון (וכמ"ש ג"כ עוד בזהר פרשה וישלח דקס"ח)

"for that river which flows and goes forth: from it all are nourished." That is, the main one who draws down and bestows into the level of "land," which is Malchus, is Yosef, the supernal tzaddik (as is also said further in the Zohar, Parshas Vayishlach, p. 168).

The Zohar explains that from "that river which flows and goes forth" all are nourished. Yosef, the "supernal tzaddik," is Yesod, the main channel that brings the flow into Malchus, and the covenant of circumcision is the sign of Yesod.

ואי תימא יוסף אמאי יתיר מכולהו אלא ודאי יוסף בלחודוי ככולהו בגין דאיקרי צדיק ודא הוא דאנהר לסיהרא יתיר מכולהו כו'

"And if you ask, why Yosef more than all of them? But surely Yosef alone is like all of them, because he is called tzaddik, and he it is who illuminates the moon more than all of them," etc.

The Zohar on Vayishlach asks why Yosef is singled out above the other tribes, and answers that Yosef alone is like all of them, because he is called tzaddik and illuminates the "moon," Malchus, more than all of them.

ע"ש ובזהר ויצא (דקס"ב סע"ב [סוף עמוד ב])¹²⁶ והיינו כמ"ש לך ה' הגדולה והגבורה כו' כי כל בשמים ובארץ
לך ה' הממלכה כו' כי

See there; and in the Zohar, Vayeitzei (end of 162b). And this is as it is written, "Yours, Havayah, are the greatness and the might," etc., "for all that is in heaven and on earth; Yours, Havayah, is the kingship," etc. For

The Alter Rebbe adds the Zohar on Vayeitzei, and then the verse "Yours, Havayah, are the greatness and the might ... for all that is in heaven and on earth; Yours, Havayah, is the kingship" (I Chronicles 29:11).

הנה לך ה' הגדולה היינו שהמדות דאצילות הן בבחי' לך בבחי' ביטול ממש לאור א"ס ב"ה דלאו מכל
אלין מדות¹²⁷ איהו כלל¹²⁸ וזהו בחי' יחוי"ע [יחודא עילאה].^{129, 130}

"Yours, Havayah, are the greatness" means that the emotive attributes (middos) of Atzilus are in a state of "Yours," a state of actual self-nullification before the Infinite Light (Or Ein Sof), blessed be He, Who is not any of these attributes at all; and this is the level of the higher unity (yichuda ila'ah).

"Yours, Havayah, are the greatness" refers to the emotive attributes of Atzilus as wholly nullified before the Infinite Light, which, as the Tikkunei Zohar says, is "not any of these attributes at all." This is the higher unity.

18 ולך ה' הממלכה זהו יחוי"ע [יחודא תתאה] ביטול היש והמשכת הביטול מיחוי"ע [מיחודא עילאה] ליחוי"ע

[ליחודא תתאה] זהו ע"י כי כל בשמים ובארץ ותרגו מו דאחיד בשמיא וארעא^{131, 132, 133} שהוא בחי' יסוד¹³⁴

המקשר וממשיך מבחי' שמים שהוא יחוי"ע [יחודא עילאה] לבחי' ארץ שהוא יחוי"ע [יחודא תתאה]

"And Yours, Havayah, is the kingship": this is the lower unity, the nullification of yesh. And the drawing of the nullification from the higher unity to the lower unity is through "for all that is in heaven and on earth," which the Targum renders "that holds fast to heaven and earth": this is the level of Yesod (foundation), which binds and draws from the level of heaven, which is the higher unity, to the level of earth, which is the lower unity.

"Yours, Havayah, is the kingship" is the lower unity, the nullification of yesh in Malchus. Between them stands "for all that is in heaven and on earth," rendered "that holds fast to heaven and earth": Yesod, which binds heaven, the higher unity, to earth, the lower. The Kehot note observes that this rendering is the Zohar's own and is found in no Targum.

ולכן צריך שיקדים ברית לתורה בברכת הארץ והוא ע"ד מ"ש בפע"ח [בפרי עץ חיים] שער הסוכות ¹³⁵ פ"ב [פרק ב'] בפ"י מכל מלמדי השכלתי ¹³⁶ שבח"י כל הוא המלמד וממשיך התורה בבחי' מל' ונקרא משכיל על דבר ¹³⁷ ע"ש

Therefore one must mention the covenant before the Torah in the blessing for the land. This is along the lines of what is said in Pri Etz Chaim, Sha'ar HaSukkos, chapter 2, on the meaning of "From all my teachers I have gained understanding": the level of "all" is the teacher, which draws the Torah into the level of Malchus, and is called "he who understands a matter." See there.

Since the covenant, Yesod, is what links higher and lower, it must be mentioned before the Torah. The Arizal (Pri Etz Chaim) reads "From all my teachers I have gained understanding" (Psalms 119:99) as "all," Yesod, being the teacher that draws the Torah into Malchus, which is called "he who understands a matter" (Proverbs 16:20).

וזהו ותקם את דברך כי צדיק אתה ¹³⁸ כו' ועיין בזהר פ' תרומה (דף קס"ח ע"ב) מענין ברית ותורה בברכת הארץ.

And this is "And You fulfilled Your words, for You are righteous," etc. And see the Zohar, Parshas Terumah (p. 168b), on covenant and Torah in the blessing for the land.

So Nehemiah 9:8 says, "and You fulfilled Your words, for You are righteous (tzaddik)": the tzaddik, Yesod, brings "Your words" to fulfillment. The Zohar on Terumah discusses covenant and Torah in the blessing for the land.

ובתולעת יעקב כ' [כתב] וצריך להזכיר בה ברית ותורה סוד שלום ואמת הדבקים בארץ החיים ומהם היא נשפעת

And in Tola'as Yaakov he wrote: "One must mention covenant and Torah in it — the mystery of peace and truth, which cleave to the Land of Life, and from them it receives its flow;

Tola'as Yaakov, Rabbi Meir ibn Gabbai's Kabbalistic commentary on the prayers, explains that covenant and Torah are the mystery of "peace and truth" (in Kabbalah, Yesod and Tiferes), which cleave to Malchus, "the Land of Life," and give it its flow.

וצריך להקדים ברית לתורה כי כן הסדר ממטה למעלה ועוד כי הברית הוא הפתח ליכנס לתורה עכ"ל [עד כאן לשונו] ועמ"ש בד"ה

and one must mention the covenant before the Torah, for such is the order from below upward; and further, the covenant is the gateway by which to enter the Torah." End of quote. And see what is written in the discourse beginning

He adds that the covenant comes first because the order is from below upward, and because the covenant is the gateway into the Torah. The Alter Rebbe refers to his discourse "To understand the matter of the heart."

להבין ענין הלב גבי ברוך שהוא יסוד אבא כו' וע' בלק"ת [בלקוטי תורה (להאריז"ל)] פ' עקב¹³⁹ ע"פ ארץ זית שמן¹⁴⁰ ועיין בזח"ג [בזהר חלק ג] בחקתי (דק"ג סע"ב [סוף עמוד ב])¹⁴¹

"To understand the matter of the heart," regarding "Blessed," which is Yesod of Abba, etc.; and see the Arizal's Likkutei Torah, Parshas Eikev, on "a land of olive oil"; and see the Zohar, Part III, Bechukosai (end of 113b),

That discourse connects "Blessed" with Yesod of Abba. He also cites the Arizal's Likkutei Torah on "a land of olive oil" (Deuteronomy 8:8) and the Zohar on Bechukosai.

ע"פ ונתתי שלום בארץ¹⁴² ועיין מ"ש בד"ה שיר השירים^{143, 144} בפ"י אשר לשלמה ובד"ה צאינה וראינה^{145, 146} גבי במלך שלמה מלך שהשלום שלו וזהו שאומרים כשם שנכנס לברית כן יכנס לתורה:^{147, 148}

on "And I will give peace in the land"; and see what is written in the discourse beginning "The Song of Songs," on the meaning of "which is Shlomo's," and in the discourse beginning "Go out and see," at "upon King Shlomo," the King to Whom peace belongs. And this is why we say, "Just as he has entered the covenant, so may he enter into Torah."

The Zohar passage is on "And I will give peace in the land" (Leviticus 26:6), and Shlomo, read as "the King to Whom peace belongs," belongs to the same theme. So at a circumcision we say, "Just as he has entered the covenant, so may he enter into Torah" (Shabbos 137b): the covenant comes first.

SECTION 5 • ¶19-24

Why the covenant comes first

19 ד (ועוד י"ל [יש לומר] באופן אחר ענין שיקדים ברית לתורה והוא בהקדים כי הנה בחינת יסוד הוא עד"מ התקשרות¹⁴⁹ שמקשר האב שכלו בשכל בנו בשעת לימודו עמו באהבה וחשק כו'

4. (Further, one may explain in another way why the covenant must come before the Torah. This is by first noting that the level of Yesod (foundation) is, by way of analogy, the bond by which a father binds his intellect to the intellect of his son when he studies with him, with love and longing, etc.,

Section 4 gives, in a long parenthesis, another reason why the covenant comes before the Torah. Yesod is compared to the bond a father forms when he binds his own mind to his son's mind as he teaches him with love and longing; Iggeres HaKodesh 15 uses the same image.

ע"ד יותר משהעגל רוצה לינק¹⁵⁰ הפרה רוצה להניק והתקשרות זו נמשך ממקום עליון מבחי' משכיל ולכן דייקא מי שהוא בר שכל גדול יותר יוכל להשפיע כו' מה שאין כן מי שאינו בר שכל גדול כל כך.

as in "more than the calf wants to suckle, the cow wants to nurse." This bond is drawn from a high place, from the level of the one who understands (maskil); therefore precisely one whose intellect is greater can bestow more, etc., unlike one whose intellect is not so great.

The Talmud says, "More than the calf wants to suckle, the cow wants to nurse" (Pesachim 112a): the giver's desire exceeds the receiver's. This bond comes from the giver's own understanding (maskil), so the greater the teacher's mind, the more he can impart.

ועד"ז הוא למעלה דמבחינת המגביהי לשבת¹⁵¹ כו' נמשך להיות המשפילי לראות בשמים ובארץ משום דקמיה שוין שמים וארץ.

In the same way above: from the level of "Who is enthroned on high," etc., comes "Who looks down low upon heaven and earth," because before Him heaven and earth are equal.

So it is above: precisely because G-d is "enthroned on high," He "looks down low upon heaven and earth" (Psalms 113:5-6). Before Him heaven and earth are equal, so He reaches both.

וכן מבואר בפע"ח [בפרי עץ חיים] בשער העמידה פרק י"ד בכוונת קונה הכל כי יסוד ז"א הנק' הכל נעשה ע"י מזלא עילאה דדיקנא דא"א וזהו שאמרו רז"ל [רבתינו זכרונם לברכה] דמזוני במזלא תליא¹⁵² ופי' בזהר (ויגש)

And so it is explained in Pri Etz Chaim, Sha'ar HaAmidah, chapter 14, on the intention of "Who possesses all": Yesod of Z'eir Anpin, which is called "all," is formed through the upper mazala of the beard of Arich Anpin. And this is what our Sages, of blessed memory, said, that sustenance depends on mazal; and the Zohar explains, Vayigash)

Pri Etz Chaim explains the phrase "Who possesses all" in the first blessing of the Amidah: Yesod of Z'eir Anpin, called "all," is formed by the upper mazala, a part of the "beard" of Arich Anpin. Hence the Sages' saying that sustenance depends on mazal (Moed Katan 28a).

(דף ר"ז סע"ב [סוף עמוד ב] ודף ר"ח ע"א) ובפ' וירא (דף קט"ו ע"א) דמזלא הוא נהר דנגיד ונפיק¹⁵³ שהוא בחי' יסוד פי' דאף על גב דארץ

(p. 207, end of side b, and p. 208a), and in Parshas Vayeira (p. 115a), that mazala is "the river that flows and goes forth," which is the level of Yesod. That is, even though the land,

The Zohar identifies mazala with "the river that flows and goes forth," which is Yesod. The point being made is that the land's yield depends on a flow from above.

שהיא בחי' מלי' היא דמפקא מזון מכל מקום שרש ההמשכה צ"ל מלמעלה מעלה כדפי' בזהר פרשה תרומה (דף ק"ע ע"ב).

which is the level of Malchus, is what brings forth food, nevertheless the root of the drawing-down must be from far, far above, as is explained in the Zohar, Parshas Terumah (p. 170b).

Malchus, the "land," does bring forth food, but the root of that flow must come from far above, as the Zohar on Terumah explains.

והמשכה זו הוא ע"י בחי' יסוד שהוא המחבר וממשיך מבחי' יחודא עילאה] ביחודא תתאה] כניל ולכן נקי מזלא מלשון יזל מים¹⁵⁴ שמזיל וממשיך ההמשכה שמבחי' סוכי' ויחודא עילאה] כו' וגם ששרשו ממזלא דא"א כניל ועוד כי

This drawing-down is through the level of Yesod, which joins and draws from the level of the higher unity (yichuda ila'ah) into the lower unity, as mentioned above. Therefore it is called mazala, from the expression "water shall flow (yizal)": it makes flow and draws the drawing-down from the level of the light that encompasses all worlds (sovev kol almin) and the higher unity, etc.; and also because its root is from the mazala of Arich Anpin, as mentioned above. Moreover,

That flow passes through Yesod, which joins the higher unity to the lower; hence the name mazala, from yizal, "shall flow" (Numbers 24:7). Yesod channels the light of sovev and of the higher unity, and its own root is the mazala of Arich Anpin.

הנה מלי' נקי חכמה תתאה¹⁵⁵ כנודע מענין חכמה בראש וחכמה בסוף^{156, 157, 158} היינו כי חכמה היא בחי' ביטול

Malchus is called the lower Chochmah (Chochmah Tata'ah), as is known from "Chochmah at the head and Chochmah at the end." That is, Chochmah is the level of self-nullification (bittul);

A further point: Malchus is called "the lower Chochmah," as in the Kabbalistic phrase "Chochmah at the head and Chochmah at the end." In Chassidus, Chochmah is the faculty of self-nullification.

ולכן אור א"ס שורה בחכמה דייקא ויש ב' בחי' חכמה היינו ח"ע [חכמה עילאה] היא הביטול האמיתי אשר בו ועל ידו שורה ונמשך אור א"ס באצילות יחודא עילאה].

therefore the Infinite Light (Or Ein Sof) rests specifically in Chochmah. And there are two levels of Chochmah: Supernal Chochmah is the true self-nullification, in which and through which the Infinite Light rests and is drawn into Atzilus — the higher unity;

That is why the Infinite Light rests in Chochmah, which sets itself aside. There are two levels of Chochmah: Supernal Chochmah is true self-nullification, through which the Infinite Light is drawn into Atzilus, and this is the higher unity.

וח"ת [וחכמה תתאה] היא ביטול היש והוא מקור הביטול דבי"ע יחוי"ת [יחודא תתאה] וכמ"ש מזה בד"ה כי אברהם לא ידענו. ^{159, 160, 161}

and the lower Chochmah is the nullification of yesh, and it is the source of the nullification of Beriah, Yetzirah and Asiyah — the lower unity; as is explained on this in the discourse beginning “For Avraham did not know us.”

The lower Chochmah, Malchus, is the nullification of yesh and the source of the self-nullification of the created worlds, Beriah, Yetzirah and Asiyah; this is the lower unity. The Alter Rebbe refers to his discourse on “For Avraham did not know us” (Isaiah 63:16).

20 והנה כמו שהח"ע [שהחכמה עילאה] דאצילות מאין תמצא ^{162, 163} מבחי"א"א שהוא כתר והוא בחי" מזלא עילאה י"ג ת"ד [תיקוני דיקנא] אבא יונק ממזלא כך ג"כ ח"ת [חכמה תתאה] נמשכת מז"א אשר ז"א לגבי המלי הנקי ח"ת [חכמה תתאה]

Now, just as the Supernal Chochmah of Atzilus “comes from ayin (nothing)” — from the level of Arich Anpin, which is Keser, which is the level of the upper mazala, the thirteen tikkunim of the beard: “Abba suckles from the mazala” — so too the lower Chochmah is drawn from Z'eir Anpin; for Z'eir Anpin, relative to Malchus, which is called the lower Chochmah,

Supernal Chochmah “comes from ayin” (Job 28:12), from Arich Anpin, Keser, through the upper mazala, one of the thirteen tikkunim (“arrangements”) of Arich Anpin’s beard; as the Kabbalists say, “Abba suckles from the mazala.” In the same way the lower Chochmah, Malchus, draws from Z'eir Anpin.

כמו בחי"א"א לגבי ח"ע [חכמה עילאה] כמ"ש במ"א וגם כי מת"ת [מתפארת] דז"א נעשה כתר לנוקי [לנוקבא] ^{164, 165} ולכן יסוד ז"א שבו ועל ידו נמשך ההמשכה מז"א למלי נקרא מזלא

is like the level of Arich Anpin relative to Supernal Chochmah, as is explained elsewhere. Also, from Tiferes of Z'eir Anpin the Keser of Nukva is formed. Therefore Yesod of Z'eir Anpin, in which and through which the drawing-down from Z'eir Anpin to Malchus is drawn, is called mazala.

Z'eir Anpin stands to Malchus as Arich Anpin stands to Supernal Chochmah, and Kabbalah teaches that Tiferes of Z'eir Anpin becomes the Keser (crown) of Nukva, Malchus. So Yesod of Z'eir Anpin, the channel through which Z'eir Anpin gives to Malchus, is also called mazala.

וזהו ענין דיקנא תתאה גדולה מילה שנכרתו עליה י"ג בריתות^{166, 167} שכמו שיש י"ג ת"ד [תיקוני דיקנא]
בדיקנא עילאה דא"א כך הוא ג"כ בדיקנא תתאה בבחינת יסוד כו' כמ"ש בלק"ת [בלקוטי תורה (להאריז"ל)]
פ' קדושים.¹⁶⁸

And this is the lower beard: "Great is circumcision, for thirteen covenants were made over it." Just as there are thirteen tikkunim of the beard in the upper beard of Arich Anpin, so there are also in the lower beard, at the level of Yesod, etc., as is written in the Arizal's Likkutei Torah, Parshas Kedoshim.

This is the "lower beard." The Mishnah says, "Great is circumcision, for thirteen covenants were made over it" (Nedarim 3:11), the word "covenant" appearing thirteen times in the passage of Avraham's circumcision; as the upper beard has thirteen tikkunim, so does the lower one at Yesod. The Kehot note gives the source as the Arizal's Ta'amei HaMitzvos on the prohibition of shaatnez.

21 וזהו אם לא בריתי יומם ולילה¹⁶⁹ חקות שמים וארץ לא שמתי שלהיות ההמשכה מבחינת שמים יחו"ע
[יחודא עילאה] סוכ"ע בארץ יחו"ת [יחודא תתאה] הוא ע"י בחי' ברית המקשר ומחבר כו'

And this is "If not for My covenant by day and night, I would not have set the ordinances of heaven and earth": for the drawing-down from the level of heaven — the higher unity, the light that encompasses all worlds — into the earth — the lower unity — is through the level of the covenant, which binds and joins, etc.

Jeremiah 33:25, "If not for My covenant by day and night, I would not have set the ordinances of heaven and earth," is read as: the covenant, Yesod, is what binds "heaven," the higher unity and the light of sovev, to "earth," the lower unity.

ולכן בברכת הארץ צריך להזכיר בה ברית כנ"ל שע"י ממשיכים בה הברכה מבחי' ברכת הזן שהוא
בחי' לחם מן השמים ועיין בזהר פ' ויחי (דרמ"ו ע"א)¹⁷⁰

Therefore in the blessing for the land one must mention the covenant, as mentioned above, for through this the blessing is drawn into it from the level of the blessing "Who sustains," the level of "bread from heaven." And see the Zohar, Parshas Vayechi (246a),

Therefore the blessing for the land must mention the covenant: through it the blessing of "Who sustains," "bread from heaven," is drawn into the land. The Alter Rebbe cites the Zohar on Vayechi.

ע"פ מאשר שמנה לחמו¹⁷¹ כוי וע"פ הנ"ל י"ל [יש לומר] באופן אחר ענין שצריך שיקדים ברית לתורה מפני שזו ניתנה בג' בריתות וזו ביי"ג¹⁷² בריתות¹⁷³ פי

on "From Asher, his bread shall be rich," etc. And according to the above, one may explain in another way why the covenant must come before the Torah: because "this one was given with three covenants and that one with thirteen covenants." That is,

That Zohar is on "From Asher, his bread shall be rich" (Genesis 49:20). Then comes another reason for covenant before Torah, from the Talmud itself: "this one (the Torah) was given with three covenants, and that one (circumcision) with thirteen" (Berachos 48b-49a).

כי התורה שבע"פ [שבעל פה] היא בחי' ח"ת [חכמה תתאה] ומקבלת מתורה שבכתב ע"י י"ג מדות¹⁷⁴ שהתורה נדרשת בהן ששרשן מיי"ג ת"ד [תיקוני דיקנא]

the Oral Torah is the level of the lower Chochmah, and it receives from the Written Torah through the thirteen principles by which the Torah is expounded, whose root is in the thirteen tikkunim of the beard.

The Oral Torah is the lower Chochmah and receives from the Written Torah through the thirteen principles of interpretation (listed at the opening of the Sifra), whose root is the thirteen tikkunim of the beard.

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] זקן שקנה חכמה¹⁷⁵ וזהו ענין הברית שהוא בחינת מזלא שהוא המשכה מבחי' כתר י"ג ת"ד [תיקוני דיקנא]

Therefore our Sages, of blessed memory, said, "An elder (zaken) is one who has acquired wisdom." And this is the covenant, which is the level of mazala, a drawing-down from the level of Keser, the thirteen tikkunim of the beard.

So the Sages say, "An elder (zaken) is one who has acquired wisdom" (Kiddushin 32b); zaken shares its letters with zakan, "beard." The covenant is the mazala, the flow from Keser, the thirteen tikkunim of the beard.

ולכן צריך שיקדים ברית לתורה כי הוא המחבר וממשיך אל הארץ שהיא תורה שבע"פ [שבעל פה] מבחי' שמים שהוא תשב"כ [תורה שבכתב].¹⁷⁶

Therefore the covenant must come before the Torah, for it is what joins and draws to the "land," which is the Oral Torah, from the level of "heaven," which is the Written Torah.

Therefore the covenant comes before the Torah: it joins and draws from "heaven," the Written Torah, to the "land," the Oral Torah.

22 ועוד כי גם התשב"כ [התורה שבכתב] שרשה מחכמה עילאה ומילה שנכרתו עליה שלש עשרה בריתות¹⁷⁷

היינו י"ג ת"ד [תיקוני דיקנא] דא"א וכנ"ל ששרש היסוד נמשך

Moreover, the Written Torah too has its root in Supernal Chochmah, while circumcision, "over which thirteen covenants were made," is the thirteen tikkunim of the beard of Arich Anpin; and, as mentioned above, the root of Yesod is drawn

Another angle: the Written Torah is rooted in Supernal Chochmah, while circumcision's thirteen covenants correspond to the thirteen tikkunim of Arich Anpin, Keser, which is higher. Yesod itself has its root in Arich Anpin, as explained above.

ונעשה מבחי" א"א ועמ"ש בד"ה לך לך¹⁷⁸ בענין אברם ואברהם¹⁷⁹ שבחי" אב רם זהו ח"ע [חכמה עילאה] וניתוסף בו ה' להיות אברהם והיינו ע"י המילה כו' ע"ש.

and formed from the level of Arich Anpin. And see what is written in the discourse beginning "Go for yourself" on Avram and Avraham: the level of Av ram ("exalted father") is Supernal Chochmah, and a hei was added to it to become Avraham, and this was through circumcision, etc. See there.

So the covenant reaches higher than the Torah. In the discourse "Go for yourself," Avram (av ram, "exalted father") is Supernal Chochmah, and through circumcision the letter hei was added to make Avraham (Genesis 17:5).

23 ועמ"ש מענין המילה בד"ה למנצח על השמינית.¹⁸⁰ ויובן זה ג"כ בעבודה כי ברית הוא בחי' התקשרות

וחשק ואהבה רבה שמבחי' סוכ"ע והוא בחי' בכל מאדך¹⁸¹ כמבואר לקמן

And see what is written on circumcision in the discourse beginning "For the conductor, on the eighth." This can also be understood in [terms of] divine service: the covenant is the level of attachment, longing and great love, from the level of the light that encompasses all worlds; it is the level of "with all your might," as is explained further on,

In terms of a person's service of G-d, the covenant is attachment, longing and "great love" from the level of sovev, the love "with all your might" (Deuteronomy 6:5), beyond all measure, as explained further on.

והיא בחי' רעותא דליבא שהוא בחי' כתר והתורה היא מבחי' חכמה ונתלבשה בג' בחינות מחשבה ודבור ומעשה שצריך לקיים התורה בג' בחי' אלו וזהו ענין שניתנה בג' בריתות

and it is the level of the desire of the heart (re'usa deliba), which is the level of Keser. And the Torah is from the level of Chochmah, and it was enclothed in three levels, thought, speech and action, for the Torah must be fulfilled in these three levels; and this is why it was given with three covenants,

This is "the desire of the heart" (re'usa deliba), which corresponds to Keser. The Torah is Chochmah and is clothed in thought, speech and action, the three ways a person fulfills it; hence it was "given with three covenants."

והיינו להמשיכה בגי' עולמות ביי"ע שהם בחי' מחודומי"ע [מחשבה דבור ומעשה] ועי"ז נאמר ולכבודי בראתיו יצרתיו¹⁸² אף עשיתיו ואין כבוד אלא תורה^{183, 184} כוי והיינו המשכת האצילות בבי"ע

that is, to draw it into the three worlds of Beriah, Yetzirah and Asiyah, which are the levels of thought, speech and action. Of this it is said, "For My glory I have created it, formed it, and also made it," and "there is no glory but Torah," etc.; that is, the drawing of Atzilus into Beriah, Yetzirah and Asiyah.

The three covenants draw the Torah into the three created worlds, Beriah, Yetzirah and Asiyah, which correspond to thought, speech and action. Isaiah 43:7, "For My glory I have created it, formed it, and also made it," names these three, and "there is no glory but Torah" (Avos 6:3).

אבל ברית ורעותא דליבא הוא בחי' כתר שהוא המקשר ומחבר המאציל אי"ס ביה עם הנאצלים.

But the covenant and the desire of the heart are the level of Keser, which binds and joins the Emanator, the Infinite One (Ein Sof), blessed be He, with the emanated beings.

The covenant and the desire of the heart, by contrast, belong to Keser, which binds the Emanator, the Infinite One, with the emanated levels themselves.

24 ועמ"ש ע"פ לעברך בברית¹⁸⁵ כוי כפי' נצבים. ולכן צריך שיקדים ברית לתורה כי הוא המשכת אור אי"ס ביה בחכמה ע"י הכתר ואח"כ יומשך מחכמה שהיא התורה במודומי"ע [במחשבה דבור ומעשה] ביי"ע.

And see what is written on "That you may enter into the covenant," etc., in Parshas Nitzavim. Therefore the covenant must come before the Torah: for it is the drawing of the Infinite Light (Or Ein Sof), blessed be He, into Chochmah through Keser, and afterwards it is drawn from Chochmah, which is the Torah, into thought, speech and action, [in] Beriah, Yetzirah and Asiyah.

The Alter Rebbe refers to his discourse on "That you may enter into the covenant" (Deuteronomy 29:11). The covenant comes before the Torah because it draws the Infinite Light into Chochmah through Keser; only then is it drawn from Chochmah, the Torah, into thought, speech and action in the three lower worlds.

וזהו קרוב למה שנת' [שנתבאר] לעיל בענין ואנכי אהיה עם פיה כוי ולכן כל האומר אין לי

This is close to what was explained above regarding "and I will be with your mouth," etc. And therefore, "whoever says, I have nothing

This resembles the earlier point about "I will be with your mouth": the Torah reaches down only through a flow from above Chochmah. So the Talmud says, "whoever says, I have nothing but Torah, does not have even Torah" (Yevamos 109b).

אלא תורה¹⁸⁶ וכוי ועמ"ש בביאור ע"פ ששים המה¹⁸⁷ מלכות¹⁸⁸ כוי אחת היא יונתי¹⁸⁹ כוי גבי חסידים הראשונים¹⁹⁰ כוי

but Torah," etc. And see what is written in the explanation on "There are sixty queens," etc., "My dove is one," etc., regarding "the early pious ones," etc.,

He also refers to his explanation on "There are sixty queens ... My dove is one" (Song of Songs 6:8-9), where he discusses the early pious ones who spent long hours in prayer (Berachos 32b).

שמתוך כוי ע"ש ומ"ש בד"ה יונתי בחגוי^{191,192} בענין שמתחלה צ"ל קומי לך¹⁹³ ואח"כ רעייתי כוי "that because," etc. See there. And what is written in the discourse beginning "My dove, in the clefts of the rock," on the idea that first there must be "Arise, go," and afterwards "my beloved," etc.

The Talmud there says that "because they were pious, their Torah was preserved and their work was blessed." The discourse "My dove, in the clefts of the rock" explains that first comes "Arise, go," and only afterwards "my beloved" (Song of Songs 2:10).

ובלק"ת [ובלקוטי תורה (להאריז"ל)] פ' קדושים¹⁹⁴ שמדיקנא תתאה דא"א דהיינו מיסוד דא"א נמשך ונעשה י"ג ת"ד [תיקוני דיקנא] עילאה דז"א וזהו ענין שמקדימין ברית לתורה

And in the Arizal's Likkutei Torah, Parshas Kedoshim: from the lower beard of Arich Anpin, that is, from Yesod of Arich Anpin, the upper thirteen tikkunim of the beard of Z'eir Anpin are drawn and formed. And this is why the covenant is put before the Torah:

The Arizal's Likkutei Torah on Kedoshim teaches that from the lower beard of Arich Anpin, its Yesod, the upper thirteen tikkunim of the beard of Z'eir Anpin are formed. This gives a Kabbalistic reason for putting the covenant before the Torah.

כי מבחי ברית ויסוד דא"א נמשך התורה שהיא בחי ז"א כוי שנקרא זקן שקנה חכמה¹⁹⁵ כוי ע"י שמקבל מיסוד דא"א ע"ש בלק"ת [בלקוטי תורה (להאריז"ל)].

for from the level of the covenant and Yesod of Arich Anpin the Torah is drawn, which is the level of Z'eir Anpin, etc., which is called "an elder (zaken), one who has acquired wisdom," etc., through receiving from Yesod of Arich Anpin. See there, in the Arizal's Likkutei Torah.

The Torah, which is Z'eir Anpin, flows from the covenant, Yesod of Arich Anpin. So Z'eir Anpin is called "an elder (zaken), one who has acquired wisdom," because it receives from Yesod of Arich Anpin.

(ועמ"ש סדי"ה בשעה שהקדימו ישראל נעשה לנשמע)¹⁹⁶ ועכ"ז [ועם כל זה] הדרך שנתבאר אות ג' בענין הטעם שיקדים ברית לתורה נראה עיקר ופשוט יותר.

(And see what is written at the end of the discourse beginning "When Israel put 'we will do' before 'we will hear.'") Nevertheless, the way explained in section 3, regarding the reason for putting covenant before Torah, seems the main one, and simpler.

After pointing to his discourse on Israel's saying "we will do" before "we will hear" (Shabbos 88a), the Alter Rebbe states his preference. The explanation of section 3, the covenant as Yesod that binds heaven and earth, is the main and simpler one.

וזהו ואכלת ושבעת וברכת את.¹⁹⁷ ופי' בזהר פ' תרומה (דקנ"ג ע"ב) כי ושבעת היינו המשכת הרצון וכמ"ש ונשבע לחם¹⁹⁸ ונהיה טובים

And this is "And you shall eat and be satisfied, and you shall bless es." The Zohar, Parshas Terumah (153b), explains that "and be satisfied" is the drawing-down of will (ratzon), as it is written, "and we were satisfied with bread, and were well,"

Now he returns to the verse, "and you shall eat and be satisfied, and you shall bless es." The Zohar on Terumah reads "and be satisfied" as the drawing-down of will, as in Jeremiah 44:17, "we were satisfied with bread, and were well."

והיינו להמשיך בחי' פותח את ידך¹⁹⁹ ומשביע לכל חי רצון ועל ידי זה וברכת את.

that is, to draw down the level of "You open Your hand and satisfy every living thing with will," and through this, "and you shall bless es."

The aim is to draw down "You open Your hand and satisfy every living thing with will" (Psalms 145:16). Through this comes "and you shall bless es."

והענין כי לכל חי היינו בחי' צדיק יסוד עולם²⁰⁰ כמ"ש עוד יוסף בני חי²⁰¹ ונקי ג"כ כל כנ"ל

The explanation is this: "every living thing (chai)" is the level of the tzaddik, the foundation of the world, as it is written, "Yosef my son is still alive (chai)," and it is also called "all," as mentioned above.

"Every living thing" (chai) is Yesod, the tzaddik, "the foundation of the world" (Proverbs 10:25); Yosef the tzaddik is called chai in "Yosef my son is still alive" (Genesis 45:28). Yesod is also called "all," as mentioned earlier.

וזהו לכל חי רצון הוא בחינת כתר שממנו נמשך היסוד כנ"ל בענין קונה הכל והוא המשכת אור א"ס ב"ה הסוכ"ע מעולם ועד עולם

And this "will" for "every living thing" is the level of Keser, from which Yesod is drawn, as mentioned above regarding "Who possesses all"; and it is the drawing-down of the Infinite Light, blessed be He, the light that encompasses all worlds (sovev kol almin), "from world to world,"

The "will" that satisfies Yesod comes from Keser, the source of Yesod, as explained above on "Who possesses all." It is the flow of the encompassing light of the Infinite One, reaching "from world to world."

והיינו ע"י פותח את ידך שהם י"ג ת"ד [תיקוני דיקנא] מזלא עילאה שעל ידי זה ומשביע לכל חי רצון that is, through "You open Your hand," which is the thirteen tikkunim of the beard, the upper mazala, through which "and satisfy every living thing with will."

It comes through "You open Your hand," which the Alter Rebbe identifies with the thirteen tikkunim of the beard, the upper mazala.

והוא ג"כ ענין המשכת הרצון והאהבה רבה בנפש האדם בחי רעותא דליבא ועי"ז נקי הנשמה ג"כ נשמת כל חי דפרחא מההוא חי העולמים²⁰² כמ"ש בזהר פ' תרומה (דקל"ח ע"א)

And this is also the drawing-down of will and great love in a person's soul, the level of the desire of the heart. Through this the soul is also called "the soul of every living being," which issues forth from that Life of the worlds, as is said in the Zohar, Parshas Terumah (138a),

In a person, this is the drawing of will and great love into the soul, "the desire of the heart." So the soul is called nishmas kol chai, "the soul of every living being," which issues from G-d, "the Life of the worlds" (Zohar, Terumah 138a).

שעי"ז תברך את שמך היא בחי מל' כמ"ש בזהר שם ומבואר כמ"א. וזהו ענין ושבעת וברכת את. so that through this, "shall bless es Your Name," which is the level of Malchus, as is said in the Zohar there and explained elsewhere. And this is the meaning of "and you shall be satisfied, and you shall bless es."

Then the soul "shall bless es Your Name," as in the Shabbos prayer Nishmas, and "es Your Name" is Malchus, as the Zohar says there. This is "and you shall be satisfied, and you shall bless es."

פי' שע"י בחי ומשביע לכל חי רצון העליון על ידי זה וברכת את ה' את דייקא היא That is: through the level of "and satisfy every living thing with" the supernal "will," through this, "and you shall bless es Havayah" — es specifically, which is

In short: when the supernal will satisfies "every living thing," Yesod, then "you shall bless es Havayah," with the stress on es.

מדת מלכותו ית' להמשיך בה מבחי' סוכ"ע וכמבואר למעלה ועמ"ש מענין פותח את ידך כוי בד"ה כי ההרים ימושו ^{203, 204} וברית שלומי לא תמוט: ²⁰⁵

the attribute of His kingship, may He be blessed, to draw into it from the level of the light that encompasses all worlds, as explained above. And see what is written on “You open Your hand,” etc., in the discourse beginning “For the mountains shall depart, but My covenant of peace shall not be moved.”

Es is Malchus, G-d's kingship, into which the encompassing light is drawn. The Alter Rebbe refers to his discourse “For the mountains shall depart, but My covenant of peace shall not be moved” (Isaiah 54:10).

SECTION 6 • ¶25-29

“The good”: Jerusalem and the double bread

²⁵ ה וענין הטובה זו בונה ירושלים. והנה צ"ל דהארץ הוא בחי' מל' וירושלים הוא ג"כ מל' ²⁰⁶ דאצילות וא"כ לכאורה היינו הך.

5. And the meaning of “the good”: this is ‘Who builds Jerusalem.’” Now, we need to understand: the land is the level of Malchus, and Jerusalem too is Malchus of Atzilus; if so, seemingly they are one and the same.

Section 5 turns to the third blessing: “the good”: this is ‘Who builds Jerusalem.’” The difficulty is that both the “land” and “Jerusalem” stand for Malchus of Atzilus, so what distinguishes them?

ויש להקדים ענין ועל חיים הן כוי שמזכירים ג"כ בברכת הארץ ויובן ע"פ מ"ש בזהר ר"פ תזריע ²⁰⁷ ע"פ גמלתהו טוב

We must first explain “and for life, grace,” etc., which is also mentioned in the blessing for the land. It will be understood from what is said in the Zohar at the beginning of Parshas Tazria on “She bestows good upon him

First the Alter Rebbe explains the phrase “and for life, grace,” also said in the blessing for the land. He starts from the Zohar at the beginning of Tazria on Proverbs 31:12, “She bestows good upon him and not evil, all the days of her life.”

ולא רע ²⁰⁸ כל ימי חייה זמינת טב כוי ולא רע בגין דכתיב ועץ הדעת טוב ורע. ^{209, 210}

and not evil, all the days of her life”: “She is destined for good,” etc., “and not evil, because it is written, ‘and the Tree of Knowledge of good and evil.’”

The Zohar reads the verse of Malchus: she is “destined for good, and not evil,” because Malchus is linked with “the Tree of Knowledge of good and evil” (Genesis 2:9).

טוב אימתי בזמנא דאינון ימי השמים נהרין עלה כו' דאינון ימי חייה בגין דעץ החיים שדר לה חיים עכ"ל [עד כאן לשונו].

‘Good’ — when? At the time that those ‘days of heaven’ shine upon her,” etc., “which are ‘the days of her life,’ because the Tree of Life sends her life.” End of quote.

When is she “good”? When “the days of heaven” shine upon her, “the days of her life,” because the Tree of Life sends her life. The good she bestows depends on the light she receives from above.

כי הנה ידוע דיש ב' בחי' מיין [מיין נוקבין] ומייד [ומיין דוכרין] המיין [המיין נוקבין] הוא מה שהמלי מבררת בבייע מקינ [מקליפת נוגה] שהוא בחי' יש ודבר נפרד להיות נכלל בבחי' ביטול והוא ביטול היש ואח"כ נמשך מייד [מיין דוכרין]

For it is known that there are two levels, mayin nukvin (feminine waters) and mayin duchrin (masculine waters). The mayin nukvin are what Malchus refines in Beriah, Yetzirah and Asiyah from kelipas nogah, which is the level of yesh and a separate thing, so that it be included in the level of self-nullification — and this is the nullification of yesh. Afterwards mayin duchrin are drawn down,

Two kinds of “waters” are involved. Mayin nukvin, “feminine waters,” are the sparks Malchus refines in the lower worlds from kelipas nogah, the “glowing husk” that mixes good and evil; they are yesh, separate existence, raised into the nullification of yesh. Then mayin duchrin, “masculine waters,” are drawn down from above.

שהוא מבחי' שם מ"ה [שם מ"ה] ביטול אמיתי לברר המיין [המיין נוקבין] עד שיוכלל באלקות ממש להיות בבחי' ביטול שבאצילות יחוד עליון איהו וחיוהי וגרמוהי חד ^{211, 212} כמ"ש בביאור ע"פ כי כאשר השמים החדשים ^{213, 214} כו' ע"ש באריכות. ²¹⁵

which are from the level of the Name Mah, true self-nullification, to refine the mayin nukvin until they are included in actual G-dliness, to be at the level of the self-nullification that is in Atzilus, the higher unity, [where] “He and His life-forces and His vessels are one,” as is explained in the explanation on “For as the new heavens,” etc. See there at length.

The masculine waters come from the Name Mah, true self-nullification, and refine the feminine waters further until these are included in G-dliness itself, the higher unity of Atzilus, where “He and His life-forces and His vessels are one.” The Alter Rebbe refers to his explanation on “For as the new heavens” (Isaiah 66:22).

26 ומבואר ג"כ במ"א על מאמר הרע"מ [הרע"א מהימנא] פ' כי תשא²¹⁶ אכנא למשקל בה דא יו"ד²¹⁷ דעיקר

ההולדה הוא מבחי' המ"ן [המ"ן נוקבין] רק שהמ"ד [שהמ"ן דוכרין] מבררו

It is also explained elsewhere, on the saying of the Ra'aya Mehemna, Parshas Ki Sisa, "a stone to weigh with — this is yud," that the main [power] of begetting is from the level of the mayin nukvin, only that the mayin duchrin refine it;

Elsewhere the Alter Rebbe explains the Ra'aya Mehemna (Zohar 2:187b) on "a stone to weigh with — this is yud": in begetting, the main factor is the feminine waters, and the masculine waters only refine them.

והיינו לפי ששרשו גבוה יותר מס"ג [משם ס"ג] שבפנימיות / שבפנימיות א"ק [אדם קדמון] משא"כ מ"ד

[מ"ן דוכרין] שהוא משם מ"ה [שם מ"ה] הוא רק הארה כו'

and this is because its root is higher, from Sag that is in the inner dimension of Adam Kadmon, whereas the mayin duchrin, which are from the Name Mah, are only a glimmer, etc.;

This is because the root of the feminine waters is higher: in the Name Sag, in the inner dimension of Adam Kadmon, the primordial level above all the worlds. The masculine waters come from the Name Mah and are only a glimmer by comparison.

וכמ"ש מזה בביאור ע"פ עלי באר^{218, 219} כו' בענין מלמטה למעלה לא ידענו כו' וזהו ענין זמינת טב

דהיינו ע"י שמבררת הטוב מעה"ד [מעץ הדעת] טו"ר [טוב ורע]

as is explained on this in the explanation on "Rise up, O well," etc., regarding "from below upward we do not know," etc. And this is "she is destined for good": that is, through her refining the good from the Tree of Knowledge of good and evil,

He refers to his explanation on "Rise up, O well" (Numbers 21:17), on "from below upward we do not know." This is the Zohar's "she is destined for good": Malchus refines the good from the Tree of Knowledge of good and evil.

דהיינו מק"נ [מקליפת נוגה] אשר הטוב שנתברר שרשו מס"ג [משם ס"ג] שלמעלה משם מ"ה [שם מ"ה] דו"א

ועי"ז מתעלה הז"א לבחי' עתיק ועמ"ש בביאור ע"פ זכור את יום השבת²²⁰ כו' בענין והחיות נושאות

את הכסא כו'.

that is, from kelipas nogah; for the good that has been refined has its root in Sag, which is above the Name Mah of Z'eir Anpin; and through this Z'eir Anpin is raised to the level of Atik. See what is written in the explanation on "Remember the Shabbos day," etc., regarding "and the chayos carry the Throne," etc.

That is, she refines it from kelipas nogah. The refined good has its root in Sag, above Mah of Z'eir Anpin, so raising it lifts Z'eir Anpin up to the level of Atik; the Alter Rebbe compares the theme of "the chayos carry the Throne," the lower raising the higher, from his explanation on "Remember the Shabbos day."

27 ומי"ש ולא רע היינו שאין שום תערובות בהכירור ע"ד מ"ש בסש"ב [בספר של בינונים] בענין צדיק וטוב לו²²¹ שהרע נהפך לטוב ממש ע"י פ"י [פרק י' / פרשה י'].

And what it says, "and not evil," means that there is no admixture at all in the refinement, along the lines of what is written in Sefer Shel Beinonim on "a righteous man who has good": that the evil is turned into actual good; see chapter 10.

"And not evil" means that the refined good carries no admixture at all, as Tanya (chapter 10) describes the complete tzaddik, "a righteous man who has good," in whom evil has been turned into actual good.

אך הכח לבירור זה הוא דייקא ע"י המשכה מז"א כי האיש דרכו לכבש²²² כו' שע"י כח והארה זו מבחי ח"ע [חכמה עילאה] הנמשך ומתלבש במלי ע"יז מבררת בכי"ע וכנ"ל בענין ברכת הזן וברכת הארץ כו'

But the power for this refinement comes specifically through a drawing-down from Z'eir Anpin, for "it is the way of the man to conquer," etc.: through this power and illumination from the level of Supernal Chochmah, which is drawn and enclothed in Malchus, she refines in Beriah, Yetzirah and Asiyah, as mentioned above regarding the blessing "Who sustains" and the blessing for the land, etc.

The power to refine comes from Z'eir Anpin, as the Talmud says, "it is the way of the man to conquer" (Yevamos 65b): light from Supernal Chochmah, drawn into Malchus, enables her to refine the lower worlds. This parallels what was said about "Who sustains" empowering the blessing for the land.

וזהו בזמנא דאינון ימי השמים נהרין עלה כו' וזהו דאינון ימי חייה כי סיהרא לית לה מגרמה כלום^{223, 224}

And this is "at the time that those 'days of heaven' shine upon her," etc.; and this is "which are 'the days of her life'": for the moon has nothing of its own,

That is the Zohar's "when the days of heaven shine upon her": they are "the days of her life," for the moon, Malchus, "has nothing of its own" and only reflects light.

ולכן דהע"ה [דוד המלך עליו השלום] לא^{225, 226} היו לו חיים רק שנמשך לו מז"א שנקרא עץ החיים כו' וזהו ענין ועל חיים חן וחסד שחוננתנו כו'.

and therefore David the King, peace be upon him, had no life [of his own], only what was drawn to him from Z'eir Anpin, which is called the Tree of Life, etc. And this is the meaning of "and for the life, grace and kindness that You have graciously given us," etc.

So King David, who embodies Malchus, had no years of his own; the Midrash says Adam gave him seventy of his years. His life came from Z'eir Anpin, the Tree of Life, and this is the blessing's thanks "for the life, grace and kindness that You have graciously given us."

28 והנה כשהמלי יורדת ומתלבשת לברר ק"נ [קליפת נוגה] אזי נק' גם היא בשם עה"ד [עץ הדעת] טו"ר [טוב ורע] לגבי ז"א שאינו יורד ומתלבש למטה

Now, when Malchus descends and enclothes itself to refine kelipas nogah, it too is then called "the Tree of Knowledge of good and evil," relative to Z'eir Anpin, which does not descend and enclothe itself below;

When Malchus goes down into the lower worlds to refine kelipas nogah, it is itself called "the Tree of Knowledge of good and evil," since it is clothed in that mixture. Z'eir Anpin, which does not descend, is not called so.

אבל אחר הבירור שביררה הטוב מן הרע ומעלה אותו בכח"י מ"ן [מ"ן נוקבין] באצילות ע"ז נאמר גמלתהו טוב ולא רע

but after the refinement, when she has refined the good from the evil and raises it as mayin nukvin into Atzilus, of this it is said, "She bestows good upon him, and not evil."

After Malchus has separated the good from the evil and raised it as "feminine waters" into Atzilus, it is described as "She bestows good upon him, and not evil": only good remains.

וזהו ענין הטובה זו בונה ירושלים כי הגם שהארץ הוא ג"כ בחי' מלי' אך הוא בחי' ארץ דמפקא מזון לברר ק"נ [קליפת נוגה] כו'

And this is the meaning of "the good": this is "Who builds Jerusalem." For although the land too is the level of Malchus, it is the level of "a land that brings forth food," to refine kelipas nogah, etc.;

This answers the question about "the land" and "Jerusalem." Both are Malchus, but "the land" is Malchus as it "brings forth food," busy refining kelipas nogah below.

אבל ירושלים זהו בעלותה באצילות להעלות מ"ן [מ"ן נוקבין] קרבנות כו' וזהו בחי' הטובה דהיינו שכבר עלתה מהתלבשותה בעה"ד [בעץ הדעת] טו"ר [טוב ורע] כו'

but Jerusalem is [Malchus] as she ascends into Atzilus to raise mayin nukvin, the offerings, etc. And this is the level of "the good": that she has already risen from her enclothing in the Tree of Knowledge of good and evil, etc.

"Jerusalem" is Malchus as it rises into Atzilus with its refined offerings, the "feminine waters." So it is called "the good," having already left its clothing in the Tree of Knowledge of good and evil.

ועיין מזה בזהר פ' תשא (דק"צ ע"א) ע"פ והיה באחרית הימים ²²⁷ כוי ואפיק הר בית ²²⁸ ה' דא טוב בלא רע וכמ"ש בגמרא וכן הוא אומר ההר הטוב ²²⁹ כוי.

And see on this in the Zohar, Parshas Tisa (190a), on “And it shall come to pass at the end of days,” etc.: “and it brings out ‘the mountain of the House of Havayah’: this is good without evil.” And as it says in the Gemara, “and so it says, ‘that good mountain,’” etc.

The Zohar on Ki Sisa reads “the mountain of the House of Havayah” of “the end of days” (Isaiah 2:2) as “good without evil.” The Talmud (Berachos 48b) likewise links “the good” with Jerusalem through “that good mountain” (Deuteronomy 3:25).

וזהו ירושלים הבנויה כעיר שחברה ²³⁰ לה יחדיו דהיינו שע"י נמשך ומתחבר אור הסוכ"ע שהוא א"ס ב"ה להאיר באצילות ממכ"ע [ממלא כל עלמין]

And this is “Jerusalem, built as a city that is joined together”: that is, through this the light that encompasses all worlds (sovev kol almin), which is the Infinite One (Ein Sof), blessed be He, is drawn and joined to shine in Atzilus — the light that fills all worlds (memalei kol almin).

Psalms 122:3 calls Jerusalem “built as a city that is joined together”: through the refinement, the encompassing light of the Infinite One is joined to Atzilus and shines within the indwelling light (memalei kol almin).

וזהו ענין גמלתהו טוב וכנ"ל שנמשך תוספת אור בז"א מבחי' שלמעלה גם מעץ החיים וכמ"ש בזהר שלח

And this is the meaning of “She bestows good upon him,” as mentioned above: an added light is drawn into Z'eir Anpin from a level that is above even the Tree of Life; as is said in the Zohar, Shelach

This is the “good” of “She bestows good upon him”: an added light reaches Z'eir Anpin from a level higher even than the Tree of Life. The Zohar on Shelach explains this on the spies' question, “Is there a tree in it or not?” (Numbers 13:20).

(דקנ"ט ע"ב) ע"פ היש בה עץ אם אין ²³¹ שבחי' אין הוא מה שלמעלה מעץ החיים

(159b), on “Is there a tree in it or not (ayin)?”: the level of ayin is what is above the Tree of Life.

The Zohar reads the question as naming two levels: “a tree,” the Tree of Life, and ayin, “nothing,” the level above it.

כי עץ החיים הוא בחינת חכמה כמ"ש והחכמה תחיה²³² וכתוב והחכמה מאין תמצא²³³ שהחכמה נקי
יש מאין לגבי בחי' זו שהוא מה שאינו מושג כלל ולמעלה מעלה מסדר ההשתלשלות חד ולא
בחושבן^{234, 235} כוי

For the Tree of Life is the level of Chochmah, as it is written, "wisdom gives life," and it is written, "and wisdom comes from ayin (nothing)": Chochmah is called "something from nothing" relative to this level, which is what is not grasped at all and is far, far above the order of the chain of descending worlds (hishtalshelus) — "One, but not in number," etc.

The Tree of Life is Chochmah ("wisdom gives life," Ecclesiastes 7:12), and "wisdom comes from ayin" (Job 28:12): next to that higher level, Chochmah is "something from nothing." Ayin is beyond all grasp and above the chain of worlds, "One, but not in number," as the Tikkunei Zohar says.

והוא בחי' חיי החיים כי עמך מקור חיים²³⁶ ועמ"ש סדי"ה שמע ישראל בענין את החיים ואת
הטוב.^{237, 238}

And it is the level of the Life of life, "for with You is the source of life." And see what is written at the end of the discourse beginning "Hear, O Israel," regarding "life and good."

That level is "the Life of life," as in "for with You is the source of life" (Psalms 36:10). The Alter Rebbe refers to his discourse on "Hear, O Israel," on "life and good" (Deuteronomy 30:15).

29 ופי' היש בה עץ אם אין היינו שהארץ מקבלת מבחי' אין שלמעלה מהחכמה כי נעוץ תחלתן
בסופן^{239, 240}

And the meaning of "Is there a tree in it or not (ayin)?" is that the land receives from the level of ayin, which is above Chochmah, for "their beginning is embedded in their end,"

So "Is there a tree in it or not?" means the land receives from ayin, above Chochmah, for, as Sefer Yetzirah says, "their beginning is embedded in their end": the lowest is bound to the highest.

והיינו עיי' בירור הנ"ל דעולם התהו שממשיך מלמעלה מעלה כוי והנה עיקר עלייה זו בשבת וזהו ענין
לחם משנה.

that is, through the aforementioned refinement of the World of Tohu, which draws from far, far above, etc. Now, the main [time of] this ascent is on Shabbos, and this is the meaning of the double bread (lechem mishneh).

This happens through the refinement of the sparks of Tohu, whose root is very high. The main ascent comes on Shabbos, and that is the meaning of the "double bread" (lechem mishneh), the two loaves over which we bless at the Shabbos meals.

ואחכ"ז [ואחר כל זה] יובן ג"כ ענין ענין לחם משנה דשבת דהיינו שבשבת הוא בחי חיבור והתכללות ב' הלחמים הנ"ל דלחם מן השמים ולחם מן הארץ שהוא בחי חיבור יח"ע [יחודא עילאה] ויח"ת [יחודא תתאה]

After all this, one will also understand the meaning of the double bread of Shabbos: on Shabbos there is the joining and inter-inclusion of the two breads mentioned above, bread from heaven and bread from the earth, which is the joining of the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah);

Now the double bread is explained: on Shabbos the two breads of the whole maamar, bread from heaven and bread from the earth, are joined and included in each other, the higher unity joined with the lower.

דהיינו שיח"ע [שיחודא עילאה] ויח"ת [יחודא תתאה] שוין כאחד וכענין זכור ושמור בדבור²⁴¹ אחד נאמרו וכ"ה בזהר ויחי (דרמ"ו ע"א)

that is, the higher unity and the lower unity are equal as one, like “Remember’ and ‘Keep’ were said in one utterance.” And so it is in the Zohar, Vayechi (246a):

On Shabbos the two unities are equal, as the Sages said that “Remember” and “Keep,” the two versions of the Shabbos commandment, were said in one utterance (Rosh Hashanah 27a). The Zohar on Vayechi says the same.

מאשר שמנה לחמו²⁴² דא לחם שבת²⁴³ כו' מאי לחם משנה אלא תרי לחם מן השמים ולחם מן הארץ כו'

“From Asher, his bread shall be rich’: this is the bread of Shabbos,” etc. “What is the double bread? Two breads: bread from heaven and bread from the earth,” etc.,

The Zohar reads “From Asher, his bread shall be rich” as the bread of Shabbos, and asks what the double bread is: two breads, bread from heaven and bread from the earth.

ובשבת אתכליל לחם תתאה בלחם עילאה וכ"כ [וכן כתב] בזהר בראשית (דמ"ז ע"ב) מאן דהוה לחם עוני²⁴⁴ אתהדר למהוי לחם פנג²⁴⁵ כו'

“and on Shabbos the lower bread is included in the upper bread.” And so it is written in the Zohar, Bereishis (47b): “What had been bread of affliction turned to become pannag bread,” etc.

On Shabbos the lower bread is included in the upper. The Zohar on Bereishis says that “what had been bread of affliction” becomes pannag bread, a bread of delicacy.

כי לחם עוני זהו יחוי"ת [יחודא תתאה] בחי' הודאה לחם מן הארץ ולחם פנג זהו לחם מן השמים יו"ע [יחודא עילאה] בחי' ברכה ובשבת הוא יחוי"ת [יחודא תתאה] ג"כ במדרגת יחוי"ע [יחודא עילאה] והטעם לזה

For bread of affliction is the lower unity, the level of acknowledgment, bread from the earth; and pannag bread is bread from heaven, the higher unity, the level of blessing; and on Shabbos the lower unity too is at the rank of the higher unity. The reason for this:

"Bread of affliction," matzah, is the lower unity, acknowledgment, bread from the earth; "pannag bread" is bread from heaven, the higher unity, blessing. On Shabbos even the lower unity stands at the rank of the higher.

כי בששת ימי המעשה הוא הירידה וההתלבשות בבי"ע לברר והיינו ע"י המשכה מלמעלה למטה שמבחי' לחם מן השמים

during the six days of work there is the descent and enclothement in Beriah, Yetzirah and Asiyah, to refine, that is, through a drawing-down from above to below, in which, from the level of bread from heaven

The reason: during the six workdays the light descends into Beriah, Yetzirah and Asiyah to refine them, a drawing from above to below that starts from bread from heaven.

ויחוי"ע [ויחודא עילאה] נמשך בבחי' ארץ ויחוי"ת [ויחודא תתאה] לברר ועכשיו זהו ענין חייב אדם לברך מאה ברכות בכל יום²⁴⁶ וכמ"ש לעיל בענין ברכה והודאה דיחוי"ע [דיחודא עילאה] זהו בחי' ברכה

and the higher unity, [the light] is drawn into the level of earth and the lower unity, to refine. And now, this is the meaning of "A person is obligated to say a hundred blessings every day," as explained above regarding blessing and acknowledgment: the higher unity is the level of blessing,

The flow of the higher unity is drawn into the "earth," the lower unity, to refine. This is the daily obligation of a hundred blessings (Menachos 43b): each "blessing" draws the flow of the higher unity.

והיינו המשכה מא"ס ב"ה בע"ס [בעשר ספירות] דאצילות וכל אי כלולה מיוד כו' והמשכה זו נמשך בבחי' מל' ויחוי"ת [ויחודא תתאה] וזהו א"ת [אל תקרי] מה אלא מאה

that is, a drawing-down from the Infinite One, blessed be He, into the Ten Sefiros of Atzilus, each of which is composed of ten, etc.; and this drawing-down is drawn into the level of Malchus and the lower unity. And this is "Do not read mah (what) but me'ah (a hundred),"

Blessing draws the Infinite Light into the Ten Sefiros of Atzilus, each comprising ten, a hundred in all, and from there into Malchus, the lower unity. So the Sages read Deuteronomy 10:12, "What (mah) does Havayah your G-d ask of you," as if it said me'ah, "a hundred."

וזהו ענין ויהיו חיי שרה מאה שנה²⁴⁷ כו' ואח"כ בשבת הוא בחי' עליות ולכן בשבת בורר אסור ועלייה
זו הוא למעלה מעלה בא"ס ב"ה בחי'

and this is the meaning of "And the life of Sarah was a hundred years," etc. Afterwards, on Shabbos, there is the level of ascents; therefore on Shabbos selecting (borer) is forbidden. And this ascent is far, far above, into the Infinite One, blessed be He, the level of

The same hundred appears in "the life of Sarah was a hundred years" (Genesis 23:1). Shabbos, by contrast, is a time of ascents, not refinement, which is why "selecting" (borer), the act of separating, is forbidden on Shabbos; the ascent of Shabbos reaches far above, into the Infinite One Himself.

כי עמך מקור חיים²⁴⁸ עד שיחוי"ע [שיחודא עילאה] ויחוי"ת [ויחודא תתאה] מתכללים יחד וכענין זכור ושמור
בדבור אחד נאמרו כמ"ש במ"א בביאור ע"פ זכור את יום השבת כו' ע"ש באריכות

"for with You is the source of life," until the higher unity and the lower unity are included together, like "'Remember' and 'Keep' were said in one utterance," as is explained elsewhere in the explanation on "Remember the Shabbos day," etc. See there at length.

It reaches the level of "for with You is the source of life," where the higher and lower unity are included together, as "Remember" and "Keep" were one utterance. The Alter Rebbe refers to his explanation on "Remember the Shabbos day."

ויובן זה ע"ד לע"ל [לעתיד לבוא] ליום שכולו שבת ומנוחה²⁴⁹ שיהיה גילוי מבחי' סוכ"ע ממש הרי שמים
וארץ שהן ג"ע [גן עדן] עליון ותחתון בטלים שניהם לגבי בחי' זו וע"כ אין אז התחלקות ב' בחי'

This will be understood in the manner of the Time to Come, "the day that is wholly Shabbos and rest," when there will be a revelation from the very level of the light that encompasses all worlds: heaven and earth, which are the upper and lower Gan Eden, are both nullified before this level; therefore there is then no division into two levels,

An analogy from the Time to Come, "the day that is wholly Shabbos and rest": then the encompassing light itself will be revealed, and before it the upper and lower Gan Eden, "heaven" and "earth," are equally nullified, with no division between them.

