LIKKUTEI TORAH • PARSHAS VAYIKRA • MAAMAR 3

לבאר הדברים ענין אדם כי יקריב מכם וענין...

“To explain the words: ‘A man, when he brings near of you’”

The verse “A man, when he brings near of you… from the animal… you shall bring near your offering” describes the two self-sacrifices of the Shema: the G-dly soul, contemplating G-d’s essence beyond all worlds, gives itself over in “One” and is absorbed into the supernal Man and the hidden Atika within it, while the animal soul, contemplating how G-d gives life to the worlds through His kingship, is subdued and transformed in “with all your soul” and, once refined, rises even higher. A second reading finds both “man” (Mah) and “animal” (Ban) within the G-dly soul itself, to be joined in “And unite our hearts.”

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

THE BIG IDEA

The verse "A man, when he brings near of you… from the animal… you shall bring near your offering" describes the two self-sacrifices of the Shema: the G-dly soul, contemplating G-d's essence beyond all worlds, gives itself over in "One" and is absorbed into the supernal Man and the hidden Atika within it, while the animal soul, contemplating how G-d gives life to the worlds through His kingship, is subdued and transformed in "with all your soul" and, once refined, rises even higher. A second reading finds both "man" (Mah) and "animal" (Ban) within the G-dly soul itself, to be joined in "And unite our hearts."

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

THE MAAMAR IN BRIEF

The maamar reads Leviticus 1:2 through the two self-sacrifices of the Shema. "A man, when he brings near of you an offering to Havayah" is the G-dly soul giving itself over in the word "One": the "man" is Z'eir Anpin of Atzilus, and the soul, absorbed into it like food into the body of the King, is united with the Infinite Light and with Atika, its hidden core. This comes through Torah and mitzvos. "From the animal… you shall bring near your offering" is the animal soul subdued and transformed in "with all your soul," drawn from Malchus, the Name Ban, whose value equals behemah. Two contemplations correspond to them: the "inner keys," on G-d's essence beyond all worlds, and the "outer keys," on G-d as He fills and gives life to the worlds, a radiance called "the spirit of the animal" because the created bears no comparison to the Creator. Once refined, the animal soul rises higher, "before Havayah." A second reading, from the Sifra DeTzniusa, finds both man (Mah) and animal (Ban) within the G-dly soul: an inner love given from above and an outer love born of contemplation, joined in "And unite our hearts."

OUTLINE

1 **"A man": the G-dly soul's offering in "One"** ¶1–3

In the Shema the G-dly soul gives itself over in "One": this is "A man, when he brings near of you an offering to Havayah." The man is Z'eir Anpin, into which the souls are absorbed, and through it they are united with the kav of the Infinite Light and with Atika, its hidden core, "the soul of the soul" within Tiferes. This comes through Torah and mitzvos, the "strength" of the G-dly soul.

2 **“From the animal”: the second self-sacrifice** ¶4–5

“With all your soul” is the subjugation and transformation of the animal soul, drawn from “Blessed be the name of the glory of His kingdom,” Malchus, the Name Ban, equal to behemah. Once refined, the animal soul is included in Malchus like the angels, the “grass” of the “animal,” while the G-dly soul is the “herb” of the supernal Man.

3 **Inner keys and outer keys** ¶6–8

Contemplating G-d’s essence beyond all worlds brings the G-dly soul’s self-sacrifice; contemplating how He fills and creates the worlds, His Malchus or “Name,” reaches the animal soul through its root in the supernal Chariot. That descended radiance is “the spirit of the animal that goes downward,” for bringing the finite into being is the ultimate descent; the angels’ praise in the blessings of the Shema brings “with all your soul.”

4 **The advantage of the refined animal soul** ¶9

When the animal soul too is included, there is an advantage like that of penitents: refined Ban rises above Mah, “a woman of valor is the crown of her husband,” and the animal offering reaches “before Havayah,” the source of Havayah. The paragraph asks why the G-dly soul, rooted in Tikkun, needs an offering at all, and points to the discourse on the Patriarchs as the Chariot.

5 **Second reading: man and animal within the G-dly soul** ¶10–13

Following the Sifra DeTzniusa, the animal is included within man: the G-dly soul contains Mah and Ban, being born of Z’eir Anpin and Nukva. Angels grasp only Malchus and are called “animals”; souls also have the level of “man” through the Torah. The inner love, above reason and given as a gift, is Mah; the outer love, born of contemplating G-d’s kingship, is Ban; “And unite our hearts” joins them, and only then comes the refinement of the animal soul, “from the cattle and from the flock.”

THE MAAMAR IN THE REBBE’S LIGHT

Found by AI reading every place in the Rebbe’s works that cites this maamar, checked against each source; not yet reviewed by a person. Each explanation is under its paragraph.

The maamar reads „אדם כי יקריב מכם” as two offerings: the G-dly soul giving itself over in the „אחד” (One) of the Shema, and the animal soul raised „מן הבהמה” (from the animal), whose ascent gains what the first cannot. The Rebbe’s teachings fall on both. In a sicha of Shabbos Vayigash 5725 he cites its opening: the essence of an offering is the Shema and its self-sacrifice, so Yaakov, reciting the Shema when Yosef wept on his neck, was building the Temple rather than weeping over it. In his maamar Basi LeGani 5712 he explains why the verse says „לפני הוי” (before Havayah) only of the offering from the animal: it reaches above Havayah, to the Infinite (the Tzemach Tzedek’s explanation, he writes, his note citing this maamar), because that service is with the animal soul. And in a sicha of Shabbos Bechukosai 5725 he finds one order in the whole book of Vayikra, which opens with „אדם כי יקריב” and then „תקריבו את קרבנכם” (“you shall bring near your offering”) (read, as in the discourse before ours, as an arousal from above and then a person’s own service) and closes with the firstborn and the tithe: what comes through a person’s own service has the advantage, and his note points to this paragraph’s column. Perhaps (biur b’derech efshar) a reader comes away seeing the maamar’s second, lower offering as the one that reaches highest.

Self-sacrifice in "One" מסירות נפש באחד

The G-dly soul's giving itself over in the first verse of the Shema, born of contemplating G-d's essence beyond all worlds. It is "A man, when he brings near of you an offering to Havayah."

Subjugation and transformation (iskafya and is'hapcha) אתכפיא ואתהפכא

The second self-sacrifice, in "with all your soul": the animal soul is first subdued and then turned to holiness. It is "from the animal… you shall bring near your offering."

The Names Mah and Ban שם מ"ה ושם ב"ן

Two spellings-out of the Name Havayah, 45 and 52. Mah equals adam, "man," and is Z'eir Anpin; Ban equals behemah, "animal," and is Malchus. Once refined, Ban rises above Mah.

Atika within Z'eir Anpin עתיקא

The hidden inner core of Z'eir Anpin, which the Ramaz calls the end of the realm of the Infinite; the Zohar calls it "the soul of the soul." The G-dly soul's offering reaches it.

Inner keys and outer keys מפתחות הפנימית ומפתחות החיצוניות

Two kinds of contemplation: of G-d's essence beyond all worlds, which moves the G-dly soul, and of G-d as He fills and creates the worlds, His kingship or "Name," which can reach the animal soul.

Being absorbed into the body of the King לאשתאבא בגופא דמלכא

The Zohar's image for the souls' inclusion in Z'eir Anpin, like food taken into the body; through it they are united with the Infinite Light within.

The great love (ahavah rabbah) אהבה רבה

The inner love of the heart, above reason, given from above as a gift and hidden in the soul; the "wine" of the Torah reveals it. It is Mah, as against the outer love born of contemplation, which is Ban.

SECTION 1 · ¶1–3

"A man": the G-dly soul's offering in "One"

1 לבאר הדברים ענין אדם כי יקריב מכם וענין מן הבהמה כו' תקריבו את קרבנכם. הוא כמ"ש במ"א בד"ה בכ"ה בכסלו[1]

To explain the words, the matter of "A man (adam), when he brings near of you," and the matter of "from the animal (behemah)... you shall bring near your offering": it is as is explained elsewhere, in the discourse beginning "On the twenty-fifth of Kislev,"

> Following the previous discourse in Likkutei Torah on the same verse, this one sets out to explain two of its phrases (Leviticus 1:2): "A man, when he brings near of you" and "from the animal... you shall bring near your offering." It builds on the Chanukah discourse in Torah Ohr, Vayeshev, "On the twenty-fifth of Kislev," which explains that prayer takes the place of the offerings and finds two kinds of self-sacrifice in the Shema.

כי הנה בק"ש [בקריאת שמע] יש ב"פ [בי פעמים] מס"נ [מסירות נפש] האחד[2] למסור נפשו באחד וקאי על נפש האלקית שהיא בבחינת ביטול באור א"ס ב"ה ממש

that indeed, in the Shema there are two instances of self-sacrifice (mesirus nefesh). The first is to give over one's soul in [the word] "One," and this refers to the G-dly soul, which is at the level of self-nullification (bittul) in the very Infinite Light (Or Ein Sof), blessed be He.

> In the recital of the Shema there are two moments of self-sacrifice: one in the word "One" (echad) and one, taken up in paragraph 4, in "with all your soul." The first belongs to the G-dly soul, which by its nature is nullified within the Infinite Light itself.

וזהו ענין אדם[3] כי יקריב מכם קרבן[4] להוי' כי אדם העליון היינו ז"א דאצילות ומכם קאי על מס"נ [מסירות נפש] של הנפש האלקית והוא בחינת קרבן להוי'

And this is the meaning of "A man, when he brings near of you an offering to Havayah." For the supernal Man (Adam) is Z'eir Anpin (the emotive attributes) of the World of Atzilus (Emanation); and "of you" refers to the self-sacrifice of the G-dly soul, and this is the level of "an offering to Havayah,"

> The verse is now read in that light. "Man" is the supernal Man, Z'eir Anpin of Atzilus: the emotive Sefiros of the World of Emanation, which Kabbalah pictures in the form of a man. "Of you" is the G-dly soul's own self-giving, and that is "an offering to Havayah."

שמס"נ [שמסירות נפש] זה הוא בבחינת ה' אחד שהוא אור א"ס ב"ה המלובש בז"א דאצילות שהנשמות נכללים בו בבחינת לאשתאבא בגופא דמלכא[5]

for this self-sacrifice is at the level of "Havayah is One," which is the Infinite Light, blessed be He, that is clothed in Z'eir Anpin of Atzilus, in which the souls are included at the level of "being absorbed into the body of the King,"

> It is "to Havayah" because the soul's self-sacrifice in the Shema is at the level of "Havayah is One," and Havayah here means the Infinite Light as it is clothed within Z'eir Anpin. The souls are included in Z'eir Anpin the way food is absorbed into the body of the one who eats it: "being absorbed into the body of the King," a phrase of the Zohar.

וכמ"ש בזהר פ' פינחס (דרי"ז ע"א) ע"פ ועשב לעבודת האדם[6] אלין אינון נשמותיהן דצדיקייא דההוא אדם[7] שהוא ז"א דרכיב ושליט על בהמה דא שהיא בחינת מל' אכיל ואעיל לון בגויה כו'

as is written in the Zohar, Parshas Pinchas (folio 217a), on the verse "and herb for the service of man": "These are the souls of the righteous, which that Man, who is Z'eir Anpin, who rides upon and rules over this animal, which is the level of Malchus (sovereignty), eats and brings within himself, etc."

> The Alter Rebbe brings the Zohar on Parshas Pinchas, where Rabbi Chiya reads Psalms 104:14, "He causes grass to grow for the animal, and herb for the service of man," as a picture of the supernal worlds: the "herb" is the souls of the righteous, which the supernal "Man" eats and takes into himself. The identifications of that Man as Z'eir Anpin and of the "animal" he rides and rules as Malchus are the Alter Rebbe's own glosses inside the quotation.

והנה אדם היינו ע"ס דזעיר אנפין והוי' הוא אור אין סוף המלובש בו ועל ידי בחינת לאשתאבא בגופא דמלכא שהוא ע"ס [עשר ספירות] דז"א הרי מתאחדים ג"כ בהקו מאור אין סוף שבז"א וזהו אדם כי יקריב מכם קרבן להוי'

Now, "man" (adam) is the Ten Sefiros of Z'eir Anpin, and Havayah is the Infinite Light that is clothed in it. And through the level of "being absorbed into the body of the King," which is the Ten Sefiros of Z'eir Anpin, they [the souls] are thereby also united with the kav (line of light) from the Infinite Light that is in Z'eir Anpin. And this is [the meaning of] "A man, when he brings near of you an offering to Havayah."

> Here the pieces come together: "man" is the ten Sefiros of Z'eir Anpin, and Havayah is the Infinite Light clothed in them. When the souls are absorbed into Z'eir Anpin, they are thereby united with the kav, the line of infinite light that runs within it, and this is how the soul becomes "an offering to Havayah."

והוא ג"כ ע"ד מ"ש בספרא דצניעותא רפ"ד ז"א אתגלייא ולא אתגלייא[8] ובהפי' שם בזהר הרקיע איתא כי הפנימית שלו הוא ממש עתיקא כו'

This is also along the lines of what is said in the Sifra DeTzniusa, at the beginning of chapter 4: "Z'eir Anpin is revealed and not revealed"; and in the commentary there, in Zohar HaRakia, it is stated that its inner dimension (pnimiyus) is actually Atika, etc.

A further support comes from the Sifra DeTzniusa, a brief and cryptic section of the Zohar, which says that Z'eir Anpin is both "revealed and not revealed." The commentary Zohar HaRakia explains the hidden side: the inner core of Z'eir Anpin is Atika, the "Ancient One," the innermost level of Keser, above the Sefiros that are revealed.

וכ"כ [וכן כתב] הרמ"ז [הרב משה זכות] בפרשת ואתחנן בד' ר"ס ע"ב פנימית עתיק שבתוך ז"א ועמ"ש במ"א בפי' כרוב אחד מקצה מזה שהוא קצה אור א"ס שבז"א

And so the Ramaz (Rabbi Moshe Zacuto) wrote, in Parshas Va'eschanan, on folio 260b: the inner dimension of Atik that is within Z'eir Anpin. And see what is explained elsewhere on the meaning of "one cherub from the end on this side": that it is the end of the Infinite Light that is in Z'eir Anpin.

The Ramaz, Rabbi Moshe Zacuto, a major commentator on the Zohar, says the same: within Z'eir Anpin is the inner dimension of Atik. In the plain sense, "one cherub from the end on this side" tells how the two cherubim stood at the two ends of the Ark's cover; explained elsewhere, the "end" is the last edge of the Infinite Light, which is found within Z'eir Anpin.

והיינו כמ"ש הרמ"ז [הרב משה זכות] שם כידוע שבחינת עתיק הוא סוף עולם הא"ס ועיין באד"ר [באדרא רבא] דקל"ו ע"ב[9] בפי' כי לא אדם הוא[10,11]

This is as the Ramaz wrote there: "as is known, the level of Atik is the end of the World of the Infinite One (Ein Sof)." And see in the Idra Rabba, folio 136b, on the meaning of "for He is not a man."

The Ramaz gives the reason: Atik is the lowest point, the "end," of the realm of the Infinite itself, and so the very edge of the Infinite lies hidden within Z'eir Anpin. The Idra Rabba (the Zohar's "Greater Assembly"), explaining "for He is not a man" (I Samuel 15:29), teaches that where no full face is revealed the level is not called "man"; "man" is the revealed level.

וזהו אדם דהיינו בחינת אתגלייא דז"א כי יקריב מכם שתבא הנפש האלקית למסור נפשו בק"ש [בקריאת שמע] באחד שאז הוא קרבן להוי' שהוא בחי' פנימית דז"א בחינת עתיקא כו'.

And this is [the meaning of] "A man": that is, the revealed aspect (isgalya) of Z'eir Anpin; "when he brings near of you": that the G-dly soul comes to give over its soul in the Shema, in [the word] "One," for then it is "an offering to Havayah," which is the level of the inner dimension of Z'eir Anpin, the level of Atika, etc.

