



LIKKUTEI TORAH • PARSHAS EMOR • MAAMAR 5

# והניף הכהן אותם על לחם הבכורים תנופה לפני...

“And the kohen shall wave them  
upon the bread of the first fruits”



The two Shavuos lambs, the embodiment of bittul, are waved together with the two loaves, the Written and the Oral Torah, and through the Torah they are raised back to their source, where nothing opposed to holiness can draw from them. The daily lambs, which carry bittul down into the world of separation, must instead be wholly burnt.

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



LikuteiTorah.com

THE CHASSIDISHE PARSHA

[likuteitorah.com/likutei-torah/emor/5/](http://likuteitorah.com/likutei-torah/emor/5/)

## THE BIG IDEA

The two Shavuos lambs, the embodiment of bittul, are waved together with the two loaves, the Written and the Oral Torah, and through the Torah they are raised back to their source, where nothing opposed to holiness can draw from them. The daily lambs, which carry bittul down into the world of separation, must instead be wholly burnt.

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

## THE MAAMAR IN BRIEF

The maamar asks why, on Shavuos, the two lambs are waved together with the two loaves. Creation's purpose is that the yesh be nullified to G-dliness, and true bittul means being one with the Infinite Light as the limbs are one with the soul. Man lacks this by nature, but domestic animals show it, because their root is higher than man's, and sacrifice returns their life-force to that root. Lambs embody bittul most, since they belong to compassion, Yaakov's attribute. The Torah's two spellings tell their story: kesev, shin before beis, is their source, where the attributes stand above Chochmah; keves, beis before shin, is their state below. Yaakov "separated" them into the world of separation as the two daily lambs: the morning lamb, so that Avraham's boundless Chesed is drawn only into what is nullified, and the evening lamb, to sweeten Yitzchak's Gevuros. On Shavuos the lambs are waved back up with the two loaves, the Written Torah with its song and the Oral Torah with its explanation of the mitzvos. So the loaves are leavened, and the Shavuos lambs are peace-offerings that may be eaten.

## OUTLINE

- 1 The question: lambs waved with bread** ¶1  
The Shavuos lambs are waved together with the two loaves; to understand why, the maamar starts from the purpose of creation, the nullification of the yesh to the ayin.
- 2 What true bittul is** ¶2  
To be actually included in the Infinite Light, as the body's limbs are one with the soul and obey it without resistance.
- 3 Animals, sacrifice and the lamb** ¶3-5  
Man lacks innate bittul, but domestic animals have it from their lofty root, and sacrifice returns them there. Lambs, of Yaakov's compassion, have the most, as their voice, their weakness and their wool show.

#### 4 Kesev above, keves below

¶6-7

Below, beis before shin: Chochmah, then the divided attributes; above, shin before beis: attributes higher than Chochmah. Yaakov draws the lambs into the world of separation as the two daily lambs; the morning is Avraham's Chesed.

#### 5 The two daily lambs and the Shavuot waving

¶8-9

The morning lamb keeps boundless Chesed from feeding the kelipos; the evening lamb sweetens Yitzchak's Gevuros. On Shavuot the lambs are waved back to their source with the loaves, the Written and the Oral Torah.

#### 6 Song and explanation

¶10-11

The Written Torah has the song of the cantillation, the Oral Torah the explanation of the mitzvot; both are raised to their source, and the lambs with them. So the loaves are leavened, taking on the exaltation of the source.

#### 7 Peace-offerings and burnt-offerings

¶12

The daily lambs, drawn below, must be wholly burnt; the Shavuot lambs, raised with the Torah, are peace-offerings, eaten even by the owners.

### KEY CONCEPTS

#### Self-nullification (bittul) ביטול

Not mere humility but being actually included in the Infinite Light, with no existence apart from it, as the limbs have no life apart from the soul.

#### Kesev and keves כשב / כבש

The Torah's two spellings of "lamb." Kesev, shin before beis, is the lambs' source, where the attributes are above Chochmah; keves, beis before shin, is their state below, where the attributes follow Chochmah and divide.

#### The world of separation (alma deferuda) עלמא דפרודא

The lower worlds, where each thing appears to exist on its own; Yaakov draws the lambs' bittul down into it.

#### The morning of Avraham בקר דאברהם

The Zohar's name for supernal Chesed, which spreads without limit; the morning lamb corresponds to it.

#### Cantillation marks (te'amim) טעמים

The melody of the Written Torah, its song, sweetness and delight, which the Oral Torah does not explain.

#### "Exalted from the days of the world" המתנשא מימות עולם

Words of the morning blessing, used for the source of life-force that transcends the worlds: its transcendence makes them separate, and raised into it they share its exaltation.

SECTION 1 • 11

## The question: lambs waved with bread

1 והניף<sup>1</sup> הכהן אותם<sup>2</sup> על לחם הבכורים תנופה לפני הוי' על שני כבשים כוי'. ואיתא בגמרא שהלחם מלמעלה כוי'

“And the kohen shall wave them upon the bread of the first fruits, a wave-offering before Havayah, upon the two lambs,” etc. And it is stated in the Gemara that the bread is on top, etc.,

The maamar opens with the verse of the Shavuot offering (Leviticus 23:20): the two loaves of the new wheat, “the bread of the first fruits,” were waved together with two lambs brought as peace-offerings. The Gemara (Menachos 62a) brings the view that, as everywhere, the bread is placed on top.

שמניף הכבשים עם הלחם ביחד.<sup>3</sup> ולהבין ענין זה והתחברות זו להיות הכבשים עם הלחם בתנופה.

that he waves the lambs together with the bread. And [we must] understand this matter, and this joining: that the lambs are with the bread in the waving.

What the maamar takes from the Gemara is that the lambs and the bread are waved as one. It asks what this joining means: what do animal offerings and loaves of bread have in common, that they should be lifted together?

הנה נודע כי תכלית כל הבריאה להיות היש בטל לאין. ובכל עולם נמשך ביטול היש לפי מדרגתו.

Now, it is known that the purpose of all creation is that the “something” (yesh) be nullified to the “nothing” (ayin). And in every world the nullification of the yesh is drawn down according to its level.

The answer starts from a basic principle: creation exists so that the yesh, the created being that feels itself a “something,” should become nullified to the ayin, the “nothing” of G-dliness that no creature can grasp. Every world reaches this nullification in its own measure.

SECTION 2 • 12

## What true bittul is

**2** והנה עיקר הביטול הוא להיות בטל ונכלל ממש באור א"ס ב"ה ומיוחד בו ביחוד גמור ואמיתי בתכלית היחוד כהתאחדות אברי הגוף בנפש החיונית השורה ומתלבש בתוכם שאין להם חיות אחר מבלעדי חיות הנפש

Now, the essence of self-nullification (bittul) is to be nullified and actually included in the Infinite Light (Or Ein Sof), blessed be He, and united with it in a complete and true union, the ultimate union, like the union of the limbs of the body with the vital soul that rests and is en clothed within them, for they have no other life-force apart from the life-force of the soul.

True bittul is not a feeling of humility but being actually included in the Infinite Light, one with it. The model is the body: its limbs are one with the vital soul en clothed in them, since they have no life of their own apart from the soul's life.

ולכן האברים נשמעים לרצון הנפש בביטול והתאחדות גמור וכך תהיינה כחות נפש החיונית בטלות ונכללות ממש באור א"ס ב"ה השורה ומקיף על נפשו.

Therefore the limbs obey the will of the soul in complete nullification and union. And so should the powers of the vital soul be nullified and actually included in the Infinite Light, blessed be He, which rests upon and encompasses his soul.

Because the limbs have no separate life, they obey the soul's will at once and without resistance. In the same way, a person's vital soul and all its powers should be nullified in the Infinite Light that rests upon his soul and encompasses it.

SECTION 3 • 13-5

## Animals, sacrifice and the lamb

**3** ועמ"ש ע"פ והקרבתם עולה אשה. אך הנה בטבע האדם בתולדתו אין כמו ביטול זה ודוגמתו אינו  
And see what is written on the verse "And you shall offer a burnt-offering, a fire-offering." But in the nature of man, as he is born, there is nothing like this nullification, and its like is not

The opening words send the reader to another discourse, on "And you shall offer a burnt-offering, a fire-offering," for more on this theme. The argument then turns: by nature, from birth, a human being has no such bittul, and nothing like it is found in the physical world.