כמו בג"ע [בגן עדן] שיש ב' בחי' ג"ע [גן עדן] דהיינו ג"ע [גן עדן] העליון הנקרא שמים וגן עדן התחתון הנקרא
ארץ כנודע מפסוק מי לי בשמים²⁵⁰ כו'

as in Gan Eden, where there are two levels of Gan Eden — the upper Gan Eden, which is called heaven, and the lower Gan Eden, which is called earth — as is known from the verse, "Whom do I have in heaven," etc.

Now Gan Eden has two levels, the upper Gan Eden called "heaven" and the lower called "earth," as in "Whom do I have in heaven ... and besides You I desire nothing on earth" (Psalms 73:25).

והיינו לפי שבג"א [שבגבולי אלכסון] הגילוי מבחי' ממכ"ע [ממלא כל עלמין] ע"כ יש הפרש והבדל בין בחי' שמים לבחי' ארץ אבל לגבי בחי' סוכ"ע שניהן שוין ועמ"ש מזה בפי' שלח ע"פ אני דפי' ציצית.

This is because in Gan Eden the revelation is from the level of the light that fills all worlds; therefore there is a difference and distinction between the level of heaven and the level of earth; but relative to the level of the light that encompasses all worlds, both are equal. And see what is written on this in Parshas Shelach, on "I [am Havayah]" of the passage of tzitzis.

The difference exists because the revelation in Gan Eden is of the indwelling light (memalei kol almin), which comes in grades; before the encompassing light (sovev kol almin) both are equal. The Alter Rebbe refers to his discourse in Shelach on the passage of tzitzis.

ועד"ז הוא ענין לחם משנה דשבת שבי' הלחמים דלחם מן השמים ולחם מן הארץ הם מתכללים כאחד ממש ע"י העליות דשבת וכמ"ש במ"א ס"פ בשלח: ^{251, 252, 253}

In the same way is the double bread of Shabbos: the two breads, bread from heaven and bread from the earth, are included as truly one through the ascents of Shabbos, as is explained elsewhere, at the end of Parshas Beshalach.

So too the double bread of Shabbos: through the ascents of Shabbos, bread from heaven and bread from the earth become truly one. The Alter Rebbe refers to his discussion at the end of Beshalach, which the Kehot note locates in Torah Ohr.

SECTION 7 • ¶ 30-37

What it means to bless G-d

30 ו ומעתה יש לבאר ענין הברכה בכלל. דהנה המפרשים והבחי' פי' עקב הקשו כי כיון שהוא ית' מקור הברכה וכל הברכות הן משתלשלות ממנו ²⁵⁴ כל הנמצאים המברכים אותו אין כל ברכותיהם כדאי לו

6. Now we can explain the matter of blessing in general. The commentators, and Rabbeinu Bachya on Parshas Eikev, raised a difficulty: since He, may He be blessed, is the source of blessing, and all blessings descend from Him, then all the beings that bless Him — none of their blessings are worthy of Him,

Section 6 explains blessing in general. Rabbeinu Bachya, in his commentary on Eikev, and other commentators ask: G-d is the source of all blessing and every blessing flows from Him, so what can the blessings of His creatures add to Him?

כי הוא הנמצא הקדמון שהמציא הנמצאים כלם ומציאותם אינה אלא ממציאותו ומציאותו הספיק בעצמו לא יצטרך לזולתו כלל.

for He is the primordial Being Who brought all beings into existence, and their existence is only from His existence, and His existence suffices in itself and does not need anything else at all.

He is the primordial Being who brought all into existence; all existence comes from His, and His own existence is self-sufficient and needs nothing else.

וא"כ אם יברכוהו כל היום וכל הלילה מה יתרבה בכך או מה יתנו לו או מה מידם יקח.²⁵⁵

If so, if they bless Him all day and all night, what is increased by this? Or what will they give Him, or what will He take from their hand?

So if they bless Him day and night, what is added? In the words of Job 35:7, "what will you give Him, or what will He take from your hand?"

והנה בגמרא פ"ט דב"מ [דבבא מצינא] (דף קי"ד ע"ב) אמרו יצא הקדש שא"צ [שאינ צריך / שאינו צריך] צדקה²⁵⁶

אבל צריך ברכה בארו החכמים ז"ל [זכרוננו לברכה / זכרונם לברכה] בפירוש כי ההקדש צריך ברכה

Now, in the Gemara, chapter 9 of Bava Metzia (p. 114b), they said, "Excluded is hekdesch (consecrated property), which needs no charity but needs blessing." The Sages, of blessed memory, stated explicitly that hekdesch needs blessing

Yet the Talmud (Bava Metzia, end of chapter 9) first suggests that hekdesch, property consecrated to the Temple, "does not need blessing," rejects this from "and you shall bless Havayah your G-d," and concludes that hekdesch does not need charity. So what belongs to G-d needs blessing.

אבל אינו צריך צדקה ומפורש אמרו בברכות פ"ג [פרק ג']²⁵⁷ אמר לו ישמעאל בני ברכני²⁵⁸ וכן במסכת

שבת פ"ט אמר הקב"ה²⁵⁹ למשה היה לך לעזרני²⁶⁰ והוא ענין הברכה.

but does not need charity. And they said explicitly in Berachos, chapter 3, "He said to him, Yishmael my son, bless Me"; and likewise in Tractate Shabbos, chapter 9, "The Holy One, blessed be He, said to Moshe, You should have helped Me" — and this is the matter of blessing.

The Talmud tells that G-d said to Rabbi Yishmael the High Priest, "Yishmael my son, bless Me" (Berachos 7a; the Kehot note corrects "chapter 3" to chapter 1, as in the manuscript), and that He said to Moshe, "You should have helped Me" (Shabbos 89a). This is what blessing means.

(ועיין מזה בספר עה"ק [עבודת הקודש] בהקדמה²⁶¹ ובתוך הספר ח"ב [חלק ב'] פ"ז [פרק ז']). שהענין הוא להמשיך הברכה מן המקור שהוא אור א"ס ב"ה אל כבודו וזיו יקריה.

(And see on this in the book Avodas HaKodesh, in the introduction, and within the book, Part II, chapter 7.) The matter is to draw the blessing from the source, which is the Infinite Light (Or Ein Sof), blessed be He, to His glory and the radiance of His preciousness;

The book Avodas HaKodesh discusses the same question. The answer: to bless G-d is to draw blessing from its source, the Infinite Light, into "His glory," His revealed presence.

דהיינו מבחינת סוכ"ע בבחינת ממכ"ע [ממלא כל עלמין] ועיין ברע"מ [ברעיא מהימנא] ר"פ עקב והיינו כמ"ש בביאור ע"פ יביאו לבוש^{262, 263} כו' כי יש ב' מיני המשכות מאור א"ס ב"ה. האחד היא בבחינת א"ס ממש.²⁶⁴

that is, from the level of the light that encompasses all worlds (sovev kol almin) into the level of the light that fills all worlds (memalei kol almin). And see the Ra'aya Mehemna at the beginning of Parshas Eikev. This is as is explained in the explanation on "Let them bring a garment," etc.: there are two kinds of drawing-down from the Infinite Light, blessed be He. The first is in the manner of actual infinitude;

That is, from sovev, the encompassing light, into memalei, the indwelling light. As explained on "Let them bring a royal garment" (Esther 6:8), G-d's light comes in two ways, the first truly infinite.

31 והשנית בבחי' גבול ומדה. דהיינו בחי' רצון עליון הסוכ"ע זהו מה שהוא ית' מאיר בבחי' א"ס ויש בחי' צמצום ומקום פנוי

and the second is in the manner of limit and measure. That is: the level of the supernal will, the light that encompasses all worlds, is what He, may He be blessed, shines in the manner of infinitude; and there is the level of tzimtzum (contraction) and the vacated space,

The second way is in limit and measure. The supernal will, sovev, shines infinitely, but there is also tzimtzum and the "vacated space," the Arizal's account of how the infinite light withdrew to make room for finite worlds.

שהוא הסתלקות בחי' א"ס להיות בחי' זו בבחי' העלם ושלא יאיר בבחי' גילוי אלא בגבול ומדה והיא ראשית הגילוי בחכמה וכולם בחכמה עשית²⁶⁵ כו' ע"ש.

which is the withdrawal of the level of infinitude, so that this level be concealed and not shine in a revealed way except in limit and measure; and this is the beginning of revelation, in Chochmah — "You made them all with wisdom," etc. See there.

Tzimtzum hides the infinite light so that it shines openly only in limit and measure, and the first such revelation is Chochmah: "You made them all with wisdom" (Psalms 104:24).

32 ובמ"א נתבאר²⁶⁶ שזהו ענין ב' הפסוקים את השמים ואת הארץ אני מלא²⁶⁷ ומלא כל הארץ כבודו.²⁶⁸

Elsewhere it is explained that this is the meaning of the two verses, "Heaven and earth I fill" and "The whole earth is full of His glory."

Elsewhere the Alter Rebbe explains that two verses express these two modes: "Heaven and earth I fill" (Jeremiah 23:24), where G-d Himself fills all, and "The whole earth is full of His glory" (Isaiah 6:3), where what fills the earth is "His glory."

וכ"ה בספר עה"ק [עבודת הקודש]²⁶⁹ ח"א [חלק א'] רפ"ה בשם הראשונים וז"ל [וזה לשונן] אין סוף הוא שלמות מבלי חסרון ואם תאמר שיש

And so it is in the book Avodas HaKodesh, Part I, beginning of chapter 8, in the name of the early authorities; these are his words: "Ein Sof is perfection without lack. If you say that He has

Avodas HaKodesh, Rabbi Meir ibn Gabbai's work on Kabbalah, quotes the early Kabbalists: Ein Sof is perfection without any lack.

לו כח בלי גבול ואין לו כח בגבול אתה מחסר שלמותו כו' והגבול הנמצא ממנו תחלה הם הספירות כו' עכ"ד [עד כאן דבריו].

power without limit but has no power within limit, you diminish His perfection," etc. "And the limit that first comes into being from Him is the Sefiros," etc. Thus far his words.

To say that G-d has unlimited power but no power to be limited would diminish His perfection; so He has both, and the first limit that comes from Him is the Sefiros.

33 והיינו הכלים דע"ס [דעשר ספירות]. וכמ"ש באג"ה [באגרת הקודש] רס"י [ריש סימן] כ' ד"ה איהו וחיהו חד.²⁷⁰ ובמ"א [ובמאורי אור] אות גימל ס"ה²⁷¹ גבול

That is, the vessels of the Ten Sefiros. And as is written in Iggeres HaKodesh, beginning of section 20, the passage beginning "He and His life-forces are one." And in Me'orei Or, letter gimmel, section 5: "Limit:

The limit is the vessels of the Ten Sefiros, as Iggeres HaKodesh 20 explains. The Kabbalistic lexicon Me'orei Or defines "limit" (gevul) as follows.

מצד הדינים הנותנים קו המדה וגבול לכל דבר עד פה תבא²⁷² גם המלכות נק' כך כו' עכ"ל [עד כאן לשונו]
וכזה פי' בפרדס ערך גבול.²⁷³

from the side of the judgments, which give the measuring line and limit to everything, 'thus far you shall come'; Malchus too is called so," etc. End of quote. And so it is explained in Pardes, in the entry "Limit."

"Limit" comes from the judgments that set a measure and boundary for everything, "thus far you shall come" (Job 38:11), and Malchus too is called by this name. Pardes Rimmonim says the same under "limit."

34 ועמ"ש בביאור ע"פ מי מנה עפר יעקב²⁷⁴ ומספר²⁷⁵ שמבחינת מלכות נמשך בחי' המספר שהוא הגבול.

And see what is written in the explanation on "Who has counted the dust of Yaakov, or numbered," that from the level of Malchus is drawn the level of number, which is limit;

In the explanation on "Who has counted the dust of Yaakov" (Numbers 23:10), number, which is limit, is drawn from Malchus.

אלא שמספר זה יוכל להיות בבחי' אשר לא יספר²⁷⁶ והיינו ע"י ההמשכה מא"ס ב"ה מה שמאיר בבחי' א"ס כשנמשך מבחינה זו בבחי' מלכות. ועד"ז יובן ענין הברכה כו'.

except that this number can be at the level of "which cannot be counted," that is, through the drawing-down from the Infinite One, blessed be He, of what shines in the manner of infinitude, when it is drawn from this level into the level of Malchus. In the same way one will understand the matter of blessing, etc.:

Yet that number can become "which cannot be counted" (Genesis 32:13), when light that shines without limit is drawn from the Infinite One into Malchus. Blessing works the same way.

דהיינו שהברכה היא להמשיך מבחינת אור א"ס ב"ה הסוכ"ע מה שמאיר בלי גבול שמאיר תוספת אור (בחי' אור)

that is, blessing is to draw from the level of the Infinite Light, blessed be He, the light that encompasses all worlds, what shines without limit, so that it shines an added light (the level of light)

To bless is to draw from the encompassing Infinite Light what shines without limit, so that an added light shines within the indwelling light.

בבחי ממכ"ע [ממלא כל עלמין] ועמ"ש מזה ע"פ לבבתני אחותי ²⁷⁷ כלה ²⁷⁸ ובהביאור שם נזי [נוכר] ג"כ מענין
 ב' בחי הארות הנ"ל שבבחי א"ס ושבבחי גבול ושזהו פי' כי אל דעות ²⁷⁹ הוי' ב' דעות כו' ע"ש.

into the level of the light that fills all worlds. And see what is written on this on “You have captured my heart, my sister, bride”; and in the explanation there it is also mentioned regarding the two levels of illumination mentioned above, that of infinitude and that of limit, and that this is the meaning of “For a G-d of knowledges is Havayah” — two kinds of knowledge, etc. See there.

The Alter Rebbe refers to his discourse on “You have captured my heart, my sister, bride” (Song of Songs 4:9), where the two kinds of illumination, unlimited and limited, are tied to “For a G-d of knowledges is Havayah” (I Samuel 2:3): two kinds of knowledge.

35 ועמ"שכפי' ש או ידיכם קדש וברכו את ²⁸⁰ הוי' בד"ה צאינה וראינה ^{281, 282} ובביאור ע"פ מים רבים ²⁸³
 כפי' תולדות ²⁸⁴ בענין מאה ברכות.

And see what is written on the meaning of “Lift up your hands in holiness and bless Havayah” in the discourse beginning “Go out and see,” and in the explanation on “Many waters” in Parshas Toldos, regarding the hundred blessings.

He refers to his discussions of “Lift up your hands in holiness and bless Havayah” (Psalms 134:2) and of “Many waters” (Song of Songs 8:7), on the hundred daily blessings.

ובד"ה הבאים ישרש ^{285, 286} נתבאר פי' ברוך מלשון בריכה ²⁸⁷ שהוא המשכה מהעלם אל הגילוי וכ"כ
 [וכן כתב] הבחי' פ' עקב ²⁸⁸

And in the discourse beginning “Those who come, he will cause to take root,” the meaning of baruch (blessed) is explained as from the word bereichah (a pool), which is a drawing-down from concealment into revelation; and so wrote Rabbeinu Bachya on Parshas Eikev.

In the discourse on “Those who come, he will cause to take root” (Isaiah 27:6) he explains baruch, “blessed,” as related to bereichah, “a pool”: water drawn from a hidden source into the open. Rabbeinu Bachya on Eikev says the same.

א"כ לפי זה שייך לשון ברוך גם על בחי' סוכ"ע דהיינו שיהא נמשך מהעלם אל הגילוי. שזהו ענין
 ברוך ובריכה.

If so, according to this, the term baruch applies also to the level of the light that encompasses all worlds, namely, that it be drawn from concealment into revelation. This is the meaning of baruch and bereichah.

So “blessed” can be said even of sovev, the encompassing light: it means drawing it from concealment into revelation.

36 ועמ"ש מזה ע"פ ובשנה הרביעית ²⁸⁹ יהי [יהיה] כל פריו קדש הלולים. ובד"ה בשעה שהקדימו שצ"ל עושי דברו ²⁹⁰ כי לך ²⁹¹ הוי הגדולה כו'

And see what is written on this on "And in the fourth year all its fruit shall be holy, for praises," and in the discourse beginning "When [Israel] put first," that there must be "those who do His word," for "Yours, Havayah, is the greatness," etc.

Further references: his discourse on "all its fruit shall be holy, for praises" (Leviticus 19:24), and the discourse on Israel's putting "we will do" first, "those who do His word" (Psalms 103:20), with "Yours, Havayah, is the greatness."

ע"ש ובד"ה משה ידבר ^{292, 293} בענין לאתקנא רוא דשמיא. וסד"ה בכ"ה בכסלו יומי דחנוכה בענין הלל.

See there. And in the discourse beginning "Moshe would speak," on "to rectify the mystery of His Name"; and at the end of the discourse beginning "On the twenty-fifth of Kislev, the days of Chanukah," on Hallel.

Also his discourses on "Moshe would speak" (Exodus 19:19), on "to rectify the mystery of His Name," and "On the twenty-fifth of Kislev," on the Hallel of Chanukah.

37 וסד"ה מזוזה מימין בענין יהא שמיא הגדול מבורך. ומ"ש מזה בד"ה אני ה' אלקיכם דפ' ציצית

And at the end of the discourse beginning "The mezuzah on the right," on "May His great Name be blessed." And what is written on this in the discourse beginning "I am Havayah your G-d" of the passage of tzitzis,

And his discourse "The mezuzah on the right," on "May His great Name be blessed," and on "I am Havayah your G-d" (Numbers 15:41) in the passage of tzitzis.

ובד"ה בשלח פרעה ^{294, 295} בענין ברוך ה' אלקי ישראל מן העולם ועד העולם כו'. והכח הזה באדם להמשיך ע"ז אמרו"ל [אמרו רבותינו זכרונם לברכה] אל תהי ברכת הדיוט קלה ²⁹⁶ בעיניך.

and in the discourse beginning "When Pharaoh sent," on "Blessed is Havayah, the G-d of Israel, from world to world," etc. And concerning this power in a person to draw down, our Sages, of blessed memory, said, "Let not the blessing of an ordinary person be light in your eyes."

And on "When Pharaoh sent" (Exodus 13:17), on "Blessed is Havayah, the G-d of Israel, from world to world." Every person has this power to draw down, as the Sages say, "Let not the blessing of an ordinary person be light in your eyes" (Berachos 7a; Megillah 15a).

דהיינו משום דלגבי סוכ"ע הכל אין ערוך כ"ו ע"כ גם ברכת הדיוט כ"ו וכמ"ש בד"ה אלה מסעי²⁹⁷ אך היינו ע"י הביטול שיש בכל א' למס"נ [למסירות נפש] בק"ש [בקריאת שמע] כ"ו:²⁹⁸

That is, because relative to the light that encompasses all worlds nothing bears comparison, etc.; therefore even the blessing of an ordinary person, etc., as is written in the discourse beginning "These are the journeys." But this is through the self-nullification present in everyone, [the readiness] for self-sacrifice (mesirus nefesh) in the Shema, etc.

Before the encompassing light everything is as nothing, so even an ordinary person's blessing can draw it, as explained in "These are the journeys." But this comes through the self-nullification every Jew has, the readiness to give up his life when he says the Shema.

SECTION 8 • ¶ 38-43

Summary

38 קיצור (א) ענין משה תיקן ברכת הזן בשעה שירד המן כי במן נאמר אשר לא ידעון אבותיך²⁹⁹ עיין במדרש רבות רפ"א.

Summary. (a) The matter of "Moshe instituted the blessing 'Who sustains' when the manna came down": for of the manna it is said, "which your fathers did not know" — see the Midrash Rabbah, beginning of chapter 1.

A summary of the maamar follows, point by point. (a) Moshe instituted "Who sustains" for the manna, because of the manna it says "which your fathers did not know."

כי לחם מן הארץ עה"ד [עץ הדעת] חטה היתה^{300, 301} שבו ועל ידו נמשך הדעת הוא מה שמתברר ממה שנפל בשבה"כ [בשבירת הכלים] וע"ז נאמר כי לא על הלחם לבדו יחיה האדם³⁰² דתיקון

For bread from the earth is the Tree of Knowledge — "it was wheat" — in which and through which knowledge is drawn; it is what is refined from what fell in the shattering of the vessels. And of this it is said, "not by bread alone does man" of Tikkun "live,"

Bread from the earth relates to the Tree of Knowledge, which by one view in the Talmud "was wheat" (Bera-chos 40a), and from which knowledge comes; its food is refined from the sparks of the shattering. So "not by bread alone does man," the man of Tikkun, "live."

כי על כל מוצא פי היינו מקור פי הוי שהוא מבחי עקודים ששרשם מפה דא"ק [דאדם קדמון] ומשם שורש המן שנמשך ע"י טלא דכדולחא שבמו"ס [שבמוחא סתימאה]

“but by everything that comes out of the mouth”: that is, the source of the mouth of Havayah, which is from the level of Akudim, whose root is from the mouth of Adam Kadmon; and from there is the root of the manna, which is drawn through the crystalline dew in Mocha Stima’ah.

“Everything that comes out of the mouth” is the source of the mouth of Havayah, the level of Akudim, rooted in the “mouth” of Adam Kadmon. The manna’s root is there, drawn through the “crystalline dew” of Mocha Stima’ah.

והוא המזון להיות חכמה והוא בחי שלמעלה משבה"כ [משבירת הכלים] כמ"ש ימותו ולא בחכמה ³⁰³ ולכן היה זה המזון של דור דעה ³⁰⁴ שקיבלו התורה דמחכמה נפקת פב"פ [פנים בפנים].

And it is the food for becoming Chochmah, and it is the level above the shattering of the vessels, as it is written, “they die, and not with wisdom.” Therefore this was the food of the generation of knowledge, who received the Torah, which “issues from Chochmah,” face to face.

The manna fed Chochmah and came from above the shattering, which happened “not with wisdom” (Job 4:21). So it was the food of “the generation of knowledge,” the desert generation that received the Torah, which issues from Chochmah, face to face.

39 וזהו אשר לא ידעון אבותיך שהם מבחי חג"ת [חסד גבורה תפארת] ונאמר ושמי ³⁰⁵ הוי חכמה עילאה לא נודעתי להם.

And this is “which your fathers did not know,” for they are from the level of Chesed, Gevurah and Tiferes; and it is said, “but by My Name Havayah” — Supernal Chochmah — “I did not make Myself known to them.”

That is why the Patriarchs, Chesed, Gevurah and Tiferes, did not know the manna, and why G-d said “by My Name Havayah,” Supernal Chochmah, “I did not make Myself known to them” (Exodus 6:3).

ומ"מ גם כדי להי' [להיות] המשכת ח"ע [חכמה עילאה] צ"ל ברכה והמשכה. וברכה זו תיקן משה ועמ"ש סד"ה ועשית בגדי קדש: ³⁰⁶

Nevertheless, even for there to be the drawing-down of Supernal Chochmah there must be a blessing and a drawing-down; and Moshe instituted this blessing. And see what is written at the end of the discourse beginning “And you shall make holy garments.”

Yet even the flow of Supernal Chochmah needs a blessing to draw it down, and Moshe instituted that blessing. The Alter Rebbe refers to his discourse “And you shall make holy garments” (Exodus 28:2).

40 (ב) וענין ארץ דמפקא מזון הוא ע"י כח הצומח שבה והיינו ע"י שרשה מעולם התהו עמ"ש בד"ה האזינו

השמים³⁰⁷ וע"י שמבררת הניצוצים שנפלו משבה"כ [משבירת הכלים] שהוא ענין אתעדל"ת [אתערותא דלתתא]

ועי"ז אתעדל"ע [אתערותא דלעילא] פקדת ארץ³⁰⁸ כו'

(b) And the matter of "a land that brings forth food" is through the power of growth within it; that is, through its root in the World of Tohu — see what is written in the discourse beginning "Listen, O heavens" — and through its refining the sparks that fell in the shattering of the vessels, which is the matter of an arousal from below; and through this, an arousal from above: "You have visited the land," etc.

The summary's second point: the land "brings forth food" through its power of growth, which is rooted in the World of Tohu, and through refining the sparks that fell when the vessels of Tohu shattered. That refining is an arousal from below, and it draws an arousal from above, as the verse says of G-d, "You have visited the land."

ולכן ברכה זו תיקן יהושע משא"כ מן שהוא טל זהו בחי' אתעדל"ע [אתערותא דלעילא] שלמעלה

מאתעדל"ת [מאתערותא דלתתא] ועמ"ש סד"ה ואתחנן.³⁰⁹ ולכן ברכת הארץ מתחלת בהודאה נודה לך.

ומסתיימת בברכה דהיינו מ"ן [מ"ן נוקבין] ומ"ד [ומ"ן דוכרין]:

Therefore Yehoshua instituted this blessing; whereas the manna, which is dew, is the level of an arousal from above that is above an arousal from below. And see what is written at the end of the discourse beginning "And I pleaded." Therefore the blessing for the land opens with acknowledgment, "We thank You," and closes with blessing; that is, mayin nukvin (feminine waters) and mayin duchrin (masculine waters).

So the blessing for the land, which works from below, was instituted by Yehoshua, while the manna, which came down with the dew, is an arousal from above that is higher than anything aroused from below. That is why the blessing for the land opens with "We thank You," acknowledgment, the mayin nukvin raised from below, and closes with "we bless You," the mayin duchrin that flow down from above.

41 (ג) ולכן צריך שיזכור בה ברית ותורה. כי בהן ועל ידן נמשך מבחינת מן וטל דברכת הזן שהוא פנימית

התורה בבחי' ארץ להיות פקדת ארץ³¹⁰

(c) Therefore one must mention covenant and Torah in it. For in them and through them [the flow] is drawn from the level of the manna and dew of the blessing "Who sustains," which is the inner dimension (pnimiyus) of the Torah, into the level of "land," so that there be "You have visited the land."

The third point: this is why the blessing for the land must mention covenant and Torah. They carry the flow of the manna and the dew, the blessing "Who sustains," which is the inner dimension of the Torah, down into the "land," so that G-d "visits the land."

וצריך שיקדים ברית לתורה כי כן הסדר מלמטה למעלה ועי' זח"ב [זהר חלק ב'] ר"פ בשלח (דמ"ד סע"א [סוף

עמוד א]) ואקדים ב"נ [בר נש]:³¹¹

And one must put covenant before Torah, for such is the order from below upward. And see the Zohar, Part II, beginning of Parshas Beshalach (p. 44, end of side a): "and a person puts first."

The covenant, Yesod, stands below the Torah, so in an order that rises from below upward it is named first. The Zohar cited here explains that the Shunammite woman named the bed first among the furnishings she prepared for Elisha because "a person puts first what is dearest to him."

42 (ד) עוי"ל [עוד יש לומר] כי בחי' יסוד ברית שהוא כח ההשפעה שרשו נמשך מהכתר ועמ"ש בביאור דאלה מסעי.

(d) One may further say that the level of Yesod (foundation), the covenant, which is the power of bestowal, has its root drawn from Keser (the Crown). And see what is written in the explanation on "These are the journeys."

The fourth point gives another reason: Yesod, the covenant, is the power to bestow, and its root reaches up to Keser, the level above intellect. The text refers to the explanation on "These are the journeys" for this.

ולכן נאמרו בו י"ג בריתות ששרשן מיג"מ [מי"ג מדות] דא"א וע"כ צריך שיקדימו לתורה דמחכמה נפקת ומשם נמשך השפע אל יג"מ [י"ג מדות] שהתורה נדרשת בהן ששרשן מיג"מ [מי"ג מדות] הנ"ל.

Therefore thirteen covenants were stated concerning it, whose root is from the Thirteen Attributes of Arich Anpin; and therefore one must put it before the Torah, which "issues from Chochmah"; and from there the flow is drawn to the thirteen middos (principles) by which the Torah is expounded, whose root is from the Thirteen Attributes mentioned above.

That is why thirteen covenants are stated concerning circumcision: their root is the Thirteen Attributes of Mercy in Arich Anpin, the level of Keser. The Torah issues from Chochmah, below Keser, and from those Thirteen Attributes the flow reaches the thirteen principles by which the Torah is expounded, so the covenant, nearer the root, comes first.

וזהו ואכלת ושבעת³¹² כמ"ש שבע רצון³¹³ ועיין בפרדס ערך רצון. ועי"ז וברכת. עד טוב עין הוא יברך.³¹⁴

And this is "And you shall eat and be satisfied," as it is written, "satisfied with favor (ratzon)"; and see Pardes, the entry "Will (Ratzon)." And through this, "and you shall bless" — up to "He who has a good eye shall be blessed."

This is "And you shall eat and be satisfied": being satisfied is a drawing-down of will (ratzon), as in Moshe's blessing of Naftali, "satisfied with favor (ratzon)." Through it comes "and you shall bless," reaching as far as "He who has a good eye shall be blessed," a verse that continues, "for he gives of his bread to the poor."

ופי' וברכת א"ת האותיות מא' עד תי"ו שהוא בחי' ממכ"ע [ממלא כל עלמין]:(ה) וענין הטובה זו בונה ירושלים כעיר שחברה לה יחדו³¹⁵ ועמ"ש בד"ה יו"ט [יום טוב] של ר"ה [ראש השנה] היינו כי הגם דכל הארץ מפקא מזון

And the meaning of “and you shall bless es”: the letters from alef to tav, which is the level of the light that fills all worlds (memalei kol almin). (e) And the meaning of “the good”: this is ‘Who builds Jerusalem’ — “as a city that is joined together.” And see what is written in the discourse beginning “The Yom Tov of Rosh HaShanah.” That is: although the whole land brings forth food,

Es, spelled alef-tav, stands for all the letters from alef to tav, the letters of the supernal speech, which belong to the light that fills all worlds. The fifth point then explains “the good,” Jerusalem, “built as a city that is joined together,” beginning from the fact that the whole land brings forth food.

אך עיקר ההעלאה הוא ע"י הקרבנות שבהמ"ק [שבית המקדש] ששם עיקר הבירור דבחכמה אתברירו^{316, 317} וכמ"ש במ"א בענין פתח במזבח וסיים בשלחן³¹⁸

yet the main elevation is through the offerings in the Holy Temple, where the main refinement is, for “through Chochmah they are refined”; as is explained elsewhere regarding “He began with the altar and ended with the table.”

Yet the main elevation of what is refined took place through the offerings in the Holy Temple, because the deepest refinement is by Chochmah, as the Zohar says, “through Chochmah they are refined.” The text refers to its explanation elsewhere of the Talmud’s remark that the verse “began with the altar and ended with the table.”

כי הגם דשולחנו של אדם מכפר עליו במקום מזבח. אינו דומה ממש למזבח שהרי תפלות כנגד תמידין תקנום³¹⁹ כו' וקודם התפלה אסור לאכול.^{320, 321}

For although a person’s table atones for him in place of the altar, it is not truly like the altar: for “the prayers were instituted corresponding to the daily offerings,” etc., and before prayer it is forbidden to eat.

Today a person’s table atones for him in place of the altar, but it is not truly equal to it. The prayers were instituted in place of the daily offerings, and one may not eat before praying, so the table comes after, and below, the prayer that stands for the altar.

הרי בירור דשולחן אינו דומה לבירור דמזבח כי בשולחן הבירור עיי בינה ובמזבח עיי חכמה כח מה.

Thus the refinement of the table is not like the refinement of the altar: for at the table the refinement is through Binah (understanding), and at the altar through Chochmah, ko'ach mah (the power of "what").

So the refinement at the table is not like that of the altar: at the table food is refined through Binah, understanding, while at the altar the offering is refined through Chochmah. Chochmah is read ko'ach mah, "the power of 'what,'" a level of selflessness, as the next line explains.

לכן עייז הבירור בתכלית הטוב בלי שום תערובות ולהיות מתהפכא חשוכא לנהורא ממש עיד הביטול דחכמה שהוא ונחנו מה ממש וזהו ענין וצדיק וטוב לו ³²² בסש"ב [בספר של בינונים] פרק יו"ד.

Therefore, through this, the refinement is in utter goodness, without any admixture, so that darkness is actually turned into light, in the manner of the self-nullification (bittul) of Chochmah, which is truly "and what (mah) are we." And this is the meaning of "a righteous man who has good" in Sefer Shel Beinonim, chapter 10.

Refinement through Chochmah is complete, leaving no admixture of evil, so that darkness itself is turned into light. This matches the self-nullification of Chochmah, Moshe's "and what are we," and the Tanya's "a righteous man who has good" (chapter 10): the complete tzaddik in whom evil has been turned wholly into good.

וזהו גמלתהו טוב. ³²³ ועייש במ"א ע"פ מאמר הזח"ג [הזהר חלק ג] אמור (ד"ק ע"ב) וירא (דק"ב) בענין פי' הפסוק אחותי בת אבי היא אך לא בת אמי ^{324, 325} אזי דוקא ותהי לי לאשה.

And this is "She bestows good upon him." And see elsewhere, on the saying of the Zohar, Part III, Emor (p. 100b), [and] Vayeira (p. 112), on the meaning of the verse "my sister: she is the daughter of my father, but not the daughter of my mother" — then specifically, "and she became my wife."

This is "She bestows good upon him": good with no evil, as explained in paragraph 28. The Zohar reads Avraham's words about Sarah, "the daughter of my father, but not the daughter of my mother," as the time when Knesses Yisrael unites with the Holy King: when she draws from the house of the Father, Chochmah, and not from the Mother, Binah; only then "she became my wife."

וזהו ההר הטוב הזה והלבנון שמלבין³²⁶ כו³²⁷ עיי ההמשכה מבחי אין עמ"ש בענין לבנון בד"ה האזינו השמים³²⁸ ועמ"ש ע"פ עלי באר³²⁹ וסד"ה קול דודי³³⁰ בענין מקפץ על הגבעות.³³¹

And this is “this good mountain and the Lebanon,” which whitens, etc., through the drawing-down from the level of ayin (nothing). See what is written on Lebanon in the discourse beginning “Listen, O heavens”; and see what is written on “Rise up, O well,” and at the end of the discourse beginning “The voice of my beloved,” on “skipping over the hills.”

This is also Moshe’s plea to see “this good mountain and the Lebanon”: the Sifrei explains that the Lebanon is the Temple, so called because it “whitens” Israel’s sins. That whitening comes from a drawing-down from ayin, the level above Chochmah; the text points to further discussions of “Lebanon,” of “Rise up, O well,” and of “skipping over the hills.”

גם פי הטובה שלשם נמשך כל טוב העליון עיין ברבות ר"פ קדושים בענין ציון³³² והיינו עיי שהיא טובה דהיינו כלי ריקן³³³ בבחי ביטול וחותרם שוקע

Also, the meaning of “the good” is that there all the supernal good is drawn — see the Midrash Rabbah, beginning of Parshas Kedoshim, on Zion. And this is through her being “good,” that is, an empty vessel in a state of self-nullification, and a sunken seal;

“The good” also means that all supernal good is drawn there, as the Midrash says that every good thing, blessing and consolation G-d will give Israel comes from Zion. She receives it by being “good” as an empty vessel, which can be filled, and as a sunken seal, an engraving cut inward: both are images of self-nullification.

דהיינו בחינת ירושלים יראה שלם^{334, 335} ועמ"ש מזה בד"ה וכל בניך למודי³³⁶ הוי ועיין במא"א [במאורי אור] אות טי"ת ססע"י [סוף סעיף]³³⁷ ה' שזהו כלי לקבל בחינת האור

that is, the level of Jerusalem, Yir’eh Shalem. And see what is written on this in the discourse beginning “And all your children shall be taught of Havayah”; and see Me’orei Or, letter tes, end of section 5: that this is a vessel to receive the level of “the light,

This is the level of Jerusalem: Avraham called the place Yir’eh, Shem called it Shalem, and G-d joined the two names into one. The text adds the Me’orei Or, which calls this a vessel to receive “the light, that it was good.”

כי טוב³³⁸ ועמ"ש בד"ה וישב יעקב³³⁹ בענין כי תהיו לי ארץ חפץ³⁴⁰ ועיין זח"ג [זהר חלק ג] בהר (דק"י ע"ב)³⁴¹ ע"פ ועשה טוב שכן ארץ^{342, 343} ובהרמ"ז [ובהרב משה זכות] שם ואזי נק' הטובה.

that it was good.” And see what is written in the discourse beginning “And Yaakov settled,” on “for you shall be to Me a land of desire”; and see the Zohar, Part III, Behar (p. 110b), on “and do good, dwell in the land,” and the Ramaz there. And then it is called “the good.”

The vessel is called “good” after the light of which it is said “that it was good.” The text adds the discourse on “a land of desire” and the Zohar on “do good, dwell in the land,” where doing good arouses the supernal good toward the “land”; and then Malchus is called “the good.”

והנה לחם משנה דשבת היינו שמתחברים לחם מן השמים ולחם מן הארץ ועיין במא"א [במאורי אור] אות למ"ד סכ"א:^{344, 345}

Now, the double bread of Shabbos means that bread from heaven and bread from the earth are joined. And see Me'orei Or, letter lamed, section 21.

The double bread of Shabbos joins bread from heaven, the level of the manna, with bread from the earth, as explained in paragraph 29. The text refers to the Me'orei Or under the letter lamed for this.

43 (ו) וכללות פי' וברכת את³⁴⁶ הוי' היינו להמשיך הברכה בממכ"ע [בממלא כל עלמין] מבחי' סוכ"ע או ברכה מלשון בריכה להמשיך בחינת סוכ"ע מהעלם אל הגילוי:

(f) And the meaning of “and you shall bless es Havayah” as a whole is to draw the blessing into the light that fills all worlds (memalei kol almin) from the level of the light that encompasses all worlds (sovev kol almin); or, berachah (blessing) is from the term bereichah (a pool): to draw the level of the light that encompasses all worlds from concealment into revelation.

The sixth and last point sums up “and you shall bless es Havayah”: to bless G-d is to draw blessing from the light that encompasses all worlds into the light that fills them. Or, taking berachah (blessing) from bereichah (a pool), it is to bring the encompassing light out of concealment into revelation.

IN ONE'S AVODAH

In serving G-d, the covenant is the attachment and great love of the heart, “with all your might,” a desire that comes from the level above intellect; it comes first, and then the Torah, kept in thought, speech and action, carries that love into the world. A person’s table refines the sparks in his food, but prayer comes before eating. And no one should think his blessing small: through the self-nullification every Jew has, his readiness to give his life in the Shema, even “an ordinary person” draws G-d’s encompassing light into revelation.

QUESTIONS FOR DISCUSSION

1. Why does the blessing for the land mention food at all, and how does the difference between the manna and bread from the earth answer the question?
2. Why did the Patriarchs not “know” the manna, while it came down in Moshe’s merit? What does this say about Chesed, Gevurah and Tiferes as against Supernal Chochmah?
3. “Who sustains” speaks of G-d in the third person and opens with “Blessed”; the blessing for the land speaks to Him in the second person and opens with “We thank You.” How does the maamar connect these forms to the higher and lower unity?
4. Why must the covenant be mentioned before the Torah in the blessing for the land? Compare the reasons given in sections 3 and 4.
5. If G-d is the source of all blessing, what does it mean for a person to bless Him, and why does even an ordinary person’s blessing matter?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ואכלת ושבעת

According to the note, the Siddur preserves the Mittler Rebbe's own transcript of this maamar, together with his transcript of the explanation (Biur) printed later in Likkutei Torah and a further explanation on the altar and the table.

KEHOT'S NOTE

הנחת כ"ק אדהאמ"צ בסידור קי, ג (בהתחלה: ת"ר מנין לברהמ"ז מן התורה. ואחריו בא ד"ה והקימותי שהוא הנחת אדהאמ"צ מהביאור דלהלן טז, ג. ואחר זה בא ביאור נוסף המתחיל: להבין שרשי הדברים כי פתח במזבח וסיים בשולחן). הגהות למאמר זה באוה"ת עקב ע"י תקלג. ובכרך ו ע"י ביטח [ונרשם שם ע"י בגוכתי"ק כ"ק אדמו"ר מהורש"ב נ"ע: "שייך לד"ה ואכלת ושבעת — והוא מה"ק"]. באוה"ת בהעלותך ע"י שגד נזכר: בדרוש דביהמ"ז חורף תק"ע מענין שולחן של אדם במקום מזבח. וראה גם בהנסמן להלן ברשימת הכתבי-יד לדף טז, ג מבין 1101. לכמה ענינים שבהמאמר ראה גם תו"א בשלח סה, ד ואילך, מאמרי אדה"ז — הקצרים ע"י מ. ד"ה ואכלת ושבעת תשמ"א.

2 ואכלת ושבעת וברכת וגוי

"And you shall eat and be satisfied, and you shall bless Havayah your G-d for the good land that He has given you." The Talmud derives Grace after Meals from this verse, and the maamar unfolds its phrases one by one.

Deuteronomy 8:10 ח"י:10

וְאָכַלְתָּ וּשְׂבַעְתָּ וּבֵרַכְתָּ אֶת־יְיָ אֱלֹהֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לְךָ:

And thou shalt eat and be satisfied, and bless the L-RD thy G-d for the good land which He hath given thee.

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KEHOT'S NOTE

דברים ח, י. ראה בלקו"ש חכ"ד ע"י 67 בדיוק תי "וגוי".

3 וברכת זו ברכת הזן . . בונה ירושלים

The note points there for a discussion of these three blessings of Grace after Meals.

KEHOT'S NOTE

בענין ג' ברכות אלו, ראה אוה"ת עקב ע"י תקלב.

4 Rabbi rules that one does not close a blessing with two themes; Levi challenges him from "for the land and for the food," and the answer is "a land that brings forth food." The Alter Rebbe asks why food is mentioned in that blessing at all.

Berachot 49a:7 א"ז:7

רבה בר רב הונא איקלע לבי ריש גליותא, פתח ביהא וסיים בתרתי. אמר רב חסדא: גבורתא למחתם בתרתי! והתניא רבי אומר: אין חותמין בשתיים!

Rabbah b. Rab Huna visited the house of the Exilarch. [When saying Grace,] the latter opened with one and concluded with two. Rab Hisda asked: What advantage is there

in concluding with two? Moreover there is a teaching : Rabbi says : We should not conclude with two !

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5 משה תקן . . ברכת הזן . . יהושע תקן . . ברכת הארץ

The Sages read the verse's phrases as the blessings of Grace after Meals: "and you shall bless" is "Who sustains," "for the land" is the blessing for the land, and "the good" is "Who builds Jerusalem." This reading frames the maamar's questions.

Berachot 48b:5 ב"ה:5

תנו רבנן: מנין לברכת המזון מן התורה? — שנאמר: "וְאָכַלְתָּ וּשְׂבַעְתָּ וּבֵרַכְתָּ" — זו ברכת "הזן", "אֵת ה' אֱלֹהֶיךָ" — זו ברכת המזון, "עַל הָאָרֶץ" — זו ברכת הארץ, "הַטֹּבָה" — זו "בֹּנֵה יְרוּשָׁלַיִם", וְכֵן הוּא אוֹמֵר "הָהָר הַטֹּב הַזֶּה וְהַלְבָנוֹ". "אֲשֶׁר נָתַן לָךְ" — זו "הַטֹּב וְהַמְטִיב". אִין לִי אֵלָא לְאַחֲרֵי, לִפְנֵי מַיִן? — אָמַרְתָּ קַל וְחֹמֶר: קִשָּׁהוּא שְׂבַע מְבָרָה, קִשָּׁהוּא רַעַב — לֹא כָל שָׂכָן.

Our Rabbis have taught : Whence do we derive the Grace after meals from the Torah? As it is said, "And thou shalt eat and be satisfied and bless" (Deut. viii. 10) — this refers to the benediction "Who feedest"; "the L-rd thy G-d" (ibid.) — to the benediction of Zimmun; "for the land" (ibid.) — to the benediction of "the land"; "the good" (ibid.) — to "Who. . . rebuildest Jerusalem," for so it states "That goodly hill-country and Lebanon" (ibid. iii. 25); "which He hath given thee" (ibid. ...

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KEHOT'S NOTE

ברכות מח, ב. טור א"ח סקפ"ז. שו"ע אדה"ז שם ס"ג. ראה לקו"ש חט"ז ע"י 179 הערה 44.

PARAGRAPH 2

6 ומזון שכברכת הארץ הוא קאי על לחם מן הארץ

The Rebbe notes there that, simply, the blessing is on the land "that brings forth food" (Berachos 49a), but that Likkutei Torah here and the Siddur take the mention of food in the blessing for the land as a blessing on the bread that comes from the earth.

Berachot 49a:8 א"ח:8-9

גופא. רבי אומר: אין חותמין בשתיים. איתיביה לוי לרבי, "עַל הָאָרֶץ וְעַל הַמְּזוֹן!" — אָרֶץ דְּמַפְקָא מְזוֹן. "עַל הָאָרֶץ וְעַל הַפִּירוֹת!" — אָרֶץ דְּמַפְקָא פִּירוֹת. "מִקְדָּשׁ יִשְׂרָאֵל וְהַמְּנִים!" — יִשְׂרָאֵל דְּקִדְּשִׁינְהוּ לְמְנִים. "מִקְדָּשׁ יִשְׂרָאֵל וְרָאשֵׁי תְּדָשִׁים!" — יִשְׂרָאֵל דְּקִדְּשִׁינְהוּ לְרָאשֵׁי תְּדָשִׁים.

It has just been stated : "Rabbi says : We should not conclude with two." Levi quoted against Rabbi, "For the land and for the food" ! It means, "The land which yields food." "For the land and for the fruits"! It means "The land which yields fruits." "Who hallowest Israel and the seasons"! It

humility and fear of sin.

KEHOT'S NOTE

לעיל פי' מטות פא, א.

17

וע"פ ששת ימים תאכל מצות

That discourse asks how eating matzah for six days leads to "on the seventh day, an assembly," and why the Torah explains the matzah of the Exodus by Israel's having no time to let the dough rise.

KEHOT'S NOTE

לעיל פי' צו יג, ב.

PARAGRAPH 3

18

והארץ היתה כוי

"And the earth was tohu and bohu." The Alter Rebbe recalls it as the root of "bread from the earth," the refinements of the Name Ban.

בראשית א':2

והארץ היתה תהו ובהו וחשך על־פני תהום ורוח אֱלֹקִים מרחפת על־פני המים:

Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of G-d hovered over the face of the waters.

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KEHOT'S NOTE

בראשית א, ב.

19

מטל השמים

Yitzchak's blessing to Yaakov: "May G-d give you of the dew of heaven." The phrase links the dew, with which the manna came, to heaven.

בראשית כ"ב:28

ויתן־לך האֱלֹקִים מטל השמים ומשמני הארץ ורב דגן ותירש:

So G-d give thee of the dew of heaven, And of the fat places of the earth, And plenty of corn and wine.

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KEHOT'S NOTE

בראשית כו, כח.

20

לחם מן השמים

"Behold, I will rain down for you bread from heaven." The manna is the "bread from heaven" of the blessing "Who sustains."

שמות ט"ז:4

ויאמר ה' אל־משה הנני ממטיר לכם לחם מן־השמים ויצא העם ולקטו דבר־יום ביום למען אֲנַסְנוּ הַלֵּל בְּתוֹרַתִי אִם־לֹא:

Then said the L-RD unto Moses: 'Behold, I will cause to rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in My law, or not.

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KEHOT'S NOTE

שמות טז, ד.

21

כי טל אורות

"For Your dew is a dew of lights, and the earth shall cast out the dead." Dew is read as lights above all vessels.

ישעיהו כ"ו:19

יְהִי מִתְּהִי נִבְלָתִי יְקוֹמוּן הַקִּיצוֹ וְרִנְנוּ שְׁכֵנֵי עֵפֶר כִּי טַל אֹרֶת טִלָּה וְאֶרֶץ רַפְאִים תִּפְּיֵל:

Thy dead shall live, my dead bodies shall arise— Awake and sing, ye that dwell in the dust— For Thy dew is as the dew of light, And the earth shall bring to life the shades.

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KEHOT'S NOTE

ישע"י כו, יט.

22

וע"כ לא היי ממנו פסולת

The Talmud reads "bread of the mighty" (lechem abirim) as bread absorbed in the 248 limbs. The Kehot note cites it for the manna's leaving no waste.

יומא ע"ה בבבא

KEHOT'S NOTE

יומא עה, ב. ראה לקמן יז, א.

23

טלא בדולחא

The note points to the opening of the discourse "If you walk in My statutes" in Parshas Bechukosai for the "crystalline dew."

KEHOT'S NOTE

ע"ל ריש אם בחקותי (מו, ג). ע' בזה"ג (קכב, ב). [כ]. ראה בראשית"ז להצ"צ כרך א ע' שלח ואילך.

24

טלא בדולחא

In the Idra Rabba the Zohar speaks of the dew that drips from the hidden head above, white as crystal. Chassidus identifies this "crystalline dew" as the source of the manna.

Sf. H. Zohar, Idra Rabba 3:14-6:25

25

ועינו כעין הבדולח

"The manna was like coriander seed, and its appearance like the appearance of bedolach." The Alter Rebbe links bedolach with the Zohar's "crystalline dew."

Numbers 11:7

והמן כזרע־גד הוא ועינו כעין הבדלח:

Now the manna was like coriander seed, and the appearance thereof as the appearance of bdellium.

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KEHOT'S NOTE

במדבר יא, ז.

26

ע"פ אכלוהו היום

On "Eat it today," Torah Ohr explains that the manna came from a very high place, the level of dew, unlike other influences, which reach this world through the outer dimension of the worlds.

KEHOT'S NOTE

תו"א סה, סע"ב ואילך.

- 27 Read here with glosses: not by bread from the earth alone does man (Adam, numerically Mah) live, but by what comes from the level above Tohu and Tikkun.

דברים ח':ג' Deuteronomy 8:3

וַיַּעֲנֵה וַיִּרְעַבְךָ וַיֹּאכְלֶךָ אֶת־הֶמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּ אֲבֹתֶיךָ לְמַעַן הוֹדִיעֶךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יְחִיָּה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִּי־ה' יְחִיָּה 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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- 28 כד"ה אני ישנה Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

לקמן שה"ש לד, ד.

- 29 ויקרא ה' ה' ויקרא ה' ה'

"And Havayah passed before him and proclaimed: Havayah, Havayah, Kel, compassionate and gracious...": the Thirteen Attributes of Mercy, revealed to Moshe. Here it marks the level of Atik as Moshe's.

שמות ל"ד:6 Exodus 34:6

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת:

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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KEHOT'S NOTE

שמות לד, ו.

- 30 איכה תרעה איכה תרעה

"Tell me, you whom my soul loves, where do You pasture?" The Zohar's reading of this question is cited for a hidden level.

שיר השירים א':7 Song of Songs 1:7

הַגִּידָה לִי שְׂאֵהֶכָה נַפְשִׁי אֵיכָה תִּרְעָה אֵיכָה תִּרְבִּיץ בְּצִהָרִים שְׁלֵמָה אֲהִיָּה כַּעֲטִיָּה עַל עֲדָרֵי חֲבֵרִיָּה:

Tell me, O thou whom my soul loveth, Where thou feedest, where thou makest thy flock to rest at noon; For why should I be as one that veileth herself Beside the flocks of thy companions?

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- 31 איכה תרעה ידי מלה טמירא הוא

The Zohar on Vayikra, on the question "Where do You pasture?", speaks of "a hidden matter." The Alter Rebbe cites it for the concealed level of an arousal from above.

ספר זוהר, ויקרא מ"ב:ר"צ-מ"ג:רצ"ח Zohar, Vayikra 42:290-43:298

And now how shall I be as one that is veiled, as one that fainteth without blessings for lack of the blessings that I require and have not? How shall I be able to lead without feed-

ing the flocks of thy companions, to wit, Israel, the children of the patriarchs, who are a holy chariot above? To which the Holy One, blessed be He, answers: Leave this to me, for the secret thereof is with me. But if thou knowest not, here is a counsel for thee. Go thy way ...

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

- 32 וארא אל אברהם וארא אל אברהם

"I appeared to Avraham, to Yitzchak and to Yaakov as Kel Shad-ai, but by My Name Havayah I did not make Myself known to them." "My Name Havayah" is read as the Name as it is in Atik.

שמות ו':3 Exodus 6:3

וַאֲרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שְׁדֵי וְשְׁמִי ה' לֹא נִודַעְתִּי לָהֶם:

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

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- 33 "Who fed you manna in the desert, which your fathers did not know." The Alter Rebbe reads "your fathers" as the Patriarchs, Chesed, Gevurah and Tiferes of Atzilus.

דברים ח':ט"ז Deuteronomy 8:16

הַמֵּאֲכִלְךָ מִן בְּמִדְבַּר אֲשֶׁר לֹא־יָדְעוּ אֲבֹתֶיךָ לְמַעַן עֲגִתְךָ וּלְמַעַן נִסְתָּה לְהִיטֵבְךָ בְּאַחֲרִיתָהּ:

who fed thee in the wilderness with manna, which thy fathers knew not, that He might afflict thee, and that He might prove thee, to do thee good at thy latter end;

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PARAGRAPH 4

- 34 וידבר אלקים אל משה וידבר אלקים אל משה

"And Elokim spoke to Moshe and said to him: I am Havayah." The opening of the discourse in Va'eira to which the Alter Rebbe refers.

שמות ו':2 Exodus 6:2

וַיִּדְבֹר אֱלֹהִים אֶל־מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי ה':

And G-d spoke unto Moses, and said unto him: 'I am the L-RD;

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- 35 Read here simply: the Patriarchs, who embody the emotive attributes, did not know the manna, which stems from Supernal Chochmah.

דברים ח':ט"ז Deuteronomy 8:16

הַמֵּאֲכִלְךָ מִן בְּמִדְבַּר אֲשֶׁר לֹא־יָדְעוּ אֲבֹתֶיךָ לְמַעַן עֲגִתְךָ וּלְמַעַן נִסְתָּה לְהִיטֵבְךָ בְּאַחֲרִיתָהּ:

who fed thee in the wilderness with manna, which thy fathers knew not, that He might afflict thee, and that He might prove thee, to do thee good at thy latter end;

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- 36 Kehot's note points to Deuteronomy 3:23-7:11 for these

words.

דברים ג:כ"ג-ד:י"א:23-7:11 Deuteronomy

- 37 The verse saying that the Patriarchs did not know the Name Havayah, which that discourse explains.

שמות ו:3:6 Exodus

וַיֵּרָא אֶל-אַבְרָהָם אֱלֹהֵי-יִצְחָק וְאֱלֹהֵי-עִשָּׂו בְּאֵל שַׁדִּי וְשָׁמַי הִי לֹא נֹדַעְתִּי לָהֶם:

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

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PARAGRAPH 5

- 38 ונחנו מה

Moshe and Aharon say of themselves, "and what are we, that you complain against us?" The Alter Rebbe reads mah ("what") as the Name Mah and Moshe's self-nullification.

שמות ט"ז:7:16 Exodus

וּבֹקֶר וּרְאִיתֶם אֶת-כְּבוֹד ה' בְּשָׁמְעוֹ אֶת-תְּלַגְתֵּיכֶם עָלֶיהָ וְנַחֲנוּ מָה כִּי תִלְיֵנוּ עָלֵינוּ:

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?

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KEHOT'S NOTE

שמות טז, ז-ח.

- 39 שהוא בחיי ביטול אמיתי מבחי' יחוד

The Rebbe's note there gathers the places in Chassidus that link Moshe with true self-nullification and the higher unity; the Kehot note reproduces its list.

KEHOT'S NOTE

ראה בלקו"ש חט"ז ע' 76 הערה 40 שמציין לתו"א כג, סע"א. לקמן יד, ד ואילך. סידור קי, ב (ועוד). אוה"ת פ' וארא ע' רו, ביאורו"ז להצ"ע ע' תמו ועוד.

- 40 כבד פה

Moshe tells G-d, "I am heavy of mouth and heavy of tongue." Here it reflects Moshe's self-nullification, too lofty for the "something" of speech.

שמות ד:10:10 Exodus

וַיֹּאמֶר מֹשֶׁה אֶל-ה' בִּי אֲדֹנָי לֹא אִישׁ דְּבָרִים אֲנִי גַם מִתְמָוִל גַּם מִשְׁלֶשֶׁם גַּם מֵאֵז דְּבָרָה אֲלֵי-עַבְדְּךָ כִּי כְבֹד-פִּי וּכְבֹד לְשׁוֹן אֲנִי:

And Moses said unto the L-RD: 'Oh L-rd, I am not a man of words, neither heretofore, nor since Thou hast spoken unto Thy servant; for I am slow of speech, and of a slow tongue.'

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KEHOT'S NOTE

שמות ד, י.

- 41 ועמ"ש בפרשה בהעלותך

There, on "if all the fish of the sea," Moshe's words "from where do I have meat?" are read as an expression of his

very lofty level: he could not descend to draw life from meat, which coarsens, and for him even raising it counts as a descent.

KEHOT'S NOTE

לעיל בהעלותך לג, ב.

- 42 Moshe asks, "If all the fish of the sea are gathered for them, will it suffice them?" The Alter Rebbe refers to his explanation of this verse in Beha'aloscha.

במדבר י"א:כ"ב:22 Numbers

הֲצֵאוּ וּבְקָר יִשְׁחָט לָהֶם וּמִצָּא לָהֶם אִם אֶת-כָּל-דְּגֵי הַיָּם יֵאָסֵף לָהֶם וּמִצָּא לָהֶם:

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

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PARAGRAPH 7

- 43 ברכת הארץ מל'

The note points to this Kabbalistic lexicon, under the letter alef, presumably for "land" (ארץ) as a name of Malchus.

KEHOT'S NOTE

ראה מא"א אות א, סעיף כו. ראה סה"מ תרמ"ג ע' כה שכאן כי שההודאה הוא בחיי יחוד' ביטול היש, וברכה הוא המשכה מבחי' ח"ע יחוד' ביטול אמיתי, אבל בתו"א סו, ג משמע הודאה יחוד' והברכה הוא שיהי' מושג כאלו רואה ממש, ע"ש. וראה גם אוה"ת בראשית כרך ג תקנה, א. המשך חייב אדם לברך תרל"ח ע' כא.

- 44 ווע' בוהר ויחי דרל"ז

The note points to Or HaTorah on Bereishis in connection with the Zohar on Yehudah cited here.

KEHOT'S NOTE

ראה אוה"ת בראשית כרך ב שסב, א. ובכרך ה' תתקצו, א.

- 45 יהודה אתה

"Yehudah, you, your brothers shall acknowledge you." The Alter Rebbe notes the second-person address, which matches the acknowledgment of the blessing for the land.

בראשית מ"ט:8:8 Genesis

יְהוּדָה אַתָּה יְיָדוּךְ אֶחָיךָ יְדָךְ בְּעֶרְךָ אֶבְיָיךָ יִשְׁתַּחֲוּ לָךְ בְּנֵי אֶבְיָיךָ:

Judah, thee shall thy brethren praise; Thy hand shall be on the neck of thine enemies; Thy father's sons shall bow down before thee.

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KEHOT'S NOTE

בראשית מט, ח.

- 46 בני יהודה

"And the children of Yehudah and the children of Israel shall be gathered together." The Alter Rebbe refers to his discourse on this verse, from the Haftarah of Bamidbar.

הושע ב:2:2 Hosea

וְנִקְבְּצוּ בְנֵי-יְהוּדָה וּבְנֵי-יִשְׂרָאֵל יַחְדָּו וְשָׁמוּ לָהֶם רֹאשׁ אֶחָד וְעָלוּ מִן-הָאָרֶץ כִּי גָדוֹל יוֹם הַיְּרֻעָאֵל:

56

תדשא הארץ דשא

"Let the earth sprout grass": the utterance that placed the power of growth in the earth.

בראשית א:11

וַיֹּאמֶר אֱלֹקִים תִּדְשָׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מִזֵּרֵעַ זֶרַע עֵץ פֶּרִי עֵשֶׂה פֶּרִי לְמִינֵוֹ אֲשֶׁר זֶרְעוּבוֹ עַל־הָאָרֶץ וַיְהִי־כֵן:

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.

57

אין לך עשב מלמטה

Rabbi Simon: every blade of grass has a mazal in the heavens that strikes it and tells it, Grow. Even what grows from the earth depends on a flow from above.

בראשית רבה י"ו:6

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגו'. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ור' סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חיאי ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: 'Grow.' That is what is written: "Do you know the rules of the heavens? Will you establish its dominion [mishtar] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

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Zohar I, 251a

KEHOT'S NOTE

ראה ב"ר פ"י, ו. [וע"ל ר"פ צו. — זח"א רנא, א.

58 אין לך עשב מלמטה שאין לו מזל מלמעלה המכה בו ואומר לו גדל

The Zohar too says that every blade of grass has a mazal above that strikes it, which the Kehot note cites with the Midrash.

Zohar, Addenda, Volume I 1:1

59

"And it shall be to you as tzitzis." The Alter Rebbe refers to his discourse on this verse, on techeiles.

במדבר ט"ו:39

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וּלְאִתּוֹרוֹ אַחֲרֵי לְבַבְכֶּם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אֵתֶם זָגִים אַחֲרֵיהֶם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and

do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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60

לזאת יקרא אשה כי מאיש לוקחה

"This one shall be called woman, for from man she was taken." The lower receives from the higher, as the blue light is drawn from the white.