So the verse holds both levels: "man" (adam) is the revealed aspect of Z'eir Anpin, while "an offering to Havayah" reaches its hidden inner core, Atika. When the G-dly soul gives itself over in the word "One" of the Shema, it is offered up to that inner level.

THE REBBE ON THIS PARAGRAPH • AI research, checked against each source; not yet reviewed by a person

BACKGROUND FROM THE REBBE

In a sicha of Shabbos Vayigash 5725 (Likkutei Sichos vol. 10, Vayigash 1), on the Gemara that Yosef wept on Binyamin's neck over the two Temples to stand in Binyamin's portion, and Binyamin over the Mishkan of Shiloh in Yosef's, the Rebbe asks why each wept over the other's sanctuary and not his own; and why, when Yosef then fell on Yaakov's neck and wept (over the Temple, says the Zohar), Yaakov did not weep but, as Rashi says, „הי" קורא את שמע" (was reciting the Shema).

Weeping, he explains, eases the one who weeps but repairs nothing: over a friend's „חורבן מקדשו" (ruined sanctuary) one grieves, but one's own one must rebuild. Yaakov, father of all Israel, held both in his portion, so he set about building. For the Temple is „בית מוכן לקרבנות" (a house prepared for offerings), whoever recites the Shema is „כאלו הקריב עולה" (as if he brought an offering), and the essence of an offering is „אדם כי יקריב מכם קרבן לה'" ("A man, when he brings near of you an offering to Havayah"): the Shema and its self-sacrifice, „למסור נפשו באחד" (to give over one's soul in "One"), and „בכל נפשך אפילו נוטל את נפשך" ("with all your soul, even if He takes your soul"). For these two self-sacrifices his note cites our paragraph.

The Alter Rebbe: כי הנה בק"ש יש ב"פ מס"נ האחד למסור נפשו באחד וקאי על נפש האלקית

The Rebbe: כי עיקר ענין הקרבן הוא: אדם כי יקריב — מכם קרבן לה', ק"ש ומסנ"פ שבה: למסור נפשו באחד, בכל נפשך אפילו נוטל את נפשך

Likkutei Sichos, vol. י, p. 149 (notes 31-32; the sicha begins on p. 146) · ש"פ ויגש תשכ"ה

2 ועיין בזהר בהעלותך קנ"ב[12] א' נשמתא דאמרן דא תפארת ישראל[13] כו' ונשמתא לנשמתא[14] דא איהו עתיקא קדישא וכולא חד.

And see in the Zohar, Beha'aloscha, folio 152a: "The soul of which we spoke: this is the Tiferes (beauty) of Israel, etc.; and the soul of the soul: this is Atika Kadisha (the Holy Ancient One); and all is one."

> The Zohar in Beha'aloscha describes four layers above, like a person's garment, body, soul and soul of the soul. The "soul" is Tiferes Yisrael, which the Zohar there calls the Torah itself, and the "soul of the soul" is Atika Kadisha, the hidden Holy Ancient One; and all are bound together as one. Likkutei Torah, Re'eh (on "When you listen to the voice") quotes the same Zohar and adds that Tiferes is called "voice," and what is clothed within the voice is this "soul of the soul."

וזהו אדם דהיינו תפארת כדכתיב כתפארת אדם. כי יקריב מכם קרבן[15] להוי' הוא בחינת הארת ע"ק [עתיקא קדישא] המלובש בת"ת [בתפארת] שהרי נקרא נשמתא לנשמתא כו'.[16]

And this is "A man (adam)," namely Tiferes, as it is written, "like the beauty (tiferes) of a man." "When he brings near of you an offering to Havayah" is the level of the radiance of Atika Kadisha that is clothed in Tiferes, for indeed it is called "the soul of the soul," etc.

> This gives the verse a parallel reading: "man" is Tiferes, the central Sefirah of Z'eir Anpin, as Isaiah speaks of "the beauty (tiferes) of a man." The "offering to Havayah" is then the radiance of Atika Kadisha clothed within Tiferes, since the Zohar calls Atika "the soul of the soul."

3 והנה המשכה זו ואתעדל"ע [ואתערותא דלעילא] זו דאדם כי יקריב היינו ע"י עסק התורה והמצות שהתורה היא בחינת אדם זה כמבואר בזהר בהעלותך שם.

Now, this drawing down and this arousal from above of "A man, when he brings near" come through occupation with the Torah and the mitzvos, for the Torah is the level of this "man" (adam), as is explained in the Zohar, Beha'aloscha, there.

> What was just described, the drawing of the hidden light of Atika into the "man" so that the soul can be offered to it, is called a drawing down and an arousal from above. It comes through engagement in Torah and mitzvos, because the Torah is itself this level of "man": the Zohar just quoted calls Tiferes Yisrael "the Torah itself."

וזהו שהתורה נקרא עוז[17] שהיא הנותנת כח ועוז לנפש האלקית להתגבר על חומריות הגוף ונפש הבהמית וכמ"ש במ"א ע"פ בחודש השלישי.[18, 19, 20]

And this is why the Torah is called "strength" (oz): it is what gives power and strength to the G-dly soul to prevail over the physicality of the body and the animal soul, as is explained elsewhere on the verse "In the third month."

The Sages read oz, "strength," as the Torah (Vayikra Rabbah 31:5; Zevachim 116a). The Alter Rebbe gives the reason: the Torah gives the G-dly soul the strength to prevail over the coarseness of the body and over the animal soul. In Torah Ohr, Yisro, on "In the third month" (Exodus 19:1, the giving of the Torah), he describes the body and the animal soul as a "narrow place" (meitzar, as in Mitzrayim) that confines the G-dly soul, so that its contemplation of G-d cannot by itself bring the body to submission.

SECTION 2 · ¶4–5

"From the animal": the second self-sacrifice

4 ובחינ' [ובחינת / ובחינה] הב' דמס"נ [דמסירות נפש] בק"ש [בקריאת שמע] הוא בחינת ובכל נפשך[21] היינו שגם בחינת נה"ב [נפש הבהמית] תהיה בבחינת אתכפיא ואתהפכא ובחינת מס"נ [מסירות נפש] זו אינו באחד אלא בבחינת ברוך שם כבוד מלכותו כו'

The second level of self-sacrifice (mesirus nefesh) in the Shema is the level of "and with all your soul": that is, that the animal soul too should be at the level of subjugation and transformation (iskafya and is'hapcha). And this level of self-sacrifice is not in "One," but at the level of "Blessed be the name of the glory of His kingdom," etc.

The second self-sacrifice in the Shema is in "and with all your soul": here even the animal soul is to be subdued (iskafya) and then transformed (is'hapcha) toward holiness. This kind is tied not to the word "One" but to the line "Blessed be the name of the glory of His kingdom," which speaks of G-d's kingship, Malchus.

וזהו מן הבהמה כו' תקריבו את קרבנכם[22] דקרבנכם היינו הקרבת נפש הבהמית ועלייתה בבחינת אתהפכא כו' ונמשך מן הבהמה שמדת מלכות שמתלבשת בבריאה היא בחינת שם ב"ן בגימטריא בהמה.

And this is "from the animal... you shall bring near your offering": "your offering" is the offering up of the animal soul and its ascent at the level of transformation, etc. And it is drawn "from the animal" (behemah), for the attribute of Malchus (sovereignty) that is clothed in the World of Beriah (Creation) is the level of the Name Ban (52), which is numerically equal to behemah.

> This is the offering "from the animal": "your offering" is the animal soul itself, brought near and raised up through its transformation. It is drawn from "the animal" (behemah) because Malchus as it is clothed in the World of Beriah is the Name Ban, the Name Havayah with its letters spelled out in full using the letter hei, whose letters then total 52, the same numerical value as behemah.

5 ומבחינה זו דברוך שם כבוד מלכותו לעולם ועד דוקא נמשך הקרבת נה"ב [נפש הבהמית].

And it is specifically from this level, of "Blessed be the name of the glory of His kingdom forever and ever," that the offering up of the animal soul is drawn.

> The offering up of the animal soul flows specifically from the level of "Blessed be the name of the glory of His kingdom forever and ever," that is, from G-d's kingship, Malchus.

וגם עלייתה אחר הבירור הוא בבחינת שם ב"ן וכמ"ש בזהר פרשה פינחס שם בפי' מצמיח חציר לבהמה[23, 24] והוא ענין התכללות נה"ב [נפש הבהמית] אחר הבירור בבחינת מל' כמו התכללות המלאכים הנקרא חציר כו'

And its ascent, too, after the refinement (birur), is at the level of the Name Ban, as is written in the Zohar, Parshas Pinchas, there, on the meaning of "He causes grass to grow for the animal (behemah)": this is the matter of the inclusion of the animal soul, after the refinement, in the level of Malchus (sovereignty), like the inclusion of the angels, which is called "grass," etc.

> Even after the animal soul has been refined, its ascent is at the level of the Name Ban, Malchus. The Zohar in Pinchas reads "He causes grass to grow for the animal" as the angels, called "grass" because they are cut down each day and grow again, eaten by the "animal," Malchus; the refined animal soul is included in Malchus as they are.

ועשב לעבודת האדם קאי על התכללות נה"י בז"א [נפש האלקית] כנ"ל ועמ"ש במ"א בביאור ע"פ כה אמר כו' מהלכים בין העומדים[25, 26] מענין זה.[27, 28]

"And herb for the service of man" refers to the inclusion of the G-dly soul in Z'eir Anpin (the emotive attributes), as mentioned above. And see what is explained elsewhere on this matter, in the explanation of the verse "Thus says...," etc., "walkers among those who stand."

> By contrast, "herb for the service of man" is the G-dly soul included in Z'eir Anpin, the supernal Man, as paragraph 1 explained. The Torah Ohr discourse on "walkers among those who stand" (Vayeshev) draws the same line: angels, and souls before they descend, are "standing," while souls clothed in a body and an animal soul are "walkers."

SECTION 3 • ¶6–8

Inner keys and outer keys

6 והענין כי הנה יש ב' בחינות התבוננות האחד ההתבוננות בעצמות אור א"ס ב"ה שהוא יתברך רם ונשא ואינו בגדר עלמין כלל לא בבחינת ממלא ולא בבחינת סובב

The explanation is this: there are two levels of contemplation. The first is the contemplation of the very essence of the Infinite Light (Or Ein Sof), blessed be He: that He, may He be blessed, is "high and exalted" and is not within the category of worlds at all, neither at the level of the light that fills [all worlds] (memalei) nor at the level of the light that encompasses [all worlds] (sovev);

> The Alter Rebbe now explains the two offerings through two kinds of contemplation. The first contemplates G-d's very essence, which has no relation to worlds at all: it is above not only the light that fills each world from within but also the light that encompasses them from beyond.

כי אני ה' לא שניתי[29] כתיב ואין ערוך אליו יתברך אפי' [אפילו] כערך טפה מאוקיינוס ומזה נמשך המס"נ [המסירות נפש] של הנה"א [הנפש האלקית]

for it is written, "I, Havayah, have not changed," and there is no comparison to Him, may He be blessed, not even as the relation of a drop to the ocean. And from this is drawn the self-sacrifice (mesirus nefesh) of the G-dly soul

> G-d says, "I, Havayah, have not changed" (Malachi 3:6): bringing the worlds into being made no change in Him, and they bear no comparison to Him, not even that of a drop to the ocean, since a drop still has some proportion to the ocean. From this contemplation comes the G-dly soul's self-sacrifice in the word "One."

(עיין בד"ה חייב אינש לבסומי בפוריא[30] במש"ש [במה שכתוב שם] וא"כ מהותו ועצמותו יתברך כו' המס"נ [המסירות נפש] למעלה מחיי החיים כו')

(see the discourse beginning "A person is obligated to become intoxicated on Purim," in what is written there: "And if so, His being and essence, may He be blessed, etc."; the self-sacrifice that is higher than the Life of life, etc.),

This parenthesis sends the reader to the Purim discourse in Torah Ohr (Megillas Esther), "A person is obligated to become intoxicated on Purim." There the Alter Rebbe explains that through their self-sacrifice the Jews of that time reached G-d's very essence, beyond the light that fills the worlds and the light that encompasses them, so that the joy of Purim is beyond knowledge; that self-sacrifice reaches higher than G-d as the "Life of life," the source of life for the worlds.

שלפי ששרשה מבחינת פנימית העולמות היינו מפנימית הכלים כמאמר טהורה היא[31] ששרשה מבחינת טהירו עלאה כו'

for since its root is from the level of the inner dimension (pnimiyus) of the worlds, that is, from the inner dimension of the vessels, as in the saying "it is pure": its root is from the level of the supernal purity (tehiru ila'ah), etc.,

The G-dly soul can reach so high because of its root, in the inner dimension of the worlds, the inner dimension of the vessels. The morning blessing "My G-d, the soul You placed within me is pure" (tehorah) hints at that root, the tehiru ila'ah, the "supernal purity."

ע"כ היא בטלה ונכללת לגבי אור א"ס ב"ה ממש על ידי שמשכלת ומתבוננת ברוממות עצמות אור א"ס ב"ה.

therefore it is nullified and included before the very Infinite Light, blessed be He, by intellectually grasping and contemplating the exaltedness of the essence of the Infinite Light, blessed be He.

Therefore, when the G-dly soul understands and contemplates how exalted the essence of the Infinite Light is, it becomes nullified and included in it. This is its self-sacrifice in "One," the offering of "a man... of you."

EXPLAINED ELSEWHERE • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person

EXPLAINED BY THE ALTER REBBE AND THE REBBE

The G-dly soul is nullified before the very Infinite Light because its root is „מבחינת פנימית העולמות היינו מפנימית הכלים" ("from the inner dimension of the worlds, that is, the inner dimension of the vessels"), as „טהורה היא ששרשה מבחינת טהירו עלאה" ("it is pure": its root is the tehiru ila'ah). Our commentary glosses tehiru ila'ah only as "supernal purity" and does not say why a root in the inner vessels makes the soul at home in what is beyond all worlds.

Perhaps (biur b'derech efshar) the Alter Rebbe's own words elsewhere fill in this step. In a discourse of 5570 he explains that the inner dimension of the vessels stays one with the lights, rooted in the Infinite's essence, so that it is not a "something" at all but „בחי' האין דאורות ממש" (the very "nothing" of the lights); the souls are drawn from there. Hence, he says, „נשמה שנתת בי טהורה

היא" (the soul You placed in me is pure): from tehiru ila'ah (טהירו עילאה), the essence of the Infinite Light, from which the kav itself is drawn. In an unedited maamar of Simchas Torah 5717, following the Rebbe Rashab, the Rebbe brings from Emek HaMelech that „טהירו עילאה הוא קודם הצמצום" (tehiru ila'ah is before the tzimtzum), and says the souls are rooted there. A soul rooted there is at home in what is beyond all worlds, which may be why contemplating the essence moves it to give itself over.

the Alter Rebbe: Maamarei Admur HaZaken, vol. תק"ע, p. ריח · the Rebbe (following the Rebbe Rashab): Sefer HaMaamarim (unedited, old edition), vol. תשי"ט-תשי"ז, p. 21

7 וזהו ענין מפתחות הפנימית ושער החצר הפנימית[32] הפונה קדים כו' שיומשך התפעלות בנפש שתתפעל מאור א"ס ב"ה ממש שנקרא קדמונו של עולם שאינו בגדר ממכ"ע וסכ"ע [ממלא כל עלמין וסובב כל עלמין].

And this is the meaning of "the inner keys" and of "the gate of the inner courtyard that faces east (kadim)," etc.: that a stirring should be drawn forth in the soul, so that it is stirred by the very Infinite Light (Or Ein Sof), blessed be He, which is called "the Primordial One (Kadmono) of the world," which is not within the category of the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin).

The first kind of contemplation is now called "the inner keys," an image from the Talmud (Shabbos 31a-b), where Torah without the fear of Heaven is like a treasurer handed the inner keys but not the outer ones. It is also "the gate of the inner courtyard that faces east" (Ezekiel 46:1), where kadim, "east," hints at Kadmono, "the Primordial One": it stirs the soul toward the Infinite Light itself, which is beyond both the light that fills the worlds and the light that encompasses them.