נמצא בגשמיות כלל לבטל רצונו מפני רצון אחרים בבחי' ביטול זה כאלו אין לו רצון אחר כלל

found in physicality at all: to nullify his will before the will of others at the level of this nullification, as though he had no other will at all.

No person naturally sets aside his own will for another's so completely that it is as if he had no will of his own.

אלא טבע זו היא בבהמה שהן בטלות ברצון המנהיגם ולכל אשר יחפוץ יטה אותם ואינם משנות את תפקידם והיינו מפני כי שרשן ויסודתן בהררי קדש.<sup>4</sup>

Rather, this nature is in domestic animals, which are nullified to the will of the one who leads them: wherever he wishes he turns them, and they do not change their appointed task. This is because their root and foundation is "in the holy mountains."

Domestic animals do show this trait: they go wherever their driver turns them and keep to their task. The Alter Rebbe explains that this is because their root is "in the holy mountains," words taken from Psalms 87:1.

היא מדרגות עליונות באור א"ס ב"ה ושם הן בבחי' ביטול באור א"ס ממש (ועמ"ש ע"פ ויאכילך את המן<sup>5</sup> בענין בהמה רבה שלמעלה מאדם) אלא שנפלו למטה מטה ממדרגת האדם ונמשך בחי' ביטול למטה תח"י האדם.

These are lofty levels in the Infinite Light (Or Ein Sof), blessed be He, and there they are at the level of nullification in the Infinite Light itself (see what is written on the verse "And He fed you the manna," on the matter of the "great beast" (behemah rabbah) that is above man). Only, they fell far down, below the level of man, and the level of nullification was drawn down below, under the hand of man.

These "holy mountains" are lofty levels within the Infinite Light, where the animals' roots are in complete bittul; the parenthesis points to a discourse on "And He fed you the manna" about the "great beast" whose root is above man. These roots fell below man's level, and so their bittul shows itself here as submission to man.

וזהו ענין הקרבנות שהיו מקריבין הבהמה ע"ג המזבח ועולה חיותה במקורה ושרשה שהוא בחי' ביטול

This is the meaning of the sacrifices: they would offer the animal upon the altar, and its life-force rises into its source and root, which is the level of nullification

This is the inner meaning of the sacrifices: when the animal is offered on the altar, its life-force rises back to its source and root.

ממש באור א"ס ב"ה והקרבנות היו מן הבקר ומן הצאן<sup>6</sup> מכל הבהמה ולא מן החיות<sup>7</sup> שכבהמה יש בה ביטול יותר מן החיה.

in the very Infinite Light, blessed be He. And the sacrifices were from the cattle and from the flock, from among all the domestic animals, and not from the wild beasts; for a domestic animal has more nullification than a wild beast.

That root is utter bittul in the Infinite Light. This is why only domestic animals, cattle and flock, were offered and not wild animals, as the Gemara learns from the verse (Zevachim 34a): a domestic animal has more bittul than a wild one.

4 וכן מכל הבהמה נבחרו כבשים עפ"י הרוב<sup>8</sup> שנמשך בהם בחי' הביטול יותר. כי הבקר פני שור מהשמאל<sup>9</sup> בחי' גבורות.

Likewise, from among all the domestic animals, lambs were chosen for the most part, because the level of nullification is drawn into them more. For cattle are "the face of an ox on the left," the level of Gevuros (restraints).

Among the domestic animals, most offerings were lambs, because bittul is drawn into them most strongly. Cattle, by contrast, come from "the face of an ox on the left" in Yechezkel's vision of the Divine Chariot (Ezekiel 1:10), and the left side is Gevuros, the attributes of restraint and severity.

וגם שור מנגח בקרנו<sup>10</sup> ועזים הם ג"כ בחי' גבורות. אבל הכבשים הם בבחי' רחמים והכשבים הפריד יעקב<sup>11</sup> שכבשים הם בבחי' מדותיו של יעקב בחי' רחמים.

Also, an ox gores with its horn; and goats, too, are the level of Gevuros. But lambs are at the level of compassion, and "Yaakov separated the lambs (kesavim)," for lambs (kevasim) are at the level of Yaakov's attributes (middos), the level of compassion.

The ox shows this severity in that it gores with its horn, and goats too belong to Gevuros. Lambs belong to compassion: the verse "And Yaakov separated the lambs" (Genesis 30:40) ties them to Yaakov, whose attribute is compassion.

כי הכבשים יש להם קול רחמנות שמעורר רחמים והיינו לפי שמקורם ושרשם הוא ממדרגה עליונה יותר שהוא מקור הרחמים.

For lambs have a voice of pity that arouses compassion. This is because their source and root is from a higher level, which is the source of compassion.

The lamb's plaintive bleat arouses pity in whoever hears it. The Alter Rebbe sees in this a sign of the lamb's root in a higher level, the source of compassion.

5 ולכן בנפילת החיות למטה נמשך להם הקול שמעורר רחמים וגם הם חלשים בטבעם כתולדותם והרי ניכר ומורגש בהם טבע הביטול [וגם הכבשים יש בהם צמר ששרשו גבוה מאד<sup>12</sup> וכמ"ש

Therefore, when the life-force fell below, the voice that arouses compassion was drawn to them. They are also weak by nature, from birth, so that the nature of nullification is recognizable and felt in them. [Lambs also have wool, whose root is very high, and as is written

Because their root is in the source of compassion, when the lambs' life-force descended into this world it kept the voice that arouses compassion, and their natural weakness makes their bittul plain to see. The bracket adds a further sign of their lofty root: their wool.

בזהר גדול ח"א דמ"ב ע"ג<sup>13</sup> ע"פ והבל הביא גם הוא מבכורות צאנו<sup>14, 15</sup> מחשבתי הוה בהוא אתר<sup>16</sup> דאתמר ב"י ועתיק יומין יתיב כו' ושער רישי' כעמר נקא<sup>17</sup> וקב"ה מחשבתא טבא צרפה למעשה ובג"ד קביל ליה וכו'.

in the Zohar Gadol, Part I, folio 42, column c, on the verse "And Hevel, he too brought of the first-born of his flock": "His thought was on that place of which it is said, 'And the Ancient of Days (Atik Yomin) sat,' etc., 'and the hair of His head was like clean wool'; and the Holy One, blessed be He, joins a good thought to the deed, and because of this He accepted it," etc.

The Zohar on Hevel's offering of "the firstborn of his flock" (Genesis 4:4) says that his thought was directed to the level of which Daniel says (7:9) that the Ancient of Days sat, "the hair of His head like clean wool"; because G-d joins a good intention to the deed, the offering was accepted. Kehot notes that the Zohar Gadol cited here is the Cremona printing.

ועמ"ש לקמן בפ' פנחס ע"פ צו את בניי<sup>18</sup> כו' וע' במשנה ספ"ו דכריתות.<sup>19</sup> וע' בזהר משפטים קכ"ה א' ועמ"ש במ"א ע"פ שערך כעדר העזים<sup>20</sup> שגלשו כו':<sup>21</sup>

See what is written below in Parshas Pinchas on the verse "Command the children of Israel," etc.; and see the Mishnah at the end of chapter 6 of Kerisos. And see the Zohar, Mishpatim, 125a; and see what is written elsewhere on the verse "Your hair is like a flock of goats that streamed down," etc.]

The bracket ends with further references: the discourse in Likkutei Torah, Pinchas, on "Command the children of Israel," which explains why the daily offering is a lamb; the Mishnah at the end of the sixth chapter of Kerisos, on lambs being named before goats; the Zohar on Mishpatim (125a), on the kid and its mother's milk; and the discourse on "Your hair is like a flock of goats," on hair as a surplus from which the external forces draw.