בראשית ב:23

וַיֹּאמֶר הָאָדָם זֹאת הִפָּעַם עָצָם מֵעֲצָמִי וּבָשָׂר מִבָּשָׂרִי לְזֹאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לָקְחָהּ־זֹאת:

And the man said: 'This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.'

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61

מ"ש בזהר ויגש (דרי"ז סע"ב)

Or HaTorah reads this Zohar as the difference between Grace after Meals and the blessings of prayer: Grace after Meals draws food into the world, hence "you shall eat, be satisfied and bless," whereas one may not eat before prayer ("do not eat over the blood"), since its blessings belong to the higher unification, above the blessing of food.

KEHOT'S NOTE

ובזהר ויגש . . . משמע דזהו ההפרש בין ברהמ"ז ובין ברכאן דצלואת שברהמ"ז ענינה להמשיך מזון להעולם, ולכן כתיב ואכלת ושבעת וברכת, משא"כ בברכאן דצלואת שאסור לאכול קודם התפלה, וכמ"ש לא תאכלו על הדם, ופי' הטעם בזהר שם משום שזהו ברכתא דצלואת דיחודא שלמעלה מברכתא דמזונא" — אוה"ת פנחס ע' א"עג.

62

בזהר ויגש (דרי"ז סע"ב)

The Zohar on Vayigash, on "and you shall bless," explains that food depends on mazal. The Alter Rebbe reads it as drawing the higher unity into the lower.

Zohar, Vayigash 6:57-7:67

63

וברכת את

"And you shall bless es Havayah your G-d." The Zohar reads the particle es (את) as Malchus, the lower unity.

Deuteronomy 8:10

וְאָכַלְתָּ וּשְׂבַעְתָּ וּבֵרַכְתָּ אֶת־ה' אֱלֹהֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לְךָ:

And thou shalt eat and be satisfied, and bless the L-RD thy G-d for the good land which He hath given thee.

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64

להוציא לחם מן הארץ

"To bring forth bread from the earth." The phrase names the refinement for whose sake the blessing for the land exists.

Psalms 104:14

מִצְמִיחַ חֲצִיר לִבְהֶמָּה וְעֵשֶׂב לְעֶבֶדֶת הָאָדָם לְהוֹצִיא לָהֶם מִן־הָאָרֶץ:

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

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KEHOT'S NOTE

תהלים קד, יד. ראה לקו"ש חט"ז ע' 169 הערה 43 "שירידת המן (למטה) היא בכדי ליתן כח בעבודת הברורים (דלחם מן הארץ). ע"ש. וראה שם ע' 178 הערה 37.

65 אין זה כחותם בשמים אלא חדא היא

The Talmud explains why "for the land and for the food" is not closing with two themes: "here it is one." The Alter Rebbe gives the inner reason: the land exists to bring forth food.

ברכות מ"ט א-ו: 49a:6-7 Berakhot

תנו רבנן: מהו חותם כבנן ירושלים, רבי יוסי ברבי יהודה אומר: "מושיע ישראל". "מושיע ישראל" — א"ו, "בונה ירושלים" — לא? אלא אימא: אף "מושיע ישראל". רבה בר רב הונא איקלע לבי ריש גלותא, פתח בחדא וסיים בתרתי. אמר רב חסדא: גבורתא למחתם בתרתי! והתניא רבי אומר: אין חותמין בשמים!

Our Rabbis have taught : How should one conclude the benediction of the rebuilding of Jerusalem? R. Jose b. R. Judah says : "Who savest Israel." Is one to say "Who savest Israel" and not "Who...rebuildest Jerusalem"? Nay, [it means,] one also says "Who savest Israel." Rabbah b. Rab Huna visited the house of the Exilarch. [When saying Grace,] the latter opened with one and concluded with two. Rab Hisda asked: What advantage is there in concluding with two? Moreover there is a teaching : Rabbi says : We should ...

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

66 Kehot's note points to Exodus 3:8 for these words.

שמות ג': 8 Exodus 3:8

ואני להצילו מיד מצרים ולהעלותו מן-הארץ ההוא אל-ארץ טובה ורחבה אל-ארץ זבת חלב ודבש אל-מקום הכנעני והחתי והאמורי והפריזי והחוי והיבוסים:

and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.

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

67 ארץ חמדה טובה ורחבה

Rabbi Eliezer: whoever does not say "a desirable, good and spacious land" in the blessing for the land has not fulfilled his obligation. The Alter Rebbe now explains the phrase.

ברכות מ"ח ב: 48b:13 Berakhot

תניא רבי אליעזר אומר: כל שלא אמר "ארץ חמדה טובה ורחבה" בקרבת הארץ, ומלכות בית דוד ב"בונה ירושלים" — לא יצא ידי חובתו. נחום הנזון אומר: צריך שיוזכר בה ברית. רבי יוסי אומר: צריך שיוזכר בה תורה. פלימו אומר: צריך שיקדים ברית לתורה, שזו נתנה בשלש בריתות,

There is a teaching : R. Eliezer says : Whoever does not say "a desirable, good and ample land" in the benediction of "the land" and "the kingdom of the house of David" in

"Who...rebuildest Jerusalem" has not complied with the requirements of the law. Nahum the Elder says : He must mention the Covenant in the blessing of "the land." R. Jose says : He must mention the Torah therein. Pelemon says : He must refer to the Covenant before the Torah, because the latter was given with a ...

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

68 דירה בתחתונים

Kehot's note points to Bamidbar Rabbah 13:6 for these words.

במדבר רבה י"ג: 13:6 Bamidbar Rabbah

KEHOT'S NOTE

תנחומא נשא טז. וראה שם בחקותי ג. ב"ר ספ"ג. במד"ר פ"ג, ו.

69 דירה בתחתונים

When the Holy One, blessed be He, created the world, He desired a dwelling place among the lower realms as among the higher. This is the purpose of creation that gives the lower unity its value.

מדרש תנחומא, נשא ט"ז: 16:1 Midrash Tanchuma

... באתי לגני אחותי כלה (שה"ה, א). אמר רבי שמואל בר נחמן, בשעה שברא הקדוש ברוך הוא את העולם, נתאנה שיהא לו דירה בתחתונים כמו שיש בעליונים. ברא את האדם וצוה אותו ואמר לו: מכל עץ הגן אכל תאכל, ומעץ הדעת טוב ורע לא תאכל ממנו (בראשית ב, טז-יז). ועבר על צויו. אמר לקה הקדוש ברוך הוא, כך הייתי מתאנה שיהא לי דירה בתחתונים כמו שיש לי בעליונים, ודבר אחד צויתי אותך ולא שמרת אותו. מיד סלק הקדוש ...

(Numb. 7:1), "So it came to pass on the day that Moses had finished." Rav says, "Every place where it is stated, 'So it came to pass (wayehi),' [is referring to] something new"; but R. Simeon says, "Every place where it says, 'So it came to pass (wayehi)' [is referring to] something which existed, has ceased [to exist] for a long time, and has returned to be as it was. 5:7. This text is related (to Cant. 5:1), "When I come to my garden, my sister bride." R. Samuel bar ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY)

70 כי שרית עם אלקים

"Your name shall no longer be Yaakov but Yisrael, for you have striven with Elokim and with men, and prevailed." The name Yisrael is earned through Elokim, the level of concealment.

בראשית ל"ב: 32:29 Genesis

ויאמר לא יעקב יאמר עוד שמך כי אם ישראל כ"ש שרית עם אלקים ועם אנשים ותוכל:

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with G-d and with men, and hast prevailed.'

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KEHOT'S NOTE

בראשית לב, כט.

71 צחוק עשה לי אלקים
Sarah: "Elokim has made laughter for me." The delight comes through the Name Elokim.

Genesis 21:6:ר"א:ו

ותאמר שרה צחק עשה לי אלקים כל־השמע וצחק־לי:

And Sarah said: 'G-d hath made laughter for me; every one that heareth will laugh on account of me.'

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KEHOT'S NOTE

בראשית כא, ו.

72 בד"ה ואתחנן
In the discourse "And I pleaded," Moshe's plea is explained as drawing from the level of "gracious" (chanun), which brings the Name Havayah itself into being, a "free gift" from a level far above the mitzvos.

KEHOT'S NOTE

לעיל ג, א.

73 בד"ה שובה ישראל
The discourse "Return, O Israel" explains that the purpose of creating the worlds is that G-d have a dwelling in the lower realms, through subduing the sitra achra and turning darkness into light; this world (olam) is named for concealment (he'lem).

KEHOT'S NOTE

לקמן סד, ב.

74 שובה ישראל
"Return, O Israel, to Havayah your G-d." The opening of the discourse the Alter Rebbe cites.

Hosea 14:2:ב"י:ד

שובה יִשְׂרָאֵל עַד ה' אֱלֹהֶיךָ כִּי כָשַׁלְתָּ בְּעֹנֶה:

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

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75 כי עמך הסליחה למען תורא
"For with You is forgiveness, so that You may be feared." The Alter Rebbe refers to his discussion of this verse in the discourse "Return, O Israel."

Psalms 130:4:ד"ל:ד

כִּי־עִמָּךְ הַסְּלִיחָה לְמַעַן תִּתְּנָה:

For with Thee there is forgiveness, that Thou mayest be feared.

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PARAGRAPH 10

76 זה השער לה'
"This is the gate to Havayah; the righteous shall enter through it." Malchus is the gate through which the lower worlds reach G-d.

Psalms 118:20:כ"י:ח

זֶה־הַשַּׁעַר לַה' צְדִיקִים יָבֹאוּ בוֹ:

This is the gate of the L-RD; The righteous shall enter into it.
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KEHOT'S NOTE

תהלים קיח, כ.

77 נעוץ סופן
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE

ס"י פ"א, מ"ז.

78 נעוץ סופן
"Their end is embedded in their beginning, and their beginning in their end." So Malchus, the last Sefirah, receives from the very highest.

ספר יצירה א':ז:1

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

79 ארץ חמדה
"I will give you a desirable land." The Alter Rebbe reads "desirable" as G-d's desire for the nullification of yesh below.

Jeremiah 3:19:ט"ז:ג

וְאֶנֶכִּי אֲמַרְתִּי אֵיךְ אֲשִׁיתֶךָ בְּבָנִים וְאֶתְּנֶךָ אֶרֶץ חֲמֻדָּה נְחֻלַּת צְבִי צְבָאוֹת גּוֹיִם וְאָמַר אֲבִי תִקְרָאֵי־לִי וּמֵאַחֲרַי לֹא תִשׁוּבִי:

But I said: 'How would I put thee among the sons, And give thee a pleasant land, The goodliest heritage of the nations! ' And I said: 'Thou shalt call Me, My father; And shalt not turn away from following Me.'

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KEHOT'S NOTE

ירמ"י ג, יט.

80 ארץ חפץ
"For you shall be a land of desire." Again the Land is defined by G-d's desire.

Malachi 3:12:ב"י:ג

וְאֶשְׂרוּ אֶתְכֶם כָּל־הַגּוֹיִם כִּי־תִהְיוּ אֶתָּם אֶרֶץ חֲפֵץ אָמַר ה' צְבָאוֹת:

And all nations shall call you happy; For ye shall be a delightful land, Saith the L-RD of hosts.

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KEHOT'S NOTE

מלאכי ג, יב.

81 וכמ"ש בע"ח שמתחלה הי' ההמשכה
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE

ראה בש' הכללים פ"ב. ש' ט"ל דרוש ב.

- 82 “For He desires kindness.” The first stage of the divine flow, unprompted by anything below.

Micah 7:18 מִיכָה ז':י"ח

מִי־אֵל כְּמוֹךָ נִשְׂא עֹז וְעָבַר עַל־פֶּשַׁע לְשֹׂאֲרֵית נִחַלְתּוֹ לֹא־הֶחְזִיק לְעַד אָפוּ כִּי־תִפָּץ חֶסֶד הוּא:

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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

- 83 למנצח אל הנחילות

“For the conductor, upon the nechilos, a psalm of David.” The Alter Rebbe refers to the Midrash on this verse in connection with the Land as a heritage.

Psalms 5:1 תהילים ה':א

לְמַנְצַח אֶל־הַנְּחִילוֹת מְזֻמֹּר לְדָוִד:

For the Leader; upon the Nehiloth. A Psalm of David.

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- 84 ישראל עלו במחשבה

There “Israel arose in Thought” is explained: in that Thought the souls are called “brothers and companions” of the Holy One, blessed be He, one with the emotive attributes of Atzilus as the letters of thought are one with the intellect within them.

KEHOT'S NOTE

ב"ר רפ"א. ראה לעיל פ' צו טז, ג ובמ"מ לשם.

- 85 שישראל עלו במחשבה

Six things preceded the world; some were created and some “arose in thought,” among them Israel. Israel’s root in the divine Thought gives them the power to draw revelation below.

Bereshit Rabbah 1:4 בראשית רבה א':ד

... “ה' קנני ראשית דרכו” כסא הכבוד מנין דכתיב (תהלים צג, ב): “נכון כסאך מאז וגו'”. האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): “כענבים במדבר וגו'” ישראל מנין שנאמר (תהלים עד, ב): “זכור עדתך קנית קדם” בית המקדש מנין שנאמר (ירמיה יז, יב): “כסא כבוד מרום מראשון וגו'” שמו של משיח מנין שנאמר (תהלים עב, יז): “הי שמו לעולם וגו' [לפני שמש ינון שמו]” רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) “בטרם הרים יולדו” ואותה השעה (שם,

...

“In the beginning, G-d created” – six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: “The L-rd made me at the beginning of His way” (Proverbs 8:22). The Throne of Glory, from where is it derived? “Your throne stands firm from earliest time, [You are from eternity]” (Psalms 93:2). The patriarchs, Israel, ...

Wikisource Bereshit Rabbah (CC-BY-SA) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

- 86 בביאור ע"פ יונתני

The note locates the explanation on “My dove” later in Likkutei Torah, in the Shir HaShirim volume.

KEHOT'S NOTE

לקמן שה"ש.

PARAGRAPH 11

- 87 רחבה מצותך מאד

“To every purpose I have seen an end, but Your commandment is exceedingly broad.” The breadth of the mitzvos is their power to draw down the light above all limits.

Psalms 119:96 תהילים קי"ט:צ"ו

לְכֹל־תִּכְלָה רָאִיתִי קֵץ רַחֲבָה מִצְוֹתֶךָ מְאֹד:

I have seen an end to every purpose; but Thy commandment is exceeding broad.

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KEHOT'S NOTE

תהלים קיט, צו.

PARAGRAPH 12

- 88 סדי"ה וכל העם רואים

In this Torah Ohr discourse the Alter Rebbe sets out a great principle: the difference between holiness and keli-pah is that the angels and souls of holiness are nullified before the light of the Infinite One itself, whereas the forces of kelipah are moved only by what appears as yesh.

KEHOT'S NOTE

תו"א עד, ד.

- 89 The verse is recited within the blessing for the land, because the flow of “Who sustains” is for the sake of that blessing.

Deuteronomy 8:10 דברים ח':י

וְאָכַלְתָּ וּשְׂבַעְתָּ וּבֵרַכְתָּ אֶת־ה' אֱלֹהֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לְךָ:

And thou shalt eat and be satisfied, and bless the L-RD thy G-d for the good land which He hath given thee.

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- 90 כי עיקר המשכה דברכת הזן

The note points there on the idea that the main purpose of the flow of “Who sustains” is the blessing for the land; in the same talk the Rebbe writes that the manna came down to give power to the refinement of “bread from the earth.”

KEHOT'S NOTE

ראה לקו"ש חט"ז ע' 178 הערות 37-38.

PARAGRAPH 13

- 91 שיזכיר בה ברית ותוי

“Whoever does not say covenant and Torah in the blessing for the land ... has not fulfilled his obligation.” The Alter

Rebbe now explains the inner reason.

Berakhot 49a מ"ט ברכות

KEHOT'S NOTE

ראה ברכות מט, א. וראה אוה"ת תבוא ע' תתרנא.

- 92 Moshe's words at the burning bush. The Zohar applies "mouth" to the Oral Torah and "tongue" to the Written Torah.

Exodus 4:10 שמות ד':י

וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה בִּי אֲדֹנָי לֹא אִישׁ דְּבָרִים אֲנִי גַם מִתְמוּל גַּם מִשְׁלֶשֶׁם גַּם מֵאִזְדָּבָר אֶל־עַבְדְּךָ כִּי כְבֹּד־פֶּה וְכַבֵּד לִשׁוֹן אֲנִי:

And Moses said unto the L-RD: 'Oh L-rd, I am not a man of words, neither heretofore, nor since Thou hast spoken unto Thy servant; for I am slow of speech, and of a slow tongue.'

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- 93 ופי' בזהר

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

KEHOT'S NOTE

וע' לעיל במדבר (יז, ד). וש"נ. [כ].

PARAGRAPH 14

- 94 מל' פה תושבע"פ

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

- 95 מל' פה תורה שבעל פה קרינן לה

In Patach Eliyahu: "Malchus is the mouth; we call it the Oral Torah." The Oral Torah is revelation at the lowest level.

Tikkunei Zohar 17a:16-17 י"ז א:ט"ז-י"ז

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי אלקינו.

Constantinople, 1740 (CC-BY-NC)

- 96 תושב"כ דמח"ע נפקת

The Zohar's teaching that the Torah issues from Supernal Chochmah, one of the places the Kehot note gives.

Zohar II, 85a זח"ב פה, 85a

Zohar III, 81a זח"ג פא, 81a

KEHOT'S NOTE

ראה זח"ב פה, א. קבא, א. זח"ג פא, א.

- 97 תורה שבכתב דמח"ע נפקת

Another place, given in the Kehot note, for the teaching that the Torah issues from Supernal Chochmah.

Zohar, Mishpatim 20:500-502 תק"ב-ק"א

1The pages omitted belong to the Ray'a Mehemna. AND YE SHALL BE MEN OF HOLINESS UNTO ME; AND FLESH THAT

IS TORN BY BEASTS IN THE FIELD YE SHALL NOT EAT; YE SHALL CAST IT TO THE DOG (XXII, 30). R. Judah quoted here the verse: "And wisdom, where shall it be found? And where is the place of understanding?" (Job 28, 12). Said he: "Blessed are the Israelites for that the Holy One desires to honour them more than all the rest of mankind. At first He said unto them: ...

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

- 98 תורה שבכתב דמח"ע נפקת

A further place, given in the Kehot note, for the teaching that the Torah issues from Supernal Chochmah.

Zohar, Kedoshim 3:23-4:30 ל"ג-ד':ל"ד

- 99 ואנכי אהיה עם פיך

G-d's answer to Moshe: "and I will be with your mouth." The Torah joins Moshe's Chochmah with the "mouth," Malchus.

Exodus 4:12 ד':י"ב

וְעַתָּה לֵךְ וְאָנֹכִי אֶהְיֶה עִם־פִּיךָ וְהוֹרִיתִיךָ אֲשֶׁר תִּדְבֹּר:

Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak.'

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- 100 חכמות בחוץ תרונה

"Wisdoms cry aloud outside; she raises her voice in the squares." The plural is read as two levels of Chochmah.

Proverbs 1:20 משלי א':כ

חֲכָמוֹת בַּחוּץ תִּרְנְנָה בְּרַחֲבוֹת תִּתֵּן קוֹלָהּ:

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

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KEHOT'S NOTE

משלי א, כ.

- 101 ותמלא כדה

Rivkah "went down to the spring, filled her pitcher and came up." An image of drawing down from the source.

Genesis 24:16 כ"ד ט"ז

וְהַנַּעֲרָ טַבַּת מִרְאָה מְאֹד בְּתוּלָהּ וְאִישׁ לֹא יָדָעָה וְתִרְדּוּ הָעֵינָהּ וְתִמְלֵא כֶּדָה וְתַעַל:

And the damsel was very fair to look upon, a virgin, neither had any man known her; and she went down to the fountain, and filled her pitcher, and came up.

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KEHOT'S NOTE

בראשית כד, טז.

- 102 בד"ה זכור את יום השבת

In the discourse "Remember the Shabbos day," the sparks refined through prayer and love rise from below, and the purpose of the ascent is a drawing-down from above, called "blessing" because it reveals what was hidden: the hundred blessings a person must say each day.

KEHOT'S NOTE

תו"א ע, א [דשם נת] "פ"י חכמות בחוץ שע"י שנתלבשה התורה למטה בחוץ מזה תרונה שיהי עלייה בהתורה" אוה"ת נ"ך כרך א ע' תקמז. וראה לעיל בהעלותך לב, ג.

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

בראשית 49:14 מ"ט:י"ד

יששכר חמור גרם רבץ בין המשפּתים:

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

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104 **יששכר חמור גרם פירותיו של יששכר גסין היו**
"Yissachar is a strong-boned donkey: the fruits of Yissachar were large"; the nations marveled, and Israel answered that the owners' occupation with Torah was more marvelous still. The land's blessing is linked with Torah.

בראשית רבה צ"ח:י"ב 98:12 Bereshit Rabbah

... אף שבטו של יששכר הניח יתירות, אלא שהיו בעלי מסים. אמר רבי אסי: הם מעלה מסין היו, כמו שנשתעבדו. דבר אחר: יששכר חמור גרם, פירותיו (פירותיו) של יששכר גסין היו, והיה שבטו של יששכר נוטל מהם ומפרש בים, והיו אומות העולם רואין אותן ומתמהיין עליהם, והיו אומרים להם ישראל, על אלו אתם מתמהיין, אלו הייתם רואים לאדונייהם של אלו, עוסקין בתורה, היה לכם להתמה עליהם, והרבה גרים היו באים ומתגיירים. רבי יהודה ב"ר סימון בשם ר' אחא אמר: יששכר חמור גרם, יששכר חמור לגרים:

"Issachar is a strong-boned donkey, lying between the sheepfolds. He saw rest, that it was good, and the land, that it was pleasant; and he bowed his shoulder to bear, and he became subject to a tribute of labor" (Genesis 49:14-15). "Issachar is a strong-boned donkey" - just as this donkey, its bones are conspicuous, so, Issachar's learning is conspicuous upon him. "Lying between the sheepfolds" - these are the three rows of Torah scholars who would sit before them. "He saw rest, that it was good" - this is ...

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105 **המגביהי לשבת המשפילי לראות**
The words here quote Psalms 113:5; the passage is shown below.

Psalms 113:5 תהילים קי"ג:ה

מי כה' אֶלְקֵינוּ הַמַּגְבִּיֵּה לְשִׁבְתּוֹ:

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

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KEHOT'S NOTE

תהלים קיג, ה-ו.

106 **המגביהי לשבת**
"Who is enthroned on high, Who looks down low upon heaven and earth." Only the One truly above both can

reach the lowest.

תהילים קי"ג:ה-ו Psalms 113:5-6

מי כה' אֶלְקֵינוּ הַמַּגְבִּיֵּה לְשִׁבְתּוֹ: הַמִּשְׁפִּיל לְרָאוֹת בְּשָׁמַיִם וּבָאָרֶץ:

Who is like unto the L-RD our G-d, That is enthroned on high, That looketh down low Upon heaven and upon the earth?

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107 **וכ"מ הפ"י באדרא (דקלי"א ב' וד"מ ע"א) ועמ"ש מזה לעיל בפ' בהעלותך**

The Alter Rebbe cites the Talmud's statement that one who sees a goose in a dream may hope for wisdom, "as it says, Wisdoms cry aloud outside," and explains that in the future Supernal Chochmah will be revealed even far below, in the realm of yesh.

KEHOT'S NOTE

ראה לעיל פ' בהעלותך לב, ג.

108 **נובלת חכמה**
Rabbi Avin: "the fallen fruit of wisdom above is the Torah." The Torah is a lesser offshoot of Supernal Chochmah.

בראשית רבה י"ז:ה' 17:5 Bereshit Rabbah

... נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

"The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [tahtena]" (Genesis 2:21). "The L-rd G-d cast [hipil] a deep slumber" - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. literally means, "He caused to fall down." Rav said: There are three slumbers: the slumber of ...

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109 **וידבר שלשת אלפים משל**
Shlomo "spoke three thousand parables." The Alter Rebbe's example of a great mind that can bring wisdom down through many levels.

I Kings 5:12 מלכים א ה':י"ב

וַיְדַבֵּר שְׁלֹשֶׁת אֲלָפִים מִשְׁל וַיְהִי שִׁירָו חֲמִשָּׁה וְאַלְפֵי:

And he spoke three thousand proverbs; and his songs were a thousand and five.

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110 **בד"ה לך מדרש**
There the Alter Rebbe explains Shlomo's three thousand parables: a wise man can explain his wisdom only by clothing it in lower things, and only a great mind can find the same wisdom three thousand levels below itself; so every descent of a level comes through a higher level.

KEHOT'S NOTE

תו"א יא, ג. מכאן ואילך נדפס מהדורא קמא באוה"ת דברים כרך ו ע' בישח.

PARAGRAPH 15

111 בד"ה ואהיה אצלו אמן

The Shavuot discourse "And I was with Him as an amon" brings the Midrash "amon is a tutor" and explains Moshe's words "carry them in your bosom" and "from where do I have meat?": Moshe's level was so lofty that he was heavy of mouth regarding the Oral Torah and heavy of tongue regarding the Written Torah, and only the manna came down in his merit.

Numbers 17:3:ג"ז: במדבר

את מהותות החטאים האלה הנפשיתם ועשו אתם רקעי פחים צפוי למזבח כהקריבם לפניו ויקדשו ויהיו לאות לבני ישראל:

even the fire-pans of these men who have sinned at the cost of their lives, and let them be made beaten plates for a covering of the altar—for they are become holy, because they were offered before the L-RD—that they may be a sign unto the children of Israel.'

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KEHOT'S NOTE

לעיל במדבר יז, ג.

112 ואהיה אצלו אמן

The Torah speaks: "And I was with Him as an amon, and I was His delight every day." The title of the Shavuot discourse cited here.

Proverbs 8:30:ל"ח: משלי

ואהיה אצלו אמן ואהיה שעשועים יום יום משחקת לפניו בכל-עת:

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

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113 אמן פדגוג

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

KEHOT'S NOTE

ב"ר בתחלתו. [כ].

114 אמן פדגוג

Rabbi Hoshaya opens with "And I was with Him as an amon": amon means a tutor, as in "as the nurse carries the suckling." The Torah describes itself as the one who raises and carries.

Bereshit Rabbah 1:1:א'א: ראשית רבה

רבי הושעיה רבה פתח, (משלי ח, ל): "ואהיה אצלו אמן ואהיה שעשועים יום יום וגו'". "אמן", פדגוג. "אמן", מכוסה. "אמן", מוצנע. ואית דאמר: "אמן", רבתא. "אמן", פדגוג - היה מה דאת אמר (במדבר יא, יב): "כאשר ישא האמן את הינק". "אמן" מכוסה - היה מה דאת אמר (איכה ד, ה): "האמנים עלי תולע חקו אשפות". "אמן", מוצנע - היה מה דאת אמר (אסתר ב, ז): "ויהי אמן את הדסה". אמן, רבתא - כמה דתימא: (נחום ג, ח): "התישבי מנא אמן", ומתרגמינן: "האת טבא מאלכסנדריא רבתא ...

Rabbi Hoshaya the Great began: "I was with Him as an amon, a delight day after day..." (Proverbs 8:30) - amon means a child's caretaker, amon means covered, amon

means hidden, and some say amon means greatness. Amon means a child's caretaker, as it says: "As a caretaker [omen] carries a nursing child" (Numbers 11:12). Amon means covered, as it says: "Those covered [ha'emunim] in scarlet..." (Lamentations 4:5). Amon means hidden, as it says: "He was omen Hadassa" (Esther 2:7). Amon means great, as it says: "Are you better than ...

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115 ואנכי אהי עם פיו

G-d to Moshe: "Now go, and I will be with your mouth and teach you what you shall say." The Alter Rebbe reads "I" (Anochi) as the source that lets the Torah descend.

Exodus 4:12:ב"ד: שמות

ועתה לך ואנכי אהיה עם-פיה והוריתיה אשר תדבר:

Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak.'

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KEHOT'S NOTE

שמות ד, יב.

116 כי תאמר אלי שאהו בחיקך

Moshe complains: "Did I conceive all this people ... that You should say to me, Carry them in your bosom, as the nurse carries the suckling?" He could not descend to be their tutor.

Numbers 11:12:ב"י: במדבר

האנכי הריתי את כל-העם הזה אם-אנכי ילדתיהו כיתאמר אלי שאהו בחיקך כאשר ישא האמן את-הינק על האדמה אשר נשבעת לאבותיו:

Have I conceived all this people? have I brought them forth, that Thou shouldest say unto me: Carry them in thy bosom, as a nursing-father carrieth the sucking child, unto the land which Thou didst swear unto their fathers?

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KEHOT'S NOTE

במדבר יא, יב.

PARAGRAPH 16

117 במדרש רבה

The earlier version of this maamar printed in Or HaTorah phrases the point: on "These are the words that Moshe spoke," through the Torah Moshe merited speech.

KEHOT'S NOTE

דברים "ע"פ אלה הדברים אשר דבר משה שע"י התורה זכה משה לדבור כו' ע"ש". אוה"ת עקב כרך ו ע' בישח.

118 אלה הדברים אשר דבר משה

The opening of Deuteronomy, the long address Moshe spoke to Israel; for the Midrash it shows the Torah's power to give him speech.

Deuteronomy 1:1:א'א: דברים

אלה הדברים אשר דבר משה אל-כל-ישראל בעבר הירדן במדבר בערב מול סוף ביופאון וביותפל ולכן וחסרת ודי זהב:

THESE ARE the words which Moses spoke unto all Israel beyond the Jordan; in the wilderness, in the Arabah, over against Suph, between Paran and Tophel, and Laban, and Hazeroth, and Di-zahab.

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119 לא איש דברים אנכי

Moshe at the burning bush: "I am not a man of words."

Exodus 4:10: שמות ד'

ויאמר משה אל־ה' בִּי אֲדֹנָי לֹא אִישׁ דְּבָרִים אֲנִי גַם מִתְמוּל גַּם מִשְׁלֶשֶׁם גַּם מֵאֵז דְּבָרָה אֶל־עַבְדְּךָ כִּי כְבֹד־פֶּה וְכַבֵּד לְשׁוֹן אֲנִי:

And Moses said unto the L-RD: 'Oh L-rd, I am not a man of words, neither heretofore, nor since Thou hast spoken unto Thy servant; for I am slow of speech, and of a slow tongue.'

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KEHOT'S NOTE

שמות ד', ו.

120 עד שלא זכה לתורה כתיב לא איש דברים אנכי כיון שזכה לתורה

Rabbi Levi: before Moshe merited the Torah he said "I am not a man of words"; once he merited the Torah his tongue was healed and he began to speak, as it says, "These are the words that Moshe spoke."

Devarim Rabbah 1:1א': דברים רבה א'

PARAGRAPH 17

121 במ"א ע"פ ארוממך הי

The note locates the discourse on "I will exalt You, Havayah, for You have drawn me up" in the Siddur, where the drawing from Keser is explained.

KEHOT'S NOTE

סידור עם דא"ח מו, ב. ואילך. וראה אוה"ת תרומה ע' איתעו.

122 ארוממך הי כי דליתני

"I will exalt You, Havayah, for You have drawn me up." The Alter Rebbe's discourse on this verse explains the drawing from Keser.

Psalms 30:2ב': תהילים ל':

אַרְוֹמְמֶךָ ה' כִּי דְלִיתֵנִי וְלֹא־שִׁמַּחְתָּ אֵיבֵי לִי:

I will extol thee, O L-RD, for Thou hast raised me up, and hast not suffered mine enemies to rejoice over me.

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123 וברכת את הי

"And you shall bless es Havayah your G-d." The particle es (את), alef to tav, is read as the twenty-two letters of the supernal speech.

Deuteronomy 8:10ח': דברים ח':

וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ אֶת־ה' אֱלֹהֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לְךָ:

And thou shalt eat and be satisfied, and bless the L-RD thy G-d for the good land which He hath given thee.

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124 וענין חיוב הזכרת ברית

This part of the maamar is printed there from the Tzemach Tzedek's manuscript, with the note that it belongs to the discourse "Ve'achalta Vesavata" and is its first version (mahadura kamma).

KEHOT'S NOTE

באוה"ת פ' עקב כרך ו ע' בי"ש נדפס מגוכתי"ק הצ"צ שצ"יין עליו — שייך לד"ה ואכלת ושבעת — והוא מהדו"ק.

125 ייוסף הוא השליט על הארץ

"And Yosef was the ruler over the land; he was the provider for all the people of the land." The Zohar reads it of Yesod nourishing Malchus.

Genesis 42:6ר"ב: בראשית מ"ב:

וַיֹּסֶף הוּא הַשְּׁלִיט עַל־הָאָרֶץ הוּא הַמְּשַׁבֵּיר לְכָל־עַם הָאָרֶץ וַיָּבֵאוּ אֵת־יוֹסֵף וַיִּשְׁתַּחֲוּוּ־לוֹ אַפַּיִם אֶרְצָה:

And Joseph was the governor over the land; he it was that sold to all the people of the land. And Joseph's brethren came, and bowed down to him with their faces to the earth.

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126 ובוהר ויצא (דקס"ב סע"ב)

A further Zohar passage, on Vayeitzei, that the Alter Rebbe gives for Yosef, the tzaddik, as the channel of the flow.

Zohar, Vayetzei 32:319-322שכ"ב: ספר זוהר, ויצא ל"ב: ש"יט-שכ"ב

127 דלאו מכל אליו מדות

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

KEHOT'S NOTE

ת"ז שם.

128 דלאו מכל אליו מדות איהו כלל

Patach Eliyahu: G-d is "not any of these attributes at all." The attributes of Atzilus are therefore wholly nullified before Him.

Tikkunei Zohar 17א: תקוני זוהר י"ז א

129 לך הי הגדולה

David's blessing: "Yours, Havayah, are the greatness and the might ... for all that is in heaven and on earth; Yours, Havayah, is the kingship." The Alter Rebbe reads it as the higher unity, Yesod and the lower unity.

I Chronicles 29:11ח"ט: דברי הימים א כ"ט: י"א

לְךָ ה' הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּחַ וְהַהוֹד כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ לְךָ ה' הַמְּמֻלָּכָה וְהַמִּתְנַשֵּׂא לְכָל לְרָאשׁ:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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KEHOT'S NOTE

דה"א כט, יא.

130 The Zohar on Mikeitz: Yosef illuminates and nourishes the "land," for from "that river which flows and goes forth" all

are nourished. The Alter Rebbe uses it for Yesod as the channel into Malchus.

ספר הזוהר, מקץ ו' ק"ד-ח' קט"ו: 6:104-8:115 Zohar, Miketz
Observe now the passage: AND JOSEPH WAS THE GOVERNOR OVER THE LAND, which, in its deeper meaning, implies that the sun rules over the moon, gives her light and sustains her. We read further: HE IT WAS THAT SOLD TO ALL PEOPLE OF THE LAND. This alludes to the ever-flowing river whence all derive their nourishment and whence the souls of all men emerge. Hence all bow down toward that region, as nothing happens in the world that does not depend on mazzal, as explained elsewhere.

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

PARAGRAPH 18

131 תרגומו דאחיד בשמיא וארעא

There the Alter Rebbe quotes “for all that is in heaven and on earth” with “Targum Onkelos: that holds fast to heaven,” and describes the tzaddikim, bound as “one pillar, and Tzaddik is its name,” as the level of “the eyes of Havayah,” in which the gaze from below upward equals the gaze from above downward.

KEHOT'S NOTE

לי הזהר הוא בכ"מ, זח"א (לא, א. קצא, ב). ח"ב (קטז, א), ושם אי ות"י, וזהו טה"ד וכ"ה ברע"מ זח"ג (רגז, א), ושם בנצוצי אורות העיר מפ"ק דמגילה (ג, א) שיונתן לא תרגם כתובים. וכ"ה האמת ולי בשום תרגום רק לי הזה"ק. ועי בת"ז בכ"ד בהקדמה (ט, ב) שם לי תיבת תרגומו. (כט, א) שם אי תרגום אונקלוס וג"ז טעה"ד. (סז, ב) ותרגומו. (פד, א) ת"א. (קכט, ב) דמתרגמינן. ושם (קס, סע"א [תו"ח קג, ב] ות"א וזה ל"י. [כ]. לקמן פי ראה כג, ד מביא זה בשם תרגום אונקלוס וכ"ה באוה"ת דברים כרך ו עי בישלה. בסה"מ תקס"ד עי כז בגוכתי"ק הצ"צ: תרגום יונתן.

132 דאחיד בשמיא וארעא

One of the Zohar passages that render “for all (kol) in heaven and on earth” as “that holds fast to heaven and earth,” Yesod; the Kehot note cites it.

ספר הזוהר, בראשית ל"ב:ש"ל-32:330-35:339 Zohar, Bereshit
ל"ה:ש"ל

These are the six supernal days which are specified in the verse: “Thine, O L-rd, are the Greatness (Gedulah), the Might (Geburah), the Beauty (Tifereth), the Victory (Nezah), and the Majesty (Hod)” (I Chron. 29, 11). The words “For all” refer to the Zaddik (righteous one), who is Yesod (foundation of the world)....

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

133 דאחיד בשמיא וארעא

The Ra'aya Mehemna, where the same rendering appears; the Kehot note cites it.

ספר הזוהר, פנחס קכ"א:תתל"א-121:831-123:842 Zohar, Pinchas
קכ"ג:תתמ"ב

134 שהוא בחי יסוד

The note points there for Yesod as what binds “heaven and

earth.”

KEHOT'S NOTE

ראה אוה"ת פי וארא כרך ז עי בתקפג.

135 ע"ד מ"ש בפע"ח שער הסוכות

The Tzemach Tzedek's commentary on Psalms also brings this teaching of Pri Etz Chaim on “From all my teachers I have gained understanding.”

KEHOT'S NOTE

מובא גם ביהל אור עי שה, ועי שנה. אוה"ת נ"ך עי תרלב.

136 מכל מלמדי השכלתי

“From all my teachers I have gained understanding.” The Arizal reads “all” as Yesod, the teacher that draws the Torah into Malchus.

Psalms 119:99 ט"ז:ט"ט

מכל מלמדי השכלתי כי עדותיה שיתח לי:

I have more understanding than all my teachers; For Thy testimonies are my meditation.

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137 משכיל על דבר

“He who understands a matter will find good.” Malchus, receiving the Torah through Yesod, is “he who understands a matter.”

Proverbs 16:20 ט"ז:כ

משכיל על דבר ימצא טוב ובוטח בה אשכיו:

He that giveth heed unto the word shall find good; And whoso trusteth in the L-RD, happy is he.

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138 ותקם את דבריו כי צדיק אתה

“And You fulfilled Your words, for You are righteous.” The tzaddik, Yesod, brings the words to fulfillment.

Nehemiah 9:8 ח"ט:ט

ומצאת את לבבו נאמן לפניך וברות עמו הברית לתת את ארץ הכנעני החתי האמרי והפריז והגרגשי לתת לזרעו ותקם את דבריה כי צדיק אתה:

and foundest his heart faithful before Thee, and madest a covenant with him to give the land of the Canaanite, the Hittite, the Amorite, and the Perizzite, and the Jebusite, and the Girgashite, even to give it unto his seed, and hast performed Thy words; for Thou art righteous;

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KEHOT'S NOTE

נחמ"י ט, ח.

139 בלקו"ת פי עקב

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

KEHOT'S NOTE

להאריו"ל.

140 ארץ זית שמן

“A land of olive oil and honey.” The Arizal's Likkutei Torah

PARAGRAPH 20

162 שהח"ע . מאין תמצא

Later in this maamar the Alter Rebbe explains "Chochmah comes from ayin": the Tree of Life is Chochmah, and above it is ayin, the level that is not grasped at all and is above the order of the chain of worlds; the "land" receives from that ayin, for "their beginning is embedded in their end."

KEHOT'S NOTE

ראה לקמן טו, ד.

163 מאין תמצא

"And Chochmah, from where (me'ayin) shall it be found?"
Read as: Chochmah comes from ayin, the level above it.

Job 28:12: איוב כ"ח: ייב

והחכמה מאין תמצא ואי זה מקום בינה:

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

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164 מת"ת דו"א נעשה כתר לנוק'

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

הובא בע"ה שי א"א ספ"ו. [כ].

165 מת"ת דו"א נעשה כתר לנוק'

The Kehot note cites Etz Chaim, Gate of Arich Anpin, end of chapter 7, for the teaching that Tiferes of Z'eir Anpin becomes the crown of Nukva.

Sefer Etz Chaim 13:7: עץ חיים י"ג:7

... ואם תדקדק תמצא כי תמיד ת"ת נעשה ממנו הכתר שהוא גלגלתא כי ת"ת דעתיק תמן גלגלתא דא"א שהוא סוד בינה דא"א ומת"ת [נ"א וכן ת"ת] דא"א נעשה כתר וגלגלתא דו"א וכן מת"ת דו"א נעשה כתר וגלגלתא דנוקבא. גם דע כי סוד ת"ת דא"א נחלק לבי חצאין חציו למציאת אור"א לצורך גופם וחציו לכתר ז"א הרי כי אור"א וז"א הם בי מלכים משתמשין בכתר א' גם ת"ת דו"א נחלק לבי חציו לגוף דו"א ע"ד הנ"ל וחציו לכתר דנוקבא וגם הוא סוד א"א לבי מלכים להשתמש בכתר א' ולעולם כל הת"ת ...

Sefer Etz Chaim (Public Domain)

166 גדולה מילה שנכתרו עלי' י"ג בריתות

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

KEHOT'S NOTE

נדריים ספ"ג.

167 גדולה מילה שנכתרו עלי' י"ג בריתות

"Great is circumcision, for thirteen covenants were made over it." The thirteen covenants are read as the thirteen tikkunim of the lower beard.

Mishnah Nedarim 3:11: משנה נדרים ג:11

... רבי אלעזר בן עזריה אומר, מאוסה ערלה שנתגנו בה הרשעים, שנאמר, כי כל הגוים ערלים. רבי שמעאל אומר, גדולה מילה שנקררו

עליה שלש עשרה בריתות. רבי יוסי אומר, גדולה מילה, שדוחה את השבת החמורה. רבי יהושע בן קרחה אומר, גדולה מילה, שלא נתלה לו למשה הצדיק עליה מלא שעה. רבי נחמיה אומר, גדולה מילה, שדוחה את הנגעים. רבי אומר, גדולה מילה, שכל המצות שעשה אברהם אבינו לא נקרא שלם, עד ש'מל, ...

[If one says,] "Konam that I do not benefit from the Children of Noah," he may benefit from Israelites, and he is forbidden to benefit from the nations of the world. [If one says, "Konam] that I do not benefit from the seed of Abraham," he is forbidden [to benefit] from Israelites, but permitted [to benefit] from the nations of the world. [If one says, "Konam] that I do not benefit from Israelites", he may buy things from them for more [than their worth] and sell them for less. [If ...

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168 בלק"ת פי קדושים

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

KEHOT'S NOTE

להאריז"ל בטעמי המצות בד"ה אזהרת שעטנו.

PARAGRAPH 21

169 אם לא בריתי יומם ולילה

"If not for My covenant by day and night, I would not have set the ordinances of heaven and earth." The covenant, Yesod, binds heaven to earth.

Jeremiah 33:25: ירמיהו ל"ג:25

כה אמר ה' אם לא בריתי יומם ולילה חקות שמים וארץ לא שמתי:

Thus saith the L-RD: If My covenant be not with day and night, if I have not appointed the ordinances of heaven and earth;

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KEHOT'S NOTE

ירמ"י לג, כה.

170 ועיין בזהר פי יוחי (דרמ"ו ע"א)

The Zohar on Vayechi, on "From Asher, his bread shall be rich"; the maamar quotes it later on the two breads joined on Shabbos.

ספר הזהר, יוחי ע"ב:תשנ"ב-73:761-72:752 Zohar, Vayechi ע"ג:תשס"א

171 מאשר שמנה לחמו

Yaakov's blessing: "From Asher, his bread shall be rich."

Genesis 49:20: בראשית מ"ט:20

מֵאֲשֶׁר שְׁמֹנֶה לֶחְמוֹ וְהוּא יִתֵּן מִעֲדֻנֵּי-מֶלֶךְ:

As for Asher, his bread shall be fat, And he shall yield royal dainties.

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172 שזו ניתנה בג' בריתות וזו ביי"ג

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

KEHOT'S NOTE

ברכות מה, סע"ב.

173 שזו ניתנה בני בריתות וזו כי"ג בריתות

Pelimo: one must put covenant before Torah, "for this one was given with three covenants and that one with thirteen covenants." The Alter Rebbe explains the thirteen as the flow of Keser.

ברכות מ"ח ב:י"ג Berakhot 48b:13

תניא רבי אליעזר אומר: כל שלא אומר "אריך חמדה טובה ורחבה" בברכת הארץ, ומלכות בית דוד ב"בונה ירושלים" — לא יצא ידי חובתו. נחום המזון אומר: צריך שיוכור בה ברית. רבי יוסי אומר: צריך שיוכור בה תורה. פלימו אומר: צריך שיקדים ברית לתורה, שזו נתנה בשלש בריתות,

There is a teaching : R. Eliezer says : Whoever does not say "a desirable, good and ample land" in the benediction of "the land" and "the kingdom of the house of David" in "Who...rebuildest Jerusalem" has not complied with the requirements of the law. Nahum the Elder says : He must mention the Covenant in the blessing of "the land." R. Jose says : He must mention the Torah therein. Pelemon says : He must refer to the Covenant before the Torah, because the latter was given with a ...

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

174 י"ג מדות שהתו' נדרשת בהן

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

KEHOT'S NOTE

ת"כ ר"פ ויקרא.

175 זקן שקנה חכמה

"An elder (zaken) is none other than one who has acquired wisdom." The elder's wisdom is linked to the "beard" (zakan) and its thirteen tikkunim.

Kiddushin 32b:8

תנו רבנן: "מפני שיבה תקום" — יכול אפילו מפני זקן אשמאי? תלמוד לומר: "זקן", ואין זקן אלא חכם, שנאמר: "אסף לי שבועים איש מזקני ישראל". רבי יוסי הגלילי אומר: אין זקן אלא מי שקנה חכמה, שנאמר: "ה' קנני ראשית דרכו".

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

KEHOT'S NOTE

קידושין לב, ב. וראה לקו"ש ח"ג ע' 774.

176 Kehot's note points to Zohar, Vayechi 72:751 for these words.

Zohar, Vayechi 72:751

PARAGRAPH 22

177 ומילה שנכרתו עליה שלש עשרה בריתות

"Great is circumcision, for thirteen covenants were made over it." Here the thirteen are the tikkunim of Arich Anpin.

Mishnah Nedarim 3:11

... רבי אליעזר בן עזריה אומר, מאוסה ערלה שנתגנו בה השמים, שנאמר, כי כל הגוים ערלים. רבי ישמעאל אומר, גדולה מילה שנכרתו עליה שלש עשרה בריתות. רבי יוסי אומר, גדולה מילה, שדוחה את

השבת המורה. רבי יהושע בן קרחה אומר, גדולה מילה, שלא נתלה לו למשה הצדיק עליה מלא שעה. רבי נחמיה אומר, גדולה מילה, שדוחה את הנגעים. רבי אומר, גדולה מילה, שכל המצות שעשה אברהם אבינו לא נקרא שלם, עד שמל, ...

[If one says,] "Konam that I do not benefit from the Children of Noah," he may benefit from Israelites, and he is forbidden to benefit from the nations of the world. [If one says, "Konam] that I do not benefit from the seed of Abraham," he is forbidden [to benefit] from Israelites, but permitted [to benefit] from the nations of the world. [If one says, "Konam] that I do not benefit from Israelites", he may buy things from them for more [than their worth] and sell them for less. [If ...

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178 בדי"ה לך לך

The note places the discourse "Go for yourself" in Torah Ohr, Parshas Lech Lecha, where, as the text says, the change from Avram to Avraham through circumcision is explained.

KEHOT'S NOTE

בתו"א פ' לך לך.

179 אברם ואברהם

"Your name shall no longer be called Avram, but your name shall be Avraham." The hei is added at the covenant of circumcision.

Genesis 17:5

ולא יקרא עוד את־שמי אברהם והיה שמי אברהם כי אבי־המונן גוים נתיק:

Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a multitude of nations have I made thee.

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PARAGRAPH 23

180 בדי"ה למנצח על השמינית

The note places the discourse "For the conductor, on the eighth" earlier in Likkutei Torah, Parshas Tazria.

KEHOT'S NOTE

לעיל פ' תזריע.

181 בכל מאדך

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." "With all your might" is love beyond measure.

Deuteronomy 6:5

ואהבת את ה' אלקיך בכל־לִבְּךָ ובכל־נַפְשְׁךָ ובכל־מַאֲדְךָ:

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

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182

ולכבודי בראתיו יצרתיו

“For My glory I have created it, formed it, and also made it”: creation, formation and making, the worlds of Beriah, Yetzirah and Asiyah.

ישעיהו מ"ג:7 Isaiah 43:7

כל הנקרא בשמי ולכבודי בראתיו יצרתיו אף-עשיתיו:

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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KEHOT'S NOTE

ישעיי מג, ז.

183

ואין כבוד אלא תורה

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

KEHOT'S NOTE

אבות ו, ג.

184

ואין כבוד אלא תורה

“There is no glory but Torah.” So the “glory” drawn into the three worlds is the Torah.

משנה אבות ו:3 Pirkei Avot 6:3

... והלא דברים קל וזר, ומה דוד מלך ישראל, שלא למד מאחיטפל אלא שני דברים בלבד קראו רבו אלוהו ומידעו, הלומד מחברו פרק אחד או הלכה אחת או פסוק אחד או דבור אחד או אפלו אות אחת, על אחת כמה וכמה שצריך לנהוג בו כבוד. ואין כבוד אלא תורה, שנאמר (משלי ג) כבוד חכמים ינחלו, (משלי כח) ותמימים ינחלו טוב, ואין טוב אלא תורה, שנאמר (משלי ד) כי לקח טוב נתתי לכם תורתני אל תעזבו:

One who learns from his fellow one chapter, or one halakhah, or one verse, or one word, or even one letter, is obligated to treat him with honor; for so we find with David, king of Israel, who learned from Ahitophel no more than two things, yet called him his master, his guide and his beloved friend, as it is said, “But it was you, a man mine equal, my guide and my beloved friend” (Psalms 55:14). Is this not [an instance of the argument] “from the less to the ...

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PARAGRAPH 24

185

לעברך בברית

“That you may enter into the covenant of Havayah your G-d.” The Alter Rebbe refers to his discourse on this verse in Nitzavim.

דברים כ"ט:11 Deuteronomy 29:11

לעברך בברית ה' אלקיך ובאלתו אשר ה' אלקיך כרת עמך היום:

that thou shouldest enter into the covenant of the L-RD thy G-d—and into His oath—which the L-RD thy G-d maketh with thee this day;

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186

כל האומר אין לי אלא תורה

“Whoever says, I have nothing but Torah, does not have even Torah.” Torah alone, without the flow from above it, does not stand.

יבמות ק"ט ב:ד-ה Yevamot 109b:4-5

ערבי שלציון — דעבדי שלוף דוי. תוקע עצמו לדבר הלכה — דתנא, רבי יוסי אומר: כל האומר אין לו תורה — אין לו תורה. פשיטא! אלא: כל האומר אין לו אלא תורה — אין לו אלא תורה. הא נמי פשיטא! אלא דאפילו תורה אין לו. מאי טעמא? אמר רב פפא, אמר קרא: “ולמדתם ועשיתם” — כל שיטתו בעשיה לשנו בלמידה, כל שאינו בעשיה אינו בלמידה.

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

KEHOT'S NOTE

יבמות קט, ב.

187

בביאור ע"פ ששים המה

The passage given from that explanation distinguishes the inner and outer dimension of each Sefirah: the inner depth of an idea or emotion, above its clothing in letters of thought and speech, and its outer glow as it is expressed to another.

KEHOT'S NOTE

לקמן שה"ש מ, א.

188

ששים המה מלכות

“There are sixty queens and eighty concubines.” The opening of the explanation the Alter Rebbe cites.

Song of Songs 6:8 שיר השירים ו:ח

ששים המה מלכות ושמונים פילגשים ועלמות אין מספר:

There are threescore queens, And fourscore concubines, And maidens without number.

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189

אחת היא יונת

“My dove, my perfect one, is one.” Part of the same explanation.

Song of Songs 6:9 שיר השירים ו:ט

אחת היא יונת תמתי אחת היא לאמה ברה היא לילדתה ראוה בנות ויאשרוה מלכות ופילגשים ויחלילה:

My dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bore her. The daughters saw her, and called her happy; Yea, the queens and the concubines, and they praised her.

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190

חסידים הראשונים

The early pious ones waited an hour before and after praying; “because they were pious, their Torah was preserved and their work was blessed.”

ברכות ל"ב ב:כ"ב Berachot 32b:20-22

חסידים הראשונים היו שוהין שעה אחת: מנא הני מילי? אמר רבי יהושע בן לוי, אמר קרא: “אשרי יושבי ביתה”. ואמר רבי יהושע בן

199

פותח את ידיך

“You open Your hand and satisfy every living thing with will.” The hand is the thirteen tikkunim, and “every living thing” is Yesod.

Psalms 145:16 קמ"ה ט"ז

פותח את ידך ומשביע לכל־חי רצון:

Thou openest Thy hand, And satisfiest every living thing with favour.

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KEHOT'S NOTE

תהלים קמה, טז.

200

צדיק יסוד עולם

“The tzaddik is the foundation of the world.” The tzaddik is Yesod.

Proverbs 10:25 כ"ה ט"ז

כְּעֹבֹר סוּפָה וְאֵין רָשָׁע וְצַדִּיק יְסוּד עוֹלָם:

When the whirlwind passeth, the wicked is no more; But the righteous is an everlasting foundation.

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KEHOT'S NOTE

משלי י, כה.

201

עוד יוסף בני חי

Yaakov: “Yosef my son is still alive.” Yosef, the tzaddik, is called chai, “living.”

Genesis 45:28 כ"ח ט"ז

וַיֹּאמֶר יִשְׂרָאֵל רַב עוֹד־יֹסֵף בְּנִי חַי אֲלֵכָה וְאֶרְאֶנּוּ בְּטָרִם אָמוֹת:

And Israel said: ‘It is enough; Joseph my son is yet alive; I will go and see him before I die.’

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KEHOT'S NOTE

בראשית מה, כח.

202

נשמת כל חי דפּרחא מההוא חי העולמים

The Zohar on Terumah: the soul, “the soul of every living being,” issues from G-d, the Life of the worlds, and so blesses “es Your Name,” Malchus.

Sפר הזהר, תרומה כ"ר-א-כ"ב:ר"י-ט"ז:20:211-22:219
“A psalm. Sing unto the L-rd a new song, for he hath done marvellous things: his right hand and his holy arm hath wrought salvation for him” (Ps. 98). This Psalm has been expounded elsewhere, and the Companions were perfectly correct in their assertion that it was chanted by the kine Shekinah when She arrives at “Beth Shemesh”, the “House of the Sun”, which hands receive and bear Her even as the kine bare the ark. This psalm of praise was therefore ordered to be chanted on the Sabbath by ...

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

203

בד"ה כי ההרים ימוש

In the discourse “For the mountains shall depart,” Torah and mitzvos performed below are an arousal from below that brings an arousal from above; “doing the will of the Omnipresent” draws G-d’s will, which is far above “place,”

into place, so that the supernal will rests and is revealed there.

KEHOT'S NOTE

לקמן מ, ג.

204

כי ההרים ימוש

“For the mountains shall depart and the hills be moved, but My kindness shall not depart from you, nor shall My covenant of peace be moved.” The opening of the discourse cited here.

Isaiah 54:10 י"ד-י"ג

כִּי הַהָרִים יִמוּשׁוּ וְהַגְּבָעוֹת תִּמוּשְׁינָה וְחֻסְדִּי מֵאַתָּה לֹא־יִמוּשׁ וּבְרִיתִי שְׁלֹמִי לֹא תִמוּט אֲמַר מְרַחֵמְךָ ה'

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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205

KEhot's note points to Zohar, Terumah 46:499 for these words.

Sפר הזהר, תרומה מ"ו:תצ"ט499:46 Zohar, Terumah

PARAGRAPH 25

206

וירושלים הוא ג"כ מלי דאצ"י

The note points to this Kabbalistic lexicon for Jerusalem as Malchus of Atzilus.

KEHOT'S NOTE

ראה מא"א אות י, סמ"ז.

207

בוהר ר"פ תזריע

The Tzemach Tzedek's explanations of the Zohar, which the note cites for this passage at the beginning of Tazria (42b).

KEHOT'S NOTE

מב, ב. וראה גם ביאורו להצ"צ כרך ב ע' תרמח. ד"ה חייב אדם לברך תרלי"ה פרק לט.

208

גמלתהו טוב ולא רע

“She bestows good upon him and not evil, all the days of her life.” The Zohar reads it of Malchus.

Proverbs 31:12 ב"א-י"ב

גְּמִלְתָּהּ טוֹב וְלֹא־רָע כָּל יְמֵי חַיֶּיהָ:

She doeth him good and not evil all the days of her life.

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KEHOT'S NOTE

משלי לא, יב.

209

זמינת טב כו' ולא רע בגין דכתיב ועץ הדעת טוב ורע

At the beginning of Tazria the Zohar explains that Malchus is “destined for good,” but good only when “the days of

heaven” shine upon her, “because the Tree of Life sends her life.”

ספר הזוהר, תוריע א:ב:י"א:11-2:3:11 Zohar, Tazria

R. Jose took the next verse: “She doeth him good and not evil all the days of her life”. ‘She provides good for the world, for the temple of the King and those who frequent it. When is this? When those “days of the heaven” shine upon her and unite with her fitly, these being then the “days of her life”, because the Tree of Life has sent to her life and shines upon her.’ Said R. Abba: ‘All this is well said, and all these verses can be applied ...

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

210 ועץ הדעת טוב ורע

“And the Tree of Knowledge of good and evil” in the Garden. Malchus, in its descent, is linked with this mixture.

בראשית ב:ט:9 Genesis 2:9

וַיִּצְמַח ה' אֱלֹקִים מִן־הָאֲדָמָה כָּל־עֵץ נֹחַמֵד לִמְרֹאֶה וְטוֹב לִמְאֹכֶל וְעֵץ הַחַיִּים בְּתוֹךְ הָגֶן וְעֵץ הַדַּעַת טוֹב וָרָע:

And out of the ground made the L-RD G-d to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

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211 איהו וחיהו וגרמוהי חד

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

KEHOT'S NOTE

ת"ו בהקדמה.

212 איהו וחיהו וגרמוהי חד

The introduction to the Tikkunei Zohar, given in the Kehot note: in the Ten Sefiros of Atzilus “He and His vessels are one, He and His life-forces are one,” which is not so in Beriah. Here it marks the level into which the refined feminine waters are finally included.

Tikkunei Zohar 3b:9-10 י"ב-ט:9-10 תקוני זוהר ג' ב:ט:9-10

דַּעֲשֵׁר סְפִירוֹת דְּאֲצִילוֹת מִלְכָּא בְּהוֹן, אִיהוּ וְגִרְמִיָּה חַד בְּהוֹן, אִיהוּ וְחַיִּינִי חַד בְּהוֹן, מֵה דְלֹא הָכִי בַּעֲשֵׁר סְפִירוֹת דְּבְרִיָּאָה, דְּלֹא אִינוֹן וְחַיִּיָּהוֹן חַד, לֹא אִינוֹן וְגִרְמִיָּהוֹן חַד. וְעֵלֶת עַל כָּלָא הוּא נְהִיר (נִיָּא נְחִית) בַּעֲשֵׁר סְפִירוֹת דְּאֲצִילוֹת, וּבַעֲשֵׁר סְפִירוֹת דְּבְרִיָּאָה, וְנְהִיר בַּעֲשֵׁר כְּתוֹת דְּמִלְאָכֵיָא, וּבַעֲשֵׁר גִּלְגְּלִי דְרַקִּיעָא, וְלֹא אֲשַׁמְנִי כָּל אֶתֶר.

Tikkunei Zohar - Vocalized (Public Domain)

213 בביאור ע"פ כי כאשר השמים החדשים

There the Alter Rebbe explains that a new light must be drawn from above until Beriah is included in Atzilus itself; the worlds of Beriah, Yetzirah and Asiyah hold the shattered vessels that fell from Tohu and must be rectified, through divine service, by refining evil from good.

KEHOT'S NOTE

תו"א ג, ב.

214 כי כאשר השמים החדשים

“For as the new heavens and the new earth that I make shall stand before Me.” The opening of the explanation the Alter Rebbe cites.

ישעיהו ס"ו:כ"22:66 Isaiah 66:22

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עִמָּדִים לְפָנַי נִאֲמָה־י כֵּן יַעֲמֵד וְרַעְיָכֶם וְשִׁמְכֶם:

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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215 Kehot's note points to Zohar, Tazria 2:8 for these words.

