



LIKKUTEI TORAH • PARSHAS MATOS • MAAMAR 2

ביאור ע"פ וידבר משה אל ראשי המטות

An explanation of the verse “And
Moshe spoke to the heads of the tribes”



The independent “somethings” of creation come from the shattered vessels of Tohu, whose root is higher than the orderly World of Tikkun; so man, though last in creation, can raise them to their lofty source through Torah, mitzvos and holy speech, and in doing so draw a will beyond all limits into himself and into the world.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

The independent “somethings” of creation come from the shattered vessels of Tohu, whose root is higher than the orderly World of Tikkun; so man, though last in creation, can raise them to their lofty source through Torah, mitzvot and holy speech, and in doing so draw a will beyond all limits into himself and into the world.

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 world was created through Ten Utterances that come from the Sefiros of Tikkun, which are G-dliness; yet the worlds feel separate from G-d. The Alter Rebbe explains that their independent existence comes from the shattering of the vessels of Tohu. The vessels are letters, and like letters pulled out of a word, or a jug that has broken, the shattered vessels became independent “somethings.” Man is made of both: a G-dly soul from Tikkun, and a body and animal soul from Tohu. Through his soul he is “before” creation and through his capacity to sin he is “behind” it; and since Tohu is higher in origin than Tikkun, even his soul is “behind” the minerals, plants and animals in their root. This is why Torah and mitzvot, which refine physical things rooted in Tohu, are G-d’s “bread”: they draw down the Supreme Will, add light to Atzilus and to Gan Eden, and awaken a love beyond limits. Moshe draws this will into the tribes, making them firm as staffs. Finally, holy speech, in consecrating an offering or making a vow, draws an encompassing light upon a thing and lifts it toward its root.

OUTLINE

- 1 How separate worlds come from G-dliness** ¶1-7
The Ten Utterances come from the Sefiros of Tikkun, which are G-dliness; separate worlds arise only from the shattered vessels (letters) of Tohu, through the Name Ban in Malchus of Atzilus, so every creature has an inner side from Mah and an outer side from Ban.
- 2 Man: behind and before** ¶8-9
Man’s G-dly soul is from Tikkun and his body and animal soul from Tohu; he is both the lowest and the highest of creatures, and since Tohu is higher in origin, even his soul is “behind” in relation to it.
- 3 “Come, eat of My bread”** ¶10-14
The supernal Adam, Malchus of Atzilus, lives from motza pi Havayah, the source in Tohu; Torah and mitzvot refine what comes from Tohu, draw down the Supreme Will, add light to Atzilus and to Gan Eden, and awaken love “with all your might.”

4 Moshe and the heads of the tribes

¶15-17

Moshe, the Supernal Daas, draws the Supreme Will above intellect into the tribes, the emotive attributes; through G-d's oath they become firm "staffs," and Moshe's words live on in every Jew's speech of Torah.

5 Vows, offerings and holy speech

¶18-20

Consecrating an offering by mouth draws an encompassing light from its root in Tohu, while the offering itself draws the inner light; a vow for the sake of Heaven works the same way, though nowadays one says "without a vow."

KEY CONCEPTS

Tohu and Tikkun תהו ותיקון

Tohu is the primordial world of intense lights in vessels that could not hold them and shattered; Tikkun is the ordered world built from its sparks. Tohu is higher in origin, Tikkun stable and self-nullified.

The shattering of the vessels שבירת הכלים

The breaking of Tohu's vessels, which the maamar identifies with the breaking apart of the divine letters; the fragments fell into nogah and became independent "somethings."

Mah and Ban מ"ה וב"ן

Two ways of spelling out the letters of the Name Havayah: Mah is the self-nullified light of Tikkun, Ban the fallen element of Tohu that it repairs. Every holy creature has an inner side from Mah and an outer side from Ban.

Yesh (a "something") יש

Existence that feels itself independent of G-d; it comes from the broken vessels, not from the vessels of Tikkun, which are one with the light.

That which comes forth from the mouth of

Havayah מוצא פי הוי'

Read two ways: the word already spoken, the Ten Utterances in Malchus (Ban), and the source of that word, the Name Sag, root of Tohu, from which the supernal Adam draws its life.

The Supreme Will רצון העליון

G-d's will, Keser, above all the Sefiros and above Atzilus; Torah and mitzvos draw it down, and in man it becomes love of G-d "with all your might."

Encompassing light and inner light אור מקיף ואור פנימי

Speech draws an encompassing light upon a thing, as in consecrating an offering or making a vow; only the actual offering draws the inner light.

Matos מטות

Tribes, and also staffs: the tribes made firm by G-d's oath, drawing from the Tree of Life, and expressing dominion.

SECTION 1 • 11-7

How separate worlds come from G-dliness

1 ביאור ע"פ וידבר משה¹ אל ראשי המטות

An explanation of the verse “And Moshe spoke to the heads of the tribes.”

This maamar is an explanation (biur) of the verse that opens Parshas Matos, where Moshe speaks to “the heads of the tribes” about the laws of vows. The Hebrew word for “tribes” here, matos, also means “staffs,” a point the maamar will use later.

2 הנה להבין ענין אחר וקדם צרתני² אחר למעשה בראשית כו'. הנה בעשרה מאמרות נברא העולם.^{3,4}

Now, to understand the matter of “Behind and before You formed me” — “behind the work of creation,” etc.: the world was created with Ten Utterances.

The verse “Behind and before You formed me” (Psalms 139:5) is read by the Sages as speaking of man’s place in creation: in one sense he comes “behind,” after all the other creatures, and in another sense “before.” To explain this, the Alter Rebbe begins from the Mishnah’s teaching that the world was created through Ten Utterances, the ten divine sayings of the creation account.

והנה העשרה מאמרות הם מע"ס [מעשר ספירות] דתיקון יהי אור⁵ חכמה⁶ [ועיין בפרדס ש"ב [של בינונים] פ"ה⁷ ובזהר פ' ויקרא די"א סע"ב [סוף עמוד ב] ⁸ ובמק"מ [ובמקדש מלך] ⁹ שם ובפ' בראשית די"ו ע"ב¹⁰ ודף כ"ב¹¹ א' ב' [והנה ע"ס [עשר ספירות] דאצילות הם אלקות.¹²

And the Ten Utterances are from the Ten Sefiros of Tikkun (Rectification): “Let there be light” is Chochmah (wisdom) [and see Pardes, Gate 2, chapter 5; and the Zohar, Parshas Vayikra, at the end of page 11b, and the Mikdash Melech there; and Parshas Bereshis, page 16b, and page 22a-b]. And the Ten Sefiros of the World of Atzilus (Emanation) are G-dliness.

Each Utterance comes from one of the Ten Sefiros of Tikkun, the ordered, stable state of the divine attributes; the first, “Let there be light,” corresponds to Chochmah. Yet the Sefiros of Atzilus are G-dliness itself, and this sets up the question of the next paragraph. The bracket lists where the link between the Utterances and the Sefiros is discussed in Pardes and the Zohar.

3 ואיך נעשה מהם בי"ע שהם בעלי גבול ויש ודבר נפרד מאלקוי [מאלקות] [ר"ל [רוצה לומר] איך הם מתלבשי [מתלבשים] להיות רוח ונפש לבי"ע ועמ"ש ע"פ ששים המה מלכות^{13,14} בענין מפלגך לעילאי דהורמיז מפלגך לתתאי¹⁵ כו].

How, then, were Beriah (Creation), Yetzirah (Formation) and Asiyah (Action) made from them, [worlds] which are bounded, and are a "something" (yesh) and a thing separate from G-dliness? [That is to say: how do they enclothe themselves to become spirit and soul for Beriah, Yetzirah and Asiyah? And see what is written on the verse "There are sixty queens," on the subject of "From your middle upward is of Hurmiz; from your middle downward," etc.]

If the Sefiros of Atzilus are G-dliness, how could they give rise to the lower worlds of Beriah, Yetzirah and Asiyah, which are limited and feel themselves to be independent "somethings" (yesh), apart from G-d? The bracket sharpens the question: how does divine energy enclothe itself to become the spirit and soul that give those worlds life. It also refers to a discussion, on "There are sixty queens," of the Talmud's saying "From your middle upward is of Hurmiz," the claim of a Persian Magus that the upper and lower halves of a person come from two different powers.

אך הוא ע"י שהיה שבירת הכלים דתהו שכשנשברו ונסתלקו מהם האורות ונפלו השברי כלים למטה בנוגה נעשו בחינת יש. כי הנה פי' שבירת הכלים היינו שבירת האותיות. שהאותיות הם כלים.

But it is through there having been the shattering of the vessels of Tohu (Chaos): when they shattered and the lights departed from them, and the fragments of the vessels fell below into nogah, they became the level of yesh. For the meaning of the shattering of the vessels is the shattering of the letters, for the letters are vessels.

The answer is the shattering of the vessels. In the primordial World of Tohu (chaos) the vessels could not hold their intense lights and broke; the lights withdrew, and the fragments fell into nogah, the intermediate realm between holiness and its opposite, where they became "somethings." The Alter Rebbe then adds the key equation of this maamar: the vessels are letters, so the shattering of the vessels is the breaking apart of the divine letters.

4 ועד"מ למטה כשהאותיות הן מצורפים שהם ב' או ג' אותיות יחד אז הם תיבה אחת שהיא כלי ובית קיבול לאיזו השכלה.

By way of analogy, below: when letters are combined, two or three letters together, they are then one word, which is a vessel and receptacle for some idea.

To show how letters can be vessels, the Alter Rebbe uses ordinary words: when two or three letters are joined into a word, the word becomes a container for a particular idea.

אבל כשמתפרדים האותיות זה מזה, אזי בכל אות ואות בפ"ע [בפני עצמו] אין נמצא מלובש שום שכל משכל ההוא שהיה מלובש בתיבה ההיא, וזהו ענין שנסתלק האור מהכלי עד"מ.

But when the letters separate from one another, then in each letter by itself there is not found en-clothed any of the meaning of that idea which was en-clothed in that word. And this is, by way of analogy, the matter of the light departing from the vessel.

Take the letters apart, and no single letter holds any part of the word's meaning. This is the analogy for the light leaving the vessels at the shattering.

רק מ"מ איזו רשימו וניצוץ מן האור נשאר בכל אות מאחר שהיו מחוברים ומיוחדים תחלה יחד בצירוף אחד

Only, nevertheless, some impression (reshimu) and spark of the light remains in each letter, since they were at first joined and united together in one combination;

Still, each separated letter keeps a faint trace (reshimu) or spark of the meaning, because it was once part of that word. So too the broken vessels kept sparks of the divine light.

אבל מ"מ הוא רק ניצוץ ורשימו בעלמא אבל עצם האור נסתלק מהכלי, והנה עד"מ בכלים גשמיים שהכלי הוא בטל וטפל לגבי היין שבתוכו

but nevertheless it is only a mere spark and impression, while the essence of the light has departed from the vessel. Now, by way of analogy, with physical vessels: the vessel is nullified and secondary in relation to the wine within it.

But that trace is only a spark; the light itself is gone. A second analogy follows: a physical vessel, such as a jug of wine, counts as secondary to the wine it holds.

ולכן איתא במשנה פרק המצניע¹⁶ המוציא אוכלין פחות מכשיעור בכלי פטור אף על הכלי שהכלי טפילה לו.¹⁷ משא"כ כשנשבר הכלי נעשה חרס בפני עצמו.

And therefore it is stated in the Mishnah, in the chapter HaMatznia: "One who carries out food less than the [required] measure in a vessel is exempt even for the vessel, for the vessel is secondary to it." This is not so when the vessel breaks: it becomes a shard in its own right.

The Mishnah rules that one who carries food out on Shabbos in a container, in less than the minimum measure, is exempt even for carrying the container, because the container is secondary to its contents. A broken vessel, however, is a shard with an identity of its own; it no longer serves anything.

5 וכך עד"מ למעלה כשהאור מלובש בתוך הכלי אז הכלי היא בבחי' ביטול ממש לגבי האור.

So too, by way of analogy, Above: when the light is encloded within the vessel, the vessel is then at the level of actual self-nullification (bittul) in relation to the light.

The analogy is now applied Above: when divine light fills a vessel, the vessel is completely nullified (bittul) before it, as the jug counts for nothing next to the wine.

וזהו ענין ע"ס [עשר ספירות] דתיקון דאיהו וגרמוהי חד¹⁸ שגם הכלים הם אלקות ממש כי הם בבחי' ביטול לגמרי ממש לגבי האור א"ס המלובש בהן.

And this is the matter of the Ten Sefiros of Tikkun, where "He and His vessels (ihu vegarmohi) are one": the vessels too are actual G-dliness, for they are at the level of complete, actual nullification in relation to the Infinite Light (Or Ein Sof) that is encloded in them.

This is why the Tikkunei Zohar says of the Sefiros of Tikkun, "He and His vessels are one." Their vessels are not something separate from G-d; they are actual G-dliness, wholly given over to the Infinite Light within them.

משא"כ בתהו שנשברו הכלים ונסתלקו מהן האורות הוא כמו עד"מ למטה הכלי כשנשבר נעשה חרס בפ"ע [בפני עצמו] ואינו בטל עוד להיין.

This is not so in Tohu, where the vessels shattered and the lights departed from them: it is like, by way of analogy, a vessel below which, when it breaks, becomes a shard by itself and is no longer nullified to the wine.

In Tohu, however, the vessels broke and the light left them. Like a broken jug that is now a shard on its own and no longer serves the wine, the broken vessels became independent of the light.

כך ע"י שבירת הכלים שהם האותיות שנתפרדו נעשו בבחי' יש עד שמהן נמשך התהוות היש ודבר נפרד דבי"ע.

So, through the shattering of the vessels, which are the letters that came apart, they became the level of yesh, to the point that from them came the coming into being of the "something" and separate thing of Beriah (Creation), Yetzirah (Formation) and Asiyah (Action).

These broken vessels are the separated letters, and they became "somethings" (yesh). From them comes the independent existence of the worlds of Beriah, Yetzirah and Asiyah.

משא"כ מבחי' הכלים דע"ס [דעשר ספירות] דתיקון שהם מיוחדים עם האורות לא היה יכול להיות השתלשלות והתהוות היש ודבר נפרד כי הכלים דתיקון הם בטלים להאור כנ"ל.

Whereas from the vessels of the Ten Sefiros of Tikkun, which are united with the lights, there could not have been the chain of descending worlds (hishtalshelus) and the coming into being of the "something" and separate thing, for the vessels of Tikkun are nullified to the light, as mentioned above.

The intact vessels of Tikkun could never have produced such a world, since they are entirely nullified to the light. Only what has broken away from the light can become the source of a creation that feels separate.

6 והגם שנתבאר שהעשרה מאמרות הם מע"ס [מעשר ספירות] דתיקון. אך הם מתלבשים בע"ס [בעשר ספירות] דב"ן [דשם ב"ן] כי הרי המאמרות הם

And although it has been explained that the Ten Utterances are from the Ten Sefiros of Tikkun, nevertheless they enclothe themselves in the Ten Sefiros of the Name Ban; for the Utterances are

A qualification: the Ten Utterances do come from the Sefiros of Tikkun, but they reach creation by enclothing themselves in the Ten Sefiros of the Name Ban. Ban (numerical value 52) and Mah (45) are two ways of spelling out the letters of the Name Havayah; in the Kabbalah, Mah is the new light of Tikkun, and Ban the fallen elements of Tohu that it repairs.

בבחי' מלכות דאצילות עולם הדבור [וע' בפרדס בעה"כ [בערכי הכינויים] ערך אדריכל ועמ"ש בפי' בראשית סד"ה צאינה וראינה¹⁹ בשם המדרש משל למלך שבנה פלטין ע"י אדריכל כו']

at the level of Malchus (sovereignty) of the World of Atzilus (Emanation), the world of speech [and see Pardes, in Erchei HaKinuyim, the entry "Architect"; and see what is written in Parshas Bereshis, at the end of the discourse beginning "Go forth and see," citing the Midrash: "A parable of a king who built a palace through an architect," etc.].

The Utterances are divine speech, and speech is Malchus of Atzilus, the last of the Sefiros, through which G-d relates to the worlds. The bracket refers to Pardes's entry on the word "architect," and to a discourse that cites the Midrash about a king who built a palace through an architect.

ומל' דאצי' הוא שם ב"ן [שם ב"ן] שנפל בו משם ס"ג [שם ס"ג] כו', וע"י האותיות דשם ב"ן [שם ב"ן] שהם שרש האותיות שמשבירת הכלים עי"ז נתהווה בחי' היש ודבר נפרד.

And Malchus of Atzilus is the Name Ban, into which there fell from the Name Sag, etc.; and through the letters of the Name Ban, which are the root of the letters that [came] from the shattering of the vessels, through this the level of the "something" and separate thing came into being.

Malchus of Atzilus is the Name Ban, which received what fell from the higher Name Sag (63) in the shattering. The letters of Ban are the root of the shattered letters, and through them the sense of independent existence (yesh) comes into being.

7 ולכן באמת יש בבי"ע ג"כ מבי הבחי' דמ"ה [דשם מ"ה] וב"ן [ושם ב"ן] והוא בחי' פנימית וחיצונית. בין ככל נברא בפרט בקדושה דבי"ע שהפנימית והנשמה שלו הוא בבחי' ביטול כמ"ש וצבא השמים לך משתחווים²⁰ ונמשך משם מ"ה [שם מ"ה].

Therefore, in truth, Beriah (Creation), Yetzirah (Formation) and Asiyah (Action) also contain [something] of both levels, of Mah and of Ban, which is the level of the inner dimension (pnimiyus) and the outer dimension (chitzoniyus). [This holds] both in each individual creation in the holiness of Beriah, Yetzirah and Asiyah, whose inner dimension and soul is at the level of self-nullification (bittul), as it is written, "And the host of heaven bow down to You," and is drawn from the Name Mah,

Since the worlds come from both Mah and Ban, every holy creature in Beriah, Yetzirah and Asiyah has an inner side and an outer side. Its inner side, its soul, comes from Mah and is self-nullified, like "the host of heaven" that bow before G-d.

והחיצונית דהיינו הכלי והגוף שלו נמשך משם ב"ן [שם ב"ן] [ואפשר שעד"ז הוא מ"ש הרמ"ז] [הרב משה זכות] בפי' אמור (בדף ק"ד ע"א) גבי כל הנקרא בשמי.²¹

while its outer dimension, that is, its vessel and body, is drawn from the Name Ban [and it is possible that what the Ramaz writes in Parshas Emor (on page 104a), regarding "Everyone who is called by My Name," is along these lines,

Its outer side, the body or vessel, comes from Ban. In a bracket the Alter Rebbe suggests that this may be what the Ramaz (Rabbi Moshe Zacuto) means in his comment on the Zohar, Emor, on the verse "Everyone who is called by My Name."

