



LIKKUTEI TORAH • PARSHAS PINCHAS • MAAMAR 2

ביאור ע"פ את קרבני לחמי

An explanation on the verse
"My offering, My bread"



Man makes Gan Eden: the Infinite Light becomes graspable only through contraction (the gevuros) and through the refining light of Mah, which rests only on self-nullification. The verse of the daily offering maps this service: Moshe's bittul joined with Israel makes the letters of their Torah study "close" to G-d, the fire of the soul draws down the fire from above, and prayer, Shabbos and the festivals draw down the still higher union called li, "to Me."

DEDICATED IN HONOR OF

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



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THE BIG IDEA

Man makes Gan Eden: the Infinite Light becomes graspable only through contraction (the gevuros) and through the refining light of Mah, which rests only on self-nullification. The verse of the daily offering maps this service: Moshe's bittul joined with Israel makes the letters of their Torah study "close" to G-d, the fire of the soul draws down the fire from above, and prayer, Shabbos and the festivals draw down the still higher union called li, "to Me."

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

Man makes Gan Eden: by his service he draws a revelation of G-dliness from the Infinite Light. The World to Come, created with the yud, is that light contracted into a point so that created minds can grasp and enjoy it, which is why it is built on strict judgment while this world is built on kindness. These contractions, the gevuros, are aroused from below when a person contracts himself and nullifies his will. Every descent of light has an encompassing and an inner aspect, called Mah and Ban: Mah, the Supreme Will and the light of bittul, refines Ban world by world, and only in this world, before the refinement ends, can a person change. The mitzvos, measured exactly by the Sages, are the vessels for that will. Section 3 turns to the fire of the offerings: the soul's fire rising from below, the fire of the hei, calls down the fire of the yud from above and leads to the still, small voice of bittul. The verse is then read phrase by phrase: Moshe joined with Israel, Torah study making the letters "close," Mishnah guarding the fire, and prayer, Shabbos and the festivals drawing down li.

OUTLINE

- 1 Man makes Gan Eden; the yud of the World to Come** ¶11-6
Man draws down G-dliness to make Gan Eden. The World to Come, created with the yud, is the Infinite Light contracted so that souls can grasp it, and so it is built on judgment while this world is built on kindness. The gevuros are rooted in the Gevurah of Atik and aroused by man's self-contraction, and through them every angel and soul receives in its own distinct way.
- 2 Encompassing and inner: Mah and Ban** ¶17-11
Every descent has an encompassing light and an inner glimmer of it, as thought holds far more than speech. These are Mah, the Supreme Will and the light of bittul, and Ban, Malchus and the Oral Torah; Mah refines Ban down through the worlds. Bowing at Modim expresses that bittul, change is possible only in this world, and the exact measures of the mitzvos are the vessel for a will that has no reason.

3 Fire from below and fire from above

¶12-14

Every flow from above needs an arousal from below: the fire of Gevurah, the soul's enthusiasm, which leads on to the still, small voice of bittul. The verse is read phrase by phrase: "My bread for My fire-offerings" (the fire of the hei calling down the fire of the yud), "es korbani" (the letters made close), "My pleasing fragrance" and "you shall take care" (Mishnah).

4 Moshe's bittul, the appointed times and the prayers

¶15-16

Bittul reaches Israel through "Command" (joining) and "say" (the power of speech). "In its appointed time" draws the holiness of Shabbos down through the festivals, and the daily prayers ascend through the worlds; a list of Zohar and Midrash sources follows.

5 Summary of the verse

¶17

A summary reading of the verse: Moshe joined with Israel, the letters close to G-d, ishah and ishah as receiver and giver, Mishnah guarding the fire in the heart, and prayer and the festivals drawing down the union of Abba and Imma, called li. A list of Talmudic and Midrashic passages closes the maamar.

KEY CONCEPTS

The yud of the World to Come ביו"ד נברא העוה"ב

The World to Come was created with the yud, the smallest letter: the Infinite Light contracted into a point, so that created souls can grasp and delight in it.

Gevuros (powers of restraint) גבורות

The contractions that limit the light so that it can be revealed and grasped; man arouses them by restraining himself, and the radiance of the Shechinah reaches the souls only through them.

Encompassing and inner (makif and pnimi) מקיף ופנימי

Every level holds more than the level below can contain: what the vessel cannot grasp stays encompassing, and only a glimmer enters as inner light, as only a fraction of thought enters speech.

Mah and Ban מ"ה וב"ן

Two spellings of the Name Havayah: Mah, rooted in the forehead of Adam Kadmon, is the Supreme Will, Chochmah and the light of bittul; Ban is Malchus and the Oral Torah, which Mah refines.

Refinement (birur) בירור

The sorting of good from evil, which descends from Atzilus to the lowest levels of Asiyah; this world is the world of refinement, while the World to Come comes after it.

Self-nullification (bittul) ביטול

The Infinite Light rests only on what is nullified; it is the level of Moshe, "And what (mah) are we?", expressed in bowing at Modim and in the still, small voice.

The fire of the hei and the fire of the yud אשה - אש ה', אש יו"ד

Ishah (esh hei) is the fire rising from below, the soul's enthusiasm; ishah (esh yud) is the fire that descends from above in response, a union of receiver and giver.

Li (to Me) לי

The level of the union of Abba and Imma, rooted in Atik and the Infinite One; whatever G-d calls "Mine" endures forever, and "to offer to Me in its appointed time" draws it down.

SECTION 1 • 11-6

Man makes Gan Eden; the yud of the World to Come

1 ביאור ע"פ את קרבני לחמי²

An explanation on the verse "My offering, My bread."

This is the heading of the maamar: an explanation of the verse that opens the daily offerings in Parshas Pinchas, "Command the children of Israel and say to them: My offering, My bread for My fire-offerings, My pleasing fragrance, you shall take care to offer to Me in its appointed time." The maamar reads each phrase of that verse as a stage in man's service of drawing G-dliness down.

2 הנה כתיב לעבדה ולשמרה^{3,4} שהאדם הוא העושה^{5,6} הג"ע דהיינו שהוא הממשיך גילוי אלקות מאור א"ס ב"ה להיות ג"ע.

Now, it is written, "to work it and to guard it": man is the one who makes Gan Eden; that is, he is the one who draws down a revelation of G-dliness from the Infinite Light (Or Ein Sof), blessed be He, so that it becomes Gan Eden.

Adam was placed in Gan Eden "to work it and to guard it" (Genesis 2:15). The Alter Rebbe reads this to mean that man's service makes Gan Eden: through his work he draws a revelation of G-dliness from the Infinite Light, and that revealed G-dliness is what Gan Eden is.

והנה ארז"ל ביו"ד נברא העוה"ב⁷ פי' ביו"ד צמצום הארה נקודה קטנה שבא"ס ב"ה שאין לו סוף ואין לו קץ ותכלית לית מחשבה תפיסה

Now, our Sages, of blessed memory, said: "With the yud the World to Come was created." The meaning is: with the yud, a tzimtzum (contraction) of the radiance, a small point, of the Infinite One (Ein Sof), blessed be He, who has no end and no limit or finality; "no thought can grasp

The Talmud (Menachos 29b) teaches that this world was created with the letter hei and the World to Come with the letter yud. The yud, the smallest letter and no more than a point, stands for a tzimtzum: the light of the Infinite One, which has no end and which no thought can grasp, contracted into a tiny point.

ביה כלל וא"א להיות שום השגה לשכל נברא להיות תענוג הנשמות אלא שנהנין מזיוו⁸ כו' וכמשל בהירות השמש או האבוקה שא"א להסתכל בהם מחמת בהירותם.

Him" at all, and it is impossible for a created intellect to have any comprehension [of Him] that would be the delight of the souls, except that "they enjoy His radiance," etc.; as in the analogy of the brightness of the sun or of a torch, which one cannot look at because of their brightness.

No created mind can grasp the Infinite as it is, so the souls' delight cannot come from the Infinite itself. The Sages describe the World to Come as the righteous "enjoying the radiance of the Shechinah" (Berachos 17a): a radiance, not the source. Just so, one cannot look straight at the sun or a torch because it is too bright.

וכן הוא לענין השגה שבאור א"ס ב"ה עצמו לא שייך שום השגה כלל מחמת בהירותו הגדול

So too regarding comprehension: in the Infinite Light, blessed be He, itself, no comprehension at all is applicable, because of its great brightness,

The analogy applies to the mind: the Infinite Light itself is too bright for any comprehension at all. The problem is not that there is too little light, but that there is too much.

כי ישת חשך סתרו⁹ רק ע"י צמצום הארה נקודה קטנה (ועמ"ש מזה בד"ה שחורה אני¹⁰ ונאווה¹¹ אש שחורה ע"ג אש לבנה).

for "He made darkness His hiding place"; [comprehension comes] only through a tzimtzum of the radiance [into] a small point. (And see what is written about this in the discourse beginning "I am black, yet comely": black fire upon white fire.)

"He made darkness His hiding place" (Psalms 18:12) describes this concealment: the light becomes graspable only when it is contracted into a small point, the yud. The parenthesis points to the maamar "I am black, yet comely" in Likkutei Torah on Shir HaShirim, which compares this to the Torah written in black fire on white fire.

וזוהו העוה"ב דייקא שהוא גילוי השגה לשכל נברא להתענג ולכן עוה"ב נבנה על מדת הדין הקשה כמבואר בספרים¹² שעוה"ז נאמר בו עולם חסד יבנה¹³

And this is precisely the World to Come, which is a revelation of comprehension to a created intellect, so that it may delight. And therefore the World to Come is built on the harsh attribute of judgment, as is explained in the books: of this world it is said, "The world is built with kindness,"

This is why the World to Come in particular is created with the yud: it is G-dliness revealed in a form a created mind can grasp and enjoy. Because that requires contraction and limitation, the World to Come is said to be built on the harsh attribute of judgment, while of this world it is said, "The world is built with kindness" (Psalms 89:3).

משא"כ עוה"ב הוא מדת הדין. שהרי יסורי עוה"ז נק' יסורים של אהבה¹⁴ וחסד כי יסורים ממרקין.¹⁵

whereas the World to Come is the attribute of judgment. For the sufferings of this world are called "sufferings of love" and of kindness, since sufferings scour [away sin].

The proof that this world runs on kindness is that the Talmud (Berachos 5a) calls its sufferings "sufferings of love," and says that suffering scours away a person's sins. They are a kindness because they spare him harsher judgment later.

3 ויסורי עוה"ז איבוד ממון¹⁶ ונוקף אצבעו כו' אין ערוך לגבי יסורי גיהנם שהאש¹⁷ א' מששים כו'

And the sufferings of this world, loss of money and "stubbing his finger," etc., bear no comparison to the sufferings of Gehinnom, for [our] fire is one-sixtieth, etc.

The Talmud (Arachin 16b) counts even small losses and annoyances as suffering, yet every suffering of this world is nothing next to Gehinnom. As the Talmud says (Berachos 57b), the fire we know is only one-sixtieth of the fire of Gehinnom.

ומה שהיה ראוי לידון בגיהנם בעוה"ב מחשבין כנגדו יסורי עוה"ז הקלים וה"ז חסד כו' משא"כ בעוה"ב עונשים גיהנם כו'

And for what one deserved to be judged in Gehinnom in the World to Come, the light sufferings of this world are reckoned against it, and this is kindness, etc.; whereas in the World to Come [there are] the punishments of Gehinnom, etc.,

This is why this world's suffering is a kindness: its light sufferings are counted against what a person would otherwise have had to suffer in Gehinnom. In the World to Come, by contrast, the punishment is Gehinnom itself.

לפי שהוא נבנה על תוקף מדה"ד הקשה לשלם לרשע רע כרשעתו וכ"ז הוא מפני שעוה"ב שהוא גילוי ההשגה ותענוג הנשמות הוא ע"י גבורות וצמצומים [י"ל

because it is built on the full force of the harsh attribute of judgment, to repay the wicked man evil according to his wickedness. And all this is because the World to Come, which is the revelation of comprehension and the delight of the souls, comes through gevuros (powers of restraint) and contractions. [It can be said

The World to Come is built on the full force of strict judgment, which repays the wicked exactly for their deeds. The underlying reason is that the souls' comprehension and delight there come through gevuros, the powers that restrain and contract the light so that it can be grasped. Here a bracketed gloss begins.

כי גם החכמה שהיא בחי' יו"ד שבו נברא העוה"ב הרי התהוותה מאור א"ס הוא ע"י גבורות וצמצומים והוא מה שנמשך האור והשפע רק ע"י בחי' שערות כו'.

that even Chochmah (wisdom), which is the level of the yud with which the World to Come was created: its coming into being from the Infinite Light (Or Ein Sof) is through gevuros and contractions; and this is [the fact] that the light and the flow are drawn down only through the level of the hairs, etc.,

The gloss adds that even Chochmah, the yud with which the World to Come was created, came into being from the Infinite Light through gevuros and contractions. In the language of Kabbalah, the light reaches it only through "hairs," a narrow and restricted channel.

4 ושרשם מגבורה דע"י המלוכשת במו"ס ועמ"ש בפ' שלח ע"פ אני¹⁸ מענין שער בשמאל כו' ועמ"ש
בביאור ע"פ ולא אבה¹⁹ ה' אלקיך לשמוע אל בלעם כו'

and their root is from the Gevurah of Atik Yomin that is encloded in Mocha Stima'ah (the hidden brain). And see what is written in Parshas Shelach on the verse "I am," about the hair on the left, etc.; and see what is written in the explanation on the verse "But Havayah your G-d was not willing to listen to Bilam," etc.,

The gloss continues: these gevuros are rooted in the Gevurah of Atik Yomin, the inner level of Keser, which is encloded in Mocha Stima'ah, the "hidden brain." Two maamarim are cited: the one on "I am" in Parshas Shelach, about the hair on the left side, and the explanation of "But Havayah your G-d was not willing to listen to Bilam" (Deuteronomy 23:6).

שהאתעדל"ת לצמצום וגבורה זו הוא ג"כ ע"י שהאדם מצמצם א"ע בבחי' בטל רצונך^{20, 21} וזהו ענין
לעבדה כו'.²²

that the arousal from below (isarusa dilesata) for this tzimtzum (contraction) and Gevurah also comes through a person's contracting himself in the manner of "Nullify your will"; and this is the meaning of "to work it," etc.,

The second of these maamarim explains that what arouses this divine contraction from below is a person's own self-contraction: setting aside his will, as the Mishnah says, "Nullify your will before His will" (Avos 2:4). That is also the meaning of "to work it": man's service of restraining himself draws down the contracted light that makes Gan Eden.

5 וכמבואר פ"י וענין עובד אלקים^{23, 24} בסש"ב פט"ו וזהו מה רב טובך²⁵ אשר צפנת ליראיך²⁶ צפון הוא
בחי' גבורות שע"י נמשך גילוי התענוג בג"ע ועיין מזה ברי"ח שער האהבה פ"ו ליראיך כו'

as the meaning and the matter of "one who serves G-d" is explained in Sefer Shel Beinonim (Tanya), chapter 15. And this is [the meaning of] "How great is Your goodness, which You have hidden away for those who fear You": "hidden away" is the level of gevuros, through which the revelation of delight is drawn down in Gan Eden. And see about this in Reishis Chochmah, Sha'ar HaAhavah, chapter 6, "for those who fear You," etc.;

Tanya, chapter 15, explains "one who serves G-d" (Malachi 3:18) as one who is still in the midst of the battle with his evil inclination, working to overcome it. In the same light, "How great is Your goodness, which You have hidden away for those who fear You" (Psalms 31:20) is read as follows: the "hiding away" is the gevuros, the contraction through which the delight of Gan Eden is revealed, and it is kept "for those who fear You." Reishis Chochmah discusses this verse in its Gate of Love.

כי אם אין יראה אין חכמה^{27,28} יראה גימ' גבורה איזהו גבור הכובש^{29,30} כו' וזהו להודיע לבני האדם גבורותיו³¹ וכבוד הדר מלכותו זיו השכינה הן הם גבורותיו³² שהם צמצומים ע"י השתלשלות מעילה לעילה כו'

for "if there is no awe, there is no wisdom." Yirah (awe) is numerically equal to gevurah; "Who is mighty? One who conquers," etc.] And this is [the meaning of] "To make known to the sons of man His gevuros (mighty acts), and the glory of the majesty of His kingdom": the radiance of the Shechinah (Divine Presence), these themselves are His gevuros, which are contractions through the chain of descending worlds (hishtalshelus) from cause to cause, etc.:

The link between awe and gevurah: "if there is no awe, there is no wisdom" (Avos 3:17), the word yirah (awe) equals gevurah in numerical value (216), and the Mishnah calls mighty "one who conquers [his inclination]" (Avos 4:1). The gloss ends here, and the main text reads "to make known to the sons of man His gevuros" (Psalms 145:12) to mean that the radiance of the Shechinah, which the souls enjoy, is itself His gevuros: it reaches them only through contractions, step by step down the chain of worlds.

מלאכים ונשמות אין א' מהם דומה לחבירו מחנה מיכאל באהבה דוקא ומחנה גבריאל ביראה דוקא ואין להם אהבת מיכאל באהבה רק אהבה אחרת באופן אחר.

angels and souls, not one of which resembles another. The camp of Michael [serves] specifically with love, and the camp of Gavriel specifically with awe; and they do not have the love of Michael in [their] love, but a different love, in a different manner.

Because of these contractions, every created being receives in its own particular way, and no angel or soul is like another. Michael's camp of angels serves with love and Gavriel's with awe; even the love found among Gavriel's angels is a different kind of love, not Michael's.

6 והגם שכולם מקבלים מאור א"ס ב"ה כמו כח הנשמה המתפשט באיברים שבנשמה עצמה אין בה התחלקות ואעפ"כ כח הראיה מקבל העין וכח השמיעה מקבל האזן כו'

And although they all receive from the Infinite Light (Or Ein Sof), blessed be He, [it is] like the power of the soul that spreads through the limbs: in the soul itself there is no division, and nevertheless the eye receives the power of sight and the ear receives the power of hearing, etc.;

Although every angel and soul receives from the same Infinite Light, they differ, just as the soul's powers differ in the body's limbs. The soul itself is undivided, yet the eye receives from it the power of sight and the ear the power of hearing.

ואין העין מקבל אלא חלק פרטי שהוא כח הראיה בלבד כו' בלי שום שכל והשגה וההשגה שורה במוחין לבד ואין שם כח הראיה הגשמיות.

and the eye receives only a particular portion, which is the power of sight alone, etc., without any intellect or comprehension, and the intellect and comprehension rest in the brain alone, and the physical power of sight is not there.

Each limb receives only its own share: the eye has sight but no intellect, while intellect resides only in the brain, which does not see. So one undivided source appears differently in each receiver.

והאזן מקבל כח השמיעה בלבד כו' וכיוצא בזה בשאר אברים שאין אחד דומה לחבירו כו' [ועמ"ש בפי' שלח בביאור ע"פ והיה לכם³³ לציצית מענין שכליים נבדלים כו']:

And the ear receives the power of hearing alone, etc.; and so too with the other limbs, not one of which resembles another, etc. [And see what is written in Parshas Shelach, in the explanation on the verse "And it shall be tzitzis for you," about the separate intellects, etc.]