ספר הזוהר, תוריע ב:ח:8 Zohar, Tazria 2:8

PARAGRAPH 26

216 ומבואר . . על מאמר הרע"מ פ' כי תשא

According to the note, the explanation of this saying of the Ra'aya Mehemna is found in the Mitteler Rebbe's Biurei HaZohar.

KEHOT'S NOTE

קפז, ב. ביאורו"ז לאדה"א.

217 אבנא למשקל בה דא יו"ד

The Ra'aya Mehemna on Ki Sisa: “a stone to weigh with — this is yud.” The Alter Rebbe explains it elsewhere as the primacy of the feminine waters in begetting.

ספר זוהר, כי תשא ב:ד-ו:4-6 Zohar, Ki Tisa 2:4-6

218 בביאור ע"פ עלי באר

There the feminine waters are explained as the refinements of the Chochmah of Tohu, raised from kelipas nogah into the mochin of Nukva of Atzilus; so their root is the Chochmah of Tohu, in which the Keser of Tohu, which joins the Emanator with the emanated, also shines.

KEHOT'S NOTE

לעיל חוקת סג, ג.

219 עלי באר

“Then Israel sang this song: Rise up, O well, sing to it.” The opening of the explanation the Alter Rebbe cites.

במדבר כ"א:י"ז Numbers 21:17

אֲזַיְשִׁיר יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת עָלֵי בָּאָר עֲנֹר־לָהּ:

Then sang Israel this song: Spring up, O well—sing ye unto it —

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220 בביאור ע"פ זכור את יום השבת

In that explanation, Torah and mitzvos draw a new light from sovev through the Name Havayah, but a drawing-down comes only through an ascent from below; that is why the Torah was given amid thunder and trembling, the nullification of yesh.

KEHOT'S NOTE

תו"א עב, ב.

PARAGRAPH 27

221

צדיק וטוב לו

Tanya, chapter 10, on the complete tzaddik, "a righteous man who has good," in whom evil is transformed into good. Cited for refinement without any admixture.

תניא, חלק ראשון; ליקוטי אמרים 10:2-3: "וביאור הענין, כי הנה, צדיק גמור שנהפך הרע שלו לטוב, ולכן נקרא 'צדיק וטוב לו', הוא עלי ידי הסרת 'הבגדים הצואים' לגמרי מהרע, והיינו, למאוס מאד בתענוגי עולם הזה להתענג כם בתענוגות בני אדם למלאת תאוות הגוף בלבד, ולא לעבודת ה', מפני היותם נמשכים ונשפעים מהקליפה וסטר אחרא. וכל מה שהוא מהסטר אחרא - הצדיק גמור הוא שונא בתכלית השנאה, מתמת גודל אהבתו לה' וקדושתו באהבה רבה בתענוגים וחיבה ...

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222

האיש דרכו לכבש

"It is the way of a man to conquer." The power to refine comes from the masculine, Z'ei Anpin.

יבמות ס"ה ב:ד"ה 4-5: "גמי מנא הני מילי? אמר רבי אילעא משום רבי אלעזר ברבי שמעון: אמר קרא: 'וימלאו את הארץ וכבשוה'. איש דרכו לכבש, ואין אשה דרכה לכבש. אדרבה: 'וכבשוה' תרת משמע! אמר רב נחמן בר יצחק: 'וכבשוה' כתיב. רב יוסף אמר, מהכא: 'אני אל שדי פרה ורבה', ולא קאמר 'פרו ורבו'."

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

KEHOT'S NOTE

יבמות סה, ב. רמט, ב.

223

סיהרא לית לה מגרמה כלום

"The moon has nothing of its own": Malchus receives all its light from above.

Zohar I, 135b זח"א קלה, בב

KEHOT'S NOTE

זח"א קלה, ב. רלו, ב. רמט, ב.

224

סיהרא לית לה מגרמה כלום

Another Zohar passage, given in the Kehot note, saying that the moon has nothing of its own.

ספר הוהר, ויחי פ"א:תתכ"ד-81:824-82:836 Zohar, Vayechi פ"ב:תתל"ו

The verse continues: "O listen, Laishah", this laishah (lit. lioness) signifies power to crush hostile forces, and when Israel sing praises then this listens.

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

225

דהע"ה לא הי' לו חיים

Seventy years were lacking from Adam's life and were given to David son of Yishai. David, Malchus, had no life of

his own.

Bereshit Rabbah 19:8 ח"ט:ר

Bamidbar Rabbah 14:12 י"ד:י"ב

Zohar I, 55a זח"א נה, א

KEHOT'S NOTE

ב"ר יט, ח. במד"ר יד, יב. זח"א נה, א. קסח, א.

226

דהע"ה לא היו לו חיים

The Zohar too says that David had no life of his own and received seventy years from Adam.

ספר הוהר, בראשית צ"ד:שנ"ט-94:359-95:371 Zohar, Bereshit צ"ה:שע"א

PARAGRAPH 28

227

והיה באחרית הימים

"And it shall come to pass at the end of days that the mountain of the House of Havayah shall be established at the top of the mountains."

ישעיהו ב' ב"ב:2 Isaiah

והיה באחרית הימים נכון יהיה הר בית ה' בראש ההרים ונשא מגבעות ונהרו אליו כל הנהרות:

And it shall come to pass in the end of days, That the mountain of the L-RD'S house Shall be established as the top of the mountains, And shall be exalted above the hills; And all nations shall flow unto it.

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228

ואפיק הר בית ה' דא טוב בלא רע

The Zohar on Ki Sisa, on "And it shall come to pass at the end of days": "the mountain of the House of Havayah" is "good without evil." This is Malchus after the refinement.

ספר הוהר, כי תשא ז':ל"ט-מ"ז:7:39-9:47 Zohar, Ki Tisa

229

בגמרא וכן הוא אומר הנהר הטוב

"The good': this is 'Who builds Jerusalem,' and so it says, 'that good mountain and the Lebanon.'" Jerusalem is "the good."

Berakhot 48b:5-6 ר"ה-ר

... "ואכלת ושבעת וברכת" — זו ברכת "הזן", "את ה' אלקיך" — זו ברכת הזמן, "על הארץ" — זו ברכת הארץ, "הטובה" — זו בונה ירושלים, וכן הוא אומר "הנהר הטוב הזה והלבנון". "אשר נתן לה" — זו "הטוב והמטיב". אין לי אלא לאחרי, לפניו מניין? — אמרת קל וחומר: כשהוא שבע מברך, כשהוא רעב — לא כל שכן. רבי אומר [אינו צריך]: "ואכלת ושבעת וברכת" — זו ברכת הזן, אכל ברכת הזמן מ"גדלו לה' אתי" נפקא. "על הארץ" — זו ...

Our Rabbis have taught : Whence do we derive the Grace after meals from the Torah? As it is said, "And thou shalt eat and be satisfied and bless" (Deut. viii. 10) — this refers to the benediction "Who feedest"; "the L-rd thy G-d" (ibid.)— to the benediction of Zimmun; "for the land" (ibid.) — to the benediction of "the land" ; "the good" (ibid.) — to "Who. . . rebuildest Jerusalem," for so it states "That goodly hill-

country and Lebanon" (ibid. iii. 25); "which He hath given thee" (ibid. ...

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

Deuteronomy 3:25 בְּרִים ג': כ"ה

אֶעֱבְרָנָא וְאֶרְאֶה אֶת־הָאָרֶץ הַטּוֹבָה אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן הַהוּא הַטּוֹב הַזֶּה וְהַלְכֵנּוּ:

Let me go over, I pray Thee, and see the good land that is beyond the Jordan, that goodly hill-country, and Lebanon.'

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KEHOT'S NOTE

ברכות מה, ב. דברים ג, כה.

230 ירושלים הבנויה כעיר שחוברה

"Jerusalem, built as a city that is joined together." The encompassing light is joined to the indwelling light.

Psalms 122:3 תהילים קכ"ב:ג

יְרוּשָׁלַם הַבְּנוּיָה כְּעִיר שֶׁחִבְרָה־לָּהּ יְחִידוּ:

Jerusalem, that art builded as a city that is compact together;

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KEHOT'S NOTE

תהלים קכב, ג.

231 היש בה עץ אם אין

Moshe's instruction to the spies: "Is there a tree in it or not?" The word ayin ("not") is read as the level above Chochmah.

Numbers 13:20 במדבר י"ג:כ

וְמָה הָאָרֶץ הַשְּׂמֵנָה הִיא אִם־רַזָּה הִישִׁיבָה עֵץ אִם־אֵין וְהִתְחַזְקֶתֶם וְלִקְחֶתֶם מִפְּרִי הָאָרֶץ וְהִימִים יָמִי בְּכוֹרֵי עֲנָבִים:

and what the land is, whether it is fat or lean, whether there is wood therein, or not. And be ye of good courage, and bring of the fruit of the land.—Now the time was the time of the first-ripe grapes.—

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

232 והחכמה תחי

"Wisdom gives life to those who have it." Chochmah is the Tree of Life.

Ecclesiastes 7:12 קהלת ז':י"ב

כִּי בְצַל הַחֲכָמָה בְּצַל הַכֶּסֶף וַיִּתְּרוֹן דַּעַת הַחֲכָמָה תַּחְיָה בְּעֹלָיָהּ:

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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KEHOT'S NOTE

קהלת ז, יב.

233 והחכמה מאין תמצא

"And wisdom, from where (me'ayin) shall it be found?" Read: Chochmah comes from ayin, the level above it.

Job 28:12 איוב כ"ח:י"ב

וְהַחֲכָמָה מֵאֵינָן תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:

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

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KEHOT'S NOTE

איוב כח, יב.

234 חד ולא בחושבן

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

235 חד ולא בחושבן

Patach Eliyahu: "You are One, but not in number." The level beyond all grasp and all counting.

Tikkunei Zohar 17a:9-11 א"ט:ט"א-י"א

פתח אליהו ואמר רבון עלמין דאנת הוא חד ולא בחשבן. אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא כך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיות (נ"א אתכסייא) מבני נשא.

Constantinople, 1740 (CC-BY-NC)

236 כי עמך מקור חיים

"For with You is the source of life." The level above the Tree of Life, the Life of life.

Psalms 36:10 תהילים ל"ו:י

כִּי־עִמָּךְ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאָה־אוֹר:

For with Thee is the fountain of life; In Thy light do we see light.

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KEHOT'S NOTE

תהלים לו, י.

237 The Zohar on Shelach, on the spies' question "Is there a tree in it or not?": ayin is the level above the Tree of Life.

ספר זוהר, שלח לך ח':מ"ט-ט"ח:נ"ח

"And what is the land, whether it is fat or lean": from the Torah ye shall discover what is the nature of that other world, whether it confers in abundance heavenly bliss on those that dwell there or withholds from them anything. "Whether there are in it trees or no": whether the Tree of Life is there-in for all eternity, and whether the "bundle of the living" is there or not.

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

238 את החיים ואת הטוב

"See, I have set before you today life and good." The Alter Rebbe refers to his discourse that discusses this verse.

Deuteronomy 30:15 דברים ל"ט:ט"ו

רְאֵה נָתַתִּי לְפָנֶיךָ הַיּוֹם אֶת־הַחַיִּים וְאֶת־הַטּוֹב וְאֶת־הַמָּוֶת וְאֶת־הָרָע:

See, I have set before thee this day life and good, and death and evil,

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PARAGRAPH 29

239 נעוץ תחלתו בסופן

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

KEHOT'S NOTE

סיי פ"א, מ"ו.

240 נעוץ תחלתו בסופן

"Their end is embedded in their beginning, and their beginning in their end." The land, the lowest, receives from ayin, the highest.

Sefer Yetzirah 1:7:א:י: ספר יצירה

עשר ספירות בלי מה נעוץ סופן בתחלתו ותחלתו בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yetzirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

241 זכור ושמור בדבור א'

"Remember' and 'Keep' were said in one utterance, which the mouth cannot speak and the ear cannot hear." On Shabbos the higher and lower unity are one.

Rosh Hashanah 27a:2-3:ג:ב:א: ראש השנה כ"ז

ושתי הצדקות מן הצדדים. ותרי קלי מי משתמע? והתנא: "זכור ושמור", כדיבור אחד נאמר, מה שאין הפה יכולה לדבר ואין האוזן יכולה לשמוע! לך מאריך בשופר. למימרא דכי שמע סוף תקיעה בלא תחילת תקיעה נצא, וממילא: תחילת תקיעה בלא סוף תקיעה נצא?

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KEHOT'S NOTE

ר"ה כז, א.

242 מאשר שמנה לחמו

Yaakov's blessing: "From Asher, his bread shall be rich, and he shall yield royal delicacies."

Genesis 49:20:מ"ט:כ: בראשית

מֵאֲשֶׁר שְׁמֵנָה לַחֲמוֹ וְהוּא יִתֵּן מַעֲדָנִים מְלֶכֶת:

As for Asher, his bread shall be fat, And he shall yield royal dainties.

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243 מאשר שמנה לחמו דא לחם שבת

The Zohar on Vayechi: "From Asher, his bread shall be rich" is the bread of Shabbos; the double bread is bread from heaven and bread from the earth, and on Shabbos the lower is included in the upper.

Zohar, Vayechi 72:752-73:761:ב:ע:ב:תשנ"ב-ז:ה:ספ' הזהר, ויחי ע"ב:תשס"א ע"ג:תשס"א

In the expression "his bread" the reference of the word "his" is not specified; but we may divide the word lahamo (his bread) into lehem van, that is, "the bread of van" (which sig-

nifies the heavens); hence it is written: "Behold, I will rain bread from heaven for you" (Ex. 16, 4). It is from thence that the tree of life is nourished and crowned, and when it receives this nourishment, then it "yields the dainties of the king". This king is the Community of Israel, who is fed therefrom ...

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

244 לחם עוני

"Seven days you shall eat matzos with it, bread of affliction." Here it stands for the lower unity, bread from the earth.

Deuteronomy 16:3:ז:ג: דברים

לֹא־תֹאכַל עֲלֵיו חֶמֶץ שִׁבְעַת יָמִים תֹּאכַל־עֲלֵיו מַצּוֹת לֶחֶם עֲנִי כִּי כַחֲפוּזוֹ יֵצֵאת מֵאֶרֶץ מִצְרַיִם לְמַעַן תִּזְכֹּר אֶת־יוֹם יֵצֵאתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל יְמֵי חַיֶּיךָ:

Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for in haste didst thou come forth out of the land of Egypt; that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

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245 וכ"כ בזהר בראשית (דמ"ז ע"ב) . . ולחם פנג

Or HaTorah explains pannag bread as rich matzah, which does not come to leavening because it is kneaded with wine, oil and honey, which is the Torah.

KEHOT'S NOTE

ראה אוה"ת בראשית כרך ב שפד, ב לחם פנג זהו מצה עשירה שאינה באה לידי חימוץ לפי שנילושה ביין שמן ודבש שהוא התורה ע"ש.

246 חייב אדם לברך מאה ברכות בכל יום

Rabbi Meir: "A person is obligated to say a hundred blessings every day, as it says, 'What does Havayah your G-d ask of you.'" Each blessing draws the higher unity into the lower.

Menachot 43b:15-17:ז"ז:ב:ט"ו-ט"ז:מנחות

תניא היה רבי מאיר אומר חייב אדם לברך מאה ברכות בכל יום שנאמר (דברים י, יב) ועתה ישראל מה ה' אלקיך שואל מעמך רב חייא בריה דרב אויא בשבתא וביומי טבי טרח וממלי להו באיספרמקי ומגדי תניא היה ר"מ אומר חייב אדם לברך שלש ברכות בכל יום אלו הן שעשאני ישראל שלא עשאני אשה שלא עשאני בור

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247 ויהיו חיי שרה מאה שנה

"And the life of Sarah was a hundred years." Another expression of the hundred.

Genesis 23:1:א'ג: בראשית

וַיְהִיו חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעַת שָׁנִים שְׁנֵי חַיֵּי שָׂרָה:

And the life of Sarah was a hundred and seven and twenty years; these were the years of the life of Sarah.

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248

כי עמך מקור חיים

"For with You is the source of life." The level into which the Shabbos ascent reaches.

Psalms 36:10 ליהללים ליו:י

כִּי־עִמָּךְ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאָה־אֵוֶר:

For with Thee is the fountain of life; In Thy light do we see light.

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249

ליום שכולו שבת ומנוחה

The psalm for Shabbos is "a song for the Time to Come, for the day that is wholly Shabbos and rest for eternal life." The Time to Come is the full revelation of the encompassing light.

Mishnah Tamid 7:4 ד'ד: תמיד ז'

... בְּשֵׁשִׁי הָיוּ אוֹמְרִים (שם צג), הִי מְלֶךְ גְּאוֹת לְכַשׁ וְגו'. בְּשַׁבָּת הָיוּ אוֹמְרִים (שם צב), מְזֻמּוֹר שִׁיר לְיוֹם הַשַּׁבָּת, מְזֻמּוֹר שִׁיר לְעֶתִיד לְבָא, לְיוֹם שֶׁכָּלּוּ שַׁבָּת מְנוּחָה לְחַיֵּי הָעוֹלָמִים:

The following are the psalms that were chanted in the Temple. 1) On the first day they used to say, "The earth is the L-rd's and the fullness thereof, the world and they that dwell therein" (Psalms 24). 2) On the second day they used to say: "Great is the L-rd and highly to be praised, in the city of our G-d. His holy mountain" (Psalms 48). 3) On the third day they used to say: "G-d stands in the congregation of G-d, in the midst of the judges he ...

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250

מי לי בשמים

"Whom do I have in heaven? And besides You I desire nothing on earth." Read as the upper and lower Gan Eden.

Psalms 73:25 תהילים ע"ג:כ"ה

מִי־לִי בַשָּׁמַיִם וְעִמָּךְ לֹא־חִפְצָתִי בְּאָרְצִי:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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KEHOT'S NOTE

תהלים עג, כה.

251

ועדיז הוא לחם משנה דשבת . . וכמ"ש במ"א ס"פ בשלח

That Torah Ohr discourse on the double bread notes that by the revealed teaching the two loaves are placed one on the other and by the hidden teaching side by side, and opens with the same questions about Grace after Meals: why the blessing closes with food, and why the blessing for the land mentions eating food.

KEHOT'S NOTE

תו"א סה, ד. וראה גם מאמרי אדה"צ הקצרים ע' מ.

252

Kehot's note points to Zohar, Vayechi 72:751 for these words.

Zohar, Vayechi 72:751 תשנ"א ע"ב:תשנ"א

253

The Zohar on Bereishis: what had been "bread of affliction" turns into pannag bread. The lower bread is raised to

the level of the upper.

Sf. Zohar, Bereshit 75:178-77:188 ע"ה:קע"ח-קע"ז:ספ"ח

AND HE SANCTIFIED IT: the word otho (it) means also "his sign" (cf. II Sam. 15, 25), and so refers to the place in which the sign of the covenant is fixed. This is the abode of all the celestial sanctifications, and from it they descend upon the community of Israel to bestow upon it all kinds of luxuries and dainties. This may be illustrated from the verse "From Asher his bread is fat, and he shall give the dainties of a king" (Gen. 49, 20). "Asher" we interpret as ...

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

PARAGRAPH 30

254

כיון שהוא ית' מקור הברכה וכל הברכות הן משתלשות ממנו

Rabbeinu Bachya on "and you shall bless": since G-d is the source of all blessing, what do our blessings add to Him? The Alter Rebbe quotes his question and his proofs from the Talmud almost verbatim.

Rabbeinu Bahya, Devarim 8:10 דברים ח':י"א

255

או מה מידם יקח

"If you are righteous, what do you give Him, or what does He take from your hand?" The question that frames blessing G-d.

Job 35:7 י"ז:ל"ה איוב

אִם־צִדִּיקֶתָּה מִה־תִּתֶּן־לוֹ אוֹ מִה־מִּידֶךָ יִקַּח:

If thou be righteous, what givest thou Him? Or what receiveth He of thy hand?

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KEHOT'S NOTE

ע"פ איוב לה, ז.

256

יצא הקדש שא"צ צדקה

From "and he will bless you" the Talmud first excludes hekdesch, which "does not need blessing," then objects from "and you shall bless Havayah your G-d" and concludes that hekdesch does not need charity. (The printed text gives 114b; on Sefaria the passage is on 114a.)

Bava Metzia 114a:9-10 א"ש:י"א-י"ב

וְלֹא? וְהִקְטִיב: "וְאָכַלְתָּ וְשָׂבַעְתָּ וּבִרְכַּת וגו'"! אֵלָּא אָמַר קָרָא: "וְלֹא תִהְיֶה צְדָקָה", מִי שֶׁצָּרִיךְ צְדָקָה, יֵצֵא הַקֹּדֶשׁ שָׂאִין צָרִיךְ צְדָקָה. אֲשֶׁכְּחִיהָ רַבָּה פֶּר אֲבוֹהָ לְאֵלֶיהָ דְּקָאִי בְּבֵית הַקְּבֻרוֹת שֶׁל גּוֹיִם, אָמַר לָקָה: מִהוּ שֶׁיִּסְדְּרוּ בְּבַעַל חוֹב? אָמַר לָקָה: גָּמַר "מִיכָה" "מִיכָה" מְעַרְכִּין. גָּבִי עֲרִכִין קָתִיב "וְאִם מֶה הוּא מְעַרְכְּךָ", גָּבִי בַעַל חוֹב קָתִיב "וְכִי יְמוֹךְ אָחִיךָ".

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257

בברכות פ"ג א"ל ישמעאל בני ברכני

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

KEHOT'S NOTE

צ"ל פ"ק (א, ז) וכו' בכת"י.

258

ישמעאל בני ברכני

Rabbi Yishmael ben Elisha saw G-d in the Holy of Holies, Who said to him, "Yishmael my son, bless Me," and he blessed Him that His mercy overcome His anger.

ברכות ז' א:ד:4a:7 Berakhot

תנ"א, אמר רבי ישמעאל בן אלישע: פעם אחת, נכנסתי להקטיר קטורת לפני ולפנים, וראיתי אכתריאל קה ה' צבאות, שהוא יושב על כסא רם ונשא, ואמר לי: "ישמעאל בני, ברכני!" אמרתי לו: "יהי רצון מלפניך, שיכבשו רחמיך את כעסך, ויגולו רחמיך על מדותיך, ותתנהג עם בניך במדת הרחמים, ותכנס להם לפניך משורת הדין". ונענע לי בראשו. וקמ שמע לו, שלא תהא ברכת הדין קלה בעיניך.

There is a teaching : R. Ishmael b. Elisha said : Once I entered [the Holy of Holies] to offer incense in the innermost part of the Sanctuary, and I saw Okteriel, Jah, the L-rd of Hosts, seated upon a high and exalted throne. He said to me, "Ishmael, My son, bless Me." I replied, "May it be Thy will that Thy mercy may subdue Thy wrath ; and may Thy mercy prevail over Thy attributes, so that Thou mayest deal with Thy children in the quality of mercy and ...

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259

במסי שבת פ"ט אמר הקב"ה

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

KEHOT'S NOTE

פט, א.

260

When Moshe did not greet G-d, He said, "You should have helped Me," and Moshe answered, "And now let the power of Havayah be great." Blessing is "helping" G-d's power be revealed.

שבת פ"ט א:ה:5a:8 Shabbat

ואמר רבי יהושע בן לוי: בשעה שעלה משה למרום מצאו להקדוש ברוך הוא שהיה קושר כתרים לאותיות. אמר לו: משה, אין שלום בעירך? אמר לפניו: כלום יש עבד שנותן שלום לרבו? אמר לו: הנה לה לעירי, מיד אמר לו: "ועתה יגדל נא כח ה' כאשר דברת".

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261

ועיין מזה בספר עה"ק בהקדמה

The note points there for the wording of Avodas HaKodesh on this question.

KEHOT'S NOTE

ראה הלשון באוה"ת שלח ע' תעא.

262

בביאור ע"פ יביאו לבוש מלי

This further explanation on "Let them bring a royal garment" distinguishes the mitzvah of Torah study, the inner dimension of memalei, since "the Torah issues from Chochmah," from practical mitzvos in physical things, whose light comes from sovev, which is beyond the chain of worlds; and it notes that Chochmah too "comes from ayin," from sovev.

KEHOT'S NOTE

תו"א צב, א ראה אוה"ת פי שלח ע' תקעו.

263

יביאו לבוש

"Let them bring a royal garment that the king has worn." The opening of the explanation the Alter Rebbe cites.

אסתר ו' ח:8 Esther

יביאו לבוש מלכות אשר לבשבו המלך וסוס אשר רכב עליו המלך ואשר נתן כתר מלכות בראשו:

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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264

KeHOT's note points to Bava Metzia 114b for these words.

Bava Metzia 114b כ"ד ק"י מציעא בבא

PARAGRAPH 31

265

וכולם בחכמה עשית

"How many are Your works, Havayah; You made them all with wisdom." Chochmah is the beginning of the measured revelation.

Psalms 104:24 תהילים ק"ד כ"ד

מה רבו מעשיך ה' כלם בהכמה עשית מלאה הארץ חגיגה:

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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PARAGRAPH 32

266

ובמ"א נתבאר

The note points there for the explanation of the two verses as the two modes of light.

KEHOT'S NOTE

ראה אוה"ת פי שלח ע' תקסו ואילך. ובכ"מ.

267

את השמים ואת הארץ אני מלא

"Do I not fill heaven and earth? says Havayah." One of the two verses read as the two modes of G-d's light.

Jeremiah 23:24 ירמיהו כ"ג כ"ד

אם יסתתר איש במסתרים ואני לא אראנו נאם ה' הלא את השמים ואת הארץ אני מלא נאם ה'

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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KEHOT'S NOTE

ירמ"י כג, כד.

268

מלא כל הארץ כבודו

"Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." The second verse.

ישעיהו ו' ג:3 Isaiah

וקרא זה אליזה ואמר קדוש קדוש קדוש ה' צבאות מלא כל הארץ כבודו:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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KEHOT'S NOTE

ישע"ו, ג.

269

וכ"ה בספר עה"ק

The Tzemach Tzedek's explanations of the mitzvos, which the note lists for this saying of Avodas HaKodesh on the infinite and the limited.

KEHOT'S NOTE

ראה דרך מצותיך קנג, א. אוה"ת ויקרא כרך ג ע' תתפו. אוה"ת ענינים ע' קנו. סה"מ תרל"ה כרך א ע' קעג.

PARAGRAPH 33

270

איהו וחיוהי חד

Iggeres HaKodesh 20, beginning "He and His life-forces are one," explains the power of the Infinite One to create the limited, the vessels of the Sefiros.

Tanya, Iggeres HaKodesh 20 כי אגרת הקדש

271

ובמאור"א את גימל ס"ה

According to the note, Or HaTorah quotes this definition from Me'orei Or in several places.

KEHOT'S NOTE

מובא באוה"ת ויקרא כרך א ע' קל. שם ע' קפז. שם כרך ג ע' תתפו. ובאוה"ת נ"ך כרך א ע' שלה ע"ש.

272

עד פה תבא

G-d to the sea: "Thus far you shall come, and no further." The image of limit set by judgment.

Job 38:11 ל"ח: י"א

ואמר עד-פה תבוא ולא תסיף ופא-ינשית בגאון גל'ך:

And said: 'Thus far shalt thou come, but no further; And here shall thy proud waves be stayed'?

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273

בפרדס ערך גבול

Or HaTorah explains the Pardes: Malchus is called "limit" because it receives from Chochmah and Binah.

KEHOT'S NOTE

"פי' שהמלי' נק' גבול מצד קבלה מחו"ב" — אוה"ת נ"ך כרך א ע' שלה.

PARAGRAPH 34

274

בביאור ע"פ מי מנה עפר יעקב

There the Alter Rebbe explains that when Israel do G-d's will they are beyond number: through the mitzvos the Infinite Light is revealed in Malchus, called "reckoning," so that each coin of charity joins a "great reckoning," a number that "cannot be counted."

KEHOT'S NOTE

לעיל פי' בלק ע, א.

275

מי מנה עפר יעקב ומספר

Bilam: "Who has counted the dust of Yaakov, or numbered the fourth of Israel?" The explanation on this verse links number with Malchus.

Numbers 23:10 כ"ג: י

מי מנה עפר יעקב ומספר את-רבע ישראל תמת נפשי מות ישרים ותהי אחריתי כמהו:

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

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276

אשר לא יספר

G-d's promise to Yaakov: "like the sand of the sea, which cannot be counted for multitude." Number that becomes beyond counting.

Genesis 32:13 ל"ב: י"ג

ואתה אמרת היטב איטיב עמך ושמתי את-נרעך כחול הים אשר לא יספר מרב:

And Thou saidst: I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.'

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KEHOT'S NOTE

בראשית לב, יג.

277

ע"פ לבבתי אחותי

The passage given from that discourse distinguishes will (ratzon), which can be mere consent even under compulsion, from desire (chefetz), the delight at the core of the heart; "I desire nothing on earth" means the soul's only delight is in G-d, "the source of life."

KEHOT'S NOTE

לקמן שה"ש כח, ד.

278

לבבתי אחותי כלה

"You have captured my heart, my sister, bride." The opening of the discourse cited here.

Song of Songs 4:9 ט"ד: ט

לבבתי אחתי כלה לבבתי באחת מעיניך באחד ענק מצורניך:

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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279

כי אל דעות הוי

Chanah's prayer: "For a G-d of knowledges is Havayah." The plural is read as two kinds of illumination.

I Samuel 2:3 ב"ג: ג

אל-תרכבו תדברו גבהה גבהה יצא עתק מפיכם כי אל דעות ה' ולו נתקנו עללות:

Multiply not exceeding proud talk; Let not arrogancy come out of your mouth; For the L-RD is a G-d of knowledge, And by Him actions are weighed.

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PARAGRAPH 35

280 ידיכם קדש וברכו את הוי

“Lift up your hands in holiness and bless Havayah.” The Alter Rebbe refers to his explanation of this verse.

Psalms 134:2 תהילים קל"ד ב"ב

שאו ידכם קדש וברכו את ה

Lift up your hands to the sanctuary, And bless ye the L-RD.

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281 בד"ה צאינה וראינה

The discourse “Go out and see” asks why the Sages call G-d “the Holy One, blessed be He,” and explains kadosh, written with a vav, as the drawing of His holiness into memalei and sovev, which are only a glimmer that bears no comparison to Him.

KEHOT'S NOTE

לקמן שה"ש כא, ב ואילך.

282 צאינה וראינה

“Go out and see, daughters of Zion, upon King Shlomo.” The discourse in which that explanation appears.

Song of Songs 3:11 שיר השירים ג"א

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

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

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283 מים רבים

“Many waters cannot extinguish the love.” The opening of the explanation on the hundred blessings.

Song of Songs 8:7 שיר השירים ח"ז

מים רבים לא יוכלו לכבות את האהבה ונהרות לא ישטפוה אם יתן איש את כל הון ביתו באהבה בזה יבזו לו:

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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284 ובביאור ע"פ מים רבים בפי תולדות

The note locates the explanation on “Many waters” in Torah Ohr, Parshas Toldos.

KEHOT'S NOTE

תו"א כ, א.

285 ובד"ה הבאים ישרש

In “Those who come, he will cause to take root,” the mitzvos, which descended from the supernal will into

physical things, are a planting below through which there is growth “from concealment into revelation.”

KEHOT'S NOTE

תו"א נג, ד.

286 הבאים ישרש

“Those who come, Yaakov will cause to take root; Israel will blossom and bud.” The discourse that explains baruch as bereichah.

Isaiah 27:6 ישעיהו כ"ז ו'

הבאים ישרש יעקב ויציץ ויפרח ישראל ומלאו פני תבל תנובה:

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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287 פיי ברוך מלשון בריכה

Rabbeinu Bachya explains “and you shall bless” as addition and increase, “from the word for a pool (bereichah) that flows from the source.”

Rabbeinu Bahya, Devarim 8:10 רבנו בחיי, דברים ח"י

288 וכ"כ הבחיי פ' עקב

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

KEHOT'S NOTE

ח, י: “והוא מלשון ברכה הנובעת מן המקור”.

PARAGRAPH 36

289 ובשנה הרביעית יהי כל פריו קדש הלולים

“And in the fourth year all its fruit shall be holy, for praises to Havayah.” The Alter Rebbe refers to his discourse on this verse.

Leviticus 19:24 ויקרא י"ט כ"ד

ובשנה הרביעית יהיה כל פריו קדש הלולים לה'

And in the fourth year all the fruit thereof shall be holy, for giving praise unto the L-RD.

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290 עושי דברו

“Mighty in strength, who do His word, to hear the voice of His word.” Read with Israel’s “we will do” before “we will hear.”

Psalms 103:20 תהילים ק"ג כ'

ברכו ה' מלאכיו גברי כח עשי דברו לשמע בקול דברו:

Bless the L-RD, ye angels of His, Ye mighty in strength, that fulfil His word, Harkening unto the voice of His word.

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291 כי לך הוי הגדולה

“Yours, Havayah, are the greatness and the might.” Cited in the same discourse.

I Chronicles 29:11 דברי הימים א כ"ט י"א

לך ה' הגדלה והגבורה והתפארת והנצח וההוד כ"ל בשמים ובארץ לך ה' הממלכה והמתנשא לכל לראש:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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292 **ובד"ה משה ידבר**

The note places the discourse “Moshe would speak” in Torah Ohr, Parshas Yisro.

KEHOT'S NOTE

תו"א פ' יתרו.

293 משה ידבר

“Moshe would speak, and G-d would answer him with a voice.” The opening of another discourse cited here.

שמות י"ט:ט' Exodus 19:19

וַיְהִי קוֹל הַשָּׁפָר הוֹלֵךְ וְחֹזֵק מְאֹד מִשֶּׁה יִדְבָּר וְהָאֱלֹקִים יַעֲנֵנוּ בְּקוֹל:

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

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PARAGRAPH 37

294 ובד"ה בשלח פרעה

The discourse explains that Israel are G-d's "crop," sown in exile so that His revelation increase; "Blessed is Havayah, the G-d of Israel, from world to world" means that the blessing and increase of G-dly revelation, from the hidden world to the revealed world, come through Israel.

KEHOT'S NOTE

תו"א סא. א.

295 בשלח פרעה

“And it was, when Pharaoh sent out the people.” The opening of the discourse cited here.

שמות י"ג:י"ז Exodus 13:17

וַיְהִי בִשְׁלַח פָּרְעֹה אֶת־הָעָם וּלֹא־נָחַם אֱלֹהִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב
הוּא כִּי אָמַר אֱלֹהִים פְּנִינָחָם הָעַם בְּרֹאֲתָם מִלְחָמָה וּשְׁבוּ מִצְרַיִם:

And it came to pass, when Pharaoh had let the people go, that G-d led them not by the way of the land of the Philistines, although that was near; for G-d said: 'Lest the people regret when they see war, and they return to Egypt.'

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296 אל תהי ברכת הדיוט קלה

“Let not the blessing of an ordinary person be light in your eyes,” learned from Rabbi Yishmael’s blessing of G-d.

ברכות ז"א:ד' Berakhot 7a:4

תַּנְיָא, אָמַר רַבִּי יִשְׁמְעֵאל בֶּן אֱלִישֵׁעַ: פָּעַם אַחַת, נִבְנְסְתָּי הֶקְטִיר קְטוֹרֶת לִפְנֵי זֻלְפָּנִים, וְרֵאִיתִי אֶבְרִיאֵל קָה ה' צְבָאוֹת, שֶׁהוּא יוֹשֵׁב עַל כֶּסֶף רָם וְנֹשֵׂא, וְאָמַר לִי: "יִשְׁמְעֵאל בְּנִי, בְּרַכְנִי!" אֲמַתִּיה לּוֹ: "יְהִי רָצוֹן מִלְּפָנֶיךָ, שְׂיִכְבְּשׁוּ רַחֲמֶיךָ אֶת כְּעֶסֶךָ, וְיִגְדְּלוּ רַחֲמֶיךָ עַל מַדּוּתֶיךָ, וְתִתְּנֶנָּה עִם בְּנֶיךָ בְּמַדַּת הַרְחֻמִּים, וְתִכְנַס לָהֶם לִפְנֵים מִשׁוֹרֵת הַדִּין". וְנִעֲנֶה לִי בְּרֹאשׁוֹ. וּקְמַשְׁמַע לָךְ, שֶׁלֹּא תַהֲא בְרַכַּת הַדִּיּוֹט קְלָה בַּעֲיֵינֶיךָ.

There is a teaching : R. Ishmael b. Elisha said : Once I entered [the Holy of Holies] to offer incense in the innermost part of the Sanctuary, and I saw Okteriel, Jah, the L-rd of Hosts, seated upon a high and exalted throne. He said to me, "Ishmael, My son, bless Me." I replied, "May it be Thy will that Thy mercy may subdue Thy wrath ; and may Thy mercy prevail over Thy attributes, so that Thou mayest deal with Thy children in the quality of mercy and ...

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Megillah 15a:17-18 מגילה ט"ו א':י"ז-י"ח

ואמר רבי אלעזר אמר רבי חנינא: לעולם אל תהי ברבת הדייט קלה בעיניה, שחר שני גדולי הדור ברכום שני הדייטות, ונתמיימה בהן, ואלו הן: דוד ודניאל. דוד — דבריה ארונה, דכתבי: "ויאמר ארונה אל המלך וגו'". דניאל — דבריה דרוש, דכתבי: "אלהה די אנת פלח לקה בתיריא הוא ישיבניך". ואמר רבי אלעזר אמר רבי חנינא: אל תהי קללת הדייט קלה בעיניה, שחר אבימלך קלל את שרה "הנה הוא לה כסות עינים". ...

R Elazar b. Hanina also said: Let not the blessing of an ordinary man be held lightly in your eyes, for two men great in their generation were blessed by ordinary men and their blessings were fulfilled. They were, David and Daniel. David was blessed by Aravnah, as it is written, "And Aravnah said to the king, The L-rd your G-d will accept you" (II Samuel 24:23). Daniel was blessed by Darius, as it is written "Your G-d whom you serve continually, He will deliver you" (Daniel 6:17). R Elazar ...

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KEHOT'S NOTE

ברכות ז, א. מגילה טו, א.

297 בד"ה אלה מסעי

In “These are the journeys,” the journeys are Israel’s ascents from below upward through subduing and transforming evil, and Chochmah is called “the seal” of G-d, which bears no comparison to His essence, as a written name to the one who bears it.

KEHOT'S NOTE

לעיל מסעי צא, ג ובאזה"ת פ' מסעי ע' אישעה. וראה אוה"ת שמות ע' פד.

298 **אני ה' אלקיכם**

"I am Havayah your G-d, who brought you out of the land of Egypt." The close of the tzitzis passage, the subject of the discourse cited.

במדבר ט"ו:מ"א Numbers 15:41

אֲנִי ה' אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים
אֲנִי ה' אֱלֹהֵיכֶם:

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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PARAGRAPH 38

299 אשר לא ידעון אבותיך
 “Who fed you manna in the desert, which your fathers did not know.”

Deuteronomy 8:16 ח' ט"ז

המאכלך מן במדבר אשר לא ידעון אבותיך למען ענתך ולמען נסתך להיטבך באחרייתך:

who fed thee in the wilderness with manna, which thy fathers knew not, that He might afflict thee, and that He might prove thee, to do thee good at thy latter end;

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300 עה"ד חטה היתה
 Kehot's marei makom for these words (its note is below).
 KEHOT'S NOTE

ברכות מ, סע"א.

301 עה"ד חטה היתה
 Rabbi Meir says the tree from which Adam ate was a vine, Rabbi Yehudah says it was wheat, “for a child does not know to call ‘father’ until he tastes grain.” Wheat brings knowledge.

Berakhot 40a:14 ח' י"ד

על פירות הארץ וכו'. פשיטא! אמר רב נחמן בר יצחק: לא נצרכה אלא לרבי יהודה, דאמר חטה מין אילן היא. דתניא: אילן שאכל ממנו אדם הראשון, רבי מאיר אומר: גפן היה, שאין לה דבר שמביא יללה על האדם אלא זין, שנאמר: “וַיֵּשֶׁת מִן הַיֵּזֶב וַיִּשְׁכֶּר”. רבי נחמיה אומר: תאנה היתה, שבדבר שנתקלקלו בו נתקנו, שנאמר: “וַיִּתְּפְרוּ עֲלֶיהָ תְּאֵנָה”. רבי יהודה אומר: חטה היתה, שאין התינוק יודע לקרות “אבא” ו”אמא” עד שיטעום טעם דגן.

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

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302 כי לא על הלחם לבדו יחיה האדם
 “Not by bread alone does man live.” In the summary, “man” is the man of Tikkun.

Deuteronomy 8:3 ח' ג'

ויענה וירעבה ויאכלך את־המן אשר לא ידעת ולא ידעון אבותיך למען הודיעך כי לא עליהם לבדו יחיה האדם כי עליכל־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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303 ימותו ולא בחכמה
 “They die, and not with wisdom.” Read of the kings of Tohu, whose vessels shattered below the level of Chochmah.

Job 4:21 א"כ

הלא־נִסַּע יתָרָם בָּם יָמוּתוּ וְלֹא בְחָכְמָה:

Is not their tent-cord plucked up within them? They die, and that without wisdom.'

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KEHOT'S NOTE

איוב ד, כא.

304 דור דעה
 The Zohar on the desert generation that ate the manna, given in the Kehot note for “the generation of knowledge.”

Zohar II, 62b סב, זח"ב

Bamidbar Rabbah 19:3 ג' ט"ז

KEHOT'S NOTE

זח"ב סב, ב. במד"ר יט, ג. תנחומא חוקת ו. ולהעיר מיבמות קבא, ב (וסביביו — דוקא — נשערה מאד), שעפ"ז תוכן בטוב דעת ר"ע בסנהדרין קי, ב.

PARAGRAPH 39

305 ושמי הוי'
 “But by My Name Havayah I did not make Myself known to them.” Here “My Name Havayah” is Supernal Chochmah.

Exodus 6:3 ו' ג'

וַאֲרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בָּאֵל שְׁדֵי וְשְׁמִי ה' לֹא נִדְעִיתִי לָהֶם:

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

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306 ועשית בגדי קדש
 “And you shall make holy garments for Aharon your brother.” The opening of the discourse cited here.

Exodus 28:2 ח' ב'

וַעֲשִׂיתִי בְגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכְבוֹד וּלְתִפְאָרֶת:

And thou shalt make holy garments for Aaron thy brother, for splendour and for beauty.

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PARAGRAPH 40

307 האזינו השמים
 “Listen, O heavens, and I will speak; and let the land hear.” The opening of the discourse cited here on the

land's root in Tohu.

דברים ל"ב:א' Deuteronomy 32:1

הָאֲזִינוּ הַשָּׁמַיִם וְאֶדְבָּרָה וְתִשְׁמָע הָאָרֶץ אֶמְרִי־פִי:

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

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308

פקדת ארץ

"You have visited the land and watered it; You greatly enrich it." G-d's attention to the land, sending it water from above, is the arousal from above that answers the land's work of growth.

תהילים ס"ה:י"ט Psalms 65:10

פָּקַדְתָּ־הָאָרֶץ וְתִשְׁקָקָה רַבַּת תַּעֲשֶׂרְנָהּ פֶּלֶג אֱלֹקִים מָלֵא מַיִם תִּכְוֶה דָגָנָם כִּי־כֹן תִּכְיֶנָּה:

Thou hast remembered the earth, and watered her, greatly enriching her, with the river of G-d that is full of water; Thou preparest them corn, for so preparest Thou her.

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KEHOT'S NOTE

תהלים סה, ב.

309

ואתחנן

"And I pleaded with Havayah at that time." The opening of the discourse cited here on the arousal from above.

דברים ג':כ"ג Deuteronomy 3:23

וְאֶתְחַנֵּן אֶל־יְיָ בְּעֵת הַהוּא לֵאמֹר:

And I besought the L-RD at that time, saying:

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PARAGRAPH 41

310

פקדת ארץ

"You have visited the land and watered it." The blessing drawn from above into the land through covenant and Torah.

תהילים ס"ה:י"ט Psalms 65:10

פָּקַדְתָּ־הָאָרֶץ וְתִשְׁקָקָה רַבַּת תַּעֲשֶׂרְנָהּ פֶּלֶג אֱלֹקִים מָלֵא מַיִם תִּכְוֶה דָגָנָם כִּי־כֹן תִּכְיֶנָּה:

Thou hast remembered the earth, and watered her, greatly enriching her, with the river of G-d that is full of water; Thou preparest them corn, for so preparest Thou her.

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311

ואקדים ב"נ

The Zohar at the beginning of Beshalach, on the room the Shunammite woman prepared for Elisha (II Kings 4:10):

she named the bed first because "a person puts first what is dear to him." Cited here on putting the covenant first.

ספר הזוהר, בשלח א'א'-ט"ו 1:1-9 Zohar, Beshalach

PARAGRAPH 42

312

ואכלת ושבעת

"And you shall eat and be satisfied, and you shall bless Havayah your G-d for the good land He has given you." The verse of Grace after Meals that the maamar explains.

דברים ח':י"ד Deuteronomy 8:10

וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ אֶת־יְיָ אֱלֹקֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לְךָ:

And thou shalt eat and be satisfied, and bless the L-RD thy G-d for the good land which He hath given thee.

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313

שבע רצון

Moshe's blessing: "Naftali, satisfied with favor (ratzon) and full of the blessing of Havayah." Here "satisfied" is read as a drawing-down of will.

דברים כ"ג:23 Deuteronomy 33:23

וְלִנְפֹתָלִי אָמַר נִפְתָּלִי שֶׁבַע רְצוֹן וּמָלֵא בְרַכַּת ה' יָם וְדָרוֹם יִרְשֶׁה:

And of Naphtali he said: O Naphtali, satisfied with favour, And full with the blessing of the L-RD: Possess thou the sea and the south.

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

KEHOT'S NOTE

דברים לג, כג.

314

טוב עין הוא יבורך

"He who has a good eye shall be blessed, for he gives of his bread to the poor." Quoted as the reach of the blessing that comes with being satisfied.

משלי כ"ב:ט"ו Proverbs 22:9

טוֹב־עֵין הוּא יְבָרְךָ כִּי־נָתַן מִלֶּחֶמוֹ לְדָל:

He that hath a bountiful eye shall be blessed; For he giveth of his bread to the poor.

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KEHOT'S NOTE

משלי כב, ט.

315

כעיר שחוברה לה יחדו

"Jerusalem, built as a city that is joined together." Read above (paragraph 28) as the joining of the encompassing light with Atzilus.

תהילים קכ"ב:3 Psalms 122:3

יְרוּשָׁלַם הַבְנוּיָה כְּעִיר שֶׁחֻבְרָה־לָּהּ יַחְדָּו:

Jerusalem, that art builded as a city that is compact together;

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316

בחכמה אתברירו

The Zohar (Pekudei) says that the spark struck "within thought" scattered sparks and refined the dross out of thought, so that all is refined there. Chochmah is that su-

pernal thought, which is why the main refinement belongs to the altar.

Zohar II, 254b, רנ"ב, זח"ב

KEHOT'S NOTE

ראה זח"ב רנ"ב, ב. ע"ח ש"י"ח, פ"ה. מבו"ש ש"ה ח"א, פ"ב.

317

בחכמה אתברירו

Etz Chaim, on the 288 sparks: their final refinement depends on the supernal thought, Abba (Chochmah), as the Zohar says, "in thought they were all refined." The Kehot note gives it for this phrase.

עץ חיים י"ח:ה' 18:5 Sefer Etz Chaim

318

וכמ"ש במ"א בענין פתח במזבח וסיים בשלחן

The verse "began with the altar and ended with the table": while the Temple stood the altar atoned for Israel, and now a person's table atones for him.

Berakhot 55a:3, ברכות נ"ה א"ג

והמאריך על שלחנו: דלמא אתי עניא ויהיב לקה. דכתיב: "המזבח עץ שלוש אמות גבה". וכתב: "וידבר אלי זה השלחן אשר לפני ה'", פתח במזבח וסיים בשלחן! רבי יוחנן ורבי אלעזר דאמרי תרוייהו: כל זמן שבית המקדש קיים — מזבח מכפר על ישראל, ועכשיו, שלחנו של אדם מכפר עליו.

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

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

KEHOT'S NOTE

לעיל פי' אמור לה, ג. ברכות נה, א.

319

תפלות כנגד תמידין תקנום

Rabbi Yehoshua ben Levi: "The prayers were instituted corresponding to the daily offerings." So prayer, which comes before eating, takes the place of the altar.

Berakhot 26b:4-5, ברכות כ"ו ב' ד"ה-ה'

איתמר, רבי יוסי ברבי חנינא אמר: תפלות אבות תקנום. רבי יהושע בן לוי אמר: תפלות כנגד תמידין תקנום. תנא כוותיה דרבי יוסי ברבי חנינא, ותנא כוותיה דרבי יהושע בן לוי. תנא כוותיה דרבי יוסי ברבי חנינא: אברהם תקן תפלת שחרית, שנאמר: "וישכם אברהם בבקר אל המקום אשר עמד שם", ואין "עמידה" אלא תפלה, שנאמר: "ויעמד פינקס ויפלל".

It has been reported : R. Jose b. R. Hannina said : The Patriarchs instituted the Tefillot. R. Joshua b. Levi said: The Tefillot were instituted to correspond with the continual sacrifices. There is a teaching in agreement with both of them. There is a teaching in agreement with R. Jose b. R. Hannina: Abraham instituted the morning Tefillah; as it is said, "And Abraham got up early in the morning to the place where he

had stood" (Gen. xix. 27) — "standing" means prayer; as it is said, "Then ...

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KEHOT'S NOTE

ברכות כו, ב.

320

וקודם התפלה אסור לאכול

One who eats and drinks and then prays is reproached with the verse "and Me you have cast behind your back." Hence one may not eat before prayer.

Berakhot 10b:29-30, ברכות י"ב כ"ט-ל'

(אמר רבי יצחק אמר רבי יוחנן) ואמר רבי יוסי ברבי חנינא משום רבי אליעזר בן יעקב: מאי דכתיב, "לא תאכלו על הדם" — לא תאכלו קודם שתתפללו על דמכם. איבא דאמרי: אמר רבי יצחק, אמר רבי יוחנן, אמר רבי יוסי ברבי חנינא משום רבי אליעזר בן יעקב: כל האוכל ושותה, ואחר כך מתפלל עליו הכתוב אומר: "ואתי השלכת אחרי גוף", אל תקרי "גוף" אלא "אף". אמר הקדוש ברוך הוא: לאחר שנתגאה זה קבל עליו מלכות שמים.

R. Jose b. R. Hannina also said in the name of R. Eliezer b. Jacob : What means that which is written, "Ye shall not eat with the blood" (Lev. xix, 26)? [It means], Ye shall not eat before you have prayed for your life. There are some who declare that R. Isaac stated that R. Johanan said in the name of R. Eliezer b. Jacob : Whoever eats and drinks and afterwards offers his prayers, concerning him the Scriptures say, "Thou hast cast Me behind thy back" (I Kings ...

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KEHOT'S NOTE

ברכות י', ב. הובא באר"ח ספ"ט, ג.

321

וקודם התפלה אסור לאכול

The law as codified: before praying one may not eat or drink, though water and medicine are permitted.

Shulchan Arukh, Orach Chayim 89:3, שולחן ערוך, אורח חיים ח"ט נ"ג

אסור לו להתעסק בצרכיו או לילך לדרך עד שיתפלל תפלת י"ח (ויש מקילין לאחר שאמרו מקצת ברכות קודם שאמרו ברוך שאמר טוב להחמיר בזה) (תרומת הדשן סי' י"ח) ולא לאכול ולא לשתות אבל מים מותר לשתות קודם תפלה בין בחול ובין בשבת ויום טוב וכן אוכלין ומשקין לרפואה מותר:

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

322

וצדיק טוב לו

Tanya, chapter 10: the complete tzaddik, "a righteous man who has good," in whom the evil has been turned into good.

Tanya, Likkutei Amarim 10:2-3, תניא, חלק ראשון; ליקוטי אמרים י"ב-י"ג

וביאור הענין, כי הנה, צדיק גמור שנהפך הרע שלו לטוב, ולכן נקרא "צדיק טוב לו", הוא על ידי הטרף "הבגדים הצואים" לגמרי מהרע. דהיינו, למאוס מאד בתענוגי עולם הזה להתענג כם בתענוגות בני אדם

למלאות תאוות הגוף בלבד, ולא לעבודת ה', מפני היותם נמשכים ונשפעים מהקליפה וסטרוא אחרא. וכל מה שהוא מהסטרוא אחרא – הצדיק גמור הוא שונאו בתכלית השנאה, מתמת גודל אהבתו לה' וקדושתו באהבה רבה בתענוגים וחיבה ...

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323

גמלתהו טוב

"She bestows good upon him, and not evil, all the days of her life." The good with no evil is the refinement through Chochmah.

Proverbs 31:12 כ"א: "משלי ל"

גמלתהו טוב ולא־רע כל ימי חייה:

She doeth him good and not evil all the days of her life.

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

324

אחותי בת אבי היא אך לא בת אמי

The Zohar (Emor) reads this verse as the union of Knesses Yisrael with the Holy King, which comes when she draws from the house of the Father and not from the house of the Mother.

ספר זוהר, אמור ל"ח:ר"ב-מ:רכ"ו 38:202-40:226 Zohar, Emor

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)

325

בת אבי היא אך לא בת אמי

Avraham on Sarah: "She is indeed my sister, the daughter of my father, but not the daughter of my mother; and she became my wife."

בראשית כ"י:12 Genesis 20:12

וגם־אמנה אחתי בת־אבי הוא אך לא בת־אמי ותהיילי לאשה:

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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326

ההר הטוב הזה והלבנון שמלבין

The Sifrei: the Lebanon is the Temple, so called "because it whitens the sins of Israel."

ספרי דברים כ"ח:ב-ג' 28:2-3 Sifrei Devarim

ההר הטוב הזה והלבנון, הכל קראו אותו הר: אברהם קראו הר, שנאמר (בראשית כב יד): "אשר יאמר היום בנה ה' יראוה", משה קראו הר, שנאמר: ההר הטוב הזה, דוד קראו הר, שנאמר (תהלים כד ג): "מי יעלה בהר ה'", ישעיה קראו הר, שנאמר (ישעיה ב ב): "והיה באחרית הימים נכון יהיה הר בית ה'", גוים קראו אותו הר, שנאמר (ישעיה ב

ג): "והלכו עמים רבים ואמרו לכו ונעלה אל הר ה'". והלבנון, מנין שאין לבנון אלא מקדש? שנאמר (ירמיה כב ו): "גלעד אתה לי ...

"this good mountain and the Lebanon." All called it (Jerusalem) "mountain." Abraham called it "mountain," viz. (Bereshith 22:14) "... of which it will be said: 'On this day, in the mountain, the L-rd shall appear.'" Isaiah called it mountain (Isaiah 2:2) "And it will be in the end of days that the mountain of the house of the L-rd will be established." Nations called it mountain, viz. (Ibid. 3) "And many nations will go, and they will say: 'Let us go and ascend to the mountain of the L-rd.'" "and ...

Vocalized Edition (CCO) • Sifrei by Rabbi Shraga Silverstein (CC-BY)

327

ההר הטוב הזה והלבנון שמלבין כו'

Moshe's plea: "Let me cross over, I pray, and see the good land ... this good mountain and the Lebanon."

דברים ג:כ"ה Deuteronomy 3:25

אעברה־נא ואראה את־הארץ הטובה אשר בעבר הירדן ההר הטוב הזה והלבנון:

Let me go over, I pray Thee, and see the good land that is beyond the Jordan, that goodly hill-country, and Lebanon.'

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KEHOT'S NOTE

דברים ג, כה. ספרי כה.

328

האזינו השמים

"Listen, O heavens." The opening of the discourse cited here on Lebanon.

דברים ל"ב:1 Deuteronomy 32:1

האזינו השמים ואדברה ותשמע הארץ אמרי־פי:

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

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329

עלי באר

"Then Israel sang this song: Rise up, O well." The opening of the explanation cited here.

במדבר כ"א:17 Numbers 21:17

אז ישיר ישראל את־השירה הזאת עלי באר ענולה:

Then sang Israel this song: Spring up, O well—sing ye unto it —

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330

וסדיה קול דודי

The passage explains "leaping over the mountains, skipping over the hills": revelation comes only at the level of "feet," and there are two, love and awe.

KEHOT'S NOTE

לקמן ש"ה טו, ג.

331

מקפץ על הגבעות

"The voice of my beloved; here he comes, leaping over the mountains, skipping over the hills." The discourse cited

here explains its close.

Song of Songs 2:8 שיר השירים ב' ח: ח

קול דודי הנהיזה פא מדלג עליההרים מקפץ עליההנכעות:

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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332 ברכות ר"פ קדושים בענין ציון

Rabbi Levi: every good thing, blessing and consolation that G-d will give Israel comes only from Zion. Here it shows that all supernal good is drawn to "the good," Jerusalem.

Vayikra Rabbah 24:4 ד"ד: ד ויקרא רבה

333 כלי ריקן

The Talmud contrasts human vessels, where an empty vessel holds and a full one does not, with G-d's way, where the full one holds. The empty vessel is used here as the image of self-nullification that can receive.

ברכות מ' אא Berakhot 40a

KEHOT'S NOTE

ראה ברכות מ, א.

334 ירושלים יראה שלם

Avraham called the place Yir'eh and Shem called it Shalem; G-d called it Yerushalayim, joining the two names.

Bereshit Rabbah 56:10 י"ו: י בראשית רבה

... קורא אני אותו שלם אברהם אדם צדיק מתרעם אלא הריני קורא אותו ירושלים כמו שקראו שניהם יראה שלם ירושלים רי ברכיה בשם רבי חלבו אמר עד שהוא שלם עשה לו הקדוש ברוך הוא סוכה והיה מתפלל בתוכה שנאמר (תהלים עו) ויהי בשלם סוכו ומעונתו בציון ומה היה אומר יהי רצון שאראה בבנין ביתי ד"א מלמד שהראה לו הקב"ה בית המקדש חרב ובנוי חרב ובנוי שנא' שם המקום ההוא הי' יראה הרי בנוי היך מה דאת אמר (דברים טו) שלש פעמים בשנה יראה אשר יאמר היום בהר הי' הרי חרב ...

"Abraham called the name of that place The L-rd will see, as it is said to this day: On the mount where the L-rd will be seen" (Genesis 22:14). "Abraham called the name of that place The L-rd will see" - Rabbi Yohanan said: He said before Him: 'Master of the universe, when You said to me: "Take you your son, your only one," I had something to argue in response: Yesterday you said: "For it is through Isaac [that descendants will be considered for you]"...' and now You say: ...

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

KEHOT'S NOTE

ב"ר נו, י. וראה פס"ז וירא כב, יד.

335 ירושלים יראה שלם

The Pesikta Zutrasa (Lekach Tov), which the Kehot note adds: Avraham called the place Yir'eh, Shem called it

Shalem, and Jerusalem is named for both of these righteous men.

Midrash Lekach Tov, Genesis 22:15-17 בראשית טוב, כ"ב: ט"ו-י"ז

ויאמר בי נשבעתי. מה צורך לשבועה זו. לוי בש"ר חמא ב"ר חנינא נשבע לו שאין מנסה אותו עוד ולא ליצחק בנו. כי יען אשר עשית את הדבר הזה. ללמדך ששקול נס האחרון כנגד הכל. כי ברך אברכך. ברכה לאב. ברכה לבן. והרבה ארבה. ריבוי לאב וריבוי לבן. וירש זרעך את שער אויביו. זהו תדמור. אשריו מי שרואה במפלתה של תדמור. שהיתה שותפות בשני חרבנות.

Midrash Lekach Tov on Torah, Vilna 1884 (Public Domain)

336 וכל בניך למודי הוי

"And all your children shall be taught of Havayah, and great shall be the peace of your children." The opening of the discourse cited here.

Isaiah 54:13 י"ג: י"ד ישעיהו

וְכָל־בְּנֵיךָ לְמוֹדֵי ה' וְרַב שְׁלוֹם בְּנֵיךָ:

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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337 במא"א אות טי"ת ססעי"ה

The note sends the reader to Or HaTorah for the wording of the Me'orei Or entry cited here.

KEHOT'S NOTE

ראה הלשון באוה"ת פי עקב עי תקלב. ובפי ואתחנן עי קכה. וראה לעיל פי ואתחנן ג, א.

338 האור כי טוב

"And G-d saw the light, that it was good." The vessel that receives this light is called "good."

Genesis 1:4 ד"ד: א בראשית

וַיֵּרָא אֱלֹהִים אֶת־הָאֹר וַיֵּבְרָךְ אֶלְקִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ:

And G-d saw the light, that it was good; and G-d divided the light from the darkness.

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339 וישב יעקב

"And Yaakov settled in the land of his father's sojourning." The opening of the discourse cited here.

Genesis 37:1 א"ז: א בראשית

וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו בְּאֶרֶץ כְּנָעַן:

And Jacob dwelt in the land of his father's sojournings, in the land of Canaan.