שכתב בשם ספר הלקוטים שלכל אדם יש לו שני שמות כו' ע"ש. והיינו כדלקמן שהאדם כלול מבי' הבחינות דתהו ותיקון].

for he writes, citing Sefer HaLikkutim, that every person has two names, etc.; see there. And this is as [will be explained] below, that man is composed of the two levels of Tohu and Tikkun];

There the Ramaz, citing Sefer HaLikkutim, says that every person has two names. The Alter Rebbe connects this with the teaching, explained in the next section, that man is made of both Tohu and Tikkun.

ובין דרך כלל הפנימיות דבי"ע הן הנשמות והמלאכים שיש בהן בחי' הביטול לפי שנתהוו מבחי'

and in general: the inner dimension of Beriah, Yetzirah and Asiyah is the souls and the angels, which possess the quality of bittul, because they came into being from the level of

Viewed in general, the inner part of the lower worlds is the souls and the angels, which are self-nullified because they come from Tikkun.

התיקון שכבר נתקן שם ב"ן [שם ב"ן] ע"י מ"ה [שם מ"ה], והחיצוניות הם היכלות דנוגה שהם בחי' יש כו' שנמשך מרפ"ח ניצוצים ושבה"כ [ושבירת הכלים] שעדיין לא נתקנו כו'.

Tikkun, where the Name Ban has already been rectified through Mah; and the outer dimension is the chambers (heichalos) of nogah, which are the level of yesh, etc., drawn from the 288 sparks and the shattering of the vessels that have not yet been rectified, etc.

In Tikkun the Name Ban has already been repaired by Mah. The outer part of these worlds is the "chambers" (heichalos) of nogah, which feel themselves to be "somethings"; they come from the 288 sparks of the shattering that have not yet been refined.

ועמ"ש מענין אותיות דמ"ה [דשם מ"ה] וב"ן [ושם ב"ן] ע"פ ותחת רגליו²² כמעשה לבנת הספיר²³ כו' ובביאור ע"פ מי מנה²⁴ עפר יעקב:²⁵

And see what is written on the subject of the letters of Mah and Ban on the verse "And under His feet was like the work of a sapphire brick," etc., and in the explanation of the verse "Who has counted the dust of Yaakov."

For more on the letters of Mah and Ban, the reader is referred to the discourse on "And under His feet was like the work of a sapphire brick" and to the explanation of "Who has counted the dust of Yaakov."

SECTION 2 • 18-9

Man: behind and before

8 ב והנה האדם כלול מבי' הבחי' דתהו ותיקון. שנפשו האלקית נמשכה מבחי' שם מ"ה [שם מ"ה] דתיקון

2. Now, man is composed of the two levels of Tohu and Tikkun: his G-dly soul is drawn from the level of the Name Mah of Tikkun,

The numeral marks the second section of the maamar, which applies all this to man. His G-dly soul comes from the Name Mah of Tikkun.

ולכן היא בעצם בבחינות ביטול. והנה"ב [והנפש הבהמית] והגוף נמשכו משבה"כ [משבירת הכלים] דתהו. ואדרכה הגוף ונה"ב [ונפש הבהמית] הם בבחי' אי למטה יותר מדצ"ח [מדומם צומח חי].

and therefore it is in its essence at the level of self-nullification (bittul); while the animal soul and the body are drawn from the shattering of the vessels of Tohu. And on the contrary: in one respect the body and the animal soul are lower than the inanimate, the vegetative and the animal.

Therefore the G-dly soul is by nature self-nullified, while the animal soul and the body come from the broken vessels of Tohu. In one respect the human body and animal soul are even lower than minerals, plants and animals.

כי הנה יש כמה מדרגות בענין הביטול והפירוד שצבא השמים לך משתחוים ²⁶ שיש בהם בחי' הביטול וכן הבהמות והחיות אינם בחי' נפרד לגמרי

For there are several gradations in the matter of bittul and separateness: "the host of heaven bow down to You," for they possess the quality of bittul; and likewise, domestic animals and wild beasts are not entirely separate,

There are degrees of self-nullification and separateness: the heavenly hosts bow to G-d, and even animals are not completely separate from Him.

שהרי אין בהם עוברי עבירה מה שאין כן האדם מצד גופו ונפשו הבהמית הוא בחינת נפרד יותר שהרי יכול לעבור עבירה.

for among them there are none who transgress. Whereas man, from the side of his body and his animal soul, is more separate, for he is able to commit a transgression.

The proof is that animals never transgress. Only man, through his body and animal soul, can act against G-d's will, which shows that in this respect he is the most separate of all creatures.

9 וזהו אחר למעשה בראשית שהוא סוף כל המדרגות להיות יש ודבר בפני עצמו וכמ"ש בס"ב [בספר של בינונים] פכ"ד שהעובר אפילו על עבירה קלה הוא בתכלית הפירוד מאחדותו ית' יותר מסט"א [מסטרא אחרא] וכל הקליפות כו' ע"ש באריכות.

And this is "behind the work of creation": he is the last of all the gradations, in being a "something" and a thing in its own right; as is written in Sefer Shel Beinonim, chapter 24, that one who transgresses even a light transgression is utterly separated from His unity, may He be blessed, more than the sitra achra (the other side) and all the kelipos, etc.; see there at length.

This is the sense in which man is "behind" the work of creation: he is the lowest gradation, the most independent "something." Tanya, chapter 24, teaches that one who commits even a minor sin is, at that moment, more separated from G-d's unity than the sitra achra and the kelipos, the forces opposed to holiness.

ומצד נפשו האלהית הוא בטל בתכלית והוא בחי' קדם למע"ב [למעשה בראשית] (ועמ"ש עוד מענין גוף האדם ונשמתו בפ' בראשית ע"פ וייצר ²⁷ כו').

And from the side of his G-dly soul he is utterly nullified, and this is the level of "before" the work of creation. (And see further what is written on the subject of man's body and soul in Parshas Bereshis, on the verse "And He formed," etc.)

Through his G-dly soul, however, man is completely nullified before G-d, and in that sense he is "before" all creation. The parenthesis refers to a discussion of man's body and soul on the verse "And He formed" in Parshas Bereshis.

אך דרך פרט גם על נפש האלקית עצמה שמבחינת עולם התיקון נאמר אחר וקדם צרתני, ²⁸ כי

But in particular, even concerning the G-dly soul itself, which is from the level of the World of Tikkun, it is said, “Behind and before You formed me.” For

Looked at more closely, even the G-dly soul by itself is both “behind” and “before,” because it comes from the World of Tikkun.

הנה התיקון הוא אחר עולם התהו שקדם לו גם במעלה ומדרגה אלא שנפל בשבה"כ [בשבירת הכלים], כי ס"ג [שם ס"ג] הוא למעלה ממ"ה [משם מ"ה] אלא שנפל בשם כ"ן [שם כ"ן] בכח"י יש.

Tikkun comes after the World of Tohu, which preceded it also in stature and rank, except that it fell in the shattering of the vessels; for Sag is higher than Mah, except that it fell into the Name Ban, at the level of yesh.

Tikkun followed Tohu, and Tohu came first not only in time but also in rank. Tohu's root is the Name Sag (63), which is higher than Mah (45), the root of Tikkun; only its fall into the Name Ban made it a “something.”

והתיקון הוא חיבור מ"ה [שם מ"ה] וב"ן [ושם כ"ן] דהיינו שגם כ"ן [שם כ"ן] שהוא בכח"י יש יהיה בכח"י מ"ה [שם מ"ה] על ידי התהפכות חשוכא לנהורא כו'

And Tikkun is the joining of Mah and Ban: that is, that Ban too, which is at the level of yesh, should be at the level of Mah, through the transformation of darkness into light, etc.

Tikkun means joining Mah and Ban, so that even Ban, which became a “something,” is raised to the self-nul-
lified level of Mah. The text names this with the familiar Aramaic phrase “transforming darkness into light.”

והוא בח"י המברר בירורים בבי"ע בכל ששת ימי המעשה (עמ"ש סד"ה והנה אנחנו מאלמים אלומים ²⁹ ובמ"א ע"פ שמע ישראל שם ע' [עיין] ובביאור ע"פ אז ישיר ישראל ³⁰ כו' עלי באר),

And this is the level that carries out the refinements (beirurim) in Beriah, Yetzirah and Asiyah throughout the six workdays (see what is written at the end of the discourse beginning “And behold, we were binding sheaves,” and elsewhere on the verse “Hear, O Israel,” there, [on the letter] ayin, and in the explanation of the verse “Then Israel sang,” etc., “Spring up, O well”);

This is the work of refinement (beirurim): sifting the good out of the worlds of Beriah, Yetzirah and Asiyah, done during the six workdays. The parenthesis lists other discourses where the theme is discussed.

ונמצא התיקון הוא ג"כ מעולם התהו ורפ"ח ניצוצין כמ"ש ורוח אלקים מרחפת³¹ מת רפ"ח^{32,33} והוא בחי' מת ושכירה

it follows that Tikkun too is from the World of Tohu and the 288 sparks, as it is written, "And the spirit of G-d hovered (merachefes)" — [read as] mes rapach, "dead, 288" — which is the level of death and shattering;

So Tikkun itself is built out of Tohu's 288 sparks. Etz Chaim reads the word merachefes ("hovered") in Genesis 1:2 as mes rapach, "dead, 288": the 288 sparks that remained within the "dead," shattered vessels.

ומזה נעשה התיקון בבי"ע כמ"ש אח"כ ויאמר אלקים³⁴ יהי אור חכמה. וכמ"ש בע"ח [בעץ חיים]³⁵ דעתיק דתקון דאצי" לקח³⁶ ה' ראשונות דכתר דב"ן [דשם ב"ן] כו'

and from this the Tikkun is made in Beriah, Yetzirah and Asiyah, as it is written afterward, "And G-d said, 'Let there be light'" — Chochmah (wisdom). And as is written in Etz Chaim, that Atik of the Tikkun of Atzilus took the first five [Sefiros] of the Keser (Crown) of Ban, etc.

From these sparks Tikkun is made, beginning with "Let there be light," which corresponds to Chochmah. Etz Chaim likewise teaches that Atik, the innermost configuration of Tikkun in Atzilus, takes the first five Sefiros of the Keser of Ban as part of its makeup.

ולכן גם נפש האלקית מצד התקון נק' בחי' אחור לגבי עולם התהו שמרפ"ח ניצוצים ששרשן מס"ג [משם ס"ג] שלמעלה ממ"ה [משם מ"ה] כנ"ל, וגם על נפש השכלית הבהמית שבאדם שי"ך לומר אחור וקדם צרתני לגבי דצ"ח [דומם צומח חי].

Therefore the G-dly soul too, from the standpoint of Tikkun, is called the level of "behind" in relation to the World of Tohu, which is from the 288 sparks, whose root is from Sag, which is above Mah, as mentioned above. And also regarding the rational animal soul in man it is fitting to say, "Behind and before You formed me," in relation to the inanimate, the vegetative and the animal.

So even the G-dly soul, rooted in Tikkun, is "behind" relative to Tohu, whose sparks come from the higher Name Sag. The same pattern holds for the rational, animal soul in man: it is both "behind" and "before" the minerals, plants and animals.

כי הנה בסדר המאמרות קדמו דצ"ח [דומם צומח חי] למדבר כו' והיינו כי התיקון הוא ממטה למעלה דצח"מ [דומם צומח חי מדבר], והאדם שהוא המדבר העליון מכולם משא"כ בתהו דומם הוא למעלה מהצומח והצומח מהחי כו'

For in the order of the Utterances, the inanimate, vegetative and animal preceded the speaking [being], etc. And this is because Tikkun goes from below upward — inanimate, vegetative, animal, speaking — and man, who is the speaker, is the highest of them all; whereas in Tohu the inanimate is higher than the vegetative, and the vegetative than the animal, etc.

In the order of the Utterances, which follows Tikkun, minerals, plants and animals were created before man, the “speaker,” because Tikkun rises from the lowest to the highest. In Tohu the order is reversed: the mineral stands above the plant, and the plant above the animal.

ולכן כתיב בקרבנות ברית מלח עולם³⁷ כו' אע"פ [אף על פי] שהמלח הוא דומם וע' מזה בלקוטי תורה מהאריז"ל [מהאר"י זכרוננו לברכה] פ' ויקרא

And therefore it is written regarding the offerings, “an everlasting covenant of salt,” etc., even though salt is inanimate; and see on this in the Likkutei Torah of the Arizal, Parshas Vayikra;

This is why salt, a mineral, accompanies the offerings as “an everlasting covenant of salt.” The Alter Rebbe refers to the Arizal’s Likkutei Torah on Vayikra for this point.

אך בשרשו גבוה מאד ומלח הוא גבורות דאבא כו' (וע' בזהר ויחי דרמ"א ע"ב³⁸ מענין מלח ועמ"ש בד"ה ולא תשבית מלח).^{39, 40}

but in its root it is very high, and salt is the Gevuros (restraints) of Abba, etc. (And see in the Zohar, Vayechi, page 241b, on the subject of salt; and see what is written in the discourse beginning “And you shall not omit the salt.”)

Salt’s lowly form hides a lofty root: it comes from the Gevuros (powers of restraint) of Abba, that is, of Chochmah. The parenthesis cites the Zohar on Vayechi about salt and the Alter Rebbe’s discourse on “You shall not omit the salt.”

ולכן גם הנפש השכלית עם היותה גבוה במעלה מדצ"ח [מדומם צומח חי] ושרשה מבחי' פני אדם כמ"ש ודמות פניהם פני אדם⁴¹ ונקרא קדם

Therefore the rational soul too — although it is higher in stature than the inanimate, vegetative and animal, and its root is from the level of the face of man, as it is written, “And the likeness of their faces was the face of a man,” and it is called “before” —

The rational soul is higher than minerals, plants and animals, and its root is the “face of a man” in Yechezkel’s vision of the divine Chariot; in this sense it is called “before.”

היינו מצד יציאתן והתהוותן ע"י העשרה מאמרות שנמשכו מע"ס [מעשר ספירות] דתיקון אבל בשרשם בתהו הדצ"ח [הדומם צומח חי] גבוהים יותר ולכן נקרא אחר למע"ב [למעשה בראשית]:⁴²

this is with regard to their emergence and coming into being through the Ten Utterances, which were drawn from the Ten Sefiros of Tikkun; but in their root in Tohu the inanimate, vegetative and animal are higher, and therefore it is called "behind the work of creation."

But that superiority holds only for creatures as they came into being through the Ten Utterances, which come from Tikkun. In their root in Tohu, minerals, plants and animals are higher, and that is why man is called "behind the work of creation."

SECTION 3 • ¶10-14

"Come, eat of My bread"

10 ג ועפ"ז [ועל פי זה] יובן ענין לכו לחמו בלחמי.⁴³ פ"י לחמי היינו מ"ש כי על כל מוצא פי⁴⁴ הו"י יחיה האדם האדם בה' הידיעה

3. According to this, the meaning of "Come, eat of My bread" will be understood. The explanation: "My bread" is what is written, "For by everything that comes forth from the mouth of Havayah does man live" — "the man" (ha'adam), with the definite article,

The numeral marks the third section. It turns to Wisdom's invitation in Proverbs, "Come, eat of My bread," and identifies "My bread" with G-d's word in Deuteronomy 8:3: "by everything that comes forth from the mouth of Havayah does man live." The definite form ha'adam, "the man," points to a specific, supernal "Adam."

היינו אדם דלעילא מלכות דאצילות שנקרא ג"כ אדם כמ"ש בזהר⁴⁵ עד דלא אתברי פרצופא כו' meaning the supernal Adam, Malchus (sovereignty) of the World of Atzilus (Emanation), which is also called "Adam," as is written in the Zohar, "Before the form was created," etc.;

That supernal Adam is Malchus of Atzilus, which the Zohar also calls "Adam." Malchus is the level from which the worlds receive their life, so it is the "man" who lives by G-d's word.

וכמ"ש מזה ג"כ בביאור ע"פ אלה מסעי^{46, 47} המתחיל לבאר ענין המסעות, והיינו בחי' ממכ"ע [ממלא כל עלמין] המשכת החיות בהתחלקות כמ"ש עיני⁴⁸ ה' וכתוב תהיינה אזנך קשובות⁴⁹ כו'.
and as is written on this also in the explanation of the verse "These are the journeys," the one that begins "To explain the matter of the journeys." And this is the level of the light that fills all worlds (memalei kol almin), the drawing down of life-force (chayus) in a differentiated way, as it is written, "The eyes of Havayah," and it is written, "Let Your ears be attentive," etc.

The same idea is explained in Likkutei Torah, Masei. Malchus is the light that fills all worlds, giving each creation its life in a measured, differentiated way; this is why Scripture speaks of G-d's "eyes" and "ears," as distinct organs, each with its own function.

11 והנה מוצא פי⁵⁰ הוי' יש בו כ' פירושים הא' הוא כפשוטו דמוצא פי ר"ל [רוצה לומר] מה שכבר יצא מפי ה' התפשטות החיות מרוח פיו בעשרה מאמרות שנברא העולם⁵¹ והיינו מבחי' ע"ס [עשר ספירות] שבמלי דאצילות שם ב"ן [שם ב"ן].

Now, "that which comes forth (motza) from the mouth of Havayah" has two interpretations. The first is according to its plain meaning: "that which comes forth from the mouth" means that which has already gone forth from the mouth of Havayah, the spreading forth of the life-force (chayus) from the breath of His mouth in the Ten Utterances with which the world was created; and this is from the level of the Ten Sefiros within Malchus (sovereignty) of the World of Atzilus (Emanation), the Name Ban.

The phrase motza pi Havayah can be read two ways. Plainly, motza means "what comes forth": the life-force that has already issued from G-d's "mouth" in the Ten Utterances that created the world, which is the level of the Ten Sefiros within Malchus of Atzilus, the Name Ban.

12 והבי' דמוצא לשון מקור כמו מוצא מים היינו שהמקור של ע"ס [עשר ספירות] דב"ן [דשם ב"ן] הוא בחי' שם ס"ג [שם ס"ג]

The second: motza is a term for "source," as in motza mayim, "a source of water": meaning that the source of the Ten Sefiros of Ban is the level of the Name Sag,

The second reading takes motza as "source," as in motza mayim, a spring of water. Then motza pi Havayah is the source of the Ten Sefiros of Ban, the higher Name Sag.

