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ענין הנסכים

The matter of the libations



An offering is an ascent: like bread that supports the heart to receive life from the brain, it raises the supernal heart to receive from above and so joins life-force to all the worlds, yet reveals only the outer dimension of that life. The libations of wine, poured down to the deep, are the drawing down that answers it: as wine reveals what is hidden, they reveal G-d's inner dimension even in the lowest places, and the ascent exists for the sake of this drawing down.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

An offering is an ascent: like bread that supports the heart to receive life from the brain, it raises the supernal heart to receive from above and so joins life-force to all the worlds, yet reveals only the outer dimension of that life. The libations of wine, poured down to the deep, are the drawing down that answers it: as wine reveals what is hidden, they reveal G-d's inner dimension even in the lowest places, and the ascent exists for the sake of this drawing down.

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

Why are the offerings called the altar's "bread," and why are the libations, unlike the offering that rises, poured so that they go down through the shissin to the deep? Why wine, and why is an offering without libations "nothing"? Everything has an inner dimension, which receives from and cleaves to its cause, and an outer dimension, which bestows on what is below; in the chain of descent only the outer dimension of the higher reaches the lower. Wine, hidden in the grape, reveals the hidden. The offering is like bread: it raises the supernal heart, the Throne of Glory, to receive from the Brain, and so joins life-force to all the worlds, but their inner dimension stays concealed. The libations draw it down and reveal it, "wine that gladdens Elokim." With the meal-offering they bring Chochmah, Binah and Daas below, as tefillin draw down the ascent of the Shema. Flowing to the deep, they reach the lower waters, severities gathered there, and give them power to rise into holiness. Wine is Binah, where severities are sweetened in their root; its measure follows the ascent; and the shissin, the yekev, are the union of Havayah with Elokim.

OUTLINE

1 The questions, and the hidden made known

¶1

The Sages call the offering "the eating of the altar," and the Torah calls it "bread." Why, and why are the libations wine, poured down to the deep, the opposite of the offering's ascent, and why is an offering "a pleasing fragrance" only with them? The answer begins with "wine that gladdens": joy brings what is hidden into revelation, for everything has an inner dimension that cleaves to its cause and an outer dimension that bestows on what is other than itself.

2 Inner and outer in every level

¶2-4

A fruit's taste receives from the stars and bestows on the fruit's substance; an animal's life cleaves to the faces of the lion and the ox in the Chariot; the root of the soul cleaves to the face of man; angels receive from one another and give permission to one another. In the whole chain of descent the outer dimension of the higher becomes the inner dimension of the lower. Panim means turning toward one's cause, the outer dimension is bestowal, and the essence joins them, as Avraham, Yitzchak and Yaakov are water, fire and the middle bar.

3 Wine gladdens the heart

¶5

Wine, hidden in its grapes, arouses the revelation of the hidden: it reveals the inner dimension of the blood, and with it the inner dimension of the vital soul. Too much brings sleep, for the vessel cannot hold so great a revelation.

4 The offering as bread, the libation as wine

¶6

Bread joins soul and body by supporting the heart to receive life from the brain, after the food is refined. So the offerings, refined by the angels called "innards," raise the supernal heart, the Throne of Glory, to receive from the Brain, and the life-force of all the worlds is joined, yet only its outer dimension is revealed. The libations draw down and reveal the inner dimension, "wine that gladdens Elokim," so the concealment of the Name Elokim no longer hides; therefore every offering had libations.

5 Meal-offering, libations and tefillin; the division of the waters

¶7

Oil is Chochmah, flour Daas and wine Binah: without the meal-offering and libations nothing is drawn down, as the Shema without tefillin is an ascent alone. The libations' descent is explained through the second day, when the firmament divided the spiritual waters, making the upper waters more refined and the lower waters physical, like wine that clears as its lees settle.

6 Down to the deep

¶8

On the third day the lower waters were gathered into the deep, further from holiness, severities that must be refined and are sweetened as they well up from below, like the living waters of a spring. The libations' revelation of the inner dimension reaches them and gives them power to rise into holiness: "In holiness pour a libation."

7 Why wine, how much, and the yekev

¶9-10

Wine is Binah, the root where severities are sweetened. The measure of wine follows the ascent: half a hin for the bull, the essence of the face of the ox, less for the ram and the lamb; and the ascent must exceed the drawing down. The shissin are the yekev, the union of Havayah and Elokim, which draws the inner dimension even into the lower waters; a closing gloss lists more places on yekev as union, holiness and blessing.

KEY CONCEPTS

The libations נסכים

The wine poured on the altar, which flowed down through the shissin to the deep: the drawing down and revelation of the inner dimension that answers the offering's ascent.

The inner and the outer dimension פנימיות וחיצוניות

In every thing, the inner dimension receives from and cleaves to its cause, and the outer dimension bestows on what is other than itself. In the chain of descent the outer dimension of the higher becomes the inner dimension of the lower.

Ascent and drawing down העלאה והמשכה

The offering raises the animal's life-force to its source, the face of the ox in the Chariot; the libations draw down in return, in proportion to the ascent. The main purpose of the ascent is the drawing down that follows it.

Bread that sustains the heart ולחם לבב אנוש יסעד

Food supports the heart so that it receives life from the brain. So the offerings raise the supernal heart, the Throne of Glory, to receive from the supernal Chochmah, joining the life-force to all the worlds.

Wine that gladdens Elokim יין המשמח אלקים

Wine reveals what is hidden. Above, it "gladdens" the concealment that comes from the Name Elokim, so that it no longer hides and the inner dimension is revealed below.

The upper and the lower waters מים עליונים ומים תחתונים

Divided on the second day by the firmament, the Name Elokim. The lower waters, gathered into the deep, are severities that must be refined, sweetened as they rise from below and through the libations that reach them.

The shissin and the yekev שיתין / יקב

The cavities beneath the altar, which the Talmud calls the "winepress" of Isaiah's vineyard. Yekev has the numerical value of Havayah and Elokim together, their union, and the Raaya Mehemna reads it as union, holiness and blessing.

SECTION 1 • 11

The questions, and the hidden made known

1 ענין הנסכים. כתיב בפי' צו (וי' י"ח) ואם האכל יאכל¹ מבשר זבח שלמיו כוי וארו"ל (פי"ק דזבחים י"ג ב' כ"ח ב' ושאר דוכתי)

The matter of the libations (nesachim). It is written in Parshas Tzav (7:18), "And if any of the flesh of the sacrifice of his peace-offerings is at all eaten," etc. And our Sages, of blessed memory, said (in the first chapter of Zevachim, 13b [and] 28b, and in other places)

The maamar opens with its subject, the wine libations poured on the altar, and begins from a verse about the peace-offering. The verse doubles the verb "eaten" (he'achol ye'achel), and the Sages read the doubling as pointing to two different kinds of eating.

בשתי אכילות הכתוב מדבר^{2,3} כוי ואחת אכילת מזבח. וצריך להבין ענין הקרבנות שהיו מקריבין ע"ג המזבח מן הבקר כוי.

that "the verse speaks of two eatings," etc., "and one is the eating of the altar." Now we need to understand the matter of the offerings that they would offer upon the altar, "from the cattle," etc.

The Talmud explains that the verse speaks of two eatings: the eating of the offering by people, and the "eating" of the altar, when the offering's parts are consumed by its fire. This raises the first question: what is the inner meaning of bringing animals upon the altar?

ולמה נק' בשם אכילה כנ"ל וכמ"ש (ויקרא ג' י"א) לחם אשה⁴ לה' וכתב לחמי לאשי⁵ כוי.

And why is it called by the name "eating," as mentioned above, and as it is written (Leviticus 3:11), "the bread of the fire-offering to Havayah"; and it is written, "My bread for My fire-offerings," etc.?

The question is why the burning of an offering is called "eating" at all. Scripture itself calls the offerings G-d's "bread," so the term is deliberate and needs explaining.

ולהבין ענין הנסכים שהיו מנסכין היין ע"ג המזבח ויורד לשיתין (סוכה מ"ט א') שמחוללין ויורדין עד התהום⁶ אשר הוא לכאורה פלא היפך הקרבן

And [we need] to understand the matter of the libations: they would pour the wine upon the altar, and it would go down into the shissin (the cavities) (Sukkah 49a), which are hollow and go down to the deep (tehom). This is seemingly a wonder, the opposite of the offering,

The second question concerns the libations. The wine poured on the altar ran down into the shissin, hollow channels beneath the altar that reach down to the deep, and this downward movement seems to be the very opposite of what an offering does.

שהוא בחי' העלאה שהיה שוחט הפר או הכבש בחי' חי ונוטל חיותו ממנו שהחיות עולה למעלה

which is the level of ascent: one would slaughter the bull or the lamb, the level of the animal (chai), and take its life-force from it, so that the life-force rises upward;

An offering is a movement of ascent. The animal, which belongs to the category of the living (chai), is slaughtered, and its life-force is raised upward to its source.

וגם עתר ענן הקרבן עולה למעלה אבל הנסכים הן מצומח ומורידין למטה לתהום. ולמה הנסכים דוקא יין.

and also the thick cloud of the offering rises upward. But the libations are from the vegetable [kingdom], and they bring down below, to the deep. And why are the libations specifically wine?

The smoke of the offering rises too, in the words Ezekiel uses for the cloud of incense. The libations go the other way: they come from the plant world, from the vine, and they are brought down. This leads to a third question: why must the libation be specifically of wine?

וגם שהקרבן אינו לריח ניחוח אלא עם הנסכים כמארז"ל (בפ"ב דברכות י"ד סע"ב) כל הקורא קריאת שמע בלא תפילין⁷ כו' כזבח בלא נסכים ועמ"ש עוד מזה סד"ה ויקהל משה.

Also, the offering is not “a pleasing fragrance” except together with the libations, as our Sages, of blessed memory, said (in the second chapter of Berachos, at the end of 14b): “Whoever recites the Shema without tefillin,” etc., “is like [one who offers] a sacrifice without libations.” And see what is written further on this at the end of the discourse beginning “And Moshe assembled.”

A fourth question: the Sages compare one who recites the Shema without tefillin to one who brings a sacrifice without libations, which implies that an offering without its libation is incomplete and not yet “a pleasing fragrance.” The text refers the reader to the end of the discourse beginning “And Moshe assembled” for more on this.

והענין הוא ע"פ מ"ש ויין ישמח⁸ לבב כו' החדלתי את תירושי המשמח אלקים⁹ כו' כי שמחה הוא בחי' גילוי ההעלם שע"י היין או ביום חתונתו ושמחת לבבו¹⁰ יוצא העלם ומצפוני לבבו מן ההעלם לגילוי.

The explanation of the matter is according to what is written, “And wine gladdens the heart,” etc., [and] “Shall I give up my wine that gladdens Elokim,” etc. For joy is the level of the revelation of what is hidden: through wine, or “on the day of his wedding” and [in] the joy of his heart, what is hidden and the secret places of his heart go out from concealment into revelation.

The answer begins with what wine does: it “gladdens,” and joy is the coming into the open of what was hidden. Wine, or the joy of a wedding day, brings out the feelings that lay concealed in the heart. Since the verse in Judges says that wine gladdens even Elokim, the same thing must happen Above.

כי הנה בכל דבר הנמצא במציאות יש בחי' פנימית ובחי' חיצונית. פנימית הוא בחי' קבלת שפעו וחיותו ודביקותו בעילתו. וחיצונית הוא בחי' השפעה לזולתו. כי אין לך עשב כו' שאין לו מזל¹¹ כו'.¹²

For in everything that exists there is the level of the inner dimension (pnimiyus) and the level of the outer dimension (chitzoniyus). The inner dimension is the level of receiving its flow and its life-force, and its cleaving to its cause. And the outer dimension is the level of bestowal upon what is other than itself. For “there is no blade of grass,” etc., “that has no mazal,” etc.

To explain this the maamar lays down a general principle: everything has an inner dimension, by which it receives from its source and cleaves to it, and an outer dimension, by which it gives to what is outside it. The Sages' saying that every blade of grass has its mazal, a heavenly force over it, shows that each thing below receives from a source above.

SECTION 2 • ¶2-4

Inner and outer in every level

2 והנה בכל פרי או עשב או תבואה יש ב' בחי' טעם הפרי שהוא בחי' רוחני ועצם ממשות הפרי

Now, in every fruit, herb or grain there are two aspects: the taste of the fruit, which is the spiritual aspect, and the very substance of the fruit itself.

The principle is first shown in the plant world. Every fruit, herb or grain has a spiritual element, its taste, and a physical element, its actual substance.

והרי בבחי' הטעם יש ב' כחות כח לקבל שפעו מן כוכבי מרום שהן המצמיחים כמ"ש ממגד תבואת שמש וממגד גרש ירחים¹³.

And in the aspect of the taste there are two powers. [One is] a power to receive its flow from the stars on high, which are what make [things] grow, as it is written, “And from the bounty of the sun’s produce, and from the bounty of the moons’ yield.”

The taste itself has two powers. The first is its power to receive from the heavenly bodies that make plants grow, as in Moshe’s blessing of the produce brought forth by the sun and by the moon.

3 וכן כל כוכב פרטי מצמיח עשב פרטי. וכח ההשפעה להשפיע שפעו וטעמו בגוף חומר הפרי וכן גבוה מעל גבוה.

So too, each individual star makes an individual herb grow. And [the other is] the power of bestowal, to bestow its flow and its taste into the body, the matter, of the fruit. And so too, “one higher than the high.”

Each herb has its own particular star. The second power of the taste faces outward: it passes its flow and its flavor into the physical body of the fruit. The words “one higher than the high” indicate that the same pattern repeats at every higher level.

וכן בבחי' החי חיותו שהוא בחי' פנימית ורוחנית הוא דבוק בעילתו שהוא בחי' פני אריה פני שור שבמרכבה.^{14, 15}

So too in the level of the animal (chai): its life-force, which is the inner and spiritual aspect, cleaves to its cause, which is the level of the face of the lion [and] the face of the ox in the Chariot (Merkavah).

The same holds for animals. Their life-force is their inner, spiritual side, and it is bound to its source in the Divine Chariot (Merkavah) that Ezekiel saw, in the faces of the lion and the ox.

4 וכנודע שפני אריה הוא מקור נפש החיות ופני שור¹⁶ הוא מקור נפש הבהמות כו' והחיות שמחיה את גוף ובשר

As is known, the face of the lion is the source of the soul of the wild beasts, and the face of the ox is the source of the soul of the domestic animals, etc. And the life-force that gives life to the body and the flesh

The face of the lion in the Chariot is the spiritual source of the wild beasts, and the face of the ox the source of the domestic animals. The life-force that animates an animal's body belongs to its outer side.