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340 ארץ חפץ

"And all the nations shall call you happy, for you shall be a land of desire." The text quotes it as "for you shall be to Me a land of desire."

Malachi 3:12 ב"ב: ג מלאכי

וְאֶשְׂרֵי אֲתֹכֶם כְּלִי־הַגֹּזִים כִּי־תִהְיוּ אֲתֶם אֶרֶץ חֲפֵץ אֲמַר ה' צְבָאוֹת:

And all nations shall call you happy; For ye shall be a delightful land, Saith the L-RD of hosts.

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341 זח"ג בהר (דק"י ע"ב)

The note sends the reader to Yahel Or in connection with this Zohar passage on “do good, dwell in the land.”

KEHOT'S NOTE

ראה יהל אור עי' שלא. ונוכר גם לעיל פי' שלה מה, ג. בלק עג, ד. פינחס עט, ב. ואתחנן ד, ג.

342 ועשה טוב שכן ארץ

“Trust in Havayah and do good; dwell in the land and cherish faithfulness.”

Psalms 37:3 תהילים ל"ז:ג

בטח בה' ועשה טוב שכן ארץ ורעה אמונה:

Trust in the L-RD, and do good; dwell in the land, and cherish faithfulness.

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

343 ועשה טוב שכן ארץ

The Zohar (Behar) on this verse: doing good arouses the supernal “good,” and then one “dwells in the land,” the supernal land.

ספר הזהר, בהר ח':נ"ב-ט':נ"ט 59:8-9:52 Zohar, Behar

AND IF YE SAY, WHAT SHALL WE EAT, ETC. R. Judah cited here the verse: “Trust in the L-rd and do good, dwell in the land and follow after faithfulness” (Ps. 37, 3).

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

344 בלק"ת פי' קדושים

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

KEHOT'S NOTE

ראה גם בתו"א יג, ג.

345 ועיין במא"א אות למ"ד סכ"א

The note quotes from the Tzemach Tzedek's Biurei HaZohar on this subject: bread and pannag bread are “the mystery of the higher unity,” in the manner of “except the bread that he eats.”

KEHOT'S NOTE

“מענין לחם ולחם פנג ז"ס היחוד עליון ע"ד כ"א הלחם אשר הוא אוכל” — ביאורו להצ"צ כרך ב ע' תרצט. וראה גם אוה"ת פנחס ע' אקסב. וראה לעיל פי' פנחס עז, ב. וראה גם ביאורו להצ"צ כרך א ע' סט.

PARAGRAPH 43

346 וברכת את הוי'

“And you shall eat and be satisfied, and you shall bless Havayah your G-d.” The verse whose meaning the summary closes with.

דברים ח':י" 10:8 Deuteronomy

ואכלת ושבעת וברכת את ה' אלקיך עליה ארץ הטבה אשר נתת לך:

And thou shalt eat and be satisfied, and bless the L-RD thy G-d for the good land which He hath given thee.

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

ולהבין שרש טעם קישור וחיבור ושייכות ברית ותורה...

“And to understand the root of the reason for the connection, bond and relevance of covenant and Torah to the Grace after Meals”



Covenant and Torah must be mentioned in the blessing of the land because they are the channels through which G-d's light descends from the higher Chochmah, “bread from heaven,” to the lower Chochmah, “bread from the earth.” The land promised to Avraham through circumcision is a spiritual land of submission and boundless love, an everlasting possession that no exile takes away.

THE MAAMAR IN BRIEF

The Talmud requires covenant and Torah in the blessing of the land of Grace after Meals, a Torah duty even in exile. The Alter Rebbe explains that the land was given to Avraham in the merit of circumcision, and its true inheritance is a spiritual “land of Canaan,” a name meaning both submission and trade. As a trader acquires goods by drawing them into his domain and paying money, G-d “acquires all”: the soul offers itself, “To You, Havayah, I lift up my soul,” and G-d answers with boundless great love, drawn into every Jew through circumcision. The second section contrasts two breads and two kinds of wisdom: the manna, from the hidden higher Chochmah, essential self-nullification, tied to Moshe and to the blessing “Who sustains,” which speaks of G-d in the hidden third person; and bread from the earth, the lower Chochmah, Malchus, the nullification of the yesh, expressed in “We acknowledge You.” Covenant and Torah, the middos of Atzilus, carry the flow from one to the other. The third section explains the blessing's doubled phrases through Malchus, a receiver above and a giver below, and shows the two breads joined on Shabbos.

OUTLINE

- 1 The question** ¶1
Why covenant and Torah in the blessing of the land, and how is that blessing a Torah duty in exile? The land was given to Avraham in the merit of circumcision.
- 2 The spiritual land and G-d who “acquires all”** ¶2
The promise holds in a supernal land of Canaan; Canaan means submission and trade; a trader acquires by drawing and lifting and by paying money, and so does G-d, whose essence is beyond all worlds.
- 3 The soul’s self-offering and the great love** ¶3-4
“To You, Havayah, I lift up my soul” is the drawing; the boundless great love, kesef, “longing,” is the payment. Milk and honey are the growth and delight this love brings, and the land is “broad” enough to hold the Infinite.
- 4 Circumcision draws down the great love** ¶5
Milah and peri’ah reveal the crown, the yud, while the foreskin is the hold of the external forces; this power, given to Avraham forever, is the spiritual land of Canaan.
- 5 Two breads and two wisdoms** ¶6-7
“True and faithful”; bread from heaven and bread from the earth; the higher and lower Chochmah; blessing and acknowledgment; the manna, from the source of Chochmah above time and Tohu, left no waste.
- 6 Moshe, the manna and the blessing “Who sustains”** ¶8-9
Moshe’s root is the hidden Chochmah, hence his “heavy mouth” until the Anochi of Sinai gave it speech; his blessing “Who sustains” draws G-d’s essence into that source, speaking in the hidden third person.
- 7 The blessing of the land** ¶10
“We acknowledge You” is the lower Chochmah, drawn from the higher unity; the flow passes through the middos of Atzilus, called covenant and Torah, so they must be mentioned.
- 8 Two covenants, two Torahs, and Shabbos** ¶11
Malchus, the “woman,” receives above and gives below, hence “Your covenant” and “which You sealed in our flesh,” “Your Torah” and “which You taught us”; on Shabbos the two breads join, as in the double loaves and the showbread.
- 9 Summary** ¶12-13
The maamar’s own summary of all three sections, with additional sources.

KEY CONCEPTS

The higher Chochmah and the lower Chochmah חכמה עילאה / חכמה תתאה

Two levels of divine wisdom: the hidden source of Chochmah, “bread from heaven,” and the wisdom found in Malchus, which made “all” the worlds, “bread from the earth.”

Essential self-nullification and the nullification of the yesh ביטול בעצם / ביטול היש

In the first, nothing stands as separate at all, “all before Him is as nothing”; in the second, a being that feels itself to exist sets itself aside before G-d.

Blessing and acknowledgment ברכה והודאה

Berachah draws down and reveals from above to below; hoda'ah admits a truth one does not see. They parallel "truth" and "faith" and the two levels of Chochmah.

Great love אהבה רבה

A boundless love that comes from above in answer to the soul's self-offering; it is the "silver" (kesef, from nichsof, "longing") paid in G-d's acquisition, and it is drawn down through circumcision.

Arousal from below and arousal from above אתערותא דלעילא / דלתתא

The soul's turning to G-d draws down G-d's answering light, as in "spirit brings spirit"; in the analogy they are the drawing and the payment.

Covenant and Torah ברית ותורה

The middos of Atzilus through which the flow passes from the higher to the lower Chochmah; each has a higher level in Atzilus and a lower level, through Malchus, in the lower worlds.

Malchus as feminine and masculine נוקבא / דכר

Malchus receives from the levels above it, zos, "all this," and gives to the worlds below it, "it is established upon us," as a king receives and then rules.

The double bread לחם משנה

The two Shabbos loaves, joined back to back with their faces outward, stand for bread from heaven and bread from the earth, the higher and lower unity, which unite on Shabbos.

SECTION 1 • 11

The question

1 ולהבין שרש טעם קישור¹ וחיבור ושייכות ברית ותורה לבהמ"ז [לברכת המזון] על בריתך שחתמת וכו' ועל תורתך כו' בברכת הארץ שארז"ל [שאמרו רבותינו זכרונם לברכה] כל שלא אמר² ברית ותורה כו' כי

And to understand the root of the reason for the connection, bond and relevance of covenant and Torah to the Grace after Meals — “for Your covenant which You sealed,” etc., “and for Your Torah,” etc., in the blessing of the land — as our Sages, of blessed memory, said, “Whoever did not say covenant and Torah,” etc. For,

The maamar opens by asking why the Grace after Meals must mention “covenant” and “Torah.” In its second blessing, the blessing of the land, we thank G-d “for Your covenant which You sealed in our flesh, and for Your Torah which You taught us,” and the Talmud (Berachos 49a) rules that whoever leaves out covenant and Torah in this blessing has not fulfilled his obligation.

הנה לכאורה צריך להבין קושיי [קושיא] יותר גדולה³ מנ"ל [מהנ"ל] דברכת הארץ בזה"ש [בזמן הזה ש...] דאורייתא דהא כתיב וברכת על הארץ⁴ י"ל [יש לומר] דהיינו בזמן שישראל שרוים על אדמתם כו'

at first glance, an even greater difficulty needs to be understood: from where do we know that the blessing of the land in the present time is [an obligation] from the Torah? For it is written, “and you shall bless ... for the land”; one could say that this means at the time when Israel dwell upon their land, etc.

Before answering, the Alter Rebbe raises a sharper question. The command “And you shall eat and be satisfied, and bless Havayah your G-d for the good land” (Deuteronomy 8:10) ties the blessing to the land, so one could think it is a Torah obligation only while Israel live on their land; how, then, is it a Torah obligation in exile?

אך הענין דהנה הארץ ניתנה לאברהם בזכות המילה כמ"ש ונתתי לך ולזרעך אחריו את ארץ מגוריו את כל ארץ כנען לאחוזת עולם כו' ואתה את בריתי תשמור⁵ אתה וזרעך אחריו לדורותם⁶ כו'.

But the explanation is this. The land was given to Avraham in the merit of circumcision, as it is written, “And I will give to you and to your seed after you the land of your sojournings, all the land of Canaan, as an everlasting possession,” etc. “And as for you, you shall keep My covenant, you and your seed after you, throughout their generations,” etc.

The answer begins with the covenant of circumcision. In Genesis 17:8 G-d promises Avraham “all the land of Canaan as an everlasting possession,” and in the very next verse He commands him to keep His covenant, the covenant of circumcision; the Alter Rebbe reads this as teaching that the land was given in the merit of circumcision.

SECTION 2 • 12

The spiritual land and G-d who “acquires all”

2 וצריך להבין מה ענין ירושת הארץ לענין המילה ועוד הרי ישראל נאמנים בבריתו של אברהם אבינו והם בארץ אחרת והארץ ניתנה בידי זרים ואיה איפוא הבטחתו ית' לך ולזרעך אחרית לאחוזת עולם כו'

Now we need to understand what inheriting the land has to do with circumcision. Moreover, Israel are faithful to the covenant of Avraham our father, yet they are in another land, and the land has been given into the hands of strangers; where, then, is His promise, may He be blessed, “to you and to your seed after you ... as an everlasting possession,” etc.?

Two difficulties follow. What does inheriting a land have to do with circumcision? And since Jews keep Avraham’s covenant generation after generation while living in exile, with the land in the hands of others, in what sense has the promise of an “everlasting possession” been kept?

אך הענין שבאמת נתקיימה הבטחתו ית' במה שנתן לאברהם ירושת ארץ כנען העליונה ברוחניות והיא באמת אחוזת עולם לו ולזרעו ולכן מילה נוהג בזה"ז [בזמן הזה] וגם ברכת הארץ דאורייתא גם בזה"ז [בזמן הזה].

But the explanation is that in truth His promise, may He be blessed, was fulfilled in that He gave Avraham the inheritance of the supernal land of Canaan, in spirituality, and it truly is an everlasting possession for him and his seed. Therefore circumcision applies in the present time, and the blessing of the land too is [an obligation] from the Torah, also in the present time.

The answer is that the promise was kept on a deeper plane. Avraham was given a supernal, spiritual “land of Canaan” that no exile can take away, and so circumcision, in whose merit it was given, is practiced today, and the blessing of the land remains a Torah obligation even now.

וביאר הענין הוא כי הנה כנען מלשון הכנע' [הכנעה] ושפל' [ושפלות] בחי' ביטול ומלשון תגר וסוחר⁷ כמ"ש בישעי' [בישעיה]

The explanation of the matter is this. “Canaan” (Kena'an) is from the language of hachna'ah (submission) and lowliness, the level of self-nullification (bittul), and from the language of “trader” and “merchant,” as it is written in Isaiah

To explain what this spiritual land is, the Alter Rebbe reads the name Kena'an (Canaan) in two ways. It is related to hachna'ah, submission and lowliness, which is self-nullification (bittul); and it also means a trader or merchant.

(ס"י כ"ג ח') אשר סוחריה כנעניה נכבדי ארץ ובהושע (ס"י י"ב ח') כנען בידו מאזני מרמה.⁸

(chapter 23, [verse] 8), “whose merchants, whose traders [kin’aneha], are the honored of the earth”; and in Hosea (chapter 12, [verse] 8), “A trader [kena’an], in his hand are scales of deceit.”

Two verses show that kena’an can mean “trader.” Isaiah 23:8 calls the merchants of Tyre its kin’aneha, and Hosea 12:8 says of a dishonest dealer, “Kena’an, in his hand are scales of deceit.”

והנה תגר הקונה איזה מקח מן המוכר הוא ע"י ב' דברים הא' שעושה משיכה והגבהה מרשות חבירו לתוך רשות עצמו והב' שנותן כסף מידו ליד חבירו.

Now, a trader who acquires some merchandise from the seller [does so] through two things: first, that he performs drawing and lifting [of it] from his fellow’s domain into his own domain; and second, that he gives money from his hand into his fellow’s hand.

Now the analogy: how a trader buys goods. In Jewish law a purchase is completed through two acts: the buyer draws or lifts the item out of the seller’s domain into his own (the formal acts of acquisition called meshichah and hagbahah), and he hands the seller money.

וכך הנה כתיב קונה הכל⁹ (עמ"ש מזה בד"ה מי יתנך כאח לי^{10,11} גבי אמצאך בחוץ ועיין בפע"ח [בפרי עץ חיים] שער העמידה פי"ד [פרק י"ד / פרשה י"ד]¹² כי ע"י קונה שהוא מזלא עילאה¹³ כו' ע"ש) והוא ג"כ עד"ז כי

And so it is written, “[Who] acquires all” (see what is written on this in the discourse beginning “O that you were as a brother to me,” on [the words] “I would find you outside”; and see Pri Etz Chaim, Sha’ar HaAmidah, chapter 14: that through “acquires,” which is the higher mazal (mazla ila’ah), etc.; see there), and this too is along these lines. For

In the Amidah G-d is called Koneh hakol, usually rendered “Possessor of all” but literally “who acquires all.” The Alter Rebbe takes the literal sense: G-d “acquires” the world as a trader does, in the same two steps. The parenthesis points to the discourse on “O that you were as a brother to me” (Torah Ohr, Terumah) and to the Arizal’s Pri Etz Chaim, where “acquires” is tied to the “higher mazal,” a Kabbalistic channel through which light flows down (mazal, from nazal, “to flow”).

הנה עצמותו ית' רם ונשא מגד עלמין רבבות מדרגות לאין קץ ממכ"ע [ממלא כל עלמין] ומסוכ"ע כו' ואין ערוך¹⁴ כו' ואפי' [ואפילו] צמצום הראשון ירידה גדולה היא אצלו ומילין דהדיוטא¹⁵ כו'

His essence, may He be blessed, is exalted and lofty beyond the worlds, myriads of levels without end above the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), etc., and there is no comparison, etc. Even the first tzimtzum (contraction) is a great descent for Him, and [is] “the words of a commoner,” etc.

Why speak of G-d “acquiring” at all? Because His essence is infinitely beyond the worlds, beyond even the light that fills them and the light that encompasses them, and nothing compares to Him (“there is no comparison to You,” Psalms 40:6). Even the first tzimtzum, the first step toward a world, is a great descent for Him, like a king lowering himself to speak “the words of a commoner,” a phrase from the Zohar.

ובסקירה א' צופה ומביט עד סוף כל הדורות¹⁶ וכמ, ש בזהר במחשבה אחת ברא את העולם¹⁷ ובמשנה והלא במאמר^{18,19} א' כו'.²⁰

And in a single glance He sees and looks to the end of all the generations, as it is said in the Zohar, “With one thought He created the world,” and in the Mishnah, “But could it not [have been] with one utterance,” etc.

He sees to the end of all generations in a single glance, as the Rosh Hashanah prayers say and the Talmud (Rosh Hashanah 18a) teaches, and the Zohar says He created the world with one thought. The Mishnah (Avos 5:1) likewise asks why ten utterances were needed when one would have sufficed: from G-d's side, the world needs no long chain of steps, and the next paragraph explains what draws that chain forth.

SECTION 3 • 13-4

The soul's self-offering and the great love

3 ולהיות נמשך ממנו סדר ההשתלשלות הנה כשעלה ברצונו הי' [היה] כי חפץ חסד²¹ ואח"כ תלוי במעשה התחתונים²² דבאתעדל"ת [דבאתערותא דלתתא] אתעדל"ע [אתערותא דלעילא] אם ישים אליו לבו²³ כו'

And for the order of the chain of descending worlds (hishtalshelus) to be drawn forth from Him: when it arose in His will, it was “because He desires kindness”; but afterwards it depends on the deeds of the lower beings, for through an arousal from below (isarusa dilesata) [comes] an arousal from above (isarusa dile'eila): “If he sets his heart to Him,” etc.,

For the ordered chain of worlds to come forth from G-d, there are two stages. At first creation arose in His will only because “He desires kindness” (Micah 7:18), without any prompting; but its continuation depends on what the lower beings do, since an arousal from below draws an arousal from above. The verse “If he sets his heart to Him” (Job 34:14) is read here as a person turning his heart toward G-d.

אליך ה' נפשי אשא²⁴ והיינו ע"י שיתבונן כי נשמה שנתת בי טהורה היא ואתה עתיד ליטלה ממני²⁵
כוי

"To You, Havayah, I lift up my soul." That is, through his contemplating that "the soul which You placed within me is pure," "and You will in the future take it from me," etc.

The arousal from below is the soul offering itself to G-d: "To You, Havayah, I lift up my soul" (Psalms 25:1). It comes from reflecting on the words of the morning blessing (Berachos 60b): the soul You placed in me is pure, and You will one day take it from me.

ולכן גם מעתה יחזירנה אליו ית' גם קודם זמנה²⁶ שמאוס בחייו ממש להעלות נפשו למקור חוצבה להיות צרורה בצרור החיים²⁷ את ה' ממש (ועמ"ש מזה בד"ה להבין פי' ענין י"ג מדות²⁸ ועיין בסש"ב [בספר של בינונים] ס"פ מ"א)

Therefore, even now he will return it to Him, may He be blessed, even before its time, for he truly despises his life, [desiring] to raise his soul to the source from which it was hewn, to be "bound up in the bond of life with Havayah," literally. (And see what is written on this in the discourse beginning "To understand the meaning of the Thirteen Attributes"; and see Sefer Shel Beinonim, end of chapter 41.)

Since the soul will return to G-d in any case, one gives it back to Him now, before its time, longing to rise to its source and be "bound up in the bond of life with Havayah" (1 Samuel 25:29); "despising his life" describes this yearning of the soul for G-d, which finds a life apart from Him empty. The parenthesis points to the discourse on the Thirteen Attributes (Likkutei Torah, Rosh Hashanah) and to the end of Tanya, chapter 41, which teaches that one hands the soul back to G-d through binding one's thought and speech to the words of Torah and prayer.

שהיא בחי' העלאה מלמטה טורי דפרודא²⁹ להעלותה ליחודו ית' וה"ז [והרי זה] כמשל משיכת והגבהת הקנין הנקנה כוי (ועמ"ש בד"ה המגביהי לשבת³⁰ וזהו ענין משכני אחריו נרוצה³¹ כוי)

This is the level of an ascent from below, [from] "the mountains of separation," to raise it to His unity, may He be blessed. This is like the analogy of the drawing and lifting of the acquired object, etc. (And see what is written in the discourse beginning "Who is raised high to dwell"; and this is the meaning of "Draw me, we will run after you," etc.)

This self-offering is an ascent from below: the soul is lifted out of "the mountains of separation," the Zohar's name for the realms where things feel separate from G-d, into His unity. In the analogy it is the drawing and lifting of the purchased item into the buyer's domain. The parenthesis adds the discourse "Who is raised high to dwell" and the verse "Draw me, we will run after you" (Song of Songs 1:4), whose "draw me" is the same word as the "drawing" of acquisition.

ובאתעדל"ת [ובאתערותא דלתתא] רוח אייתי רוח וממשיך רוח³² אתעדל"ע [אתערותא דלעילא] בחי' כסף שהיא בחי' אהבה רבה הבאה מלמעלה אהבתי אתכם אמר³³ ה' כו'

And through the arousal from below, "spirit brings spirit," and it draws down spirit: the arousal from above, the level of kesef (money), which is the level of great love (ahavah rabbah) that comes from above: "I have loved you, says Havayah," etc.

The second step of acquisition is paying the money (kesef). As the Zohar says, "spirit brings spirit": the soul's arousal draws down an answering arousal from above, which is "great love" (ahavah rabbah), a love that comes from above, as in "I have loved you, says Havayah" (Malachi 1:2). This love is the "money" of the analogy.

וכנודע שיש ב' בחי' אהבה דחילו ורחימו רחימו ודחילו הא' היא אהבה שלמטה מן השכל המתבונן כו'

As is known, there are two levels of love, "awe and love" [and] "love and awe." The first is a love that is beneath the contemplating intellect, etc.,

There are two kinds of love, known by the phrases "awe and love" and "love and awe." The first is a love beneath the intellect: it is produced by contemplation and stays within its bounds.

ולכן היא בגבול וקצבה לפי ערך השכל והב' היא בחי' אהבה רבה בלי גבול בחי' מאד וכמ"ש כל זה

בק"ש [בקריאת שמע] ואהבת את³⁴ ה' אלקיך בכל נפשך שהיא בחי' אהבה זוטא אליך ה' נפשי אשא כו'

and therefore it is within limit and measure, according to the capacity of the intellect. The second is the level of great love, without limit, the level of me'od ("exceedingly"). All of this is as it is written in the Shema: "And you shall love Havayah your G-d ... with all your soul," which is the level of the lesser love (ahavah zuta), "To You, Havayah, I lift up my soul," etc.;

A love born of the intellect is limited by the intellect's capacity. The second, great love, has no limit; it is the level of me'od, "exceedingly." The Shema contains both: "with all your soul" is the lesser love (ahavah zuta), the love of "To You, Havayah, I lift up my soul."

ובכל מאודך היא בחי' אהבה עליונה בלי גבול בחי' מאד והן ענין בחי' מ"ן [מיינן נוקבין] ומ"ד [ומיינן דוכריין]

כו' [ונק' אהבה רבה זו בשם כסף ע"ד מ"ש נכסף נכספתה לבית אביך³⁵

and "with all your might (me'odecha)" is the level of the higher love, without limit, the level of me'od. And these are the levels of mayin nukvin (feminine waters) and mayin duchrin (masculine waters), etc. [And this great love is called by the name kesef (silver), in the manner of what is written, "You yearned greatly (nichsof nichsafta) for your father's house."

"With all your might (me'odecha)" is the boundless higher love. The two loves correspond to the Kabbalistic "feminine waters," the arousal raised from below, and "masculine waters," the flow that answers from above. A bracketed note begins here: this great love is called kesef, "silver," because kesef is related to nichsof, "longing," as in Lavan's words to Yaakov, "You yearned greatly for your father's house" (Genesis 31:30).

וזהו ענין גביע הכסף³⁶ דיוסף צדיק עליון וזהו ענין ארבע מאות שקל כסף³⁷ עובר לסוחר שהם ת' עלמין דכסופין³⁸

And this is the meaning of the silver goblet of Yosef, the supernal tzaddik. And this is the meaning of “four hundred shekels of silver, passing to the merchant,” which are the four hundred worlds of yearning,

The same “silver” appears in Yosef’s silver goblet (Genesis 44:2); Yosef, “the tzaddik,” corresponds to the supernal level of Yesod. It also appears in the “four hundred shekels of silver, passing to the merchant,” that Avraham paid for the Cave of Machpelah (Genesis 23:16), which the Zohar reads as four hundred worlds of yearning.

דהיינו ענג העליון הנמשכים מבחי' עובר לסוחר מעצמות אור א"ס שלמעלה גם מבחי' המקיפים כמ"ש בד"ה וישלח יעקב ועמ"ש מזה סד"ה זה יתנו כל העובר על הפקודים.³⁹

that is, the supernal delight; they are drawn from the level of “passing to the merchant,” from the essence of the Infinite Light (Or Ein Sof), which is higher even than the level of the encompassing [lights], as is explained in the discourse beginning “And Yaakov sent”; and see what is written about this at the end of the discourse beginning “This they shall give, everyone who passes among those who are counted.”

These worlds of yearning are the supernal delight, and the Alter Rebbe reads the words “passing to the merchant” as naming their source: the essence of the Infinite Light, higher even than the encompassing lights (makifim), which are themselves beyond the worlds. For more, the text refers to the discourse “And Yaakov sent” and to the end of the discourse on “This they shall give, everyone who passes among those who are counted” (Exodus 30:13), where the same word “passes” appears.

4 ועמ"ש עוד מענין ארץ כנען לשון סוחר בד"ה וישב יעקב⁴⁰ וזהו ארץ זבת חלב ודבש^{41,42} חלב היא בחי' הגדלת המדות כמו החלב שמגדל איברי הולד וכך

And see what is written further on the land of Canaan as a term for “merchant,” in the discourse beginning “And Yaakov settled.”] And this is [the meaning of] “a land flowing with milk and honey.” Milk is the level of the growth of the emotive attributes (middos), like milk, which makes the limbs of the infant grow. And so,

The bracketed note ends with one more reference: the discourse “And Yaakov settled” discusses Canaan as meaning “merchant.” The main text then turns to the land “flowing with milk and honey” (Exodus 3:8): milk stands for the growth of the emotive attributes (middos), just as milk makes a baby’s limbs grow.

הנה האהבה רבה מגדלת המדות שאף שמתחלה היתה ג"כ הארת המוחין במדות עכ"ז [עם כל זה] היו בכח קטנות וע"י אהבה עליונה זו נגדלים בתוספת וריבוי ודבש היא מתיקות ותענוג

the great love makes the middos grow. For although at first there was also an illumination of the intellect (mochin) in the middos, nevertheless they were in a state of smallness; and through this higher love they grow, with addition and increase. And honey is sweetness and delight (taanug),

So too, the great love makes the middos grow. Even before it, the intellect (mochin) shone into the middos, but they were in a state of "smallness" (katnus), small and undeveloped; this higher love enlarges and multiplies them. Honey stands for sweetness and delight.

שהיא בחינת אהבה בתענוגים⁴³ וכמ"ש אז תתענג על⁴⁴ הוי' כו' וזהו ארץ טוב ורחבה פי' שרחבה לקבל בתוכה בחינת א"ס וכמ"ש רחבה מצותך מאד⁴⁵ בלי גבול כו'.

which is the level of "love in delights," as it is written, "Then you shall delight in Havayah," etc. And this is [the meaning of] "a good and broad land": that is, it is broad [enough] to receive within it the level of the Infinite One (Ein Sof), as it is written, "Your commandment is exceedingly (me'od) broad," without limit, etc.

Delight in G-d is "love in delights" (Song of Songs 7:7), as in "Then you shall delight in Havayah" (Isaiah 58:14). The land is also called "good and broad" (Exodus 3:8), meaning broad enough to receive the Infinite One, just as "Your commandment is exceedingly broad" (Psalms 119:96), where "exceedingly" (me'od) again means without limit.

SECTION 4 • 15

Circumcision draws down the great love

5 והנה המשכת⁴⁶ אהבה רבה זו למטה היא בחינת מצות מילה ופריעה התגלות העטרה בחינ' [בחינת] / בחינה יו"ד.

Now, the drawing down of this great love below is the level of the mitzvah of circumcision and peri'ah, the uncovering of the crown (atarah), the level of yud.

The great love is drawn down into a person through the mitzvah of circumcision, which has two stages: milah, cutting away the foreskin, and peri'ah, uncovering the crown (atarah). The crown corresponds to the letter yud; the Zohar cited next speaks of "the letter yud of Shaddai" in connection with the covenant.

ועי' בזהר פי' פנחס דרטי' ע"ב⁴⁷ ועיין באגה"ק [באגרת הקודש] בד"ה אין ישראל נגאלין אלא בצדקה.⁴⁸
משא"כ ערלה היא בחי' יניקת ואחיות⁴⁹ החיצונים כו'.

And see the Zohar, Parshas Pinchas, folio 215b; and see Iggeres HaKodesh, in the [letter] beginning "Israel will be redeemed only through charity." Whereas the foreskin (orlah) is the level of the nurture and hold of the external forces, etc.

The text refers to the Zohar (Pinchas, 215b) and to Iggeres HaKodesh, epistle 4 of Tanya, which explains milah and peri'ah as removing a coarse and a subtle covering from the innermost point of the heart, so that a love beyond intellect is revealed. By contrast, the foreskin (orlah) stands for the hold of the external forces (kelipah), which draw nourishment from holiness.

ובחי' זו להיות בכח כל נפש מישראל ניתנה לאברהם לאחוזת עולם כו' וזוהי ארץ כנען ברוחניות
תחלה בחי' הכנעה וביטול ומס"נ [ומסירות נפש] ועי"ז נעשה קנין כדרך התגר כנ"ל

And this level — that it be within the power of every soul of Israel — was given to Avraham "as an everlasting possession," etc. And this is the land of Canaan in spirituality: first, the level of submission, self-nullification and self-sacrifice (mesirus nefesh); and through this an acquisition is made, in the manner of the trader, as mentioned above.

This ability, to reach the great love through submission and self-sacrifice, was given to Avraham as an everlasting possession for every Jewish soul. That is the spiritual "land of Canaan": first submission (hachna'ah) and self-nullification, and through them an "acquisition" like the trader's, in which the soul is drawn up and answered with great love.

ולכן מצות מילה נוהגת בזה"ז [בזמן הזה] וכן ברכת הארץ דאורייתא דהארץ ברוחניות ניתנה לאחוזת
עולם כו':

Therefore the mitzvah of circumcision applies in the present time, and likewise the blessing of the land is [an obligation] from the Torah, for the land in spirituality was given "as an everlasting possession," etc.

This answers the opening question. Since the spiritual land, given through circumcision, is an everlasting possession, circumcision is practiced today, and the blessing of the land remains a Torah obligation even in exile.

SECTION 5 • ¶6-7

Two breads and two wisdoms

6 ב אך להבין טעם הזכרת ברית ותורה בברכת הארץ הנה ארז"ל [אמרו רבותינו זכרונם לברכה] כל שלא אמר אמת ואמונה⁵⁰ ערבית לא יצא י"ח [ידי חובתו] והנה באמת ואמונה אומרים תחלה כל זאת לשון נוקי [נוקבא] ואח"כ וקיים עלינו לשון⁵¹ דכר

2. But to understand the reason for mentioning covenant and Torah in the blessing of the land: our Sages, of blessed memory, said, "Whoever did not say 'True and faithful' in the evening has not fulfilled his obligation." Now, in "True and faithful" we first say "all this" (kol zos), in the feminine (Nukva), and afterwards "and it is established upon us" (vekayam aleinu), in the masculine.

The second section returns to the main question: why covenant and Torah in the blessing of the land? It starts from a parallel in the evening prayers. The Talmud (Berachos 12a) rules that whoever did not say "True and faithful" (Emes ve'emunah) at night has not fulfilled his obligation, and that blessing first says "all this" (kol zos), a feminine form, and then "and it is established upon us" (vekayam aleinu), a masculine form; the maamar explains this shift later, in its third section.

אך הענין דכתיב הנני ממטיר לכם לחם מן השמים⁵² וכתיב להוציא לחם מן הארץ⁵³ בי מיני לחמים והוא מ"ש חכמות בחוץ תרונה⁵⁴ בי מיני חכמות בחינת ח"ע [חכמה עילאה] חכים ולא בחכמה ידיעא^{55, 56} וכי וכחי ח"ת [חכמה תתאה] מלי

But the explanation is this. It is written, "Behold, I will rain down for you bread from heaven," and it is written, "to bring forth bread from the earth": two kinds of bread. And this is what is written, "Wisdoms cry aloud outside": two kinds of wisdom, the level of the higher Chochmah (Chochmah Ila'ah), "He is wise, but not with a known wisdom," etc., and the level of the lower Chochmah (Chochmah Tata'ah), Malchus,

Scripture speaks of two kinds of bread: the manna, "bread from heaven" (Exodus 16:4), and ordinary "bread from the earth" (Psalms 104:14). They correspond to two kinds of wisdom, hinted at in the plural "Wisdoms" (Proverbs 1:20): the higher Chochmah, of which Patlach Eliyahu says G-d is "wise, but not with a known wisdom," and the lower Chochmah, which is Malchus.

כי מלכותו בכל משלה⁵⁷ וכולם בחכמה עשית⁵⁸ כתיב כו' שבחיי ח"ע [חכמה עילאה] היא בחיי ביטול בעצם
דכולא קמיה כלא⁵⁹ כו' ובחיי ח"ת [חכמה תתאה] היא ביטול היש כו'

for “His kingship rules over all,” and “You have made them all with wisdom,” it is written, etc. The level of the higher Chochmah is the level of essential self-nullification (bittul b’etzem), for “all before Him is as nothing,” etc.; and the level of the lower Chochmah is the nullification of the yesh (separate existence), etc.

The lower Chochmah is Malchus because G-d’s “kingship rules over all” (Psalms 103:19), and “You have made them all with wisdom” (Psalms 104:24); the wisdom that made “all” the worlds is the wisdom found in Malchus. The higher Chochmah is “essential self-nullification”: before G-d “all is as nothing,” so nothing stands as a separate existence at all. The lower Chochmah is “the nullification of the yesh”: a being that does feel itself to exist sets itself aside before G-d.

וזהו ענין ברכה והודאה ברכה היא בחי' המשכה בגילוי מלמעלה למטה כי ברכה היא מלשון בריכה
המבריק את הגפן^{60, 61} כו'

And this is the meaning of blessing (berachah) and acknowledgment (hoda’ah). Blessing is the level of drawing down in revelation from above to below, for berachah is from the language of berichah, [as in] “one who layers (mavrich) the vine,” etc.

These two levels appear in two ways of addressing G-d, blessing (berachah) and acknowledgment (hoda’ah). Berachah means drawing down and revealing from above to below, for the word is related to havrachah, “layering” a vine: bending a branch down into the earth so that it takes root and grows (Mishnah Kilayim 7:1).

והודאה היא בחי' ביטול היש שמודה איך דכולא קמיה כו' אף שאינו אלא קמיה ולא נגלה למטי' [למטה]
כו'

And acknowledgment is the level of the nullification of the yesh: one acknowledges how “all before Him,” etc., even though it is only “before Him” and is not revealed below, etc.

Acknowledgment belongs to the lower level, the nullification of the yesh. One acknowledges that “all before Him is as nothing,” even though this is so only “before Him,” from G-d’s point of view, and is not revealed in the world below.

וכמו מודים חכמים לר"מ [לרבי מאיר] שהאמת אתו אף כאן מודים אנחנו שהאמת אתו דקמיה כולא כלא כוי אלא שאין זה מן הנגלות לנו ולבנינו⁶² כוי

It is like “the Sages concede (modim) to Rabbi Meir,” that the truth is with him; so too here, we acknowledge (modim anachnu) that the truth is with Him, that before Him all is as nothing, etc., only this is not among “the revealed things [that belong] to us and to our children,” etc.

The word modim is used in the Talmud when “the Sages concede to Rabbi Meir”: they admit that the truth is on his side. So too, in the prayer “we acknowledge (modim) You,” we admit that before G-d all is as nothing, although this is not among “the revealed things” that belong “to us and to our children” (Deuteronomy 29:28).

וזהו ענין אמת ואמונה שהוא ג"כ ענין ברכה והודאה כי אמת מקרוב שנראה בעין השכל ואמונה ברחוק שמאמין שכך הוא האמת.

And this is the meaning of “true and faithful” (emes ve’emunah), which is also the matter of blessing and acknowledgment: for truth is from near, what is seen with the eye of the intellect; and faith is from afar, that one believes that so is the truth.

“True and faithful” (emes ve’emunah) is the same pair. Emes, truth, is “from near”: what one sees with the eye of the intellect, like blessing, which reveals. Emunah, faith, is “from afar”: believing a truth one does not see, like acknowledgment.

7 ועמ"ש מענין אמת ואמונה בביאור ע"פ וידעת היום.⁶³ וזהו ג"כ ההפרש בין ב' הלחמים כי לחם מן השמים נאמר על המן ששרשו ממקור ח"ע [חכמה עילאה]

And see what is written on “true and faithful” in the explanation of the verse “And you shall know this day.” And this is also the difference between the two breads: “bread from heaven” was said of the manna, whose root is from the source of the higher Chochmah,

A cross-reference first: “true and faithful” is discussed further in the discourse on “And you shall know this day” (Likkutei Torah, Va’eschanan). The same distinction now explains the two breads: “bread from heaven” is the manna, whose root is in the source of the higher Chochmah.

דכתיב וברדת הטל על המחנה לילה ירד המן⁶⁴ וכתיב ועינו כעין הבדולח⁶⁵ דהיינו בחי' טלא דבדולחא מקור החכמה סתימאה וכמ"ש בזהר⁶⁶ מזונא דחכימא⁶⁷ פי' שהוא מזון להיות התהוות ח"ע [חכמה עילאה]

as it is written, "And when the dew descended upon the camp at night, the manna descended," and it is written, "and its appearance was like the appearance of crystal (bedolach)": that is, the level of "the crystal dew" (tala dibedolcha), the source of the hidden Chochmah. And as it is said in the Zohar, "the food of the wise"; that is, it is food for the coming into being of the higher Chochmah.

The manna came down with the dew (Numbers 11:9) and looked like bedolach, crystal (Numbers 11:7). This recalls the Zohar's "crystal dew" (tala dibedolcha), a Kabbalistic image for the hidden source of Chochmah within Keser; and the Zohar (2:62a) speaks of a food "that comes from the higher Chochmah," which the Alter Rebbe reads as food for the coming into being of the higher Chochmah.

ולכן כתיב לקטו דבר יום ביומו⁶⁸ שהוא נמשך מלמעלה מן הזמן ומקור התהוות הזמן נמשך מאתו Therefore it is written, "they shall gather each day's portion on its day," for it is drawn from above time, and the source from which time comes into being is drawn from it.

The command to gather "each day's portion on its day" (Exodus 16:4) reflects this. The manna was drawn from above time, from the source out of which time itself comes into being, and so it came anew each day.

ולכן היה ג"כ נבלע באברים ולא היה בו פסולת כלל ולא היו צריכים לנקבים כלל וכמארוז"ל [וכמאמר רבותינו זכרונם לברכה] שמה שנאמר ויתד⁶⁹ תהיה לך כו' היינו בדברים שתגרי אוה"ע [אומות העולם] מוכרים להם

Therefore it was also absorbed in the limbs, and there was no waste in it at all, and they had no need of [the body's] openings at all; as our Sages, of blessed memory, said, what is said, "And you shall have a peg," etc., refers to the things that the merchants of the nations of the world sold them.

Because of its lofty source the manna was absorbed entirely into the body and left no waste, so the people had no need to relieve themselves. The Talmud (Yoma 75b) therefore says that the verse "And you shall have a peg" (Deuteronomy 23:14), which commands burying excrement outside the camp, applied in the desert only to food bought from merchants of other nations.

והיינו לפי ששרש הבירורים הוא מבחי' ואלה המלכים⁷⁰ שנפלו בשבירה מבחי' תהו כו' משא"כ שרש המן למעלה מבחי' תהו לא היה בו פסולת כלל.

That is because the root of the refinements (beirurim) is from the level of “And these are the kings,” who fell in the shattering, from the level of Tohu, etc.; whereas the root of the manna is above the level of Tohu, [so] there was no waste in it at all.

The reason: ordinary food holds sparks of holiness that must be sifted out (beirurim), and their root is in the world of Tohu (“chaos”), whose “kings” reigned and died (Genesis 36:31), which the Kabbalah reads as the shattering of Tohu’s vessels; so such food always leaves waste. The manna’s root is above Tohu, so it had nothing to discard.

SECTION 6 • ¶8-9

Moshe, the manna and the blessing “Who sustains”

8 והנה לכן ארז"ל [אמרו רבותינו זכרונם לברכה]⁷¹ מן ירד בזכות משה⁷² כי שרש משה הוא ג"כ מבחי' זו מקור החכמה בחי' ביטול בעצם כמ"ש ונחנו מה⁷³

Now, this is why our Sages, of blessed memory, said that the manna came down in the merit of Moshe: for Moshe’s root, too, is from this level, the source of Chochmah, the level of essential self-nullification (bittul b’etzem), as it is written, “And what are we?”

The Sages taught that the manna came down in the merit of Moshe (Taanis 9a), because Moshe’s own root is in this level, the source of Chochmah, essential self-nullification. Moshe said of himself and Aharon, “And what are we?” (Exodus 16:7): he did not regard himself as anything at all.

וזוהו אשר לא ידעון אבותיך⁷⁴ הם בחי' ההשתלשלות משא"כ משה היה למעלה מן ההשתלשלות וכמ"ש ושמי הויה לא נודעתי להם⁷⁵ כו'

And this is [the meaning of] “which your fathers did not know”: they are the level of the chain of descending worlds (hishtalshelus), whereas Moshe was above the chain of descent; as it is written, “But by My Name Havayah I did not make Myself known to them,” etc.

The Torah describes the manna as something “which your fathers did not know” (Deuteronomy 8:16). The fathers, the Patriarchs, belong to the chain of descending worlds, while Moshe was above it; so G-d told Moshe, “By My Name Havayah I did not make Myself known to them” (Exodus 6:3), a revelation given to Moshe and not to the Patriarchs.

ולכן היה משה כבד פה וכבד לשון⁷⁶ כי חכמה עליונה זו היא נעלמה מעין כל חי⁷⁷ וא"א לבא בגילוי בהשתלשלות כלל

Therefore Moshe was "heavy of mouth and heavy of tongue," for this supernal Chochmah "is hidden from the eyes of all living," and it is impossible for it to come into revelation within the chain of descent at all.

This is why Moshe was "heavy of mouth and heavy of tongue" (Exodus 4:10). His root, the supernal Chochmah, "is hidden from the eyes of all living" (Job 28:21) and cannot be revealed within the chain of worlds; speech is revelation, and his level was beyond revelation.

ולכן ג"כ מיאן משה בשליחות ה' ואמר מי אנכי⁷⁸ כי אלך אל פרעה⁷⁹ וכי אוציא את בני ישראל כו'

Therefore, too, Moshe refused G-d's mission and said, "Who am I that I should go to Pharaoh, and that I should bring out the children of Israel," etc.

For the same reason Moshe declined G-d's mission at the burning bush, saying, "Who am I, that I should go to Pharaoh, and that I should bring the children of Israel out of Egypt?" (Exodus 3:11).

ואף שאמר לו ה' בהוציאך את העם⁸⁰ ממצרים תעבדון את האלקים על ההר הזה שהיא קבלת התורה עכ"ז [עם כל זה] אמר אח"כ בי אדוני כו'

And although G-d told him, "When you bring the people out of Egypt, you shall serve G-d upon this mountain," which is the receiving of the Torah, nevertheless he said afterwards, "Please, my L-rd," etc.,

G-d answered that when the people leave Egypt they will serve Him on this mountain (Exodus 3:12), which means the giving of the Torah. Even so, Moshe objected again, "Please, my L-rd" (Exodus 4:10).

כי כבד פה וכבד לשון אנכי והיינו לפי שמע לת משה היה למעלה מבחי' התורה דאורייתא מחכמה נפקת כו'

"for I am heavy of mouth and heavy of tongue." That is because Moshe's stature was above the level of the Torah, for "the Torah issues from Chochmah," etc.

Moshe repeated that he was "heavy of mouth and heavy of tongue" because his stature was above even the Torah. The Torah "issues from Chochmah," so its source is higher than the Torah itself, and Moshe stood at that source.

ובמשה כתיב כי מן המים משיתיהו⁸¹ דהיינו בחי' ים החכמה עליונה וכל התורה אינה אלא כד מן הים ותמלא כד"ה⁸² כו'

And of Moshe it is written, "for I drew him out of the water": that is, the level of the sea of the supernal Chochmah; and the whole Torah is only a pitcher from the sea, "and she filled her pitcher," etc.

Moshe's name recalls "I drew him out of the water" (Exodus 2:10), the water being the "sea" of the supernal Chochmah. Compared with that sea, the whole Torah is only "a pitcher from the sea," like Rivkah, who "filled her pitcher" at the spring (Genesis 24:16).

וזהו שהשיב לו הקב"ה מי שם פה לאדם⁸³ פי' שמצד ההשתלשלות לא היה צריך להיות פה לאדם בחי' שם מ"ה [שם מ"ה] ביטול בעצם וא"א לבא לידי גילוי כלל

And this is what the Holy One, blessed be He, answered him: "Who has placed a mouth for man (adam)?" That is: from the standpoint of the chain of descent, there should not have been a mouth for "man," the level of the Name Mah, essential self-nullification, which cannot come into revelation at all.

G-d's reply, "Who has placed a mouth for man?" (Exodus 4:11), is read here to mean that by the order of the chain of worlds, "man" could have no mouth. Adam ("man") has the numerical value 45, the Name Mah ("what"), the level of essential self-nullification, which cannot be revealed.

אבל אנכי אהיה עם פיך⁸⁴ פי' שעל ידי גילוי אנכי במעמד הר סיני וירד הוי' כו' אנכי⁸⁵ הוי' כו'

But "I (Anochi) will be with your mouth": that is, through the revelation of "I" (Anochi) at the standing at Mount Sinai, "And Havayah descended," etc., "I am Havayah," etc.,

But G-d continued, "I (Anochi) will be with your mouth" (Exodus 4:12). The Alter Rebbe hears in this Anochi the "I" of the Ten Commandments, "I (Anochi) am Havayah your G-d" (Exodus 20:2), revealed when "Havayah descended upon Mount Sinai" (Exodus 19:20).

יכול להיות פה וגילוי לאדם שם מ"ה [שם מ"ה] וע"ד דברי אשר שמתני בפ"ך⁸⁶ דברי ממש והיו הדברים האלה⁸⁷ אשר אנכי כו' דבר ה' זו הלכה⁸⁸ כו'.

there can be a mouth and revelation for "man," the Name Mah. And this is along the lines of "And My words which I have placed in your mouth," My words, literally; "And these words which I (Anochi)," etc.; "the word of Havayah": this is halachah," etc.

Through that revelation at Sinai, the hidden level of Mah gained a mouth: G-d's very words were placed in man's mouth (Isaiah 59:21), as in "these words which I (Anochi) command you" (Deuteronomy 6:6). And "the word of Havayah" is halachah (Shabbos 138b): G-d's word in the form of Torah law that people speak and study.

9 וזהו משה תיקן להם לישראל ברכת הזן בשעה שירד המן⁸⁹ לישראל דהנה עצמותו ית' רם ונשא למעלה מעלה עד אין קץ גם מבחי' טלא דכדולחא מקור החכמה בחי' המן לחם מן השמים כו'

And this is [the meaning of] “Moshe instituted for Israel the blessing ‘Who sustains’ at the time when the manna came down for Israel.” For His essence, may He be blessed, is exalted and lofty, higher and higher without end, even above the level of “the crystal dew,” the source of Chochmah, the level of the manna, “bread from heaven,” etc.

This explains the Talmud’s statement that Moshe instituted the first blessing of Grace after Meals, “Who sustains” (Hazan), when the manna came down (Berachos 48b). G-d’s essence is infinitely higher even than “the crystal dew,” the source of Chochmah from which the manna came.

וזהו ענין הברכה שתיקן ברוך שיהיה ברוך ונמשך להיות בחי' הוי' יו"ד תחלה כו' ולכן כל ברכה ראשונה מדברת כלשון נסתר הזן את העולם נותן לחם כו'

And this is the meaning of the blessing that he instituted: “Blessed” — that [He] be blessed and drawn down, to be the level of Havayah, the yud first, etc. Therefore the whole first blessing speaks in the hidden [third-person] form: “Who sustains the world,” “Who gives bread,” etc.,

Moshe’s blessing, “Blessed,” asks that this essence be “blessed,” that is, drawn down (berachah means drawing down), first into the yud of the Name Havayah, the letter that stands for Chochmah. That is why the body of the first blessing speaks of G-d in the third person, the “hidden” form: “Who sustains the world,” “Who gives bread.”

ולא אתיידע מי לפי ששרש המן הוא למעלה מההשתלשלות והמשכת ברכה זו היא להיות התהוות בחי' המן שהוא עיי' ישראל כי ישראל עלו במחשבה⁹⁰ כו'.

and “it is not known who,” because the root of the manna is above the chain of descending worlds (hishtalshelus). And the drawing down of this blessing is for the coming into being of the level of the manna, which is through Israel, for “Israel arose in [G-d’s] thought,” etc.

The hidden form matches the phrase “it is not known who”: the manna’s root is above the chain of worlds, beyond knowing. This blessing draws down the level of the manna through Israel, for “Israel arose in [G-d’s] thought” (Bereishis Rabbah 1:4): their root is in G-d’s thought, higher than the world.

SECTION 7 • 110

The blessing of the land

10 וברכה שניה ברכת הארץ הוא ענין לחם מן הארץ בחי' ח"ת [חכמה תתאה] וביטול היש וכענין וצבא השמים לך משתחווים⁹¹ כו' ולכך פותחת בהודאה נודה לך כו'

And the second blessing, the blessing of the land, is the matter of “bread from the earth,” the level of the lower Chochmah (Chochmah Tata’ah) and the nullification of the yesh (separate existence), as in “and the host of heaven bow down to You,” etc. Therefore it opens with acknowledgment, “We acknowledge You,” etc.,

The second blessing of Grace after Meals, the blessing of the land, corresponds to “bread from the earth”: the lower Chochmah and the nullification of the yesh, the self-effacement of created beings before G-d, as in “the host of heaven bow down to You” (Nehemiah 9:6). That is why it opens with acknowledgment: “We acknowledge You (Nodeh lecha).”

ומדברת בלשון נוכח שהנחלת כו' ומסיימת בברוך כי המשכת בחי' ביטול היש היא מבחי' ביטול בעצם יחו"ע [יחודא עילאה] וזהו ענין הברכה בברכת הארץ

and it speaks in direct address, “that You gave as a heritage,” etc., and it concludes with “Blessed”: for the drawing down of the level of the nullification of the yesh is from the level of essential self-nullification (bittul b’etzem), the higher unity (yichuda ila’ah). And this is the meaning of the blessing in the blessing of the land.

Unlike the first blessing, with its “hidden” third person, it addresses G-d directly, “that You gave our fathers as a heritage,” and it closes with “Blessed are You.” The closing blessing shows that the nullification of the yesh is drawn down from the higher level, essential self-nullification, the higher unity (yichuda ila’ah).

והיינו ג"כ ע"י ישראל כנ"ל וזהו ענין מארז"ל [מאמר רבותינו זכרונם לברכה]⁹² שכל שלא אמר ברית ותורה כו' שהמשכת יחו"ת [יחודא תתאה] בחי' מל' הוא ע"י ז"א ומדות דאצילות הנק' ברית ותורה כי

And this too is through Israel, as mentioned above. And this is the meaning of the saying of our Sages, of blessed memory, that “whoever did not say covenant and Torah,” etc.: for the drawing down of the lower unity (yichuda tata’ah), the level of Malchus, is through Z’eir Anpin and the emotive attributes (middos) of Atzilus, which are called covenant and Torah. For

This drawing down, too, comes through Israel. It explains the Talmud’s rule that whoever leaves out covenant and Torah has not fulfilled his obligation (Berachos 49a): the lower unity, Malchus, receives its flow through Z’eir Anpin, the emotive attributes of Atzilus, which are called “covenant” and “Torah.”

הנה המדות דאצילות לך הוי' הגדולה בבחי' לך בחי' ביטול עי"ז נמשך גם למטה בבחי' מלי' ביטול היש

the middos of Atzilus, "Yours, Havayah, is the greatness," are at the level of "Yours," the level of self-nullification (bittul); through this there is drawn also below, into the level of Malchus, the nullification of the yesh.

The middos of Atzilus are listed in the verse "Yours, Havayah, is the greatness, and the might, and the beauty ..." (1 Chronicles 29:11). They are at the level of "Yours": they belong wholly to G-d and are nullified before Him, and through them self-nullification is drawn down into Malchus as the nullification of the yesh.

ולכן כל שלא אמר לא יצא י"ח [ידי חובתו] כי לולא ברית ותורה לא היה נמשך להיות בחי' לחם מן הארץ

בחי' ביטול היש: ⁹³

Therefore whoever did not say [them] has not fulfilled his obligation: for were it not for covenant and Torah, [the flow] would not be drawn down to become the level of "bread from the earth," the level of the nullification of the yesh.

Therefore one who leaves out covenant and Torah has not fulfilled the obligation. Without them the flow would never reach the level of "bread from the earth," the nullification of the yesh, which is what the blessing of the land expresses.

SECTION 8 • ¶11

Two covenants, two Torahs, and Shabbos

11 ג אך להבין בריתך שחתמת בבשרנו וכן תורתך שלמדנו דמשמע שיש ב' בחי' ברית ותורה והוא ע"פ

מאמר רז"ל [רבותינו זכרונם לברכה] בפרק אין מעמידין (דכ"ז) המל ימול. ⁹⁴

3. But to understand "Your covenant which You sealed in our flesh," and likewise "Your Torah which You taught us," which implies that there are two levels of covenant and of Torah: this is according to the saying of our Sages, of blessed memory, in the chapter Ein Ma'amidin (folio 27): "Himol yimol" ["he shall surely be circumcised"]:

The third section asks why the blessing doubles each phrase: "Your covenant" and "which You sealed in our flesh," "Your Torah" and "which You taught us." The doubling implies two levels of covenant and of Torah, and the answer starts from a teaching in tractate Avodah Zarah (27a) on the verse "Himol yimol," "he shall surely be circumcised" (Genesis 17:13).

מי שהוא מהול ימול אחרים ואף על פי כן אשה כשרה למול דאשה כמאן דמהילא דמיא⁹⁵ ולכאורה לא שייך כלל מילה באשה ועיין במ"א סס"י [סוף סימן] קפ"ז

one who is circumcised shall circumcise others. And even so, a woman is fit to circumcise, for a woman is considered as one who is circumcised. Yet at first glance circumcision does not apply to a woman at all. And see the Magen Avraham, at the end of section 187.

Rabbi Yochanan reads the doubled verb as "the circumcised shall circumcise": only one who is circumcised may perform a circumcision. By this reading a woman may circumcise, because "a woman is considered as one who is circumcised," although circumcision seems not to apply to her at all. The text also refers to the Magen Avraham, the classic commentary on the Shulchan Aruch, at the end of section 187 of Orach Chaim, in the laws of Grace after Meals.

אך הענין דהנה מל' יחוי"ת [יחודא תתאה] נקרא בשם אשה יראת⁹⁶ הוי' והנה כתיב כי שמש ומגן⁹⁷ הוי' אלקים שבח"י אלקים נעשה מגן ונרתק ומקבל לגבי בחי' הוי' בחי' משפיע בחי' דכר

But the explanation is this. Malchus, the lower unity (yichuda tata'ah), is called by the name "woman": "a woman who fears Havayah." Now, it is written, "For a sun and a shield are Havayah Elokim": the level of Elokim becomes a shield and a sheath, and a recipient, in relation to the level of Havayah, the level of the giver, the level of the masculine.

The answer: Malchus, the lower unity, is called "woman," as in "a woman who fears Havayah" (Proverbs 31:30). In "For a sun and a shield are Havayah Elokim" (Psalms 84:12), Havayah is the sun, the giver, the masculine; Elokim is the shield and sheath that covers the sun and receives its light, the feminine.

והנה נודע בפ"י הוי' הוא האלקים⁹⁸ שבח"י אלקים הגם שלגבי הוי' הוא בבחי' מקבל מ"מ חוזר ונעשה בחינת דכר להשפיע למטה מה שקיבל כו'

Now, it is known in the explanation of "Havayah is the Elokim" that the level of Elokim, although relative to Havayah it is at the level of a recipient, nevertheless in turn becomes the level of the masculine, to bestow below what it received, etc.

Yet "Havayah is the Elokim" (Deuteronomy 4:35) is known to mean that Elokim, though it receives from Havayah, in turn becomes a "masculine" giver, passing on below what it has received.

ועדי"ז יובן מ"ש בזהר בלק (דקפ"ז ע"א) גבי וכיון דשארי על דוכתיה על תרין כרובין הויה שמיה ע"ש
במק"מ [במקדש מלך] וזהו בחי המלוכה

In this way one can understand what is said in the Zohar, Balak (folio 187a), regarding "and once it rests in its place, upon the two cherubim, its name is Havayah"; see there, in the Mikdash Melech. And this is the level of kingship,

The Zohar (Balak 187a) says this of Malchus: when it is sent from Abba and Imma it is called an "angel," but once it rests in its place, upon the two cherubim, it is called by the Name. The Mikdash Melech, a commentary on the Zohar, explains the passage further; and this receiving and then giving is the very nature of kingship.

כי כן דרך המלך להיות מקבל וחוזר ומשפיע כו' וזהו אמת ואמונה כל זאת בחי נוקבא לגבי מעלה
וקיים עלינו לגבי בי"ע היא בחי דכר ומשפיע [ועמ"ש בביאור ע"פ

for such is the way of a king: to be a recipient, and in turn to bestow, etc. And this is "True and faithful is all this": the level of Nukva (the feminine) relative to above; and "it is established upon us": relative to Beriah, Yetzirah and Asiyah it is the level of the masculine and the giver. [And see what is written in the explanation of the verse

A king receives and then rules and gives. So in the evening prayer, "True and faithful is all this," with the feminine zos, describes Malchus as a receiver relative to the levels above it, and "it is established upon us," in the masculine, describes it as a giver relative to the worlds of Beriah, Yetzirah and Asiyah. A bracketed reference follows to the explanation of "For You are my lamp."

כי אתה נרי⁹⁹ בענין יחיד חי העולמים מלך וענין מלך יחיד כו' [וזהו ענין ב' הבריתות שבדכורא
ודנוקבא כי הנה כל השפעה היא על ידי בחינת ברית.

"For You are my lamp," on the matter of "Unique One, Life of the worlds, King," and the matter of "King, Unique One," etc.] And this is the meaning of the two covenants, that of the masculine and that of the feminine: for all bestowal is through the level of covenant.

That discourse discusses the liturgical phrases "Unique One, Life of the worlds, King" and "King, Unique One." Hence the two covenants, masculine and feminine: every flow from a giver to a receiver passes through a "covenant," a channel of bestowal.

בריתך היינו ברית שלמעלה באצילות להיות בחינת יח"ת [יחודא תתאה] ח"ת [חכמה תתאה] בחי' מלי ושחתמת בבשרנו היא ברית דנוקבא

"Your covenant" is the covenant above, in Atzilus, to bring about the level of the lower unity, the lower Chochmah, the level of Malchus; and "which You sealed in our flesh" is the covenant of the feminine,

"Your covenant" is the covenant above, in Atzilus, through which the lower unity, the lower Chochmah, Malchus, comes to be. "Which You sealed in our flesh" is the covenant of the feminine, the channel belonging to Malchus itself as a giver.

שלהיות נמשך הביטול גם למטה בבי"ע הוא ע"י ברית דנוקבא [וע' בפרדס ערך ברית ושייך ע"ז שחתמת כענין מ"ש במ"א בענין חותם בולט וחותם שוקע]

for the drawing down of the self-nullification (bittul) also below, into Beriah, Yetzirah and Asiyah, is through the covenant of the feminine. [And see the Pardes, the entry "Bris"; and the word "sealed" applies to this, as in what is written elsewhere on the matter of a raised seal and a sunken seal.]

Through this feminine covenant the self-nullification is carried further down, into Beriah, Yetzirah and Asiyah. In brackets the text refers to Rabbi Moshe Cordovero's Pardes Rimonim, entry "Bris," and notes that the word "sealed" fits, recalling what is explained elsewhere about a raised seal and a sunken seal, which mirror each other.

וכן תורתך היא בחי' תורה דאצי"י ושלמדתנו היא בחי' התורה דבי"ע ¹⁰⁰ שהוא ע"י בחי' מלי ¹⁰¹ כנ"ל

Likewise, "Your Torah" is the level of the Torah of Atzilus, and "which You taught us" is the level of the Torah of Beriah, Yetzirah and Asiyah, which is through the level of Malchus, as mentioned above.