So it is with every limb: no two are alike. The bracket points to the explanation of "And it shall be tzitzis for you" (Numbers 15:39) in Parshas Shelach, which discusses the "separate intellects," the philosophers' name for the angels.

SECTION 2 • 17-11

Encompassing and inner: Mah and Ban

7 ב והנה כל ההשתלשלות מעילה לעילה הוא ב' בחינות מקיף ופנימי [מקיף מה שאין נכנס תוך הכלי שאין הכלי מלבישו לפי שאין בו השגה כו'] ומתחלה נמשך המקיף ואח"כ נמשך הפנימי

2. Now, the whole chain of descent (hishtalshelus) from cause to cause is two levels: encompassing (makif) and inner (pnimi). [Makif is what does not enter within the vessel, for the vessel does not enclothe it, since there is no comprehension in it, etc.] And first the encompassing is drawn down, and afterwards the inner is drawn down,

Section 2 begins with a general principle: every step of the chain of descent has two kinds of light, the encompassing (makif) and the inner (pnimi). The encompassing light is what the vessel cannot hold because it cannot grasp it, and in every descent the encompassing light comes first and the inner light after it.

כי הפנימי הוא הארה קצת מבחי' המקיף הנמשך שנכנס להיות פנימי ומפנימי' עליון נעשה מתחלה מקיף לתחתון ואח"כ נמשך קצת הארה ממנו להיות פנימי וכך הוא בכל סדר ההשתלשלות מאימא לז"א ומז"א כו'

for the inner is a slight radiance from the level of the encompassing that is drawn down, which enters to become inner. And from the inner dimension (pnimiyus) of the higher [level], there is first made an encompassing [light] for the lower, and afterwards a slight radiance is drawn from it to become inner. And so it is in the whole order of the chain of descent: from Imma to Z'eir Anpin (the emotive attributes), and from Z'eir Anpin, etc.,

The inner light is only a slight glimmer of the encompassing light, the part that manages to enter the vessel. The inner light of each higher level then becomes the encompassing light of the level below, and only a glimmer of it enters as that level's inner light; so it goes from Imma (Binah) to Z'eir Anpin and on down.

כי הכל הוא בחי' מקיף ופנימי כו' וכמשל הדבור מן המחשבה שלא כל מחשבתו יוכל להכניס בדבור רק אפס קצהו בלבד

for everything is [in] the mode of encompassing and inner, etc. It is like the analogy of speech from thought: one cannot bring all of one's thought into speech, but only the merest edge of it.

Speech and thought are an everyday example: a person can put only a small fraction of his thought into words. The thought stays above the speech, which holds only a trace of it.

וכן מן השכל למדות כמ"כ מהתבוננות בתפלה שא"א להיות התפעלות הלב כ"כ בכל כח השגתו והתבוננותו רק שמתקצר כח ההבנה וההשגה כו'

And so too from the intellect to the emotive attributes (middos); and likewise from contemplation in prayer: the heart cannot be stirred so much, to the full extent of all the power of one's comprehension and contemplation; rather, the power of understanding and comprehension is shortened, etc.

The same is true from intellect to emotion, and in contemplation during prayer: the heart is never moved in full proportion to what the mind grasps. The feeling holds only a reduced portion of the understanding.

והוא בחי' עגולים ויושר שמתחלה נמשך עגולים ואח"כ פרצוף יושר שהוא בחי' האדם כח הראיה בעין כו'

And this is the level of iggulim (circles) and yosher (uprightness): first the circles are drawn down, and afterwards the configuration of yosher, which is the level of "man": the power of sight in the eye, etc.,

In Kabbalah this is the distinction between iggulim (circles) and yosher (uprightness). The circles come first; afterward comes the upright configuration, which has the form of "man," with each power in its own organ, like sight in the eye.

ורמ"ח אברים שונים ובה יש עיבור יניקה מוחין קטנות וגדלות. משא"כ בעיגולים הוא בהשוואה לכל צד כו'.

and two hundred and forty-eight different limbs; and in this there are ibbur (gestation), yenikah (nursing), mochin (intellect), katnus (smallness) and gadlus (greatness). Whereas in the circles, it is equal on every side, etc.

The upright form has 248 different limbs and goes through stages of growth: gestation, nursing and the entry of intellect, in a small state and a great one. The circles, by contrast, are the same on every side and have no distinct parts.

8 ובכלליות ההשפעה וההמשכה מריש כל דרגין נק' בשם מ"ה ובין שבחי מ"ה הוא מקיף לגבי בין הגם שגם שם מ"ה הוא פנימי

And the flow and the drawing-down from the head of all levels, as a whole, are called by the Names Mah (45) and Ban (52). The level of Mah is encompassing relative to Ban, although the Name Mah is also [itself] inner;

The two kinds of light now receive their Kabbalistic names: the flow from the highest level downward is called by two spellings of the Name Havayah, Mah (numerical value 45) and Ban (52). Mah is encompassing relative to Ban, although in itself it too is an inner light.

אך לגבי בין הוא המקיף ששרש מ"ה הוא ממצחא דא"ק ומצח הוא הנק' תמיד בחי' רצון וכמ"ש והיה על מצחו³⁴ לרצון כו'

but relative to Ban it is the encompassing, for the root of Mah is from the Mitzcha (forehead) of Adam Kadmon, and the forehead is what is always called the level of will, as it is written, "And it shall be on his forehead, for favor (leratzon)," etc.

Mah encompasses Ban because its root is in the Mitzcha (forehead) of Adam Kadmon, the first and highest configuration. The forehead always stands for will, as in the verse about the high priest's golden plate, "It shall be on his forehead ... for favor (leratzon)" (Exodus 28:38), where ratzon means will.

ונקי' בזהר רעוא דכל רעוין^{35,36,37} כו' [עמ"ש בביאור ע"פ ועשית ציץ³⁸ בסופו³⁹ ובד"ה למנצה על השמינית.⁴⁰

And in the Zohar it is called “the will of all wills,” etc. [See what is written in the explanation on the verse “And you shall make a tzitz,” at its end, and in the discourse beginning “For the conductor, on the eighth.”

The Zohar calls this level “the will of all wills,” the will that underlies every other will. A long bracket of cross-references begins here, with the explanation on “And you shall make a tzitz” (the golden plate worn on the forehead) and the discourse “For the conductor, on the eighth.”

ובביאור ע"פ מי מנה⁴¹ עפר יעקב.⁴² ועמ"ש במ"א ע"פ מאמר הזהר בפ' נשא (דקכ"ח ע"ב)⁴³

And in the explanation on the verse “Who has counted the dust of Yaakov.” And see what is written elsewhere on the passage of the Zohar in Parshas Nasso (128b)

The list continues with the explanation on “Who has counted the dust of Yaakov” (Numbers 23:10) and with what is written elsewhere on a passage of the Zohar in Parshas Nasso, 128b.

בענין כחמר טב דשקיט ושכיך על דורדייה⁴⁴ מענין מ"ה וב"ן שבמו"ס ועמ"ש בביאור ע"פ משה ידבר^{45,46} מענין שם מ"ה ובד"ה ענין האבות הן הן המרכבה.⁴⁷

about “like good wine that is settled and rests on its lees,” concerning Mah and Ban in Mocha Stima'ah (the hidden brain). And see what is written in the explanation on the verse “Moshe would speak,” about the Name Mah, and in the discourse beginning “The matter of ‘The Patriarchs are themselves the chariot.’”

That Zohar passage speaks of “good wine that is settled and rests on its lees,” and the explanation cited discusses it in terms of Mah and Ban in Mocha Stima'ah, the hidden brain. Further references follow: the explanation on “Moshe would speak” (Exodus 19:19), about the Name Mah, and the discourse “The matter of ‘The Patriarchs are themselves the chariot.’”

ובביאור ע"פ יונתי⁴⁸ בענין מלגאו איהו שם מ"ה. ובביאור ע"פ והניף הכהן אותם על לחם הביכורים⁴⁹]:

And in the explanation on the verse “My dove,” about “within, it is the Name Mah.” And in the explanation on the verse “And the kohen shall wave them with the bread of the first fruits.”]

The last references are the explanation on “My dove,” on the phrase “within, it is the Name Mah,” and the explanation on “And the kohen shall wave them with the bread of the first fruits” (Leviticus 23:20). Here the bracket closes.

9 והנה שם ב"ן הוא בחי' נוקבא שמור לנוק' וזכור לדכורא כי מלי' תשבע"פ קרינן לה^{50,51} בחי' מלי' ב"ן

Now, the Name Ban is the level of Nukva (the feminine): "Shamor (Guard)" for the Nukva and "Zachor (Remember)" for the masculine; for "Malchus (sovereignty): the Oral Torah we call her," the level of Malchus, Ban.

The Name Ban is the feminine, receiving side, the Nukva. The two forms of the Shabbos command are paired with them, "Shamor (Guard)" with the feminine and "Zachor (Remember)" with the masculine; and since the Tikkunei Zohar says of Malchus, "the Oral Torah we call her," Malchus and the Oral Torah are Ban.

אמנם מ"ה הוא בחי' תשב"כ בחכמה אתברירו^{52,53} והבירור הוא לעשות ג"ע דהיינו להמשיך אור א"ס ב"ה שבבחי' מקיף להיות פנימי

Mah, however, is the level of the Written Torah. "Through Chochmah (wisdom) they are refined"; and the refinement is to make Gan Eden, that is, to draw down the Infinite Light (Or Ein Sof), blessed be He, which is at the level of encompassing, to become inner.

Mah corresponds to the Written Torah. The Kabbalists teach that the sparks are refined through Chochmah, and the purpose of that refinement is to make Gan Eden: to bring the Infinite Light, which is encompassing, into an inner revelation.

(ועמ"ש בד"ה ויקח קרח^{54,55} מענין בחי' חכמה שבה שורה אור א"ס ומ"ש בד"ה ואהבת את⁵⁶ וחכמה היא כח מ"ה)⁵⁷ ועיקר ההמשכה להיות בחי' ביטול

(And see what is written in the discourse beginning "And Korach took," about the level of Chochmah, in which the Infinite Light rests; and what is written in the discourse beginning "And you shall love," and Chochmah is ko'ach Mah (the power of Mah).) And the main point of the drawing-down is that there be the level of self-nullification (bittul),

The parenthesis points to two maamarim: "And Korach took," on Chochmah as the level in which the Infinite Light rests, and "And you shall love"; it adds that chochmah is ko'ach mah, "the power of Mah." The main text then states the key condition: the light is drawn down through self-nullification.

כי אין אור א"ס שורה אלא במי שבטל דייקא ומ"ה הוא בחי' ביטול גמור ונחנו מ"ה כו'

for the Infinite Light rests only on one who is nullified, specifically; and Mah is the level of complete self-nullification: "And what (mah) are we?" etc.

The Infinite Light rests only where there is bittul, and Mah is complete bittul, as in Moshe's words, "And what (mah) are we?" The Name Mah is thus the light of self-nullification.

ומתחלה נברר להיות עולם האצילות שמה שאינו בטל שם אינו שורה גילוי אור א"ס ומ"מ נדחה לעולם הבריאה שבערך עולם הבריאה נחשב בחי' ביטול שמלאכים ונשמות

And first, it was refined to become the World of Atzilus (Emanation); for whatever is not nullified there, the revelation of the Infinite Light does not rest [on it]. Nevertheless, it is pushed down to the World of Beriah (Creation), for relative to the World of Beriah it is considered the level of self-nullification, since angels and souls,

The refinement proceeds in stages. First the World of Atzilus is refined, since only what is fully nullified can hold the revelation of the Infinite Light; what is not nullified enough for Atzilus is pushed down to Beriah, where it still counts as nullification, because the angels and souls there are self-effacing.

בחי' נבראים הם בטלים הגם שבערך עולם האצילות אין זה ביטול גמור להיות גילוי רב כבעולם האצילות ואח"כ נדחה לעולם היצירה עד שתכלית הבירור הוא במדריגות תחתונות דבעשייה.

[which are at] the level of created beings, are nullified, even though relative to the World of Atzilus this is not complete self-nullification, such that there would be a great revelation as in the World of Atzilus. And afterwards it is pushed down to the World of Yetzirah (Formation), until the final end of the refinement is in the lowest levels in [the World of] Asiyah (Action).

Their bittul is real, but it is the bittul of created beings, not the complete bittul of Atzilus that allows a great revelation. The process continues down to Yetzirah, and the refinement reaches its final end in the lowest levels of Asiyah.

10 והוא ענין כרע במודים כריעה בעלמא להיות כפוף בבחי' הודאה כו' וארז"ל מאן דלא כרע במודים

And this is the matter of bowing at Modim: a mere bowing, to be bent over in the mode of acknowledgment, etc. And our Sages, of blessed memory, said, "Whoever does not bow at Modim

Bowing at Modim, the blessing of thanksgiving in the Amidah, expresses this bittul: a bowing of acknowledgment. The Talmud (Bava Kamma 16a) says that a man's spine, seven years after death, becomes a snake if he did not bow at Modim.

נעשה נחש^{58,59,60} שנדחה להיות נחש דקליפה לגמרי שאין שם עוד שום בירור טוב וכוזהר (שלח קס"ד א') ובסבא דמשפטים (דף ק' ע"א) שלא יקום בתחיה⁶¹.

becomes a snake": he is pushed away to become a snake of kelipah (the husk) entirely, where there is no longer any refinement of good. And in the Zohar (Shelach, 164a) and in the Sava of Mishpatim (page 100a): that he will not rise at the Resurrection of the Dead.

The Alter Rebbe reads this as being pushed away entirely into the kelipah symbolized by the snake, where no good remains to be refined. The Zohar passages cited add that such a person will not rise at the Resurrection of the Dead.

והנה לכן בעוה"ב א"א לשנות את טעמו ממה שנמשך בעוה"ז כי עוה"ב הוא עולם שלאחר הבירור

Now, therefore, in the World to Come it is impossible to change one's taste from what was drawn down in this world, for the World to Come is a world that comes after the refinement:

This explains why a person cannot change his "taste," his inner character, in the World to Come: what he has there is what he drew down in this world. The World to Come comes after the refinement is finished.

דהיינו שכבר נמשך אחר הבירור משם מ"ה המקיף להיות פנימי וגילוי השגה ותענוג לשכל נברא הרי כבר נתברר הטוב ומובדל מן הרע שהרע נדחה לגמרי ומובדל בעצמו להיות מלאכי חבלה ומזיקים כו'

that is, after the refinement, [the light] from the encompassing Name Mah has already been drawn down to become inner, a revelation of comprehension and delight to a created intellect; so the good has already been refined and separated from the evil, for the evil has been pushed away entirely and separated by itself, to become destroying angels and harmful spirits, etc.

There, the encompassing light of Mah has already become inner, revealed as comprehension and delight for created minds. Good and evil are already separated, and the evil, set apart on its own, has become the destroying angels and harmful forces.

מה שאין כן עולם הזה שהוא עולם הבירור שמאיר שם מ"ה המברר בתומ"צ הרי יכול לשנות א"ע ולהפך מרע לטוב [ועמ"ש ע"פ ועתה יגדל נא^{62,63} כו']

Whereas this world, which is the world of refinement, in which the Name Mah shines, refining through Torah and mitzvos: here one can change oneself and turn from evil to good. [And see what is written on the verse "And now, I pray, let [the power] be great," etc.]

This world, by contrast, is the world of refinement, where the Name Mah shines and refines through Torah and mitzvos, so a person here can still change himself and turn from evil to good. The bracket points to the maamar on "And now, I pray, let the power be great" (Numbers 14:17).

והמשכה זו להיות כח זה של בירור שם מ"ה לברר שם ב"ן נמשך מבחי' רצון העליון רעוא דכל רעוין וע"ז אמרו אין טעם לרצון כו' שהוא למעלה מהשגה כו'.

And this drawing-down, so that there be this power of refinement of the Name Mah to refine the Name Ban, is drawn from the level of the Supreme Will, "the will of all wills"; and of this they said, "There is no reason for will," etc., for it is above comprehension, etc.

This power of Mah to refine Ban comes from the Supreme Will, "the will of all wills." The saying "there is no reason for will" applies to it, because it is above all comprehension.

11 וזהו נחת רוח שאמרתי ונעשה רצוני⁶⁴ שנעשה ונמשך רצון העליון שאין טעם והשגה בו [ואפשר

שנקרא נחת רוח

And this is [the meaning of] “a satisfaction of spirit (nachas ruach), that I spoke and My will was done”: that the Supreme Will, in which there is no reason or comprehension, is done and drawn down. [And it may be that it is called nachas ruach

This is the meaning of the Sages’ phrase about the offerings, “a satisfaction of spirit before Me, that I spoke and My will was done”: through the mitzvah, the Supreme Will, which has no reason, is carried out and drawn down. A bracket then offers a reason for the word “spirit.”

כי רוח היינו בחי' אויר אור יו"ד^{65, 66} שהוא מקור אותיות התורה כמ"ש במ"א בביאור דמזוזה מימין⁶⁷

כו'

because ruach (spirit) is the level of avir (air), or (light) [with a] yud, which is the source of the letters of the Torah, as is explained elsewhere, in the explanation on “The mezuzah on the right,” etc.

Ruach, spirit, is also air, avir; and the word avir is or, light, with an added yud, the source of the Torah’s letters. The Torah Ohr maamar on “The mezuzah on the right” is cited for this.

ועיין בזהר תרומה (דקע"ח סע"ב) ובאדרא דנשא דק"ל ע"ב] וזהו בחינת תורה שבכתב שהוא למעלה

מהשגה שעיקרה אינה

And see the Zohar, Terumah (end of 178b), and the Idra of Nasso, 130b.] And this is the level of the Written Torah, which is above comprehension, for its essence is nothing

Two Zohar passages are added, and the bracket closes. The main text then says that the Written Torah, like the will, is above comprehension, because in essence it is only its letters.

אלא האותיות כדמותן וכצלמן משא"כ ההלכות על בוריין א"א להשיג מתורה שבכתב כגון וקשרתם

לאות⁶⁸ כו'

but the letters, in their likeness and in their image; whereas the laws in their precise details cannot be grasped from the Written Torah. For example, “And you shall bind them as a sign,” etc.:

The Written Torah is the letters as they stand, while the laws in their precise details cannot be learned from it. “And you shall bind them as a sign” (Deuteronomy 6:8) is the example.

איני יודע מהו עד שבאו חז"ל ופירשו ד' פרשיות ט"ט בכתפי⁶⁹ כו' וד' בתים תפרן ואלכסונן⁷⁰ וכן סוכה גבוה כ' אמה⁷¹ כו'

I do not know what it is, until our Sages, of blessed memory, came and explained: four sections, "tat in Katfi," etc.; and four compartments, their seams and their diagonal; and likewise, a sukkah twenty cubits high, etc.