הבהמה הוא בחי' חיצוניות ועד"ז בבחי' נפש האדם שרש ופנימי הנפש דבוק בעילתו בחי' פני אדם לקבל חיותו וחיצוניות הנפש הוא ההשפעה שמחיה את הגוף

of the animal is the level of the outer dimension (chitzoniyus). In the same way in the level of the human soul: the root and inner dimension (pnimiyus) of the soul cleaves to its cause, the level of the face of man, to receive its life-force; and the outer dimension of the soul is the bestowal that gives life to the body.

The animal's life within its body is its outer dimension. The human soul has the same two sides: its root and inner core cleave to their source, the face of man in the Chariot, while its outer side is the force that gives life to the body.

וכן במלאכים כתיב ומקבלין דין מן דין^{17,18} שהכח שיש במלאך לומר קדוש הוא מקבל מלמעלה כמ"ש

So too regarding the angels it is written, "and they receive from one another": the power that an angel has to say "Holy" it receives from above, as it is written,

The angels show the same pattern. The Targum on Isaiah describes them as "receiving from one another," and the power to proclaim "Holy" comes to each angel from the one above it.

כי גבוה מעל גבוה¹⁹ שומר וגבוהים עליהם ונותנים גם כן רשות זה לזה²⁰ שהוא בחי' השפעתו למלאך אחר זולתו המקבל שפעו ממנו.

"For one higher than the high watches, and there are higher ones above them." And they also "give permission to one another," which is the level of its bestowal upon another angel besides itself, who receives its flow from it.

The verse in Ecclesiastes describes a ladder of levels, each watched over by a higher one. The phrase "they give permission to one another," from the Yotzer blessing before the morning Shema, shows the outward side: each angel gives to another angel, who receives from it.

ועד"ז בכללות השתלשלות העולמות וז"ש בעי"ח²¹ שכל ההשתלשלות עילה ועלול הוא מבחינת חיצונית כו' (ר"ל שסדר ההשתלשלות הוא שחיצונית העליון נעשה פנימית לתת תוך משא"כ פנימית העליון אינו יורד למטה לתחתון וכמ"ש מזה ג"כ באגה"ק בסופו²² וז"ל

In the same way in the chain of descending worlds (hishtalshelus) as a whole. And this is [the meaning of] what is written in Etz Chaim, that the whole chain of descent, cause and effect, is from the level of the outer dimension, etc. (That is to say, the order of the chain of descent is that the outer dimension of the higher becomes the inner dimension of the lower, whereas the inner dimension of the higher does not descend below to the lower. And as is also written on this in Iggeres HaKodesh, at its end; these are its words:

The same holds for the whole chain of worlds. Etz Chaim teaches that the descent from cause to effect runs through the outer dimension: the outer side of a higher level becomes the inner core of the level below it, while the higher level's own inner core does not come down.

ועוד זאת כמ"ש בפני לא יראו²³ שפנימית העליון אינו יכול לירד למטה רק חיצוניותו ובח"י אחוריים שהוא נובלות חכמה עילאה וע"י מזה ג"כ בד"ה ששים המה מלכות²⁴ כו"י

“And further, as it is written, ‘But My face shall not be seen’: the inner dimension of the higher cannot descend below, only its outer dimension and the level of the back (achorayim), which is the ‘fallen fruit’ (novlos) of the Supernal Chochmah (wisdom).” And see on this also in the discourse beginning “There are sixty queens,” etc.)

The gloss quotes the essay printed at the end of Iggeres HaKodesh: just as G-d told Moshe, “My face shall not be seen,” the inner face of a higher level cannot descend, only its back, the “fallen fruit” (novlos) of the Supernal Chochmah. Novlos are fruit that drop from the tree before they ripen, an image for a lesser, outer offshoot of something higher.

הרי שבכל הנמצאים יש בחינת פנימית שהוא מלשון פנים (וע"י בזהר אמור צ"ג ב' ע"פ בקשו פני)^{25, 26} שפירושו לשון פונה כי פנו אלי²⁷ כו"י

Thus in all existing things there is the level of the inner dimension (pnimiyus), which is from the word panim (face) (and see in the Zohar, Emor, 93b, on [the verse] “Seek My face”), whose meaning is an expression of turning (poneh), [as in] “For they have turned to Me,” etc.,

So every existing thing has an inner dimension, pnimiyus, a word that comes from panim, “face”; the text points to the Zohar on “Seek My face” for this. A face, in turn, implies turning (poneh), as in Jeremiah’s rebuke of those who turned their back to G-d and not their face.

אל תפן²⁸ כו"י שהוא בחי' כל עילה שפונה ודבוק בעילתו וחיצונית הוא בחינת השפעת שפעו לחוץ ויש בחינה ממוצעת שהוא בבחי' עצמי שמחבר ב' הכחות הנ"ל

[and] “Do not turn,” etc. This is the level of every cause that turns toward and cleaves to its own cause. And the outer dimension is the level of the bestowal of its flow outward. And there is an intermediate level, which is in the level of its essence, which joins the two powers mentioned above.

Moshe’s plea “Do not turn to their offering” uses the same root. Thus the inner dimension is a thing turning its face toward its own source and cleaving to it, the outer dimension is its giving outward, and between them stands a middle level, the thing’s own essence, which joins the two.

(י"ל ששלשה בחינות אלו הן חב"ד חג"ת נה"י וע' בע"ח שכ"ו פ"א ואפשר שזהו ג"כ ענין שבכל כלי יש ג' בחי' פנימי אמצעי חיצון שסימנם סת"ר סוף תוך ראש וכמ"ש במ"א) וג' כחות אלו הן בחי' אברהם יצחק ויעקב.

(It may be said that these three levels are Chochmah, Binah and Daas; Chesed, Gevurah and Tiferes; [and] Netzach, Hod and Yesod. And see Etz Chaim, Sha'ar 26, chapter 1. And perhaps this is also the matter that in every vessel there are three levels, inner, middle and outer, whose mnemonic is SaTaR: sof, toch, rosh (end, middle, head), as is written elsewhere.) And these three powers are the levels of Avraham, Yitzchak and Yaakov.

A gloss suggests that these three levels correspond to the three triads of Sefiros: the intellect (Chochmah, Binah, Daas), the main emotions (Chesed, Gevurah, Tiferes) and the lower emotions (Netzach, Hod, Yesod). Perhaps they are also the inner, middle and outer layers that every Kabbalistic vessel has. The text then names the three powers after the three Patriarchs.

כי אברהם בחינת חסד²⁹ ומים שיורדים מלמעלה הוא בחי' כח ההשפעה ויצחק בחינת אש שטבעו לעלות ויעקב הוא בחינת בריה התיכון שמבריה³⁰ ומחבר ב' הכחות כאחד.

For Avraham, the level of Chesed (kindness) and of water, which comes down from above, is the level of the power of bestowal; Yitzchak is the level of fire, whose nature is to rise; and Yaakov is the level of "the middle bar," which runs through and joins the two powers as one.

Avraham is Chesed, likened to water, which flows down from above: the power of giving. Yitzchak is fire, which rises upward. Yaakov is the "middle bar" of the Tabernacle, which ran through all the boards from end to end and joined them: the middle power that unites the other two.

SECTION 3 • 15

Wine gladdens the heart

5 וזהו ענין ויין ישמח לבב אנוש³¹ פי' שהיין הוא מעורר גילוי פנימית הנפש מן ההעלם לגילוי

And this is the matter of "And wine gladdens the heart of man." The meaning is that wine arouses the revelation of the inner dimension (pnimiyus) of the soul, from concealment into revelation.

Now the verse "wine gladdens the heart of man" can be understood: wine brings the inner dimension of the soul out of hiding and into the open.

והיינו לפי שהיין טמון ונעלם בענביו ויוצא מן ההעלם ע"כ טבעו לעורר גילוי ההעלם וכל השותה יין פניו מאדימות שהוא גילוי ההעלם

This is because wine is hidden and concealed in its grapes and comes out from concealment; therefore its nature is to arouse the revelation of what is hidden. And whoever drinks wine, his face turns red, which is the revelation of what is hidden.

Wine has this effect because of its own nature: it lies hidden inside the grapes until it is pressed out, so it draws out what is hidden. The visible sign is the reddening of the drinker's face.

והיינו כי הנפש החיונית מלובשת היא בדם והיין מעורר התגלות פנימית הדם וממילא מתגלה ג"כ פנימית הנפש החיונית המלובשת בפנימית הדם

That is, the vital soul is en clothed in the blood, and wine arouses the revelation of the inner dimension of the blood; and as a matter of course, the inner dimension of the vital soul, which is en clothed in the inner dimension of the blood, is also revealed.

The mechanism is that the vital soul, which animates the body, is en clothed in the blood. Wine stirs up the inner dimension of the blood, and with it the inner dimension of the vital soul en clothed there comes out.

אך אם שותה יותר מדאי גובר עליו השינה שהוא מחמת ריבוי גילוי ההעלם אין הכלי יכול לקבל רוב אור גילוי פנימית:

But if he drinks too much, sleep overcomes him. This is because of the abundance of the revelation of what is hidden: the vessel cannot receive the great light of the revelation of the inner dimension.

Too much wine brings sleep, and the cause is an excess of revelation. The vessel, the person's capacity to receive, cannot hold so much revealed inner light.

SECTION 4 • ¶6

The offering as bread, the libation as wine

6 ב ומעתה נבא לבאר הטעם שהקרבנות נק' לחם ומאכל.³² כי הנה פעולת המאכל לחבר חיות הנפש עם הגוף. והגם שבכח הנפש עצמו יש כח ההתפשטות להחיות הגוף.

2. And now we will come to explain the reason that the offerings are called bread and food. For the function of food is to join the life-force of the soul with the body. And although in the power of the soul itself there is the power of extension to give life to the body,

The second section begins to answer the first question: why the offerings are called bread and food. The function of food is to bind the soul's life-force to the body, even though the soul itself has the power to spread into the body and give it life.

אך אעפ"כ אינו פועל פעולתו אלא ע"י הלחם וכמ"ש ולחם ללב אנוש יסעד³³ וכתוב וסעדו לבכם³⁴
ע"י בפרש"י³⁵ פ"י שהלחם סועד ומעלה את הלב לקבל החיות מן המוח

even so it does not accomplish its effect except through bread, as it is written, "And bread sustains (yis'ad) the heart of man"; and it is written, "And sustain (sa'adu) your hearts" (see Rashi's commentary). The meaning is that bread supports and raises the heart to receive the life-force from the brain

In practice the soul gives life to the body only through eating. Scripture says that bread "sustains" the heart, and Rashi on "sustain your hearts" notes that bread is called the support of the heart: it supports and lifts the heart so that it can receive life-force from the brain.

(כי סעד הוא ענין סמך שלא יפול כמו להכין אותה ולסעדה)³⁶ (בישעיה ס"י ט') דהיינו שלא תמוט
(for sa'ad is a matter of supporting, so that it should not fall, as in "to establish it and to support it")
(in Isaiah, chapter 9), that is, so that it should not totter.

The root sa'ad means to prop something up so that it does not fall, as Isaiah uses it of establishing and upholding the throne of David's kingdom.

והיינו אחר שיתברר המאכל באצטומכא שהפסולת וחיצונית שבמאכל נדחה לחוץ והולך דרך
הקרביים לחוץ והמובחר שבו עולה ללב ולמוח ואז יורד חיות מן המוח ללב ולכל האברים.

This is after the food has been refined in the stomach: the waste and the outer part of the food are pushed outside and go out by way of the intestines, while the choicest part of it rises to the heart and to the brain; and then life-force comes down from the brain to the heart and to all the limbs.

Digestion is a process of refinement: in the stomach the waste and outer part of the food is separated and expelled, while its choicest part rises to the heart and the brain. Only then does life-force flow down from the brain to the heart and to the whole body.

כך עד"מ זה יובן למעלה דהנה כתיב ואתה מחיה את כולם³⁷ שחיות כל העולמות הוא ע"ד דוגמא חיות
הנפש בגוף שיש בו בחינת פנימית וחיצונית כנ"ל והחיבור הוא ע"י בחי' לחם (וע' בסמוך)

By way of this analogy it will be understood Above. For it is written, "And You give life to them all": the life-force of all the worlds is after the pattern of the life-force of the soul in the body, in which there is the level of the inner dimension (pnimiyus) and the outer dimension (chitzoniyus), as mentioned above; and the joining is through the level of bread (and see shortly below).

The same structure exists Above. The verse "You give life to them all" shows that G-d gives life to all the worlds the way the soul gives life to the body, with an inner and an outer dimension, and the link between that life-force and the worlds is made by "bread."

והוא ענין הקרבנות והמאכל צריך להתברר תחלה והוא ענין מ"ש וכל קרבי את שם קדשו³⁸ המו מעי לו³⁹ כו

And this is the matter of the offerings. And the food must first be refined; this is the matter of what is written, "And all my innards, [bless] His holy Name," [and] "My innards yearn for him," etc.

That "bread" Above is the offerings. Like food, the offering must first be refined, and the verses "all my innards" and "my innards yearn for him" are taken as showing that the spiritual realm too has its "innards."

שיש מלאכים שהם בחי עינים עיני⁴⁰ ה' ויש בבחי אזנים⁴¹ ויש בבחי קרביים⁴² שהם המבררים כו

For there are angels that are the level of eyes, "the eyes of Havayah"; and there are [angels] in the level of ears; and there are [angels] in the level of innards, which are the ones that refine, etc.,

The Tikkunei Zohar speaks of angels who are G-d's "eyes" and others who are His "ears." Other angels are the "innards," whose task, like that of the digestive organs, is to refine.

שהפסולת נדחה לחוץ שהוא בחי השפעה חיצונית שיורד בריבוי השתלשלות עד שמצמיח כל חציר ותבואה וכמ"ש וממגד תבואת שמש⁴³ כו

so that the waste is pushed outside, which is the level of outer bestowal, which descends through many [stages of] the chain of descent (hishtalshelus) until it makes all grass and grain grow, as it is written, "And from the bounty of the sun's produce," etc.

In this refinement Above, the "waste" is pushed outward: it is the outer bestowal, which descends through many stages until it makes grass and grain grow in this world. The verse about "the bounty of the sun's produce," cited earlier for the stars' influence, is brought again here.