Likewise, "Your Torah" is the Torah as it is in Atzilus, and "which You taught us" is the Torah as it reaches Beriah, Yetzirah and Asiyah, the Torah we study, which comes through Malchus.

והנה כל הנ"ל הוא בששת ימי המעשה כך היא המדה וסדר ההשתלשלות מלמעלה למטה שמלחם השמים

Now, all the above applies on the six workdays: such is the measure and the order of the chain of descent (hishtalshelus) from above to below, that from "bread from heaven,"

All this describes the six workdays. On those days the order runs from above to below, step by step, starting from "bread from heaven."

בחי' ח"ע [חכמה עילאה] ויח"ע [ויחודא עילאה] נמשך להיות חי' [חכמה תתאה] ויח"ת [ויחודא תתאה] לחם מן הארץ כנ"ל והיינו ע"י ברית ותורה מדות דאצילות יום ראשון חסד כו'.

the level of the higher Chochmah (Chochmah Ila'ah) and the higher unity, [the flow] is drawn down to become the lower Chochmah and the lower unity, "bread from the earth," as mentioned above; and this is through covenant and Torah, the middos of Atzilus: the first day, Chesed, etc.

On weekdays the flow descends from the higher Chochmah and the higher unity to the lower Chochmah and the lower unity, "bread from the earth," through covenant and Torah, the middos of Atzilus. Each day of the week corresponds to one attribute: the first day to Chesed, and so on.

משא"כ שבת בחי' עליות העולמות כמ"ש שבת וינפש¹⁰² עד"מ אדם השוכת ונה ממלאכתו וחזור לעצמותו כו'

Whereas Shabbos is the level of the ascent of the worlds, as it is written, "He rested and was refreshed": by way of analogy, a person who rests and ceases from his work, and returns to his own self, etc.

Shabbos is different: on Shabbos the worlds ascend. The verse "He rested and was refreshed" (Exodus 31:17) is compared to a person who stops working and returns to his own inner self.

הנה ב' הלחמים מתחברים כאחד וזהו ענין לחם משנה שבשבת וגם זהו ענין לחם הפנים דכתיב ביום השבת יערכנו¹⁰³ כו' ונקי' לחם הפנים¹⁰⁴ שכולו פנים ואין בו אחוריים כלל

[Then] the two breads are joined as one. And this is the meaning of the double bread (lechem mishneh) of Shabbos. And this is also the meaning of the showbread (lechem hapanim, "bread of the face"), of which it is written, "On the Shabbos day he shall arrange it," etc.; and it is called lechem hapanim because it is all face and has no back at all.

On Shabbos, then, the two breads, heaven's and earth's, are joined. This is the double bread (lechem mishneh) of the Shabbos meal, and also the showbread of the Temple, set out anew every Shabbos (Leviticus 24:8) and called lechem hapanim (Exodus 25:30) because it is "all face," with no "back."

ולכן צריך לחבר ב' הלחמים דשבת אחוריהם הביתה¹⁰⁵ זה לזה ופניהם לחוץ^{106, 107} להיות כולו פנים
[ועמ"ש כה"ג [כהאי גוונא] בד"ה ואהיה אצלו אמון^{108, 109} גבי בכתף ישאון¹¹⁰]

Therefore the two breads of Shabbos must be joined “with their backs inward,” toward each other, and their faces outward, so that it is all face. [And see what is written along these lines in the discourse beginning “And I was with Him as a nursling,” regarding “they shall carry on the shoulder.”]

So the two Shabbos loaves are held together with their backs touching and their faces outward, so that the whole is “face,” as the Arizal teaches (Pri Etz Chaim, Gate of the Sabbath, ch. 17). The phrase “their backs inward” echoes the oxen beneath the Temple’s “sea” (1 Kings 7:25), and the bracket refers to the discourse “And I was with Him as a nursling,” on “they shall carry on the shoulder” (Numbers 7:9).

והוא סוד ב' הלחמים הנ"ל לחם מן השמים ולחם מן הארץ שמתחברין כאחד כנ"ל שאף לפי קבלת

And this is the mystery of the two breads mentioned above, “bread from heaven” and “bread from the earth,” which are joined as one, as mentioned above. For even according to the teaching (kabbalah) of

These two loaves are the inner meaning of “bread from heaven” and “bread from the earth” joined as one.

האריז"ל [הארי"י זכרוננו לברכה] בענין י"ב חלות¹¹¹ [כנגד לחם הפנים] מ"מ העיקר הם ב' החלות שעליהם
מברך המוציא שמניח אותם זו בצד זו להיות פניהם לחוץ כו' וד"ל [ודי למבין]:¹¹²

the Arizal, of blessed memory, on the twelve loaves [corresponding to the showbread], nevertheless the main ones are the two loaves over which one says the blessing “Who brings forth” (HaMotzi), which one places side by side so that their faces are outward, etc. And this suffices for one who understands.

The Arizal taught that twelve loaves be set on the Shabbos table, corresponding to the twelve loaves of the showbread; yet the essential ones are the two over which HaMotzi is said, placed side by side with their faces outward. “This suffices for one who understands” signals that more lies here than is spelled out.

SECTION 9 • ¶12-13

Summary

12 קיצור (א) ענין שנאמר ונתתי לך ולזרעך¹¹³ כו' לאחוזת עולם זהו ענין ירושת ארץ העליונה ברוחניות

Summary. (1) The matter of what is said, “And I will give to you and to your seed,” etc., “as an everlasting possession”: this is the inheritance of the supernal land, in spirituality,

This is the maamar’s own summary (kitzur), which restates the argument and adds sources. Its first point: G-d’s promise to Avraham, “And I will give to you and to your seed ... as an everlasting possession” (Genesis 17:8), refers to the inheritance of the supernal land, in spirituality.

שהיא באמת לאחזת עולם ועיין בבחייה פ' תשא על פסוק וכל הארץ כו' ונחלו לעולם¹¹⁴ דפי' עולם שהוא מכוון כנגדה דהיינו העולם הבא.

which truly is “an everlasting possession.” And see Rabbeinu Bachya, Parshas Tisa, on the verse “And all the land,” etc., “and they shall inherit it forever (le’olam)”: that olam means the world that corresponds to it, that is, the World to Come.

That spiritual land is truly “an everlasting possession.” Rabbeinu Bachya, on “and they shall inherit it forever” (Exodus 32:13), reads le’olam, “forever,” as “to the world (olam) that corresponds to the land,” that is, the World to Come.

ועיין מ"ש בענין כעיר שחברה לה יחדו¹¹⁵ בד"ה אלה פקודי¹¹⁶ והוא בזכות המילה ועיין ברבות לך לך פרשה מ"ו ועיין בזח"א [בזהר חלק א] ר"פ נח ע"פ לעולם יירשו ארץ^{117, 118, 119} ובפ' ויחי (דף רט"ז א')

And see what is written on “like a city that is joined together” in the discourse beginning “These are the accounts.” And this is in the merit of circumcision: see the Midrash Rabbah, Lech Lecha, parashah 46; and see the Zohar, Part I, at the beginning of Parshas Noach, on the verse “they shall inherit the land forever,” and in Parshas Vayechi (folio 216a),

A further reference: the discourse “These are the accounts” (Likkutei Torah, Pekudei) on “like a city that is joined together” (Psalms 122:3). The land is given in the merit of circumcision, as the Midrash (Bereishis Rabbah 46) and the Zohar show: at the start of Noach and in Vayechi, the Zohar reads “Your people are all righteous, they shall inherit the land forever” (Isaiah 60:21) as said of those who are circumcised and guard the covenant.

ובפ' בראשית (דף נ' סע"א [סוף עמוד א]) ע"פ עד תאות גבעות עולם^{120, 121, 122} ור"פ וארא (כ"ב א') וזהו אם לא בריתי יומם כו'¹²³

and in Parshas Bereishis (folio 50, end of side a), on the verse “to the utmost bound of the everlasting hills,” and at the beginning of Parshas Va’eira (22a). And this is [the meaning of] “If not for My covenant by day,” etc.,

The Zohar also expounds “to the utmost bound (ta’avas) of the everlasting hills” (Genesis 49:26), in Bereishis and at the start of Va’eira, reading ta’avas as “desire.” And “If not for My covenant by day and night, I would not have set the ordinances of heaven and earth” (Jeremiah 33:25) ties the covenant to the whole order of creation.

שעל ידי זה נמשך מבחינת יומם בבחינת לילה וה"ע [וזהו ענין] חקות שמים וארץ ועמ"ש מענין פ"י יומם בד"ה אדני שפתי תפתח.

for through this there is drawn from the level of "day" into the level of "night"; and this is the matter of "the ordinances of heaven and earth." And see what is written on the meaning of "by day" in the discourse beginning "My L-rd, open my lips."

Through the covenant, light is drawn from the level of "day" into the level of "night," and this is what the verse calls "the ordinances of heaven and earth." The meaning of "by day" is explained further in the discourse "My L-rd, open my lips."

גם כי העטרה הוא בחינת יו"ד וביו"ד נברא¹²⁴ העולם הבא. והענין כי כנען מלשון הכנעה ומלשון סוחר. קונה הכל.

Also, because the crown (atarah) is the level of yud, and with the yud the World to Come was created. And the explanation: "Canaan" is from the language of submission and from the language of "merchant." "[Who] acquires all."

Another link between circumcision and the land: the crown (atarah) uncovered in circumcision corresponds to the letter yud, and the World to Come was created with the yud (Menachos 29b), so circumcision is tied to the World to Come, the olam of the "everlasting" possession. The summary then recalls the two meanings of Canaan, submission and trade, and G-d as the one who "acquires all."

והיינו שאתעדל"ע [שאתערותא דלעילא] המעורר אתעדל"ת [אתערותא דלתתא] להיות אליך ה' נפשי אשא¹²⁵ זהו המשיכה. ועיין ברבות וישב ר"פ פ"ו.

That is: the arousal from above (isarusa dile'eila) that awakens the arousal from below (isarusa dilesata), so that there be "To You, Havayah, I lift up my soul": this is the drawing. And see the Midrash Rabbah, Vayeshev, at the beginning of parashah 86.

The summary describes the "drawing" of this acquisition as the arousal from above that awakens the arousal from below, so that a person says, "To You, Havayah, I lift up my soul." The Midrash (Bereishis Rabbah 86:1) reads "I drew them with cords of a man ... with bands of love" (Hosea 11:4) as G-d drawing Israel, citing "Draw me, we will run after you" and "I have loved you, says Havayah."

ובזו"ג [ובזהר חלק ג] פנחס (דף רמ"ט סע"ב [סוף עמוד ב]) ע"פ משכו וקחו. ^{126, 127} ועי"ז אחר אתעדל"ת [אתערותא דלתתא] נמשך ומתגלה אה"ר [אהבה רבה] כמ"ש בדי"ה ועשית בגדי קדש. זהו ענין נתינת הכסף.

And in the Zohar, Part III, Pinchas (folio 249, end of side b), on the verse "Draw out and take." And through this, after the arousal from below, great love (ahavah rabbah) is drawn down and revealed, as is explained in the discourse beginning "And you shall make holy garments." This is the giving of the money.

The Zohar (Pinchas 249b) reads "Draw out and take" (Exodus 12:21) as drawing from one place to another. After the arousal from below, great love is drawn down and revealed, as explained in the discourse "And you shall make holy garments"; this is the "payment of the money."

והמשכה זו על ידי המילה שבה ועל ידה מתגלים ה' חסדים שמבחינת אהבה רבה מבחי' סוכ"ע בכנס"י [בכנסת ישראל] ועי"ז נקי ארץ חפץ וארץ החיים ¹²⁸ וארץ טובה: (ב) וזהו ענין ברית ותורה בברכת הארץ.

And this drawing down is through circumcision, in which and through which the five Chasadim are revealed, which are from the level of great love, from the level of the light that encompasses all worlds (sovev kol almin), in the Congregation of Israel; and through this it is called "a land of desire," "the land of life" and "a good land." (2) And this is the matter of covenant and Torah in the blessing of the land.

This drawing down comes through circumcision, which reveals the five Chasadim (kindnesses), rooted in the great love that comes from the light that encompasses all worlds, within the Congregation of Israel. That is why the land is called "a land of desire" (Malachi 3:12), "the land of life" (Psalms 142:6) and "a good land." The second part of the summary then begins: covenant and Torah in the blessing of the land.

כי הנה חכמה עילאה ביטול בעצם וחכמה תתאה ביטול היש. ברכה והודאה וזהו גם כן ההפרש בין ב' הלחמים

For the higher Chochmah is essential self-nullification (bittul b'etzem), and the lower Chochmah is the nullification of the yesh (separate existence). Blessing and acknowledgment. And this is also the difference between the two breads:

The higher Chochmah is essential self-nullification; the lower Chochmah is the nullification of the yesh. They correspond to blessing and acknowledgment, and to the two breads.

כי לחם מן השמים מזון להיות חכמה עילאה אשר לא ידעון אבותיך¹²⁹ וזהו ברכת הזן בלשון נסתר לא אתיידע מי. בחינת לא נודעתי להם.^{130, 131}

for “bread from heaven” is food for the higher Chochmah to come to be, “which your fathers did not know”; and this is the blessing “Who sustains,” in the hidden [third-person] form, “it is not known who.” The level of “I did not make Myself known to them.”

“Bread from heaven” is food through which the higher Chochmah comes to be, “which your fathers did not know” (Deuteronomy 8:16). So the blessing “Who sustains” speaks in the hidden third person, “it is not known who,” the level of “I did not make Myself known to them” (Exodus 6:3).

13 וברכה שניה לחם מן הארץ ביטול היש. ולכן ברכת הארץ מתחלת בנודה לך הודאה ומסיימת בברוך.

And the second blessing: “bread from the earth,” the nullification of the yesh. Therefore the blessing of the land begins with “We acknowledge You,” acknowledgment, and concludes with “Blessed.”

The second blessing corresponds to “bread from the earth,” the nullification of the yesh. So the blessing of the land begins with acknowledgment, “We acknowledge You,” and ends with “Blessed.”

והמשכה זו מחכמה עילאה בח"ת [בחכמה תתאה] בחי' ארץ זהו ע"י ברית ותורה וכנ"ל בענין שניתנה הארץ לאברהם בזכות המילה שע"י נמשך המשכה עליונה.

And this drawing down from the higher Chochmah into the lower Chochmah, the level of “land,” is through covenant and Torah; as mentioned above regarding the land being given to Avraham in the merit of circumcision, through which a supernal flow is drawn down.

The flow from the higher Chochmah into the lower Chochmah, called “land,” passes through covenant and Torah. This is why, as explained above, the land was given to Avraham in the merit of circumcision, through which a supernal flow is drawn down.

ומשה שהמן ירד בזכותו נולד מהול¹³² ע"ד ומל ה' את לבבך¹³³ עמ"ש בד"ה ראה אנכי נותן: (ג) והנה כתיב זאת בריתי אשר תשמרו.¹³⁴

And Moshe, in whose merit the manna came down, was born circumcised, in the manner of “And Havayah will circumcise your heart”; see what is written in the discourse beginning “See, I set [before you].” (3) Now, it is written, “This (zos) is My covenant which you shall keep.”

Moshe, in whose merit the manna fell, was born circumcised (Sotah 12a), like the promise “And Havayah will circumcise your heart” (Deuteronomy 30:6), a circumcision done by G-d Himself; the discourse “See, I set before you” discusses this. The third part of the summary then begins with “This (zos) is My covenant which you shall keep” (Genesis 17:10).

זאת בחי' נוקבא בחינת מלכות הגם שלגבי יחוי"ע [יחודא עילאה] ח"ע [חכמה עילאה] הוא בחינת מקבל כנ"ל חוזר ונעשה בחינת דכר ומשפיע לגבי ביי"ע להשפיע הביטול למטה

Zos ("this") is the level of Nukva (the feminine), the level of Malchus: although relative to the higher unity (yichuda ila'ah), the higher Chochmah, it is the level of a recipient, as mentioned above, it in turn becomes the level of the masculine and the giver relative to Beriah, Yetzirah and Asiyah, to bestow the self-nullification (bittul) below.

Zos, a feminine word, stands for Malchus, the feminine. Malchus receives from the higher unity and the higher Chochmah, but in turn becomes a masculine giver toward Beriah, Yetzirah and Asiyah, passing the self-nullification down to them.

וזהו ואמונה כל זאת לשון נקבה וקיים עלינו לשון דכר (ועיין בזח"א [בזהר חלק א] לך צ"ג סע"ב [סוף עמוד ב] ע"פ בזאת אני בוטח).^{135, 136}

And this is "and faithful is all this (zos)," in the feminine, and "it is established upon us," in the masculine. (And see the Zohar, Part I, Lech Lecha, folio 93, end of side b, on the verse "In this (zos) I trust.")

This is why the evening prayer says "and faithful is all this (zos)" in the feminine and "it is established upon us" in the masculine. The Zohar (Lech Lecha 93b) reads the zos of "In this (zos) I trust" (Psalms 27:3) as the sign of the covenant, as in "This is the sign of the covenant."

וזהו ענין כופל הלשון בריתך שחתמת בבשרנו (ועמ"ש מענין בשר סד"ה והיה מדי חדש בחדשו¹³⁷ גבי יבוא כל בשר להשתחוות¹³⁸ ובד"ה צו את בני ישראל את קרבני לחמי)¹³⁹

And this is the matter of the doubled wording, "Your covenant which You sealed in our flesh" (and see what is written on the meaning of "flesh" at the end of the discourse beginning "And it shall be, from one New Moon to the next," regarding "all flesh shall come to bow down," and in the discourse beginning "Command the children of Israel, My offering, My bread"),

Hence the doubled wording, "Your covenant" and "which You sealed in our flesh." For the meaning of "flesh," the text points to the discourse on "And it shall be, from one New Moon to the next ... all flesh shall come to bow down" (Isaiah 66:23) and to the discourse on "Command the children of Israel ... My offering, My bread" (Numbers 28:2).

וכן תורתך שלמדדנו (ועיין מ"ש ע"פ וכל בניך למודי¹⁴⁰ הוי"ו) והנה לחם משנה שבשבת היינו גם כן כענין ב' בחינות לחם הנ"ל

and likewise "Your Torah which You taught us" (and see what is written on the verse "And all your children shall be taught of Havayah"). Now, the double bread of Shabbos is also like the two levels of bread mentioned above,

Likewise "Your Torah" and "which You taught us," with a reference to the verse "And all your children shall be taught of Havayah" (Isaiah 54:13). The double bread of Shabbos parallels the two breads described above.

כי לחם משנה זהו ענין שכינתא עילאה ושכינתא תתאה (עיין במא"א [במאורי אור] אות למ"ד סכ"א) וה"ע [וזהו ענין] יח"ע [יחודא עילאה] ויח"ת [יחודא תתאה] כמ"ש בד"ה שה"ש [שיר השירים] ובשבת מתחברים יחד:¹⁴¹

for the double bread is the matter of the higher Shechinah and the lower Shechinah (see Me'orei Or, the letter lamed, section 21), and this is the matter of the higher unity and the lower unity (yichuda tata'ah), as is explained in the discourse beginning "The Song of Songs"; and on Shabbos they are joined together.

The double bread stands for the higher and the lower Shechinah (see Me'orei Or, under the letter lamed), which are the higher and the lower unity, as explained in the discourse "The Song of Songs." On Shabbos the two are joined together.

IN ONE'S AVODAH

A person can give his soul back to G-d now, before its time, by reflecting each morning that the soul G-d gave him is pure and will return to Him: "To You, Havayah, I lift up my soul." This arousal from below draws down from above a boundless great love. The spiritual "land of Canaan" of submission, self-nullification and self-sacrifice is within reach of every Jewish soul as Avraham's everlasting inheritance.

QUESTIONS FOR DISCUSSION

1. In what sense was G-d's promise of the land to Avraham fulfilled even while Israel are in exile? What is the "spiritual land of Canaan"?
2. How do the two steps of a trader's acquisition, drawing the item into his domain and paying money, correspond to the soul's self-offering and to the great love that comes from above?
3. What is the difference between essential self-nullification and the nullification of the yesh, and how do blessing and acknowledgment, and "truth" and "faith," express them?
4. Why was Moshe "heavy of mouth and heavy of tongue," and how did the revelation of Anochi at Sinai give his level a "mouth"?
5. How can Malchus be both "feminine" and "masculine," and how does this explain the doubled phrases "Your covenant which You sealed in our flesh" and "Your Torah which You taught us"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ולהבין שרש טעם קישור

According to the note, the Mittlerer Rebbe's transcript (hanachah) of this same discourse is printed in the Siddur's section on Grace after Meals, where it opens with the words "And I will establish My covenant."

KEHOT'S NOTE

הנחת כ"ק אדה"א בסידור שער בהמ"ז (ומתחיל שם: והקימותי את בריתי). ביאור והגהות באוה"ת עקב ע' תקלג והוספה בכרך ו ע' בשיב. עוד הגהות שם ע' בשיא. וראה דרך מצותיך לו, ב.

2 שארז"ל כל שלא אמר

The Talmud rules: "Whoever did not say covenant and Torah in the blessing of the land, and the kingship of the house of David in 'Who builds Jerusalem,' has not fulfilled his obligation." The maamar sets out to find the inner reason for this ruling.

ברכות מ"ט א:ד"ד:49a: Berakhot

מסייע לקה לרבי אילעא, דאמר רבי אילעא אמר רבי יעקב בר אבא משום רבינו: כל שלא אמר ברית ותורה בברכת הארץ ומלכות בית דוד ב"בונה ירושלים" — לא יצא ידי חובתו.

This supports the teaching of R. El'ai who stated that R. Abba b. Aha said in the name of our master : Whoever omits the reference to the Covenant and the Torah in the benediction of "the land" and to the kingdom of the house of David in the benediction "Who...rebuildest Jerusalem" has not complied with the requirements of the law.

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

KEHOT'S NOTE

ברכות מט, א.

3 קושי יותר גדולה

According to the note, a passage of this maamar, from the "even greater difficulty" onward, is brought in the Rebbe Maharash's maamarim of 5632.

KEHOT'S NOTE

קטע מכאן בסה"מ תרל"ב ע' ע.

4 וברכת על הארץ

"And you shall eat and be satisfied, and bless Havayah your G-d for the good land which He gave you": the Torah source of the Grace after Meals. Because it speaks of "the land," one might limit the obligation to the time when Israel live there.

דברים ח':י"ד:10: Deuteronomy

ואכלת ושבעת וברכת את־ה' אלקיך על־הארץ הטבה אשר נתן־לך:

And thou shalt eat and be satisfied, and bless the L-RD thy G-d for the good land which He hath given thee.

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5 ונתתי לך ולזרעך אחריו . . ואתה את בריתי תשמור

G-d's promise to Avraham of the land of Canaan "as an everlasting possession," made in the passage of the covenant of circumcision. The maamar will ask how this promise stands while Israel are in exile.

בראשית י"ז:ח:17: Genesis

וְנָתַתִּי לָךְ וּלְזֶרְעֲךָ אַחֲרֶיךָ אֶת אֶרֶץ מִצְרַיִם כְּנֻעַן לְאַחֲזָתָהּ עוֹלָם וְהָיִיתִי לָהֶם לֵאלֹהִים:

And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be their G-d.'

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KEHOT'S NOTE

בראשית יז, ח-ט.

6 ואתה את בריתי תשמור אתה וזרעך אחריו לדורותם

The verse right after the promise of the land, introducing the command of circumcision. Their placement side by side shows that the land was given in the merit of circumcision.

בראשית י"ז:ט:17: Genesis

וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהָם וְאַתָּה אֶת־בְּרִיתִי תִשְׁמֹר אֶתָּה וְזֶרְעֲךָ אַחֲרֶיךָ לְדֹרֹתָם:

And G-d said unto Abraham: 'And as for thee, thou shalt keep My covenant, thou, and thy seed after thee throughout their generations.

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PARAGRAPH 2

7 ומלשון תגר וסוחר

The note sends the reader to a note in Or HaTorah on Eikev, on this maamar, and to Or HaTorah on Va'eschanan, for the reading of "Canaan" as "trader" and "merchant."

KEHOT'S NOTE

ראה באוה"ת עקב ע' תקלג הערה. וראה גם אוה"ת פ' ואתחנן ע' קכט.

8 כנען בידו מאזני מרמה

"A trader (kena'an), in his hand are scales of deceit; he loves to oppress." A second proof that kena'an means a merchant.

הושע י"ב:ח:12: Hosea

כְּנַעַן בְּיָדוֹ מֵאֲזִנֵּי מְרִמָּה לְעֶשֶׂק אֹהֲבִי:

As for the trafficker, the balances of deceit are in his hand. He loveth to oppress.

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9 כתיב קונה הכל

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

KEHOT'S NOTE

נוסח תפלת שמו"ע.

- 10** **בד"ה מי יתנך כאח לי**
- That discourse reads "I would find you outside" as speaking of people occupied in business, who cannot study Torah all the time; even "outside," G-d finds them.

KEHOT'S NOTE

תו"א פ' תרומה פ, ב.

- 11** "O that you were as a brother to me, who nursed at my mother's breasts; I would find you outside, I would kiss you." It opens the discourse in Torah Ohr to which the Alter Rebbe refers for more on "who acquires all."

Song of Songs 8:1 א"י שיר השירים

מי יתנך כאח לי יונק שדי אמי אמצאך בחוץ אשקך גם לא יבזו לי:

Oh that thou wert as my brother, That sucked the breasts of my mother! When I should find thee without, I would kiss thee; Yea, and none would despise me.

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- 12** **בפע"ח שער העמידה פי"ד**
- The note points to Or HaTorah on Shavuot as a related discussion of this passage of Pri Etz Chaim on "who acquires all."

KEHOT'S NOTE

ראה אוה"ת שבועות ע' קפא.

- 13** **כי ע"י קונה שהוא מזל עילא**
- On the words "who acquires all" in the Amidah, the Arizal writes that through "acquires," which is the higher mazal, the Yesod of Z'eir Anpin, called "all," is formed. The Alter Rebbe cites it for the inner meaning of G-d as one "who acquires."

פרי עץ חיים, שער 14:2 Gate of the Silent Prayer העמידה י"ד:ב

גם תכוין עם הנ"ל, כי ע"י קונה שהוא מזל עילא, נעשה יסוד דו"א הנקרא הכל, כנוצר בכמה מקומות, איך נה"י דו"א הם תמיד ע"י תוספת הם באים, לכן אחיות החיצונים בהם. וז"ס תחום שבת, ולפי שהם באים מחדש, לכן צריך לאור עליון דא"א לזיווג שלו כנ"ל, להאציל נה"י דו"א מחדש, ולכן ב' פעמים נרמז כאן א"א, אי הוא באל עליון, שהוא אריך אנפין, שהוא הכתר הנקרא אל עליון, שהוא הגומל חסדים, שהם נה"י דועיר אנפין, המוציא אותם בסוד תוספת מחדש, מלשון ויגמל שקדים. וגם הוא קונה בסוד מזל כנ"ל, ומוציא ...

Pri Etz Chaim (Public Domain)

- 14** **ואין ערוך**
- "Many things You have done, Havayah my G-d ... there is no comparison to You." The Alter Rebbe uses the phrase for the infinite distance between G-d's essence and every level of light.

Psalms 40:6 מ"ו תהילים

רבות עשית אתה ה' אלקי נפלאותיך ומחשבותיך אלינו אין ערך אליך אגידה ואדברך עצמו מספר:

Many things hast Thou done, O L-RD my G-d, even Thy wonderful works, and Thy thoughts toward us; there is none

...ולהבין שרש טעם קישור וחיבור ושייכות ברית ותורה

to be compared unto Thee! If I would declare and speak of them, they are more than can be told.

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KEHOT'S NOTE

תהלים מ, ו.

- 15** **ומלין דהדיטא**
- The Zohar says that it is not a king's honor to speak a commoner's words, let alone to write them. Here the image describes how even the first tzimtzum is a lowering for G-d.

Zohar III, 149b זח"ג קמט, ב

KEHOT'S NOTE

זח"ג קמט, ב.

- 16** **צופה ומביט עד סוף כל הדורות**
- Rabbi Yochanan teaches that on Rosh Hashanah all creatures "are surveyed in a single glance." The Alter Rebbe uses it to show that all of history is before G-d at once.

Rosh Hashanah 18a ראש השנה י"ח

KEHOT'S NOTE

תפלת זכרונות מוסף דר"ה. וראה ר"ה יח, א.

- 17** **בוהר במחשבה אחת ברא את העולם**
- The Zohar says that when it arose in G-d's thought to create His world, all the worlds arose in one thought, and with this thought, which is Chochmah, they were all created. Here it shows that, from G-d's side, creation needs no long sequence of steps.

Zohar II, 20a זח"ב כ, א

KEHOT'S NOTE

זח"ב כ, א להדיא כן. ח"ב (רעו, סע"ב) במחשבה כו ברא עלמא כו. ועליק נצבים (מז, ג) ובמדרש איתא, יעו"ש. ועליק שה"ש (ז, ד). ובפ' אחרי (כו, סע"ב). ובפ' נשא (כ, ד) כמ"ש בוהר ובמדרש, יעו"ש. ושם (כח, ב). ועליק תצא (לה, א). ושם בשח"ש (ט, ב). וני[סמן] ע"ש [כ].

- 18** **והלא במאמר א'**
- Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

אבות רפ"ה.

- 19** **והלא במאמר**
- "With ten utterances the world was created. What does this teach? Could it not have been created with one utterance?" The Mishnah's question supports the point that one act of G-d would suffice.

Pirkei Avot 5:1 משנה אבות ה'

בעשרה מאמרות נברא העולם. ומה תלמוד לומר, והלא במאמר אחד יכול להבראות, אלא להפרע מן הרשעים שמאבדו את העולם שנברא בעשרה מאמרות, ולתן שכר טוב לצדיקים שמקמין את העולם שנברא בעשרה מאמרות:

With ten utterances the world was created. And what does this teach, for surely it could have been created with one utterance? But this was so in order to punish the wicked who destroy the world that was created with ten utterances, And

to give a good reward to the righteous who maintain the world that was created with ten utterances.

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

- 20 Isaiah's prophecy about Tyre, "whose merchants are princes, whose traders (kin'aneha) are the honored of the earth." It shows that kena'an means a trader.

ישעיהו כ"ג:8

מי יעץ זאת על־צַר הַמַּעֲטִירָה אֲשֶׁר סַחֲרֶיהָ שָׂרִים כְּנָעֲנִיָּה נִכְבְּדֵי־אָרֶץ:

Who hath devised this against Tyre, the crowning city, Whose merchants are princes, Whose traffickers are the honourable of the earth?

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PARAGRAPH 3

- 21 כי הפץ חסד

"Who is a G-d like You ... for He desires kindness." The Alter Rebbe uses it for the first stage of creation, which arose from G-d's will alone.

מִיכָה ז':18

מִי־אֵל כְּמוֹךָ נִשְׂא עֶזְךָ וְעִבְרָה עַל־פֶּשַׁע לְשֹׂאֲרֵית נִחַלְתּוֹ לֹא־הִחְזִיק לְעַד אֲפֹ כִי־חִפֵּץ חֶסֶד הוּא:

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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KEHOT'S NOTE

מִיכָה ז', יח.

- 22 ואח"כ תלוי במעשה התחתונים

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ראה ע"ה בשי' הכללים פ"ב. ש"י רפ"א. שט"ל ד, ב.

- 23 אם ישים אליו לבו

"If he sets his heart to him, his spirit and his soul he will gather to himself." Read here, as in the Zohar, of a person who turns his heart to G-d and so gathers his soul up to Him.

איוב ל"ד:14

אם־יִשֶׁם אֱלֹהֵי לְבוֹ רֹחוֹ וְנִשְׁמָתוֹ אֵלָיו יֵאָסֶף:

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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KEHOT'S NOTE

איוב לד, יד.

- 24 אליך ה' נפשי אשא

"To You, Havayah, I lift up my soul." The Alter Rebbe uses it for the soul's self-offering, the arousal from below, and

...ולהבין שרש טעם קישור וחיבור ושייכות ברית ותורה

later for the lesser love of "with all your soul."

Psalms 25:1 תהילים כ"ה:א

לְדוֹד אֵלֶיךָ ה' נַפְשִׁי אָשָׂא:

[A Psalm] of David. Unto Thee, O L-RD, do I lift up my soul.

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KEHOT'S NOTE

תהלים כה, א.

- 25 נשמה שנתת בי טהורה היא ואתה עתיד ליטלה ממני

The blessing said on waking: "My G-d, the soul You placed in me is pure ... and You will take it from me in the future." Reflecting on it moves a person to hand the soul back to G-d now.

Berachot 60b:4 ד"ב: כרכות

כִּי מִתְעַר אֹמֵר: "אֵלֹהִי, נִשְׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה. אֶתָּה יִצְרָתָהּ בִּי, אֶתָּה נִפְחָתָהּ בִּי, וְאֶתָּה מְשַׁמְרָהּ בְּקִרְבִּי, וְאֶתָּה עֹתִיד לִיטְלָהּ מִמֶּנִּי וּלְהַחְזִירָהּ בִּי לְעֹתִיד לָבָא. כָּל זְמַן שֶׁהַנִּשְׁמָה בְּקִרְבִּי מוֹדָה אֲנִי לִפְנֵיךָ ה' אֵלֹהִי וְאֵלֹהֵי אֲבוֹתִי, רַבּוֹן כָּל הָעוֹלָמִים, אֲדוֹן כָּל הַנִּשְׁמוֹת. בָּרוּךְ אַתָּה ה', הַמַּחְזִיר נִשְׁמוֹת לִפְגָּרִים מֵתִים."

When he awakens he says : "O my G-d, the soul which Thou hast given me is pure. Thou didst create it within me, Thou didst breathe it into me, Thou preservest it within me, and Thou wilt take it from me, but wilt restore it unto me hereafter. So long as the soul is within me, I will give thanks unto Thee, O L-rd my G-d and G-d of my fathers, Sovereign of all worlds, L-rd of all souls. Blessed art Thou, O L-rd, Who restorest souls unto dead ...

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

- 26 ולכן גם מעתה יחזירנה אליו ית' גם קודם זמנה

The end of Tanya chapter 41, which the text cites, reads the morning blessing this way: since You breathed the soul into me and will take it from me, I hand it over to You now, as it is written, "To You, Havayah, I lift up my soul." It does this by binding its thought and speech to the words of Torah and prayer.

תניא, חלק ראשון; ליקוטי אמרים 41:24 Tanya, Likkutei Amarim מ"א:כ"ד

וְזֶהוּ שֶׁתִּקְנֶה בְּתַחֲלָת בְּרִכּוֹת הַשַּׁחַר קוֹדֵם הַתְּפִלָּה: "אֵלֹהִי, נִשְׁמָה וְכוּי וְאֶתָּה נִפְחָתָהּ כִּי וְאֶתָּה עֹתִיד לִיטְלָהּ מִמֶּנִּי כִּי", כְּלוּמַר, מֵאַחַר שֶׁ"אַתָּה נִפְחָתָהּ בִּי וְאֶתָּה עֹתִיד לִיטְלָהּ מִמֶּנִּי", לָכֵן, מַעֲתָה אֲנִי מוֹסְרָהּ וּמַחְזִירָהּ לָךְ לִיְיָחֲדָה בְּאַחֲדוּתְךָ, וְכֵמוֹ שֶׁכָּתוּב: "אֵלֶיךָ ה', נַפְשִׁי אָשָׂא", וְהִינֵנוּ, עַל יְדֵי הַתְּקַשְׁרוֹת מִחֻשְׁבֵּתִי בְּמַחֲשַׁבְתְּךָ וְדִיבּוּרִי בְּדִיבּוּרְךָ - בְּאוֹתִיּוֹת הַתּוֹרָה וְהַתְּפִלָּה, וּבִפְרָט בְּאַמְרֵיךָ לְה' לְנִכְחַת, כְּמוֹ "בָּרוּךְ אַתָּה", וְכֵהָא גִּוּוֹנָא.

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27 צרורה בצרור החיים

Avigail's blessing to David, that his soul be "bound up in the bond of life with Havayah your G-d." Here it describes the soul's goal in rising to its source.

I Samuel 25:29 שמואל א כ"ה:כ"ט

וְיָקָם אָדָם לְרֹדְפָה וּלְבַקֵּשׁ אֶת־נַפְשׁוֹ וְהָיְתָה נֶפֶשׁ אֲדֹנָי צְרוּרָה בְּצֻרוֹר הַחַיִּים אֵת ה' אֱלֹהֶיהָ וְאֵת נֶפֶשׁ אֹיְבָיו יַקְלִעְנָה בְּתוֹךְ כַּף הַקַּלָּע:

And though man be risen up to pursue thee, and to seek thy soul, yet the soul of my lord shall be bound in the bundle of life with the L-RD thy G-d; and the souls of thine enemies, them shall he sling out, as from the hollow of a sling.

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KEHOT'S NOTE

ש"א כה, כט.

28 בד"ה להבין פי ענין י"ג מדות

That discourse describes the soul's "going" to G-d, which comes from contemplating that the whole world, even the days of Mashiach and the Resurrection, is bound by time, and time itself is created.

KEHOT'S NOTE

ראה לקמן ר"ה סא, א.

29 טורי דפרודא

The Zohar calls the levels below the point where "from there it parted" (Genesis 2:10) "the mountains of separation." The Alter Rebbe uses the phrase for the realm of separateness from which the soul is lifted.

Zohar I, 158a זח"א קנח, א

KEHOT'S NOTE

זח"א קנח, א.

30 המגביהי לשבת

"Who is like Havayah our G-d, who is raised high to dwell." It opens a discourse the Alter Rebbe refers to; its word for raising high shares its root with hagbahah, the "lifting" of acquisition.

Psalms 113:5 תהילים קי"ג:ה

מִי כֵהוּ אֱלֹהֵינוּ הַמַּגְבִּיהִי לְשִׁבְתּוֹ:

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

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31 משכני אחריו נרוצה

"Draw me, we will run after you." Its "draw me" is meshichah, the "drawing" by which an object is acquired, here G-d drawing the soul to Himself.

Song of Songs 1:4 שיר השירים א:ד

מִשְׁכְּנִי אַחֲרָיִךְ נְרוּצָה הֵבִיאֲנִי הַמֶּלֶךְ חֲדָרָיו נִגִּילָה וְנִשְׁמָחָה בְּךָ נִזְכִּירָה דְּדִידְךָ מִיַּיִן מִיִּשְׁרָיִם אֶהְבֹּד:

Draw me, we will run after thee; The king hath brought me into his chambers; We will be glad and rejoice in thee, We will find thy love more fragrant than wine! Sincerely do they love thee.

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32 רוח אייתי רוח וממשיך רוח

The Zohar teaches that everything depends on desire: "spirit draws spirit and brings spirit," citing "If he sets his heart to him." Here it means that the soul's arousal draws down the arousal from above.

Zohar II, 162b זח"ב קסב, ב

KEHOT'S NOTE

ראה זח"ב קסב, ב.

33 אהבתי אתכם אמר ה'

"I have loved you, says Havayah." The Alter Rebbe cites it for the great love that comes from above.

Malachi 1:2 מלאכי א:ב

אֶהְבֵּתִי אֶתְכֶם אָמַר ה' וְאִמְרַתְּם בְּמָה אֶהְבֵּתֵנוּ הַלֹּא־אֵךְ עָשׂוֹ לַיַּעֲקֹב נְאֻם־ה' וְאֶהְבֵּ אֶת־יַעֲקֹב:

I have loved you, saith the L-RD. Yet ye say: 'Wherein hast Thou loved us?' Was not Esau Jacob's brother? Saith the L-RD; Yet I loved Jacob;

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KEHOT'S NOTE

מלאכי א, ב.

34 ואהבת את ה'

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." "With all your soul" is the lesser love and "with all your might" (me'odecha) the boundless great love.

Deuteronomy 6:5 דברים ו:ה

וְאֶהְבֵּת אֵת ה' אֱלֹהֶיךָ בְּכָל־לֵבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

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

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KEHOT'S NOTE

דברים ו, ה.

35 נכסף נכספתה לבית אביו

Lavan to Yaakov: "You yearned greatly for your father's house." The word nichsof, "yearned," shows that kesef, silver, means longing.

Genesis 31:30 בראשית ל"א:ל"ג

וְעַתָּה הִלֵּךְ הַלֵּכְתָּ כִּי־נִכְסַף נִכְסַפְתָּה לְבֵית אָבִיךָ לָמָּה גָּנַבְתָּ אֶת־אֱלֹהֵי:

And now that thou art surely gone, because thou sore longest after thy father's house, wherefore hast thou stolen my gods?"

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KEHOT'S NOTE

בראשית לא, ל.

36 גביע הכסף

Yosef orders "my goblet, the silver goblet" placed in Binyamin's sack. The Alter Rebbe links this silver goblet to

the great love called kesef, and Yosef to the supernal tzadik, Yesod.

בראשית מ"ד:כ"ג

וְאֶת־גְּבִיעִי גְבִיעַ הַכֶּסֶף תְּשִׂים בְּפִי אֲמַתְחַת הַקֶּטָן וְאֵת כֶּסֶף שְׂכָרוֹ וַיַּעַשׂ כַּדְּבַר יוֹסֵף אֲשֶׁר דִּבֶּר:

And put my goblet, the silver goblet, in the sack's mouth of the youngest, and his corn money.' And he did according to the word that Joseph had spoken.

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37 ארבע מאות שקל כסף

Avraham weighs out to Efron "four hundred shekels of silver, passing to the merchant," for the Cave of Machpelah. The Alter Rebbe reads the silver as longing and "passing to the merchant" as its lofty source.

בראשית כ"ג:ט"ז

וַיִּשְׁמַע אַבְרָהָם אֶל־עֲפְרוֹן וַיִּשְׁקַל אַבְרָהָם לְעֶפְרוֹן אֶת־הַכֶּסֶף אֲשֶׁר דִּבֶּר בְּאֲזְנֵי בְנֵי־חַת אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף עֹבֵר לַסֹּחֵר:

And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the hearing of the children of Heth, four hundred shekels of silver, current money with the merchant.

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KEHOT'S NOTE

בראשית כג, טז.

38 שהם תי' עלמין דכסופין

Kehot's note points to Zohar I, 123a for these words.

Zohar I, 123a, א"ק, קב

KEHOT'S NOTE

זח"א קב, א.

39 זה יתנו כל העובר על הפקודים

"This they shall give, everyone who passes among those who are counted: half a shekel." It opens a discourse the Alter Rebbe refers to; its ha'over, "who passes," is the same word as over in "passing to the merchant."

שמות ל"ג:13

זֶה יִתְּנוּ כָּל־הָעֹבֵר עַל־הַפְּקֻדִים מִחֻצֵּי הַשֶּׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ עֶשְׂרִים גֶּרָה הַשֶּׁקֶל מִחֻצֵּי הַשֶּׁקֶל תְּרוֹמָה לַיהוָה:

This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary—the shekel is twenty gerahs—half a shekel for an offering to the L-RD.

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PARAGRAPH 4

40 בד"ה וישב יעקב

The text itself says that this discourse discusses the land of Canaan as meaning "merchant"; the note identifies it as the discourse in Torah Ohr on Parshas Vayeshev.

KEHOT'S NOTE

תו"א פי' וישב.

...ולהבין שרש טעם קישור וחיבור ושייכות ברית ותורה

41 ארץ זבת חלב ודבש

At the burning bush G-d promises to bring Israel "to a good and broad land, to a land flowing with milk and honey." The Alter Rebbe reads milk and honey as two effects of the great love.

שמות ג':8-3

וְאֵרָד לְהַצִּילוֹ מִיַּד מִצְרַיִם וּלְהַעֲלֹתוֹ מִן־הָאֶרֶץ הַהִוא אֶל־אֶרֶץ טוֹבָה וְרַחֲבָה אֶל־אֶרֶץ זֹבַת חֶלֶב וְדֶבֶשׁ אֶל־מְקוֹם הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוֹסִי:

and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.

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KEHOT'S NOTE

שמות ג, ח. ועוד.

42 Kehot's note points to Ezekiel 20:15 for these words.

יחזקאל כ"ט:15

וְגַם־אֲנִי נִשְׁאֲתִי יָדִי לָהֶם בְּמִדְבָּר לְבִלְתִּי הָבִיא אוֹתָם אֶל־הָאֶרֶץ אֲשֶׁר־נָתַתִּי זֹבַת חֶלֶב וְדֶבֶשׁ צִבִּי הִיא לְכָל־הָאֲרָצוֹת:

Yet also I lifted up My hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the beauty of all lands;

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43 אהבה בתענוגים

"How beautiful and how pleasant you are, love in delights." Here it names the love that is pure delight, symbolized by honey.

Song of Songs 7:7

מִה־יָפִית וּמִה־נִּעְמָת אֲהָבָה בְּתַעֲנוּגִים:

How fair and how pleasant art thou, O love, for delights! .

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44 אז תתענג על ה'

"Then you shall delight in Havayah," said of one who honors the Shabbos. It shows that one can delight in G-d Himself.

Isaiah 58:14

אֲזַ תִּתְעַנֵּג עַל־יְיָ וְהִרְפַּכְתִּיהָ עַל־[בְּמַתִּי] (בְּמוֹתִי) אֶרֶץ וְהֶאֱכַלְתִּיהָ נַחֲלַת יַעֲקֹב אֲכִיד כִּי פִי ה' דִּבֶּר:

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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KEHOT'S NOTE

ישע"י נח, יד.

45 רחבה מצותך מאד

"To every purpose I have seen an end, but Your commandment is exceedingly broad." Its me'od,

“exceedingly,” signifies what has no limit.

Psalms 119:96 קיי"ט צ"ו

לְכִלְי־תִכְלֶה רְאִיתִי קִץ רַחֲבָה מִצְוֹתָי מֵאֵד:

I have seen an end to every purpose; but Thy commandment is exceeding broad.

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KEHOT'S NOTE

תהלים קיט, צו.

PARAGRAPH 5

46 והנה המשכת אה"ר זו למטה היא בחי' מצות מילה

The note quotes the Tzemach Tzedek there: “that is, this drawing down of great love is the five Chasadim, whose root is from Atik Yomin shining in Binah ... which is the love that is above intellect.”

KEHOT'S NOTE

”ור"ל המשכת אה"ר זו זהו ענין הה"ח ששרשם מע"י המאיר בכינה . . שזהו ענין האהבה שלמעלה מהשכל” — אוה"ת ראה ע' תרסה. ראה סה"מ תרל"ו כך ב ע' רנה.

47 ועי' בזהר פ' פנחס דרש"ו ע"ב

The Zohar there speaks of the covenant and of “the letter yud of Shaddai,” for whose sake Pinchas was zealous. The Alter Rebbe refers to it for the link between the uncovered crown of circumcision and the letter yud.

Zohar, Pinchas 9:35 ט"ו ל"ה

48 אין ישראל נגאלין אלא בצדקה

This letter explains milah and peri'ah as removing the coarse and subtle coverings over the innermost point of the heart, revealing a love that is above intellect, “for the sake of your life.” It sheds light on how circumcision draws down the great love.

Tanya, Iggeres HaKodesh 4:א' אגרת הקדש ד' תניא,

אין ישראל נגאלין אלא בצדקה, שנאמר “ושבית בצדקה.” כתיב: “צדק לפניו יתלה,” והנה לקה למימר: “תלה.” אך הענין, על פי מה שכתוב “לה אמר לבי בקשו פניי,” פירוש, בקשו פנימית הלב. כי הנה, בלהב יסוד האש האלקית שבלב (נוסח אחר: הנה, בהלב [יסוד האש האלקית שבלב]) יש ב' בחינות: בחינת חיצוניות, ובחינת פנימיות.

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49 ערלה היא בחי' יניקת ואחיות החיצוני

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

KEHOT'S NOTE

ראה לקו"ת פ' לך בך בטעמי המצות ד"ה מצות מילה וכונותי.

PARAGRAPH 6

50 כל שלא אמר אמת ואמונה

Rabbah bar Chinena the Elder, in the name of Rav: whoever did not say “True and firm” in the morning and “True and faithful” in the evening has not fulfilled his obligation.

...ולהבין שרש טעם קישור וחיבור ושייכות ברית ותורה

The Alter Rebbe uses this parallel to explain covenant and Torah in the blessing of the land.

ברכות י"ב א:כ"ג-כ"ד 12a:23-24 Berakhot

אמר רבה בר חנינא סבא משמיה דרב: כל שלא אמר “אמת ויציב” שחרית, ו”אמת ואמונה” ערבית — לא יצא ידי חובתו, שנאמר: “להגיד בבקר חסדך ואמונתך בלילות”. ואמר רבה בר חנינא [סבא] משמיה דרב: המתפלל, כשהוא כורע כורע בקרוב, וכשהוא זוקף — זוקף בשם Rabbah b. Hinnana the Elder said in the name of Rab : Whoever does not recite “True and firm” in the morning and “True and trustworthy” in the evening has not fulfilled his obligation ; as it is said, “To declare Thy lovingkindness in the morning and Thy faithfulness in the night-seasons” (Ps. xcii. 3). Rabbah b. Hinnana [the Elder] also said in the name of Rab : When one prays [the Tefillah] and has to bow, he should bow at the word “Blessed” ; and when returning to the ...

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KEHOT'S NOTE

ברכות יב, א. ראה יהל אור ע' שלב.

51 באמת ואמונה . . כל זאת לשון נוקי' ואח"כ וקיים עלינו לשון זכר

That passage explains “and faithful is all this, and it is established upon us”: in Atzilus Malchus is called zos, a feminine word, while in its descent into Beriah, Yetzirah and Asiyah it is called by a masculine word, “established,” as “a head to foxes.” It also cites the Zohar (Balak 187a) that Malchus of Atzilus is called an “angel” relative to Abba and Imma and Havayah in its descent, and refers back to this discourse “in Parshas Eikev, regarding Grace after Meals.”

KEHOT'S NOTE

ראה גם לקמן ר"ה נג, ב. סידור שער בהמ"ז קיב, ד. מאמרי אדה"א — נ"ך ע' כג.

52 הנני ממטיר לכם לחם מן השמים

G-d's promise of the manna: “Behold, I will rain down for you bread from heaven.” This is the first of the two breads.

Exodus 16:4 ט"ו ד' שמות

ויאמר ה' אל-משה הנני ממטיר לכם לחם מן השמים ויצא העם ולקטו דבר-יום ביום למצו' אנסנו תלך בתורת אס-לא:

Then said the L-RD unto Moses: ‘Behold, I will cause to rain bread from heaven for you; and the people shall go out and gather a day’s portion every day, that I may prove them, whether they will walk in My law, or not.

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KEHOT'S NOTE

שמות טז, ד.

53 להוציא לחם מן הארץ

“He makes grass grow for the cattle ... to bring forth bread from the earth.” This is the second bread, ordinary food that grows from the ground.

Psalms 104:14 י"ד תהלים

מִצְמִיחַ חֲצִיר לְבָהֱמָה וְעֵשֶׂב לְעֹבֵד הָאָדָם לְהוֹצִיא לָחֶם מִן־הָאָרֶץ:

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

תהלים קד, יד.

54 חכמות בחוץ תרונה
 “Wisdoms cry aloud outside.” The plural “wisdoms” is read as two kinds of Chochmah, higher and lower.

Proverbs 1:20 משלי א:כ

חכמות בחוץ תרנה ברחבות תתן קולה:

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

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KEHOT'S NOTE

משלי א, כ.

55 חכים ולא בחכמה ידיעא
 Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE

ת"ו בהקדמה (פתח אלי).

56 חכים ולא בחכמה ידיעא
 In Patach Eliyahu, Eliyahu addresses G-d: “You are wise, but not with a known wisdom.” Here it describes the higher Chochmah, which cannot be grasped.

Tikkunei Zohar 17b:3-4 תקוני הזהר י"ז ב:ג-ד

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

Constantinople, 1740 (CC-BY-NC)

57 מלכותו בכל משלה
 “Havayah has established His throne in the heavens, and His kingship rules over all.” G-d's kingship over “all” links Malchus with the wisdom that made “all.”

Psalms 103:19 תהילים ק"ג:י"ט

הי בשמים הכין כסאו ומלכותו בכל משלה:

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

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KEHOT'S NOTE

תהלים קג, יח.

58 וכולם בחכמה עשית
 “How many are Your works, Havayah; You have made them all with wisdom.” Read with the previous verse, the wisdom of creation is the lower Chochmah, Malchus.

Psalms 104:24 תהילים ק"ד:כ"ד

מה רבו מעשיך הי כלם בחכמה עשית מלאה הארץ הנינה:

...ולהבין שרש טעם קישור וחיבור ושייכות ברית ותורה

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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59 דכולא קמיי כלא
 The Zohar teaches that G-d is the root of all worlds, “and all before Him is considered as nothing.” This is the essential self-nullification of the higher Chochmah.

Zohar I, 11b זח"א יא, ב

KEHOT'S NOTE

זח"א יא, ב.

60 המבריק את הגפן
 Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE

כלאים רפ"ז.

61 המבריק את הגפן
 The Mishnah discusses “one who layers a vine in the earth,” bending a branch into the soil so that it takes root. The word berachah is related to it, signifying drawing down.

Mishnah Kilayim 7:1 משנה כלאים ז:א

המבריק את הגפן בארץ, אם אין עפר על גבה שלשה טפחים, לא יביא זרע עליה, אפילו הבריקה בדלעת או בסילון. הבריקה בסלע, אף על פי שאין עפר על גבה אלא שלש אצבעות, מתר להביא זרע עליה. הארכבה שבגפן, אין מודדו לה אלא מן העקר השני:

If one has bent a vine into the ground [and then brought it back up elsewhere], then if there is not soil over it to the height of three handbreadths, he may not sow seed above it, even if he bent [and conducted it underground] through a gourd or through a pipe. If he bent it [and conducted] it through rocky soil, then even if there is not soil over it only to the height of three fingerbreadths, it is permitted to sow seed above it. As for a knee-like ...

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62 הנגלות לנו ולבנינו
 “The hidden things belong to Havayah our G-d, but the revealed things belong to us and to our children forever.” G-d's view that all is nothing before Him is not among the things revealed to us.

דברים כ"ט:כ"ח Deuteronomy 29:28

הנסתרת להי אלקינו והנגלת לנו ולבנינו עד עולם לעשות את כל דברי התורה הזאת:

The secret things belong unto the L-RD our G-d; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law.

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KEHOT'S NOTE

ע"פ דברים כט, כח.

PARAGRAPH 7

63 בכיאר ע"פ וידעת היום

That explanation teaches that the emotive attributes follow the measure of one's Daas: a child's emotions are small because his understanding is small, and as Daas grows they mature, until a strong Daas draws them to G-dliness.

KEHOT'S NOTE

לעיל פי' ואתחנן ה, ב.

64 "And when the dew descended upon the camp at night, the manna descended upon it." The manna's link with dew points to the "crystal dew," the hidden source of Chochmah.

Numbers 11:9 ט"ז:מבמדבר

ובקדת הטל על-המחנה לילה ירד המן עליו:

And when the dew fell upon the camp in the night, the manna fell upon it.—

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65 ועינו כעין הבדולח

"And the manna was like coriander seed, and its appearance was like the appearance of crystal (bedolach)." The word bedolach recalls the Zohar's tala dibedolcha.

Numbers 11:7 ט"ז:מבמדבר

והמן כזרע-גד הוא ועינו כעין הבדולח:

Now the manna was like coriander seed, and the appearance thereof as the appearance of bdellium.

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66 וכמ"ש בזהר

According to the note, the Zohar's words about "food that comes from the higher Chochmah" are quoted in Yahel Or.

KEHOT'S NOTE

ח"ב (סב, א) אי' מזונא דאתי מחכי עילאה. [כ]. הלשון נעתק ביהל אור עי' קסג.

67 מזונא דחכימא

The Zohar describes the highest food, the food of those who toil in Torah, as "food that comes from the higher Chochmah." The Alter Rebbe applies it to the manna.

ספר זוהר, בשלח כ"ח:שע"ז-שפ"ח 28:377-388 Zohar, Beshalach but the food of those absorbed in the Torah nourishes only the soul and the spirit, but not the body, coming as it does from the sphere of "Wisdom", from the highest and most glorious supernal region. Hence it is hardly to be wondered at that Wisdom's children are more frail than other men, for they do not eat the food of the body at all. Truly, "Wisdom keeps alive her owners"! Blessed is that body which can derive benefit from the food of the soul! R. Eleazar thereupon remarked: ...

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

...ולהבין שרש טעם קישור וחיבור ושייכות ברית ותורה

68

לקטו דבר יום ביומו

"And the people shall go out and gather each day's portion on its day." The daily gathering shows that the manna came from above time.

Exodus 16:4 ט"ז:ד'שמות

ויאמר ה' אל-משה הנני ממטיר לכם לחם מן-השמים ויצא העם ולקטו דבר-יום ביומו למען אנסנו הילך בתורת א-ם-לא:

Then said the L-RD unto Moses: 'Behold, I will cause to rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in My law, or not.

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KEHOT'S NOTE

שמות טז, ד.

69 וכמארו"ל שמה שנאמר ויתד תהי' לך כו' היינו בדברים שתגרי אוה"ע מוכרים להם

"And you shall have a peg among your implements ... and you shall dig with it and cover your excrement." Since the manna left no waste, the Sages restrict this verse in the desert to other food.

Deuteronomy 23:14 ד'כ"גדברים

Yoma 75b:12-13 י"ב-י"ג:ב"ב-י"ג:ב"ב

אֵלָא מָה אָנִי מְקַיֵּים: "וְיִתַּד תְּהִיָּה לָךְ עַל אֲזִיָּדָה (וְיִצְאָתָה שְׁמָה חוּץ)", דְּבָרִים שֶׁתִּגְרִי אוֹמוֹת הָעוֹלָם מוֹכְרִין אוֹתָן לָהֶם. רַבִּי אֶלְעָזָר בֶּן פְּרָטָא אוֹמֵר: אִךְ דְּבָרִים שֶׁתִּגְרִי אוֹמוֹת הָעוֹלָם מוֹכְרִין לָהֶן — מִן מַפְיָנָן. אֵלָא מָה אָנִי מְקַיֵּים "וְיִתַּד תְּהִיָּה לָךְ עַל אֲזִיָּדָה" — לְאַחַר שֶׁפָּרְחוּ אֶמֶר הַקָּדוֹשׁ בְּרוּךְ הוּא: אָנִי אֶמְרָתִי יִהְיוּ כְּמִלְאָכִי הַשֶּׁרֶת, עֲכָשִׁי אָנִי מְטַרְחִים אוֹתָם שְׁלֹשׁ פְּרָסָאוֹת.

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KEHOT'S NOTE

דברים כג, יד. יומא עה, ב.

70

ואלה המלכים

"And these are the kings who reigned in the land of Edom before any king reigned over the children of Israel." In the Kabbalah these kings, who reigned and died, are the shattered vessels of Tohu.

Genesis 36:31 ל"א:ל'בראשית

וְאֵלֶּה הַמֶּלְכִּים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֲדוֹם לִפְנֵי מֶלֶךְ-מִלְכָּה לִבְנֵי יִשְׂרָאֵל:

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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KEHOT'S NOTE

בראשית לו, לא.

PARAGRAPH 8

71

לכן ארו"ל המן ירד בזכות משה

According to the note, this teaching of the Sages, that the manna came down in Moshe's merit, is also cited earlier in Likkutei Torah, at 14b.

KEHOT'S NOTE

ג' לעיל (יד, ב). [כ].

72

מן ירד בזכות משה

Three good providers arose for Israel, Moshe, Aharon and Miriam, and three gifts came through them: the well in Miriam's merit, the cloud in Aharon's, and the manna in Moshe's. The Alter Rebbe explains why the manna came specifically through Moshe.

Taanit 9a:9ט"א: תענית ט'

מיתבי, רבי יוסי ברבי יהודה אומר: שלשה פרנסים טובים עמדו לישראל, אלו הן: משה ואהרן ומרים. ושלש מתנות טובות ניתנו על דמם, ואלו הן: באר, וענן, ומן. באר — בזכות מרים, עמוד ענן — בזכות אהרן, מן — בזכות משה. מתה מרים — נסתלק הבאר, שנאמר: "ותמת שם מרים", וכתוב בתריה: "ולא היה מים לעדה", והורה בזכות שניהן.

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73

ונחנו מה

Moshe and Aharon say to the people, "And what are we, that you complain against us?" Here it expresses Moshe's essential self-nullification.

Exodus 16:7ז': שמות ט"ז

ובקר וראיתם את־כבוד ה' בשמעו את־תלגותיכם עליה ונחנו מה כי תלינו עלינו:

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?"

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74

אשר לא ידעון אבותיך

"Who fed you manna in the desert, which your fathers did not know." The manna's source was beyond the level of the Patriarchs.