SECTION 4 • ¶6-7

## Kesev above, keves below

**6** ב והנה בנפילת החיות למטה בגשמיות נק' בשם כבשים הב' קודם לשי"ן. כי הב' רומז לבחינת חכמה בחכמה יבנה בית.<sup>22</sup> והשי"ן רומז לג' קוין המסתעפים ונמשכים למטה משא"כ כשהם למעלה במקורם הם אחדות אחד.

2. Now, when the life-force has fallen below into physicality, they are called by the name kevasim (כבשים), with the beis before the shin. For the beis alludes to the level of Chochmah (wisdom), [as it is written,] “With wisdom a house (bayis) is built.” And the shin alludes to the three lines that branch out and are drawn downward; whereas when they are above, in their source, they are a single unity.

The Torah spells “lamb” two ways, keves (כבש) and kesev (כשב). The spelling kevasim, beis before shin, describes the lambs after their descent into physicality: the beis, the letter of bayis, “house,” stands for Chochmah, since “with wisdom a house is built” (Proverbs 24:3), and the shin, with its three branches, stands for the three lines of the attributes, divided as they spread downward. In their source they are not divided but one.

**7** ושם נק' כש"ב השי"ן קודם לבי"ת שהשי"ן הוא מדות עליונות שלמעלה מהחכמה<sup>23</sup> ושכל ונק' בזהר<sup>24</sup> טורי השוכא.<sup>25</sup>

And there they are called kesev (כשב), with the shin before the beis, for the shin is the supernal attributes (middos) that are above Chochmah and intellect, which are called in the Zohar “the mountains of darkness.”

In their source the lambs are called kesev, with the shin first: there the attributes are not born of Chochmah but stand above it and above all intellect. The Zohar calls these hidden attributes “the mountains of darkness,” darkness here meaning that they are beyond the reach of understanding.

[ועיין במ"ש פי תולדות בביאור ע"פ מים רבים<sup>26</sup> שבשה"ש בענין דעת עליון<sup>27</sup> ובד"ה שניך כעדר]

[See what is written in Parshas Toldos, in the explanation (biur) on the verse “Many waters” in the Song of Songs, on the matter of the supernal Daas (knowledge), and in the discourse beginning “Your teeth are like a flock.”]

The bracket refers to two other discourses: the Biur (explanatory discourse) in Torah Ohr, Parshas Toldos, on “Many waters cannot quench the love” (Song of Songs 8:7), which explains the supernal Daas, and the discourse on “Your teeth are like a flock.”

אך והכשבים הפריד יעקב<sup>28</sup> שיעקב הוא הממשיך בחיי הכשבים מבחינתם ומדרגתם שבמקורם לבחי' הפירוד שיהי נק' בשם כבשים.

But “And Yaakov separated the lambs (kesavim)” [means] that Yaakov is the one who draws the level of the kesavim from their level and rank in their source to the level of separation, so that they will be called by the name kevasim.

The verse “And Yaakov separated the lambs” now receives its inner meaning: Yaakov draws the lambs from their united state as kesavim in their source down to the level of separation, where they are called kevasim.

כדי שיהי נמשך בחיי הביטול גם בעלמא דפרודא את הכבש<sup>29</sup> א' תעשה בבקר ואת הכבש השני תעשה בין הערבים כו'.

[This is] so that the level of nullification will be drawn also into the world of separation (alma defer-uda): “The one lamb you shall offer in the morning, and the second lamb you shall offer toward evening,” etc.

The purpose of this descent is that bittul should reach even the “world of separation,” the lower worlds where each thing seems to exist on its own. This is why the daily offering is two lambs, one in the morning and one toward evening (Numbers 28:4).

והענין כי בקר הוא בקר דאברהם<sup>30,31</sup> בחיי חסד עליון שמתפשט אור איס ב"ה למעלה עד אין קץ ולמטה עד אין תכלית.<sup>32</sup>

The explanation is: morning is “the morning of Avraham,” the level of supernal Chesed (kindness), in which the Infinite Light (Or Ein Sof), blessed be He, spreads forth above without end and below without limit.

Morning stands for Avraham, whose attribute is supernal Chesed, kindness that flows without limit; the Zohar calls it “the morning of Avraham.” Through Chesed the Infinite Light spreads forth endlessly, above and below.

SECTION 5 • ¶8-9

## The two daily lambs and the Shavuot waving

8 והנה בהתפשטותו למטה מדרגה אחר מדרגה בירידות המדרגות בדרך השתלשלות והתלבשות יש  
יניקה ואחיזה לקליפות וסט"א לינק מהקדושה בחי' אהלי קדר<sup>33</sup> וכמו שאמר אברהם לו ישמעאל יחיה  
לפניך.<sup>34</sup>

Now, as it spreads downward, level after level, in the descent of the levels by way of the chain of descending worlds (hishtalshelus) and enclothement, there is nurture and a hold for the kelipos (husks) and the sitra achra (the other side), to draw nurture from holiness: the level of "the tents of Kedar," and as Avraham said, "O that Yishmael might live before You."

As Chesed spreads downward through the chain of levels, each clothed in the next, the forces opposed to holiness find a hold and draw nourishment from it. "The tents of Kedar" (Song of Songs 1:5), named for a son of Yishmael, stands for such a drawing from holiness, and Avraham's plea, "O that Yishmael might live before You" (Genesis 17:18), shows boundless kindness reaching even Yishmael.

וצריך להקדים כבש שהוא בחי' ביטול בבחי' רחמנות שלא יומשך אור א"ס ב"ה רק בבחי' ביטול להיות  
אור א"ס שורה ומתגלה במי

And it is necessary to put first a lamb, which is the level of nullification, with the quality of pity, so that the Infinite Light (Or Ein Sof), blessed be He, will be drawn only at the level of nullification: that the Infinite Light should rest and be revealed in one

So the lamb, bittul joined with pity, must come first: the morning offering ensures that the boundless light of Chesed is drawn only into what is nullified to it. The Infinite Light rests and is revealed only in one who is nullified to it; the Gemara (Nedarim 38a) counts humility among the qualities of those on whom G-d rests His Shechinah.

שבטל<sup>35</sup> אליו דוקא [ועמ"ש בפי' וירא ע"פ אנכי מגן לך<sup>36,37</sup> וע' בזהר בלק דף ר"ד ע"ב וס"פ מקץ דף  
ר"ג].<sup>38</sup>

who is nullified to it, specifically. [See what is written in Parshas Vayeira on the verse "I am a shield to you"; and see the Zohar, Balak, folio 204b, and the end of Parshas Miketz, folio 203.]

The bracket points to the discourse on "I am a shield to you" (Genesis 15:1) in Torah Ohr, which explains Avraham's unbounded Chesed toward Yishmael, and to two passages of the Zohar, in Balak and at the end of Miketz, that speak of "the morning of Avraham."

9 ואת הכבש השני תעשה בין הערבים<sup>39</sup> זמן שליטת מדתו של יצחק בחי' גבורות להמתיקן כו' והמשכות בחי' ביטול זה ב' כבשים בבחי' בקר ובבחי' בין הערבים נעשה ע"י יעקב

“And the second lamb you shall offer toward evening”: the time when the attribute of Yitzchak, the level of Gevuros (restraints), holds sway, in order to sweeten them, etc. And the drawings-down of this level of nullification, the two lambs, at the level of morning and at the level of “toward evening,” are accomplished through Yaakov,

The second lamb is offered toward evening, the time when Yitzchak's attribute, Gevurah, prevails; its bittul sweetens those severities. Both drawings-down, the morning lamb and the evening lamb, are the work of Yaakov.

שהוא בריח התיכון המבריא<sup>40</sup> מן הקצה אל הקצה לכך הפריד יעקב הכבשים מבחי' כשבים שהיו במקורן ושרשן לבחי' כבשים לעלמא דפרודא להתחלק בב' בחי' ומדרגות שונות.

who is “the middle bar that runs through from end to end.” Therefore Yaakov separated the lambs from the level of kesavim, as they were in their source and root, to the level of kevasim, for the world of separation, to be divided into two different aspects and levels.