From the verse alone one would not know what tefillin are, until the Sages explained: four sections (derived from the word totafos, "tat in Katfi means two"), four compartments, square at the seams and the diagonal. So too, the Mishnah (Sukkah 1:1) sets twenty cubits as the limit of a sukkah's height.

שהוא ענין השגות הרצון שזהו כלי קיבול לרצון שבשיעור דוקא ששיערו חכמים להגביל כל מצוה ומצוה כדת מה לעשות⁷² אזי שורה ומתגלה רצון עלי ון ובאם לאו אינו שורה כו':

This is the matter of the comprehensions of the will, for this is a receptacle for the will: specifically in the measure that the Sages measured, to define each and every mitzvah "according to the law, what is to be done," then the Supreme Will rests and is revealed; and if not, it does not rest, etc.

These measures are the will made graspable: the Sages' exact definitions form the vessel that receives the Supreme Will. When a mitzvah is done according to its law, "what is to be done" (Esther 1:15), the Supreme Will rests in it and is revealed; otherwise it does not.

SECTION 3 • ¶12-14

Fire from below and fire from above

12 ג והנה אין לך טפה יורדת⁷³ מלמעלה שאין טפיים עולים כנגדה כו' הם חו"ג והנה ה"ג הם ה"פ אש בחי' אשה אש ה' שצ"ל בחי' אש מלמטה למעלה

3. Now, "there is no drop that descends from above without two drops rising toward it," etc.: these are Chesed (kindness) and Gevurah (restraint). And the five Gevuros are five times esh (fire): the level of ishah (woman), esh [and] hei; for there must be the level of fire from below upward,

Section 3 opens with the principle that no drop descends from above without two drops rising to meet it: every flow from above needs an arousal from below. These are Chesed, which descends, and Gevurah, which rises; and the five Gevuros are fire, as the word ishah (woman) shows: esh (fire) with hei, whose value is five, the fire of the receiving side rising upward.

כי רוח אייתי רוח⁷⁴ כוי שמאלו תחת לראשי⁷⁵ שפני שור שמהשמאל⁷⁶ הוא המגביה כנס"י מקור נשמת ישראל ומנשאה תחת לראשי ע"י בחי גבורות

for “spirit brings spirit,” etc. “His left hand is under my head”: for the face of the ox, which is “on the left,” is what lifts up the Congregation of Israel (Knesses Yisrael), the source of the soul of Israel, and raises her “under my head,” through the level of the gevuros,

As the Zohar says, “spirit brings spirit”: spirit rising from below draws spirit down from above. In “His left hand is under my head” (Song of Songs 2:6), the left is Gevurah, the face of the ox “on the left” (Ezekiel 1:10), which lifts up the Congregation of Israel, the source of Jewish souls.

בחי שמאל התלהבות הנפש ומזה בא לידי ביטול שהוא למעלה מהתלהבות כי אחרי האש קול דממה דקה^{77,78} כוי.

the level of the left, the fiery enthusiasm of the soul; and from this one comes to self-nullification (bittul), which is above enthusiasm, for “after the fire, a still, small voice,” etc.

In a person, the left is the soul’s fiery enthusiasm in serving G-d. From that fire one comes to bittul, which is higher than enthusiasm, as the verse says in Eliyahu’s vision, “after the fire, a still, small voice” (I Kings 19:12).

13 ומ"ש לא באש⁷⁹ ה' תירץ בת"ז⁸⁰ אית אש ואית אש אית רעש ואית רעש⁸¹ כוי

And as for what is written, “Havayah was not in the fire,” the Tikkunei Zohar answered: “There is fire and there is fire; there is quaking and there is quaking,” etc.

The verse itself says “Havayah was not in the fire” (I Kings 19:12), which seems to deny fire any holiness. The Tikkunei Zohar answers that there are two kinds of fire and two kinds of quaking: one in which the Holy One, blessed be He, does not come and one in which He does.

ומכל מקום אפילו מה שהוא באש ה' מ"מ קול דממה דקה יותר נעלה כוי [כי אש היינו בעולם הבריאה⁸² ששם השרפים וקול דממה דקה מבחי אצי].

And in any case, even [compared with the fire] in which Havayah is, the still, small voice is nevertheless loftier, etc. [For fire is in the World of Beriah (Creation), where the Seraphim are, and the still, small voice is from the level of Atzilus (Emanation)].

Yet even the holy fire, in which G-d is present, is lower than the still, small voice. A bracket explains why: fire belongs to the World of Beriah, home of the Seraphim (the “burning” angels), while the still, small voice comes from Atzilus.

14 והנה באצ"י ג"כ יש אבי"ע⁸³ וזהו אית אש ואית אש בריאה שבאצ"י כו' וגם שם קול דממה דקה נעלה יותר שהוא בחי' אצ"י שבאצ"י כו'.

Now, in Atzilus (Emanation) too there are Atzilus, Beriah, Yetzirah and Asiyah; and this is "there is fire and there is fire": Beriah within Atzilus, etc. And there too the still, small voice is loftier, for it is the level of Atzilus within Atzilus, etc.]

The bracket closes with a refinement: Atzilus itself contains all four worlds, so "there is fire and there is fire" can also mean the Beriah within Atzilus. Even there, the still, small voice is higher, being Atzilus within Atzilus.

אך צ"ל אש תחלה שהיא העלאה ממטה למעלה ואחר כך נמשך בחי' ביטול וכענין הכהנים הלויים⁸⁴ וזהו לחמי לאשי.⁸⁵

But there must first be fire, which is an ascent from below upward, and afterwards the level of self-nullification (bittul) is drawn down, like the matter of "the kohanim, the Levites." And this is [the meaning of] "My bread for My fire-offerings (le'ishai)."

In man's service, fire must come first, the ascent from below, and only afterward is bittul drawn down. The phrase "the kohanim, the Levites" (Ezekiel 44:15) is cited as a parallel for this pairing, and this is the meaning of "My bread for My fire-offerings" in the verse of the daily offering.

לחמי ישראל מפרנסין כו' כמו שהמאכל משיב את הנפש להתפשט בגוף. לאשי שעל ידי אתעדל"ת אש ה' נעשה למעלה אש יוד להיות יורד אש שלמעלה כו'

"My bread": "Israel provide sustenance," etc., just as food restores the soul, so that it spreads through the body. "For My fire-offerings (le'ishai)": for through the arousal from below (isarusa dilesata), the fire of the hei, there is made above the fire of the yud, so that the fire from above descends, etc.

"My bread" alludes to the saying that Israel "provide sustenance" for their Father in Heaven: the offering nourishes as food restores the soul and lets it spread through the body. "For My fire-offerings," le'ishai, is read as esh yud, the fire of the yud: the fire rising from below, the fire of the hei (as in ishah), calls forth a fire from above.

והיינו את קרבני א"ת צירופי אותיות שמא' עד תי"ו קרבני נעשו קרובים אצלי ממש להיות שורה בהם גילוי אלקות ואור א"ס ממש ע"י

And this is “es korbani (My offering)”: alef-tav, the combinations of the letters from alef to tav; “kor-bani”: they become truly close (kerovim) to Me, so that the revelation of G-dliness and the very Infinite Light (Or Ein Sof) rest in them, through

The opening words “es korbani” are read letter by letter: es, alef-tav, stands for all the letters from alef to tav, and korbani, “My offering,” for kerovim, “close.” The letters of the Torah become truly close to G-d, so that G-dliness and the Infinite Light itself rest in them.

לחמי לאשי שמאש ה' נעשה אש יוד שם מ"ה נמשך ממש לתוכו והוא בבחי' מל' דאצי' שם ב"ן כי כל ישראל בני⁸⁶ כו'.

“My bread for My fire-offerings”: for from the fire of the hei there is made the fire of the yud; the Name Mah is actually drawn down into it. And this is at the level of Malchus (sovereignty) of Atzilus, the Name Ban, for “all Israel are children of [kings],” etc.

This happens through “My bread for My fire-offerings”: the lower fire of the hei becomes the higher fire of the yud, and the Name Mah is drawn into it. It takes place in Malchus of Atzilus, the Name Ban, the root of Jewish souls, for “all Israel are children of kings” (Shabbos 67a).

ריח ניחוחי מלמטה למעלה מעורר מוחין דאבא שבגלות הוא בחינת שינה והסתלקות וריח הוא המעורר כו'⁸⁷

“My pleasing fragrance (rei'ach nichochi)”: from below upward, it arouses the mochin (intellect) of Abba (Chochmah), which in exile are at the level of sleep and withdrawal, and fragrance is what awakens, etc.

Fragrance is what awakens: the offering's “pleasing fragrance” rises from below and rouses the mochin of Abba, the divine intellect, which in exile are in a state of sleep and withdrawal.

ניחוחי הוא לשון הורדה⁸⁸ ולשון מנוחה המשכת הביטול כו'. היינו בחי' קול דממה דקה שהוא למעלה אפילו מבחי' אש יו"ד כו'.

“Nichochi” is a term for bringing down and a term for rest: the drawing-down of self-nullification, etc. That is, the level of the still, small voice, which is above even the level of the fire of the yud, etc.

Nichochi is read both as a term for bringing down and as a term for rest: the drawing-down of bittul. That is the still, small voice, higher even than the fire of the yud.

תשמרו שמור זו משנה שיהיה בחינת כלי לגילוי אור א"ס בבחי' אשי וכמארז"ל⁸⁹ כל העוסק בתורה הקב"ה שונה כנגדו⁹⁰ ודברי אשר שמתו בפיו⁹¹ ממש שזהו את קרבני

“You shall take care (tishmeru)”: “Guard’: this is Mishnah,” so that there be a vessel for the revelation of the Infinite Light at the level of ishai. As our Sages, of blessed memory, said, “Whoever occupies himself with Torah, the Holy One, blessed be He, studies opposite him”; and “My words that I have put in your mouth,” literally; and this is “es korbani,”

“You shall take care,” tishmeru, is read through the saying that “guarding” means Mishnah: the study of the Oral Torah becomes the vessel for the Infinite Light revealed as ishai. When a person studies, “the Holy One, blessed be He, studies opposite him,” and G-d’s own words are “in his mouth” (Isaiah 59:21); this is how the letters become “es korbani,” close to G-d.

כי הרי האבות היו חג"ת הן הן המרכבה⁹² ומשה בחי' ביטול ועל דמות הכסא⁹³ דמות כמראה אדם כו' בחי' הרוכב כו'.

for the Patriarchs were Chesed (kindness), Gevurah (restraint) and Tiferes (beauty): “they are themselves the chariot”; and Moshe is the level of self-nullification: “and upon the likeness of the throne, a likeness like the appearance of a man,” etc., the level of the Rider, etc.

The Patriarchs, who embodied Chesed, Gevurah and Tiferes, are called “the chariot” (Bereishis Rabbah 47:6), wholly given over to the One who rides it. Moshe is the level of bittul, “the likeness of a man upon the throne” (Ezekiel 1:26), the level of the Rider himself.

SECTION 4 • ¶15-16

Moshe’s bittul, the appointed times and the prayers

15 וכ"ז הוא מבחי' משה בחי' ביטול דמות כמראה אדם⁹⁴ בחי' רוכב שהוא יסוד אבא ונחנו מ"ה כו'

And all this is from the level of Moshe, the level of self-nullification (bittul), “a likeness like the appearance of a man,” the level of the Rider, which is Yesod (foundation) of Abba: “And what (mah) are we?” etc.

All of this flows from the level of Moshe, bittul, the “likeness of a man” who rides the chariot, which in Kabbalah is Yesod of Abba. Moshe’s words “And what are we?” express that bittul.

ואיך יגיע האדם לבחי' ביטול הוא על ידי צו את בני ישראל⁹⁵ שבחי' משה ישפיל עצמו ויומשך

And how does a person reach the level of self-nullification? It is through “Command (tzav) the children of Israel”: that the level of Moshe should lower itself and be drawn

How does an ordinary person reach this bittul? Through the verse’s opening, “Command (tzav) the children of Israel,” where tzav is read as tzavsa, joining: the level of Moshe lowers itself and is drawn down to each of them.

למטה שיהיה בצוותא וחיבור ועי"ז ואמרת אליהם אמירה בחי' אבא⁹⁶ שיהיה ודברי אשר שמת
בפיך⁹⁷ להקריב לי במועדו מועד לי ונועדתי⁹⁸ אשר לא יעדה⁹⁹ כו'

down, so that there be togetherness (tzavsa) and connection. And through this, "and say (ve'amar-ta) to them": amirah (saying) is the level of Abba, so that there be "My words that I have put in your mouth." "To offer to Me in its appointed time (bemo'ado)": mo'ed is an expression of "And I will meet (ve'no'adti)" and of "who has not designated her (ye'adah)," etc.

Once Moshe is joined with the people, "say to them" follows: amirah, saying, is the level of Abba, so that "My words that I have put in your mouth" come true for them. The verse's last words, "in its appointed time," be-mo'ado, are read through the related words ve'no'adti, "I will meet" (Exodus 25:22), and ye'adah, "designated her" (Exodus 21:8).

יעוד ומועד ונועד הכל לי יעוד ויחוד וחיבור שכל המשכות הם מבחי' שבת קדש¹⁰⁰ הוא לכם¹⁰¹ בחינת
אבא

Ye'ud, mo'ed and no'ad are all expressions of designation (ye'ud), union and connection. For all the drawings-down are from the level of Shabbos, "it is holy to you," the level of Abba (Chochmah);

All three words share the sense of designation and union. Every such drawing-down comes from the level of Shabbos, which is called "holy" (kodesh), and kodesh is Abba, Chochmah.

אך הוא עי"י יו"ט מקרא קדש בחי' אימא אלא שגם שם הוא התלבשות אבא באימא כו'

but it is through Yom Tov, "a holy convocation," the level of Imma (Binah), except that there too it is the enclothing of Abba in Imma, etc.

But it comes through Yom Tov, called mikra kodesh, "a holy convocation" (literally, "called holy"), which is Imma, Binah; even there, Abba is enclothed within Imma. So the holiness of Abba reaches the festivals, the "appointed times," through Imma.

פסח מלמטה למעלה הוא בחי' אברהם תפלת שחרית תחלה עולם העשיה עדכרוך שאמר פסוקי דזמרה
הוא עולם היצירה.

Pesach, from below upward, is the level of Avraham, the morning prayer: first the World of Asiyah (Action), until Baruch She'amar; Pesukei deZimrah is the World of Yetzirah (Formation);

The festivals and prayers are then matched to the Patriarchs: Pesach, an ascent from below, is the level of Avraham, who corresponds to the morning prayer. The morning prayer climbs through the worlds: the opening sections, up to Baruch She'amar, are Asiyah, and Pesukei deZimrah is Yetzirah.

16 ויוצר אור בריאה ותפלה הוא ביטול והמשכה מלמעלה למטה מה שאין כן מנחה לשון מנוחה שאין שם

and Yotzer Or is Beriah (Creation); and the Tefillah [the Amidah] is self-nullification (bittul) and a drawing-down from above to below. Whereas Minchah, an expression of rest (menuchah), where there is

The morning prayer continues: Yotzer Or, with the blessings of the Shema, is Beriah, and the Amidah is bittul and a drawing-down from above. Minchah, by contrast, whose name the text reads as menuchah, rest, has only the Amidah.

אלא תפלת י"ח בלבד וערבית יש בו ג"כ ק"ש ותפלה אלא שאין מאריכין לפי שיעקב כלול משניהם וגם תפלת שחרית כלולה עקידת יצחק באברהם כו'.

only the prayer of the Eighteen [Blessings]; and Maariv also has the Shema and the Amidah, except that they do not lengthen [it], because Yaakov includes both of them. And the morning prayer too is inclusive: the binding of Yitzchak within Avraham, etc.

Maariv has the Shema and the Amidah, but they are not lengthened, because Yaakov, to whom it corresponds, includes both Avraham and Yitzchak. The morning prayer too includes the other side: the passage of the Binding of Yitzchak is recited within Avraham's prayer.

וגם מועד לי וככלה תעדה כליה¹⁰² שהוא לשון עדי וקישוט בחי כתר כו' ועמ"ש בד"ה אלה פקודי¹⁰⁴ בענין משכן העדות.

And mo'ed is also an expression of "and as a bride adorns herself (ta'deh) with her ornaments," which is a term for jewelry and adornment, the level of Keser (the Crown), etc. And see what is written in the discourse beginning "These are the accounts," on the matter of "the Tabernacle of the Testimony (ha'eidus)."

Mo'ed, "appointed time," is also linked to "as a bride adorns herself (ta'deh) with her ornaments" (Isaiah 61:10): adornment, the level of Keser, the crown. The maamar "These are the accounts of the Tabernacle" is cited, on the "Tabernacle of the Testimony (eidus)," a word of the same family.

ועיין מענין את קרבני¹⁰⁵ בזה"א ויצא¹⁰⁶ (דף קס"ד ע"ב) ובמ"א נז' בזהר נצח והוד עלייהו אתמר את קרבני כו'

And see on the matter of "es korbani" in the Zohar, Part I, Vayetze (page 164b); and elsewhere it is mentioned in the Zohar: "Netzach (victory) and Hod (splendor): of them it is said, 'My offering,'" etc.

A list of further sources begins: the Zohar in Vayetze on "es korbani," and another Zohar passage that applies "My offering" to Netzach and Hod.

וע"ש בביאור ע"פ צאינה וראינה^{107, 108} בסופו דנו"ה הם בחי' אותיות התורה כו' ומענין ריח ניחוחי¹⁰⁹ כפ' פקודי (דרל"ט סע"א).

And see there, in the explanation on the verse "Go out and see," at its end, that Netzach and Hod are the level of the letters of the Torah, etc. And on the matter of "My pleasing fragrance," in Parshas Pekudei (end of 239a).

The explanation on "Go out and see" (Song of Songs 3:11) is cited for Netzach and Hod as the letters of the Torah, which links them to "es korbani," the letters from alef to tav. The Zohar in Pekudei is cited on "My pleasing fragrance."

ומענין להקריב לי^{110, 111} כפ' שמות (ד"כ ע"ב) ומענין במועדו^{112, 113} כפ' לך לך (דפ"ט ע"ב). וע"ש דפ"ח א' ובפ' שמות דכ"א ובפ' פנחס דרכ"ד א' דרכ"ו ע"א דר"מ ע"א).

And on the matter of "to offer to Me," in Parshas Shemos (page 20b); and on the matter of "in its appointed time," in Parshas Lech Lecha (page 89b; and see there, page 88a, and in Parshas Shemos, page 21, and in Parshas Pinchas, page 224a, page 226a and page 240a).

Zohar passages are listed for the remaining phrases of the verse: in Shemos on "to offer to Me," and in Lech Lecha, Shemos and Pinchas on "in its appointed time."

ועיין במדרש ויקרא רבה פ' ב' ובמדרש שוחר טוב פ"ט מענין תשמרו להקריב לי כו' ועיין מה שכתוב מענין זה על פ' וארשתך לי¹¹⁴ כו'.

And see the Midrash Vayikra Rabbah, section 2, and the Midrash Shocher Tov, chapter 19, on the matter of "you shall take care to offer to Me," etc. And see what is written on this matter on the verse "And I will betroth you to Me," etc.