וזהו אדם העליון ז"א דאצילות כי יקריב מכם שיומשך המס"נ בנפש האלקית קרבן להוי' שהוא מהתבוננות רוממות עצמות אור א"ס ב"ה שהארה מזה מלובש בז"א כנ"ל

And this is [the meaning of] the supernal "Man," Z'eir Anpin (the emotive attributes) of the World of Atzilus (Emanation), "when he brings near of you": that self-sacrifice (mesirus nefesh) should be drawn forth in the G-dly soul, "an offering to Havayah," which comes from contemplating the exaltedness of the essence of the Infinite Light, blessed be He, a radiance of which is clothed in Z'eir Anpin, as mentioned above.

This inner contemplation is what paragraph 1 called "A man, when he brings near of you... an offering to Havayah": the G-dly soul's self-sacrifice, which comes from contemplating G-d's exalted essence, a radiance of which is clothed in Z'eir Anpin.

והבחינה הב' בהתבוננות הוא נקרא מפתחות החיצוניות שהוא להתבונן איך הוא יתברך ממכ"ע [ממלא כל עלמין] אתה עשית את השמים[33] ושמי השמים יוצר משרתים ואשר משרתיו[34] כו'

And the second level of contemplation is called "the outer keys," which is to contemplate how He, may He be blessed, fills all worlds: "You made the heavens and the heavens of the heavens..."; "Who forms ministering [angels], and Whose ministers...," etc.;

> The second kind of contemplation, "the outer keys," looks at how G-d fills and gives life to all the worlds: He made the heavens and all their hosts (Nehemiah 9:6), and He forms the angels who serve Him, as the blessing Yotzer before the morning Shema says.

שאו מרום עיניכם[35] וראו מי ברא אלה (כמ"ש במ"א בד"ה כי תשמע בקול[36] וסד"ה וספרתם לכם[37,38] דגבי חג השבועות בענין שעורה וחטה כו' ע"ש)

"Lift up your eyes on high and see: Who created these?" (as is explained elsewhere, in the discourse beginning "When you listen to the voice," and at the end of the discourse beginning "And you shall count for yourselves," on the festival of Shavuos, on the matter of barley and wheat, etc.; see there).

> Isaiah's call, "Lift up your eyes on high and see: Who created these?" is the model of this contemplation: looking at creation and recognizing its Creator. The parenthesis points to two discourses in Likkutei Torah that develop it: one on Parshas Re'eh, and one on counting the Omer (Bamidbar), where barley, revealed at Pesach, is the soul's grasp of how G-d fills and encompasses all worlds, each person according to his capacity, and wheat, at Shavuos, a higher revelation.

והוא מבחינת מדת מלכותו ית' שנקרא שם שאינו אלא זיו והארה וכנודע דבחינת ממכ"ע [ממלא כל עלמין] וסכ"ע [וסובב כל עלמין] הכל נקרא בחינת שמו בלבד כו'

And this is from the level of the attribute of His Malchus (sovereignty), may He be blessed, which is called "Name," for it is only a splendor and a radiance; as is known, the levels of the light that fills all worlds and the light that encompasses all worlds are all called only the level of His Name, etc.,

> This outer contemplation belongs to Malchus, G-d's kingship, which is called His "Name": like a name, it is only a splendor and radiance of G-d, not His essence. Indeed, both the light that fills the worlds and the light that encompasses them are, compared with His essence, only His "Name."

וכמבואר במ"א בפי' אל תקרי שמות[39] אלא שמות כו' (עיין בד"ה ובבואה לפני המלך[40,41] כו')

as is explained elsewhere on the meaning of "Do not read shamos ['desolations'] but shemos ['names']," etc. (see the discourse beginning "And when she came before the king," etc.).

> The Sages' teaching in the Talmud (Berakhot 7b), "do not read shamos (desolations) but shemos (names)," is explained elsewhere in this sense. The parenthesis refers to the Purim discourse in Torah Ohr, "And when she came before the king."

והנה מבחינת התבוננות זו יומשך בחינת אתהפכא דנה"ב [דנפש הבהמית]

Now, from this level of contemplation is drawn the transformation (is'hapcha) of the animal soul.

> From this second contemplation, of G-d as He gives life to the worlds, comes the transformation of the animal soul.

שלהיות הנה"ב [הנפש הבהמית] היא ירדה במדרגות תחתונות אשר שם מסכים מבדילים ע"כ לא תקלט בה ההתפעלות אלא דייקא ע"י התבוננות מבחי' זו איך שהיש ודבר נפרד הוא בטל לגבי בחינת הזיו המחיה אותו כו'

For since the animal soul has descended into lower levels, where there are separating screens, the stirring therefore does not take hold in it except specifically through contemplation from this level: how that which is a "something" (yesh) and a separate thing is nullified before the splendor that gives it life, etc.

> The animal soul has come down into lower levels, where "screens" separate it from G-dliness, so the contemplation of G-d's essence does not take hold in it. What does reach it is the contemplation of how every created "something," which feels separate and self-standing, is nullified before the divine splendor that gives it life; because this contemplation begins from the created world itself, it can move even the animal soul.

וכמ"ש במ"א בפי' כי תצא למלחמה[42] על אויביך[43] שלנצח כח המתאוה שבנפש הבהמית תהיה בבחינת על אויביך

As is explained elsewhere on the meaning of "When you go out to war against (al) your enemies": that to overcome the desiring power in the animal soul, [the battle] should be at the level of "above (al) your enemies,"

> A related teaching on "When you go out to war against (al) your enemies" reads al as "above": to defeat the cravings of the animal soul, one must fight from a position above them.

דהיינו להתבונן בבחינת שרשה שלמעלה שהוא מבחינת מרכבה עליונה שבקדושה כו' שהוא ג"כ בחינת מן הבהמה תקריבו

that is, to contemplate its root above, which is from the level of the supernal Chariot (merkavah) in holiness, etc.; and this too is the level of "from the animal... you shall bring near."

> Rising "above your enemies" means contemplating the animal soul's own root on high, in the supernal Chariot of holiness (the four Chayos of Ezekiel's vision, which bear the Throne); seeing where it comes from allows the animal soul to be raised. This too is "from the animal... you shall bring near."

(ועמ"ש סד"ה וכל העם רואים[44,45] כו'. בענין ויעמדו מרחוק ובענין ומברכים אותך יתברך שמך כו' שנזכר ג"כ קרוב לענין זה)

(And see what is explained at the end of the discourse beginning "And all the people saw," etc., on the matter of "and they stood far off," and on the matter of "and they bless You, may Your Name be blessed," etc., which also speaks of something close to this matter.)

The parenthesis points to the end of the Torah Ohr discourse on "And all the people saw" (Exodus 20:15). There the people who "stood far off" are the mixed multitude, who were moved only by the vastness of the created heavens and not by the Infinite itself, and in "they bless You, may Your Name be blessed" Israel draw down G-d Himself while other beings bless only His Name: the same two contemplations as here.

וזהו מן הבהמה כו' תקריבו[46] כי הנה כתיב רוח הבהמה היורדת היא למטה[47] שבחינת התפשטות הארת האלקות הנמשך להחיות עולמות בי"ע נקרא רוח הבהמה שם ב"ן

And this is "from the animal... you shall bring near," for indeed it is written, "the spirit of the animal, which goes downward": the spreading forth of the radiance of G-dliness that is drawn down to give life to the worlds of Beriah, Yetzirah and Asiyah is called "the spirit of the animal," the Name Ban (52),

This is why the outer contemplation is called "from the animal." Koheles speaks of "the spirit of the animal that goes downward"; the Alter Rebbe applies it to the divine radiance that spreads down to give life to the three lower worlds, Beriah, Yetzirah and Asiyah, and calls it "the spirit of the animal," the Name Ban.

מאחר שבאמת אין ערוך כלל לנברא עם הבורא כי הנברא הוא בעל גבול מחודש והבורא הוא בלתי בע"ג [בעלי גבול / בעל גבול] אין לו תחלה ואין לו תכלה.

since in truth there is no comparison at all between the created and the Creator: for the created being is finite and newly brought into being, while the Creator is infinite; He has no beginning and has no end.

The reason is that what is created bears no comparison at all to its Creator: a created thing is finite and came into being, while the Creator is infinite, without beginning or end. The light that gives life to such beings has stepped down to their level, and so it is called by the lowly name "animal."

EXPLAINED ELSEWHERE • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person

EXPLAINED BY THE REBBE RASHAB AND THE REBBE

Why the animal soul is moved only by the second contemplation, of „ברוך שם כבוד מלכותו" (Blessed be the name of the glory of His kingdom). The Alter Rebbe says only that the stirring does not take hold in it because of the separating screens; our commentary adds that this contemplation begins from the created world, but not what in it the animal soul can grasp, or how it brings it to love.

The Rebbe Rashab spells out the step in his maamar Vehabriach hatichon of 5658. The animal soul is not stirred by the unity of "Havayah is One", for it does not grasp it at all, „לפי שאינו מערכו כלל" (for it is utterly beyond its measure); but it can understand the contemplation of „ברוך שם כבוד מלכותו לע"ו" (Blessed be the name of the glory of His kingdom forever), the G-dly radiance that becomes the source of worlds, „שהרי אין שום דבר עושה את עצמו" (since nothing makes itself): a G-dly power brings them into being and gives them life every moment. Seeing „שהעיקר היא האלקות" (that G-dliness is the main thing) and the world secondary, it comes to love, „בכל לבבך" (with all your heart), with both inclinations. The Rebbe follows this in his Purim maamar of 5718, whose editors cite this passage. Perhaps (biur b'derech efshar) this is what our paragraph means by „איך שהיש ודבר נפרד הוא בטל לגבי בחינת הזיו המחיה אותו" (how the "something" is nullified before the splendor that gives it life).

the Rebbe Rashab: Sefer HaMaamarim, vol. תרנ"ח, p. קמא · the Rebbe (following the Rebbe Rashab): Sefer HaMaamarim (unedited), vol. תשי"ח, p. קע (editors' notes 107–108)

8 ולכן המשכת האור והחיות להתהוות הבעל גבול מהבלתי בע"ג [בעלי גבול / בעל גבול] הוא תכלית הירידה שאין כמוה

Therefore, the drawing down of the light and the life-force (chayus) so that the finite comes into being from the infinite is the ultimate descent, without equal.

Bringing finite beings into existence from the infinite is the greatest possible descent of divine light and life-force; there is no descent like it.

ואפילו נבראים היותר נעלים כמו נשמות ומלאכים הנה ירידה גדולה לבחינת הזיו לירד מבחינת התכללותו במאור להיות זיו והארה ושיהיו נהנין מזיו[48] כו' משא"כ כשהיה כלול במאור ע"ד המלך המרומם לבדו[49] כו'

And even for the most exalted created beings, such as souls and angels, it is a great descent for the splendor to come down from its inclusion in the luminary to be a splendor and a radiance, so that they may "delight in the splendor," etc.; unlike when it was included in the luminary, in the manner of "the King Who alone is exalted," etc.

Even for the loftiest creations, souls and angels, it is a great descent: for the divine "splendor" to become a separate radiance, so that they can "delight in the splendor" (Berachos 17a), it must come down from being included in its source, the luminary. Before that it was wholly included in its source, as the blessing Yotzer before the morning Shema says, "the King Who alone is exalted."

ולכן נקרא בחינת מלי היורדת לבי"ע רוח הבהמה היורדת למטה בחינת שם ב"ן כמו שאין ערוך בין החי למדבר כו'

Therefore, the level of Malchus (sovereignty) that descends to Beriah, Yetzirah and Asiyah is called "the spirit of the animal that goes downward," the level of the Name Ban, just as there is no comparison between the living creature (chai) and the speaking being (medaber), etc.

That is why Malchus, as it descends to give life to Beriah, Yetzirah and Asiyah, is called "the spirit of the animal that goes downward," the Name Ban. It stands to the light above it as an animal stands to a human being, the "speaker": there is no comparison between them.

ועמ"ש בד"ה והניף את העומר[50, 51] ועיין בזהר פ' ויחי דרל"ט ע"א כד נחית ואזיל[52] כו'

And see what is explained in the discourse beginning "And he shall wave the omer"; and see in the Zohar, Parshas Vayechi, folio 239a: "When it goes down and descends," etc.

The Alter Rebbe refers to a discourse on the waving of the omer, probably, as the Kehot note suggests, the one in Likkutei Torah, Emor, which explains the omer of barley, animal fodder, through the angels who are refined and included in Malchus each day. He also cites the Zohar's parable of a king on his throne, called "the supernal king," who "when he goes down" to his servant's house is called "a small king": so too G-d's kingship, as it descends to the worlds, is called by a lower name.

ולכן הנה התפעלות הנפש מבחי' זו נקרא מן הבהמה תקריבו כו' והיינו שמבחינת התבוננות דברוך שם כבוד מלכותו לעולם ועד ומענין שתים לפניה[53] דק"ש [דקריאת שמע]

And therefore the stirring of the soul from this level is called "from the animal... you shall bring near," etc. That is: from the contemplation of "Blessed be the name of the glory of His kingdom forever and ever," and from the matter of the "two [blessings] before it" of the Shema,

Therefore the arousal of the soul that comes from this level is "from the animal... you shall bring near." It arises from contemplating "Blessed be the name of the glory of His kingdom forever and ever" and the two blessings recited before the Shema in the morning.

דהיינו מהתבוננות התפעלות העצומה של המלאכים וחיות הקודש מזה נמשך בחינת ובכל נפשך[54] אתכפיא ואתהפכא דנפש הבהמית כו'.

that is, from contemplating the tremendous stirring of the angels and the holy Chayos, from this is drawn the level of "and with all your soul," the subjugation and transformation (iskafya and is'hapcha) of the animal soul, etc.

Those blessings describe the angels and the holy Chayos, the creatures of the Chariot, praising G-d with tremendous feeling. Contemplating their awe brings about "with all your soul": the subjugation and then the transformation of the animal soul.

SECTION 4 · ¶9

The advantage of the refined animal soul

9 והנה בעליי' [בעלייה] נפש הבהמית ג"כ להתכלל באור א"ס ב"ה נעשה יתרון מבהתכללות נה"א [נפש האלקית] לבד כענין במקום שבע"ת [שבעלי תשובה] עומדים[55] כו'

Now, when the animal soul too ascends to be included in the Infinite Light (Or Ein Sof), blessed be He, an advantage is created beyond the inclusion of the G-dly soul alone, like the matter of "In the place where penitents (baalei teshuvah) stand," etc.

> When the animal soul, too, is raised and included in the Infinite Light, something is gained that the G-dly soul alone could not achieve, as the Sages say, "In the place where penitents stand..." The lower the starting point, the greater the ascent.

וכנודע דשם ב"ן לאחר הבירור הוא למעלה משם מ"ה שהוא בחינת אדם. וזהו ענין א"ח [אשת חיל] עט"ב [עטרת בעלה].

And as is known, the Name Ban (52), after the refinement, is higher than the Name Mah (45), which is the level of "man" (adam). And this is the meaning of "A woman of valor is the crown of her husband."

> As is known in Kabbalah, the Name Ban (52), Malchus, once refined, rises above the Name Mah (45, Havayah spelled out with alef), whose numerical value equals adam, "man." This is the meaning of "A woman of valor is the crown of her husband" (Proverbs 12:4): the feminine Malchus becomes a crown above the masculine Z'eir Anpin.

וזהו שבאדם כי יקריב מכם נאמר קרבן להוי' ואח"כ במן הבהמה מן הבקר ומן הצאן תקריבו את[56] קרבנכם כתיב יקריב אותו לרצונו[57] לפני הוי'. דהיינו מקור בחינת הוי' שמשם נמשך להיות התהוות בחינת הוי'.