שהוא שרש עולם התהו עולם הנקודים ששרשו מבחי' פה דא"ק [דאדם קדמון]. והעינים דא"ק [דאדם קדמון] בהסתכלותן עשו כלים לאורות הפה דא"ק [דאדם קדמון] והוא ענין עולם הנקודים כו'.

which is the root of the World of Tohu, the World of Nekudim (Points), whose root is from the level of the mouth of Adam Kadmon. And the eyes of Adam Kadmon, through their gazing, made vessels for the lights of the mouth of Adam Kadmon; and this is the matter of the World of Nekudim, etc.

Sag is the root of the World of Tohu, also called the World of Nekudim ("points"), which issued from the "mouth" of Adam Kadmon, the primordial level above Atzilus. In the Kabbalah's account, the lights of the mouth needed vessels, and the gaze of the "eyes" of Adam Kadmon formed them; this is the World of Nekudim.

13 ולכן יחיה האדם דלעילא עיי' כי הנה א"ק [אדם קדמון] נקרא אדם דבריהא, ועולם התהו הוא בחי' יצירה שיצירה הוא בחי' גילוי ההעלם והיינו האורות הנמשכים מא"ק [מאדם קדמון] עיי' ההבלים דאח"פ [דאזין חוטם פה].

Therefore the supernal Adam "lives" through this. For Adam Kadmon is called "the Adam of Beriah (Creation)"; and the World of Tohu is the level of Yetzirah (Formation), for Yetzirah is the level of the revelation of what is hidden, namely the lights drawn from Adam Kadmon through the breaths of the ears, nose and mouth.

This explains why the supernal Adam "lives" from this source. In a broad scheme the levels are named after the worlds: Adam Kadmon is the "Adam of Beriah," and Tohu is "Yetzirah," because Yetzirah means revealing what is hidden, and Tohu is the lights revealed from Adam Kadmon through the "breaths" of its ears, nose and mouth.

ואצ"י שהוא עולם התיקון נקרא אדם דעשייה לפי שהוא בחי' אורות בכלים ושרשו הוא רק הארה דרך מצחא דא"ק [דאדם קדמון] וע"כ יחיה האדם דתיקון עיי' בירורים. שממוצא פי ה' שהם מבחי' יצירה שלמעלה מעשייה.

And Atzilus, which is the World of Tikkun, is called "the Adam of Asiyah (Action)," because it is the level of lights in vessels, and its root is only a glimmer [shining] by way of the forehead of Adam Kadmon. Therefore the Adam of Tikkun "lives" through refinements from "that which comes forth from the mouth of Havayah," which are from the level of Yetzirah, which is above Asiyah.

Atzilus, the World of Tikkun, is called the "Adam of Asiyah," the lowest of the three, because its lights are held in vessels and its root is only a glimmer through the "forehead" of Adam Kadmon. So Tikkun is nourished by refining the sparks that come from motza pi Havayah, which belongs to the higher level, "Yetzirah."

14 וזהו ענין התורה ומצות שנקראו לחמי. והיינו לפי שכל המצות מעשיות הם בירור בחי' נוגה ששרשו מעולם התהו וממשיך עי"ז רצון העליון

And this is the matter of the Torah and the mitzvos, which are called "My bread." That is because all the practical mitzvos are the refinement of the level of nogah, whose root is from the World of Tohu; and through this one draws down the Supreme Will (ratzon),

This is why Torah and mitzvos are called "My bread." Practical mitzvos are done with physical things that belong to nogah, whose root is in Tohu, and doing them refines those things; through this refinement a person draws down the Supreme Will, G-d's will that stands above all the Sefiros.

שהוא בחי' כתר עליון אשר כלול ג"כ מכתר דתהו כמבואר לעיל והמשכה זו הוא בבחי' מלי' דאצילות
[וכמ"ש במ"א ע"פ ומספר את רובע ישראל⁵² ע"ש

which is the level of the Supreme Keser (Crown), which also includes the Keser of Tohu, as explained above; and this drawing down is into the level of Malchus (sovereignty) of the World of Atzilus (Emanation) [as is written elsewhere on the verse "And the number of the fourth part of Israel"; see there.

That Supreme Will is the Supreme Keser, the "Crown" above the Sefiros, which also includes the Keser of Tohu, and it is drawn down into Malchus of Atzilus. The bracket that begins here refers to the discourse on "And the number of the fourth part of Israel."

וזהו שוקיו עמודי שש⁵³ ופי' במדרש רבה (פרשת קדושים פרשת כ"ה). זה העולם שנברא בששת ימי
בראשית⁵⁴ והיינו

And this is [the meaning of] "His legs are pillars of shesh (marble)," which is explained in Midrash Rabbah (Parshas Kedoshim, chapter 25): "This is the world, which was created in the six days of creation." And this means

Song of Songs 5:15 says, "His legs are pillars of shesh (marble)." The Midrash reads this as the world, set upon the six (shesh) days of creation.

כי שוקיו קאי על עוסקי במצות שנקראו תמכין ומעשה המצות הם בדברים שנבראו בששת ימי"ב [ימי בראשית] ור"ל [ורוצה לומר] שהם קודמים לבריאת האדם שהוא אחרון למעשה בראשית כנ"ל ועיין מענין שוקיו כו'

that "His legs" refers to those engaged in the mitzvot, who are called "supporters" (tamchin), and the doing of the mitzvot is with things that were created in the six days of creation; that is to say, they precede the creation of man, who is last in the work of creation, as mentioned above. And see on the subject of "His legs," etc.,

The "legs" are those who keep the mitzvot, called "supporters" of the Torah, and the mitzvot are done with things created in the six days of creation. Those things came into being before man, who was created last, which fits the theme of man as "behind the work of creation."

כפ' מצורע (דני"ג ע"ב)⁵⁵ ובפרשה נשא (דקמ"ג⁵⁶ א') ובפ' פנחס דרל"ו⁵⁷ א' וזהו שע"ז יחיה האדם דלעילא מלי דאצילות כנ"ל.

in Parshas Metzora (page 53b), in Parshas Nasso (page 143a) and in Parshas Pinchas, page 236a.] And this is [the meaning of the statement] that through this the supernal Adam, Malchus of Atzilus, "lives," as mentioned above.

The bracket ends with references to the Zohar on "His legs" in Metzora, Nasso and Pinchas. This is how the supernal Adam, Malchus of Atzilus, "lives" through the mitzvot.

וזהו ענין להוסיף אורות באצילות כי באצילות האור מוגבל בכלים וכדי להוסיף צ"ל מלמעלה יותר, ומזה נמשך ג"כ תוספת אורות בגן עדן.

And this is the matter of adding lights in Atzilus: for in Atzilus the light is limited within the vessels, and in order to add, it must be from higher up; and from this there is drawn also an addition of lights in Gan Eden.

The mitzvot also add light to Atzilus. Since the light there is held within limited vessels, any addition must come from a higher source, and from it more light also reaches Gan Eden.

שזהו ענין שכר מצוה מצוה^{58, 59} שהשכר מצוה נמשך מהמצוה עצמה,⁶⁰ שהשכר היא בגן עדן העליון בכריאה נהנין מזיו⁶¹ כו' ואין הנאה והשגה

For this is the meaning of "the reward of a mitzvah is the mitzvah": the reward of a mitzvah is drawn from the mitzvah itself. For the reward is in the Upper Gan Eden, in Beriah (Creation) — "they delight in the radiance," etc. — and there is no delight and apprehension

This explains the Mishnah's "the reward of a mitzvah is the mitzvah": the reward flows out of the mitzvah itself. The reward is in the Upper Gan Eden, in the World of Beriah, where the righteous "delight in the radiance" of the Shechinah, as the Talmud describes.

אלא באור הבוקע חוץ להכלים משא"כ כשהכלי מכסהו כו' פי' שבאצילות האור מלוכש בכלי שהכלי מסתרת על האור וא"כ מה שנמשך דרך הכלים בגי'ע [בגן עדן] היא

except in light that breaks through outside the vessels, which is not so when the vessel covers it, etc. That is: in Atzilus the light is encloded in a vessel, and the vessel conceals the light; if so, what is drawn through the vessels into Gan Eden is

Such delight and comprehension are possible only with light that breaks out beyond its vessels, since a vessel hides the light it contains. In Atzilus the light is encloded in vessels that conceal it, so what passes through them to Gan Eden is limited.

רק הארה מצומצמת אכן ע"י שמוסיפים אורות בכלים דאצילות שהם אורות דתהו עי"ז בוקעים האורות את הכלים ונמשך תוספת אור בגי'ע [בגן עדן] כו'

only a contracted glimmer. However, through adding lights in the vessels of Atzilus, which are lights of Tohu, through this the lights break through the vessels, and an addition of light is drawn into Gan Eden, etc.

What reaches Gan Eden through the vessels is only a contracted glimmer. But when the mitzvos add to the vessels of Atzilus lights from Tohu, these powerful lights break through the vessels, and more light reaches Gan Eden; that is the reward.

(ועמ"ש מזה בפ' שלח ע"פ טובה הארץ⁶² בענין פי' ארץ זבת חלב ודבש), וזהו אשר קדשנו במצותיו וצונו ונמשך מזה ג"כ למטה באדם רצון העליון בכל מאדך⁶³

(And see what is written on this in Parshas Shelach on the verse "The land is good," on the meaning of "a land flowing with milk and honey.") And this is [the meaning of] "Who has sanctified us with His commandments and commanded us." And from this the Supreme Will is drawn also below, into man: "with all your might,"

The parenthesis refers to the discourse on "The land is good" and "a land flowing with milk and honey" in Parshas Shelach. The blessing over a mitzvah, "Who has sanctified us with His commandments," expresses this drawing down, and in man the Supreme Will is reflected as love of G-d "with all your might."

כי בכל נפשך הוא בחיי ממכ"ע [ממלא כל עלמין] ובכל מאדך בחיי סובב שאינו מוגבל תוך הכלי אלא כלה שארי ולבבי⁶⁴ לצאת מן הכלים

for “with all your soul” is the level of the light that fills all worlds (memalei kol almin), and “with all your might” is the level of the light that encompasses all worlds (sovev kol almin), which is not limited within the vessel; rather, “my flesh and my heart pine away,” to go out of the vessels.

Loving G-d “with all your soul” corresponds to memalei, the light that fills each world according to its capacity; “with all your might” (me’odecha, literally “your muchness”) corresponds to sovev, the light that encompasses and is not limited by vessels. It is the yearning of “my flesh and my heart pine away,” a longing to break out of every vessel.

והיינו ע"י שממשיך רצון העליון שלמעלה מהאצילות ע"י תורה ומצות לכן נמשך בחיי רצון זה גם כן בנפש וזהו לכו לחמו בלחמי.⁶⁵

And this is through one’s drawing down the Supreme Will, which is above Atzilus, through Torah and mitzvos; therefore this level of will is drawn into the soul as well. And this is “Come, eat of My bread.”

Because Torah and mitzvos draw down the Supreme Will, which is above Atzilus, a will beyond limits is drawn into the person’s soul as well. This is the meaning of “Come, eat of My bread.”

SECTION 4 • ¶15-17

Moshe and the heads of the tribes

15 והמשכת רצון העליון זה בנפש זהו ענין וידבר משה אל ראשי המטות לבני ישראל.⁶⁶ כי

And the drawing down of this Supreme Will into the soul is the meaning of “And Moshe spoke to the heads of the tribes (matos) of the children of Israel.” For

Drawing this Supreme Will into the soul is the inner meaning of the verse this maamar explains: “And Moshe spoke to the heads of the tribes (matos).”

הנה מטות הם השבטים ד' דגלים⁶⁷ יהודה פני אריה אל הימין⁶⁸ כו' והם מבחי' התיקון ובשם אלקינו נדגול.⁶⁹

the matos are the tribes, the four banners — Yehudah, “the face of a lion on the right,” etc. — and they are from the level of Tikkun, and “in the name of our G-d we raise our banners.”

The tribes, camped under four banners in the desert, belong to the orderly World of Tikkun; Yehudah’s banner corresponds to “the face of a lion on the right” in Yechezkel’s Chariot. Their banners are raised “in the name of our G-d.”

והם בחי' המדות הנמשכים מהבינה ודעת י"ב גבולי אלכסון^{70,71} כו'. וראשי המטות היינו הרצון שלמעלה מהבינה ודעת

And they are the level of the emotive attributes (middos) drawn from Binah (understanding) and Daas (knowledge), "twelve diagonal boundaries," etc. And "the heads of the tribes" is the will that is above Binah and Daas

The tribes correspond to the emotive attributes (middos) that flow from Binah and Daas, the "twelve diagonal boundaries" of Sefer Yetzirah. Their "heads" are the will that stands above Binah and Daas.

(ונק' ראש כענין גלגלתא דחפא על מוחא כו' וכמ"ש במ"א), והוא הנמשך מבחי' משה דעת עליון שהוא יסוד אבא והוא הממשיך בחינת רעותא דליבא

(and it is called "head" in the sense of "the skull that covers over the brain," etc., as is written elsewhere); and it is drawn from the level of Moshe, the Supernal Daas, which is Yesod (foundation) of Abba; and he is the one who draws down the level of "the desire of the heart" (re'usa deliba),

Will is called the "head" because, like the skull over the brain, it covers and surrounds the intellect. It comes through Moshe, who embodies the Supernal Daas, identified in the Kabbalah with Yesod of Abba; he draws down re'usa deliba, "the desire of the heart," a will beyond reason.

כי אבא יונק ממזל השמיני⁷² ונוצר אותיות רצון⁷³ והוא רצון העליון שלפני האצילות כי בחכמה יבנה בית⁷⁴ שהוא שרש האצילות כו'.

for Abba draws from the eighth mazal, and notzer [has] the letters of ratzon (will); and this is the Supreme Will that precedes Atzilus, for "through wisdom (chochmah) a house is built," which is the root of Atzilus, etc.

Abba (Chochmah) draws from the eighth of the Thirteen Attributes of Mercy, notzer chesed ("keeping kindness"), which the Kabbalah calls a mazal, a channel of flow; and the letters of notzer are those of ratzon, "will." This is the Supreme Will that precedes Atzilus, since Chochmah, through which "a house is built," is the root of Atzilus.

(ועמ"ש מענין נוצר חסד⁷⁵ אותיות צנור ואותיות רצון שהוא בחי' משה בפי' יתרו בד"ה מראיהם ומעשיהם,^{76,77} ועמ"ש ע"פ בשלח פרעה⁷⁸ גבי ענין לעושי רצונו עאכ"ו [על אחת כמה וכמה] ועיין בזהר פי' יתרו)⁷⁹

(And see what is written on the subject of notzer chesed ("keeping kindness"), the letters of tzinor (channel) and the letters of ratzon (will), which is the level of Moshe, in Parshas Yisro, in the discourse beginning "Their appearance and their workings"; and see what is written on the verse "When Pharaoh sent out," regarding the matter of "those who do His will, how much more so"; and see in the Zohar, Parshas Yisro)

The parentheses give further references: on notzer chesed, whose letters spell both tzinor ("channel") and ratzon ("will") and which is the level of Moshe (Torah Ohr, Yisro); on "those who do His will" (Torah Ohr, Beshalach); and to the Zohar on Yisro, whose point, as Yahel Or (quoted in the Kehot notes) summarizes it, is that the Holy Ancient One revealed His will.

(דפ"ח סע"ב [סוף עמוד ב] ודפ"ט ריש ע"א) ובמק"מ [ובמקדש מלך] שם בשם האריז"ל [האריז' זכרונו לברכה]⁸⁰ ועמ"ש בביאור ע"פ ועשית ציץ^{81,82} כו'.

(at the end of page 88b and the beginning of page 89a), and in the Mikdash Melech there, citing the Arizal; and see what is written in the explanation of the verse "And you shall make a tzitz (headplate)," etc.

The Mikdash Melech, citing the Arizal, notes that the name Moshe corresponds in numerical value to notzer, and that Moshe is in Binah. The last reference is to an explanation of "And you shall make a tzitz," the High Priest's golden headplate.

עוי"ל [עוד יש לומר] בענין וידבר משה אל ראשי המטות דהנה איתא ברבות (ס"פ לך לך⁸³ פמ"י) גבי כל אלה שבטי ישראל⁸⁴ כו'

It may further be said, regarding "And Moshe spoke to the heads of the tribes": it is stated in [Midrash] Rabbah (end of Parshas Lech Lecha, chapter 47), on "All these are the tribes (shivtei) of Israel," etc.,

A second interpretation draws on the Midrash on Yishmael's twelve princes, which contrasts them with Yaakov's sons: "All these are the tribes (shivtei) of Israel, twelve."

אבל אלו מטות⁸⁵ (כלומר חזקים כמטה הזה) כד"א [כמה דאת אמר] שבועות מטות⁸⁶ אומר סלה⁸⁷ (בחבוק ס"י ג') ובשה"ש [ובשיר השירים] רבה⁸⁸ בפסוק הנה מטתו⁸⁹ שלשלמה⁹⁰ מטותיו ושבטיו כמד"א [כמה דאת אמר] שבועות מטות.

“but these are matos” (that is to say, strong like this staff), “as it says, ‘Oaths to the tribes (matos), the word, Selah’” (in Chavakuk, chapter 3); and in Shir HaShirim Rabbah, on the verse “Behold, the bed (mitaso) of Shlomo”: “his matos and his shevatim, as it says, ‘Oaths to the matos.’”

The Midrash says that Yishmael’s twelve are only “princes” (nesi'im), like clouds that bring no rain, while Israel’s tribes are matos, which the Alter Rebbe glosses as “strong like a staff,” as in Chavakuk’s “Oaths to the tribes (matos).” Shir HaShirim Rabbah likewise reads Shlomo’s “bed” (mitaso) as his tribes, his matos, citing the same verse.

וענין החיזוק היינו כמ"ש במ"א בד"ה ראה אנכי⁹¹ נותן⁹² בענין משכיל לאיתן⁹³ איתן מלשון חיזוק

And the matter of strength is as is written elsewhere, in the discourse beginning “See, I set before you,” on the subject of “A maskil of Eisan”: eisan is a term of strength,

The strength of the matos is the quality of eisan, “strength,” discussed in the discourse on “See, I set before you” in connection with the psalm “A maskil of Eisan.”