The Midrash (Vayikra Rabbah 2:2) teaches that wherever G-d says li, "to Me," as in "you shall take care to offer to Me," the thing never moves, in this world or the next; the Midrash Shocher Tov is also cited. The same teaching is developed in the explanation on "And I will betroth you to Me."

ועיין זהר חלק א' פרשה ויחי (דרמ"ה סע"ב) ומה שכתוב מזה בביאור על פ' יונתי ובפסוק שיר השירים¹¹⁵ כו':^{116, 117}

And see the Zohar, Part I, Parshas Vayechi (end of 245b), and what is written about this in the explanation on the verse "My dove," and on the verse "The Song of Songs," etc.

The list ends with a Zohar passage in Vayechi and the explanations on "My dove" and on "The Song of Songs."

SECTION 5 • ¶17

Summary of the verse

17 קיצור מפ"י הפסוק צו את בני"י.¹¹⁸ צו לשון צוותא שיהיה נמשך בחינת משה להיות בצוותא חדא עם

בני"י (ועמ"ש סד"ה ואתה תצוה)¹¹⁹

A summary of the explanation of the verse "Command the children of Israel": tzav (command) is an expression of tzavsa (togetherness), that the level of Moshe be drawn down to be together as one with the children of Israel. (And see what is written at the end of the discourse beginning "And you shall command.")

The maamar now sums up its reading of the verse. Tzav, "command," is read as tzavsa, "togetherness": the level of Moshe, bittul, is drawn down to be joined as one with every Jew, a point the discourse "And you shall command" develops.

ועי"ז ואמרת אליהם שעיי"ז יומשך להם כח הדבור להיות יחוד וביטול דבור האדם בדבר ה' (ועמ"ש בד"ה ראשי המטות גבי לאמר זה הדבר¹²⁰ ומ"ש סד"ה משה ידבר)¹²¹

And through this, "and say to them": for through this the power of speech will be drawn down to them, so that there be a union and self-nullification (bittul) of man's speech in the word of G-d. (And see what is written in the discourse beginning "The heads of the tribes," on "saying: This is the thing," and what is written at the end of the discourse beginning "Moshe would speak.")

Through this joining comes "and say to them": the power of speech is drawn down to them, so that their own speech unites with G-d's word and is nullified in it. Two further maamarim are cited, on "saying: This is the thing" and on "Moshe would speak."

וזהו את קרבני את הן בחינת אותיות מא' עד תיו הן הן קרבני קרובים אלי ומקרבין אותי וכמ"ש ודברי אשר שמת בפיך¹²² הקב"ה קורא ושונה כנגדו¹²³

And this is "es korbani": es, they are the level of the letters from alef to tav; they themselves are "korbani," close to Me, and they bring Me close, as it is written, "And My words that I have put in your mouth": the Holy One, blessed be He, reads and studies opposite him.

That speech is the meaning of "es korbani": es, alef-tav, is all the letters, and the letters themselves become "close" to G-d and bring Him close. When a person studies, G-d's words are in his mouth, and "the Holy One, blessed be He, reads and studies opposite him."

(עמ"ש סד"ה ואתה תצוה הנ"ל גבי מאת בני ועמ"ש בד"ה ואתחנן גבי בעת ההיא¹²⁴ ובד"ה וידעת היום¹²⁵ גבי ואהבת את). ועי"ז יהי ג"כ לחמי לאשי.

(See what is written at the end of the discourse beginning "And you shall command," mentioned above, on "from the children of Israel"; and see what is written in the discourse beginning "And I besought," on "at that time," and in the discourse beginning "And you shall know this day," on "And you shall love.") And through this there will also be "My bread for My fire-offerings."

The parenthesis lists maamarim that develop these points. Then comes the next phrase of the verse: through this union of speech there will also be "My bread for My fire-offerings."

אשי אש יו"ד שהוא בחי' אש שיורד מלמעלה מבחי' סוכ"ע להעלות יסוד האש שבנפשו הבהמית בחינת אשה אש ה'

Ishai is esh yud (the fire of the yud), which is the level of the fire that descends from above, from the level of the light that encompasses all worlds (sovev kol almin), to raise up the element of fire in his animal soul, the level of ishah, esh hei (the fire of the hei).

Ishai is esh yud, the fire of the yud, a fire that descends from above, from the light that encompasses all worlds. It comes to lift up the element of fire in the person's animal soul, which is ishah, esh hei, the fire of the hei that rises from below.

(ועמ"ש בד"ה והיה לכם לציצית¹²⁶ וסד"ה כי תצא גבי ונתנו¹²⁷ ה' וע"ש בד"ה ע"כ יאמרו המושלים¹²⁸ בענין שלהבת¹²⁹ י"ה ומ"ש בד"ה אתם נצבים¹³⁰ בענין כי ה' אלקיך אש אוכלה הוא¹³¹ ומ"ש סד"ה כי ביום הזה יכפר¹³² בענין בנקרת הצור)¹³³

(And see what is written in the discourse beginning "And it shall be tzitzis for you," and at the end of the discourse beginning "When you go out," on "and Havayah will deliver him"; and see there, in the discourse beginning "Therefore the speakers of parables say," on the matter of "the flame of Yah"; and what is written in the discourse beginning "You are standing," on the matter of "For Havayah your G-d is a consuming fire"; and what is written at the end of the discourse beginning "For on this day He shall atone," on the matter of "in the cleft of the rock.")

This parenthesis lists maamarim that discuss the two fires, such as the higher fire of "the flame of Yah" (Song of Songs 8:6) and "Havayah your G-d is a consuming fire" (Deuteronomy 4:24), along with related themes like "the cleft of the rock."

שהמשכה זו דבחי' אש יוד הוא ע"י לחמי ישראל מפרנסין (כי הלחם נהפך לדם בחי' חום ויסוד האש והיינו הקרבנות שנק' לחמי וע' במא"א אות למ"ד סכ"א כמה בחי' שנק' לחם ולחם משנה.

For this drawing-down of the level of the fire of the yud is through "My bread": "Israel provide sustenance." (For bread is transformed into blood, the level of warmth and of the element of fire; and this is the offerings, which are called "My bread." And see in Me'orei Or, the letter lamed, section 21, several levels that are called "bread" and "double bread" (lechem mishneh).

The higher fire is drawn down through "My bread," Israel's "sustaining" of G-d. The parenthesis explains that bread turns into blood, which is warmth and the element of fire, so the offerings, which feed the fire, are called "My bread"; the lexicon Me'orei Or lists several levels that are called "bread."

ויש לפרש דבחי' אשה אש ה' נק' לחמי לאשי לבחי' אש יוד ע"ד מ"ש כי אם הלחם אשר הוא אוכל) (וישב ל"ט ו') וכן קראן לו ויאכל לחם¹³⁴ בפי שמות ב' כ'.

And it can be explained that the level of ishah, the fire of the hei, is called "My bread" for "My fire-offerings," for the level of the fire of the yud, in the manner of what is written, "except the bread which he ate" (Vayeshev 39:6); and likewise, "Call him, that he may eat bread," in Parshas Shemos, 2:20.

Another reading: the lower fire, ishah, is itself called "bread" for the higher fire. So Potiphar left everything to Yosef "except the bread which he ate" (Genesis 39:6), and Yisro said, "Call him, that he may eat bread" (Exodus 2:20): in both verses "bread" stands for a wife.

ור"ל כי הוא יחוד משפיע ומקבל ע"ד ביום חתונתו¹³⁵ זו¹³⁶ מתן תורה כי יוד הוא בחי' משפיע כענין ביוד נברא העוה"ב¹³⁷ וה' בחי' מקבל כענין בה' נברא העוה"ז וזהו ג"כ ענין ריח ניחוחי.

That is to say, it is a union of giver and receiver, in the manner of "on the day of his wedding": this is the Giving of the Torah." For the yud is the level of the giver, as in "with the yud the World to Come was created," and the hei is the level of the receiver, as in "with the hei this world was created." And this is also the matter of "My pleasing fragrance."

That is, ishah and ishah are a union of receiver and giver, like a marriage, as the Mishnah reads "the day of his wedding" as the Giving of the Torah. The yud is the giver ("with the yud the World to Come was created") and the hei the receiver ("with the hei this world was created"), and "My pleasing fragrance" also expresses this union.

(או י"ל שלהיות את קרבני שיהי האותיות קרובים אלי זהו ע"י לחמי לאשי. כי ע"י האתעדל"ית נמשך בתורה בחי גבוה יותר וענין ריח ניחוחי המשכת קול דממה דקה שלמעלה מבחי אש יוד)

(Or it can be said that for there to be “es korbani,” that the letters be close to Me, is through “My bread for My fire-offerings”; for through the arousal from below (isarusa dilesata) a higher level is drawn down into the Torah; and the matter of “My pleasing fragrance” is the drawing-down of the still, small voice, which is above the level of the fire of the yud.)

An alternative reading: the letters become “close” (es korbani) through “My bread for My fire-offerings,” because the arousal from below draws a higher level into the Torah. On this reading, “My pleasing fragrance” is the still, small voice, which is above even the fire of the yud.

ואח"כ צ"ל תשמרו שמור זו משנה¹³⁸ שיהי נשמר בלב האדם בחי לאשי אש יוד (שלא יהי בחינת פולטת). וכ"ז בחי דבור שהוא תלמוד תורה שע"ז נאמר את קרבני ותשמרו.

And afterwards there must be “you shall take care (tishmeru)”: “Guard: this is Mishnah,” so that the level of “My fire-offerings,” the fire of the yud, be guarded in a person’s heart (so that it not be at the level of “one who expels”). And all this is the level of speech, which is the study of Torah, of which it is said, “es korbani” and “you shall take care.”

Next comes “you shall take care” (tishmeru), read as Mishnah, the Oral Torah: it guards the fire of the yud in a person’s heart, so that what he received is not expelled and lost again. All of this, “es korbani” and “you shall take care,” is the level of speech, that is, Torah study.

ובחי מחשבה זו תפלה עז"נ להקריב לי המשכת אור אין סוף שבחכמה בחי שבת קדש במועדו יו"ט ג' מועדים

And the level of thought, which is prayer, of this it is said, “to offer to Me”: the drawing-down of the Infinite Light (Or Ein Sof) that is in Chochmah (wisdom), the level of Shabbos Kodesh (holy). “In its appointed time”: Yom Tov, the three festivals,

Prayer is the level of thought, and of it the verse says “to offer to Me”: drawing down the Infinite Light that is in Chochmah, which is the holiness of Shabbos. “In its appointed time” refers to Yom Tov, the three pilgrimage festivals.

¹³⁹ שהם מקראי קדש וממשיכים בחי קדש בתפלת ימי החול (ע"ד חולין שנעשו על טהרת הקדש).

which are “holy convocations” and draw the level of holiness into the prayer of the weekdays (in the manner of ordinary food prepared in the purity of holy things).

The festivals are “holy convocations,” and they draw holiness into the weekday prayers. The Sages’ phrase “ordinary food prepared in the purity of holy things” (Chagigah 19b) is the model: the ordinary is treated with the purity of the holy.

וְנִי דַאֵת קֶרְבְּנִי זֶהוּ יַחֲדוּ זִוְיָן אֲכַן לְהַקְרִיב לִי בְמוֹעֲדוֹ ¹⁴⁰ זֶהוּ יַחֲדוּ אֲוִיָּא וְהוּא כְעֻנִין מִיִּשׁ עִיפֵי אֱלֹהִי פְקוּדֵי הַמִּשְׁכָּן ^{141, 142} יַחֲדוּ וִיָּהּ. מִשְׁכַּן הָעֵדוּת יַחֲדוּ וִיָּהּ. וְנִקְיָי בְּחֵי זֶה לִי.

And it seems that “es korbani” is the union of Z’eir Anpin and Nukva, whereas “to offer to Me in its appointed time” is the union of Abba and Imma (Chochmah and Binah); and it is like what is written on the verse “These are the accounts of the Tabernacle”: the union of vav and hei; “the Tabernacle of the Testimony”: the union of yud and hei. And this level is called li (to Me),

A further distinction: “es korbani” is the union of Z’eir Anpin and Nukva, while “to offer to Me in its appointed time” is the higher union of Abba and Imma. The maamar on “These are the accounts of the Tabernacle” draws the same line: “the Tabernacle” is the union of the lower letters of the Name, vav and hei, and “the Tabernacle of the Testimony” that of the higher letters, yud and hei; this higher level is called li, “to Me.”

כִּי יַחֲדוּ אֲוִיָּא שְׂרָשׁוּ מֵעֵתִיק וְאִסְרָא וְעִי זַחֲבָ (בְּשַׁלַּח סִיג בִּי) ¹⁴³ עִיפֵי מִמַּעַמְקִים קִרְאֵתִיךְ. ^{144, 145} וּבְפִי תְרוּמָה (קִלְיָד בִּי) ¹⁴⁶ עִיפֵי וִיקַחוּ לִי תְרוּמָה. ^{147, 148}

for the union of Abba and Imma is rooted in Atik and in the Infinite One (Ein Sof). And see the Zohar, Part II (Beshalach, 63b), on the verse “From the depths I called You,” and in Parshas Terumah (134b), on the verse “That they take for Me an offering.”

It is called li because the union of Abba and Imma is rooted in Atik and in the Infinite One itself. The Zohar is cited on “From the depths I called You” (Psalms 130:1) and on “That they take for Me (li) an offering” (Exodus 25:2).

וְאֵעִיג שֶׁהַקְרָבָן עֵיקְרוּ הַמִּשְׁכָּת מִיִּד מִזִּיא כְּמִיִּשׁ בְּאִגְהִיָּק סִי כִיחַ מִיִּמַּ הָרִי כְתִיב וַיִּשַׁע הִי אֶל הַבֵּל ¹⁴⁹ הַמִּשְׁכָּת שִׁיעַ נְהוּרִין וְעִי בְהֶרְמִיז רִיפֵי צוּ קַהֲיָק תִּלְתִּי רִישִׁין כּוֹי.

And although the offering is essentially the drawing-down of mayin duchrin (masculine waters) from Z’eir Anpin, as is written in Iggeres HaKodesh, section 28, nevertheless it is written, “And Havayah turned (vayisha) to Hevel”: the drawing-down of the shin-ayin (370) lights. And see the Ramaz at the beginning of Parshas Tzav: “the Holy of Holies, three heads,” etc.

An objection: Iggeres HaKodesh (section 28) says that the offering essentially draws down “masculine waters” from Z’eir Anpin, a lower level. Yet the verse says “And Havayah turned (vayisha) to Hevel” (Genesis 4:4), and vayisha alludes to the drawing-down of the 370 (shin-ayin) lights; the Ramaz on Parshas Tzav, on “the Holy of Holies, three heads,” is cited as well.

ועיין מענין צו את כו' תשמרו להקריב ^{150, 151, 152, 153, 154, 155} בגמרא פ"ד דתענית (כ"ו א') פ"ט דפסחים צ"ו א'.

And see on the matter of “Command,” etc., “you shall take care to offer,” in the Gemara, the fourth chapter of Taanis (26a), [and] the ninth chapter of Pesachim, 96a.

The paragraph ends with a list of Talmudic and Midrashic passages on the verse. The Talmud in Taanis (26a) derives the ma'amados, the delegations that stood by the daily offering, from “Command the children of Israel... My offering, My bread,” and Pesachim (96a) learns from “you shall take care to offer” that the daily lamb must be inspected for four days before it is slaughtered.

וברכות בראשית (ס"פ ט"ז) גבי לעבדה ולשמרה. ¹⁵⁶ תולדות (ס"פ ס"ה). פי צו (ספ"ז) אמור (ס"פ כ"ז). במדבר (פרשה ו'). נשא פייב (רמ"ו ג').

And in the Rabbos: Bereishis (end of section 16), on “to work it and to guard it”; Toldos (end of section 65); Parshas Tzav (end of section 7); Emor (end of section 27); Bamidbar (section 7); Nasso, section 12 (246c);

In Bereishis Rabbah (end of section 16), “to work it and to guard it” is read as the offerings: “you shall take care to offer to Me in its appointed time.” Further passages are listed in Bereishis Rabbah (Toldos), Vayikra Rabbah (Tzav and Emor) and Bamidbar Rabbah (sections 7 and 12).

ס"פ בהעלותך (רס"ה א') ע"פ אספה לי. ^{157, 158} ר"פ פינחס וס"פ. שה"ש רבה (י"א ג') ס"פ צוואר בחרוזים. ^{159, 160}

the end of Parshas Behaalos'cha (265a), on the verse “Gather for Me”; the beginning of Parshas Pinchas, and its end; Shir HaShirim Rabbah (11c), at the end of the passage “Your neck with strings of beads”;

More passages follow: the end of Behaalos'cha in Bamidbar Rabbah, on “Gather for Me” (Numbers 11:16); the beginning and end of Pinchas; and Shir HaShirim Rabbah on “Your neck with strings of beads,” where G-d tells Moshe, “Before you command Me about My children, command My children about Me,” as it says, “Command the children of Israel.”

בפתיחתא דאיכה (נ"א א') סד"ה והמה כאדם עברו ברית.^{161, 162} שה"ש רבה (ל"ה ב') ס"פ ראשך עליך ככרמל:^{163, 164, 165}

in the Pesichta of Eichah (51a), at the end of the passage beginning “But they, like Adam, transgressed the covenant”; Shir HaShirim Rabbah (35b), at the end of the passage “Your head upon you is like Carmel.”

Last come the Pesichta of Eichah, on “But they, like Adam, transgressed the covenant” (Hosea 6:7), where G-d recalls placing Adam in Gan Eden and commanding him, and Shir HaShirim Rabbah on “Your head upon you is like Carmel,” which ends with G-d telling Moshe to decree upon Israel, “Command the children of Israel.”

IN ONE'S AVODAH

A person makes Gan Eden by his own service: by contracting himself and setting aside his will, he arouses the divine contractions that let G-dliness be revealed. His enthusiasm in serving G-d is the fire from below that calls down the fire from above, and it must lead him beyond enthusiasm to bittul, the still, small voice. Torah study, and the Oral Torah in particular, guards that fire in his heart so that it is not lost, and prayer, Shabbos and the festivals draw holiness into the weekdays. Only in this world can a person change and turn from evil to good.

QUESTIONS FOR DISCUSSION

1. Why is the World to Come, which is the souls' delight, built on the attribute of strict judgment, while this world is built on kindness?
2. How does the analogy of thought and speech explain the relation of the encompassing and inner lights, and of Mah and Ban?
3. Why can a person change his “taste” only in this world and not in the World to Come?
4. What is the difference between the fire of the hei and the fire of the yud, and why must fire come before the still, small voice?
5. How does “Command the children of Israel” become, in this maamar, a description of Moshe's bittul reaching every Jew?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור ע"פ את קרבני

The note says this maamar also appears in the Siddur, where the version printed is the transcript of the Mittler Rebbe.

KEHOT'S NOTE

בסידור לר, א – הנחת כ"ק אדמו"ר האמצעי. ובסה"מ תקס"ה-ב ע' תשמח
ונדפס ביאור שני לד"ה זה. חלק מכאן נעתק בסה"מ תרל"ג-א ע' קיח.