והמובחר עולה ללב שהוא בחי כסה"כ שהוא רבוא רבבות מחנה מיכאל באהבה ומחנה גבריאל ביראה אשר בכללם נק' לב שע"י הקרבנות מן הבקר מן הצאן⁴⁴

And the choicest part rises to the heart, which is the level of the Throne of Glory, which is the myriads upon myriads of the camp of Michael in love and the camp of Gavriel in awe, which as a whole are called the heart. So that through the offerings, "from the cattle, from the flock,"

The choicest part rises to the "heart" Above, which is the Throne of Glory: the vast camps of angels, Michael's camp serving in love and Gavriel's in awe, which together are called the heart. The offerings "from the cattle, from the flock" are what nourish this heart.

סועד הלב העליון להיות עולה לקבל חיות מן המוח ריח ניחוח להויה והיינו שבח"י הבהמה עולה בבחי' פני שור וכתוב והחיות נושאות את הכסא^{45, 46, 47} כו'

support is given to the supernal heart, so that it rises to receive life-force from the brain: "a pleasing fragrance to Havayah." That is, the level of the animal rises into the level of the face of the ox; and it is written, "And the Chayos carry the Throne," etc.

Through the offerings the supernal heart is supported and raised to receive life-force from the supernal "brain," and this is the "pleasing fragrance to Havayah." The animal that is offered rises into its source, the face of the ox, one of the Chayos (holy beasts) that, in the Midrash's words, carry the Throne.

(וזהו וביום שמחת לבו⁴⁸ זה בנין⁴⁹ בית המקדש. כי על בהמ"ק ארז"ל מכון לשבתך⁵⁰ מכוון נגד שבתך⁵¹ זה בהמ"ק שלמעלה והוא בחינת כסא הכבוד כמ"ש בע"ח שער כסה"כ ועיין בזו"ג שלח קס"א ב' דאקרי קדש הקדשים כו')

(And this is [the meaning of] "and on the day of the joy of his heart": "this is the building of the Holy Temple." For concerning the Holy Temple our Sages, of blessed memory, said, "The place (machon) of Your dwelling': aligned (mechuvan) opposite Your dwelling," that is, the Holy Temple Above, which is the level of the Throne of Glory, as is written in Etz Chaim, Sha'ar Kisei HaKavod. And see the Zohar, Part III, Shelach, 161b, that it is called "the Holy of Holies," etc.,

A gloss connects this with the Mishnah's reading of "the day of the joy of his heart" as the building of the Holy Temple. The earthly Temple is aligned opposite the Temple Above, which is the Throne of Glory, and the Zohar on Shelach calls that place the Holy of Holies.

ותמן הוא לבא שריא⁵² כו' ועי' הקרבן נעשה ההעלאה לקבל מבחי' חכמה עילאה ומלמעלה מעלה ועמ"ש בד"ה לבכתני אחותי)

"and there the heart dwells," etc. And through the offering the ascent is effected, to receive from the level of Supernal Chochmah (wisdom), and from yet higher above. And see what is written in the discourse beginning "You have captured my heart, my sister.")

The Zohar adds that "there the heart dwells," so the Temple is the heart. Through the offering this heart rises to receive from Supernal Chochmah and from levels higher still.

וזהו ענין מעשה הקרבנות בחי' העלאה ובחי' מאכל לחבר התפשטות החיות להחיות כל העולמות בבחי' ואתה מחיה כו'

And this is the matter of the act of the offerings: the level of ascent, and the level of food, to join the extension of the life-force, to give life to all the worlds, in the level of "And You give life," etc.

This sums up the offerings: they are an ascent, and they are "food" that binds the life-force to the worlds, so that "You give life to them all" is fulfilled.

ובחיי הנסכים הוא בחיי המשכות וגילוי בחיי פנימית כמ"ש יאר ה' פניו אליך⁵³ כו' נסך שכר להוי"ה⁵⁴
 בחינת סובב כל עלמין וזהו יין המשמח אלקים⁵⁵ כו' בחיי המשכה מלמעלה למטה

And the level of the libations is the level of drawings-down and of the revelation of the inner dimension, as it is written, "May Havayah make His face shine upon you," etc.; "a libation of strong drink to Havayah," the level of the light that encompasses all worlds (sovev kol almin). And this is "wine that gladdens Elokim," etc., the level of drawing down from above to below.

The libations do something more: they draw down and reveal the inner dimension, as in the priestly blessing "May Havayah make His face shine upon you," the face being the inner dimension. The libation is poured "to Havayah," here the level of the encompassing light, and it is the "wine that gladdens Elokim," a drawing down from above to below.

(הנה החילוק בין הזבח לנסכים לכאורה הוא ב' דברים. הא' כי הזבח הוא העלאה והלחם שסועד הלב היינו ג"כ שמגביהו שיקבל החיות מהמוח.)

(Now, the difference between the sacrifice and the libations seemingly lies in two things. The first: the sacrifice is ascent; and the bread that supports the heart also means that it raises it up, so that it receives the life-force from the brain.)

A long gloss now defines the difference between the sacrifice and the libation, which seems to be twofold. The first difference is direction: the sacrifice is an ascent, and even the bread that supports the heart does so by lifting it up toward the brain.

הב' כי ע"י הלחם הוא כללות התחברות הנשמה בגוף שלולי הלחם היה הנשמה מסתלקת מן הגוף עד"מ ולא היה נמשך ומתגלה אפי' חיצוניות החיות מהנפש בגוף וע"י הלחם הוא התחברות והתפשטות החיות מהנשמה בגוף,

The second: through bread there comes about the joining of the soul with the body in general. For without bread the soul would, by way of analogy, depart from the body, and not even the outer dimension of the life-force would be drawn from the soul and revealed in the body; and through bread there comes about the joining and extension of the life-force from the soul into the body.

The second difference is depth. Bread provides the basic bond between soul and body; without it the soul would leave the body, and not even the outer part of its life-force would appear there.

אך עכ"ז פנימית החיות הוא עדיין בבחי' העלם בתוך הגוף וההתגלות היא רק בחי' חיצוני' והיין משמח וממשיך גילוי הפנימית כו'.

Nevertheless, the inner dimension of the life-force is still in a state of concealment within the body, and the revelation is only the level of the outer dimension; and wine gladdens and draws down the revelation of the inner dimension, etc.

Even with bread, the inner dimension of the life-force stays hidden within the body, and only its outer dimension is revealed. Wine is what "gladdens" and draws the inner dimension out into revelation.

וכך הנמשל למעלה עם היות שע"י הקרבן נעשה והחיות נושאות את הכסא העלאת בחי' ליבא הנ"ל לקבל מבחי' מוחא.

So too in the analogue Above: although through the offering there comes about "And the Chayos carry the Throne," the ascent of the level of the Heart (liba) mentioned above to receive from the level of the Brain (mocha),

The same holds Above. Through the offering, "the Chayos carry the Throne": the supernal heart rises to receive from the supernal brain.

ומזה נמשך להיות ואתה מחיה את כולם שמהלב יוצא החיות לכל האברים, עכ"ז פנימית החיות הוא עדיין בבחי' העלם והגילוי הוא רק בחינת חיצוניות, ולהיות גילוי הפנימית ממש זהו ע"י הנסכים שהן בחי' המשכה וגם גילוי הפנימית כו'.

and from this it follows that there is "And You give life to them all," as from the heart the life-force goes out to all the limbs, nevertheless the inner dimension of the life-force is still in a state of concealment, and the revelation is only the level of the outer dimension. And for there to be a revelation of the inner dimension itself, this is through the libations, which are the level of drawing down and also of the revelation of the inner dimension, etc.

From that ascent comes "You give life to them all," the life-force going out from the heart to all the limbs, but only in its outer dimension. The real revelation of the inner dimension comes through the libations, which both draw it down and reveal it.

אך אפשר לומר עוד עפמ"ש בע"ח של"ט דרוש ה' ולפעמים התחתון עולה ג"כ ב' בחי' כי לוקח גם פנימית של העליון ואז הוא ממש כמוהו כו' ע"ש.

But one could say further, according to what is written in Etz Chaim, Sha'ar 39, Derush 5: "And sometimes the lower rises also [in] two aspects, for it takes the inner dimension of the higher as well, and then it is truly like it," etc.; see there.

The gloss then raises a further possibility from Etz Chaim: at times the lower level rises so high that it takes in the inner dimension of the higher level as well, and then it is truly equal to it.

ומה שנת' למעלה בשם הע"ה שפנימית העליון אינו יורד למטה לתחתון, אינו יורד דווקא אבל בבחי' עליי' התחתון לפעמים עולה כ"כ עד שלוקח גם פנימי' העליון כו' ועמ"ש סד"ה שובה ישראל.

And what was explained above in the name of Etz Chaim, that the inner dimension of the higher does not descend below to the lower, [means] specifically that it does not descend; but in the level of the ascent of the lower, it sometimes rises so high that it takes the inner dimension of the higher as well, etc. And see what is written at the end of the discourse beginning "Return, O Israel."

This qualifies the rule quoted earlier from Etz Chaim. The inner dimension of the higher level does not come down, but the lower level can sometimes rise high enough to take hold of it; the text refers to the discourse "Return, O Israel" on this point.

וא"כ לפי' אפשר לומר שגם ע"י הזבח וההעלאה שהוא ענין והחיות נושאות את הכסא יוכל להיות ג"כ העליה כ"כ לפעמים עד שלוקח גם פנימית העליון.

If so, according to this, one could say that also through the sacrifice and the ascent, which is the matter of "And the Chayos carry the Throne," the ascent can sometimes also be so great that it takes the inner dimension of the higher as well.

Accordingly, the sacrifice, the ascent in which "the Chayos carry the Throne," may also at times reach the inner dimension of the higher level.

אך עכ"ז הוא רק דרך עלייה מלמטה למעלה אבל להיות גילוי פנימית העליון למטה ממש זהו ע"י הנסכים. וזהו ענין יין המשמח אלקים שמשמח את ההעלם וההסתר הנמשך משם אלקים שלא יעלים ויסתיר שיהי' גילוי הפנימית למטה)

Nevertheless, this is only by way of ascent from below to above; but for there to be a revelation of the inner dimension of the higher actually below, this is through the libations. And this is the matter of "wine that gladdens Elokim": it gladdens the concealment and hiding that are drawn from the Name Elokim, so that it should not conceal and hide, so that there will be a revelation of the inner dimension below.)

Even so, that inner dimension is reached only by going up. Bringing the inner dimension of the higher level down into the lower realm itself is the work of the libations: "wine that gladdens Elokim" means that the Name Elokim, the source of concealment, is "gladdened" so that it no longer hides, and the inner dimension is revealed below.

(וע' בזח"א פ' נח דף ע' תחלת ע"ב וע' בזח"ג ויקרא דף ד' ע"א ע"פ שתו ושכרו דודים^{56, 57} ודי"ז ב' ויחי דף רמ"ח א').

(And see the Zohar, Part I, Parshas Noach, page 70, at the beginning of side b; and see the Zohar, Part III, Vayikra, page 4a, on [the verse] “Drink, and be drunk, O beloved ones”; and page 7b; [and] Vayechi, page 248a.)

The gloss lists places in the Zohar where this theme is discussed, among them the Zohar on Vayikra on the verse “Drink, and be drunk, O beloved ones.”

ולכן לכל קרבן היה נסכים כי עיקר ההעלאה הוא בשביל ההמשכה שאחר כך:

Therefore every offering had libations, for the main purpose of the ascent is for the sake of the drawing down that comes afterward.

The main text concludes: every offering was accompanied by libations, because the ascent of the offering exists for the sake of the drawing down that comes after it.

SECTION 5 • 17

Meal-offering, libations and tefillin; the division of the waters

7 וזהו שאמרו רז"ל כל הקורא ק"ש בלא תפילין כאלו הקריב עולה בלא מנחה וזבח בלא נסכים⁵⁸ שאין קרבנו כלום שלא המשיך כלום בלא מנחה ונסכים

And this is what our Sages, of blessed memory, said: “Whoever recites the Shema without tefillin is as though he offered a burnt-offering without a meal-offering, and a sacrifice without libations”: his offering is nothing, for he drew down nothing without a meal-offering and libations.

The Talmudic saying quoted at the start is now explained. An offering brought without its meal-offering and libations “is nothing,” because without them nothing is drawn down from above; the offering achieves only an ascent.

(ולכאורה מגמרא זו יש קצת קושיא על הרמב"ם והרע"ב שכי בפ"י המשניות פ"ד דמנחות מ"ב דאין הלכה כר"ש דאמר אם היה להם פרים מרובים

(Seemingly, from this Gemara there is something of a difficulty for the Rambam and Rabbi Ovadiah of Bartenura, who wrote in the commentary on the Mishnah, chapter 4 of Menachos, Mishnah 2, that the halachah is not like Rabbi Shimon, who said, “If they had many bulls

A gloss notes a halachic difficulty. The Mishnah in Menachos records Rabbi Shimon’s view that if there are many bulls but no libations for them, one bull should be brought with its libations rather than all of them without; the Rambam and the Bartenura rule against him, yet the Talmud’s saying seems to support him.

ולא⁵⁹ הי' להם נסכים יביאו פר אחד ונסכיו ואל יקריבו כולן בלא נסכים מיהו לפמ"ש בספר ושב הכהן במנחות⁶⁰ שם יתיישב זה וע"ש שדחה דברי התוי"ט).

and they did not have libations, they should bring one bull and its libations, and they should not offer them all without libations." However, according to what is written in the book VeShav HaKohen on Menachos there, this will be resolved; and see there, where he rejects the words of the Tosefos Yom Tov.)

Rabbi Shimon's ruling expresses the idea that an offering without libations is lacking. The Kehot note explains that the book meant is Sh'elas HaKohanim Torah, by the author of VeShav HaKohen, where the difficulty is resolved and the explanation of the Tosefos Yom Tov is rejected.

וענין מנחה ונסכים הוא בחי' המשכת חב"ד למטה כו'. כי שמן הוא בחי' חכמה⁶¹ שמן שצף ע"ג יין

And the matter of the meal-offering and libations is the level of drawing down Chochmah, Binah and Daas below, etc. For oil is the level of Chochmah (wisdom): oil floats on top of wine;

Meal-offering and libations together draw down Chochmah, Binah and Daas, the faculties of intellect. Oil, which is mixed into the meal-offering, is Chochmah, and the fact that oil floats on top of wine shows Chochmah standing above Binah, which is wine.

וגם שהרי מכל דבר מוציאים שמן⁶² ואפי' מאבנים (והוא הנקרא אלים) והיינו לפי שכולם בחכמה עשית כו'.

and also, oil is extracted from everything, even from stones (and this is what is called alim). This is because "You made them all with wisdom," etc.