Deuteronomy 8:16ט"ז: דברים ח'

המאכלך מן במדבר אשר לא־ידעו אבותיך למען ענתך ולמען נסתך להיטבך באחריתך:

who fed thee in the wilderness with manna, which thy fathers knew not, that He might afflict thee, and that He might prove thee, to do thee good at thy latter end;

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75

ושמי היה לא נודעתי להם

"I appeared to Avraham, to Yitzchak and to Yaakov as Kel Shaddai, but by My Name Havayah I did not make Myself known to them." Moshe received a revelation higher than the Patriarchs'.

Exodus 6:3ג': שמות ו'

וארא אל־אברהם אל־יצחק ואל־יעקב באל שדי ושמי ה' לא נודעתי להם:

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

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76

כבד פה וכבד לשון

Moshe says, "Please, my L-rd, I am not a man of words ... for I am heavy of mouth and heavy of tongue." The Alter

... ולהבין שרש טעם קישור וחיבור ושייכות ברית ותורה

Rebbe explains it by Moshe's root in a Chochmah that cannot be revealed.

Exodus 4:10י': שמות ד'

ויאמר משה אליה בי אדני לא איש דברים אנכי גם מתמול גם משלשם גם מאז דברך אליעבך כי כבד־פה וכבד־לשון אנכי:

And Moses said unto the L-RD: 'Oh L-rd, I am not a man of words, neither heretofore, nor since Thou hast spoken unto Thy servant; for I am slow of speech, and of a slow tongue.'

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77

נעלמה מעין כל חי

Of wisdom Job says, "It is hidden from the eyes of all living." Here it describes the supernal Chochmah.

Job 28:21כ"א: איוב כ"ח

ונעלמה מעיני כל־חי ומעוף השמים נסתרה:

Seeing it is hid from the eyes of all living, And kept close from the fowls of the air.

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78

אנכי הוי'

The first of the Ten Commandments: "I (Anochi) am Havayah your G-d." This revelation of Anochi gave a "mouth" to what was hidden.

Exodus 20:2ב': שמות כ'

אנכי ה' אלקיך אשר הוצאתיך מארץ מצרים מבית עבדים:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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79

מי אנכי כי אלך אל פרעה

Moshe's first refusal at the burning bush. The Alter Rebbe sees in it the same root as his "heavy mouth."

Exodus 3:11א"ג: שמות ג'

ויאמר משה אליהאלקים מי אנכי כי אלך אל־פרעה וכי אוציא את־בני ישראל ממצרים:

And Moses said unto G-d: 'Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?'

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KEHOT'S NOTE

שמות ג, יא.

80

בהוציאך את העם

G-d's sign to Moshe: "When you bring the people out of Egypt, you shall serve G-d upon this mountain." The Alter Rebbe identifies this service as the receiving of the Torah.

Exodus 3:12ב': שמות ג'

ויאמר כִּי־אֶהְיֶה עִמָּךְ וְהָיָה הָאוֹת כִּי אֲנִי שְׁלַחְתִּיךָ בְּהוֹצִיאֲךָ אֶת־הָעָם מִמִּצְרָיִם תַּעֲבֹדוּן אֶת־הָאֱלֹהִים עַל הָהָר הַזֶּה:

And He said: 'Certainly I will be with thee; and this shall be the token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve G-d upon this mountain.'

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KEHOT'S NOTE

שמות ג, יב.

81 כי מן המים משיתיהו

Pharaoh's daughter names him Moshe, "for I drew him out of the water." The water is read as the sea of the super-nal Chochmah.

Exodus 2:10 שמות ב:י

ויגדל הילד ותבאָהוּ לְבַת־פַּרְעֹה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַמַּיִם מְשִׁיתִהוּ:

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said: 'Because I drew him out of the water.'

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KEHOT'S NOTE

שמות ב, י.

82 ותמלא כד"ה

Rivkah "went down to the spring, filled her pitcher and came up." The phrase illustrates the Torah as a pitcher drawn from the sea of Chochmah.

Genesis 24:16 בראשית כ"ד:ט"ז

וַהֲנַעֲרָה טַבַּת מִרְאָה מְאֹד בְּתוּלָה וְאִישׁ לֹא יָדָעָה וַתֵּרֶד הָעֵינָה וַתְּמַלֵּא כֶּדָה וַתַּעֲלֶה:

And the damsel was very fair to look upon, a virgin, neither had any man known her; and she went down to the fountain, and filled her pitcher, and came up.

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83 מי שם פה לאדם

G-d answers Moshe, "Who has placed a mouth for man?" The Alter Rebbe reads "man" (adam) as the Name Mah, which by itself has no "mouth."

Exodus 4:11 שמות ד:יא

וַיֹּאמֶר ה' אֵלָיו מִי שָׁם פֹּה לְאָדָם אוֹ מִי־שׁוֹם אֶלֶם אוֹ חֵרֶשׁ אוֹ פֶקֶח אוֹ עֹר הָלֹא אֲנִכִּי ה'?

And the L-RD said unto him: 'Who hath made man's mouth? or who maketh a man dumb, or deaf, or seeing, or blind? is it not I the L-RD?

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84 אנכי אהיה עם פִּיךָ

"Now go, and I will be with your mouth and teach you what you shall speak." The Anochi is read as the Anochi of Sinai.

Exodus 4:12 שמות ד:יב

וְעַתָּה לֵךְ וְאֲנִכִּי אֶהְיֶה עִם־פִּיךָ וְהוֹרִיתִיךָ אֲשֶׁר תְּדַבֵּר:

Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak.'

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85 וירד הוי" כו אנכי הוי"

"And Havayah descended upon Mount Sinai." It describes

...ולהבין שרש טעם קישור וחיבור ושייכות ברית ותורה.

the revelation at the giving of the Torah.

Exodus 19:20 שמות י"ט:כ

וַיֵּרֶד ה' עַל־הָר סִינַי אֱלֹהֵי־רָאשׁ הָהָר וַיִּקְרָא ה' לְמֹשֶׁה אֱלֹהֵי־רָאשׁ הָהָר וַיַּעַל מֹשֶׁה:

And the L-RD came down upon mount Sinai, to the top of the mount; and the L-RD called Moses to the top of the mount; and Moses went up.

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KEHOT'S NOTE

שמות יט, כ. ב, ב.

86 דברי אשר שמתי בפִּיךָ

"And My words which I have placed in your mouth shall not depart from your mouth." G-d's own words are placed in human speech.

Isaiah 59:21 ישעיהו נ"ט:כ"א

וְאֲנִי זֹאת בְּרִיתִי אִתְּכֶם אָמַר ה' רוּחִי אֲשֶׁר עָלִיךָ וּדְבָרִי אֲשֶׁר־שָׁמַעְתִּי בְּפִיךָ לֹא־יִמּוּשׁוּ מִפִּיךָ וּמִפִּי זֶרַע וּרְעָה אָמַר ה' מֵעַתָּה וְעַד־עוֹלָם:

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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KEHOT'S NOTE

ישע" נט, כא.

87 והיו הדברים האלה

"And these words which I (Anochi) command you today shall be upon your heart." The words of Torah carry the Anochi of Sinai.

Deuteronomy 6:6 דברים ו:ו

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל־לִבְּךָ:

And these words, which I command thee this day, shall be upon thy heart;

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KEHOT'S NOTE

דברים ו, ו.

88 דבר ה' זו הלכה

The Talmud explains "the word of Havayah" (Amos 8:12) as halachah. The Alter Rebbe uses it to show that G-d's own word is found in the Torah's law.

Shabbat 138b:11-12 שבת קל"ח ב:יא-י"ב

"דְּבַר ה' — זו הַלְכָה, "דְּבַר ה' — זֶה הַקֶּזֶז, "דְּבַר ה' — זו נְבוּאָה. וּמֵאֵי "יְשׁוּטְטוּ לְבָקֶשׁ אֶת דְּבַר ה'?" אָמְרוּ: עֲתִידָה אִשָּׁה שְׂתַטּוּל כְּכֹר שֶׁל תְּרוּמָה וּתְחִזּוֹר בְּבִתִּי בְּנִסּוֹת וּבְבִתִּי מְדֻרָּשׁוֹת לִידַע אִם טְמֵאָה הִיא וְאִם טְהוֹרָה הִיא, וְאִין מִבִּין.

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KEHOT'S NOTE

שבת קלח, ב.

PARAGRAPH 9

89 משה תיקן להם לישראל ברכת הון בשעה שירד המן

Rav Nachman: Moshe instituted the blessing "Who sustains" for Israel when the manna came down for them, and Yehoshua instituted the blessing of the land when they entered the Land. The Alter Rebbe explains why the first blessing belongs to Moshe and the manna.

ברכות מ"ח ב"ב:248b Berakhot

אמר רב נחמן: משה תקן לישראל ברכת "הון" בשעה שירד להם מן. יהושע תקן להם ברכת הארץ כיון שנכנסו לארץ. דוד ושלמה תקנו "בונה ירושלים". דוד תקן "על ישראל עמך ועל ירושלים עירך", ושלמה תקן "על הבית הגדול והקדוש". "הטוב והמטיב" בברכה תקנוהו כנגד הרוגי ביתר. דאמר רב מתנא: אותו היום שניתנו הרוגי ביתר לקבורה תקנו בברכה "הטוב והמטיב". "הטוב" — שלא הסריחו, "והמטיב" — שניתנו לקבורה.

Rab Nahman said : Moses instituted for Israel the benediction "Who feedest" at the time the manna descended for them. Joshua instituted for them the benediction of "the land" when they entered the land [of Canaan]. David and Solomon instituted [what follows] until "Who... rebuildest Jerusalem." David instituted "[Have mercy, O L-rd our G-d] upon Israel Thy people, upon Jerusalem Thy city," and Solomon instituted "and upon the great and holy House." The benediction "Who art kind and dealest kindly" was instituted in Jabneh in connection with the slain of ...

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90 ישראל עלו במחשבה

The Midrash lists things that preceded the world, among them the Patriarchs and Israel, which "arose in thought" to be created. Here it explains why the blessing works through Israel.

Bereshit Rabbah 1:4 ד"ד:1 Bereshit

... "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו'". ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו'". שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אבהו ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם), ...

"In the beginning, G-d created" - six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

...ולהבין שרש טעם קישור וחיבור ושייכות ברית ותורה.

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PARAGRAPH 10

91 וצבא השמים לך משתחוים

"You alone are Havayah ... and You give life to them all, and the host of heaven bow down to You." The bowing of all creatures expresses the nullification of the yesh.

Nehemiah 9:6 ו"ט:9 Nehemiah

אתה-הוא ה' לבדך אתה עשית את-השמים שמי השמים וכל-צבאם הארץ וכל-אשר עליה הימים וכל-אשר בהם ואתה מחיה את-כלם וצבא השמים לך משתחוים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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92 וזהו ענין מאדו"ל

Whoever did not say covenant and Torah in the blessing of the land has not fulfilled his obligation. The Alter Rebbe now gives the inner reason: covenant and Torah are the channels of the flow to Malchus.

Berakhot 49a:4 ד"ד:4 Berakhot

מסייע לקה לרבי אילעא, דאמר רבי אילעא אמר רבי יעקב בר אבא משום רבינו: כל שלא אמר ברית ותורה בברכת הארץ ומלכות בית דוד ב"בונה ירושלים" — לא יצא ידי חובתו.

This supports the teaching of R. El'ai who stated that R. Abba b. Aha said in the name of our master : Whoever omits the reference to the Covenant and the Torah in the benediction of "the land" and to the kingdom of the house of David in the benediction "Who...rebuildest Jerusalem" has not complied with the requirements of the law.

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KEHOT'S NOTE

ברכות מט, א. [כ].

93 לך הוי הגדולה

David's praise, "Yours, Havayah, is the greatness, and the might, and the beauty, and the victory, and the splendor ... Yours is the kingship." It names the middos of Atzilus and shows that they are all "Yours," nullified before G-d.

I Chronicles 29:11 א"י:29:11 I Chronicles

לך ה' הגדלה והגבורה והתפארת והנצח וההוד כ"ל בשמים ובארץ לך ה' הממלכה והמתנשא לכל לראש:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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תהלים פד, יב.

PARAGRAPH 11

94

המל ימול

"He shall surely be circumcised (himol yimol), one born in your house and one bought with your money; and My covenant shall be in your flesh." The Talmud derives from the doubled verb who may perform a circumcision, and the verse's "in your flesh" is echoed in the blessing's "which You sealed in our flesh."

בראשית י"ז:13

המול ימול יליד ביתך ומקנת כסףך והיתה בריתי בכשרכם לברית עולם:

He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and My covenant shall be in your flesh for an everlasting covenant.

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95

דאשה כמאן דמהילא דמיא

By Rabbi Yochanan's reading of "himol yimol," a woman may circumcise, "for a woman is considered as one who is circumcised." The Alter Rebbe applies it to Malchus, the "woman," who has a covenant of her own.

עבודה זרה כ"ז א"י"ג-י"ד:27a

אֵלָא, אִיכָא בִּינְיָהּוּ אִשָּׁה, לְמָאן דְּאָמַר "וְאֵתָה אֶת בְּרִיתִי תִשְׁמֹר" — לִיכָא, דְּאִשָּׁה לֹא בֵּת מִיֵּלָה הִיא, וְלְמָאן דְּאָמַר "הַמּוֹל יְמוֹל" — אִיכָא, דְּאִשָּׁה כְּמָאן דְּמַהֲלֵא דְּמִיָּא. וּמִי אִיכָא לְמָאן דְּאָמַר אִשָּׁה לֹא? וְהִכְתִּיב: "וְתִקַּח צִפּוֹרָה זָרָה!" קָרִי בָקָה "וְתִקַּח". וְהִכְתִּיב "וְתִקַּח" קָרִי בָקָה "וְתִקַּח", דְּאָמַר לְאִינִישׁ אֲחֵרִינָא וְעַבֵּד. וְאִיכָּעִית אִימָא: אֶתִּיאִי אִיהִי וְאֶתְחַלָּה, וְאֵתָה מִשָּׁה וְאֶגְמְרָה.

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

96

אשה יראת ה'

"Grace is false and beauty is vain; a woman who fears Havayah, she shall be praised." In Chassidus this "woman" is Malchus.

משלי ל"א:30

שְׁקַר הַחַן וְהַבֵּל הַיָּפִי אִשָּׁה יִרְאַת־ה' הִיא תִתְהַלֵּל:

Grace is deceitful, and beauty is vain; But a woman that feareth the L-RD, she shall be praised.

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KEHOT'S NOTE

משלי לא, ל.

97

כי שמש ומגן הוי' אלקים

"For a sun and a shield are Havayah Elokim." Havayah is the sun that gives light; Elokim is the shield that covers and receives it.

תהילים פ"ד:12

כִּי שֶׁשֶׁמֶשׁ וּמָגֵן ה' אֱלֹקִים חֵן וְכְבוֹד יִתֵּן ה' לֹא יִמְנָע טוֹב לַהֲלֻכִים בְּתִמְתִּים:

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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KEHOT'S NOTE

98

ה' הוא האלקים

"You have been shown, to know that Havayah is the Elokim; there is none other besides Him." It is read as Elokim becoming one with Havayah and passing on His light.

דברים ד':35

אֵתָה הִרְאָתָ לְדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְּבָדוֹ:

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

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KEHOT'S NOTE

דברים ד, לה. לט.

99

כי אתה נרי

"For You are my lamp, Havayah." It opens the discourse the text refers to on "Unique One, Life of the worlds, King."

שמואל ב כ"ב:29

כִּי־אֵתָה נִירִי ה' וְה' יִגִּיהָ חֶשֶׁכִּי:

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

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100

תורתך . . בחי' תורה דאצי' ושלמדתנו היא בחי' התורה דביי"

The Kehot note says that the distinction between the Torah of Atzilus and the Torah of Beriah, Yetzirah and Asiyah appears in many places in Chassidus in the name of the Arizal, and points to the Rebbe's note on it in Sefer HaMaamarim 5700.

KEHOT'S NOTE

כן הוא בכ"מ בדא"ח בשם האריז"ל. וראה הערת כ"ק אדמו"ר בסה"מ ת"ש ע' 68 בהערה. ראה לקמן דרושים לסוכות פא, ד דשם מציינ לכאן. ובסה"מ תרל"ד ע' רעז "וי"ל שע"י שלמדתנו היינו מה שציוונו ללמוד וללמד עי"ז ממשכים התורה דאצי' שע"י נמשך המשכת שם הוי' בבי"ע."

101

שהוא ע"י בחי' מלי

According to the note, this passage is brought in Or HaTorah on Nach, which also gives the reason why the Torah of the lower worlds comes specifically through Malchus.

KEHOT'S NOTE

מובא באוה"ת נ"ך כרך א ע' תקפד. וראה שם הטעם למה הוא דוקא ע"י בחי' מלי שמציינ ללקו"ת פ' ואתחנן בד"ה למען תירא פ"א.

102

שבת וינפש

"For in six days Havayah made the heavens and the earth, and on the seventh day He rested and was refreshed." It illustrates the ascent of the worlds on Shabbos.

שמות ל"א:17

בִּינִי וּבִין בְּנֵי יִשְׂרָאֵל אוֹת הוּא לְעֹלָם כִּי־שָׁשֶׁת יָמִים עָשָׂה ה' אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיְנַפֵּשׁ:

It is a sign between Me and the children of Israel for ever; for in six days the L-RD made heaven and earth, and on the

seventh day He ceased from work and rested.’

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KEHOT’S NOTE

שמות לא, ז.

103

ביום השבת יערכנו

“On each Shabbos day he shall arrange it before Havayah continually.” The showbread was renewed on Shabbos.

ויקרא כ"ד:ח:Leviticus 24:8

ביום השבת ביום השבת יערכנו לפני ה' תמיד מאת בני ישראל ברית עולם:

Every sabbath day he shall set it in order before the L-RD continually; it is from the children of Israel, an everlasting covenant.

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KEHOT’S NOTE

ויקרא כד, ח.

104

לחם הפנים

“And you shall place upon the table showbread (lechem panim) before Me always.” Its name, “bread of the face,” is read as bread that is all face.

שמות כ"ה:ל:Exodus 25:30

ונתת עליה שלחן לחם פנים לפני תמיד:

And thou shalt set upon the table showbread before Me always.

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KEHOT’S NOTE

שמות כה, ל. ועוד.

105

אחוריהם הביתה

The twelve oxen under the Temple’s “sea” stood facing outward, “and all their hindquarters inward.” The phrase describes how the two Shabbos loaves are joined.

מלכים א ז:כ"ה:1 Kings 7:25

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

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

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106

צריך לחבר ב' הלחמים דשבת אחוריהם הביתה זה לזה ופניהם לחוץ

Kehot’s note points to Shabbat 4b for these words.

שבת ד'ב:Shabbat 4b

KEHOT’S NOTE

פע"ח שי השבת פי"ו. מ"ח ליל שבת ד, ב.

107

צריך לחבר ב' הלחמים דשבת אחוריהם הביתה זה לזה ופניהם לחוץ

The Arizal teaches that twelve loaves be set on the Shabbos table, and that for HaMotzi two of them be joined bottom

...ולהבין שרש טעם קישור וחיבור ושייכות ברית ותורה

to bottom with a face on each side, so that they look like one bread with two faces, “and this is the mystery of the showbread.”

פרי עץ חיים, שער 17:1-2, Gate of the Sabbath
השבת י"ז:א-ב'

בו יבואר כוונת אכילה, וי"ב לחמים, וכוונת הריח. בענין הלחם המסודר על השולחן, צריך שתסדרם שיהיו י"ב לחמים, ו' מצד ימין, ו' מצד שמאל. והששה של ימין, יהיה גי' על גי'. והששה של שמאל גי' והג' עצמם יהיה כעין סגו"ל, וזה סדרן ממש: נמצא כי בצד ימין הם ד' לחמים, ב' על גבי ב'. וכן בצד שמאל הם ד', ב' על גבי ב'. ובאמצעים ד' לחמים אחרים, רק שהם מפסיקין בנתיים, שהם ב' לחמים אצל אותן הדי' של ימין, ובי' אחרים מצד שמאל אצל אותן הדי' אשר שם: מהחברים

...

Pri Etz Chaim (Public Domain)

108

בד"ה ואהיה אצלו אמון

The note identifies the discourse the text cites, “And I was with Him as a nursling,” as the one in Likkutei Torah on Parshas Bamidbar, where “they shall carry on the shoulder” is explained along similar lines.

KEHOT’S NOTE

לעיל פ' במדבר.

109

ואהיה אצלו אמון

“And I was with Him as a nursling.” It opens the discourse the bracket refers to.

משלי ח:ל:Proverbs 8:30

ואהיה אצלו אמון ואהיה שעשועים יום יום משחקת לפניו בכל-עת:

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

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110

בכתף ישאו

The sons of Kehos received no wagons, for the service of the holy things was theirs: “they shall carry on the shoulder.” The text points to the place in the discourse “And I was with Him as a nursling” where this verse is explained.

במדבר ז:ט:Numbers 7:9

ולבני קהת לא נתן כ"עבדת הקדש עליהם בכתף ישאו:

But unto the sons of Kohath he gave none, because the service of the holy things belonged unto them: they bore them upon their shoulders.

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111

שאף לפי קבלת הארז"ל בענין י"ב חלות

Kehot’s note points to where this is explained further: Pri Etz Chaim.

KEHOT’S NOTE

פע"ח שם.

112

The Zohar explains that when Malchus is sent from Abba and Imma it is called an “angel,” and once it rests in its

place upon the two cherubim it is called by the Name. It shows a receiver that becomes a giver.

ספר זוהר, בלק ר:מ"א-נ"א 6:41-51 Zohar, Balak

True, she is in many places called "angel" when she does not come to give sustenance to worlds, and further she gives sustenance not in this name but in that of "the L-rd". She is, however, called "angel" when she is sent by the Father and Mother, and "L-rd" when she rests on the two Cherubim.

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PARAGRAPH 12

113

ונתתי לך ולזרעך

G-d's promise to Avraham of the land of Canaan "as an everlasting possession." The summary reads it as the spiritual land.

בראשית י"ז:ח"ט Genesis 17:8

ונתתי לך ולזרעך אחריו את ארץ מגרד את כל-ארץ כנען לאחזת עולם והייתי להם לאלקים:

And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be their G-d.

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114

ונחלו לעולם

Moshe's prayer: "and all this land which I said I would give to your seed, and they shall inherit it forever." Rabbeinu Bachya reads "forever" as the World to Come.

שמות ל"ב:י"ג Exodus 32:13

זכר לאברהם ליצחק ולישראל עבדיך אשר נשבעת להם בך ותדבר אלם ארבה את-זרעכם ככוכבי השמים וכל-הארץ הזאת אשר אמרתי אתן לזרעכם ונחלו לעלם:

Remember Abraham, Isaac, and Israel, Thy servants, to whom Thou didst swear by Thine own self, and saidst unto them: I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.

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115

כעיר שחבורה לה יחדו

"Jerusalem that is built like a city that is joined together." The text refers to the discourse where this verse is explained.

תהילים קכ"ב:ג Psalms 122:3

ירושלם הבנויה כעיר שחבורה לה יחדו:

Jerusalem, that art builded as a city that is compact together;

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116

בד"ה אלה פקודי

On 4a that discourse reads "like a city that is joined together" (Psalms 122:3), with the Talmud (Taanis 5a), as the Jerusalem below joined to the Jerusalem above: when

...ולהבין שרש טעם קישור וחיבור ושייכות ברית ותורה

Israel went up to the earthly Jerusalem on the festivals, they went up to both.

KEHOT'S NOTE

לעיל פ' פקודי ד, א.

117

לעולם יירשו ארץ

"And your people are all righteous; they shall inherit the land forever." The Zohar reads "righteous" as those who keep the covenant of circumcision.

ישעיהו ס"ב:כ"א Isaiah 60:21

ועמך כלם צדיקים לעולם יירשו ארץ נצח מטעי מעשה ידי להתפאר:

Thy people also shall be all righteous, They shall inherit the land for ever; The branch of My planting, the work of My hands, Wherein I glory.

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118

לעולם יירשו ארץ

At the opening of Parshas Noach the Zohar expounds this verse and says that whoever guards the covenant is called a tzaddik and the world endures through him.

ספר זוהר, נח א:א-י"ב 1:1-12 Zohar, Noach

THESE ARE THE GENERATIONS OF NOAH. R. Hiya opened with the text: And thy people are all righteous, they will inherit the land for ever; the branch of my planting, the work of my hands wherein I glory (Is. 60, 21). He said: 'Happy are the people of Israel, who occupy themselves with the Torah and are familiar with its paths, through following which they will merit the world to come.

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

119

לעולם יירשו ארץ

In Vayechi the Zohar asks why Israel are called righteous and inherit the "land," and answers: because they are circumcised.

ספר זוהר, ויחי י"ד:צ"ו-ט"ז 14:97-16:109 Zohar, Vayechi

R. Hiya discoursed on the text: And thy people are all righteous, they shall inherit the land for ever, etc. (Is. 60, 21). 'Israel', he said, 'have been favoured above all the Gentiles in being entitled by G-d righteous, that they may obtain an everlasting inheritance in the world to come, as it is written: "Then thou shalt delight in the L-rd" (Is. 58, 14). Wherefore so? Because they attach themselves to the Body of the King, as it says: "Ye that cleave unto the L-rd your G-d are alive ...

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120

עד תאות גבעות עולם

Yaakov's blessing to Yosef, "to the utmost bound of the everlasting hills." The Zohar reads ta'avav as "desire."

בראשית מ"ט:כ"ו Genesis 49:26

ברכת אביך גברו עלי-ברכת הורי עד-תאות גבעות עולם תהיין לראש יוסף ולקדקד נזיר אחיו:

The blessings of thy father Are mighty beyond the blessings of my progenitors Unto the utmost bound of the everlasting hills; They shall be on the head of Joseph, And on the crown of the head of the prince among his brethren.

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121 עד תאות גבעות עולם

The Zohar reads “ad ta’avas” as the “desire” of the everlasting hills, the higher and lower feminine levels, for the masculine, who is crowned by both.

ספר זוהר, בראשית פ"ג:ר"ה-ר"ה 83:225-235
Hence the man in his house is to be encompassed by two females, like the Male above. There is an allusion to this in the verse “Unto (‘ad) the desire of the everlasting hills” (Gen. 49, 26). This ‘ad is the object of the desire of the “everlasting hills”, viz. the supreme female, who is to prepare for him and beatify and bless him, and the secondary female, who is to be conjoined with him and to be supported by him.

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122 עד תאות גבעות עולם

At the opening of Va’eira the Zohar again reads this verse: ad, the place that binds all sides, is the “desire” of the two “everlasting hills,” Yovel and Shemittah.

ספר זוהר, וארא א' ח"א-ח"א 1:1-8
This ‘Ad (lit. unto) is “the desire of the everlasting hills” (Gen. 49, 26), to wit, the two transcendent “Mothers”, the year of Jubilee1Binah. and the year of Remission1Malkuth. (cf. Zohar, Gen. 247b);

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123 אם לא בריתי יומם כו'

“If not for My covenant by day and night, I would not have set the ordinances of heaven and earth.” The covenant draws light from “day” into “night.”

Jeremiah 33:25 ל"ג:כ"ה

כה אמר ה' אם-לא בְּרִיתִי יוֹמָם וּלְיָלָה חֻקֹּת שָׁמַיִם וָאָרֶץ לֹא-שָׁמַתִּי:

Thus saith the L-RD: If My covenant be not with day and night, if I have not appointed the ordinances of heaven and earth;

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KEHOT'S NOTE

ירמיהו לג, כה.

124 וביו"ד נברא העוה"ב

The Talmud teaches that this world was created with the letter hei and the World to Come with the yud. The summary links this to the crown of circumcision, the level of yud.

Menachot 29b:13-14 י"ג-י"ד

מפני מה נברא העולם הבא ביו"ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס"ת שיש בו שתי טעיות בכל דף ודף יתקן שלש גנוז

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KEHOT'S NOTE

מנחות כט, ב.

125 אליך ה' נפשי אשא

“To You, Havayah, I lift up my soul.” The summary calls this self-offering, awakened from above, the “drawing” of the acquisition.

Psalms 25:1 א'ה:כ"ה

לְדוֹד אֱלֹהֶיךָ ה' נַפְשִׁי אֲשֹׂא:

[A Psalm] of David. Unto Thee, O L-RD, do I lift up my soul.

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126 משכו וקחו

Moshe's instruction for the Pesach offering: “Draw out and take for yourselves sheep.” The Zohar reads “draw out” as drawing from place to place.

Exodus 12:21 י"ב:כ"א

וַיִּקְרָא מֹשֶׁה לְכָל־זִקְנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם מִשְׁכּוּ וּקְחוּ לָכֶם צֹאן לְמִשְׁפַּחְתֵּיכֶם וְשַׁחֲטוּ הַפֶּסַח:

Then Moses called for all the elders of Israel, and said unto them: ‘Draw out, and take you lambs according to your families, and kill the passover lamb.

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127 משכו וקחו

The Zohar explains “Draw out” as drawing from another place to this place, the higher days toward the lower days. The summary cites it for the “drawing” in acquisition.

ספר זוהר, פנחס ק"ד:תרצ"ו-105:706-104:696
ק"ה:תש"ו

128 ארץ חפץ וארץ החיים

“And all the nations shall call you fortunate, for you shall be a land of desire.” One of the land's names the great love explains.

Malachi 3:12 מלאכי ג' י"ב

וְאִשְׁרוּ אֶתְכֶם כָּל־הַגּוֹיִם בִּיְתֵהוּי אֶתְם אֶרֶץ חֶפֶץ אָמַר ה' צְבָאוֹת:

And all nations shall call you happy; For ye shall be a delightful land, Saith the L-RD of hosts.

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Psalms 142:6 ו'ה:כ"ב

זַעֲקֵתִי אֱלֹהֶיךָ ה' אֲמַרְתִּי אֶתָּה מַחְסֵי חֶלְקִי בְּאֶרֶץ חַיִּים:

I have cried unto Thee, O L-RD; I have said: 'Thou art my refuge, My portion in the land of the living.'

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KEHOT'S NOTE

מלאכי ג, יב. תהלים קמב, ו.

129 אשר לא ידעון אבותיך

The manna, “which your fathers did not know.” Its source is above the level of the Patriarchs.

Deuteronomy 8:16 ט"ז:ח

הַמֶּאֱכָלֶךָ מִן בְּמִדְבַּר אֲשֶׁר לֹא־יָדְעוּ אֲבֹתֶיךָ לְמַעַן עֲנִתְךָ וּלְמַעַן נִסְתָּךְ לְהִיטִיבָהּ בְּאַחֲרֶיךָ:

who fed thee in the wilderness with manna, which thy fathers knew not, that He might afflict thee, and that He might prove thee, to do thee good at thy latter end;

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130 וארץ טובה
 “For Havayah your G-d is bringing you to a good land.” A third name of the land.

Deuteronomy 8:7 ח"ו:8

כי ה' אלקיך מביאך אל־ארץ טובה ארץ נחל מים עינת ותהמת יצאים
 בבקעה ובהר:

For the L-RD thy G-d bringeth thee into a good land, a land of brooks of water, of fountains and depths, springing forth in valleys and hills;

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131 לא נודעתי להם
 “But by My Name Havayah I did not make Myself known to them.” The hidden level from which the manna came.

Exodus 6:3 ו'ג:6

וארא אל־אברהם אל־יצחק ואל־יעקב באל שדי ושמי ה' לא נודעתי להם:

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

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PARAGRAPH 13

132 ומשה . . נולד מהול
 On “and she saw that he was good,” some Sages say that Moshe was born circumcised. The summary connects this to Moshe’s lofty root.

Sotah 12a:17 ח"א:17

”ותרא אותו כי טוב הוא.” תנא, רבי מאיר אומר: ”טוב” שמו. רבי יהודה אומר: ”טובה” שמו. רבי נתן אומר: הגון לנביאות. אחרים אומרים: נולד כשהוא מהול. וחקמים אומרים: בשעה שנולד משה, נתמלא הבית כולו אור. כתיב הקא: ”ותרא אותו כי טוב הוא”, וכתיב התם: ”וירא אלקים את האור כי טוב”.

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

KEHOT’S NOTE

טובה יב, א.

133 ומל ה' את לבך
 “And Havayah your G-d will circumcise your heart and the heart of your seed, to love Havayah your G-d.” A circumcision that G-d Himself performs.

Deuteronomy 30:6 ח"ו:6

ומל ה' אלקיך את־לבך ואת־לבב זרעך לאהבה את־ה' אלקיך בכל־לבך ובכל־נפשך למען חייה:

And the L-RD thy G-d will circumcise thy heart, and the heart of thy seed, to love the L-RD thy G-d with all thy heart, and with all thy soul, that thou mayest live.

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KEHOT’S NOTE

דברים ל, ו.

...ולהבין שרש טעם קישור וחיבור ושכיכות ברית ותורה

134 זאת בריתי אשר תשמרו
 “This (zos) is My covenant which you shall keep ... every male among you shall be circumcised.” The feminine zos points to Malchus.

Genesis 17:10 ח"י:10

זאת בריתי אשר תשמרו ביני וביניכם ובין זרעך אחריך המול לכם כל־זכר:

This is My covenant, which ye shall keep, between Me and you and thy seed after thee: every male among you shall be circumcised.

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135 בזאת אני בוטח
 “Though war rise against me, in this (zos) I trust.” The Zohar reads zos here as the covenant.

Psalms 27:3 ח"ג:3

אם־תִּתְּחַנֶּה עלי מִחֲנֶה לא־יִירָא לִבִּי אִם־תִּקְוֶם עלי מִלְחָמָה בִּזְאת אֲנִי בֹטֵחַ:

Though a host should encamp against me, My heart shall not fear; Though war should rise up against me, Even then will I be confident.

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136 בזאת אני בוטח
 The Zohar explains that zos in “In this I trust” is the sign of the covenant, which is always with a person, as in “This is the sign of the covenant” and “This is My covenant.”

ספר זוהר, לך לך ליה: ש"צ-ת"ב 35:390-402

Another then discoursed on the text: Though an host should encamp against me,... in this (zoth) will I be confident (Ps. 27, 3). He said: ‘We have learnt that the word zoth (this) alludes to the sign of the covenant, which is always on a man’s person and also has its counterpart above.

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

137 בד"ה והיה מדי חדש בחדשו
 That discourse says that in the days of Mashiach the Infinite Light, beyond the chain of worlds, will shine, and then “all flesh shall come to bow down.” It explains “flesh” through the element of fire and through eating: food becomes “flesh like his flesh” and so can rise with the person who lifts his soul to G-d.

KEHOT’S NOTE

לקמן פ' ברכה צו, ד.

138 יבוא כל בשר להשתחוות
 “And it shall be, from one New Moon to the next ... all flesh shall come to bow down before Me.” The text refers to the discourse on this verse for the meaning of “flesh.”

ישעיהו ס"ו:כ"ג 66:23

והיה מדי־חדש בחדשו ומדי שבת בשבתו יבוא כל־בשר להשתחוות לפני אֱמֹר ה'

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

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139 **צו את בני ישראל את קרבני לחמי**

“Command the children of Israel and say to them: My offering, My bread.” Another discourse the text cites on “flesh.”

במדבר כ"ח:ב' Numbers 28:2

צו את־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קִרְבְּנִי לֶחְמִי לְאִשֵּׁי יְיָ נִחְחִי תִשְׁמְרוּ לְהִקְרִיב לִי בְּמוֹעֲדוֹ:

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

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140 **וכל בניך למודי הוי**

“And all your children shall be taught of Havayah.” The text refers to its explanation for “which You taught us.”

ישעיהו נ"ד:י"ג Isaiah 54:13

וְכָל־בְּנֵיךָ לְמוּדֵי ה' וְרַב שְׁלוֹם בְּנֵיךָ:

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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141 **סד"ה ראה אנכי נותן**

That discourse reads “See, I (Anochi) set” as the Anochi of “I am Havayah your G-d,” the first utterance at Sinai, and “before you” (lifneichem) as “in your inner face”: because Israel “arose in thought,” they can draw blessing upon themselves from the source of all.

KEHOT'S NOTE

לקמן פי' ראה יח, ג.

ארץ הרים ובקעות למטר השמים תשתה מים

“A land of mountains and valleys; to the rain of heaven it
drinks water”



The land drinks “to” the rain of heaven because what rises from below calls forth the answer from above, like a toast that invites a toast in return; and, like a seal that leaves a reversed impression, the humble “water” of self-nullification draws a greater revelation than fiery love. G-d’s kindness and forgiveness, which flow from His infinite greatness, rest only on one who makes himself like leftovers.

THE MAAMAR IN BRIEF

The maamar asks why Deuteronomy 11:11 says the land drinks “to the rain” (lemetar) rather than “from the rain.” It begins with man, made in G-d’s tzelem, an image like a seal that reverses what it stamps: G-d’s greatness above appears below as Avraham’s humble kindness, “I am dust and ashes,” which flows down like water, while the soul’s love rises like fire. These are the land’s “valleys” and “mountains,” two forms of the arousal from below. Self-nullification, the “water,” draws the higher response, an open revelation of the Infinite Light; so Yaakov mixed water into wine, and the water libation of Sukkos draws down the rain of Shemini Atzeres. The maamar then explains why kindness is called Gedulah, “greatness”: in G-d it flows from unsearchable greatness, erech apayim, “long of face,” while in created beings holiness means bittul, and the Chesed of Yishmael, from the shattering of the vessels, gives to display itself. So the Thirteen Attributes of “great mercy” reach only “the remnant,” one who makes himself like leftovers: the High One dwells with the lowly of spirit.

OUTLINE

1 The question and the reversed seal

¶1

Why “to the rain”; man as a seal that reverses; Avraham’s kindness as water that comes from greatness above, the soul’s love as fire; mountains and valleys.

2	Water draws more than fire	¶2
	Two loves and two awes; self-nullification draws an open revelation from above; Yaakov's water in the wine; mayin nukvin; the wine and water libations.	
3	Sukkos, Shemini Atzeres and a question of names	¶3
	The water libation draws the rain of Shemini Atzeres; "for the remnant of His heritage"; why the early Kabbalists called Chesed "Gedulah."	
4	Kindness from infinite greatness	¶4-5
	In G-d, kindness flows from unsearchable greatness (erech apayim, "long of face"); created beings are as nothing; Avraham's and Yaakov's humility; Etz Chaim speaks of the limited Chesed of Z'eir Anpin.	
5	Holy kindness and the kindness of Yishmael	¶6-7
	The Chesed of Mah and the boundless kindness of Arich Anpin; the Chesed of Yishmael from the shattering of the vessels of Tohu; cleave to the kindness of Tikkun even at a cost.	
6	Self-nullification reveals G-d's greatness	¶8-9
	A sunken impression below draws a raised seal from above; the sitra achra receives only through the shattering of the vessels; Avraham's mountain grows out of his valley.	
7	For the remnant of His heritage	¶10
	The Thirteen Attributes of "great mercy" rest only on one who makes himself like leftovers; "I dwell on high... and with the crushed and lowly of spirit."	

KEY CONCEPTS

Raised seal and sunken seal חותם בולט וחותם שוקע

A raised stamp leaves a sunken impression, and a sunken one a raised impression. The maamar uses this to show how qualities above appear reversed below, and why self-nullification below draws an open revelation from above.

The arousal from below (isarus dilesata) אתערוטא דלתתא

Human initiative that draws a Divine response. Here it takes two forms: fiery love that rises ("mountains") and humble self-nullification ("valleys," water).

Mayin nukvin and mayin duchrin מיין נוקבין ומיין דוכרין

The "feminine waters" that rise from the receiver and the "masculine waters" that answer from the giver: the land's water and "the rain of heaven."

The Chesed of Mah חסד דמ"ה

Kindness rooted in self-nullification (mah, "what?"): the holy kindness of Avraham and of the World of Tikkun, which gives even from what it needs.

The Chesed of Yishmael חסד דישמעאל

Lavish giving meant to display one's own wealth and greatness, and only from surplus; it came into being from the shattering of the vessels of Tohu.

Erech apayim and Z'eir Anpin ארך אפים / זעיר אנפין

"Slow to anger," literally "long of face": the infinite level from which kindness flows out of greatness, as against Z'eir Anpin, "the small face," whose attributes are measured.

Making oneself like leftovers משים עצמו כשיריים

The Talmud's reading of "the remnant of His heritage": one who counts himself as nothing, and so becomes the vessel for G-d's great mercy.

SECTION 1 • 11

The question and the reversed seal

1 ארץ הרים¹ ובקעות² למטר השמים³ תשתה מים^{4,5,6}. (מענין ארץ הרים ובקעות ברכות ס"פ ראה ובילקוט בשם הספרי ומענין למטר השמים ברכות בראשית פ"ג) (דט"ז ב')

"A land of mountains and valleys; to the rain of heaven it drinks water." (On "a land of mountains and valleys," [see] the Midrash Rabbah at the end of Parshas Re'eh, and the Yalkut in the name of the Sifri; and on "to the rain of heaven," Bereishis Rabbah, chapter 13.) (Folio 16b.)

The maamar opens with Deuteronomy 11:11, where Moshe describes the Land of Israel as a land of mountains and valleys that drinks the rain of heaven. The parentheses list Midrashim on the verse: on "a land of mountains and valleys," the Midrash Rabbah at the end of Parshas Re'eh and the Sifri as quoted in the Yalkut; on "the rain of heaven," Bereishis Rabbah, chapter 13.

בשלח ר"פ כ"ה (קמ"א ג') בקהלת רבה בפסוק והארץ לעולם עומדת⁷ ור"פ כל הנחלים הולכים אל הים גמרא פרק קמא דתענית (ד"ט ע"ב) פרק ב' דבבא בתרא (ד"ט סע"א [סוף עמוד א]).

[Shemos Rabbah,] Beshalach, at the beginning of chapter 25 (141c); Koheles Rabbah on the verse "and the earth stands forever," and at the beginning of [the section on] "All the rivers go to the sea"; the Gemara, the first chapter of Taanis (folio 9b); the second chapter of Bava Basra (folio 19, end of side a).

The list continues with Shemos Rabbah on Beshalach, Koheles Rabbah, and two passages of the Talmud, Taanis 9b and Bava Basra 19a. Several of them use our verse: Rabbi Yehoshua proves from it that the world drinks from the upper waters, and Koheles Rabbah compares the earth to a person, "a person drinks and the earth drinks."

להבין מה שכתוב למטר כי ממטר הל"ל [הוה ליה למימר]. הנה כתיב כי בצלם אלקים עשה את האדם⁸ פ"י צלם הוא צורה בולטת שכשמדפיסים בה נעשה שוקע כמבואר גבי רצועות של תפילין של

To understand what is written, "to the rain" (lemetar), for it should have said "from the rain" (mimetar). Now, it is written, "For in the image (tzelem) of G-d He made man." The meaning: a tzelem is a raised form which, when one stamps with it, becomes sunken, as is explained concerning the straps of the tefillin of the

The question: the verse says lemetar, "to the rain," where we would expect mimetar, "from the rain," if the land simply received rain. The answer begins with man, made "in the image (tzelem) of G-d" (Genesis 9:6): a tzelem is a raised form, like a stamp, and what it presses into wax or clay comes out sunken.

ראש שאדם הוא כחותם המתהפך^{9, 10, 11} משמאל של מעלה נעשה ימין למטה¹² [כן הוא במשנת חסידים בתיקון תפילין פרק י"ד אות ה' שהאדם הוא לגבי ז"א כחותם המתהפך ועיין מ"ש מענין רצועות דתש"ר [דתפילין של ראש] בד"ה שימני כחותם]¹³

head: that man is like a seal that is reversed; from left above, it becomes right below. [So it is in Mishnas Chassidim, Tikkun Tefillin, chapter 14, section 5: that man, in relation to Z'eir Anpin (the emotive attributes), is like a seal that is reversed. And see what is written on the matter of the straps of the tefillin of the head in the discourse beginning "Set me as a seal."]

A seal reverses what it stamps: raised becomes sunken, and left becomes right. So too man, made in the Divine image, shows the qualities above in reversed form below. The bracket cites Mishnas Chassidim, which says man is like a reversed seal in relation to Z'eir Anpin, and the maamar "Set me as a seal," which explains this through the straps of the head-tefillin.

והענין דכתיב לך ה' הגדולה והוא מדת חסדו שבאה מגדולתו ונהפך הוא למטה כדאשכחן באברהם אבינו ע"ה [עליו השלום] ואנכי עפר ואפר¹⁴ דהנה עיקר החסד להשפיע מחייו

The explanation: it is written, "Yours, Havayah, is the greatness," and this is the attribute of His kindness, which comes from His greatness. And below, it is reversed, as we find with Avraham our father, peace be upon him: "and I am dust and ashes." For the essence of kindness is to give from one's own living

The first example is kindness. In "Yours, Havayah, is the greatness" (I Chronicles 29:11), G-d's Chesed (kindness) flows from His Gedulah (greatness), His being great beyond measure; below, it appears reversed, in Avraham, the man of kindness, who says "I am dust and ashes" (Genesis 18:27). True kindness gives from what one needs oneself.

ולא ממותרות שלו שזו מדת ישמעאל¹⁵ רק כמו שמצינו שבחזרתו פרע הקפותיו¹⁶ שלא לומר שחייך קודמין¹⁷ מפני שמשים עצמו כשיריים^{18, 19}

and not from one's surplus, for that is the attribute of Yishmael; rather, as we find that on his return he paid off his credit debts, so as not to say "your life comes first," because he makes himself like leftovers.

Giving only from what is left over is called "the attribute of Yishmael." Avraham, on his way back, went to pay off his debts (Bereishis Rabbah 41:3, quoted by Rashi on Genesis 13:3) rather than rely on the rule that "your life comes first" (Bava Metzia 62a); he could do so because he made himself like leftovers, of no account in his own eyes.

וזהו בחינת מים שיורדין לעולם למקום נמוך²⁰ [נמצא מבחי' מדת הגדולה שלמעלה נמשך למטה בחי' חסד דמ"ה [דשם מ"ה] שהוא הביטול להיות משים עצמו כשיריים

And this is the aspect of water, which always descends to a low place. [It follows that from the level of the attribute of greatness above, there is drawn down below the level of the Chesed (kindness) of Mah, which is the self-nullification (bittul) of making oneself like leftovers;

Avraham's kindness is like water, which always flows down to the lowest place: it comes from humility, not from a sense of greatness. The bracket sums up: G-d's greatness above is reflected below as "the Chesed of Mah," a kindness rooted in self-nullification (Mah, literally "what?", stands for bittul, as paragraph 2 says of Chochmah, koach mah, "the power of what").

וזהו הנמשל מחותם בולט שכשמדפיסים בו נעשה למטה בחי' שקיעה ועמ"ש בזה באריכות בד"ה שימני כחותם הנ"ל]

and this is what is illustrated by a raised seal which, when one stamps with it, becomes below the aspect of sunkenness. And see what is written about this at length in the discourse beginning "Set me as a seal," mentioned above.]

This is what the raised seal illustrates: greatness above leaves a sunken impression of humility below. The bracket refers to the fuller treatment in the maamar "Set me as a seal."

והנה אהבת ה' בלב עמו כאש בוערה כדכתיב רשפיה רשפי אש²¹ כמו שהאש חפצה בטבעה לעלות למעלה בשרשה כן נפשות בני ישראל חפצן לדבקה בה' ולצאת מהגוף

Now, the love of G-d in the heart of His people is like a burning fire, as it is written, "Its flashes are flashes of fire": just as fire by its nature desires to rise upward to its root, so the souls of the children of Israel desire to cleave to G-d and to leave the body.

The second example is love. The love of G-d in a Jew's heart burns like fire, as the verse "its flashes are flashes of fire" (Song of Songs 8:6) says; just as a flame strains upward toward its source, the soul longs to cleave to G-d, even to leave the body.

וזהו בחי' הסתלקות משמאל שלמעלה נעשה ימין למטה²² [ועמ"ש מזה ג"כ בסמוך בד"ה ויאכילך את המן]²³ וזהו שכתוב ארץ הרים ובקעות ובאתעדל"ת [ובאתערוטא דלתתא] הנה.

And this is the aspect of withdrawal (histalkus): from left above, it becomes right below. [And see what is written about this, too, nearby, in the discourse beginning "And He fed you the manna."] And this is what is written, "a land of mountains and valleys." And in the arousal from below (is- arusa dilesata), then,

This upward pull is histalkus, the soul's longing to depart, and it too is the reversed seal: what is "left" above appears as "right" below. Such love and such humility are what the verse calls "mountains and valleys." The bracket refers to the related discussion in "And He fed you the manna," the first maamar of this parshah.

לפיכך הם ב' בחי' אש ומים [פ"י כי ארץ היא כנס"י [כנסת ישראל]²⁴ יש בה הרים היינו אתעדל"ת [אתערותא דלתתא] בבחי' רצוא וזהו ענין כאברהם שקראו הר²⁵ כו'

therefore, there are two aspects: fire and water. [The meaning: "land" is the Congregation of Israel (Knesses Yisrael). It has "mountains," that is, the arousal from below in the mode of ratzo (running forth); and this is the meaning of "like Avraham, who called it a mountain," etc.

So the arousal from below, the human initiative that draws a response from above, takes two forms, fire and water. The bracket reads the verse: the "land" is the Congregation of Israel, and its "mountains" are the soul's surge upward, ratzo (running forth), as when the Talmud says that Avraham called the place of the Temple a "mountain" (Pesachim 88a).

והרים לשון רבים כי יש כמה בחי' הר יש אהבה בשמחה ויש במרירות כו'²⁶ כמ"ש מזה בד"ה

And "mountains" is in the plural, because there are several aspects of "mountain": there is love with joy, and there is [love] with bitterness, etc., as is explained about this in the discourse beginning

"Mountains" is plural because this upward surge takes several forms, such as love with joy and love with bitterness. The maamarim "For the mountains may depart" and "Set me as a seal" treat them at length.

כי ההרים ימושו ובד"ה שימני כחותם ודרך כלל הרים היינו אתעדל"ת [אתערותא דלתתא] בבחי' חותם בולט שמלמטה למעלה וזהו בחי' אש.

"For the mountains may depart," and in the discourse beginning "Set me as a seal." And in general, "mountains" are the arousal from below in the mode of a raised seal, from below upward; and this is the aspect of fire.

In general, the "mountains" are the arousal from below that works like a raised seal, rising from below upward. This is the quality of fire.

אבל בקעות הוא בחי' חותם שוקע שמלמטה היינו בחינת ביטול ובחי' יראה בחי' משים עצמו כשיריים ועי' מ"ש בד"ה שמע ישראל בפ"י ונשב בגיא²⁷ כו'.^{28, 29, 30}

But "valleys" are the aspect of a sunken seal from below, that is, the level of self-nullification and the level of awe, the level of making oneself like leftovers. And see what is written in the discourse beginning "Hear, O Israel," in the explanation of "And we dwelt in the valley," etc.

The "valleys" are the opposite, a sunken seal from below: self-nullification, awe, and making oneself like leftovers. The maamar "Hear, O Israel" develops this in its explanation of "And we dwelt in the valley" (Deuteronomy 3:29).

SECTION 2 • 12

Water draws more than fire

2 ובקעות לשון רבים כי יש ג"כ בחי' יראה תתאה ויראה עילאה כו' וכידוע אשר ד' אותיות הוי' הן דחילו ורחימו רחימו ודחילו הרי ב"פ [ב' פעמים] רחימו וב"פ [וב' פעמים] דחילו.

And “valleys” is in the plural, because there are also the levels of lower awe (yirah tata’ah) and higher awe (yirah ila’ah), etc. And as is known, the four letters of the Name Havayah are awe and love (dechilu urechimu), love and awe (rechimu udechilu); thus there is love twice and awe twice.

“Valleys” is plural too, because awe has two levels, a lower awe and a higher awe. As is known, the four letters of Havayah correspond in order to awe, love, love and awe, so there are two levels of love and two of awe.

ואפשר שזהו הרים ובקעות ב' בחי' הרים ב' בחינות בקעות כו' והנה אתעדל"ע [אתערותא דלעילא] הנמשך מלמעלה ע"י אתעדל"ת [אתערותא דלתתא] שבבחי' מים דלתתא גדולה ועליונה י ותר מאתעדל"ע [מאתערותא דלעילא]

And possibly this is [the meaning of] “mountains and valleys”: two aspects of mountains, two aspects of valleys, etc.] Now, the arousal from above (isarusa dile'eila) that is drawn down from above through the arousal from below that is in the mode of water below is greater and higher than the arousal from above

Perhaps, the bracket suggests, the plurals “mountains” and “valleys” hint at these two loves and two awes. The main argument resumes: the response from above to the “water” kind of arousal below is greater and higher than the response to the “fire” kind.

הנמשך ע"י אש³¹ [כי מבחי' אתעדל"ת [אתערותא דלתתא] שבבחי' חותם בולט שמלמטה נמשך מלמעלה בחי' חותם שוקע ומאתעדל"ת [ומאתערותא דלתתא] שבבחי' שקיעה וביטול נמשך אתעדל"ע [אתערותא דלעילא] גילוי בחי' חותם בולט

that is drawn down through fire. [For from the arousal from below that is in the mode of a raised seal from below, there is drawn down from above the aspect of a sunken seal; and from the arousal from below that is in the mode of sinking and self-nullification, there is drawn down an arousal from above, a revelation of the aspect of a raised seal,

The reason follows the seal: when the arousal below is a raised seal, a fiery love that rises, the response from above comes as a sunken seal. When the arousal below is sunken, self-nullification, the response from above comes as a raised seal, an open revelation.

דהיינו גילוי אור א"ס בלי לבושים המסתירים ולא יכנף עוד³² כו' וכמ"ש כ"ז [כל זה] ע"פ שימני כחותם
הנ"ל וא"כ אתעדל"ת [אתערותא דלתתא] שבבחי' מיים

that is, a revelation of the Infinite Light (Or Ein Sof) without concealing garments, "and [your Teacher] will no longer be hidden," etc., and as all this is explained on [the verse] "Set me as a seal," mentioned above. And if so, the arousal from below that is in the mode of water,

That open revelation is the Infinite Light (Or Ein Sof) without the garments that usually hide it, as Isaiah promises, "your Teacher will no longer be hidden" (Isaiah 30:20). From this the maamar draws its conclusion about the arousal of "water," stated in the next part.

שהוא בחי' שקיעה וביטול משים עצמו כשיריים ממשיך אתעדל"ע [אתערותא דלעילא] עליונה יותר ממה
שנמשך על ידי אתעדל"ת [אתערותא דלתתא] בבחי' רשפי אש.

which is the aspect of sinking and self-nullification, making oneself like leftovers, draws down a higher arousal from above than what is drawn down through the arousal from below in the mode of "flashes of fire."

Self-nullification, the "water" of making oneself like leftovers, draws a higher response from above than the fiery love described as "flashes of fire."

ואפשר לומר שזה מרומז ג"כ בפ"י ארץ הרים ובקעות שמחותם בולט שלמעלה נעשה למטה בחי'
שקיעה וביטול כו'

And it is possible to say that this, too, is alluded to in the meaning of "a land of mountains and valleys": that from the raised seal above there comes to be, below, the aspect of sinking and self-nullification, etc.]

The bracket suggests that "a land of mountains and valleys" itself hints at this: what is a raised seal above appears below as sinking and self-nullification, the "valleys."

ולכן ארמי יעקב מים ליינ³³ להמשיך ברכה עליונה יותר (וע' בזהר בלק דף קפ"ט סע"א [סוף עמוד א]
בע"א [באופן אחר] קצת) וזהו למטר השמים תשתה מים כאדם השותה לחבירו שיחזור וישתה לו.³⁴

Therefore Yaakov cast water into the wine, to draw down a higher blessing (and see the Zohar, Balak, folio 189, end of side a, [explained] somewhat differently). And this is "to the rain of heaven it drinks water": like a person who drinks to his fellow so that he will drink to him in return.

This is why Yaakov mixed water into his wine: water, the humble element, draws a higher blessing. Now the verse is clear: the land "drinks water" toward heaven the way a person drinks to a friend so that the friend will drink to him in return, and heaven answers with rain; the Zohar on Balak treats the subject somewhat differently.

[פיי שזהו העלאת³⁵ מיין נוקבין להמשיך מיין דוכרין הנקי מטר השמים. ועמ"ש ע"פ אם בחקתי כו' בענין ונתתי גשמיכם³⁶ כו'.]

[The meaning: this is the raising of mayin nukvin (feminine waters) to draw down mayin duchrin (masculine waters), which are called "the rain of heaven." And see what is written on [the verse] "If in My statutes," etc., on the matter of "I will give your rains," etc.

In Kabbalistic terms, the water that rises from below is mayin nukvin (feminine waters), the arousal of the receiver, and it draws down mayin duchrin (masculine waters), the flow of the giver, here called "the rain of heaven." The bracket refers to the maamar on "If you walk in My statutes" and its explanation of "I will give your rains in their season" (Leviticus 26:3-4).

ואפשר עד"ז י"ל [יש לומר] ג"כ ענין ניסוך המים³⁷ שהיה בחג הסוכות כל שבעת ימי החג. כי

And possibly, along these lines, one may also explain the matter of the water libation, which took place on the festival of Sukkos all seven days of the festival. For

Along the same lines, the bracket suggests, one can explain the water libation, water poured on the altar on each of the seven days of Sukkos. The Talmud (Taanis 2b) finds a hint of it in the Torah.

הנה ענין ניסוך היין הוא בחינת שמחה והוא כמו חותם בולט ששמלמטה. בחי' שמחת הנפש באהבה רבה לה'.

the matter of the wine libation is the aspect of joy, and it is like a raised seal from below: the aspect of the soul's joy in great love (ahavah rabbah) for G-d.

The wine libation stands for joy. It is a raised seal from below: the soul's joy in its great love (ahavah rabbah) for G-d, surging upward.

וזוהו ענין שיר הלויים על היין. אבל ניסוך המים הוא בחי' חכמה כח מה³⁸ בחי' ביטול שהוא בחי' חותם שוקע שמלמטה.³⁹

And this is the meaning of the Levites' song over the wine. But the water libation is the aspect of Chochmah (wisdom), koach mah (the power of "what"), the aspect of self-nullification, which is the aspect of a sunken seal from below.

This is why the Levites' song in the Temple went with the wine. The water libation, by contrast, is Chochmah, which the Zohar calls koach mah, "the power of 'what,'" the capacity for self-nullification; it is the sunken seal from below.

SECTION 3 • 13

Sukkos, Shemini Atzeres and a question of names

3 והנה בשמיני עצרת אומרים מוריד הגשם^{40, 41} שזהו המשכת מ"ד [מ"ן דוכרין] מלמעלה להיות נקלט גילוי אור א"ס ב"ה

Now, on Shemini Atzeres we say, “He causes the rain to fall,” which is the drawing down of mayin duchrin (masculine waters) from above, so that the revelation of the Infinite Light (Or Ein Sof), blessed be He, will be received

On Shemini Atzeres we begin to say “He causes the rain to fall” in the Amidah. Inwardly, this rain is the drawing down of mayin duchrin, the flow from above, so that a revelation of the Infinite Light will be received in the souls of Israel.

בנשיי [בנשמות ישראל] מקרב איש ולב עמוק⁴² ועמ"ש מזה בד"ה תורה צוה וע"ז נאמר למטר השמים תשתה מים שכדי להמשיך המשכה עליונה זו דמטר השמים שבשמיני עצרת.

in the souls of Israel, from “the inward part of a man, and a deep heart.” And see what is written about this in the discourse beginning “Torah tzivah” (“The Torah [that Moshe] commanded”). And about this it is said, “to the rain of heaven it drinks water”: that in order to draw down this supernal flow of “the rain of heaven” on Shemini Atzeres,

The light is to be received in “the inward part of a man, and a deep heart” (Psalms 64:7), the innermost depth of the soul; the maamar “Torah tzivah” discusses this. The verse “to the rain of heaven it drinks water” refers to this rain of Shemini Atzeres and to what draws it down, as the next part says.

הוא ע"י ניסוך המים בחג הסוכות. וזהו המשל הנ"ל כאדם השותה לחבירו כדי שיחזור וישתה לו
it is through the water libation on the festival of Sukkos. And this is the analogy mentioned above: like a person who drinks to his fellow so that he will drink to him in return.

What draws it down is the water libation of Sukkos: the water poured out below during the seven days draws the “rain” from above on Shemini Atzeres. This is the image of a person who drinks to a friend so that the friend will drink to him in return.

והנה על פי זה יובן הפסוק מי אל כמוך נושא עון כו' לשארית נחלתו וארז"ל [ואמרו רבותינו זכרונם לברכה]
בפ"ב [בפרק ב'] דר"ה [דראש השנה] (דף י"ז)⁴³ דפ"י לשארית היינו למי שמשים עצמו כשיריים.^{44, 45}

Now, on this basis the verse will be understood, "Who is a G-d like You, who bears iniquity," etc., "for the remnant of His heritage"; and our Sages, of blessed memory, said in the second chapter of Rosh HaShanah (folio 17) that "for the remnant" means for one who makes himself like leftovers.

The same principle explains Micah 7:18, "Who is a G-d like You, who bears iniquity... for the remnant of His heritage." The Talmud (Rosh HaShanah 17a-b) reads "for the remnant" (she'eris) as "for one who makes himself like leftovers" (sheyarayim): G-d's forgiveness reaches the one who sets himself aside.