Yaakov is “the middle bar” of the Mishkan that ran through all the boards from end to end (Exodus 26:28): his attribute joins the two extremes, Avraham's Chesed and Yitzchak's Gevurah. That is why it is he who brings the lambs down from their united source as kesavim into the world of separation as kevasim, divided into two offerings at two times.

אך בשבועות והניף הכהן אותם על לחם<sup>41</sup> כו' על שני כבשים שמניף את הכבשים למעלה לשרשן ומקורן בחי' כשבים להיות בטלים ומיוחדים באור א"ס ב"ה ממש והיינו עם הלחם כי

But on Shavuot, “And the kohen shall wave them upon the bread,” etc., “upon the two lambs”: he waves the lambs upward, to their root and source, the level of kesavim, so that they are nullified and united in the very Infinite Light (Or Ein Sof), blessed be He. And this is with the bread, because

On Shavuot the movement is reversed: the kohen waves the two lambs upward, back to their root as kesavim, where they are nullified and united in the Infinite Light itself. This happens together with the bread, and the maamar now explains what the bread is.

הנה ענין תנופות שתי הלחם הוא. כי הנה ב' הלחם רומזות לתשב"כ ותשב"פ<sup>42</sup> כמ"ש לכו לחמו בלחמי<sup>43</sup> כו'

the meaning of the wavings of the two loaves is [as follows]. For the two loaves allude to the Written Torah and the Oral Torah, as it is written, “Come, eat of my bread,” etc.

The two loaves stand for the two parts of the Torah, the Written and the Oral, since the Torah is called bread: “Come, eat of my bread” (Proverbs 9:5).

כי הן בחי' גבוהות שיש בתשב"כ מה שאין בתשב"ע"פ והוא ענין הטעמים שבתורה זרקא מקף שופר הולך סגולתא כו' שהם בחי' ניגון בבחי' מתיקות ותענוג.

For they are lofty levels: in the Written Torah there is what is not in the Oral Torah, and this is the matter of the cantillation marks (te'amim) of the Torah, zarka, makaf, shofar holech, segolta, etc., which are the level of melody, with the quality of sweetness and delight.

Each part of the Torah has a lofty quality the other lacks. The Written Torah alone has the cantillation marks, named here by the opening of their traditional sequence (zarka, makaf, shofar holech, segolta), and they are pure melody, sweetness and delight.

SECTION 6 • ¶10-11

## Song and explanation

10 וע"ז נאמר ויהי שירו חמשה ואלף<sup>44,45</sup> ובלילה שירה עמי<sup>46</sup> שהטעמים הן בבחי' שיר וניגון לנגן בשירה וזמרה מרוב שמחה ותענוג שהטעמים אלו הם בתשב"כ ולא בתשב"ע"פ ואין בתשב"ע"פ שום פי'

Of this it is said, "And his songs were a thousand and five," and "At night His song is with me": for the cantillation marks are at the level of song and melody, to sing in song and hymn out of great joy and delight. These cantillation marks are in the Written Torah and not in the Oral Torah, and in the Oral Torah there is no interpretation

Shlomo's "thousand and five" songs (I Kings 5:12) and "At night His song is with me" (Psalms 42:9) are read as referring to this song of the Torah: the cantillation is melody that rises from great joy and delight. It exists only in the Written Torah.

וביאור על הטעמים לבאר ולפרש לנו שירה זו מאי היא [ועמ"ש בפ' הברכה ע"פ תורה צוה<sup>47</sup> וע"פ ויהי מקץ<sup>48</sup> וע"פ שיר השירים<sup>49</sup> וע"פ ואהיה אצלו אמון ואהיה שעשועים<sup>50</sup> כו'].

or explanation of the cantillation marks, to explain and interpret for us what this song is. [See what is written in Parshas HaBerachah on the verse "The Torah [Moshe] commanded," and on "And it came to pass at the end," and on "The Song of Songs," and on "And I was with Him as a nursling (amon), and I was a delight," etc.]

Nowhere does the Oral Torah tell us what this song means; it remains beyond explanation. The bracket lists four discourses that develop the theme: on "The Torah Moshe commanded," on "And it came to pass at the end" (the opening of Miketz), on "The Song of Songs," and on "And I was with Him as a nursling."

רק תשבע"פ היא פי' וביאור יסוד המצות ושורשן שפי' וביאור זה הוא בתשבע"פ דוקא ולא בתשכ"כ כי אין שום מצוה בתשכ"כ שלא תהיה צריכה לפי'

The Oral Torah, however, is the interpretation and explanation of the basis of the mitzvos and their root; this interpretation and explanation is in the Oral Torah specifically and not in the Written Torah. For there is no mitzvah in the Written Torah that does not need the interpretation

The Oral Torah has its own unique quality: it explains the mitzvos, their basis and their root. No mitzvah of the Written Torah can be kept without it.

וביאור תשבע"פ כיצד תהיה דרך עשיית המצוה ובאיזה אופן ובשכועות מניפין ב' בחי' הלחם למעלה במקורן ושורשן להיות כלולות ומתאחדות באור א"ס ב"ה

and explanation of the Oral Torah: how the mitzvah is to be performed and in what manner. And on Shavuot the two levels of the bread are waved upward, into their source and root, to be included and united in the Infinite Light (Or Ein Sof), blessed be He,

Only the Oral Torah tells how a mitzvah is performed and in what manner. On Shavuot both, the two kinds of bread, are waved upward to their source, to be included and united in the Infinite Light.

כי שם הן מיוחדות בתכלית היחוד איהו וחיוהי חד כוי' הוא היודע והוא המדע כו'.<sup>51</sup>

for there they are united in the ultimate union: "He and His life-forces are one," etc.; "He is the Knower and He is the Knowledge," etc.

In their source the Torah's two aspects are one with G-d Himself, in the ultimate unity expressed by "He and His life-forces are one" and "He is the Knower and He is the Knowledge": there G-d's wisdom is not something apart from Him.

11 ובהן וע"י מתייחדים גם חיות הכבשים להיותן בטלים בשרשן ומקורן העליון להיות הכל בבחי' ביטול.

And in them and through them the life-force of the lambs, too, is united, so that they are nullified in their supernal root and source, so that everything is at the level of nullification.

Through the loaves, that is, through the Torah, the lambs' life-force too is united and nullified in its supernal source. This is why the lambs are waved together with the bread: with the Torah, everything returns to bittul.

ולכן בשתי הלחם דשבועות כתיב חמץ תאפינה<sup>52</sup> שמאחר שמתעלה למקור החיות ומקור החיות המהוה עולמות הנפרדים יש מאין הוא בבחי' המתנשא מימות עולם<sup>53</sup> שזהו חיותם והתהוותם

Therefore of the two loaves of Shavuos it is written, "They shall be baked leavened." For since it is raised up to the source of the life-force, and the source of the life-force, which brings the separate worlds into being as something from nothing, is at the level of "Who is exalted from the days of the world," and this is their life-force and their coming-into-being,

This explains why the Shavuos loaves, unlike other meal-offerings, are baked leavened (Leviticus 23:17). They are raised to the source of life-force, which creates the separate worlds from nothing and is, in the words of the morning blessing, "exalted from the days of the world."

שמחמת שמתנשא ומסתלק מהם אור א"ס ב"ה למעלה ואינו מתלבש בתוכם ממש לכך נתהווה חיותם וקיומם בבחי' נפרדים להיות דבר ויש בפ"ע ובהעלותם למקורן ושרשן

for because the Infinite Light (Or Ein Sof), blessed be He, is exalted and withdrawn from them, above, and is not actually en clothed within them, therefore their life-force and existence came into being as separate, to be a thing and an entity in its own right; and when they are raised to their source and root,

The worlds feel themselves separate precisely because the Infinite Light is exalted above them and is not actually en clothed within them; this transcendence is what lets them come into being as entities in their own right.

הוא המתנשא מימות עולם נעשו גם הם בבחי' התנשאות שלמעלה מאחר שנכללו ונתאחדו במקורם ממש [ועמ"ש מזה גבי חג השבועות ע"פ וידבר אלקים כו' ע"ש].

which is "Who is exalted from the days of the world," they too have become of the level of the exaltation that is above, since they have been included and united in their very source. [See what is written on this regarding the festival of Shavuos, on the verse "And Elokim spoke," etc.; see there.]