Oil can be extracted from everything, even from stones, because "You made them all with wisdom": Chochmah is en clothed in all things, and oil is its presence in each of them.

ע"כ נמצא בכל דבר בחי' שמן שהוא בחי' חכמה והסולת שבמנחות הוא בחי' דעת כמארז"ל אין התינוק⁶³ יודע לקרות כו'

Therefore in everything there is found the level of oil, which is the level of Chochmah. And the fine flour in the meal-offerings is the level of Daas (knowledge), as our Sages, of blessed memory, said, "A child does not know how to call," etc.;

The fine flour of the meal-offering is Daas. The Sages taught that a child does not know how to call "father" and "mother" until he has tasted grain: knowledge (daas) comes with grain.

וכן אמרו עץ הדעת חטה היתה⁶⁴ והנסכים שהם יין הוא בחי' בינה הרי שמנחות ונסכים הוא בחי' המשכת חב"ד למטה ובלעדן לא המשיך כלום למטה

and so too they said, "The Tree of Knowledge was wheat." And the libations, which are wine, are the level of Binah (understanding). Thus the meal-offerings and libations are the level of drawing down Chochmah, Binah and Daas below, and without them he drew down nothing below

The Sages also said that the Tree of Knowledge was wheat, linking grain with Daas again. Wine, the libation, is Binah, so the meal-offering and libations together bring all three faculties of intellect down; without them nothing is drawn below.

(ומבואר למעלה דחב"ד היינו בחי' פנימית וא"כ המשכת חב"ד למטה זהו ענין גלוי הפנימית למטה),
וכך ענין ק"ש בלא תפילין

(and it was explained above that Chochmah, Binah and Daas are the level of the inner dimension (pnimiyus); if so, drawing down Chochmah, Binah and Daas below is the matter of revealing the inner dimension below). And so is the matter of the Shema without tefillin.

A gloss recalls that the intellect is the inner dimension, so drawing down Chochmah, Binah and Daas means revealing the inner dimension below. The same pattern explains the Shema without tefillin.

כי ק"ש הוא התבוננות בהוי" אחד⁶⁵ כלות הנפש בבחי' העלאה ותפילין המשכת אחד על הקלף גשמי
ובלא תפילין שלא המשיך כלום כ"א ההעלאה כאלו הקריב עולה בלא מנחה כו' וד"ל.

For the Shema is contemplation of "Havayah is One," the soul's expiring (kelos hanefesh), in the level of ascent; and tefillin are the drawing down of "One" upon the physical parchment. And without tefillin, where he drew down nothing but only the ascent, it is "as though he offered a burnt-offering without a meal-offering," etc. This suffices for one who understands.

Reciting the Shema means contemplating that Havayah is One until the soul longs to expire into G-d, a movement of ascent. Tefillin draw that same "One" down onto physical parchment, so the Shema without tefillin is an ascent with no drawing down, like an offering without its meal-offering.

וענין הניסוך שהיו מנסכין בשיתין ויורד לתהום הוא ע"פ מ"ש⁶⁶ יהי רקיע בתוך המים⁶⁷ ויהי מבדיל
בין מים למים כו'

And the matter of the libation, which they would pour into the shissin and it would go down to the deep, is according to what is written, "Let there be a firmament in the midst of the waters, and let it divide between waters and waters," etc.,

The second question, why the libation goes down to the deep, is now addressed through the second day of creation, when the firmament divided the upper waters from the lower.

בין מים עליונים למים תחתונים כו' שתחלה היו מים במים שהיו בחי' מים רוחניים ולא גשמיים (ועיין באלשיך פ' בראשית ע"פ והארץ היתה תהו כו')

“between the upper waters and the lower waters,” etc. For at first there were “waters within waters,” which were the level of spiritual waters and not physical ones (and see the Alshich, Parshas Bereishis, on [the verse] “And the earth was tohu (formless),” etc.);

Before that division the waters were “waters within waters,” spiritual rather than physical. The text also points to the Alshich on the verse “And the earth was tohu.”

שהרי כתיב ורוח אלהים מרחפת על פני המים ועיין ברכות בבראשית ס"פ ב' ⁶⁸ ור"פ תזריע ^{69,70}

for it is written, “And the spirit of G-d hovered over the face of the waters” (and see the Midrash Rabbah on Bereishis, at the end of [chapter] 2, and at the beginning of Parshas Tazria),

The verse “the spirit of G-d hovered over the face of the waters” is brought to show that these waters were not yet physical water. The text refers to the Midrash Rabbah on this verse.

אלא בחי' מים רוחניים שהוא בחי' חכמה ⁷¹ וכנודע בענין אור מים רקיע ⁷² וכן המים אין להם גוון כלל כו' ומקוה מטהר את הטמאים ⁷³ כו'

but rather the level of spiritual waters, which is the level of Chochmah, as is known regarding the matter of light, water, firmament. So too, water has no color at all, etc., and “a mikveh purifies the impure,” etc.

These spiritual waters are Chochmah, as in the known sequence “light, water, firmament.” Water’s having no color of its own, and its power to purify in a mikveh, are cited as signs of this.

וביום שני שהבדיל בין מים למים אז מים עליונים נעשו רוחניים יותר משהיו קודם ההבדלה ומים תחתונים נתגשמו להיות מים גשמיים כמשל חבית של יין ⁷⁴ כשהיא מעורבת עם השמרים אין היין צלול והשמרים אינם גסים כ"כ.

And on the second day, when He divided between waters and waters, the upper waters then became more spiritual than they had been before the division, and the lower waters became corporeal, to be physical water. It is like the analogy of a barrel of wine: when it is mixed with the lees, the wine is not clear and the lees are not so coarse.

On the second day the division made the upper waters more spiritual and the lower waters physical. The analogy is a barrel of wine mixed with its lees: as long as they are mixed, the wine is cloudy and the lees are not very coarse.

אבל כשהשמרים נופלים למטה אז היין נעשה צלול והשמרים נעשים גסים מאד כך קודם ההבדלה היו מים במים ואחר ההבדלה מים העליונים נתעלו ברוחני⁷⁵ ומים התחתונים נתגשמו.⁷⁶

But when the lees fall to the bottom, then the wine becomes clear and the lees become very coarse. So too, before the division there were waters within waters, and after the division the upper waters were elevated in spirituality and the lower waters became corporeal.

When the lees settle to the bottom, the wine becomes clear and the lees become thick. So too the division made the upper waters more spiritual and the lower waters coarser than they had been before.

SECTION 6 • 18

Down to the deep

8 וביום הג' נאמר יקוו המים⁷⁷ מתחת השמים אל מקום אחד הוא התהום שנתרחקו עוד יותר

And on the third day it is said, “Let the waters under the heavens be gathered to one place,” which is the deep (tehom), for they were distanced even further,

On the third day the lower waters were gathered into one place, the deep (tehom), moving even further away from the upper waters.

כמאמר גער בהן הקב"ה⁷⁸ שהוא בחי' גבורות ודינים יותר וצריכים בירור והוא ע"י נביעתן מתחת לארץ מלמטה למעלה מתמתקין (עמ"ש בפ' תולדות ע"פ ויחפ ר' עבדי יצחק⁷⁹ ובפ' חקת ע"פ עלי באר⁸⁰ כו')

as it is said, “The Holy One, blessed be He, rebuked them,” which is the level of gevuros (severities) and judgments to a greater degree, and they require refinement. And this is through their welling up from beneath the earth, from below upward: [thus] they are sweetened (see what is written in Parshas Toldos on [the verse] “And Yitzchak’s servants dug,” and in Parshas Chukas on [the verse] “Spring up, O well,” etc.).

The Sages describe G-d as “rebuking” the waters; the Kehot note points to Rashi on the second day of creation for this. A rebuke expresses severities and judgments, so these waters need refinement, and they are sweetened when they well up from beneath the earth, rising from below upward, as in the wells that Yitzchak’s servants dug and the song “Spring up, O well.”

וכן לנדה וזבה טהרתן במים חיים⁸¹ דוקא וכן אמרו רז"ל מעין מטהר⁸² בכל שהוא⁸³ (ועיין ע"פ ויקחו אליך פרה).⁸⁴

So too, for a niddah and a zavah, their purification is specifically in living waters; and so our Sages, of blessed memory, said, "A spring purifies with any amount" (and see on [the verse] "that they take to you a heifer").

Water that rises from below has a special power to purify: the text says purification here requires living waters, and the Mishnah rules that a spring purifies with any amount. The Kehot note remarks that the statement about the niddah and the zavah needs study, since the Talmud treats the zav more stringently than the niddah in this, and it lists possible resolutions and the Rebbe's discussions of the question.

וזהו ענין הנסכים שהיו מנסכים יין ויורד לתהום פי' שע"י גילוי בחי' פנימית יורד ההמשכה גם למטה מטה ונותן בהם כח להיות יכולים גם הם לעלות בקדש. וזהו בקדש הסך נסך⁸⁵ כו'.

And this is the matter of the libations: they would pour wine, and it would go down to the deep. The meaning is that through the revelation of the level of the inner dimension (pnimiyus), the drawing down descends even very far below, and gives them power, so that they too are able to rise into holiness. And this is "In holiness pour a libation," etc.

This is the meaning of the libations flowing down to the deep: through the revelation of the inner dimension, the divine flow reaches even the lowest places and gives them the power to rise into holiness. That is "In holiness pour a libation."

SECTION 7 • 19-10

Why wine, how much, and the yekev

9 והניסוך הוא ב"יין דוקא לפי שאין הגבורות נמתקות⁸⁶ אלא בשרשן שהוא בחינת בינה דמינה דינין מתערין^{87,88} כו'.

And the libation is specifically with wine, because the gevuros are sweetened only in their root, which is the level of Binah (understanding), "from which judgments are aroused," etc.

Wine is specifically the libation because severities can be sweetened only in their own root, and their root is Binah, "from which judgments are aroused." Wine, as explained above, is Binah.

והטעם שיש חילוק בנסכים בין פר לאיל כו' כמ"ש חצי ההין⁸⁹ יהיה לפר ושלישית ההין לאיל כו'.

And the reason there is a difference in the libations between a bull and a ram, etc., as it is written, "Half a hin shall be for the bull, and a third of a hin for the ram," etc.:

The Torah gives different amounts of wine for different offerings: half a hin for a bull, a third for a ram and a quarter for a lamb. The maamar now explains the reason.

היינו לפי שהמשכה הוא לפי ערך ההעלאה שהעלאת הפר הוא עליית עצמיות פני שור יורד המשכה מלמעלה ג"כ ביותר ריבוי חצי ההין

this is because the drawing down is in proportion to the ascent. Since the raising up of the bull is the ascent of the very essence of the face of the ox, the drawing down from above also descends in greater abundance, half a hin,

The drawing down matches the ascent. The bull is the very essence of the “face of the ox” in the Chariot, so its ascent is the greatest, and the flow drawn down in return is the greatest too: half a hin.

ויוכל להעלות יותר מדרגות התחתונים ודינים הקשים משא"כ האיל והכבש שאינן עצם פני שור גם המשכתו אינו כ"א שלישית ההין או רביעית כו'.

and it can raise up more of the levels of the lower ones and the harsh judgments; whereas the ram and the lamb, which are not the essence of the face of the ox, their drawing down too is only a third of a hin or a quarter, etc.

That larger flow can raise more of the lower levels and the harsh judgments. The ram and the lamb are not the essence of the face of the ox, so their libations are smaller.

(ועיין מענין רביעית ההין בזח"ג פ' שלח קס"ב ב'.^{90,91} בלק דף רי"ד^{92,93} א' ע"פ ומספר את רובע ישראל.⁹⁴ ומענין חצי ההין ברע"מ ר"פ⁹⁵ תשא דקפ"ז ע"ב⁹⁶ ועיין בפע"ח שער כ"א פ"ו בענין פי' דודי).

(And see on the subject of a quarter of a hin in the Zohar, Part III, Parshas Shelach, 162b; Balak, page 204a, on [the verse] “And numbered the fourth part of Israel.” And on the subject of half a hin, in the Raaya Mehemna at the beginning of Parshas [Ki] Sisa, page 187b; and see Pri Etz Chaim, Sha'ar 21, chapter 6, on the explanation of dodi.)

A gloss lists Zohar passages on the quarter hin and the half hin. As the Kehot notes explain from Or HaTorah, the quarter hin is connected with Yosef and with Yesod, which can pass on only a quarter of what the giver holds, and the half hin with the letter vav, which mediates between the upper and the lower hei.

וזהו שאמרו רז"ל והשתיה כדת⁹⁷ של תורה אכילה מרובה משתיה⁹⁸ פי' שההעלאה הוא ברבוי יותר מן ההמשכה וכמארז"ל אין טפה⁹⁹ יורד מלמעלה אלא א"כ טפיים עולים כנגדו^{100, 101} כו'

And this is what our Sages, of blessed memory, said: "And the drinking was according to the law" of the Torah: eating more than drinking. The meaning is that the ascent is in greater abundance than the drawing down; and as our Sages, of blessed memory, said, "No drop comes down from above unless two drops rise up opposite it," etc.

The Sages say that the Torah's way is "eating more than drinking," and the maamar reads this as the ascent being greater than the drawing down. In the same way, no drop comes down from above unless two drops rise toward it from below.

וד"ל ובגמרא (ספ"ד דסוכה דמ"ט ע"א) ע"פ וגם יקב חצב בו¹⁰² אלו השיתין¹⁰³ ובמא"א אות יו"ד¹⁰⁴ סעיף כ"ג דפי' יקב יחוד שמות הוי' אלקים שהוא גימטריא יקב

This suffices for one who understands. And in the Gemara (end of chapter 4 of Sukkah, page 49a), on [the verse] "And he also hewed out a winepress (yekev) in it": "these are the shissin." And in Me'orei Or, the letter yud, section 23, [it is written] that yekev means the union of the Names Havayah [and] Elokim, which is the numerical value of yekev.

The Talmud reads "he hewed out a winepress (yekev)" in Isaiah's song of the vineyard as the shissin beneath the altar. Me'orei Or adds that yekev (112) equals Havayah (26) plus Elokim (86): the union of the two Names.

והיינו כי הרקיע המבדיל בין מים למים הוא שם אלקים ע"ד כי שמש ומגן¹⁰⁵ כו'

That is, the firmament that divides between waters and waters is the Name Elokim, along the lines of "For a sun and a shield," etc.

The firmament that divides the upper waters from the lower is the Name Elokim, which conceals and limits. The verse "For a sun and a shield is Havayah Elokim" is brought for this, the Name Elokim being the shield that screens the sun of Havayah.