And this is why, of "A man, when he brings near of you," it says "an offering to Havayah," while afterwards, of "from the animal, from the cattle and from the flock you shall bring near your offering," it is written, "he shall bring it near, for his acceptance, before Havayah": that is, the source of the level of Havayah, from which is drawn the coming into being of the level of Havayah.

> This is why the verses speak differently of the two offerings. Of "a man... of you" it says only "an offering to Havayah," but of the offering from the cattle it says "he shall bring it near... before Havayah" (Leviticus 1:3), and "before" is read as "prior to": the source from which the Name Havayah itself comes into being.

וזה היה ענין דם התמיד צפונה לפני[58] הוי' וכמ"ש במ"א בד"ה בכ"ה בכסלו הנ"ל. (ועיין בזהר ויחי דרל"ט ע"ב מ"ש ע"פ זה).

And this was the matter of the blood of the daily offering (tamid), "northward, before Havayah," as is explained elsewhere, in the discourse beginning "On the twenty-fifth of Kislev," mentioned above. (And see in the Zohar, Vayechi, folio 239b, what is said on this verse.)

> The same applies to the blood of the daily offering, slaughtered "northward, before Havayah" (Leviticus 1:11). The Chanukah discourse cited at the start explains that the north is Gevurah, the "great tumult" with which the Chayos of the Chariot rise above the level of "man," and that "before Havayah" is the source of Havayah; and the Zohar on Vayechi contrasts "an offering to Havayah," the man who rises from below to above, with "your offering" from the animals, which descends from above to below.

ומה שיש להבין עוד דהא כללות ענין הקרבנות הוא לפי שהם משבה"כ [משבירת הכלים] שנפלו ועיקרם מעולם התהו לכך כשמתבררים ומתעלים הם בחינת ריח ניחוח.

And what must still be understood is this: the matter of the offerings as a whole is because they are from the shattering of the vessels (sheviras hakeilim), which fell, and in essence they are from the World of Tohu (Chaos); therefore, when they are refined and raised up, they are [the level of] "a pleasing fragrance."

> The Alter Rebbe now raises a question about the offerings in general. Offerings are brought from animals because they derive from the vessels that shattered and fell from the World of Tohu (Chaos); when these are refined and raised, they become "a pleasing fragrance" to G-d.

וזה יתכן ג"כ בבירור נה"ב [נפש הבהמית] שבאדם ששרשה ג"כ מעולם התהו.

And this fits also the refinement of the animal soul in man, whose root is likewise from the World of Tohu.

> This fits the refinement of the animal soul as well, since its root too is in the World of Tohu.

אבל על בחינת מס"נ [מסירות נפש] של הנפש האלקית ששרשה מעולם התיקון מז"א דאצי' לכאורה קשה למה יקרא בחינה זו יקריב מכם קרבן כו'

But regarding the self-sacrifice (mesirus nefesh) of the G-dly soul, whose root is from the World of Tikkun (Rectification), from Z'eir Anpin (the emotive attributes) of Atzilus, it is seemingly difficult: why should this level be called "brings near of you an offering," etc.?

> The G-dly soul, however, is rooted in the World of Tikkun (Rectification), in Z'eir Anpin of Atzilus, which never fell. Why, then, should its self-sacrifice be called an "offering," as if it too needed to be raised?

הנה כבר נת' [נתבאר] ענין זה במ"א בפ' יתרו בד"ה להבין ביאור ענין האבות[59] הן הן המרכבה ע"ש ועמ"ש בד"ה אני ישנה[60] גבי רעיתי:[61]

This matter has already been explained elsewhere, in Parshas Yisro, in the discourse beginning "To understand the explanation of the matter of 'The Patriarchs are the Chariot'"; see there. And see what is explained in the discourse beginning "I am asleep," on "my companion" (rayasi).

The Alter Rebbe answers by referring to the Torah Ohr discourse on "The Patriarchs are the Chariot" (Yisro), which asks the same question: the Patriarchs are rooted in Atzilus, yet they are called a Chariot. There the answer is that Z'eir Anpin, the emotive attributes, is rooted higher than Chochmah and Binah, so the Patriarchs, the emotive Sefiros of Atzilus, are a Chariot that raises the higher "man," Chochmah. He also refers to the discourse "I am asleep," on the word "my companion" (rayasi).

THE REBBE ON THIS PARAGRAPH • AI research, checked against each source; not yet reviewed by a person

THE REBBE EXPLAINS

In his maamar Basi LeGani of Yud Shevat 5712, which he edited and annotated himself and built on the second chapter of the Rebbe Rayatz's Basi LeGani 5710, the Rebbe speaks of the offerings as a service within every Jew, "אדם כי יקריב מכם" (a man, when he brings near of you), and takes up the question of one who sees his own state and asks what he has to do with offerings that rise to the Infinite.

After the Rebbe Rayatz's answer, that "מכם ובכם הדבר תלוי" (it depends on you), the Rebbe adds that the offerings are to Havayah, above the Name Elokim, which is nature; and in truth they reach higher still, "לפני הוי'" (before Havayah), for "רזא דקורבנא עולה עד רזא דא"ס" (the secret of the offering rises to the secret of the Infinite), above Havayah, whose four letters already speak of contraction and extension. That, he says, is why the verse says first "an offering to Havayah", and only after "from the animal, from the cattle and from the flock" says "before Havayah": as the Tzemach Tzedek explained, his note citing this maamar, "before Havayah" is above Havayah. It is reached because the service is not only with the G-dly soul but "מן הבהמה" ("from the animal"), the animal soul.

The Alter Rebbe: כתיב יקריב אותו לרצונו לפני הוי'. דהיינו מקור בחינת הוי' שמשם נמשך להיות התהוות בחינת הוי'

The Rebbe: ובסיום הענין, אחרי שאומר מן הבהמה מן הבקר ומן הצאן, אומר לפני הוי', ופירש כ"ק אדמו"ר הצ"צ, לפני הוי' למעלה מהוי'

Sefer HaMaamarim Melukat, vol. א, p. כא (note טז) · יו"ד שבט ה'תשי"ב

BACKGROUND FROM THE REBBE

In a sicha of Shabbos Bechukosai 5725 (Likkutei Sichos vol. 17, Bechukosai 3), on the bond between the start and the close of a book, "נעוץ סופן בתחלתן" (their end is wedged in their beginning), the Rebbe asks how the close of Vayikra, the firstborn and the tithe of animals, mirrors its opening, "אדם כי יקריב מכם קרבן לה'" ("A man, when he brings near of you an offering to Havayah").

The firstborn is holy of itself, from above; the tithe becomes holy through a person's counting. So, he says, the order is first the arousal from above and then a person's service, as Likkutei Torah reads Vayikra's opening in the discourse before ours (2c): "a man, when he brings near" is the supernal Man drawing the lower one near, and only then "from the animal... you shall bring near your offering". Yet the book is sealed with the tithe, and "תקריבו את קרבנכם" ("you shall bring near your offering") comes after "a man, when he brings near", as an order of "מעלין בקודש" (one

ascends in holiness): there is an advantage in the arousal from below, „עבודת האדם" (a person's service), over what comes from above. His note adds that what is drawn from above through an arousal from below comes from a more inner level, and points to this column of our maamar, where our paragraph speaks of the advantage gained when the animal soul too is raised.

The Alter Rebbe: והנה בעליי' נפש הבהמית ג"כ להתכלל באור א"ס ב"ה נעשה יתרון מבהתכללות נה"א לבד

The Rebbe: ווייל דאָס איז אַ סדר פון „מעלין בקודש": עס איז פאַראַן אַן עילוי אין אתעדל"ת (עבודת האדם) לגבי דער וואָס קומט מצד אתעדל"ע

Likkutei Sichos, vol. יז, p. 335 (note 31; the sicha begins on p. 332) · ש"פ בחוקותי תשכ"ה

SECTION 5 · ¶10–13

Second reading: man and animal within the G-dly soul

10 ב והנה זהו פי' א' דמ"ש מן הבהמה קאי על קרבנכם וכפי' הזהר פרשה ויחי הנ"ל ויש אופן אחר והוא עפמ"ש [על פי מה שכתוב] בספרא דצניעותא רפ"ד אדם ובהמה תושיע[62] ה'.

2. Now, this is one explanation of what is written, that "from the animal" refers to "your offering," following the explanation of the Zohar, Parshas Vayechi, mentioned above. And there is another way, according to what is written in the Sifra DeTzniusa, at the beginning of chapter 4: "Man and animal You save, Havayah."

Section 2 offers a second reading. The first, following the Zohar on Vayechi, took "from the animal" with "your offering," the animal soul; the Sifra DeTzniusa instead connects the verse with "Man and animal You save, Havayah" (Psalms 36:7).

חד בכללא דאחרא משתכחא. בהמה בכללא דאדם.[63] אדם כי יקריב מכם קרבן להי' מן הבהמה.[64] משום דאתכליל בכללא דאדם עכ"ל [עד כאן לשונו]

"The one is found within the inclusion of the other: the animal within the inclusion of man. 'A man, when he brings near of you an offering to Havayah, from the animal': because it is included within man." End of quote.

The Sifra DeTzniusa teaches that one is found within the other: specifically, that the animal is included within man. That is why the verse can say "a man… of you… from the animal": the "animal" is part of the "man."

ובזהר הרקיע שם פי' דהכוונה בזה כי הפסוק קשה להולמו. תחלה אמר מכם משמע מגופו של אדם והדר אמר מן הבהמה

And in Zohar HaRakia there, he explains that the intent of this is that the verse is difficult to make sense of: first it says "of you," which implies from the person's own body, and then it says "from the animal."

> The commentary Zohar HaRakia explains what difficulty the Sifra DeTzniusa comes to resolve: the wording of the verse seems inconsistent. "Of you" implies an offering from the person himself, yet the verse goes on to say "from the animal."

(ולפמ"ש [ולפי מה שכתוב] לעיל ג"כ מתורץ קושיא זו)

(And according to what was written above, this difficulty is also resolved.)

> The Alter Rebbe notes in passing that his first explanation, which read the two phrases as two different offerings, also resolves this difficulty.

והענין הוא כי בהמה גימטריא ב"ן [שם ב"ן] והוא ממש מצלעותיו של אדם כי אדם גי' [גימטריא] מ"ה [שם מ"ה][65] שהוא שם הוי' ומילויו י"ט גימטריא חוה שהוא מלי' שם ב"ן עכ"ד [עד כאן דבריו].

And the explanation is that behemah (animal) is numerically equal to Ban (52), and it is actually from the ribs of adam (man): for adam is numerically Mah (45), which is the Name Havayah and its filling, nineteen, the numerical value of Chavah, which is Malchus (sovereignty), the Name Ban. Thus far his words.

> The answer comes through gematria: behemah equals 52, the Name Ban, and adam equals 45, the Name Mah, which is Havayah spelled out with alef. The letters added in that spelling-out total 19, the value of Chavah, who is Malchus, the Name Ban; just as Chavah was taken from Adam's rib, the "animal" comes from within the "man."

ועיין מענין חוה בפי' בראשית ד"ה להבין ענין הברכות.[66] נמצא לפי' הספרא דצניעותא מן הבהמה היינו ג"כ בכלל בחינת כי יקריב מכם.

And see on the matter of Chavah in Parshas Bereishis, the discourse beginning "To understand the matter of the blessings." It follows that, according to the explanation of the Sifra DeTzniusa, "from the animal" is also included within the level of "when he brings near of you";

> The Alter Rebbe points to the Torah Ohr discourse on Bereishis, "To understand the matter of the blessings," where Chavah equals 19, the letters added in spelling out Havayah, because spelling out reveals what is hidden, and chavah itself means "telling." On this reading, "from the animal" is not a separate offering but part of "when he brings near of you," the offering of the G-dly soul itself.

דהיינו משום שגם הנה"א [הנפש האלקית] אע"פ [אף על פי] שעיקרה בחינת אדם שם מ"ה אעפ"כ [אף על פי כן] כלולה ג"כ מבחינת ב"ן [שם ב"ן] וכמשנ"ת [וכמו שנתבאר] בפ' בלק בביאור ע"פ מי מנה[67] ע"ש.

that is, because the G-dly soul too, although its essence is the level of "man" (adam), the Name Mah, is nevertheless also composed of the level of Ban, as was explained in Parshas Balak, in the explanation of the verse "Who has counted"; see there.

> Even the G-dly soul, whose essence is "man," the Name Mah, also contains the level of Ban, as the discourse on "Who has counted the dust of Yaakov" in Parshas Balak explains. There this is why souls come down into this world: they too hold a mixture of good and evil, to be sorted out.

וז"ש [וזהו שכתוב] וזרעתי את בית ישראל כו' זרע אדם וזרע בהמה[68] (בירמי' [בירמיה] סי' ל"א) דהיינו שגם בנה"א [בנפש האלקית] עצמה יש[69] מבחינת בהמה שהוא שם ב"ן.

And this is [the meaning of] what is written, "And I will sow the House of Israel, etc., with the seed of man and the seed of animal" (in Jeremiah, chapter 31): that is, that in the G-dly soul itself there is also [something] of the level of "animal," which is the Name Ban.

> Jeremiah's prophecy, "I will sow the House of Israel... with the seed of man and the seed of animal," is read in this sense: the G-dly soul itself has an "animal" aspect, the Name Ban.

כי הנשמות נולדו מזיווג זו"ן [זעיר אנפין ונוקבא] שהם בחינת מ"ה [שם מ"ה] וב"ן [ושם ב"ן] א"כ כלולים משני הבחינות

For the souls are born from the union of Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus), which are the levels of Mah and Ban; if so, they are composed of both levels.

> Souls are born from the union of Z'eir Anpin and Nukva, the masculine and feminine configurations, which are Mah and Ban, and so every soul contains both.

(וכמ"ש במ"א בד"ה כי תצא[70] בענין וראית בשביה אשת יפ"ת [יפת תאר][71] כו' שיש בהנשמה ב' בחינות יפ"ת [יפת תאר] ואשת יפ"ת [יפת תאר] שהם בחינות דו"נ [דכר ונוקבא] וזהו ענין בצלמו בצלם אלקים[72] כו' ע"ש) **ועיין בפי' נשא דקמ"ז ע"א ע"פ צאן מרעיתי אדם אתם.**[73,74]

(And as is explained elsewhere, in the discourse beginning "When you go out," on the matter of "and you see among the captives a woman beautiful of form," etc.: that in the soul there are two levels, "beautiful of form" and "a woman beautiful of form," which are the levels of male and female; and this is the meaning of "in His image, in the image of G-d," etc.; see there.) **And see in Parshas Naso, folio 147a, on the verse "My flock, the flock of My pasture, you are man (adam)."**

> The parenthesis cites the discourse on "When you go out" (Likkutei Torah, Ki Seitzei), on the captive woman "beautiful of form": it finds two levels in the soul, "beautiful of form" and "a woman beautiful of form," masculine and feminine, as in "in His image, in the image of G-d... male and female He created them." The Zohar on Naso reads Ezekiel's "My flock, the flock of My pasture, you are man" as calling Israel both "animal" and "man."

וביאור ענין ב' בחינות אלו בעבודת ה' עפמ"ש [על פי מה שכתוב] **בד"ה רני ושמחי**[75,76] **בפי' וצדקתך ירננו**[77] **שהמלאכים אין השגתם רק בבחינת מלכות. אבל הנשמות יש להן עבודה נוספת כו'.**

And the explanation of these two levels in the service of G-d is according to what is written in the discourse beginning "Sing and rejoice," on the meaning of "and they shall sing of Your righteousness": that the angels' comprehension is only at the level of Malchus, but the souls have an additional service, etc.

> In practice the two levels mean two kinds of divine service. The Torah Ohr discourse "Sing and rejoice" (Miketz) explains that the angels' song is "they shall sing of Your righteousness," tzedek being Malchus: their grasp is only at the level of Malchus, and their service is only a yearning upward, while souls have an additional service, Torah and mitzvos, which draw G-dliness down.