כמו איתן מושבך⁹⁴ כו' ע"ש וגם כמ"ש בד"ה צו כו' את קרבני⁹⁵ לחמי⁹⁶ בענין עצמות גידין שעצמות הוא בבחי' דעת התקועה בחזק.

as in “Strong (eisan) is your dwelling place,” etc.; see there. And also as is written in the discourse beginning “Command, etc., My offering, My bread,” on the subject of bones [and] sinews: that the bones are at the level of Daas (knowledge) that is firmly fixed.

Eisan means firm, as in Bilam’s “Strong (eisan) is your dwelling place.” Another discourse explains that the bones of the body represent a Daas, a knowledge of G-d, that is firmly fixed.

וזהו ענין שבועות מטות וכדפי' ברבות במדבר ס"פ י"ג⁹⁷ שכשם שנשבע הקב"ה לאבות כך נשבע לשבטים.^{98,99}

And this is the meaning of “Oaths to the tribes,” as is explained in [Midrash] Rabbah, Bamidbar, at the end of chapter 13: that just as the Holy One, blessed be He, swore to the Patriarchs, so He swore to the tribes.

So “oaths to the tribes” means that G-d bound Himself to the tribes with an oath, as Bamidbar Rabbah says: just as He swore to the Patriarchs, so He swore to the tribes.

16 והנה פי וענין אשר נשבעת לאבותינו מימי קדם¹⁰⁰ מבואר במ"א בד"ה ביום השמיני עצרת^{101, 102} שהוא המשכה מבחי ימי קדם שלמעלה מהחכמה כו'

Now, the meaning and substance of "which You swore to our fathers from the days of old (kedem)" is explained elsewhere, in the discourse beginning "On the eighth day, an assembly": that it is a drawing down from the level of "the days of old," which are above Chochmah (wisdom), etc.;

Micah speaks of G-d's oath "to our fathers from the days of old (kedem)." As explained in the discourse on Shemini Atzeres, this oath draws down from the level called "days of old," which is above Chochmah.

ע"ש והמשכה זו היא ג"כ להשכטים וכמ"ש בפ' נשא (קל"ד ב')¹⁰³ דמכאן אשתלשלו י"ב תחומין¹⁰⁴ כו' לייב שבטי אבהתא הה"ד [הדא הוא דכתיב] אשר נשבעת לאבותינו.

see there. And this drawing down is also to the tribes, as is written in Parshas Nasso (134b): "From here the twelve boundaries descended, etc., to the twelve tribes of the fathers; as it is written, 'which You swore to our fathers.'"

This oath reaches the tribes too: the Zohar on Nasso (134b) speaks of twelve boundaries that descend to the twelve tribes and connects them with the verse "which You swore to our fathers."

(וע' בפ' וישלח דקע"ו סע"א [סוף עמוד א] ובמק"מ [ובמקדש מלך] שם ועמ"ש ע"פ וירד הגבול^{105, 106} כו') והמשכה זו זהו ענין וידבר משה אל ראשי המטות שהוא הממשיך בחינת שבועות מטות¹⁰⁷ בחינת אשר נשבעת לאבותינו מימי קדם

(And see Parshas Vayishlach, at the end of page 176a, and the Mikdash Melech there; and see what is written on the verse "And the border shall go down," etc.) And this drawing down is the meaning of "And Moshe spoke to the heads of the tribes": he is the one who draws down the level of "Oaths to the tribes," the level of "which You swore to our fathers from the days of old"

Further references are given to the Zohar on Vayishlach and to the discourse on "And the border shall go down." Moshe, speaking to the heads of the tribes, is the one who draws this oath, the "oaths to the tribes" from the "days of old," into them.

(ועמ"ש סד"ה וישכם לבן¹⁰⁸ בענין וינשק לבניו כו' ע"ש) ומזה נמשך שיהיו חזקים כמטה הזה כו' בחי' איתן כו'

(and see what is written at the end of the discourse beginning "And Lavan rose early," on the matter of "and he kissed his sons," etc.; see there). And from this it comes about that they are strong like this staff, etc., the level of eisan (strength), etc.

Another reference is to the discourse on "And Lavan rose early," where Lavan kisses his children. From the oath comes the tribes' strength: they become firm like a staff, the quality of eisan.

וזהו אמר סלה דכ"מ [דכל מקום] שנאמר נצח סלה ועד אין לו הפסק ועיין מענין סלה בפ' ויקרא (ד"כ סע"א [סוף עמוד א]), ^{109, 110} גם מטות י"ל [יש לומר] המשכה ¹¹¹ מבחי עץ החיים ועיין מ"ש במ"א ע"פ ואתה הרם את מטך ^{112, 113} כו'

And this is "the word, Selah": for wherever netzach, selah or va'ed is said, it has no interruption. And see on the subject of selah in Parshas Vayikra (at the end of page 20a). Also, matos can be explained as a drawing down from the level of the Tree of Life; and see what is written elsewhere on the verse "And you, lift up your staff," etc.,

This is the "Selah" of the verse: the Talmud teaches that wherever netzach, selah or va'ed appears, it means "forever, without interruption," so the oath gives a strength that never breaks. Matos can also be read as a drawing down from the Tree of Life, like the staff Moshe raised over the sea.

ועיין ברבות וישב ¹¹⁴ פרשה פ"ה גבי ומטך כו' ועמ"ש בפ"י שבטים שבטי ¹¹⁵ י"ה עדות לישראל סע"ה ה' בד"ה אלה פקודי המשכן. ^{116, 117}

and see [Midrash] Rabbah, Vayeshev, chapter 85, on "and your staff," etc.; and see what is written on the meaning of "tribes, the tribes of Yah, a testimony to Israel," in section 5 of the discourse beginning "These are the accounts of the Mishkan."

Further references: the Midrash reads Yehudah's "staff" as the King Mashiach, and a discourse in Likkutei Torah, Pekudei, explains "tribes, the tribes of Yah, a testimony to Israel."

וע' בוזח"א [בוזהר חלק א] (ויצא קס"ב א') ע"פ ויקח לו יעקב מקל לבנה ¹¹⁸ וברבות וישלח פע"ו ע"פ

And see the Zohar, Part I (Vayetze, 162a), on the verse "And Yaakov took for himself a rod of poplar," and [Midrash] Rabbah, Vayishlach, chapter 76, on the verse

The Zohar is cited on Yaakov's "rod of poplar," and the Midrash on Yaakov's words in his prayer before meeting Esav.

כי במקלי עברתי את הירדן. ¹¹⁹ ועמ"ש"ל [ועיין מה שכתוב לעיל] בביאור ע"פ במחוקק במשענותם ^{120, 121} ובד"ה בשברי לכם ¹²² בפ"י מטה לחם. ¹²³

"For with my staff I crossed the Jordan." And see what is written above in the explanation of the verse "With the lawgiver, with their staffs," and in the discourse beginning "When I break for you," on the meaning of "the staff of bread."

The Midrash comments on Yaakov's "with my staff I crossed this Jordan." Two discourses in Likkutei Torah are also cited: on "with the lawgiver, with their staffs," and on "the staff of bread," where the Torah is the bread that strengthens the soul.

גם מטה לשון ממשלה ושררה כמו מטה עוזך¹²⁴ כו' וזהו בחי' כי שרית עם אלקים.^{125, 126}

Also, *mateh* is a term of dominion and rule, as in “the staff of your strength,” etc.; and this is the level of “for you have prevailed with G-d.”

Finally, *mateh* also means rulership, as in “the staff of your strength.” This is the quality of Yisrael, whose name comes from “for you have prevailed (*sarisa*) with G-d,” a word read here as dominion.

17 ומזה יש להבין ענין וידבר משה אל ראשי המטות שמשה הוא הממשיך בהם בחי' זו.

From this one can understand the meaning of “And Moshe spoke to the heads of the tribes”: Moshe is the one who draws this level into them.

This shows what Moshe does when he speaks to the heads of the tribes: he draws into them this level, the Supreme Will and the oath that gives them strength.

ועי' נמשך לאמר זה הדבר.¹²⁷ פי' ע"ד מ"ש והיו הדברים האלה אשר אנכי מצוך היום¹²⁸ ודברת בם¹²⁹

And through this, “saying: This is the thing” is drawn forth. The meaning is along the lines of what is written, “And these words which I command you this day shall be ... and you shall speak with them (*bam*)”:

Through Moshe it is then drawn onward, “saying: This is the thing,” passed on in speech. The Alter Rebbe compares this to the command of the Shema, “These words which I command you this day... and you shall speak with them.”

דהיינו במה שדבר משה בעצמו זה ג' אלפים שנה תדבר וזהו ודברת בם. כם דייקא.

that is, with what Moshe himself spoke, now three thousand years [ago], you shall speak; and this is “and you shall speak with them” — “with them,” specifically.

He reads “with them” (*bam*) precisely: we are to speak with the very words that Moshe himself spoke three thousand years earlier, so that his speech continues in ours.

וכי' [וכל זה] ע"י רעותא דלבא שהוא למעלה ממקום וזמן ודברי ממש אשר שמתו בפיו¹³⁰ משא"כ כל הנביאים נתנבאו בכה¹³¹ בחי' כדמותנו¹³² כו':

And all this is through “the desire of the heart” (*re'usa deliba*), which is above place and time; and [it is] actually “My words, which I have placed in your mouth.” This is not so with all the prophets, who prophesied with “Thus” (*koh*), the level of “after our likeness” (*kidmuseinu*), etc.

This is possible because Moshe’s speech came from *re'usa deliba*, the heart’s desire that is above place and time, and was truly G-d’s own words placed in his mouth. The Sifrei teaches that all the prophets prophesied with “Thus (*koh*) says G-d,” while Moshe was given more, “This is the thing”; the Alter Rebbe links *koh* to “after our likeness,” a level of resemblance only.

SECTION 5 • ¶18-20

Vows, offerings and holy speech

18 ד איש כי ידור נדר, ¹³³ שידור בדבר הנדור, שדבר הנדור כמו קרבן הוא ע"י שמקדישו בפה ¹³⁴ ואח"כ הקרבן מעלה אותו כמ"ש תמים יהיה לרצון וכתיב עולותיהם וזבחייהם לרצון ¹³⁵ על מזבחי.

4. "When a man vows a vow" — that he vow by a vowed object. For a vowed object, such as an offering, is [made so] through his consecrating it by mouth; and afterward the offering elevates him, as it is written, "It shall be perfect, to be accepted (leratzon)," and it is written, "Their burnt-offerings and their sacrifices shall be accepted (leratzon) upon My altar."

The numeral marks the fourth section, on the laws of vows. A vow takes effect only by linking the item to something already vowed, such as an offering; the offering itself becomes sacred when it is consecrated by word of mouth, and then, offered on the altar, it raises up the person who brings it, "for favor" (leratzon).

והטעם שצריך להקדישו בפה תחלה דייקא. הוא כי עם היות שהקרבן שרשו גבוה יותר דהיינו ששרשו מבחי' מוצא ומקור פי ה' מעולם התהו.

And the reason that one must specifically first consecrate it by mouth is this: although the offering's root is higher, that is, its root is from the level of the motza, the source, of the mouth of Havayah, from the World of Tohu,

Why must the offering first be consecrated by mouth? Its root is actually very high, in Tohu, the source (motza) of "the mouth of Havayah."

אך לפי שנפל למטה כשבה"כ [בשבירת הכלים] לכן א"א לו להתעלות לשרשו אלא ע"י שהאדם שיש בו נפש אלהית שהוא משם מ"ה [שם מ"ה] המברר מקדישו תחלה. ועי"ז נותן בו אור מקיף ע"י הפה.

nevertheless, because it fell below in the shattering of the vessels, it is therefore impossible for it to ascend to its root except through man, who has in him a G-dly soul, which is from the Name Mah, the one that refines, consecrating it first. And through this he imparts to it an encompassing light (or makif) by means of the mouth.

But because it fell in the shattering of the vessels, it cannot rise to its root by itself. A person, whose G-dly soul comes from the Name Mah, the refining power of Tikkun, must consecrate it first, and his speech surrounds it with an encompassing light (or makif).

שמדבור האדם נעשה אור מקיף (וכמ"ש במ"א בענין ואשים דברי בפיך ובצל ידי כסיתך¹³⁶ וכמ"ש בסש"ב [בספר של בינונים] ח"א [חלק א'] ספ"ה. ועמ"ש בפי שמות ע"פ מי שם פה לאדם.¹³⁷

For from a person's speech an encompassing light is made (as is written elsewhere on the matter of "And I have placed My words in your mouth, and in the shadow of My hand I have covered you," and as is written in Sefer Shel Beinonim, Part I, end of chapter 5. And see what is written in Parshas Shemos on the verse "Who has given man a mouth?"

Speech produces an encompassing light, as explained elsewhere on Isaiah's "I have placed My words in your mouth, and in the shadow of My hand I have covered you," and at the end of Tanya, chapter 5, which says that the breath of spoken words of Torah becomes an encompassing light.

והאור מקיף מגביה ומעלה וכמ"ש בד"ה המגביה לשבת¹³⁸ בפי מקץ. ולכן עי"ז נותן כח להיות מתעלה הבהמה מנוגה וליכלל בשרשה שמעולם התהו ממוצא הפה כו').

And the encompassing light lifts up and elevates, as is written in the discourse beginning "Who is raised up to dwell [on high]," in Parshas Miketz. Therefore through this he gives power for the animal to be elevated from nogah and to be included in its root, which is from the World of Tohu, from "that which comes forth from the mouth," etc.)

An encompassing light lifts up what it surrounds, as explained in the discourse on "Who is raised up to dwell on high." So the consecration gives the animal the power to rise out of nogah and be included in its root in Tohu.

וענין זה שמדבור האדם נמשך בחי' מקיפים. הוא ע"ד מ"ש בע"ח [בעץ חיים]¹³⁹ שמהקו וחוט שנמשך אחר הצמצום ממנו נמשכים ומתעגלים העגולים, ומקיפים ועגולים ומקיפים אלו הם מקיפים ג"כ על סיום הקו בתחתית היושר.

And this matter, that encompassing lights are drawn from a person's speech, is along the lines of what is written in Etz Chaim: that from the kav (line of light) and thread that was drawn after the tzimtzum (contraction), from it the circles (igulim) are drawn and become rounded, and encompassing lights; and these circles and encompassing lights encompass also the end of the kav, at the bottom of the "straight" (yosher).

Etz Chaim offers a parallel: from the kav, the thin line of light drawn into the void after the tzimtzum, come the circles (igulim), lights that encompass, and these surround even the lowest end of the line.

ועד"ז יש כח באדם שמבחי' היושר להמשיך העגולים ומקיפים שנמשכו מהקו שהוא שרש בחי' יושר כו'.

In the same way, man, who is from the level of yosher, has the power to draw down the circles and encompassing lights that were drawn from the kav, which is the root of the level of yosher, etc.

Man, who stands in the "straight" order of the kav (yosher), has a similar power: from his level he can draw down the encompassing circles that issued from the kav, the root of yosher.

וזהו ענין שע"י שמקדיש הקרבן בפה ממשיך בו בחי' המקיף. ומ"מ אין נותן בו אלא אור מקיף

And this is the matter that by consecrating the offering by mouth he draws into it the level of the encompassing [light]. Nevertheless, he imparts to it only an encompassing light,

That is why consecrating an offering by mouth draws an encompassing light upon it. But speech can give it only an encompassing light.

אבל בפנימיותו אינו יכול להגיע מפני שפנימיותו של הקרבן וחיותו הוא גבוה ממנו (וענין זה הוא ע"ד שנתבאר בפע"ח [בפרי עץ חיים] שער ספירת העומר פ"ג [פרק ג'] שע"י ספירת העומר והברכה אנו ממשיכים אור מקיף¹⁴⁰

but its inner dimension he cannot reach, because the inner dimension of the offering and its life-force (chayus) are higher than he is. (And this matter is along the lines of what is explained in Pri Etz Chaim, Gate of the Counting of the Omer, chapter 3: that through the counting of the Omer and the blessing we draw down an encompassing light,

The inner life of the offering is higher than the person, so his words cannot reach it. Pri Etz Chaim makes a similar point about the counting of the Omer: the counting and its blessing draw down an encompassing light.

אמנם אור פנימי אין אנו יכולים להמשיך עתה כי זה לא היה נמשך רק בזמן שבהמ"ק [שבית המקדש] היה קיים ע"י מנחת שעורים שהי' [שהיה] קרב כו' ע"ש. ושעורה היא מאכל בהמה^{141, 142} כמ"ש במ"א)

but an inner light we cannot draw down now, for that was drawn down only when the Holy Temple stood, through the barley meal-offering that was offered, etc.; see there. And barley is animal food, as is written elsewhere.)

The inner light could be drawn only while the Temple stood, through the barley meal-offering of the Omer. The Alter Rebbe adds that barley is animal food, as the Mishnah says of the barley offering of the sotah.

אלא שהפנימי [שהפנימיות / שהפנימית] מתגלה ונמשך ע"י הקרבן כו' וכדלקמן, ועד"ז הוא ענין הנדר. שו"ת פריש"ת. ^{143, 144}

Rather, the inner dimension is revealed and drawn down through the offering, etc., as [will be explained] below. And along these lines is the matter of the vow: for "vows are a fence for abstinence."

The inner light is drawn only through the actual offering, as will be explained. A vow works the same way, as the Mishnah says, "vows are a fence for abstinence": they help a person hold back from what he cannot yet elevate.

שמחת שמשער בנפשו שלא יוכל להעלות המאכל לשרשו ממוצא פי כו' ע"י אכילתו מפני שמקושר בגשמיות (ועמ"ש בד"ה כה תברכו ¹⁴⁵ בפ' נשא) ¹⁴⁶.

For since he judges within himself that he will not be able to elevate the food to its root, from "that which comes forth from the mouth," etc., by eating it, since he is bound up with physicality (and see what is written in the discourse beginning "Thus shall you bless," in Parshas Nasso),

A person may recognize that he cannot raise a food to its lofty root by eating it, because he himself is still bound up with physicality. The parenthesis refers to the discourse on "Thus shall you bless" in Likkutei Torah, Nasso.

לכן פורש ממנו. ומגביה המאכל על ידי שנודר ממנו ומתפיסו בדבר הנדור באמרו הרי עלי כקרבן שע"ז ממשיך בו אור מקיף משרשו הנעלה ממוצא הפה.

therefore he separates himself from it, and raises up the food by vowing [to abstain] from it and attaching it to a vowed object, saying, "Behold, it is upon me like an offering"; for through this he draws into it an encompassing light from its lofty root, from "that which comes forth from the mouth."

So he abstains from it, and in fact raises the food by vowing: he declares it "like an offering," linking it to a vowed object. His words draw upon it an encompassing light from its high root.

וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] כל הנודר ¹⁴⁷ כאילו נודר בחיי המלך. ^{148, 149, 150} היינו שכל המקיפים נמשכים מבינה ובינה הוא חיי המלך [וע' ברע"מ [ברע"א מהימנא] ס"פ יתרו דצ"א ע"ב]. ^{151, 152}

And this is what our Sages, of blessed memory, said: "Whoever vows is as though he vows by the life of the King." That is, all the encompassing lights are drawn from Binah (understanding), and Binah is "the life of the King" [and see the Raaya Mehemna, at the end of Parshas Yisro, page 91b].

This is the meaning of the Sages' saying that one who vows is as though he vows "by the life of the King": encompassing lights come from Binah, which the Kabbalah calls "the life of the King." The Raaya Mehemna on Yisro is cited for this.

19 וזהו ענין פרישות מביאה לידי קדושה. וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] עד שידור בדבר הנדור דווקא. שכמו שהדבר הנדור

And this is the meaning of “abstinence leads to holiness.” And this is what our Sages, of blessed memory, said: “...unless he vows by a vowed object,” specifically. For just as the vowed object,

This is the teaching that “abstinence leads to holiness.” It also explains the Sages’ rule that a vow is binding only if one vows “by a vowed object.”

כמו הקרבן הוא מתעלה ע"י קדושת הפה שהאדם מקדישו שע"י ממשיך עליו אור מקיף וזהו לשון מקדיש.

like the offering, is elevated through the sanctity of the mouth, by a person consecrating it — for through this he draws upon it an encompassing light, and this is the meaning of the term makdish (consecrates) —

Like the offering, the vowed object rises through the holiness of the mouth: when a person consecrates it, he draws an encompassing light upon it. This is the sense of the word makdish, “consecrates,” from kedushah, holiness.

כמו הקדושין שהוא המשכת או"מ [אור מקיף] ועי' ז"א ח"כ דייקא יחוד, וביאה שהוא בחי' א"פ [אור פנימי] כו' [ועמ"ש מזה בד"ה וידבר דעשרת הדברות].¹⁵³

like kiddushin (betrothal), which is the drawing down of an encompassing light, and through this, specifically afterward, union and consummation, which is the level of inner light, etc. [And see what is written on this in the discourse beginning “And [G-d] spoke,” of the Ten Commandments.]

The same word is used for kiddushin, betrothal: the betrothal draws an encompassing light, and only afterward comes the union, which is the inner light. The bracket refers to the discourse on “And G-d spoke,” before the Ten Commandments.

כמ"כ [כמו כן] המקדיש הקרבן ע"י הפה ממשיך עליו אור מקיף ואח"כ כשמקריבים אותו ונעשה קרבן לה' נמשך בו א"פ [אור פנימי] ואז הוא מעלה את האדם כנ"ל.

So too, one who consecrates the offering by mouth draws upon it an encompassing light; and afterward, when it is offered and becomes an offering to G-d, inner light is drawn into it, and then it elevates the person, as mentioned above.

So too with the offering: consecration by speech draws the encompassing light, and the actual offering on the altar, as “an offering to G-d,” draws the inner light; then it raises up the person who brought it.

20 וכך בענין הנדר שע"י הדבור שמתפיסו בדבר הנדור דייקא ע"י ממשיך בו אור מקיף ומתעלה ע"י כו'

And so too with the vow: through the speech with which he attaches it specifically to a vowed object, through this he draws into it an encompassing light, and through this it is elevated, etc.

A vow works like the consecration of an offering: by attaching an ordinary object to a vowed object through speech, a person draws an encompassing light upon it and raises it up.

זהו ענין הנודרים לשם שמים שע"י אמרו נדרים סייג לפרישות.¹⁵⁴ ומ"מ עכשיו צריך לומר בלי נדר:¹⁵⁵

This is the matter of those who vow for the sake of Heaven, about whom it was said, "Vows are a fence for abstinence." Nevertheless, nowadays one must say, "without a vow."

This is what vowing for the sake of Heaven means, and of such vows the Sages said, "Vows are a fence for abstinence." Even so, the maamar concludes, nowadays one must say "without a vow" (bli neder), so that a commitment does not take on the force of a vow.

IN ONE'S AVODAH

Use the physical world for mitzvos, for doing so refines it and draws G-d's will into it, and let that will awaken in you a love of G-d "with all your might," beyond your own limits. Speak the words of Torah, for they are Moshe's own words, still alive in your mouth. And where you know that you cannot yet raise something by using it, hold back from it for the sake of Heaven; yet, as the maamar concludes, nowadays one makes such commitments "without a vow."

QUESTIONS FOR DISCUSSION

1. Why could separate worlds not come from the vessels of Tikkun, and what do the analogies of letters taken out of a word and a broken jug add?
2. In what sense is man "behind" the work of creation, and in what sense "before"? How can even the G-dly soul be "behind"?
3. How do practical mitzvos, done with physical things, add light to Atzilus and to Gan Eden, and why must that addition come from Tohu?
4. What does Moshe draw into the "heads of the tribes," and what do the meanings of matos (staff, strength, dominion) teach about it?
5. Why can speech draw only an encompassing light, and what does this teach about offerings, vows and betrothal?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

- 1 “And Moshe spoke to the heads of the tribes of the children of Israel, saying: This is the thing which Havayah has commanded.” This verse opens the laws of vows, and the whole maamar explains it.

במדבר ל"ב:2 Numbers 30:2

וידבר משה אל־ראשי המטות לבני ישראל לאמר זה הדבר אשר צוה ה' And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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PARAGRAPH 2

- 2 “Behind and before You formed me, and You laid Your hand upon me.” The maamar sets out to explain how man is both “behind” and “before” the rest of creation.

תהילים קל"ט:5 Psalms 139:5

אַחֹר וְקֵדָם צִרְתָּנִי וְתִשֵּׂת עָלַי כַּפְּךָ:

Thou hast hemmed me in behind and before, And laid Thy hand upon me.

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- 3 בעשרה מאמרות נברא העולם

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

KEHOT'S NOTE

אבות פ"ה מ"א.

- 4 בעשרה מאמרות נברא העולם

“With ten utterances the world was created.” The Alter Rebbe starts from this Mishnah to ask how the Utterances, which stem from the divine Sefiros, could produce a world that feels separate from G-d.

משנה אבות ה':1 Pirkei Avot 5:1

בְּעֶשְׂרֵה מְאֻמְרוֹת נִבְרָא הָעוֹלָם. וּמָה תִּלְמוּד לזוֹמֵר, וְהֵלֵא כְּמֵאמַר אֶחָד יָכוֹל לְהַפְרֹאוֹת, אֲלֵא לְהַפְרֵעַ מִן הָרְשָׁעִים שֶׁמֵּאַבְדִּין אֶת הָעוֹלָם שֶׁנִּבְרָא בְּעֶשְׂרֵה מְאֻמְרוֹת, וְלִתֵּן שָׂכָר טוֹב לְצַדִּיקִים שֶׁמְקַיְּמִין אֶת הָעוֹלָם שֶׁנִּבְרָא בְּעֶשְׂרֵה מְאֻמְרוֹת:

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.

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- 5 יהי אור

“And G-d said, ‘Let there be light,’ and there was light”: the first of the Utterances, which the Alter Rebbe links to

Chochmah.

בראשית א':3 Genesis 1:3

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אוֹר:

And G-d said: ‘Let there be light.’ And there was light.

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- 6 יהי אור חכמה

That passage explains that the Torah issues from Chochmah, and that Chochmah carries a revelation of the supernal delight; this is why the Torah is likened to light.

KEHOT'S NOTE

ראה בהנסמן לעיל פי' בהעלותך לד, ג.

- 7 בפרדס ש"ב פ"ה

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

KEHOT'S NOTE

שם מבאר בענין עשרה מאמרות.

- 8 ובוהר פי' ויקרא די"א סע"ב

The Zohar on Vayikra, which, as the Alter Rebbe describes it in Likkutei Torah, Chukas, shows how the Ten Commandments correspond to the Ten Utterances of creation.

Zohar, Vayikra 24:170-25:179 ט"ז:ה-ק"ע כ"ד:ק"ע

- 9 ובוהר פי' ויקרא די"א סע"ב ובמק"מ

There the Alter Rebbe cites this same Zohar (Vayikra 11b) on how the Ten Commandments correspond to the Ten Utterances, and explains that the Utterances are in Chochmah of Atzilus while the Commandments are in Binah, the level of revelation.

KEHOT'S NOTE

ראה לעיל פי' חקת נו, ד. וראה באוה"ת פי' תשא עי' איתתגא. שמציין למק"מ "עשרה מאמרות מאבא ועשרת הדברות מבינה". ומציין שם שכ"כ גם המגיד נ"ע.

- 10 וכפ' בראשית די"ו ע"ב

Part of the Zohar's commentary on the opening of Genesis, cited here in support of the link between the Ten Utterances and the Sefiros.

Zohar, Bereshit 5:28-38 ח"ב-ל"ח

- 11 ודף כ"ב א' ב'

The Zohar on Bereshit (22a-b), which, as the Alter Rebbe cites it in Likkutei Torah, Chukas, places the Ten Utterances in Chochmah of Atzilus.

ספר הזוהר, בראשית י"ג:קנ"ג-ג'13:14:164 Zohar, Bereshit 13:153-14:164

- 12 ע"ס דאצילות הם אלקות

Epistle 20 opens with “He and His life-forces are one, He and His vessels are one,” explaining that in the Ten Sefiros

of Atzilus both the lights and the vessels are G-dliness, unlike in Beriah, Yetzirah and Asiyah.

KEHOT'S NOTE

ראה אנה"ק סי' כ' בתחלתו. ובליקוט פ"י לשם.

PARAGRAPH 3

13 ע"פ ששים המה מלכות

That discourse opens with the Sages' reading of the verse (sixty tractates, eighty baraisos, numberless halachos) and with the souls of Israel as the "one" dove, explaining that the souls stand higher than the Torah.

KEHOT'S NOTE

לקו"ת ש"ש"ח, ג.

14 "There are sixty queens and eighty concubines, and maidens without number." The opening of a discourse in Likkutei Torah, Shir HaShirim, to which the text refers.

Song of Songs 6:8 שיר השירים ו'ח:ו

ששים המה מלכות ושמונים פילגשים ועלמות אין מספר:

There are threescore queens, And fourscore concubines, And maidens without number.

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15 מפלגך לעילאי דהורמיז מפלגך לתתאי

A Magus told Ameimar: "From your middle upward you belong to Hurmiz; from your middle downward, to Ahurmiz," a dualist claim that the Talmud rejects. The text refers to a discourse that discusses this saying.

Sanhedrin 39a:9-10 סנהדרין ל"ט א:ט-י

אמר לקה הווא אמגושא לאמיר: מפלגך לעילאי דהורמיז, מפלגך לתתאי דאהורמיז. אמר לקה: אם כן, היכי שביק לקה אהורמיז להורמיז לעבורי מיא בארעיה? אמר לקה קיסר לרבי תנחום: תא ליהווי כולן לעמא חד. אמר: לחיי, אנו דמחלינו לא מצינו מיהוי כוותיכו. אתון מהליתו והו כוותי! אמר לקה: מימר שפיר קאמר, מיהו כל דוכי למלכא לשדיוהי לביכר. שדיוהי לביכר וְלא אכלוה. אמר לקה הווא מינא: האי דלא אכלוה משום דלא כפון ...

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

PARAGRAPH 4

16 במשנה פרק המצניע

A long series of maamarim from 5672.

KEHOT'S NOTE

שבת צג, סע"ג. וראה גם המשך בששה"ק תער"ב ח"א ס"ע תרד ואילך.

17 המוציא אוכלין פחות מכשיעור בכלי פטור אף על הכלי שהכלי טפילה לו

The Mishnah (in the chapter HaMatznia, Shabbos 93b) rules that one who carries out less than the minimum measure of food in a vessel is exempt even for the vessel, since the vessel is secondary to the food. The Alter Rebbe

uses it to show that an intact vessel is subordinate to its content.

Mishnah Shabbat 10:5 משנה שבת י"ה:ו

המוציא ככר לרשות הרבים, חיב. הוציאוהו שנים, פטורין. לא יכל אחד להוציאו והוציאוהו שנים, חיבים. ורבי שמעון פוטר. המוציא אכלין פחות מכשיעור בכלי, פטור אף על הכלי, שהכלי טפלה לו. את החי במשה, פטור אף על המשה, שהמשה טפלה לו. את המת במשה, חיב. וכן פו"ת מן המת וכו"ת מן הנבלה וכע"ד מן השרץ, חיב. ורבי שמעון פוטר:

[If] one man carries a loaf into the public domain he is liable; if two carry it they are exempt. [If] one is not able to carry it [alone] and two carry it out, they are liable. But Rabbi Shimon exempts [them]. [If] one carries out foods [that are] less than the [prescribed] quantity in a vessel, he is exempt even for [carrying] the vessel since that [the vessel] is an accessory to it [the food]. [If one carries out] a living person on a bed he is exempt even ...

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

PARAGRAPH 5

18 דאיהו וגרמוהי חד

In its introduction the Tikkunei Zohar says of the Ten Sefiros of Atzilus that "He and His vessels are one in them, He and His life-forces are one in them," which is not so of the Sefiros of Beriah. The Alter Rebbe uses it to show that the vessels of Tikkun are G-dliness.

Tikkunei Zohar 3b:9-10 תקוני זוהר ג' ב:ט-י

דעשר ספירות דאצילות מלכא בהון, איהו וגרמיה חד בהון, איהו וחייו חד בהון. מה דלאו הכי בעשר ספירות דבריא, דלאו אינון וחייהון חד, לאו אינון וגרמיהון חד. ועלת על כלל הוא נהיר (נ"א נחית) בעשר ספירות דאצילות, ובעשר ספירות דבריא, ונהיר בעשר פתות המלאכיא, ובעשר גלגלי דרקיעא, ולא אשתני בכל אתר.

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ת"ז בהקדמה (ג, ב).

PARAGRAPH 6

19 צאינה וראינה

"Go forth and see, O daughters of Zion, King Shlomo." The verse that opens the discourse to which the text refers.

Song of Songs 3:11 שיר השירים ג' י"א

צאינה וראינה בנות ציון במלך שלמה בעטרה שעטרה"לו אמו ביום חתנתו וביום שמחתו:

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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PARAGRAPH 7

20 וצבא השמים לך משתחוים

From the Levites' prayer: "You made the heavens... and the host of heaven bow down to You." The Alter Rebbe cites it to show that the inner, soul-level of holy creatures is self-nullified before G-d.

נחמיה ט:ו: Nehemiah 9:6

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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KEHOT'S NOTE

נחמיה ט, ו.

21 כל הנקרא בשמי

"Everyone who is called by My Name, and whom I created for My glory." The Ramaz's comment on this verse is cited for the idea that a person has two names.

ישעיהו מ"ג:ז: Isaiah 43:7

כל הנקרא בשמי ולכבודי בראתיו 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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22 ע"פ ותחת רגליו

That discourse begins by explaining that Malchus of Atzilus becomes the Keser of Beriah, so that Beriah as a whole stands to Atzilus like Netzach, Hod and Yesod "outside the body." The text refers to it for its treatment of the letters of Mah and Ban.

KEHOT'S NOTE

תו"א עה, ב.

23 ותחת רגליו כמעשה לבנת הספיר

The vision at Sinai: "and under His feet was like the work of a sapphire brick." The opening of a discourse in Torah Ohr cited for the letters of Mah and Ban.

שמות כ"ד:10: Exodus 24:10

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

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

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24 ובביאור ע"פ מי מנה

There the Alter Rebbe explains that the souls too contain a mixture of good and evil, as in the Tree of Knowledge, and

descended to this world to refine the good from the evil; the choice made with Daas is where this mixture lies.

KEHOT'S NOTE

לעיל פ' בלק סט, א ואילך.

25 מי מנה עפר יעקב

Bilam's words, "Who has counted the dust of Yaakov," which open the explanation in Likkutei Torah, Balak, cited here.

במדבר כ"ג:10: Numbers 23:10

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

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

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PARAGRAPH 8

26 צבא השמים לך משתחוים

"And the host of heaven bow down to You." Cited as the highest degree of self-nullification among created beings.

נחמיה ט:ו: Nehemiah 9:6

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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PARAGRAPH 9

27 ע"פ ויצר

"And Havayah G-d formed the man of dust from the ground, and breathed into his nostrils the breath of life." The verse of a discourse on man's body and soul to which the text refers.

בראשית ב':7: Genesis 2:7

וַיִּצֶר ה' אֱלֹקִים אֶת-הָאָדָם עֹפָר מִן-הָאֲדָמָה וַיִּפַּח בְּאַפִּיו נְשָׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

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

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

28 אחור וקדם צרתני

"Behind and before You formed me." Here the Alter Rebbe applies it even to the G-dly soul, which is "behind" relative to Tohu.

תהילים קל"ט:5: Psalms 139:5

אחור וקדם צרתני ותשת עלי כפכה:

Thou hast hemmed me in behind and before, And laid Thy hand upon me.

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29 והנה אנחנו מאלמים אלומים

Yosef's dream: "and behold, we were binding sheaves in the field." The opening of a discourse cited here on the work of refinement.

בראשית ל"ז:7

וְהִנֵּה אֲנַחְנוּ מְאַלְמִים אֱלֹמִים בְּתוֹךְ הַשָּׂדֶה וְהִנֵּה קֶמֶה אֱלֹמֹתִי וְגַם-נִצָּבָה וְהִנֵּה תִסְבִּינָה אֱלֹמֹתֵיכֶם וְתִשְׁתַּחֲוֶיִן לְאֱלֹמֹתִי:

for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves came round about, and bowed down to my sheaf.'

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30 אז ישיר ישראל

"Then Israel sang this song: Spring up, O well." The verse of an explanation cited here on the work of refinement.

במדבר כ"א:17

אֲזַיְשִׁיר יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת עָלַי בְּאֵר עֲנֻלָּה:

Then sang Israel this song: Spring up, O well—sing ye unto it —

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31 ורוח אלקים מרחפת

"And the earth was tohu and bohu... and the spirit of G-d hovered over the face of the waters." The Arizal reads "hovered" (merachefes) as an allusion to the 288 sparks of Tohu.

בראשית א':2

וְהָאָרֶץ הָיְתָה תְהוֹ וְבוֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹקִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם:

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.

32 מת רפ"ח

There the Alter Rebbe explains that as the levels descend, souls and angels divide into ever smaller parts, and that the 600,000 souls are those already refined from the shattering and included in Tikkun.