ובנסכים כתיב הסך נסך שכר להי¹⁰⁶ שממשיכים גילוי שם הוי' שהוא הפנימית להיות משמח שם אלקים כנ"ל וזהו ע"י יחוד השמות

And regarding the libations it is written, "Pour a libation of strong drink to Havayah": they draw down the revelation of the Name Havayah, which is the inner dimension, so as to gladden the Name Elokim, as mentioned above. And this is through the union of the Names,

The libation is poured "to Havayah": it draws down the revelation of the Name Havayah, the inner dimension, so that it "gladdens" the Name Elokim. That is the union of the Names.

דהיינו המשכת שם הוי' בשם אלקים והמשכה זו נמשך גם בבחינת מים תחתונים שמתחת לרקיע כו' וזהו וגם יקב חצב בו.

that is, the drawing down of the Name Havayah into the Name Elokim; and this drawing down extends also into the level of the lower waters that are beneath the firmament, etc. And this is “And he also hewed out a winepress in it.”

Through this union the Name Havayah is drawn into the Name Elokim, and the flow reaches even the lower waters beneath the firmament, down to the deep. That is why the shissin beneath the altar are called yekev, the union of the Names.

10 ועיין עוד מענין יקב¹⁰⁷ בזה"א ס"פ לך לך דצ"ו ע"ב. וברע"מ פ' משפטים דקט"ז סע"א פי' יקב יחוד קדושה ברכה¹⁰⁸ ועייש דקייט ע"א¹⁰⁹ ובפ' פקודי דרס"ב ע"א¹¹⁰ ועמ"ש מזה סד"ה ואתה מרובות קדש:^{111, 112}

And see further on the subject of yekev in the Zohar, Part I, at the end of Parshas Lech Lecha, page 96b. And in the Raaya Mehemna, Parshas Mishpatim, page 116, at the end of side a, it explains yekev [as] yichud (union), kedushah (holiness), berachah (blessing); and see there, page 119a; and in Parshas Pekudei, page 262a. And see what is written on this at the end of the discourse beginning “And He came from the myriads of holiness.”

This closing gloss gives further places on yekev, the “winepress” that the Talmud identifies with the shissin beneath the altar. At the end of Lech Lecha the Zohar reads “he also hewed out a winepress in it” as “the gate of Tzedek,” and the Raaya Mehemna on Mishpatim reads the word yekev as the initials of yichud, kedushah and berachah (union, holiness and blessing), the three that the other passages listed also speak of. The text then sends the reader to the end of the Alter Rebbe’s discourse “And He came from the myriads of holiness,” where these three are explained as levels of drawing down.

IN ONE'S AVODAH

Contemplation that lifts the soul toward G-d, as in the Shema's "Havayah is One," until the soul longs to expire into Him, is an ascent; it is complete only when it is drawn down into a physical mitzvah, as tefillin bring that "One" onto the parchment. Without that, it is like an offering without its libations: nothing is drawn down. The ascent is for the sake of the drawing down that follows, and the drawing down is measured by the ascent that comes before it.

QUESTIONS FOR DISCUSSION

1. Why does the Torah call the offerings the altar's "bread," and how does bread that supports the heart explain what an offering does above?
2. What is the difference between the inner and the outer dimension of a thing, and why does only the outer dimension of a higher level descend to the lower?
3. Why must the libations be wine, and how does wine's being hidden in the grape explain its power to reveal?
4. How is reciting the Shema without tefillin like an offering without libations, and what does this teach about contemplation and mitzvos?
5. Why do the libations go down to the deep, and why is the measure of wine greater for a bull than for a ram or a lamb?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

- 1 The law that a peace-offering eaten on the third day is not accepted. Its doubled verb is the starting point of the Sages' teaching about two kinds of eating.

ויקרא ז':י"ח

ואם האכל יאכל מבשר־זבח שלמיו ביום השלישי לא ירצה המקריב אתו לא יחשב לו פגול והנפש האכלת ממנו עונה תשא:

And if any of the flesh of the sacrifice of his peace-offerings be at all eaten on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it; it shall be an abhorred thing, and the soul that eateth of it shall bear his iniquity.

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- 2 The Talmud reads the doubled “eaten” as referring to two eatings, that of people and that of the altar. The maamar takes from it that the altar’s consuming of the offering is called “eating.”

זבחים י"ג ב:ב

והתנו: יכול לא תהא מחשבה מועלת אלא באכילת בשר, מנין לרבות שפיכת שירים והקטרת אימורים? תלמוד לומר: “ואם האכל יאכל” – בשתי אכילות הכתוב מדבר: אחת אכילת אדם, ואחת אכילת מזבח.

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- 3 The same exposition of the two eatings, one of them the eating of the altar, appears here too, as the text’s citation indicates.

זבחים כ"ח ב:י"ח

אֵלָא אָמַר רַבָּא: כּוּלְהוּ מִקְרָא אַרְיָכָא אֲתִינִי; דְּכַתְּבִי: “הָאָכַל יֵאָכַל” – בְּשֵׁתִי אֲכִילוֹת הַכְּתוּב מְדַבֵּר, אֶחָד אֲכִילַת אָדָם וְאֶחָד אֲכִילַת מִזְבֵּחַ.

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- 4 Of the parts of the peace-offering burned on the altar, the Torah says they are “the bread of the fire-offering to Havayah.” The maamar cites it to show that the offerings are called food.

ויקרא ג':י"א

והקטירו הכהן המזבחה להם אֵשֶׁה לְהָבָה Havayah

And the priest shall make it smoke upon the altar; it is the food of the offering made by fire unto the L-RD.

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- 5 G-d calls the daily offerings “My bread for My fire-offerings.” It is the second verse for the offerings being called bread.

במדבר כ"ח:ב

צו את־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קֶרְבְּנִי לְחֶמֶי לֶאֱשִׁי יִיחִי תִשְׁמְרוּ לְהִקְרִיב לִי בְּמוֹעֲדוֹ:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire,

of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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- 6 The Talmud teaches that the shissin, the channels beneath the altar into which the libations flowed, are hollow and go down to the deep. This is the downward movement the maamar asks about.

סוכה מ"ט א:ב'2

אָמַר רַבָּה בַּר בַּר חֲנָה אָמַר רַבִּי יוֹחָנָן: שִׁיתִּין, מִשְׁשֶׁת יָמֵי בְּרֵאשִׁית נִבְרָאוּ, שְׁנֵאֲמַר: “חֲמוּקֵי יִרְכִיךָ כְּמוֹ חֲלָאִים מַעֲשֶׂה יְדֵי אָמֵן.” “חֲמוּקֵי יִרְכִיךָ” – אֵלּוּ הַשִּׁיתִּין. “כְּמוֹ חֲלָאִים” – שֶׁמְחַלְלִין וְיוֹרְדִין עַד הַתְּהוֹם. “מַעֲשֶׂה יְדֵי אָמֵן” – זֶה מַעֲשֶׂה יְדֵי אֲמָנוּתוֹ שֶׁל הַקָּדוֹשׁ בְּרוּךְ הוּא. תֵּנָא דְּבִי רַבִּי יִשְׁמָעֵאל: “בְּרֵאשִׁית”, אֵל תִּיקְרִי “בְּרֵאשִׁית”, אֵלָּא “בְּרֵאשִׁית”.

Rabbah b. Bar Hana said in the name of R. Yohanan: The pits were created during the six days of creation, for it is said, “The roundings of your thighs are like the links of a chain the work of the hands of a skilled workman” (Song of Songs 7:2): “The rounding of your thighs” refers to the pits; “like the links of a chain (חלאים)” implies that they are carved out (מחוללים) and descend to the abyss; “the work of the hands of a skilled workman” means that they ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CCO)

- 7 The Talmud says that reciting the Shema without tefillin is like bringing a burnt-offering without a meal-offering and a sacrifice without libations. The maamar learns from it that an offering lacks something without its libations.

ברכות י"ד ב:כ"ד

אָמַר עוּלָא: כָּל הַקּוֹרֵא קְרִיאַת שְׁמַע בְּלֹא תְּפִילִין, כְּאִילוּ מַעֲד עֲדוֹת שְׁקָר בְּעֶצְמוֹ. אָמַר רַבִּי חֲזִיָּא בַּר אָבָא אָמַר רַבִּי יוֹחָנָן: כְּאִילוּ הַקְרִיב עוּלָה בְּלֹא מִנְחָה, וְזָבַח בְּלֹא נְסִיכִים.

'Ulla said : Whoever reads the Shema' without Tefillin is as though he spoke false testimony against himself. R. Hiyya b. Abba said in the name of R. Johanan : It is as though he had offered a burnt-offering without a meal-offering (cf. Num. xxviii. 5) and a sacrifice without drink-offerings (ibid. v. 14).

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

- 8 “And wine gladdens the heart of man.” The maamar explains this gladdening as the revealing of what was hidden.

תהילים ק"ד:ט"ו

וַיֵּין יִשְׂמַח לִבְכִּי־אָנוּשׁ לְהַצְהִיל פָּנִים מִשְׁמֶן וְלֶחֶם לִבְכִּי־אָנוּשׁ יִסְעֵד:

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

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

- 9 החדלתי את תירושי המשמח אלקים

In Yosam’s parable the vine says, “Shall I give up my wine, which gladdens Elokim and men?” The maamar takes

from it that wine's effect reaches Above as well.

Judges 9:13: שופטים ט"ג:יג

ותאמר להם הגפן החדלתי את־תירושי המשמח אלקים ואנשים והלכתי לנזע עלי־העצים:

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

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10 ביום חתונתו ושמחת לבבו

“On the day of his wedding and on the day of the joy of his heart.” It serves as an example of the joy that brings out what is hidden in the heart.

Song of Songs 3:11: שיר השירים ג'י"א:iii

צאנה וראינה בנות ציון במלך שלמה כעטרה 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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11 שאין לו מזל

Rabbi Simon teaches that there is no blade of grass that has no mazal in the heavens which strikes it and tells it to grow. The maamar cites it to show that each thing below receives its flow from a source above.

Bereshit Rabbah 10:6: בראשית רבה י"ו:vi

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגוי. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ור' סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חיאי ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: ‘Grow.’ That is what is written: “Do you know the rules of the heavens? Will you establish its dominion [mishtar] on earth?” (Job 38:33). It is an expression of being in charge [shoter]. “Will you tie the chains of ...

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12 Ezekiel describes how “the thick cloud of the incense went up.” The maamar borrows the phrase for the smoke of the offering rising upward.

Ezekiel 8:11: יחזקאל ח'י"א

ושבעים איש מזקני בית־ישראל ויאזניהו כן־ישפן עמד בתוכם עמדים לפניהם ואיש מקטרתו בידו ועתר ענן־הקטרת עלה:

And there stood before them seventy men of the elders of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, every man with his censer in his hand; and a thick cloud of incense went up.

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PARAGRAPH 2

13 Moshe's blessing of Yosef's land with the bounty brought forth by the sun and the moon. The maamar cites it to show that the heavenly bodies are what make the produce grow.

Deuteronomy 33:14: דברים ל"ג:יד

וממגד תבואת שמש וממגד גרש ירחים:

And for the precious things of the fruits of the sun, And for the precious things of the yield of the moons,

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PARAGRAPH 3

14 “For one higher than the high watches, and there are higher ones above them.” The maamar uses it for the ladder of sources, each receiving from the one above it.

Ecclesiastes 5:7: קהלת ה'ז:v

אם־עשק רש וגזל משפט וצדק תראה במדינה אל־תתמה עלי־החפץ כי גבה מעל גבה שמר וגבהים עליהם:

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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15 פני אריה פני שור שבמרובה

Ezekiel's vision of the Chariot, whose creatures have the faces of a man, a lion, an ox and an eagle. The maamar places the source of the animals' life-force in the faces of the lion and the ox.

Ezekiel 1:10: יחזקאל א'י"x

ודמות פניהם פני אדם ופני אריה אל־הימין לארבעתם ופני־שור מהשמאול לארבעתן ופני־נשר לארבעתן:

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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PARAGRAPH 4

16 פני אריה הוא מקור נפש החיות ופני שור

The faces of the creatures of the Chariot: man, lion, ox and eagle. The maamar makes the lion, the ox and the man the

sources of the souls of beasts, domestic animals and people.

Ezekiel 1:10

ודמות פניהם פני אדם ופני אריה אלהימין לארבעתם ופני שור מהשואל לארבעתם ופני נשר לארבעתם:

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

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17 ומקבלין דין מן דין

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

KEHOT'S NOTE

תרגום לישע"ו, ג.

18 ומקבלין דין מן דין

The Targum renders the seraphim's "and one called to another" as "and they receive from one another," and so the Kehot note identifies it. The maamar uses it for the angels' receiving from above.

Targum Jonathan on Isaiah 6:3

ומקבלין דין מן דין ואמרין קדיש בשמי מרומא עלאה בית שכןתיה קדיש על ארעא עובד גבורתיה קדיש לעלם ולעלמי עלמין זי צבאות מליא כל ארעא זיו יקריה:

And one cried unto another, and they were saying, Holy in the highest and exalted heavens is the house of His Shekinah, holy upon the earth is the work of His might, holy for ever, world without end, is the L-rd of hosts, the whole earth is full of the brightness of His glory.

Mikraot Gedolot (Public Domain) • London "Chaldee Paraphrase," 1871 (Public Domain)

19 גבוה מעל גבוה

The verse speaks of one higher than the high, with higher ones still above them. Here it shows the angels each receiving from the level above.

Ecclesiastes 5:7

אם יעשק רש וגזל משפט וצדק תראה במדינה אליה תתמה עליהם כי גבה מעל גבה שמר וגבהים עליהם:

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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KEHOT'S NOTE

קהלת ה, ז.

20 רשות זה לזה

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

KEHOT'S NOTE

ברכת יוצר.

21 וז"ש בע"ה

That discourse distinguishes two kinds of descent: the first, which the Pardes calls cause and effect, where every effect is encompassed by its cause, is what Etz Chaim calls the iggulim (circles), each outer circle surrounding the one within it, as a teacher grasps the whole of his student's understanding.

KEHOT'S NOTE

עליק רדיה יו"ט של ר"ה השתלי עו"ע הנק' בלי הפרדס הו"ע העגולים שבע"ה. ועי סוף ש' אני"ך פ"י. ובש' או"א ספ"ט. ושם רפ"ו. ובש' המוחין רפ"ה. רפ"ו. ובש' פרצופי זו"ן ספ"ד. ושי פנימי וחיצוני דרוש ג. דרוש ח. ועי הקדמה לשי ציור עולמות אבי"ע [כ]. ראה שער י"ד, פ"ט.