But when they are raised back into that source, they take on its exaltation, since they are now included and one with it; that holy rising is the leaven of the Shavuos loaves. The bracket refers to the Shavuos discourse on "And Elokim spoke" for more.

SECTION 7 • ¶12

## Peace-offerings and burnt-offerings

12 ובוה יובן ההפרש שבין כבשי עצרת לבין שני הכבשים התמידים ליום כי שני כבשי עצרת הם שלמים<sup>54</sup>

הנאכלים לבעלים משא"כ שני כבשי התמידים ליום הם עולות.<sup>55</sup>

With this the difference will be understood between the lambs of Atzeres and the two daily tamid lambs: the two lambs of Atzeres are peace-offerings (shelamim), which are eaten by the owners, whereas the two lambs of the daily tamid are burnt-offerings (olos).

The maamar now explains a difference in law. The two lambs of Shavuot (Atzeres) are peace-offerings, which are eaten, while the two daily tamid lambs (Numbers 28:3) are burnt-offerings, wholly consumed on the altar.

והענין כי התמידים הם הכבשים הנמשכים למטה לעולם הפירוד כנ"ל וא"א להאכיל לבעלים שלא יומשך למטה מטה יותר ויהיה אחיזה ויניקה לסט"א.

The explanation is: the tamid offerings are the lambs that are drawn down below, into the world of separation, as mentioned above. And so it is impossible to give them to the owners to eat, lest it be drawn down still further and there be a hold and nurture for the sitra achra (the other side).

The daily lambs are the ones drawn down into the world of separation. Eating them would draw them still further down, where the sitra achra could take hold and draw nourishment.

וצ"ל כולו כליל. אבל כבשי עצרת שהם על לחם הביכורים תנופה<sup>56</sup> לפני הוי' למעלה במקורם לבחי' כשבים

And it must be wholly consumed (kalil). But the lambs of Atzeres, which are "upon the bread of the first fruits, a wave-offering before Havayah," [raised] upward into their source, to the level of kesavim,

So the tamid must be entirely consumed on the altar. The Shavuot lambs, however, are waved "upon the bread of the first fruits," upward into their source as kesavim.

וגם נכללים ומיוחדים בבחי' שתי הלחם כנ"ל שם אין שליטה ויניקה כלל ולכן הם שלמים הנאכלים אפי' לבעלים:

and are also included and united in the level of the two loaves, as mentioned above — there is no dominion or nurture [for the other side] there at all. Therefore they are peace-offerings, which are eaten even by the owners.

There, included in the two loaves of the Torah, no opposing force can rule or draw nourishment, and so they can be peace-offerings, eaten even by the owners.

#### IN ONE'S AVODAH

As the body's limbs obey the soul without resistance because they have no life of their own, so a person should make the powers of his vital soul nullified and included in the Infinite Light that rests upon his soul and encompasses it (paragraph 2).

#### QUESTIONS FOR DISCUSSION

1. Why does the maamar define bittul through the union of the limbs with the soul rather than through obedience alone?
2. How can domestic animals, which stand below man, have a root higher than man's, and how does the sacrifice express this?
3. What do the two spellings, kesev and keves, teach about the relation of the attributes to Chochmah, above and below?
4. Why must the morning lamb, bittul joined with pity, come first when Avraham's Chesed is drawn down?
5. Why are the Shavuot lambs peace-offerings that are eaten, while the daily lambs are wholly burnt, and what do the two loaves of Torah have to do with it?

SOURCES AND REFERENCES

# Notes

## PARAGRAPH 1

### 1 והניף

The note records that this maamar is printed, with variations, in the collection Shnei HaMeoros (Lemberg, 5642), folio 29a: another version of the same discourse.

#### KEHOT'S NOTE

בשינויים בסי' שני המאורות (לבוב — תרמ"ב) כט, א. הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ח-א עי' רמו (וראה בהנסמן שם ח"ב עי' תתקלו). תחילת המאמר מובא באוה"ת ויקרא-ב עי' תקעד עם הגהות.

### 2 והניף הכהן אותם

"And the kohen shall wave them upon the bread of the first fruits, a wave-offering before Havayah, upon the two lambs; they shall be holy to Havayah, for the kohen." This is the Shavuot waving the whole maamar explains.

ויקרא כ"ג:20

והניף הכהן אתם על לחם הבכורים תנופה לפני ה' על־שני כבשים קדש יִהְיוּ לַה' לִכְהֵן:

And the priest shall wave them with the bread of the first-fruits for a wave-offering before the L-RD, with the two lambs; they shall be holy to the L-RD for the priest.

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

#### KEHOT'S NOTE

ויקרא כג, ב.

### 3 שהלחם מלמעלה . . עם הלחם ביחד

The baraita weighs whether the bread or the lambs go on top in this waving; its first view is that, as everywhere, the bread is on top, while other Tannaim differ and Rabbi holds that they are placed side by side and waved. The Alter Rebbe takes from it that the lambs are waved together with the bread.

Menachot 62a:1-3

כיצד עושה מניח אימורין על פיסת היד וחזה ושוק עליהן ובכל מקום שיש לחם הלחם מלמעלה היכא אמר רב פפא במלואים מאי טעמא אילימא משום דכתיב (ויקרא י, טו) שוק התרומה וחזה התנופה על אשי החלבים יביאו להניף תנופה והכתיב (ויקרא ז, ל) את החלב על החזה יביאו

Wikisource Talmud Bavli (CC-BY-SA)

#### KEHOT'S NOTE

מנחות סב, א.

## PARAGRAPH 3

### 4 ויסודתן בהררי קדש

"His foundation is in the holy mountains." The Alter Rebbe uses the phrase for the lofty root of the domestic animals in the Infinite Light.

Psalms 87:1

לְבַנְיָקֶרַח מִזְמוֹר שִׁיר יְסוּדָתוֹ בְּהַרְרֵי־קֹדֶשׁ:

A Psalm of the sons of Korah; a Song. His foundation is in the holy mountains.

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

### 5 ויאכילך את המן

"And He afflicted you and let you hunger, and fed you the manna." The verse heads the discourse to which the parenthesis refers, on the "great beast" that is above man.

Deuteronomy 8:3

וַיַּעֲנֶה וַיַּרְעֵבְךָ וַיֹּאכִלְךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּ אֲבֹתֶיךָ לַמַּעַן הוֹדִיעָךָ כִּי לֹא עַל־הַלֶּחֶם לִבְדּוֹ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצֵא פִי־הוֹיָה 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.

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

### 6 מן הבקר ומן הצאן

"When a man among you brings an offering to Havayah, of the animals, of the cattle and of the flock, you shall bring your offering." The verse limits offerings to domestic animals.

Leviticus 1:2

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי־יִקְרִיב מִכֶּם קָרְבָן לַה' מִן־הַבְּהֵמָה מִן־הַבָּקָר וּמִן־הַצֹּאן תִּקְרִיבוּ אֶת־קָרְבָנְכֶם:

Speak unto the children of Israel, and say unto them: When any man of you bringeth an offering unto the L-RD, ye shall bring your offering of the cattle, even of the herd or of the flock.

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

### 7 מכל הבהמה ולא מן החיות

The Gemara cites a baraita: had the verse said only "of the animals," wild animals might have been included; it says "cattle and flock," meaning cattle and flock and not a wild animal. The Alter Rebbe explains why: the domestic animal has more bittul.

Zevachim 34a

#### KEHOT'S NOTE

זבחים לד, א.

## PARAGRAPH 4

### 8 נבחרו כבשים ע"פ הרוב

The Mishnah here teaches that lambs are mentioned before goats everywhere in the Torah, though the verse

shows the two are of equal worth. Kehot points here for the statement that lambs were chosen for most offerings.

כריתות כ"ח Keritot 28a  
KEHOT'S NOTE

ראה כריתות כח, א.