KEHOT'S NOTE

ראה ע"ה שער רפ"ח ניצוצין פ"א. תו"א כו, ד.

33 מרחפת מת רפ"ח

Etz Chaim, in the Gate of the 288 Sparks, writes that the word merachefes is mes rapach: the 288 sparks were among the "dead," the shattered kings of Tohu. The Alter

Rebbe cites it to show that Tikkun is built from Tohu's sparks.

Sefer Etz Chaim 18:2

ונבאר סדר מדרגתו בקצרה זה למעלה מזה א. הנה העיקר והשוורש לכל הם אותיות הוי"ה בעצמן ובצורתן ב. מדרגה כ' הוא אחוריים שלהם בחינת עצמותן וצורתן כזה י' יהי יהי יהי והם י' אותיות ג. מדרגה ג' חשבון ומספר ד' אותיות הנקרא פנים שהם בחי הוי"ה מספרן כ"ו ד. מדרגה ד' הוא חשבון ומספר י' אותיות הנקרא אחוריים שהוא בחי היות מספרן ע"ב ה. מדרגה ה' הוא במילוי של השם ונקרא פנים והם יו"ד אותיות יו"ד ה"י וי"ו ה"י בצורתן עצמן ו. מדרגה ו' אחור של המילוי הנ"ל בבחי אותיות ...

Sefer Etz Chaim (Public Domain)

34 ויאמר אלקים יהי אור

"And G-d said, 'Let there be light.'" The first Utterance, which follows the verse of the hovering spirit, marks the beginning of Tikkun from Tohu's sparks.

בראשית א':3

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אור:

And G-d said: 'Let there be light.' And there was light.

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35 וכמ"ש בע"ה

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

KEHOT'S NOTE

ריש שער עתיק רפ"א. [כ].

36 וכמ"ש בע"ה דעתיק דתקון דאצי" לקח ה' ראשונות דכתר דב"ן

Etz Chaim, at the start of the Gate of Atik, explains how Atzilus is built from Mah and Ban, and that Atik took from Ban the first five Sefiros of its Keser. The Alter Rebbe cites it to show that even the highest level of Tikkun draws from Tohu.

Sefer Etz Chaim 12:4-5

... כדי שיתמעט האור ויתרחב הכלי ויכול לסובלו. והנה מבחי ב"ן לא לקח עתיק כלים רק מה"ר דכתר דב"ן וזה ודאי לא יספיקו להיותן כלים לייס שבו ולכן כמו שלקח אורות אחרים משאר ספי" שם ב"ן כך צריך שיקח כלים משאר ספי" של ב"ן. גם צריך שתדע הקדמה א' והוא כי א"א להי"ו בחי הכלים אלא ע"י הכאת האור מקיף באו"פ ומשם נעשה בחי כלי מתולדת הכאה ההיא וזכור זה. ונתחיל לבאר הספיקות שיש בג"ר הנקרא רישא דעתיק הנה כבר נתבאר שהספיקות נתחלקו בשני בחי הבחי א' הוא אם לא ...

Sefer Etz Chaim (Public Domain)

37 ברית מלח עולם

Said of the holy portions given to the Kohanim: "it is an everlasting covenant of salt before Havayah." The Alter Rebbe uses it to show the lofty root of salt, an inanimate thing.

Numbers 18:19

כל תרומת הקדשים אשר ירימו בני־ישראל לה' נתתי לה ולבְנֵיהָ וּלְבְנֵיהָ אֶת־הַלֶּחֶם־עוֹלָם בְּרִית מֶלַח עוֹלָם הוּא לִפְנֵי ה' לְהַזְרִיחַ

אתה:

All the heave-offerings of the holy things, which the children of Israel offer unto the L-RD, have I given thee, and thy sons and thy daughters with thee, as a due for ever; it is an everlasting covenant of salt before the L-RD unto thee and to thy seed with thee.'

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KEHOT'S NOTE

במדבר יח, יט.

38

בוהר ויחי דרמ"א ע"ב

That passage explains that salt comes from water through the heat of the sun: water is Chesed of Chochmah and salt its Gevuros, which is why salt is sharp.

KEHOT'S NOTE

ראה לעיל פי ויקרא ד, א ובמ"מ לשם.

39

בד"ה לא תשבית מלח

The discourse on "And you shall not omit the salt" explains that salt, like Chochmah, refines ("through Chochmah they are refined"), so the offerings, which refine the animal soul, need salt, the "covenant" that binds the Creator with the created.

KEHOT'S NOTE

ראה לעיל פי ויקרא ד, א. וראה גם לעיל פי שלח מו, ג.

40

ולא תשבית מלח

"And you shall not omit the salt of the covenant of your G-d from your meal-offering; with all your offerings you shall offer salt." The opening of the Alter Rebbe's discourse on the root of salt.

ויקרא ב':יג

וְכָל־קֶרְבֶּן מִנְחָתְךָ בְּמֶלַח תִּמְלַח וְלֹא תִשָּׁבֵת מֶלַח בְּרִית אֱלֹקֶיךָ מֵעַל מִנְחָתְךָ עַל כָּל־קֶרְבְּנְךָ תִּקְרִיב מֶלַח:

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

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41

ודמות פניהם פני אדם

In Yechezkel's vision of the Chariot: "And the likeness of their faces was the face of a man." The root of the rational soul is the "face of a man" of the Chariot.

יחזקאל א':י

וְדִמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אֲרִיָּה אֶל־הַיָּמִין לְאַרְבַּעַתָּם וּפְנֵי־שֹׁר מִהַשְּׂמֹאל לְאַרְבַּעַתָּם וּפְנֵי־נֶשֶׁךְ לְאַרְבַּעַתָּם:

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

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KEHOT'S NOTE

יחזקאל א, י.

42

The Zohar on Vayechi discusses salt; the Alter Rebbe cites this passage again in Likkutei Torah, Vayikra, in explaining "the covenant of salt."

ספר זוהר, ויחי ס"ה:תרס"א-65:661-66:673 ז"ו:תער"ג

The first seven lines of the Hebrew text do not appear in our translation. R. Judah said: 'Zebulon and Issachar made an agreement that one should sit and study the Torah while the other went out and made money and supported him. So Zebulon used to traverse the seas with merchandise, and his territory was suitable for this, being on the sea coast. Hence it is written: "Rejoice, Zebulon, in thy going out, and Issachar in thy tents '(Deut. 33, 18).' HE SHALL DWELL AT THE HAVEN OF THE SEAS ...

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

PARAGRAPH 10

43

לכו לחמו בלחמי

Wisdom's invitation: "Come, eat of my bread, and drink of the wine I have mixed." The Alter Rebbe reads "My bread" as G-d's word, Torah and mitzvos.

Proverbs 9:5 ט:ה

לְכוּ לַחֲמוּ בִלְחָמִי וּשְׁתּוּ בַיַּיִן מִסֻּכְתִּי:

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

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44

כי על כל מוצא פי חיי האדם

"Man does not live by bread alone, but by everything that comes forth from the mouth of Havayah does man live." The definite "the man" is read as the supernal Adam, Malchus of Atzilus.

Deuteronomy 8:3 ח:ג

וַיַּעֲנֶה וַיֹּרְעֵב וַיֹּאכְלֶה אֶת־הֶמֶן אֲשֶׁר לֹא־יָדָעַת וְלֹא יָדְעוּ אֲבֹתָיָה לִמְעַן הוֹדִיעַךָ כִּי לֹא עַל־הַלֶּחֶם לִבְדּוֹ חַיָּה הָאָדָם כִּי עַל־כָּל־מוֹצֵא 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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45

כמ"ש בוהר

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

עי' זח"ב (קסז, ב) וכמ"ש כאן ל"מ. ובזח"א (קלד, ב) הובא בע"ה ש"ל שער הפרצופים דרוש א. עי' זח"ג (קלו, ב. קמא, ב). [כ].

46

בביאור ע"פ אלה מסעי

That explanation lays out the scheme this maamar uses: Adam Kadmon is called the Adam of Beriah, Akudim and

Alter Rebbe applies it to those who keep the mitzvos with things created in the six days.

ויקרא רבה כ"ה:ח"ט:8

55 **בפ' מצורע (דנ"ג ע"ב)**

The Zohar on Metzora, to which the text refers on the subject of "His legs."

Zohar, Metzora 3:9-4:18

56 **ובפרשה נשא (דקמ"ג א')**

The Zohar on Nasso, to which the text refers on the subject of "His legs."

Zohar, Idra Rabba 45:318-46:325

57 **ובפ' פנחס דרל"ו א'**

The Zohar on Pinchas, to which the text refers on the subject of "His legs."

Zohar, Pinchas 73:453-75:462

58 **שכר מצוה מצוה**

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

KEHOT'S NOTE

אבות ד, ב.

59 **שכר מצוה מצוה**

The Mishnah teaches: "For the reward of a mitzvah is a mitzvah." The Alter Rebbe reads it as saying that the reward is drawn from the mitzvah itself.

Pirkei Avot 4:2

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

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

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

60 **שהשכר מצוה נמשך מהמצוה עצמה**

There the Alter Rebbe explains that the mitzvah itself is the reward because the purpose of all the mitzvos is to turn the "something" into "nothing" (bittul hayesh): in tefillin the word "One" is written on physical parchment, which becomes a vessel for G-dliness, and so too with the offerings and with charity.

KEHOT'S NOTE

ראה גם לעיל פי' בהר מב, ב.

61 **נהנין מזיו**

"In the World to Come... the righteous sit with their crowns on their heads and delight in the radiance of the

Shechinah." Cited for the reward of the soul in Gan Eden.

Berachot 17a

62 **טובה הארץ**

Yehoshua and Calev: "The land is very, very good." The verse of a discourse in Parshas Shelach cited here.

Numbers 14:7

ויאמרו אל-כל-עדת בני-ישראל לאמר הארץ אשר עברנו בה לתור אתה טובה הארץ מאד מאד:

And they spoke unto all the congregation of the children of Israel, saying: 'The land, which we passed through to spy it out, is an exceeding good land.

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63 **בכל מאדך**

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The Alter Rebbe pairs "with all your soul" with memalei and "with all your might" with sovev.

Deuteronomy 6:5

וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל-לִבְּךָ 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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64 **כלה שארי ולבבי**

"My flesh and my heart pine away; G-d is the rock of my heart and my portion forever." Cited for the longing to go beyond every vessel.

Psalms 73:26

כָּלָה שְׁאָרִי וּלְבָבִי צוּר-לִבִּי וְחֶלְקִי אֱלֹהִים לְעוֹלָם:

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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KEHOT'S NOTE

תהלים עג, כו.

65 **לכו לחמו בלחמי**

"Come, eat of my bread." The paragraph ends by showing how Torah and mitzvos are this bread.

Proverbs 9:5

לְכוּ לֶחֱמוּ בִלְחָמִי וּשְׁתּוּ בַיַּיִן מִסֻּכְתִּי:

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

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PARAGRAPH 15

66 **וידבר משה אל ראשי המטות לבני ישראל**

"And Moshe spoke to the heads of the tribes of the children of Israel." The Alter Rebbe now reaches the verse of the maamar.

Numbers 30:2

וַיְדַבֵּר מֹשֶׁה אֶל-רָאשֵׁי הַמִּטּוֹת לְבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה'

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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67 **השבטים ד' דגלים**
 “The children of Israel shall camp each by his banner.”
 The tribes camped under four banners, with Yehudah’s camp to the east.

ממדבר ב:יב: Numbers 2:2:2
 KEHOT’S NOTE

ממדבר ב, ב ואילך.

68 **פני ארי אל הימין**
 “And the face of a lion on the right for the four of them.”
 Yehudah’s banner corresponds to the lion’s face of the Chariot.

יחזקאל א:י: Ezekiel 1:10

ודמות פניהם פני אדם ופני אריה אלהימין לארבעתם ופני שור
 מהשואל 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.

69 **ובשם אלקינו נדגול**
 “We will sing for joy in Your salvation, and in the name of
 our G-d we will raise our banners.” Cited for the banners
 of the tribes.

תהילים כ:י: Psalms 20:6

נרננה בישועתך ובשם אלקינו נדגול ימלא ה' פלימשאלותיה:

We will shout for joy in thy victory, And in the name of our
 G-d we will set up our standards; The L-RD fulfil all thy
 petitions.

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 KEHOT’S NOTE

תהלים כ, ו.

70 **י"ב גבולי אלכסון**
 The note says that the “twelve diagonal boundaries” are
 explained in Or HaTorah there.

KEHOT’S NOTE

סיי רפ"ה. נתבאר באוה"ת בראשית-א טו, א ואילך.

71 **י"ב גבולי אלכסון**
 Sefer Yetzirah describes the twelve simple letters, whose
 measure is “twelve diagonal boundaries” in the directions
 of the world. The tribes are compared to these twelve
 boundaries.

ספר יצירה ה:א: Sefer Yetzirah 5:1

שתים עשרה פשוטות היו ז"ח טיי ל"ג סיע צ"ק יסודן ראיה, שמיעה,
 ריחה, שיחה, לעיטה, תשמיש, מעשה, הלוך, רוגז, שחוק, הרהור,

שינה. מדתן שנים עשרה גבולים באלכסון. גבול מזרחית צפונית,
 גבול מזרחית דרומית, גבול מזרחית רומית, גבול מזרחית תחתית,
 גבול צפונית רומית, גבול צפונית תחתית, גבול מערבית דרומית,
 גבול מערבית צפונית, גבול מערבית רומית, גבול מערבית תחתית,
 גבול דרומית רומית, גבול דרומית תחתית. ומרחיבין והולכין עד עדי
 עד והם זרועות עולם:

Sefer Yetzirah, Warsaw 1884 (Public Domain)

72 **אבא יונק ממזל השמיני**
 Kehot’s note points to where this is explained further: Pri
 Etz Chaim.

KEHOT’S NOTE

ע' בפע"ח ש' הסליחות ספ"ד. [כ].

73 **ונוצר אותיות רצון**
 A collection of the Rebbe’s replies and explanations; the
 note points there in connection with notzer having the let-
 ters of ratzon.

KEHOT’S NOTE

שם פ"ח [כ] — וראה תשובות וביאורים לכ"ק אדמו"ר ע' 65 הערה 1. וראה
 במ"מ לתו"א סט, ב.

74 **בחכמה יבנה בית**
 “Through wisdom a house is built.” Chochmah, the root of
 Atzilus, is the “wisdom” by which the “house” is built.

משלי כ"ד:ג: Proverbs 24:3

בְּחָכְמָה יִבְנֶה בַּיִת וּבְתִבְבוּנָה יִתְכַּוֵּן:

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

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KEHOT’S NOTE

משלי כד, ג.

75 **נוצר חסד**
 One of the Thirteen Attributes of Mercy: “Keeping kind-
 ness (notzer chesed) for thousands.” The Alter Rebbe
 notes that notzer has the letters of ratzon, “will.”

שמות ל"ד:ז: Exodus 34:7

נִצֹּר חֶסֶד לְאַלְפִים נֶשָׂא עֵזוֹ וּפָשַׁע וְחַטָּאָה וְנִקְמָה לֹא יִנָּקֶה פֶקֶד עֵזוֹן אָבוֹת
 עַל-בָּנִים וְעַל-בָּנֵי בָנִים עַל-שָׁלָשִׁים וְעַל-רַבְעִים:

keeping mercy unto the thousandth generation, forgiving
 iniquity and transgression and sin; and that will by no
 means clear the guilty; visiting the iniquity of the fathers
 upon the children, and upon the children’s children, unto
 the third and unto the fourth generation.’

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76 **בד"ה מראהם ומעשיהם**
 That discourse opens with Yechezkel’s “wheel within a
 wheel”: the spirit of the chayah comes from a level so high
 that above and below are equal before it, for what is higher
 can descend further.

KEHOT’S NOTE

תו"א סט, ב. “ביאר איך משה הוא מבחי נוצר חסד ולכן המשיך התורה גם
 בבייע” — יהל אור ע' תקו. וראה אמרי בינה שער הקייש פס"ד ועוד.

77

מראיהם ומעשיהם

"Their appearance and their workings were as it were a wheel within a wheel." The opening of the discourse in Torah Ohr, Yisro, cited here.

יהזקאל א':ט"ז Ezekiel 1:16

מִרְאָה הָאוֹפְנִים וּמַעֲשֵׂיהֶם כְּעֵין תְּרִשִׁישׁ וְדַמּוּת אֶחָד לְאַרְבַּעֶתָּן וּמִרְאֵיהֶם וּמַעֲשֵׂיהֶם כְּאֶשֶׁר יִהְיֶה הָאוֹפֵן בְּתוֹךְ הָאוֹפֵן:

The appearance of the wheels and their work was like unto the colour of a beryl; and they four had one likeness; and their appearance and their work was as it were a wheel within a wheel.

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78

ע"פ בשלח פרעה

There the Alter Rebbe explains "When Pharaoh sent out the people": Pharaoh, who said "I do not know Havayah," is the back of the Supreme Will, drawing from those who transgress His will.

KEHOT'S NOTE

תו"א סא, ג.

79

ועיין בזהר פ' יתרו

The note quotes Yahel Or for the point of this Zohar on Yisro: "and the Holy Ancient One (Atika Kadisha) revealed His will."

KEHOT'S NOTE

"ועתיקא קדישא גליא רצון דיליי" — יהל אור ע' תקה.

80

ובמק"מ שם בשם הארז"ל

The note quotes Yahel Or citing the Mikdash Melech: "Moshe is numerically equal to notzer; and the nun of notzer chesed is large, for the attribute of notzer chesed is in Binah of the beard, so the large nun corresponds to the fifty gates of Binah, and Moshe is in Binah."

KEHOT'S NOTE

"משה גימט' נוצר, ונו"ן דנוצר חסד גדולה כי מדת נוצר חסד היא בבינה דדיקנא, לכך נו"ן גדולה כנגד נש"ב ומשה הוא בבינה" — יהל אור ע' תקו.

81

בביאור ע"פ ועשית ציץ

For the explanation of "And you shall make a tzitz," the note points to Or HaTorah on Tetzaveh, p. 1723, on the subject of notzer chesed.

KEHOT'S NOTE

ראה אוה"ת תצוה איתשכ"ג מענין נוצר חסד.

82

ועשית ציץ

"And you shall make a tzitz of pure gold," the High Priest's headplate. The verse of an explanation cited here.