11 **והנה המלאכים נקראו בשם בהמ' וכמ"ש בביאור ע"פ ואלה המשפטים**[78,79] **שלגבי מעלה נחשב בלי דעת הגם שלגבי מטה נחשב הדעת גדול. והיינו מפני היות השגתם רק בבחינת מל'.**

Now, the angels are called by the name "animal," as is written in the explanation of the verse "And these are the ordinances": that relative to above, they are considered as being without knowledge (daas), even though relative to below, [their] knowledge is considered great. That is because their comprehension is only at the level of Malchus (sovereignty).

> Angels are called "animals." As the explanation of "And these are the ordinances" (Torah Ohr, Mishpatim) says, from the perspective of higher levels their understanding counts as no understanding at all, though from below it is great; the reason is that angels grasp G-dliness only at the level of Malchus.

והנה בנשמות ישראל יש ג"כ בחינה זו וזהו אחרי ה' ילכו כאריה ישאג כמו פני אריה שבמרכבה.

Now, in the souls of Israel there is also this level, and this is [the meaning of] "After Havayah they shall walk; like a lion he shall roar": like the face of the lion in the Chariot.

> The souls of Israel also have this level, alluded to in Hosea's "After Havayah they shall walk; like a lion he shall roar," like the lion's face of the Chariot.

אכן יש בהם עוד בחינה עליונה יותר והיינו ע"י התורה בחינת אדם

However, they have yet another, higher level, and that is through the Torah, the level of "man" (adam).

> But souls also have a higher level, that of "man," which comes through the Torah.

ועמ"ש בד"ה אתם נצבים[80, 81] ומ"ש בד"ה חכלילי עינים מיין[82, 83] בפי' נכנס יין יצא סוד[84] שע"י יינה של תורה נתגלה בחינת אהבה רבה המוסתרת בנפש כו' וזהו מכם מן הבהמה כו' וזהו ענין ויחד לבבנו.[85]

And see what is explained in the discourse beginning "You are standing," and what is explained in the discourse beginning "His eyes are red with wine," on the meaning of "In comes wine, out comes the secret": that through the wine of the Torah the great love (ahavah rabbah) that is hidden in the soul is revealed, etc. And this is "of you, from the animal," etc., and this is the meaning of "And unite our hearts."

> The Alter Rebbe refers to the discourse "You are standing" and to the discourse "His eyes are red with wine," which explains the Sages' saying "In comes wine, out comes the secret" (Eruvin 65a): yayin (wine) and sod (secret) both equal seventy, and the "wine" of the Torah brings out the great love (ahavah rabbah) hidden in the soul. This is "of you, from the animal," both levels within the soul, which the prayer "And unite our hearts" asks to join.

12 ובמ"א בביאור ע"פ מי מנה עפר יעקב[86] נתבאר פי' ויחד לבבנו[87] כי יש ב' בחינות ברעותא דליבא פנימית וחיצוניות.[88]

And elsewhere, in the explanation of the verse "Who has counted the dust of Yaakov," the meaning of "And unite our hearts" is explained: that there are two levels in the desire of the heart, the inner dimension (pnimiyus) and the outer dimension (chitzoniyus).

> A discourse on "Who has counted the dust of Yaakov" explains the prayer "And unite our hearts," from the blessing before the morning Shema: the heart's desire has two levels, an inner one and an outer one.

פנימית נקודת הלב היא בחי' אהבה רבה שלמעלה מהטעם והדעת המושג ובאה מלמעלה בבחינת מתנה

The inner dimension, the point of the heart, is the level of the great love (ahavah rabbah), which is above reason and comprehended knowledge, and comes from above as a gift;

> The inner level, the "point of the heart," is the great love (ahavah rabbah), which is above reason and understanding; it is not produced by a person's own effort but comes from above as a gift.

והיא מבחינת שם מ"ה ומרומז בדברי חז"ל [חכמינו זכרונם לברכה] איזהו שוטה[89] המאבד מ"ה [שם מ"ה] שנותנים לו וחיצוניות הלב הוא הנלקח מן הדעת וההתבוננות איך שמלכותך מלכות כל עולמים[90] כו'

and it is from the level of the Name Mah (45), and it is alluded to in the words of our Sages, of blessed memory: "Who is a fool? One who loses what (mah) is given to him." And the outer dimension of the heart is that which is taken from knowledge and contemplation of how "Your kingship is the kingship of all worlds," etc.

> This inner love is from the Name Mah, alluded to in the Sages' words, "Who is a fool? One who loses what (mah) is given to him": one who loses the gift of Mah. The outer level of the heart is the love produced by understanding and contemplating G-d's kingship over all worlds.

וזהו ענין שם ב"ן כנודע שכנגד הדעת יש לעומת זה וזהו ענין עה"ד [עץ הדעת] טו"ר [טוב ורע] כי בז' מלכין דתהו בלע הוא[91] מבחינת דעת שנפל בשבירת הכלים כו'

And this is the matter of the Name Ban (52). As is known, opposite Daas (knowledge) there is [its] counterpart, and this is the matter of the Tree of Knowledge of good and evil; for among the seven kings of Tohu (Chaos), Bela is from the level of Daas, which fell in the shattering of the vessels (sheviras hakeilim), etc.;

> This outer love is the Name Ban. Because it comes through Daas, it has a counterpart on the other side: Daas is the root of the Tree of Knowledge of good and evil, and in Kabbalah Bela, first of the seven kings of Tohu (Genesis 36:32), belongs to Daas, which fell in the shattering of the vessels. In Torah Ohr (Tetzaveh, supplements) the Alter Rebbe reads his name as bela, "swallowing": he swallows the holy Daas into the Tree of Knowledge.

משא"כ בחכמה שלמעלה מהדעת כתיב ימותו ולא בחכמה[92] שהוא למעלה משבה"כ [משבירת הכלים] עץ החיים וחכמה כח מ"ה [מה].

whereas of Chochmah (wisdom), which is above Daas, it is written, "They die, but not in wisdom," for it is above the shattering of the vessels: the Tree of Life; and Chochmah is ko'ach mah (the potential of Mah).

> Chochmah, above Daas, did not fall: of those kings it says "they die, but not in wisdom." Chochmah is the Tree of Life and, read as ko'ach mah, the potential of Mah, the source of the inner love.

13 וצ"ל ויחד לבבנו שיהיה נכלל בחינת חיצוניות הרצון בבחינת פנימי' [פנימיות / פנימית] הרצון והיינו בירור ב"ן [שם ב"ן] והתכללותו במ"ה [בשם מ"ה]

And there must be "And unite our hearts": that the outer dimension (chitzoniyus) of the will should be included in the inner dimension (pnimiyus) of the will; and that is the refinement of Ban and its inclusion in Mah.

> "And unite our hearts" means that the outer desire of the heart, born of contemplation, is to be included in its inner desire, the love above reason: the refinement of Ban and its inclusion in Mah.

וזהו כי יקריב מכם כו' מן הבהמה כו' מ"ה [שם מ"ה] וב"ן [ושם ב"ן] שבנפש האלקית ועמ"ש ע"פ והקרבתם עולה אשה.

And this is "when he brings near of you... from the animal...": Mah and Ban that are in the G-dly soul. And see what is explained on the verse "And you shall bring near a burnt offering, a fire offering."

> That is the meaning of the verse on this reading: "when he brings near of you" and "from the animal" are Mah and Ban, both within the G-dly soul, offered together. The Alter Rebbe also refers to his explanation of "And you shall bring near a burnt offering, a fire offering."

ועיין עוד במ"ש במ"א ע"פ שיר השירים[93] בענין ב' בחינות כלה שכינתא עילאה ושכינתא תתאה והיינו ג"כ ב' בחינות אלו שבנפש האלקית.

And see further what is explained elsewhere on the verse "The Song of Songs," on the matter of the two levels of "bride," the higher Shechinah (Divine Presence) and the lower Shechinah; and these too are these two levels in the G-dly soul.

> The discourse on "The Song of Songs" speaks of two levels of kallah, "bride": the higher Shechinah and the lower Shechinah. These, too, are the two levels in the G-dly soul.

(גם מ"ש[94] בפ' כי תשא ע"פ שמאלו תחת לראשי[95,96] כו' בענין ההפרש בין עבודת ניצוץ הנשמה המתפשט ומתלבש בתוך הגוף שזהו בחינת בכל לבבך כו'

(Also [see] what is explained in Parshas Ki Sisa on the verse "His left hand is under my head," etc., on the difference between the service of the spark of the soul that spreads forth and is clothed within the body, which is the level of "with all your heart," etc.,

> The parenthesis adds the Torah Ohr discourse on "His left hand is under my head" (Ki Sisa). There only a spark of the soul spreads into the body and is clothed in it, the soul's "foot," while its essence, the "head," remains above; the spark's service, a love born of contemplating G-d's light in the worlds, is "with all your heart."

משא"כ בחינת בכל מאודך[97] הוא בחי' עבודת עיקר הנשמה כו' והיינו שצ"ל ע"ד ויחד לבבנו וכמבואר ענין זה ג"כ סד"ה להבין ענין הברכות)[98]

whereas the level of "with all your might" is the level of the service of the essence of the soul, etc.; that is, that it must be in the manner of "And unite our hearts"; and this matter is also explained at the end of the discourse beginning "To understand the matter of the blessings.")

> By contrast, "with all your might" is the service of the soul's essence, its "head": a nullification of the soul's very being before G-d's essence, beyond all worlds. The two must be joined, as in "And unite our hearts," and the end of the Torah Ohr discourse "To understand the matter of the blessings" explains this as well.

ואח"כ כתיב מן הבקר ומן הצאן[99] זהו בירור נה"ב [נפש הבהמית] שבאדם ששרשה לוקחה מחיות המרכבה שנק' שנים עשר בקר כו':

And afterwards it is written, "from the cattle and from the flock": this is the refinement of the animal soul in man, whose root is taken from the Chayos of the Chariot, which are called "twelve oxen," etc.

> Only after this does the verse say "from the cattle and from the flock": the refinement of the animal soul, whose root is in the Chayos of the Chariot, called the "twelve oxen," like the oxen that bore the great basin in Shlomo's Temple.

IN ONE'S AVODAH

In the Shema, give yourself over twice: in "One," by contemplating how G-d's essence is beyond all worlds, so that the G-dly soul is nullified in Him; and in "with all your soul," by contemplating, through "Blessed be the name of the glory of His kingdom" and the angels' praise in the blessings before the Shema, how every created thing is nothing before the light that gives it life, so that the animal soul itself is subdued and then transformed. Draw strength for this from Torah study, and ask, "And unite our hearts," that the love born of contemplation be joined to the hidden love of the soul.

QUESTIONS FOR DISCUSSION

1. Why is the G-dly soul's self-sacrifice tied to the word "One," and the animal soul's to "Blessed be the name of the glory of His kingdom"?
2. Why can the animal soul not be moved by contemplating G-d's essence beyond the worlds, and what kind of contemplation does reach it?
3. In what sense does the refined animal soul rise higher than the G-dly soul, and how do "before Havayah" and "a woman of valor is the crown of her husband" express this?
4. How do the two readings of "from the animal" differ: a second offering, the animal soul, or a level within the G-dly soul itself?
5. What are the inner and outer levels of the heart, and what does it mean to ask "And unite our hearts"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **בד"ה בכ"ה בכסלו**

This is the Chanukah discourse in Torah Ohr.

KEHOT'S NOTE

תו"א כט, א.

2 **ה' אחד**

Moshe's declaration to Israel, the first verse of the Shema: "Hear, O Israel, Havayah is our G-d, Havayah is One." The G-dly soul's self-sacrifice in the word "One" is the first of the two kinds discussed here. (context: Steinsaltz Tanakh)

Deuteronomy 6:4 דברים ו:ד

שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד׃

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

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3 **אדם — להוי'**

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

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

4 G-d tells Moshe to say to the children of Israel: "When any man of you brings an offering to Havayah, from the animals, from the cattle and from the flock you shall bring your offering." In the plain sense "of you" means "any one of you"; the Alter Rebbe reads "brings near of you" as offering something of oneself, one's own soul. (context: Steinsaltz Tanakh)

Leviticus 1:2 ויקרא א:ב

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי־יַקְרִיב מִכֶּם קָרְבָּן לַה' מִן־הַבְּהֵמָה מִן־הַבָּקָר וּמִן־הַצֹּאן תַּקְרִיבוּ אֶת־קָרְבַּנְכֶם׃

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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5 **לאשתאבא בגופא דמלכא**

Rabbi Yehudah, in the Zohar (Vayechi), says that a spirit not found worthy must first be cleansed in the burning fire and repaired "so as to be absorbed into the body of the King," while the righteous are taken straight into Him. The Alter Rebbe uses the phrase for the souls' inclusion in Z'eir Anpin.

Zohar, Vayechi 19:134–20:147 ספר הזהר, ויחי י"ט:קל"ד-כ:קמ"ז

But if a man is not adjudged worthy, woe to his spirit, which has to be purified and to be prepared before it can be drawn to the Body of the King; and if it is not prepared, woe to it that it must roll about "like a stone in a sling" (cf. I Sam.). Further, we have learnt: "If the soul is worthy, great is the bliss reserved for it in the other world, as it is written, "No eye hath seen save thine, O L-rd, what thou wilt ...

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6 **ועשב לעבודת האדם**

The psalmist praises G-d's care for His creatures: through the rain He "causes grass to grow for the animal, and herb for the service of man," fodder for the cattle and the crops that people work and use. The Zohar reads the "herb" as the souls of the righteous, taken into the supernal Man. (context: Steinsaltz Tanakh)

Psalms 104:14 תהילים ק"ד:י"ד

מַצְמִיחַ חָצִיר לַבְּהֵמָה וְעֵשֶׂב לַעֲבֹדַת הָאָדָם לְהוֹצִיא לֶחֶם מִן־הָאָרֶץ׃

Who causeth the grass to spring up for the cattle, And herb for the service of man; To bring forth bread out of the earth,

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7 **ועשב לעבודת האדם אלין אינון נשמותיהן דצדיקייא דההוא אדם**

Rabbi Chiya, in the Zohar (Pinchas), reads "herb for the service of man" as the souls of the righteous, which the supernal Man, who rides and rules over "this animal," eats and takes into himself; and by their merit the whole world is nourished from that Man. The Alter Rebbe identifies that Man as Z'eir Anpin and the animal as Malchus.

Zohar, Pinchas 12:70–80 ספר הזהר, פנחס י"ב:ע'-פ'

1The translation is only of the first 15 lines of the Hebrew text.As R. Simeon was once studying this portion, his son, R. Eleazar, came and asked him: 'What is the connection of Nadab and Abihu with Phineas? If Phineas had not been bom when they died and had afterwards come into the world and taken their place, I could understand, but he was alive at the time, and his soul was already in its place?' He replied: 'My son, there is a deep mystery here. When they departed from ...

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8 **אתגלייא ולא אתגלייא**

The fourth chapter of the Sifra DeTzniusa opens: "Atika is hidden and concealed; Z'eir Anpin is revealed and not revealed." With the commentary Zohar HaRakia, the Alter Rebbe reads the hidden side of Z'eir Anpin as Atika itself.

Zohar, Sifra DiTzniuta 5:49 ספר הזהר, ספרא דצניעותא ה':מ"ט

9 **ועיין באד"ר דקל"ו ע"ב**

The note points to Or HaTorah on Bereishis, where the Tzemach Tzedek copies the words of the Idra Rabba cited here, and to two further places in Or HaTorah, on Beshalach and on Va'eschanan.

KEHOT'S NOTE

ראה אוה"ת בראשית-א פב, ב שמעתיק הלשון מהאדרא. וראה גם אוה"ת בשלח ע' תרעה. ואתחנן ע' קג.

10 **כי לא אדם הוא**

Shmuel tells Shaul that G-d's decision to take the kingship from him is final: "The Eternal One of Israel will not lie or relent, for He is not a man, that He should relent." The Idra Rabba reads "not a man" as a level above the one called "man," and the Alter Rebbe cites it for that distinction. (context: Steinsaltz Tanakh)

I Samuel 15:29 שמואל א ט״ו:כ״ט

וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם׃

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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11 **כי לא אדם הוא**

The Idra Rabba explains that Netzach, as it spreads through the "body," is in the place called "man" and can relent; but as it appears in the forehead of the "head," where no full face is revealed, it is not called "man." The Alter Rebbe cites it to show that "man" is the revealed level of Z'eir Anpin, with a hidden level beyond it.