ויש לבאר תחלה ענין שבספרי מקובלים הקדמונים נק' המדות עליונות גג"ת [גדולה גבורה תפארת] גדולה
 גבורה תפארת היינו שמדת חסדו ית' נק' בשם גדולה

But first we must explain the matter that in the books of the early Kabbalists the supernal emotive attributes (middos) are called [by the initials] GGT, Gedulah, Gevurah, Tiferes; that is, the attribute of His kindness, may He be blessed, is called by the name Gedulah (greatness);

First the maamar raises a question of names. The early Kabbalists, before the Arizal, called the first three emotive attributes Gedulah (greatness), Gevurah and Tiferes, so that G-d's kindness was called "greatness."

רק בע"ח [בעץ חיים] נזכר הכל חג"ת [חסד גבורה תפארת] שנק' המדה בשם חסד ובפסוק כתיב ג"כ לך ה'
 הגדולה והגבורה⁴⁶ כו'.⁴⁷

only in Etz Chaim is it all mentioned as Chesed, Gevurah, Tiferes, where the attribute is called by the name Chesed (kindness). And in the verse, too, it is written, "Yours, Havayah, is the greatness (Gedulah) and the might (Gevurah)," etc.

Only in Etz Chaim, the Arizal's teachings, is the first attribute called Chesed (kindness), giving the series Chesed, Gevurah, Tiferes. Yet the verse itself says "Yours, Havayah, is the greatness and the might," using the older name; the next paragraphs explain why kindness is called "greatness."

SECTION 4 • ¶4-5

Kindness from infinite greatness

4 והענין כי באמת בא"ס ב"ה לא שייך לומר שישפיע חסד רק מחמת כי לגדולתו אין חקר⁴⁸ וכמ"ש ארץ אפים וגדל חסד⁴⁹ כי

The explanation: in truth, with regard to the Infinite One (Ein Sof), blessed be He, one cannot say that He bestows kindness except because "His greatness is unsearchable," as it is written, "slow to anger (erech apayim, literally 'long of face') and great in kindness." For

Now the maamar explains why kindness is called "greatness." In G-d, the Infinite One, kindness has no cause except His boundless greatness: because "His greatness is unsearchable" (Psalms 145:3), He is "slow to anger and great in kindness" (Psalms 145:8). The Hebrew for "slow to anger," erech apayim, literally means "long of face," and the maamar will build on this.

הנה באור פני מלך חיים⁵⁰ ולהיותו ית' נק' ארץ אפים ע"כ נמשך להיות וגדל חסד כו' וכמ"ש במ"א "in the light of the King's face is life"; and because He, may He be blessed, is called erech apayim, therefore it is drawn forth to be "great in kindness," etc., as is explained elsewhere.

The verse "In the light of the King's face is life" (Proverbs 16:15) ties life and goodness to the King's "face." So because G-d is called erech apayim, "long of face," His being "great in kindness" is drawn from it.

ולכן הוא חסד אין קץ ותכלית לחסדו הטוב וזהו מדת ורב חסד^{51,52} עיין בזהר באדרת נשא (דקל"ג ע"ב)⁵³

Therefore it is a kindness [such that] there is no end or limit to His good kindness; and this is the attribute of "abundant in kindness." See the Zohar, in the Idra of Nasso (folio 133b).

Kindness that flows from boundless greatness is itself boundless: there is no end to His good kindness. This is "abundant in kindness," one of the Thirteen Attributes of Mercy (Exodus 34:6), which the Zohar discusses in the Idra of Parshas Nasso.

אמנם בחי' חסד זה שמצד הגדולה זהו דייקא במדת א"ס ב"ה אשר לגדולתו אין חקר כי הוא לבדו הוא הוא קדמון לכל הקדומים^{54,55} כי גאה גאה⁵⁶ כו'

However, this level of kindness that stems from greatness belongs specifically to the attribute of the Infinite One, blessed be He, "whose greatness is unsearchable"; for He alone is the One who is primordial before all that is primordial, "for He is highly exalted," etc.

Kindness that comes from greatness belongs only to G-d, whose greatness truly has no measure. He alone is "primordial before all that is primordial," and "highly exalted" (Exodus 15:1) above everything.

לכן לך הוי' דייקא הגדולה משא" בנבראים לא שייך מדה זו מאחר שהם באמת כלא חשיבי וכל ההשתלשלות הוא כטפה לגבי אוקיינוס ויותר מכן אין ערוך כו'

Therefore "Yours, Havayah," specifically, "is the greatness." Whereas in created beings this attribute does not apply, since in truth they are "considered as nothing," and the entire chain of descending worlds (hishtalshelus) is like a drop compared to the ocean, and even more than that, there is no comparison, etc.

That is why the verse says "Yours, Havayah, is the greatness": greatness belongs to G-d alone. Created beings cannot have this quality, for before Him they are "considered as nothing"; all the worlds together are less than a drop beside the ocean.

לכן בכל סטרא דקדושה הוא בחי' ביטול ואין דכלא חשיבי נהפוך מבחי' גדולה ולכן נקרא ארץ ישראל בשם ארץ כנען⁵⁷ לשון הכנעה וביטול כמ"ש לעיל.⁵⁸

Therefore throughout the side of holiness there is the aspect of self-nullification (bittul) and of nothingness, of "considered as nothing," the reverse of the aspect of greatness. And therefore the Land of Israel is called by the name "the land of Canaan," a term of submission (hachna'ah) and self-nullification, as is explained above.

So everything holy is marked by self-nullification (bittul), the opposite of greatness. That is why the Land of Israel is called "the land of Canaan," a name the maamar connects with hachna'ah, submission.

5 וזהו מדת חסד לאברהם^{59,60} שנמשך מבחי' ואנכי עפר ואפר⁶¹ ועד"ז אמר יעקב קטנתי מכל החסדים⁶² כמ"ש באגה"ק [באגרת הקודש]⁶³ ע"ש.

And this is the attribute of "kindness to Avraham," which is drawn from the level of "and I am dust and ashes." Along the same lines Yaakov said, "I am too small for all the kindnesses," as is explained in Iggeres HaKodesh; see there.

"Kindness to Avraham" (Micah 7:20, the close of the passage that begins "Who is a G-d like You") is exactly this kind: Avraham's kindness flows from "I am dust and ashes" (Genesis 18:27), from his self-nullification. Yaakov said the same in "I am too small for all the kindnesses" (Genesis 32:11), as Iggeres HaKodesh explains.

ומי"ש בע"ח [בעץ חיים] מדת חסד ולא אמר גדולה היינו כי בע"ח [בעץ חיים] מדבר בחסד דז"א דאצילות אשר הכלים הם בבחי' גבול ותכלית

And as for Etz Chaim's saying "the attribute of Chesed (kindness)" and not "Gedulah": this is because Etz Chaim speaks of the Chesed of Z'eir Anpin (the emotive attributes) of the World of Atzilus (Emanation), whose vessels are in the state of limit and end,

Etz Chaim calls the attribute Chesed rather than Gedulah because it speaks of the Chesed of Z'eir Anpin in the World of Atzilus, whose vessels are defined and limited. "Greatness" would not suit a limited attribute.

רל"ו אלפים רבבות פרסאות כמ"ש באגה"ק [באגרת הקודש] ד"ה איהו וחיוהי ולכן נק' זעיר אנפין משא"כ ארך אפים הוא אין סוף.

236 thousand myriads of parasangs, as is explained in Iggeres HaKodesh, in the section beginning "He and His life-forces"; and therefore it is called Z'eir Anpin ("the small face"), whereas erech apayim ("long of face") is infinite.

Even in Atzilus the vessels have a measure, given as 236 thousand myriads of parasangs, as explained in Iggeres HaKodesh in the letter beginning "He and His life-forces." That is why the configuration is called Z'eir Anpin, "the small face," while erech apayim, "long of face," is infinite.

SECTION 5 • ¶6-7

Holy kindness and the kindness of Yishmael

6 ולכן בחסד דז"א נק' חסד דמ"ה [דשם מ"ה] בחי' ביטול שהכלים בטלים ממש לא"ס ב"ה אבל בחי' וגדל חסד ורב חסד זהו⁶⁴ בבחינת א"א שלמעלה מהאצילות כנ"ל וכמ"ש בזהר שם בענין חסד דלגאו וחסד דלבר⁶⁵ ע"ש.

Therefore the Chesed (kindness) of Z'eir Anpin is called the Chesed of Mah, the aspect of self-nullification (bittul), for the vessels are truly nullified to the Infinite One (Ein Sof), blessed be He. But the level of "great in kindness" and "abundant in kindness" is in the level of Arich Anpin ("the long face"), which is above Atzilus, as mentioned above, and as is explained in the Zohar there on the matter of the inner Chesed and the outer Chesed; see there.

So the Chesed of Z'eir Anpin is "the Chesed of Mah," self-nullification: its vessels are wholly nullified to the Infinite One. Boundless kindness, "great in kindness" and "abundant in kindness," belongs to Arich Anpin, "the long face," which the maamar places above Atzilus; the Zohar there distinguishes an inner Chesed from an outer Chesed.

אך משבה"כ [משבירת הכלים] שמעולם התהו נתהוה בחי' חסד דישמעאל⁶⁶ אשר גם הוא פזרן אכן הפיזור בכדי להראות את עשרו ותפארת גדולתו ולהיות לו לשם ולתפארת. הפך מבחי' הביטול מבחי' עפר ואפר וממילא שאין משפיע רק מהמותרות שלו.

But from the shattering of the vessels (sheviras hakeilim) of the World of Tohu there came into being the aspect of the Chesed of Yishmael, who is also a lavish giver; but the lavishness is in order to show his wealth and the splendor of his greatness, and so that it will be for him "a name and splendor." [This is] the opposite of the aspect of self-nullification, of the aspect of "dust and ashes"; and consequently he gives only from his surplus.

From the shattering of the vessels in the World of Tohu (chaos) came another kind of kindness, the Chesed of Yishmael. Yishmael also gives lavishly, but to display his wealth and win a name; this is the opposite of the self-nullification of "dust and ashes," and so he gives only from his surplus.

7 והתהוות בחי' זה דנבראים היינו ע"י שבה"כ [שבירת הכלים] דייקא מעולם התהו שלפני האצילות שהיה החסד בבחי' גדולה כו' ועמ"ש מזהבד"ה ויהי בשלח פרעה⁶⁷ בענין כמה ארך אפים לפניו כו' ע"ש.

And the coming into being of this aspect in created beings is specifically through the shattering of the vessels of the World of Tohu, which preceded Atzilus, where the Chesed was in the mode of greatness, etc. And see what is written about this in the discourse beginning "And it came to pass, when Pharaoh sent [the people] out," on the matter of "how much erech apayim there is before Him," etc.; see there.

Created beings came to have this self-centered kind of kindness through the shattering of the vessels of Tohu, which preceded Atzilus and in which Chesed took the form of "greatness." The maamar refers to the discourse "And it came to pass, when Pharaoh sent the people out" for the idea of "how much erech apayim there is before Him."

ועמ"ש בביאור על פ' שחורה אני כו' בענין כאהלי קדר כו' ע"ש. והאדם צריך לידבק במדות דעולם התיקון חסד דמ"ה [דשם מ"ה] בחי' בטול

And see what is written in the explanation on the passage "I am black," etc., on the matter of "like the tents of Kedar," etc.; see there. And a person must cleave to the attributes of the World of Tikkun (rectification): the Chesed (kindness) of Mah, the aspect of self-nullification (bittul).

It also refers to the explanation of "I am black" (Song of Songs 1:5) on "like the tents of Kedar." The practical point follows: a person must cleave to the attributes of the World of Tikkun, the self-nullified Chesed of Mah, not to the kindness of Tohu.

ולכן אפילו מגיע לו ריעותא מהגמילות חסד לא ימנע אי"ע [את עצמו] מלגמול חסד כיון שסבת החסד מחמת שמשים עצמו כשיריים כו' כנ"ל.⁶⁸

Therefore, even if some harm comes to him from an act of kindness, he should not hold himself back from doing kindness, since the cause of the kindness is that he makes himself like leftovers, etc., as mentioned above.

Therefore, even if doing a kindness brings him some harm, he should not hold back. His kindness does not come from a sense of his own greatness but from making himself like leftovers, so a loss to himself is no reason to stop.

SECTION 6 • 118-9

Self-nullification reveals G-d's greatness

8 והנה ע"י בחי' בטול זה יוכל להתגלות עליו מדותיו של הקב"ה ממש שהוא בחי' מדת גדולתו ית' בגילוי ממש

Now, through this aspect of self-nullification (bittul), the very attributes of the Holy One, blessed be He, can be revealed upon him, that is, the aspect of the attribute of His greatness, may He be blessed, in actual revelation.

Self-nullification has a further result: through it, G-d's own attributes, His very greatness, can be openly revealed upon a person.

כי ע"י בחי' שקיעה שמלמטה שהוא בחי' ביטול נמשך אתעדל"ע [אתערותא דלעילא] בבחי' חותם בולט הוא בחי' מדת גדולתו ית' משא"כ בסט"א [בסטרא אחרא]

For through the aspect of sinking from below, which is the aspect of self-nullification, there is drawn down an arousal from above (isarusa dile'eila) in the mode of a raised seal, which is the aspect of the attribute of His greatness, may He be blessed. This is not so with the sitra achra (the other side),

This is the seal again: a sunken impression below, self-nullification, draws from above a raised seal, the revelation of G-d's greatness. The sitra achra (the other side), the realm opposed to holiness, is different.

שהוא בחי' יש נמשך משם רק ע"י שבירת הכלים וזהו ענין לעושי רצונו⁶⁹ על אחת כמה וכמה.

which is the aspect of yesh (self-existence): from there it is drawn only through the shattering of the vessels. And this is the meaning of "for those who do His will, how much more so."

The sitra achra is yesh, a sense of separate self, and it receives Divine vitality only by way of the shattering of the vessels. Hence the Talmud's saying, "for those who do His will, how much more so": if even those who go against His will receive so much, how much more will He give to those who do it.

9 וכמ"ש במ"א שבעולם התיקון נמשך השראת אור א"ס מבחי' שלימותא דכולא כו'. ואפשר שזהו ג"כ פ"י ארץ הרים ובקעות

As is explained elsewhere, in the World of Tikkun the indwelling of the Infinite Light (Or Ein Sof) is drawn from the level of "the perfection of all," etc. And possibly this is also the meaning of "a land of mountains and valleys,"

As explained elsewhere, in the World of Tikkun the Infinite Light dwells from the level called "the perfection of all." Perhaps, the maamar suggests, this gives another meaning to "a land of mountains and valleys."

כי אברהם שהוא בחי' הר היינו מדת החסד הרי חסד זה נמשך מבחי' ואנכי עפר ואפר שהוא בחי' בקעה בחי' ביטול כו' משא"כ בסט"א [בסטרא אחרא] כנ"ל ועמ"ש בד"ה ענין שניתנה תורה על הר סיני.

for Avraham, who is the aspect of "mountain," that is, the attribute of Chesed (kindness): this Chesed is drawn from the aspect of "and I am dust and ashes," which is the aspect of a valley, the aspect of self-nullification (bittul), etc. This is not so with the sitra achra (the other side), as mentioned above. And see what is written in the discourse beginning "The matter that the Torah was given on Mount Sinai."

Avraham is a "mountain," the attribute of kindness, but his kindness comes from "I am dust and ashes," a "valley" of self-nullification: in holiness the mountain grows out of the valley. It is not so in the sitra achra; the maamar refers to the discourse on the Torah's being given on Mount Sinai.

SECTION 7 • 110

For the remnant of His heritage

10 וזהו לשארית נחלתו למי שמשים עצמו כשיריים. כי הנה י"ג מדות הרחמים נק' רחמים גדולים כמ"ש וברחמים גדולים אקבצך⁷⁰ שנמשכים מבחי' ולגדולתו אין חקר.⁷¹

And this is [the meaning of] "for the remnant of His heritage": for one who makes himself like leftovers. For the Thirteen Attributes of Mercy are called "great mercy," as it is written, "and with great mercy I will gather you," since they are drawn from the level of "and His greatness is unsearchable,"

This returns to "for the remnant of His heritage," which the Talmud reads as "for one who makes himself like leftovers." The Thirteen Attributes of Mercy are called "great mercy" ("with great mercy I will gather you," Isaiah 54:7) because they come from G-d's greatness, which is unsearchable.

שהם מבחי' ארך אפים וגדל חסד ועמ"ש מזה בד"ה כי ההרים ימושו. ובד"ה קול דודי.

for they are from the level of “slow to anger (erech apayim) and great in kindness.” And see what is written about this in the discourse beginning “For the mountains may depart,” and in the discourse beginning “The voice of my beloved.”

They are the level of “slow to anger and great in kindness,” the boundless kindness that flows from greatness. The maamarim “For the mountains may depart” and “The voice of my beloved” discuss this further.

וע"כ אינו נמשך אלא במי שמשים א"ע [את עצמו] כשיריים שהוא בחי' שקיעה וביטול שזה דייקא הוא הכלי לבחי' חותם בולט שמלמעלה וכמ"ש באריכות ע"פ שימני כחותם על לבך כו וז"ש [וזהו שכתוב] (ישעיה נ"ז)

And therefore it is drawn only into one who makes himself like leftovers, which is the aspect of sinking and self-nullification (bittul); for this specifically is the vessel for the aspect of the raised seal from above, as is explained at length on [the verse] “Set me as a seal upon your heart,” etc. And this is what is written (Isaiah, chapter 57):

Such great mercy can be drawn only into one who makes himself like leftovers, because a sunken impression below is the vessel for the raised seal from above, as the maamar “Set me as a seal upon your heart” explains. This answers why forgiveness reaches “the remnant,” and Isaiah says the same, as the next part quotes.

כי כה אמר רם ונשא⁷² כו' מרום וקדוש אשכון ואת דכא ושפל רוח⁷³ כו' וע' בזהר פ' אמור (ד"צ סע"ב [סוף עמוד ב]) ובמק"מ [ובמקדש מלך] שם:

“For thus says the High and Exalted One,” etc., “I dwell on high and in holiness, and with the crushed and lowly of spirit,” etc. And see the Zohar, Parshas Emor (folio 90, end of side b), and the Mikdash Melech there.

“For thus says the High and Exalted One... I dwell on high and in holiness, and with the crushed and lowly of spirit” (Isaiah 57:15): the One who is highest dwells with the lowliest. The maamar closes with references to the Zohar on Emor (90b) and the commentary Mikdash Melech there.

IN ONE'S AVODAH

A person must cleave to the attributes of the World of Tikkun, the humble kindness of the Chesed of Mah: giving from what he himself needs and not only from his surplus, and not holding back even when a kindness costs him, since his kindness comes from making himself like leftovers. Through this self-nullification G-d's own greatness and great mercy can be revealed upon him.

QUESTIONS FOR DISCUSSION

1. Why does the verse say the land drinks “to” the rain of heaven, and how does the image of drinking to a friend explain it?
2. How does the seal that reverses its image explain both Avraham's kindness and the soul's fiery love?
3. Why does the arousal of “water,” self-nullification, draw a higher response from above than the fiery love of the “mountains”?
4. What separates the Chesed of Mah from the Chesed of Yishmael, when both may give generously?
5. Why can the Thirteen Attributes of “great mercy” rest only on one who makes himself like leftovers?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ארץ הרים

The note quotes the Rebbe's remark there: see Maamarei Admur HaZaken, Hanachos HaRap, p. 134, where this maamar appears with variations.

KEHOT'S NOTE

הערת כ"ק אדמו"ר לעיל עי' יט בהערות וצינונים "ראה מאמרי אדה"י — הנחות הר"פ ז"ל (ע' קלד) ושם בשינויים". וראה הנסמן להלן ברשימת הכתבי-יד. מאמר זה בשינויים ותוס' הגהות באוה"ת עקב ע' תרכו. תרכט. חלק מהמאמר שבאוה"ת מיוסד על ד"ה והחיות רצוא ושוב הנדפס בסה"מ הנחות הר"פ ע' פב. ולכללות המאמר ראה ג"כ ד"ה קטנתי תשכ"ג. ע' בוך פערטעל שנה, א. חה"ס תקצ"ח ביאור עזה"ד [כ]. [כוונתו לד"ה זו הנדפס באוה"ת עקב ע' תרכו — שנמצא בכוך 318 שנה, א בכותרת: הגה"ס תקצ"ח]. בתוך מאמר זה נכלל מאמר ד"ה לך ה' הגדולה משנת תקע"א שנמצאים הנחות שונות מהמאמר: נוסח א' נדפס במאמרי אדה"י כתובים כרך ב ע' רכד בכותרת: יום ש"ק פ' תצא ומתחיל "כתיב לך ה' הגדולה". הנחה ב' נדפס במאמרי אדה"י — הנחות הר"פ ע' קלד ומתחיל "מדת חסדו של אברהם כו' הוא כשיריים". ובא כהמשך לביאור שחורה אני דש"פ עקב. הנחה ג' [הנחת כ"ק אדהאמ"צ]: באוה"ת וירא צ, א. וז"ל אדמו"ר הצ"צ שם: "ולחבין עוד יש להעתיק מה שמצאתי כתוב במ"א ושייך לענין זה וז"ל כ"י מו"ה ז"ל: להבין שרש ענין לשארית נחלתו כו". הנחה ד' נכלל בלקו"ת כאן יז, ד מתיבת "והנה עפ"י יובן הפסוק כו' לשארית נחלתו". כנראה שכ"ק הצ"צ הרכיב שני מאמרים או ביאורים, אחד על פסוק לך ה' הגדולה, ומתי' ומדת חסדו לקוח מביאור ע"פ שחורה אני. ראה ד"ה יביאו לבוש מלי תרכ"ז (בהוצאת תשנ"ט) ע' קצח ואילך.

2 ארץ הרים ובקעות

Moshe describes the Land of Israel: "a land of mountains and valleys; to the rain of heaven it drinks water." The maamar asks why it says "to the rain" (lemetar) and reads it as the earth's own waters rising toward heaven.

דברים י"א:י"א:11 Deuteronomy 11:11

והארץ אשר אתם עברים שמה לרשתה ארץ הרים ובקעות למטר השמים תשתה מים:

but the land, whither ye go over to possess it, is a land of hills and valleys, and drinketh water as the rain of heaven cometh down;

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KEHOT'S NOTE

דברים יא, יא.

3 למטר השמים

Where does the earth drink from? Rabbi Eliezer says from the ocean; Rabbi Yehoshua says from the upper waters, "as it is said, 'to the rain of heaven it drinks water,'" and describes the clouds rising from the earth to receive the rain.

בראשית רבה י"ג:י"ג:10 Bereshit Rabbah 13:10

ומהיכן הארץ שותה? רבי אליעזר אומר? ממימי אוקינוס, דכתיב ואד יעלה מן הארץ. אמר ליה רבי יהושע: וכי מימי אוקינוס לא מים

מלוחים הן?! אמר לו: מתמתקים הן בעבים, דכתיב (שם לו): אשר יזלו שחקים. היכן הם נוזלין? בשחקים. רבי יהושע אומר: מן העליונים, שנאמר (דברים יא): למטר השמים תשתה מים. והעננים מתגברין מן הארץ ועד הרקיע, ומקבלין אותן כמפי הנוד, דכתיב (איוב לו): יזוקו מטר לאדו וחושרים אותן כמין כברה, ואין טיפה נוגעת בחברתה, דכתיב (שמואל ב כב): חשרת מים עבי שחקים. למה הוא קורא אותן שחקים? רבי שמעון ...

From where does the earth receive its [rain] water? Rabbi Eliezer says: From the water of the ocean, as it is written: "A mist would rise from the earth." Rabbi Yehoshua said to him: But is the ocean water not salty? He said to him: It becomes sweetened in the clouds, as it is written: "Which the skies distill" (Job 36:28). Where is it distilled? In the skies. Rabbi Yehoshua says: [Rain comes] from the upper waters, as it is stated: "By the rains of the heavens it drinks water" ...

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- 4 Rabbi Yehoshua: "The whole world drinks from the upper waters, as it is said, 'to the rain of heaven it drinks water'; the clouds rise to the firmament and receive the rain.

תענית ט' ב:י"א:9 Taanit 9b:11

רבי יהושע אומר: כל העולם כולו ממים העליונים הוא שותה, שנאמר: "למטר השמים תשתה מים", אלא מה אני מקיים "ואד יעלה מן הארץ"? מלמד שהעננים מתגברים ועולים לרקיע, ופותחין פיהן כנוד, ומקבלין מי מטר, שנאמר: "יזוקו מטר לאדו".

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- 5 The Gemara explains that a Mishnah about keeping a plow away from a neighbor's wall does not mention irrigation water because it speaks of the Land of Israel, of which it is written, "to the rain of heaven it drinks water."

בבא בתרא י"ט א:י"ח:19 Bava Batra 19a:18

מחרישה - ותיפוק לקה משום ורעים! בחורש לאילנות. ותיפוק לקה משום מ"א! תנא בארץ ישראל קאי, דכתיב: "למטר השמים תשתה מים".

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- 6 On "All the rivers go to the sea," the Midrash asks where the earth drinks from and brings Rabbi Yehoshua's proof from "to the rain of heaven it drinks water."

Kohelet Rabbah 1:7:1 א"ז:א:1 Kohelet Rabbah 1:7:1

כל הנחלים הלכים אל הים, ומיחין הארץ שותה, רבי אליעזר ורבי יהושע, רבי אליעזר אומר מימי אוקינוס היא שותה, דכתיב (בראשית ב, ו): ואד יעלה מן הארץ והשקה, אמר לו רבי יהושע מימי אוקינוס לא מים מלוחין הן, אמר לו מתמתקין הן בעבים, דכתיב (איוב לו, כח): אשר יזלו שחקים, איכן הם נעשים נוזלים בשחקים. ורבי יהושע אומר ממים העליונים היא שותה, דכתיב (דברים יא, יא): למטר השמים תשתה מים, והעננים מתגברין מן הארץ עד לשמים ...

"All the rivers go to the sea, yet the sea is not full; to the place that the rivers go, they go there again" (Ecclesiastes 1:7). "All the rivers go to the sea," and from where does the earth drink? Rabbi Eliezer and Rabbi Yehoshua, Rabbi Eliezer says: It drinks from the water of the ocean, as it is stated: "A mist went up from the earth [and watered the entire face of the ground]" (Genesis 2:6). Rabbi Yehoshua said to him: "Isn't the water of the ocean salty?" He ...

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7

והארץ לעולם עומדת

On "and the earth stands forever," the Midrash lists ways the earth resembles a person, among them "a person drinks and the earth drinks, as it is said, 'to the rain of heaven it drinks water.'"

Kohelet Rabbah 1:8:ח"א: קוהלת רבה

כָּל הַדְּבָרִים יִגְעִים לֹא יוּכַל וְגו', דְּבַר הַבְּשִׁלָּה מִיִּגְעִין אֶת הָאָדָם, קוֹרָא הַיּוֹם, כְּבֹשׁ שְׁמָהּ. סָלַע כְּעוֹפֶרֶת, מְעוֹט חֲתִיכוֹת. מִתְפַּלְלוֹת בְּטוֹר מִסְכָּן, חֲתוּכִין שְׂרִיזִין חֲתוּכִין. שׁוֹר מִשְׁפָּט בְּטוֹר מִסְכָּן, תְּרִדִין בְּחֶרֶדֶל. רַבִּי יוֹנָתָן נִשְׁרַע שְׂעִירָה אֶזֶל לְהִדָּה מִגְדָּלָה דְּצִבְעִיָּה מִיתְאַסִּיָּא, הִנֵּה תָמֵן חֵד סִפֵּר, אָמַר, בְּשָׂבִיל שְׁעָרָה בְּאִתָּה לְכָאן לְרַפְּאָתוֹ, אָמַר לָקָה שִׁטְפוֹ מְאֻלָּל, וְהָא סְבִית שִׁישׁ בָּה סַעֲל לְרַפְּאָתוֹ, וְאִנִּי הֶעֱתִיקָתִי לְכָאן לְהַחִישׁ מִחִיָּה, קָם וּרְבַע לָקָה עַל רַגְלָיו, אָמַר לָקָה ...

"All matters are wearying; man cannot utter it, the eye is not satisfied with seeing, nor the ear filled with hearing" (Ecclesiastes 1:8). "All matters are wearying; man cannot...." Matters of platitude render a person weary. Koreh hayom - assemble there; literally means "read there." However, koreh can be used to mean assemble (see Deuteronomy 33:19) and hayom is translated in Aramaic as yemama, which is similar to taman, there. Thus, one could say koreh hayom is a type of hint or code for "assemble there." sela ka'oferet - few ...

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8

כי בצלם אלקים עשה את האדם

"Whoever sheds the blood of man... for in the image of G-d He made man." The maamar reads tzelem, "image," as a raised seal whose impression comes out sunken and reversed.

Genesis 9:6:ט' בראשית

שִׁפְךָ דַם הָאָדָם בְּאָדָם דָּמוֹ יִשְׁפֹּךְ כִּי בְצִלָּם אֱלֹקִים עָשָׂה אֶת־הָאָדָם:

Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of G-d made He man.

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KEHOT'S NOTE

בראשית ט, ו.

9

שאדם הוא כחותם המתהפך

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

KEHOT'S NOTE

ועי איוב (לח, יד). ועי פרדס להרמ"ק ש' ערכי הכינויים ערך אמת [כ].

10

כחותם המתהפך

Of the earth at dawn: "It turns like clay under a seal." The Kehot note points to it for the image of a seal that reverses what it stamps.

Job 38:14:יד"י: איוב

תַּתְּהַפֵּךְ כַּחֲמֵר חוֹתֵם וְיִתְיַצְבוּ כְּמוֹ לְבוֹשׁ:

It is changed as clay under the seal; And they stand as a garment.

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11

כחותם המתהפך

In the entry "Emes" (truth) of the Gate of Appellations, Rabbi Moshe Cordovero writes that because Tiferes is "like a reversed seal," the letters of tam appear in emes reversed. The Kehot note refers here for the reversed seal.

Pardes Rimmonim 23:1:169ט"א:א: פרדס רמונים

והנה בהיותה מתייחדת בת"ת למעלה או נקרא מציאותה אליו בסוד שימני כחותם (שה"ש ח ו) ונקרא הוא על שמה אמ"ת. ומפני שהוא כחותם המתהפך מציאות הנשאר בו נעשה [אות מי קודם לת] הפך ת"ם בסוד הצירוף והחתימה (עי בשער הכנויים בד"ה בא יעקב):

Pardes Rimmonim (Public Domain)

12

נעשה ימין למטה

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

KEHOT'S NOTE

ביאור תוס'. [כ].

13

בד"ה שימני כחותם

The maamar "Set me as a seal upon your heart" in Likkutei Torah on Shir HaShirim is the one this maamar keeps citing for the raised and sunken seal and for the straps of the head-tefillin.

KEHOT'S NOTE

לקמן שה"ש. סידור שער התפילין.

14

ואנכי עפר ואפר

Avraham, pleading for Sodom: "Behold, I have ventured to speak..., and I am dust and ashes." The maamar finds here the humility from which Avraham's kindness came.

Genesis 18:27:ז"ח: בראשית

וַיַּעַן אַבְרָהָם וַיֹּאמֶר הִנֵּה־נָא הוֹאֵלְתִּי לְדַבֵּר אֶל־אֲדֹנָי וְאֲנֹכִי עֹפָר וָאֵפֶר:

And Abraham answered and said: 'Behold now, I have taken upon me to speak unto the L-rd, who am but dust and ashes.

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KEHOT'S NOTE

בראשית יח, כז. ראה פ' בהר מב, ב.

15

מדת ישמעאל

The note refers here for more on "the attribute of Yishmael," the kindness that gives only from surplus.

KEHOT'S NOTE

ראה תו"ח פ' תולדות ד, א ואילך [בהוצאה החדשה קמה, א]. אזה"ת בראשית כרך א ע' צג, א ואילך.

16

שבחזרתו פרע הקפותיו

On “And he went on his journeys” (Genesis 13:3), Rabbi Elazar son of Rabbi Menachem says that Avram went to pay off his debts. The maamar sees in it a kindness that does not first protect its own needs.

בראשית רבה מ"א:ג' Bereshit Rabbah 41:3

ואברם כמד מאד במקנה בכסף וזוהב - הה"ד (תהלים קה) ויוציאם בכסף וזוהב וגוי וילך למסעיו, במסעות שהלך בהן חזר. אמר רבי אלעזר ברבי מנחם: הלך לפרוע הקפותיו. וגם ללוט ההולך את אברם וגוי ד' דברים טובים היו ללוט בעבור אברם. וילך אברם וגוי וילך אתו לוט. וגם ללוט ההולך את אברם, וישב את כל הרכוש וגם את לוט. ויהי בשחת אלקים וגוי, ויזכור אלקים את אברהם וישלח את לוט מתוך וגוי. וכנגדו היו בניו צריכים לפרוע לנו טובות, לא דיין שלא פרעו לנו טובות אלא רעות. הה"ד (במדבר כב) ...

“Abram was very wealthy in livestock, in silver, and in gold” (Genesis 13:2). “Abram was very wealthy in livestock, in silver, and in gold.” That is what is written: “He took them out with silver and gold...” (Psalms 105:37). “He went on his journeys from the Negev to Beit El, to the place where his tent had been initially, between Beit El and Ai” (Genesis 13:3). “He went on his journeys” - on the same journeys [routes] that he went [to Egypt], he returned. Rabbi Elazar ben Rabbi Menahem said: ...

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

KEHOT'S NOTE

ב"ר מא, ג. הובא ברש"י בראשית יג, ג [ילקוט ר' סט. — כ].

17

חייך קודמיו

Rabbi Akiva rules that when only one of two travelers can survive on the water, “your life comes before your fellow’s life.” Avraham did not invoke this rule to keep what he needed.

בבא מציעא ס"ב א'ב' Bava Metzia 62a:2

ורבי יוחנן. האי “וחי אחיך עמך” מאי עביד לקה? מבעי לקה לכדתנא: שנים שהיו מהלכין בדרך ובין אחד מהן קיתו של מים, אם שותין שניהם - מתים. ואם שותה אחד מהן - מגיע לישוב. דרש בן פטורא: מוטב שישתו שניהם וימותו, ואל יראה אחד מהם במיתתו של חברו. עד שבא רבי עקיבא ולימד: “וחי אחיך עמך”, חייך קודמים לחיי חברך.

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18

שמים עצמו כשיריים

The note points ahead to paragraph 3 of this maamar, where “for the remnant of His heritage” is explained as “for one who makes himself like leftovers.”

KEHOT'S NOTE

ר"ה יז, רע"ב. וראה בהגמטן להלן רע"ד (בפנים).

19

שמים עצמו כשיריים

The Talmud reads “for the remnant (she’eris) of His heritage” as “for one who makes himself like leftovers (she-

yarayim).” Here the phrase describes Avraham; paragraph 3 returns to the verse.

Rosh Hashanah 17b:1-3 א'ג' ראש השנה י"ז ב'א'ג'

למי ששמים עצמו כשיריים. רב הונא רמי, כתיב: “צדיק ה' ככל דרכיו”, וכתב: “והסיד ככל מעשיו!” בתחלה — צדיק, ולבסוף — חסיד. רבי אלעזר רמי, כתיב: “ולך ה' חסד”, וכתב: “כי אתה תשלם לאיש כמעשהו”. בתחלה — “כי אתה תשלם כמעשהו”, ולבסוף — “ולך ה' חסד”.

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20

לעולם למקום נמוך

The note says there is a long addition “there” at this point, apparently in the version of this maamar in Or HaTorah on Eikev.

KEHOT'S NOTE

שם תוסי מרובה כאן. [כ].

21

רשפי רשפי אש

“Set me as a seal upon your heart... for love is strong as death...; its flashes are flashes of fire.” The maamar uses it for the soul’s fiery love; the same verse gives the title of the maamar on seals that it keeps citing.

Song of Songs 8:6 שיר השירים ח'ו"ו

שימיני כחותם על-לביך כחותם על-זרועך כיעצה כמות אהבה קשה כשאל קנאה רשפיה רשפי אש שלהבתה:

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

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

KEHOT'S NOTE

שה"ש ח, ו.

22

נעשה ימין למטה

According to the note, Or HaTorah on Eikev has a long addition here, after “from left above, it becomes right below.”

KEHOT'S NOTE

שם [באור"ת עקב] יש תוסי מרובה. [כ].

23

בסמוך בד"ה ויאכילך את המן

That maamar explains the manna as dew and “great compassion,” and speaks of a love that comes from the revelation of G-d’s greatness, “His greatness is unsearchable,” too great to be encloded in the worlds.

KEHOT'S NOTE

לעיל יג, ג. במהדורא קמא ומהלשון “בסמוך” נראה שמתחילה סבר להעמיד מאמר זה קודם ד"ה ויאכילך.

24

ארץ היא כנס"י

The note refers to the entries “Eretz” (land) and “Knesses Yisrael” in this lexicon of Kabbalistic terms, for “land” as a name of the Congregation of Israel.

KEHOT'S NOTE

ראה קה"י בערך ארץ וכנס"י.

25

כאברהם שקראו הר

Rabbi Elazar contrasts the forefathers: of Avraham “mountain” is written (“on the mountain of Havayah it will be seen”), of Yitzchak “field,” and Yaakov called it “house.” Here the “mountain” stands for the soul’s surge upward.

Pesachim 88a:4 ד”א: פסחים

אֵלָא, לֹא כְּאַבְרָהָם שֶׁכְּתוּב בּוֹ “הָרִי”, שֶׁנֶּאֱמָר: “אֲשֶׁר יֵאמַר הַיּוֹם בְּהָרִי הִי יִרְאֶה”, וְלֹא כִּי־יִצְחָק שֶׁכְּתוּב בּוֹ “שָׂדֶה”, שֶׁנֶּאֱמָר: “וַיֵּצֵא יִצְחָק לְשׂוּחַ בְּשָׂדֶה”, אֵלָא כִּי־עֵקֶב שֶׁקָּרָא “בֵּית”, שֶׁנֶּאֱמָר: “וַיִּקְרָא אֶת שֵׁם הַמָּקוֹם הַהוּא בֵּית אֱלֹהִים”.

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KEHOT’S NOTE

ראה פסחים פח, א.

26

ויש במרירות כו

The note says the manuscript has a long addition here, after “love with bitterness.”

KEHOT’S NOTE

[בכתי"י] תוסי' מרובה כאן [כ]. ראה אוה"ת כאן.

27

ונשב בגיא

“And we dwelt in the valley opposite Beis Peor.” The maamar refers to the discourse “Hear, O Israel” for the “valley” as self-nullification.

Deuteronomy 3:29 ג'כ"ט: דברים

וְנָשָׁב בְּגֵיא מוֹל בֵּית פְּעוֹר:

So we abode in the valley over against Beth-peor.

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

28

לך הי הגדולה

David’s blessing: “Yours, Havayah, is the greatness and the might and the beauty...” The maamar reads “the greatness” (Gedulah) as G-d’s kindness, which flows from His greatness.

I Chronicles 29:11 י"א: דברי הימים א

לְךָ הִי הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּחַ וְהַהוֹד כִּי־כָל בְּשָׂמִים וּבְאֶרֶץ לְךָ הִי הַמְּמִלְכָה וְהַמִּתְנַשֵּׂא לְכָל לְרֹאשׁ:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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KEHOT’S NOTE

דה"א כט, יא.

29

לך הי הגדולה והוא מדת החדס

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

KEHOT’S NOTE

שהאר"י קראו למדת הגדולה מדת החדס.

30

וכידוע אשר ד' אותיות הוי' הן דו"ר רוי"ד

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

KEHOT’S NOTE

ראה לעיל בלק עג, א. וש"נ.

PARAGRAPH 2

31

הנמשך ע"י אש

The note says the manuscript has a long addition here, after “the arousal from above that is drawn down through fire.”

KEHOT’S NOTE

[בכתי"י] תוסי' מרובה כאן [כ]. ראה אוה"ת כאן.

32

ולא יכנף עוד

“...and your Teacher will no longer be hidden, and your eyes will see your Teacher.” The maamar uses it for a revelation of the Infinite Light without concealing garments.

Isaiah 30:20 כ"י: ישעיהו

וְנָתַן לָכֶם אֲדֹנָי לֶחֶם צָר וּמִים לֶחֶץ וְלֹא־יִכְנֹף עוֹד מוֹרֶיךָ וְהָיוּ עֵינֶיךָ רְאוּת אֶת־מוֹרֶיךָ:

And though the L-rd give you sparing bread and scant water, Yet shall not thy Teacher hide Himself any more, But thine eyes shall see thy Teacher;

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KEHOT’S NOTE

ישע"י ל, כ.

33

ארמי יעקב מים ליין

The text itself refers to the Zohar on Balak, at the end of 189a, where Yaakov’s mixing of water into wine is treated “somewhat differently.”

Zohar, Balak 6:78-86 י"ח-פ"ז: ספר הזוהר, בלק ו

All issue from the ancient holy supernal Wine, which Jacob presses from a certain Vine. Therefore it was that Jacob presented to Isaac the wine which was fitting for him. That wine proceeds from grade to grade up to Joseph the Righteous, who is David the Faithful.

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

34

שיחזור וישתה לו

The note says the manuscript has a long addition here, after “so that he will drink to him in return.”

KEHOT’S NOTE

[בכתי"י] תוסי' מרובה שם. [כ]. ראה אוה"ת כאן.

35

פ"י שזוה העלאת

The note observes that the bracket opened here seems to lack its close, and that in one manuscript of this maamar the bracket ends after the word tzarasani.

KEHOT’S NOTE

לכא"י חסר סיום המוסגר. ובכתי"י אחד (950 א, א) שם נמצא מאמר זה סיום המוסגר אחר תיבת צרתני כנ"ל.

36

ונתתי גשמיכם

“I will give your rains in their season, and the land will yield its produce.” The bracket refers to the maamar on “If you walk in My statutes,” which explains these rains.

Leviticus 26:4 ד"ו: ויקרא

וְנָתַתִּי גְשָׁמֵיכֶם בְּעֵתָם וְנָתַתִּי הָאֶרֶץ יְבוּלָה וְעַץ הַשָּׂדֶה יִתֵּן פְּרִי־וֹ:

then I will give your rains in their season, and the land shall yield her produce, and the trees of the field shall yield their fruit.

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

37 ניסוך המים שהי' בחג הסוכות

The Gemara finds a hint of the water libation in the Torah: the extra letters in the Sukkos offerings of the second, sixth and seventh days spell mayim, "water." The maamar explains its inner meaning as self-nullification.

Sukkah 45a סוכה מ"ה

Taanit 2b:16-17 תענית ב' ב' ט"ז-י"ז

רבי עקיבא אומר: בששי בחג הוא מזכיר, שנאמר בששי: "ונסכיה", בשני ניסוכין הכתוב מדבר — אחד ניסוך המים, ואחד ניסוך הנין. אימא תרניהו דחמרא! סבר לה כרבי יהודה בן בתירה, דאמר: רמזי מ"א.

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KEHOT'S NOTE

סוכה מה, א. תענית ב, ב.

38 חכמה כח מה

The Zohar divides the word Chochmah into koach mah, "the power of 'what.'" The maamar uses it to identify the water libation with self-nullification.

Zohar III, 34a ז"ג לד, א

KEHOT'S NOTE

ז"ג לד, א. הקי' ת"ז בתחלתה. ובכ"מ.

39 ועד"ז יובן מ"ש בזהר בלק. . ע"ש במק"מ

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

"דהיינו כששורה בבייע על מט"ט וסנ"ל כן פי' במק"מ בשם הרח"ו, וכ"כ אדמו"ר נ"ע דלא כהרמ"ז — אה"ת שה"ש כרך ב ע' שפג. וראה באוה"ת בראשית כרך ו ב' ויחי תתשכד, ב.

PARAGRAPH 3

40 בשמע"צ אומרים מוריד הגשם

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

KEHOT'S NOTE

טושיע או"ח סי' קיד, א. תרס"ח, ב.

41 מוריד הגשם

"We begin to say 'He causes the wind to blow and the rain to fall' in the second blessing, in the Musaf prayer of the last Yom Tov of the festival," that is, Shemini Atzeres. The maamar explains what this rain is.

Shulchan Arukh, Orach Chayim 114:1 שולחן ערוך, אורח חיים

דין הזכרת הרוח וגשם וטל. ובו ט סעיפים: מתחילין לומר בברכה שנייה משיב הרוח ומוריד הגשם בתפלת מוסף של י"ט האחרון של חג ואין פוסקין עד תפלת מוסף של י"ט הראשון של פסח:

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

ארץ הרים ובקעות למטר השמים תשתה מים

42 מקרב איש ולב עמוק

"...and the inward part of a man, and a deep heart." Here it describes the innermost depth of the soul, where the revelation from above is received.

Psalms 64:7 תהילים ס"ד:ז

יחפשו עולות תמנו חפש מחפש וקרוב איש וקרוב עמוק:

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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43 וארז"ל בפ"ב דר"ה דף י"ז

Or HaTorah sums up the idea: since the Thirteen Attributes of Mercy come from G-d's greatness, which is unsearchable (therefore He is "slow to anger and abundant in kindness"), they cannot be drawn into one who is full of self and self-importance, for greatness belongs only to the Creator.

KEHOT'S NOTE

באוה"ת נ"ך כרך א ע' תצא תוכן הענין שנתבאר, וז"ל: "ותוכן הענין כיון שיג"מ נמשכים מבחי הגדולה מה שלגדולתו אין חקר, לכן הוא ארך אפיים וגדל חסד, לכן א"א שיומשכו במי שהוא בבחי' יש וגדלות, שאין גדולה אלא ליצור בראשית" ע"ש.

44 מי א-ל כמוך נושא עון

"Who is a G-d like You, who bears iniquity and passes over transgression for the remnant of His heritage..." The maamar sets out to explain why forgiveness reaches "the remnant."

Micah 7:18 מיכה ז:י"ח

מ"א-ל כמוך נושא עון ועבר עליך פשע לשארי'ת נחלתו לא-תחזיק לעד אפו כ"י-תפץ חסד הוא:

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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KEHOT'S NOTE

מיכה ז, יח. באוה"ת פ' וירא כרך א צא, א מציין הצ"צ שכאן בלקו"ת נתבאר בדרך קצרה "כל מה שבי' מו"ח ז"ל באריכות" וראה שם באריכות.

45 למי שמשלים עצמו כשיריים

Rabbi Acha bar Chanina reads "for the remnant of His heritage" as "and not for all His heritage": for one who makes himself like leftovers. The maamar builds its explanation of the verse on this.

Rosh Hashanah 17b:1-3 ראש השנה י"ז ב' א-ג

למי שמשלים עצמו כשיריים. רב הונא רמי, כתיב: "צדיק ה' בכל דרכיו", וכתיב: "וחסיד בכל מעשיו"! בתחלה — צדיק, ולבסוף — חסיד. רבי אלקעזר רמי, כתיב: "ולך ה' חסד", וכתיב: "כי אתה תשלם לאיש כמעשהו". בתחלה — "כי אתה תשלם כמעשהו", ולבסוף — "ולך ה' חסד".

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

46 לך ה' הגדולה והגבורה

David's blessing names G-d's attributes in the order greatness, might, beauty. The early Kabbalists' names Gedulah, Gevurah, Tiferes follow the verse.

I Chronicles 29:11א"ט:י"ט דברי הימים א

לך ה' הגדולה והגבורה והתפארת והנצח וההוד כ"ל בשמים ובארץ
לך ה' הממלכה והמתנשא לכל לראש:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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47 מקובלים הקדמונים

Where our text says "the early Kabbalists," Or HaTorah on Vayeira reads "before the Pardes and Etz Chaim," and Or HaTorah on Eikev says "the Kabbalists."

KEHOT'S NOTE

באור"ת וירא שם צ, א מציין "שלפני הפרדס והע"ח". ובאור"ת פ' עקב עי תרכט "המקובלים". במאמרי אדה"צ כתובים כך ב עי רכד "המקובלים הראשונים" שלפני הארז"ל.

PARAGRAPH 4

48 לגדולתו אין חקר

"Great is Havayah and highly praised, and His greatness is unsearchable." The maamar makes this unsearchable greatness the source of G-d's kindness.

Psalms 145:3ג"ג:תהילים קמ"ה

גדול ה' ומהלל מאד ולגדלתו אין חקר:

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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KEHOT'S NOTE

תהלים קמה, ג. ראה באור"ת שם צא, ב בענין זה.

49 ארך אפים וגדל חסד

"Gracious and merciful is Havayah, slow to anger and great in kindness." The maamar reads erech apayim as "long of face" and derives the greatness of kindness from it.

Psalms 145:8ח"ח:תהילים קמ"ה

חנון ורחום ה' ארך אפים וגדל חסד:

The L-RD is gracious, and full of compassion; Slow to anger, and of great mercy.

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KEHOT'S NOTE

תהלים קמה, ח.

50 באור פני מלך חיים

"In the light of the king's face is life, and his favor is like a cloud of the late rain." The maamar reads it of G-d, the

King, linking life and kindness to His "face."

Proverbs 16:15ט"ו:ט"ז משלי

באור-פני-מלך חיים ורצונו כעב מלקוש:

In the light of the king's countenance is life; And his favour is as a cloud of the latter rain.

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KEHOT'S NOTE

משלי טז, טו. ראה לעיל מסעי צג, ג.

51 רב חסד

Among the Thirteen Attributes of Mercy: "slow to anger and abundant in kindness and truth." The maamar calls this boundless kindness "the attribute of 'abundant in kindness.'"

Exodus 34:6ו"ד:שמות

ויעבר ה' על-פניו ויקרא ה' ה' אל רחום וחנון ארך אפים ורב-חסד ואמת:

And the L-RD passed by before him, and proclaimed: "The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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52 רב חסד

The text itself refers to the Idra of Parshas Nasso in the Zohar, 133b. According to Likkutei Torah on Masei, it explains there at length that "His goodness never ceases."

ספר הזהר, האדרא רבא ט"ו:קל"ד-15:134-17:147 Zohar, Idra Rabba

53 עיין בזהר באדרת נשא דקלי"ג ע"ב

The note adds a reference to Or HaTorah on Vayeira alongside the Zohar's Idra of Nasso, for the boundless kindness of "abundant in kindness."

KEHOT'S NOTE

ראה גם באור"ת פ' וירא צ, ב.

54 קדמון לכל הקדומים

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

KEHOT'S NOTE

ת"ז (קכ, א). [כ].

55 קדמון לכל הקדומים

The Kehot note gives the Tikkunei Zohar (120a) as the source of the phrase "primordial before all that is primordial," said of G-d, who precedes everything.

Tikkunei Zohar 120a:5ה"א:תקוני הזהר ק"ב

... אדם קדמא עלא דכלהו, כתר עליון, סתים וטמיר, סתים דכל סתמין, עלת העלות, קדמון לכל קדומים, בגין האי אדם קדמון אתמר בעלת העלות, ואיהא אצלו אמן, ולהוא קדמון אמר (בראשית א כו) נעשה אדם בצלמנו כדמותנו, אנת יהיב כל ציוריו וכל דיוקניו וכל תקוניו סתמין, וכל אבריו דכל מיניו, ואנת (ניא ואנא) יהיב חילא בקה דאשתמודענא (דישתמודע) בקה, דאם לא יהיב לקה שכל הא לא כיל למנדע אמונה דילי, ובדא יהא שליט על כל חילי ...

Tikkunei Zohar - Vocalized (Public Domain)

56

כי גאה גאה

The Song at the Sea: “I will sing to Havayah, for He is highly exalted.” The maamar quotes it for G-d’s greatness, which belongs to Him alone.

שמות ט”ו:א: Exodus 15:1

אז לשיר־משה ובני ישראל את־השירה הזאת לה' ויאמרו לאמר אֲשִׁירָה לה' כִּי־גָאָה גָאָה סוֹס וְרֹכֶבּוֹ רָמָה בָּיָם:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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KEHOT'S NOTE

שמות טו, א.

57

ולכן נקרא ארץ ישראל בשם ארץ כנען

The note points to the beginning of Torah Ohr on Vayeshev for the name “the land of Canaan” as a term of submission.

KEHOT'S NOTE

ראה גם תו”א פ’ וישב בתחלתו ובהו”ת פ’ וישב ע’ רנא, ב.

58

לשון הכנעה וביטול כמ”ש לעיל

The note identifies the place “above,” earlier in Likkutei Torah on Eikev, where “Canaan” is explained as a term of submission and self-nullification.

KEHOT'S NOTE

טו, ג.

PARAGRAPH 5

59

זהו מדת חסד לאברהם

The note refers to the Rebbe’s own note on these words, “And this is the attribute of ‘kindness to Avraham’”; its content is not given here.

KEHOT'S NOTE

ראה הערת כ”ק אדמו”ר בהערות וצינונים לכאן.

60

חסד לאברהם

“You will give truth to Yaakov, kindness to Avraham, as You swore to our fathers from days of old.” The verse closes the passage that opens “Who is a G-d like You... for the remnant of His heritage”; the maamar names Avraham’s attribute by it.

Micah 7:20

תתן אמת ליעקב חסד לאברהם אשר־נשבעת לאבותינו מימי קדם:

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

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61

ואנכי עפר ואפר

Avraham’s words when pleading for Sodom: “and I am dust and ashes.” The maamar finds in them the source of

his kindness.

בראשית י”ח:כ”ז: Genesis 18:27

ויעז אברהם ויאמר הנה־נא הוֹאֲלֵתִי לְדָבָר אֱלֹהִים־נִי וְאֲנֹכִי עָפָר וָאֵפֶר:

And Abraham answered and said: ‘Behold now, I have taken upon me to speak unto the L-rd, who am but dust and ashes.

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KEHOT'S NOTE

בראשית יח, כז.

62

קטנתי מכל החסדים

Yaakov’s prayer before meeting Esav: “I am too small for all the kindnesses and all the truth that You have done for Your servant.” The maamar pairs it with Avraham’s “dust and ashes.”

בראשית ל”ב:י”א: Genesis 32:11

קטנתי מכל החסדים ומכל־האמת אשר עשית את־עַבְדְּךָ כִּי בְמַקְלִי עָבַרְתִּי אֶת־הַיַּרְדֵּן הַזֶּה וְעַתָּה הֵייתִי לְשָׁנִי מִחֲנוֹת:

I am not worthy of all the mercies, and of all the truth, which Thou hast shown unto Thy servant; for with my staff I passed over this Jordan; and now I am become two camps.

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KEHOT'S NOTE

בראשית לב, יא.

63

כמ”ש באגה”ק

There the Alter Rebbe brings what he heard from his teacher on “I am dust and ashes”: Avraham said it of the supernal Chesed shining in his soul, which bears no comparison to the Chesed of Atzilus, as ash bears none to the tree it came from.

KEHOT'S NOTE

סיי טו.

PARAGRAPH 6

64 אבל בחי' וגדל חסד ורב חסד זהו בבחי' א”א שלמעלה מהאצילות

According to the note, Or HaTorah on Beha’aloscha quotes this passage, and Or HaTorah on Vayeira explains at length how “great in kindness” and “abundant in kindness” belong to Arich Anpin, above Atzilus.

KEHOT'S NOTE

מובא באוה”ת פ’ בהעלותך עי שלד ע”ש. וראה מאמרי אדה”י כתובים כרך ב עי רכד ואילך. ביאור ענין זה ובאריכות באוה”ת פ’ וירא צא, ב.

65

חסד דלגאו וחסד דלבר

The text refers to the Zohar “there,” the Idra of Parshas Nasso (133b) cited in paragraph 4, for the distinction between an inner Chesed and an outer Chesed.

ספר זוהר, האדרא רבא ט”ו:קל”ד-147:134-15: Zohar, Idra Rabba

י”ז:קמ”ז

66

משבחה”כ שמעולם התהו נתהווה בחי' חסד דישמעאל

The note refers there for a lengthy discussion of how the Chesed of Yishmael came into being from the shattering of the vessels of Tohu.

KEHOT'S NOTE

ראה בארוכה באוה"ת פ' וירא צג, ב.

PARAGRAPH 7

67 בד"ה ויהי בשלח פרעה
The note identifies the discourse as the one in Torah Ohr on Beshalach; according to this maamar, it discusses "how much erech apayim there is before Him."
KEHOT'S NOTE

תו"א פ' בשלח.

68 כביאר ע"פ שחורה אני
The explanation of "I am black but comely" there speaks of two kinds of "blackness" of the soul: its descent from its place of honor, and its being en clothed in a physical body and in mitzvos done with physical things, such as tzitzis of wool and tefillin of parchment.

Song of Songs 7:3: שיר השירים ז'ג:3

שְׁרָרָה אֵנִי הַסֹּהֵר אֶל־יְחִסְרֵי הַמֶּזֶג בְּטֶגֶח עֲרֻמַּת חֲסִים סוּגָה בְּשׁוֹשָׁנִים:

Thy navel is like a round goblet, wherein no mingled wine is wanting; Thy belly is like a heap of wheat Set about with lilies.

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KEHOT'S NOTE

לקמן שה"ש ז, ג [כך מציין באוה"ת פ' וירא צג, ב].

PARAGRAPH 8

69 לעושי רצונו עאכו"כ
One of the two places the Kehot note gives for the saying "If for those who transgress His will it is so, for those who do His will, how much more so." The maamar applies it to the sitra achra and to the self-nullified.

Nedarim 50b:10: נדרים נ"ב:10

רבי עבד לכה הלולא לרבי שמעון ברבי, כתב על בית גננא: עשרין וארבעה אלפין ריבואין דינרין נפקו על בית גננא דין, ולא אומניה לבר קפרא. אמר לכה: אם לעוברי רצונו כה — לעושי רצונו על אחת כמה וכמה. אומניה, אמר: לעושי רצונו בעולם הזה כה — לעולם הבא על אחת כמה וכמה.

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Makkot 24b:1-2: מכות כ"ד ב:א-ב:2

באש, ולא נבכה!? אמר להן: לכה אני מצחק, ומה לעוברי רצונו כה, לעושי רצונו על אחת כמה וכמה. שוב פעם אחת היו עולין לירושלים, כיון שהגיעו לחר הצופים קרעו בגדיהם, כיון שהגיעו לחר חבית ראו שוועל שצא מבית קדשי הקדשים, התחילו הן בוכין ורבי עקיבא מצחק. אמרו לו: מפני מה אתה מצחק? אמר להם: מפני מה אתם בוכים? אמרו לו: מקום שכתוב בו "והזר הקרב יומת", ועכשיו שועלים הלכו בו, ולא נבכה!?

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KEHOT'S NOTE

נדרים נ, ב. מכות כד, ב.

PARAGRAPH 10

70 וברחמים גדולים אקבצך
"For a small moment I forsook you, and with great mercy I will gather you." The maamar takes "great mercy" as the Thirteen Attributes, which flow from G-d's greatness.

ישעיהו נ"ד:7: Isaiah 54:7

כְּרַגַּע קָטָן עָזַבְתִּיךָ וּבְרַחֲמִים גְּדֹלִים אֶקְבֹּצְךָ:

For a small moment have I forsaken thee; But with great compassion will I gather thee.

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KEHOT'S NOTE

ישע"י נד, ז.

71 ולגדולתו אין חקר
"And His greatness is unsearchable": the source from which, according to the maamar, the Thirteen Attributes of Mercy are drawn.

Psalms 145:3: תהילים קמ"ה:3

גָּדוֹל הוּא וּמֵהָלָל מְאֹד וְלִגְדֻלְתּוֹ אֵין חֶקֶר:

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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72 "For thus says the High and Exalted One, who dwells forever, whose name is Holy: I dwell on high and in holiness, and with the crushed and lowly of spirit, to revive the spirit of the lowly." The maamar ends with it: the highest revelation rests on the lowly.

ישעיהו נ"ז:15: Isaiah 57:15

כִּי כֹה אָמַר רִם וְנִשָּׂא שֹׁכֵן עַד וְקָדוֹשׁ שָׂמוּ מְרוֹם וְקָדוֹשׁ אֲשַׁכּוֹן וְאֶת־דָּכָא וּשְׁפִל־רוּחַ לְהַחְיִית רוּחַ שְׁפִלִים וּלְהַחְיִית לֵב נִדְכָּאִים:

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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73 ואת דכא ושפל רוח
The text itself refers to the Zohar on Parshas Emor, at the end of 90b, together with the commentary Mikdash Melech there, for this idea.

ספר זוהר, אמור י"א:ל"ו-י"ג:מ"ו: Zohar, Emor 11:36-13:46

And because G-d is served by the hand of the priest, who is holy, the priest is served by one who is sanctified by his purity, to wit, the Levite. The ordinary man, too, is served i.e. should have water poured over his hands, v. Shulcan Aruch. by one who has already sanctified himself, and thus Israel are set apart in holiness to serve the Holy One, blessed be He.' He further expounded the verse: "Salvation is the L-rd's; thy blessing be upon thy people" (Ps. 3, 9). 'We have learnt', ...

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



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THE CHASSIDISHE PARSHA

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

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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