22 באגה"ק בסופו

This is the essay beginning "To understand what is written in Pri Etz Chaim," which Sefaria lists as Kuntres Acharon 4.

KEHOT'S NOTE

דף קנז, א בד"ה להבין מ"ש בפע"ה.

23 לפני לא יראו

G-d tells Moshe that he will see His back but His face shall not be seen. The quoted essay reads it to mean that the inner dimension of the higher cannot descend below.

Exodus 33:23

והסרתי את כפי וראית את אחרי ופני לא יראו:

And I will take away My hand, and thou shalt see My back; but My face shall not be seen.'

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KEHOT'S NOTE

שמות לג, כג.

24 בד"ה ששים המה מלכות

That discourse explains that the whole chain of descent, and each of the ten Sefiros, has an inner and an outer dimension.

KEHOT'S NOTE

לקמן שה"ש לט, ד.

25 ועי בזהר אמור צ"ג בי ע"פ בקשו פני

The text refers to the Zohar on Emor, on the verse "Seek My face," for the meaning of "face" (panim) as the inner dimension.

Zohar, Emor 22:95-24:104

Does this mean that each exists separately? No, for it says, "And there was evening and there was morning one day". This shows that there is no day without night and no night without day, and on account of their interlocking they are called one. Similarly the Holy One, blessed be He, and the Community of Israel are called one when together, but not when parted; and so now that the Community of Israel is in exile, she is, as it were, not called one, and will only be called ...

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

26

בקשו פני

“My heart says to You, ‘Seek My face.’” The Zohar on this verse is cited for the word panim.

Psalms 27:8 ח"י:ח'':

לך אָמַר לְבִי בִקְשׁוּ פָנַי אֶת־פְּנֵיךָ ה' אֲבִיבִי:

In Thy behalf my heart hath said: ‘Seek ye My face’; Thy face, L-RD, will I seek.

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27

כי פנו אלי

“For they have turned their back to Me, and not their face.” The verse shows that “face” is connected with turning toward something, as the Kehot note identifies.

Jeremiah 2:27 כ"ז:כ"':

אֹמְרִים לְעֵץ אָבִי אֶתָּה וּלְאֶבֶן אֶת־יְלֻדְתָּנוּ כִּי־פָנּוּ אֵלַי עֵרָר וְלֹא פָנִים וּבָקְעַת רִעְתָּם יֹאמְרוּ קוֹמָה וְהוֹשִׁיעֵנוּ:

Who say to a stock: ‘Thou art my father’, and to a stone: ‘Thou hast brought us forth’, for they have turned their back unto Me, and not their face; but in the time of their trouble they will say: ‘Arise, and save us.’

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KEHOT'S NOTE

ירמ"י ב, כז.

28

אל תפן

Moshe asks G-d, “Do not turn to their offering,” in Korach’s rebellion. The Kehot note gives this verse as the second example of the root “turn.”

Numbers 16:15 ט"ו:ט"ז:

וַיִּחַר לְמֹשֶׁה מְאֹד וַיֹּאמֶר אֲלֵיהֶם אֲלֵי־תַפְּנוּ אֶל־מִנְחֹתָם לֹא חָמוּר אֶחָד מֵהֶם נִשְׁאַתִּי וְלֹא הִרְעֵתִי אֶת־אֶחָד מֵהֶם:

And Moses was very wroth, and said unto the L-RD: ‘Respect not thou their offering; I have not taken one ass from them, neither have I hurt one of them.’

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KEHOT'S NOTE

במדבר טז, טז.

29

אברהם בחינת חסד

The note sends the reader to the sources gathered on that page for Avraham as the level of Chesed.

KEHOT'S NOTE

ראה הנסמן במאמרי אדה"צ-פרשיות לעי תקפ.

30

בריש התיכון שמבריש

The middle bar of the Tabernacle ran through the middle of the boards from end to end. The maamar uses it for Yaakov, the level that joins the two opposite powers.

Exodus 26:28 כ"ח:כ"':

וְהַבְרִישׁ הַתִּיכוֹן בְּתוֹךְ הַקְרָשִׁים מִבְּרִישׁ מִן־הַקֶּצֶה אֶל־הַקֶּצֶה:

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

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PARAGRAPH 5

31

ויין ישמח לבב אנוש

“And wine gladdens the heart of man.” The maamar explains the gladdening as wine’s drawing the soul’s inner dimension from concealment into revelation.

Psalms 104:15 ט"ו:ט"ד:

וַיֵּינ וְשִׂמְחָה לִבְב־אָנוּשׁ לְהַצְהִיל פָּנִים מִשְׁמָן וְלֶחֶם לִבְב־אָנוּשׁ יִסְעֵד:

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

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PARAGRAPH 6

32

שחקרבנות נקי לחם ומאכל

That passage in Parshas Nasso explains that the bringing of the offerings on the altar is called eating, citing the same teaching of the two eatings, because it is the level of the inner dimension, whereas the incense, which is only fragrance, is an encompassing level.

KEHOT'S NOTE

ראה לעיל כט, א.

33

ולחם לבב אנוש יסעד

“And bread sustains the heart of man.” The maamar reads “sustains” as bread lifting the heart to receive from the brain.

Psalms 104:15 ט"ו:ט"ד:

וַיֵּינ וְשִׂמְחָה לִבְב־אָנוּשׁ לְהַצְהִיל פָּנִים מִשְׁמָן וְלֶחֶם לִבְב־אָנוּשׁ יִסְעֵד:

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

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KEHOT'S NOTE

תהלים קד, טו.

34

וסעדו לבכם

Avraham invites his guests to eat bread and “sustain your hearts.” It is the second verse for bread as the support of the heart.

Genesis 18:5 ה"ח:ה"':

וְאֶקְחָה פֶּת־לֶחֶם וְסַעַדְו לְבַבְכֶּם אַחֵר תַּעֲבְרוּ כִּי־עַל־כֵּן עָבַרְתֶּם עַל־עַבְדְּכֶם וַיֹּאמְרוּ כֵּן תַּעֲשֶׂה כְּאֲשֶׁר דִּבַּרְתָּ:

And I will fetch a morsel of bread, and stay ye your heart; after that ye shall pass on; forasmuch as ye are come to your servant.’ And they said: ‘So do, as thou hast said.’

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KEHOT'S NOTE

בראשית יח, ה.

35

וסעדו לבכם עיין בפרש"י

Rashi notes that in the Torah, the Prophets and the Writings bread is called the support of the heart. The text

refers to him for the meaning of sa'ad.

Rashi on Genesis 18:5:ה"ה: על בראשית

וסעדו לבכם. בתורה, בנביאים ובכתובים מצינו דפתא סעדא דלכא. בתורה וסעדו לבכם, בנביאים סעד לבך פת לחם (שופטים י"ט), בכתובים ולחם לבב אנוש יסעד (תהלי ק"ד). אמר רבי חמא, לבבכם אין כתיב כאן אלא לבכם, מגיד שאין יצר הרע שולט במלאכים (בראשית רבה): אחר תעבורו. אחר כן תלכו: כי על כן עברתם. כי הדבר הזה אני מבקש מכם מאחר שעברתם עלי לבבדי: כי על כן. כמו על אשר, וכן כל פי על כן שבמקרא, כי על כן באו בצל קרתי (בראשית י"ט), כי ...

AND SUSTAIN YOUR HEARTS — In the Torah, the Prophets and the Hagiographa we find that bread is the sustenance of the heart. In the Torah. "[And I will fetch a morsel of bread] and sustain your heart." In the Prophets: "Stay thy heart with a morsel of bread" (Judges 19:5). In the Hagiographa: "And bread that sustaineth man's heart" (Psalms 104:15). R. Hama said: Here is not written לבכם but thus teaching that the evil inclination has no power over angels (Genesis Rabbah 48:11) אחר תעבורו ...

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)

36

להכין אותה ולסעדה

The prophet speaks of the throne of David and his kingdom, "to establish it and to uphold it." The text cites it to show that sa'ad means propping up so that a thing does not fall.

ישעיהו ט"ז:6: Isaiah 9:6

למרבך המשרה ולשלום אין קץ על-כסא דוד ועל-ממלכתו להכין אותה ולסעדה במשפט ובצדקה מעתה ועד-עולם קנאת ה' צבאות תעשה-זאת:

That the government may be increased, and of peace there be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it through justice and through righteousness From henceforth even for ever. The zeal of the L-RD of hosts doth perform this.

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37

ואתה מחי את כולם

"And You give life to them all." The maamar uses it for G-d's life-force sustaining all the worlds, as the soul sustains the body.

נחמיה ט"ז:6: Nehemiah 9:6

אתה-הוא ה' לבדך אתה עשית את-השמים שמי השמים וכל-צבאם הארץ וכל-אשר עליה הימים וכל-אשר בהם ואתה מחיה את-כלם וצבא השמים לה משתחווים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT'S NOTE

נחמיה ט, ו.

38

וכל קרבי את שם קדשו

"Bless Havayah, my soul, and all my innards, His holy Name." The maamar takes the innards as a level Above that refines.

Psalms 103:1א"ג: תהילים

לדוד ברכי נפשי את-ה' וכל-קרבי את-שם קדשו:

[A Psalm] of David. Bless the L-RD, O my soul; And all that is within me, bless His holy name.

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KEHOT'S NOTE

תהלים קג, א.

39

המו מעי לו

G-d says of Ephraim, "My innards yearn for him." It is a second verse that ascribes innards to the level Above.

ירמיהו ל"א:20: Jeremiah 31:20

הבן? קיר לי אפרים אם ילד שעשעים כ-מדי דברי בו זכר אוקרנו עוד עלי-כן המו מעי לו רחם ארחמנו נא-ה'

Is Ephraim a darling son unto Me? Is he a child that is dandled? For as often as I speak of him, I do earnestly remember him still; Therefore My heart yearneth for him, I will surely have compassion upon him, saith the L-RD.

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KEHOT'S NOTE

ירמיה ל"א, יט.

40

עיני ה'

"The eyes of Havayah, which roam the whole earth." The Kehot note gives it for the angels that are the level of eyes.

זכריה ד':10: Zechariah 4:10

כי מי בו ליום קטנות ושמוחו וראו את-האבן הבדיל ביד זרובבל שבעה-אלה עיני ה' המה משוטטים בכל-הארץ:

For who hath despised the day of small things? even they shall see with joy the plummet in the hand of Zerubbabel, even these seven, which are the eyes of the L-RD, that run to and fro through the whole earth.'

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KEHOT'S NOTE

זכריה ד, י. ועוד. תקו"ז ת"ע קלא, א.

41

מלאכים . . אזנים

The note gives it, together with the Tikkunei Zohar, as a further place on the angels that are the level of ears.

KEHOT'S NOTE

ראה ת"ז שם. אור התורה וירא תשלו, א.

42

מלאכים . . קרבים

The Kehot note points to this Zohar passage for the angels in the level of innards.

Zohar III, 234ב רלד, זח"ג

KEHOT'S NOTE

ראה זח"ג רלד, ב. יהל אור תהלים ע' שפב.

43

וממגד תבואת שמש

The blessing of the produce brought forth by the sun, cited again for the outer bestowal that makes the plants grow.

Deuteronomy 33:14 דברים ל"ג:14

וממגד תבואת שמש וממגד גרש ירחים:

And for the precious things of the fruits of the sun, And for the precious things of the yield of the moons,

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44

מן הבקר מן הצאן

The Torah's opening law of offerings: "from the cattle and from the flock." The maamar names the animal offerings with it.

Leviticus 1:2 ויקרא א':2

דבר אלי בני ישראל ואמרת אליהם אדם כי יקריב מקם קרבן לה' מן הבקמה מן הבקר ומן הצאן תקריבו את קרבנותיכם:

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

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45

וכתיב והחיות נושאות את הכסא

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

KEHOT'S NOTE

בתנ"ך ל"מ, והוא בשמו"ר ספכ"ג וסו"פ נשא רבה רפ"ד. ופדרי"א ספ"ד. [כ].

46

והחיות נושאות את הכסא

The Midrash speaks of "the Chayos that carry the Throne." The Kehot note observes that the phrase is not in Scripture but in the Midrash, and gives this place.

Shemot Rabbah 23:15 שמות רבה כ"ג:ט"ו

47

והחיות נושאות את הכסא

At the end of Parshas Nasso the Midrash also speaks of "the Chayos that carry the Throne," one of the places the Kehot note gives.

Bamidbar Rabbah 14:22 במדבר רבה י"ד:כ"ב

48

וביום שמחת לבו

The verse that the Mishnah expounds: "on the day of his wedding and on the day of the joy of his heart."

Song of Songs 3:11 שיר השירים ג':11

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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49

וביום שמחת לבו זה בנין ביהמ"ק

The Mishnah reads "on the day of the joy of his heart" as the building of the Holy Temple. The gloss uses it to identify the Temple as the heart.

Taanit 26b:6 תענית כ"ו ב:26

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, שייבנה במהרה בימינו.

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

KEHOT'S NOTE

תענית כו, ב.

50

מכון לשבתך

In the Song at the Sea, the Sanctuary is "the place of Your dwelling." The Sages read machon as mechuvan, aligned opposite the Throne Above.

Exodus 15:17 שמות ט"ז:17

תבאמו ותטעמו בהר נחלתך מכון לשבתך פעלת Havayah מקדש אדני כוננו ידך:

Thou bringest them in, and plantest them in the mountain of Thine inheritance, The place, O L-RD, which Thou hast made for Thee to dwell in, The sanctuary, O L-rd, which Thy hands have established.

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51

מכון לשבתך מכוון נגד שבתך

The words here quote Shir HaShirim Rabbah 4:11; the passage is shown below.

Shir HaShirim Rabbah 4:11 שיר השירים רבה ד':11

נפת תטפנה שפתותיה כלה, רבי דרוסא ורבי ירמיה בשם רבי שמואל בר יצחק, ששים רבוא נביאים עמדו להם לישראל בימי אליהו, רבי יעקב בשם רבי יוחנן אמר מאה ועשרים רבוא, דאמר רבי יוחנן מגיבת ועד אנטיפטריס ששים רבוא עירות, ואין לה עירות מקלקלות ככלן כבית אל ויריחו שאררה יהושע, בית אל ששם היו שני עגלי זהב של ירבעם עומדים, כתוב אחד אומר (מלכים ב ב, ג): ויצאו בני הנביאים אשר בית אל אל אלישע, נביאים ...