2 את קרבני לחמי

The verse commanding the daily offering: “My offering, My bread for My fire-offerings, My pleasing fragrance.” The whole maamar is an explanation of its phrases.

Numbers 28:2'כ"ח:ב'

צו את־בני יִשְׂרָאֵל וְאַמַּרְתָּ אֲלֵהֶם אֶת־קִרְבְּנִי לְחָמִי לְאִשֵּׁי רֵיחַ נִיחֹחַ תִּשְׁמְרוּ לְהִקְרִיב לִי בְמוֹעֲדוֹ:

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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PARAGRAPH 2

3 הנה כתיב לעבדה ולשמרה

According to the note, the transcript of this maamar from the Siddur is brought there, in the discussion of the root of the mitzvah of prayer.

KEHOT'S NOTE

בשרש מצות התפלה פרק מה מביא ההנחה מהסידור.

4 G-d placed Adam in Gan Eden “to work it and to guard it.” The Alter Rebbe reads this as man making Gan Eden through his service.

בראשית ב':ט"ו Genesis 2:15

וַיִּקַּח ה' אֱלֹקִים אֶת־הָאָדָם בְּגֶן־עֵדֶן לְעַבְדָּהּ וּלְשִׁמְרָהּ:

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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5 שהאדם הוא העושה

There this line is given in the name of the Or HaChaim on “and He placed him in Gan Eden to work it and to guard it”: man is the one who makes Gan Eden and draws down the revelation of His G-dliness.

KEHOT'S NOTE

בספר "מ תרל"ג שם כתב זה בשם "ועי באוה"ח ע"פ ויניחיהו בג"ע לעבדה ולשמרה, והיינו שהאדם הוא העושה וממשיך גילוי אלקותו" ע"ש.

6 לעבדה ולשמרה שהאדם הוא העושה

The Or HaChaim explains that Gan Eden needs a spiritual working and guarding: Torah study and the positive mitzvos are its working and sowing, and keeping the prohibitions is its guarding. The Kehot note (through Sefer HaMaamarim 5633) points to it for “man is the one who makes Gan Eden.”

אור החיים על בראשית ב:ט"ז-י"ז Or HaChaim on Genesis 2:16-17

וַיֵּצֵא ה' יגוֹי. טַעַם אִמְרוּ לֵאמֹר וְכַפֵּל אָכַל תֹּאכַל וְכַפֵּל מוֹת יגוֹי, יִכְוֹן עַל תּוֹה, שְׁעָזוֹהוּ לֵאמֹר הַמַּצּוֹחַ לַחוּה: אָכּוֹל – אֲתָה, תֹּאכַל – בַּת זִוְגָה, מוֹת – אֲתָה, תָּמוּת – גַּם הִיא אִם תַּעֲבֹר. יִשְׁנָה בְּאַוְהָרָה וְיִשְׁנָה בַּעֲנָשׁ, וּמַצָּאתִי שְׁאִמְרוּ יִכְרוֹנָם לְכִרְכָּה (שְׁמוֹת רַבּה פֶּרֶק כח) וְזוֹה לְשׁוֹנָם: אִמְרֵי רַבִּי תַחֲלִיפָא, אִמְרֵי הַקְדוּשׁ בְּרוּךְ הוּא: אִם נִקְדִּים לְאַנְשִׁים כְּמוֹ שֶׁהִקְדַּמְתִּי לְאַדָּם הָרִאשׁוֹן, וְאַחֲרֵי כֵן נִצְטַוִּית תּוֹה וְעַמְדָּה וְקִלְקֵלָה" וכו' עַד כְּאֵן. דְּקִדָּק לִזְמֹר "נִצְטַוִּית" וְלֹא אִמְרֵי "צִוִּיתִי ...

The L-rd G'd commanded Adam. The Torah added the word לאמור, to say, and repeated the word for "to eat," by saying אכול תאכל. The Torah also repeated that violating the command would result in death by saying: i.e. מות תמות, instead of merely תמות. The reason is 1) that Adam should command Eve not to eat from the tree of knowledge either; b) that the penalty would apply to her just as much as to Adam himself (who had heard the commandment from G'd ...

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7 ביו"ד נברא העוה"ב

The Talmud says the two worlds were created with the two letters of the Name Kah: this world with the hei and the World to Come with the yud. The Alter Rebbe reads the yud, a mere point, as the contraction of the Infinite Light.

Menachot 29b:13-14 מנחות כ"ט ב:י"ג-י"ד

מפני מה נברא העולם הבא ביו"ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הני תרתין מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס"ת שיש בו שתי טעיות ככל דף ודף יתקן שלש יגנז

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KEHOT'S NOTE

מנחות כט, ב.

8 אֵלֹא שְׁנֵהֲנִין מִזִּיּוֹן

In the World to Come there is no eating or drinking, “but the righteous sit with their crowns on their heads and en-

joy the radiance of the Shechinah." Here it shows that souls enjoy a radiance, not the Infinite itself.

ברכות 17א"ז י"ז

9 ישת חשך סתרו

"He made darkness His hiding place." It is cited for the concealment that the Infinite Light's own brightness creates, which only a contraction makes graspable.

תהילים י"ח:12ב

לְשֶׁת־חֹשֶׁךְ סִתְרוּ סִבִּיבוֹתָיו סָכְתוּ חֲשָׁכֶת־מַיִם עֲבִי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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KEHOT'S NOTE

תהלים יח, יב.

10 בד"ה שחורה אני

That maamar explains "I am black, yet comely" by the teaching that the Torah was given as black fire on white fire, and applies the same image to "with the yud the World to Come was created." It describes the World to Come, the upper Gan Eden, as the souls' wondrous, boundless delight in grasping G-dliness.

שיר השירים ד':2ב

שִׁנְךָ כְּעֶדֶר הַקְּצוּבוֹת שְׁעָלוּ מִדֶּה־רִחְצָה שְׁכָלָם מִתְאַמּוֹת וְשִׁכְלָה אֵין בָּהֶם:

Thy teeth are like a flock of ewes all shaped alike, Which are come up from the washing; Whereof all are paired, and none faileth among them.

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KEHOT'S NOTE

לקמן שה"ש ד, ב ואילך.

11 שחורה אני ונאווה

"I am black, yet comely": the opening words of the maamar on Shir HaShirim to which the text refers for the image of black fire on white fire.

שיר השירים א':5ה

שְׁחוֹרָה אֲנִי וְנֹאווָה בָנוֹת יְרוּשָׁלַם כְּאֶהְיֶי קֶדֶר כִּירֵיעוֹת שְׁלֹמֹה:

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

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12 עוה"ב נבנה על מדת הדין הקשה כמבואר בספרים

the passage shares nothing with the note

KEHOT'S NOTE

ראה רמב"ן בהקדמה לפי איוב מובא באגה"ת פ"ב.

13 עולם חסד יבנה

"The world is built with kindness." The Alter Rebbe uses it for this world, as against the World to Come, which is built on judgment.

תהילים פ"ט:3ג

כִּי־אֶמְרָתִי עוֹלָם חֶסֶד יִבְנֶה שָׁמַיִם תִּכְן אֲמוֹנֶתָהּ בָּהֶם:

For I have said: 'For ever is mercy built; In the very heavens Thou dost establish Thy faithfulness.

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KEHOT'S NOTE

תהלים פט, ג.

14 יסורי עוה"ז נקי יסורים של אהבה

The Talmud calls certain sufferings "sufferings of love" and argues that sufferings, which scour a person's whole body, free him all the more. The Kehot note adds Sanhedrin 39a, where G-d afflicts Yechezkel in order to cleanse the sins of Israel.

ברכות ה' א"א

KEHOT'S NOTE

ראה ברכות ה, א.

15 יסורים ממרקין

Kehot's note points to Sanhedrin 39a for these words.

סנהדרין ל"ט א"א

KEHOT'S NOTE

שם. סנהדרין לט, א.

PARAGRAPH 3

16 ויסורי עוה"ז איבוד ממון

The Talmud asks what is the least that counts as suffering, and answers with small mishaps, down to reaching into one's purse for three coins and drawing out only two. The Alter Rebbe mentions such losses as the sufferings of this world.

ערכין ט"ז ב"ב

KEHOT'S NOTE

ראה ערכין טז, ב.

17 יסורי גיהנם שהאש א' מששים

Among things that are one-sixtieth of something greater, the Talmud lists "fire, one-sixtieth of Gehinnom." It shows how light this world's sufferings are by comparison.

ברכות נ"ז ב:13ג

חֲמִשָּׁה וְשֵׁשׁ וְעֶשְׂרֵה סִימָן: חֲמִשָּׁה אֶחָד מְשָׁשִׁים, אֶלּוּ הֵן: אֵשׁ, דְּבַשׁ, וְשֵׁבֶת, וְשִׁינָה, וְחֵלֶם. אֵשׁ — אֶחָד מְשָׁשִׁים לְגִיּהֵנָם. דְּבַשׁ — אֶחָד מְשָׁשִׁים לְמֶן. שֵׁבֶת — אֶחָד מְשָׁשִׁים לְעוֹלָם הַבָּא. שִׁינָה — אֶחָד מְשָׁשִׁים לְמִיתָה. חֵלֶם — אֶחָד מְשָׁשִׁים לְנִבְאוּהָ.

(Five and six and ten — mnemonic.) Five things are a sixtieth part of something else : fire, honey, the Sabbath, sleep and a dream. Fire is a sixtieth part of Gehinnom; honey a sixtieth of manna ; the Sabbath a sixtieth of the world to come ; sleep a sixtieth of death ; a dream the sixtieth of prophecy.

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KEHOT'S NOTE

ברכות נז, ב.

PARAGRAPH 4

18 **בפ' שלח ע"פ אני**
That maamar, on "I am Havayah your G-d," explains that an arousal from below draws down from above the word שער in two readings: with the right-hand shin it is sha'ar, a gate ("This is the gate to Havayah"), and with the left it is se'ar, hair ("the hair of His head like pure wool").

KEHOT'S NOTE

לעיל מז, א.

19 **בביאור ע"פ ולא אבה ה'**
There the revelation of Chochmah is explained as tzimtzum and judgment: the thirty-two mentions of Elokim in the account of creation are the thirty-two paths of wisdom.

KEHOT'S NOTE

לקמן פ' תצא לט, ג.

20 **בטל רצונך**
Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

אבות ב, ד.

21 **בטל רצונך**
"Nullify your will before His will, so that He will nullify the will of others before your will." Here this self-nullification is the arousal from below for the divine contraction.

Pirkei Avot 2:4: משנה אבות ב'ד:

הוא ה'ה אומר, עשה רצונך כרצונה, כדי שיעשה רצונה כרצונך. בטל רצונך מפני רצונך, כדי שיכבדו רצונך אחרים מפני רצונך. הלל אומר, אל תפרש מן העבור, ואל תאמין בעצמך עד יום מותך, ואל תדין את חברך עד שתגיע למקומו, ואל תאמר דבר שאי אפשר לשמוע. שסופו להשמע. ואל תאמר לך שאפנה אשנה, שמא לא תפנה:

He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of others for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be ...

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22 "But Havayah your G-d was not willing to listen to Bilam, and Havayah your G-d turned the curse into a blessing for you." The verse is the opening of the maamar in Ki Teitzei to which the text refers.

Deuteronomy 23:6: כ"ג:

ולא־אָבָה ה' אֱלֹהֶיךָ לְשִׁמְעַת אֶל־בִּלְעָם וַיַּחַפּהּ ה' אֱלֹהֶיךָ לָךְ אֶת־הַקְלָלָה לְבָרְכָהּ כִּי אָחָבָהּ ה' אֱלֹהֶיךָ:

Nevertheless the L-RD thy G-d would not hearken unto Balaam; but the L-RD thy G-d turned the curse into a blessing unto thee, because the L-RD thy G-d loved thee.

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PARAGRAPH 5

23 **עובד אלקים**
"Then you shall again discern between the righteous and the wicked, between one who serves G-d and one who does not serve Him." Tanya explains the phrase "one who serves G-d."

Malachi 3:18: מלאכי ג'י"ח:

וְשִׁכְתֶּם וְרֵאִיתֶם בֵּין צַדִּיק לְרָשָׁע בֵּין עֹבֵד אֱלֹהִים לְאִשֶּׁר לֹא עֹבֵד:

Then shall ye again discern between the righteous and the wicked, between him that serveth G-d and him that serveth Him not.

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KEHOT'S NOTE

מלאכי ג, יח.

24 **עובד אלקים**

Tanya explains that "one who serves" is in the present tense: he is in the midst of the struggle with the evil inclination, which is the work of the beinoni. The text refers here for the meaning of serving G-d.

Tanya, Likkutei Amarim 15:1-2: אמרים 15:1-2: חלק ראשון; ליקוטי אמרים 15:1-2: ט"ו-א: ב'

וְכֵן יוֹכֵן מֵה שִׁכְתוֹב: "וְשִׁכְתֶּם וְרֵאִיתֶם בֵּין צַדִּיק לְרָשָׁע, בֵּין עֹבֵד אֱלֹהִים לְאִשֶּׁר לֹא עֹבֵד". שֶׁהַפֶּרֶשׁ בֵּין "עֹבֵד אֱלֹהִים" לְ"צַדִּיק" הוּא, שֶׁ"עֹבֵד" הוּא לְשׁוֹן הָנָה - שֶׁהוּא בְּאִמְצַע הָעֲבוּדָה, שֶׁהִיא הַמְלַחְמָה עִם הַיֵּצֶר הָרָע, לְהַתְגַּבֵּר עָלָיו וּלְגַרְשׁוֹ מִהָ"עִיר קִטְנָה" שֶׁלֹא יִתְלַבֵּשׁ בְּאַבְרֵי הַגּוֹף, שֶׁהוּא בְּאִמְתָּ עֲבוּדָה וְעַמֵּל גָּדוֹל לְהִלָּחֵם בּוֹ תָּמִיד, וְהֵינּוּ - הַבֵּינוֹנִי.

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25 **מה רב טובך**

"How great is Your goodness, which You have hidden away for those who fear You." The Alter Rebbe reads the "hiding away" as the gevuros through which the delight of Gan Eden is revealed.

Psalms 31:20: תהילים ל"א: כ'

מֵה רַב־טוֹבְךָ אֲשֶׁר־צִפְנָתָ לִירְאֶיךָ פַּעֲלָתָ לַחֲסִים כִּי נִגַּד בְּנֵי אָדָם:

Oh how abundant is Thy goodness, which Thou hast laid up for them that fear Thee; Which Thou hast wrought for them that take their refuge in Thee, in the sight of the sons of men!

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KEHOT'S NOTE

תהלים לא, כ.

26 **מה רב טובך אשר צפנת ליראיך**

Reishis Chochmah, which the text cites, quotes this verse about the reward of Gan Eden and explains "how great is

Your goodness" as the light created on the first day and hidden away for the righteous.

ראשית חכמה, שער האהבה 6:89 Reshit Chokmah, Gate of Love
ו:פ"ט

וכן אמר גם כן (תהלים לא, כ) מה רב טובך אשר צפנת ליראיך פעלת לחוסים כך, פירשו בוהר פרשת בראשית (ז' ע"א) שפעלת לחוסים נאמר על גן עדן, שבו הצדיקים עומדים בלבוש דומה לעולם הזה, עיין שם. ואומרו מה רב טובך הוא סוד האור שברא הקדוש ברוך הוא ביום ראשון, ובו נשתמש משה, וגנוזו לצדיקים לעתיד לבא כדפירש רשב"י ע"ה.

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27 אם אין יראה אין חכמה

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

KEHOT'S NOTE

אבות ג, יז.

28 אם אין יראה אין חכמה

"If there is no wisdom there is no awe; if there is no awe there is no wisdom." It links awe, which equals gevurah in number, to wisdom.

משנה אבות ג:יז Pirkei Avot 3:17

רבי אלעזר בן עזריה אומר, אם אין תורה, אין דרך ארץ. אם אין דרך ארץ, אין תורה. אם אין חכמה, אין יראה. אם אין יראה, אין חכמה. אם אין בינה, אין דעת. אם אין דעת, אין בינה. אם אין קמח, אין תורה. אם אין תורה, אין קמח. הוא היה אומר, כל שחכמתו מרבה ממצעו, למה הוא דומה, לאילו שענפיו מרבין ושרשיו מעטין, והרוח באה ועוקרתו והופכתו על פניו, שנאמר (ירמיה יז) והיה כערער בערבה ולא יראה כי יבוא טוב ושכן חררים במדבר ארץ...

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom

...

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29 איזהו גבור הכובש

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

KEHOT'S NOTE

שם ד, א.

30 איזהו גבור הכובש

"Who is mighty? One who conquers his inclination." Here gevurah is self-restraint, the human counterpart of the divine contractions.

משנה אבות ד:א Pirkei Avot 4:1

בן זומא אומר, איזהו חכם, הלומד מכל אדם, שנאמר (תהלים קיט) מכל מלמדי השכלתי כי עדותיה שיתח לי. איזהו גבור, הכובש את יצרו, שנאמר (משלי טו) טוב ארך אפים מגבור ומשל ברוחו מלמד

עיר. איזהו עשיר, השמח בחלקו, שנאמר (תהלים קכה) יגיע כפיו כי תאכל אשריו וטוב לו. אשריו, בעולם הזה. וטוב לו, לעולם הבא. איזהו מכבד, המכבד את הבריות, שנאמר (שמואל א ב) כי מכבדי אכבד ובני יקלו:

Ben Zoma said: Who is wise? He who learns from every man, as it is said: "From all who taught me have I gained understanding" (Psalms 119:99). Who is mighty? He who subdues his [evil] inclination, as it is said: "He that is slow to anger is better than the mighty; and he that rules his spirit than he that takes a city" (Proverbs 16:32). Who is rich? He who rejoices in his lot, as it is said: "You shall enjoy the fruit of your labors, you shall be happy ...

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31 להודיע לבני האדם גבורותיו

"To make known to the sons of man His mighty acts, and the glorious majesty of His kingdom." The Alter Rebbe reads "His gevuros" as the contractions through which the radiance of the Shechinah is revealed.

תהלים קמ"ה:יב Psalms 145:12

להודיע לבני האדם גבורותיו וכבוד הדר מלכותו:

To make known to the sons of men His mighty acts, And the glory of the majesty of His kingdom.

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KEHOT'S NOTE

תהלים קמה, יב.

32 הן הם גבורותיו

The Men of the Great Assembly restored "the mighty" to the prayer, explaining that G-d's might is that He conquers His inclination and is patient with the wicked. The Kehot note points here for "these are His gevuros."

יומא ס"ט ב:ט"ו Yoma 69b:15

אתו אינה ואמרו: אדרבה, זו היא (גבורת) גבורתו: שפוכש את יצרו — שנותן ארך אפים לרשעים. ואלו הן נוראותיו — שאלמלא מוראו של הקדוש ברוך הוא היאך אמת יכולה להתקיים בין האומות?