9

#### פני שור מהשמאל

In Yechezkel's vision each of the holy beasts has the face of a man and of a lion on the right, "the face of an ox on the left," and the face of an eagle. The Alter Rebbe places the root of cattle in the ox of the left side, Gevuros.

יחזקאל א"י: 1:10 Ezekiel

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.

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

יחזקאל א, י.

10

#### שור מנגח בקרנו

In that discourse the Alter Rebbe reads "of the cattle and of the flock" as two kinds of animal soul.

KEHOT'S NOTE

ועבדיה אדם כי יקריב פ"ב [ויקרא] ד"ב ע"ד. [כ].

11

#### והכשבים הפריד יעקב

"And Yaakov separated the lambs, and set the faces of the flock toward the streaked." The verse links the lambs to Yaakov, whose attribute is compassion.

בראשית ל"א: 40 Genesis 30:40

והכשבים הפריד יעקב ויתן פני הצאן אל-עקד וכל-חום בצאן לבן וקשת-לו עדרים לבדו ולא שתם על-צאן לבן:

And Jacob separated the lambs—he also set the faces of the flocks toward the streaked and all the dark in the flock of Laban—and put his own droves apart, and put them not unto Laban's flock.

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

בראשית ל, מ.

#### PARAGRAPH 5

12

#### ומורגש — ששרשו גבוה מאד

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

KEHOT'S NOTE

א"י. [כ].

13

#### וכמ"ש בזהר גדול ח"א דמ"ב ע"ג

The note explains that the citation is to the Cremona printing of the Zohar, and that Or HaTorah, Bereishis, vol. 7, quotes the Zohar's words exactly as they are quoted here.

KEHOT'S NOTE

...והניף הכהן אותם על לחם הבכורים תנופה לפני

הכוונה לזהר דפוס קרימנא, וכ"כ באוה"ת בראשית-ז דף תתשסו מעתיק הלשון כמו כאן.

14

#### והבל הביא גם הוא מבכורות צאנו

"And Hevel, he too brought of the firstborn of his flock and of their fat; and Havayah turned to Hevel and to his offering." The Zohar quoted here explains why his offering was accepted.

בראשית ד'ד: 4:4 Genesis

והבל הביא גם-הוא מבכורות צאנו ומחלבון וישע ה' אל-הבל ואלי-מנחתו:

And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the L-RD had respect unto Abel and to his offering;

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

15

#### והבל הביא גם הוא מבכורות צאנו

Cain brought flax seed, and Hevel brought of the firstborn of his flock, lambs that had not been shorn for their wool; Hevel's offering was accepted. Kehot notes that Or HaTorah, quoting this Zohar, refers to this chapter.

פרקי דרבי אליעזר כ"א:ה-ר' 21:5-6 Pirkei DeRabbi Eliezer

הביא קין מותר מאכלו קליות, ורע פשתן. והביא הבל מבכורות צאנו ומחלביהן, ככשים שלא נגזזו לצמר. ונתעב מנחת קין, ונרצית מנחת הבל, שנאמר: "וישע ה' אל הבל ואלי מנחתו". רבי יהושע בן קרחה אומר: אמר הקדוש ברוך הוא, "אל יתערבו מנחת קין והבל לעולם, שמא חס ושלום יתערבו בארג בגד", שנאמר: "לא תלפש שעטנ" וכו'. אפלו היא מרקבת לא יעלה עליה, שנאמר: "וכגד כלאים שעטנ" לא יעלה עליה".

(Cain) brought the remnants of his meal of roasted grain, (and) the seed of flax, and Abel brought of the firstlings of his sheep, and of their fat, he-lambs, which had not been shorn of their wool. The offering of || Cain was precluded, and the offering of Abel was acceptable, as it is said, "And the L-rd had respect unto Abel and to his offering" (Gen. 4:4). Rabbi Joshua ben Korchah said: The Holy One, blessed be He, said: Heaven forbid ! Never let the offerings of Cain and ...

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

16

#### מחשבתיה הוה בההוא אתר

This Zohar passage is also brought in Or HaTorah, Shoftim, p. 959, which refers there to Pirkei DeRabbi Eliezer, chapter 21, where Hevel's offering is described as lambs not yet shorn for their wool.

KEHOT'S NOTE

מובא באוה"ת שופטים ע' תתקנט ושם מציין לפרקי דר"א פרק כא.

17 ועתיק יומין יתיב כו' ושער רישי כעמר נקא

"The Ancient of Days sat; His garment was white as snow, and the hair of His head like clean wool." The Zohar quoted here says Hevel's thought was directed to this level.

דניאל ז:ט"ז

הָיָה עַד דִּי כְרִסְנוֹ רְמִיּוֹ וְעֵתִיק יוֹמִין יָתֵב לְבוּשָׁה כְּתִלְגַּ חוֹר וְשַׁעַר רֹאשָׁה כְּעֶמֶר נִקְא כְרִסְיָה שְׂבָבִין דִּי־נֹר גְּלִגְלוּהִי נוֹר דָּלֵק:

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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

18 לקמן . . . זו את בני"ל

the passage shares nothing with the note

KEHOT'S NOTE

ע"ד.

19 במשנה ספ"ו דכריתות

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

KEHOT'S NOTE

כח, א.

20 ע"פ שערך כעדר העזים

That discourse explains "Your hair is like a flock of goats": hair is a surplus of the body, not its essence, and the Zohar says that the external forces draw nurture from the hair of goats.

KEHOT'S NOTE

ראה לקמן שה"ש לו, ג.

21 Rabbi Shimon says that lambs precede goats everywhere in the Torah; one might think it is because they are choicer, but the verse teaches that both are equal. The Alter Rebbe refers to it in his bracket on the lambs' lofty root.

משנה כריתות ו:ט"ז

רבי שמעון אומר, כבשים קודמין לעזים בכל מקום. יכול מפני שהן מבחרין מהן. תלמוד לומר (ויקרא ד), ואם קבש קבש יביא קרבנו לחטאת, מלמד ששניהם שקולים. תורין קודמין לבני יונה בכל מקום. יכול מפני שהן מבחרים מהן. תלמוד לומר (שם יב), וכן יונה או תר לחטאת, מלמד ששניהם שקולים. האב קודם לאם בכל מקום. יכול שכבוד האב עורך על כבוד האם, תלמוד לומר (שם יט), איש אמו ואביו תיראו, מלמד ששניהם שקולים. אבל אמרו חכמים, האב קודם לאם ...

Rabbi Shimon says: lambs are mentioned before goats in all places. You might think that it is because they are choicer, therefore Scripture states, "And if he brings a lamb as his offering," (Leviticus 4:32) to teach that both are equal. Turtle-doves are mentioned before young pigeons in all places. You might think that it is because they are choicer, therefore Scripture states, "A young pigeon or a turtle-dove for a hatat," (Leviticus 12:6) to teach that both are equal. The father comes before the mother in all places. You ...

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

PARAGRAPH 6

22 בחכמה יבנה בית

"With wisdom a house is built, and with understanding it is established." The Alter Rebbe reads the beis, the letter of bayis (house), as Chochmah.

משלי כ"ד:ג' Proverbs 24:3

בְּחִכְמָה יִבְנֶה בַּיִת וּבְתוּבוֹהָ יִתְכַּוֵּן:

Through wisdom is a house builded; And by understanding it is established;

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

PARAGRAPH 7

23 כ"ש"ב השי"ן קודם לבי"ת . . . מדות עליונות שלמעלה מהחכמה

The Tzemach Tzedek brings this teaching, that above the lamb is kesev, with the shin first because the attributes there are above Chochmah, in Or HaTorah on Shemos and on Pinchas.

KEHOT'S NOTE

מובא באוה"ת שמות-ו' ע' ב'תרי"ט. פ' פנחס ע' א'קג.

24 בזהר

The Zohar (Pinchas) tells of the hind that goes into "the mountain of darkness" and from there rises toward "the mountain of light" to receive its food. The Alter Rebbe uses the Zohar's name "mountains of darkness" for the supernal attributes above Chochmah.

זח"ג רמט, Zohar III, 249b

KEHOT'S NOTE

זח"ג רמט, ב. (בחי') וע' ריב, א בקל"י. [כ].