"Your lips drip nectar, my bride, honey and milk are under your tongue, and the scent of your garments is like the scent of Lebanon" (Song of Songs 4:11). "Your lips drip nectar, my bride" - Rabbi Derosa and Rabbi Yirmeya in the name of Rabbi Shmuel bar Yitzhak: Six hundred thousand prophets arose for Israel in the days of Elijah. Rabbi Yaakov said in the name of Rabbi Yohanan: One million two hundred thousand, as Rabbi Yohanan said: From Gevat to Antipatris were six hundred thousand cities. There were ...

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KEHOT'S NOTE

שהש"ר ד, ו. הובא בלקח טוב עה"ת עזה"פ. [כ].

52

דאקרי קדש הקדשים כו' ותמן הוא לבא שריא

The text cites the Zohar on Shelach, that the place is called the Holy of Holies and that there the heart dwells. The

gloss uses it to show that the Temple is the heart.

ספר זוהר, שלח לך י"א:פ"ד-צ"ב 11:84-92 Zohar, Sh'lach

53 יאר ה' פניו אליך

In the priestly blessing, "May Havayah make His face shine upon you." The maamar takes the face (panim) as the inner dimension that the libations reveal.

במדבר ו:25ה"ה Numbers 6:25

יאר Havayah פניו אליך ויחנך:

The L-RD make His face to shine upon thee, and be gracious unto thee;

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54 נסך שר להו"ה

The libation of the daily offering is "a libation of strong drink to Havayah." The maamar reads the Name Havayah here as the encompassing light that the libation draws down.

במדבר כ"ח:7 Numbers 28:7

ונסכו רביעת ההין לכבש האחד בקדש הסך נסך שר לה'

And the drink-offering thereof shall be the fourth part of a hin for the one lamb; in the holy place shalt thou pour out a drink-offering of strong drink unto the L-RD.

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55 יין המשמח אלקים

The vine's "wine, which gladdens Elokim and men." The gloss explains it as gladdening the concealment of the Name Elokim so that the inner dimension is revealed.

שופטים ט':13ג Judges 9:13

ותאמר להם הגפן החדלתי את תירושי המשמח אלקים ואנשים והלכתי לנוע עלי העצים:

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

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56 שתו ושכרו דודים

"Eat, friends; drink, and be drunk, O beloved ones." The text cites the Zohar's comment on this verse.

Song of Songs 5:1א ה' שיר השירים

באתי לגני אחתי כלה אריתי מזרי עס-בשמי אכלתי יערי עס-דבשי שתיתי ייני עס-חלבי אכלו רעים שתו ושכרו דודים:

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

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57 וע' בזח"ג ויקרא דף ד' ע"א ע"פ שתו ושכרו דודים

The text refers to the Zohar on Vayikra, 4a, on the verse "Drink, and be drunk, O beloved ones."

ספר זוהר, ויקרא ב':ט-ג'מ"א 2:29-3:41 Zohar, Vayikra while the words "eat, O friends, etc." indicate that all those beneath and all the branches were blessed and nourished

when the others were blessed above. And wherewith are they all blessed and regaled? With the odour of the sacrifice. It was when the Community of Israel came down to make her abode on earth that G-d proclaimed this verse, because there was then blessing and joy in all worlds, and She was firmly established as a source of blessing to all. For when those Six [grades] are blessed, then ...

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

PARAGRAPH 7

58 כל הקורא ק"ש בלא תפילין כאלו הקריב עולה בלא מנחה וזבח בלא נסכים

The Talmud compares reciting the Shema without tefillin to a burnt-offering without a meal-offering and a sacrifice without libations. The maamar reads it as an ascent with nothing drawn down.

ברכות י"ד ב:כ"ד-כ"ה 14b:24-25 Berakhot

אמר עולא: כל הקורא קריאת שמע בלא תפילין, כאילו מעיד עדות שקר בעצמו. אמר רבי חייא בר אבא אמר רבי יוחנן: כאילו הקריב עולה בלא מנחה, וזבח בלא נסכים. ואמר רבי יוחנן: הרוצה שיקבל עליו עול מלכות שמים שלמה

'Ulla said : Whoever reads the Shema' without Tefillin is as though he spoke false testimony against himself. R. Hiyya b. Abba said in the name of R. Johanan : It is as though he had offered a burnt-offering without a meal-offering (cf. Num. xxviii. 5) and a sacrifice without drink-offerings (ibid. v. 14). R. Johanan also said: Whoever wishes to receive upon himself the yoke of the kingdom of heaven in perfection

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59 אם היה להם פרים מרובים ולא הי' להם נסכים יביאו פר אחד ונסכיו ואל יקריבו כולן בלא נסכים

Rabbi Shimon rules that if there are many bulls but no libations, one bull should be brought with its libations rather than all of them without. The gloss notes that the Talmud's saying about the Shema seems to support his view.

משנה מנחות ד':ב"ב 4:2 Mishnah Menachot

הפרים והאילים והקבשים אינן מעכבין זה את זה. רבי שמעון אומר, אם היו להם פרים מרובים ולא היו להם נסכים, יביאו פר אחד ונסכיו, ולא יקריבו כלן בלא נסכין:

The [absence of either the] bullocks or the rams or the lambs does not invalidate the others. Rabbi Shimon says: if they had [money enough to buy] many bullocks but not [enough for] the drink-offerings, they should bring one bullock and its drink-offerings and should not offer them all without drink-offerings.

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

60 בספר ושב הכהן במנחות

The note explains that the book meant is Sh'elas HaKohanim Torah, by the author of VeShav HaKohen,

novellae and explanations on the order of Kodashim.

KEHOT'S NOTE

הכוונה לס' שאלת הכהנים תורה לבעה"מ ס' ושב הכהן, חידושים וביאורים על סדר קדשים.

61 שמן הוא בחי' חכמה

The note points to this Kabbalistic lexicon for oil as the level of Chochmah.

KEHOT'S NOTE

ראה מא"א אות ש', סמ"ח.

62 שהרי מכל דבר מוציאין שמן

In Miketz the Alter Rebbe cites the Pardes on why oil can be extracted from all things: "You made them all with wisdom," so Chochmah is en clothed in everything, and that is the oil, as the Zohar says that wine is Binah and oil is Chochmah.

KEHOT'S NOTE

ראה גם תו"א מקץ לט, א. תצוה קי, ד. מאמרי אדה"ז-פרשיות ע' שנב. מארז"ל ע' רלד. אוה"ת ואתחנן ע' שמב. ועוד.

63 אין התינוק . . עה"ד חטה

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

KEHOT'S NOTE

ברכות מ, סע"א.

64 אין התינוק יודע לקרות כו' וכן אמרו עץ הדעת חטה היתה

Rabbi Yehudah says the Tree of Knowledge was wheat, for a child does not know how to call "father" and "mother" until he tastes grain. The maamar takes it to show that flour is the level of Daas.

ברכות מ' א: י"ד: 40a: Berakhot

על פירות הארץ וכו'. פשיטא! אמר רב נחמן בר יצחק: לא נצרכה אלא לרבי יהודה, דאמר חטה מין אילן היא. דתניא: אילן שאכל ממנו אדם הראשון, רבי מאיר אומר: גפן היתה, שאין לה דבר שמביא יללה על האדם אלא לזן, שנאמר: "וישת מן היין וישכר". רבי נחמיה אומר: תאנה היתה, שבדבר שנתקלקלו בו נתקנו, שנאמר: "ויתפרו עליה תאנה". רבי יהודה אומר: חטה היתה, שאין התינוק יודע לקרות "אבא" ו"אמא" עד שיטעום טעם דגן.

If, over fruits of the earth, etc. This is evident! Rab Nahman b. Isaac said: It is only necessary for R. Judah who declares that wheat is a kind of tree; for there is a teaching: The tree from which Adam ate was — so says R. Meir — the vine, because thou hast nothing which brings lamentation upon man as does wine; as it is said, "And he drank of the wine, and was drunken" (Gen. ix. 21). R. Nehemiah says: It was the fig-tree, ...

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65 בהוי' אחד

"Hear, O Israel, Havayah is our G-d, Havayah is One." The contemplation of this unity is the ascent of the Shema.

Deuteronomy 6:4 דברים ו'

שמע ישראל Havayah אלקינו Havayah אחד:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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66 ע"פ מ"ש ויהי רקיע

The note points there for a parallel discussion of the firmament that divides the waters.

KEHOT'S NOTE

ראה אוה"ת בראשית-א כט, א.

67 יהי רקיע בתוך המים

On the second day the firmament divided the upper waters from the lower. The maamar uses this division to explain the libations' descent.

בראשית א: ו' Genesis

ויאמר אלקים יהי רקיע בתוך המים ויהי מבדיל בין מים למים:

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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KEHOT'S NOTE

בראשית א, ו. ראה יהל אור ע' קפ.

68 רוח אלהים מרחפת על פני המים ועיין ברבות בבראשית ס"פ ב'

Near the end of section 2 the Midrash expounds "and the spirit of G-d hovered." The text refers the reader there.

בראשית רבה ב: ד' 4: Bereshit Rabbah

... "וְרוּחַ אֱלֹהִים מְרַחֶפֶת" זה רוחו של מלך המשיח היאך מה דאת אמר (ישעיה יא, ב): "ונחה עליו רוח ה'" באיזו זכות ממשמשת ובאה המרחפת על פני המים בוכות התשובה שנמשלה כמים שנאמר (איכה ב, יט): "שפכי כמים לבך". רבי חגי בשם רבי פדת אמר ברית כרותה למים שאפילו בשעת שרב רוחה שייפה. וכבר היה ר"ש בן זומא יושב ותוהא ועבר רבי יהושע ושאל בשלומו פעם ושתים ולא השיבו בשלישית השיבו בבהילות א"ל בן זומא מאין הרגלים אמר לו מעיין הייתי א"ל מעיד אני עלי שמים וארץ שאיני זו מכאן ...

Rabbi Shimon ben Lakish interpreted the verses regarding the [four] kingdoms. "The earth was emptiness" - this is the Babylonian kingdom, as it is stated: "I have seen the land, and behold, it was emptiness and disorder" (Jeremiah 4:23). "And disorder [vavohu]" - this is the Median kingdom, [as it is stated:] "They hastened [vayavhilu] to bring Haman" (Esther 6:14). "And darkness"- this is the Greek kingdom, which darkened Israel's eyes with their edicts, as they used to say to them: 'Write on the horn of a bull that you ...

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69 ברבות בבראשית ס"פ ב' ור"פ תזריע

There too the Alter Rebbe refers to the Midrash Rabbah at the beginning of Tazria on "and the spirit of G-d hovered," in explaining the soul's two aspects, "behind and before You formed me," and the verse "the spirit of man that rises upward."

KEHOT'S NOTE

ראה גם לקמן שמע"צ פו, ג.

70 רוח אלהים מרחפת על פני המים ועיין ברבות בבראשית ס"פ ב'

ור"פ תוריע

At the beginning of Tazria the Midrash also expounds "and the spirit of G-d hovered over the face of the waters." It is the second place the text gives.

Vayikra Rabbah 14:1 א"ד: רבה

71 אלא בחי מים רוחניים שהוא בחי חכמה

The note quotes it: in the brain of Chochmah there is the aspect of water, a spiritual moisture in which the light of intellect spreads from nothing to something.

KEHOT'S NOTE

נתבאר בסה"מ אדה"מ במדבר שם עי אירכא: "ע"ד דוגמא במוח החכמה יש בחי מים שהוא בחי הלחלוחית הרוחני ששם מתפשט אור השכל מאין ליש כו' וכמ"ש במ"א שמוח החכמה הוא קר ולח והוא המצמיח ומוליד שכליים וכל שהוא לח יותר יותר יהי בעל הבנה כו'" ע"ש. ראה אמרי בינה שער הק"ש סד, ד.

72 וכענין אור מים רקיע

That discourse explains the firmament over the heads of the Chayos.

KEHOT'S NOTE

ראה לעיל פי תוריע כב, ד.

73 מקוה מטהר את הטמאים

Rabbi Akiva teaches: as a mikveh purifies the impure, so the Holy One, blessed be He, purifies Israel. The maamar cites the mikveh's power to purify as a sign that water is Chochmah.

Yoma 85b:8 ח"ב: יומא

דרש רבי אלעזר בן עזריה: "מכל טטאתיכם לפני ה' תטהרו". עבירות שבין אדם למקום — יום הכפורים מכפר. עבירות שבין אדם לחבירו — אין יום הכפורים מכפר עד שירצה את חבירו. אמר רבי עקיבא: אשריכם ישראל! לפני מי אתם מטהרין, מי מטהר אתכם? אביכם שבשמים, שנאמר: "וירקתי עליכם מים טהורים וטהרתם", ואומר: "מקוה ישראל (ה')", מה מקוה מטהר את הטמאים — אף הקדוש ברוך הוא מטהר את ישראל.

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

KEHOT'S NOTE

יומא פה, ב.

74 כמשל חבית של יין

The note says that this analogy of the barrel of wine and its lees is quoted in Yahel Or.

KEHOT'S NOTE

מובא ביהל אור עי קפ.

75 כולם בנח עשית

"You made them all with wisdom." The maamar explains that because Chochmah is in everything, oil can be drawn from everything.

Psalms 104:24 ד"כ: תהילים

מה רבו מעשיך ה' כלם בתחכמה עשית מלאה הארץ חגיגה:

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

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KEHOT'S NOTE

תהלים קד, כד.

76 ורוח אלקים מרחפת

The earth was tohu before the days of creation. The text refers to the Alshich on this verse for the waters being spiritual at first.

בראשית 1:2 ב"ב: בראשית

והארץ תהו ובהו וחשך על־פני תהום ורוח אלקים מרחפת על־פני המים:

Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of G-d hovered over the face of the waters.

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KEHOT'S NOTE

בראשית א, ב.

PARAGRAPH 8

77 יקוו המים

On the third day the waters under the heavens were gathered into one place. The maamar identifies that place as the deep.

בראשית 1:9 ט"ט: בראשית

ויאמר אלקים יקוו המים מתחת השמים אל־מקום אחד ותראה היבשה ויהי־כן:

And G-d said: 'Let the waters under the heaven be gathered together unto one place, and let the dry land appear.' And it was so.

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KEHOT'S NOTE

בראשית א, ט.

78 גער בהן הקב"ה

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

KEHOT'S NOTE

ראה רש"י שם א, ו.

79 ויחפרו עבדי יצחק

Yitzhak's servants dug in the valley and found a well of living water. The text refers to its own discourse on this verse.