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

KEHOT'S NOTE

ראה יומא סט, ב. יל"ש רמז.

PARAGRAPH 6

33 "And it shall be tzitzis for you, and you shall see it and remember all the mitzvos of Havayah." The words open the maamar in Parshas Shelach to which the text refers.

במדבר ט"ו:ל"ט Numbers 15:39

והיה לכם לציצית וראיתם אתו וזכרתם את כל מצות ה' ועשיתם אתם ולא תתורו אחרי לבבכם ואחרי עיניכם אשר אתם זנים אחריהם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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PARAGRAPH 8

34 והי על מצחו

The golden plate “shall be on Aharon’s forehead ... always, for favor (leratzon) for them before Havayah.” The Alter Rebbe uses it to show that the forehead is the level of will (ratzon).

שמות כ"ח:ל"ח Exodus 28:38

והיה על־מצח אהרן ונשא אהרן את־עון הקדשים אשר יקדישו בְּנֵי יִשְׂרָאֵל לְכָל־מִתְנַת קִדְשֵׁיהֶם וְהָיָה עַל־מִצְחוֹ תָּמִיד לְרָצוֹן לָהֶם לִפְנֵי ה'

And it shall be upon Aaron’s forehead, and Aaron shall bear the iniquity committed in the holy things, which the children of Israel shall hallow, even in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the L-RD.

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KEHOT’S NOTE

שמות כח, לה.

35 ונקי בזהר רעוא דכל רעיון

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

KEHOT’S NOTE

ח"ג קבט, א. (קלו, ב) [כ]. רפה, ב. ועוד.

36 רעוא דכל רעיון

The first of the Zohar passages the Kehot note gives for the phrase “the will of all wills,” which the Alter Rebbe connects with the forehead.

Zohar, Idra Rabba 6:25-7:37 ל"ז:ו-כ"ה:ו רבא ו' האדרא רבא ו' כי"ה:ו-ל"ז:ו

37 רעוא דכל רעיון

Another Zohar passage the Kehot note gives for the phrase “the will of all wills.”

Zohar, Idra Zuta 4:37-10:49 מ"ט:ד-ל"ז:ו ווטא ד' האדרא ווטא ד' ל"ז:ו-מ"ט:ד

38 ועשית ציץ

“And you shall make a tzitz of pure gold”: the opening of the Torah Ohr maamar to which the bracket refers.

שמות כ"ח:ל"ו Exodus 28:36

וְעָשִׂיתָ צִיץ זָהָב טָהוֹר וּפְתַחְתָּ עָלָיו פְּתוּחֵי חֹתֶם קֹדֶשׁ לָהֶּ

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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39 בביאור ע"פ ועשית ציץ בסופו

There “And you shall make a tzitz,” in the masculine form, is a radiance drawn from above, unlike tzitzis, in the feminine, which rises from below like prayer; and Moshe is the one who makes the tzitz.

KEHOT’S NOTE

תו"א פד, א.

40 ובד"ה למנצח על השמינית

That maamar reads “For the conductor, on the eighth” as a song about circumcision, given on the eighth day, and

asks why circumcision on the eighth day overrides Shabbos.

KEHOT’S NOTE

לקו"ת תוריע כ, ד ואילך.

41 וכביאור ע"פ מי מנה

That explanation speaks of the mixture of good and evil within souls, which descend into this world to refine the good from the evil.

KEHOT’S NOTE

לעיל פ' בלק סט, א.

42 מי מנה עפר יעקב

Bilam’s words, “Who has counted the dust of Yaakov,” open the explanation in Parshas Balak to which the bracket refers.

Numbers 23:10 כ"ג:יג במדבר

מי מנה עפר יעקב ומספר את־רבע יִשְׂרָאֵל תָּמַת נַפְשֵׁי מוֹת לְשָׂרִים וְתִהְיֶה אַחֲרֵיתִי כְּמֹהוּ:

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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43 ועמ"ש . . נשא (דקב"ח ע"ב)

The note points to the Mitteler Rebbe’s explanations of the Zohar on Parshas Nasso, which comment on this Zohar passage (“like good wine...”).

KEHOT’S NOTE

ראה ב"ה"א לאד"ה"א פ' נשא. והגהות ב"ה"א להצ"צ כרך-ב ע' תתקכ.

44 כחמר טב דשקית ושכיך על דורדייה

The Zohar in Parshas Nasso (the Idra Rabba) describes the supernal level as “good wine that is settled and rests on its lees.” The text points to an explanation of this passage in terms of Mah and Ban in Mocha Stima’ah.

Zohar, Idra Rabba 3:14-6:25 ו'י"ד-ו'כ"ה:ו רבא ו' האדרא רבא ו' כי"ה:ו-ל"ז:ו

45 בביאור ע"פ משה ידבר

Kehot’s note points to where this is explained further: Maamarei Admur HaZaken 5566.

KEHOT’S NOTE

אולי הכוונה לתו"א סט, א. ולהנדפס בסה"מ תקס"ו ע' ריט וע' רכו.

46 משה ידבר

“Moshe would speak, and G-d would answer him with a voice”: the opening of the explanation the bracket cites on the Name Mah.

שמות י"ט:י"ט Exodus 19:19

וְהָיָה קוֹל הַשֹּׁפָר הוֹלֵךְ וְהַזֶּקֶן מֵאֵד מִשֶּׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְּקוֹל:

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

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47 ובד"ה ענין האבות הן הן המרכבה

That maamar asks why the Patriarchs, whose root is in Atzilus, where "He and His life-forces are one," are called a chariot, unlike the creatures of the chariot (the faces of the lion and the ox), which come from the broken vessels of Tohu and are nullified like a horse to its rider.

KEHOT'S NOTE

תו"א עב, ד.

48 ובביאור ע"פ יונת

That explanation of "My dove, in the clefts of the rock" speaks of the concealment of exile and of its remedy, "let me see your countenance." It goes on to explain ten Sefiros of direct light from above to below and ten of returning light from below to above.

KEHOT'S NOTE

לקו"ת שה"ש כ, ב.

49 והניף הכהן אותם על לחם הביכורים

The waving of the two lambs with the bread of the first fruits on Shavuot: the opening of the last explanation the bracket cites.

Leviticus 23:20 כ"ג:כ"ג:כ"ג

והניף הכהן אותם על לחם הביכורים תנופה לפני ה' עלישני כבשים קדש יהיו לה' לכהן:

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

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PARAGRAPH 9

50 מלי' תשבע"פ קרינן לה

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

KEHOT'S NOTE

ת"י בהקדמה (פתח אלי').

51 כי מלי' תשבע"פ קרינן לה

In Elijah's prayer (Patach Eliyahu) each Sefirah is matched to a part of the body, and of Malchus it says, "Malchus is the mouth; the Oral Torah we call her." The Alter Rebbe uses it to identify Malchus, the Oral Torah, with Ban.

Tikkunei Zohar 17a:16-17 י"ז:ט"ז-י"ז:ט"ז

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אליו תרין כתיב *הנסתרות ליי אלקינו.

Constantinople, 1740 (CC-BY-NC)

52 בחכמה אתברירו

The Zohar passage the Kehot note gives for the teaching that the sparks are refined through the supernal wisdom.

Zohar II, 254b ב"ב רנד, כ

KEHOT'S NOTE

ראה זח"ב רנד, ב. ע"ה שי"ח, פה. מבו"ש ש"ה ח"א, פ"ב.

53 בחכמה אתברירו

Etz Chaim explains that the sifting of holiness from the dross depends on the supernal thought, which is Abba (Chochmah): "in thought they were all sifted." Here it grounds the statement that Mah, Chochmah, is the power that refines.

עץ חיים י"ח:ה"ח:Sefer Etz Chaim 18:5

54 בד"ה ויקח קרח

There the encompassing light is called sovev because it is not grasped in any world, while the inner light enclathes itself in the worlds and is revealed more in the vessels as the worlds rise through the fifty thousand jubilees.

KEHOT'S NOTE

לעיל נב, ד.

55 ויקח קרח

"And Korach took": the opening of the maamar in Parshas Korach to which the parenthesis refers.

במדבר ט"ז:1א:Numbers 16:1

ויקח קרח כורח בן יזר ודתן ואבירם בני אֱלִיָּאֵב ואֹן בֶּן פֶּלֶת בני ראובן:

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men;

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56 ובד"ה ואהבת את

That maamar observes that the first paragraph of the Shema, from "And you shall love" to "your gates," has forty-two words and the second seventy-two, although the Name of 42 belongs to Gevurah and the Name of 72 to Chesed.

KEHOT'S NOTE

לקמן פ' ואתחנן יב, ד ואילך.

57 חכמה כח מ"ה

The Zohar reads the word chochmah as ko'ach mah, "the power of Mah." It supports the identification of Chochmah with the Name Mah and with bittul.

Zohar III, 34a זח"ג לד, א

KEHOT'S NOTE

זח"ג לד, א. ת"י בהקדמה.

PARAGRAPH 10

58 מאן דלא כרע במודים נעשה נחש

"A man's spine, after seven years, becomes a snake; and that is when he did not bow at Modim." The Alter Rebbe reads it as being pushed entirely into kelipah.

Bava Kamma 16a:22 א"כ:ב"ב:16a

דתנאי: צבוע זכר לאחר שבע שנים נעשה עטלף, עטלף לאחר שבע שנים נעשה ערפד, ערפד לאחר שבע שנים נעשה קימוש, קימוש לאחר

שבע שנים נעשה חוה, חוה לאחר שבע שנים נעשה שד. שדרו של אדם - לאחר שבע שנים נעשה נחש. והני מילי דלא כרע כ"מודים".

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

59 מאן דלא כרע במודים נעשה נחש

The Zohar in Parshas Shelach, which the text cites for the fate of one who does not bow at Modim: that he will not rise at the Resurrection.

ספר זוהר, שלח לך י"ג:קכ"ה-ט"ו:קל"ז Zohar, Sh'lach 13:128-15:137

60 מאן דלא כרע במודים נעשה נחש

The Sava of Mishpatim, the second Zohar passage the text cites on this point.

ספר זוהר, משפטים ג'ק"י-ק"י"ח Zohar, Mishpatim 3:110-118

61 בתחמ"מ

The passage in Behar explains that the reward of a mitzvah is the mitzvah itself, the nullification of the self before G-d, and that every Jew has some measure of it; so one who does not bow at Modim, having no acknowledgment and bittul at all, "will not rise at the Resurrection." The second place the note gives (75d) is not linked here.

KEHOT'S NOTE

וע"ל בהר (מב, רע"ג). וע"ל (עה, ד). [כ].

62 ע"פ ועתה יגדל נא

There the Zohar's praise of the mitzvos as garments of the soul is explained: a person must return in a new life until he has fulfilled all 613 mitzvos.

KEHOT'S NOTE

לעיל פי שלח לה, ד.

63 ועתה יגדל נא

Moshe's plea after the spies, "And now, I pray, let the power of Ado-nai be great": the opening of the maamar in Parshas Shelach to which the bracket refers.

Numbers 14:17 במדבר י"ז:17

ועתה יגדל-נא כח אדני כאשר דברת לאמר:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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PARAGRAPH 11

64 נחת רוח שאמרתי ונעשה רצוני

Rashi explains "a pleasing fragrance" (rei'ach nicho'ach) as "a satisfaction of spirit before Me, that I spoke and My will was done." The Alter Rebbe reads it as the Supreme Will, which has no reason, being carried out and drawn down.

Rashi on Leviticus 1:9 על ויקרא א'ט:9

עלה. לשם עולה נקטתנו: אשה. כשישקטנו יהי שוקטו לשם האש; וכל אשה לשון אש, פושטייר בלעז: נחת רוח לפני, שאמרתי ונעשה רצוני (שם):

[AND THE PRIEST SHALL CAUSE ALL TO ASCEND IN FUMES ON THE ALTAR, TO BE] A BURNT OFFERING — i. e. only with the intention that it should be an offering of another class. The words are to be translated: he shall burn it as an offering of another class. (Sifra, Vayikra Dibbura d'Nedavah, Chapter 6 10) אשה AS A FIRE OFFERING — When he slaughters it he shall slaughter it with the intention of making a fire of it ...

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

65 אויר אור יו"ד

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

KEHOT'S NOTE

פרדס שעה"כ ערך אויר.

66 אויר אור יו"ד

The Zohar in Parshas Terumah, which the text itself cites for avir as or with a yud.

ספר זוהר, ספרא דצניעותא ד'ל"ח-4:38-5:51 Zohar, Sifra DiTzniuta

67 בביאור דמוזוה מימין

There the angel who "kisses" the prayer puts his breath (ruach) into its letters, raising them to their source in Keser.

KEHOT'S NOTE

תו"א מג, ב.

68 וקשרתם לאות

"And you shall bind them as a sign upon your hand": the verse of tefillin, whose details are not stated in the Written Torah.

דברים ו'ח:8 Deuteronomy 6:8

וקשרתם לאות עליך והיו לטטפת בין עיניך:

And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes.

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69 ד' פרשיות ט"ט בכתפי

Rabbi Akiva derives the four sections of the tefillin from the word totafos: "tat in Katfi means two, pas in Afriki means two." It is an example of a law the Written Torah does not state openly.

מנחות ל"ד ב'ב'ד-2-4b:2 Menachot 34b

ר"ע אומר אינו צריך טט בכתפי שנים פת באפריקי שנים ת"ר יכול יכתבם על ד' עורות ויניחם בד' בתים בד' עורות ת"ל (שמות יג, ט) ולזכרון בין עיניך וזכרון אחד אמרתי לך ולא בי וג' זכרונות הא כיצד כותבן על ד' עורות ומניחן בד' בתים בעור אחד ואם כתבן בעור אחד והניחן בד' בתים יצא וצריך שיהא ריוח ביניהן דברי רבי וחכ"א אינו צריך ושונים שנותן חוט או משיחה בין כל אחת ואחת ואם אין חריצון ניכר פסולות

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70

תפרן ואלכסון

"Tefillin must be square: a law given to Moshe at Sinai"; Rav Papa adds, "at their seams and their diagonal." Another measure known only from the Sages.

Menachot 35a:11-14 י"א-י"ד

מנחות ל"ה א: י"א-י"ד
תנא תפילין מרובעות הלכה למשה מסיני אמר רב פפא בתפרן ובאלכסון לימא מסייע ליה העושה תפילתו עגולה סכנה ואין בה מצוה אמר רב פפא מתני' דעבידא כי אמגוזא אמר רב הונא תפילין כל זמן שפני טבלא קיימת כשירות רב חסדא אמר נפסקו שתיים כשירות שלש פסולות אמר רבא הא דאמרת שתיים כשירות לא אמרן אלא זה שלא כנגד זה אבל זה כנגד זה פסולות וזה כנגד זה נמי לא אמרן אלא בחדתא אבל בעתיקא לית לן בה

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71

סוכה גבוהה כי אמה

"A sukkah that is higher than twenty cubits is invalid": one of the measures the Sages gave, which the Alter Rebbe calls the vessel for the Supreme Will.

Mishnah Sukkah 1:1 א': אמה

סכה שהיא גבוהה למעלה מעשרים אמה, פסולה. רבי יהודה מכשיר. ושאנה גבוהה עשרה טפחים, ושאין לה שלשה דפנות, ושחמתה מרובה מצלתה, פסולה. סכה ישנה, בית שמאי פוסלין, ובית הלל מכשירין. ואיזו היא סכה ישנה, כל שעשאנה קדם לחג שלשים יום. אבל אם עשאנה לשם חג, אפילו מתחלת השנה, כשרה:

A sukkah which is more than twenty cubits high is not valid. Rabbi Judah validates it. One which is not ten handbreadths high, or which does not have three walls, or which has more sun than shade, is not valid. An old sukkah: Bet Shammai invalidates it and Bet Hillel validates it. What is an "old sukkah"? Any one which he made thirty days before the festival; but if he made it for the purpose of the festival, even at the beginning of the year, it is valid.

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

72

כדת מה לעשות

"According to the law, what is to be done": Achashverosh's question, borrowed here for doing each mitzvah exactly as the law defines it.

Esther 1:15 א': אסתר

כדת מה לעשות במלכה ושתה על אשר לא עשתה את מאמר המלך אחריו ושרי כיד הסריסים:

'What shall we do unto the queen Vashti according to law, forasmuch as she hath not done the bidding of the king Ahasuerus by the chamberlains?'

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PARAGRAPH 12

73

איך לך טפה יורדת מלמע

The Zohar teaches that no drop comes down from above without two drops rising toward it from below. Here it in-

roduces the need for an arousal from below, the fire of Gevurah.

Zohar III, 247b, כ"ז, רמז

Taanit 25b:7-8 ח"ב: ב: ח"ב

תניא, רבי שמעון בן אלקעזר אומר: אין לך טפח מקמעה, שאין תהום יוצא לקראתו שלשה טפחים. והא תניא טפחיים! לא קשיא: כאן בעבודה, כאן בשאינה עבודה. אמר רבי אלקעזר: קשמנסכין את המים בקה, תהום אומר לחבירו: אפע מימיה, קול שני ריעים אני שומע. שנאמר: "תהום אל תהום קורא לקול צנוריה וגו'".

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

KEHOT'S NOTE

זח"ג רמז, ב. וראה תענית כה, ב. וע"ל שלח (מב, ב). וש"נ. [כ].

74

רוח אייתי רוח

The Zohar's principle that spirit draws spirit: the spirit roused below brings down spirit from above.

Zohar II, 162b, כ"ב קסב

KEHOT'S NOTE

זח"ב קסב, ב.

75

שמאלו תחת לראשי

"His left hand is under my head, and his right hand embraces me." The left, Gevurah, lifts Knesses Yisrael upward.

Song of Songs 2:6 ו' שיר השירים

שמאלו תחת לראשי וימינו תחבקיני:

Let his left hand be under my head, And his right hand embrace me.

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76

שפני שור שמהשמאל

In Yechezkel's chariot vision, "the face of an ox on the left." The ox stands for Gevurah, the left side.

Ezekiel 1:10 י' יחזקאל

ודמות פניהם פני אדם ופני אריה אליהם ופני יחזקאל ופני שור מהשמאל לארבעתם ופני יחזקאל 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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77

אחרי האש קול דממה דקה

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

KEHOT'S NOTE

מ"א יט, יב.

78

אחרי האש קול דממה דקה

Eliyahu's vision: wind, quaking and fire, "and after the fire, a still, small voice." The still voice is bittul, higher than the fire of enthusiasm.

I Kings 19:12 ט"ט: י"ט מלכים

ואחר הרעש אש לא באש ה' ואחר האש קול דממה דקה:

and after the earthquake a fire; but the L-RD was not in the fire; and after the fire a still small voice.

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PARAGRAPH 13

79

לא באש הי

“And after the quaking, fire; Havayah was not in the fire.” The text asks how fire can be holy if the verse says G-d was not in it.

I Kings 19:12 כ"ט: י"ט

ואחר הרעש אש לא באש הי ואחר האש קול דממה דקה:

and after the earthquake a fire; but the L-RD was not in the fire; and after the fire a still small voice.