25 טורי חשוכא

Here the Zohar (Balak) uses "the mountains of darkness" for the place of the forces of impurity, where Bilam went to learn sorcery. Kehot points to it as the term's use for keli-pah, beside its use for holiness.

ספר זוהר, בלק מ"ה:תפ"ח-מ"ו:תצ"ז Zohar, Balak 45:488-46:497

26 "Many waters cannot quench the love, nor can rivers drown it." The verse heads the Torah Ohr discourse to which the bracket refers.

Song of Songs 8:7

שיר השירים ח:ז'

מִיָּם רַבִּים לֹא יוֹכְלוּ לְכַבּוֹת אֶת־הָאֵהָבָה וְנָהָרוֹת לֹא יִשְׁטָפוּהָ אִם־יִתֵּן אִישׁ אֶת־כָּל־הוֹן בֵּיתוֹ בְּאֵהָבָה בּוֹ יָבוּר לּוֹ:

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 condemned.

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

27 בבאיור ע"פ מים רבים . . . בענין דעת עליון

In that Biur the Alter Rebbe distinguishes the supernal Daas, which comes from Keser and unites Chochmah and Binah, from the lower Daas that spreads into the attributes, and attributes born of the intellect from attributes

rooted in Keser, above intellect, which the supernal Daas draws down.

KEHOT'S NOTE

תו"א דף יט, ג. ומצויין באוה"ת פ' ראה ע' תשצו לתו"א הנ"ל "שדעת העליון ממשיך המדות דכתר שלמעלה מהחכמה והם חג"ת דא"א". וראה גם באוה"ת שה"ש-ב ע' תקסט.

28 והכשבים הפריד יעקב

"And Yaakov separated the lambs." The Alter Rebbe reads "separated" as drawing the lambs from their united source into the world of separation.

Genesis 30:40 מ:מ' ל:בראשית

והכשבים הפריד יעקב ויתן פני הצאן אל-עקד וכל-חום בצאן לָבָן וישתללו עדרים לבדו ולא שתם על-צאן לָבָן:

And Jacob separated the lambs—he also set the faces of the flocks toward the streaked and all the dark in the flock of Laban— and put his own droves apart, and put them not unto Laban's flock.

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

29 את הכשב אחד תעשה

"The one lamb you shall offer in the morning, and the second lamb you shall offer toward evening": the daily tamid. Its two lambs are the bittul drawn down into the world of separation.

Numbers 28:4 ד:מ"ח במדבר

אֶת־הַכֶּשֶׁב אֶחָד תַּעֲשֶׂה בַבֹּקֶר וְאֶת הַכֶּשֶׁב הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבִים:

The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at dusk;

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

KEHOT'S NOTE

במדבר כח, ד.

30 בקר הוא בקר דאברהם

The Zohar (Balak) speaks of two "mornings," the morning of Avraham and the morning of Yosef, and of how the first light was clothed in light upon light, level after level, so that the worlds could bear it. The Alter Rebbe refers to this passage in the next paragraph.

ספר זוהר, בלק ל"ג:שנ"ד-ל"ד:שס"ג 33:354-34:363

Our text continues: "In the morning will I order my prayer unto thee and keep watch". Why is the word "morning" repeated? One refers to the morning of Abraham and the other to the morning of Joseph. The words "I will order" mean, I will prepare thy lamp to give light, and refer to the morning of Joseph.

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

31 בקר הוא בקר דאברהם

On "The morning was light" (Genesis 44:3) the Zohar says that "that morning of Avraham" shone on Yosef's brothers, and its merit shielded them from the judgment that hung

...והניף הכהן אותם על לחם הבכורים תנופה לפני

over them. The Alter Rebbe refers to the end of Miketz in the next paragraph.

ספר זוהר, מקץ י"ג:ר"י-י"ד:רמ"ח 13:217-14:228

There is also an allusion to the verse: "And Abraham rose early in the morning, and saddled his ass, etc." (Ibid. 22, 3). It was that morning of Abraham that shone for the brethren to support them by its merits, so that, strong in the merit of Abraham, they went away in peace and were delivered from judgement. For at that moment the rigour of judgement was impending over them and would have exacted punishment from them but for the merit of that morning of Abraham.'

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

32 בחכמה יבנה בית

The words here quote Proverbs 24:3; the passage is shown below.

Proverbs 24:3 ג:ד' משלי

בְּחָכְמָה יִבְנֶה בַּיִת וּבְתִבְבוּנָה יִתְכַּוֵּן:

Through wisdom is a house builded; And by understanding it is established;

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

KEHOT'S NOTE

משלי כד, ג.

PARAGRAPH 8

33 אחלי קדר

"I am black but comely, O daughters of Jerusalem, like the tents of Kedar, like the curtains of Shlomo." The Alter Rebbe uses "the tents of Kedar" for the forces that draw nurture from holiness.

Song of Songs 1:5 ה:ה' שיר השירים

שְׁחֹרָה אֲנִי וְנֹאנָה בְּנוֹת יְרוּשָׁלַם כְּאַהֲלֵי קֶדָר כִּירִיעוֹת שְׁלֹמֹה:

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

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

KEHOT'S NOTE

ש"ש א, ה.

34 לו ישמעאל יחיי לפניך

"And Avraham said to G-d: O that Yishmael might live before You." Avraham's boundless kindness reaches even Yishmael.

Genesis 17:18 ח"י:י"ז בראשית

וַיֹּאמֶר אַבְרָהָם אֶל־הָאֱלֹקִים לוֹ יִשְׁמָעֵאל יִחְיֶה לְפָנֶיךָ:

And Abraham said unto G-d: 'Oh that Ishmael might live before Thee!'

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

KEHOT'S NOTE

בראשית יז, יח.

35 וא"ס שורה ומתגלה במי שבטל

Rabbi Yochanan says that the Holy One, blessed be He, rests His Shechinah only on one who is mighty, wealthy,

wise and humble. Kehot points here for the principle that the Infinite Light rests only on one who is nullified to it.

נדריים ל"ח נדריים

KEHOT'S NOTE

ראה נדריים לח, א.

36

ע"פ אנכי מגן לך

There the Alter Rebbe explains Avraham as great Chesed without restraint, in whose eyes all are good: though he knew what Yishmael was, he wished him to live "before You," without limit.

KEHOT'S NOTE

תו"א יב, א.

37

אנכי מגן לך

"Fear not, Avram, I am a shield to you; your reward is very great." The verse heads the Torah Ohr discourse to which the bracket refers.

בראשית ט"ו:א:Genesis 15:1

אחר הדברים האלה ה' זכר-ה' אל-אברהם בַּמְחִזָּה לֵאמֹר אֶל-יִצְחָק אֲבִירָם אֲנִי מִגֹּן לְךָ שֶׁכָּרְךָ הָרַבָּה מְאֹד:

After these things the word of the L-RD came unto Abram in a vision, saying: 'Fear not, Abram, I am thy shield, thy reward shall be exceeding great.'

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

38

Kehot's note points to Zohar, Balak 33:354-34:363 for these words.

ספר הזהר, בלק ל"ג:שנ"ד-ל"ד:שס"ג:Zohar, Balak 33:354-34:363

## PARAGRAPH 9

39

ואת הכבש השני תעשה בין הערבים

"And the second lamb you shall offer toward evening." The Alter Rebbe connects the time of the second lamb with Yitzchak's attribute, Gevurah.

במדבר כ"ח:ד:Numbers 28:4

אֶת-הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַּבֹּקֶר וְאֶת הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבִים:

The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at dusk;

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

40

בריה התיכון המבריה

"And the middle bar in the midst of the boards shall run through from end to end." The Alter Rebbe applies it to Yaakov, the middle line that joins both sides.

שמות כ"ו:כ"ח:Exodus 26:28

והַבָּרִיחַ הַתִּיכּוֹן בְּתוֹךְ הַקָּרָשִׁים מִבְּרֵחַ מִן-הַקֶּצֶה אֶל-הַקֶּצֶה:

and the middle bar in the midst of the boards, which shall pass through from end to end.