בראשית 26:19 ט"ז: בראשית

ויחפרו עבדי־יצחק בנחל וימצאו־שם באר מים חיים:

And Isaac's servants digged in the valley, and found there a well of living water.

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80 עלי באר

Israel's song, "Spring up, O well." The text refers to its discourse on this verse for water rising from below.

במדבר כ"א: י"ז Numbers 21:17

אז ישיר ישראל את־השירה הזאת עלי באר ענור־לה:

”יוסף רביעא איהו כו' עלי' כתיב ונסכו רביעית ההין” — אוה”ת שלח ע' תקלג. ”שהוא בחי' יוסף” — אוה”ת ויקרא-א ע' קטז.

91 ועיין מענין רביעית ההין בזה”ג פ' שלח קס”ב ב'

The text refers to the Zohar on Shelach for the quarter hin. The Kehot note quotes Or HaTorah citing it: Yosef is the fourth, and of him it is written, “and its libation a quarter of a hin.”

ספר זוהר, שלח לך י”ב:ק”א-ק”ט 12:101-109 Zohar, Sh'lach
A voice then came forth saying: ‘Go, assemble, since Aholiab is in his place and all the thrones before him.’ So the others all flew away and they were left alone under the trees of the garden. They saw a door and went in through it, and they then saw a temple, in which they went and sat down. Two young men were there. They lifted up their eyes and saw a tent embroidered with all sorts of figures in various colours, and over it a curtain of flashing light ...

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

92 בלק דף ר”ד א'

Or HaTorah explains the Zohar’s “quarter” as a measure of the body: Yesod is the bestowal to the recipient, and only a fourth part of what is in the giver itself can be drawn down in the bestowal.

KEHOT’S NOTE

”נוכח דברית רובע הוא משיעורא דגופא, היינו כי יסוד זהו ההשפעה להמקבל וא”א להיות נמשך בההשפעה רק חלק רביעי ממה שהוא בעצם המשפיע” — אוה”ת ויקרא-א ע' קטז. וראה בבאיא”ז לאדה”א. ראה אוה”ת פנחס ע' א”קס.

93 בלק דף ר”ד א' ע”פ ומספר את רובע ישראל

The Zohar on Balak, on “the fourth part of Israel.” Or HaTorah, quoted in the Kehot note, explains that only a quarter of what is in the giver can be drawn into the bestowal.

ספר זוהר, בלק ל”ב:שמ”ה-ל”ג:שנ”ד 32:345-33:354 Zohar, Balak
The first 27 lines of the Hebrew text are not found in our translation. R. Eleazar discoursed on the verse: “O L-rd, in the morning shalt thou hear my voice”, etc. (Ps. 5, 4). ‘When daylight comes’, he said, ‘that “Morning” of Abraham awakes, and then is a time of grace for all, both virtuous and wicked, and therefore it is the hour to offer prayer to the Holy King since all the prisoners of the King then have respite. And most of all is it the time for those who ...

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

94 ומספר את רובע ישראל

Bilaam asks who has counted the dust of Yaakov and numbered the fourth part of Israel. The Zohar on this verse is cited for the quarter hin.

Numbers 23:10 כ”ג:י”ג במדבר

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

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

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95 ברע”מ ר”פ כי תשא דקפ”ז ע”ב

Or HaTorah quotes the Raaya Mehemna, “Half a hin: this is the vav,” and the Ramaz there, that the vav is “outside” and mediates between the upper hei and the lower hei.

KEHOT’S NOTE

”חצי ההין ודא וי”ו ובהרמ”ז שם שהוי”ו חוצה ומתמצע בין ה' עילאה לה' תתאה” — אוה”ת שלח ע' תקלג.

96 ומענין חצי ההין ברע”מ ר”פ תשא דקפ”ז ע”ב

The Raaya Mehemna at the beginning of Ki Sisa on the half hin. The Kehot note quotes its words, “Half a hin: this is the vav.”

ספר זוהר, כי תשא ב”ד:ו”ג-ו”ד 2:4-6 Zohar, Ki Tisa

97 והשתיה כדת

At Achashverosh’s feast “the drinking was according to the law.” It is the verse that the Talmud expounds.

אסתר א’ ח”ח:י”ז Esther 1:8

והשתיה כדת אין אנס כ”כ וסד המלך על כל רב ביתו לעשות כרצון איש ואיש:

And the drinking was according to the law; none did compel; for so the king had appointed to all the officers of his house, that they should do according to every man’s pleasure.

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98 והשתיה כדת של תורה אכילה מרובה משתיה

On “and the drinking was according to the law,” the Talmud explains: according to the law of the Torah, eating more than drinking. The maamar reads it as the ascent exceeding the drawing down.

מגילה י”ב א”י:י”ז Megillah 12a:17

”והשתיה כדת (אין אונס)”, מאי “כדת”? אמר רבי חנן משום רבי מאיר: כדת של תורה, מה דת של תורה אכילה מרובה משתיה — אף סעודתו של אותו רשע אכילה מרובה משתיה.

And the drinking was according to law. What is meant by ‘according to law’? R. Hanan said in the name of R. Meir: According to the law of the Torah. Just as according to the law of the Torah the [quantity of] food exceeds the drink, so in the feast of that wicked one there was more food than drink.

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99 אין טפה יורדת מלמע'

The Raaya Mehemna also has the reading “drop,” as the Kehot note points out.

Zohar III, 247b רמז, זח”ג

KEHOT’S NOTE

זח”ג רמז, ב. ל' הערוך [השלם — וינה תרפ”ו] ערך חתן הערה 2. ועי' ר”ח שעה”ק (רפ”ו) שכ”ה לפניו הגי' בתענית (כה, ב). ועי' מגלה עמוקות (קנג-ד) הובא בסי ערכי הכנויים מסה”ד ערך טפה — וכ”כ הבעה”ט ויחי (סי מט, כה) ד”ה רובצת, וגם רש”י ברכות (נט, ב) מסכים ע”ז. ועי' זח”ג (רמז, ב)

ברע"מ ג"כ הגי' טפה. ועי' ע"ה ש' הולדת או"א וז"ל (רפ"ב) ובשי' (תיקון) הירה (פ"ג). ובשי' מ"ן ומ"ד (ריש דרוש ו) ושם (דרוש י"ד). [כ].

100 אין טפה יורד מלמעלה אלא א"כ טפיים עולים כנגדו

The Talmud says that no handbreadth of rain comes down from above without the deep rising two handbreadths toward it. The Kehot note shows that several works read "drop" in place of "handbreadth," as the maamar does.

Taanit 25b כ"ה תענית

101 אין טפה יורד מלמעלה אלא א"כ טפיים עולים כנגדו

In the Gate of Mayin Nukvin and Mayin Duchrin, Etz Chaim cites the principle that no drop comes down from above without two drops rising opposite it from below, one of the places the Kehot note lists.

Sefer Etz Chaim 39:6 ל"ט עץ חיים

... שהיא נקבה ומשם יורדת אליה ביסוד שבה ואח"כ נמשכת בחי' המים והנה נודע שאין טפה יורד מלמעלה שאין טפיים עלות כנגדו מלמטה והנה טפת הזכר היה ה' אורות וה' מים וה' ריקעים כנזכר פרשה תרומה קס"ו וא"כ צריך שתהיה הטפין של מים של הנוקבא כפליים והנה אלו נמשכין מבינה אלא עלאה בלבד שהיא הטפה של הנוקבא והנה ב"ס תחתונות שלה יש ס"ג א' כ"ל ושם יורדין חו"ב שבה תוך חו"ג נמצאו כל י"ס שבה נכללו ב"י אותיות דס"ג ומטי ספירות שלה נמשכין ט"פ מים ומכתה שלה בחי' ד' כי ...

Sefer Etz Chaim (Public Domain)

102 וגם יקב חצב בו

In Isaiah's song of the vineyard, the owner hewed out a winepress in it. The Talmud applies it to the shissin.

Isaiah 5:2 ישעיהו ה' ב' י

וַיִּצְקָהוּ וַיִּסְקְלֵהוּ וַיִּטְעֵהוּ שָׂרֵק וַיִּבֶן מִגְדָּל בְּתוֹכּוֹ וַיִּגְמֹל יִקְב־חֶצֶב בּוֹ וַיִּקְוֵה לְעֲשׂוֹת עֲנָבִים וַיַּעַשׂ בָּאֵשִׁים:

And he digged it, and cleared it of stones, And planted it with the choicest vine, And built a tower in the midst of it, And also hewed out a vat therein; And he looked that it should bring forth grapes, And it brought forth wild grapes. .

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103 The Talmud reads "and he also hewed out a winepress in it" as the shissin beneath the altar. The maamar connects the winepress (yekev) with the union of the Names.

Sukkah 49a:3 מ"ט א' ג' סוכה

תנא, רבי יוסי אומר: שיתין מחוללין ויורדין עד תהום, שנאמר: "אשריה נא לידי שירת דודי לכרמו כרם ה'ה לידי בקרו בן שמו. ויצקהו ויסקללו ויטעוהו שורק ויבן מגדל בתוכו וגם יקב חצב בו." ויטעוהו שורק — זה בית המקדש, ויבן מגדל בתוכו — זה מזבח, וגם יקב חצב בו — אלו השיתין.

It has been taught, R. Yose says The cavity of the pits descends to the abyss, for it is said, "Let me sing of my beloved, a song of my lover for his vineyard. My beloved had a vineyard on a very fruitful hill. And he dug it, and cleared it of stones, and planted it with the choicest vine, and built a tower in the midst of it, and also hewed out a vat

therein" (Isaiah 5:1). "And planted it with the choicest vine" refers to the Temple; "and ...

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104 ובמא"א אות יו"ד סעי' כ"ג

There the Alter Rebbe cites this same entry of Me'orei Or (letter yud, section 23, with letter gimmel, section 66), together with the Pardes on יבק and the Raaya Mehemna on Mishpatim and Pekudei, in explaining blessing, holiness and union as three levels of drawing down, union being the drawing down into the inner dimension.

KEHOT'S NOTE

נזכר גם לקמן ברכה צג, ד. אוה"ת בראשית-ג דף תפמב. ביאה"ז להצ"צ-ב עי' תשנא. נ"ך א' עי' קמו.

105 כי שמש ומגן

"For a sun and a shield is Havayah Elokim." The maamar uses it for the Name Elokim as the firmament that screens and divides.

Psalms 84:12 תהילים פ"ד:י"ב

כִּי שֶׁמֶשׁ וּמִגָּן הִ' אֱלֹקִים יְהוָה יִתֵּן ה' לֹא יִמְנַע טוֹב לְהֹלְכִים בְּתִמָּה:

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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KEHOT'S NOTE

תהלים פד, יב.

106 הסך נסך שכר לה'

The libation is poured "to Havayah." The maamar reads it as drawing the Name Havayah down to gladden the Name Elokim.

Numbers 28:7 במדבר כ"ח:ז

וְנִסְכּוֹ רִבְעִית הֵיחֵד לִכְבֹּשׁ הָאֶחָד בְּקֹדֶשׁ הַסֶּךָ נִסְךְ שֶׁכֶּר לַה'

And the drink-offering thereof shall be the fourth part of a hin for the one lamb; in the holy place shalt thou pour out a drink-offering of strong drink unto the L-RD.

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PARAGRAPH 10

107 יקב

At the end of Lech Lecha the Zohar reads Isaiah's "and he also hewed out a winepress in it" as "the gate of Tzedek," as in "Open for me the gates of righteousness," and says that every circumcised Jew enters both the tower and the winepress. The text gives it as a further place on yekev.

ספר זוהר, לך לך ל"ה:תס"ה-תע"ו 35:465-476 Zohar, Lech Lecha

The next words are, "he put a fence round it and stoned it": Ten are fixed in one. i.e. he removed from himself and from his portion all the celestial chieftains and champions, and all the "lower crowns", and chose this vineyard for his portion, as it is written, "For the L-rd's portion is his people, Jacob is the lot of his inheritance" (Deut. 32, 9). Further, "He planted it with the choicest vine", as it says elsewhere, "I planted thee a noble vine, wholly a right seed" (Jer. 2, ...

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108 יקב יחוד קדושה ברכה

The Raaya Mehemna on Mishpatim reads yekev as the initials of the yichud, kedushah and berachah (union, holiness and blessing) of the Holy One, blessed be He, and identifies them with the Shechinah: blessing from His right, holiness from His left, and union in the middle. The text cites it for this reading of yekev.

ספר הזהר, משפטים י"ת:ה'-10:405-11:414
י"א:ת"י"ד

109 יחוד קדושה ברכה וע"ש דק"י"ט ע"א

Here the Zohar on Mishpatim speaks of blessing and sanctifying the Holy One, blessed be He, each day and uniting Him with His Shechinah, as when the kohen blesses: "Blessed are You" is blessing and "who has sanctified us" is holiness. The text gives it as another place on these three.

ספר הזהר, משפטים ט"ז:ס'-16:460-17:467
י"ז:תס"ז

110 יחוד קדושה ברכה וע"ש דק"י"ט ע"א ובפ' פקודי דרס"ב ע"א

In Pekudei the Zohar says that when a person leaves the lowest chamber at the close of his prayer and goes out from before the King, all is bound "in the bond of union, and blessings, and holiness, and added holiness." The text gives it as another place on these three.

ספר הזהר, פקודי נ"ב:תתי"ט-52:819-829

111 סד"ה ואתא מרבבות קדש

At the end of that discourse the Alter Rebbe suggests that blessing, holiness and union are three levels: blessing is the hundred daily blessings, the drawing down at the level of "You give life to them all"; holiness is the drawing down from the "myriads of holiness" through "who has sanctified us with His commandments," the light that encompasses all worlds, though still only like betrothal; and union is the drawing down into the inner dimension, the revelation of the Infinite Light that is "One, but not in number." There he cites the same passages of the Raaya Mehemna and Pekudei and refers back to the end of this discourse on the libations.

KEHOT'S NOTE

לקמן פ' ברכה צג, ד.

112 ואתה מרבבות קדש

Moshe's blessing opens: "Havayah came from Sinai ... and He came from the myriads of holiness." The text refers to the Alter Rebbe's discourse on these words, at whose end union, holiness and blessing are explained.

דברים ל"ג:23

וַיֹּאמֶר ה' מִסִּינַי בָּא וְזָרַח מִשְׁעִיר לְמוֹ הוֹפִיעַ מִהָר פָּאֵרָן וְאֵתָה מִרְבֻּבֹת קֹדֶשׁ מִיַּמִּינוֹ אֵשׁ דֵּת לְמוֹ:

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came

from the myriads holy, At His right hand was a fiery law unto them.

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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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