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80

תירץ בת"ז

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

KEHOT'S NOTE

ת"י"ה (לה, ב). אבל אש ל"י שם, ואולי מת"י חדש (קסו, א) [תז"ח קז, ג] [כ].

81

אית רעש ואית רעש

The Tikkunei Zohar says, “There is quaking and there is quaking”: one of which it is said “Havayah was not in the quaking,” and one in which the Holy One, blessed be He, comes. The Kehot note remarks that fire is not mentioned there.

Tikkunei Zohar 35b:8-9 ט"ח-ט"ז

מאי קול רעש גדול. דאית רעש ואית רעש. אית רעש דאתמר ביה לא ברעש יי דלא ייתי תמן קב"ה. ואית רעש דייתי תמן. אלא רע"ש בהפוכא ער"ש כמה דאתמר יי יסעדנו על ערש דוי ודא איהו כל משכבו הפכת בחליו דאתהפך רע"ש לער"ש. ומאי ניהו ערש אלא איהו עש"ר בהפוך אתוון. ודא שכינתא דאיהי כללא דעשר ספירן דעלה אתמר אין קדושה בפחות מעשרה

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82

אש היינו בעולם הבריאה

That passage matches the four elements to the four worlds and places fire in Atzilus: as fire by nature rises away, so Atzilus is exalted above Beriah, Yetzirah and Asiyah.

Song of Songs 4:4 ד' ד' שיר השירים

כמגדל דויד צנארה בנני לתלפיות אלה המגן תלוי עליו כל שלטי הגברים:

Thy neck is like the tower of David Buildd with turrets, Whereon there hang a thousand shields, All the armour of the mighty men.

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KEHOT'S NOTE

להעיר מלקמן שה"ש ד, ד "והאש הוא מבחי האצ"י".

PARAGRAPH 14

83

באצ"י ג"כ יש אבי"ע

There the Alter Rebbe explains that within Atzilus itself there are also Atzilus, Beriah, Yetzirah and Asiyah: Keser, or the supernal Chochmah, is called Atzilus within Atzilus, and Binah is Beriah within Atzilus, as this paragraph says of the two kinds of fire.

Song of Songs 4:4 ד' ד' שיר השירים

כמגדל דויד צנארה בנני לתלפיות אלה המגן תלוי עליו כל שלטי הגברים:

Thy neck is like the tower of David Buildd with turrets, Whereon there hang a thousand shields, All the armour of the mighty men.

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KEHOT'S NOTE

ראה לקמן שה"ש ד, ד.

84

והכהנים הלויים

“And the kohanim, the Levites, the sons of Tzadok, who kept the charge of My Sanctuary.” The text cites the phrase as a parallel for the two modes of service, the ascent of fire and the drawing-down of bittul.

Ezekiel 44:15 ט"ו זקאל

והכהנים הלויים בני צדוק אשר שמרו את משמרת מקדשי בתעות בני ישראל מעלי המה יקרב אלי לשרתני ועמדו לפני להקריב לי חלב ודם נאם אדני הי

But the priests the Levites, the sons of Zadok, that kept the charge of My sanctuary when the children of Israel went astray from Me, they shall come near to Me to minister unto Me; and they shall stand before Me to offer unto Me the fat and the blood, saith the L-rd GOD;

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KEHOT'S NOTE

יחזקאל מד, טו. וראה לק"ת להאריז"ל ע"פ זה.

85

לחמי לאשי

“My offering, My bread for My fire-offerings, My pleasing fragrance, you shall take care to offer to Me in its appointed time”: the verse of the daily offering, which the paragraph explains phrase by phrase.

Numbers 28:2 כ"ח במדבר

צו את בני ישראל ואמרת אליהם את קרבני לחמי לאשי ירח ניהי 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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86

כל ישראל בני מלכים

“All Israel are children of kings.” Here it places the root of

Jewish souls in Malchus of Atzilus, the Name Ban.

שבת ס"ז א"י-י"א 67a:10-11 Shabbat

ובני מלכים בוגין. מאן תנא? אמר רבי אושעיא: רבי שמעון היא, דאמר: כל ישראל בני מלכים הם. רבא אמר: באריג בכסותו, ודברי הכל. מתני' יוצאין בבית החרגול ובשן שיעל ובמסמר מן הצלוב, משום רפואה — דברי רבי מאיר. וחקמים אוסרין אף בחול, משום דרכי האמורי.

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KEHOT'S NOTE

שבת סז, א. וש"נ.

87 וריח — הוא המעורר כו'

The note points there for the idea that fragrance is what awakens; the Tzemach Tzedek discusses it in his Or HaTorah on Parshas Toldos.

KEHOT'S NOTE

ראה אוה"ת תולדות קמה, ב.

88 ניחוחי הוא לשון הורדה

According to the note, this reading of nichochi as a term for bringing down is quoted there.

KEHOT'S NOTE

מובא באוה"ת ויקרא-ב ע' תקעג.

89 וכמאד"ל

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

KEHOT'S NOTE

תנא"ר פ"ה. [כ].

90 כל העוסק בתורה הקב"ה שונה כנגדו

"Every Torah scholar who sits and reads and studies and occupies himself with Torah, the Holy One, blessed be He, sits opposite him and reads and studies with him." It shows how Torah study makes the letters "close" to G-d.

תנא דבי אליהו רבה י"ה-א-ב' 18:1-2 Tanna DeBei Eliyahu Rabbah
... א"כ למה נאמר בכל צרתם לו צר אלא אמר הקב"ה בכל צער וצער שיש לישראל כביכול אני עמהם שנאמר לו צר א"ל לו צר אלא לי צר שנאמר (ישעיהו מ"ט:ג) ויאמר לי עבדי אתה ישראל אשר כך אתפאר לך נאמר קומי רני בלילה וגוי מאי שפכי כמים לבך נכה פני ה' מכאן אמרו כל ת"ח שיושב וקורא ושונה ועוסק בתורה הקב"ה יושב כנגדו וקורא ושונה עמו שכאן נאמר נכה פני ה' ולהלן הוא אומר ויחנו אלה נוכח אלה וגוי (מלכים א' כ"ט) מה להלן פניהם של אלו נוכח פניהם ...

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91 ודברי אשר שמתי בפיך

"My spirit that is upon you, and My words that I have put in your mouth, shall not depart from your mouth." Here it describes G-d's own words in the mouth of one who studies.

ישעיהו נ"ט:כ"א Isaiah 59:21

ואני זאת בריתי אותם אמר ה' רוחי אשר עליך ודברי אשר שמתי בפיך לא ימושו מפיה ומפי ירצה ומפי ירצה אמר ה' מעתה ועד עולם:

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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92

האבות . . הן הן המרכבה

Reish Lakish's teaching, "The Patriarchs, they are the chariot," on "G-d went up from upon Avraham." The Alter Rebbe matches the Patriarchs to Chesed, Gevurah and Tiferes.

Bereshit Rabbah 47:6 מ"ו:ו ראשית רבה

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

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

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KEHOT'S NOTE

ב"ר מז, ו.

93

ועל דמות הכסא

In Yechezkel's vision, "and upon the likeness of the throne, a likeness like the appearance of a man upon it from above." The man on the throne is the Rider, which the text identifies with Moshe's bittul.

יחזקאל א' כ"ו Ezekiel 1:26

וממעל לרקיע אשר על־ראשם כמראה אבן־ספיר דמות כסא ועל דמות הכסא דמות כמראה אדם עליו מלמעלה:

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

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KEHOT'S NOTE

יחזקאל א, כו.

PARAGRAPH 15

94 דמות כמראה אדם
 "A likeness like the appearance of a man" upon the throne: the Rider, identified here with Moshe and Yesod of Abba.

יחזקאל א': כ"ו Ezekiel 1:26

וממעל לרקיע אשר על־ראשם כמראה אבן־ספיר דמות כסא ועל דמות הכסא דמות כמראה אדם עליו מלמעלה:

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

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95 צו את בני ישראל
 "Command the children of Israel and say to them": the opening of the verse of the daily offering, which the paragraph reads as Moshe's joining (tzavsa) with Israel.

במדבר כ"ח: Numbers 28:2

צו את־בני ישראל ואמרת אליהם את־קרבני לחמי לאשי ריח ניחח 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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96 אמירה בחי אבא
 A Kabbalistic lexicon of terms, arranged by letter; the note points there for amirah (saying) as the level of Abba.

KEHOT'S NOTE

ראה מא"א אות א, סצ"ו.

97 ודברי אשר שמתו בפיו
 "And My words that I have put in your mouth": the power of divine speech that "say to them" gives to Israel.

ישעיהו נ"ט: Isaiah 59:21

ואני זאת בריתי אותם אמר ה' רוחי אשר עליך ודברי אשר־שמתו בפיו לא־ימושו מפיה ומפי זרע וזרע אמר ה' מעתה ועד־עולם:

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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98 ונועדתי
 "And I will meet with you there": G-d's meeting with Moshe above the Ark, which the text uses to read mo'ed as union.

שמות כ"ב: Exodus 25:22

ונועדתי לה שם ודברתי אתה מעל הכפרת מבין שני הכרבים אשר על־ארון העדות את כל־אשר אצוה אותה אל־בני ישראל:

And there I will meet with thee, and I will speak with thee from above the ark-cover, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

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KEHOT'S NOTE

שמות כה, כב.

99 אשר לא יעדה
 "Who has not designated her" (for marriage): the law of the Hebrew maidservant, cited for the sense of designation and union in mo'ed.

שמות כ"א: Exodus 21:8

אם־רצה בעיני אדניה אשר־לו (לא) יעדה והפדה לעם נכרי לא־ימשל למכרה בכגדו־כה:

If she please not her master, who hath espoused her to himself, then shall he let her be redeemed; to sell her unto a foreign people he shall have no power, seeing he hath dealt deceitfully with her.

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KEHOT'S NOTE

שמות כא, ח.

100 קדש . . בחי אבא
 The same lexicon, under its entry for kodesh (holy), which the note cites for kodesh as the level of Abba.

KEHOT'S NOTE

מא"א אות ק ס"ו.

101 קדש הוא לכם
 "And you shall keep the Shabbos, for it is holy to you." The holiness (kodesh) of Shabbos is identified with Abba.

שמות ל"א: Exodus 31:14

ושמרתם את־השבת כי קדש הוא לכם מחלליה מות יומת כי כל־העשה בה מלאכה ונכרתה הנפש ההוא מקרב עמיה:

Ye shall keep the sabbath therefore, for it is holy unto you; every one that profaneth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people.

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PARAGRAPH 16

102 וככלה תעדה כלי
 "And as a bride adorns herself with her ornaments." The text reads mo'ed through ta'deh, adornment, the level of Keser.

ישעיהו ס"א: Isaiah 61:10

שוש אשיש בה' תגל נפשי באלקי כי הלבישני בגדי־ישע מעיל צדקה יעטני כהתן יכהו פאר וככלה תעדה כליה:

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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KEHOT'S NOTE

ישעיי סא, י.

103 בד"ה אלה פקודי המשכן

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

KEHOT'S NOTE

לעיל פי פקודי

104 אלה פקודי

"These are the accounts of the Tabernacle, the Tabernacle of the Testimony": the opening of the maamar the text cites on eidus.

שמות ל"ח:כ"א Exodus 38:21

אלה פקודי המשכן משכן העדת אשר פקד עלי פי משה עבדת הלויים ביד איתמר בן-אהרן הכהן:

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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105 את קרבני

The Zohar in Parshas Vayetze, which the text cites on the phrase "es korbani."

ספר זוהר, ויצא מ"א:שע"א-מ"ב:שפ"א Zohar, Vayetzei 41:371-42:381

The stranger then continued his discourse on the above verse, but in the name of R. Eleazar. 'The accusative particle "eth" here,' he said, 'alludes to the Community of Israel; the "offering" is a connecting link (between high and low); "my food" is an allusion to the food that descends from on high in response to the stirring here below; "as a fire offering" includes all the other hosts which receive their necessary sustenance each one in proper measure; "of a sweet savour unto me" signifies the uniting of the ...

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

106 בזח"א ויצא

The note points to the Tzemach Tzedek's Or HaTorah on Parshas Pinchas, which discusses this Zohar passage on "es korbani."

KEHOT'S NOTE

ראה אוה"ת פי פנחס ע' א"פח.

107 בביאור ע"פ צאינה וראינה

There the crown (atarah) requires "Go out and see," from Atzilus into the chambers of Beriah.

KEHOT'S NOTE

לקמן שה"ש כח, ב.

108 צאינה וראינה

"Go out and see, daughters of Zion, King Shlomo, in the crown with which his mother crowned him": the opening of the explanation the text cites on Netzach and Hod.

Song of Songs 3:11 שיר השירים ג"י:יא

צאינה וראינה בנות ציון במלך שלמה בעטרה שעטרה-לו אמו ביום חתנתו וביום שמחת לבו:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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109 ריח ניחוחי

The Zohar in Parshas Pekudei, which the text cites on "My pleasing fragrance."

ספר זוהר, פקודי מ"ש:ג-שס"ג Zohar, Pekudei 40:353-363

whereas its beast-part, the consumed fats, were food for the unclean side. Not so the other, or peace-offerings, which had in them the sides of the forces of Rigour, and hence were named "lesser holy offerings"; for they do not ascend as adornments to the height of heights like the most holy offerings; and hence may be killed on any side of the altar.' R. Simeon further expounded the verse: "Man and beast thou preservest, O L-rd" (Ps. 36, 7). 'Man', he said, 'comes from the side of Man, that ...

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

110 להקריב לי

The Zohar in Parshas Shemos, which the text cites on "to offer to Me."

ספר זוהר, שמות נ"ש:ד-נ"א:שע"ד Zohar, Shemot 50:364-51:374

111 להקריב לי

The Zohar in Parshas Vayechi, which the text cites on this same subject.

ספר זוהר, ויחי ע"א:תשל"א Zohar, Vayechi 71:731-72:742

ע"ב:תשמ"ב

112 במועדו

The Zohar in Parshas Lech Lecha, which the text cites on "in its appointed time."

ספר זוהר, לך לך כ"ז:רצ"ח-ש"ט Zohar, Lech Lecha 27:298-309

113 במועדו

Another passage in Parshas Pinchas the text cites on "in its appointed time."

ספר זוהר, פנחס מ"ב:רל"ז-נ"ז:שמ"ח Zohar, Pinchas 42:237-57:348

114 ובמדרש ויקרא . . ע"פ וארשתיך לי

To explain "And I will betroth you to Me," that maamar brings the Midrash Shocher Tov and Vayikra Rabbah: wherever "to Me" is said, it never moves.

KEHOT'S NOTE

לעיל פי במדבר ט, ג.

125

וידעת היום

"And you shall know this day and take it to your heart": the opening of the maamar the text cites on "And you shall love."

דברים ד':ל"ט 4:39 Deuteronomy

וידעת היום והשבת אליך ב' ה' הוא האלקים בשמים ממעל ועל-
הארץ מתחת אין עוד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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126

והיה לכם לציצית

"And it shall be tzitzis for you": the opening of a maamar the text cites on the two fires.

במדבר ט"ו:ל"ט 15:39 Numbers

והיה לכם לציצית וראיתם אתו וזכרתם את-כל-מצות ה' ועשיתם אתם
ולא-תתורו אחרי לבבכם ואחרי עיניכם אשר-אתם זנים אחריהם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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127

כי תצא גבי ונתנו ה'

"When you go out to war against your enemies, and Havayah your G-d will deliver him into your hand": the opening of the maamar cited on "and Havayah will deliver him."

דברים כ"א:י" 21:10 Deuteronomy

כִּי-תֵצֵא לְמִלְחָמָה עַל-אֹיְבֶיךָ וְנָתַנּוּ ה' אֱלֹהֶיךָ בְיָדְךָ וְשָׁבִיתָ שְׁבוֹי:

When thou goest forth to battle against thine enemies, and the L-RD thy G-d delivereth them into thy hands, and thou carriest them away captive,

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128

ע"כ יאמרו המושלים

"Therefore the speakers of parables say": the opening of the maamar the text cites on "the flame of Yah."

במדבר כ"א:כ"ז 21:27 Numbers

על-כן יאמרו המושלים באו חֲשֹׁבוֹן תִּבְנֶה וְתִכּוֹנֶנּוּ עִיר סִיחֹן:

Wherefore they that speak in parables say: Come ye to Heshbon! Let the city of Sihon be built and established!

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129

שלהבת י"ה

Love's flashes are "flashes of fire, the flame of Yah": the higher fire that descends from above.

שיר השירים ח':ו 8:6 Song of Songs

שִׁימְנִי כְּחוֹתֶם עַל-לִבֶּךָ כְּחוֹתֶם עַל-זְרוֹעֶךָ כִּי-עֵזָה כְּמוֹת אֶהְיֶה קֶשֶׁה
כְּשֹׁאֵל קִנְאָה רָשָׁפִיָּה רָשָׁפִי אֵשׁ שְׁלֵהֲבֹתֶיהָ:

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave;

The flashes thereof are flashes of fire, A very flame of the L-RD.

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130

אתם נצבים

"You are standing this day, all of you": the opening of the maamar the text cites on G-d as a consuming fire.

דברים כ"ט:ו 29:6 Deuteronomy

אַתֶּם נִצְבִּים הַיּוֹם כָּלְכֶם לִפְנֵי ה' אֱלֹהֵיכֶם רְאִשֵׁיכֶם שְׁבִטֵיכֶם וְקְנִיכֶם
וְשֹׁטְרֵיכֶם כָּל אִישׁ יִשְׂרָאֵל:

Ye are standing this day all of you before the L-RD your G-d: your heads, your tribes, your elders, and your officers, even all the men of Israel,

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131

כי ה' אלקיך אש אוכלת הוא

"For Havayah your G-d is a consuming fire, a jealous G-d": the fire from above.

דברים כ"ד:ד 4:24 Deuteronomy

כי Havayah אֱלֹהֶיךָ אֵשׁ אוֹכֶלֶת הוּא אֵל קָנָא:

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

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132

כי ביום הזה יכפר

"For on this day He shall atone for you": the opening of the maamar the text cites on "the cleft of the rock."

ויקרא ט"ז:ל"ו 16:30 Leviticus

כִּי-בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ:
For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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133

בנקרת הצור

"And I will put you in the cleft of the rock": G-d's words to Moshe as His glory passes by, cited among the themes of the maamarim listed.

שמות ל"ג:כ"ב 33:22 Exodus

וְהָיָה בְּעָבֹר כְּבֹדִי וְשִׁמְתִּיךָ בְּנִקְרַת הַצּוּר וְשָׁכַתִּי כַּפִּי עַל-רֹאשׁוֹךָ:

And it shall come to pass, while My glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with My hand until I have passed by.

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134

קראן לו ויאכל לחם

Yisro tells his daughters, "Call him, that he may eat bread": a second verse in which "bread" stands for a wife.