Exodus 28:36 שמות כ"ח:ל"ו

וְעָשִׂיתָ צִיץ זָהָב טָהוֹר וּפְתַחְתָּ עָלָיו פְּתוּחֵי חֹתֶם קֹדֶשׁ לָהּ:

And thou shalt make a plate of pure gold, and engrave upon it, like the engravings of a signet: HOLY TO THE L-RD.

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83

ברכות (ס"פ לך לך פ' מ"ז)

The note says that the wording of this Midrash is quoted in Or HaTorah, Nach vol. 1, p. 501, and also points to Or HaTorah on Matos, p. 1300.

KEHOT'S NOTE

הלשון נעתק באוה"ת נ"ך-א ע' תקא. וראה גם אוה"ת מטות ע' א"ש.

84

כל אלה שבטי ישראל

"All these are the tribes of Israel, twelve." The Midrash quotes it in contrasting Israel's tribes with Yishmael's princes.

בראשית 49:28 כ"ח:כ"ח

כָּל־אֵלֶּה שְׁבִטֵי יִשְׂרָאֵל שְׁנַיִם עָשָׂר וְזֹאת אֲשֶׁר־דִּבֶּר לָהֶם אַבְיָהֶם וַיְבָרֶךְ אוֹתָם אִישׁ אֶשֶׁר כִּבְרָכְתּוּ בִּרְךָ אֹתָם:

All these are the twelve tribes of Israel, and this is it that their father spoke unto them and blessed them; every one according to his blessing he blessed them.

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85

אבל אלו מטות

On "twelve princes he shall beget" (said of Yishmael), the Midrash says that Yishmael's twelve are "princes" like clouds that bring no rain, "but these," the tribes of Israel, "are matos, as it says, 'Oaths to the tribes (matos), the word, Selah.'"

בראשית רבה מ"ז:ה'5 Bereshit Rabbah 47:5

... וישמעאל אינו מעמיד י"ב?! אלא, אותן נשיאים, היך מה דאת אמר (משלי כה): נשיאים ורוח וגשם, אין אבל אלו מטות, כמה דאת אמר (חבקוק ג): שבעות מטות אומר סלה. ואת בריתי אקים את יצחק ר' הונא בשם ר' אידי: אותה השנה מעוברת היתה:

"And regarding Ishmael, I have heard you; behold, I have blessed him. I will make him fruitful, and I will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation" (Genesis 17:20). "And regarding Ishmael, I have heard you" - Rabbi Yoḥanan in the name of Rabbi Yehoshua ben Ḥanina: The son of the maidservant may be derived from the son of the mistress.. "Behold, I have blessed him" - this refers to Isaac. "I will make him fruitful" - this refers to Isaac. ...

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86

שבועות מטות

The note points there for a discussion of "Oaths to the tribes (matos)."

KEHOT'S NOTE

ראה אוה"ת בראשית-א דף טו, ב.

87

שבועות מטות אומר סלה

"Oaths to the tribes (matos), the word, Selah." The Midrash uses the verse to show that Israel's tribes are firm "staffs."

חבקוק ג':ט"ז Habakkuk 3:9

עֲרִיָּה תַעֲוֹר קִשְׁתְּךָ שְׁבָעוֹת מִטּוֹת אִמֹּר סֵלָה נְהָרוֹת תִּבְקַע־אֲרָץ:

Thy bow is made quite bare; Sworn are the rods of the word. Selah. Thou dost cleave the earth with rivers.

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88

ובשה"ש רבה

The note points to Or HaTorah on Shir HaShirim for this Midrash, and to Or HaTorah, Nach vol. 1, p. 501, which cites the same teaching in the name of Bamidbar Rabbah, Nasso.

KEHOT'S NOTE

ראה באוה"ת שה"ש-ב ע' שעו. וראה גם באוה"ת נ"ך-א ע' תקא בשם במד"ר פ' נשא.

89

The Midrash reads "Behold, his bed" as "behold, his tribes (matos) and his tribes (shevatim), as it says, 'Oaths to the tribes, the word, Selah.'"

שיר השירים רבה ג':כ"ב: Shir HaShirim Rabbah 3:7:2

רבי שמלאי פתר קריה במשמרות, הנה משתו, הנה משותיו ושכטיו, האיר מה דאת אמר: שבעות משות אמר סלה. שלשלמה, למלך שהשלום שלו. ששים גברים סביב לה, אלו עשרים וארבעה משמרות כהנה ועשרים וארבעה משמרות לוי, ושתיים עשרה מחלוקות. מגברי ישראל, שמשמרו את ישראל. כלם אחי חרב, רבי זעירא ורבי יהודה בשם שמואל אלו תלמידי חכמים שמלמדיו לפהנים שחיתו, והלכות זריקה וקבלה וקמיצה. רבי ...

Rabbi Simlai interpreted the verse regarding the priestly watches. "Behold the bed [mitato], behold his tribes [matot] and his clans, just as you say: "The oaths to the tribes [matot], sela" (Habakkuk 3:9); "of Solomon [Shlomo], to the king [of Whom it may be said] that peace [shalom] is His; "sixty valiant men surround it," these are the twenty-four priestly watches, the twenty-four Levite watches, and the twelve divisions; "from the valiant of Israel," as they protect Israel. "Each armed with a sword," Rabbi Ze'eira and Rabbi Yehuda [said] in ...

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90

הנה מטתו שלשלמה

"Behold, the bed of Shlomo; sixty mighty men are around it." The Midrash reads "his bed" (mitaso) as his tribes.

שיר השירים ג':ז: Song of Songs 3:7:1

הנה מטתו שלשלמה ששים גברים סביב לה מגברי ישראל:

Behold, it is the litter of Solomon; Threescore mighty men are about it, Of the mighty men of Israel.

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91

בד"ה ראה אנכי

There the Alter Rebbe explains that the bittul of Chochmah, which is above understanding and is present in every Jew, is called maskil, and reads "A maskil of Eisan" as being eisan, strong, as in "Strong is your dwelling place": a firm, stubborn quality, because it is a simple will without reason.

KEHOT'S NOTE

לקו"ת פ' ראה יח, ב ואילך.

92

ראה אנכי נתן

"See, I set before you this day a blessing and a curse." The opening of a discourse cited here on the matter of strength.

דברים י"א:כ"ו: Deuteronomy 11:26

ראה אנכי נתן לפניכם היום ברכה וקללה:

Behold, I set before you this day a blessing and a curse:

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93

משכיל לאיתן

"A maskil of Eisan the Ezrachite." Eisan is read as a term of strength.

תהילים פ"ט:א' Psalms 89:1

משכיל לאיתן האזרחי:

Maschil of Ethan the Ezrahite.

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94

איתן מושבך

Bilam's words to the Kenite: "Strong (eisan) is your dwelling place." Cited to show that eisan means strength.

במדבר כ"ד:כ"א: Numbers 24:21

וירא את-הקניזי וישא משלו ויאמר איתן מושבך ושים בסלע קנה:

And he looked on the Kenite, and took up his parable, and said: Though firm be thy dwelling-place, And though thy nest be set in the rock;

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95

בד"ה צו כו' את קרבני

That discourse on "My offering, My bread" explains that the animal soul comes from "the face of an ox on the left" and rises through the offering to its root in the Chariot, and higher still through "the lion that consumes the offerings," the attribute of supreme kindness.

KEHOT'S NOTE

לעיל פ' פנחס עז, ד.

96

את קרבני לחמי

"Command the children of Israel and say to them: My offering, My bread for My fire-offerings." The opening of a discourse in Likkutei Torah, Pinchas, cited here.

במדבר כ"ח:ב' Numbers 28:2

צו את-בני ישראל ואמרת אליהם את-קרבני לחמי לאשי ייח ניהחי תשמרו להקריב לי במועדו:

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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97

ברכות במדבר ס"פ י"ג

The note points to Or HaTorah on Matos and on Nach for this Midrash on G-d's oath to the tribes.

KEHOT'S NOTE

ראה אוה"ת מטות ע' אשא. ובאוה"ת נ"ך-א ע' תקב.

98 אשר נשבעת לאבותינו

The words here quote Micah 7:20; the passage is shown below.

Micah 7:20 ז' כ"ז: Micah

תתן אמת לעקב חסד לאברהם אשר נשבעת לאבותינו מימי קדם:

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

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KEHOT'S NOTE

מיכה ז, כ.

99 שכשם שנשבע הקב"ה לאבות כך נשבע לשבטים

The Midrash says that "just as the Holy One, blessed be He, swore to the Patriarchs, so He swore to the tribes, as it says, 'Oaths to the tribes, the word, Selah.'"

Bamidbar Rabbah 13:20 ז' כ"ג: Bamidbar Rabbah

PARAGRAPH 16

100 אשר נשבעת לאבותינו מימי קדם

"You will give truth to Yaakov, kindness to Avraham, which You swore to our fathers from the days of old." The oath is read as a drawing down from the level of "days of old," above Chochmah.

Micah 7:20 ז' כ"ז: Micah

תתן אמת לעקב חסד לאברהם אשר נשבעת לאבותינו מימי קדם:

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

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101 בדי"ה ביום השמיני עצרת

There the Alter Rebbe explains that nishbata, "You swore," is a passive form, as is every term of oath, meaning that one binds oneself; and that "which You swore to our fathers" is what gives strength to the natural love, so that it can awaken the supernal love, even in one who has lost it.

KEHOT'S NOTE

לקו"ת שמע"צ פג, ב.

102 ביום השמיני עצרת

"On the eighth day you shall have an assembly." The opening of the discourse in Likkutei Torah, Shemini Atzeres, cited here.

Numbers 29:35 ז' כ"ט: Numbers

ביום השמיני עצרת תהיה לכם כלימלאכת עבדה לא תעשו:

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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103 וכמ"ש בפי נשא (קלי"ד ב')

The note says that Or HaTorah there cites this Zohar on Nasso, though for a different subject.

KEHOT'S NOTE

ראה גם אודות ויקרא-ג ע' תתקנב לענין אחר.

104 דמכאן אשתלשלו י"ב תחומין

The Zohar on Nasso, quoted here: from this level the twelve boundaries descend to the twelve tribes, as it is written, "which You swore to our fathers."

Zohar, Idra Rabba כ"א: קנ"ז-23:166-21:157 Zohar, Idra Rabba

כ"ג: קס"ו

105 ועמ"ש ע"פ וירד הגבול

That discourse reads the Jordan (Yarden) as "taking from this one and giving to that one": the elevation from below of the unrefined remnants of the kings of Tohu, kelipas nogah, turning their heat into a fiery love for G-d's service.

KEHOT'S NOTE

לקמן פ' מסעי צד, א.

106 וירד הגבול

From the borders of the Land: "and the border shall go down." The opening of a discourse in Likkutei Torah, Masei, cited here.

Numbers 34:11 י"א: Numbers

וירד הגבול משפם הרבקה מקדם לעין וירד הגבול ומקה עליפתה ים כנרת קדמה:

and the border shall go down from Shepham to Riblah, on the east side of Ain; and the border shall go down, and shall strike upon the slope of the sea of Chinnereth eastward;

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107 שבועות מוטות

"Oaths to the tribes (matos), the word, Selah." The Alter Rebbe reads each part of the verse: the oath, the tribes as staffs, and "Selah," without interruption.

Habakkuk 3:9 ט' ח: Habakkuk

עריה תעור קשתה שבועות מוטות אמר סלה נהרות תבקע ארץ:

Thy bow is made quite bare; Sworn are the rods of the word. Selah. Thou dost cleave the earth with rivers.

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108 וישכם לבן

"And Lavan rose early in the morning and kissed his sons and his daughters." The opening of a discourse cited here.

Genesis 32:1 א' ב: Genesis

וישכם לבן בבקר וינשק לבניו ולבנותיו ויברך אתהם וילך וישב לבן למקמו:

And Lavan arose early in the morning, kissed his sons and daughters, and blessed them; and then Lavan went and returned to his place.

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109 בפי ויקרא (ד"כ סע"א)

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

KEHOT'S NOTE

ראה גם לעיל פי ויקרא ה, א. נב, א.

110 ועיין מענין סלה בפ' ויקרא (ד"כ סע"א)

The Zohar on Vayikra, cited here on the meaning of "Selah."

ספר זוהר, ויקרא מ"ז:של"ד-49:342-47:334
מ"ט:שמ"ב

All this happened when the men were sinful and not worthy that the spirit of prophecy should rest upon them.' AND IF THE WHOLE CONGREGATION OF ISRAEL SHALL ERR, ETC. This has been explained to mean, "err in interpreting the law". The "congregation" ('adath) refers to those who were in Jerusalem, from whence instruction went forth to all the people, so that if those who were there erred the whole people erred. AND THE THING BE HID FROM THE EYES OF THE ASSEMBLY: the eyes of the assembly are the ...

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

111 גם מטות י"ל המשכה

The note points there in connection with matos as a drawing down from the Tree of Life.

KEHOT'S NOTE

ראה אוה"ת פ' בשלח ע' שפט.

112 ע"פ ואתה הרם את מטך

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

אולי הכוונה ולאזה"ת פ' בשלח ע' תטו.

113 ואתה הרם את מטך

"And you, lift up your staff and stretch out your hand over the sea." Cited for matos as a drawing down from the Tree of Life.

Exodus 14:16 י"ד:ט"ז

וְאַתָּה הָרָם אֶת־מִטֶּךָ וְנָטַתָּ עַל־הַיָּם וּבִקְעָהוּ וַיָּבֹאוּ בְנֵי־יִשְׂרָאֵל בְּתוֹךְ הַיָּם בִּיבֹשָׁה:

And lift thou up thy rod, and stretch out thy hand over the sea, and divide it; and the children of Israel shall go into the midst of the sea on dry ground.

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114 ברבות וישב פ' פ"ה

The note points to these places in Or HaTorah for the Midrash on "and your staff."

KEHOT'S NOTE

ראה אוה"ת פ' מטות ע' אש"ד. אוה"ת פ' חקת ע' תתכ.

115 שבטים שבטי י"ה עדות לישראל

"For there the tribes went up, the tribes of Yah, a testimony to Israel." Explained in a discourse in Likkutei Torah, Pekudei.

Psalms 122:4 ד"ד:כ"ב

שָׁשָׁם עָלוּ שְׁבָטִים שְׁבַט־יִהּ עֲדוּת לְיִשְׂרָאֵל לְהָדוּת לְשֵׁם ה'

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

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116 בד"ה אלה פקודי המשכן

That discourse explains "These are the accounts (pekudei) of the Mishkan" as union: the Mishkan is the final hei of the Name, the Shechinah, the source of the souls, and the union of vav and hei, the Holy One, blessed be He, and His Shechinah, comes about through "these" (eleh), the six orders of the Mishnah, through the study of Torah.

KEHOT'S NOTE

לעיל פ' פקודי ד, ד.

117 אלה פקודי המשכן

"These are the accounts of the Mishkan." The opening of the discourse cited here.

שמות ל"ח:כ"א Exodus 38:21

אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת אֲשֶׁר פָּקַד עַל־פִּי מֹשֶׁה עַבְדְּת ה' לְוִיִּם בֶּן־אִתְמָר בֶּן־אֶהֱרֹן הַכֹּהֵן:

These are the accounts of the tabernacle, even the tabernacle of the testimony, as they were rendered according to the commandment of Moses, through the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

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118 ויקח לו יעקב מקל לבנה

"And Yaakov took for himself rods of fresh poplar." Cited, with the Zohar on it, in connection with matos.

בראשית ל"ז:ל"ז Genesis 30:37

וַיִּקַּח־לוֹ יַעֲקֹב מִקְלֵ לְבָנָה לֹחַ וְלוֹז וְעֶרְמוֹן וַיַּפְצֵל בָּהֶן פְּצָלוֹת לְכָנֹת מִחֹשֶׁף הַלָּבָן אֲשֶׁר עַל־הַמִּקְלֹת:

And Jacob took him rods of fresh poplar, and of the almond and of the plane-tree; and peeled white streaks in them, making the white appear which was in the rods.

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119 כי במקלי עברתי את הירדן

Yaakov's prayer: "for with my staff I crossed this Jordan, and now I have become two camps." Cited in connection with matos.

בראשית ל"ב:י"א Genesis 32:11

קִטְנִיתִי מִכָּל הַחֲסָדִים וּמִכָּל־הָאֱמֻנָה אֲשֶׁר עָשִׂיתָ אֵת־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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120 ועמש"ל בביאור ע"פ במחוקק במשענותם

There "with the lawgiver, with their staffs" is explained through the two engravings of a vessel, outside and inside: the soul must be engraved from outside to remove whatever hides and obstructs, and hollowed within to become a receptacle for the Infinite Light, which rests and is revealed only in Chochmah.

KEHOT'S NOTE

לעיל פ' חוקת סג, ב דשם מבאר בענין "תמכי אורייתא זבולון ליששכר עבודת הצדקה, וזהו ואיש משענתו בידו להחיות מתים ע"י עץ החיים כנ"ל

וזהו"ע שבועות מטות — אוה"ת פ' מטות ע' א"ש.

121

במחוקק במשענותם

From the song of the well: "the nobles of the people dug it, with the lawgiver, with their staffs." The opening of a discourse in Likkutei Torah, Chukas.

Numbers 21:18 כ"א:י"ח

באר חפרוה שרים פרוה נדיבי העם במחקק במשענותם וממדך מתנה:
The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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122

ובד"ה בשברי לם

There "When I break for you the staff of bread" is explained: "the staff of bread" is the Tree of Life, and its breaking, like the breaking of the Tablets, made it fall into physical things.

KEHOT'S NOTE

לעיל פ' בחקותי מח, ב "והיינו דכתיב לכו לחמו בלחמי וההמשכה מבחי לחמי שהו"ע התורה שלמעלה לבחי לחמו שהוא התורה כמו שנמשכה למטה נקי מטה לחם. והנה כמו שעי"י הלחם מתחזק הגוף ומתרבה כחו, כך עיי"י התורה נמשך חיזוק כח הנפש — אוה"ת פ' מטות ע' א"ש.

123

מטה לחם

"When I break for you the staff of bread." The verse of a discourse in Likkutei Torah, Bechukosai, cited here.

Leviticus 26:26 כ"ו:כ"ז

בשברי לם מטה לחם ואפו עשר נשים לחמכם בתנור אחד והשיבו לחמכם במשקל ואכלתם ולא תשבעו:

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

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124

מטה עוזך

"The staff of your strength Havayah will send from Zion; rule in the midst of your enemies." Mateh here means dominion.

Psalms 110:2 ב"ב:ב'

מטה עוזך ישלח ה' מציון רדה בקרב אויביך:

The rod of Thy strength the L-RD will send out of Zion: 'Rule thou in the midst of thine enemies.'