Zohar, Idra Rabba 28:199–29:209 ספר הזהר, האדרא רבא כ״ח:קצ״ט-כ״ט:ר״ט

PARAGRAPH 2

12 **בזהר בהעלותך קנ״ב א׳**

There the Alter Rebbe quotes the same Zohar, "the soul... is Tiferes Yisrael, which is the Torah itself," notes that Tiferes is called "voice," as in "the voice is the voice of Yaakov," and says that what is clothed within the voice is "the soul of the soul," Atika Kadisha.

KEHOT'S NOTE

ראה גם לקמן פי׳ ראה כג, ב.

13 **נשמתא דאמרן דא תפארת ישראל**

The Zohar (Beha'aloscha) teaches that above, too, there is a garment, a body, a soul and a soul of the soul: the soul is Tiferes Yisrael, which is the Torah itself, and the soul of the soul is Atika Kadisha. The Alter Rebbe uses it to place Atika within the "man" of Tiferes.

Zohar, Beha'alotcha 12:56–13:65 ספר הזהר, בהעלותך י״ב:נ״ו-י״ג:ס״ה

Observe that in a similar way in the supernal world there is garment, body, soul and super-soul. The heavens and their hosts are the outer garment, the Community of Israel is the body which receives the soul, to wit, the "Glory of Israel"; and the super-soul is the Ancient Holy One. All these are interlocked within each other.

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14 **לנשמתא — כו׳**

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

KEHOT'S NOTE

ראה הערת כ״ק אדמו״ר בהוספות — לעיל כ, ב.

15 The verse is read again here: "man" is Tiferes, and the "offering to Havayah" reaches the radiance of Atika Kadisha clothed within it.

Leviticus 1:2 ויקרא א׳:ב׳

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי־יַקְרִיב מִכֶּם קָרְבָּן לַה׳ מִן־הַבְּהֵמָה מִן־הַבָּקָר וּמִן־הַצֹּאן תַּקְרִיבוּ אֶת־קָרְבַּנְכֶם׃

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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16 **כתפארת אדם**

Isaiah mocks the maker of idols: the carpenter shapes a block of wood "like the form of a man, like the beauty of a man, to sit in a house." The Alter Rebbe takes only the phrase, which pairs tiferes (beauty) with adam (man), to identify the "man" of the verse with the Sefirah of Tiferes. (context: Steinsaltz Tanakh)

Isaiah 44:13 ישעיהו מ״ד:י״ג

חָרַשׁ עֵצִים נָטָה קָו יְתָאֲרֵהוּ בַשֶּׁרֶד יַעַשֵּׂהוּ וּבַמְּקָצֻעוֹת וּבַמְּחוּגָה יְתָאֲרֵהוּ וַיַּעַשֵּׂהוּ כְּתַבְנִית אִישׁ כְּתִפְאֶרֶת אָדָם לָשֶׁבֶת בָּיִת׃

The carpenter stretcheth out a line; He marketh it out with a pencil; He fitteth it with planes, And he marketh it out with the compasses, And maketh it after the figure of a man, According to the beauty of a man, to dwell in the house.

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KEHOT'S NOTE

ישע׳ מד, יג.

PARAGRAPH 3

17 **שהתורה נקרא עוז**

On "My strength and song is G-d" (Exodus 15:2), the Yalkut teaches that "my strength" means the Torah, as it says, "Havayah will give strength to His people."

Yalkut Shimoni on Torah 244:5 ילקוט שמעוני על התורה רמ״ד:ה׳

דָּבָר אַחֵר עָזִּי וְזִמְרָת קָהּ, מָשָׁל לְמַה הַדָּבָר דּוֹמֶה, לְמֶלֶךְ שֶׁהָיָה לוֹ מַרְגָּלִית אַחַת, בָּא בְנוֹ וְאָמַר לוֹ תֵּן אוֹתָהּ לִי, אָמַר לוֹ אֵינָהּ שֶׁלְּךָ, הִטְרִיחַ עָלָיו וּנְתָנָהּ לוֹ. כָּךְ יִשְׂרָאֵל אָמְרוּ שִׁירָה עָזִּי וְזִמְרָת וְהָיוּ מְבַקְּשִׁין מֵהַקָּדוֹשׁ בָּרוּךְ הוּא שֶׁיִּתֵּן לָהֶם אֶת הַתּוֹרָה, אָמַר לָהֶם אֵינָהּ שֶׁלָּכֶם, שֶׁל עֲלִיּוֹנִים הִיא, כֵּיוָן שֶׁהִטְרִיחוּ עָלָיו נְתָנָהּ לָהֶם, שֶׁנֶּאֱמַר (תהלים כט, יא) "ה׳ עֹז לְעַמּוֹ יִתֵּן".

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18 **ע״י — והמצות**

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

KEHOT'S NOTE

ראה הערת כ״ק אדמו״ר בהוספות — לעיל כ, ב.

19 **שהתורה נק׳ עוז**

The Midrash reads "a wise man went up... and brought down the strength (oz) in which it trusted" (Proverbs

21:22) as Moshe going up and bringing down the Torah: "oz, this is the Torah."

Vayikra Rabbah 31:5 ויקרא רבה ל"א:ה'

KEHOT'S NOTE

ראה ויק"ר פל"א ה. ילי"ש בשלח רמז רמד. ועי"ג"כ זבחים קטז, סע"א.

20 ע"פ בחודש השלישי

There the Alter Rebbe describes the body and the animal soul as a "narrow place" (Mitzrayim) that limits the G-dly soul, so that even when it contemplates G-d's greatness it cannot break free of the body to bring it to subjugation and transformation; Avraham's quality was to rise out of that constraint into the supernal love.

KEHOT'S NOTE

תו"א סז, א. סה"מ תקס"ז ע' קמט.

PARAGRAPH 4

21 ובכל נפשך

Moshe commands Israel: "And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The Alter Rebbe reads "with all your soul" as the second self-sacrifice of the Shema, in which the animal soul too is given over. (context: Steinsaltz Tanakh)

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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22 תקריבו את קרבנכם

The end of the verse, "from the animals... you shall bring your offering," is read as the offering up of the animal soul itself.

Leviticus 1:2 ויקרא א':ב'

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי־יַקְרִיב מִכֶּם קָרְבָּן לַה' מִן־הַבְּהֵמָה מִן־הַבָּקָר וּמִן־הַצֹּאן תַּקְרִיבוּ אֶת־קָרְבַּנְכֶם׃

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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PARAGRAPH 5

23 מצמיח חציר לבהמה

The Zohar (Pinchas) reads "He causes grass to grow for the animal" as the sixty thousand myriads of angels, called "grass" because they are cut down each day and grow again, and eaten by the "animal." The Alter Rebbe compares the refined animal soul's inclusion in Malchus to theirs.

Zohar, Pinchas 12:70–80 ספר הזהר, פנחס י"ב:ע'-פ'

1The translation is only of the first 15 lines of the Hebrew text.As R. Simeon was once studying this portion, his son, R. Eleazar, came and asked him: 'What is the connection of Nadab and Abihu with Phineas? If Phineas had not been bom when they died and had afterwards come into the world and taken their place, I could understand, but he was alive at the time, and his soul was already in its place?' He replied: 'My son, there is a deep mystery here. When they departed from ...

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

24 מצמיח חציר לבהמה

The psalmist praises G-d for giving every creature its food: "He causes grass to grow for the animal, and herb for the service of man." The Zohar reads the "grass" as the angels and the "animal" as Malchus, and the "herb" as the souls of the righteous. (context: Steinsaltz Tanakh)

Psalms 104:14 תהילים ק"ד:י"ד

מַצְמִיחַ חָצִיר לַבְּהֵמָה וְעֵשֶׂב לַעֲבֹדַת הָאָדָם לְהוֹצִיא לֶחֶם מִן־הָאָרֶץ׃

Who causeth the grass to spring up for the cattle, And herb for the service of man; To bring forth bread out of the earth,

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25 בביאור ע"פ כה אמר כו' מהלכים בין העומדים

There the Alter Rebbe explains that the angels are called "standing" ("seraphim stand"), and so are souls before they come into this world ("as Havayah lives, before whom I stood"); only after they descend into a body and an animal soul are they called "walkers." Both are called "standing" because their root is in letters, which, like inanimate things, are wholly nullified to the intellect that directs them.

KEHOT'S NOTE

ראה תו"א ל, א. אוה"ת חנוכה ה דף תתקיג ואילך. פ' בהעלותך ע' תז.

26 מהלכים בין העומדים

In Zechariah's vision G-d promises the High Priest Yehoshua that if he walks in His ways and guards His house, "I will give you walkers among these who stand," a place among the angels standing before Him. Chassidus reads the angels as "those who stand" and souls in bodies as "walkers," and the Alter Rebbe refers to that discussion here. (context: Steinsaltz Tanakh)

Zechariah 3:7 זכריה ג':ז'

כֹּה־אָמַר ה' צְבָאוֹת אִם־בִּדְרָכַי תֵּלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אַתָּה תָּדִין אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֲצֵרָי וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעֹמְדִים הָאֵלֶּה׃

'Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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27 Kehot's note points to Zohar, Pinchas 12:77 for these words.

Zohar, Pinchas 12:77 ספר הזהר, פנחס י"ב:ע"ז

28 Kehot's note points to Zohar, Pinchas 12:78 for these

words.

Zohar, Pinchas 12:78 ספר הזהר, פנחס י״ב:ע״ח

PARAGRAPH 6

29 **אני ה׳ לא שניתי**

Through Malachi, G-d assures Israel that the day of judgment will surely come: "For I, Havayah, have not changed, and you, children of Yaakov, have not been consumed." The Alter Rebbe cites it to show that G-d's essence is unchanged by creation and beyond any comparison with the worlds. (context: Steinsaltz Tanakh)

Malachi 3:6 מלאכי ג׳:ו׳

כִּי אֲנִי ה׳ לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

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

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KEHOT'S NOTE

מלאכי ג, ו.

30 **בד״ה חייב אינש לבסומי בפוריא**

There the Alter Rebbe explains that the joy of Purim exceeds that of the festivals: on a festival the added light is drawn through the Name Havayah, the chain of Chochmah and Binah, and so stays within measure, bearing no comparison to G-d's utterly simple being and essence; on Purim, through the self-sacrifice of that whole year, they reached that essence itself, beyond the light that fills and encompasses the worlds, from which alone self-sacrifice is drawn.

KEHOT'S NOTE

תו״א צט, ב.

31 **טהורה היא**

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

KEHOT'S NOTE

ברכת אלקי נשמה

PARAGRAPH 7

32 **שער החצר הפנימית**

In Ezekiel's vision of the future Temple, G-d decrees: "The gate of the inner courtyard that faces east shall be closed the six working days, and on Shabbos it shall be opened." The Alter Rebbe reads the inner gate facing east (kadim) as the inner contemplation of G-d as Kadmono, the Primordial One. (context: Steinsaltz Tanakh)

Ezekiel 46:1 יחזקאל מ״ו:א׳

כֹּה־אָמַר אֲדֹנָי ה׳ שַׁעַר הֶחָצֵר הַפְּנִימִית הַפֹּנֶה קָדִים יִהְיֶה סָגוּר שֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה וּבְיוֹם הַשַּׁבָּת יִפָּתֵחַ וּבְיוֹם הַחֹדֶשׁ יִפָּתֵחַ׃

Thus saith the L-rd GOD: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath day it shall be opened, and in the day of the new moon it shall be opened.

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KEHOT'S NOTE

יחזקאל מו, א.

33 **אתה עשית את השמים**

The Levites' prayer in Nehemiah's time: "You alone are Havayah; You made the heavens, the heavens of the heavens and all their host, the earth and all that is on it... and You give life to them all." It expresses how G-d fills and sustains all the worlds, the subject of the outer contemplation. (context: Steinsaltz Tanakh)

Nehemiah 9:6 נחמיה ט׳:ו׳

אַתָּה־הוּא ה׳ לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים׃

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

נחמי׳ ט, ו.

34 **יוצר משרתים ואשר משרתיו**

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

KEHOT'S NOTE

ברכת יוצא.

35 **שאו מרום עיניכם**

Isaiah, comforting Israel, bids them look up at the stars and consider who made them: "Lift up your eyes on high and see: Who created these?" The Alter Rebbe takes it as the model of the outer contemplation, recognizing the Creator through His creations. (context: Steinsaltz Tanakh)

Isaiah 40:26 ישעיהו מ׳:כ״ו׳

שְׂאוּ־מָרוֹם עֵינֵיכֶם וּרְאוּ מִי־בָרָא אֵלֶּה הַמּוֹצִיא בְמִסְפָּר צְבָאָם לְכֻלָּם בְּשֵׁם יִקְרָא מֵרֹב אוֹנִים וְאַמִּיץ כֹּחַ אִישׁ לֹא נֶעְדָּר׃

Lift up your eyes on high, And see: who hath created these? He that bringeth out their host by number, He calleth them all by name; By the greatness of His might, and for that He is strong in power, Not one faileth.

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KEHOT'S NOTE

ישע׳ מ, כו.

36 **בד״ה כי תשמע בקול**

There the Alter Rebbe explains "When you listen to the voice (bekol) of Havayah your G-d": the voice is a drawing forth from concealment into revelation, and to hear "in" the voice is to hear its inner dimension, the Infinite Light, so that this revelation brings the soul to self-nullification.

KEHOT'S NOTE

לקו״ת ראה כג, א.

37 **וסד"ה וספרתם לכם**

There barley, revealed at Pesach, is the soul's grasp of the Infinite Light as revealed in the world, how He fills all worlds and encompasses all worlds, each person according to his capacity; the added light drawn down at that time reaches the animal soul to transform it from darkness to light.

KEHOT'S NOTE

לקו"ת במדבר י, ג.

38 **וספרתם לכם**

G-d commands Israel to count seven full weeks from the day after the first day of Pesach, when the omer is brought, until Shavuos: "And you shall count for yourselves..." The Likkutei Torah discourse on this verse explains barley and wheat as two levels of grasping G-dliness. (context: Steinsaltz Tanakh)

Leviticus 23:15 ויקרא כ"ג:ט"ו

וּסְפַרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הֲבִיאֲכֶם אֶת־עֹמֶר הַתְּנוּפָה שֶׁבַע שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה:

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

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39 **אל תקרי שמות**

Rabbi Eliezer derives that a name shapes a person's life from "Come, see the works of Havayah, who has made desolations (shamos) in the earth" (Psalms 46:9): do not read shamos but shemos, "names." The Alter Rebbe refers to this reading for the idea that the worlds come from G-d's "Name."

Berakhot 7b:10–11 ברכות ז' ב:י'-י"א

מְנָא לַן דְּשָׁמָא גָּרִים? אָמַר רַבִּי אֱלִיעֶזֶר, דְּאָמַר קְרָא: "לְכוּ חֲזוּ מִפְעֲלוֹת ה' אֲשֶׁר שָׂם שַׁמּוֹת בָּאָרֶץ", אַל תִּקְרֵי "שַׁמּוֹת" אֶלָּא "שֵׁמוֹת". וְאָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי שִׁמְעוֹן בֶּן יוֹחַי: קָשָׁה תַּרְבּוּת רָעָה בְּתוֹךְ בֵּיתוֹ שֶׁל אָדָם יוֹתֵר מִמִּלְחֶמֶת גּוֹג וּמָגוֹג. שֶׁנֶּאֱמַר: "מִזְמוֹר לְדָוִד בְּבָרְחוֹ מִפְּנֵי אַבְשָׁלוֹם בְּנוֹ", וּכְתִיב בָּתְרֵיהּ: "ה' מָה רַבּוּ צָרָי רַבִּים קָמִים עָלָי", וְאֵילּוּ גַּבֵּי מִלְחֶמֶת גּוֹג וּמָגוֹג, כְּתִיב: "לָמָּה רָגְשׁוּ גוֹיִם וּלְאֻמִּים יֶהְגּוּ רִיק". וְאֵילּוּ "מָה רַבּוּ צָרָי" לָא כְּתִיב.