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

KEHOT'S NOTE

שמות כו, כח.

...והניף הכהן אותם על לחם הבכורים תנופה לפני

41

והניף הכהן אותם על לחם

"And the kohen shall wave them upon the bread of the first fruits, a wave-offering before Havayah, upon the two lambs." On Shavuot the lambs are waved upward together with the bread.

ויקרא כ"ג:20:Leviticus 23:20

והניף הכהן אותם על לחם הבכורים תנופה לפני ה' על-שני כבשים קדש יהיו לה' לזבח:

And the priest shall wave them with the bread of the first-fruits for a wave-offering before the L-RD, with the two lambs; they shall be holy to the L-RD for the priest.

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

42

ב' הלחם רומזות לתשב"כ ותשב"ע"פ

The Tzemach Tzedek brings this teaching, that the two loaves allude to the Written and the Oral Torah, in Or HaTorah on Nach, vol. 2.

KEHOT'S NOTE

מובא באוה"ת נ"ך-ב ע' תתקמב.

43

לכו לחמו בלחמי

"Come, eat of my bread, and drink of the wine I have mixed": wisdom's invitation. The Alter Rebbe brings it to show that the Torah is called bread, so the two loaves are the Written and the Oral Torah.

משלי ט"ו:9:Proverbs 9:5

לְכוּ לֶחֱמוּ בִלְחָמִי וּשְׁתּוּ בַיַּיִן מִסֻּכְתִּי:

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

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

KEHOT'S NOTE

משלי ט, ה.

## PARAGRAPH 10

44

ויהי שירו חמשה ואלף

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

KEHOT'S NOTE

מ"א ה, יב.

45

ויהי שירו חמשה ואלף

"And he spoke three thousand proverbs, and his songs were a thousand and five," said of Shlomo. The Alter Rebbe applies it to the song of the cantillation marks.

מלכים א ה':י"ב:I Kings 5:12

וַיְדַבֵּר שְׁלֹשֶׁת אֲלָפִים מִשְׁל וַיְהִי שִׁירוֹ חֲמִשָּׁה וָאֶלֶף:

And he spoke three thousand proverbs; and his songs were a thousand and five.

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

46

ובלילה שירה עמי

"By day Havayah commands His kindness, and at night His song is with me." Here too the song is the melody of

the Torah.

Psalms 42:9 ט"ז:מ"ב

יִוָּמָם יִצְוֶה ה' חֲסִדוֹ וּבִלְיִלָּהּ שִׁירָה עִמִּי תִפְקֶלָה לְאֵל תִּי:

By day the L-RD will command His lovingkindness, and in the night His song shall be with me, even a prayer unto the G-d of my life.

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

KEHOT'S NOTE

תהלים מב, ט.

47

תורה צוה

"Moshe commanded us the Torah, an inheritance of the congregation of Yaakov." The verse heads one of the discourses the bracket lists.

Deuteronomy 33:4 ד"ג:ל"ג

תֹּרָה צִוְּהֵנוּ מֹשֶׁה מִרְשָׁה קְהֵלֶת יַעֲקֹב:

Moses commanded us a law, An inheritance of the congregation of Jacob.

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

48

ויהי מקץ

"And it came to pass at the end of two years, and Pharaoh dreamed." The opening of Miketz heads another of the discourses listed.

Genesis 41:1 א"א:ל"א

וַיְהִי מִקֵּץ שְׁנַתִּים יָמִים וּפָרְעָה חָלָם וְהִנֵּה עֹמֵד עַל־הַיָּאֵר:

And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

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

49

שיר השירים

"The Song of Songs, which is Shlomo's." Its opening verse heads another of the discourses listed.

Song of Songs 1:1 א"א:ל"א

שִׁיר הַשִּׁירִים אֲשֶׁר לְשֹׁלֹמֹה:

THE song of songs, which is Solomon's.

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

50

ואהיה אצלו אמון ואהיה שעשועים

"And I was with Him as a nursling, and I was a delight day by day," said by the Torah of itself. The verse heads the last discourse listed.

Proverbs 8:30 ל"ד:ח

וְאֶהְיֶה אֶצְלוֹ אֲמוֹן וְאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מִשְׁחָקָת לִפְנֵי בְּכָל־עֵת:

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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

...והניף הכהן אותם על לחם הבכורים תנופה לפני

51

Kehot's note points to Genesis 41:1-44:17 for these words.

בראשית מ"א:א-מ"ד:י"ז 41:1-44:17

## PARAGRAPH 11

52

חמץ תאפינה

"From your dwellings you shall bring bread of waving, two loaves of two tenths of fine flour; they shall be baked leavened, first fruits to Havayah." The maamar explains why these loaves are chametz.

Leviticus 23:17 י"ז:כ"ג

מִמּוֹשְׁבֵיכֶם תָּבִיאוּ לֶחֶם תְּנוּפָה שְׁתֵּים שְׁנֵי עֶשְׂרִינָם סֶלֶת תִּהְיֶינָה חֻמֵּץ תֹּאפִינָה בְּכוּרִים לַה'

Ye shall bring out of your dwellings two wave-loaves of two tenth parts of an ephah; they shall be of fine flour, they shall be baked with leaven, for first-fruits unto the L-RD.

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

KEHOT'S NOTE

ויקרא כג, יז.

53

המתנשא מימות עולם

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

KEHOT'S NOTE

ברכת יוצר.

## PARAGRAPH 12

54

כבשי עצרת הם שלמים

The words here quote Arakhin 25b:20-22; the passage is shown below.

Arakhin 25b:20-22 כ"ב:כ"ב-כ"ג

מָה לְהֵלֹךְ בְּדָמִים — אִף כָּאן בְּדָמִים. וְרַבִּי שְׁמַעוֹן, גָּמַר "קֹדֶשׁ" קֹדֶשׁ מִכְבָּשֵׁי עֲצָרָת, מָה לְהֵלֹךְ בְּחֻגִּים, אִף כָּאן בְּחֻגִּים. וְרַבִּי [יְהוּדָה] נָגַי נִילִיף מִכְבָּשֵׁי עֲצָרָת! דָּנִיז קֹדֶשׁ בְּדָק הַבֵּית

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

KEHOT'S NOTE

ערכין כה, ב.

55

התמידים ליום הם עולות

"This is the fire-offering that you shall offer to Havayah: lambs in their first year, without blemish, two each day, a continual burnt-offering." The daily lambs are burnt-offerings.

Numbers 28:3 ג"ח:כ"ח

KEHOT'S NOTE

במדבר כח, ג.

56

על לחם הביכורים תנופה

The Shavuot lambs are waved "upon the bread of the first fruits, a wave-offering before Havayah," raised with the bread into their source.

Leviticus 23:20 כ"ג:כ"ג

והניף הכהן אתם על לחם הבכורים תנופה לפני ה' על־שְׁנֵי כִכָּשִׁים קֹדֶשׁ יְהִי לַה' לִפְתָּן:

And the priest shall wave them with the bread of the first-fruits for a wave-offering before the L-RD, with the two lambs; they shall be holy to the L-RD for the priest.

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



**LikuteiTorah.com**  
THE CHASSIDISHE PARSHA

## About this edition

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

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

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

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

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

Quoted sources, via Sefaria: Miqra according to the Masorah (CC-BY-SA); The Holy Scriptures: A New Translation (JPS 1917) (Public Domain); Wikisource Talmud Bavli (CC-BY-SA); Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain); Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain); Torat Emet 357 (Public Domain); Mishnah Yomit by Dr. Joshua Kulp (CC-BY); The Zohar; London, Soncino Press, 1933 (Public Domain); William Davidson Edition - Vocalized Aramaic (CC-BY-NC).

**This edition as a whole: CC BY-NC 4.0. Copy, print and share it freely, crediting Kehot Publication Society and likuteitorah.com; it may not be sold. <https://creativecommons.org/licenses/by-nc/4.0/>**

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

---

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

---

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

From [likuteitorah.com/likutei-torah/emor/5/](http://likuteitorah.com/likutei-torah/emor/5/)

---

### 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