שמות כ"ב:כ" 2:20 Exodus

וַיֹּאמֶר אֶל-בָּנֹתָיו וַאֲיוֹ לָמָּה זֶה עֹשֶׂתֶן אֶת-הָאִישׁ קְרָאָן לוֹ וַיֹּאכֶל לֶחֶם:

And he said unto his daughters: 'And where is he? Why is it that ye have left the man? call him, that he may eat bread.'

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135

ביום חתונתו

"In the crown with which his mother crowned him on the

day of his wedding": the verse the Mishnah expounds.

Song of Songs 3:11א"י: שיר השירים

צאנה וראינה בנות ציון במלך שלמה בעטרה שעטרה-לו אמו ביום חתנתו וביום שמחת לבו:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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136

ביום חתונתו זו מ"ת

The Mishnah reads "on the day of his wedding" as the Giving of the Torah, and "on the day of the joy of his heart" as the building of the Holy Temple. Here it illustrates the union of giver and receiver.

Taanit 26b:6-7א"י: תענית כ"ו ב

וכן הוא אומר: "צאנה וראינה בנות ציון במלך שלמה בעטרה שעטרה לו אמו ביום חתנתו וביום שמחת לבו". "ביום חתנתו" — זה מתן תורה, "וביום שמחת לבו" — זה בנין בית המקדש, שבינה במהרה בימינו. גמי בשלשה פרקים בשנה כהנים נושאין את כפיהם כו'. מעניות ומעמדות מי איכא מוסף? חסורי מיחסר, והכי קתני: בשלשה פרקים כהנים נושאין את כפיהן כל יום שמתפללין, ויש מהן ארבעה פעמים ביום — שחרית ...

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

KEHOT'S NOTE

תענית כו, ב.

137

ביו"ד נברא העוה"ב

This world was created with the hei and the World to Come with the yud. Here the yud is the giver and the hei the receiver.

Menachot 29b:13-14א"י: מנחות כ"ב ב

מפני מה נברא העולם הבא ביו"ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס"ת שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנו

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KEHOT'S NOTE

מנחות כט, ב.

138

שמור זו משנה

There the Oral Torah is "Guard" (shamor), the receiving, feminine side: through it the fire of the yud is kept in a person's heart, and he does not lose what is given to him.

KEHOT'S NOTE

נסמן לעיל עו, א.

139

חולין שנעשו על טהרת הקודש

"Ordinary food prepared in the purity of holy things is like holy things." The text uses it for the festivals drawing holi-

ness into the weekday prayers.

Chagigah 19b:4-6א"י: חגיגה י"ט ב

אתאן לרבי מאיר, דאמר: חולין ומעשר כהדדי נינהו, רישא רבנן וסיפא רבי מאיר! אין, רישא רבנן וסיפא רבי מאיר. רב אחא בר אבא מתני לה בסיפא חמש מעלות, ומוקי לה כולה כרבנן. אמר רב מרי: שמע מינה חולין שנעשו על טהרת הקודש — כקודש דמו. ממאי —

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

KEHOT'S NOTE

חגיגה יט, ב. ושי"נ.

140

Ben Bag Bag learns from "you shall take care to offer to Me in its appointed time" that the daily offering must be inspected for four days before it is slaughtered.

Pesachim 96a:9א"י: פסחים צ"ו א

והתניא, כן בג בג אומר: מניין לתמיד שטעון ביקור ארבעה ימים קודם שחיטה, שנאמר: "תשמרו להקריב לי במועד", ולהלן הוא אומר: "וזה לכם למשמרת עד ארבעה עשר", מה להלן טעון ביקור ארבעה ימים קודם שחיטה, אף כאן טעון ביקור ארבעה ימים קודם שחיטה!

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141

ע"פ אלה פקודי המשכן

There the double "Tabernacle" is two levels: through the positive mitzvos the union of vav-hei of the Name Havayah is made, the dwelling of the Shechinah.

KEHOT'S NOTE

לקו"ת פקודי ד, ג ואילך.

142

אלה פקודי המשכן

"These are the accounts of the Tabernacle, the Tabernacle of the Testimony": the doubled word is read as two unions, of vav-hei and of yud-hei.

Exodus 38:21א"י: שמות ל"ח כ

אלה פקודי המשכן משכן העדות אשר פקד עלי פי משה עבדת ה' ויהי ביד איתמר בן-אהרן הכהן:

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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143

זח"ג (בשלח ס"ג ב')

There the Zohar in Beshalach (63b) on "From the depths" is explained: "the depth of all, the depth of the well" are the two Yesods of Abba and Imma, the supernal Chochmah in the innermost heart, the "point in its palace."

KEHOT'S NOTE

ראה לקו"ת פי' ראה יח, ג.

144

ממעמקים קראתיך

"A song of ascents: From the depths I called You, Havayah": the verse on which the Zohar passage cited here comments.

Psalms 130:1א"י: תהילים קל"א

שיר המעלות ממעמקים קראתיך ה'

A Song of Ascents. Out of the depths have I called Thee, O
L-RD.

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145 ממעמקים קראתיך

The Zohar in Beshalach on “From the depths,” cited for the root of the union of Abba and Imma in the deepest level.

Zohar, Beshalach 28:408-418 כִּי־תִיחַ־תִּיחַ׃ בְּשֵׁלַח זֹהָר, ספר זוהר, R. Hezekiah discoursed on the verse: “A song of degrees. Out of the depth have I cried unto thee” (Ps. 130, 1, 2). ‘This Psalm’, he said, ‘is anonymous, because All-hidden, wishes to bless the universe, He lets His gifts of Grace congregate in that supernal depth, from where they are to be drawn, through human prayer, into the “Cistern”, so that all the streams and brooks may be filled therefrom.’ AND MOSES SAID UNTO THEM, LET NO MAN LEAVE OF IT UNTIL THE MORNING. R. Judah said: Every day ...

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

146 **ובפ' תרומה (קל"ד ב')**

There the Ramaz on Terumah (134b) explains “that they take for Me (li)”: li is the supernal Chochmah, the soul of all the worlds, which is why whatever is called li endures forever.

KEHOT'S NOTE

ראה לעיל פי' במדבר ט, ד.

147 ויקחו לי תרומה

“That they take for Me (li) an offering”: the li that the text links to the higher union.

שמות כ"ה:ב' Exodus 25:2

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ־לִי תְרוּמָה מֵאֵת כָּל־אִישׁ אֲשֶׁר יִדְבְּנוּ לְבוֹתָם תִּקְחוּ אֶת־תְּרוּמַתִּי׃

'Speak unto the children of Israel, that they take for Me an offering; of every man whose heart maketh him willing ye shall take My offering.

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148 ויקחו לי תרומה

The Zohar in Parshas Terumah on “That they take for Me an offering,” which the text cites for the level called li.

Zohar, Terumah 12:143-13:153 קנ"ג י"ג קמ"ג י"ב תרומה
Jacob symbolized the six sides of the supernal world as a single whole, and his sons were shaped to the likeness of the six aspects as manifested in the lower world. Now he desired to reveal to them a certain "end", for, as we have pointed out elsewhere,¹Zohar, Genesis, 62b. there is one "end of days" (kez ha-yamin), which refers to the Holy Kingdom, the mystery of Faith, the mystery of the King of Heaven; and another "end of days" (kez ha- yamim), which is the mystery of the Guilty ...

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

149 וישע ה' אל הבל

“And Havayah turned to Hevel and to his offering.” The word vayisha is read as the drawing-down of the 370 (shin-ayin) lights.

בראשית ד:ד' Genesis 4:4

וְהָקֵל הֵבִיא גַם־הוּא מִפְּכֻרֹת צֹאנוּ וּמִחֻלָּהֶן וַיִּשַׁע ה' אֶל־הָקֵל וְאֶל־
מִנְחָתוֹ:

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

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KEHOT'S NOTE

בראשית ד, ד.

150 **צו את כו' תשמרו להקריב**

The Mishnah explains the ma'amados from "Command the children of Israel... My offering, My bread": how can a person's offering be brought while he does not stand by it?

Taanit 26a תענית כ"ו א

151 תשמרו להקריב

At the end of the section, “the fragrance of my son” is read through “My pleasing fragrance you shall take care,” the Holy Temple built, destroyed and rebuilt.

בראשית רבה ס"ה:כ"ג Bereshit Rabbah 65:23

דבר אחר: מלמד שהראה לו הקב"ה בית המקדש בנוי וחרב ובנוי. ראה ריח בני, הרי בנוי, היך מה דאת אמר: (במדבר כח): ריח ניחוחי תשמרו. כריח שדה, הרי חרב, כמה דאת אמר: (מיכה ג): ציון שדה תחרש. אשר ברכו ה', בנוי ומשוכלל לעתיד לבא, כענין שנאמר (תהלים קלג): כי שם צוה ה' את הברכה, חיים עד העולם.

Another matter, it teaches that the Holy One blessed be He showed him the Temple built and destroyed and built. “See, the scent of my son” - that is built, just as it says: “My pleasing aroma; you shall observe” (Numbers 28:2). “Like the scent of a field” - that is destroyed, just as it says: “Zion will be plowed as a field” (Micah 3:12). “That the L-rd blessed” - built and enhanced in the future, as it is stated: “For there the L-rd commanded the blessing of life, for ...

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152

תשמרו להקריב

At the end of the section: G-d's command to Israel, "My pleasing fragrance you shall take care to offer to Me," shows that their offerings are the most pleasing to Him.

Vayikra Rabbah 7 ויקרא רבה ז'

153

צו את כו' תשמרו להקריב

At the end of the section: an offering brought willingly is "My offering" (korban), while one brought under compulsion is only "for My fires" (le'ishai).

Vayikra Rabbah 27 ויקרא רבה כ"ז

154

צו את כו' תשמרו להקריב

Rabbi Shimon bar Yochai teaches that tzav (command) always implies an outlay of money, and lists "Command the children of Israel... My offering" among his examples.

Bamidbar Rabbah 7 במדבר רבה ז'

155

צו את כו' תשמרו להקריב

When G-d said, "Command the children of Israel... My offering, My bread for My fire-offerings," Moshe asked who could ever provide Him enough offerings.

Bamidbar Rabbah 12 במדבר רבה י"ב

156

לעבדה ולשמרה

Near the end of the section: "to work it and to guard it" are the offerings, as it is written, "you shall take care to offer to Me in its appointed time."

Bereshit Rabbah 16:5 בראשית רבה ט"ז

רבי יהודה ורבי נחמיה: ר' יהודה אמר: עילה אותו, היך מה דאת אמר (שם יד): ולקחום עמים והביאום וגו' רבי נחמיה אמר: פיתה אותו, היך מה דאת אמר (הושע יד): קחו עמכם דברים ושובו אל ה' וגו'. ויניחיהו ר' יודן ור' ברכיה: רבי יודן אמר: הניח לו והגין עליו, ועדנו מכל אילני גן עדן. רבי ברכיה אמר: להניחו ולהגין עליו, ולעדנו מכל אילני גן עדן. ויניחיהו, נתן לו מצות שבת, כמה דאת אמר (שמות כ): וינח ביום השביעי. לעבדה, ששת ימים תעבוד. ולשמרה, (דברים ה): שמור את יום השבת לקדשו ...

"The L-rd G-d took the man and placed him in the Garden of Eden, to cultivate it and to keep it" (Genesis 2:15). "The L-rd G-d took [vayikah] the man..." - Rabbi Yehuda and Rabbi Neḥemya, Rabbi Yehuda says: He elevated him, just as it says: "The peoples will lift them up [ulkaḥum] and bring them..." (Isaiah 14:2). Rabbi Neḥemya said: He enticed him, just as it says: "Take [keḥu] words with you and return to the L-rd..." (Hosea 14:3). "And placed him [vayaniḥehu]" - Rabbi Yudan and Rabbi Berekhya, ...

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157

אספה לי

The end of Behaalos'cha in Bamidbar Rabbah lists the things G-d calls "Mine," among them the offerings, "My

offering, My bread for My fire-offerings," and the elders, "Gather for Me seventy men."

Bamidbar Rabbah ט"ו במדבר רבה ט"ו

158

אספה לי

"Gather for Me seventy men of the elders of Israel": one of the places where G-d says li, "for Me."

Numbers 11:16 במדבר י"א ט"ז

וַיֹּאמֶר ה' אֶל־מֹשֶׁה אֲסַפְּהֶֽנִּי שְׁבַע־עִים אִישׁ מִזִּקְנֵי יִשְׂרָאֵל אֲשֶׁר יֵדְעֶתָ כִּי־הֵם זִקְנֵי הָעָם וְשִׁטְרֵיוֹ וְלָקַחְתָּ אֹתָם אֶל־אֹהֶל מוֹעֵד וְהָתִיצְבוּ שָׁם עִמָּךְ:

And the L-RD said unto Moses: 'Gather unto Me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tent of meeting, that they may stand there with thee.

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159

צווארך בחרוזים

G-d tells Moshe, "Before you command Me about My children, command My children about Me," as it is written, "Command the children of Israel."

Shir HaShirim Rabbah 1:11-12 שיר השירים רבה א' י"א-י"ב

... מִבֵּית וּמִחוּץ תִּצְפֶּנּוּ, וּמֵה מְקוֹמֵם רַבִּי חֲנִינָא קָרִיֵּה דְרִישׁ לְקִישׁ, אָמַר רַבִּי פִנְחָס שְׁחַפָּה בִּין נָסֵר לְנָסֵר. יְהוּדָה בְּרַבִּי אֹמֵר, נָאוּ לְחַיֵּה בְּתָרִים, זוֹ הַתּוֹרָה. צִנְאָרָה בְּחָרוּזִים, אֵלּוּ הַנְּבִיאִים. תּוֹרִי זָהָב, אֵלּוּ הַבְּתוּבִים. עִם נְקֻדּוֹת הַכֶּסֶף, זֶה שִׁיר הַשִּׁירִים, מֶלֶךְ הַתּוֹמָה וּמֶלֶךְ מְסִימָה. עַד שֶׁהִמְלִיךְ בְּמִסְבּוֹ, רַבִּי מֵאִיר וְרַבִּי יְהוּדָה, רַבִּי מֵאִיר אֹמֵר עַד שֶׁהִמְלִיךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא בְּמִסְבּוֹ, בְּרַקִּיעַ, נִתְּנוּ יִשְׂרָאֵל רֵיחַ רָע, וְאֶמְרוּ לְעֶגֶל (שְׁמוֹת לֵב, ד): ...

"We will make you golden rings with studs of silver" (Song of Songs 1:11). "We will make you golden rings." "We will make you golden rings," this is the plunder at the sea; "with studs of silver," this is the plunder of Egypt. Just like the difference between silver and gold, so was the property at the sea more valuable than the plunder of Egypt, as it is stated: "You came with ornaments upon ornaments [ba'adi adayim]" (Ezekiel 16:7). Ba'adi, this is the plunder of Egypt, adayim, this is the ...

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160

צווארך בחרוזים

"Your cheeks are lovely with rows of jewels, your neck with strings of beads": the verse whose Midrash the text cites.

Song of Songs 1:10 שיר השירים א' י'

נָאוּ לְחַיֵּה בְּתָרִים צִנְאָרָה בְּחָרוּזִים:

Thy cheeks are comely with circlets, Thy neck with beads.

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161

והמה כאדם עברו בריה

Rabbi Abahu opens with this verse: G-d brought Adam into Gan Eden and commanded him, and he transgressed the

command.

Eikhah Rabbah, Petichta 4^ו פתיחתא ד' איכה רבה,

רבי אבהו פתח (הושע ו, ז): והמה כאדם עברו ברית, זה אדם הראשון, אמר הקדוש ברוך הוא אדם הראשון הכנסתי אותו לגן עדן וצויתיו ועבר על צווי, ודנתי אותו בגרושין ובשלוחין, וקוננתי עליו איכה. הכנסתי אותו לגן עדן, שנאמר (בראשית ב, טו): ויקח ה' אלקים את האדם וינחהו בגן עדן, וצויתיו, שנאמר (בראשית ב, טז): ויצו ה' אלקים על האדם לאמר וגו'. ועבר על צווי, שנאמר (בראשית ג, יא): המן העץ אשר צויתיה וגו', ודנתי אותו בגרושין, ...

Rabbi Abbahu began: "But they, like men [ke'adam], have violated the covenant" (Hosea 6:7) – this is Adam the first man. The Holy One blessed be He said: I brought Adam the first man into the Garden of Eden, I commanded him, and he violated My command. I sentenced him to banishment and expulsion, and I lamented him with eikha. I brought him into the Garden of Eden, as it is stated: "He placed him in the Garden of Eden" (Genesis 2:15). I commanded him, as it is stated: "The ...

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162

והמה כאדם עברו ברית

"But they, like Adam, transgressed the covenant": the verse that opens the Pesichta of Eichah the text cites.

Hosea 6:7^ו: הושע ו

והמה כאדם עברו ברית שם בגדו כי:

But they like men have transgressed the covenant; There have they dealt treacherously against Me.

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163

Potiphar left everything in Yosef's hand "except the bread which he ate." The text uses it for the lower fire, ishah, called "bread" for the higher one.

בראשית ל"ט:6^ו: Genesis 39:6

ויעזב כל־אשר־לו ביד־יוסף ולא־ידע אתו מאומה כי אם־הלחם אשר־הוא אוכל ויהי יוסף יפה־תאר ויפה מראה:

And he left all that he had in Joseph's hand; and, having him, he knew not aught save the bread which he did eat. And Joseph was of beautiful form, and fair to look upon.

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ראשך עליך ככרמל

The passage ends with G-d telling Moshe that a king decrees and others fulfil: "so you shall decree upon Israel," as it is written, "Command the children of Israel."

שיר השירים רבה ז:6^ו: Shir HaShirim Rabbah 7:6

ראשך עליך ככרמל, אמר הקדוש ברוך הוא לישראל, ראשך עליך ככרמל, הרשים שבכם חביבים עלי כאליהו שעלה להר הכרמל, שנאמר (מלכים א יח, מב): ואלהיו עלה אל ראש הכרמל וישם פניו בין ברקו, ולמה שם פניו בין ברקו, אלא אמר לפני הקדוש ברוך הוא אינו לנו זכות הבט לקרית. ודלת ראשך כארגמן, אמר הקדוש ברוך הוא הדלים והרשים שבישראל חביבין עלי כדוד, שנאמר (זכריה יב, ח): והיה הנקשל בהם ביום ההוא ...

"Your head is upon you like the Carmel, and the locks of your head are like purple wool; the king is bound in the tresses" (Song of Songs 7:6). "Your head is upon you like the Carmel," the Holy One blessed be He said to Israel: "Your head [roshekh] is upon you like the Carmel"—the indigent [rashim] among you are as dear to Me as Elijah who climbed Mount Carmel, as it is stated: "Elijah climbed to the peak of the Carmel and he placed his face between his knees" ...

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ראשך עליך ככרמל

"Your head upon you is like Carmel": the verse whose Midrash the text cites last.

Song of Songs 7:6^ו: שיר השירים ז

ראשך עליך ככרמל ודלת ראשך כארגמן מלך אסור ברהטים:

Thy head upon thee is like Carmel, and the hair of thy head like purple; The king is held captive in the tresses thereof.

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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/](https://www.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