Whence do we learn that the name of a person affects his life? R. Eleazar said : Because the Scriptures declare, "Come, behold the works of the L-rd, Who hath made shammot ['desolations'] in the earth" (Ps. xlvi. 9). Read not shammot but shemot "names." R. Johanan also said in the name of R. Simeon b. Johai : More painful is filial impiety in a man's house than the wars of Gog and Magog; as it is said, "A Psalm of David, when he fled from Absalom his son" (ibid. ...

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

KEHOT'S NOTE

ברכות ז, ב.

40 **בד"ה ובבואה לפני המלך**

That Purim discourse opens with the Sages' teaching that the world exists for six thousand years and one is desolate (charuv), a state of rest without ascents and descents, and goes on to the ascents of souls and bodies.

KEHOT'S NOTE

תו"א צו, א.

41 **ובבואה לפני המלך**

From the Megillah's summary of the Purim story: when Esther (or, as some read it, the matter) came before the king, he ordered by letter that Haman's evil plot fall back on his own head. The verse opens the Purim discourse in Torah Ohr to which the parenthesis refers. (context: Steinsaltz Tanakh)

Esther 9:25 אסתר ט':כ"ה

וּבְבֹאָהּ לִפְנֵי הַמֶּלֶךְ אָמַר עִם־הַסֵּפֶר יָשׁוּב מַחֲשַׁבְתּוֹ הָרָעָה אֲשֶׁר־חָשַׁב עַל־הַיְהוּדִים עַל־רֹאשׁוֹ וְתָלוּ אֹתוֹ וְאֶת־בָּנָיו עַל־הָעֵץ:

but when ashe came before the king, he commanded by letters that his wicked device, which he had devised against the Jews, should return upon his own head; and that he and his sons should be hanged on the gallows.

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42 **כי תצא למלחמה**

Moshe tells Israel: "When you go out to war against your enemies and see horses and chariots, a people more numerous than you, do not fear them, for Havayah your G-d is with you." One of the two verses that begin this way, both given in the Kehot note; the Alter Rebbe reads al, "against," as "above." (context: Steinsaltz Tanakh)

Deuteronomy 20:1 דברים כ':א'

כִּי־תֵצֵא לַמִּלְחָמָה עַל־אֹיְבֶךָ וְרָאִיתָ סוּס וָרֶכֶב עַם רַב מִמְּךָ לֹא תִירָא מֵהֶם כִּי־ה' אֱלֹקֶיךָ עִמָּךְ הַמַּעַלְךָ מֵאֶרֶץ מִצְרָיִם:

When thou goest forth to battle against thine enemies, and seest horses, and chariots, and a people more than thou, thou shalt not be afraid of them; for the L-RD thy G-d is with thee, who brought thee up out of the land of Egypt.

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KEHOT'S NOTE

דברים כ, א. כא, י.

43 **כי תצא למלחמה על אויביך**

The law of a war of choice: "When you go out to war against your enemies, and Havayah your G-d delivers them into your hand..." The second verse given in the Kehot note, read here as the war against the cravings of the animal soul. (context: Steinsaltz Tanakh)

Deuteronomy 21:10 דברים כ"א:י'

כִּי־תֵצֵא לַמִּלְחָמָה עַל־אֹיְבֶיךָ וּנְתָנוֹ ה' אֱלֹקֶיךָ בְּיָדֶךָ וְשָׁבִיתָ שִׁבְיוֹ:

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

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44 **סד"ה וכל העם רואים**

There the Alter Rebbe reads "And all the people saw the voices and the torches": the voices are drawings down of the Infinite Light from concealment into revelation, like water flowing from a high place to a low one, and the torches are the soul's fiery yearning upward.

KEHOT'S NOTE

תו"א עד, ג.

45 **וכל העם רואים**

At Sinai, "all the people saw the voices and the torches and the sound of the shofar and the mountain smoking; the people saw and trembled, and stood far off." The Torah Ohr discourse on this verse ends with the two levels the parenthesis refers to. (context: Steinsaltz Tanakh)

Exodus 20:15 שמות כ:טו-טז

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק׃

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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46 **מן הבהמה כו' תקריבו**

"From the animals... you shall bring near" is applied here to the outer contemplation, which transforms the animal soul.

Leviticus 1:2 ויקרא א:ב

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי־יַקְרִיב מִכֶּם קָרְבָּן לַה' מִן־הַבְּהֵמָה מִן־הַבָּקָר וּמִן־הַצֹּאן תַּקְרִיבוּ אֶת־קָרְבַּנְכֶם׃

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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47 **רוח הבהמה היורדת היא למטה**

Koheles, reflecting that man and animal alike die, asks: "Who knows whether the spirit of man goes upward, and whether the spirit of the animal goes downward to the earth?" The Alter Rebbe takes "the spirit of the animal that goes downward" as a name for the divine radiance that descends to give life to the lower worlds, the Name Ban. (context: Steinsaltz Tanakh)

Ecclesiastes 3:21 קהלת ג:כ"א

מִי יוֹדֵעַ רוּחַ בְּנֵי הָאָדָם הָעֹלָה הִיא לְמָעְלָה וְרוּחַ הַבְּהֵמָה הַיֹּרֶדֶת הִיא לְמַטָּה לָאָרֶץ׃

Who knoweth the spirit of man whether it goeth upward, and the spirit of the beast whether it goeth downward to the earth?

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PARAGRAPH 8

48 **נהנין מזיו**

The Talmud describes the World to Come, where the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah. The Alter Rebbe uses the phrase for created beings that receive G-d's light as a radiance outside its source.

Berakhot 17a ברכות י"ז א

49 **המלך המרומם לבדו**

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

KEHOT'S NOTE

ברכת יוצר.

50 **בד"ה והניף את העומר**

There the omer, an offering of barley, which is animal fodder, is explained through two kinds of angels: those who "stand in the heights of the world" since creation, the Chayos of the Chariot, and those created each day who sing and expire, sparks of holiness that fell in the shattering and rise each day to be included in Malchus.

KEHOT'S NOTE

אולי הכוונה ללקו"ת אמור לו, א.

51 **והניף את העומר**

G-d commands that on the day after the first day of Pesach the kohen "shall wave the omer before Havayah," the first sheaf of the barley harvest. The Likkutei Torah discourse on this verse (Emor) explains the barley omer, animal fodder, through the angels. (context: Steinsaltz Tanakh)

Leviticus 23:11 ויקרא כ"ג:י"א

וְהֵנִיף אֶת־הָעֹמֶר לִפְנֵי ה' לִרְצֹנְכֶם מִמָּחֳרַת הַשַּׁבָּת יְנִיפֶנּוּ הַכֹּהֵן׃

And he shall wave the sheaf before the L-RD, to be accepted for you; on the morrow after the sabbath the priest shall wave it.

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52 **כד נחית ואזיל**

The Zohar (Vayechi) explains the small alef of Vayikra by a parable: a king on his throne is called "the supernal king," but when he goes down to his servant's house he is called "a small king"; so the Holy One, blessed be He, when He descends from His dwelling below, is King but not supernal as before. The Alter Rebbe cites it for the descent of Malchus into the lower worlds.

Zohar, Vayechi 60:607–62:618 ספר הזהר, ויחי ס:תר"ז-ס"ב:תרי"ח

When a king sits on his throne wearing the royal crown, he is called Great King, but when he comes down from his throne and visits his servant, he is called Little King. So G-d, as long as He is on high over all, is called Supreme King, but when He brings His abode below, He is simply King, not Supreme as before.

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

53 **שתים לפניה**

"In the morning one recites two blessings before it and one after it." The first of these blessings describes the praise of the angels, which the Alter Rebbe makes the subject of this contemplation.

Mishnah Berakhot 1:4 משנה ברכות א׳:ד׳

בַּשַּׁחַר מְבָרֵךְ שְׁתַּיִם לְפָנֶיהָ וְאַחַת לְאַחֲרֶיהָ, וּבָעֶרֶב שְׁתַּיִם לְפָנֶיהָ וּשְׁתַּיִם לְאַחֲרֶיהָ. אַחַת אֲרֻכָּה וְאַחַת קְצָרָה. מָקוֹם שֶׁאָמְרוּ לְהַאֲרִיךְ, אֵינוֹ רַשַּׁאי לְקַצֵּר. לְקַצֵּר, אֵינוֹ רַשַּׁאי לְהַאֲרִיךְ. לַחְתֹּם, אֵינוֹ רַשַּׁאי שֶׁלֹּא לַחְתֹּם. וְשֶׁלֹּא לַחְתֹּם, אֵינוֹ רַשַּׁאי לַחְתֹּם:

In the morning, two benedictions are said before [the שמע] and one after it; and in the evening, two benedictions before and two after it, one long and one short. Where they, the sages, have adopted the long [form] no man is authorised to shorten [use the short form]; and where they have adopted the short form no man is authorised to lengthen [use the long form]. [Where they] close [with a benediction] no man is authorised not [so] to close: and [where they do] not close [with a benediction] ...

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

54 **ובכל נפשך**

"With all your soul": here, the self-sacrifice of the animal soul through its subjugation and transformation.

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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PARAGRAPH 9

55 **במקום שבע"ת עומדים**

Rabbi Abahu: "In the place where penitents stand, the perfectly righteous cannot stand." The Alter Rebbe uses it for the advantage gained when the animal soul, too, is refined and raised.

Berakhot 34b:22–23 ברכות ל"ד ב:כ"ב-כ"ג

וּפְלִיגָא דְּרַבִּי אֲבָהוּ, דְּאָמַר רַבִּי אֲבָהוּ: מָקוֹם שֶׁבַּעֲלֵי תְּשׁוּבָה עוֹמְדִין — צַדִּיקִים גְּמוּרִים אֵינָם עוֹמְדִין, שֶׁנֶּאֱמַר: "שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב". "לָרָחוֹק" בְּרִישָׁא, וַהֲדַר "לַקָּרוֹב". וְרַבִּי יוֹחָנָן אָמַר לְךָ: מַאי "רָחוֹק" — שֶׁהָיָה רָחוֹק מִדָּבָר עֲבֵירָה מֵעִיקָּרָא. וּמַאי "קָרוֹב" — שֶׁהָיָה קָרוֹב לְדָבָר עֲבֵירָה, וְנִתְרַחֵק מִמֶּנּוּ הַשְׁתָּא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what ...

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

56 **מן הבהמה מן הבקר ומן הצאן תקריבו את**

The second half of the verse, the offering "from the animal, from the cattle and from the flock," is contrasted here with "an offering to Havayah."

Leviticus 1:2 ויקרא א׳:ב׳

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי־יַקְרִיב מִכֶּם קָרְבָּן לַה׳ מִן־הַבְּהֵמָה מִן־הַבָּקָר וּמִן־הַצֹּאן תַּקְרִיבוּ אֶת־קָרְבַּנְכֶם:

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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57 **יקריב אותו לרצונו**

Of a burnt offering from the cattle, G-d says: "He shall bring it near to the entrance of the Tent of Meeting, for his acceptance, before Havayah," that it may find favor for him (or, as some explain, of his own free will). The Alter Rebbe reads "before Havayah" as "prior to Havayah," the source from which the Name comes into being. (context: Steinsaltz Tanakh)

Leviticus 1:3 ויקרא א׳:ג׳

אִם־עֹלָה קָרְבָּנוֹ מִן־הַבָּקָר זָכָר תָּמִים יַקְרִיבֶנּוּ אֶל־פֶּתַח אֹהֶל מוֹעֵד יַקְרִיב אֹתוֹ לִרְצֹנוֹ לִפְנֵי ה׳

If his offering be a burnt-offering of the herd, he shall offer it a male without blemish; he shall bring it to the door of the tent of meeting, that he may be accepted before the L-RD.

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KEHOT'S NOTE

ויקרא א, ג.

58 **צפונה לפני ה׳**

Of the burnt offering from the flock: "He shall slaughter it on the north side of the altar, before Havayah." Here too "before Havayah" points to the source above the Name, and the north to Gevurah. (context: Steinsaltz Tanakh)

Leviticus 1:11 ויקרא א׳:י"א

וְשָׁחַט אֹתוֹ עַל יֶרֶךְ הַמִּזְבֵּחַ צָפֹנָה לִפְנֵי ה׳ וְזָרְקוּ בְּנֵי אַהֲרֹן הַכֹּהֲנִים אֶת־דָּמוֹ עַל־הַמִּזְבֵּחַ סָבִיב:

And he shall kill it on the side of the altar northward before the L-RD; and Aaron's sons, the priests, shall dash its blood against the altar round about.

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KEHOT'S NOTE

ויקרא א, י״א.

59 **בד"ה להבין ביאור ענין האבות**

There the Alter Rebbe asks: the lion's face and ox's face of the Chariot can be a chariot, because they come from the shattering of the vessels, from the World of Tohu, and are nullified to their rider like a horse; but the Patriarchs are rooted in Atzilus, where "He and His vessels are one," so why are they called a Chariot? This is the very question raised here about the G-dly soul, whose root is in Tikkun.

KEHOT'S NOTE

you an offering to Havayah, from the animal": the one is found within the other, the animal within man. The Alter Rebbe builds his second reading on it.

Zohar, Sifra DiTzniuta 5:50 ספר הזהר, ספרא דצניעותא ה':נ

64 **אדם כי יקריב מכם קרבן לה' מן הבהמה**

The verse is now read as one offering: the "animal" is part of the "man" who offers "of you."

Leviticus 1:2 ויקרא א':ב

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי־יַקְרִיב מִכֶּם קָרְבָּן לַה' מִן־הַבְּהֵמָה מִן־הַבָּקָר וּמִן־הַצֹּאן תַּקְרִיבוּ אֶת־קָרְבַּנְכֶם׃

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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65 **אדם גי' מ"ה**

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

KEHOT'S NOTE

ראה פרדס שעה"כ בערכו. ע"ח שער התיקון פ"ג. שער לאה ורחל פ"ב. שער מ"ן ומ"ד דרוש ה. מאו"א מערכת אדם סקס"ו.

66 **ד"ה להבין ענין הברכות**

There Chavah stands for the Oral Torah, and her name is explained by gematria: חוה equals 19, the value of the letters added when Havayah is spelled out, since the spelling-out reveals what was hidden; and chavah also means "telling," revealing.

KEHOT'S NOTE

תו"א ו, ד.

67 **בביאור ע"פ מי מנה**

There the Alter Rebbe refers to this very group of passages, "I will sow... the seed of man and the seed of animal" and "A man, when he brings near of you... from the animal," and explains that souls therefore contain a mixture of good and evil and come down to this world to separate the good from the evil.

KEHOT'S NOTE

לקו"ת בלק סט, ב.

68 **וזרעתי את בית ישראל כו' זרע אדם וזרע בהמה**

Jeremiah's prophecy of consolation: "Behold, days are coming, says Havayah, when I will sow the House of Israel and the House of Yehudah with the seed of man and the seed of animal," people and livestock multiplying in the land. The Alter Rebbe reads it as the two levels, Mah and Ban, within the G-dly soul. (context: Steinsaltz Tanakh)

Jeremiah 31:27 ירמיהו ל"א:כ"ז

הִנֵּה יָמִים בָּאִים נְאֻם־ה' וְזָרַעְתִּי אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בֵּית יְהוּדָה זֶרַע אָדָם וְזֶרַע בְּהֵמָה׃

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

תו"א עב, ד.