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KEHOT'S NOTE

תהלים קי, ב.

125

כ"מ שנא נס"ו אין לו הפסק

"Wherever it says netzach, selah or va'ed, it has no interruption, ever." The Alter Rebbe applies it to the "Selah" of "Oaths to the tribes."

Eruvin 54a:14-15 ט"ד-ט"ו

תנא דבי רבי אליעזר בן יעקב: כל מקום שנאמר "נצח" "סלה" "ועד" — אין לו הפסק עולמית. נצח, דכתיב: "כי לא לעולם אריב ולא נצח

אקצוף". סלה, דכתיב: "פאשר שמענו בן ראינו בעיר ה' צבאות בעיר אלקינו אלקים וכוננה עד עולם סלה". ועד, דכתיב: "ה' ימלוך לעולם ועד".

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

KEHOT'S NOTE

עירובין נד, א.

126

כי שרית עם אלקים

"Your name shall no longer be called Yaakov, but Yisrael, for you have prevailed with G-d and with men." Sarisa is read as rulership, the meaning of mateh.

Genesis 32:29 כ"ט:כ"ז

ויאמר לא יעקב יאמר עוד שמך כי אם ישראל כ"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. באוה"ת פ' חקת ע' תתכב כי דכאן "נתבאר ההפך בין שבט ובין מטה כי שבט ביסוד וי קטנה בחי' מי יקום יעקב כי קטן הוא, ומטה וי גדולה בתפארת ומטה לשון ממשלה בחי' כי שרית עם אלקים וזהו מטה עוזך" ע"ש. וראה גם באוה"ת פ' מטות ע' ארצט.

PARAGRAPH 17

127

לאמר זה הדבר

"...saying: This is the thing which Havayah has commanded." The Alter Rebbe reads "saying" as the drawing onward of Moshe's words.

Numbers 30:2 ב'2:30

וידבר משה אל ראשי המטות לבני ישראל לאמר זה הדבר אשר צוה ה' ויהי הדברים האלה אשר אנכי מצוה היום
And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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128

והיו הדברים האלה אשר אנכי מצוה היום

"And these words which I command you this day shall be upon your heart." From the first paragraph of the Shema.

Deuteronomy 6:6 ו'6:6

והיו הדברים האלה אשר אנכי מצוה היום עלי לבבך:

And these words, which I command thee this day, shall be upon thy heart;

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129

ודברת בם

"And you shall teach them to your children and speak with them." The Alter Rebbe stresses "with them," the very words Moshe spoke.

Deuteronomy 6:7 ו'7:6

ושננתם לבניך ודברת בם בשבתך בביתך ובילכתך בדרך ובשכבך ובקומך:

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

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130

אשר שמי בפך

“My spirit which is upon you, and My words which I have placed in your mouth, shall not depart from your mouth.” Moshe’s words are G-d’s own words in his mouth.

ישעיהו נ"ט:כ"א

וְאֲנִי זֹאת בְּרִיתִי אִתְּכֶם אָמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וְדִבְרֵי אֲשֶׁר־שָׁמַעְתִּי בְּפִיךָ לֹא־יִמְשָׁלוּ מִפִּיךָ וּמִפִּי יֵרָע וּמִפִּי יִרְעָה אָמַר ה' מִעַתָּה 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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131

כל הנביאים נתנבאו בכה

On “This is the thing,” the Sifrei says that just as Moshe prophesied with “Thus says,” so the prophets prophesied with “Thus says,” and Moshe was given more than them: “This is the thing.”

ספרי במדבר קנ"ג:ב'2:153 Sifrei Bamidbar

זה הדבר - מגיד שכשם שנתנבא משה בכה אמר - כך נתנבאו נביאים בכה אמר, ומוסיף עליהם זה הדבר: ד"א זה הדבר אשר צוה ה' - הבעל מפר ואין חכם מפר, חכם מתיר ואין בעל מתיר. והרי דברים ק"ו: ומה אם מי שאינו מפר מתיר, מי שהוא מפר אינו דין שיהא מתיר? והרי דברים ק"ו: ואם מי שאין מתיר מפר, מי שהוא מתיר אינו דין שיפר? ת"ל זה הדבר אשר צוה ה': הבעל מיפר ואין חכם מיפר, חכם מתיר ואין הבעל מתיר:

"This is the thing": We are hereby apprised that just as the prophets prophesied by "Thus said the L-rd," so did Moses, viz. (Shemot 11:4), and, in addition, "This is the thing, etc." Variantly: This is the "word" (for the absolution of vows.) A husband "annuls" ("mefer" [his wife's vows, viz. Bamidbar 30:9]), but a sage does not annul. A sage "permits" ("matir" [viz. Bamidbar 30:3]) but a husband does not permit. For would it not follow otherwise, viz.: If he who does not annul, permits, then he who does ...

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132

כדמותנו

“Let us make man in our image, after our likeness.” The Alter Rebbe links the prophets’ “Thus” (koh) with “after our likeness” (kidmuseinu), a level of likeness rather than “This is the thing” itself.

בראשית א':כ"ו1:26 Genesis

וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדֹמֹתֵנוּ וַיְרִדוּ בְּדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ עַל־הָאָרֶץ:

And G-d said: ‘Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea,

and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.’

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PARAGRAPH 18

133

איש כי ידור נדר

“When a man vows a vow to Havayah... he shall not profane his word.” The section on vows that this maamar explains.

במדבר ל"ג:30 Numbers

אִישׁ כִּי־יִדֹר נֶדֶר לַיהוָה־שָׁבַע שְׁבַעָה לְאִסָּר אִסָּר עַל־נַפְשׁוֹ לֹא יַחַל דְּבָרוֹ כְּכֹל־הֵיצֵא מִפִּיו יַעֲשֶׂה:

When a man voweth a vow unto the L-RD, or sweareth an oath to bind his soul with a bond, he shall not break his word; he shall do according to all that proceedeth out of his mouth.

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134

קרבו הוא ע"י שמקדישו בפה

The note adds the halachic point that unless it is consecrated by mouth, an animal “is not holy with the holiness of an offering,” and points to this book and the Rebbe’s notes there for a discussion of it.

KEHOT’S NOTE

”ואם לאו אינו קדוש בקדושת קרבן”. ראה אגרות לוי יצחק ע"ש ובהערות כ"ק אדמו"ר שם.

135

עולותיהם וזבחייהם לרצון

“Their burnt-offerings and their sacrifices shall be accepted upon My altar.” A second verse on the offering as leratzon.

ישעיהו נ"ו:7 Isaiah

וְהִבִּיאֹתִים אֵלַי־הָרִדְשִׁי וְשִׁמְחָתִים בְּבֵית תַּפְלִיתִי עוֹלִיתֵיהֶם וְזִבְחֵיהֶם לְרָצוֹן עַל־מִזְבְּחִי כִּי בֵּיתִי בֵּית־תַּפְלָה יִקְרָא לְכָל־הָעַמִּים:

Even them will I bring to My holy mountain, And make them joyful in My house of prayer; Their burnt-offerings and their sacrifices Shall be acceptable upon Mine altar; For My house shall be called A house of prayer for all peoples.

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KEHOT’S NOTE

ישע"י נו, ז.

136

ואשים דברי בפך ובצל ידי כסיתיך

“And I have placed My words in your mouth, and in the shadow of My hand I have covered you.” Words in the mouth bring a covering, encompassing light.

ישעיהו נ"א:ט"ז Isaiah

וְאֲשֶׁם דְּבָרִי בְּפִיךָ וּבְצֶל יָדִי כִּסִּיתִיךָ לְנֹטַע שָׁמַיִם וְלִיסַד אֶרֶץ וְלֹא־אִמַּר לְצִיּוֹן עֲמִי־אֵתָהּ:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: ‘Thou art My people.’

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- 137 מי שם פה לאדם**
- “Who has given man a mouth?” The verse of a discourse in Parshas Shemos cited here on the power of speech.

Exodus 4:11א:י"ד שמות ד'

וַיֹּאמֶר ה' אֵלָיו מִי שָׁם פֶּה לָאָדָם אוּ מִי־יָשׁוּם אֶלֶם אוּ חֵרֶשׁ אוּ פֶקֶח אוּ עֵוֶר הֲלֹא אֲנִי 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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- 138 המגביהי לשבת**
- “Who is like Havayah our G-d, who is raised up to dwell on high.” The opening of a discourse in Parshas Miketz on how the encompassing light raises up.

Psalms 113:5ה:י"ג תהילים קי"ג

מִי כֵהִי אֱלֹהֵינוּ הַמַּגְבִּיִּהִי לְשִׁבְתָּ:

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

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- 139 מ"ש בע"ה**
- Kehot's marei makom for these words (its note is below).
- KEHOT'S NOTE
- ע' שמ"ג ריש שער ציור עולמות אבי"ע בהקדמה. [כ].

- 140 ש"ע ספירת העומר והברכה אנו ממשיכים אור מקיף**
- Pri Etz Chaim teaches that the blessing and counting of the Omer draw down an encompassing light, while the inner light could be drawn only while the Temple stood, through the barley offering brought on the first night of the Omer.

Pri Etz Chaim, Gate of the Omer Count 3:6 שער עץ חיים, ספירת העומר ג'ו'

... וז"ס שאנו קורין ליום הזה פסח, פ"ה ס"ח, ר"ל כי יוצא אותו המקיף מן הפה ולחוץ, על ידי השיחה והדיבור שהוא ספירת עומר בפה, לכן אין מצות סיפור רק באנשים ולא בנשים, כי אין זה אלא בפה של הזכר:

Pri Etz Chaim (Public Domain)

- 141 ושעורה היא מאכל בהמה**
- Kehot's marei makom for these words (its note is below).
- KEHOT'S NOTE
- סוטה פ"ב, מ"א.

- 142 ושעורה היא מאכל בהמה**
- Of the sotah's barley offering the Mishnah says: “just as her deeds were the deeds of an animal, so her offering is animal food.”
- Mishnah Sotah 2:1א:י"א משנה סוטה ב'
- הִיא מְבִיאָה אֶת מִנְחָתָהּ בְּתוֹךְ כַּפִּיפָהּ מִצְרִית וְנוֹתְנָהּ עַל יָדֶיהָ כְּדִי לִיגָעָה. כָּל הַמִּנְחָתוֹת תַּחֲלֶתָן וְסוֹפָן בְּכָלִי שְׂרֵת, וְזוֹ תַּחֲלֶתָהּ בְּכַפִּיפָהּ מִצְרִית

וְסוֹפָהּ בְּכָלִי שְׂרֵת. כָּל הַמִּנְחָתוֹת טְעוֹנוֹת שֶׁמֶן וְלֶבְנָה, וְזוֹ אֵינָה טְעוֹנָה לֹא שֶׁמֶן וְלֹא לֶבְנָה. כָּל הַמִּנְחָתוֹת בָּאוֹת מִן הַחֲטִיִן, וְזוֹ בָּאָה מִן הַשְּׁעוֹרִין. מִנְחַת הָעֹמֶר אֲף־עַל פִּי שֶׁבָּאָה מִן הַשְּׁעוֹרִין הִיא הֵיטָהּ בָּאָה גֶרֶשׁ, וְזוֹ בָּאָה קֶמַח. רַבֵּן גַּמְלִיאֵל אוֹמֵר, כִּשְׁם שֶׁמַּעֲשִׂיהָ מַעֲשֶׂה בְּהֵמָה, כֵּן קֶרְבָּנָהּ מֵאֵכֶל בְּהֵמָה:

[The husband] brings her meal-offering in a basket of palm-twigs and places it upon her hands in order to weary her. With all other meal-offerings, their beginning and their end are in ministering vessels; but with this, its beginning is in a basket of palm-twigs and its end in a ministering vessel. All other meal-offerings require oil and frankincense, but this requires neither oil nor frankincense. All other meal-offerings come from wheat, but this comes from barley. The meal-offering of the Omer, although it comes from barley, was in the ...

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- 143 נדרים סייג לפרישות**
- Kehot's marei makom for these words (its note is below).
- KEHOT'S NOTE

אבות פ"ג מ"ג.

- 144 שנדרים סייג לפרישות**
- The Mishnah teaches: “Vows are a fence for abstinence.” The Alter Rebbe explains vows as a way to raise what one cannot yet raise by use.

Pirkei Avot 3:13ג:י"ג משנה אבות ג'

רַבִּי עֲקִיבָא אוֹמֵר, שְׁחוֹק וְקִלּוֹת רֹאשׁ, מְרַגְלִין לְעֹרֶה. מְסֻרָה, סֵיג לְתוֹרָה. מַעֲשָׂרוֹת, סֵיג לְעֹשֶׁר. נְדָרִים, סֵיג לְפְרִישׁוֹת. סֵיג לְחֻכְמָה, שְׁתִּיקָה:

Rabbi Akiva said: Merriment and frivolity accustom one to sexual licentiousness; Tradition is a fence to the Torah; Tithes a fence to wealth, Vows a fence to abstinence; A fence to wisdom is silence.

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- 145 כה תברכו**
- “Thus shall you bless the children of Israel.” The opening of a discourse in Likkutei Torah, Nasso, cited here.

במדבר ו:כ"ג Numbers 6:23

דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר כֹּה תְּבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמַר לָהֶם:

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

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- 146 בדי"ה כה תברכו ב' נשא**
- There the Alter Rebbe explains that the soul in its source needs no repair, but the powers of the animal soul, which live from the energy of foods that come from nogah, bind a person to the world below.
- KEHOT'S NOTE

לעיל כו, ג.

147 וזהו שארז"ל כל הנודר

Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
ספרי ר"פ מטות. ובזח"ב (קטו, ב). ושם (צא, ב). ובח"ג שם (רנה, סע"א). [כ].

148 כל הנודר כאילו נודר בחיי המלך

On the section of vows the Sifrei says: "In vows, it is as one who vows by the life of the King; in an oath, as one who swears by the King Himself."

ספרי במדבר קנ"ג:ג-ד"ד-3:153 Bamidbar
... את שהסמך את נדרו לדבר שאפשר לו - הרי זה נדר, ואם לאו - אינו נדר. או כשם שהנדרים שוים - כך אף בשבועה? ת"ל לאסור אסר מכל מקום. מה הפרש בין נדרים לשבועה? בנדרים - כנודר בחיי המלך; בשבועה - כנשבע במלך עצמו. אעפ"י שאין ראיה לדבר - זכר לדבר: מלכים ב ב חי ה' וחי נפשך אם אעזבך: לאסור אסר על נפשו - על נפשו הוא אוסר, ואינו אוסר על אחרים. שהיה בדין: ומה אם במקום שאין מפר נדרי עצמו, משנודר - הרי הוא מיפר נדרי עצמו ...

(Bamidbar 30:3) "A man, if he vow a vow, etc.": "A man": to exclude a minor. — But this would exclude (both) a minor and one who is thirteen years and one day old! — It follows (by induction that it does not), viz.: It is written here "vow," and elsewhere (Ibid. 6:2) "vow." Just as there, "ki yafli" (i.e., if he can clearly articulate his vow), so, here — whence it was ruled: If he were thirteen years and one day old, his vows stand. If he were twelve ...

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149 כאילו נודר בחיי המלך

One of the places in the Zohar the Kehot edition cites for vowing "by the life of the King."

ספר הזהר, משפטים ח':שצ"ג-י':ת"ד 8:393-10:404 Zohar, Mishpatim

150 כאילו נודר בחיי המלך

Another place in the Zohar the Kehot edition cites for vowing "by the life of the King."

ספר הזהר, פנחס קי"ח:ת"ת-118:800-120:811 Zohar, Pinchas
ק"כ:תתי"א

151 תמים יהי לרצון

Of a peace-offering: "it shall be perfect, to be accepted (leratzon)." Cited to show that the offering brings favor and elevation.

ויקרא כ"ב:כ"א 22:21 Leviticus

וְאִישׁ כִּי־יִקְרִיב זִבְח־שְׁלָמִים לַיהוָה לְפִלְא־נֶדֶר אוּ לְנִדְבָה בְּקָר אוּ בְצֹאן תָּמִים יִהְיֶה לְרָצוֹן כָּל־מוֹם לֹא יִהְיֶה־בוֹ:

And whosoever bringeth a sacrifice of peace-offerings unto the L-RD in fulfilment of a vow clearly uttered, or for a freewill-offering, of the herd or of the flock, it shall be perfect to be accepted; there shall be no blemish therein.

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KEHOT'S NOTE

ויקרא כב, כא.

152 ויע' ברע"מ ס"פ יתרו דצ"א ע"ב

The Raaya Mehemna at the end of Yisro, cited in the text, and in the Kehot notes, for the saying that one who vows vows "by the life of the King."

ספר הזהר, יתרו ל"ב:תקכ"ח-ל"ג:תקל"ז 32:528-33:537 Zohar, Yitro

PARAGRAPH 19

153 וידבר דעשרת הדברות

There the Alter Rebbe explains that the Infinite Light, though far above Chochmah, rests in Chochmah, and the Torah comes from Chochmah; so by binding his mind to the wisdom of the Torah, even the essence of a person's soul, which is above wisdom, becomes included in the essence of the Infinite Light.

KEHOT'S NOTE

לעיל פ' במדבר טז, ג.

PARAGRAPH 20

154 נדרים סייג לפרישות

The Mishnah teaches: "Vows are a fence for abstinence." The Alter Rebbe applies it to those who vow for the sake of Heaven.

משנה אבות ג':י"ג 3:13 Pirkei Avot

רבי עקיבא אומר, שחוק וקלות ראש, מַרְגִּילִין לְעִרְוָה. מְסַרְתָּ, סִיג לַתּוֹרָה. מַעֲשָׂרוֹת, סִיג לְעֵשֶׂר. נְדָרִים, סִיג לְפְרִישׁוֹת. סִיג לְחֻמְתָּה, שְׁתִּיקָה:

Rabbi Akiva said: Merriment and frivolity accustom one to sexual licentiousness; Tradition is a fence to the Torah; Tithes a fence to wealth, Vows a fence to abstinence; A fence to wisdom is silence.

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155 ומ"מ עכשיו צריך לומר בלי נדר

The previous maamar explains that one who vows separates from a thing by seeing how lofty its root is, and must therefore say "this is like a burnt-offering and like an offering," which are holy and set apart in their high root; it reads "when he shall utter (yafli) a vow" as "wondrous and hidden," as if vowing by the life of the King, whose root is the supernal life.

KEHOT'S NOTE

ראה לעיל פכ, ב ובמ"מ לשם.



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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