60 **אני ישנה**

The maiden of the Song of Songs says: "I am asleep, but my heart is awake; the voice of my beloved knocks: Open for me, my sister, my companion (rayasi)..." The discourse on this verse is cited for the word rayasi. (context: Steinsaltz Tanakh)

Song of Songs 5:2 שיר השירים ה':ב

אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דוֹפֵק פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַּמָּתִי שֶׁרֹּאשִׁי נִמְלָא־טָל קְוֻצּוֹתַי רְסִיסֵי לָיְלָה׃

I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.'

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61 The Zohar (Vayechi) explains "A man, when he brings near of you an offering to Havayah... you shall bring near your offering": "an offering to Havayah" is the man who rises through his levels from below to above, while "your offering," from the animals, descends from above to below, like a gift that rises to the king and a gift the king sends down to his beloved.

Zohar, Vayechi 62:618–630 ספר הזהר, ויחי ס"ב:תרי"ח-תר"ל

The text continues: "And the L-rd spoke to him", "the L-rd" being another still higher grade.' He further discoursed as follows. 'The text continues: When any man of you shall offer (Lev. 1, 2). The word "man" (Adam) here indicates the union of the sun and the moon. "When he shall offer from you": this is a hint that he who desires to make his service of sacrifice truly acceptable should not be unmarried. "An offering to the L-rd": this means that he should offer the whole for the purpose ...

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

PARAGRAPH 10

62 **אדם ובהמה תושיע ה'**

The psalmist praises G-d's righteousness and judgments, which reach every creature: "Man and animal You save, Havayah." The Sifra DeTzniusa reads it as teaching that the one is included within the other. (context: Steinsaltz Tanakh)

Psalms 36:7 תהילים ל"ו:ז

צִדְקָתְךָ כְּהַרְרֵי־אֵל מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה אָדָם־וּבְהֵמָה תוֹשִׁיעַ ה׃

Thy righteousness is like the mighty mountains; Thy judgments are like the great deep; Man and beast Thou preservest, O L-RD.

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KEHOT'S NOTE

תהלים לו, ז.

63 **חד בכללא דאחרא משתכחא. בהמה בכללא דאדם**

The fourth chapter of the Sifra DeTzniusa connects "Man and animal You save" with "A man, when he brings near of

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69 **שגם בנה"א עצמה יש מבחי' בהמה**

That column, near the end of the discourse on "And all the people saw" (Yisro), explains the mountain's "smoke" as the animal soul turned from kelipas nogah to holiness, and the people who "stood far off" as the mixed multitude, moved only by created greatness and not by the Infinite itself.

KEHOT'S NOTE

ראה תו"א עד, ג.

70 **בד"ה כי תצא**

There "When you go out to war" is the soul's inner war, and "against (al) your enemies" is the point of the heart, from the light that encompasses all worlds, which is above the enemies and beyond their grasp; then "you shall take his captives," turning the evil to good.

KEHOT'S NOTE

לקו"ת תצא לו, א.

71 **וראית בשביה אשת יפ"ת**

Moshe's law of a woman taken captive in war: "And you see among the captives a woman beautiful of form..." The discourse on Ki Seitzei reads the phrase as two levels of the soul, masculine and feminine. (context: Steinsaltz Tanakh)

Deuteronomy 21:11 דברים כ"א:י"א

וְרָאִיתָ בַּשִּׁבְיָה אֵשֶׁת יְפַת־תֹּאַר וְחָשַׁקְתָּ בָהּ וְלָקַחְתָּ לְךָ לְאִשָּׁה׃

and seest among the captives a woman of goodly form, and thou hast a desire unto her, and wouldest take her to thee to wife;

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72 **בצלמו בצלם אלקים**

"And G-d created man in His image, in the image of G-d He created him; male and female He created them." The verse is cited for the two levels, masculine and feminine, within the soul.

Genesis 1:27 בראשית א:כ"ז

וַיִּבְרָא אֱלֹקִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹקִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם׃

And G-d created man in His own image, in the image of G-d created He him; male and female created He them.

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73 **צאן מרעיתי אדם אתם**

Ezekiel's prophecy of G-d as Israel's shepherd ends: "And you, My flock, the flock of My pasture, you are man; I am your G-d." The one verse calls Israel both "flock" and "man." (context: Steinsaltz Tanakh)

Ezekiel 34:31 יחזקאל ל"ד:ל"א

וְאַתֶּן צֹאנִי צֹאן מַרְעִיתִי אָדָם אַתֶּם אֲנִי אֱלֹקֵיכֶם נְאֻם אֲדֹנָי ה׳

And ye My sheep, the sheep of My pasture, are men, and I am your G-d, saith the L-rd GOD.'

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74 **צאן מרעיתי אדם אתם**

The Zohar (Naso) says that the Holy One, blessed be He, called Israel "man" and also "animal" in one verse: "My flock, the flock of My pasture" is the animal, and "you are man" is the man; and so "Man and animal You save, Havayah."

Zohar, Nasso 16:164–17:173 ספר הזהר, נשא ט"ז:קס"ד-י"ז:קע"ג

I said to him: Rabbi, I would like a deeper exposition. He then said: Observe that the Holy One, blessed be He, called Israel "Adam" (Man), in virtue of their being of the celestial pattern, and He also called them "beast". So we read in one and the same verse, "And ye my sheep, the sheep of my pasture, are men (Adam)" (Ezek. 34, 31): thus Israel is called both sheep, which is beast, and man (Adam). Hence "man and beast the L-rd preserveth". Furthermore, when they are virtuous they ...

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

75 **בד"ה רני ושמחי**

There the Alter Rebbe explains that the angels' service is song and praise, the expression of their constant yearning to be included in the Infinite Light; they have no other service, such as Torah and mitzvos, which draw G-dliness from above to below.

KEHOT'S NOTE

תו"א לז, א.

76 **רני ושמחי**

Through Zechariah G-d tells Zion: "Sing and rejoice, daughter of Zion, for I am coming and I will dwell in your midst," the opening of the Chanukah haftarah. The verse opens the Torah Ohr discourse (Miketz) referred to here. (context: Steinsaltz Tanakh)

Zechariah 2:14 זכריה ב':י"ד

רָנִּי וְשִׂמְחִי בַּת־צִיּוֹן כִּי הִנְנִי־בָא וְשָׁכַנְתִּי בְתוֹכֵךְ נְאֻם־ה׳

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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77 **וצדקתך ירננו**

In Psalm 145 (Ashrei), those who praise G-d "speak of the remembrance of Your great goodness and sing joyfully of Your righteousness." The discourse "Sing and rejoice" reads the angels' song as "of Your righteousness," tzedek being Malchus, the only level they grasp. (context: Steinsaltz Tanakh)

Psalms 145:7 תהילים קמ"ה:ז

זֵכֶר רַב־טוּבְךָ יַבִּיעוּ וְצִדְקָתְךָ יְרַנֵּנוּ׃

They shall utter the fame of Thy great goodness, And shall sing of Thy righteousness.

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KEHOT'S NOTE

תהלים קמה, ז.

PARAGRAPH 11

78 **בביאור ע"פ ואלה המשפטים**

There the Alter Rebbe explains "I will sow... the seed of man and the seed of animal": behemah, equal to Ban, is the souls of Beriah, and adam, Mah, the souls of Atzilus.

KEHOT'S NOTE

תו"א עו, ב.

79 **ואלה המשפטים**

After the giving of the Torah G-d tells Moshe: "And these are the ordinances that you shall set before them." The Torah Ohr explanation on this verse (Mishpatim) is the one cited here. (context: Steinsaltz Tanakh)

Exodus 21:1 שמות כ"א:א'

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תָּשִׂים לִפְנֵיהֶם׃

Now these are the ordinances which thou shalt set before them.

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80 **בד"ה אתם נצבים**

There the Alter Rebbe explains that on Rosh Hashanah all the sparks of souls "stand" and rise to their first source, and cites the Midrash that contrasts the angels, of whom it says "seraphim stand above Him," with souls, of whom it says "You are standing today."

KEHOT'S NOTE

לקו"ת נצבים מד, א.

81 **אתם נצבים**

Moshe, on his last day, gathers all Israel into the covenant: "You are standing today, all of you, before Havayah your G-d." The Likkutei Torah discourse on this verse (Nitzavim) contrasts souls, who are "standing," with the angels. (context: Steinsaltz Tanakh)

Deuteronomy 29:9 דברים כ"ט:ט'

אַתֶּם נִצָּבִים הַיּוֹם כֻּלְּכֶם לִפְנֵי ה' אֱלֹקֵיכֶם רָאשֵׁיכֶם שִׁבְטֵיכֶם זִקְנֵיכֶם
וְשֹׁטְרֵיכֶם כֹּל אִישׁ יִשְׂרָאֵל׃

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

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82 **בד"ה חכלילי עינים מיין**

There the Alter Rebbe asks what the "wine that gladdens G-d" is and how it can have such power, and begins from the saying "In comes wine, out comes the secret," the subject referred to here.

KEHOT'S NOTE

תו"א מז, א.

83 **חכלילי עינים מיין**

In Yaakov's blessing to Yehudah, his land will be so rich in vines and pasture that "his eyes are red with wine, and his teeth white with milk." The verse opens the Torah Ohr discourse (Vayechi) that explains "In comes wine, out comes the secret." (context: Steinsaltz Tanakh)

Genesis 49:12 בראשית מ"ט:י"ב

חַכְלִילִי עֵינַיִם מִיָּיִן וּלְבֶן־שִׁנַּיִם מֵחָלָב׃

His eyes shall be red with wine, And his teeth white with milk.

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84 **נכנס יין יצא סוד**

"In comes wine, out comes the secret": the Talmud notes that "wine" (yayin) and "secret" (sod) both equal seventy. The Alter Rebbe applies it to the "wine" of the Torah, which reveals the hidden love in the soul.

Eruvin 65a:19–20 עירובין ס"ה א:י"ט-כ'

אָמַר רַבִּי חִיָּיא: כָּל הַמִּתְיַישֵּׁב בְּיֵינוֹ — יֵשׁ בּוֹ דַּעַת שִׁבְעִים וְקָנִים. "יַיִן" נִיתַּן בְּשִׁבְעִים אוֹתִיּוֹת, וְ"סוֹד" נִיתַּן בְּשִׁבְעִים אוֹתִיּוֹת. נִכְנַס יַיִן — יָצָא סוֹד. אָמַר רַבִּי חָנִין: לֹא נִבְרָא יַיִן אֶלָּא לְנַחֵם אֲבֵלִים וּלְשַׁלֵּם שָׂכָר לָרְשָׁעִים, שֶׁנֶּאֱמַר: "תְּנוּ שֵׁכָר לְאוֹבֵד וְגוֹ'".

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

KEHOT'S NOTE

עירובין סה, א.

85 **אחרי ה' ילכו**

Hosea foretells Israel's return: "They shall walk after Havayah; He will roar like a lion," and His children will come trembling to Him. In the plain sense G-d is the one who roars; the Alter Rebbe connects "like a lion" with the lion's face of the Chariot, the level the souls share with the angels. (context: Steinsaltz Tanakh)

Hosea 11:10 הושע י"א:י'

אַחֲרֵי ה' יֵלֵכוּ כְּאַרְיֵה יִשְׁאָג כִּי־הוּא יִשְׁאַג וְיָחֲרְדוּ בָנִים מִיָּם׃

They shall walk after the L-RD, Who shall roar like a lion; For He shall roar, And the children shall come trembling from the west.

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KEHOT'S NOTE

הושע יא, י.

PARAGRAPH 12

86 **מי מנה עפר יעקב**

Bilam, sent to curse Israel, marvels at their numbers: "Who has counted the dust of Yaakov?" The verse opens the Likkutei Torah discourse in Balak that explains "And unite our hearts." (context: Steinsaltz Tanakh)

Numbers 23:10 במדבר כ"ג:י'

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי
אַחֲרִיתִי כָּמֹהוּ׃

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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איוב ד, כא.

PARAGRAPH 13

93 **ע"פ שיר השירים**

There the Alter Rebbe explains that the Holy One, blessed be He, is called the groom and the Congregation of Israel the bride, and so is every individual spark of Israel; and kallah, "bride," has two meanings, the first from kilayon, the soul's expiring in its yearning.

KEHOT'S NOTE

לקו"ת שה"ש א, א.

94 **אלו — מ"ש**

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

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

95 **ע"פ שמאלו תחת לראשי**

There the Alter Rebbe explains that love "with all your heart and with all your soul" comes from contemplating G-d's light that spreads into the lower worlds, only a radiance, and is the service of the spark of the soul clothed in the body, its "foot"; "with all your might" is the service of the soul's essence, its "head," whose very being is nullified before G-d's essence, beyond the light that fills and encompasses the worlds (Ki Tisa 1:19-21).

KEHOT'S NOTE

תו"א פ, ב.

96 **שמאלו תחת לראשי**

The maiden of the Song of Songs, longing for her beloved: "His left hand is under my head, and his right hand embraces me." The verse opens the Torah Ohr discourse (Ki Sisa) cited here, which reads the "left hand" that first pushes away as what lifts the soul's "head." (context: Steinsaltz Tanakh)

Song of Songs 2:6 שיר השירים ב:ו

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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97 **בכל מאודך**

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The Alter Rebbe distinguishes "with all your heart," the service of the soul's spark clothed in the body, from "with all your might," the service of the soul's essence.

Deuteronomy 6:5 דברים ו:ה

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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87 **ויחד לבבנו**

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

KEHOT'S NOTE

ברכת ק"ש דשחרית.

88 **ברעותא — וחיצוניות**

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

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

89 **איזהו שוטה**

"Who is a fool? One who loses what is given to him." The Alter Rebbe reads mah, "what," as the Name Mah: the inner love given from above as a gift.

Chagigah 4a חגיגה ד' א

KEHOT'S NOTE

חגיגה ד, א.

90 **מלכותך מלכות כל עולמים**

In Psalm 145 (Ashrei): "Your kingship is the kingship of all worlds, and Your dominion is in every generation." Contemplating G-d's kingship over all the worlds produces the outer love, the level of Ban. (context: Steinsaltz Tanakh)

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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KEHOT'S NOTE

תהלים קמה, יג.

91 **בלע הוא מבחי' הדעת**

There, explaining the oil of the Menorah as Chochmah, the Alter Rebbe says the shattering of the vessels in the seven kings struck only the lower seven Sefiros, not Chochmah ("they die, and not with wisdom"), and that the first king, Bela, is Daas: he "swallows" (bela) the holy Daas into the Tree of Knowledge of good and evil.

KEHOT'S NOTE

ראה ע"ח שער דרושי הנקודות פ"ד. מבוא שערים ש"ב ח"ב פ"ח. תו"א קי, ד.

92 **ימותו ולא בחכמה**

Eliphaz tells Iyov how frail mortals are: "They die, and not with wisdom," perishing without ever gaining wisdom. In Kabbalah the verse describes the kings of Tohu, read "they die, but not in wisdom": their death did not reach Chochmah, which is above the shattering. (context: Steinsaltz Tanakh)

Job 4:21 איוב ד':כ"א

הֲלֹא־נֹסַע יִתְרָם בָּם יָמוּתוּ וְלֹא בְחָכְמָה׃

Is not their tent-cord plucked up within them? They die, and that without wisdom.'

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KEHOT'S NOTE

98 **סד"ה להבין ענין הברכות**

There the Alter Rebbe explains that when the emotions are revealed, clothed in the body and the animal soul, the kelipos can draw from them, so a supernal "seal" must be drawn down to keep the revealed emotions bound only to G-d's unity, as it says, "unite my heart." This is the joining of the outer and the inner heart described here.

KEHOT'S NOTE

תו"א ז, ג.

99 **מן הבקר ומן הצאן**

"From the cattle and from the flock": on this reading, the refinement of the animal soul, which comes only after Mah and Ban in the G-dly soul are joined.

Leviticus 1:2 ויקרא א:ב

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי־יַקְרִיב מִכֶּם קָרְבָּן לַיהוָה מִן־הַבְּהֵמָה מִן־הַבָּקָר וּמִן־הַצֹּאן תַּקְרִיבוּ אֶת־קָרְבַּנְכֶם׃

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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THE CHASSIDISHE PARSHA

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

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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